Adi Sankaracharya’s
VIVEKACHUDAMANI

Important Verses
<table>
<thead>
<tr>
<th>SR. No</th>
<th>Topics</th>
<th>Verse</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Devoted dedication</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Glory of Spiritual life</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Unique graces in life</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Miseries of the unspiritual man</td>
<td>4 to 7</td>
</tr>
<tr>
<td>5</td>
<td>Means of Wisdom</td>
<td>8 to 13</td>
</tr>
<tr>
<td>6</td>
<td>The fit Student</td>
<td>14 to 17</td>
</tr>
<tr>
<td>7</td>
<td>The four qualifications</td>
<td>18 to 30</td>
</tr>
<tr>
<td>8</td>
<td>Bhakti - Firm and deep</td>
<td>31</td>
</tr>
<tr>
<td>9</td>
<td>Courtesy of approach and questioning</td>
<td>32 to 40</td>
</tr>
<tr>
<td>10</td>
<td>Loving advice of the Guru</td>
<td>41 to 47</td>
</tr>
<tr>
<td>11</td>
<td>Questions of the disciple</td>
<td>48 to 49</td>
</tr>
<tr>
<td>12</td>
<td>Intelligent disciple - Appreciated</td>
<td>50</td>
</tr>
<tr>
<td>13</td>
<td>Glory of self - Effort</td>
<td>51 to 55</td>
</tr>
<tr>
<td>14</td>
<td>Knowledge of the self its - Beauty</td>
<td>56 to 61</td>
</tr>
<tr>
<td>15</td>
<td>Direct experience : Liberation</td>
<td>62 to 66</td>
</tr>
<tr>
<td>16</td>
<td>Discussion on question raised</td>
<td>67 to 71</td>
</tr>
<tr>
<td>SR. No</td>
<td>Topics</td>
<td>Verse</td>
</tr>
<tr>
<td>--------</td>
<td>---------------------------------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>17</td>
<td>Gross body</td>
<td>72 to 75</td>
</tr>
<tr>
<td>18</td>
<td>Sense Objects, a trap : Man bound</td>
<td>76 to 82</td>
</tr>
<tr>
<td>19</td>
<td>Fascination for body Criticised</td>
<td>83 to 86</td>
</tr>
<tr>
<td>20</td>
<td>Gross body condemned</td>
<td>87 to 91</td>
</tr>
<tr>
<td>21</td>
<td>Organs of perception and action</td>
<td>92</td>
</tr>
<tr>
<td>22</td>
<td>Inner instruments</td>
<td>93 to 94</td>
</tr>
<tr>
<td>23</td>
<td>The five Pranas</td>
<td>95</td>
</tr>
<tr>
<td>24</td>
<td>Subtle body : Effects</td>
<td>96 to 101</td>
</tr>
<tr>
<td>25</td>
<td>Functions of Prana</td>
<td>102</td>
</tr>
<tr>
<td>26</td>
<td>Ego Discussed(Good)</td>
<td>103 to 105</td>
</tr>
<tr>
<td>27</td>
<td>Infinite love - The self</td>
<td>106 to 107</td>
</tr>
<tr>
<td>28</td>
<td>Maya pointed out</td>
<td>108 to 110</td>
</tr>
<tr>
<td>29</td>
<td>Rajo Guna - Nature and Effects</td>
<td>111 to 112</td>
</tr>
<tr>
<td>30</td>
<td>Tamo Guna - Nature and effects</td>
<td>113 to 116</td>
</tr>
<tr>
<td>31</td>
<td>Sattwa Guna - Nature and effects</td>
<td>117 to 119</td>
</tr>
<tr>
<td>32</td>
<td>Causal body - its nature</td>
<td>120 to 121</td>
</tr>
<tr>
<td>33</td>
<td>Not - self – Description</td>
<td>122 to 123</td>
</tr>
<tr>
<td>34</td>
<td>The self - its Nature</td>
<td>124 to 135</td>
</tr>
<tr>
<td>SR. No</td>
<td>Topics</td>
<td>Verse</td>
</tr>
<tr>
<td>--------</td>
<td>-------------------------------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>35</td>
<td>Advice for self - Control</td>
<td>136</td>
</tr>
<tr>
<td>36</td>
<td>What is bondage? The reply</td>
<td>137 to 142</td>
</tr>
<tr>
<td>37</td>
<td>The Powers : Agitation and veiling</td>
<td>143 to 144</td>
</tr>
<tr>
<td>38</td>
<td>Bondage in action</td>
<td>145 to 146</td>
</tr>
<tr>
<td>39</td>
<td>Atma and Anatma - Discrimination</td>
<td>147 to 153</td>
</tr>
<tr>
<td>40</td>
<td>Negation of the five Koshas</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a) Annamaya Kosha - Food sheath</td>
<td>154 to 164</td>
</tr>
<tr>
<td></td>
<td>b) Pranamaya Kosha Vital - Air – sheath</td>
<td>165 to 166</td>
</tr>
<tr>
<td></td>
<td>c) Manomaya Kosha - Mental sheath</td>
<td>167 to 183</td>
</tr>
<tr>
<td></td>
<td>d) Vigyanamaya Kosha - Intellectual Sheath</td>
<td>184 to 188</td>
</tr>
<tr>
<td>41</td>
<td>Atman unattached</td>
<td>189 to 191</td>
</tr>
<tr>
<td>42</td>
<td>What is liberation? – Disciple</td>
<td>192 to 193</td>
</tr>
<tr>
<td>43</td>
<td>Self knowledge gives liberation</td>
<td>194 to 206</td>
</tr>
<tr>
<td>44</td>
<td>Anandamaya Kosha - Bliss sheath</td>
<td>207 to 210</td>
</tr>
<tr>
<td>45</td>
<td>Atman - Other than the five Koshas</td>
<td>211</td>
</tr>
<tr>
<td>46</td>
<td>What is Atman? Disciple</td>
<td>212</td>
</tr>
<tr>
<td>47</td>
<td>Nature of the self – Discussion</td>
<td>213 to 225</td>
</tr>
<tr>
<td>48</td>
<td>All manifestation absolute</td>
<td>226 to 236</td>
</tr>
<tr>
<td>SR. No</td>
<td>Topics</td>
<td>Verse</td>
</tr>
<tr>
<td>--------</td>
<td>-----------------------------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>49</td>
<td>Brahman - Its nature</td>
<td>237 to 240</td>
</tr>
<tr>
<td>50</td>
<td>That thou art – Explanation</td>
<td>241 to 249</td>
</tr>
<tr>
<td>51</td>
<td>Attitude in meditation</td>
<td>250 to 253</td>
</tr>
<tr>
<td>52</td>
<td>Aids to meditation</td>
<td>254 to 266</td>
</tr>
<tr>
<td>53</td>
<td>Give up Vasanas - The method</td>
<td>267 to 276</td>
</tr>
<tr>
<td>54</td>
<td>End superimposition - The Means</td>
<td>277 to 292</td>
</tr>
<tr>
<td>55</td>
<td>The Perceived “I” Factor - False</td>
<td>293 to 297</td>
</tr>
<tr>
<td>56</td>
<td>Condemnation of the ego</td>
<td>298 to 309</td>
</tr>
<tr>
<td>57</td>
<td>Actions, thoughts and Vasanas - Renounce</td>
<td>310 to 319</td>
</tr>
<tr>
<td>58</td>
<td>Total Vigilance its price</td>
<td>320 to 329</td>
</tr>
<tr>
<td>59</td>
<td>In the one, no plurality</td>
<td>330 to 338</td>
</tr>
<tr>
<td>60</td>
<td>Spiritual growth - The secret</td>
<td>339 to 348</td>
</tr>
<tr>
<td>61</td>
<td>Cause - Effect - False</td>
<td>349 to 353</td>
</tr>
<tr>
<td>62</td>
<td>Samadhi its nature</td>
<td>354 to 372</td>
</tr>
<tr>
<td>63</td>
<td>Fully detached - Samadhi easy</td>
<td>373 to 378</td>
</tr>
<tr>
<td>64</td>
<td>Meditation - The technique</td>
<td>379 to 383</td>
</tr>
<tr>
<td>65</td>
<td>Continuous attention to the self</td>
<td>384 to 397</td>
</tr>
<tr>
<td>SR. No</td>
<td>Topics</td>
<td>Verse</td>
</tr>
<tr>
<td>--------</td>
<td>---------------------------------------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>66</td>
<td>No Diversity in reality</td>
<td>398 to 406</td>
</tr>
<tr>
<td>67</td>
<td>Atma - Vichar - Contemplation</td>
<td>407 to 413</td>
</tr>
<tr>
<td>68</td>
<td>Give up perceptions</td>
<td>414 to 418</td>
</tr>
<tr>
<td>69</td>
<td>The science of reality - Its benefits</td>
<td>419 to 425</td>
</tr>
<tr>
<td>70</td>
<td>Signs of a realised seer( Meditation Verses)</td>
<td>426 to 445</td>
</tr>
<tr>
<td>71</td>
<td>Prarabdha for a saint</td>
<td>446 to 464</td>
</tr>
<tr>
<td>72</td>
<td>There is no plurality</td>
<td>465 to 471</td>
</tr>
<tr>
<td>73</td>
<td>Experience of self - Hood</td>
<td>472 to 479</td>
</tr>
<tr>
<td>74</td>
<td>Practice of knowledge - Disciple</td>
<td>480 to 520</td>
</tr>
<tr>
<td>75</td>
<td>Final words of Advice</td>
<td>521 to 575</td>
</tr>
<tr>
<td>76</td>
<td>Blessed disciple liberated</td>
<td>576 to 578</td>
</tr>
<tr>
<td>77</td>
<td>The glory of the text - Book</td>
<td>579 to 581</td>
</tr>
<tr>
<td>SR. No</td>
<td>Verse No</td>
<td>Title</td>
</tr>
<tr>
<td>--------</td>
<td>------------------</td>
<td>-------------------------------------------------</td>
</tr>
<tr>
<td>1</td>
<td>Verse 1</td>
<td>Devoted dedication</td>
</tr>
<tr>
<td>2</td>
<td>Verse 3</td>
<td>Unique graces in life</td>
</tr>
<tr>
<td>3</td>
<td>Verse 4</td>
<td>Miseries of the unspiritual man</td>
</tr>
<tr>
<td>4</td>
<td>Verse 6</td>
<td>Miseries of the unspiritual man</td>
</tr>
<tr>
<td>5</td>
<td>Verse 11</td>
<td>Means of Wisdom</td>
</tr>
<tr>
<td>6</td>
<td>Verse 14, 15</td>
<td>The fit Student</td>
</tr>
<tr>
<td>7</td>
<td>Verse 18</td>
<td>The four qualifications</td>
</tr>
<tr>
<td>8</td>
<td>Verse 19, 20</td>
<td>The four qualifications</td>
</tr>
<tr>
<td>9</td>
<td>Verse 21</td>
<td>The four qualifications</td>
</tr>
<tr>
<td>10</td>
<td>Verse 22</td>
<td>The four qualifications</td>
</tr>
<tr>
<td>11</td>
<td>Verse 23</td>
<td>The four qualifications</td>
</tr>
<tr>
<td>12</td>
<td>Verse 24</td>
<td>The four qualifications</td>
</tr>
<tr>
<td>13</td>
<td>Verse 25</td>
<td>The four qualifications</td>
</tr>
<tr>
<td>14</td>
<td>Verse 26</td>
<td>The four qualifications</td>
</tr>
<tr>
<td>15</td>
<td>Verse 27</td>
<td>The four qualifications</td>
</tr>
<tr>
<td>SR. No</td>
<td>Verse No</td>
<td>Title</td>
</tr>
<tr>
<td>--------</td>
<td>----------</td>
<td>--------------------------------------------</td>
</tr>
<tr>
<td>16</td>
<td>Verse 32</td>
<td>Courtesy of approach and questioning</td>
</tr>
<tr>
<td>17</td>
<td>Verse 33</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Verse 34</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Verse 36</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Verse 37</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Verse 43</td>
<td>Loving advice of the Guru</td>
</tr>
<tr>
<td>22</td>
<td>Verse 47</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Verse 49</td>
<td>Questions of the disciple</td>
</tr>
<tr>
<td>24</td>
<td>Verse 71</td>
<td>Discussion on question raised</td>
</tr>
<tr>
<td>25</td>
<td>Verse 88</td>
<td>Gross body condemned</td>
</tr>
<tr>
<td>26</td>
<td>Verse 96</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Verse 97</td>
<td>Subtle body : Effects</td>
</tr>
<tr>
<td>28</td>
<td>Verse 98</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Verse 100</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Verse 108</td>
<td>Maya pointed out</td>
</tr>
<tr>
<td>31</td>
<td>Verse 109</td>
<td></td>
</tr>
<tr>
<td>SR. No</td>
<td>Verse No</td>
<td>Title</td>
</tr>
<tr>
<td>--------</td>
<td>--------------</td>
<td>--------------------------------------------</td>
</tr>
<tr>
<td>32</td>
<td>Verse 120</td>
<td>Causal body - its nature</td>
</tr>
<tr>
<td>33</td>
<td>Verse 124</td>
<td>The self - its Nature</td>
</tr>
<tr>
<td>34</td>
<td>Verse 125, 126</td>
<td>The self - its Nature</td>
</tr>
<tr>
<td>35</td>
<td>Verse 127</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Verse 135</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Verse 137</td>
<td>What is bondage? The reply</td>
</tr>
<tr>
<td>38</td>
<td>Verse 139</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>Verse 140</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Verse 144</td>
<td>The Powers : Agitation and veiling</td>
</tr>
<tr>
<td>41</td>
<td>Verse 145</td>
<td>Bondage in action</td>
</tr>
<tr>
<td>42</td>
<td>Verse 148</td>
<td>Atma and Anatma - Discrimination</td>
</tr>
<tr>
<td>43</td>
<td>Verse 153</td>
<td>a) Annamaya Kosha - Food sheath</td>
</tr>
<tr>
<td>44</td>
<td>Verse 154</td>
<td>b) Pranamaya Kosha Vital - Air - sheath</td>
</tr>
<tr>
<td>45</td>
<td>Verse 155</td>
<td>c) Manomaya Kosha - Mental sheath</td>
</tr>
<tr>
<td>46</td>
<td>Verse 165, 166</td>
<td>b) Pranamaya Kosha Vital - Air - sheath</td>
</tr>
<tr>
<td>47</td>
<td>Verse 167</td>
<td></td>
</tr>
<tr>
<td>SR. No</td>
<td>Verse No</td>
<td>Title</td>
</tr>
<tr>
<td>--------</td>
<td>----------------</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>48</td>
<td>Verse 183</td>
<td>c) Manomaya Kosha - Mental sheath</td>
</tr>
<tr>
<td>49</td>
<td>Verse 184</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>Verse 185</td>
<td>d) Vigyanamaya Kosha - Intellectual Sheath</td>
</tr>
<tr>
<td>51</td>
<td>Verse 186, 187</td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>Verse 206</td>
<td>Self knowledge gives liberation</td>
</tr>
<tr>
<td>53</td>
<td>Verse 207</td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>Verse 208</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>Verse 209</td>
<td>Anandamaya Kosha - Bliss sheath</td>
</tr>
<tr>
<td>56</td>
<td>Verse 210</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>Verse 211</td>
<td>Atman - Other than the five Koshas</td>
</tr>
<tr>
<td>58</td>
<td>Verse 212</td>
<td>What is Atman? Disciple</td>
</tr>
<tr>
<td>59</td>
<td>Verse 213, 214</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>Verse 217</td>
<td>Nature of the self - Discussion</td>
</tr>
<tr>
<td>61</td>
<td>Verse 223</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>Verse 225</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>Verse 230</td>
<td>All manifestation absolute</td>
</tr>
<tr>
<td>SR. No</td>
<td>Verse No</td>
<td>Title</td>
</tr>
<tr>
<td>-------</td>
<td>-----------------</td>
<td>------------------------------------------------------------</td>
</tr>
<tr>
<td>64</td>
<td>Verse 231</td>
<td>All manifestation absolute</td>
</tr>
<tr>
<td>65</td>
<td>Verse 232</td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>Verse 233</td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>Verse 234</td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>Verse 235</td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>Verse 241, 242</td>
<td>That thou art - Explanation</td>
</tr>
<tr>
<td>70</td>
<td>Verse 243</td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>Verse 244</td>
<td></td>
</tr>
<tr>
<td>72</td>
<td>Verse 247</td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>Verse 248, 249</td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>Verse 251, 252</td>
<td>Attitude in meditation</td>
</tr>
<tr>
<td>75</td>
<td>Verse 428</td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>Verse 429</td>
<td></td>
</tr>
<tr>
<td>77</td>
<td>Verse 432</td>
<td>Signs of a realised seer( Meditation Verses)</td>
</tr>
<tr>
<td>78</td>
<td>Verse 433</td>
<td></td>
</tr>
<tr>
<td>79</td>
<td>Verse 434</td>
<td></td>
</tr>
<tr>
<td>SR. No</td>
<td>Verse No</td>
<td>Title</td>
</tr>
<tr>
<td>--------</td>
<td>----------</td>
<td>-------</td>
</tr>
<tr>
<td>80</td>
<td>Verse 435</td>
<td>Signs of a realised seer( Meditation Verses)</td>
</tr>
<tr>
<td>81</td>
<td>Verse 441</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td>Verse 443</td>
<td></td>
</tr>
<tr>
<td>83</td>
<td>Verse 448</td>
<td></td>
</tr>
<tr>
<td>84</td>
<td>Verse 449</td>
<td></td>
</tr>
<tr>
<td>85</td>
<td>Verse 450</td>
<td></td>
</tr>
<tr>
<td>86</td>
<td>Verse 451</td>
<td></td>
</tr>
<tr>
<td>87</td>
<td>Verse 452</td>
<td></td>
</tr>
<tr>
<td>88</td>
<td>Verse 453</td>
<td></td>
</tr>
<tr>
<td>89</td>
<td>Verse 455</td>
<td></td>
</tr>
<tr>
<td>90</td>
<td>Verse 460</td>
<td></td>
</tr>
<tr>
<td>91</td>
<td>Verse 462</td>
<td></td>
</tr>
<tr>
<td>92</td>
<td>Verse 463</td>
<td></td>
</tr>
<tr>
<td>93</td>
<td>Verse 479</td>
<td>Experience of self - Hood</td>
</tr>
<tr>
<td>94</td>
<td>Verse 489</td>
<td>Practice of knowledge - Disciple</td>
</tr>
<tr>
<td>95</td>
<td>Verse 518</td>
<td></td>
</tr>
<tr>
<td>SR. No</td>
<td>Verse No</td>
<td>Title</td>
</tr>
<tr>
<td>--------</td>
<td>--------------</td>
<td>------------------------------------</td>
</tr>
<tr>
<td>96</td>
<td>Verse 525</td>
<td>Final words of Advice</td>
</tr>
<tr>
<td>97</td>
<td>Verse 577</td>
<td>Blessed disciple liberated</td>
</tr>
<tr>
<td>98</td>
<td>Verse 578</td>
<td></td>
</tr>
<tr>
<td>99</td>
<td>Verse 579</td>
<td>The glory of the text - Book</td>
</tr>
<tr>
<td>100</td>
<td>Verse 581</td>
<td></td>
</tr>
</tbody>
</table>
Verse 1:

My salutations to Sri Sad-Guru Govinda who is of the nature of Bliss Supreme, who can be known only through the import of the essence of Vedanta and who is beyond the reach of the known instruments of perception. [Verse 1]

- Normally Ishvara Namaskara, here Guru Namaskara.
- No difference between Guru / Ishvara.
- प्रणतोस्म्यहम् (Do Namaskara) = Guru to teach
  = Granthi, one who teaches, Upadesha

Sad Guru:
- Teacher of Sad / Pure existence Brahman.

What type of Guru:
- Embodiment of Ananda – Paramananda

Sad Guru: Name:
- Govinda Bhagawat Padacharya is “Guru”
- Gauda Pada → Mandukya Karika
What is his Nature?

- Not Physical body - Brahman - Not born one day

Paramatma:

- Tam - Agocharam - Not Available for any regular instrument of knowledge.

Gochara - Object:

- Agochara = Not object of perception / Inference / Scientific experimentation.
- Beyond Paureshaya Pramanas - Not available for human instruments of knowledge.

Collect data from matter:

- Matter available for data collection / For science / For senses.
- ‘Consciousness’ - Have hypothesis / Not conclusive.
- Where physics stops... Available for metaphysics = Vedanta.

Available for Apaurusheya Pramana:

- Instrument of knowledge available for revelation through Scriptures.
- Gochara = Subject Matter
- Siddanta = Tatparyam
- Tatparya Vishaya Siddanta Gochara = ‘Essential teaching’ of Sarva Vedanta.
- Paramatma = Essential teaching of all Upanishads
- In Upanishad - Annamaya Kosha... Not Tatparya Vishaya.
Anna:
- Body grows because of food
- Body Sustained in food
- Body Dissolves into food

Taittiriya Upanishad:
- Topic of Matter = Annamaya

Upanishad:
- Talks about - Srishti - Cosmology... Don’t compare to today’s cosmology.
- How perception takes place.
- Stepping stone, arrive at ‘Consciousness’ and drop everything

In Gita:
- Krishna’s conch = Panchajanyam
- Not Tatparyam / Not matter
- Na Tato Vidyate Bavaha
- Spirit

Upanishad:
- Not for study for Matter
- Mind = Matter
- Brain / Psychology, Science will know
- Spirit not Available for science
Who is Paramatma? My Guru:

- Mangala Sloka / Prayer verse
- Verse 2 - 3 - 4 - 5 → Glory of Manushya Janma.
Verse 3:

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage.

[Verse 3]

- **दुर्लभं** - Rareness... Important / Often quoted Sloka.

Successfully going 3 Stages requires Ishvaras Grace

- **द्देवानुग्रह**
  - Purva Punya

- **हेतुकम्**
  - Phalam

- **Won by law of Karma not At Random**

- I have earned Punyam = without acknowledging uncontrollable factors.
1) Manushyatvam:
   - Human Birth

2) Mumukshutvam:
   - Desire for Moksha (Not for dharma / Artha / Kama)
   - Recognise superiority of Moksha / Convert it into top priority of life.
   - Require Dharma / Artha / Kama - Proportion of qty should be clear.

3) महापुरुषसंश्रयः:
   - Verse 1, 2, 3 - Gained by Ishvara Anugraha... Mukti is definite.

   **Mukti Doubtful**

   **Mumukshutvam Doubtful**
   - H2

   **Guide not Srotriyam**
   - O2

   = H2O = Water

   - Helplessly Sishya gets liberated.
Verse 4:

Is there a man who, having somehow obtained this rare human birth, together with masculine temperament and also a complete knowledge of the scriptures, is foolish enough not to strive hard for Self-realisation? One verily commits suicide, clinging to things unreal. [ Verse 4]

- Having coming to such a height... in this Janma he has destroyed this life.
- Don’t know which Punya - Resulted in this Janma
- कथंचि - Somehow.

Has पुंस्त्वं:

- Freedom from emotional complex / Mentally sane.

श्रुतिपारदर्शनम्:

- Knows remedy for Samsara - Purushe Jnanam.
- I am Samsari - Require Vedanta Jnanam for liberation.
- Indians blessed with knowledge, that our goal is Jnanam and Moksha.
- Nobel prize in foolishness... Self destroyer if knowledge not utilised.
Revision:
1) Verse 2 to 5:

- Glorifies human birth
- Janma / Interest to develop spirituality / Getting guru..

<table>
<thead>
<tr>
<th>(1) Manushyatvam</th>
<th>(2) Mumukshutvam</th>
<th>(3) Maha Purushamanasamshaya</th>
</tr>
</thead>
<tbody>
<tr>
<td>- From Punya</td>
<td></td>
<td>- Strong Mind to become</td>
</tr>
<tr>
<td>- Karma</td>
<td></td>
<td>independent</td>
</tr>
<tr>
<td>- From effect</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cause is inferred</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Aavani Attam:

- Anaadi Avidya Vasanaaya... Because of Beginningless Avidya... I have taken so many births Pakshi / Pashu / Mriga / Janma.
- I Myself do not know what, Punya karma I have done.
- Weak mind = Samsari.

Vedanta:

- Sanyasi mind - Don’t lean on anyone
- Mentally Sanyasi ( Purustvam)

Materialistic Society:

- Knowledge / Religion - Converted into Money Artha / Kama.
<table>
<thead>
<tr>
<th>Material Society</th>
<th>Religious Society</th>
</tr>
</thead>
</table>
| - People will go Himalayas if gold is there  
- 2 Purushartha  
- Artha / Kama | - Temple in Kedarnath, people will go  
What's Motive?  
- Culture with Spiritual values / Punyam  
- Here alone can learn  
Purushartha:  
- Dharma (Punyam) / Moksha(Brahman)  
- Can’t be revealed through perception  
- Adrishtam = Pratyaksha and Anumana Agocharam  
- Beyond perception and Inference  
- Through Veda Purva  
- Atenindriya / Apaurusheya - Vishaya beyond Human instrument  
- Where Veda is there, there alone will be Dharma Purushartha |

- Atma / Brahman / Moksha / Chaitanyam... Atenindriya, Beyond human instrument - can’t be studied by perception / Logic / Maths / Science - Experimentation..
- We do experience consciousness through matter...
- Matter-free consciousness can never be understood without Shastra Pramanam.
- ‘Consciousness’ is a phenomenon of brain / Neurological / Electrical phenomenon with science.
Consciousness:
- Independent of Brain known through Shastra = Moksha = 4th Purushartha.
- Known through Vedanta.

Buddha:
- Got knowledge through Vedas... Wayne Dyer... Talks about Dharma / Moksha.
- Priorities confused - If US settled.

India:
- Greatness with respect to dharma / Moksha - Artha - Kama subservient.
- In USA - Dharma / Moksha - Non existent... Or Subservient.
- Suppose there is conflict between.

<table>
<thead>
<tr>
<th>Duty</th>
<th>Spirituality</th>
</tr>
</thead>
<tbody>
<tr>
<td>To others</td>
<td>Duty to our self</td>
</tr>
</tbody>
</table>
• Kusalam Di Pratatitanyam - Don’t be negligent of duty to yourself....

• Spend time for my dharma / Artha / Kama / Moksha.

• Fulfil others to get Moksha...

• He is Jivatma / Has dharma / Artha / Kama.

• If a person doesn’t work for Moksha - He is confused and priorities not clear..

• Self destroyer / Holds on to Anatma / Asat...( All except Jnanam and Moksha)

• Serving fully / body/ society... Preoccupied... No time for spirituality.

• Anatma = Asat = Mithya = Unreal world of action / Results of things / Beings And drops real = Self destruction.
Verse 6:

Let erudite scholars quote all the scripture, let gods be invoked through sacrifices, let elaborate rituals be performed, let personal gods be propitiated—yet, without the realization of one’s identity with the Self, there shall be no liberation for the individual, not even in the life times of a hundred Brahmas put together. [Verse 6]

- Jnanam alone can give Moksha

Misconception:

- Many paths to Moksha.
- No physical travel... If there is physical distance - Go by air / Land / Sea.
- If time wise distance - Many paths possible.

Moksha:

- Distance caused by ignorance(Between me and my goal)
- Many paths for Jnana Yogyata.
- For getting prepared mind - Japa / Puja / Service / Pilgrimage.

4th Chapter: Many Paths for Purification:

- Dravya / Tapo / Yoga - Svadhyaya Parayanam / Vratam / Pranayama.
• Without Jnanam person can practice many Sadhanas
• Japa / 3 Hours Puja / Sundara Kanda Parayanam... Not study Vedanta.

Realise Atma:
• Look inside - Why look outside
• Without Jnanam - No Moksha
• वदन्तु शास्त्रा - Let him study Mimamsa / Tarqa / Vyawahara / Science...
• यजन्तु देवान्
• Dukrin (Name of Root) Karne( Meaning to Root)

Roots:
• Verbs born out of root
• Noon born out of root (Dhatus)
• Vad – To Speak
• Gam – To Go
• Da – To Give
• Let him do Ramnavami / Krishnashtami / Yogas in scriptures.

27 Years for Grihasta:
• 7 Havir
• 7 Soma Panchamaha Yagna and 26 Compulsory
• 7 Paka
कुर्वन्तु कर्माणि:
• Let him do Any no action

भजन्तु देवताः:
• Let him do Devata Meditations.

Veda

Purva

Karma Kanda

Upasana Kanda

Antha

Can’t Give Moksha

ब्रह्मशतान्तरेः - पि मुक्तिः:
• No Mukti for 100 Brahmaji’s
• Brahmaji = 1 Day = 2000 Chatur Yuga(2000 × 43,200 Years)
  ↓
  100 Years of life = 311,040,000,000,000
• Without knowledge of Jivatma / Paramatma - Aikyam... no Moksha.
• आत्मैक्यबोधेन विना न सिध्यति
• Can’t give up religious life style - Puja / Japa / Tapa
• Dropping easy - Not condemn role of religious practices, But highlight role of knowledge.

• Extremely important for Chitta Shudhi

• Without Jnanam - Pujas are incomplete

• Without Puja - Jnanam is impossible

• Without Advaitam - Dvaitam is incomplete

• Without Dvaitam - Advaitam is impossible

• Without Puja... One can’t get Jnanam...

Why:

• Upasana and Veda Purva... Then Veda = Jnana Kanda

• 3 Ashramas and karma and Upasana and Jnanam.

• Don’t stop with that... Go to next stage.
### Verse 6 - 74:

<table>
<thead>
<tr>
<th>Jnanam and Jnana</th>
<th>Sadhanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Self Knowledge</td>
<td>- Means of self knowledge</td>
</tr>
<tr>
<td>- Gives Liberation</td>
<td>- Rituals / Upasana can’t give liberation but can’t but renounced but very useful to come to Jnanam</td>
</tr>
</tbody>
</table>
Verse 11:

Actions help to purify the mind but they do not, by themselves, contribute to the attainment of Reality. The attainment of the Reality brought about only by Self-Inquiry and not in the least by even ten million acts. [Verse 11]

- चित्तस्य शुद्धये
- वर्तुष्णिद्विन्विद्धरे
- न किंचित्कर्मस्यकोटिमि

Relative role of Karma Yoga and Vichara
- Dharmic = Religious way of life
- Panchamaha Yoga
Brahman is never possible to be obtained by religion.

Brahman / Jnana Prapti through Shastra Vichara... Philosophical Pursuit.

- Way you look at Creation / Oneself / People Around
- Respect yourself not Sinners
- I am great because lord is inside / residing in me... Why feel Small
- Universe is saved
- Not Embodiment of Raag / Dvesha
- वस्तू - Here reality / पर्ब्धये Praptihi / Brahman / Atman / Jnana

वस्तूः:
- To Exist Sarvada Asti
- Trikale Tishtati Iti Sat
- Only Substantial entity = Brahman
• वस्तुसिद्धि... Attain Moksha... न किंचित्कर्मकोटिभि:

• Yaga / Puja / Intense Bajan / Cry will not replace enquiry.

• Lord will make you love enquiry.

• Lord will change Mind / Attribute.

<table>
<thead>
<tr>
<th>Religious</th>
<th>Philosophy</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Gives Purity</td>
<td>- Give Knowledge which gives freedom</td>
</tr>
<tr>
<td>- Purva Mimamsa</td>
<td>- Uttara Mimamsa</td>
</tr>
<tr>
<td></td>
<td>- Not Fantastic / Short sighted Approach</td>
</tr>
<tr>
<td></td>
<td>- Accept all religious / Catholic at heart /</td>
</tr>
<tr>
<td></td>
<td>Generous / All religious lead to Moksha</td>
</tr>
<tr>
<td></td>
<td>- Nada / Kundalini Yoga Also</td>
</tr>
</tbody>
</table>
Verse 14:

Ultimate success in spiritual endeavors depends chiefly upon the qualifications of the seeker. Auxiliary conveniences such as time and place all have a place indeed, but they are essentially secondary. [Verse 14]

Verse 15:

Therefore, a true seeker of the Self should proceed with his inquiry after duly approaching a Master who is established in the experience of the Self and who is an ocean of compassion. [Verse 15]

- Qualifications Plays important role in the rise of knowledge.

Example:

- Prepared plant required... for seed to grow.
- Desert Land - No Use - Not Mistake of seed, Tilling land important.
• Moksha depends on competency of study.
• Vedanta Rahasyam... Siksha Valli - Upanishad
  = Rahasyam
  = Guhyam
  = Guhyatama
  = Sacred

Therefore not taught to public:
• Why kept secret... Success depends on receiver
• Vedanta counter product... न बुद्धि Bhedam Janeyat.

Karma Yoga (Not Vedanta):
• Values / Ashtanga yoga / Yama - Niyama... dharma Shastra... in schools / Colleges.
• 1/6 - 2/16 - 3/17 - 4/3 → No Vedanta...

Dharma Shastra:
• Upanishad - Morning talks - in Secret to Adhikari

Chandogyo Upanishad: 8th Chapter:
• Brahmaji - 4 Heads - 4 Vedas
<table>
<thead>
<tr>
<th>Indra</th>
<th>Virocana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deva</td>
<td>Asura</td>
</tr>
<tr>
<td>- Didn’t Understand</td>
<td>- Didn’t Understand</td>
</tr>
<tr>
<td>- 4th Time gains knowledge</td>
<td>- Sensualist / Money Pradhana</td>
</tr>
</tbody>
</table>

हे कलाद्या:

- Ideal place... Required not central Station.
- Gurukula / Sacred place / Time - Age(Parikshya Lokan Karma Chitan)
- Sanyashrama contributory causes.

**Dakshinamurthy Stotram:**

मौनव्याक्यः प्रकटित परब्रह्मतत्त्वं युवानं
वर्षिष्ठान्ते वसद् क्रक्षिण्यैः आवृतं ब्रह्मनिष्ठेऽः।
आचार्येन्द्रं करकलित चिन्मुद्रमानंदंत्मूर्ति
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमेडे ॥ ॥

Mauna-Vyaakhyaa Prakattita Para-Brahma-Tattvam Yuvaanam
Varssissthaam-Te Vasad Rssigannaih Aavrtam Brahma-
Nisstthaaih |
Aacaarye[a-I]ndram Kara-Kalita Cin-Mudram-Aananda-
Muurtim
Sva-[A]atmaaraamam Mudita-Vadanam Dakssinnaamuurti-
Mlidde ॥1॥

Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful.. but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy.[Verse 1]

- Varssisstham - Te - Old Students.
<table>
<thead>
<tr>
<th>Karma Yoga</th>
<th>Jnana Yoga</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Youngsters</td>
<td>- Maturity required.. Seen what material things can give</td>
</tr>
</tbody>
</table>

आध्यायः:

- Environment - Not in Living Room
- Nimittam = Condition... / उपाय आस्स्मन Support - Means Auxiliary causes.

आस्स्मनः:

- For Moksha.
Revision:
1) Preparatory Steps: 14 - 40

Verse 13:

<table>
<thead>
<tr>
<th>Role of Sadhana Chatushtaya Sampatti</th>
<th>Guru Upasadhanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qualification Makes Mind ready</td>
<td>Fills Mind with wisdom</td>
</tr>
</tbody>
</table>

- **Ishvara**
  - Lord
  - Provides conditions, Birth / Parentage

- **Guru**
  - Teacher
  - Available to communicate teaching and clarify doubts

- **Shasthra**
  - Kripa
  - Words open up and give their meaning
  - No Wisdom if words locked
  - Every word = Cage

- **Atma Kripa**
  - Student
  - Grace of oneself enjoying 4 Qualifications
• Moksha = Jnanam bird engaged in words.
• Sampradaya key opens Cage of Upanishadic word... Makes Jnanam bird gets released.
• Shastra words become factual for me in my heart... is opening of Shastram.

What is most important?
• Atma Kripa... other 3 automatic
• Rising sun - Waiting people to tap the light...
• Guru / Shastra / Ishvara Kripa - Open... Available all the time.
Verse 18:

Great sages have spoken of four qualifications for attainment which, when present, succeed in the realization of Brahman and in the absence of which the goal is not attained. [Verse 18]

Student must be:

- (1) Viveki / (2) Have Dispassion / (3) Have 6 Fold inner Virtues / Wealth / (4) Have Mumukshutvam, desire for inner freedom.
- Sharira Mastery of Mind, not bothered about Male / Female... Exterior... Grihasta / Kshatriya...
- Intense desire alone will be implemented for inner freedom...
- Teevra Mumukshutvam gets translated into Jnanam.

4 Definition's

- Discrimination
- Discipline
- Dispassion
- Desire
• With 4 Qualifications only, there is Eligibility for Brahma Jnanam / Brahma Jingyasa Vichara.

• No Perfect Sadhana Chatushtaya Sampatti... if there is Curiosity / casual interest its Enough...
Revision:

1) In presence of qualifications alone Jnanam takes place study Fruitful.
   • General intellectual qualification - Language / reasoning / Analysis.
   • Source Verbal form.

```
Analysis

Important
Support

2 Types of words

Gurus words
Shastric Words
```

Gita: Chapter 1:

• ‘Problem of Samsara’ Drop others

Katho Upanishad:

• Qualification of Nachiketa / You.

```
Mimamsa (Sifting Capacity)

Tatparya Vakyam
Content
Anuvada Vakyam / Artha Vada
To be Removed
```
Particular Qualification:
- 2nd Stage of Preparation
- Sadhana Chatushtaya Sampatti – Viveka / Vairagyam / Sadhana Chatushtaya Sampatti / Mumukshutvam

1st Stage:
- Compulsory Study

<table>
<thead>
<tr>
<th>Vyakaranam</th>
<th>Tarqa</th>
<th>Mimamsa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language</td>
<td>Reasoning</td>
<td>Analysing</td>
</tr>
</tbody>
</table>

2nd Stage:

Why Viveka:
- Holding on to permanent will give me real security.
- When person falling.. Hold.. To Tamarind Branch not Mango Branch(Will fall)
- Holding to Impermanent = Dukham...
Dispassion : Vairagya :

• From sensory pleasures - Contact born / Material dependence...

How pleasures Acquired ?

• By karma Phala..
• Every pleasure due to Purva karma...
• All Karma Phalam = Ephemeral.
• Acquired experienced in Bhu / Para - Svarga Loka

↓

Earthly / Heavenly pleasures born out of Punyam All = Anityam.
• Detachment to all Anaya pleasures not hatred towards them...
• Enjoy them... Let mind be prepared for loosing them.
• Vairagya = Viveka Phalam

    = Consequence of Viveka

• Sadhana Chatushtaya Sampatti ... Inner wealth...
• Worldly wealth - Purchases worldly pleasure.
• Inner wealth - Purchases Moksha Pleasure / Spiritual Journey / Wealth = Sadhana Chatushtaya Sampatti.
Kshama and 5:
- Thought control
- Mind control - Dispassion to Anitya Vastu.

4th: Mumukshutvam:
- Passion for Nitya Vastu... Mumukshutvam
- Has obsession / Eager / Curious... Directed towards spirituality.
Verse 19:

While enumerating the qualifications, first we count the ability to discriminate between the Real and the unreal; next comes a spirit of detachment from the enjoyment of the fruits of actions here and hereafter; after that is the groups of six virtues beginning with calmness; and the last is undoubtedly an intense desire for liberation. [Verse 19]

Verse 20:

A firm conviction that Brahman alone is Real and the phenomenal world is unreal is known as discrimination between the Real and the unreal. [Verse 20]

Viveka / Nitya - Anitya Vastu Viveka / What is Nitya?

- Jagat = Mithya = Anityam
  
  = World is impermanent (Things, Beings, Situation)
Gita:

- आव्रहम्भुवनाल्लोकः
  पुनरावर्तिनोऽर्जुन ।
  मामुपेत्य तु कौन्तेय
  पुनर्जन्म न वियते ||8-१६||

- एब्रहमाभुवनाल्लोकः
  पुनरावर्तिनोऽर्जुन ।
  मामुपेत्य तु कौन्तेय
  पुनर्जन्म न वियते ||8-16||

Worlds upto the ‘world of Brahmaji’ are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

Duration of Brahma:

- 2000 Chatur Yuga = 1 day of Brahman × 365 Days = 1 Year × 100 Years = Anityam..
- Has to Vacate Brahmaji Post one day...
- Upto Brahma Loka... Anitya.. Drida Jnanam.
Drida Jnanam by 3 Methods - “VI – Nischaya”

Pratyaksha
- Everything around me
- Perishing
- Alexander / Hitler / Shankara
- Earth goes

Anumana
- Svargaloka Pleasure – Fruit
- Whatever is Karma Phalams = Anityam
- Inference / can’t see
- Infer fire with smoke
- Ephemerality of heaven because Karma Phalam
- Our Death / Mortal, how we know
- By inference
- Born / will die
- Buddhi required

Shastra
- Everything around you perishable
- Curiosity? Is there something eternal
- Not Available for perception
- What is truth / Permanence Essence of world, don’t know by Pratyaksha / Anumana
- Shastra Introduces – Brahman(Vedanta) / God (Purana)

Advantage of Bhagawan :
- Has Born - wants you only.
- Brahman... Praying difficult... No Form / Taste... Brahman = Bhagawan = Nitya Vastu
- If you want security hold on to Bhagawan - Nitya Vastu...
- Brahman = Satyam = Nityam
- Jagat = Anityam
- Diagnosed problem...
Verse 21:

The desire to give up all transient enjoyments gained through seeing, hearing, etc., and also experiences gained through equipments ranging from a mortal body to the form of Brahma is called ‘Detachment’. [Verse 21]

Vairagyaṃ: जिहासा:

- Mental preparedness to lose anything / Ephemeral.
- Not prepare to lose permanent thing
- Never lost
- Loose the losable / Intelligence.

Preparation

- I Don’t possess
- Avoid

- Possess and be ready to loose
- When time comes
- Preparedness for Death = Intelligence
- For local Journey = Buy ticket...
- Definite journey = Preparation...
- जिहासा... w.r.t. नित्ये भोगवस्तुति
- w.r.t. impermanent pleasure / Physical body - Temporary.
- Luxury - Bhagawan has given / Don’t recognise value of health / Organ.
- Deha to Brahmaji - ‘Hiranyagarbha’ - Chatur Mukha Brahma - Highest pleasure.

