Ramana Maharishi’s
SAD DARSHANAM

TOPICS

☑️  Summary
☑️  Verse 1 to 44
SUMMARY
## Summary

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
</table>
| 1.     | Verse 1 | - Sat Darshanam Abidance in truth, knowledge.  
         |        | - **One substance – Awareness principle**  
         |        |   Without thoughts Inside.  
         |        |   Without objects outside. |
| 2.     | Verse 2 | - Jnanam destroys Bheda, mortality |
| 3.     | Verse 3 | - Adhishtanam for world – one  
         |        |   **Adhishtanam** For  
         |        |   - Canvas  
         |        |   - Painting  
         |        |   - Screen  
         |        |   - Movies  
         |        |   - Brahman  
         |        |   - World |
| 4.     | Verse 4 | **I Exist**  
         |        |   **With I – Notion**  
         |        |     Unreal  
         |        |     Real  
| 5.     | Verse 5 | - Advaita Jnanam and experience  
<pre><code>     |        |   - Refrain from debates. |
</code></pre>
<p>| 6.     | Verse 6 | - Notion of I decides how I perceive world. |</p>
<table>
<thead>
<tr>
<th>S. No.</th>
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</tr>
</thead>
<tbody>
<tr>
<td>7.</td>
<td>Verse 7, 8, 9</td>
<td>- How world is perceived as plurality</td>
</tr>
<tr>
<td></td>
<td>a) Verse 7</td>
<td><strong>Perception:</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>I) With Kosha = Plurality</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II) Without Kosha = Reality</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- World = Interpretation of 5 Koshas</td>
</tr>
<tr>
<td></td>
<td>b) Verse 8</td>
<td>- World = Mind</td>
</tr>
<tr>
<td></td>
<td>c) Verse 9</td>
<td>- Mind = I Notion</td>
</tr>
<tr>
<td>8.</td>
<td>Verse 10</td>
<td>- Puja, Japa, Paranayama helps to abide in self.</td>
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<tr>
<td>10.</td>
<td>Verse 12</td>
<td><strong>Ask:</strong></td>
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<tr>
<td></td>
<td></td>
<td>- Who has ignorance and knowledge? (Both are thoughts)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Ahamkara</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Atma beyond knowledge and ignorance.</td>
</tr>
<tr>
<td>11.</td>
<td>Verse 13</td>
<td>- Aham Brahma Asmi is a thought of subject.</td>
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<tr>
<td></td>
<td></td>
<td>- Not Blankness</td>
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<tr>
<td>S. No.</td>
<td>Verse</td>
<td>Meaning</td>
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</tbody>
</table>
| 12.   | Verse 14 | - True knowledge pure awareness without any Vritti.  
- Samanya Jnanam |
| 13.   | Verse 15 | - Samanya Jnanam is Adhishtanam |
- Unless Atma is there, no Ahankara |
| 15.   | Verse 17 | - Time is w.r.t. Ahamkara, which rests in Atma |
| 16.   | Verse 18 | - No time, space, without Body |
| 17.   | Verse 19 | - Ajnani – Self is body, mind  
- Jnani – self is Chaitanyam |
| 18.   | Verse 20 | - How ignorant and wise see world.  
- For Ignorant – World real, unaware of Atma.  
- For Wise – Atma real, world unreal |
| 19.   | Verse 21 | - For Destiny and self effort what is the source?  
- Ahamkara  
- Focus on Atma Adhishtana and conclude waking is dream superimposition. |
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<tr>
<th>S. No.</th>
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</tr>
</thead>
<tbody>
<tr>
<td>20.</td>
<td>Verse 22</td>
<td>- God realisation, Chaitanya Darshanam is self realisation.</td>
</tr>
</tbody>
</table>
| 22.    | Verse 24 | - Real self  
|        |        | - Light by which mind perceives objects |
| 23.    | Verse 25 | - When ego “I” rises, world rises |
| 24.    | Verse 26 | - Ego I born by borrowing some attributes from Chaitanyam + body.  
|        |        | - **Names Ahamkara:**  
|        |        | Granthi, Vibandha, Sukshma Shariram, Chetah, Bavaha, Jiva, Pramata. |
|        |        | - Resolved in sleep. |
| 26.    | Verse 28 | - How ego disappears?  
<p>|        |        | - On knowing Atma |
| 27.    | Verse 29 | - Falsify Ahamakra |</p>
<table>
<thead>
<tr>
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<th>Meaning</th>
</tr>
</thead>
</table>
| 28.   | Verse 31 | - Assert I am Atma, not Body / Mind / Intellect.  
       |       | - Leads to egoless state of being. |
| 29.   | Verse 32 | - When Ego I drops – Sakshi I rises  
       |       | - Climax – Verse. |
| 30.   | Verse 33 | - Jnani works out of contentment, fulfilment |
| 31.   | Verse 34 | - Ajnani not able to realise due to obstacles in the mind. |
| 32.   | Verse 35 | - Atma Jnanam is removing attributes falsely attached to Atma. |
| 33.   | Verse 36 | - Abide in truth, drop attributes.  
       |       | - Minds prattling is Mayas extension. |
| 34.   | Verse 37 | - Logic : Vikshepa power keeps one in Samsara |
| 35.   | Verse 38 | - Seeker is sought  
       |       | - Realisation  
<pre><code>   |       | - Drop ego, you are in lap of Atma. |
</code></pre>
<table>
<thead>
<tr>
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<th>Meaning</th>
</tr>
</thead>
</table>
| 36     | Verse 39 | - Dvaitin, Advaitin, mixed  
- Analysed, by ego, not Atma |
| 37     | Verse 40 | - Drop Doership, enjoyership of ego  
- One wakes up to realise realisation |
| 38     | Verse 41 | - Atmas standpoint, no Karmas anytime.  
- Atma is Bodyless, mindless  
- Ego I, has bondage and liberation. |
| 39     | Verse 42 | - Liberation with body, without body, or mixed teaching over |
| 40     | Verse 43 | - Original text in Tamil |
| 41     | Verse 44 | - Vasista Muni captured rays of Ramana in a mirror and presented it in Sanskrit. |
VERSE 1 TO 44
Sad Darshanam
The Vision of Truth of oneself and the world

Introduction:

Vision of the World:

- `Depends on our sense organs, likes and dislikes in my Mind.
- Each perceives and understands in our own subjective way.
- We perceive only relative reality, version of truth, not the absolute reality.
- Without knowing the knower, individual Jiva, knowledge of world is incomplete.
- After knowing Jiva, Jagat, Ishvara our knowledge is complete.

- **Seeing without eyes and knowing without thoughts is Sat Darshanam, seeing the truth is being the truth.**

<table>
<thead>
<tr>
<th>As Ego</th>
<th>As Sakshi</th>
</tr>
</thead>
<tbody>
<tr>
<td>- See myself as human being in waking.</td>
<td>- I am pure being, understood by study.</td>
</tr>
<tr>
<td></td>
<td>- See ego dropped in sleep and analyse.</td>
</tr>
</tbody>
</table>

- Why we suffer?
- Due to false vision of life, seeing ourselves as a reflection in a mirror.

- **Knowing he is not the reflection (body) or mirror (Mind), one is totally free from sorrow and enjoys unconditioned bliss.**
• Text written by Ramana Maharishi in Tamil, translated into Sanskrit by Vasishtha
  Ganapati Muni.

• Ramana revels in his inner experience of himself and the world here.

• Teaches us method of enquiry.

<table>
<thead>
<tr>
<th>Ahamkara</th>
<th>Aham</th>
</tr>
</thead>
</table>
| - Fake Aham  
- Creates Bheda Jiva, Jagat, Ishvara.  
- Creates all sorrow | - Real Aham  
- When Ahamkara is destroyed by knowledge as false, Aham, pure consciousness alone remains. |

1st Stage:
- Adhishtanam of Jiva and Jagat is Ishvara

2nd Stage:
- Adhishtana of Jiva, Jagat, Ishvara is “Sat”, Reality.

Problem:
• No perception of Jiva, Jagat, Ishvara but understanding 3 as different.
Verse 1:

Mangala Sloka – Rememberance of Lord and Sat principle.

a) Sat Pratyaya Kim Nu Vihaya Santam:

- No thought of existence, “I am” possible without the principle of existence.

<table>
<thead>
<tr>
<th>Objects</th>
<th>Non existent objects</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Have existence</td>
<td>- Can’t exist</td>
</tr>
<tr>
<td>- Existence not an object</td>
<td></td>
</tr>
<tr>
<td>- Existence can’t become non-existence.</td>
<td></td>
</tr>
</tbody>
</table>
**Gita:**

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence). [Chapter 2 - Verse 16]

**b) Sat Pratyaha:**

<table>
<thead>
<tr>
<th>Thoughts of existing objects</th>
<th>Principle of existence</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Many, changing</td>
<td>- One unchanging principle</td>
</tr>
</tbody>
</table>

- Giving up names and form, truth should be understood as pure existence – “Sat”.

**c) Hrdi Esah Chinta**

- Existence in the mind experienced as consciousness.
- It illumines all thoughts, itself remaining free from thoughts.
Isness

- Experienced as I
- I exist independent of thoughts.

Thoughts

- Exist
- Because of me
- Thoughts rise and dissolve in me.

d) Katham Smaramah Tam Ameyam Ekam:

• Truth is one with me, hence can’t be remembered as object.

• Truth is free from thoughts.
• If can’t be remembered or forgotten.

c) Tasya Smrtih Tatra Drdhaiva Nishtha:

What is Sat Darshanam?

- Firm abidance in the truth
- I am existence
- Substratum of all objects.

- Firm abidance in the knowledge.
- I illumine all thoughts.
• **What is abidance in self:**

  Spontaneous rememberance of divisionless Brahman, Adhishtanam of Mithya Jiva, Jagat, Ishvara.
Verse 2:

In those who, due to the fear of death, take refuge in God, who is beyond death, the ego disintegrates, before their physical death takes place. Therefore, how can the thought of death occur again in those who are by nature immortal? [Verse 2]

a) Fear of Death:

I. Natural

II. Loosing one’s identity

III. Going into nonexistence.

IV. Fear of change, ultimate change in life

b) How to remove fear of death?

• By knowing “I” Sat – Chit principle, is deathless because it is birthless.

• Accept the inevitable, death of gross body.

• Surrender to Lord, loose our identity to him, Vyavaharika Satyam, to cross fear of death.
c) Who is fearful?

- Ahamkara.
- **Surrender Ahamkara to the Lord and be the pure self which never dies or is born.**
- This is Sat Darshanam.

```
Markandeya
↓
Hugs Lord Shiva
↓
Mrtyunjaya
↓
When death tries to catch him
```

d) Katho Upanishad:

```
यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ॥
मृत्युर्योपसेवनं क इत्था वेद यत्र स: ॥ २५ ॥
```

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,
Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah ॥ 25 ॥

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! [I – II – 25]
Steps of realisation of Sat Principle:

I) Jnanam of Sat principle destroys ignorance of self

II) Ignorance destroys Ahamkara

III) Ahamkara destroys Bheda, Bayam

IV) Bheda destroys mortality

Aham alone remains
Verse 3:

It has to be accepted by everybody that the cause of the whole world as well as the notion ‘I’ is the great Sarveshwara, whose powers are unlimited. Here, in this world-picture, the seen, the seer, the background and the process of seeing are all the manifestation of that One Reality. [Verse 3]

- How to approach the truth?

I) Understand cause - effect:

Relationship between

Experiencer

- Jiva
- Not cause
- Was born in the Jagat
- Can be cause of his dream.

Experienced

- Jagat
- Not cause of itself
- If it were the cause, what would be the need of creation.
- It can’t be cause of Jiva, sentient being since it is matter, inert.
- Example: Table can’t know itself or others.
• Ishvara must be omnipotent, omniscient, omnipresent.
• All philosophies accept existence of a primary cause.

II) Who created God?
• Wrong question, as you are making creating God to be effect.
• God is causeless cause.

III) With what material - God created?
• Material cause also God.
• God himself appears as this world and beings.

Example:
• Knitted ball of wool becomes the entire scenery in a swetter.
Similarly:

- Jiva, Jagat, Ishvara are all one, this is Sat Darshanam.

Goal of Text:
- Discovery of divisionless, Sat Chit substance called Brahman.

<table>
<thead>
<tr>
<th>Difference</th>
<th>Substance</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Superficial, experienced in Jagat, Svapna.</td>
<td>- Experienced all the time</td>
</tr>
<tr>
<td>- Name and form</td>
<td>- Adhistanam</td>
</tr>
<tr>
<td>- Nonsubstantial</td>
<td>- Has infinite power to manifest creation</td>
</tr>
<tr>
<td>- Apparent, unreal, Mithya, Maya Shakti, Apara.</td>
<td>- Example: Water</td>
</tr>
</tbody>
</table>
• Change in understanding, cognition, not in perception of dream or waking or mirage water.

• Remove Samsara by Mithyatva, Nishchayam, apparent nature of the waking world.

• Seer, seen, seeing, is manifestation of one reality, Sat principle.

Example:

I)

Adhishtanam – one, canvas of painting

- Jiva
  - Chetanam

- Mountain
  - Achetanam
II) 

Tv - Screen

- Hero (Sentient)
- Mountain (Jadam)

III) 

Brahman

- Jiva (Chetanam)
- Jagat (Achetanam)

Maya Shakti:

- Makes infinite – finite.
- Makes insentient matter – sentient.
- Makes division in Brahman, – Brahman appear as Jiva, Jagat, Ishvara.
- Converts Real into unreal.
- Waker has power to create dream, dream objects.
- Brahman has power to create waker and Waking objects (Jagat)
Verse 4:

All the religions of the world have been propounded by hypothetically accepting three things viz., Jiva, the world and God. These three exist only as long as the अहमति, 'I' notion exists. That Nishthaa or method is the best of all in which the aspirant gets rid of the ego completely. [Verse 4]

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<tr>
<th>When</th>
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<tr>
<td><img src="image" alt="Diagram" /></td>
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</tbody>
</table>

- **I – notion exists (Adhyasa)**
  - Triputi exists, Dvaitam.
  - Differences persist
  - With ego intact, oneness difficult – interior ocean superior.

