CHAPTER 10

PANCHADASI

NATAKA DEEPA PRAKARANAM

(The Lamp of Theatre)
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5 Topics

Verses 1 - 5
- Introduction
  - Enquiry into Jivatma / Ishvara Svarupa
  - Necessity of enquiry

Verses 6 - 10
- Enquiry

Verses 11 - 15
- 5 Factors required
  1) Knower – Pramata
  2) Knowing – Instrument Pramanam
  3) Object of knowledge – Prameyam
  4) Process of knowing – Vritti
  5) Witness – Sakshi = Paramatma – Housed in the Body

- Clarification of king / Orchestra / Dancer / Audience
- Sakshi reveals pramata Pramanam Prameyam & Vritti

Verses 16 - 23
- Sakshi is unique
  - Nirakara
  - Avyavaharyam

Verses 24 - 26
- Guru - Sishya
  - How to know I am Sakshi (Dialogue)
LECTURE 289

Nataka Deepa Prakaranam (26 Verses)

Introduction:

- Reveals Sakshi = Nataka Deepaha
- Lamp situated in Dance theatre.
- Lamp illumines whole theatre without change, without participating in program.
- Not Drama role player, spectator, but illuminator of Program.
- Sakshi changelessly illuminates theatre of life.
- Participants = Triputi – Sakshi outside triputi.
- Sakshi neither Pramata, Pramanams, Prameyam
- Neither Karta, Karanam, Karma. Triputi Atteta, Prakashena, Sakshi Nirvikara.
- Sakshi is identical with Brahman. It is beyond Desha & Kala.
- Desha Kala Available when triputi operational.
- Sakshi beyond triputi.

Narayaneeyam:

The Supreme Reality-The Brahma Tatwa, which is dense concentrated Bliss, which is of the nature of the Pure Consciousness, which is without parallel or comparison, and is totally free of time and space limitations, and is always free (of Maya) which hundreds and thousands of the Upanishadic statements seek to explain, and yet, is not clear. This Brahma Tatwa which is not easy to grasp in the beginning, but the realisation of which, is the highest purusharth (i.e. liberation), that (very Reality) shines right in front (in concrete form), (as an Image of Shri Krishna) in the Guruvaayur temple. Oh (wonderful indeed) is the good fortune of the people (who seek Thy Grace). [Verse 1]

- Popular chapter of Panchadasi.
- Life = Natakam – I am Natya deepaka.
Verse 1:

Before the projection of the world the supreme Self, the second less, all-bliss and ever complete, alone existed. Through His Maya He became the world, and entered into it as the Jiva, the individual Self. [Chapter 10 – Verse 1]

Verse 1 to 5:

Subject Matter:

- Jeeva within Srishti, Samsara experienced by Jiva, Necessity of Vichara to remedy Samsara.

4 Steps:

- Srishti to Vichara.
- Paramatma created world. Jiva trapped. Experiences bondage Vichara required to release Jiva from Bondage.

Verse 1:

- Paramatma is Nimitta + Upadana Karanam of world.

Mundak Upanishad:

- As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [1 – I – 7]
w.r.t. Gold:

- Gold doesn’t loose its nature in producing ornament.
- Goldness remains in ornament.
- Therefore gold is Vivarta Upadana Karanam.

w.r.t. Shape of gold:

- Gold is Vivarta Upadana Karanam.
- Goldsmith works to produce shape (Name + Form).
- With respect to shape gold is Parinami Upadana Karanam (PUK).
- Generally gold taken as Parinami Upadana Karanam.
Chapter 6 : Chandogya Upanishad

Paramatman is Vivarta Upadaya Karanam.

Paramatma should have capacity, faculty, power called Maya (Nature).

Maya power does not come at a time and goes. It is Anaadi as Brahman.

Is Maya included in Brahman?


How to account for Maya?

Limb – part / attribute / guna.

Maya – indicates by definition:
Can’t be logically explained / accounted.

Anirvachaniya – Maya is of lower order of reality in Brahman.

Can’t be taken into Account.

Example:

Shadow of person.

Reflection of person in Mirror “not 2”.

Unaccountable... not 2nd thing, not attribute or part.

Use – word – Adhyastham.

↓

Means neither part, property or separate.

With inexplicable Maya, Brahman becomes Vivarta Upadana Karanam of universe.
What is Nature of Brahman?

• Param – Atma

• Infinite – Atma

• Advaya, nondual – inspite of Maya being there, not in Absence of Maya.

• Its nature is Ananda – Embodiment of Ananda not reflected or experiential pleasure = Pratibimba Ananda.

• Why Bimba Ananda not experiential Ananda – so that I can experience.

• Logic : All experiential pleasures are pratibimba because experiential pleasures have:
  Gradation / fluctuation.

• No experience remains the same.

• Every experience comes + goes. During its presence it fluctuates.

• Class experience : Comes at 11, goes at 12 AM.

• Some portion I enjoy, Some dry, repetitive.

• Tara Tamyam is there.

• Priya, Moda, Pramoda - Fluctuations + gradations means Pratibimba Ananda....

Taittiriya Upanishad:

A hundredfold the bliss of Prajapati is the unit of measure of the Bliss of Brahman, which is in no way greater than the bliss of one who is a srotiyya and who, in his experience of the Reality, is devoid of all other desires. [II – VIII – 11]

The Reality in core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika verse. [II – VIII – 12]
• Non experiential bimba ananda. Here it is non-experiential svarupa ananda.

• Where is Ananda located?

• Pratibimba Ananda located where Priya / Moda Vrittis are there.

• Only at those particular minds at particular times, Pratibimba Ananda available.

• Bimba Ananda – all over, not located.

• In inert chair, Bimba Ananda is there.

• Chair will begin to talk, laugh – when heavy people sit down or frown.

• Poornaha = Means Bimba Ananda is all pervading. This wonderful Paramatma – what he does?

• Became universal by itself. Converted itself as Upadana Karanam.

• Paramatma converted himself into world as waker converts himself into dream world.

• It is nimitta and upadana karanam without undergoing real change (Vivarta Upadana Karanam).

• Parinami Upadana Karanam = Transformative material cause.

• Vivarta Upadana Karanam = Transfigurative material cause.

• All happened when? Purvam.. In the beginning of srishti how?

• With its own lower nature – Maya – lower order of reality.

• Paramatma = Paramartika Satyam.

• Svapna = Pratibasika Satyam.

• Through that Maya, Sva – means Maya does not have separate existence of its own. It has borrowed existence, therefore Mithya.

• Having created 14 Lokas, Sthula Shariram and Sukshma Shariram. Paramatma entered into Sukshma Shariram in the form of reflected consciousness – called Chidabasa or Abasa Chaitanyam or Pratibimba Chaitanyam Parishatu – entered as reflection.
Reflection is

- Reflections are infinite because infinite minds are there.
- Infinite Chidabasas are there.
- Every Chidabasa = Jiva.
- Jiva Rupashatu Pravishatu... entered in the form of reflection

- What is the source of this knowledge?

**Chandogya Upanishad:**

Sadeva somyedamagra asidekameadvitiyam; Taddnaika ahurasadevedamagra asidekameadvitiyam
tasmodasatoh sajjoyata [1]

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]

- Pramanam for Advayam – used in verse.

