



DRG DRSYA VIVEKA

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DRG DRSYA VIVEKA Summary (46 Verses)

46 Verses

Verse 1 – 5

Verse 6 – 12

Verse 13 – 21

Verse 22 – 31

Verse 32 – 46

- 3 Types of
Seer / Drk.

- Formation +
Function of
3 Seers.

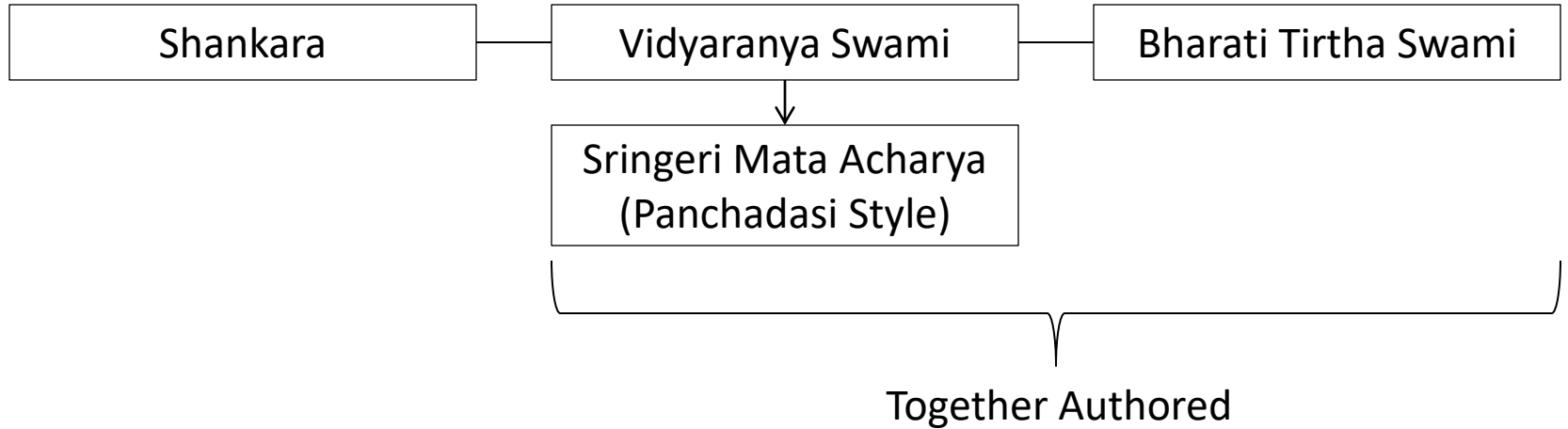
- Main part of
text.
- Cause of
Remedy /
Samsara.

- Vedantic
meditation
and benefit
Nididhyasanam
+ Phalam.

- Summary of
Text.

DRG DRSYA VIVEKA Summary (46 Verses)

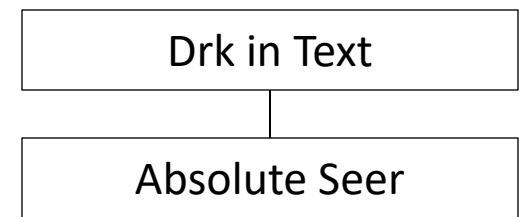
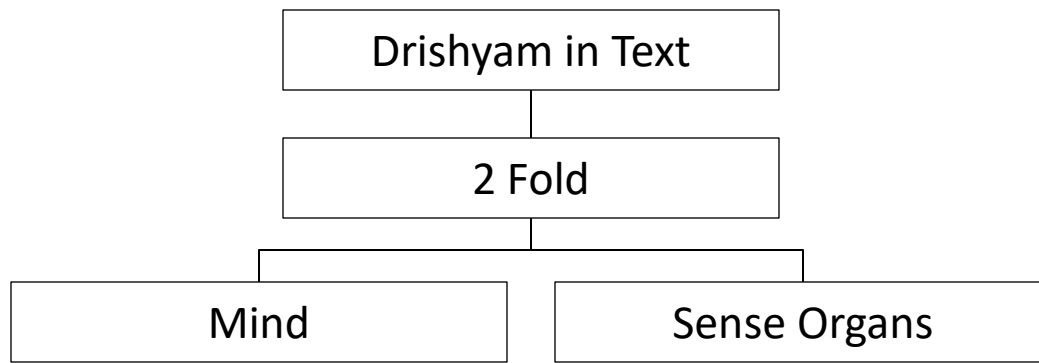
1. Written by : 3 Opinions



2. 3 Types of Seers : Verse 1 – 15

w.r.t. Seen	Seer
World	Sense Organs
Sense Organs	Mind
Mind	Consciousness

- Every Seer presupposes seen.
- World occurs only in Seen list. Therefore, Absolute seen only in Seen list Objects perceived.
- Consciousness occurs only in Seer list. Therefore, Absolute Seer.
- Therefore relative Seen / Seer = Mind + Sense Organs.



3. Formation and Function : Verse 6 – 12

a) Absolute Seer :

- Never Formed ... Ever is. Mind alone Object of Seer

Function of Seer :

- Illumines Mind.
- Changeless Illuminator / Eternal Illuminator.
- Illumines by Mere Presence.

b) Mind :

- Mind is dependent on the Illuminator.
- It borrows illumination from Consciousness.
- It is a changing Illuminator.
- Therefore, temporary Illuminator.
- During sleep....Mind can't function as Illuminator.

- Mind is Relative Seen / Seer.
- It is formed by borrowing Consciousness and becomes Illuminator to sense organs.

Sense Organs :

- Seen w.r.t World.
- Formation is in the same way as the mind.
- Formed by borrowing Consciousness from Mind.
- Seen from standpoint of Mind / Seer w.r.t World.

4) Cause of Samsara + Remedy :

Relative Seen + Seer :

- Mind + Sense Organs called as Ahamkara / ego.
- Absolute Consciousness called as Sakshi.

(4)	(3)	(2)	(1)
<ul style="list-style-type: none"> - World – Ever Seen - Mind – Seen and Seer - Sense Organs – Seen and Seer - Sakshi – Ever Seen 	<ul style="list-style-type: none"> - Sakshi - Sense Organs - Mind <p>} 3 Seer</p>	<ul style="list-style-type: none"> - Sakshi – Absolute. - Ahamkara – Relative. 	<ul style="list-style-type: none"> - Sakshi

Sakshi	Ahamkara
<p>1) Changeless principle :</p> <ul style="list-style-type: none"> - Ever the same. <p>2) Absolute :</p> <ul style="list-style-type: none"> - Only Seer <p>3) Infinite Principle :</p> <ul style="list-style-type: none"> - Not bound by body. <p>4) Asamsari... Akarta Abokta :</p> <ul style="list-style-type: none"> - Nitya Asamsari <p>5) All pervading... can't travel.</p>	<p>1) Changing Principle :</p> <ul style="list-style-type: none"> - Mind + Sense organs change moment to moment. <p>2) Relative :</p> <ul style="list-style-type: none"> - Sense organs w.r.t. world... Seer - Sense organs w.r.t. Mind... Seen - Mind w.r.t. Consciousness... Seen - Mind w.r.t. Sense organs.... Seer <p>3) Finite Principle :</p> <ul style="list-style-type: none"> - Bound by body. <p>4) Karta + Bogta – Samsari :</p> <ul style="list-style-type: none"> - Nitya Samsari. <p>5) Travels from Loka to Loka :</p> <ul style="list-style-type: none"> - Subject to Sanchita / Agami / Prarabda Karma. - Therefore has Punya Papam.. And have all problems of life. - Never free from problems. - Peace of Ahamkara is Gap between 2 bodies. - Can never have permanent shanti. - Jnanis + Bagwan – Avatar – Rama – Krishna – Ahamkara goes up + down

- No Physical distance between Sakshi + Ahamkara.... No Guru can physically separate them + Demonstrate.

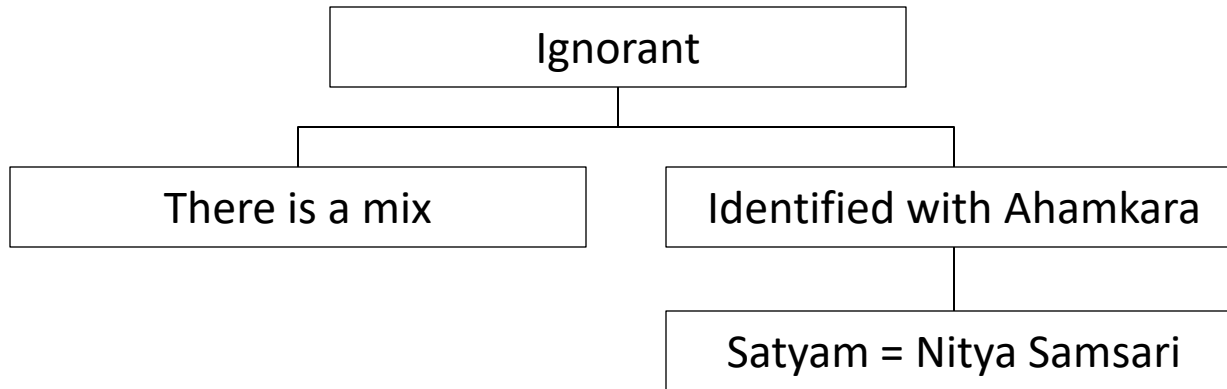
Nirvikalpa Samadhi :

- No Separation.
- Ahamkara (in dormant condition in sleep) + Sakshi together.
- Can't be separated.
- Physically inseparable.
- I – refers to Mix of 2.
- I = Sakshi + Ahamkara (Mind + Sense organs).
- Mere Sakshi can never say I ... Sakshi has no mouth.
- Mere Ahamkara can never say I ... I can't exist without Sakshi.

4) Why we suffer from Samsara?

Our Problem :

- We have not separated Ahamkara + Sakshi.
- Intellectually not understood mix ... Ignorant of composition of I
- There is self ignorance + identified with Ahamkara part as though its Real I.



- Therefore we are ignorant and have false identification.



Ahamkara, therefore Suffering



<ul style="list-style-type: none"> - Ahamkaras struggle is unpredictable + uncontrollable setup. - Therefore upset as setup constantly changing. - Therefore ahamkara Nitya Samsari. - Cause = Ignorance 	<ul style="list-style-type: none"> - Ahankara always has to struggle with Punya – Papam and always changing. - Even if Idle with all Prarabda gone... there exists Sanchita bag... - Therefore new body.
--	---

Ignorance Veils Sakshi

- Subjective identification

Vikshepa

- Projects Ahamkara, Nama Rupa identification.

External World

Mix

Sakshi (Existence)

Nama Rupa

Subjective identification

Objective identification

Samsara Problem

=

Ignorance

+

Wrong Identification

Remedy :

Knowledge

Right identification

Understand

Sakshi I

Ahamkara I

- My Higher nature
- Drk
- Atma
- Permanent part of me.

- My lower nature
- Drishya
- Anatma
- Temporary Vesham

- I don't want to claim that I am Sakshi ...

Remedy :

- Therefore, I convert Ahamkara into Vesha.....



Father / Husband

- Convert life into Drama + World into a Stage.
- Cry where Required.... And Remember Vesha.



Claim : Aham Chidananda Rupam Shivoham

Remedy :

- Claiming Sakshi -- Only Solution.
- When I claim, will I get Moksha?
- No. I understand I am Nitya Asamsari.
- Struggle for Moksha ends.
- Claiming Sakshi - is Aim of Vedanta.
- In objective level shift from Nama Rupa to Existence.
- All Existence.... Sarvam Brahman...
- Sakshi Inside + Existence outside is one + same.

= Vedanta Sravanam + Mananam - Verse 13 – 21.

Vedantic Meditation

Internal World

External World

Thoughts - Drishyam

Upanishadic words "Shabda"

Absorbtion in the Pure Consciousness Mind

Existence in Objects

Pure Existence Shabda

Absorbtion in Pure Existence

- Antara Drishya Anuvada.
- Observe thought.
- Pay attention to Consciousness which is common in every thought.
- Pratibodha Viditam...
- In + thru all thoughts, I pay attention to Consciousness

- Antara Shabda Anuvada.
- Dwelling on Consciousness more and seeing features.
- All pervading/ Ekam / Nirvikalpa / Akhandam / Satchit Ananda.
- Upanishad words.

- Antara Nirvikalpa Samadhi.
- Attention on Consciousness not on thoughts.

- Observe any object in world.
- Pay attention to existence in every object / women / table / man.
- They all exist / is.
- Pay attention to common factor of existence.

- Dwelling on different feature of existence.
- Asangoham / Nitya Shuddha.
- Existence Mind = Dwell on existence / negate object.

Benefit :

- Knowledge gets Registered.
- After Nidhidhyasanam Jeevan Mukti + Videha Mukti.

Verse 32 – 36 :

Summary of Teaching :

- Ahamkara divides into 2, from another angle.

Ahamkara Definition :

- Relative Seen - Seer is Sense Organs.
- Relative Seen - Seer is Mind.

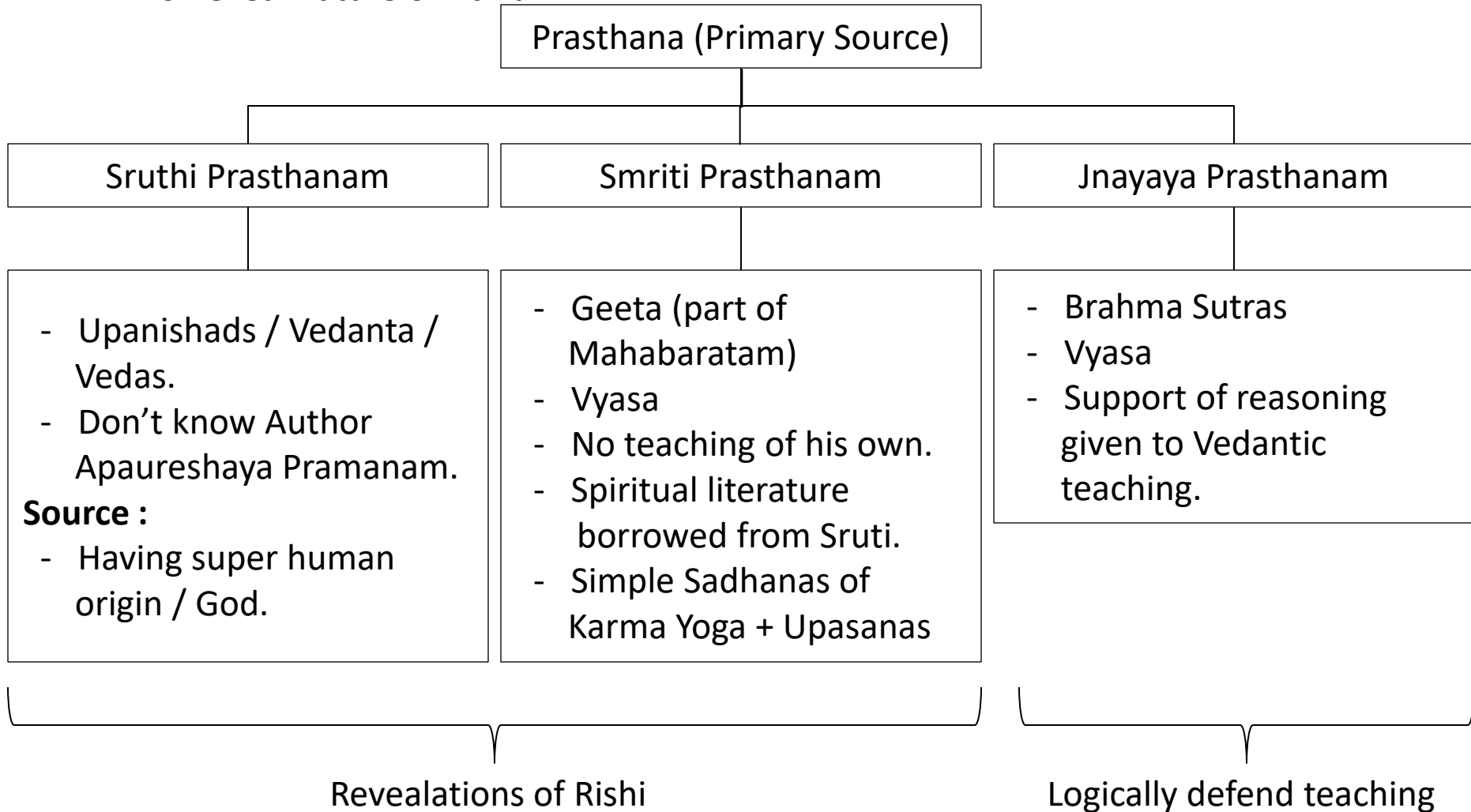
Sense Organs + Mind	Ahamkara in Waking	
<ul style="list-style-type: none">- Obtaining in Dream- Pratibasika Jeeva- Svapna Ahamkara	<ul style="list-style-type: none">- Jagrat Ahamkara- Sense organs + mind in Jagrat Avasta.- Vyavaharika Jiva	<ul style="list-style-type: none">- Beyond 3 States- Beyond Body, Mind, Sense organs.- Paramartika Jiva

- Sakshi in all Avasthas.... is Paramarthika Jeeva = Nantha Pragyam.
- Don't identify with Pratibasika Jeeva = Mithya / Samsara.
- Don't identify with Vyavaharika Jeeva = Mithya / Samsara.
- Identify with Paramartika Jeeva = Aham Paramartika Jeeva Brahma Asmi.
- Mithya – Pratibasika Jeeva = Bubble = Unreal / dependent on Water.
- Mithya – Vyavaharika Jeeva = Wave = Unreal / dependent on Water.
- Satyam – Paramartika Jeeva = Water = Real / Independent = Aham Brahmasmi.
- Drisya = Pratibasika + Vyavaharika Jeeva.
- Drk = Paramartika Jeeva.

Lecture 1

1. Prasthana Trayam : (3 Methods)

- To Reveal nature of Atma.



- Guru Poornima = Vyasa Poornima = To Give respect to Guru Vyasa.

3. Many of Prasthanas Granthas very big – Voluminous... and Many have no Access.... or can't finish!

- Acharyas wrote simplified – smaller versions of Prasthanas Trayam ...
- These manuals are called Vedanta Prakarna Granthas.

Prakarna Granthas (Small – treatises)

Birds eye view

- India Map
- Tattva bodha
- Viveka Choodamani
- Vedanta Sara
- Sarva Vedanta Siddanta Sangraha

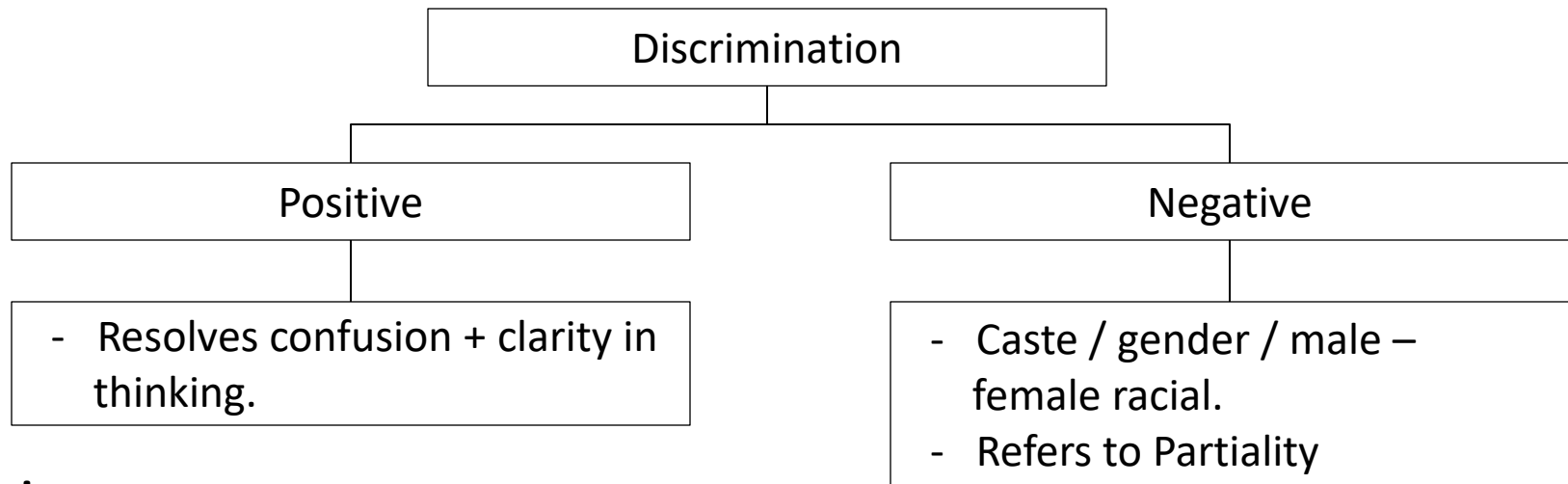
Cover 6 topics :

1. Jiva – Individual
2. Jagat – World
3. Isvara – Lord
4. Bandaha – Bondage
5. Moksha – Liberation
6. Sadhanani – Means by which Jiva can travel from bondage to liberation.

Cover one specific topic thoroughly

- Map of Pune
- Blownup
- Only Mahavakya = Vakya Vritti.
- Jiva = Drk – Drishya Viveka
- Bandaha/ Sadhani / Moksha
- No Jagat / Ishvara.

4.



5. Topic :

Drk	Drishyam
Experiencer	Experienced
Seer	Seen
Subject	Object
Illuminator	Illumined
Consciousness	Inert Matter

- Sorting required because all individuals are a mix up – Mohaha / Avivekaha / Adyasaha.
- Confusion due to Non-discrimination.
- Confusion causes Samsara. Therefore, important to sort out.

6. Verse 1 :

रूपं दृश्यं लोचनं दृक् तद्दृश्यं दृक्तु मानसम् ।
दृश्या धीवृत्तयस्साक्षी दृगेव न तु दृश्यते ॥१॥

*rūpaṁ dṛśyaṁ locanaṁ dṛk taddṛśyaṁ dṛktu mānasam,
dṛśyā dhīvṛttayas-sākṣī dṛgeva na tu dṛśyate. (1)*

The eye is the seer, and form (and colour) the seen. That (eye) is the seen and the mind is (its) seer. The witness alone is the Seer of thoughts in the mind and never the seen. [Verse 1]

Seen	Seer
Forms and Colours	Eyes
Eyes	Mind
Mind	Atma / Consciousness

4 things introduced :

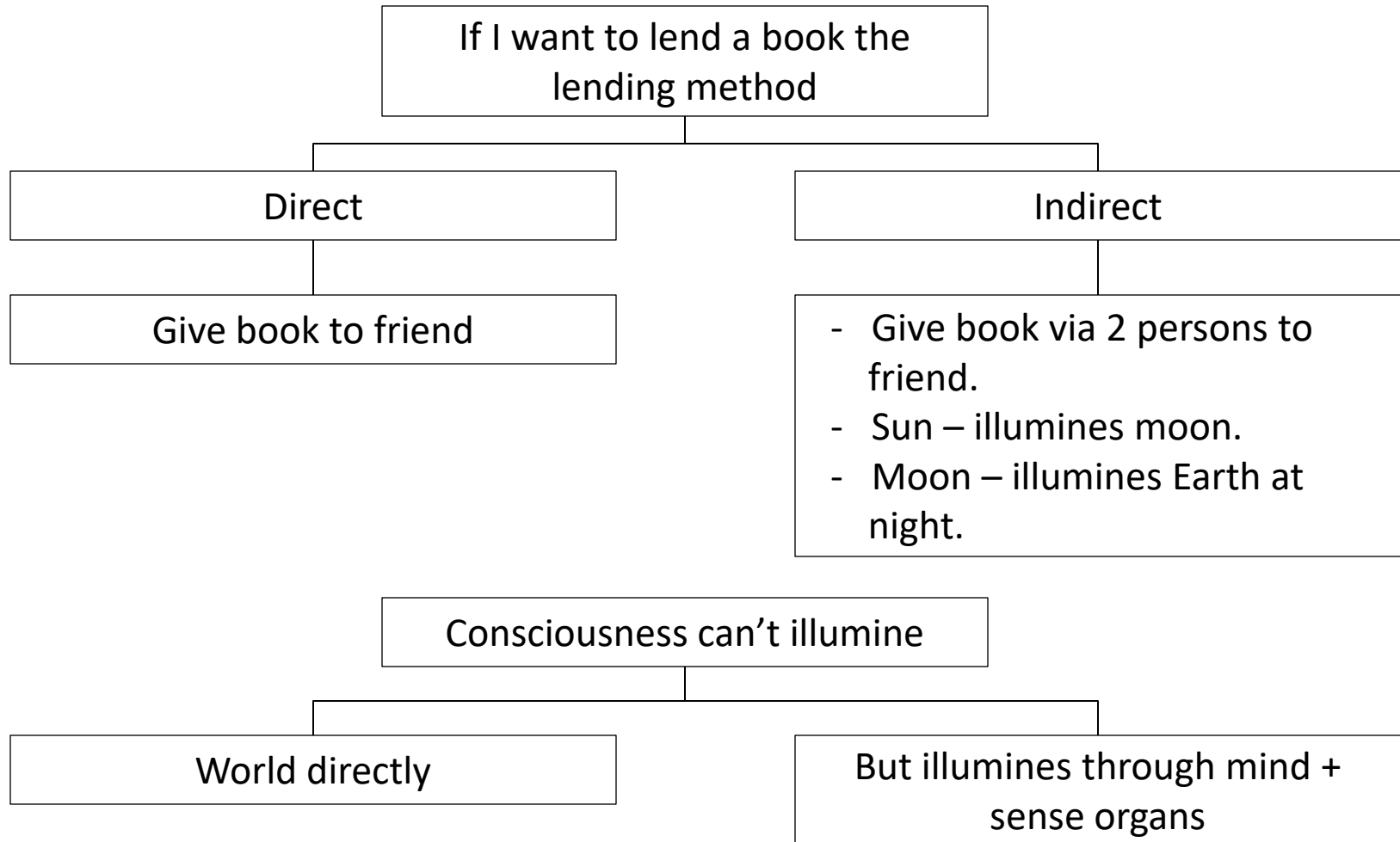
- Body
 - Sense organs
 - Mind
 - Consciousness → Invisible principle – sentient can't perceive
- Inert / Insentient
- Body perceives the External World.
 - Sense organs perceive the Body.
 - Mind perceives Sense Organs.
 - Consciousness perceives the Mind.

Keno Upanishad :

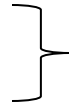
केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 – Verse 1]

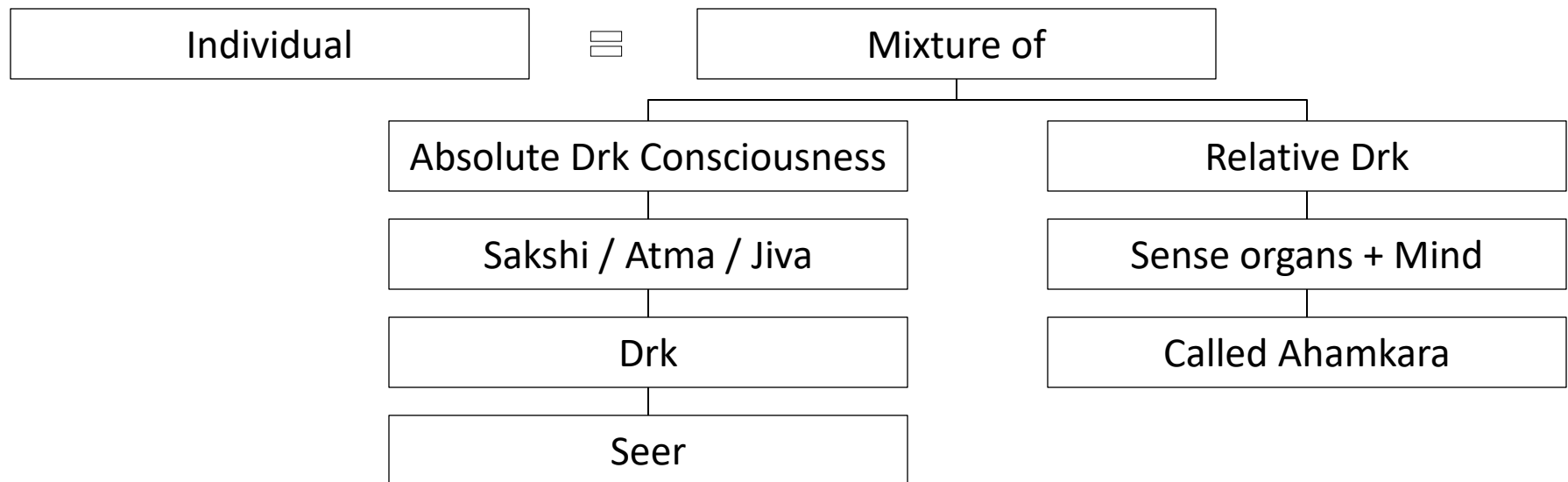


- Atma illumines Mind.
- Mind illumines Sense organs.
- Sense organs illumine Body.
- Body illumines World.



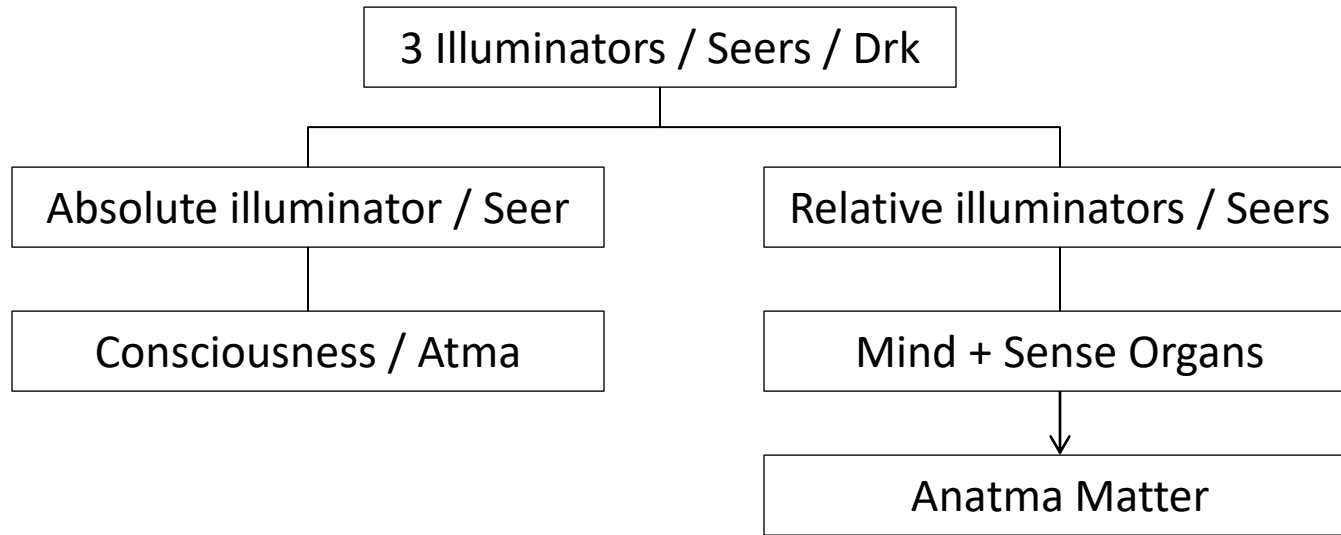
Intermediary Giver + Receiver

Sun	Moon
<ul style="list-style-type: none"> - Absolute illuminator (ever self illumined) - Only illuminator never illumined by Anyone . - Consciousness is absolute illuminator. 	<ul style="list-style-type: none"> - Relative illuminator Relative illumined. - Mind + Sense organs relative illuminators - As they are also illumined, they can't be called absolute illuminator or absolute illumined. - World is absolute illumined.



1) World + Body are Drishyam Experienced / seen.

- Eyes / Lochanam is Drk Seer.
- If eye is object seen..... Mind is Seer.
- If Mind is object seen..... (I am happy / sad) Sakshi / Consciousness is Seer / Illuminator.
- Mind functions in the form of thoughts.



Verse 2 :

नीलपीतस्थूलसूक्ष्मह्रस्वदीर्घादि भेदतः ।
नानाविधानि रूपाणि पश्येल्लोचनमेकधा ॥२॥

*nīla-pīta-sthūla-sūkṣma-hrasva-dīrghādi bhedataḥ,
nānāvidhāni rūpāṇi paśyellocanam-ekadhā. (2)*

The forms are many and varied on account of differences like blue, yellow, gross, subtle, short, long, etc. The eye remaining the same sees (them) all. [Verse 2]

- Forms are Many..... Yellow / Blue / Shirt / Long / Tall.
- The eye Remaining same..... sees all Plurality.
- (2, 3, 4, 5 Commentary on Sutra 1).

Verse 2	Verse 3
<ul style="list-style-type: none"> - Eye – one - Yellow / Blue - Long / Short - Forms – Colours many 	<ul style="list-style-type: none"> - Mind – One - Knows difference characteristics of eyes / ears (Sense Organs) - Whether eyes blind / dull / sharp - Skin... hot / cold - Ears.... Sharp / Dull - Tongue... Sour / Sweet - Nose... Fragrance / Odour
Verse 4	Verse 5
<ul style="list-style-type: none"> - Consciousness one <p>Thoughts off :</p> <ul style="list-style-type: none"> - Desire - Willingness - Doubt - Belief - Fortitude - Understanding - Fear 	<ul style="list-style-type: none"> - Consciousness never Rise / Birthless - Sat, Immortal, Never dies. - Increase / decrease... no decay - Shines by itself + illumines others without aid.

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलीहितमन्नेहमच्छायमतमोऽवाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti,
asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam,
atamaḥ, avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam,
aśrotram, avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram,
anantaram, abāhyam; na tad aśnāti kiñ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

Lecture 2

1. Drk Text :

- Jeevatma – Tvam Highlighted.
- Ishvara – Tat – Not Dealt with.
- Analysis : observed and Observer division.

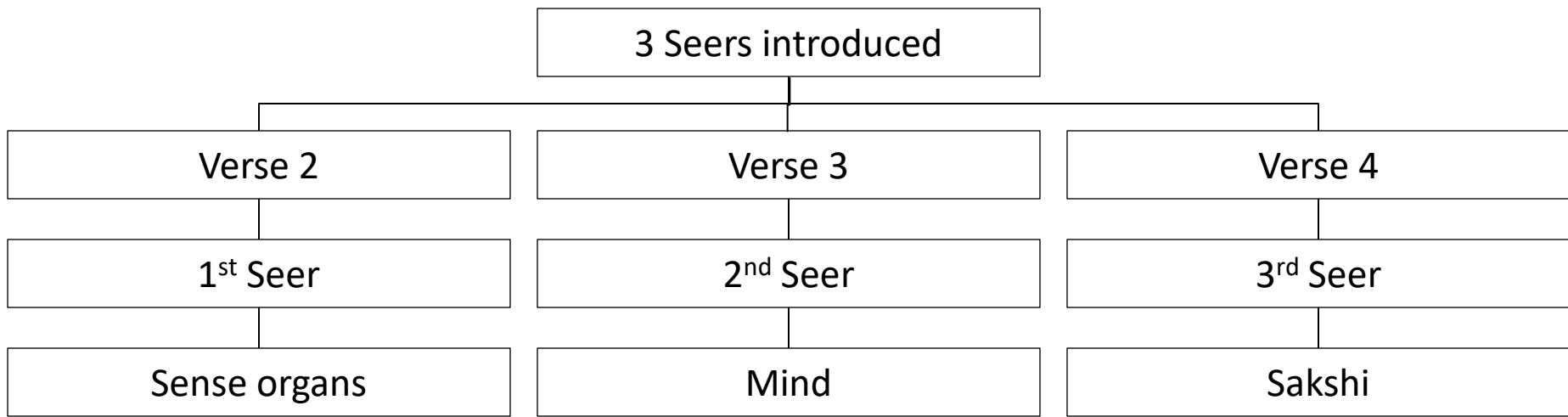
2. Verse 1 – 5 :

- Nature of “Jeevatma“.
- Composite entity with Many layers.
- Tattva Bodha : Sharira Trayam.
- Taittriya Upanishad : Panchakosa.

Drk : 3 Types of Seers

Seen / Object

Relative Seer 1	- Sense organs	-	World	... Seer + Seen
Relative Seer 2	- Mind	-	Sense organs	... Seer + Seen
Absolute Seer 3	- Sakshi /	-	Mind	... Never Seen/Ever Seer
	Consciousness / Atma			



4. Verse 2 :

Drk Perceiver Mind	Sense Organ	Sense Objects	Seen - Drishyam
	Eye	Rupa	Forms – Many – Varied
	Ear	Shabda	Sound – Many – Varied
	Skin	Sparsha	Touch – Many – Varied
	Tongue	Rasa	Taste – Many – Varied
	Nose	Gandha	Smell – Many – Varied

↑
Ekam

↑
Anekam

- To see Red colour / Big object.... eye does not become Red / Big.
- Eyes remaining same, they illumine many varied objects.
- **Absolute seer is Advaitam :**
 - Sajatiya / Vijatiya / Svagata Bheda Rahita.
 - Not limited by time – space.
 - Infinitude of Absolute seer established by establishing Non-duality.

Verse 3 :

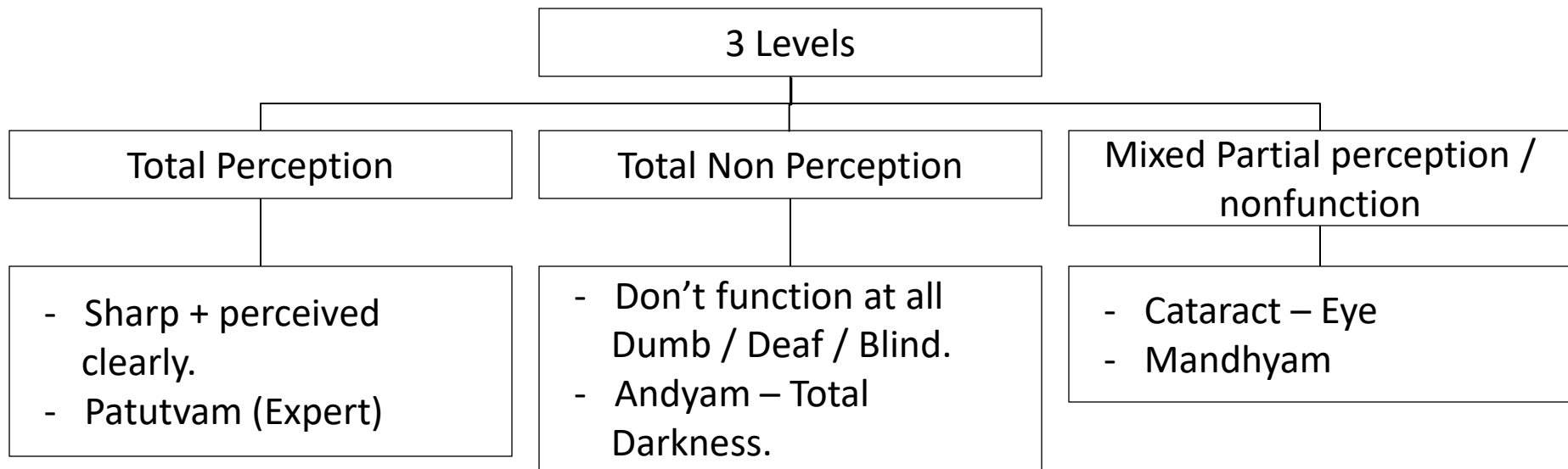
आन्ध्यमान्द्यपटुत्वेषु नेत्रधर्मेषु चैकधा ।
संकल्पयेन्मनः श्रोत्रत्वगादौ योज्यतामिदम् ॥३॥

*āndhya-māndya-ṣaṭutveṣu netradharmeṣu caikadhā,
saṅkalpayen-manaḥ śrotra-tvagādau yojyatām-idam. (3)*

The mind, remaining the same, knows the different characteristics of the eye such as blindness, dullness and sharpness. This also applies in case of ears, skin etc. [Verse 3]

Mind :

- Sense organs demoted.... Seen / experienced.
- Mind – Seer
- Sense organs seen in terms of their perceptual power in 3 levels.



- Mind illumines / experiences / perceives condition of sense organs... Therefore Mind : Seer No 2.
- Conditions of sense organs many + varied... Mind doesn't undergo any change.
- Blind man - Mind not blind.
- Mandam Man – Mind not Mandam.
- Therefore Drishyam Aneka... Drk one.
- Therefore, Mind – Relative Seer .

Verse 4 :

कामः संकल्पसंदेहौ श्रद्धाऽश्रद्धे धृतीतरे ।
 हीर्धीर्भीरित्येवमादीन् भासयत्येकधा चितिः ॥४ ॥

*kāmaḥ saṅkalpa-sandehau śraddhā'śraddhe dhṛtītare,
 hrīr-dhīr-bhīr-ityevam-ādīn bhāsayatyekadhā citiḥ. (4)*

Consciousness remaining the same, illumines the thoughts of desire, willingness, doubt, belief, disbelief, fortitude, and its lack thereof, modesty, understanding, fear and such others. [Verse 4]

- Mind itself Seen... Not objectified with eye.
... Experienced – clearly known.
- **Mind goes through different emotional conditions :**
Happy / Sorrow / Jealousy / Fear / Compassion (Intimately experienced).
- **Cognitive knowledge conditions :**
 - Partial / Full - Ignorance
 - Partial / Full - Knowledge
 - Partial / Full - Doubt
 - Partial / Full – Understanding

Brihadaranyaka Upanishad :

- 1st Chapter - 5th Brahmana - Saptanna Brahmana.
- Enumerates condition borrowed from Shastra.

Conditions :

1) Kamaha :

- Desire - I know I have desire. Therefore go to shop.
- If I don't know / I won't go.

2) Sankalpaha :

- “Plan” to implement such desires....

3) Sandehaha :

- “Doubt” – will we implement or not.
- Asatya Kalpana / Vichikistsha in Brihadaranyaka Upanishad.... Doubt.

4) Sraddha :

- Faith in God / Guru.

5) Asraddha :

- Lack of Faith.

6) Driti :

- Will power / Perseverance / Steadfastness.

7) Itara :

- Opposite : Lack of will power... Diffidence
- Drithihi / Adhritihi ...

9) Hreehi :

- Shyness – Modesty.

9) Dheehi :

- Knowledge / Jnanam.

10) Bhihi :

- Fear / Bhayam.
- Consciousness makes them Knowable without changing itself.
- Light pervading hall – hand moves – not light.
- Not Bulb, but Prakasha.... Chaitanyam spreads over the mind.
- Consciousness – not part – product of mind.

5 factors :

- Independent entity which pervades + illumines mind.
- Not limited with borders of mind.
- Consciousness survives even in sleep – Consciousness not available for us because medium of Mind is asleep / resolved.

Nature of Seer No 3 :

- Ever Experiencer / Never Experienced.
- Self Evident.
- Our Higher Nature.
- Para Prakriti - Geeta Chapter 7.
- Never look for Atma Anubavaha.

Verse 5 :

नोदेति नास्तमेत्येषा न वृद्धिं याति न क्षयम् ।
स्वयं विभात्यथान्यानि भासयेत् साधनं विना ॥५॥

*nodeti nāstametyeṣā na vṛddhiṁ yāti na kṣayam,
svayaṁ vibhātyathānyāni bhāsayet sādhanam vinā. (5)*

This (Consciousness) does not rise (is unborn) and does not set (is immortal). It does not increase or decay (is immutable). It shines by Itself and It illumines others without any aid. [Verse 5]

- Nature of Consciousness - 5 features.

Seer No. 3 :

- It doesn't Rise / It is not born.
- Atma can Never be experienced ... Self-Evident.
- Atma Ever Experiencer ...

Yasha : Feminine

- This 'Consciousness' Seer No. 3.

Chitihi : Feminine

- Every word has gender.

Chaitanyam	Meaning Consciousness... Neuter
Jnanam	Neuter
Chiti	Feminine
Chitihi	Feminine
Samvit	Feminine
Bodaha	Masculine

Naudethi :

- Doesn't rise / Not born / Doesn't have origination / Never ends / Never destroyed.
- According to Science....
- Consciousness is generated in matter at a time.

- Evolution from 'big bang' --- Matter fundamental.
- No life / Consciousness... for millions of years... Condensation.... stars – Planets.... ideal conducive condition for matter combined in particular form.... unicellular organism originated.
- Life / Consciousness originated in time.
- This origination is origination of Chidabasa....
- Reflected 'Consciousness' originates in certain form.... Brihadaranyaka Upanishad.

Ethobhedo :

- Reflected Consciousness has origination... When Reflecting medium originates.... Reflection of My face originates when mirror created.

Science :

- Origination of Reflected Consciousness... No Original Consciousness in Science.... No instruments.

Vedanta :

- Original Consciousness.... existed before big bang / before creation.

Na Asthamethi :

- If creation destroyed.... Sun disintegrating / will be destroyed.... White dwarf / Red Giant / Life will be destroyed.... Consciousness is destroyed.

Shastra :

- Reflected 'Consciousness' destroyed.

Brihadaranyaka Upanishad : Maitreyi Brahmanam

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो
रसघन एव, एवं वा अरेऽयमात्मानन्तरोऽबाह्यः
कृत्स्नः प्रज्ञानघन एव ; एतेभ्यो भूतेभ्यः
समुत्थाय तान्येवानुचिनश्यति, न प्रेत्य
संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

sa yathā saindhavaghano'nantaro'bāhyaḥ kṛtsno
rasaghana eva, evaṃ vā are'yamātmānantaro'bāhyaḥ
kṛtsnaḥ prajñānaghana eva; etebhyo bhūtebhyaḥ
samutthāya tānyevānuvinayaṣyatiti, na pretya
saṃjñāstītyare bravīmīti hovāca yājñavalkyaḥ || 13 ||

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yājñavalkya. [IV – V – 13]

- Important : Consciousness.... Original Consciousness and Reflected Consciousness... separated.
- Consciousness : Doesn't end / Die when Medium disintegrates.

Na Vrddhim yati :

- Doesn't increase / expand.

Na Ksayam :

- Doesn't contract in size.
- Consciousness ... doesn't have size / dimension.
- If it has size.... will expand / contract.
- Live Body.... Baby – Growth – Sick – contract.
- Anything located in space Subject to expansion / contraction.

1st Part	2nd Part
<ul style="list-style-type: none">- Kala Limitation negated- Nodeti Nastmetyesa	<ul style="list-style-type: none">- Spatial limitation negated- Na Vrddhim Yati Na Ksayam

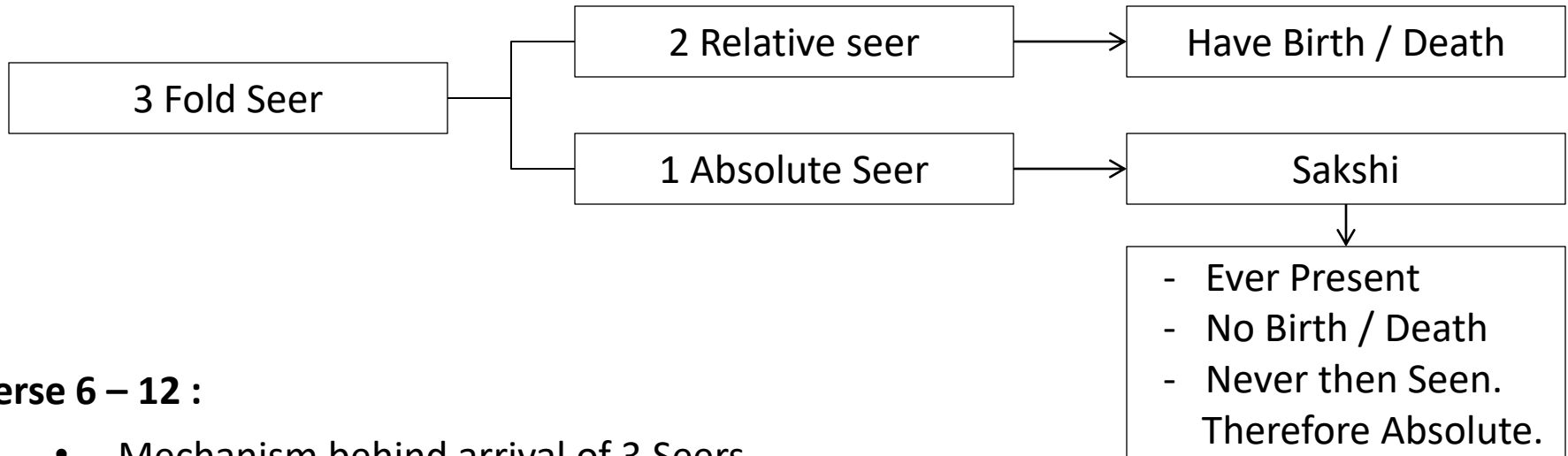
Narayaneeyam :

- Consciousness... Avabodhaha... Masculine....
- Seer 3.... Limitless – Timewise / Spacewise.

Lecture 3

1) Verse 1 – 5 :

- Constituents of Individual.



Verse 6 – 12 :

- Mechanism behind arrival of 3 Seers.
- How are they formed? Jatakam? Origination + function – Activities of 3 Seers is autobiography of everyone.

Sakshi :

- Never formed in time / it ever is....
- Always present + illumines mind.
- Illumining function is not an Action in time... But is always there.
- *Sakshi - illumines the world of whatever is around and Nothingness.*

How does Sakshi become Seer?

- Sakshi never gets formed..... It ever is.... beginingless..... Endless.

Process of Seeing :

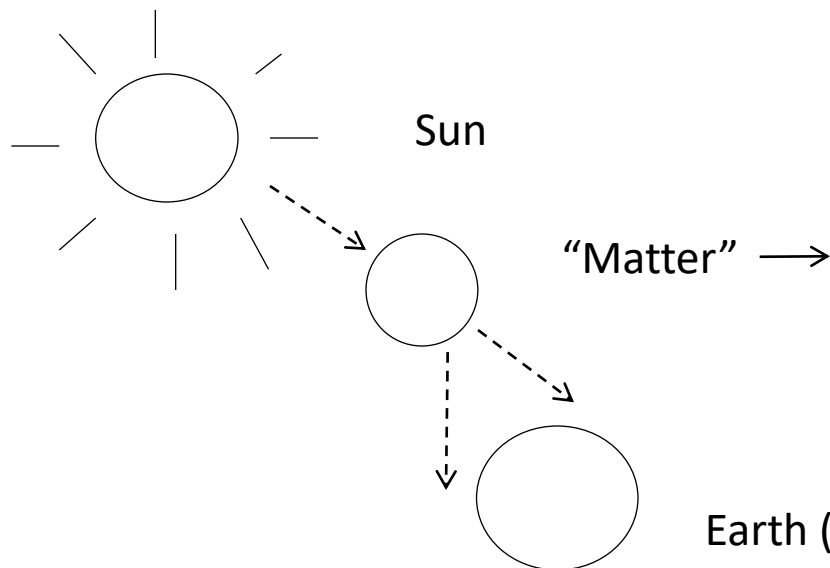
- Mind by itself can never become seer of everything – because Mind is made of Matter, inert in nature.

Tattva Bodha :

- Mind is formed out of Satva Guna of Pancha bhutas.
- It's a Bautika Vastu, inert, subtle, invisible material like all forms of energy... inert / subtle / invisible.
- Mind is matter.... Can't experience anything..

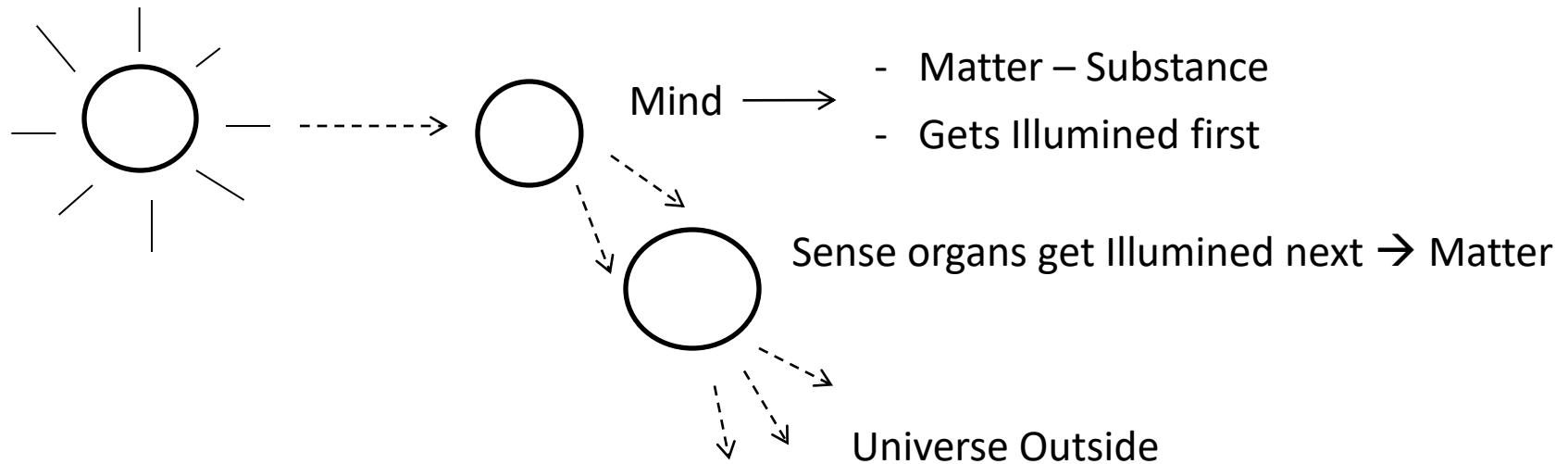
How does Mind become Seer?

