

VIVEKACUDAMANI -108 VERSES

Talks By Swami Paramarthananda

Summarised by N. Avinashilingam

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**NOTE: Swami Paramarthananda has not verified the transcription of talks.
The transcriptions have been done with Swamiji's blessings by his disciple.**



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Arsha Avinash Foundation

104 Third Street, Tatabad, Coimbatore 641012, India

Phone: + 91 9487373635

E mail: arshaavinash.in@gmail.com

www.arshaavinash.in

VIVEKACUDAMANI 108 VERSES ONLINE CLASS

BY SWAMI PARAMARTHANANDA - A SUMMARY

SUMMARY OF CLASS 1 (June 5, 2020)

Vivekacudamani means crest jewel of discrimination. As a karma yogi one should be able to distinguish between dharma and adharma. As a jnana yogi one should be able to distinguish between atma and anatma.

VERSE 1- MANGALACARANAM - PRAYER

Sri Adi Sankara salutes his Guru Sri Govindabagavathpatha, who is a noble, well qualified spiritual teacher, who is a shotriya and Brahmanista. Essential nature of everyone is none other than atma or Brahman. Guru gives the knowledge of atma which is revealed through the central teaching of all Upanisads. Brahman cannot be known through other means of knowledge. Atma's nature is the highest limitless happiness. Guru will make us all as embodiment of happiness. I worship my Guru for successful completion of spiritual study.

VERSE 2- RARENESS OF HUMAN BIRTH

It is rare to get a human birth, where one can pursue all the four purusharthas especially moksa. Scriptures say that there are 84,00,000 species in this world. So we can understand how rare it is to be born as a human being.

It is rarer to have desire for moksa. Samsara is having emotional problems of sorrow, fear, hatred and jealousy. Emotional problem is a deeper intellectual problem of self ignorance and self misconception. Moksa is freedom from self ignorance and self misconception. Bhagavad Gita says only one among thousands will have a desire for moksa.

It is rarest to have a Guru who is a great person and competent spiritual guide. All these three are possible only due to God's grace. We should deserve God's grace by earning spiritual punyam. Spiritual punyam can be earned through a life of karma yoga.

VERSE 3- GOAL OF LIFE

Due to past punyam, one gets human birth, emotional independence and one understands through scriptures that moksa is the destination of life. One who has excess attachment to spouse, children or grand children, does not have emotional independence.

Moksha should be one's top priority in life. One preoccupied with any other pursuit of artha, kama or dharma is deluded. He is committing a spiritual suicide by wasting his precious human life. One should read Bhaja Govindam daily and remind what is the goal of life. Moksha can be gained only through self knowledge.

SUMMARY OF CLASS 2 (June 8, 2020)

VERSE 4- SPIRITUAL DISCIPLINES ALONE NOT ENOUGH

Study of different scriptures, doing variety of vedic rituals, doing worldly activities, meditation on different deities and other spiritual disciplines can only give a prepared mind. But moksha is possible only through self knowledge. Self knowledge is knowledge about the non duality of atma. The problem is self ignorance and self misconception.

The way I should look at myself should change. I am not an insignificant individual. But I am the only significant reality appearing as everything in the universe. Liberation without this knowledge is not possible even if one practices spiritual disciplines for a very long time.

VERSE 5- SELF KNOWLEDGE ALONE GIVES LIBERATION

Preparatory practices like karma yoga can purify the mind. But they cannot give self knowledge. For knowing oneself, one should use the mirror of Upanisadic teaching as per the method given in the sampradaya. Scriptural enquiry is self enquiry. Knowledge of the self is possible only by Vedantic enquiry.

One should practice karma yoga, prepare the mind, come to jnana yoga and get liberation.

VERSE 6- IMPORTANCE OF A GURU

No one should conduct scriptural study by himself independently. It may lead to misunderstanding of scriptures. Study from a Guru only will give liberating knowledge. Self enquiry should be in the form of consistent systematic study.

Do namaskara to the Guru, serve the Guru and when the Guru is pleased he will teach. Guru should be a knower of Brahman. Guru should have internalised the fact that he is Brahman. He looks at the entire creation as existing in himself. It is his autobiography. With wealth one cannot purchase self knowledge. When the student expresses his sraddha and bakthi, Guru who is an ocean of compassion will teach self knowledge.

Liberation is only through self knowledge. Self knowledge is through self enquiry. Self enquiry is through the teaching of a Guru.

VERSE 7- QUALIFICATION OF A VEDANTIC STUDENT

Best seed sown in an unprepared ground will not sprout. Preparation of ground may take several months. Similarly if the student is not prepared, self knowledge will not take place. A Vedantic student should prepare for many years or even many births as mentioned in Bhagavad Gita.

The primary condition required is a prepared mind. Auxiliary conditions are ideal place like an Ashram, ideal time like early morning and ideal stage of life like Brahmachari or Sannyasi. But Lord Krishna says even householders can gain moksha. King Janaka proves this.

One should have optimum level of the required four fold qualification. It is not possible to have full level of the required qualification. It is like one having reasonable health. If qualification is not there, one will not come to Vedanta and even if he comes his study will not be fruitful.

SUMMARY OF CLASS 3 (June 12, 2020)

VERSE 8- WITHOUT QUALIFICATION STUDY WILL BE FRUITLESS

For Self enquiry both Guru and Scriptures are complimentary. Without one, the other will not be effective. The primary qualification of a Vedanta student is having the four fold qualifications enumerated in the Upanisads. Then only the teaching will be fruitful. It is not possible to have 100% of the qualifications. But it is important that the student has optimal and reasonable level of qualification. Even the study of Vedanta will improve the level of qualification. One should have The secondary conditions which are not compulsory are ideal place, ideal time and ideal stage of life.

Where the student has the presence of optimal level of qualification, it will lead to firm abidance in Brahman. Where the student has the absence or deficient level of qualification, he will not get abidance in Brahman.

VERSE 9- FOUR FOLD QUALIFICATION OF A VEDANTIC STUDENT

The first and foremost qualification required is Viveka. It means discriminative knowledge of what is eternal and what is ephemeral. The only eternal entity is Atma Or Brahman. All things and beings in the creation are impermanent. The first goal of life is moksha and priority is moksha should be understood.

After that one should develop viraga or dispassion or detachment with respect to everything and everyone. Jiva's past karma done in many lives, gives pleasurable and painful experiences. With respect to those experiences one should develop more and more detachment.

The internal wealth of six mental faculties starting with sama is required for self knowledge. Only then there will be arrival of knowledge, continuation of knowledge and will lead to fructification of moksa.

The most important qualification is mumuksutvam or desire for moksa or liberation. If a person is satisfied with wealth and happiness, we are not interested to market Vedanta to him. Vedanta is for a person who is mature enough to understand the limitations of a materialistic life style. Old age, disease and death will make our possessions useless. Just like how a thirsty person will consume water or a hungry person will consume food, one should have an intense desire for moksa.

The four fold qualifications required are discrimination, dispassion, disciple and desire for moksa.

VERSE 10- VIVEKA OR DISCRIMINATION

Brahman is the only reality which is eternal. Brahman is the transcendental principle not within time and space. Everything which begun will end. Universe is within time and space and is perishable, may be after a long time. The world, relatives, and possessions are all ephemeral. One should have discrimination between what is eternal and what is ephemeral.

VERSE 11- VAIRAGYA OR DISPASSION

All bodies starting from one's body to Brahmaji's body are not permanent. Patarta is an object with a name and form about which I am indifferent. Visaya is an object about which I am having a binding like or dislike.

Pramana is a means for knowing or proving. One has pratyaksa pramana that things come and go and has witnessed death of several people. Sastra pramana tells that in six higher worlds, one will have better body, longer life and better sense pleasures. But all enjoyments will come to an end once the punyam is exhausted. Even the higher worlds are within time and space and are impermanent. Anumana pramana or logic tells that universe originated and will end and is temporary.

One who has dispassion is prepared to lose objects of enjoyment. He is mentally prepared to lose all losable things.

SUMMARY OF CLASS 4 (June 15, 2020)

VERSE 11- VAIRAGYA OR DISPASSION

Liberation is possible only through self knowledge. Self knowledge is through self enquiry. Self enquiry is through Vedantic scriptural enquiry. Scriptural enquiry is only with the help of a competent Guru. One of the required qualifications for the student is dispassion.

