

VICHARA SAGARA

FINAL TEACHING

A Treatise in Advaita Philosophy



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1)

Cause of Desire (Kama)

Ajnani

- Avidya
- Ahamkara
- Apoornatvam
- Prarabda
- Binding Desire
- Identified with Anatma as self
- Has rebirth
- Sanchitam Intact
- Avastha Trayam belongs to me, Ahamkara Mind, and Reflected Consciousness

Jnani

- Only Prarabda
- Non-binding desire
- Identified with Atma as self
- No Rebirth
- Sanchitam Destroyed
- I am beyond Avastha Trayam
- May go for Samadhi - Sukham - Varaha, Variyan, Varishtaha

2) **For Happiness you require only your Sakshi Self, without Objects - Beings of Pleasure, not mind which comes and goes :**

- Learn to remain happy with your Sakshi Self.

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśah ।
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē ॥ 3-27 ॥

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

3)

Intellectual Notion

I am Samsari goes

I am Sakshi Turiyam comes

- I was never a Samsari is the realisation
- I am incapable of being bound at any time = Samadhi

4) I exist without thoughts in my mind as Sakshi = Self realisation of a Jnani.

5) Spiritual Journey is all about freeing Sakshi from ones mind :

- Knowledge removes the notion - I am Samsari
- Bandah Bramaha Nivartate ...

6) Anatma Conditions not basis for Jeevan Mukti :

- Body, Mind, has conditions not me = Neighbourisation.

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः:
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoaham Shivoaham

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]

7) That intellect which does not have the notion :

- I am Samsari deserves the title Jeevan Mukta.

8) Accept = Gita :

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
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तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

प्रकृतेर्गुणसमूढाः
सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्
कृत्स्नविन्न विचालयेत् ॥ ३-२९ ॥

prakṛtērguṇasammūḍhāḥ
sajjantē guṇakarmasu ।
tān akṛtsnavidō mandān
kṛtsnavinna vicālayēt ॥ 3-29 ॥

Those deluded by the qualities of nature (gunas) are attached to the functions of the qualities. The Man of perfect Knowledge should not unsettle the foolish, who are of imperfect knowledge.[Chapter 3 – Verse 29]

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृणवन्स्पृशञ्चिन्द्रन्
अशनन्नाच्छन्स्वपञ्चसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit ।
paśyañ śṛṇvan sprśañ jighran
aśnañ 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]

9) In any Ashrama, you can be a Jeevan Mukta

10) Condition = Search your intellect :

- I am Samsari, suffering, should not be there

11) In me Atma, Bandah Branti is not there

12) I am Asanga Chaitanyam, free from all Bodies :

- Nitya Jeevan Mukta.

13) Gita :

सदृशं चेष्टते स्वस्याः
प्रकृतेज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि
निग्रहः किं करिष्यति ॥ ३-३३ ॥

sadṛśam cēṣṭatē svasyāḥ
prakṛtējñānavān api |
prakṛtim yānti bhūtāni
nigrahaḥ kim kariṣyati || 3-33 ||

Even wise man acts in accordance with his own natures; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

14) Deliberately Cultivate Aham Brahma Asmi Vrutti

15) Maintain thought :

- Aham Satyam, Jagan Mithya
- I am Never affected by anything.
- I am Nitya Ananda Svarupa
- Then, thoughts give flavour of Atma Ananda, Brahma Ananda

16) During Vyavahara I don't loose sight of Vedantic knowledge :

- I am ever free, don't forget = Jeevan Mukti.
- This thought is Paramartika Satyam, can Co-exist with Vyavahara, different orders of reality.

17) What is Indicator of Jnana Nishta?

- During Vyavahara, I don't forget Teaching – I am Atma, Ever free.
- Awareness in Sub-conscious mind Co-exists with worldly Vyavahara, different Order of Reality.
- Conscious Act of Invocation can't exist along with other Vyavahara.
- Requires withdrawal from worldly Vyavahara (Called Nididhyasanam).

18) Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घाणनेत्रे ।
न च व्योम भूमिर्ते जो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre ।
Na Ca Vyoma Bhoomir-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]

- Nididhyasanam gives Atma Pratibimba Ananda, formed in Mind dwelling on Vedantic thought.
- Jivan Mukti Sukham is Vilakshana Sukham (Available for Passive Jnani Only).

19) Gita :

एषा ब्राह्मी स्थितिः पार्थ
नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि
ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥

ēṣā brāhmī sthitih pārtha
naināṁ prāpya vimuhyati ।
sthitvā'syāmantakālē'pi
brahmanirvāṇam ṛcchati || 2-72 ||

This is the Brahmika state, O son of Prtha. Attaining this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman. [Chapter 2 – Verse 72]

20) Prarabda Vasana not common in Jnanis :

21) Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmarūpam guhāśayam niskalamadvitiyam || 23 ||

samastasākṣim sadasadvihinam prayāti śuddham paramātmarūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman.

Jnani develops a Vision of
Mithyatvam from Karana Shariram
upto Brahma Loka through long
Nididhyasanam on

Aham Satyam

Jagan Mithya

- Has Mithyatva Buddhi
- Can't develop Raaga or Dvesha
- Shell Silver, Rope Snake both Mithya.
- All Pravritti requires Satyatva Buddhi.

22) How Passive Jnani has Developed Raaga of Biksha for Biksha Shariram?

- It is Prarabda Based, not Raaga Based

23) Raaga Impossible for Jnani because he has Mithyatvamaka Buddhi towards the world



- Raaga based Pravrutti not there after Jnanam.
- Drama of Kama possible even after Mithyatva Jnanam.
- With Satyatva Buddhi alone, Raaga - Dvesha possible.
- With Mithyatva Buddhi, no Pravrutti, Nivrutti.

24) Body is Mithya, Biksha is Mithya, goes to Biksha because of Prarabda :

Gita :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana ।
na cāsyā sarvabhūtēsu
kaścidarthavyapāśrayah ॥ 3-18 ॥

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

25) If you see Dosha in entire Prapancha including your own Body mind also, you will drop attachment :

Gita :

यज्ञार्थात्कर्मणोऽन्यत्र
लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तोय
मुक्तसङ्गः समाचर ॥ ३-९ ॥

yajñārthāt karmaṇo'nyatra
loko'yam karmabandhanaḥ ।
tadartham karma kaunteya
muktasaṅgaḥ samācara ॥ 3-9 ॥

The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti, perform action for that sake (for Yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

26) Gita :

धूमेनाव्रियते वह्नि
यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भ
तथा तेनेदमावृतम् ॥ ३-३८ ॥

**dhūmēna"vriyatē vahnih
yathā'darśō malēna ca ।
yathōlbēnāvṛtō garbha
tathā tēnēdam āvṛtam || 3-38 ||**

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger). [Chapter 3 – Verse 38]

27) Panchadasi :

नानिच्छन्तो न चेच्छन्तः पारदाक्षिण्यसंयुताः ।
कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥१६२॥

**naanichchhanto na chechchhantah' paradaakshinyasamyutaah' ।
sukhaduh'khe bhajantyetatparechchhaa poorvakarma hi ॥ 162 ॥**

When a man is neither willing nor unwilling to do a thing but does it for the feelings of others and experiences pleasure and pain, it is the result of ‘fructifying Karma through the desire of others’. [Chapter 7 - Verse 162]

28)

5 Stages of Mind

Kshiptam

Moodham

Vikshiptam

Ekagram

Niruddham

29) I am neither 3 Sharirams nor owner of 3 Sharirams :

- Hence no Makara, Ahamkara
- Hence I don't have Jeeva Bhava.
- Have only Brahma Bava all the time.

30) Mundak Upanishad :

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पश्चात् संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa I
pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma II 9 II

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

- When intellect Purified, self shines.

31) Moksha = Drishta Phalam :

- Rituals = Adrishta Phalam.

32) Shastram – Pramanam everywhere

33) Samadhi Sukham :

- Brahmavith, Variyan, Varishtaha not compulsory, only reflected Ananda, Brahma Pratibimba Ananda - Experienced by claiming Aham Brahma Ananda Asmi.

34) Tarqa Drishti :

- I am Akarta, Abokta, Apramata
- Vyavaharika jiva can never become Vyavaharika Ishvara.

35) Topic No. 495 :

Ahamkara	Sakshi
<ul style="list-style-type: none">- Always Apoornaha- Anitya I- False I- Waker, Dreamer, Sleeper I	<ul style="list-style-type: none">- Always Poornaha- Real I- Eternal I

36)

6 Veda Angas

I) Siksha

Science of Pronunciation

II) Kalpaha

How to do Rituals

III) Vyakaranam

Grammar

VI) Chandas

Vedic Metres

V) Jyotisham

Astrology

IV) Niruktam

Derivation of words

37)

Priests

Hota

Rig Veda

Advaryu

Yajur Veda

Udgata

Sama Veda

Brahma

Atharvana Veda

38) Brihadaranyaka Upanishad :

यदा वै पुरुषोऽस्माल्लोकात्प्रैति
 स वायुमागच्छति;
 तस्मै स तत्र विजिहीते यथा
 रथचक्रस्य खं, तेन स ऊर्ध्वं आक्रमते;
 स आदित्यमागच्छति, तस्मै स तत्र
 विजिहीते यथा लम्बरस्य खम्,
 तेन स ऊर्ध्वं आक्रमते;
 स चन्द्रमसमागच्छति,
 तस्मै स तत्र विजिहीते यथा दुन्दुभे:
 खं, तेन स ऊर्ध्वं आक्रमते;
 स लोकमागच्छत्यशोकमहिमं,
 तस्मिन्वसति शाश्वतीः समाः ॥ ४ ॥

yadā vai puruṣo'smāllokātpraiti
 sa vāyumāgacchat;
 tasmai sa tatra vijihīte yathā
 rathacakrasya kham,
 tena sa ūrdhva ākramate;
 sa ādityamāgacchat, tasmai sa tatra
 vijihīte yathālambaryasya kham,
 tena sa ūrdhva ākramate;
 sa candraśamāgacchat,
 tasmai sa tatra vijihīte yathā dundubheḥ
 kham, tena sa ūrdhva ākramate;
 sa lokamāgacchatyaśokamahimam,
 tasminvasati śāśvatīḥ samāḥ ॥ 1 ॥

When a man departs from this world, he reaches the air, which makes an opening there for him like the hole of a chariot-wheel. He goes upwards through that and reaches the sun, who makes an opening there for him like the hole of a tabor. He goes upwards through that and reaches the moon, who makes an opening there for him like the hole of a drum. He goes upwards through that and reaches a world free from grief and from cold. He lives there for eternal years.[5 - 10 - 1]

- Saves reciter from Prarabda Papams.
- Om Namashivaya can also neutralize Papa Prarabda.

39) Katho Upanishad :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥

Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,
Yad icchanto brahma-caryam caranti tat te padam sangrahena bravimy-om-ity-etad ॥ 15 ॥

Yama said : The goal (word) which all the Veda-s delcare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacharin, that goal (word) I will briefly tell thee. It is Om.” [1 - 2 - 15]

40) Sukshma Shariram gains knowledge :

- Vamadeva in Gharbha got Moksha.
- Prarabda, Obstacle exhausted in 3 Months of Gharba Vasa.

41) Uddhava Gita :

- 8th Chapter - Profound teaching of Mandukya.

42) Drishti Srishti Vada :

- World = Mental projection (Kshanika Vigyanam)
- Does not Accept Adhishtana Brahman
- Mind = Consciousness, World and Mind are Mool Avidya, Maya, Projection
- No World, Vigyana Pravaha.

43) Srishti Drishti Vada :

- Accepts Adhishtana Chaitanyam as Basis of Creation.

44)

Advaitin	Yogachara
Nitya Vijnanam = Sakshi	Kshanika Vigyanam

45) Thought world - Triggered by external world :

- By inference conclude world exists.
- Lingam = Thought for external world
- Objects inferred, to be existent.
- Thoughts Kshanikam, objects Kshanikam.

46) When thoughts gone, Objects gone :

- Negates Continuity of world (Sautrantika).

Advaitin	Sautrantika
<ul style="list-style-type: none">- Srishti Drishti vada- Moola Avidya Vrutti Jnanam- Has Nitya Vigyanam as Adhishtanam- Explains continuity of Mithya world	<ul style="list-style-type: none">- Drishti Srishti Vada- Vrutti Jnanam of Mind- No Moola Avidya or Nitya Vigyanam- Negates continuity of world- Post Shankara Phenomena

47) I Brahman with my Moola Avidya (in self ignorance, Project the world)

48) DSV :

- Confuses Common man
- Difficult to Swallow.

49)

Sautrantika	Vaibhashika	Madhyamika
<ul style="list-style-type: none">- Srishti Drishti Vada- There is Continuously external world	<ul style="list-style-type: none">- Drishti Srishti Vada- World Kshanikam- There is external world but Kshanikam Projected by world- Not Acceptable	<ul style="list-style-type: none">- World KshanikamShankara :- Who lends existence to Mithya world

50)

Advaitin	Kshanika Vijnanam
Advaita one Nitya Vijnanam = Brahman	World

51) Mundak Upanishad :

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुश्वथामृतस्यैष सेतुः ॥ ५॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih |
tam-evaikam janatha atmana-manya vaco vimunca-thamrta-syaisa setuh II 5 II

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

52) I am Brahman, other than me, everything else Mithya :

- Mithya has ETU but with borrowed existence.

