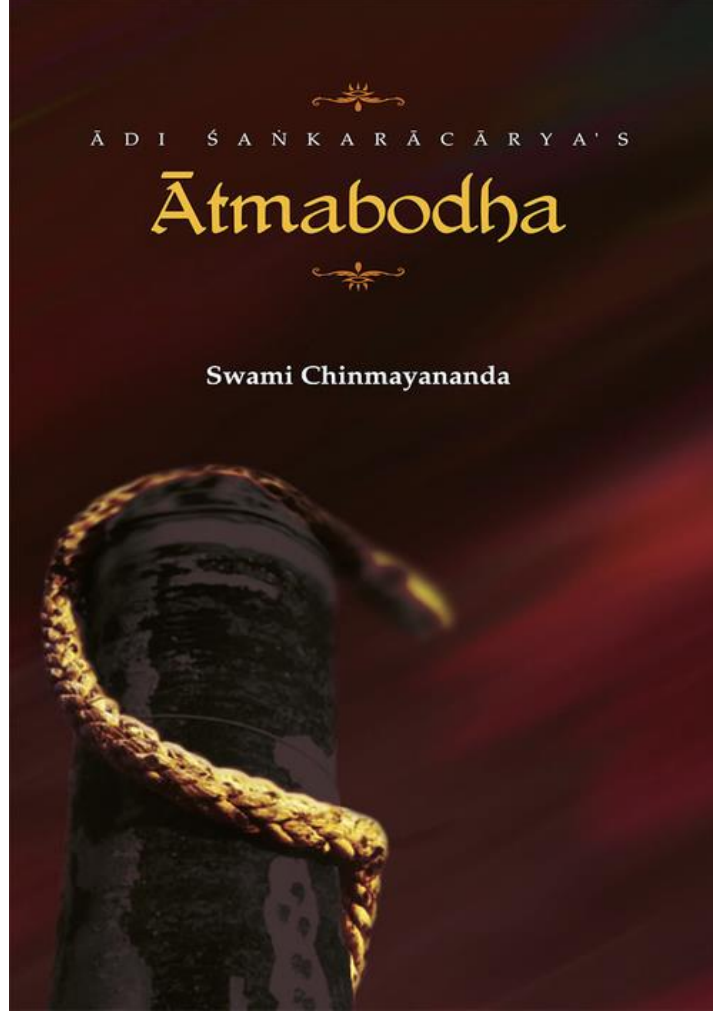


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SANDEEPANY SADHANALAYA MUMBAI



Classroom Sessions

By



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Atmabodha – आत्मबोध

Class 1: Introduction

Atmabodha is a prakarana grantha (प्रकरण ग्रन्थ) - introductory text. This is a text of concepts. So, a lot of new ideas will be introduced which will be analysed as we go through the text. Enquiry now starts- enquiry on life. Why do we do what we do?

Why do we go to school? To get knowledge, to study well. Why should I study well? So that I can get an entry into a good college. What will I get if I study in a good college? I will get a good job. What is a good job? That which will be permanent and with a high paying salary. This is how my pursuit for artha (अर्थ) - wealth starts from childhood.

Once I have money, what do I do? I get many objects. I will be happy, peaceful, and secure in my life. So, people gather more and more objects thinking that objects will fulfil what they are looking for. So kamah (कामः) purushartha (पुरुषार्थ) also develops.

Generally, our life is defined by these two pursuits - purushartha artha and kama.

Purushartha means purushaih arthatyate pratyate (पुरुषैः अर्थत्यते प्रात्यते) - that which is

sought after by all human beings. Somebody sees that within the city there are areas where people live more comfortably and areas where people live without even basic comfort. This is not by choice but they are forced to live in this lifestyle- like in slums.

There are some places in the same city where there are multi-storeyed buildings with so much luxury. There is so much diversity in one city itself where there are abundant riches and absolute poverty also. This is true anywhere. There are certain areas known

for criminal activity- dirty areas and posh areas. If such diversity is there in one city this diversity will be everywhere. So, if there is a human plane of existence, there will be a

lower plane and also a higher plane of existence. This is what one will infer - logically coming to a conclusion based on experiences. This he will understand. There-fore

there will be higher worlds and lower worlds also. As far as intellectual capacity is concerned also there is so much of gradation- those who are super brilliant or just able to carry on life. Young people and old people also. Observing this one keeps on living

but as students of Vedanta we should think what is all this, available in this life. As he continues living, observing what he does regarding pursuits of artha and kama? For

example, let us say there is a line for ice cream. On a hot sweaty day this gives so much pleasure. So, we all line up for the ice cream. Just when we are about to start, it is announced that those who want chocolate syrup on ice cream line up separately.

Then immediately we want that “extra” - this is improving the levels of enjoyment. Same example stands true for all objects: cars. This is an improvement of experiences.

Experiences can be improved by two methods- improvement of experiencer or experienced. Experiencer = BMI+PFT. Experienced = BMI+OET (these are in

reference to BMI chart by Gurudev Swami Chinmayananda). Now, on top of that chocolate we are offered strawberry or sliced almonds- this is an increasing improvement of the object of experience. Another is the improvement of experiencer. If we start eating sweets regularly what happens is, we land up in diabetes. Therefore, if you want sweets everyday, you will also have to walk, take karela powder every day. Okay. This is experiencer improvement. Already one is working morning to evening. So, for the sake of better bhoga (भोग) - enjoyment he has to do yoga. I will do anything to enjoy my bhoga better. If your fat increases you will get a disease. Early in the morning you have to drink only protein shakes. Okay. Now, he will have some such bottles in his home- not because he has become health conscious but because he wants to enjoy that food, those sweets. No park. Then join the gym. All for bhoga. These are not wrong but the goal is wrong. If you want bhoga for a longer time then you will have to live a disciplined life. So, eat, sleep and exercise at the proper time. This is in relation to annamaya kosha (अन्नमय कोष) - the 1st in 5 koshas - sheaths. He agrees so that all bhogas can be enjoyed continuously for a longer time. Let's analyse regarding other koshas. Then somebody says next is pranamaya kosha (प्राणमय कोष) - do pranayama. So, he adds pranayama. This person has not become sattvic but is only trying to pursue artha and kama. Then sense organ development. Ageing is normal. So, get the best glasses from the best optician, high definition TV and generator, all to improve the experience of sense organs. Better entertainment. This is how knee replacement, teeth replacement all came into existence. To live longer and at the same time continue my enjoyments. Next on the list is mind. When everything is great but the mind is not cooperating then I cannot enjoy anything. Now he is advised to hear Vedic chants in the morning to first calm my mind. Calm my mind for what? To enjoy the rest of my day. Then somebody says 'do weekend meditation'. This will help you enjoy Monday to Friday. Total agreement is there. This is how mentality is - how will I enjoy my life more. Knowledge also I will improve just to improve my enjoyment. View is only how to get more out of these vishayas - objects (विषय). This is how we think in our mind when we forget we are seekers. We are ready to learn politics or even economics to enjoy intellectual conversation- this is also another subtle joy but from vishaya only. Same stands good for sports or music. No enjoyment without knowledge of the sport or music. So, to be "in" we gain knowledge of grosser or subtler objects so my experience will improve. Similar is home improvement, location improvement. This is all within this world. This is the story of enjoyment in this world. Then one knows there are higher worlds with higher planes of living which he cannot directly see, from Vedas. Athindrya vishaye veda pramanyam - (अतीन्द्रिय विषये वेद प्रामाण्यं - anything beyond sense perception, Vedas are authority) There is swarga with better enjoyment

with longer span of life - you can eat as many ice creams free, there is no deterioration of senses, diseases or ageing for 100000 years and you can enjoy the minute you think of it. Anything, anytime. So, he feels that is a better place to go. Now, what should I do? Do vedic karma. Upgrade from worldly action to Vaidic (वैदिक) action like jothishtoma. For jothishtoma, do agnihotra everyday twice. Okay. Also, every fortnight extra ritual. Okay. Every four months extra ritual. Okay. To everything he says okay just so that he can go to swarga. For all this, first one has to get married. In marriage, for all good karmas a male does 50% goes to his wife but all negative or papa karmas are retained by the man. So, he has to do double rituals. Go on doing rituals. Finally, they say now you have to die! Why? one cannot go to swarga with this body, part from everybody. Problem is even there. when you go, you might land up with people whom you disliked in human life! In swarga also this can happen. In swarga also there is a gradation of enjoyment depending on your merits accumulated. There is only subtraction of your credits, not addition or multiplication. Hutments to the mansion will be allotted depending on your merits. The diversity we saw in the city is present in swarga also. You want to enjoy Urvashi's dance and you might get the last row seat. You can't complain "I cannot even see her" because that is all the punyas you managed to accumulate! Now you become jealous of the people in the 1st row. Raga (राग-likes) dvesha (द्वेष-dislikes) will also come. When you are enjoying time flies and soon 100000 years are done. Just when you are in the best part of Urvashi's dance, they will throw you from swarga to earth. Again, you start all the rituals. Again, same thing, go up and then down. Then he sits down and thinks-is this what I want to do life after life or is there an opportunity to get out of this? Everything from improvement of experiencer to experience did not solve problems. Now understanding the futility of artha and kama one starts thinking of 3rd purushartha, dharma. with these 3 purushartha he goes up and down and finally he sits down to write the list of limitations of worldly enjoyments.

1. Association with pain- AP
2. Association with temporariness- AT
3. Causes dependence- CD
4. Draining indriyas- DI
5. Dissatisfaction guaranteed- DG
6. Relative importance- RI
7. This should become our way of thinking about life.

(All the above cited defects are extracts from Upanishads or Bhagavat Gita.)

Class 2: Introduction (Contd..)

An individual who lives in this world, in order to attain varieties of sukham through various sources, makes adjustments at the level of experiencer or experienced. We try to improve the object with the hope I will get sukham where I can enjoy life. But, at the end of all enjoyments he comes up with a list of limitations in life. Whether the enjoyments are through artha and kama or dharma. Dharma which has led to more artha and kama, here or here after. These 6 limitations were listed in previous class as

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1. Association with pain-AP - dukkha mishritattvam (मिश्रितत्वं)
2. Association with temporariness – Anityatvam (अनित्यत्वं)
3. Causes dependence-CD - bandhakatvam (बन्धकत्वं)
4. Draining indriyas-DI - indriyanamjarayantam or jeernatvam (इन्द्रियाणां जरयन्तं/जीर्णत्वं)
5. Dissatisfaction guaranteed-DG – atriptikaratvam (अत्रिप्तिकत्वं)
6. Relative importance-RI - sapeksha sukham (सापेक्ष सुखं)

This should become our way of thinking about life.

Now let us examine these defects.

1. Association with pain: There is this association with sorrow or, in other words any worldly enjoyment has some or other sorrow accompanying the sukham. Eg: food we like. First, we have to buy it to eat it. For that we have to earn it. Even if they are stored 1st in the rainy season, it grows fungus or in summer worms grow. You can store it in the fridge but for that you have to buy one. One after the other karma keeps happening. Let us take buying a house - we dream about a house where there is a good view, less crime, fresh breeze - in a city - all this costs a lot of money. This fellow who wants a good lifestyle, starts earning at the age of 22. He will be able to earn that much money only when he is ready for retirement. At that time, he wants to go to a small town or ashram. This is life. If you live in such big societies, payments do not end when you buy a house but begin after that. At the beginning of every month you have to pay maintenance, association fees and living in that society people expect generous donations too. Otherwise, one wishes for family. Family sukham is wonderful! Wife and 2 children? Before a child is born, in big cities parents have to worry about putting the

child in school. They are interviewed even before the child is even born- where do you live and how much do you earn? Result is based on earning capacity. The same applies when you go to hospital or temples also- everything is business. You have to have money. Money is a pain.

अर्थानां अर्जने दुःखं तथैव परिपालने नाशे

दुःखं वे दुःखदिकथान् क्लेश कारिणः ॥

Arthanaamarjane dukham tathaiva paripalane naashe
dukham ve dukhamdhikarthaan klesha kaarinah.

In earning money or spending or protecting money there is pain. Everything has limitations or problems. Therefore, I must understand this cannot be my goal. It is like eating pineapple with skin. Even when there is joy you cannot enjoy. Worldly joys are like this. Another example is kheer which you love. You take a 1st spoon and along with-it hair also comes. Now there is a dilemma whether to enjoy it or not.

2. **Association with temporariness:** One who has to do nitya anitya viveka (नित्यानित्य विवेक). I know by definition from Tattvabodha that nityavastu is only brahma and rest is anitya, but one has to realize this in life in order to become a seeker of Brahman. There is no use after knowing all is impermanent, if I continue to enjoy the impermanent, then the seeker will never be able to give up. We know everything including this body, relations all are impermanent. The sukham that we get from these will remain only for some time and then go away- anitya sukham. Sukham due to eating also is anitya - impermanent. How much ever we like a particular food item, if we consume it irrationally, we will lose the sukham from it. That enjoyment is only till food touches the tongue. There also if I lose viveka, enjoyment becomes pain. So, impermanence of any enjoyment whether here or anywhere else as anything attained in life is only due to karma and anything obtained from karma is impermanent. This leads an equation in a discriminative mind, yad yad karma phalam, tad sarvam anityam (यद् यद् कर्म फलं तद् सर्वं अनित्यं) whatever is result of karma that is impermanent. If what I am enjoying in this world is a result of karma, then anything I will enjoy in all worlds will also be the result of karma only. I will not get what I don't deserve. Whatever I get will be due to karma phalam and there-fore anityam - impermanent. If there is a question about absolute knowledge - whether it will also be impermanent? Answer is no as it is not the result of karma. Analysis will be done later. Anything else including the position of creator of Brahma is impermanent only.

3. Causes dependence: Every sukham that comes in life comes as luxury first, then becomes comfort and then an essentiality. When it comes initially, I feel my status is elevated. Slowly it changes to comfort and finally, it is that without which I cannot survive. Simplest example is WIFI. Problem is people want to be at a fast pace and expect us also to be at the same pace. We do not really have to follow others as these things come slowly and take over our life. So, as sadhana we have to keep away from some things (eg: cell phone) and see how much our mind craves for them. We have to take care of our mind and become tough. In the military, whether there is peace or war, they keep training so that “if you sweat more in peace, you bleed less in war” They train in the same conditions as they will face in war even during peacetime. This alone helps them during war. In our tradition fasting is done so that our mind gets trained. So that, even without food it is not a problem, especially for brahmacharis, there is no insecurity in absence of food. This is why fasting is done. This applies to the denial of all pleasures. I have lived without them and I can live without them. They should not encroach into their own life. Such sadhana is required where one lives in denial and tough conditions now and then in order to tame our mind. But if a person's body is delicate then such a person can take a different sadhana such as japa.

4. Draining indryas: The more I have fun, the faster my sense organs are deteriorating. Upanishads says just as we consume food, food consumes us. Simple bhogas like watching tv leads to reduced eyesight, fatty food- cholesterol, sweets- diabetes. Even running or wrestling done for sukham at a young age leads to too many problems early in life. As we age everything in our body deteriorates- becomes incapable.

5. Dissatisfaction guaranteed: Any enjoyment we derive from this world is temporary. We keep wanting more variety. Contentment doesn't come no matter what we have, how much ever you have. When you are a sweet lover, if you get to work in a sweet shop, every day when you get sweets unlimited and in different varieties but you keep wanting more and try new varieties and become fat. Any enjoyment slows down with time. If you are satisfied you will not search for another thing. But satisfaction is never attained. This is because search was because of incompleteness and that incompleteness has not gone. Our main problem is finitude and we seek completeness with some outside object or person which will never happen as they themselves are finite.

6. Relative importance: Anything in this creation will have only relative importance. In time, the importance disappears. Eg: if one is living in Uttarkashi in winter where it is extremely cold, one derives high sukham from warm clothing. If we are asked to wear the same warm clothing in the summer afternoon or in a hot place, the source of sukham becomes the source of dukham. In life, anything that is very important in some

place at some time loses its importance at a different time or place. This holds true even for grihastha ashrama which at one point of time, a very conducive situation to a person becomes non conducive at a different time. Food and eating, watching television etc., are also of relative importance. When it comes to the happiness of deep sleep however, we are ready to give up anything.

What am I looking for? I am looking for happiness which is free of all the above defects. This kind of sukham, free from defects and is also anayasa (अनायास) effortless and is only capable of giving me total contentment is also called moksha. I want happiness which is independent of object, person and action. Where is such sukham available? In the world there is no such sukham. Such a sukham is only Atma sukham. If I am the nature of happiness why do I not know this? Due to

Impurity of mind- mala (मल)

- a. Distractions/ disturbances of mind--vikshepa (विक्षेप)
- b. Veiling of ignorance- avarana (आवर्ण)

Even if I get knowledge, I will not be able to attain the result of knowledge.

Class 3: Introduction (Concl..)

Defects in worldly enjoyments are recognised only by a person who has viveka- the power to discriminate. Everyone looks and sees this world. But everyone does not see these defects. As all do not recognise, they continue to live as they were living- accepting those enjoyments with defects or they lack the courage to seek for defect free sukham. They do not think of any other choice. Only those who have the ability to recognise and the courage to look for defect free sukham are moksha adhikaris (अधिकारि) - true seekers of moksha) with viveka and vairagya by above analysis. If I say I want sadhana catushtaya (साधन चातुष्टय) I will get them only by seeing the side effects of the bhogas. If I am not able to see limitations of bhoga but when pointed out by the teacher I am willing to accept the fact and have courage to say no to these pleasures, then also I have viveka. Temporariness and associated pain is there everywhere but I have not been paying attention and now I open my eyes, then also I have viveka. Sadhana catushtaya is not present anywhere else. It will be cultivated in this way by repeated analysis. If he wants sukham which is defect free, he will now start seeing any sukham with this list in hand and will reject anything with these defects. He will realize that there is no happiness here or in other worlds free of these defects. That is when Vedas tell him that he is ready for something greater, which is Brahma

which is satyam jnaanam anantam which alone is aanandam. Infinite is happiness which is defect free - nirdosham hi samamBrahma (निर्दोषं हि समं ब्रह्म) Nirdosham meaning free from all defects - dosha rahita (दोष रहित). Therefore, he begins his journey to seek this defect free Brahma, during which he will face mala vikshepa and avarana. Mala is impurity of mind. Vikshepa is disturbance of mind and avarana is ignorance of Self-knowledge.

Let us see what its implications are. The seeker will now ask where should I go to seek this Brahma? If he chances upon some wise person, he will say "you are that Brahma" When he hears I am that Brahma, he feels 'I cannot be that Brahma as between me and infinite happiness there is infinite gap'. There-fore he feels "I do not have the ability to understand this" because of his mala, vikshepa and avarana.

What is the common man's understanding of these three?

Mala: When the teacher says you are defect free happiness, the seeker is unable to accept or understand. He is now told to do sravanam, study how you are that ब्रह्म.

Right now, when a student goes to the teacher there is a communication gap because the student identifies with his gross body and mind when the teacher says YOU are that happiness. This gap in communication has to be eliminated by right practices. This student says, I am willing to understand what the teacher is trying to say and he requests the teacher to understand what he is understanding and why there is this difference. Now, when the student has desires, anger, greed, jealousy, strong likes and dislikes, it will not allow the student to shift from this conditioned limited I to unconditioned unlimited I. So, when a teacher points out to 'Self' which is unlimited, he thinks in terms of self which is limited. There-fore while sravanam is going on all the other limitations – upaadhi (उपाधि) have to be eliminated first. Mala is in this form of above said negative characters.

How some of these expresses are- in the past some acts or choices might have been performed which is over and I may be thinking differently now. But, because the choice was made by me in the past, the effects are still lingering so I cannot be free suddenly. This is true for acts done in past janma (जन्म) also. I have to know how to deal with them. Like, nobody wants disease. But disease comes to us or our family without asking us, due to our karma phalam. Mala is this- that which obstructs us from understanding this truth. For example, someone wants to learn of this Truth but when he is told he has to live in an ashram where he cannot watch TV, there is no WIFI or food of his choice, he backtracks - kaama (काम). Next is krodha (क्रोध) When he comes to the ashram with a short temper, he will express his anger to co brahmacharis, office

or acharya which makes him go away from the ashram. Kaama and krodha obstruct his viveka which will make him think incorrectly. Jealousy or irsha (ईर्ष्या) - he starts feeling “how can this person be smarter than me” which will obstruct his progress. Instead, he should feel fortunate there are so many people from whom I can learn! These negativities will obstruct my shravanam. Pride is another quality which will make him think, I am better than everyone here including my Acharya. False pride can come anytime without asking – mada (मद)

Vikshepa: I cannot sit for 1 hour in class continuously, which is the highest austerity for me. The happenings of the world or in others life disturbs my shravanam. My concentration is on the outside world or people which prevents me from hearing right when Acharya is uttering Mahaavaakya. Sometimes tamas can overpower me. Vikshepa blocks shravanam because such a person's mind does not become calm at all or becomes easily disturbed. Mind is like an aeroplane which is flying at 33000 feet height. If it has to land, preplanning in when and how-to land is very much needed. For each person how high their mind was flying and how it will land- safely or crash land depends on each person.

To remove mala- impurity of mind we should do karma yoga. Karma becomes karma yoga when one offers all actions to God. Bring God into the centre of life from “I” centred life. God only has sent these people surrounding me, the Guru and also the opportunity to learn.

To remove vikshepa disturbances do Japa. This will reduce rajas-desire prompted activities. The way to reduce these disturbances of mind is through repeated sattvic activities like writing down slokas from a book or God's name. But this cannot be continued forever. I should know how to use extra time positively.

Aavarana: Clear knowledge will take place by removing this aavarana which is veil - covering of ignorance which prevents me from understanding “I am Brahma” When mala and vikshepa are gone and then shravanam is done, aavarana goes.

In the above manner studies are done so that on elimination of my obstructions, my knowledge takes place. These texts or Vedanta are like a mirror which shows me ‘who am I?’ – they point out my true nature. In this way moksha is defined as the way in which one finds defect free happiness through knowledge.

This is upgrading from dharma, artha, kaama purushaarth to moksha purushaarth.

Break up of AtmabodhaText:

This is a text of concepts and ideas in Vedanta. Uniqueness of this text is that almost every sloka has an example which clarifies our concepts. This text is not in prose format but poetry with 68 slokas. They are divided as follows:

1	Introduction = Anubandha catushtaya अनुबन्ध चतुष्टय
2-5	Means to Liberation
6-11	Nature of Samsaara = Transmigration संसार
12-18	Gross, subtle and causal bodies
19-24	Adhyaasa = Superimposition अध्यास
25-29	Ahankaara अहङ्कार
30-39	Vedantic Meditation
40-46	Results of Realization
47-53	Jnaani and Jiivanmukti ज्ञानी & जीवन्मुक्तिः
54-68	Nature of Brahman

Shloka 1:

तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम्

मुमुक्षूणामपेक्ष्योयं अत्मबोधो विधीयते ॥

Tapobhih kshiinapaapaanaam shaantaanaam vitaraginam

mumukshunaam apekshyoyam Atmabodhovidhyatell

The author of this text is Bhagavan Adi Shankaracharya ji who has written this book out of compassion for students of Vedanta. Vedanta is the essence of Vedas. Vedanta also means Upanishad mantras and also Brahmasutra. Brahmasutra is called Vedanta as it is the analysis of Upanishad mantras. In order to understand the Upanishad mantras easily we have introductory texts called prakarana granthas.

Definition of प्रकरानग्रन्थः

शास्त्रैक देश संबद्धं शास्त्र कार्यान्तरे स्थितं

आहुः प्रकरणं नाम ग्रन्थ भेद विपश्चितः ॥

Shastraikadeshasambaddam shastra karyantaresthitam

Ahuhprakaranamnamagranthabhedovipashcitah.

Here in prakarana granthaas, all topics of Vedanta are not covered. In this text there is direct entry into concepts of Vedanta.

Class 4: Shloka 1

The 1st sloka talks of anubandha catushtaya. Atmabodha vidhiyate - atmabodha is being composed. This usage of passive voice indicates the author's humility as it says it is through God's grace and blessings of Guru parampara that this text is being composed.

Atmabodha is atmanah bodah (आत्मनः बोधः – knowledge of atma). Other meaning is Atma eva bodhah (आत्मा एव बोधः – self which is the nature of Knowledge/ consciousness – jnana svarupa atma) which is **vishaya** (विषय) of the text.

This text is composed keeping in mind (apekshya) the mumukshu (मुमुक्षु) **Adhikaari** - the one who is going to benefit from this, the target audience - those who seek moksha by Self-Knowledge. Mumukshus are the ones seeking this knowledge. Through knowledge and not through any other means. In this world there are people who do sadhana for moksha, like going to temple, doing seva, doing meditation which is closing eyes and sitting. These do not lead to moksha but only knowledge results in moksha. For such a mumukshu this Atmabodha is being composed.

Moksha is **prayojanam** (प्रयोजनं) or purpose. Here, Adhikaari is mentioned as tapobhih ksheena paapanaam - whose sins have been reduced. B. Shanthaanaam whose mind is undisturbed. C. vitaraaginam - those who are dispassionate. They all are plural. By saying shanta it denotes having Shamadama and uparama - calm mind, senses and withdrawal of actions. Vitaraaginam = vi+eeta (ईत = Ita = gone. वि+ईत = vita means gone for good.) ई is the root. It is in the past passive participle. What is gone is for good? Raaga(attachment). This means one is detached. Vitaraaginam means tesham (तेषां) for whom attachment is gone. What is tapas -austerity? Not actions like fasting, standing on one leg or rolling on ground as in parikrama = denying some sense pleasures even when available. Japa, puja, chanting etc., are called austerity. But definition, austerity is performance of one's own daily obligatory duties (nitya karma - नित्य कर्म) and occasional obligatory duties (naimittika karma - नैमित्तिक). Following their own duties as per injunction(commandment) with no room for likes or dislikes and without argument itself is called tapas. This helps rub off our likes and dislikes which are the cause of actions. Not doing what I have to do and doing what I am not supposed to do- this tendency is sinful. What I like does not matter. I should do what is instructed. Then my raaga dvesha which leads to sins will go. Naimittika is occasional like taking one to hospital when required, attending birthdays- such things are occasional duties.

But by their performance, sins don't go. Doing positive karmaas equal to the amount of negative karmas already possessed by a person will not negate each other. Karma does not act in this way. If I have done 100 positive karmas and 100 negative karmas then my karma phala is for 200 karmas. 100 punyas and 100 papas. This is Vedantic thinking. Purva Mimaamsa philosophy is that nitya-naimittika karma is for duritakshaya (दुरितक्षय) - they will remove past accumulated sins. In Vedanta, these nitya and naimittika karmas are done with not 'me' as centre but 'God' as centre. Then those karmas will reduce my sinful tendencies as they will produce a mindset which will be peaceful and obedient. If anyone is asked whether they like to be obedient or do what they want to do "as an employer I want others to obey me; As an employee I do not want to follow anyone's instruction but do as I please. Really speaking we want everybody to be obedient except ourselves. For this reason, we should surrender to somebody, as we normally do not like rules. The object of Vedas on the other hand is to put us under rules until we are thoroughly purified. One should reach a point when, even by mistake one does not do anything wrong. The whole system in Vedas is that one should not be allowed to do what they want to do until they are purified. When God is in the centre of my life then I am willing to accept the rules. The moment I think I don't want to do this means my raaga dveshaas are very strong and soon I will be breaking rules. Moment we break rules we will be disturbing others like when someone breaks rules of traffic. Everyone becomes crazy. So, for the sake of oneself and others we should follow rules.

Next question is, if I do karmaas God centred instead of "I" centred, will I get the result of karma? Result of karma will be attained but it will not remove sins. Example is fasting, which can be to reduce weight or please God. If we fast for reducing weight then weight loss will be there but no loss of sinful tendencies. Instead, if we do with Bhagavan in mind, then we will reduce the activities of senses like keeping mounam, doing japa and learning rest of the time, this practice will remove my sinful tendencies. Along with that I will lose weight also. Weight loss is present with both attitudes but when God centred it reduces my sinful tendencies. This is karma yoga. Karma remains the same but what is my intention? If we think "may god be pleased with me" then papa in the form of mala and vikshepa is reduced. Going back to the 1st quarter of the sloka, it would mean- those who have purified their mind in the form of mala and vikshepa by doing daily and occasional obligatory duties with god at the centre. 2nd quarter would mean I will not do others work but do my own work perfectly and regularly - svadharma anushtaanam (स्वधर्म अनुष्ठानं) = shantanam. Viitaraaginaam = Vairaagya. How do you get vairagya? There is no desire to enjoy the joys of this world because I have seen the 6 defects of this world and just as there are defects in the joys of this world there are defects in joys of other worlds also. Vairagya comes only when I think. Everyone

has experiences and sukham in this world but only one who has learned the right lesson of life will get vairagya. If I know there is no solution in the world, I will see the solution in Vedanta. Otherwise, even if one listens to Vedanta they will not benefit. Impact of knowledge will be different depending on vairagya. Simple example would be touching fire. If I have learnt the lesson that fire can burn, by experience, I will not go near the fire again. If I have not learnt the lesson, I will only touch fire again and get burnt repeatedly. If I go to class and I hear fire is hot. Don't touch the fire. If you touch fire, you will be burnt" I finish the class and I see fire. I go near the fire and repeat 'fire is hot.' Don't touch the fire. If you touch fire, you will be burnt" and still touch the fire, I have knowledge, but I have not made it my wisdom. Atmabodha is for that individual who has knowledge and is determined to make it his conviction.

Story as quoted by Gurudev: Once there was a hunter who spread his net to catch some birds in a forest. He told his wife to give some seeds so that he can use it to lure birds into the net. One bird which knew the language of humans heard this conversation and announced the hunter was coming. He is going to put some seeds in. He will use this to catch birds in the net". This was heard by all the birds in that forest. All the birds repeated this and said don't get caught. But when the hunter came, they repeated the words and still went for the seeds. This is how we also learn, but forget when the situation - bhoga arises. Therefore, we should hear this repeatedly so that we may develop wisdom based on the knowledge learnt from Vedanta. Once there was a teacher who was conducting an experiment. In one cup there was clear water and in the other alcohol. He put 5 worms in each. The worms in water survived but ones in alcohol were killed. On asking what was the lesson learnt? One boy said we have to drink alcohol every day so that all worms in our stomach will die. This is the wrong lesson. Lesson was just as that worm was killed, alcohol will kill you also. Experiences are the same but what lesson we have learnt is important. Only those who have learnt the lesson will benefit the maximum from these texts. But, even if we lack complete sadhana catushtaya, with repeated satsang, what was vague earlier will now improve and in this way vairagya will increase.

Class 5: Shloka 2

Adhikaari - Atmabodhah ayam (आत्म बोधः अयं). This work atma bodha is composed for mumukshus - the seekers of liberation. For those whose sinful tendencies are in the form of mala, vikshepa have been reduced by performance of austerities. This was by way of performance of only nitya and naimittika duties. Shaantaanaam: those who have developed the sadhana catushtaya. Viitaraaginaam: vairagya. Those who have analysed the world and have correctly come to the conclusion in the form of seeing the defects in the worldly pleasures. So, they no longer run after those

pleasures. For such seekers, this Atmabodha is being composed. Such shama, dama which develops vairagya after analysing, is born out of viveka, by which they turn away from the worldly pleasures. This has to be understood. When sins have been reduced from mind, the ability to grasp the knowledge takes place.

When taken in this way, Tapobhih kshina papanam means viveka, viitaraaginaam means vairagya, shaantaanaam means shamadi shatka sampatti (शमादि षट्क संपत्ति) and mumukshu. So, all saadhana catushtaya comes naturally.

Vishaya - Atmabodha.

Prayojanam - Moksha: freedom from karma bandhana or rebirth.

The last of anubandha catushtaya – **sambandha** (संबन्ध) is the relation between revealer and revealed.

What is revealed here is Atma, by the slokas which are the revealer. What is the connection between the elimination of my finitude or dukha kaaranam (दुःख कारणं) and studying of Vedanta? Finitude is there because of ignorance. Ignorance will go through Knowledge. Knowledge will always come through means of Knowledge. Ignorance is of my infinitude and Vedanta is the only means of Knowledge which will reveal my infinitude. Therefore, I learn Vedanta. This should be very clear. Otherwise, I will start giving importance to other practices, everything other than Vedanta. I need a revealer and that revealer is only Vedanta. Why do I need a revealer for Atma?

Another question can be why no salutations have been done? Salutations have been done by the word Atma which is ParamAtma. This is a different form of salutation which is done by remembering, even though there is no separate shloka for salutation. This is the sutra form. Word Atma is mangalavaaccaka (मङ्गलवाचक)-auspicious. OM is also one such word. In this way invocation is done by the word Atma. This is as per tradition and not out of tradition.

Why do I need Vedanta for Moksha? I can do japa, paaraayan (पारायणं), bhajan, writing ishta devata name or going on pilgrimage. Why do I need Brahmatmaikya bodha? (ब्रह्मात्मैक्य बोध), the Knowledge of that oneness between Brahma and Atma? Purva paksha (पूर्व पक्ष) or opponent says, “you don’t need this Atmabodha”. This is answered in the next few slokas.

Shlokas 2-5 give means to liberation.

Shloka 2

बोधोऽन्योसाधनेभ्यो हि साक्षात्मोक्षैकसाधानं ।

पाकस्य वह्निवज्ज्ञानं विना मोक्षो न सिद्ध्यति ॥

Bodho'nyasaadbanebhyo hi saakshanmokshaikasaadhanam,

Pakasya vahnivajjnaanam vina moksho na sidhyati ॥

Anya saadbanebhyah (अन्य साधनेभ्यः) - compared to other means, bodhah - Knowledge hi - is certainly; sakshat Moksha saadhanam - direct means to liberation. Eka saadhanam is either primary means or Knowledge is only means to liberation. Jnanam vina Mokshah na sidhyati. Bodhah of 1st line, is jnaanam in 2nd line. Without Knowledge there is no liberation. Pakasya vahnivat is the example.

Example is given for every sloka to make the concept clearer. Paka is cooking. For cooking I need gas, a vessel, vegetables, water etc., I can have everything but if I don't have fire, cooking does not take place. No fire - no cooking. Similarly, if Knowledge is there - Moksha is. No Knowledge – no Moksha. This is the method of presence and absence = anvaya-vyatireka (अन्वय व्यतिरेक). So much that fire (any form of heat) is the only means of cooking, Knowledge is the only means to Moksha.

According to our spiritual literature, if we start listing the number of sadhanas - so many are available. Popularly everything is called yoga- bhakti yoga, raja yoga, hata yoga, ashtanga yoga etc., because yoga is that which leads me to the truth. There is one distinct yoga- Jnana yoga. All other practices other than jnana yoga is karma yoga. In Bhagavat Gita also Bhagavan says, there are only two ways to Moksha. Path of karma and path of jnaanam. When this conclusion is arrived at, it is the proof after concurring with the three canons - Upanishads, Bhagavat Gita and Brahmasutra - the prasthaana-trayi (प्रस्थान त्रयी), which are pramaanam (प्रमाणं). Guru and Vedanta vakya go together.

So much so that if the guru goes away from Vedanta, they say drop the guru. We have to hold on to Vedanta as they are revelations given to rishis. And there-fore for such an individual, pramaana is only if they are saying what is told by Vedanta. Solution is jnaanam, bodhah. For one who is not ready, he can start with puja, japa, upaasana (उपासना), karma. Like, you can add rice or barley or wheat or quinoa, but without fire there is no cooking. Similarly, one can do anything, but, without jnaanam there is no Moksha. This should be understood. All other saadhanas are called karma yoga. Why is this so? Any practice which retains my finitude is karma or karma yoga. Where I am told "I am infinite not finite" is jnaana yoga. What is meant by this is, if any spiritual practice is done where "I am" the performer of this practice is retained (puja, japa, bhajans, devotional meditation, pilgrimage), there I remain a finite individual before and after the practice. Whereas, when I come to jnaana yoga, on arrival I come as finite -

‘purushoham, braahmanoham, sudroham. I am man, braahman, shudraetc., ‘Vedanta says ‘naham purushah naham dehah naham braahmanah naham sudrah kintu asangah, sarvaantaryami’– I am not man, not body, not braahman or shudra. I am unattached. I am in all. But we feel we are finite!

Q: If I was infinite how did I enter through this door?

Ans: You do not have to enter. You are all pervading.

Q: How about this body?

Ans: This is mithyaa.

So, what jnaanam gives is that it gives satyam Knowledge and separates every other mithyaa- false knowledge (definition in tattvabodha on tattva viveka: Atma satyam tad anyat sarvam mithyaa iti) no other yoga will negate everything. Jnaanam alone is capable of this. That identity which I have been carrying so far is mithya. This should include our abhimaana (अभिमान) that I am a great sadhaka. Then, that great mithyaa saadhaka you are! Then what is satyam? I am Cidaananda ruupa (चिदानन्द रूप)- Brahma. In this way all other practices are different from jnaanam. Siddhaanta (सिद्धान्त) is, anywhere where there is finitude, those practices should be eliminated. Jnaanam alone will give me infinitude. If in spite of learning everything, we still feel finite, it only means our study is incomplete. Study is not for gathering information. Vedanta study is not feeling sorrowful whatever happens. Whether the problem is at the level of gross body or subtle body, mine or anybody’s- no grieving. This is why we study Vedanta.

We often hear that there are 4 paths to liberation - karma, bhakti, raja and jnana yoga. Here it is said there is only one path - jnaanam. How is this to be understood? Any other yoga will have to culminate at a point and that is jnaana yoga. All prepare me to reach jnana which will then take over to Moksha. What happens if one comes directly to jnanam? We have to enter Vedantic study and check. Sometimes, we might have been great saadhakas in previous lives. In this life we might have come directly to jnaanam. In Upanishad, there is an interesting quote where the student keeps asking the teacher if there are any other means to liberation. Fed up, the teacher says, yes. “If you can roll up the sky and put it under your armpit like the aasan, then you will get Moksha without jnaanam!”. It is as impossible as the verdict. Only jnaana yoga will remove finitude. Other practices will definitely purify the mind (previous shloka - tapobhihikshiina paapaapnaam)

How about yoga sadhana? As that also says Atma is Saakshi and Caitanya svaruupa? What is the difference between yoga and Vedanta? Yoga discusses only tvam pada vichara (त्वं पद विचार), not tat pada (तत् पद) or mahaavaakya - (महावाक्य).

What about bhakti- That is very important? Bhakti is at two levels – para (superior) and apara (inferior). This is said by Bhagavan Krishna himself in Gita. He also classifies bhaktas into four. Three are called as lower due to their practices and the 4th as superior and he is called jnaani. Bhagavan calls jnaani as himself. Best example is Bhagavan Adi Shankaracharya ji only. He has written so much on bhakti as well as jnaanam. There is none superior to him, in the past or future but siddhanta is the same. So, there are only two paths: karma and jnana. All our saadhanas are karma that will lead to jnaanam. They are like various layers which slowly lead to jnaanam which is innermost. This is why it is called sakshaat (साक्षात्). Other saadhanaas are paramparagata (परम्परागत) sadhana - they will indirectly contribute to Moksha whereas, jnaanam will directly contribute. What is meant by indirect and direct? Karma will reduce tamas. Upaasana and bhakti will reduce rajas. Ashtanga or raja yoga are also for reducing disturbances in the world. This makes saadhaka free from tamas and rajas which will lead him upto tvam pada. Bhakti sadhana is tat pada pradhaana. (तत् पद प्रधान) Bhakti is where tat pada or Ishwara is predominant. Yoga sadhana is tvam pada pradhaana or focus is on “I”. Jnanam is where there is aikya (ऐक्य) pradhaana - oneness. Inner and outer layers or antaranga (अन्तरङ्ग) and bahiranga (बहिरङ्ग) sadhanaas, respectively. When one takes up Vedanta sadhanaa, it eliminates the saadhaka himself - the practitioner. How? By showing that saadhaka is mithyaa and you are Brahma. This is unique to jnana yoga. Therefore, this is a direct and most important means. Advanced texts delve into the question whether I need only jnana or jnana and karma. Karma means everything else. They discuss, maybe karma more, jnaanam less. Or, karma less and jnaanam more. Or, both on equal basis? Bhagavan Adi Shankaracharya refutes all. Only jnaanam will give Moksha.

Class 6: Shloka 3

Bhagavan Shankaracharya ji begins this text by invocation and anubandha catushtaya. He starts with a very clear exposition on how Knowledge Is the direct and primary means to Moksha. All other spiritual practices will not lead to Moksha but prepares one to acquire Knowledge. They help in bringing one to the teacher for systematic and thorough study. If we are here studying today, it means that sometimes we must have done some yoga and spiritual practices in our past lives. Their work was to bring us

from other pursuits of life- from a seeker of artha or kaama or dharma to a seeker of Moksha. They also create a commitment in one so that they will stay, pursue the path until one attains the goal and no longer needs to pursue any other path. Why? Because one realises that “I am infinite” and therefore “I don’t lack anything in me”- no sense of limitation or finitude. Jnana yoga has only one objective, that is, to remove ignorance. Knowledge is the only component to remove ignorance. Everything other than jnaanam is karma.

When we say ‘jnaanam gives Moksha.’ How does this happen? For this, we should understand what this jnaanam is. This is elaborated by way of examples.

When we look at a clip, paper weight etc., knowledge tells me the clip is pink, paper weight is blue and white, of this weight and shape. When we extend this to Atma, Vedanta, which is the means of Knowledge, tells me that Atma is infinite. Atma means “you”. This is revealed by the great statement “TAT TVAM ASI”. You are that Brahma (brihatvaad Brahma, बृहत्वाद् ब्रह्म - it is big. Not big as in comparison but big) what Vedanta wants to say is “you are already infinite. You do not have to do anything to become infinite”. This is just like the clip which is already pink when we see. We do not have to do anything to make the clip pink. If someone says one has to do 1000 japas to make a pink clip pink, it is laughable only. In the same way if someone says they have to do something to become infinite, it is just laughable by mahatmas. Jnanam tells you what is a fact. What is already there. Jnanam does not create anything. Jnanam tells me “That Brahma is infinite. I am that Brahma. Therefore, I am infinite”. Why does one need Moksha? Because one feels limited, insecure. Vedanta says there is no limitation. You are the only thing and therefore only one that is possible. Vedanta says you are already free. Moksha or liberation is nothing that needs to be produced. The purpose of jnaanam is to say what is already there- a statement of fact. You are already free. You are happiness. All other practices advise one to do something to produce a limited result of some form. All these practices are karma. Whereas Atma is ever free from all limitations. Then, what will be the saadhana for a seeker? When Vedanta says you are already free- who wants to do saadhanaa! When Vedanta says “you are free” it refers to Atma. In this Atma, sthula sukshma kaarana sharira (स्थूल सूक्ष्म and कारण शरीर) are as though associated. So, one thinks that whatever is the limitation of the sharira, limitation is in Atma. It is not possible to physically separate Atma from the three shariras as they are experienced simultaneously. So, only Knowledge has to be gained that “I” am Atma and not the sharira. This is tattva viveka. (तत्त्वविवेक) Even when there is simultaneous experience, my identification with anatma which is mithya should be kept aside from me- Atma. All practices are for the time till when one is ready to throw/disown anatma. This takes time. To think in this way is

called being a Vedantin. My vision should be in alignment with the vision of guru and shaastra. Practices are to bring me to the point where the Knowledge that I am satya Atma and not mithyaa anaatma becomes my conviction. Mind is Atma or anaatma? Anaatma. Therefore, this mind which I have used for all other practices should be negated. Instead of mind, using the word ahankara or one's own name will be more effective. Brahma is satya and this identity as anaatma is mithyaa. (मिथ्या) The same ahankaara which was thinking of itself as an independent entity, then it was on a journey for Moksha and is now planning that 'one day I will get a wonderful Moksha'- this entity is mithyaa. This is the final block. This removal of blocks will not be done by karma as karma itself is done by this ahankara. Therefore, it will retain this identification of oneself. Jnaana alone can remove this false identification. This is enumerated by the example of bonfire. When we want to light up a pile of wood, we use a stick to light it. When the fire is well lit, then we throw the stick used, also into the fire. Similarly, as this individual starts doing some japa, chanting etc., and when one is adequately charged, these practices will lead to Vedanta. Then Vedanta alone will end the quest. In Vedanta when everything else is destroyed, the ahankara is the final entity to be destroyed. Only jnaanam will do this. This samskaara has to be slowly developed, how jnanam is distinct from rest. Now when the mind is disturbed, I should remember that whatever is mine like body, mind, intellect is not me. I have to keep it aside. This knowledge should be available at the time of crisis. This is wisdom.

How is jnaanam different from rest? This is described in the next shloka. The Vedantic idea of liberation is 'no bondage even to saadhanaa'. We are not interested in a liberation which will come back the day one stops doing something or does something wrong. In texts like Naishkarmya Siddhi, karma is not just that done by body or words but even mind. In Vedanta, saadhanaa itself is something that you take up and drop it once its purpose is completed. Just as in a car. It is useful to reach a destination. Once you reach the destination, you keep moving on. The car has done its job. Leave the car behind. Moksha is where I am told everything is done now. Nothing lingers, not even thoughts of bondage or liberation.

Can karma give liberation or not? If no. Why not?

Shloka 3

अविरोधितया कर्म नाविद्यां विनिवर्तयेत्।

विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्गवत् ॥

Avirodithaya karmanaavidyaam vinvartayet,
Vidhyaavidyam nihanteva tejas timrasangavat.

Karma cannot remove or eliminate (vinivartayet) ignorance. Why? Avirodhitaya (not opposed to). Since action is not opposed to ignorance, action (karma) cannot remove ignorance. Karma is everything apart from jnanam. Then what is opposed to ignorance? Vidyaa- Knowledge. Therefore, only vidyaa will remove avidyaa. Eva-alone = this and this alone. Knowledge alone will destroy (nihanti-hun dhatu: to destroy) ignorance. To reinforce, Knowledge alone destroys ignorance - as it is opposed to ignorance. Karma will not destroy ignorance- as it is not opposed to ignorance. Example given is, tejas = light alone will remove timira sanga = thick darkness. Clouds will not remove darkness- why? They will only help in creating more darkness. Only when the sun comes, darkness will be removed. Likewise, karma will not remove darkness. Karma will only help increase more darkness.

