<table>
<thead>
<tr>
<th>SR. No</th>
<th>Verses</th>
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<th>Page no</th>
</tr>
</thead>
<tbody>
<tr>
<td>81</td>
<td>Verse 82</td>
<td>Verse 252</td>
<td>761</td>
</tr>
<tr>
<td>82</td>
<td>Verse 83</td>
<td>Verse 428</td>
<td>806</td>
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<td>83</td>
<td>Verse 84</td>
<td>Verse 429</td>
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<td>Verse 85</td>
<td>Verse 432</td>
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<td>Verse 86</td>
<td>Verse 433</td>
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<td>Verse 434</td>
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<td>Verse 435</td>
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<td>Verse 89</td>
<td>Verse 441</td>
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<td>Verse 90</td>
<td>Verse 443</td>
<td>882</td>
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<td>90</td>
<td>Verse 91</td>
<td>Verse 448</td>
<td>887</td>
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<td>91</td>
<td>Verse 92</td>
<td>Verse 449</td>
<td>916</td>
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<td>Verse 93</td>
<td>Verse 450</td>
<td>920</td>
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<td>Verse 451</td>
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<td>Verse 95</td>
<td>Verse 452</td>
<td>934</td>
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<td>95</td>
<td>Verse 96</td>
<td>Verse 453</td>
<td>938</td>
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<td>97</td>
<td>Verse 98</td>
<td>Verse 460</td>
<td>967</td>
</tr>
<tr>
<td>98</td>
<td>Verse 99</td>
<td>Verse 462</td>
<td>971</td>
</tr>
</tbody>
</table>
Lecture 35

Revision - Verse 81:

All Modifications of mud such as the pot are accepted by the mind as real but are, in fact, mud alone, so too, the entire universe which comes from Brahman, is Brahman alone and nothing other than Brahman, the self existent reality, one’s very own self. Thou art That, the serene, the pure, the supreme Brahman, the Non-dual. [Verse 251]

Verse 82 (Important Verse):

Just as the place, time, objects, knower and so on, in a dream are unreal, so too, is the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the Pranas, the ego and so on, are unreal, thou art that, the serene, the pure, the supreme Brahman the non-dual. [Verse 252]
Shankara summarizes in Verses 66 to 80

Brahma Jnanavali Mala:

Brahman is real, the universe is mithya (it cannot be categorized as either real or unreal). The jiva is Brahman itself and not different. This should be understood as the correct SAdstra. This is proclaimed by Vedanta. [Verse 20]

Vedantic meditation, 21 Verses

Anena Vedhyam:

In this manner

Sat Shastram:

One should understand Vedanta, this declaration of all Upanishads

Chandogyo Upanishad:

6th Chapter condensed in Verse 81

3 Examples Proves Brahma Satyam jagan Mithya

- Clay - Earthen ware
- Gold - Ornaments
- Iron - Products
• Brahman cause alone appears as product, Jagat.

<table>
<thead>
<tr>
<th>Cause</th>
<th>Product</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Satyam</td>
<td>- Mithya</td>
</tr>
<tr>
<td>- Pure Awareness</td>
<td>- world, universe</td>
</tr>
<tr>
<td>- Rope</td>
<td>- Rope Snake</td>
</tr>
<tr>
<td>- Gold</td>
<td>- Ornaments</td>
</tr>
<tr>
<td>- Has independent existence</td>
<td>- No independent existence</td>
</tr>
<tr>
<td>- Substance</td>
<td>- Name and forms</td>
</tr>
</tbody>
</table>

a) Mrtkaryam Sakalam Ghatadhi :
• All earthenware born out of clay

b) Satatam Mrnmatram eva :
• They are all the time clay alone
• Pot, Lid, Jug... Names, many things are all clay alone in 3 periods of time.

c) Abhitah :
• Everywhere

d) Tad Vadu, Sat janitam idam :
• Cosmos, galaxies, living beings are projected by Satu Brahman
• Brahman is of nature of Sat-chit Ananda.
• Brahman’s product is the world.
e) Sadatmakam:
- Therefore, it is of nature of existence, consciousness, bliss.

Sad Atmakam:
- Adjective qualifies Noun
- Talks about attributes indicated by the noun.

<table>
<thead>
<tr>
<th>Noun Reveals</th>
<th>Adjective Reveals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Substance</td>
<td>Attributes</td>
</tr>
<tr>
<td>Lotus</td>
<td>Blue</td>
</tr>
<tr>
<td>Man</td>
<td>Tall</td>
</tr>
<tr>
<td>Pillow</td>
<td>soft</td>
</tr>
<tr>
<td>Cloth</td>
<td>Yellow</td>
</tr>
</tbody>
</table>

- This is general rule has exception

3 Examples given:
- Golden - Ornament
- Earthen - Pot
- Wooden - Chair
- Adjective - Noun

- In these examples, adjective does not reveal the attributes
- Adjective reveals content, truth of these products.
- Earthen not attribute of pot, but it is the content of the pot.
• Pot depends on the clay
• Golden not attribute of Ornament, but it conveys gold is the truth of ornament.
• In fact there is no ornament
  • Noun dismissed by the Adjective
  • Earth Dismisses pot, gold dismisses ornament, Brahman dismisses Jagat.
• There is no world separate from Brahman, no ornament separate from Gold.
• Wooden chair, wood dismisses chair, no chair other than wood.
  • These are content / truth revealing Adjectives
• Man exists, he is conscious, alive.

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Existence conscious happy</td>
<td>Man</td>
</tr>
</tbody>
</table>

Existential conscious happy

Content Revealing

Attribute Revealing

• Big enquiry in Indian school
• Nyaya treated them as attribute revealing Adjective not content revealing.
• Existence consciousness, happiness is attribute of the Person.
This is conclusion of lay person

Study Vedanta Sufficiently to understand existence is not the Adjective of the world

Existence is Brahman, content, truth of the world

World is not Noun, Substance, but it is like an attribute

World depends on existence, Brahman, the reality

Similarly, conscious man, consciousness not an attribute.

Consciousness, existence, Ananda, it is not an attribute but it is my nature, my content, cause of Universe.

Taittriya Upanishad:

He knew that bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it - This is the knowledge learnt by Bhrigu and taught by Varuna. This is established in the supreme space - In the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (Assimilator) of food and the eater (Enjoyer) of it. He becomes great in progeny, cattle and gains the splendour of true Brahman-hood, Indeed, he becomes great through fame and renown. [3 - 6 - 1]
• Happiness is the fundamental truth, from happiness, world evolves, gets projected.
• In happiness world exists, into happiness world resolves.
• Happiness not attribute, reality, truth, content.

<table>
<thead>
<tr>
<th>Consciousness existence - Happiness</th>
<th>World</th>
</tr>
</thead>
<tbody>
<tr>
<td>Substance</td>
<td>Mithya, Attribute</td>
</tr>
</tbody>
</table>

• Sad Atmakaha Natu Sad Gunaha but Sad Gunakam.
• Sadu Atma Svarupam yasya = Karanam
• World is of the nature of Brahman the existence.

**f) Sanmatram Eva Akhilam :**
• Entire world is one substance
• Ultimately, it is only Pure Sat, no world.
• World is like an attribute, Nama, Rupa

<table>
<thead>
<tr>
<th>Brahman</th>
<th>World</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Substance</td>
<td>- Attribute</td>
</tr>
<tr>
<td></td>
<td>- Depends on Brahman</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>All</th>
<th>Are</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Furniture ornaments</td>
<td>- Wood</td>
</tr>
<tr>
<td>- World of names and form</td>
<td>- Brahman</td>
</tr>
</tbody>
</table>
g) Yasmat Nasti Param Kimati Sataha param:

- Other than Brahman, Pure consciousness, Kimapi Nasti, there is nothing else.
- How do you say? What about names and forms?
- Brahman appears as the world only with names and forms.
- Is Nama / Rupa a 2nd thing?
- Nama Rupa not independent thing because Nama Rupa does not have an existence of their own.

<table>
<thead>
<tr>
<th>Nama Rupam</th>
<th>Asti Asti</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Name and Shape</td>
<td>- Existence borrowed from</td>
</tr>
<tr>
<td>- Have borrowed existence</td>
<td>Brahman</td>
</tr>
<tr>
<td>- As Good as Non-existence</td>
<td></td>
</tr>
</tbody>
</table>

Example:

- You look so beautiful in this Dress (Qualified)
- If this dress removed...
- Nama Rupa has borrowed existence, means it is Mithya.
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]

- Since Nama Rupa is Mithya, it can’t be counted as No.2

**How many things exist?**

- Brahman Matram
- Nama Rupa, as good as Non-existent, Kim Api Nasti.
- It is experientially available but does not have its own existence.

**Example:**

- Dream, Mirage water

**Gita - Chapter 9:**
All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- World is in me
- Experientially available

Gita - Chapter 9:

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- World is really not there, Yasmat therefore

h) Tatu Satyam:
- That Brahman, alone is the truth of everything

i) Saha Atma Svayam:
- It is the inner content of everything that exists.
- Remote Star Exists
- Star has Brahman as its content, existence of the Star is borrowed.
• Isness is supplied by Brahman
  o Brahman is Atma, the content, the self.
  o Gold is the Atma of ornaments
  o Wood is the Atma of furniture
  o Brahman is Atma of all things and beings
• That Brahman is the content of me, Jiva
• I as individual Jiva must have Brahman as the Atma - My self is Brahman.

j) Tasmata, Tatu Tvam Asi:
• Therefore, the bottom line is, “you are that” essentially
• Your self is Brahman
• Brahman is my self from Lakshyartha Angle, I am Brahman.
• What type of Brahman?

k) Prashantam:
• Ever tranquil Brahman I am
• Mind may be Turbulent
• You the consciousness, which reveals the Turbulent mind, you are not turbulent.

Never say:
• I am disturbed mind has issues, I will tackle

Prashantam:
• Ever Shantam, ever calm.
L) Amalam :

- Ever Shuddham, Ever Pure
- There is no impurity in you, the Brahman, the Atma
- Raaga, Dvesha, Kama, Krodha belong to the mind, not to me the consciousness.
- Mind has to be handled, can be handled, Mind can be impure or Pure
- Mind requires attention, not me, the consciousness which reveals the mind.
- Never Say : I am impure

m) Brahman Advayam :

- I am Non-dual essence behind entire world
- World does not exist separate from me.

n) Yatu Param :

- Which is absolute reality, beyond time, space, Action, reaction, relation.
- Ishvara is within empherical world
- Ishvara has action, reacts, responds to action of people by giving Karma - Phalam
- Ishvara is Karta in Brahman, Ishvara is Akarta

Gita - Chapter 4 :

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः।
तस्य कर्तारमयि मां
विध्यकर्तारमव्ययम्॥ ४-१३॥

cāturvarṇyam mayā srṣṭam
guṇakarmavibhāgaśah|
tasya kartārampi mām
viddhyakartāramavyayam||4-13||
The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.

[Chapter 4 – Verse 13]

- Lord does everything by Putting on the dress of Cosmos.
- Vidhi Kartaram Avyayam... Undressed, I am Akarta.
- Not including my Sharira Trayam is meaning of Undressed solid Verse.

Shankara:

- Takes dream example to explain Mithyatvam, unreality of the world.
- Gaudapada Took it in Chapter 2 - Mandukya Upanishad
- Chandogyo Upanishad - Chapter 6 - Summary in Verse 81
- Mandukya Upanishad - Chapter 2 - Summary in Verse 82

Revision - Verse 82 (Important Verse):

Just as the place, time, objects, knower and so on, in a dream are unreal, so too, is the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the Pranas, the ego and so on, are unreal, thou art that, the serene, the pure, the supreme Brahman the non-dual. [Verse 252]
Discussed in Verse 17

As waker, don’t experience Dream

As waker, I don’t create or project the dream

First, I require Nidra Shakti, Sleeping power

Great faculty, blessing with Niddra Shakti, I use Avarna and Vikshepa Shakti.

I project unreal dream, I lend reality to the Dream.

Dream has borrowed reality with borrowed reality, dream world appears real for the dreamer.

Borrowed from waker

Dreamer looks at dream world as real, when he wakes, he realises the fact, I myself am the waker which he does not know when he is dreaming.

Later he realizes, I am the waker who projected the dream and gave reality to the dream world.

Extend Same:

Waker and wakers world

Projection of wakers world

Who projects it?

Who gives reality to waking world?

Super waker projects unreal wakers world

Super waker lends reality to the wakers world.
• With borrowed reality, wakers world appears real for the waker, not super waker.
• When waker wakes up, Spiritual awakening, becomes Jnani waker, spiritual waker realizes, that I am not really a waker but am the super waker.

<table>
<thead>
<tr>
<th>Dreamer</th>
<th>Jnani waker</th>
</tr>
</thead>
<tbody>
<tr>
<td>Realises I am the waker</td>
<td>Realises I am the Super waker</td>
</tr>
</tbody>
</table>

• Jnani along with god is able to say that I am projecting this wakers world and I am giving reality to the waking world.

**Kaivalyo Upanishad:**

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

**Taittriya Upanishad:**

• Jnani becomes Super waker - Ishvara, Srishti, Sthithi, Laya Karta.
"I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

Every Jnani declares

I am the Super waker

I am the projector

He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his “ignorance” expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

- I am super waker Brahman with Maya Shakti with the help of Moola Avidya Vikshepa Shakti, I have projected the wakers unreal world.

- Waking world appears real but its reality is borrowed.
- Jnani knows world is projected by me.
- World includes my body, mind, sense organs
- All belongs to Mithya Prapancha
- When dreamer becomes waker, dream world disappears.
- When waker becomes Jnani and becomes a Super waker, at that time, immediately, wakers world dies, does not disappear.

Jnani Plays double role

For the world

For him self and other Jnanis

He is waker

I am super waker

- Every Jnani is waker cum Super-waker

Gita :
- Krishna - I am Karta, I am Akarta - Double role

a) Nidra Kalpita Desha kala - Vishwa Jnatra Adhi Sarvam :
- The entire dream world consisting of
- Huge dream space is projected (Different than waking world)
  - Kala - Dream time
  - Vishaya - Dream Objects
- Jnatra Adhi experiencer, Subject of duality.
b) Yatha - Tadvatu :
   • In the same way exactly like that

c) Ihapi Jagrati :
   • In the waking state also

d) Jagatu Mithya :
   • Entire Universe consisting of 4 Factors

   Jagat - Mithya - Unreal

   Desha  |  Kala  | Vishaya  | Jnatra experiencer
   Space  |  Time  |  Object  |  Subject

   Co-ordinator
   • Unreal for Jnani super waker alone, for waker it is real with Borrowed reality.
   • Mithya : only for a Jnani, super waker

e) Sva Agyana Karyatvatah :
   • Because of Moola Avidya - Shakti - Karana Shariram - Avyakta - Maya.
Maya of Brahman
Jnani does not say Brahman’s or Ishvaras maya
Jnani has woken up, I am Ishvara, super waker, Brahman, pure awareness, consciousness, by my Maya... project the world.

Jnani Can say both

I am the waker
With my Nidra Shakti, I project the dream world

I am the Super waker
With my Maya Shakti, I project this waking world

Both are Mithya - Means different

Nidra Shakti
Maya Shakti

Both waking and dream have borrowed reality (Relatively real)

<table>
<thead>
<tr>
<th>Dream world</th>
<th>Wakers world</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Real</td>
<td>- Real</td>
</tr>
<tr>
<td>- In relation to dreamer</td>
<td>- In relation to waker</td>
</tr>
</tbody>
</table>

Both unreal, in relation to Super waker Jnani
Since they are projections of ones own, Jnanis Maya
f) Yasmat Devam Idam:
   - Since entire Universe is Mithya
   - Body is not Satyam, Mind, sense organs, Body are part of created world

g) Idam Sharira, Karana, Prana, Aham Adhi:
   - 3 Sharirams, instruments sense organs, 5 Pranas, Buddhi - Vigyana Maya kosha - Ahamkara.
   - Sanchita, Agami, Prarabdha are all products of the empherical world.
   - In dream, person does Karma and reaps result.

<table>
<thead>
<tr>
<th>Karma</th>
<th>Karma Phalam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mithya</td>
<td>Mithya</td>
</tr>
</tbody>
</table>

h) Asat = Everything Mithya:
   - Whatever I experience is Mithya
   - Dream world, dream body - Mind complex, wakers world, wakers Body - Mind - Sense complex is Mithya.
   - Whatever I experience is Mithya, something has to lend reality, otherwise we end up in Shunyavada.

<table>
<thead>
<tr>
<th>Everything including Body Mind, experienced is</th>
<th>I Sakshi Chaitanyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Mithya</td>
<td>- Changeless experiencer</td>
</tr>
<tr>
<td></td>
<td>- Alone is Satyam, real</td>
</tr>
</tbody>
</table>
i) Tasmat:
   - Since everything experienced is Mithya, therefore, you the experiencer are Satyam.

j) Tat Tvam Asi:
   - You the experiencer - are that Brahman, the super waker.
   - Get up, wake up

Katho Upanishad:

| उत्तिष्ठत जाग्रतः प्राप्तम् वरान्तिवेधत । |
| कृष्णस्य धारा निशिता दुरायत्या दुर्गमः पथस्तल्कवयो वदन्ति ॥ १४ ॥ |

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. [Verse 14]

- May you wake up, get up completely.

How to wake up Vivekananda:

- Arise, Awake, Stop not, till the goal is reached
- Arise, awake taken from Katho Upanishad
- Prapya Varan Nibhodhata
- How to wake up?

Normal Sleep:

- Waking up, automatically happens triggered by Prarabda Karma.
Here, not Automatic

**Varan Prapya:**
- Srotriya Brahma Nishta guru Prapya
- Go to guru and wake-up, Nibhodhata
- You are the super waker (Tvam Asi) may you wake-up to your nature
- Who is the super waker? Brahman

**k)**: What type of Brahman

- Prashantam
- Amalam
- Advayam
- Param yadu Brahma

That great Brahman you are - Summary of Vaithatya Prakaranam.
- Sadvidya Prakaranam - Chandogyo Upanishad - Chapter 6
- Mandukya Upanishad - Vaithathya Prakaranam

With this, consolidation over Verse 82
- All 7 Questions of student in Verse 25 Answered here in Verse 82

**By Heart Verse 25:**
- 7 Questions
- 7 Topics and 3 Extensions
- 7 Answers Verse 26 to 82 gist of Vedanta
Classical Vedanta, extract from all Upanishads, called Jnana Yoga

- Jnana Yoga = reception of this knowledge - Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha
- This also reduced to two as Brahman and Jiva are one
- Aham Satyam Brahma, jagatu Mithya
- I am the only reality, everything is unreal, meant for my entertainment, like movie.

- **I create the Movie, I project, I enter the theatre and enjoy**

Jnanis Mind set Daily:

- Project
- Enter
- Enjoy
- Resolve in sleep, next day, another serial
- Net flix of Jnani
- Aham Satyam, jagan Mithya = Jnana Yoga teaching.
- Am I ready for this Jnana Yoga?
- Student has to assess himself
- If ready, you will enjoy...
- I feel like entering into the world, more dedication, more pursuit if I feel, it is my Cup of tea.
- Many feel Jnana Yoga is too much, far away from me
Means:
- Sadhana Chatushtaya Sampatti is deficient.
- Then goal not Jnana Yoga but Sadhana Chatushtaya Sampatti
- Change goal post from.

