NAISHKARMYA SIDDHI

Highlights
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Chapter 1

1) How Agyanam Samsara Karanam?

- Advaita Atma Ajnam
  - Perception of Dvaitam
    - Shobhana – Ashobhana Adhyasa
      - Raaga Dvesha
        - Dharma - Adharma
          - Punya - Papam
            - Janma – Mrityu – Anudarshanam = Samsara
              - Deha Prapti
2) Purva Pakshi : To Vedantic Teaching  

a)  

i) **Karma cannot give Moksha :**  
   o Karma is Product of ignorance which is parent.  
   o Karma will protect parent.  
   o Karma perpetuates ignorance.  

ii) Karma gives Anitya Phalam, finite.  

iii) Karma gives other Phalam - Dharma – Artha – Kama not Moksha.  

iv) Karma criticised by Sruti.  

v) Can’t avoid Kamya Karma Prarabda based.  

vi) Karma useful for Chitta Shuddhi not Moksha.  

b) Jnanam + Karma Samuchhaya :  

i) Belong to 2 different time, can’t be combined (youth, Old age).  


iii) Jnanam negates qualifications required for Karma.  

iv) When Jnanam comes, mumuksha becomes Mukta.  

v) Respect total Veda Purva + Anta.  
   o Linearly exist not simultaneously.  
   o 1st Karma, purify – then Jnanam.
c)  

i) Jnanam not part of Karma  
   o Jnanam gives benefit by itself.  
   o Tarati Shokam Atmavitu, Brahmavitu Aapnoti Param, Parikshya Lokaan.

ii) Isavasya – Upanishad:

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

   o Do karma till end of life.
   o Jnani drops Deha Abimana – hence no karma.

iii) Veda purva talks about Karma only.

iv) Verbs talk of action – Kriya Padam and Jnana Padam.

Sureshvaracharya:

Verb in Veda

- Fact, Jnanam
- Verb of being
- Mahavakyas

- Actions - Kriya
Mahavakyas:

- You are pure being / Brahman → Tat Tvam Asi.
- I am pure being → Aham Brahma Asmi.
- Pure being is consciousness → Pragyanam Brahma.
- This Atma is pure being → Ayam Atma Brahma.
- Know rope snake as rope – solves all problems – no doing action.

Conclusion:

- Ignorance – cause of Samsara.
- Knowledge – means of liberation.
- Mahavakya alone – gives Jnanam.
- Karma can never give Moksha.
Chapter 2

Topic 1:
Atma – Anatma Viveka:
• Similarities between Body / Mind + World.

a) Drishyatvam:
• Object of experience, Jadam.

b) Bautikatvam:
• Product of 5 elements.

c) Sagunatvam:
• Both with 3 Gunas.
• Shabda, Sparsha, Rupa, Rasa, Gandha.
• Endowed by attributes.

d) Savikaratvam:
• Keep changing, modifying.

e) Agama Pahitvam Body / Mind / World:
• Arrives in waking + dream.
• Resolve in sleep.
• Therefore Body / Mind part of objective universe.
Atma:

- Sentient, observer.
- Lends sentiency to Body / Mind / World.
- Converts inert Body / Mind / Universe into sentient.
- Anatma Vilakshanam.

a) Adrishyam:

- Never object of experience.
- Ever unexperienced, unobjectifiable subject.

b) Abautikam:

- Nonmaterial.

c) Agunam / Nirgunam:

- Free from attributes.

d) Nirvikaram:

- Changeless, Kutastam.

e) Anagama Pahitvam:

- Witness of all arrival + departures.
- Not subject to arrival / departure.
Topic 2:

**Anatma Mithyatvam:**

- Lower order of existence, no independent existence.
- I lend existence to Atma.
- Aham Satyam, Jagan Mithya.

### Anatma - Tripiti

- **Subject:**
  - Pramata / Ahamkara
    - Seer
    - Hearer
    - Feeler
    - Toucher
    - Smeller
    - Walker
    - Talker

- **Object of Experience:**
  - Prameyam
    - Shabda
    - Sparsha
    - Rupa
    - Rasa
    - Gandha

- **Instrument:**
  - Pramanam
    - Eyes
    - Ears
    - Skin
    - Hands
    - Nostril
    - Legs
    - Tongue

- During Sushupti Anatma resolved, Triputi resolved, Ahamkara resolved.
- Anatma exists always in the form of Triputi.
- Each one required to prove existence of other 2.
• Form / colour proved by eyes. Eyes can’t be proved without form / colour.
• Pramanams existence depends on existence of Prameyam.
• World resolved in Sushupti, Pramata resolved.
• In meditation, if you remove thoughts, Pramata resolved. You doze off, if you don’t have Aham Brahma Asmi Vritti.
• Pramatas existence depends on Pramanam + Prameyam, otherwise artificial blankness.
• Triputi mutually dependent.
• Borrows existence from Sakshi Atma which is outside Triputi.