**Brihadaranyaka Upanishad:**

jata eva na jayate, ko nvenam janayetpunah vijnanamanandam brahma, ratirdatuh paraynam
tisthamanasya tadvita iti II 28 [7] II

If you think he is ever born, I say, no, he is again born. Now who should again bring him forth? – Knowledge, Bliss, Brahman, the supreme goal of the dispenser of wealth as well as of him who has realised Brahman and lives in it. [III – IX – 28 (7)]

- Vigyanam Anandam Brahman. Pramanam for Ananda

**Taittiriya Upanishad:**

He knew that Bliss was Brahman for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brhm. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]
• Brigu Valli – Anando Brahmeti Vyajanat... Brahman for Ananda.

**Brihadaranyaka Upanishad:**

Om. That (Brahman) is infinite, and this (Universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (Universe), it remains as the infinite (Brahman) alone.

Om is the ether – Brahman – the eternal ether. “The ether containing air,” says the son of Kauravyayani. It is the Veda, (so) the Brahmans (Knowers of Brahman) know; (for) through it one knows what is to be known. [V – I – 1]

**Svetasvatara Upanishad:**

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

• Why you say Paramatma – became universe.

**Other Say:**

• Bagawan created universe.

**Taittriya Upanishad:**

He desired, ‘I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.’ [II – VI – 3]

• Tat Chyat Avvuktu... Onwards... paramatma became universe.
Taittiriya Upanishad:

Verse 2:

- Infinite number of sukshma sharirams created.... Karana Shariram not created – why?
- Karana Shariram – Anaadi.... Avidya....
- Never created by god... during Pralayam Karana Shariram survives. Within maya of Brahman all karana Sharirams dormant.
- **We must say:** Sukshma Shariram created after Panchabuta creation.

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<th>From Sthula Buta</th>
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<td>- Sthula Shariram created.</td>
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<td>- All Sukshma Shariram not uniform.</td>
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<td>- There is Taratamyam gradation.</td>
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**Why gradation in Sukshma Shariram?**

- Because of gradation in punya papa karma in karana shariram, which is in potential form. Infinite karana sharirams are there with infinite karmas and gradation in karmas are there.
- Therefore infinite varieties of sukshma sharirams are there.
- 1st creation – no karma?
- Creation – Anaadi – cycle. In any creation, karmas are always there.
- If karmas absent, bagawan can’t create universe. Bagwan is samanya karanam.
• In chidabasa, there is gradation. Infinite jivas of various grades available.

• Uttama – Jiva - Utkrishta jiva.

  Adhama - Jiva  - Animals.

• Having entered in Uttama Dehas or Sukshma Deha, Vishnu, Indra Shiva, Agni... Varuna.

• In those Reflected Medium, after entering as Chidabasa, same Paramatma takes Avatara as Devata.

• Chidabasa – not separate entity, lower version of Paramatma only.

• Therefore Paramatma has become so many Devatas.

• Adhama dehas - Inferior deha – Plants, Animals.

• Paramatma entering into Inferior Sukshma Shariram becomes Manushya.

• One superior, one inferior. Originally, both one and same.

How long reflection / vesham goes on?

• Karma Yoga / Upasana Yoga – Parusheya lokas.

• Artha bakta – 10 Janmas.

• Artharti Bakta – 20 Janmas

• Jingyasu Bakta – Intellectual, spiritual seeker interested in vedantic study.

• Sva – Vichara Chikirshiti.
• Does self enquiry – Sravanam / Mananam / Ninidhyasanam.
• Moksha = Superior Bakti.
• Nama Keertanam – 1st level.
• Jingyasu converted to Jnani through self enquiry (Verse 289).
• Maya eliminated, Paramatma alone remains.

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- Vikshepa Shakti continues.
- Body, Mind, World continues
- Class continues

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- Aavarna Shakti destroyed, eliminated, neutralised because of which I took world as satyam.
- Makes world appears as real.
- Reality plucked away.
- Defanged cobra world continues.

• Remove tang of world. Make it into Abaranam. Body, world, mind – not Bhushanam (Burden) but abaranam (Ornament).
• Binary format starts.
LECTURE 290
LECTURE 290

Introduction:

Verse 1 – 5:

Creation:

• Parmatma with Maya creates universe of lower order of reality by being Vivarta Upadana Karanam.

• Bodies created as per Karma Manushyas worship Devata in Deva Shariram in Karma Yoga way of life.

Gita:

Verse 3:

With this, you do nourish the gods and may those Devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

Verse 3:

Due to the practice of devotions in many lives the Jiva desires to reflect upon his nature. When by enquiry and reflection Maya is negated, the Self alone remains. [Chapter 10 – Verse 3]

• By this jiva gets Sadhana Chatushtaya Sampatti. Leads to vichara self enquiry. Because of Bajanam done in many janmas.

Mundaka Upanishad:

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]

• Negated, eliminated, what's left behind – Jiva is enquirer. Paramatma left behind.

• Para Atma with finite body/mind complex = Jiva.

• Jiva negates Universe / Chidabasa / Body - Mind Complex - what's left is chit.

• Jiva = Chaitanyam = Chit = Paramatma = Sat.
• If Maya totally disappears, world will disappear / like power cut – picture disappears.

• Falsification of Maya = Negation of Maya Vikshepa Shakti continues.

• Body, world continues but world reduced to movie. Reducing world to movie = falsification = Mithya.

• Don’t count world as no.2

• Experience world - No number 2 to count only me alone.

• Advaita Bavati, Svarupena Avasta Bavet because of Vichara.

• Moksha = Negation of world / Falsification.

**Verse 4:**

The duality and misery of the second less Self, whose nature is bliss, is called bondage. Abiding in its own nature is said to be liberation. [Chapter 10 – Verse 4]

• Jiva develops desire for enquiry why? Atatato Brahma jingyasa – why?

• Jiva discovers bondage and pains of life / samsara... initially not diagnosed problem.

• Where Dukham comes from?

• Dukham because of Bandaha.

• I am trapped in world, body that gives pain.

• If I have chosen to remain in room – Freedom

• If I am trapped by others - Bondage.

• I am Grahasta, Sense of feeling trapped.

• In world, body ..... Is Bandaha, Which creates pain.

• Trap not external condition but internal condition.

• Bandah because there is Duality. Duality cause of bondage.

• 2nd Thing: Bondage cause of pain, entrapment. Duality caused because of wrong notion.

• No 2 things – Only Advaita Paramatma.

• Lack of enquiry / misconception....
• Pain is Bandah – Dvaitam, Avichara ignorance is non-enquiry.

• When you enquire, no 2nd thing, like rope snake, Avichara. Solution – is Vichara, Avichara goes Duality falsified, Sense of trapped gone, Bandah gone, Dukha gone.

• Doing doesn’t solve problem.

• Running away from rope snake does not destroy problem.

• Knowing rope snake destroys problem more I run away, more real it becomes.

• Replace Atato Dharama Jingyasa – Doing.

• By Atato Brahma Jingyasa – Knowing.

• For Advaya Ananda Atma, perception of duality, acceptance of duality as real and consequent problems has to be dropped.

• Purusha Vidha Brahmana - Brhardanyakya Upanishad.

• Sense of I am small is Dukham, Bandaha...

• What is Moksha?

• **Steps:**
  
  o Remove duality by falsification.

  o Remove sense of Samsara.

  o Remove consequent pain = Mukti.

• Dvitiyam goes, I remain as Advayam Ananda Rupena Stiti = I being myself.

• Throughout life, we are somebody and change personality – 2 / 3 / 4... never try to be our self.

• Poornatvam + Abayam will never come.