Aham Satyam jagan Mithya Jnanam

To Jnana Sadhanani

Concentrate on

Karma Yoga  Upasana Yoga  Low Key Jnana Yoga

- Ideal text - Gita.
- Gita ideal for Majority, lot of Karma Yoga, Upasana Yoga, for one to check what is my level of Viveka, Vairagyam.
- After that, Sadhana Chatushtaya Sampatti improves.
- Our emotional Samsara worries come down, fear comes down.
- Sadhana Chatushtaya Samsara itself gives huge relief from Samsara.
- Gita can be repeatedly studied but follow the lifestyle prescribed.
- Krishna talks of many Values.
Scriptures contain 5 Topics

(i) Karma Yoga

(ii) Upasana Yoga

Meditation on Ishvara as Ishta Devata and vishwarupa

(iii) Jnana Yoga

Have low key exposure

(iv) Bhakti Yoga

(v) Sat Gunas

Shankara:

- Gita is Jnana Yoga Pradhana
- It contains Karma yoga and Upasana Yoga

Bhakti:

- It is a mindset, faculty required for all 3 Yoga’s
- For Ishvara Arpana Bavana, Prasada Bhavana - Be a Bhakta.
- Upasana Yoga requires Bhakti, meditation on Ekarupa, Vishwa Rupa
- Jnana Yoga requires Bhakti.
- Jnana Yoga is exposure to teaching of Bhagawan.
- My concentration is shifted from Bhagawan to Bhagawans teaching.
- As Karma Yogi and Upasana Yogi, I depend more and more on god.
- As Jnana Yogi, I learn to depend on Bhagawan’s teaching.
- Once I get the teaching and internalize the teaching, I change from Bhagawans dependence, to self dependence.
- As Bhakta, I use teaching of Bhagawan.
- Jnani remembers - Knowledge comes from Bhagawan, Veda comes from Bhagawan.
- Karma Yogi, Upasana Yogi depend on God.
- Jnani Yogi depends on Gods teachings.
- Both require Sraddha on God or Gods teachings.
- Jnanam can save me from problems
- Even for emotional problem, I depend on the teaching
- Don’t run to god but to his teaching.

```
Jnanam

Removes

Emotional Samsara

Intellectual Samsara
```
We must Ask:

Should my life be

Jnana Yoga Pradhana Life

Karma Yoga Pradhana Life, Upasana Yoga Pradhana Life

- Gita common to all the people
- If I want to lead a Jnana Pradhana life, Study Upanishad, Brahma Sutra
- Jnanam requires greater commitment.
Revision - Verse 82:

Just as the place, time, objects, knower and so on, in a dream are unreal, so too, is the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the Pranas, the ego and so on, are unreal, thou art that, the serene, the pure, the supreme Brahman the non-dual. [Verse 252]

- Teaching of Vedanta over for 10 topics
- 7 Question, 7 Answers, Tvam, Tat, Asi Padartha Extensions.
- Essential teaching of all Upanishadic, gives liberation, Primary Pursuit of all spiritual Sadhanas, Jnana Yoga.

Seeker has 2 Options
- Not ready
  - Follow Karma Yoga, Upasana Yoga, Bhakti, Sat Guna
- Ready
  - Follow Jnana yoga
Jingyasu Bhakti, Jingyasu Bhakta
• Artha and Artharthi Bhakti for worldly seekers.
• Tad Atmani Nirethe... Dharmaha, Tey Mayi Santhu...
• Oh lord increase my Sadhana Chatushtaya Sampatti, oh Lord, Let me be fit for Jnana Yoga.
• Let me have interest in Vedantic study. Bhagawan gives opportunity for Jnana Yoga.

Jnana Yoga

( i )
Sravanam
- Consistent study of 10 topics
- Remove ignorance
- Agyana nivritti

( ii )
Mananam
- Samshaya Nivritti
- Doubt removal
- Intellect should accept

( iii )
Nididhyasanam

Seeker

Junior

Follow Gita

Senior

Upanishads
ii) Mananam : 3 Cardinal Principles :

- Brahma Satyam - Any doubt
- Doubtful knowledge is as Good as ignorance, can’t liberate
- Jagan Mithya must be doubtless
- Mahavakyam - Jivo Braheiva Na aparaha
- Aham Brahma Asmi, I should not have an iota of doubt.

Interpretational Doubts :

- Visishta Advaitin, Dvaitam Pramana Asambavana
- Logical doubts - Prameya Asambavana

Brahma Sutra - Chapter 1 :

- Pramana Asambavana Nivritti
- Remove doubt regarding Advaitic interpretation

Brahma Sutra Chapter 2 :

- Remove Prameya Asambavana objections from Sankhya, Yoga, Veiseshika, Nyaya Shaiva, Vaishnava
- My intellect should be convinced
- Pragya should be converted into Sthira Pragya
- Sravanam, Mananam give doubtless knowledge.
iii) Nididhyasanam:

- Removes obstacle between Jnanam and Jnana Phalam called Viparita Bavana.
- Our habitual thinking process, against Vedantic teaching.
- Jnanam will be there, but no peace and Joy Phalam.
- Water in tank, in Tap - no water for Jnanam to Jnana Phalam, Nididhyasanam.
- After Verse 252 to 427, Topic of Nididhyasanam.
- 150 Slokas for Nididhyasanam (Vedantic meditation)
- Dhyai... Dhyayati... Di Dhyanam - Deep meditation to reinforce teaching.

<table>
<thead>
<tr>
<th>Upasana</th>
<th>Nididhyasanam</th>
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<tr>
<td>- Saguna Ishvara</td>
<td>- After Sravanam, Mananam</td>
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<tr>
<td>- Ishta Devata and Vishwa roopa Dhyanam</td>
<td></td>
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<tr>
<td>- Meant to prepare mind</td>
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- Conviction should come on 10 topics and 3 Cardinal principles
- Not thought removal, not Chitta Vritti Nirodha.
- It is preliminary step, remove worldly thought so that I can bring Vedantic thought.

Aim of Nididhyasanam:

- Not new knowledge, experience, Moksha
- Moksha, my Svarupam, I can’t get Moksha...
- If got in time, will be lost in time.
Remember: Moksha is my Svarupam

- Remove habitual pattern of thinking, Anatma obsession, which was before teaching.
- Not entire Anatma, I have carved out fenced area and deeply identified with it.
- Me and Mine = Fenced Area, Pancha Anatma
- Mind, body (Prarabda based)
- Because of ignorance based identification, I have concluded that I am the body - Mind complex

![Diagram]

- 2 Anatmas - Body, mind huge obsession.
- Through body - Mind complex, extend Abhimana to family
- Body is related to the Parents, sibling, Children.
- Family Anatma is 3rd obsession, constantly thinking about them, Pre-occupied
- Any free time, one of them will enter
- Through body, mind, family, get obsessed with house, land, property, business, possessions.
• Abhimana leads to obsession
• Earn livelihood, profession or Business
• Pancha Anatma Abhimana, occupies 99% of the mind

My Desire :

• 5 Fold Anatma should be under my control
• I have ownership and controllership
• In this labelled Area, everything should happen according to my Raaga - Dvesha Criteria.

  Have Strong ideas

  What should happen

  What should not happen

• As an individual, I don’t have total control over any of these 5
• I do have some control, freewill, resources.
• Never total control including Covid Virus
• I as individual, have unknown, uncontrollable factors, unpredictable factors.

• Anatma obsession leads to worry and fear which becomes our habitual thinking pattern.

Conclusion :

• Healthy living = Worry and anxiety.
Samsara becomes natural, habitual thinking = Viparita Bavana

Entire Viparita Bavana because of self ignorance

I identify with body - Mind Anatma and through that, I extended the encroached area.

I am in permanent worry

1st Aim of Nididhyasanam:

- Diluting this Pancha Abhimana - see Anatma as part of total Anatma and it is under control of law of Karma, which is invisible Prarabda (Individual, family plus society’s Prarabda)
- Pancha Anatma under control of Ishvara through Law of Karma
- This is a fact about Anatma which fact can’t be altered.
- I have to learn to tell them to accept future of Pancha Anatma as it unfolds.
- I am ready to accept, I am willing to through.
Gita - Chapter 2:

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

- Worrying over choiceless situations, facts is foolishness, it cannot be remedied.
- Ahamkara obsession, Mamakara obsession should be diluted.
- Dushta Chatushtayam - 4 fold robbers of My peace and happiness, Stand aloof as Atma...

Learn to say: Gita - Chapter 2:

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 - Verse 14]
• Bhagawan has given natural immunity to all bodies and Minds (Titiksha is there with everyone)
• Build up your immunity because there is no vaccine for the Covid Virus
• Similarly, we have to build-up Titiksha immunity by invoking, Titiksha we already have.
• I am ready, I don’t mind any situation
• Yad Yad Bavyam Bhagawan gives Punya karma...
• I have courage and strength to go through pains

1st Aim of Nididhyasanam:
• Dilution of Anatma obsession

Nirvana Shatkam - Nididhyasanam Sloka:

Mano-Buddhy-Ahangkaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

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]

3 Lines

To Remove Anatma obsession

To remove worry and fear of future
Practice:

• 1st Part of meditation Ahamkara, Mamakara, Raaga, Dvesha dilution, Dushta Chatushtayam Dilution.
• With this, I have an unpreoccupied mind, unobsessed mind, Available for invoking Atma Svarupam as I have
• Received from Sravanam and Mananam

iii) Shivananda rupoham Shivoham:

• I can meditate on my Atma behind the body Mind complex, Satchit Ananda Svarupa.
• I can meditate on Brahman which is eternal and all pervading and which Sustains and Supports the entire Universe, which is never Available for objectification nor is affected by the Universe.

Gita - Chapter 9:

मया तत्तमिदं सर्वं
जगद्व्यक्कमूर्तिना ।
मत्स्थानि सर्वभूमूर्तानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṁ sarvam
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṁ tēṣvavasthitah ॥ 9-4 ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]
Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- In Meditation I repeat the same as me
- I accommodate the entire Universe, I don’t reject the Universe, I am not afraid of the Universe.
- I don’t want to escape from the Universe
- I happily accommodate the Universe, because Mithya Universe can’t touch me.

Vidyaranya:

- Maya Meghaha, jagan Neeram Varshatvepa
- Let the Maya cloud rain the events, I am the Chidakasha
- I am neither affected by the Clouds nor the rains.
- Look at myself as the Substratum of the world
- All the glories belong to me, my Maya.
• Maya belongs to Brahman, I am Brahman.
• All the glories, 75 Vibhutis, Chapter 10, I can enumerate as my Vibhuti based on Vedantic teaching.
• Therefore, Atma Vibhuti Dhyanam - Upanishads replete with that.

**Kaivalyo Upanishad:**

\[
\text{अनोरणीयानहमेव तदन्महानहिविश्वमहं विचिन्त्रम्।}
\text{पुरातनोहं पुरुषोहमीशो हिरण्योहं हिशकुमरस्मिः॥ २०॥}
\]

I am smaller than the smallest and also am I the most vast. I am the manifold universe — amazing; I am the Ancient One, the Purusa; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious. [Verse 20]

• Learn Nididhyasanam Slokas by heart and in Meditation see them as your attributes through enjoy Atma Vibhuti’s Nirguna and Saguna.

• I train my mind to reduce Anatma obsession and increase the Atma awareness

**Nididhyasanam**

- Reduction of Anatma obsession
- Increase of Atma Awareness
- Not become indifferent to family responsibility
As an individual in the world, whatever has to be done, you do, but avoid obsession.

I am aware, I don’t ignore them

Do duty until death depending on my ashrama.

**Sanyasis Duty : Gita - Chapter 3 :**

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

- Do some Karma or other for society.
- Gita not recommending negligence of one’s duties
- Non worry does not mean negligence of duty.
- Perfectly follow duty without entertaining worry.
- This is called Jeevan Mukti.
- Bhagawat Gita and Ashtavakra Gita talks about Grihastha’s Jeevan Mukti.
Gita - Chapter 4:

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

- Jeevan Mukti can be attained by everyone
- Whether one is Sanyasi or grihastha, or Vanaprastha, Requires Nididhyasanam after Sravanam, Mananam.
- If grihastha complains that I have no time for Nididhyasanam, Guru will say:
- You have knowledge but no benefit of knowledge.

Our Predicament

- Obsession continues
- Knowledge in one corner

What is required in Jnana Yoga

- Long Sravanam
- Longer Mananam
- Longest Nididhyasanam
• Benefit = Jeevan Mukti lives in the world but never overpowered by the world.

5 Capsules of Vedanta:

i) I am of the nature of eternal all pervading consciousness, existence, happiness.

ii) I am the only source of permanent peace, security, happiness, world may give them, but it will be impermanent.

iii) By my mere presence as Sakshi Chaitanyam, I give life to the material body and through the Material body, and mind, I changelessly experience the Material Universe.

Mandukya Upanishad:

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]

iv) I am never affected by any event happening in the material world, body, mind complex (Material Anatma)

v) By forgetting, ignoring Atma, Brahman, higher nature, I convert life into burden full of worry and fear.
   o Worry saturates my mind
   o Get up with worry, go to bed with worry.
By remembering, invoking my nature, I convert my life into a blessing because entire life is an opportunity to dwell on my glory, my Vibhuti.

Saguna, Nirguna, Vibhuti as super waker

He can enjoy life by invoking his Super waker status

Life is an opportunity to claim my super-waker nature and enjoy thoroughly, Super - Waker - Glories

Taittriya Upanishad:

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]
• Through Nididhyasanam, deliberately practice this because Anatma obsession is a habit
• Viparita bhavana does not easily go away
• It requires long practice until it is natural for me to be joyous.
• No crease in the forehead caused by worry, not gloomy face, but bloomy face
• Swami Svarupa - Ananda not gloomy...

Dhanyashtakam:

To the one who has realized Brahman in all aspects, the whole world becomes the heavenly garden; all the objects the kalpavr̥kṣas (the wishyielding trees); every water-flow the holy Ganges; all his actions, virtue and auspiciousness; the elevated as well as the foolish talks (words) the Vedāntavākyās; the entire earth, Vārānasī. Every thought or awareness of his reveals to Him only Brahman. [Verse 7]

• For Jnani, Universe is recreation, relaxation ground.
• Jeevan Mukti is Phalam of Nididhyasanam.
• Jnanam is result of Sravanam, Mananam.
• Spiritual seeker should complete 3 levels - Sravanam, Mananam, Nididdhyasanam within this life, so that Jeevan Mukti is for a longer period.
Verse 254:

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense objects ‘That Brahman thou art’ Meditate on this in your mind.[Verse 254]

Guru Repeats:

- Brahma Tat Tvam Asi Bavayatmani...
- Give up Anatma obsession, invoke Brahma Tatvam.
- Brahma Tvaam Asmi
- Tapovan Kuti, Uttarakashi 40 days spiritual Camp.
- 3 Classes per day - Covered full Vivekachudamani
- 10 Verses by heart Verse 253 to 263
- Brahmans glories enumerated in 10 Verses
- Claim 3 Lines of glory as your glory and enjoy your life.
What is life of Jeevan Mukti?

- Jeevan Mukti Phalam - Advertisement commercial - Buy TV for Rs 1000, rest pay in 32 years... life long.
- Present Jeevan Mukti Phalam to attract students.
- This is possible only after toiling for Sravanam, Mananam, Nididhyasanam.

**Vedanta gives Practical benefit:**

- Background for Sravanam, Mananam, Nididhyasanam one
- Now Jeevan Mukti Phalam.

**Verse 83:**

The sort of mental activity which admits only the identity of the Self and Brahman, free from all limitations and devoid of duality, which is only concerned with pure knowledge, is called the illumination. One who has this steady illumination is know as a Man of steady wisdom. [Verse 428]

- In Advaita Vedanta, we talk of liberation in this life itself

**Guru Challenges:**

- You yourself can Try...
• Other systems theological don’t accept Mukti while living.
• **Travel and go to Loka, get liberation.**

**Vedanta :**

• Liberation, here and now
• Jnani : does worldly transaction as waker and enjoys life as Superwaker.
• 2 - in - 1, Jnani is called Jeevan Mukta
• Jnani is in the world, never bound by the world.
  • Jnani is in the Body, not bound by old and sick body - Swami Dayananda, Chinmayananda

**Who is Jeevan Mukta?**

• Gone through Sravanam, Mananam, Nididhyasanam and gained Jnanam which is well established
• Jnana Nishta, Sthira Pragya... initially through Sravanam, he gets Jnanam... That is presented in 1\textsuperscript{st} Line.

**2\textsuperscript{nd} Line : a) Vrittihi Pragya iti Kathyate :**

• Technical self knowledge is in the form of a thought which arises in the intellect.
• It takes Place during Sravanam, when intellect is available and teacher is revealing my nature.
• After Pancha Kosha Viveka, I have to come to Atma.
• Who is self evident, conscious principle.
• Regarding “I” Sakshi Chaitanyam, Guru gives the knowledge.
• It is not confined to the body
• Sakshi Chaitanyam is Brahma Chaitanyam
• Teacher conveys, I receive this knowledge
• During Sravanam itself, student has to claim - Aham Brahma Asmi

Panchadasi - Vidyaranya:

An indirect knowledge of Brahma by the intellect can be gained from other Sruti passages also; but direct knowledge is achieved by meditating on the great Sayings of the Sruti. [Chapter 7 - Verse 69]

• Aham Brahma Asmi has to take place in the intellect, in the form of thought, while we are doing Mahavakya Vichara, enquiry, with the help of Guru.
• Sravanena Agyana Nivritti, Jnana Praptihi.
• Aham Brahma Asmi Vritti is called Pragya, Jnanam.

What type of thought it is?

b) Nirvikalpa Vritti Jnanam:

2 Words Refer to one indivisible consciousness

Aham

Brahma
• Vritti Jnanam in which subject, object duality is not there.
• Aham Brahma Vikalpa Division is not there
• Nirvikalpa = Divisionless knowledge Akhandakara Vritti

**Nirvikalpaka Vritti Jnanam**
• While claiming Brahman, I am referring to - what as Brahman?
• I am not referring to Anatma

• Through Lakshana, removed Maya component of Ishvara, Sharira Traya component of Jiva, Arrived at one common consciousness.

**Vritti is referring to:**
• Self evident Consciousness, Self
• Self luminous Consciousness.
• Chinmatra - Chid Vishaya
  - Chid Akara
  - Indivisible consciousness
  - Not looking at consciousness
  - Referring to consciousness because of which I am conscious of this Vritti also
• Therefore, Nirvikalpaka, Chin Matra - Vritti - Aham Brahma Asmi Vritti Jnanam.
• This is called Self knowledge, claiming I am Brahman, without objectification.

**How does it happen? : c) Brahmamanoho Shodhitayo :**
• After enquiring into the meaning of Brahman and Atman... Referred to = Tatu Tvam...
• Ishvaras Svarupam
• Jivas Svarupam
• Filtered Arriving at Svarupam is called Shodanat...
• Awareness which is filtered off the Upadhi = Nir Upadhika Chaitanyam

c) Eka Bhava Avagahini :
• This Vritti Jnanam is seeing the Non-difference, oneness, between Brahma Chaitanyam, which is all pervading and Atma Chaitanyam which is obtaining in the Body-Mind complex.
• Eka Matra Avagahini grasping
• Vritti which grasps the Indivisible Chaitanyam (in - out consciousness)
• Aham Brahma Asmi, Vritti Jnanam is called Pragnya
• This knowledge does not give Jeevan Mukti.
• Don’t stop with Sravanam, will have to find time for Mananam, Nididhyasanam.