Mandukya Upanishad :

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]

• Turiya neither Vishwa / Teijasa / Pragya – Pramata.
• Turiya is Pramatri, Pramana, Prameya Vilakshanam.
Space, light and Consciousness:

- Medium in all transactions, not participant in any transaction (Consciousness in which all material transactions take place).

Taittiriya Upanishad:

- Brighu = Anna – Annadaha, Sharira – Shariri – Uses this principle of Atma being medium.

Brihadaranyaka Upanishad:

- Chapter 2 – Section 5 – Madhu Brahmana – Asangam, Avyavaharyam also uses this principle of Atma being medium.

2nd Argument:

- Matter can’t exist separate from consciousness because,
  a) Matter can’t be identical with consciousness, being contradictory in nature.
  b) Matter can’t exist separate from consciousness. Being Jadam, can’t say I am consciousness.

- Therefore matter has seeming existence which is lent by Atma.

3rd Argument:

- Sruti Pramanat – Kaivalya Upanishad:

  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]
• Negates matter.
• World not born, seems to be born.
• World only has seeming existence called Mithya.
• What is existent can’t be negated, what is nonexistent need not be negated.
• Only seeming existence can be negated.

3rd Topic: Agyana – Samsara Karanam

• Ignorance of fact – I am of higher order of reality, and all my experienced world are of lower order of reality is cause of Bandah, Samsara.
• I am Asanga nonparticipatory Atma forgotten. I don’t give reality to Anatma.
• Ignorance is cause of lending Reality – called Adhyasa, empowering the world to disturb me.
• I create dream (Tat Srishtva), I enter dream (Anupravishatu), lend reality and get disturbed.

4th Topic: Jnana Eva Moksha Karanam

• Jnanam is Moksha Karanam, Adhyasa Nivritti Karanam.
• Disempower world, continue dream and waking, drop reality attached, like TV serial.
• This is Jeevan Mukti.
• Waking world created by me with several Vasanas of different Jivas.
• This Jnanam and Mithyatva Nishchaya only permanent solution to Samsara.
5th Topic: Vedanta Mahavakya Eva Jnanam Karanam

- Jnanam only from Veda Vakyam and Guru Upadesha.

Katho Upanishad:

- Etat Srutva.
- All instruments deals with Anatma.
- Mahavakya alone deals with Atma.

Chandogya Upanishad:

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

- I am non-participant medium, consciousness for all play to go on.

Dakshinamurthy Stotram:

Vishvan Darpenna-Drshyamaana-Nagari-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa ।
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmii Shrii-Guru-Muurtaye Nama Idam Shrii-Daksinamaa Muurtaye ।
Asi – most important. Differences superficial, seeming Anatma.

Needs Vachyartha, Lakshyartha enquiry.

Mithyatva Darshanam we have to get of the universe.

Aham Brahma Asmi insufficient.

In Satyatva Vada, law of Karma powerful, no Moksha. Binds Jiva and Ishvara.

Bagawan free because of his knowledge - creation is Mithya.

Gita:

The fourfold caste, has been created by Me, according to the differentiation of guna and karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]
Chapter 3

3 Topics

Mula Avidya  Mahavakya Vichara  Purva Pakshi Nirasa

Topic 1:

Mula Avidya

Svarupam  Ashraya  Vishaya

Exists in Atma before creation

Sat  Asat  Sat Asat Vilakshanam

- Can’t be proved
- Sakshi Siddatvat
- Bring Sakshi Pramanam and it goes away.

- Experienced

Example: Darkness
- Eyes can’t perceive
- Being bright light to see, it goes away.
Topic 2 : Mahavakyam

a) Pramanam :
   • Anadigata : Reveals new objects.
   • Abaditam : Not negated by other sources.
   • Saprayojanam : Useful – for Moksha.

b) Maya :
   • Reveals samsara in Jiva / Jagat / Ishvara format.
   • Traps Jiva.

c) Prakara :
   • Mahavakyam helps Jiva to come to Binary format.
   • No prepositions in “Tat Tvam Asi”.
   • Jiva - from / Near / in / on / away from Paramatma – not mentioned in Mahavakyam.
   • Jivatma = Paramatma, Paramatma = Jivatma, one Atma which has status of both, Jiva + Parama – Visishta Attributes.
   • Lakshya – Lakshana Sambanda.
   • Contradictory features in medium only.
   • Substance – Atma – one – negate contradictory features and retain common feature (Gita Chapter 10 + 11).
   • Removal of contradictory features is called lakshana – Lakshya Sambanda.
• Apply Baga Tyaga Lashana to arrive at one Atma.
• Find variable / nonvariable factors.
• Sat – Chit Eka Atma without inferior, superior attributes.