Let us first understand what avidya is. Ignorance is a sense of finitude- I am limited. It is so subtle that it is difficult to let it go. There are three types of limitations - desha, kaala, vastu. (देश काल वस्तु) Desha is a limitation in space- I am here and not there.

kala paricchinna (परिच्छिन्न) is a limitation in time - now I am there, a few years earlier I was not there or later I will not be there. Limitation in vastu - object is I am in this body not in the pot, for example. This is ignorance- I have limitations. This is because of very strong identification with this name and body which I identify with. It is so strong that when Mahaavaakya says 'you are that Brahma' limitation does not go away. We may get it now, this decade, this life or this yuga. In any case, one should only do more shravanam till we get what Vedanta wants to say. For example, if one is very hungry and you eat something but hunger does not go away. What do you do? Eat more. Still hungry? Then eat some more until your hunger is gone. There is no other option. In the same way, for Moksha jnanam is the only means - vidya EVA avidya nihanty. Knowledge is the elimination of sense of finitude because I am already infinite as Brahma - as shuddha Caitanyam (शुद्ध चैतन्यं) - Tvam Pada Lakshyaartha (त्वं पद लक्ष्यार्थ)

Knowledge does not produce infinitude; it reveals I am already infinite. This realization of freedom that was understood by Brahma ji, Bhagavan Veda Vyas ji, Bhagavan Shankaracharya ji up to my acharya, is now available to us. As Atma I am equal to that Ishwara, past present or even future jivas or any other jiva in any other lokas (लोक). Why do any other practices or karma, cannot give Moksha? Here we bring in other terminologies:

Praaptasya praapti (प्राप्तस्य प्राप्ति) - attaining whatever is already attained

Apraaptasya praapti (अप्राप्तस्य प्राप्ति) - attaining what is not already attained.

How does one attain what is already attained? By knowing that it is already attained! This is accomplished by knowledge. For attaining what is not attained, first one has to know and second, do something to attain. So, accomplishments are of two types - a. knowing and b. knowing and then doing. Atma is already attained, therefore nothing needs to be done beyond knowing.

What can karmaas accomplish?

1. For example, if I want a desk which I don't have - ask the carpenter to make one. That which was not there is produced. This is by karma - **Utpaadyam** (उत्पादयं) = to produce.
2. If I don't want a carpenter to make one but buy one from a shop, what will I do? Get it. This is **Aapyam or praapyam** (आप्यं/ प्राप्यं) = to procure.
3. If I find out I already have a desk but if it is shaky and I fix it. This **samskaaryam** (संस्कार्यं) = to purify.
4. If suppose, one leg of the desk is missing, then I have to add something. This is **vikaaryam** (विकार्यं) = to modify.

Karma can do these four things. Destruction is also included in modification.

Class 7: Shloka 4

In the 2nd stanza, it was said, Knowledge alone can give Moksha and not karma. Reason being, karma and ignorance are not opposed to each other. Knowledge alone is opposed to ignorance. Anything other than Knowledge is karma and this was classified into 4 types depending on what the action done (karma) accomplished. When it comes to jnanam, it tells me what is already there. Therefore, jnaana maarga (ज्ञान मार्ग) does not make Atma - ME infinite, but it tells me, I am already infinite. I alone as Atma, am satyam and everything else anaatma and mithyaa. I have to understand this is how it is. That is why this is jnaanam. We don't have to produce Atma which is already there. Therefore, no utpaadyam or aapyam. How about purification or samskaarium of Atma? Senses, body and mind need purification. Atma is always pure and cannot be touched by anything. This is just as, when it is hot, only air gets heated up not space. When this jnaanam is clear, nothing can shake the seeker. So, Atma is never touched by any anaatma. Not knowing these things clearly, people struggle for Moksha. If there is satya Atma and anatma, then, it will be possible to separate the two. But when there is satya Atma and mithyaa anaatma, strategy is only understanding of the Knowledge. They have never mixed with each other to begin with.

We only had a wrong notion about. Therefore, the process is only jnaanam and not karma. Vikaaryam is also not possible as Atma is avikaari. No modification is possible. This clearly delineates the uselessness of karma for Atma. Bondage is the notion “I am finite in space, time and object”. Can karma change finite ‘me’ into infinite ‘me’? No karma can ever change finite into infinite, mortal into immortal. Karma retains finitude. I am infinite Atma by nature but I think I am a finite entity of body, mind, man, etc. - elimination of this notion is done by Jnaanam. Due to our ignorance, we think we should gather things to remove our finitude. I entertain desires which push me into actions. So, karma is actually the grandchild of ignorance. Child is desire. Ignorance leads me to incompleteness. Incompleteness pushes me to desires and desires in turn to actions. I am infinite is a fact. What I need is only clear knowledge of Atma-vidya eva avidyaam nihanty - Knowledge alone will destroy ignorance. Differently, vidyaa avidyaa nihanty eva - Knowledge will certainly, without doubt, destroy ignorance.

Does Atma destroy ignorance or Knowledge of Atma destroys ignorance? Knowledge of Atma alone destroys ignorance. If Atma could destroy ignorance, all of us are Atma. Then ignorance would not have been present in the first place! Everyone would have known they are Brahma. Atma will never produce Knowledge or destroy ignorance. Atma is untouched by all activities. Again, Knowledge of Atma will destroy ignorance of Knowledge not any other knowledge. For example, knowledge of pot alone will destroy ignorance of pot, not anything else. To elaborate on the daarshtaanta (दार्ष्टान्त) - just as light removes thickest darkness, Knowledge removes thickest of ignorance. If there is darkness in a cave, meditation, puja or any other action will not remove darkness only light will remove darkness. Meditation/samadhi will not produce Knowledge.

If I have a feeling of limitation, am I feeling limited because I am limited or am I unlimited and feeling limited? Answer is in the next shloka.

Shloka 4

परिच्छिन्न इवाज्ञानातन्नाशे सति केवलः ।

स्वयं प्रकाश्यते ह्यात्मा मेघपाये ऽ शुमानिव ॥

**Paricchinna ivaajjnaanaattannaashe sati kevalah,
Svayam prakaashayate hyaatma meghapaayemshumaaniva.**

Atma ajjnaanaat - Atma “I” due ignorance, paricchinna iva (परिच्छिन्न इव) - appears to be finite. Tannaashe - ajjnaana naasha - when ignorance is destroyed; sati - on the event of; Atma kevalah svayam prakashate. Meghaa apaye amshumaan eva.

My fundamental problem is due to ignorance. This alone gives me the feeling of finitude. If I know this, my solution will naturally be Knowledge. If I think the problem is exhaustion then the solution is rest. If my problem is people around me then I either drive them away or you run away. Point is, the solution is as per the problem. If I think seeing too many things or hearing too many things is my problem, then go to samadhi. If a real snake is my problem, get a stick and take it out. If the mithyaa snake is my problem, knowledge of rope alone will make the snake disappear. If I give reality to the snake, then I have to charm the snake and wait till the snake goes away. If this clarity is not there, then one does not understand the importance of Vedanta but keeps searching for saadhanaas for a solution. Other sadhanas will not solve the problem. They only help to keep us firm in our path. In construction, there are weight bearing pillars and surrounding brick walls. Strength of the building is from the pillars. Similarly, knowledge alone is strength. In the snake and rope example, rope which is equivalent to Atma, its knowledge will tell me that this serpent is mithyaa. Knowledge of ahankaara (snake) does not remove ignorance but Knowledge of Brahma (rope) removes ignorance. If I understand a snake is unreal, then one does not run away from the non-existing snake! One may say that he understood there is no snake, but 'I still see there is snake' sadhana will change. When we watch a movie, perception is plurality. Knowledge is non-duality. Only the screen is present. Everything is only an appearance. Knowing this, whatever happens we enjoy the movie. In this case, perception is of plurality but knowledge is of non-duality. Since knowledge is dominant, we neither run away from the theatre when there is a fire on the screen nor run towards it when a lot of money is shown. All the while when perception is going on, we are constantly well aware of the fact that everything perceived is an illusion. Similarly, we have knowledge that earth is moving very fast even though we perceive it to be still. When knowledge is strong, even with perception I will not be shaken. On the other hand, if one has the slightest doubt in knowledge, then he will be afraid to go near the rope because he gives reality to his perception of snake. This is because of shaky knowledge.

Due to ignorance, I have a sense of finitude. Giving reality to perception will constantly reinforce this incompleteness. Giving reality to Knowledge alone will make me understand I am infinite. The perception will never go away even if you are a jivanmukta. He will see plurality with eyes. But Knowledge is that of non-duality. He does not say that he will wait for the day when everything will appear as Brahman. We are truly infinite. It is as though (iva) I am finite due to ignorance. When ignorance is destroyed, Atma (kevalah - केवलः) shines.

Kevalah - when we see a lot of things in this world, we try to group them, like fruits. In that banana, mangoes etc. each group is called a species (jaati –जाति). Everything in

the same species is sa-jaati (सजाति) = sajaatīya. (सजातीय). If we take one human being, one fruit, one flower, the difference between them is vi-jaatiya. (विजातीय). If we take one human being, there are eyes, hands, legs, and trunk which are all in one object - this is svagata bheda. (स्वगत भेद). So, there are three types of bedha or differences -

- a. Differences in same species = sajaatīya bheda सजातीय भेद
- b. Differences in different species = vijaatiya bedha विजातीय भेद
- c. Differences in same object = svagata bheda स्वगत भेद

Between Atma and Atma there is no sajatiya bheda as there are not two Atmas in advaita Vedanta. In other darshans like yoga darshan, who accept many atmas, they say Atma has sajaatīya bheda. Atma is avasthaatraya Saakshi अवस्थात्रय साक्षी (all experiences including thoughts). For those who do only vritti nirodha वृत्ति निरोध, each will be their own Saakshi. Therefore, their Szakshi has sajaatīya bheda. You will be your Atma and I will be my Atma!

If someone thinks Atma is different from the world, there will be vijaatiya bedha. Atma is Chaitanya. World is jada. Atma and the world have vijatiya bheda. We understand Atma alone is satyam and the world is anaatma which is mithyaa. Therefore, no vijaatiya bedha.

There are still others who say, there is one Atma but within Atma there are differences due to parts, they imply svagata bheda. But we say in advaita Vedanta, Atma has no dimension or directions or parts. Therefore, there is no svagata bheda. Accepting differences in Atma alone leads to finitude or limitation. Kevalah means there is no world, other than Atma. That Atma is infinite in space, time and object.

Atma is sajaatīya vijaatiya and svagata bedha rahita (रहित) = kevalah.

Class 8: Shloka 4

Atma paricchinna iva, ajjnaanaath - Atma means I. I feel I am finite due to ignorance. Bhagavan Shankaracharya ji makes sure at the beginning of the text itself that Atma ajjnaanam is the problem and Atma jnaanam is the solution. Ignorance of my infinitude is the problem and solution is through proper thorough study of Atma. Jnaanam is the saadhana and not karma. Karma can only produce, procure, modify and purify. Atma does not fall into any of these which are the result of karma, as Atma is not the result

of karma phala. Atma is already there as infinite and unconditioned. Therefore, karma cannot give the result I am aiming for. That's where separation of knowing and doing is needed. All paths lead to jnaana yoga and jnaana yoga leads to moksha. Jnaana alone is saakshaat - direct path to moksha. Atma was defined as kevala - sajaatiya, vijaatiya and svagata bheda. There are no many 'Atmas.' No Caitanya-jada bheda as there is no jada - it is only an appearance. Atma has no qualities or attributes.

Ajjnaana (tat) nashe sati Atma kevalah svayam prakaashate - when ignorance is destroyed, Atma shines forth. Knowledge destroys ignorance. What is the form of Knowledge? Thought. If I have ignorance of thought, this will be removed by Knowledge of thought. Ignorance of pot will be removed by the knowledge of 'thought' of pot. Knowledge of Atmabodha is achieved when the sentences uttered by Acharya produce a thought in us. If thought does not occur, we say we did not understand. For example, if it is said "lion is flying inside this room", even though the statement is syntactically correct, knowledge will not take place. This is because it is logically incorrect. Therefore, for knowledge a clear thought has to take place. For Knowledge of Atma 'vritti vyaapti' is required and 'phala vyapti' is not required. Here, if we do not know the terms vritti vyapti vyapti or phala vyaapti, whatever is told beyond this sentence, knowledge will not take place. So, for knowledge, thoughts should be -

- a. syntactically right
- b. logically correct
- c. terms used should be understood
- d. there should be no contradiction with respect to other means of knowledge.

For pot knowledge therefore I need ghataakaara vritti (घटाकार वृत्ति). For knowledge of Atma, I need thought of Atma, which is 'I am infinite Atma' = Brahma. Thought is therefore "Aham Brahma Asmi". When teacher says to student "Tat Tvam Asi", students understanding should be "I am Brahma" not "you are Brahma". This 'I am infinite' - aparicchinnā (अपरिच्छिन्न) is knowledge. For this a thought should come 'I am infinite. I am Brahma'. This thought is called 'Brahma Akaara vritti' (ब्रह्माकार वृत्ति) which is required to remove ignorance. Thought takes place in antahkarana. Therefore, at the time of knowledge antahkarana is needed or not? It is needed. We cannot shut off mind and intelligence and gain knowledge.

Before ignorance was removed, was Atma swayam prakaasha - self-effulgent or not? Yes. Atma is ever swayam prakaasha. Then, what is the role of knowledge? Knowledge removes the **notion** I am paricchinnā-finite. How? When it is said Atma is svayam prakaasha jnaana svarupa, how does it express in us? As consciousness. Consciousness is that which reveals itself and everything else also. In us it reveals

itself as I am, I am, I am. Pot cannot express in this way as it is jada. Atma is Chaitanya. Problem is that instead of thinking of ourselves as “I am”, we think as I am man, I am thinking, I am understanding, I am happy. So, ‘I am’ is there and the other package is also there. ‘I am’ in itself is infinite. But the accompanying package makes me finite limited. Attributes of body, senses, antahkarana, they are ‘as though’ connected to Atma. I am sitting listening and understanding the class. In this, sitting listening understanding comes from body senses and intellect which are finite aspects which are added to ‘I am’. Knowledge removes these finite aspects. Atma is shining now and was always shining. This is the work of knowledge - removal of the finitude notion. Actually, there is no finitude. Atma is infinite.

Example (drshtaantah-दृष्टान्तः) that which has rays = sun = amshumaan; megha = clouds.

When there are clouds, our vision of the sun is covered. But, we say, the sun is covered. Sun is shining and was always shining. Only we were not able to see its brightness due to clouds. When the clouds go away (apaye-अपाये), the sun is seen by us as shining.

Illustrated (daarshtaanthah-दार्ष्टान्तः): In the same way, Atma (sun) is and was ever shining. When our ignorance (cloud) goes away with Brahma Akara vritti (wind), my infinitude is revealed. The cause of all our sorrows is the ignorance of my infinitude. Now, I will know sorrow cannot touch me. This is called yoga in Bhagavad Gita (6.23) - Tam vidyaat dukkha sayyogam viyogam dukkha sanjnitam. Sorrow can never touch me and has never touched me in the past also. If something happens to Atma every time something occurs, then by now Atma would have been totally destroyed! Irrecoverable. If millions of years have gone by in our ignorance which say, damaged Atma, then we will need more than a million years to recover. Fortunately for us, nothing happens to Atma. Therefore, the moment I understand I am infinite and perfect, everything is over. That is why knowledge is the only solution. but our mind gets affected. So, we have to do saadhana for the mind to be not affected. All our problems are due to our minds only. The day we realize this, there will no longer be any sorrow in us.

Question = Purva Paksha (पूर्वपक्ष): For knowledge of any object, we need thought of the object. For knowledge of Atma we need thought or Brahmaakara vritti. It was said, Atma was of the nature of jnaanam. Then it was also said, we need knowledge of Atma to remove ignorance. If Atma itself is nature of knowledge and we need thought for this knowledge, then now there is dvaitam. Where is advaitam?

Shloka 5

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलं ।

कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥

**Ajjnaana kalusham jivam jnaanaabhayasadvinirmalam,
Kritva jnanam svayam nashyejjalam katakarenuvat.**

Subject here is jnaanam. After knowledge, it destroys itself = jnaanam svayam naashyet. Here, we have to understand what jnanam refers to. Atma is of the nature of knowledge. Thought is also knowledge in the form of Brahma Akara vritti. This thought is called vritti jnaanam. (वृत्ति ज्ञानं). This vritti jnaanam, which after removing ignorance, will also go away. It will go away after knowledge as thought, has done its job of removing the Jiva's impurity-kalushyam = ignorance and its effects (ajjnanam tat kaaryam अज्ञानं तत् कार्यं). Therefore advaitam (अद्वैतं) is maintained.

Class 9: Shloka 5

In this shloka, 'jnaanam' is vritti jnaanam which is a thought that comes and goes, as against Atma which is jnaana svaruupa. This Brahma Akara vritti, which is in the form of the thought "I am infinite, Complete", removes ignorance. Before creation, during creation or after dissolution, "I alone am" - this is Brahma. Whatever is lakshana(लक्षण) of Brahma should be my lakshana. This point should be the indicator in meditation. So, if Brahma is infinite, Brahma (along with maya) is the material cause of creation, then I am infinite. I am the material cause, which continues to exist along with the effect. (This is understood when we remember material cause is always present even when effect changes - clay exists in different forms even when pot is destroyed. This is unlike efficient cause.) "I" means - Atma. This means wherever there is effect, I am present. This applies to every statement like Brahma is non-dual, all pervading, asanga (असङ्ग)- un touched, unaffected should convert to "I" am non-dual, all pervading, unaffected by anything. We saw Brahma as kevalah = sajaatiya, vijaatiya and svagata bheda rahita. This is used to explain the doubt raised about duality. Duality was in the sense that, there is Atma on one side and there is vritti jnanam which removes ignorance of Atma on other side. Therefore, there are two. This is explained now. Duality is eliminated by stating that thoughts of knowledge also get destroyed.

This thought, which has come to purify this jiva who has become impure because of ignorance and its effects, itself gets destroyed. Ignorance is: I am finite. Effects of ignorance are:

- a. Ignorance produces finitude. This leads to desire which pushes one to karma.
- b. Doubts. If someone says you are Brahma. How can I be Brahma when I am finite? When Brahma is all pervading, and I am not even half pervading? Brahma is Ananda svaruupa (आनन्द स्वरूप). But I feel miserable many times!
- c. Erroneous notion. Say, someone studies Vedanta thoroughly. Knowledge is clear. No doubts. But he feels I am a person not Brahma. These are erroneous notions. These notions are many like I am this body. I am experiencer - I am going through this sorrowful experience.

For example, I meditate. I am infinite, asanga, svayam prakasha and at that time a mosquito comes and bites, immediately I am disturbed due to pain. I think I should teach this mosquito a lesson and try to hit it! This is the reality given to my body and experiencer-ship. When someone is studying Vedanta, one should do sadhana until this point when erroneous notions go away. This is ajnana and kalusham. Effects of

ignorance are as exhibited as anger, jealousy, hatred etc. these kalushya (कलुष्य) - impurities are removed by jnaana abhyaasa (अभ्यास).

Jnaana abhyaasa or practices are:

- a. **Shravanam** - Attentively listening to the Vedantic knowledge: Brahma-Atma Aikya (ऐक्य)
- b. **Mananam** - Analysing the knowledge removes doubts; reflecting or to dwell on the teachings of Vedanta to strengthen my understanding of Brahma.
- c. **Nididhyaasanam** - owning up the knowledge; making the knowledge my wisdom. Understanding that whatever is given as an indicator of Brahma - I am that.

This repeated practice of knowledge should be supported by saadhana catushtaya. This is Jnaana abhyaasa.

Having cleansed, this jiva (who earlier identified as sthula+sukshma+kaarana shareera + Atma) now understands I am Atma (discarding identity as sthula, sukshma or kaarana shareera).

What do we mean by 'with knowledge, thought also goes away?' This is needed so as to establish advaitam. Any thought that comes naturally goes away. For example, when you are told $2+2=4$. This thought stays until the next thought comes $2+3=5$. Though one thought has gone, and other thought has arrived, knowledge has stayed. In the same way, the thought of Brahma also goes away but Knowledge as Aham Brahma Asmi stays. Jnaani lives as anybody else externally but with a difference internally. Between other thoughts and this thought there is a difference. Difference is, all thoughts came as real and the locus where the thoughts arise in antahkarana (अन्तःकरण) is also perceived as real. But when 'I am Brahma' - the moment this thought arises, other than this thought all other thoughts become unreal. Definition of Tattva viveka (तत्त्वविवेक) as in Tattvabodha is "Atma satyam. Tadanyat sarvam mithyeti" - आत्मा सत्यं तदन्यत् सर्वं मिथ्येति. When I am Brahma - this thought comes, only Brahma is real. Every other thing, including the thought and locus, becomes false. This thought removes ignorance and removes itself. This knowledge will tell that antahkarana with its thoughts, is mithya. Therefore, if someone says "I know I am Brahma but my mind is disturbed", then he does not know he is Brahma! Because one who knows I am Brahma has negated his mind. Both cannot co-exist. He is not 'Aparoksha Jnaanavaan' (अपरोक्ष ज्ञानवान्). More meditation is required for this ahankara which is mithyaa.

Drshtaanta: In olden days water which was drunk was directly from the river where water was impure. To purify this water, they had a nut called a kataka nut. This nut was powdered and put in the kamandalu, when all impurities settled down without changing the taste of water. This nut not only had this capacity to remove all impurities but also dissolves in water without leaving any of its attributes behind.

Daarshtaanta: nut is equivalent to 'I am Brahma' - this thought removes all ignorance with its effects and also the thought itself goes away. No more effort is needed. Impure water in example is jiva and pure water is Atma.

With this 1st topic, shlokas 2-5 which dealt with means of liberation is over.

The 2nd topic from shloka 6 onwards is on the nature of samsara.

Shloka 6

संसारः स्वप्नातुल्यो हि रागद्वेषादिसंकुलः ।

स्वकाले सात्यवद्भाति प्रबोधे सत्यसद्भवेत् ॥

**Samsaarah svapnatulyo hi raagadveshaadisankulah,
Svakaale satyavadbhaati prabodhe satyasadbhavet.**

Somebody might say, this jnaani has to live in this world which can give him joys and sorrows. Will he be disturbed by these joys or sorrows? NO. Because, just as thought was negated, the locus of thought which is mind was also negated as mithyaa. Therefore, all experiences from the world are also negated. Experienter, experienced and experience is also negated. We cannot say “I am Brahma” and leave rest as it is. We should be ready to negate everything. In everything, the world is divided into three in this shloka - waking world, dream world and deep sleep, where there is absence of world.

What Acharya is saying in this shloka is that, just as the dream world is understood as unreal, the waking world also should be understood as unreal or mithyaa.

Samsaarah svapnatulyah – samsaara = waking state; is tulyah = like; svapna = dream. What is there in the dream? Dream is where there is raaga, dvesha, anger, love, greed. In waking also, all these are there. And, what is the lakshana of a thing that is mithyaa? When I experience, it appears real. When I know the truth of it, it becomes unreal-mithya. Example is a dream. When I experience a dream, it is a nightmare, where I am frightened. When I wake up, I am completely untouched by it.

Class 10: Shlokas 6 & 7

Samsaara is where we recognise sorrow. Samsaranam (संसरणं) is that which is constantly going away. Sru (सृ)=to move. This world is where there is constant change. The word samsara is many at times misunderstood. Samsara is wherever there is raaga dvesha (राग द्वेष) leading to kama krodha lobha - negativities. Married, unmarried, people in the ashram all can have samsaara. Raaga dveshas are there because we give importance to duality. Wherever there is duality, there will be joy and sorrows. These notions of joy and sorrow then leads to raaga and dvesha respectively. Raaga dveshas come in this way and that is called as samsaara. When there is raaga, I will run towards it and where there is dvesha, I will run away from it. So, samsaara is not just external. It is in our mind - our erroneous understanding. This shloka says the entire waking world is included in the word ‘samsaara’. In this waking world, we have

raaga dvesha just as we have in dreams - svapna tulyah hi. Sankula (संकुलः) = group of; kula = total; hi (हि)=this is used as a filler to complete the sloka or it has a meaning of indeed/certainly. (Other examples of filler are c, vai, tu - च वै तु)) here, it is in meaning - definitely.

Why is the waking world compared to dream? This is explained in the 2nd line. That which appears to be real at the time of experience and is negated when correct understanding takes place is called mithya - unreal. Simple example is snake and rope where the snake appears real in partial light. In good sunlight, we see it was only a rope. When we experienced it, it was a snake and when correct knowledge took place, the snake was negated. Therefore, that snake is called as mithyaa. Another example is when we see water in sunlight on desert sand and on closer examination, we found it was unreal. Another example is plastic flowers/fruits which nowadays appear so real. But, on close examination when I touch, I understand it to be unreal. In conclusion earlier, whatever was found to be real, on close examination when it is proved to be unreal, it is called mithyaa - illusory. Here the example given is dream. At that time of experiencing my dream, it was so terrifying and on waking up I shook it off. This is svakaale (during dream) sati satyavat bhaati, prabodhe (on waking) sati, asad bhavet - is illusory. This we have to apply for waking which appears so real at the time when we are experiencing. We do not even doubt the reality of the waking world. Commonly, people will question your state of mind if some such question is even asked regarding the reality of the waking world! We give so much reality to the waking world that we do not tolerate if anybody says anything or does anything to this body. We have to understand here that samsara appears satya - real because we think this ahankaara is satya. In Vedanta saadhana we are not interested in negating everything outside. In Vedanta our sadhana is in understanding that this ahankara is mithya. As long as we think problems are outside and solutions are outside, we are paristhiti vaadins (परिस्थिति वादिनः). Only when we think problems are in my mind and therefore solution also lies with mind, then only I will become Vedantin. Otherwise, we will study Vedanta and live in paristhiti. What is Prabodha? 'waking up from waking?' When we wake up from waking it is called realization, awakening. Waking world is now understood as unreal. How?

What is common between dream and waking? Both are impermanent - anityatva (अनित्यत्व). This is true in dream and waking also. What is impermanence? That which was not there before and what is not going to be there later, is impermanent. Eg: pot, before creation and after destruction, is not there. Therefore, pot is impermanent. If asked 'is pot existing or not' what will be our answer? Suppose I retain the clay, then

will the pot exist now? Again, when one touches the object with the name pot, is one touching the pot or clay? While feeling the pot, is one feeling the weight of clay or pot? When analysed in this way, we come to understand there is no pot, only clay! Pot is only a name given to a particular form. In another form clay will be called jug, etc., There is no pot before now or later. This is impermanence. We should think in this manner by conducting vichara -विचार for every object. Then we analyse this body we call as ours. This will give the solution for dukha nivritti (निवृत्ति). Was this body there before? No. Will it be there later? No. Now does it exist? No. it is only panci krita panca mahaabhuuta (पञ्चिकृत पञ्च महाभूत). What is the cause of panic krita panca mahaabhuuta? Apanchikrita panca mahaabhuuta (अपञ्चिकृत पञ्च महाभूत). Where did this come from? Maya. Where is maya? In Brahma. Therefore, everything is only Brahma. All objects or people we perceive in waking are only Brahma. Waker alone becomes a dreamer, dream world and dream experiences also. In dream, say, I am walking in the night and suddenly a tiger comes and is ready to eat me. I start to run and at the moment, I wake up. On waking up, I realized the forest, tiger and person was only me. The hungry tiger and the frightened person, both were only me. In this way, when we wake up from waking, I realize I alone am this whole creation, then there is no kaama krodha or desires as fullness there. I am all. When this wisdom is ripe, mature, strong, I have no insistence on continuing in a particular form as I am going to continue even when the world is not there. I will continue in all names and forms or when no names and forms are there. For this vairaagya is demanded.

Shloka 7

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा ।

यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमद्वयं ॥

Taavatsatyam jagat bhaati shuktikaarajatam yathaa

Yaavanna jnaayate Brahma sarvaadhishtaanamadvayam.

Q: I see all this world as real. How long will I see them as real?

Ans: 2nd line. Yaavad Brahma na jnaayate. As long as I don't know Brahma.

1st line Taavad jagat satyam bhaati - so long as jagat appears real.

As long as Brahman is not known, the waking world will appear as real. We already know dreams are unreal. Now we understand the features of the waking world are similar to that of the dream world. Therefore, waking is as unreal as a dream.

What is Brahma? It is sarva adhishtaanam (सर्व अधिष्ठानं) - substratum/support of all. Adhishtaanam = adhi+stha (अधि+स्था). What is support? Adhishtaanam is that without which the object ceases to exist. We think the support of an object (pot) on the desk is a desk. Support for the desk is ground. But Vedanta describes support as that when taken away the object does not exist. Therefore, the substratum of the pot is clay. What is the adhishtaanam of the entire creation? Brahma(discussed in previous shloka).

Advayam = non-dual. If there are 2 things - matter and spirit, then there is duality. Matter is as independent as spirit. We disagree with that. Matter or whole creation-gross, subtle or unmanifest matter, all have only dependent existence. In yoga darshan, matter exists separately. In Vedanta, matter has no independent existence. I should know Brahma in this way.

The teaching is complete when I understand that 'I am' that nondual adhishtaanam (अधिष्ठानं) of all. All means – time, space, objects. 'I am', therefore, time space actions objects exist. This is substratum. I am also the person I dislike the most. I am in their heart and they are in my heart. Then dvesha will go. When I understand all this, then jagat becomes mithyaa.

Dryshanta: shuktikaa (शुक्तिका) = shell; rajat (रजत्) = silver. When one is walking on the beach, we see something shining. Believing it to be silver, we stealthily pick it up and then throw it back when we realize it was only a shell appearing as silver in bright sunlight. We go after the objects in this world also thinking them to be precious. We pick them up to realize it was not worth it and drop it. A wise person with viveka has vairagya even before approaching the object. Others run towards the object and then get burnt.

Class 11: Shlokas 7-9

Bhagavan Adi Shankaracharya ji is introducing new concepts for beginner level sadhakas. One such concept explained earlier was that karma cannot remove ajjnaanam. (अज्ञानं) For moksha jnaanam alone is useful in the form of clear understanding of already existing infinitude of myself. Now, he is explaining what samsaara is. Samsaara is waking world. Waking world is like a dream. In this world we have all problems due to raaga dvesha arising out of the notion of plurality which itself is called samsaara. This perceived plurality will be given reality unless and until we recognise what is absolutely real.

The perceived plurality is what I see around me. This perception of plurality is not bondage. Giving reality to perceived plurality is bondage. For example, watching a movie is only an entertainment unless we give reality to it and get carried away by it. Then it causes problems. Jiivanmukta (जीवन् मुक्त) is able to live in this same world and experience it without having any problems. He knows Brahman alone is sarva adhishtaanam (सर्वाधिष्ठानं). Then jagat satyam na bhaati (जगत् सत्यं न भाति) - world stops appearing to him as real. Pot is real for me until I realize clay. Here Acharya has given the example of shell and silver. In the shell-silver example communicates that there is no silver. In clay-pot also there is no pot, only clay. There difference between the two examples is that in pot-clay, pot can be used for transaction whereas the perceived silver in shell cannot be used for transaction. In a pot you can carry water but one cannot carry water in clay. Acharya here specifically gives a shell-silver example. Just as silver seen in shell is not useful, creation is not useful to indicate Brahma. Brahma is that in which creation has no transactional reality. Brahman by itself cannot be the material cause of jagat, as Brahman is nirvikaara (निर्विकार). Brahman does not undergo change. But I do see this creation and experience it? Therefore, I have to understand that Brahma when associated with maya alone becomes the material cause. Brahman gets the title of material cause in respect to this creation when associated with maaya, not otherwise. Point made here is that the cause-effect relationship is of one kind. Substratum and superimposed relations are different. Shell is substratum - adhishtaanam and what is superimposed – silver, is adhyasta (अध्यस्त). According to advaita Vedanta, creation is only when associated with maaya - otherwise called adhishtana karana. In shell-silver example, silver can never be used for transactions nor can a shell ever become silver. Brahman is of this nature. When this has to become a material or efficient cause, remember maaya is already included. Next shloka says Brahma is material cause.

Shloka 8

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।

सर्गस्थित्तलयान्यान्ति बुद्बुदानीव वारिणी ॥

**Upadane s khilaadhaare jaganti parameshware,
Sargasthithilayaanyaanti budbudaaniva vaarini.**

Jaganti (जगन्ति) is plural of jagat = Many worlds-universes; Yaanti (यान्ति) = attain; what do they attain? Creation sustenance and dissolution. The worlds go through these. Yaanti = verb. Where? In Parameshwara = the supreme lord (Parameshwara = Brahman + maaya) who is the upaadaana (उपादान)/material cause. Without maaya, Parameshwara is still an efficient cause. Upadane akilaadhaare Parameshware-all are in samaana adhikaranam (समान अधिकरणम्) = same locus. They indicate the same thing. Here by saying Parameshware we can say nimitta karaanam (निमित्त कारणं) - efficient cause is given and by saying upaadaane-material cause is given. So, Parameshware is both nimitta and upaadaana cause. Rarely, a third type called instrumental cause is given especially in case of examples. Like, in the formation of a pot, man is nimitta kaaranam and clay is upaadaana kaaranam. The water, wheel, etc., are called instrumental cause. What we need to remember is that instrumental cause will fit into efficient/nimitta karana and never into upaadaana karana. why? Because when the effect has to go, the rest will still remain. It is now established that Brahman is nimitta and upaadaana kaaranam.

Now, Brahman gets a new title “abhinna nimitta upaadaana kaaranam” - अभिन्न निमित्त
उपादान कारणम्.

Whenever we think of ourselves and this vast creation, I feel in this vast creation I am not even equal to dirt. This dirt was born on a particular day and stayed for how long? Say even if I live to be 100 years, still, in comparison to this creation's timeline, it is not even a nanosecond. Long after this body departs, this creation continues. This being the state, I grieve “I have so many problems. Problems one after the other” etc. Who is complaining about all these problems? That small dirt. This is our mind set.

What does Vedanta say? You are Brahman. In YOU the creation appears and disappears. Long after creation dissolves You will continue to exist! Thus, our thinking and Vedantin's thinking are totally in contradiction to each other. So, we have to now start realizing 'multiple universes arise in me'. That Brahman I am. I have to change the way I think about myself. Meditation is how I think of myself based on shaastra. Whatever is the indicator of Brahman, is my indicator. Now, let us replace the word Brahman in the statement Brahman is 'abhinna nimitta upaadana kaarnam by 'I' and

not hesitate to accept it. Even then if we are afraid, it only means that I have not understood which me Vedanta is talking about. I am thinking of vacyaaartha (वाच्यार्थ) 'I' and Vedanta is talking of lakshyaaartha (लक्ष्यार्थ) 'I'. we should train ourselves to understand clearly when which 'I' is indicated.

Daarshtaanta: budbudaani eva = like bubbles; Vaarini (वारिणी) = in waters;

Just as how in waters, how bubbles appear and disappear, in me – Brahman, universes appear and disappear. How long do bubbles last? In our mind creation is present for long but it is just like bubbles appearing and disappearing! - very temporary. In me all this time space and actions happen. The problem is that we are so much in love with this entity called body that we don't want to let go. Whenever I think of 'I', I think of this body, mind and intellect.

What is the nature of creation? It is similar to bubbles. They manifest and unmanifest. Like pot. Pot manifests from clay and goes back into clay.

How can this universe appear in this nondual Brahman?

Shloka 9

सच्चिदात्मन्यनुस्यूते नित्ये विष्णौ परिकल्पिताः ।

व्यक्तयो विविदः सार्वः हाटके कटकादिवत् ॥

Saccidaatmanyanyusyute nitye vishnov prakalpita,

Vyaktayo vividah sarvaah haatake katakaadi vat.

Sarvaa सर्वाः = all; vividah विविदः = variety/manifold; vyaktaya व्यक्तय = manifestations;

Haataka हाटक = gold; kataka काटक = ornaments.

Varieties of all manifestations are projected by maaya in Vishnu. Not by an individual's imagination. What was mentioned as Parameshwara in previous shloka is given as Vishnu in this sloka. That is Sat-Cit Atma. Anusyuute (अनुस्यूते) = that which is present in all. (syu स्यू - in all); In that which is in all, universes are projected. Therefore, that cause is otherwise called an imminent cause. Here what we imply is that, in itself which is all, everything is only an appearance. Brahman is such a cause. It is Satyam = abaadhyatvam (अबाध्यत्वं) - not contradicted and therefore present in all three periods of time or beyond time. The word manifestation given is also very interesting. Every vyakti(व्यक्ति) individual is only a manifestation in this universe. If the universe itself is appearing like only a bubble, then what to talk of this individual? In this we describe - The story of MY life! The use of this study is to remember when we have complaints in life "who is this complaining entity?" This individual is only a very flimsy entity. Not realizing this, we drown in so many experiences, because of maaya.

Class 12: Shlokas 9-11

Ignorance of my infinitude is my problem. Ignorance will go only by Knowledge which is attained through study of Vedanta. This ignorance further results in **superimposition = projection and identification**. Example that was given in shloka 7 was that of shell and silver. First, there is a projection of silver which is not there in the shell and then running after that silver, is identification. We think that this silver is going to give me sukham. This is for external objects. Our mistake is, first we project these three bodies and this world forgetting the fact 'I' am the substratum and instead I think I am these projected bodies - this is identification. This 2-fold problem is superimposition. As discussed earlier, **perception of duality is not bondage. Giving reality to duality is bondage**. Projection and then identification is the problem. Acharya explained how this creation appears like bubbles in the ocean (shloka-8).

Universes appear in the Truth. That Truth I am. Pure Brahma cannot create anything. When it identifies with maaya, then creation is seen due to adhyaasa. Therefore, Brahma is only abhinna nimitta upaadaana kaaranam.

Let us take the example where a snake is projected on rope. Not all project snake on the rope. Some project a stick or a dry garland also. This happens in the case of people also. When we meet someone, one feels he is a good person. Someone else thinks his very look puts me off. These are projections due to one's previous samskaaraas. So,

- a. Everyone need not project the same thing.
- b. Some projections stop after Knowledge, while some continue even after Knowledge. Example: Projection of snake on rope or silver on shell will stop after Knowledge. Some, like the example in this shloka, gold as bangles, rings, necklace, etc. will continue to be projected and also all project similarly. Each individual does not have a different idea or projection, but each can have different identification, to the extent I get attached to it. Like a movie. Everyone sees the same movie but identification is different. Similarly, everyone sees the same samsaara but, to what extent each identifies with the samsaara is different. Projections have these varieties.
- c. When certain things are projected in certain forms, like when clay is made into a pot, jar, plate etc., each object has a different use. We cannot use a pot instead of a plate even though both are made of clay. Here, even if I know the Truth, I have to do vyavahaara by conscious superimposition. Earlier when I wanted to analyze Truth, I removed all names and forms but later I knowingly use names and forms for transactions. When needed, this sort of superimposition is accepted or needed.

Shloka 10

यथाकाशो हृषिकेशः नान्नोपाधिगतो विभुः ।

तद्भेदादभिन्नवद्भाति तन्नाशे केवलो भवेत् ॥

Yathaakaasho rishikeshah nanopaadi gato vibhuh

Tad bhedaadbhinnavat bhaati tannashe kevalo bhavet.

How can one become many? How from that one infinite Reality, notion of finitude appeared at individual level and at total level, that one alone appears as this world with varieties - this has to be understood. Example given here is that of space.

Hrishikeshah is a. Bhagavan Krishna's name b. Lord of mind and senses - that because of which mind and senses are illumined (known) and functioning. Rishikaanaam Ishah rishikeshah (हृषिकानां ईशः हृषिकेशः). This saakshi itself is called Hrishikeshah which is the name of Bhagavan also. Nana नाना = many; gatah गतः = entered or associated with upaadih उपादिः = (upasamiipe sthitva sveeyaan dharman anyatra adadhati vaa aadhatte vikaaram vina - उपसमीपे स्थित्वा स्वियान् धर्मान् अन्यत्र अददाति वा आदत्ते विकारं विना) staying near, it superimposes its attributes or qualities on something else without causing modification. Upaadi is not a superimposition. It is an instrument for superimposition. Also, it does not bring modification in the substratum or the other object. Example: a crystal which reflects the color of the cloth behind it, is untouched by the cloth's color. Similarly, Atma is untouched by conditionings of sthuula suukshma or kaarana shariira at individual level, or by gross subtle universe at total level. Vibhuh विभुः = that which becomes all (Vividham bhavati iti vibhuh - विविधं भवति इति विभुः). This Atma alone due to maaya or ignorance appears as a variety of conditionings. Then due to the same conditionings, Atma appears as different.

Drshtaanta: maaya is of 3 gunas sattva, rajas and tamas. From these, space, air, fire, water and earth. But air does not come directly from Brahman with maaya. Air comes from space. Water from air, etc., So, space alone appears as apanchikrita panca mahaa bhuuta and then panci krita panca mahaa bhuuta. Space alone is all subtle (unmanifested) and all gross (manifested) bodies. Therefore, space becomes all upadhis. Then each gross body and subtle body is created from space. Space creates all and also space is inside everything. Space is untouched by what is in space. So,

- a. Space is all
- b. Space pervades all
- c. Space is untouched by all.
- d. Space therefore does not really undergo any change.

Similarly, Atma is all and pervades all upaadhis but remains untouched by any upaadhi.

What is the difference between space and Atma?

- a. Space undergoes some change initially as air, fire, etc., but Atma is ever changeless - nirvikara निर्विकार.
- b. Space is inert. Atma is consciousness - Caitanya. What is the indicator of Caitanya? That which knows itself and that which knows everything else (all other jada).

I am the cause of all. I pervade all. I am untouched by all - asanga. I am ever changeless. I am Caitanya. This should be a saadhakaa's meditation. This should be remembered wherever I can see aakaasha.

Tat तत् = upaadhi; bhedaat भेदात् = differences; bhinnavat भिन्नवत् = as though there is difference; bhaati भाति - shines;

Due to differences in conditioning, Atma appears as different. Due to different conditionings, we think as man, woman, banana, mango, bird, president, citizen, teacher, student, etc. Electricity alone appears as yellow light, white light, fan, etc.

Tannaashe तन्नाशे = when upaadhi is destroyed. Destruction of upaadhi is not real destruction of conditioning. It is having the Knowledge that conditionings are false/unreal/mithya. If I want to understand that pot is only clay, I don't need to break the pot. By looking at the pot with Knowledge, I will destroy the upaadhi and know its clay.

Class 13: Shlokas 10-12

In this series of shlokas, Bhagavan Adi Shankaracharya ji explains that creation is a projection on Atma. Just as, when silver is projected on a shell, silver has no reality, creation has no independent reality on its own. Appearance is only a superimposition - projection and identification. If the elimination of sorrow is my goal, then by trying various methods, sorrow will only come back as long as I give reality to the experiencer. I should understand I have started at a wrong point in my thinking. If experiencer is given reality, then experiences will also get reality. Then the solution will be at the level of karma and not jnaanam. We should be careful where I am focusing. Am I paristhiti vaadi (परिस्थिति वादि), karma vaadi or Vedantin? This creation is an appearance of bubbles in water. Do I feel I am a bubble living in another bubble or am I still protecting my individuality and hence raaga dveshas, which is samsara (raaga dveshadi sankulah). How do I think of my life problems and experiences? All projections are in maaya. With these projections we can transact but that does not give them reality. First, Atma gets upaadhi. Then Atma expresses through the same upaadhi. Then due to variety in upaadhi, Atma alone appears as many and with variety. Example given is of space. Space does not become many but appears as many like hall space, pot space, etc.

Due to varieties in conditioning, Atma appears as many until upaadhis are destroyed. No physical destruction of upaadhi is expected here, but in gaining Knowledge we

negate the reality given to upaadhis. Advaita is there all the time and not just in a particular period or time or in meditation (samaadhi).

Shloka 11

नानोपाधिवशादेव जाति वर्णाश्रमादयः ।

अत्मन्यारोपितास्तोये रसवर्णादिभेदवत् ॥

**Naanopaadhivashaadeva jaati varnaashramaadayah,
Atmanyaropitaastoye rasavarnaadibhedavat.**

Until now, the cosmos was explained. Now, whatever (projection & identification) is expressed at the total level, is explained at individual level. What is identification? It means A and B are not seen as two but seen as one. Whenever there is this identification of A with B, I forget that I am only A and not B. I include B in me. If I am Consciousness and am having the body of male. I think of myself as male! What is this world? Pure consciousness with sattva rajas and tamogunaas. But we don't even see the Consciousness. We see only the gunaas. Consciousness with maaya upaadhi is Ishwara. I don't see God anywhere. That is why we are given a temple, so that we start seeing God somewhere and then extend it everywhere. But we say we don't believe in God but only in this body! What is this body? Only God. We say we do not believe in God, but we have to understand we only believe in the same God in a different form. When we study, we should be able to see God everywhere. When we start developing love for that Bhagavan, we start developing love for all. Then the next step would be to remove maaya. From vaccyyaatha (वाच्यार्थ) we shift to lakshyaatha (लक्ष्यार्थ). If vaccyyaatha is not clear, we can never move forward. Vedanta is not complete unless both tvam pada and tat pada vichaara are done. Whatever we are interacting with in this world, is Bhagavan. It has just not been recognised by my intellect yet. It has to be forced into my intellect. Only when I have this wisdom, my likes and dislikes will go and more importantly my ahankaara will go. I cannot claim I am studying Vedanta until I let go of my ahankaara. This is how superimposition happens at the individual level. If God is the material cause, which brings the effect of creation, then as per our earlier analysis there is no creation, only God. Example cited earlier was, if a pot is made from clay, then there is no pot, only clay. Do I feel this way? If no, then this is a superimposition. For this one has to do saadhanaa, japa and have humility. This is what I have to realize. When I start having this faith that God is always with me and what I say as 'me' is also only God, I need not worry about separately protecting this body, mind and intellect. God promises he will take care.