Mandukya Upanishad :

वीतरागभयक्रोधैर्मुनिभिर्वदपारगैः ।
निर्विकल्पो ह्ययं वृष्टः प्रपञ्चोपशमोऽद्वयः ॥ ३५ ॥

vītarāgabhayakrodhairy munibhir vedapāragaiḥ |
nirvikalpo hyayam dr̥ṣṭah prapañcopaśamo'dvayah || 35 ||

By the great seers of old, who are without attachment, fear and anger, who are deeply read, and well established in the truths of the Upanisad-s, this Self has been verily realised as totally devoid of all imaginations and also that it is free from the illusions of the manifold world and that it is Eternally non-dual. [2 - K - 35]

53)

Desires

Binding

Non-binding

- Caused by Apoornatvam, Ajnanam
- Causes Anxiety

- Caused by Vasanas

54) Jnani does Neighbourisation of his Mind and Owns up Sakshi - Audasinyam (Gita) :

उदासीनवदासीनोः
गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव
योऽवतिष्ठति नेन्ते ॥१४-२३ ॥

udāsīnavad āsīnah
guṇairyō na vicālyatē ।
guṇā vartanta ityēva
yō'vatiṣṭhati nēṅgatē || 14-23 ||

He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self centred and swerves not.... [Chapter 14 - Verse 23]

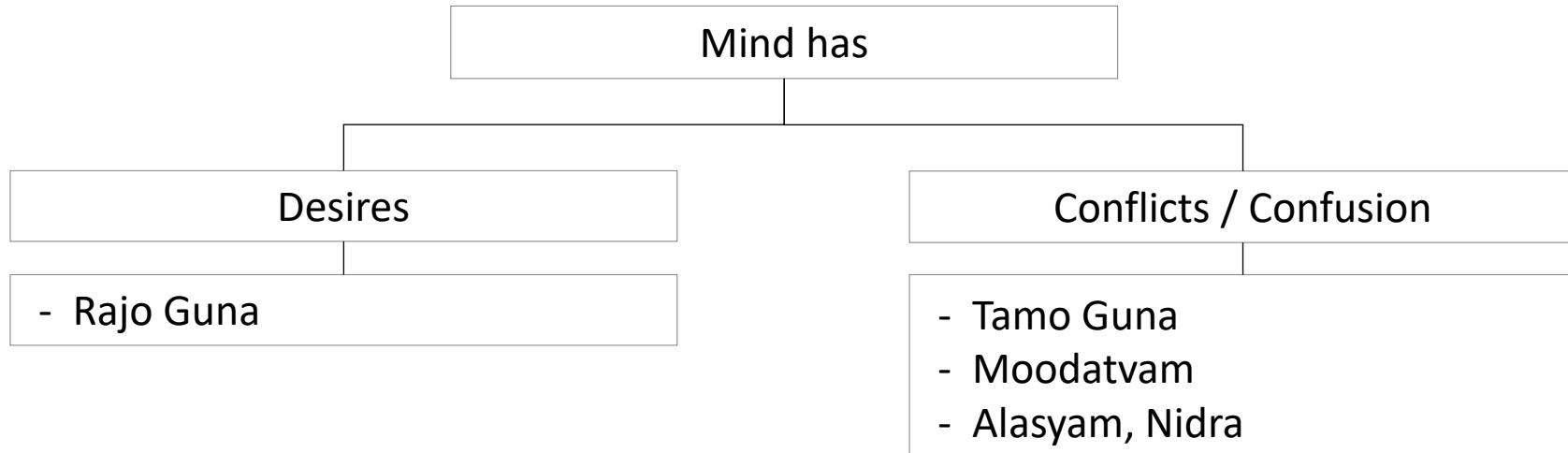
Anujvara Nivritti (Chapter 7 – Panchadasi) :

- Doesn't transfer Anatma Mind to 'I' - Sakshi and Consider himself to be an unfortunate person.
- Keeps inner Distance, mental distance.
- Atma all pervading, Asangaha

Example :

- Screen / Movie, transference does not take Place.

55)



- 100% Sattvic - No Chanchalam of Mind.

चञ्चलं हि मनः कृष्ण
प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalam hi manah krṣṇa
pramāthi balavad dṛḍham ।
tasyāham nigraham manyē
vāyōriva suduṣkaram ॥ 6-34 ॥

The mind verily is, O Krsna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

- Rajo Guna moves Mind (Kama), Krodha, Body (Action).

56) 3 Gunas of Prakirti will be there till life is there in the Body :

- With increased Sattva Guna of one becomes Jnani but Prarabda gives experience of Rajo Guna.

57) Panchadasi - Chapter 7 :

- Jvara - Anujvara
- Jvara belongs to Minds emotional condition.

58) Gita :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̄haḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

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]

- Emotional distancing = Criterion for Anujvara Nivritti, Jnana Nishta.

59) What, so what, gap comes :

- Jnanis mind has 3 Gunas.

Gita :

रजो रागात्मकं विद्धि
तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय
कर्मसङ्गेन देहिनम् ॥ १४-७ ॥

rajō rāgātmakam viddhi
tr̄ṣṇāsaṅgasamudbhavam ।
tannibadhnāti kaunteya
karmasaṅgēna dēhinam || 14-7 ||

Know thou, rajas (to be) of the nature of passion, the source of first and attachment; it bonds fast, O Kaunteya, the embodied one, by attachment to action. [Chapter 14 - Verse 7]

60) Pramata will have desires :

- Ajnani does not know he is Mixture of Atma and Ahamkara.

61) Jnani neighbourises Ahamkara - Ego I

- Jnani never transfers success - Failure of Ahamkara to himself.

Gita :

समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः
तुल्यनिन्दात्मसंस्तुतिः ॥१४-२४॥

samaduhkhasukhaḥ svasthaḥ
samalōṣṭāśmakāñcanah |
tulyapriyāpriyō dhīrah
tulyanindātmasaṁstutih || 14-24 ||

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]

मानापमानयोस्तुल्यः
तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ॥१४-२५॥

mānāpamānayōstulyah
tulyō mitrāripakṣayoh |
sarvārambhaparityāgī
guṇātītaḥ sa ucyatē || 14-25 ||

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]

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्त्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśah ।
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē ॥ 3-27 ॥

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē ॥ 3-28 ॥

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

62) Jnani has no Guilt, regrets in life : Taittriya Upanishad :

एतं ह वाव न तपति ।
किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति
स य एवं विद्वानेते आत्मानं स्पृणुते
उभे हयेवैष एते आत्मानं स्पृणुते ॥ २ ॥

etaṁ ha vāva na tapati |
kimaham sādhu nākaravam |
kimaham pāpamakaravamiti
sa ya evaṁ vidvānete ātmānam sprṇute
ubhe hyevaiṣa ete ātmānam sprṇute
ya evaṁ veda || 2 ||

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]

- Distancing from Ahamkara = Neighbourisation.

53) Ahamkara - Neighbourised

- Decisions, Successes, Failures, not mine.
- Jnani creates inner Space between self and Ahamkara - Mind
- More he Objectifies Ahamkara as not self, more Distance created.

54) Hence : Taittriya Upanishad :

एतं ह वाव न तपति ।
किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति
स य एवं विद्वानेते आत्मानं स्पृणुते
उभे हयेवैष एते आत्मानं स्पृणुते ॥ २ ॥

etaṁ ha vāva na tapati |
kimaham sādhu nākaravam |
kimaham pāpamakaravamiti
sa ya evaṁ vidvānete ātmānam sprṇute
ubhe hyevaiṣa ete ātmānam sprṇute
ya evaṁ veda || 2 ||

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]

55) Habitually, we identify with Ahamkara as Self :

- Veda teaches us to look at ourselves as Reflected Consciousness - Different than the minds thoughts = Ahamkara.

56) Ahamkara is part of Anatma Prapancha, neighbour : Repeat :

- Whatever happens to Ahamkara is not me or Mine
- It is the fleeting Mithya world as Per law of Karma.
- Appears, seemingly real.

इदं ज्ञानमुपाश्रित्य
 मम साधर्म्यमागताः ।
 सर्गेऽपि नोपजायन्ते
 प्रलये न व्यथन्ति च ॥ १४-२ ॥

idaṁ jñānam upāśritya
 mama sādharmyam āgatāḥ ।
 sargepi nōpajāyantē
 pralayē na vyathanti ca || 14 - 2 ||

They who, having refuge in this knowledge have attained to my being, are neither born at the time of creation, nor are they disturbed at the time of dissolution. [Chapter 14 - Verse 2]

Attributes of 3 Gunas

Sattva

Rajas

Tamas

- Prakasha
- Clarity
- Samyak Jnanam

- Pravritti

- Conflicts
- Confusions

59) Emotional Fluctuations due to 3 Gunas will be there :

- Distancing from Ahamkara = Jnana Nishta
- Use Sadhana Chatushtaya Sampatti and Values to improve Mind
- Use Jnana Nishta through Viveka to distance from the Mind.
- I am free, my freedom is unconditional
- Not determined by 3 States of the Mind.
- Desires of the Mind not transferred to I - Atma

60) Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घाणनेत्रे ।
न च व्योम भूमिन् तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre ।
Na Ca Vyoma Bhoomir-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]

61) Jnani (Atma) :

- Mind has issues, I am free
- Ahamkara has binding desires
- Atma has no desires
- Ichha Nasti, Karma Nasti, Karma Phalam Nasti, Punar Janma Nasti, Samsara Nasti = Jeevan Mukti.

62) Gita :

इच्छा द्वेषः सुखं दुःखं
सञ्चातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

**icchā dvēṣah sukham duḥkham
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētram samāsēna
savikāram udāhṛtam || 13-7 ||**

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

63) Primary aim of Jnana Nishta is distancing from Ahamkara, neighbourising it, Claiming I am Turiya Chaitanya, ever free, Subject Adhishtanam of Entire Universe, Paramartika Satyam :

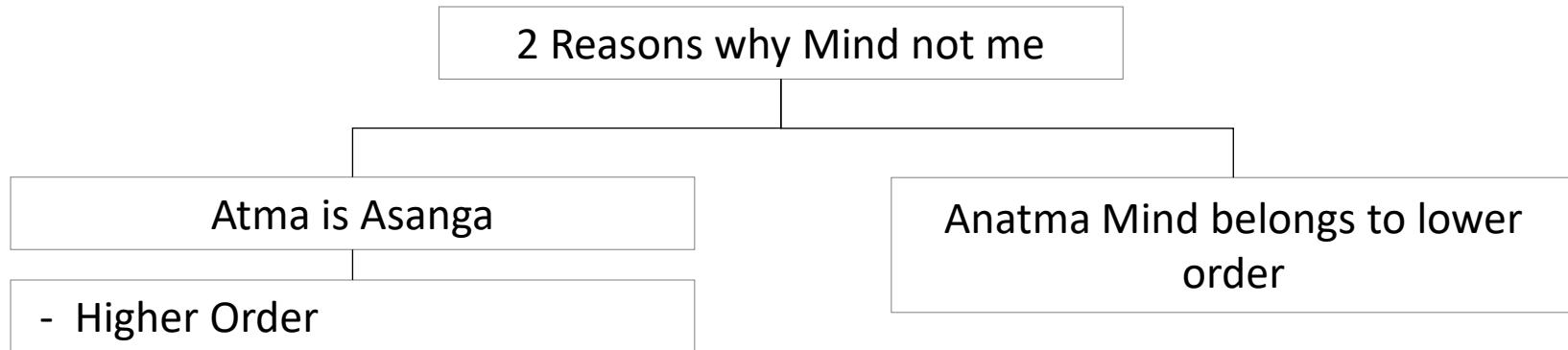
- Anatma has issues, I am free Atma.

64) All Activities belong to Anatma Body - Mind Complex :

- Transferring to self is Samsara - Anujvara
- Jvara of Ahamkara uncontrollable (Desires), Passions, Anger, Jealousy, limitations.

65) Jnani can have Upset Mind :

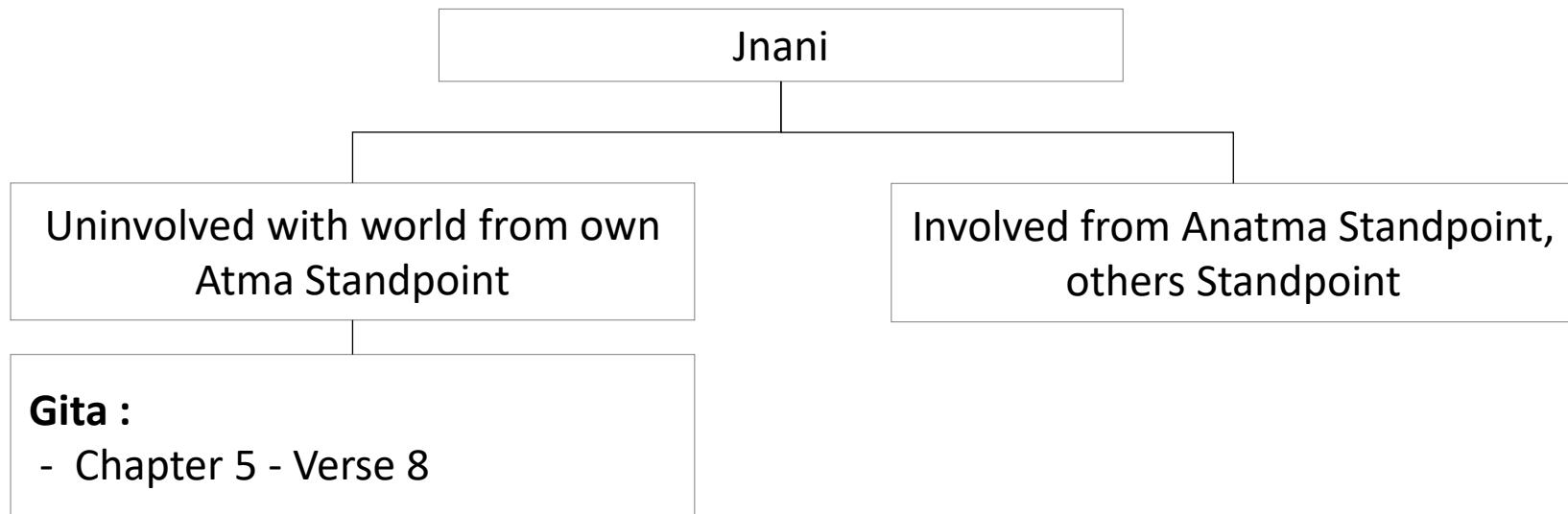
- Inserting I into Anatma issue alone is Samsara.



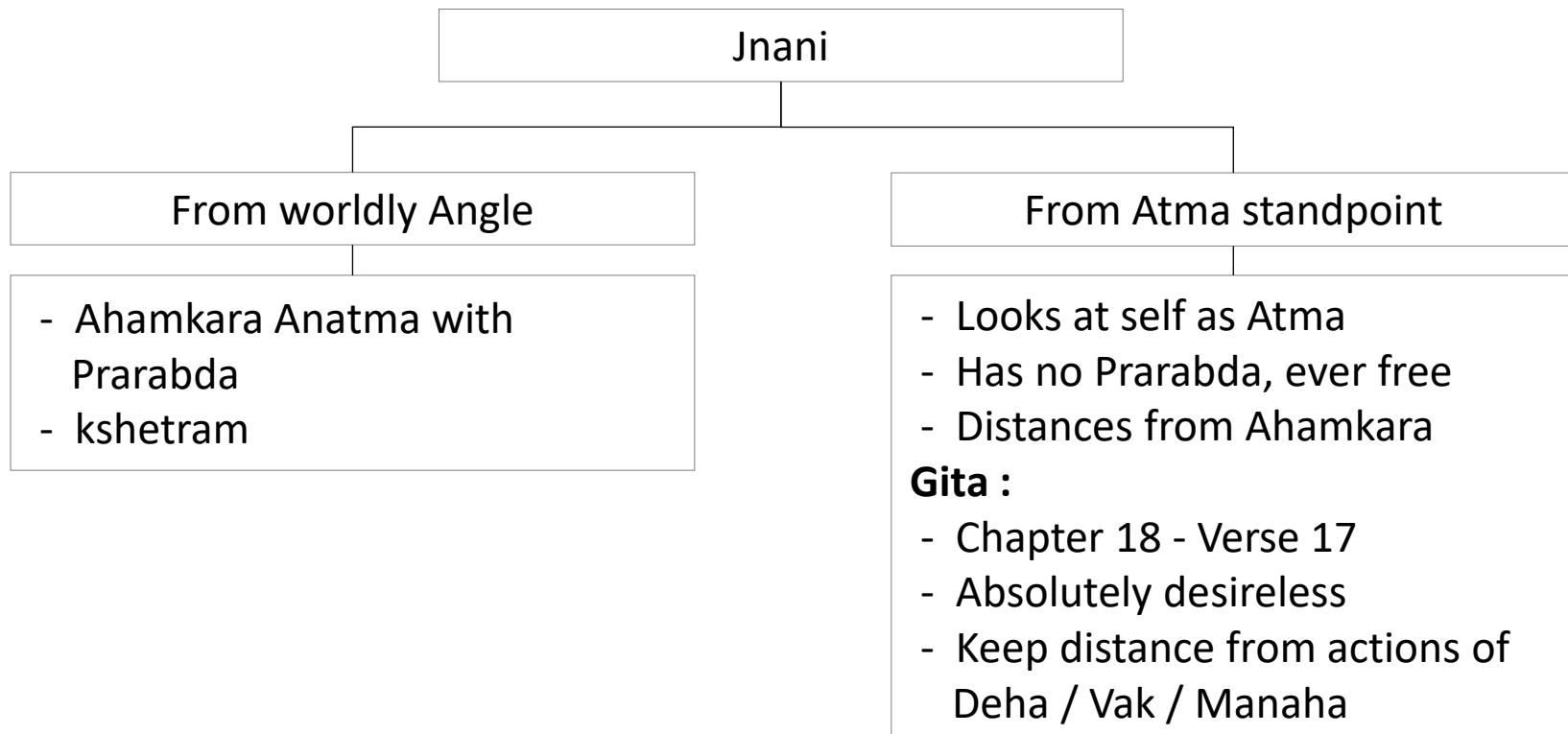
66) 4th Capsule of Vedanta :

- I am never affected by any event in Creation.
- Asparsha Yoga.