- **I – Notion dissolves (Apavada)**
  - Brahman
  - Exists, Advaitam know self like Apple in hand.

• Different philosophers end in various conclusions of Jiva, Jagat, Ishvara.
3 types of Jivas

Tamasic
- Dvaitam, Jiva part of Ishvara.
- Part considered different from whole
- Jiva always different from Ishvara.

Rajasic
- Dvaitam
- Difference alone real

Sattvik
- Inspite of division, see oneness, Advaitam

- **Vedanta removes crier, not crying.**

**Jnani:**

Free from

Pramata
- Ignorance

Rajas

Sattva
- Knowledge of world

**Drop:**
- Body / Mind / Intellect
- Ego “I” - Knower I
- Ahamkara
- Reflected Consciousness
Verse 5:

Your arguments as to whether the world is real or unreal, sentient or insentient, full of misery or full of joy, are useless, serving no purpose whatsoever. That state where the world is not seen, where the ego disintegrates completely, and where there are no thoughts or vibrations, is the most pleasing fully satisfying and supremely blissful. [Verse 5]

3 terms in debate

(I) Vivada
- Aim: One’s ego at play
- Each tries to outwit other.
- “Jalpa”
- Ego bloated

(II) Vithanda
- Aim: Only to prove other is wrong.
- Ego pricked.

(III) Vada
- Aim: Arrive at truth
- Best called Samvada – dialogue.
- Culminates in realization.
Sadhana Panchakam:

Reflect ever upon the meaning of the commandments of the Upanisads and take refuge in the truth of Brahman as given in Upanisads. Avoid perverse arguments but follow the discriminative rationale of the sruti. Always be absorbed in the attitude (bhava) – “I am Brahman”. Renounce pride. Give up the delusory misconception, “I am the body”. Give up totally the tendency to argue with wise men. [Verse 3]

- Refrain from false arguments.

Vivekchudamani:

Without knowing the supreme Reality, the study of the Shastras is futile. Having known the supreme Reality, the study of the Shastras is equally futile. [Verse 59]

- Study should result in experience of truth.
Cause of World:

- Real
- Sentient
- Happiness
- Sat Chit Ananda
- Brahman
- State where there is no thought, without I notion and the world.
- Brahman alone is experienced in Vyavaharika plane, empherical level as:
  - Unreal
  - Inert
  - Full of limitations
  - With I-notion, experiencer.

3 kinds of Jivas

(I) Sattvik
- Sings glories of Lord.

(II) Rajasic
- Get body in duty

(III) Tamasic
- Run to “TV” to forget oneself.
• We nourish “I – Notion”, Ahamkara in all transactions.
• Jiva’s analyse themselves as educated, not educated, rich – middle class – poor, happy – unhappy.

Jiva – Tat Tvam Asi

Tat Part
- Never changes
- Real I - Brahman
- Gain Advaita Jnanam in waking state, claim higher state and be free.

Tvam Part
- Changes
- As per Ahamkara
- Transactional I
- World never Mithya for Ahamakara.
- Waker, waking world, Ishvara all real.
- Problems must be tackled.

Asi
- Claim oneness with Brahman.
<table>
<thead>
<tr>
<th><strong>Advaita Jnanam</strong></th>
<th><strong>Advaita Experience</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>- I am pure awareness</td>
<td>- Sleep experience</td>
</tr>
<tr>
<td>Advaitam in all states of Mind.</td>
<td>- w.r.t. minds passive condition</td>
</tr>
<tr>
<td>- Unconditional</td>
<td>- Comes and goes</td>
</tr>
<tr>
<td>- Nondual</td>
<td>- Ignorance of self.</td>
</tr>
<tr>
<td>- Svarupam</td>
<td></td>
</tr>
<tr>
<td>- Real</td>
<td></td>
</tr>
<tr>
<td>- Not disturbed by Dvaita Experience</td>
<td></td>
</tr>
<tr>
<td>- Supremely blissful.</td>
<td></td>
</tr>
</tbody>
</table>

- Is Lord with form or without form?
Verse 6:

Your arguments as to whether the world is real or unreal, sentient or insentient, full of misery or full of joy, are useless, serving no purpose whatsoever. That state where the world is not seen, where the ego disintegrates completely, and where there are no thoughts or vibrations, is the most pleasing, fully satisfying and supremely blissful. [Verse 6]

Direct realisation of self through knowledge of self:

Seeing - Myself

With form:
- Will see world with form
- See myself as father, husband, son, wife, daughter.
- Will see Lord as Rama, Krishna
- Saguna Prapancha, Sharirams.

Without form:
- No one to see world with form.
- Therefore world also formless higher nature
- Nirguna Prapancha
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]

• We will see the world only as we see ourselves.

• Formless can’t be understood by mind as a thought.

• When ego is eliminated, we gain a vision which is limitless and complete.

Hanumanji to Rama:

“Oh Lord, while I identify myself with my body, I am your servant. When I consider myself as Individual Soul, I am Your part. But when I look upon myself as the Spirit, I am one with You.”
Identified with

Body
  - Servant of God

Individuality
  - Part of God

Pure Self
  - One with God

Ahamakra – I – Coloured with

- Sports
  - See Olympics
  - World

- Business
  - See business
  - world

- Medicine
  - See field of
  - doctors,
  - Medicine

- Brahman
  - Don’t see any
  - field
  - I alone exist

- I use Koshas to describe Ahamkara, lower I, with Deha Abhimana.

Jiva lives in the body as

Aham
  - Atma
  - Ever free
  - Now not known
  - Known through scriptures

Ahamkara
  - 5 Kosha’s
  - Now playing dominant role
<table>
<thead>
<tr>
<th>Aham</th>
<th>Ahamkara</th>
</tr>
</thead>
<tbody>
<tr>
<td>I) Without identification with body–mind – 3 states – 5 Koshas.</td>
<td>I) Identified with 3 states, 5 Koshas, 3 bodies</td>
</tr>
<tr>
<td>II) Nirgunam – existing</td>
<td>II) Sa – Gunam – Existing</td>
</tr>
<tr>
<td>III) Limitless, timeless, spaceless</td>
<td>III) Limited, in time – space</td>
</tr>
<tr>
<td>IV) Drk – Seer</td>
<td>IV) Drishyam – Seen</td>
</tr>
<tr>
<td>V) Advaita Sat Darshanam</td>
<td>V) Dvaitam – Mithya Darshanam</td>
</tr>
<tr>
<td>VI) Secure</td>
<td>VI) Insecure</td>
</tr>
<tr>
<td>VII) Akarta, Abokta, Non doer, non enjoyer.</td>
<td>VII) Karta – Bokta</td>
</tr>
<tr>
<td>VIII) Ever happy, Svarupam, nature</td>
<td>VIII) Happiness and Sadness momentary</td>
</tr>
<tr>
<td>IX) Arupaha – formless</td>
<td>IX) Sa – Rupaha with form</td>
</tr>
</tbody>
</table>

• Dominant role in life, then freedom from Samsara is possible.
Verse 7, 8, 9:
- Describes how we experience this world of plurality.

Verse 7:

Man has the understanding that God and the world are with name and form, only as long as he considers his Self to be having name and form. If the Atman were without name or form, who is there to perceive and experience the world and think of God? So the unlimited vision of Truth alone is full and comprehensive. [Verse 7]
<table>
<thead>
<tr>
<th>Aham</th>
<th>Ahamkara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- In sleep, I a Atma, with Jnanam</td>
<td>- In Jagrat and Svapna</td>
</tr>
<tr>
<td>- No God, no world</td>
<td>- With mind, name, form</td>
</tr>
<tr>
<td>- No form for Aham</td>
<td>- Comes by Anatma Adhyasa</td>
</tr>
<tr>
<td>- World = Formless pure existence</td>
<td>- All Vyavahara are with Adhyasa</td>
</tr>
<tr>
<td>- Without Deha Abhimana,</td>
<td>- With Deha Abhimana I am called</td>
</tr>
<tr>
<td>unlocalised consciousness.</td>
<td>Jeeva</td>
</tr>
<tr>
<td>- Samanya Jnanam</td>
<td>- God = Jagat Karanam</td>
</tr>
<tr>
<td>- Unparticularised</td>
<td>- Without Jeeva, no Jagat</td>
</tr>
<tr>
<td>- Jnani – I</td>
<td>- Elimination of division, Bheda</td>
</tr>
<tr>
<td></td>
<td>requires elimination of Ahamkara.</td>
</tr>
<tr>
<td></td>
<td>- Panchakosha identification =</td>
</tr>
<tr>
<td></td>
<td>Ahamkara identification</td>
</tr>
<tr>
<td></td>
<td>- Ajnani I</td>
</tr>
</tbody>
</table>

- What is the world we experience?
Verse 8:

Without the personality consisting of the five sheaths, does the world reveal by itself? If anybody has seen or experienced the world without the Deha or the five sheathed personality, let him report (to me) [Verse 8]

<table>
<thead>
<tr>
<th>Existence</th>
<th>Proved by</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Sense objects / universe.</td>
<td>- Sense organs</td>
</tr>
<tr>
<td>- Sense organs</td>
<td>- Mind</td>
</tr>
<tr>
<td>- Mind</td>
<td>- Sakshi</td>
</tr>
</tbody>
</table>

- Senses depend on mind for its existence and functioning.
- Entire world experienced as thought modifications, as projections of the mind.
- Mountains, rivers only in the mind, have no existence apart from it.
• Quality of experienced universe depends on experiencer.
• Prapancha – distinct – 5 fold sense objects.

**Existence of world depends on sense organs.**

• Who gives power for mind to operate? Atma

**What is Ahamkara?**

**Technically**

- Reflected Consciousness on Mind’
- Reflected consciousness +
  Reflected Medium = Ahamkara
- Remove Medium, mirror, reflection gone, original consciousness remains in sleep.

**Practically**

- When mind in action, I – Notion present
- Wen mind is sleep I – notion absent
- Nirvikalpa Anubava, experience when No – I – Notion.

• World = Mind
• What is Mind?
Verse 9:

The whole world is in the form of the five sense-perceptions, such as sound, sight, taste, smell and touch. The existence of the sensations is revealed by the corresponding thoughts. The sense-organs and the sensations are under the control of the mind. Let us say, therefore, that the world is purely mental, projection of the mind. [Verse 9]

Mind is continuous flow of thoughts

- Good
- Bad
- Indifferent

World

- Rises with I thought
- Sets with I thought
- **World is illumined by thought.**
- Reality = Abode of birth and death of “I thought” and the world.
  = One, complete without decay, birth, death.

```
I thought
   ↓
Endowed with reflection of consciousness
   ↓
Illumines thought of objects – “This thought”
```

<table>
<thead>
<tr>
<th><strong>I thought</strong></th>
<th><strong>This thought</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>- Remains changeless</td>
<td></td>
</tr>
<tr>
<td>- Mind</td>
<td></td>
</tr>
<tr>
<td>- Origin of I thought = Reality</td>
<td></td>
</tr>
<tr>
<td>- Without birth, death.</td>
<td></td>
</tr>
<tr>
<td>- Realised at seat of meditation</td>
<td>- I know house, book, pen</td>
</tr>
<tr>
<td></td>
<td>- Change with objects perceived.</td>
</tr>
</tbody>
</table>

- Shift from sound of Mantra to thought of it, finally to the void between thought and origin of thought.
Thoughts are disturbances on reality, not the brain.

- Ahamkara proves
  - Existence of mind
  - Existence of world

- Can’t retain Ahamkara and drop world.
  - Aham
    - Lakshyartha - Atma
      - Retained
    - Vachyartha – Ego “I”
      - Banished

Svayam Jyoti Brahmana – Brihadaranyaka Upanishad:
- Sleep = Moksha
- Same Achieved, Banishment of Ahamkara, through understanding.
<table>
<thead>
<tr>
<th>Real I</th>
<th>Ahamkara I</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Non-dual</td>
<td>- Eternally, waking “I”</td>
</tr>
<tr>
<td>- Divisionless</td>
<td>- Want to eat, feel, touch, see..</td>
</tr>
<tr>
<td>- Exists all the time</td>
<td>- That I want is an Eternal fact.</td>
</tr>
<tr>
<td><strong>Kaivalya Upanishad:</strong></td>
<td>- Vichara I, leads to Sat Brahman</td>
</tr>
<tr>
<td>- Verse 19</td>
<td>- Dvaita merges in Sat</td>
</tr>
<tr>
<td></td>
<td>- Ahamkara, Jagat = Nama</td>
</tr>
<tr>
<td></td>
<td>Rupa = Anatma</td>
</tr>
</tbody>
</table>

**Kaivalya Upanishad:**

ययेव सकलं जातं मयि सर्वं प्रतिष्ठितम्।
मयि सर्वं लयं याति तद्भ्राह्माद्वयामस्म्यहम्। १९॥

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

- What is the role of Puja, Japa, etc?
Verse 10:

Let us accept for the sake of sentiment that the ritualistic worship that people perform, giving names and forms to the Supreme Reality are insignificant aids in the process of Realising the Atman. Understand that, that process alone, in which you attain complete identification with the Ultimate Reality, is the true and correct approach to Self-realisation. [Verse 10]

<table>
<thead>
<tr>
<th>Means</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Car</td>
<td>Airport</td>
</tr>
<tr>
<td>Money</td>
<td>Happiness</td>
</tr>
<tr>
<td>Japa, Puja, Pranayama, Ishta Devata</td>
<td>Purify the mind and abide in the self.</td>
</tr>
</tbody>
</table>
- When seeker becomes one with sought, it is Sat – Darshanam, Brahma Nishta.

- **Sat = Vastu = Only Reality which exists.**

- **Vasati Iti Vastu, Trikale Apitishtati, remains same in 3 periods of time.**

- Abidance = State of wisdom, that Atma I am, Aquired through - Ahamkara Vichara.