Bhagavan Shankaracharya ji is of great advaitin but he has written long commentary in Kenopanishad only for establishing God. God is everywhere because he is the

material cause. This is at cosmos level. At individual level superimposition brings variety. For this reason of plurality and varieties alone, upaadhi is present. Upaadhis form divisions like jaati, etc. Jati - brahmins kshatriyaas vaishyaas and shudraas. Brahmanaas are not a particular caste but the ones who think about higher things. Kshatriyaas are administrators and protectors. Vaishyaas are job and wealth creators for themselves and others. Sudraas are one who don't want to think but okay to just do the given job. Jaatis are also doctor jaati, engineer jaati, lawyer jati. In the same house, all jaatis can be present or one and the same person can be all also. Varna-colour = white, brown, dark, etc., based on skin complexion. Divisions are based on geographical locations, food habits, dressing or ashramaas. Ashramaas are based on age or today on earning capacity. These upadhi bhedas are superimposed on Atma. Because of our mental conditioning our attention is based only on identification with these upaadhis and not Atma. Atma alone has projected all these bodies and upaadhis. These are again projected on Atma. Rope alone is projected as a snake and then the snake takes over and the idea of rope is forgotten. But remember that the existence aspect of snake is only from rope. There is no snake without rope. Similarly, superimposed upaadhis exist only by borrowed existence from the substratum - Atma. Then these upaadhis (bodies) become reality. If we want to analyse the problem, the first problem is ignorance then, the second superimposition takes place. Ignorance (ajjnaanam) is non-apprehension and taking rope as a snake is superimposition (adhyasa) or mis-apprehension or error.

Drshtaanta: thoye rasa varnaadi bhedatah. In water, rasa - taste varna - colour is superimposed. By itself water is tasteless and colourless. It acquires them only by superimposition. In this way, I the Atma, who is all, because of superimposition think of myself as all conditionings. This identification with this upaadhi - body, is so much that when someone says or does something to this body, we get so affected by it. This is superimposition at individual level explained which completes the second topic of 10 topics in this text.

Atma has 3 upadhis at individual level, gross subtle and causal body, sheathed by 5 koshas.

Shloka 12

पञ्चीकृतमहाभूतसम्भवं कर्मसञ्चितं ।

शरीरं सुखदुखानां भोगायतनमुच्यते ॥

Panciikritamahabhuutasambhavam karma sancitam

Shariiram sukhadukaanaam bhogaayatanamucyate.

Shareeram = sthoola shareeram as panci krita panca mahaabhootam is mentioned sambhavam = material cause; karma sancitam = due to sat karma collected, this gross body is formed. It is sukha dukha bhoga aayatana - functions like a counter for all experiences, due to praarabdha (प्रारब्ध) karma.

Class 14: Shlokas 13-14

Shloka 13

पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितं ।

अपञ्चीक्रितभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥

Pancapraanmanobuddhidashendriyasamanvitam

Apancikritabhuutottham suukshmaangam bhogasaadhanam.

Up to shloka 11, superimposition at total level was explained as the cause of bondage. From 12th shloka onwards, superimposition at individual level is explained. This means, not only do I not know my true nature but I am ignorant of the truth of the world also-I am confused. Shloka 12 pointed out that this sthoola shareera is only a collection of karma - meaning karma influences this body. Question will be - if the gross body was acquired by karma, then who did the karma? One with or without a body? With the body. If the body was already present, how was that body acquired without karma? In other words, if karma requires body and body requires karma, then how did the whole thing start? This we say, is beginningless. Similarly, sookshma shareera and ignorance are also beginningless.

Here, our saadhana should not be to find out or get dejected how everything is beginningless. Our thoughts should be channelized how to end this. For example, if someone is hit by an arrow, we do not analyse from where did the arrow come from? At what speed? Who hit? etc., Our primary goal is to remove it and save ourselves. Later if one wants, they can do an inquiry. Anytime we start tracing the origin, all we will land up with is only questions. Some say, in the beginning God gave all the same body and then each one according to karma became different. All this is kalpanaa only. Normally we don't even think of such questions. We are worried about our day-to-day yoga and kshema (योगक्षेम) only. Once we become serious about such questions, then we will not be bothered about our daily affairs. Sthoola shareera is karma janyam (जन्यं) means, that some sancita (संचित) karmas have given result to form and continue in this praarabdha (प्रारब्ध).

What about subtle body? 5 praanaas, 5 jnanendriyaas and 5 karmendriyaas, mind and intellect.

Praanaas are the life forces. **Praanaa** is above the naval and therefore inhalation and exhalation are both properties of prana. **Apaana** is below the naval and for rejection. When its function is disturbed, we get vomiting. **vyaana** is circulation. **samaana** is samikaranam - making all uniform = circulation. **Udaana** - is when immediate reaction is required- like sneezing when something goes into the nose or tears when dust enters eyes, etc. Biggest response is when a subtle body is to be ejected from the gross body. These are from the samashti rajasic aspect of apancikrita panca mahaabhoota.

Mind = sankalpa vikalpa atmika.

Intellect = nischaya atmika. These two are vrittis/thoughts. Thoughts are nothing but Consciousness with modification. Pure Consciousness cannot undergo modification. It makes things known. The modified or changing Consciousness in form of vritti also has the ability to make things known. Mind and intellect are produced from the samashti aspect of apancikrita panca mahaabhoota.

Jnananedriyaas = ears skin eyes tongue nose - from the sattvic aspect of space air fire water and earth. Their vishayas are shabda sparsha rupa rasa gandha. 5 presiding devatas are digdevata vaayu suryah varuna ashwinuv.

Karmendriyaas = vaak paani paada paayu upastha - from the rajasic aspect of apancikrita panca mahaabhoota aspect of space air fire water and earth. 5 devatas presiding are Vahni Indra Vishnu Mrytyuh Prajaapati.

Sthuula shariira is bhoga aayatana (भोगायतनं). When food comes, sthuula shariira only receives. It cannot experience. Suukshma shariira is bhoga saadhanam (भोगसाधनम्) - it is the experiencer. But the final sukha dukkha is in anandamaya kosha in karana (करण) sharira. That is why we say suukshma shariira and kaarana shariira are together. When we take hot tea for example, when tea touches the jnanendriya – tongue, nothing happens. It just receives. The signal immediately goes to the mind where sankalpa vikalpa takes place. At that time memory says ‘this is hot’ and then intellect immediately kicks in to say ‘do not drink, you will get burnt’. Then karmendriya-hand receives a signal to withdraw. Thus, whole process occurs in sukshma or linga (लिङ्ग) shariira within seconds. All this is to give sukham and avoid dukham. It is natural. Apancikritapanca mahaabhootaas are tanmaatra तन्मात्र.

Shloka 14

अनाद्यविद्यानिर्वाच्या कारणोपाधिरुच्यते ।

उपाधित्रितयादन्यमात्मानमवधारयेत् ॥

**Anaadyavidyaanirvacyaa kaaranopaadhirucyate
Upaadhitritayaadanyamaatmaanamavadhaarayet.**

What is kaarana upaadhi? We have to remember that all 3 shariira are only matters which do not matter. It is upaadhi only and therefore it is mithya and not me. This thought should come in when one is in crisis. I am ready to face life in light of this Knowledge. This is enlightenment. It should instruct the mind whenever one faces sorrow. Bhagavan says in Gita, this life is dukha aalayam (दुःख आलयं) only. All these problems belong to anaatma and are mithyaa. But suppose the problem is unbearable in that anaatma we identify with as 'my' body, then along with Knowledge we should take care of whatever minimum is required. Never ever will there be a day when there is no problem. After Knowledge, there is Vedanta and karma. In the beginning we are more of paristhiti (परिस्थिति) and less of Vedantin. Later there should come a time in life when we are maximum a Vedantin and insignificantly a paristhiti.

Causal body is also an upaadhi. It is beginningless, the nature of ignorance and inexplicable as it does not have any guna. It is only aavarna (आवर्ण) -veils everything.

The 2nd line says, Atma is different from the 3 upaadhis and that I am.

Avadhaarayet (अवधारयेत्). Avadhaaranam (अवधारणं)=this should become one's primary nature. This is who I am! This wisdom should dawn-I am not sthoola sookshma or kaarana sharira. I should be able to hold on to this knowledge. I feel I am limited only because of these upaadhis (उपाधि). In me alone universes arise.

Ignorance is beginningless, as we cannot say I had knowledge and then suddenly ignorance walked in. Ignorance cannot come from nothing also. Ignorance is bhaava rupa (भाव रूप). It is not just an absence of knowledge but a positive entity with the ability to cover Atma. Ajjnaanenaavritam jnaanam tena muhyanti jantavah (अज्ञानावृतं ज्ञान तेन मुह्यन्ति जन्तवः)

Class 15: Shlokas 14-16

Next, the 3 bodies will be analysed as pancha kosha(पञ्चकोश).

Teacher is describing conditioning at individual level due to which 3 bodies are projected and Atma is forgotten and at total level projecting the world and Brahman is

forgotten. So, here the teacher says recognise Atma as oneself and hold on to the Knowledge that the 3 bodies are different and are anaatma. But identification is so much that we forget there is even one such entity as Atma and there are even 3 bodies. Everything is about this gross body only (food clothing shelter job, etc.). We cannot even think of quitting a job because total identification is for gross body and its comforts. How to protect this gross body? This is the philosophy of life.

Gurudev said I am unemployed and unemployable. At least start thinking that 'I am subtle body' which will make us increase our sadhana to be a better entity in this life and after this body drops. A person with such an attitude to improve subtle body rather than gross body will now get up early, do japa, chant something, do dhyanam (ध्यानं) and puja. Then eat something. Do some job till 4 pm or so and then again sit for puja, etc. This was our lifestyle until sometime ago. I have to do viveka between the importance of gross body needs and subtle body needs and should opt for improvement of subtle body instead of gross body comfort. This person will not be attracted to overtime and higher pay. When this same attitude becomes more intense, one becomes a sanyasi - no priority for the gross body. No worry about maintenance as Bhagavan will take care. If, body falls sick, continue till praarabdha (प्रारब्ध) is present and drop the body. No second thoughts. When I have viveka, my full time saadhana is for subtle body. Then Atma also has to come into the equation. Earlier it was anaatma-anaatma viveka. Now I think wherever there is anaatma there should be Atma. This becomes my conviction. When I am talking, I know Atma is there. When I hear, I remember Atma, etc. When my mind becomes saturated with thoughts of Atma, then the 2nd line of shloka is understood. First, I include Atma and then I have to subtract anaatma to come to Atma, not physically but in my thoughts. When I see a pot, first include light which is always there. Then let go of the pot and meditate on only light. Right now, our thoughts are always of this pot which is our body. We have to include the light of Consciousness and separate anaatma. Anyam (अन्यं) word means different but it also means opposite.

To do Atma-anaatma separation, let us see some differences between the two.

Atma	ANAATMA
Avicaari अविकारि (not modifiable)	Vicaari विकारि (always changing)
Ananta अनन्त (no end)	Saanta सान्त (with end)
Nitya नित्य (present at all times)	Anitya अनित्य (impermanent)

Sukha svaruupa सुख स्वरूप	Dukhi दुः खि
Aparicchinnā अपरिच्छिन्न (no limitations)	Paricchinnā परिच्छिन्न (always limited)

I have to hold on to this knowledge - avadhaarayet.

Shloka 15

पञ्चाकोशादियोगेन ततन्मय इव स्थितः ।

शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा ॥

Pancakoshaadi yogena tatanmaya iva sthitah

Shuddhaatma neelavastraadi yogena sphatikoyatha.

The 3 bodies are presented as 5 koshas in this shloka.

PP: Atma is ever free?!! But there is always hunger, thirst, joy, sorrow?

Ans: Atma is shuddha शुद्ध. Not affected by any upaadhi - conditionings. Example given in this shloka is for shlokas 12-15.

Yoga=association/identification with 5 sheaths. We know 5 sheaths but here it is given pancakosha**adi**? This will be analysed later. Tat tat maya iva sthita = as though it has become one with that kosha. But Atma is ever pure. Nothing can affect me- Atma.

Subject = shuddha Atma.

Daarshantana: Say, Krishnan is a very wise noble and great saint like Vasudevan. Just as Vasudevan is wise, noble and great, Krishnan is also wise, noble and great. Apply the same law to the example given. Sphatika स्फटिक is a clear colourless crystal. In the proximity of the crystal put one blue cloth. Now I think the crystal has become contaminated and I want to remove the colour. So now, what is my project? Clean the crystal. But colour will not go. I will only get frustrated that nothing is happening! This is karma. Karma saadhanaa will not help in removing ignorance. Dhyaanam is hiding colour and therefore at that time I am happy controlling annamaya praanamaya manomaya koshaas - this is yoga saadhana. It will work at that time. Later it will come back. We have to understand the nature of crystal/ Atma. This is knowing Atma, with vairaagya for anaatma. Once I understand the crystal will not be affected by any colour, I will not worry no matter how many colours I see on the crystal. Nothing has happened or can happen to crystal. In the same way, we should understand whatever is superimposed on Atma, nothing can happen to Atma. This understanding is jivanmukti

जीवन्मुक्तिः. When shaastra is not studied thoroughly, we will be wasting our time doing other things. Focus should be on knowing.

Knowledge is in 3 steps.

1. Nature of Atma should be known clearly.
2. I am that Atma.
3. I should have vairaagya towards anaatma.

Pancakoshaadi - (explanation of adi shabda). If I have 5 koshas (anna praana mano vignana and aanandamaya) and am identified with a person with 5 more koshas, then I have 10 koshaas (wrong notions). Add to this, house children, dogs and count keeps increasing. Identification is very strong and therefore, I have to deal with more koshaas. Anything can be kosha. Kosha is one that does not allow me to pay attention to Atma. It can be your clothes, cell phones.

Shubhasitam: शुभाषितं

यस्य नास्ति स्वयं प्राज्ञः शास्त्रं तस्य करोति किं ।

लोचनाभ्यां विहीनस्य दर्पणं किं करिष्यति ॥

Yasya naasti svayam pragna shaastram tasya karoti kim

Lochanaabhyaam vihinasya darpanam kim karishyati.

Shaastra cannot do anything to that person who cannot think for himself or herself. Just as one can have the best mirror but what is the use if one is blind? Vairaagya should be inherent and not because of any external factor. Only then viveka is jaagrat जाग्रत्.

Atma is nitya shuddha buddha mukta - ever free. If any time we think we are finite, then bring the Knowledge back. If the mind is not pure, then we have to do saadhanaa. Saadhanaa is in two steps - purity of mind and clarity of Knowledge. Pure mind will take me to the teacher. Pure mind will help me get better shravanam. I am sukha svaroopaa. If at all we are bound, we are bound only by wrong notions - not knowing or misunderstanding Atma. Atma has no attributes/guna. All-men, women, young, old, intelligent, happy, sad, insulted and honoured-are only in anaatma. This should be clear. Remember when someone says you are smart youthful useless dumb everything is anaatma. Do not get carried away by anything. Nothing is 'ME'. Vedanta teaching is incomplete without this step of separation of Atma and anatma. **I am Atma** - this makes the Knowledge complete. That Brahma alone appears as the universe due to maaya, which herself has ashreya in Brahman only. Universe is anaatma.

Panca koshas only. Anaatma mithyaatva is important. There was no snake. There is no snake. There is no possibility of a snake ever in the rope-snake example.

What is the process of separating koshaas from Atma?

Shloka 16

वपुस्तुषादिभिःकोशैर्युक्तं युक्त्यावघाततः ।

आत्मानमन्तरं शुद्धं विविच्यात्तण्डुलं यथा ॥

**Vapustushaadibih koshairyuktam yuktyaavaghaatatah
Atmaanamantaram shuddham vivicyaattandulam yatha.**

Vapuh वपुः - body; tushaa तुषा – covering = covered by food sheath etc.; with sheaths which are the covering. By them shuddham atmaanam antaram yuktya avagaatatah vivicyaat = should be separated. Atma which is ever pure should be separated from the body, etc., with logical reasoning. Avagatatatah अवघाततः = by pounding/trashing. Reasoning should be done until I know clearly the difference between Atma and anaatma.

Class 16: Shlokas 16-17

Bhagavan Shankaracharya ji is explaining conditioning at an individual level which creates veiling due to which Atma, which is ever present, becomes unknown. When Atma is said 'Atma is jnaana svaruupa' nothing can hide it. Nature of light is that it is always shining-it cannot be hidden. Nature of knowledge is that it will always reveal itself. For an inert object I have to put forth effort to know it. That which is Caitanya, it reveals itself. You don't have to do anything. "Tameva bhantam anubhaati sarvam तमेव भान्तं अनुभाति सर्वं"-this is Upanishad mantra. Atma shines everything else shines. After Atma makes itself known, world is known. When we say, I want to know Atma - this statement is erroneous. You cannot hide Caitanya. But we still make such statements 'I want to know Atma' means 'I want to know Atma free from anaatma, which is included erroneously by me'. Such Atma I should know. What this means is this anaatma aspect is taken as Atma. That is why viveka is important. Kosha or what is covering is wrong notions. These instruments (body, house etc.) become instrumental in creating wrong notions. When I study engineering, that study has made me think I am an engineer instead of Atma. A thing in itself is not a kosha - if supports in creating the wrong notion, it becomes kosha. So many things are there in this universe. All do not become kosha. Only those to which we are attached become kosha. Minimum is 5. Maximum can be any number. Atma is crystal clear. Koshas are upaadhis which throw their color on

Atma without causing any modification. They just give impression that they have changed something. Example is movie screen. In movies, fire or rain does not modify the screen. It gives an impression that they change. So, what is to be done? Have Knowledge. I am nitya shuddha buddha satya svabhaava. Atma cannot become jada. If so, no saadhana will help, as it will go back to its changing nature. Atma is changeless SAT by nature. Consciousness is always revealing itself and always infinite. We cannot make Atma infinite as finite cannot become infinite or vice versa. Nature of a thing will never change. That is why it is called intrinsic or inherent nature. Atma is of this nature - therefore jnaana and not karma is advaita Vedanta's siddhanta सिद्धान्त (shlokas 2 & 3). Do not put effort in the wrong direction. There is no compromise in Bhagavan's writings even though this is an introductory text. I should have shraddha in Acharya and shaastra. When someone says I do not believe in shaastra, it only means they believe in their own buddhi - this becomes a limitation.

Shuddham antaram atmaanam vivicyaat (vic = to separate). Atma is ever pure. That alone has to be separated by understanding.

Vapustushaadibhih - koshaas like gross body cover Atma just as husk covers the rice. Yuktam is an adjective for Atma. Atma which is identified with koshaas is to be separated by pounding (just as rice is separated from paddy by thrashing). Pounding is rational thinking/logical analysis. Why should annamaya or praanamaya, etc., are not part of Atma, be known? Reasons why koshaas are different from Atma is that:

1. All anaatmas are anitya. How do I say Atma is nitya? Upanishad pramaana only. It is the vishaya of Vedanta. **Vedaanto nama Upanishad pramaanam.** Upanishad is the valid means of knowledge. Therefore, when Upanishad says something - then you should be able to say "Yes. It is right". Then realization is sure. If we don't get this, then we should get this. Anaatma is changing, I know by experience. In this way, we should know.
2. All anaatma are experienced as objects - they are experienced as other than I. All 5 koshaas are 'mine' which means they are different from ME - the subject. Subject never becomes object nor object ever becomes subject. This idea of Atma is from Upanishad. That is why first is shravanam (from the teacher) and then mananam (by my analysis) is needed. If I trust Acharya, then I do not need Upanishad as Acharya himself gets his knowledge from Upanishad only. Shraddha is most important. Acharya is one who has no personal agenda. His role is only to present TRUTH. Acharya role is assigned only when there is no raaga dveshaas. Only one thought-to present Knowledge "Ananya prokto gairakta naasti - अनन्य प्रोक्तो ऽ गतिरक्त नास्ति"- When a teacher who knows he is the Truth teaches, there is no way you will not know it. When we do

shravanam with shraddha and do mananam, I will not identify with all these koshaas. This identification 'I' is also unique. Do we ever identify with something that is totally disconnected from us? Like the mango tree outside? No. Only with this body. So, Atma anaatma viveka should be done where we identify with ourselves the most. I never include trees in 'Aham'. I have to remove wherever I have a tendency to include in me. If I identify with my child most, I should do viveka there. This jiiva has come on its own. It has its own vaasanaas, raaga dveshaas. It is not me. If I am wearing very expensive jewelry or have beautiful hair and someone praises jewelry or hair and I feel great about it, there I should do viveka. If someone praises my panca kosha, it means either they have not understood or I have not understood. If someone says 'you look beautiful in this dress' Think- when dress is, beauty is. When dress is not, beauty is not. Therefore, dress alone is the cause of my beauty! Then we will not give importance to anaatma. For this alone anvaya vyatireka is done - to sharpen my thinking. Then most important is vairagya. Otherwise after all analysis and viveka, I will fall in love with that anaatma. Vairagya should be there to keep all anaatma away from Atma. It is like cooking. Sometimes a part of the vegetable is spoiled. What do we do? Separate the good from bad. Now, after separating if we put everything together, it is foolish. Not having vairagya is like this. After a wonderful viveka, if vairagya is absent nothing makes sense. Change of lifestyle for a mumukshu is for this vairagya. We think by viveka I will become free from sorrow. But without vairagya nothing is possible. That was why the minimum requirement for study of Vedanta was sannyaasa. In this case, when little viveka was done, vairagya was there as a huge support. Now viveka is being done all the time but no support is there as we lack vairagya. Realize the importance of vairagya. Then dukha nivrtti दुःख निवृत्ति is definite. So, keep rice and throw away husks, not the opposite. Keep Atma and throw away anaatma.

Q: If Atma alone is upadaanam of all this creation, then Atma alone should be everywhere? Then Sat Cit Ananda should be everywhere. I do not see Cit in objects and Ananda I don't see anywhere!

Answers are given in shlokas 17 & 18. How do we see variety in sentient (expression of Consciousness is available) and insentient things? (there where expression of Consciousness is not available)

Shloka 17

सदा सर्वगतो ऽप्यात्मा न सर्वत्रावभासते ।

बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥

**Sadaasarvogato s pyaatmaa na sarvatraavabhaasate
Buddhaavevaavabhaaseta svaccheshu pratibimbavat.**

Atma is ever all pervading and yet not manifest or expressed everywhere. Then where is it available? Buddhaaveva - in mind and intellect alone it is available. Svachcheshu pratibimba vat - Like in a clear surface there is reflection. Though Atma is present in desk, carpet, etc., it exists as SAT- existence only. In living beings' existence and Consciousness both are manifest.

That which is changeless = Absolute = SAT.

SAT= CIT = Ananda = Ananta = Atma = ME.

These SAT CIT Ananda are not attributes, but inherent nature of Atma. Colour, smell etc. are attributes of a flower. A flower can lose its smell and can still be called a flower. It can lose its colour and still exist as a flower. So, existence is still there. Those which can come and go are attributes. Inherent nature can never come or go. Example: heat cannot come and go in fire. Fire is always hot. So, heat is the inherent nature of fire. Similarly, SAT CIT Ananda is the inherent nature of Atma.

Class 17: Shlokas 17-18

Atma Saccidaananda is infinite. But this infinite Atma is not recognised as present everywhere. Our question is if this Atma is everywhere why am I not able to recognise it? Last class it was discussed that Atma, which is SAT सत्, alone is CIT चित् and Ananda आनन्द. We see SAT- existence everywhere. All the matter-world we see there Atma is expressing as SAT and therefore that object "is"- this 'isness' is an expression of SAT. This should include thoughts also. This SAT I understand. Next is the CIT-Consciousness aspect of Atma expresses only where there is a subtle body. Where the subtle body is absent, there Consciousness does not express. It is not that CIT is absent but the CIT aspect cannot express. The CIT aspect is expressed where there is a living body. When one dies, subtle body exits. Therefore, even though a gross body is present Consciousness will not express. So, in inert matter only SAT. In living beings SAT and CIT. Now, the Ananda aspect is not available to all living beings also. What does it mean? Because of the individual's Raaga Dvesha or as it was told in Shloka 3, the impurities do not allow all living bodies to enjoy Ananda. So, we beg for happiness in objects or persons! Why? Due to Ajnaana अज्ञान and its effects. Those who have removed ignorance and have made their antahkarana very pure, there Ananda aspect also is expressed. Example: Just as when the sun has to reflect on some surface, the surface should have the ability to reflect. It cannot reflect on the wall or a dirty mirror.

PP: How antah karana alone can reflect Consciousness. Why cannot the body reflect Consciousness?

Ans: If the body is able to directly reflect consciousness, then it will never die. Right now, it is enlivened only through subtle body. If the subtle body is not there, the gross body cannot express life. This would mean a person would always have to live in the same body only! We would be miserable when this body starts degenerating in old age but we are stuck with it! Why is antahkarana able to reflect? Because this alone is made from the sattvic aspect of all 5 elements. The nature of sattva guna is Knowledge. Therefore, since antahkarana is made of sattvic aspect, Knowledge is expressed in full. Jnanendriyaas are also express as they are made from the sattvic aspect of each element. Reflecting medium is antahkarana-intellect. Let us compare buddhi to water. Water can be calm or disturbed. Just as disturbed water cannot reflect clearly, disturbed mind also cannot reflect knowledge clearly. This disturbance is called **vikshepa** विक्लेष. If this water is dirty, then also reflection cannot take place. That dirt in mind is called **mala मल**. These two, mala and vikshepa will disturb my antahkarana, making my Knowledge so unclear and unstable that even though Atma is available, I will not be able to recognise the presence of Atma. Third is **aavarana** आवरण - ignorance. I don't even know where to look for it. Some can sit in meditation for long hours and love it. They do not have mala or vikshepa but they don't know what Atma is, what is its nature etc. When all these 3 problems are taken care of, the Atma expresses clearly in antahkarana. We should be careful while uttering the word 'reflection'. Usually we imagine bimba - the original image is somewhere (like sun) and pratibimb - reflected image is somewhere. This is an erroneous notion. A new entity is now being described. In between the 3 bodies and Atma there is this reflected Consciousness which connects the two entities. Consciousness will reflect only in the subtle body as reflection. This connecting entity is called as CIT aabhasah चित् आभास or Cidaabhasa चिदाभास or CIT pratibimba चित् प्रतिबिम्ब = reflection of Consciousness. Jiiva is now these 5 entities - 3 bodies, cid aabhasa and Atma. When the sun is reflecting on a pool of water, reflection in water is also round and bright. Where there is reflection, original light is also present. So, there are reflections, reflecting medium and original light. In antahkarana Consciousness reflects as cidaabhasa. CIT चित् is also there. There is no place where CIT is not there. So, CIT Cidaabhasa and antahkarana are all there. My saadhanaa now will be to pay attention to where thoughts came from and not just the thoughts. Thoughts have the ability to know only because Consciousness is expressing there. Thoughts are changing. So, Reflection in thoughts is also changing. But original Consciousness is non-changing. It is its nature to be

changeless. Reflection does not have this changeless ability. This reflection has some features of the reflecting medium and some features of Consciousness. If the reflecting medium is dirty or moving, reflection also will be unclear and shaky. From original Consciousness, reflection takes the ability to Know. Reflecting medium and reflection are changing while original Consciousness alone is permanent. So, my saadhanaa is, from there where these changing thoughts are, I should shift my attention to changeless Consciousness - the owner.

How does this happen?

Shloka 18

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणं ।

तद्वृत्तिसाक्षिणं विद्यादात्मानं राजवत्सादा ॥

Dehendriyamanobuddhiprakritibhyo vilakshanam

Tadvrttisaakshinam vidyaat atmaanam raajavatsadaa.

Know Atma to be different from 5 things - deha mana buddhi indriya and prakriti - 5 koshaas/3 bodies. May you know Atma as different from vrtti वृत्ति = function, or activity = varthanamवर्तनम्. So, Atma is different from these 5 and their functions. I, Atma, am Saakshi.

Features of saakshi:

1. Saakshi is an uninvolved **witness** -third party of experiencer and experienced.
2. Sakshi remains **changeless** - not affected by the two.
3. For any knowledge, an instrument of knowledge is required. But, for Saakshi no instrument of knowledge is required. When I say "I understand" there should be some entity which enlightens the thought I understood thoroughly, partially or I did not understand at all. That is illuminated by Saakshi who knows this without any instrument. One cannot say, to know one thought, another thought is needed. If so, then to know this thought another thought will be required and this will lead to infinite regress. So, there must be some entity which is not changing but knows the changes taking place. **Sakshi directly illumines thoughts without any instrument** - saakshaat ikshate Saakshi saadhanam vina iti Saakshi (साक्षात् ईक्षते साधनं विना इति साक्षी).
4. "I am talking"- here talking is the verb. Suresh is writing - writing is a verb. Any sentence will require a verb- an action. When it is said the sun is

illuminating the world, there is no action involved- a verb without karma. In the same way, Saakshi illuminates the functions of body senses, mind and prakriti - Saakshi is not doing any action. It is the nature of Saakshi to illumine. Saakshi has **no doership**. Illumination of Saakshi is not action.

5. Saakshi has **no knowership** either. It knows without becoming a knower. If it is knower then there will be fatigue. Saakshi knows the whole creation. Since there is no knowership or doership, exhaustion is not present.

Who is studying Atmabodha? me. Who is getting knowledge of Atmabodha? Me. Not Saakshi. Saakshi illuminates all antahkarana. Now we have within us two entities - Illuminator(Saakshi/drashta) and knower (pramata प्रमाता).

Class 18: Shloka 18

Atma is Saakshi. Saakshi of the 3 states of experiences namely waker, dreamer and deep sleeper. Now, there is further elaboration on the nature of Atma. Atma has 5 koshaas and 3 bodies as its upaadhi/limiting adjunct. Due to its proximity to antahkarana, it expresses as reflection of Consciousness because of which there is ability to know. Then this reflection is transferred to jnanendriyaas and karmendriyaas by the enlivened antahkarana, which express life in this body. We saw that though Atma is available everywhere it does not express everywhere but when the mind is purified of mala and vikshepa it expresses as SAT CIT and Ananda. This Atma is different from 5 sheaths and their functions. This was given as deha indriya, mana and buddhi vilakshana विलक्षण (of different nature). Here something called upalakshana उपलक्षण is mentioned. Upalakshana means, when something is mentioned and when something else has to be included. Like, in this shloka though praana is not given, we have to include praana. Example: Rama went to the forest and killed the demons, we have to understand that though Lakshmana's name is not mentioned, Lakshmana is also included.

The word prakriti in this shloka means unmanifest = kaarana shariira. At the same time, vritti was explained as a function. But kaarana shariira has no function as such. Function should be taken as priya, moda and pramoda (प्रिय मोद प्रमोद) of Anandamaya kosha. Vidyaat - in this way, it should be known.

When I am an experiencer, then I have association with karma. When I know of myself as Saakshi, I have no association with karma. All along in our life we become

experiencer. Therefore, we have to bring in the concept of karma. When I understand my nature as Saakshi and the experiencer as mithyaa- false, then I am free. Experiencer is pramaata प्रमाता, kartaa, bhoktaa and Saakshi is called drashta.

Dryshaanta: Raaja= king svayam raajate (shines) iti raaja स्वयं राजते इति राजा. Raajavat = like a king. In an assembly, when the king is seated, he shines and is seen distinct from others. When a new person comes in, he does not need to ask anybody who is king? In the same way, **Saakshi is distinct**. Sakshi alone has its own Consciousness. Everything else has only borrowed Consciousness. Though the king does not do anything, he knows everything. Similarly, Saakshi does not do any karma. But **without doing anything, Sakshi knows everything**. Where is Saakshi? Saakshi is present in all purified intellects as SAT CIT and Ananda. In living beings, Saakshi expresses as SAT and CIT and everywhere as SAT. In this body Saakshi alone is king as, because of king everything functions in the kingdom and similarly because of Consciousness alone everything functions. With this, the 3rd topic is over. The 4th topic is superimposition.

Adhyaasa or superimposition is (Adhi = prefix and asa = to throw) throwing something on the locus of something else where it does not exist. Eg: projecting snake on rope. These two entities appear as one - real rope and projected snake come together and appear as one. The illusory knowledge I get is “this is a snake”. In this, “this is” is that of rope and the perceived aspect which I have superimposed is that of snake and the combined knowledge is “this is snake”. This is = existence = of rope and name and form - projected idea = from snake. So, the absolute aspect of Existence - Sat comes together with the mithyaa aspect of snake. All along in our life, our general response is ‘what should I do with this snake?’, taking for granted the reality of snake. So, now should I create smoke or get snake charmer or should I chant mantras or close my eyes so that I don’t see the snake. Advaita Vedanta says if I take the snake for granted, I will take crores of years to fix this problem. Do not try to fix the problem thinking there is a snake. Then the starting point would be incorrect. Starting point is not accepting the reality of snake but questioning the very existence of snake. Snake has no real existence. You are unnecessarily afraid of projected snake. Real Saakshi and projected experiencer- between them there is superimposition. Experiencer= ahankara (aham karomi अहं करोमि भोक्ता= I am the doer/enjoyer) ahankaara takes the ownership of the whole assembly (sangata संगत) of body. This assembly is owned up by ahankaara. If someone asks who is listening? We say, I am listening. Though listening is done by the ear, ownership is by ahankaara. Does Saakshi listen? No. Saakshi illumines the activity of all organs. Is ahankara real or an illusion? Illusion as it is from apancikrita panca mahaabhuuta which is from maaya which does not have any

independent existence of its own. Therefore, anything projected by maaya can be only an illusion. Ahankaara and the entire sanghata is a projection of a snake and Saakshi is like the rope. But because of their mutual superimposition, I don't see them as separate. If I would see them as separate then my expressions would be "I am" and "mouth is talking". "I am" and "body is sitting". "I am" and "Hand is writing". That would be separating but instead we say I am talking, sitting or thinking. Ahankaara is the representation of the sanghaata. It is because of this mix up that all problems arise. All calamities are there because of the superimposition arising from ignorance. Why is superimposition a problem and not ignorance? Ignorance is present in deep sleep also but there is no problem as there is no superimposition. Whereas in waking and dream, there is ignorance and superimposition which leads to suffering. But we cannot separate superimposition from ignorance. So, we remove ignorance as we cannot remove superimposition. But when ignorance is removed superimposition will go – I will stop mixing the two. The purpose of Vedanta is only this. I am infinite Brahma.

We now know mixing up Atma and ahankaara is a superimposition. I am Atma/Saakshi /Brahma and also, I am ahankara = this is the problem. I use 'I' for both. When in ignorance, I don't even see two. If we say "my mind is racing now", whose mind? My mind. Who knows this? I know this.

Saakshi has no association with mind- Saakshi is asanga (no association). Then can Saakshi say "my mind"? No. My mind = ahankaara. I know = Saakshi. I am Saakshi. I don't realize there are these two birds sitting on the one tree - Saakshi and ahankaara and they look so much alike. But Saakshi is nitya and ahankaara is anitya. World is also anitya. This we accept. But ahankaara seems to be nitya. This is proved by the fact we think that it is the same person standing in front of the mirror every morning. We feel we see the same Acharya every day. We feel it is the same ahankaara in childhood and youth. This proves that we are eternally perceiving that ahankaara is the same/nitya. This nityatvam नित्यत्वं comes from Saakshi but we forget the existence of Saakshi. We immediately know when the world is changing. But we don't realize the fact that ahankara is also changing. The whole world functions on this mis-conception. The minute we question this, everything will fall apart. Atma is absolutely Nithya. Ahankara is seemingly/relatively nitya. World is anitya. Another example would be of deep sleep. Definition of sushupti सुषुप्ति in Tattvabodha is sukhena mayaa nidra anubhuuyate, aham kimapi na janami (सुखेन मया निद्रा अनुभूयते । अहं किमपि मे जानामि). The person who goes to deep sleep on waking up and then the one who slept and woke up is Saakshi or ahankaara? ahankara. Ahankaara alone is a waker, dreamer and deep sleeper. So, this ahankaara is changing. But the same fellow says, 'I was sleeping'. This is because in ahankaara which is anitya, Atma which is nitya, is also

present. We suffer, not knowing who is consistently present and who is changing. This is Adhyaasa.

Class 19: Shlokas 19-20

Bhagavan Shankaracharya ji is going to begin the topic of superimposition from shloka 19. Superimposition between Atma and anatma. Superimposition is possible between two real objects also. Example: crystal and coloured cloth. But superimposition is also possible between real and unreal objects. So, there is real-real superimposition and real-unreal superimposition. Real-unreal is where there is 1st projection of real and then there is identification - taadaatmya तादात्म्य with unreal = where my distinction is lost.

Tad eva Atma iti bhaavah तद एव आत्मा इति भावः If I stand in front of the mirror and then I forget that the real me is standing here and imagine that I am the reflection only then it is called taadaatmya with reflection. This superimposition between real Atma and unreal ahankaara. Here I get the impression that I as Atma am doing all the actions.

PP: I don't agree with you. I will not accept that Atma is actionless - nishkriya निष्क्रिय witness because I know I am studying, walking or eating. How can Atma be actionless?

Shloka 19

व्यापृतेष्विन्द्रियेष्व्वात्मा व्यापारीवाविवेकिनाम् ।

दृश्यते ऽ भ्रेशु धावत्सु धावन्निव यथा शशी ॥

Vyaapruteshvindriyeshvaatma vyaapariivaavivekinaam

Dryshyate 'bhreshu dhaavatsu dhaavanniva yatha shashii.

Atma indriyeshu vyaapruteshu - when indriyas (by upalakshana उपलक्षण, not just sense organs but deha, buddhi, praanaas, etc.) are functioning (vyaapaara), for aviveki = guru shastra sampradaya rahitanaam = those who are not blessed by the tradition of guru and scriptures. Those who have not studied shaastra from guru by tradition are aviveki (as described by Bhagavan Adi Shankaracharya in Bhagavad Gita bhashya). This is because such avivekis tend to misinterpret shlokas or mantras because they do not have a complete picture of the Prasthan Trayi प्रस्थानत्रयी. You cannot know only Atmabodha and start interpreting Atmabodha. This interpretation will be misleading. Such are the people who interpret Atma as functioning when they see body, mind, praanaas functioning. In vyavahaara it is allowed to say 'Yes. I ate. I slept, I know' etc, as ignorant people don't know or don't ask about Atma. But for our understanding we should know I am Atma. In semi darkness when I see a 6-foot-long rope as snake, then the attribute of the substratum is given to super imposed. There is no viveka. Here activity of superimposed snake is given to the substratum Atma - like

colour of cloth is given to crystal = satya anruta mitunikarnam सत्यानृत मिथुनिकर्ण = real-unreal mix up.

Drshtaanta: Just as Shashi-moon; when abhreshu - cloud; dhaavatsu - is running, we think moon is running, because clouds are moving (Use verb drshyate twice as per madhya dipika nyaya मध्य दीपिक न्याय). Similarly, though all activities are happening in anatma and I think I-Atma am doing everything. I am not thinking correctly. Activities are always in anaatmaa only. Because of this, any kosha I identify with, I think I am performing that activity.

When it comes to sadhana (practice) advaita Vedantin is aligned with all. In siddhanta सिद्धान्त (principle) we will challenge all. There will be no compromise. Advaita Vedantins are the only philosophers who say jagat is mithya. In real-unreal superimposition only advaita Vedantin and Buddhists are aligned. All others including other Vedantins agree only with real-real superimposition. When it is said Atma is Caitanya, we Advaita Vedantins and Yoga darshana agree but, when it comes to jagat mithyaa they do not agree with us.

PP: If Atma is only Saakshi and anaatmaa is the doer, how can anaatmaa which is jada do any action? Activity is possible only by Caitanya?

Shloka 20

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।

स्वकृयातेषु वर्तन्ते सूर्यालोकं यथा जनाः ॥

Atmacaitanyamaashritya dehendriyamanodhiyah

Svakriyaateshu vartante suuryaalokam yathaa janah.

Deha-indriya-mano dhiyah = all instruments/organs/all conditionings, they engage in their individual activity by Atma Caitanya aashritya - by taking support of Atma which is Caitanya. They derive consciousness from Atma like how the bucket of water borrows the sun up in the sky as reflection. Caitanya of Atma is borrowed by antahkarana and then the indriyas/body derive sentiency and do their respective things. This is similar to light fans which don't have power on their own but reflect the power of electricity. If there is firewood which is lighted and top of that I put a pot and fill it with water and then rice. Here the heat from the fire heats up the pot which heats up the water and then the rice gets cooked. But fire also has another property -light. But water or rice do not shine.

So -

1. Some aspects alone get indirectly transferred like how rice gets cooked by heat from fire. We cannot put rice directly into the fire. It will get burnt. Similarly, the body can derive consciousness only through the enlivened antahkarana.
2. All aspects of fire do not get transferred to rice. Similarly, though Atma is SAT CIT and Ananda, at mind level Ananda aspect does not get transferred. SAT and CIT aspects are transferred but not Ananda. As in Tattvabodha, Ishwara is sarvajna सर्वज्ञ sarvavyaapi सर्वव्यापि, why cannot I be like Ishwara? Is our question. At an individual level it is not possible to be like Bhagavan. This is because Ishwara is samashti समष्टि not vyashti व्यष्टि. If you're Ishwara avatar then it is possible.

Because of this borrowed consciousness there is activity in anaatmaa. But I think activity is in Atma. This is mix up-superimposition.

Drshataanta: yathaa janaah suryaalokam aashritya svakriyaarteshu vartante. Just like how the light of sun (suryaalokam) decides the activity of the people (in olden days). Sun does not say do or don't do activity- sun is not kartaa कर्ता (does activity of its own) or kaarayitaa कारयिता (pushing others to do action). Only, in its presence everything happens. Same way, Atma does not do anything and anaatmaa does on borrowed sentience. Then superimposition takes place.

PP: So, now there is akartaa Atma and kartaa anaatmaa? If yes, then there are two? dvaitam! If there is only one, then that one Atma is akaartaa?

Ans: Atma is real and the anatma is unreal. There is no dvaitam. Adhyasa is -

1. Sattaa सत्ता and jnaana adhyaasa - superimposition between Existence and cognition
2. Dharma and dharmi adhyaasa. Dharmi = locus where attributes are; dharma = attributes.

Class 20: Shlokas 21-22

Acharya is explaining the topic of superimposition and how in superimposition, activities of one are superimposed on the other where they do not belong. Example that was given was, when clouds are moving it seems as though the moon is moving in the opposite direction. How do these activities happen? The body, mind, intellect,

praana borrow their sentience from Atma and then the inert assembly is as though functioning. Atma is Chaitanya. Rest are inert.

Are body, mind, sense organs, praana are one with Atma or different from Atma? Let us say they are one with Atma. Kriya or activity means modification. Every time we do some activity, we feel exhaustion. In this case then their modification will modify Atma. One modification means all 6 modifications will take place. Last modification is destruction. So Atma will be destroyed. This is untenable as it is Shruti virodha (विरोध).

If they (anaatmaa) are different from Atma then there will be duality. If duality is real, other things will keep conditioning Atma. Example: if we are there and nobody else is there, but still weather is there. This can make us sick due to rain or exhausted from sun etc. dvitiyaad vai bhayam bhavati (द्वितियाद वै भयं भवति). Whenever there is otherness, I get fear.

In either case moksha will not be absolute.

Now, what to do?

Shloka 21

देहेन्द्रियगुणान्कर्मान्यमले सच्चिदात्मनि ।

अध्यस्यन्त्यविवेकेन गगने नीलतादिवत् ॥

Dehendriyagunaankarmaanyamale sacchidaatmani

Adhyasyantyavivekena gagane neelataadivat.

‘Adhyasyanti’ (अध्यस्यन्ति) is explicitly mentioned here. ‘They’ here are avivekinah- those who don’t have ability to discriminate- they superimpose. Where? In SAT CIT Atma which is pure. Where there are no attributes or actions, attributes and actions are superimposed. Here only annamaya (अन्नमय) is mentioned. We have to take it as upalakshana. At body level or mind level whatever is a problem, I think the problem is in me. For each one, the expression of disturbance is different. Some keep eating when disturbed or keep cleaning or keep walking. For some, tears or anger comes. As a saadhakaa I feel even more miserable when I understand my mind is disturbed as ‘I know’ I am Atma. Intellect is sound for us. But the control on mind is not there and we lose shama dama etc., Only ignorant people superimpose gunaan-attribute and karmaa-activities on Atma. So, whatever happens at body or sense organ level we think it happens to Atma. In Ramcharitmanas, Goswami ji has given this example which we all have experienced as a child. When we stand at one point and keep spinning say 20 times and then stop, I feel the room is spinning. Another example is that of a boat. When the boat is moving, we feel the trees are moving. This confusion happens when

2 trains are side by side. When one moves, we don't know if this train or the other train is moving. All these are worldly examples of adhyaasa. In Vedanta this adhyaasa is seen between Atma and anaatmaa. When we walk or drink tea, we must think I am 'The Witness' of the person who is drinking tea or walking. I am witness to the activities happening.

Drshtaanta: Sky is blue is also a superimposition. Bhagavan Adi Shankaracharya gives this example- the sky looks as if it is a curved top-only child thinks in this way. Sky is infinite space only. Know it is a superimposition and enjoy.

Anaatmaa is unreal and they superimpose. But because they don't have independent reality, they cannot exist. Therefore, there is no otherness. Anatma cannot exist without Atma but Atma can exist without anaatmaa. Gold can exist without ornament but ornament cannot exist without gold. Therefore, ornament is only a superimposition of name and form on gold. Ornament is not a substance.