Enjoy:
- Be ready for जिहासा - Loose...

How:
- दर्शनश्रवणादिभि: - Through experience...

Initially:
- Everything is Shashvatam...
- Samshana Vairagyam = Temporary Vairagyam
- Smoky Vairagyam = Along with smoke comes Vairagyam
  = Smoke goes - Vairagyam goes
• Vairagya from Sravanam - Read Puranas / Ramayana.
• Rama Avatara - Couldn’t enjoy kingdom - Madira sent Rama to forest...
• Nobody can escape ups / Downs.

Develops Vairagya

- Experiencing
- Reading
- Inference
Verse 22:

The tranquil state of mind when it rests constantly upon the contemplation of the goal after having again and again detached itself from myriad sense objects through a process of continuous observation of their defects, is called Sama. [Verse 22]

- Kshama = Focusing capacity of Mind
- Never loosing Priority of life... ‘Spiritual Accomplishment’
- Education / Grahasta
  - Vanaprasta
  - Sanyasi
  - Means... Not end
- Bird / Lion trains children...
- Taking Means for end... Remembering end, is Kshama.
- Temporary Goals / Incidental goals of life = विषयन्तराता.
• Give temporary to sense objects attention... Give Maximum attention / Long lasting attention to Atma.

Eating:
• ஆடுகாய் - With curd rice
  ↓
  Not 24 Hours
  ↓
  Localised Attention - Did I Eat / Not?
  ↓
  Proper focus – Pay proper Attention
• By Seeing impermanent goals - As Impermanent
  Permanent Goals - As incidental
• Life long they will pay Attention to me... Creates problem.
• See incidental / Permanent Goal correctly (My Own inner growth)
Repeatedly remind:

- Give up incidental Pursuit... Full time Available...
- Have Project of attending class... Focus on your Goal.
- Discovery of inner fulfillment / Permanence / Security = Moksha
- Permanently focused condition...
- Dispassion - Expressed inner Maturity not externally...
Verse 23:

Steering both kinds of sense organs (of knowledge and action) away from their sense objects and placing them in their respective centers of activity is called Dama (self-control). The best Uparati (self-withdrawal) is that condition of the thought-waves in which they are free from the influences of external objects. [Verse 23]

**Damaha:**

- Sensory discipline...

**निद्रियाणं परावर्त्यः:**

- Sense organs are turned away from sense objects - Not stuck in sense objects when interaction is over
- For interaction - Keep contact of sense organs.
- Don’t dwell on sense objects after interaction !!

**Where are they kept?**

- Sense organs kept in original place... corresponding physical part.
<table>
<thead>
<tr>
<th>Organ / Golakam</th>
<th>Sense organ / Invisible faculty</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Eye</td>
<td>- Perceptual faculty</td>
</tr>
<tr>
<td>- Remain in body</td>
<td>- “Indriyam” goes out</td>
</tr>
<tr>
<td>- Torch light in hand</td>
<td>- Faculty goes out</td>
</tr>
<tr>
<td></td>
<td>- Beam of consciousness pervades object and illumines object</td>
</tr>
<tr>
<td></td>
<td>- After illumination Indriyam comes back and rests in Golakam – ‘Eye’ After Turning them from sense organs</td>
</tr>
</tbody>
</table>

- Both Jnanindriyas and Karmeindriya - Judiciously / Economically used = Moderation.

**Gita: If not done:**

vyāyatō viṣayān puṁsaḥ
sangastēśūpajāyatē |
saṅgāt saṅjāyatē kāmaḥ
kāmāt krōdho'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- When sense organs dwell on objet repeatedly, they get addicted to those objects.
- Like Smoker - Cigarette
- Coffee drinker - Coffee... Head ache if coffee not available.
- Param Brahma becomes slave of cigarette / Coffee - Conquers person / ‘No’ – Prarabdam.
• Consciously voluntarily abused my free will...

• Enslaved myself and blame Lord and stars...

• Prevention better than cure - Don’t have 1st drink!!

• Don’t put leg in mud and Then wash..
Revision:

8 Preparations for Student:

i) Medha

ii) Vyavastho

iii) Goha / Poha Vicharalakshanatvam

iv) Sadhana Chatushtaya Sampatti... (4 .. Viveka / Vairagya

Shama:

• Priority of life
• Damaha - Sense control
  • Sense organ do not remain in external world, when not required.

v) Guru Upasadhanam.
• Thrifty - Used when / Where required, Similarly sense organs - 5 Holes(Like holes in Pot)
• Mind, Energy, Water
• Pot - Water - 5 Holes.. Drained... Plug hole if water not to be drained.
• Mental energy Sense organs - Plugged - Use sparingly.
• How energy wasted... because sense organs capable of producing Raag / Dvesha / Krodha / Lobha...
• Developing this is called ‘Damaha’
Uparati /Quietitude - 3 Meanings :

Definition 1:
- Uparama - Svadharma Anushtanam - Confining to Svadharma in Tattwa Bodha.
- Reducing “Sakama - Nishida karma“... Nishkama duty is there.

Definition 2:
- Uparati = Sanyasa... Withdraws from all duty... No religions / Family / Social.

Definition 3:
- Vrttere Bahyanalambanam...
- Mind doesn’t go through sense organs in Damah.
- Within mind, condition - Retained.

<table>
<thead>
<tr>
<th>Damaha</th>
<th>Uparama</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Pull sense organs</td>
<td>- Retain sense organs should not to go again</td>
</tr>
<tr>
<td></td>
<td>- Mother pulls child from fire!</td>
</tr>
<tr>
<td></td>
<td>- Vritti not going to external object once</td>
</tr>
<tr>
<td></td>
<td>again</td>
</tr>
</tbody>
</table>

- Restless mind can’t study..
Verse 24:

Titiksha or forbearance is the capacity to endure all sorrows and sufferings without struggling for redress or for revenge, while always being free from anxiety or lament over them. [Verse 24]

Titiksha:

- Kshama / Shanti / Endurance power.
- Capacity to endure pain / Difficulties (Physical and mental) without breaking down.
- All discomfort caused by Adhyatmika - Bautikas - Neighbour
  Deivikam - Pain
- Read Puranas - To show pain in life
  - Human life involves Dvandas

Matra Sparsha:

- Remedies - Prayaschittam karma - No time Therefore avoid.. Learn to endure... so that you have time.
- When sorrow from objects / Situation / Human...
Natural :
• Develop hatred, revenging mentality
• Unfavourable attitude for inner Growth(Aprittikaram)
• Punish where Adharma, correct other.
Rajo Guru :
• Revenge Attitude.
Rajo Guna
Punishment

Hatred revenge

Accepted

Criticised

- I want to correct
- Giving pain in return, not correct

- I want to give pain

चिन्िापवलापरहहिं :
• Endure… what can’t be cured, Entertain constantly.
o Dejection
o Depression
I am suffering - Mentally, constantly
o Disappointed
o Frustrated

48


• Thinking of Suffering caused by the person.
• He has done that to me...
• Then endurance useless
• Use time and energy for healthy pursuit...

चिन्ता :
• Self-pity / Self cursing... Cursing himself - Mental level

विलापरहि :
• Verbal Level - Grumbling / Moaning / Make others depressed, distribute her grief freely.

Titiksha :
• No self pity / No more grumbling / Murmuring / Complaining.
• I don’t complaint... share and get relief constantly about this only is Chinta - Vilapana Rahitam
• Vedantin can have, Such Endurance, Inner Leisure, Quality, has time.

Gita :
• Yamhi Navaite... Such person alone fit for Moksha.
Verse 25:

That by which one understands the exact import of the scriptures as well as the pregnant words of advice of the preceptor is called ‘Sraddha’ by the wise; by this alone does Reality become manifestly clear. [Verse 25]

<table>
<thead>
<tr>
<th>Kshama</th>
<th>Damah</th>
<th>Titiksha</th>
<th>Uparama</th>
<th>Sraddha</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Mind control</td>
<td>- Sense control</td>
<td>- Endurance</td>
<td>- Quietitude</td>
<td>- Faith in Guru Shastram</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Patience</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Not Blind Faith:

- Not illogicality in words of Shastra / Guru.
- 1) Blind Faith... Without using intellect
- 2) Non Faith - Reject without thinking
- 3) Healthy Faith - Logical contradiction - My Understanding Improper.
- Question my understanding / Clarify with teacher.
  - Annam Brahma
  - Prana Brahma
  - Manomaya Brahma

5 Times he went = Brahman
• In right understanding... Don’t see logical / Experiential contradiction
  Therefore don’t question = Faith
• Ascertaining validity of Shastra as independent source of knowledge - Unlike material science.
• Words of physics - Sources / Repeating what is derived through perception and logic.
  ↓
  Not Pramanam( Independent source of knowledge) it is Anuvada - Observation by scientists.
  ↓
  Verifiable by perception and experiments
• Do same experiments
• Not knowledge derived through perception / Inference.

<table>
<thead>
<tr>
<th>Anuvada</th>
<th>Pramanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Derived through</td>
<td>- Veda</td>
</tr>
<tr>
<td>- Perception and Inference</td>
<td>- Independent source of knowledge</td>
</tr>
<tr>
<td>- Borrowed by perception</td>
<td>- What's not derived through perception / Inference</td>
</tr>
<tr>
<td>- Seen by eyes</td>
<td>- Therefore can’t be Verified by Pratyaksha</td>
</tr>
<tr>
<td>- Verify by eyes not ears</td>
<td>Anumanam</td>
</tr>
<tr>
<td>- Axiom</td>
<td>- What’s Derived / Known through Veda is independent source</td>
</tr>
<tr>
<td></td>
<td>- ‘Shastra Pramanya Buddhi’ Sraddha</td>
</tr>
</tbody>
</table>
• What knowledge eyes give is valid.
• This is red colour = Knowledge... because taken by eyes Similarly taken Shastram as independent means of knowledge.
• To get right knowledge of Shastra... repeatedly listen to Shastra... can’t see... see again.
• No conviction through Shastram - Use Shastram

Mundak, Keno, Brihadaranyaka Upanishad:

- Pratyaksha valid
  - W.r.t world / Matter
    - Material Pramana
  - Shastra Valid
    - W.r.t Spirit / Conscious
      - Shastra Pramana
        - Satya Buddhi Avasadayet

- Accept Gurus Words / Vedas / Shastras
- Cause has no independent Validity.
- If a person is not using Shastram - His words are Pratyaksham / Anumanam.
Guru:
- All statements from Shastram - corollaries.

Brahma Sutra:
- Why this word - This meaning
- Doesn’t contradict logic - Not proved ????
- What is not proved logically - Not illogical.
- Scriptures Talk about heaven - Place - There are Devas...
- Devas - Mortal... Not proved logically - Not available for observation...
- Not illogical - Devas infinite and they are mortal...
- If Shastra says - Devas are immortal - illogical because finite Deva can’t be immortal.

Logical

-illogical

Alogical

- Clip is green
- Colour can’t be proved by logic

- Mortality of Devas - Not available for proving - Have Sraddha.
- यथावस्तूपलभ्यते - By Shastras alone Brahman is derived / Recognised.
• Acceptance of validity of sense organs is required to accept the world.

• Acceptance of validity of Shastra is required to accept Brahman.

• Without sense organ - Can’t accept existence of world.

• Brahman can be recognised, only when validity of Shastra is accepted - Upalabyata - attained / Known.

• Sradhavaan Labate Jnanam - Agyanasche... One who doesn’t have Sraddha.

• Spiritually doomed / Vedanta can’t function for him.
Verse 26:

Samadhanam or one-pointedness is that condition when the mind is constantly engaged in the total contemplation of the ever-pure Brahman; and it is not gained through any curious indulgence of the mind. [Verse 26]

**Samadhanam:**

- How fixing mind upon Brahman?
  - Unknown thing / As goal of life
- Qualification before Vedanta...
- Only something said in Vedas, Has only Paroksha / Indirect Jnanam...
- Infinite / Attributeless / Cause / Of Universe / Infinite and Ananda - Vicarious indirect knowledge...

**Doesn’t know I am Brahman:**

- Knowing that Brahman I will get Moksha.
- Therefore Here Brahman - Known indirectly - Aparoksham.
  - Goal of life at all times.
सर्वदा:

• By all Means / All the time
  ↓
Whatever is pursuit of life... don’t forget goal of Brahman.
  ↓
Running family / Earning Money / Settling children / Take care of Grand Children.
• Keeps pot on head and Dances.
• Head - Straight... தலைகாட்டம்... One Pointedness of mind = Samadhi / Samadhanam.

For this Ashtanga Yoga Prescribed:


Useful to develop one Discipline:

• Sadhana Chatushtaya Sampatti
• 6th Subsidiary - “Samadhanam”
Therefore Yoga not Method of liberation:

- Should not allow mind to get distracted / Pamper Mind to let go, like child indiscipline.

न तु चित्तस्य लालनम्:

- Wandering
- Pampering
- Focusing Mind = Samadhanam.
1) Viveka Vairagya Sadhana Chatushtaya Sampatti:

- Discrimination
- Dispassion
- Discipline

2) Kshama - Verse 22:
- स्वल्पथये नियथव्व्म्अहा - Focusing(Concentration) mind upon Lakshya (Goal)

3) Samadhana - Verse 23:
- शुद्धे ब्रह्मणि सर्वदा - बुद्धे: स्थापनं
- Fixing mind on Brahman (Lakshyam)
- What is difference between Kshama / Samadhanam?
- Sringeri Acharya commentary.
**Kshama:**
- Sadhana level - Attempt to keep mind on the goal
  - Practice is called Kshama
- Samadhanam - Accomplished state

**Different in Intensity**

- Sadhana Level
  - Concentration
- Sadhya Level
  - Accomplished Concentration

- Focussing mind upon Lakshyam = Kshama

**Tattwa Bodha:**
- Mind / Thought discipline
- Concentration = Samadhanam - Focussing mind on goal.
Verse 27:

Mumukshutva is the burning desire to free oneself, by realizing one’s true Self—from all bondages from that of egoism to that of identification with the body—which are bondages imagined due to ignorance. [Verse 27]

4) Mumukshutvam: Desire for Moksha:

- Moksha = Liberation = Freedom..

True translation Moksha:

- Tyaga - Give up... Moksha, Throwing away / Washing off...
- Moksham Ichha - Mumukshutva - Giving up = Moksha.

Misconception Reference: Moksha:

- Freedom - To be accomplished in time = Getting something.

Giving up:

- Expecting to get something New / Extra ordinary.
• Giving up of Bondage - Sense of Limitation / Inadequacy / Missing person / Position = Moksha

• Therefore in my Hands.

• Whole responsibility on my head - Decide to knock off sense of limitation.

• Moksha - Getting something... when Lord will give.

**How long you will be bound?**

• Till you have notion of limitation.

• You will be free when you decide to drop notion...

• Moksha = Giving up sense of limitation

  = Giving up sense of localisation / I am in this place - Travel after death.
I am here - where will I go?

- Travelling because I have sense of location of consciousness.
- Dropping localisation of consciousness
- Giving up = Bondage
- Sense of limitation = Moksha

What makes me feel I am here? / Localisation:

- In Jagrat - Mind and body functioning and Svapna.
- Therefore have sense of localisation / Individuality.

In sleep:

- Body / Mind resolved... Don’t have sense of limitation / Localisation.

In sleep = I don’t know:

- Home / Train... sense of time / Body gone.
- 4 Panchakoshas - Give sense of localisation
- Body / Mind complex - Gives sense of localisation.

Anandamaya Kosha - Sleep:

- As long as 4 Koshas negated... sense of limitation / Localisation will not go away.
- Panchakosha Tyaga Eva - Parichinna Tyagaha.
- Negation of Pancha Kosha - Not physical negation, Falsification - Like shadow of Brahma.
• Shadow cannot corner / Limit Me... Do experience shadow - Don’t feel circumscribed by shadow...
• Panchakosha = Mithya = Shadow - Give rise to Mithya limitation.
• Localisation = Seeming phenomenon, Eternally Unlocalised ‘Consciousness’.

Gita :

न जायते स्रियते वा कदाचिदः
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽवं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyate mriyatē vā kadācid
nāyam bhūtvābhavitā vā na bhūyah |
ajō nityah sāśvatō'yaṁ purāṇah
na hanyatē hanyamānē śarīre ॥ 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]

• Desire to give up shamble / Limiting factors / Localising factors.
• Ahamkara = Vigyanamaya Kosha
• Deha - Annamaya Kosha
• Notion of I... Dropped in sleep.
• I am educated / Male / Brahmana Sleeping.

↓

Sense of individuality only when in Jagrat and mind is aware - Therefore falsify.
• Janaka’s Name = Vi-dehaha
  = Un-embodied one - Free from embodiment
• Didn’t take body as localised / Limitation.
• Pot space Drops - Notion of limitation
  - Pot can’t circumscribe space
  - If so can put space in pot and carry
• Limitation of pot... Notional, not factual
• Limitation of Consciousness... Notional not factual
• This understanding and giving up notion is called Moksha... Technical definition.

Gita:

 śrī bhagavān uvāca
aśocyañanvaśocatvam
prajñāvādāmśca bhāṣase

gatāsūnagatāsūndṛṣṭ

The Blessed Lord said: You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

  o You wont have worry removes tension.
  o Localisation removed.
• Free from Localisation / Limitation / Sorrow / Death / Security.
How do you negate them?
  • What is their cause? Like removing disease

Diagnosis:
  • Go to Karanam.

What is cause of Panchakosha?
  • Agyanam - Kalpitam
    - Superimposed
    - Falsely perceived

Desire to give up Shackles:
  • Born out of ignorance... By Knowledge.

स्वस्वरूपावबोधेन - By Knowing ones own Unlocalised Nature:
  • Problem = Sense of Localisation
  • How is it caused = By Ignorance
  • How is it removed = By Knowledge
  • I am Unlocalised ‘Consciousness’
    All pervading ‘Consciousness’
    Unlimited ‘Consciousness’
  • Seemingly limited by Matter Vestures.
Desire to give up:

- Ultimate good - Moksha
- Immediate goal - Jnanam
- Therefore conversion from Mumuksha to Jingyasa.
- Previously - Desire for Moksha
- Now I know... what I need is knowledge. Then relevance of scriptures - Appreciated.

Why can’t we practice do Puja in Mind?

- Moksha = Understanding something intimately.
- Therefore systematic study important.
- Mumukshutvam = Athato Brahma Jingyasa.
Others say that Bhakti means a constant enquiry into the Truth of one’s own Self. One who has the above mentioned qualifications and is desirous to know the Truth of the Self should, therefore, approach an illumined Teacher for redeeming himself from bondage. [Verse 32]

1st : Verse 31 :
- Bakti = स्वात्मतत्त्वानुसन्धानं... Enquiry into Jivatma = Self.

2nd Verse 32 :
- Mere ‘Jivatma’ enquiry not enough - Walking to reach other end of Class  
  - Direction(Direction) / 10 Steps (Extent) important

Extent and Direction of Jivatma enquiry :
- Culminating in identity / Discovery of ‘Jivatma and Paramatma’ identity.
- 25 Years... Jivatma in Chennai  
  Paramatma In Vaikunta  
  Jivatma / Paramatma enquiry

स्वात्मतत्त्वः :
- Tat Brahman त्वम → Not Tattvam Asi - Tattvam.
Tattvam... 2 Ways of Splitting:

<table>
<thead>
<tr>
<th>Tat and Tvam</th>
<th>Tattvam</th>
</tr>
</thead>
<tbody>
<tr>
<td>That you</td>
<td>One word - Tat Tvam</td>
</tr>
</tbody>
</table>

- 2 words Joined
- Tvam Separate word - ‘You’

Tat Tvam:
- Suffix Ness - Not separate word
- Tablesness - One word
- Chairness / Hood.

Here Tattvam:
- ‘Brahman Hood’
- Discovering Brahman hood of Jivatma
- Discovering Poornatvam of Jivatma
  - Brahmatvam of Jivatma
  - Divinity of Jivatma
  - Godliness of Jivatma
- Meiyeva Sakalam Jatam - Born
- Meiyeva Sarvam Pratishtitam - Sustained
- Meiyeva Sarvam Layam Yati - Resolves
- Own up... Understanding this is Bakti.

I am god.. Then enquiry complete – Whole world born out of me / Exists in me
Into me
Bakti:

- 1st Definition: Self enquiry is Bakti
- 2nd Definition: Enquiry into Brahman hood of Self

Realisation

Preparations

- (1) Intellectual qualification (Basic education / Think / Analyse)
- (2) Sadhana Chatushtaya Sampatti
- (3) Scriptural study
- (4) Bakti

Study not possible without guidance of Guru..

Gita:

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]
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]

### Utsargaha

<table>
<thead>
<tr>
<th>Utsargaha</th>
<th>Respect Exception</th>
</tr>
</thead>
<tbody>
<tr>
<td>- General Rule</td>
<td>- Don’t follow / Practice</td>
</tr>
<tr>
<td>- Guru, Must</td>
<td></td>
</tr>
</tbody>
</table>

- **Buddha.. Ramanuja / Mandolin Srinivasan**
- Rare
- Prodigy!

- Study not possible without guidance of Guru..
- उक्तसाधनसंपन्न - With preparation.

### स्वत्मतत्त्वज्ञनसु: Wants to know:

- His Brahman hood - I am no Miserable Jiva.

### One who wants to know: (Tattwa Jingyasu)

- I am not mortal Jiva, Slave Of sense organs...
- I am Brahman... I am glorious
- Jeevatmanaha - Paramatman Jingyasu... Should go to Guru...
- Who must be Guru... Jnani Guru Pragyaha.
Granati Upadeshati iti Guru:

- Guru - To communicate... Uncommunicable Brahman, Can’t be communicated by normal method.
- By adopting appropriate method... Vedanta communicable - Guru Sishya Parampara.
- Na Vigmo... Amrishyat... can’t be communicated
- My Guru... used some method... I will try for you.
- Na Ham Manyeti...
- I understood I didn’t understand..

Guru:

- Should not be Mouni....
- Has knowledge and knows how to Transfer.
- Some Have talent nothing Inside / Knows lot and Can’t communicate.
- By Going to Guru... You will be free from Bondage.
Revision:

1) Intellectual Qualification required Reasoning power Scriptural Analysis.
2) Knowledge.

Gita: 18th Chapter

- Srunayatu... Punya is there for Just listening (Adrishtam)
- If not interested in Moksha - Priority of life
  - Analyse means and ends
  - Sravanam can give Sadhana Chatushtaya Sampatti
- Will develop Viveka / Vairagya / Sraddha..

1) : 

<table>
<thead>
<tr>
<th>Without qualifications - Sravanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Full benefit</td>
</tr>
<tr>
<td>- Jeevan Mukti</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>- Many Avantara Phalam he gets</td>
</tr>
</tbody>
</table>

2) Jnani is beyond Dharma / Adharma, Vidhi / Nisheda, Varna - Ashrama.

- Jnani will not abuse / Will follow dharma, values / Acharas spontaneously... till knowledge... He followed - Deliberately.
3 Chapter : Gita :

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- In society / In family... Jnani continues religious life
- Risk of dropping religious life... Is there
- Vedanta - Risk without religion

How to acquire qualification?

- Karma Yoga / Upasana (Preparing mind - Saguna Ishvara Dhyanam)
  ↓
  Converting life into workshop
- Ashtanga yoga to integrate personality

\[ na \text{ buddhibhēdām janayēd } \\
\text{ ajñānām karmasaṅginām } \\
\text{ jōṣayēt sarvakarmāṇi } \\
\text{ vidvān yuktaḥ samācaraṇ } \] [3-26]
Verse 33:

A teacher is one who is well-versed in the scriptures, pure, uninflected by desires, a perfect knower of the Supreme, who continuously abides in the Supreme, who is as calm as the fire that has burnt up its fuel, who is a spontaneous ocean of mercy that needs no cause for its expression, an intimate friend to all good people who surrender to him. [Verse 33]

Teachers Qualification:

1) Srotriya:
   - Studied under Guru (Vamadeva - Exception)

Without Guru:
   - Mahatma has Jnanam, Jeevan Mukti has Jnanam...
   - Sampradaya - Appropriate method - ‘Key’
   - Without Sampradaya... Teaching will be mystic...
   - It will make meaning to them but they can’t communicate.
     - Experiencer = Adhyastham
     - Non Experiencer = Sakshi
अवृजिनः:
• Papa / Adharma Rahitaha
• Amanitvam... has values
• Does it lead unethical / Immoral life
• Pure

अकमहथः:
• Doesn’t have expectations out of student
• No interior motive...
• To tell truth... must be fearless - Kama Rahita, Baya Rahita

श्रोत्रियोः:
• Has Sampradaya of Teaching.

ब्रह्मवित्तमः:
• Sthirapragya - Has clear knowledge of Brahma.
  o If Aham Brahma Asmi is vague - i am Brahman / vague
  o Tat Tvam Asi I vague - you are Brahman voice down
• Anjana Rahitaha, Samshaya Rahitaha

Tama:
• Knowledge clear / Firm
• Bidyate Hridaya Granthi...
Katho Upanishad:

This Atman now explained cannot easily be known, of taught by a person of inferior intellect being variously regarded. When it is taught by a preceptor, one with the Brahman, there is no further travel, his being subtler than the subtle and not arguable.[1-2-8]

- For teacher Brahman not object... Brahman is himself.

Brahmanya: 

- One who abides in Brahman with total satisfaction...

Gita:

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

- His satisfaction doesn’t, depend on any factor.
- Anxiety is there is dependency...
- Uparataha... Resolved mind - Tranquil mind.
- Brahma Nishta...

**शान्तो:**
- Tranquil - Inferred... Verbal / Physical transaction peaceful
- Dukeshu Anuvigna Manaha..

**निरिन्धन इवानलः:**
- Blowing ambers of life, in which further fuel not added.

```
Fire
   └── With tongues
   └── Without Flame in form of Ambers
       └── Mike = Fire
           └── Mental Disturbances
               └── Flames
           └── Disturbless Mind = Flicker less Flame
               └── In form of Amber
```
Colour of dress:

- Glowing...
- No more want - Wantless state of fire / Mind - Orange colour
- Fire without fuel

What is motive behind teaching? Doesn’t want anything?

- अहेतुकदयासिन्धु - Compassion for others natural.
- Light and energy from Sun motiveless... its nature
- Fullness discovered / Compassion natural... “Human suffering“ Adveshta Sarvabutanam...

Natural Daya:

- Power / Push behind teaching
- It happens not planned action
- He is ocean of compassion without reason... Spontaneous

आन्मतम्बन्धु:

- Helper to those who surrender / Saviour.
- Prapanna Parijataya...
As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

- Sakta... Ask others to do Puja / Japa / If not ready... Don’t give teaching.
Verse 34:

Worship that Teacher with deep devotion and when the Teacher is pleased with your surrender, humility and service, approach and ask for what you must know. [Verse 34]

What should be our attribute towards Guru?

- Sraddha / Bakti - 2 Main Attitudes.
- Inner qualifications - Belong to mind... Express physically and Verbally.
1) Qualification / Preparations

(1) Basic intellectual qualification

• Basic Knowledge

(2) Sadhana Chatushtaya Sampatti

Spiritual

2) Guru’s Qualification : Guru Upasadhanam :

• Has tools of communicating - The incommunicable.

• Therefore Sampradaya required

• Motiveless... Indicates fullness

• Dharmika Purusha

• No human being perfect

• “Don’t follow our weakness... We are not aware“
Guru Says in Taittriya Upanishad:

3) Stages summary:

- Basic Intellectual qualification and Sadhana Chatushtaya Sampatti and Guru Upasadhanam and words of devotion (Tad Vidhi)

Parichinnaha:

- Asking for the knowledge
- Prashna - Motive to know not to test.
- How Sishya should ask “Question”
Verse 36:

I am burning in the blazing infernal fire of this world-forest; I am being tossed around by the cruel storms of misfortune; I am terrified (within and without)—O Lord! save me from death; I have taken refuge in you, for I know no other shelter. [Verse 36]

- I am in Samsara forest fire... So wide / So huge.. Unquenchable दुर्बार... Forest burns me.
- Problems burn me... Manastapam... Inner Adhyatmika fire burning...
- Many problems come... Company / Family / Self / Economy( 2001 onwards India giant)

दुर्दृष्टवत्तैः:  
- Wind spreads forest fire
- Papa Karma spreads inner fire
- Papa karma spreads Samsara fire.
- दोधूयमानं - Pushed here and there, Direction of wind unpredictable - दोधूयमानं – Unpredictable.
- Leg hit into stone... injured leg.
• Hanging on tree... Rat eating root of tree, Down roam... Honey drops falling extending tongue... so nice... My condition same.

**Attacked by so many problems :**

• प्रपन्नं - Surrender to you... Best thing
• परिपाहि... Totally protect me from मृत्यो
• Constant change - “Janma / Mrityu / Jara / Vyadhi / Dukham“ All indicated by Mrityu.

**Why you should protect me :**

• I do not know any other protector “Saranagathi “ Karpanya Dosha... Samuddha Chetah... Prapannam - प्रपन्नं.
• Dramatic / Poetic form.
Verse 37:

There are peaceful and magnanimous saints who ---like the spring season--- are ever doing good to the humanity. They have crossed the dreadful ocean of (embodied) existence through their own efforts and without any (personal) motives, they help others to cross it. [Verse 37]

- Jnani महान्तो - Generous minded... Live only to rescue people... Rescue party in boats.

शान्ता:
- Cool calm
  Tranquil fulfilled

लोकहिं:
- Service चरण्तः doing good to society.

वसन्तवल्लः:
- Spring... (not winter / Summer / Rain.. Can’t do anything)
  ↓
  Make place.....
• In spring season.. Automatically flowers bloom.
• In Jnani’s presence automatically devotees bloom.
• Arch rivals playing with each other... Animals their mind calm down... Plants catch vibration... To cut / To water... Calm mind influences other...

स्वयं भीमभवार्णवं:
• Guru crossed Samsara ocean... what type of ocean... भीम... ‘Bayankara’ / Terrible..
• स्वयं तीर्णा: - Self free...

जनान् तारयन्तः:
• Rescue other by getting into Samsara again - Sishya’s problem.
• अहेतुनान् - without motive.
Verse 43:

Fear not, O learned one! There is no danger for you. There is a way to cross over this ocean of relative existence. I shall instruct you in the very path by which the ancient Seers have reached the Beyond.[Verse 43]

### मा भेष्ट:

- Don’t panic / Don’t be anxious / Don’t fear.
- Learned one / Intelligent - Informed one / विद्वंस्तव
- No danger - Don’t imagine future... After retirement - Money, children... Projection is terrible....
- There is a method of crossing ocean of Samsara Not testing / Not new experimental method - Time tested method - No student disappointed...
- यत्यह - Sanyasa represents commitment...
- Drops other pursuits - Only spiritual pursuit...
- Whoever is committed to spirituality is Sanyasi...
- Indicates mental preparedness to sacrifice everything for Moksha = Sanyasi.
Verse 35 - 39:

• To climb Everest... doesn’t know if he will return...

• Climber... Sacrifices money / Family...

• यथि = committed Sanyasi

• Many sincere seekers have crossed Samsara.

• Scientist : Original research

• Tradition : Follow tradition... Example / Language different ‘Method’ same.
Verse 47:

It is need, through contact with ignorance that you, who are the supreme self, experience yourself to be under the bondage of the not-self. From this misunderstanding alone proceed the worlds of births and deaths. all the effect of ignorance, root and branch, are burnt down by the blaze of knowledge, which arises from discrimination between these too The self and the not-self. [Verse 47]

2 Steps:

1) Understanding individual is made of 2 factors - Not based on observation / Science but on Upanishad.
Paradigm Different:

2 Factors

- Consciousness Principle
  - Not a part / Function / Property of Matter
  - Unique View of Scripture
  - Not Brainy - Neurological phenomenon
  - Independent entity / Pervades /
    Enlivens - Survives death
  - Formless / All pervading / Spacelike entity

- Not Bundle of Matter
  - Brain / Mind / Body / Blood / Material
    in Nature
  - 3 Shariram
  - 5 Panchakoshas
  - Ayurveda - Vatham / Pitham / Tapam

“Atma Anatma Viveka“ - Stage 1..

2) Learn to shift ‘I’ from Anatma (Matter bundle) to Consciousness - Decondition our habit...

  • Our habit... I am body / Mind... strongly entrenched notion... All goals of life based on this notion.

My Children should be settled:

  • Atma has no children.
  • I as matter very strong... requires lifelong discipline... Individuality / Duties – incidental...
• Give concept importance... not more than it deserves... We think we are only body.
• This is shifting I Original Consciousness owning higher I so that lower I is seen as lower I - If higher I is not known, lower I get predominance.

**Mithyatva Nischaya :**

• Not give over importance to ego - Matter I managing / Handling ego.
• Sarva Abarnam of Lord Shiva
  ↑
  Managed controlled ego / Snake
• Decoration - Controlled - Managed ego is ornament.
• If not controlled... Dreadful / Unmanaged ego is frightful cobra.
• Aham Atma Asmi / Aham Brahman Asmi.
• You are ready ‘Paramatma’ / Conscious not the body not you have Consciousness /
  You are ‘Consciousness’ / Independent entity.
• नात्म बन्ध - Now you are tied to matter.
• Strong identification = Getting tied - Mistaken - Yourself to be matter / Brain / Body / cells.

**Why did this Deha Abhimana come ?**
• Because of Agyana Yoga / Ignorance.
When did ignorance come?

• I am born ignorant of Chinese / Maths / My nature.
• Other ignorance’s I get rid of... go abroad...
• Self ignorance - Never attempted to remove is cause of Deha Abhimana...
• Accept insecurity and mortality of body and Own up Samsara problems.
• I want to be immortal... Come to ‘Consciousness’
• तयोववलवेक... Have to separate Consciousness / Matter, Shariri / Shariram.
• Discrimination between matter / ‘Consciousness’... it will produce
• बोधवन्निः: - By friction of enquiry fire of knowledge is produced.

Why this fire:

• Because - This fire of knowledge will burn down Agyanam and its Karyam.
• अज्ञानकार्यं प्रदहेत्समूलम्
• Agyanam - I am ‘Consciousness’ separate entity not known, ignorance - ‘Karanam’ and what is its consequence - I take myself as matter = ‘Karyam’
• It will destroy effect along with causal ignorance.
**Revision:**

<table>
<thead>
<tr>
<th><strong>Guru</strong></th>
<th><strong>Sishya - Mutual Relationship</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>- Compassion</td>
<td>- Reverence to Guru</td>
</tr>
<tr>
<td>- Understood problem of Student</td>
<td>- Surrendered and Expresses desire for knowledge</td>
</tr>
<tr>
<td>- Diagnosed problem and know how to administer medicine</td>
<td></td>
</tr>
</tbody>
</table>

**Problem:**
- Self ignorance - Led to Self Misconception

**Ignorance:**
- Not knowing → “Aham Poornaha”

**Misconception:**
- “Aham Apoornaha” knowing I am Apoornaha

- Poornatva Jnana Abavat... Apoornatvam Adhyasaha.
- Ignorance of Rope → Misconception of Snake
Rope Ignorance → Agyanam → Self ignorance → 1st line of Verse 47

Snake Superimposition → Adhyasa → Self Misconception → 2nd Line of Verse 47 → “Error”

Mixture Problem → Mixture Problem → Mixture Problem → 3rd Line

Solution = Discrimination

Jnanam only Primary and direct cure

Is System fit for medicine to work?

<table>
<thead>
<tr>
<th>Before Jnanam medicine</th>
<th>System must be fit</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Philosophy cures Disease</td>
<td>- All religious disciplines to make system fit</td>
</tr>
<tr>
<td>- Vedanta</td>
<td>- Religion gives fitness</td>
</tr>
<tr>
<td></td>
<td>- Veda Purva gives fitness</td>
</tr>
</tbody>
</table>

- Jnanam will destroy disease and its cause, Guru’s acceptance of Sishya - Over.
Verse 49:

What is bondage? How has it come? How does it continue to exist? How can one get out of if completely? What is the not-self? Who is the supreme self? And what is the process of discrimination between these two (Self and not-self)? Please explain all these to me. [Verse 49]

Previously:

- I am suffering - Please help me - General surrender.

Now:

- Specific question - Since diagnosis given.

अज्ञानयोगात्परमात्मनस्तव:

- Because Atma of “Self ignorance”... you are bound to Anatma.
- नात्मबन्धस्तत एव संस्तति
  ↑      ↑
  Anatma Bandha Shackle
- तयोरिवेकोदितबोधवन्हि

Viveka / Discriminate
What is Discrimination?

• Its greatest Virtue in Vedanta.
• Discuss difference between 2 things - Seemingly identical = Viveka.

What is discernment?

• Atma / Anatma / Vivekaha / Bandaha - 4 Technical words - Verse 47
• Removal of Bandaha = Moksha... What is Moksha - Freedom from shackles.

How did this Bondage / Samsara come about?

• Lord is all sympathetic / Compassionate... Why he creates Samsara? Make baby cry by pinching and console by moving cradle.
• Why create Jeevas?

Verse 49 - Key Verse of Vivekachoodamani :

• 540 Verses... Answer to 7 Questions = “Vedanta” Guru raised to status of Lord.

Verse 48 :

• I need answer to 7 Questions - So that I will be fulfilled(Emotionally satisfied in life - don’t miss anything in life... (Nobody to love me)

Physical fulfilment = Money / House :

• Intellectual Fulfilment = Fundamental questions on philosophy.
• Aham Poornaha Asmi not insignificant entity in cosmos...
• “Millions of galaxies... Stars... Sun - Ordinary star...
• Many planets - Earth - Not biggest - 7 continents Asia - Country - State - City - Hall - I ordinary அரண.

• No science makes me feel significant.

Vedanta :

• You are the only significant, Tvam Brahma Asmi, Cosmos... is resting on you.

• Brahmeiva Aham Idam... Whole universe Rises / Exists / Sets in me... If I get this knowledge.

What type of fulfilment - Moksha Purushartha :

• Fulfilment - Philosophical fulfilment... Includes - Intellectual / Emotional / Physical fulfilment.

Verse 49 :

• को नाम बन्धः कथमेष आगतः
  कथं प्रतिष्ठास्य कथं विमोक्षः ।
  कोःसावनात्मा परमः क आत्मा
  तयोर्विवेकः कथमेतदुच्च्यताम् ॥ ४९ ॥
7 Questions

(1) What is the “Bondage in philosophy
- Samsari
- Spiritual Bondage
- Bondage resting with self identity
- को नाम बन्ध

(2) How has Bondage come
- कथमेष आगतः
- What is Cause of Bondage

(3) How Bondage continues to exist / Survive
- कथं प्रतिष्ठायस्य
- What is its Nourishment, death to rebirth?
- How it persists?
- Anything in creation wears in course of time
- This will also pass away
- Time will find remedy
- Can bondage disappear in natural course? No natural death

(4) How can one get out of bondage
- कथं विमोक्ष
- How can we free our self from persistent Samsara
- How should bondage be broken

(5) What is not Self
- कोसावनात्मा
- What is Anatma

(6) Who is the Supreme Self
- परमः क आत्मा
- What is real / true / Supreme self because of which there is Non self?

(7) What is the process of Discrimination between the self and Non self
- तयोववलवेकिः
- How can one differential Atma / Anatma / Genuine / Fake Self
- कथमेतदुच्यताम्
3) Stars have natural death... Explode and disappear Samsara has no natural death.
   • Without my effort... Samsara eternal as Brahman.

Chapter 15 - Verse 3:
- Na Rupa Asye tatoba Layathe
- Nancho Nacharda Nacham Pratishta
- Na Antaha - Eternal
- No natural death
- Death not end to Samsara because of Punarapi Jananam
- Persistent Samsara

Gita:

न रूपमस्येह तथोपलब्ध्यते
नान्तो न चार्दिन्य च संप्रतिष्ठा ॥
अथतथमें सुविरुद्धमूलम
असंजश्चेष्ठेन हृदेन छिंधा ॥ १५-३ ॥

na rupam asyeha tathopalabhyate
nanto na cadirna ca sampratistha l
asvattham enam suvirudhamulam
asangasastrena drdhena chittva ll 15-3 ll
Its form is not perceived here as such, neither its end, nor its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...

[Chapter 15 - Verse 3]

**How does it get nourishment?**
- Birth - Death - Birth... Srishti - Pralaya... Can’t put an end to Samsara - Jiva continue in next creation!