67)



68)



यस्य नाहङ्कृतो भावः
बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमाऽऽल्लोकान्
न हन्ति न निबध्यते ॥ १८.१७ ॥

yasya nāhaṅkṛtō bhāvah
buddhiryasya na lipyatē ।
hatvā'pi sa imāṁ llokān
na hanti na nibadhyatē || 18.17 ||

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]

69)

उदासीनवदासीनोः
गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव
योऽवतिष्ठति नेन्नते ॥ १४-२३ ॥

udāsīnavad āsīnah
guṇairyō na vicālyatē ।
guṇā vartanta ityēva
yō'vatiṣṭhati nēṅgatē || 14-23 ||

He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self centred and swerves not.... [Chapter 14 - Verse 23]

Jnani

Has no Anujvara

Has Kama Jvara

- Caused by Prarabda
- Creates distance with Ahamkara

70) Anatma Drama in jagrat Stage can't be Avoided :

- Inspite of ETU of world, Jnani says I am free, world is Mithya, Asat.
- Jnani learns to say desire, anger is not me, the Atma, I reveal these emotions in Ahamkara Jiva.
- Jnani Transends success, failure, pain of opposites, Ahamkara.

Gita :

प्रकृते: क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्त्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśah ।
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē ॥ 3-27 ॥

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो
 गुणकर्मविभागयोः ।
 गुणा गुणेषु वर्तन्त
 इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇeṣu vartanta
iti matvā na sajjatē ॥ 3-28 ॥

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

- Sees desires in the Mind, distances from the Mind.

57) Jnani has Nishta in Atma :

- Desires are attributes of Nature, 3 Gunas, Mind, not me.
- Kshetram = field of Desires, Actions, fruits.

Gita :

अविभक्तं च भूतेषु
 विभक्तमिव च स्थितम् ।
 भूतभर्तुं च तज्ज्ञेयं
 ग्रसिष्णु प्रभविष्णु च ॥ १३-१७ ॥

avibhaktam ca bhūtēṣu
vibhaktam iva ca sthitam ।
bhūtabhartṛ ca tajjñēyam
grasiṣṇu prabhaviṣṇu ca ॥ 13-17 ॥

And undivided, Yet He exists as if divided in beings; That is to be known as the supporter of beings; He devours and He generates. [Chapter 13 - Verse 17]

58) Anatma Mind - Lower Order of reality :

- Atma untouched - Higher order of Reality

4th Capsule - Vedanta :

- Never untouched by anything in creation.

59) Krishna Promotes Grihastha, Shankara Promotes Sanyasa :

60) Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्याणि: श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Hold to Bhagawan till you get mental strength to drop the world as taught in Shastra.

61) Gita :

अनन्याश्चिन्तयन्तो मां
 ये जनाः पर्युपासते ।
 तेषां नित्याभियुक्तानां
 योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
 yē janāḥ paryupāsatē ।
 tēṣām nityābhiyuktānām
 yōgakṣēmam vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

- Bhakti gives Jeevra Vairagyam, Jnana Nishta, Neighbourisation, fearlessness.

62) Gita :

ज्ञेयः स नित्यसंन्यासी
 यो न द्वेष्टि न काङ्क्षति ।
 निर्द्वन्द्वो हि महाबाहो
 सुखं बन्धात्ममुच्यते ॥ ५-३ ॥

jñēyah sa nityasannyāsī
 yō na dvēṣṭi na kāṅkṣati ।
 nirdvandvō hi mahābāhō
 sukham bandhāt pramucyatē || 5-3 ||

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] 38

63) Bhaja Govindam :

सत्सङ्गत्वे निस्सङ्गत्वं
निस्सङ्गत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलतत्त्वं
निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ॥
(भज गोविन्दं भज गोविन्दं ...)

**Satsangatve nissangatvam
nihsangatve nirmohatvam I
Nirmohatve niscalatattvam
niscalatattve jivanmuktiḥ ॥ 9 ॥**
(bhaja govindam bhaja govindam...)

Through the company of the good, there arises non-attachment; through non-attachment there arises freedom from delusion; when there is freedom from delusion, there is the immutable Reality; on experiencing immutable Reality, there comes the state of liberated in life. [Verse 9]

64) Katho Upanishad :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्मं तदेवामृतमृच्यते ।
तस्मिंलोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
Tad eva sukram tad Brahman, tad eva amrtam ucyate.
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for).

65) Gita :

यो यो यां यां तनुं भक्तः
श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां
तामेव विदधाम्यहम् ॥७-२१॥

yo yo yām yām tanum bhaktaḥ
śraddhayārcitumicchatī ।
tasya tasyācalām śraddhām
tāmēva vidadhāmyaham ||7-21||

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

66) Gita :

चञ्चलं हि मनः कृष्ण
प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalam hi manah krṣṇa
pramāthi balavad dṛḍham ।
tasyāham nigraham manyē
vāyōriva suduṣkaram || 6-34 ||

The mind verily is, O Krsna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

67) Brihadaranyaka Upanishad : In duality no Moksha :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
 तस्मात्तस्वर्मभवत्; तयो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
 तथार्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः
 प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतहि य एवं वेद,
 अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
 तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
 अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
 न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
 पश्चावो मनुष्यम् भुज्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
 एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंतु बहुषु?
 तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āśīt, tadātmānamevāvet, aham brahmāsmīti |
 tasmāttatsarvamabhat; tadyo yo devānām pratyabubhyata
 sa eva tadabhat, tathārṣīṇām, tathā manusyāṇām; taddhaitat
 paśyannṛṣirvāmadevah pratipede,
 aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,
 aham brahmāsmīti, sa idam sarvam bhavati,
 tasya ha na devāścanābhūtyā īsate, ātmā hyeśām sa bhavati;
 atha yo'nyām devatāmupāste, anyo'sāvanyo'hamasmīti,
 na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
 paśavo manusyam bhuñjuḥ, evamekaikah puruṣo devān bhunakti;
 ekasminneva paśāvādīyamāne'priyam bhavati, kiṁtu bahuṣu?
 tasmādeśām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed brahman in the beginning. It knew only itself a, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realizing this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another go thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.[1 - 4 - 10]

68) There is existence and Knowability in the Universe

69) Final thought = Aham Bhanuhu, self effulgent

70) Advaitam = Abheda Darshanam :

- Jiva - Jagat - Ishvara, Abheda Darshanam
- All resolve into one reality - Brahman
- Sankhya / Others - Dvaita Darshanam, no Moksha

71) Advaitin Accepts experiential Differences :

- Abheda at Paramartika level.
- Brahman is Super waker status where Prapancha resolves.
- Known only from Veda Pramanam.

72)

Bheda	Abheda
- Asat unreal	- Reality - Non-duality inspite of Dual Mithya experiences

73) Vivekachudamani :

दुर्लभं त्रयमेवैतदेवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

durlabham trayamevaitaddevānugrahahetukam |

manusyatvam mumukṣutvam mahāpuruṣasamīśrayah || 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]

74) Karanam Brahma and Karanam Maya inseparably together :

- Both formless
- Mixture Brahma and Maya = Ishvara
= Creator Status

75)

Satyam	Maya	Jiva
<ul style="list-style-type: none"> - Brahman - Karanam - Infinite 	<ul style="list-style-type: none"> - Jagat - Mithya - Karyam - Infinite 	<ul style="list-style-type: none"> - Karyam - Brahma because of Karma

- Karyam Brahma not important in Vedanta.

76) Avatara has no Karma Sambandha as Karyam Brahma :

- Jiva = Karyam Brahma with Karma Sambandha.

77)

Karanam Brahma	Karyam Brahma
<ul style="list-style-type: none">- Nityam- Brahma Sutras central- Teaching Eka, Sara, Nitya, Satyam	<ul style="list-style-type: none">- Anityam- Anekam, Asaram, Asatyam, Dvaitam



Shiva, Vishnu, Devi, Ganesha Surya -
Forms of Karanam Brahma

78) Topic 519 :

- Karanam Brahma = Formless Maya = Formless
- Till Karana Brahma Jnanam, meditate on Karanam with Shiva, Vishnu, Devi, Ganesha, Surya - Nama and form.
- Temporary, Stepping stone Rupa for Puja and Upasana.
- Ultimately recognise self as Karanam Brahma.

79) Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 - Verse 4]

- Meditated = Karyam Brahma.

80) Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

*Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥*

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [1 - 3 - 15]

- Upasya Devata should always be Karanam Brahma which will liberate a Person.

81)

Adhyasa - 2 Types

Deliberate

Ignorance caused

- Deities Nama - Rupas
Superimposed for Upasana, Puja

Mistake :

- Rope Snakes, shell Silver
- Ego - Mind Based error

82)

Deities

Nama Rupas

Represents Karyam Brahma

Is-ness

Represent Karanam Brahma alone

83) Gita :

यो यो यां यां तनुं भक्तः
श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां
तामेव विदधाम्यहम् ॥७-२१॥

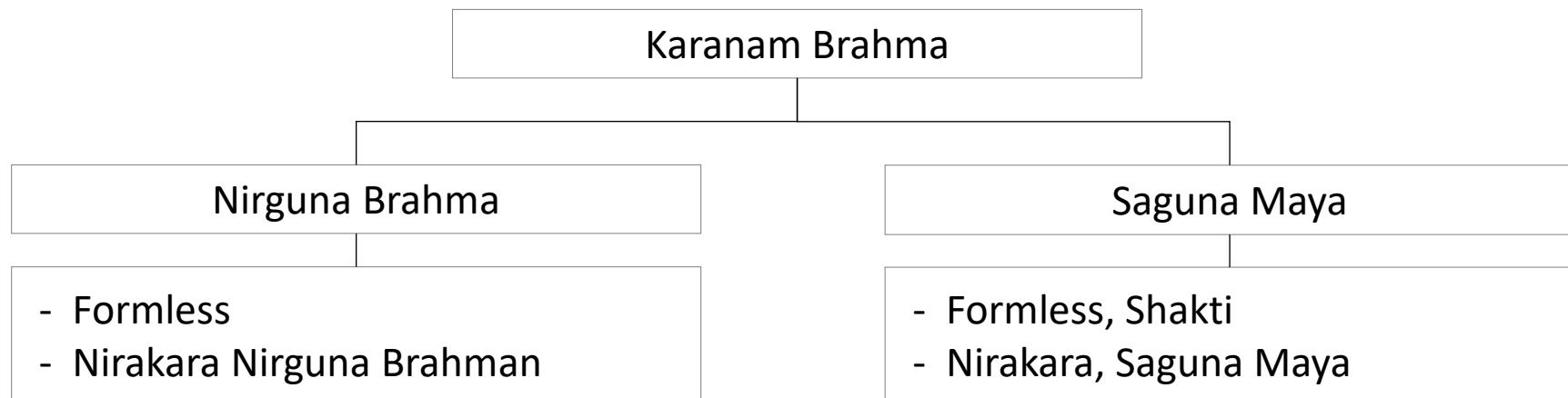
yō yō yām yām tanum bhaktaḥ
śraddhayārcitumicchatati ।
tasya tasyācalām śraddhām
tāmēva vidadhāmyaham ||7-21||

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

84) Non-experience not Proof of Non-existence :

- It is Proof of Limitations of instruments, medium.

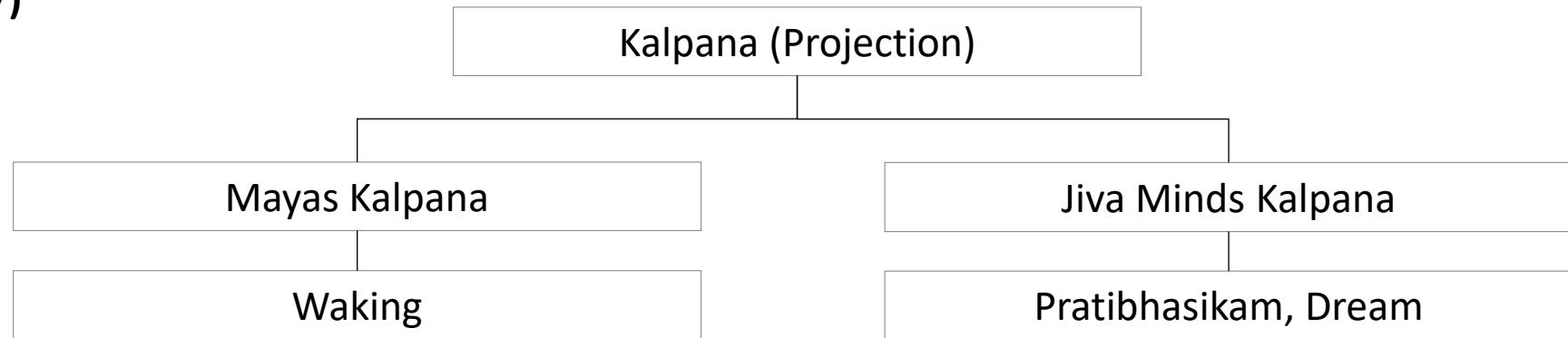
85)



86) Formless Brahman and Formless Maya Shakti = Ishvara :

- Forms come only after Akasha Manifests.
- Form = Boundary
- Space, Time, Srishti = Srishti Kalpitam
- Maya Space - Beyond time
- In Paramartika Drishti no Name, form.