<table>
<thead>
<tr>
<th>State of experience</th>
<th>State of Knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>I) Knowledge of object = Experience</td>
<td>I) Experience without subject, object division is Brahman knowledge.</td>
</tr>
<tr>
<td>II) Has subject, object division</td>
<td>II) State acquired through enquiry into Mahavakya.</td>
</tr>
<tr>
<td>III) Sukha Anubhava replaced by Dukha Anubhava</td>
<td>III) State of knowledge is always available, once you acquire the knowledge.</td>
</tr>
<tr>
<td>- Pashyan, Srunvan, Jigran are all experiences.</td>
<td>- Knowledge never displaced by Anubhava, experience.</td>
</tr>
<tr>
<td>Gita:</td>
<td>- Rememberance of my mobile number is knowledge.</td>
</tr>
<tr>
<td>- Chapter 5 – Verse 8 &amp; 9</td>
<td>- Available for retrieval.</td>
</tr>
</tbody>
</table>
Atma Jnanam - I am Atma, effortless
Ahamkara - Jnanam required conditions

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]

pralapan visṛjan grḥṇan
unmiṣan nimiṣanānapi
indriyāṇi indriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]
He, by whom the world is not agitated (Affected), and who cannot be agitated by the world, who is freed from joy, envy, fear and anxiety - He is dear to Me. [Chapter 12 - Verse 15]

III) Gita :

राजविद्या राजगुह्यां
पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगामं धर्म्यं
सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

- Knowledge for whom – Nepali who can walk up + down Everest or me who can’t sit down and get up.

What is unprepared Mind?

Mind with
- Deep attachments, aversions, anger, delusion, desires.
- Ahamkara not ripe
- Do Puja

Mind without
- Viveka, Vairagya, Shamadhi Shatka Sampatti.
This verse discusses role of Puja, Bhakti, Ishta Devata for purification of Ahamkara mind.

<table>
<thead>
<tr>
<th>Puja</th>
<th>Vichara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Indirect means</td>
<td></td>
</tr>
<tr>
<td>- Veda Purva for Majority</td>
<td>- Direct means to Moksha</td>
</tr>
</tbody>
</table>
Verse 11:

All the pairs of opposites such as heat and cold, pain and pleasure, success and failure, and the phenomenon called experience, consisting of the Experiencer, the process of experiencing and the thing experienced, depend for their expression upon some higher factor or principle. When you make a search of That (non-moving substratum) all the dualities and the trinities will disappear. Those who have experienced the Pure Being will have no movement or wavering of the mind. [Verse 11]

**Atma is Adharam – support for**

Pairs of opposites

- Positive, negative
- Yin, Yang
- Joy – sorrow, heat – cold,
  success – failure, profit – loss,
  birth – death, honour –
  dishonour, praise – censure.

**Triputi**

- Subject, object, instrument.
- Seer, seen, seeing
- Knower, known, knowing.
- Speaker – spoken – speaking
- Writer – written – writing.
- Thinker – thinking – thought.
• Without experience of I – Notion, there is no pair or triad.

• The root of I – Notion is Sat, Vision of truth.

Gita:

**Yadṛcchālābhhasantuṣṭah**
**Dvandvātītō vimatsaraḥ**
**Samaḥ siddhāvasiddhau ca**
**Kṛtvā'pi na nibadhyatē**

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

• Achyuta – never fall down from Atma.

• Once you have the knowledge of Sat, non-moving substratum, pure being, mind’s wavering will reduce.

• Mind, philosophically called Ahamkara.

• Cosmos is one Nirguna, formless Brahman.
• What is born out of Atma Ajnanam?
• Error – Ahamkara, born out of ignorance of Real I.
• Rope snake born out of rope ignorance.
How to do enquiry of the nature of pairs of opposites?

<table>
<thead>
<tr>
<th>Atma</th>
<th>Ahamkara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Rope</td>
<td>- Snake</td>
</tr>
<tr>
<td></td>
<td>- Duality, Triputi</td>
</tr>
<tr>
<td></td>
<td>- Appears, experienced on Adhishtana Atma.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sleep Ignorance</th>
<th>Atma ignorance</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Leads to dream</td>
<td>- Leads to experiences of waking</td>
</tr>
<tr>
<td></td>
<td>- Once firm knowledge comes, person established in Adhishtana Jnanam.</td>
</tr>
<tr>
<td></td>
<td>- Use Veda Vakyas as Pramanam and be free.</td>
</tr>
</tbody>
</table>
Verse 12:

Who has knowledge or ignorance?

“Ahamkara”

Knowledge and ignorance are relative.

W.r.t. ignorant only, one is called wise.

I must first know I am ignorant of who I am, then only I will seek knowledge.

Both ignorance and knowledge are limitless, beginningless.

They seem to co-exist in us.

<table>
<thead>
<tr>
<th>Ignorance</th>
<th>Knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Beginningless</td>
<td>- Has beginning</td>
</tr>
<tr>
<td>- Ends in knowledge</td>
<td>- No end</td>
</tr>
</tbody>
</table>

How can Vidya - knowledge - shine or reveal if it were not for Avidya or ignorance? Again, is ignorance Recognisable without the light of knowledge? Only that knowledge is true which is got by inquiring as to who is having the two, namely knowledge and ignorance. The supreme knowledge or awareness is that which is had by merging oneself in the root of one’s being. [Verse 12]
Knowledge thought negates ignorance thought.

Atma Bodha:

Action cannot destroy ignorance, as it is not opposed to ignorance. Knowledge does verily destroy ignorance just as light destroys deep darkness.

- Knowledge and ignorance are both thoughts in the mind related to objects in the world.
- Relative and interdependent.

Questions

- From where do thoughts arise?
- To who thoughts belong?
- Who supports thoughts?
- Where do thoughts merge?

Enquiry leads to pure knowledge – Sat Darshanam, pure self.

<table>
<thead>
<tr>
<th>Problem</th>
<th>Solution</th>
</tr>
</thead>
<tbody>
<tr>
<td>- External Darkness</td>
<td>- Light</td>
</tr>
<tr>
<td>- Internal Darkness</td>
<td>- Atma Jnanam</td>
</tr>
</tbody>
</table>
• Vishnu Sahasranamam chanting prepares mind, Mahavakyam gives Brahma Jnanam.
• With relative knowledge in Jagrat through sense organs, can only arrive at duality.

#### Diagram

**Vigyanam**
- Absolute knowledge
- Paramartikam

**Beyond Jnanam, (Vidya) / Beyond Avidya (Ignorance)**
- Relative field
- Vyavaharikam
- Pair of opposites, Mithya

• Don’t go for Mithya – Avidya.

**Example:**

• If you live in sun, you will not know night and day.
• Enquire into the sun of Adhishtanam of knowledge and ignorance.
• Atma beyond knowledge and ignorance.
• Ahamkara – made of thoughts is both knowledge and ignorance.
Verse 13:

Can the knowledge acquired without knowing the knower, the Self, ever be true knowledge? On knowing the Atman, which is the support of the knowing process as well as the known, both of them (knowledge and the known) disappear or perish. [Verse 13]

How to enquire into Ahamkara?

Experience consists of

<table>
<thead>
<tr>
<th>Knower</th>
<th>Known</th>
<th>Knowing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>Object</td>
<td>Process of Vritti transformation</td>
</tr>
</tbody>
</table>

Connected by Vritti = Knowledge of object
• When 3 in co-ordination, knowledge takes place.
• Plane of knowing ourselves as humanbeings and the world taken as real.

• Knower – known – knowing has a support – Adhishtanam called Brahman which is the real entity.

• I exist therefore I think, not I think, therefore I exist.

• When there is nothing to be known, knowership ends and, I the support, alone exists.
• This is Sat Darshanam.
• By knowing self all is known, and without knowing which, all is ignorance alone.

• Atma puts on Vesham / dress of knower Ahamkara.
• Knowledge of Ahamkara is false, will not free anyone.

<table>
<thead>
<tr>
<th>Waker</th>
<th>Atma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Not dreamer or knower of dream.</td>
<td>- Not waker or knower of waking</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Jnanata</th>
<th>Jneyam</th>
<th>Jnanim</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knower</td>
<td>Known</td>
<td>Knowledge</td>
</tr>
</tbody>
</table>

• Triputi goes away, support – substratum consciousness, beyond Triputi is left out, in the wake of Ata Jnanim.
<table>
<thead>
<tr>
<th>Enquire</th>
<th>Don’t waste time analysing Mithya Anatma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Atma</td>
<td>- Objects of Universe</td>
</tr>
<tr>
<td>- Subject</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ahamkara</th>
<th>Atma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Limited I</td>
<td>- Limitless I</td>
</tr>
<tr>
<td>- Located I sees</td>
<td>- Unlocated I</td>
</tr>
<tr>
<td>- Dvandam, Triputi.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nidra State</th>
<th>Brahman State</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Thoughtless state</td>
<td>- State of consciousness, awareness</td>
</tr>
<tr>
<td>- Blank state of Mind</td>
<td>- Aham Brahma Asmi – thought is there.</td>
</tr>
<tr>
<td>- Avidya</td>
<td>- Brahman is subject which grasp everything.</td>
</tr>
</tbody>
</table>

- Poornam, Svayam Prakasha Chaitanyam = Brahma Vidya
- When Dualities or triads end, there seems to be void, it is that reality called “Sat”.
True knowledge is not in sleep, nor is it in the wakeful or dream state where you have objective perception and understanding. The state of Self-realisation is different from all these three states of consciousness. It is Pure Consciousness, Pure Knowledge, Self-luminous and not a void. [Verse 14]

<table>
<thead>
<tr>
<th>Sleep</th>
<th>Perception of objects</th>
<th>True knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Not knowledge</td>
<td>- Not knowledge</td>
<td>- Not sleep or perception</td>
</tr>
<tr>
<td>- Experience of Avidya Vritti</td>
<td>- Vidya Vritti</td>
<td>- It is awareness alone shining, not a void.</td>
</tr>
</tbody>
</table>

Yoga Sutra:

abhava pratyaya alambana vritti nidra || १.१० ||

Sleep is a state of semi-consciousnesses where dreams come and go. [Chapter 1 – Verse 10]
<table>
<thead>
<tr>
<th>Dream</th>
<th>Waking</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Objects projected in form of Vritti.</td>
<td>- Objects perceived in Vritti form</td>
</tr>
<tr>
<td>- Experience</td>
<td>- Experience</td>
</tr>
</tbody>
</table>

- Useful for transactions
- Can’t give happiness

- Knower I, consciousness remains unknown in 3 states – waking, dream, sleep.
- Real nature, other than 3 states.

Gita:

**Yā niśā sarvabhūtānāṃ**
**tasyāṁ jāgarti saṃyamī**
**yasyāṁ jāgrati bhūtānī**
**sā niśā paśyatō munēḥ**  || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]
• In sleep state of ignorance, wise man is awake to his nature.
• Waking state like sleep to wise man.

Brahma Jnanam:
• Aham Brahma Asmi Vritti – Sahita Jnanam, thoughtful, lively substance, not blank state of mind.

<table>
<thead>
<tr>
<th>Samanya Jnanam</th>
<th>Visesha Jnanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>I) Unparticularised consciousness</td>
<td>I) Particular Vritti involved</td>
</tr>
<tr>
<td>II) General consciousness in the mind all the time</td>
<td>II) Comes in waking, goes in sleep</td>
</tr>
<tr>
<td>III) Gives shape to different thoughts</td>
<td>III) Plurality belongs to thoughts not to consciousness</td>
</tr>
<tr>
<td>IV) Without thought, it is called Consciousness, subject.</td>
<td>IV) Consciousness with thought = Objective knowledge.</td>
</tr>
</tbody>
</table>

Dakshinamurthi Stotram:

निधये सर्वविद्यानां भिषजे भवरोगिणाम् ।
गुरवे सर्वलोकानां दक्षिणामूर्त्ये नमः ॥ ४ ॥

nīdhye sarvavidyānām bhiṣaje bhavaroginām ।
gurave sarvalokānāṃ dakṣiṇāmūrtaye namaḥ ॥

(Salutations to Sri Dakshinamurthy) Who is a receptacle to all Knowledge, Who is a Medicine to all the diseases of Worldly bondage, Who is a Guru to all the Worlds; Salutations to Sri Dakshinamurthy. [Verse 4]

• Consciousness itself appears as manifold creation.
• What is the relationship between chit and  ??????
Verse 15:

The various objects (Nama and Roopa) that you see in the world are expressions of the Ultimate Reality, the Atman, or Pure Consciousness. They cannot be apart or disconnected from the Pure Self. Have the different gold ornaments any reality apart from the gold that they are made of. [Verse 15]

<table>
<thead>
<tr>
<th>Pure Consciousness</th>
<th>Knowledge of Objects</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Truth</td>
<td>- Not different from truth awareness.</td>
</tr>
<tr>
<td>- Example: Like Gold</td>
<td>- Example: Like Ornaments</td>
</tr>
</tbody>
</table>

Fire – Nature of

- Heat
- Light
Self is of nature of

Existence

Sat

Consciousness

Chit

- Existence without consciousness = Inert.
- If existence is different from consciousness, it will become non-existent.

<table>
<thead>
<tr>
<th>Gold</th>
<th>Ornaments</th>
</tr>
</thead>
<tbody>
<tr>
<td>- One</td>
<td>- Many with different functions</td>
</tr>
<tr>
<td></td>
<td>- Superimpositions on one gold.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Existence – Consciousness</th>
<th>World of plurality</th>
</tr>
</thead>
<tbody>
<tr>
<td>- One</td>
<td>- Name and form experienced as thought modifications</td>
</tr>
<tr>
<td>- Samanya Jnanam</td>
<td>- Mere appearance</td>
</tr>
<tr>
<td>- Absolute silence</td>
<td>- Cognitions</td>
</tr>
<tr>
<td>- Exists without cognitions, experiences</td>
<td>- Aham Brahma Asmi Jnanam is Mithya</td>
</tr>
<tr>
<td>- Brahman is Satyam</td>
<td>- Enough to remove Mithya Samsara</td>
</tr>
<tr>
<td>- Infinite person known through Aham Brahma Asmi Vritti.</td>
<td>- Aham Brahma Asmi not Ahamkara</td>
</tr>
<tr>
<td>- Adhishtanam of 1st / 2nd / 3rd person.</td>
<td>- With big I, Small “i” Ahamkara drops</td>
</tr>
<tr>
<td>- Ekam, non dual remainder.</td>
<td></td>
</tr>
</tbody>
</table>
Verse 16:

‘You’ and ‘that’ are based on the ‘I’. When you go to the root of the ‘I’, ‘you’ and ‘that’ disappear. That state, which is bereft of the notions of ‘I’, ‘you’ and ‘that’, is one and one alone. That state which is the true and natural state of the Self, is all revealing and splendorous [Verse 16]

- What does existence of others mean to me?