- Its like how Moon illumines Earth on Pournami Day
- Moon borrows light from Sun....
- Reflection of Moon formed on Moon's surface.



- Moon gets Illumined first/Becomes bright – luminous (Illumined moon)
- No sentiency/No light of its own
- Moon becomes Illuminator of Earth

Sakshi Sun



1st Step

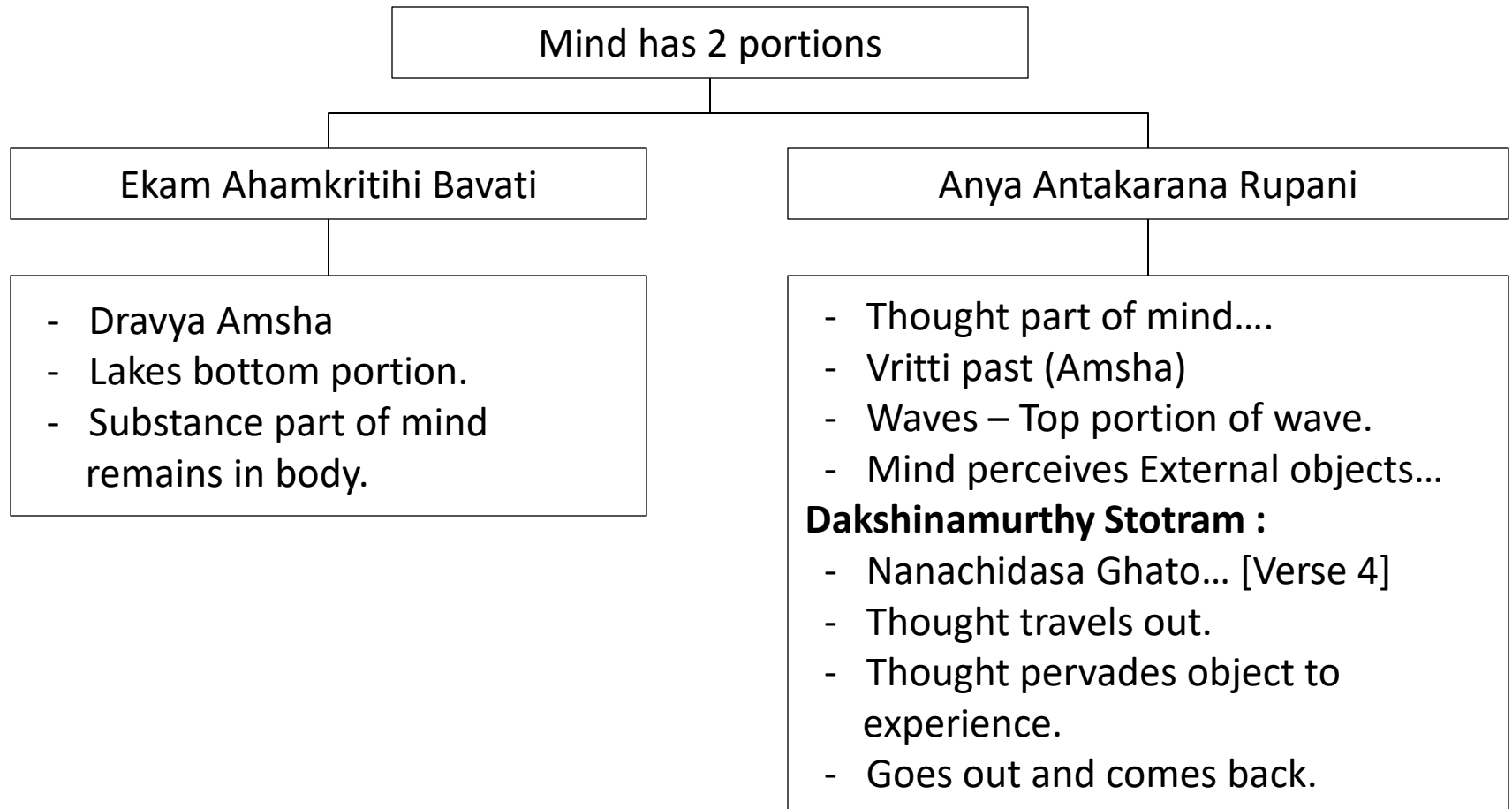
- Moon becomes illumined
- Sakshi Chaitanyam exists and Reflection of Sakshi formed in the mind called Chaya Pravesha.
- Chidabasa / Chit Pratibimba formed on Mind.
- Mind Presiding Diety of Moon.
- Mind becomes known / Shining / experienced.
- Chaya – Reflection is Pratibimba / Abhasa.
- Reflected Consciousness formed in Mind (Reflected Consciousness 1).
- Mind becomes sentient as though it is naturally sentient – but truth is, it is borrowed sentiency.

2nd Step

- Moon becomes illuminator
- Simultaneously mind becomes Seer / illuminator of Sense Organs.
- Seer of Sense Organs.

Bright Moon :

- Brightness is borrowed. Not intrinsic.
- Borrowed Sentiency / Consciousness / Life in Mind.
- Its not naturally sentient because its matter.
- Mind becomes like live wire.... mind becomes Seer.

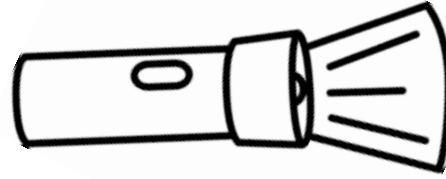


Dakshinamurthy Stotram :

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]



Beam of Light

{ Mind + Thought } Both inert now alert because of Chaitanyam
Substance }

- Now Alert because of Chitchaya.

Verse 6 :

चिच्छायाऽऽवेशतो बुद्धौ भानं धीस्तु द्विधा स्थिता ।
एकाहंकृतिरन्या स्यात् अन्तःकरणरूपिणी ॥६ ॥

*cicchāyā''veśato buddhau bhānam dhīstu dvidhā sthitā,
ekāhaṅkṛtiranya syāt antaḥkaraṇa-rūpiṇī. (6)*

The intellect (thoughts) appears to be conscious on account of the reflection of Consciousness present in it. The intellect (thoughts) is of two kinds. One is the ego and the other is the inner instrument (mind, intellect, memory). [Verse 6]

- { Ahamkara (Mind)
Material mind
Mano Dravyam } + Chaya Chidabasa are inseparable /
have intimate relationship.
- Like – Iron ball dipped in Fire...
- Heat + brightness of fire absorbed by Iron ball.



Cold iron ball burns fingers



Black iron, Black appears Red

Substance Mind (Matter Mind)



Chidabasa



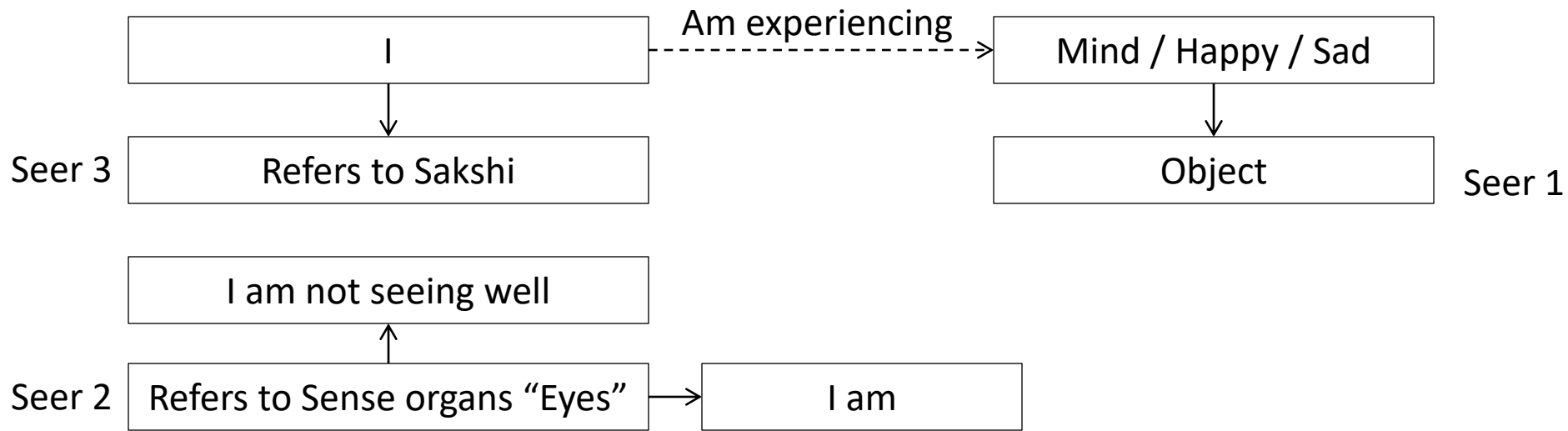
Contacts body at Birth

Sattwa Guna of Pancha Bhutas



Tamo Guna of Pancha Butas

Mix



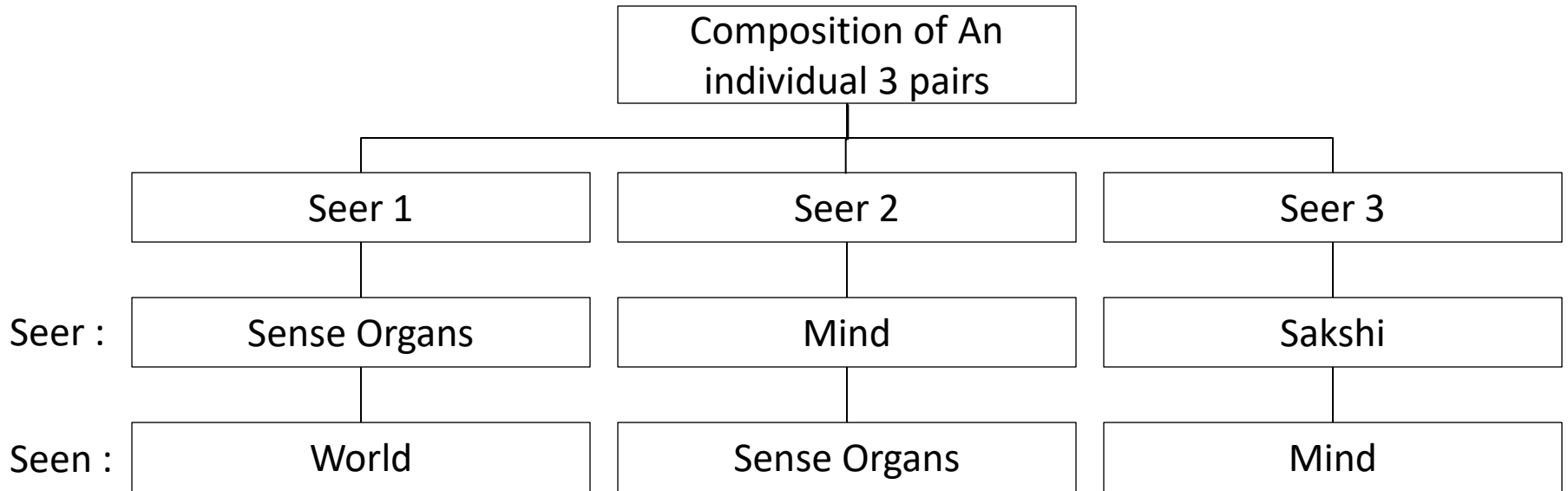
- We have seerwise confusion.... we don't see Seers properly.... All 3 together exist... can't separate... Mind + Eyes are incidental.... Don't be obsessed with them... use them.... Don't get caught up.
- Sakshi.... Real 'I'.
- *Body Consciousness not from Atma.*
- Body Consciousness is from Mind.
- Mind borrows consciousness from Atma.

Death :

- Atma doesn't quit body because it is all – pervading.
- When Mind quits, body becomes insentient, doesn't know how to borrow consciousness from Atma.... Otherwise it will always be conscious....
- At Death body loses 'borrowed consciousness' of mind....

- When Seer No.2 left body, Seer No. 1 became Non-Seer.

↓ ↓
 Mind Body - Sense organs



2 Relative Seers :

a) Sense organs :

- Seer from standpoint of External World.
- Seen from standpoint of Mind.
- Since Sense organs Seer + Seen... it is called Relative Seer.

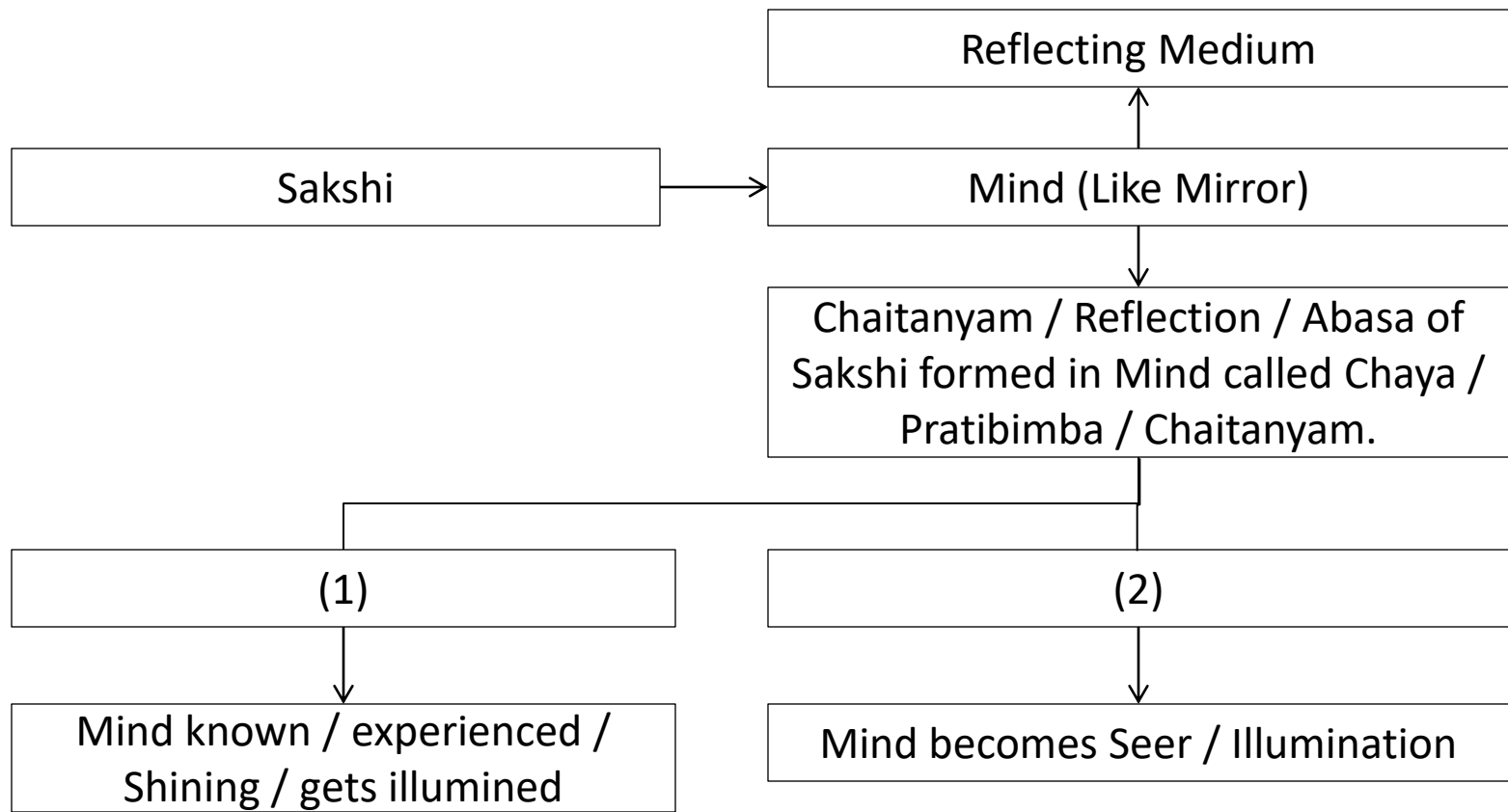
b) Mind :

- Seer w.r.t. Sense organs.
- Seen w.r.t Sakshi. Therefore, Relative Seer.

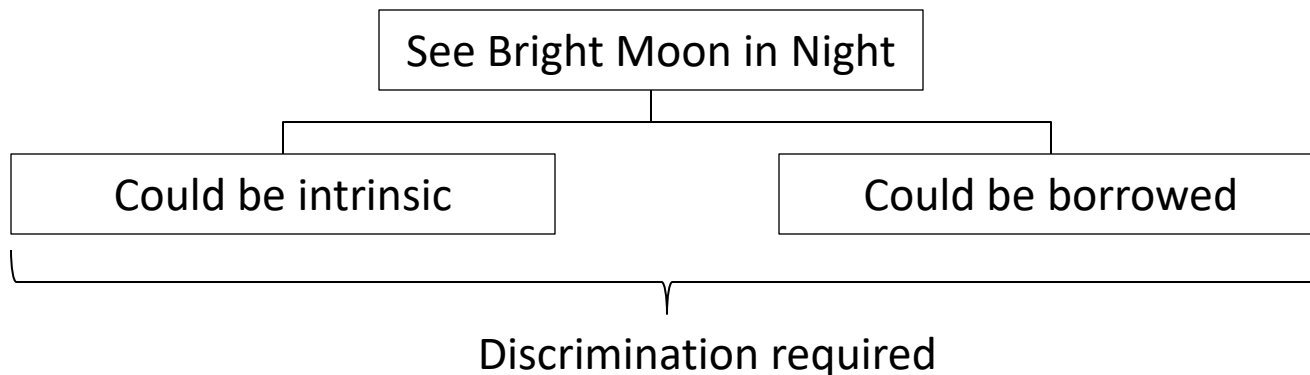
c) Sakshi :

- Self luminous / Self shining..... Svayam Bhati.
- Mind illumines only with thought.
- Without certain thought It can't perceive curtain.
- Mind illumines instrument of thought.
- Sakshi doesn't require instrument of thoughts / Sense Organs.
- Sakshi doesn't require Action.... illumines by mere presence.
- In presence of Sakshi.... mind becomes alive because of its nature.
- Sakshi has no Desire / will / Action / plan to illumine Mind.
- Sadhana bina / changelessly it becomes Seer.
- How mind gets illumined by Sakshi.... like the moon gets illumined by the Sun.
- Sakshi Sun -----> Non-evident Moon

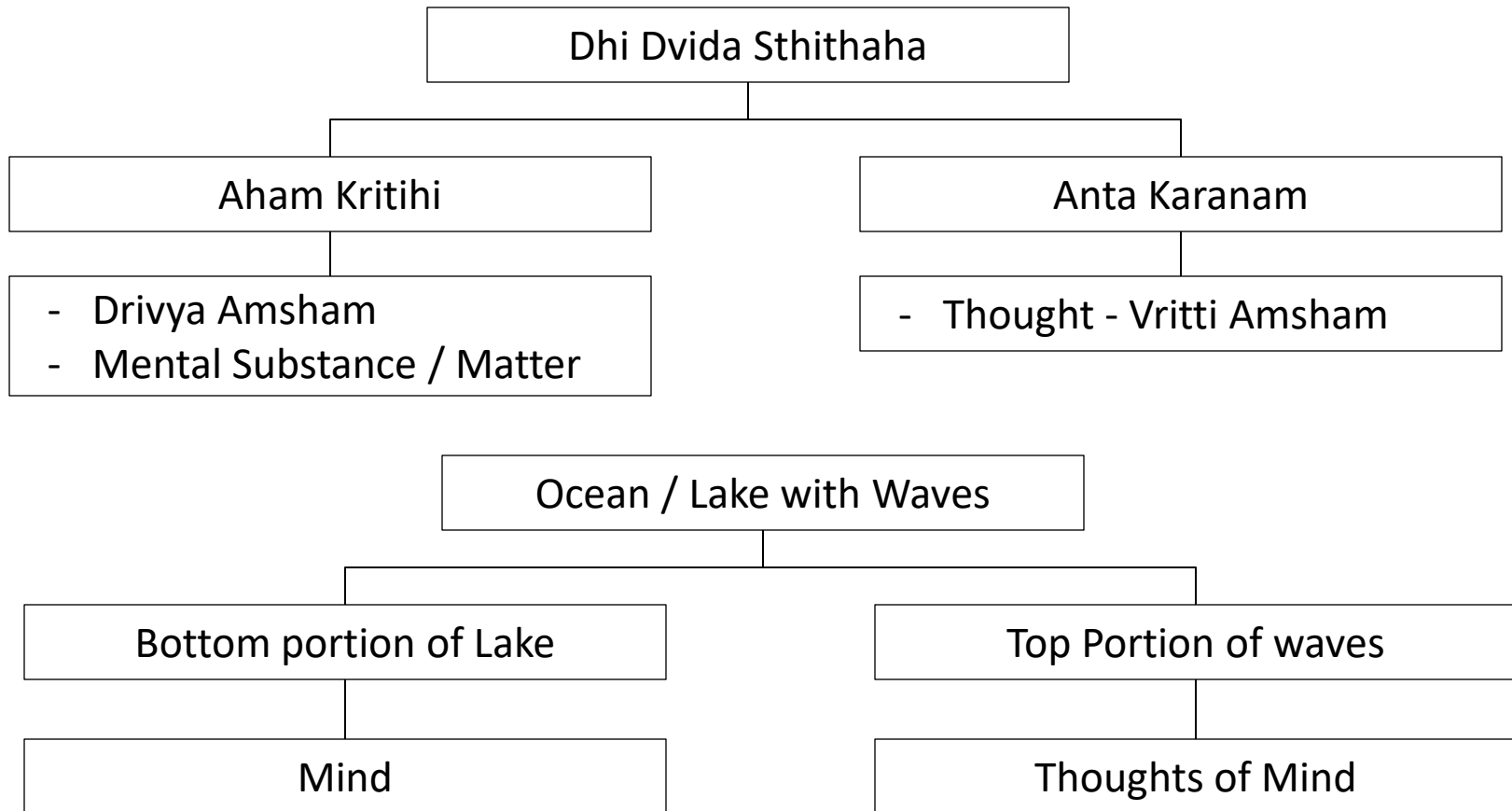
Chaitanyam of Sun



- Mind becomes sentient, as though, It is naturally sentient.... Truth is : “Sentiency is borrowed”.




- Mind appears naturally sentient.
- Mind doesn't have natural sentiency because it is made of matter.
- Buddhau Bhanam Bavati.
- Sentiency is Life in the mind
- Like Live wire Mind becomes live mind And becomes Seer.



When Mind perceives external object

- Substance of Mind remains in the Body.
- Drivya Amsha Inside

- Thought part travels out.
- Thought pervades object to experience them.
- Vritti goes out + comes back.
- Torch Light ----- 
- Thought + Mind substance. Both inert.

- Now Alive because of Chitchaya - Reflection of Consciousness.

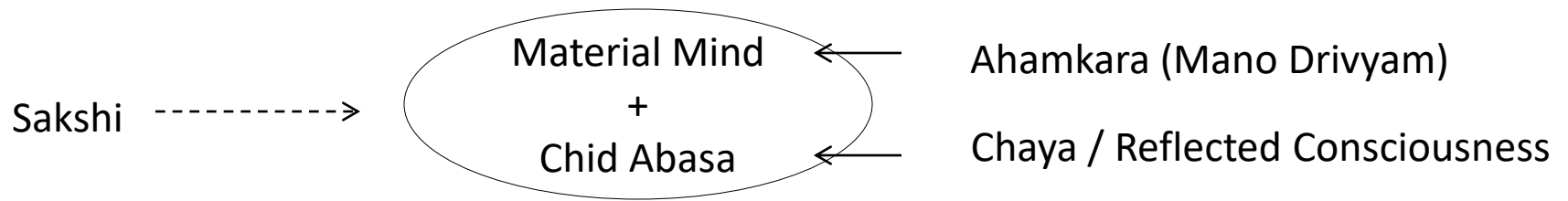
Verse 7 :

छायाऽहंकारयोरैक्यं तप्तायःपिण्डवन्मतम् ।
तदहंकारतादात्म्यात् देहश्चेतनतामगात् ॥७॥

*chāyā'haṅkārayor-aikyam taptāyaḥ-piṇḍavan-matam,
tadahaṅkāra-tādātmyāt dehaś-cetanatāmagāt. (7)*

It is considered (by the wise) that the identity of the reflection (of Consciousness) and the ego is like that of the heated iron ball. That (identified) ego (in turn) due to identification (with the body) enlivens the body. [Verse 7]

- How strong is the connection between Mind + Chidabasa.



Connection :

- Physically Inseparable – Very Intimate.

Relationship like : Ayah Pinda

- Iron ball kept in fire for sometime and taken out....
- Fire penetrates into iron ball.... Ball becomes Red hot...
Light + Heat penetrate every part of ball.
- When you take Ball out of fire.... fire + Ball have mixed intimately....
- Similarly, Mind + Chidabasa intimately connected.
- Mind gets into contact with Chidabasa and the Mixture contacts body at time of birth....
- Mind associated with inert body matter (Made of Tamo Guna of Pancha Butas).
- Sentient Mind with borrowed light of Consciousness from Sakshi.
- When in contact with Body.... Body Borrows sentiency.... from the Mind.
- Mind borrows Sentiency from Sakshi.
- Body borrows Sentiency from Mind (Borrowers Money).
- Sense organs borrow Sentiency from Body.
- Body sentient because of contact with Mind.

Tadahankara Tadatmyat :

- Because of close intimate connection.
- Once body is sentient, all Golakams available.
- Physical part of body which serves as office for sense organs...
- Seer No. 3 – Sakshi creates Seer No. 2 – Mind.
- Seer No. 2 – Mind creates Seer No. 1 – Sense organs.
- Sense organs are ready to operate the Golakams of the body.
- Seer 1 + 2 + 3 = Sentient Now = Live individual with 3 Live Seers.
- I am experiencing Mind



Refers to Sakshi Seer No. 3.

- Eye is painful



Seer No. 2.... Mind is Seer.

- Seer No. 1.... Eye... Sees forms + Colours.
- We don't see Seers correctly... all 3 are together.... can't be separated in a lab....
- We struggle to discern them.

Know :

- Seer No. 3.... Real I.
- Seer No 2 + 1... Incidental / Don't be obsessed.
Useful - - - Don't get caught!

Formation & Function of Seer :

- Body consciousness comes not from Atma directly.
- Body consciousness comes from Mind.
- Mind consciousness comes from Atma.

Death :

- Mind Quits Body, Atma doesn't quit body because it is all-pervading.
- Body becomes insentient... because body doesn't know how to borrow Consciousness from Atma.
- Body has no direct access to Atma.
- Body has to borrow from Mind only.
- Body loses its borrowed Consciousness from Mind.
- Seer No.2 left body.... Seer No.1..... becomes Non-Seer.

Verse 8 :

अहंकारस्य तादात्म्यं चिच्छायादेहसाक्षिभिः ।
सहजं कर्मजं भ्रान्तिजन्यं च त्रिविधं क्रमात् ॥८ ॥

*ahaṅkārasya tādātmyaṁ cicchāyā-deha-sākṣibhiḥ,
sahajaṁ karmajaṁ bhrānti-janyaṁ ca trividhaṁ kramāt. (8)*

The identification of the ego with reflection of Consciousness, the body and the witness is of three kinds - natural, born of past actions and born of ignorance, respectively. [Verse 8]

3 Things in close proximity of Mind



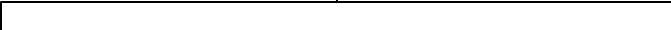
Body

Chidabasa

Original Consciousness

Without Mind, Body is a corpse

Reflected Consciousness



Moon

Sunlight Spread in moon

Mirror

Reflection
(as close as Reflection in Mirror)

3 Parts



Mind

Mind

Mind

Body

Reflected Consciousness

Original Consciousness

Lecture 4

1. Mind + Sense organs.... Not sentient..... because of Matter.
Mind with Borrowed 'Consciousness' lends Consciousness to Body which includes 5 Golakas.
2. Body + Golaks have borrowed Consciousness.....
Sense organs sentient.... Seer 1.... formed which illumines World.
3. Seer 3.... Consciousness <- - - - Tameva Bantam
Seer 2.... Mind
Seer 1.... Sense organs



World Experienced

4.

2 Parts (Both inert / insentient)

Mano Drivyam

- Drivya Amsa Remains in body.

- Beam light comes out + pervades objects + illumines.

Vritti Amsa

- Thoughts rise + fall in mind like waves in ocean.

- Thoughts formed + resolved

Dakshinamurthy Stotram :

- Nana Chitra...

- Each thought capable of coming out and illumining world + pervading...

Dakshinamurthy Stotram :

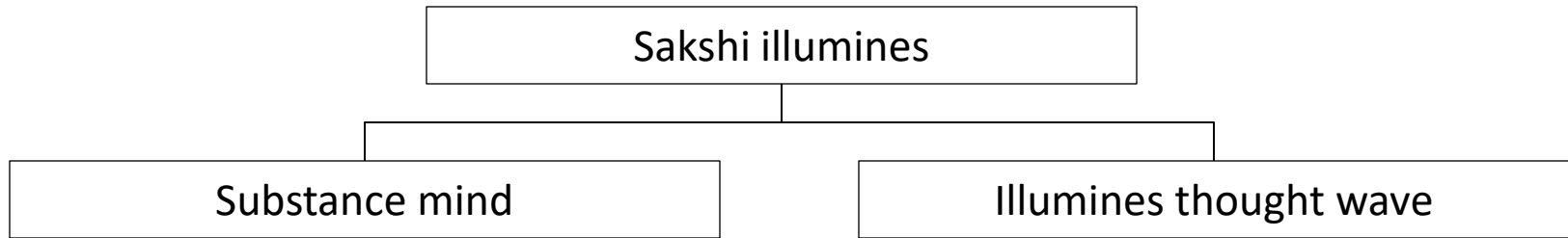
नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

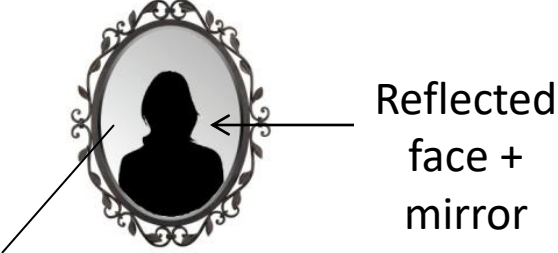
Epistemology : Theory of Knowledge

- Thoughts don't enter Mind but Thoughts go out + Envelop object. Vritti Amsha Expands and Contracts and illumines objects.
- Vritti Amsha like ray of sun / beam of torchlight.



Verse 8 :

- Subtle – Invisible substance Mind associated with 3 things intimately.

Sukshma Shariram	Chidabasa	Original Consciousness
<ul style="list-style-type: none"> - All our bodies associated with our mind. - what's the proof? - Backed by mind.... we are alive. 	<ul style="list-style-type: none"> - Reflected consciousness. - Live mirror connected face. <div style="text-align: center;">  <p style="text-align: center;">Chidabasa</p> <p style="text-align: right;">Reflected face + mirror</p> </div>	<ul style="list-style-type: none"> - Similarly Mind + Reflected Consciousness.

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Mind Quits Physical Body.
- I don't see Mind Residing.
- I don't see Mind Quitting.
- Mind is Sukshma, Dravyam, Presence + travel invisible.
- Scientists Don't Accept Quitting Mind. Since Brain doesn't go out of Mind.
- Therefore, Mind intimately connected With Body.
- What type of intimacy? Relationship? How strong is the Bond.
- Like Financial Bond / Chemistry bond.

Verse 8 : Analysis of 3 bonds

- Ahamkara refers to.. Material body.

Mind (Ahamkara) Chitchaya “Reflected Consciousness”	Mind (Ahamkara) Deha (Body)	Mind (Ahamkara) Sakshi / Original Consciousness
<ul style="list-style-type: none"> - Sahajam - Natural. Therefore permanent / inseparable. - Reflecting medium + reflection can't be physically separated. - Can't scratch + take out reflection. - As long as reflection medium. Reflection Medium 1 – Mind is there, Reflection will be there. 	<ul style="list-style-type: none"> - Separable as other wise will permanently survive. - Death / dissociation / win body. Therefore temporary. - Birth / Association of Mind with another body. <p>Gita : [Chapter 2 – verse 22]</p> <ul style="list-style-type: none"> - Vasamsi Jeernani... - Mind drops one body + take another. - What causes temporary association relationship / bondage principle / dissociation principle. 	<ul style="list-style-type: none"> - Mind – matter - Sakshi – Spirit. - No relationship possible. - Sakshi is like space, in capable of bonding with anything... Asangatvat. - Glue can't connect space and object.

Gita :

वासंस्मि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

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

Mind – Reflected Consciousness	Mind – Deha	Mind – Sakshi
<ul style="list-style-type: none"> - No time mind is without Chidabasa. - Mind doesn't have intrinsic consciousness. - When borrowed Consciousness is there, it appears intrinsic. - If someone borrows book + doesn't return, you don't know borrowed / own. - Mind always sentient. Therefore don't know intrinsic / borrowed. - In sushupti : Mind resolve – Remains in potential form. - Reflected consciousness resolves – remains in potential form. - When mind active – Reflected Consciousness active. - Mind + Reflected Consciousness can't be separated. - In Pralayam.. Mind + Reflected Consciousness in potential form. - In Videha Mukti.. Mind + Reflected Consciousness go away. - Therefore inseparable relationship. 	<ul style="list-style-type: none"> - Body is caused by Prarabda karma. - Karma keeps body – mind together. - Body floats in Psunami due to Prarabdam. - Karmaja Tadatmayam. 	<ul style="list-style-type: none"> - Sakshi belongs to Paramartika Satyam – Higher reality. - Mind – Vyavaharya Satyam – Lower Reality. - No marriage between waking girl + dream boy! - Because of ignorance we connect Sakshi – Original I with our mind. - All the time I am worried about mind and its condition.... - I am disturbed / Jealous... - Sakshi + Mind get linked because of delusion... <p>Vedantin :</p> <ul style="list-style-type: none"> - I have no mind + have no connection with the mind.

Mind - Sakshi :

- Condition of Mind can't make me Samsari. This knowledge I don't have.
- We have connected ourselves with mind and jumping to tunes of Mind.
- Trying to satisfy unsatisfiable Mind.
- Bond because of delusion.... Connection between Sakshi + Mind... Branti Tadatmyaham



(loose my senses)

- Delusion born Bondage.
- Upadesa Sahasri - 19 Chapter - Dialogue with Mind "Atma Manas Samvada"
- How Asanga Atma Jnani... looks at Mind.
- What happens to you I have no connection.
- Why are you Running? Never can improve / bring down my situation... therefore, sit quietly.
- We become involved with our Mind and condition of our Mind becomes our condition.
- We make our life miserable.
- Misery belongs to Mind...

3 fold connection of Mind

Mind

- Reflected Consciousness.
- Sahajam
- Inseparable

Mind

- Body
- Temporary
- Karmajam

Mind

- Conclusion
- No connection
- Branti Janyam

Verse 9 :

संबन्धिनोस्सतोर्नास्ति निवृत्तिस्सहजस्य तु ।
कर्मक्षयात् प्रबोधात् च निवर्तेते क्रमादुभे ॥९॥

*sambandhinossator-nāsti nivṛttis-sahajasya tu,
karmakṣayāt prabodhāt ca nivartete kramādubhe. (9)*

The natural (identification) between the mutually related (ego and reflection of Consciousness) cannot be annihilated. But the other two (due to Karmas and due to delusion) are eliminated with the exhaustion of Karma and with direct Knowledge respectively. [Verse 9]

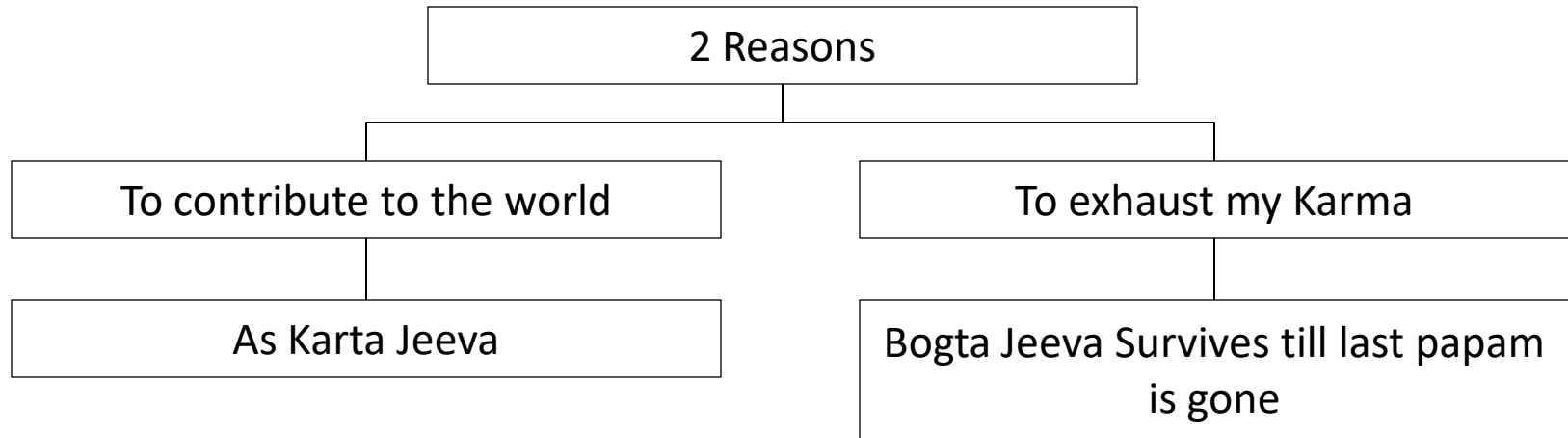
- Why know 3 Relationships?
- Knowledge is power... Gives me confidence.

a) Bond No.1 :

- Mind + Chidabasa (Reflected Consciousness) = Sahajam Tadatmyam.
- We can't keep mind or Chidabasa alone in the hand.
- They are bonded together as long as they exist....
- During Videha Mukti...Mind is destroyed....Therefore, Bond not Eternal.

b) Bond No.2 :

- **Body + Mind** : Karmaja Tadatmayam.
- As long as Karma....Death can't happen.
- Why Lord keeps me alive?



- Lets give body to Prarabda Karma (Sanchita Kept hanging).
- Karma Sambanda Nivritti...
- Can Self-knowledge remove bond between Body + Mind
- "No" Jnanis continue to live.... Body has to go through Biological pain / Disease etc.

Why gain Jnanam?

- Gives me new perspective / attitude to this truth.
- Our emotional reaction to pain called sorrow comes down.

Path caused by Prarabda	Sorrow caused by ignorance is our emotional response
- Biological	- Why this pain to me! Puja. - My attitude towards suffering changes. Geeta : Chapter 2 - Duhksheshu Anudvigna-manah...

Gita :

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
 वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २.५६ ॥

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

c) 3rd Bond : Mind – Sakshi :

- Caused by Ignorance.
- No Bond No Connection
- Atma – Mano Viveka should take place.
- Example: Viveka between light / Hand.
- Light pervades / spreads over hand intimately together... but condition of hand – Dirty / moving / split doesn't affect changeless light.....
- What happens to mind can't touch Sakshi.

Dakshinamurthi Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

Prabodha

Discriminate

- Mind + Sakshi are separate.
- Not related connected.

Claim

- I am not mind – I am Sakshi.
- Learn through Nididhyasanam..
I am Sakshi Chaitanyam.
- Mind only temporary medium.
Enlivened by me.

- In Sleep.. Transactions end / Mind destroyed / No operation of Mind... but I still Exist.
- I Exist all the time..... Mind / transactions end.
- 3rd Bond (Mind + Sakshi)..... Separated by Prabodha.
- 2nd Bond (Body + Mind) Separated by Karma.
- 1st Bond (Mind + Reflected Consciousness)..... Can't be separated.

Lecture 5

Verse 1 to 5 :

1)

3 seers	3 Seen
3 Drk	3 Drishyam
Sakshi	Mind
Mind	Sense Organs
Sense Organ	World

Sakshi – Only Seer :

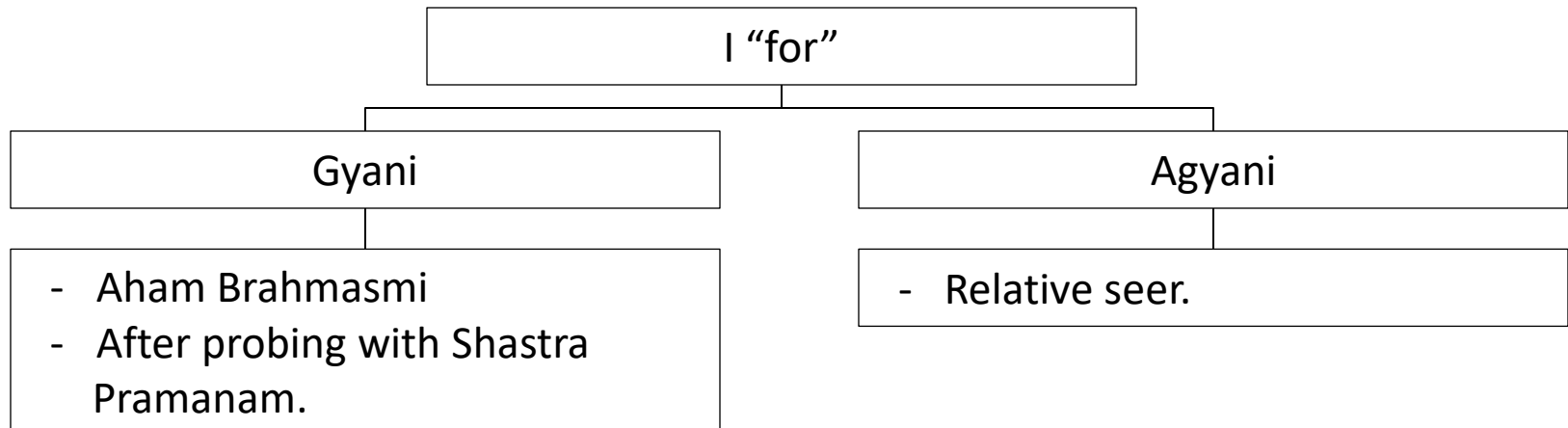
Mind :

- Seen from Sakshi.
- Seer from Sense Organs. Therefore relative seer.

Sense Organ :

- Seen from Mind.
- Seer from world. Therefore relative Seer.

2)



3)

3 Relationships of Mind

With Chidabasa (Reflected Consciousness)

- Sahaja Tadatmayam
- Inseparable.

- Relationship with mind possible because both Vyavaharika Satyam.
- Dream boy + girl - Marriage possible.

Body

- Karmaja Tadatmayam

Mind

- Vyavaharika Satyam.
- Mithya

Sakshi (Original Consciousness)

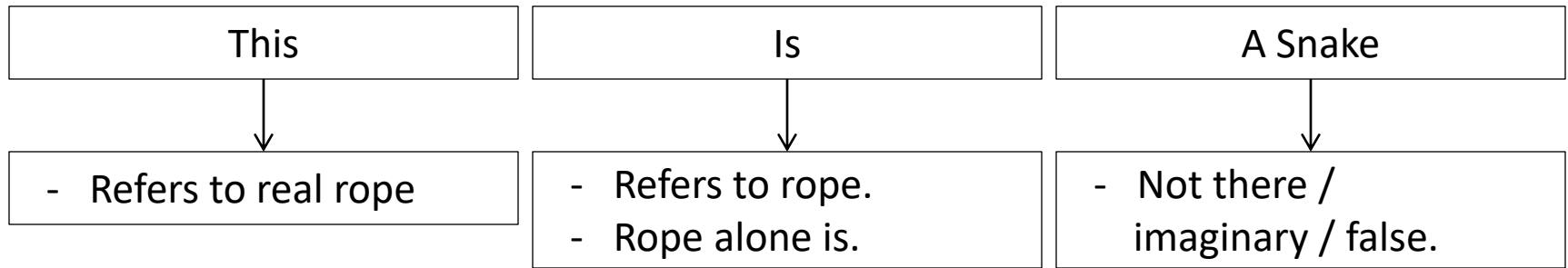
- Brantija Tadatmayam.
- Have no relationship with Chit.

Chit

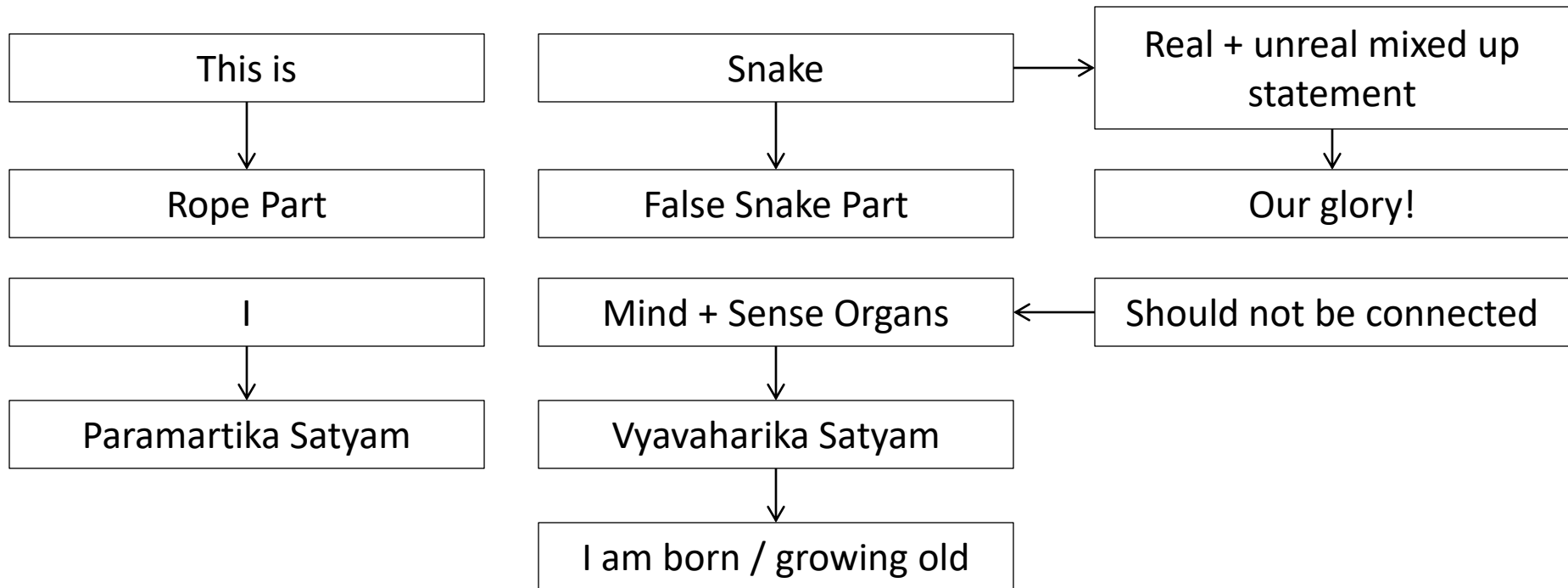
- Paramartika Satyam.

- Mind – Sakshi relationship made out of ignorance is called Adhyasa Sambanda.
- Refer Adhyasa Bashyam Introduction to Brahma Sutras.

4)



- Real Rope + False snake..... Can't have any Connection.
- We make wrong connection....



- This confusion will continue till confusion continues.
- When confusion goes "Praboda".

Prabodha

Means claiming

- I am Sakshi
- Absolute Seer

- I have no connection with mind + sense organs (Relative seers)

When Jnani Says

- I have no Raaga – Dvesha...
- When I claim I am Sakshi.. I am Chidananda Rupaha Shivoham.

- He understands I am Sakshi who has no connection with mind.
- When I claim I have no connection with mind.
- I don't claim emotions as mine.
- When I disconnect with mind, mind creates no problem (when I connect with mind, it creates problems).
- Ignorance born connection is Samsara (Seed for Samsara description.. Later)

Verse 10 :

अहंकारलये सुप्तौ भवेत् देहोऽप्यचेतनः ।
अहंकारविकासार्धः स्वप्नस्सर्वस्तु जागरः ॥१० ॥

*ahaṅkāralaye suptaḥ bhavet deho'pyacetanaḥ,
ahaṅkāra-vikāśārdhaḥ svapna-sarvaḥ jāgaraḥ. (10)*

The body also becomes unconscious in deep sleep when the ego is in absorption. The half manifestation of the ego is dream and its full (manifestation), the waking. [Verse 10]

- Mind has 3 states of experiences - Avastatrayam.

Sushupti	Svapna	Jagrat
<ul style="list-style-type: none">- Passive- Mind fully resolved.- No external internal world.- Memories / Vasanas not active.	<ul style="list-style-type: none">- Partially active / passive.- Mind doesn't use sense organs.- Based on past recording of Vasanas.- Mind projects inner world called Dream without sense organs of waking world (No glasses required).- Not strong enough to contact external world.- Has sufficient reality to disturb.- Ardha Vikashaha : Memory part activated.- Bud – Partially Blossom	<ul style="list-style-type: none">- Fully active.- Mind functions in full strength and activates sense organs. <p>Sarva Vikasa :</p> <ul style="list-style-type: none">- Fully blossomed.- Bud fully Blossom.- Mind activated sense organs also have joined mind.- No more experiencing internal world but external world.

- Sakshi doesn't have graded activity like the mind. Avasta Trayam Rahitaha Sakshi.
- Claiming Sakshi as Aham = Moksha.
- Life is a serious show if we are Relative Seers.
- Life is a serial show of 2 channels (Jagrat + Swapna) if we are Sakshi.
- Identify myself as Sakshi as in sleep and enjoy Jagrat + Swapna shows.
- Avasthas belong to Mind..... Very Important.

Svapna Definition :

- Tattva Bodha Foundation "Very Important" to understand – Viveka / Rama - Sita /Drk Drishya.
- When Vasana part of Mind is Active, inner world is projected.
- Ardha Vikasa = Dream.
- Eyes closed, Mind doesn't Activate sense organs.
- Waking / Dream / Sleep.... External Cyclical process.
- Proportion of Waking / Dream / Sleep.... Varies.....
 - Some days - No Dream.
 - Some days - Many Dreams.
 - Some days - No Dream / Sleep / and Worrying

Death :

- Relatively long Sleep.... Mind goes to passive state.
- Suppose not Reborn for 100 years...
- Body – Golokam - Sense organs - External World not there, but Mind exists.

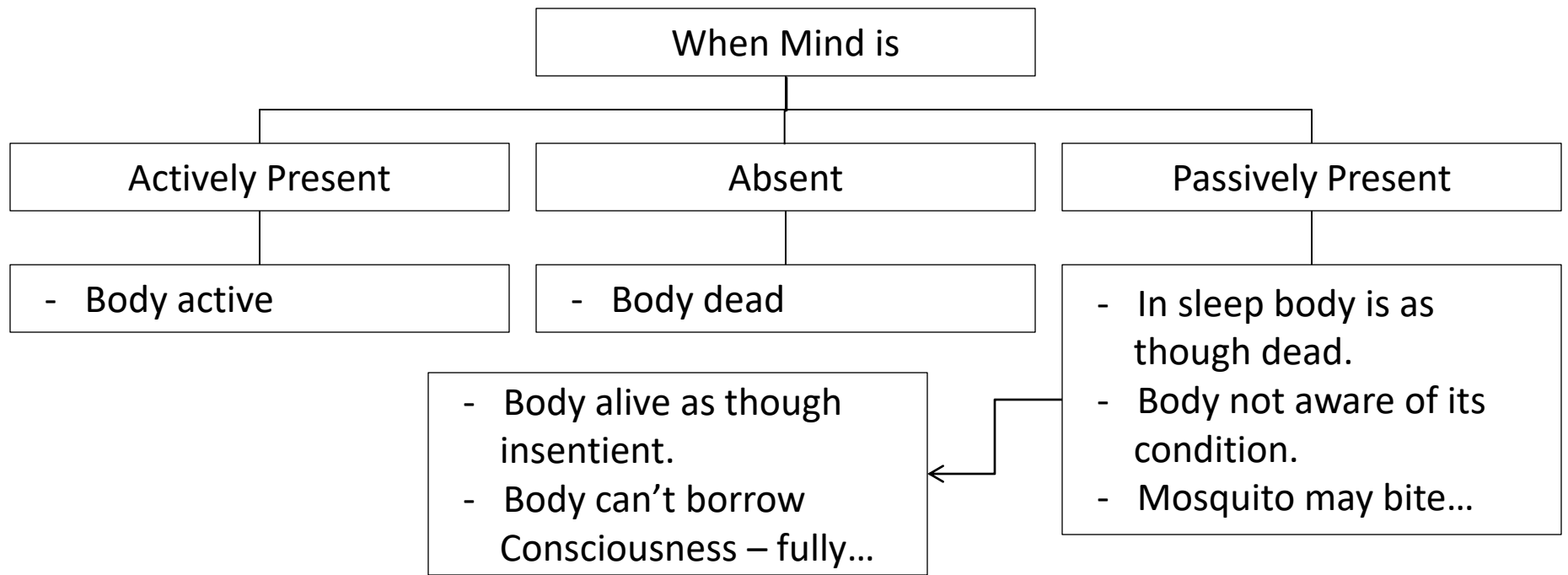
Question :

Without Body, can Mind dream after Death?

