## Chapter 2

**Specific establishment of the fourfold connecting factors**

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INTRODUCTION
Chapter 2

• 69 Avartakams, special Hair splitting enquiry on Anubandha Chatushtayam.

Example:

• Suppose you want to build a house on plot you purchased and someone else says land belongs to him.

• Nischaladasa wants to build Vedanta house, others throw obstacles, NOC has to be obtained for Anubandha Chatushtayam.

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• Previous Chapter 1 – 4 factors studied briefly in 39 topics.

• In Chapter 2 – same 4 chapters in more detail – 69 topics.
CHAPTER 1 & 2
Anubandha Chatushtaya
Topic 40 to 43: Objection related to the Nature of an aspirant:

Topic 40: Objection related to the elimination of sorrow

• Objection w.r.t. Adhikari.
• No student possible if student understands what Vedanta is promising.
• Students will come if they don’t understand what Vedanta is promising.
• Since no candidate possible, no Shastra possible.
• Adhikari – Vishaya Akshepa.
• Dukha – Nivritou Akshepa.
• Problem of freedom from sorrow.
• Vedanta promising Moksha, freedom from sorrow
• Purva Pakshi – has objections, Akshepa, regarding this teaching in chapter 1.

### Adhikari 4 fold qualifications
- Viveka
- Vairagya
- Samadhi Shatka Sampatti
- Mumukshutvam

• Moksha is prime desire.

### General Law:
- Effort proportional to desire.
- Result proportional to effort.

• Desire is most important, Teeviratara Ichha, most intent desire.

### 2 components of Moksha
- Negation of Dvaita Prapancha
- Jagan Nivritta Upadauhitam
- Freedom from duality.
- Sukha Prapti
- Abiding in Brahman.
I) Dvaita Prapancha Negation along with its cause – Moola Avidya, Upadanam.

II) After elimination of Dvaita Prapancha, I should abide as Aham Advitiyam Brahma Asmi, nondual Brahma.

- Both are problems.

**Topic 33:**

![Verse 33](image)

- Maya = Moola Avidya = Prakrti = Avyaktam.
  - = Avyakrutam = Shakti.
- Naishkarma Siddhi – Chapter 3 - Introduction.

**Purva Pakshi : Question**

- When student comes to Vedanta, nobody comes with intention of elimination of Dvaita Prapancha.
- Student has possession of Pancha Anatma.
- Student loves profession, property, family, body, mind.

- **Everybody comes to Vedanta for improving them, not to eliminate Pancha Anatma.**
• I want my daughter to be better off, not to dismiss her.

• **Wants Advaita Siddhi along with Dvaita Prapancha.**

• If Guru get students and has not made clear his intention in the beginning, it will be called another scam to be exposed.

• Jagan Nasham Kopi Vanchati.

• Nobody wants to eliminate world.

• Student wants to retain in one corner of his mind his favourite personal Anatma.

• Wants only to eliminate Tapa Trayam – 3 fold sorrow.

• Jagan Nivritti is not desire of humanity, only Tapa Traya Nivritti.

• You promise Jagan Nivritti... Neti Neti, Neha Na Nana Asti Kinchana.

**Brihadaranyaka Upanishad:**


---

kesmin nu tvaram catmā ca pratiṣṭhitau sthā iti. pkasmin nu tvam catmā ca pratiṣṭhitau sthā iti. prāṇa iti. kamun nu prāṇaḥ pratiṣṭhita iti. apāna iti. kamun nv apānaḥ pratiṣṭhita iti. vyāna iti. kamun nu vyānaḥ pratiṣṭhita iti. udāna iti. kamun udānaḥ pratiṣṭhita iti. samāna iti. sa esa, na iti. na ity ātmā, aghṛhyaḥ na hi grhyate, aśīryaḥ, na hi śīryate, asaṅgaḥ na hi sajyate, asito na vyathate, na riṣyati. etāny aṣṭāv āyatanāni, aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ. sa yas tāḥ puruṣān niruḥya pratyuhātyakramat, tāṁ tvā aupaniṣadāṃ puruṣām prāchāmi. tam cen me na vivakṣyasi mūrdhā te vipyati. tam ha na mene śākalyah, tasya ha mūrdhā vipapāta, api hāsyā parimośino'sthīnī apajahruḥ, anyan manyamānāh II 26 II
Katho Upanishad:

By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Mandukya Upanishad:

Who is interested in world Nivritti?

We want world intact, remove Tapa Trayam, mentioned in every Shanti Mantra.

Tapa Trayam

- Adhyatmikam
- Adibhautikam
- Adideiveikam

Tapa = Dukha, Sorrow.

Adhyatmikam:

Pain born out of problems from our body and mind.
• In Sthula and Sukshma Shariram Jaradi Rogha...
• Diseases like fever...
• Shuth – Hunger
• Pipasa – Thirst
• Janyam Dukham.
• All bodily pain = Adhyatmikam.
• Atma part in Adhyatmika, body here.
• Atma not Sat Chit Ananda Atma, Sharira Daihikam.

**Adibhautikam:**
• Pain caused by other living being, human, snake... thieves, Buta = Pranina, living being.

**Taittriya Upanishad:**

To him (Bhrgu) he (varuna) a gain said: “that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance; and after having done penance.... [3 – 1 – 2]
Adi Deivikam:

- Devata Sambanda pains.
- Invisible living beings not available for our perception.
- Yaksha, Preta, Rakshasha, Pishacha are negative forces, give pain.
- Indra, Varuna, Agni Devatas give Joy, positive forces.
- Graha = Ghost, which possesses other weak beings.
- Sheetam – cold.
- Vatha – Wind.
- Atapaha – heat caused by sunlight.

Revision (34):

- 2\textsuperscript{nd} chapter focusses on Anubandha Chatushtayam.
- Objections are raised to prove that Shastram can’t survive without Anubandha Chatushtayam.
- Prayojanam of Moksha proposed by Advaitin is not Attractive.
- Dukham replaced by Dvaita Prapancha, Sukham equated with Advaitam.
Moksha redefined as Dvaita Prapancha Nivritti and Advaita Atma Adhishtanam.

In Purva Pakshi Philosophy:

- Moksha is rejection of Dvaita Prapancha and Abidance in Advaita Atma is not possible.
- Both not desired by anyone.
- If Advaitam definition of Moksha taken, Moksha is Dukha Nivritti + Sukha Prapti. Moksha sounds wonderful, appealing.

- Purva Pakshi – equates Dukha Nivritti with Dvaita Prapancha Nivritti and equates Ananda Prapti with Advaita Atma Prapti.

  - Everybody loves Dvaita Prapancha because in Dvaita Prapancha Alone one holds all possessions, family, body and mind.
  - Wants only sorrow to go, does not want world to go.

Example:

- In headache, can’t remove head, to cure the Ache.
- All want to retain Dvaitam but get Nivritti of Trividha Dukham.
- Seems to be very right.
- Dvaita Prapancha Nivritti suggested by Advaitin not appealing, attractive.
- Therefore Moksha not appealing.
- Therefore Mumukshutvam can never come, Adhikari can’t be there, Anubanda Chatushtayam not possible.
• Intelligent people will not desire Advaitam.

• Topics 40 – 43, 4 topics for Purva Pakshi’s Objection.

• Adhikari Vishaya Akshhepa Siddanta comes in topic 44.

• Elimination of Moola Avidya, Adhikari does not mind but not elimination of dear Dvaita Prapancha.
Topic 41:

Purva Pakshi – Imagining suggestion of Advaitin in this topic.

Advaitin:

- Not interested in negation of world but it is neccessiated because world is afflicted with Dukham.
• Dukha Nivritti requires Prapancha Nivritti.
• No Alternative method like limb Amputation is last resort to save it from spreading to other parts of body.

**Retaining Prapancha, Dukha Nivritti is not possible.**

• Retaining limb health not possible.
• Therefore Amputation of Dvaita Prapancha required alongwith Agyana Nivritti.
• Sorrow and Dvaita Prapancha intertwined.
• Like Tumour, remove some healthy portion also for safety.
• Elimination of sorrows alone not possible.
• Therefore Advaitin concludes, have to do Amputation.
• No alternative medicine, cure.

**Dukha Nivritti implies Jagan Nivritti – Dvaita Prapancha Nivritti alongwith Agyanam.**

• Both inseparably connected.

**Purva Pakshi :**

• Alternative methods available – Ayurveda, Aromatherapy, music, dance...
• Retain world, apply other therapy as remedy for 3 sorrows.

**Adhyatmika Sorrows :**

• Doctors are there, astrologers, Nadi experts, temples, Upasakas to remove Adhyatmika, Adibautika, Adideivika Dukham.
Adideivika Sorrows:

- Sudarshana Homam, Navagraha Homam, Mrutinjaya Homam to eliminate all sorrows and retain Dvaita Prapancha.
- Enjoy sorrowless Ananda, happy life.
- Why Amputation is suggested by Advaitin in the beginning itself?
- Ayurveda, Lehyam, Oils, Dhanvantari medicines to be consumed for pains caused by Jvaram.
- Retain Shiraha, head and take migraine medicine.
- For hunger and thirst take food and drink.
- Mosquito repellents available.
- Why Dvaita Prapancha repelling medicine?
- For Adideiva Sorrows, Pariharas available.
- Modern science try to improve quality of life retaining world as it is.
- Sugar free chocolates, that less that, is available for everything.
- We must enjoy life without guilt and regret.
- When other cures available, who wants Vichara Sagara.
- Negation of Dvaita Prapancha alongwith Moola Avidya not required for removing sorrow.
Definition of Moksha Viseshana Amsha:

1st Part:
• Dukha Nivritti by Dvaita Prapancha Nivritti nobody wants.

2nd Part:
• Advaita Avasthanam for Sukha Prapti.
• Definition given by Advaitin, nobody will desire if they understand.

Example:
• Nasruddin Mulla got clap everywhere when they didn’t understand the language he spoke.
• Got bricks when he spoke the language Audience knew.
• If students understand what is Moksha promised by Advaitin, they will not remain for a day.
• Mumukshu Abhava, Adhikari Abava, Anubandha Chatushtaya Abava, Vichara Sagara Grantha Na Arabyathe.

Brahma Sutra:

अथातो ब्रह्मजिज्ञासाः ।
Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman.
[I – I – 1]

• Shastram Na Arambaniyam... Shankara writes commentary.
### Moksha Definition - Objections

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<td>- Advaita Avasthanam</td>
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<td>- Topic 40 + 41</td>
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1st Part:
• For Dukha Nivrittiyartham, Advaitin does Dvaita Prapancha Nivritti which nobody desires.

2nd Part:
• Sukha Prapti, Brahma Prapti not possible.
• Sukha Praptiyartham Advaita Avasthanam, nobody will desire for.
• Objection w.r.t. Sukha Prapti that Advaitam promises, attainment of happiness not possible.
• Brahma Rupa = Advaita Atma Avastanam.
• Abidance of Advaitam Brahma.
• Why nobody will desire?
• How does a human being act in the world?
• 1st person experiences an object or person with Sukham or Dukham.
• Mango gives Ananda, thereafter want Sajatiya Padartha, Mango again.
• Develop Samana Jatiya Ichha.
• Want same object, person.
• Brahman never experienced.
• We can’t contact Brahman and enjoy as an object or person.
• We all have Anubhuta Vishaya Ichha, play same music, talk again and again.
• Sajatiya Vishaya Ichha.
• Brahman does not come under Anubuta Vishaya Icha.
• Therefore people will never desire.

- Commentator writes Ramanuja Acharya’s visit to Vaikunta with Diamonds and gems.
- We also want to go to experience Samaniya Jatiyam.
- Vishnu – Adharam Madhuram, Vadanam Madhuram, Nayanam Madhuram.
- All compassionate, Sajatiya Vishaya Sukham attractive, want to go on Vaikunta Ekadasi day through special path.
- Brahman is Asparsham, Arupam, Agandham, Arasam, Ashabdam.
- Never come across Brahman as an object or person, can’t desire Ananda from that.
- No attraction for Bland Brahman says Purva Pakshi.
- Whatever object is experienced before as means of enjoyment, then can visualize it as Sukha Sadhanam and desire later.

Example:

```
Cows

- Drawn towards grass, enjoys.
  - Pravritti

- Run away from Danda
  - Anishta Sadhana
  - Nivritti
```

• All Pravritti, Nivritti based on inference, Anumanam, previous Pratyaksha Anubhava.
• Brahman not available for Anumanam, Purva Anubhava Abava.
• No desire arises w.r.t. unknown objects.
• There are many unknown objects in other countries, I don’t desire, completely unknown.
• In the case of Vichara Sagara student, Mumukshu has no Brahman experience before, hence there will be no desire, no Samana Jati for Brahman.
• If he has experience, will be already liberated (Mukta), text irrelevant.

Mulla Joke:
• **Asks Audience 1st day:**
  Do you know what I am going to speak? Audience says no.
  Then he says if you don’t know what’s the use of speaking.
• **2nd day:**
  If you know, why should he speak.
• **3rd Day:**
  Let those who know teach others who don’t know.
• Brahman Jnani or Ajnani, both Anadhikarī.
• You have no student, no Adhikari, no Mumukshu, Anubanda Chatushtayam Nasti.
Revision (35):

- Desire for Brahman Ananda is not possible for anyone.
- Desire possible only for already experienced object, person, situation.
- Brahman Ananda not experienced before, therefore can’t desire that.
- Vishaya Ananda experienced but not similar to Brahma Ananda.

**In Vishaya Ananda Dvaitam is there, in Brahma Ananda no Dvaitam.**

- Since no experience, desire for Brahma Ananda not possible.
- Similarly Dukha Nivritti prescribed by Vedanta not possible.
- Everybody wants Dukha Nivritti but Advaitam requires Dvaita Prapancha Nivritti.
- Advaitin suggesting Dvaita Nivritti as means of Dukha Nivritti.
• Nobody wants Dvaita Nivritti, everybody loves Dvaitam, family, profession, possession.
• Dvaita Nivrittou Api Na Ichha, Brahma Ananda Praptou Na Ichha.
• Therefore no Adhikari in form of Mumukshu.
• Since Adhikari Absent, Anubandha Chatushtayam Absent.
• Vedanta Non relevant.
Topic 43:

- Adhikari Bavam Prakarantarena Pratipadayati.
- Purva Pakshi tries to establish that there is no Adhikari possible for Vedanta through another Argument.
- Sarvapi Vishaya Sukha Eva Vanchati.
- Everybody wants to enjoy sense pleasure which comes through subject – object duality.
• All want to retain individuality and enjoy wonderful aspects of creation.

**Sense pleasures – Vishaya Sukham**

- **Gross**
  - Eating

- **Subtle**
  - Scientist, poets, Artists

• Dvaita Sukham eva Vanchati.
• In all sense pleasures Dvaitam involved.
• Religious spiritual seekers want to enhance quality of Body / Mind / Intellect equipment and quality of surrounding world.
• Tapasvins perform austerity to go to higher worlds after death, Buar, Tapo, Jana, Vishnu, Shiva, Loka.
• Get Aprakruta Shariram, other than 5 Butas, not tired, youthful, enjoy Shabda, Rupa, Rasa, Gandha in other Lokas.

Taittriya Upanishad:

```latex
ते ये शतं मनुष्यगन्धर्वांणामानन्दं: ते ये शतं मनुष्यगन्धर्वांणामानन्दं: \\
स एको देवगन्धर्वांणामानन्दं: स एको देवगन्धर्वांणामानन्दं: \\
श्रोत्रियस्य चाकामहतस्य श्रोत्रियस्य चाकामहतस्य \\
3 3 \\
```
A Hundredfold of the bliss of the human Gandharvas is the unit of measure of the bliss of the celestial Gandharvas. This is the same as the bliss of one who is well versed in the Vedas and who is free from all desires. [2 - 8 - 3]

- All seek Dvaita Ananda, Vishaya Ananda not Advaita Ananda.
- Undergo pains of various types.
- All in the society, forest, giving up worldly pleasure for Dvaita Ananda in Iha Loka and Para Loka.
- In your Moksha Ananda, No Dvaitam, no Shabda, Sparsha, Rupa, Rasa Gandha.
- In Advaitam Vishaya Sukham not possible.

- Purva Pakshi Charges Advaitin and says you wont get a single student.
- No one will desire mumukshutvam.
- Brahman will become an extraordinary object, extraordinary state to be experienced in Nirvikalpaka Samadhi.
- Amruta Dhara will flow from Sahasradhara Chakram and Rupturous Ananda will flow and will get Aparoksha Anubhuti of Brahman.
- All want Dvaita Prapancha Brahma Ananda not Advaita Brahma Ananda other than Vishaya Ananda.

**Purva Pakshi:**
- Goes one step further – Abhyupethya Vada.
- Let us assume Advaita Ananda is possible.
• People would love to retain Dvaita Ananda also.
• Vairagyam from Dvaita Ananda nobody can develop.

**Can develop Moksha Ananda Raaga retaining Vishaya Ananda also.**

• Students will seek Dvaita Ananda + Advaita Ananda.
• Vishaya Sukham Vairagyam nobody can have.
• Nobody can drop Pasham to Vishaya Ananda.
• Attachment will be there, Vairagyam not possible, mental disturbances will be there, regarding 5 objects of Attachment – profession, possession, family, body, mind.
• Mind will be preoccupied.
• No Kshama – no relaxed, focused mind.
• Poorna Sravanam / Mananam / Nididhyasanam – not possible.
• Jnanam and Jnana Nishta not possible.
• Understand, but will not accept binary format as practical.
• Swamiji teaching since 1977 – 43 years in 2019.
• No Vairagyam, Kshama, Uparama Dama, titiksha, Samadhanam, no Sadhana Chatushtaya Sampatti, no Adhikari.
• Don’t start Vichara Sagara Grantha.
• Upto this is Purva Pakshi.
Topics 44 – 54: 11 topics

- 11 topics is Nishchala Dasa Answer.

Topic 44:

1st Topic:

- Iccha Sambava Prabavaha.
- Desire for Moksha can arise in a spiritual seeker.