Grihastha :
• You have to find time

Guru Convinced :
• You don’t have time.
• Student gets no benefit, this knowledge should be made free from twofold Obstacles.
Because of these 2 Obstacles, I don’t derive the benefit. Therefore

d) Susthitha Yasya Bhavet :
- Jnanam is free from 2 Obstacles by long Mananam and Nididhyasanam.
- Whoever has completed process of Jnana Yoga.
- He is Naturally abiding in this Vritti.
- He does not require Nididhyasanam here after
- It is always there like tambura Sruti, behind Musician

Sruti Teaching :
- Satchit Ananda Atma always behind, Pashyan, Srvanan...

Gita - Chapter 5 :

नेव किन्नित्तकरामीति
युक्तो मन्येता तत्त्वविद्
पत्यंश्वृण्वस्मुश्शिज्जित्घन
अजन्ताच्छन्तवपञ्चद्वसन्

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
pāṣyaṅ śṛṇvan sprśaṅ jighrhan
asnaṅ gacchan svapan śvasan ||5-8||
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]

Gita - Chapter 5 :

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

- In and through worldly transactions, I avoid Anatma obsession and I am self aware.

Example :

- Cyclist... Gymnastic centre of Gravity never lost Sight of, I don’t loose Centre of Gravity of Aham Brahma Asmi.

- Whoever has got such unobstructed knowledge.

e) Saha Jivan Muktaha Ucchyate :

- He is called Jeevan Mukta.
The sort of mental activity which admits only the identity of the Self and Brahman, free from all limitations and devoid of duality, which is only concerned with pure knowledge, is called the illumination. One who has this steady illumination is know as a Man of steady wisdom. [Verse 428]

Teaching completed in Verse 82 and Verse 83:

- Result of knowledge...
- Brahma Satyam, Jagan Mithya, Jivo Braheiva Na Paraha...
- Aham Brahma Asmi knowledge, person who gets knowledge is called Jnani.

What is the benefit? Expressed as an incentive for Others?

- Requires intellectual exercise
- Benefit - Mukti - Moksha
- Achievable while Alive Jeevan Mukti
- Jeevan Mukta - Person who enjoys Mukti.
After fall of Body

- Ajnani
  - Punar Janma

- Jnani
  - Named Sthira Pragya
  - Gita : Chapter 2 - Verse 54 to 72

Gita - Chapter 12:
- Advaita jnani - Verse 13 to 20
- Greatest Bakta
- Jnani Bakta
- Para Bakta

Gita - Chapter 14 - Verse 22 to 27:
- Gunateeta, transcended Gunas, by claiming I am Gunateeta Brahma.
- All Jeevan Mukta Lakshanani Characteristic

Here - Verse 83 to 90:
- Jeevan Mukta is a jnani, has clear doubtless knowledge, has jnana Nishta (Status of person, Nishtaha = Person)
What is Bandaha, Samsara?

- Ko Naama Bandaha, Kathame Agathaha Answer Verse 39 to 42
- Bondage is intellectual, Original, Fundamental
- Self ignorance leading to intellectual conclusion that, I am Body - Mind - Sense complex.
- Intellectual conclusion is Primary Bondage.
- This sense of limitation leads to Apoornatvam, Kama, Krodha, Avidya, Karma.
- Desire, attachment, hatred, Emotional problems are consequential, not Original Samsara, product of intellectual Samsara.

Samsara Experience we have

- Intellectual Level
  - Karana Samsara
- Emotional Level
  - Karya Samsara

Mukti

- Freedom from Bondage
  - Bandasya Mukti
  - Samsarasasya Mukti
• Jnana Nishta, Sthira Pragnya one word description.
• Most come to Vedanta to get freedom from emotional Samsara.
• Problem, intellectual, study Shastra
• What is connection between worry and study of Vivekachudamani?
• Manu Smruti don’t know Value of Scriptural study.
• Don’t know emotional problems are because of intellectual problem.

**Intellectual Samsara :**

• Conclusion I am limited, individual, mortal.

**Atma Bodha :**

The Self appears to be finite because of ignorance. When ignorance is destroyed, It is recognised to be infinite, absolute. The Self reveals Itself by Itself - like the sun when the clouds pass away. [Verse 4]
• I am small in ability, Knowledge wise small, Time-wise, space-wise small, located.

• Therefore, fear of mortality, consequential Sense of smallness is intellectual samsara.

• Ajnani - I am insignificant individual in the vast universe, galaxy, planetary system, Continents, dot in Singapore

• Ajnani - I am a dot in the world - is intellectual samsara

Jnani :

• World is a dot in me, Brahman

• Knowledge gives freedom from intellectual, Samsara and therefore freedom from mortality.

• Consequence is freedom from emotional Samsara, this is described more

• What is basis of this description? How scriptures describe emotional samsara?

Gita :

• Every individual full of Raaga (likes), Dvesha (Dislikes)

• Every object, being, situation labelled as liked, disliked

```
        Universe
       /       \
  Raaga Vishaya  Dvesha Vishaya

• Moment I have Raaga Dvesha, I give the power to the objects of Raaga Dvesha to emotionally Affect me.
```
- Because of their conditions, can give Joy or sorrow.
- World is coming, going, fluctuating, therefore I undergo emotional fluctuations.
- Daughter in USA, therefore I have Raaga for USA, and its events.
- Affects me emotionally.
- We have empowered the world to disturb me emotionally.
- Therefore, I am emotional Slave of things, beings, Situations.
- Emotional Slavery and consequent emotions of Anger, frustration, fear.
- All emotions products of Raaga and Dvesha.
We have brought forward Raaga, Dvesha from previous Janma.
Have acquired Raaga, Dvesha from news papers, Advertisements - Raaga for 5G...
Raaga, Dvesha causes emotional Slavery.
Don’t know when I will be happy, Sad.
Facebook Likes, dislikes of dress... Affects me

**Constantly in emotional Upheaval, Slavery = Samsara, caused by Raaga, Dvesha.**

How to attack Emotional Slavery?

Control my Raaga Dvesha
Can’t control world

Gita:

May you quantitively Reduce Raaga, Dvesha but instinctive Raaga, Dvesha will be there.
Indriyasenindriyas Arthe Raaga, Dvesha Vyavasthithou....
Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- Minimum can disturb
- Tayorna vasham Agachet... May you not be enslaved by Raaga - Dvesha
- Change from binding Raaga - Dvesha to Non-binding Raaga-Dvesha by wisdom - Viveka, convert Raaga to preference.

**Value of Vairagyam:**

- Convert Raaga - Dvesha into preferences.
- To get freedom from emotional slavery, Scriptures prescribe Vairagyam as important, Value for spiritual seeker.
- In Sadhana Chatushtaya Sampatti, Vairagyam is highlighted.
- Vairagyam required for emotional moksha
- After removing Raaga, will not have happiness in life
- Now my happiness comes from the world
- Children, house, business, money, Loved ones give me joy.
• If I have Vairagyam, I will loose my only Source of happiness the world.
• Everybody instinctively wants happiness, otherwise life boring
• Vairagyam has flip side, no happiness.
  
  We have fundamental ignorance

Status of world

Self ignorance

Blunderous confusion:
- World is source of Happiness

• World has not a drop of happiness, discussed in Anandamaya Kosha.
• World appears to give happiness
• When liked object enters my mind, it creates an ideal condition, resolved - Calm mind = Anandamaya Kosha.
• Depending on the condition, Anandamaya Kosha has Priya, Moda, Pramoda conditions.

Objects can provide only internal ideal condition

In that condition happiness is not generated

• Mind, Anandamaya Kosha can’t generate happiness but it can only, reflect happiness.
Happiness comes from Atma:
- Atma Ananda
- Gets reflected in Anandamaya Kosha
- Get Pratibimba Ananda, experiential Ananda
- Which is Mistaken as given by the world
  - If you want Pratibimba Ananda, you need Ananda Maya Kosha state.

How do we generate that state?
- Don’t require world for that...

1st Method:
- Develop Vairagyam with understanding and Maturity.
- Viveka Janya Vairagyam is a wonderful faculty, contended with my understanding that world does not give happiness but gives only seeming happiness.
Secret:
- I develop Vairagyam and Vairagyam gives reflected happiness.

Taittiriya Upanishad:

Joy born in Lokas

Earth | Manushya Gandharva Lokas | Others

Advanced countries

- Higher sense units of happiness.

Brihadaranyaka Upanishad:
- 100 Times happiness get by informed Vairagyam, one who is desireless, attachment less.

Taittiriya Upanishad:

A Hundredfold of the bliss of the human Gandharvas is the unit of measure of the bliss of the celestial Gandharvas. This is the same as the bliss of one who is well versed in the Vedas and who is free from all desires. [2 - 8 - 3]
A hundredfold the bliss of the celestial Gandharvas is the Unit of Joy of the Manes, whose Joy continues for long. The same is the Joy expressed by one well versed in the Vedas and who is free from desires. [2 - 8 - 4]

- You think, sanyasi is miserable, no gadgets.

- **Vairagyam can give greater and greater experiential Ananda**
- **With Self knowledge, knowledge gives joy, I am not dot in the world but I am the infinite Brahman**

- From me the world arises, everything belongs to me, because world is in me.
- I don’t lack anything, don’t miss anything
- No wanting mind
- Poornatvam, completement, happiness
- Jnanam also gives Ananda
- Vairagyam and Ananda gives inner joy
- Not only I enjoy happiness but know that the only source of joy is me
- I donate happiness to the world.
It becomes (transparent) like water, one, the witness, and without a second. This is the world (state) of Brahman, O Emperor. Thus did Yājñavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live. [4 - 3 - 32]

Jnani:

- My all pervading Ananda gets reflected in Miserable, people running after things.
- Jump with joy in Party, it is I who am giving that Happiness.

Jnani has 2 Fold Advantages

- He has reduced Raaga, Dvesha
- Made Raaga, Dvesha Non-binding
• Freedom from emotional Slavery, gives him calm undisturbed mind

Gita - Chapter 14:

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are Alikes; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise... [Chapter 14 - Verse 24]

Gita - Chapter 14:

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings-he is said to have crossed beyond the Gunas. [Chapter 14 - Verse 25]

• World is pair of opposites and there is continuous fluctuation.
• Samatvam... because he is not emotional slave because of vairagyam.
• He does not lack worldly Ananda, it is replaced by another Ananda.

Gita - Chapter 5:

With the self unattached to external contacts, he finds happiness in the Self; with the self engaged in the meditation of Brahman, he attains endless happiness. [Chapter 5 – Verse 21]

• Person with Vairagyam and Jnanam, who is missing sensory perception (Bahya - Sparsha) Ananda, that person, has another Ananda.

• Has indigenous happiness, not subject to sanction.

• World will sanction now and then

World Says:

• I will quit you...

If I am Jnani:

• Wish you all the best

• Not emotionally upset by ups and downs because of Vairagyam

• He has Samatvam and infinite inner joy which he can tap any time.
Gita - Chapter 3:

- Samatvam is his emotional condition, Inner joy available for tapping.
- This is emotional freedom and joy which Jnani enjoys
- This is the logic behind happiness
- This is described as Jeevan Mukti
- Jeevan Mukti = Peace and joy = Samatvam and Ananda } Freedom from emotional and intellectual Samsara

Verse 84:

He who has Steady wisdom, who experiences endless bliss, who has forgotten the phenomenal world, he is considered a Jivanmukta. [Verse 429]
a) Yasya Pragnya Sthitha Bavet:
- Jeevan Mukta is one who wisdom is well established
- He is freed from doubt and habitual thinking pattern (Viparita Bhavana)
- He maintains clear attitude in life, initially maintained by regular Nididhyasanaam.
- Frequency of Nididhyasanaam will become less and less
- Initially, remember thrice a day
- Does not require exclusive Nididhyasanaam called Sahaja Samadhi.
- One who is ever aware of this teaching or his higher nature.
- Brahma Satyam, Jagan Mithya
- Does not require Sadhana, is Siddha Purusha.
- That person called Jeevan Mukta, free from intellectual Samsara.
- I am small, I will die soon, feeling not there

b) Yasya Anandaha Nirantaraha:
- Arrival of old Age, disease, death not disturbance.
- **Has permanent Ananda Available for tapping.**
- **Taps when occasion comes.**
- Different situations require different responses
- Sad situation don’t jump and say I am Ananda.
- Ananda is unmanifest, available all the time.
• Jnani, individual will all emotions intact.
• He is not feelingless, rocky person
• Empathise and share others joy, invokes his joy
• In sadness, shares sadness, empathises, feels their sadness
• Has empathy, sympathy, compassion, gives help.

Gita - Chapter 12:

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving...

[Chapter 12 - Verse 13]

• Jnanam does not destroy emotional faculty of mind.
• Emoting mind is an asset
• We should not loose it by Jnanam, continue to be Humane is Jnanam - Does not become rock.
• Jeevan Mukta Ananda Lahari - 28 Verses by Shankara

Jnani in privacy not emotional, wreck but moves with all

• He can invoke Ananda all the time either in Unmanifest or Manifest invoked form.
• Does not smile all the time
• He is normal but Ananda Available all the time Continuously.

<table>
<thead>
<tr>
<th>Atma Ananda</th>
<th>Anandamaya Kosha</th>
</tr>
</thead>
<tbody>
<tr>
<td>- All the time there</td>
<td>- Pratibimba Ananda</td>
</tr>
<tr>
<td></td>
<td>- Available for Tapping</td>
</tr>
</tbody>
</table>

c) Prapancho Vismrta Prangya:
• World Almost forgotten, no obsession.
• World of likes and dislikes does not occupy his mind, no emotional turbulence.

• In meditation, world occupies the mind, not outside, is the problem.
• Vismrta Prangya - Does not allow world to occupy his mind all the time and create pre-occupation
- World, family, not object of obsession
- Vedanta permanent, people come and go, Old age not boring
- Old age welcome
- Old man, old story 1942... Federal problem
- Fear, depression, regrets of past, Sense of loneliness (People don’t come)
- **Ekante - not loneliness but aloneness, Advaitam**
- Not worrying because people not calling, not talking
d) Saha Jeevan Mukta ishyate:
• He is considered Jeevan Mukta.
Verse 85:

The absence of the ‘I’ and ‘mine’ concepts even in this body which persists like a shadow, this is the indication in a Jivanmukta. [Verse 432]

- Jeevan Mukta is one who is Alive.
- Prarabda continues after Jnanam, Body continues.
- Bodys conditions controlled by Prarabda Karma.
- Present and future Activities
- Jnani’s body useful, grows old, in Prarabda Papam is there of Previous Janma - Creates Physical problem.

Every Person / Body / World

Marriage

Asset

Liability

- Nature of the world

Jnani

Has no Visesha Abhimana

There is a Samanya Abhimana
• Biological pain will be there
• Does not have confusion and conclusion that I am the body - Mind complex
• Emotional content of biological pain does not affect.

a) Asmin Dehe Vartamane Api :
• Even though the 3 bodies continue

b) Chayavad Anuvartini :
• Body can’t be physically kept aside, can’t escape
• Like shadow, body continues

c) Ahamta Mamata Bavaha :
• He does not have

<table>
<thead>
<tr>
<th>Ahamkara</th>
<th>Mamakara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Claiming I am the Body</td>
<td>I am the owner of the Body</td>
</tr>
</tbody>
</table>

• Moment Ahamkara, Mamakara comes, Raaga-Dvesha flares up.
• Objectivity will come, will Ask

Why my body is getting old?
• Nothing special, can’t complain of disease, degeneration...
• Natural Phenomenon I complain because of Raaga - Dvesha - Dushta Chatushtayam.
• In Nididhyasanam Jnani has removed Dushta Chatushtayam
• He is very objective with regards to his body and understands that this is the law of the world, not worth complaining.
• Complaining will exaggerate the case
• Therefore, Ahamta Mamata Abhavaha

**No Emotional content in his biological pain.**

• He may not be able to smile

**There is inner peace, Pain is there, no inner Turbulence.**

• He may groan, there is acceptance
• This is the law, Body has to go through, problem will Pass away.
• He has joy even during physical pain but has inner peace because of Ahamkara - Mamakara - Raaga - Dvesha Abhava.

d) Sa Jeevan Mukta Ishyate :

• Such a person is Jeevan Mukta, gracefully grows old
• Care takers will have simple life, will not silently pray for our death
• Our presence will be joy for them.
Revision - Verse 85:

The absence of the ‘I’ and ‘mine’ concepts even in this body which persists like a shadow, this is the indication in a Jivanmukta. [Verse 432]

- With 82\textsuperscript{nd} Verse, Teaching over.

<table>
<thead>
<tr>
<th>Sravanam</th>
<th>Mananam</th>
</tr>
</thead>
</table>
| - Agyana Nivritti and Gain Aparoksha Jnanam | - Remove doubts  
- Knowledge becomes doubtless knowledge |

- Nididhyasanam removes Viparita Bavana, becomes habit free knowledge.
- Jnana Nishta = Samshaya, Viparyaya Rahita Jnanam.

Revision - Verse 83:

The sort of mental activity which admits only the identity of the Self and Brahman, free from all limitations and devoid of duality, which is only concerned with pure knowledge, is called the illumination. One who has this steady illumination is know as a Man of steady wisdom. [Verse 428]
• When Jnanam becomes Jnana Nishta it gives result - Called Sthira Pragnya, Jeevan Mukti, while Alive.

• Jeevan Mukti = Freedom from Samsara.

Samsara

Verse 39 to 42

- Self ignorance

Emotional Samsara

- Self Misconception
- Goes away

- Result of intellectual Samsara
- Emotional problem's

• Jeeva free from intellectual, emotional Samsara

Verse 44:

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

[Verse 49]
• Karma Yoga and Dvaita Bhakti can reduce emotional Samsara
• Karma Yoga includes devotion, worship of lord, we maintain Dvaitam duality.

Gita - Chapter 7:

4 Bhaktas

4 Bhakti

Artha
Artharthi
Jingyasu
Jnani

Dvaita Bhakti

• Advaita Bhakti is type of Dvaita Bhakti in which Bhakta retains Advaita Jnanam.
• Advaita Jnana Sahita Dvaita Bhakti.
• Worships lord as Asamsari
Purpose of Namaskara Worship:
- Gratitude
- Kritugnata
- As happy liberated person without expecting any result.

What is relevant for Karma Yogi?
- Artha Artharthi
- Sakama Bhakti, demands many things from lord, Determined by likes and dislikes, pressurized by Raaga - Dvesha, demands are there.
- Under spell of Raaga - Dvesha indicate by Demands.

As Karma Yogi:
- Dvaita Sakama Bhakti is incompatible to Raaga - Dvesha

Gita - Chapter 3:

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- Don’t be demanding in Karma Yoga.
Never Allow Raaga Dvesha to dominate You.

Allowing Raaga - Dvesha domination

Raaga Dvesha is big obstacle, perpetuates emotional Samsara, Worries and fears continue

- Sakama Bhakti obstacle to spiritual growth, perpetuates - emotional problem.
- Karma Yogi should avoid Artha, Artharthi Bhakti and take to Jingyasu Bhakti - Nishkama Spiritual seekers Bhakti.

Be Alert to lords Teaching:

- Don’t allow Raaga Dvesha to demand

  When I do Namaskara, Raaga Dvesha will pressurize me to demand.

- As spiritual seeker, remember Bhagawans warning and resist the pressure.
- Even though I tend to demand, I say I will not demand.
- Follow your teaching, spiritually grow.
- I have no demand, come here to give a promise that I will follow your teaching.
- Yad Yad Bavam, Purya Karma...

Let things happen according to law of Karma.