- No = Mind requires live physical body for Waking and Dream.
- In Dream, Body doesn't play much role....
- Mind survives without Waking + Dream, as Sushupti Mind.
- Therefore, Death = Long Sleep.... Not permanent sleep.
- Next Body.... again Dream / Waking / Sleep.....
- Pralayam.... Longer sleep.... Mind exists in Sushupti like condition called "Karana Sharira Avastha".
- Next Srishti : Mind comes with Agami / Sanchita / Prarabda Karma.
- Cycle ends at Videha Mukti Kale.
- Individual Mind merges into Total Mind.
- Ahamkar = Mind (Substance).

When Mind goes to Sleep, what is the condition of Body?

- Body can't borrow 'Consciousness' fully from Mind.
- Body can borrow 'Consciousness' only from Mind.
- When Mind fully functional, body blessed.
- When Mind not functional, body can't borrow 'Consciousness' fully, it becomes as though Dead.
- Because, Mind is passively non-functional.



- Very comprehensive structure of individual... explains phenomena of life and death..

Verse 11 :

अन्तःकरणवृत्तिश्च चित्तिच्छायैक्यमागता ।
वासनाः कल्पयेत् स्वप्ने बोधेऽक्षैर्विषयान् बहिः ॥११ ॥

*antaḥkaraṇa-vṛttiśca citicchāyaikyam-āgatā,
vāsanāḥ kalpayet svapne bodhe'kṣair-viṣayān bahiḥ. (11)*

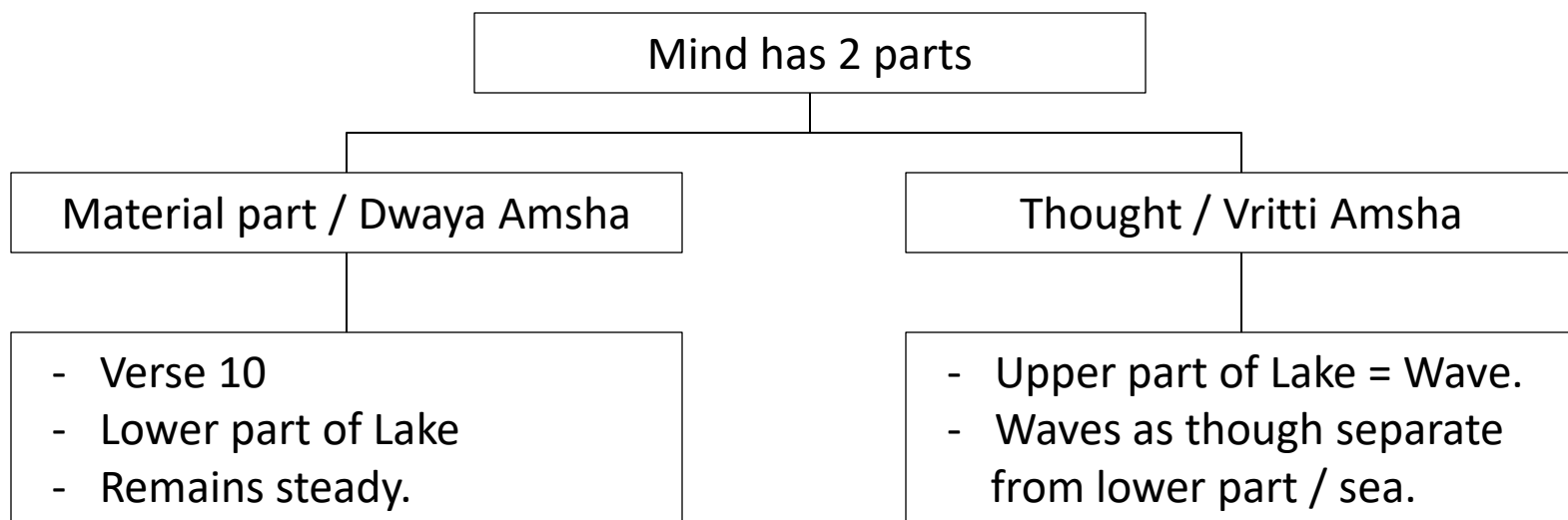
The thought modification of the inner equipment having attained an identity with the reflection of Consciousness in the dream state, project impressions, and in the waking state imagine objects outside with the eyes (sense organs). [Verse 11]

Based of Verse 6 : Whats left....

चित्छायाऽऽवेशतो बुद्धौ भानं धीस्तु द्विधा स्थिता ।
एकाहंकृतिरन्या स्यात् अन्तःकरणरूपिणी ॥६ ॥

*cicchāyā''veśato buddhau bhānam dhīstu dvidhā sthitā,
ekāhāṅkṛtiranyā syāt antaḥkaraṇa-rūpiṇī. (6)*

The intellect (thoughts) appears to be conscious on account of the reflection of Consciousness present in it. The intellect (thoughts) is of two kinds. One is the ego and the other is the inner instrument (mind, intellect, memory). [Verse 6]



What is job of thought?

- Thoughts being part of Mind – also inert.
- Made up of 5 Elements - Have 3 Gunas.
- Because Maya / Prakrti / Matter / Panchabhutas is Origin.
- Mind is Pancha bhuta / Vritti Pancha Bhuta inert – Subject to 3 Gunas.

Sattva	Rajas	Tamas
Calmness	Kama / Krodha	Sleep confusion

Gita :

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ १४.९ ॥

Sattva attaches to happiness, Rajas to action, Bharata, while Tamas, verily, shrouding knowledge, attaches to heedlessness. [Chapter 14 – Verse 9]

- Satvam Sukhe... 3 Sukhas.
- Mind + Thought have no power to illumine objects by themselves.
- They get power when it borrows from Sakshi.
- Mind borrows power from Reflected Consciousness.
- Lake has Reflected light....
- Wave has Reflected light because we see...

- Thoughts borrow Reflection not from Mind but directly from Sakshi.
- Body borrows Reflection from Mind.
- Mind + Thoughts have power to directly borrow Reflection from Sakshi.
- Every thought has Reflected 'Consciousness'.
- Vritti Jnanam = Thought + Reflected Consciousness = Cognition / Knowledge /
Memory / Experience.
- Experience of class = Requires Mind + Thought (1 hour thoughtless = Sleep).
= 1 hour Thought + Reflected Consciousness.... becomes
Knowledge / Experience.
- Vritti Jnanam determines Quality of Life. Therefore, plays important role.

Lecture 6

- Mind goes through 3 fold States of Experience.
- Avasta Trayam doesn't belong to Sakshi.
- How it happens?
- When Mind totally passive, no experience takes place.
- **One experience :**
Absence of experience is Registered in Passive Mind.

Svapna :

- Mind expands partially.
- Mind projects inner world out of its own registered Vasanas in Chittam in form of Memory.
- Action replay. No fresh experience.
- Mind Partially active... Doesn't use sense organs.... doesn't experience External world... Doesn't function fully.... Arda Vinasa



Partial Expansion

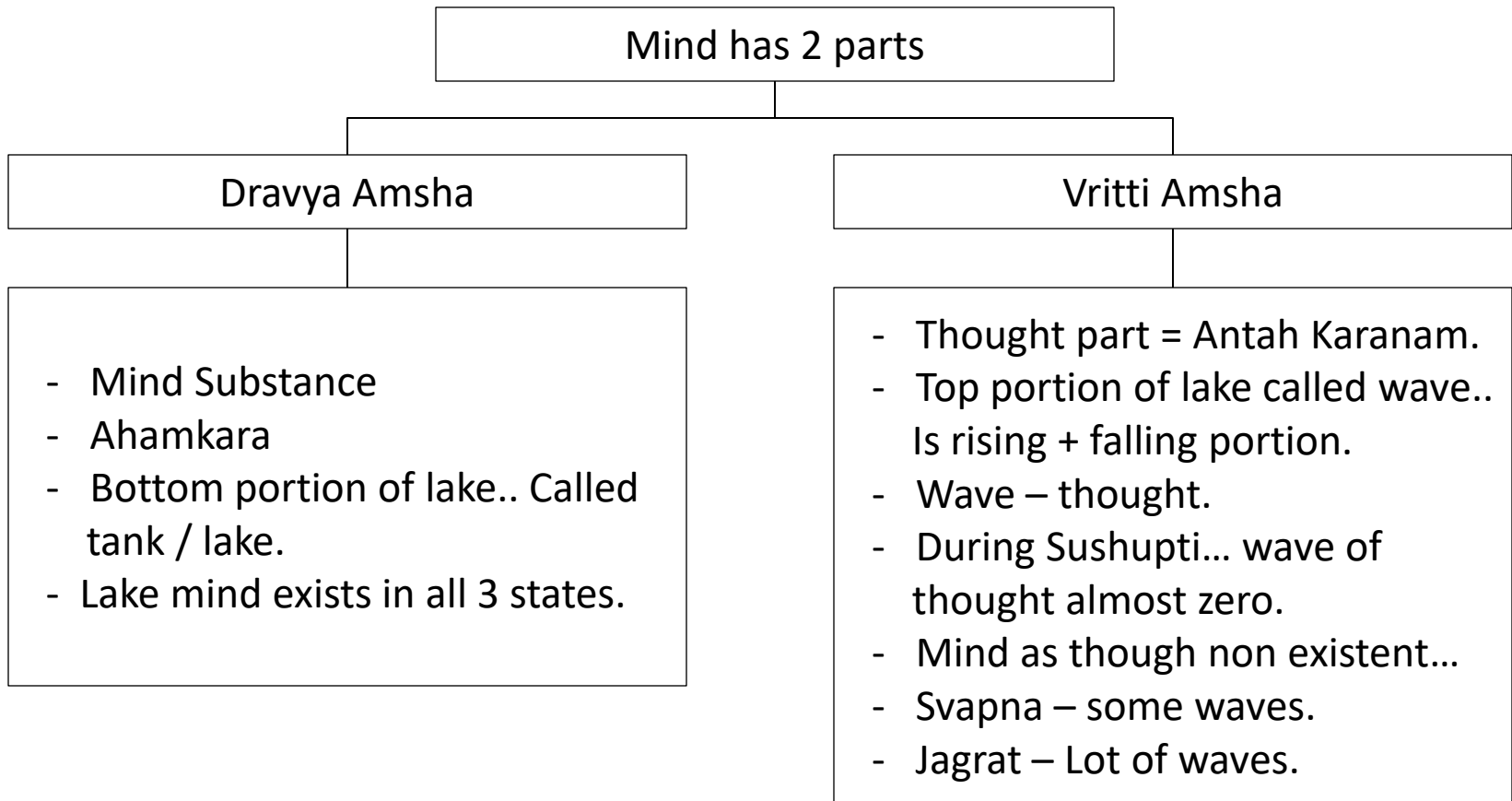
- When Mind expands / functions fully, Mind uses Seer 1.... sense organs and they also are joined with Seer 2.
- Seer 1 + Seer 2 = Jagrat Avasta = Experiences External Universe



Senses Mind

- Sarvaha Jagartaha = Sarva Vikasaha
 = Poorna Vikasaha = Fully functioning
 = Total functioning
 Experiences World through sense organs.

Verse 6 :



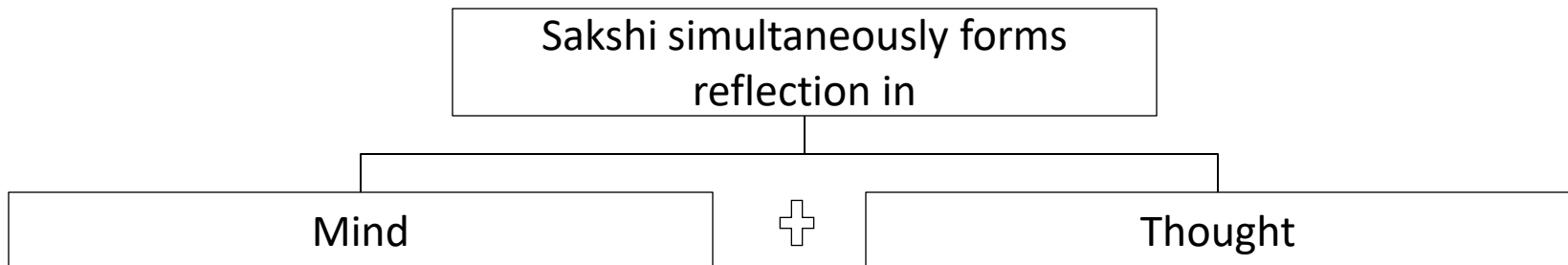
What is function of Thought part of Mind ?

Vritti Amsha :

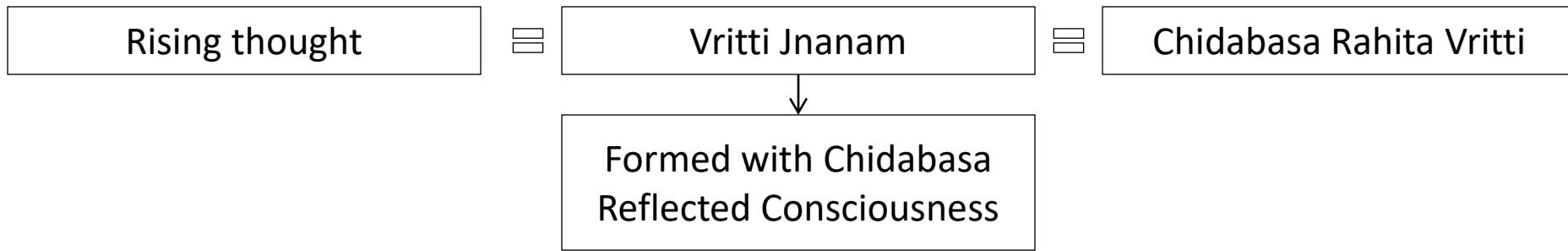
- Thoughts inert by themselves.
- Product of 5 Elements / Jadam.

Example :

- Moon not luminous by itself...
- Moon becomes shining by borrowing sunlight.
- Thoughts have power to borrow directly from Sakshi / Chaitanyam / Chidabasa / Pratibimba Chaitanyam.
- Thoughts doesn't have to come through Mind unlike Body.
- Body can borrow 'Consciousness' - only through Mind.
- Thoughts directly borrow 'Consciousness' from Sakshi.



- When thought is formed, there is no time gap.
- When thought arises, it arises with Chidabasa.



What is function of Vritti?

- Inert thought has become live thought called Cognition / Experience.
- Every Vritti Jnanam = Cognition / Experience.
- Not Name of Pure Thought or Name of Pure 'Consciousness'.
- Any Experience = Thought + Reflected Consciousness.
- Any Music Experience = Thoughts arise.... Chidabasa is formed along with thought.
- Sabasa Vritti = Music.

Function of thought/Cognition :

- In Sleep.... Thoughts Minimal... almost zero.
- No experience of thoughts in sleep.
- There is total blankness.... Not thought zero.... There is a subtle thought.... Blankness of Sushupti is an experience.
- Absence of experience also an experience.
- Like no book in my hand... Absence of book experienced by me.
- Therefore, Remember.... Did I have book in my hand?

- Recollect = Absence of book.
- Abhava = Form of Experience.
- Requiring a thought
- In class was Swami there..... No.... You have registered absence of Swami.
- In class If I was not there.... Can't assert.... Swami not come... He didn't come should have been experienced.
- Absence also a Vritti = Avidya Vritti
 - = Karana Sharira Vritti
 - = Nidra Vritti
- Thoughts Minimal - Not Absent; There is a thought Registering Blankness.

Dakshinamurthi Stotram :

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
 सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
 प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat
 San-Maatrah Karanno[a-U]pasangharannato Yo(a-A]bhoot-Sussuptah Pumaan |
 Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate
 Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]

- I am able to Recollect absence of experience that Vritti is in Sushupti Avastha.

What happens to Vritti in Svapna?

- Thoughts activated / generated from our past Experience / from our Memory discovered out of Activated Vasanas, subjective Prapanca, internal Universe projected. All Registered in Jagrat...
- Some registered yesterday / last week / last Janma.
- Body has changed but carrying same floppy.
 - ↓
 - Height / Weight different
 - ↓
 - Software different.
- Same dream from Purva Janma Srishti / Anadi Kala.

Jagrat :

- Another function of Vritti.
- Same thoughts are able to go through 5 Exit gates – sense organs.

Theory of Perception :

- Thoughts go out like beam of torchlight.
- Thoughts go out like beam from sun – 8 crore miles away, travel in 8 minutes.
- Minds source of beam = Vritti.

5 beams of Vritti go out

Chaksu

Srotr

Nasa

Grana

Tvak

Dakshinamurthi Stotram :

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

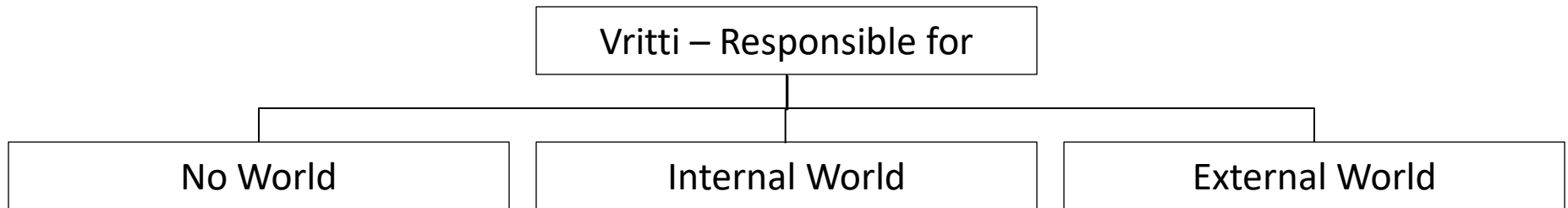
- What objects are falling within Beam is experienced by me.
- Crow comes.... Whether I will or not, sound of crow comes / falls within Srotr - Vritti Beam and Mind registers...
- When Vritti goes out... experiences not internal – subjective – Dream world – but objective External world.

Vritti - Responsible

Subjective world = Dream

Objective external world in waking

- When Vrittis Dissolve.... World stopped.
- When Mind Blank... World is there but I don't have world in front of me.



Verse 11 :

- How does ray Part / Beam Part / Thought Part of mind function?
- They function by minds association with Chidabasa.

Chitti	Chaya
- Chaitanya	- Reflection - Chaitanya pratibimba - Chidabasa - Reflected Consciousness

- Every thought + Associated Reflected Consciousness – Functioning starts.

Whats the function of thought + Chidabasa

In Sushupti (Pause)

Vrittis Role :

- Register absence of experience.
- Blankness experience thought.

In Svapna (Play)

- It projects, throws out, activates in form of inner world.
- Play button of tape...
- Not get fresh music.
- Whats in tape comes.
- My own private world, others can't experience.

In Jagrat (Record)

- When you process record, fresh experiences registered.
- Same Vritti projects external object...
- Bogya Prapancha.
- Thoughts create Bogya Prapancha outside with help of sense organs.
- If sense organs closed, external world can't be generated.
- If sense organs open, thoughts project external world outside the body.. (Bahih)
- Akasha.. 5 sense organs.
- Akshi.. eye

- In Dream.... World within Myself.
- In Jagrat.... World outside.
- Kalpayet... Thoughts project external world.

Technical Confusion :

- Internal World projected by thoughts, can we say External World also projected by thoughts? Then Pralayam....
- External World not projected by my thoughts but created by Lord.
- External World created by thought is subjective idealism of Buddhism.
- Thoughts project an External Universe through sense organs.

Bagawan created Srishti / Isvara Srishti :

- Drishya Prapanca.
- Doesn't create any problem for me – Samsara for me.
- In shop..... TV.... No problem.
- Non-hurting object - Isvara Srishti.

Jeeva Srishti :

- Bogya Prapanca.
- When my thoughts perceive external world + I relate with external world and develop Raaga and Dvesha... that part by which I develop Ahamkara + Mamakara.... I buy bat / Pen, use and become sentimental.

Cricket :

- This bat.... See Sun.... Pen SSC wrote 3 times.
- Develop sentimental value.
- That pen gives joy when I have it. Hurts me when I lose..
- Hurting pen is Jeeva Srishti.
- My thought has made Non-hurting object as hurting object.

Bogya Prapanca :

- Converting Isvara Srishti into object of Pleasure + Pain.
- My thoughts responsible for Bogya Prapanca Srishti... *Until I Relate to Object, Bogya Prapanca / Object can't give pleasure / pain.*
- Space – mine in class.
- Students claim... this is my place.... Place becomes Mamakara Vishaya.
- Ahamkara + Mamakara = Samsara.
- “ ME + MINE“
- That Samskara creating part of Universe = Bogya Prapanca.
- This is Jeeva Srishti....
- Vidyananya – Panchadasi - Dvaita Viveka Prakaranam.
- Bogya Prapanca created by thought.
- Bogya Prapanca Kalpayat.

Moksha :

- Reducing whole creation into Isvara Srishti Drishta Prapanca.
- Remove Ahamkara + Mamakara.

Jnani :

- Nirmamo Nirahamkara.... Sama Dukha...
- When Ahamkara goes, relative Sukha / Dukha goes away.

Moksha :

- Converting Bogya Prapanca into Drishya Prapanca by elimination of Ahamkara + Mamakara.

Vedanta :

- Not Academic – Intellectual transformation.
- Changes Perspective.
- Relations, Tan, Man, Dhan, Sab Kuch Tera.... Don't possess anything....
- Aham / Na Mama.
- Only option for liberation.
- No alternative method for freedom.

How to Remove Sorrow ?

- Remove – Dilute - Ahamkara – Mamakara.
- By Seeing everything as Isvaras Property, I don't own anything.
- When you have ownership flat, you are flat!
- Grief / Worry / Anxiety....

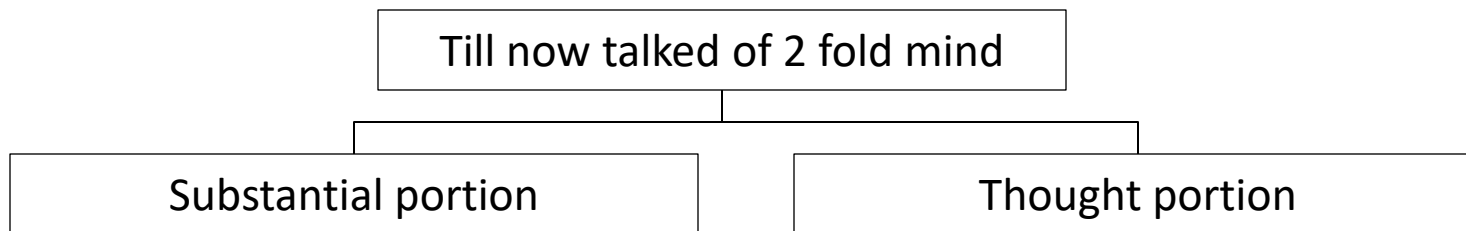
Verse 12 :

मनोऽहंकृत्युपादानं लिङ्गमेकं जडात्मकम् ।
अवस्थात्रयमन्वेति जायते म्रियते तथा ॥१२॥

*mano'haṅkṛtyupādānaṁ liṅgamekaṁ jaḍātmaḥkamaḥ,
avasthātrayaṁ-anveti jāyate mriyate tathā. (12)*

The one insentient subtle (body) which is constituted of mind and ego, goes through the three states, and it is born and it dies. [Verse 12]

- Preparatory Info...



- Mind is a part of bigger body - Parent body called Sukshma Sharira :
Like Tamil Nadu - Part of India.
- Mind + Thought are part / angam of Parent body called Upadanam...
- Sukshma Shariram called Lingam....



Subtle body



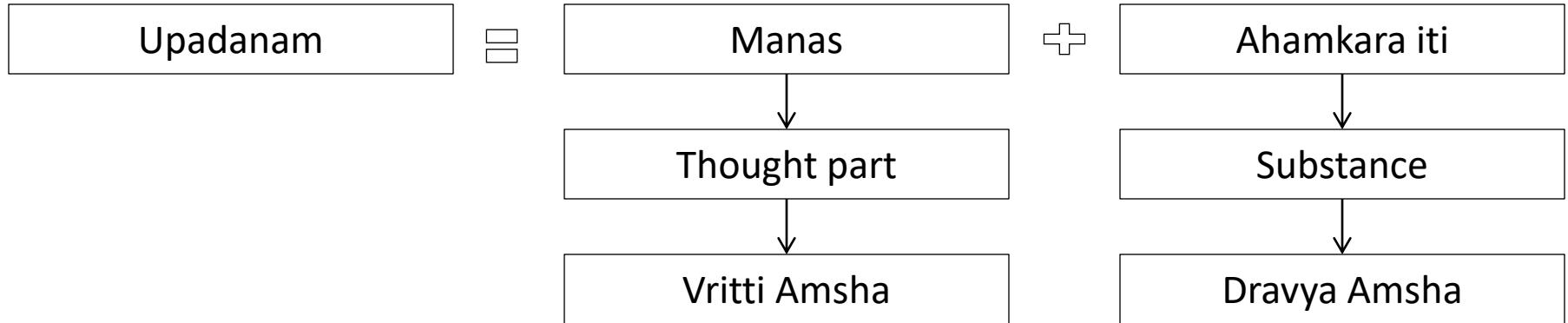
Technical Word

Tattwa Bodha :

- Sukshma Sharira – Invisible body behind visible physical body / Sthula body.
- Without subtle body.. Body is corpse.

Subtle Body :

- Pancha Jnanaindriyas (5) + Panca Karmendriya (5) + Panca Prana (5) + Manas (1) + Buddhi - Thought (1) = 17 = 1 Unit Linga Sharira.
- Instead of saying Mind has Avasta Trayam.... (Earlier).
- Say Linga Shariram has Avasta Trayam (Now).
- When problem / festival in Tamil Nadu.... say problem in India.
- What belongs to part - belongs to Total / Whole.



- Mind – thought part has Upadanam...
- Parent – bigger body called Linga Shariram / Astral body / Inert by itself... Jadam... Achetana Rupam, but becomes sentient by Chidabasa – borrowed Consciousness.

What does Lingam Shariram do?

- This subtle body goes through 3 fold state of experience... Avasta Trayam.
- Transfer owner of Avasta Trayam from mind to Sukshma Sharira... is aim of 12th Sloka.

Adds Very Important Information :

- At time of Death.... Body alone destroyed.
- Entire subtle body survives death.
- Previously we said – Consciousness Sakshi.
- Continues to survive after fall of Body.
- Survival of Sakshi Chaitanyam.
- Here subtle body which includes Mind – said to survive Death.

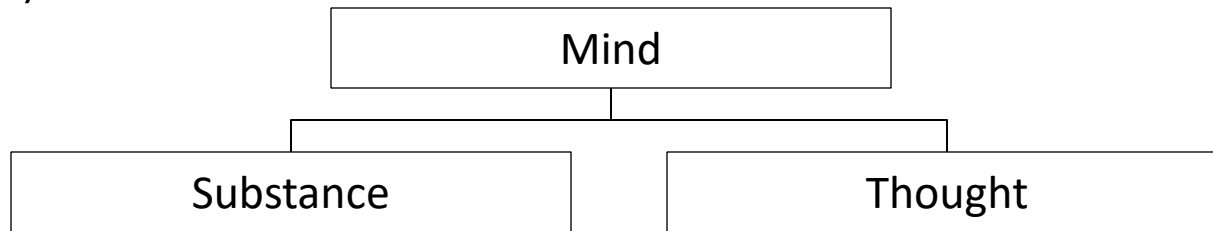
Lecture 7

1) 3 Seers

2) Formation + Function...

- In presence of Sakshi... Mind becomes Seer.
- Mind Seer alone goes through 3 States.
- Fully passive Mind... Experienced in Sushupti.
- Partially passive mind... Experienced in Svapna.
- Fully Active mind.... Experienced in Jagrat.

3)



Both receive chidabasa and go thru experiences

Life :

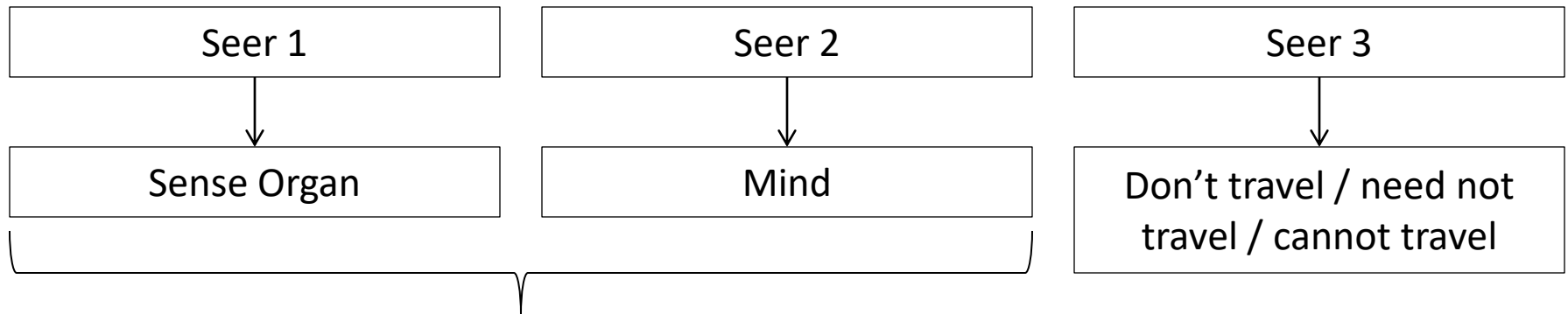
- Mind going through 3 Avastas.

Cycle		
External World	Record	Sukha – Dukha
Rest	Sleep	Temporary rest
Internal World	Play	Sukha Dukha

4) Verse 12 :

- Mind goes through 3 states.
- Mind continues in next birth.
- This mind part of Sukshma Sharira.
- Part of bigger – Parent body which enlivens Sthula Sharira.... Sukshma Sharira – consists of 17 parts.
- Mind + Sukshma Sharira at death leaves body + takes new body.

5)



Sukshma Sharira Travel from body + body

- All pervading.... Wherever you travel, sunlight is available.
- All pervading... Need not carry.
- Sakshi available all over... Mind + Sense organs travel all over.

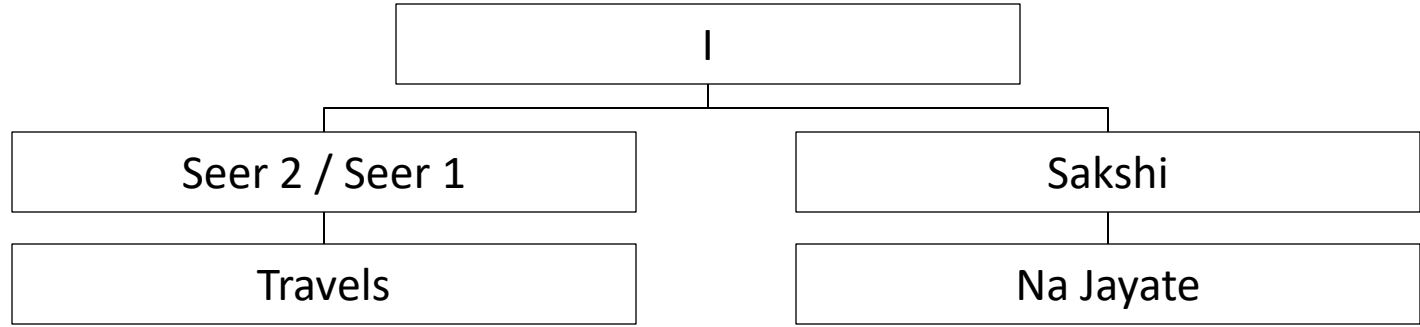
- Sraddha / Tarpaina.... Not for Seer 3 - Witness doesn't travel.



Wise say : Aham Brahmasmi.

For Seer 1 + Seer 2 = Jeevatma go from one Loka to another.
(Component of Mind + Sense organs)

- Mind + Sense organs I... also called ego 'I'.
- Whether 'I' travel / Not.... depends on what I am....



Vedanta :

- Shifting 'I' from Seer 1 + Seer 2.
- Claim I am Seer 3.
- Till Shifting taking place...

Baja Govindam :

पुनरपि जननं पुनरपि मरणं
पुनरपि जननी जठरे शयनम् ।
इह संसारे बहुदुस्तारे
कृपयाऽपारे पाहि मुरारे ॥ २१ ॥

**Punarapi jananam punarapi maranam
Punarapi janani jatare sayanam I
Iha samsaare khalu dusthare
Krupayaa pare pahi murare ॥ 21 ॥**

Born again, death again, again to stay in the mother's womb! It is indeed hard to cross this boundless ocean of Samsara.
Oh Murari! Redeem me through Thy mercy. [Verse 21]

- Lingam = Sukshma Shariram invisible... Mind + Sense Organ... bundle called invisible Astral body / goes through Avastha Trayam which alone travels. (Travels in Waking / Dream / Deep Sleep... Janma – Yugam).

Death :

- Sthula Sukshma Sharira Ahamkara Viyoga.... Vacating / Leaving current body.

b) Potter made many pots.

Question :

- What has he created?
- Really not produced anything...
- Nobody including God can create.... Universal Law.
- Matter can never be created / destroyed.
- Potter not produced any “substance”.
- Previously there was clay – Now there is clay.
- Why we say he produced Pot?

Creation :

- Only adding shape to already existing clay.
- Before : Shape of clay – spherical.
- After : Shape of Pot / Jug / : ← Varieties of Nama – Rupa.
- Potter not produced... has given Rupam / Shape.

has given Nama / Name.

- *Therefore World only Name + form .*
- Substance = One : Brahman.
- *Creation is not production of substance.*
- Creation is Addition of configuration. Not production.

Lesson 1 :

Karanam	+	Nama Rupa	≡	Karyam
Clay	+	Nama Rupa	≡	Pot
Gold	+	Nama Rupa	≡	Bangle
Wood	+	Nama Rupa	≡	Furniture
Cause	+	Nama Rupa	≡	Production of effect

- Potter only gives shape... doesn't produce.

Lesson 2 :

- From where shape comes?
- Does he buy shape from shop + stick shape to clay....

Vedanta :

- Shape also is not added by potter.
- All shape is there in lump of spherical clay itself.

- Spherical shape of clay has all Geometrical shape in potential form – Square / Round / Triangle.
- Murukku in various shapes... in wet dough...
- Spherical shape = All shape in Avyakta form.
- Therefore Clay = All names + forms in potential.
- Clay + Avyakta Nama – Rupa = Pot.
- Clay + Unmanifest – Potential Nama – Rupa = Pot.



Lump of dough



Potter brings Unmanifest Nama + Rupa to Manifest.



You bring Unmanifest Nama / Rupa to Manifest.

- Nama – Rupa - You don't produce.... its already there in Unmanifest form....

Lesson 2 :

- Substance + Unmanifest – Name and form = Karanam Cause.
- Substance + Manifest Name and form = Karyam effect.
- Same substance - is Karanam + Karyam.

Lump of Clay :

- Pot is Clay – Before Creation.
- Pot is Clay – After Creation.
- Pot is Clay – During Creation.

What is benefit of Potter's effort?

- Potter changes Avyakta Nama Rupa to Vyakta Nama Rupa.
- Creation is manifestation of Nama Rupa.
- Upon the substance which remains same before + after...
- Before Gold.... After ornaments.
- Goldsmith : Converts Avyakta Nama Rupa to Vyakta Nama Rupa.

Lesson :

- Jagat Srishti.
- Universe is a product....
- It's one Basic substance with Manifest Nama – Rupa.
- If world is Karyam.... It must be substance with Manifest Nama Rupa.
- Before production world must have been some substance + Unmanifest Nama Rupa.
some substance + infinite Nama Rupa.
- Because basic substance can't be created by God.
- **Gauda** : Mandukya Upanishad... "Says its Universal principle".

- Same Srishti must have been there with Unmanifest Nama Rupa.
- What is the Basic substance – Moola Vastu Truth of Universe?

Scientist :

- Elements / Molecule / Atom / Subatomic particle / 4 Energy /... like peeling onion.
- Not arrived at basic substance.

Vedanta :

- Moola Vastu – of Manifested Universe... is Brahman.
- Clay is basic substance w.r.t Pot.
- Wood is basic substance w.r.t Table.
- Brahman is basic substance w.r.t 5 Elements + Time.

What is the nature of Brahman?

Sat	Chit	Ananda
Pure Existence	Pure Consciousness	Limitless

- Limitless Existence / Consciousness / is Basic Stuff / substance which was before + After + Srishti and Ever will be.
- Therefore Basic substance + Man / Woman / Mountain
(Brahman) (Nama Rupa)

Brihadaranyaka Upanishad :

त्रयं वा इदम्—नाम रूपं कर्म ; तेषां नाम्नां वागित्येतदे-
षामुक्थम्, अतो हि सर्वाणि नामान्युत्तिष्ठन्ति । एतदेषां
साम, एतद्धि सर्वैर्नामभिः समम् ; एतदेषां ब्रह्म, एतद्धि
सर्वाणि नामानि विभर्ति ॥ १ ॥

trayaṁ vā idam, nāma rūpaṁ karma; teṣāṁ nāmnāṁ vāg ity
etad eṣāṁ uktham, ato hi sarvāṇi nāmāny uttiṣṭhanti: etad eṣāṁ
sāma; etadd hi sarvair nāmabhiḥ samam; etad eṣāṁ brahma,
etadd hi etadd hi sarvāṇi nāmāni bibharti ॥ 1 ॥

This (universe) indeed consists of three things ; name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Saman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names. [I – VI – 1]

- Brahman + Nama Rupa + Function.
- Brahman + Bangle + Will put in hand.
Ring + Finger.
Chain + Neck



Nama + Rupa

Given for function

- World = Brahman + Manifest Nama – Rupa.

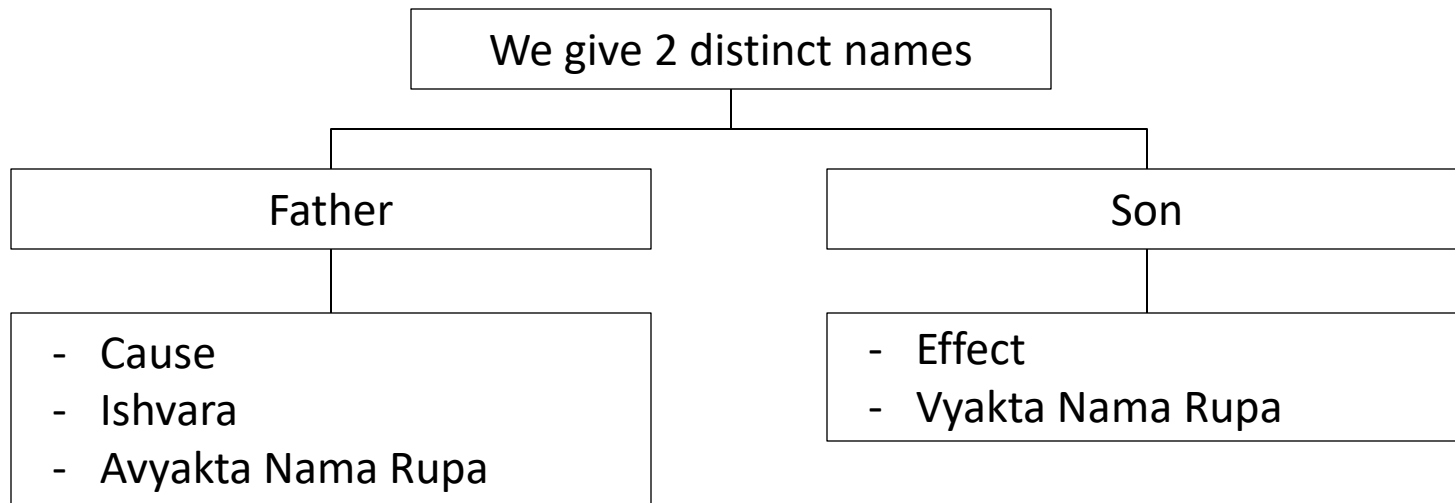
Before creation :

- Brahman + Avyakta Nama Rupa.

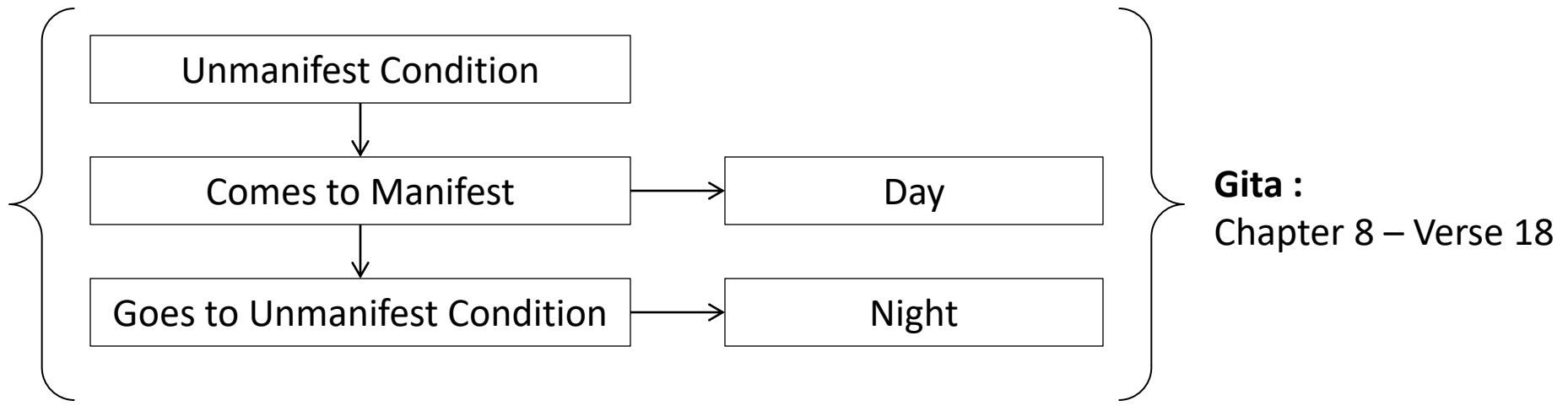


Lump shape

- Karanam = Brahman + Unmanifest – Avyakta Nama Rupa.
- Karyam = Brahman + Manifest – Vyakta Nama Rupa.
- In Brahman, all Nama Rupa located in Unmanifest form.
- Unmanifest Nama Rupa = Maya.
- Brahman + Avyakta Nama Rupa (Maya) = Karanam / Ishvara.
- Brahman + Vyakta Nama Rupa (Maya) = Karyam / Jagat.



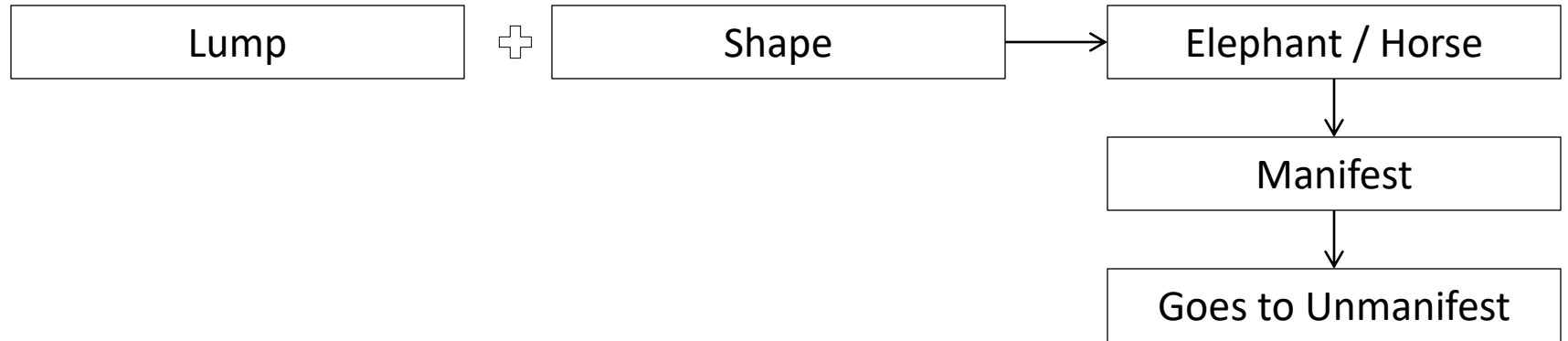
- Brahman continues to be all the time there without transformation.
- During Srishti / Sthithi / Laya... Brahman is same eternally.
- Upon Brahman there is Nama – Rupa.



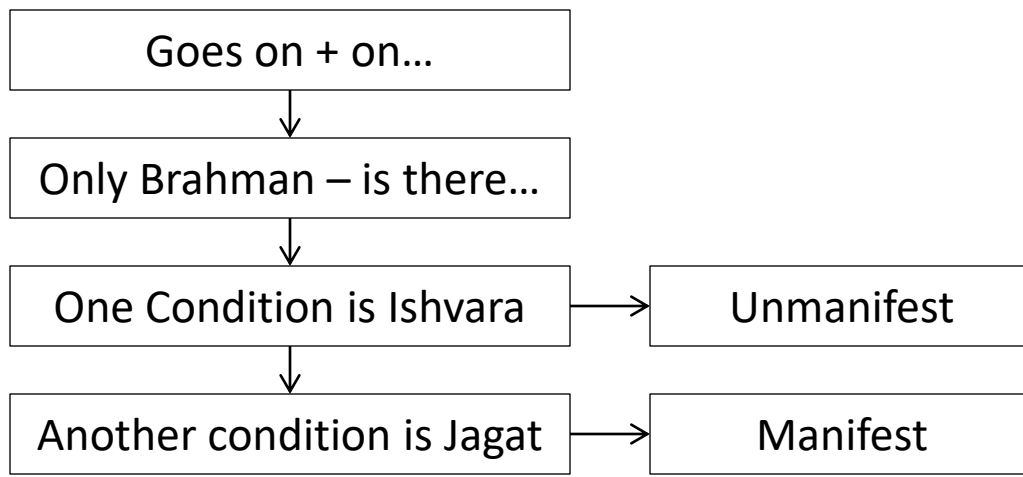
Gita :

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ ८.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]



- Conversion of Avyakta Nama Rupa to Vyakta Nama Rupa = Srishti.
- Conversion of Vyakta Nama Rupa to Avyakta Nama Rupa = Pralayam.



Gita :

- Avyaktam... [8 – 18]
- From Unmanifest.. All manifest process at coming of day and dissolve in that alone called Unmanifest.
- Same set of human beings.

Gita :

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ ८.१८ ॥

From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

Lesson 3 :

- Maya – Avyakta Nama Rupa.
- Located on Brahman is also known as “Shaktihi”.

Why called Shaktihi?

- Any Shakti can't Exist independently.
- Has to Exist in some substance.
- Speaking power can't exist independently.



Always in some person.

- If speaking power independent.... Then can travel.
- If speaking power has to come... Speaker has to come.
- If hearing power has to come.... Hearer has to come.
- Shakti... Paratantra.... Not Svatantra.
- Maya Shakti.... Exists in Brahman and is dependent on Brahman.

Soundarya Lahiri :

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि।
अतस्त्वामारध्यां हरिहरविरिञ्चादिभिरपि
प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति ॥

Śivaḥ śaktyā yukto yadi bhavati śaktaḥ prabhavituṁ
na cedevaṁ devo na khalu kuśalaḥ spanditumapi|
Atastvāmārādhyaṁ hariharaviriñcādibhirapi
praṇantum stotum vā kathamakṛtapuṇyaḥ prabhavati||

Śiva becomes inert without Śaktī. When Śiva is not united with Śaktī, He cannot manifest the universe. Because of Her functional nature, Divine Mother becomes supremely important. Even gods and goddesses find it difficult to bow before Her and sing Her praise. [Verse 1]

- This Maya Shakti of Brahman.... is in Soundarya Lahiri.... 1st line.... Shivaha....
- If no Shakti... Shava... corpse....
- If no Brahman.... No Srishti....
- No creation if Avyakta Nama Rupa – Maya Shakti is not there in Brahman.

Maya has 2 powers

Vikshepa Shakti

Avarna Shakti (Vivekchoodamani)

- Power to manifest.
- Power of conversion from Unmanifest to Manifest condition.

- Power of covering the truth Veiling / Concealing truth / fact.

Vikshepa :

- Throwing out



Whats in potential form is taken out.

Record Player :

- Whats music in tape comes out.

- Responsible for conversion from Avyakta nama Rupa to vyakta Nama Rupa.
- Manifestation of Universe is in the hand of vikshepa Shakti of Maya. Which rests on Brahman.

1st :

- Vikshepa Shakti of Isvara starts functioning at time of creation because Isvara not affected by Avarna Shakti of Maya.
- Vikshepa Shakti becomes active.
- All unmanifest Nama Rupa is manifested all universes, individual Jeevas thrown out.. That is how we are here...
- Once we have come, not freshly created, already there in potential form.

- Once we come to Manifestation as Jeeva + Jagat, then Avarna Shakti of Maya Active and every Jeeva is ignorant of the basic truth.
- Everything is Brahman + Nama Rupa.
- I am also Brahman... Every bubble / wave is water... Therefore Water is truth of all...
- Who am I? Aham Brahmasmi... with incidental Nama-Rupa...
- Nama – Rupa... come + go... I... Brahman was / is / ever will be.

This is the fact I don't know.

Nobody says :

- I am Pancha Kosha Vilakshanam.
- Its Mischief of Maya.
- Avarna Shakti... called Agyanam.
- As long as Agyanam is there, I am worried of Mortality....
- Agyanam = Is Samsarasya Karanam.
- Jnanam... of fact... I am Brahman is Remedy.
- Verse 13 – 21.

Lecture 8

Verse 13 :

शक्तिद्वयं हि मायाया विक्लेषावृतिरूपकम् ।
विक्षेपशक्तिर्लिङ्गादिब्रह्माण्डान्तं जगत् सृजेत् ॥१३॥

*śaktidvayaṁ hi māyāyā vikṣepāvṛti-rūpakam,
vikṣepaśaktir-liṅgādi-brahmaṇḍāntaṁ jagat sṛjet. (13)*

Indeed, maya has two powers of the nature of projecting and viling. The projecting power creates the world, beginning from the subtle body (the experiencer) to the total universe (the experienced). [Verse 13]

- Samsara Karanam + Cause of Human Bondage.
- Samsara Parihara + Remedy.
- Ignorance Regarding once own nature – Cause of Bondage.

1) Ignorance :

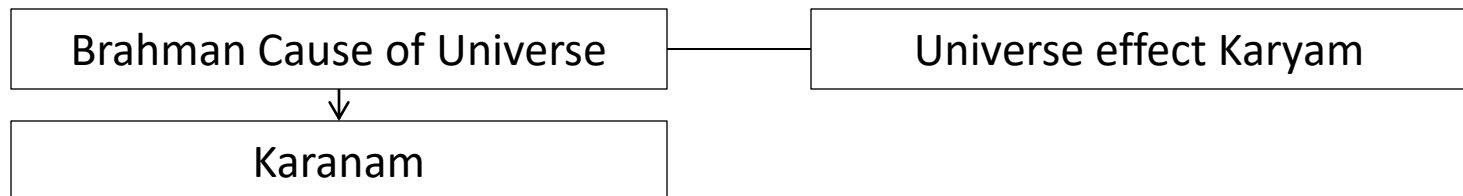
- Caused by Avarna Shakti of Maya.

2) How to introduce Maya?

- **Flow :**

- 1) Srishti
- 2) Introduce Maya
- 3) Vikshepa – Avarna Shakti
- 4) Samsara

3) Main Aim :



- Emergence of Karyam out of Karanam is Srishti.

4) Brahman = Sat / Cit / Ananda.

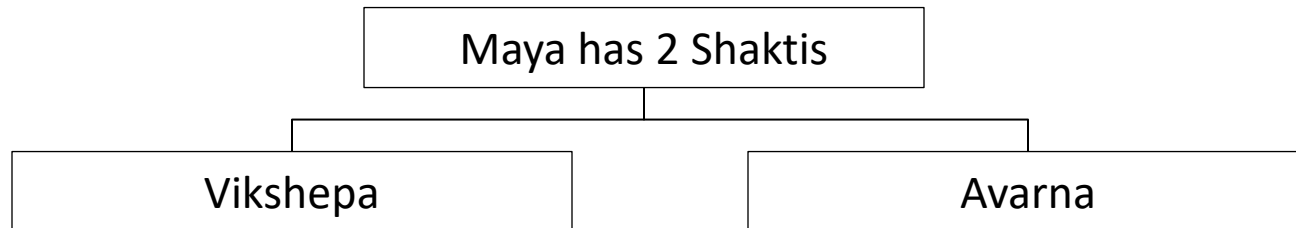
5) Any product = Name + Form.

- No product exists substantially....
- Therefore World = Nothing but Name + form.
- Name + form should have existed in potential form in Brahman.
- What in potential form comes to manifestation because nothing can be created.
- Jagat existed as Avyakta Nama Rupa... existed in Brahman before creation Emerged.