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(आ. ४४-५४) अधिकारिविपयकाशेपाणां समाधानानि।
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(४४) मोक्षस्य प्रथमांशभृते समूलज्ञानजगविवृतिरूपे इच्छासंभवप्रकारः
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Moksha

Through Agyana Nivritti

Dvaita Nivritti

Dukha Nivritti
```

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Nishchala Dasa:

- I will get students.
- Purva Pakshi’s Topic 40 + 41 – summarised by Nishchala Dasa here.
- Everybody wants Dukha Nivritti.

Dukha Nivritti

Advaitin

- Elimination of Dukham requires negation of world.
- **Dvaiti Nivritti Eva, Dukha Nivritti.**

Purva Pakshi

- Dukham alone can be negated without eliminating world.
- **3 Dukham:**
  1) Adhyatmika
  2) Adibautika
  3) Adidevika
- Trivida Dukha Nivritti remedy available retaining Dvaitam.

Everybody wants Dukha Nivritti.
Nishchala Dasa:
• Remedial measures may or may not solve all problems, may or may not work, never solve problems for good, might recur.

Mundak 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]
Revision (36):

Purva Pakshi:
• Objection to Advaita Moksha.

Advaitin:
• Possible only through Dvaita Nivritti, Dvaita Nivritti only through Agyana Nivritti.

Purva Pakshi:
• We don’t require Dvaita Nivritti.
• Nobody wants to remove family, possessions.

Advaitin: Question
• Is it possible to remove Dukham only?
Purva Pakshi:

- Enjoy Dvaita life, get married, live permanently happy.

Nishchaladasa:

- Total elimination of sorrow is possible only by Dvaita Nivritti accomplished by Agyana Nivritti which is accomplished by Jnana Prapti and which is accomplished by studying Vichara Sagara.
- I have students confirming this.
- Nishchaladasa firmly asserts his stand indicating conviction he has.
- Sarva Anartha, Jagan Nivritti Vyatirikena...
• Without negation of Dvaita Prapancha which is accomplished by Moola Agyana Nivritti.

• **Definition of Moola Avidya:**
  Sarva Anartha Bheeja which is root cause of all problems.

• What is nature of Dvaita Prapancha?

• Moola Agyana Karya Bootam, product of Moola Avidya.

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<thead>
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<th>Without elimination of Moola Agyanam and universe born of Moola Agyanam, without their total elimination, Tapatraya Nasha Na Upajayate.</th>
</tr>
</thead>
<tbody>
<tr>
<td>You cannot eliminate Tapa Trayam at all, Dukha Trayam Nashaha, sorrow will not totally go.</td>
</tr>
</tbody>
</table>

• There can be temporary escapist methods to down our sorrow.

• Total elimination is never possible.

• Upayantarena, by any alternative method.

• Various medicines, Astrologer, Pariharas, Vastu, Nadi, Numerologist cannot remove all sorrow.

• Don’t solve problems for good.

• Problems recur again.

• No doctor promises permanent remedy.
Our Aim:

- We have to wipe out everything other than Brahman.

Katho Upanishad:

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Nisheda Moola Avidya Nivritya Eva Moksha Prapyate.
- Only by elimination of Root ignorance called Moola Avidya, spiritual ignorance, by Atma Vidya, all sorrows will go.

- Tat Karanibuta Rogadaya... cause of sorrows we eliminate.
- Cause = Roga = Disease.
- How do we eliminate?
- We eliminate body itself with Jnanam, which alone can have disease.
- Body Abhava, disease Abhava.
- Rogadini Ashraya Sharira Adayahe, locus of disease, Mano Buddhi Ahamkara Chittani Naham...
Nirvana Shatkam:

Manno Buddhah Shatwahchittanah
Na cha Shrotajhitah Na cha Pranahnetre
Na cha vyomahram: Na tejoe Na Gaya
Vidhunandrup: Shivo Shha Shivo Shham II ?

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

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

Nirvashesham Nashyanti:
• Locus of disease reduced to non existence principle.

Katho Upanishad:

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Kaivalya Upanishad:

na bhūmirāpya na ca vahnirastā na cānilo me'sti na cāmbaram ca
evaṁ viditvā paramātmarūpam guhāsayām niṣkalmadavitīyam II 23 II
samastāsāśiṁ sadhasadvihinaṁ prayāti śuddhaṁ paramātmarūpaṁ II 24 II

na bhūmirāpo na ca vahnirastā na cānilo me'sti na cāmbaram ca
evaṁ viditvā paramātmarūpam guhāsayām niṣkalmadavitīyam II 23 II
samastāsāśiṁ sadhasadvihinaṁ prayāti śuddhaṁ paramātmarūpaṁ II 24 II
453
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 and 24]

- **Dvaita Nivritti alone is ultimate remedy.**
- **After Prapancha Nivritti, what is left out is Brahmatma.**
- **In that Atma, Dukham is never possible.**
- **Nirvashesham means without any left over, Nirmoolam Nashyanti.**
- **This is in form of elimination of Dvaita Prapancha alongwith Agyanam.**
- **This particular project Vichara Sagara is conducted as follows :**
  - **Goal – Elimination of Dukham.**
  - **Methodology :**
    - I. Eliminate Dvaita Prapancha.
    - II. Eliminate Agyanam.
    - III. Reality Brahman revealed in which no Dukham ever possible.
- **Elimination of Dvaita Prapancha does not mean disappearance of Dvaitam.**
- **Even after Jnanam Dvaita Prapancha appearance continues but existence of Dvaitam negated.**
Example:

- Illusion of sunrise, mirage water on Sand, earth does not move continues but with right knowledge existence of reality of object denied. [Unlike Rope Snake example where Snake disappears, which is called as Delusion]

- **Dvaita Satta Nisheda Not Dvaita Anubhava Nisheda.**
- **Existence of duality negated not experience of Duality.**
- **Dvaitam will appear, Dukham will appear, but its reality negated.**

2 aspects in creation

- Existence and Appearance
  - Reality
  - Brahman
  - Atma

- Nonexistence and appearance
  - Illusion, apparent
  - Anatma

- This is binary format.
- W.r.t. Moksha Ichha, Sarvesha Udeti Eva.
- Desire for Moksha is possible for a mature seeker.
- Immature seeker does not understand project itself.
- Mature seeker will understand the project and will vote for the project.

- **Advaita Nivritti Dvara Dvaita Satta Nivritti not Dvaita Anubha Nivritti.**
1st Part:

- Agyana Nivritti Purvaka Eva Dwipttta Nivritti alone solves problem totally.

2nd Part:

- Nishchaladasa – now says Purva Pakshi – solutions are temporary not permanent solution.
- Peace of mind achieved by Purva Pakshi is not real peace of mind but only gap between 2 problems, gap between 2 wars.
• Without Atma Jnanam, peace is only temporary, precariously balanced condition.
• Good, expert doctor can’t cure all diseases, perfectly.

**Parihara, Tulabaram remedies are not definite and uniform for all people.**
• 1st deficiency of Purva Pakshi: solutions are only delusions, not definite, temporary.
• Disease caused sorrows can’t be removed totally.

**Moksha is total permanent elimination of sorrow, Atyantika Dukha Nivritti.**
• Permanent elimination of sorrow is defined as “Non arrival of the eliminated sorrow” – Anutpathihi.

Don’t say:
• Dvaitam has Dukham but Dvaitam is Dukham.

**Brihadaranyaka Upanishad:**

\[
\text{सोंसिःसिः तस्मादकाकी बिभेति; स हायमीक्षा चक्रे,} \\
\text{यन्मदन्यन्नास्ति, कस्मान्नु बिभेमीति, तत एवास्य भर्य} \\
\text{वीयाय, कस्माद्द्यभेष्य्त? द्वितीयाद्वै भर्यं भवति ॥ २ ॥}
\]

\[
\text{so'bibhet, tasmādekākī bibheta; sa hāyamīkṣāṁ cakre,} \\
\text{yanmadanyannāsti, kaśmānnu bibhemi, tata evāsyā bhayaṁ} \\
\text{viyāy, kasmāddhyabheṣyat? dvitiyādvai bhayaṁ bhavati ॥ २ ॥}
\]

He was afraid. Therefore people (still) are afraid to be alone. He thought, ‘If there is nothing else but me, what am I afraid of?’ From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

• Dviteyābyai Bhayam Bhavati.
• Purva Pakshi talking of Apekshika Nivritti which is not Moksha.
• Moksha is defined as permanent elimination of sorrow.
• Permanent elimination means eliminated sorrow should not come again.
• Non arrival of the eliminated sorrow.
• As long as eliminated sorrow can come, it can’t be called permanent elimination therefore can’t call it Moksha.

Atyantika Nivritti:

• Very important definition, permanent elimination is Anutpattihi, non arrival of Nivritasya sorrow which has been eliminated once.
• It shouldn’t come at any time again, permanent elimination, Moksha.
• Even death can’t be solution.
• Death not permanent elimination of sorrow.
• Jiva continues to survive, having lost the current body.
• Jiva remains as Sukshma Sharira and Karana Sharira.
• Bhagavan looks at Sanchita Bundle and arrives at Pravabda, Decides next Sthula Shariram.
• Helplessly Jiva will be connected to next body.
• Avasham Partha Punaha Jayate.
• No question of Moksha.
Since medicine will not remove definitely Niyamana and if it is removed, it reoccurs, not permanently removed.

We get - scan generated, medicine generated, hospital generated, diseases.

- **Dvaitam itself is cause of problem.**
- **Don’t say Dvaitam has Dukham.**
- **Say Dvaitam is Dukham.**

If Dvaitam has Dukham you can eliminate Dukham.

**Nischala Dasa:**

- Dvaitam is Dukham.
- Only if you eliminate Dvaitam which is cause of all Dukham, possible to have Moksha.
- Dvaitam goes only by Ajnana Nivritti.
- Nidhanam = Karanam.
- Niyamena – definitely.

- **Advaitam alone can generate Moksha.**

Gita:

```
हुँकेष्वनुदिनिद्रिजनां
सुखंतु विगतस्पृहः ||
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते || २-५६ ||
```
He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom. [Chapter 2 – Verse 56]

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

- Only when root Moola Avidya cause is uprooted Jiva plant will not grow again.
- Cutting Branches will not solve problem.

Ramayana:

- 10 heads of Ravana.
- Represents Adhyatimika, Adibautika, Adideivika sorrows.
- Cause of 10 heads is in the heart of Ravana which is Agyanam.
- Rama didn’t know.
- Went to Agasthiar Rishi, got Adhitya Hridayam slokas, which is Vedanta Sara.
- Surya = Avasta Traya Sakshi in Aditya Hridayam.
- Rama got this Brahma Astram.
- Brahma Jnana Astra he employed, then head did not rise again.
- Brahma Astram = Mahavakyam.
• In the heart of everyone is Atma Agyanam.
• When Atma Agyanam is Gone, wee bit of sorrow will not arise.
• Nivritti Ichha – desire to eliminate Agyanam can arise in humanbeings.
• For Atyantika Dukha Nivritti, they will come to Atma Jnanam.
• Moksha is possible, Mumukshu is possible, Sadhana Chatustaya Sampatti is possible.
• Adhikari is possible, Anubandha Chatushtayam is possible, Shastra Aramba is possible.

Revision (37):
• Paramtu.... Jaayetaiva.
• Nishchala Dasa is establishing that Diagonisis of problem called Samsara as given by Vedanta alone is logical and acceptable.

Purva Pakshi:
• Contention, Not acceptable.

Diagnosis:

```
   Atma Agyanam
     ↓
   Leads to Dvaitam
     ↓
   Dukham
     ↓
   Samsara
```
• Samsara, Dukha Nivritti takes place only by Dvaita Nivritti.
• Dvaita Nivritti takes place only by Agyana Nivritti.
• Agyana Nivritti by Jnana Prapti.
• Whoever seeks this Jnanam is an Adhikari.
• Therefore Vedanta can have Adhikari.
• Without Agyana Nivritti, Dvaita Nivritti is not possible.
• If any other method used to remove sorrow, it will be only Palliative treatment, will not work as curative and remove permanently.
• By Pariharam some Dukham may go but not Dukha Moolam.

**Example:**

- Tree
  - Branches Cut
    - Comes back Again
    - **Example:** Pariharas
  - Root Cut
    - No more tree
    - **Example:** Atma Agyanam

- In one form or another, Dvaita Nivritti and Agyana Nivritti is required.
- Few will understand this diagnosis.
- They are ready for Agyana Nivritti, therefore Adhikari is possible.
- For entire humanity for elimination of Atyantika Dukha Nivritti, Karanam is Atma Agyanam and Dvaitam.
Topic 45: The Cause of sorrow is ignorance and its effect, the world:

- Atma Agyanam is cause of Dvaitam and Dukham is said in Topic 44.
- Topic 45 – Diagnosis is based on Sruti Pramanam.
Nārada went [for spiritual instruction] to Sanatkumāra and said, ‘Sir, please teach me.’ Sanatkumāra said to him: ‘First tell me what you know already. I’ll teach you from that point.’ Nārada said—

Sir, I have read the Rg Veda, the Yajur Veda, the Sāma Veda, and the fourth—the Atharva Veda; then the fifth—history and the Purāṇas; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, Vedic knowledge, the science of the elements, archery, astronomy, the science relating to snakes, plus music, dance, and other fine arts. Sir, this is what I know. [7 - 1 - 2]
Chandogya Upanishad:

’Sory I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.’ Sanatkumāra then said to Nārada, ‘Everything you have learnt so far is just words’. [7 - 1 - 3]

- Buma Vidya, Brahma Vidya, clearly revealed.

<table>
<thead>
<tr>
<th>Student</th>
<th>Guru</th>
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<tbody>
<tr>
<td>Narada</td>
<td>Sanatkumara</td>
</tr>
</tbody>
</table>

- Dukha Karanam is Atma Agyanam not Laukika Agyanam.
- Sat Karya Buta = World.
- Duality is projected by Atma Agyanam, Moola Avidya, Maya, Prakrti.
- Buma = Limitless, timeless, spaceless, objectless.
- Narada Says I am most successful in worldly sense, got very high education, Triloka Samachari.
• Sing well, go unanswered to 3 worlds Tragedy – I am miserable Samsari.

• In Satsang I have heard that I will continue in Samsara till I am self ignorant.

• Only when I become Atma Vitu, Atma Jnani, wise, then there will liberation.

• Atma Jnanam does not come through meditation or by asking who am I.

• By approaching Srotiya Brahma Nishta Guru and by study of Vedanta scriptures comes Atma Jnanam.

• This is essence of 3 Mantras.

• Sanatkumara accepts Narada as disciple.

• Gives 14 Upasanas as stepping stone.

• Nama Brahma Upasana.

• Vak Brahma Upasana.

• Mano Brahma Upasana.

• Vigyana Brahma Upasana.

• Sankalpa Brahma Upasana.

• In 14, highest level is Prana Brahma Upasana or Hiranyagarbha Brahma Upasana.
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<th>Summary</th>
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<td>1. Name</td>
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<td>2. Speech</td>
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<td>3. Mind</td>
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<td>7. Understanding</td>
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<td>8. Strength</td>
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</tbody>
</table>

- Prepares mind in 15 sections.
- Apara Brahma Upasana, Saguna Brahma Upasana.
- Introduces Buma Vidya.
- Definition of Brahman in 2\textsuperscript{nd} Chapter of Taittriya Upanishad:

\begin{verse}
Om brahmavidapnoti param, tadesa’bhyukta, 
satyam jnanamanatam brahma, 
yo veda nihitam guhayam parae vyoman, 
so’snute sarvan kaman saha brahma
aparabhiphitam. 

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]
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 Brahman. 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]

- Brahman = Ananda Svarupam.
- Same definition in Chandogya Upanishad : Chapter 7 – 23 – 1.

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]
• Brahman alone is source of Ananda, in Dvaita Prapancha not a single ounze of Sukham.

• Happiness from our children, music, dance.

• Temporarily Sreyas.

• Unstable Darpanaha – mirrors.

• Every sense object in Anatma Prapancha serves as temporary unpredictable unstable mirror.

• When they come as mirror, I experience my own Ananda reflected in that condition and Dvaita Prapancha being unsustainable, happiness also is unstable.

• Ananda comes as Priya, Modha, Pramoda Ananda for a moment.

• All these Ananda do not belong to Dvaita Prapancha because Dvaita Prapancha Svarupa is Dukham.

• It can’t give happiness it can reflect happiness.

• Buma Tatu Sukham Na Alpe Sukham Asti.

• Alpa = Dvaita Prapancha.

• No Svarupa Sukham.

• Pratibimba Sukham Asti in Dvaita Prapancha.

• Now and then Sukham Asti.

• Dvaita Prapancha Sukham Nasti.

• When, how long, nobody knows.
• Buma Eva Sukham.
• Brahman not one of sources of happiness, it is the only source.
• Uninterrupted pleasure supply = Brahman only.
• Buma alone worth knowing.
• All Apara Vidya = Avidya.
• Apara Vidya should bring me to Buma Vidya.

Katho Upanishad – Shankara:
• Apara vidya hi Avidya.
• Definition of Buma – Chandogya Upanishad : Chapter 7 – 24 – 1.

Sanatkumāra said: ‘Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.’ Nārada asked, ‘Sir, what does bhūmā rest on?’ Sanatkumāra replied, ‘It rests on its own power—or not even on that power [i.e., it depends on nothing else].’ [7 - 24 - 1]
Where no Triputi:

- Seer – seeing sight.
- Knower – knowing – known.
- Where 3 fold Triputi is not there is Buma.

Mandukya Upanishad:

- Prapancha Upashamam.
- Dvaita Rahita Advaitam alone is Buma.
- What is Alpam?
- Dukha Hetu in Vyavaharika Prapancha where Triputi is there.
- Vyavaharika Prapancha is Alpam, Mithya, Appears but unreal.
- Yo vai buma tad Amrutam, Anyad tad Alpam, Tan martyam.
- Buma alone is Amrutam and Anandaha.
- Anatma is Anityam, Mrtyam.

**As long as I hold on Dvaita Prapancha, I am bound to have Dukham.**

- Therefore Dukha Nivritti requires Dvaita Nivritti, negation of Dvaitam.
- Dvaita Satta Nivritti not Dvaita Anubhava Nivritti.
- Not negating experiential Dvaitam.
- Dvaita Nivritti = Dvaita Satyatva Nivritti, means, Mithyatva Nishchaya alone is negation.
• It is conviction, it is clear understanding, not happening outside but cognitive process.

Example:
• Watch TV – movie, know it is not real, go through emotions that movie gives.
• Note movie is moving.
• Dvaita Anubhava continues, Nivritti is cognitive process, not external event.
• Thus, Buma Vidya was given to Narada.
• Nishchala Dasa wants to arrive at corollary.
• This is message we arrive at:
  Narada knower of all Branches of science and art, inspite of worldly success, was overwhelmed by sorrow.
• Understood that total elimination of sorrow is possible only through Atma Jnanam, not any other method.
• He heard in Satsanga with Mahatmas.
• It will remind us the forgotten knowledge.
• Therefore, for sake of eliminating self ignorance which is cause of his sorrow, became Mumukshu first, Jingyasu late.
• Many spiritual seekers seek Moksha through other methods but don’t come to study scriptures, Vedanta study.

- Stuck in Vigyana Maya Kosha in study
- Can’t go to Ateeta Atma.

- Ego gets fattened by study.

**Gita:**
- Tad Vidhi pari patena.... [4-34]

**Mundak Upanishad:**
- Tad Vinanartham... [I – II – 12]
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]

Mundak 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]

- Conversion of spiritual seeker to Vedantic study requires Punyam.
- Narada had Punyam, asks for Atma Agyana Nivritti methodology to cross sorrow.
- Does Namaskara with humility (Cat ego can’t bend).
• Sanatkumara went in sequential order – taught 14 Upasanas first, taught Brahma Vidya only in 23rd section.

Gita: 1st Jnana Yoga

\begin{verse}
नासतो विद्यते भावः
नाभावो विद्यते सतः।
उभयोरपि द्रष्टौ न्तः
त्वनयोज्तत्तत्त्वदर्शिमि:॥ २-१६॥
\end{verse}

\textit{nāsatō vidyatē bhāvah}
\textit{nābhāvō vidyatē sataḥ}
\textit{ubhayōrapī dṛṣṭō 'ntah}
\textit{tvanayōstatttvadarsibhiḥ} || 2-16 ||

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). [Chapter 2 - Verse 16]

Gita: 2nd - Karma Yoga

• Chapter 16 – Deiva Asura Sampat Vibhaga Yoga.
• Brahman taught in Chandogya Upanishad – is Shokha free Brahman, Atma free from sorrow.
• Vedanta never says mind will be free from sorrow.
• Mind will be subject to 3 Gunas and Prarabda.
• Mind is in grip of Prarabda and belongs to Agyana Janya Mithya Dvaita Prapancha.
• Sorrow free mind not Aim of Vedanta.
• Aim of Vedanta:

\textit{Mind is neither me nor mine.}
• With the help of Mithya mind which is in grip of disturbances, utilise it to know that I am not Mithya mind but sorrow free Atma.

• Atma is ever sorrow free, never affected by Joy or sorrow of the mind.

• Mind is basically Dukha Svarupam, Maya, but has reflected happiness of Atma.

• Original sorrow and reflected Ananda come and go.

• I original happiness am not affected by them.

Katho Upanishad:

• Jnatva Sukha Dukhe Jahati...

• Jnani gives up both Pratibimba Sukham and original Dukham of mind.

• Jnani claims only original Atma Ananda.

• Understands Jagat as movie going on.

• Uses Pratibimba Sukham to claim Bimba Ananda.

• Whenever Pratibimba Sukham comes because of Prarabdam, because of Punyam, don’t get attached to object, person, situation but claim I that Ananda.

3 aspects of Atma Ananda

- Shokha Shunyam
  - Sorrow free

- Aparichinnam
  - Limitless

- Niratishayanam
  - Without gradation of Ananda.
Reflected happiness has gradation, depends on reflecting medium, the mind.

I Atma am Niratishaya Sukham.

How to experience?

Original face can never be experienced, original Ananda only be claimed, understood, not experienced.

That Buma has been taught.

Other than Buma, Anyata is Anatma – including, body, mind, universe, inert, Apara Prakrti.

Universe has 5 features:
- Drishyatvam
- Bautikatvam
- Sagunatvam
- Savikaratvam
- Agama Pahitvam

My own body and mind included in Drishya Prapancha.

Anatma is Parichinnam, limited.

Nature of mind is Dukham, but it can reflect Sukham now + then.
• Is Ishvara Sukha or Dukha Svarupa?

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<thead>
<tr>
<th>Ishvara</th>
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<tbody>
<tr>
<td>Object</td>
</tr>
<tr>
<td>- Dukha Svaroopa</td>
</tr>
<tr>
<td>- Anatma</td>
</tr>
<tr>
<td>- Mithya</td>
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<tr>
<td>Subject</td>
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<tr>
<td>- Claimed as Gita Chapter 10: Ayam Atma Gudakesha... [Chapter 10 – Verse 20]</td>
</tr>
</tbody>
</table>

Gita:

अहमात्मा गुडाकेशा सर्वभूताशयश्चितः ।
अहमादिश्च मध्यं च भूतानामन्त्य च ॥ १०-२० ॥

aham ātmā guḍākēśa sarvabhūtāśayasthitāḥ |
aham ādiśca madhyam ca bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

• Lords real nature not Mr. Krishna, Adaram Madhuram, Vadanam Madhuram...
• Buma alone is Brahman.
• Moola Ajnana Tat Karya Butam Drishya Prapancha Matrasya.
• Entire Drishya Prapancha including Upasya Devatas is Dukham.

Keno Upanishad:

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

• Devatas worshipped and meditated by you are projected by Maya.
• Tat Karya Butam – it is a projection.

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]

• Whole religious world knows God as an object.
• Whole religious world knows God as an object.
• You are pulling carpet under all religions by saying God is not an object.
• We do not negate religious life style because it brings me to Advaitam.
• Religion required for Chitta Shuddhi.

• Any object is Mithya, Dukham.
• Dvaita Prapancha Matrasya.

Revision (38):

• Atyantika Dukha Nivritti possible only by Dvaita Nivritti.
  • Dvaitam can’t be eliminated totally by any means.
  • It can be eliminated temporarily, partially only.

• Permanent Dukha Nivritti only by Dvaita Nivritti because intrinsic nature of Dvaitam is Dukham.
  • Therefore Dukha Nivritti presupposes Dvaita Nivritti.

• Dvaita Nivritti possible only through Moola avidya Nivritti or Atma Agyana Nivritti because Atma Agyanam is cause of Dvaitam.
  • Moola Agyana Nivritti is inevitable.
  • Moola Agyana Nivritti is Possible only through Atma Jnanam.
  • Therefore, Atma Jnanam is only solution.
  • Diagonosis of Samsara and remedy of Samsara arrived only through Shastra Pramanam.
• No homely remedy will solve Samsara.
• Shastra Sahita Yukti Anubava Pramanam must be taken into Account.
• Nishchala Dasa showed Dvaita Nivritti is the remedy by quoting chandogya Upanishad Chapter 7, Narada – Sanatkumara Samvada.
• Many may not understand but few mature an appreciate.

**Mundak 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]
• In topic 42 – Purva Pakshi – objection refuted in topic 46.

**Purva Pakshi – Objection:**

• Person will have desire for something only if he has experienced object before and also Ananda in the object.

• No one can desire unknown unexperienced object and none has gained Brahma Ananda.

I) I should have experienced Brahman as Sukha Sadhana

II) Nobody has experience of Brahman before and Brahman not experiencable.
Moksha

- Dukha Nivritti
- Dvaita Nivritti
- Ananda Prapti
- Brahma Prapti

- No one has experienced Brahman, hence no Mumukshu possible, no student possible.
- Having students is Asatu, wrong (Ashadu).

Sruti aware of Law:

- People can’t desire for unknown thing.
- Knowing this law, Upanishad defines Brahman as Ananda Svarupa.

Taittriya Upanishad: Brigu Valli

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 Brahman. 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]
Ananda has been experienced by all, Vishaya Rupa, Music, food.

Ananda not unknown.

Example:

- Beggar feels happy if he gets Rs. 1000/-
- Sukhasya Anubutatvat.
- Universal love for Ananda exists.

**Taittriya Upanishad:**

A Hundredfold of the bliss of the human Gandharvas is the unit of measure of the bliss of the celestial Gandharvas. This is the same as the bliss of one who is well versed in the Vedas and who is free from all desires. [2 - 8 - 3]
One hundred measures of the happiness of the gods (office bearers) is the simple unit of joy of Indra and it is also the measure of the bliss of the Srotiṣya who has transcended all his desires. [2 - 8 - 8]

A hundredfold the bliss of a Brhaspati is the unit of measure of the bliss of Prajapati and it also gives us a measure of the bliss enjoyed by a Srotiṣya who has no Desires. [2 - 8 - 10]

- Devagandharvananda.
- Indra Ananda
- Prajapati Ananda
- Hiranyagarbha Ananda.
- Jnanis Ananda includes all Ananda.

Gita:

- "आब्राह्मभुवनाल्लोकाः: पुनरावर्तिनोः जरुन। मामुपेत्य तु कौन्तेय पुनर्जन्मः न विचयते॥८-१६॥"
- "ाब्रह्मभुवनाल्लोकाः: पुनरावर्तिनोः जरुन। मामुपेत्य तु कौन्तेय पुनर्जन्मः न विचयते॥८-१६॥"
• Brahmajis Ananda limited.
• Jnani eliminates concept of time itself.
• Sarva Vedanta Prasidatvat.
• Nitya Ananda of Brahman mentioned in all Upanishads.
• Uttama Adhikari with 4 fold qualifications will come to Brahman Ananda.
• Desire will rise in qualified students.

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]
Topic 47: तृतीयाक्षेपस्य समाधानम्

- Objection raised in topic 43 – Answered in Topic 47.

<table>
<thead>
<tr>
<th>Brahma Ananda</th>
<th>Vishaya Ananda</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Invisible, inconceivable, no duality, unknown, peculiar.</td>
<td>- Visible, duality, known, can understand and experience Ananda.</td>
</tr>
<tr>
<td>- No customer possible.</td>
<td>- Has defects.</td>
</tr>
</tbody>
</table>

(४७) तृतीयाक्षेपस्य समाधानम्- यतावदभिहितं सर्वोज्ञ पि लोको
विपयेन्द्रियसंयोगजसुखमेव वाच्छति। न हृदतद्विति मोक्षे,
अद्वितीयत्वान्मोक्षस्य; द्वैतप्रवस्थायत्तवास्य विपयसुखस्य।
अतोधिकारिणो मुमुक्षोर्भावात् ग्रत्यारम्भो निर्न्यथो इति।
तत्रास्ति तावतप्रश्नयम्-किं मुमुक्षुरेव नास्ति कश्चिदप्रीत्युच्चते,
उत सत्यपि मुमुक्षो तथ्य ग्रन्थे प्रबृत्तिरेव न जायेते।
नाभयः। सर्वपापान्तितकदु:खनिवृत्तो नित्यनिरितिशयसुखावासो
चेच्चादार्शनात्। निश्शेषपदु:खवस्पूर्वकनित्यनिरितिशयसुखस्यैव
मोक्षरूपतवात्। तस्मातसर्वंज्ञि मुमुक्षव एव।
• Without duality how can I enjoy anything.
• If we are able to visualize Ananda, desired, then enjoyment possible.
• In Advaitam there is no enjoyer – enjoyed division.
• Logically impossible, impractical to have Ananda.

• Better to go for Vishayananda with defects rather than unknown Brahman Ananda.
• Bird in hand better than 2 in the bush.
• I may not get Vishaya Sukham and Brahmananda Sukham.

• I can also share problems with others in Vishaya Ananda.
• Go to hell with family better than going alone to heaven.
• No use being Sanyasi – alone.
• People want pleasure from known source only.
• Vishaya Ananda is the only Ananda I can desire.

Example:
• Student came to Guru to remove cause of sorrow.
• Karana Nashe – Karya Nasha.
• Nimitta Abave – Naimittaka Abava.

Guru tells student:
• Find out cause of sorrow, we will eliminate.
• Student discovers:

All sources of sorrow are also source of happiness, and security.

• Business, money, daughter, spouse, source of sorrow and happiness.

• Rama source of Joy and sorrow to Kaushalya.

• When you want to remove sorrow, have to remove source of Joy also.

<table>
<thead>
<tr>
<th>Known</th>
<th>Unknown Ananda</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Ananda</td>
<td>- Brahman</td>
</tr>
<tr>
<td>- Better</td>
<td>- Drop</td>
</tr>
<tr>
<td></td>
<td>- Seekers limited</td>
</tr>
<tr>
<td></td>
<td>- Requires courage</td>
</tr>
</tbody>
</table>

Gita:

अनन्याभिष्ठितयन्तयतो मां
ये जनाः पर्युपासते ।
तेषां नित्याभिभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō māṁ
yē janāḥ paryupāsatē |
tēśāṁ nityābhhiyuktānāṁ
yōgakṣēmaṁ vahāmyaham ॥ ९-२२ ॥

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]
Sanyasa like Draupadi throwing up her arms, hoping invisible Krishna will give Sari.

Gita:

Asak्तिरनभिष्वाणः
पुत्रदारगृहादिषु
नित्यं च समचित्तत्वम्
इष्टानिष्टोपपत्तिः
॥ १३-१० ॥

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...[Chapter 13 - Verse 10]

<table>
<thead>
<tr>
<th>Purva Pakshi</th>
<th>Nischala Dasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Seekers will not come</td>
<td></td>
</tr>
<tr>
<td>- Vishaya Sukham in Dukham, everyone desires</td>
<td>- Seekers will be rare because in Moksha no Dvaita Ananda.</td>
</tr>
<tr>
<td>- Everyone desires</td>
<td>- Only Advaita Ananda.</td>
</tr>
</tbody>
</table>

Nishchala Dasa Asks counter question:

- Do you say no one will be interested in Moksha? Or you are saying seekers will not come to Vichara Sagara classes?
- Everyone is desirous of Nitya Ananda only.
- Nobody interested in Dukham or Anitya Ananda.
**Example:**

1. After music concert, want to hear again, by CD.
2. Get married for permanent Ananda, job of Maya.

**Text : Jiva Yatra**

- By Jnana Ananda Bharati.

**1st Verse :**

```
नित्यानन्दसुखं पदं सुविलं प्राप्तं समींहायुता:
सर्वं जन्म भृता: सदा व्यस्तिनवस्तस्त्थानसम्मार्गं
एवं सत्यपि साध्यसाधनयुगं सम्मध्य जानन्ति तेन
प्राप्ता अघुनादपि सौभ्यपदवीं यतः ॥ १ ॥
```