**4) You need not work to reach God?**
- Everybody in due course attains God?
- Rivers ultimately merge into ocean
- We ultimately merge into God

**5) Here:**
- Requires our effort / Initiative / Hard work.

**6) Parama Atma = what genuine Self**

**7) We use self... I... One entity**

```
I
 |
 \______________|_________
 |                 |
|                |               |
Genuine ‘I’      | Non Genuine I - Body / Mind

• Scientists don’t accept Mind other than Bone / Blood / Flesh / Brain / Heart / Kidney / Sthula physical body only.
• Mind other than brain.

↑

• Does it Survive... is it genuine I?

**Sukshma - Only in Shastra :**

• Mind Mystery for Science, Sorrow / Depression.... Neurological Phenomenon.
  
  o Electrical Impulse

  o Phenomenon.

**What is individual personality :**

• How do you dissect personality / Genuine - Non - Genuine.

• Pariprashna - Specific directed question

• Is student interested in simple blessing or answer to deep questions.
Verse 71:

Now I am going to describe the discrimination between the Self and the not-Self most elaborately---it is what you ought to know. Listen to it properly and then decide about it well in your mind. [Verse 71]

Main Question:

<table>
<thead>
<tr>
<th>Matter</th>
<th>Consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anatma</td>
<td>Atma can’t be separated</td>
</tr>
</tbody>
</table>

• Physically / Experientially or by Science.

Our Conclusion:

• Not science - Not perception based but Scriptural data Based.

Avadharaya:

• Ascertain - Nischaya Jnanam - Conviction in your mind.
Verse 88:

Made up of the gross elements formed by the combination of the subtle elements and ordained by past actions, this gross body is the instrument of experience for the Self. The state in which it perceives gross objects is its waking state. [Verse 88]

- Body born out of 5 elements / Comes from external world, Sustained by external world, returns to external world.
- See body as taken from the world / Used for some years and returning...

Bhartruhari:

- Vairagya Shatakam...

Thanks 5 Elements: O mother.......

- Took water to live
- Agni - Friend lent me portion of yours...
- I have used it - I am fulfilled because of this use.
- I have fulfilled what I wanted - Rented out, Job over, Returning.
- How Sthula Buta comes... born out of Grossification process out of subtle elements.
- All bodies born out of same 5 elements.
Cause is same... why effect different?

2 Fold Cause

Samanya
- Universal 5 Elements

Visesha
- Varies individual to Individual
- Our Prarabda Karma determines model of body

Example:
- Houses built to order by owner... Architect takes order.
- We gave order to Bhagawan contractor, Body different in amoeba / Cow.

Purpose of body:
- Residence out of which interactions done like office.
- Telephone instrument / Fax is subtle body / Sukshma Shariram connected to dream state.
- Office - Premises is Sthula Shariram connected to Jagrat state.
Karana - Sleep state:

- Last, Stateless - Atma - Beyond, Avastatrāya Vilakshana, Avastha Traya Rahitaha
  
  ↑
  
  “Grand Design”

- State connected with Sthula Sharira = Jagrat.
- Because through physical body alone, physical universe can be contacted.
- In dream don’t contact This Jagrat world experienced through physical body.
- Therefore don’t contact physical world - We operate through mind alone.
- World of experience is mental world of thought / Projection!!
- Subtle mind - Medium for experiencing subtle world.

Waking state:

- Interaction between physical body and physical world - Sthula Artha Anubavam.
Verse 96:

The five organs of action beginning with speech, the five organs-of-perception beginning with the ear, the group of five Pranas, the five elements starting with space, along with the discriminative intellect etc. and also ignorance, desire, and action—these eight ‘cities’ together constitute the subtle body. [Verse 96]
6 Avidya:

- Ignorance
- Adhyasa / Superimposition
- Atma / Anatma confusion
- Property of Anatma mixed with property of Atma
- Mistake it as Chetana / Sentient.
- Feel sentiency belongs to body.
- Actually sentiency flowing from Atma to Anatma.
- Property of Atma transferred to body - I Feel ‘Consciousness’ confined to body.

Mistake:

- Limitation of body transferred to consciousness.

2 Fold Transference:

- Anyonya Adhyasa.

There is a Snake:

- Property of Poison / Shininess - Transferred to rope
- Property of Rope-existence transferred to snake, Snake doesn’t exist...
- “Isness” Borrowed by rope and Say there is Snake.
- Property of Rope handed over to rope, Snake is not there at all.
- Huge topic in Advanced Vedanta = Mutual transference = Adhyasa - Avidya.
Revision:

Verse 92 - 107:

- Sukshma Shariram.
- 19 constituents / 8 Groups
- Puri Ashtakam
- 17 Organs in Tattwa Bodha

Verse 96:

- Rope - Snake - Don’t know there are 2 things

3rd Person knows:

- Real rope - False snake

Confused:

- One entity mix of real / Unreal.
- Satya / Anrutoya - Mithuni Karanam = Adhyasa = Avidya.

7th Puri: Kama - Desire

- All emotion in mind = “Kama “ - Because ignorance gets connected to Kama.
- Kama alone manifests as Krodha / Lobha / Other Problems.
- Avidya - Kama - Karma - Triad - Go together.
How they go together?

1) When I know I am Atma - Not body:
   - I am ‘Consciousness’ pervading body - Not body itself, limitation of body - Not my limitation.
   - Light pervades hand - Outside hand light exists but not only in hand.
   - I am ‘Consciousness’ principle - Pervade body and beyond also...
   - I am limitless ‘Consciousness’ - I am Atma - I own up Poornatvam.

2) When Adhyasa gets building?
   - I don’t know consciousness - Pervading body.
   - I am body enjoying property of consciousness.
   - ‘Consciousness’ becomes incidental property in body.
   - I am body with incidental consciousness.
   - Poorna I - Gone..
   - Apoorna I - Born...
   - Birth of Apoorna I... Because of Avidya.
   - Avidya generates incomplete ‘I’ out of complete ‘I’ Consciousness.

3) Job of Avidya = Generation of incomplete I:
   - Complete I is called Atma.
   - Incomplete I is called Ego / Ahamkara.
• Once incomplete I is generated - Biography comes.
• If I am incomplete, there is struggle.
• My original nature - I am complete I
• Incomplete I - Not natural to me - It is unnatural condition.
• When there is unnatural condition there is struggle to convert back to natural condition.
• Ice cube melts until it becomes water.
• Natural condition in room temperature.
• I can’t accept limited I
  - Confined I
  - located I

Sleep Comfortable :

• I don’t have confined / Limited / Located I.
• Localised ‘I ‘ only in Jagrat.
• Unlocalised ‘I’ = ‘Consciousness’ - Experienced in Sushupti.
• Therefore Ananda, ready to sleep.
Getting up difficult:
- Incomplete I / Ego is rebel / Struggles.
- Until it is reconverted to unlimited I / Ego.

Only way of reconversion:
- Remove Avidya

Avidya:
- Has converted complete I into incomplete I... Vidya alone can convert incomplete I to complete I - Ego doesn’t know.
- Ego thinks - Adding / Acquiring things will expand me.
- Bachelor I - Expanded I = I and wife and children
  \[\downarrow\]
  Want her to be my limb - Don’t give her freedom
- Expanding / Extending myself.

<table>
<thead>
<tr>
<th>Aham</th>
<th>Aavama</th>
<th>Vayam</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Etc</td>
<td>2 Etc</td>
<td>3 Etc</td>
</tr>
</tbody>
</table>

They are struggle for expansion by which incomplete I wants, to become complete I.

Struggle = Kramaha:
- Avidya will necessarily lead to Kama
  \[\downarrow\]
  Generator of Incomplete I and it will Struggle. Finite I and finite things = Finite.
Therefore Kamas don’t end:

- Kama leads to Karma.

**Struggle for completion leads to action:**

<table>
<thead>
<tr>
<th>Physically</th>
<th>Emotionally</th>
</tr>
</thead>
<tbody>
<tr>
<td>Add:</td>
<td>- Asking love and care</td>
</tr>
<tr>
<td>- Wife / Child</td>
<td>- How are you?, I Add to emotional I</td>
</tr>
</tbody>
</table>

**Add to intellectual ‘I’:**

- Yearning for knowledge Sense of incompletion - Struggle come under Karma
- Avidya / Kama / Karma - 3 Puris

**Punya Ashtakam = “Sukshma Shariram”:**

Verse 97:

This subtle body, listen carefully, also called the Linga Sarira, produced from the subtle elements is possessed of the latent impressions (vasanas), and it causes an individual to experience the fruits of one’s past actions. It is the beginningless limitation superimposed on the Self and brought about by its own ‘ignorance’ [Verse 97]

- Sukshma Shariram known as Linga Sharira.

  ↓

  Means invisible / Mind - Ego - Don’t see

- Lingam = Indicator / Clue / Sign / Mask from foot mark - Infer - Elephant

  ↓

  Indicator Like Smoke

- Sukshma Shariram itself is inert matter - Mind inert matter.

- Indicator of ‘Consciousness’ principle / Because it manifests as Consciousness / Reflects ‘Consciousness’ like glass – Mirror.
Sthula Shariram - Inert:
- In dead body can’t manifest ‘Consciousness’
- Glass made of Sand / Silicon
- In sand can’t see face.
- Reflection indicates original / See reflected face - Recognise original.
- Don’t see original vehicle - Lingam / Reflection.
- Atma Exists... known because matter mind is ‘Consciousness’.

Sugriva Challenges Vali:
- Has Backing of higher power - Lingam challenges Vali.
- Inert Mind - Bundle of chemicals like physical body is functioning as though sentient because of Atma behind.
- Vali’s wife - Inferred Rama behind Sugriva.
- Sugriva = Sukshma Shariram
  ↓
  = Organ - Lingam
- Rama = Atma.

Shiva Lingam:
- Symbol to indicate existence of Shiva.
- Where to worship Shiva? He is all over.
- Consciousness is all over - To recognise Consciousness... You go to Sukshma Sharira.
Go to temple - Stone :

• Represents all pervading ‘Consciousness’

• To worship all pervading - One stone or Sukshma Shariram is representative of ‘Consciousness’

• Every human lingam to indicate all pervading ‘Consciousness’, Born out of Panchikruta Butam...

• Mind is finer matter - Capable of reflecting ‘Consciousness’

• Reflecting Medium out of which Sukshma Shariram is made is 5 Elements / Materials born out of matter.

Many take mind as Atma :

• According to Vedanta, mind has borrowed ‘Consciousness’ not natural ‘Consciousness’ - Mind and matter not acceptable - Both matter.

Misconception :

• Because mind appears as though non matter, because it has permanent borrowed ‘Consciousness’

• Permanent borrowed Consciousness appears as natural ‘Consciousness’ - Therefore delusion.

• Sukshma Shariram is complex matter.
Science:

- Mind is mystery, Brain - Mind - One
- Where is mind located?
- Brain - Medium through which mind functions.

Mind - Complex instrument:

- Mind experiences world through Jnanendriyas, Can register and store like video tape.
- Registered / Stored experiences... Replaced by memories
- = Vasanas - Samskaras - can explain Badrinath trip.
- Same Video Cassette recorder in previous birth.
- Sukshma Shariram = Saturated with..
  ↓
  SA... Vasanam
- Subconscious / Deep unconscious in psychology.
- Subtle emotions remembered - Anger and death.
- I Project event again and again - ‘Mind at job ‘(Rajo Guna of mind) event gone...
- Can make me break down
- Mind has capacity to drop me...
- Events forgotten... Event produced emotions linger...
- Feeling of not being looked / Insulted - Forget who insulted.
Sense of rejection:
• I am not wanted, Lingers from childhood to old age - Continues... my father rejected.

I transfer to children and say:
• You are rejecting me.

Karma Phala Anubavakam:
• Sukshma Sharira makes me Bokta, Because of which alone - Karma Phalam is experienced.

During sleep:
• Sukshma Shariram is resolved - No happy / Unhappy experience.
• Sukshma Sharira - Resolved / Non functioning.
• Sukha / Dukha - only because of Sukshma

Shariram:
• It is Karma Phala Anubavakam... Causes experiences of Sukham / Dukham through the world.
• Beginningless medium for Atma.
• I use same subtle body - Changed only physical body - Every prodigy is proof.
• Mind continues in potential form - I was there in previous Srishti... Upadhi is medium of Jiva.
Upadhi is Medium of

Interaction

- Factually / Operationally
  - Because of Sva - Agyanam
  - Ignorance - Instrument becomes Subject

Identification

I Say - I am Disturbed but mind is Disturbed

• It is Beginningless medium of interaction and identification and Because of ignorance.
Verse 98:

Dream is the state when this (subtle body) is distinctly in expression, where it expresses all by itself. In dream, the intellect by itself revels as the agent of experiences etc., due to the various impressions gathered by it during its waking state. [Verse 98]

- **State of experience when mind plays prominent role.**

**In waking:**

- Mind operative but physical body plays prominent role.
- Udara Nimittam Bahu Kruta Vesha...
- We earn to protect body, Food / Shelter / Clothing keep free from disease.
- In dream, existence of physical body not known.
- Mind not fully active - No experiences of external world.
- Can’t gather fresh experiences - Buddhi faculty not functioning.

**Dream:**

- Memory / Samsara / Vasana / Chittam / Faculties operate - Function.
• Mind creates objective world - Creates sense organs - Svapna eyes / Ears / Body for me - Fresh Subject - Object.
• Instrument - Interactions - Consequences - Emotions in dream.
• We can say neurological disturbances only after waking up!

In dream, I become all 3:
• Aham Eva Idagum Sarvam in waking also
• In dream not believable

Dream guru Says : You are Sarvam
• Svapna - Distinct state (Vibakti)... in which Sukshma Shariram is dominant.
• Mind part of Sukshma Shariram is meant here (Antahkaranam )
• Chittam - Part - Memory part dominant.

How is it experienced?

In Svapna:
• Sukshma Shariram functions by itself, Without aid of Sthula Shariram - No need of Golakas to hear dream music.

In Jagrat:
• Sthula (Golakam) and Sukshma Shariram required.

In Dream:
• Mind produces Vivekananda Vidyalaya / Note book / Subject / Non writing pen also.
Revision:

1) In dream no physical body dominance:
   - Sukshma Shariram creates its own external world within mind, Mind capable of projecting itself.
   - Mind has capacity to register waking experiences / Store them in form of Vasanas.
   - Stored Vasanas = Video tapes (Recorded Colour / smell / Form / Shabda-Rupa/ Rasa / Sparsha / Gandha)
   - In dream recorded Rose garden, is played.

Buddhi Shines:
   - I see external world shining because of Sun / Moon / Electrical light.
   - In Svapna, mind is capable of illumining the objects, Creates and illumines world.
   - Buddhi - Rajate... Shines with varieties of Vasanas... Recorded experiences - Also called Samskaras.
   - Acquired during Jagrat Avasthas.

3 Ways in which we see dream:
- Past Janma
- Different events in different times put together
- “This Janma experiences”
• Premonition of future... Not dream.. Coming events cast shadow.

• Before storm - Animals wild... Ubayatha Pragya Avastha - intermediary stage - Not Waking / Dream / Sleep

<table>
<thead>
<tr>
<th>Waking</th>
<th>Dream</th>
<th>Sleep</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mind active experiencing present</td>
<td>Mind not experiencing present, only past</td>
<td>Mind not experiencing at all</td>
</tr>
</tbody>
</table>
Verse 100:

As the tools of a carpenter are his instruments, so this subtle body is an instrument for all activities of the Self (Atman), which is of the nature of Knowledge Absolute. This Self, therefore, is perfectly unattached. [Verse 100]

- Vishama Matra - Prose.

**Mind (Sukshma Shariram)**
- **Waking**
  - Instrument
- **Dream**
  - Object of Experience
    - We don’t see mind as mind but as thoughts in dream
    - Tiger thought experiences tiger

- Whether mind is object of experience or instrument of experience, it can’t be subject ‘I’
I am different from mind:

- Specs: Object in hand
- Instrument: used for reading / Seeing I am not specs

Mind / Intellect:

- Used for understanding / Taking decision...
- Tool kit for all transactions like screw driver / Spanner.
- 19 Instruments... Sarva Vyapara Karanam.
- For all transactions Bhagawan has provided instruments, False teeth added... works if sense organs working.

Blind covers blindness - Uses specs:

- Consciousness being - पुंस: / Chidatma / Subject of all experiences, Atma / Purusha / not male / “Being” / Chaitanya Svaroopam...
- Sukshma Shariram is instrument like toolkit for carpenter.
- Chistle / Hammer... For ‘Jivatma’ Sukshma Shariram, like toolkit - Not integral part.

Joke:

- Driver not caught going in one way street in opposite direction - Why?
- He was walking - Driver of car not integral part of him.
- If mind is instrument, I am karta - Driver’s driver hood not essential nature.
• Karta’s Kartrutvam - Not essential nature
• Bogta’s Boktrutvam - Not essential nature
• Seeker’s seeker hood - Not essential nature

• Using Sukshma Shariram - I am karta / Bogta / seeker.
• In Sushupti - I drop my Sukshma Shariram No Kartrutvam / Boktrutvam.
• Therefore don’t use Sukshma Shariram, temporarily used instrument dropped.
• Atma is essentially different from Sukshma Shariram.
• Sthula Shariram = Residence - Ayathanam - Office
• Sukshma Sharira = Computer / Telephone... Office instruments not you.
• Similarly Sukshma Shariram not you.
• Use them - Don’t get carried away by them, You are different from all.
Verse 108:

Nescience (Avidya) or Maya is also called the —Unmanifest,‖ is the power of the Lord. It is without beginning; it comprises the three Gunas and is superior to their effects (as their cause). It is to be inferred only by one who has a clear intellect, from the effects it produces. It is this Maya which projects the entire universe.[Verse 108]

Verse 108 - 123:

• Karana Shariram - 3rd Part of Anatma.
• Karana for Sukshma and Sthula Shariram.
• Physical and Subtle Shariram born out of Karana Shariram.

Before these 2 bodies are born:

• At time of Pralaya Kalam - Before Srishti came into being.. All our minds and bodies were in seed condition.
• Seed - Tree - Seed... Expansion / Contraction - Evolution - Involution = whole creation eternal cycle.
• We are eternally present in expanded or contracted form.
Revision:

1) Vyashti (Micro)

Karana Shariram (During Pralayam - Unmanifest condition)

Samashti level total creation and mind (Macro)

- Sthula / Sukshma / Shariram / Avidya

Basic Law:
- Matter can’t be produced / Destroyed
- From potential condition - Sthula / Sukshma Shariram comes into being from Non existence

- Sthula / Sukshma Prapancha Butani in potential form
- Matter - Manifest
- Energy - Unmanifest
- Matter – Manifest
- Maya

- At Pralayam world goes to Unmanisfet condition alone.

Gita:

अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारतः
अव्यक्तनिधनान्येव
tatra kā paridevanā || २-२८||

avyaktādīni bhūtāni
vyaktamadhyāni bhārata
avyaktanidhanānyēva
tatra kā paridevanā || २-२८||
Beings are experienced to be Unmanifest in their beginning, are seen to be Manifest in their Middle state, O Bharata, and are noticed to be Unmanifest again in their end. What is there then to grieve about? [Chapter 2 - Verse 28]

From the Unmanifest, all the manifest proceed at the coming of the ‘day’; at the coming of ‘night’ they dissolve verily in that alone, which is called the Unmanifest. [Chapter 8 - Verse 18]

- Creation comes from Unmanifest to Manifest goes back to Unmanifest.

<table>
<thead>
<tr>
<th>Unmanifest</th>
<th>Manifest</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Karanam</td>
<td>- Karyam</td>
</tr>
<tr>
<td>- During Pralaya both Shariram and Prapancha</td>
<td>- Gross Shariram and Prapancha come into Manifestation</td>
</tr>
<tr>
<td>- Sthula Sukshma Butani both Vyashti and Samashti</td>
<td>- Both Vyashti and Samashti</td>
</tr>
</tbody>
</table>

- Micro and Macro levels - 2 Approaches to Karana Shariram and Karana Prapancha.
**Shariram and Karana Prapancha**

- Make Division
- No Distinction
- Not Evident

**Experiential angle: Waking:**
- Express division

**Sleep state:**
- No division.

**Sleep state:**
- Everything in Unmanifest in potential condition.
- I cannot experience division between me and world - Karana Avastha called Nirvikalpaka Avastha.
- Here Karana Shariram / Prapancha no distinction, Both identically treated here.
- Micro-macro division not maintained in sleep, Indiscriminately used by another.
- Karana Shariram also called Avidya
- Karana Prapancha also called Maya.

**Avidya / Maya - Synonyms - Logic:**
- At Karana Avastha
- Distinctions not evident - Therefore Avidya = Like Maya but they are different.
- Know Vyasyhti well, will know Samashti - Cosmic being.
Maya:
• Potential form of all products
• Karana Shariram / Maya also called Avyaktam / Indriya Agocharam, Unmanifest / Potential / Seed condition.
• In seed form of matter, distinctions are not there.

Science:
• Element belongs to molecule - Atom - Sub atomic
• Particles - Hazy - Can define... Uncertainty principle
• Principle - Not available for our organs.

Parameshwara Shaktihi:
• Reduce matter - into energy (Called Shakti)
• Any power has to be located in some powerful locus.
• Teaching power / Speaking power can’t be located independently.
• It is located in the speaker / Teacher / Writer / Walker.

Any Shakti veiled by Shaktivaan:
• What is the locus in which all powers located.
• Parameshvara, ‘Consciousness’ principle - Brahman / Atma...
• Entire potential creation - All Karana Shariram and Karana Prapancha are all power located in Brahman.
• Karana Shariram = Shakti / Maya / Avyaktam / Avidya.
Shakti:

- Can’t think of Shakti independently.
- Depends on speaker / walker - Can’t think of Shakti alone independently.
- Svatantara Satta Nasti... Dependence of matter on ‘Consciousness’ important fact to be noted - Indicated here.
- Matter can never exist independently.
- It has to depend on ‘Consciousness’ principle.

Science:

- Matter independently exists
- Consciousness is born out of matter - Brainy phenomenon Cells / Neuron – Responsible for ‘Consciousness’
- Consciousness - Phenomena will come and go but matter will remain.
- Basic division / Distinction between Vedanta and science, Fundamental difference.

Earth collides with another planet:

- Life / Sentiency gone - Matter remains
- Life comes and goes - Evolution
- Life recently originated
- Human - Recent - Unicellular exist for long time.
- Matter - Basic - ‘Consciousness’ fleeting phenomenon.
**Vedanta:**

- Matter is Shakti / Potential in Consciousness, Potential alone manifests as universe.
- Universe appears and disappears in ‘Consciousness’.
- Appearance power is there in Consciousness / God, Shastra called spiritual science.
- All other science - Material science.
- Consciousness is basic stuff - Information gathered from Shastra.
- Science has not been able to prove this by analysis.
- We gather not by Pratyaksha / Upamana but from Shastra.
- Matter = Power - Dependent on ‘Consciousness’ principle.

<table>
<thead>
<tr>
<th>1&lt;sup&gt;st&lt;/sup&gt;</th>
<th>2&lt;sup&gt;nd&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Consciousness</td>
<td>Matter</td>
</tr>
</tbody>
</table>

= Parameshvara Shakti

**Anaadi:**

- Karana Shariram - Doesn’t have beginning.
- Creation not beginning of matter.
- It is beginning of manifestation of matter
- Matter can’t be created
- Misnomer / Wrong word.
- Unmanifest world to manifestation is called creation.
Example:
- Creation of Hall by constructing walls - Iron / wood / Brick was there but in Unmanifest form.
- Potential there - When it is manifest in this form.
- When potential can be brought out by creator - No oil from sand.
- Therefore Anaadi - Beginningless - Uncreated.

Avidya:
- Not ignorance which is condition of mind.
- Avidya is cause of mind.

Paribasha:
- Which doesn’t have independent existence.
- Matter can’t exist independent of ‘Consciousness’.
- Consciousness lends existence to matter.

Vidyate:
- Root - To exist
- Vidyate - To exist
- Avidya - That which doesn’t exist independently.

Desk is Avidya:
- Is it wood or desk? 2 words - Not 2 objects
- Substance = wood
Desk:
- Word I use - No substantiality of its own.
- Svataha Na Vidyate Iti Avidya...
- Matter doesn’t have substantiality of its own.
- Consciousness - Seems to be non-substantial, World - Solid - unsubstantial.
- Consciousness is stuff of world - Substance of universe.

Matter:
- Name / Form / Avidya

Aryanumeya:
- Never perceptible - Only inferable, Karana Avastha - Only inferable.
- Suppose creation is resolved - we say Avyakta / Karanam / Maya will be there.
- Will you be able to see the resolution.
- No - world includes my Body / Mind / Sense organs, Sense organs resolved.
- We take with inference alone supported by Shastra.
- When anything destroyed, it doesn’t become non-existent.
- When candle burns - Nothing lost – Destruction = Changing condition from Manifest to Unmanifest.
- Burn desk - See ash - Can’t see leg.
- Destroy matter - Nuclear explosion (Converts to energy)
Inference No. 1:
- World goes to Unmanifest.

No. 2:
- Nothing comes out of nothing
- For cloth - Cotton is raw material
- For food - Ingredients Reflecting Medium
- Infer from Karyam - Karanam Anumeyam.

Why should you go for inference?
- Because it is not perceptible - Grand father by inference.

It is like asking:
- 12 ’O’ Clock - what time it comes?

Inference only from basic law:
- Nothing is created out of nothing.
- Creation was there in the beginning in potential form.
- From Karana Avastha - Universe born, Can’t say creation out of Karana Shariram.
- Only Sukshma / Sthula Shariram comes out of Karana Shariram.
- Karana Avastha - Common word for Karana Sharira and Karana Prapancha, Because there is no division.
Note:

- Atma: Understood
- Maya: Can’t understand how it will be?
- Taste of that Avastha - Daily go through that
- Deep sleep state - Nearest to Pralaya state
- Experientially - Don’t feel yourself / world as distinct entity.
- Your knowledge / Emotion / Ignorance problem, Don’t experience in sleep.
- Can’t say - Nothing is there (Shunyavadi - Nothing was there in the beginning)
- If sleep state is nothingness - You will never wakeup.
- From nothingness - Nothing can come.
- Worries / Knowledge / Ignorance in potential condition In sleep = No Ava Ava...
- For Maya - Another word is Maha Sushupti.
- Near experience I can have as an individual, From Maya - Jagat born.

Trigunatmika:

- Maya - Cause of universe has 3 faculties - 3 Features
- From nature of product we infer features of cause.
- We know feature of cause inhere effect.
- Karana Gunaha - Karya Anuvartante, Features of cause pervade effect.
- Parents characters Predispositions / Looks, pervade Children, sugar Diabetics.
Universe has 3 Features

- Jnana Shakti
  - Capacity to know
  - Mind / Intelligence / Jnanindriyas have capacity to know

- Kriya Shakti
  - It functions
  - It Does Action
  - Sentient do thoughtful actions through Mind

- Dravya Shakti
  - Absence of Jnana and Kriya Shakti = Inertia

Creation has 3 Gradations

- Human
  - Full capacity to know
  - Superior to Elephant
  - Intellect provided

- Animals / Plants
  - Has Defensive equipments = Nail / Porcupine
  - Plants - Almost inert
    - No soul

- Stones
  - Inert
  - Desk can’t know / Can’t walk
  - Have Dravya Shakti

Differences in Prapancha - Correspond to 3 faculties in potential Maya:

- Sattva - Jnana Shakti, Rajas - Kriya Shakti, Tamas - Dravya Shakti.
Para:

- Not superior to Atma - Because it is dependent on Atma.
- Entire creation = Product.

Avyaktam:

- Can’t see / Imperceptible / Potential / Invisible.

<table>
<thead>
<tr>
<th>Karanam</th>
<th>Karyam</th>
<th>Atma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Maya</td>
<td>- Prapancha</td>
<td>- Parat Para</td>
</tr>
<tr>
<td>- Parent</td>
<td>- Child</td>
<td></td>
</tr>
<tr>
<td>- Para</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Revision:

Karana Shariram:

- Avyaktam
  - Undifferentiated form

- Shakti
  - Has potential to Manifest as creation
  - Power needs wielder of power
  - Creative power Product principle

- Avidya Product
  - Doesn’t have existence of its own
  - Svayam Na Vidyate Iti Avidya
  - Pot Avidya

- Trigunatmika
  - Consists of 3 Gunas
  - 3 Gunas in Samanya – Equilibrium Pralayam
  - Vaishamya Avastha = Srishti
  - Disturbances in 3 Gunas - creation

Maya: Definition:

- What is experienced but can’t be explained, Never Pratyaksha - Inferable from its products / Creation - Perceptible.
- Through perceptible creation, imperceptible - Karana Shariram inferred.
Verse 109: Important Sloka:

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

Maya:

- Logically inexplicable / Uncategorisable
- Incomprehensible for intellect
- Intellect comprehends by logical reasoning.
- Magic show - Mayaavi-iv Vijrmbriya... Dakshinamurthy Stotram... Lord - Greatest magician.

Dakshinamurthy Stotram:

बीजस्वातन्त्रिवाद्कुरो जगदिदं प्राङ्गनितिकल्पं पुनः
मायाकल्पितदेशकलकलनवैचित्र्यचित्रीकृतम् ।
मायावीव विजृष्ट्यत्यथा महायोगिव यः स्वेच्छया
तस्मै श्रीगुरुमूर्त्याय नम इदं श्रीदक्षिणामूर्त्ये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtye ॥2॥
This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Maha yogi out of His Own Free Will (i.e. a Maha yogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

Can Maya be called

- Sat
  - Existent
  - If Maya Sat it will be equivalent / Identical to Brahman

- Asat
  - Non existent
  - If Nonexistent, Maya can’t be cause of creation because nonexistent can’t create anything
  - Brahman is Karya / Karana Ateetam no cause / Effect of creation

- Sat Asat
  - Mix of Both
  - Because Brahman and Maya are opposite in Nature Chetanam / Achetanam
  - Light and Darkness Fat / Lean / fair / Dark Tall / Short - Mutually exclusive
  - Maya Can’t have attributes of Sat Asat

• Accept Maya - Can’t intellectually classify Maya.
Definition of Maya:
- Sad Asad Vilakshanam - Distinct from Sat / Asat - Not Sada Sad mixture.
- Tatu - Na... Asat Na
- Neither existent - Nor – Nonexistent
- Ubayatam Na - Not mix of existent / Non-existent, Mutually exclusive.
- Maya can’t have attributes of Sat and Asat - It is Seemingly existent.

1) Brahman and Maya: Classification:
- Is Maya identical with Brahman
- Is Maya different than Brahman
- Is Maya identical and different - Mix

Example:
- Jalam and water - Identical
- Jalam and cup - Different
- Intellect wants to understand, if Brahman and Maya are identical or different.

Maya is not identical with Brahman:
- Maya will become Chetana Tattvam, Can’t account for Jada universe.

Maya Definition:
- World in potential form
- Material in nature
- Jada Maya not identical with Brahman which is Chetanam.
1) Identical
2) Different
3) Both
   - Jalam and Water

**Not same identical:**
- Because Brahman - Chetanam
- Maya - Jadam
- Not different

**Maya not different entity:**
- Advaitam Meaningless
- Brahman Ekam Eva Advitiya - Chandogyo Upanishad

**Maya:**
- It is Binnapi / Abinnapi Vilakshananam

**Wave and Water**

(1)
- Wave not identical bring glass of Wave
- Not replace water with Wave

(2)
- Wave not different to water

(3)
- Wave not different Entity

(4)
- Not part / whole relationship

**Akasha:**
- No eyes / No ears
<table>
<thead>
<tr>
<th>Sankhya</th>
<th>Vedanta</th>
<th>Not Mixture</th>
</tr>
</thead>
<tbody>
<tr>
<td>- 2 Entity</td>
<td>- Advaita</td>
<td>Brahman :</td>
</tr>
<tr>
<td><strong>Brahman :</strong></td>
<td>- Brahman and Maya one entity</td>
<td>- Maya not mix because mutually exclusive /</td>
</tr>
<tr>
<td>- Consciousness</td>
<td>- Brahman is limitless / Infinite</td>
<td>Opposite attributes can’t coexist Chetanam /</td>
</tr>
<tr>
<td>- Father</td>
<td>- Beginningless</td>
<td>Achetana</td>
</tr>
<tr>
<td><strong>Maya :</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Matter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Mother</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Each limit other</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Problem of Duality /</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Limitation</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sajatiya</th>
<th>Vijatiya</th>
<th>Svagata</th>
</tr>
</thead>
<tbody>
<tr>
<td>- 2 Men Same class</td>
<td>- Men and desk different class</td>
<td>- Man( Total) and hand (Part)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Internal division</td>
</tr>
</tbody>
</table>

**Brahman :**

- Sajatiya / Vijatiya / Svagata Beda Rahita
- No 2\textsuperscript{nd} Entity
- Brahman and Maya not 2 entities, Because in Brahman - No2\textsuperscript{nd} Entity.
- No dual.
Sankhya:

- Brahman and Maya - Different - Dvaitam.
- Maya is separate entity - Matter
- Brahman is separate entity - Consciousness
- 2 Separate entity - Like father - Mother.
- Maya can’t be accepted as a different entity.
- If Brahman and Maya are separate / Each will limit other - Problem of duality and limitation.
- Brahman is infinite - Means something in which there is no 2nd thing.

Definition:

- Brahman Is Sajatiya / Vijatiya / Svagata - Bheda Rahita
- Brahman doesn’t have any type of duality.
Brahman is Sajatiya / Vijatiya / Svagata Bheda Rahitam.
Therefore non Dual - Maya not 2\textsuperscript{nd} entity different than Brahman.
Advaitam w.r.t. Brahman will become meaningless, if we accommodate difference / Bheda.

**Brahman not different than Maya :**

**Brahman definition Chandogyo Upanishad :**
- Ekam Eva Advitiyam Brahman.
- Therefore Maya not separate / Identical or mixture.

**Brahman and Maya Not a mixture :**
- Brahman / Maya - Mutually Exclusive / Can’t co-exist because opposite attributes.
  - Binnapi not different with Brahman
  - Abinnapi not identical with Brahman
- Ubayatmikapi - Na - Not Mix.

**Maya :**
- It is Binnapi Abinnapi Vilakshana.

**Example :**
- Wave and water

2) Is wave different than water :
- If so bring water Keeping wave where it is
- Book Clip - Different Therefore leave one - carry other.
1) Is wave identical with water:
   • Where water is used, we should be able use wave.
   • Please bring glass of wave and Can’t replace ‘Water’ with wave.

Where 2 things different:
   • Should be able to leave one and Bring / Carry other.
   • Bring water leaving wave
   • Bring gold leaving ornament

Conclusion:
   • Bheda wave and water not different entities - Abheda not identical entities.

Wave and water / Brahman and Maya:
   • Their relationship is not identical or different
   • It is Bheda / Abheda - Vilakshanam.

1) Wave and water - Not different entities
   • Brahman and Maya - Not different entities

2) Wave and water - Not same - Identical entity
   • Brahman and Maya - Not same - Identical entity (Chetana / Achetana)
   • Brahman / Maya - wave / Water - Relationship is Bheda / Abheda Vilakshanam.
   • Can’t categorise identical or different or say mix of both because of opposite attributes.
Conclusion:

- 1 Not Binna, 2 Abinna, 3 or Mishram...
- 4 Not Part / whole relationship.
- Part - Angam / Avyayam.
- Body has several parts - Endowed with Angam.
- SA - Angam - Endowed with parts
- An - Angam - Without division or parts
- Akasha - No eyes / No ears = Brahman.

2 Groups

- No Attribute - Nishkalam
- No Parts - Anagama
- No Division - Niravayavam

- Sakalam - With Attribute
- Sa Angam - With Part
- Sa Avyayam - With Division

Is Maya Sa-angam - Anangam - Mishram?

- Not 3 - Because Maya is not endowed with parts.
- Not Partless - Not mixture.
Comparison:

<table>
<thead>
<tr>
<th>Chetanam - Water</th>
<th>Brahman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Achetanam - Wave</td>
<td>Maya</td>
</tr>
</tbody>
</table>

- Karana Prapancha
- Karana Shariram

Brahma Sutra:
- Deals with Cosmology / Origin of world in different philosophies.

Modern science:
- Any of them you get into is trouble.
- Analysing root of creation - Trying to categorise.
- Why we say Maya - with part / without part or mixture.
- Whatever has part is an assemblage (1) (Joined - TV / car)
- Any assemblage is product (2)
- Any product has beginning and end (3)
- If Maya has parts it will be Assemblage / Product / Beginning.

Shastra:
- “Maya is Beginningless “ Anaadi
What is cause of Maya?

- Maya is Anaadi - can’t be assemblage / Product.
- Therefore can’t find cause.

Therefore we say:

- Maya is not endowed with parts.
- It is without parts - Can’t explain features of universe - But we said Universe has 3 features.
- Knowledge / Activity / Inertia - 3 Faculties, Maya must have 3 potentials.

Not Mishram / Because of attributes:

- Sanga / Ananga / Mishram - Vilakshanam
- Binna / Abinna / Ubaya - Vilakshanam
- Sat / Asat / Ubaya – Vilakshanam
- Maya not Categorisable
- Cant accept - Maya not there.
Therefore:

- Greatest wonder - Mahat
- Anything in creation - Product of Maya
- We experience Maya but can’t categorise.
- Can’t classify / Pinpoint what is Maya.
- Uncertainty principle - Only principle creation.
- Uncategorisable - More you probe into creation.
- Micro / Macro - More you find Uncategorisable.

Verse 109:

- Anirvachaniyam Rupa = Inexplicable, Can’t be comprehended by intellect.

Maya Definition:

- Anirvachaniyam - तानिर्वचनीयरूपा
- Magic Show.
Revision:

1) Karana Shariram at Vyashti and Samashti - No difference:
   - At level of Sthula / Sukshma - Difference between individual and totality - clearly explained.
   - But at Karana level don’t experience because, at Karana level Everything is resolved.
   - Nirvikalpaka Avastha state in which differences are not experienced.

Don’t Say:
   - Differences are potentially there in an Unmanifest form.

Differences are not experienced:
   - We can’t talk about difference between my and your Karana Sharira or my sleep of individual and sleep of cosmos called Pralaya Avastha.
   - Vyashti sleep = Laya = Individual Sthula / Sukshma Shariram resolved (As though)
   - Samashti sleep = Pralaya = Samashti Sthula / Sukshma Prapancha resolved.
   - Since there is no difference in experience in both.

<table>
<thead>
<tr>
<th>Laya</th>
<th>Pralaya</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Shankara equals Avidya</td>
<td>= Maya</td>
</tr>
<tr>
<td></td>
<td>= Shakti</td>
</tr>
<tr>
<td></td>
<td>= Avyakta (Avastha called Avyaktam)</td>
</tr>
</tbody>
</table>
Resolved state Individual | Resolved state at total level
---|---
- Avidya | - Maya
- Vyashti level Avastha | - Samashti Level Avastha ← No Difference

Therefore Avidya and Maya equated:

- Karana Avastha (State) called Avyaktam.
- Refers to potential state of matter at individual (Body / Mind) / Universal levels.
- It is called Shakti - Because it depends on Shaktaa - Brahman.
- It is called Avaktam - Because it is potential form of Shariram or Prapancha.
- It is called Maya - Because it is not available for categorisation as Sat / Asat / Ubaya - Mix.
  Division / without division / Mix
  Part / Property...
- Therefore matter can’t be categorised as Consciousness or different than consciousness Part - Product of consciousness.
- Matter can never be defined!!
- Sannapi - San.. Verse 109 - By heart
Verse 120:

This - Unmanifest, described as a combination of all three Gunas, is the casual-body of the individual. Its special state is deep-sleep, in which all functions of the mind-intellect and the sense-organs are totally suspended. [Verse 120]

- Karana Sharira = Maya / Avyaktam / Shakti.
- Shankara not named it as Karana Shariram yet.

Verse 108:

- Karana Shariram is Shakti of Parameshwara - Not Plain sleep state of ignorance.
- It is called Avyaktam / Trigunatmika / Maya - Causal body of universe (Includes my causal body)
- This Unmanifest - Avyaktam - Principle - is Seed of entire universe.
- Verse 108 to 119 - Manas constituents (Niruktam) is 3 Gunas.

Causal body of Atma:

- Whether individual Shariram is resolved or Universe is resolved - Experience is same.
- Where Karana Shariram is resolved - World is as good as not there because you do not experience.
What you experience is Pralaya Avastha alone:

- World really resolved is Pralayam
- World seemingly resolved is Sushupti

Experientially no difference technically different

Unique state of Karana Shariram:

- Deep sleep state in which Karana Shariram dominant, Sthula / Sukshma also function.
- All my knowledge and ignorance emotions - Resolved / Swallowed by Karana Shariram.

When you wake up:

- Emotions / Knowledge / ignorance born out of Karana Shariram - Seed condition – Vibakti Avastha distinct state.

3 Avasthas

- Waking
  - Physical body dominant
  - Ego - “I am”, Functions

- Dreaming
  - Sukshma Sharira Dominant
  - Thoughts / Impression / Mercury

- Sleeping
  - Manas / rational faculty / Memory / Ego - “I am” Non functional
  - Swallowing body functional
Sushupti Definition:

- “प्रलीनसर्वन्द्रियबुद्धिवृत्ति“
- State in which all deliberate Karmeindriyas and Jnanendriyas of Antahkarana functions are resolved.
- If hands / Legs move - They are involuntary movement / Not deliberate - Unconscious action.
- Mano / Buddhi / Chitta / Ahamkara functions (Emotional / Rational / Memory / Ego – faculties) Also resolved.
- Pancha Prana continues in sleep.
- If discontinued no difference between dead body and sleep state.

<table>
<thead>
<tr>
<th>Sleep</th>
<th>Maranam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Prana functions continue</td>
<td>- Prarabda is enough to mane breathing function</td>
</tr>
<tr>
<td>- Not deliberately continued</td>
<td></td>
</tr>
<tr>
<td>- No will required</td>
<td>- Prana Functions withdraw</td>
</tr>
<tr>
<td>- Need not consciously breathe</td>
<td></td>
</tr>
<tr>
<td>- If deliberate, we will forget</td>
<td></td>
</tr>
<tr>
<td>- Bhagawan has kept emergency functions in his own hand</td>
<td></td>
</tr>
<tr>
<td>- Breathing / Heart beating / Digesting / Blood circulation</td>
<td></td>
</tr>
</tbody>
</table>

- State in which Karana Sharira is Dominant.
Verse 124:

Now I will tell you of the Real Nature of the supreme Self, realizing which, one becomes free from all bondage and attains liberation. [Verse 124]

- ‘Consciousness’ = Paramatma.

2nd Question:
- Paramaha Kaha Atma What is ‘Paramatma’
- What is benefit of that knowledge.
- By gaining ‘Paramatma’ Jnanam - Human will be free from Samsara - This topic alone is main topic.

6 Topics:
- Supporting / Auxiliary topics.
- Human becomes free from all bondages.

Mental bondage:
- Can get out of Raaga / Dvesha / Kama / Krodha / Lobah / Madah / Matsarya / Dukha.
- We are under their grip
- Psychological bondage!!
Philosophical Bondage:
- I look at myself - Confined to body - Imprisoned small, individual confined to 6.

Jnani:
- Breaks shell - I am ‘Consciousness’ which extends beyond body.
- I am all pervading ‘Consciousness’.

Aitareya Upanishad:

<table>
<thead>
<tr>
<th>Jnanam</th>
<th>Body</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bird confined to cage</td>
<td>Cage</td>
</tr>
</tbody>
</table>

- Through Knowledge Agyani ‘Jivatma’ breaks cage body, grows out of body limitation and owns its freedom.

All pervading nature:
- I am free bird - Present everywhere - Nothing can hurt me including this body.
- Philosophical Bondage = Deha Abhimanam
- Psychological Bondage = Kaama.
- Atma Jnanam will pierce both bondages, Therefore Muktaha Bandat.

What will he get being freed from bondage?
- Will get Moksha / Kevala Kaivalyam(Non duality) - Only one
- I am only one existent in the world - No 2\textsuperscript{nd} thing other than me.
If I experience 2\textsuperscript{nd} Thing - it is not independent???

- 2\textsuperscript{nd} Thing - They are my own extensions as in dream.
- In dream - 2\textsuperscript{nd} Thing not independently existing.
- All born out of me / Existing in me / Resolving in me.
- Dream duality - Not real duality
  - It has no separate existence
- Waking duality - Not independent duality.
- Since no independent reality, I am Kevala Ekaha.

\textbf{Dasha Sloki :}

- More I enquire into world - It disappears. Without enquiry - Everything is there.
- After disappearance of everything - Only one remains - Sivaha Kevalaha.
- Non dual Shiva - who is Shiva
  - Aham Asmi
- Teacher / Scriptures existed when I was student.

\textbf{On Enquiry :}

- Teacher status disappears
- Shastram status disappears
- Teaching status disappears
- Student hood status disappears
Relative went away - What remains?

- Absolute I - Not 1st person singular I which is related to 2nd/3rd Person.
- Unrelated person - Singular - Relationless I, Pure awareness alone there.
- This status is called Kaivalyam Ashrute

Verse 124 - 136 : Atma Svarupam(Important Section)

Atma = Pure Consciousness :

- How Shastra looks at Consciousness / Atma.
  1) Not part / Property / Product of body.
  2) Independent entity, Pervades and enlivens body
  3) Not limited by boundaries of body
  4) Survives death of body
  5) Surviving ‘Consciousness’ can’t transact - interact not because of its absence but due to absence of medium which is body.
Example: Light pervading Hand:

- There is something called ‘Consciousness’ permanently present - Nityam Asti.
- Most unique word to indicate Consciousness = Aham / I / Conscious being.
- All other words represent table / Chair / Sun / Inert objects.

One word connects ‘Consciousness’ to I:

- ‘I’ can be used only by ‘Consciousness’ beings - No inert thing can use word ‘I’.
- Wherever there is Consciousness being - I is used (Example trees / Animals Consciousness - Beings)
- Where word I is used - it is Consciousness being.

According to Shankara:

- Primary meaning of word I is ‘Consciousness’ alone.

I Refers to

- Pure ‘Consciousness’
- ‘Consciousness’ revealed by ‘I’ thought
- Aham Pratyaya
- Consciousness is object of I thought and I word

- Other things associated with ‘Consciousness’
- Body / mind / sense organs
What ‘Consciousness’ does?

- Consciousness - illumines 3 states of experiences Waking / Dream / Sleeping
- Waking - Mind fully active
- Dream - Mind partially active
- Sleeping - Mind - Passive
- Consciousness - Doesn’t have Jagrat / Svapna / Sushupti...
- Atma = Avastha Traya Sakshi.
- illuminator is different from whatever it illumines.
- If Atma has 3 states - it will become Savikaram.
- Feel dull in class - Dullness belongs to mind.

![Diagram of Reclassification, Sharira Trayam, Sthula, Sukshma, Karana, Annamaya Kosha, Prana / Mano / Vidyana Maya Kosha, Ananda Maya Kosha]

- Atma = Distinct, Vilakshnanam from, different 3 Shariram and 5 Koshas it is a witness of them.
Verse 125:

Something there is, the Absolute Entity, the eternal substratum for the experience of ego-sense. It is the Witness of the three states and is distinct from all the five sheaths. [Verse 125]

Verse 126:

That which knows everything that happens in the waking, dream, and deep-sleep states, That which is aware of the presence or absence of the mind and its functions, That which is the essence behind the ego, That is - This - the Self. [Verse 126]

- Atma alone knows(Vijanati) / illumines / Makes 3 states aware.
- Generally verb indicates action /will / desires / Starts and ends in time.
- Atma’s illumination by mere presence - No will / Desire / Time based.
• Knowing - Not action

• Atma = Awareness itself

• Whatever happens around, is known in presence of Atma...

• Sun illumines earth - without will / Desire / Plan of action.

**Sun’s nature light :**

• In presence of sun, whichever part is exposed gets brightened.

• In its natural Svarupam - Earth gets illumined.

• Everything around Atma gets known in presence of Atma.
Entire life experiences

Active Mind (Thoughtful Mind)
- Talk enters ears and sound Shabda thought experienced as class
- When your mind starts dreaming ‘USA’ in the class - Class goes out
- Experience of Active mind = Shabda / Sparsha / Rupa / Rasa / Gandha thoughts

Dream :
- Thought created by memory
- Therefore throughout day – experiencing mind only

Passive mind
- In Sleep - Thoughtless mind
- What is in your mind is world for you - what is outside is not world for you

Atma - illuminator of

Thoughtful Active mind (Waking and Dream)

Thoughtless Passive mind (Sleep)
Revision:

Verse 126: Aham iti Ayam Atma:

- This Atma is evident in form of ‘I’ - 1st Person singular in all 3 states.
- In Dream - I = Mental personality and Projected dream world
- In waking - I = Physical personality and Projected waking world.
- Physical personality not evident in sleep / Dream, Therefore not my intrinsic nature.

Basic Principle:

- Whatever is my intrinsic nature shouldn’t be lost at any time.

<table>
<thead>
<tr>
<th>Heat of fire</th>
<th>Water</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intrinsic</td>
<td>Incidental</td>
</tr>
</tbody>
</table>

- My physical / Emotional / Intellectual personality not available all the time (In sleep) Subject to arrival / Departure.

In sleep:

- All personalities merged - intrinsic nature evident - Chaitanya Svaroopam.

How Chaitanya Svaroopam is known:

- I am free from all personality is known to me which I recollect.
- Chaitanya Svarupam is known as inherent nature.
- Aham Iti Ayam Atma - in form of I.
• 1st Person singular knows, is conscious of all experiences.
• Vijanati - Verb - without action / will / Change in time
• Atma knows - without action / will / Change / Dissolve.
• In presence of sun - World is Aware
• In presence of Atma - Sun / World / Body / Mind / sense organs are Aware.
• Sun illumines earth - No action on part of sun
  - No will on part of sun
• Sun is - what is around gets illuminated.
• Atma knower in Jagrat / Svapna / Sushupti.
• Known world changes according to condition of mind.

Waking and Dream:

<table>
<thead>
<tr>
<th>Buddhi</th>
<th>Buddhi Vritti is also them</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Instrument</td>
<td></td>
</tr>
<tr>
<td>- Shabda Sparsha / Rupa / Rasa / Gandha level experiences = thoughts in mind</td>
<td>- Every experience is sign of Buddhi Vritti</td>
</tr>
<tr>
<td>- No experience without corresponding Buddhi Vritti thought mode in your mind</td>
<td></td>
</tr>
<tr>
<td>- Every word enters mind / Form enters mind</td>
<td></td>
</tr>
<tr>
<td>- Vritti is formed</td>
<td></td>
</tr>
</tbody>
</table>
How you know you are experiencing inner thought world?

<table>
<thead>
<tr>
<th>Jagrat</th>
<th>Svapna</th>
<th>Sushupti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bunch of Vrittis</td>
<td>Bunch of Vrittis</td>
<td>Absence of Vrittis</td>
</tr>
</tbody>
</table>

‘Consciousness’ illuminates all of them
Verse 127:

That which sees all but which no one can see; That which illumines the intellect etc., but which they cannot illumine, That is the - Self\[.\] [Verse 127]

- ‘Consciousness’ illumines everything without instrument because it is Self evident.
- If mind has to know anything - it requires sense organs Eyes / Ears...
- Knowledge takes place by use of instrument.
- Glory of ‘Consciousness’ - it illumines what happens in mind.