**Verse 5:**

3 Stages :

• Satyatvam, Mithya, Bandaha.
• 3 Stages – Due to lack of enquiry only.
• Maya has beauty, novelty but no reality.
• If no Maya, pure Brahman will be left out as Ashabdam.... Can’t claim I am Brahman.
• Vyavahara requires process change. Brahman as though non existent can’t claim its own existence.
• Therefore Maya required. When Vikshepa Shakti comes, along with that Mayas Aavarna Shakti also comes.
• Do not throw total Maya – like throwing baby with bath water.
• Remove Avarna through enquiry and then allow Maya to play Drama.
• Lack of enquiry and continuity of Avarna is Samsara. Vikshepa blessing becomes pain.
• Duality – Entertainment becomes pain, nightmare like dream.
• Because of lack of enquiry – Bandaha.
• Solution = Enquiry, Jnanam.
• Bandaha Nivartate, Dhukthitvam Nivartate, Dvaitam falsified.

Vedanta 5th Capsule:

• Forgetting my nature, convert my life to nightmare instead of entertainment. Sravanam, Mananam, Ninidhyasanam life long press. Constantly be aware of teaching and abide in it.
• Enquire into Tat / Tvam Pada, Jiva & Ishavara. Ends with Atma. Verse 1-5-Introduction.

Verse 6:

He who thinks ‘I am’ is the agent. Mind is his instrument of action, and the actions of the mind are two types of modifications in succession, internal and external. [Chapter 10 – Verse 6]

Introduction to enquiry:

• Sakshi is revealer of triputi in Antahkarnam = Mind.
• 3 put together = Triad – Triputi.

= Knowledge experience.

• Pramanam has ability to contact external sense objects by Vritti.
• Pramanam – Generates Vritti.
• Reveals objects, contacts sense objects (Prameyam).
• Generation of Vritti = Pramana Vyapara.

= Function of Pramanam which reveal objects.
= Knowing process.
• Triad – Through knowing process (Vrittis) Pramana Vyapara – Gathers knowledge.

**Dakshinamoorthy Stotram**:

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Nana chidra Ghata…. = Vritti Vyapti
= Thought rising from Pramanam contacting sense objects and revealing.

Every knowing process requires.
• Knower, knowing instrument, object – to be known.
```

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e. Atman), This Entire World Shines. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]
Subtitle enquiry:

- For knowing process 3 factors involved. What is revealed is Prameyam – one factor.
- Knowing process does not reveal Pramata / Pramanam. If other two also revealed by Prameyam, then it will not be called Pramata but prameyam.
- If knowing process reveals all 3, all 3 world become Prameyam.
- If Triputi consists of 3 Prameyams then there will be no knowing process.
- Pramata, Pramanam is not Prameyam.

Lesson 1:

- Knowing process is capable of revealing one factor – Prameyam.

My response:

- I know pot......at end of knowing process.
- I – Pramata – know – (processing part)
  
  Pot – Prameyam.
- All 3 factors revealed, hence I say I know pot.
- What reveals Pramata + Pramanam? Are they self revealing?
- Pramata – Achetanam – Part of mind.
- 5 Reasons:
  
  1) Drishyatvat  2) Bautikatvat  3) Sagunatvak
  4) Savikaratvat  5) Agama Pahitatvat.
- Coming + Going mind – can’t reveal itself being Jadam.
- Pramanam – Mind with Vritti – Jadam – Can’t reveal itself.
- Knowing process reveals only prameyam.
- Who reveals Pramata + Pramanam?
• Don’t reveal themselves and not by knowing process.

Lesson 2:
• Sakshi reveals Pramata + Pramanam – During every knowing process.

Lesson 3:
• Sakshi reveals Pramata + Pramanam simultaneously with Prameyam.
• We say: I know this.
• In every cognition, words coming – Mind processing, Knowing process reveals Pramanam & Sakshi reveals Pramata + Pramanam.
• Sakshi revelation is non – process.
• Sannidhya Matrena. Without effort, will, time, sentimental process, Sakshi reveals Pramata + Pramanap.
• I know - Grace of Sakshi.
  - Presence of Sakshi.
• I know you
  ↓
Result of knowing process no knowledge where only Prameyam is there.
• In every Sakshi process, Sakshi is evident revealing Pramata and Pramanam.
• To talk of cricket match I must be there.
• In every moment, Pratibodha Viditam Matam.
• I am experiencing Sakshi’s presence which reveals.
• I – know / see / hear.

Lesson 3:
• Sakshi reveals Pramata + Pramanam simultaneously.
• Without a sequential process Prameyam is revealed sequentially through a thought process.
Lesson 4:

- Knowing process reveals Prameyam – It involves mind directing Vritti to sense objects. This is possible because Sakshi Blesses Pramata + Pramanam with Chidabasa.

- By revealing Pramata (Mind) and Pramanam (Vritti) how does Sakshi reveal?

- By Blessing both of them with Chidabasa.

- Superficially, mind + thought channel reveal.

- Where thought does not go, Object not revealed, Illumined, Experienced.

<table>
<thead>
<tr>
<th>Directly</th>
<th>Indirectly</th>
</tr>
</thead>
</table>

- Ultimately all 3 revealed by Sakshi only.

- Prameyam changes – Shabda, Rupa, Rasa.

- Same Pramata + Pramanam remain – Throughout day. Only Vritti keeps changing + objects change.

- This Sakshi is our real nature. This Sakshi is Identical with Paramatma and claiming that Paramatma as myself alone is Svarupasya Avastanam.

Example: Natakha Deepa

- Lamp
- Dancer
- Master
- Audience
- Orchestra

- Sakshi
- Pramanam
- Pramata
- Prameyam
- Sense organs

- Mind with Vritis dancing vigorously

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Introduction: Verse 1-5: Brahman enquiry....

- As long as this enquiry is not done. Advayam Brahman will appear as Sadvayam.
- Nondual will appear as plural – dual.
- Advayam will appear as Sorrow – Dukham.

Brihadaranyaka Upanishad:

- Duality is cause of sorrow = Bandah - Source of being trapped.
- Trapped in Body / Family / World ....
- Feeling arises out of non – enquiry....
- What enquiry does? No external change.
- Internal mental condition undergoes transformation because of understanding.
- Advaitam – Satyam.
- Dvaitam – Mithya.
- May you enquire into Brahman by Sravanam / Mananam / Ninidhyasanam.
- Continue till Advaita Nishta comes.
- Brahman = Sakshi Chaitanyam – Reveals.

```
Tripuri

Pramata Karta    Pramanam Karanam    Prameyam Vishaya

- Internal Mind.
  - Antahkarana.

External World
```

- All 3 Triputi – Jadam revealed by Sakshi in one simultaneous Action.
- By mere presence – Sannidhya Matrena Sakshi Trayam iti Prakashayati.
- Pramatru part of Antahkarana – which entertains – I thought / Aham / I – ego called subject.
- Mana = Pramana Baga of Antahkarana which serves as instrument for Pramata.
- Mind is Pramana Baga – instrument of Karta – Pramata.