```
nityanandasukham padam suvimalam praptam samihayuta
sarve janma bhritah sadav yosaminaststahanasamvargane
evam satyapi sadhyasadhanayugam samathijananti ten
praptah adhunapi saukhyapadavi mum unlikely yatah ॥ १ ॥
```

Every being born in this world is very eager to attain the state of taint-less eternal bliss happiness. They strive hard in the good path for reaching this state all the time. Even if this is so, they do not have a clear idea of both the goal and the practice [sadhana]. Therefore, they have not yet reached the state of wellness which form is liked by their own self. [Verse 1]

- Nobody wants Vishayananda or Brahma Ananda.
- All want Nitya Ananda.
- Everybody is Mumukshu only.
- All want Atyantika Dukha Nivritti, elimination of sorrow for good.
- Nitya Nirashaya Sukham, not graded happiness, want uniform happiness.
• Want permanent superlative Ananda.
• Vichara Sagara dealing with Nitya Ananda only, Moksha, Brahma Ananda.
• When you go to Vaikunta and at feet of Lord, want Nitya Ananda only.
• If someone does not want Ananda, it is colossal ignorance.

Example:
• I am going by Nilgari express not blue mountain.
• Nityananda = Moksha = Main topic in Vichara Sagara.
• Tasmat Moksha Praptavat, Sarvaha Api Mumukshaha eva.
• Everybody is a Mumukshu, Adhikari, have Anubanda Chatushtayam.
### Topic 48:

<table>
<thead>
<tr>
<th>Objection</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Topic 43</td>
<td>Topic 48</td>
</tr>
</tbody>
</table>

**Purva Pakshi:**

- Everybody loves Vishaya Sukham because it is understandable.
- Brahman Ananda not understandable.
- Ananda requires enjoyer – enjoyed duality.
- How Advaita Bhakti is possible?
• Bhakti means Devotion, duality, Devotee – Lord Duality.
• Sukham requires duality, everybody after Vishaya Sukham only.

After waking…. We all say, it was fantastic experience.

Definition of sleep:
• Nirvikalpaka Avastha, where Triputi is resolved, Dvaitam resolved individual Ahamkara resolved but Advaita Atma, Advaita Sukham is there.

People love Advaita Sukham.
• Everyone likes to enter sleep, nobody wants to come out.
• Put off snooze button on Alarm 10 times after 5 Am! Wake up at 7 Am!
• In Sushupti time goes away, snoozed, loose time, Ananda of sleep inexplicable, Advaitam.
Atma Sukham is Brahma Sukham.
Everybody has experience of Brahma Ananda and wants to experience again.

**Vivekachoodamani**:

> yatsuṣuptau nirviṣaya atmānando'nubhūyate
> śrutiḥ pratyākṣamaitibhyamanumānānī ca jāgrati

> यत्सुप्तप्रेतू निर्विषय आत्मानन्दो नूभूयते ।
> श्रुतिः प्रत्यक्षमैतिः भ्यांमुनानं च जाग्रति ॥ १०७ ॥

Scriptures, direct experience, tradition and inference clearly attest that in deep-sleep, we experience the Bliss of the Self (Atman) independent of sense-objects. [Verse 107]

- All Pramanams reveal Advaita Sukham in Sushupti.
- Therefore can’t Argue all love only Vishaya Sukham.
- Vaishyaka Meva Sukham Sarve Abhishanti Ichyate.
- Such contention is Asamanjasam, not correct, wrong, Asat.
- Unless taste of Brahmananda is given, people will not come.
- Sample given to taste.

**Vedanta wants to sell Brahma Ananda, price = Sravanam + Mananam + Nididhyasanam, sample – Sushupti Ananda, Advaita Ananda.**

**Revision (39):**

- Objection 43 – Answers in topic 47 + 48.
- Nischaladasa is refuting objection by Purva Pakshi, Vedanta and Vedanta Phalam Advaita Jnanam.
Objection:

- All want Vishaya Sukham which requires duality.
- **Everytime we experience happiness it is by duality of experiencer subject and experienced object in a thing or person.**
  - When enjoyer and enjoyable come together, enjoyment happiness experienced.
  - Happiness requires field of Dvaitam.
  - Moksha also must have Dvaitam field, in which there is enjoyer and enjoyable and enjoyment is experienced.
  - Visishta Advaitin and Dvaitin retain eternal enjoyer and eternal enjoyable Paramatma in a eternal Vaikunta world for Moksha and derive eternal Joy.

### Concept of Moksha

- **Duality**
- **Nonduality**

- Happiness presupposes duality called Vishaya Sukham.
- Advaita knocks off duality, no enjoyer – enjoyable, meeting doesn’t take place.
- Everyone wants Vishaya Sukham, no one wants Advaitam, no candidate possible mentioned in topic 43.
- Reply in 47 + 48.
• Sukham only in form of Vishaya Sukham, Dvaita Sukham, in Advaita no Sukham possible, contention is not correct.
• Everybody experiences Advaita Sukham regularly, free gift from Bhagawan.

Bhagavan gives

- Dvaita Sukham in waking, dream.
- Advaita Sukham Asti in Sushupti (Without universe).

• Having tasted both, you decide which you want?
• Plantation coffee or Peeberry coffee?

Brihadaranyaka Upanishad : Svayam Jyoti Brahmana

In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahma no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [IV – III – 22]
- Sushupti Advaita Sukham described as Moksha Sukham.
- In general everybody loves Ananda, Samanya Ananda.
- Don’t add Vishaya, Dvaita Adjectives.

- Vishaya Janya Sukham, Sukham may come from sense objects or without sense objects, people love both Anandas.

- Subject to Prarabda, we may get tasty biksha, food, we will love it naturally, not will born.
- Raaga for Sukham – instinctive, not intellectual.
- What is instinctive, nobody can avoid.

Gita:

[Verse 3-34]

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]
Such a Raaga – Dvesha instinctive Sukham is universal not will born.

If everybody wants Dvaita Sukham, nobody will love Sushupti.

**Sushupti Sukham not generated by external world or dream Dvaitam or waking Dvaitam, it is coming from myself.**

People love Sushupti anywhere including class.

Therefore Advaita Sukham desire is universal, I will have students!

**Kincha Taratamya Petham Vaishyakam Sukham Sarva Praninam Siddam Iva :**

2 Types of Happiness

- **Dvaita Sukham**
  - Paurushaya Vishayam
  - Subject to Taratamyam, gradation.
  - Already known.
  - Law of diminishing returns sets in (1\textsuperscript{st} Ladoo and 10\textsuperscript{th} ladoo)

- **Advaita Sukham**
  - Knowledge through Vedanta Shastra.
  - Requires Sruti, Yukti, Guru Pramanam.
  - Advaita Sukham nature not known.
  - Everyone has to come to Shastram.
  - Unique product, people will Rush to learn new goal of life, new proposal.
  - EkaVidya – Always uniform.
  - Nityam – Eternal
  - Niratishayam – Absolute, never get Tired of.
• Niratishayam – gradation less, Satishayam – have gradation.

• In Vishaya Sukham, law of diminishing returns will set in.

**Example:**

• I love you – first 3 months
• I allow you – after 3 months.
• New care – will wipe 3 times a day, after 2 years, not aware
• Spiritual study, people keep coming, law of diminishing returns does not apply.
• I am enjoying something beyond law of diminishing return, Nirathishayam.

• **Nirathishayam Ananda exists in me, Vedanta reveals my own intrinsic nature as Sukha Svarupam.**

• Instinctive desire is there to know this Atma Svarupa Sukham.

**Vedanta capsule No. 2:**

• I am the only source of permanent peace, security and happiness.
• Nitya Siddha Atma Svarupa Sukham.

• **Moksha is another name for Atma Ananda, not a thing away from me spatially or timewise.**

• Vedanta does not give me my own Ananda, helps me to discover that Ananda.
• Vedanta Vakhyeshu Sada Ramantaha... Kaupina Vantaha, Khalu Bhagya Vantaha...

• **Have minimum possession but have maximum joy.**
• Nandati, Nandati, Nandati eva
• Nataraja not bored dancing, in touch with Atma Ananda.

**All are interested in Atma Ananda and not depend on Vishaya Ananda.**
• Freedom from dependence on Vishaya Ananda is desire of everyone.

**Purva Pakshi Contention:**
• No Mumukshu, No Adhikari, No Anubandha Chatushtayam, No Shastra, Arambaniyam, not correct.

- Nobody interested in Advaita Moksha.
- Answered

- People may be interested in Moksha but not in Vedanta Shastram.
- Kundalini, who am I enquiry, Harerama chanting. Seeking Moksha.
Topic 49:

- Objection in Topic 47.

Purva Pakshi:

Since pursuit not possible, teaching Vedanta useless.

Nishchala Dasa:

- Vedanta is clear study and understanding like physics.
  - I am substratum of entire universe is the teaching.
- It is a cognitive intellectual process.

Mundak Upanishad:

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man’s intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]
• Siddhantin asks 3 questions to Purva Pakshi.

Question to Purva Pakshi:

• You say people will not be interested in Vedanta, Vichara Sagara class.

  3 possibilities in your statement

  Lack of interest in Vichara Sagara

  Vichara Sagara can’t give Moksha, Atma Ananda
  Better superior texts, Available
  Vichara Sagara prescribes Sadhana
  Chatustaya Sampatti which no
  human being can get, Kshama,
  Dama (mind control, sense control)
Revision 40:

Topic 49:
- Objections against Vichara Sagara Grantha in Chapter 1 & 2.
- Anubandha Chatushtayam being established.

Purva Pakshi:
- Advaita Moksha not attractive.

Moksha

- Dvaita Nivritti
  - This has been discussed

- Advaita Ananda Prapti
  - Now
    - 3 Objections
      - Vichara Sagara text does not give Moksha.
      - Other texts better
      - 4 qualifications of Adhikari impossible.
        - Samadhi Shatka Sampatti toughest.

- No Yogya Adhikari possible because it is very tough to control mind, sense organs.
Nishchala Dasa takes 1st objection:

- Vichara Sagara text will not give moksha.
- Sravanam alone is Mukti Sadhanam – topic 28 + others.
- No book can give Moksha.

Svetasvatara Upanishad:

| एको हः भुवनस्याय मध्ये स प्रागः सदिवे संविष्टः । |
| तमेव विदित्वा अतिदृष्ट्युमेति नान्यः पन्या विद्यात्वयानायः ॥ १५ ॥ |

The one destroyer of ignorance in the midst of this universe, He alone is the fire which is stationed in water. Realizing Him alone one overcomes death. There is no other path for emancipation. [Chapter 6 – Verse 15]

- Only by knowing Jivatma / Paramatma – Aikyam, Ekatma Jnanam, one can transcend mortality.
- Moksha only through Atma Jnanam from Vedanta Vakyam, fact, said in Vedas.
- Moksha not through Kundalini, Nada, Bhakti etc.
- These are foundation stones of Hinduism.
- How to get Jnanam from the scriptures.
Then Jivatma / Paramatma Aikyam will be understood.

1\textsuperscript{st} Sravanam is enough for Aparoksha Jnanam.

For some intellectual students, 2\textsuperscript{nd} Sravanam may be required.

ii) 2\textsuperscript{nd} Sravanam:

- Vedanta Vakya Vichara.
- Tat Parya Nrnaya Rupa Sravanam.
- By employing Shad Linga... Upasamhara etc – clear doubts coming from other Matams.
- Mahavakya talking of Jivatma / Paramatma – Aikyam.
- Other Acharyas also study Tarqa, Vyakaranam, Mimamsa, Gita, Upanishad, Brahma Sutras and arrive at Dvaitam or Visishta Advaitam.
- Some surrender to Advaita without questioning.

<table>
<thead>
<tr>
<th>Ramanuja</th>
<th>Madhavacharya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Visishta Advaitin</td>
<td>Dvaitin</td>
</tr>
</tbody>
</table>
• Discussed in Brahma Sutra – Chapter 2, comparative study of 3 philosophers.
• Negate their teaching but respect the Acharyas.
• Criticise ideas not person.
• Analyse concept objectively.
• Dvitiya Sravanam not compulsory for all.
• Books comparing 3 Bashyam, for each Sloka of Gita Available.
• Have trust in one and proceed in life.
• Noncomparitive study Prathamika Sravanam no. 1 is primary Sadhana.
• Each class we go more and more deeper.
• Sthula, Sukshma, Karana Sharira Vyatiriktaha, Avasta Traya Sakshi, Pancha Kosha Vilakshana, Sat Chit Ananda Svarupa.
• Use I for Sakshi, learn to claim Aham Brahma Asmi.
• This is proper method.
• Nishchala Dasa removing misconception of Aparoksha Jnanam.
• Realisation comes in class not Turiya Avastha, not in Nirvikalpa Samadhi.
• Its not explosive realisation.
• Aparoksha Jnanam through Sravanam only.
• Remove doubts parallelly.
- Sravanam alone gives direct knowledge.

- Avantara
  - Paroksha Jnanam
  - Brahman exists

- Mahavakyam
  - Aparoksha Jnanam
  - I am Brahman

- Above discussed in Chapter 1, Prak Pratipadita, topic 28.
3 obstacles to be cleared by

Sravanam No. 2  Mananam  Nididhyasanam

• Said before, consolidating here.
• After Jahati, Ajahati, Bagatyaga Lakshana, knows message of Upanishad “I am ever free Brahman”.

1st Obstacle:
• Interpretational obstacle.
• I must know Advaitam alone is right and why other two are wrong.

3 views

I am Brahman  I am part of Brahman  I am different from Brahman

• Many neutral students, don’t take a stand, don’t get benefit of Jnanam.
• Become academically informed Advaitin, have information, not benefit of knowledge.
• Many hesitate, thinking Papam will come.
• Knowledge does not allow vagueness.
• Asambavaha – other 2 wrong.
• Viparita Bavaha – Habitual wrong notions of I am body, mind dropped.

Revision 41:

Topic 49:
• Consolidation of previous argument.
• Sravanam No. 2 / Mananam / Nididhyasanam – will give knowledge and liberation.
• Vichara Sagara is doing this only and will give liberation.
• Hence, Mumukshus can approach Vichara Sagara.

1st Sravanam:
• Listen Vedantic message.
• Shankaras Advaitc interpretation of text.
• Brahma Satyam, Jagan Mithya, Jivo Braheiva Na Paraha.
• Common to all students.

2nd Sravanam:
• Serious for spiritual seeker.
• Confidential Sravanam within Gurukulam, privately understood in students intellect.

• 3 important lessons in second secret Sravanam.
  I. Advaitic interpretation received in Sravanam no. 1 is right interpretation.
  II. It alone is right interpretation.
  III. All non-advaitic interpretations are wrong interpretations.

• Boldly assert privately within my own intellect, secret Jnanam only for me.
• Non advaitic interpretations are wrong interpretations.
• Face challenges by non-advaitic interpretations.
• Dvaitic, Visishta Advaitic, challenges to be faced and answered
• Then Prajna converted to Sthitaprajna.

Dvitiya Sravanam:
• No need to study other Acharyas.

<table>
<thead>
<tr>
<th>Moolam study</th>
<th>Bashya study</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Prathama Sravanam</td>
<td>- Dvitiya Sravanam</td>
</tr>
<tr>
<td>- In public say only Moolam portion.</td>
<td>- To be kept in intellect only privately.</td>
</tr>
<tr>
<td>- Say : Interpretation of Ramanuja, Madhavacharya.</td>
<td>- Through knowledge comes when I know why right is right and wrong is wrong.</td>
</tr>
<tr>
<td>- Be non-committal</td>
<td></td>
</tr>
</tbody>
</table>
Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- Don’t have sentimental attachment to any personality, author.
- Truth seeker should not bother about personality.
- Whatever is truth accept whether it is from Shukha (Parrot) or Bala (Child).
- What is irrational should be given up whether from child or Shukha.

Divitiya Sravanam:

- Forget Shankara, Ramanujam, Madhavacharya.
- Go by ideas and through critical study.
- Dvitiya Sravanam is Rahasya Sravanam.
- Only when Dvitiya Sravanam is complete our knowledge is healthy, complete, Sthiraprajna.
Health

If robust
- Can confront any weather, food.
- Can travel and stay anywhere, eat any food.
- Dvitiya Sravanam
- Can confront all challenges.

Ordinary
- Comfortable as long as I am home, eat homely food and sleep.
- Prathama Sravanam

Sravanam
Pratham
- Healthy
- Foundation of binary format
- Moolam study

Dvitiya
- Robust, Bashyam study
- Can enter binary format.
- Connect for rest of life.
- Can face emotional, intellectual challenges.
• When Prarabda is bad, binary format will be challenge.
• Dvitiya Sravanam is Karika study – Vaithatya, Advaita, Alatashanti Prakaranams.
• Say Visishta Advaita and Dvaitam is wrong within my intellect.
• Secret, never tell others.
• Compare Adhvaitam, with other Philosophers in Sravanam 2.
• Sruti Sara Samuddharanam, Mahavakya Vichara in different Mathams.
• Comparitive study compulsory.

<table>
<thead>
<tr>
<th>Sravanam No. 2</th>
<th>Mananam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Only Advaitam, Visishta Advaitam,</td>
<td>- Sankhya, Yoga, Nyaya, Veiseshika, pain.</td>
</tr>
<tr>
<td>Dvaitam, critics.</td>
<td></td>
</tr>
<tr>
<td>- Only Vedantic interpretations</td>
<td></td>
</tr>
</tbody>
</table>

**Sravanam No. 1 :**

• Moolam
• Teach in public say this is interpretation of 3 Matam.

**Sravanam No. 2 :**

• Why Advaitam is right.

**Mananam :**

• Sankhya, Yoga...
• Sravanam No. 2 + Mananam + Nididhyasanam – private affair, within walls of Gurukulam, Anteh Vasi, Secret students.

• Mananam removes doubts whether I am Brahman or ordinary Jiva.

• Shankaras knowledge should become my Jnanam.

• Aham Brahma Asmi must be fact for me.

• Mananam – removes Prameya Asambavana.

<table>
<thead>
<tr>
<th>Sravanam No. 2</th>
<th>Mananam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Interpretational Bheda / Abheda what is fact?</td>
<td>- Rationally what is a fact Bheda or Abheda.</td>
</tr>
<tr>
<td>- Vastavam Va?</td>
<td></td>
</tr>
</tbody>
</table>

Nididhyasanam:

• Before Vedanta 3 differences real.

