



Ramana Maharishi's

SAD DARSHANAM

TOPICS

- ☐ *Summary*
 - ☐ *Verse 1 to 44*
-



SUMMARY

Summary

S. No.	Verse	Meaning									
1.	Verse 1	<ul style="list-style-type: none">- Sat Darshanam Abidance in truth, knowledge.- One substance – Awareness principle Without thoughts Inside. Without objects outside.									
2.	Verse 2	<ul style="list-style-type: none">- Jnanam destroys Bheda, mortality									
3.	Verse 3	<ul style="list-style-type: none">- Adhishtanam for world – one <table><tr><td><u>Adhishtanam</u></td><td><u>For</u></td></tr><tr><td>- Canvas</td><td>- Painting</td></tr><tr><td>- Screen</td><td>- Movies</td></tr><tr><td>- Brahman</td><td>- World</td></tr></table>		<u>Adhishtanam</u>	<u>For</u>	- Canvas	- Painting	- Screen	- Movies	- Brahman	- World
<u>Adhishtanam</u>	<u>For</u>										
- Canvas	- Painting										
- Screen	- Movies										
- Brahman	- World										
4.	Verse 4	I Exist									
		With I – Notion	Without I – Notion								
		Unreal	Real								
5.	Verse 5	<ul style="list-style-type: none">- Advaita Jnanam and experience- Refrain from debates.									
6.	Verse 6	<ul style="list-style-type: none">- Notion of I decides how I perceive world.									

S. No.	Verse	Meaning
7.	Verse 7, 8, 9	- How world is perceived as plurality
a)	Verse 7	Perception : I) With Kosha = Plurality II) Without Kosha = Reality - World = Interpretation of 5 Koshas
b)	Verse 8	- World = Mind
c)	Verse 9	- Mind = I Notion
8.	Verse 10	- Puja, Japa, Paranayama helps to abide in self.
9.	Verse 11	- Triputi and Dvaitam because of ignorance of Atma.
10.	Verse 12	Ask : - Who has ignorance and knowledge? (Both are thoughts) - Ahamkara - Atma beyond knowledge and ignorance.
11.	Verse 13	- Aham Brahma Asmi is a thought of subject. - Not Blankness

S. No.	Verse	Meaning
12.	Verse 14	<ul style="list-style-type: none"> - True knowledge pure awareness without any Vritti. - Samanya Jnanam
13.	Verse 15	<ul style="list-style-type: none"> - Samanya Jnanam is Adhishtanam
14.	Verse 16	<ul style="list-style-type: none"> - Moolam for waker is Atma. - Unless Atma is there, no Ahankara
15.	Verse 17	<ul style="list-style-type: none"> - Time is w.r.t. Ahamkara, which rests in Atma
16.	Verse 18	<ul style="list-style-type: none"> - No time, space, without Body
17.	Verse 19	<ul style="list-style-type: none"> - Ajnani – Self is body, mind - Jnani – self is Chaitanyam
18.	Verse 20	<ul style="list-style-type: none"> - How ignorant and wise see world. - For Ignorant – World real, unaware of Atma. - For Wise – Atma real, world unreal
19.	Verse 21	<ul style="list-style-type: none"> - For Destiny and self effort what is the source? Ahamkara - Focus on Atma Adhishtana and conclude waking is dream superimposition.

S. No.	Verse	Meaning
20.	Verse 22	- God realisation, Chaitanya Darshanam is self realisation.
21.	Verse 23	- How to see the Lord? Convert attributes into food for the Lord.
22.	Verse 24	- Real self - Light by which mind perceives objects
23.	Verse 25	- When ego "I" rises, world rises
24.	Verse 26	- Ego I born by borrowing some attributes from Chaitanyam + body. - Names Ahamkara : Granthi, Vibandha, Sukshma Shariram, Chetah, Bavaha, Jiva, Pramata.
25.	Verse 27	- Ego born in waking and dream. - Resolved in sleep.
26.	Verse 28	- How ego disappears? - On knowing Atma
27.	Verse 29	- Falsify Ahamakra