- My responsibility not to demand but do my duty, discharge responsibility, not take to inaction.
- I know I am Karta, you are Karma Phala Dhata.
- His Prerogative to give Sukham - Dukham, Victory or loss, loss, profit, Success-failure.
Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin. [Chapter 2 - Verse 38]

- Welcome both as Prasada, no demand to change law.
- Without Judging them which comes from Raaga - Dvesha, I accept Prasada.
- With respect to teaching everything welcome.
- No demand in Nishkama Bhakti.
- Whatever experience you give, I will gladly accept.
- Resist Pressure of Raaga - Dvesha teaching and freewill over powers Raaga Dvesha.
- In Sakama Bhakti - My freewill comes to Raaga Dvesha

**Vairagyam = Over powering of Raaga - Dvesha**

- Nishkama Bhakti promotes Vairagyam, daily start with Prayer
- Whatever has to happen as per Karma, let it come.
- Every experience result of Past, present, Karma.
Sakama Bhakti:
- Promotes Raaga - Dvesha Domination
- Emotional problems dominates

Nishkama Bhakti:
- Freewill domination
- No more emotional problems, Turbulences, I am strong.

Gita - Chapter 2:

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

- Nishkama Bhakti - Karma Yogi - Attains 2 fold Prasada.

Prasada

Any gift from god, Eatable, success
Children

Mental Tranquility

External

Samatvam Yoga Uchyate
• Karma Yoga and Dvaita Bhakti - Nishkama
• Vairagya Janaka Nishkama Dvaita Bhakti - Reduces emotional problem, Samsara
• Can maintain Samatvam without Advaita Jnanam.
• Don’t know Mahavakyam, Jahati, Ajahati Lakshanam.
• Follow Krishnas Instructions, Nishkama Dvaita Bhakti

Gita - Chapter 2:

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

• Lord Krishna Criticises Sakama Bhaktas.

Gita - Chapter 2:

bhōgaisvāryaprasaktānāṁ
tayāpahṛtacētasāṁ |
vyavasāyātmikā buddhiḥ |
samādhaḥu na vidihiyate || 2-44 ||
For, those who cling to joy and lordship, whose minds are drawn away by such teaching, are neither determinate and resolute nor are they fit for steady meditation and samadhi. [Chapter 2 – Verse 44]

- Demanding Bhaktas can’t be spiritually successful
- Wont get Atma Jnanam, Nishta, peace of Mind

Gita - Chapter 5:

The united one (the well-poised or the harmonised), having abandoned the fruits of action, attains eternal peace; the non-united (the unsteady or the unbalanced), impelled by desire and attached to the fruit, is bound. [Chapter 5 – Verse 12]

- Karma Yogi gets peace.
- **Raaga Dvesha promote emotional Samsara**
- Vairagyam promotes emotional liberation.
- Whenever we talk of emotional liberation of a Jnani, we should, remember that it is not Jnanam which contributes to emotional liberation.
- It is the Vairagyam which he has got before knowledge, Same Vairagyam gets reinforced by Jnanam.
Vairagyam gives Jeevan Mukti which is responsible for emotional liberation.
- Jnanam directly responsible for intellectual liberation, I have no self ignorance.
- I have no self misconception and no self ignorance

For Jnanis emotional tranquillity credit goes to Vairagyam
- Therefore, if I have studied Vedanta and continue to have emotional problems, I should know the diagnosis.
- Knowledge I have, I teach, I have fears and worry, have only intellectual knowledge.
- I won’t get Jeevan Mukti, what I need is Vairagyam

Jnanam on one side, I allow Raaga - Dvesha to dominate in other side
- This diagnosis I don’t make.
- We say I have Jnanam, no Anubhava, hence continuing.
- We lack mystical experience.
- Others think, I am Grihastha not taken Sanyasa Ashrama.

Gita - Chapter 5:

इन्द्र: स नित्यसंन्यासी
यो न द्वेषिः न कामाति।
निर्द्वंद्व हि महाबाहो
सुखं वन्धात्मकूच्यते॥ ५-३॥

जन्याः स नित्यसनन्यासी
यो न द्वेषि न कामसति।
निर्द्वेण्डवो हि महाभावो
सुक्षमं बन्धात श्रमयते॥ ५-३॥
Anybody in any Ashrama is a Sanyasi if he has conquered domination of Raaga - Dvesha

- That Grihastha has Vairagyam and with Vairagyam developed through, Nishkama Bhakti, I study Vedanta, I get emotional liberation even before study, is successful, emotional liberation will continue.
- He gets intellectual liberation also from Self ignorance and self misconception also.
- Karma Yoga and Dvaita Bhakti will give emotional liberation - provided, Dvaita Bhakti is Vairagyam promoting Nishkama Bhakti.
- Here Jeevan Mukta is described
- What type of Jeevan Mukta?
- One who has gained Vairagyam before as part of Sadhana Chatushtaya Sampatti and has reinforced Vairagyam through Jnanam.
- With that he enjoys Jeevan Mukti.

Jeevan Mukti Description

- Freedom from intellectual Samsara
  - Give credit to Jnanam
- Freedom from emotional Samsara
  - Give credit to Vairagyam

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

Self ignorance, self misconception

Not Vairagya

Intellectual freedom

• No self ignorance, self misconception
• Does not wait for liberation, does not seek liberation after death.
• Knows he is Nitya Muktah
• Others will call me Jeevan Mukta
• Others will talk about future Videha Mukti.
• As far as I am concerned, I am Nitya Muktaha even when body is there and body goes through its Prarabdha situation.

Abhimana

Samanyam

Caused by Prarabdha

Visesha Abhimana

Not there
Bodily problem's I wont conclude as my problem's.
Body has problem but I have no problem.
Jeevan Muktasya Lakshanam, indication of Jeevan Mukta.

Verse 86:

Verse 433:

No thought for the enjoyments of the past, no thought for the future and indifference even for the present, this is the indication of a Jivanmukta. [Verse 433]

2 Beautiful faculties of Human being

- Blessing
- Curse
  - If mind used Wrongly

- Depends on how I use them.
Blessing

Atita Anusandhanam Past recollection, memory

- Faculty of remembering Past
- Transactions possible because you remember meaning of words, understand and go
- Remember identity Appropriately
- Operate Gadget because you remember
- No Salt in Paisam, no Sugar in Sambhar

Chandogyo Upanishad: Memory meditation:
- Bhuma Vidya - 14 Upasana's
- Glory of external world and internal faculties

Bhavishyat Vicharanam Capacity to Visualize project, predict for future

- Think of future, Visualise

- Smaro Vavakasadbhuyastasmadyadyapi.. (Chandogyo Upanishad : 7 - 13 - 1)

↓
Memory
Chandogyo 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]

• If you loose memory, no transaction possible.
• Memory if not used properly

Recollect Memory:

• In what ways people hurt me, wrong faculty.
• Hurt Guilt, past regrets loose present, make present miserable.

Taittiriya Upanishad:

• Memory is Samsara.
Such thoughts ‘Why have I not done what is good? Why have I committed a sin?’ certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [2 - 9 - 2]

- Federal problems - ‘I’ Loneliness
- Fe = fear - De - Depression, Re- regular
- When alone, past events go, will regret, feel miserable
- Future - use for planning, how to spend future by remembering teaching.
- Practice Nididhyasanam, prepare mind wonderfully, in hospital also
- I will imagine what type of old age I will have, Children not around, old age - Home What problems, creative - Imaginative, worried about what will happen.
- Future visualisation faculty blessing or curse.
Jeevan Mukta

Learnt to use memory beautifully

- Does not regret over Past
- Does not fear future
  - Enjoys present, now I am alive, enjoy taught by scriptures.
  - I am not Jiva, I am Brahman
  - I alone, with Maya Shakti, have created everything
  - This body may go away
  - Generations will be coming
  - Beautiful children will be coming.
  - I am going to be there supporting the world in future as in past

**I remember Saguna glory and Nirguna glory with Maya and without Maya**

- I prepare very well with Sravanam, Mananam, Nididhyasanam.
- Hero of Vivekchudamani has done that.

**a) Ateeta Ananu Sandhanam:**
- Does not regret past mistakes
- Remembers past teaching
- We forget first teaching.
• What wife did 30 Years ago?
• Remember every event clearly and fight.
• Fight mainly in family, in laws, and get Criticisms.

**Use past to remember Vivekachudamani, not Mithya Anatma events.**
• If it remains, it will putrefy and sting like garbage can, not regretting over past.

**b) Bavishyat Avicharanam:**
• What will be my old age degeneration, disease, not definite.
• Why should I dwell, meditate on it.
• Jnani refuses - As Karma yogi, Jnani has practiced Vairagyam.
• Yat Yat bavyam, Bavatu Poorva Karmani Rupam.
• Slogan continues during Karma yoga and Jeevan Mukti also Bavishyat - Future
• Avicharanam - Not fearing, worrying over

**c) Audasinyam api prapte:**
• His interaction with fleeting present

**One second Confronts, conducts himself appropriately**
• Never builds up Raaga - Dvesha - Over the present.
Present can give experience as Per Prarabda

Beautiful Experience

- Sanyasis Biksha
- Develop Raaga - Dvesha
- Mind has inbuilt capacity to develop Raaga, Dvesha based on Sukham or Dukham

Miserable experience

- Don’t dwell

Gita - Chapter 5:

न प्रहस्येति प्राप्य
नोद्विजेति प्राप्य चाप्रियम्।
स्थिरबुद्धिरसम्मृहः:
ब्रह्मविद् ब्रह्मणि स्थितः।। ५-२०।।

na prahṛṣyēt priyaṁ prāpya
nōdvijēt prāpya cāpriyam |
sthirabuddhirasammūḍhah
brahmavid-brahmaṇi sthitaha || 5-20 ||

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [Chapter 5 – Verse 20]

- Happy experiences come, don’t over enjoy.
- Don’t get hooked to that, develop Raaga or Dvesha.
• Enjoyment will also go away, Pratibimba Ananda will have to go.
• When it goes, accept difficulties are there, will not be there.
• Aagatam Swagatam Kuryat - welcome.. Gachhantam Na Nivarayet
• When it goes, let it go... Jeevan Muktas attitude Audasinyam, indifference.
• He does not get stuck, moves on, allows things to flow on.
• You move on don’t get stuck, stagnate in the mind.
• Indifference to Raaga, Dvesha with regard to present that has just arrived.
• Breaking news
• Sattvic people come to spirituality, read news, negative things catch their attention.
• Macro is Bhagawans department can’t worry, will not solve the problem.
• Read paper, see TV, worry about India, world, religion...
• Serving religion good, worrying at Macro level unhealthy.
• Contribute to religion Brahma Yagya, Veda Yagya, culture Yagya
• At Macro level, Hinduism will survive, is the truth
• Need not worry, many depressed about events of the world, called Sattvic samsara.
• Very noble, can’t withstand
• Jnani avoids sattvic samsara

Chapter 14:
• Bondage by Sattva Guna
• Stop worrying over events, leave Macro to Bhagavan.
• Let me bother about what I can do.

• **Light candle, don’t curse darkness.**
  - By cursing darkness, darkness will not go.
  - By lamenting, it will not light lamp, in small area, there is no darkness.
  - Remember, selectively 4 news in CNBC
  - Worrying, I am not improving world.

Pray:

• Let people be compassionate

**Om Sarve Bhavantu Sukhinah:**

Om, May All be Happy, May All be Free from Illness. May All See what is Auspicious, May no one Suffer. Om Peace, Peace, Peace. [Verse 1]

• Don’t lament, Sattvic Samsara, serious problem.
• Jnani knows Bhagawans department.
• Indifference to Raaga, Dvesha is Jeevan Mukta is Jeevan Muktasya Lakshanam, definition of Jeevan Mukta.
Verse 87: 

Looking everywhere with an equal eye on this world riddled with elements possessing merit and demerit, characteristically different one from the other, this is the indication of a Jivanmukta. [Verse 434]

- After gaining Atma Jnanam, because of Prarabda, Body continues.
- Have to experience Anatma, not in 3 Periods of time, Mithya, really not there but it will continue to appear, like dream.
- That is the nature of Mithya, it is not there but it will continue to appear.

What is nature of Anatma?

- It is mixture of good - Bad, Entire creation born out of Samashti Karma of living beings.
- Bhagawan has not created world according to his like or dislike
- **Bhagawan creates world according to Prarabda of Jivas.**
  - Samashti Jivas
  - Samashti Prarabda
    - Responsible for appearance, continuity, of events.
- Human beings contribute his agami also.
- **Samashti Prarabda and Samashti Agami generated by current humanity.**
• Every human being is contributing and has freewill
• Freewill is contributing to Raaga, Dvesha not dharma - Adharma.
• When freewill dominated by Raaga, Dvesha then, they may violate Dharma.

Humanity

- Good People
  - Dominated by Dharma - Adharma
  - Acquired
  - Punyam
- Bad People
  - Dominated by Raaga, Dvesha
  - Brought forward
  - Papam

Prarabdam will have - 2 Types

• World will never be perfect.
• Treta Yugam - Ramayana time, there was Ravana, who wore Sanyasi Vesham and abducted Sita.

Kruta Yuga :
• Veda Stolen, read Puranas
• In every Yuga, Good and Bad have Survived.
• Vishama Anubhava will be there
• Vishama = Non uniform experiences will be there
• Jnani reads newspaper, has Raaga, Dvesha.
• Learn to Maintain Samam, Inspite of Vishama Anubhava.
• Karma Yoga and Nishkama Bhakti required.
• See Vishwaroopa Ishvara.

Jnanis Vision

Everything is Brahman

Plus Mithya Nama Rupa

• Vishwaroopa Ishvara or Brahman with Mithya Nama Rupa, everything is only one.
• Differences are superficial
• Awareness of Oness is required in and through Pairs of opposites, called Nirdvandata.

Gita - Chapter 2:

traiguṇyaviṣayā vedāḥ
nistraiguṇyō bhavārjuna |
nirdvandvō nityasattvasthaḥ |
niryogakṣēma ātmavān || 2-45 ||
The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

- Learn to keep the mind Sama in and through Vishama Anubhava.
Lecture 39

Revision - Verse 87:

Looking everywhere with an equal eye on this world riddled with elements possessing merit and demerit, characteristically different one from the other, this is the indication of a Jivanmukta. [Verse 434]

- Acharya talking of liberated person, while living in the world, Jeevan Mukta, by going through Sravanam, Mananam and Nididhyasnam.
- Holistic vision of a Jnani
- Jnani also experiences world, a product of Maya, intensely aware of nature of world which he has meditated upon.

Meditate on

Brahma Satyam  

Jagan Mithyatvam  

Jivo Braheiva Na Paraha

Registered 6 Features of world:

i) Guna Dosha Visishta:

- Good and Bad world product of Punya Papam of entire humanity.
- Individual and humanity has Prarabdam.
• Activity produces agami also
• Good and Bad experiences and events.
• Guna - Dosha gets interchanged
• Body - Good, later a liability

ii) World is mixture of causes and effects:

<table>
<thead>
<tr>
<th>Parents</th>
<th>Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Cause</td>
<td>- Effect</td>
</tr>
<tr>
<td>- Karanam</td>
<td>- Karyam</td>
</tr>
</tbody>
</table>

• Get interchanged

iii) World is in past or future:
• Briefly comes in a moment in present
• For yesterday, today was future
• Future getting into past is life
• We become late so and so, fact, Butam, Bavyam.
• 6 features of Universe, Jnani is intensely aware of.
• Our instruments experience, 6 features only
• Vedanta is a Unique source of knowledge
• Introduces Chaitanyam different from 6 factors, opposite of this world
• Can’t know with Ordinary instruments of knowledge.
• Science can never discover this, it is in and through the world, we keep missing.
Naciketas said: “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [1 - 2 - 14]

<table>
<thead>
<tr>
<th>Anyatra Dharma</th>
<th>Adharma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Guna</td>
<td>- Dosha</td>
</tr>
<tr>
<td>- Good</td>
<td>- Bad</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Anyatra Asmat Kruta</th>
<th>Akruta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cause</td>
<td>Effect</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Anyatra Butacha</th>
<th>Bavayacha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past, present</td>
<td>Future</td>
</tr>
</tbody>
</table>

- Yat Tat Pashyati Tat Vada...
- I hear some extraordinarily principle.
- Nachiketa asks Yama Dharmaraja
- Yama Dharma Raja initially Avoids answering.
Teaches Brahma Tattvam : Katho Upanishad :

He who knows this Atman, the enjoyer of honey, the sustainer of life and the lord of the past and the future, as very near. He fears no more thereafter. This is verily That. [2 - 1 - 5]

<table>
<thead>
<tr>
<th>Brahman</th>
<th>Atma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Existence principle</td>
<td>- Consciousness principle</td>
</tr>
<tr>
<td>everywhere</td>
<td>- You the experiencer</td>
</tr>
<tr>
<td>- In and through the world</td>
<td></td>
</tr>
</tbody>
</table>

• Appreciate through Jnana - Chakshu Vedanta Chakshu
• Jnani through Sravanam, Mananam, Nididhyasanam, earns a third eye, Jnanam.

<table>
<thead>
<tr>
<th>Mamsa Chakshu</th>
<th>Jnana Chakshu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Appreciates world</td>
<td>Appreciates Brahman - Atma</td>
</tr>
</tbody>
</table>

• Sarvagam Satchit Atmanam, Jnana Chakshur Mirikshyate
• Ajnana Chakshur Nekshyeta Basvantam Bhanu Andhavatu
• Samsari does not see both, sees one.
• Jnani aware of both - He is always conscious of Atma which is ever the same.
• Samam Brahma, Nirdosham Brahma, Karya - Karana Vilakshanam Brahma, Buta Bavya Vilakshanam Brahma Atma.
• Jnani Always is aware of Anatma Prpancha and Atma Tattvam also
• That is uniqueness of Jeevan Mukta.

a) Guna Dosha Visiste Asmi Jagati:
• In this world, characterized by Good and Bad, cause and effect, past and future

b) Svabavena vilakshane:
• World is Pluralistic, every object, living being is different from everything else.
• Thumb impression is different.

Every object has

Sajatiya Bheda
- Animals specie
- Cow, Horse, Buffalo
- Plant specie
- 2 Members - belongs to same Specie
- Plant - Plant
- Animal - Animal
- Man - Man

Vijatiya Bheda
- Different Specie
- Plant - Animal
- Animal - Man

Svagata Bheda
- One member of any specie
- Leaves, Branches, Trunk, fruit
- Flower, Stem

Animal:
- Legs, body, eyes, ears
- Internal difference

• World is a Bundle of Sajatiya, Vijatiya, Svagata Bheda
• Brahma - Atma - Extraordinary principle which is free from Bheda Trayam, Advaitam, Abhedam, Bheda rahitam.
• Jnani is aware of both this at the same time.
• By its very nature world is Vilakshanam, different, endowed with a differences.
• Who is Jeevan Mukta?
• In and through all of them

c) Sarvatra Sama Darshitam:
• In and through Vilakshanam, Vishamam, he sees Samam, uniform Brahman, in the form of existence everywhere and in the form of consciousness all the time.

Every experience has

Existence

Consciousness

Wall

Is

Existence

Is known

Consciousness

• Isness and knownness pervades every object.
• If isness is missing, you can’t talk about the object.
• If knownness is missing, you can’t talk about the object.
• Existence and consciousness principle is Samam.
Gita - Chapter 5:

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

Gita - Chapter 6:

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

- Samadarsanam is uniqueness of Jnani in and through experience of Vishama.
- Being Aware of the screen even when Movie characters Change.
- Both are there
Dakshinamurthy 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]

- World is a movie, enjoy the movie but be aware, this is Jeevan Mukta.
- Because of the wholistic vision, what is the Advantage he enjoys?
- Otherwise he will not take the trouble of Sravanam, Mananam, Nididhyasanam.

We are discussing hard topics: Mahavakyam, Lakshana

- What benefit I get? Is it waste of time?
- What is the advantage Jnani enjoys?