```
+----------------+   +----------------+   +----------------+   +----------------+
|                |    |                |    |                |    |                |
| Jiva           |    | Jagat          |    | Ishvara        |    | World          |
|                |    | I am different from world | | I am different from God | | Different from God |
```

• Real differences are Nama Rupa.
When Nama Rupa of Jiva / Jagat / Ishvara is falsified, Brahman shines by itself.

No Saguna Jiva, Jagat, Ishvara is Satyam.

Satya Bheda Trayam are Mithya, seeming, apparent.

Assert Saguna Jiva, Jagat Ishvara is Mithyam, I Nirguna Brahman alone am Satyam.

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]
• When you put slippers, Δ format problems wait outside.
• I am that Brahman now, no more Sadhaka looking for future Moksha, say this in meditation.

**Moksha is not an internal or external event, it is my intrinsic nature.**

• This I see in myself through Sravanam 1 and 2.
• I have Viparita Bavana, misconception, I am seeker.
• How long will you be a baby, master, permanent seeker, insult to a teacher?
• I am the sought, ever free Brahman.

<table>
<thead>
<tr>
<th>Samsari</th>
<th>Mukta</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Comfortable chair</td>
<td>- Jnani</td>
</tr>
<tr>
<td>- Floating Sishya</td>
<td>- Antevasi</td>
</tr>
</tbody>
</table>

• Enjoying status of Jnani, Mukta, Aham Brahma Asmi, is process of Nididhyasanam.
• Don’t imagine Purva Ashrama status of Samsari after becoming Jnani.
• **Ittam, in this manner :**

<table>
<thead>
<tr>
<th>Sravanam No. 1</th>
<th>Sravanam No. 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Gives Brahma – Atma Aikya Jnanam, Moksha</td>
<td>- No Jnanam</td>
</tr>
<tr>
<td>- Foundation</td>
<td>- To answer challenges</td>
</tr>
<tr>
<td>- Flame</td>
<td>presented by other</td>
</tr>
<tr>
<td></td>
<td>systems of philosophy.</td>
</tr>
</tbody>
</table>
• Mananam – To drop my emotional challenges.
• Nididhyasanam – to drop habitual misconceptions
  \[\text{For protecting knowledge Flame from the wind of challenges}\]
• Sravanam No. 2, Mananam, Nididhyasanam – indirect contributors.
• Can’t be in Δ format and binary format at same time (2 citizenships).
• 6 Upanishads in Swamijis course.
• Mandukya Upanishad : Chapter 2, 3, 4 must be revised.

**Mandukya Upanishad:**

\[
\text{nāsākāśasya ghaṭākāśo vikāravayavau yathā | nāivā"tmanah sadā jīvo vikāravayavau tathā || 7 ||}
\]

As the Ghaṭākāśa (i.e., the ether portioned off by the pot) is neither the (evolved) effect nor part of the Ākāśa (ether), so is the Jīva (the embodied being) neither the effect nor part of the Ātman. [III – K – 7]

\[
\begin{array}{c}
\text{Ghata – Akasha} \\
\text{Different from Mahakasha} \\
\text{Part of Maha Akasha} \\
\text{Not different from Paramatma} \\
\text{Not Part of Paramatma}
\end{array}
\]

- Dvaitam
- Dasoham

- Visishta
- Advaitam
- Amshoham

518
• I am Soham, one with Paramatma.
• One consciousness, Brahma Chaitanyam, projecting as Jivatma and Paramatma.
• If not convinced, study Chapter 2 – 3 – 4 – Mandukya Again for Jnana Nishta.

<table>
<thead>
<tr>
<th>Vedanta</th>
<th>Vichara Sagara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Apaurushaya Grantha</td>
<td></td>
</tr>
<tr>
<td>Content :</td>
<td></td>
</tr>
<tr>
<td>- Brahma Satyam Jagan Mithya, Aham Breheiva na Apara.</td>
<td></td>
</tr>
<tr>
<td>- Paurusheya Grantha.</td>
<td></td>
</tr>
<tr>
<td>Content :</td>
<td></td>
</tr>
<tr>
<td>- Brahma Satyam, Jagan Mithya, Aham Braheiva Na Apra.</td>
<td></td>
</tr>
</tbody>
</table>

• Advanced study done by training intellect in Tarqa, Vyakaranam, Mimamsa.
• Brahma Sutra Bashyam Starts long compound.

"It is a matter not requiring any proof that the object and the subject whose respective spheres are the notion of the 'Thou' (the Non-Self) and the 'I (Self),' and which are opposed to each other as much as darkness and light are, cannot be identical. All the less can their respective attributes be identical. Hence it follows that it is wrong to superimpose upon the subject--whose Self is intelligence, and which has for its sphere the notion of the self--the object whose sphere is the notion of the Non-self, and the attributes of the object, and vice versâ to superimpose the subject and the attributes of the subject on the object."
• Connection between words, Samasas of the compound.
• Panini Sutras Analysed.
• Meaning of compound arrived after 30 classes.
• Ratna Prabha, Poorna Ranadhi with Tippani.
• Nishchala Dasa says if you don’t know all these, you are Bala.
• For those who do not have Tarqa, Mimamsa, Vyakarana knowledge, Vichara Sagara gives that knowledge in a Nutshell.
• Simple language used without Jargons of 3 Shastras.
• Without Paribasha (Jargons).
• Atma Svarupa – Sakshatkara easily attained, get established in binary format.

**I give Guarantee that you will become a Jnani.**

• Hence this text became powerful and popular.

Revision (42):

• Objection raised by various people for writing Vichara Sagara Grantha.
1st Objection:
- Mumukshu not possible.

Nishchaladasa:
- Mumukshu is possible.

2nd Objection:
- Mumukshu will not be interested in Vichara Sagara text.
- Vichara sagara can give Jnanam for Moksha.
- Vedanta Sravanam, Mananam, Nididhyasanam, has to give Jnanam and Moksha.

<table>
<thead>
<tr>
<th>Vedanta</th>
<th>Vichara Sagara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Apaurusheya Grantha</td>
<td>- Paurusheya Grantha</td>
</tr>
</tbody>
</table>

- Content same of both.

- If a person studies this Grantha, Atmasvaroopa Sakshatkara (Binary format) will come give me a chance, I will show you.

- Brahma Satyam, Jagan Mithya content of all granthas.
- Contains Sravanam No. 1, 2, and Mananam thoroughly and comprehensively.
- Mumukshus can come and benefit.
- Etat grantha Sravanena Anyasena... Yatha Atma Svarupa Sakshat Karo Jayate.

- Atma Svarupa Sakshatkara, binary format will come, study and see.
• Text book is cause of rise of knowledge leading to Moksha.

- Asambavana Dosha removed
  - Interpretational differences generated by Visishta Advaitin and Dvaitin.
  - Intellectual doubts created by Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Buddhism, Jainism.

• All doubts Nischala Dasa will eliminate through this Grantha.
• Doing Vedanta Dindima, Dandora himself.
• If you still have hesistance – Kataha, it is irrational obstinacy, prejudice against Vichara Sagar.
• Point 1 of object answered.
• Vichara Sagara can’t give Moksha.
• Point 2 – Answer in topic 50.
Topic 50:

- Vichara Sagara doing same job of revealing Atma like Upanishads, Gita, Brahma Sutra.

**Objection:**

- **Other Granthas are better than Vichara Sagara for giving Moksha.**

- Vichara Sagara written in 19th – 20th century.

**Nishchala Dasa:**

- There is no better Grantha Than Vichara Sagara.
- Professor Thangaswamy – Madras university got Phd by writing thesis on only Advaitas granthas during all periods of time, Authors, commentaries...
No commentary available on Vichara Sagara.

Objection:

- Vichara Sagara irrelevant, futile Nishchaladasa Asks counter question.
- What do you mean by other Granthas.
- Jeeva Aikya Bodhaka texts, and Upanishads and commentaries reveal Jivatma / Paramatma Aikyam.
- Upanishad Brahmendra Yogi has written commentary on 108 Upanishads.
- Bhagavad Gita, Uddava Gita, Rama Gita, Avadhuta Gita with Bashyam Available.
- Prakarana Granthas : Viveka Choodmani, Atma Bodha, Panchadasi, Upadesa Sahasri.
- All profound Granthas written before Nishchala Dasa was born.
- By studying these Granthas, Jnanam rises, Moksha attained.

Conclusion of Purva Pakshi:

- Nishchala Dasa – don’t write Vichara Sagara.

Nischala Dasa:

- I will certainly write.
- In Kaliyuga people will not be able to understand Advanced texts.
- These texts you mentioned are written for student coming to Vedanta in traditional manner after doing Pada, Vakya Pramana Shastram.
• After study of 3 traditional texts, Guru will accept.
• If not these 3 primers Taught first.

• I am writing for those who have not studied 3 original Shastras.
• I avoid Jargon of Tarqa, Mimamsa and Vyakaranam.

• Students Called:
  o Mandah Matayaha
  o Mandah Mati
  o Not Unintelligent
  o Sharp intellects, who can grasp Vedanta without technical words.

Anyaya Vedanta:
• Vedanta without Nyaya, Tarqa, Vyakarana Jargons.
• I have retained depth of text without old + new Tarqa, Prachina, Navyaya Nyaya Terminology.
• Otherwise you will be stuck in Mangala Charanam.
• In Advaita Vedanta Siddhi, 5 definitions of Mithya given.
• Someone got Phd for doing only 5 definitions of Mithya.
• Vichara Sagara popular, translation in all Indian languages, original text in old Hindi, Sanskrit translation by Vasudeva Brahmendra Saraswati.
Topic 51: The Third option is also untenable

3rd Point:

Purva Pakshi:

- Mumukshus possible, interested in Moksha, Vedanta Shastra, Vichara Sagara best text acceptable, Abyupethya Vada.
- Mumukshu alone not enough.
- Viveka, Vairagya, Samadhi Shatka Sampatti required in Adhikari.
- No human will have Vairagyam, mind control not possible.
- Anger, desire, impossible to control.
Gita:

The blessed Lord said: It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here in this world. [Chapter 3 – Verse 37]

- Mere intellectual curiosity not enough.
- **After 25 year study, student says:**
  
  My goal is Sadhana Chatustaya Sampatti, Karma Yoga, Upasana Yoga, not Moksha.

**Question:**

Do you say - Adhikari

- Bahavaha
- Many students will not be there.
- Accepted

- Ekaha
- No single candidate will be there.
- Can’t accept.
**Katho Upanishad:**

<table>
<thead>
<tr>
<th>श्रवणायापि बहुभियों न लभ्यः:</th>
<th>स्रवनयापि बहुभियों न लभ्यः:</th>
</tr>
</thead>
<tbody>
<tr>
<td>सृणवन्तोऽपि बहवो यं न विद्युः।</td>
<td>सृणवन्तोऽपि बहवो यं न विद्युः।</td>
</tr>
<tr>
<td>आश्रयों वक्ता कुशलोऩस्य लभ्या</td>
<td>आश्रयों वक्ता कुशलानुशिष्टः।</td>
</tr>
<tr>
<td>आश्रयों झाता कुशलानुशिष्टः।</td>
<td></td>
</tr>
</tbody>
</table>

“He (the Self) of whom many are not able even to hear; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.”

**Bajagovindam:**

<table>
<thead>
<tr>
<th>बलस्तावत्क्रिदासकतः</th>
<th>बलस्तावत्क्रिदासकतः</th>
</tr>
</thead>
<tbody>
<tr>
<td>तरुणस्तावचरणीसकतः।</td>
<td>तरुणस्तावचरणीसकतः।</td>
</tr>
<tr>
<td>वृद्धस्तावचिन्तासकतः।</td>
<td>वृद्धस्तावचिन्तासकतः।</td>
</tr>
<tr>
<td>परमेव्रह्मणिको दिपि न सक्तः।</td>
<td></td>
</tr>
<tr>
<td>(भज गोविन्दें भज गोविन्दें...)</td>
<td>(bhaja govindam bhaja govindam...)</td>
</tr>
</tbody>
</table>

So long as one is in one’s boyhood, one is attached to play; so long as one is in youth, one is attached to one’s own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]
Gita:

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

- Few rare candidates will come who have done.

Mundak 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]

- Parampara of Adhikaris, Mumukshus, Muktas will be there.

- Rare but there.
- What is phenomena by which filtering takes place in candidates?
- Bhagavan filters generations.

Gita:

योगी संशुद्धकिलिबिषः ।
अनेकजन्मसंसिद्धः
ततो याति परां गतिम् ॥ ६-४५ ॥

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]
What is journey of some rare people?
Gradually mind is refined and one reaches top of pyramid.

Vichara Sagara – Adhyayana students

Mind of entire Humanity saturated with 3 impurities which stops people from reaching the top to binary format.
Nisargataha, at birth, 3 hurdles seen in all minds as obstacles.
During birth, mother gives birth to only new physical body.
Mind comes from Anena Janma.

Impurity layers

Mala
Grossest

Vikshepa
Intermediary

Svarupa Avarna
Finest layer

Dosha Traya Dushita.

Self Jnanam and Nishta happens only in the mind not Atma.

We rub the mind with “Sravanam – No. 1, 2, Mananam, Nididhyasanam and make it pure...
Revision (43):
Topic 51:

- Nishchaladasa established:
  - Vedanta
  - Moksha, Jnanam, possible.
- Content of Upanishad and Vichara Sagara same.

Purva Pakshi:

- Mumukshus can’t use Vichara Sagara because they have no Viveka, Vairagya, Samadhi Shata Sampatti.
- Vairagyam = Sanyasa.

Gita: Arjuna

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even lordship over the gods. [Chapter 2 - Verse 8]
• Imaginary separation itself causes Samsara.
• Controlling mind more difficult, Samadhi Shatka Sampatti impossible.
• My intention and minds intentions are different.

Nishchala Dasa’s question to Purva Pakshi:
• Many wont be interested or no one will be interested?
• Negate Bahutvam, ok.
• Parampara continues even today.
• Narayanam Padmabuvam Vasishtam....

Acharya Vandana Puja:

To Narayana, to lotus-born Brahma, to Vasishtha, to Shakti and his son, Parashara, to Vyasa, to Shukadeva, to the great Gaudapada, to Govinda, to Yogindra his disciple.

• I have a Guru, it indicates students may be few.
• How they are rare?
Vivekchodamani:

• Candidate given program in Veda Purva Bhaga.
• How human being becomes Pakvam Gradually.

3 Impurities

Malam
- Gross
- Makes person non candidate because of powerful Raaga Dvesha.

Gita :
- Indriyasya
  Indriyasyarthe... [3-34]

Vikshepa
- Subtler
- Mind preoccupied
- Ahamkaracentric
- Pancha Anatma centric
- Chattering mind all the time.
- Mind talks with itself.

Svarupa Avarna
- Subtlest
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]

Proof:
• Every mental disturbance is indicator of powerful Raaga Dvesha.

He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]
Vikshepa:

- Because of Vikshepa, you sit in class, no Jnanam, gets Punyam.
- Karma Yogena Mala Nivritti.
- Upasana Yogena Vikshepa Nivritti.
- With these 2, student becomes Sadhana Chatushtaya Sampanna.
- In Rare students, Doshas of Antahkaranam removed.
- Mind then shines.
- Because of committed Pancha Maha Yagya Anushtanams mentioned in Gita Chapter 3 and 2 types of Upasana – Ishta Devata Upasana and Vishwaroopa Upasana (more important), student ready.

Vishnusahasranama Dhyana Sloka:

क्षीड़नवत्प्रदेशे शुचिमाणिविलससत्सैकर्मिकिकानां
मालाक्षासनस्थः स्फटिकमाणिनिम्बर्मिकिकिकेमिण्डितादाः |
शुचिएवेदः श्रेष्ठसृष्टितिुमक्कपीयूष वर्षः |
आनंदी न: पुणियादरिनिलिगदा शाश्वपाणिमुक्कुन्दः ॥ १ ॥

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आनंदी न: पुणियादरिनिलिगदा शाश्वपाणिमुक्कुन्दः ॥ १ ॥
Let that Mukunda makes us all holy, Who wears all over his body Pearls made of spatika, Who sits on the throne of garland of pearls, Located in the sand of precious stones, By the side of the sea of milk, Who gets happy of the white cloud, Sprayed of drops of nectar, And who has the mace, the wheel and the lotus in His hands. [Dhyanam 1]

I bow before that God, Vishnu Who is the lord of three worlds, Who has earth as his feet, Who has air as his soul, Who has sky as his belly, Who has moon and sun as eyes, Who has the four directions as ears, Who has the land of gods as head, Who has fire as his mouth, Who has sea as his stomach, And in whose belly play and enjoy, Gods, men birds, animals, Serpent men, Gandharvas and Asuras. [Dhyanam 2]

- If reception and retention of knowledge takes place, Jnanam and Jnana Nishta, happens.
- In some, reception takes place but Vedanta disappears, no retention, Madhyama Adhikari.
- In some no reception + retention – Manda Adhikari.
• Spiritual gain in Sravanam and Mananam takes me to binary format.
• One with Mala Nivritti and Vikshepa Nivritti is ideal candidate, fittest candidate.
• Others can listen to Sruti as Karma Yoga, as part of Brahma Yagya, will get Punyam.
• Pursuit of Vichara Sagara Grantha is for those rare candidates.

Kaivalya Upanishad:

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

• Eke refers to few rare ones.
Topic 52: (५२) पामविषयिणिर्लक्षणम् -

Characteristics of an uninformed and a materialist:

- Gradual conversion happens from Anadhikari to Adhikari, stages involved.

  3 Impurities
  
<table>
<thead>
<tr>
<th>Pamara</th>
<th>Vishayi</th>
<th>Jingyasu</th>
<th>Mukta</th>
</tr>
</thead>
<tbody>
<tr>
<td>95%</td>
<td>3%</td>
<td>1.5%</td>
<td>0.5%</td>
</tr>
</tbody>
</table>

- Unique classification in Naishkarmya Siddhi.
• Refer to introduction to Naishkarmya Siddhi.
• 7 levels of Samsara, Advaita Agyana problem.

**Ignorance of Advaitam is the only problem of Samsara.**

• Then alone I become Jingyasu.
• In topic 43 – complaint of Purva Pakshi : Entire humanity committed to only entertainment and money.
• Vishaya Sukham Asataha.
• Humanity interested in worldly pleasure, family pleasure.
• All attachments are for worldly Sukham only.
• Bhagavan as a person is also Anatma.
• Anatma Sukham is Bondage.

**Brihadaranyaka Upanishad :**

• Anyosou Saha…. Devanam Pashu.

**Taittiriya Upanishad :**

\[
yada 
\text{हृद्वैष एतस्मिन्न्द्रश्येः जनात्म्य उत्सङ्ख्ये मिनिलयने भयं प्रतिश्च विन्दते। अथ सोऽभयं गतो भवति।}
yada 
\text{हृद्वैष एतस्मिन्नुद्रमन्तरं कुरुते। अथ तस्य भयं भवति। तत्वेव भयं विदुषोऽमन्वनस्य।}
\text{तदेष्ष प्रलोको भवति॥ 3 ॥}
\]
When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- Ishvara as object, Vishaya, Samsara Karanam.
- Use Ishvara as stepping stone.
- Transcend Ishvara Bhakta Division.
- **Vishaya Sukham temporarily allowed Mukti Priya – Malayalam Magazine Poem:**
  
  Save me from Advaita Vedanta which falsifies my sweet Guruvayurappan, Adharam Madhuram, Vadanam Madhuram.

- Everybody interested in Dvaita Sukham only.
- **Nischala Dasa gave temporary answer in topic 48:**
  
  o People love sleep,. Advaita Sukham.

  **o Can a person understand limitations of Dvaita Sukham and its perpetuating Samsara?**

**Mundak Upanishad:**

परीक्ष्य लोकान कर्मांचितान्ब्रह्माणि निर्विदमायातात्मायूर्मौत्पत्तीत्।
लौकिकानां च गुरुमयस्मिन्तिन्मएति। समतृप्तिः श्रेष्ठमेवाहिनिष्ठः। ॥ १२॥

Parikṣya lokan karmā-čitān brahmaṇo nirvedam-aśay-nastān-aṁkṛtaṁ kṛteṇa,
tad-vijñān-artham sa guru-meva-bhī-gacchet samit-panih sroti-ram brahma-niṣṭham ॥ १२॥

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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]

- After several Janmas person understands.

**Brihadaranyaka Upanishad:**

> सो'बिभेत, तस्मादेकाकी विभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कष्मान्तु विभेमीति, तत एवास्य भयं दीयाय, कस्मात्यभेष्यत? द्वितीयाद्वे भयं भवति ॥ २ ॥

so'bibhet, tasmādekaśā bibheti; sa hāyamīkṣāṁ cakre, yanmadanānāsti, kaśmānku bibhemīti, tata evāsya bhayaṁ vīyāy, kasmāddhyābheṣyat? dvitīyādvai bhayaṁ bhavati ॥ २ ॥

He was afraid. Therefore people (still) are afraid to be alone. He thought, ‘If there is nothing else but me, what am I afraid of?’ From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

- How it happens? Psychological journey.

<table>
<thead>
<tr>
<th>4 categories of Purusha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pamara</td>
</tr>
<tr>
<td>Vishayi</td>
</tr>
<tr>
<td>Jingyasu</td>
</tr>
<tr>
<td>Mukta</td>
</tr>
</tbody>
</table>

Purusha

Husband  Male  Human being

543
I) Pamara :

- One who does not know Veda, does not believe in Veda, outside scope of Veda.
- Doesn’t believe in life after death.
- Attached to worldly pleasures.
- Does both Vihita and Nisheda Karmas.
- Jati Brahmana.
- Doesn’t follow 41 Samskaras, no religious purification.
- Written off case, irreligious materialistic people.
- Some suffering, turning point required like Arjuna Vishada Yoga.

II) Vishayi :

- Has Sraddha in Vedas.
- Uses religion for Artha, Artharthi Bhakti.
- Religious Materialistic people.
- Indulges in Prohibited sense pleasures.
- Does plenty of Kamya Karmas.
- Gets Material pleasures.
- Wants earthly, heavenly pleasures.
- Believes in Veda, next Janma, Punya.
• Kamya Karma and Pariharas will be effective only if Nitya Naimittika Karmas are done.
• Hence he does Nitya – Naimittika Karmas.
• As by product gets spiritual growth.

Revision (52):
• There will be seekers for Moksha at any time in history, rare, few.
• Vichara Sagara will benefit those few.

I) Pamara:
• Atheist, nastikas.
• Don’t know existence of Veda, don’t accept Punya Papam.
• Pursue only Laukika Sukham.
• Non Bakta irreligious materialist.

II) Vishayi:
• Accepts Veda Pramanam.
• Science can never prove existence of Brahman with its limitations.
• Hence, Sraddha important.
• Committed to only Artha and Artharthi.
• Bakta, uses Bhagavan and rituals to solve worldly problems.
• Kamya, Parihara Matram.
• Religious Materialist.
• Every Namaskara for joy of sense organs, for Ahamkara and Mamakara.

III) Jingyasu – (Gita – 7th Chapter)
Topic 53: (४३) जिज्ञासुलक्षणम्

Characteristics of one who is desirous of knowledge (and the liberated one):

- Religious, do Nitya Naimittika Karma.
- If you don’t do Nitya Naimittika Karma, Prarabda will get accumulated.
- It is regular religious bathing.
- Pratyavaya Papam if you don’t do Nitya Karma.
- Nitya Karmas done with Materialistic motive or fear.
- Gives Chitta Shuddhi as a by product.
- Nitya Karmas important for Sadhana Chatushtaya Sampatti, Jnana Vairagya Sidhyartham.

- **Mind must be pure to assimilate teaching.**
• Pamara and Vishayi gradually converted to Jingyasu.
• Nitya Karma increases quantitatively and qualitatively.
• Shastriya Samskaras are generated by Nitya Karma and me become Moksha Pradhanam.
• Moksha comes on top list of desires, eats its own specie, other desires.
• How Mandah Jingyasu gets converted to Teevra Jingyasu? Casual – serious – Addicted seeker?

Topic 53 : Subtopic 1 of Jingyasu
Study the Vedas daily. Perform diligently the duties (karmas) ordained by them. Dedicate all those actions (Karmas) as worship unto the Lord. Renounce all desires in the mind. Wash away the hoards of sins in the bosom. Recognise that the pleasures of sense objects (samsara) are riddled with pain. Seek the Self with consistent endeavour. Escape from the bondage of ‘home’. [Verse 1]

- See intrinsic pains involved in worldly pleasure, Dukha Mishritatvam, Atrupti Karatvam, Bandhakatvam.
- Vishaya Sukham includes icecream, cinema, finite family relations.
- Any Sambandha = Dvaitam = Dukham.
- Vishaya Sukham, Relationship Sukham, Anityam, Temporary.
- Vishaya Indriya Samyak Vena.

- **Vishaya Sukham is born out of contact between me and object of relation.**
| Gita | }
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>वासांसि जीर्णानि यथा विहाय नवानि गृहाति नरोपराणि</td>
<td>vāsāṃsi jīrṇāni yathā vihāya navāni gṛhṇāti narō'parāṇi</td>
</tr>
<tr>
<td>तथा शारीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही</td>
<td>tathā śārīrāṇi vihāya jīrṇāni anyāni saṃyāti navāni dēhī</td>
</tr>
</tbody>
</table>

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

| 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] |
|---|---|
| ये हि सांस्पर्शाजा भोगा: हुःखयोनय एव ते। आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः | yē hi saṃsparśajā bhogāḥ duḥkhayōnaya ēva tē। ādyaṅtvantaḥ kauntēya na tēṣu Raṃtē budhaḥ |

- Pleasure of Anitya Vastu contact subject to Arrival and departure.

**Lesson No. 1:**

- Sukham gives Dukham when it goes away.
- World pleasures give pain.
Lesson No. 2:

- Worldly pleasures give pain even when they are there, maintenance of pleasure requires lot of effort.
- Yoga problem leads to painful Kshema problem.
- Every rose has thorn in proximity.
- Every pleasure when it ends is a cause of sorrow.
- At time of enjoying, thought in mind, its going to finish soon.

Example:

- Drinking Cocacola with a straw.
- Tongue forgets to enjoy because eyes are seeing the level falling.
- Imaginary loss deprives us of present Ananda.
- Worldly pleasure in grip of Dukham.

Lesson No. 3:

- Vishaya Sukham is Pratibimba Ananda, reflected in mind medium.
- It is original happiness associated with Reflected Medium, hence problem.
- Until we understand Vedanta, Vishaya Sukham is Villain.
- After understanding, Jnani not against Vishaya Sukham, not trapped.
Understands:

<table>
<thead>
<tr>
<th>Vishaya</th>
<th>Sukham</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Belongs to the world.</td>
<td>- Part belongs to Brahman.</td>
</tr>
<tr>
<td>- Not attached</td>
<td>- My Nirguna Svarupam</td>
</tr>
</tbody>
</table>

- Paramahamsa is a mythological bird, can separate water from milk.