3 levels of operation to be done:

a) Find out non-variable factor in me and Paramatma.
   - I am - is nonvariable factor.

b) Remove variable factor.

c) Retain nonvariable factor – I am – Sat – chit.
   - Use above method to arrive at Aham Brahma Asmi.

c) Tatparyam of Mahavakyam:

3 types of sentences

- Many things, many attributes
  - Samshrita Bodhaka Vakyam.

- One thing many attributes
  - Visishta Artha Bodhaka Vakyam.

- One thing without any attribute
  - Akhandarthaka Bodhaka Vakyam.
  - Reveal nondual me without any attributes.
d) Objections:
   i) Shabda reveals Jati, Guna, Kriya, dravya, Sambanda.

   Answer:
   • Brahman has Mithya Sambanda not Satya Sambanda. Which is useful for revealing Brahman.
   • Ahamkara – Atma – Mithya Sambanda.
   • Reveal rope as Adhistanam of Snake Rope.

   ii) Supta Purusha has no Sambanda with words (Shabda has Mysterious power).

   Objection:
   • Mahavakya – Mithya – how it reveals Satyam?

   Answer:
   • Reflected face Mithya reveals original.
   • Mithya Vakyam removes ignorance and self evident Brahman effulgent gets revealed.
   • Need not reveal waker for dreamer.
   • Repeatition of Mahavakya alone reveals.

   Objection:
   • Mahavakya – message – I am free – my face not free / my Anubava not free.

   Answer:
   • Anubava – reflection of Ananda now + then.
   • Mind never Ananda Svarupa.
   • Try to increase period of reflection.
   • When Pratibimba Ananda is not there claim Bimba Ananda.
   • Nididhyasanam to remove habitual notions – I am Samsari, I am mind, not for gaining Jnanam.
Chapter 4

Topic 1 : Traya Adayaya Sara

a) Every experience :

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<th>Observed</th>
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<tr>
<td>- Subject</td>
<td>- Object</td>
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<tr>
<td>- Atma</td>
<td>- Anatma</td>
</tr>
<tr>
<td>- Possessor</td>
<td>- Possessed Body / Mind</td>
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<tr>
<td>- Lends Consciousness</td>
<td>- Borrows Consciousness</td>
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- Subject object never interchangeable.
- Body – 60 years old, referred as my body Instead of this body.
- Someone in the body leaves.
- Make grey black or white.

\[ \downarrow \hspace{1cm} \downarrow \]

Anatma \hspace{1cm} Atma

<table>
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<td>- I know I am Abautikam</td>
<td>- I know I am not Body / Mind.</td>
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<td>- Conventional instruments reveal only Bautikam.</td>
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• Consciousness = Pure existence = Observer.
• Job of existence – to lend and to be conscious.
• I sat Chit am Adhishtanam of entire universe.

b) Purva Acharya Samvada:
• I am Turiya Atma, not Vishwa / Teijasa / Pragya.

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<th>Karana Atma</th>
<th>Karya Atma</th>
<th>I am Turiyam</th>
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<td>Pragya</td>
<td>Vishwa / Teijasa</td>
<td>Karana Karya Vilakshanam</td>
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c) Mahavakyam: Verses 19 – 53

Step 1:
• Apply logic of Drishtatvam, Bautikatvam, Savikaritvam, Sagunatvam, Agama Pahitvam.
• Dump Body / Mind / Senses in the world – not grey anymore.
• Paint black Anatma and handover to Ishvara.
• Mental Sanyasi.

Step 2:
• Hear Mahavakyam as Atma – Sanyasi.
• Aham – Mama Tyagaha.
• $\Delta$ format = Grihasta Vesham.
• 5 feature logic makes you mental Sanyasi, Anvaya – Vyatireka logic, Avasta Traya Viveka, Panchakosha Viveka, Drk Drishya Viveka logic.
  (Adrishyam, Agunam, Anagama Pahitvam, Nirguna-Atma).

Step 3 :
• I lend existence, consciousness to Body / Mind / Sense organs / Universe.
• Sanyasa = Removal of Ahamkara, Mamakara in Pancha Koshas.

Step 4 :
• Intellectual understanding gets converted to Aparoksha Jnanam without requiring Samadhi Jnanam.