Verse 88:

When confronted with things pleasing or painful, to be unperturbed in both cases, by maintaining an equal attitude - This is the indication of a Jivanmukta. [Verse 435]
Verse 87:

- Intellectual status of seeing wholeness and consequent emotional advantage, emotional liberation because he is Anchored in Samam, Brahma which is stable
- Whole world unstable, constantly changing, gives Varieties of good, Bad experiences.
- In changing roller Coaster life, Jnani has stable Anchor which is Atma, Brahman, which is himself, real nature.
- Because of stable anchor, he is able to Keep up his emotional balance in and through the Turbulences, Turmoil's of life

Example:

- Travel in a Bus
- Sometimes get a seat or not move forward, backward, turn violently.
- To Avoid a fall, hold on to handle, Rod on top, pole

<table>
<thead>
<tr>
<th>World / Life</th>
<th>Intelligent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bus Travel</td>
<td>Looks for Anchor first, not in old age</td>
</tr>
</tbody>
</table>

- No family member is anchor because nothing is indefinite, stable.
- Once you get Anchor, Good and Bad experiences batter me.
- I May move here and there but I will never fall, I will maintain equanimity, emotional balance is maintained.

- Emotional balance in life can be maintained only if we have the anchor of Atma.
a) Ishtam:
   - Liked thing comes

b) Anishtam:
   - Unliked thing comes, never expect, never want, want to avoid, can come.
   - **Life is a continues battle between freewill and fate - Prarabdha**
   - Prayatna and Prarabda unfair Boxing Match

Prarabda:
   - Boxer
   - Can see
   - I can’t see Prarabda
   - It can give me Punches left and right
   - Don’t know where I will get Punched now

c) Sampraptou:
   - Punches, caused by Desha, Kala, Prarabda, continuously throw challenges in life.
   - How does a Jnani takes this?

d) Samadarshitaya:
   - Because he is Anchored In Sama Darshanam.

<table>
<thead>
<tr>
<th>Sama</th>
<th>Darshanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Same</td>
<td>- Vision of Brahman or</td>
</tr>
<tr>
<td>- Brahman / Atma</td>
<td>- Atma</td>
</tr>
</tbody>
</table>
Brahman - Atma Darshanam is not visually seeing but constantly being Aware

e) Atmani Avikaritvam:

- Atmani = In the mind
- Avikaritvam = No Turbulence, Turmoil
- Emotions are there but they are handalable, Balanced
- Never zero Emotion
- FIR reduction
- Frequency of wild emotional disturbances, intensity of emotional disturbances, reduced
- Recovery period of emotional disturbances, reduces.
- All 3 will come down, nature of mind is to bring out emotions.
- Bad Experiences will affect.
- Only after death, it wont affect, but handlable.

Gita - Chapter 5:

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [Chapter 5 – Verse 20]
• When good experiences come, not over excited.
• Enjoys that, but aware it is also temporary.
• Terrible experiences come, he will be affected, But is aware that it will Pass.
• Worst disease must pass.

Not Permanent

Good     Bad

• Don’t be downcast.

Gita - Chapter 2:

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्यंशर्थं
न त्यं शोचितमहसि ॥ २-२७ ॥

jātasya hi dhruvo mṛtyuḥ
dhruvaṁ janma mṛtasya ca |
tasmād aparīhāryē'ṛthē
tvaṁ śocitum arhasi ॥ ॥ २-२७ ॥

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

• Birth - Death will be there
• Remaining in Atma, understand both Ishtam (Janma), Anishtam (Maranam) as the natural features of the world.
• Nobody can change the nature of the world.
• Therefore, over the inevitable, don’t Grieve.
• Apariharyam = Can’t complain over a fact.
• **Complaining over a fact is foolishness.**

Example:
• Eye doctor - I have problem, eyes are seeing rightly.
• Eyes are seeing will recommend another doctor, Mental doctor.
• Nobody complaints eyes seeing, body is Ageing, people are coming and going
• Aparharyerthe Na Tvam Shochitum Arhasi Over inevitable fact, don’t Grieve.

**Gita - Chapter 2:**

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

• Loss of people, faculties...
• **Mind which is ready to loose the loosable is a wise mind.**
- Mind which is not ready to lose the loosable is ignorant mind
- Jnani enjoys emotional balance even in the worst period

Gita - Chapter 6:

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

Avikaritvam:
- Vikaritvam = Emotional reaction
- Absence of Violent emotional reaction

f) Ubayatra:
- Both in Ishta Prapti - Favourable situations, Anishta Prapti - Un favourable situations, don’t get carried away.

- If mind enjoys, Samatvam it is Jeevan Muktasya Lakshanam.

Gita:

- Chapter 2 - Verse 54 to 72 : Sthira Pragya Lakshanam
- Chapter 14 - Verse 22 to 27 : Guna Teeta Lakshanam
- Chapter 12 - Verse 13 to 20 : Para Bhakta Lakshanam

Samatvam
Lakshanam:
- Characteristics of a Living liberated person.

Verse 89:

\[
\text{साधुभि: पूज्यमाने स्मिन्यीड्यमानेकिपु हुज्जने:}  ||
\text{समभावो भवेयस्य स जीवन्मुक्तं क्षणं:}  || 441  ||
\]

\[
\text{sādhubhiḥ pūjyamāne'sminpyādāmyāne'pi durjanaḥ}  \\
\text{samabhāvo bhavedyasya sa jīvanmukta-lokaṁ}  || 441 ||
\]

He who feels the same when his body is worshipped by the virtuous or tortured by the wicked is considered a Jivanmukta. [Verse 441]

a) Asmin Sharire:
- In this Body

b) Sadhubihi Pujayamane:
- Jnani will be respected by a Sadhu
- Sadhu - Noble people, admire, value, Appreciate, worship Jnani (Acharya Upasanam)
- Do Shodasa Upachara Puja
- Jnani not excited

c) Peedyamane Api Durjanaihi:
- People harm Jnani
- Priests, religious, break sacred thread, Criticized.
All People have

Raaga
- Like

Dvesha
- Dislike

- We fall within Raaga list / Dvesha list of family people and in the office.
- It is a fact, what others talk about me.
- People talk with smiling face.
- Law of Universe - No one Uniformally liked, disliked
- Rama, Krishna - Disliked
- Some enjoy these topics, talk ill of me, Criticising me, I thank god
- Many spend money to serve the world, by my mere existence, I can serve the people.
- I am object of their Criticism and they enjoy... I am giving joy.
- I can give Joy to back biting people.
- Nindaya paridosha Neti Anugrahome... Hetoho Parityajanyahi...
- Many spend millions to serve the world, I also serve the world by mere existence, I am not affected.
- Even if hurt by Durjana, evil people.
d) Samabhavo Bhaved Yasya:

- One who has got sama Bhava
- Sama Darshanam previously - Outside
- Sama Bhava - inside - Equanimity of mind, feelings balanced.
- No overwhelming excitement when Puja comes.
- No overwhelming depression when hatred comes.
- Because of equanimity he is able to avoid reactions.
- Agitation born reactions he avoids.
- He only avoids agitation based impulsive reactions but according to situation whatever action has to be taken, responses to be given, someone hurting me constantly, I am not able to move forward.
- Jnani gives appropriate responses.

Sama Bhava:

- Not inaction, silent suffering
- Absence of reaction, not absence of action
- Whatever appropriate action is required he does

- Maintain equanimity but when dharmic duty comes - Tasmad Yuddhasva Bharatha.
It is said that these bodies of the embodied self have an end. The self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata.[Chapter 2 - Verse 18]

- Fight, legal action, talk, quit Place, may not do, well thought, deliberate response coming from a calm mind.
- Jnani responds calmly but avoids impulsive reaction.

**e) Yasya Bhavet :**
- One who has got mental Samatvam, balance.

**f) Saha Jeevan Muktaha Ishyate :**
- He is considered Jeevan Mukta
- These are emotional characteristics of a Jnani
- We also love to have such a mind Un-agitated, able to move on, in spite of problems, a beautiful mind.
- Vajra Dhapi Katho rani Mrudini Kusuva Api, Loko Uttaranam Chetamsi Konu Vigyana Marhasi...
### Painful situations come

<table>
<thead>
<tr>
<th></th>
<th>Vajradhapi Katho Rani</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Mind harder than diamond capable of withstanding pain</td>
<td>- Harder than diamond</td>
</tr>
<tr>
<td>- When going through pain, his mind hard like a rock</td>
<td></td>
</tr>
<tr>
<td>- Can withstand pain of body</td>
<td></td>
</tr>
</tbody>
</table>

### When he sees pain of others:

- Heart melts
- Soft like flower, Mrudini Kusuma Api
- Can’t withstand pain of others
- In handling others, can’t give pain to others Gita Chapter 12, got soft - heart, mind.

**Gita - Chapter 12:**

```
अद्वेष्टा सर्वभूतानां मैत्र: करुण एव च।
निर्ममो निरहंकाराः: समदु: खसुखः क्षमी ॥ १२-१३ ॥
```

```
advēṣṭā sarvabhūtānāṁ
maitraḥ karuṇa ēva ca |
nirmamo nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī ॥ १२-१३ ॥
```

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]
Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 - Verse 48]

- **Same Samatvam by Karma Yoga and Dvaita Bhakti, avoid Sakama Prayers, do Nishkama Prayer.**
- Oh Lord, I don’t want to Succumb to my Raaga - Dvesha, will not demand anything, will accept, whatever you give me.
- My anchor is you, my Ishta Devata, Ishvara.

<table>
<thead>
<tr>
<th>Jnani</th>
<th>Karma Yogi and Nishkama Bhakti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Has Nirgunam Brahma as Anchor</td>
<td>Has Ishta Devata as Anchor</td>
</tr>
</tbody>
</table>

- Anchor will work, will have to practice Nishkama Bhakti and have to come out of influence of Raaga - Dvesha.

- **As long as we are slaves of Raaga-Dvesha, emotional Samsara will continue.**
- Come out with Vairagyam.
Samatvam, 2 Methods both important

Vairagyam Karma Yoga
- Initially
  • Jnana Vairagya Siddhartham

Jnanam
- Later, reinforces Vairagyam and gives greater Samatvam our prayer

Annapoorna Stotram:

(Salutations to Mother Annapoorna) Who always give Joy to Her Devotees, along with Boons and assurance of Fearlessness (under Her Motherly care); Who is a repository of great Beauty and makes their minds beautiful by the touch of the Gem of Her (inner) Beauty, Who Purifies all the Poisons and Sufferings of their minds (by the touch of Her Compassion and Bliss), and Who is the Great Goddess manifested visibly in Kashi, Who Sanctified the Lineage of the King of the Mountain of Himalayas (by taking birth as Devi Parvati); Who is the Ruling Mother of the city of Kasi, O Mother Annapoorneswari, Please grant us the Alms of Your Grace; Your Grace which Support all the Worlds. [Verse 1]
• If at all we have to demand, then demand Vairagyam and Jnanam.
• Can we demand other things and in end this also.
• Jnana - Vairagyam not additional demand
• It should replace all other demands from the lord.
• With Vairagyam and Jnanam I can fight the fears of the future.
• Have strength to go through Pains of the present.
• Courage to fight fears of future
• Courage and Strength can get through Vairagyam and Jnanam
• Good Karma Yogis enjoy Jeevan Mukta also, will have balance.

Gita - Chapter 13:

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...

[Chapter 13 - Verse 10]

• Qualification which Karma yogi enjoys before Jnanam.
• Jnani enjoys Samatva Darshanam in his experience of the world.
• Jnani enjoys Sama bhava, equanimity while going through, Prarabdha which comes regularly.

• Description of Jnani as Jeevan Mukta concluded here

g) Yasya Samabhava Bhavet :
• Whoever has equanimity, he is a Jeevan Mukta.

Verse 90:

Whoever has equanimity, he is a Jeevan Mukta.

For him who has realised the essence of Brahman, there is no reaching out for sense objects as before. If there is, then he has not realised Brahman. His senses still have an outgoing tendency. [Verse 443]

a) Vigyata Brahma Tat Vasya :
• Suppose a person has clearly known Brahma Tatvam.
• Clear knowledge includes Paroksha Jnanam initially and Aparoksha Anubhava, Jnanam later.

<table>
<thead>
<tr>
<th>Paroksha Jnanam</th>
<th>Aparoksha Anubhava</th>
</tr>
</thead>
<tbody>
<tr>
<td>- There is Brahman which is cause of the Universe</td>
<td>- Not mystic experience</td>
</tr>
<tr>
<td>- Brahman is, Asti</td>
<td>- Clarity with doubt, claim I am Brahman which is Jagat Karanam</td>
</tr>
<tr>
<td></td>
<td>- Brahman am I, Asmi</td>
</tr>
</tbody>
</table>
Vigyana Brahma Tat Vataha - is name of Jnani who has come to Mahavakya Vichara

b) Yata Purvam Na Samsrthih :
   - He will never have Samsara like before
   - Jnanam and Samsara are like light and darkness, cannot Co-exist.
   - Jnanam becomes Jnana Nishta through Mananam and Nididhyasanam.

c) Samsruti Asti Chet :
   - Suppose a person says, I have Jnanam and also problems, Samsara also.

d) Saha Na Vigyana Brahma Tatvataha :
   - He does not know Brahman
   - Aham Brahma Asmi is a lip service that he does

e) Bahirmukhaha :

```
    i
   /   \
 Anatma i Atma i
 /     /   /
- Vyavaharika I - Real I
- In Worldly transaction, I is
  Anatma based self introduction
  only
- Paramartika I
- Satyam, Jnanam, Anantham
- In Spiritual context
```
Who are you?
- Mind introduction to world - designation based on Anatma
- I with good, Bad Situation
- Body - Mind sick
- I am Samsari Anatma only
- Many problems
- Prarabda influenced I

Guru Asks: Who are you?
- Samsari, Asamsari
- Don’t give impulsive answer
- Give Atma based designation
- Jnana Nishta always self aware and alert
- Prarabda Free I

When context comes:
  - Am I Samsari / Asamsari
  - Reply not body - Mind - Family based, Business Based
  - Base on real I
    - Jnani knows how to Switch over from small I to big I

Jnani’s Answer Always:
  - I am not samsari, Sick, tragedy
  - He is Aware of Anatma
  - Anatma has situations to be addressed.
For him who has realised the essence of Brahman, there is no reaching out for sense objects as before. If there is, then he has not realised Brahman. His senses still have an outgoing tendency. [Verse 443]

- Jnana Phalam - Jeevan Mukti concluded

a) **Vigyanatat brahma tat Vasya Samsruthihi Nasti** :
   - Vigyanatat brahma tat - Person who has done Sravanam, Mananam, Nididhyasanam attained Jnana Nishta.
   - No more intellectual samsara in the form of Self ignorance and self misconception.
   - They don’t exist in form of ignorance based, Self misconception.

- He has removed both, hence Jnana Nishta, free from intellectual Samsara.
• Looks Upon himself not as finite mortal Jiva but as Jagat Adhishtanam Brahma.
• No effort required because it has gone into his Sub-conscious mind.
• This is freedom from intellectual, Samsara in the form of self ignorance and self misconception.
• He is free from emotional Samsara by following Karma Yoga, Acquiring Sadhana Chatushtaya Sampatti, focusing on Vairagyam part.
• Raaga - Dvesha is cause of emotional Samsara.
• Vairagyam considerably reduced it before Jnanam.
• After Jnanam, Vairagyam detachment is reinforced.
• It further reduces emotional Samsara.
• Therefore, he is free from emotional Samsara also
• Not free from emotion which is nature of the mind.
• It is the function of the human being.
• Emotions don’t cause Samsara
• Emotion not pain, Burden but blessing.
• Fine emotions are there
• He is Jeevan Mukta, continues to live because of Prarabda Karma.
• No Raaga - Dvesha, with reference to long, Short life.
• Prarabda is Accepted, resisting Prarabda is Samsara - 5th Capsule.
• Jnani does not ignore, forget his real nature, remembers his real nature all the time, life - Long - Short, not a burden for him
• As long as person has intellectual Samsara, not Jnani
• Bahirmukha extrovert, obsessed with 5 Anatma, Samsara continues.

**Videha Mukti : Verses 91 to 101 :**

• What happens to Jnani during fall of physical body?

  Jnani claims

  Body is mortal

  I am Immortal

  - Allows body to fall at end of Prarabda, Parantha Kala

<table>
<thead>
<tr>
<th>Ajnani</th>
<th>Jnani</th>
</tr>
</thead>
<tbody>
<tr>
<td>Antha Kala</td>
<td>Parantha Kala</td>
</tr>
</tbody>
</table>

**Verse 91 :**

‘I am Brahman’, with this realisation, the actions of a hundred Crore cycles come to nought, like the actions in the dream on waking up. [Verse 448]
Law of Karma in Vedic teaching:

- Vyasa - Wrote Puranas - Elaborating teaching of Vedas.

Vedas:
- Veda Purva Bhaga dealing with Dharma Shastram
  - Right way of life
- Vedanta Deals with Brahma Shastram
  - Reality behind our life

Dharma Shastra conveys 2 Messages:

- Ashtadasha puraneshu... Vachanayam Dvayam

2 Messages of Veda Purva Bhaga:

Paropakara Punyaha
- Activities beneficial, helpful to others
- Reaching out activity
- Not consumer, but contributory activity
- Contribute to ancestors, Plants, animals, celestials, nature, 5 Elements

Papaya Para Peedanam
- Activities which are harmful to Animals, Plants, environments, rishis, Pancha Butas
- Harm cosmic infrastructure
- Harm through Kakika, Vachika, Manasa Karma
- Thought, word, deed
2 Messages of Veda Purva Bhaga

Paropakara Punyaha
- Being aware, contribute to them because they preserve me
- Gives special result of Punyam, unique to Hinduism
- Merit, credits

Papaya Para Peedanam
- Gives special result of Papam, Unique to Hinduism
- Demerits, discredit

- Can’t detect with instruments at our disposal, Apaurushaya Vishaya, Alaukikam, Veda Pramana.
- Matra Siddham, Adhrishtam, invisible, special result.
- No concept in English
- Positive and negative points, we earn through helpful, harmful activities.

Every human being continuously earning Punyam and Papam and stored in Karana Shariram.
- Karana Shariram is Avyaktam, invisible.
- Stored Punya Papam also is Avyaktam, invisible, earned in countless past human Janma.
- Animals programmed, don’t earn Punyam - Papam.
- Don’t have functioning freewill to choose their activity.
• They are not responsible for their life
• Remain unmanifest, depend on type of Karma, which we can’t Know, have different gestation, incubation.

Generate

Favourable Situations
Happiness

Unfavourable situations
Unhappiness

• Immediate, remote future we all earn, Adrishta Punya - Papam stored in Karana Shariram.
• It is called Karma also.

Karma

Actions
Action generated Punya - Papam

• Context determines meanings
• Punya Papam is extremely powerful

**Karma is the most powerful force in entire Universe**
• Karma in the individual and Karma in the Samashti is most powerful force.
• Living beings have Sanchita, Plants and Animals were human beings before current birth.
• Bhagawans imprisonment is Plant - Animal body
• They can’t cause too much damage.
• If I misuse the freewill, Bhagawan clamps the freewill, like clamping speed of vehicle.

**Karma influences all the events in individual life and life of the world**

• Life span of individual, Cosmos, governed by law of Karma, force of Karma.