Vairagya or jhassa or dispassion means renunciation of all forms of attachment to things and beings which are ephemeral. When one has attachment, external things or beings determine his happiness or unhappiness. One loses his emotional freedom. Allowing external things to determine his happiness is emotional slavery. Sannyasa means internal condition of the mind having dispassion. A person having dispassion will get effortless self knowledge and liberation.

VERSE 12- VAIRAGYA OR DISPASSION & SAMA OR MIND MASTERY

When one has attachment, there is emotional disturbance leading to anxiety, fear and greed. One having a preoccupied mind cannot give quality time for constructive activities of dharma or moksha. Samsara is having raga (attachment), soka (sorrow) and moha (confusion) as explained in Bhagavad Gita. We mistake attachment for love. Love is never associated with worry. Again and again we should see the problem of attachment, sorrow and delusion. It may take years of karma yoga to develop dispassion.

We next come to six fold internal wealth. **Sama** is mastery of mind or managing the mind or directing thoughts of the mind. Mind should have deliberate thoughts and not thoughts overpowered by the world or past memories registered in sub conscious mind. Develop attachment to nitya vastu. Scriptures introduce nitya vastu as God. Family life is designed to prepare mind for spiritual life. Only nitya vastu can give lasting peace, security and happiness. Entire world is anityam.

God is presented in three versions- Ista devata version, visvarupa version and arupa version. First level is choosing a favourite form of God for worship. You can fall in love with God. You will only rise. The next level is seeing the entire universe as the body of God. You can appreciate everything in the world as Isvara. You can see the omnipotence of God.

By seeing the virus, we see how great is the power of God. God has also given the brain to find a solution to the virus. Very soon we will find a solution to the virus. We will have our regular classes soon.

Finally we understand the changeless God or Brahman or atma. The material mind should become a religious mind. The religious mind should become a spiritual mind. Sama is directing the mind to religious thoughts and later to spiritual thoughts. We should study all chapters of the Bhagavad Gita to understand this.

VERSE 13- DAMA OR SENSORY DISCIPLE

The sense organs constantly push the mind to sense objects. Maya the tempting power acts through the five sense organs. We should withdraw the sense organs from their respective sense objects, when there is temptation. We should withdraw

our sense organs like a tortoise. It is not suppression. But with my own will I allow the sense organs to function.

SUMMARY OF CLASS 5 (June 19, 2020)

The four fold qualifications are the foundation for teaching. If the foundation is weak, the teaching will not be effective. The five sense organs of knowledge and the five sense organs of action should be under control.

VERSE 14- UPARAMA OR CALM MIND & TITIKSA OR ENDURANCE

Uparama or uparati means mental calmness or a poised mind. Generally involuntary thoughts happen and the mind is wandering. Making the mind calm is sama. Maintaining the mind calm is uparati. Generally the mind will wander and think about family, professional or corona conditions. The mind should remain focussed during 60 minutes of the class. Only a composed mind is available 100% for deeper subjects like Vedanta.

Titiksa is highlighted in Bhagavad Gita. It is mentioned as titiksa in Chapter 2, santi in Chapter 13 and sama in Chapter 16. Titiksa is endurance or forbearance or tolerance and is important for all, especially for spiritual students.

We have taken this birth to exhaust our prarapta karma. Our punya and papa will fructify and will give pleasurable and painful conditions. Use your freewill to remedy the difficult situations. Some painful situations are choice less and it is not preventable or remediable. Like building immunity we should build endurance. Greater the endurance, lesser is the impact of pain and emotional disturbance. Lesser the endurance, greater is the impact of pain and emotional disturbance. When there is less titiksa, there will be more anger, fear and frustration.

We have to learn walking only by walking, swimming only by swimming and develop endurance only by enduring pain.

To develop titiksa, first we should voluntarily practice tapas or austerities like fasting. Second we should not dwell on our difficulties. When walking to Badrinath we should enjoy the natural scene although we are tired. Third we should not talk about the pain and complain. This lock down has helped us to know our strength to do more work and has improved our self confidence.

Brihadarnyaka Upanisad Chapter 5 says every disease can be used as an opportunity for tapas. Best form of tapas is going through family life and willingly accepting physical and emotional pain. In sannyasa there is more titiksa.

No vaccine has been so far found for corona virus. Go through the inconvenience without complaining. Use the available time for constructive work. I can reduce fear, anger and frustration.

VERSE 15- SRADDHA OR OR PRAMANA BUDDHI IN SASTRA

Primary pramanam is the only means to gain that particular knowledge and which cannot be cross checked with any other means of knowledge. For knowing colour we use our eyes. We cannot cross verify that with any other sense organ.

Vedas are the primary pramanam for self knowledge. It cannot be verified by any other means of knowledge. This awareness born attitude is required for Vedanta study. The approach to the study is with sraddha as primary source of knowledge. Then only the student will get the ultimate benefit of moksha. Benefit of self knowledge is available here and now in this life itself.

SUMMARY OF THE CLASS 6 (June 22, 2020)

VERSE 15- SRADDHA OR PRAMANA BUDDHI IN SASTRA

Having conviction that Sastra is the primary source of self knowledge is Sraddha. Self knowledge cannot be gained through any other source. It cannot be contradicted by any other source.

We do mananam to resolve the seemingly contradictory statements. The fact that Vedanta is not contradictory to sensory perception or logical reasoning is established by 157 sutras in Second Chapter of Brahma Sutra. Sraddha and rationality always go together. We need not sacrifice or surrender our intellect.

Sastra is an independent and reliable source of knowledge like our sense organs. Even when eye shows optical illusion, we still trust our eyes. Sastra's words explained by Guru's words are pramanam. Even when Vedanta seemingly contradicts other sources of knowledge, it is valid.

VERSE 16- SAMADHANAM – FOCUSING THE MIND

Samadhanam is developing focusing capacity. It is explained as Samadhi yoga in Bhagavad Gita.

We do meditation or upasana to develop concentration. First we meditate on the form of Lord Rama or Lord Krishna. This is eka rupa Isvara. Then we meditate on the universe at Isvara. This is viswa rupa Isvara. Finally we mediate on Suddhe Brahman or Nirguna Brahman. This is nididhyasanam.

What is required is keeping the mind in ultimate reality without any disturbance during sravanam, mananam and nididhyasanam. Mind should not be allowed to do whatever it wants. Vedanta sravanam requires 100% exclusive concentration. Multi tasking is not recommended. Listening to Vedanta during walking, jogging and tread mill is not recommended.

The words sama, dama, uparama and samadhanam shall be shown in different shades of meaning in other books like Tattva Bodha.

VERSE 17- MUMUKSUTVAM OR DESIRE FOR MOKSA

Moksa is freedom from bondage. In the vision of Vedanta- body, mind and sense organs are the instruments used by me. I am different from them. I am atma. I am different from the panca kosas. Ignorance of atma leads to self mis conception. Thousands do spiritual shopping and Guru shopping, but do not know what they need.

During dream, I experience a dream body, dream objects and a dream world. The moment I wake up, I understand that the dream world is unreal and cannot exist independently. What appears as real and independently existing but understood as unreal is mithya. Mithya means temporary and not permanent.

We have to extend this to our waking world. We are spiritually not awake to our real nature as atma. World appears to be real when we are spiritually asleep. When we wake up from the spiritual sleep, we understand that the same world is unreal. We have to drop our identification with the body, mind and sense organs and identity with our real self.

SUMMARY OF CLASS 7 (June 26, 2020)

VERSE 17- MUMUKSUTVAM OR DESIRE FOR MOKSA

When we identity with the body, mind and sense complex, they are shackles of bondage. Moksa is cognitive change of dropping the identity with the body, mind and sense complex. Bhagavad Gita elaborately discusses how to get the four fold qualification. Method is karma yoga and upasana yoga as a part of karma yoga.

Panca maha yagna or five fold great spiritual exercises is prescribed in the Vedas. Reference Taittiriya Upanisad Chapter 1, Brihadaranyaka Upanisad Chapter 1 Section 4 and Brihadaranyaka aranyakam Chapter 2. Brihadaranyaka aranyakam Chapter 2 mentions them and defines them directly.

It can be replaced by any service activity. I have been gifted by God the infrastructure of family, society, ecology, five elements and Vedic culture. I should accept my responsibility to preserve and improve the infrastructure for benefit of me, the world and future. I will grow internally and will serve voluntarily.

Panca maha yagna consists of pitru yagna, manusa yagna, bhuta yagna, deva yagna and Brahma yagna. As per my capacity I should do them with humility and reverence. Seva or service becomes yagna when done with humility and devotion.