```
2 Parties in mind

Karta
  - Pramata Ahamkara subject
    - Writer

Karanam - Manaha
  - Instrument
    - Pramanaha
      - Pen

- Moves / Kriya belongs to Karanam.
  - Pramamana Vyapara / function.
  - What is function of Pramanam?
  - Generates inward + outward thoughts.
  - Ingoing – outgoing thoughts.
```

How Vrittis rise in mind:
- 1\textsuperscript{st} : Inside thought.
- 2\textsuperscript{nd} : Outside thought.

In sequence.
Verse 7:

The internal modification of the mind takes the form of ‘I’. It makes him an agent. The external modification assumes the form of ‘this’. It reveals to him the external things. [Chapter 10 – Verse 7]

Verse 8:

The external things (that are cognized by the mind in a general way, their special qualities having been jumbled up) are cognized by the five sense-organs quite distinctly as sound, touch, colour, taste and smell. [Chapter 10 – Verse 8]

Brahman enquiry:

- Verse – 1 – 5 – means of liberation.
- Brahma = Sakshi of Triputi Pramata, Pramanam, Prameyam.
- Defined in verse 6 - 8.
- Pramana = Knowing process is form of generating thought called Pramana Vyapara... activity.

![Diagram of 2 forms of Vritti]

- Pramata / Pramana / Prameyam – Jadam.
- None have Chaitanyam to reveal itself or others. Not self effulgent like light.
- 4th entity – Sakshi.
- Verse 6,7,8 - Pramata / Pramana / Prameyam – Jadam.

Verse 9:

That consciousness which reveals at one and the same time the agent, the action and the external objects is called ‘witness’ in the Vedanta. [Chapter 10 – Verse 9]
• **Triputi Vilakshana Sakshi – Svyam Prakasha – simultaneously reveals all 3, not Yugapath – one after other.**

• **Sakshi = Light - shines + illumines.**

<table>
<thead>
<tr>
<th>Sakshi</th>
<th>Reveals</th>
<th>Aham Vritti</th>
<th>Idam Vritti</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>- Pramata</td>
<td>- Shabda, Sparsha Rupa, Rasa Gandha</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Pramanam</td>
<td></td>
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<tr>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>- Chaitanya Svarupam</td>
<td></td>
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</tr>
</tbody>
</table>

• **Sakshi reveals Triputi – What is proof?**

**Verse 10:**


• How in one cognition all 3 revealed?

• Our experience and expression is proof.

• 5th Verse – Kriya Padam - Ikshe / Srunomi / Jigrani / Sprishami / I see / hear / taste / touch.

• All transitive verbs, has object.

• I see bird, man, desk, intransitive verb without object.

• I laugh, cry, sit, walk - No object.

Intransitive verbs

• I see, hear, taste – Unitary experience with 3 components, Pramata, Pramanam, Prameyam Vyapara.

• Triputi simultaneously revealed.

• Who reveals?

  a) If Triputi reveals all 3 simultaneously, all 3 will become Prameyam.

  b) Pramata reveals 3 simultaneously.

    Pramanam will becomes Prameyam.

    Pramata will becomes Prameyam.
• If any of 3 reveals, Tripuri crashes and no knowledge takes place.

• For Pramata, Pramanam, Prameyam to remain independently then something outside must reveal simultaneously.

• There will be no unitary experience it has to be like Nataka Deepa Sarvam Basayate, Audience, Stage, King, Orchestra, Dancer...

• Light simultaneously illumines all.

**Verse 11:**

The light in the dancing hall uniformly reveals the patron, the audience and the dancer. Even when they are absent, the light continues to shine. [Chapter 10 – Verse 11]

**5th Verse – Elaboration**

- Prabhu
- King
- Appoints dancer
- One
- Sabyaha
- Audience
- Many members
- Nartaki
- Dancer one
- Deepaha
- Illuminating all
- Orchestra

- Uniformly simultaneously without will or action.
- Light has no beginning / end
- Prakashaka all the time.

• Light illumines without willful action illumination is nature of fire – Not job of fire.

<table>
<thead>
<tr>
<th>Job</th>
<th>Nature</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Starts – Ends</td>
<td>- No start – end.</td>
</tr>
<tr>
<td></td>
<td>- No will / Desire / Action.</td>
</tr>
<tr>
<td></td>
<td>- Uniform; Simultaneous.</td>
</tr>
<tr>
<td></td>
<td>- Whether audience is there or not, illumination goes on.</td>
</tr>
<tr>
<td></td>
<td>- In absence of Tripuri, illumination continues</td>
</tr>
<tr>
<td></td>
<td>- lamp shines.</td>
</tr>
</tbody>
</table>

**Fire – 2 Expressions used**

- Shines
  - When No one around
  - Deepata - irregular verb. Fire does no job.
  - Intransitive verb

- Illumines
  - When some objects or beings around
  - Deepyate – regular verb
  - Transitive verb
• Similarly Sakshi illumines when object comes. When no objects, Sakshi illumines by itself.

• **Main feature:**
  Lamp Shines When nothing is there.

**Verse 12:**

- Lamp illumines when things are there.
- Lamp’s illumination is uniform.
- Lamp’s illumination is simultaneous.
- Lamp’s illumination is without any Action, Desire, Will, Plan, Transformation, Modification, Sannindriya Matrena, Parinama Rahitvam.
- Sakshi Chaitanyam Svayam Bhati, shines.
- Enjoys Consciousness by itself.
- Chetana Rupaha – When nothing is there, Sushupti Avasta – Ahankara resolved, Pramana Vyapara resolved, Prameya resolved.
- Unit of experience – Visesha Jnanam involving Tripuri, absent in Sushupti but still Sakshi shines by itself.

• **Don’t ask:**
  a) How can I know Sakshi, when Tripuri resolved.
  b) Asking for Visesha Jnanam which requires Tripuri.

• Pure entity in absence of Tripuri is called Sakshi.
• Can never be known or experienced as a Vishesha Jnanam – Particular experience... I saw Sakshi, it is very nice, I have returned.
• In Nirvishesha Samadhi – Brahma Anubava – illogical.
• Tripuri absent in Nirvikalpa Samadhi.
• Vikalpa means division.
• Nirvikalpa - No Vishesha Anubava / Jnanam.
- No Brahma Anubava Jnanam.

- Require Jagrat to understand Sakshi.

- After dismissing Triputi, Don’t work for Samanya Anubava.

- When Triputi goes, it is Samanya Anubava in Sushupti.

<table>
<thead>
<tr>
<th>Sushupti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Natural Nirvikalpana Samadhi</td>
</tr>
<tr>
<td>Nirvikalpana Samadhi</td>
</tr>
<tr>
<td>Artificial sleep</td>
</tr>
</tbody>
</table>

- “I am” is Aham Vritti – this is required to say I am sleeping.

- Svayam bhati... sakshi shines by itself in absence of Ahankara / triputi.

- In Jagrat Triputi arises.

- Does Sakshi arise in Jagrat?

- Yes: During Sushupti it was sleeping.

- Question is wrong.

- Sakshi is eternal – Does not set or arise.

- When Triputi arises, Sakshi reveals.

- Ahankara – Dhi = Pramana + Bahya Prapancha.

  “Jadam” Nature.

- Sakshi – Basayate... simultaneous uniformly without change – Therefore it is called Avasta – Traya Sakshi.

- **Dakshinamurthy Stotram:**
  
  Jagrat, Svapna, Sushupti...

**Verse 13:**

The unchangeable witness is ever present as self-luminous consciousness; the intellect functions under its light and dances in a variety of ways. [Chapter 10 – Verse 13]

- In Jagrat – Pramatru – Baga revealed by mind...

- No change in Prameya, place – objects same.
• Nothing happens in Pramata.

• In Pramana Baga it gets activated fire comes in contact with water, water boils... because of contact.

• Mind – Prama – Begins to boil – Aham + Idam Vrittis .... come.

• Moment I enter, mind contacts with hall... Vrittis say it’s not...