87)



- Anamakam, Arupakam = Paramartikam = Moksha.

88) Topic 523 :

- Nama Rupa of Devatas are Superimposed by Maya in Time - Space
- They are Pratibasikam, Vyavaharikam, not Paramartikam.

89) Paramartikam :

- Anamakam, Arupakam alone is the Ultimate Truth and which can give Moksha.

90)

Brahman Always

Nirgunam (Maya Rahitam)

And Sagunam (Maya Sahitam)

- 2 Sides of One coin.

91)

Visishta Advaitam - 2 Satyams

Maya

Brahman

- In Advaitam, Maya is always Mithya, Brahman always Satyam.

92)

Expressions of Maya

Gross

Subtle

Causal

- Physical world

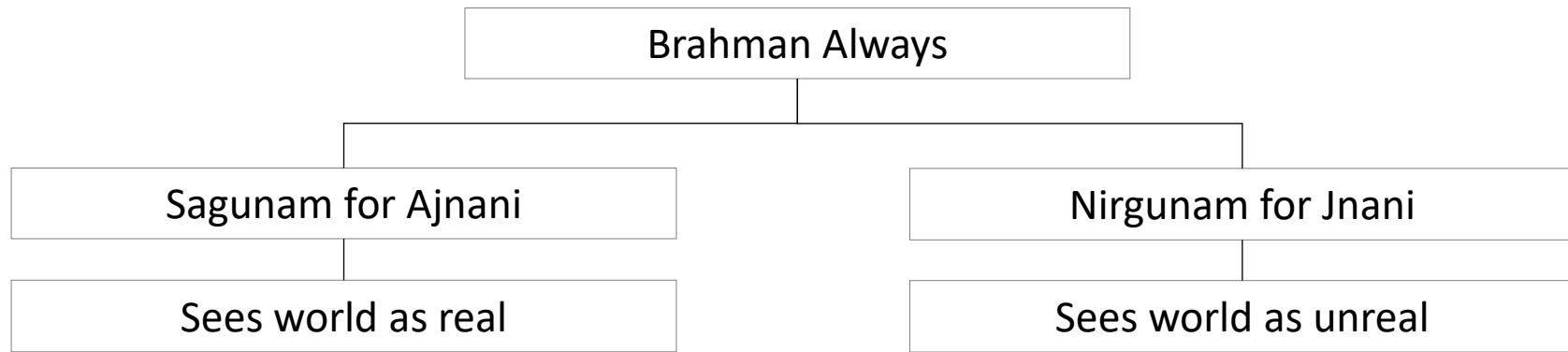
- Mind
- Laws of Nature

- Punya Papam

93) Advaitin :

Brahman	Maya - Shakti
<ul style="list-style-type: none"> - Satyam - Line Space – Asangam, Gunateetam, Nirbhayam, Nirvikalpam, Timeless, Spaceless 	<ul style="list-style-type: none"> - Mithya - Trigunatmika Maya can't touch Brahman - Universe

94)



- Understand Satyam - Mithya very well in Advaitam.

95)

Maya	Brahman
<ul style="list-style-type: none"> - Formless - Dormant - With Nama Rupa - Karya Butam - Mithya 	<ul style="list-style-type: none"> - Formless - Sentient - Without Nama Rupa - Karana Butam - Satya

96)

Karanam Brahma = Formless,
Mixture of

Nirgunam Brahma

Formless

Maya

Formless

- Formless Brahman and Formless Maya = Formless Ishvara
- Upasana's Superimpose a form.

97)

Karanam Brahma

2 Meanings

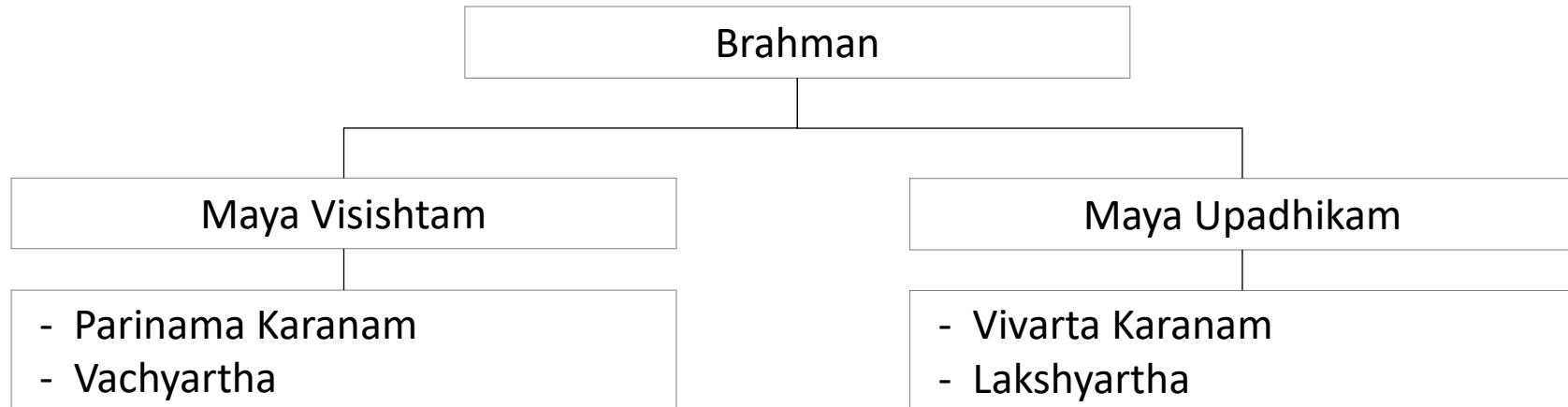
Maya Sahitam

Ishvara - Mithya

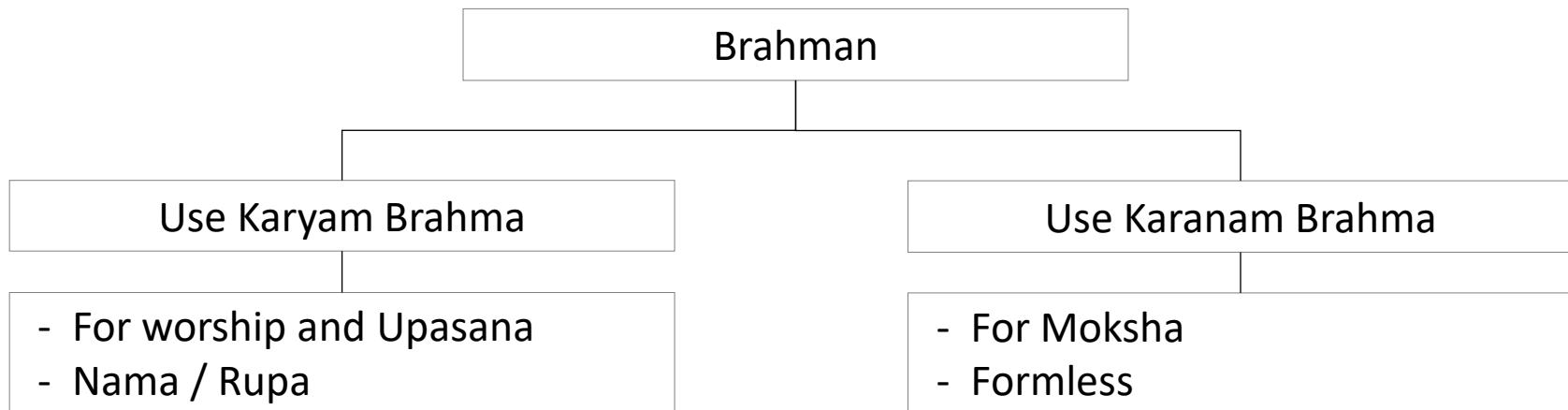
Maya Rahitam

Satyam

98)

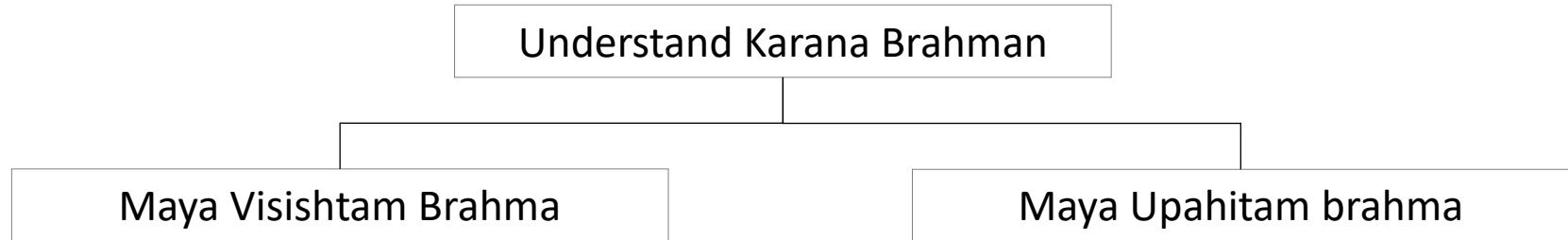


99)

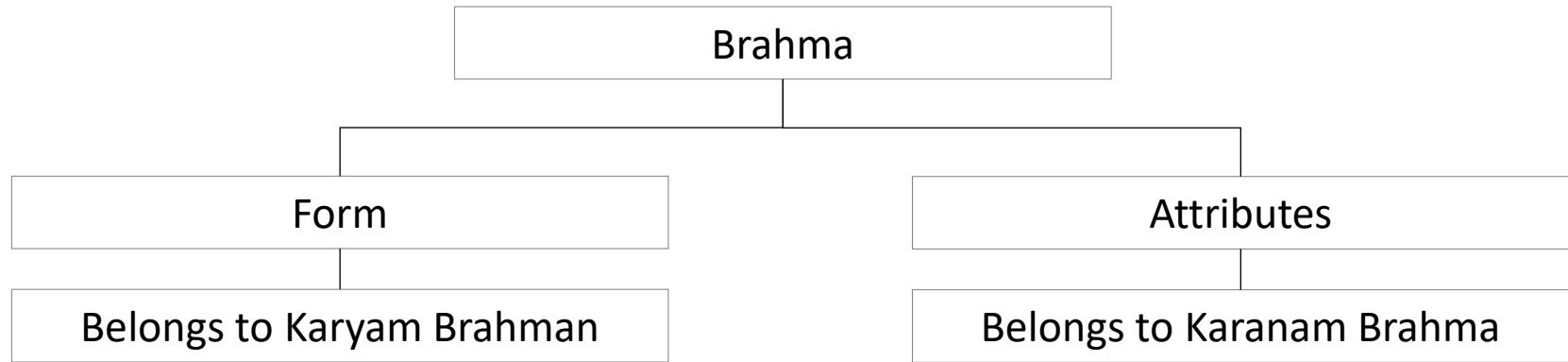


100) World is formless in its Substratum

101)



102) Karanam brahma can't have form but can have attributes :



103) Chandogya Upanishad :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
स सर्वाश्च लोकानाप्नोति सर्वाश्च
कामान्यस्तमात्मानमनुविद्य विजानातीति
ह प्रजापतिरुवाच ॥ ८.७.१ ॥

ya ātmāpahatapāpmā vijaro vimṛtyurviśoko
vijighatso'pipāsaḥ satyakāmaḥ satyasaṁkalpaḥ
so'nveṣṭavyaḥ sa vijijñāsitavyaḥ
sa sarvāṁśca lokānāpnoti sarvāṁśca
kāmānyastamātmānamanuvidya vijānātīti ha
prajāpatiruvāca || 8.7.1 ||

Prajāpati once said: 'The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires'. [8 - 7 - 1]

104) Sarva Preraktva Ishvara :

- Experienced in Deep Sleep, formless.

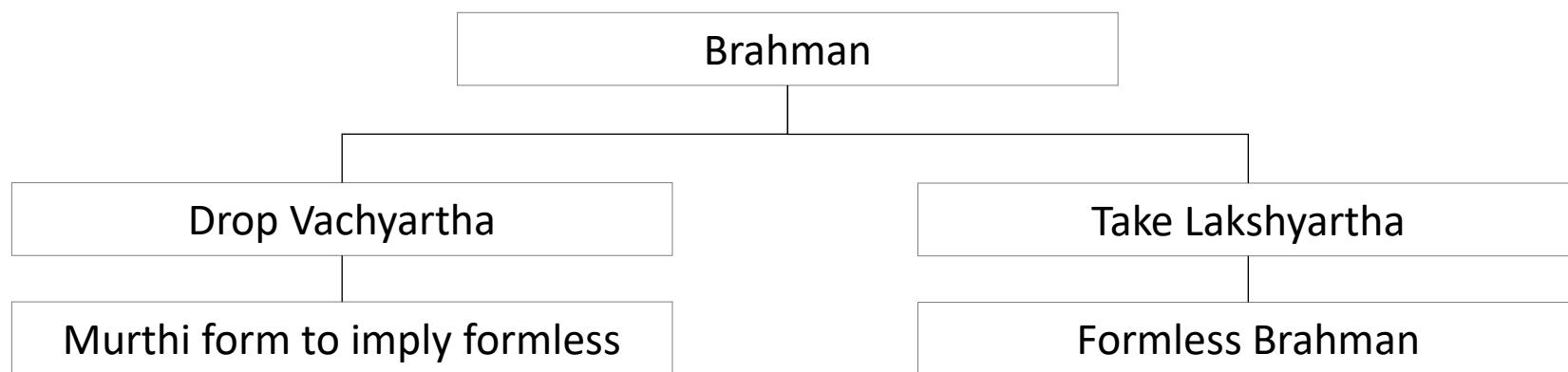
105) Gita :

ईश्वरः सर्वभूतानां
हृदेशोऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānāṁ
hṛddēśē'rjuna tiṣṭhati ।
bhrāmayan sarvabhūtāni
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

106)



115) Any form comes under Karyam Brahma only

116) Chaitanyam Sahita formless power = Prakrti = Karanam Brahma Ishvara : Powers :

- a) Satya Kamatvam
- b) Satya Sankalpayatva
- c) Sarvaytvam
- d) S�atantratva
- e) Sarva Prerakatva
- f) Sarva Antaryamitva
- g) Kripalatva (Compassionate)
 - For compassion - Don't imagine a form
 - Compassion of father - Mother - Guru

106) Topic 516 :

(516) पूर्वोक्तमतानुवादः स्मार्तमतश्च-उक्तानां उपासकानां यथा
परस्परविरुद्धाभिधायकत्वम्, एवमेवान्येषामपि⁷⁶ बहूनां पण्डितानां स्वस्वबुद्ध्य-
नुसारतो विरुद्धाभिधायित्वमेव। यद्यपि स्मार्ताः पण्डिताः पूर्वोक्तासु पञ्चस्वपि
देवतासु भेदबुद्धिं न कुर्वति, तथापि तन्मतमपि एतन्मतविरोध्येव।