```
Jnani - Separates

Joy
- Nityam
- My Nature

Music
- Anitya
- Not attached to music
```

Very important lesson:

Lesson No. 4:

- Vishaya Sukham negative until you understand Vedanta.
- After Vedanta, Vishaya Sukham is also Brahma Ananda.
- Any Sukham is my Sukham, my joy.
- Any joy is Brahma Ananda.
- No division, Akhanda Ananda.
• Before understanding Vedanta, Vishaya Ananda is distracting.
• Vastuta Sukha Svarupam Api Brahma Ananda Eva Bavati.
• Even Anatma Ananda is only in association with Brahma Ananda.
• Perishable object is Dukham becomes cause of attachment and sorrow.
• Dukham eva Bavati Sarvada.
• Vishaya Sukham is bondage for Ajnani and freedom for Jnani.

**Lesson No. 5:**

• **Dukham can’t be avoided by Ajnani because every object has 2 sides, Dukham and Sukham.**
  
  • I am the only Nitya Ananda, Svarupa Ananda, Brahma Ananda, pure Sat – Chit Ananda.

**Lesson No 6:**

• **In the Anatma, if you want Sukham, have to accept Dukham also.**

**Best Example:**

```
Body
  
Source of Joy until 50 years
  - Enjoy like Batsman, fielders in life
  - Ayusha Puja
  - Body is Hero

Source of Sorrow after 50 years
  - Pray for leaving without pain.
  - Shashtiabdi Puja
  - Body is Villan.
```
Lesson No. 7:

- Every Anatma is mixture of reflected Ananda and original Dukham, nobody can change this fact.
- No Pariharam for Anatma Dukhatvam.
- Today medicine gives replacement parts for body but quality is affected.
- Anatmas pain can’t be remedied.
- How Vedanta remedies?
- No solution but resolution.

- Sarvam Atma, Anatmatvam Abava.
- Atma Janya Dukham Katham?

Gita:

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्मान्नो ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना || ४-२४ ||

brahmārpaṇaṁ brahma havih
brahmāgni brahmaṇā hutam |
bhrahmaiva tēna gantavyam
brahma karma samādhinā || 4-24 ||

Brahman is the oblation; Brahma is the clarified butter, and so on, constituting the offerings; by Brahma is the oblation poured into the fire of Brahma; Brahma verily, shall be reached by him who always sees Brahma in all actions. [Chapter 4 – Verse 24]
• Make Anatma as good as nonexistent.

Example:
• Sun Rises, Stars fade away, as good as nonexistent.
• Atma Jnanam comes, Anatma stars as good as nonexistent, Mithya.
• Sun = Advaita Atma Jnanam.

• No other way.

Mundak 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]

• In Vaikunta, Anatma is there.

• Anatma Mithyatva Nishchaya only solution.

Revision:
• Mumukshus will always be there.
• How are they generated?
• Conversion happens after diagnosis of problem of Samsara.
• 7 stages discovery.

Advaita Atma Truth

(I) Agyanam

(II) Advaita Atma converted to Dvaitam Duality

(III) Raaga Dvesha

Foundation
Yatra Yatra Shariram, Tatra Tatra Dukham, Pratibhasika Sukham.

Sukham will be spoilt by imagined future Dukham or Actual Dukham or Actual Duham.

Yatra Yatra Shariram, Tatra Tatra Dukha Anubhava.

We can never eliminate old age, disease, death, no remedy.

Gita:

इन्द्रियार्थेशु वैराग्यम्
अनहद्धार एव च।
जन्ममृत्युजरायावधि
दुःखदोषानुदर्शनम् || १३-९ ||

indriyārtheśu vairāgyam
anahaṅkāra ēva ca |
janmamṛtyujarāvyādhi
duḥkhadōṣānudarśanam || 13.9 ||
Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

**Seven Stages:**

1. **Agyanam**
2. **Dvaitam**
3. **Raaga Dvesha**
4. **Karma**
5. **Phalam**
6. **Shariram**
7. **Dukham**

- Foundation of Samsara is Advaita Atma alone.
- Vishayii – will work for removing Atma Agyanam by Atma Jnanam.
- Therefore interest in Atma Jnanam to eliminate 7 storied Samsara will be there in Mumukshus.
Mundak 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]

- Vishayii converted to Jingyasu.
- Swamiji shows 7 stages starting from Atma Agyanam.
- Nishchala Dasa goes from bottom to top, reverse order.

- All stations must be clear.

Dukham
  ↓
Shariram
  ↓
Karma Phalam
  ↓
Karma
  ↓
Agyanam
  ↓
Dvaitam
  ↓
Raaga - Dvesha
• However you remedy problems of Shariram, Janma, Mrityu inevitable.
• Medicine, drugs, solve problem partially, temporarily.
• Astrologer gives temporary solution.

<table>
<thead>
<tr>
<th>Partial, temporary solution</th>
<th>Total, permanent solution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Astrologer</td>
<td>Vedanta</td>
</tr>
</tbody>
</table>

Gita:

\[
\text{jātasya hi dhruvō mṛtyuh} \\
\text{dhruvāṁ janma mṛtasya ca} | \\
\text{tasmād aparīhāryē'ṛthē} \\
\text{na tvāṁ śōcitum arhasi} \|\| 2-27 \|\|
\]

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

• Vishaii recognizes 7 stages.
• 7\(^{\text{th}}\) stage Dukham over.

6\(^{\text{th}}\) stage:
• Viveka Bavati – discovers fact, sorrow can’t be totally eliminated.
• Dukham Na Nivarteta, as long as I am in Δ format.
• Remain as Jiva identified with body.
• Dvaita Nishta Jivaha.

Chandogya Upanishad:

As long as Abhimana is there, Dukham is there, sorrow will not go.
• Proved experientially, confirmed by Shastra.
• There is no freedom from Sukha – Dukha pair for Jiva associated, identified with body.
• Khatta – Meetha!
• Only person who is Asharira Atma Nishta, discovered Asharira, Advaita Atma has no Priya – Apriya conditions in Atma.
• Asharira Atma = Ananda Atma Nishta.

Anvaya:
• Deha Sharira Satve – Dukha Anubhava Satvam.

Vyatireka:
• Deha Sharira Abhava – Dukha Anubhava Abhava.

• By showing Anvaya Vyatireka, association with pleasure and pain, dissociation from pleasure and sorrow, as said in Sruti, one gets Mukti.

• Logic – why all bodies are a mixture of sorrow and joy?
• Everybody is created out of Punya – Papam mixture.
• Indra, Manushya, Animals.
• Only there is variation in Papa – Punya proportion.
• It may take 10 years to realise each stage of discovery of 7 stages.

Deva Shariram also mixture of Punya – Papam.

Normal misconception

- Devas
- Manushya
- Lower Animals
  - Only Punyam
  - Mishram
  - Only Papam

- Go to the Loka and Live permanently.
- Vaikunta.
• Indra frightened by Asuras and Tapasvins in Bhu Loka.
• Sends Ramba, Urvashi.
• There is jealousy, emotional problems in Devatas also. (Fear, insecurity, Jealousy).
• Going to another Loka not a solution.

**As long as Jiva Bava, Sharira Sambandha will be there.**

• Indra – Raja of Deva Loka afraid of loosing post as said in Puranas.
• Bhagawan takes Avataram and releases Indra from Asuras.
• Hence, becoming Indra also is a problem.
• Danas and Daityas trouble Indra.
• Devas also suffer pain, its lingam referring to Papam.
• How to solve the interpretational problem in Vedas?
The divine vital force from water and the moon permeates him. That is the divine vital force which, when it moves or does not move, feels no pain nor is injured. He who knows as above becomes the self of all beings. As is this deity (Hiranyagarbha), so is he. As all beings take care of this deity, so do they take care of him. Howsoever these beings may grieve, that grief of theirs is connected with them. But only merit goes to him. No demerit ever goes to the gods. [1 - 5 - 20]
• Can’t accept both, reject both.
• If Contradiction between Sruti and Smriti, interpret Smriti according to Sruti.

**Mimamsa Rule – 50.11:**

"श्रुतिस्मृत्यो परम्बादे श्रुतिरेवगरीयसि श्रुत्यो: परस्परम्बादे न्ययोपेतागरीयसि"

• If 2 Sruti statements contradict, use one which has Nyaya, logical support.