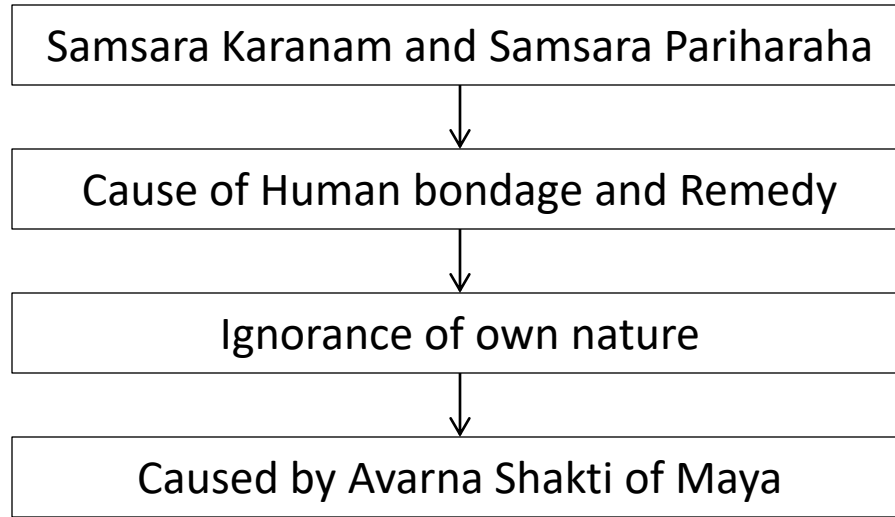
called "Maya"

- Maya = Name of Unmanifest - Name + form which existed in Brahman before evolution of World.

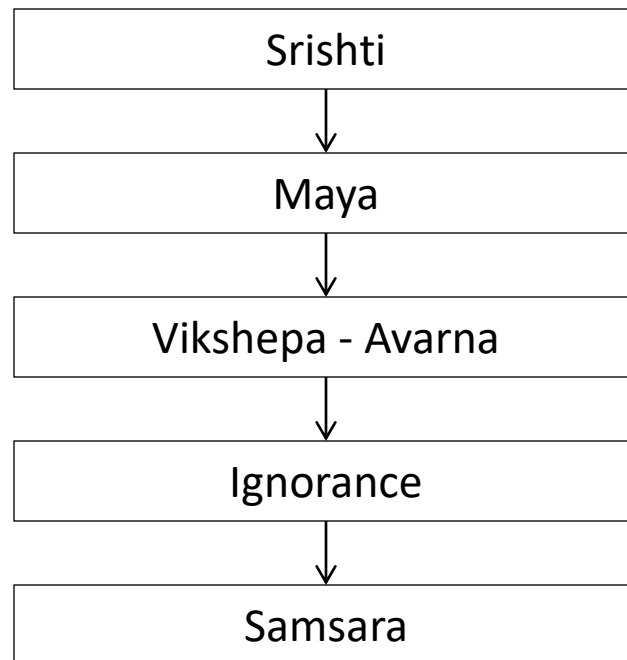


- At time of Creation, what operates is Vikshepa Shakti.
- Avarna Shakti doesn't operate at cosmic level... Isvara not affected by Avarna Shakti.
- Maya's Vikshepa Shakti becomes operational at time of creation.

From Verse 13 :



Logical flow :



Brahman - Cause of Universe	Jagat... Effect
<ul style="list-style-type: none"> - Karanam - Nature = Sat – Chit – Ananda Vastu. 	<ul style="list-style-type: none"> - Karyam - Emergence of Jagat out of Brahman.

1) Any product is Name + form.

- Doesn't exist substantially.
- Therefore World also Nature + form.

2) World should have existed in Brahman in potential form.

- What is potential comes into Manifestation because of Law :
Nothing can be Created / destroyed.
- Jagat existed as Avyakta Nama Rupa in Brahman before Srishti emerged.

3) Avyakta Nama Rupa = Maya.

- Maya is name of Unmanifest – Name + form which exists in Brahman before evolution of World.

4) Maya has 2 powers :

Vikshepa	Avarna
<ul style="list-style-type: none"> - At time of Srishti what operates is Vikshepa Shakti. 	<ul style="list-style-type: none"> - Doesn't operate at cosmic. - Ishvara can't be affected by covering.

5) What determines – time of Srishti?

- Sanchita Karma - Lying dormant – Pralayam.
- Portion of Sanchita gets ready as Prarabdham of Cosmos.
- Individual waking + sleep... depends on his Prarabda.
- Universe waking + sleep... depends on Universe Prarabda.
- Principles same at Micro + Macro level.

Individual sleep :

- Laya / Boga Nidra.

Cosmic sleep :

- Pralaya / Yoga Nidra.
- Vikshepa Shakti of Maya operational.
- Name + form in Unmanifest – made Manifest.

Potter Manifests :

- From spherical clay – pot.

Zero :

- Not Nothingness.
- But things in potential form.
- Pujyam = Adorable.
- Seed out of which 1, 2, 3.... Comes.

- Zero written like sphere 0.
- Sphere not a form... its all forms in potential condition.
- Out of spherical form you can shape any form.
- Shaping – Not production of form.
- But Manifesting from Unmanifest to Manifest.

Vikshepa Shakti :

- Throws all Rupa in Potential to Manifest form.

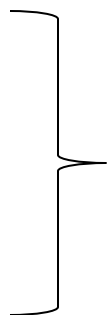
Akasha

Vayu

Agni

Apaha

14 Lokas



→ Butas not created / come to manifestations.

Sthula / Sukshma Sharira ← Non-substantial

- Only one substance behind all Nama + Rupa = Brahman.

6. Vikshepa Shakti responsible for our arrival....

- Goes till creation of Jeeva.... 3 seers.
- Aham Brahmasmi



Refers to Seers 1 + 2 + 3.

7. Who uses "I"... Mix of

Seer 3	Seer 2	Seer 1
Mouth	Mind	Sakshi

- I am a composite entity consisting of Mind + Sense organs.... products of Vikshepa Shakti of Maya and Witness consciousness (Brahman).

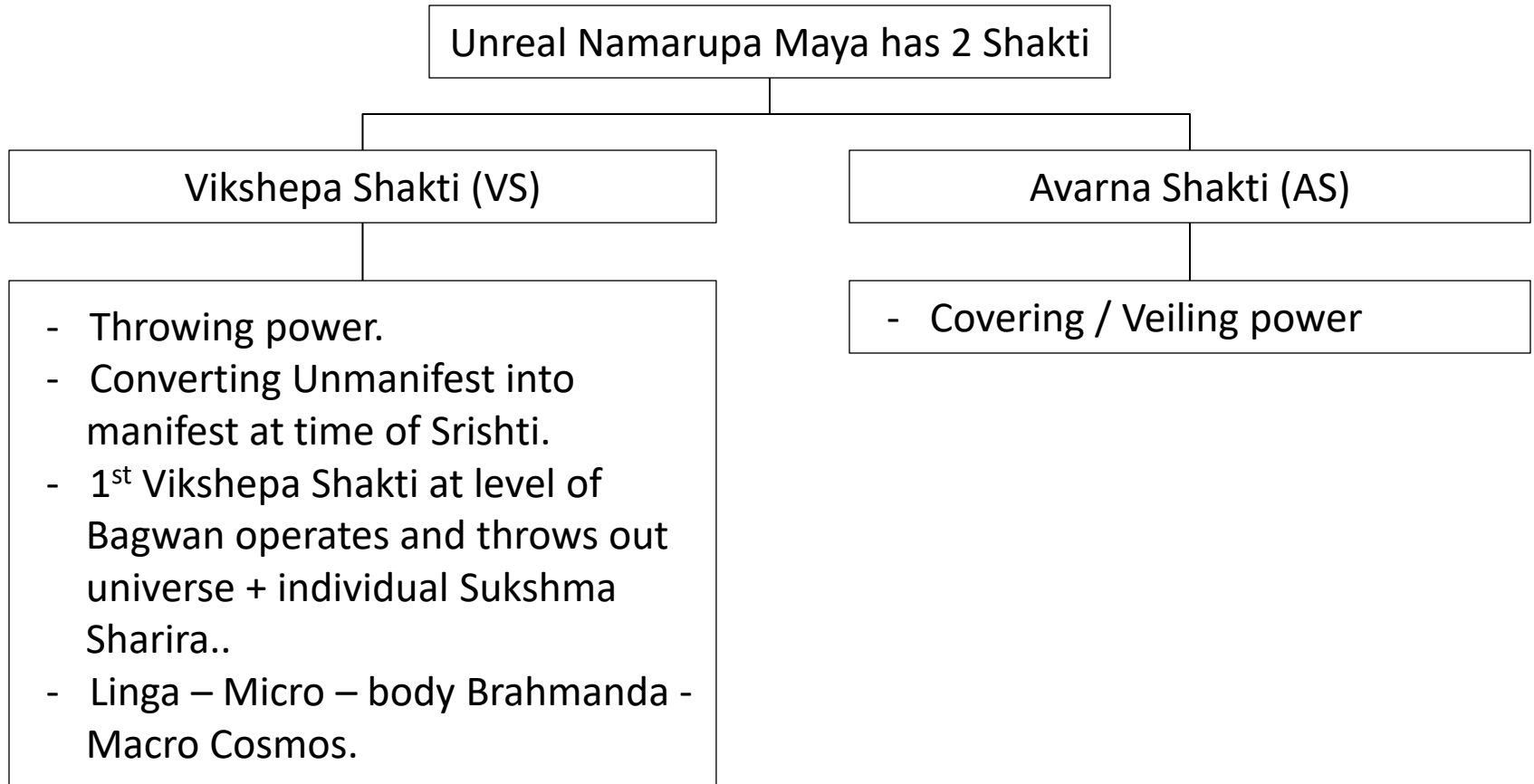
Seer 1 + 2	Seer 3
<ul style="list-style-type: none"> - Maya Products - Mithya Amsha - Nama Rupa (Product) - Products of Vikshepa. - Shakti of Maya - Anruta Amsha / Dravyam unreal part - Lower part. - Useful for transactions. 	<ul style="list-style-type: none"> - Witness – Consciousness substance part of me (Brahman). - Nitya Chaitanya Rupa. - Satya Amsha. - Higher part of me. - Real part. - Can never say Aham Brahmasmi alone.

8. If I know this fact... I wont have Samsara in my composition.

- I have to separate + elevate myself – this is the only Remedy.

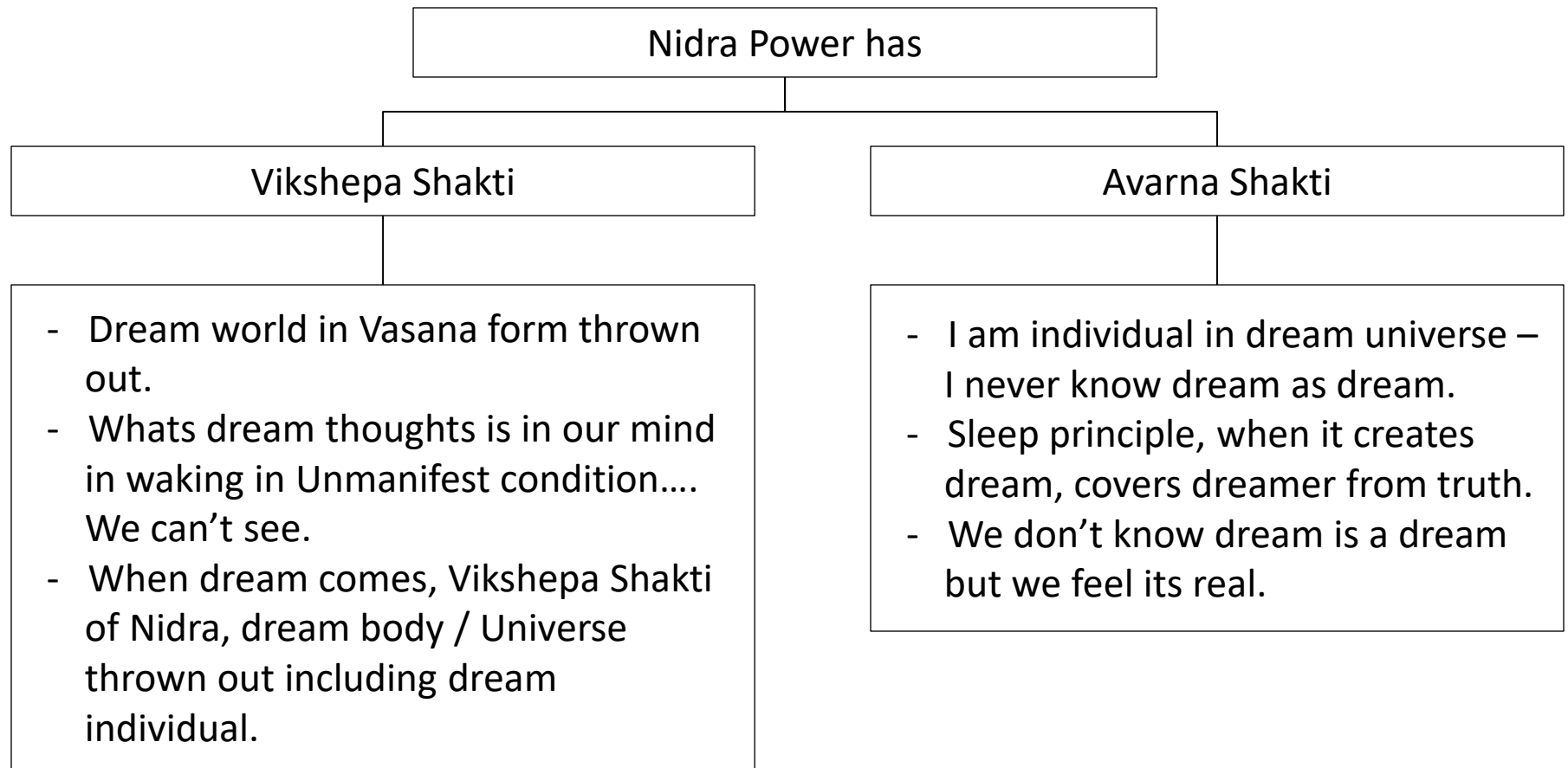
9. Maya Ya Shakti Dravyam :

- There is a Principle called Maya which is located in Brahman.
- Maya = Unmanifest Name + Form which is Unreal.
- Nature of Brahman = Pure Existence + Consciousness which is Real.



How is it possible....?

- Regularly we do that... we have Nidra Power.



- Similarly, Now in Waking, we do not know that it is a Dream, so Powerful is Mayas Avarna Shakti....
- Maya projects waking universe like Nidra sleep principle which projects the dream.

Verse 14 :

सृष्टिर्नाम ब्रह्मरूपे सच्चिदानन्दवस्तुनि ।
अब्धौ फेनादिवत् सर्वनामरूपप्रसारणा ॥१४ ॥

*sr̥ṣṭir-nāma brahmarūpe saccidānanda-vastuni,
abdhau phenādivat sarva-nāmarūpa-prasāraṇā. (14)*

Creation is the manifestation of names and forms in the Reality which is Existence - Consciousness - Bliss, like foam etc. in the ocean. [Verse 14]

- Creation is manifesting name + form not production of even 1 oz of Matter.

Universal Law :

- Matter can't be destroyed or created.
- Bagwan doesn't create.
- Nama Rupa Manifestation... "Prasarna" is Srishti.

Substance	Nama – Rupa	Caused by
- Ocean - Brahman	- Wave - Nama Rupa creation	- Wind - Vikshepa Shakti of Maya

What is Nature of Substance?

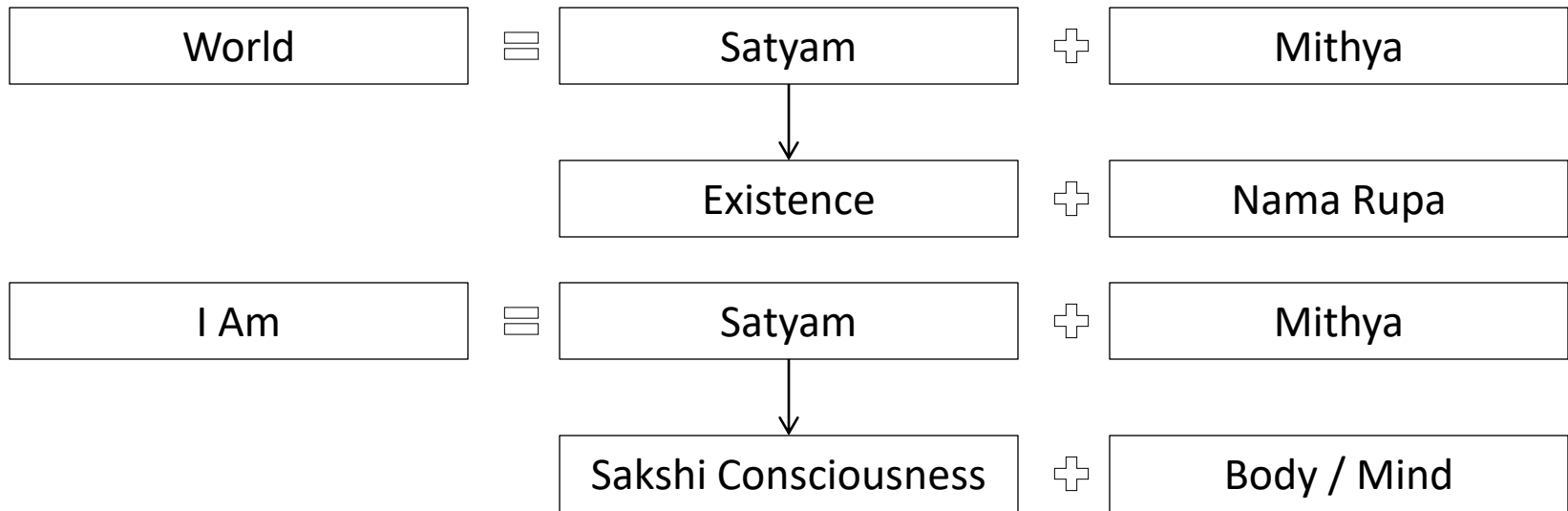
- Vastu – Reality.... Independent.
- Nama Rupa – Dependent... Mithya.

- Sat - Chit - Ananda

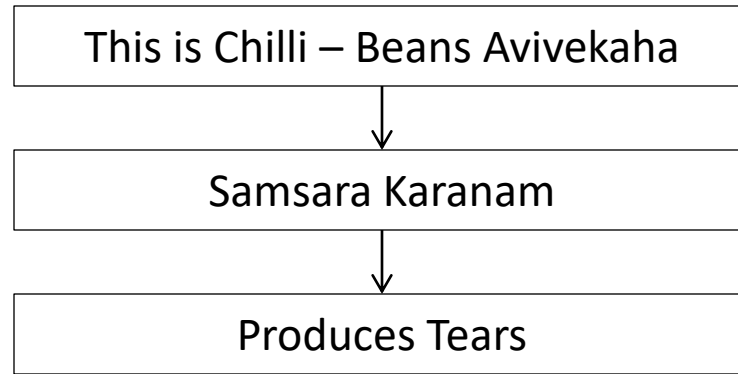


Not happiness ---- which is Emotion Mind – Mithya.

- Its Ananthaha limitless – infinite.



- What is Satyam – Mithya – Viveka is not there....
- Other Shakti... This is caused by Avarna Shakti.
- Avarna Shakti covers distinction – clarity – difference between Satyam – Mithya Part – Satya Anrutya Avivekaha.
- Chilli – I took instead of Beans...



- We take the Mithya Chilli... Depend on Perishable, feel insecure... unwanted comes, wanted goes.

Lecture 9 :

Verse 13 – 21 : Cause of Samsara + Remedy

1) Vikshepa Shakti + Avarna Shakti of Maya.

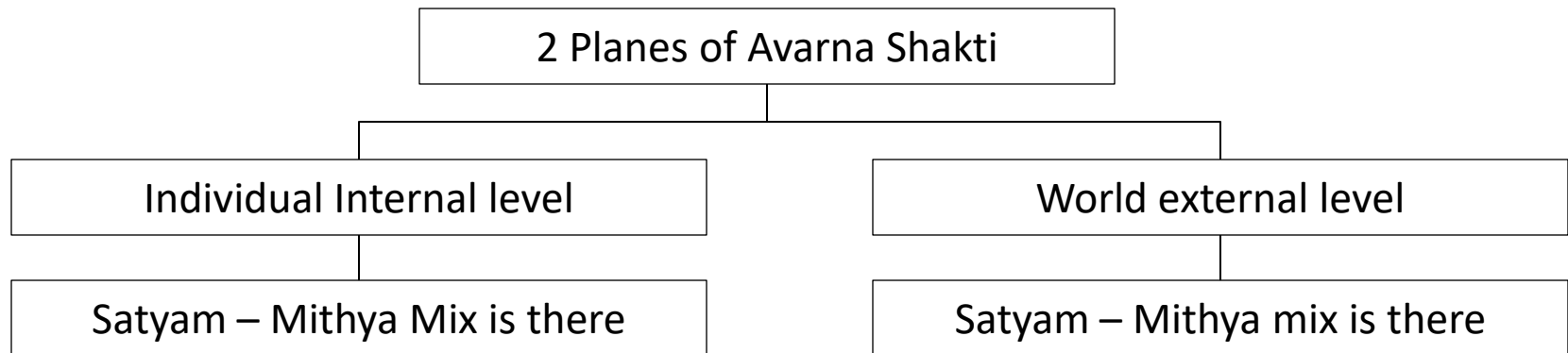
2) Vikshepa Shakti :

- Responsible for creation of Jagat... Arrival of World, Body, Mind, Sense organs.

3) Avarna Shakti :

- Responsible for covering the Difference between Satyam + Mithya takes place at 2 Planes. After Creation, Avarna Shakti takes over.

4)



5) Our Sleep :

a) Vikshepa Shakti :

- 1st Vikshepa Shakti takes over... and internal world generated.
- Svapna Prapanca Born out of Vikshepa Shakti of our Nidra – It operates our dream body.

- Once we have entered the dream world and as dream individual live dream experience.
- When dream life starts, Dream Seer takes over + I don't know...
- If Avarna Shakti is not there... Advantage = I will be experiencing knowing this is my dream, my creative power.
- Mithya.... At will I will withdraw and I will know truth.
- Sleep covers my knowledge. I don't know dream in Dream. What covers Knowledge is Avarna Shakti and Dream becomes Problem.

Verse 15 :

अन्तर्दृग्दृश्ययोर्भेदं बहिश्च ब्रह्मसर्गयोः ।
आवृणोत्यपरा शक्तिः सा संसारस्य कारणम् ॥१५॥

*antar-dṛgdr̥śyayor-bhedam bahiṣca brahma-sargayoḥ,
āvṛṇotyaparā śaktiḥ sā saṁsārasya kāraṇam. (15)*

The other power (veiling power of Maya) veils the distinction between the Seer and the seen within, and the Reality and the creation outside. It is the cause of Samsara. [Verse 15]

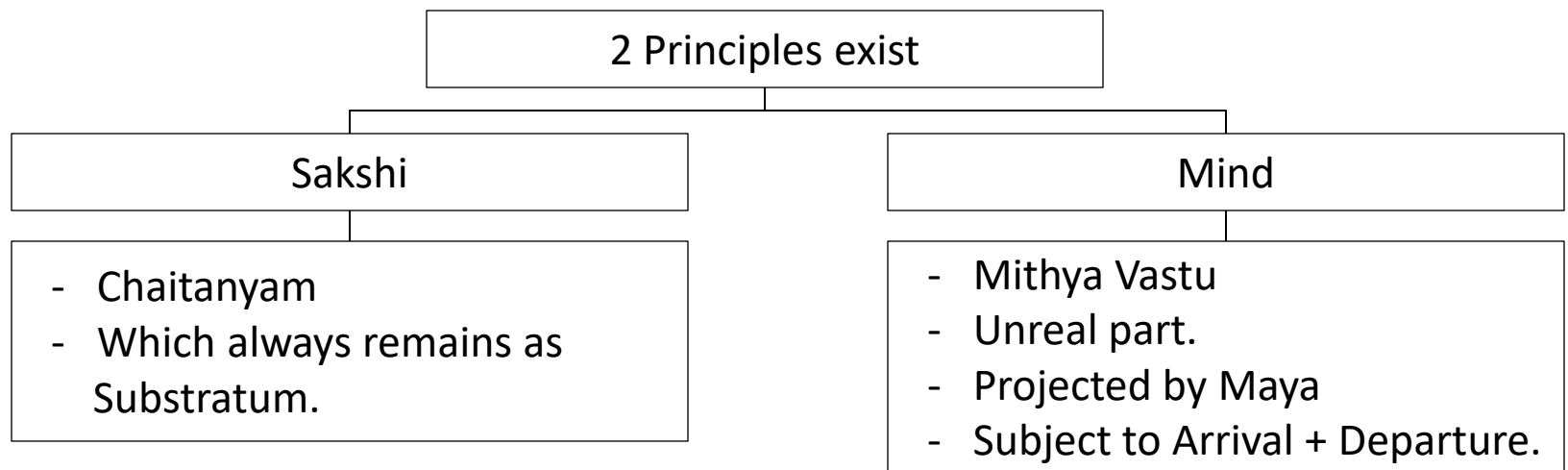
- Avarna Shakti Takes over... covers truth regarding Satyam – Mithya... It is cause of Samsara.

What does Avarna Shakti cover?

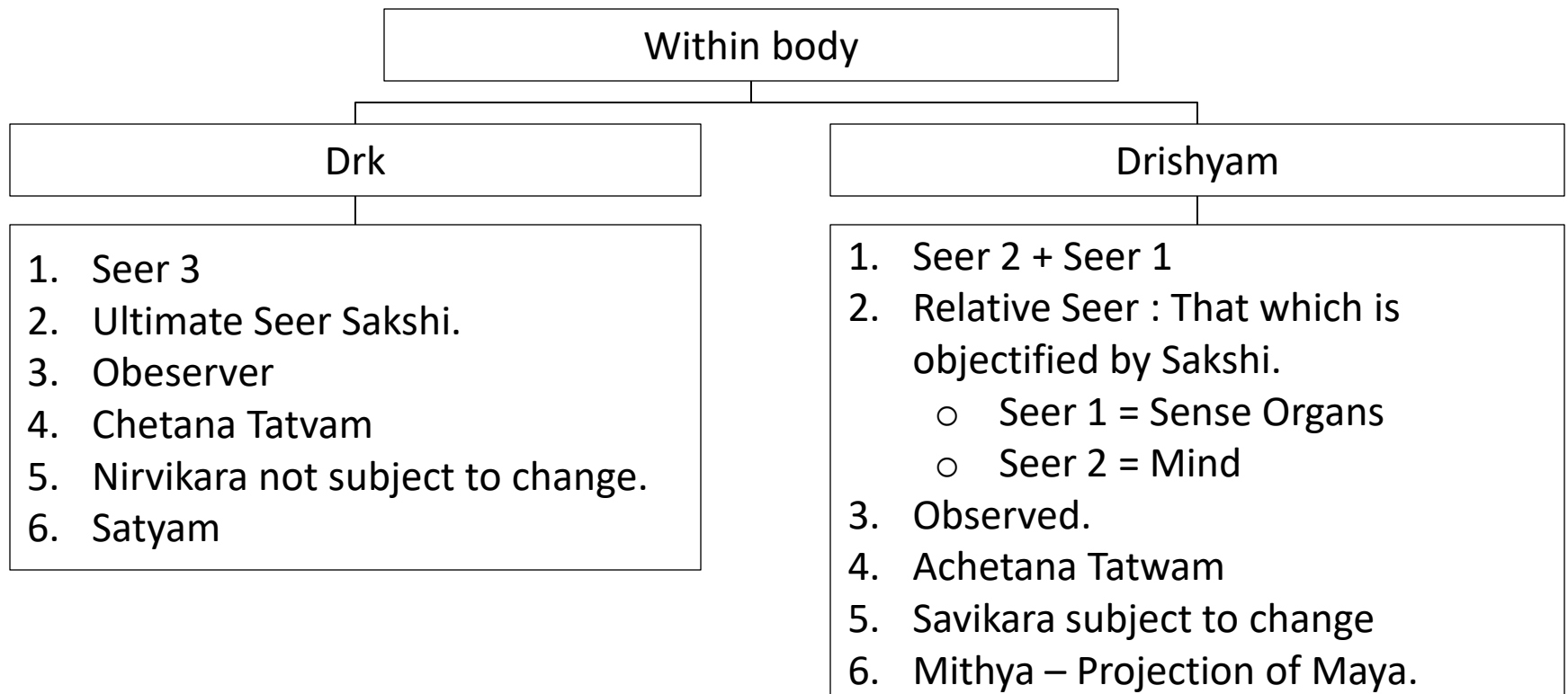
- It covers the Bhedam... Difference between Atma – Anatma....

At individual level :

- (Antaha) – within body.



- I don't know difference... Therefore I mistake myself as Mind.
- Non-Recognition of Sakshi... Antahkaranam Difference.



- Why it happens... its Handiwork of Avarna Shakti of Maya....
- Confusion caused at internal level.
- Confusion caused at external level also.
- Avarna Shakti Covers difference at External level also.

Brahman	World / Universe
1) Karanam 2) Substantial – only substance 3) Clay 4) Eternal : - Exists in all 3 periods of time. - Clay was / is / will be. 5) Satyam	1) Karyam 2) Non-substantial Nama Rupa. 3) Pot 4) Anityam : Subject to arrival / departure. 5) Mithya

- Therefore Samsarasya Karanam... we expect eternity from Non eternal... Karyam Non eternal can't give security.
- World can never give security. Brahman alone can give security.

Blunder :

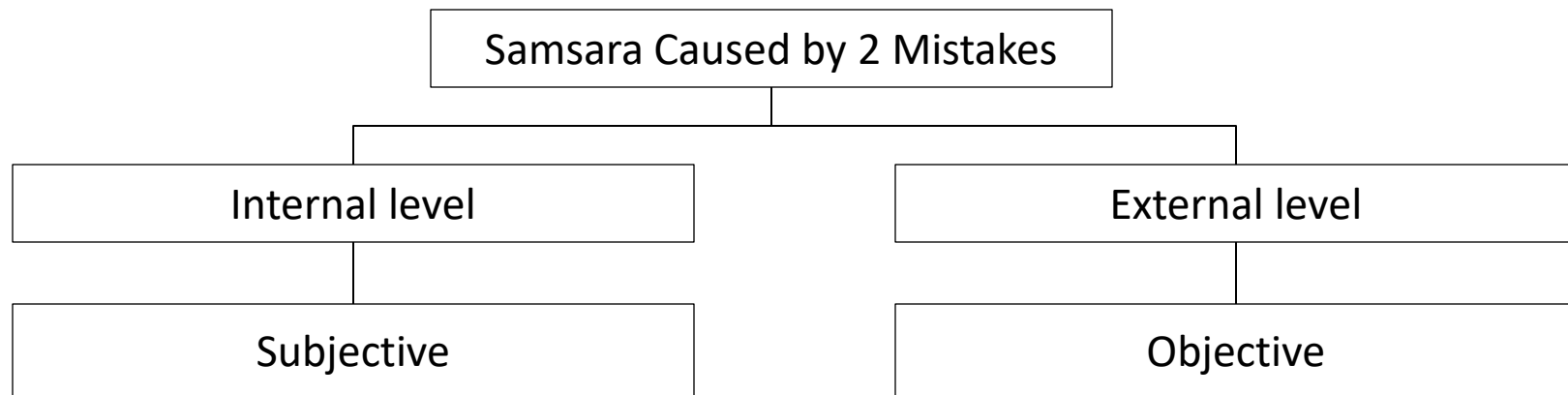
- We depend on world for security.
- What we hold on to gives way.
- What to believe – I can't see.
- What not to believe – We expect support from people / situations.
- All problems because expecting security from insecure world.

Verse 16 :

साक्षिणः पुरतो भाति लिङ्गं देहेन संयुतम् ।
चित्तिच्छायासमावेशात् जीवः स्याद् व्यावहारिकः ॥१६ ॥

*sākṣiṇaḥ purato bhāti liṅgaṁ dehena saṁyutam,
citicchāyā-samāveśāt jīvaḥ syād vyāvahārikaḥ. (16)*

The subtle body in close proximity to the Witness and identified with the gross body, due to the influence of the reflection of Consciousness, shines and becomes the individual or the empirical embodied Self. [Verse 16]



Internal Level :

- If I know I am Sakshi...

1) I will never require support from anyone.

- Sakshi... Ever secure + Poorna.
- We commit self misjudgment, self misconception.

Mistake No. 1 :

- I require support.... subjective Mistake. Mistake centred on myself.

2) Mistake No: 2 :

- I am going to get required support from World / people – position-power.
- Objective Mistake.
- I can have support only from Bagwan, but I depend on others...
- Whole world is suffering.

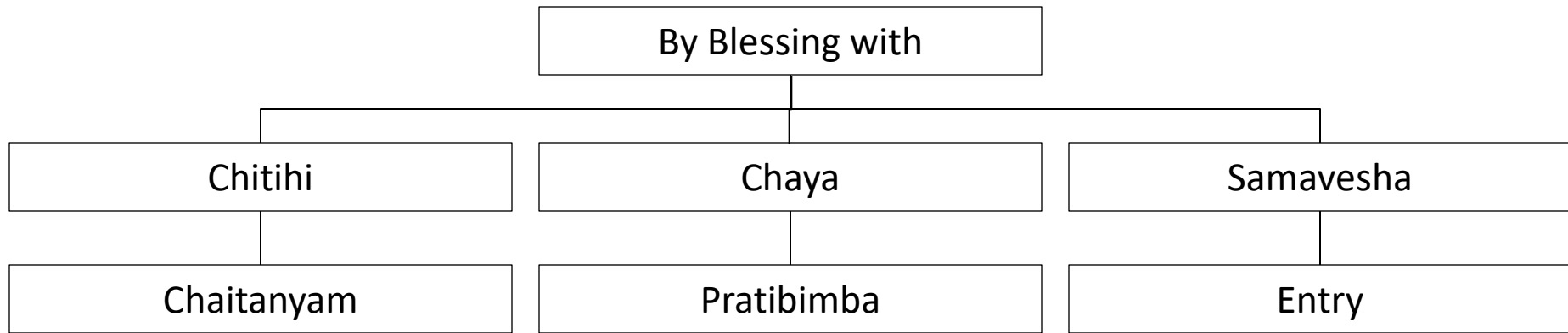
Explain in Technical Knowledge :

- I am Sakshi Chaitanya and in front of me is Lingam – Bhati... Sukshma Sharira...
- Mind principle is an object in front of me.
- What type of mind.... Mind associated with Body.
- What is the Nature of Body-Mind pair...
- Its ever insecure, it Never has freedom, its subject to Desha / Kala / Prarabda...
- If slight change in Body.... emotions will change.
- If hormonal change – chemical changes... Fellow behaves wild.
- Mind is subject to Body condition. } Body mind complex is Vyavaharika Jeeva.
Body subject to Desha/Kala/Prarabda. } Karta – Bogta Samsari ever bound.
- Blessed by me / enlivened by me, I the sakshi...

	Seer No. 3 Sakshi	Seer No. 2 Mind	Seer No. 1 Sense Organs
1. Seen	- Mind	- Sense Organs	- External World
2. How is it formed?	- Never formed in time. - Always there	- Sakshi by mere presence lends consciousness to mind and forms seer no. 2.	- Mind lends Consciousness to sense organs and forms seer no. 1.
3. How does it functions?	- Doesn't function will fully. - Functions by its mere presence. - Blesses mind with reflected consciousness Chidabasa. - (Like in my presence I lend my reflection to Mirror) Natural. - Reflection formed in Mirror not in wall. Example : - Like sun lends light to moon by its reflection.	- Mind blesses light to sense organs. - Mind has 3 states of experiences. Sakshi : - Totally passive. Svapna : - Partially active / passive. - Without sense organs. - Arda Vikasa.	- Assisting mind in Jagrat.

Lecture 9

How I enliven Mind?



1) In my presence, Reflection enters Body / Mind Complex.

- Body / Mind - Activated like puppet, Body / Mind is Samsari.
- Sometimes I get thoughts from Poorva Janma Samsara.
- Why this thought... Don't know Reason.
- Mind influenced by sub-conscious. Therefore no freedom.
- This Body / Mind – complex is called Jeeva / Ego Principle... Ahamkara.
- Which is Mithya... has only empirical Reality.
- Not Ultimate truth.... Not my Nature.
- We try to improve Body. Feel eternally insecure.
- If we identify with Body / Mind – complex we can't claim our freedom.

2) While living in the world, mind has to go through 3 Avasthas....

- I don't want Waking / Dream / Next Birth....
- Body / Mind Complex can't stop all these processes because that is its Nature.
- How to escape...?
- One way.... I am not that...

• **Example :**

If Angavastram caught in door of car can't hold tight + Run behind - Should just drop...
Angavastram!

- Ahamkara is caught in Desh / Kala / Prarabda.
- Disidentify from Body / Mind and claim I am Sakshi.
- For this I should know I am Sakshi.
- I don't know this because Avarana Shakti (AS) is concealing it.
- This is Vyavaharika Jeeva.

Verse 17 :

अस्य जीवत्वमारोपात् साक्षिण्यप्यवभासते ।
आवृतौ तु विनष्टायां भेदे भातेऽप्याति तत् ॥१७ ॥

*asya jīvatvamāropāt sākṣiṇyapyavabhāsate,
āvṛtau tu vinaṣṭāyām bhede bhāte'pyāti tat. (17)*

The jivahood (finitude) of the jiva (individual) appears in the Witness also due to superimposition. But when the veiling is destroyed, the difference becomes clear and that (notion of finitude) goes away. [Verse 17]

- Shakti creates problem because of ignorance of fact – I am Sakshi.
- Mind – Object different than me.
- Not knowing this truth, I identify with Body / Mind – as though I am Body – Mind.
- When Body – Mind has problem, I say, I have problem.
- Abhimana leads to Samsara...
- Samsara problem of Body / Mind complex is thrown upon me Sakshi even though I don't have a problem.

Watching TV :

- I Identify with Hero.... He goes through tragedy + I shed tears.

Somebody has to Remind :

- Samsaritvam of objects is thrown upon I... wrongly appears.... wrongly transferred Dharma Adhyasa... False transference of property of one object to another object - colourful crystal + Red flower.
- In proximity...

1) Mistake :

- Colour of flower transferred to crystal and crystal appears – Red crystal.

2) Mistake :

- Start cleaning Red crystal will not go because false transference.... Hands will pain.
- We do Pariharam / Nadi / Astrologer / Temple / Rubbing our problem... which are falsely transferred and also complain...

Why you cry?

- Which Name I shall call you... tried Sahasranama...

Bagwan says :

- You don't have a problem.
- No solving problem... only dissolving problem.
- Its all fake problem... Instead of trying to solve problem. Raise Question...

Ramana :

- Do I have a problem...
- **He asks 2 Questions :**
 - 1) Who has the problem?
 - 2) Who are you? Body / Sense / Mind? Question to reveal confusion.
- Who is locus of the problem + I will give Remedy.
- Who has problem? Problematic I Resolves.
- When Avarna Shakti's ignorance is gone by Sravanam and Mananam...

Sravanam :

- Consistent – systematic study of scriptures for length of time under guidance of competent live Acharya.
- It will throw Question's + Doubts.

Mananam :

- Finding Answer... Doubt Removing Process is 'Mananam'.

Nididhyasanam :

- I learn to detach from them and learn to be Sakshi.

Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

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

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

- I am not Mind... Part of World subject to problems, with Remedy + without Remedy.
- Body is part of world has Remedy + No Remedy.
- I allow Body / Mind to go through unavoidable choiceless problems.

Reminding :

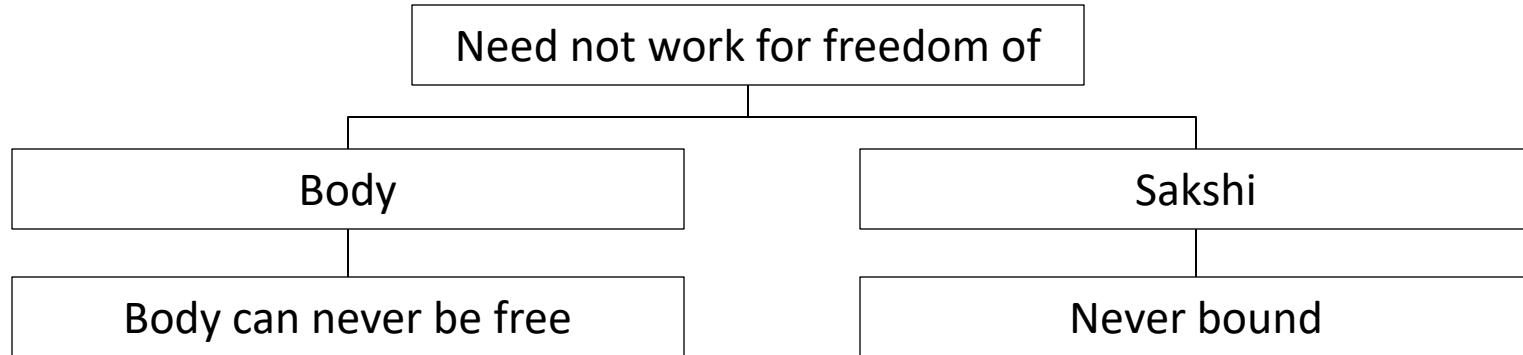
- I am neither Body – Mind.
- I am Chidananda Shivoham.
- When will Chidananda Shivoham be free from the problem?

Shiva :

- Nitya Mukta... ever free.

Body :

- Nitya Bandha... Never free.



- What should I work for? Not for anything.... Learn to Abide in Samyak Darshanam.
- Difference between Body / Mind complex when clear + evident, then borrowed then the borrowed Samsara which I transferred from Body to me... goes away.
- Crystal is clear... Flower is clear.
- For eyes crystal appears Red... In my Buddhi, I know crystal is clear...

Experience	I Know
Sun Rises	Sun never rises / its stationary
Earth appears flat	Earth is round

- There will be no change in appearance.
- There will be change in wisdom – my understanding. Then Samsara goes away.

Verse 18 :

तथा सर्गब्रह्मणोश्च भेदमावृत्य तिष्ठति ।
या शक्तिस्तद्वशाद्ब्रह्म विकृतत्वेन भासते ॥१८ ॥

*tathā sarga-brahmaṇośca bhedaṁ-āvṛtya tiṣṭhati,
yā śaktis-tadvaśād-brahma vikṛtatvena bhāsate. (18)*

Similarly, the veiling power covers the distinction of the creation and Reality and due to its influence, Reality appears as though undergoing modifications. [Verse 18]

- Confusion is at 2 levels... Resolution has to be done at 2 levels.

1) Self confusion Resolution :

- I Require support.... I am Apoorna... Dependent.

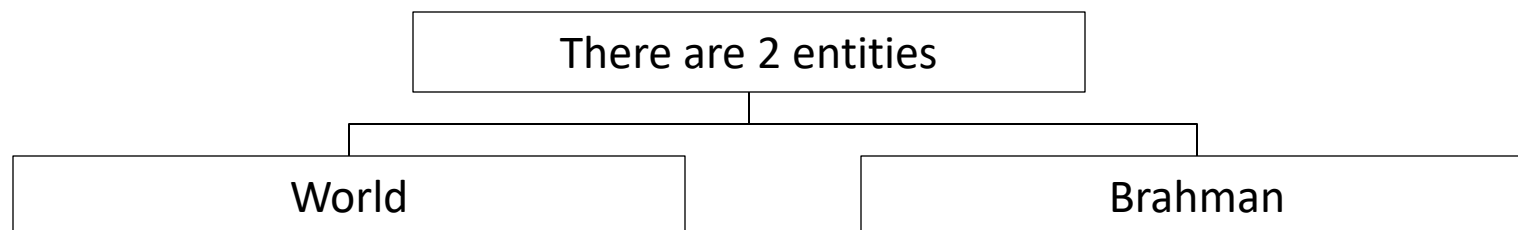
Resolved by :

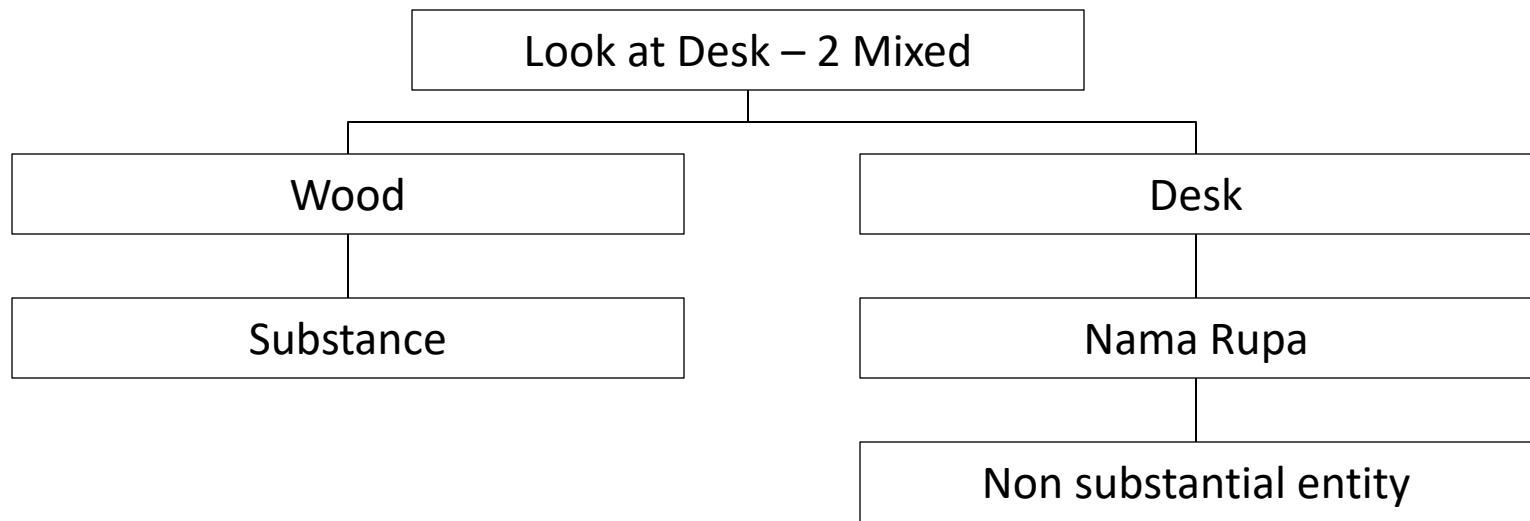
- Sravanam / Mananam... I am Chidananda Sivoham... when understood.
- Author doesn't deal with 'Nididhyasanam' here.

2) Confusion requires External World :

- There seems to be one entity.

Resolved by :





- We think Desk is a substance... we talk of weight of Desk / ornament...
- We think World is substantial...
- Just as Desk / ornament... is Nama Rupa.
- World.... Is Nama Rupa.
- We try to rely on non-substantial Nama Rupa



Its subject to change and destruction

Non substantial	Substantial
<ul style="list-style-type: none"> - Nama Rupa - Hollow 	<ul style="list-style-type: none"> - Brahman - Content of World

Why we don't know :

- Because Avarna Shakti of Maya covers the difference between Brahman + World.
- Avarna Shakti covers difference between substantial Brahman + hollow Nama Rupa.
- Because of confusion, Non-changing Brahman... falsely appears as changing one.
- Changes of Nama Rupa we attribute to Brahman which is non-changing.
- We don't know changeless Brahman.
- Substantiality of Brahman transferred to Non-substantial Nama Rupa.
- *Hollow Nama Rupa.. I mistake as tangible and decide to lean on that..*
- *Example : Cardboard chair.*
- Non-substantial cardboard chair – Useful for everything except sitting.

Gita :

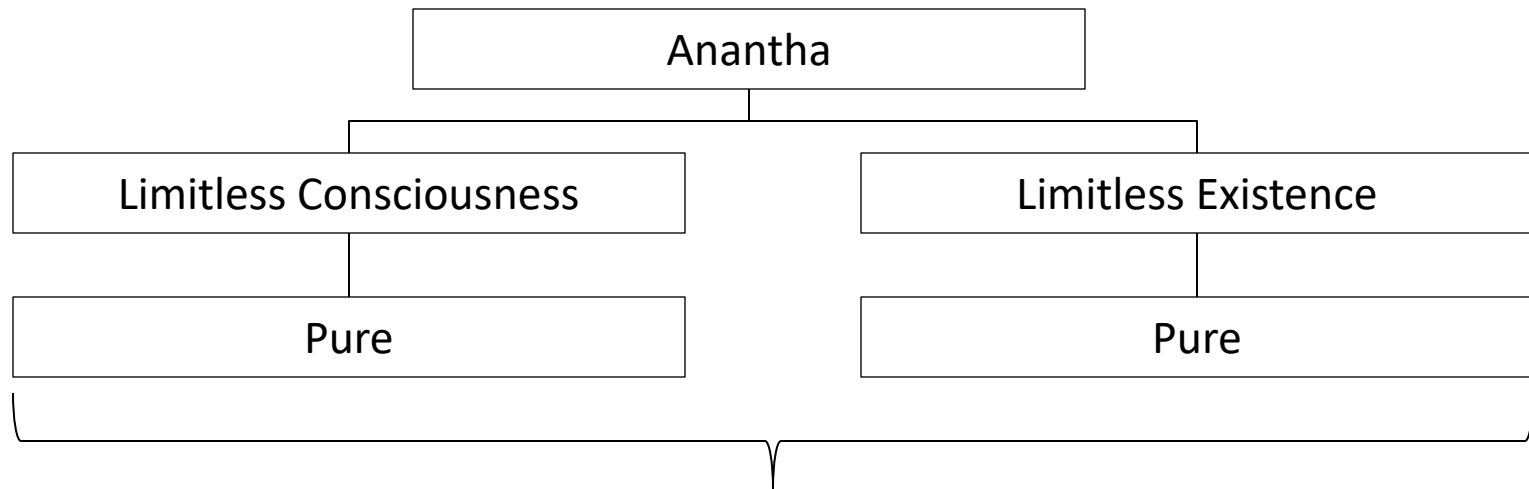
अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

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

- Brahman alone dependable.
- We have forgotten that.... feel they will save me.
- There is Mutual transference...

- We have to sort out...
- *Continue to see World... Understand it is hollow.*
- Handle + live in world... Understanding No Sara in the world.
- When Mind seeks security, depend on Krishna / Rama / Brahman.
- Then no problem... otherwise Eternal struggle.
- Therefore Pray !

Nature of Brahman :



- Not part / product of matter.
- Meditate on 4 qualities of Brahman.

- Pure Consciousness cannot say / think... I am Pure Consciousness.
- Because statement is a transaction.
- Without Nama Rupa transaction end... Pure Sat Chit survives.

How will Sat Chit be?

Bagawans Sample : of Pure Existence / Consciousness

- Non-transacting Existence / Consciousness.. We experience in sleep.

Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṃharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- In deep sleep state all Nama Rupa resolved.
- We exist as Existence / Consciousness... we don't claim we are existing.
- We are conscious without knowing we are consciousness.
- We are pure – Sat – Chit in sleep.
- Same condition in Pralaya.
- Upon that substance Brahman... all Names + forms thrown called Jagat + Svapna Avasta of Bagwan.

Pralayam	Srishti
Like our Sushupti	Is jagrat / Svapna Avastha

- In dream we are existing.

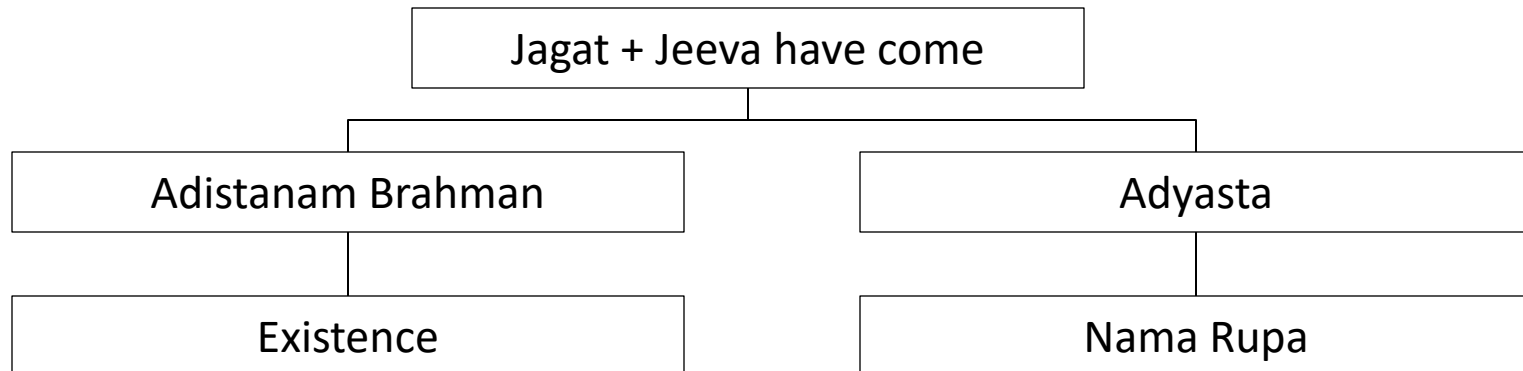
Waker :

- I am that dreamer... created in dream...
- Now Bagwan is dreaming and we are in dream.