S. No.	Verse	Meaning
28.	Verse 31	<ul style="list-style-type: none"> - Assert I am Atma, not Body / Mind / Intellect. - Leads to egoless state of being.
29.	Verse 32	<ul style="list-style-type: none"> - When Ego I drops – Sakshi I rises - Climax – Verse.
30.	Verse 33	<ul style="list-style-type: none"> - Jnani works out of contentment, fulfilment
31.	Verse 34	<ul style="list-style-type: none"> - Ajnani not able to realise due to obstacles in the mind.
32.	Verse 35	<ul style="list-style-type: none"> - Atma Jnanam is removing attributes falsely attached to Atma.
33.	Verse 36	<ul style="list-style-type: none"> - Abide in truth, drop attributes. - Minds prattling is Mayas extention.
34.	Verse 37	<ul style="list-style-type: none"> - Logic : Vikshepa power keeps one in Samsara
35.	Verse 38	<ul style="list-style-type: none"> - Seeker is sought - Realisation - Drop ego, you are in lap of Atma.

S. No.	Verse	Meaning
36	Verse 39	<ul style="list-style-type: none"> - Dvaitin, Advaitin, mixed - Analysed, by ego, not Atma
37	Verse 40	<ul style="list-style-type: none"> - Drop Doership, enjoyership of ego - One wakes up to realise realisation
38.	Verse 41	<ul style="list-style-type: none"> - Atmas standpoint, no Karmas anytime. - Atma is Bodyless, mindless - Ego I, has bondage and liberation.
39.	Verse 42	<ul style="list-style-type: none"> - Liberation with body, without body, or mixed - teaching over
40.	Verse 43	<ul style="list-style-type: none"> - Original text in Tamil
41	Verse 44	<ul style="list-style-type: none"> - Vasista Muni captured rays of Ramana in a mirror and presented it in Sanskrit.



VERSE 1 TO 44

Sad Darshanam

The Vision of Truth of oneself and the world

Introduction :

Vision of the World :

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

As Ego	As Sakshi
- See myself as human being in waking.	- I am pure being, understood by study. - See ego dropped in sleep and analyse.

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

- Knowing he is not the reflection (body) or mirror (Mind), one is totally free from sorrow and enjoys unconditioned bliss.**

- Text written by Ramana Maharishi in Tamil, translated into Sanskrit by Vasishtha Ganapati Muni.
- Ramana revels in his inner experience of himself and the world here.
- Teaches us method of enquiry.

Ahamkara	Aham
<ul style="list-style-type: none"> - Fake Aham - Creates Bheda Jiva, Jagat, Ishvara. - Creates all sorrow <p>1st Stage :</p> <ul style="list-style-type: none"> - Adhishtanam of Jiva and Jagat is Ishvara 	<ul style="list-style-type: none"> - Real Aham - When Ahamkara is destroyed by knowledge as false, Aham, pure consciousness alone remains. <p>2nd stage :</p> <ul style="list-style-type: none"> - Adhishtana of Jiva, Jagat, Ishvara is “Sat”, Reality.

Problem :

- No perception of Jiva, Jagat, Ishvara but understanding 3 as different.

Verse 1 :

सत्प्रत्ययाः किन्नु विहाय सन्तं?
हृदयेष चिन्तारहितो हृदाख्यः।
कथं स्मरामस्तममेयमेकं?
तस्य स्मृतिस्तत्र दृढैव निष्ठा ॥१॥

satyapatyayah kim nu vihahya santam
hrridysha chintarahito hrridakhyah |
katham smaramastamameyamekam
tasya smrritistra drridhaiva nishtha || 1 ||

Independent of something that exists within you, can you have notions of Existence? The Pure Reality can be located at the seat of consciousness (known as the heart) within yourself when the mind is free of thoughts. How is one to remember that One (Ultimate Reality) which cannot be measured or cognized by the mind? By its remembrance alone, you will be seated firmly in the Ultimate reality. [Verse 1]

- Mangala Sloka – Rememberance of Lord and Sat principle.

a) Sat Pratyaya Kim Nu Vihaya Santam :

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

Objects	Non existent objects
<ul style="list-style-type: none">- Have existence- Existence not an object- Existence can't become non-existence.	<ul style="list-style-type: none">- Can't exist

Gita :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ ।
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

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

b) Sat Pratyaha :