Upasana yoga is meditating upon God as the giver of fivefold infra structure. Viswarupa upasana is seeing the whole world as a manifestation of God. Then service becomes worship. Upasana helps to develop sama, dama, uparama and samadhanam. Gita first six chapters explain karma yoga, next six chapters explain upasana yoga and last six chapters explain jnana yoga.

An eligible student who has done pancha maha yagna should enter jnana yoga.

VERSE 18- GURUPASADANAM OR APPROCHING A GURU

Even while predominantly living a life of karma yoga, one should get exposure to scriptural teaching. When one becomes more mature, jnana yoga dominates but karma yoga is not totally dropped. We may chant Vishnu Sahasranama daily. Vishnu dhyanam is upasana.

The stages of a spiritual seeker are:

1. Seeker of Liberation- a Mumukshu
2. Desirer of self knowledge with the understanding that self knowledge alone gives moksha- a Jijnyasu
3. Seeker of knowledge under a Guru- Sishrusu- Desire to listen to Vedanta from a Guru.

After service to the Guru, ask for self knowledge. The requirement is consistent, systematic study of Vedantic scriptures for a length of time from a competent spiritual guide. Chandogya Upanisad says Indra served the Guru Prajapati for 32 years, later 32 years, another 32 years and finally 5 years in stages, totally 101 years and received the knowledge in stages.

Chandogya Upanisad 4.9.3 says that the Guru should be enlightened and wise. We should use the Guru only for gaining self knowledge and not to talk about family problems.

VERSE 19- QUALIFICATION OF A GURU

Among various spiritual disciplines bakti or devotion is superior. There are three stages of bakti:

1. Karma yogi- Serving the world as God
2. Upasana yogi- Meditating on God in the form of universe
3. Jnana yogi- Doing self enquiry

Qualification of a Guru is mentioned in Brihadaranyaka Upanisad 4.3.33 as a shotriya. Mundaka Upanisad says that the Guru should be a shotriya and Brahma nista.

Guru is the one who has studied Vedantic scriptures from a Guru. The method of teaching is adyaropa and apavada. Only then the Guru will be able to communicate.

There may be mystic people who have this knowledge due to purva janma punyam. You can worship them and revere them. But they cannot be Guru because they cannot communicate. Knowledge without communication is useless.

A degree of B Ed or M Ed is required for school teachers. The qualification required for a Vedanta Guru is shotriya. His behaviour should be dharmic. A jnani is spontaneously dharmic. A jnani is not disturbed by desires. A jnani can have desires - to serve the world, teach and to study more. But they are not binding desires. Whether the desires are fulfilled or not he is happy. He has no mental restlessness due to unfulfilled desires.

Jnani has knowledge of Brahman, not as an object but as the subject – I. He has a cognitive merger – oneness with Brahman. When we stop adding fuel, only ember remains and there is no flame. Similary when we stop fulfilling desires they subside.

Guru has motiveless compassion to students. He has empathy and sympathy without expectation. He is an ocean of compassion and a helping person. He is ready to help and advice people who come to him with spiritual hunger.

SUMMARY OF CLASS 8 (June 29, 2020)

VERSE 19- QUALIFICATION OF A GURU

Guru's grace is in the form of teaching only. Consistent teaching for a length of time is required. Spiritual seeker approaching a Guru is always highlighted. Teaching is the primary source of self knowledge. Now a days meditation is highlighted. But only teaching should be highlighted as that only gives self knowledge. Sama and dama helps a student to develop listening skills. Uparama helps one have an unpreoccupied mind which is 100% available. Samadhanam helps one in focusing the mind during teaching.

The ideal Guru should have studied from a Guru, have self knowledge and have communication skills. If such a Guru is not available go to a Guru who has studied from a Guru, who can teach although he has not yet assimilated the teaching. Do not go to a mystic Guru who has not studied. Sishya should give Guru dakshina because it is his duty. But the Guru does not expect anything from the Sishya.

VERSE 20- SERVING THE GURU

The sishya approaches a Guru. Teaching shall not start immediately. Guru will ask him to stay and do service to the Guru and the Gurukulam. Guru and sishya can assess each other.

The seeker should respect, revere and worship the Guru. Guru represents the sacred Sastra which has come from God. Guru worship will help develop sraddha and bakti. The student will also develop humility. Intellectual arrogance will go away. The Sishya should do namaskara, have polite and courteous behaviour and do varieties of service to the Guru and Ashram as expected by the Guru. The Guru will be pleased with the character of the Sishya. After some time, the Sishya should approach the Guru and ask about Brahman.

VERSE 21- SISHYA ASKING FOR THE KNOWLEDGE

Upto verse 20, steps for preparation for the knowledge was mentioned. From verse 21 to 104, Vedantic teaching in the form of dialogue between Guru and sishya is given.

The sishya has understood the limitations of the pursuit of dharma, artha and kama. Samasara is fear, anxiety and insecurity on account of old age, disease and death. Spiritual wisdom alone will give moksa. Ramayana, Mahabharata and Bhagavatham now and then mention about spiritual teaching and moksa.

We have three types of problems- one my physical and emotional problems, second problem caused by other beings around me including corona virus and third problem due to natural forces. Time principle is responsible for separation, disease, old age and death.

The Sishya approaches the Guru and tells: "I am scorched by the forest fire of samsara. I am tossed all over the world by the wind of my bad karma. I am always feeling insecure and frightened. I have surrendered at your feet. Save me from death. I do not know any other saviour, who can save me through consistent and systematic teaching."

VERSE 22- CHARACTERISTIC OF A GURU

India is the most sacred land because many Acharyas are available for teaching. Great Acharyas live in this holy land and this knowledge is available free of cost. The Gurus are embodiment of peace and joy. Once the knowledge is gained, rest of the life is lived with freedom. Like spring season, their mere presence gives peace

and joy and of course through teaching. They have crossed over the ocean of samsara. All human struggle is to become somebody else. Self inadequacy is samsara. They pull out all other drowning people without cause, expectation or reason.

SUMMARY OF CLASS 9 (July 3, 2020)

VERSE 22- CHARACTERISTIC OF A GURU

The student approaches the Guru and expresses his desire to escape samsara. He has understood that self knowledge is the solution and Guru alone can help him. He surrenders to the Guru. He expresses his appreciation of the spiritual teachers who have themselves crossed over samsara and help others cross over samsara. The Gurus give cheer and joy by their presence and teaching.

VERSE 23- GURU'S ASSURANCE

The Guru accepts the student and takes charge of his spiritual sadana. He says "Oh intelligent and informed student! Do not be scared of samsara anymore. There is no danger for you. There is a method to cross over the ocean of samsara. I will teach you that solution. It is the same spiritual path used by many Acharyas to cross over samsara. Listen to me carefully."

I should do hard work to communicate. You should also do hard work to understand.

VERSE 24- DISCRIMINATION BETWEEN SELF AND NON-SELF

This verse is the foundation for the whole teaching. The entire universe has two parts- atma and anatma. Atma means the self, the subject, expressed by the word I and is the experiencer of the universe with all things and beings. Anatma means the objects of experience which is other than me or the self. Vedanta asserts that the body, mind and sense complex is anatma and not atma.

Few centuries before everyone thought that the earth was flat and sun was going around the earth. After many centuries now we know that the earth is round and it goes around the sun. For understanding this gross thing, it has taken so much time. So you can imagine how difficult it is to understand the subtle atma.

Vedanta asserts that I am Paramatma, the real atma or self. Parmatma is conscious principle excluding body, mind and sense complex.

There is a conventional belief that I am Jivatma with a body, mind and sense complex.

Wrong identification with the body, leads to problem of mortality, disease and emotional issues like fear. This self ignorance and self mis conception is the cause for all forms of human struggle. This is adyasa. Sri Sankara has written a commentary on Brahma Sutra beginning with adyasa bhasya.

Jivatma is a wrong version to be dismantled. Consistent and systematic study is required to gain self knowledge and self understanding. Self knowledge is compared to fire. Self knowledge is luminous like fire removing darkness. It burns samsara, all our karmas and all products of self ignorance and self mis conception.

I am not Jivatma. I am really Paramatma.

VERSE 25- STUDENT'S QUESTIONS

After listening to the Guru's words the student asks the following seven questions:

1. What is bondage?
2. How did this bondage happen?
3. How did this bondage persist with me for such a long time?
4. How can I remove this bondage?
5. What is the meaning of anatma or non self?
6. What is self or Paramatma?
7. How can I segregate atma and anatma?