Tragedy :

- We don't know that.

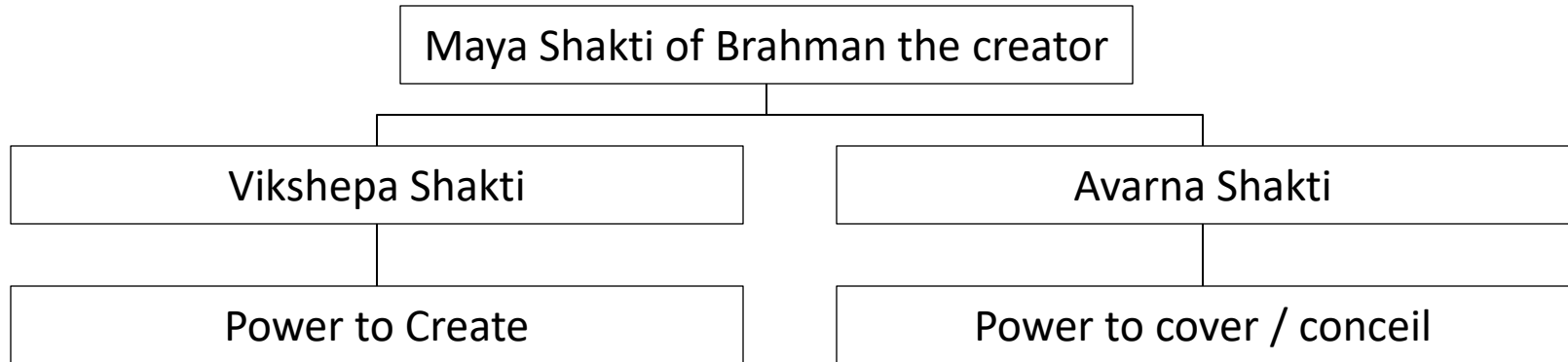
On Vikshepa Shakti of Maya :



Lecture 10

Verse 13 – 21 :

Cause of Samsara + Remedy :



Vikshepa Shakti :

- Beautiful + Useful.
- Responsible for creation of World. It has created Body + Mind for us.
- If we don't have Body + Mind, we will continue to exist as Sakshi Chaitanyam... Seer 3.
- 'Original Consciousness'... I will exist.
- I – Sakshi not creation of Maya.
- I – Sakshi not Mayikam....I am Vastavam... always remain uncreated.
- Maya Shakti has given me – Body + Mind... Mayikam product. Which has come to me + Useful to me.
- If Mayikam Body – Mind – not there, I Sakshi cannot be World / Interact / can't enjoy, can't claim I am Sakshi.

- I am Avyavaharika beyond all transactions.
- I can't claim... I am Sakshi... Require Body - Mind – complex to claim.
- Remaining as Sakshi... can't enjoy / can Act because of Mayika Body – Mind – complex and given by Maya Devi.
- Maya's Vikshepa Shakti has given Body – Mind.
- Story fine so far.

Maya has 2nd Powers which spoils party :

Avarna Shakti :

- Because of this power, I am not able to differentiate.

Vastvam I	Mayikam (Mithya) Appendage
- I – Sakshi Chaitanyam.	- Later addition. - Body / Mind complex.

What I don't know :

Atma	Anatma	} Difference is concealed
Satyam	Mithya	
Vastvam	Mayikam	
Drk	Drishyam	

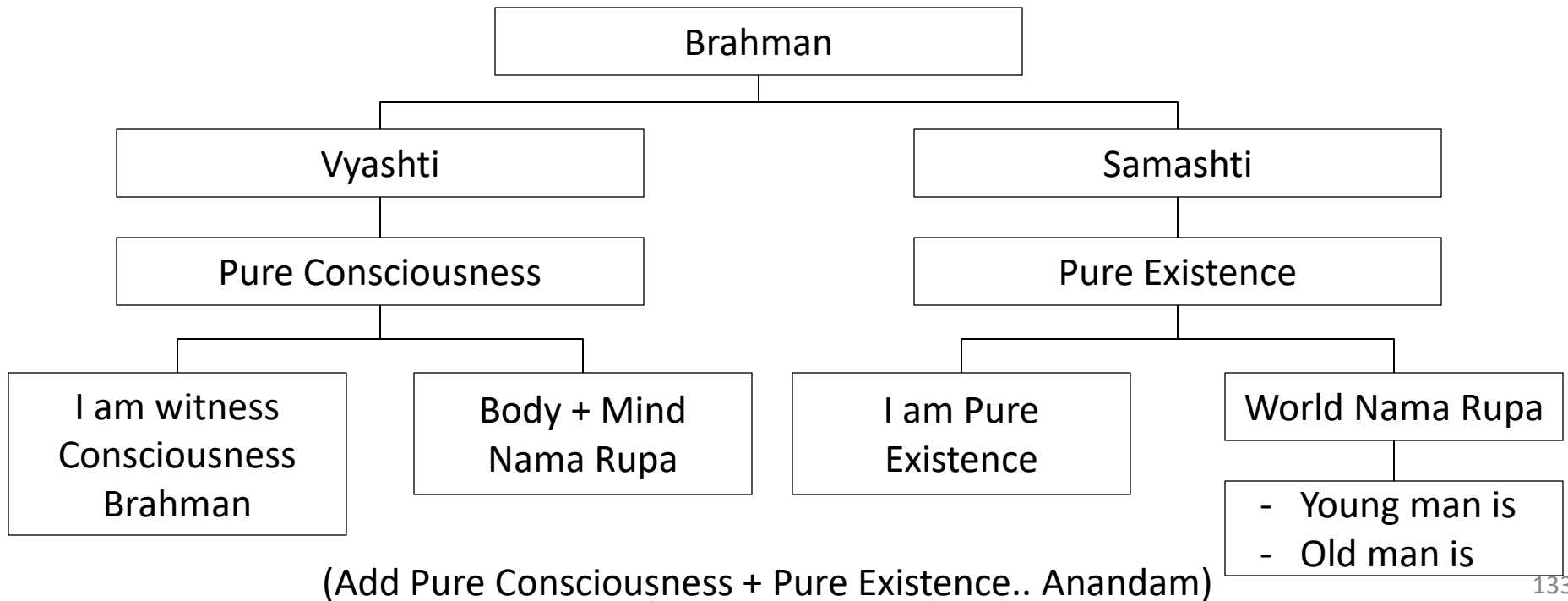
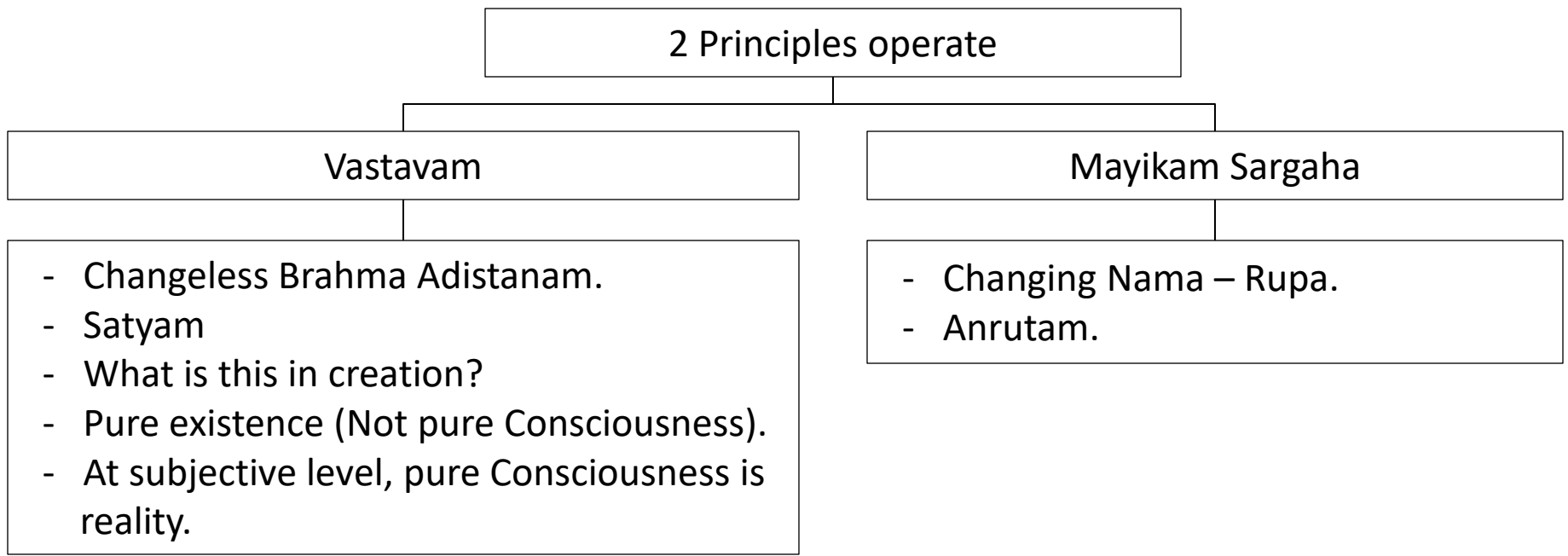
- Therefore, Problems of Mayikam... I take to Vastavam.
- Problem of Body – Mind – transferred to Original I.
- Problem of Body – Mind – Samsara... = Jeevatma ← Technical.

Body :

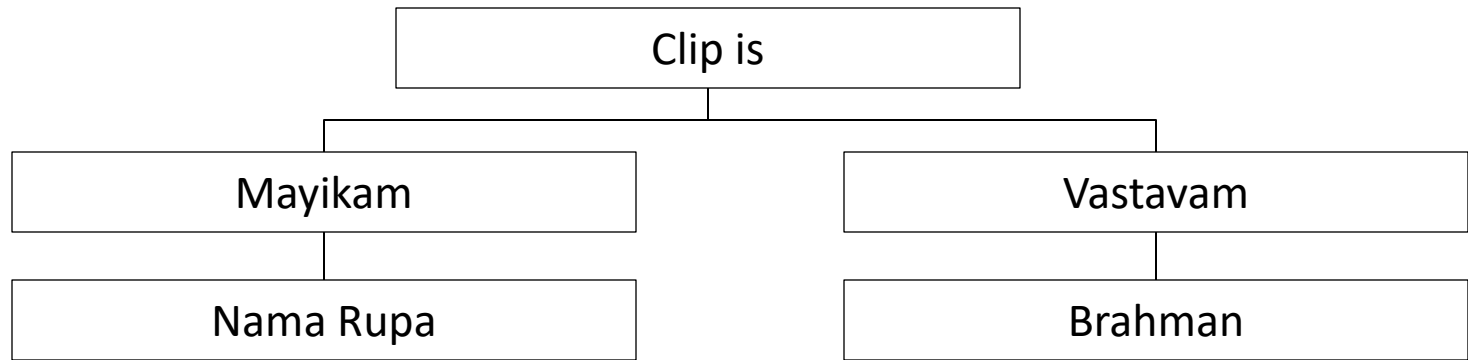
- Asti / Jayate / Vardate / Viparyate / Apakshiyate / Vinashyati.
- Body's Samsara = 70 years.
- Mind's Samsara = 1 Yuga.
- Body / Mind – Jeevatvam... Belongs to Mayika Tatvam.
- I superimpose on Vastavam and I feel Samsari. I don't have objectivity.
- This is problem at subjective level.
- Non-discrimination between Real & Unreal I.
- Difference between Vastavam + Mayikam.

2) Avarna Shakti :

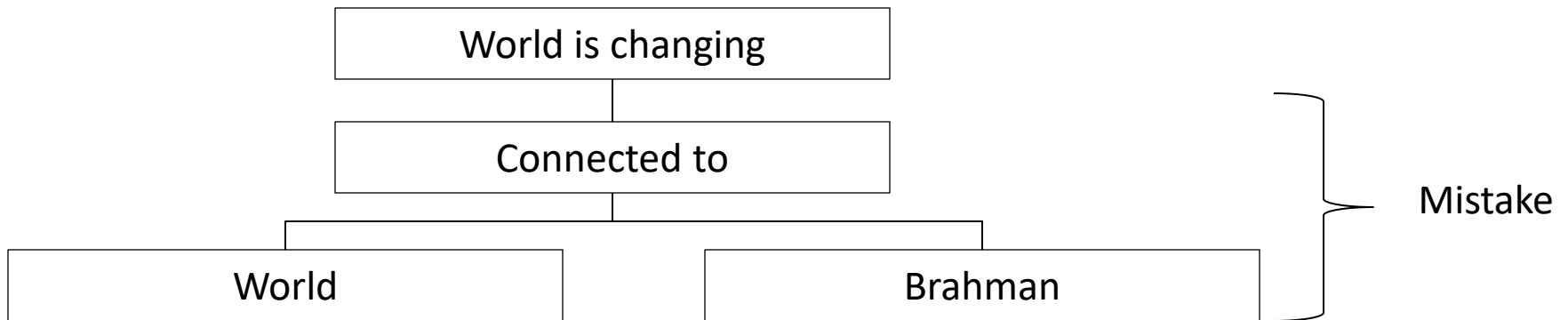
- Problem through objective world also.



- There is change in Young / Old etc...
- What is continuous is : IS... IS.... IS
- What is Pure 'Existence' → Not part / product / property.
→ Nirvikaram / Vastavam / Pure Existence and
Nama Rupa – Savikaram I – Mix Up.

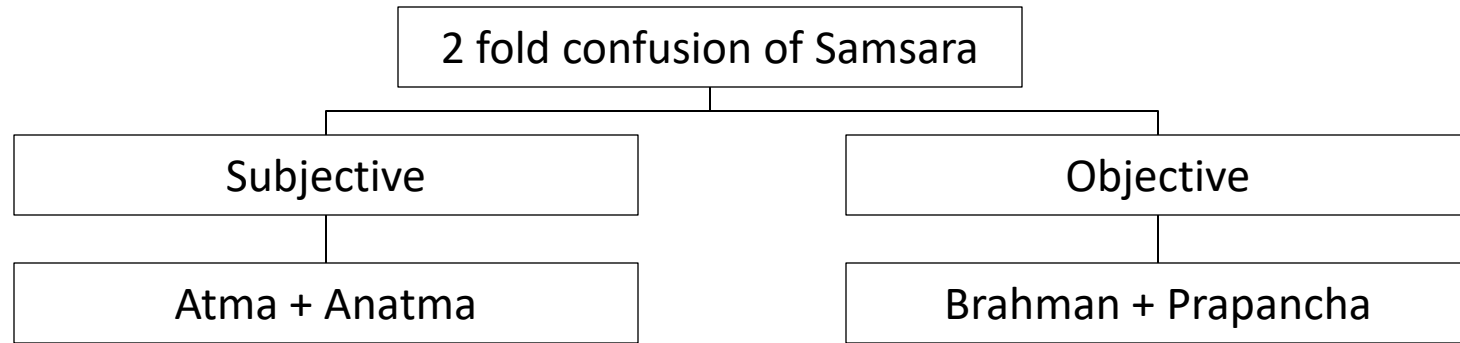


- I don't know difference between Satyam + Anrutam, change of Nama Rupa.. I transfer to changeless Brahman.



- Truth : World alone changing "is", part can never change.
- Transferring changes of creation to Brahman, I suffer...

- Vikaratvam → Belongs to change – modification Nama Rupa “Sargaha”.
- I think Existence is changing and transfer from World to Existence.
- I use Expression – Non-Existence... never possible because Existence always is there.



- Above is technical Explanation.
- How above problem expresses at Vyavaharika level?

1) Subjective level :

- “Atma – Anatma Avivekaha”
- I am insecure – Sense of insecurity is “Samsara”.

As	Insecurity
Children	Hold Mothers Sari.
Student	Must Pass
Job	Get to top + get married.
Get married	Children Should take care of me!

- Continuous expression of insecurity is expression of technical problem.

2) Objective Level :

- I seek security from External changing insecure world... Instead of seeking from Brahman.
- Disappointment comes... someone deserts me at crucial moment.... I was shattered.... Mental pain more than pain from sickness + agony.
- People gave excuses for not helping.... genuine for them.... lame for me... is Samsara.

Why it comes?

(a) Because I expect support from World.

(b) Reliance on Unreliable Samsara.

Remedy :

(1) I should Know	(2) I have to Rely on external factor
<ul style="list-style-type: none">- I am never insecure.- I am ever secure.	<ul style="list-style-type: none">- Don't rely on changing people.- Rely on changeless reliable.- Not the world but Brahman <p style="text-align: center;">↓</p> <p style="text-align: center;">In religious language Bagwan</p>

Lecture 10

Only Remedy to Sort Confusion :

Verse 19 :

अत्राप्यावृतिनाशेन विभाति ब्रह्मसर्गयोः ।
भेदस्तयोर्विकारः स्यात् सर्गे न ब्रह्मणि क्वचित् ॥१९॥

*atrāpyāvṛti-nāśena vibhāti brahma-sargayoḥ,
bhedastayor-vikāraḥ syāt sarge na brahmaṇi kvacit. (19)*

In this case also by the destruction of the veil the distinction of Reality and creation becomes clear. Of the two, the modification exists in the creation, never in Reality. [Verse 19]

- Problem not with Vikshepa Shakti.

Vikshepa Shakti :

- Gave Body + Mind to enjoy the world + Vedanta.

Problem only with Avarna Shakti :

- Jeeva Mukta.... Allows Vikshepa Shakti, Body + Mind to continue till Prarabda ends.

Ends Avarna Shakti / Agyanam by Jnanam :

Knowledge	Instrument
- Color	- Eye
- Smell	- Nose
- Atma / Anatma difference	- Not eyes / ears... Shastra Pramanam
- To look at face	- Use Mirror
- To look at Self.	- Use Shastra Pramanam Mirror

- Method of looking at Shastra Pramanam = Sravanam / Mananam.

Viveka at Subject Level	Viveka at Objective Level
Tvam Pada Viveka	Tat Pada Viveka "19 Verse"

19 Verse :

- Eyes always Experience → Brahman + Hand
Light + Hand
- Guru doesn't have to give experience of light.

There is Clip	Experiencing Isness + Clip
- Because you are experiencing Isness otherwise.	- You won't use word for non-experiences. - Word for experience.

- Isness not part of clip... Like light.
- Isness is independent entity... Which continues after clip is removed.
- Remove clip... Can't see existence.
- Remove hand... Can't see light.
- Nonperception of light not nonexistence of light.

- Existence will be experiencable when clip is nonexperiencable, existence continues when clip is removed.

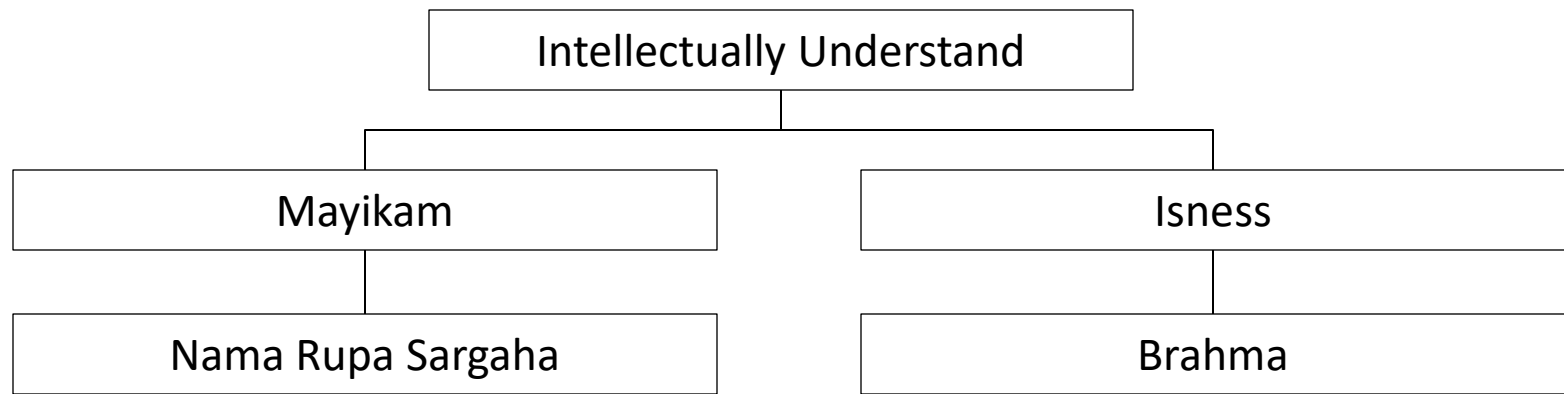
Nothing	“Is” there
Otherthan Nama Rupa, Isness is there	Isness is there

Preparation to understand Existence :

- Taittiriya Upanishad - Akasha Upasana.

Space :

- We experience all the time.
- Take for granted because it is subtle.
- **Sarvavit Yakashe... Akasha Upanishad :**
Subtle form designed to sensitize mind
- One more step further... = Pure Existence than Akasha.
- By Sravanam + Mananam... Vibati Beda, gradually begin appreciating difference between Existence + Object, Can't be physically done
- Light can't be physically separated + shown by Guru.
- Clip – Existence – Difference.... can't show by scraping Existence.



- Same topic – Atma – Anatma “Difference” Repeated for 27 yrs by Swamiji’s.
- Its more Attractive as we hear more... Impact is more... because intellect gets sensitized to appreciate – clarity improves.
- Students survive as students because of clarity... otherwise impossible to continue.
- Bhati and then Vibati.
- Understand vaguely and then clearly.
- Dawn of Sunrise and Mid-day Sun.
- Mananam / Sravanam should continue.
- In Brahman – Pure Existence – No Vikara.
- Light doesn’t move... hand moves.



See light Up + down when Hand moves Up / down.

- Light appears as though Moving.

- With Reflecting Medium (Body)... Experience Light.
- Reflecting Medium Moves.... There is light.
- Pure light has no Motion.
- Existence is Everywhere... Has No Motion...
- Existence is Everytime... Continues in old age + Youth.



No Vikara / Change

- What “is” is God



Sat internally Chit... Source of Ananda.

- Sat Chit Ananda is God.

Verse 20 :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२० ॥

*asti bhāti priyaṁ rūpaṁ nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

- Pure ‘Consciousness’ is not going to come + give Darshan.
- We can’t Remove all 3 Bodies + see Consciousness.

Jagrat	Svapna	Sushupti / Samadhi
Sthula	Sukshma	Karana – Sharira Continues

- Pure Consciousness... Only discriminative understanding.
Only Intellectual understanding.
- Often – quoted Sloka.
- We are experiencing 5 factors. Outside... Experience is mixed.

Brahma	Creation
3 Vastvakim	2 Mayikam

- Normal we see only object + light.

Nama	Rupa
<ul style="list-style-type: none"> - Name - Everything associated with name. 	<ul style="list-style-type: none"> - Form - Property - Guna

Belongs to Prapancha

Asti	Bhati	Priyam
<ul style="list-style-type: none"> - Is – Existence - Am / Are - Sat - Common to all experiences in all Shabda/ Rupa / Rasa / Gandha / Sparsha. - Isness is common. <p>Vedanta :</p> <ul style="list-style-type: none"> - Drawing attention + give additional facts of “Isness”. - Satta Sambanda Everywhere. 	<ul style="list-style-type: none"> - Known - Chaitanya Sambanda everywhere. - It is known / experienced. - What we don’t experience, can’t talk about existence. - Nobody can talk of unknown thing. <p>Everything is known to us as:</p> <p>a) Known :</p> <ul style="list-style-type: none"> - Tamil - I have knowledge of that entity. - Knowledge means its associated with Consciousness. <p>b) Unknown :</p> <ul style="list-style-type: none"> - Chinese 	<ul style="list-style-type: none"> - Dear - Priyam Rupam = Anandah Svarupam. - If not dear to me, dear to others. - Every object associated with dearness / liking to someone. <p>Objects liked in 2 ways :</p> <ul style="list-style-type: none"> - When they come - When they go. <p>Mulla :</p> <ul style="list-style-type: none"> - Tight shoes removal gives Ananda. - Some give joy wherever they go, some whenever they go.

Belongs to Brahma

Lecture 11

Verse 13 – 21 :

- Samsara Karanam + Parihara.

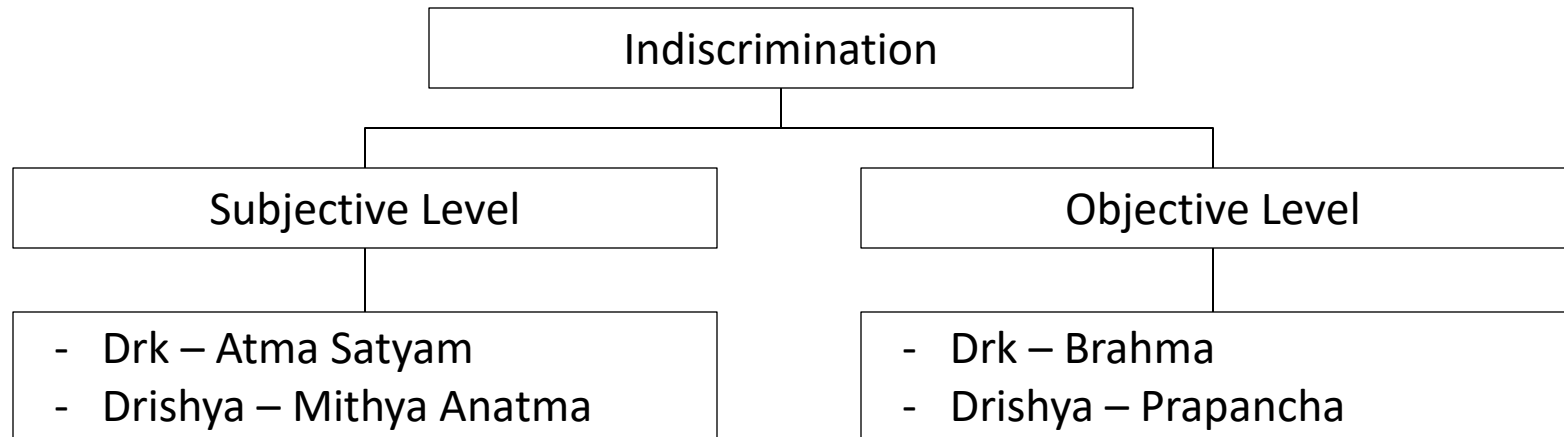
Cause of Samsara :

1) Agyanam caused by Avarna Shakti.

- Drk Drsyā Avivekaha caused by Avarna Shakti.

2) Lack of Discrimination between Satyam + Mithya.

3)



4)

1 st Avivekaha	2 nd Avivekaha
Verse 13 – 19	Verse 20

- When we experience world outside its not pure Brahman, but world mixed with Brahman.

- We see bend + Light.... Mixture
 - ↓
 - Subtle – imp. One
 - Taken for granted
 - Don't have Anubava – Experience of light
- We don't pay attention to the experienced fact.

Aim of Teaching :

- Draw Attention to Light.
 - ↓
 - No Part/Product
 - "Uniform"
 - See Man + Woman
- In + through light I perceive / Experience throughout perception.
- Look at Man / Woman... Perception uniform / Never goes.
- Look at Table / Man... Light perception never goes.
 - Light perception is Continuous.
 - Atma Anubava is Continuous.
- We don't have attention on light because it is uniform / continuous.

Vedanta :

- Draws our Attention to continuously experienced fact.

Verse 20 :

- In all Experiences, there are 5 factors.

5 factors in all transactions / experiences

Asti

- Sat Sambanda (Exists)
- Table is
↑
Say is but don't Pay Attention.
- Sat Sambanda in all forms is "is".
- Every word should have corresponding object.
- We never have isness of unknown object.

- Never say Pluto is before. (only after knowing we say Pluto is)

Bhati

- Chit Sambanda (Known).
- When you say something is you have experienced the known object.

Priyam

- Ananda Sambanda.
- Every object is associated with Ananda.
- How Ananda Sambanda is known!?
- I like clip... gives me Joy.
- I like person..gives me joy

Nama

- Varies
- This is Hand / Pen
└───┬───
Varies

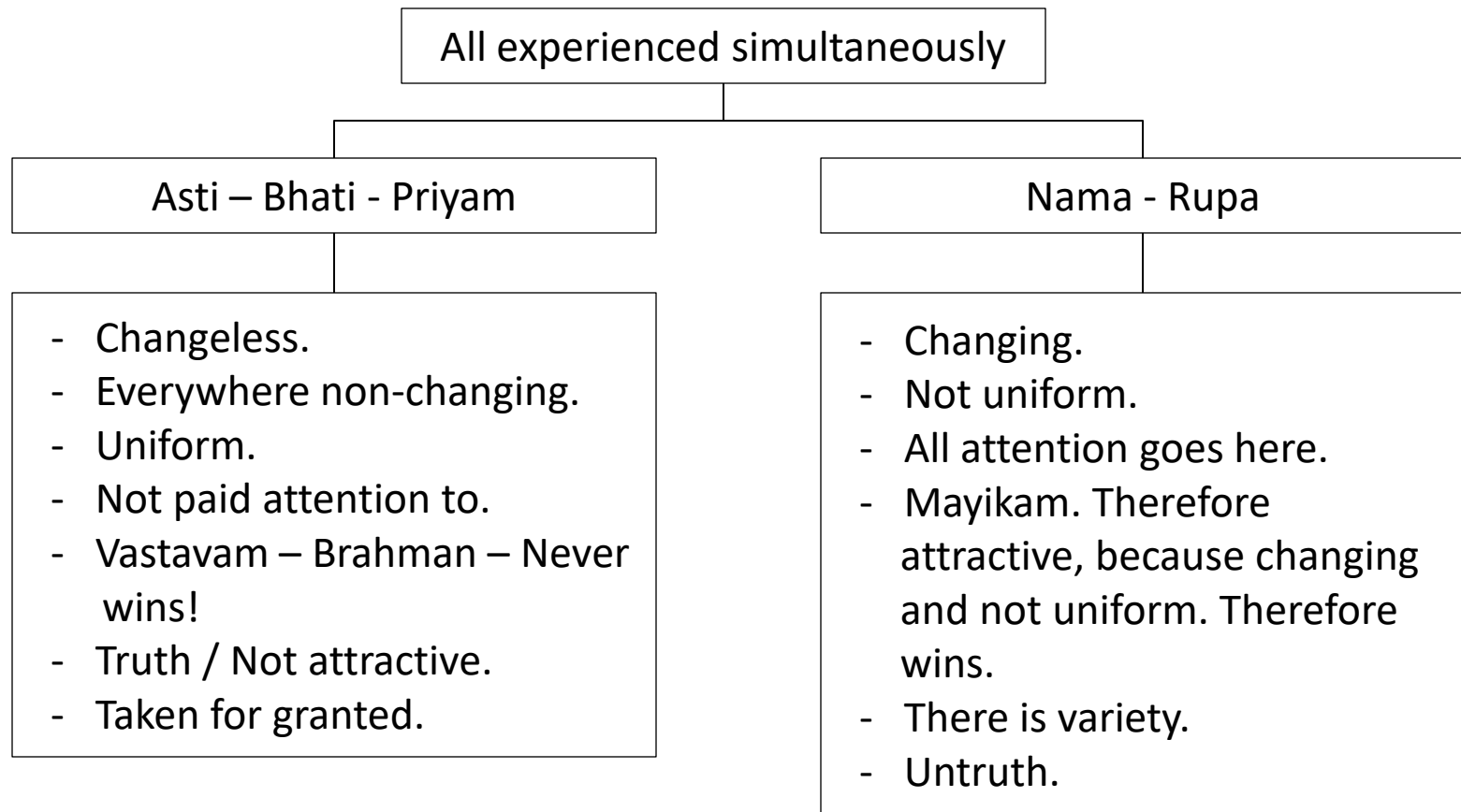
Rupam

- Form / color / Attributes known as objects.

- All objects liked by someone or other.
- Mr. Cockroach liked by Mrs. Cockroach and plan next kitchen.

Laws :

- Isness presumes Knownness.
- Can never have existence without being known or Consciousness.
- Known = Consciousness associated with all objects whose existence we talk.



Panchadasi : 10th Chapter

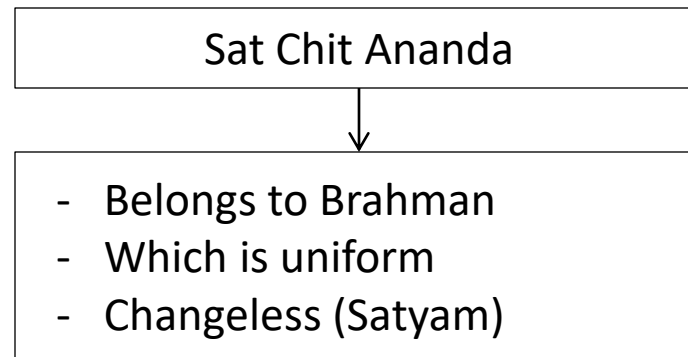
- When Drama goes on, Characters play + Go back to Green room.
- We say no one is there... Miss light because of when we say No one is there.

- Light is Uniform + Changeless.
Similarly space is Uniform + Changeless } Therefore not noticed
- Empty space – contradiction.

Verse 20 :

- Existence – Consciousness – Pleasurable form – Attribute – Name – 5 Amsha – Components.

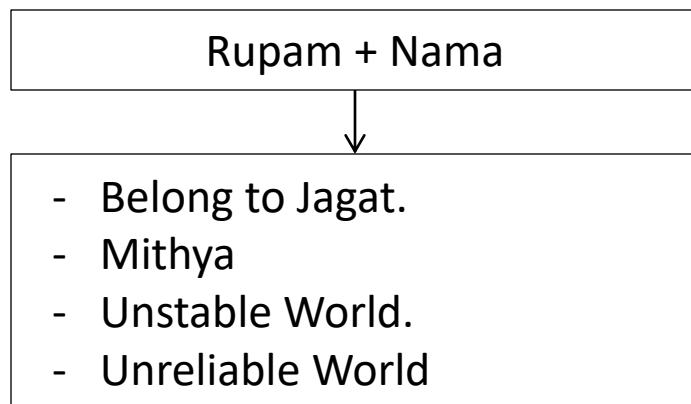
(a) Sat Chit Ananda :



- How Ananda is Uniform? / Changeless.
- Morning Ananda – Evening Ananda different... Fluctuating.
- Happy – Happier – Happiest.
 ↓ ↓ ↓
 Priya Moda Pramoda
- Taittiriya Ananda.... Indra... Brahaspati....

- Ananda which Manifests in Mind... never uniform... experienced pleasure... Not Brahma Ananda. But Ananda Reflecting in Mind and since Mind has fluctuations.
- Original Ananda – Brahmananda – has no fluctuations.
- Pratibimba Ananda – Reflected Ananda – Reflected Consciousness.... Temporary.
- Original Atma Ananda in every living being is Uniform – same. Sayascha Purusha...
- When Original Ananda Reflects in Mind, Quality depends on Sattva / Rajas / Tamas, Nature of Mind.

(b) Rupam + Nama :



- We must hold on to Satyam.

Jagat	Brahma
<ul style="list-style-type: none"> - Mango tree, branch tall - Insecure 	<ul style="list-style-type: none"> - Short / Tamarind tree. - Hold – will never fall to Satchit Ananda Brahma Rupam.

Verse 21 :

खवाय्वग्निजलोर्वीषु देवतिर्यङ्नरादिषु ।
अभिन्नास्सच्चिदानन्दाः भिद्यते रूपनामनी ॥२१॥

*khavāyvaṅnijaḷorvīṣu deva-tiryāṅ-narādiṣu,
abhinnās-saccidānandāḥ bhidyate rūpanāmanī. (21)*

Existence-Consciousness-Bliss is the same in space, air, fire, water and earth, and in deities, animals, man, and so on. Only their names and forms differ. [Verse 21]

- Sankhya Philosopher... talks of Atma in all Jeeva ; Mix of Purusha + Prakriti.

Vedanta :

- One Atma in all Jeevas.

Blunder of Sankhya :

- Chaitanya Rupa Atma is different from body to body.
- Your Atma different than my Atma.
- Atma – Purusha – Bahutvam confusion.

Vedanta :

- Not many all pervading Atma but one all pervading Atma called Brahman.
- Chaitanyam in my body same in your body identical / One / Same = Existence in every person is only “Existence”.
- Similarly, Consciousness in everyone is same Consciousness.
- Similarly, Ananda in everyone is same.
- Food Ananda + Music Ananda + Lecture Ananda - Appears different but Ananda is same.
- Sat Chit Ananda is one and same in all.

Doubt :

(a) There is one all pervading Sat.

- There is one all pervading Chit.
- There is one all pervading Ananda.
- For counting purpose used plural.
- There is no Chit separate from Sat.
- There is no Ananda separate from Chit.
- Sat = Chit = Ananda.
- Satchit = Ananda.

(b) If Sat-Chit same in clip...

- In clip only there is Sat.
- Is Chit in clip?

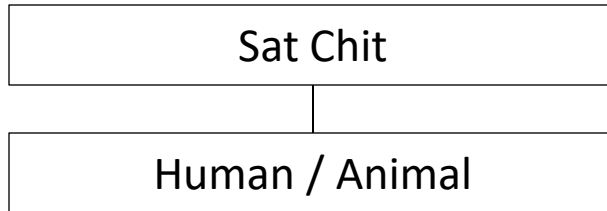
Vedanta :

- It is there... Sat being Chit.
- If clip had Chit, it will open mouth.
- Therefore will be sentient.
- In clip... Chit not manifest... because Mind is absent.
- When Mind is there, Atma manifests as Sat Chit.

Technical :

- There is Aupadika Natu Vastva Beda.

Iron in fire	Water in fire
1) Iron borrows fire principle. - Heat of fire expresses in Iron. 2) Iron takes light of fire and become Red. - Red hot Iron.	1) Water borrows fire principle. - Heat of fire expresses in water. 2) Water colourless – not Red / Bright.



Truth :

- Nama + Form will vary in entire creation.

Kham	Akasha – Space
Vayu	Wind – Air
Agni	Fire Principle
Jalam	Water Principle
Urvi	Earth Principle

In all inert Pancha Bhutas,
Asti / Bhati / Priyam is there.

- In all sentient living beings – 3 grades of living beings.

Living beings :

Devas	Human	Triyak
<ul style="list-style-type: none"> - Superior - Celestial 	<ul style="list-style-type: none"> - Not as great as celestial - Not as inferior as Animal 	<ul style="list-style-type: none"> - Inferior - No Buddhi / freewill / speech / intelligence.

Triyak :

Animal	Human
<ul style="list-style-type: none"> - Vertical column horizontal - Growth Horizontal <p>Disadvantage :</p> <ul style="list-style-type: none"> - Hands not free. - 4 used for moving. 	<ul style="list-style-type: none"> - Vertebral column Vertical. - Grow vertically. <p>Advantage :</p> <ul style="list-style-type: none"> - Hands available. <p>Disadvantage :</p> <ul style="list-style-type: none"> - Take weight. Therefore back problem.

- In all “Sat – Chit – Ananda” same. } Mahan creation
Name – Form – different.
- This is Satyam... Amruta (Mithya) Differentiation.
- Its all mixed up... “Avarna Shakti – cause”.

How we Experience Mix up?

a) Whenever we want Permanent support we expect from father / position / money.

- Seeking / expecting permanence from impermanent is mix of Satyam / Mithya.
- How you know you have mix up?

b) We get Emotionally shattered....

- Light should glow in head.
- Not mistake of Planet / World / Karma.
- Expected permanence from Impermanent.
- Therefore Discrimination required.
- Avarna Shakti has to be removed at individual subjective level.
- To get out Remove Wrong Expectations of emotional shattering experiences.
- Don't sit on cardboard chair.

Verse 22 :

उपेक्ष्य नामरूपे द्वे सच्चिदानन्दतत्परः ।
समाधिं सर्वदा कुर्याद् हृदये वाऽथवा बहिः ॥२२॥

*upekṣya nāmarūpe dve saccidānanda-tatparaḥ,
samādhim sarvadā kuryād hṛdaye vā'thavā bahiḥ. (22)*

Being indifferent to both name and form, and devoted to the Truth, one should always practise meditation both in the heart and outside. [Verse 22]

Samsara Karanam	Parihara (Remedy)
Satya / Mithya Avivekaha	Satya – Mithya Vivekaha

Verse 22 – 31 : Nididhyasanam

Problem:

- Intellectually understand... I must drop Mithya... and hold to Satyam.
- Mind not able to follow practically. Get emotionally drained!
- Gap between understanding + Practice.
- I can't experience Vedanta / Brahman.
- Brahman Anubava... nobody is missing / lacking.

Problem :

- Not lack of Anubava / Samadhi / Realisation / mystic Experience.
- **Problem** : Vedanta not internalised.... Brought into our entire personality.
- **Example** : Coffee... Milk... Sugar...
- I've added sugar... 1 / 2 / 3 Teaspoons still complaint... And sugar addition, not sweet...
- Not lack of sugar...
- Not stirred + Mixed. So that every droplet of milk is pervaded by sugar.
- Adding Sravanam... not internalising... Not observing lifestyle at other times.
- Need to be Alert Living.

Nididhyasanam :

- Internalisation Extremely important.
- Vivekachoodamani...discusses this elaborately.

How to Internalise?

(1) By dwelling on Teaching as often as possible.

(2) Don't use Atma/Brahman

- **Say** : Aham நாண்
- **Don't say** : Atma is free... I am miserable.

(3) Dwelling on teaching :

- a) Repeated Sravanam : Listen with Aham Not Atma / Brahman then Sravanam becomes 'Nididhyasanam.'
 - b) Sharing.
 - c) Teaching
 - d) Writing
- Brahman + Atma must be replaced by I – Seer, 3 Sakshis.

Samadhi Abyasa :

- 1) Exclusive time for dwelling on teaching.
- 2) Drop all Roles – Father – Boss...
- 3) Distanced from Role... Ahamkara Role.
- 4) Invoke Atma Svaroopam... Mano-Buddhi Nasham.

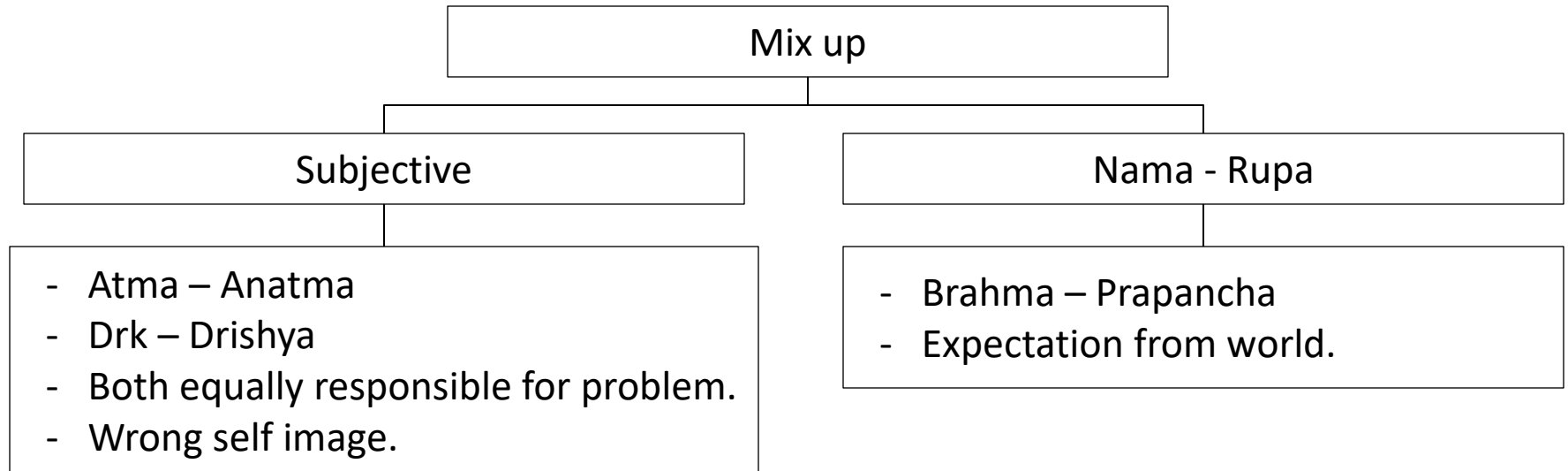
Verse 22 – 31 :

- Keep distance from Ahamkara Role...
- All Roles are Temporary – None is Satyam.
- Behind all Roles is Chidananda Rupam.
- Give Quality time to Samadhi Abyasa as per Geeta Chapter 6.
- Can then internalise and emotionally transform, ups + downs don't disturb... calm mind prevails.
- No problem of Raaga + Dvesha.

Lecture 12

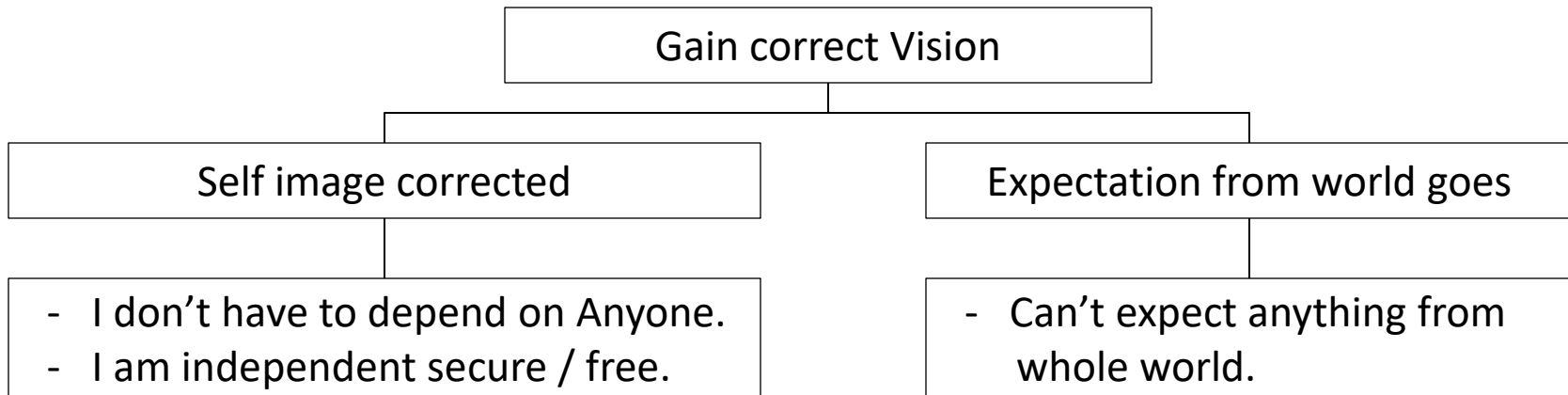
1) Verse 13 - 21 :

- Ignorance based error is cause of Samsara.
- Satya – Anrutha Mithuni Karanam → Brahma Sutra Adyasa.



2) Solution :

- Gain Viveka – Jnanam... Through Practice of Sravanam + Mananam.



Chinmayananda :

- Disappearance comes for those who have appointment with future.
- When we expect certain events to happen Disappointments come.
- When those expectations Don't come --- Agitation

Gita :

त्यक्त्वा कर्मफलासङ्गं
नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि
नैव किञ्चित्करोति सः ॥ ४-२० ॥

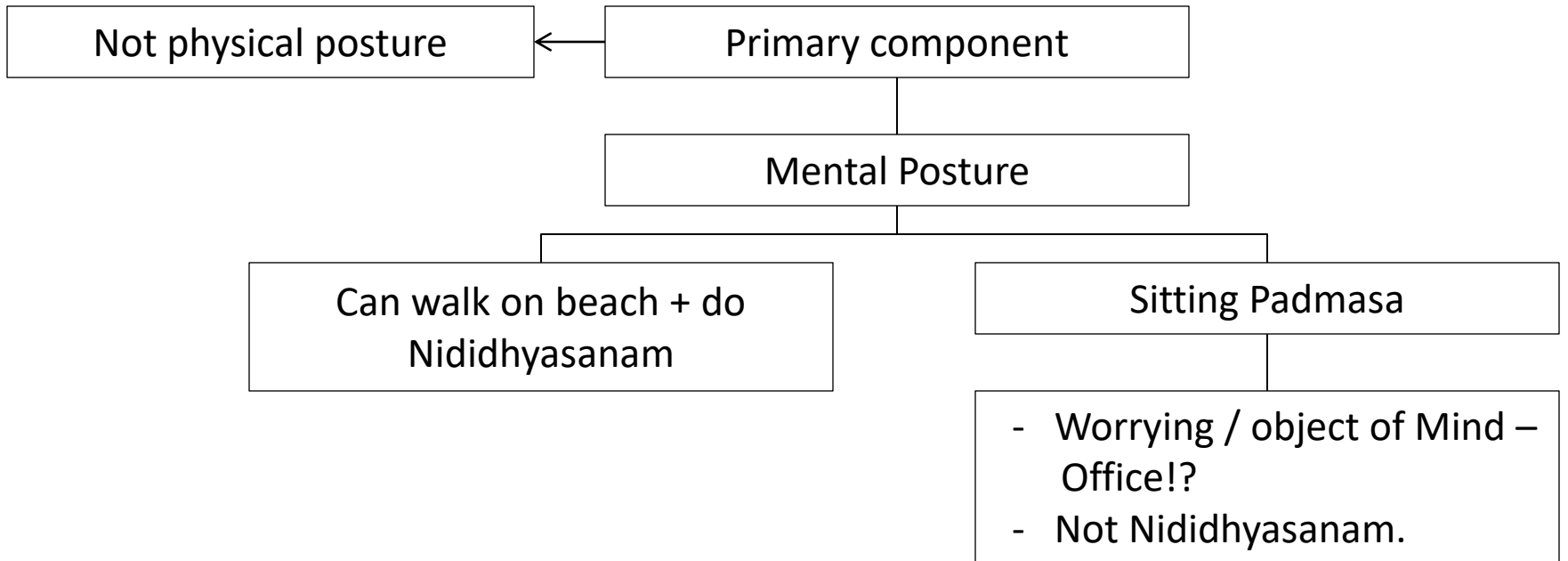
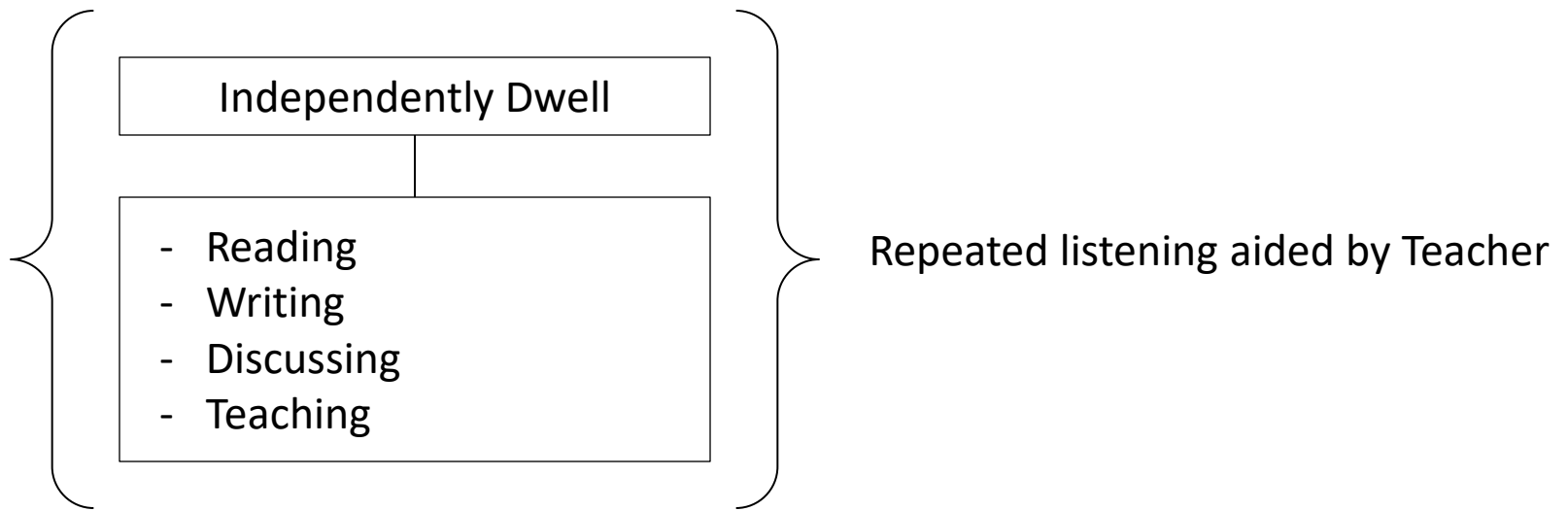
tyaktvā karmaphalāsaṅgaṃ
nityatr̥ptō nirāśrayaḥ |
karmaṇyabhipravṛttō'pi
naiva kiñcit karōti saḥ || 4-20 ||

Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

Nitya Truptaha	Nirashraya
Subjective correction	Objective correction

Nididhyasanam :

- Assimilation of Teaching for Emotional Benefit.
- Vedantic 'Mind' – is dwelling on Teaching.
- Intently by providing Quality time (Not Remaining thoughtless). Do it in any manner.