Thoughts of existing objects	Principle of existence
- Many, changing	- One unchanging principle

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

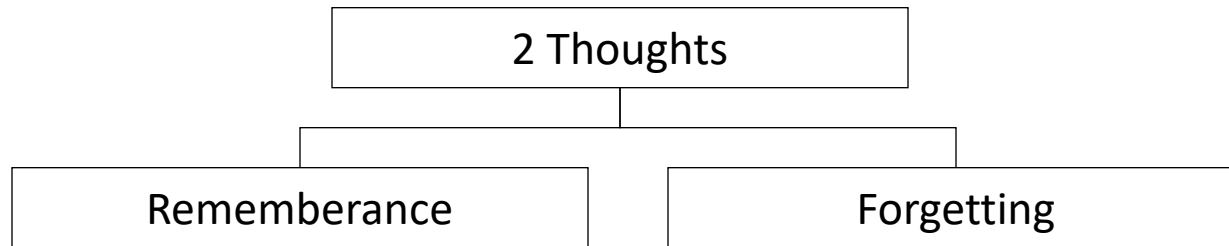
c) Hrdi Esah Chinta

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

Isness	Thoughts
<ul style="list-style-type: none"> - Experienced as I - I exist independent of thoughts. 	<ul style="list-style-type: none"> - Exist - Because of me - Thoughts rise and dissolve in me.

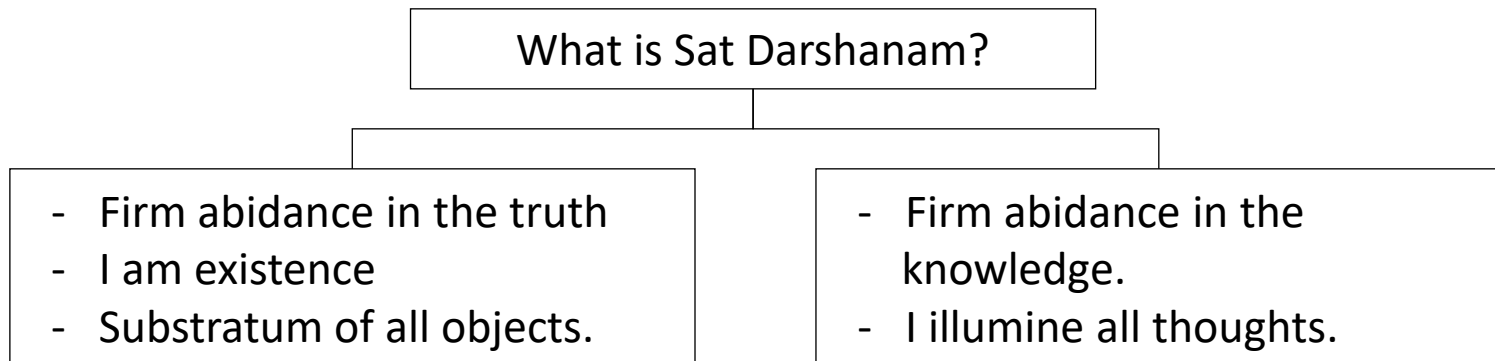
d) Katham Smaramah Tam Ameyam Ekam :