**Why Bhagawan created me? Corona?**

• “Karma” Determines all phenomena individual and Cosmos.
• At the beginning of Srishti, Sukshma Shariram I get depends upon Punya - Papam stored in Karana Srishti.
• During every birth, type of Sthula Shariram is determined by Stored, unfolding Punya - Papam Stored in Karana Shariram.
• Sukshma Shariram and Sthula Shariram’s journey during life and after death governed by Karma.
• Human beings can’t see
• Bhagawan can see with his Maya Shakti.
• During life, Good Bad events, experiences, we don’t have explanation, or know the cause.
• Good luck, Good fortune = Invisible Punyam unfolding
• Throughout life, we can’t explain
• Intense suffering, why me?
• When angry with God, Veidica remembers because of Stored Papam which I have gathered.
• World - People - are Nimittam, instrument for Karma to give me Pleasure
• Karma can’t directly give
• world, family, people are dispensers of Sukham and Dukham of my own Karma.
• Sraddha and Bhakti not Shattered by happenings in life
• He knows the Answer, learns the law of Karma in beginning of life.
• Be prepared, internalize the law of Karma.

**Gita - Chapter 13 :**

```
समं सर्वेषु भूतेषु
तिष्ठन्तं परमेश्वरम् ।
विनिश्चयत्रविनिश्चयन्ति
यः पश्यति स पश्यति ॥ १३-२८ ॥
```

He sees, who sees the supreme lord existing equally in all beings, the unperishing within the perishing. [Chapter 13 - Verse 28]

• Law of Karma, Punya Papam unfolds every moment.

**Example : Seeker :**

• I am going to Purchase a hearing aid and give to Bhagawan, he is not listening to my prayers.
• Can’t seek favours, do Karma and get Karma Phalam.
• Seek Karma Phalam what I deserve, not what I desire.

**God does not confirm Phalams to my Raaga Dvesha but confirms to my Punya - Papa Karmani**

• If I know this, my faith and reverence for god will never diminish, whatever is Ups and Downs that I go through in life.

This Punya Papa Karma is Classified into

- Sanchita Karmani
- Prarabda Karmani
- Agama Karmani

• Karma = Adrishta Punya Papa Karma Phala
  = Jahati Lakshana, Karmas gone in past Janma
  = Karma Phalam result

• Sanchita - Jahati Lakshana
  - Adrishta Punya - Phalam

• All Karmas common to Jnani and Ajnani

**What is specialty of Jnani?**

• All living have Karma, stored in Karana Shariram earned in immediate, countless past human Janmas, Accumulated Karmas.
San - Chit - Bag:

- To Accumulate
- That in which everything is dumped and Carried
- When does Karana Shariram begin? Anaadi
- All Jivas have been existing since beginningless time
- Sukshma Sharirams come and go, Srishti after Srishti
- Sthula - Janma after Janma
- Karana Shariram - from beginningless time

Bhagawan uses - 2, to create world

Karana Shariram Part

- Jiva alone contributes to Bhagawan, Universe is joint Venture of Jiva and Ishvara.
- Ishvara uses Punya - Papa of Jiva
- Karmas fructify, give Pleasurable, painful experiences.
- Jiva requires Sukshma, Sthula Shariram and a Universe
- **Bhagawan provides relevant Sukshma, Sthula Shariram, and relevant environment for Manifestation of Stored Punya - Papam.**
- Bhagawan by himself can’t create the Universe, this is a secret.
- Omniscient, Omnipotent Bhagawan.
• Bhagawan has limitation, needs Blue print of Jiva
• Jiva contributes the Punya - Papam.
• Bhagawan assisted by Punya - Papa Karma of beginningless Jiva creates Universe

For Creation

<table>
<thead>
<tr>
<th>Bhagawan</th>
<th>Jiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samanya Karanam</td>
<td>Visesha Karanam</td>
</tr>
</tbody>
</table>

• Arrival of creation, Bhagawan responsible
• Time of Arrival, type of creation, duration of creation determined by fructifying Karma.

Gita - Chapter 15:

The Blessed lord said: They (wise people) speak of the indestructible Asvattha tree, having its toots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]
**Gita - Chapter 15**:

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action. [Chapter 15 - Verse 2]

- Other Moolam = Jivas Karma

**2nd Principle:**

- Bhagawan does everything, determined by our Karma.
- Bhagawan has disclaimer, you asked and forgotten
  - *Can’t avoid Consequence, if we don’t remember.*
- Will not know all Karmas
- Bhagawan is fair
- I have faith in the law of Karma
- Faith in Bhagawan never challenged

**Stored Accumulated karmas = Sanchita**
• Some fructify in remote future, is Sanchita, Harmless, don’t do anything now.
• Karma Fructified, ready, Prakarshena Phala Adaya Arabyam, Prarabda Karma
• Started becoming active

Example:
• Race, on your marks, ready, starting time important
• On your Marks - Karma = Prarabda Karma, responsible for Current life

• At time of current Srishti, Sukshma earned
• Current birth, Sthula determined by Prarabda
• Genetic disease, because of karma, determines parentage, Nimittam, family sibling, environment, country
• Many things happen for which I have not worked for

<table>
<thead>
<tr>
<th>I work</th>
<th>I get</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Cause</td>
<td>- Effect - Clear</td>
</tr>
<tr>
<td>- Treat disease</td>
<td>- Get new disease</td>
</tr>
<tr>
<td></td>
<td>- New factor, win in stock - Markert</td>
</tr>
</tbody>
</table>

Gita - Chapter 2:

सुखदुःख्केः समेक्रत्वा
लाभालाभां जयाजयां ।
ततो युद्धाय युज्यस्वः
नैवं पापमवाप्स्यसि || २-३८ ||
• Karma Yogi remembers Bhagawan while receiving Prasada.
• Awareness of Karma keeps me in peace without Jnanam.
• Throughout life, Prarabda unfolding.
• Life span - Decided by Prarabda, type of old age, Type of Journey after death depends on Prarabda.

**How long for next birth?**
• Not uniform - Not immediate, not remote, depends on fructifying Karma

**iii) Agami Karma :**
• Punya Papam we earn in Human birth

**Animals :**
• Exhaust Prarabda as programmed, Bokta, not Karta, producing Punya - Papam, have Sanchitam.
• Had functioning freewill before, in Animals, freewill clamped.
• Human beings alone have freewill, can exhaust Prarabda.
• Can’t escape clutches of Karma - Divine law have to exhaust.

2 Purposes of Human life

- Exhaust Karma
- Opportunity to generate fresh Punya Papam
Generated Punya - Papa Karma in Present Janma is called Agami:

- Agam ishyati iti Agama will fructify in current Janma, they will join Prarabda.

**Agami**

**One Part**
- Joins Prarabdam
- Influences current Janma, Dharma, Artha, Kama, Moksha
- Huge Advantage

**2nd Part**
- Joins Sanchitam
- No Time
- Requires another type of body in Swarga

**Human birth**

- Wasted
- Become champion
- Born again
- Be Free

Revision - Verse 91:

‘I am Brahman’, with this realisation, the actions of a hundred Crore cycles come to nought, like the actions in the dream on waking up. [Verse 448]

Final Topic:

- Videha Mukti to understand this we must, know Law of Karma, Unique to Vedic Tradition.

```
<table>
<thead>
<tr>
<th>Law of Karma</th>
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<tbody>
<tr>
<td>2 Types</td>
</tr>
<tr>
<td>I</td>
</tr>
<tr>
<td>- General Law</td>
</tr>
<tr>
<td>- Applicable to Ajnani Jivas</td>
</tr>
<tr>
<td>II</td>
</tr>
<tr>
<td>- Special Law</td>
</tr>
<tr>
<td>- Applicable to Jnani who attains Videha Mukti</td>
</tr>
</tbody>
</table>
```
Sanchita:
- Common to all living beings, Accumulated in Past human births
- Includes Plants, Animals, human.

Prarabda:
- Fructifying past of Sanchitam in Current Janma.
- Common to Plant, Animal, Human.

Agami:
- Unique to Human, therefore Human is special.

Verse 3:

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

[Verse 3]
Verse 2 to 108:

- Manushya, Human being special, have active freewill.
- Because of freewill human becomes Karta.
- Animals, plants no Karta status
- Karta = Chooser of action, after long deliberation
  - Svatantraha Karta
  - Free will has capacity to choose
- Human being has Svatantriym, Karta status

**Therefore can choose Karma to generate fresh, Punya - Papam**

- Animals, plants can’t generate fresh Agami punya - Papam
- Animals, can exhaust Prarabda Punya - Papam
- That power, choice is there, Prarabdam influences our future.

Human beings future determined by

- Balance Sanchita
- New balance Agami
  - I am Generator of Agami karma
  - Can determine my future
  - Can take charge of my future
- Human have partial control over our future.
- Prarabdam decides our future partially.
- We control partially through our agami karma which we choose to generate.
- All animals have no control over their future

**Human have partial control over their future, Huge gift, which makes human superior.**

- Scriptures address Human, beings because of this special status.
- Partial control enough to accomplish all Human Goals (Dharma, Artha, Kama, Moksha)
- We don’t have total control, Scriptures point out.
- Freewill, choice, Agami, Moksha
- Scriptures offer their help, guidance, to human beings.
- You can choose Agami by choosing your Actions.

You actions are of 4 Types

- Papa Karmas
  - Generate Agami Papam
  - Nishiddha, Pratishiddha Karmas
  - Asuri Sampat (Gita - Chapter 16)
  - Carefully Avoid

- 3 Types of Agami Karmas which generate Favorable result
The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.[Chapter 16 - Verse 5]
Agami Karma ‘Punyam’

I

Kamya Karma
- Laukika
- Shastriya Aahavanti Homa
- Contributes Material prosperity and worldly well being
- Gives name, force, position, possession, family, Children, Grandchildren

II

Nitya Naimitta Karma
- Niyata Karmani (Gita : Chapter 3 - Verse 8)
- Extremely important for spiritual seeker
- Pancha Maha Yagya
- Contributes to inner spiritual growth
- Gives me desire for Moksha, Jnanam, Scriptural, Study, guru, Vedanta Class
- Gives Opportunity

III

Prayaschitta or Parihara Karma
You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]

i) Nitya Karma:

- Many have opportunity, no desire, or have desire but no opportunity.
- Krishna Strongly Criticises Kamya karma

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]
ii) Prayaschitta Karma:
- To handle Papam generated by Prarabdham.
- Unfolds favourable, Unfavourable events.
- Health, Son, business Problems
- Human look for Solutions, sick look for Doctor
- Scriptural medicine, specialists Available
- Can neutralise or Mitigate impact of Powerful Prarabda.
- Antibiotics - For bacterial problem
- For Prarabda Karma - Parihara karma.
- Corona Virus - No Antibiotic
  - One week or 7 Days for Cold to go
  - Can Maintain
- Prayaschitta can’t work for some strong Prarabda Karmas.
- Prarabdam can’t be totally solved by Prayaschittam.
- Death ends only when current Prarabdam is exhausted
- Next Prarabdam waiting - Like Stapler, Automatically comes.
- Sanchita ends, Precious life wasted, Reduce Kamya, Avoids Nishiddha, Reduce Prayaschitta, Increase Nitya Naimittika - Pancha Maha yagya and come to Jnanam.

For Ajnani:
- Prarabda comes, gets exhausted
- Replenished by more Agami, we replenish by Agami... Sanchita Always same, increasing.
• No Solution for Sanchitam, only Solution - Jnanam.
• Punarapi Jananam, Maranam Cycle goes on, Special law in Verse 91 and 92
• What happens to Sanchita Karma - infinite Punya Papam, Stored in Karana Shariram.
• During Pralayam, Time, Space, Universe dissolves.
• In Ishvara, our Karana Shariram is there in Maya of Ishvara.
• In that, infinite Sanchita Karmas are there, which is basis of next Srishti.
• In Hinduism - Creation is Cyclic process.
• Srishti, Sthithi, Layam.

Gita:

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

• Srishti is a Cycle, because Sanchita continues even during Pralayam.
• Entire Sanchita of Jnani Eliminated by Jnanam.
Revision - Verse 91:

‘I am Brahman’, with this realisation, the actions of a hundred Crore cycles come to nought, like the actions in the dream on waking up. [Verse 448]

a) Aham Brahmeti Vigyanat:

Knowledge

Paroksha Jnanam

- Brahman is Satyam, Jnanam, Ananantam, is great
- Everything is Brahma, God not complete
- Visishta Advaitam used by Karma Yogi

Aparoksha Jnanam

- I am everything
- I am Brahman
- Brahman is everything, I am everything
The Brāhmaṇa ousts (Slights) one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are this Self. [2 - 4 - 6]
Chandogyo Upanishad:

That bhūmā is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhūmā. Now, as regards one’s own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 - 25 - 1]

- I have woken up to my Super waker nature.
- Aham Brahma, I remember through Mahavakya Vichara.

b) Sanchitam Vilayam Yati:
- Sanchita Disappears

c) Kalpakoti Shastarjitam:
- Sanchitam earned in Crores of Kalpas.
- One Kalpa = 2000 Chatur Yugas = 1 Day of Brahmaji
- Eliminated in one stroke of knowledge.
- Incredible, unbelievable to Swallow.
Based on 3 Pramanams

I) Sruti
   - Primary Source

II) Yukti
   - Reasoning goes in keeping with Sruti

III) Anubhava
   - Supporting Logic

i) Sruti : Mundak Upanishad :

Bhidyate hṛdaya-granthih chidyante sarva-samsayah 1
ksiyan te chāy karmāṇi tasmīn drṣṭe para vare 2

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]

- All Sanchita karmas Perish with knowledge.

Gita :

yathāidhāṃsi samiddho'gniḥ
bhasmasāt kurute'ṛjuna 1
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurute tathā 2

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]
• Huge fire forest, Bush fire, set by wind
• Through - Sravanam, Jnanam fed like huge conflagaration.
• Jnana Agni - Has big Power, Destroys Sanchita Karma

ii) Yukti - Logical Reasoning:
• What Jnanam destroys is Mithya
• Karma is required to destroy things which are real.

<table>
<thead>
<tr>
<th>Real Snake</th>
<th>Mithya Rope Snake</th>
</tr>
</thead>
<tbody>
<tr>
<td>Can’t go by Jnanam</td>
<td>Jnanam can destroy</td>
</tr>
</tbody>
</table>

Important Condition:
• Yatu Mithya, tatu Jnanena Nashyati, size is immaterial
• Creation negated by Jnanam because creation is Mithya
• We are not destroying karma

Example:
• Dream guru, Dream disciple.

Dream Guru:
• Shows entire dream world
  • **Dream world will be eliminated by the knowledge of the Cause**
  • **Cause = Waker**
  • Waker knowledge = Technical word for waking up.
• Through waker knowledge you can destroy the Vast Dream Universe.
• For Dream disciple - Dream not Mithya but is Satyam.

**For a dreamer, Dream is not dream, in dream.**

Example:

• To destroy Building, a lot of Karma required.
• In Dream case, One knowledge alone required, waker knowledge.
• Satyam can’t be destroyed by Jnanam.
• Negation of world, Sanchita Karma only when you look at it as a Jnani - Super waker.

**Understands:**

• *Yatu Mithya Tatu Jnana Badyam*

• Students find it difficult
• ETU world - Experienceable, Transactable, Useful, world can’t be Negated by Knowledge, be to intellectually convinced.

**Vedanta Says:**

• Sanchita can be destroyed by knowledge because Vedanta assumes that we have understood - Sanchitam has Mithya Status.
• Unless this is understood, we cannot swallow the Statement.
• Sruti, Yukti - Over.
iii) Anubhava Pramanam:

- Dreamer will realise it when he wakes up.
- Dream body, Good - Bad karmas done in Dream - destroyed.
- Sanchita destroyed proved by Sruti, Yukti, Anubhava, technical word = Badaha.
- **Jnanam does not destroy Rope Snake, but Falsifies Rope snake.**
  - I understand there was no Rope Snake to get destroyed.
  - If I say destroyed, then not realised.
  - Destroyed, not right word.
  - Rope snake did not Run away, No Regular Verb can be used.
  - Vedanta invents new word - Sublation, not elimination.

- Sanchita Karma
  - Not Destroyed
  - Does not go Away
  - Will get Sublated
    - Baditam
    - Like Svapna Prapancha

- Only if you understand Sublation, meaning of this Sloka will be clear.
d) Prabodhat by Waking up

- Knowledge
- Waking Up
  - Knowing the waker
  - Knowing Super waker, higher order of Reality

e) Svapna Karma vatu:

- Like Good, Bad Karmas are Written off, baditam.
- Example explained in Verse 92.

Verse 92:

Can the meritorious acts or sinful deeds that a man has imagined doing in a dream take him to heaven or hell when he has awakened? [Verse 449]

- Explanation of Example in Verse 91
- Advaita Prabodhe Sanchita, karmani Badite.

b) Punyam Va papam va Ulbanam:

- Noble - ignoble actions, great, powerful - Grave Papam - Punyam.
c) Tatu Syatu Kim:
   • Will those Karmas remain?

d) Supta Uttiti Tasya:
   • In dream, Crimes done, caught, Trials done, for person, slept, dreamt, woken...
   • No Karma will affect.

e) Svargaya Narakaya Va:
   • 14 Lokas sublated Karma and Karma Phalam

Advaita Makaranda:

i) Asmin Jagan Maye - Svarga Moksha Vibrame:
   • Confusions of Svarga are Dheerga Svapna caused by long sleep called Atma Agyanam.

ii) Upshanta - Jeeva Jagat Ishvara Brahman:
   • Confusion of duality, Jiva, Jagat, Ishvara - Upashantam, Baditam, Unbelievable.
   • Be in Vedanta for sometime, believe it, Make it real for me, Sanchita karma Badaha done.

Agami Karma:

• Regular waking by Regular dream

• Dream body, mind, world disappear, know its Mithya

Spiritual Awakening:

• Jnani knows clearly waking world doubtlessly, Like dream, Mithya

• World will not disappear.
• Remembers I am Super waker but function as waker, interacting with people, doing actions, Loka Sangraha Karma.

• May hurt without intending, Jnani does Several Actions.
• What happens to actions of Jnani after Vedanta?

Tattva Bodha:

• Actions of Current Janma Upto Jnanam included in Sanchitam and Destroyed.

Ajnani:

• Karmas in current Janma, is Agami

Jnani:

• Karmas of current Janma, destroyed by Sanchitam.

Agami:

• Karmas after Jnanam
• Jnanam Uttpatti Anantharam, Jnani deha Krutam Karma.
• Karma done by body
  • Jnani does not identify with the body
  • Visesha Abhimana - Conclusion I am Karta Removed.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>नैव किचित्करोमीति युक्तो मन्येत तत्त्ववित्। पर्यथ्र्युपवन्त्युपश्चिंध्रन् अर्हनन्यात्यन्यपञ्चसन् ॥ ५-८॥</td>
<td>naiva kiñcitkarōmīti yuktō manyēta tattvavit</td>
<td>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]</td>
</tr>
<tr>
<td>प्रलपन्विसुजन्मृहल्लुन्तन्मत्रिमिस्थपि। इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९॥</td>
<td>pralapan visrjan grhṇan unmiṣan nimiṣannapi</td>
<td>Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]</td>
</tr>
</tbody>
</table>

- Actions not done with Ahamkara, Abhimana.
- No Motive, I should get benefit of Karma.
- Motiveless, Karma of Jnani will it generate Punyam or Papam?
Verse 93:

Being unattached and indifferent like sky, one is realised is never concerned in the least about actions yet to be performed. [Verse 450]

a) Yatihi:

- Internal sanyasi
- Renunciation of ignorance and intellectual samsara not external renunciation
- Self ignorance, self misconception, Ahamkara, Mamakara
- Actions - not Raaga - Dvesha instigated
- As Karma yogi, he has avoided Raaga - Dvesha instigated karma
- No motive
• No Kartrutvam Bavana, no Karta status
• Jnani and Animal, both do not have Kartrutvam
• Animals not taken to court
• No ahamkara, Karturtvam, motive, No Doership, no motive
• Grihastha does Pancha Maha Yagya
• Does not seek Punyam or eliminate Papam.
• Punyam - Papam notion itself is gone.
• Even for Grihastha Jnani performing Nitya Naimittika Karma, Punya Papa notion gone.
• Yati one who has given up Ahamkara, Kartrutva Bhavana, who is from Karma Standpoint, Similar to Minor, Baby sent to reforming Centre.
• No Ahamkara No Kartrutvam, Jnani = Yati

b) Parijnyaya :
• Jnani, through Pancha Kosha Viveka, remembers

c) Svam Asangam :
• I have no relationship with 3 Bodies.
• I am of a higher order of reality.
• Like Space Asanga.

d) Udasina = Akarta, Abokta :
• Claimed Atma as himself not Atma is Akarta.
• I am Akarta, means I am Akarta, means big difference

e) Na Bhoyataha:
• Space Accommodates all events of Universe but it is not contaminated, Affected by Sullied by, Blemished by...