We have studied that we have 3 states of experiences-waking, dream and deep sleep - avastha traya अवस्थात्रय and Atma is avastha traya Saakshi. These 3 states are classified in Vedanta as follows.

1. Whatever I experience in my dream is not available for others to perceive. It is my personal/individual projection. This individual projected world is **Praatibhaasika satta** प्रातिभासिक सत्ता (satta = reality). It is available only to me, not for others.
2. Waking state is available to all. So, waking state is common and therefore it is called as total projection and waking world is called **Vyavahaarika satta** व्यवहारिक सत्ता Date, time, place is the same for a particular group of people who are together at a time. In dream, we might project being in the same place, a different place, time or date etc. In deep sleep there is no projection.
3. Atma which is not a part of 3 states but a witness of 3 states is absolute reality and is called **Paaramartika satta** पारमार्तिक सत्ता.

Purpose of this discussion is, whatever is available in Praatibhaasika satta, is not available in Vyavahaarika satta. Whatever is in vyavahaarika and pratibhasika satta is not there in Paaramartika satta. Relative is that which is available at some time in some place and absolute is that which is available everywhere all the time. Praatibhaasika and vyavahaarika satta are relative and Paramartika satta alone is real. Even these statements are compromised as space and time exist in Brahman and not that Brahman exists in space in time. Anything in the world, when we think of something, we have to ask where it is and when it is available. In Brahman there is no

space or time. In Paaramartika satta, vyavahaarika and praatibhaasika satta do not exist. Atma alone exists and not waking or dream state.

Shloka 22

अज्ञान्मानसोपाधेः कर्तृत्वादीनि चात्मनि ।

कल्प्यन्ते ऽ म्बुगते चन्द्रे चलनादि यथाम्भसः ॥

Ajnanaanmaanasopadheh kartrivaadiini caatmani

Kalpyante 'mbugate chandre calanaadi yathaambhasah.

Ajnaanaat maanasa upaadhi - doership of mind etc which are upaadhi of Atma, due to ignorance, they are understood to be in Atma by aviveki-ignorant people.

Drshtaanta: yathaa - just as; ambasah calanaadi ambugate chandre kalpyante.; the activities of ambas-water; is superimposed on reflection of chandre - moon; in water. Movement is not in reflection but reflecting medium-water. When water is moving, I feel the moon is moving. Similarly, when the mind is disturbed, we feel I am disturbed. It means, I have not understood the difference between Tvam pada vacyaartha and Tvam pada lakshyaartha and therefore will suffer.

Class 21: Shlokas 22-23

Superimposition or adhyaasa is now being explained. Adhyaasa is ignorance in manifest form. Ignorance means not knowing the Truth. Adhyaasa is taking Truth for something else. Not knowing the rope is ignorance and knowing the rope as a snake is superimposition. In our day-to-day life, I do not know my infinitude. This is ignorance which is present in all 3 states. In waking and dream apart from ignorance, I also think I am so and so with this name, age, gender etc. This is a superimposition. So, ignorance by itself is not a problem, like in deep sleep. But ignorance with superimposition is a problem. Not seeing the rope is not a problem. Seeing the rope as a snake is a problem. Only then I am afraid. I have to run away. But superimposition does not go unless I have the knowledge of substratum. In the example, the snake does not go away until I recognise the rope. Snake will never go as it is not there. The notion of snake has to go. Snake can go only if it was there. It will not go as it was never there. Superimposition can be real-real or real-unreal. In the real-unreal superimposition additional steps are there.

1. **Sattaa adhyaasa सत्ता अध्यासः**: superimposition of Existence. Giving reality to something non-existent. Eg: seeing snake on rope.

2. **Jnaana adhyaasa ज्ञान अध्यासः**: superimposition of cognition. I gain the knowledge of the (non)existing snake. Eg: snake is green. It is feet long.
3. **Shobhana-ashobhana adhyaasa शोभनाशोभन अध्यासः**: superimposition of joy or sorrow. I either want to take a selfie and send it to friends or run away from the perceived snake.

These take place very rapidly in reality. If it is a non-existing thing to which we give reality, cognise and then give emotions to it, it leads to karma due to liking or dislike we have towards it. This leads to karma phala which in turn leads to bondage. Not fixing it at the initial stage leads to all problems.

Another type of superimposition is Dharmi and dharma adhyasa.

1. **Dharmi adhyaasa धर्मि अध्यासः**: one who has attributes or quality/locus.
2. **Dharma adhyaasa धर्म अध्यासः**: attributes or quality.

Sometimes, we superimpose only quality (dharma adhyaasa) or sometimes we superimpose the locus of quality (dharmi adhyaasa). If I think I am my eyes, it is dharmi adhyaasa. If I take the quality of my eyes it is dharma adhyaasa. I am my body(name)/ahankara-dharmi adhyasa. I am healthy/disturbed/happy - dharma adhyasa. Knowledge should immediately arise that this is all mithya. When it comes to ourselves, the strongest two superimpositions are I am kartaa and I am bhoktaa. All others are further expressions of this. In shloka 22 superimposition of doership on Atma is explained. Kartritvaadi कर्तृत्वादि is doer and experiencer. These are powerful superimpositions on Atma by ahankaara. All schools of philosophy don't accept these as superimpositions. Nyaya and Vaisheshikas think that doer-ship and experiencer-ship really belong to Atma. We refute this in the next shloka.

Shloka 23

रागेच्छासुखदुःखादि बुद्धौ सत्यं प्रवर्तते ।

सुषुप्तौ नास्ति तन्नाशे तस्मादबुद्धेस्तु नात्मनः ॥

Raagecchasukhadukhadi buddhou satyam pravartate

Sushuptou naasti tannaasti tasmaad buddhesthu atmanah.

Whenever we want to establish a point, the ways in which we establish the point are by -

1. Shrutiश्रुति- Scriptural injunction

2. Yuktियुक्ति-Logical reasoning

3. Anubhuutiअनुभूति-Experience from day-to-day life

Here, we want to say Atma is not doer or experiencer. Here Bhagavan Adi Shankaracharya ji does not give Shruti quotation as this is an early text. But it is given in Kathopanishad 2.19:

हन्ता चेत् मन्यते हन्तुं तस्चेन्मन्यते हातुं ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥

‘Hantaa cet manyate hantum hatascenmanyate hatum

Ubhou tou na vijaaniito nayam hanti na hanyate’

Here yukti and anubhuuti are given. How do we know Atma is non-doer and non-experiencer?

Q: In waking, is Atma there? Thoughts? Likes, dislikes?

Ans: Yes.

Q: In dream Atma, antahkarana - all are there or not?

Ans: Yes.

Q: In deep sleep?

Ans: Atma is there but antahkarana is not expressing.

Logical explanation is as follows. Atma is present all the time. When antahkarana is present, likes and dislikes, joys and sorrows are present. When antahkarana is absent, these are also absent. Therefore, joys and sorrows belong to antahkarana and not Atma. Therefore, all problems are in antahkarana and not me, Atma. In this example, what is present all the time? Atma = Atma’s anvaya. Whereas body, sense organs, mind are present sometimes and absent sometimes. In waking this body is there. But in dreams we can have any body. In waking we perceive through our sense organs. In dream it is by different sense organs. We might need glasses, dentures or hearing aids in waking but in dream we can see, eat and hear easily in dream without them.

Raagecchaasukhadukhaadi- raaga and iccha are both translated as desires. Here, raaga राग is desire in the form of attachment. prapta vishaye kaamah raagah प्राप्त विषये कामाःरागः - something I already possess, and I have craving to keep it is raaga.

Icchaa इच्छा is something I don’t have but I want to possess-aprapta vishaye icchah अप्राप्त विषये इच्छाः Joy or sorrow is in any activity we do. The response we get, the final

outcome is either sukham or dukham - the bottom line. When buddhi is, sukha-dukha are. Satyam is like sati = 7th case - it being there.

In sushupti desire, attachment, pleasure or pain is not there, due absence of buddhi - tannashe. This does not mean buddhi is destroyed but is inactive/suspended. Therefore, tu – indeed, they certainly belong to buddhi and not Atma - na atmanah. Conclusion is, problems are in buddhi and not in me Atma. Raaga/icchaa/dvesha are the cause of problems and sukha/dukkha are the result of problems. Both cause and effect are in buddhi superimposed on Atma.

Class 22: shloka 23-24

Bhagavan Adi Shankaracharya has taken up the subject of superimposition to explain that Atma is problem free. If my objective is to become free from sorrows, I have to understand I am Atma and I am ever free from sorrows. As “Atma”, I am ever free. As “ahankaara”, I am never free.”

How as Atma, I am ever free?

A. Asangatvat असङ्गत्वात्. Nothing can touch me.

B. Advaitatvat अद्वैतत्वात्. I am nondual.

Other than me there is nothing. Mithyaa can never pollute or disturb Satyam. Can an illusory snake cause poisonous bite? No. Can the rays of sun which gives the appearance of mirage water wet the desert sand? No. in the same way, mithyaa anaatmaa cannot give problems to Satya Atma. I am free all the time as Atma. As body which is a sanghaata संघात of anaatmaa, cannot be free any time. As experiencer, if one side of the coin is sukham the other side is dukham. I cannot remain as ahankaara/individual and ever be free from problems. That is why I have to claim - naham deha. Aham Brahmasmi. Jaati kula (जाति कुल), nothing applies to me. As Brahma alone I am ever free. As the body becomes older, things can only become more complicated. Superimposition is between ever free Atma and never free ahankaara. Qualification in the form of viveka is required here. I need vairaagya from ahankaara which is anitya. There is no such thing where, as anaatmaa, one day I may become free! Doership and enjoyership belongs to ahankaara. Atma is avikari. Therefore, Atma is undestroyable.

Then what is the nature of Atma free from superimposition?

Shloka-24

प्रकाशो ऽ कस्य तोयस्य शैत्यमग्नेर्यथोष्णता ।

स्वभावः सच्चिदानन्दनित्यनिर्मलात्मनः ॥

Prakasho'rkasya toyasya shaityamagneryathoshnataa

Svabhaava saccidaanandanityanirmalaatmanah

Yathaa = just as; arkasya svabhaavah prakaashah = nature of sun is light; Yatha thoyasya svabhaavah shaityam = nature of water is to be cool; Yatha agneh svabhaavah ushnata = nature of fire is heat; Svabhaava (sometimes word prakriti is used). Tathaa (to be added in order to make meaning clear) Atmanah svabhaavah saccitananda nitya nirmalataa.

We will never experience sun which is dark, water which is hot or fire which is cold naturally. In the same way, Atma's nature is Existence, Consciousness and bliss. The word Ananda is usually translated as bliss. Ananda is Ananta-infinity in Vedanta (bhuuma eva sukham na alpe sukham asti भूमैव सुखं न अल्पे सुखं अस्ति). In infinity alone there is sukham. One name of Brahman is Bhuuma. Brahmaananda ब्रह्मानन्द is the only sukham not vishayaananda विषयानन्द. Another name of Brahma is Poornam पूर्ण. Poornam again is whole or complete = infinite.

Atma is ever there and ever pure. Like clear crystal. Only due to dharma adhyaasa it appears varied. Atma is pure Existence, Consciousness and Happiness. The existence we experience in this world is a manifestation of that pure Existence. Consciousness we experience is a manifestation of that pure Consciousness. If we say pot is existent- it is manifested existence. This existence is manifested existence-when pot is destroyed what happens? Pot never had independent existence. So, when pot is destroyed, it becomes unmanifest existence. Existence becomes manifest existence (SAT aabhaasa सत् आभास) when name and form is given. There is pure Consciousness and manifest form of consciousness. Manifest form of consciousness is 'I know or I don't know'-this knowledge (CIT aabhaasa चित् आभास). There is pure Ananda which is infinite and manifest form of Ananda (Ananda aabhaasa आनन्द आभास). Brahma is the nature of pure Ananda. The joy we get from wearing warm clothes in winter is manifest Ananda in Anandamaya kosha. But we want to be happy not be Happiness. We have been always telling we want happiness. Vedanta says "you are Happiness". But we don't want that. I want to be only little happy, like during meditation or deep sleep. This is only sukha aabhasa. It is anityam-mithyaa. Am I interested in mityaa sukham or satyam? SAT is in unmanifest form as Atma and in

manifest form as names and forms. CIT is in unmanifest form in Atma and in manifest form as knowledge. Un-manifest Ananda I am and manifest Ananda I must not run after. This should become our nature/conviction. Praarabdha will bring anitya sukham but we should not run after it or get attached to it. They will give dukham.

‘ye hi sansparśha-jā bhogā duḥkha-yonaya eva te
ādyantavantaḥ kaunteya na teṣhu ramate budhaḥ.’ - Bhagavat Gita 5.22.

Wise people don't run after anitya sukham. Happiness expresses in form of conducive thought. In any given circumstance, if I am able to produce a conducive thought, it gives happiness. There is no sukham in a thing. The same object gives sukham or dukham based on whether our thoughts are conducive or non-conducive. It is all a play of mind. Maaya is bhayankara! Those people who put forth effort in changing external world to produce conducive thought, they are paristhiti vaadi. Yogis without changing anything outside, change their thoughts and are happy. You change your thoughts to make it conducive. There is no necessity to change outside world. Anyway, it is not possible to change everything in the world like weather or neighbour. Change manasthiti मनस्थिति not paristhiti परिस्थिति. This is still only external happiness. My nature as Ananda svaruupa nobody can take away from me. I don't need to do anything-neither at external level or at mind level. I am Ananda svaruupa. These are the three levels in happiness. Majority of people unfortunately fall into first category where they try to change the object or situation to produce conducive thought. Everything is perfect. This is called Happiness. Akhandananda maharaj used to say in reply to 'how are you?

‘Tas Tasa Tas !!’, This is an expression of Happiness.

The topic of superimposition is over with this shloka.

Class 23: Shloka 25

Topic of superimposition has been completed and the next topic is What is ahankaara? This ahankaara is the main representation of anaatmaa. Anaatmaa when it is represented as individual 'I', it is ahankaara. My true nature was pointed out previously as SAT CIT Ananda nitya nirmalataa. Instead, I recognise myself as a finite entity which we otherwise call as jeeva.

There is pure Consciousness which is Saakshi which gains knowledge without doership. It illuminates anaatmaa. Even though Saakshi illumines it is a verb without ownership. But ownership requires action. Wherever there is a verb there is action. Therefore, there needs to be another entity where ownership takes place. What is this

entity? How is it formed? How does knowledge take place? These are explained in shlokas 26&27. Wherever there is ownership and action-that locus of action is subject to modification. That which is subject to one modification is subject to all 6 modifications including destruction. If Atma is subject to modification then Atma will be destroyed. Let us say Atma is subject to modification then effort for moksha becomes meaningless. If Atma is anitya then there is no moksha according to our thinking. That which is impermanent cannot be the goal of my life. Anitya things I may have to maintain for upkeep, but it cannot be my goal. Moreover, it is Shruti virodha श्रुति विरोध. Therefore, the act of knowledge in Atma cannot modify Atma. That knowledge is not in the form of thoughts but illumination. To explain this, if there is a pot there is a pot thought. If there is a flower there is a pushpaakaara vritti पुष्पाकरवृत्ति. 'Thought' of any object has to take place. Saakshi does not have any thought modification. So, this antahkarana is where this knowledge activity is taking place. Each individual's antahkarana, depending on its shama, dama, viveka and vairagya etc, thought modification takes place giving knowledge of say, Atmabodha. More saadhana catushtaya leads to clearer knowledge. This consciousness that gets expressed in antahkarana is called cidaabhaasa चिदाभास. This antahkarana has two parts. Example: if you see a lake on a bright sunny day, the sun is reflected in the lake. If the top portion of the lake has ripples, then the sun shines in every ripple. Then we have sun reflecting in the lake and also ripples. In the same way, when consciousness expresses in antahkarana, knowledge will start expressing there. The antahkarana also has two aspects. Like lake and ripple are two, antahkarana will be associated with thoughts. What we mean is, thoughts will come and go like ripples and antahkarana will stay like lake. In this class many statements are uttered. As each statement is uttered, thoughts come and go. At the end of one hour when Acharya asks "did you understand?" we say "yes". Now, every thought that produced knowledge has come and gone. What happened was when each thought arose, antahkarana which has ahankaara owns it up. This ahankaara says "I understood". Ahankaara owns up each thought as it comes and departs. We have cidaabhaasa expressing in antahkarana in ahankaara and thoughts also, like sun is reflected in both lake and ripples on the surface of the lake. Thus, we have knowledge ability in antahkarana and thoughts. So, this cidaabhaasa is available in two places-

1. Thoughts/vritti = **vrittistha cidaabhaasa वृत्तिश्च चिदाभास**
(स्थ stha = seated in) = knowledge.
2. Ahankaara = ahankaarastha अहङ्करास्थ/**buddhistha cidaabhaasa**
बुद्धिस्थचिदाभास = knower

Cidaabhaasa expressing in ahankaara becomes the knower. Ahankaara by itself cannot know anything because ahankaara is jada जड/inert. When cidaabhaasa is there then it says I am the knower. When thought is blessed by consciousness it becomes knowledge. Now, there is a split. One part becomes knower and other part becomes knowledge. Knowledge keeps coming and going while ahankaara says 'I know or I don't know'. This is like in a lake where ripples come and go and also there is a non-moving entity. When thoughts come and go, ahankaara is there. Where there are no thoughts also ahankaara is there. Therefore, ahankaara is always present. Mind has a flow of changing thoughts and also a non-changing owner of thoughts also.

Shloka 25

आत्मनः सच्छिदानन्द बुद्धेर्वृत्तिरीति द्वयं ।

संयोज्या चाविवेकेन जानामि प्रवर्तते ॥

Atmanah saccidaamshashca buddhervrttirititi dvayam

Samyojya caavivekena jaanaamiiti pravartate.

Jaanaami means "I know". Whenever we say 'I know' I become the knower. Knower is the locus where the act of knowledge takes place. This knower/ahankaara is called pramaata प्रमाता or jnaata ज्ञाता. This knower who 'jaanaami जानामि' is ahankaara with cidaabhaasa. Ahankaara and cidaabhaasa always exist together. It is not possible to separate them. You cannot get rid of cidaabhaasa and retain ahankaara. As long as the medium of reflection is there, reflection will be there. Jaanaami is ahankaara.

Atmanah SAT CIT amshah and buddheh vritti. Buddhi here is the same as ahankaara. Antahkarana has a relatively non changing part and one changing part. If ahankaara is absolutely non-changing then it will become satya. Then we will never be able to get rid of ahankaara. The 'perception' as ahankaara, is non changing. Thought or knowledge is where there is definitely flow. We don't think the knower of yesterday is different from the knower of today. So, ahankaara though changing, it appears relatively non changing. So, we have cidaabhaasa in ahankaara=knower and cidaabhaasa in vritti = knowledge. This cidaabhasa is lending not only consciousness to buddhi, ahankaara but also gives Existence aspect(amshaअंश). SAT and CIT aspects are transferred to ahankara. So ahankaara has Existence and Consciousness both of which are borrowed as ahankaara in itself is only inert/matter. So Atma's SAT CIT aspect and thought modifications come together. This is needed for any knowledge to take place.

So, **Existence + Consciousness + thought modification = I know**. Existence and Consciousness come from Atma and thought modification comes from buddhi. This

combination is that of real Atma +unreal Antahkarana. This combination is not possible but when I am deluded by ignorance and superimposition these come together erroneously forming the knower. Now the knower says” I know”. Pravartate=continuously engaged. The non-existing antahkarana now becomes existing due to Atma. But Atma will not change. Ability to change is in ahankaara and ‘I know’ results.

Saakshi also says I know. Ahankaara also says I know. Saakshi’s Knowledge is called saamanya jnaanam सामान्य ज्ञानम् - only illumining (ability to make things known in general). Ahankaara has specific knowledge which is called vishesha jnaanam विशेष ज्ञानम्. If asked what is the time, Saakshi cannot express it. Only ahankaara will know, as that alone has details. Saakshi is just present to make things known in general.

Class 24: Shlokas 26-27

The topic of ahankaara or jeeva (जीव) is now being discussed. Ahankaara is the matter aspect of the five elements in the subtle form and Consciousness expressed there - cidaabhaasa together forms enlivened ahankaara which now has the ability to know. This is jeeva. It owns up the finite knowledge. Whereas the knowledge is in the form of thoughts, where cidaabhaasa also expresses itself. Consciousness also expresses through thoughts which are made of the saattvic aspect of apancikrita mahaabhuuta. Just as water or a mirror cannot reveal anything on their own but when the sun expresses there, they reveal. The act of knowing is also a superimposition of SAT CIT aspect of Atma and modification of antahkarana leading to I am jnaata, pramaata.

Shloka 26

आत्मनोविक्रिया नास्ति बुद्धिर्बोध न जात्विति ।

जीवः सर्वमलं ज्ञात्वा ज्ञाता द्रष्टेति मुह्यति ॥

Atmanovikriyaa naasti buddhirbodha na jaatviti

Jiivah sarvamalam jnaatva jnaata drashteti muhyati.

Atmanah vikriyaa nasti - Atma is not subject to action/modification. Buddeh bodheh na jaatu iti - antahkarana has no consciousness. na jaatu = never ever. So, Atma by itself is incapable of any particular knowledge – avikaritvaat - not modifiable. Ahankaara jadatvat - cannot gain knowledge. But Knowledge takes place due to superimposition - muhyati. The minimum qualification required for Knowledge to take place is moha! Why muhyati? Because I, the Brahman, have downgraded myself to ahankaara. Then only I can be a knower. It is like a king claiming himself to be a beggar due to delusion. I, the Brahma, the illuminator, am now the knower. I the

infinite, am now finite with limited knowledge. Knowing that 'I' the knower is an illusion and if I make the statement, I know Atmabodha, it's okay. For mithyaa conversation mithyaa identification is acceptable. That act of knowing happens in ahankaara. Example: if we find out it is cold - pramaata knows. This knower gets influenced by knowledge and immediately leads to kriyaa like wearing a sweater. Saakshi does not get influenced as Saakshi is not a knower but the illuminator.

This jeeva sarvam alam jnaatva = alam = ati artham. Jeeva has the idea "I Know", this is moha. So, jeeva actually does not know. I am Jnaata/vignaata = knower, Kartaa = doer, Bhoktaa = experiencer, Shrotaa = listener, Vaktaa = speaker. Mantaa = thinker. All these modifications are there where these thoughts are. They indicate changing entities. When ahankaara claims as knower, it is due to moha-superimposition and constantly subjected to modification. Word drashta is also used for Saakshi. When Sakshi illumines any object, Saakshi gets status as illuminator-seer-drashta. When ahankaara knows an object ahankaara is also called seer-drashta. This is like the word aham which is used for Atma and ahankaara interchangeably. Here drashta word is used for ahankaara. This jeeva (ahankara blessed by cidaabhaasa) becomes deluded as a knower.

How long will this jeeva continue?

Shloka 27

रज्जुसर्पवदत्मानं जीवं ज्ञात्वा भयं वहेत् ।

नाहं जीव परात्मेति ज्ञाताश्चेत् निर्भयो भवेत् ॥

Rajjusarpavadaatmaanam jiivam jnaatva bhayam vahet

Naham jiiva paraatmeti jnaatashcet nirbhayo bhavet.

Atmanam jiivam jnaatva bhayam vahet - somebody is afraid/frightened only because I think I am jiiva. Jiiva's nature is to be fearful. Any finitude will lead to fear. How will I become fearless? Naham jiivah. Then who am I? Paramatma - Brahma. If I know this - jnaatashcet, I become fearless - nirbhayo bhavet. So, I have to know I am Brahma. Jiiva does not have problems. Jiivatva is the problem. I will never get rid of problems. As Atma I am ever free. As jiiva I am never free. Here jnaatva is knowledgeable but erroneously so. So, actually ajnaatha. Vidyaranya Swamiji, a great Acharya, writes 'avicarya krito bandah vicaarena nivartante'. Bondage is only because you are not thinking properly. It goes by right knowledge.

Dryhtaanta: rajju sarpa vat. When rope is known as something other than rope, it becomes a source of fear. When Brahma is known as something other than Brahma, it causes fear. Now, I should know rope as rope. Nothing else is needed. Does jeeva get knowledge "I am Brahma"? If Jeeva gets knowledge that I am Brahma, it will be erroneous. Jeeva should know itself as jeeva! Jeeva means finite and the nature of Knowledge is 'I am infinite'. If someone says jeeva becomes Brahma, finite will become infinite, it's like a snake goes on doing saadhanaa so it will one day become rope! This is not possible. Finite can never become infinite. That is only an imagination of liberation. Saadhanaa is not for liberation. Nature of finite jeeva is not that through some process one day he will become infinite Brahma. Brahma thinks I am jeeva due to error. Brahman has forgotten its identity due to superimposition- projection and identification. Rope was not a snake to begin with. It was always rope. It was only due to erroneous thinking. Saadhanaa is to know "I was ever Brahma". I was conditioned Brahma. I was not deluded Brahma or ignorant Brahma. Brahma becomes deluded by his own Maaya and therefore Knowledge reclaims the original identity.

Class 25: Shlokas 28-29

When ahankaara is blessed by Consciousness, it has an expression in itself called cidaabhaasa due to which it gets the ability to know. This is called jeeva. Due to ignorance, I think I am this finite individual knower jeeva because of which I have samsara indicated in this shloka as bhayam भयं-fear. When will this end? When I understand, I am infinite reality Paramatma and not finite Jiiva. Fearlessness is only through right Knowledge. Here svaroop of moksha is analyzed. Jeeva does not become Brahma but recognizes itself as Brahma.

Who is going to know Atma?

1. Can anatma know Atma?
2. Can one Atma know another Atma?
3. Can one part of Atma know another part of Atma?
4. Can Atma be known at all?

Shloka 28

अत्मावभासयत्येको बुद्ध्यादीनीन्द्रियान्यपि ।

दीपो घटादिवत्स्वात्मा जडैस्तैर्नावभास्यते ॥

Atmaavabhasayateko buddhyadiiniindriyaanyapi

Dipo ghatidivatsvatmaa jadaistairनावभास्यते.

1. Can a pot know me? No. Anatma cannot know Atma as it does not have the ability to know – jadatvaat जडत्वात्.
2. As there is only one Atma, one Atma cannot know another Atma - sajaatiya bheda rahitatvaat सजातीय भेद रहितत्वात्
3. One part of Atma cannot know another part as there are no parts in Atma - svagata bheda rahitatvaat स्वगत भेद रहितत्वात्, Knower-known divisions is not there in Atma.
4. Atma is only one - Atma bhasayati ekah.

Buddhyaadiini indriyaani api avabhasayati - Atma illumines buddhi and sense organs also. Atma makes known thoughts, sense organs, etc., but svatma thair jadaih na avabhasayati - Atma cannot be illumined by any jada vastu जड वस्तु So, inert things cannot illumine Atma but Consciousness can illumine inert objects. Example: that which has its own light can illumine dark objects, but dark objects cannot illumine light. Lamp can illumine pot, but a pot cannot illumine a lamp. Consciousness expresses its own presence and does not need anything else which is required to illumine anaatmaa. To illumine light, dark objects cannot help. But can reflected light be used to illumine lamp? For example, light is reflected on a mirror but is that light reflection from the mirror required to illumine the lighted lamp? No. reflected light itself is dependent on the original light for illumination. Therefore, reflected Consciousness (cidaabhaasa) is not required to make Atma known. Cidaabhaasa itself is dependent on Consciousness for its expression.

Why cannot there be as many consciousnesses as individuals?

- a. What if C1(Consciousness 1) itself becomes knower and known? This is Atma aashraya doshah – आमायदोषः. Example: let us say I am walking, and I get tired. Can I say 'let me climb on my shoulder for resting'? One and the same thing cannot become knower and known.
- b. If someone says, to know C1 you have C2 and to know C2 you have C1. This is also not possible as both are not established yet. It is like C1 says 'I don't have money can you lend some?' from C2. C2 says you lend some first and I will lend it back to you! This is called the defect of mutual dependence = anyonya aashraya doshah अयोय आश्रय दोषः
- c. Let's say, to know C1 we have C2. For C2 we have C3. For C3 we have C4. For C4 we have C1. The same problem of not being established happens

here. There is a logical fallacy. This defect is chakrika aapatti doshah चक्रिका आपत्ति दोषः, going round and round.

- d. Let us say Consciousness C1 is there and it needs C2 to be known. Who will establish there is a Consciousness C2? Can it be C3?!! Then for C3 we need C4. This is called infinite regress defect = anavastha doshah अनवस्था दोषः. Anavastha means I am not going to reach anywhere/settling anywhere.

These are the doshas associated with many Atmas.

Can Atma be known at all?

Shloka 29

स्वबोधेनान्यबोधेच्छा बोधरूपतयात्मनः ।

न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥

**Svabodhenanyaboddheccha bodharuupatayaatmanah
Na diipasyaanyadiipēccha yatha svatmaprakashane**

You don't need anything else to know Atma. Svabodhe - when it comes to knowing Atma, anya bodha iccha na - no other Consciousness/ideas is needed. Why? Atmanah bodha ruupaataya - because Atma itself is the nature of Consciousness. Na diipasya anyadiipēccha - Just as to illumine one lamp you don't need another lamp. To see if sun is shining, we do not need a lamp. It itself illumines itself - yatha svaatma prakaashane. What is the relevance to us? We are told we should know Atma. In this context a story is narrated. Once there was a great sage well versed in shaastra called Yagnavalkya. He had

two wives Katyayani and Maitreyi. He now wanted to renounce everything and dwell on Self alone. So, he decided to split everything between the two. Katyayani accepted but Maytreiyi asked her husband if the money/property will give what the sage was seeking. Yagnavalkya said, No. So, she said, "then I will not let you go". Then sage said "we really love everything because we love ourselves. We don't love objects for themselves. Husband, wife, children are dear to us only when it is source of sukham to us. They all are only means to happiness/sukha saadhanaa. I love happiness and that happiness is for me. Anything that is source of sukham I will love and anything that is source of dukham, I will drop it. What I love is sukham and what I don't love is dukham. It has got nothing to do with the object or person. This should be understood thoroughly". The secret of life is that, if I want people to love me, I have to become the source of sukham to them. If I want someone to hate me or dislike me, you give them enough sorrow. This is common sense. I love sukham. Because sukha saadhanaa

gives me sukham, I love sukha saadhanaa. Example is money. Everything is for one's own sake. So, Yagnavalkya ji said "Atmanastu kamaya sarvam priyam bhavati" आमनस्तु कामाय सर्व परियं भवति (Brh. Up. 4.2.5), for my own happiness, I love everything or everyone. Therefore, you should know Atma = you should know your Self. Atma should be known. How to know? Shrotavyah mantavyah nididhyasitavyah श्रोतव्यः मन्तव्यः निदिध्यासितव्यः So, do shravanam. Whenever an individual thinks I will know Atma, it is thought, 'I' as 'ahankaara with cidaabhaasa' = pramaata. In that case I will remain finite and keep looking for infinite Atma. It is not possible to understand in this way. The minute we say this, infinite will become different from me. Then infinite will also become finite as I am not including infinite as me. When it is said "I want to experience Atma", I becomes experiencer and Atma becomes experienced. So, my idea of 'I' will remain as an experiencer. Upanishad says, "you are that Brahman" again I start looking for Brahman! Experience of Brahman is ever there. There is never a time when I am not experiencing Brahman. Consciousness is ever expressing. It is Knowledge. If any object is taken, as long as we are in contact, we experience the object. When the object goes away from contact, then I stop experiencing it. Now, coming to our sthoola shareera we experience our body in waking and not in dream or deep sleep. Then, mind. Mind is experienced in waking and dream and not in deep sleep. But, Atma is experienced in waking, dream and deep sleep. Even in deep sleep I was there to illumine though I did not experience anything. Even if there are ten more states, still Atma will be experienced in all the states. To talk about any state that must be some constant entity to say that 'I know this state'. This is Atma - ever present. I am that light that illumines all the sun, moon or stars. What do I need to experience that Consciousness? I have to know I am that Consciousness. I am bodha ruupa. I don't need to do anything else.

**"Na tatra suryo bhati na chandra tarakam nemovidyuttot bhaanti kuto yamagnihl
Tameva bhaantamanubhaati sarvam tasya bhaasa sarvam idam vibhaati".**

Class 26: Shloka 29

Atma is Caitanya svaruupa. All efforts are required for anaatmaa. To know Atma, no effort is really required as it is self-effulgent. It makes its presence known whether we want it or not. It is the nature of Caitanya. To know Consciousness, you don't need another Consciousness svayam prakaasha ruupatvaat- it itself is the nature of Knowledge. Bodha ruupataya Atmanah. Caitanya means that which always reveals or expresses itself, like the sun. What do we have to do to see the sun? Just keep your eyes open. Now, let us say the sun is shining but our attention is on the mangoes in the mango tree and then we ask where is the sun? Even if someone points out the sun, we say "no. It is orange". All I need to know is what exactly is the sun. Either my

attention is not there to what is already there or I have wrong ideas about the sun. Therefore, what I need is clear knowledge of the fact that this is the sun and also that sun can never be hidden. Say, the sun appears through branches of a tree and I start thinking the sun is associated with the tree. Again, my effort now is to clearly understand that the sun has no association with the tree. Sun looks small because I am far away from the sun. But I stick to the notion that 'the sun is only two inches.' What should I do now? Clear my wrong notion. These are wrong notions I entertain about the sun. My problem is, I don't know what sun is or where to look for sun. Clear the wrong associations I have about the sun. To get rid of it I have to learn about the sun. In the case of the sun, the sun is something else. In the case of Atma, Atma is me. So here, I don't have to know Atma as another entity but that Atma is me. This is an additional step. Sun is an object. Atma is the subject. For that purpose, I have to do shravanam. I should clearly know the nature of Atma and I am Atma and not ahankaara.

Example: Kumar first saw Swami A in Chennai with a lot of hair and beard. He now decides to see him again and comes to Mumbai. In Mumbai, he sees a swami (who is actually Swami A) who is clean shaven and asks him where he could see Swami A? He is advised to come to the hall at 10 am. At 10 am when he goes to the hall and sits on a chair. Then he sees the same Swami he saw earlier coming there. So, he asks the person next to him 'where is Swami A?' The person next to him says, the person in front is Swami A. Now, it was not that Kumar did not experience the Swami. All along the experience was there. He did not know that this is Swami A without certain conditionings. So, that which we are constantly experiencing and that which we cannot stop experiencing is Brahma. In fact, before we experience any other thing, we have to first experience Brahma. Can I experience anything without Consciousness? No. Another name for Atma is anubhava. You don't need anubhava of Atma. If I don't know then I have to put forth effort. What I am constantly experiencing as I-I-I is Atma. Effort is in this manner of removal of wrong notions and not to make Atma an experience. This is one aspect of saadhanaa. Another aspect of saadhanaa is, due to my extroverted nature, my attention which earlier was on anatma should now be turned towards Atma. This is not for Atma experience but paying attention to ever experienced Atma. Suppose I take a clay pot and say now you have to experience the clay. So, now what should I do? Nothing. Just know that what I have erroneously included in clay with name and form as pot, that I should remove and focus on the clay. Saadhanaa is in this way. Saadhanaa is not to experience unexperienced Atma, but to shift attention from anaatmaa to Atma. In order to know Atma clearly do I need antahkarana or not? Yes. But 'My' attention should not be on that antahkarana which is looking for Atma as an object or experience (even inner anaatmaa). Atma is not a new or exotic experience. It is that which is always present. Nitya vastu ekam Brahma.

Everything else that comes and goes is mithyaa. That which is not present before and after is not present in the middle also. There is joy also, with anatma experience of light, space or travel- I have something that others don't have. What is common for all does not give special sukham.

Vedanta says, Brahma is the same from ant to Brahma ji! Then I don't feel excited about Vedanta. Then what is the purpose? Purpose is in knowing I am that Brahma and therefore I am Brahma ji also, Indra also, any other devata also - my oneness with all. This jnaanam is special. Brahman is not special. Brahma Jnaanam is special. Jivanmukta is one who has that Knowledge of Brahman and not because he is Brahman. Everyone is Brahman. Joy is in infinitude. I alone am expressing as this entire creation. What is special is the right understanding of Brahman. If this Knowledge does not become my conviction after shravanam then I have to do mananam. I study Vedanta to gain clear Knowledge of my Brahmattva. I am this person - this Knowledge is there but not that 'I am Brahma'. 'I am'- this experience is there. In this, there is an erroneous notion about who I am. During shravanam, if this does not become clear then I have to do more shravanam. If doubts are there or conviction is lacking, I have to do mananam. If I don't know what Knowledge is, we have to do shravanam. If after shravanam and mananam, I am convinced I am that Brahma but every time a drastic incident happens in life which I cannot face, then I start thinking I am the experiencer and forget I am Brahma and start thinking I am this jeeva. I become afraid. So, what should I do? Meditation. In shloka, the word iccha should be translated as apeksha - na/no need for another lamp. Here iccha is not desire.

What is the purpose of meditation? When experiences of life shake me from this Knowledge, I want to make sure such things don't happen. For this, I want to do meditation. Meditation is not to experience Brahma. If meditation is to experience Brahma, in that case it will mean I am not already Brahma. Meditation is not for Knowledge. Shravanam gives Knowledge. Shravanam is shabda pramaanam - verbal testimony. Meditation is not for pramaanam in any school of philosophy. It is a saadhanaa. In Vedanta, I should never think I don't need a Guru and decide on my own requirements.

Meditation is of different types. Purpose of meditation is to remove wrong notions about myself (jeeva) and the world (jagat). If I think I am kartaa, meditation is for me to remember I am akartaa. I think I am kartaa only because of my wrong identification with this body or mind. Atma is not an experiencer. Experiences are because of upaadhi. Another erroneous notion is that happiness is outside. Happiness is the nature of Caitanya and not jada. Jada cannot have Ananda - it is not the nature of anaatmaa/jada vastu. Atma alone is sukha svaruupa. World is of satta adhyaasa,

jnaana adhyaasa, shobhana adhyaasa. It is only sarpavat - appearance of snake on rope. Any anaatmaa is only a projection. In Vedanta, we say creation only is a question. This is vipariita bhaavanaa. To remove that I have to do meditation. How long should I do meditation? As long as I have vipariita bhaavanaa. How long should I eat? Until I feel hungry. Another form of meditation is to dwell on teaching repeatedly. If shravanam is complete, then class is also meditation only. If doubts are there, then do mananam. Meditation does not need exclusive timing. Anything you see- sky, light, tree anything is an object of meditation.

Topics discussed so far in this text are: Shlokas

- 1 mangalacharanam
- 2-5 means of liberation
- 6-9 nature of samsara
- 10-11 total conditioning
- 12-28 individual conditioning
- 19-24 superimposition of individual
- 25-28 Ahankara

What is Tvam pada vaaccyaaartha? Direct meaning of the word I/you (in tat tvam asi).

Tvam Pada Vaaccyaaartha = gross body, subtle body, causal body, cidabhaasa and Atma.

Tvam pada lakshyaartha = Atma or shuddha Caitanya. Eliminate the first three and understand cidaabhaasa has only dependent existence. Cidaabhaasa, when it includes the three bodies it is called jeeva. When cidaabhaasa detaches itself from anaatmaa and understands itself as Atma purnatva takes place. This process is meditation.

Shloka 30

निषिध्य निखिलोपाधीन्नेति नेतीति वाक्यतः ।

विद्यादैक्यं महावाक्यैर्जीवात्मपरमामनोः ॥

Nishidhya nikhilopaadhiinneti netiiti vakyattah

Vidyaadyaikyam mahaavaakyaih jivaatmaparamaatmanoh.

Neti neti - Brihadaranyaka Upanishad 2.3.6. This is quoted three times in Brh. Up.

Class 27: Shlokas 30-32

From this shloka, a new topic of 'vedantic meditation or saadhanaa' has started. Saadhanaa is in the form of Shravanam Mananam Nididhyasanam - listening, reflecting and abidance. Now the individual has understood that the 3 bodies are only upaadhi's and they have to be negated from me so that I know Tvam Pada Lakshyaartha. Up till now I knew what was Tvam Pada vaccyaaartha. Negation of upaadhiis of Tat Pada requires some basic knowledge as what is given here is mahaavaakyaih aikyam vidyaat - by the Mahaavaakya I have to come to oneness between jeevaatma and paramaatma - Jeevaatma Paramaatmanoh aikyam vidyaat.

Jeevaatma is myself (as 3 bodies, cidaabhaasa and shuddha Caitanya). Paramaatma is jagat adhishtaanam (mentioned in shloka 8 as nimitta and upadhaana kaaranam from which jagat is projected). So, for Paramaatma, upaadhi is total gross, subtle and causal bodies. When that becomes negated, it becomes Tat Pada Lakshyaartha. Between Tvam Pada lakshyaartha and Tat Pada Lakshyaartha alone there is oneness. To come to this aikya I have to do “neti-neti”. Neti = na iti. Neti Neti says there is no gross, subtle or causal conditioning or there is no manifest or unmanifest conditioning. It is translated in the second manner as per the section in Brh. Up. which is muurta-amuurta brahmana मूर्त-अमूर्त. First having done negation of all upaadhis of jiivaatma and paramaatma, what remains is shuddha Caitanyam on either side. With vaaccyaartha there is no oneness. At consciousness level there is oneness. Keeping upaadhi intact there can never be oneness. Conditioning always produces bheda. With upaadhil am daasa दास - servant of God. Without conditionings so’ham सोऽहं - I am you’. Why do we negate conditioning? Because all upaadhis are mithyaa. Mithyaa only from an absolute standpoint - Paaramaartik satta पारमात्मिकसत्ता. From a vyavahaaric standpoint, vyavahaara is not mithyaa. So, whenever we say upaadhi is mithyaa, we say it from a particular standpoint. For a mithyaa body, we need mithyaa food. For a mithyaa mind, I need mithyaa purity. For mithyaa purity, I need to do karma yoga, bhakti yoga, ashtaanga yoga and come to jnaana yoga. Because they are mithyaa from Consciousness standpoint, it is possible to negate conditionings. Another way of looking at it is that, since mahaavaakya is quoted in Upanishads, implied meaning has to be understood, not direct meaning. So, oneness is at only Consciousness or implied meaning level. ‘iti’ इति in Sanskrit indicates the end of quotation. This is from shruti. What is mahaavaakya? My infinitude revealing statement. Mahaa = great, vaakya is not big but its meaning is big as it reveals my mahat svarupa महत्स्वरूप. In any language any time by anybody, if the statement reveals my infinitude, it is Mahaavaakya and that revealing text is Upanishad/Vedanta. Vedanta has the same theme as Upanishad. If it is not a revelation it is not called a mantra but it still is mahaavaakya. So, Mahaavaakya is that which reveals my infinitude. There are many mahaavaakyas. One sample is Tat Tvam Asi.

Shloka 31

आविद्यकं शरीरादि दृश्यं बुद्बुदवत्क्षरं ।

एतद् विलक्षणं विद्यादहं ब्रह्मेति निर्मलं ॥

Aavidyakam shariiraadi drshyam budbudavatksharam

Etad vilakshanam vidyaadaham brahmeti nirmalam.

Now another way of negating conditioning is given. Shariiraadi - body etc. (includes gross, subtle and causal bodies of individual and total) avidyaakam = avidya - that which is born out of ignorance. Not knowing that I am self-evident, non-dual Brahma (svatahsiddha advitiya Atma ajnaanaat स्वतः सिद्ध अद्वितीय आत्म अज्ञानतात्) gives rise to all bodies. Anything born out of ignorance is drshyamदृश्यं- that which is experienced. This includes emotions, thoughts, concepts. All are born out of ignorance - avidyaakam. Whatever I experience in this world is drshyam, avidya janyam and whatever born of ignorance is mithya. It is mithya because it is impermanent. It was not there before or after and is appearing in between. Drshyam is that which can be experienced. Be it a palace in svarga or a leaf in amazon forest, they are mithyaa as they experienced by Indra in svarga or ant in forest. Who is the experiencer in this world? Ahankaara. Ahankaara is also mithyaa as it is drshya of Saakshi. Therefore, all three states of experiences, three experiencers - Vishva, Taijasa and praajna (विश्व तैजस प्राज्ञ) and experienced object are also mithyaa. This is from the standpoint of absolute reality - Paaramartik satta. Whether it is experienced by ahankaara or Saakshi, it is mithyaa. If my ahankaara is hurt, then it is illumined by the Saakshi who is drashtaa द्रष्टा of that ahankaara. If I am hurt, I should know I am not that ahankaara. If I know I am Saakshi illuminating the ahankaara, then I will not be hurt! If I know the book, I am different from the book. If I know this body, I am different from the body. If I know thoughts, I am different from the thoughts. If I still suffer it shows I have not understood that mind is different from Saakshi. Ahankaara itself is drshya. This is very difficult to separate. To make this easier, use your own name instead of the word ahankaara. I should not be elated by the success of ahankaara or be depressed by problems of ahankaara. Learn to separate ahankaara from I. Going to a cave in remote mountains is not going to help in resolving this, as the ahankaara is the first to reach the cave. Closing eyes and meditating also will not help. Even if you go into deep samaadhi and when you come out from it feeling extremely elated, it is ahankaara which owns it up. Vedanta says firmly "you are not ahankaara". If it was an experience - it is mithyaa like budbudavat = like bubbles. Entire world is like a bubble and it is ksharam - it goes away. It is impermanent and therefore mithyaa. Another term for this is drshta nashta svabhaava= As I see it is gone! I am different from drshya. In drshya there are two categories- Experienced and experiencer (ahankaara). Anaatmaa is drshya, aavidyaka. Different from that I am. I am Brahma. Aham Brahmeti अहं मेत (Aham Brahma asmi Brh.Up. 1.4.10). I am ever pure - nirmalam Brahma. I am infinite. Thus, this is Shruti and also yukti/logical vakya.