कश्चन य पश्यति:

- Nothing can illumine Consciousness / Know Consciousness.
- Consciousness ever Experiencer subject / Never Experienced Object.

Study of Consciousness by science difficult:

- Science studies brain / Cells / Neuron - Inert objects of ‘Consciousness’ through which media Consciousness is manifest.
- Remove brain - ‘Consciousness’ not available for study.
- Rely upon Shastra - Not your mind instrument.
  - Conjectures / Hypothesis / Speculation.
Atma:

- Lends ‘Consciousness’ to some chosen inert things of creation - Mind borrows Consciousness from Atma (Entity).
- Clip / Rock can’t borrow ‘Consciousness’... It is special nature of mind.
- Electricity passes through water - water not bright.
- Electricity passes through tungsten in bulb - Bulb bright
  Special Nature - Both Materials in Nature
- Clip doesn’t become alive - when Consciousness pervades mind, it becomes live mind - Clip doesn’t start talking / Walking / Thinking..
- Mind becomes secondary source of Consciousness.
- Atma makes mind sentient - Body / Mind makes / sense organs sentient.
- Beyond body - Every part doesn’t borrow Consciousness Nail / Hair - Doesn’t borrow - Therefore can cut.
- Only mind borrows Consciousness and mind enlivens body.
- Body doesn’t have capacity to borrow ‘Consciousness’.
- If body borrows directly from Atma - Dead body doesn’t have capacity to borrow ‘Consciousness’ from Atma.
- Body borrows ‘Consciousness’ from mind alone.
- In dead, Atma is there - Mind has left body - Yogis have capacity to place their mind in another body.
Verse 135:

Different from primordial nature (prakriti) and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe, in waking and other states, as the substratum of the steady sense of egoism. It manifests Itself as the Witness of the intellect. [Verse 135]

- Every experience of mine proves ‘Consciousness’ as witness.
- Every photo proves presence of camera, even though I don’t see camera in picture.
- Every experience - Internal and external.
• Consciousness = Neither basic causal matter nor is effect, evolved universe
  = Witness / illuminator of both
  = Nirvikara Consciousness different from Samskara Prakirti / Vikriti

• Prakirti modified to become Vikriti
• Energy modified to become matter
• Matter modified to become matter
Atma:
• Karana / Sukshma / Sthula Shariram Binna.

Shastra:
• Consciousness not product born out of matter.
• If it is biological evolution, then Consciousness is Vikriti.
• Consciousness is neither cause / Effect, Dharma / Adharma.
• It is Shudha Bodha Svabava - Nididhyasanam
• Not subject to any laws of matter - Desha / Kala / Scientific laws Ateeta
• ‘Consciousness’ can’t be studied - Therefore permanent mystery.

What it does?
• illumines matter - Different than matter.
Matter

- Sat
  - Amurtha Prapancha
    - Sukshma
      - Karana Shariram
        - Every person
  - Asat
    - Murtha Prapancha
      - Sthula

  (not Satchitananda Sat here)

  Pure Existence / Consciousness Mukta Amukta Brahmana, Brihadaranyaka Upanishad.

Atma:

- Nirvisesha Nirguna
- Asthulam Brihadaranyaka Upanishad
- “Atma” negates features experienced in the world.
How do you know Atma exists?

- Atma proves everything - Prover doesn’t require proof
- Atma proves itself and others.
- Self proving and others Prover = ‘Consciousness’
- Svata Sidda and Sva Prakasha - Shines self evidently.

Katho Upanishad:

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

- Declaration of one’s own shame... I am ashamed to ask for proof of ‘Consciousness’
- Struggle to prove Consciousness - Because I am Consciousness entity, Doubter can never be doubted.
- illumines Lord in Garbagriha - Deeparadhana 1 cm x 1 cm Karpooram.
- When ‘Paramatma’ shines, in all states of experience.
- When time series changes - Jagrat to Svapna.
- Consciousness illumines it - 90 seconds Dream.
Consciousness:
- Can’t be within Waking / Dream / Sleep Space also.
- Wakers space appears / Disappears.
- How Atma shines in all 3 States as ‘I’
- I am aware of World / Mind / Blank mind no Mind.

<table>
<thead>
<tr>
<th>World</th>
<th>Mind</th>
<th>Blank mind, no mind</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waking</td>
<td>Dream</td>
<td>Sleep</td>
</tr>
</tbody>
</table>

“Consciousness”
- Witness / illuminator / Awarer / Experincer / Original fundamental / Subject / Aham / self
- No proof required
- Never doubt my existence
- Proof you never ask for
- Sakshit Vilashati - Shines without medium of Body / Mind / Instrument (Eyes / Ears)

Without Pramana:
- Pratyaksha / Anumana / Pramana / Thoughts.
- When no thought - No mind - Consciousness evident
- When no medium - Consciousness evident
- Shines as witness / illuminator of Buddhi / Mind.
Mind Separate from brain:

- Sukshma Sharira / Karana Sharira / Atma - Not yet proved by science.
- Science - Mind is physical part in brain

Shastra:

- Brain - Sthula - Tangible - Perishes at death
- Mind - Sukshma - Intangible - Imperishable at death.
Verse 137:

Due to ignorance, a person identifies the Self with not-Self. This is the bondage and brings in its wake the miseries of birth and death. Through this, one considers the unreal body as real, identifies with it and nourishes, bathes and preserves it with the help of sense-objects. Thereby, one becomes bound like the silk-worm in its cocoon woven by its own threads. [Verse 137]

- Definition of Bandaha
- Taking body as myself - Deha Abhimana.

<table>
<thead>
<tr>
<th>Mistake / Error</th>
<th>Any Error</th>
</tr>
</thead>
<tbody>
<tr>
<td>Technically:</td>
<td>Called:</td>
</tr>
<tr>
<td>- Adhyasa</td>
<td>- Adhyaropa Branti / Viparyaya</td>
</tr>
<tr>
<td>Brahma Sutra: 1st Chapter:</td>
<td>- All problems because of self Error</td>
</tr>
</tbody>
</table>

I am in all activities common:

- Error carried in religious life brings fear.
- In social life called self error.
• Any error caused because of ignorance = Bondage. Self ignorance expresses / manifests as

<table>
<thead>
<tr>
<th>Raaga</th>
<th>Dvesha</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Pravirthi</td>
<td>- Nivrithi</td>
</tr>
<tr>
<td><strong>Example:</strong></td>
<td>- Snack on rope</td>
</tr>
<tr>
<td>- Shell seen as silver</td>
<td>- Rope ignorance causes snake perception</td>
</tr>
<tr>
<td>- Shell shines - Mistaken as silver coin</td>
<td>- Error causing Dvesha / Running Away</td>
</tr>
<tr>
<td>- Run After</td>
<td></td>
</tr>
</tbody>
</table>

• Endless knocking about... Raaga / Dvesha caused by ignorance.
• When ignorance goes - Puri flat - Poornam - No Running.
• Atma Anatmani - Aham iti Mati Agyanat Praptaha.
• Because of ignorance - Erroneous notion - ‘I’ Notion in body - Deha Abhimana Exists in all.

**Fact / Right Notion:**

• Na Jayate... Atma - I am Eternal
  - Jagat Adhishtanam
  - Neither causes / Effect

• Dehatma Buddhi - Adhyasa / Deha Abhimana / “I” Notion = Bondage of Human being.
Anatmanamani:

- I don’t know how long I will live

What bondage does?

- It causes varieties of Pain / in life.
- Worry = Grief, Klesha old age / Jnana / Marana / Disease / Agyana
- Dehatma Buddhhi nourishes ones concerns / Worries about this, care gives scare.
- Vedanta Doesn’t say don’t care for Body...
- Obsession / Pampering / Physical indulgence should be stopped.
Revision:

<table>
<thead>
<tr>
<th>(1) Ko Nama Bandaha</th>
<th>(2) Bondage</th>
</tr>
</thead>
</table>
| - Kathamesha Agataha katham Pratishtasya Katha Vimakshaha | - Mistaking body as myself Instead of claiming Atma  
- Anatma = Incidental |

Superimposition upon Atma:

- I take Anatma body as myself.
- Ignorance based self Error / Mistake caused is Bandaha - Bondage.

I am this Body:

- Mati = Notion / Thought / Vrittaya / Pratyaya here, not intellect instrument.
Aham iti Matihi / Branti / Pratyaya... this notion arises in mind - Wrong conclusion without enquiry.

Wrong Self conclusion without enquiry:
- We have taken for granted - I am human being and am in this body - We enquire about stars / Atoms / Speed of light Except who is observer / Enquirer.
- Therefore wrong conclusion - Well protected.

What is consequence of error?
- Person is subject Klesha / Pains / Worries - Birth / Death / old age...
- I - Atma - Am ever free from body immortal Ananda Svarupa - Fact.
- Body subject to death.

How error is cause of mortality?
- I Claim mortality of body to be myself because I am body - Old age, My condition = error.
- Error doesn’t make me mortal - It makes me claim mortality of body, I declare I am dying / Mortal.

Error:
- Cause of notion of mortality - Not cause of mortality.
- I take myself to be body and body’s mortality / Old age becomes my mortality.

In the case of Jnani:
- No error - I am mortal notion not there - Jnani recognises body is mortal.
- Jnani doesn’t claim mortality of body as his mortality - He claims Atma.
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]

Error:

- Cause of notion of mortality.
- Notion of mortality - As problematic as Real mortality.
- Notion of snake - Causes as much fear as snake - Fear requires only notional snake.
- Notional mortality causes Samsara.

Error:

- Cause of all problems - Mistakes Mithya Shariram as satyam
- Takes Mithya snake as real snake.
- Takes unreal as real
- Takes objective body / Anatma as himself - Subject.

I identify with hero in screen and cry!

<table>
<thead>
<tr>
<th>Dharmi Adhyasa</th>
<th>Dharma Adhyasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Subject identification</td>
<td>- Property identification</td>
</tr>
<tr>
<td></td>
<td>- Substance / Property superimposition</td>
</tr>
</tbody>
</table>
Leads to attribute identification:

• Unreal body taken as real and has notion this body is myself.

• Basic urge in all = I want to be immortal / Struggle for survival / Natural urge because our real nature is immortal / Ananda Svarupa - I reject unhappiness it is foreign to me.

• Happiness never rejected, naturally, Intrinsic.

Mistake body as immortal:

• I struggle to immortalise body / preserve body through sense objects - Money, nourishes body, Pashyati.

Example:

• Silkworm makes shell / Cocoon around itself of silk threads.

• They are dropped in Hot water, it produces silk and destroys worm.

• Identification of body is self inflicted injury.

• Self ignorance perpetuated = Kartrutvam.

• Kartrutvam perpetuated leads to Boktrutva = Samsara.

• Problem and solution - Material Cause

• Silk worm bound by Silk thread

• Human bound by body identification.
Verse 139:

The veiling power, whose nature is ignorance, covers the Self whose glories are infinite, which is Indivisible, Eternal, and One-without-a-second, just as Rahu covers the sun during a solar eclipse. [Verse 139]

How Bondage comes?

- Ignorance is cause of bondage.
- Problem - understood as error
- Error - Due to ignorance
- Therefore Jnanam only solution.

Agyanam - 3 Shariram - Karana Shariram:

- Avyaktam / Shakti / Prakirti / Maya / Trigunatmika.
Karana Shariram

Micro

Avidya

Sattva

Tamas

Rajas

Macro

Maya

Sattva

Tamas

Rajas

Vikshepa Shakti

Creates Error

Aavarna Shakti

- Covers reality (Atma)
- Self Veiling
- Makes a person forget / covers
- Makes a person unaware of Atma / Consciousness / Jagat Adhishtana without Tamas - Sattva - Witness / Seer
• Atma is Uncoverable - Cover illumined by Atma.
• Ignorance known because of covering.

I am ignorant:
• Are you aware of ignorance... ???
• Ignorance really can’t cover Atma
• Ignorance itself illumined by Atma
• Ignorance is covered as it were

Therefore called समावृणो:
• Like movie screen covered by characters - Movie can never cover screen.
• Existence of characters coming and going because of screen.
• Screen covered as it were.
• Similarly Uncoverable ‘Consciousness’ - Covered as though.

What is Atma?
1st and 2nd Line:
• Akhanda / Nitya / Advaya / Shanti - Atma
• Shining everywhere / Every time as knowledge - Man / Table.
• Awareness common to all - Can’t be displaced by anything.

In sleep:
• Awareness illumines thoughtless condition of mind.
• Undisplaceable awareness shining all the time with what nature.
Akhanda:

- Without any division Objects can be divided not divided.

Nitya:

- Objects come and go, Not awareness - Therefore it is permanent.

Advaya - Non dual:

- Appears as though you and I have 2 Awareness's, Division in body not in Consciousness.
- Division in finger not in light, pervading in between fingers also but don’t recognise - Therefore non-dual.

Bodhaha:

- Awareness

Shanti Svaroopam:

- With nature of undivided / Eternal / Non dual Awareness - Atma shines all the time.
- Such Atma is covered partially by ignorance.
Revision:

Verse 139:

Causes of bondage - Error / Adhyasa:

- Shariram Aham Iti Buddhi is Adhyasa - Body is myself is superimposition - Error.

Bondage:


Adhyasa - Bondage here:

- Ignorance is cause of all types of error.
- In self superimposition, ignorance is cause.
- Atma Agyanam = Bandah Karanam.
Atma Agyanam has 2 Powers

Aavarna Shakti of Agyana
- Covering power
- I don’t know myself as Brahman
- Ignorance of rope
- Aavarna Shakti of Rope
- Agyanam Aavarna Shakti Raju Avruti
- Atma Agyanasya Aavarno Shakti
- Atma is nature of Shanti Svarupam
- Undivided / Eternal / Infinite Glory
- Self Evident / Self Effulgent covered
- I don't claim “Aham Brahma Asmi”

Vikshepa Shakti of Agyana
- Projecting power
- Takes care of Error / Superimposing part
- Appearance of Snake
- Agyana Vikshepa Shakti = Sarpam Kalpayati
- Atma Ajnasya Vikshepa Shakti
- Anatmani Atma Buddhism Kalpayati
- Responsible for I am body error

• If Rope is totally unknown / in total darkness / Totally covered / total knowledge - No Snake projection.
• Partial knowledge Projects Snake.
This - Some entity - Idam Asha:

- Sat Amsha this is known - This Ness is not covered
- Rope Ness Specific Amsha of rope not known - Covered
- Rope Ness covered - Therefore replaced by Snake Ness.
- This Ness continues - Snake Ness added.

Conclusion:

\[
\text{This} \quad \text{Is} \quad \text{Snake}
\]

Sat Amsha(Correct)

Projected

Very Good:

<table>
<thead>
<tr>
<th>Specific Nature of Atma Visesha Nature</th>
</tr>
</thead>
<tbody>
<tr>
<td>- I am Samanya Amsha of Atma / General</td>
</tr>
<tr>
<td>Aspect / Feature - Like This Ness</td>
</tr>
<tr>
<td>Samanya Amsha of rope</td>
</tr>
<tr>
<td>- Sat Amsha and chit Amsha</td>
</tr>
<tr>
<td>- ‘Consciousness and ‘Existence’ clearly</td>
</tr>
<tr>
<td>known</td>
</tr>
<tr>
<td>- Chit Expresses as - I am Son of GK( Body)</td>
</tr>
<tr>
<td>- Sat express as Am</td>
</tr>
<tr>
<td>- I am Brahman Adhishtanam of Jagat</td>
</tr>
<tr>
<td>- Unborn / don’t Die / Immortal / Infinite Nature</td>
</tr>
<tr>
<td>- Anantatvam Beyond Time and Space and Objects</td>
</tr>
<tr>
<td>- Aparichinatvam unlimited free is specific nature of Atma covered</td>
</tr>
</tbody>
</table>
• Specific nature is covered by Aavarna Shakti of Agyanam.
• Rope Ness is Visesha - Covered by ignorance / Agyanam of rope.

Here Ananda is Visesha :
• Am Ness conveys - Sad Amsha and chit Amsha But Ananda Amsha not known.

How we know this is covered :
• Look at face of anyone! Nobody says I am Anandaha...

All say - I am Dukhi :
• Ananda Visesha Amsha covered by Aavarna Shakti of Agyanam.

In the place of covered Ananda - What is superimposed?
• Rope Ness displaced by Snake Ness
• Ananda displaced by Dukham
• Brahmavatvam displaced by Ashantastvam
• Amrutatvam displaced by Martyutvam
• Esha Avruti Shakti - Brahma Svarupa of mine.

Why it does - it is Tamo Guna nature :
• Tamas means - Darkness
• Darkness always - covers - Guna nature
• Light - Always Bright
• Fire - Always bright
• Ice - Always cold
• Rahu during Grahana - Covers sun
Chaya Graha:
- Shadow of Earth falling on Moon.
- Shadow of earth covers Moon in Grahanam.
- Similarly Aavarna Shakti covers Atma.

Dakshinamurthy Stotram:

Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]
Verse 140:

When a person’s own Self of purest splendor is hidden from direct experience, that person, due to ignorance, comes to falsely identify with the body which is the non-Self. Then the merciless persecution of rajas (projecting power), binds the person down with fetters of lust, anger etc. [Verse 140]

- Atma Ajnanam Cause of Self Error.
- Self error is causes of all problem.

Aavarna Shakti of Agyanam

1st Part

Rope covered alone, No Problem

Alone can’t create problem

Vikshepa Shakti of Agyanam

2nd Part

Team together and have very good understanding and give problem in relay race
• Rope ignorance problem because of Snake appearing.

<table>
<thead>
<tr>
<th>Similarly Atma being covered no problem</th>
<th>Anatma coming problem</th>
<th>I am body</th>
</tr>
</thead>
<tbody>
<tr>
<td>- ‘ I ‘ am in sleep</td>
<td>- “World and body “ in waking</td>
<td>- Problem</td>
</tr>
<tr>
<td>- Consciousness and Existence Anantha in ignorance</td>
<td>- World and Body - Consciousness and existence no problem</td>
<td>- Characteristics of body in I am</td>
</tr>
</tbody>
</table>

• Both Aavarna and Vikshepam play role.
• Svatmani - Sad Amsha / Chit Amsha not covered.

**Vishudha Chaitanyam :**
• My own real self covered by Aavarna Shakti.
• Tamo Guna of Aavarna Shakti / Rajo Guna of Vikshepa Shakti.
• Tamo and Rajo team up to create problems.
• Who fights this problem - Sattva Guna - Jnana Vichara Sattva Sanjayate Jnanam.

**2nd Face of problem :**
• He imagines / Mistakes / Misconceives Anatma Shariram is myself.
• This body not Atma - Not my nature
<table>
<thead>
<tr>
<th>I - Aham</th>
<th>Sharira</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chetanam, Nirvikara, Nirguna Aparichinna</td>
<td>Achetanam, Savikara, Saguna, Parichinna, Nitya Baddha Mrityam, Drishyam</td>
</tr>
<tr>
<td>Nitya Mukta, Amrutaha, Drk</td>
<td></td>
</tr>
</tbody>
</table>

- Adhyasa / Branti / Mistake / Delusion / Inspite of so many contradictions.

**Primary Mistake:**
- Atma covered / Aham Poornam covered
- Then arises Kama
- As Shariram - Apoornaha - Never perfect.

**Steps:**
- I don’t know I am Poornaha
  - ↓

**Mistake:**
- I am Apoorna Shariram(Physical / Mental / Intellectual levels) Desire to complete myself Arises.

**Consequence:**
- Sense of incompleteness
- I am not full and complete
- I am not as happy as I can
Require supportive system:
- Wife / Assistants / Job / Money / Car / Position - All tubes in ICU for survival.
- Want to be complete with possessions.

All struggles for Poornatvam:
- Each seeks Poornatvam through money / House / Position / Family... all diagnosis wrong.

Bhartruhari:
- I am Otta Mukkal Bankrupt as before - “O” old coin
- Culprit = Error (Kama)
  - Sangat Sanjayate Kama
  - Kama Krodo be Jayate

uersa - Etc:
- One common feature - “Bandha” = Kama / Krodha / Matsaryam
  = All make me restless, sickness of mind - Percolates to body
- Due to powerful force of Vikshepa Shakti - Belonging to Rajo Guna - Churns / Torments / Afflicts human intensely.
- Try to change others - Problem not external - Wife / Children...
- I have to transform self image - Remove Jeevatvam bring Brahmatvam.
**Verse 144:**

A person’s bondage proceeds from these two — powers. Deluded by them, one mistakes the body for the Self and wanders from life to life. [Verse 144]

**How bondage comes:**

- By Aavarna Shakti and Vikshepa Shakti of Agyanam - Together is Bondage.
- Normally we say - ignorance is cause of bondage.
- Has 2 powers - Together = Cause

<table>
<thead>
<tr>
<th>Ignorance / Agyanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>One part</td>
</tr>
<tr>
<td>Covers</td>
</tr>
<tr>
<td>Tamo</td>
</tr>
<tr>
<td>One part</td>
</tr>
<tr>
<td>Projects</td>
</tr>
<tr>
<td>Rajo</td>
</tr>
</tbody>
</table>

- No time principle for ignorance - Anaadi
- Pralaya - Aavarna Shakti alone is there, No Vikshepa Shakti.
- During Srishti - Vikshepa becomes active.
- During Pralaya - Vikshepa Becomes dormant.
How it happens?

<table>
<thead>
<tr>
<th>Sleep</th>
<th>Waking and dream</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Aavarna Shakti alone is there</td>
<td>- Waking of Vikshepa Shakti</td>
</tr>
<tr>
<td>- Self ignorance is there</td>
<td>- Small “I” is born in waking</td>
</tr>
<tr>
<td>- Self Error is dormant</td>
<td>- Self Error and self ignorance both there</td>
</tr>
<tr>
<td></td>
<td>- I am Husband / rich / dull...</td>
</tr>
</tbody>
</table>

- Sleep waking cycle goes day after day...

<table>
<thead>
<tr>
<th>At cosmic level - Pralaya Kala</th>
<th>Srishti Kala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aavarna Shakti Active</td>
<td>Aavarna and Vikshepa Active</td>
</tr>
</tbody>
</table>

**Time falls within error alone:**

- Beginning of Agyanam = When did time come - Everything comes in time.
- Maya - Basic question - intelligent can’t decipher.
- When did Time / Space / Objects come - No answer.

**How did Consciousness and Existence come:**

- How question - within Consciousness and Existence.
- 3 Questions - Not solved but dissolved in understanding of Vedanta
<table>
<thead>
<tr>
<th>Aavarna</th>
<th>Vikshepa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eternal</td>
<td>Manifest / Unmanifest</td>
</tr>
</tbody>
</table>

- Continues till we gain Atma Jnanam.
- Pumsa = Jiva - Because of 2 powers of ignorance - Bondage has come to Jiva.
- 2 Forces of ignorance - Jiva is deluded.

**How delusion expresses:**

- Consider aging body as himself
- Wanders in the world - without knowing fundamental error is cause of problem.
Verse 145:

Ignorance is the seed of the tree of Samsara, the worldly existence. Body-identification is the sprout, desires are its tender leaves, actions are its water, the body is the trunk, the Pranas are its branches, the sense-organs are its twigs, the sense-objects are its flowers, different miseries born out of the varieties of actions are the fruits and the individual soul is the bird perched upon it. [Verse 145]

5th Topic - one Verse only:

- Katham Pratishta... How bondage is sustained
- Anything in nature has natural death.
- Samsara continues if I don’t take effort.
<table>
<thead>
<tr>
<th>Tree</th>
<th>Samsara</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Born from earth:</strong></td>
<td><strong>1) Seed:</strong></td>
</tr>
<tr>
<td>1) Seed required</td>
<td>- Tamo Guna in us Aavarna Shakti of Agyanam</td>
</tr>
<tr>
<td>2) Sprout</td>
<td>- Dehatma Buddhhi notion - I am body</td>
</tr>
<tr>
<td><strong>3) Pallavan:</strong></td>
<td>- Raaga - Attachment</td>
</tr>
<tr>
<td>- Stock</td>
<td></td>
</tr>
<tr>
<td>- Centre portion of tree</td>
<td></td>
</tr>
<tr>
<td><strong>Truth:</strong></td>
<td><strong>3) Body - World:</strong></td>
</tr>
<tr>
<td>- Central portion of tree</td>
<td>- Matter ↔ Matter</td>
</tr>
<tr>
<td><strong>4) Branches end of Branch</strong></td>
<td></td>
</tr>
<tr>
<td><strong>5) Tip of Branch flowers comes</strong></td>
<td>- Child ↔ Mother</td>
</tr>
<tr>
<td></td>
<td>- Sukshma Shariram has no Parents</td>
</tr>
<tr>
<td></td>
<td>- Have Raaga attachment</td>
</tr>
<tr>
<td></td>
<td>- Atma has no mother physical body has parents</td>
</tr>
<tr>
<td></td>
<td>- Body is Pallavans central portion of Samsara</td>
</tr>
<tr>
<td></td>
<td>- All activities Centred on body once body gone –</td>
</tr>
<tr>
<td></td>
<td>File closed</td>
</tr>
<tr>
<td><strong>4) Prana:</strong></td>
<td><strong>5) Indriyas on tip of Samsara</strong></td>
</tr>
<tr>
<td></td>
<td>- Go up and Down</td>
</tr>
</tbody>
</table>
6) **Flowers:**
- Sense objects Pushpa come in tip of tree
- Once flower come - Fruit not far off

7) **Fruit:**
- I groups = Sour, Bitter, Sweet

<table>
<thead>
<tr>
<th>Tree</th>
<th>Samsara</th>
</tr>
</thead>
<tbody>
<tr>
<td>6) <strong>Flowers:</strong></td>
<td>6) Sense objects - Enter my Mind</td>
</tr>
<tr>
<td>- Sense objects Pushpa come in tip of tree</td>
<td>- Outer sense objects don’t create fitter in the mind but the ones which enter - My personality - Aantara Vishaya Causes</td>
</tr>
<tr>
<td>- Once flower come - Fruit not far off</td>
<td>Sukham / Dukham</td>
</tr>
<tr>
<td>7) <strong>Fruit:</strong></td>
<td>- Vishayas enter first and then causes problem</td>
</tr>
<tr>
<td>- I groups = Sour, Bitter, Sweet</td>
<td>7) <strong>Fruit:</strong></td>
</tr>
</tbody>
</table>

- Sense objects produce pleasure pain

- Pleasure experienced = Branti / Vibrama, fake pleasure.

**Only Dukham - Example:**
- World - Like thumb cupping by child thinking it is Brahman / Mothers milk, child - Puts on own thumb and Enjoys.
Revision:
Verse 145:
• How bondage Sustains - Bondage in Action.

Order of Shankara in Vivekachudamani:

<table>
<thead>
<tr>
<th>(1)</th>
<th>(2)</th>
<th>(3)</th>
<th>(4)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anatma</td>
<td>Atma</td>
<td>Bandah</td>
<td>Causes of Mixing</td>
</tr>
</tbody>
</table>

• Mixing of Atma / Anatma.

Defines bondage as:
• Mix up Atma / Anatma.

Anatma:
• Experience - Name do not know
• Body - Mind - Sense organs - world.

Atma:
• Different from 3 Sharirams
• Awarer of 3 sharirams
• Bandah = Atma / Anatma - Aviveka

Brahma sutra definition: Bandah:
• Satyannuta Mithuni Karanam...
Mixing of real / Unreal - Knot :

• Chit / Jad

• Chetana Atma / Jada Anatma.

• Cause of Bondage = Agyanam

5) How Anatma Perpetuates itself :

• Why Agyanam doesn’t have natural death - Like body - Body’s death caused by Kala
  = Principle of death - (Time - Yama)

• Yama - Kills - Time kills.

Why bondage continues through Janmas?

• ‘Pratishta’ / Persists

Example :

• Like Cockroach came millions of years before us - Persists Inspite of pesticide.

• Money / Knowledge causes bondage - By jealousy / Comparison.

• Bondage has tremendous Longetivity / Persistence / Tenacity.
• Ignorance = Root of Samsara tree
• Bodily identification = Sprout
• Physical body = Trunk
• Pranas = Branch
• Sense organs = Tip of branch
• Sense object = Flowers
• Dukham = Fruit
• Actions Anbu Karma - Good and bad = Nourishing tree water
• In this birth we exhaust Prarabda karma.
• Sanchita exhausted as Prarabda karma.
• Not exhausted completely - Fresh water added in Agami karma - More action than deletion - Night duty also.
• Not seamless working hours 9 to 5.

How it grows - Gita Chapter 15th:

श्रीभगवानुवचः
३०५०२०२०२०
अभित्वः प्राहरुव्ययम्।
ञ्जन्दांसि यस्य पर्णानि
यस्तं वेद स वेदवित्॥ १५.१॥

sribhagavanuvaca
urdhvamulam adhahsakham
asvattham prahuravyayam ।
chandamsi yasya parnani
yastam veda sa vedavit ॥ १५.१ ॥
The blessed lord said: They (wise people) speak of the indestructible Asvattha tree, having its roots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

- We nourish by Karma - 24 years.

**Varieties of Phalam - Even though:**

- (1) Atma, (2) Anatma, (3) ignorance - Agyanam, (4) Bandaha - Same for all.

**Why different sorrow?**

- Sorrow from wealth / House / Children / because.

नानाकर्मसमुद्भवं:

- Karma not uniform - Therefore Dukham not uniform.
- Quantity and quality of sorrow varies.
- Every pleasure = Tomorrow’s pain because, it is potential sorrow.

**Gita:**

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]
• Sukham is going to go... in future = Tomorrow’s pain... Proportional to today’s pleasure - Therefore no pleasure, Potential pain another kind of pleasure.

• At all time - Only Atma is source of Ananda.

• Jiva - Eating bird / Eating fruits - Dukham Bokta / in tree.

• ‘Paramatma’ - Witness without being Bokta
Verse 148:

One who has deep devotion to the Scriptures and is firmly established in one’s own duties (swadharma)—for these actions alone contribute to the purity of his mind—and is of pure mind realizes the supreme Self. By this knowledge alone is Samsara destroyed, root and branch.[Verse 148]

Entire Sadhana mentioned:

1) Accept Veda as guideline
2) Karma Yoga - Follow religious life
3) Jnana Yoga - Understand philosophy of life
   - Be free / Moksha
     o Jnana Yoga - impossible without Karma Yoga
     o Karma Yoga - impossible without Jnana Yoga
     o 4 Ashramas designed for religious life style

Follow both - 95 % confusions gone
Mentally one has to go through 4 Ashramas:

- Unless you have Sanyasi mind - Vairagya / Detachment - Freedom impossible.

1st Stage:

- Veda alone guideline in spiritual journey.
- Dharma alone gives relative Ananda.
- Absolute Ananda - Only through Jnanam.
- Money / Family / Possessions - Not source of Ananda.
- Children fight because of Money. Nothing in the world is source of happiness.
Only 2 things for Happiness

Veda Purva / Dharma for Apekshika Ananda

- Apuresheya Vishaya

1st Stage:
- Requires Sraddha
- Until it works for me - Have Sraddha
- Like Sraddha in Doctor / Parents
- Require 1000 times more faith in Vedas

Vedanta Jnanam for Attyantika Ananda

2nd Stage:
- Absolute Atma Ananda

Have conviction:
- Veda as Pramanam source of knowledge for my life.

Purushartha

Artha / Kama
- Not primary
- Materialist

Dharma / Moksha
- Primary
- Svadharma Anushtanam
- Give purity of mind
- Values and Moksha
• Satchit Atma - Always Pure - Never sullied to get purified.
• Mind - Needs purity
• How do I know I have purity
• One will develop interest in self knowledge, Transformation = Chitta Shudhi.
• Once person pure in mind - will have Sadhana Chatushtaya Sampatti.
• Next stage - Paramatma Vichara
  - Dharma / Atma / Kama Subservient
  - Mind not obsessed
  - Mind does not dwell all the time
• Higher ‘Paramatma’ occupies mind.

2nd Stage : Pursuit of 2nd stage
• Through Jnanam - Bondage - Self error goes.
• Error will go along with its cause - ignorance.
• Samsara can not go without knowledge, Like cutting free.
• Andah Samadhi = Blind Samadhi - Enjoys non duality with ignorance.
Verse 153:

The person who separates all sense-objects, perceived, felt and thought of, from the subjective, unattached, Actionless Self—like the enveloping sheaths separated from the tender core of the munja grass— is free, for having merged everything with the Self, that person remains ever established in It. [Verse 153]

2 Stages of Self Enquiry

1st Stage Tvam Pada

- I am consciousness principle
- Experiencer principle
- Matter including Body / Mind = What I experience
- Body / Mind can borrow
  Consciousness unlike table / Chair
- Body can become sentient by borrowing ‘Consciousness’
- Creation broken in to Atma / Anatma
- Dvaitam

Tat Pada

- Dvaitam folded to Advaitam
- Anatma folded into Atma
- Matter doesn’t have independent existence of its own depends on ‘Consciousness’
- Matter - Consciousness
- Wave - Water
- Pot - Clay

**2 Words:**
- Clay and pot, No pot other than clay
- Matter and Consciousness, No Matter other than 'Consciousness'
- No Observed other than observer, No observed separate from observer.

**Example:**
- Dream world = Observed, relatively experienced
- Doesn’t exist separate from observer - Waker Gets folded up.
- Similarly this waking world, Doesn’t exist separate from observer Sat chit Ananda.

**I am observer:**
- Shankara biography - who are you - His guru asked

**Dasa Sloki:**

I am not earth, I am not water. I am not light, I am not wind, I am not ether, I am not sense organs, Nor am I a combination of these, Because they don’t always exist. I am simply Shiva the self, For this remains even in sleep, After everything is taken out. [Verse 1]
• Madhusudana Saraswati’s commentary Siddanta Bindu - Advanced text.
• I am ultimate reality who remains after resolving the world.
• World = Subject and object
• Object resolved into subject - what remains as I
• Once I remains - I can’t be called subject, because observer status is from status of observed.
• Who am I - I am observer / Observed Vilakshana
• Chaitanyam - How will it be - In sleep - I am, Pure awareness without observer - observed division.
• Nirvikalpaka - Advaita Chaitanya Aham Asmi
• Technical = Atmanam Drishya Vargaat Vividhya.

<table>
<thead>
<tr>
<th>Consciousness</th>
<th>Group of Objects</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Subject / Drk</td>
<td>- Anatma / Drishyam</td>
</tr>
<tr>
<td>- Observer</td>
<td></td>
</tr>
</tbody>
</table>

• I am not world / Body / Mind - Because I am observer, Experiencer of world / Body / Mind.
• I am Experiencer different than what I experience.
• I am not Sthula Prapancha / Sthula Shariram / Antahkaranam by Neti Neti - Observer remains alone.
What type of Atma - innermost Consciousness:

- What can be negated - World / Body / Mind / Outer / Inner - Coat / Shirt / Banyan (Inner)

What you can’t remove = Inner:

- Body negated in Dream
- Mind negated in Sleep
- Mind inner to body
- After negating body - Mental personality remains.
- After negating mind - Observer I remains
- Observer I can never be negated
- Unnegatable = innermost called Pratyancham (Inner)
- If Aham is within - will convey location / Limitations
- Inner - Only figurative not literal
- It is all pervading - Neither inner / Outer, All inner / Outer upon Atma.

2) Inner Self = Asangaha - Untainted - Unaffected:

- Light pervades / illumines - Hand but dirty hand can’t taint light.

<table>
<thead>
<tr>
<th>Immanent</th>
<th>Transcendent</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Light pervading hand -</td>
<td>- Light not affected by hand</td>
</tr>
<tr>
<td>Inherent and through</td>
<td>- Doesn’t Stick</td>
</tr>
<tr>
<td>- Sticks</td>
<td></td>
</tr>
</tbody>
</table>
• Lotus leaf in the water - Not affected by water.
• Screen - Intimately close to movie in and through movie - Screen exists / In Visible.
• Screen not affected by movie
• Dream world in the waker
• Waker not wet by dream water - Intimate but affected

<table>
<thead>
<tr>
<th>Asanagaha</th>
<th>Asangaha</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Consciousness in mind does not have Raaga / Dvesha</td>
<td>- Consciousness immanent in body and mind but it doesn’t have old Age / Disease</td>
</tr>
</tbody>
</table>

Akriyam :

• Consciousness is Actionless
• Hand moves - Light seemingly moves but doesn’t move.
• Light everywhere - All motions in light / Space.
• Light / Space motionless - ‘Consciousness’ itself is Actionless.
• Inner / Untainted / Consciousness... should be separated from outer / Tainted / moving Anatma.
Example :
Katho Upanishad :

अङ्गुःमात्र: पूरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्व तत् ॥ १२॥

Angustha-matraḥ puruso, madhya atmani tisthati,
Isano bhuta-bhavyasya, na tato viju-gupsate. Etad vai tat ॥ १२॥

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That. [II – I – 12]

अङ्गुःमात्र: पूरुषो ज्योतिरिवाधुमकं ।
ईशानो भूतभव्यस्य स एवाद स उ शः । एतद्व तत् ॥ १३॥

Angustha-matraḥ puruso, jyotir-iva adhumakah,
Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat ॥ १३॥

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

- Munja grass - Has sharp edges - cuts hand.
- Pithy - Central portion - Otherwise it will cut hand.
- Consciousness has to be carefully, separated from Body / Mind complex.

In Example :
- Hand cut

In Consciousness :
- Wrong conclusions if not discriminated properly.
- 6 Philosophies have 6 different - Concept of consciousness.
- Phenomenon in brain / Property of brain / Brain dead / Consciousness dead.
Jnaya:
- Subtle body = Consciousness
- Property generated when Atma and mind combine.
- Atma separate from body - We must use logic of scriptures and Enquire...
- Consciousness - Brahman itself - Not temporary / Not property of matter.
- From which ‘Consciousness’ Matter manifests.

Taittiriya Upanishad:

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

• Brahman = Consciousness.
Where is that Consciousness?

Taitriya Upanishad:

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]

- Akasha Sambutaha inner self has to be Separated.

1st Stage:
- Body / Mind world - Objective universe
- Reduce creation into matter and Consciousness.

2nd Stage:
- Matter resolved in Consciousness
- Tatra Sarvam Pravilapya in that inner / Actionless
- Taintless consciousness one should resolve...
- Drishya Vargaha... Material / Observed universe.
- Observed universe should be resolved into observer.
• Anatma should be resolved into Atma
• Matter should be resolved into Consciousness

**How to resolve matter into Consciousness:**
- Not physical process - Intellectual process like resolving, Pot into clay - without destroying pot.
- By knowing - No substance called pot, There is only one substance - Clay.

**Pot:**
- Nominal existence only
- Vacharamatram Vikaro Nama Dheyam... (Chandogyo Upanishad : Chapter 6 - 1 - 4)
- Pot is name given to same substance called clay.
- Matter Another name of Consciousness only, No Substance called Matter.

**Chandogyo Upanishad:**

> यथा सोम्याकेन मृत्पिण्डेन सर्वं मुन्मयं विज्ञातं स्यादाचार्यभणं विकारो नामधेयं मृत्केत्येव सत्यम् ॥ ॥

> yatha somyaikena mrtpindena sarvam mrnmayam vijnatat syat; vacarambhanam vikaro namadheyam mrttiketyeva satyam ॥ ॥

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

**Normal thinking :**
- Matter - Solid
- Consciousness - Property
Vedanta:

- Consciousness Solid, Matter - Nama and Rupa.
- One tip of Agarbatti moves - Patterns many Substance one tip of Agarbatti.
- One glowing Consciousness - Alone - Appears as matter.

Resolving pot into clay:

- Knowing there is no pot other than clay as substance.
- Resolving ornaments into gold - is only Knowing no ornament - Only substance - Gold.
- No desk other than wood - Where is matter other than observer ‘Consciousness’

Pravilapanam important topic in Vedanta

1\textsuperscript{st} World resolved into Consciousness and matter

2\textsuperscript{nd} Matter resolved in Consciousness

3\textsuperscript{rd}: Atmana Tishtati...

- May you remain as that Nondual ‘Consciousness’ and own up Nondual Consciousness as yourself.
Kaivalyo Upanishad:

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.

In me:

- Names and forms of material world Arise
- Tishtati = One remains

Benefit: Saha Muktaha

- Whatever recognises - I am centre of universe.
- Stuff of universe - Only substance of universe
- In Me - Universe - Picture painted
- I am canvas screen - Vishwam Drishya...
- Entire dream world etching in me - Observer / waker.
- Waking world is etching in ‘Consciousness’
- He who knows is free - Saha Eva Muktaha
- Way to liberation - Enquiry into 5 Koshas over, Verse 149 - 153
Verse 154:

The body is a product of food. It constitutes the food-sheath. It exists because of food and dies without it. It is a bundle of skin, flesh, blood, bones, and filth. Never can it be the self-existing, eternally pure Self. [Verse 154]

- Verse 149 - 211 - whole topic
- Verse 149 - 153 - introduction
- Body - Born out of food, Sustained / Dissolves into food.
- Srishti / Sthithi / Laya / Karanam... Product = Maya

- Annam enters mother(Eggs) - Father(Seed)to Produce body = Srishti Karana
- Body exists because of Annam Sthithi Karana
- Body resolves into Anna Rupa, Prithvi Storehouse of all Annam
Revision:

Verse 154 - 164:

- Annamaya and Atma Viveka
- Feature of body and Nature of Atma.

Verse 154:

Annamaya:

- Anityatvam / Ashudatvam

Atma:

- Nitya / Shudha
- How impure body / impermanent body be permanent / pure Atma.
- Body is product / Karyam / Anitya - Yat Karyam - Tatu – Anityam.
- Product of food / Srishti / Sthithi / Laya Karanam / Born out of 5 Elements - Sustained / Dissolved(Bautika Shariram)
Body:

- Subject to birth / Death

Body: Ashudha:

- Tvak - Dermis - External skin
- Charma - internal skin - Epidermis
- Mamsa - Flesh
- Rukhiram - Blood
- Asti - Bone
- Punsham - Excretion
- Prashihi - Bundle

- Such impure nature can’t be Atma - Eternal pure
Verse 155:

Before its birth it does not exist, nor does it continue to be after its death. It lasts only for a short period. Its qualities are fleeting and by nature subject to change. It is diverse and inert and a sense-object, seen like a jar. How then can it be the Self—the Witness of all changes in all things? [Verse 155]

5 Features:

- Body / Mithya - No independent existence
- Saguna / Asthiraha - Unsteady not uniform
- Anekaha - Manifold
- Jada - inert
- Body - Unreal - Before birth / After death - Doesn’t exist
- Temporary in body - incidental
- Fire - Hot - intrinsic
- What has temporary existence - Unreal
- Body has no existence of its own - Existence not intrinsic nature.
Principle:

1) Any attribute:

- Incidental / intrinsic / heat in water temporary borrowed / Heat in fire permanent - Unborrowed.
- Borrowed heat existent / Incidental.
- Therefore body has temporary Existence - Mithya
- Pot - Incidental / Borrowed existence, Clay exists before / During / Later.
- Every product has borrowed existence.

Gita:

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the Knowers of the Truth (or the seers of the Essence).

- World - Mithya - Because it has only temporary existence... Therefore transcendental existence

What is Satyam?

- Basic stuff of creation - Alone can have intrinsic existence - Called Brahman.
Gauda - Mandukya Upanishad:

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (objects) are like illusions which are seen and yet they are regarded as though real. [II – K – 6]

- That which wasn’t there before, will not be later - Therefore not in present also
- Pot not before creation / Not later after destruction - Therefore no pot Now.
- What we call pot is clay - Clay was / is / will be.
- Pot has verbal / Temporary existence - Anitya Vastu / Nominal existence - Mithya / unreal / Not mental projection like dream.

Philosophical Significance:

- Pot has verbal existence - Building - Bricks - Molecules - Atom - Sat - irreducible substance - Also chit.
- Body reborn every moment - Not in next birth - New cells produced - Old replaced.
- 12 years - Every cell including brain cells change... LKG body different than this.
- Body - Every moment born / Gone - Therefore many bodies in this life - Anekaha.
- New properties - Path / Hunger / Kaleidoscopically internal changes - Saguna - with attributes - Asthira Bava - Unsteady
• Hair gone / Stomach comes - Jadam I inert Mind nature - Feel sentiency - Body has no natural sentiency.

Proof:

1) If naturally sentient - Should be eternally sentient - Therefore not intrinsic property.
2) External world - Experienced by me - Bundle of matter Inert body experienced - Therefore matter.

• Iron / Potassium / Sodium... Drishyatvat / Object material in nature - Body is Achetana.
• It doesn’t have its own ‘Consciousness’

3) Anubava - Dead body - Body object Like pot.

• Pot : Fine clay
• Body / Mind : Finer clay - Borrows ‘Consciousness’ Breakable / Round / Flows.

Body:

• Mithya / Anekaha / Saguna / Asthira / Jadaha / Drishya.

Atma:

• Satyam / Ekaha / Nirguna / Shiva / Chaitanya Svarupa / Drk
• ‘Consciousness’ is not object but seer / Drk / Subject / Experiencer
Verse 165:

The prana along with the five organs-of-action, constitutes the vital-air-sheath, pervaded by which the food-sheath (physical body), performs all the activities of the material body. [Verse 165]

Verse 166:

The vital-air-sheath cannot be the Self because it is a modification of air (vayu). Like air it enters the body and goes out of it, never knowing its joys or sorrows or those of others. It is ever dependent upon the Self. [Verse 166]

- Pranamaya - 2 Verses
- Closer to Annamaya Kosha.
• 3 Shaktis / 3 Faculties / 3 Energy’s of Sukshma Sharira.
All Human activities in 3 Stages:

<table>
<thead>
<tr>
<th>Jnana Shakti</th>
<th>Ichhati</th>
<th>Yadate</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Janati (1)</td>
<td>- Desire (2)</td>
<td>- Kriya (3)</td>
</tr>
<tr>
<td>- Real News / without knowledge no Desire</td>
<td>- Without desire No action</td>
<td>- Pranamaya ready for Action</td>
</tr>
<tr>
<td>- Can’t desire unknown object</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Dhyayato... (Chapter 2 - 62)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Janati converted to Ichhati by Manomaya</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Gita:

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Annamaya filled up with Pranamaya(Content)
  ↓
  Container
Anu - 5 Koshas:

Taittiriya Upanishad Discussion:

Of that former (annamaya), this pranamaya is the atman. Different from this pranamaya – self made up of the pranas, there is another self constituted of the mind, with that self made of mind, the pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (adesa) is the trunk and the group of hymns of Atharva-vada is the tail and the support. There is the following Vaidika verse bout it. [II – III – 2]

Vivekachudamani:

• Contains All Upanishads.
Verse 166:
- Annamaya dethroned by Prana Maya

Parana:
- Product of Vayu, Pancha Buta Vikara
- Born out of Rajo Guna of 5 Elements.
- Modification of Vayu Tattvam (Adhibhuta)
- Once inside body... (Adhyatma Subjective) Parana Shakti.

Vikara - 2 Meanings

Modification
  - Shadvikara Asti....

Product
  - Vayu - Vikara = Prana Product of Vayu

Atma: Nirvikara:
- Mind = Matter - Knowledge gives health - if no congenital disease.
- Control Annamaya through Pranamaya Kosha
- Control Pranamaya through Manomaya Kosha

Who says I am Pranamaya?
- Atma I - who is self evident
- I am choosing to identify with Anatma and claiming.
<table>
<thead>
<tr>
<th>Annamaya</th>
<th>Pranamaya Verse 167 - 183 (17 Verses)</th>
<th>Manomaya (Mind) - Verse 167 - 183</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Filled with Pranamaya</td>
<td>1) Filled with Manomaya</td>
<td>- Filled with Vigyanamaya</td>
</tr>
<tr>
<td>2) Alone has Original shape body - Others no shape</td>
<td>2) 5 Pranas (Energy) and 5 Karmeindriyas (Tool) (10 Organs)</td>
<td>- Manas and 5 Jnanendriyas 6 Organs</td>
</tr>
<tr>
<td>- Assume Shape of Container</td>
<td>3) Fill and Takes Shape of body / Annamaya</td>
<td>- Cause of Living objects of world Vastu Vikalpa</td>
</tr>
<tr>
<td>3) Enjoys blessing of Pranamaya</td>
<td>4) Enjoy blessing of Manomaya</td>
<td>Division into:</td>
</tr>
<tr>
<td>4) Cabinet of Car / Fan rotating</td>
<td>- “Engine” / Electricity / Tool</td>
<td>- Mine and Ahamkara ‘I’</td>
</tr>
<tr>
<td></td>
<td>- Product of Vayu</td>
<td>- Sentimental Association causes Mamakara - Mine and I</td>
</tr>
<tr>
<td></td>
<td>- Born out of total Rajo Gunas of 5 Elements “Prana” - But Vayu Pradhana Vayu Vikara</td>
<td>- Classification of Mamakara (Mine) and Ahamkara (I) done by Mind</td>
</tr>
<tr>
<td></td>
<td>- Vayu outside till it enters body</td>
<td>- Endowed with relationship</td>
</tr>
<tr>
<td></td>
<td>- Prana Shakti Once it enters body</td>
<td>- Objective world = Nama / Rupa</td>
</tr>
<tr>
<td></td>
<td>- Pranic energy Contained in Vayu</td>
<td>- My mind Preoccupied with world alone except during Sleep</td>
</tr>
<tr>
<td></td>
<td>- Move in and out Chalana Svabava</td>
<td>- World / Mind associated with Samyadi Bheda Kalana</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Preoccupied / Endowed with / Socked in world</td>
</tr>
<tr>
<td>Vigyanamaya (Intellect) - Verse 184 206 “Jeeva”</td>
<td>Anandamaya</td>
<td>Atma</td>
</tr>
<tr>
<td>-----------------------------------------------</td>
<td>------------</td>
<td>------</td>
</tr>
<tr>
<td>- Filled with Anandamaya</td>
<td>- Filled With Atma</td>
<td>Verse 220 - 221 :</td>
</tr>
<tr>
<td>- Buddhi and Jnanindriyas and Aham Vritti (Reflecting Consciousness)</td>
<td></td>
<td>- Unlocated I in sleep is Pure Consciousness</td>
</tr>
<tr>
<td><strong>Manaha (Manomaya Kosha) :</strong></td>
<td></td>
<td>- Formless I = real I</td>
</tr>
<tr>
<td>- Mind used as Karanam</td>
<td></td>
<td>- Waking / Dream I = Fake I</td>
</tr>
<tr>
<td>- Idam Vritti / Anatma Vritti is called Manaha instrument</td>
<td></td>
<td>- Both I experience Fake</td>
</tr>
<tr>
<td><strong>Buddhi (Upasana Khanda) :</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- When it refers to itself as Aham, its called Upasana Khanda</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Agent / Doer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Bokta / Pramata</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Cause of Samsara</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Individualised / Localised I and Individuality</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Agent can Act only when instrument Available, Therefore Manomaya Kosha and Vijnanamaya Kosha Cause of Liberation / Bondage</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Vijnanamaya Kosha :</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Sukshmatvat / Sakshitvat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Enjoys permanent borrowed consciousness / Sentiency</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Therefore called Karta / Ego</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Vijnanamaya Kosha has only Aguntaka borrowed Consciousness not Svabavika Consciousness.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Vijnanamaya Kosha :</strong></td>
<td></td>
<td>Table:</td>
</tr>
<tr>
<td>- Janati / Ichhati / Prayathna → Dharma / Adharma / Punya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Papam</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pranamaya Atma</td>
<td>Manomaya</td>
<td></td>
</tr>
<tr>
<td>-------------------------------------------------------------------------------</td>
<td>--------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>- Savikara, Nirvikara</td>
<td>Bondage:</td>
<td></td>
</tr>
<tr>
<td>- Sachalaha, Achalaha</td>
<td>- Because of Bava Bandaha</td>
<td></td>
</tr>
<tr>
<td>- Achetanaha(Inert) / Jada Chetanaha(Knows)</td>
<td>- Mind through sense organs interacts with world</td>
<td></td>
</tr>
<tr>
<td>- in 3 States Prana exists without knowing anything</td>
<td>- Shabda / Rupa enter mind and cause Raaga / Dvesha / Lobha ← World enter only through mind - No other entry</td>
<td></td>
</tr>
<tr>
<td>- In Sleep Prana functions doesn’t know anything</td>
<td>- Bava Sambandha = Samsara</td>
<td></td>
</tr>
<tr>
<td>- Can’t know itself or others</td>
<td>- Bava Creates Vasanas... Want more avoid more</td>
<td></td>
</tr>
<tr>
<td>Can’t Say:</td>
<td>- Where mind is there, Samsara is. No mind / No Samsara</td>
<td></td>
</tr>
<tr>
<td>- I am Pranamaya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Atma chooses to claim and identify with Pranamaya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Depends on Food:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Nityam Pramantara</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Nityam Svatantara</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Dependent on will - By Pranayama people control Prana</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Vijnanamaya Kosha:**

- Jeeva = Buddhi and Pratibimba Chaitanyam and Different from Bimba Chaitanyam.
- Instead of claiming Original Consciousness as my self I claim Body / Mind (Reflecting Consciousness) as myself.
Vijnanamaya Kosha:

- Jeeva = Buddhi and Pratibimba Chaitanyam and Bimba Chaitanyam.
- Instead of claiming Original Consciousness as my self I claim Body / Mind (Reflecting Consciousness) as myself.