Sitting Mind :

- Physical Posture.... Samadhi Abyasa.... Eyes closed, withdraw sense organs, intently dwell on teaching.

Sravanam	Nididhyasanam
<ul style="list-style-type: none"> - Objective orientation - We think Brahman / Atma some external entity. - Consistency + Conviction comes from Sravanam + Mananam. 	<ul style="list-style-type: none"> - Subjective orientation. - When we hear Brahman / Atma. - Nitya Svaroopā comes, I replace if with Aham. - Use I in all. <p>Gita :</p> <ul style="list-style-type: none"> - Na Jayate... [2 – 20] - In practice use word Aham.

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

Wrong Attitude :

- Nididhyasanam will lead me to freedom.
- Freedom – Not future event
External Nature of mine.
- Not Tat Tvam Bavishyasi.

- Its Tat Tvam Asi.
- If I am not free now... I will never be free at any time in future.
- There is no corridor connecting Bondage + freedom.
- If I am eternally finite can't reach infinite / If I am eternally infinite... I am ever free. During 'Nididhyasanam' also free.

Sit + Tell :

- I am not practicing to get freedom.
- I am practicing to claim fact.
- I was / is / ever will be.

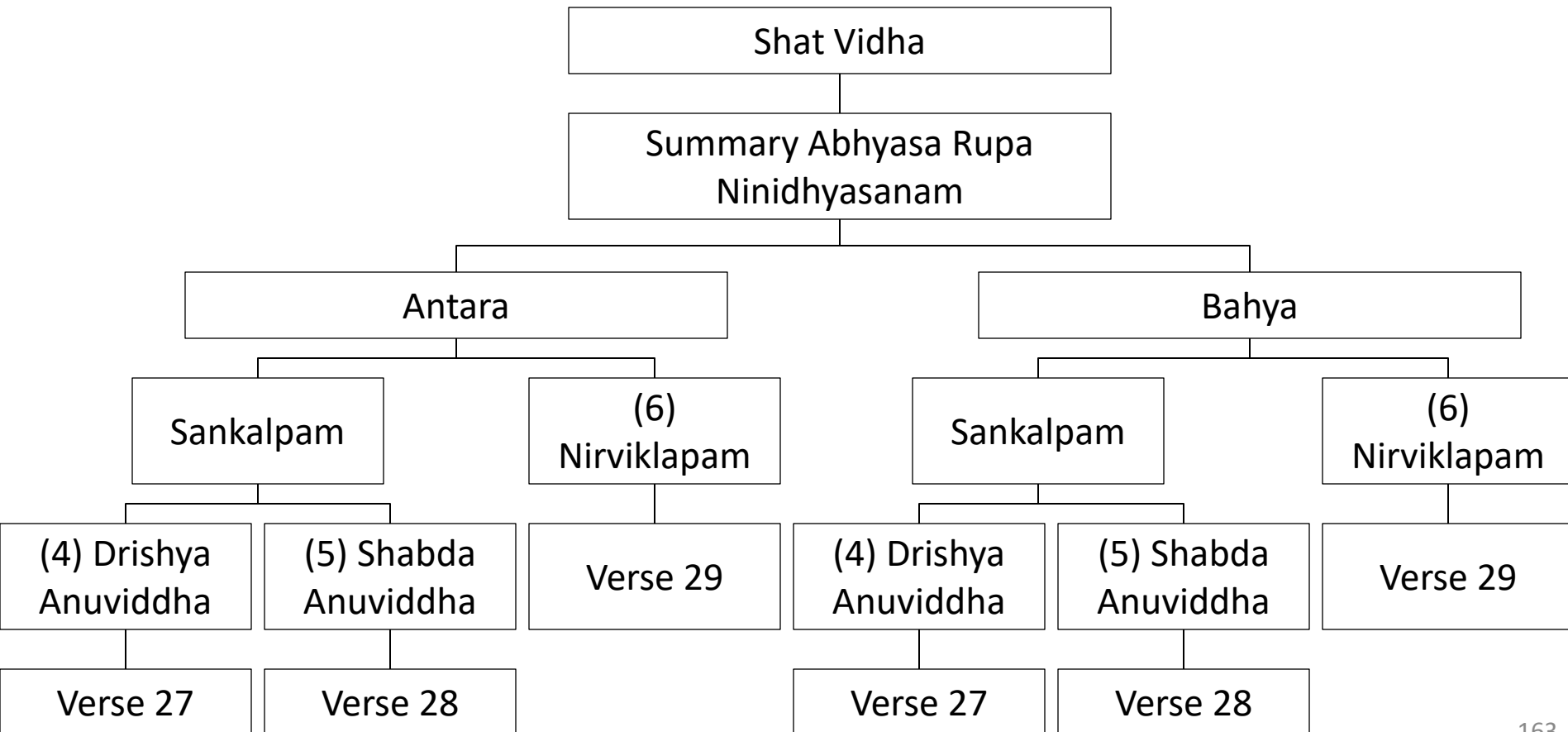
Different between Sravanam / Nididhyasanam

- Atman
- Brahman free.
- Write
- Hear
- Put book in shelf.
- Give freedom to book.

- Sit quietly + dwell.
- Do same Sravanam.. As I.. Am Akarta / Abokta.
- When words used, these are my Characteristics.
- **Karna – Meditates :**
Kaunteya → Means myself.
- I oriented Mind.
- Nididhyasanam need not happen in Sravanam.. If it happens its also Nididhyasanam.

6 fold Samadhi Abyasa (Only in the text)

- 1) Antara Drishya Anuvidha Savikalpa Samadhi.
- 2) Antara Shabda Anuvidha Savikalpa Samadhi.
- 3) Antara Nirvikalpa Samadhi.
- 4) Bahya Drishya Anuvidha Savikalpa Samadhi.
- 5) Bahya Shabda Anuvidha Savikalpa Samadhi.
- 6) Bahya Nirvikalpa Samadhi.

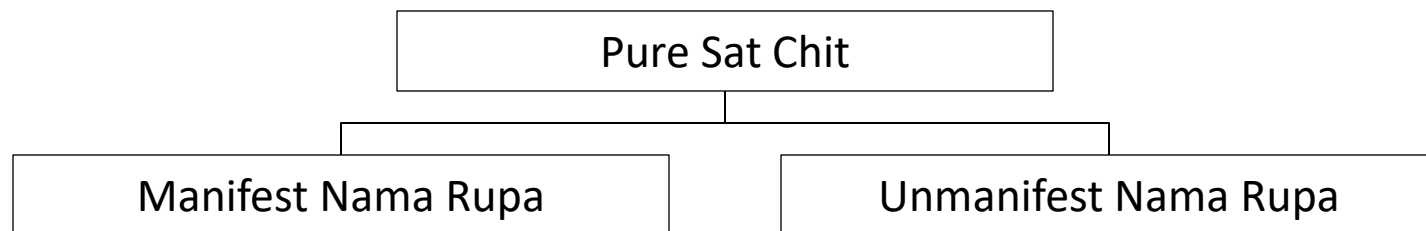


Sloka :

- 'Nididhyasanam' is an Exercise in which Mind is :
Focussed on Sat-Chit-Ananda (Anantaha).
Fixed on Sat-Chit-Ananda (Anantaha).
Intent on Sat-Chit-Ananda (Anantaha).
- Limitless Pure Existence / Consciousness is object of focus.
- Not that happens to be object.

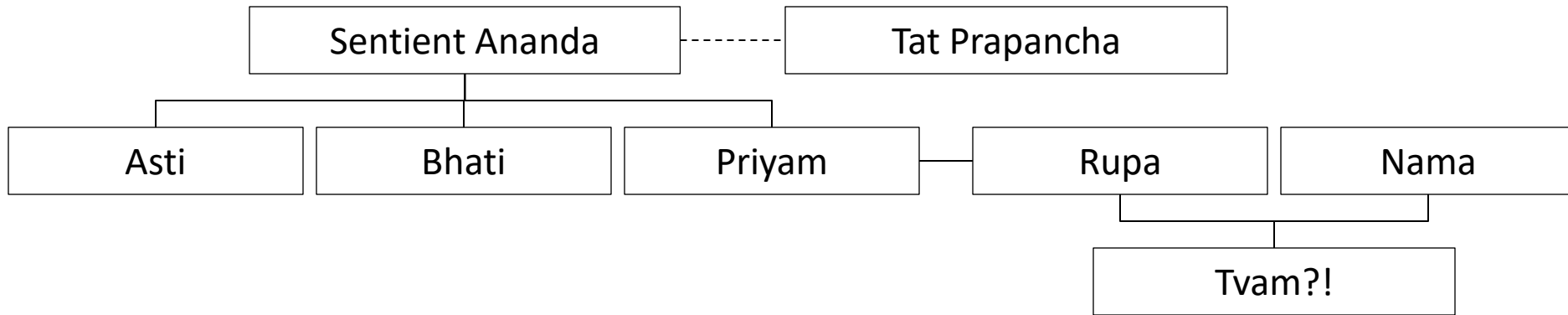
How to focus :

- Filter Nama Rupa.... Mixed with... Sat Chit Ananda.
- Weeding out / Segregating... Mixed with... Sat Chit Ananda.
- Because Sat Chit Ananda in pure form is not available.
- If available can scrap + Separate.
- Focus as I am....
- Oceanic water.... Put in beaker heat → Pure Water.
- Human Being... Can't be heated → Get Pure 'Consciousness' in Bottle!
- Sat Chit Atma always mixed in Jagrat / Svapna / Sushupti / Samadhi.



- Take Mixture + Intellectually separate Nama Rupa.
- Pure light can never see... Use Reflecting Medium.
- See Mix of light + Hand... and Meditate on Pure Light.
- If hand is Removed, Pure light not available for Meditation.
- Only intellectually segregate.

Verse 20 :



5 Always Mixed...

(1) Focus on hand... In 'Meditation' take mixture.

Focus on light... Intellectually ignore 2nd part

As Palmist looks :

- Male – Right hand
- Female – Left hand

(2) Focus on Light.... Ignore hand



Changeless feature



Upekshya



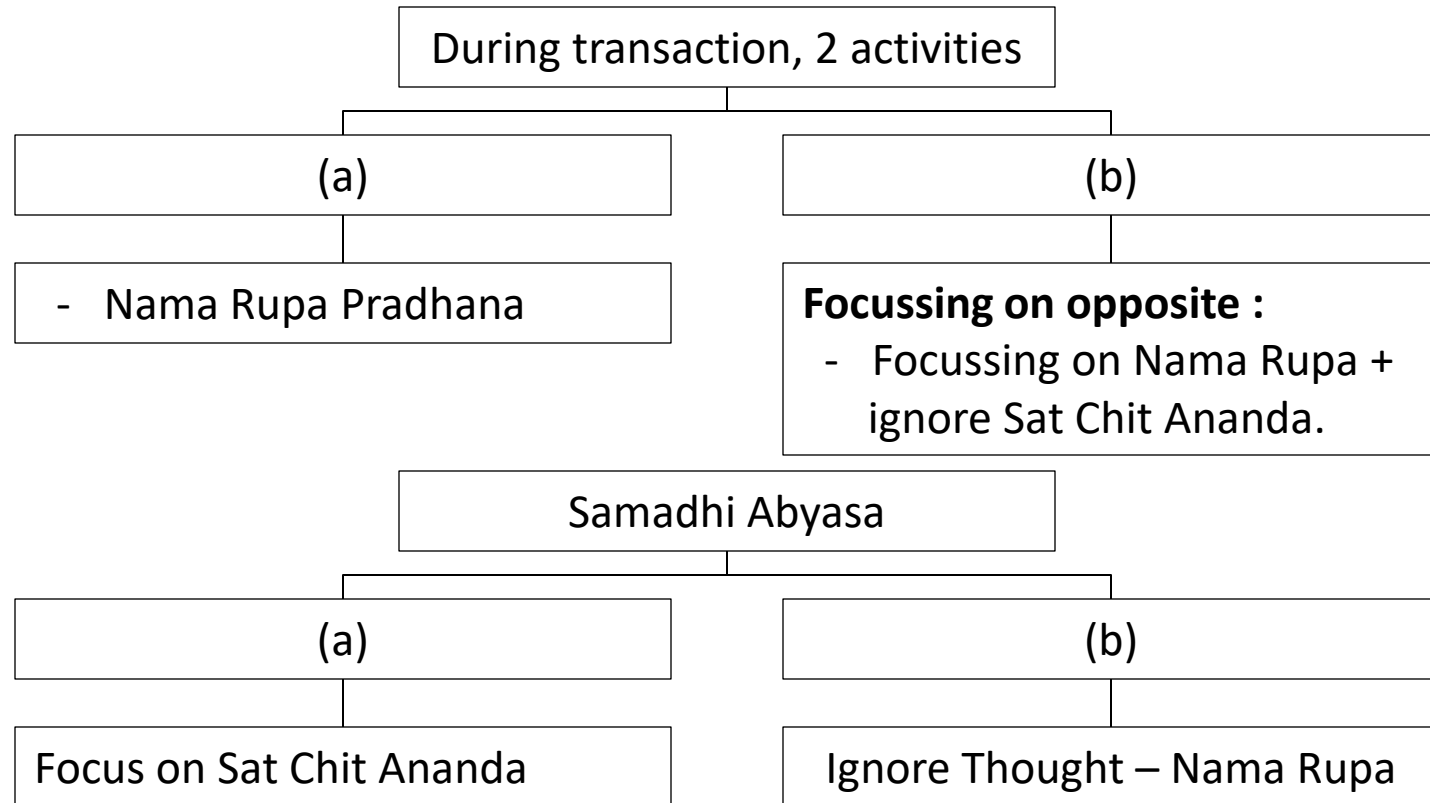
Falls within purview of Knowledge

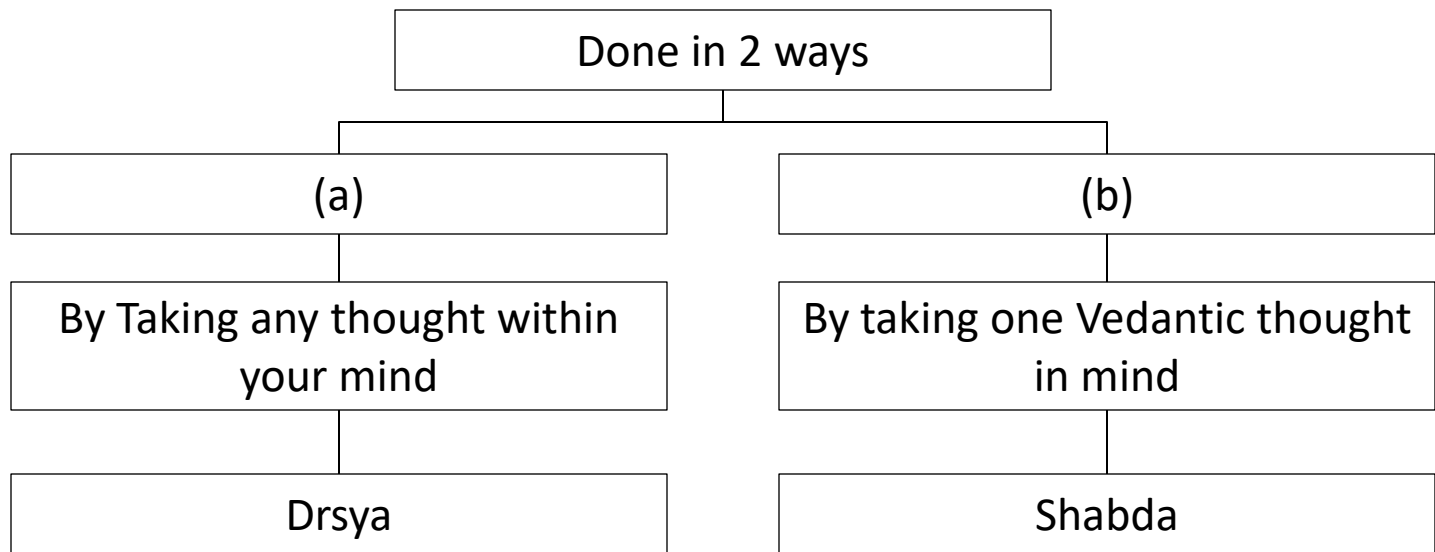
(3) Focus on Sat Chit Ananda... Instead of Changing feature "Thoughts"



Changeless feature

(4) Expand Time on focussing / absorption on Samadhi... Sarvada Kuryat...





a) Thought :

- Every thought has 5 components... Existence / Consciousness / Nature of Consciousness / Nama / Rupa.

Nature of Consciousness	Nama	Rupa
- Ananda	- Kama, Krodha, Daya, Anger, Axiety, Fear.	- Compare Love / Hatred.

Most of time we are carried
Away by these thoughts.
They disturb us.

Meditation :

- Drop Nama Rupa.
- Focus on Sentient Part.



Instead of hand, focus on light.



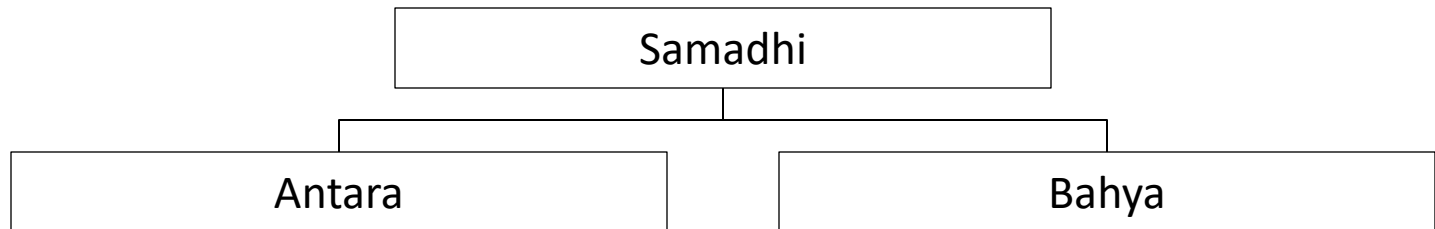
Called - Absorption in your own thought World.

- Hridayam = Mind.
- Antara..... Outside objects have 5 factors Asti / Bhati....



Closed eye Meditation

- Take any object... / truly member / dish... Gulab Jamoon.
- Meditate on light and clip or spoon.



Verse 23 :

सविकल्पो निर्विकल्पः समाधिर्द्विविधो हृदि ।
दृश्यशब्दानुविद्धेन सविकल्पः पुनर्द्विधा ॥२३॥

*savikalpo nirvikalpaḥ samādhir-dvividho hṛdi,
dṛśya-śabdānuviddhena savikalpaḥ punar-dvidhā. (23)*

The practice of meditation within is of two kinds: with duality and without duality. Meditation with duality is again of two kinds, that which is associated with the seen and with words. [Verse 23]

Antara (In Hridayam / Mind)

Sankalpa Samadhi
(With Division)

Nirvikalpa Samadhi (3)
(Without Division)

Drisya (1)

Shabda (2)

Anuvidda

- Vedic words Asanga,
Satyam, Shuddah,
Adistana Sakshi.

Sambanda

Bahya (outside)

Sankalpa Samadhi

Nirvikalpa Samadhi (6)

Drisya (4)

Shabda (5)

Sankalpa	Nirvikalpa
<ul style="list-style-type: none"> - Take support of aid (Hand). - Look at hand – focus on light. (Light everywhere.... To show light in specific spot... take hand Consciousness – Everywhere take thought) 	<ul style="list-style-type: none"> - Without aid (Hand) Meditate on light.

Very Good Example :

- Look at hand – focus on light...

Verse 22 + 23 :

- Introduces Samadhi in Chart form Practice 1/6 according to your aptitude.

Verse 24 :

कामाद्याश्चित्तगा दृश्याः तत्साक्षित्वेन चेतनम्।
ध्यायेत् दृश्यानुविद्धोऽयं समाधिः सविकल्पकः ॥२४ ॥

*kāmādyāś-cittagā drśyāḥ tatsākṣitvena cetanam,
dhyāyet drśyānuviddho'yaṁ samādhiḥ savikalpakaḥ. (24)*

Thoughts arising in the mind like desires, etc. are the seen. One should meditate on Consciousness as their witness. This is the meditation with duality associated with the seen. [Verse 24]

Order 1st :

- Antara Drishya Anuvidda Savikalpa Samadhi Thought 'Meditation'.

1) Advantage :

- No need to Remove thought (Many prescribe silencing Mind).
- Useful.

2) Visualize light + Object in a Hall...

- Visualize Hall... one light.... all pervading people coming + going.
- Everyone known to me, perceived by me because of light principle.
- Light because of which you notice arriving + departing things + beings.
- Experience is proof of light.
- Imagine people and gradually move to light.

Constrast Object	Pure Light
<ul style="list-style-type: none">- People many- Arrive + depart- Divisible – Gap between people / things. Therefore Sakhanda.- With form.- People can be contaminated with Dirt in floor.- Sasanga.- Drop people.	<ul style="list-style-type: none">- Light one.- Always there, If it departs, hall will become dark.- No gap... all pervading... akhanda.- Formless.- Shuddham uncontaminated.- Asanga- Focus on light with these characteristics.

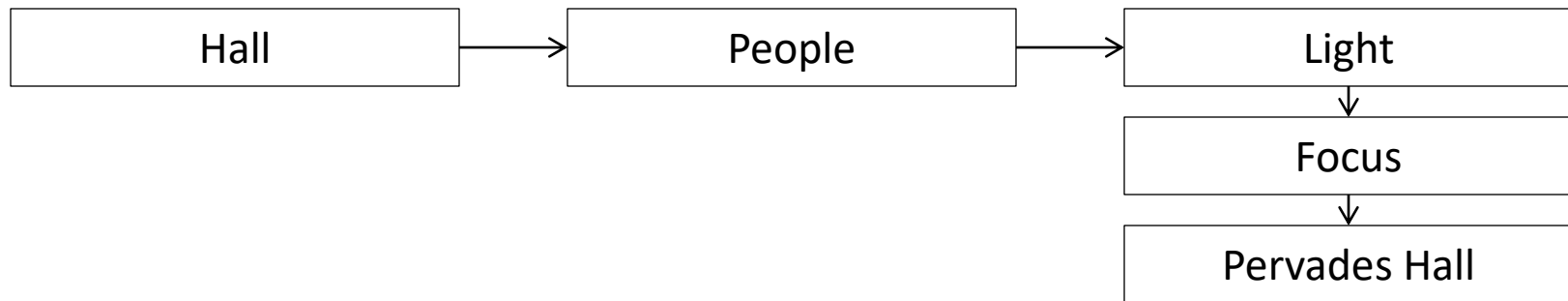
Lecture 13

Verse 22 – 31 :

Nididhyasanam :

- For Assimilation of Teaching... 6 Types – Samadhi Abyasa Rupa.
- Pay attention on Consciousness as illuminator of thoughts as they rise in mind.

Example :



- We don't have lack of experience of light but just have not focussed our attention.. Take it for granted.

Objects	Light
<p>1) Agama Pahi :</p> <ul style="list-style-type: none"> - Arrive + Depart. <p>2) Savikara :</p> <ul style="list-style-type: none"> - Subject to change. - Move legs etc. <p>3) Sakara :</p> <ul style="list-style-type: none"> - People have form + color. 	<p>1) Anagama Pahi :</p> <ul style="list-style-type: none"> - Doesn't vacate hall when I vacate. <p>2) Nirvikara :</p> <ul style="list-style-type: none"> - Light remains changeless. <p>3) Nirakara :</p> <ul style="list-style-type: none"> - No form.

Objects	Light
<p>4) Sakhandas :</p> <ul style="list-style-type: none"> - Divisible. - Have parts. <p>5) Sa Sanga :</p> <ul style="list-style-type: none"> - People get wet when they sit on floor “Contaminated”. 	<p>4) Akhandas :</p> <ul style="list-style-type: none"> - Indivisible. <p>5) Asanga :</p> <ul style="list-style-type: none"> - No contamination + 5 principles (part / ...)

Mind / Thought	Chaitanyam
<p>1) Raaga – Dvesha / Kama / Santosha / Sukham / Dukham Vrittis constantly rise + fall like waves..</p> <ul style="list-style-type: none"> - There is arrival + departure of thoughts – Agama Payi. - Thoughts insentient known / evident because of Consciousness. <p>2) Sakshi Tatwam :</p> <ul style="list-style-type: none"> - Every thought is perceptible because of light Consciousness which spread, over the thought. - 1st Stage : Paying attention to Consciousness principle. 	<p>1) Anagama Payi :</p> <ul style="list-style-type: none"> - Doesn't come + go. <p>2) Jadam</p>

Mind / Thought	Chaitanyam
<p>3) Alpagatam : - Thoughts don't pervade whole mind.</p> <p>4) Akara : - Thoughts have Akara form / Shape... Ghatakar / Sukhakar / Dukhakar / Vrittis.</p> <p>5) Sakhanda : - Divisible.</p> <p>6) Sa Dosha : - Vrittis have dosha – impurities. - Doshas belong to thought.</p>	<p>3) Sarvagatam : - Consciousness – pervades whole mind.</p> <p>4) Nirakara : - Consciousness is Nirakara</p> <p>5) Akhanda : - In Divisible.</p> <p>6) Nir Dosha : - Nature of thought, impurities of thought doesn't belong to Consciousness. - Chetanam attributeless never good / bad. - Don't try to objectify the illumining Consciousness. - that illumining Consciousness "I am".</p>

1 st Stage	2 nd Stage	3 rd Stage
<ul style="list-style-type: none"> - Thoughts arrive 	<ul style="list-style-type: none"> - Sakshi Chaitanyam. - Akhandam / Nirvikaram.. Sakshi. - Not polluted and Aham Samsari. 	<ul style="list-style-type: none"> - That Chaitanya Aham I Am. - I pervade my mind, illumine my mind, illumine arrival + Departure of thoughts <p>Nirvana Shatakam :</p> <ul style="list-style-type: none"> - Chidananda Rupam Shivoam... - Apply 5 principles.

- Even in Blank Mind – I light of ‘Consciousness’ continues.
- Blankness is known because of formless Sakshi ‘I’.

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñāṃ cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānaṃ
yat tajjñānaṃ mataṃ mama || 13-3 ||

Know Me as the Knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My Knowledge. [Chapter 13 – Verse 3]

- Know me to be the knower in all fields. Knowledge of the field as well as knower of the field is considered to be my knowledge.
- I am not in all Minds.
- All minds are resting in me, Chaitanyam.
- I am Akashavat.... Sarva Adhara Chaitanyam Asmi.
- Go from Prakash to Akasha



Brightness Space

- Cosmos disappears in Me.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्
अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śrṇvan spṛśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- I do nothing at all... thus would the harmonised knower of truth... thinking, seeing hearing, touching, smelling, eating, sleeping, breathing.

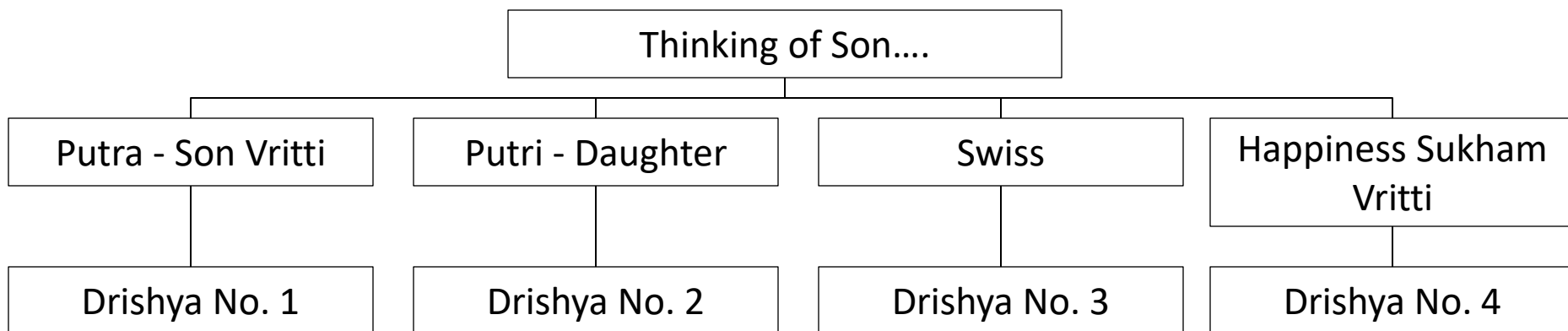
Main features of Nididhyasanam :

In all Vedantic Teaching :

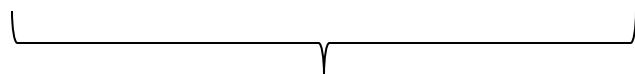
- Brahman – Atma – Sakshi – Not Used.
- In that place use “I”.
- Then only Ahamkara gets weakened.
- Normally : “Husband I”...
- Replace by : Comfortable.... Ever free “I”.

Verse 24 Sloka :

- There are many objects present in the Mind.



- All objects occupy Mind in form of Vritti.
- Kama / Krodha / Lobha / Moha... 4th Verse of Drk Drishya Viveka.



List of thoughts

- They are present in the Mind... Coming + Going.
- In the same Mind there is 'Consciousness' principle as the Illuminator of all Vrittis... this is neglected / ignored principle.
- What is Distance between Chaitanyam + thoughts.
- What is Distance between Micro plant + Light.
- Both intimately together.
- When together we are carried away by changing object not unchanging Sakshi.
- So we are always experiencing Atma, but have not paid attention.

Vedanta :

- Draws attention to ever evident Atma.
- May you focus on Sakshi Chaitanyam.
- May your focus be on Thoughts centred on Chaitanyam.
- Focus on Sakshi means Entertaining thoughts Regarding Sakshi.

What Job you do with mind is :

- Only with thought form. Can't do any other way!!
- Focus on Sakshi in form of Sakshi – Akara Vritti.

Focussing means :

- There is Sakshi in Mind.
- There is illumination in Mind.
- Sakshakar Vritti Kuryat.
- If you entertain thoughts of Sakshi it is Ayam Drishya Anuvidha Savikalpa Samadhi.

Verse 25 :

असङ्गस्सच्चिदानन्दः स्वप्रभो द्वैतवर्जितः ।
अस्मीति शब्दविद्धोऽयं समाधिस्सविकल्पकः ॥२५ ॥

*asaṅgas-saccidānandaḥ svaprabho dvaita-varjitaḥ,
asmīti śabdavidho'yaṁ samādhis-savikalpakaḥ. (25)*

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

Verse 24 : 1st Stage

- Focus on Chaitanyam as Sakshi of thought.
- Make use of thought as aid to come to Chaitanya.
- To show light here in the Hall... Can't see Pure Light ---- Not perceptible Keep hand.

Thought :

- Reflecting Medium to deflect attention from thought to Consciousness.
- Use Reflection.... For Deflection (Attention to Chaitanyam).
- “We are aware of Santosha there”.
- Then Mind gets facility to remain in consciousness aspect.
- Are you aware of thoughts... Negate them.

2nd Stage :

- Once you have capacity to stay in Sakshi.... then you see other characteristics of Sakshi... you introduce Shabda...
- Only if mind stays in light... can say light is uncontaminable.... not part... etc.
- If you look at hand... then you concentrate on hand...
- Mind should stay in light / consciousness not slip to hand / thoughts.
- Arrive at features of Chaitanyam... Nitya Shuddaha.... Nirvikara... Nirmala.

3rd Stage :

- That Chaitanyam I am... “Aham”.

Features of Sakshi (Svaroopā) :

- 1) Na Jayate...
- 2) Ajah Nityam Shashwataha – Purnaha
- 3) Swayamjyoti
- 4) Viveka

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Take any one word from Upanishad... When word is used, you will Remember.

Nididhyasanam :

- Practiced after attending class.
- Practiced after long Sravanam.
- In each 'Meditation' session, take one feature...
- Since I take up words to dwell on Sakshi, its called Shabda Anuviddha Savikalpa Samadhi.

Previously in Drishya Anuviddha Samadhi :

- Used thoughts to arrive at Sakshi.
- Kama / Krodha... thoughts arrive with form... Light is formless... thoughts are illumined.

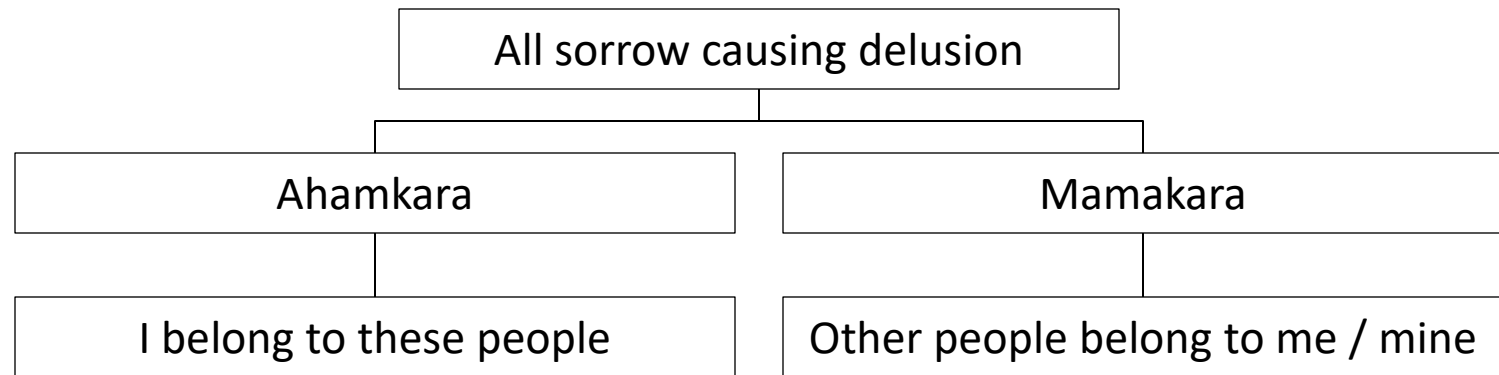
In Shabda Anuviddha :

- Appreciate light here.

1 & 2) Asanga / Svayam Jyoti :

- Don't have Relationship with anything in creation but because of which thoughts are illumined.

Benefit :



- This delusion should not be allowed in the mind, drop / Negate them as they rise in the Mind...
- Most of the time, we are disturbed by one Relation...
- 1st Mentally become Sanyasi...

3) Sakshi :

Sat	Chit	Ananda
Pure Existence 5 : <ul style="list-style-type: none">- Part / Product / Property of any object.- As Existence where I am not.	<ul style="list-style-type: none">- Pure Chaitanya Rupaha.	<ul style="list-style-type: none">- Ananda which comes in mind which comes in reflected form.

- My Reflection alone is all pleasures of the World.
- All Experiential pleasures in World are my nature Reflected in Mind.
- Experiential pleasure doesn't come from outside.
- Running outside for happiness is struggle of Samsara... Go to Europe/Badrinath...
- Don't go in search of Ananda... I am Ananda.
- I Ananda not experiential pleasure because I the Ananda is permanently there.
- Experiential pleasure is impermanent, my Reflection.
- My Reflection, temporary pleasures come + go.
- I am non Experientable Permanent pleasure like my original face...
- My Reflection in mind is experientable, is temporary pleasure.
- Therefore, I am Anandaha.

4) Svayamprabha :

- Self evident.
- Doesn't require Effort to experience (like light).
- To experience objects we have to turn in direction.

5) Svaprahaha :

- Jagrat / Svapna / Sushupti...
- Experienced in Chaitanyam.
- Can't say, because Ahamkara is Dormant.
- Don't need to go to any Avasta to experience Chaitanyam.
- Aham Svaprahaha.

6) Dvaita Varjitaha :

- Vedanta study must be thorough.. I am without 2nd thing... I am Non-dual...
- When I am 'Sakshi' of Mind + thought...



Sakshi

Drk / Satyam



Saukshmyam

Drishyam / Mithya

- Claiming Sakshi presupposes Saukshmyam / Drishyam. Therefore I am without Mind / body / thought / World.
- Drishyam is experienced but is Mithya.

- Meditator must know Mithya.



Mandukya Upanishad Vaithatya Prakaranam

Experience is not proof of reality.

Example :

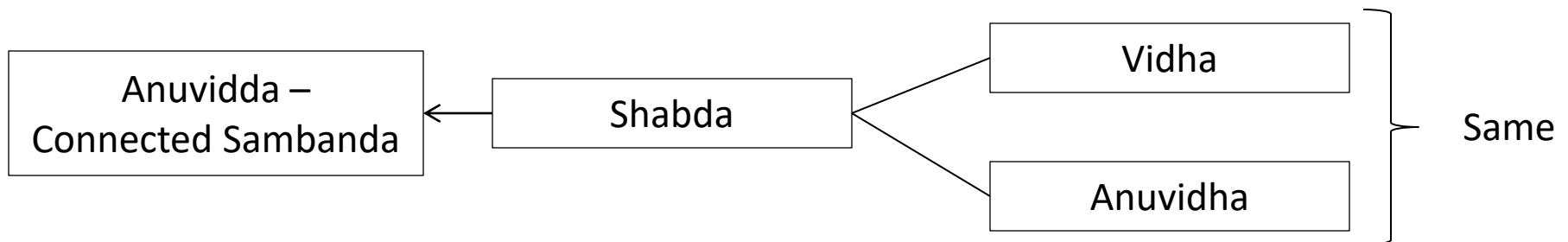
- Dream... Experienced... Appears Real but Mithya.
- World – Thought... appear Real... Infact Mithya – Unreal.

2nd Stage of Meditation :

- Sakshi should be Replaced by Aham which is Nitya.
- Therefore Aham Satyam – Jagat Mithya.
- So what... Why should I meditate on this fact?
- If I and World have same order of Reality, World will hurt / powerful / influence me.
- Claim World as Mithya... then fear of World will go.
- In World → Most powerful feature is “Time”.
- World + Time... persecutes me as Asti, Bhati, Viparyate... Reduced to Bones.
- World + Time = Old Age / fear of death of Near-Dear.
- All fears because of Division... when world is reduced to Mithya... it is as good as Non-existence... Like fake Rs. 100... Its there – not there... same.
- Sample up Shabda to Remember in ‘Meditation’.

- See meaning as my description...
- I am Mukta Svaroopam... Here + Now... Long 'Meditation' required.
- Asmi... I am Asangama... Relationless / Pure Consciousness / Poorna.
- Non-experiencable Ananda = Poornatvam.
- We can never see our original face.
- Anandaha = Not happiness / Pleasure....
- Its Ananthaha... Limitless 'Consciousness'.
- Svaprabaha = Nondual – Practice with thoughts.

Vedantic Meditation	Yogic Meditation
- Entertaining Vedic thoughts.	- Chitta Vritti Nirodhaha.



Antara :

- Mind focussing inside.

Verse 26 :

स्वानुभूतिरसावेशाद् दृश्यशब्दावुपेक्ष्य तु ।
निर्विकल्पस्समाधिस्स्यात् निवातस्थितदीपवत् ॥२६ ॥

*svānubhūti-rasāveśād dṛśya-śabdāvupekṣya tu,
nirvikalpas-samādhis-syāt nivāta-sthita-dīpavat. (26)*

But, the non-dual state of meditation is like a flame in a place free from wind on account of complete absorption in the Bliss of Self-realisation, having ignored both the seen and the words. [Verse 26]

- When you say Aham Svantatrahā Asmi / Aham Brahma Asmi / Aham Asanga Asmi
= Brahma Akar Vritti
= Atmakar Vritti
= Akhandakar Vritti
- Drishya Anuvidda }
Shabda Anuvidda } Deliberately produce thoughts by will + effort

Law 1 :

- When I entertain my thought for sometime, mind gets into a groove.
- Momentum created after pedalling thoughts for sometime.... (like riding cycle).
- Ohm Namashivaya thoughts go on in sub-conscious mind...
- This is called Sukshma Vritti... thoughts as a Result of Momentum



Sub 'Consciousness' subtle mind without will

- Sukshma Vritti... Mind registers absence of Omkarananda on stage with Swamiji...
- After you go home and someone asks :
Was Swami – Omkarananda... there on stage?
- You say No... Mind had registered absence before to say No.

Law 2:

- Mind has capacity to think without Will or Ahamkara.
- Mind has put Vedantic thought in Mind and it has rotated sufficiently...
- Momentum caused... then Ahamkar / Will, not required... it continues will lessly...
- **That Vritti is called :**
“Sukshma Ahamkar Vritti in sub-conscious Mind”.
- When Ahamkara not prominent... as in sleep state... Duality not prominent.
- Similarly, in this state also Vritti will continue.
- Ahamkara is put to sleep....

Sleep	Here
- Ignorance is there	- Without Ahamkara Vritti... Aham Svayampraba Asmi goes on Nirvikalpa Samadhi.

Lecture 14

1) Nididhyasanam :

- Individual for Samadhi Abyasa.
- Meditation - Connected with internal conditions of Mind.

1st Stage :

- Focus on thought... Drishyam / Object of experience illumined by 'Consciousness' principle... Drk – Chaitanyam.

2) Outside :

- Light spreads... we see objects.

Inside :

- Consciousness spreads... we see Thoughts.



Didn't realise till today! (Subjective universe critical analysis)

- Light can't be physically separated.
- Awareness can't be physically separated from thoughts.
- Shift attention from Vritti Amsha to Chaitanya Amsha.
- When Chaitanya Amsha is understood as independent entity then its called Sakshi.
- This is Drishya – Anuvidda.

Thought – Connected Consciousness 'Meditation'.

- Meditation upon Consciousness which is connected to thought as illuminator of thought.

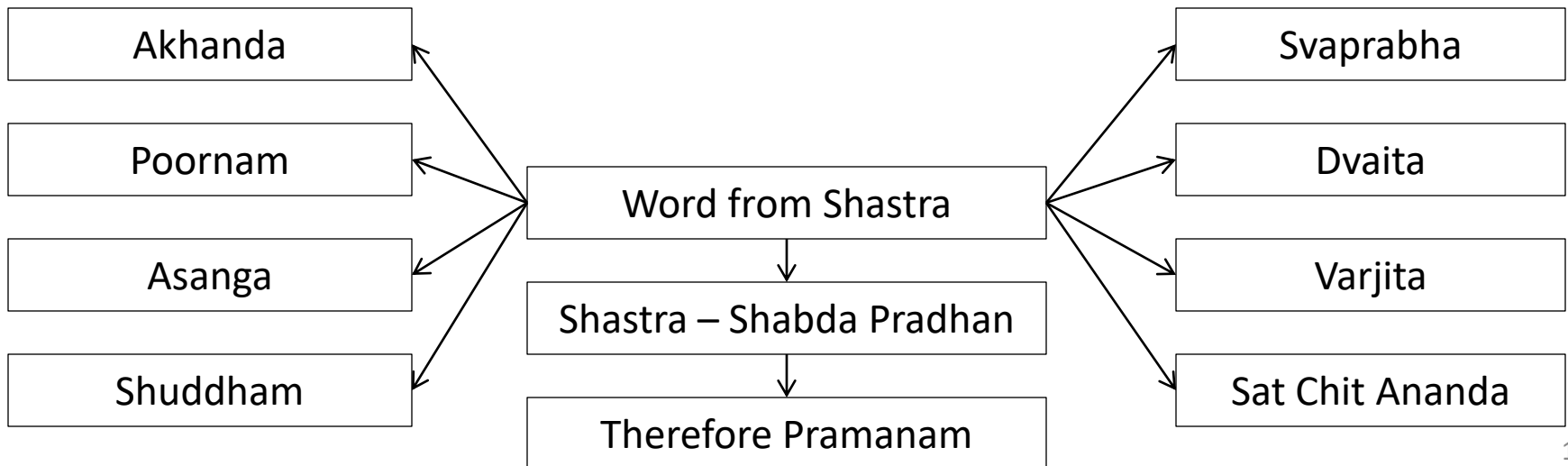
Samadhi 1 :

- Shifting of attention from thought to 'Consciousness' is Abyasa No. 1 (Conclusion on light).

Samadhi 2 :

- After focussing on Sakshi – Awareness – I want to Dwell on features of Sakshi Chaitanyam.
- Turn attention from Concentration on just the light to it features.
- Light not part / property / of Mine.
- Light goes beyond boundary of Mine.
- Light is Asanga / Shuddham.
- Dwell on various aspects of light.

Features of Sakshi :



1 st Light Meditation	2 nd Light of Consciousness Meditation
<ul style="list-style-type: none"> - Focus on light and say light is Asanga.. 4 properties. - Light is object. 	<ul style="list-style-type: none"> - Come to Sakshi Chaitanyam. - Don't attempt to see Sakshi எப்போ வருவாயோ. - Add statement illumining Consciousness.. I am.

- Only then it becomes Aparousha Vritti... Not objectifying but claiming as Myself.
- Replace Sakshi by Aham then I am illuminator of thought.

Thoughts	I am
<ul style="list-style-type: none"> - Arrive + Depart - Divided - Confined to my mind. 	<ul style="list-style-type: none"> - I am eternal. - Not divided. - One Sakhi behind all minds. - Gita : Chapter 13 – Verse 33 - As one sun illumines this entire universe, so one Atma – spirit – Consciousness illumines the whole Kshetra / field.

Gita :

यथा सर्वगतं सौक्ष्म्याद्
आकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे
तथात्मा नोपलिप्यते ॥ १३-३३ ॥

yathā sarvagataṁ saukṣmyād
ākāśaṁ nōpalipyatē |
sarvatrāvasthitō dēhē
tathātmā nōpalipyatē || 13.33 ||

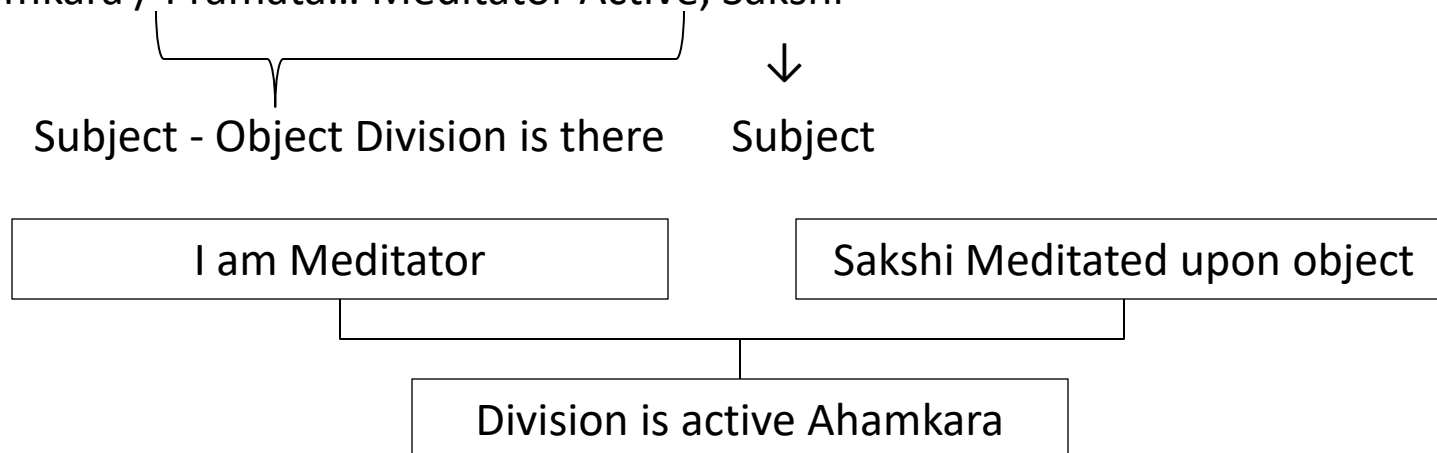
As the all-pervading ether is not tainted, because of its subtlety, so too the Self, seated everywhere in the body, is not tainted. [Chapter 13 – Verse 33]

- I am Whole / indivisible / Poornaha / Asangaha / Shuddha / Papa-Punya Sanchita – Agami – Rahitaha.
- I am not Body Mind – complex... I am illuminator of thoughts.
- Shabda connected Savikalpa Samadhi.

(4) Nirvikalpa Samadhi – Verse 26 :

a) Invoke Witness Awareness.

- Claim Myself to be Awareness.
- Dwell on my Svaroopam.
- My Will + Deliberation is involved.
- Ahamkara / Pramata... Meditator Active, Sakshi



- Thoughts not natural.. Requires will.

b) After sometime, Dwell upon one Aspect... “Aham Asangoham” and Repeat Vritti...

- There is a momentum and Mind registers thought and Mind, does that by itself.
- Any Nama Japa if you drop, it continues to repeat by itself...

Mind has capacity to :

- Take message in subconscious and when you give mind a problem and it is not able to solve, Drop attempt... Mind continues to work.
- After days, mind comes with idea because Mind works subconsciously.
- Minds ability to Repeat thought without will is called Sukshma Vritti Anuvritti...
- Continuation of subtle thought in subconscious mind without will / deliberate effort.
- Many personal problems continue Instead of Brahma Vritti.. problem Vritti goes round and round...
- Moment deliberate Mental Activity stops, this starts... in subconscious.... it is parallely running...
- Use this ability to our advantage w.r.t Akhandakar Vritti.
- When sub ‘Consciousness’... takes over ‘Meditation’ – Sakshi Vritti.... then Ahamkara becomes leenam + not required.
- Then Ahamkara not prominent.... Vritti continues as in Deep sleep state.
- Triputi – Subject – Object Division not prominent.
- In sleep Mind has Vritti...

- Aham Sukham... I am in Blank condition.
Don't experience
No Ahamkara
- Agyani Vritti.
- Division not Manifest in Nirvikara Samadhi... Triputi is not there.

Sushupti	Nirvikara Samadhi
<p>1) Same :</p> <ul style="list-style-type: none"> - Subconscious Vritti... continues without Triputi. <p>2) Difference :</p> <ul style="list-style-type: none"> - Here Agyan Vritti 	<p>1) Same :</p> <ul style="list-style-type: none"> - Subconscious Vritti continuous without Triputi because subconscious mind has this capacity. <p>2) Difference :</p> <ul style="list-style-type: none"> - Here Gyana Vritti.

Verse 26 :

- **Rasaha** : Interest / Taste / Aptitude of Mind...
- **Avesha** : Possession.
- When taste for self-awareness... SvaAnubooti...
- I am Sakshi / Akhanda / Shudda – takes Rasa – Amsha... takes possession of Mind, inclination for Momentum of Akhandakar Vritti – Mind is in the grip of Vedantic thought...
- Then Mind doesn't require assistance of thought.

Previously : 1) Used thought to come to Consciousness / Awareness.

Use hand to come to light....

Now : 2) Don't use hand.... Thought...

Thought not used as a crutch.

Example :

- Shirshanam... use wall as crutch / lean...

First (“Drishyam”) :

- Use thought... come to Consciousness... drop Thought.

Second (“Shabda”) :

- Use deliberately Vedantic words.

Third (“Nirvikalpa Samadhi”) :

- Thought + Words dropped... Self Awareness / Aham Shuddaha / Amrutosmi Akhandakara Vritti continues without subject – object division... because Ahamkara has withdrawn...
- Vikalkpa – Means Division – State of Mind.
Pramata / Prameya Similar to Sushupti.
- I am not aware that I am entertaining thoughts in Nirvikalpa Samadhi.
- I am aware.... means subject thought Division has come...

- Undisturbed thought flow... is comparable to flame of light which is kept in a breezeless wind-free place....
- Enclosure... such flame doesn't flicker.
- Mind is distraction free steady... Thought flow.

Panchadasi :

ध्यातृ-ध्याने परित्यज्य क्रमाद्भ्येयैकगोचरम् ।
निवातदीपवच्चित्तं समाधिरभिधीयते ॥५५॥

When the mind gradually leaves off the ideas of the meditator and the act of meditation and is merged in the sole object of meditation (viz., the Self), and is steady like the flame of a lamp in a breezeless it is called the super-conscious state (Samadhi). [Chapter 1 – Verse 55]

Gita : Krishna

यथा दीपो निवातस्थः
नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य
युञ्जतो योगमात्मनः ॥ ६-१९ ॥

**yathā dīpō nivāsthaḥ
nēṅgatē sōpamā smṛtā |
yōginō yatacittasya
yuñjatō yōgamātmanaḥ || 6-19 ||**

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self. [Chapter 6 – Verse 19]

- As light doesn't flicker in a windless place, such is stated to be the picture of the disciplined mind of the Yogi practicing meditation on God.

Panchadasi : Adds Note

- In Nirvikalpa Samadhi... person not aware I am entertaining Aham Brahmasmi Vritti... will resolved.... effort not required... Blank state like Sushupti.

How you know thought was there?

- Sushupti + Samadhi... Both Nirvikalpa.
- Why not say... its thoughtless state?

Vedanta :

- 1) There is no thoughtless state at all...
- 2) If you assume there is a thoughtless state... Its not Jnana Samadhi.

If its there :

- Its Andah Samadhi.
- Doesn't improve me.
- Thoughtlessly ignorant.
- Doesn't Value.
- Blind State of Mind.

Nirvikalpa Samadhi :

- Akandakar Vritti – Anuvirrti State...
- Whats proof Vritti is there?

In sleep also we had thought	After Waking
<ul style="list-style-type: none"> - How we know we had thought. 	<ul style="list-style-type: none"> - It was blank state... - I didn't experience anything. Experience of non-experience of things which must be registered in the mind – which is Sukshma Vritti. - In sleep also we had thought.