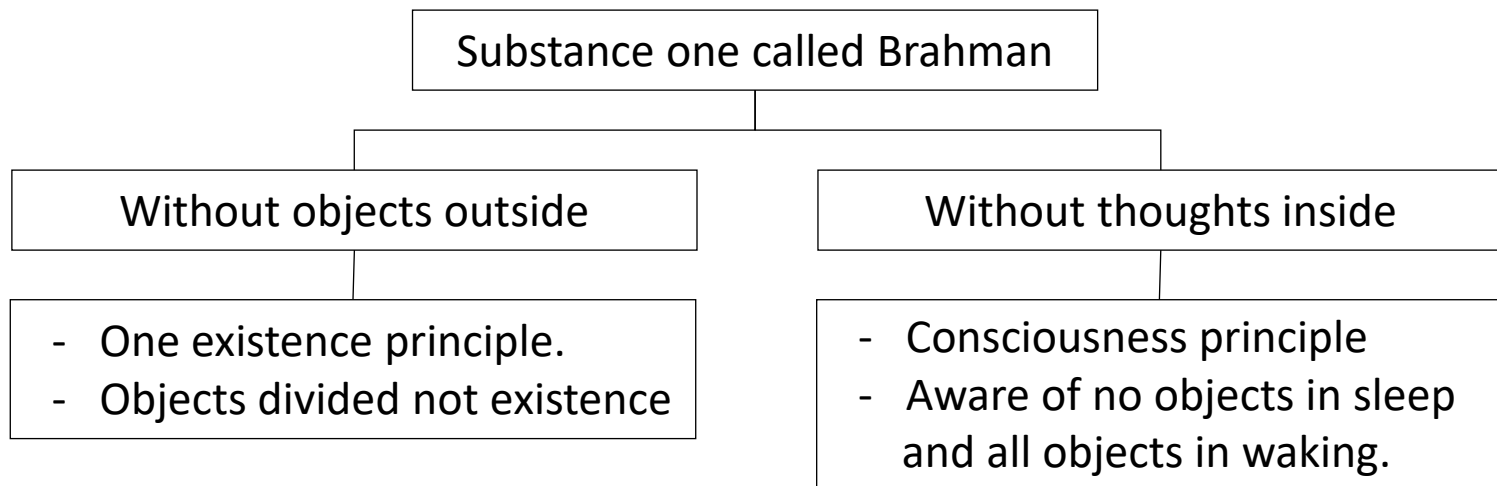
- Truth is one with me, hence can't be remembered as object.



- Truth is free from thoughts.
- If can't be remembered or forgotten.

c) Tasya Smrtih Tatra Drdhaiva Nishtha :





- **What is abidance in self :**

Spontaneous remembrance of divisionless Brahman, Adhishtanam of Mithya Jiva, Jagat, Ishvara.

Verse 2 :

मृत्युंजयं मृत्युभिया श्रिताना-
महंमतिर्मृत्युमुपैति पूर्वम्।
अथ स्वभावादमृतेषु तेषु
कथं पुनर्मृत्युधियोऽवकाशः ॥ २ ॥

mrrityu njayam mrrityubhiyashritana-
mahmmatirmrritumupaiti purvam |
atha svabhavadamrriteshu teshu
katham punarmrrityudhiyo.avakashah || 2 ||

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

a) Fear of Death :

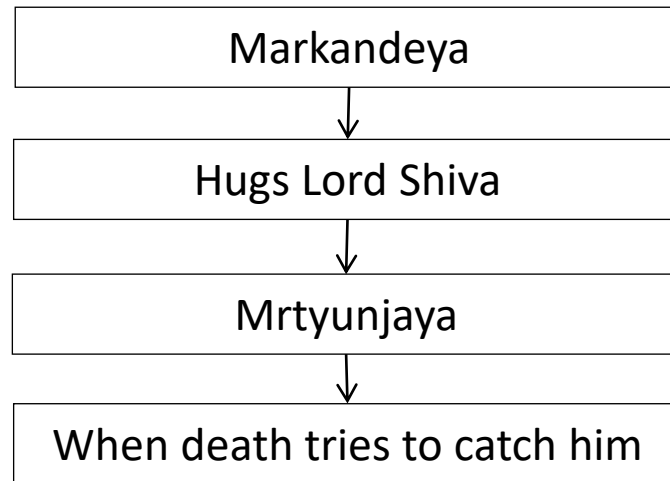
- I. Natural
- II. Loosing one's identity
- III. Going into nonexistence.
- IV. Fear of change, ultimate change in life

b) How to remove fear of death?

- By knowing "I" Sat – Chit principle, is deathless because it is birthless.
- Accept the inevitable, death of gross body.
- Surrender to Lord, loose our identity to him, Vyavaharika Satyam, to cross fear of death.

c) Who is fearful?