The rest of Vivekacudamani is answer to these questions.

SUMMARY OF CLASS 10 (July 6, 2020)

VERSE 25- STUDENT'S QUESTIONS

The student asks the following seven questions:

1. What is bondage?
2. How did this bondage happen?
3. How did this bondage persist with me for such a long time?
4. How can I remove this bondage?
5. What is the meaning of anatma or non self?
6. What is self or Paramatma?
7. How can I differentiate between atma and anatma?

VERSE 26- DIFFERENTIATION BETWEEN ATMA AND ANATMA

Guru started answering question No.7. Now I am answering how to differentiate between atma and anatama. Your best effort is required with 100% attention. May you register the message very well in the mind.

VERSE 27- MEANING OF ANATAMA OR NON SELF

Guru started explaining what is anatma or non self by answering question No.5. We all agree that the external world is anatma. We claim that the body mind sense complex as I. Sastra points out that the body mind sense complex is not I.

From verse 34, it will explain what is atma. But to understand the background I will briefly explain the same.

International dictionary of psychology says "Consciousness is a fascinating but elusive phenomenon. It is impossible to speak what it is. What it does is impossible to speak. No book worth reading about this is available." After decades and centuries of research, science has not been able to find what consciousness is. It is not available for human instruments of knowledge. Vedas reveal those things.

Vedanta reveals about the five features of consciousness:

1. Consciousness is not a part, product or property of the body
2. Consciousness is an independent entity or principle which pervades and enlivens the body
3. Consciousness is not limited by the boundaries of the body
4. Consciousness continues to exist or survive even after the death of the body
5. The surviving consciousness is not accessible because of the absence of the body medium

Consciousness is an abstract principle difficult to understand. We should make the mind subtle by a life of karma yoga and upasana to understand this. Chandogya Upanisad tells about meditation on akasa or space principle. Such meditation will make the mind subtle.

We are spiritual beings with temporarily a human body. Suresvaracharya says atma uses the body as a coat.

Based on fineness, we have three fold classifications of the body- gross body, subtle body and subtlest body (causal body). Based on kosas, we can have five fold classifications.

Vedic cosmology explains about creation. From a seed, tree comes. Conscious principle (Brahman) was there. Material or energy was there in seed form in Maya.

From this Maya seed, the universe tree manifested. The universe evolved in two stages.

First from Maya, the five subtle elements evolved - space, air, fire, water and earth. After grossification, the five subtle elements evolved as five gross elements. From the subtle elements, mind evolved. From the gross elements, body evolved.

The five elements are the general cause of the body. Purva karma is the special cause of the body. Purva karma was based on action done using free will in the previous births. A set of karmas start operating in this birth. Body serves as a temporary residence for Jivatma. Jivatma while residing in the body experiences pleasure and pain according to purva karma.

SUMMARY OF CLASS 11 (July 10, 2020)

VERSE 27- MEANING OF ANATAMA OR NON SELF

Anatma consists of three layers- Gross body, Subtle body and Causal body. The common cause for gross body is five gross elements. The special cause for gross body is prarabda karma. Gross body is the house where jivatma dwells to interact with the outer world. Birth of gross body is jivatma acquiring a physical body to experience pleasure and pain.

Every living being has three states of experience- Waking, dream and deep sleep. Jivatma during waking state experience the physical world through the physical body. During dream, thoughts arise in the mind due to vasana prapanja.

VERSE 28- CONSTITUENTS OF SUBTLE BODY

Every serious student should start Vedanta study with Tattva Bodha. Subtle body can be classified into eight groups. Jivatma is sitting in the fortress of eight groups. They are five organs of action, five sense organs, five pranas, five subtle elements, the mind, avidya, kama and karma.

The physical part of sense organ is golakam. The power behind the sense organ is called indriyam. The first group consists of power of speech, hands, legs, excretion and reproduction.

The second group consists of power to hear, see, smell, taste and touch.

The third group consists of five pranas – prana (respiration), apana (excretion), vyana (circulation), udana (taking out suksma sarira at the time of death) and samana (digestion).

The fourth group consists of five subtle elements (space, air, fire, water and earth) available in the microcosm.

The fifth group consists of buddhi (intellect), manas (doubt, emotion), citta (memory) and ahankara (doer, enjoyer).

The sixth group is avidya. I claim I am a jivatma due to self misconception.

The seventh group is kama. The bundle of desires make me pedal the samsara chakram.

The seventh group is karma. Action and result of action (punyam and papam).

The causal body will go at the time of knowledge.

VERSE 28- LINGA SARIRA OR SUBTLE BODY

For science, mind is the visible brain. Psychology is pseudo science. Science accepts neurology and brain chemistry. Sastra is the only pramanam to know the ultimate truth. What it reveals sense organs and science cannot reveal.

Atma lends consciousness to Causal body. Causal body lends consciousness to subtle body. Subtle body lends consciousness to gross body.

SUMMARY OF CLASS 12 (July 13, 2020)

VERSE 29- SUBTLE BODY IS UPADHI FOR ATMA

Atma lends consciousness to causal body. Causal body lends consciousness to subtle body. Subtle body lends consciousness to gross body. Lingam is that which helps us in knowing a thing. As subtle body helps us to know atma, it is called linga sariram.

Our karma and vasanas are stored in the subtle body. Subtle body makes one a doer and experiencer.

Upadhi distorts and makes one thing appear as another. Coloured object near the colourless crystal, makes the crystal appear as coloured. Suresvaracharya gives the example of a straight rod appearing as bend when inside water due to the upadhi of water. All the three bodies are upadi for atma. Paramatma appears as Jivatma in the presence of the three bodies.

VERSE 30- SUBTLE BODY IS AN INSTRUMENT

When we wake up, we put on the tool kit of subtle body. Free will becomes operational. We do spiritual and worldly transactions only with subtle body.

For a carpenter chisel and hammer are instruments. Similarly for atma, subtle body is an instrument.

Atma should be understood as asanga by itself. Atma appears as subtle body like the crystal appearing coloured.

VERSE 31- CAUSAL BODY

Causal body is the inner most, finest and subtlest layer of the body. Hence it is difficult to understand.

The entire cosmos was in unmanifest form called avyaktam. From the avyaktam alone the subtle universe, gross universe, subtle body and gross body manifested.

Seed version of subtle body and gross body is causal body. Seed version of subtle universe and gross universe is causal universe. Both causal body and causal universe are included in avyaktam. Seed version of bodies is called avidya. Seed version of universe is maya.

In Chandogya Upanisad, it is mentioned that when we cut a seed of a banyan tree, minute seed is there. If that minute seed is cut we do not see anything. But the big tree with trunks and leaves are available in that seed form. Similarly the entire universe is available in a potential form before manifestation.

SUMMARY OF CLASS 13 (July 17, 2020)

VERSE 29- SUBTLE BODY

As I did not explain the last line of Verse 29 in the last class, I am explaining now. The special experience of the subtle body is dream state. With regard to subtle body there is a distinct state- dream state. Experience in this life and prior lives registered as impressions get activated as thoughts in dream state. Subtle body alone functions in dream state.

VERSE 31- CAUSAL BODY

Body is mistaken as atma or the Self. Body is divided into three- gross body, subtle body and causal body. Gross body which is physically visible was explained in verse 27. Subtle body was explained in verses 28, 29 and 30. Causal body is now explained in verse 31.

Before manifestation of the universe, it existed in seed or potential form called avyaktam. From nothingness universe cannot originate. Avyaktam is unmanifest, undifferentiated causal universe plus causal body. Generally causal universe is mentioned as maya and causal body is mentioned as avidya. Avyaktam (maya + avidya) is the power of God. The law of karma is actualised by God. God here is not the personified God but formless God. God is formless, eternal, all pervasive consciousness. You should recall the five features of consciousness which I have explained in an earlier class. All other versions of God are stepping stone for devotees to understand the ultimate God. Emotional bakti is gone. Intellectual bakti now.

Consciousness uses avyakta to manifest universe. God had two powers- viksepa and avarana. By the power of viksepa, out of avyakta the universe is manifest or projected. By the power of avarana, concealing or covering power, self ignorance is caused.