```
Sukham / Dukham
```

```
Vasana Based Responses
  - What

Experienced Based Responses
  - So What
```

- 3 States belong to Vijnanamaya Kosha, Possessor of Avastha Trayam - Jeeva / Vijnanamaya.
- Through Avasthas - Jeeva gets experience of Sukham / Dukham.
- Atma illumines Avastha Trayam, it doesn’t have Avastha Trayam - illuminator.

Manomaya:

- Pure mind - Cause of liberation
- Impure mind - Cause of bondage

Pure Consciousness not mind:

- When mind is not in sleep - Atma is
1) Athyantva:
   - Mind subject to Arrival / Departure
   - I am before / During / After Resolution of mind in Sushupti.
   - I am aware of resolved condition of mind.

2) Parinami Bava:
   - Mind subject to changes - I am knower / Witness / Conscious of change Different from change.

3) Dukhatmatatvat:
   - Mind’s nature - Saturated with sorrow / Limitation.
   - My nature : To free from sorrow
   - Sruti says : Anaka Atma

4) Vishayatva Hetu:
   - Being object of experience.
   - I am aware of present / Past condition of my mind
   - What is experienced is different than Experiencer.
   - Mind Experienced
   - Mid and Body subject to health and ill health.
<table>
<thead>
<tr>
<th>Vigyanamaya</th>
<th>Anandamaya</th>
<th>Atma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jnanis Moksha:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Not because of mind’s healthy Condition</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Because of his knowledge - I am not mind which is subject to health / ill health</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- He is comfortable knowing he is not mind no eternal Struggle!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Consciousness self Evident all the time not temporarily experienced object like mind</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Verse 167:

The organs of perception along with the mind form the mental-sheath which is the sole cause of the ―I‖ and ―mine‘ sense and of the diversity of things. It is powerful and is endowed with the essential faculty of creating differences of names etc. It pervades the vital-air-sheath preceding it. [Verse 167]

Verse 167 - 188 (21 Verses)

Gita:

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field a also of the knower of the field is considered by me to be my knowledge. [Chapter 13 - Verse 3]

- Visishta Advaitin / Advaitin both claim on “Cha - Api” word.
- Manomaya powerful - Mamakara - Without mother - Life empty, not Mamakara but Ahamkara Sambandha.
<table>
<thead>
<tr>
<th>Mamakara</th>
<th>Ahamkara Sambandha</th>
</tr>
</thead>
</table>
| - Less powerful  
- House / Car / Association  
- Pain of loss of person less  
- Samsarga Adhyasa  
- Not Suicidal  
- Emotional Attachment  
- This is mine | - Very powerful  
- Relation of oneself  
- Related  
- Ahamkara Adhyasa  
- Pain more / intense  
- Suicidal  
- Tadatmaya Adhyasa  
- Emotional Attachment  
- This is me |

- Classification of Ahamkara and Mamakara done by mind.
- Varieties of Nanya Rupa Association / Specification.
- Clip - Associated with Nama / Rupa
- Mike - Associated with Nama Rupa
- Bheda = Particular and Association - Mind saturated with association with Namarupa.
- Objective world = Nama / Rupa.
Revision:
Verse 167:

- Mind has inner world registered from outer world and I dwell upon that, Inner world and React to that
- Mind is full of Namarupa.
- Bahyam - Powerful - Mind is my instrument.
- When intellect says it is wrong, because of pressure of past attainments / Sentiments I don’t ask mind to shut.
- I satisfy mind - Normally I should be stronger / Controller of mind - But mind is stronger - Not by itself because it has संजादिदेंदकलना.
- Thoughtless mind will not affect me, mind Supported by thoughts - Raagi Mind powerful
- Mind full of thought because of world, with such Vast powerful world, mind becomes powerful
- बलीयांस् तत्पूर्वकोशमभिपूर्य विजृम्भते य

What mind does?

- Mind Fills world ... with all these faculties
  ↓
  Pranamaya Kosha
- Manomaya exists, functions, stands out powerfully, Shining, dominant existence - Vijambrayate.
Verse 183:

The mental sheath cannot be the supreme self either, for it has a beginning and an end. It is subject to modifications, pain and suffering Characterise it, and it is an ‘Object’ of cognition. The subject can never be identified with the ‘Object of knowledge’. [Verse 183]

Verse 149 - 183: Pancha Kosha Viveka

- Manomaya - if impure - Cause of bondage
- Manomaya - if pure - Cause of liberation

Manomaya - Not Atma:

- I am not my mind - I am user of mind as instrument - Use mind in Jagrat / Svapna.
- In Sushupti mind instrument resolved - But I am there as Conscious being.
- Atma = Consciousness in mind / Sunlight = Light upon hand not hand itself.
  ‘Consciousness’ in thought - Not thoughts themselves.
- Thoughts are in Consciousness, hands are in light - Consciousness not in thought, light Not in hand
  - Absolute Nature, Independent
  - Hand is not - Light is
  - Body / Mind is not - Consciousness is
• Unintelligently Agitated.
• Like I open (When neighbor eating) mouth or put my leg down (When rickshaw in corner turning)

4 Reasons why mind not Atma:

1) Athyantva
2) Parinami Bava
3) Dukhatmana
4) Vishayatva Hetu

1) Athyantva:
• Subject to Arrival / Departure.

<table>
<thead>
<tr>
<th>Arrival</th>
<th>Departure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jagrat Svapna</td>
<td>Sushupti</td>
</tr>
</tbody>
</table>

• I am there before / During / After departure of mind.

What is Proof?
• I am aware of resolved condition of mind - Therefore I must be different.
2) Parinami Bava:
   - Subject to changes, I am aware of changing mind.
   - One who knows changes is not subject to change
   - Witness of change not involved in change.
   - I am aware of previous condition. I am not involved in the change.

3) Dukhatmanatva:
   - Mind’s nature is separated sorrow.
   - When happiness is there, there is sorrow - Inner fear - Drishti - it will go away.
   - Atma = Ananda Svaroopa - Mindless - Beyond mind.

My nature:
   - Ananda - Not Dukham
   - Whatever is my nature, I will be comfortable with.
   - If sorrow my nature, I will never struggle to get out of my nature.
   - Will not enquire with others - why sorrowful? Get out of unnatural thing.

4) Vishayatva Hetu: Being object of experiences
   - I am only aware of present, Past condition of my mind.
   - Keep smiling outside but inside volcano.
   - Your mental condition - I infer
   - My mental condition - Only I know.
I am aware of my mind:

• What is experienced is different than Experiencer
• My mind is an object of experience temporarily.
• ‘Consciousness’ is self evident all the time not temporarily experienced object like mind.
• Mind temporarily experienced in Jagrat / Svapna as object.
• Therefore mind is experienced, Atma = Experiencer.
• Spend time Disidentifying from Manomaya.
• Mind will have traces of problems however much you purify.

Ultimate Solution:

• Understand I am not body / Mind - Subject to health and ill health.
• 100 % Health - Doesn’t exist.
• In Moksha - Accept passing ill health of body / Mind, Body / Mind never perfect.

Jnani’s Moksha:

• Not because mind healthy.
• Because I am not mind which is subject to health and ill health.
• I - Because of Sadhana, Anger riser, But knows how to handle out of detachment.
• When I know I am not mind, I will be comfortable, Otherwise I will try to make mind perfect - Eternal struggle continues.
Verse 184:

The intellect with its modifications along with the organs of perception forms the intellectual sheath (Vijnanamaya Kosha). It has the characteristics of ‘the agent’ (or doer) which is the causes for transmigration.[Verse 184]

Verse 184 - 206: Vignamaya Kosha:

- Intellect is Buddhi and Jnanendriya along with modification, Aham Vritti.
- Mind and Buddhi - Not separate substance.
- Subtle substance - Like body... Based on type of thought.
- When Anatma Vritti - Idam Vritti takes place.
- Revealing external world - it is called Manaha instrument.
- When it refers to itself as Aham, Mind stuff is called Vigyanamaya Kosha / Ahamkara.
- Kartru Lakshana / Karta of all Actions.

Antahkarana:

- Substance
- Not Concept.
• Manomaya Kosha - Vigyanamaya Kosha
• Karana Instrument - Karta / Agent / Doer
  - Bokta / Pramata
  - Cause of Samsara / Individuality / Localised I
  - Pervading ‘Consciousness’ = Atma
  - I am Limited I / Here / Karta / Vijnanamaya Kosha.
• Previously Manomaya Kosha - Cause of bondage / Liberation Samsara Karana... Both intellect and mind Samsara.
• Karanam because agent can act, Only when there is instrument.

Example:
• Knife killed or person killed

<table>
<thead>
<tr>
<th>Knife</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instrument</td>
<td>User</td>
</tr>
</tbody>
</table>

• Knife killed or person killed
• Both together killed
• Without mind - No Samsara
  - Proof Sushupti
• Mind alone not cause of Samsara.
• If Karta. Ahamkara, Mind, is there or not there - Then no Samsara.
Example:

- Jnani - Mind is there - No Samara.
- Both required... Ahamkara - Karta

  Mind - Karanam then Samara
Verse 185:

Accompanied by a reflection of the light of cit, the intellectual sheath is a modification of Prakrti. It is endowed with the function of knowledge and is always completely identified with the body, sense organs and so on. [Verse 185]

How Vijnanamaya Kosha - Causes Samsara?

- Diagonosis / Mechanism of Samsara

Technical : Spiritual Diary :

<table>
<thead>
<tr>
<th>I am</th>
<th>Body / Mind</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Consciousness / Existence</td>
<td>- Anatma</td>
</tr>
<tr>
<td>- Real in 3 Periods Past / Present / Future</td>
<td>- Unreal</td>
</tr>
<tr>
<td></td>
<td>- Agyanam</td>
</tr>
</tbody>
</table>
Avarnam

- I am Consciousness / Existence covered by ignorance
- World unreal / Apparently existing
- Consciousness / Existence - My real intrinsic Nature
- Invisible - Entity, 5 Points, not part / Product / Satyam / Sarvagataha / Beyond Time / Space / Objects - Sakshi / Pure Consciousness with conditioning of Body / Mind instruments - Media / No Birth / Death - Immortal

Vikshepa

- In Waking Veiling power projects
  I am Body / Mind
- World real
- Has birth death
- Consciousness identified with individual body Small ‘I’ = Jivatma
- Consciousness identified with universe = ‘Paramatma’
- Atma without conditioning of Matter = Brahman

Atma

With Micro Body

Jivatma

With Macro

Paramatma
### 2) Consciousness:

<table>
<thead>
<tr>
<th>Consciousness:</th>
<th>Consciofulness</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Separate entity</td>
<td>- Word / Body / Mind</td>
</tr>
<tr>
<td>- Ever subject</td>
<td>- Object</td>
</tr>
<tr>
<td>- ‘Conscious’ / Ever Evident</td>
<td>- Jadam - Intrinsic nature</td>
</tr>
<tr>
<td>- Original ‘Consciousness’ - Asanga but instrument(In and through creation)/ Transcendent(Like Space / light)</td>
<td>- Dead Body - No ‘Consciousness’</td>
</tr>
<tr>
<td>- Nitya Vastu - Adav - Asti</td>
<td>- Death explained by Punya / Papa karma - Karta / Bokta Relative ‘ I ’ / Ego / Reflecting Consciousness / Team leading body</td>
</tr>
<tr>
<td>- Antav - Asti</td>
<td>- Original Consciousness never part of body</td>
</tr>
<tr>
<td><strong>Rope:</strong></td>
<td>- School body / old age body, different every cell different</td>
</tr>
<tr>
<td>- Substratum</td>
<td></td>
</tr>
<tr>
<td><strong>Snake:</strong></td>
<td></td>
</tr>
<tr>
<td>- Superimposition on Substratum / Satyam / Consciousness</td>
<td></td>
</tr>
</tbody>
</table>

- When body - Fine clay - Reduced to Atoms - Sat / Existence / Chit.
- Ever changing, improve / School body - Different.

**Vijnanamaya Kosha:**

- Material / Subtle substance / Product of 5 subtle elements.
- Natural inert Jadaha( Intrinsically) Achetana Pancha Butani.
Because of fine nature it reflects Atma Chaitanyam:

- Consciousness - Not part / Property / Product of body
- Consciousness - Not part / Property / Product of mind
- Consciousness - Separate entity is capable of reflecting in Subtle matter because of subtleness.
- Mirror - Fine Therefore can reflect face
- Cloth - Gross - Can’t reflect face
- Sukshatmat / Sakshimat Vatcha - Vijnanamaya Kosha
- Enjoys permanent borrowed Consciousness
- Appears as though intrinsic Consciousness
- Vijnanamaya Kosha - Borrowed sentiency - Called karta / Ego.
Revision:

Verse 184 - 206: Vijnanamaya Kosha Definition (Jeeva)

- Mix of Buddhi (Intellect) and 5 sense organs of knowledge.
- Sabasa... with Reflecting Consciousness.
- Buddhi and sense organs and Reflecting Consciousness = Jeeva / Karta / Bokta acquires Punyam / Papam / Sanchita / Agami belongs to Jeeva.

Verse 185:

Vijnanamaya Kosha:

- Endowed with borrowed sentiency or Reflecting Consciousness.
- Why it enjoys borrowed Consciousness because Buddhi is Jadam made of Bautika Vastu.
- No difference between gross table and intellect.
• Both insentient by itself... Borrows ‘Consciousness’ - Like conductors of electricity and non conductors of electricity.
• Wear gloves - That is nature - All material.
• Pratibimba Shakti... Power of being alive caused by chit / Consciousness / Atma...
• Wherever Buddhi goes... Reflection travels... Permanently travels with Buddhi.
• Buddhi has power of Reflecting Consciousness.
• Sentient Buddhi called ‘Vijnanamaya Kosha’
• Vijnanamaya Kosha - Borrows ‘Consciousness’ because it is product of Prakirti / Maya / Matter which evolves to become material universe.

प्रकृतेविकार :
• It doesn’t have Svabavika Chaitanya(Intrinsic) it has only Aguntaka (Borrowed Consciousness)

<table>
<thead>
<tr>
<th>Vegetables Hot</th>
<th>→ Borrowed Heat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vessel Hot</td>
<td></td>
</tr>
<tr>
<td>Fire Hot</td>
<td>→ Svabavika Ooshnyam</td>
</tr>
</tbody>
</table>

- Body - Body
- Mind
- Original Consciousness

Borrowed ‘Consciousness’

• Mind - Primary Borrower
• Sense( Thrives /Plans /Acts) - Organ Secondary
• Mirror alone can’t illumine object.
• Mirror and Borrowed sunlight = Secondary source of light
• Intellect and Borrowed Consciousness = Secondary source of Consciousness.
• Live Buddhi has its own individuality and Starts Jnana Kriyavan.
• Vishwa / Jeeva - Takes up deliberate activity
• Desk can’t take up deliberate activity.
• Desk moves because some Chetana Vastu is pulling it.
• Jeeva = Jnana / Ichha / Prayathna = Our life.

<table>
<thead>
<tr>
<th>Life = Janati</th>
<th>Ichhati</th>
<th>Yatate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learn and know things</td>
<td>Desire for things we know</td>
<td>Effort to Acquire (Prayathana)</td>
</tr>
</tbody>
</table>

Prayathana

- Successful
  - Happy
- Failure
  - Upset
Tarqa:

- Once Jnana / Ichha / Prayathna comes - You Acquire
  - Prayathna
    - Moral / Dharma
      - Leads to Sukham
    - Adharma / Immoral
      - Leads to Dukham
  - Finally Samsara Habits developed
    - ‘Consciousness’ Pricks - 1st time

- Work against conscience - Bio-chemical changes.
- If one regularly lies - Conscience blunted / Samskara formation.
- Activity in form of Jnana...
- Once ‘Consciousness’ comes there is self Consciousness / Self reference Uniqueness of sentient identity.

<table>
<thead>
<tr>
<th>Table</th>
<th>Human</th>
</tr>
</thead>
<tbody>
<tr>
<td>- No I notion</td>
<td>- Aham I - Has 1st person singular Arises</td>
</tr>
<tr>
<td></td>
<td>- Tvam you - 2nd - Directly in front</td>
</tr>
<tr>
<td></td>
<td>- Saha He / She / it - 3rd Person</td>
</tr>
</tbody>
</table>
2\textsuperscript{nd} / 3\textsuperscript{rd} Only if 1\textsuperscript{st}:

- 1\textsuperscript{st} only if sentient entity.
- ‘I’ individuality constantly there you and he - Constantly changes.

In Class:

- I am listening (Inherent)

When Jeeva uses i... What is involved?

- Jiva = Buddhi and Pratibimba Chaitanya and Bimba Chaitanyam, reflection and Original Consciousness
- Possible because of Medium and Original Consciousness.
- Mere Mirror without face - No reflection
- Mere face without Mirror - No Reflection

Fundamental ignorance = 3 Factors not Known:

- Instead of claiming Original Consciousness as myself, I claim Body / Mind as myself.
- What I claim - Gives me problem
- What I should claim - Dropped - To get peace.
- Unfortunate / Unenlightened Jiva indentifies with body Indriya Buddhi = Reflecting Medium.
- Once it holds on to it - Doesn’t leave.
- We hold to Body / Mind individuality wall, holds to I am this....
Verse 186 and 187:

It is without beginning, is of the nature of the ego and is called the ‘Jiva’, which carries out the entire range of activities on the relative plane. It performs good and evil actions according to its previous Vasanas and experiences their results. It comes and goes, up and down, taking birth in various bodies. The waking, dream and other states and the experiences of Joy and sorrow, belong to this intellectual sheath. [Verse 186 and 187]

Jiva:

• Buddhi and Reflecting Consciousness - Vijnanamaya Kosha - Constantly refers to himself as Aham.

• Instead of claiming Aham Chaitanyam = Original Consciousness, whose nature is constant, claim self reflecting - Egocentric.
• Anaadi Vasanas - All karmas I have done from Beginningless time - During Pralayam Jiva doesn’t die - Remains in potential form.

Next Srishti:
• Jiva comes back
• All karmas done by Jiva
• Moral / immoral / Dharma / Adharma, action done Deliberately or in ignorance.

Who decides quality?
• Actions governed by 2 forces
• Our knowledge and our habit - Determines our action.
• Smoker has no knowledge of poison.
• Understanding and negative Vasanas - Decide our actions.
• Whichever is more powerful - Jeeva - Karta - Bokta.

Verse 187: What type of Music Bokta faces?
• Results Cristalises as Sukham / Dukham, way it comes - Varies...
• Gradation of Happiness differs...
• Events not Sukham / Dukham...
• How I interpret event... interpretation based on Jnanam and Purva Vasana.
• If no Jnanam... Purva Vasana interprets Vasana, colors, results into Like and Dislike - Sukham / Dukham.
• In case of Jnani, Jnanam interprets not Vasanas...
• His interpretation healthy - Worst event Doesn’t give Sukham..

Gita:

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]

- Tragic ship sank... What to so what...
- What - Vasana based... Interpretation
- So what - Knowledge based interpretation.
- Find result Sukham - Dukham - Based or knowledge based for experiences.
- Karmas infinite... Goes to other bodies / Womb.
- Vijnanamaya Kosha - Travels to higher wombs - Enters / Comes out Urdvam.
- 3 Stages belong to Vijnanamaya Kosha - Jeeva - Possession if Avastha Trayam.
- Atma illumines 3 Avasthas - it doesn’t have, Avastha Trayam - It is illuminator.
### Hand - Possessed by body | Light – illuminates
---|---
Vijnanamaya Kosha (Possessor) | Not Possessor (Atma)

- Vijnanamaya Kosha possessor, Atma = Avastha Traya Rahita.

**Sushupti:**

- Resting Avastha - To come back.
- Ishvara - Thrashes / Whipped by karma - Through Avastha, experience of Sukham / Dukham.
Revision:
Verse 187:

- Buddhi functions with borrowed ‘Consciousness’ - Called Chidabasa.
- Sabasa Buddhi = Vijnanamaya Kosha = Jeeva = Karta = Bokta.
- Acquires Sanchita / Agami / Quits body at death.
- Original Atma can’t travel or acquire new body.

**Jeeva / Vijnanamaya has 3 Experiences / 3 Avasthas**

- Fully Active Jagrat
- Partially Active
  - Svapna
- Passive
  - Sushupti
Verse 206:

For the following reasons, the intellectual Sheath which we have so far spoken of, cannot be the supreme self. It is subject to change, it is inert and insentient, it is limited, it is an object of the senses and it is not constant. A mortal, perishable thing, indeed, cannot be said to be the immortal, imperishable Atman. [Verse 206]

Verse 189 - 205: Diversion:

- Vijnanamaya Kosha - Not Atma...
  - Intellectual / Incidental personality.
- In Sushupti... My intellectual features shed.
- What is subject to arrival / Departure - Not intrinsic nature.
- Heat in water - Not permanently there.
- My Emotional personality not in sleep...Therefore subject to Arrival / Departure not me.
- Vijnanamaya Kosha... Relevant only for Jnani.
- Kosha = Sheath / covering.
Only Jnani:

- Who knows... I am not Vijnanamaya or looking at body as another abode.
- Who says body as abode... One who knows I am different than body...
- Body is house... I am resting within body.
- Can say only when I know I am not body...
- For Ajnani - I am born / Fat /
  - Annamaya Kosha is Atma
  - Pranamaya Kosha is Atma

Jnani:

- Reduces - Annamaya to Kosha
  - Converts Annamaya to Annamaya Kosha
  - Converts Pranamaya to Pranamaya Kosha
  - Converted to external dress
- I am wearing Kosha... Wearer of Koshas different than worn Kosha...
- Kosha relevant only for Jnani.

Why Vijnanamaya not myself?

Vijnanamaya Kosha:

- Subject to change - I am aware of all changing personality, knower of change not changing.
• See Moving train... can say only when I am Stationary.
• If I am moving... can’t see Moving = Atma is Nirvikara... Logic and Scripture Should go hand in hand.
• Eye and Mirror - Both required to know Original face
  ↓   ↓
Logic       Sruti - Both to know Myself

**Conclusion :**

• Not purely logical, Naisha Tarkaha... Logical support and Sruti = Vedanta...
  1) Knower of change must be changeless.
  2) Vijnanamaya Kosha = Jadam... Mind / Brain, Product of subtle elements... Jada Vastu... can’t have sentiency.
  3) Parichinna Hetu Vatvat... Mind is limited, Atma is limitless.
• Aapnoti - Iti - Atma...

**Gita :**