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



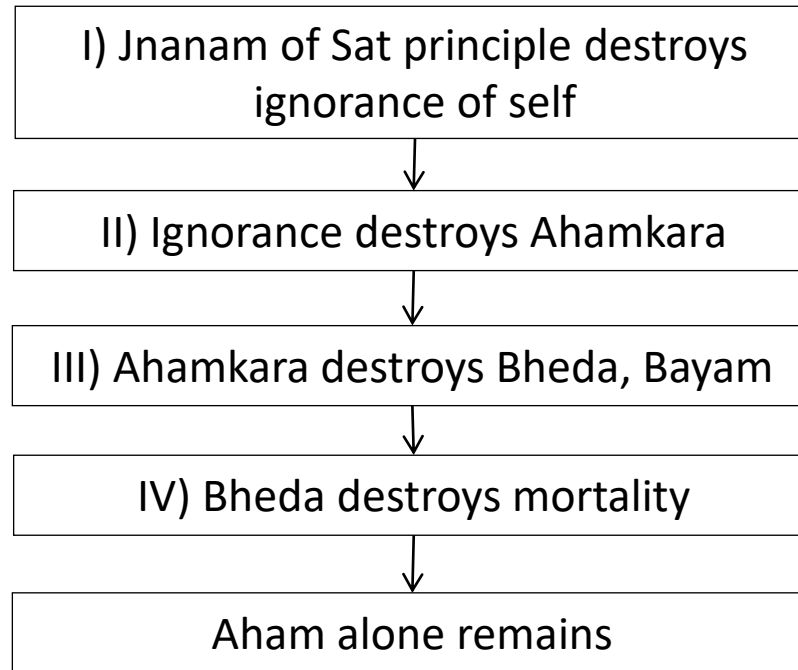
d) Katho Upanishad :

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

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

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

Steps of realisation of Sat Principle :



Verse 3 :

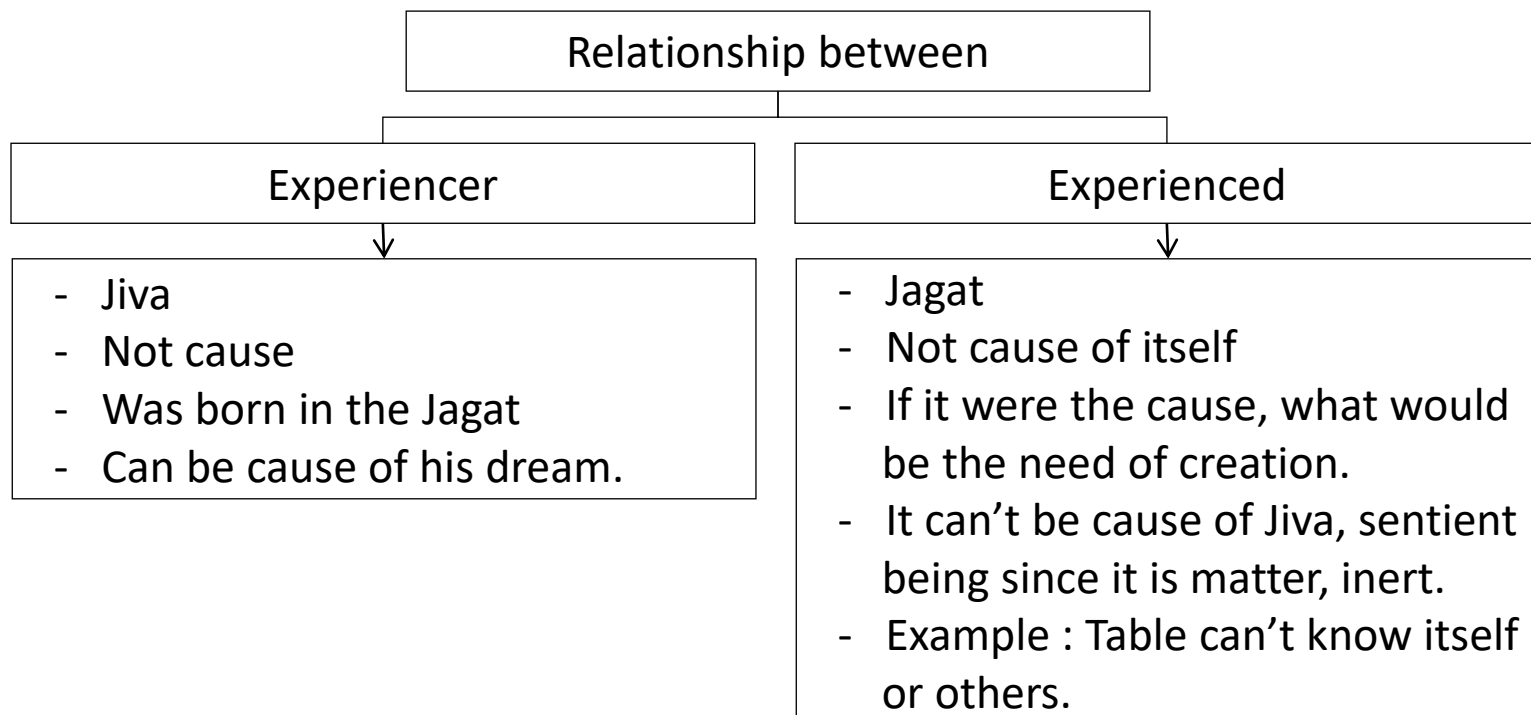
सर्वैर्निदानं जगतोऽहमश्च
वाच्यः प्रभुः कश्चिदपारशक्तिः ।
चित्रेऽत्र लोक्यं च विलोकिता च
पटः प्रकाशोऽप्यभवत्स एकः ॥३॥