Now negation of gross body and sense organs is taken. Negation does not mean it cannot be experienced. But it is mithyaa as it does not have an independent existence.

Shloka 32

देहान्यत्वान्न मे जन्मजरार्काश्रयलयादयः ।

शब्दादिविषयैःसंगो निरिन्द्रियतया न च ॥

**Dehaanyatvaanna me janmajaraakaarshyalayaadayah
Shabdaadivishayaih sango nirindriyatayaa na ca.**

Mae मे- for me; janma na- there is no birth. Why? Deha anyatvaat - I am different from the body (any phrase with tvaat at the end, it is the हेतु/reason given). Jara = old. janma is asti and jaayate. Jaraa is apaksheeyate and viparinamate (see Tattvabodha) kaarshya = becoming weak. Krishna कृष्ण is emaciated. krishnasya bhaavam kaarshya कृष्णस्य भावं काश्य. Beyond old = senile. Laya = death. I am beyond all six modifications. Four are given here, the other two we have to understand as all six (upalakshana). In the first line, the body is negated. In the second line, sense organs are negated. Shabdaadi = shabda, sparsha, rupa, rasa, ghanda. I have no contact- sangha with the above. I am not the sense organs. I have no eyes, ears etc. I am Atma. Eyes, etc. belong to suukshma shareera. Atma/I have no suukshma shareera. I am eternal. Beyond time. Neither am I the attributes of the body or its functions or states. Though praana is included in indriya as praana and mind is taken up for negation in the next shloka.

Class 28: Shlokas 33-34

Acharya has begun the process leading to meditation according to Vedanta. The process includes clear Vedanta shravanam of Mahaavaakya, applying neti neti (न इति न इति) and understanding my oneness with Paramaatma at the lakshyaartha level.

With upaadhi, I am daasa(दास). Without upadhi there is oneness with Paramaathma - I am Brahma. With logical reasoning we support our understanding obtained from shastra. That is, anything that is drshya (दृश्य) is mithyaa, as drshya is experienced. There can be a question, Atma is ever experienced and if what is experienced is mithyaa, then Atma is mithyaa? That which is experienced is mithyaa when it comes with experience and goes away. Then it is mithyaa. Which means experience is in the

form of objects. Therefore, that experience is short-lived. When Atma is experienced, Atma is experienced as a subject. It does not come, stay and disappear. It is ever experienced. It is not dependent upon the experiencer ahankaara. Ahankaara is mithyaa and the experience of ahankaara is also mithyaa. Since when are we Consciousness? All the time. Drshyatva is mithyatva - दृश्यत्वं मित्यत्वं. Anityatvam is mithyaa अनित्यत्वं मिथ्यात्वं. But this objectification becomes our weakness. Whenever our intellect comes across anything, it immediately starts objectifying, including Atma. The moment we hear a word, we think it has to become an object of knowledge. This is why it takes time to understand Vedanta as our orientation is towards objectification. Shloka 32 declared “I am not a body. I am not any conditioning of the body. I am not any attribute of the body. I am not any action of the body’. I am different from the body. I have no association with any experience-niriindriatava. Now, it is said I am not the mind.

Shloka 33

अमनस्त्वान्न मे दुःखरागद्वेष भ्यादयः ।

प्राणो ह्यमानो शुभ्र इत्यादि श्रुति शासनात् ॥

Amanastvaanna mae dukharaagadvesha bhayaadayah

Apraano hyamanoh shubra ityaadi shruti shaasanaat.

Mae - for me; dukha raaga dvesha bhayaadayah na = for me there is none of the above. We will immediately refute this by asking how can you say I have no sorrow when I am facing it? I don't have likes and dislikes, but people say I have. In the daytime there is no fear but at night when there is too much wind and there are many trees and there are strange noises, then I have little bhayam! Or I am afraid of losing my near and dear ones. Ahankaara has all this. Ahankaara owns up to 'I have sorrow, fear'. Ahankaara means a combination of three bodies, cidaabhaasa and Atma. All the time all five are there. What matters is, at a particular time where do we focus our attention on? When I say I am thinking, I am ignorant, my attention is on the subtle body. When I say I am Brahma, my attention is on shuddha Caitanya. But every component is needed for any utterance. It is not possible for the gross body to exist without the subtle body. Gross and subtle body cannot exist without the causal body. Subtle body cannot exist without cidaabhaasa and none can exist without Atma. This dukha, bhaya, raaga, dvesha belongs to vaaccyaaartha. When I say 'I have no mind', it belongs to lakshyaartha I. I am not the mind and I have no mind - amanastvaat. Now we are referring to Atma. This is for our saadhanaa and understanding. I am not the mind, belongs to the first round of elimination. When I ask whose desk is this? You say 'my desk'. This is when we refer to vaccyaaartha I. When I am referring to my

lakshyaartha 'I' as Atma, I cannot claim it as 'my desk'. Atma has no association with anything. In Sanskrit sambandha (संबन्ध) is the 6th case. For Atma there is not just absence of 6th case but no case/vibhakti विभक्ति is possible. One cannot say Atma's body or Atma's mind. Atma is one but bodies are many. Which body can Atma claim? Which mind can Atma claim? All bodies/minds are the same to me Atma. Only as ahankaara, we lay claim to one body and one mind. Therefore, in which body's longevity I will be interested? None. This shloka should come to me when I am sorrowful. I am Atma. I am not the mind. I have no mind. With this remembrance I should come out of the crisis. I have no body. Body has problems. I have no body. Mind has problems. I have no mind. This knowledge should become one with my personality. Generally, we study Vedanta but after studying also, we have the same problems, crying. So, we should diagnose what is the problem? We can explain shlokas and give pravacans. It does not contribute to our dukha nivritti. Raaga means attachment. Attachment itself is not a problem but when somebody attacks something we are attached to, then we are hurt. We become insecure. When I have dvesha, I know sorrow is coming and I want to keep away. This is all because of our identification with ahankaara. When I have sorrow, I don't know where to hide my face. This is because knowledge is not available for transactions. In Vedanta class I am Brahma, Brahma and Brahma ब्रह्म alone. Out of class I am in bhrama, bhrama and bhrama भ्रम alone. I have to make sure this does not happen. This leads to double misery as now I know Vedanta but still unable to face the worldly problems. Why? Because of lack of or reduced sadhana catushtaya. Observe where these weaknesses are. Body or mind attachment. Remember that we love anything because we love ourselves. Knowledge has not become wisdom. Example: say we go get a bitter coffee from a coffee shop. We take a sip and ask for sugar. We add one cube and find that the coffee is still bitter. Another cube-still bitter. Another. We have to understand we don't have to add more sugar but mix the sugar added already. Knowledge is sitting down. Available only in class. We have to mix- do mananam so that it is available throughout the waking state. Second line of shloka is from Mundaka Upanishad 2.1.2. I am Brahma. I have no praana or mind. I am Shubrah - pure. Pure means I have no causal body(avidya). Apraana amanah means I have no subtle body. Vedantin is wonderful. He can breathe and say I have no praana. I can think and say I have no mind. Anybody with body related problems or mind or intellect related or vasanas related problems are not my problems. Then what are my problems? I have no problems.

Shloka 34

निर्गुणो निष्क्रियो नित्याः निर्विकल्पो निरञ्जनः ।

निर्विकारो निराकारः नित्यमुक्तो ऽ स्मि निर्मलः ॥

Nirguno nishkriyo nityaah nirvikalpo niranjanah

Nirvikaaro niraakaarah nityamuktyo'smi nirmalah.

The verb here is asmi = I am of this nature. Who am I? All are my glories. Which 'I'? Lakshyaartha I. nirgunah = I am attributeless. In the world we have fascination for attributes/qualities. We want to be special. All these words are from Upanishads. Nishkriyah = I am actionless. For actions we need karmendriya, praana and antahkarana. I have nothing. I don't do anything. I am nityah = eternal. No beginning date. Nirvikalpah. Vikalpa = otherness. In me, there is none other than me as Atma alone is satyam. Tad anyat sarvam mithyetei तद् अयत् सवमित्येति. You don't have to go into nirvikalpa samaadhi. You are nirvikalpa eternally. Nirvikalpa samaadhi is temporary and once we come out of samaadhi we become savikalpa again. Niranjana. Anjana = spots. Niranjana = I am taintless. Nirvikara = no modifications are in me as modifications are in body. Niraakaara = I have no height, weight etc. nitya mukta = ever free. I was never bound. Bondage is an illusion. The more we understand this knowledge it becomes stronger. As brahman I am ever free. As ahankara I am never free. Therefore, there is no date for realization. Word 'when' is in relation to time. I am eternal. I am ever Brahman. Nirmala = purity is my nature. I don't need to do anything to purify Atma. Saadhananaa is for purifying ahankara. I am ever pure. These are meditation shlokas where I eliminate my habitual erroneous notions about myself and the world.

Class 29: Shlokas 34-36

Purpose of meditation is to remove erroneous notions we have entertained over many janmaas. These are called habitual erroneous notions. My habit is to think that I am a man, I am the doer, I am the experiencer identified with the present body. Therefore, all my responses to this world are based on these wrong notions. Vedanta tells me I am not the doer, experiencer or physical body. In spite of having the Knowledge, understanding and even conviction, I am not able to shift my attention from 'I am a person not Brahma. I am finite'. These are not thoughts but subtle ideas built over so many lives. To remove them I have to constantly think about my higher nature. I am Sakshi. This should become my regular thinking. Or I will not benefit from my Knowledge but continue to grieve. For this, I have to reorient myself to think about myself. Nididhyasanam is my saadhananaa which will change my fundamental thinking about myself. This is not hypnotising myself but rather de-hypnotising. I have to do "I"

correction. Everything else is correcting anaatmaa - object. Here I have to correct the subject. So, meditation has to be practiced to correct my habitual erroneous notions and for correcting my understanding about myself. This is correcting vipareeta bhavana. There can be many vipareeta bhaavanaas. I am a man. I am a good man. I am a bad person. I am so nice. I am karma yogi. All these can be clubbed into fundamental vipareeta bhaavanaas. They are:

1. Anaatmani Atma buddhi **अनात्मनि आत्म बुद्धि**. In anatma, the notion that, that is me.
2. Jagati satyatva buddhi **जगति सत्यत्व बुद्धि**. Notion of reality in the waking world.
3. Aham paricchinnoami **अहं परिच्छिन्नोऽस्मि**. I am finite.

I am finite and I search for anatma to make me complete. There are six defects in worldly happiness as discussed earlier. What are the defects in jiiva? Mala, vikshepa and aavarana. Defective jeeva wants to go after defective jagat to gain non defective happiness! Can we ever be free from all this? Not until I understand I am without any quality as all attributes are in the body. I am nishkriya, nitya, niranjana and nirvikalpa. When I say I am nirguna, what should come to my mind is my freedom from all qualities. I should start looking for that which has no qualities. Let us take this gross body. It has height, weight, colour, etc. Therefore, it is not me. Then sense organs - they have attributes. So, eliminate them. In this way when we start eliminating 'neti neti', then when nothing remains, the one which knows 'that' nothing, that Witness I am. The illuminator in the absence of everything. All other indicators are indicators in this way. Like nirvikalpa. There is no otherness. The illuminator of the absence of vikalpa is me. Just as in deep sleep. In this way, I sit and remember my lakshyaartha I, this is meditation. This will help me when I am frightened of this world or what will happen to me.

Shloka 35

अहमाकाशवत्सर्वं बहिरन्तर्गतो ऽ च्युतः ।

सदा सर्वसमः शुद्धो निःसङ्गो निर्मलो ऽ चलः ॥

Ahamaakaashavatsarvam bahirantargato'chyutah

Sadaa sarvasamah shuddho nihsango nirmalo'calah.

Sadaa sarva sama shuddhah - this is also meditation. I am aakaashavat - like space. Earlier it was given yathaa aakasho hrishikeshah - in third person. Now it is given that I am like that aakashah - first person. This is the difference between shravanam and

meditation. When I am listening for the first time, I think Atma is nirvikara, shuddha, aakaashavat. When It comes to meditation, I am all that by lakshyaartha. Aakaashavat - indivisible like aakaasha. Sarvam-all. How am I all? I am all, as from me came space and from space came everything - From space came air. From air came fire, etc. everything is from space down. As Brahman therefore I am all. I cannot eliminate some, telling I don't like them! I don't have any choice. That is why we have to be careful. To claim Brahma, we cannot have raaga dvesha. We cannot even claim I am Indian Brahman. When it comes to Brahman, we include 14 worlds. There is nothing left out. If devatas are covered, asuras are also covered. Good and bad things of creation are included. As Brahman everything is included in me. If during meditation thoughts shake me, then I will have to bring my Knowledge there. Universal love and universal brotherhood is advaitam. You cannot even say 'if you are a non Advaitin or non Vedantin, I will not include you'. We have to include that person also. When I am Brahma, everything is me. It is like, if someone says 'God I don't believe in you. I hate you'. God cannot tell 'get out of my creation' because other than God's creation there is nothing else. Everything is included - sarva. Bahih = outside; antargatah = inside. I am outside also and inside also. Without and within. From Brahman came creation. In creation came elements and elemental objects – panca bhootika पञ्चाभूतिक and panca bhautika पञ्चभौतिक Srishti सृष्टि. In that we take some object with a particular boundary. With respect to that boundary, we say inside and outside. For Atma any reference point or boundary we take, that point itself is within Atma. What is inside, outside or in reference is within Atma only. They are erroneous concepts only. Atma is not in space. Space is in Atma. Therefore, anything in space will be in Atma only. That Atma only. If someone asks, 'where are you right now'? we can say everywhere! Next is Achyuta. Cuti चुति means to fall. Achyuta means that which does not fall. I am changeless. Sadaa sarva samah - always I am same to all and same in all. But remember there is no "all". Rope cannot say I am all-pervading in the snake - it makes no sense. 'I am all' idea is only so that I have no friction with anybody or attachment to anybody. Sarva samah is lakshyaartha. That does not mean for jnaani everything is the same. For example, we cannot say today I will serve jnaani, dhal and roti and tomorrow stones and sand. In the transactional plane, we need to have some transactional entity. At a physical level we need boundaries. But do not develop boundaries at the mental plane. Vyavahaara requires some norms. But mentally say I have no grudge towards someone or attached to anyone. This understanding is mentally relaxing. I am not stressed. Sadaa can go with all the words in shloka. I am nihsangah - nothing can touch me as nothing is there to touch me. Everything is in Praatibhaasika satta or vyavahaaric satta. I am in Paaramaarthik satta. Therefore, nothing can touch me. Niranjana - stainless. mala rahita - pure. Achalah- motionless I am. Motion is in space

for finite things. I can transit from place to another only if I am at one place and not the other. I am everywhere. I am in svarga loka, Brahma loka - everywhere. That is why a true seeker has no interest in going anywhere. That is why he takes sannyasa. He takes sannyasa either for knowledge or out of knowledge. If someone says 'you do this, you will get this'. Jnaani says 'what is there that I have not attained'! He has no interest in any karma. Since I am Brahma, I am all. Therefore, what is there is all that I have not attained. In another reading in shloka where shuddah is replaced with siddhah सिद्धः. Siddha means ever accomplished. Nothing is unaccomplished. So, praaptasya praapti. Sureshvaracharya says there are four accomplishments -

1. praaptasya praapti प्राप्तस्य प्राप्ति
2. apraptasya praapti अप्राप्तस्य प्राप्ति
3. parihrutasya pariahaara परिहृतस्य परिहार
4. aparihrutasya parihara अपरिहृतस्य परिहार

So, jnaanam is only jnaapakamज्ञापकं pramaanyam. Knowledge will tell you it is fact and over. The fact of the matter is that I am not the matter. Matter does not matter. I am Caitanya svarupa.

Shloka 36

नित्यशुद्धमुक्तैकं अखन्दानन्दं अद्वयं ।

सत्यं ज्ञानमनन्तं यत्परं ब्रह्माहमेव तत् ॥

Nityashuddhamuktaikamakhandaanandam advayam

Satyam jnaanamanantam yatparam brahmaahameva tat.

More indicators about my lakshyaartha - Yat nitya shuddha nitya mukta etc. Satyam is a superset of nityam. Meaning conveyed by satyam conveys all meanings conveyed by nityam and more. When we say nityam, it is that which is there in all three periods of time. Satyam means beyond time. Nitya shuddha - ever pure. Nitya vimukta - ever free I am. There is no date of realization as date, time everything else is illusion. If you want to know, as ahankaara when will I be free? Understand, ahankaara can never become free. Means, ahankaara will not become Brahma one day. Ekam - I am one without a second. Akhandaanandam - I am infinite bliss - other than me there is nothing. Anything happens don't get sad or mad. In life there will be ups and downs. We don't know what is there in prarabdha. Live as jiivanmukta. Siddhasya lakshanaani saadhakasya saadhanaani सिद्धस्य लक्षणानि साधकस्य साधनानि. Whatever is the

lakshana of a realized master, they are the practices for a saadhaka. How does the siddha purusha keeps cool during all situations? Follow it. Truth is I am Brahma - akhandaananda. Advayam - nondual. I don't give reality to duality. For vyavahaara if I have to give some reality then I am all - sarvam. So, switch as required. Really speaking in Truth there is no duality. I am satyam - existence. Jnanam - Consciousness. Anantam - infinite. Abaadyatvam satyatvam- अबाद्यत्वं सत्यत्वं - uncontradicted in desha, kaala, vastu. That Brahma I am. Aham Brahmaasmi. That Brahma I am. All these pointers are from Upanishads.

Class 30: Shlokas 36-37

Acharya has given nididhyasana shlokas to dwell on teachings. Nididhyasanam is required, as a student of vedantic pursuit has started without sufficient saadhana catushtaya. If qualification was enough to begin with, then there would not have been much vipariita bhaavana. If vipariita bhaavana is not much, then nididhyasanam is not required. What is the purpose of Vedanta? In the beginning it was said in shloka 2, Bodha or jnanam is a direct means of liberation. When we say jnaanam is the means of liberation, does jnaanam give liberation? No. jnaanam tells you that you are already liberated. Jnaanam tells me I am Brahma. Brahma has no desha, kaala or vastu pariccheda. Because I am that Brahma I cannot be bound. This is what Vedanta tells me. If I did not understand, I should do more shravanam. Having understood, then what is this problem of vipariita bhaavana for which meditation or owning up is needed? So, if I have properly understood I am Brahma and I am free, what saadhanaa should I do? Nothing. All saadhanaas are for coming to this point. But what happens is that I am Brahma and I am free, this knowledge gets obstructed (pratibandha प्रतिबन्ध) because of anatmani Atma buddhi अनात्मनि आत्म बुद्धि or that world is real and problems of the world are also real. What the world gives me in the form of experiences - sukha or dukkha, they are real. Then I feel miserable due to these experiences. That I am not able to eliminate and therefore "I am Brahma" this jnaanam is not successfully taking place. So, having understood the limitation of an individual, scriptures have prescribed this for repeated dwelling on the thought that I am not this person but Brahma. That pratyaya प्रत्यय -thought, I am so and so, is more powerful than I am Brahma. Therefore, I have to entertain more and more of such thoughts, I am Brahma. That is why nididhyasanam as in shlokas 34, 25 should be sustained. When an individual has understood this much, he will meditate 'I am Brahma' but now and then he has to be in vyavahaara like bhiksha, snanam and atanam भिक्षा स्नानं अटनं. Every time he has experience, his thought will be 'I am getting experiences' and

sits in meditation for 2 hours but is in vyavahaara for 22 hours. When will he ever be free from vipariita bhavna? Never. That is why we should study shaastra properly and thoroughly and understand this experienter is mithyaa. As long as we give satyatva buddhi in jagat, I am Brahma thought, cannot co-exist. They will cancel each other. Those who don't understand jagat is mithyaa will go on struggling. Once we analyse and understand this fact, then simultaneously two understandings - I am Brahma and I am this person can co-exist. Brahma as satyam and me as person as mithyaa. As much as I do meditation as I am Brahma, I should put in double the effort to understand this person I consider as me, as mithya. Otherwise, I will know myself as Brahma when I close my eyes and when I get up, I am a bhrama! Struggles will not cease. If I think both as satyam, it is not possible to have a cessation of struggle. How long do we worry about our dream? As soon as we wake up, we shake it off. Same should be applied here.

When does the Knowledge take place- before or after nididhyasanam? Nididhyasanam word is formed with ni prefix and dhyai = cintaayaam चिन्तायां root. So real meaning of word nididhyasanam is to think and not to close eyes and sit as popularly believed in meditation. Didhyaasa दिध्यास is the desire to think-dhyaatum iccha ध्यातुं इच्छा. So, nididhyasanam tells you to think. If I have not done shravanam thoroughly that Brahma is satyam and jagat is mithya, I will have no idea what to meditate. I don't know what is

vaaccyaartha, lakshyaartha, tvam pada and tat pada - there is no use of such meditation. So, shravanam is important. In this shravanam, the thought that is arising is obstructed by vipariita bhaavana and does not allow the jnaanam to take place. Therefore, along with shravanam, I have to constantly dwell on this teaching in meditation. Once to a certain extent shravanam is done, then mananam and nididhyasanam has to simultaneously go on.

If we increase our qualification, knowledge will come looking for us. If we don't have qualification, while there is opportunity, we have to go. If the punya karma account is depleted nothing can stop this person from leaving studies. To prevent punyas from getting depleted our sincerity, prayers have to continue. Vedanta's standpoint is, jnaanam will come through pramaanam and jnaanam will clear ajnaanam. This might look like a straight forward point but there are other darshans which insist jnaanam will take place but ajnaanam will not go! Take ourselves - do you know you are Brahman? Yes. Are you realized? No. This is what happens. On one hand we have the knowledge that 'I am Brahman' but we are unable to claim 'I am free'. If someone asks, will you have the next birth? I am not clear. These darshanika say you have to do shravanam

and then go on doing aham Brahmasmi practice, then over a period of time, I will realize!! This is not accepted by Vedanta.

Shloka 37

एवं निरन्तराभ्यस्ता ब्रह्मैवास्मीति वासना ।

हरत्याविद्याविक्षेपान् रोगानिव रसायनं ॥

**Evam nirantaraabhyastaa brahmaivaasmiiti vaasana
Haratyavidyavikshepaanrogaaniva rasaayanam.**

Example given here is for the last four shlokas.

Evam - in this way. Which way? In this way, as said in the last four shlokas, one has to do nairantarya abhyaasa नैरन्तर्य अभ्यास. Continuously, constantly. Now another vasana or bhaavanaa “aham Brahmasmi” arises. This kind of new understanding develops. I am not slowly becoming Brahma. I am already Brahma, I am not just owning up the fact. This understanding strengthens as I practice, I am Brahma and everything else is mithyaa. Then what happens is -

- Avidya, vikshepa goes with this kind of abhyaasa. Disturbances come because I give reality to the world.
- Another reason for disturbance is lack of my mastery over mind and sense organs - shama and dama is not there.
- Next is that the knowledge that jagat is mithyaa has not rooted in me and therefore every experience disturbs me. If the person has a lot of vyavahaara, then there are more chances that experiences will disturb me. Person who sits in a cave and eats only one meal, will not get disturbances from the outside world. On the other hand, if a person has a lot of vyavahaara from property, children, grand-children, etc, then more experiences are faced and leads to more viparita bhavana. He has to do more nididhyasanam.

Meditation can be done at any time-while brushing, eating, walking. First, vikshepas will go and clear knowledge I am free will take place. I feel I am miserable-this is vipariita bhavana. He has to do that nididhyasanam to remove lingering erroneous notions. Earlier erroneous notions did not allow Knowledge to take place. Later, it just disturbs him now and then - at this time he should not get shaken by disturbances, but knowledge has to immediately come to the forefront. Patanjali yoga sutra 1.14 is: satu deergha kaala nairantarya sat karya sevito dhrida bhumih सतु दीर्घ काल नैरन्तर्य सत् कार्य सेवितो धृढ भूमिः Dhrida bhumi means becoming firm in this teaching. Knowledge is only from Vedanta. Brahma nishta निष्ठा comes from a long and constant remembrance of

teaching either by repeated shravanam or meditation. Our vipariita bhaavanaas are very strong. Therefore, we should practice for a long time, regularly and constantly. For ones with purity of mind, Knowledge takes place with shravanam itself. Our prarabdha is very powerful. We think sorrow is coming from here and I should do this or that. We cannot escape from prarabdha. Do paristhiti to some extent. Don't be overwhelmed by it. Experience and experiencer- both are mithyaa. Do what is required to a small extent but immediately separate yourself from the situation. With knowledge, try to handle and go through it. While doing sadhana we should know how to deal with prarabdha. Go through prarabdha happily thinking that it is now over. Nididhyasanam is not temporary. Sat kaara sevita is 'I have enough value for this practice'. The day we lose importance for the practice of meditation, japa, puja, etc., we will drop it. The sustaining force to continue my practice is that I give value for this. Drop out from class is because we have stopped giving importance to Knowledge. Then obstacles in my mind, because of insufficient saadhana catushtaya, will not reduce.

I am already Brahman. Knowledge tells me I am already Brahman but because of my erroneous notions over many janmaas, I have obstacles in enjoying the fruit of the Knowledge. So, I have to do nididhyasanam for this new Knowledge to take place. With this new Knowledge I can face my prarabdha without triggering my vipareeta bhaavanaas again. Some experiences can shake us. So, we have to continue this practice to be firm in this Knowledge.

Class 31: Shlokas 37-39

When the saadhaka साधक does Vedanta Mahaavaakya shravanam, he understands I am Brahma. I am ever free. If this understanding has not become clear he should do mananam-reflection. If this understanding still does not become clear due to habitual erroneous notions, he should do nididhyaasanam which means Vedanta cintanam चिन्तनं - thinking in the lines of Vedanta. Before coming to Vedanta, I had some identity. I was thinking of myself as a person. Now Vedanta has given me a new understanding of my identity as Brahma. I should now use this new understanding as a shield for protecting myself from all sorrows of life. This is my new tool to handle life. This is only if I think 'I have life' as, really speaking I-Brahma, has no life. I am Brahman also and I am living, both thoughts are not possible. But we still have the expression – Jivanmukta जीवन्मुक्त = liberated while living. So, for that much time, till prarabdha remains, I should use this Knowledge and not have disturbed mind over any experience of life and for that, extended nididhyasanam should be done. I have to do

nairantarya abhyasa नैरन्तर्य अभ्यास as Brahma eva asmi ब्रह्म एव अस्मि - not just Brahma asmi. If other than Brahma, I am given any other identity, I am ready to deny it. In this way, when he goes on dwelling, then a new impression comes. This impression will remove the vikshepaas. How you want to handle the experiences which come through life due to prarabdha? Meditation. Meditation process can be divided into 3 stages.

1. Prior to Vedanta Mahaavaakya shravanam. This meditation will be on saguna Brahma-popularly known as upasana. This is prior to coming to Vedanta and knowing Mahaavaakya.
2. While I am doing shravanam, but because my qualification is not enough, Knowledge itself is not taking place. I am not getting exactly what is explained in class. Then I have to do Vedanta cintanam on what is said and think what is this Brahma which is nirguna, nishkriya, nirvikara, Niranjana, etc. I have to meditate on these pointers as 'this is me'. These pointers by themselves will not do anything. But, this process becomes a supplement to Vedanta shravanam. It will help me in better Vedanta shravanam. So, if I sit down for meditation, then I will have some more shama शम, dama दम and my concentration will improve. This will improve my understanding during Vedanta shravanam. Then Vedanta shravanam will remove Avidya. Now Mahaavaakya vichara will be clear. In this way when meditation is done with saguna Brahma or with Vedanta vakya along with shravanam and mananam, then Knowledge takes place-I am Brahma.
3. Now comes vipareeta bhaavana. That which is opposed to what I have understood. If I have not understood anything, then everything is vipareeta only. When they refer to Brahma, I have to understand they are referring to tvam pada lakshyarth. This should be perfectly clear. Yet, due to my past way of dealing with things, I have sharp reactions. I want to be a jeevanmukta but I am not able to live up to jeevanmukta - this is after Knowledge of jeevanmukta! This person knows everything but desires, anger, jealousy is too strong. This is because throughout life this is how I had been reacting. Now I have to be more careful, especially when I have too many transactions. We are so happy we have learned so many texts that when someone comes and says we don't even touch such texts as they are all beginner level, immediately we get ruffled. This is how vipareeta bhaavana comes and shakes us. Now, I think I really don't know if I have really learned anything! I have not changed at all. Whatever humility is also gone. I have learned so much that I don't even want to do namaskar to anybody. Now what should I do? Same meditation I have to continue. But now, it is not that I have not understood anything but I am not alert in my life when I

respond to situations. Intellect is now thorough but the mind is not prepared. It refuses to cooperate with intellect. This has to be handled separately for a long time. This classification is based on where we stand as per our generation.

In tradition, students used to go to a teacher only when adequate qualification was present. So, we have the additional responsibility of improving our qualifications. If qualification is enough then there are only two types of meditation - before and after Mahaavaakya shravanam. When qualification is not adequate then attention span during class is less and also my absorption capacity is less. Slowly this will increase when we keep our mind in Knowledge. I have to develop love for Vedanta. If I have understood that this is the only way to go, I have to look into Vedanta thoroughly. Then slowly saadhana catushtaya sampatti improves. Then, when there are other erroneous notions, will clear away with alert living. In the times of Bhagavan Adi Shankaracharya, the minimum requirement for entering Vedanta was sanyaasa! Whereas we want the world and knowledge also - we want to do Jnaana and karma. For such people, vipariita bhaavana is high. Some have done enough upasana before Vedanta shravanam - means he has done Tat pada vaaccyaartha thoroughly before Tat Tvam Asi mahaavaakya. Tat pada is clear. We are at a point where we lack a complete understanding of Tat and Tvam. Yoga shastra is Tvam Pada pradhana. Bhakti shastra is Tat Pada pradhana. If any such saadhanaa has been done then Vedanta shravanam is clear.

Those who were doing many Vedic rituals earlier, they were trained to think I am not this body because Vedic rituals are for punya and papa which are for jeeva and not body. His interest is there in rituals because he has accepted himself as jeeva. So, his progress is from jeeva to Brahma. In comparison, we want to jump from the understanding I am this body directly to I am Brahma. Therefore, we need a longer saadhanaa process as we have holes in our preparation. That is why we have to study and meditate for a longer duration. It is not that the goal is beyond reach but our expectation of comfort has gone up. Our requirements must start going down. In Bhagavan Adi Shankaracharya's time, with a small lamp they had to read, write and do everything. Now, with all comforts if we are able to read all his works, that alone will be sufficient. This is tapas. This should be our lifetime mission. Bhagavan has travelled throughout India on foot twice and with no light or fan and sleeping on the floor, he has given so much for us to assimilate. There are no words to describe great Mahatmas like him. At least, we are fortunate we have an opportunity to read his works. How much sattva he had and how much rajas and tamas we have. Taking our Gurudev Swami Chinmayananda also, he did so much with hardly any facilities. Even electricity was not available regularly. Nor were there travel facilities or sometimes even proper food. With Bhagavan's grace, hard work and love for shastra anything can be achieved. This is what we have to develop. Then we will understand what shraddha is. Then

'harati avidya vikshepaan' - vihshepas will disappear. Example given here is rogaan iva rasaayanam - just as in disease (in Ayurveda) how medicine works only in the long run, for problems like vikshepa transformation takes slowly. Problems should be removed from the root. Avidya and all problems of avidya like adhyaasa goes by regular abhyaasa of right knowledge and practice. Really speaking, avidya goes in a moment with Knowledge but long-time practice is needed for adhyaasa and vipareeta bhaavanaa to be cleared. Keep mind in Knowledge until our mind thinks in this way only.

Now another type of practice is elaborated. What is said is to sit exclusively for this practice.

Shloka 38

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।

भावयेदेकमात्मानं तमनन्तमनन्यधीः॥

Viviktadesha aaseeno virago vijitendriyah

Bhavayedekamaatmaanam tamanantamananyadhih.

For meditation, one should take out some time exclusively. Earlier it was said I can meditate while doing some action which does not need my attention like while brushing, bathing, etc. but now what is said is, sit exclusively allotting special time. Vivikta deshe aseena - in a solitary place (room is good enough) sit down. Now, I will not do other things but I shut off the world with viraaga-vairagya. Means he has become totally dispassionate. Vijitendriya - shama and dama. Everyone has mumukshutvam to some extent which will become manda मन्द from ati-manda अतिमन्द or uttama उत्तम from manda. Vijitendriya includes mind and sense organs. Now this person goes by another name - ananya dhih! He does not possess the quality but he is one with a personality where his mind does not go here or there, nor his pursuits take off after other worldly things. Ananya ceta अनन्य चेत - when given a choice between a movie or meditation, there is no second thought. Answer is straightforward -meditation. In his mind, there is only one thought I am Brahma and also sarveshu bhuuteshu Brahma buddhih utpannah te jiivan mukti सर्व भूतेषु ब्रह्म बुद्धि उत्पन्नः ते जीवन्मुक्तिः - jeevan mukti is 'there is nothing here other than Brahma'. He has only one project. Sit exclusively with viveka and vairagya and meditate ekam aatmanaam anantam bhaavayet - meditate on 'there is one infinite Self'. Here bhaavayet = meditate. One/ekam means sajaatiya, vijaatiya and svagata bheda rahita. Infinite/ananta means desha kaala vastu pariccheda shuunya or apariccinna. He must be totally focussed. When we start the meditation process, we can use the pointers given earlier. Earlier, Saguna Brahma dhyanam can

be done to increase concentration and focus and also reduce rajas and tamas. Inside I will become shaanta. There is nothing left for me to do. I have experienced everything in life. This attitude we should be able to achieve right away, whatever age in life we are. This is maturity. Mature person is one who has understood all this running around is absolutely of no use. For one who seeks moksha, what can this world offer? That is why Bhagavan Shankaracharya ji says in Bhajagovindam “parame brahmani kopi nasakta” परमे ब्रह्मणि कोपि नासक्त - what is wrong with all these people where are they running? We take up responsibilities on our own and then say we are busy. When compared to all our Acharyas works, we realize what are we doing is nothing! When our mind actually becomes shaanta शान्त, then even if someone says all this world is for you, I say ‘I am not interested. It has six defects’. My idea of moksha is not from the world anymore. The call should come from within that ‘I am this one infinite reality’. This is viragah vijitendriyah. We are attempting this. When Bhagavan Shankaracharya ji wrote something, he used some words with some thought in mind. Our job is to read the words and try to understand what he wants us to understand. What he must be thinking? What is that he is trying to make us understand when he says viragah or vijitendriya. We have to get into the heart of Acharya. Then only shloka will open up. Ananya dhih - single pointed thinking. Even if we are not there now, it will happen one day. We pray that we become aligned with the thinking of our guru parampara. Then grace will come.

Shloka 39

आत्मन्येवाखिलं दृश्यं प्रविलाप्य धिया सुधीः ।

भावयेदेकमात्मानं निर्मलाकाशवत्सदा ॥

Aatmanevaakhilam dryshyam pravilapya dhiyaa sudhiih

Bhaavayedekamaatmaanam nirmalaakashavatsada.

Now, in this shloka the person who was called ananya dheeh is now called sudheeh. Second line is similar to the previous shloka with meditation as akasha. Sudheeh is one of good intellect. Good intellect means one who has **done Vedanta shravanam and mananam.**

Class 32: Shlokas 39-41

Bhagavan Shankaracharya ji is talking about the process of owning up of the Knowledge. In other words, Brahma is my lakshana. Brahma lakshanam is my lakshana. I am Brahma. Liberation is in the form of this correct understanding that I am Brahma and I am already liberated. In my understanding, if I think I am a jeeva who is

finite, it is vipareeta bhaavanaa. For this some practices have been given like sitting down and contemplating that I am one infinite Brahma. Or I use various indicators and even while interacting with the world I never forget I am infinite. In other words, whether I am sitting in my room or working in the world, Knowledge is always remembered and reflected. Both ideas are presented here. Open eyed meditation or closed eye meditation - with or without people and objects. For a new saadhaka who has just started, a closed room with closed eyes is more preferable as there are less distractions. It is like learning to drive in an open field with no obstacles. First one must practice meditation in this way and when one gets seasoned then work out in the world and remember the teaching, like driving in a busy street. Teachings are always in both ways.

Second line of the shloka was already seen. Keep meditating nirantara. Antara = gap. Nirantara means no gap. So, keep doing it constantly. Meditate on the thought that I am like space. Sudhihi (सुधीः) is one who has done shastra shravanam and mananam.

Shastra says I am Brahma. 'I' means lakshyaartha I. Jagat is mithyaa. He is very clear about both ideas. There are no doubts and correct understanding is also there. Even this person will have vipareeta bhaavanaa. This is because for long, I have been thinking of Tvam Pada vaaccyaartha as 'I'. So, I get angry, sad, happy, etc. now, I have to separate myself and remember I am only Tvam Pada Lakshyaartha and have to switch gears as per requirement. For this, meditation becomes a good reminder. Normally, we translate nididhyaasanam as meditation but in Brhadaranyaka Upanishad it is translated as vijnanam विज्ञानं = aparoksha jnaanam. Even after aparoksha jnaanam some lingering vipariita bhaavanaas can be there. We have to keep working on it. Atmani eva akhilam drshyam pravilaapya. Pravilaapya is dissolving - dissolving the whole universe in the form of drshya into Atma - one's own Self. Drshyam means experienced and experiencer also. From the standpoint of Atma, ahankara is also drshya. So, drshya pravilaapya means dissolve everything in Atma. Earlier in shloka 16, it was said vivicya = to separate. Separate Atma from pancakosha. At that time effort was in separating Atma from anatma. Here it is dissolving anatma into Atma. This is advaita Vedanta saadhanaa. Someone may ask why separate and then put one into the other? If we only separate but not dissolve, then this is the same as all darshanas, especially Yoga darshan. In Yoga darshan Atma and anaatmaa are satya. Pravilaapya means you recognise anatma as having no independent existence and therefore mithya. First separate rope and snake and then dissolve that snake into rope. Which snake? The illusory snake! Initially in our saadhanaa we see there is plurality. Then when we do vivichya, we have Atma and anatma. From manyness we come to dvaitam. Then by dissolving anatma into Atma we arrive at advaitam. So, when we just separate, we have not completed our job. Vedanta is all these subtle

ideas. Drshya is dissolved into drashta = Atma. Drashta in shloka 26 referred to experiencer ahankara but here the drashta is Seer - Atma.

Now, what to do? This is elaborated in texts like Upadesha Sahasri and Srimad Bhagvatam. Dissolving anatma into Atma is moving from effect to cause. If I say dissolve the pot into clay, what should I do? Break it and powder it? No. dissolving pot means there is no pot. It is only a name and form given to clay. So, dissolving does not mean doing anything. It is only clear understanding and not any physical action. In other words, my thinking should become so sharp that -

- a. I can see the cause, right where I see the effect.
- b. I can detach myself from the effect.

I should be able to let go of pot naama roopa. If I am attached to a particular name and form, detachment will be very difficult. That is why vairagya is needed. If I love an individual, then my raaga will not allow me to see panci krita panca mahaabhuuta in that person and do pravilaapya. Forget about any name and form, think of our own body. That is also only panci krita panca mahaabhuuta. That is only the tamasic amsha of apancikrita panca mahaabhuuta. Then I should merge one by one - earth into water into fire into air into space into maya into Brahma. If I have raaga I will block at the first step. If I have dvesha I will have a block in the last step - That person is also dissolved into me - Brahma and this favourite body of mine is also dissolved into Brahma which is again me only! Raaga or dvesha will prevent me from meditating successfully. From effect, I should not go just to the immediate cause but the ultimate cause which is always Brahma. If I stop in between, it is not enough. This practice should be done every day - take any object and do pravilaapanam and arrive finally at Brahma and that Brahma is me!!! This is continuous exercise. The whole thing is me - only me Atma appearing as anatma. God with a mask called maya appears as the world. So, unmask and see God. We have to do this because this is what is said in Upanishads. Everything is Chinmaya. Only Caitanya. With this, all saadhanaas Shravanam Mananam and Nididhyasanam have been explained.

Next topic is Brahma Jnana Phalam ब्रह्मज्ञान फलं.

Shloka 40

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।

परिपूर्णचिदानन्दस्वरूपेणवतिष्ठते ॥

**Rupavarnaadikam sarvam vihaaya paramarthavit
Paripurnacidaanandasvarupenavatishtate.**

Paramaarthavit - knower of Absolute Reality. Paramah arthah jnaatam ena saha पारमः अर्थतः ज्ञातं येन सह. Para = supreme. Artha = essence. One who has known the supreme reality - the ultimate cause. There is one suffix Jna - knower. Example: sarvajna and sarvavit. If somebody knows music, he is called sangeeta jna or sangeetha vit. Vihaaya - ha means to give up. So, having given up rupa, colour ie., all attributes/guna = vihaaya. Avatishtate - he stays as paripoorna - infinite. Cidaananda - infinite Consciousness and Bliss.

How does he give up his body? He has to understand it is mithya. So, vihaaya means mithyaatvena jnaatva मिथ्यात्वेन ज्ञात्वा. Any attribute he has given to himself or others have given to him, he has to understand it as mithya. He now knows he is not an individual. vihaaya means throw everything out in this creation. Where to throw it? Outside Atma? That is not possible as there is nothing but Atma. So, vihaaya actually means their mithyatva should be understood. It is not there but it is experienced. From an absolute standpoint they are not there. From the eyes standpoint everything is there. But eyes are also mithyaa!

Regarding this there is a famous story. There was a teacher and a student. Once, in class he started on this topic 'everything is mithyaa'. The student became angry on repeatedly hearing this. Everyday his teacher used to go to a particular spot in the river to take his bath and return back on a particular route. So, he called a mahout and asked him to keep his elephant in an intoxicated state in the path taken by the teacher. The teacher on seeing the uncontrollable elephant started running for his life but safely reached the ashram. He completed his puja and came back to the class and started teaching the same topic - everything is mithyaa. The student said, "but, I saw you running from the mithyaa elephant?". You have to understand if the elephant is mithyaa, then this body and running is also mithyaa. Truth should not be applied partially. If experience is mithyaa, experiencer is also mithyaa. If this saadhanaa is over then praarabdha karma will take on wherever whatever. Understand all as mithyaa and stay as my paripoorna svarupa. I was never this person. This creation is also me. He continues to live thereafter without identifying with any attributes. For Ananda he never has to seek the world.

Shloka 41

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।

चिदानन्दैकरूपत्वद्दीप्यते स्वयमेव हि ॥

**Jnaatrujnaanajneyabhedah pare naatmani vidyate
Cidaanandaikaroopatvaaddiipyate svayemeva hi.**

Jnaatru jnaana jneya bhedah pare atmani na vidyate. What is not there? There is no distinction between jnaatru, jnaanam and jneya = knower, knowledge and what is known. This is called triad or triputiत्रिपुटी. In Atma this triad is not there. Similarly, there is no kriyaa, kartaa and karma क्रिया कर्ता कर्म = action, doer and object are also not there. The meditator meditated and meditation triad is also not there = Dhyaata, dhyaanam and dheyam ध्याता ध्यानं धेयं. This kind of plurality is not there in Atma. All will be covered by saying there are no experiencer, experience and experienced triad. When this happens then he is in his svarupa as cidaananda - by himself he shines = deepyate swayameva hi. Shining means he is jnaana svaroopaa. Eka rupatvaat - indivisible undivided one infinite I am.

Class 33: Shlokas 41-43

Acharya is now talking about the result of Knowledge after detailing the saadhanaas shravanam, mananam, and nididhyasanam. A jnani is one who remains devoid of limitations in the mind that I am finite conditioned. The triad of knower, knowledge and knower does not exist in this jnaani. He understands he is not a knower of Atma. I am the subject, the knower and Atma is the object of knowledge - this distinction is gone. I am the meditator and Atma is meditated, I am experiencer and Atma is experienced - these dualities are all incorrect. All are in search of happiness only. We came to Vedanta because we analysed and concluded that the happiness given by the world is not what we wanted. Then, some wise person says that the highest happiness is Brahman. So, we got the desire to know Brahman only to satisfy our search for happiness. Then it was said Brahman is not outside. So, now I close my eyes and search for Brahman inside me and still don't find Brahman. If Brahman is neither outside nor inside then where is Brahman? We are told Brahman is You. As outside and inside is with respect to body ideas. The concept the sadhaka had was just as I experience people and objects, one day I will experience Brahman. This thought of Brahman as a different entity from oneself is because I have always thought of experiences as different from me. This shloka says for jnani this idea is gone. Jnatru jneya and jnaanam bheda are gone. Imagine if Brahman is someone. Then even if we happen to meet this Brahman, we will not want to be with that Brahman all the time. Anything other than me, I will never be relaxed. Even a simple thing like an umbrella, however important it might have been, the first opportunity I get I want to drop it. This is true for any object big or small. I can never be tired of only my own svaruupa. In anything else, there will be a need for constant effort. I have to constantly pay attention and do the same karma. Suppose I am told that "if you don't take constant care of that Brahman, he will go away" then, I am constantly waiting upon that Brahman, Brahman will also become a burden-bondage. Not liberation. Anyataa ruupam hitva svaruupena

vyavasthithi अन्यता रूपं हित्वा स्वरूपेण व्यवस्थितिः - this is liberation. Anything other than I, I have to let go. This is defined in Bhagavatam. Pare Atmani na vidyate. This plurality does not exist in me- Atma. From the standpoint of Atma, these triads, dualities, all are mithyaa. If it is experience it will come and go. As Saakshi, Caitanya svaruupa it is ever present. This Atma is Cidaananda, eka and svaruupa. Ananda when it comes to the nature of Atma is infinite. Infinite alone is happiness. Finitude paricchinnavum परिच्छिन्नत्वं alone gave all the problems. Atma is infinite, undivided and one only.