```
अच्छेद्यो'यम अच्छेद्यो'यम
अच्छेद्यो'यम अच्छेद्यो'यम

acchēdyō'yam adāhyō'yam
aklēdyō'sōṣya ēva ca |

nityaḥ sarvagataḥ sthāṇuḥ
acalō'yam sanātanaḥ || 2.24 ||
```

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient.
• If limitless my intrinsic nature... Would have experienced all the time.
• In sleep - No limitation... Limitless my nature - Limitations imposed when mental activities begin.
• We experience limitation and Limitlessness.

<table>
<thead>
<tr>
<th>Limitation</th>
<th>Limitlessness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jagrat / Svapna</td>
<td>Sushupti</td>
</tr>
</tbody>
</table>

Why limitation not intrinsic?
Taittriya Bashyam:
• Effortless... To enjoy natural state... Intrinsic... what comes out of effort / Activity is incidental...
• Water to continue in liquid state... Nothing to do(Natural)
• What comes out of freezing effort = ice or heat = Hot water.
• Effort required... Provide conditions... Flask required.
• What is brought by external conditions / Effort is Sophadhikam... Incidental...
• What is Nirupadhikam = Intrinsic...
• Dropping all efforts = Sleep.

What is my condition:
• I am limitless... To be limited, mind has to take to activity.
• Limitlessness is intrinsic... Sruti also reveals like mirror... I am Poornaha.
5) Drishyatvat:

- All intellectual features, known by me... Objects... I am Awarer of my knowledge / ignorance / Doubt / Confusion... States known by me - Not myself.
- Yesterday’s confusion - Today clear.

6) Vyabicharitvat:

- Conditions Subject to Arrival / Departure not consistently present (Atma Consistently present as Awareness)
- Changing Vijnanamaya Kosha exists continuously, in Jagrat - intellect changes and I learn.
- As a whole, Vijnanamaya Kosha Disappears in Sushupti.
    Vijnanamaya Kosha Appears in Jagrat.

7) Anityaha:

<table>
<thead>
<tr>
<th>Anityaha</th>
<th>Atma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Not permanent</td>
<td>- Nityaha permanent</td>
</tr>
<tr>
<td>- Impermanent Vijnanamaya Kosha can’t be permanent Atma</td>
<td></td>
</tr>
</tbody>
</table>
The Anandamaya Kosha (Bliss sheath) is that modification of nascence which is kissed by a reflection of the Atman, which is bliss absolute. Pleasure and so on, are its attributes and it springs into expression when an object agreeable to it presents itself. The fortunate feel it spontaneously when the fruits of their good actions manifest. Every being, without the least effort, derives great Joy from it. [Verse 207]

Verse 207, 208, 209 - Anandamaya Kosha:
- Verse 184 - 206 - 4 Koshas over

49: One of 7 Questions:
- State in which specific personalities resolved / in potential seed condition / Not destroyed - Not new personality.
- Other personalities in worries are in dormant condition - Not manifest.
- While concentrating on class - Other things Unmanifest / Office / Personal personality in seed condition / Not gone...
- Worried in seed condition / Potentially there - Therefore they come back.
- Avyakta personality = Karana Shariram = Anandamaya Kosha.
- Blissfully ignorant of those condition Unmanifest Samsara = Anandah of ignorant people.
• All happiness of ignorant is Unmanifest condition of Samsara... Happiness in Jagrat...
• When involved, forget motherhood.
• In Coma / Pralayam / Personality dormant.

Vritti :
• Mental state / Avastha in which Ananda Pratibimba / Poornatvam of Atma is experienced reflected.

Jagrat :
• Identification to 5 Koshas is there.
• Is a division of “Absolute I” (Divisionless Sushupti I - Without limitation of Time / Space / Objects)
• Is a division of I - Experiencer and experienced world.
• Khanda Vikalpa is there...
• Therefore Poornatvam - Not experienced / Not owned up...
• Poornatvam Superimposed / with division.

Observer / Observed Division :
• In sleep False I resolved... Corresponding objective world resolved.
• Pramatru / Pramata / Prameya Triputi... Subject / Object duality not there...
• When Khanda gone - Akhanda - undivided I remains which does not have fear of mortality.
• Mortality comes because of Division... Brings in Desha / Kala Paricheda.
• Comparison with others... Jealousy / Raga Dvesha comes - In sleep all not there...
• I want to artificially remove superimposed limitation... By sleeping... But removing it thru wisdom is permanent solution.

How is it born?

• “Born out of ignorance“ of my real nature and error in mixing.
• Tamas - Nature in (Trigunatmika Maya)

During Jagrat:

• Ignorance and Error
  I am Brahman is correct identification
• I am father / Boss / Owner, Not Correct

2 Things in Jagrat (Both Rule)

  ignorance

  Error

  I am father
I am Brahman:

- Sushupti
- Ignorance
  - Undivided kingdom of ignorance, Saturated ignorance
- No Error - I am father / Boss don’t occupy
  - In Sleep = Ignorance confirms, Ignorance rules

Based on degree of sleep:

- There is gradation in Ananda... Priya / Moda / Pramoda.
- In sleep - can’t feel difference in terms of waking experience... Therefore model giving in waking state.

<table>
<thead>
<tr>
<th>Priya</th>
<th>Mada</th>
<th>Pramoda</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ishta Darshanam</td>
<td>Ishta Grahanam</td>
<td>Ishta Anubavaha</td>
</tr>
</tbody>
</table>

3 Grades of Happiness

- See object I like
- There is Anandah
- Not Mine

- Go and Buy
- Order it
- Grahanam

- Dish in Mouth
- Wear Dress
- Glow in eye
Revision:

Verse 207, 208, 209 - Anandamaya Kosha:

- It is a Vritti - State of Mind
  - Dormant
- Ananda Pratibimba Chunubitha Tanuhu...

Vritti:

- Whose body - Nature is endowed with reflection of Anandah / Poornaha.
- Mind reaches state of quietude / Free from worries of relative personalities - Vyabichariika worries.
- Mind reaches state of relaxation... Called Ananda.
- Maya Vritti - in that relaxed Vritti... Ananda of Atma is reflected...
- Vritti - Doesn’t have Ananda but it reflects Ananda.

In Manomaya Kosha:

- Vritti reflects consciousness of Atma.

In Anandamaya Kosha:

- Vritti reflects Ananda of Atma.

Anandamaya Kosha:

- It is born out of self ignorance.
Sushupti:

Vritti born out of

Self ignorance (Tamo Guna)  No / Error / False Conclusion (Rajo Guna)

One Guna Active:

- Rajo Guna Subsided
- Tamo Guna Dominant

Jagrat and Svapna:

Vritti born out of

Self ignorance  Error / False conclusion

Tamo Guna  Rajo Guna

- I am owner / Boss
- I am Small / Mortal / Male

“2 Gunas Active“

- Rajo Guna Prominent role
- Tamo in Background - Lies low (Dhoopam Supporting role / force)
• No error in Sushupti - ignorance alone is there.
• That quiet Vritti in sleep is born (Utpanna) called Tamasic Vritti...
• In Jagrat and Svapna, it is Rajasic Vritti...
• Vritti has different forms of Priya / Moda / Pramoda, depending on intensity of quietude.
• Ordinary / Deep / Deeper sleep - intensity of quietude Ananda more.

Can’t differentiate in sleep:
• Therefore example given in waking state...

<table>
<thead>
<tr>
<th>Ishta Darshanam</th>
<th>Grahanam</th>
<th>Anubava</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Not Poorna</td>
<td>- More Trupti and Mental Agitation</td>
<td>- Total Trupti / Total withdrawn</td>
</tr>
<tr>
<td>- Not Acquired</td>
<td></td>
<td>- Close Eyes</td>
</tr>
<tr>
<td>- Partial Trupti / Mental Agitation</td>
<td></td>
<td>- Sharanam Ayyappa!</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- “No Agitation”</td>
</tr>
</tbody>
</table>

• Depth of relaxation / Proportional Ananda - in sleep.
• Object desired by a person / Possession / Experience... Born out of objects.
• Desired by a person - When experienced in Jagrat...

What is the cause of Darshanam / Anubava?
• Our effort and Punyam - Go to Amarnath...
• Poornatvam / Manifestation / Depends on Punyam.
• I am not in Priya / Moda / Pramoda Vritti.
• Because of Punyam... In the Anandamaya Kosha, everyone becomes soaked in Ananda...
• Not experiencing Ananda but steeped in Ananda...
• Press Rasa Gulla and eat - No Sweet, Syrup has become one with medium.
• Every Jeeva becomes one with Vritti.
• Everybody revels in experiential Anandah.
• Pure state of mind... Conditional Ananda subject to arrival / Departure...

<table>
<thead>
<tr>
<th>Anandamaya Kosha</th>
<th>Atma Ananda</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Experiential Anandah</td>
<td>- Non experiential Ananda</td>
</tr>
<tr>
<td>- It is experience</td>
<td>- Svarupa Ananda / Brahman</td>
</tr>
<tr>
<td>- Laugh too much ends in crying</td>
<td>- Fulfillment born out of owning up Nature</td>
</tr>
<tr>
<td>- Experiential pleasure followed by experiential Pain</td>
<td>- It is Wisdom</td>
</tr>
<tr>
<td>- Bhagawan Gift as per Punyam</td>
<td>- Samyam - General</td>
</tr>
<tr>
<td></td>
<td>- Uniform</td>
</tr>
</tbody>
</table>

Sleep:
• Dropping all effort, everybody revels and becomes one with Ananda.
Verse 208:

The Anandamaya Kosha is fully manifest in the deep sleep state. While in the dream and waking states it is only partially manifest depending upon the sight of pleasing objects and so on. [Verse 208]

- Anandamaya Kosha - Dominant in sleep.
- When all other Koshas have suspended their functions.
- Body - Deliberately not used / With instinctive / Voluntary action.

Pranamaya Kosha:
- Instinctive

Manomaya Kosha:
- No deliberate emotions / Buddhi

Example:
- Candle flame outside in daylight
- Not prominent... Overpowered by sunlight - In midnight... Flame alone seen..

Anandamaya Kosha:
- Dominance noticed in sleep.
In Jagrat / Svapna :

- It is but not dominant... less pronounced... Alpa / Eeshat...
- Non-Pronounced manifestation is there...
- When a person sees desired object / Darshan
  
  Gets object / Grahanam
  
  Experience / Anubava

When enjoying pleasure, during enjoyment all other emotions :

- Annamaya Kosha
- Pranamaya Kosha
- Vigyanamaya Kosha

- ‘கவலை மறந்து சிரித்ததன்’
- Worries suspended, Manomaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha... sick body Suspended in moment of joy.
- Forgotten 4 Koshas, Individuality, Subject / Object division, temporarily forgotten.
- Every Ananda - Nirvikalpa Anubava Temporary Nirvikalpa Samadhi.
- During joyful moments embrace... So that there is no subject / Object division...
- Samadhi / Anandah / Sphurti... Nirvikalpa Anubava, Uniform experience of Anandah.

Vedanta :

- Not interested in Nirvikalpa Ananda its Anubava not Jnanam.
Perception of duality doesn’t disturb my Nirvikalpa Svarupam - Because My Nirvikalpa Svarupa is Satyam

But Savikalpa Anubava is Mithya

Sunrise experience doesn’t disturb knowledge, Sun doesn’t rise.

Advaita :

- Nirvikalpa Jnanam - Not disturbed by Nirvikalpa Anubava.
- Once Savikalpa - Anubava doesn’t disturb, no need to work for Nirvikalpa Anubava.
- I am Nirvikalpaka all the time let Savikalpaka remain.

Yoga :

- Works for Nirvikalpaka Anubava

Vedanta :

- Works for Nirvikalpa Jnanam, which will not be disturbed by Savikalpa Anubava.
- Samadhi / Sleep - Optional not required for Moksha...
- Nirvikalpa Jnanam in Jagrat (Savikalpaka Avastha) is Vedanta’s aim.

In Nirvikalpa Avastha :

- No Guna / Shastra / Jnanam - Ananda obtaining in Nirvikalpa Anubava.
- In waking / Dream state there is passing dominance of Anandamaya Kosha because of momentary experience of Ishta Darshanam / Grahanam / Anubava...
Nor can the Anandamaya Kosha be the supreme self because it has attributes which are ever changing. It is a modification of Prakirti. It is created as the result of good Actions of the past and it lies embedded in the other sheaths which are in themselves all modifications. [Verse 209]

**Why:**

- Anandamaya Kosha - Not Atma Very important Sloka...
- Experiential pleasure not Atma.

1) Sophadikavat:

- Conditional pleasure Comes by Ishta / Grahanam / Anubava / Darshana may not take place / No current in TV.
- Ananda in Sushupti - conditional
  - Depends on Prarabda
  - Burn inside - Others snore!

**Samadhi:**

- Conditional - Nishta Depends on Prarabda
- Graded Ananda
2) Prakirti Vikara : Modification of matter :

• Experiential pleasure is state of mind - Mind is Prakirti / Matter.

• From Maya ( Prakirti ) - Inert 5 Elements - 5 Guna - Substance Called mind is produced - Subtle material substance.

• Modification of mind - Can’t keep mind in same state all the time “Thoughtlessly “

• 5 Thoughts / 5 Avasthas / Chittam / Moodam / Vimudam / Ekagratam / Niruddam.

Samadhi = Nirodha Avastha :

• Mind suspended from producing thoughts - Can’t stop thoughts For even few minutes.

• Because Prarabda has to activate mind (Maha Realisation)

• To make mind contact world to experience Sukham / Dukham.

• Can’t say thoughtless... When wall spotlessly clean, small dot... One thought - nightmare...

• Duties - Nightmare / Thoughts come

• God - Nightmare

• Impossible to keep mind Sattvic - Thoughtless all the time...
The blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

Jnani :
- Not suspended thoughts but who can objectively accept thoughtful / Thoughtless mind.

<table>
<thead>
<tr>
<th>Prakasham Cha</th>
<th>Pravirrtim Cha</th>
<th>Moham Eva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sattvic State</td>
<td>Rajas - State</td>
<td>Tamas - State</td>
</tr>
</tbody>
</table>

- Na Dveshti / Na Kankshi because he has distanced himself from states of mind.

Yogi :
- Interested in particular state of mind

Jnani :
- Distanced from states of mind... Different subject matter.
- Experiential pleasure not permanent.
Atma:
- Ever changeless ‘Consciousness’ Not changing state of mind.

3) Karyam: (Product)
- Experiential pleasure - Consequence of Punyam - Not my nature.

Definition of nature:
- Not consequence of something
- If consequence, it is incidental – Effortless.
- Water - Liquid - At room temperature - Natural.

Ice:
- Artificially created - Consequence of refrigeration.

Experiential pleasure:
- All consequence of Punya karma.
- When Punyam goes... Objects / People go away / Don’t like you.
- Don’t depend on that

4) Born out of assemblage of Vikara / Vritti:
- Priya / Moda / Pramoda - Assembly = Anandamaya Kosha.
Based on Taittriya Upanishad:

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- Has manufacturing / Expiry dates... I am of different calibre, Verse 154 - 209 - Anandamaya Kosha over.
When the five sheaths have been negated through reasoning based upon authoritative scriptural texts, then at the acme of the process what remains is the witness, knowledge absolute, the self. [Verse 210]

5 Koshas - Anatma:

- Revelation of Atma as distinct from Pancha Kosha... Atma Svarupam

Verse 210 - 222:

- Atma = Consciousness principle neither part / Property / Product of 5 Koshas.
- Independent entity as revealed by Shastram.
- Separate Atma with Yukti and Sruti... Not each alone, can reveal, eyes and Mirror both required. Shariram = Mirror... Logic = Eyes... What remains is Atma - Noun not adjective.
- Consciousness = तन्निशेधाधिः - Culmination of negation of everything.
- Unnegatable “Negator “ remains = Sakshi / witness Consciousness.

Verse 210:

- Nutshell Verse.
Revision:

1) Use 2 Pramanas to discover Atma.

2 Pramanas

- Sruti
- Yukti

Negate:
- 5 Koshas “Anoyantra Atma “

2) Negation - 3 stages

- Drk / Drishya Viveka
- What I experience I am not
- I am Experiencer Always / Eternally
- Negation
3 Stages of Negation

I am Drishta / Ahamkara
- “Anatmas not me”
- Because its experienced I am Experiencer
- Sadatma Adhyasa

I am Asanga
- I am Asanga
- “Anatma not related to me”
- House different
- Condition of house / Body / Mind disturbs me - Because I look it as related to me
- Mamakara negated
- Body / House not me
- Samsarga Adhyasa
- Not related to 5 Koshas

Satyatva Nisheda
- “Anatma” not as real as me

- Who remains is the Negator / Negator never negated.
- Eternally remain as Negator...
- Negator can’t negate himself = Nature of awareness (Spirit)
- No Negator of Awareness exists...
- Bodha Rupa Atma is called Sakshi, Atma Chaitanyam, will remain.
This Atman is self effulgent and distinct from the five sheaths. It is the witness of the three state, is real, is without modifications, is unsullied and bliss everlasting. The wise man should realise it as his own self. [Verse 211]

Nature of Sakshi:

1) Ayam Pancha Kosha Vilakshana Atma.
   - Atma is witness of 5 Koshas different from 5 Koshas....

Atma:

- Yat Chaso Santato Bavaha tasmat Atmeti Kirtate ...
- That which eternally exists, Unnegatable - In the form of Negator.

What is Proof?

Consciousness:

- Doesn’t require Proof
- Someone can prove ‘Consciousness by beings ‘Consciousness of Consciousness.
- I have discovered ‘Consciousness’ means I am ‘Consciousness’
What ‘Consciousness’ does?

- Witness of all 3 States of Experience.

<table>
<thead>
<tr>
<th>Avastha</th>
<th>Consciousness illumines experiences</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Jagrat</td>
<td>- External world</td>
</tr>
<tr>
<td>- Svapna</td>
<td>- Internal World</td>
</tr>
<tr>
<td>- Sushupti</td>
<td>- No world state</td>
</tr>
</tbody>
</table>

‘Consciousness’ never comes and goes:

- Non arriving / Non departing... Witness of all

2) Arriving / Departing thing is called Sakshi including Time and space.

- Sushupti - No Desha / Kala.

Others say:

- He is in the bed - Sleeping.
- Sleeper has no time space and time...
- Jagrat - One has time and Space.
- Svapna - One has another Time and Space
- Witness is beyond Time and Space because it is in presence of Time and Space and in Absence of Time and Space.
- Therefore Avastha Traya Sakshi.
3) Nirvikara:

- Being unconditioned by time and Space.
- Therefore Consciousness.. can’t be influenced by Time and Space.
- What is within time and Space is influenced and conditioned Influence of time is Vikara...

Time:

- Understood in terms of rate of change of object.

How is Time measured:

- When Sun goes from one place to another... Movement is measurement of time... Spatial change is movement in time.
- Atom - Undergoes change... Keep that as measurement of time.
- Influence of time = Spatial change or change within itself.
- Therefore ‘Consciousness’ Not influenced by Time...

Scientist:

- ‘Consciousness’ - Beyond study of science
  - No location
  - Not subject to physical laws / Chemical laws.

Tattwa Bodha Nirvikara:

- Free from 6 forms of change, Asti...
4) Niranjana:
   - Anjana = Blemish / Impurity

Shudha:
   - Unblemish / Stainless / Unpolluted Asanga... I am not body See difference - See its Relationlessness.
   - Niranjana = Asanga - Relationless

5) Sadananda:
   - Poornaha - Anantha...
   - Nothing it lacks... Free from all limitations.
   - Poornatvam emotionally expresses in the form of Ananda To know I am Poorna is to experience I am Ananda...
   - Study mind in sorrow... It is backed by conclusion at intellectual level...
   - Sorrow - Emotional... But born out of intellectual conclusion about myself.... Intellectual self conclusion...
   - Money is there... No home...
   - I am Poorna... No house
   - No obedient children - ‘இல்லை’ is Samsara.
   - Sorrow - Emotional... Cause is intellectual self conclusion... I am something....
Vedanta:

- Doesn’t directly attain emotional Moksha... Attain intellectual conclusion that I lack... Knowledge - intellectual.
- Aham Poornaha... don’t lack anything.
- Poornatva - Knowledge expresses at emotional level as Anandah...
- Nandati... Nandat... Kaupina Ventaha...
- Eat for tongue... Not for stomach...
- Lack is a sense - Not a fact... Can remove sense...
- I am limited - Sense is non sense - Enquire.

This is Vedanta:

- Once sense of lack gone... I am Poornaha.
- That Atma has to be known... as myself not my self

<table>
<thead>
<tr>
<th>My self</th>
<th>My</th>
<th>Self</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Aham Eva</td>
<td>- Possessor</td>
<td>- Possess</td>
</tr>
<tr>
<td>- Aham Asmi</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- As long as I don’t know Atma as I - Ananda will not be there.
- It should be owned by subtle intellect process.
- Strong Deha Abhimana is obsolete for knowledge.
- By other religious Sadhana, we must weaken Deha Abhimana...
Greater is their trouble whose minds are set on the Unmanifest; for the goal, the Unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5]

- Initial process... Weaken Deha Abhimana by taking body as God’s property - Religion.
- I want your support... Now holding body fully, Self knowledge Destroys Deha Abhimana...
- One who has weakened Deha Abhimana is called Discriminative person... Vipaschit... Sadhana Chatushtaya Sampatti.
Verse 212:

The Sishya asked, “After negating these five sheaths as unreal, I find nothing but an absence of everything, O revered teacher! By which entity then, should the wise man, realise his oneness with the Atman? [Verse 212]

Question:

- Atma beyond Body / Mind / Intellect - Thoughts.
- Negate and Discover Atma remove moss covering and see Atma.

Kosha = Shirt / sheath:

- Wrong notion... Mind blank - Atma experience to happen / Light / Eternally wait.
- Other than blankness - Don’t expect anything
  - Sarva Abavam

Mithya - Anatma:

- Mind in pressure gives hallucinatory experiences.
- What is there to be known... it is utter blankness.
- I don’t experience anything after negating 5 Koshas - Observer eternally taken for granted...
- Blankness talked because of observer. Observed less observer.
Observer:

- Without anything observed.
- No one other than me
- Blankness to be understood as awareness
- What I think as blankness is formless Awareness.
- Thoughtless state = Formless Awareness - Not see because you are That formless Awareness.
- In me formless awareness, thoughts arise.
- In me formless awareness, thoughts dissolve - Formless I am always there...
Verse 213 and 214:

The guru answered, “Rightly have you spoken, O learned one! You are indeed clever in your ability to discriminate. Through an extremely subtle intellect realise the Atman, the knower, to be that by which all modifications like the ego, as well as their absence during deep sleep are perceived but which itself is not perceived”. [Verse 213 and 214]

- When you talk of absence of everything there is someone who is witness.
- Can’t talk about something till there is a witness.

Is there elephant Standing behind

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Witnessed</td>
<td>Witnessed</td>
</tr>
</tbody>
</table>
Without seeing:

- There is no elephant
- A presumption / Conjecture
- Not definite
- Absence should be witnessed

Law:

- Sakshi Rahita Abava Na Sambavati - Cannot be absence without witness.
- Abava = Experience requires illuminating principle.
- If not seen... Should say - I don’t know.

<table>
<thead>
<tr>
<th>Can’t talk of Bava</th>
<th>Abava</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presence of Sakshi</td>
<td>Presence of Sakshi</td>
</tr>
</tbody>
</table>

Since Abava requires:

- Sakshi = There is no absolute Abava.
- So called Abava... Absence of everything except Sakshi...
- Absolute Abava is not there.
- Either Sakshi - With things
  - Without things
• Sakshi always there, No absolute Abava - Abava including Sakshi not possible.
• Nissakshika Shunyata Na Sambavati.
• Powerful argument against Buddhist - You are there to talk of Shunya.
• All Vikara / Modifications / Changing objects - Manomaya / Pranamaya / Annamaya / Prapancha.
• Starting from Vigyanamaya Ahankara are witnessed by Sakshi.
• Even absence in Sushupti / Moorcha - Coma / Samadhi / All thoughts stopped...
• What is experienced = Abava... Both Bava and Abava experienced by Sakshi.
• Experiencer himself can never be object of experience.
• I Experiencer of ‘Consciousness’
• Means Consciousness comes and goes away and then how can I experience arrival of Consciousness never possible.
• Consciousness - Ever Experiencer / Never experienced.
• Svayam Na Anubuyate...
  o Unexperienced - Experiencer
  o Unobjectifiable - Subject
  o Unnegatable - Negator

Called Atma who is a witness
Your Job:

- Owning up Sakshi - ‘Vidhi’
  - With help of intellect

- Use intellect as instrument to own up fact - Don’t include intellect in “Consciousness”

- I am “Happy” (Attribute of mind) To say mouth - Used as instrument...

- Use intellect to own up the fact...

- Nirvikalpa... No intellect to own up... Therefore useless...

- Use subtle intellect but should not include intellect.
Revision:
Verse 212:
• स्वात्मनात्मविपशिचिता

Question:
• After negating 5 Koshas - Don’t experience anything... where is Atma.. Nothing to be known.

Answer: Verse 213:
• There remains something as witness after negating Pancha Koshas.

Student:
• There is total blankness.

Answer:
• If you are referring to total blankness, How you know there is total blankness.
• When you Negate everything, student includes Negator - Nothing other than me is there...
• Ever subject - Ever object...
• Everything else experienced by subject witness... Witness never experienced.
• It doesn’t mean to be ever believed - Not matter of belief.

In Karma Khanda:
• Heaven can never experience in this life.
• Existence of heaven - Matter of belief.
• Nitya Paroksham = Heaven = Ever believe in this life.
• In the case of Atma, even before experience, it is available.
• We take Experiencer ‘Consciousness’ But take it as property of body.
• He is conscious being - Experiencing.
• Noun = Being
• Adjective = ‘Consciousness’
• You must know what ‘Consciousness’ is...

Shastra Required :
• To change Adjective Consciousness to noun Consciousness is change in understanding.
• Golden bangle.. Gold becomes Adjective / Bangle is noun.

Teaching :
• Bangle is form (Adjective) Gold is noun - It is intellectual not experiential change.
• Experience remaining same, whole teaching is convertion in understanding.
• Jnani / Ajnani experience is same.
• Jagrat... Dvaita Chaitanya - Consciousness and objects.
• Sushupti... Advaita Chaitanyam - Consciousness - Objects.
• Cognitively ask ‘Question’... ‘Consciousness’ - I am experiencing all the time Is adjctival ‘Consciousness’ or noun ‘Consciousness’.

• Chaitanyam never experienced as object - But ever experienced in our life.

• Do Avastha Traya Sakshi... Viveka not go for 4th experience.

• With experiences have new understanding - ‘Consciousness’ not adjective...
  Consciousness noun.
Verse 217:

That which clearly manifest itself in the waking, dream and deep sleep states, That which is perceived inwardly in various forms by the mind as a series of unknown impressions of the ego, That which witnesses the Ego, the intellect and so on, which are of different forms and modifications, That which is felt as existence knowledge bliss absolute, know this Atman within your heart, as your own self. [Verse 217]

- Mind / Thoughts / Body / I am sentient / Consciousness evident / Now body / Consciousness is adjective...
- Reverse Consciousness as noun... Body as Adjective.. Tvam Pada over.
- Till body is noun, it is wedded to Chaitanyam.
- Grihasta to Sanyasa... Chaitanyam is separated...

<table>
<thead>
<tr>
<th>Bright Hand</th>
<th>Brightness is light</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjective of hand</td>
<td>Continues After hand is gone</td>
</tr>
</tbody>
</table>

• Convert adjective ‘Consciousness’ into noun... Separate it from body and concentrate - Focus attention to self evident noun “Consciousness”
Benefit:

1) Form belongs to body - Not Consciousness:
   - Removes location of Consciousness - Causality of ‘Consciousness’ I am here - True w.r.t. body.
   - Consciousness - Maha tapas...
   - Evident in all 3 states

Jagrat:
   - Awareness evident along with location

Sushupti:
   - Awareness evident without body location.
   - We cannot say - I am here in sleep.
   - I am here comes because of body.
   - Jagrat / Svapna / Sushupti... Body evident because of I ‘Consciousness’.
   - Who can question existence of ‘I’
   - I am aware of Sound / Taste / Touch / Form... In Jagrat and Svapna I am aware.
Deep sleep:

- Time / Space / Object... Gone I am aware...
  - To say I am aware, I need body (Mouth)
  - To be aware don’t require mouth
- Aham Aham Sada Bati... Pratyag Rupataya... As inner self / Inner principle... “Sada “
- Even when time is not there in sleep... Shining uniformly... Pot / Tree is difference – Not knowledge... Awareness is different.
- Light uniform - Objects not uniform.

I am

Illumining Awareness

Sorrowful

Joyful

Not uniform / Thought in Mind

Neither Sorrowful / Happy

- Not only I am Evident... I illumine Changing objects... I am Changeless, I am illuminator of Changes... I am formless... illuminator of forms.
Revision:

Verse 210 – 222 = Atma Svarupa...

Verse 217:

- Consciousness intimately pervading and illumining Pancha Kosha.
- Without undergoing change - Called Avastha Traya Sakshi.
- Self evidently present in 3 states... in form as Aham - 1st Person singular.
- illumines - Ahamkara Vritti
- Illumines - Vijnanamaya Kosha to Jagat.
- Anandamaya Kosha = Resolved state of different forms and world.
- Objects are subject to Akara and Vikara (Forms and Changes)....
- Witness Sakshi remains formless - illumines forms
  \[ \text{Changes} \quad \text{illumines changes.} \]
- Emotions belong to Manomaya Kosha but Sakshi not subject to emotions.
- I Experience sorrow - I am not sorrowful - Mind is sorrowful.
- Experienced sorrow belongs to experienced subject not to Experiencer.
- Jnata Gunaha - Jnatuhu Na Bavati
- Properties of object can never belong to Experiencer ‘I’
**Why Experiencers property can never be experienced?**

- Because Experiencer has to be objectified.
- Seer eyes will have to objectify Colour
- Objectification of eyes - Never Objectifiable - Experienced properties do not belong to Experiencer.
- Sorrow belongs to mind - Atma - Ananda Svarupa
  - Witness of mind
  - Experiencer

**Realisation : Our problem :**

- When we experience, we identify with that
- We attach to hero / Villain...
- In auto press leg down on curve - “ Tadatmayam “
- I am witness of mind but am identified with mind.
- I am Nitya Ananda chit, May you own up witness Consciousness... instead of miserable mind.
Verse 223:

The cause for liberation from transmigration is the realisation of one’s identity with Brahman. By means of this, wise men attain Brahman, the one without a second, the bliss Absolute. [Verse 223]

<table>
<thead>
<tr>
<th>‘Paramatma’ Vichara</th>
<th>‘Jivatma’ Vichara</th>
<th>Asi Vichara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tat Pada</td>
<td>Tvam Pada</td>
<td>Jivatma / Paramatma Aikya(Tat Tvam Asi)</td>
</tr>
</tbody>
</table>

**What is logic behind Asi Pada Vichara?**

- Once I know ‘Consciousness’ different than body, then not bothered about death of body... I become immortal.

**Tvam Pada Vichara : Stress in Vichara :**

- I am ‘Consciousness’ - Other than body
- I am ‘Consciousness’ - Other than world
- I am ‘Consciousness’ - Other than mind
- I am different from Karana Sharira / Potential form / World / Body / Mind / Matter.... I am ‘Consciousness’ different than, world / Body / Mind / Matter.
Is this knowledge sufficient?

• Not clarified relationship between ‘Consciousness’ and matter Distinguish Consciousness and matter...

• Are there 2 Separate Entities... is one property of other...

Some say:

Materialists and Most philosophers:

1) Consciousness:
   • Emergent / Incidental property of matter.

2) Sankhya:
   • Consciousness and matter equally important
   • Matter independent of Consciousness both exist
   • During Big Bang - No ‘Consciousness’ only matter.

Consciousness:

• Incidental Evolute...
• Matter dominant / Consciousness dominant 2 Dominants
• Sankhya Matter / Yoga Consciousness

2) Vedanta:

• Consciousness dominant
• Matter depends on Consciousness.
• Consciousness = Karanam - Matter Karyam - Pancha Kosha Vilakshana / Viveka.
1\textsuperscript{st} Step:

- I am different - World / Body different... Dvaitam

2\textsuperscript{nd} Step:

- Identify with Brahman and say Aham Brahmasmi, Brahman is Jagat Karanam...
- Main nature of ‘Paramatma’ / Brahman... Jagat Karanam.
  
  Gold... Bangle Karanam
- Therefore Jivatma / Paramatma Aikyam... Aham Brahma Asmi.

<table>
<thead>
<tr>
<th>I am Brahman</th>
<th>Brahman is Jagat Karana</th>
</tr>
</thead>
<tbody>
<tr>
<td>A = B</td>
<td>B = C</td>
</tr>
</tbody>
</table>

- Therefore A = C
- Therefore I am Jagat Karanam

<table>
<thead>
<tr>
<th>Before Mahavakyam</th>
<th>After Mahavakyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>I know I am different from Body / Mind</td>
<td>I know I am Jagat Karanam</td>
</tr>
</tbody>
</table>

I don’t know I am cause of Body:

- Body is effect... Body represents entire creation... There is no effect separate from cause.
Steps

1. Brahman
2. Aikya
3. Say Aham Brahma Asmi
4. World is Karyam
5. Aham Jagat Karanam Asmi
6. There is no world different from me like there is no dream world separate from me - The Waker

- No waking world separate from me the Consciousness Turiya / Atma.
- Dream world can threaten me until I wake up.
- Dvaitam reduced to Advaitam (Mt. Everest)
- Karyam / Karanam - 2 words - Substance one
- Pot / Clay - 2 words - One substance
- Matter(Nama / Rupa)Consciousness - 2 words - One substance Consciousness.
- Consciousness and Nama Rupa = Matter I and Nama Rupa = World - I am stuff of world.
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]

All world - Nama / Rupa... Rise / Exist / Set in me

- World can’t threaten me
- Wave can’t threaten water
- Ornament can’t threaten gold
- Furniture can’t threaten wood
- Verse 223 - 240 - ‘Paramatma’ Vichara
Revision:
Verse 222:

2 Things / 2 Words Universe

Pancha Kosha Vilakshana

Atma Chaitanya - Over

Material

Jadam

Duality Not removed:

1) Jada / Chetanam - 2 Principles are there
   • Prakirti / Purusha - 2 Principles are there (Sankhya)
2) Brahman Jagat Karanam
3) Jagat Karanam, Brahman is Atma Chaitanyam.
   • Therefore I come to know, I am Karana Brahman.
4) Creation Jagat / Pancha Kosha = Karyam
5) 2 Distinct Entities - I and Matter - Body
   - Consciousness and Matter - world
   • After introducing Brahman... Consciousness and Matter have Karya - Karana Sambandha.
   • Previously it is Drk / Drishya Sambandha, Doesn’t remove duality.
Karya Karana Sambandha removes duality, clock is Drishyam Object.

I am Consciousness - Subject:
- I (Subject) and Clock Matter (Object) - Difference entity
- Drk and Drishya - Sambandha - Both Exist
  - 2 Entities

Observer and Observed (Very Important Logic)
- Both exist independent ‘I and Clock’ Therefore Dvaitam...

6) Once Karana-Karya Sambandha is negated, Because Karyam can’t exist separate from Karanam...
- Wood Karanam - Table Karyam / One Substance - 2 Names
- Wood is table Nama and Form - Table has no Substantiation.

1) I am Consciousness

I am Equated to Brahman

Brahman / Consciousness

Revealed as Karanam

Brahman is Jagat Karanam

World

Karyam
3) I am Karanam of world:

- Therefore I am Jagat Karanam
- Therefore no world different from me ‘Consciousness’ principle.

Example: Svapna:

- I and world... Clearly distinct...
- On waking up... world which was distinct from me - Doesn’t exist independent of me.
- Unbelievable in Svapna... Fact in waking
- Unbelievable in waking... Fact in Turiyam

Sambavana Yukti:

- Shows possibility of Vedantic teaching... Never prove
- Picture drawn in huge canvas.

Verse 220 - 243 - Macrocosm:

- Jivatma Vyashti - Tvam - Wave - Discovers i am water
- Paramatma Samashti - Tat - Ocean - Discovers i am water
Verse 223:

- Not enough to know I am water - Substratum of wave / Vyashti... 1 / 2 knowledge.
- Should Know - I am water... Substratum of ocean / Samashti.

Then teaching complete:

- Only when knowledge of my identification with Brahman is known, it removes problem of Samsara.
- Moksha = Knowledge of Atma / Paramatma / Brahman.
- One has to know Brahman for liberation - Attain Advitiyam Brahma Anandam.
Verse 225:

Brahman is existence-knowledge absolute, extremely pure, transcendental, self-existing, eternal, indivisible bliss, not essentially different from the individual Jiva and with no differences within or without. It is ever Victorious! [Verse 225]

Brahman:

- Rely on Sruti alone, not available for Pratyaksha / Anumana.

Taittriya Upanishad:

- Brahmanda Valli - Paraphrase of Satyam... Here
  1) Satyam = Pure Existence - Never subject to negation / Destruction.
  - Yatu Adadyam Tatu Satyam
  - What you can never negate is Pure Existence, everything else gets reduced as something or other.
  - Pure Sat = Basic existence.

2) Jnanam:

- Knowledge which is not subject to negation or destruction.
What type of Jnanam?

<table>
<thead>
<tr>
<th>Satyam</th>
<th>Jnanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Not Negatable</td>
<td>- Not Negatable / Destructible</td>
</tr>
<tr>
<td>- Not Destructible Synonym of Jnanam</td>
<td>- There is persistent of Chaitanyam in Every knowledge</td>
</tr>
<tr>
<td></td>
<td>- Ghata / Pata / Manushya Jnanam(Awareness alone is Persistent factor)</td>
</tr>
</tbody>
</table>

- I am Aware of Pot / Cloth / Vriksha.
- Consciousness principle / Awareness(Persistent) and Object.
- When we stop knowing process - Sense organ and mind.
- There is ‘Consciousness’ principle... ‘Conscious’ of blankness.
- Not Consciousness is blank... Consciousness of blankness.

What I am Consciousness - Varies :
- That I am Consciousness doesn’t vary
- Satyam = Pure Existent
- Jnanam = Pure Consciousness
- When you extract Existence and Consciousness separately - Cosmic Mixi.
- Put all subjects into Mixi, In every object... Earth is, Space is.
• Leave world aspect... Pure Existence remains.
• To talk about world, require earth world knowledge... Corresponding knowledge is there.
• Mix - 2... Pure knowledge / Awareness.
• Pure Existence and Pure knowledge... Name it as Brahman.

**What is knowledge of knowledge and Existence?**
• Existence and cloth = Cloth existence
• Existence - Associated with hall... Hall existence - Size measure.
• Here unqualified Existence... Not associated with any object... Size is Anantham....
• Jnanam and association with object.

**Pot knowledge:**
• Has time wise location
• Has space wise location
• Has birth
• Qualified knowledge has location and dimension
• Unqualified knowledge = Awareness / Consciousness, can’t have location.

**Therefore Anantham:**
• Brahman = Combination of infinite Existent and Consciousness.
• Existent / Consciousness - Not 2 separate entities.
• “ Infinite Existent = Infinite Consciousness “(important definition)
Corollary:

- Infinite Existence and infinite... Identical
- Unqualified Existence and unqualified Consciousness are identical
- Clock Existence - is outside
- Clock Knowledge is inside - There is Vikalpa
- Clock Existence and clock knowledge - Not same.
- Knowing sugar - Doesn’t give, sugar Existence.

In Vyavaharika Parlance:

- Existence / Consciousness - Divided as subject /object.
- Remove qualification - Difference between subject and object.
  - In Jagrat I am Knower
  - In Svapna I am Knowner
  - Difference
- Subject / Object divided

In Sushupti:

- Qualification Existence / Consciousness removed
- Unqualified Existence / Consciousness - Both have merged into me, Rahu Grahasta...
- In sleep I am pure Existence = Pure Consciousness also, As I wake up qualification of body / Mind / World come up.
There is division:

- Qualified existence and qualified knowledge.
- Anantham - Has become - Sa - Antham
- Nirvikalpa - Has become - Savikalpam

**Brahma Anubava: Prasno Upanishad:**

Then Bhargava, of Vidarbha, questioned the master: “O Bhagavan, how many factors (devas) support the living being? Which of them enlightens this? Again, who among them is the greatest?” [II – 1]

- Everyone Experiences unqualified Unlocated / Dimension free, Existence / Consciousness - Naturally in sleep.

**Artificially in Samadhi:**

- Brahman = Limitless Existence / Unqualified Consciousness - That Brahman I am.

**All Sadhanas - To own up:**

- I am unqualified / Limitless Consciousness
- I am crystallised essence of world.
- When I am diluted... Juice concentration... I am Sara of world.
• Diversified / Diluted I = world
• Total expansion = Waking
• Partial expansion = Dream

Vishuddham : Totally pure
• Without any 2\textsuperscript{nd} Substance - Other than it to make it impure.

“Param” :
• Absolute
• It can’t be brought into relative world of Time / Space.

Therefore study of ‘Consciousness’ difficult :
• Our orientation to bring Brahman into Desha / Kala Prapancha and Find it in Vyavaharika Prapancha with physical / Chemical / Natural laws.
• Brahman is Paramartika... Doesn’t come under Vyavaharika plane... Absolute.
• Not away from Vyavaharika

Question :
• Where is Paramartika - Can’t answer
• Based on Vyavaharika Oriented mind - Paramartika can’t be away from Vyavaharika.
  o Pure Existence can’t be away from qualified Existence.
  o Pure Consciousness can’t be away from qualified Consciousness.
  o Dream can’t be away from waking
• Dream is in and through waking plane
• Pure existence and Pure Consciousness... In and through Paramartika plane, not circumscribed by Vyavaharika - Therefore Param.

**Waker :**
• In and through dream world
• Not affected by dream rain / Sun
• Waker Param w.r.t. dream
• Brahman Param w.r.t. waker

**Param :**
• Not physically away in and through Vyavaharika not conditioned by Vyavaharya.
• Consciousness not conditioned in brain
• Doesn’t come under neurological laws.

**Svata Siddam :**
• How you prove ‘Consciousness’
• Meaningless
• Consciousness need not be proved
• You are ‘Conscious’ being
• That which is used for proving everything need not be proved.
If ‘Consciousness’ - Need not be proved - What is purpose of Shastra?

- To negate qualification from Consciousness, Wave in front - Wants to know water.
- Take qualified water - Negate Nama / Rupa.

Teach wave:

- Nama / Rupa = Water you are.

Teaching Aim:

- Qualified Consciousness I am... Evident as I am.
- Remove qualification from I am = BA / MBA(Remove Attributes from i)
- Svata Siddha - I am - Self Evident.
What is benefit? Nitya Ananda Rasam

- Own “Beingness” Limitations belongs to me.
- Removed / Wall broken - Unification of micro and macro...

Drop Qualification / Limitation :

- Anantham Experienced = Ananda
- When qualifications go away... what is experienced as Ananda...
- Anantham Owned up = Ananda.
- Sense organs - Pleasure - Walls of division - Temporarily gone.
- We get into Nirvikalpa Avastha in all experiences... Not permanent.
- When it is Nirvikalpa Jnanam... it is permanent.
- Samadhi - Sushupti - Jagrat - Svapna - Avasthas - Temporary

Jnanam :

- I am pure Existence / Consciousness - Divisionless
- Nitya Ananda - Eka Rasam - All the time.
- Pure / Homogenous all the time.
Pratyak Abinnam:

- Brahman non different from you...

“Nirantaram”:

- Remains excellently ever successful / Victorious.
- Central portion of Vivekachoodamani.
Revision:
Verse 225:

- Tayoho Viveka Katham... 7 Questions - Over.

How you differentiate Atma from Anatma?

- Extension of answer = Pancha Kosha Vilakshana
  = Pancha Kosha Viveka
- Chaitanya Svaroopam - Different than Anatma
- Consciousness = Atma... Panchaupashama - Anatma = world, No controversy - its object... Accepted by all.
- Controversy - Only in Body / Mind category(Object or Subject)
- World and (Panchakosha - Body / Mind) = Object - Conclusion = Anatma
- Atma = I / Consciousness Principle, who am experiencing 3, One witness of world / body / Mind.

Corollaries:

- Anatma = Inert
  = Subject to Modification Vikarvatvam
  = Vikalpatvam Subject and Division
1) Chetana / Nirvikara / Nirvikalpa, Sentient / without modification - division.

2) That which is without division = All pervading, No division in Consciousness... Makes object limited.
   • Therefore one Consciousness... Pervades all Body / Mind / world.
   • World = Samskara / Achetanam / Savikalpa Vastu.
   • Answer to 7 Questions over.

What is relationship between Atma / Anatma?
   • Basic Question = Dvaita / Advaita / Visishta Advaita.

3) Systems:
   • Only when Consciousness / Matter discussed
   • Distinct / Main - Subordinate

Consciousness - Depends on Matter or Matter - Dependent on Consciousness?

Stretch Answer:

1) I - Atma = Brahman:
   • Atma = Brahman... Karanam for Anatma.
   • Atma = Brahman, Brahman = Consciousness.
   • Therefore I = Karanam for Anatma
   • Consciousness = Cause of Matter.
What is relation between Atma - Anatma?

- Karya - Karana Sambandha

Corollary:

1) One Karanam other than Karyam

Therefore one Substance:

- Karyam can’t exist separate from Karanam.

<table>
<thead>
<tr>
<th>No Pot</th>
<th>Without Clay</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effect</td>
<td>Cause</td>
</tr>
</tbody>
</table>

- 2 Words one Substance

- Entire Anatma = word... No Substance called Anatma.
- World - Name.... Vacharambanam Vikaro Nama Dheyam
- Body
- Mind

Chandogyo Upanishad:

यथा सोम्यकेन मृत्युपिण्डेन सर्वं मृत्युं विज्ञातः स्याधारामभ्यं विकाऽरो
नामध्येः मृत्युक्तेऽवं सत्यम् ॥ ॥

yatha somyaikena mṛtpindena sarvam mṛnmayam vinatam syat; vacarambhanam
vikaro namadheyam mṛttiketyeva satyam ॥ ॥

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 – 1 – 4 ]
• Only substance = I = Atma - Awarer of Anatma.
• Experiencer... Only substance.. Whatever experienced - Non substantial.

Example : Svapna Moon :

• What is experienced non – Substantial
• Truth = I - waker
• Similarly I - Consciousness - Only substance
• I Myself seemingly appeared as Svapna.
• Subject / Object / Instrument / Interaction / Emotion.... All myself.
• Idagum Sarvam Yada Yam Atma..

Verse 225 - 240 :

• Brahma Svarupam - Brahman = Advaita / Nondual.

<table>
<thead>
<tr>
<th>Brahman = Sat</th>
<th>Chit</th>
<th>Ananda</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pure Existence</td>
<td>Pure Consciousness(Jnanam)</td>
<td>Anantham = Satyam / Jnanam / Anantham</td>
</tr>
</tbody>
</table>

We now know ‘Existence’ as Adjective :

• Brahman = Parama Advaitam - Absolutely Secondless / Divisionless....
3 Types of Divisions

Sajatiya
- Man - Man
- Tree - Tree No Specie different

Vijatiya
- One specie Another group Man / Tree
- Human
- Difference in Groups

Svagata
- In Man
- Heart
- Left
- Hands
- Trunk
- Branch
- Fruit

Both tree

Mango

Coconut

• Brahman doesn’t have 3 Bhedas

No Vijatiya:
• No 2\textsuperscript{nd} thing belonging to non Brahman category

No difference in Brahman:
• No - No 2 Brahman.
• Non internal difference... Top bottom same Brahman Partless, No object other than Brahman.
• How no 2\textsuperscript{nd} object - world solid - Achetanam
• How No 2\textsuperscript{nd} Sentient / Brahman insentient world.
• World not 2\textsuperscript{nd} Substance - Brahman and world - No 2\textsuperscript{nd} substance
• World - Another word for Brahman - Clay / Pot.
• Clay / Pot(Nama / Nominal ‘Existence’) - No Sajatiya / Vijatiya Beda.
• Accept world for transactions like Pot / Jug.

<table>
<thead>
<tr>
<th>Brahman</th>
<th>World</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karanam</td>
<td>Karyam</td>
</tr>
</tbody>
</table>

• Different words = Acceptable at transactional level.
• Accept world = Vyavaharika Dvaitam
  = Vyavaharika Satyam
• Give empirical reality like Plate / Jug...
• When seriously understood... Say Mithya Eva Satyam.
• Similarly Brahman satyam - Jagan Mithya.
• What has transactional utility, can’t be counted.
• Countable only one - No 2\textsuperscript{nd} substantial entity.
• Many 2\textsuperscript{nd} Things - Akasha / Vayu / Agni... There is nothing other than Brahman...
How to know that?

- Advaitam only after enquiry
- One wood - 4 chairs for inventory
- For survival be Dvaitam - For action / For Kriya
- For freedom be Advaitin - Bava - Knowledge
- Vyavahara - Natural
- Inborn - Vision
- Teaching required - Energy in motion / Particles in motion
- Advaita Drishti - Requires Vichara
- At the time of conviction - Knowledge helps in life’s crisis.

<table>
<thead>
<tr>