Maya

Sahitam Brahma is Karanam

Rahitam Brahma not Karanam

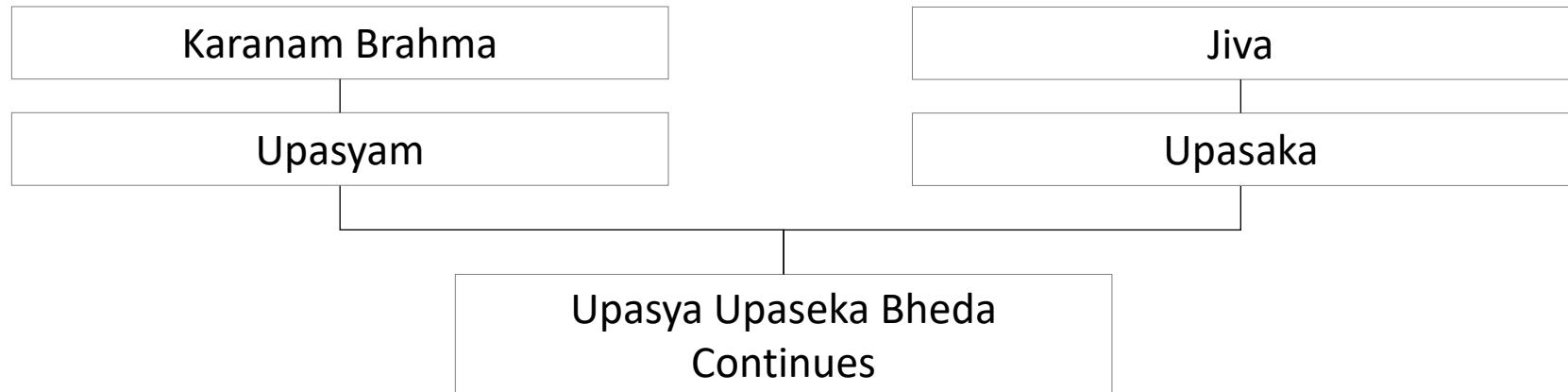
- Parent of Universe
- Brahma Marries Maya
- Nama Rupa
- Jiva, jagat, Ishvara

107)

Body	Universe / Murti
Upalakshanam for formless Jiva	Upalakshanam for formless Ishvara

- Both Disposable Cups
- Useful to know Brahma world, Body is beneficial only to know formless Non-dual Brahman, Adhishtanam

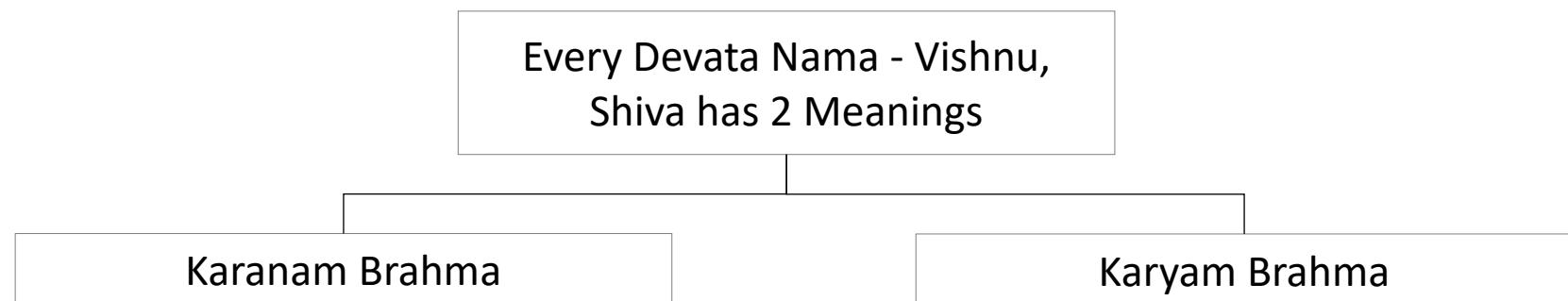
108)



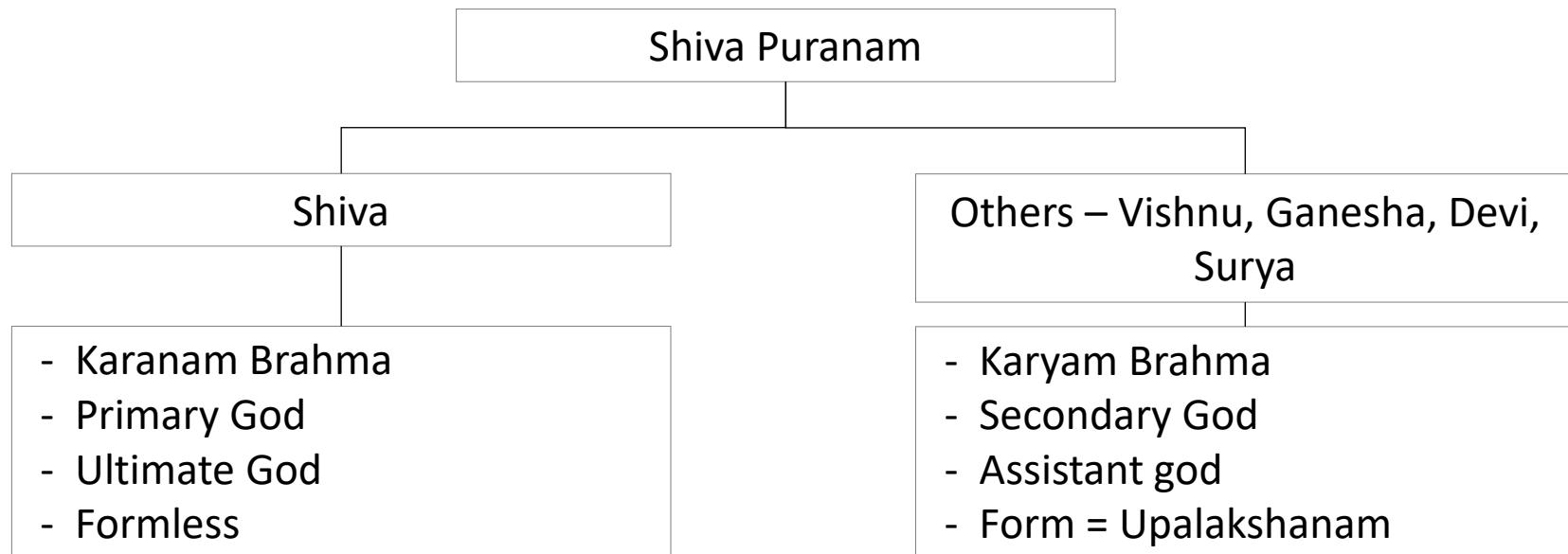
109) Enquire into Karanam Brahma and Karya Jiva :

- Drop Karanam, Karyam Statuses.
- Hold to remainder formless Chaitanyam Vilakshanam, Brahman.
- Bhaga Tyaga Lakshanam
- Attain Moksha here and now.

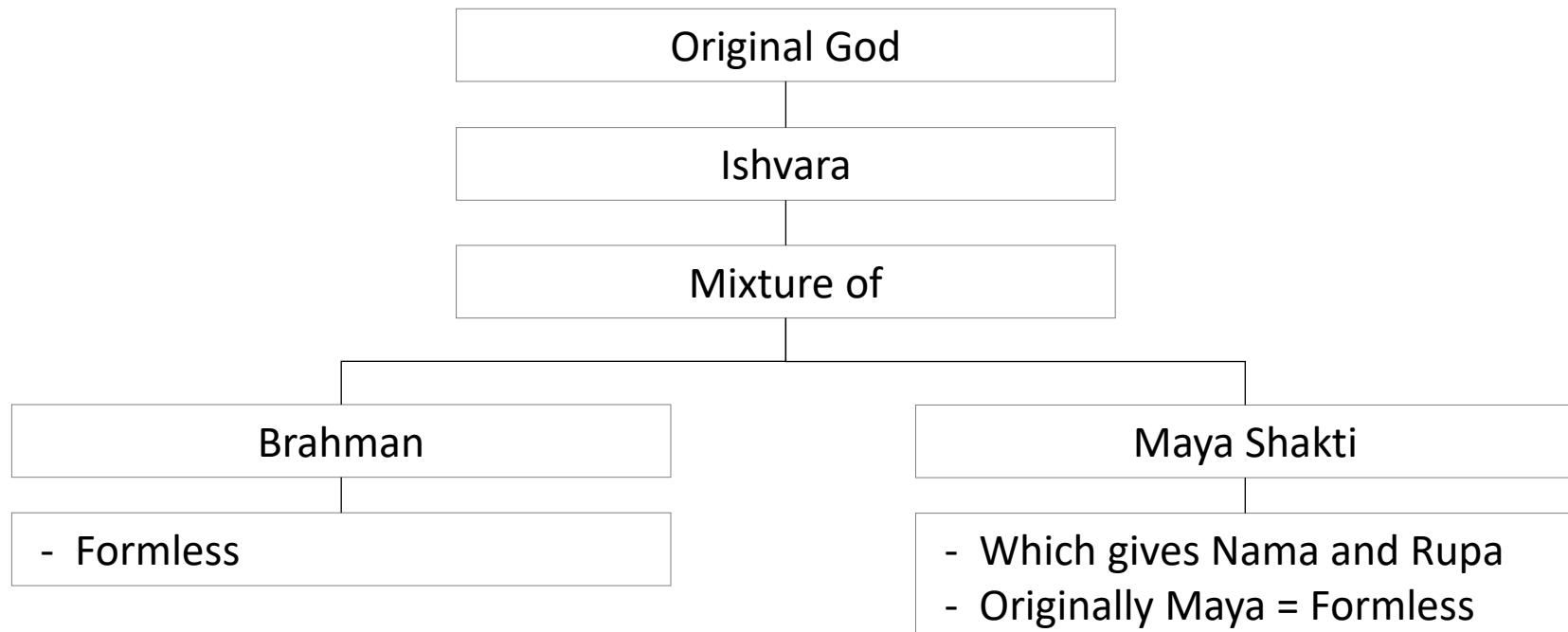
110)



111)



112)



113)

In all Puranas

Karana Brahman

Karya Brahma

Stuti

Nindha

117) In Atma presence, Anatma Shariram and Prapancha are interaction.

118) Gita :

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśah ।
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē ॥ 3-27 ॥

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

a) Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
 यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
 तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
 द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekaśā bibheti; sa hāyamīkṣāṁ cakre,
 yanmadanyannāsti, kaśmānnu bibhemīti,
 tata evāya bhayaṁ vīyāy, kasmāddhyabheṣyat?
 dvitīyādvai bhayaṁ bhavati || 2 ||

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

b) Taittriya Upanishad :

यदा हयेवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
 प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
 यदा हयेवैष एतस्मिन्नुदरमन्तरं कुरुते ।
 अथ तस्य भयं भवति तत्त्वेव भयं
 विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadrśye'nātmye'nirukte'nilayane'bhayaṁ
 pratiṣṭhāṁ vindate | atha so'bhayaṁ gato bhavati
yadā hyevaiṣa etasminnudaramantaram kurute |
 atha **tasya bhayaṁ** bhavati **tattveva bhayaṁ**
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

120) Visishta Advaitam - Primer :

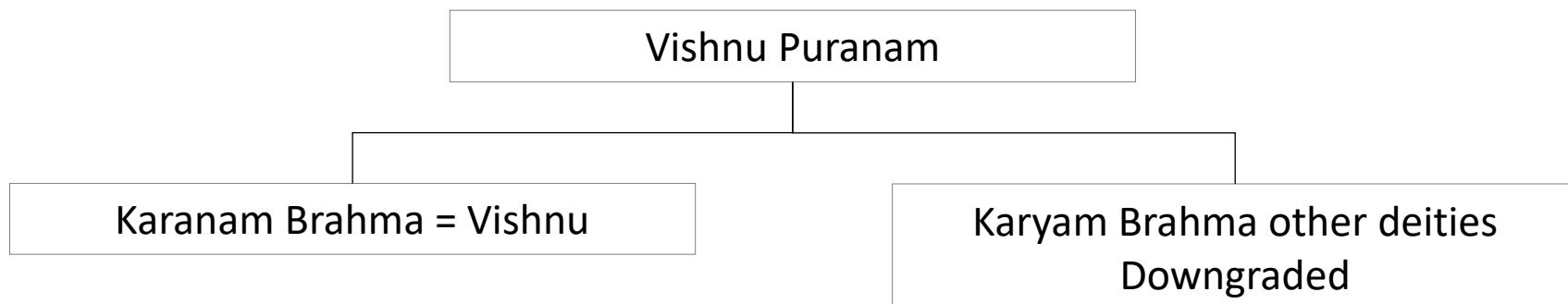
- Be intellectually honest
- Vedanta expects students to be intellectually Honest.

121) i) Son Clarifies 2 Questions of Father :

a) Seeming Contradiction in Purana w.r.t Deity Clarification :

- Different Names of Deities
- Different forms
- All Represent - One formless, infinite, Karanam Brahma
- Subject matter in all Puranams
- Karyam Brahma (Deities) used only for Chitta Shuddhi.
- One has to attain Karana Brahma Jnanam.

b)



122) i) Contradictions in Various Darshanams :

Nastika Darshanams	Astika Darshanams
<ul style="list-style-type: none">- To be rejected- Don't Appreciate Veda- (Only Apaurusheya Pramanam, can reveal Apaurusheyam Brahma)- Should be Avoided	<ul style="list-style-type: none">- 5 Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa- Have Problems- Don't conform to Sruti, Yukti, Anubhava- Talk of Dvaitam- None come to Advaitam

ii) Vedanta is the only Correct Interpretation given in Brahma Sutra (Shankaras) :

- It keeps up with Sruti, Yukti, Anubhava others Confuse.

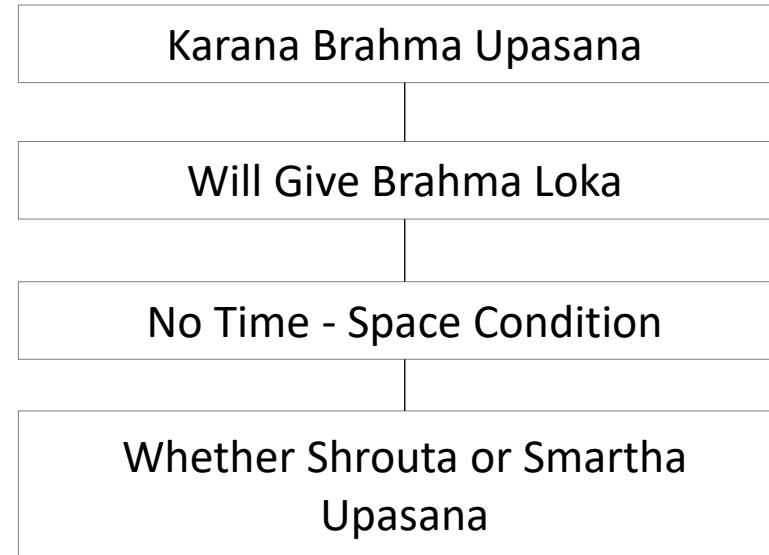
iii) Andahgolanghunam Nyaya :

- Other Darshanams have useful portion, must be studied under Advaita Guru
- He will teach relevant portion.

iv) Defects Understood in Brahma Sutra - Chapter 2 :

- Avirodha Adhyaya
- Advaita Vedanta alone does not Contradict Sruti, Yukti, Anubhava (Avirodha)
- All others have Virodha Contradictions Sruti, Mukti, Anubhava.