It shines on its own - deepyate. This means it's jnaana svaruopa. Self-shining means, to experience a self-luminous thing you don't have to do anything. It reveals itself. Atma which is Caitanya swaruopa we don't need to do anything was explained in shloka 29. Atma cannot be known by anything but by itself it is luminous. Don't hunt for Atma and don't hunt for Atma experience also. What can be said is that my attention is not on self-evident Atma. For this I need the right Knowledge.

When it comes to Knowledge or experience, Knowledge should be voted for. Example: my experience is that the earth is flat but knowledge is that it is round. Which is true? Earth is round. My experience is that of duality. My Knowledge is non-duality. Even though my experience is duality, duality, duality, my Knowledge that there is no duality should be understood. Other examples will be the blueness of the sky, sunrise and sunset.

Between experience and Knowledge, Knowledge should be given more importance as Knowledge has come from valid means. Whenever Knowledge and experience are contradicting, the Knowledge from pramaana प्रमाण alone is stronger and more accurate. Now, having studied Vedanta, we should analyse. Because of our identification with our body, our experience is that I am this entity with this particular name and form. Even after Knowledge we will live in this same body and use the same name. After Knowledge, my Knowledge is 'I am Brahman' but experience is different as far as we are transacting. Now Knowledge and experience are contradicting. But jnaani will understand, I Brahma am satyam and I with this body is mithyaa. Both understandings will co-exist. We should not think I will be realized only on the day this name and form go away. This will never happen. It is like saying 'the day I don't see sunrise that day only I will accept that sunrise and sunset are false!'. It is a different kind of experience. Duality, even if experienced, one should not give reality to duality as Knowledge has been gained by valid means of Knowledge.

Shloka 42

एवमात्मारणौ ध्यानमथाने सततं कृते ।

उदितावगतिर्ज्वाला सर्वाज्ञानेन्धनं भवेत् ॥

Evamaatmaaranau dhyaanamathane satatam krute

Udithaavagatirjwalaa sarvaajnanendhanam bhavet.

Evam - In this way (all shlokas 30-39). Though here only dhyaanam is included, one should include shravanam also, as in Vedanta, dhyaanam without shravanam is not accepted. Really speaking, one should include all saadhanaas starting from karma yoga to ashtaanga yoga as they help in saadhana catushtaya. Atma aranau dhyana matane satatam krite - here the example of arani is given. In the olden days they used to do rituals. For rituals, the homa kunda is there, where offerings are given into fire. Now, we use a match box, camphor and firewood. In olden days for fire, they had two wooden blocks and they would rotate them in opposite directions and there would be a string. This process is called matanam or churning. When dry wooden blocks are rubbed against each other fire sparks come out which are gently gathered with cotton or kushaa grass and that is put into the firewood and on pouring ghee fire picks up. Here meditation or the entire saadhanaa process is churning and the fire that comes out is Knowledge. Atma arani (aranau is in that wooden block) Atma here is antahkarana and aranau is, lower arani = antahkarana and higher arani = mahaavaakya. Mahaavaakya tells me who I am. Rubbing is the rubbing of antahkarana with Mahaavaakya. So, I constantly dwell on teachings of Upanishad like Brahma is nirguna, nirakara, nirvikara, etc. Understand here, that without mind meditation cannot happen. Just have gentle mental reminders of teachings in meditation. In the beginning, maybe some active saadhanaa may be required to bring back our thoughts from a drifting mind.

For example, just when we are meditating, we may feel extremely hungry. At that time, I have to remind myself this is praanamaya kosha प्राणमयकोश expressing and I am not the koshaas but I am Brahma. Or I have to wash my hair today - dehosmi bhaava देहोस्मि भाव. I am free from sthoola suukshma kaarana shariira. In these times active thought is required. Otherwise, it is just shaanta शान्त reminders of strengthening my Knowledge. Lower block is where negativities, insecurities come from. The higher block of Mahaavaakya rubs it off. If I have raaga dvesha or superiority/inferiority complex it will be removed with Knowledge. I am not a small Brahman or big Brahman. I am only Brahman. uditata avagatih jwala. Avagatih is Knowledge. Jwala is flame, fire is Knowledge and Knowledge is fire. Right understanding of knowledge will burn all erroneous ideas. Sarva ajnaana indanam dahet - fuel of ignorance gets used up or burnt. This is Jnaana Yagna. Jnaana yagna does not mean any external fire is kindled

but the fire which is in the form of Knowledge will be used to burn the fuel of ignorance which are wrong notions at every step like I am man-women, I am a great saadhakaa, I am angry-happy. When the fire burns, the wooden-block itself goes. Like that here the antahkarana from where the fire comes, along with vritti - both will be negated (ajnaanam kalusham jiivam shloka 5) and finally it will destroy the antahkarana itself. So, all wrong ideas have to be burnt. When erroneous notions go, I realize I was ever the infinite Reality. That Knowledge that I was always Happiness. Not knowing this, I was looking for happiness. This usage of word happiness instead of Brahma will help us align ourselves to our primary reason for listening to Vedanta pravacan. Antahkarana has to be squeezed to get everything out. Study is only to recognise I am Happiness.

Shloka 43

अरुणेनेवबोधेन पूर्व संतमसे हृते ।

ततः आविर्भवेदात्मा स्वयमेवाम्शुमानिव ॥

Aruneneva bodhena purvam samtamase hrte

Tatah aavirbhavedaatma svayamevaamshumaaniva.

Here, the example is that when we go through the experience of sunrise, then first from the darkness, the sky slowly becomes reddish orange and then it slowly changes. Now we know we will be able to see the sun soon. This is a technical shloka. Purvam – earlier, when tamas of darkness is taken away by Knowledge which is in the form of thought, then sumtamas -thick darkness goes away. That is, just like when the sun is about to rise the orange sky which is called Aruna (mythologically he is the charioteer with 7 horses which are 7 colours hidden in sun rays) comes, it is an indication the sun is coming. Similarly, first ignorance is removed then Atma, like the sun, appears or shines.

Class 34: Shlokas 43-44

Brahma jnaana phalam is being pointed out. Result is that Jnaani knows he is Brahma. Previously it was pointed out that jnaatru jneya and jnaanam - this bheda is not there. I am the knower of Brahman and Brahman is known. Even this idea is erroneous. That is eliminated. Brahma jnaani is not Brahma jnaani anymore but Brahma alone. Here how the Knowledge of Brahman is in the form of Brahma and not as Knowledge making me knower is pointed out. Knowledge of any object makes me the knower of the object but Knowledge of Brahma makes me understand I am Brahma. With the sun about to rise, darkness goes away and sun shines forth as its nature is prakasha. Therefore,

nothing needs to be done. Arunena = bodhena = light. Atma = sun. earlier when tamas = darkness = ignorance is removed then Atma shines forth by itself.

If somebody asks, “can antahkarana know Atma?” answer is yes and no! in Upanishads we find statements like mind cannot know Atma and mind alone can know Atma. To understand such seemingly contradicting statements, mananam is needed. Mananam is to know how to understand from either stand point of contradicting mantras. Manasa eva idam aaptavyam मनसा एवा इदमाप्तव्यं - by mind alone this can be known. yan manasa na manute यन्मानसा न मनुते - mind cannot know. Actual mananam is this. I have already done shravanam of both mantras and there is a seeming difference between both. Now I should think how each can be rightly understood as per context and conclude. It can happen across Upanishads or between Upanishad and Bhagavat Gita or some mahatmas say something and we should be able to position each statement. For example, somewhere it may be stated that liberation is by karma yoga, bhakti yoga and jnaana yoga. In Upanishad, it will be stated “na karmana na prajayaa dhanena tyagaenaika amrutattvam” न कर्मणा न प्रजयाधनेन त्यागेनैक अमृतत्वं “jnaanena kaivalyam” ज्ञानेन कैवल्यं - liberation is by Knowledge alone! Now we have to put them together and interpret. This is the subject matter of mananam. Mind is required and mind is not required - two statements are there. Example: if I want to know pot then pot thought - ghataakara vrtti घटाकार वृत्ति is needed.

In pot thought cidaabhaasa चिदाभास is present. Now in this vrtti - thought has the vrtti component and the cidaabhaasa component. So, the vrtti component will remove ignorance of pot and the cidaabhaasa part will illumine the pot/make pot thought known. Let us say there is a lamp which is burning on which there is a cover. If I want to see the lamp which is in a dark room, now to see the lamp all I have to do is remove the cover. But if instead of lighted lamp if it is a pot in a dark room with a blanket on top. Now I need to remove the blanket and also switch on the light. Removing the blanket is the pot thought and bringing the light is cidaabhaasa illumining the pot thought. Covering is ignorance. It will go only when thought of pervading object is achieved = vrtti vyaaptih वृत्ति व्याप्तिः The light in form of cidaabhaasa will make the pot known. Once the pot is known then immediately the ahankaara will say ‘I know the pot’ - I am the knower this understanding comes. This cidaabhaasa illumining the pot is called phala vyaaptih फल व्याप्तिः Thought and cidaabhaasa are together but do different jobs (shloka 29). Pot requires cidaabhaasa, as it is inert. It has no Consciousness of its own. That which has Consciousness of its own does not need any other Consciousness. Atma which is Consciousness does not need cidaabhaasa

which is reflected Consciousness, to be known. For everything else, except Atma, vrtti vyaapti and phala vyaapti is needed. This vrtti and phala vyaapti happens all the time and simultaneously for all objects. Understand, objects are only five. Shabda, sparsha, rupa, rasa, ghanda शब्द स्पर्श रूप रस गन्ध . They all appear in form of thoughts. Then only they are cognised. Either it is sthula vishaya - objects cognised from external objects or suukshma vishaya - objects cognised by inner organ. I created object, knower and now I know also. Everything is my creation and finally I give emotions to the thought! This vrtti vyaapti and phala vyaapti. In the case of Atma, phala vyaapti is not needed but vrtti vyaapti (thought of object) is needed. Thought for Atma is called Brahmaakaaravrtti. This vrtti will come, removes ignorance and that vrtti also will go away (shloka 5). The word phala means cidaabhaasa here. Vyaapti is pervading. Phala vyaapti means cidaabhaasa pervading object. Now, coming back to the question whether mind is required to know Atma? - we say for vrtti vyaapti mind is needed but for phala vyaapti mind is not needed. In this way the mind is required to know Atma as vrtti vyaapti. Mind is not required for phala vyaapti. 'Atma is beyond mind' statement is true. But only the mind will tell me Atma is beyond mind. What it means is that phala vyaapti is not needed. In this way we should know how to understand all statements. This is joy.

In the shloka Aruna is bodha = vrtti vyaapti. By vrtti vyaapti the tamas - ignorance is removed. What I don't know about Atma I am learning here. Once vrtti has removed the blanket and the light is already lit, what is to be done? Tata svayam aavir bhavet Atma - Atma is known now spontaneously as it is the nature of consciousness, just like the sun shines by itself - it does not need anything else to make it shine. If I don't know this, I will run around. Study of Vedanta is to make me know this. The word aavirbhaava means manifesting. We should not think now Atma has manifested! It was always there. Previously there was a thick blanket in the form of not knowing. I don't know much about Atma and that is why I put all my effort into it. Replace the word Atma by happiness. I don't know what the source of sukham is and therefore run around. I don't know Atma is the source of sukham. Source of ashreya. Source of contentment. Therefore, I run around. Vedanta says 'You are that Atma'. You are the source of happiness. What are you looking for? This statement is a statement of fact. I don't have to gain happiness. What should I do to make the pink clip pink? Nothing. I start thinking it is green or it is lost when it is right here - it is vipareeta bhaavanaa. I should know it is already pink and already there. I don't have to make Atma happy. Atma is already Happiness. Atma is 'I'. So, I don't have to go anywhere to find Atma. Next shloka describes this idea.

Shloka 44

आत्मा तु सततं प्राप्तो ऽ प्यप्राप्तवदविद्यया ।

तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥

**Atma tu satatam praapta 'pyapraaptavadavidyaya
Tannashe praaptavatbhaati svakanthaabharanam yatha.**

Api - even though = yad yapi यद्यपि, Atma is satatam praapti - Atma is ever attained. Atma is infinite Happiness. Infinite happiness is ever attained. Atma is Brahma and Brahma is infinite Happiness- ever available. Infinite Happiness is moksha. We call moksha as liberation because, by knowing infinite as Happiness we are free from sorrow. When do I attain infinite happiness - satatam praaptah. Even though this moksha is ever attained, it is apraaptavat - as if unattained. Right now, I am not mukta as I have too many problems - this is vipariita bhaavanaa. This is avidya = ignorance. Atma is ever available. I am infinite all the time. My Atma is attained but it is dull not shining!! This is another vipariita bhaavanaa. Atma is Caitanya svaruupa - ever shining. This is avidya. Remember ignorance is not hiding of Atma. If I think Atma is hidden, this is ignorance. Avidya apraaptavat - only I think it is not available. Tannaashe praaptavat bhaati. Tat = avidya. Avidya naashe praaptavat bhaati - when ignorance is eliminated, I **think** I have attained Atma. This is an illusion. Atma satatam praaptah. Because of ignorance I think it is apraapta. Atma means moksha. Atma means sukham. Atma means infinite.

Drshtaanta = aabharanam = ornament. Kantha caamikara nyaya कण्ठचामिकार न्याय = maxim of necklace. Imagine there is some chubby lady who has a necklace which is very thin. It is so thin that you don't know whether it is there or not. One night, she goes to bed wearing the necklace and in the morning on waking up she thinks she has lost it. She searches for it everywhere desperately because it has got additional emotional value too. She starts crying. Then when her husband who had gone for a shower comes out and says it is on her neck only, she feels it and becomes very happy. This is praaptavat bhaati - as though it was lost! It was never lost. In the same way, Guru says Tat Tvam Asi - You are that. You are infinite Happiness. There is no way Atma is not available - svakantaabharanam yathaa.

Class 35: Shlokas 44-46

Atma tu satatam praapta: Atma is ever available. Ever Brahma. Ever Caitanya svaruupa and therefore ever experienced. Caitanya is never not experienced. But if I feel it is apraapta then it is because of avidya. If it is not gained due to karma then I have to do karma. For apraaptasya praapti-ungained I have to gain. For praaptasya praapti - what is already gained I don't have to do anything. Only Jnaanam is enough. Between the arrival of jnaanam and departure of ajnaanam, there is no gap.

Shloka 45

स्थाणौ पुरुषवद्भ्रान्त्या कृता ब्रह्मणि जीवता ।

जीवस्य तात्त्विके रूपे तस्मिन्दृष्टे निवर्तते ॥

Sthaanau purushavadbhraantya krita brahmani jivataa

Jiivasya taatvikerupe tasmindshte nivartate.

Beautiful example explaining another concept. Brahmani jeevataa krita - in Brahma there is a superimposition of jeevahood. Brahman is mistakenly taken for jeeva just as rope is mistaken for a snake. Why? Due to bhraanti. It is a notion. In other words, Brahman unrecognised is jeeva. When I think I don't know Brahma I think of myself or others as jeeva. I have superimposed this idea. Here another example of sthaanau purusha is given. In sthaanau - post, the idea of purusha - person is taken. If someone is walking in a new place in darkness then it is easy to imagine a person instead of a post or tree. In Gurudev's words - in a post you see ghost. In Infinite, finitude is superimposed. Jeevasya tatvike rupe drshte - when the essential nature of jeeva is known, whenever it comes to word Atma 'seen' is always to be taken as 'known' as Atma is subject and nirguna. Atma is adrshtam - cannot be experienced through any sensory organ) tasmin - in Brahman, nivartate - it goes away = bhraanti is destroyed. In this shloka, the key point is this. Generally, the superimposition of ghost in post is outside - locus seems to be outside. But really speaking, superimposition does not happen outside. I am not superimposing a snake outside on the road but on the rope, which is in my mind. If it is outside then everyone will see it! It is only an individual's error. But, jeevatva is in 'I' thought. 'I' itself has this bhraanti. One is this thought and one is I thought. Superimposition is ignorance and error.

In examples given, superimposition is on something other than I. I is not the locus. Some thought is the locus. Whatever is 'this' superimposition, is in thought. I never call myself 'I'. In all examples, the problem is in something other than I. So, when knowledge comes of the object, bhraanti goes away. But in our case, superimposition is in I. Generally, people are busy correcting others. But I am the locus of error, I have to correct my misunderstanding of myself. So, we have to do an 'I' correction. Error is in I. So, I as ahankara itself is the snake. I as Brahma is rope. Here, I have to correct my misunderstanding as this person and am searching for Brahman. Upanishad says you are Brahma. So, what I am experiencing as snake is ahankaara. Just as a snake is an illusion, what I address as 'I' is also an illusion. The whole brahmaanda is an illusion. In that, this body that I address as I, is also an illusion! I have to correct this misunderstanding.

Shloka 46

तत्तवस्वरूप अनुभवात् उत्पन्नं ज्ञानमन्जसा ।

अहं ममेति चाज्ञानं बाधते दिग्भ्रमादिवत् ॥

**Tattvasvaruupa anubhavaat utpannam jnaanamanjasaa
aham mameti caajnaanam baadhate digbhramaadivat.**

Jnaanam ajnaanam baadhate - Knowledge destroys ignorance. Tattva Svaruupa - with the cognition of one's own nature (connecting to previous shloka). Anubhava = experience. Anjasaa = quickly. Knowledge destroys ignorance immediately. What is the nature of ajnaanam? Aham and mama - I and mine. These are superimpositions due to ignorance. We love to talk about I = aham. Anything other than 'I am Brahma' is adhyaasa. This is mine - is a product of ignorance. This is ajnaanam and adhyaasa. Knowledge removes ignorance and that removes superimposition.

Tattva svaruupa anubhava. Anubhava = experience. What is our idea of experience? Seeing, touch, etc. So, if we have to define experience, we say some object in the form of shabda sparsha rupa rasa gandha came in contact with our sense organs. But Atma cannot be known by sense organs. When a means of knowledge contacts the object of knowledge, what arises as a result is experience. Atma is the object of Knowledge. I want to experience Atma. What is the means of Knowledge? Tat Tvam asi Mahaavaakya of Vedanta leading to Brahmaakaara vrtti. This will make Atma an object. But Brahmaakaara vrtti will say Atma is not an object but a subject. I am Brahma. When this understanding dawns, then that is called the experience of Atma. As of now I have means of knowledge. All I need is a thought 'I am Brahma'. This thought will give experience of Brahma. If we think right now, I am not experiencing Brahma – shloka 44 told Atma tu satatam praapta. Only due to avidya its aprapta. So, if this statement is made that 'now I am not experiencing Atma', that is ignorance. What is this anubhava of Atma? I am Brahma and all this is Brahma - this anusandaanam - repeated thinking is anubhava. Example: if someone is flying from Delhi to Mumbai to hear a lecture series in an ashram and one Swami comes and sits next to him in the flight. They strike a conversation, and the person understands Swami also belongs to the same ashram. Then he enquires about the Swami giving the discourse and this Swami gives some non-committal answer. Later, on the day of lecture he sits as an audience and to his surprise finds the same Swami on the dais. So, this person was never lacking in experience but what he lacked was only knowledge of the Swami. Knowledge came through statements from the next person. So, anubhava of Atma is only in the form of Knowledge through Mahaavaakya.

Whenever, we take 'I' as vaaccyaartha and now when we hear Mahaavaakya, we understand it is lakshyaartha 'I'. It is known that I contain sthoola, suukshma, kaarana shariira, cidaabhaasa and shuddha Caitanya. When we understand we are shuddha

caitanya of lakshyArtha, where will the other 4 components disappear? Nowhere. I will understand they are mithyaa. The reality of Atma is different from that of anaatma. Atma belongs to paaramaarthik satta and anaatma belongs to vyavahaarika satta. One is Absolute Reality and other is transactional reality, which are coexisting. Transactional reality does not go away and continues to give the feeling, they actually are there. Their experience will not stop. If experience stops it is either I am sleeping or dead. At body level I can never be all pervading, but my understanding will be I am Caitanya, which is all pervading. Bodies job is to show I am limited. Jnaani's Knowledge is that he is infinite. But he also has to come in through the door only! He cannot say I am all-pervading Infinite Reality where can I come from where?!! He says 'mama Atma sarva bhuutAtma'. This does not mean he is going to take food on his plate for all. In vyavahaara everything that happens will be based on the body he possesses. He has to eat, clean or treat the body he is associated with. In vyavahaara these limitations will be there. In his thinking, he knows he is the infinite Brahma.

Drshtaanta: dig bhramad Adi vat = Delusion due to direction. Dig bhrama is - I don't know the direction and I need instructions. In those days, directions were based on the sun. If it is a cloudy day then the sun is not clear. This is dig bhrama. When clouds go away, the sun and therefore the route is clear. Same way, when the ignorance goes away, Knowledge dawns. Baadhate - ignorance is destroyed but aham and mama are not destroyed. For example, when a jnaani is travelling and the ticket collector asks whose seat is this? Or whose bag it is? Jnaani will claim it as his. This will not go away. Then one might ask "what is the use of this Knowledge?". Baadhate means the reality of the statement is gone from the mind of the jnaani. For ajnaani this body/bag is a fact. For jnaani the satyatva buddhi is gone. Nothing else happens nor does nothing else has to happen.

Class 36: Shlokas 46-48

The result of Knowledge is shown here by the teacher. The result being I know I am Brahma. Because I know I am Brahma I realize the fact that I am ever free. Therefore, moksha is the first result of Knowledge. Moksha from samsaara - all limitations. The second result is seeing oneness with all beings. There is no idea of separation, as I and mine are falsified by negation. Therefore, the notion of otherness and problems arising from otherness is also gone. This is what people actually understand as a beautiful mind. Generally, people focus on how to beautify the body. Then through saadhanaa, we beautify the mind with virtues but completion of that saadhanaa is attained through Knowledge. Now there is no struggle to be good. I am naturally good. Spontaneously good. I am effortlessly good. As sadhaka, I am going to put effort into being good but once jnaanam takes place I don't have to put forth any more effort.

Goodness will just express itself. Generally, people want to see this as people generally understand only the mind and its problems. If we understand I am liberated but we still know our mind is impure with raaga, dvesha, kaama, krodha etc, I feel even with the Knowledge I am not satisfied. World is also not happy with you if Knowledge is present but you are a short-tempered person. So, with Knowledge these good qualities have to be expressed. That oneness where there is no otherness has to be present. This is the second result. Liberation is generally described as 'not coming back to this world'. Our understanding should be that I am Brahma. Therefore, whatever applies to Brahman applies to me. Vyavahaara will continue just the same. Jnaani will see through eyes only, eat through mouth and walk on feet only. Aham and mama - these words are baadhita - reality is taken away. Baadha does not mean non-cognition. Baadha means firmly knowing that everything other than Brahma is mithyaa. Mithyaa means something that is not existing independently. It does not have reality on its own. With shloka 46, the 8th topic is over. Next topic is on jnani and jeevan mukti.

Shloka 47

संयगविज्ञानवान्योगी स्वात्मनेवाखिलम् जगत् ।

एकं चा सर्वमात्मानमीक्षते ज्ञानचाक्षुषा ॥

Samyagvignaanavaanyogi swaatmanevaakhilam jagat

Ekam ca sarvamaatmaanamiikshate jnaanacakshushaa.

Samyak vignaanavaan yogi. Attainment of Knowledge/Brahman/attainment of moksha all are one. They are just three different sentences. Bhraanti nivrtti avidyaa nivrtti jeevatva nivrtti - all are one. This should be clear. Some ideas may be refined later. Vignaanavaan is yogi not some yoga master. In Bhagavad Gita, one who does work dedicating to God is karma yogi. One who is dhyaana saadhanaa is also a yogi. Samyak vignaanavaan means Knowledge free from doubts and erroneous notions. What is his vision? Nature of Knowledge is I am Brahma. Therefore, whatever applies to Brahma applies to lakshyaartha I. Brahma is that Infinite Reality where maya expresses herself as this world. So, Brahma becomes jagat kaaranam. (In Tattvabodha, the word Atma is used for Tvam pada and for Tat pada vicaara, Brahma word is used. Then Tat Tvam Asi mahaavaakya says Atma is Brahma). If I understand I am Atma, Vedanta has not started. Vedanta actually starts only when mahaavaakya vicaara is done. If someone says I am not interested in jagat, then the person is still in Vedanta. If it is said I know I am Saakshi of my thoughts and that is enough. Vedanta has not even started for that person, as other darshans like yoga darshan also come up to this point. I am different from three bodies or five koshas are only baby steps in Vedanta. Vedanta starts only from 'I am Brahma'. If Brahma shabda is there, only then it is said Vedanta is being discussed. Brahma jnaanam is only Upanishad. 'Satyam

Jnaanam Anantam Brahma'. That is why Vedanta sootra is Brahmasuutra. First sootra is therefore "Athaato Brahma Jignaasa अथातो ब्रह्म जिज्ञासा". Second suutra is "janmaadasya yatah जन्मादस्य यतः". Subject matter is jeeva Brahma aikya not I am not jeeva. By that alone you will get aatyantika dukha nivrtti. Our sorrows will go only through this. So, when we see shaastra, we should know how to look at shaastra. Like, those who are connoisseurs of music or food are totally different from people who just listen to some tune or eat to fill their stomach. This jnaani's understanding is that I am Brahma. I am the cause of this world. I am all. Really speaking there is no creation in Brahma, as it is attributeless and changeless. Only through maaya all this is seen. So, he also understands that maaya is also my expression. This samyak vighnaanam. Such an individual sees - svaatmani eva akhilam jagat ikshate. Ikshate = he sees = verb. He sees that whole universe in myself. Who can prove I am not Brahma? Everything he sees as one Self. Everything is really nothing but one Consciousness. See everything as one does not mean seeing literally, with the aperture of eyes but through jnaana cakshu. Only the eye of wisdom will report oneness. Physical eyes are not meant to show oneness. Similarly, all sense organs are meant to show differences. Jnaana cakshu shows all the universe is in one Self and oneself as all. This is the vision of Jnaani - I am in all, all in me, I am all. Example: ocean and waves. In the ocean there are waves and waves are nothing but water and waves are nothing but water. If water has something to say about waves, water will say - I am in all waves and all waves are in me. Waves have no independent reality. Waves are only water. When I understand this, panca mahaabhuuta pancikrita or apancikrita - for all, substance is only one Caitanya. Brahma. Caitanya puurvika iyam srishtih. Na tu jada puurvika चैतन्य पूर्विका इयं सृष्टिः न तु जड पूर्विका. This creation has Consciousness as its origin. I don't see Consciousness anywhere? We should know this creation is an appearance in Brahma with Maaya. But in vyavahara, I take bath, eat as per norms. Duality is gone.

Shloka 48

आत्मैवेदं जगत्सर्वं आत्मनो ऽ म्यन्य विद्यते ।

मृदो यद्वद्घटीटानि स्वात्मानं सर्वमीक्षते ॥

**Atmaivedam jagatsarvam aatmano'myanya vidyate
mrudo yadvadghataadiini svaatmaanam sarvamikshte.**

'Atma eva idam sarvam' is a statement from Brhadaranyaka Upanishad. All this nothing but me only brahmana, kshatriya, etc. this Brahma is saakshaat aparoksha. Atmanya anyam na na vidyate. There is nothing other than me Atma. Word jagat means ja ga ta - **jayate gacchati tishtati** - born gone stays. But ta has halanti = tisthati

eva - as though it stays. Jagat not only means not only the world but also this body. Arrival and departure is constant here. Hospitals have two lists - list of births and list of deaths in a day. Svaatmaanam sarvam ikshate - sees oneness. How? Through the eye of Knowledge. Mrut is clay and ghata is pot. Just as clay alone appears pot, kettle, jug, etc., in the same way Brahma alone appears as all this (this is from Chandogya 6th chapter). Sometimes we see "Maaya alone is all this". Now how to interpret? Maaya is dependent on Brahma. So, when it is said Brahma is all this, they want us to focus on the substratum. When maaya is mentioned they want us to get vairagya. All this does not exist. Don't try to catch anything. The minute you get close to catching anything, it will slip away. As all this creation is only an illusion. That is why Maaya is aghatita ghatana - impossible seems possible. No logic. Anirvacaniya. In this way, two statements are used for two different purposes.

Shloka 49

जीवन्मुक्तस्तु तद्विद्वान्पूर्वोपाधिगुनान्स्त्यजेत् ।

सच्चिदानन्दरूपत्वात् भवेत् भ्रमरकीटवत् ॥

Jiivanmuktastu tadvidvaanpurvopaadhigunaanstyajet

Saccidaanandarupatvaat bhavet bhramarakiitavat.

Who is jeevanmukta? This person understands I am not man, braahmana or kshatriya. I have no conditionings. I am SAT CIT Ananda, Asanga and nirguna. He has renounced all his conditionings which he had been holding on to all along.

Class 37: Shlokas 49-50

Jeevan mukta and jeevan mukti (जीवन् मुक्त & जीवन् मुक्ति) are described here. This is the goal of Vedanta adhyayanam (अध्ययनम्). In order to pursue this goal, we have studied Vedanta. What should I see in myself? Some pointers are given here, so I feel I have achieved some of them. Jnaani should have this vision - in shloka 47 it was given that the entire creation is in me - svaatmani eva akhilam jagat. I am alone appearing as all - Ekam ca sarvam Atmaanam. In shloka 48, it was given I am all - Atma eva idam sarvam. In this way, when an individual expresses this wisdom, a new understanding about himself and jagat, he is called jeevan mukta. The result of liberation is that ignorance is destroyed and I know I am Brahma. Because I am Brahman, I know I am infinite. Because of this Knowledge, I know I am liberated. But here there is a variation. Every saadhaka who begins his Vedanta sadhana, begins with different saadhana catushtaya and different ideas of moksha. As the goal varies from person to person, the means adopted for each also differs. So, saadhana catushtaya, means and idea of goal is different for each individual. When all such

people study Vedanta at a particular time, everyone's result will also differ. If everyone does not have shraddha in Shaastra and Guru vaakya, that itself will lead to variation in result. Where they will and should put forth will also be different. If I understand that ajnaana nivrtti is the means to moksha, only then my complete effort will be towards achieving Knowledge. This is why Acharya stressed in the very beginning (shlokas 2,3) karma has no role to play. Jnaana alone will lead to moksha. If this understanding is not clear, then each one will put forth effort in different places. Therefore, even though everyone is listening to the same Brahnavidyaa, everyone will not achieve Brahnavidyaa phalam. Bhagavan Adi Shankaracharya in Kenopanishad bhaashya (भाष्य) says, 'even though so many listen to the same words, only some get the Knowledge. Someone does not get anything and worst somebody gets vipariita jnaanam (विपरीत ज्ञानं) or misinterprets the teaching. This is possible as their starting point or preparation is different'. So, this shloka addresses this aspect. How? I am Atma. Atma is jagat kaaranam. I am all. This is understood from the last two shlokas. This is the vision. I Atma- am Brahma. Brahma is abhinna nimitta upaadaana kaaranam (अभिन्न निमित्त उपादान कारणं). That which is material cause alone appears as an effect. Kaarana - Kaarya ananyatvam (कारण कार्य अनन्यत्वं) - cause and effect are not different. Just like clay and pot or wood and desk. There is oneness. Therefore, whatever is true for Brahma, is true for me, as I alone am Brahma. When a person of wisdom thinks in this way, after enough shravanam and mananam, no matter where the start pointing was, he will get the result of Knowledge. Even for a new person, this type of meditation will give result within one day, as he has complete shraddhaa (श्रद्धा) vairaagya (वैराग्य) and not much vipariita bhaavana (विपरीत भावना) - habitual erroneous notion. For some, it may take some janmaas. So, based on our earlier qualification we take time in achieving the result of Knowledge. If there is someone who has started with deficient saadhana catushtaya, he should go on dwelling on this teaching like 'bhramara kiitavat' (भ्रमर कीटवत्). Bhramara-wasp. Keeta - worm. Wasps in earlier ages are like a worm. What happens is, inside a small hole there is a baby worm. This worm whenever it tries to come out, it is stopped by the wasp to go back and keep inside till a certain time when it appears like a wasp. Then it is allowed to go out and fly. Jeevatvam (जीवत्वं) is like the worm. Jeeva (जीव) keeps thinking 'I am finite. I am overwhelmed by problems. I cannot do much', etc. Wasp is like the Guru who gives upadesha "you are not jeeva but you are Brahma." When jeeva finally matures and understands the teaching that he is in fact not jeeva but Brahman, then is free. But in this example, there is a notion of transformation which takes place over a period of time. This is the limitation of the example. Example given here is to stress the fact that

single pointed meditation on my true nature is important. Vijaatiya vrtti anantirita sajaatya vrtti pravaahah (विजातीय वृत्ति अनन्तरित सजातीय वृत्ति प्रवाहः) - don't have opposite thoughts but a continuous thought that I am Brahma. Sajaatiya thoughts are unobstructed by other types of thoughts like I am man, I have to do karma, I am doctor, etc. Already on top of the idea that I am jeeva other kinds of obstructing upaadhi gunaas (उपाधि गुण) also are superimposed. With regular meditation, upaadhi gunam tyajet (उपाधि गुणं त्यजेत्) - previous conditions which were influencing him earlier no longer affect him. Those upaadhi gunaas have no power on this person - Jeevanmukta. He remains as SAT CIT Ananda ruupa. He holds on to this new Knowledge and not the person with birth & death (annamaya kosha) hunger & thirst (praanamaya kosha) joy & sorrow (manomaya kosha), censure & no censure (vignaanamaya kosha), priya, moda and pramoda (Anandamaya kosha). I am beyond all five koshas. Earlier upaadhis are now baadhita (बाधित). Their reality is negated. He no longer identifies with them even though they show themselves due to his nature as SAT CIT Ananda ruupa. The Knowledge which was previously not clear, due to lack of saadhana catushtaya is now clear. He understands himself as Atma. Brahma is asanga. So, none of the upaadhis can touch or influence me. Bhramara keeta is a nyaaya (भ्रमर कीट न्याय). This nyaaya, if it gives the feeling that one day just as the worm became wasp, I jeeva will become Brahma, this will never happen, as finite can never become infinite through any process. I am already am Brahman but I think I am finite jeeva. Through right Knowledge, I understand I am always infinite Brahma. Jiiva cannot become Brahma. Brahman need not become Brahman. Then shastra is for whom? Shaastra is for that Brahma who does not know he is Brahma. The moment I think I am finite and have to become infinite then karma will come in. In Bhagavad Gita, it is said differently - whatever I think, so I become. It is said, at the time of death, if a noble king thinks he is a deer then he will become a deer (an example from Bhagavatham) due to identification. But the principle from there is used here. Whatever I think I will become. So, my thoughts should be that I am Brahma. The potential of thinking should be used here to know I am not the jeeva. It was because of the lack of saadhana catushtaya. If there was no such lack, then understanding would have been instantaneous. Why? Because Vedanta is pramaana. Aapta vakya (आप्त वाक्य). If Vedanta has said it must be true. That is all. Atma is not the subject matter of any other pramaana. This is only from Vedas. Vedas have told very clearly "ayam Atma Brahma ". When I hear that, then it becomes clear, if I have pramaana buddhi. Then Knowledge is immediate - aparoksha (अपरोक्ष). If I don't have it, then go on working on saadhana catushtaya.

This jeevanmukta neither has objects to enjoy here in this world nor does any rituals to attain anything from other worlds. Then where does he get sukham from? This question is addressed in the next few shlokas. As for all, joy is what is wanted.

Shloka 50

तीर्त्वा मोहार्णवम् हत्वा रागद्वेषादिराक्षसान् ।

योगी शान्तिसमायुक्तः आत्मारामो विराजते ॥

Tirtvaa mohaarnavam hatvaa raagadveshaadiraakshasaan

Yogii shaantisamaayuktah aatmaaraamo viraagate.

This is Ramayana in one shloka. A brief sketch of Ramayana is explained - Ramayana is an itihaasa where a king has 4 sons. The Oldest one is Rama. It was the king's wish that Rama should become the next king. But one of the queens objects to this. She wants her son to become the king and Rama to go to the forest for 14 years. So, accompanied by his wife Sita and Lakshmana - another brother, he lives in the forest. Then one demon kidnaps Sita ji to Sri Lanka. To go there, they build a bridge of rocks, reach there, destroy demons and bring back Sita ji.

Sita ji is shaanti - peace. Peace is stolen away. Therefore, the kingdom is disturbed. The big ocean is in the form of moha - delusion. Where is our peace? The distance between shaanti and me is moha. There is no peace because of delusion. Distance between me and Brahma is ajnaanam. So, moha - erroneous thinking is aarnava - ocean. Demons are strong likes and dislikes. 'Sukham or dukham comes from someone'. This idea is wrong. They are nimitta only. Karmaas give sukham or dukham. If our thinking is in this way, then we have not understood. We should know that if our karma phala is sukham or dukham then, no matter where I am, they will reach me. It will come as it is praarabdha. Even a jeevan mukta has praarabdha. Even though everyone has heard the same thing, each one has to face his/her joys and sorrows. Our accounting does not start from a particular date in this janma जन्म. It is anaadi अनादि. Everything is taken into account from beginningless time. We cannot avoid it. Everything will be taken into account when I become Brahma nistha ब्रह्मनिष्ठ. This system is most perfect and nothing can be done to escape from the results of karma phalam. This being the case, some immediately get the result of Knowledge. Some are restless for some time and some take a long time. Here raaga dvesha and also kaama, krodha, lobha (काम क्रोध लोभ) all are there. We should have samachitattvam समचित्तत्वं. Who wants mood swings? Nobody. But it is there. Also, if the physical body is there, disease will come. We have to be prepared. Example: one day as father and

son were walking, they came across a balloon vendor. Boy immediately asked for the balloon and started enjoying it, when father brought it for him. Now, the father knows sooner or later the balloon will burst but not the child. As expected, the balloon burst and the child started wailing loudly. Now, if the child cries it's understandable. But if the father cries, can we accept it? We will only laugh at the father. Similarly, if we cry after listening to Vedanta, jeevanmukta will only laugh at us. If father cries, he will be called moorkha मूर्ख. He did not prepare himself adequately. In the same way, if we cry when the body becomes sick, it means we have not matured. Body's nature is to become sick. Body has praarabdha, is a secondary statement. Body is praarabdha, is primary, as it is built from praarabdha karma with limitations and weaknesses. We have to ready. If we think that the day everything around me becomes perfect, I will learn Vedanta, that day will never come. Study and understand that I am Brahman. The outside situations and their problems are endless. Raaga dvesha are all raakshasas. Demon is one which prevent us from achieving God. Negativities of our mind will prevent us from enjoying shaanti. One who has understood this is a yogi. The saadhaka/yogi starting his journey moha aarnavam tirthva, raaga dveshaadi raakshasaan hatva, shaanti samaayuktah Atmaraamah virajate(shloka). This saadhaka, first has to gain the right Knowledge. But raaga dveshas can still persist. Even though I know 'I am Brahma' if I identify with my koshas, I don't have shaanti. Generally, when a person does karma yoga, raaga dveshas go away and purity of mind - citta shuddhi चित्त शुद्धि is attained. Citta shuddhi is - I don't have infinite goals. I have only infinite as my goal. As my qualification increases, my understanding about Shaastra increases. No other pramaana talks of Atma, this faith also increases. What happens when my raaga dveshas are not gone, but I get opportunity to learn Vedanta? This is called back door entry. Front door entry is when all our nine qualifications is examined. When I lack any of these or am deficient in my saadhana catushtaya, then jnaanam becomes clear but jnana phalam is missing. I now have to kill all my raaga dvesha. Then yogi gets united with shaanti. Atma ramah आत्मरामः to take delight in Atma. Ramanam रमणं is to take delight. Rama is where everyone takes delight - really speaking Atma. As Atma alone is sukha svarupa सुख स्वरूप. Yogi now does not need anything for sukham - not from palace or objects, other worlds or any of the koshas. He finds sukham within himself. He is Atmarama. If I take this delight, I don't need vishayas. So, Sri Rama crosses the ocean, destroys raakshaas, brings back Sita ji and establishes the kingdom. Yogi crosses the world of ignorance, kills impurities of mind, gets back his Knowledge and its result of shaanti and establishes his kingdom. If ignorance is gone but if I am still miserable, then I will spread only that misery around.

Class 38: Shlokas 50-52

Jeevan mukta and his jeevan mukti avasthaa are described here. A jnaani, because of his praarabdha, he has to continue to live in this world. Praarabdha also brings a variety of experiences which he has to deal with. Earlier the same individual would have used paristhiti vaada परिस्थिति वादि and would have tried to change desha, kaala, vyakti देश काल व्यक्ति and situations. Or he would have used some karma - different types of rituals to settle the issue. Having studied Vedanta, he now stands apart from all the above and understands praarabdha is for the ahankaara and that ahankaara should use the Knowledge and realize I am not ahankaara but Brahma. The remaining inevitable part of his life, he goes through with the strength of Knowledge. Because he has done enough cintanam चिन्तनं 'I am Brahma' like a worm which has to become a wasp, this Knowledge is spontaneously available. He does not go back to his earlier ways of thinking. If this saadhaka had started with less saadhana catushtaya or has very strong praarabdha or has a lot of vyavahaara, then his struggle will be more to reach this stage of abiding in Knowledge. When a person has taken sannyasa, whenever he wants, he can pack his bags and go, unlike for a grihasta गृहस्त. Some have few options and others have more. But, all of them have to deal with all situations based on their Knowledge-ahankaara and its results are mithya. Therefore satyam 'me' should not get affected by mithya ahankaara. Real I should not get affected by the unreal world. The more he becomes firm in this Knowledge, to that extent he will enjoy peace and enjoy Atma sukham. Whenever there is a cyuti-fall, he has to remind himself of the teaching. Example: if somebody is acting on the stage and the act is that of a beggar when the actor is actually rich, he only has to remember he is not the beggar but actually a rich actor. Easiest way to remember is to get down from the stage, go to the green room, see your true nature and come back. In the same way the jeevan mukta is playing a role because of his praarabdha and the green room is his meditation room. When needed, he uses that, recharges himself and comes back. In this way, virajate - he shines because of his saadhana, way of handling and mainly because he has shaanti - Atma sukham. He takes care of everything based on his wisdom-Knowledge.

How to become Atma raama?

Shloka 51

बाह्यानिर्त्यसुखासक्तिं हित्वात्मा सुखनिवृत्तः ।

घटस्थदीपवत्स्वस्थः स्वान्तरेव प्रकाशते ॥

**Baahyaanityasukhaasaktim hitvaatma sukhamnivruttah
Ghatasthadeepavatsvasthanah svaantareva prakaashate.**

Atmaaraama means baahya anitya sukham hitvaa = anitya sukham he has given up or here, anitya sukha aasakti - he does not want or expect anitya sukham. But if it comes his way due to praarabdha, he accepts it. If somebody offers sweets then he will accept this as anitya baahya sukham. This is jnaani. Atma sukha nivrta = content (aavruttah). He has given up anitya sukham attachment and is filled with Atma sukham.

Drshtaanta: Ghatasthadeepavat svasthanah. If there is a pot with holes which is on top of a lamp, the lamp illuminates the interior of the pot completely. There is no need for a light from outside. Jnaani's antahkarana is the lamp which is sukha svaruupa - Happiness. Happiness or Ananda means that Ananda aabhaasa आभास which is expressed through cidaabhaasa चिदाभास-manifest or expressed consciousness in mind = kosha Ananda. So, kosha Ananda is that happiness which is available in Anandamaya kosha for transaction. Just like pure Consciousness is available in antahkarana for transaction purposes. What this means is, this mind is constantly thirsty for happiness. Generally, when people come to Vedanta and hear "you are Happiness", they do not get excited or thrilled. I don't want to know I am Happiness but I want happiness in my mind. I want sukham there because I cannot detach myself from my mind. Really speaking I am not the mind. I have no mind, as I am different from all my koshas. But if I am not able to stay there, then I need some kosha Ananda. Jnaani understands this unlike ajnaani. Atma is beyond sukha and dukha. But ignorant people cannot understand this. The only language they understand is the land where there is only happiness and no sorrow. That is why it is expressed in this way - Atma is all happiness and no sorrow. Really speaking when the word happiness is used, it is the counterpart of sorrow only. But for ajnaani it is kosha Ananda - expressed at the level of mind. So, the word is used in this way. For jnaani who has done all saadhanaas, his antahkarana is free from mala, vikshepa and aavarana मल विक्षेप आवरण. All three problems of impurity, disturbance and ignorance are gone. Therefore, Atma and Atma sukham is clearly expressed in his antahkarana, that is his sukham. Svasthanah is svasmin sthitah स्वस्मिन् स्थितः Abiding in his own self, his real happiness is Atma sukham but his mind is also happy. Everyone is Atma and Atma is sukha svaruupa. But depending on the purity of each mind throughout the day, they are sukha svaruupa, even at mental level or not varies. Therefore, for jnaani, Atma is sukham and mind is also sukha svaruupa. For ajnaani, Atma is sukha svaruupa but his mind is not calm. Therefore, disturbances come and sukham does not come. When this happens, he either goes for baahya anitya sukham or even that is taken away. He becomes

ashaantah अशान्तः Svaantareva prakaashate = sva antah eva prakaashate - in his own self he is content.