sarvairnidanam jagato.ahamashcha
vachyah prabuh kashchidaparashaktih |
chitre.atra lokyam cha vilokita cha
patah prakasho.apyabhavatsa ekah || 3 ||

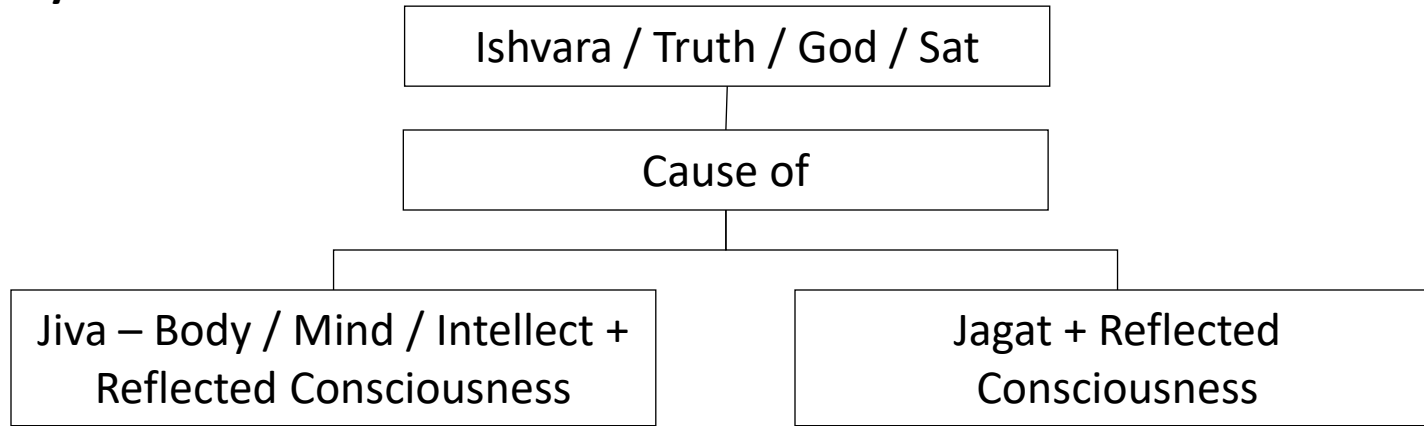
It has to be accepted by everybody that the cause of the whole world as well as the notion 'I' is the great Sarveshwara , whose powers are unlimited. Here, in this world-picture, the seen, the seer, the background and the process of seeing are all the manifestation of that One Reality. [Verse 3]

- How to approach the truth?

I) Understand cause - effect :



3rd Entity :



- Ishvara must be omnipotent, omniscient, omnipresent.
- All philosophies accept existence of a primary cause.

II) Who created God?

- Wrong question, as you are making creating God to be effect.
- God is causeless cause.