By viksepa sakti (projecting power), out of avyakata the unreal mitya creation of body, mind, sense complex is projected. Avarana sakti (covering power) conceals the fact regarding atma. The fact that the universe is unreal is concealed. Viksepa projects. Avarana conceals. All philosophies do not accept the universe as maya.

Let us analyse our dream experience. Viksepa projects an unreal dream world. Avarana creates a spell. It conceals the fact that dream world is unreal. For a dreamer, the dream is not a dream, during dream.

In the presence of consciousness, prakrti manifests. Prakrti projects an unreal universe. Avarana makes us believe the tangible, visible universe as real.

Maya is the power of projection of total macrocosm. Viksepa is the creative power. Avidya projects the boy mind complex as self. Avarana sakti covers the real self. The Guru removes the maya cover on atma. The Student discovers atma. I am consciousness is the only reality.

Maya is the fundamental matter including energy in a potential form. Avyaktam has three gunas- sattva, rajas and tamas. They are the three stranded ingredients of maya. Sattva is knowing faculty. Rajas is doing faculty. Tamas is resting faculty.

Avyakta or unmanifest is the cause of universe. Universe is the effect of avyakta. Hence avyakta is para or superior.

Before manifest condition is sleep. A long sleep is pralaya. Blankness is unmanifest. That is the state of singularity. Mere intellect is not adequate to know what was there before creation. One who uses both Sastra and logic is called Sudhi. Consciousness plus unmanifest universe is Isvara.

SUMMARY OF CLASS 14 (July 20, 2020)

VERSE 31- CAUSAL BODY

What is anatma? The entire world including our body. In Bhagavad Gita Chapter 13, it is mentioned as Kshetram. The body has three layers- gross body, subtle body and causal body.

The universe existed in undifferentiated potential seed form called avyakta before creation. It is called Maya when it is seed of the universe. It is called avidya when it is seed of the body. Consciousness or God created the universe out of the power called maya. We cannot see maya. We can only infer maya from the effect it has created. An intelligent seeker uses logic, complimented by Sastra pramana to understand this principle.

VERSE 32- MAYA CANNOT BE CATEGORISED

Maya is the greatest wonder. Maya is not intelligently, logically definable or classifiable. Intellect will be over whelmed. In this verse, it is explained that differentiation of 9 types is not possible. Maya is inexplicable. But maya is understandable, inferable and experience able.

Even the effect of maya- gross body and subtle body cannot be clearly defined. Is light a wave or a particle is not classifiable. After a certain level, we cannot even say a thing is a living being or inert, organic or inorganic, sentient or insentient. Every thing is anirvacaniyam.

Bhagavan or Consciousness is real. But his power maya is not real. Maya and its products do not come under existent category or non-existent category or combination of existent and non-existent category. A combination is not possible, as existent and non-existent are having opposite attributes. In verse 17 it is mentioned as ajnana kalpitan. In verse 10 it is mentioned as mithya.

During dream, dream world is existent. It is objectifiable and independently existing. It is experiencable, transactable and useful. On waking up, the dream world

becomes non existent. Hence we cannot classify them as existent or non existent or combination of both. Same is true of maya also. On spiritual awakening, maya will be negated by a Jnani like a dream. Atma Bodha says at the time of ignorance it appears as real.

Dream world cannot exist different from the dreamer. On waking up the dream world disappears. But the dreamer does not disappear. Dreamer and the dream world are neither different nor not different. My shadow is not different or identical with me. Similarly the world is seemingly different from me.

Maya is not different from Brahman or not non-different from Brahman or combination of both of these.

Tarka sastra says a thing should be savayavam or niravayavam. Savayavam means an assembled entity , got by putting together parts like a car. Niravayavam means that which is not a product and always existing. According to tarka sastra space and paramanoo are not assembled in time and are not a product.

If maya has parts, it is a product born at a particular time. But maya is anadhi. Maya undergoes modification. After evolution we know that it has the the gunas- rajas, tamas and sattva. Part and partless are opposite attributes and a thing cannot be composite and non-composite at the same time.

Maya is experiencable, transactable and useful. Questions about maya will be there eternally. Pacadasi says maya is a question mark.

There is one reality, awaring consciousness which is not available as an object of study.

On the auspicious occasion of chaturmasya period, I would like to extend all my special blessings to all of you for your worldly and spiritual well being. May God bless you all.

SUMMARY OF CLASS 15 (July 24, 2020)

VERSE 32- MAYA CANNOT BE CATEGORISED

Avyaktam is not available for categorisation as existing or not existing. It is seemingly existing like a dream. It is not possible to classify, categorise or define. At the seed level differentiation of microcosm causal body and macrocosm causal universe is not possible.

VERSE 33- SLEEP IS DISTINCT STATE OF CAUSAL BODY

Avyaktam is endowed with three gunas of knowing, doing and resting. The seed unmanifest version of every being before creation is called causal body. How to experience causal body? The specific state in which causal body is dominant is sleep state. During sleep, body and mind resolve to a non-functional state. At that time five sense organs of knowledge, five organs of action, four aspects of the mind are resolved. During sleep we can experience causal body revealed by consciousness and not by the sense organs. We experience blankness which is called Sakshi Pratyayam of consciousness. All the three layers of body are anatma and material in nature. Because of atma, anatma appears as sentient.

VERSE 34- PARAMATMA – LIMITLESS SELF

Atma inclusive of the limitation of body is termed Jivatma. Atma exclusive of the limitation of body is termed Paramatma. Paramatma is the central theme of all Upanisads, Bhagavad Gita, Brahma Sutra, Vivekacudamani and other Vedantic texts.

The Guru assures the Sishya that he will clearly explain the nature of self. He will be freed from shackles of three bodies. I convert life into role playing. When you know the whole, you will enjoy playing the role. By maya, I appear as the universe like the appearance of dream world in a dream.

VERSE 35- PARAMATMA DISTINCT FROM FIVE KOSAS

The fourth important factor which is witness of the three states of experience-waking, dream and deep sleep is consciousness.

The five features of consciousness are:

1. Consciousness is not a part, product or property of the body
2. Consciousness is an independent entity or principle which pervades and enlivens the body
3. Consciousness is not limited by the boundaries of the body
4. Consciousness continues to exist or survive even after the death of the body
5. The surviving consciousness is not accessible because of the absence of the body medium

When I ask what do you see in my hand, you will tell everything except the light principle because of which you are able to see my hand. Similarly we miss turiyam when we see the body and mind. The primary meaning of I is consciousness. I

should identify with this consciousness and claim that I am atma. Consciousness as core self is explained in mantra 7 of Mandukya Upanisad.

Every individual is a team of changing, inert anatma and changeless, sentient atma. Because of this team work only one becomes a doer, experience and knower. Atma as knower is Sakshi. Anatma as knower is Pramata.

Atma is different from the other member of the team which has three layers of body and 5 kosas. Dirt in hand does not affect the light. Similarly whatever happens to the body and mind does not affect me.

SUMMARY OF CLASS 16 (July 27, 2020)

VERSE 35- PARAMATMA DISTINCT FROM FIVE KOSAS

Atma is of the nature of consciousness. The five features of consciousness is to be remembered. Atma is the witness of three states of experience. Atma is different from the five kosas. In other words atma is different from the three bodies, but is in and through the three bodies.

VERSE 36- ATMA IS THE KNOWER

All functions are done by a mixture of atma and anatma. Brahma Sutra adyasa bhasyam starts with this. Knowing function belongs to this mixture. Atma contributes conscious principle by its mere presence as a passive contributor. It is called Sakshi. Knowledge presupposes consciousness. Anatma contributes by entertaining the thought and is an active contributor. It is like electricity and bulb mixture illuminating the room. Knower hood is shared by atma and anatma.

One consciousness illumines everything. It is present in all the three states. When we experience blankness, it is nothing else other than consciousness. It illumines external and internal conditions. Non changing consciousness is aware of the changing world.

By my mere presence, I give life to the body. Through the body, I experience the universe. I use anatma to say I am atma.

VERSE 37- ATMA LENDS CONSCIOUSNESS

I as conscious principle experience and know everything in the internal world, and through the internal world the external world. Nobody can see or objectify consciousness. Atma is available as the subject I. Hence it cannot be objectified. Even God cannot see atma. But God is the seer atma. Atma is never seen or heard. But it is the seer and hearer.

Camera takes picture. But camera does not appear in the picture. Every picture is a proof for the presence of camera. Similarly the entire objectified world is proof for the existence of the Self.

Atma makes inert anatma sentient by lending consciousness. Atma never becomes conscious because Atma's nature itself is consciousness.