What is happiness? Happiness is only conducive thoughts. How to produce conducive thoughts in non-conductive situations? This is where surrender to ishta devata इष्ट देवता will help. Then my other saadhanas will help me here as I now think everything is given by my Bhagavan only. Even in non-conductive situations I have to remain calm. This person is called Dhiirah धीरः Challenge is we are asked to depend not on anitya sukha but Atma sukha. But our difficulty is that we have not achieved our Atma sukham and we are asked to give up our baahya anitya sukham of food, dressing, going out, etc., also. Now what to do? So, such an individual it is said 'from tamasic come to rajasic sukham. From rajasic sukham come to sattvic sukham'. What is sattvic sukham? Chanting mantras, shlokas should give me sukham. Instead of my alankaara अलङ्कार, Bhagavan's alankaara should give joy. Instead of someone praising me and I become happy, singing of God's kiirthana should make me happy. This means I try to convert individuality into totality. Pinda पिण्ड into brahmaanda ब्रह्माण्ड as pinda brahmaandayoh aikyam पिण्डब्रह्माण्डयोः ऐक्यं is Vedanta. An individual has no individuality. I derive joy in japa, Bhagavan's upachaara उपचार, meditation, etc., or I derive joy from shaastra adhyenam शास्त्र अध्येनं - where my mind is stimulated by new ideas. Sukham is there but from subtle ideas and not outside objects. Everyone may not even understand this. For a gross person only tangible objects like food, feeling, touch gives happiness. So, gradually train yourself to evolve to higher forms of happiness. Otherwise during the day, I learn Vedanta and during night I will watch movies for sukham. Our idea is Vedanta is good for intellect but for sukham I will go elsewhere. In the Vedanta discussion, I will get happiness. For a gross person this will sound stupid. But for a sattvic person it is different. He has gradually learned this, that even when everything is taken away, he is still happy. If this, not learnt but restricted, lifestyle is enforced, then frustrations build up in that person every now and then somebody becomes a victim. I don't know why I am acting weird!! It is because I have not developed a taste for sattvic sukham but willfully denied rajasic and tamasic sukham. Here satsangs help us. Memorizing mantras and shlokams give us joy. This is actually my offering to my Guru parampara. This should be our understanding or baahya sukham will attract us. We should know how to train and tune our mind to face situations and crisis. Here jnaani is able to enjoy Atma sukham because he has practiced all this. When there is nobody to talk also, I should be happy. If I have to talk, it should be only Vedanta or Bhagavat katha. In Bhagavat Gita, Bhagavan has compared sukham to water

(Bhagavat gita Ch-2.46 yaavaan artha udapaane). One cannot live without water. So, sukham is an integral part of life. But how to develop this sukham - a process is given here. He has Atma sukham but he does have kosha Ananda also. If he has to do japa, even that he enjoys. For a meditator, without using any physical or speech level action, only with mental sattvic sukham he is able to practice meditation. Sukham is therefore from three sources.

1. Objects
2. Thoughts. Really speaking objects become thoughts in mind which are conducive. That is how we derive sukham. Then do upaasana उपासना of Bhagavan based on shaastra. The whole universe is the body of God. Experiences I do not like but it is given by God. So, I take it as prasaada प्रसाद. Our Guruji, Swami Tejomayananda had a paralysis attack. At that time, he said it was a prasaada. To think like this is not easy. It can happen only when I surrender to Guru and ishta devata.
3. Atma sukham.

Jeevanmukta is very difficult to understand. If you see a list of jeevanmukta and with that you search for jnaani, you will never find one. They are only indicators. So, let us see how he lives.

Shloka 52

उपाधिस्थो ऽ पितृधर्मैरलिप्तो व्योमवन्मुनिः ।

सर्वविन्मूढवतिष्ठेदसक्तो वायुर्वच्चरेत् ॥

**Upaadhistho'pi taddharmairlipto vyomanmunih
Sarvavinmuudhavattishtedasakto vaayurvaccaret.**

Learn to be happy without anything. Even though jnaani is in panca koshas upaadhistah - he is untouched by their dharms - tad dharmaih aliptah. Who? Munih = mananaat munih मननात् मुनिः. So, one has to think about these things. Overnight nobody becomes jnaani. Only a wise person knows what it takes to become wise and then only you appreciate it. Otherwise, people, like a girl - She thinks her mother knows nothing until she becomes a mother. Then she appreciates how talented her mother is. Same is the relationship between Guru and shishya. Munih upaadhi dharmaih aliptah staying within the same upaadhi due to praarabdha. Like space -vyomavat - untouched. Asanga. Sarva vit muudhavat tisthet - he is a knower of all as he knows Brahman. But he lives like a moodha or common man. He will do any work. Once there was a mahatma. He had a young boy who was his disciple who invited the mahatma

to his house for bhiksha भिक्षा. Mahatma said that when he comes to that side, he will drop in for bhiksha. Boy agreed. One day when Mahatma was going that way, he went to this boy's house. But the boy was not there. His father who was a non-believer saw this mahatma, abused him and told him to clean the cow shed and then he will be given bhiksha. Mahatma quietly started cleaning the cow shed. That boy when he went to the ashram heard that the mahatma had gone to his house. So, he ran back and asked his father if anybody had come. His father said yes, one well-built man came and asked for bhiksha. I told him to clean the cow shed and get bhiksha as a part of labour. Now, this mahatma never felt anything inferior or wrong. He knew he was not the body. He did not have to show off his greatness there. But if Vedanta discussion is there, he will join there and expose his paandityam पाण्डित्यम्. He takes different avataars as required. If everyone is quiet, he will also be quiet. Moodhavat tishtet is this. You don't have to show off that you are extraordinary. Once a devotee wrote to Gurudev "You are extraordinary". Gurudev with all humility wrote back "I am only extra among ordinary"! asaktah = unattached. Here another example is given – vayuvat - like air he caret - moves around to do transactions. But in his nature, he is like space.

Class 39: Shlokas 52-54

Jeevanmukta- a jnaani, how does he live in this world unattached by any associations or relations arising out of this world or his own five sheaths? While his praarabdha karma is going on, He transacts in this world like space and air. By space what is meant is total non-attachment. Asangatva असङ्गत्वा is the main lakshana of Atma. When it said vayuvat caret - it refers to characteristics of air, which when passing from one place to another, it carries fragrance for some time and then quickly drops it. Likewise, jnaani also sometimes associates with people and becomes one with their feelings, emotions and life but does not carry their impressions for long. Space example is to show there is no connection at all. He knows that truly speaking he has no association at all but in vyavahara, he participates or identifies with their joys and sorrows and then drops. This is a good example for us to follow. In Srimad Bhagavatam there is a king Yadu. This raja receives an avadhuuta अवधूत sanyaasi who is so joyful and relaxed. King says 'Maharaj we run around in this world as if fire is on our head. When fire is on our head, we search for water. You are here in the same place with fire around you but you are as though sitting in a calm cool lake. You also face the same surroundings as we do but we are suffering when you are relaxed'. He gives an example of a forest fire where all animals are running here and there but you are in the same forest like an elephant taking water and sprinkling over itself and enjoying it. The avudhoota Maharaj says that the secret of his joy is that he has many teachers (santi me guravo rajan

सन्ति मे गुरव राजन) - 24 teachers of which one is space and one is air. What is the lesson from space and air? How space is everywhere but has no association and air even if it picks up something it drops quickly. moodhavat tishtet asakto vayuvat caret. Until this is the description of jeevan mukta. Next shloka describes Videha mukta विदेहमुक्त. Videha mukti is when the body drops. What happens then?

Shloka 53

उपाधि विलयाद्विश्नौ निर्विशेषं विषेन्मुनिः ।

जले जलं वियदव्योम्नि तेजस्तेजसि वा यथा ॥

Upaadhi vilayaadvishnou nirvishesham vishenmunih

Jale jalam viyadvyomni tejastejasi vaa yatha.

Upaadhi vilayaat: Up To now he was in upaadhi. Laya लय is dissolution and vilaya - विलय is complete dissolution. Laya is the dissolution of the gross body. When pralaya happens also, the subtle body goes into seed form and comes back when the next creation comes back. Vilaya is because of Knowledge. Gross, subtle and kaarana shariira - all are gone. Here also the munih word is used in this shloka also to show that the same one who was jeevan mukta is now Videha mukta. Destruction of gross body means praarabdha karmas are over. Destruction of subtle bodies means desires are gone and destruction of causal body means ignorance is destroyed. Therefore, upaadhi vilaya has taken place. Upaadhi vilayaat munih vishnou nirvishesham vishyet - he enters into nirvishesham = in Vishnu. Who is Vishnu? Refer to shloka 9 of this text. Saccidaatma सच्चिदात्मा is Vishnu. Vishnu vishet. He enters Vishnu. This is only figurative and not to be imagined literally. When does jnaani know that there is no body? At the time of Knowledge. So, for him, jeevanmukta and Videha mukti are simultaneous. For ignorant people, it is on two different occasions. Jnaani does not say most of the snake is gone, only the tail is remaining now!! There was no snake and there is no snake. Therefore, liberation - jeevanmukta and Videha mukti are the same. Only ignorant people say, when the body is quiet and praarabdha karma is over, jnaani has merged into Brahman. These are voices of ignorant people as Brahman is not different from oneself. There is no merger. There is only one Consciousness. Therefore, there is no merger even if examples may give the idea. For example, the expression used here is, the drop of water merged with the total water. It's only figurative. The best example is the second one given here - viyadvyomni. Just as pot

space merges into total space when pot is broken, Ghata akasha घटाकाश becomes mahaakaasha महाकाश. But there was and is always only one space. It is our idea that there are two spaces. The sense of limitation is there because of the limitation caused by the boundary of pot. All is aakasha only. When we say merger, it creates a sense of distance. Here Brahman is not there and I have to journey to reach Brahman. This is not acceptable. When is there advaitam? Before Knowledge or after Knowledge? Advaitam is there all the time. If before Knowledge there was dvaitam द्वैतं then after Knowledge there cannot be advaitam. I was Brahman before also. Because of ignorance I might not have known it. That is why only jnaanam is enough. If I was not Brahman before then I should have to do some karma along with jnaana. No such thing is required. That is why the statement is Tat Tvam Asi तत्त्वमसि and not Tat Tvam bhavishyasi तत्त्वं भविष्यसि. Right now, 'You are Brahma'. That is why it is mahaavaakya. When I am profusely grieving, who am I? I am Brahma. That is why advaita Vedanta is so beautiful. Now tejastejasi - light enters into light. This expression is again for ignorant people to understand. Jalejalam and tejastejasi expressions are given only to differentiate the fact that earlier he was available for vyavahaaric transactions but now that is not possible. Real understanding is viyadvyomni. Even the manifest aspect is not available anymore. How to use this stanza in our life? Everyone is Brahman. Even when our near and dear ones have departed nothing has happened. They were Brahman and wherever that subtle body is expressing, they are Brahman. They identify with some body; we identify them with some body and say they are this and that. Really speaking there is Caitanya alone. Therefore, in our transactions whenever we get some sorrow because of our separation from someone we should be able to avoid the grief. Nirvishesham means where there are no attributes/ distinctive features. Vishesha is, I distinguish myself from others - vishesho naama bheda. Vishesha means something different. Nirvishesha means we cannot separate - indistinguishable. Bhagavan Adi Shankaracharya ji writes elsewhere "nirvikaare niraakaare nivisheshe bhidaakutah" in changeless and formless where is bheda? There is no differentiation. I can separate blue from pink. Where is separation in space? So long, he was as though with vishesha but really it was only vishesha **iva** = as though differences were present.

If somebody wants to meditate, some more pointers for Brahma are given.

Shloka 54

यल्लाभोनापरो लाभो यत् सुखान्नापरं सुखं ।

यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत् ॥

Yallabhaannaaparo labho yat sukhaannaaparam sukham
Yajjnaanaannaaparam jnaanam Tadbrahmetyavadharaayet.

Tad Brahma iti avadhaarayet = may you know that to be Brahman. Avadhaarayet = hold on to this Knowledge firmly. When Tvam pada vicaara त्वं पद विचार is going on it will be mentioned as know 'Atma'. When Tat pada vicaara तत् पद विचार is going on 'Brahma' word will be used. Atma is Brahma - this is clearly mentioned in Upanishads. What is this Brahma? Yat labhaam na apara laabhah-aparah = other or greater. There is no other greater gain, having attained Brahma. I have come to Vedanta for the highest gain. All other gains are finite. Having gained that, I still remain finite. This is our problem. Once we attain something for which we put so much effort, immediately the next question will be 'what next?' Now imagine a young boy in college. His first agenda is to clear his studies. For what? Good job. For what? good pay? What next? Marriage. Then? This keeps on going. One after another finite goals keep coming and once that is attained, the next one starts. It is never ending or satisfying. Even if I become Brahma ji, I will not be complete. Only knowing I am Brahman will make me complete. Yat sukham na aparah sukham = having gained this happiness there is no other happiness. Let us say someone is very thirsty, he has to go somewhere to get a cup of water. Suppose there is sweet water everywhere then where should he go? Nowhere. Like that jnaani, he has understood I am sukha svaruupa. He does not need to go anywhere for sukham. Any other sukham is karma janya sukham which is anitya. But this jnana janya sukham ज्ञान जन्य सुखं where there is **NO** - 1. Temporariness 2. Pain 3. exhaustion 4. dependency 5. Dissatisfaction 6. Relativity. No limitations. This is the highest Knowledge. Why? Because all other knowledge is about object (idam इदं) whereas this jnaanam is about subject (aham अहं). Does this mean once we have Knowledge of VedAnta, at the end we will know everything in this world? No. For a Brahma jnaani, if he wants to learn something, he can learn quickly but the sense of incompleteness is not there that "I don't know this or I need to learn that". It is the sense of incompleteness that bothers us. For physical incompleteness we go after objects. For emotional incompleteness we go after people. For intellectual incompleteness we want to learn more and more. All sorts of incompleteness are gone now. Incompleteness will go only if one is clear on Brahma lakshanaas. Brahma means infinite. Brahma means all. I have to dwell on them. I have to be clear about Tat pada vacyaartha also = sthoola, sookshma, kaarana shareera samashti. So, when I dwell on Ishwara, that time itself I should identify with Consciousness expressing through gross, subtle and causal universe. Once I do that, then my oneness with my Bhagavan tells me that everything is attained. When I attain God, I attain all as vacyaartha वाच्यार्थ. Then from vacyaartha I go to lakshyaartha. When saadhaka is a bhakta he

meditates on God who is the cause of the gross, subtle and causal universe. So, when he meditates on God, he identifies with totality. Then he is told by Upanishad that the God you know is saguna Brahma = conditioned Ishwara. Unconditioned God is Brahma = nirguna. There identification is absolute oneness. He does not lack anything physically or emotionally. Completeness is complete. Otherwise, one will say I know I am Brahma but I am missing something. Jnaani knows the jnanaam of everything else is mithya only. How much knowledge does one want about the snake that does not exist?

Shloka 55

यद्दृष्ट्वा नापरं दृश्यं यद्भूत्वा न पुनर्भवः ।

यज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारयेत् ॥

Yaddrshtvaa naaparam drshyam yadbhuutva na punarbhavah

Yajjnaatvaa naaparam jneyam tadBrahmetyavadhaarayet.

Again, tad Brahmetyavadhaarayet - hold on to the Knowledge of Brahman firmly. Brahman is that with all these ideas - having gained there is -

- a. no superior gain
- b. no superior happiness
- c. no superior knowledge.

Here it is said drshyam - seen. In Vedanta, seen when used with Brahma, seeing is knowing Brahma. With other things drshya is experience. Yad jnaatva na aparam jneyam - having known this there is nothing else to be known. This is an important statement of Upanishads and Bhagavat Gita.

In Mundaka Upanishad 1.3.3, it is said "kasmin no bhagavo vignaate sarvam idam vignaatam bhavati" कस्मिन् नो भगवो विज्ञाते सर्वं इदं विज्ञातं भवति. What is that, knowing which nothing else needs to be known? That is Brahma. Where should I go to get that Brahma? "That you are". Chandogya Upanishad 6.1.3, "Yena ashrutam shrutam bhavati amatam matam avignaatam vignaatam bhavati" विज्ञातं भवति येन श्रुतं अश्रुतं अमतं मतं अविज्ञातं . What is Brahma? By which unheard becomes heard, unthought of becomes thought of, unknown becomes known. Bhagavad Gita 7.2 - "yad bhuutva na punar bhavah" यद् भूत्वा न पुनर भावः - having become Brahma, there is no more becoming. All my becoming ends.

Normally first I want to be the owner of a cycle then it turns into a desire for a bike then a car, etc. there is no end to wanting. But here after knowing myself to be Brahman, I

don't want to become anything or having known which I don't have rebirth. In fact, I realize it's not just that I don't have next birth but I don't have even this birth. I know I am infinite. I am Brahma.

Class 40: Shlokas 55-57

Tad Brahma iti avadhaarayet - one must hold on to this teaching. Here various indications are given and Atma is the best in all these categories. Atma is the best jnaanam, jneyam, sukham, drshyam. When all gains, knowledge, objects are compared with Atma/Brahman, Brahman is best. So, Brahman is now defined indirectly - tatastha lakshana.

Tatastha lakshanam is defined as: **Tad bhinnatve sati tad bodhakatvam तद् भिन्नत्वे सति तद् बोधकत्वं इति तटस्थ लक्षणम्**. Remaining different from the object, it gives knowledge of that object. Example: A crow sits outside someone's room and that crow is used for indicating that room. Crow is actually different from the room.

Svaruupa lakshanaani: **tad abhinnatve sati tad bodhakatvam svaruupa lakshanam तद् अभिन्नत्वे सति तद् बोधकत्वं इति स्वरूप लक्षणं**. Being that, it gives knowledge of that object.

Up to now, tatastha lakshana was used to indicate Brahma. There is no greater jnaanam or jneyam than Brahma. This means there is no other desire to see or know something, they will never give me satisfaction. They leave me with an unfulfilled feeling. No contentment is felt. Only when you recognize you are Brahma all these running around will lose their purpose. Brahma alone is the highest- Para Vidya. Therefore, I should know this Brahma. In the next shloka, tatastha and svaruopa lakshana are given.

Shloka 56

तिर्यगूर्ध्वमधः पूर्णं सच्छिदानन्दमद्वयं ।

अनन्तं नित्यमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥

**Tiryaguurdhvamadhah puurnam saccidaanandamadvayam
anantam nityamekam yattadbrahmetyavadhaarayet.**

Tad Brahma iti avadhaarayet. Understand SAT- existence (desha kaala vastu aparicchinatvam देश काल वस्तु अप्परिच्छिन्नत्वं) CIT (Consciousness) Anandam (infinite) Advayam (no duality/triad) anantam (unconditioned) ekam (sajaatiya vijaatiya svagata bheda rahitam सजातीय विजातीय स्वागत भेद रहितं). Tiryak uurdvam adhah puurnam- tiryak = horizontal urdhvam = above. Adhah = below. That which is everywhere - in the

horizontal plane, above and below it also. All sides - eight directions also. Poornam = infinite. Poornam also means, there where there is nothing else possible. Everything is nothing but that and that alone. Where there is no room to add anything new. There is nothing else that can exist here. Everything is filled only with that. There is no room for any anaatma. Just like there is no room for snake on rope. But when we say everything is filled by Brahma, and then we will get the idea that there is a container which is completely filled with Brahma. This idea is wrong. Words or examples from the world will have limitations. There is no container-contained relation. Brahma alone is. This is advaitam. Generally, when we use such indicators or Brahma lakshanaas such as nirguna, nishkriya, nivikaara, nishkala निर्गुण निष्क्रिय निर्विकार निष्कल, etc., they are not for recitation. समे is for 'Aham Brahma asmi' Mahaavaakya. So, how to understand this for our saadhana? Our current challenge is, objects are our fascinations. Objects fascinate us because they have color, sound, form and we love such things. They have variety and we are told we have to meditate on Brahma. First, we have to do Atma-anaatma viveka. So,

1. I have to separate myself from objects. 'Myself' here means my panca kosha. This does not require much viveka. For this we don't have to study Vedanta. I don't have this bhraanti भ्रान्ति that I have to separate myself from this pot on the table unless I become attached or possessive of the pot. But eliminating me from my other koshas is level one vairagya वैराग्य.
2. Vairaagya from this body. I have to know Atma is different from these three bodies or three states, I identify myself with. This is where serious saadhana actually begins. When my attention is too much on the gross body then I have to do more karma yoga. Karma yoga reduces my attraction to annamaya kosha. It is a gross saadhana for gross identification. Then if I am very much attached to my emotions, thoughts come and I get carried away, then I need maanasa karma - mental dwelling and that is where I need to have a strong emotional support = Bhagavaan, Saguna Ishwara. All my chanting, bhajans and meditation on saguna Ishwara - all this is geared so that I can remain calm in emotional situations. In order to do viveka, I should first be alert and available. If we see some object and get carried away with that and that time, if I have to remember to do Atma anaatma viveka आत्मा अनात्मा विवेक, it is impossible. Mind along with senses is gone into that object. Now, where is viveka, shama, dama, etc., Only later I think I am supposed to be a saadhaka. I am supposed to think properly! That is why I have to inculcate these qualities so that they are available at the time of crisis, so that they do not interfere and bother.

So, I do some karma yoga, bhakti yoga and ashtaanga yoga practice where I can dwell on myself. Means, I can exist separate from the world. I don't need too many things. With minimal I can live – pratyahaara प्रत्याहार - not taking too many things in. So, when these practices are done, then I am very much available for separating Atma from anaatma. How is this done? Whenever there is thought, along with the thought there are two other things - vrtti and cidaabhaasa वृत्ति and चिद्भास. Thought, reflections of thought and of course, original Consciousness also. Example: whenever there is light reflected on the mirror, there is a mirror, light reflected on the mirror and original light also. All three will be there. So, right where there is thought there is cidaabhaasa and Caitanya - all are together. Now, what I have to do is remember. This Caitanya is me and not the thoughts (thought means manomaya, vighnaanamaya koshaas) I have to separate them. I cannot keep on thinking I am not the thoughts, I am not the mind, I have no mind and keep on dwelling on them. In other words, I should be able to detach myself from thoughts and own up the fact that I am Caitanya. For that, there is a technique given. The technique is, you become a witness to the thoughts. This is how Caitanya is given the name Saakshi साक्षी. Saakshi = witness. So, I have to know I am a witness of thoughts and the witness is Caitanya. Generally, in the world we have the idea that witness is different from the witnessed (Saakshi is different from saakshya साक्ष्य). So, we think, if something seen is here then seer must be somewhere else. But Consciousness cannot be away. In fact, nothing can be away from Consciousness. Therefore, right where the witnessed thought is, is the witness Consciousness. Now, what is my saadhanaa? No matter how powerful, emotional that thought is, I should not identify that thought. Thoughts will come, it will stay and it will go. I am different from it. This is one level of meditation. For this meditation - paying attention to Saakshi and not the objects or the glamour for thoughts. When objects and their attractions are powerful, then where is Saakshi or paying attention to Saakshi? We can write wonderful essays on Saakshi but if I have to dwell on Saakshi, I cannot do it until I reduce the importance given to objects. Once I reduce the importance given to objects then my attention on them will reduce. One has to dwell on these ideas. Then from objects, I have to come to thoughts. Then I have to separate myself from thoughts. Now there are only two things - Saakshi and saakshya. I have to do viveka between these two. For this, I need a calm and available mind. Mind that is running here and there cannot do this. Once I recognize that I am this Atma, then I have to know that this Atma is one - sarva bhuutaatma सर्व भूतात्मा. That is, I the Saakshi and anybody else, who is also Saakshi only, we are not different. So, sajaateeya bheda will go first in understanding. How will that happen? Through mahaavaakya which will tell that, this Saakshi which you came to with all these saadhanas viveka and meditation,

that Saakshi is Atma is Brahma. There are no many Brahma and there is no different cause of this creation. That Saakshi Caitanya alone is the cause of creation and therefore there is no vijaateeya bheda also. So, whatever we have earned as Brahma lakshana, they will fit into this part of saadhana. What is said here as it is tiryak, oordhva, adhah, poornam, it is everywhere, other than this there is nothing. It is Existence, Consciousness, Bliss, Infinite - they all are Brahma lakshana. This Saakshi-Atma I understood, is the same as Brahma and since I am Atma then that Brahma I am. So, these shlokas are not for repetition but when I sit quietly, they will help me remember I am not my mind and help me dwell on me-Saakshi and that Saakshi which is Brahma is me. I am that Saakshi. I am Brahma. Saakshi should not be recognized as a third person. When I quietly sit down, I should be immediately able to know what I am talking about as Saakshi. I should be able to see all thoughts come and go as easily as we see all cars come and go! This is one level of meditation where I have to separate from my thoughts. Later, if I see myself-this Saakshi as different from the world, creation, etc. and if after Vedanta shravanam of mahavaakya, I still feel I am something else, then I have to do further nididhyasanam to remove this vipareeta bhavana which comes with either manyness or kartaa/ bhokta कर्ता भोक्ता attitude. I have to remove this thought that the world is different and that I am Saakshi, different from the world. Even this I have to remove. For this I have to do further dhyaanam. Because there is no anaatma. First, I have to do Atma-anatma vivichya. Now I have to do pravilaapya प्रविलाप्य - merge anaatma into Atma. Anaatma has no individual existence. Whenever there is erroneous thinking, I have to correct myself. Then what are all the other saadhanas like puja or seva for? They are to reduce the outside objects. Next, I have to start dwelling on Saakshi. Simultaneously, I have to do shravanam. Only then, I will actually know why I am doing this saadhana. What is that Brahma I am trying to own up? What is that which I was not aware of? That is the pramaana प्रमाण. Atma anatma viveka I can do with plain logic. But Atma is Brahma we will use pramaana. Simple example which we say is that, anything that is drshya and anitya is anaatma. My attention should be on Atma and then that Atma is Brahma. Most importantly, simultaneously there should be vairagya. This vairagya should be natural. Whenever we see defects in something, we will get vairagya towards it. It will be easy to let go. Otherwise, it is not easy. Like our body. When our body is young with all sense organs intact and powerful, when someone says let go of this body - it will be difficult to let go. But the same body when it starts giving pain or begins to become high maintenance, we pray to God to take away this body. What happened? At a young age, it was the source of sukham. At old age, it is the source of dukham. Over. So, the moment I see sorrow somewhere vairagya comes naturally. This is one way. Another way is, when I see a greater, permanent, effortless source of sukham, I say 'this is

what I want'. This science of Vedanta if understood properly, then I will think there is no other way. This is only logically correct. When someone has more body identification - karma yoga will help. If one has too much object identification - seeing dosha in them will help. If someone is very emotional then doing upaasana उपासना will help. Do bhakti saadhana and take bhagavan as aashreya आश्रेय. Eventually, when I am ready, viveka dawns. To increase my ability to meditate - dhaarana, dhyana and samadhi धारणा ध्यानं समाधि are given. In yoga sutra, it is said these three are together = sayyama सय्यम. I should be able to think of only one thing - this becomes dhaarana. Then it becomes dhyaanam and finally samaadhi. In this way everything – vairagya, karma yoga, bhakti yoga, ashtaanga yoga - all will have their part to play and then Jnaana will play its role. When it is said 'tad Brahma avadhaarayet' I should know from where I should come, to where and not just do repetition of the shlokas. Whenever I fall in my practice, (it will happen. Only the one who is trying to climb will fall. One who does nothing will never fall!) I should know how quickly I bounce back. That viveka should come. I should be alert about my mind- thoughts.

Next shloka gives another idea apart from svaruupa and tatastha lakshana.

Shloka 57

अतद्व्यावृत्तिरूपेण वेदन्तैर लक्ष्यते द्वयं ।

अखण्डानन्दमेकं यत् तद्ब्रह्मेत्यवधारयेत् ॥

Atadvyaavrttirupena vedaantair lakshyate dvayam

Akhandaanandaanandamekam yat tadbrahmetavadhaarayet.

Tad Brahma iti avadhaarayet - know and hold on to that Knowledge. All is that Brahma. Which Brahma? Ananda = infinite. Akhand = unbroken (khand means broken) - infinite bliss. Ekam = free from all bhedas. Advayam - one. This Brahma is indicated by the Vedanta mantra - vedaantairhi lakshyate. How? Atad vyaavrtti rupena. Tat = that. Atad = not that and vyavrtti means elimination. So, by elimination of that which is not, that is indicated.

Class 41: Shlokas 57-58

Vedanta saadhanaa begins with purification of mind which will allow the seeker to shift his attention to Atma when pointed out. That Atma which is Brahman is present all the time as the only reality. But it is not available due to non-recognition. It is like the necklace ever available but not recognized. Therefore, the joy of that which is ever present, is deprived from me due to ignorance. So sadhana is not to create a new

thing. It is not an aapyaam, utpaadyam, vikaaryam or samskaarya vastu आप्यं उत्पाद्यं विकार्यं संस्कार्यं वस्तु. It is a siddha vastu सिद्ध वस्तु - ever existing. But to recognize that I need shaastra शास्त्र, which gives different indicators of the vastu through tatastha lakshana. But also, my saadhanas have prepared me so that when the truth is pointed out, I am able to recognize it. When tad Brahma avadhaarayet - that avadhaaranam means I am able to recognize it as the only reality. But reality seems to be hidden in a variety of names and forms. When my attention is on the names and forms, I miss it. For that alone, vairaagya from objects and vairaagya from thoughts are needed so that I can become Saakshi. I can witness any activity outside or inside very well, knowing that I am unaffected by anything, like space. Nirlipta vyomavat. Even if I carry some impression, then like air-vayu vat, I drop it quickly. This helps me own up the Truth, being Truth. Whatever saadhanaas I have been doing or am doing, then they all add up to own up this Truth. Similarly, any other negativities I have, will also add up and play a role. So sadhana is to recognize this Truth and own up. We have seen svaroopaa and tatastha lakshanam in the previous class. Svaroopaa means one's own nature. Tatastha - tata means river bank. So tatastha means staying apart and yet indicating. Stha means staying. Example: satyam jnaaanam anantam, ekam, kevala, etc., are svaruupa lakshana. Tatastha means using something else, Brahma is indicated like in the previous shloka. Eg:

1. Brahma as jagat kaaranam जगत् कारणं. In other words, I am using the universe to point out Brahman using cause and effect relationships which really do not exist. Like, even though there is no relationship between the crow and the house, we use a crow sitting on the house to indicate the house at that time. So, Brahma is jagat kaaranam.
2. Brahma is antaryaami अन्तर्यामी - inner controller. The minute I use the word inner, it limits Brahma which it is not. Again, controller word is used even though Brahma is asanga. Brahma is controller of all - space also from within space, air within air and fire from within fire etc.,
3. Brahma as karma phala dhaata कर्म फल धाता - giver of results of actions. kartuh aajnayaya praapyaate phalam कर्तुः आज्ञया प्राप्यते फलं. A power which controls karma phalam.

We know this only through shaastra. Tvam pada vaacyaarthaa - transactional I, shaastra need not tell me. But Tat pada vaacyaarthaa, only shaastra can tell. Tvam pada and Tat pada lakshyaarthaa - only shaastra can tell.

Brahman is akhanda Anandam ekam – indivisible absolute happiness. Advayam -non-dual. Vedaantaih upanishadbhih lakshyate वेदान्तैः उपनिषद्भिः लक्ष्यते = revealed through vedaanta only. How? atad vyaavrtti ruupena. Tat = that. Atat = not that. So, by eliminating that which it is not, it is indicated. if we want to point out someone who is in yellow in a hall where everyone else is wearing white, and if someone says “I don’t know what is yellow”, then we say it is the one who is not in white. This way of indication is atat vyaavrtti roopam. By negating all those things which do not belong to that. Vyaavartanam व्यावर्तनं = putting aside or eliminating. Brahman is indicated in this way. Suppose you ask someone to pass on a book. Which book? That book which is not on the desk. This is a way of indication. Generally, we do not use such technique. So why are we using this method here? To understand this let us first see what are the means that can be used to point out something which cannot be pointed out directly. Modus operandi-first, identify all means that can be used to point out directly. Then say that none of this can be used to point out Brahman. So, we use method of negation. Our Acharyas have compiled innumerable means of direct indication into five types. That too they write it in shloka form. They are called **shabda pravritti nimittaaani शब्द प्रवृत्ति निमित्तानि**. These are the indicators which can reveal through words. Brahman is beyond words. So, we will use negation.

- a. **Guna गुण** = description through attributes. Color, size, weight, form. We say give me a red pen and we understand.
- b. **Kriya क्रिया** = action. Certain things I indicate through action. Example: meet this person who is a doctor. Doctor means one who is engaged in this type of activity or function.
- c. **Jaati जाति** = species or genus. A category. If someone says ‘here is a mango from Australia’ even if we haven’t seen one before we still know. Or manushya jaati or pashu jaati.
- d. **Sambandha संबन्ध** = relation. Something even if I don’t know directly but if I know its relation then I will understand. For example, bring the paper on the chair or indicating to someone unknown, as the father of so and so.
- e. **Roodhi रूढी** = that which is prasiddha प्रसिद्ध or well known. That which is well known, you don’t need an indicator. Like if you say ‘sun is shining brightly today’, we do not ask which sun because everyone knows. Or poet Kalidasa - no one asks which Kalidasa.

In these five ways, any object can be indicated. Let us say we want to define Brahma through these five words. Guna-nirguna; kriya-nishkriya; jaati-kevala - no sajaatiya, vijaateeya and svagatha bheda; sambandha-asanga; roodhi - nothing strikes when the word Brahman is used. I don't have direct perception through any of the five senses. Only shabda no artha and therefore no association. Shabda should be transformed into vritti, then only knowledge will take place. It is like talking about anything in a language I am not familiar with. I have no idea what they are talking about except that they are talking of Brahma as the word Brahma comes every now and then. So, no Brahma akaara vritti ब्रह्माकार वृत्ति will take place. So, all five are out and there is no sixth. Therefore, Brahman is understood by negation only. We say Brahman has no sambandha. But we also say there is a revealer-revealed sambandha and Brahman is revealed! How is this? By negation - atadvyaavrtti. Example for atadvyaavrtti: ashabdam अशब्दं, asparsham अस्पर्श, arupam अरूपं, etc., I have to remember this during meditation. I have to keep negating everything in meditation - all panca koshas. This lakshana is more powerful than tatastha lakshana like jagat karana. The cause effect relationship between Brahman and world is really not there. It is only due to maya. Elaboration of this shloka is in shloka 60 (Brh. Up. 3.8.8) This is neti neti नेति नेति (seen earlier in shloka 30).

Another way in which Brahman is indicated is by Ananda.

Shloka 58

अखण्डानन्दरूपस्य तस्यानन्दलवाश्रिताः ।

ब्रह्माद्यास्तारतम्येन भवन्त्यानन्दिनो ऽ खिलाः ॥

Akhandaanandarupasya tasyaanandalavaashritaah

Brahmaadyaastaratamyena bhavantyaanandino 'khilaah.

Tasya (tad brahmetyavadhaarayet should be understood) Brahmanah - that Brahman whose nature is akhanda Ananda roopa - Brahman of infinite happiness; lava = little; little happiness of Brahman is taken up by all beings starting from Brahma ji (deity). Brahmaadyaah akhilah taaratamyena aanandinah bhavanti. This shloka refers to two Upanishads. Bhagavan Adi Shankaracharya ji is quietly feeding us Upanishads like a mother who feeds nutritious food to her child on the sly! Just as there is absolute Consciousness there is manifested consciousness. When we say pot is, it is existence in manifest form. If pot is broken then existence goes from manifest to unmanifest form. It is there but in a different form. Happiness is also in unexpressed form and expressed form is in Anandamaya kosha. Brahma is Ananda svaroupa. When we say Brahma - I am Happiness. But when we say 'I want to be happy', it is kosha Ananda. If someone

says I want happiness, we understand. But if one says, I want to be Happiness then that person gets mahaavaakya "Tat Tvam Asi". But normally we want only expressed happiness. But everyone's happiness that is expressed/manifest has variation-variety is there. This is in Anandamaya kosha which has taaratamya - gradation.

Class 42: Shlokas 58-59

Ananda svaruupa Brahma is to be recognized as one's own Self. There is no question of experiencing infinite Ananda. If infinite has to be experienced, what will happen to the experiencer? The experiencer-experienced duality will make the experienced Brahma finite. Therefore, infinite is not available for finite experience. If available, that experience will be a time and space bound experience, like all our other experiences. Atma is to be known as ourselves which is happiness. If I want to experience happiness it will be a finite expression in the Anandamaya kosha pratibimbata प्रतिबिम्बित Ananda - reflected Ananda. So, in anandamaya kosha the Ananda is available is experienced by Brahmaadayaah - from Brahma ji to ant. In all these Ananda there is gradation - taaratamya. This is to indicate the comparative and superlative degree - positive, greater and greatest. This gradation is called taara तार and tama तम. It's bhaava भाव is taaratamya. In other words, throughout our life whatever happiness that we experience is a droplet of Brahma Ananda-lava aashrita आश्रित. We take that support to run our life. Sukham is like water- it is so essential. Even anitya sukham. If we did not have some anitya sukham in life, we would become crazy. We continue to live our life with reflections of some sukham from the past or from some sukham that we are expecting to get in our future. If someone predicts 'you are not going to get any happiness in future' and if you have not had sukham in the past also, that fellow will die! The moment I feel I have nothing to look forward to, I am gone. So, Ananda is the driving force for anybody including Brahma ji. Even Brahma ji takes aashreya आश्रेय in anitya sukham. This is pointed out here - tasya Ananda lava. Lava means little. In Brahma Ananda there are actually no parts, as parts means destruction is possible. It is only to say that even the highest sukham that is experienced by anybody is only a droplet of Brahmaananda sukham. Let's say there is a big lake of sweet water and you are allowed to take as much water as you want from it. Someone comes with a small jug, another with a small tube and yet another with a huge pipe to take the water he wants. That is how taaratamya happens. This depends upon our sattva, karma and upaasana. This is not the subject of jnaanam. Whereas, Brahma which itself is Ananda svaruupa, that Ananda is from jnaanam. Pratibimbata Ananda is from karma or upaasana. This we should remember and be clear. In the world somebody is happy, it's karma/upaasana. If I know I am happiness, that happiness is from knowledge and is eternal. Whereas, kosha Ananda is anitya. Nitya is always through jnanam and what

is attained out of karma or upaasana will always have defects and are impermanent. For all these the qualifications of the adhikaari अधिकारी are different and therefore their results also vary. Even when we all watch the same act on the screen, some are able to enjoy the utmost, while some can never even smile.

Shloka 59

तद्युक्तमखिलम् वस्तु व्यवहारस्तदन्वितः ।

तस्मादसर्वगतं ब्रह्म शीरे सर्पिरिवाखिले ॥

Tadyuktamakhilam vastu vyavahaarastadanvitah

Tasmaadsarvagatam Brahma shiire sarpirivaakhile.

Akhila vastu tad yuktam - all things, objects, etc., are associated, united with that Brahma alone. That Brahma I am. If there is any anaatma, Atma should be there as anaatma cannot exist independently. Vyavaaharah anvitah - all transactions are also intertwined with Brahma. Vastu - objects. vyavahaara is karma and jnaana vyavahaara as we have karmendriya कर्मेन्द्रिय and jnaanendriya ज्ञानेन्द्रिय. Without the presence of Brahma nothing can happen. Anvita= everything is included in Brahma. Nothing is without Brahman - this is a wonderful point to meditate on. Wherever anybody is experiencing in any form, I am expressed there. 'I' can never be excluded from one or all. Actually speaking, there is no all. I alone am. Even if there is seeming variety, I am there. So, all Ananda includes me (previous shloka). Here, all vyavahaara/knowledge includes me. I am all pervading. When this bhaava भाव is there, then there will never be any jealousy. As there is no sense of limitation, I will not have any sorrow. Anybody gets or enjoys anything; we say my expression alone is expressing that Ananda. This is Brahma jnaani's infinitude. There is no sense of competition as there is no someone. There is no jealousy, limitation "tato na vijugupsate". Jnaani's way of handling vikaara विकार - vices of mind is different. If anywhere there is prosperity, he is happy. He does not feel that prosperity should be mine. This is large heartedness. For example, when in a family of four somebody brings only two sweets, the parents immediately say to children 'you eat. seeing you enjoy, we will enjoy'. How does this happen? Because they see oneness. This is advaita. Whenever there is dvaita or differentiation, immediately there will unrest. As our sattva increases the sense of advaita increases. I am everywhere, everything is me. Jnaani's vyavahaara has no psychological binding. On the other hand, ajnaani keeps brooding over the incident. This understanding comes only when Tat pada vaaccyaartha is done properly. Because he loves God and understands God is all, he loves all. There is no choice. In this way the saadhaka evolves. Therefore, Brahman is sarvagatam - all pervading. Now, we should not get

the idea there is all and Brahman is pervading leading to pervade and pervaded duality. When we say space pervades the pot, there is no pot into which space pervades. Similarly, God pervades the universe does not mean there is a universe and then God pervades into that universe. How to understand this? All objects are pervaded by existence. All thoughts are pervaded by Existence and Consciousness. Then, what is pervading what? SAT pervades objects and in that, object is nothing but naama नाम and roopa रूप. Here we can also add the word karma. Here, karma would mean its utility. For example: let us say we have a set of clay pots, a plate and spoon. So, each of them has a name based on form but each one's utility or function is different. As per Brhadaranyaka Upanishad, the whole universe is only naama roopa and karma. Because it is the utility which decides the importance of the object. When water is not flowing through the tap, the person we have to call is only the plumber. We cannot ask anyone, carpenter or electrician, etc., to do that job. I am naama roopa of Brahma only. But for vyavahaara, the utility of each is different. Therefore, if I want to shift my attention from object to existence, I should have vairaagya from karma. If utility has importance for me then I will never be able to see Existence anywhere. My attention will always be on naama roopa. That is why karma sannyaasa सन्न्यास is important. Now that I am not interested in the utility value of a thing, I am able to pay attention to SAT. That is why it is said "Na karmana amritatvam aanashuh". When we recite the recitation, it should give me this understanding. Then when I know teaching properly, I know naama roopa is mithya and only Existence is satyam. Then when both coexist, I know the naama roopa and karma part is mithya. I can now do anything or use something that is required without any attachment. There is no binding in this act. The understanding of these ideas should be digested as this will pave the path of your life. At the thoughts level also, all are naama roopa and SAT CIT. This is very subtle and needs lots of preparation. Otherwise, we can easily be carried away by naama roopa and their utility. At that time this vicaara विचार, "Atma satyam tad anyat sarvam mithya iti" should arise in our mind. We love ourselves the most. "Atmanastu kaamaaya sarvam priyam bhavati". When anyone touches a sensitive point where this 'I' is involved, viveka should come and in its light any transaction should be done. See everything as one naatak नाटक - drama. That is all. Then laugh and do not take anything seriously inside. Outside we may have to act as per requirement. This is how jnaani lives happily. Let us take an example of God. God loves his devotees. When we love someone, we cannot bear to see them unhappy or miserable. We will immediately want to do something to make them better. But devotees of Bhagavaan undergo trials and tribulations all the time. If God becomes dukhi each time his devotee is dukhi, then Bhagavaan will be eternally a dukhi. How does God manage to be eternally happy?

By understanding all this sorrow is mithya only. Only on this strength God is God. This is jnaanam. Then only you can survive happily. Shaantam Shivam Advaitam शान्तं शिवं अद्वैतं. In the battle field, where so much killing and bloodshed was going on, Bhagavaan Krishna was always calm and collected. Outside and inside naama ruupa is mithya. With this thought, Jnaani does transactions in the world. When we sit down in the flight, before we take off, they tell us where the exit is. In our Shaastra, before we enter samsara संसार, we are educated on how to deal with it and get out. Abhimanyu got stuck in the Kurukshetra war because of this only. He knew how to enter into cakravyuha चक्रव्यूह. He did not know to get out. Whole world is a cakravyuha. We should how to live like how the water on the lotus leaf does not affect the leaf “padmapatra ivaambhasa”. This requires good sadhana, knowledge and Bhagavan’s grace. Example is given sheere sarpirivaakhile. Sheera is milk. Sarpi is butter. Just as in milk, butter is pervading, in this creation pancikrita or apancikrita, Brahma is present. In Bhagavat Gita it said everything in creation is made of three gunaas and SAT. that SAT I am. Akhile - in this entire creation. If you want to look at butter in milk, it is not directly available. After churning, it is available. In the same way, Brahma is not perceived by eyes. But known through jnaanam. Similarly, elsewhere other examples are given - like how oil in sesame seeds, fragrance in flower, juice in fruits cannot be seen but is known to pervade.

Shloka 60

अनन्वस्थूलमहस्वमदीर्घमजमव्ययम् ।

अरूपगुणवर्णाख्यम् तदब्रह्मेत्यवधारयेत् ॥

Ananvasthuulamahrasvamadiirghamajamavyayam

Aruupagunavarnaakhyam tadbrahmetyavadhaarayet.

This is atadvyaavrtti lakshanam which is used when the five shabda pravritti nimittani - guna, kriya, jaati, sambandha and roodhi cannot be used. For Brahma none of these five apply. So, we have to use indirect methods. Example: if in a family there are two kids and the parents want to say that the younger one is useless; they will only say the elder one is very bright. If the younger one asks ‘how about me?’ They say ‘you are also good’ but we know it is only a namesake. This is atadvyaavrtti.

Ananva = Brh. Upa 3.8.8. anu = very subtle; ananu = not very subtle. Asthuula - it is not gross; not short or tall = ahrasvam or digham; is it subject to modification? Avyayam - changeless; ajam - first change is negated = birthless; aroopa = no form, no guna/attributes or varna = colour, etc. By this, I can exclude anything which has attributes as not me. For example, if someone praises me ‘you are very smart’,

immediately I should remember it is not me. Somebody spells or pronounces your name wrong - I have to remember I have no name or all names are my names. Tad Brahma avadhaarayet. That Brahma I am. This means I should not get stuck with any attribute of that anaatma that it is mine. Because over a period of time, anaatma will deteriorate. You are glowing, you are smart, you are handsome, you are intelligent - all this is anaatma dharma. They will all go away. Status or power also end. Right away I understand it is mithyaa. Moreover, anything that gives me joy now will give me sorrow later.