  From I comes

  - You
  - This

  - He, She, It
  - That

- Enquire into I, all others disappear.
Jnani continues to have Ahamkara but it is seen as Mithya.

Perceptual division continues.
- Intellectual conclusion – No division.
- Experience of sunrise, flat earth, continues.
- Knowledge once gained, can’t be lost.
- Experience can’t displace knowledge.
- What is time?
Verse 17:

The past was and the future will only be the ‘present’ during their currency. Is it not then ridiculous to discuss about the past and the future without knowing the truth about the present? To do so will be as ridiculous as learning to count without the number ‘one’. [Verse 17]

- Present alone in our hands.
- All actions are possible only in the present.
- Without zero, no -1 or +1.
- Division of time apparent, because of Ahamkara.
- In sleep, Ahamkara resolved, time resolved.
- Past, present, future – Mithya, false notion in our minds.

<table>
<thead>
<tr>
<th>Past / Future</th>
<th>Experience of past or future always as present</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exists only in my imagination</td>
<td></td>
</tr>
</tbody>
</table>

- Past (Memory), future (Anxiety) both in thought form in present.
Verse 18:

Are the concepts of time and space revealed without the Self? If we take ourselves to be the body, we cannot but be the products of time and space. But the truth is that we exist at no particular place and at no particular time. Yet, we are all-pervading and eternal. [Verse 18]

- Space and time only w.r.t. body.
- Body is product of time and space.
- Space is a thought in mind w.r.t. body.
- If I am not body, no space or time for me.
- In sleep I exist without space or time.
- Time and space are superimpositions on Atma.
- Time and space are concepts in me.
- Without Aham Chaitanyam, no time – space possible.
I fall into Ahamkara level, it causes Desha, Kala, Vyavaharika, Samsara.

- When Paramartika Satyam missed, Ahamkara becomes real.

- How to tackle Ahamkara?

<table>
<thead>
<tr>
<th>1st Stage</th>
<th>2nd Stage</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Cause of Samsara</td>
<td>- Cause of Ahamkara</td>
</tr>
<tr>
<td>- Ahamkara</td>
<td>- Deha Abhimana</td>
</tr>
<tr>
<td></td>
<td>- I am body, notion.</td>
</tr>
</tbody>
</table>

Nirvana Shatkam:

मनोबुद्धाहंशारचित्तानि नाहं  
न च श्रोत्रजिह्देन च ग्राणेनेत्रे।  
न च व्योमभूमि: न तेजो न वायु:  
चिदानन्दरूप: शिवोऽहं शिवोऽहम्॥ ॥

मानो बुद्धि अहंकार चित्ता निनह म  
न च श्रोत्र जिह्वेन च ग्रानेनेत्र  
न च व्योमभूमि: न तेजो न वायु  
चिदानन्दरूप: शिवोऽहं शिवोऽहम्॥ ॥

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

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]
**Taittiriya Upanishad:**

From that (Which is ) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- From me Atma – space is born.
- Space, world, exists in Atma.

**Gita:**

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]
In their body-centric attitudes, a Jnani as well as an Ajnani are the same. A Jnani traces out the Ataman (Self) which reveals itself, at the seat of consciousness within himself; he thus goes beyond his so called body consciousness, beyond the world, beyond the universe and becomes all-pervading. Whereas, the Ajnani, the ignorant, takes his limited psycho-physical entity to be the Self.” [Verse 19]

• What is difference between ignorant and wise person?

<table>
<thead>
<tr>
<th>Ignorant</th>
<th>Wise</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Knows self as body, mind alone.</td>
<td>- Knows self as pure consciousness shining everywhere and recognised in the intellect.</td>
</tr>
</tbody>
</table>
### Gita:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>sarvakarmāṇi manasaṃ sannyasyastē sukhāṃ vaśī navadvāre purē dēhī naiva kurvanna kārayan ॥ ५-१३ ॥</td>
<td>sarvakarmāṇi manasaṃ sannyasyastē sukhāṃ vaśī navadvāre purē dēhī naiva kurvanna kārayan ॥ ५-१३ ॥</td>
<td>Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]</td>
</tr>
<tr>
<td>prakṛtēḥ kriyamāṇāni gunēḥ karmāṇi sarvaśāḥ ॥ ahaṅkāravimūḍhātmā kartā'ham iti manyatē ॥ ३-२७ ॥</td>
<td>prakṛtēḥ kriyamāṇāni gunēḥ karmāṇi sarvaśāḥ ॥ ahaṅkāravimūḍhātmā kartā'ham iti manyatē ॥ ३-२७ ॥</td>
<td>All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]</td>
</tr>
</tbody>
</table>

- I am not in the body, body is in me.
- I alone appear as the body, no duality.
- **Just as pots are pervaded by clay, bodies are pervaded by Chaitanyam.**
- Vision different.
• Medium of body – mind required for any experience.

• **Jnani also feels biologic pain.**

• **Samsara is Psychological pain emotional pain, response to bio pain.**

<table>
<thead>
<tr>
<th><strong>Jnani</strong></th>
<th><strong>Ajnani</strong></th>
</tr>
</thead>
</table>
| 1) Knows bio pain due to Prarabda of body not me, Atma.  
   - Bio-Pain experienced by Jnani. |
| 2) I continue in sleep without Bio – experience. |
| 3) I am witness of presence and absence of thoughts. |
| 4) I pervade whole universe as consciousness, understood, not experienced. |
| 5)Knows only Vyavaharika Satyam |
| 1) Based on Bio – pain, concludes I am body – mind. |
| 2) I have consciousness in the body and mind. |
| 3) I am the emotions in the mind. |
| 4) I localised experienced as body am limited. |
| 5) Knows Paramartika Satyam Atma.  
   - I am in the body as chit during waking, dream, and outside body in sleep.  
   - Limitations belong to body, mind, sense organs. |

• I am in Singapore, w.r.t. body not consciousness.

• Experiencer am different than the inert body.

• Atma understood as free from limitations.

• What is attitude of wise man towards the world?
Verse 20:

The world, as world, exists for both an Ajnani and a jnaanai. For the former the seen world alone is the Truth. For the latter, Truth is the One, all-pervading, nameless, formless Atman, which expresses forth as the seen world (universe) and which hence is its very foundation. [Verse 20]

<table>
<thead>
<tr>
<th>Ignorant</th>
<th>Wiseman</th>
</tr>
</thead>
<tbody>
<tr>
<td>- World alone real</td>
<td>- Seer truth, alone real.</td>
</tr>
<tr>
<td>- Experienced, hence real.</td>
<td>- Sees root of problem.</td>
</tr>
<tr>
<td>- Wants to get rid of sorrow by</td>
<td>- Substratum, Atma real</td>
</tr>
<tr>
<td>increasing bank balance, change job.</td>
<td>- Screen alone real</td>
</tr>
<tr>
<td>- Movies real.</td>
<td>- World, stage</td>
</tr>
<tr>
<td></td>
<td>- Drama goes on... assumes a role and enjoys.</td>
</tr>
</tbody>
</table>

- Vedanta – negates duality by Neti, Neti.
- Duality = Mortality, fear, Samsara.
Isavasya Upanishad:

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything.

- Only subject remains – Advaitam = Moksha.
- Objective world goes away, subject alone remains.

<table>
<thead>
<tr>
<th>Dog</th>
<th>Worlds</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Sees 2nd dog in mirror barks</td>
<td>- 2nd dog</td>
</tr>
<tr>
<td></td>
<td>- Negate not experience but reality as it is a reflection</td>
</tr>
<tr>
<td></td>
<td>- Less real</td>
</tr>
</tbody>
</table>

- We don’t negate experience of world but reality of world.

<table>
<thead>
<tr>
<th>World</th>
<th>Seer – Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Lower order</td>
<td></td>
</tr>
<tr>
<td>- External objects, body, mind, thoughts</td>
<td></td>
</tr>
<tr>
<td>- Vyavaharika, Prartibhasika, many.</td>
<td>- Higher order</td>
</tr>
<tr>
<td></td>
<td>- I make world known</td>
</tr>
</tbody>
</table>
Dakshinamurthi Stotram:

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 Dakshinamurthy, is this prostration. [Verse 1]

Gita:

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]
This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

- As long as sense organs are there, world will be seen.
- Sensorily, see duality, really one Atma.
- For wise seer, consciousness alone real, Adhishtanam of unreal inert universe.
- Real : Formless, attributeless, Poornam Atma.
- Liberation not based on temporary experience but on fact.
- Ignorance has no beginning. Knowledge has no end.
- What is the place of destiny or self effort in our life?
Verse 21:

Discussions about fate and free will are done only by those who don’t know the basis of both. For those who have realised the Truth, that is the very foundation of fate and free will, there is neither fate nor free will. [Verse 21]

<table>
<thead>
<tr>
<th>Fate</th>
<th>Self Effort</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Destin, Prarabdaha.</td>
<td>- What we do in the present with what we get.</td>
</tr>
<tr>
<td>- Chance</td>
<td>- Action in present.</td>
</tr>
<tr>
<td>- Comes to us in the present as Circumstances</td>
<td></td>
</tr>
<tr>
<td>- Fruits of past actions, come as fate when they mature.</td>
<td></td>
</tr>
<tr>
<td>- Action done in past</td>
<td></td>
</tr>
</tbody>
</table>
• All actions depend on the doer of action’s – “I” – Ahamkara.
• Who am I on whom depends desire, effort and fate?
• I am not doer – enjoyer – hence no fate or self effort in me.
• Actor is the wielder of the body.
• As witness consciousness, results can’t affect me.
• Destiny affects body and mind not the witness.
• Depending on empherical plane, all discussions take place.

Gita:

कर्मणो द्वापि बोधव्यं
बोधव्यं च विकर्मणः।
अकर्मणश्च बोधव्यं
गहना कर्मणो गति: || ४-१७ ||

karmaṇo dvāpi bōddhavyaṃ
bōddhavyaṃ ca vikarmaṇaḥ |
akarmaṇaśca bōddhavyaṃ
gahanā karmaṇo gatiḥ ||4-17||

For, verily (the true nature) of right action should be known; also (that) of forbidden (or unlawful) action and of inaction; imponderable is the nature (path) of action. [Chapter 4 – Verse 17]

• Fate and destiny play role in life.
• Fate – result of our own actions, can’t blame others.
• We put forth best effort in our current circumstances, that’s the best we can do.
• Results depends on our several factors beyond our control.
• Live dynamically in the present.
• No connection between verses in Sat Darshanam.

2 Views

Accept freewill, no fate
Accept fate, no freewill

• Fate determined by freewill or freewill determined by fate?
• Once you know Adhishtana Atma, debate ends.

Both fate, freewill Mithya hence debate inconclusive.

• Janma produces Karma or Karma produces Janma?
• Tree – Seed, Hen – Egg, Father – Son, all indescribable.

Wise Person:

• Atma alone exists.
• Satyam, Jnanam, Anantham, Aprameyam, in Brahman – no time – space, it is Adhishtanam.
Why debate in conclusive?
  • Fate can’t be established without freewill.

Who gives fate?
  • Not Bhagavan, world, chance.

Conclusion:
  • My own past actions, come in form of present fate.

Problems:
  • Surroundings influence actions also.
  • Emotions determine actions.

Visishta Advaitam:
  • Dependent on god, no freewill, Dasa.
• His will.
• Samsara is slavery.

Advaitam:
• Emphasises free will.
• I am responsible for fate.

Gita:

Learn to Say:
• I can change my fate.
• To assimilate Advaitam, you should be Purushartha Pradhanam.
• Dream discussion valid only as long as one is aware of waking.
• When one wakes up to immortal, eternal Atma... waking falsified.
• Wise know its dream ignorant knows its real.
• To assimilate Advaitam Aham Pradhana Sakshi required, not Ahamkara Pradhana – fate or effort.
Verse 22:

If one sees God without realising one’s own Aatman, the Seer, it will be an imagination of the mind. There is no God apart from the Seer. To have a vision of God is to be merged in the root of one’s own Self. [Verse 22]

- What is true Ishvara Darshanam?

Upadesa Sara:

One who gives up the conditionings gains Self-realisation. The vision of the Lord as the Self is true God-realisation. [Verse 25]
• This is Virat Rupa, cosmic form.
• Seen form of Lord is due to past Samskaras, temporary vision, limited.
• Such a vision, purifies the mind.
• **Lord not different from seer.**
• **True vision of Lord is to know him as oneself.**
• Such a Vision is absolute and never lost.
• For worship, devotee assumes separateness and sings his glories.

<table>
<thead>
<tr>
<th>To see God</th>
</tr>
</thead>
<tbody>
<tr>
<td>First realise ones own Atma as the seer, pure consciousness, awareness principle</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>To have a vision of God</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be merged in the Root of ones own self.</td>
</tr>
</tbody>
</table>

• Without the “Seer” nature of God, it will be only imagination.
- God understood as – “Aham Brahma Asmi”.
- God not someone, somewhere but Jiva Chaitanyam in the body.
- Real Puja is removing impurity called Agyanam.
- There is no real Paramartika Satya Ishvara other than I – the Atma.
- No other way to come out of Samsara, rebirth.