VERSE 38- ATMA EVIDENT AS SELF

This is an important sloka. By remembering this sloka, you can recollect all aspects of Vedanta.

What I objectify come and go. But I am always there. Always evident as I am, as self awareness. I the atma is of the nature of five featured consciousness. I am beyond karanam and karyam. The causal universe and causal body are the karanam. The subtle universe, subtle body, gross universe and gross body are the karyam. I am the consciousness beyond cause and effect.

If I understand this, my expectation of moksha as a future event will greatly recede.

SUMMARY OF CLASS 17 (July 31, 2020)

VERSE 38- ATMA EVIDENT AS SELF

This verse gives a brilliant description of atma. Atma's nature is pure consciousness. You may remember the five features of consciousness.

Prakriti is the causal universe and causal body. Vikriti is the subtle universe, subtle body, gross universe and gross body. I the consciousness illumine the entire universe through infinite bodies. In the presence of anatma, I am called Sakshi. Claiming I am Brahman is alone called Brahman knowledge. Claiming I am Brahman is alone called Brahman experience.

VERSE 39- MEANING OF HUMAN BONDAGE

Bondage is an intellectual problem of false claim of the body as I. I use the body. But I am not the body. I use the mind. But I am not the mind. Using the body and mind is not a problem. But claiming that I am the body or I am the mind is the problem.

Only when I am in the body I can claim 'Aham Brahmasmi'. Aham Brahmasmi can be claimed only during Jivan Mukti. After Videha Mukti it is not possible to claim so. Once I conclude that I am the body, samsara begins. Prarabda karma of me, then my spouse, children, grand children affect me. I experience life of misery, uncertainty and insecurity.

Dreamer during dream will claim that his body is real. Similarly when we experience spiritual sleep, we claim that this body is real. The blunders are- Body which is mitya is taken as satyam and claiming that I am the body.

A silk worm builds a cocoon to protect it. But gets destroyed because of the cocoon. Similarly due to ignorance, I try to nourish, anoint and protect the body. Identifying with the body as I, is samsara.

SUMMARY OF CLASS 18 (August 3, 2020)

VERSE 38- ATMA EVIDENT AS SELF

Everyone is a mixture of atma and anatma. When I claim anatma as I, I will suffer. When I claim atma as I, I will be free.

VERSE 39- MEANING OF HUMAN BONDAGE

Bondage is a wrong conclusion about myself, when I claim anatma as myself. Identified with the body I struggle. Whole life becomes a struggle in the wrong direction.

VERSE 40- HOW BONDAGE CAME INTO EXISTENCE?

Bhagavan keeps maya under his control. Avarana sakti will not affect Bhagavan. With viksepa sakti he creates the universe. But for a Jiva, avarana sakti covers his real nature which is atma. Viksepa sakti becomes the cause for bondage. Tamo guna is active during sleep. Projection power is not there during sleep. Hence we do not create mistakes during sleep.

Atma's nature is undifferentiated, eternal and non dual consciousness. But avarana sakti 'as though' covers the atma. Like Ragu 'as though' eclipse the Sun during solar eclipse.

VERSE 41- VIKSEPA SAKTI AFFLICTS

Rajo guna creates viksepa sakti. It makes one restless and the life becomes a continuous struggle. Atma is pure shining consciousness, which reveals everything. Due to viksepa sakti, anatma body is taken as atma. I experience self inadequacy. Samsara is in the form of emotional problems. There is undefinable discomfort. Intellectual problem is converted into emotional problem.

VERSE 42- BONDAGE DUE TO AVARANA AND VIKSEPA

One is deluded by the two powers- avarana and viksepa. Mistakes body as myself. Infinite is converted to finite. Ananda is converted into duka.

The whole problem is intellectual. We call it spiritual. It is due to ignorance and misconception. Continuous scriptural study is the only solution. But unfortunately anti Vedic approach is prevalent in Hinduism today.

One goes to world shop and ask for purnatvam. It miserably fails. The result is helplessness, anger, frustration and depression. Desires keep human being within samsara. Only Sruti can give purnatvam.

SUMMARY OF CLASS 19 (August 7, 2020)

VERSE 42- BONDAGE DUE TO AVARANA AND VIKSEPA

There are four layers of bondage:

1. Self ignorance
2. Self misconception
3. Emotional turmoil- Desire, Anger, Greed & Confusion
4. Cycle of birth and death- Samsara

Avarana and Viksepa are powers of avidya in the causal body.

VERSE 43- HOW SAMSARA SUSTAIN

Creation is cyclic. Samsara has survived in several sristis. The tree produces seed. From that seed another tree is produced. Tree manages to sustain. Similarly the Jiva due to self ignorance does materialistic activity. As per karma another body is produced. Samsara manages to sustain.

The ten factors are equated:

1	Seed	Self ignorance
2	Sprout	Identification with the body
3	Tender leaves	Wanting mind with desires from prior and current birth
4	Watering the tree	Materialistic activity
5	Main trunk	Well built body
6	Branches	Prana
7	Peripheral branches	5 organs of knowledge & 5 organs of action
8	Flowers	Sense objects
9	Fruits	Pleasure and pain caused by physical body, other living beings & natural forces
10	Experiencing bird	Jiva

In Mundaka Upanisad also this is discussed.

VERSE 44- HOW TO GET LIBERATION

This is an extremely important verse. Vedas guide us in the spiritual journey ending in moksa.

First is karma yoga stage. Panca maha yagnas are performed. Upasana (meditation) is done for gaining sharpness of the mind and expanding the mind. Devotion starts with asking for materialistic wealth. Later the devotee improves by asking "You give me this. But whatever you give, I accept". After that he becomes a nishkama baktha and asks for the four fold qualification. He becomes prepared for jnana yoga. He gets desire to attend Vedanta class.

Karma yoga can neutralise emotional layers of samsara. One can understand that he has advanced in karma yoga, when he has a general peace of mind and has less fear, anxiety and worry. Karma yoga can give equanimity or santi. Isvara arpana bavana and prasada bavana gives samatvam or equanimity.

If we apply karma yoga, 80% of our problems are solved. There are two benefits of karma yoga. One it prepares us for jnana yoga. Second due to bakti it takes away our fear. If fear continues, it means our bakti is only ritualistic bakti. For mental peace jnana yoga is not required. Karma yoga is sufficient.

SUMMARY OF CLASS 20 (August 10, 2020)

VERSE 44- HOW TO GET LIBERATION

Moksa is the primary goal of life. Veda is the guide book. First stage is karma yoga, upasana and life of values. One should do his svadharma. The traditional approach is to follow varna asrama dharma. In today's context we can do panca maha yagna. Initially pray for material growth. Later pray for spiritual growth.

Second stage is jnana yoga. First desire for moksa. Then desire for spiritual knowledge. Then desire for systematic study of scriptures from a Guru. Reduce worldly transactions so that you have quality time available for Vedanta study. Then you should do Sravana, manana and nididhyasanam. You should shift your identity to consciousness.

Jivatma- Anatma= Paramatma.

You should claim yourself as Paramatma.

VERSE 45- PROCESS OF SELF ENQUIRY

Atma vichara is the final lap of the spiritual journey. Jivatma is consciousness mixed with three bodies- gross, subtle and causal. You have to carefully remove the stalk from the munja grass. With the help of Guru and Sastram you should intellectually remove the panca kosas and arrive at the five featured consciousness.

I am, atma with the costume of anatma. Waking world is of a higher order of reality when compared to the dream world. I am the paramartika or the highest order of reality. I am not affected by the lower order of reality. Anatma is name and form which borrows existence from me. Anatma is mitya. I should resolve the entire anatma into atma. Jnani remembers that I use the body, but I am atma even during transactions.

VERSE 46- ANNAMAYA KOSA

Panca kosa is anatma. Sthula sariram is annamaya kosa. It comes into existence because of food. Seed of the male body and egg of the female body comes into existence because of food. Seed and egg becomes the baby. Annam is the sristi and sthiti karanam of the body.

SUMMARY OF CLASS 21 (August 14, 2020)

VERSE 46- ANNAMAYA KOSA

Self enquiry is done in the form of panca kosa viveka. Panca kosa (five coverings) is the reclassified version of three sarirams (bodies). From Annamaya kosa we travel to pranamaya kosa. Then to manomaya kosa and anandamaya kosa. Taittiriya Upanisad explains this travel from outer kosa to inner kosa. It is figuratively considered interior. Grosser to subtler. Pranamaya represents kriya sakti or power of action. Manomaya represents icha sakti or power of desire. Vijnanamaya represents jnana sakti or power of knowledge. First we have knowledge of an object. Then we have a desire for the object. Then we take action to acquire the object. Thus we move from subtler to grosser. This is called saka chandra nyaya or aruntati darsana nyaya.