XX) Shankara :



123)

i) Even during Samsara Jiva is Paramartata, Shuddhashcha :

- Ishvara, Samsara Jiva is Nirgunaha, Shuddhaha only.
- Jiva does not know that.
- He therefore Superimposes wrong Attributes.

ii) Vedanta begins when you see Kartrutvam, Boktrutvam as cause of Samsara, cause of Rebirth Cycle :

- Until then Vedanta does not begin.

Jiva is Attached

To Karma

To Karma Phalam

As Karta

As Bokta

ii) Pratiyate :

- Doership, enjoyership Appear to be Present in Atma
- Shake off both in Atma.

iii) Gita :

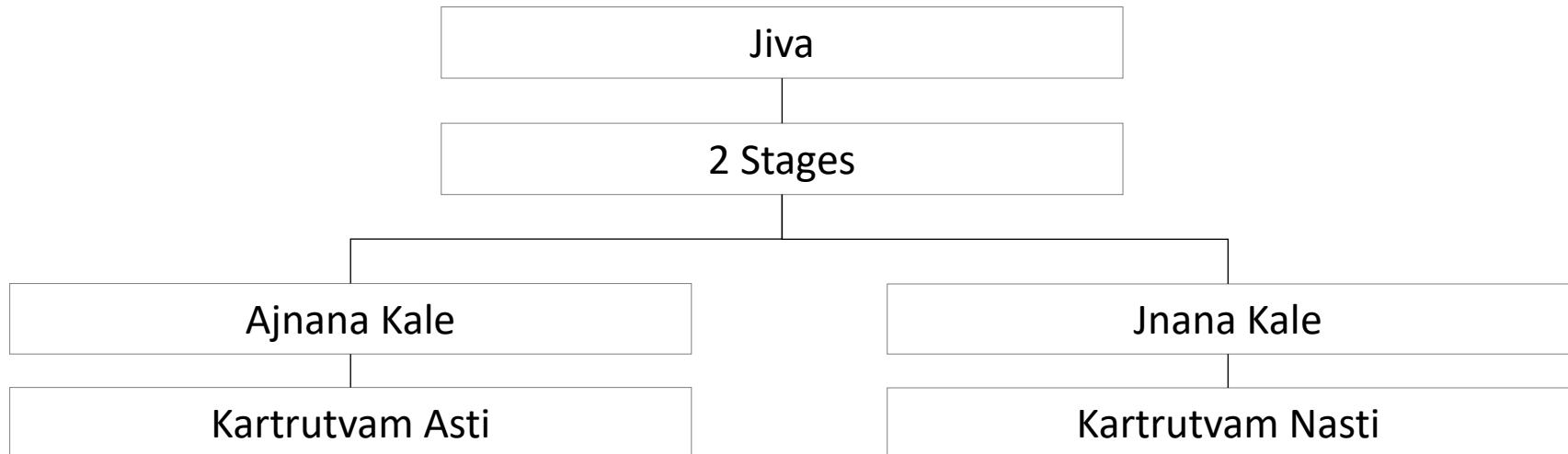
अप्रकाशोऽप्रवृत्तिश्च
 प्रमादो मोह एव च ।
 तमस्येतानि जायन्ते
 विवृद्धे कुरुनन्दन ॥१४-१३॥

**aprakāśo'pravṛttiśca
 pramādō mōha ēva ca ।
 tamasyētāni jāyantē
 vivṛddhē kurunandana || 14-13 ||**

Darkness, inertness, heedlessness and delusion-These arise when tamas is predominant, O Descendant of Kuru. [Chapter 14 - Verse 13]

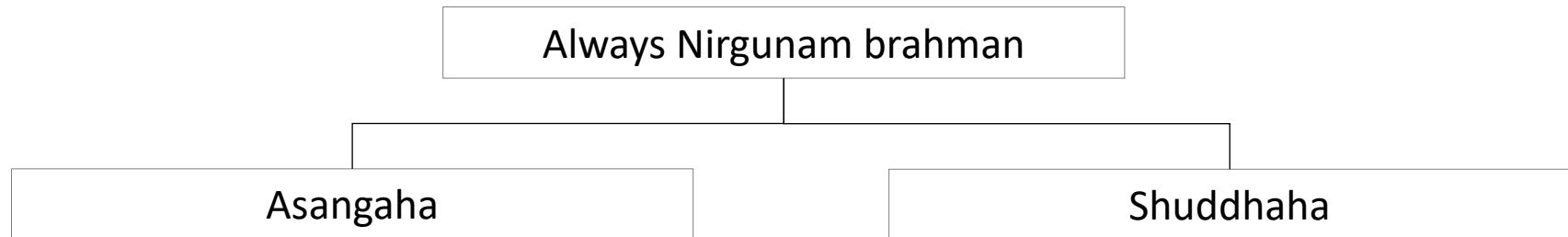
- I appear to be a Karta, really I am neither Karta, Bokta.

125)



126) Factually, no difference between Ishvara and Brahman

127)



128) If Ishvara is not Brahman, what will happen?

- Ishvara will be Ajnani
- Worse than Jiva, nobody to teach Ishwara, Nitya Samsari.

Jiva	Ishvara
<ul style="list-style-type: none">- See Suffering of few People- Witness of all Suffering of one Jiva- Jiva gets Videha Mukti	<ul style="list-style-type: none">- Sees Suffering of all (Maya - Upadhi)- In 14 Lokas- Witness of all Suffering- Sada jagarati- Ishvara creates next world as per Sanchita Karma- Ishvara not Miserable, knows I am not Ishvara, I am Brahman

- Because Ishvara has Brahma Vidya, he can continue to be Ishvara.
- If Ishvara is not Brahman, Ishvara will greatest Samsari.

129)

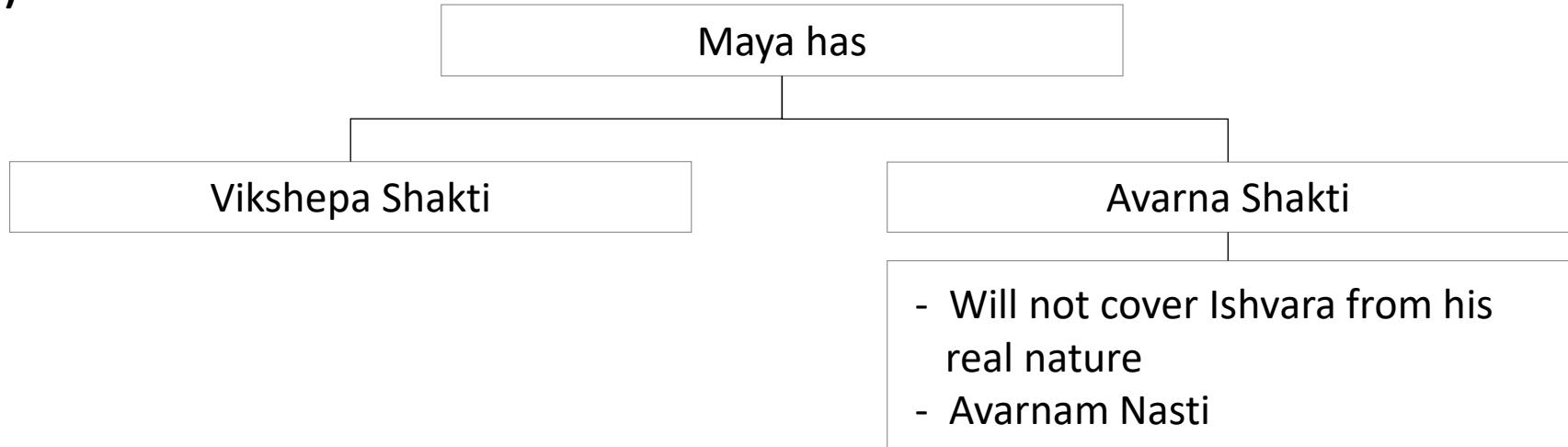
i) In the case of Jiva :

- Bhedaha with brahman will be there only during Agyana Kala.
- Jiva has short Samsara, has opportunity to get Jnanam
- After Jnanam, Jiva knows I am brahman.

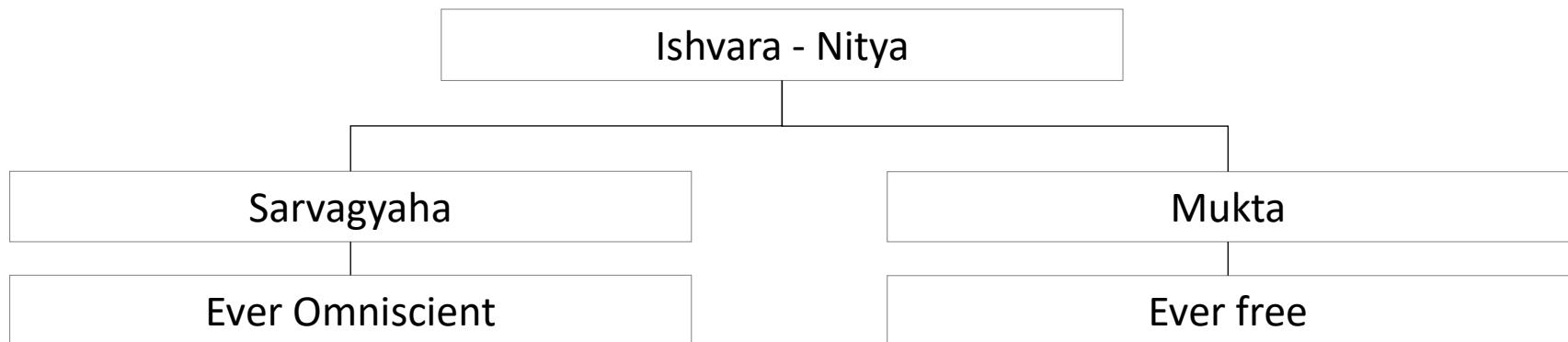
ii) Difference from brahman for Jiva is only temporary :

- After Jnanam difference goes.
- If different, no Moksha, difference will be eternal for Jiva and Ishvara.

130)



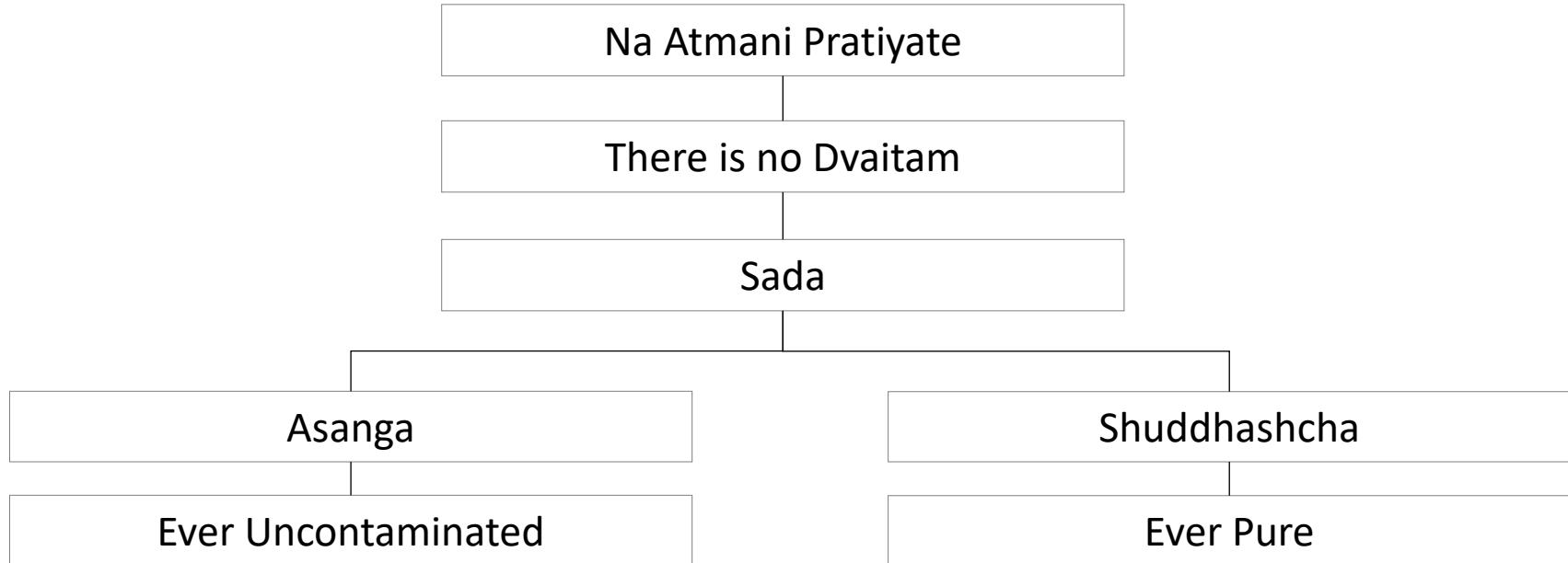
131)



132) i) Na Cha Mastani Butani :

- For world Sake, Bhagawan says all things are in me
- From his own level, Ishvara Says, nothing is in me - No Body, no world.
- I am Nirguna Brahman, highest in creation - Paramartika Satyam.

ii)

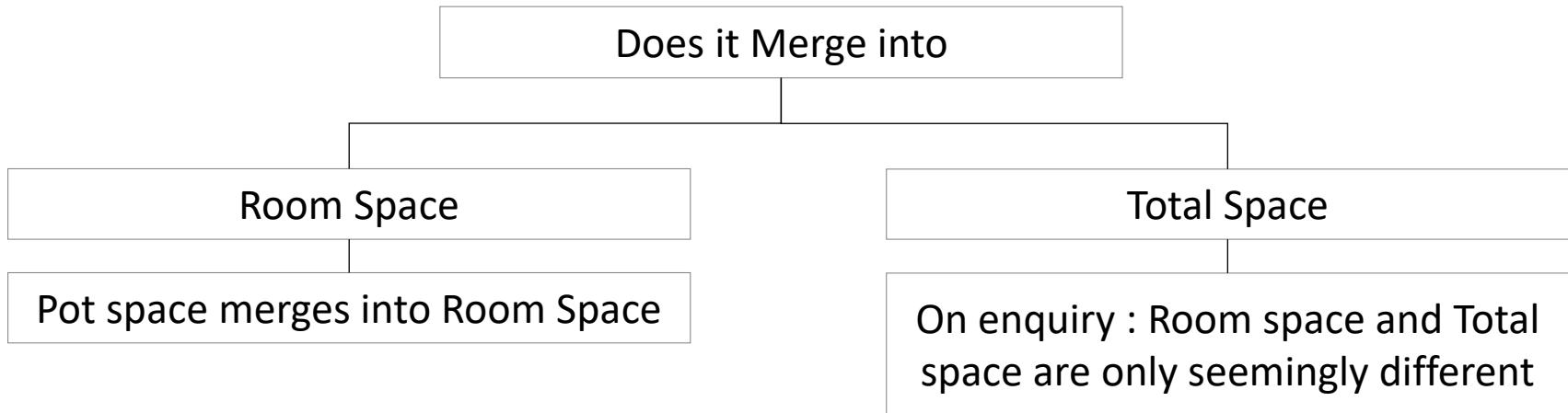


133) Example 2 to show :

- Ishvara's merger into Brahman.