<table>
<thead>
<tr>
<th>Seer</th>
<th>Seen / Experienced</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Real</td>
<td>- World, Body, Mind, God.</td>
</tr>
<tr>
<td>- Satyam</td>
<td>- Mithya</td>
</tr>
<tr>
<td>- Observer consciousness alone real</td>
<td>- Anatma like Pot</td>
</tr>
<tr>
<td>- Sakshi Chaitanyam, ever observer.</td>
<td><strong>Purnas story:</strong></td>
</tr>
<tr>
<td>- Not part of world.</td>
<td>- Gods Darshan, not ultimate.</td>
</tr>
</tbody>
</table>

**Keno Upanishad:**
- Chapter 1 – Verse 4

**Keno Upanishad:**

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here.

- World, Body, Mind, God.
- Mithya
- Anatma like Pot

*Yad vaca'nabhyuditam yena vagabhyudyate*  
*Tadeva Brahma tvam viddhi nedam yad-idam-upasate*
<table>
<thead>
<tr>
<th>Advaitam</th>
<th>Dvaitam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Become master</td>
<td>- Become servant</td>
</tr>
<tr>
<td>- I am Ishvara, seer, consciousness</td>
<td></td>
</tr>
</tbody>
</table>

- Atma Darshanam not possible, will become Anatma.
- **Realisation** – I am Atma = Abiding in knowledge, I am Sakshi Chaitanyam by resolving Triputi, divisionless Atma.
- **This is real Ishvara Darshanam.**
- Central teaching of Upanishad.
- Jiva – Brahma Aikyam – oneness

**Brihadaranyaka Upanishad**

```plaintext
तद्वा एतदक्षरं गार्ग्यद्रष्टं
d्रष्ट्टू, अश्रुतं श्रोतू,  
अमतं मन्तं, अविज्ञातं विज्ञात;  
नान्यदतोस्तित द्रष्ट्टू,  
नान्यदतोस्तित श्रोतू,  
नान्यदतोस्तित मन्तं,  
नान्यदतोस्तित विज्ञात;  
एतस्मिन्नु खलवक्षरे  
गार्ग्याकाश ओत्त्वच प्रोत्तश्चेति || ११ ||
```

```plaintext
tadvā etadakṣaram gārgyadṛṣṭam 
draṣṭṛ, aśrutāṃ śrotṛ,  
amatāṃ maṇṭṛ, avijñātāṃ vijñāṭṛ;  
nānyadato'sti draṣṭṛ,  
nānyadato'sti śrotṛ,  
nānyadato'sti maṇṭṛ,  
nānyadato'sti vijñāṭṛ;  
etasminnu khalvakṣare  
gārgyākāśa otaśca protaśceti || 11 ||
```
This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [3 - 8 - 11]

<table>
<thead>
<tr>
<th>Absolute God</th>
<th>Absolute God</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Experience know</td>
<td>- World, Body, Mind, God.</td>
</tr>
<tr>
<td></td>
<td>- Mithya</td>
</tr>
<tr>
<td></td>
<td>- Anatma like Pot</td>
</tr>
<tr>
<td><strong>Purnas story</strong>:</td>
<td></td>
</tr>
<tr>
<td>- Gods Darshan, not ultimate.</td>
<td></td>
</tr>
</tbody>
</table>

- In order to know god, know your own inner nature as seer, consciousness, this happens to be the nature of God also who sees the whole universe.
- Other than Sakshi, Chaitanyam in whose presence, mind gets illumined or resolved, there is no other God.

- Abide in true knowledge of Chaitanyam.
- I am consciousness who is not Pramata, Prameyam, Pramanam.
- Knower, known, knowing instrument of the universe.
Verse 23:

The Vedic texts say: ‘Have Aatma Jnaana first and then see Sarveshwara’. The subtle meaning of this statement is not easily understood by many people. When the Aatman itself cannot be seen, how can Sarveshwara be seen? Seeing God is to give the mind itself as food to the Aatman. [Verse 23]

- How to see self or vision of the Lord as the Self?

Brihadaranyaka Upanishad:

sa hovaca: na va are patyuḥ kāmāya patīḥ priyo bhavati, atmanastu kāmāya patīḥ priyo bhavati | na va are jāyayai kāmāya jāyā priyā bhavati, atmanastu kāmāya jāyā priyā bhavati | na va are putraṇām kāmāya putraḥ priyā bhavanti, atmanastu kāmāya putraḥ priyā bhavanti | na va are vittasya kāmāya vittaṁ priyām bhavati, atmanastu kāmāya vittaṁ priyām bhavati | na va are brahmaṇaḥ kāmāya brahma priyām bhavati, atmanastu kāmāya brahma priyām bhavati | na va are kṣatraṇām kāmāya kṣatram priyām bhavati, atmanastu kāmāya kṣatram priyām bhavati | na va are lokānām kāmāya lokāḥ priya bhavanti, atmanastu kāmāya lokāḥ priyā bhavanti | na va are devānām kāmāya devāḥ priyā bhavanti, atmanastu kāmāya devāḥ priyā bhavanti | na va are bhūtānām kāmāya bhūtāni priyāni bhavanti, atmanastu kāmāya bhūtāni priyāni bhavanti | na va are sarvasya kāmāya sarvam priyām bhavati, atmanastu kāmāya sarvam priyām bhavati | atmā vā are draṣṭavyaḥ śrotavyaḥ mantavyo nidadhyāśītavyaḥ maṁtreṇī, atmano vā are darśanena śravanena matyā vijñānenedaḥ sarvam viditam || 5 ||
He said: It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my - dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- One should know the self.

- **Because of our objectification tendency, we seek the self or Lord too as an object.**

- We try to gain self – realisation as experience of the Mind – i.e. “Objectification”.

- We all experience the self as I – Aparokshataya.

- We take ego to be me.

- When I don’t know myself, I will project something else as God.

- **Instead of offering food as Prasada, offer our ego at his altar.**

- **Lord as though eats the ego and I loose my identity in him, he alone remains.**

- This is the vision of the Lord.
Normally for the Ego:

<table>
<thead>
<tr>
<th>I – Ahamkara</th>
<th>World</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Enjoyer</td>
<td>- Enjoyed</td>
</tr>
<tr>
<td>- Bhokta</td>
<td>- Bhogyam</td>
</tr>
</tbody>
</table>

- Become Bhogyam of the Lord not of the world by giving up status of Bhokta.
- Being all, one sees all.
- Other than you the observer there is no other God.
- Don’t look for a new thing to realise Brahman.
- **Day you understand your real nature, you understand God.**
- Self knowledge = God knowledge.

**Mundak Upanishad:**

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue—the highest. That is what the knowers of the Atman know. [II – II – 9]

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue—the highest. That is what the knowers of the Atman know. [II – II – 9]
There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- Vision Ganesha, Lakshmi, Vyavaharika Satyam, no Moksha, Dvaitam.

<table>
<thead>
<tr>
<th>I</th>
<th>Am</th>
<th>Man</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Consciousness, self evident.</td>
<td>- Existence</td>
<td>- Attributes of body, mind</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Atma Darshanam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Ishvara Darshanam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Satyam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahamkara</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mithya</td>
</tr>
</tbody>
</table>

- Convert attributes into food.
- Mortality, given back to body.
- Retain immortality – Aham Asmi.
Verse 24:

The Aatman, having given the light of consciousness to the Antahkarana, the inner equipment, remains hidden behind it and shines from there. That union with Pure Consciousness which the mind, transcending itself, makes (to merge in the Aatman) is the technique of realising the Aatman, not any other. [Verse 24]

- Technical of meditation for vision of the supreme.

![Diagram](image)

- Self
  - Sentient
  - Finds fulfillment in enjoying the world.
  - Prompts body to act
  - When not satisfied, finds frustrated
  - Never gives up extrovertedness to seek joy in objects.

- Mind / Thoughts

- Senses

- World
The self-existent (Brahma) created the senses with outgoing tendencies; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within.

**Enquire:**

- **What is the light by which my mind has the capacity to perceive objects?**

- Mind = flow of inert thoughts.

- What makes mind sentient?

- **Light of consciousness reflected in thought makes it sentient, sentient mind illumines objects.**

- Filament in bulb is the mind.

```
Electricity ↑
Unseen → Bulb glows seen
```
• Look at filament to realise light.
• Look at mind to realise consciousness.
• Self as consciousness is already experienced by us
• Experiencing anything else requires effort and use of instrument.

- Shastra – reveals nature of consciousness.
- Distribute consciousness = Life = Chidabhasa

\[
\begin{align*}
\text{Self} & \rightarrow \text{Mind} \rightarrow \text{Thoughts} \\
& \rightarrow \text{Sense organs} \rightarrow \text{Object} \\
& - \text{Body} \\
& - \text{World} \\
\end{align*}
\]

- Always experienced
- I am conscious being

\[
\begin{align*}
\text{Sun} & \rightarrow \text{Reflected light illumines room} \\
& \rightarrow \text{Mirror} \\
& \rightarrow \text{Borrows light, becomes bright} \\
\end{align*}
\]
Where Jiva is, Ishvara is, ever present consciousness.
- Ever experienced consciousness appears to be hidden.
- Screen apparently hidden while being preoccupied with the movie, not paid attention.
- Space never paid attention.

Self knowledge

Stage 1
- Notice consciousness free from all limitation.
- New information of ever experienced consciousness.
- Turn attention from inert body, mind, universe, thoughts, silence, to ever experienced consciousness.

Stage 2
- Negate limitations with help of Shastric words Neti, Neti.
  
  Example:
  - Like thinking of screen in middle of movie.
• Turn attention to Antah Karana – mind instrument cave and notice the consciousness.

• Connecting I to that witness consciousness = sat Darshanam, Ishvara Darshanam.

• Liberation = Changing understanding of yourself as ever existent consciousness and dropping body – mind complex.

• Real I – Verse 24
Verse 25, 26, 27: 3 Important Verses

- Describes Ego – I – Notion – Cause of all sufferings, false I

**Verse 25:**

Who says I am, I was not in sleep?

- Not body – 5 elements
- Inert

- It is “I” the ego

I am unattached, Existence-Consciousness-Bliss self-shining, free from duality, this is the practice of meditation with duality associated with words. [Verse 25]

- Upon the rise of ego I, world rises for us.
- I – the ego principle (Mind + Reflected Consciousness) experiences the body and through the body experiences the world
• I know my mind.
• Knower reflected consciousness is different than the known thoughts of the mind.
• Who wields the mind and body?
• Ego I – (Reflected Consciousness + Mind)
• It exists in waking and dream states, when there are experiences, when mind is functioning.

  Ego

  - Manifests with thoughts in waking and dream
  - Becomes unmanifest in the absence of thoughts

• Pure self ever shines.

• How to reach the self by – passing the ego?
  • Enquire into birth place of ego.
  • Realise the self beyond time and space.

• This is our true roots, originating place of the ego.
• We are all born from that one truth beyond all differences of culture, tradition, creed, nationality or religion.
• 3rd Entity – Ahamkara, mysterious entity.

Chandogya Upanishad:

यथा सोम्यैकने भूतिष्के अस्तु भूतमयं विज्ञातं स्याद्वाचारभागं विकारं नामधेयं मृत्तिकेत्येव सत्यम् || ६.१.४ ||

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

• Pot has verbal existence, no substance.
In sleep

- Atma is there
  - Does not say I am

- Body is there
  - Does not say I am

Ahamkara - Ego

Asleep in sleep

Wakes up

Mixture Atma + Anatma

Transactor I / Samsari - I

Where it comes from?

Shastra:

- I am consciousness, free from all limitations, immortal, birthless.

What is size of Ahamkara?

- Size of body.
- Says - I am in Singapore, India, USA, Brazil.
Ahamkara

Location
Belongs to Body

Sentiency
Belongs to Atma

Mundak Upanishad:

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

Ahamkara is a knot
Joins Mortal body and immortal consciousness
Can’t be easily removed
We measure life

w.r.t. How Am I

Not Who am I

Ahamkara

Says – I am Brahman, pure Consciousness

Slips to Anatma

My body giving problems

Me and mine of Arjuna in Gita – Chapter 1

- There is no free, liberated, Ahamkara.
- Only free liberated Atma ever exists.
The body (that is born) is not conscious; the Aatman (that is conscious) is not born. Between these two there rises another entity which depends upon or is associated with the body (Manas and the intellect). It is called by different names, such as the ego, the knot (of the heart), bondage, the subtle body, the Antahakarana, the samsara, the Jeeva etc. [Verse 26]

How is the elusive ego born?

<table>
<thead>
<tr>
<th>Body</th>
<th>Ego</th>
<th>Consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Does not know</td>
<td>- In the middle</td>
<td>- Truth</td>
</tr>
<tr>
<td>- Inert</td>
<td>- Ego rises</td>
<td>- No Birth</td>
</tr>
<tr>
<td></td>
<td>- Other names – Knot, bondage, subtle body, mind, becoming, individual.</td>
<td></td>
</tr>
</tbody>
</table>
I) Body:
- By itself inert, does not know itself or anything else.
- Has birth, decay, death.
- Free from ego.

II) Ego:
- Has sentiency, can know, think, plan, analyse.
- Has birth, death.
- Not the truth.
- Not found outside the body.

III) Existence – Truth:
- Always is
- Birthless, deathless.
- Free from ego.
• Arises as though between the inert body and sentient truth.
• It has no independent existence.
• It assumes size of body and sentiency of the truth.

No Reflection - Without

Sun

Water

No Ego

- Without consciousness
  - Ego takes illumination from consciousness.

- Without body
  - Ego takes unsteadiness from the body.

• We can never experience ego – reflection – without consciousness or body.
• What are the different names of Ego?

I) Ahamkara :
  • “Aham Karomi Iti” – notion of doership in every action is the ego.
  • I built the house, company, married, work, sing....
II) Granthi:

- Knot, as thought, it ties inert body and the sentient self.

  - Limitless
  - Unaffected by time
  - Ever exists

  - Knot
  - Ego
  - Entangled
  - Appears as
  - Limited entity
  - Comes + goes

**Alone says:**

- Aham Brahma Asmi,
  Brahma Asmi

- Inert
  - Can’t feel, smell, Taste, touch,
    See by itself.
  - No intrinsic power

- Ego is pure consciousness appearing as the limited entity.
- Sustains chain of ignorance, desire, action, called knots of the heart.
III) Vibandha:
- Well bound
- Strong bondage
- Ego binds us to the body, mind and its limitations of birth, death.
- Binds to objects and beings of the world with notion of “Myness”.
- It alone is the cause of birth and death.
- No moksha, retaining Ahamkara.