Because of food, body is formed. Because of food, body is sustained. Without food body dies. After death physical body merges into earth and becomes food for the next generation.

Body is a composite entity and an assemblage of so many ingredients. The body consists of outer skin, inner skin, flesh, blood, bone and waste matter. This dirty body cannot be atma. Atma is ever pure. Body is never pure. Old age, disease and death are natural to the body. Allow the body to go through the natural stages. Accept the modifications of the body. But claim your real nature, which is immortal atma.

VERSE 47- PHYSICAL BODY

We wear the costume of body. Mother gives birth only for this janma. After death I will not operate through this body. Body is always changing. It's nature is unpredictable. It has parts. It is inert. It is a product. Body is an object of experience like the pot and table. In dream I have another body.

Pot is experienced as a remote object. Body is experienced as an intimate object. Mind is an instrument. Mind is an instrumental object. The body and mind are not me. We do drg drsya viveka. Brihadaranyaka Upanisads says we have to understand neti, neti..I am not this, I am not this.

As per prarabda karma, body goes through the experience of worry, sorrow and disease. The body is an object and it cannot be me. Body undergoes six fold change. It comes into being, is born, grows, changes, deteriorates and dies. I am the changeless knower of the changing body. Annamaya kosa is a costume and is anatma.

VERSE 48- PRANAMAYA KOSA

At the time of death, we drop annamaya kosa. But we keep pranamaya kosa. Pranamaya kosa consists of 10 constituents. It has five pranas (physiological functions) and five sense organs of action (hands, legs, mouth, organ of excretion and organ of reproduction). Pranmaya kosa lends existence of annamaya kosa. If prana leaves, annamaya becomes inert. If prana is there, annamaya is alive. Annamaya has chidabasa (borrowed consciousness) like moonlight having borrowed light from the sun.

Pranamaya will take the shape of annamaya. Initially pranmaya is active. As I become older, the capacity reduces. Capacity to digest, capacity to walk becomes weaker.

VERSE 49- PRANAMAYA KOSA

In pranamaya rajo guna is predominant. Pranamaya changes, is a product of vayu and is matter principle. But I am consciousness different from pranamaya kosa.

SUMMARY OF CLASS 22 (August 17, 2020)

VERSE 49- PRANAMAYA KOSA

All the three bodies (or five kosas or five layers) are anatma. They are temporary medium for atma. I am the consciousness behind the three bodies (or five kosas or five layers).

The external world is anatma. All the five layers have features common to the world. Hence the five layers are anatma like the external world. In pranamaya, Rajo guna is predominant. Rajo guna and kriya sakti (power of action) go together.

Vayu is a product of five elements. While we breath in vayu enters the body. While we breath out vayu goes out. Prana is subject to movement. Atma is free of movement. Hence vayu cannot be atma and it is anantma.

Although pranamaya is active during sleep, it cannot sense the surroundings. Pranamaya cannot know if a thing is favourable or unfavourable. Pranamaya is insentient. Atma is consciousness. Hence pranamaya kosa cannot be atma and it is anatma.

VERSE 50- MANOMAYA KOSA

Manomaya kosa consist of five organs of knowledge and the mind. It labels objects as I and mine. It calls body, mind and sense objects as I. It calls house, spouse, children and grand children as mine.

Mind is endowed with the capacity to identify name, form and function. According to Mandukya Upanisad, atma is beyond name, form and function. Manomaya kosa is powerful and fills up pranamaya kosa. Manomaya is container and pranamaya is contained. Manomaya carries chidabasa to pranamaya. Manomaya is sentient and mistaken as atma.

VERSE 51- MANOMAYA KOSA

Neti neti (not this, not this) prakriya is employed. Manomaya is not me. With the force of prarabda, mind is difficult to handle. Objectivity is required. Sravanam is for learning. Nididhyasanam is for internalising our learning.

Mind is subject to birth and death. It will survive this body. It will survive through the current sristi for millions of years. At creation it comes. During pralayam it goes. Atma has no beginning and end.

Mind is subject to change or modification. Atma is changeless. Manifestation of light on the hand is not a modification of light. Similarly manifestation of atma is not a modification of atma.

Mind is predominantly not satisfied. In transactional analysis they say- I am OK. You are OK. Everything is OK. This is moksa.

Mind is of the nature of sorrow. When Atma sukam is reflected in the mind, mind appears to be happy. It is like moonlight, which is really reflected sunlight.

Anatma mind is anurta, jada, dukam. It is opposite of atma which is sat, chit, ananda.

Manomaya is an intimate object of experience. I clearly know my mental condition. I am the knowing consciousness. Atma anubhava means atma aparoksa jnanam. It is claiming that I am the atma without experiencing it as an object.

Atma is never an object. Mind is ever experienced. Kosa should be a code word to objectify the problem and claim saksi bava. I should be able to calm down.

VERSE 52- VIJNANAMAYA KOSA IS THE INTELLECT

With the will power, I entertain thoughts. The karta is buddhi with five sense organs, is the vijnanamaya kosa. Aham vrti and idam vrti is karta atma. It is the leader of the group. Vijnanamaya kosa is the knower, doer and enjoyer. Subject I is samsara karanam, cause of all problems.

SUMMARY OF CLASS 23 (August 21, 2020)

VERSE 52- VIJNANAMAYA KOSA IS THE INTELLECT

We are seeing the topic of panca kosa viveka or atma anatma viveka. We travel interior or inwards. Each maya reduced to anatma. Here mano maya is reduced to anatma and vijnanamaya is considered atma. Vijnanamaya is the intellect which has the capacity to decide what things to do. It has I thought and object thought. Vijnanamaya is of the nature of karta, bokta, pramata, ahankara and jiva. Anatma is considered as atma. Vijnanamaya is the cause for samsara for an individual.

VERSE 53- VIJNANAMAYA KOSA HAS REFLECTED CONSCIOUSNESS

Vijnanamaya is a product of prakrti. Prakrti is also called maya, avyaktam, sakti and avidya. Every thing including vijnanamaya has emerged from prakrti. Intellect is predominantly satvic but also has tamas and rajas. Vijnanamaya borrows consciousness from atma through karana sariram. Wherever vijnanamaya goes borrowed consciousness also goes with that. Moon light illumines the world with borrowed sun light. Similarly vijnanamaya becomes knower with borrowed cit.

Pramata is intellect plus borrowed consciousness. Wall and desk remain insentient because it cannot borrow consciousness. But they have original consciousness. Sentient beings have original consciousness and reflected consciousness.

Using manomaya as an instrument, by entertaining thought, Vijnanamaya knows many things in the world. It becomes a knower. Using five karma indriyas it becomes a doer. I extends to manomaya, pranamaya and annamaya and identifies with them intensely and passionately.

In sleep, ahankara is dormant and we are one with atma.

VERSE 54- VIJNANAMAYA KOSA PERFORMS RIGHT AND WRONG ACTIONS

I thought and I vasana, identification and habit of identification become my second nature. Vasana to be weakened by nididhyasanam. Nidid means vedantic meditation or weaken. Jnani distances through saksi bava. Whether the problem is solved, reduced or not solved, Jnani remains the same.

Ahankara is anadi. Self ignorance is beginning less. During sleep and pralaya it goes to dormant condition. A roasted seed cannot germinate. Similarly a Jnani's ahankara is non binding and will continue upto videha mukti.

Jiva carries out varieties of transactions with the world identified with vijnanamaya kosa. Ahankara and atma are mixed together. To get purnatvam I become a knower, doer and enjoyer. Some desires are acquired in this janma. Some come from purna janma. I perform varieties of karma. Karta pedals the cycle of samsara. I perform right action and wrong action. I perform dharmic action and adharmic action. Avidya leads to kama. Kama leads to karma. Some karmas are exhausted in this birth and some later.