• Mind has its own reaction.

• If you sleep, Hall + Body same.

• Pramana activated Vritti generation is dance program.

• Pramana Baga of Triputi activated in Jagrat.
Verse 13: Verse 1 – 9:

- Pramanam = I see, I hear, I smell, knowing process, Vritti modification.
- Prameyam = Some object (Form, Fragrance, Sound).
- All 3 don’t have selfness, no sentiency to reveal – No self consciousness / No illumination. Can’t reveal itself and other 2. None of Triputi is Svayam Prakasha.
- Neither Svayam or Para Prakasha for knowing process – Accept Sakshi.
- Sakshi illumines all 3.

Sakshi:

a) Non material conscious principle, Which is self revealing?

b) Reveals all 3 simultaneously, uniformly.
   - Mouth can’t utter 3 simultaneously.
   - Cognition – Simultaneously.
   - Utterance – Sequential.
   - Sakshi does not undergo change or modification to reveal Pramata – If so, then it will reveal sequentially.

c) Without change / process – By Sannidhyam – by mere Presence reveals.

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Verse 15:

- Dancer – King - Has Abimana.
  - Engages dancer.
  - Happy in dance.

As the light reveals all the objects reaming in its own place, so the witness-consciousness, itself ever motionless, illumines the objects within and without (including the operations of the mind).

[Chapter 10 – Verse 15]
Verse 17:

- Brahman = Sakshi of Triputi.
- Pramata, Pramanam, Prameyam are objects – Jadam.
- How knowing process possible with inner component?
- Knowledge requires consciousness principle.
- Knowing + knowing process not possible without consciousness.
- Object does not have status of knowing unless it is object of consciousness.
- Knownness possible if object of knowledge / consciousness. Without knownness of inert object, knower, knowing process + known presupposes consciousness.
- 3 by themselves don’t have consciousness of their own.
- 4th component different from Triputi.
- Triputi gets status of knower, knowing process, known because of extraneous entity, outside Triputi called Sakshi.
- In presence of Sakshi, 3 becomes known.
- Sakshi does not participate in the process.
- Presence required, Participation not there. Sakshi blesses without participation.
- **Example:** Light - blesses without participation its not teacher, straight, doesn’t understand Panchadasi, does not have understanding process. But presence of light required.
Brahman – Identified as Triputi Sakshi.


**Verser 16:**

The distinction between external and internal objects refers to the body and not to the witness-consciousness. Sense-objects are outside the body whereas the ego is within the body. [Chapter 10 – Verse 16]

Nature of Sakshi.

- a) Illuminator of Triputi.
- b) Non-participating illuminator of triputi.
- c) Non-changing nature of illuminator.
- d) Simultaneous illuminator of triputi not sequential illuminator.
- e) Unlocated illuminator.

- Pramata = part of mind.
- Pramanam = Thoughts of mind.

Whatever I experience has location. Is orientation of conventional intellect. Appreciates things along with location.

Changing habit is bursting Viparta Bavana neutralize notion, Sakshi has no location – Illumines.

- Pramata, Pramanam and external Prameyam.
- By itself both inside + outside.
- External division possible w.r.t. Body, Mind, Objects, not w.r.t. Sakshi.

**Verse 17:**

Sakshi not busy running – illumining + observing.

Like housewife – Multi tasking.

Sakshi is all pervading. Wherever mind + thoughts are, reflection automatically formed.

When reflection is formed. When reflection is formed, objects are known mind, thoughts travel inside + outside.
• Motion of mind, falsely transferred to Sakshi, consciousness. Because of proximity and intimacy.

• Movement of illumined transferred to illuminator because of consciousness.

• **Example:** Pournami night – Moon.

<table>
<thead>
<tr>
<th>Moon</th>
<th>Clouds</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Basakaha.</td>
<td>- Basaked.</td>
</tr>
<tr>
<td>- Illuminator.</td>
<td>- Illumined.</td>
</tr>
<tr>
<td>- Appears to be moving in another direction.</td>
<td>- Moves in one direction – fast.</td>
</tr>
<tr>
<td><strong>Traveler in train says:</strong></td>
<td></td>
</tr>
<tr>
<td>Chennai has come.</td>
<td>Train has come to Chennai.</td>
</tr>
</tbody>
</table>

• Motion of Triputi transferred to Sakshi and we say I am agitation, I am going to USA. Sakshi appears chanchalam I am Sakshi – Sthiram – mind turbulent. I say I am turbulent, disturbed = Samsara.

• Disturbance of mind superimposed on myself who am Sakshi.

• Handover disturbance to mind and claim I am Sakshi = Moksha.

• Adhyasa = False transformation of disturbance of Buddhi on Sakshi not real transfer.

**Verse 18:**

- Attributes of illumined object falsely transferred on illuminator.

- I am the illuminator, observer of mind.

- Emotional disturbances belong to illumined mind.

- It is because of transference of disturbances of mind to the Sakshi.

- Vedanta - Not handling disturbances of mind.
  - It is handling false transference of disturbances.

- We think improving mind is Moksha.

- Moksha is stopping of transference of attributes of mind to myself.
• Sakshi Bava gives Moksha and one is better equipped to improve mind.

- Sakshi Bava
  - Get Moksha primary benefit
  - By product.
    - Better equipped to handle Mithya mind.

- Attributes of illumined transferred to illuminator.

- **Atma Boodha**: Moon / Cloud Example.
  - Outside sunlight – Patch of light – enters through window.

- Sun doesn’t move – Achala, illuminator when my hand move sun’s path comes + goes passing beam of deer, bird, shadow dance.

**Yogamrtam 57:**

`samsara - vrrikshashchedyo. ayam natma hanti na hanyate. 
evam cha drridhabhavena naham dehendriyadayah || 57 ||`

- You are not Karta, Bokta....
- No Sanchita, Prarabda – No exhaustion of Prarabda.
- I am Muktaha Sakshi. As Mukta, handle mind. Don’t connect to Moksha.
- Define mental improvement and your freedom. 5th capsule of Vedanta.
- **Example**: Drishtanta – Verse 18.
Verse 19:

Similarly, the witness-consciousness, though really fixed in its own place and neither going out nor returning within, yet appears to move owing to the restless nature of the mind. [Chapter 10 - Verse 19]

Drashtanta

- Sunlight.
- Sakshi.
- Unlocated motionless.
- Without moving outwards (Bahihi)
  inwards (Gamaha)
- Not Acting / doing

- Sakshi not mind – Moving inwards + outwards.
- Sakshi remaining, appears to go out + come in. Appears to be Karta, use Aham in place of Sakshi.
- I seem to go up – Urdva / Adho Lokas worry – Whether Children will be doing Sradha.
- I am Sakshi – original observer.
- Because of Chanchalam Vigorous motion of Buddhi - try Japa – Dhyanam.....
- Body looses capacity to move.... getting itself slow.. as you age.
- Minds motion is faster and faster motion in mind becomes emotion.
- Because of mental emotion, I have Raaga, Dvesha, No Sadhana Chatushtaya Sampatti, Sakshi can’t have any attributes. Not understanding Vedanta.
- I am Nirguna Atma .... Sadhana Chatushtaya Sampatti is attribute of Anatma.

Verse 20:

The witness-consciousness can neither be called external nor internal. Both these terms have reference to the mind. When the mind becomes full tranquil, the witness exists where it shines. [Chapter 10 - Verse 20]