```
Sruti
   /\      \       /\          /
  / Nyaya Sahita \    / Nyaya Rahita \
  \         /    \          /   
    \       /     \        / 
      \     /      \      /  
        \   /        \    / 
          \ /         \  /  
            Kevala Punyam
```

• Every Shariram born out of Punya Papam Mishram.
  • Deva Shariram also Mishram.
  • Sanchita Karma also is Mishram.
  • Kevala Punya Phalam not logical.
  • Brihadaranyaka Upanishad has to be re-interpreted.

• Deva Shariram predominately has Punyam, very little Papam.
**Add Adjective:**
- “Adhikam” predominately in Brihadranyaka Upanishad statement.

**Nishchadaladasa gives another interpretation:**
- Devatas don’t get Papam generated by Deva Shariram because Shariram aquired through Punyam.
- Only Manushya Shariram qualified to acquire Punyam + Papam.
- **Karma Adhikara Abava, Indra can’t get Papam generated by Indra Shariram.**
- He gets Papam by previous Manushya Shariram.

**Revision (46):**

<table>
<thead>
<tr>
<th>Brahma Loka</th>
<th>Higher Lokas</th>
<th>Lower Lokas</th>
</tr>
</thead>
<tbody>
<tr>
<td>- 99% Punyam</td>
<td>- Higher Punyam</td>
<td>- Lower Punyam</td>
</tr>
</tbody>
</table>

- **Humanity**
  - **Pamara**
    - Don’t accept Veda, Moksha.
    - Vicharasagara not relevant.
  - **Vishayi**
    - Use Veda for Artha, Artharthi.
    - Vicharasagara not relevant.
  - **Jingyasu**
    - Vicharasagara – relevant.
  - **Mukta**
    - Vicharasagara not relevant.
• How Jingyasus are generated out of Vishayii?

Vishayi do Karmas

Kamya

Prayashchitta

Nitya Naimittika

Do out of fear, not to get Pratyavaya Papam.

• Vishayi gets transformed to Jingyasu by thinking.

Cause of Samsara 7 levels

(I) Dukham

(II) Sharira Sambandha, Abhimana

• Jeeva Bhava = I am Sharira (Gross + subtle + causal).

• Any Sharira Sambandha gives Dukham (Deva, Manushya, Pashu)

• Logic :

Every Sharira originates from Punya Papam.

• Jiva who realizes I am beyond Punya Papam, Anyatra Dharma – Adharma – realizes self like Nachiketa.
### Katho Upanishad:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anyatra dharmad-anyatra-dharmat anyantra-smat krt-krta-krta,</td>
<td>Every Sharira has implant of Punya – Papam.</td>
</tr>
<tr>
<td>Anyatra bhutac-ca bhavyac-ca yat-tat-pasyasi tad vada ॥ १४ ॥</td>
<td>Hence every Shariram will give Dukham and Sukham, including Deva Shariram.</td>
</tr>
</tbody>
</table>

- Punya Papam get gradually released in life span of 100 years like insulin machines.
- Every Sharira has implant of Punya – Papam.
- Hence every Shariram will give Dukham and Sukham, including Deva Shariram.

### Brihadaranyaka Upanishad:

- Sruti not against logic, reasoning.

### Katho Upanishad:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sa tvam-agnim svargyam-adhyesi mṛtyo prabruhi tam sraddadhanaya mahyam, svarga-loka amrtatvam bhajante etad dvitiyena vṛṇe vareṇa ॥ १३ ॥</td>
<td>O Death! Thou knowest the fire sacrifice which leads to Heaven; explain that to me, for I am full of faith, that (fire) by which those who aim at the attainment of heaven, attain immortality. I pray for this as my second boon. [I – I – 13]</td>
</tr>
</tbody>
</table>
Devas are immortal.

Gita:

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Gita
- Logical
- Accept
- Atyantika Amrutatvam
- Mukhya

Devas

Mortal

Immortal

- Katho Upanishad
- Longlife, figurative immortality
- Gauna Amrutatvam
- Apekshika Amrutatvam not Mukhya Amrutatvam.
- As thoughts immortal
• Interpretational principle called Mimamsa.
• Devas don’t get Papam.
• Devas don’t have Karma Adhikaritvam.
• No eligibility to produce Punya Papam through Karma.
• Only in Manushya Shariram Jivas have ability to get Punya Papa karma Phalam.

Example:

![Diagram of Cows Milk]

- Does not know if milk used for coffee / Tea / Rudram.
- No Punya Papam.

- Punyam goes to owner for doing Rudra Abhishekan.

• Karma Adhikara Yogyam Shariram Manushyam Eva, Na Itaratu, Deva, Tirya, Adhi Shariram.
• Punyam by Devata Shariram will not be there at all.
• Devatas will get Papam by their Purva Sharira Kruta Papam.
• Total negation of Papam not intention of Brihadaranyaka Upanishad.
• Before Acquisition of Deva Shariram, had previous Janma.
• Did Shubha, Ashubha Karma.

• **Every saint has past, every sinner has future.**
  • Both have done Punyam and Papam in previous birth and will reap the fruits.
  • Similarly Devas.
  • Asuras imprisoned Devas, Lord takes Avataras to free them.

**Conclusion:**

• Deva Shariram Mishra Karma Phalam Eva.
• Punya Papam alone determines bodies in different Lokas.

तिर्यक्पशुपक्षिमूगादीनामपि शरीरं मिश्रकर्मफलमेव।
तैरत्नुभूयमानप्रचुरदुःखानां पापोकर्मफलत्वेषष्पि
मैथुननादिजन्यसुखस्य पुन्यफलत्वाभ्युपगमात्।
तिर्यक्कु=कीथादि:। पशु: =चतुष्पात। पक्षी=पक्षाभ्यां
गगनचारी। मृग: = व्यायादि:। केचन पशुपक्षयादीनपि
तिर्यगित्याचक्षते।
Animals have more pains, no freewill, do not have big \textit{Ichha}, \textit{Jnana}, have no \textit{Kriya Shakti} to remedy \textit{Papams} by doing \textit{Prayaschitta}.

- Animals have predominantly \textit{Papa Karma Phalams}, little \textit{Punyam}.
- Dogs in Cinema actors house have comforts, family pleasure.
- Grosest physical \textit{Phalam} = Animalistic pleasures.
- \textit{Papam}, \textit{Punyam} not born out of \textit{Karma} of this \textit{Janma}, but from previous \textit{Manushya Shariram}.

\begin{itemize}
  \item Animals have predominantly Papa Karma Phalams, little Punyam.
  \item Dogs in Cinema actors house have comforts, family pleasure.
  \item Grosest physical Phalam = Animalistic pleasures.
  \item Papam, Punyam not born out of Karma of this Janma, but from previous Manushya Shariram.
\end{itemize}
• Every animal, mosquito had previous Manushya Janma.

Logic:
• Animal determined by karma done in previous Manushya Shariram.

Tiryak – 2 meanings

- Insect
- All bodies other than Deva, Manushya Shariram.
  - Pashu, Pakshi, Vyagaraha.

Conclusion:
• Every single body – celestial, Human, Animal including Chatur Mukha Brahma is Punya – Papa Karma Phalam.
• Internal secondary differences exist in their proportion of Punya Papam.
• Uniformally, they are all Mishra Shariram only Visarjanam.
• Papa Upasarganam, Visarjanam – Papam very less and Punya Atishayam – predominantly is Deva Shariram.
• Figuratively Upachara, not factually.

**Example**: 
• Brahmana Pradhana Grammam.
• Village dominated by Brahmanas.
• Chatri Nyayena, Sapta Parni Nyayena Upacharyate, Natu Vastavaha.
• Upachara means nonfactual.

\[ \text{तिर्यागादिशरीरं पुण्योपसर्जनपापातिशयत्यफलम्। उत्तममनुष्यशरीरीं} \\
\text{देवशरीरसमस्मेव। नीचशरीरं सर्पादिशरीरतुल्यम्।} \\
\text{एवं निखिलमपि शरीरं पुण्यपुण्यफलमेव। अत एव} \\
\text{पापफलत्वाद्वा:खस्य शरीरसांबन्धो यावत् तावदूःखक्षयो न स्यात्।} \\
\]

• Body of Animal – deficient in Punya.
• Uttama Manushya Shariram – Divine man, walking God on Earth.
As long as Deha Abhimana, body Sambandha is there, can never avoid Dukham.

Yatra Yatra Shariram, Tatra Tatra Dukham.

What is next discovery of Vishaii before becoming Jingyasu?

3 discoveries

Dukham = Samsara
Dukham till Sharira Sambandha is there
Sharira Sambandha is because of Punya Papam
• As long as Punya Papa Karma is there, so long Sharira Sambandha will be there, can’t avoid.

• **Following discovery takes place after repeated thrashing in life:**

  | For all living beings, they own body and body, Sambandha is the result of Punya Papam which they have earned in previous Janma. |

• No 1st Janma, Jiva is Anaadi, because of ignorance.

• **In Avani Attam Say**:

  Anaadi Vasanaya...

• Journey from beginningless time, Vasanas package bigger than galaxy.

• **If Shariram should end, Karmas should be destroyed before Moksha.**

• Without Dharma – Adharma, Punya – Papa Nivritti, Sarva Nasha of Shariram not possible.

• Current death not final death.

• Final death, when all Karmas gone.

• Because of Prarabda, separated from current body without consultation.

• **Without destruction of all Karmas no Moksha.**

• No Sharira Sambandha or Abhimana Nasha can take place totally.

• Next project – Karma Nasha.
Nishchaladasa says some rare people diagnose problem of Samsara and arrive at conclusion that Samsara is only because of Advaita Atma Agyanam.

Only when person is convinced totally that Advaita Atma Agyam alone is Samsara Karanam, then alone will he seriously try to remove Advaita Atma Ajnanam.

When he develops desire for Advaita Atma Jnanam, he becomes Jingyasu.

He is no more Pamara, Vishaii but Jingyasu.

Vichara Sagara becomes only relevant thing in life.

Everything else is non-relevant.

Read Buddhas Biography:

When he had serious question about life - palace, family, became irrelevant.

Renounced everything in search of truth of self and universe.

When Jingyasu becomes intense, only relevant thing is source of knowledge.

Vicharasagara – is Pramana Grantha, therefore relevant.

Process of obtaining Jnanam is in 7 stages.

I) Samsara defined as Dukham.

II) Dukham because of Sharira Sambandha.

III) Sharira Sambandha because of Karma Sambandha.

How much Karma is there in my account?
• Is it possible exhaust all Karmas.
• We will replenish Karma more and more.
• As long as Raaga Dvesha, we will keep producing Punya Papa Karmas.
• Karma Sambanda because of Raaga Dvesha Sambanda.
• Prarabda Nasha.... Jayate Eva?
• Can we manage to exhaust Sanchita?

- Reducing Prarabda.
- Agami growing.

- Negation of Punya Papam only by elimination of Raaga Dvesha.

IV)

(4) पुण्यापुण्ययोश्रक्षयो न रागद्रेषाधिनिवृत्तिमन्तरा घटेतेति
विवेकस्ततो जायते। एतच्छ्रीरारस्म्भकपुण्यापुण्ययोभोगेन
क्षयेपि रागद्रेषवशातपुण्यापुण्यरूपकर्मान्तरोतप्तिः स्यात्।
तस्मानिश्चेपरागद्रेषपनिवृत्तिमन्तरा नाशेषकर्मक्षयः।

• Raaga – Dvesha whips person to go after, Pravrtti and go away Nivrtti.
• No Punya – Papa Nivrtti without Raaga – Dvesha Nivrtti.
- Exhaustion of Punya Papa is not logically possible.
- Get discriminative knowledge in the next stage.
- With current body can exhaust Prarabda Bhoga but Agami is added.

Human beings have

**Advantage**
- Can exhaust Prarabda
- Raaga
- Attachment
- Like

**Disadvantage**
- Generate new Agami
- Dvesha
- Aversion
- Dislike

- Likes and dislikes Saturate human mind.

**Personality – what I search as likes and dislikes.**

- Don’t attack Karma but attack Raaga – Dvesha.

Gita:

**Indriyasyendriyasyartho**
raagadvesau vyavasthitau

tayorna vasam agacchete
to harsya paripanthino

**Indriyasyendriyasyarthe**
raagadvesau vyavasthitau

tayorna vasam agacchete
tau hyasya paripanthinau

|| 3-34 ||
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]

- Without elimination of Raaga Dvesha Karma will be replenished continuously.
- Total Karma Kshaya wont take place.

5th Subtopic of topic No. 53:

- How Raaga Dvesha pair is generated in the mind?
- It is generated because of Mohaha, delusion, technically called Shobhana Adhyasa, false superimposition subjectively generated.

World Divided

- Shubha
- Nishta
- Favourable
- Source of peace, security, happiness, comfort.
- Raaga

- Ashubha
- Anishta
- Unfavourable
- Source of pain, sorrow
- Dvesha
• I subjectively superimpose, project on wife, house, situation happiness, not a fact.

• **2nd capsule of Vedanta:**

  I am the only source of peace, security, happiness, comfort.

• Once I have projected happiness on Anatma, want to possess.

• Every love story is story of successful delusion.

• **Romance means Shobhana Adhyasa, Mohaha, Delusion.**

**2nd Shobhana Adhyasa:**

• Similarly, object, person, situation is a source of pain.

• **World neither source of happiness or unhappiness, is the ultimate truth.**

• **World becomes Ishta, Anishta Sadhanam by Shobhana Adhyasa, misconception.**

2 misconceptions – Shobhana Adhyasa

- Raaga
  - Like
- Dvesha
  - Dislike

• Viveki understands Adhyasa very well.
Every living being born with instinctive delusion.
As child cry for toys and if we get one, we are happy.
Mother takes a bag of toys to keep child happy for 30 minutes.
Our body also a toy, wife, parents, all toys which last longer.

We are searching for a toy to keep us permanently comfortable.
I have to be comfortable with me as I am, as Atma.

Lesson is gradually discovered.
Once Shobhana Adhyasa is there, we start projecting Raaga, Ishta projection and Dvesha, unfavourable projection.
It is universal, common to all Pranis, Animals, Manushya, Devatas.
All have Ishta, Anishta.

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]
• Without elimination of Raaga Dvesha, we won't drop emotional crutch called world which is riskiest thing in life.

• We have to remove Shobhana Adhyasa.

• Next level of discrimination.

VI)

Sukham Adhyasa comes from the world because I see world as 2nd entity separate and different from me.

As long as Dvaita Bhavaha is there, Raaga Dvesha will be there.
Bhīdarānyaka Upanishad: Chapter 1 – Section 4 – Purusha Vidha Brahmana

He was afraid. Therefore people (still) are afraid to be alone. He thought, ‘If there is nothing else but me, what am I afraid of?’ From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

- Dvitiatmai Bayam Bavati.
- Brahmaji started life with fear and discomfort.
- Genetic problem.

2nd thing - Afraid

- Not getting that
  - Anishta
- Not loosing that
  - Ishta

- Object of dislike – fear of arrival.
- Object of like – fear of loosing.
During Vacation

Want some to come

- They don’t come

Don’t want some to come

- They come

- Dvaitam is Samsara Karanam.

  - Dvaitam

    - Shobhana Adhyasa

      - Raaga Dvesha

        - Karma

- 2\textsuperscript{nd} capsule forgotten, won't get alzmeirs, my subjective projection.

- Dvaita does not create problem, Dvaita Sanga creates problem.

Vivekachoodamani:

Ahamkara Vasana \rightarrow Vishaya Chinta \rightarrow Bahya Kriya
• We go on thinking of arrival and departure of 2\textsuperscript{nd} thing as object, separate from me.
• Dvaita Sankalpa, Jiva Srishti creates problem, not appearance, Ishvara Srishti.
• Dvaita Satyatva Buddhi creates problems, Dvaita Anubhava does not create problem.
• Dvaita Satyatva problem and consequent Sankalpa creates problem.

Problem:
• Dvitatmai Bayam Bavati.
• In Sushupti we are in Dvaita Ananda Svarupa – No delusion.
• Kama, Krodha, Adhi because of Bheda, Dvaita Bavaha.
• Bheda Dhi Nibandana.
• Bheda caused by Aviveka, can’t destroy independently.
• Require Shastra.

Mundak 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]

• All these are commentary on above verse by Sruti, Yukti, Anubhava to be diagonosed.
• Unless diagnosis is done by individuals mind, discovery of Advaitam not possible.

• 2\textsuperscript{nd} body, mind, universe is Satyam and different from me is the problem.

Example:

• Bird looks at Mirror, sees reflection.

\begin{itemize}
  \item Once bird realizes 2\textsuperscript{nd} one neither different from me or separate from me, it attains Moksha.
  \item We Pity bird but don’t realise we are in same situation in our life.
  \item 2\textsuperscript{nd} one real and different from me does not exist.
  \item What is the truth?
\end{itemize}

Gita:

\begin{tabular}{|l|}
  \hline
  mayā tatamidam sarvam  \\
  jagadavyaktamūrtinā | \\
  matsthāni sarvabhūtāni  \\
  na cāham tēśvavasthitah \midrule
  9-4
\end{tabular}
Advaitam is the truth we do not know.

Dvitiyam Vastu Avabadhyate person concludes wrongly like birds that 2\textsuperscript{nd} thing is real and different from me and gets into delusion.

- Ishta Satyatva Buddhi and Anishta Satyatva Buddhi, Dvitiya Vastuni – 2 bound to come.
- Jnani experiences Dvaita Prapancha.
- Dvaita Anubhava does not stop.

Remember : Dakshinamurthi Stotram :

\begin{quote}
viśvandarpaṇa dṛṣṭyamāṇa nagarī tulīyam nijāntargataṁ \\
paśyannātmāni māyāyā bahirvodbhūtām yathānīdrayā | \\
yassāksātkurute prabhodhasamaye svātmānāme vādvayaṁ \\
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāṃūrtaye || 1 ||
\end{quote}
He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 1]

- **Aim**: Not eliminating Dvaita Anubhava but Dvaita Satyatva Buddhi that it is real and exists separately from me, then world is not binding.
- Svavarupe Meva Tu...
- I see world as my own glory.

**Kaivalyo Upanishad**:

मम्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्।
मयि सर्वं लघं याति तद्वहाद्यमस्मयहम्॥ १९॥

mayyeva sakalam jataṁ mayi sarvaṁ pratiṣṭhitam
mayi sarvaṁ layam yati tadbrahmād vyayamasmyaham ॥ 19 ॥

In me alone everything is born; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- No Jnani will have rise of Ishta Sadhanata or Anishta Sadhanavata.
- Nobody will run after mirage water after knowing mirage water as mirage water.
- After knowing experience of Mirage water is false, mirage water will continue to be experienced, Phenomenon which we can’t stop.
- Let Anubhava continue but I won’t run away after the mirage water.
- Don’t have Ishta Sadhanatva Buddhi or hatred for Mirage water.
- Psunami will drown me...
• I am not afraid of mirage water.

• **Ishta Sadhanam – definition:**
  
  Anukula – favourable, Sukham Sadhanam, source of comfort, feel good factor, means for happiness.

**Anishta Sadhanam:**

• Pratikoolam, Dukha Sadhanam, unfavourable, source of sorrow.

**In Advaitam, there is neither Ishta or Anishta Sadhanam as there is no 2nd thing at all.**

• Ones own nature of Advaitam is not means of Sukham or Dukham.

• Atma not Sukha Sadhanam, not means of happiness, it is happiness itself.

• Means of happiness never is happiness, it is happiness itself.

• Means of happiness never is happiness.

<table>
<thead>
<tr>
<th>Means</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Not happiness</td>
<td>- Happiness</td>
</tr>
<tr>
<td>- Money, house</td>
<td>- Nature, Svarupam</td>
</tr>
<tr>
<td>- Always different from end.</td>
<td>- End</td>
</tr>
</tbody>
</table>

• Atma not means of happiness but end which is happiness itself.

• Do Mananam for one week.

• Atma is the end called happiness itself.
• Ataha Svasvarupa Avagathena Vastuni.... As long as you see 2\textsuperscript{nd} thing which is real and different from you, as real, Satvatvena Vastu, then pecking, kissing world will come.

• Dvesha Buddhi, Raaga Buddhi will happen because bird mistakes other bird as real and different.

• Peck, kiss, 2 ideas will definitely come as the case may be.

<table>
<thead>
<tr>
<th>Sukha Sadhane</th>
<th>Dukha Sadhane</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Raaga Buddhi</td>
<td>- Dvesha Buddhi will come</td>
</tr>
</tbody>
</table>

• Akhanda... Svasvarupa – Vastu Sankalpa.

• **Problem is Sankalpa preoccupation.**

• Seeing object will not create problem.

• **Window shopping not problem, after window shopping, few items will enter and remain in the mind.**

• Object occupies mind.

Gita:

\[
\text{ध्यायतो विषयान्युः}
\text{सज्जर्तेषूपजायते ।}
\text{सज्जात्सञ्जायते कामः}
\text{कामात्कोंधोभिजायते ॥ २-६२ ॥}
\]

\[
\text{dhyāyatō viṣayāṇa puṁsaḥ}
\text{saṅgastēṣūpajāyatē ।}
\text{saṅgāt saṅjāyatē kāmaḥ}
\text{kāmāt krōdhō'bhijāyatē ॥ २-६२ ॥}
\]
When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Objects occupy mind when you sit for Nididhyasanaam.
- Dvaitam not Samsara.
- Dvaita Sankalpa is Samsara.
- Vastu Sankalpa eva Samsara.
- Dvaita Vastu, Atiruktam, seen as different from Atma and as real.
- What type of Atma?
- Atma which does not require Sankalpana as it is myself.
- I am so wonderful, no Sankalpa is required.

I) Akhandha Anandaha:
- Undivided eternal Ananda, Tara Tamya Rahita Ananda.

II) Advitiya:
- Secondless, matchless