IV) Sukshma Sharira – Subtle body:
- Not perceived by senses like gross body.
- Perishable, I thought.

V) Chetah:
- Mind has capacity to reflect consciousness and know.
- Bodha – Lakshana
- Seemingly closer to consciousness than the body.
VI) Bhavaha:
- Realm of becoming.
- Prompts man into action to become.
- I want to be a doctor, engineer, astronaut, Jnani.

VII) Jiva:
- “Jivati Iti” Jiva, enlivens body and mind.
- Maintains always the identity “I” – individuality in the body.
- One who is born, drops body, born again.

VIII) Pramata = Ahamkara = Reflected Consciousness + Reflected Medium, knower principle.

I) Reflection in Mirror:
- False entity, Mithya.

<table>
<thead>
<tr>
<th>Original Face</th>
<th>Reflected Face</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Eyes, complexion</td>
<td>- Movement of mirror transferred to reflected face.</td>
</tr>
<tr>
<td></td>
<td>- Location of Mirror transferred to reflected face.</td>
</tr>
</tbody>
</table>
### II)

<table>
<thead>
<tr>
<th>Original Consciousness / Atma</th>
<th>Reflected Consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Exists, sentient</td>
<td>- Location borrowed from mind.</td>
</tr>
<tr>
<td>- Has power to know, walk, think.</td>
<td>- Sentiency borrowed from Atma.</td>
</tr>
<tr>
<td></td>
<td>- Changes of body borrowed by reflected consciousness.</td>
</tr>
<tr>
<td></td>
<td>- Body born, dies</td>
</tr>
<tr>
<td></td>
<td>- Body Borrowed by reflected consciousness, ego.</td>
</tr>
<tr>
<td></td>
<td>- Ahamkara, ego is different from Atma or Shariram.</td>
</tr>
<tr>
<td></td>
<td>- Ego rises only in the proximity of live body and consciousness.</td>
</tr>
</tbody>
</table>

**In sleep**

- Atma is there
- No I thought, no ego
- Body is there

- No Ahamkara, no time experienced.
- Ahamkara gives birth to time while waking.

**Conclusion:**
- Ahamkara is false entity, drop it.
The ego is the very origin of all names and forms. After giving rise to them it remains bound by those very names and forms and is sustained by them. It projects out names and forms and again withdraws them into itself. But when it starts inquiring into the secret of its own existence, this ghost that is, the ego, disappears. [Verse 27]

- How is ego born, how does it act and die?

- Ego comfortably remains amongst various names and form it has gathered around itself.
- Ego puts on extra weight when it feeds on fame, status, power.
- Rises to own the first thought and rests after owning the last one.
• Every moment it gives up and takes on forms at incredible speed of the mind.
• “I am” – the ego remains the same for a king and a beggar.
• Only way to catch ego is to ask who am I? who are you?
• Maya (Ego) can’t bear enquiry.
• The survival instinct of the ego is very strong.
• Attribute are borrowed from Anatma.

I) Annamaya :
• Fat / Lean / Tall / Short.

II) Pranamaya :
• Hungry, thirsty.

III) Manomaya :
• Happy, Sad

IV) Vigyanamaya :
• Understand, ignorant, educated.

V) Anandamaya :
• Sleepy, drowsy.
• “5 Dresses, coats of Anatma”
• From Atma only thing borrowed by ego is: “I am”, Constant.
Ego

w.r.t.

Jnana Indriya

- Bokta
- Father, Mother

Karma Indriya

- Karta

Dakshinamurthi Stotram:

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्यचार्यतया तत्थैव पितृ पुत्रायात्मना भेदतः |
स्वप्ने जागर्ति वा य एष पुरुषो माया परिभाषित: |
तस्मै श्री गुरुमूर्तयेऽनमे इदं श्री दक्षिणामूर्तयेऽ || 8 ||

viśvam paśyati kāryakāraṇatayā svāsvāmisambandhataḥ
śisyacāryatayā tathaiva pitṛ putrāyātmanaḥ bhedataḥ |
svapne jāgrati vā ya esa puruṣo māya paribhrāmitaḥ |
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]
• Properties of Anatma = Food for ego.

**In Meditation:**

• Drop Roles, attributes of Anatma.

<table>
<thead>
<tr>
<th>Waking</th>
<th>Sleep</th>
<th>Dream</th>
</tr>
</thead>
</table>
| - Ego moves in attributes of body, mind, intellect.  
- Raaga, Dvesha, Krodha, Kama.  
- Vishwa, Teijasa. | - Attributes of body and mind resolved.  
- Ego is Prajna | - Borrows attributes of body and mind.  
- Teijasa |

<table>
<thead>
<tr>
<th>Role of Ego</th>
<th>In front of</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father I</td>
<td>Son</td>
</tr>
<tr>
<td>Wife I</td>
<td>Husband</td>
</tr>
<tr>
<td>Director I</td>
<td>Office</td>
</tr>
<tr>
<td>Student I</td>
<td>Teacher</td>
</tr>
<tr>
<td>Brahman</td>
<td>Pure consciousness, existence</td>
</tr>
</tbody>
</table>
Verse 28:

The whole world of names and forms is revealed when the ego comes into existence and nothing is revealed when the ego goes to sleep, that is, it becomes quiescent. Therefore, all these that you perceive and experience as the world is [Verse 28]

- How does the ego disappear?
- World is experienced only in the existence of the ego and the world seems to disappear when the ego disappears in sleep.

<table>
<thead>
<tr>
<th>Clay</th>
<th>Ego + World</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Was in beginning and end</td>
<td>- Illusory</td>
</tr>
<tr>
<td>- Brahman – is there in beginning and end.</td>
<td>- Borrows existence from pure self.</td>
</tr>
<tr>
<td>- Existence</td>
<td></td>
</tr>
<tr>
<td>- Consciousness = Aham = I am Poornaha, Nityaha, Shuddhaha.</td>
<td></td>
</tr>
</tbody>
</table>
• How ego disappears?
• By knowing the self.
• Ego and ego created world of plurality disappears.
• Conquer the mind, the world is conquered.
• When I understand my mind, I understand all minds.
• Source of ego – I, is Atma – I, pure self – existence, consciousness.
• Resolves into the same self.
• Ego gives up its separate existence and merges in the self.

**Ahamkara depends on attributes of Panchakoshas.**

• Attributes of Anatma are Srishti, Sthithi, Laya Karanam of Ahamkara.

<table>
<thead>
<tr>
<th>Atma</th>
<th>Ahamkara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Nirvikaram</td>
<td>- Savikaram</td>
</tr>
<tr>
<td></td>
<td>- Lives borrowed life</td>
</tr>
<tr>
<td></td>
<td>- Seeming 3(^{rd}) entity like reflected face.</td>
</tr>
<tr>
<td></td>
<td>- Available for experience</td>
</tr>
<tr>
<td></td>
<td>- Really, non-existent</td>
</tr>
<tr>
<td></td>
<td>- All karmas done for Ahamkara’s sake.</td>
</tr>
</tbody>
</table>
Verse 29:

The true state of your being is that in which the ego does not sprout up. The ego will not perish unless you search out its origin. If it does not perish, how can you have that realisation in which you experience the unity of Existence – the knowledge that everything is the expression of the Aatman. [Verse 29]

- What is my true state of being?
- As long as ego exists, it will prompt us to become something or other.

Chandogya Upanishad:

Memory is certainly superior to ākāśa [space]. This is why, if many people get together but their memory fails, then they cannot hear or think or know anything. But if they remember, they can then hear, think, and know. Through memory one knows one’s children and animals. Therefore, worship memory. [7 - 13 - 1]
• Only when the ego totally disappears, never to come back, will I be in my true state of being.

• Egoless state of oneness with the self = permanent state.

• Atma, the precious jewel is lost in Samsara.

Brahma Sutra:

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

• Ahamkara exists because of Prarabdha, Karta, Bokta.

• No way of uprooting Prarabdha.

• To uproot Prarabda, go out of boxing ring.

• Dismantle Ahamkara by Atma Vichara.

<table>
<thead>
<tr>
<th>Anvaya</th>
<th>Vyatireka</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Jagrat, Svapna</td>
<td>- Sushupti</td>
</tr>
<tr>
<td>- Ahamkara – Exists</td>
<td>- Ahamkara, sufferer resolved</td>
</tr>
<tr>
<td>- Apparent, incidental nature.</td>
<td>- Real intrinsic nature.</td>
</tr>
</tbody>
</table>

• Ahamkara falsified, sleep like situation.
That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- Real solution - know Satya Atma.

**Dharma, Artha, Kama**

Relative solution = Preyas
Verse 30 :

• Self is lost in Samsara.
• How do I retrieve it?
• How do I meditate?
• Mind control, speech control, Pranayama, 3 techniques prescribed.
• The self – shining jewel is lost in the deep waters of thoughts.
• A well qualified, pure, subtle, single – pointed intellect must dive deep within his personality.
• Sharpened by Japa etc.
• Pranayama helps mind to stay in absorbction.

Just as you would dive into a well with a deep column of water, so also should you dive deep within yourself using your sharp intellect. Searching intensely thus, breath and speech controlled, know, Realise, the real source of the ego. [ Verse 30 ]
• Focus on the origin of ego to know the self.
• To look outside is easier, than looking within.

How Ahamkara is suppressed?

- Sleep
  - Laya
  - Dormant
  - Potential condition
- Sense pleasures
  - Music
  - Movie
- Death
  - Lord gives another body

• Ahamkara is born out of ignorance of Atma Adhishtanam, Udaya Sthanam.
• What is insurance against fear, insecurity, anxiety?
• **Solution:**
  - Advaita Aikya Nishta
  - Jivatma, Paramatma Aikya Nishta
  - Ekatva, Poornatva, Advaita Nishta.
• Take Insurance when things go well.
Verse 31 : Steps in meditation

The self-enquiry is that where the mind, kept quiet, sinks within itself and searches out its own origin. The assertions, reminder, that one makes to oneself, ‘I am not the body, Manas or intellect. I am That, the Self.’ are only small aids to Self-enquiry. [Verse 31]

I) Silence the mind.
II) This Atma, witnessing consciousness, I am – bring thought deliberately.
III) I am not body, senses, mind – bring thought deliberately.

Mounam (Silence)  
3 Levels

Gross
- Speech
- Conserves energy

Reflective mind
- Reflective mind

Deep contemplation
- Mental silence
- Focus on teaching
- Silence the chanting mind.
Taittiriya Upanishad:

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

- From where mind and speech return without attaining, is true state of being.
- Thoughts used for realisation of a fact, I am Ananda Svarupa.
- Assertions remove wrong notions and habits of the Mind which is used as a limited entity.

- Contemplation leads to egoless state of being.
- Atma Vicaharas goal should be Ahamkara Mithyatva Nishchaya.
- With mind dead to worldly roles, enter dialogue with Guru, for Satya Atma Vichara.

See what

I am
- Shivoham
- Immortal I

Not Karma Indriya, Jnana Indriya, Manda
- Take every objects in creation... Neti Neti
- 5 Koshas, 3 bodies, 3 states I am not.
Living

- With ego
- Living with false world
- No happiness
- No security
- Only an Appearance

- Egoless
- Moksha
- Ever secure
- Realy secure
- Real existence
- Adhishtana Atma

Enquiry

Without Shastra

- Not possible

With Shastra

- Get Moksha
- Like using Microscope, telescope, instruments, Pramanam.
- Aided eye – uses Shastra Pramanam
Vichara – 3 Stages

Tvam Pada
- Vachyartha:
  - Micro
  - Individual
  - Wave
  - Small name and form
  - 5 Koshas incidental

Tat Pada
- Vachyartha:
  - Macro cosmos
  - Ocean
  - Bigger name and form
  - Incidental

Asi
- Vachyartha:
  - Atma
  - Water – Only in Lakshyartha
  - Essential nature
  - Oneness of wave + ocean = water.
  - Oneness of Jivatma and Paramatma in Brahman, pure consciousness, pure existence.

Lakshyartha:
- Pure existence

Gita:

वासांसि जीर्णानि यथा विहाय नवाणि गुणाति नरोपराणि ।
तथा शारीराणि विहाय जीर्णानि अन्यानि संयाति नवाणि देही ॥ २-२२ ॥

vāsāṃsi jīrṇāni yathā vihāya
navāni gṛhnāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī ॥ २-२२ ॥

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]
• Get to state of Blankness
• Take Shastra Upadesa
• Understand silence, not silence, blankness not blankness but consciousness without objects, Turiyam.
• Objectless consciousness experienced in the form of silence, blankness my Svaroopa Atma, own up.

Consciousness makes

Thoughts known

Blankness known

• Silence can’t be objectified, it is my self, Atma Nishchaya.

Nirvana Shatkam:

मनोबुझाह्न्डकारचित्तानि नाहं
न च श्रोत्रजिंहे न च प्राणनेते।
न च व्योमभूमिः न तेजो न वायु:
चिदानन्दरूपः शिवोऽहं शिवोऽहम्॥ १॥

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 the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

• What happens when the ego falls?
When the very core of consciousness is attained by this inner search for the Self, the ego falls down with its head smashed into pieces. Thereafter, another wonderful “I” reveals itself there, not the ego, but verily the supreme All-pervading Brahman. [Verse 32]

**Process**

- Ego I falls
- Sakshi I, pure self shines
  - Joins with supreme fullness
  - No trace of ego in it.

**Ravana**

- 10 heads fall
- Ego falls
- Divine light from Ravana merges with Sri Rama
• Ego hides behind many forms, heads.
• Self alone shines even now, when we are in ignorant state.
• Our internal vision is covered.
• Sun shines even when clouds are covering my vision of it.
• With successful Vichara, Ahamkara falsified, resolves into reality, Satyam.