- Location – we can talk w.r.t Anatma Atma exists before Desha + Kala.
Dakshinamurthy Stotram:

- In Pralaya, No Desha, Kala, Sakshi is there. Only when Maya active, Desha, Kala comes.
- Before arrival of Desha, Kala, how can you talk about location of Brahman.
- Location hunting is orientation of confused intellect.
- Can’t say – Atma is here, everywhere there, both false.
- Means located all over Space.
- Here, there, every where convey idea of location.
- 3 can’t express – convey Sakshi.

Confusion in Verse 19:

- Sakshi remaining in its own place – Nijam – Sthanam.
- Without going inside or outside, remaining in its own place.
- Is Nijasthanam – inside Pranamaya Kosha, Annamaya Kosha or outside?
- No inside, outside in sleep or in Samadhi.
- Inside – outside is concept of intellect.

a) Who is searching? Sakshi?

- In silent mind, Sushupti, don’t find Sakshi, like pearl diving, we dive inside to search for Sakshi.

b) Sakshi in Vaikunta..

- Place orientation of intellect never ends.
• Search inside mind / outside, you won’t find because ‘Sakshi Tvam Asi’ Searcher.

• Student stops searching and looks upon myself as Sadhaka and take credit.

Advaitin: Answer

• Mithya - Not acceptable.

• Different from existent and non-existent.

• Never able to appreciate possibility of something not in existent / non – existent category.

• Sakshi not inside, outside because both places associated with Buddhi.

• Mind inside as emotion & travels outside as thoughts. Mind elsewhere. ‘So didn’t hear’ mind not in class but outside at home.

• If Sakshi is not Buddhi Sthanam where to locate Sakshi?

• Stop operation of mind, mind gets associated with inside – outside. Wherever mind is , is location of Sakshi.

• When minds reactions stops, triputi resolved, Sakshi not resolved. Inside, outside movement of mind ends.

• Wherever Sakshi reveals – note that location that is location of Sakshi.

• Buddhi + other things – belonging to Tripathi – Pramanam + Prameyam.

• Buddhi running outside – is Jagrat Avasta. Buddhi running inside – is Swapna Avasta.

• When Jagrat / Swapna subsides, state of silence, Sushputi - Sakshi is there naturally.

• Can’t go to Sushupti and find out.

• Can’t locate space / time also.

Chinmaya:

• Note time of sleep – with clock / pen / paper.

• When sleep came – noter of time – Ahankara not available.

• Nirvikalpaka Avasta = Sleep = illumined by Sakshi.

• Whenever Sakshi is shining is Sushupti is Nijasthanam.
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Verse 20:
• Experiment = When knowing process subsides, Triputi, Pramata, Pramanam, Prameyam resolved.
• Sakshi of Triputi alone will be left out.
• Stop all knowledge operations Sakshi alone left behind.
• Look for locus of Sakshi – That is location – Sakshi not resolved.

Verse 21:

If it be said that (when all mental operations cease) there is no space at all we reply: let it have no space. It is called all-pervasive, because of the mind’s creation of space. [Chapter 10 - Verse 21]

Report of student :
• When Triputi is resolved, and Sakshi alone is there, at silence, Samadhi, deep sleep it is Nirvikalpaka Avasta.
• Sakshi is present. I am not able to locate because to locate I require space.
• All location only in space. In Nirvikalpaka state, No Desha, can’t find locus, Na Basate not available for experience.
• Sakshi has no location, No Desha, No Kala, No Sambandha.
• Sakshi – Spineless, Location less, Desha Atita.
• If located in space, when space is resolved, Sakshi will go away ....
• Space less, Location less is Sakshi.
• **Problem:** Location is no where. Not located any where.
• If Sakshi is nowhere, student thinks, Sakshi nonexistent.
• Misunderstanding by student.
• Sakshi exists but nowhere.
• Teacher compromises.
Everywhere means Sakshi is located in space all over.
• Here / everywhere / there – Conveys idea of location.
• It is existent but is nowhere.
• Sakshi nowhere because space located in Sakshi.
• With respect to space which is experienced / projected every where, by the mind, Sakshi is figuratively said to be every where.
• From Sakshi's own standpoint, Sakshi not every where.
• It is existent as Adhistanama of space.

Verse 22:

Why Sakshi said to be every where temporarily?
• Mind experiences space inside and outside when it is functional.
• Space within the body and outside body.
• During Triputi operation, space everywhere in Jagrat.
• When mind projects space – What is job of Sakshi?

Whatever space, internal or external, the intellect imagines, is pervaded by the witness-consciousness. Similarly will the witness-consciousness be related to all other objects. [Chapter 10 - Verse 22]
• Sakshi present inside + outside as Adhistanam. Illuminator of inside and outside space – As revealer.
• Sakshi not located in space but as locus for space.
• Book present where desk is book located on desk... When desk is removed, book is removed.
• Space is there along with desk.
• Versus space is located on desk.
• Desk is removed, Space is not removed.
• World located in space.
• Sakshi presented everywhere as Adhishtantam....
• Same rule – external to every object in world.
• Sakshi is along with space but not located in space.
• Along with space = Sakshi is location of space.

Verse 23:

Verse 23:  

Whatever form the intellect imagines, the supreme self illumines it as its witness, remaining itself beyond the grasp of speech and mind. [Chapter 10 - Verse 23]

Previous rule:

• Sakshi is along with space.
• Sakshi is not located in space.
• Sakshi is location / locus in which space is located.
• Extend to all objects in verse 23.
• Sakshi is along with pot – not located in the pot.
• Sakshi is locus in which pot / space / world is located.
• Many objects are projected, experienced.
• By the mind / Buddhi... Shabda, Rupa, Rasa, Gandha.
• Sakshi is along with every sense object spreading over sense object and revealing sense object.
• Sakshi – bavet – remain with every object revealing it.
• Sunlight spreads over person + reveals similarly consciousness spreads and reveals every sense object.

• Sakshi is along with every sense object but not located in any sense object. Sakshi is Locus in which every sense object along with space in located.

• Remains by itself – Svataha.

• Vag Agochara – can’t be described.

• Buddhi Agochara – Can’t be conceived in intellect.

• Can’t say it is here, there, everywhere.

• To say : Use Sakshi, need something to be witnessed.

• Compromised description: Sakshi doesn’t deserve word Sakshi.

Verse 24: (Important)

Student disappointed:

• Comes to Sakshi – by knowing which I will get liberation.

• But not describable through words.

• Not knowable in mind.

How to know Sakshi?

• Such Sakshi beyond mind + words?

• Don’t attempt to know that.

• Don’t attempt to grasp that.

• Moment you know Sakshi, Sakshi will become Prameyam, one of Triputhi. Sakshi is witness of Triputi, different from Triputhi, therefore can’t know Sakshi.

What is proof – Sakshi exists?

• Not because Sakshi doesn’t exist?

• But because Sakshi is not something you know, it is you yourself you claim you are Sakshi.
• Not attempt to know the sakshi.

**Doubt: How I can claim I am Sakshi?**

• I am Pramata, operating Pramanam knowing Prameyam as listener of class. I am Pramata, how can I be Sakshi?