Gita:

Weapons cleave It not, fire burns It not, water moistens It not, wind dries it not. [Chapter 2 - Verse 23]

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]
• Jnani does not identify himself with Karma and does not claim Karma Phalam.
• Sanchita, Agami Phalam does not rise.

Example:
• Doctor does heart surgery
• No Motive, save Patient
• No Papam - No Ahamkara
• Karma and karma Phalam destroyed.

f) Na Slishyate Kinchitu:
• Not affected even little bit

g) Kadachit: At Anytime

h) Bhavi karmabhi:
• In Future, After knowledge.
• Karma will not produce Punyam Papam.

Gita:

अगतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतस: ।
ज्ञायाचरत: कर्म समग्रं प्रविठीयते || ४-२३ ||

गतसाṅगस्या मुक्तस्या
ज्ञानावस्थितसः
ज्ञायाचरतः कर्म
समग्रम प्रविठीयते || ४-२३ ||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]
Samagram:

- Agrena Phalena Saha Agami and Sanchita, Praviliyate, destroyed, does not rise

Gita:

He, who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action). [Chapter 18 - Verse 17]

- One who does not have Aham Karta Bhava, does not identify with Karma, killing does not get Papam.
- Soldier - Rewarded not Punished
- Don’t look at karma uniformly but contextually
- Sruti and Gita Shastra Yukti is there

Example:

- Baby, Minor = Jnani.
Verse 94:

The sky, because of its contact with the Jar, is not affected by the smell of the liquor in it. So too, the Atman is not affected by the properties, the conditionings because of its contact with them. [Verse 451]

- Example of Akasha - Jnani = Like Space.

Revision - Verse 93:

Being unattached and indifferent like sky, one is realised is never concerned in the least about actions yet to be performed. [Verse 450]
What happens to 3 Fold karmas of Jnani?

- Law of Karma Phalams (Adrishtam) Punya - Papam for Jnani - Ajnani

<table>
<thead>
<tr>
<th>Sanchita</th>
<th>Agami</th>
<th>Prarabda</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse 91 to 92</td>
<td>Verse 93 to 94</td>
<td>Verse 95, 96, 97</td>
</tr>
</tbody>
</table>

- Based on Sruti Pramanam.
- Punya - Papam not available for our instruments.

Sanchita : 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]

- All Sanchita karma of Jnani Sublated by Jnanam.

Ahami : Brahma Sutra : Chandogyo Upanishad :

- [Text in Sanskrit]

- [Text in Sanskrit]
Upakosala replied, ‘This is what they said.’ [And he told his teacher all that the fires had taught him.] The teacher said: ‘O Somya, they taught you only about the worlds, but I will teach you about Brahman. [4 - 14 - 3]

<table>
<thead>
<tr>
<th>Water</th>
<th>Papa / Punya / karma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Can’t Stick to lotus leaf</td>
<td>Does not Stick - Slishyate to Jnani</td>
</tr>
</tbody>
</table>

i) Jnani not associated with any karma, Action :
- Jnani does not identify with 3 Sharirams
  - All actions done by 3 Sharirams

In his Mind :
- In my presence, Blessed by me, Body performs Karma
- I do not do any Karma
- I am Asanga, Udasina Atma behind the body

a) Svam Asanga Chaitanyam :
- Unrelated consciousness

b) Udasinam :
- Always remain indifferent, Akartaram.
- Dhyayati, Lelayati Iva

b) Parijnyayam :
- Appear to do Karma, As though doer - Enjoyer.
Gita:

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]

d) Yatihi Kinchitu Na Sishlate:

- Sanyasi internally renounced Ahamkara, Kartrutvam, Boktrutvam.
- Not connected to Action, does not produce Karma Phalam.
- Agami Punya - Papam.

Rule:

- Agami generated only where Kartrutvam
- Animals don’t have Kartrutvam, don’t generate Agami Punyam.
- Jnani not tainted by Agami, Punya - Papam, even we bit, not contaminated at any time after Jnanam.

e) Jnana Anantara Karmabihi:

- Not connected to Action, not connected to result as it is not produced.
f) Yatha Nabhaha:

Example:

- Space enclosed within Pot
- Body of Jnani = Pot consciousness within body = Pot Space
- What happens in the Pot does not taint the pot Space.
- Similarly what happens in the body, does not affect enclosed consciousness.

Revision - Verse 94:

The sky, because of its contact with the Jar, is not affected by the smell of the liquor in it. So too, the Atman is not affected by the properties, the conditionings because of its contact with them. [Verse 451]
- Space connected with the pot Seemingly, it will not have smell
  - Ghata - Drvyam
  - Smell - Gunaha
- Ghata Sambande Sati Api, Ghat Dharmaihi Na lipyate
- Space is connected to the pot, Space not contaminated by the Attribute - Strong smell.

<table>
<thead>
<tr>
<th>Upadhi</th>
<th>Smell</th>
<th>Punya</th>
<th>Papam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pot</td>
<td>Karma</td>
<td>Fragrant liquid</td>
<td>Foul liquid</td>
</tr>
</tbody>
</table>

- Consciousness, Space, has no Smell Punya - Papam.
- Does not contaminate consciousness even though consciousness is enclosed in Body and Connected to the Body.

a) Ghato Yogena : Nabhaha :
- Space has connection, Association with the pot, being enclosed.

b) Sura Gandhena Na Lipyate :
- Foul smell belongs to the pot and Air not to the Space (Akasha)
- If Akasha gets the smell, in that Place, rest of the life it will be smelling.
- Sura = Liquor, space not contaminated.
- In the Same way - Atma
### c) Upadhi Yogena:

<table>
<thead>
<tr>
<th>Consciousness</th>
<th>Pot</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Space</td>
<td>- Enclosure</td>
</tr>
<tr>
<td>- Enclosed</td>
<td>- Upadhi</td>
</tr>
<tr>
<td></td>
<td>- 3 Fold Bodies</td>
</tr>
</tbody>
</table>

- In Spite of Sambandha
- Sickness, Pain are attribute of 3 Sharirams
- Atma does not have Pain of the body
- Atma does not have Raaga, Dvesha of Mind
- Atma does not have Punya - Papam stored in Karana Shariram.

### 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]
Nirvana Shatkam:

(I have) neither virtue nor vice, pleasure nor pain, the sacred chants, nor the pilgrimage; the scriptures nor the sacrificial rituals. I am neither the act of enjoying, nor the enjoyable object, nor the enjoyer. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 4]

- Jnani never takes mental attributes as his attributes.

d) Tad Dharmai naiva Lipyate:

- Agami Punyam Papam not generated, Karma does not taint consciousness, because Atma is Asangaha.
- Higher order of reality
- Therefore, Jnani does not acquire Agami Punya - Papam.
Tattva Bodha:

- Suppositional Statement, even if Agami Punya - Papam comes to Jnani, it will not come to Atma Jnani.
- It will be distributed to others.

- Those disciples who worship Jnani
  - Get Jnanis Punyam

- Those who illtreat Jnani
  - Agami Papam goes to them

- Arthavada, not main statement
- Statement given to encourage people to worship Jnani.
- Discourage people from illtreating Jnani.

<table>
<thead>
<tr>
<th>Real Answer</th>
<th>Secondary Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agami Punya Papam not generated for Jnani</td>
<td>Distribution of Agami Punya Papam</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sanchitam</th>
<th>Agami</th>
<th>Prarabdham</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse 91 to 92</td>
<td>Verse 93 to 94</td>
<td>Verse 95 to 97</td>
</tr>
</tbody>
</table>
Verse 95:

That work which was performed before the dawn of knowledge and because of which this body is conjured up, is not destroyed, by the self-knowledge without Yielding its fruits just like an arrow shot at an object. [Verse 452]

Prarabda Karma:

2 Answers

2 Angles

Laukika Ajnani Drishti

Verse 95 to 96

- Ignorant of Atma
- Takes Jnani as Body Mind complex, not Atma.

Shastri Jnani Drishtyam

Verse 97
a) Jnana Udyat Purarabdam Karma :
   • Pura Arabdam = Prarabdam Punya Papam started fructification at the time of birth of body.
   • Janma kale - Sharira Aramba Kale
   • Before rise of Jnanam.

b) Jnana Udayat :
   • Before rise of knowledge

c) Jnanat Na Nashyati :
   • Can never be destroyed by Jnanam

d) Svaphalam Adatva Na Nashyati :
   • Prarabda continues, will never go away without generating, producing Phalam.
Every human birth is a mixture of Punya Papam.
No doubt, Jnani has done so much of Punyam.
Therefore he got human birth, Guru, Sravanam, Mananam, Jnanam.
There is Papam also.

<table>
<thead>
<tr>
<th>Prarabda Punyam</th>
<th>Prarabda Papam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pleasurable experiences</td>
<td>Painful experiences</td>
</tr>
</tbody>
</table>

Prarabda Affects

- It affects Sthula Shariram, Jnana - Karma Indriyas, faculties go away, mind faces continuous challenges, Surrounded by people.
- Affects Jnani and Ajnani equally
- Jnani goes through Ups and Down
- No Jnani can take Papam of disciples or Punyam.
- Jnanis suffering because of his Sva Phalam.
- Prarabda Karma Adatva will not leave, until it exhausts every drop.
- Body Survives in ICU gives Sukham - Dukham.
- Na Nashyati....
Example:

<table>
<thead>
<tr>
<th>Svapna</th>
<th>Ghatakasha</th>
<th>Arrow released by Archer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanchita</td>
<td>Agami</td>
<td>Prarabda</td>
</tr>
</tbody>
</table>

- In quiver, Many arrows not used destroyed.
- Used arrow looked at wild animal, released Arrow, started travelling, Midway - Hunter realized - innocent cow / Deer - Doesn’t want to kill cow.
- Disturbed, because of misconception, released arrow.

<table>
<thead>
<tr>
<th>Cause of Release</th>
<th>Midway</th>
</tr>
</thead>
<tbody>
<tr>
<td>Misconception</td>
<td>Misconception gone</td>
</tr>
</tbody>
</table>

- Arrow travelling to animal - Effect - Journey of Arrow can’t stop, will continue, with full force hits cow, hurts cow.

Example:

- Released arrow

c) Lakshyam Udishya :

- With target (Animal) in mind


d) Uddrishta Banaha Vat :

- Like arrow released keeping Target in mind.
Thinking it to be a tiger if an arrow is shot at an object, it doesn’t then stop because it turns out to be a cow. It still pierces it with full force. [Verse 453]

a) Banaha :
   • Arrow

b) Vinirmuktaha :
   • Released by hunter

c) Vyagra Budhya :
   • With idea there is wild Tiger behind the Shrub

d) Pashchatu Gomatau Satyam :
   • After releasing, realized it is cow
     • Gauhu - Asti - not Vyagraha, Even though cause of release is removed.

e) Na Tishtati :
   • Arrow will not stop

f) Nirbharam Chinati Eva Lakshyam cow :
   • It will strike the cow, Arrow will go forcefully, strongly.
g) Veghene:

- Deeply pierces cow will not reduce speed of arrow.
- Cow Jnani, can’t stop the event.
- Event started when he was cow Ajnani
- Cow Ajnani has to face the death of cow.
- Similarly, Jnani has to face the events of Prarabdam, even though, Prarabdam has been released before Jnanam.
- Agyanam Karanam of Prarabdam is gone but events will continue.

Tattva Bodha:

- Prarabda Bhogat eva Shayaha...
- Prarabda ends only through experiences of Pleasure and pain.
- Jnani will get complete, freedom from Karma only after exhaustion of Prarabda.
- After Jnanam, will get partial freedom from Sanchita - Agami
- Complete freedom from Karma, only after Prarabdam is exhausted.

Chandogyo Upanishad:

tasya yathābhīnahanāṃ pramucya prabrūyādetāṃ diṣṇāṃ
gandhāra etāṃ diṣṇāṃ vrajeti sa grāmādgrāmāṃ prṛcchanaṇḍito
medhāvi gandhārānevopasampadyetaivamevēbhācāryavānpuṟuṣo veda
tasya tāvadeva ciraṃ yāvanna vimokṣye’tha sampatsya iti || 6.14.2 ||
tasya yathābhīnahanāṃ pramucya prabrūyādetāṃ diṣṇāṃ
gandhāra etāṃ diṣṇāṃ vrajeti sa grāmādgrāmāṃ prṛcchanaṇḍito
medhāvi gandhārānevopasampadyetaivamevēbhācāryavānpuṟuṣo veda
tasya tāvadeva ciraṃ yāvanna vimokṣye’tha sampatsya iti || 6.14.2 ||
And as someone may remove that person’s blindfold and say, ‘Gandhāra is this way; go this way,’ and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhāra; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 - 14 - 2]

- For Jnani, total freedom from karma will be delayed until he is free from Prarabda effect also.
- Total freedom, after that through Sruti, Yukti, Anubhava Pramanam, we come to know result of 3 Karmas.

<table>
<thead>
<tr>
<th>Svapna</th>
<th>Agami</th>
<th>Prarabdam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Destroyed</td>
<td>Avoided</td>
<td>Exhausted by Jnani by going through Pleasurable, painful experiences</td>
</tr>
</tbody>
</table>

- 3 Karmas finished.

**Consolidation:**

- Jnanam will not destroy Prarabda it will destroy Sanchitam, Avoid Agami.
- Prarabda continues... 3 Bodies continues, Jnani Alive, will face challenges from Prarabda Baram, people will worship him also.
- Sense level, mental level, challenges will be there
Advantages:

i) Guru Parampara is possible:
   • If Jnanam destroys Prarabdam, in class student will die, if Jnanam comes.

Sadyo Mukti Vada:
   • Believe Jnanam gives instantaneous Videha Mukti
   • If so, no Jnani Guru will be there
   • Guru will be Ajnani... Andha Parampara

ii) Guru serves as Model, proof of Moksha, Jeevan Mukta:
   • Jeevataha Jnani Mukti
   • Jeevan San Mukta living Jnani, liberation, possible, great blessing.

iii) Jnani can enjoy his real Nature, Brahman, Glory of his Jnanam, Nirgunam Brahman:
   • Will enjoy Saguna Brahman nature, will Jump with Joy.
Gita:

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

- Enjoyment of Jeevan Mukti possible
- Atma by itself can never claim, I am glorious Atma.
- Atma is wonderful, if it has to be claimed, body is required.
- Brahman can never claim the glory by itself.
- Jeevan Mukti possible, enjoyment possible, Guru Parampara possible.
- Therefore Advantages are there.

Disadvantages:

- Jnani has Body - Mind - Sense complex
- Prarabdam continuously attack unannounced because Prarabdam is Adrishtam.
- Ajnani goes through varieties of Physical, sensory, emotional challenges.
- Jnani also will continuously face challenges.
Gita:

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom. [Chapter 2 – Verse 56]

- Painful experiences come to Jnani.
- Jnani can’t ward off Biological pains.
- Prarabdam gives suffering.
- Jnani has means to handle them.

i) Sadhana Chatushtaya Sampatti:

- Acquired Vairagyam, reinforced Vairagyam through Jnanam.
- Developed Titiksha, because of detachment, endurance, can neutralize, nullify, problems of Prarabdam.
- Guruna Api Dukhena Na vichalyate (Gita : Chapter 6 - Verse 22)
Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

- Worst suffering he can confront and remains stable.
- Sthiraprajnya Lakshanam, Sadhana Chatushtaya Sampatti is extremely important.
- **Emotional problems are handled by Sadhana Chatushtaya Sampatti**
  - By Developing Vairagyam and Avoiding Raaga Dvesha.
  - Family attachment creates problems, Children problem can’t stand.

Gita:

асактиранабхишвангах
пуштрадаргаргхадису

नित्यं च समचित्तत्वम्
इष्टानिष्टोपपपतिसु

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

- As Sadhana, Practice detachment from family, see them as Bhagawans Children.
  - Generally ignored.
  - Family detachment, not followed by Grihastha.
  - Studied Prasthana Trayam, why worries don’t go.

- **Grihastha Jnani should have Vairagyam.**
  - Otherwise, Children's Prarabda will affect.
  - Grandchildren Prarabda will affect.

- **Vairagyam - only weapon for emotional problem.**
  - Don’t worry about other children, Jeevan Mukta.
  - Disturbed about my Children.

**Revision - Verse 85:**

```
वर्तमाने'पि देहे स्मीर्षायावदनुवर्तिनि ।
अहंकाममताभावो जीवनमुक्तस्य उक्षणम् ॥ 432 ॥
```

vartamanapi debe'smiirciyavadanuvartini |
abhantamamatabhavo jivanmuktasya laksanam ॥ 432 ॥

The absence of the ‘I’ and ‘mine’ concepts even in this body which persists like a shadow, this is the indication in a Jivanmukta. [Verse 432]

- Body continues... Wherever Jnani travels, Body continues like Shadow.
• Ahamta, Mamata, Mithya, Jnani has practiced detachment from his own body, also Children body.
• Detachment compulsory, otherwise Prarabdam of extended family affects us.
• Grandchildren - Sick, healthy
• Don’t have strong Abhimana, my Children, my business, my wealth, my Property...
• My Prarabda will affect and their Prarabda will affect.
• Without Vairagyam, emotional problems can’t be solved
• Grihastha Jnani remembers this, see Bhagawans creation, karma...

Gita : 

मात्रास्पर्शांस्तु कौन्ते ।
शीतोष्णसुखार्दः रहदः ।
आगमापायनोऽनित्या
तांस्तितितक्षस्व भारत ॥ २-१४ ॥

मात्रास्पर्शांस्तु कांक्षेयाः
शीतोष्णसुखार्दः कहदाः ।
आगमापायिनोऽनित्याः
tामस्तितिक्षस्व भारत ॥ २-१४ ॥

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]
Revision - Verse 85:

The absence of the ‘I’ and ‘mine’ concepts even in this body which persists like a shadow, this is the indication in a Jivanmukta. [Verse 432]

- Jeevan Mukta enjoys peace of Mind because he has, No attachment to his own body - Mind complex and family.

Gita:

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

- Outside Grihastha...

Janaka:

- Let Mithila burn, I am not affected.
• Does not mean arrogance, irresponsible, no attachment.
• Service available, will help, will not react emotionally to their pleasures and pains.
• Prarabda challenges will be there.
• If Grihastha Jnani, there will be continuous challenges.
• If he has Vairagyam and also Mithyatvaavana, Chayavatu, will have objectivity.
• My family not personal family, part of cosmic Anatma has objectivity of Anatma, Stands aside, looks as Atma.