In both sleep and Nirvikalpa Samadhi, Mind has :

- “Avidya Vritti” (I don't experience anything).

How do we know...?

- We are able to Recollect experience of Non-experience.
- Recollection is proof for Presence of Thoughts in sleep.
- Similarly, Recollection of Aham Brahmasmi Vritti in Nirvikalpa Samadhi after one comes out of Samadhi.

Recollection is Proof...

- He doesn't say while in Nirvikalpa Samadhi, person after Nirvikalpa Samadhi... doesn't recollect sleep... recollects Brahmasmi Vritti and Anuvritti.
- Continuation of thought not known at Nirvikalpa Samadhi inferred later.
- In Nirvikalpa Samadhi, thoughts are there in subtle mind in subtle form.

Verse 27 :

हृदीव बाह्यदेशेऽपि यस्मिन् कस्मिंश्च वस्तुनि ।
समाधिराद्यस्सन्मात्रात् नामरूपपृथक्कृतिः ॥२७॥

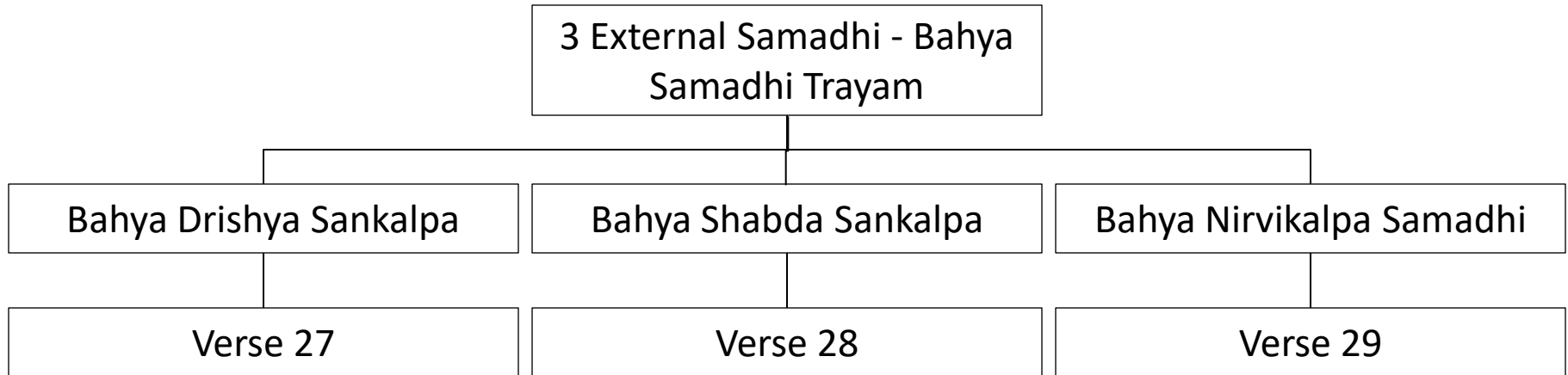
*hr̥dīva bāhya-deśe'pi yasmin kasmim̐śca vastuni,
samādhir-ādyassanmātrāt nāma-rūpa-pr̥thak-kṛtiḥ. (27)*

As in the heart, in any outside object also the first meditation (associated with the seen) is possible. That meditation is the separation of the name and form from pure Existence. [Verse 27]

- Chit Dhyanam Antara Samadhi... in previous 3 verses.
 - 1) Sakshi Chaitanya Attention
 - 2) Witness 'Consciousness' which obtains in Mind

Internal :

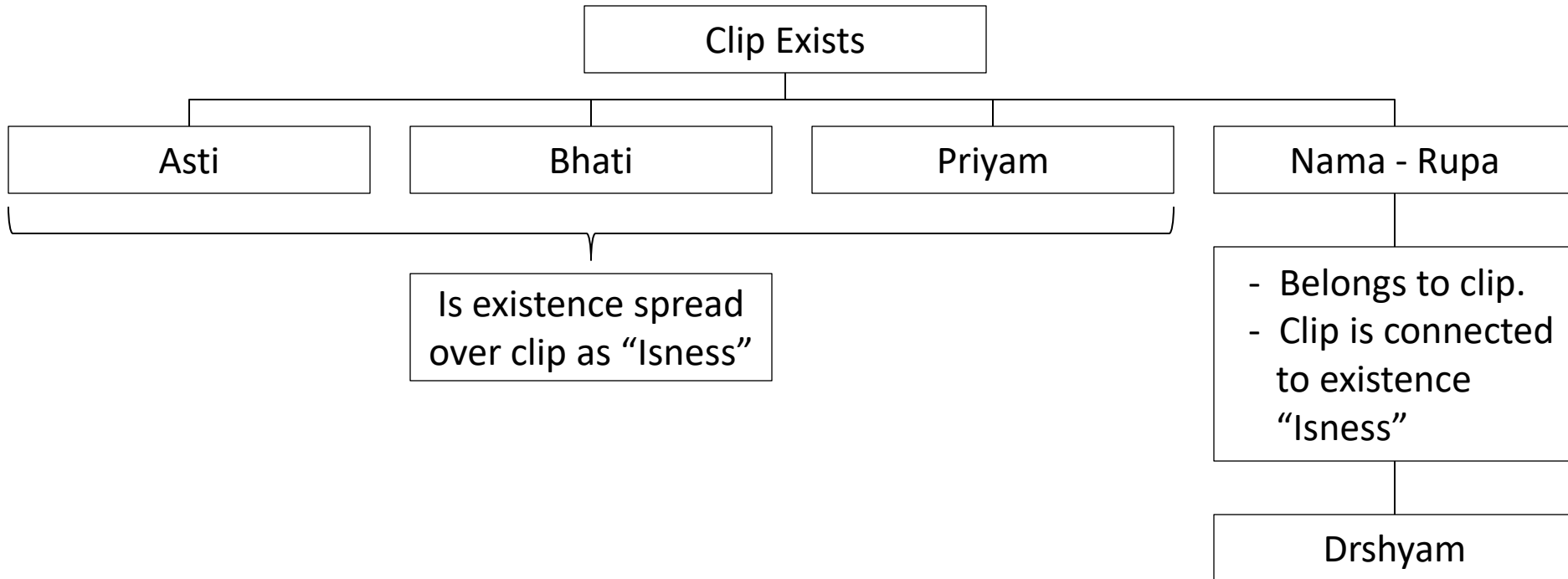
- Consciousness can be recognised only inside.
- You can never experience 'Consciousness' anywhere outside.
- If I look at you,... You are 'Conscious' being.
- You are hearing / understanding.
- I am not experiencing 'Consciousness' in your body.
- I can experience 'Consciousness' in my body.
- Mosquito bite in my body... I am aware.
- Consciousness is everywhere... but Recognisable only in one's body.
- Consciousness 'Meditation' can be practiced only internally not externally.



Methodology Same :

Internal Samadhi	External Samadhi
<ul style="list-style-type: none"> - Took thought went to awareness in every thought. 	<ul style="list-style-type: none"> - Take external object. - From object go to Atma – Brahman. - Take neutral object – Clip / clock. - Where you have no Raaga / Dvesha. - Watching movie... Focussing on screen. - Forget Hero. - But we start with screen / endup with hero – heroin.. Cry!

Verse 20 :



- Can't switch to 'Consciousness'... because Consciousness in clip is not Manifest, but Existence is available because we say there is Clip and Achetanam.



Consciousness – Unmanifest.

- Existence is Manifest in clip.
- Shift to Existence.... Drishya... Anuviddha Samadhi.

Verse 27 :

- As one practices internal Samadhi, in external world also, one should practice DASS.
- Aadhya.... Like 1st.

For internal any object	For external any object
- Kama, Krodha, Lobha.	<ul style="list-style-type: none"> - Existence is there in every object. - Is there object which is not existence. - In any object.. Separate. <div style="text-align: center;"> </div> <p>Sanmatra Name + Object Existence</p>

Separate Means :

- Not scratch light of mind and see... Asat!
- How to separate... Budyat... by intellect.
- Light not part...
- Similarly Existence is not product... property of clip.
- DASS... This understanding...
- After separating Hero from screen, focus on screen...
- Remember.... Movie is shadow.
- Sat – Existence is screen ← Sanmatra...

Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṃ
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakṣināmurti, is this prostration. [Verse 1]

- Life is tale told by idiot full of fury signifying nothing... Shakespeare.

Advantage :

- 1) Need not close eye... open eye 'Meditation'.
- 2) Yasmin Kasmin... Take any object.

Verse 28 :

अखण्डैकरसं वस्तु सच्चिदानन्दलक्षणम् ।
इत्यविच्छिन्नचिन्तेयं समाधिर्मध्यमो भवेत् ॥२८ ॥

*akhaṇḍaikaṛasaṁ vastu saccidānanda-lakṣaṇam,
ityavicchinna-cinteyaṁ samādhir-madhyamo bhavet. (28)*

The reality is undivided, of the same essence, of the nature of Existence - Consciousness - Bliss. Such uninterrupted contemplation is meditation of the middle kind. [Verse 28]

1 st Stage	2 nd Stage
- Separating Existence from Nama Rupa.	- Dwell on features of existence. - Not part / product / property... - Not limited to clip only, clip has boundary, existence – goes beyond.

- In this place also 'Existence' is there. I don't experience Existence not because 'Existence' is not there – non-Existent because there is no medium to manifest.

- Bring clip here, Existence is Manifest.
- Existence Exists where? 'Existence' is All-pervading...

Nyaya :

- 'Existence' is Many... Clip is here.

Mind is here in between no Existence.

- Count 'Existence' in every object... As many Existence... as many objects...

Vedanta :

- Can count only object... Existence is one... Can't count Existence.

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Pure 'Existence' is one.

Take words from Shastras :

- Asangaha / Sarvagatvam / Akhanda / Shuddaha can't be separated.
- Shabda Anuvidha.. Shastric words Samadhi on Existence.

Internal Samadhi	External Samadhi
<ul style="list-style-type: none"> - Chit Samadhi 	<ul style="list-style-type: none"> - Sat Samadhi - Vastu, Pure Existence is indivisible one, while. - Ekarasam, Partless.

- There are parts for clip... Wider / Narrow / Top / bottom.
- There are parts for objects of World.
- 'Existence' like space has no parts.
- East-West not attributes of space...
- We keep Sun as standard... one direction is East... If we are located in Sun, No East...
- In Sun.... No Sunrise.
- Like space Existence is Ekarasam.

Akhandā	Ekarasam
<ul style="list-style-type: none"> - Sajatiya, Vijatiya Beda Rahitam. 	<ul style="list-style-type: none"> - Svagata Beda Rahitam.

Lecture 15

1) Verse 22 – 31 :

- Vedic 'Meditation' in form of 6 fold Samadhi Abyasa.
- 3 Internal / 3 External.

2) Internal Meditation :

a) Separate thought + Consciousness.

b) Every thought we experience is mixture of Chaitanyam + Antakarana Vritti.

- Mere thought can't be experienced.
- Mere Consciousness can't be experienced.

1st Stage :

- Through thought go to 'Consciousness'.
- Shift from thought to 'Consciousness' is Drishya Anuvida.

2nd Stage :

- Dwelling on Chaitanyam with each feature of Chaitanyam.
- Asanga /... is Shabda Anuvida...

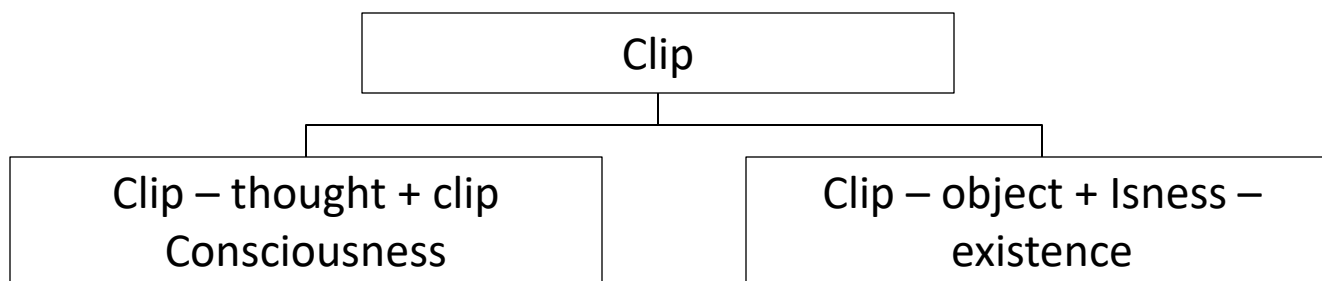
3rd Stage :

- Total Absorption in that thought in subconscious mind is a state called Nirvikalpa Samadhi Avastha...
- Because 'Consciousness' mind is non-operational, ego is still dormant....

- Ego's operation requires 'Consciousness' – deliberate mind.
- Internal 'Meditation' leads to internal Sama-dhi called Nirvikalpa Samadhi.

3) External Meditation :

Internal	External
- Separate thought + Consciousness.	- Separate object + existence.



1st Stage :

- Shift attention from Clip to Existence called DASS.
- Shifting process – because I use object as stepping stone... keep mind... Go to 'Existence'... This is DASS.

2nd Stage :

- Once you have managed to shift attention to Existence then dwell upon Existence by seeing features of Existence.
- Again the Shastra words for dwelling in Existence... SASS

Vedantic Meditation :

- Not Thoughtlessness.
- Deliberately entertain Sat centred thoughts.

Very Important :

- Finally come to one point.

Internal Meditation	External Meditation
Come to Consciousness	Come to Existence

- While practicing, misconception may arise :
 - Is there one truth inside... Chit.
 - Is there another truth outside... Sat.
- We may separate Sat-Chit.
- In External 'Meditation' after dwelling upon Existence... Tell that 'Existence' I am... who is in the form of Sakshi of every thought.
- Existence – Outside is non-different than Consciousness inside... Sadeva Sat. Sadeva Chit...
- Sat Chit Atma Aham Asmi.

Verse 28:

- Sat Chit Ananda – used to avoid division of Sat + Chit.
- One who obtains Consciousness – inside is the one who obtains Existence outside. 207

- Difference only in Nama... one Sat / Chit.
- No difference in essential Nature (Father – Son).

Chinta :

- Entertaining these thoughts.
- Meditation – involves deliberately entertaining Chinta.
- Here its not worry... deliberate thought.
- Avichinna – thought... continuous flow of thought.
- Sajatiya Vritti Pravaha.

Upadesa Sara : 2 examples

- Life flow of stream
 - Life flow of Ghee
- } Sajatiya Vritti Pravaha continuous flow of this thought.
- Destruction is called Vijatiya Vritti Pravaha.

Vijatiya Vritti	Anantivat	Sajatiya Vritti Pravahata
- Song thought	- Undistracted	- Unbroken thought flow. - Akhanda Sat Chit Ananda Brahma Asmi ↑ This is Madhyama Samadhi.

Verse 29 :

स्तब्धीभावो रसास्वादात् तृतीयः पूर्ववन्मतः ।
एतैः समाधिभिः षड्भिः नयेत् कालं निरन्तरम् ॥२९॥

*stabdhī-bhāvo rasā-svādāt tṛtīyaḥ pūrvavan-mataḥ.
etaiḥ samādhībhiḥ ṣaḍbhiḥ nayet kālam nirantaram. (29)*

The total stillness within due to the experience of Bliss is the third kind of meditation as described previously. One should always spend time in the practice of these six meditations. [Verse 29]

Open eyed Nirvikalpa Samadhi :

- When 'Conscious' mind deliberately entertains 'Existence' and connects 'Existence' as myself without this Aikyam its incomplete.
- Because of earlier Principle... Sub-conscious mind picks up same thought...

General Law :

- What thought you deliberately entertain will seep into sub 'Conscious' mind.

Like Rain water seepage...

- Thought seepage from 'Conscious' mind to sub 'Conscious' mind... Worry is also there without conscious effort... Holds to any Veidika / Laukika / Vedanta Thought.
- When deliberate 'conscious' thought flows... there is momentum after some time... And sub 'Conscious' mind continuously entertain this thought...
- This effort of Conscious mind – Will not required...
- To worry, no will required.... it happens... I don't put effort.

- Akhandakar Vritti happens, will lessly.
- Conscious – mind / and Will not involved... Nirvikalpa Avastha because subject –object division not absent / but not felt.
- To feel division, conscious mind is required.
- Since ‘Conscious’ mind not involved, Vikalpa not felt. Therefore Nirvikalpa Samadhi.
- Thought happening in Sub ‘Conscious’ mind is called Sukshma Vritti. Therefore Never Aware because its Sukshma Vritti.

In sleep :

- Nirvikalpa Avastha... Subject – Object not felt.

Thought is :

- I am not experiencing anything.
- There is blankness.
- How Blankness is Registered...
- Karana / Avidya / Sub ‘Conscious’ Vritti...
- How you know Vritti is in sleep...

After waking :

- I say... I didn’t experience.
- Non Experience is form of Experience.

- Registered in form of Vritti in Nirvikalpa Sushupti Avastha.
- In Nirvikalpa Sushupti... Sushupti Registered, thoughts Registered...
- In Nirvikalpa Samadhi... Thoughts Registered... Recollected... Vrittis not Recognised... at that time. Later Recognised.

Nirvikalpa Samadhi :

- State of absorption in which Vedantic thoughts continue in subtle form..

Verse 29 :

Nirvikalpa Samadhi : External Samadhi

- How it happens... Rasa Svadat – because of persons liking for joy of Vedantic Meditation.
- Rasa : Atma Ananda
- Aswadath : Taste – liking
- Person falls in love in that... Natural absorption because of enjoyment of Atmananda Dhyanam.

Sthabdibavah :

- Absorption – Stillness of Mind.



Freedom from distraction

Vijatiya Pratyaya Rahitvam

- Like flame which is well protected...
- Thoughts protected from Anatma / Worldly mind still focussed on Akhandakar / Atmakar Vritti not distracted by Anatmakar Vritti...
- Natural Absorption caused by Vedantic 'Meditation' is called Nirvikalpa Samadhi.

Mandukya Upanishad :

- Rasasvadhat - Obstacle.
- Tasting Ananda – Experiencing Ananda is obstacle in 'Meditation'.
- Rasam... Anandaha.
- Asvadha... Anubhava... Experiencing.
- Negative Value... Expressed here...
- There Experiencing Joy in Meditation is an obstacle.

Here :

- Absorption caused because of our enjoyment of Ananda is Nirvikalpa Samadhi.

Rasa Svadha :

- Cause for absorption is favourable.

Here – Rasa Svadha	There Mandukya Rasa – Svadha
Positive Drk favourable	Negative Unfavourable

Both Correction. Rasa has 2 different meaning

(1) Pratibimba Ananda :

- Experiential pleasure happens in mind as a result of Quietitude.
- As reflected Ananda... like our face Reflected in mirror.
- "Pratibimba Mukham"... What is problem with Pratibimba Mukham?
- It will be there only as long as Mirror is there... Mirror is steady / Mirror is not covered by Dust.
- Reflected face not reliable...
- Don't develop Ananda from Reflection.
- When mind quiet only Pratibimba Ananda comes.
- Do not be attracted to it.
- That Ananda is Pratibimba Rasasvada – Bondage Joy through Meditation... Vyavahara Problem.
- When phone / Bell / TV is on.... I am Angry... My Weakness!
- Experiencing Reflected Pleasure, temporary, Available only in 'Meditation'.
- Rasasvada criticised by Gauda.....

Rasa Here :

- Not Pratibimba Ananda which comes in 'Meditation'.
- My own Ananda.... Original Ananda which is not object of Experience. Therefore, Can't be Reflected face in Mirror.

- Original Ananda is available externally which I claim.
- Aham Ananda Svaroopaa.... In Jagrat / Meditation / Sushupti.

Wrong Notion :

- When Prarabda favourable – my nature Ananda.
- When Prarabda unfavourable – My nature not reflected in mind.
- When not favourable.. Reflection may / may not be there.

Remember :

- Aham Sarvada Anandaha Asmi.. This is Atma Ananda (Not object of experience).
- But claimed as myself.

Sthabdi – Bava :

- Used in Vedanta Sara + Mandukya as Meaning of Kashaya / Synonym... as obstacle,

Here :

- Sthabdi Bava... Nirvikalpa Samadhi... Sadhana... Favourable.

Sthabdi Bava : In Vedanta Sara

- Used when Mind is nonfunctional... Stunned... immobilised because of impurities in sub-conscious mind.
- Shocking News – shivering news – response in Anaikatti – see Elephant when door opened in Morning.
- In ‘Meditation’ because of deeper impurities one can withdraw mind from outside but can’t apply Vedanta thoughts is Sthabdi Bava... Mind stilled... Obstacle.

In Mandukya Upanishad :

- Stabdi Bava = Immobilisation of Mind.

Here :

- Absorption in Vedantic thoughts... Therefore Mind not available for Worldly thoughts.
- Here Atmakara Vritti.. This Stabdi very good...

Final Advice :

- May you be engaged in 6 Dishes / Samadhi continuously... and live your life... Don't do anything else.
- How long.... Until it becomes "Nishta".

Then its Sahaja Samadhi :

1)

"PORT" Tree Sanyasi

No Possessions

No Obligations

No Relations

No Transcend

2) Eat + 6 Samadhi

Sahaja Samadhi :

(1) Thoughts are there behind me in and through all Worldly transactions....

- "Ahamkara Only Vesham".
- Now Ahamkara... myself – Vedanta says : "Vesham".

- Aham Brahma Asmi... Natural...
- Husband... Boss... Incidental.
- According to context... play Roles as per Prarabda...
- Tragedy : Don't say Anandoham.
- No more Sadhana Required... he is Siddha Purusha.
- Playing Roles Naturally as per Prarabdha is Sahaja Samadhi...
- For Sadhana... Sadhana compulsory.
- For Siddha... Sadhana not compulsory.

Geeta :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्
अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan spṛśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Siddha Purusha... “Pashyan Srnvan...”
- Jeeva Mukta Slokas... Sahaja Samadhi Slokam.

Lecture 16

1) As in internal : Same happens in external



Drisya Anuvida + Shabda Anuvida

leads to Nirvikalpa Samadhi



Drisya Anuvida + Shabda Anuvida

leads to Nirvikalpa Samadhi

2) Out of 6 Samadhis, 4 practiced deliberately by Sadhakas... and see 'Consciousness' inside + 'Existence' outside.

- Will based Abyasa practice... can work for in 4 Samadhi because it is will based.

3) Nirvikalpa Samadhi :

- Not I practice deliberately. It is consequence of Savikalpa Samadhi.
- After practice, that thought pattern is in sub 'Consciousness' mind. After will is withdrawn / Will subsides, Vritti continues without my effort... This is called Nirvikalpa Samadhi.
- Since no will is involved, it is not dependent on my desire... It is only possible consequence... can't directly work for it...
- Don't work for or practice.... This may – may not happen... not dependent on will / desire of person...

Panchadasi :

- Nirvikalpa Samadhi also dependent on several factors.
 - a) Karma
 - b) Adrishta... Not in my hand

Adrishta is another name of Purva Janma Karma.

What's in my hand : Savikalpa Samadhi

- “Samskara”.
- Basic Abhyasa Samadhi (4).
- Those who work for Nirvikalpa Samadhi... end in sleep...

Question for Seeker :

- Is Nirvikalpa Samadhi... Necessity for Jnanam + liberation?
- Problem : Its Adrishtam... not in my hands.
- If so : Consequence is liberation, is not in my hands... If Karma, Moksha not in my hands.

Answer :

- No... Nirvikalpa Samadhi is not at all compulsory or necessity for Jnanam + Liberation.
- Jnanam doesn't come from Meditation + Samadhi.
- Jnanam is born out of Pramanam... appropriate instrument of Knowledge.
- Any Knowledge (Material/spiritual) born out of Pramana... not Nirvikalpa Samadhi / Meditation...

6 Pramanams :

- Pratyaksha / Anumana / Upamana / Arthapatti / Anupalabdhi / Shabda...
- Spiritual Knowledge arises only from Mahavakya Vichara done with Guru.
- Shastra Sravana Alone gives Jnanam... Direct Knowledge Enlightenment (Not book knowledge).
- Liberating Knowledge / Direct Enlightenment arises out of Mahavakya Vichara.

Panchadasi :

- Mahavakya Vicharat... Aparoushtatvat... As long as I feel I don't have direct knowledge, What I need is improved Sravanam / Mahavakya Vichara Practice / Nididhyasanam /... till I have direct knowledge.
- Use Samadhi Abyasa to come back to Sravanam... "Realisation takes place only in clear understanding of Mahavakya... This is Self Realisation...."

Panchadasi... Nirvikalpa Samadhi :

- "Clear Understanding includes clear understanding that there is no self Realisation other than clear understanding by Sravanam".
- Nirvikalpa Samadhi doesn't produce knowledge... equips intellect person for better Sravanam.
- Intellect doesn't listen clearly because of obstacles.
- Nirvikalpa Samadhi Refines intellect and Sravanam is becomes better Sravanam.
- When intellect is clear... Realisation is like fruit in hand.

- Sravanam alone gives Aparousha Gyanam...

Panchadasi 9 Chapter :

- Continue Sravanam.
- Samadhi Abyasa... one method of improving intellect.

Verse 30 :

देहाभिमाने गलिते विज्ञाते परमात्मनि ।
यत्र यत्र मनो याति तत्र तत्र समाधयः ॥३० ॥

*dehābhimāne galite vijñāte paramātmani,
yatra yatra mano yāti tatra tatra samādhayaḥ. (30)*

When identification with the body disappears and the supreme Self is known, wherever the mind goes, there one experiences meditation. [Verse 30]

Sravanam	Mananam / Nididhyasanam
- Anga - Primary Sadhana	- Angam - Secondary / supportive Sadhana

Vakhya Vritti :

- Until my understanding is clear...
- Ever available Chaitanyam which was / is / ever will be.
- Will it make body Limited... space can never be Limited by presence or absence of Pot...
- Space is always indivisible – Limitless.

- Consciousness is always indivisible – Limitless...
- I am always indivisible – Limitless...
- If the body is there or / not... I am Poornam.
- In Presence / Absence of body... I am Poornam.

Vigyate :

- Clear knowledge.
- I am ‘Consciousness’ with incidental Body and I am not body with ‘Consciousness’.
- Claim Atma more and disclaim Body, observe... Relationship.
- More I claim Atma – More I disclaim Body.
- Go towards that Wall... Go away from this Wall.
- Atma Nishta presupposes Anatma Abimana Tyaga, Deha Abimana Galitam (falls).
- Intellectual Notion exists because of ignorance...
- Intellectual Notion drops because of Knowledge...

Deha Abhimana :

Samanya Abhimana	Visesha Abhimana
<ul style="list-style-type: none"> - Caused by Prarabda karma - Associated with Body condition of old age... - I experience in my body, as long as body is alive. 	<ul style="list-style-type: none"> - Intellectual conclusion / notion will go. - I am physical body – Birth of body my birth, death of body my death.

Samanya Abhimana	Visesha Abhimana
<ul style="list-style-type: none"> - Biological experience of Pain / Hunger. - Can't go away. - There is a misconception : Jnanis body will disappear. <p>Example :</p> <ol style="list-style-type: none"> 1) Sadashiva Brahmendra cut hand and he didn't know. <ul style="list-style-type: none"> - Someone fixed it back. 2) Ramanas surgery without Anastasia. <p>Conclusion :</p> <ul style="list-style-type: none"> - Therefore Jnanam = No pain. - At end of every class pierce needle to check Jnanam / no pain. 	<ul style="list-style-type: none"> - Sense of Samsara / Mortality caused by Agyana Janya Abhimana... Intellectual notion. - Vedanta will destroy this conclusion. <p>Baby :</p> <ul style="list-style-type: none"> - biological pain caused by prarabda.. Has no worry. Has no emotional worries. - My mother may have problem by drawing intellectual conclusion.

- Very subtle difference... Thereafter is Atma Nishta... Sahaja Samadhi... / Sthithaprajna/ Brahmi Sthithi...

Gita :

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

ēṣā brāhmī sthitiḥ pārtha
naināṃ prāpya vimuhyati |
sthitvā'syāmantakālē'pi
brahmanirvāṇam ṛcchati || 2-72 ||

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

- Whatever ups / downs... Prarabda...
- Doesn't forget Brahma Satyam... Jagat Mithya... Body Mithya.

Aham Brahmami Na Para :

- He may scream in pain... Biological event like baby screams... has no worries... emotional problems... due to wrong intellectual conclusion... Biological Pain different than emotional sorrow... Pain.

Verse 30 :

- Wherever his Mind goes... open with eyes... Bahya Samadhi... Brahman available outside as 'Sat'.
- Close eyes... Brahman available as Chit... This is Samadhaya.
- Every perception a Samadhi... perceives clip... but Sat in background.
- Musician, when he sings... Thalam complicated, he never loses sight of Sruti...
- Jnani doesn't lose Sruti... Sat alone is Satyam.
- Whatever perceptions happen... there he is aware of 'I' the Brahman in the background.

Lecture 16

1. Brahman is directly experienced all the time.

- 'Nitya Chaitanyam'... Need not go to Badrinath.
- Me the ever available Chaitanyam...
- Which was / is / ever will be Chaitanyam...

2. I am Poorna – with or without Body.

- 1st : I am the body with 'Consciousness.'
- 2nd : I am 'Consciousness' with an incidental body.

3. Sahaja Samadhi... Natural Remembrance....

- Remembers teaching all the time, Atma Nishta.
- He doesn't forget that all Prarabda is false..... Jagat is Mithya.
- Aham Brahmasmi... Na Paraha.
- Screaming in pain... Bio-event.
- Every perception is a Samadhi...
- Inside Chit / Outside – Sat.
- Whatever Perception, I the Brahman is in Background.

Verse 31 :

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥३१॥

*bhidyate hṛdaya-granthiḥ chidyante sarva-saṁśayāḥ,
kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare. (31)*

The knot of the heart is cut, all doubts are resolved and all his karmas get exhausted when the vision of Him, who is high and low, takes place. [Verse 31]

Mundak Upanishad :

- Brahman alone appears.

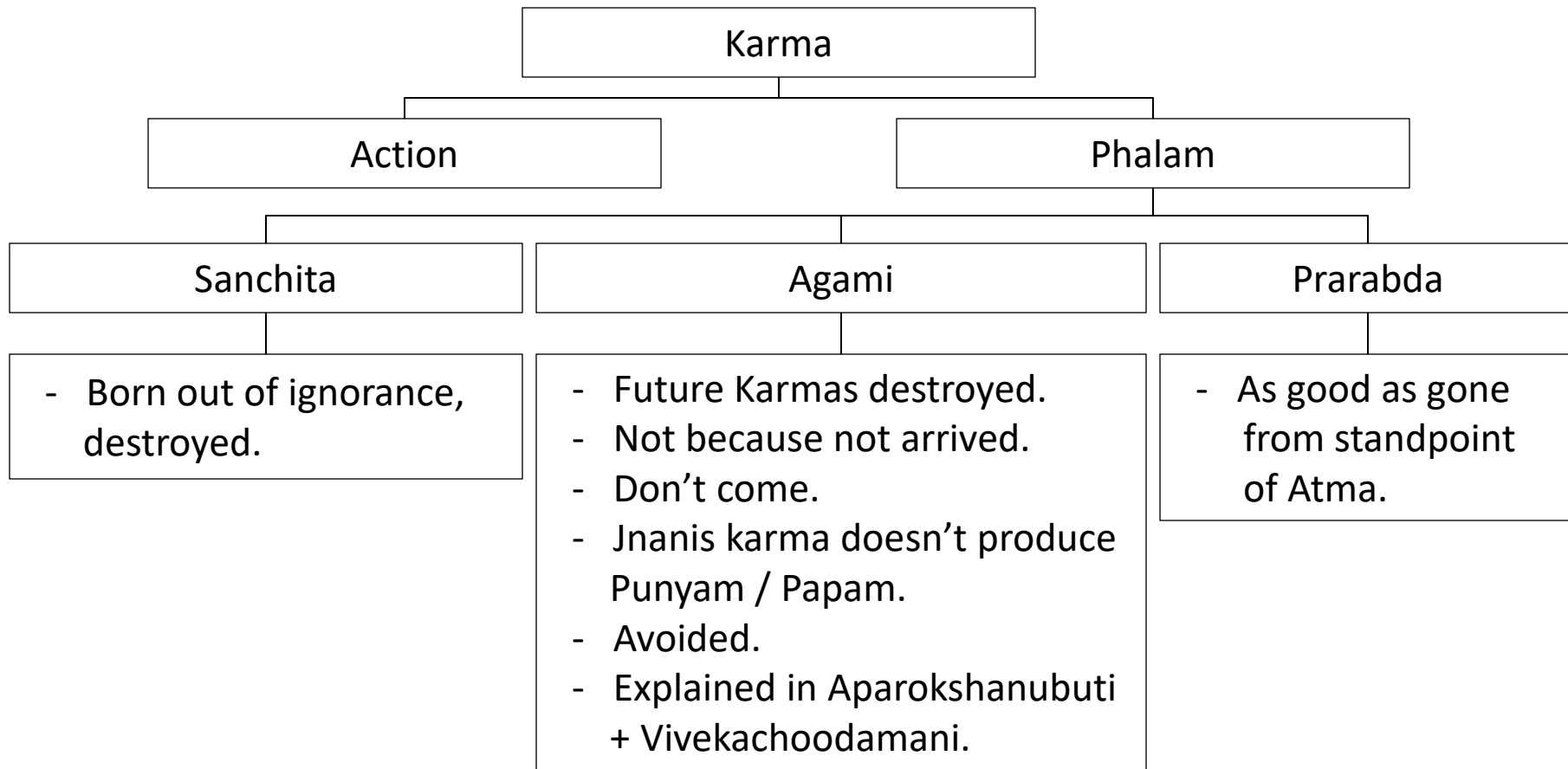
Karana	Karya
<ul style="list-style-type: none">- Ishvara- Cause- Name + form is unmanifest form.- Clay – lump form.	<ul style="list-style-type: none">- Jeeva- Effect.- Same Name + form in Manifest form.- Pot form.

- Aparoksha Gyanam = Clear understanding from Guna.

Heart	Knot
<ul style="list-style-type: none">- Mind	<ul style="list-style-type: none">- Desire- Ignorance.

- Knot of heart = Mental Ignorance.
- Knot ties me to Body... because I take myself as Body.

- Agyana Nasha
 - Samshaya Nasha
 - Karma Phala Nasha
- 3 Knots



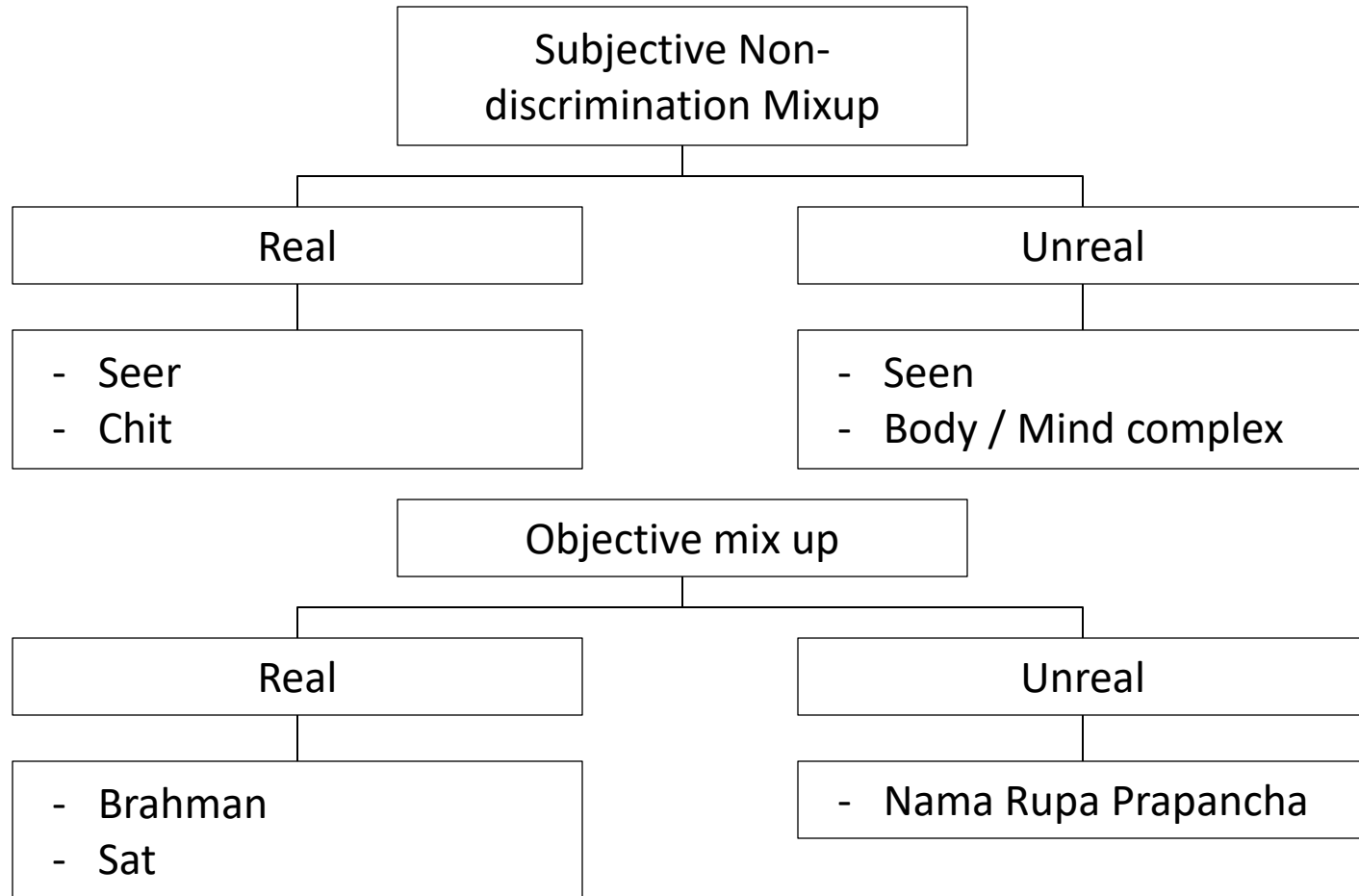
- When sun rises... In Daytime stars not noticed... Overwhelmed sun rays covers stars.

Jeevan Mukti	Videha Mukti
- When 3 knots gone.	- When Prarabda finishes with this body.

Lecture 17

1) Problem of Samsara = Non-discrimination between Real + Unreal.

2)



3) Solution :

Subjective	Objective
- Take out chit from Body mind complex.	- Take out Sat reality in + thru Nama Rupa Prapancha.

- Chit inside = Sat outside = One Brahman.
- I Sat Chit Atma = Satyam.
- Body Mind – Complex / World = Mithya.

4. Assimilation is Required :

- So that habitual identification with Body goes away.
- Removal of ego identification is tough.
- Moksha = Dropping ego... I love my individuality.
- Negation of individuality appears like suicide.
- This is the objection by other systems on Vedanta.

Withdrawal Symptom :

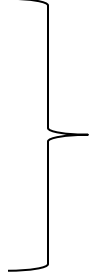
- Recognize, we can be happy without Addiction to things / person / situation.
- Others believe... no life without identification...

5. Nididhyasanam – Phalam = Jeevan Mukti / Videha Mukti, 6 types.

Mundak Upanishad :

- Knot in heart... connected with individuality.
- Individuality / ego... is another name for Mortality / insecurity... then we learn to drop...
- Because of Ahamkara Nasha...

Jeevan Mukti	{	Insecurity, fear of old age, Necessity of death goes,	}
--------------	---	--	---
- Abayam Pratishtam Vindate

- Videha Mukti..... 3 Karmas lost
 Sanchita Destroyed
 Agami Avoided
 Prarabda Exhausted
- 
- Nil balance at death

- Therefore, Jnani Merges into Bagwan.
- Jnani gains freedom from Punar Janma = Videha Mukti.
- Tasmin Drishte Paravare



Name of Brahman

- Param = Appears both as Karanam + Karyam.
- Appears cause + effect.... from Vyavaharika Plane.
- Appears cause + effect Vilakshanam... from Paramatmika Plane.
- Teaching over.

Lecture 17

Verse 32 :

अवाच्छिन्नश्चिदाभासस्तृतीयः स्वप्नकल्पितः ।
विज्ञेयस्त्रिविधोजीवस्तत्राद्यः पारमार्थिकः ॥ ३२ ॥

avacchinnaścidābhāsastrīyaḥ svapnakalpitaḥ ।
vijñeyastrividho jīvastatrādyāḥ pāramāthikaḥ ॥ 32॥

There are three conceptions of Jiva (Consciousness), namely, as that limited (by) Prana etc., as that presented (in the mind) and the third one Consciousness as imagined in dream (to have assumed the forms of man etc.) [Verse 32]

Ramakrishna Math Book of Drk Drshya Viveka... Introduction :

1) 3 Seers... 3 Drk... 3 Jeeva

Pratibasika Jiva	Vyavaharika Chidabasa	Paramartika
Reflected Consciousness 1	Reflected Consciousness 2	Original Consciousness

Paramartika Jeeva – Original Consciousness :

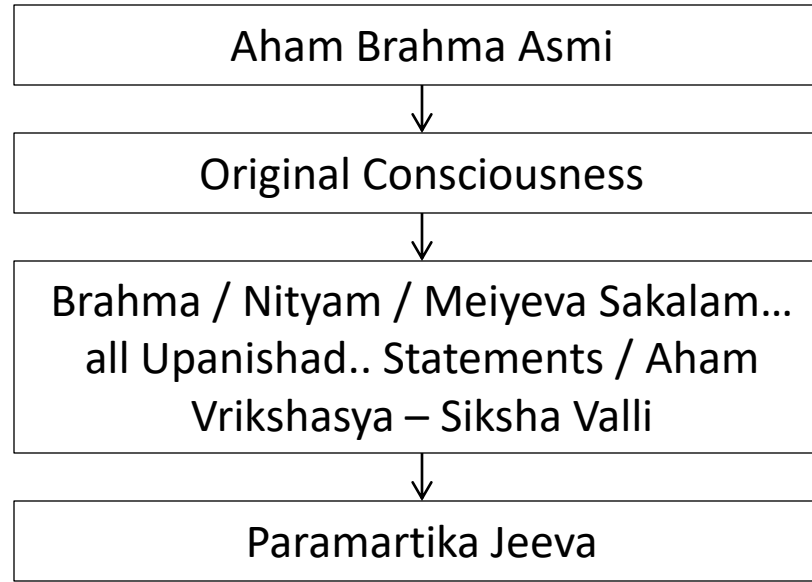
- 1) Consciousness is not part / product / property of Body.
- 2) Has independent existence.
- 3) Exists eternally... Its Satyam.
- 4) Existence doesn't depend on Mind / Body.
- 5) After destruction of whole universe Original Consciousness will continue to exist.

6) That Original Consciousness not available for transaction... no medium.

7) In outer space.... always dark....

- Even in sunlight... + No dust particles to reflect light...
- Here we see daylight because of dust particles.
- Reflected light only with dust.
- Reflected light alone Experiencable.

8) Jnani says = Aham Brahma Asmi.



Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

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

Taittiriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vrksasya reriva, kirtih prstham gireriva,
urdhvapavitro vajintva svamrtamasmi,
dravinagm savarcasam, sumedha amrtoksitah,
iti trisankorvedanuvacanam II 1 II

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

2nd Jeeva : Vyavaharika Jeeva : “Reflected Consciousness”

- Original Consciousness – Reflected, Manifest in Body / Mind Complex as Chidabasa – Life... sentiency in Body localised ‘Consciousness’.
- Why because Reflection available only within Reflecting Medium.
- Touch... What Experiences it.... Reflected ‘Consciousness’ sensing surrounding.
- Table doesn’t have Reflected Consciousness.... table can’t sense my touch.... Vyavaharika Prapanca experiences Chidabasa in Body Mind complex.
- What is the of Chidabasa... 2nd Jeeva...
- Experience Jagrat Prapanca.
- Original Consciousness can’t directly listen / touch...
- Original Consciousness is in table... can never listen to table.

- Original Consciousness available in Body Mind Complex having taken Vyavaharika Avataram as ‘Reflected Consciousness’.
- To experience Vyavaharika Jagat... (Reflected Consciousness 1).

How long is Vyavaharika Jeeva (VyJ) available?

- Till Mind is Active.
- Listen to class... Doze off... Original Consciousness not gone... Mind Resolved...
- Reflected Consciousness Resolved... and you don’t listen.
- Why its called Vyavaharika Jeeva...
- Because it obtains in Vyavaharika Sharira.
- Because it obtains in Vyavaharika Prapanca.
- If person goes to Dream, To experience Dream – this body can’t be used.
- Fresh new body created – By Nidra Shakti.
- Vyavaharika body created – By Maya Shakti.

Nidra Shakti : “Sleep”

- Dream body – Indriyam
 Dream ears
 Without hearing aid / spectacles.
- New Body Mind Complex exists... Mind doesn’t know its dream.
 Mind doesn’t know it is part of Wakers Mind.

- Wakers Mind knows Dream as Dream.
- Dream Mind not aware of Dream as Dream.
- Therefore Different states of Experience...
- Therefore Fresh Mind.
- Dream Body sentient, because of Chidabasa in Dreamers Mind.
- Pratibasika Chidabasa obtaining in Pratibasika Sharira...
- Dream body is projected by Wakers Mind with Nidra Shakti.
- What is Pratibasika Chidabasa's duty?
- It experience the Pratibasika Sharira senses which in turn experience Swapna Prapanca (imaginary Dream world projected).
- Reflected Consciousness – Pratibasika Jeeva will be there as long as there is Pratibasika Shariram.

	On waking	On Sleep
1 st :	- Pratibasika Jeeva folds up.	- Vyavaharika Jeeva folds up.
2 nd :	- Pratibasika Swapna Prapancha folds up.	- Vyavaharika mind folds up.
3 rd :	- Pratibasika Sharira – folds up.	- Vyavaharika Prapancha resolved.

- **Paramartika Jeeva never Resolves :**
 - Advaitam Brahman – ever is...
 - There is nothing called Paramartika Prapanca.

Struggle of Vedanta :

- Instead of claiming Pratibasika or Vyavaharika Jeeva as I... I learn to claim Vyavaharika Jeeva as I.
- After claiming Paramartika Jeeva, I put Vesham of Vyavaharika Jeeva...
- Actor thinks he is beggar... is our Problem.
- After gaining knowledge can come + put on Vesham... not Removal of Vesham... only Remember and Understand... Role as Role...
- Know I am relationless Brahman... As Vyavahara Jeeva, put father, husband Vesham.

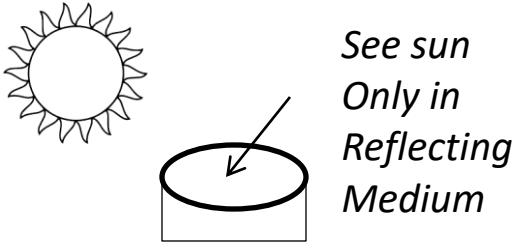
Upadesa Sara :

वेषहानतः स्वात्मदर्शनम् ।
ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

veṣa-hānataḥ svātma-darśanam ।
īśa-darśanam svātma-rūpataḥ ॥ 25 ॥

One who gives up the conditionings gains Self-realisation. The vision of the Lord as the Self is true God – realisation. [Verse 25]

- Don't take Vesham as yourself.
- In Vyavaharika Prapanca play role with knowledge and it will not create Samsara.
- Jnani = Jeevan Mukta = Vyavaharika Vesha.. Therefore Leela.
- Rama puts Vesha + cries to every tree...
- Know Vyavaharika Role with Background awareness of Turiyam... then Role will not Bind.

(1) Parmartika Jeeva Original Consciousness	(2) Vyavaharika Jeeva Reflected Consciousness 1	(3) Pratibasika Jeeva Reflected Consciousness 2
<p>1) Avachinna Chaitanya every where “Chit”.</p> <p>2) Asthough enclosed within body like Ghata Akasha “Panchadasi – Chapter 6 – Space in pot”.</p> <p>3) Absolute reality.</p> <ul style="list-style-type: none"> - Enclosed original Consciousness. - Bimba Chaitanya / Sakshi Chaitanyam. - Kutasma.. Panchadasi – Chapter 16. - Unnegatable reality. 	<p>1) Reflected Consciousness in Vyavaharika mind.</p> <p>2) Consciousness reflected in wakers mind.</p> <p>3) Not all pervading – limited.</p> <p>4) Reflecting only in the reflecting medium.</p> <div style="text-align: center;">  <p style="margin-left: 100px;"><i>See sun Only in Reflecting Medium</i></p> </div> <p>5) Isvara cause of wakers world projection.</p> <p>6) I see you... Svapna Sharira + eyes gone.. Vyavaharika Shariram has come.</p>	<p>1) Svapna Kalpita Chidabasa.</p> <ul style="list-style-type: none"> - Pratibasika Chidabasa. <p>2) Body – Mind complex in dream is Svapna Kalpitam.</p> <p>3) We are Ishvara there and have projected dream world.</p> <p>4) Imagine dream time / space / people / object / body.</p> <ul style="list-style-type: none"> - Body is sentient not dead. Therefore Svapna Kalpita Chidabasa is there... <p>5) Available only for my Svapna Sharira.</p> <p>6) I saw Badrinath in dream Pratibasika eyes.</p>

- Every Jeeva is composite of 3 individuals.

Verse 33 :

अवच्छेदः कल्पितस्यादवच्छेद्यं तु वास्तवम् ।
तस्मिन्जीवत्वमारोपात् ब्रह्मत्वं तु स्वभावतः ॥ ३३ ॥

avacchedaḥ kalpitaḥ syādavacchedyaṃ tu vāstavam ।
tasmin jīvatvamāropādbrahmatvaṃ tu svabhāvataḥ ॥ 33॥

Limitation is illusory but that which appears to be limited is real. The Jivahood (of the Self) is due to the superimposition of the illusory attributes. But really it has the nature of Brahman.
[Verse 33]

- Jeeva is seemingly enclosed in Vyavaharika Jeeva.
- All pervading – pot space not limited space.

Pot space :

- It appears small space - Air / water in pot limited.
 - Not space.
- All pots in space... one individual all pervading space can't be limited / cut... Similarly, one all pervading 'Consciousness' obtaining in Body can't be cut / burnt...
- Consciousness - in which all bodies Exist... Consciousness never enclosed in anything... everything supported by 'Consciousness'.
- Body doesn't Enclose / Limit Consciousness.
- Pot doesn't Enclose / Limit space.

1) Body can't Enclose / Limit Consciousness – like space...

- Therefore Consciousness is indivisible.

2) Consciousness is of higher order of Reality...

- Body is Maya Kalpita... Lower order of Reality.
- Avachedatha Kalpaha Mithya / Vyvaharika Stayam / Unreal / Lower order can never limit 'Consciousness'.
- Enclosed 'Consciousness' is Satyam – Vastavam - Absolutely Real.
- In that enclosed Consciousness... Jeevatvam / Limitation / Mortality / Finitude... It looks as though I am Consciousness located in Body, but I am everywhere.

Lecture 18

1) Verse 32 – 46 :

- Summary of Vedantic Teaching in different method.
- Previously 3 Drk... Now 3 Jeevas.

2) Paramartika Jeeva :

- Original Consciousness which obtains within Body-Mind complex (like space in pot).
- Paramartika Satyam.
- Enclosed seems to be limited by enclosure Body / Mind Complex.
- Like space which can't be divided / limited.
- Similarly Consciousness not limited to Body / Mind complex.
- Body / Mind is lower order of Reality can't limit Original Consciousness – higher order.
- No Jagat / No Object.... Advaiyam... Not associated with any Shariram.
- Brahmatatvam is Original Consciousness nature... Jeevatmas Nature.

3) Vyavaharika Jeeva :

- Reflected Consciousness in mind, has limitation.
- Reflection can be there only within Reflecting Medium.
- Because of Original Consciousness and Reflected consciousness we commit a mistake.
- Limitation of limited 'Consciousness' is falsely transferred to Original Consciousness.

- Therefore Paramartika Jeeva is given limitations which it doesn't have... this limitation is given name Jeevatvam.
- Chidabasa of Jeevatvam is falsely transferred to Chit – Paramartika Jeeva.
- Similarly Chidabasa belonging to waker... projects Chidabasa 2 experiencing Dream – Pratibasika Jeeva experiences Pratibasika World.

Reflected Consciousness 1 :

- Reflected Consciousness – Vyavaharika Jeeva associated with Body Mind complex experiences Jagrat Prapancha thru Vyahara Sharira.

	Thru	Experiences
Pratibasika Jeeva	Svapna Sharira	Svapna Prapancha
Vyavaharika Jeeva	Vyavaharika Sharira	Vyavaharika Prapancha
Paramartika Jeeva	Has no Shariram	Has no Prapancha

- For Paramartika Jeeva.
- How will the experience be... Not experiencing any Universe... No Shariram... Like sleep experience.
- When Pratibasika Svapna Sharira.
- When Vyavaharika Jagrat Sharira.
- Neither Jagrat Sharira / Svapna Sharira... Operative... both Resolved... Jagrat Prapancha + Svapna Prapancha not experienced... One gets taste of Paramartika Jeeva.