**Vidyaranya:**

• You are by nature Sakshi, temporarily functioning as Pramata identifying with mind which is Pramata.

• Originally Sakshi, identified temporarily with mind – which is Pramata now.

• One part of mind = Pramata.
  
  Another part of mind = Pramanam.

• Identified with mind, you have temporary pramata status.

• If you drop your Pramata status, you yourself are the Sakshi.

• No need to know Sakshi.

• Can never know Sakshi.

• Drop temporary Pramata status.

• Pramata knowing status = Sakshi.

• Disidentify from mind or drop Pramanam operation.

• When all knowing operation subside in silence.

• Graha = Knowing operation.

  **Samana Vyapara.**

• Not planet / house.

• Upashantou = Subside.

• I am – minus knowing operation then can’t be called Pramata.

• I have shed my Pramata temporary status and abide as Sakshi.

• In silence you are Sakshi.

• Abide yourself as Sakshi not as Pramata.

• How do I know I am there as Sakshi?
Verse 25:

- In silence, when knowing process has ended, you yourself remain as non knowing principle.
- Non knowing you, without knower status, you in silence are the sakshi.
- You abide as I – the Sakshi.
- What is the Pramanam to know that I am there as Sakshi in silence?
- In silence, I am there, does not require any proof – I continue to be there in silence is accepted by everyone without requiring proof.
- Nobody says, during silence I am non existent and after silence I am born afresh.
- Nobody doubts oneself in silence.
- Whatever is accepted without requiring proof is called Svayam Prakasha.
- I am in silence accepted by all without proof.
- If I am not there in silence, I can’t talk about silence.
- If I am not there in room, I can’t talk of emptiness in room.
- My existence is self evident in silence. No Pramanam required. Svaprakasha Svarupatayaha every body accepts this fact without asking for proof.
- Same is Sushupti. Nobody asks for proof.
- In Sushupti, Pramana, Prameyam, Time, Space resolved. I am there as witness of silence.
- How I know that this is the Sakshi of Triputi.
- In silence, I am there, how I know it?
- Is Triputi Sakshi – that I am there I know?

Shastra tells:

- You obtaining in silence is not one of Triputi. It is different form Triputi. It is Sakshi – learn from Shastra.
• I am there in silence that I. In silence is different than Triputi and I am Triputi Sakshi.

• Description get from Shastra only. Sruti is to help me claim that I obtaining in silence is Sakshi which is Brahman.

• Not to know Sakshi as object. But to help me in claiming I – obtaining in silence am the Sakshi which is Brahman.

Verse 26:

If you find the renunciation of all perceptible duality impossible, reflect on the intellect and realize the Witness - consciousness as the one witness of all internal and external creations of the intellect. [Chapter 10 - Verse 26]

Final question:

• Sruti will not help me in knowing Sakshi but to claim that I who obtains in silence is the Sakshi.

• When I make use of the mind, I am Pramata.

• When I don’t use mind, in silence, I am Sakshi.

• To claim to be Sakshi, I learn to be in silence.

• If I am not in silence, I will be Pramata.

• I am not able to remain in silence. My mind very dynamic.

• If no deliberate silence by quieting mind, use sleep Nirvikalpana Samadhi Anubava - Nidra Samadhi Sthitihi.

Samadhi not compulsory for Atma Jnanam – can’t attempt to silence the mind and see.
• If you can’t drop mental operation by practicing Samadhi, silence, make use of your analytical capacity by which by your own intelligence, study your own Anubava in Avasta Trayam.

• Study in Jagrat I am Sakshi only in Sushupti.

• Chandogya Upanishad – 8\textsuperscript{th} Chapter.

• Brihadaranyaka Upanishad – 2\textsuperscript{nd} Chapter – 1\textsuperscript{st} section Avasta Traya Vichara.

• In Sushupti, I am Sakshi, which is my real nature.

• In jagrat, Pramata – incidental nature.

• As Sakshi I am Brahman take shelter in your Analyzing intellectual capacity.

<table>
<thead>
<tr>
<th>As Sakshi</th>
<th>As Pramata</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Intrinsic</td>
<td>- I am inside body</td>
</tr>
<tr>
<td>- Cognitively understood</td>
<td></td>
</tr>
<tr>
<td>- I am both inside + outside body</td>
<td></td>
</tr>
<tr>
<td>- Antaha – Bahihi</td>
<td></td>
</tr>
</tbody>
</table>
LECTURE – 297

Nataka Deepaka Prakaranam (26 Verses)

Summary

5 Topics:

Topic 1 : Verse 1-5:

Introduction: Vichara Apeksha:

- Necessity of enquiry by Vichara – Jnana Yoga and process of creation.

- Brahman does not undergo real change but seeming change.

- Since it is seeming change, it is product of lower reality called Vyavaharika Satyam.

- Brahman enters them to lend their support. Enters Jiva as Sakshi.

- Sakshi Rupena Jivam Pravishanti.

- Sakshi Rupena Ishvaram api Pravishanti.

- Jiva Sakshi + Ishvara. In the world as Adhistana Satta – pure existence.

- No process / travel involved.

- Once 3 Vyavaharikas created, life process begins.


- No worry about himself / world.

- Knows Paramartika Satyam Brahman.

- Jiva trapped because of Avarna Shanti of Maya which covers Jiva.... Vyavaharikam misunderstood as Paramartika Satyam – ultimate reality.

- Problems magnified because of overestimation of Vyavaharikam = Samsara.
• Only solution. Not changing Vyavaharika need not, cannot change body / mind / jagat.

• Understand Vyavaharikam as Vyavaharikam by knowing Paramartikam. Dream known as dream only when you wake up to Jagrat.

• This requires enquiry and preparation.

• Jiva must worship Ishvara and prepare mind and with prepared mind, Make enquiry – Atato Brahma Jingyasa.

Brahma Sutra:

अथातो ब्रह्मज्ञासा ।
Athato Brahmaijnasa
Now, therefore, the enquiry into Brahman.

• Vichara Apeksha – necessity of enquiry.

Topic 2 : Verse 6 – 10

Introduction: Pancha Jnana Vyavahara Apekshita:

• 5 Factors required for all knowledge transactions:- PanchaGhatakaha / constituents / 5 ingredients.

![Tree diagram]

Pramata — Knower

Pramanam — Knowing instrument

Prameyam — Object of knowledge

Vritti — Process of knowing

Sakshi — Witness Satyam

• 4 – Products of Maya – Inert.

• Brahman / Paramatma has entered Vyavaharika Prapancha as Saskhi.

• Paramatma Plays role of Sakshi most important component in all transactions.

a) Pramata:

• One part of mind Ahankara.

• What is proof?
• When mind is active, Pramata, knower is there, when mind is resolved, knower gone.

Anvaya Vyatireka:

• Mind Satve, knower Satvam.
• Mind Abave, knower Abavaha.
• Mind is knower.
• Ahankara – I – Notion is there only when mind is there.
• Mind Satve, Aham Satvam.
• Mind Abave – in sleep – I don’t claim I am ........
• Mind = Pramata = Ahankara = Jadam.

b) Pramanam:

• 2nd part of mind product of Maya – Jadam = made of 5 elements that part, where thoughts arise Pramanam part alone serves as broker / linking Pramata + Prameyam through Vritti.

c) Prameyam:

• Jadam, 5 elements Shabda, sparsha, Rupa, Rasa Gandha.

d) Process called Vritti:

• Group of assistances – sense organs serve as assistant. For function of Vrittis.
• When eyes open – Rupa Vrittis come.
  When Ears open – Sahbda Vrittis come.
  When nose active – Gandha Vrittis come.
• Vritti process assisted by Pancha Indriyani.

  Vrittis generated