VERSE 55- VIJNANAMAYA KOSA IS EXPERIENCER OF KARMA

When ahankara is karta, atma is passive karta. Atma is nirvikara karta. Ahankara is savikara karta. In maya, law of karma is inbuilt. Religious karma performed will yield religious palam. Laukika karma performed will yield laukika palam. Punyam will give favourable experience in this janma or later. Punyam is invisible. According to punyam, jiva travels to varieties of extra ordinary species. Manu smriti says if I eat animal in this birth, in later birth that animal will eat me. One who performs punya karma goes to higher lokas or superior body or superior environment. One who performs papa karma goes to lower fields of experience. Going from one body to another is samsara.

SUMMARY OF CLASS 24 (August 24, 2020)

VERSE 55- VIJNANAMAYA KOSA IS EXPERIENCER OF KARMA

Panca kosa viveka topic is going on. Vijnanamaya kosa is the ahankara, jiva, karta who has free will and decides the course of life.

As a karta he performs scriptural activities and worldly activities according to his likes and dislikes, following sometimes dharma and sometimes adharma. It results in punyam and papam. It leads to pleasure and pain. The results may fructify in this birth or a later birth. According to karma pala, comes down or goes up to higher lokas.

Carpenter can work only with his tools. Similarly vijnanamaya uses the instruments of manomaya, pranamaya and annamaya to perform action. The three states of experience belong to vijnanamaya kosa. He experiences pleasure and pain according to the law of karma.

VERSE 56- VIJNANAMAYA KOSA IS NOT PARAMATMA

Ahankara is a costume. If I have to function as a jiva, I play roles. By knowing my real nature, my life is converted into a blessing. By not knowing my real nature, my life is converted into a burden.

This ahankara has the name vijnanamaya kosa. It is not paramatma because of the following reasons:

1. Modifications take place in vijnanamaya. Atma is changeless.
2. Vijnanamaya is inert but appears sentient due to reflected consciousness. Atma is original consciousness.
3. Vijnanamaya is confined to the physical body. Atma is limitless.
4. Vijnanamaya is an object of my experience. Atma is the witness of all experiences.
5. Vijnanamaya is available only during waking and dream. Atma is nitya.

VERSE 57- ANANDAMAYA KOSA'S NATURE

Anandamaya kosa experiences feelings and emotions associated with the mind. We think happiness comes to the mind, during contact with external objects.

Atma is the only source of happiness. Non-dual atma is eternal all pervading Brahman. Anatma appears to be the source of happiness. Chandogya Upanisad says Buma or Brahman is the source of happiness.

Atma is happiness itself. Happiness comes to the mind from atma. Just like mind borrows consciousness, it borrows happiness now and then from atma. The five features of consciousness which we have seen, equally applies to happiness.

If I like carnatic music, it calms my mind. In a calm non-rajasic mind, atma ananda is reflected.

I cannot experience my original face. I can only experience my reflected face in a mirror. Similarly I cannot experience original consciousness. I can only experience reflected consciousness. Original consciousness is ever the experiencer and cannot be experienced.

One thinks happiness comes from external objects. It is like thinking that the mirror has produced the face. It is like a dog experiencing its own blood while biting a bone and thinking that the blood is from the bone.

We are the source of happiness. But we run all over the world for happiness. All our struggles are because of our fundamental mistake of ignorance.

Experiential happiness has gradation. When I see a desired object, I am happy. This is called priya. When I own the desired object, I am happier. This is called moda. When I use the object, I am happiest. This is called pramoda. In all these, atma's ananda is reflected.

When mind is resolved, there will be reflection of ananda. Mind experiences mild anxiety to panic. Ignorant mind goes away when resolved into karana sariram. Ignorant mind should become a wise mind. When the situation is conducive, the mind resolves.

Wise mind gives happiness where ever it goes. Ignorant mind gives happiness whenever it goes away. Conducive mind is a resolved mind. Priya, moda and

pramoda vrttis belongs to the causal body. Sense organs although available, do not function during that time.

SUMMARY OF CLASS 25 (August 28, 2020)

VERSE 57- ANANDAMAYA KOSA'S NATURE

Anandamaya consists of three fold conditions- priya, moda and pramoda. It is born of moola avidya or karana sariram. Three types of vrttis arise when there is association with an object or a person or a situation, which is liked by the person.

Original happiness we can never experience. We experience reflected happiness in the mind in a positive degree, comparative degree or superlative degree.

At the time of punyam fructifying every jiva has that joy. Experiencing anandamaya kosa is becoming one with it. Subject, object division is resolved.

Ajnani attributes happiness to sense objects. Jnani says my happiness is because of my own nature getting reflected in anandamaya kosa. If that sense object goes away ajnani is unhappy. Is sense objects goes away, Jnani knows that only the mirror is taken away and he can see in another mirror.

VERSE 58- ANANDAMAYA KOSA MANIFEST DURING SLEEP

Manifestation or availability of anandamaya kosa is more dominant in deep sleep state. Mind is resolved for a length of time. Ananda is there for a length of time. Atma ananda is reflected in karana sariram. There is no duality or individuality. We say I slept well. Vidyaranya in Pancadasi says people take so many steps for getting conducive sleep. We go to anandamaya kosa briefly in dream and while awake. We get happiness by seeing, possessing and enjoying the objects.

VERSE 59- ANANDAMAYA KOSA IS TEMPORARY

Experiential happiness belongs to anantma. Not to real atma. Anandamaya kosa is not atma because of the following reasons:

1. Anandamaya is conditional and temporary. It is subject to arrival and departure. Atma is permanent.
2. Anandamaya is a product of prakrti. Atma is not a product.
3. Anandamaya kosa arises because of punya karma. Atma is original happiness and is not a product of anything and it is not an experience.
4. Anandamaya kosa is a composite entity consisting of modifications of priya, moda and pramoda. Atma is like space and has no component parts.

Anandamaya is a costume you wear. You understand that experiential happiness is temporary. You may be prepared that it will go away. Be prepared for the loss. Understand the nature of the world and experiential happiness. Getting attached to experiential happiness is dangerous to your spiritual health.

VERSE 60- FIVE KOSAS NEGATED

Vedanta student studies all the five layers and understands them as kosa. They are not me. Going I am not worried. It is like throwing an old dress and getting a new dress. Spectacle case is a container for the spectacle. Similarly five kosas are container for atma.

Sri Adi Sankara says pancakosa is upalabti stana for atma. That means atma is available in pancakosa. Atma is kept in the container of pancakosa. Open the pancakosa if you want to find atma.

Sadananda in Vedata Sara says atma is covered by pancakosa as it were, by drawing our attention lifelong. Figuratively pancakosa covers the atma.

With the help of Taittiriya Upanisad Sruti all the five kosas are negated as non self. Logically we understand that I am the experiencer and not the experienced.

I experience pain. But I am the painless atma all the time. It gives the person objectivity. Remove the emotional content of pain. Take it as a biological issue. Jnani removes the emotional content of pain and the impact of pain is reduced.

What remains is Saksi chaitanyam, of the nature of pure consciousness. Saksi comes only when there is chidabasa associated with three sarirams. I remain the unnegatable Negator of all the negatables.

SUMMARY OF CLASS 26 (August 31, 2020)

VERSE 60- FIVE KOSAS NEGATED

If all the five kosas are excluded from me, with the help of Sruti, reasoning and experience, what remains is Saksi. It is of the nature of five featured consciousness. It is the spiritual principle, atma. It is cleansed I. It is aham pada lakshyartha.

VERSE 61- NATURE OF ATMA

Atma is that which remains after excluding five kosas. It is consciousness principle which is self evident or self revealing. It is the changeless revealer of everything. It is the witness of three states of experience. Blemish less, pure, original happiness is its nature. It should be known as I, without objectification. Only by a subtle minded person it can be known.

VERSE 62- STUDENT'S QUESTION

Oh Guru! If I negate the five kosas as anatma or mithya, what I experience is blankness. I do not see anything as the self.

VERSES 63 & 64- EXPERIENCER IS ATMA

Guru replied as follows. Oh intelligent student! What you said is true. There is nothing to be known as an object. You are smart in self enquiry. To talk about presence and absence, revealing principle is required. Nothingness is revealed by the principle of consciousness. I am the revealer of a blank mind and a thoughtful mind. I witness the four kosas during waking and dream. I witness the folding of four kosas in sleep. I know the presence and absence of all anatma. I am the revealer of everything, which I claim with a functioning subtle intellect without objectification.

Summarised by N. Avinashilingam



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ARSHA AVINASH FOUNDATION

104, Third Street, Tatabad, Coimbatore 641012, India.

Phone : + 91 9487373635

E mail : arshaavinash.in@gmail.com