<table>
<thead>
<tr>
<th>Dream world</th>
<th>Waking World</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Unreal</td>
<td>- Unreal</td>
</tr>
<tr>
<td>- Resolves into waker I Satyam</td>
<td>- Resolves into Atma I</td>
</tr>
<tr>
<td>- Continues till I wake up</td>
<td>- Continues till I wake up cognitively in understanding.</td>
</tr>
</tbody>
</table>

• Resolution ground called Adhishtanam.
• Ahamkara arose from Atma because of ignorance of Atma.
• From ignorant Atma, after Jnanam, it rises from known Atma and resolves into known Atma.
• From unknown rope, snake came, snake resolves into known rope.

<table>
<thead>
<tr>
<th>Ajnati Rajju</th>
<th>Jnanta Raju</th>
</tr>
</thead>
<tbody>
<tr>
<td>Srishti Karanam</td>
<td>Laya Karanam</td>
</tr>
</tbody>
</table>
• Convert unknown rope into known rope, snake resolved.
• Convert unknown waker into known waker, dream resolved.
• Convert unknown Atma into known Atma, waker resolved.

Taittriya Upanishad:

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]
• In Jnanam, we falsify Ahamkara.
• Thereafter transact with world, Ahamkara will not bother you.

For Jnani:
• Aham Atma Asmi, Sat chi Ananda Svarupa Asmi.

Kaivalya Upanishad:

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

<table>
<thead>
<tr>
<th>Before Jnanam</th>
<th>After Jnanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- I am body, born into the world.</td>
<td>- I am Atma into which world is born.</td>
</tr>
</tbody>
</table>

Atma Bodha:

The entire world of things and beings is only a mental projection upon the substratum which is the eternal all-pervading Vishnu, whose nature is Existence-Consciousness; just as, all the different ornaments are made out of the same gold. [Verse 9]
- I am Atma in which waking, dream, sleep rise and fall.

**Gita:**

| नैव किचिदिकरोमीति  | नैव किीचिदिकरोमीति  
| युक्तो मन्येत तत्त्ववित्  | युक्तो मन्येत तत्त्ववित्  
| पश्यन्त्वन्मुशास्त्रिन्ध्रन्  | पश्यन्त्वन्मुशास्त्रिन्ध्रन्  
| अहंनाच्छन्नस्वप्नपद्धसन्  | अहंनाच्छन्नस्वप्नपद्धसन्  
|| ५-८ |

- I am Atma, consciousness, existence in all Avasthas, all experiences.

| Poornam = Absence of all attributes, not absence of Anatma but absence of Gunas. |

---

**Verse 8:**

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]

| प्रलंपनविसृजनगृहनुन  | प्रलंपनविसृजनगृहनुन  
| उन्मितप्रिनिंमितप्रवपि  | उन्मितप्रिनिंमितप्रवपि  
| इन्द्रियाणीन्द्रियार्थेषु  | इन्द्रियाणीन्द्रियार्थेषु  
| वर्तन्त इति धारयन्  | वर्तन्त इति धारयन्  
|| ५-९ |

- Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

---

- I am Atma, consciousness, existence in all Avasthas, all experiences.
- Poornam = Absence of all attributes, not absence of Anatma but absence of Gunas.
Revision : Verse 27 – 32

- From Verse 27 – 31 – Atma Vichara Verses as means for falsification of Ahamkara.
- Verse 32 – Result of Atma Vichara.

Verse 29 :

<table>
<thead>
<tr>
<th>In Transaction</th>
<th>All the time</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Put dress of “Ego”</td>
<td>- Remember inside, I am Atma behind the dress of body – mind – complex.</td>
</tr>
<tr>
<td>- Like uniform for policeman, pilot, doctor, lawyer.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ahamkara</th>
<th>Moksha</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Finite</td>
<td>- Ahamkara falsified</td>
</tr>
<tr>
<td>- Mortal</td>
<td>- Go to cause, Atma.</td>
</tr>
<tr>
<td>- Karta</td>
<td>- Understand Ahamkara is Mithya</td>
</tr>
<tr>
<td>- Helpless Bokta of Punya Papa Karma</td>
<td>- Continue all transactions</td>
</tr>
<tr>
<td>- Appearance</td>
<td></td>
</tr>
</tbody>
</table>

- Other than Atma, nothing exists at all.
- Get clay knowledge, continue using pot for transactions.
- Mithyatvam of ego, only understood by knowing Atma well.
- Mithyatvam of dream known, when you understand waker.
- After falsification, Ahamkara can’t become real again.
- Reflected face not original.
- Jeevan Mukta uses Ahamkara with knowledge that it is only Vyavaharika Satyam.
- Real I not doer, enjoyer.

**Verse 30:**
- Jnana Marga not easy, Razors edge.

**Katho Upanishad:**

> उत्तिष्ठत जाग्रतः प्राथः वराणिवोधतः।
> क्षुरस्य धारानिषिता दुर्मयः पथस्तत्कवयो वदन्ति। || ९४ ||

Arise, awake; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- All preparations including Pranayama is to quieten the mind.

**Gita:**

> इति ते ज्ञानमार्गायांत गुह्याद्वृहतरं मया।
> विमुख्यैतदशोष्णेण यथेच्छसि तथा कुरु। || १८-६३ ||

> iti tē jñānamākhya-tam
> guhyādguhyataram mayā |
> vimṛśyaitadāsēśēṇa
> yathēcchasi tathā kuru || 18 - 63 ||

Thus, the wisdom which is a greater secret than all secrets, has been declared to you by me; Having reflected upon it fully, you now act as you choose. [Chapter 18 - Verse 63]

- Falsification of Ego – by Arjuna.
Verse 31:

- Mauna to silence the chanting of mind, so that you listen to guru with full focus.
- Be dead to surrounding and listen to Vedanta.

**Enquiry**

- See what I am not
- See I am Atma

- Ego I displaced, higher I Atma occupies mind, becomes master.

**What is change in Understanding:**

- Every transaction based on ego, mortal I.
- Ahamkaras position sealed down.
- Now after Jnanam, “Ego” only instrument for transaction, incidental, Mithya medium.
- Mithya Ahamkara is enough for Mithya worldly transactions.
- To speak, read, require Mithya Ahamkara.
- To be Brahman, don’t require Ahamkara.
- I am Brahman, Adhishtanam for the world.
- To teach, to say Aham Brahma Asmi, requires Ahamkara.

**Without Ahamkara, I was I am, I ever will be Brahman.**

- Revision over of important portion of Sad – Darshanam.
Verse 33:

What work or duty remains for the one who, having killed the ego, functions on spontaneously in this world? He recognises nothing apart or separate from the Aatman. Is there anybody who can imagine or understand his real state? [Verse 33]

- After realisation, no bondage, duties continue, all actions depend on Karta.
- No notion I have to do something for fulfilment.
- All joys are included in the gain of the truth.

Brihadaranyaka Upanishad:

If a man knows the Self as ‘I am this,’ then desiring what and for whose sake will he suffer in the wake of the body? [4 - 4 - 12]

- Jnani works to share his inner joy and love.
<table>
<thead>
<tr>
<th>Jnani</th>
<th>Ajnani</th>
</tr>
</thead>
<tbody>
<tr>
<td>Works from deep sense of fulfilment.</td>
<td>Works from inner discontent</td>
</tr>
<tr>
<td>There is freedom in action not freedom from action for Jnani.</td>
<td></td>
</tr>
<tr>
<td>This is true freedom.</td>
<td></td>
</tr>
</tbody>
</table>

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

- Jnani swallows Ahamkara as dream swallowed by waker, understanding it as Mithya.
Verse 34:

Why mind does not abide in the truth even if it is told so by many?

**Vedas**: Tat Tvam Asi – you are that Brahman.

Nobody told me I am the ego and am the body – mind intellect.

I remain doubtless in this knowledge.

Subtle mind grasps truth in an instant but not the gross impure, agitated mind, located with worldly desires.

It is clearly said in the Vedas, ‘Tat-Twam-Asi’ – ‘That (the Atman) Thou Art’. In spite of it, if you do not realise your true nature and instead of practising Aatma Nishtha, engage in useless discussions as to whether you can attain it or not, only shows the imbecility or weakness of your mind. Further, even when you doubt it, the fact remains that the Aatma always shines as your very Self. [Verse 34]
Arjunas grandson Parikshit heard once and got liberated.
Svetaketu was told 9 times.
Indra stayed with Prajapati for 108 years and received the knowledge.
Knowledge comes as soon as mind is purified.
Vichara is meant for securing independence from the world.
Any dependence is Samsara.

**Vedanta tells you:**
You are Brahman, source of Ananda and Shanti.
Verse 35:

The glib talk of man, “I know myself”, and “I do not know myself” are both ridiculous. Is there a double Self, with a difference between them as the seer and the seen? When, indeed, you attain Realisation, there is the Self and Self alone. [Verse 35]

- In the knowledge of self no seer, seen differences.

<table>
<thead>
<tr>
<th>Ignorance</th>
<th>Objective knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Has no degrees</td>
<td>- Has degrees of understanding, misunderstanding, confusion.</td>
</tr>
</tbody>
</table>

- No duality of knower and known in I am.

Keno Upanishad:

- He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known. [II – 3]
• Today known is known as the self.
• Knowing the known as the known, different from knower, is self realisation.

Unique Knowledge of Vedanta:
• Subject and object of knowledge is both – I – Myself.
• All knowledge takes place in the intellect with an instrument of knowledge (eyes, ears, tongue, nose, skin, veda Shabda).
  • Subject, object identical only in Veda Shabda.

Universal Law:
• Eyes can’t see themselves.
• Tongue can’t taste itself.
• Seer not seen.
• Mobile phone can’t ring its own number.

Atma Jnanam: Misconception
I) Not experience, event in time.
II) Not subject to objectification.
III) It is of nature of consciousness.

Who objectifies consciousness
Not inert matter Not 2nd consciousness Not one part of consciousness
Knowing required only when there is ignorance of a thing.
Nobody is ignorant of consciousness.
Everybody knows “I am a conscious being” unlike inert things.
Vedanta focusses on attributes attached to Atma – I am happy, angry, mortal... all belong to 5 Koshas.

3 Conclusions after study:

I. All attributes that I attach to myself does not belong to me (Example : Emotions)
II. All attributes belong to Mithya Deha
III. Attribute can’t affect me : Atma.

○ We only study attributes and see if they belong to Atma.
Verse 36:

Without attaining the state of Pure Consciousness which is one’s true nature, and which is the basis of the Ultimate Reality, engaging in mere lip-talk as to whether the Aatman is real or unreal, whether it is with form or without form and whether it is one or many, is just the play of Maya. [Verse 36]

- What should only do after realizing nature of self?
- Abidance in the self is important, do not get lost in unproductive arguments or talks.

Aim of Vedanta:

- Retain the fact, I am attributeless consciousness, free already.
- Mind is abode of consciousness as witness of presence of thoughts and absence of thoughts.

- Mind not blank but there is consciousness aware of blankness.
Gita:

Entertain thought:

- I am formless, pure consciousness, witness of mind.
  
  I. Attributes do not belong to me.
  
  II. Attributes are Mithya.
  
  III. Attributes can’t touch me.

- I develop Atma Nishta with 3 thoughts.
- I am consciousness being, unlike inert table.
- Dropping attributes is contribution of Vedanta.
- Maya is promoter of Samsara.
- Change attitude towards myself.
- Minds prattling, is extension of Maya.

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]
Verse 37:

The only true attainment of a man of realisation is the awareness of the Infinite Reality. All the other powers (siddhis) are unreal like dreams. Will a person who has woken up from sleep take his dreams to be real? Even so, will a person established in the Reality ever come again to the life of Maya, the life of the world? [Verse 37]

- In dream one can get joy, due to projections of the mind.
- Waking up is important.
- Yogic powers can be attained by power of Mantra, eating specific herbs, through penance.
- No use in going after Siddhis.

- Root cause of sorrow is ignorance of one's own true nature which gives rise to feeling of helplessness, emptiness, finitude.
- One who is established in reality will not come to life of Maya, this is Moksha.
- Vedanta is thought modification in the intellect.
Siddhis

(I) Anima
- Become small

(II) Mahima
- Become Big

(III) Garinya
- Increase weight, same size.

(IV) Praptihi
- Reach any place

(V) Ishtivam
- Over lordship over nature.
- Bring rain

(VI) Prakanyam
- Materialisation by will

(VII) Vashitvam
- Control others thoughts

- Use herbs, stones, Punyam, Mantra.
- No connection between Siddhi and spirituality.
- Will keep person in Samsara, temporary, obstacles.

- Sahaja Samadhi: Non-forgetfulness of fact, that I am ever free Brahman, no Maya, ignorance, Samadhanam.
- Respect - Mukta Purushas, their values, knowledge.
Verse 38:

The contemplative meditation, ‘Soham’ bhavana, is of help to a sadhaka in his approach to the Aatman, only so long as he is under the idea that he is the psycho-physical entity consisting of body, Mind and Intellect. Once he has realised his oneness with the all-pervading Reality, it becomes meaningless for him to engage in ‘Soham’ vichara. It is as ridiculous as a man reminding himself constantly, ‘I am a human being’. [Verse 38]

- How long does one need to enquire?
- Pilgrim wants to know - how long he has to walk to reach destination.
- Does not enjoy the beauty on the way.

Seeker

<table>
<thead>
<tr>
<th>Sought</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not separated by time or space</td>
</tr>
<tr>
<td>But through misunderstanding</td>
</tr>
</tbody>
</table>
• How long does it take dreamer to meet waker?

Answer:

• As long as you wish to remain in it.
• Wake up from Maya, delusions in the mind, again and again to abide in Atma Svarupa.
• As soon as you wake up, you meet Atma, “the Supreme, Am I”.
• This thought helps to clear the wrong notion that I am the mind and is practiced till the I notion is in the mind.
• After that no meditation required.
• Establish in Godhood to get us out of strongly entrenched notion of individuality.
• Vasanas, useful means, not end said in verse 34, 36, 38.
• **Mahavakyam**:
  
  That Paramatma, pure consciousness I am, Soham.