  Knowing process

  Sakshi

  Consciousness principle

• How knowing happens?

  4 are inert Jadam can’t reveal own or others existence.
• Pramata can’t reveal itself or Pramanam, Prameyam or Vritti.
• Lamp reveals itself and others.
• Clip Doesn’t reveals itself and others.
• No knowledge / Transaction with 4.
• No Jnana Vyavahara……..
• We require 5th – Mike / Swami… can’t function without electricity.
• Pramata, Pramanam, Prameyam, designed to function but with Chetana Tatvam / Sakshi.
• What Sakshi does?
• Reveals 4 – simultaneously.
  Pramata, Pramanam, Prameyam, Vritti
• Sakshi Sarva Prakashakam.
• Simultaneously (Yugapat) equally, like how sunlight and moonlight falls uniformly.
• Illumination - Not action of Sakshi.
  - Not process of Sakshi.
• Sannidhya Matrena – By mere presence, Sakshi is changeless illuminator.
• 3 illumined directly by Sakshi - Pramata, Pramanam, Vritti
• Prameyam – indirectly revealed. Sakshi can’t illumine Prameyam, unless, Pramata + Pramanam channelise Vritti towards Prameyam.
• Only when Pramata, Pramanam & Vrittis have been directed focused on Prameyam then alone Sakshi reveals.
• Pramata directs canal.
• Pramata also called knower of Prameyam but literally speaking Pramata only Channelizer because of which Prameyam is known we give credit to Pramata - as channelizer.
• When I open tap, water comes – tap takes credit as source of water not tank.
Katho Upanishad:

<table>
<thead>
<tr>
<th>Pramata</th>
<th>Sakshi</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Knower channelizer</td>
<td>- Revealer → Source tank</td>
</tr>
<tr>
<td>- Tap</td>
<td><strong>Katho Upanishad:</strong></td>
</tr>
<tr>
<td></td>
<td>- Tameva Bantam Anubhuti Sarvam</td>
</tr>
<tr>
<td></td>
<td>- Tasya Bhasa......</td>
</tr>
</tbody>
</table>

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. [II – II – 15]

- All 5 required for Jnana Vyapara.
- 4 – Belongs to Maya – Prakrti. One is Brahman – Pumsha – Sakshi not part of Brahman.
- Brahman is Niravayavam, Nishkalam, Achalam......

**Topic 3 : Verse 11 -15**

- Clarification of 5 factors with an example.
- Nataka – Deepa Drishtanta.
- Nrityashala – Deepa Drishtanta.
- Theatre – Lamp – Example.

<table>
<thead>
<tr>
<th>Pramata</th>
<th>Pramanam</th>
<th>Prameyam</th>
<th>Sakshi</th>
<th>Orchestra</th>
</tr>
</thead>
<tbody>
<tr>
<td>King / Organized / Controller of dancer.</td>
<td>Dancing girl (Mind with Vrittis)</td>
<td>Audience (Sense object)</td>
<td>Theatre lamp – light (Reveals)</td>
<td>5 Sense organs</td>
</tr>
</tbody>
</table>

- King + Audience come together because of dance program – otherwise in palace at Home.
- Dancer – Pamanam, Mind – linking girl.
- Vritti movement - Vigorous movement in Pramanam.
  - Dancing girls Tillana.
- Sakshi = Theatre lamp – Reveals king, audience, dancer.
4 Features of light:

- Uniform / simultaneous / changeless / all pervading illuminator.
- Sakshi = Deepa / light.

Mundak Upanishad:

Aavihi = light.

**Verse 11 – 15**

- Yat Archimad.... Radiant light.
- Light does no action
- In absence of light – No program

†

Verse 11 – 15

**4th topic: Verse 16-23**

- Uniqueness of Sakshi.
- Sakshi Vai Lakshanyam – Distinction from 4 – Pramata, Pramanam, Prameyam, Vritti.
- Vrittis are assisted by 5 sense organs (Orchestra Players).
- 4 active participants in transaction (Tired – become passive)
• 1 – Sakshi – present – no action directly. Doesn’t participate, this is uniqueness.
• 4 ingredients have 2 states – active / passive.

a) Sakshi ever same / ever passive:
• Sakshi doesn’t have alternative states of active + passive.
• Sakshi doesn’t move from one place to another.
• No Vritti Vyapti / Phala Vyapti / Bahir antar Gamanam – Achala / Nirvikara.

b) When active participants get tired and resolved, all transactions end.
• Concept of me & space end time and space exists only as part of transactional world.
• When transaction end, time and space ends.
• After resolution of 4 factors, transaction and time, space resolved Sakshi continues to be there.
• It is ever the same not resolved. To describe Sakshi at that time not available for any description, perception, location. Not here, there, everywhere.
• Everywhere used when transactions are on...
• Sakshi can’t be used. Nothing for which it is Sakshi.
• It is Avyavaharyam – indescribable beyond thought, word, concept, location Desha / Kala / Vyavahara Ateeta.

• **Verse 16 – 23:** Avyavaharyam is Sakshi.

**Topic 5 : Verse 24 -26**
• If Sakshi beyond all transactions how can I know Sakshi.
• Knowing is transaction.
• How can I know Sakshi beyond transaction?
When you know Pramata, Pramana will come. Sakshi will become one of Prameyam in world but Sakshi different from Pramata – Pramanam, Prameyam – They are objects of Sakshi – Sakshyam but they are not Sakshi.

Sakshi not Pramata, Pramanam, Prameyam.

Since not Prameyam, Aprameyam – not knowable entity Prameyam is Sakshyam and Sakshi is Aprameyam.

Sishya:

• How to know?

Guru:

• You can’t.

Sishya:

• Disappointed – Sakshi is bluff because I can’t know Sakshi.

Guru:

• You can’t know. Can’t say Sakshi is non-existent, because you are Sakshi.

Sishya:

• How do you say I am Sakshi? I am Pramata experiencing the world.

Guru:

• You are Sakshi but temporarily enjoying status of Pramata because of your identification with the mind.
• You are Sakshi only with temporary status of Pramata during Jagrat and Svakpna when identifying with the mind.
• Drop your Pramata knower status and you are Sakshi.
• Holding on to Pramata status don’t try to know the Sakshi. Dropping the Pramata status, be the Sakshi.

Sishya:

• How to drop Pramata status.
• Can drop my dress easily.
Guru:

• You have knowing status when the knowing process is on. When you are silent, knowing process dropped silent mentally, sensorily not physically.

<table>
<thead>
<tr>
<th>Active you</th>
<th>Silent you</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is Pramata</td>
<td>Is Sakshi</td>
</tr>
</tbody>
</table>

Sishya:

• When I am silent, I am Sakshi – how I know?
• Who reveals Sakshi in silence?

Guru:

• Silent Sakshi need not be revealed. It is self evident.
• Svata Prakashaha, Svata Pramankam, does not need proof.
• What is self evident without requiring proof is Sakshi when I am silent, I am there, does not require proof.

Sishya:

• Final question.
• I am not able to drop the knowing process and remain silent or go to Samadhi Avasta.
• How can I remain as Sakshi?

Guru:

• Natural silence given by god to experience daily.
• Through Avasta Traya Viveka, may you claim “I am Sakshi” obtaining in Sushupti.
• Claim it in Jagrat Avastha.
• In Jagrat I am Sakshi with overcoat of Pramata – Ahankara.
• I temporarily put on the coat.
• I am Sakshi all the time.
• I put on knower status temporarily.
• I am all the time Sakshi.
• Claim Sakshi the original nature by Avasta Traya Viveka.
• I am all the time Sakshi only.
• When silence happens naturally, medical blackouts, it is experienced, It is the Sakshi.
• Brahman creator alone who is Paramatma, reveals all transactions, beyond all transactions.
• Paramartika Satyam supporting Vyavaharika Satyam.
• Claim this and enjoy Jeevan Mukti.
• In transactions don’t say I am Sakshi – Transact as Pramata.
• Understand, I am Sakshi with Pramata coat is the essence of 10th chapter.