Chandogyo Upanishad :

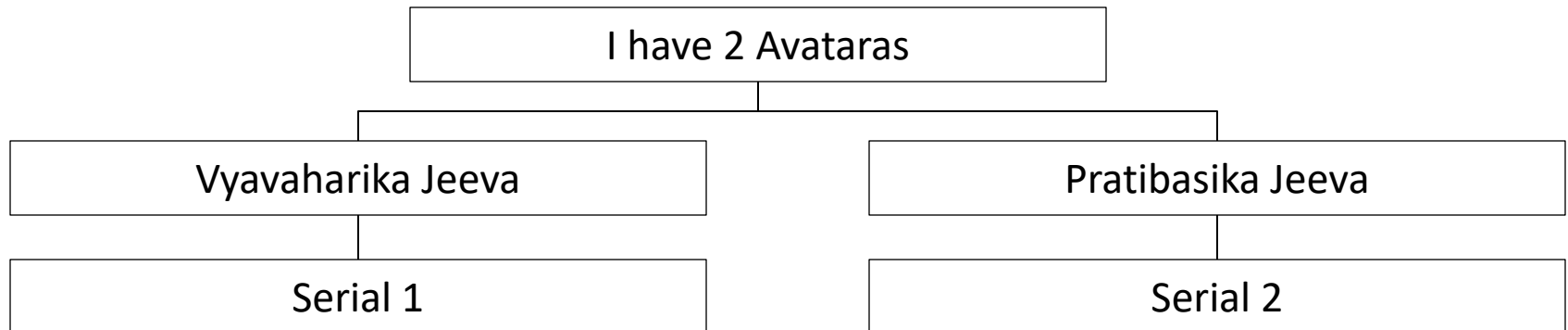
- During sleep we are one with Paramartika Jeeva Svaroopam.
- Seta Soumya... Sampodo Bava...
- We don't know that fact...

Shastras tell us :

- You are neither Vyavaharika Jeeva or Pratibasika Jeeva... but you are Paramartika Jeeva...

Verse 33 :

- Tasmin Jeevatva Aaropita... false transference.
- Limitation in Paramartika Jeeva is felt because of false superimposition.
- I – Original Consciousness has no limitation...



- Avatars problems don't belong to Bagwan.
- What is Svaroopam of Paramartika Jeeva?
- Brahmatatvam Tu Svabavatavat.

- I as Original Consciousness am Brahman... By Nature...
- Nature is that which belongs / obtains all the time.
- When is fire hot... ever hot...
- Aham Brahma Asmi... Not Vyvaharika / Pratibasika Jeeva.

Verse 34:

अवच्छिन्नस्य जीवस्य पूर्णेन ब्रह्मणैकताम् ।
तत्त्वमस्यादिवाक्यानि जगुर्नेतरजीवयोः ॥ ३४ ॥

avacchinnasya jīvasya pūrṇena brahmaṇaikatām ।
tattvamasyādivākyaṇi jagurnetarajīvayoḥ ॥ 34॥

Such Vedic statements as That Thou art etc. declare the identity of partless Brahman with the Jiva who appears as such from the standpoint of the Theory of limitation. But it does not agree with the other two views (of Jiva). [Verse 34]

- I am Original Consciousness Limitless... only when Mind comes, a Reflection is formed. Its temporary.
- If no Mind, Reflection absent but I original will continue...
- Now can I see original face?
- I can never see original face... in Mirror... only Reflected face... Original face can never be objectifiable...
- Objectifiable can Never be objectified but existence can't be doubted.
- Never seen but existence can never be Questioned... I – Original Consciousness am limitless Brahman.

How I know?

- Mahavakya of Upanishad.. Talk of original face. I cannot see my Original Cause and other instruments meant to see only matter...
- Only Instrument which talks of Original Consciousness... Is Mahavakya Pramanam “Tat Tvam Asi”. It reveals oneness with infinite Brahman.



- Ekata



- Poornam

- Free from all limitation.

- Pratibasika exist in Svapna Kala.
- Vyavaharika Jeeva... Only when Body – Mind available.



Limited

- Avachinna Jeeva Original Consciousness = Paramartika Jeeva.
 - Identify only with Paramartika Jeeva.
 - Brahman alone Shastra reveals.

Why we can't accept Shastras?

- When I use word I.. I take myself as Pratibasika Jeeva / Vyavaharika Jeeva... Aging / Sick / ½ blind... Poornam is Joke... Communication gap.. Learn to withdraw from Vyavaharika + Pratibasika Jeeva...

- Paramartika Jiva = Tvam Pada Lakshyartha seen in Vakya Vritti is one and same with Brahman.
- Vyavaharika Jeeva + Pratibasika Jeeva... Identity not mentioned... Aikyam doesn't exist between these 2 Jeevas and Brahman.

Verse 35 :

ब्रह्मण्यवस्थिता माया विक्लेषावृतिरूपिणी ।
आवृत्याखण्डतां तस्मिन् जगज्जीवौ प्रकल्पयेत् ॥ ३५ ॥

brahmaṇyavasthitā māyā vikṣepāvṛtirūpiṇī ।
āvṛtyakhaṇḍatāṃ tasmin jagajjīvau prakalpayet ॥ 35॥

- Paramartika Jeeva is identical with Poornam Brahman. How Vyavaharika Jeeva and Pratibasika Jeeva arose from me – Brahman?

Imagine State :

- Vyavaharika Prapanca is not there.
- Pratibasika Prapanca is not there.
- Brahman alone is there.
- I the Paramartika Jeeva alone was there.

Aitareya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र आसीत्
नान्यत्किञ्चन मिषत् ।
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

Om atma va idameka evagra asit
nanyat kincana misat
Sa iksata lokannu srja iti

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... He thought I shall indeed create the worlds. [I - I - 1]

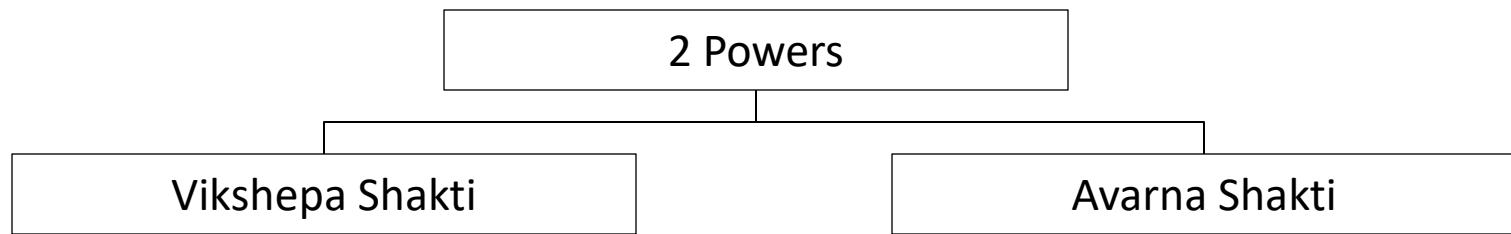
- Atma Va Idam Agre Asit... Bored... Nothing else...
- Paramartika Jeeva Brahman decided to use my Maya Shakti...
- Maya Shakti belongs to Paramartika Jeeva Brahman...
- I was Advatiyam Brahman... I have Shakti called Maya.
- Cosmic Nidra Shakti = Maya.
- With Maya Shakti, I projected Dream... this physical Body + Universe.
- Dream No.1 Projected by Paramartika Jeeva and Maya.

2) For sake of enjoying dream, I came down and identified with waking body...

- Vyavaharika Shariram + Vyavaharika Chidabasa + become Vyavaharika Jeeva.
- Like Waker identifies with dream Body, once we enter Dream we forget Dream. Dreamer in Dream doesn't look upon Dream as dream. For him Dream Maha Real. I Paramartika Jeeva has come down to Vyavaharika Jeeva and look at Vyavaharika Jeeva... I have forgotten higher Paramartika Jeeva status...
- Therefore World has very high degree of Reality... How do I do? With Maya Shakti.

Shastra :

- Can see Dream... only understand dream as dream... Most don't know.
- Avidya = Cosmic sleep power... Maha Sushupti.
- I located in Brahman... I – Original Consciousness.
- That Maya in me... has 2 Powers.



- I – Paramartika Jeeva.
- Who am infinite have generated World + Body.
- Upon me Paramartika Jeeva, Real I...
- I project Vyavaharika Jeeva associated with Sthula Sukshma Shariram.
- I project Vyavaharika Chidabasa associated with Sthula Sukshma Shariram.
- I project Vyavaharika Prapanca.

↑

Paramartika Jeeva – Original Consciousness.

Tragedy :

- I have projected, I don't accept fact, I have projected.
- In dream world, I will never know waker which is his own higher nature.
- Upon Brahman – Paramartika Jeeva, I have projected both – Maya has committed Mischief.
- Maya has made me Paramartika Jeeva – my Brahmatatvam / higher status, limitlessness... project Poornatvam.

- Akhandatatvam... Divisionless.
- Avratya = Avarna Shakti... making me forget my higher nature because I am immersed in my dream world... No time for waking up...
- We are refusing to wake up because of Avarna Shakti of my Maya...

Jagat Jeeva Prapanca :

- Vikshepa Shakti... my own Maya creating for me.
- Like my own sleep creating problem for me... Nightmarish Dream.
- I am caught in my own Maya.

Verse 36 :

जीवो धीस्थचिदाभासो भवेद्भोक्ता हि कर्मकृत् ।
भोग्यरूपमिदं सर्वं जगत्स्याद्भूतभौतिकम् ॥ ३६ ॥

jīvo dhīsthacidābhāso bhavedbhoktā hi karmakṛt ।
bhogyarūpamidam sarvaṃ jagat syādbhūtabhautikam ॥ 36॥

It is because the fallacious presentation of Consciousness located in the Buddhi performs various actions and enjoys their results, therefore it is called Jiva. And all this, consisting of the elements and their products which are of the nature of the objects of enjoyment, is called Jagat (universe). [Verse 36]

- I have forgotten my Para – Jeeva.... and have come to this Universe.... my own projection... Bigger Vyavaharika Dream... Vyavaharika Jeeva forgotten higher Pramartika Nature.

Who is he?

- Chidabasa – Consciousness – Reflected in Mind.
- I Myself have projected my Mind.
- Lent Chidabasa... come down...
- Taken Avatara in this Dream as Vyavaharika Jeeva...
- Once I have taken Avatara in Vyavaharika Prapanca... become Karta associated with Body / Mind Complex.
- Whatever I do produces Punyam Papam. After several Janmas, Punyam + Papam catches me unaware...
- I Karta am becoming Bogta suffering consequence of past Janma... Pain comes Vyavaharika Jeeva can't escape his past...
- Dream can't be put an end by any other method except Waking up...
- Numerologist / Prayaischittam... No use... because Karmas are done in countless Janmas.... Vyavaharika Jeeva biography... Generally Tragedy Present + future tragedy will go away upon waking up.

Mundak Upanishad :

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

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

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

- For enjoying Sukham – Dukham, Bogya Rupam medium is required.
- Punya Papam directly can't give pleasure pain. My own Punya Papam gives me Pleasure + Pain...
- Winter / Mosquito / family members... meant to exhaust out Punya Papam.
- **Object of enjoyment :**
World consists of Pancha Butani and their products.
- There is Jagat / Shariram / Chidabasa within Dream.
- I Paramartika Jeeva have chosen to associate with my inferior Nature.

Verse 37:

अनादिकालमारभ्य मोक्षात्पूर्वमिदं द्वयम् ।
व्यवहारे स्थितं तस्माद्दुभयं व्यावहारिकम् ॥ ३७ ॥

*anādikālamārabhya mokṣāt pūrvamidaṃ dvayam ।
vyavahāre sthitaṃ tasmādubhayaṃ vyāvahārikam ॥ 37॥*

These two, dating from tiem without beginning, have (only) empirical existence and exist till one attains liberation. Therefore both are called empirical. [Verse 37]

Reason :

- Why Jeeva called Vyavaharika Jeeva?

Vyavaharika Jeeva :

- Chidabasa is involved in all transactions.

Paramartika Jeeva :

- Beyond all Vyavahara.
- Avyavahara Adrishtam.
- Waker can't do Vyavahara in Dream.
- Only Chidabasa involved in all Vyavahara.
- I – Paramartika Jeeva has no Vyavaharam.

When did story start?

- Beginninglessly there... No beginning of Universe...
- Beginning of Dream can never be talked about. If someone is sleeping + I want to see when Dream starts... For waker... Dream is not there.
- **Can Dreamer say :**
 - How long I was waker and when I started dreaming.
 - He must be knower of waker.
- Dreamer doesn't know waker and for Waker, dream is not there (Mischief of Nidra Shakti).
- Nobody can take beginning of Dream.

- Better Analysis here than in Mandukya Upanishad :
 - Ninidhyasanam missing.
 - Mananam missing.
 - Sravanam done a lot.
- Beginning of Dream is end of Waking.
- End of Waking... Dreamer doesn't know.
- Therefore Anadi Kalam Arabya...
- Beginning from beginningless time.
- This Vyavaharika Jeeva + Vyavaharika Jagat continues to Exist in transaction...
- Its beginningless... is it endless?
- We can talk of end of Dream not beginning of dream... end of dream = Waking up.
- Until spiritual Awakening, Vyavaharika continues.
- Utishtaha.... Jagraha... Wake up from big Dream = Moksha.

Dakshinamoorthy Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
 पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
 यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
 तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dṛśyamāna nagarī tulyaṃ nijāntargataṃ
 paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |
 yassākṣātkurute prabhodhasamaye svātmāname vādvayaṃ
 tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurty, is this prostration. [Verse 1]

- Since Vyavaharika Jeeva will continue from beginningless time till Moksha, this Jeeva + Jagat is called Vyavaharikam.
- I and world are my higher I's projection.
- Unbelievable! Can believe when we give Swapna example.
- **See how dream happen :**

I have Nidra Shakti.. I project dream body / Chidabasa and world.. Enter and forget waker.



Good example for Chidabasa

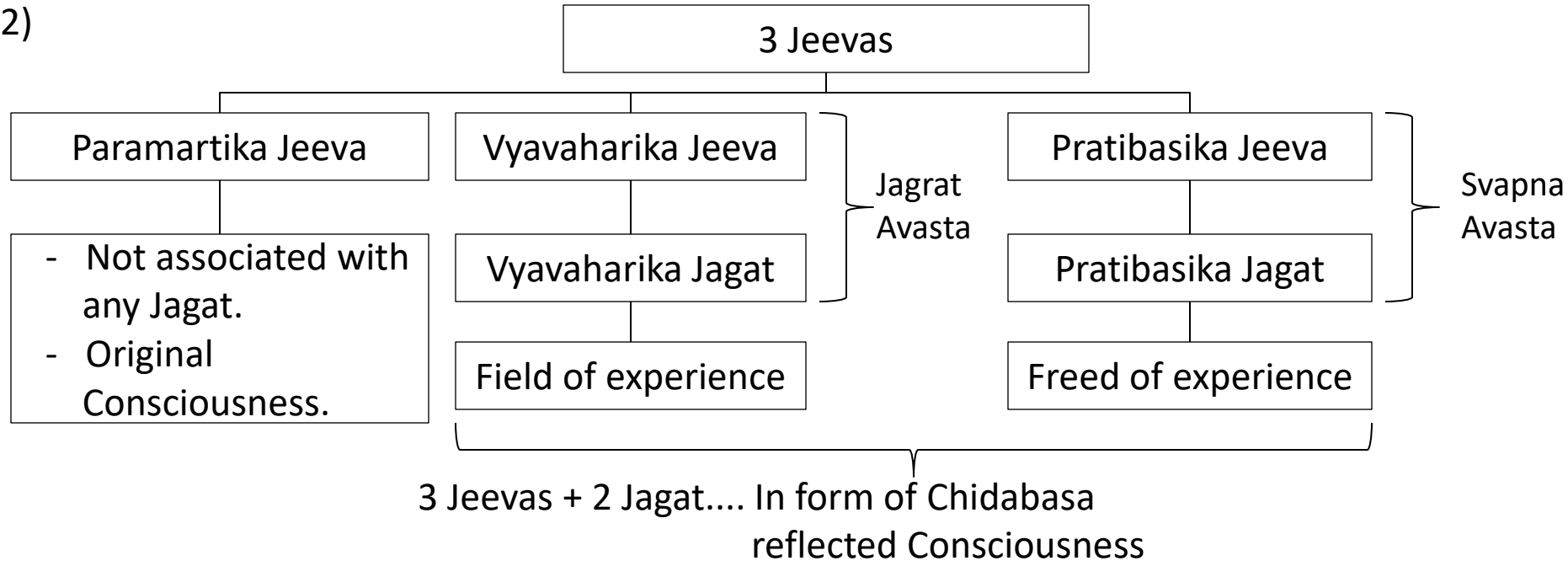
- Awareness / Light in which we see Dream.
- Similarly light Awareness in which we see Waking is our higher pure state of 'Consciousness' and Existence Sat.
- I enter into Vyavaharika Waker and forget my higher Nature... Pure Consciousness... beginning less...
- Therefore Waking is also another Dream – Cosmic Dream! Big Dream! Utishtaha!

Lecture 19

1) Verse 32 – 42 :

- Summary of Vedantic Teaching.

2)



3) Vyavaharika Jeeva is Vyavaharika Chidabasa + Associated Jagrat Shariram experiencing Jagrat Prapanca / Jagat.... in Jagrat Avastha.

4) Pratibasika Jeeva is Pratibasika Abasa associated with Svapna Shariram experiencing Pratibasika Prapanca in Svapna Avastha...

5) I – Paramartika Jeeva is projecting Vyavaharika Jeeva + Jagat...

- Since my own projection... both like Dream only.
- Therefore Waking state is also some type of Dream.

6) Power I have to project - is called :

- Nidra Shakti - w.r.t. Dream Prapanca / Avastha.
- Maya Shakti - w.r.t. Waking Prapanca / Avastha.
- Paramartika Jeeva = Brahman.

7) Mistake No.1 :

- I have projected Vyavaharika Jeeva + Desh + Kala (with Maha Nidra Shakti) and I have identified with Vyavaharika Jeeva.
- Having identified with this individual, I have forgotten original Paramartika Jeeva.

8) Mistake No. 2 :

- Vyavaharika Jeeva 'I' projects Pratibasika Jeeva + Jagat with 2nd individual Nidra... Pratibasika Jeeva + Pratibasika Jagat...
- I identify with Pratibasika Jeeva in Svapna Avastha.
- Nothing wrong in Dreaming.
- Capacity to project Dream = Vikshepa Shakti.

8) Tragedy Strikes :

- Having projected Dream World + I...
- Avrana Shakti covers my higher Nature (Waker's Mind).
- Dream is fake creation... becomes Frankenstein tormenting + presenting me because of Avarna Shakti.

- If Dream World is affecting me, wake up!
- If Waker's world is disturbing, to get out of Jagrat Samsara...

Gaudapadacharya : Only solution :

- “Gain Knowledge and Wake up”.

Vyavaharika Jeeva	Paramartika Jeeva	Pratibasika Jeeva
Verse 35, 36, 37	Verse 32, 33, 34	Verse 38

Verse 38 :

चिदाभासस्थिता निद्रा विक्षेपावृतिरूपिणी ।

आवृत्य जीवजगती पूर्वे नूले तु कल्पयेत् ॥ ३८ ॥

cidābhāsasthitā nidrā vikṣepāvṛtirūpiṇī ।

āvṛtya jīvajagatī pūrve nūle tu kalpayet ॥ 38॥

Sleep, said to be associated with Consciousness wrongly presented (in the mind) and of the nature of concealment and projection, at first covers the (empirical) individual self and the cognized universe, but then imagines them (in dream) afresh. [Verse 38]

How is Pratibasika Jeeva projected ?

- Paramartika Jeeva projects Vyavaharika Jeeva.
- Vyavaharika Jeeva projects Pratibasika Jeeva. Dream inside Dream.

Chidabasa :

- Vyavaharika Jeeva... Consciousness associated with Jagrat Shariram + Jagrat Antahkaranam.
- Waker's Body Mind Complex = Vyavaharika Chidabasa Jeeva.

- In Vyavaharika Chidabasa... there is Nidra Shakti at individual level.
- In Paramartika Jeeva, its called Maya...
- Nidra similar to Maya Shakti.



- What Nidra does... When operational.

(A)	(B)
Projects fake world	Covers fact I am comfortably lying on bed.

a) Projection :

- Kalpana Shakti... Srishti / Creation... new ones, fresh ones.
- New Svapna Jeeva + New Svapna Jagat created.
- Not aware of fact I am original Waker.
- Waker knows its projection... Svapna Jeeva doesn't know its projection...

- Dreamer doesn't accept dream as dream in dream.
- World is dream, you've created dream.
- You are Paramartika Jeeva with Maya Shakti.
- So tangible is this world.... its impossible to say it is a dream...
- Both Dreams... at 2 different levels... Projections.

Verse 39 :

प्रतीतिकाल एवैते स्थितत्वात्प्रातिभासिके ।

न हि स्वप्नप्रबुद्धस्य पुनस्स्वप्ने स्थितिस्तयोः ॥ ३९ ॥

pratītikāla evaite sthitatvāt prātibhāsike ।

na hi svapnaprabuddhasya punaḥ svapne sthitistayoḥ ॥ 39॥

These two objects (namely, the perceiving self and the perceived world) are illusory on account of their having existed only during the period of (dream) experience. It is because no one after waking up from dream sees those objects when one dreams again. [Verse 39]

Both false projections

Jagrat Prapancha with Vyavaharika Jeeva + Vyavaharika Jagat

Svapna Prapancha with Pratibasika Jeeva + Svapna Jagat

- Waking + Dream = Unreal Mithya

Mandukya Upanishad - Vaitathya Prakaranam 2nd Chapter.

- Even though Waking + Dream Unreal, in that Unreality there is a gradation.

- Smaller Unreal Mithya... Pratibasika.
- Bigger Unreal Mithya... Vyavaharika.
- Both Projection + Mithya... Seeing Rope Snake in Dream.

Guru tells - Snake unreal... Rope alone is there.

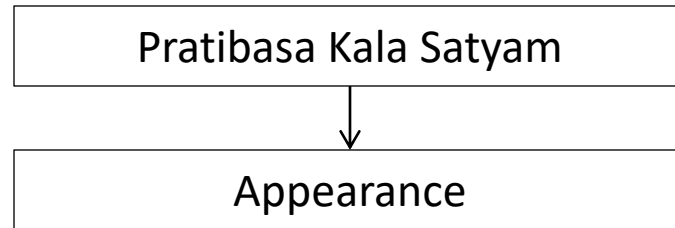
- Rope more Real than Snake.
- Rope itself Fake!
- Why this Svapna called Pratibasikam...
- Waker's world also Unreal... There is continuity of Waker's world.

Experience Jagrat today. Go to bed, Plan for tomorrow.

Assume :

- Same World will continue tomorrow will get Money in Bank and tomorrow continue to see same world.
- Jagrat – Sushupti – Jagrat – continuity.
- World has transactional – empirical Reality. Has no absolute reality being projection it continues...
- In Dream, left job incomplete... Tirupati Darshan.
- Wake up and want to go to same Dream...
- Impossible to retrieve Svapna Prapanca... next Dream different.
- Dream world exists till I experience... once I withdraw its end.

- No empirical / Objective / Continuing Reality. Therefore Not Vyavaharikam.
- Only during my experience, its Real for me... When I experience, Dream World Real for me. Therefore, called Pratibasikam.



- What has temporary reality during experience is called Pratibasikam.
- Subjective reality not empirical reality.
- Pratikale Eva... Only at time of appearance.
- Svapna Jeeva + Svapna Jagat... are fleeting existent.
- Dream exists for 90 seconds at time of Rapid eye movement – Sleep.
- Being temporary... Pratibasika.
- Svapna Jeeva + Svapna Jagat... Subjective Projection – Unreal.
- How you prove fleeting Nature?
- Wake up and go back to Dream...
- Can't pick up same position.
- In Waking class... come back and pick up thread of continuity.

Verse 39 :

- For a person who has woken up from Dream, continuity of same dream once again doesn't take place.
- After Wonderful Dream, can't get sleep.
- In 2nd Dream, same characters don't continue. Therefore called Pratibasika.

Verse 40 :

प्रातिभासिकजीवो यस्तज्जगत्प्रातिभासिकम् ।

वास्तवं मन्यतेऽन्यस्तु मिथ्येति व्यावहारिकः ॥ ४० ॥

prātibhāsikajīvo yastajjagat prātibhāsikam ।

vāstavaṃ manyate'nyastu mithyeti vyāvahārikaḥ ॥ 40॥

He who is the illusory Jiva thinks the illusory world as real but the empirical Jiva thinks (that world) as unreal. [Verse 40]

- Pratibasika Jeeva refuses to Accept.
- Pratibasika Jagat as unreal projection in Dream.
- Dreamer doesn't accept dream as Dream.
- To see it as Unreal projection, he has to wake up + gain knowledge...
- I am Vyavaharika Jeeva...
- Aham Vyavaharika Jeeva Asmi... when Aparoksha Jnanam comes... As Vyavaharika Jeeva looks at Svapna... Effortlessly, seen as Mithya...
- Only Vyavaharika Jeeva understands Pratibasika Jeeva + Pratibasika Jagat is Mithya.

- Svapna Jeeva looks upon that world as Reality. He doesn't accept as unreal projection... Pratibasika Jagat.
- He swears as Reality.
- Imagine there is Dream Guru, continues in Dream world... Knows I am Waker – I have understood Dream as Dream and realised I am Waker... and I continue in Dream with Wisdom... Jeevan Mukti within Dream.
- He will say... you are Waker.
- One who knows, I am Waker... he Knows dream as Mithya...



(Vyavaharika Jeeva)

Mind boggling Teaching :

- Similarly Cosmos – Dream I create...

Verse 41 :

व्यावहारिकजीवो यस्तज्जगद्व्यावहारिकम् ।
सत्यं प्रत्येति मिथ्येति मन्यते पारमार्थिकः ॥ ४१ ॥

vyāvahārikajīvo yaḥ tajjagadvyāvahārikam ।
satyaṃ pratyeti mithyeti manyate pāramārthikaḥ ॥ 41॥

He who is the empirical Jiva sees this empirical world as real. But the real Jiva knows it to be unreal. [Verse 41]

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19 ॥

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

Dakshinamurthi Stotram :

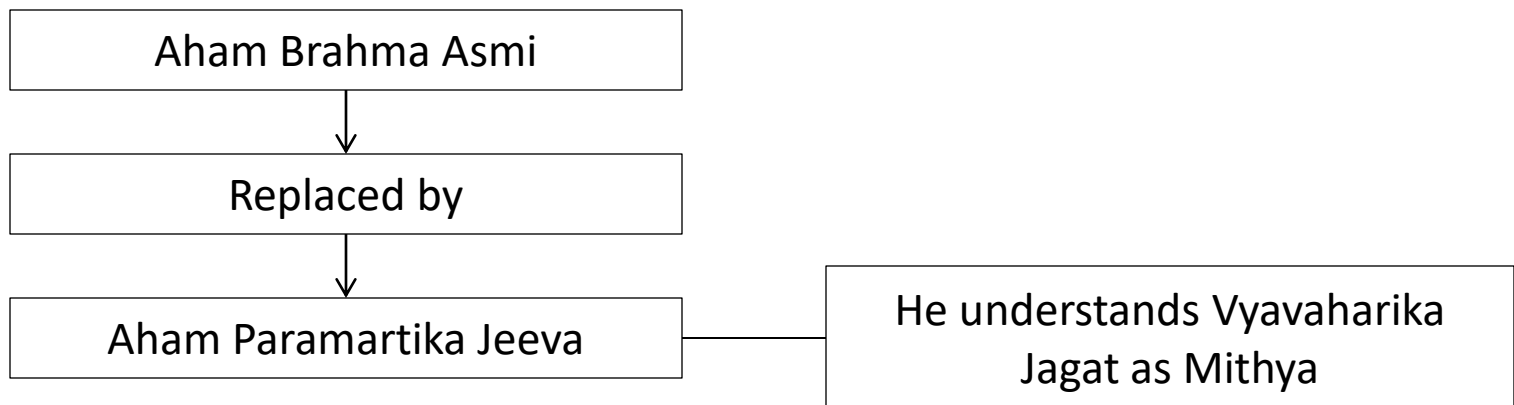
विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa drśyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā ।
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye ॥ 1 ॥

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurty, is this prostration. [Verse 1]

- Vyavaharika Jeeva never accepts Waking world as Unreal... as long as he is ignorant of higher 'I'.
- Also another with Chidabasa associated with Jagrat – Body / Mind Complex.
- Jagrat Jeeva – assumes Vyavaharika Jagrat Prapanca... Relation / Money / Body / House.
- Looks upon as Satyam... Absolute Reality even though its another projection only. 262

- Nama – Rupa... No substantiality of its own.
- Vyavaharika Jagat Satyam Pratyeti... comes to Vedanta – Guru / Shastra /... Student nods.
- Vedanta Remains at Verbal level.. Shabda Jnanam... Not Artha Jnanam = Pratibandaha
- After Exposure – notion very powerful... some who have gained knowledge and say I am Paramartika Jeeva.... not lip service...
- Aham Brahmasmi... have Shabda Jnanam.
 - have grasped Meaning
- I am Paramartika Jeeva.... Original Consciousness... in my heart.
 - Not show outside.
- Paramartika Jeeva = Jnani = Wise person.
- Who claims I am neither for Chidabasa at Vyavaharika level or Pratibasika level.



Important Difference :

Wakers Svapna	Nidra Svapna
<ul style="list-style-type: none">- When I wake up from wakers Svapna and thru Guru Shastra Vichara and Tvam Tat – Asi.. Vichara and claim Aham Paramartika Jeeva... World doesn't disappear... After waking up... Knowing there is some duration, Vyavaharika Jeeva + Vyavaharika Jagat continues to appear for me.- No Physical disappearance of object.. I.	<ul style="list-style-type: none">- When I wake up from Dream and understand I am Jagrat Jeeva... Dream physically disappears and my projected dream is gone.- If in Svapna also dream world continues, could have had Svapna Jeevan Mukti.

- Here I know I am Paramartika Jeeva but Vyavaharika Jeeva + Jagat continues because of Prarabda Karma...

Reason :

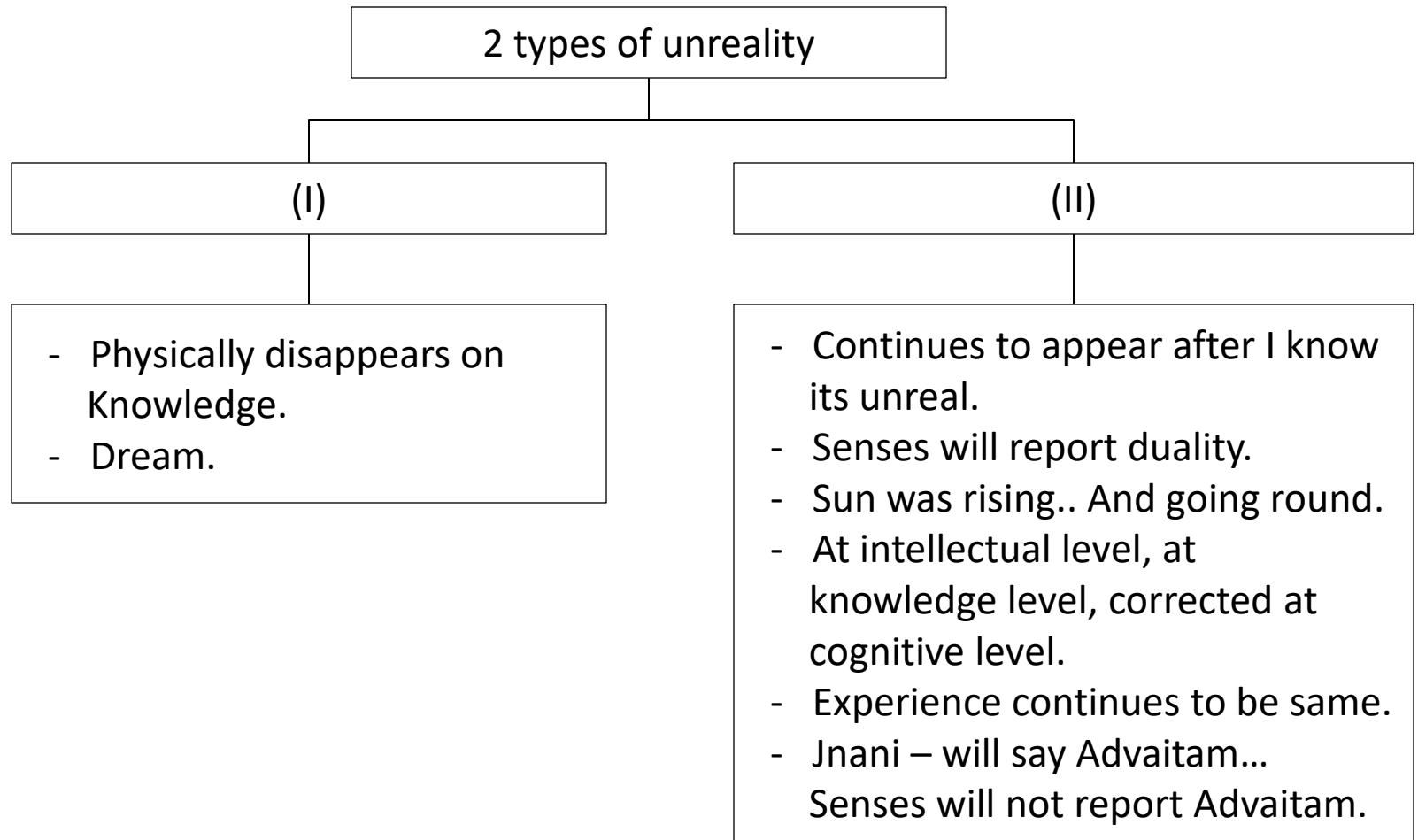
- Vivekachudamani + Aparoksha Anubuti.

Example :

- Switch off Fan... because of Momentum fan continues.

Example :

- Flat Earth / Blue Sky... Known as unreal, continues to appear for sometime.



- I am Paramartika Jeeva... There is no Paramartika Jagat.

Chandogya Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति
स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति
स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥

*Yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti
sa bhūmātha yatrānyatpaśyatyanyacchṛṇotyanyadvijānāti
tadalpaṁ yo vai bhūmā tadamṛtamatha yadalpaṁ
tanmartyaṁ sa bhagavaḥ kasminpratiṣṭhita iti
sve mahimni yadi vā na mahimnīti.*

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1].

- Jnanam = Jeevan Mukta Jeeva – Paramartika Jeeva knows Jivatvam its Mithya.

Lecture 20

1) Vidyanaraya is condensing Vedantic Teaching from Verse 32 - 42. Author introduces 3 Jeevas.

Paramartika Jeeva	Pratibasika Jeeva	Vyavarika Jeeva
<ul style="list-style-type: none"> - Who doesn't identify with Svapna Jeeva + Jagrat Jeeva. - Identifies with Chit – Original Consciousness. - Possible only for wise. - One who has woken up from Vyavaharika Jeeva + Claimed identity with Original Consciousness. - Brahma Aikyam alone real. 	<ul style="list-style-type: none"> - Chidabasa associated with Svapna Sharira + Sense organs. - Dream 1 - Wakes up and becomes Vyavaharika Jeeva. <p>Verse 40 :</p> <ul style="list-style-type: none"> - Pratibasika Jeeva Looks at Svapna Prapancha as real. 	<ul style="list-style-type: none"> - Chidabasa Associates with Jagrat Shariram and Sense organs. - Dream 2 - When he wakes up he is called Paramartika Jeeva. - Vyavaharika Jeeva looks at Svapna Prapancha as unreal. - Vyavaharika Jeeva becomes paramartika Jeeva through wisdom. - Verse 41 - Important Verse.

Verse 42 :

पारमार्थिकजीवस्तु ब्रह्मैक्यं पारमार्थिकम् ।
प्रत्येति वीक्षते नान्यद्वीक्षते त्वनृतात्मना ॥ ४२ ॥

pāramārthikajīvastu brahmaikyaṃ pāramārthikam ।
pratyeti vīkṣate nānyad vīkṣate tvaṅṛtātmanā ॥ 42॥

But the Paramarthika Jiva knows its identity with Brahman to be (alone) real. He does not see the other, (if he sees the other) he knows it to be illusory. [Verse 42]

- Vyavaharika Jeeva with Vyavaharika Jagrat Prapanca looks upon it as Reality.
- Paramartika Jeeva :

One who has woken up spiritually... looks at Jagrat Prapanca... as Mithya Unreal.

Difference between 2 wakings

- Pratibasika Jeeva wakes and becomes Vyavaharika Jeeva.
- Svapna Prapanca becomes unreal + disappears from his experience.

- Vyavaharika Jeeva wakes and becomes Paramartika Jeeva.
- Jagrat Prapanca becomes unreal.. But it doesn't disappear... experience continues.
- Jeevan Mukti.. Avasta woken up from this dream, experience continues..

Visualise that State :

- Such Person is Jeevan Mukta
He is aware that this is Mithya

You are in Dream but you have knowledge that it is a dream, original I is bed – no problem

Verse 43 & 44 :

माधुर्यद्रवशैत्यानि नीरधर्मास्तरङ्गके ।
अनुगम्याथ तन्निष्ठे फेनेऽप्यनुगता यथा ॥ ४३ ॥
साक्षिस्थास्सच्चिदानन्दास्सम्बन्धाद्ब्रुवावहारिके ।
तद्द्वारेणानुगच्छन्ति तथैव प्रातिभासिके ॥ ४४ ॥

mādhuryadravaśaityāni nīradharmāstaraṅgake ।
anugamyātha tanniṣṭhe phene'pnyanugatā yathā ॥ 43॥
sākṣisthāḥsaccidānandāḥ sambandhādvvyāvahārike ।
taddvāreṇānugacchanti tathaiva prātibhāsike ॥ 44॥

As such characteristics of water as sweetness, fluidity and coldness appear to inhere in the waves, and then also in the foams of which the waves are the substratum, so also Existence, Consciousness and Bliss which are the (natural characteristics of Sakshin) appear to inhere in the Vyavaharika Jiva on account of its relation (with Sakshin) and through it similarly inhere in the Pratibhasika Jiva. [Verse 43 & 44]

Verse 43 :

- Pratibasika Jeeva wakes up... and sees Vyavaharika Jeeva wakes up... Jagrat Unreal... What's Real... No Paramartika Prapanca - Brahman Aikyam = Paramartikam.
- Oneness with Brahman becomes Real.
- As Vyavaharika Jeeva... Brahman Aikyam a Joke.
- As Paramartika Jeeva.... Brahman Aikyam – a fact and Recognised.

Not say I will become Brahman -----

Says :

- I was / is / ever will be Brahman...

He knows :

- Aham Brahmasmi... Fact... By constant Sravanam / Mananam / Nidhidhyasanam... He retains fact in surface of Mind all the time.
- Gaining knowledge easy... Knowledge gained in class... fact goes far away... What's in the surface... Relative personality – father...
- My response to life situation depends on what personality is on surface... Pratibasika Jeeva / Vyavaharika Jeeva... Mahasamsari cries all the time.
- Jnanam not enough.
- Jnana Nishta Required. In surface of Mind, I am Paramartika Jeeva and always be there.
- Its not easy... Sravanam / Mananam / Nididhyasam...

Gita :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

**dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ
kāmāt krōdhō'bhijāyatē || 2-62 ||**

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

- Wise gets dragged to Vyavaharika + Pratibasam status... Sravanam / Mananam / Nididhyasanam... Life long process – Project over at Death... Sravanam / Mananam / Nididhyasanam – gets over.

Paramartika Jeeva :

- He doesn't want to invoke Vyavaharika Jeeva + Pratibasika Jeeva – 2 fold Ahamkara... 2 fold Chidabasa.
- What minimum is Required... Invoke / Do Duty / Like Vesham...
- Play Role... Play Movie + Go to next one.
- Doesn't see... He ignores...
- Vyavaharika Jeeva + Jagrat Prapanca.
- Pratibasika Jeeva + Svapna Prapanca.
- If he transacts, he remembers incidental Mithya status of 1 – 4.
- Vikshetutu Anrutatva – Mithya.
- When that status is forgotten, Anrutam is Satyam and its capacity to Bind me is too much.
- It can be tamed only by one Method 1 – 4 – seen as Mithya.
- Paramartika Jeeva = Jeevan Mukti Jnani = Wise.

Verse 44 :

- Why do we say Vyavaharika Jeeva + Pratibasika Jeeva is Mithya and Paramartika Jeeva alone is Satyam?
- Why we can't say all is Real?
- Pratibasika Jeeva... Unreal.
- Vyavaharika Jeeva – how can we say Unreal... What's logic?

Answer :

- Original Consciousness... Paramartika Jeeva alone enjoys 3 Basic Nature.

Sat	Chit	Ananda
Its own Existence	Its own Consciousness	Its own Ananda

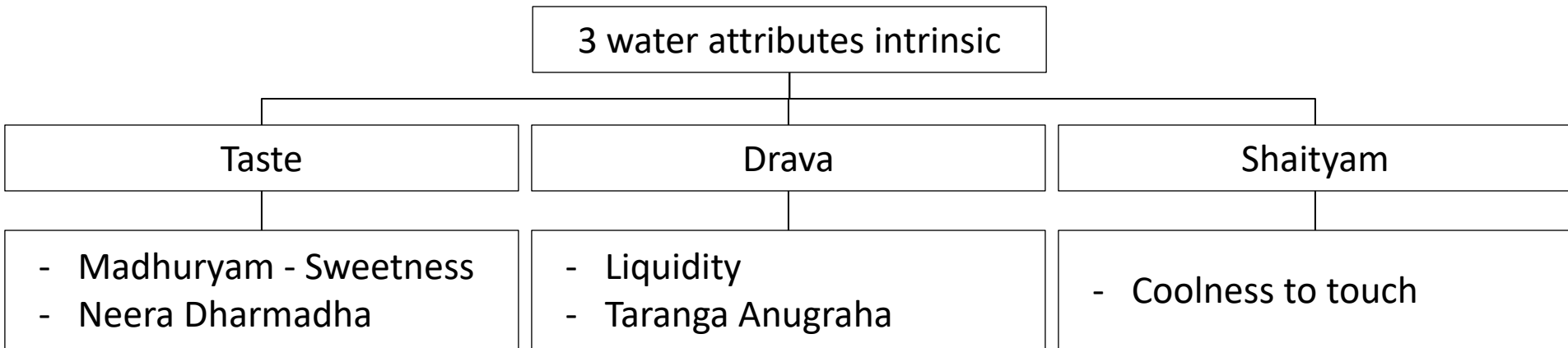
- Whereas Vyavaharika Jeeva... Chidabasa doesn't have all 3...
- Paramartika Jeeva lends Sat / Chit / Ananda to Chidabasa Vyavaharika Jeeva.
- Reflected Sun borrows Existence from original Sun.
- Reflected Sun borrows Brightness from original Sun.
- Vyavaharika Jeeva borrows Sat Chit Ananda from Paramartika Jeeva.
- Because happiness is borrowed, it doesn't stay. Therefore Happy for sometime, then sorrow comes.
- Happiness = Gap between 2 sorrowful experiences because what's borrowed doesn't last long.
- Vyavaharika Jeeva lends Sat / Chit / Ananda to Pratibasika Jeeva.
- Svapna Jeeva has borrowed Sat / Chit / Ananda from Vyavaharika Jeeva – who has borrowed from Paramartika Jeeva.

Example :

- Imagine there is Lake or Ocean.
- Upon lake there is wave... upon that wave there is bubble.

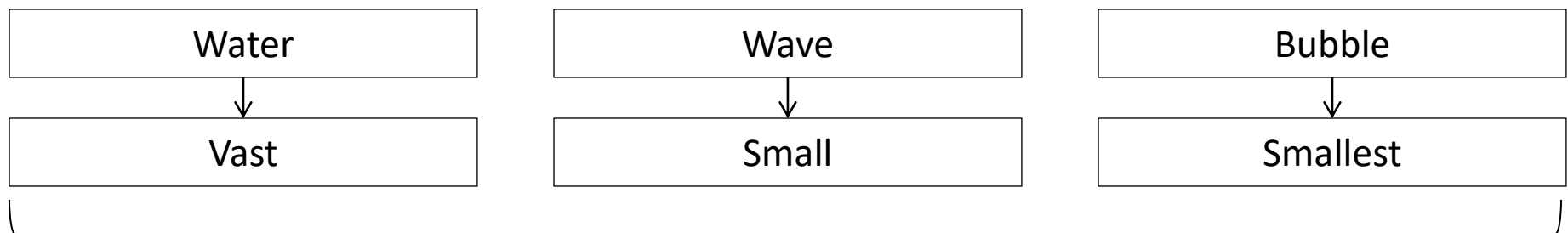
- Attributes of water borrowed by wave.
- Wave seems to have attributes of water.
- Wave gives attributes to bubble.

Water	Wave	Bubble
- Paramartika Jeeva	- Vyavaharika Jeeva	- Pratibasika Jeeva



- 3 Attributes enter into wave... doesn't belong to itself... borrowed from water... Pervades / enters / inherits.

Tan-Nishtam :



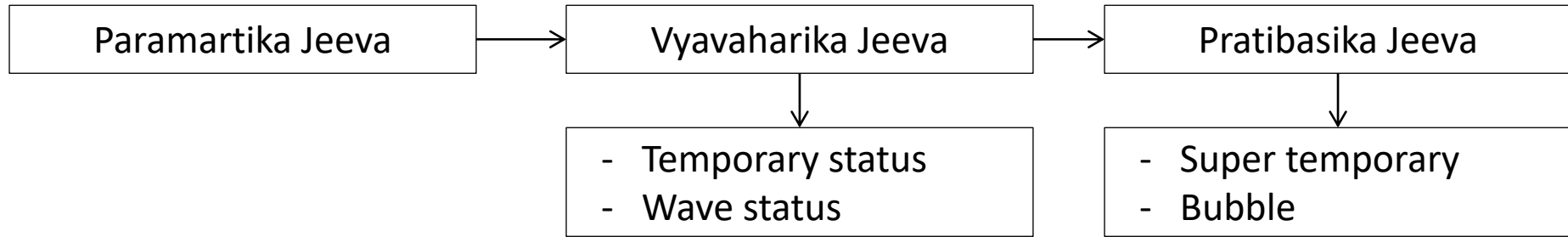
3 attributes are there

- Anugata = Pervades.
- Water – doesn't give 3 attributes to Bubble.

Direction... water lends to wave.

Wave lends to bubble.

Route is :



Verse 43	Verse 44
Example	Darshtanta Explanation

Verse 44 :

- I am original water... Sakshi – Paramartika Jeeva.... whose nature is Sat-Chit-Ananda.
- Existence is my Real Nature. I have no Birth / Death.. Nayayate... Jati – Neti – Kula...
- I can claim immortality if I claim I am water... If I am wave :
Biography of wave not in hands of wave, but in hands of wind... sometimes here / there... Miserable wave...
- If I claim Bubble... Bubbling with life but has short life.

- Unintelligent to claim – Wave / Bubble status.
- Claim water status then wind can't do anything to water... cyclone can disturb wave / bubble...
- Never be Pratibasika Jeeva – Vyavaharika Jeeva... claim I am Paramartika Jeeva... called Sakshi in this sloka.
- I lend my Natural - Sat-Chit-Ananda feature to Vyavaharika Jeeva... Temporary Chidabasa associated with temporary body.
- Laughter gave catch in back.
- Smile gone in one minute... No freedom to laugh freely.
- That's Ananda... I lend... through Vyavaharika Jagrat Jeeva /... to Pratibasika Jeeva...
- Consciousness of Dream body is given by Waker's Mind.
- Waker's Mind has Consciousness borrowed from Sakshi.
- Anugachhanti... Pervades and Reaches Svapna Jeeva.

Verse 45 :

लये फेनस्य तद्धर्मा द्रवाद्यास्स्युस्तरङ्गके ।
तस्यापि विलये नीरे तिष्ठन्त्येते यथा पुरा ॥ ४५ ॥

laye phenasya taddharmā dravādyāḥ syustaraṅgake ।
tasyāpi vilaye nīre tiṣṭhantyeete yathā purā ॥ 45॥

With the disappearance of the foam (in the wave), its characteristics such as fluidity etc. merge in the wave; again with the disappearance of the wave in the water, these characteristics merge, as before, in the water. [Verse 45]

- Tishtanti... Correction.
- Nishtanti....Doesn't exist.

Verse 44 :

- 3 Attributes goes from Water – Wave – Bubble...

a) What happens to 3 attributes when bubble bursts?

- Madhurya / Drava / Shaitya... not destroyed... when bubble bursts because they are not attributes of bubble.
- They quietly slide down to wave.
- Bubble has Madhurya / Drava / Shaitya... Now wave has Madhurya / Drava / Shaitya.

b) What happens when wave dissolves?

- Ocean is quiet... When wave dissolves, Madhurya / Drava / Shaitya... Indestructible... goes back to water.
- Therefore Water – Madhurya / Drava / Shaitya... Uktam.
- Similarly when you wake up and Svapna Jeeva resolves... Sat-Chit-Ananda... (Now and then) exists in Svapna Jeeva.
- Sat Chit Ananda of Svapna Jeeva gets resolved to Jagrat Jeeva.
- In Pralayam, all Jeevas resolve, Sat Chit Ananda go to Sakshi, Paramartika Sloka.

Example :

- When Bubble bursts / resolves its Dharma attributes... Madhurya / Drava / Shaitya... will go back to Tarangam (wave) to which they legitimately belong..

- When wave resolves, 3 attributes come back to water... Ocean not absolute... based on Nama Rupa... Water will always have Madhurya / Drava / Shaitya... Exactly as before origin of wave / bubble.
- Before Srishti, what Avasta was there, same Avasta after Laya... Sakshi – water.

Verse 46:

प्रातिभासिकजीवस्य लये स्युर्व्यावहारिके ।
तल्लये सच्चिदानंदाः पर्यवस्यन्ति साक्षिणि ॥ ४६ ॥

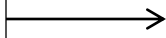
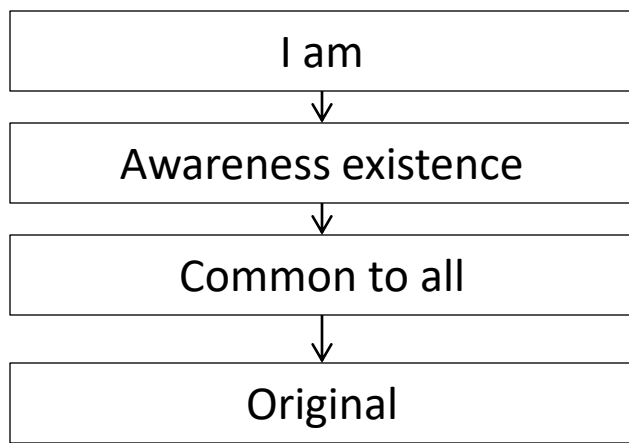
prātibhāsikajīvasya laye syurvyāvahārike ।
tallaye saccidānandāḥ paryavasyanti sākṣiṇi ॥ 46॥

With the disappearance of the Pratibhasika Jiva (in the Vyavaharika Jiva) Existence, Consciousness and Bliss (which are its characteristics) merge in the Vyavaharika Jiva. When that also disappears (in Sakshin) these characteristics (finally) merge in Sakshin. [Verse 46]

- Similarly Paramartika Jeeva.

In Svapna :

- Tiger is Consciousness... chasing me...
- Consciousness is there in Tiger... When I Waker.... Existence + Consciousness comes to Waker, Now Waker is Existence and Consciousness.
- 3 attributes / features... Sat Chit Ananda comes to Vyavaharika Jeeva... from Pratibasika Jeeva.



- Bubble! Wave!
- Whatever comes after...
- I am father Vesham

- Then Vyavarika Jeeva – is also dissolved.

Dissolution on 3 occasions

Deep Sleep State

Pralayam State

Videha Mukti State

- We experience Paramartika Jeeva.
- Pratibasika Jeeva Vyavaharika Jeeva
- Both Jeevas resolved.

- Death – 2nd resolution
- When Vyavaharika Jeeva resolves.
- Temporary respite
- Comes back.

- Vyavaharika Jeeva
- Permanently dissolved.
- Remains as Sakshi Chaitanyam one with Brahman.
- 3 ultimately resolve in Sakshi – I – Original Consciousness.

What proof?

- Ananda
- No samsara

Chandogya Upanishad :

- Tata Sampanno Bavati.
- We experience Ananda.

- I – Sakshi – am always there... In me wakes of creation and bubbles of Galaxies / Lokas arrive Brahmandas are waves / bubbles... Rise in me... Water... Meiya Sakalam Jatam.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham ॥ 19॥

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

- Claim I am water... Don't claim wave / bubble... Don't get caught in Drama.
- If you enjoy, put Vesham don't get carried away with father Vesham... Smile... Cry... When required.. Both Vesham...
- My Nature is Sat-Chit-Ananda Asmi.
- Sense organs knows... Mind experiences.
- Consciousness... No Action... Illuminator... without will Illumines Mind only.
- Mind is Relative... Seen... Seer – Category !