Class 43: Shlokas 60-62

Brahman is neither subtle nor gross nor has Brahman any attributes. Brahma word itself is to indicate Truth only. The etymology of the word Brahma is 'brhatamatvaat Brahma ब्रह्मतत्वात् ब्रह्म' - that which is 'The big' is called Brahma. Also, 'bharanaat Brahma भरणत् ब्रह्म' - that which gives substratum or existence to all. Generally, we do not say we want to know Brahma. All philosophies begin with- what is my reality or what is the Truth of this creation? What is the fundamental thing here? All philosophies are developed on this. Whole inquiry is about knowing the Truth of matter which constitutes the world and this body. Truth of I becomes tvam pada lakshyaartha and truth of the world is tat pada lakshyaartha and then I have to realize what their oneness or relationship is. This is how generally all philosophies have evolved. For the common man, the search is for happiness or freedom from sorrow. Those who have seen the world want to know something big - the Truth. All the shlokas which said 'tadbrahmetyavadhaarayet' show this is what Truth is. Here if we apply this, Truth has no attributes, no birth= Brahman. i.e., take the imperishable, changeless as Truth and that Truth I am. If we take the whole universe and we squeeze and take the juice of it, what will be the essence? The essence of this whole diverse creation, be it the world or person, will be only Brahman. To look for it, I don't have to go anywhere else. That is the beauty. If someone says that they are not interested in some Truth, then we call it Happiness. That Happiness is from which, Brahmaaji to grass, all derive joy. Truth of this creation is Happiness. As Gururji has versed it "aksharam hi brahmaiva, Anandascaiva Brahmaiva". We all are seeking that Ananda or in other terms love, care etc. Actually, all are Brahman with make up only! Really speaking, all is kept together is Brahman only. Advaitam is universal love or brotherhood only. But, Brahma itself is without attributes.

Shloka 61

यद्भासा भासयते ऽ कर्दि भास्यैर्यत् न भासयते ।

येन सर्व इदं भाति तद्ब्रह्मेत्यवधारयेत् ॥

**Yadbhaasaa bhaasayate'rkaadi bhaasyairyattu na bhaasyate
yena sarvam idam bhaati tadbrahmetyavadhaarayet.**

This again is an elaboration on the Caitanya aspect of Brahman. The beauty in this composition is in this word Bhaas भास्= Bhaa dhaatu. भा = shine. Yad bhaasa bhaasayet arkaadi - by whose light (ability to reveal-knowledge) other things are known - Caitanya. Arka = sun. It is because of Caitanya, by whose light sun, moon, etc., are known. Bhaasyaih na bhaasyate - by whose light all objects are illumined but the illuminator is not illumined. So, the illuminator illumines the illumined. But illumined cannot illumine the illuminator. Second line says, by which everything is known. This is a quote from a mantra which comes in three Upanishads - shvetashvatara, Mundaka and Kathopanishad. It says that if we are experiencing anything, it is guaranteed that you are experiencing Brahman only.

**“Na tatra suryo bhaati na chandra taarakam nemaa vidyuto bhaanti kuto 'yam agnih ।
Tamevabhantamanubhaati sarvam Tasya bhaasa sarvam idam vibhaati ॥”**

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्ययुतो भान्ति कुतो ऽ यं अग्निः ।

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

If we have to experience anything, the first requirement is Brahman only. Everything we experience is only because of this. Brahman is Jnaana svaruupa. These ideas are taken in Ramayana, Bhaagavatham but put in a different language. There is a famous praise by Dhruva in Bhaagvatham, where it is said that 'Lord you are not in front of me but in my heart. My hands, legs are functioning because you are that light inside me which is responsible for everything'. This will be understood only if Vedanta has been understood. Any language has two parts - grammar and literature. Without grammar, literature will not be enjoyed. Likewise, our scriptures are the grammar. Ramayana, Bhaagavatham, etc., are literature. To enjoy and appreciate literature, we need this Knowledge of Vedanta. There they will say Bhagavan is light. So, unless we understand it is a symbolic way of saying, we will keep on looking for light. In movies also they portray Atma as light only. So, our bhrama will become firm. So, the sun is light - this we understand. Light means to make things known. This should be established in our minds. Darkness means accidents, chaos. So, we bring light means, we make things clear. Sun and moon make things known. Sun directly and moon indirectly. The other source of light is agni-fire. But none of these are capable of illuminating the illuminator Brahman. This idea is given in Bhagavat Gita also-Ch. 15.

Then the question is what makes sunlight and moonlight known? Buddhi. What illumines buddhi? Caitanya. This thought process is given in Brhadaranyaka Upanishad which is consolidated in the shloka “Kim jothi bhanumaan ahani me” by Bhagavan Adi Shankaracharya. Sense organs are also light. In tradition all Knowledge was passed through shabda only. People think that words produce only secondary knowledge. This is a misunderstanding that is discussed elaborately in advanced texts. Let’s take a simple example. Suppose a new person enters a hall and electricity gets cut off. Now, a person inside can direct that new person to his place safely by just precise words of instructions. It is as good as light. There is a story in Mahabharata where at dinner time the lit light was blown off by wind. All were waiting but Bhima finished his dinner. When the light was relit Arjuna asked Bhima how he had managed? Bhima said he didn't need to eat his food. This gave Arjuna the insight to practice shooting arrows in the dark. In this way, we can understand that different sense organs can function as ‘light’. Tu word in the shloka is to indicate ‘but’. Those things that are illumined cannot illumine Atma. This stands good for the body, senses, and thoughts. Objects cannot make Atma an object of knowledge. This includes thoughts. Bhaasyaih yad tu na bhaasyate. Then how will AtmA be known? AtmA will be known, when I know Atma is of this nature of ‘light’ and therefore, I don’t need to do anything to know Atma. Really speaking Atma is ever known. Only our attention is not there. Refer to shloka 44. Necklace is matter. So, when my hand goes there, I know. But Atma is Caitanya. Example is limited, when knowing what is already available is discussed. Atma is ever shining unlike matter. For that matter, I need to do something to make it known. Caitanya is svayam prakaashate. As soon as the clouds move, the sun is clearly seen “svayam prakaashate hyatma meghapaayem\$shumaaniva” (shloka 4). In the same way, when we stop searching for Atma, which I think, is not shining - this is an act of ignorance. This ignorance when removed, Atma is revealed. Sarvam idam bhaati - all is known only because of this. That is Brahma. In other words, if I have knowledge of anything, it is only because of that which is ever available everywhere - Brahma. It is Caitanya swaroopa. This is further explained.

Shloka 62

स्वयमन्तर्बहिरव्याप्य भासयन्नखिलं जगत् ।

ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डवत् ॥

Svayamantarbahirvyaapya bhaasayannakhilam jagat

Brahma prakaashate vahniprataptaayasapindavat.

Brahma is the subject. Brahma prakashate - Brahman shines. Svayam antah bahih vyaapya akhilam bhaasayan jagat: bhaasayan = while illumining. While doing this, it does this. This is a different kind of usage in Sanskrit. Example: ‘Krishnan modakam

gaccan khaadati कृष्णान् मोदकं गच्छान् खादति' Krishnan while going, he eats sweets. Such usages are plenty in Brhadaranyaka Upanishad, where it is given to show Knowledge and realization are together. Bhaasayat Akhilam jagat - while illuminating jagat, it shines. Vyapya = having pervaded. This vyapya is similar to tirthva hatva in previous shlokas - having done something, does something. Pervading all from inside and outside, Brahman illumines all. Brahman pervades the whole universe like vahni pratapta ayasapindavat. Ayasapinda = iron ball. Vahni = fire. Tapta = heated. Pratapta = well heated. Just like how fire heats up iron ball, like that Brahman illumines the world. What is the nature of iron ball? Iron ball is dark, cold, heavy and spherical. Whereas fire is bright, hot, weightless and shapeless, though it takes the shape of the object it pervades. So, fire and iron ball have contradictory nature. When they come together, the black iron on heating for a long time, becomes red. When together, it is impossible to separate each other. What we have now is a red-hot FIRE ball. Like that Consciousness and matter have come together to have anyonya adhyasa अन्योन्य अध्यास - mutual superimposition. Two things become one. Here in the creation Brahma and jagat appear as one. Here, as tat pada vicara is being done, word jagat is used. When Tvam pada vicaara is being done, Atma-anaatma phrase will be used. Wherever the world is seen, God is seen. Wherever the world is not seen also, God is seen. Means Truth is everywhere. Nothing else can exist without Truth. Everything has only a dependent existence. In this way, let us take another example. Whenever we see pot, we see pot and light. It is not possible to separate the two. In the same way, Brahman pervades the world. Physically we cannot separate Brahman and the world. But through wisdom we have to understand the world exists because of Existence and is known because of Consciousness. Without Consciousness no thoughts can be known and if thoughts are not known, nothing else can be known either. Everything finally boils down to Brahman only. SAT for Existence and CIT for Consciousness. If I think in this way, that wherever I see object and light, my attention is on object and not light. But my attention should be on light. Similarly, an example is of space. Whenever we go anywhere, space accommodates all. But we never think of the space aspect. Is pot illumined by Saakshi साक्षी - Consciousness or cidaabhaasa? External thoughts are illumined by cidaabhaasa. Inner thoughts are illumined by Saakshi-Consciousness. Cidaabhaasa illumines because of Saakshi's illumination. World is cidaabhaasya bhaasya and thoughts are Saakshi bhaasya. Therefore, in deep sleep, where there is no thought - no cidaabhaasa and ahankaara are absent, Saakshi illumines the whole thing.

Now, Caitanya aspect of Brahman is highlighted. Caitanya aspect is not a quality of Brahman but it is Brahman. This Consciousness is available in the world as an inherent principle. Inherent principle means it is there everywhere. It pervades everything. In fact, it alone is. In order to create in our thinking, the difference between matter and Caitanya, in the 61st shloka it was said, that by whose illumination everything else is illumined is Brahman but those which are experienced through the illuminator cannot know the illuminator. That is body cannot know the illuminator. “Na tatra cakshur gacchati na vaag gacchati no manah न तत्र चाक्षुर्गच्छति न वाग्गच्छति नो मनः” - eyes cannot see it. Speech cannot reveal it and mind cannot know it. Then how do I know it? It is different from known and unknown and that Brahman I am - in this way I should understand. Tad Brahma avadhaarayet, in 62nd shloka, it was said that this Brahman alone pervades the whole universe from within and outside. This ‘within’ word is also very interesting. Generally, we say, something from outside controls. But here space is controlled within space by Brahman. Fire is controlled within fire by Brahman, etc., In Brh. Upa it is said “prthivyaam antah prithiviim yamayati पृथिव्यां अन्तः पृथिवीं यमयति”. This is a great way to meditate - how from within Consciousness controls. The example that was given was that of iron ball and fire. Two things of entirely different attributes when they come together, they become one with properties of both. This is anyonya adhyaasa अन्योन्य अध्यास - mutual superimposition. This was explained in shloka 25 also. This coming is due to ignorance. In the same way, Saccidaananda of Atma and thought modification aspect of intellect come together. This leads to vrittistha cidaabhaasa which becomes the knowledge aspect and buddhistha cidaabhaasa which becomes the knower aspect. And the individual says ‘aham jaanaami अहं जानामि’ - I know. He becomes knower. The same concept of iron ball and fire applied at individual level is shloka 25 which explains how in every thought Consciousness pervades and the knower is also blessed by Consciousness. These examples we have to apply in ourselves. The mixing is of two entirely different things, fire and iron ball or Caitanya and matter. Fire is like Caitanya and iron ball is like matter and when they come together this wonderful entity results. In the same way, when we ask who has bondage? Matter has no bondage. This desk does not know it has bondage. Atma also has no bondage. So, neither Consciousness nor does matter have bondage. But when they come together there is this third entity and that entity ahankaara says ‘I am bound’. So, the problem is because of the mix up - adhyaasa.

PP: You say that there is an iron ball and fire. Again, there is another entity-world and Brahman. So, there are two. Where is advaitam? It is dvaitam only - Saankhya darshan which believes that there are two entities prakriti प्रकृति and purusha पुरुष and both exist separately is refuted here.

Ans: No, there is no dvaitam. The answer is in the next shloka.

Shloka 63

जगद्विलक्षणं ब्रह्म ब्रह्मन्यो ऽ न्यन्न किञ्चन ।

ब्रह्ममान्यभातिचेत् मित्या यथा मरुमरिचिका ॥

**Jagadvilakshanam Brahma brahmano'yanna kincana
Brahmaanyabhaaticet mithya yatha marumaricika.**

This Vedaanta jnanam has a lot of twists. Never take shaastra lightly. First sentence is jagat vilakshanam Brahma - Brahman is different from the universe/creation. Universe includes all 14 lokas. Second sentence is Brahma anya na kincana - other than Brahman there is nothing. Third sentence is Brahma anya bhaati cet mithya - if you experience anything other than Brahman, it is mithya. Example: yatha marumaricika - like mirage water. Maru = desert sand. Mariici= sun rays. In desert sand, because of the sun rays, what I see is water! Mirage water is because of sun rays. At night we don't see mirage water. Here what is said is, other than desert sand there is nothing. If you see water there it is only an illusion. Like the experience of water on desert sand during the day. Now the purvapakshi again objects. He says, first it was said there is only Brahman and then that the world is mithya. How is this inferred? This is the technique adopted by our scriptures. It is called adhyaaropa and apavaada **अध्यारोप**

अपवाद. In English it would be translated as superimposition and negation. Example: Pot. Let us see a conversation between a student and teacher.

Step 1.

Teacher: What do you see?

Student: I see only pot and there is nothing other than pot.

Teacher: Do you agree that, if there is anything that is created, it becomes an effect.

Student: Yes.

Step 2.

Teacher: Wherever there is an effect there is a cause. There is nothing in this world where the effect does not have a cause. Tree has seeds. Buildings have raw material just like our body. Everything has a material cause. Material cause has to exist right where the effect is. Material cause and effect are always together.

Student: Agreed. Material cause of the pot is nothing but clay available right where the effect is seen.

Step 3.

Teacher: Now that it is agreed that there is pot and clay, I will keep the clay and you keep the pot.

Student: Attempts to take the pot.

Teacher: Wait. When you touch, what you touch is clay. The colour of the pot is the colour of clay. The weight of the pot is the weight of clay. Therefore, here there is nothing but clay. There is only cause and no effect.

Student: I understand that there is only cause and no effect.

Step 4.

Teacher: If there is no effect as established, then you cannot say there is a cause. Clay cannot get the status of cause, if there is no effect called pot. Like, a man gets the status of father only when he gets a child. He will be there, but father status comes only with the child. Similarly, Brahman gets status of cause only because I am experiencing or I am thinking of effect.

Conclusion: Just like a Brahmacaari, who gets married in his dream, begets a child, his status as a father is only till the time he wakes up. After waking up, he still remains but his status as father is gone. Pot is like creation.

Step 1: A person says he sees only the world. There is no God or Brahman. There is no such entity and proudly declares himself to be an atheist. If there is anything that is existing as a creation which is an effect, therefore there must be a cause. Yat karyam tat sa kartrukam. Any creation should have a creator.

Step 2: What is the material of this creation? Material cause can only be only that, which is not a part of the created effect. That which is already created cannot be the cause. If the 5 elements are created, they cannot be the cause. So, we have to search for that which is not a part of the five elements. As we ourselves - body, mind, and intellect are effects only, we cannot ascertain the cause when creation started. Therefore, it is beyond the experience of body, mind or intellect. Now, mother Shruti enters to say that the cause is Brahma - SAT CIT ANANDA - Existence (as from non-existence nothing can come) Consciousness (it has to know itself) and Infinite. It cannot be finite as finite means- subjected to destruction. So, Brahma is Satyam Jaanam Anantam. From that this creation has come. Now, there is cause and effect.

Step 3: So, if I keep Brahman and you keep the world, what will you get? Nothing! Because, there is no world. It does not mean the world is a hallucination. What is meant is all we see is Existence only. It can go by the name of God or Brahman. All this is only the Truth-reality. When I am experiencing this world, I am experiencing only the cause, Bhagavaan/Brahman. There is no effect.

Step 4: If there is no world, then Brahman does not get the status of cause. If you want to hold on to creation, then Brahman is the cause. If you can let go of the creation then Brahman is not the cause. Let go of creation actually means, let go of the ahankaara. If I can say 'I am not there' then Brahman is not the cause. But, if one cannot let go of one's identification of this body, then one cannot deny the presence of God. What people do is they retain ahankaara and question the reality of God. Buddhists had this problem. They denied the requirement for rituals and also God and landed up keeping the statue of Buddha in the monastery and did all the rituals for Buddha! Until the time we can negate our ahankaara we need such rituals, the altar of God. Then we expand our vision. Even if we see Shivalinga, we see Infinitude. When there is no effect, then Brahman is not cause - kaarya kaarana vilakshanam Brahma - Brahman distinct from the status of cause and effect. In that Brahman there is no cause there is no effect. That Brahman "I am". This is the method of superimposition and negation. The first two steps are superimposition, and the last two steps are negation. Superimposition is the establishment of effect and then cause status. Negation is removal of effect and then cause status. Nothing was actually done. At the beginning there was a pot and at the end also the pot was there. Pot was not touched. Student said there was only pot and so we showed him it was nothing but clay and clay does not get any status of cause or effect. This is thinking. We superimposed some ideas and then we eliminated and came up with new wisdom. This is called adhyaapropa and apavaada. This is a method adopted by shaastra.

When the student first came, he knew only jagat. So, teacher said there is something called Brahman which is sthuula suukshma shariiraat vyatirikta स्थूल सूक्ष्म शरीरात् व्यतिरिक्त, pancakoshaatiita पञ्चकोशातीत, avasthaatraya Saakshi san अवस्थात्रय साक्षी सन्. Student then started searching for this Brahman everywhere. Then it was said that, other than this Saccidaananda Brahman there is nothing. This Brahman alone appears as all. If Brahman is the cause of this creation, then what is this body? This body is also Brahman only. Now, the question would be, should I try to negate this body or understand this body as Brahman? If the body is understood as matter, negate it. If it is understood as Caitanya, accept it. Our problem is we want to accept this body as matter and retain it. This is where we are stuck. Snake is nothing but rope only. But if one cannot help but see the snake, then run away from the snake. Unless and otherwise I recognize only rope, I should do everything. Brahmana anyat na kincana. Other than Brahman, there is nothing. Brahma anyat na bhaati cet - mithya. If one still says this body is not Brahman, then that is mithya. Anything other than Brahman is mithya. I should see Brahman right where the world is. See Caitanya right where matter is, but matter is only an appearance in Caitanya - yatha marumariciika.

Shloka 64

दृश्यते श्रूयते यद्यदब्रह्मणो ऽ न्यन्न तद्भवेत् ।

तत्त्वज्ञानाच्च तद्ब्रह्म सच्छिदानन्दमद्वयं ॥

Drshyate shruuyate yadyad brahmano'nyanna tadbhavet

Tattvajnaanaacca tad Brahma saccidaanandamadvayam.

Yadyad drshyate. Yadyad shruuyate- whatever we see or hear or whatever we experience, that is not different from Brahman - brahmano anya tad bhavet. Earlier the process was, Brahman is different and everything else is different. Now we say there is nothing but Brahman. This is the twist in our Knowledge. Whatever we experience is Brahman only but not in a particular form. For example, pot is subjected to modification. Brahman is not subjected to modification. Brahman- Consciousness alone is and appears as this name and form. How do I say it is Brahman? Only based on the strength of Tattvajnaana/Atmajnaanam. That Brahman is existence Consciousness Bliss and non-dual. Non-dual is the important word here - neha naanaasti kincana नेह नानास्ति किञ्चान्. So, we say there are so many things we call as effect and then we come to cause. Then we say it is only that principle that is neither cause nor effect - kaarana kaarya vilakshana Brahma and that Brahman I am.

Class 45: Shlokas 64-66

Jagat vilakshanam Brahma. Brahmanah anyah na kincana. Brahman is different from this world. Other than Brahman there is nothing. If I see, touch, hear, smell, taste anything other than Brahman, in other words, if I experience anything and I consider it different from Brahman, then it is mithya. Brahmanyat bhati cet - mithya. This methodology is called adhyaaropa apavaada. It is to point out that which is always there but not recognized. Example: everytime we go for bath, it is adhyaaropa apavaada method. When we walk, we become sweaty. Already there is impurity and on top of that we apply something more. Then we wash everything off, which includes dirt and soap. Dirt is there and then we superimpose soap. Then we get rid of dirt and soap. Then what remains is only us. Similarly, only kaarya kaarana vilakshana Brahma remains. We do this every day. Pot was there. We added the status of effect. Then we removed the effect followed by the cause status. What was there, is still there. But wrong notions are gone. This is adyaaropa apavaada. Yet another example is when they construct buildings. They use bamboos or pipes which are scaffolds outside and not a part of the building. But they are required for construction and once the construction is completed, they are removed. They have served their purpose. Different ideas are for serving a goal. Once they serve the purpose, they are removed.

If I have an erroneous notion 'I am bhoktaa भोक्ता/ experiencer', from bhoktaa, I cannot think I am Brahman directly. One may try but will find it a little difficult. So, they say you are not bhoktaa but bhakta भक्त, then saadhaka साधक, then mumukshu मुमुक्षु/seeker of liberation. You are jignasu जिज्ञासु - seeker of knowledge. These are different identities given. But ultimately what shastra wants to say is, you are neither a bhoktaa or bhakta or mumukshu - nothing. But first, from experience other ideas are given to me. Then it is easier to remove other notions. Along with that, I am 'experiencer' notion will also go. So this, I am bhakta, sevaka or saadhaka are soaps applied on kartaa कर्ता/ bhokta. It is for removing the dirt of bhokta. It is a gradual process. Similarly, we see buildings, trees, birds, people, etc and fail to see 'my Bhagavan'. So, Brahma with maya upadhi is called jagat kaaranam - cause of creation. But eventually they want to remove that status also. But Brahman is neither kaarya or kaarana कार्या/कारण also. This is adhyaaropa apavaada process. That Brahman ultimately, I have to recognize as myself. Three erroneous notions were listed earlier.

- a. anaatmani Atma buddhi अनात्मनि आत्म बुद्धि
- b. jagati satyatva buddhi जगति सत्यत्व बुद्धि
- c. aham paricchinomi अहं परिच्छिन्नोऽस्मि

In shlokas 63 and 64, all three notions will go in the new understanding. As there is nothing other than Atma, anaatmani atma buddhi will go. If there is jagat other than Brahma, then it is mitya. Therefore, satyatva buddhi will also go. What is revealed through this process is that 'I am Brahma' which is free from cause and effect. Therefore, when I own this up, all wrong notions will be gone and not until this point. In shloka 64, what is explained is that all I experience is nothing but Brahma, as there is nothing other than Brahma. This can be established using Shruti, yukti and anubhava. There are many Shruti statements that there is no 'manyess' like "sarvam khalvidam Brahma सर्वं खल्विदं ब्रह्म". "neha naanaasti kincana". There is nothing other than Brahma and that I know through tattvajnaana - Shruti. For logic, we give an example of a dream state. When I see a dream, I alone appear as the dream world, dream objects, dream experiencer, dream experienced. So, whatever I experience, everything is only 'me'. But while I am experiencing it, I don't know - svakaale satyavat bhaati. Satyavat means they have their own independent reality. In Bhagavat Gita, Bhagavan Krishna says, if a thing has its own independent existence, it will never get destroyed. If a pot has its own independent existence, it can never be destroyed -

“Nasato vidyate bhavah na bhaavo vidyate satah नासतो विद्यते भावः न भावो विद्यते सतः”.

Therefore, we know that which has no reality does not exist. Therefore, when we wake up, all the experiencing in my dream are negated. They were mithyaa and never existed. What was real? I alone existed and I alone am real. When we say ‘I alone’, we have to remember that the waker’s antahkarana alone was expressing everything. This is an example. Like that, in waking there is a misconception that this creation is my mental projection. This is not Vedanta. Vedanta says, this world and your mind, both are projections. If it is said that the world is your mental projection, then it would mean the world is a projection but the mind exists. But Vedanta says the world and mind are mithya. They are projections of Atma - Caitanya. World cannot be the projection of an individual mind’s projection. So, the mind itself is a projection. If dream is a mental projection, waking is also a mental projection, both of which are false. Dream is a mental projection but waking is a projection of Atma. That is why Atma is satya. Substratum for waking is Atma and not the mind. This world is a mental projection is a Buddhist thought. This is yukti. Our own anubhooti says that this entire world is effect alone. Whatever appears as effect is nothing but cause - Brahman alone. When I say ‘I know Brahma’ I should know it as ‘I am that Brahma’. In Tulsi Ramayanam it is said, if someone says ‘I want to know Rama, you will have to become Rama’. If anyone knows Rama, he cannot remain different from Rama. If I know Brahman, I cannot be anything other than Brahman.

Shloka 65

सर्वगं सच्चिदात्मानं ज्ञानचक्षुर्निरीक्षते ।

अज्ञानचक्षुर्नेक्षेत भास्वन्तं भानुमन्धवत् ॥

Sarvagam saccidaatmaanaam jnaanacakshurniriikshate

Ajnaanacakshurneksheta bhaasvantam bhaanumandhavat.

If everything is Brahman, how is that, one does not see that? Answer was given earlier in shloka “sadaasarvagato’pyatma”. There it was said there are three impurities mala मल, vikshepa विक्षेप and aavarna आवरण, all of which have to go. When they are gone, then the knowledge will be clear. Jnaana cakshuh is the name of a person - one who has the eye of wisdom - who will be able to see it. Ajnaana cakshuh na ikshita. Now, there are two types of people. One with jnaana cakshuh and one with ajnaana cakshuh. Jnaana cakshuh is the eye of wisdom. But here, it is to indicate one has to cultivate the eye of wisdom. This is also given in Bhagavat Gita chapter 15 -

उत्क्रामन्तं स्थितं वापि भुञ्जानं वान गुणान्वितं ।

विमूढा नानु पश्यन्ति पश्यन्ति ज्ञान चाक्षुषः ॥

Utkramantam sthitam vaapi bhunjaanam vaan gunaanvitam
Vimuudhaa naanu pashyanti pashyanti jnaana cakshushah.

There it is given in plural - jnaana cakshushah pashyanti. Those who have the eye of wisdom can see what others cannot see. Ignorant people do not know that there is a transmigratory jeeva, which is travelling but not recognized. Jnaanais know that there is a jiva with a subtle body with cidaabhaasa चिदाभास travelling. Example is given - bhaasvantam bhaanum andavat. Sun is shining brightly. But a blind man cannot see. Brahman is brightly shining. But we search for Brahman everywhere. How to develop this jnaana cakshuh then? In our literature, eyes are referred for perception as a pramaanam प्रमाणं. They give a story to describe this. They bring five blind people to identify an object which is an elephant. One blind person describes it as a pillar, after feeling the leg. Next one says it is a string, feeling the tail. Third one says it is a wall, feeling the body. Fourth blind fellow feels it's a hose pipe, feeling the trunk and fifth says it is a sieve feeling the ears. No one could say what it was correctly. One person with vision intact enters and easily recognizes it to be an elephant. In other words, if the pramaanam is proper, only then understanding will be right. Touch is also pramaana. But to see a form and colour, eyes alone are pramaana. So, one needs a valid pramaana and not any pramaana. The right one - that which cannot be negated. Then the knowledge that takes place will be uncontradicted. So, for knowing my infinitude, Upanishad alone is pramaanam. Unless I use that pramaana, I will go from one wrong notion to another. Jnaana cakshuh is one who uses Upanishads as pramaana for right Knowledge of this kind. Right Knowledge is 'whatever I see, whatever I hear and whatever I experience is nothing but myself - Brahman'. Implication is 'just as I love myself, I love all'. First, we understand the principle, then how to translate it to my day-to-day life. This knowledge should be able to transform the way one thinks, acts and relates. Knowledge should be to live a saintly life. Neither should I be afraid of anybody nor should anybody be afraid of me. That total oneness should be there. Jnaana cakshuh is one with Vedanta pramaana and pure mind. Then only it will work. This is also said by Goswami ji in Tulsi Ramayana. If someone wants to see one's own image in a mirror, the two requirements will be to have a clean mirror and a functional vision. If the mirror is defective or eyes are not functioning, one will not be able to see. Mind/intellect where vrittis arise, is the mirror and eyes are Upanishads. So, I need Upanishads and a pure mind. Purity of mind and clarity of knowledge is required to see Paramaatma. With this, the nature of Brahman is also pointed out.

The last three shlokas are conclusion shlokas which are miscellaneous. Acharya wants to make one point very clear - Caitanya is recognized as I. Therefore, when I recognize everything as Caitanya, everything should be recognized as myself. Caitanya's

expression is as aham. Everything means, all is Consciousness only. There is no matter. If I see matter, the matter part is mithyaa. Anywhere, whatever is matter part is mithyaa as it is anitya अनित्य, drshya दृश्य. Consciousness cannot be seen as anything other than 'I'. When we see other people, it is only the body. It is not Caitanya. But, it was said earlier that everything that is seen, heard or experienced is Caitanya only? If I see anything other than I-Atma, the Caitanya, then it is mithyaa. Consciousness - Brahman alone is everything and is recognized as I, in the same place where everything is recognized. There where I recognize snake, right there I recognize rope. Right where I recognize pot space, right there I recognize total space. Similarly, there where I recognize jeeva, right there I recognize Brahma. This is said in the next shloka. Brahma is not a new entity completely unknown. 'I' which is now known as jeeva, that jeeva is recognized as Brahma.

Shloka 66

श्रवणादिभिरुद्दीप्त ज्ञानाग्निपरितापितः ।

जीवः सर्वमलान्मुक्तः स्वर्णवत्द्योतते स्वयम् ॥

Shravanaadibhiruddhiptajnaanaagniparitaapitah

Jivah sarvamalaanmuktah svarnavatdyotate svayam.

This jeeva is nothing but gold. Just as gold when it is available in the mine is impure, Jiva has impurities of mala, vikshepa and aavarna. When gold is put into fire for purification and shine, then it shines by itself. Svarnavat svayam dyotate. Shine is not brought from outside - it shines by itself. Jnaani and ajnaani, difference is not outside but difference is in vision. In Bhagavat Gita, this is what Bhagavan Krishna teaches Arjuna. When Arjuna sees problems everywhere around him during war, Bhagavan just changes his outlook. He does not change anything else. It is impossible to completely fix all our problems in the world. When Arjuna wants to run away, Bhagavan says 'change your attitude'. Transformation is only in vision and not anything outside. That is why jnaani can live in the same world. We can see here itself as Paramaatma. When others were so troubled by the Mahabharata war, rishis were enjoying it, as they saw it as Bhagavan's dance, play! Example of gold is given here not only for svayam prakaasha but also because, once gold gets its shine, it never becomes dull. Jeeva itself is going to shine when all impurities are gone - sarva malaat muktah. Here it said sharavanaadibhih uddepta- that fire is kindled by shravaanaadi - shravanam, mananam, nididhyaasanam and sadhana catushtaya. Jnaanagni paritaapitah - heating is not just once but keeps on kindling the fire of knowledge. Then this jeeva will shine forth.

Class 46: Shlokas 66-68

Paramaatma परमात्मा - the Truth or Reality is revealed in the Upanishads by the method of adhyaaropa and apavaada. The truth revealed is devoid or free of creation. Truth alone is. Creation is only an appearance like a snake on rope. There is a shloka which reveals this -

adhyaaropaapavaadabhyam nishprapancam prapancyate
Shishyaanaam sukhabodhaartham shaastrajneyi kalpitakramah.

The Truth, which is nisprapancam - free from creation, is revealed by the method of adhyaaropa and apavaada. The one with eye of wisdom gets the clear knowledge. That is, the one with purity of mind like a clean mirror, with Upanishad pramaana as eyes, will clearly imbibe the Knowledge. With that the individual will know the Truth. Where? Everywhere. "Brahmaivaaham jagat ca sakalam, cinmaatra vistaritam ब्रह्मैवाहं जगत्च सकलं चिन्मात्र विस्तारितं". I am Brahma and this entire universe is also Brahma. It is Caitanya appearing as everything. So, having said that, in the 66th shloka, this jeeva who is Caitanya svaruupa स्वरूप alone recognizes that he/she is not jeeva but Brahman. When an individual thinks he is jeeva, he is full of fear due to insecurity. I am not jeeva. I am Brahma. In this way, when one understands there is total fearlessness. This Brahma is not completely unknown. If something is completely unknown, desire to know it will never be present. The jignaasa जिज्ञासा for atyanta ajnaata vastu अत्यन्त अभाव वस्तु is not possible. And for completely jnaata vastu ज्ञात वस्तु, I will never have the desire to know it. I have desire for that which is partially known and partially unknown. Brahma is partially known as aham-I. The unknown part is that 'I am infinite'. I am part is known. I am infinite part is not known. In other words, Existence and Consciousness part is known but Infinitude part is not known. This is the problem. 'I am' is known to all. I am what? this is not known. I am infinite. I am jagat kaaranam जगत् कारणं. I am all - these are not known. So, Vedanta adhyenam is for this. Study of Vedanta is not to know 'I am' but 'I am infinite'. How to do this study? The raw form of gold is not shining due to impurities but shines when impurities are removed. Similarly, in our case, this Consciousness because of identification with five sheaths, thinks 'I am experiencer'. I am going through so many things in life. This is due to identification with koshaas. The same jeeva, with process of sadhana and studies removes the identification - removes means negating or reducing as it is not possible to remove physically. This jeeva understands that he alone is Brahma and was Brahman always. Due to identification, he thought he was a person and was busy doing personality development. Now he understands he has got nothing to do with that

person. Naham jeevah paraatma नहं जीवः परात्मा. What is the process? Shravanaadibhih uddipta jnaanagni paritaapitah. He is paritaapitah - from all sides he is well heated by very well kindled fire arising from shravanam, etc. To purify gold, it is not enough if there is just a small spark of fire. It has to be well kindled. In Brahmasuutra, Bhagavan Veda Vyas ji has given a sutra “avrutti asakrt upadeshaat आवृत्तिः असकृत् उपदेशात्” avrutti = repetition. One should go on repeating this study. After some time knowledge takes place, but Bhagavan Adi Shankaracharya says continuous abhyaasa of this knowledge should be done until it becomes firm - ‘Aham Brahmeti vakya bodho yaavat dhridibhavet अहं ब्रह्मेति वाक्य बोधो यावत् ध्रिदीभवेत्’. Until knowledge becomes firm that I am Brahman, one should continue to do shravanam - shamaadi shahitastaavat abhyaset shravanaadikam. Along with Shravanam and mananam, vivekaadi qualifications should also continuously be improved - shravanaadibhih uddepta. I have to keep myself in a conducive atmosphere and not allow myself to be distracted. In that atmosphere, I should also keep doing shravanam. Shravanam generally means listening. But it is more of understanding. What is the understanding? Vedanta has only one thing to communicate - I am Brahman. Then what is the use of pancikritam, koshas, etc.?

Central theme is what is important and that is “I am Brahma”. If I catch this meaning, then only it is shravanam. This understanding should come from an un-contradicted source. In all that we learn, we should not miss the central theme. In this way, I should conduct my study. When it is said ‘I am Brahma’, I should clearly, constantly understand it is pointing only to my lakshyaartha ‘I’ shuddha Caitanya.

What is mananam? If I understand that Upanishads are trying to tell me that I am Brahman and Brahman is infinite, one alone without second (shloka 63), then any time in my mind if there are any doubts, logically I should be able to explain that other than Brahma anything else is mithyaa only. I should know this logical reasoning. This is mananam. Logically if I get a notion of duality, I should know how to negate this idea and logically establish non-duality. So abheda saadhaka अभेद साधक and bheda badhaka yukti भेद बादक युक्ति - all such logical reasoning which strengthen non-dual understanding and reasoning that negate or reject duality can be done only if shravanam is thorough. Even if I have doubts, Upanishads are right. So, one has to switch between shravanam and mananam in the beginning stages. Know that refutation of other darshanas is not to defeat them but to strengthen our Vedantic understanding clearly. In saadhana we agree with all schools. Siddhanta “Brahma satyam jagat mityaa jivo brahmaiva na parah ब्रह्मसत्यं जगत् मिथ्या जीवो ब्रह्मैव न परः”, this we will not compromise. So mananam is for this.

Then if there are habitual lingering erroneous notions that I am this body or sukham comes from outside from some place or person and we hang on to such vague ideas, we are still in paristhiti vaada परिस्थिति वाद. Because I am Brahma, everything is fine. There is no problem. If I think I am jeeva there is no end to problems. For Brahma there is no problem. Remember Vedanta is pramaana.

Q: Can there be anything other than Brahma that is defect free?

Ans: If Brahma is other than me, then also there will be many problems:

A. If I am Caitanya, then Brahma will become jada.

B. when I am infinite, Brahma will become finite.

If Brahma does not include me then Brahman is in trouble! The same thing can be used for God also. I have to be one with God. It is like when someone says 'I am going out without you', you say 'you cannot go out without me. The car keys are with me'. All teachings are Bhagavan's teaching only. One cannot think somebody is teaching. One cannot be a jeevaatma today and slowly, one day become Paramaatma. This is an erroneous notion. For that we have to do nididhyaasanam. This is the longest saadhana. Shravanaadibhih includes all this. Nididhyaasanam is right thinking-listening, reasoning and deep contemplation. While these are going on, shama dama, vairagya, etc. have to be maintained. If not, 'small deviations' will lead to catastrophic results. Like when we start on a train journey, the track to reach east, west, north or south will be the same. After sometime, there is only a mild - maybe 10-20 degree deviation. But that small deviation can land us in the south instead of east. Qualification maintenance is very important.

Shloka 67

हृदाकशोदितो ह्यात्मा बोधभानुस्तमो ऽ पहृत् ।

सर्वव्यापि सर्वधारी भाति भासयते ऽ खिलं ॥

Hrdaakaashodito hyaatma bodhabhaanustamo'pahrut

Sarvavyaapi sarvadhari bhaati bhaasayate'khilam.

Shloka says that 'I am all'. This understanding that 'I am Infinite' is right now covered. Instead of saying this understanding is covered, Bhagavan Adi Shankaracharya ji says Atma is covered by tamas-darkness. I am Brahma- this aspect is covered. Atma does not destroy ignorance. The Brahmaakaara vrtti that I am Brahman - this knowledge destroys darkness. Bodha bhaanu - the sun of Knowledge destroys darkness - tamopahruta-to take away. Darkness is taken away by the sun. Tamas-ignorance is taken away by Knowledge 'aham Brahma asmi'. Then Atma as though arises or is recognized in the hrdaakaasha. Akaasha means space in general. This is rudi artha - popularly.

Etymologically, 'asamantaat kaashate iti akaashah आसमन्तात् काशते इति आकाशः' Atma. Akaasha can also mean Atma (such is the usage in Brhadarankya Upanishad). Kaash means to shine. Aa अत means everywhere. That which shines everywhere is Atma. Hrudaakasha udito hi Atma - Literal meaning is rising in the space of the heart is Atma. Generally, we think Atma is somewhere down and slowly rises up! Atma is already everywhere. For beginners it said, it is in heart space. Really Atma is 'yat sarva vishayaatitam' Atma is beyond all. So, I have to understand Atma is already there. Can Atma be covered? No. Atma tu satatam praaptah. Because of ignorance, it seems to be covered. After Knowledge we think, now it is shining. It is only apraptavat avidyaya. Only due to ignorance, it was as though covered. Bodha bhaanuh tamo apahrta - the Knowledge which removes ignorance, because of which Atma is now clear. Sarva vyaapi - Atma is all pervading even though it is recognized in heart space. Electricity is everywhere. But we cannot put a bulb anywhere and say it is not burning. It needs a specific instrument to light up. Similarly, though Atma is everywhere, it needs a medium - subtle body to express. In buddhi, Atma is already present. There we have to recognize Atma as Saakshi first and Knowledge will tell me that Atma is sarva vyaapi. Sarva dhaari - supports all. So, the first line says, Atma is CIT aspect whereas sarva vyaapi says, its infinite and sarva dhaari says, it is SAT aspect. I recognize Atma only as "aham aham" Consciousness. Bhaati - it shines. Akhilam bhaati bhaasayate - it reveals everything. It is the form of Knowledge and makes everything else known. This is the lakshana of Caitanya. Entire universe is known because of this. Hrt word actually does not mean heart. Bhagavan Bhaashyakaara - Adi Shankaracharya ji always translates it as buddhou guhaashayam बुद्धौ गुहाशयं - seated in the cave of intellect. Intellect is in antahkarana. In antahkarana cidaabhaasa is there. Right where cidaabhaasa is there, Atma is also there. Now all three are together - thought, cidaabhaasa and Caitanya. So, how do we recognize the presence? When the thought is, the thought becomes known. Existence of thought and Caitanya aspect - both are because of Atma. First recognize Atma as Saakshi with presence of thoughts. When thought is absent or not known also, I recognize its absence. One should not think that when everything is negated, nothing is there - shoonyam. I am still there. Sarva vyaapi and sarva dhaari Atma. With this all teaching is over. Last shloka is about Brahma jnaani. He does not need to go for any pilgrimage. He himself is pilgrimage. He is the holiest of holy. He need not go anywhere.

Shloka 68

दिग्देशकालाद्यनपेक्ष्य सर्वगं शीतादिहृन्नित्यसुखं निरञ्जनं ।

यस्स्वात्मतीर्थम् भजतेविनिष्क्रियः स सर्ववित्सर्वगतो ऽ मृतोभवेत् ॥

**Digdeshakaalaadyanapekshya sarvagam, Shiitaadihrnnityasukham niranjanam
Yassvaatmatiirtham bhajate vinishkriyah, sa sarvavitsarvagato'mrto bhavet.**

So, here, yah in the third quarter is the subject. Svatmatirtham - holy place. Which tirtham he visits? Svaatmatitham - he need not go anywhere as he himself is holy; Sah sarvavit - he is all knowing; Sarvagatah - all pervading; amrutah - immortal; bhavet - he is. Yah vinishkriyah sarvavit sarvagatah - because he is this, he is that;

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Yah svaatmateertham bhajate sah sarvavitsarvagat amritum bhavet - a man of realization - Jeevan mukta जीवन्मुक्त is now just abiding in his own nature and has no need to go to any place for pilgrimage. Any place becomes holy if a great saadhaka does austerity there. Great mahaatmaas make holy place holy - teertha kurvanti kurvaani, sadshaastri kurvanti shaastraani and sukarmi kurvanti karmaani - holy people where they stay, that place becomes holy. They expound shaastra, so that others understand that this is shaastra. Otherwise even when we read by ourselves, we understand something different. Shaastra becomes clear to us only because of such mahaatmaas. Rishikesh becomes importance because rishis live there. Benaras is important because shaastra charcha शास्त्र चर्चा happens there. Wherever the mahaatma lives, it becomes holy and he does not need to go anywhere. Here bhajanam = bhaja sevanaam भज सेवनं. Bhajanam of Atma is not singing bhajan of Atma but abidance in Atma. Before any puja, we have to do Atma puja. Atmane namah, paramatmane namah, jeevatmane namah, etc. because really speaking, we have to invoke Caitanya in the jada idol. Where is the Caitanya invoked from in avaahanam आवाहनम्? From our heart to the statue only - that is how we even place our hands during invocation of Caitanya. At the end we say, yatha sthanam pratishtaapayaami यथा स्थानं प्रतिष्ठापयामि means 'you come back into me'. That Caitanya which I have invoked into idols in our house, there is no praana pratishta. We invoke from ourselves only. If one knows what 'soham bhaavena na pujayet सोऽहं भावेन न पूजयेत्' - I am that' while doing puja, he understands all is advaitam only. If we study shaastra and with that understanding we do puja then there is no conflict. If we know, we can enjoy that. Svaatma tiirtham bhajate स्वात्मा तीर्थम् भजते - his ramanam रमणं - enjoyment is in Atma only. He recognizes his non-duality. His recognition is, being one with it. Even external seva is really well done, only if one identifies with the person served. Their needs, their comforts, their pain, etc. then seva is really fulfilling. Sevak is not one who gives what is asked for but who understands what is needed even before it is asked for. Seva actually requires identification only. Vinishkriyah – nishkriya = actionless. Vinishkriya =

definitely no karma sambandha and no karma phala sambandha. Sah sarvavit. Vit = knower. Sarvavit = all knowing. Sarvagatah - he is sarvagatah. Atma which is all pervading, when he identifies with that, he knows he is all pervading. He does not think 'me and my Atma' but 'I am Atma'. Atma which is vinishkriyah, sarvavit, sarvagatah and dig desha kaala anapekshya. He understands there is no associated karma or karma phalam and therefore, he does not say all is praarabda. Others may think it is his praarabda प्रारब्ध. He says, I am Brahma and where does Brahman have karmaphala! Immortality is my nature. Tiirtha does not have any anapekshya of dig desha or kaala. Therefore, we should understand, this jnaani does not have to visit a pilgrim place at a particular day on a particular time or particular direction. These places have desha vyavadhana देश व्यवधान or kaala vyavadhana काल व्यवधान.

For example, it is said one gets maximum punya when you go to Prayaag प्रयाग or take a holy dip in Kumbha mela time. But in kumbha mela time it is so crowded that one may not be fit to go there. So many people go there, that nothing is possible on a normal basis. You take dip during grahanam ग्रहणं, you don't get punya. If you take bath after eclipse, you get lots of punya. You give charity on special days like makara sankranti day the punya is more. Punya comes to one if they go to Krishna temple on ekadashi day. But for jnaani there is no such thing as Atma is everywhere, anytime. Shiitaadihrt – sheeta = cold; adi = hot; means all pairs of opposites like sukha dukha, maana apamaana etc. hrt = removed; there where all dualities have been removed. Hru = to do haranam, take away. In Atma there is no duality. That Atma he identifies with. Svaatmateertham has no cold/hot or any other duality. Nitya sukham = that which is permanent happiness; No time is special for Atma darshan! Anytime is great. Niranjana - taintless; In a mind that has been purified, these understanding dawns that I am parama pavitra Atma. That Jnaani does not need to go anywhere but if he is in some great place, he will visit some temple for sake of loka hita लोक हित - welfare of all. In this way, we conclude this text 'Atmabodha'.

OM TAT SAT.