• I am ever free Brahman.
• Until it is ever evident fact for me... continue Sadhana.
• Don’t rush from present I - to future I... in 2030, then fulfilled, misconception.
• Be satisfied, contented, Jnani now, complete now, not after project is over.
• As long as Dehatma Bava, Buddhi Atma Bava... then, ego continues.
• Drop ego anytime, you are instantly on the lap of Atma.
• I never connect fullness to any project completion.
• Ego connects everything to a project, tendency to postpone, symptom of Samsara.
• Claim here and now, I am egoless Atma.
• Let many non-binding desires be there.

• **I am Brahman – fact for me not Japa.**
Some people say that Dwaita (duality) is real for those who have not yet realised the unity of Existence. For them, it is argued, that duality alone is right and valid. The argument is that only after Self-realisation does Adwaita becomes true and real. The example given is of ten people who set out on a journey. They had to cross a river. After reaching the other bank they wanted to check that all had correctly arrived at the other bank. One man counted and found only nine were there. Each one, in turn, counted and found only nine. A passer by enquired what the problem was. He was told that one man was missing from their group which had ten but now there were only nine. The passer-by counted and told them that ten were already there. The fact was, they had all forgotten to count themselves. Ignorance alone was the cause of ten being misunderstood as nine.[Verse 39]
### During Enquiry | In knowledge of truth
--- | ---
- Duality exists | - Duality is dropped
- Example: Tenth man found as his own self.

**Dvaitin:**
- Individual and supreme never same.
- Have part whole relationship.
- Finite never infinite.

**Advaitin:**
- No duality between individual and supreme.
- Duality is an appearance, unreal.

**Dvaita – Advaitin Mixture:**
- In state of ignorance there is duality, seeker – sought, part – whole
- On realisation, duality ends.
- Reality is both dual, non-dual.
- Fallacious according to Advaitin.

**Tenth Man story:**
- 10 counted before crossing river.
• 9 counted after crossing river.
• 10\textsuperscript{th} one missing, anxiety, worry.
• Passer by: “You are the tenth man”.
• Realisation: Seeker was sought.
• Non duality before, during, after realisation, fact all the time.
• Illusion of 10\textsuperscript{th} man ends and truth realised.
• By knowledge, dropped notion, 10\textsuperscript{th} man is lost.

Truth:

• When self – imposed rift between seeker and sought is bridged, I gain self knowledge.
• Change in intellect is understanding yourself as god and world.

Advaitam in sleep, death, Pralayam is temporary Advaitam, not Moksha, unmanifest Advaitam.

• It becomes Dvaitam.
• What is real Advaitam?
• It is a fact which obtains all the time (Eternal), not state, experience, event.
### Knowledge

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Same in all conditions of body and mind.</td>
</tr>
<tr>
<td>II</td>
<td>Not displaced</td>
</tr>
<tr>
<td>III</td>
<td>Always associated with a fact.</td>
</tr>
<tr>
<td>IV</td>
<td>Sun never rises</td>
</tr>
</tbody>
</table>

### Experience

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Mental event</td>
</tr>
<tr>
<td>II</td>
<td>Displaced by other future experiences</td>
</tr>
<tr>
<td>III</td>
<td>Experience associated with fact and non-fact (Dream).</td>
</tr>
<tr>
<td>IV</td>
<td>Sunrise experience - error</td>
</tr>
</tbody>
</table>

- Jnani continues to experience
  - Waking
    - Dvaitam – As error
  - Dream
    - Dvaitam – As error
  - Sleep
    - Advaitam - Truth

- Experience does not disturb knowledge of Advaitam.
  - Aham Brahma Asmi
    - Fact
      - Not subject to displacement
    - Not event, time bound
• I Will be free later is misconception, Moksha is here and now.
• Brahman = Peace, security, Joy.
• Brahman not an object to come across, or transform myself to Brahman.
• Brahman, I always am.

• **No experience can displace knowledge.**
• I am Brahman not because of health, ill – health, physical, emotional, intellectual conditions.
• Advaitam is ever obtaining fact, for all of us, to claim and be happy secure and free.
Verse 40:

He who thinks ‘I do this act’ is bound to reap the fruit of that action. If through Anatma Vichara (Self-enquiry) he wipes out his sense of Doership, his triple karma dies and that alone is true liberation or release.[Verse 40]

- What is nature of liberation?

<table>
<thead>
<tr>
<th>Licentiousness</th>
<th>Freedom</th>
</tr>
</thead>
<tbody>
<tr>
<td>- To do what one wishes</td>
<td>- From sense of Doership and enjoyership</td>
</tr>
<tr>
<td>- Slave of Mind</td>
<td>- We get what we deserve not what we desire.</td>
</tr>
</tbody>
</table>

- When we become Bokta, Vasanas or impressions are formed.
- Inherent tendencies induce fresh desires.
- **Chain of Doership – enjoyership is bondage.**
- What is the fact?
- Inert body and mind function in the presence of the self which illumines actions.
Ego has been rotating in the wheel of action (Karma), without rest.
To realise I am Akarta, Abokta is to liberate oneself from cycle of birth and death.

- **Body**
  - Inert
  - By itself has no doership, enjoyership.

- **Ego**
  - Rises by combination of body + self
  - Maya, doer, enjoyer

- **Self**
  - Has no mind
  - Has no notions of Doership, enjoyership.

---

### Actions – Karma Phalam

- **Sanchita Karma**
  - Total deposit of actions in many life times

- **Prarabda Karma**
  - Part which is matured and giving results.
  - Come to us in form of destiny.

- **Agami Karma**
  - Actions of present, will give result in future.

---

- All actions depend on the doer.
- One who is free from notion of Doership, remains unaffected by 3 types of actions and their results.
- Krishna taught Arjuna that he is non-doer of all actions.
All transactions made by mixture of Atma and Ahamkara – “Ego”

Who says Aham Brahma Asmi?

**During Ignorance:**

- I don’t know my higher nature, take myself as Ahamkara.
- When reality not known, unreal becomes real.
Starting Point:
- **Ahamkara** – Ego is real, world is real.
- As long as Ahamkara is real, no Moksha.
• Only Solution:
  o Ahamkara – Ego – Waker must be made unreal.
  o Dreamer should be made unreal.
  o Dream can be converted to unreality, only when you wake up to higher reality, waker.
  o Waker can be converted to unreality, only when you wake up to higher reality, Atma.

• What is Jnanam?
  I) Other than Ahamkara, there is higher “I” Atma original consciousness.
  II) Original consciousness must be claimed as my real nature.

• From level of Atma alone, Ahamkara becomes unreal.

• Moksha is falsification of Ahamkara through Atma Jnanam, not experience, state or an event.

• What is definition of Ahamkara?
  Body – Mind complex + Reflected Consciousness.

• One is compelled to, forced to experience Karma Phalam as long as one is Karta, doer of all actions.

What do we do in Vedanta?
• Ahamkara falsified by enquiry and knowledge.
• There is change towards attitude of body – mind, because of new understanding (like dream to waking).

• Doership falsified, Karma Phalams falsified.

• **Prarabda continues to be experienced but not taken as Satyam.**

• Prarabda Anubhava is seen as appearance by Jnani, not counted.

<table>
<thead>
<tr>
<th>Body’s Standpoint</th>
<th>Atmas standpoint</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Prarabda Real</td>
<td>- Prarabda is appearance, Mithya.</td>
</tr>
<tr>
<td>- Dvaitam is truth</td>
<td>- Moksha attained intellectually</td>
</tr>
<tr>
<td>- Vyavaharika Satyam</td>
<td>- Advaita is the truth</td>
</tr>
<tr>
<td></td>
<td>- Paramartika Satyam</td>
</tr>
</tbody>
</table>

• What is Ramana Maharishis style of enquiry?
Verse 41:

The thought of liberation can arise only when there is the feeling of bondage. By enquiring, whose is this bondage, one realises the ever free self. Where, then, can the thought of bondage arise and where the thought of liberation. [Verse 41]

<table>
<thead>
<tr>
<th>For whom is the bondage?</th>
<th>Self</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Ego I</td>
<td>- Higher I</td>
</tr>
<tr>
<td>- Falsified</td>
<td>- Atma I</td>
</tr>
<tr>
<td>- No thought of bondage or concern for liberation</td>
<td>- Eternally free</td>
</tr>
</tbody>
</table>

Liberation

Not state one attains after Tapas and Meditation
What is nature of bondage and liberation?

<table>
<thead>
<tr>
<th>Bondage</th>
<th>Liberation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sorrow</td>
<td>Happiness</td>
</tr>
</tbody>
</table>

- Get to the root of Ego – I
- Realise pure self
- Ever free
- No limitations of time
- My intrinsic nature

- On gaining liberation, one realizes, one was never bound.
- Bondage and liberation are notions of the mind.
Amrita Bindu Upanishad:

We have lived as ego for innumerable life times.

Only knowledge of Atma I, liberates us.

- Nature of Advaitam and Moksha should be clear.
- Moksha is removal of notion of bondage.
- Accepting bondage, sorrow, for myself is ignorance.
- Incapacity to accept oneself as one is, is cause of all human problem, sense of limitation, Samsara.
- Sorrow is delusion born in the mind.
- Go to locus of sorrow, who has sorrow?

<table>
<thead>
<tr>
<th>Ego I</th>
<th>Real I</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Has sorrow</td>
<td>- Atma – I</td>
</tr>
<tr>
<td>- I – with body – mind</td>
<td>- Can’t have sorrow</td>
</tr>
</tbody>
</table>

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]
Nirvana Shatkam:

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

<table>
<thead>
<tr>
<th>Body</th>
<th>I – Atma</th>
<th>Ego – I</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Mortal</td>
<td>- Immortal</td>
<td>- Has bondage, sorrow</td>
</tr>
<tr>
<td>- Made of 5 elements</td>
<td>- Ever free</td>
<td>- Who has this thought of sorrow?</td>
</tr>
<tr>
<td></td>
<td>- Consciousness principle</td>
<td>- Ego I – appears and disappears because of Prarabda</td>
</tr>
</tbody>
</table>

- There is no bondage or liberation for Atma I.
- I am ever free immortal Atma, is Ramanas conclusion, in line with the Upanishadic teaching.
Great saints and jnaanis say that Mukti is of three types, namely, (i) with form, (ii) without form, and (iii) with and without form. These three (notions) exist as long as the ego exists. The disintegration of the ego, on which these different notions come as ripples, is the Supreme Liberation. [Verse 42]

Knowers of Atma say liberation is of 3 forms

- With form
  - Jivan Mukti
  - While living

- Without form
  - Videha Mukti
  - After death

- Both with and without form

• Destruction of “Ego I” is supreme liberation.

Some argue – 2nd view:

• As long as there is a body, which identifies with the body, there is no question of liberation.
• True liberation is after body falls.

3\textsuperscript{rd} view:

• Liberation attained while living and continues after fall of body.
• Find out who is analysing these 3 ideas.
• It is the “Ego I”.
• Death of Ego I – is supreme liberation.
• Liberation has nothing to do with the body.

2 I’s

- One which identifies with body – mind.
- Ego I

- One who claims I am always Atma.
- Ever without body and mind.
- Atma is unaffected whether it is with body in waking state, with mind in dream.
- It is ever without body – mind complex.
- Never born, never dies.
He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Atma is formless like space.
- Never affected when body – mind complex appears or disappears.
- Space ever unaffected with or without the pot in it.
- Space exists for ever, ever liberated.

**Atma I – is ever liberated with or without the body, is final conclusion of Ramana.**

- Teaching Sat – Darshanam ends here.
- Duality is cause of problem of Samsara.
- Moksha = Transcending division.
Ramana:

- Ahamkara divides Mukti into many types.
- I am different and free from Sthula and Sukshma Sharirams.
- Ahamkara, ego, is only Vyavaharika Satyam.

**I am not Vyavaharika Ahamkara but Paramartika Atma.**

- Ever free inspite of Mithya activities of Ahamkara.
- Paramartika Mukti is real liberation.

**Essence:**

- Ego is cause of all problems.
- World, people not the problem.
Atma Darshanam falsifies Ahamakara.

- Poisonous part
  - Claiming it as Satyam, is Samsara

- Safe part
  - Claim it is as Mithya, appearance by knowing Satya Adhishtana Atma.
  - Pure Sat, not part, property of the world.
  - I am Sat, continues even after world collapses.
  - This is Sat Darshanam.

• Atma Darshanam falsifies Ahamakara.
Verse 43: Vasishta Muni – translator into Sanskrit, concluding:

Sat Darshana, the pure philosophy of the Ultimate Reality, was composed by Bhagavan Sri Ramana Maharshi in Tamil. This magnificent work was rendered into Sanskrit – the language of the Devas – by Sri Vasishta Muni, a great disciple of Sri Ramana. (Sri Vasishta Muni, whose original name was Ganapati Sastri, was a great poet and a highly evolved spiritual soul) [Verse 43]
• Inner experience of the great seer.
• Deals with Para Vidya, Raja Vidya.
• Pure existence is the ultimate reality.

1. Man/Table exists
2. Existence is Adjective of object
3. In Vedanta - Existence - Noun
4. Only ultimate substance

• Gives Moksha Ananda to prepared students.
• This Study is for one with Viveka, Vairagya, Sadhana Chatushtayam, Mumukshutam.
• Text about destruction of Ahamkara – “Ego I”
Verse 44:

These words of Ramana Maharshi shine forth as a beam of light, shedding its light of wisdom all around. It expounds the essence of the Truth in an easy way giving delight to the seekers after Self-realisation. This work, which has come out of the words of Sri Ramana, is divine, indeed. [Verse 44]

<table>
<thead>
<tr>
<th>Ramana</th>
<th>Teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Sun’ - Shines in his own glory</td>
<td>- Like Rays</td>
</tr>
<tr>
<td>- Immortal</td>
<td>- Gives vision of truth</td>
</tr>
</tbody>
</table>

- Vasishta Muni says his work like mirror capturing the 40 original Brilliant rays of sun.
- It shines only with captured glory.
- I have only borrowed teaching of Ramana, Avatara of the Lord.