**Binary Format**

**Atma**  
- Akarta, Abokta  
- I will have to watch them  
- I am ready for anything that has to happen

**Anatma**  
- My body, family, world goes through Prarabda  
- See family as Bhagawans Children, will get Punya Papa Phalam

• See all this is Nididhyasanam, Practice when things are going well.
• When Prarabda brings problem, I can see, be ready for all Children's action.
• Raaga Dvesha transcendence, Vairagyam is powerful weapon.

From Web:
• Anna Poornie Sada Poorne Shankara Prana valuable Jnana Vairagyam.

Annapoorna Stotram:

(Salutations to Mother Annapoorna) O Mother Annapoorna, You Who are always Full (with the gift of Food and Blessings), You Who are the Beloved of Shankara, O Mother Parvati, Please grant me the Alms of Your Grace, to awaken within me Spiritual Knowledge and Freedom from all Worldly Desires. [Verse 11]
• Detachment compulsory - Guru can’t emphasize too much

• If guru asks for Vairagyam, student disturbed.

• Will get detached from class

**As long as attachment is there, worry and fear will never go.**

• Jeevan Mukta is free from worry and fear only because he has practiced, detachment from Pancha Anatma Body, mind, family, possession and profession.

• Prarabda continuity has disadvantages but Jnani can handle that.
Thinking it to be a tiger if an arrow is shot at an object, it doesn’t then stop because it turns out to be a cow. It still pierces it with full force. [Verse 453]

- Special law of Karma for Jnani.

<table>
<thead>
<tr>
<th>Svapna</th>
<th>Agami</th>
<th>Prarabdham</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Sublated</td>
<td>- No Kartrutva</td>
<td>- Continues after Jnanam</td>
</tr>
<tr>
<td></td>
<td>- No Agami</td>
<td>Example:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Released arrow continues till it hit</td>
</tr>
<tr>
<td></td>
<td></td>
<td>the target</td>
</tr>
</tbody>
</table>

- Misconception may go... during misconception, Prarabda activated.
- New misconception gone, but Prarabdam continues.
Both of them are there

Advantages more - Sukham more and enjoyable.

- Jnana Abhyasa increases Jeevan Mukti Sukham.
- Jnani can enjoy Jeevan Mukti Sukham by invoking his glory as Brahman
- Both Saguna Brahman Vishwa Rupa vibhuti and Nirguna Brahman
- Jnatis Vairagyam Abhyasa will dilute Prarabda Dukham.

<table>
<thead>
<tr>
<th>Jnana Abhyasa</th>
<th>Vairagya Abhyasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increases Jeevan Mukti Sukham</td>
<td>- Will decrease Prarabda Dukham</td>
</tr>
<tr>
<td>More</td>
<td>- Insignificant</td>
</tr>
<tr>
<td>Sun appears in sky during daytime, stars as Good as Non-existent</td>
<td>- Stars are Prarabdam Dukha</td>
</tr>
<tr>
<td>Light insignificant</td>
<td></td>
</tr>
<tr>
<td>Jnana Ananda = Sunlight</td>
<td></td>
</tr>
</tbody>
</table>
Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

- All ask what? Jnani ask so what?

i) Continuity of Prarabdam is more Advantageous for a Jnani:

ii) What happens to Jnani - When Prarabdam is Exhausted?

- Jnani lives in body, Body continues till Prarabdam is Alive.
- Body survives because of Prarabda.
- Until now Sadeha Mukti, Jeevan Muktahā, Once body falls, Jnani become Videha Mukti.
- Without body, Jnani is liberated
- Subtle body, physical body goes - No Sanchita karma, Karana Shariram goes

**Karana Shariram holds Sanchita Karma.**
- No Sanchita, Agami, Prarabda, All 3 Bodies resolve for Jnani.
• Ajnani = Only physical body resolves, only Antahkalaha.

Jnani’s Death:
• Para - Antah kala, 3 Shariram resolve
• Jnani merges into Ishvara from Vyavaharika angle
• Jnani merges into Paramartika Ishvara from Paramartika angle
• Individual Sthula Shariram merges into Virat - Total Sthula Shariram.
• Individual Sukshma Shariram merges into Hiranyagarbha
• Individual Karana Shariram merges into Antaryami total Karana Shariram.
• Individual Chidabasa merges into total Chidabasa of Ishvara

<table>
<thead>
<tr>
<th>From Anatma Angle</th>
<th>From Enclosed consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Jnani merges into Ishvara</td>
<td>- Merges into unenclosed consciousness</td>
</tr>
<tr>
<td></td>
<td>- Pot space merges into unenclosed total space</td>
</tr>
</tbody>
</table>

Atma Chaitanyam merges into Brahma Chaitanyam:
• No Movement.
• Space does not move or undergo change to become total space.
• No transformation - No movement already one space, there was seeming division Pot space, total space.
• It is gone when pot is broken.
• Seeming division between Atma Chaitanyam and Brahma Chaitanyam caused by Sharira Trayam goes.

• Jnani becomes Videha and continues as Videha Muktaha.

  Freedom from What?

  Jeevan Mukti Phalam

  Freedom from emotional and intellectual Samsara

  Videha Mukti Phalam

  Freedom from Karma, hance no Punar Janma, no rebirth

• Verse 97 to 99 (3 Verses) 2nd Observation of Prarabda.

Verse 97:

उपाधितात्मादत्मयाविभीनकेवल- ।
ब्रह्मात्मनेवात्मनि तिष्टतो मुने: ।
प्रार्थ्यसद्धार्थकथा न युक्ता ।
स्वप्नार्थसंवैत्यकथेषु जात्रत: । 455 ॥

For the sage who is ever absorbed in his own Self as Brahman, Non-dual and free from limitations---the question of existence of Prarabda is meaningless, just as the question of a man having anything to do with dream-objects is meaningless when he has awakened.

[Verse 455 ]
• Study of Prarabdam from Shastriya angle - Jnaniya angle.

Before:

• Laukika - worldly - Ajnani angle

• Jnanam does not destroy Prarabda, Prarabda continues to exist.

Now: Essence of answer:

• Jnanam does not destroy Prarabda but it makes Prarabdam Mithya

Jnanam:

• Brahma Satyam, Jagan Mithya

• Atma Satyam, Tad Anyat, Sarvam Mithya

• Universe = Mithya, Pancha Anatma, Body - Mind - Family - Possession - Profession - Mithya

• Kartrutvam, Boktrutvam, attribute of Anatma is Mithya

• Anatma is Mithya, Anatma attributes of Doership and Enjoyership is Mithya.

• Kartrutvam = Mithya = Sanchita, agami Prarabda.

<table>
<thead>
<tr>
<th>Sanchitam, Agami</th>
<th>Body - Mind Prarabda</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Non Appearing Mithya</td>
<td>- Continue to appear</td>
</tr>
<tr>
<td>- Destroyed, Avoided</td>
<td>- Understood as Mithya</td>
</tr>
</tbody>
</table>
### Movie characters Non-existent w.r.t screen.

- Along with lord Krishna Jnani can Say: *Gita:*

#### Chapter 9 – Verse 4

<table>
<thead>
<tr>
<th>Ajnani</th>
<th>Jnani</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Prarabdham is Satyam, existent</td>
<td>- Prarabdham is Mithya, no independent existence</td>
</tr>
<tr>
<td>- No Appearance of its own</td>
<td>- Appears but as Good as Non-existent</td>
</tr>
<tr>
<td>- Like Mirage water, movie Upon screen</td>
<td>- No independent existence</td>
</tr>
</tbody>
</table>

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]
Gita:

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- From Appearance angle, Prarabdam exists.
- From factual angle, Prarabdam Non-existent.
- Like dream, does not have existence of its own.
- Isness of Prarabdam, I Atma only existent principle lends
- From Shastriya Drishti, Jnani’s angle, Atma angle, Prarabdam as good as Destroyed.
- Therefore Jnani does not give over importance to appearance of Prarabda.
- Enjoy movie, don’t allow movie to cause Samsara.
- Deliberately give reality like we give to movie.
- Once movie is gone, ended, shake of the reality of the Movie.
- Jnani can appreciate the Prarabda and he can have emotions, it is with the awareness - it is Mithya.
- At any time, he can invoke the Mithyatvam and brush off any event in life.

Gita:

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [Chapter 5 – Verse 20]

- No problem can overwhelm Jnani at any time, he has the facility to say that this is an appearance, not true.
- Therefore Prarabdam not destroyed (Laukika Drishti) but as good as destroyed by Jnanam (Shastriya Drishti)
- Both answers ok

Mirage water

- is there
- Seen
- Not there, go near
- Unreal
For the sage who is ever absorbed in his own Self as Brahman, Non-dual and free from limitations---the question of existence of Prarabda is meaningless, just as the question of a man having anything to do with dream-objects is meaningless when he has awakened. [Verse 455 ]

- No Prarabdam for Jnani from Jnanis angle.

a) Prarabda Sad Bhava Katha Na Yukta :
   - Talking about existence of Prarabda after Jnanam is not correct.
   - Katha Statement
   - Na Yukta, not current, from whose angle?
b) Mune:

- From standpoint of a wise person.
- Privately thinks within himself will say - I don’t have Prarabdam.
- In front of people who do not understand, he will say, I have a body, have this disease, shares with others.
- In Privacy, his attitude towards body, pain, family, situation, brushes aside.

Like:

- Person wakes up from dream.

c) Svapna Artha Sambandha Katha Iva Jagrataha:

- Acceptance of Prarabdam after Jnanam is like talking about dream objects after waking Up.
- Association with dream Lottery Prize $ 1 Million...

How will you look at $ 1 Million:

- Sambadha, my connection with dream money, is as good as no connection.
- Dream money - connection both not there.
- My relation with dream body - Dream object is meaningless
- Similarly Jnani has become super waker.
- Continues to be waker from others angle.

- In Privacy he is super waker, world is a dream, as good as Non-existent.
How do you say, he is super waker?

• He has woken up from his waking dream world No. 1 and regular world No. 2

2 Projections

One through Maya  One through Nidra

• Both Mithya, resting on me, Brahman, Manisha Panchakam.

Manisha Panchakam:

He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his “ignorance” expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

• Sloka is a fact, world is projection, in me Brahman.

What type of Brahman?

• Kevalam Brahma, Non-duality Brahman.

• No Second thing as real as me.
2nd thing which appears for me is Upadhi:

- Body, Mind even when body, Mind appears, it is Mithya.
- I don’t have any real connection with Mithya.
- Mirage in Dry sand
- Mirage water appears but it is unconnected with sand.
- Mirage water appears in sand, it can’t wet the sand.
- World appears in Brahma Chaitanyam.
- It can’t affect me the Brahman.
- Body - Mind appears in me, Brahman

4th Capsule of Vedanta:

- I am never affected by any event that happens in the Mithya Body, Mind, universe.
- This vision natural to him, because of long Nididhyasanam.
- Jnani who has cut off the Tadmayasambandha
- Tadmayas = identification, I am the body or I have the body.
- I have the Mind, I am not the mind.
- I complain about family, when I say my family, instead of saying I have a family.
- My - indicates relationship.
### Nirvana Shatkam:

<table>
<thead>
<tr>
<th>Na Me Mrityu Shankha Na Me Jati Bhedah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pita Naiva Me Naiva Mata Na Janma</td>
</tr>
<tr>
<td>Na Bandhur Na Mitram Gurur Naiva Shishyay</td>
</tr>
<tr>
<td>Chidananda Rupa Shivoham Shivoham</td>
</tr>
</tbody>
</table>

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]

- All from worldly angle, I have no relationship - Dakshinamurti Stotram:

<table>
<thead>
<tr>
<th>viśvaṃ paśyati kāryakāraṇataya svasvāmisambandhataḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>śīṣyaṃ cāryatayā tathaiva pitṛ putrādyātmānā bhedataḥ</td>
</tr>
<tr>
<td>svapne jāgrati vā ya esa puruṣo māya paribhrāmitaḥ</td>
</tr>
<tr>
<td>tasmai śrī gurumūrtaye nama idam śrī dakṣināmūrtaye</td>
</tr>
</tbody>
</table>

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]
• Father, brother wiped out in Tornado of Jnanam.
• Jnanam sweeps the whole world.

*Katho Upanishad*

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

• World dismissed, dot of Prarabdam too is significant, as good as Non-existent.
  o Upadhi = Sharira Trayam
  o Tadatmayam = Identification
  o Vihinaha = Free from

• Jnani Abides in Atma, freeing himself from Anatma
• Jeeva Bava Durbali Karanam (Drop weak Jiva Attitude)
• Brahma Bava Prabhali Karanam (Strengthen Brahma Attitude)
• My Jiva status weakened and my Brahman status strengthened through Nididhyasanam.
• Privately look at myself only as Brahman.
• Sitting on Brahman chair, for such a Jnani, Prarabda is a Joke, not physical.
• Abiding in Brahman has awareness of this Jnanam - Aham Brahma Asmi
• Awareness called Abidance in Brahman
• For Jnani, story of Prarabda is Joke, never a suffering.

Gita:

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

• As Karma Yoga - he has surrendered body to Bhagawan.
• In Karma Yoga : Donated body to Vishwaroopa Ishvara
• In Jnana Yoga : I don’t have any body to donate because it is Mithya, appearance.
Verse 98:

The Self is —birthless, eternal and undecaying—such is the infallible declaration of the Sruti. How can prarabdha be attributed to one abiding in the Self? [Verse 459]

- I have Prarabdam and exhausting Prarabdam and looking for Videha Mukti... All with reference to birth of Body

All Assume:

- I am the body
- Prarabdam starts in - horoscope Shani Dasha, exhausting...
- This story forgotten by Jnani who made Upanishadic Mantras meaningful.
- Alive in his Brain.

Katho Upanishad:

"The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [1 - 2 - 18]
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]

- I am the Atma
- Ajaha Nitya quoted here.

Ajaha

Goat
- Rudi Artha
- Popular meaning

Birthless
- Yaugika Artha etymological meaning
- I am never body, I am never born
- No beginning of Prarabda

• i don’t have current Janma, No Prarabda...
• No Question of Past, present, future Janma.

• I am not Jivan Mukta

• Jivan Mukta is one for whom body relationship continues

• I have no relationship with Body, no question of Jivan Mukti and Videha Mukti.

• I am Nitya Muktaha, No body connection in 3 Periods of time

• No becoming Muktaha, Nityam Ashariraha

Katho Upanishad:

अशरीरं शरीरेष्यनवस्थेष्यवस्थितम्
महान्तं विभुमात्मानं मत्वा धीरो न शोचति

Asariram sariresu avasthesva-vasthitam,
Mahantam vibhum atmanam matva dhiro na socati

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [1 - 2 - 22]

• I have no connection with this Mithya body at any time

• Let body come to appear and move on.

a) Yesha Amogahavak Srutihi:

• Ever true, not false, infallible, Satyam

• Vak - Upanishad of truthful words.
b) Ajo Nitya - iti Esha:
   • Katho Matra : Pramanika, Valid

c) Brute:
   • States following fact - I am birthless, deathless

d) Tad Atmana Tishtata:
   • For Jnani, Awareness - Green in his Mind all the time, even when Prarabda battering Mithya Body - Mind
   • Pain is there
   • This Awareness never lost sight of for Jnana Nishta, who abides in this Awareness.

e) Kutaha Prarabda Kalpana:
   • Where is question of Superimposition of Prarabdam.
   • I am suffering, exhausting Prarabdam, want to escape from world.
   • Escapist Mukti has no relevance.
   • Why escape from Mithya Universe?
f) Asya Muneha:

- No Prarabda Assumption, Kalpana.

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

- Aksheparthe - Negation Kutaha

Verse 99:

To attribute prarabdha even to the body is decidedly an illusion. How can a superimposition have any existence? How can the unreal have a birth? And how can that which is never born, die? So how can prarabdha function for something unreal? [Verse 462]

- We are analyzing Prarabdham.
Answers:

i) Jnani has Prarabdam after Jnanam:
- Jnani continues...
- Example: Released Arrow

ii) Jnani = Atma birthless, Deathless, Akarta, Abokta:
- Jnani - Atma has no Prarabdam.

iii) Students Question:
- Jnanis Atma has no Prarabdam as per Upanishad
- Jnanis body has Prarabdam?
- Want to cry, Validate crying.

- Shankara removes this - it means accept the existence of the body, family, Pancha Anatma.
- Through Nididhyasanam, Jnani negates existence of Anatma, negating existence of Dream.

- Dream and waking has only borrowed existence, no independent existence.
- I am Brahman, the substratum

- Dream and waking appear to exist, then Advaitam Established.
- If Atma, Body, exist.

Prarabda Sahita

Shariram

Atma
Then Dvaitam:
- Practice of Nididhyasanam.

Katho Upanishad:

<table>
<thead>
<tr>
<th>मनसेवेदमाप्तव्यं नेह नानास्ति किंचन ।</th>
<th>मनसेवेदमाप्तव्यं नेह नानास्ति किंचन ।</th>
</tr>
</thead>
<tbody>
<tr>
<td>मृत्योः स मृत्युं गच्छति य इह नानेव प्रश्यति ॥ ११ ॥</td>
<td>मृत्योः स मृत्युं गच्छति य इह नानेव प्रश्यति ॥ ११ ॥</td>
</tr>
</tbody>
</table>

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

- Height of Advaitam, Shankara ruthless here reach highest through Nididhyasanam.

Practice:

- I am free from Prarabda
- No 2\(^{nd}\) thing, world appears, don’t question appearance, but it is not there.

a) Sharirasya Prarabda Kalpana Api:

- Talking about Prarabda, Karma of Jnanis body
- Assumption of the existence of Prarabda for Body of Jnani also.
- Previously, no Prarabdam for Atma
- Now, no Prarabdam for Anatma.
Mundak Upanishad:

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

Taittriya Upanishad:

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]
• I alone am there, no 2nd thing called Body.

b) Brantihi Eva:
• Such Assumption, Brantihi Eva, self misconception.
• Have validity for worry: I Atma no problem
• My Body has problem.
• My Body - Don’t preserve this delusion.
• In Private Monologue, this fact should dominate my mind.
• Find time, otherwise will suffer Samsara.

<table>
<thead>
<tr>
<th>One side</th>
<th>Other Side</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Vedanta</td>
<td>- Worry</td>
</tr>
<tr>
<td>- Vivekachudamani</td>
<td>- With Chappals</td>
</tr>
</tbody>
</table>

• Nididhyasanam is important, Teaching not available when we face problems.
• Misconception only

c) Adhyastasya - Kutaha Sattvam:
• World is Superimposition

<table>
<thead>
<tr>
<th>World</th>
<th>I Atma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Like rope Snake</td>
<td>- Like rope</td>
</tr>
<tr>
<td>- Pancha Anatma Superimposition</td>
<td>- I project world with Maya Shakti</td>
</tr>
<tr>
<td>- Movie, dream, Mirage water</td>
<td>- I am Super waker, God</td>
</tr>
<tr>
<td>- Mithya</td>
<td>- Satyam</td>
</tr>
<tr>
<td>World</td>
<td>I Atma</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>- I Project, enter, give reality to dream world</td>
<td>- I project world, I enter the waking world</td>
</tr>
<tr>
<td>- See Nightmare</td>
<td>I give reality to waking world</td>
</tr>
<tr>
<td>- I Suffer</td>
<td></td>
</tr>
</tbody>
</table>

- Never suffer, this is projection, unreal, cannot touch you.

4th Capsule:

- I am never affected by anything in the world as Substratum, Super waker status.

d) Adhyastasya Sharirasya Kutaha Sattvam:

- Not question, contains Answer
- Body does not exist really.