III) Asanga:
- Without Sangha, attachment

IV) Chidrupa:
- Of nature of consciousness.
- Other than Atma there is no second thing.
• The moment you dwell upon 2\textsuperscript{nd} thing, it creates Samsara.

• Idrik Bheda Buddhi Antara.

• Without elimination of Dvaita Sankalpa, Anukoolya, Pratikoolya Buddhi, Shobhana Adhyasa will never never go.

• Dvaita Nivritti is our aim.

• How to do Dvaita Nivritti?

• Teaching is over in 7 steps in the diagnosis of Samsara itself.

Revision (48):

• Atma – Sukham, Nityam, Svaprakasham, Aparam, Budhya Buddhir Sakshi.

• Svasvarupam, Sukhasyava, Dukhasyava.

• Done by Vedic student with help of Veda Pramanam.

I) Samsara Dukham because of Sharira Sambandha.

II) Sharira Sambandha because of Punya – Papa Karma Sambandha.

III) Punya – Papa Karma Sambandha because of Raaga Dvesha Sambandha.

IV) Raaga Dvesha Sambandha because of Anukoolya Pratikoolya Buddhi.

• Shobhana Adhyasa.

V) Looking at 2\textsuperscript{nd} thing as favourable, unfavourable.

VI) Dvaita Darshana alone cause of Moha – delusion.

• Anubhava not problem, Jnani also has Dvaita Anubhava.
• What is the intellectual conclusion that he makes is important.

• **Moha is caused by wrong conclusion.**

  - Akhanda – Ananda, Advitiya, Chidrupa Sva Svarupa Atirikta.
  - 2\textsuperscript{nd} thing, other than the wonderful me which is Asanga, Chidrupa etc.

• **Vastu Sankalpa is the problem of Dvaitam.**

**Vivekachoodamani :**

  - Vishaya Chinta is cause of Samsara.
  - Keep on thinking about an object.

**Gita – Chapter 2 :**

\begin{quote}
ध्यायतो विषयान्युसः
सञ्ज्ञस्तेषपजायते ।
सञ्ज्ञात्सञ्ज्ञायते कामः
कामात्कोठोभिजायते ॥ २-६२ ॥
\end{quote}

\begin{quote}
dhyāyatō viṣayān puṁsah
saṅgastēṣūpajāyate āt
saṅgāt saṅjāyatē kāmaḥ
kāmāt krōdhō'bhijāyate ॥ २-६२ ॥
\end{quote}

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

• Kama, Krodha not Dvaitam Darshanam but Sankalpana, seeing Dvaitam as real, different from me.

• If anything can have value addition or deletion it is cause of Samsara.
• Idrik Bheda Buddhi Aantara Anukoolyam – Pratikoolya, Shobhana Adhyasa can’t go.
• Without elimination of Dvaitam, Shobhana Adhyasa can’t go.

<table>
<thead>
<tr>
<th>X</th>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Favourable</td>
<td>- Unfavourable</td>
</tr>
<tr>
<td>- Adds to my happiness</td>
<td>- Takes away my happiness</td>
</tr>
</tbody>
</table>

• Shobhana Adhyasa will not go.

**Taitriya Upanishad:**

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse.

[2 - 7 - 3]
He was afraid. Therefore people (still) are afraid to be alone. He thought, ‘If there is nothing else but me, what am I afraid of?’ From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

Next stage : Very important

• How can I remove Dvaitam and abide in Advaitam.

(7) इत्यज्ञाननीति: स्वस्वरूपपरिज्ञाति तद्विवेकस्ततो भवति। “यत्र हि त्वैतिर्मिव भवति तद्व्यावस्ततिर्मिव इति विवेकस्तता भव्यति।” (बृ. २.४. १४) “यत्र वातन्त्रिकि स्वातु तत्रावन्योन्यत्पश्चाय।” (बृ. ४.३.३४) “यद्येव जाग्रत्वम् पश्चायति तद्विन्द्रिययो मन्यते।” (बृ. ४.३.३४) इत्यावध्यनतत्वुत्तयः स्वस्वरूपपरिज्ञाति तद्विवेकस्तता भव्यति। एवमशेषुः खनिजानं तस्य इति सिद्धम्।

• Why Dvaita Darshanam happens?
Idrik Bheda Buddhi:

- As mentioned above,
- Bheda Bavana Svasvarupa Atikrita Satyam Bheda buddhi.
- Svasvarupam Agyanat Jayate.
- Dvaita Buddhi takes place because of self ignorance only.
- Moola Agyanam, Moola Avidya, Maya Svabavarupa Agyanat – because of ignorance it is born.

- **Dream Dvaitam born moment I forget my waker I which is covered by sleep, Tamo Guna.**

- Waker = Avrutam = Sleep = Tamaha.

- **Covering of waker nature causes preparation of Dream Dvaitam.**
- **Similarly covering of Brahman nature causes projection of waker Dvaitam.**

- Jayate, Dvaitam is projected.
- This discriminative knowledge happens in final stage.
- This conclusion can never be made by myself without Shastra.
- Jagrat Prapancha is Adhyasa.
- We can never know without Shastra Pramanam.
- Svapna Prapancha is Adhyasa, we know because we naturally wake up from Svapna.
- We don’t wake up naturally.
• Therefore we will never know it is Adhyasa.
• Only Shastra has to explain.
• Final stage arrived at with the help of Shastra Vakhyam.

Brihadaranyaka Upanishad: Maitreyi Brahmanam

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower? [2 - 4 - 14]
Yatri hi Dvaitam iva Bavati.
When there is experience of Duality as though.
Iva is crucial word, as though.
It is really not there.
You are as though beautiful.
As though indicates Mithya where seeing duality.

Brihadaranyaka Upanishad:

When there is something else, as it were, then one can see something, one can smell some-thing, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something. [4 - 3 - 31]

When there is experiencer of as though seer – Seen, Smeller – Smelt, hearer – heard duality, that duality is Iva, Mithya.
In him are those nerves called Hitā, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (serums). (They are the seat of the subtle body, in which impressions are stored.) Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, (in short) conjures at the time through ignorance whatever terrible things he has experienced in the waking state, (that is the dream state). And when (he becomes) a god, as it were, or a king, as it were, or thinks, ‘This (universe) is myself, who am all,’ that is his highest state. [4 - 3 - 20]

- When there is seeming duality, apparent duality, you will have seer – seen duality.
- In Svapna, Just as in waking state, a person sees a seeming source of fear, in Svapna also you experience a seeming source of fear.
- Vaitatyam Prakaranam of Mandukya Upanishad.
- Jagrat and Svapna equated.
- **Seeming Jagrat and Svapna projected by Atma Avidya, self ignorance.**
• Countless Sruti Vakyam all reveal this.
• Sva Svarupa Agyana Dashayam Eva.

• Only in state of ignorance.
• Sarva Dvaita Prapancha Vyavahara takes place, Dvaitam transactions take place.

In Jnana Dashaya

- Can’t say no Vyavahara
- Vyavahara is there.
- Jnani does not see that Vyavahara as Satyam (Real).

Gita:

 naïva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapăn śvasan ||5-8||

नेव किन्चितकरोमीति
युक्तो मन्येता तत्त्ववित् ।
पहयुक्तन्योपश्रुषानिधिनः
आदन्ताच्छन्तित्वपस्याःसन् ॥ ५-८ ॥
I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- I Brahman do not do Vyavahara, Vyavahara is Mithya.
- No Vyavahara other than Brahman.
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]

- Experiential duality Vedanta never negates.
- Factual duality Vedanta negates.
- Experiential duality not Samsara Karanam.
- Factual duality alone is Samsara Karanam.
- Iti Bodhyanti – we come to know.
- Diagonosis of Samsara completed.
- Karanam of all problems is Atma Agyanam, Svasvarupa Agyanam, ignorance of myself...
- Iti Siddhi – know this.

Atma Bodha:

The Self appears to be finite because of ignorance. When ignorance is destroyed, It is recognised to be infinite, absolute. The Self reveals Itself by Itself - like the sun when the clouds pass away. [Verse 4]
• Due to Agyanam problem made worse.
• 2 knots together, keep pulling one string... becomes knottier.
• Samsara – worldly problems because life is a series of blaming games – wife, daughter, staff, mother..
• Problem is you, solution is you because you are talking about it.
• Problem is me, solution is me.
• Next, stage – 8 of topic 53.
• Self ignorance can go by self knowledge not by any other means because Jnanam and Ajnanam are like light and darkness, diagonally opposite.
• On arrival of night, darkness goes.
• On arrival of knowledge internal darkness will go away.

Gita:

Out of mere compassion for them, I, dwelling within their heart, destroy the darkness born of ignorance by the luminous lamp of knowledge. [Chapter 10 - Verse 11]

• I will light lamp of knowledge in the mind of my Bhakta.
• Help him remove internal darkness called Tamas.
• Understanding is in the mind of Jingyasu.
• Vishayii getting converted to Jingyasu.
2 rules for Ajnana Virodha, Badya – Badhaka Bavaha.

Example:

- Ignorance of Rope goes by knowledge of Rope.
- Sakshatkara used for clear knowledge.
- No mystic experience.
- Atma Sakshatkara like Rajju Sakshatkara.
- Clear doubtless Aparoksha Jnanam, no mysticism.
• **Svarupa Aparoksha Jnanam Eva** – clear Aparoksha Jnanam of my own real nature.

• Knowledge alone will remove Agyanam.

• Agyanam cause of problem through 7 stages, foundation of 7 storied building.

  Through Agyana Nivritti

  (I) Dvaita Nivritti
  (II) Moha Nivritti
  (III) Raaga Dvesha Nivritti
  (IV) Punya Papa Nivritti
  (V) Karma Nivritti
  (VI) Sharira Sambandha Nivritti
  (VII) Samsara Atmaka Atyantika Dukha Nivritti

• Nishreyas Atmakam called Moksha.

• Atyantika Dukha Nivritti.

**Moksha**

- Negative
- Dukha Nivritti
- Peace, Shanti
- Absence of Dukham

- Positive attachment of Brahma Ananda also.
• By gaining this knowledge, I positively claim I am Ananda Svarupa.
• Moksha, not mere absence of Dukham.
• Absence of Dukham called Shanti.
Advantage:

- When Jnani get experiential pleasure, he will not reject good Biksha, it is Nimittam.
- Not against Pratibimba Ananda.
- Nitya Nirashiya, Gradationless, Akhanda, Divisionless Ananda, can’t experience.

**Bimba Ananda matter of claiming not experiencing.**

- Priya, Moda, Pramoda, Adhi, Rahitaha.
- Not only peaceful but happiness itself.
- Don’t say I am happy but say I am happiness.
• When experiential Ananda goes away, don’t complain, Abide in Svarupa.
  • Dukha Asambinnam, not mixed with sorrow.
  • Sambinnam = mixed.
  • Asambinnam = Uncontaminated by sorrow.

• Sorrow = Agyana Janyam, therefore Mithya.
• Mitya sorrow as good as no sorrow.

• Dukha Asambinnam iti Sarva Vedanta Pramana Siddanta.
• Final message of all Vedanta... I am peace, security, happiness, comfort.
• Only by Svasvarupa Sakshatkara Aparoksha Jnanam, Nitya Nirathi Shaya Svarupa brahmananda is claimed.
• Brahman is Dukha Asambinnam, uncontaminated with sorrow.
• Shanti and Ananda is together attained by Jnanam.
• Shanti represents absence of Dukha Vrittis causing sorrow.
• One who is learning to claim Aham Brahma Asmi is called Jingyasu.
• Till now he was Paamara, Vishayii.

Revision (49):

Humanity

Paamara    Vishayii    Jingyasu    Mukta
• Vichara Sagara relevant only for one group – Jingyasu, one interested in Atma Jnanam.
• Jingyasu has done diagnosis of Human problem.

**Mundak 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]

**7 Stages of Samsara – Sorrow:**

1. Atma Ajnanim
2. Dvaitam
3. Moha
4. Raaga Dvesha
5. Punya Papa
6. Sharira Sambandha
7. Samsara Dukham

Favourable world

Unfavourable world
• Need to remove root cause Atma Ajnanam then only Moksha.
• Atma Jnanam only from Atma Vichara.
• Atma Vichara only by Vichara Sagara.
• One who has diagnosed problem goes to Guru.

Mundak 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]

• Seeker also called Jingyasu.
• Gita – Chapter 7 – Jingyasu Bakta.

4th Group – Mukta:
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).[Chapter 2 - Verse 16]

Seer of Reality sees

Ever existent
- Real – Brahman which never has nonexistence.

Non existent world always unreal, only an appearance
- 3 Sharirams
- 5 Koshas
- 3 Avasthas

- One who has got Aparoksha Jnanam, knowledge about himself is ever Mukta.
- What is the nature of his self?
- I am different from 3 Sharirams.

<table>
<thead>
<tr>
<th>Panchakosha Sharira Trayam</th>
<th>Self</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Observed</td>
<td>- I am observer, Sakshi of Sharira Trayam.</td>
</tr>
</tbody>
</table>
• I – Sakshi Brahma Rupena Aparokshi Karoti.
• This Sakshi Atma of 3 Sharirams is identical with Sakshi of 3 Prapanchas called Brahman.
• I am Brahman, able to claim without hesitation, reservation, comfortably.
• Like Amalaka – Berri – Nellikai in the palm, cant miss it.
• So easily I claim I am Brahman.
• Nikhila Dukha Nivritti – free from all forms of sorrow.
• Adhyatma, Adibautika, Adideivika, Tapam.
• All sorrows belongs to 3 Sharirams.

• Shariram not free from problem.
• Body mind complex always complex.
• I am free from problem.
• Nitya Dukha Nivritti.

- Atma
  - Akhanda
    - Divisionless
  - Advitiya
    - Secondless
  - Svayam Jyoti
    - Self effulgent

• Svabava of Ananda Ghana, pure Ananda, unadulterated Dukham.
• Experiential Ananda belongs to Kosha.
• Ghanam means Svarupa Ananda, Brahman.
• Aham Brahman Aparokshi Karoti.
• Saha Eva Mukta Uchhyate.

Aim of Nishchala Dasa:
• Among 4 categories, Vichara Sagara relevant for only Jingyasu.
Topic 54: जिज्ञासोरसिन्मन् ग्रन्थे प्रवृत्त्युपपति:
The tenability of taking to the study of this text by the seekers of knowledge:

- For Jingyasu in Vichara Sagara, Pravirti Pursuit is possible.
- In this manner among 4 groups:

I) Paamara:
- Has no faith in Veda.
- Interested in worldly pleasures.
II) Vishayii:

- Religion for worldly problems – worldly success.
- Satisfied with family, worldly comforts, Truptaha, Akrutaratman.
- Majority.
- Vedanta only for one who has discovered problem of Samsara, otherwise don’t introduce medicine.
- Some Vishaii, Religious, talk of Moksha, freedom from Punar Janma.
- Try Moksha by other method, chanting (Complain that ego fattened by Vedanta).
- Without Vedanta want Bhagawan.
- I will manage to get Moksha.
- We have desire for Moksha Ananda, Parama Sukham, Different from Vishaya Sukham.
- They resort to other Sadhanas Nama Sankeertana... meditation, who am I, Kundalini, non Moksha Sadhanam mistaken as Moksha Sadhanam.
- They are all useful for Chitta Shuddhi not Moksha.
- Life long remain in Nama Sankeertana, Radha Kalyanam... allergic to Vedanta.
- Don’t get exposed to Gita Shastra Vichara but do only Parayanam.
- Don’t know value of spiritual education.
- They will not come to Vichara, remain as superior Vishayii.
- Mumukshu not Jingyasu for removal of Dukham.
• Will not come to spiritual educational program.
• There are many non education spiritual programs.
• One week course in Jeevan Mukti.
• Paamara and Vishayii will not come to Vichara Sagara.
• 4\textsuperscript{th} group – Mukta not Adhikari for Vichara Sagara.
• Prodigies come with Advanced mind set, by Just overhearing neighbours cassette, because of Purva Janma Samskara, become Mukta.
• Gita – Chapter 6
• Jnani is Kruta Akrutjnya – fulfilled, and Mukta liberated, knows Aham Poornaha.

3\textsuperscript{rd} Group:
• Jingyasu is the Adhikari for Vichara Sagara and text Anubandha Chatushtayam.
• Therefore Vichara Sagara is useful, meaningful.

Gita:

| नैव तस्य कृतेनार्थं नाकृतेनेऽह कथ्यन || 3-१८ || |
| naiva tasya kṛtēnārthah na kṛtēnēha kāścana |
| न चार्स्य सर्वभूतेशु कष्टिदर्थव्यपाश्यः || 3-१८ || |
| na cāśya sarvabhūtēṣu kaścidarthavyapāśrayah |

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]
• Jnani has no Sadhana to do, he has Atma Aparoksha Jnanam.
• Dvidhatara – very firm.
• If not Dridha Tatvam, then Brahma Samadhi Abhyasa Rupa Nididhyasanam required.
• If Jnani can’t get out of Aham Brahma Asmi awareness, he does not require Nididhyasanam.
• Jnani need not do Vedanta Sravanam.
• If he enjoys Vedanta Sravanam, he does Sravanam as Leela.
• Krishna went to Sandeepani, met Guru as Leela.
• As a relaxation, just to enjoy our glory.
• Vedanta is best entertainment.
• Jnani already in Binary format, does not require Vichara Sagara.
• Mukta not target Audience.
• Text targeted towards Jingyasu Mumukshu, desirous of Moksha.
• Jingyasu knows Moksha can come only through Jnanam.
• For his informed group, Vichara Sagara is being written.
• Jingyasu not committed to sense pleasures.
• Engaged in limited Vishaya Sukham, not obsessed.
• Have desire for Nirathishaya Lipsaya.
• Desire for Boomanda – Brahman.

Chandogya Upanishad:

Sanatkumāra said: ‘That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.’ Nārada replied, ‘Sir, I want to clearly understand the infinite’. [7 - 23 - 1]
Sanatkumāra said: ‘Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.’ Nārada asked, ‘Sir, what does bhūmā rest on?’ Sanatkumāra replied, ‘It rests on its own power—or not even on that power [i.e., it depends on nothing else].’ [7 - 24 - 1]

- Nirathishaya, infinite, Absolute with desire to obtain Brahman and eliminate sorrow.
- Jingyasu has desire to remove Atyantika Samsara Dukham totally.

2 Goals - Desires

- Sukha Prapti
- Dukha Nivritti

- Possible only through Vedanta, not one of methods, has firm conviction.
- Nitya Nirashaya Sukha Prapti attainment of infinite Ananda and removal of Atyantika total Dukham sorrow.
- Aparoksha Jnanam Bina Na Siddanti.
- Aham Brahman Asmi Iti Jnanam.
- Aham Daso Asmi will not give Moksha.
- Soham alone will give liberation.
- This conviction is required.

- **If too much sentimental, emotional, intellect is stifled.**
  - Sentimental can’t benefit from Vedanta.
  - Karma Yogena Na Siddanti but important for Chitta Shuddhi.
  - Through Sankhya Yoga, Moksha not possible.

**Revision (50):**

- Humanity
  - Paamara
  - Vishayii
  - Jingyasu
  - Mukta

- Pamara and Vishayi become Mumukshu but don’t know means of liberation.
- Not Anena Sadhana – Sadhyam but Eka Sadhana – Sadhyam.
- Vedanta Jnanam only solution.
- Association with Satsangha, Mahapurusha required for Jnana Prapti.
- Mumukshu does not value Moksha but gets converted to Jingyasu when he values Vedanta.
• Mumukshu seeks Moksha but does not value Shastric study.

• **Developing desire for Punya study requires Punyam in several Janmas.**

• Once Mumukshu converted to Jingyasu, even Vedanta Grantha is sought after.

• Vichara Sagara relevant.

• **Karma Yoga gives Chitta Shuddhi, Upasana Yoga gives Chitta Ekagratha, Jnana Yoga gives Moksha.**

• Sankhya Yoga can’t give liberation.

### Sankhya

- 3 meanings

#### Sankhya Philosophy
- Kapila Muni
- Dvaitin
- Purva Pakshi – powerful in Chapter 1, Brahma Sutra.
- Vyasa Refutes

#### Vedanta
- Advaitam
- Brahma Satyam Jagan Mithya, Jvo Braheiva Na Paraha.
- Gita 2\textsuperscript{nd} Chapter

#### Atma – Anatma Viveka
- Meaning here
Naishkarmya Siddhi

Vedanta Darshanam

2 Stages

Atma Anatma Viveka

- Anvaya Vyatireka Reasoning
  - Called Sankhya
  - Will not give liberation, in Dvaitam
  - Divides creation into 2 – Atma – Anatma.
  - Drk Drishya Viveka.
  - Spirit and matter.
  - Not wrong, improper but in complete.

Mahavakya Vichara

- Gives liberation
- Anatma reduced to Mithya.
- Binary format
- No Atma and Anatma or Purusha and Prakrti.
- Only Satyam – Mithya.

- Discussed in Naishkarmya Siddhi Chapter 3 – Verse 57 & 58.

Naishkarmya Siddhi:

língam astitva-niṣṭhatvān na syād vākyārtha-bodhakam
sad-asad-vyutthitātmā ṣyam ato vākyāt pratiyate

Since the reason can prove only the existence of the Self, it cannot establish what is signified by the sentence. So, the Self, which is different from the existent and the non-existent, is known through the sentence. [Chapter 3 – Verse 57]
Just as the "I" does not manifest itself without originating the modes of the external objects, even so there is no direct manifestation of ignorance in the absence of the internal organ. [Chapter 3 – Verse 58]

Purva Pakshi:

- Don’t need Mahavakya at all.
- Viveka more than enough for liberation.

Gita:

Some, by meditation, behold the Self in the self by the self; others by the Yoga of knowledge (By Sankhy Yoga); and others by Karma-yoga. [Chapter 13 - Verse 25]

- One who gets Viveka by Satsanga because of casual exposure to Vedanta will not get Moksha.
- For Jingyasu – Vichara Sagara relevant.