Matakasha	Pot – Space	Mahakasha
- Room space - Ishvara	- Ghata Akasha - Jnani Jiva	- Brahman - All pervading Space

134) i) What Happens when pot is Broken?



ii) Really Speaking :

- No Difference ever between Pot space, room Space, total Space.

135) Author is discussing Videha Mukti :

- Does Jnani merge into Ishvara or Brahman?

Brahma Sutra - 3 Opinions

Jaimini

Ondulomi

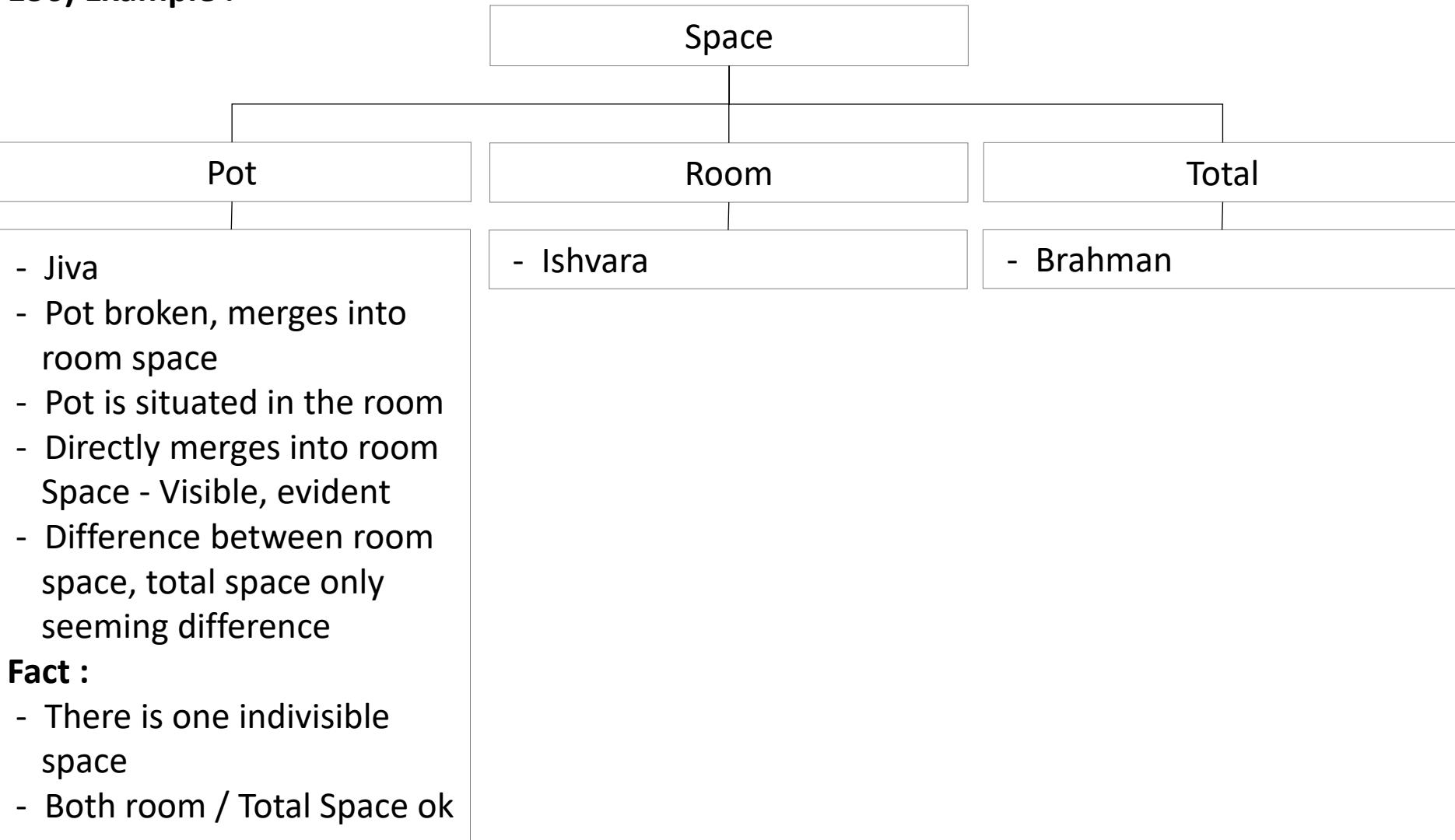
Vyasacharya

- Jnani merges into Ishvara

- Jnani merges into
Brahman

- Siddhanta
- Can be said in both ways
Depending on Drishti
- Vyavaharika or
Paramartikam

136) Example :



137) Jivatma does not go out of Brahmandam :

- Direct, Straight, Primary answer should be Jiva Merges into Ishvara.

138) i) Footnote :

- This is the secret message
- **From Jnanis angle, he knows Brahman alone is there.**

ii)

Brahman (With Nama - Rupa
appearing as

Jiva

Jagat

Ishvara

- Triangular = Brahman.
- **Ajnabi does not know this.**

139) World itself is not there, what about his body :

- No question of Sanchita, Prarabda, Sthula, Sukshma, Karana Sharirams.
- Experienced but as good as not there.

140) i) Vidwan will say :

- When body is gone, I seemingly merge into Ishvara but into Brahman only.
- All the time he has been seeing Brahman alone everywhere.

ii) From Jnani's angle, Videha Mukti is Shuddha Brahman Prapti

141)

Based on 3 Shastram, we say,
Ishvara in reality

Vyavaharika Drishtya

Paramartika Drishtya

Ishvara

Shuddham Brahman

142) From 2nd Sloka :

- a) Param Brahma is one in which Param Nishta's Brahma jnani's merge during Videha Mukti
- b) Brahman = Karanam cause of universe which all Upanishads glorifies

Taittriya Upanishad :

यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante ।
yena jātāni jīvanti । yatprayantyabhisamviśanti ।
tadvijijñāsasva । tadbrahmeti sa tapo'तप्यता
sa tapastaptvā ॥ २ ॥

To him (Bhrgu) he (Varuna) Again said: "That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman". He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

Aitareya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र
आसीन्नान्यत्किंचन मिषत् ॥ 1 (a) ॥

om atma va idameka evagra
asinnanyatki.nchana mishat ॥ 1 (a) ॥

In the beginning, verily, Atman (self) alone was this (the Universe) nothing else active whatsoever... [I - I - 1 (a)]

Brahman Praised by all Vedas :

c) Jagati Anugatham :

- Which Brahman inheres, pervades, thread in mala.

What type of world?

- The world whose nature is varieties of names and forms which are mutually exclusive, distinct.

d) Which Brahman can be known only from Vedanta, Upanishads

e) Which is Lakshyam of Tatpada Lakshyartha in Mahavakya

f) Asti Bhati Priya - Rupam :

- Drk Drishya Viveka.

143) G) Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषां भुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्सह ।
 ब्रह्मणा विपश्चितेति ॥ १ ॥

Om brahmavidāpnoti param | tadeṣā'bhuktā |
 satyam jñānamanantaṁ brahma |
 yo veda nihitam guhāyām parame vyoman |
 so'śnute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

h) Ekam - Non-dual :

- Nirupanam = Matchless, incomparable
- Tattvam = Ultimate truth
- Shuddha Advaitam = Pure Non-duality
- Visishta Advaitam = Ashuddha Advaitam
- Nirvisesha Advaitam = Pure Advaitam
- Chidatmakam = Nature of Chit.
- Vishaya Avagamanam Jnanam = Which is in the form of Vruitti Jnanam also.

- Original Consciousness alone appears as Reflected Consciousness Vrutti Avagaya Jnanam, that knowledge which reveals the objects - Objective knowledge.

144) I) Svayam Vishaya Varjitam :

- It is without Objects

Guna Boktrucha :

- **By itself, Paramartika Drishtya it does not have any Objects.**
- Nacha Masti Prapancha Upashamam, free from all Objects, Absolute angle.

J) Akhandam - Divisionless

K) Satchit Ananda nature

I) Mano Vag Adhi Agocharam :

- Beyond mind, words, other Pramanams, logic etc.

M) Which is inner self of all living beings Jiva Rashis :

- Upto this is description of Brahman.

VII) I am that Brahman :

- I alone am Brahman
- I am Brahman only and nothing else.

VIII) Mayi Sarvam Prakalpitam :

- Everything is superimposed on me.

145) IX) By my own Maya, everything is superimposed :

Triangular Jiva	Jagat Ishvara
<ul style="list-style-type: none">- Ignorant- Malina Sattva Pradhana- Superimposed by Maya	<ul style="list-style-type: none">- Omniscient- Shuddha Sattva Pradhana

X) All Glories I am able to Claim because of Grade of my Guru :

- I Offer Namaskara to my Guru, by Temporarily becoming a Jiva
- Take Jiva role
- Sat Guru = Brahma Guru

XI) Nishchala Dasa Concludes this Vichara Sagara

X) Sanskrit Vichara Sagara has extra benefits

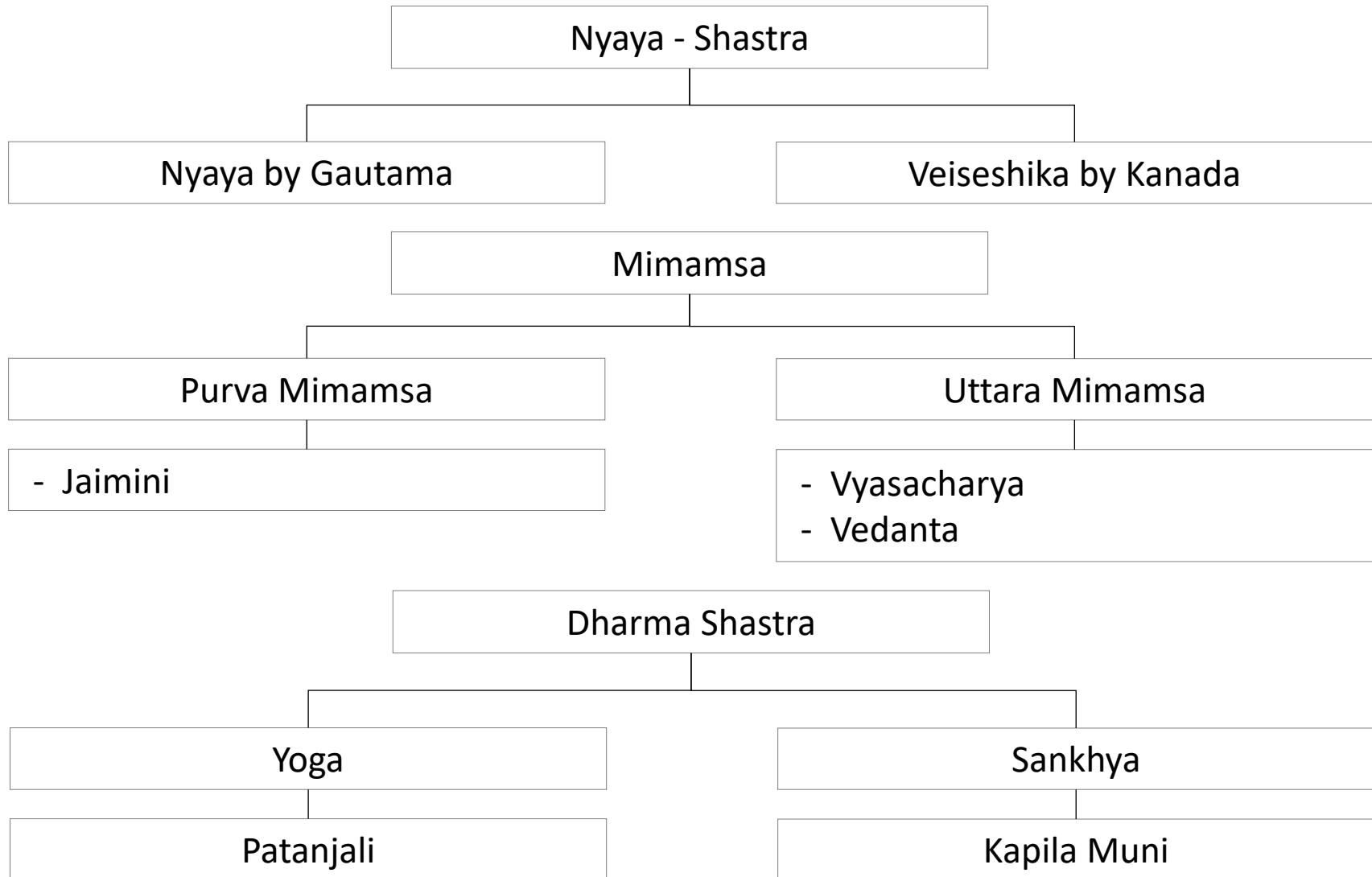
XI) Sama shastra - Essence Maya, Yoga also clear :

- Jeevan Mukti - Videha Mukti
- 7th Chapter is over - Grantha is over.

Long Steady :

- 12. 5 Years
- 481 Classes
- To Complete Vichara Sagara
- Most enjoyable Journey for me and you also.

146) Within this 4, comes 6 Darshanams :



- Cover 6 Darshanams.

147)

6 Nastika Darshanams

4 Groups of Buddhism

Jainism

- Sautrantika
- Vaibashika
- Yogachara
- Madhyamika

- Charvaka

148) Binding desires are Born out of Apoorvatvam :

- I feel inadequate, wanting
- Wanting Mind has Binding desires.
- Those desires are not there for Jnani.