<th>Dvaitin / Kapila</th>
<th>Visishta Advaitin</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhavacharya</td>
<td>Ramanujacharya</td>
</tr>
</tbody>
</table>
Verse 230:

So too, the entire universe, being the effect of the real Brahman, can be nothing other than it. It is of the essence of that and it cannot exist apart from that. Anyone who says it does, is still under delusion and twiddles like one in deep sleep. [Verse 230]

• Reduce product to property and then superimposition next.
• World - Source of problem
• World - Seen as Karyam
• Karyam reduced as property
• Property converted into superimposition
• Dravyam - Karyam - Guna - Adhyasa
• Every being / Situation - Karyam of pre Existence / Brahman.
• Since world is product, it is Brahma Matram, No separate Existence.
• Brahman and new name
• I and new name
• Person thought he was worm... Afraid of bird.
• Shown - worm, Shown self in mirror.... Does bird know I am not worm!
• He was afraid of bird / Fear of bird - Verbal only Moha Nidra not gone.
**Verse 231:**

Truly, this entire universe is Brahman this is the declaration of the Atharva-Veda. Therefore, this universe is Brahman alone, for a superimposition has no existence independent of its Substratum. [Verse 231]

- Teaching keeps in Yukti / Sruti / Anubava.
- 3 Fold Norms / 3 Pillars of validity.

**Mundak Upanishad:**

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]

- World = Word, Substance = Brahman = I

**Science:**

- Element - Molecule - Atom can’t be broken - Subatomic particles
- External matter doesn’t exist separate from observer / Brahman irreducible substance.
<table>
<thead>
<tr>
<th>Observed / Universe</th>
<th>World negating Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Non Substantial</td>
<td>- I am Substance</td>
</tr>
<tr>
<td>- Reduced to word</td>
<td>- Remember daily</td>
</tr>
<tr>
<td>- Neti Neti</td>
<td>- Remember in Crisis</td>
</tr>
<tr>
<td><strong>World:</strong></td>
<td>- Don’t be afraid of Movie world</td>
</tr>
<tr>
<td>- Move - it, I forget screen</td>
<td>- I am the Screen</td>
</tr>
<tr>
<td>- Vishwam Darpanam.... Atharvana Veda</td>
<td></td>
</tr>
</tbody>
</table>

- Superimposed name can’t exist separate from Substance.
- Pot can’t exist separate from substance clay.
- Superimposed world can’t separate from substance Brahman / Myself.
- No Aikyam so far... Nididhyasanam.

**Taittiriya Upanishad Conclusion:**

हाः बु हाः चु हाः बु ।
अहमन्नमहत्त्रमहत्त्रम ।
अहमन्नदोः हमन्नदोः हमन्नदाः ।
अहर्गु श्लोककृत्तरूः श्लोककृत्तरूः श्लोककृत्तरूः ।
अहमस्म प्रथमजात्र ऋतात्त्व ।
पूर्वे देवेयोपमतस्य नाः भाइ ।
यो मा ददाति स इदेव माः वा ।
अहमन्नमहत्त्रमहत्त्रम ।
अहं विश्वं भुवनमभववांस्म ।
सुवर्नं ज्योतिः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagī śloka-kṛde-ahagī śloka-kṛde-hagī śloka-kṛt,
aham-asmi prathamajā rta3-sya,
pūrvarīn devebhīo-‘mrtaṣya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
aham viśvaṁ bhuvanam-abhya-bhavaḥ3m,
suvrnav jyotiḥ, ya evam 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]

- Subject - Object – Instrument – Everything.
- Superimposed can’t exist separately than Adhishtanam.
Revision:
Verse 223 - 240:
Verse 231:

1) Central theme of Vivekachudamani / Upanishad:

- Jivatma / Paramatma - Aikyam - Jeeva Brahma Aikyam.

Revealed Through: Tat Tvam Asi:

<table>
<thead>
<tr>
<th>Tvam</th>
<th>Tat</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Jeeva</td>
<td>- Pronoun</td>
</tr>
<tr>
<td>- Student</td>
<td>- Stands for Noun - Brahman</td>
</tr>
<tr>
<td>- You</td>
<td></td>
</tr>
<tr>
<td>- Panchakosha Vilakshana</td>
<td></td>
</tr>
</tbody>
</table>

Chandogyo Upanishad: 6th Chapter:

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धेक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयम्
तस्मादसत: सञ्जात: १

Sadeva somyedamagra asidekamevadvitiyam;
tadhaika ahurasadevedamagra asidekamevadvitiyam.
tasmadasatah sajjayat

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]
• Begins with Sad Eva Soumya Idam... Brahman and Jeeva identical.
• Chaitanyam Behind 5 Koshas
• Chaitanyam pervading and different from 5 Koshas
2) Brahman = Jagat Karanam - Important discussion.

Conclusion:
• No creation separate from Brahman.
• Before Aikyam - Creation has to be negated through wisdom - Otherwise world hangs on as separate entity.
• Content for ornament = Gold
• Content for world = Brahman God

<table>
<thead>
<tr>
<th>Jiva / Ishvara</th>
<th>Jagat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karanam</td>
<td>Karyam</td>
</tr>
</tbody>
</table>

• World Swallowed by Ishvara.

3) Jeeva / Brahman - Merged to one Atma = Advaita Siddhi

Verse 231:

Mundak Upanishad:

 пуруष एवं विश्वं कर्म तपो ब्रह्म परामतम् ||
एतद्यो वेद निहि गुहायां सोविद्याग्रन्थिः विकिरतीह सोम्य || १० ||

puṣuṣa evaṃ viśvaṃ karmā tapo brahma parāṁtram ||
etadyo veda nihitaṃ guhāyaṃ so'vīdayāgranthiṃ vikiratiḥ somya || 10 ||
The Purusa alone is all this Universe the Sacrificial works (Karma) and Austerities (tapas). O Good-looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unties the knot of ignorance even here, in this every life. [2 – 1 - 10]

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

• Brahman alone Manifesting as world.
• No world as Substance.
• Brahman Satyam, Jagan Mithya.

<table>
<thead>
<tr>
<th>Brahman Satyam</th>
<th>Jagan Mithya</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Substance</td>
<td>- World = Mithya / Adhyasa</td>
</tr>
<tr>
<td>- Adhishtanam</td>
<td>- Only Nama / Form</td>
</tr>
</tbody>
</table>
Verse 232:

If the universe as it is, is real, the Atman would not be infinite, the scriptures would be false, the lord Himself would be guilty of Having spoken an untruth. None of these three is considered either desirable or wholesome by the pure minded ones.[Verse 232]

• If Brahman and world taken as 2 Substances.

What are problems:

a) World will not be taken as independent reality.
• Advaitin - Minority - World unreal
• All others, world real
• Brahman looses status of infinite, Brahman real / World real.
• 2 Realities will limit each other
• Space wise / Time wise / Vastu Wise - Limited Paricheda.
• If no More space limited.

b) If Brahman's Shadow enters room, it will not limit room
• Mithya / 2nd thing can’t limit.
• Satya Vastu order of Same reality will limit. Space time interconnected.
Vastu Paricheda:

- If I am human, I am not table / Chair / Animal / Plant.
- Humanness excludes Animalness - Property wise limitation Chair - Limited by Chairness - Not Tablesness.
- If Brahman / world - 2 Entities - Brahman will loose world status
- World will loose Brahman status –
- If world real - Brahman looses Anantatva Hannihi - Loss of status.

c) Why Brahman should have Anantha status?

Some say:

- God is elsewhere - World here
- Lord - Person - Symbolic
- If Brahman Limited - Sruti’s definition - Falsified

Basic Definition: Taittiriya Upanishad:

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]
d) By negating Anantham:

- Vedas unreliable source = Veda - Apramanata.

Why Veda to be taken as Pramanam?

- Study started as Veda Pramanam, Umpire says ‘Out’
- Sraddha in Sadhana Chatushtaya Sampatti / umpire assumed and appointed in beginning of play.
- Narayana Svayam - Gita, Smriti falsified.
- (1) Brahman Limited / (2) Veda / (3) Gita - invalid / 3 Doshas
- In Brahma Sutra Buddhism / Jainism Discussed.
- 3 Defects not Acceptable to Mahatma.
Verse 233:

The lord, who knows the secret of all things, has expressly supported this view in his words, “But i do not live in them” “Nor do beings exist in Me”[Verse 233]

3rd Dosha : if world is accepted real :

- Krishna established Jagan Mithyatvam.

Gita : Chapter 9 - Verse 4 : 2nd line

This royal science, royal secret, the supreme purifier, Realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]
All this world (universe) is pervaded by Me in My Unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- I support world - I am supporter.
- World supported by me - World doesn’t support me... Dream supported by waker
  Dream doesn’t support waker
- Desk / chair supports Book / Body - Body / Book doesn’t support desk / Chair.
- Adhara - Adheya Sambandha
- Supporter - Supported Sambandha.

<table>
<thead>
<tr>
<th>Ishvara</th>
<th>World</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supporter</td>
<td>Supported - 1st Part of teaching</td>
</tr>
</tbody>
</table>

Problem:

1)  
- Desk / Book - 2 Things
- Chair / Person - 2 Things  
  How Advaitam
- Ishvara / World - 2 Things

- No world in Me - Mastani Sarva Butani, world is in Me
  ↓
Na cha Mastani Butani, World is Not in Me.
Gita:

All this world (universe) is pervaded by Me in My Unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 - Verse 4]

How to accept both and reconcile:

- Thing is Existence / Thing is not Existence.
- Possible when thing is neither Existence / Nor not existent but seemingly ‘Existence’ category.
- Existence - From one angle - Dream Non Existence form From another angle
- Dream ‘Existence’ - Because experienced / Frightens me from experiential angle.

On waking up:

- Dream can’t be counted as 2
  nd thing
- Rs 1 Lakh in dream - Can’t be counted in waking.
- Mithya - Seemingly existent
  - On analysis it is not there
- Wall = Intangible energy
- Only Brahman alone... World not factually existent.
Gita:

- World seemingly - Existent - Mithya world not in Me
- If world real - Krishna can’t say - World not in me

World in Consciousness - Mithya:

- Consciousness - Not in world - Satyam world not real.
- Krishna negates world - World seemingly existent.
- Lord Ishvara - Knows reality - Vastu Tatvataha - I may be confused.
- Beings can go wrong - Live and let live
Verse 234:

If the universe were true, it would have been perceived even in the deep sleep state. Since it is not at all perceived, it must be, like dreams, false and unreal. [Verse 234]

- World is not intrinsic nature of Brahman / Consciousness.
- What is intrinsic will be permanently there.
- Heat intrinsic nature of fire - Fire ever hot
- Heat not intrinsic nature of water - Water gets cold

What is my intrinsic nature:

- My Purushatvatvam - I am human being / Intellectual / Emotional / Incidental attributes of Jagrat and Svapna...
- In Sushupti - All attributes shed - My physical personality shed
  - Intellectual emotional shed
- What is proof - I - Chaitanya Tattvam alone remains.
- I am able to talk about absence of everything in sleep.
- Indicative of Chetana(Alone Real) Svabava
- Achetana I - Experiencer - unreal.
• Once I establish - Unreality of physical / Emotional aspect - Extend to world also.
• Because part of world is my physicality.
• Only when I am identified with physical body, I am experiencing world.

<table>
<thead>
<tr>
<th>Physical Body</th>
<th>World = Similar Nature</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Prove it unreal in Sushupti</td>
<td>- Unreal - Because Body and Mind - Have Similar status - Both Pancha Butani</td>
</tr>
</tbody>
</table>

• Shariram - Subject to Arrival / Departure - Unreal
• Prapancha of Same Nature - Unreal
  ↑
  Supporting Logic - Sruti is Primary logic
Therefore, the world does not exist independent of the supreme self and like ‘Qualities’ the notion of its separateness is false. Can a superimposition have any meaning apart from its own substratum? Through delusion, it is the substratum itself which appears like that. [Verse 235]
Verse 241 and 242:

If Sruti in her maxim ‘That thou art’, repeatedly establishes the identity of Brahman and Jiva, indicated by the term ‘That’ (tat) and ‘Thou’ (Tvam) respectively, then stripping these terms of their relative associations, their implied but not literal meanings are to be inculcated. For they are of contradictory attributes like the sun and the glow-worm, the king and the servant, the ocean and the well, mount Meru and the Atom. [Verse 241 and 242]

1) Brahman:

- Mahat Jyoti
- illuminator of everything
- Consciousness
- Poornam.
2) Jnanam / Brahman:

- Aikyam - Main topic of Vedanta.
- Verse 241 to 253 - Oneness of individual self and universal self.
- Essence of Jeeva / Brahman one Consciousness / Existence – Satchit, Therefore one and Same.
- Tat Tvam Asi technical Name / Great equation.
  - Existence = MC2
  - Jeeva = Brahman
- Can’t be understood through perception / Inference / Science - Therefore Apaureshaya Vishaya.
- Not accessible to Human means of knowledge.

Mandukya Upanishad (Atharvam):

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts).
[Mantra 2]
Brihadaranyaka Upanishad (Yajur Veda):

This (self) was indeed Brahman in the beginning. It knew only Itself as, ‘I am Brahman.’ Therefore It became all. And whoever among the gods knew It also became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, ‘I was Manu, and the sun.’ And to this day whoever in like manner knows It as, ‘I am Brahman,’ becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, ‘He is one, and I am another,’ does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]
### Chandogyo Upanishad (Sama Veda):

> स य एषो श्रीमेंतदात्मानिम्द सर्व तत्स्तर्य स यो श्रीमेंतदात्मानिम्द सर्व तत्स्तर्य स
> अन्तमा तत्स्तमसि श्रेष्ठकेतो इति भूय एव मा भगवान्
> विज्ञापंयतिविति तथा सूम्येति होवाच.

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]

### Others: Taittriya Upanishad:

> तस्यैष एव शारीर आत्मा | य: पूर्वस्य |
> तस्मादा एतस्स्य प्राणमयां |
> अन्योन्तरं आत्मा मनोमय: | तेनेष पूर्ण: |
> स बा एष पुरुषविध एव | तस्य पुरुषविधताम् |
> अन्यं पुरुषविध: | तस्य यजुर्वेद शिर: |
> तत्रदक्षिण: पक्ष: | सामोतर पक्ष: |
> आदेश आत्मा | अथवांद्विश्रस: पुरुष्च स्रतिष्ठा |
> तदन्त्येष शलोको भवति || ॥ ॥

Of that former (annamaya), this pranamaya is the atman. Different from this pranamaya – self made up of the pranas, there is another self constituted of the mind, with that self made of mind, the pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (adesa) is the trunk and the group of hymns of Atharva-vada is the tail and the support. There is the following Vaidika verse bout it. [II – III – 2]
Chandogyo Upanishad:
• 9 Times Tat Tvam Asi.

Example:
  o To show possibility of Aikyam.
  o Think 10 like of Sruti then Possible
• Raise our level to level of Sruti - You are Fat / Happy

<table>
<thead>
<tr>
<th>You are Fat</th>
<th>Happy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical personality</td>
<td>Mental</td>
</tr>
</tbody>
</table>

According to context take meaning of “You“:
• You are all pervading - Panchakosha Viveka.
• Introduced ‘Consciousness’ - Finger should go up to Consciousness principle.
• Limitation of Body / Mind - Not perceived at all, You are whole...
• Co-operative - Listening Not hostile / Enemical.
• How to accept - Should be Approach... Sruti reaches intellect.

9 Example:
• Tat Tvam Asi.... Brahman = Paramatma... Atma = Jivatma.

<table>
<thead>
<tr>
<th>Tat</th>
<th>Tvam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahman</td>
<td>Atma = one</td>
</tr>
</tbody>
</table>
• Oneness not at body level - Jivatma finite.
• Paramatma = Infinite / immortal at body level.
• Jivatma = Proper meaning - Introductory Sloka Pratigya Sloka.

Tvam = Jivatma

Tat = Brahman

Panchakosha

Tatastha

Svarupa Lakshana

• Asi = Mangalya String.

Verse 242 : Principles :

• Every word can have more than one meaning, method by which word conveys meanings is called Vrittihi - Verbal function of word Shabda Pramana Vichara...
• Analysis of words and means of knowledge not available for cross verification.
• Temple - Known by words and perception.
• Colour only through eyes.

Means of Knowledge : That which reveals

• Shastra - Chakshu - Not accessible for cross verification.
• If vagueness - Go to Shastra not science
  - Not verified / Contradicted by other.
Pravriti - Function of word:

- Abida - Vritti - Primary popular meaning
  - Rubihi
- Lakshana Vritti - Method of implication
  - Secondary Gauna Vritti - Figurative, He is a lion.

Vritti - Every word can have

Abide in - Primary / Mukhya

Vachyartha

Abide in Lakshana Vritti - Secondary / implied

Lakshyartha

- Vritti = Name of function.

Arthaha:

- Name of meaning - Revealed thought that function

1st Job:

- Apply primary meaning - Powerful / Popularly known.
- If sentence doesn’t communicate / Contradiction / Dismiss speaker / Take secondary.
- In Vakyartha Vritti - Shankara
How to arrive at secondary meaning?

- Life = Writing / Speaking
- Vedas - 5000 Years BC

Norm's for Secondary meaning:

1) Should be connected to primary meaning

3 Possibilities

(1) Jahati Lakshana
- Drop Primary meaning
- Totally take new meaning related to primary meaning
- Australia coming to India for Cricket
- Instead of land - Use Cricket players

(2) Ajahati Lakshana
- Add new Meaning and Vachyartha
- Idli and Chutney
- Bring water (Along with Cup)
- Keep primary meaning and Add More

(3) Jahat - Ajahat
- Don’t give up full take part
- Baga Tyaga Lakshana

- Auto running (Scooter Sahita driver running)
3rd: Bagatyaga Lakshana / Ajahati Lakshana:

- Don’t give up / Take
- Primary not totally given up or retained
- Give up part of primary - Take up part of primary
- Bring mango / Banana / Mango and seed - Banana and skin.
- I have eaten mango (Not with seed)
- I have eaten banana (Not with skin) fruit minus skin.
- In this space - I was eating / Sitting... Enjoying before.
- Take place Building - Part of primary meaning given up.
- I am worried... not sense organ, I = Psychological personality.

Bagatyaga:

- Take part of i... give up all other parts.

I am Fat Bagatyaga:

- Emotion not Fat... Everywhere I use ‘I’ used Bagatyaga Lakshana.

I am Seated in Hall:

- Bagatyaga Lakshana
- Not whole hall
- Part of hall
- I dipped in Ganga.
Primary Meaning:

- Panchakosha and Consciousness.
- God = Brahman and Creative power
  - Jagat ‘Consciousness’ power
  - Maya Shakti = Power of creation

- Primary meaning - Finite
- Paramatma - Eternal / immortal Jagat Karanam
- Mortal - Not cause of creation
- I - Consciousness cause of Creation
- Abida Vritti can’t take place use Vachyartha.

Use Vachyartha Which:

- Jahati
  - Will not work
- Ajahati
  - Will not work
- Jahat Ajahati
  - Bagatyaga alone will work
• Jivatma = Consciousness - Minus Panchakosha
• Ishvara = Consciousness without his creative power.
• Removal - Creative power of God and created body = Pure Consciousness left out.
• Eka / Advitiyam Chaitanyam... Claim that ‘Consciousness’ as myself - Then I can say.
• I alone appear as limited Jeeva and creator also By myself, neither am I creator / created... I am Adhishtanam of created / Creator.
Revision:

1) I = Created and Consciousness
   • God = Creator and Consciousness
   • Verse 241 to 253 - Aikyam - Mahavakya.

<table>
<thead>
<tr>
<th>Tatu</th>
<th>Tvam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ishvara</td>
<td>Jeeva</td>
</tr>
</tbody>
</table>

• You Jeeva is identical with Ishvara.

2) Jeeva = Conscious being and Limited knowledge / Power / Defects / Papam.
   • Ishvara = Conscious being and Superior Attributes
     ○ Created - Creator
     ○ Worshipper - Worshipped
     ○ Dasa - Swami

• Diagonally opposite attributes, with primary meaning, can’t accept oneness.
• Go for secondary meaning by removing part of primary Meaning.
• Here Attributes responsible for difference.
Between Jeeva and Ishvara:

<table>
<thead>
<tr>
<th>Jeeva</th>
<th>Ishvara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Sat / Chit Tattvam - Conscious being</td>
<td>- Not different in Sat / Chit / existence</td>
</tr>
<tr>
<td>- Bangle and Chain</td>
<td>- No difference in Gold</td>
</tr>
<tr>
<td>- Wave and Ocean</td>
<td>- No Difference in water</td>
</tr>
</tbody>
</table>

Name / form / Function different:

- Gold (Leave behind) and Attribute (Remove / Separate) = Chain / Bangle.
- If you remove gold... Jahati Lakshana.
- Intellectually remove Attributes - What’s left behind is gold / Sat - Chit.
  - Therefore Jivatma = Consciousness being
  - Ishvara = Consciousness being

- Remove incidental attributes which make them different.
- Bagatyaga Lakshana = Retaining secondary meaning of Jeeva and Ishvara Shabda.
- This is way to gain grasping of Mahavakya.

Verse 242:

- Oneness never for primary meaning, popular meaning of Jeeva and Ishvara... we retain Attributes of Jeeva / Ishvara when we take primary Meaning.
• Sarvagyaha - Namah
• Sarva Shaktiya - Namaha
• Anantha Kalyaya Guna - Sampanne Namaha, Contact I - invoke my attributes.
• I am Worried, soaked in Attributes of Jeeva and Ishvara.
• Therefore will see difference alone we don’t take oneness - Consciousness - Behind Attributes when you say / you are god.
• Creative / Sustaining power = Attribute of God.

Consciousness not creator / Created :

• Creative power / Blessing power / glory in god = Attributed.
• I at myself with Attributes - Anonya... Virudha Dharma....
• Mutually opposed Attributes - ‘Vachyartham’ / Alpagya... Sarvagya limited knowledge.
  o Alpashaktiman - Sarva Shaktiman
  o Alpa Guna - Sarva Guna
  o Satya Kamaha - Satya Sankalpaha
  o Alpa Vyapi - Sarva Vyapi
  o Dasa - Swami
  o Created - Creator.
4 Example: Glow worm:

- Worm - Darkness not dispelled

1) Jeeva = Glow worm Ishvara = Sun in Vachyartha

2) Servant Ruler / Rajah Ruled

3) Well / ocean

4) Atom / Himalayas - No oneness.
Verse 243:

The difference between them is only created by Superimposition and is not real. The conditioning in the case of Ishvara is Maya or Mahat and so on, and listen, the conditionings in the case of the Jiva are the five sheaths. [Verse 243]

- Difference in attribute between Jivatma / Paramatma.

Do attributes belong to ‘Consciousness’ - intrinsically:

- Attributes are incidental caused by Consciousness - External factor of Upadhi...

<table>
<thead>
<tr>
<th>Crystal</th>
<th>Appears Colored because of flower / Cloth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Colorless</td>
<td>Upadhi</td>
</tr>
</tbody>
</table>

Dance Program:

- One person with focus light and color paper.
- Consciousness = Nirguna - No Attribute.
- All finite transferred from Ishvara to Jeeva.
<table>
<thead>
<tr>
<th>Ishvara</th>
<th>Jeeva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Superior Attributes transferred to Consciousness 500 watts bulb</td>
<td>Inferior Attributes transferred to Consciousness 5 Watts Bulb</td>
</tr>
</tbody>
</table>

- Electricity - Not partial... Concave / Convex Mirror - Long / Flat face

<table>
<thead>
<tr>
<th>Consciousness</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Not Sarvagya:</strong></td>
<td></td>
</tr>
<tr>
<td>- Alpagya Sarva Shaktiman, Sareshwara, Anyatra Dharma / Adharma</td>
<td>- Imagined because of eternal factors... Seemingly - Appearance of redness - Remove notion... - Crystal colorless whether flower is there or not</td>
</tr>
</tbody>
</table>

- Similarly, Presence / Absence of flower can’t make any Distinction in nature of crystal.
- Chaitanya like crystal...

**1st Word in Rudram:**
- Shudaspatika Shankasam...
- Lord Shiva - Attributeless ‘ Consciousness ‘ - Like Colourless
- Crystal - Trinetra Pancha Vakratam Lord with 3 eyes
- What are 2 Upadhis - Upadhi of Ishvara = Maya Shakti (1)
- Cause of Mahat (2) - Karanam.
Hiranyakarbh (3) : 1st Product of creation

- Maya - Mahat → ‘Hiranyakarbh’ (Prathamajaha)
- Ishvara’s attribute = Creative attribute / Creative power, Because of Maya Upadhi...

Soundarya:

- Shivaha Shantya Yuktaha...
- Maya Shakti / Nirguna Brahman... Personified as Mrs. Shiva.
- Mr. Shiva can’t do anything without support of Mrs. Shiva (Maya Shakti) creative power.

Shiva:

- Nirguna Brahman - Minus creative power of Ishvara, World not possible
- Upadhi of Jeeva, is Karyam, is product / Created body in form of Panchakosha.....

<table>
<thead>
<tr>
<th>Ishvaras Upadhi - Maya</th>
<th>Jeevas Upadhi - Shariram</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Superior Attributes</td>
<td>- Interior Attribute</td>
</tr>
<tr>
<td>- World, Prapancha, Maya</td>
<td>- Body, Shariram</td>
</tr>
</tbody>
</table>

- Remove body and world... Both are pure Consciousness.
- One Pure Consciousness called Ishvara / Jeeva.
One pure Consciousness called Ishvara / Jeeva

Body

Inferior

World

Superior

- If 2 Pure Consciousness... Each has Limitation... Two size / Form comes...

Space

Ghata Kosha pot space

Udarakasha Stomach space

Koshta Akasha

One Pure Consciousness :

Maya Brings

Sharira Upadhi

Caused by Maya Shariram

Ishvara Attributes

Jeevas Attributes

If there is Consciousness / Maya / Shariram - 3 Entities

<table>
<thead>
<tr>
<th>Maya</th>
<th>Shariram</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gives Superior Attributes</td>
<td>Gives inferior Attributes</td>
</tr>
</tbody>
</table>
2 Upadhis and one consciousness.... where is Advaita?

- Attributes superimposed, To superimpose you require 2 Upadhis.
- Maya and Shariram - Mithya - Enjoying lower order of reality... Can’t be counted as reality.
- For empirical purposes can count.
- Upadhi Maya / Shariram... Lesser order of reality... Mithya...
- Convex mirror gives - Inferior face
- Concave mirror Gives - Superior face
Verse 244:

These two are superimpositions of Ishvara and Jiva, but when they are completely eliminated, there is neither Ishvara nor Jiva. When the kingdom of the king and the shield of the soldier are taken away, there can neither be a king nor a soldier. [Verse 244]

Consciousness

- Intellectually remove Upadhi

Maya

Superior Attributes

Different in Attributes

Shariram

Gives inferior Attributes, Baga Tyaga Lakshana

Don’t Remove body / World Physically

- Eyes See - Bright / Dim light, See one electricity underlying.
- Therefore remove Upadhi... For Jeeva and Ishvara Shariram / Jagat.
Definition:

- Upadhi That which seemingly transfers its Attributes to nearby Objects.
- Jigna Paper / Flower (Transfers redness to crystal) → Upadhi for red Crystal

<table>
<thead>
<tr>
<th>Maya</th>
<th>Pancha Kosha / Shariram</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karana Upadhi</td>
<td>Karya Upadhi</td>
</tr>
</tbody>
</table>

- Totally Negate them by Understanding them as Lesser order of reality.
- W.r.t Consciousness... as Good as not there...

What you discover:

- Minus world... Ishvara looses Ishvaratvam status, minus Maya Upadhi.

Jiva looses - Jiva Status:

- Subject to birth / Karma / Old age / Death / Travel from Loka / Shradha / Male children...
- As long as I am Ajnani - I am anxious about these things.
- Once I loose Sharira Upadhi - Jeeva looses Jeevatvam... Only pure ‘Consciousness’ left behind - Like wave /ocean.
- As long as you see Nama / Rupa....

<table>
<thead>
<tr>
<th>Wave Ness</th>
<th>Ocean Ness</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Effect</td>
<td>- Cause</td>
</tr>
<tr>
<td>- Body</td>
<td>- Panchakosha</td>
</tr>
</tbody>
</table>
• Intellectually Remove Nama / Rupa.
  o Wave - Minus Waker Ness = Pure water
  o Ocean - Minus ocean Ness = Pure water
• When 2, there is cause and effect Relationship Only H2O - In Chaitanyam - No cause / Effect...

<table>
<thead>
<tr>
<th>Raja</th>
<th>Police</th>
<th>Traffic Policeman</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Crown</td>
<td>- Armour / Uniform / Controlled</td>
<td>- Without Uniform not powerful</td>
</tr>
<tr>
<td>- Controller</td>
<td>- Without this, Human</td>
<td></td>
</tr>
<tr>
<td>- Without crown Human</td>
<td>- Upadhi is Uniform which gives status...</td>
<td></td>
</tr>
<tr>
<td>- Kingdom is Upadhi for Bring – Kings Status</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

• Nobody intrinsically King / Eternally, not king.
• From absolute standpoint Jeeva and Ishvara are not there.

**Vedantin not Nastika**:

• Dismiss Ishvara, not from empirical worldly angle - As long as I am operating through body / Mind / Intellect / individual, accept I am Jiva / And superiority of Ishvara.

• No contradiction if Advaita understood.

<table>
<thead>
<tr>
<th>Vachyartha</th>
<th>Lakshyarthra</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vyavaharika</td>
<td>Paramartika - Bheda</td>
</tr>
</tbody>
</table>
Revision:

- Verse 241 to 253 – Mahavakya

1) Revealing identity of Jeeva = Ishvara with Popular meaning - No oneness.

<table>
<thead>
<tr>
<th>Jivatma</th>
<th>Paramatma</th>
<th>Focus on Consciousness</th>
<th>Focus on Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Consciousness</td>
<td>- Consciousness</td>
<td>- Aikyam</td>
<td>- No Aikyam</td>
</tr>
<tr>
<td>being with inferior</td>
<td>being with Superior Attributes</td>
<td></td>
<td>- Focus on Name</td>
</tr>
<tr>
<td>Attributes</td>
<td>Attributes</td>
<td></td>
<td>and Form of Wave / Ocean, no-oneness seen</td>
</tr>
<tr>
<td>- Wave</td>
<td>- Ocean</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

To See Water:

- Wave and ocean should drop Nama / Rupa Amsha and focus on water Amsha.
- Temporarily separate Jeeva and Ishvara from their attributes - Upadhis.
- Jivatma = Conscious being... Sat chit Atma
- Ishvara = Conscious being... Sat chit Atma
- Not small / Big attributes.... But sat chit

Attributes

- Free from Attributes... Is Anantha
<table>
<thead>
<tr>
<th>King</th>
<th>Solder</th>
<th>Human beings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kingship</td>
<td>Armour Dress</td>
<td>Once Upadhi removed, Bossing / Kingship gone, one same being</td>
</tr>
</tbody>
</table>

- Controller controlled Relationship gone.
- In case of Jeeva / Ishvara... Once Attributes are negated, no Divided ‘Consciousness’, Undivided Akhand Artha Jnanam.
Verse 247:

Therefore, the two terms (Ishvara and Jiva), should be carefully considered through their indicative meanings in order to establish their absolute identity. Neither ‘The method of total rejection’, Nor ‘The method of complete retention’ will suffice. One must reason by a combined process of both.[Verse 247]

- Retain ‘Consciousness’ after negating attributes.
- Can’t negate Ishvara totally
  - Pure Jivatma - Without attributes
  - Pure Paramatma - Without attributes
- Good attribute, impurity - Sarva Dharman.
- By using function of implication to arrive at oneness of Jivatma / Paramatma...
- Sajatiya / Vijatiya / Svagata Beda Rahitam - 3 words indicate total freedom from all directions = Merger = Dropping notion of Bheda.
2 Example:

- Soyam Devadatta.

<table>
<thead>
<tr>
<th>That Devadatta</th>
<th>This Devadatta</th>
</tr>
</thead>
<tbody>
<tr>
<td>- That time difference is Attributes college / Bell Bottom / Long hair beyond perception</td>
<td>- This time / Place / Attribute</td>
</tr>
<tr>
<td></td>
<td>- Within perception</td>
</tr>
</tbody>
</table>

Bagatyaga Lakshana:

- Person Jeeva kept same person one and same
- Differentiation attributes given up.
Verse 248 and 249:

This is that Devadatta. Just as in this sentence, the identity expressed is arrived at by eliminating contradictory portions. So too, it is in the statement, ‘That thou Art’. Men of wisdom should give up contradictory elements on both sides and recognize the identity of Ishvara and Jiva, carefully noting that the essence of both is knowledge absolute. In such hundreds of scriptures, wise declare the oneness and the identity of Brahman and the Jiva. [Verse 248 and 249]
• Not identical / Different Related.
• House of Rama - 2 Separate entities
• Relationship indicated by preposition.
• Water for Abisheka ← Proposition to indicates relation
• Tat Tvam - No Preposition / No Relation because no 2 Separate entities.
• You are Brahman - Brahman is you - No Relationship.
• Not related - Both one and Same object revealed.

Problem :

• Brahman = infinite / Ishvara... Ourselves = Jivatma.
• Take essence / Core of Jeeva and Ishvara and equate.
• Like water - Essence of wave and ocean
• Similarly Consciousness - Essence of Jiva and Paramatma

Difference I see is non consequential :

• Taking essence and dropping nonsense = Bagatyaga Lakshana
• That Devadatta - college friend
• This Devadatta - Grey face / Hairless / Contradiction / Attributes.
• That difference - Place / Time / Attributes (Dharma - Beda) property difference.
- Forgetting / Time / Space / Property differences and retain core / Consciousness
  Superficial attribute...
- One person Devadatta retained... Aikyam Saha Devadatta = Iha Devadatta...
- Apply same in Tat Tvam Asi
- Remove opposite attributes - Ishvara - All knowledge
  I - Have limited knowledge
- All power / Limited power
- Cause status / Effect status
- Wave Effect / Cause ocean...
- Causality and Effect are attributes - Sat chit(Pure) - Alone left

<table>
<thead>
<tr>
<th>Consciousness different from knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>- I am Consciousness being</td>
</tr>
<tr>
<td>- I have no knowledge</td>
</tr>
<tr>
<td>- In Sleep no Knowledge ‘Consciousness’ continues</td>
</tr>
<tr>
<td>- Presence of Knowledge before / During / After</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

- Consciousness continues is Sleep.

<table>
<thead>
<tr>
<th>Brahman</th>
<th>Consciousness / Jiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sad</td>
<td>Chit</td>
</tr>
</tbody>
</table>

- Sad Eva Chit - Chit Eva Sad.
Verse 249:

- Take Attributes - Core of each after removing all attributes.
- Chinmatram = ‘Paramatma’ - Attributes Consciousness - Implied by
  = Jivatma - Attributes Consciousness - Tat Tvam
  - Wave implies Water
  - Ocean implies Water

Once Arrived at Water essence of Wave / Ocean then Aikyam

Other Philosophies:

1) Tasya Tvam Asi:
- You belong to lord
- Not Oneness
- You are part of Bhagawan
- Bhagavan - Total Tamil Nadu is India Tamil Nadu also India Tamil part of India.

2) End of Long Sentence:
- Sa Atma tat Tvam Asi
- No Gap Read together... you are not Brahman... Combination rule Not casual about this revelation.
- Paramatma / Jivatma oneness alone is Mahavakyam.
- Oneness of Brahman and Atman
  - Paramatma and Jivatma
- Union / Merger = Aikyam.
Moksha:
- Jivatma Merging into Paramatma

Aikyam:
- Not merger but Understanding.

Fact:
- Jivatma / Paramatma Non different / Dropping requirement of merger.
- Words 2... Substance = 1
- Akasya Bavaha Aikyam Akhanda Bava = Non difference between Jivatma / Paramatma revealed.
Verse 251:

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

Verse 252:

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

- Entire creation is addition of Nama / Rupa to that Existence.
- [Pure Existence and Nama Rupa] = Srishti
- Creation of furniture = Wood and name and form.
- Desha / Kala / Nama / Rupa... Has desk like functions, different than chair.
- Wood is basic substance inherent.
- Destruction = removal of particular Nama / Rupa / Function = Blank = Pralaya.
- ‘Sat; is constant factor - What you experience.
- Existence is intrinsic part, like wood in Desk.

<table>
<thead>
<tr>
<th>Wooden table</th>
<th>Golden bangle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjective</td>
<td>Adjective</td>
</tr>
</tbody>
</table>

- Indicates inherent Substance, Adjective gold / Wood.
- Existence Vayu / Akasha / Agni / 14 Lokas / man
  ↓
- Adjective Women / Animal
  ↓
- Reveals Brahman - Substance or Existence Substance, Focus on Substance ‘Existence’ Yeshiva.
2) Brahman as existence in Chandogyo Upanishad:

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

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

1st Part of Vedanta: Existence in the world

2nd Part of Vedanta:

- ‘Existence’ inherent in me also - Undisplaceable
- In what form can I experience ‘Existence’
- You are experiencing as Consciousness - Awareful, sentient being in Jagrat / Svapna / Sushupti.

2) ‘Consciousness’ is there witnessing absence and presence of everything.
- Common thread in me = Baeya Avastha
I am boy / Youth :

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

\[ \downarrow \]

12 Years / Replaced / Body replaced

3) Constant factor = Consciousness \( \rightarrow \) Makes me say - I am.

- Idagum Sarvam..... (Isavasya Upanishad : Verse 1)

Chandogyo Upanishad :

\begin{center}
\begin{tabular}{|c|c|}
\hline
स य एपोधिभेदंतत्त्वमिदं सर्वतत्त्तयं स & सा या एसो 'निमात्तदत्त्यामियमां सर्वमत्तत्याम सात्मा तत्त्वमसि स्र्वेतस्को इति भूय एव मा भगवान्
\hline
आत्मा तत्त्वासि श्रवेतस्को इति भूय एव मा भगवान् & विज्ञापयत्विति तथा सोमेति होवाच
\hline
\end{tabular}
\end{center}

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

4) Sat is Dut Now :

- I am Consciousness - Being when I own up sat as chit then Glory of Sat is mine / Real self.

5) Before creation I was Sat without Nama Rupa.

- Upon me ‘Consciousness’ - Nama / Rupa got added.
6) As Undivided ‘Consciousness… No transaction, Transaction requires duality.

7) Before Srishti… I was in undivided form as in sleep.
   • Then Nama / Rupa Added and in Nama Rupa - I become as though Divided.

**Example in Dream:**
   • I Divide myself in to Dream transactor / Dream Boss.

8) I waker got Multiplied…
   • Similarly I Originally Consciousness… I Multiplied by Nama Rupa - And because Triputi Subject Object - Duality and do transaction like Dream.

9) In dream shouter / Shouted :
   • I am Mayyeva Sakalam - Kaivalyo Upanishad :

   ```
   मय्येव सकलं जातं मयै सर्वं प्रतिष्ठितम् ॥
   मयै सर्वं लयं याति तद्भ्राह्मवयमस्म्यहम् ॥ १९ ॥
   ```

   In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [ Verse 19 ]

10) Tat - Sat / Tvam - Chit Asi

11) That Existence is you the Consciousness
   • Understand and Assimilate... Vedanta Over ← Verse 250
   • Verse 251 Pot / Jug are Products of clay.
The sort of mental activity which admits only the identity of the Self and Brahman, free from all limitations and devoid of duality, which is only concerned with pure knowledge, is called the illumination. One who has this steady illumination is know as a Man of steady wisdom. [Verse 428]

- **Sthira Pragya / Sthita Pragya** = knowledge / Wisdom not experience.
- **Only Phalam of knowledge Shanti / Trupti.**

**वृत्ति:**
- Thought modification = Know pot
- In mind = Ghata - Akara Vritti.
- Antaranga Parinama - Relevant modification in mind.
- Shabda Pramanam - Brings modification in mind - Not in Atma(Which is Nirvikara)
- Pratyaksha / Anumana / Upamana / Shastra Praman... Produces Chitta Parinama = Vritti in Buddhi.
- Self knowledge requires Buddhi - Can’t transcend Buddhi.
- **Eshunu Atma Chetara Veditvyaha**, **Manasa Eva Veditvyam**...
• Sadhana Chatushtaya Sampatti Buddhi required - Shabda generates Atmakara Vritti...
• Anathamkara Vritti
• Chinmatra - Vritti - Pragya - Related to Atma
• Pure Atma.. Nirvikalpa = Divisionless Vritti.

**What is Vritti related to?**

- Vritti Grasps oneness Avagahini (Grasping)
- Every Vritti grasps in the form of knowledge.
- Every Vritti Grasps physics in the form of matter
- Every Vritti grasps understanding / Cognition / Knowledge.
- Avaga - Go to see and seeing depth

**Oneness Between Jivatma / Paramatma :**

- Jivatma / Paramatma - Aykatmana Prakashaka Vritti, Reveals oneness of Jivatma / Paramatma.
- Jivatma / Paramatma Aikyam possible only if you remove Upadhi
- Reflecting Media
- Paramatma has macro reflecting Upadhi medium Samashti Upadhi.
- Jivatma has Vyashiti Upadhi
- If you keep Upadhi - Can’t see Aikyam - Oneness.
- Therefore Jivatma and Paramatma should be separated from their Upadhi.
What left behind is Atma:

- Jivatma - Minus individual Shariram = Atma
- Paramatma - Minus Samashti Shariram = Atma
- Minus Upadhi - Adjective of ‘Jivatma’ - Jeevaha
  - Adjective of ‘Paramatma’ - Parama.

What's left One ‘Consciousness’

- Separated from Upadhi - Oneness revealed
- Separated from reflecting medium - Body / World revealed Jahad / Ajahad.
- Separating by method of Baga Tyaga Lakshana.
- Revealing Vritti = Pragya - wisdom.
- Brahman Jnanam = Vritti Jnanam / Involves mind.

Sthira:

- How Vritti Jnanam generated by Mahavakya Sravanam.
- Sravanam = Systematic study of scripture
- Vritti Parinama = Jnanam
- That knowledge should be allowed to bloom from mind.
- Mind in darkness if gloom continues
- 2 Fold Pratibanda to be removed.
By asking intellect:

- Why you don’t accept this knowledge? Why you not convinced?
- Cloth removed = Mananam
- Requires life of Nididhyasanam - Removes emotional weaknesses / Your erroneous zones - Sky is the limit.
- Sadhana Chatushtaya Sampatti and Poornata Prapti = Vedanta.
- Pragya - Wisdom seems to become bright.
- Full moon bright at midnight.
- Obstacle in form of sunlight is receding.
- Jnanam seems to become brighter - Have more experience of Jnana Phalam.
- Shanti / Trupti / Non-wanting Mind / Poornatvam.
- Person called Sthira-pragya.
Verse 429:

स्थिरं प्रज्ञा भवेत् प्रज्ञा यस्य जीवनमुक्त सः.

He who has Steady wisdom, who experiences endless bliss, who has forgotten the phenomenal world, he is considered a Jivanmukta. [Verse 429]

- Sthira Pragya alone Jeevan Mukta, other than knowledge wisdom - Nothing Required to enjoy freedom, knowledge is power.
- When wisdom firm, Obstacle free - Converted into conviction, you need not convince anyone.

Doubt lovers Many:
- Therefore convince your intellect convince others.

When you are Clear:
- Don't care whether others Accept or not, constantly enjoys Ananda / Poornatvam - Wisdom based not setup based Poornatvam.
- Wisdom based Poornatvam permanent because, Wisdom can never go Away.
- Knowledge 2 and 2 = 4 in Rich / Poor time / healthy / Sick
- I am Brahman - When body healthy / Sick Poornatvam is wisdom based.
- Doesn't fluctuate in Any condition.
Wisdom based Ananda | Son / Health based Dukham May be there
---|---
So Big | Anatma Based insignificant Adibutam Star in Sky

- Not Absent - Their power overpowered by Sunlight.
- Prarabda Janya Dukham will come for Jnani like Stars, in presence of Sunlight as Good as no there - For cold world.

Chants Mrithyunjaya Mantra:

Om Try-Ambakam Yajaamahe Sugandhim Pusstti-Vardhananam Urvaarukam-Iva Bandhanaan Mrtyor-Mukssiiya Maa-[A]mrtaat ||

Om, We Worship the Three-Eyed One (Lord Shiva), Who is Fragrant (Spiritual Essence) and Who Nourishes all beings. May He sever our Bondage of Samsara (Worldly Life), like a Cucumber (Severed from the bondage of its Creeper), and thus Liberate us from the Fear of Death, by making us realize that we are never separated from our Immortal Nature. [Verse 1]

World forgotten - Mithya:
- Now Satyatva Buddhi replaced by Mithyatva Buddhi - Watching movie... Generates emotion for 2 hours
- Come out - Lost importance - Because heroine survives with Mithyatva Buddhi - Have emotions.
- Jeevan Mukta goes through emotions but no hang over after event.
- Others - Traumatised because of experience dwell and cry... As good as forgotten = Jeevan Mukta.
Verse 432:

The absence of the ‘I’ and ‘mine’ concepts even in this body which persists like a shadow, this is the indication in a Jivanmukta. [Verse 432]

Verse 33 and 434:

- After Jnanam - Body continues till Prarabda is over.
- Sukshma Buddhi - Only required for class but Sthula body come, like shadow.
- Jnani = Doesn’t have I / My notion in body, not - I am the body or body is mine.

How he looks at body?

- Integral part of Anatma Prapancha has come out of Panchabuta and after dancing for 70 years goes back to Panchabutas.
- Trustee can’t be beneficiary of trust, Trust for Public.
- Doesn’t have Aham / Mamakara = Jeevan Mukta.
Revision:

1) Sthira Pragya:
   - Knowledge free from obstacles.
   - Wisdom and Jeevan Mukti - No differentiation.
   - Only wisdom required - Wisdom is Jeevan Mukti.

2) Content of wisdom is:
   - My nature is Nitya Mukta Svarupam.

Person can’t say:
   - I have wisdom and waiting for Moksha.
   - Moksha my nature - Not future event.

3) Every Jeevan Mukta is Jnani.

How we know person is Jeevan Mukta - Description?
   - "Jnanam" is Sukshma Shariram.
   - It is invisible - Therefore Jnanam is invisible
   - I alone know I am Jeevan Mukta - Only I know I have Jnanam.

Category of Jeevan Muktas:
   - Varaha
   - Varihan
   - Varishta
General indication in terms of conduct / Response to life's Situations:

Gita:

- Chapter 2nd - Sthira Pragya Lakshanam
- Chapter 12th - Para Bakta Lakshanam
- Chapter 14th - Gunateeta Lakshanam

Watch:

- Whether I enjoy these Characteristics Verse 417 to 470 - 53 Verses.
Verse 433:

No thought for the enjoyments of the past, no thought for the future and indifference even for the present, this is the indication of a Jivanmukta. [Verse 433]

What is Attribute of Jeevan Mukta towards past / future?

- Past can be used to gain Maturity but not to generate guilt.

Taittriya Upanishad:

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]

- Omissions and commissions based guilt.
Biggest Burden:
- If past used to create guilt it becomes curse / Burden / Obstacle for future journey.
- Past = Retarding force - Chain tied to legs
- For learning from mistakes / Polishing personality.

Chinmaya:
- To sharpen knife, rub against, Rugged surface - Not soft surface.
- Take past pain - As rugged surface in which we get sharpened.

Sthirapragya:
- Past doesn’t have retarding force but promoting catalyst - Don’t get into build ups.

Future:
- Cause of anxiety - Want future this way alone / Particular way only - Anxiety producer or plan has positive impact on present maturity.
- Use past - Positive effect - Maturity.
- Use Past - Negative effect guilt.

<table>
<thead>
<tr>
<th>Use future</th>
<th>Use Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Positive effect</td>
<td>- Negative effect</td>
</tr>
<tr>
<td>- Intelligent Planning</td>
<td>- Anxiety</td>
</tr>
</tbody>
</table>
Depends on our hands:

- Jeevan Mukta - Forgets past - Doesn’t allow it to become burden in mind.
- People will remember but we have to forget.
- Anusandhanam - Not brooding over past.
- Avichara - Not entertaining anxiety w.r.t. future.
- Audseenyam Prapta... w.r.t. present, Jnani doesn’t have Raaga / Dvesha.
- Does past disturb you or not - Depends on attitude Towards present.
  - Past was ‘Present’ is past
  - Future, Going to be present
- Need appropriate attitude towards present.
- Avoid Raga - Dvesha - w.r.t. any condition of present - Too good.
- Don’t be over attached to favourable condition.

Worry:

- Favourable should continue, Need status and then quo - Afraid of Drishti.
- Never have raga - if favourable
- Never have Dvesha - if unfavourable
- Neutralisation of Raga / Dvesha = Audaseenym
- Neutral attitude / Indifference / Absence of Raaga / Dvesha.
In Gita it says:

- Raaga / Dvesha can’t be avoided.

Gita:

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- To be healthy - Natural / universal.
- Absence of binding Raaga / Dvesha - Raaga / Dvesha converted to preference, would be like - To be healthy.

What is my Prarabda?

- If God’s will and My Prarabda different - I will be prepared.
- Family should be healthy / Around, Hope for best and be prepared for worst.
Verse 434:

Looking everywhere with an equal eye on this world riddled with elements possessing merit and demerit, characteristically different one from the other, this is the indication of a Jivanmukta. [Verse 434]

Gita:

But, those men of virtuous deeds whose sins have come to an end, who are freed from the delusion of the pairs of opposites and steadfast in vows, worship Me. [Chapter 7 – Verse 28]
• Assume thing has all plus… Subject to loss, because bound by time.
  o More plus - More cry
  o Jagat = Guna / Dosha
• Enjoy presence / Accept departure
• Enjoy absence / Accept arrival / Healthy living.
• It is world of plurality - No two finger prints alike.
• Svabava Vilakshana but wise sees one thing uniform in all of them.
• To accept differences - Stand on Abheda - ‘Consciousness’
• Witness to enjoy change - Fact should be on changeless substratum.
• One relationship should be steady and trustworthy - Let God be trustworthy relative.

Jnani:
• Is able to enjoy changes because his feet is on changeless reality.
• Sarvatra Sama Darshitvam because he has vision of inherent thread - Brahman.

How Brahman pervades Universe?

Dakshinamurthy Stotram:

```
यस्यैव स्फुरणं सदात्मकसत्कल्पार्थकं भासते साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याभिषितान्।
यत्सक्षात्तकरणादवेनं पुनरावृत्तिर्भवमभोजिन्द्र।
तसमे श्रीगुरुमूर्त्येः नम इदं श्रीदक्षिणामूर्त्येः ॥ ॥
```

Yasya-Eva Sphurannam Sada[a-A]atmak-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttit-Bhavaam-Bho-Nidhau |
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ॥ ॥
By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.[ Verse 3 ]

• In form of Sad Rupa - in form of existence.
• Among living beings in form of Chaitanyam, Sat chit Rupena Sarvatra.

Anuvartamanam:

<table>
<thead>
<tr>
<th>Sat</th>
<th>Chit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Existence in world</td>
<td>In Living</td>
</tr>
</tbody>
</table>

Isavasya Upanishad:

अः ईशा वास्यमिदं सर्वं यत्किं च जगत्यं जगत्
तेन त्यक्ते भुजिथा मा गृहः कस्य स्विद्धनम् ॥

Om isavasyam-idam sarvam yat-kinca jagatyam jagat,
ten tyaktena bhunjitha ma girdah kasya svid dhanam [1]

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody’s wealth. [Verse 1]

• Vision of Satchit in and through all relationships - Tena Tyaktne - Bunjita.
• Only with that Vision you can protect, yourself from calamities of life - Only protection of Ishvara Darshanam / Sama Darshitvam.
• Not seeing through physical eye but eye of wisdom, Jeevan Muktaisy Lakshanam.
Verse 435:

When confronted with things pleasing or painful, to be unperturbed in both cases, by maintaining an equal attitude - This is the indication of a Jivanmukta. [Verse 435]

Jeevan Mukta has Prarabda:

<table>
<thead>
<tr>
<th>Sanchita</th>
<th>Agami</th>
<th>Prarabda</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Burnt by Jnanam</td>
<td>- Avoided by Jnanam</td>
<td>- Can’t be Stopped</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Has different life conditions in cave / Chinmaya</td>
</tr>
</tbody>
</table>

Name and fame connected to Prarabda:

- Fame without nothing
- Nothing without fame
- No connection / Qualification / Pain - Because of Prarabda.
- Favourable / Unfavourable conditions / Artha objects.
Gross level:
- Health / Disease
- Honour / Dishonour
  - Balanced state of mind = Role of Prarabda, Accepts opposite condition.

Gita:

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are alike; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise... [Chapter 14 - Verse 24]

How does he enjoy balance of mind:
- Doesn’t forget his Svarupam - Samanam Brahman.

Atma Darshanam:
- Because of vision of higher nature - Know it is all dream.
- Transformation of enjoying balanced mind not sudden - Not revolution but evolution.
- Not become Jeevan Mukta at 1 PM!
Clue:
- Watch disturbing reactions and see 3 factors - FIR.

Frequency:
- No of times mind disturbed.
- Count.

Intensity:

<table>
<thead>
<tr>
<th>Physical</th>
<th>Thought</th>
<th>Verbal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalikam and Vachika</td>
<td>Least intensity</td>
<td>Vachikam</td>
</tr>
</tbody>
</table>

Recovery period: Minutes / Days / years!

- No zero reaction / Recovery period / Intensity.
- Only in Videha Mukti - Absolute zero
- Only when 3 reduced, Vedanta successful.
- When disturbances confined to myself then, Sadhana different - They belong to Anatma.
- Why should I be obsessed with Anatma reduction.
- Don’t be over worried about worry / Mental reactions.
The blessed lord said: Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- My mind should always be Sattvic - is obsession Raaga / Attachment.
- Desire is attached - Let rajas and Tamas come and go.

After some time ‘Nididhyasanam’ should be:

- I should not be too much worried about Viparita Bavana.
- Let traces get removed, when you say - Let it remain.

Scientist:

- Observation of particle changes its nature.
- Be just be aware of disturbance.
Verse 441:

He who feels the same when his body is worshipped by the virtuous or tortured by the wicked is considered a Jivanmukta. [Verse 441]

- Reflect at physical / Verbal level.
- Jnani respected - Worshipped / Honored by others
- Materialist Interested in Lakshmi
- Jnani not carried away by Honors.
- Harassed / Taunted / Feared by Non-Spiritual people.
- Invisible blessing / Not Material benefit.
- Materialist don’t say - Jnanis Are only for Biksha - Extra mouth to feed.
- Exhaustion of Papa Prarabda - Harassment
- Exhaustion of Punya Prarabda - Garlands
- Same people see me terrible, Maneesha Panchakam...
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]

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]

- Karma Yogi / Jnana have Samabahava, precariously existing Shaking Sambandha, no firm Support of Jnanam.
- Balancing of cycle by person who has recently learnt to drive...Some how balancing..
- Apekshika Samatvam - Karma Yogi - Deliberately practiced Samatvam will / Effort involved.
- Atttyantika Sangatvam - Jnani not deliberate / Spontaneous / No effort - will involved 2nd Nature.
- Cyclist driving for years, Has Samatvam Nishta...
Verse 443:

For him who has realised the essence of Brahman, there is no reaching out for sense objects as before. If there is, them he has not realised Brahman. His senses still have an outgoing tendency. [Verse 443]

- Sakshi ever Mukta / Liberation my nature - Ahamkara Superimposed on Atma.
- I thought there is Samsara before, knowledge now, I know I am Sakshi.

Teaching clear:

- Understood Aham Brahmasmi - But my son not all right!

  - Jnanam and Samsara = Problem
    = Can’t coexist
  - Samsari Bahir Mukaha, Extrovert.
Verse 448:

‘I am Brahman’, with this realisation, the actions of a hundred Crore cycles come to nought, like the actions in the dream on waking up. [Verse 448]

- Jnani = Enlightened / informed Ahamkara has Prarabda...
- Sanchita = All Punya / Karma... Fluctuated in past Janma.
- Prarabda = Small karma started fructifying in this Janma.
- Mature deposit of Prarabda
- Prarabdam can’t be avoided
- Sanchita destroyed because of Aham Brahmasmi - Sanchita burnt, like radiation destroy cancer.
- Atma Jnana radiation destroys Sanchita 100’s of Crores of Kalpa (Ages )
- Brahma’s day = 2000 Chaturyuga
  = 1 Day of Brahma
- Like karmas done during dream
- When one wakes up from dream by Jnanam all karmas destroyed.
Verse 449:

Can the meritorious acts or sinful deeds that a man has imagined doing in a dream take him to heaven or hell when he has awakened? [Verse 449]

- In dream - Great Punya / Papa / Karma done - Phalam in dream only.
- No Good / Bad - No Padma Bhushan...
Verse 450:

Being unattached and indifferent like sky, one is realised is never concerned in the least about actions yet to be performed. [Verse 450]

- Prarabda = Jnani unknowingly hurts - Does he get Punya / Papa.
- He has no Abhimana in Ahamkara, No Sankalpa for name and fame.
- Gathan Sunyasya - Muktavya Samagra - Pravisimyate...
- Karmas dissolve without Punya / papa.
- Only Drishta Phalam - Society gets benefit.
- Benefit - No Adrishtam - Punya / Papam
- Jnani - Knows I am Akarta Atma
- Asanga without relation with object of Karma / Instrument of Karma / Result of Karma.
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]
Verse 451:

The sky, because of its contact with the Jar, is not affected by the smell of the liquor in it. So too, the Atman is not affected by the properties, the conditionings because of its contact with them. [Verse 451]

- Just as space doesn’t do Action, all Action only in Space... can’t Avoid Space.
- I don’t do anything - In my presence all actions happen.

I am space like ‘Consciousness’:

- Abhimana Abava = Free from relations.
- Whether children will recognise contribution - Will they take care of me in old age is Abhimana Abava.
- Therefore Jnani never sullied / Tainted by karmas - Agyani.. Punya Phalam(Future)
- No Punya papa at any time
- No Accumulation of fresh karma
- Sanchita destroyed like dream, Agami will not come - Space example.
• Small space - Where pot of liquor was kept... Space will have no smell.
• Air can smell - Space not polluted.
• Similarly Jnani not affected by Agami Punya papa - Even though he is not associated with Upadhi.
• Jnani does karma - But not affected by Agami Punya Papam.
Verse 452:

That work which was performed before the dawn of knowledge and because of which this body is conjured up, is not destroyed, by the self-knowledge without Yielding its fruits just like an arrow shot at an object. [Verse 452]

- Jnani has Prarabda when you look at him from Ahamkara angle, Already started functioning before he became Jnani.
- At conception, Prarabda begins
- Sanchita has not started / Agami not started - Prarabda has momentum like fan - Existing momentum.
- Sukham / Dukham = Prarabda Phalam.
- Never ends without giving Phalam - Prarabda Arrow - Already released Unreleased arrows = Sanchita.
- Prarabda weakens heart - Not my will, Jnanam - Time bomb in every organ Eyes / Ears.
Thinking it to be a tiger if an arrow is shot at an object, it doesn’t then stop because it turns out to be a cow. It still pierces it with full force. [Verse 453]

- Once tiger becomes Man in water, it can’t stop - After releasing.
- Claims - Aham Brahma Asmi - Moksha - All 3 gone, Prarabda is Karma Phalam.
- Karma belongs to Karta.

Therefore Jnanis Say:

- I am Absolutely free I am not diseased body / Sick Ahamkara - Ever free Sakshi.
Verse 455:

For the sage who is ever absorbed in his own Self as Brahman, Non-dual and free from limitations---the question of existence of Prarabda is meaningless, just as the question of a man having anything to do with dream-objects is meaningless when he has awakened. [Verse 455]

- Sakshi Pradhana Muni - Jnani / Sanyasi, transactions Minimum - Reaction based relationship with possession and people invokes transaction.
- Vyavahara Dominant life - More Ahamkara Dominant - For them refinement more important...
- Do more ‘Nididhyasanam’ - So that Raaga / Dvesha / insult will not affect you...
- Done Sarva Dharman Paritajya.
- Sakshi - Should be related to all bodies not only my body.
- Ahamkara claims one body as mine, Sakshi can never claim one body as my body.
- Therefore Sakshi has no Sambandha with Body / Mind.
- Therefore I am Pure Brahman / Consciousness.
- Sakshi looks at waker like dream.
Verse 460:

अजो नित्यः शाश्वत इति 
बृहे श्रुतिरमोघवाकः।
तदात्मनः तिष्ठतो रस्वय 
कुतः प्रार्थ्यकल्पना॥ ४६० ॥

The Self is ‘Birthless, eternal and Undecaying’, such is the infallible declaration of the Sruti. How can prarabdha be attributed to one abiding in the Self? [Verse 459]

Atma has no Janma:

- Not focused on Ahamkara Personality, even when it is Functioning - But has no Abhimana.
- Brushing teeth not with Abhimana...
- Doesn’t dwell on Husband hood / Fatherhood Therefore Sanyasa ideal.
- Grahasta involves Ahamkara, while performing role - Depending on Ashrama... Emphasises Sakshi.
- Sakshi Pradhana or Ahamkara Pradhana, Shankara Emphasises Sakshi Pradhana Jeevan Mukti.
Sruti tells:

- I am Birthless.
- I don’t have Parents / No duty.

Katho / Gita:

- Na Jayate....
- Nitya Deathless Seshataha - Eternal

Katho Upanishad:

“The intelligent Atman is not born, nor does he die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [1 - 2 - 18]

Gita:

na jayate mriyate vā vipaścinnāyām kutaścinna babhūva kaścit
aja nityah sāśvato'yam purāno na hanyate hanyamāne śarīre || 18 ||

na jayatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |
ajo nityah sāśvato'yam purañah
na hanyatē hanyamānē śarīrē || 2-20 ||
He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

**Sruti Always tells truth :**

- Reveals my Svarupam as Sakshi… Doesn’t claim - I am Jnani.
- Jnanam belongs to intellect… Buddhi does not claim I am Jnani.
- I am not Jnani / Ajnani - I am illuminator of mind - Which has Jnanam / Ajnanam.
- Sakshi Pradhana Jnani - Doesn’t believe in exhaustion of Prarabdam.
Verse 462:

To attribute prarabdha even to the body is decidedly an illusion. How can a superimposition have any existence? How can the unreal have a birth? And how can that which is never born, die? So how can prarabdha function for something unreal? [Verse 462]

- Upto Verse 458 - ‘Prarabda’ belongs to Atma
- Verse 458 to 460 - Prarabda belongs to Body / Mind.
- Verse 462 - Prarabda not for Anatma also for Uttama Adhikari.

Height of Jnanam - why?

Gauda - Mandukya Upanishad:

- Real Vedanta only there.
- You have to accept existence of Anatma for Awakened person - Dream world doesn’t exist.
- Recognised water / Birth of wave misconception - No death of wave.
- Water was is will be - Not total of Substance created.
- Atma was / is / will be - Mandukya Upanishad.
Mandukya Upanishad:

No Jiva the ego centric Separative creatures is ever born. There does not exist any causes (Which can produce them as its effect) this (Brahman) is that highest truth where nothing is ever born. [3 - K - 48]

• World is Adhyasa - Superimposition status like dream / Rope Snake.
• What is existence for rope snake and dream is existence for this world also.
• My experience of world = Vedantic assimilation.
• Experience doesn’t - Prove existence of a thing.
• Dream - Experience tangible - For Dreamer doesn’t prove existence.
• In waking - Dream Nonexistent - Kaivalyo 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]
• Neha Na Na Asti Kinchana....

• No body / Sense organ - Then no Prarabda... till then Accept.

• Body / Mind / Viparita Bavana - Drop them in Nididhyasanam - Mananam

• Go on rubbing, Mithya rope Snake not important, is Sadhana.
Revision:
Verse 462:
1) Sanchita Agami:
   - All agree Jnani doesn’t have Sanchita and Agami.

2) Prarabda - 2 Approaches:
   - How Jnani looks at himself, I have 2 - Amshas.

<table>
<thead>
<tr>
<th>Body / Mind</th>
<th>Sakshi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahamkara - Vyavaharika Satyam</td>
<td>Pure Consciousness Paramartika Satyam</td>
</tr>
</tbody>
</table>

- After Jnanam - Claim myself as Sakshi.
- Sakshi - Never done Sadhana / Sravanam... Sravanam - Done by Pramata.

I Sakshi - Apramata:
- No - Mananam / Nididhyasanam... No Emotional problems or Viparita Bavana.
- No Exhaustion of ‘Prarabda’ - No Punar Janma.
- Because I don't accept present Janma - Doesn’t say I am Jnani.

Ahamkara Pradhani Jnani:
- I am Doing ‘Nididhyasanam’ - To claim Jnani - Have to claim Ahamkara.

<table>
<thead>
<tr>
<th>Ahamkara Pradhana Person</th>
<th>Sakshi Pradhana Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Has Prarabda</td>
<td>No Prarabda</td>
</tr>
</tbody>
</table>

- Difference not in Prarabdam but the way I Look at myself.
Question:
- Prarabda belongs to whom?

* Prarabda Belongs to Ahamkara
  * Integral part of Ahamkara
  * ‘Prarabda’ doesn’t belong to body
    * In Jnani’s Vision body negated
      * Sarvam Sakshi Mayam is his Vision
        * Body has no Property, Noun falsified, Ahamkara can’t retain existence

• Accepting Prarabda is accepting existence of body - Accepting Dvaitam.
• In vision of Jnani - Body is as good as Dream - Adhyasa / Asat.

Where is question of birth of body?
- Like talking of birth of rope snake - For ignorant - Rope snake has validity for sometime - Accept Arrival of rope snake its Arrival / Brand of Snake...
- After knowing rope... how to discover characteristics of snake??
Similarly for Jnani:

- Prarabdam discussion - Indicates continuation of Delusion.
- Nonexistent Shariram, therefore no Janma for Nonexistent body / Unborn body - No Destruction / Death.

**Gita:**

```
न जायते भ्रियते वा कदाचिदः
नायं भृत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोत्यं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥
```

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

**Katho Upanishad:**

```
न जायते भ्रियते वा विपश्चिन्
नायं कुत्षिक्षः कभूव कस्तित्。
अजो नित्यः शाश्वतोर्यं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २५ ॥
```

```
Na jayate mriyate va vipaschit nayam kutascin-na babhuva kascit,
Ajo nityah sasvatoyam purano na hanyate hanyamane sarire ॥ १८ ॥
```

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- How to talk of Prarabdam of Birthless / Deathless body.
Verse 463:

If the effects of ignorance are destroyed root and all, by knowledge, how does the body continue to live? Sruti, from a relative standpoint hypothesizes the work of prarabdha for those fools who entertain such doubts. [Verse 463]

Chandogya Upanishad:

And as someone may remove that person’s blindfold and say, ‘Gandhara is this way; go this way’, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the self. [6 - 14 - 2]

- Proves existence of Prarabda for Jnani.
How to resolve contradiction?

Up:

- Talking to ignorant person - Remains in Vyavaharika Drishti alone.
- He can never accept fact that, there is only Brahman and there is nothing else other than Brahman.
- Sarvam Brahma Mayam Jagat, ignorant take Jnani as Sharira only.
- Upanishad - Comes down to level of Ajnani, Like talking about origin of Snake.
- As long as you see snake / Dream, have to talk about reality of Snake / Dream, Say Slokas for Svapna Parihara.
- As long as Ajnani looks at Jnani as Shariram, he has to be told how Shariram continues.

Therefore Upanishad Says:

- Jnani has Prarabda and Prarabdam Sustaining body and Sukham, Dukham, Disease, lives as per Prarabdam.

Jnani will say:

Nirvana Shatakam:

Na Me Dvessa-Raagau Na Me Lobha-Mohau
Mado Naiva Me Naiva Maatsarya-Bhaavah |
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||
Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness.[Verse 3]

**Will not say it in open as people will think he is Mad!**

- He accepts plurality in Vyavahara - Thought / Doubt of ignorant person....
- In Vedanta its said - Whole creation born out of Agyam.
- Like rope snake... born out of rope ignorance.
- When Jnanam comes - Ajnanam and Products of Ajnanam go.
- Jnanena - Agyana and Agyana Karya Nasha.
- With rope knowledge - Rope ignorance goes and rope ignorance born snake goes.
- Advaita Agyanam should go away, and Agyana caused Dvaitam must go away.
- Means entire Universe must disappear.

**Dakshinamurthy Stotram:**

विश्वं दर्पणश्यमानन्तरतुल्यं निजान्तरांगतं ।
पश्यन्नार्नात्मनि मायया बहिरिवैक्तूतं यथा निद्रया ।
य तर्ककृत्त्ते प्रबोधसमये स्वत्मानमेवाद्वियं
तस्मै श्रीगुरुमूर्त्ते नम इदं श्रीदक्षिणामुर्त्ये ॥ १ ॥

Vishyam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayyaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ॥1॥
The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Body is within world, Jnani - Negates world / Body.
- Therefore Jnani Shouldn’t have a body.
- Body is duality... Duality is born out of ignorance - Ignorance is gone, Therefore duality should go and body should go.

Our Experience:
- After Jnanam - Body continues to exist for Jnani.

How to explain continuity of body of Jnani?
- Jnanam destroys all duality but Prarabdam continues for sometime.

Switch off Fan:
- Electricity withdrawn.. Because of Momentum of ignorance... effect of ignorance... little Bit of Prarabdam continues... 10 - 20 - 30 Years..
- Jnani doesn’t see continuity of body.
- What we call body is nothing but Brahman.
Ordinary Person:

- By Knowledge, product of ignorance - Body along with ignorance destruction takes place.
- If body is born out of ignorance then it should go...
- Anything not born out of ignorance is Satyam. 2 Satyam’s - Brahman and Body.

Where is Advaitam?

- Advaitam can be established only if we say - Body is born out of ignorance.
- How body doesn’t go by knowledge.
- This is doubt - Because of dull intellect, because of Non-Assimilated teaching.
- Answer to those people, with external Vision, Sruti temporarily accepts Prarabda.
- Only from superficial Drishti, Vyavaharika Drishti, Prarabda continues after Jnanam.
- From Paramartika Drishti - No Prarabdam Ever.
- Existence of Prarabda - No question of continuity.

To satisfy dull Intellect:

What is Paramartika Drishti?

- By Accepting continuity of Deha, Sruti doesn’t want to convey absolute reality of body.

For Wise:

- No Shariram / No Prarabda with Verse 464 - Prarabda over.
Conclusion:

<table>
<thead>
<tr>
<th>For ordinary people</th>
<th>From Jnanis Angle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prarabdam is there for Jnanam</td>
<td>No Prarabda</td>
</tr>
</tbody>
</table>
The final opinion of all discussion of Vedanta is, That the Jiva as well as the entire universe are Brahman alone, that liberation means to be rooted in Brahman, the indivisible entity. (The statement) That Brahman is Non-dual has its authority in Sruti. [Verse 479]

Condensation of Vedanta:

- Sutra Rupam Nirukti / Gist capsule Definition.
- Whole Universe and Living beings (Jivas)

<table>
<thead>
<tr>
<th>Achetana Prapancha</th>
<th>Chetana Jeeva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bogtru</td>
<td>Bogya Prapancha - Including Ishvara</td>
</tr>
</tbody>
</table>

- Everything is Brahman - No Jagat / Jiva / Ishvara

↑

Nama / Rupa (Divisions belong to Nama Rupa)
Other than Brahman:

- Substance one
- No Matter in Vision of Vedanta.
- There is only ‘Consciousness’ no Matter.
- Sarvam Brahma Mayam Jagat.
  - Idam Sarva Braheiva
  - Braheiva Idagum Sarvam

Warning:

- There is Brahman which is everything.
- Atma Eva Idagum Sarvam
- Consciousness not Object - You Yourself.

Say:

- I am all / Everything - Akhanda Rupa Sthithi
- I Put Vesham of Jiva / Jagat / Ishvara.
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 Annam - Knower
- Annadaha - Known
- Sloka Krutu - Connecting Linking Factor.
- Remaining with Akhanda Rupa Sthithi.

I am individual ‘Consciousness’

- Deliberately remember initially later through wisdom like Tambura Sruti.
- Live in the world but live with Sruti - I am all.
• Moksha = Not knowing / Remembering is Samsara.
• During vacation don’t forget Samsara, non forgetfulness of knowledge = Moksha.

What is source of this knowledge for Nondual Brahman?

• Nirvikalpa / Intuition / Mananam / Vedanta Shastra - Sravanam.
• Expert Patanjali conclusion - Everything is Dvaitam / Ashtanga Yoga / Expert in Nirvikalpa Samadhi not Advaita Jnanam.
• Operate Sruti through Sravanam→ Summary of Vedanta Brahma Satyam(Guru is silence)
Blessed am I, I have reached the Fulfiment of my life and am free from the ‘Shark’ of transmigration. I am the embodiment of eternal bliss, I am the infinite, all by your grace. [Verse 489]

<table>
<thead>
<tr>
<th>Previous I</th>
<th>New I</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Suffering</td>
<td>- Blessed / Fortunate / Richest / Most fortunate - Inner wealth of Vidya Dhanam</td>
</tr>
</tbody>
</table>

- I am rich... / Fulfilled not goaded by incompleteness.
- Action - Born out of fullness not for fullness.
- Free from inner pressure of Rat race of Pravirthi / Nivrithi... indicated by stress and Anxiety... Cause of Samsara.

Nitya Ananda Svarupam :
- Ever there Ananda... Wisdom based Ananda lasts till wisdom lasts.

Poornoham :
- Full and complete - No wanting / Missing / Lacking nothing in life.
- I have all this because of Gurus Grace.
Revision:
Verse 480 - 520:

- Owning up of teaching
- ‘Nididhyasanam’ Slokas.
Verse 518:

By the Supreme Majesty of your grace, I have gained the grandeur of the Sovereignty of self-effulgence. O Noble teacher! Salutations to thee, again and again. [Verse 518]

Accept Ahamkara as Inevitable:

- Catch Ball and Take it Backward in Cricket - Reduces impact.
- Resistance to Prarabda Creates impact, understand nature of Prarabda / Ahamkara.
- Samsara is intrinsic Nature of universe.
- Reduction of Resistance is reduction of Impact.

<table>
<thead>
<tr>
<th>Ahamkara Angle</th>
<th>Atma Angle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acceptance is there</td>
<td>Wisdom</td>
</tr>
</tbody>
</table>

Who is responsible for Jeevan Mukti?

- Bhagawan and Shastras grace = Eternal - Materialises if Guru is there to transform into Wisdom.

Namaskara:

- Sishyas Grace
- Silently Acknowledged expression of Gratitude.
Vedanta | Guru | Ishvara Provides Setup
---|---|---
Coke Bottle | Bottle Opener | Conditions for Vedanta to work Brings 3 Together

1<sup>st</sup> Part of life for gaining knowledge, After gaining knowledge - Express Gratitude.

<table>
<thead>
<tr>
<th>Svarajya Moksha</th>
<th>Samrajya</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Kingdom of Empire of Moksha</td>
</tr>
<tr>
<td></td>
<td>- Attained</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ahamkara</th>
<th>Atma / Aham</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Ever Baddaha</td>
<td></td>
</tr>
<tr>
<td>- Never Claim Moksha from Ahamkara Angle</td>
<td>- Ever Muktaha</td>
</tr>
<tr>
<td>- Never claim Bandaha from Atma Drishti</td>
<td></td>
</tr>
</tbody>
</table>

- Clarity of Vision - Releases me...

That Inner freedom I have got :

- To get this inner freedom I have Made Myself Available.
Verse 525:

O Noble one! Beholding the self, always contemplating upon the self which is non-dual and enjoying the bliss of the self, you should spend your time. [Verse 525]

- Teaching gives required light.

Guru:
- Can give regular warnings
- Student to develop wings.

World:
- Fluctuating Nama / Rupa
- Fleeting.

Essence Atma:
- Sarva Butasta Atmanam, Sarva Butani Atmanam.
- Don’t lose sight of Screen while Appreciating movie, Movie moves you from Reality.
- Life is Movie on Screen of Atma.
- When Situations fine - No Samsara
- Medicine - When Imbalance.
• Own up Atma Ananda - Doesn’t have total of Dukham.
• More you claim Atma / More you claim Ananda.
• Prarabda = Gods will, exhaust... No other duty...
Hearing the words of the teacher, the disciple prostrated to him with reverence, and obtaining his permission, went his way, freed from bondage. [Verse 577]

Gratitude to God / Guru / Vedanta - Don’t forget in life:

- God brings me to Guru
- Guru brings me to Vedanta
- Vedanta brings me to my self
- When I use Vedanta, what do I see.
- I have come back to Myself, My journey ends with My self, Freed from Samsara!
Verse 578:

And the teacher, his mind immersed in the ocean eternal bliss, forever wandered about, indeed blessing the whole world. [Verse 578]

Sishya left Guru - Guru independent - Went his way!

- Guru = immersed in Atmanaha...
- In ocean of eternal Ananda / Ocean moved from place to place.
- Purifying minds of disciples of ignorance impurities.
Verse 579:

Thus, by means of a dialogue between the teacher and the disciple, the Atman has been indicated for the easy comprehension of Seekers after liberation. [Verse 579]

Shankaras Parting Advice:

- I taught you nature of yourself.
- Your own nature I revealed
- Mumukshu = Ready and Questions problem.
Verse 581:

For those who are afflicted in this Samsara by the burning pains caused by the scorching sunrays of the threefold sorrows (Adhyatmika, Adhidaivika and Adhibhautika), and those who, in delusion, roam in a desert in search of water, for them here is the glorious message of Shankara pointing out the ocean of nectar, the non-dual Brahman, within easy reach, in order to lend them to liberation. [Verse 581]

Samsari in long journey thirsty:

• Vivekachoodamani is pure water for thirsty from Beginningless time Anantha Kodi Janmas...

• Going through desert land - Drinking water of Ananda.

• Desert = world

• Water = Mirage water = Fake Ananda

• Scorched by sufferings of Samsara, Seek some Ananda.

Upanishads:

• Gives real water

• Brahmananda water - Available closely - Let Vivekachoodamani serve thirsty people.