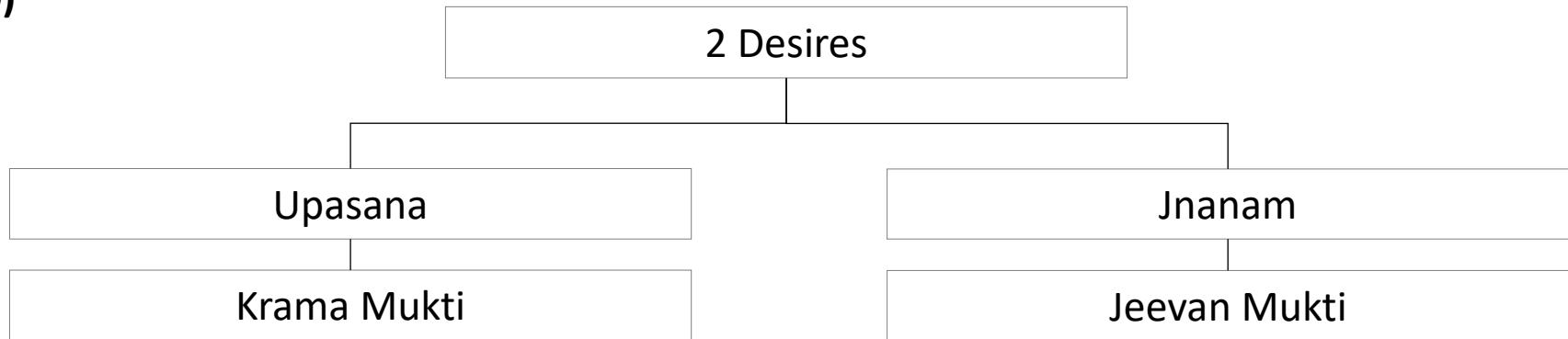
149) Puranas :

- All Puranas have only one Central Teaching.

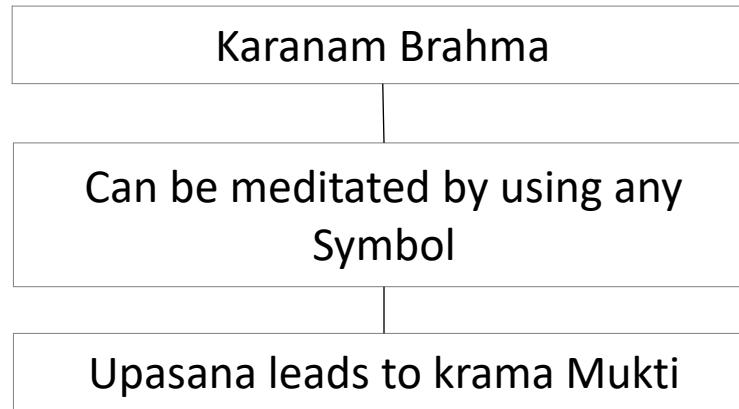
Karanam Brahma

Nitya Satyam

Ultimate

**Ultimate Goal :**

151)



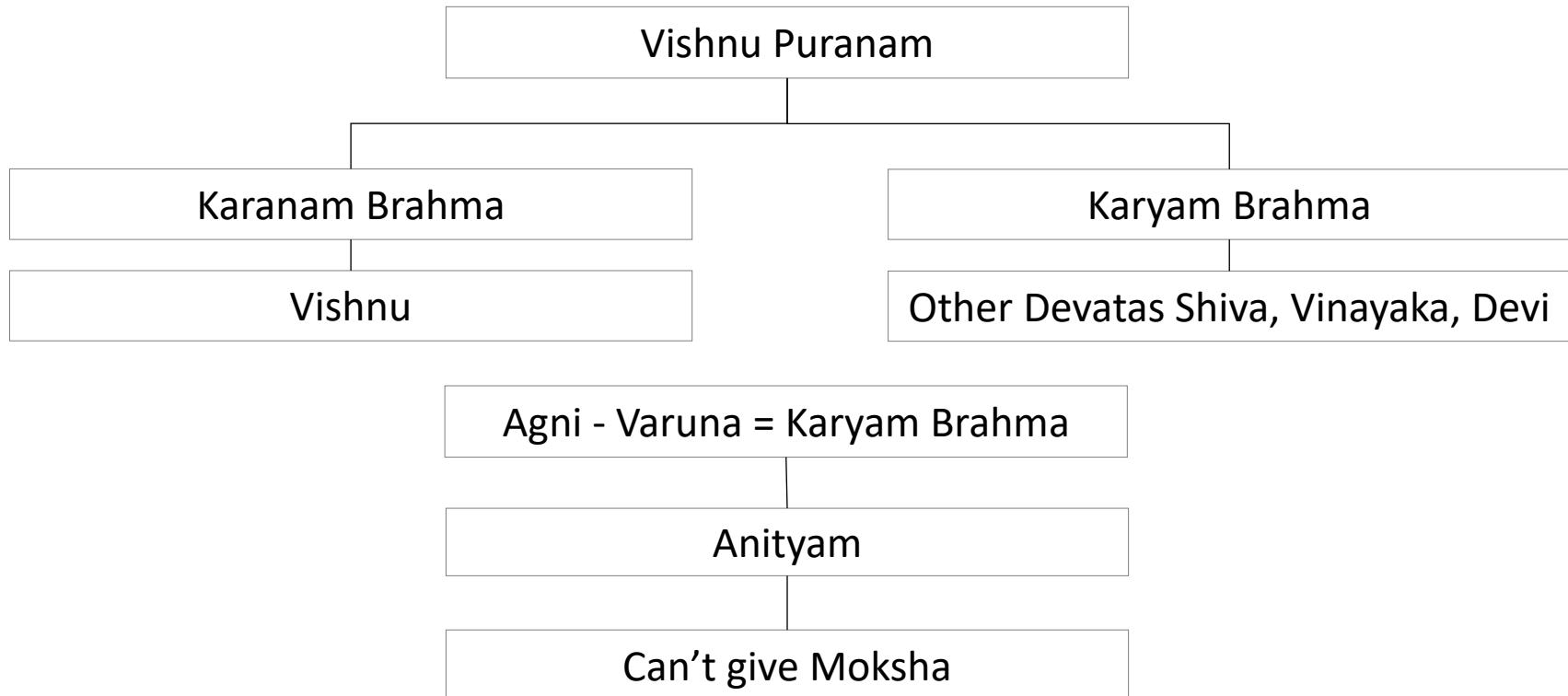
152) i) If it is Jnanam, gain Karanam Brahma Jnanam :

- Understand Brahman is myself.

Brahman Part	Maya
Myself	Mithya

- Brahman Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha
- In the Case of Jnanam, this is Sadhya Mukti.

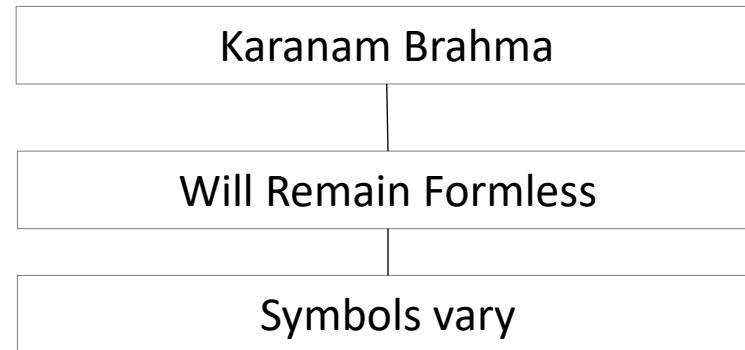
ii) Puranas use a Methodology :



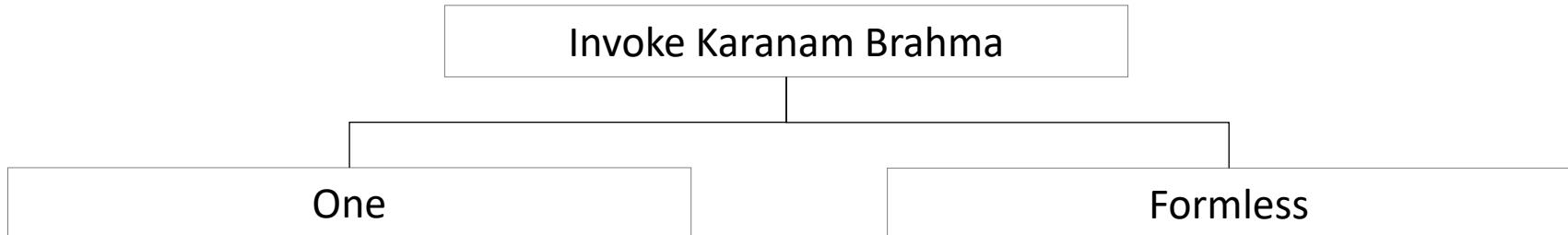
iii) In Vishnu Puranam, all other Deities Treated as Karyam Brahma :

- Therefore all other Deities degraded, servants of Vishnu
- Shiva = Vishnu Dasa
- Devi = Vishnu Dasi

153)



154)



- If form is attached, it will become Karyam Brahman.
- Nama Rupa = Karyam
 - = Vacharambanam Vikara
- Therefore he advised Shubhasanti to choose any Devata and Practice Upasana.

155 i) Darshanams :

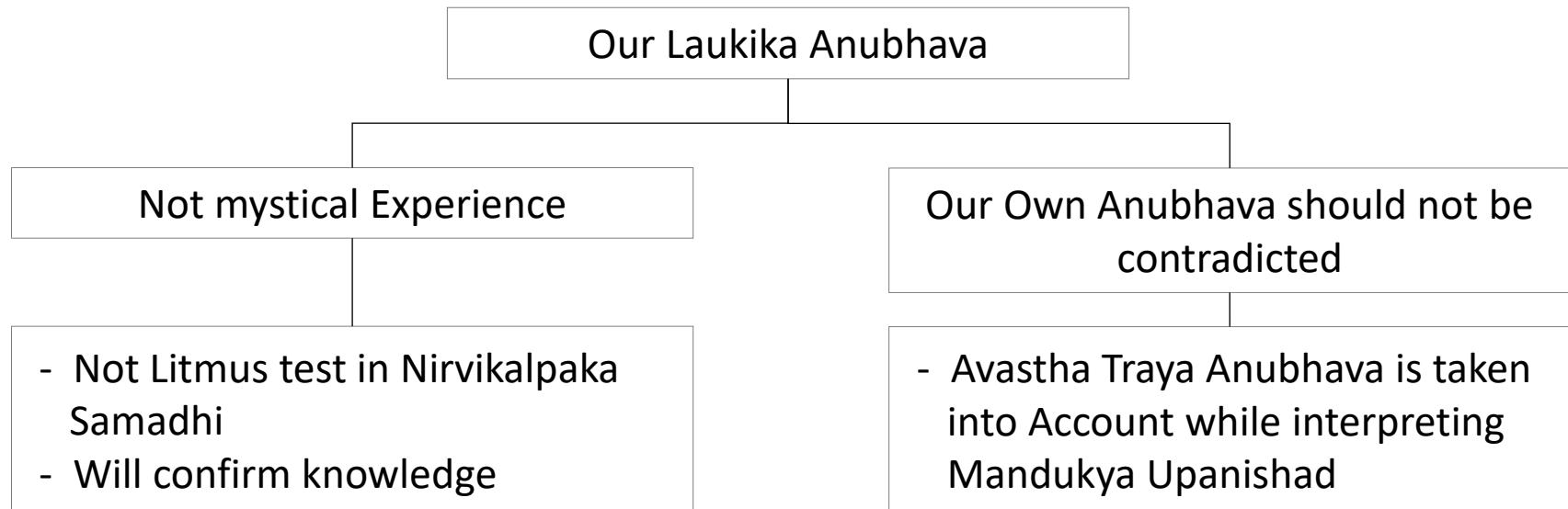
- All 5 Darshanams invalid
- Only Advaita Vedanta Darshanam is Valid, alone gives Moksha, Elucidated by Shankara.

ii) What is the reason?

- Not Based on our Raaga - Dvesha
- 3 Parameters - Sruti, Yukti, Anubhava
- Sruti = Upanishads = Moksha Sadhanam
- Logic - Right Interpretation involved – Vachyarth, Lakshyartha.
- Svargam is eternal - Sruti relatively eternal.

Faith	Use logic in the Method of interpretation
<ul style="list-style-type: none">- Useful valid- Avoid Blind faith	<ul style="list-style-type: none">- Heaven – Created, Anityam- Aitareya Upanishad- Asman Loka Asrujata

156)



Krama Mukti

Adrushti

Shubhasantati

Desha Kala Apeksha Krama Mukti
because of his type of Upasana

Desha Kala Nirapeksha Krama
Mukti

- Subtle difference, we are not working for Krama Mukti.

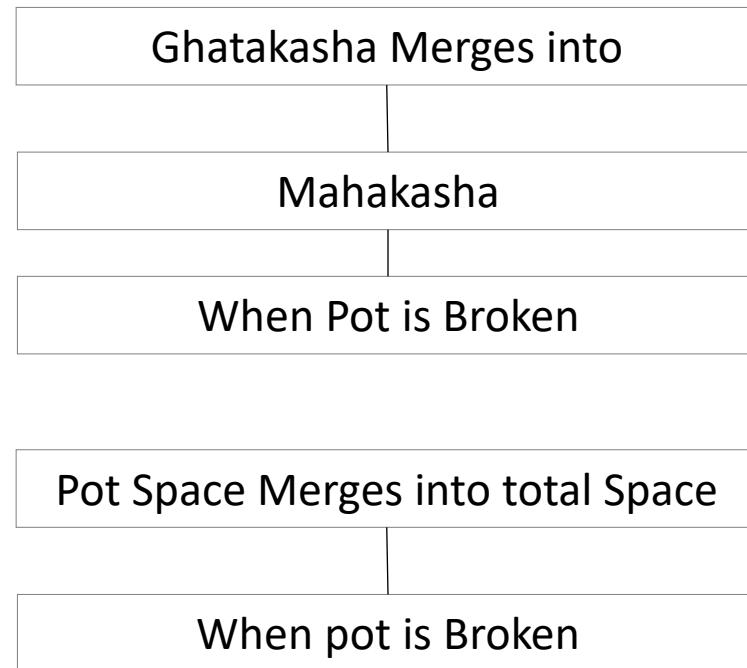
158) Tattwa Bodha :

तथा चात्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति ।
तरति शोकमात्मवित् इति श्रुतेः ।
तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा ।
ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगताशयः । इति स्मृतेश्च ।

*Tathā cātmavitsamsāram tīrtvā brahmānanda-
mihaiva prāpnoti | Tarati śokamātmavit iti śruteḥ |
Tanum tyajatu vā kāśyām śvapacasya grhe 'tha vā |
Jñānasamprāptisamaye mukto 'sau vigatāśayah |
Iti smrteśca |*

Thus the knower of the Self, having crossed samsara, attains supreme Bliss here itself. The Sruti affirms - the knower of the Self goes beyond all sorrow. Let the wise man cast off his body in Kasi or in the house of a dog-eater (it is immaterial because) at the time of gaining knowledge (itself) he is liberated, being freed from all the results of his actions. So assert the Smritis too. [Verse 38. 4]

159) Avacheda Vada Example :



Pot = Sharira Trayam :

- Enclosed Space merges into Total Space
- Merges - Verb used
- It is a Merger in which no Transformation is Involved
- No Action, Movement Involved, only figurative expression.
- As far as Space is Concerned, nothing has Happened.
- Space never divided before.