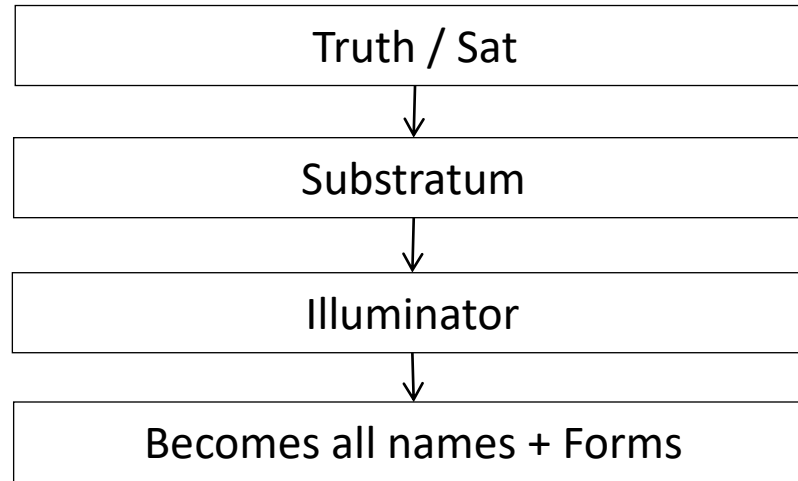
III) With what material - God created?

- Material cause also God.
- God himself appears as this world and beings.

Example :

- Knitted ball of wool becomes the entire scenery in a sweater.

Similarly :

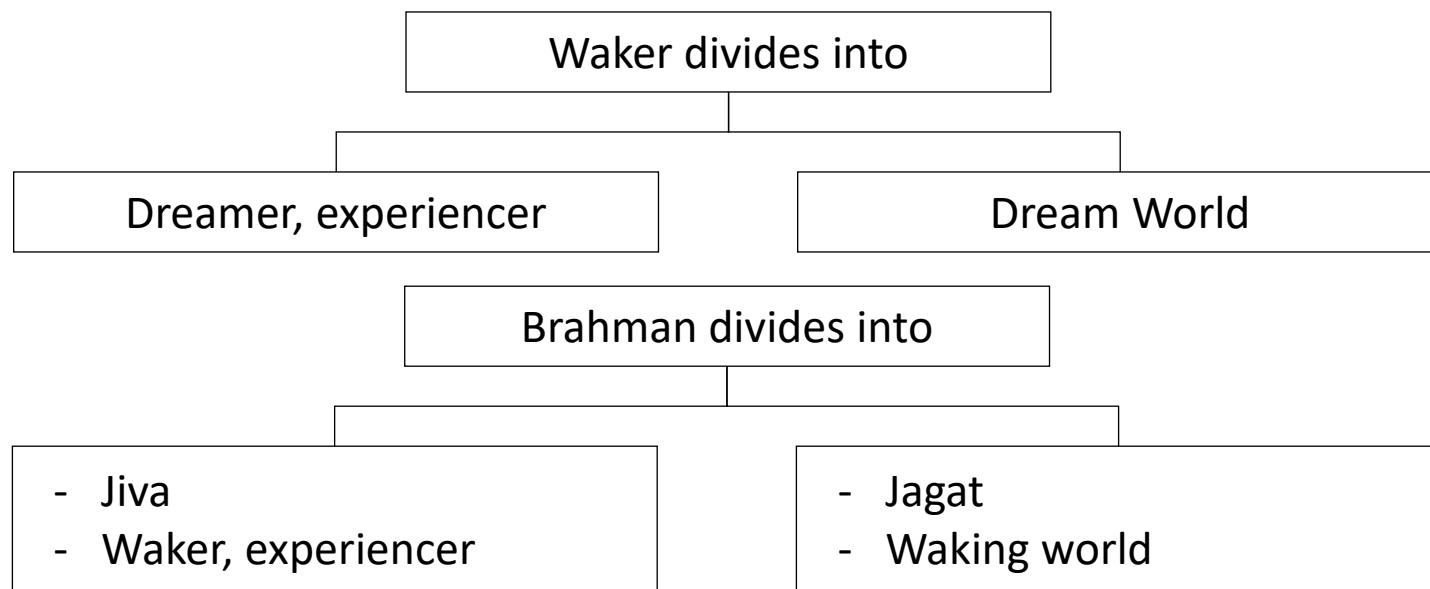


- **Jiva, Jagat, Ishvara are all one, this is Sat Darshanam.**

Goal of Text :

- Discovery of divisionless, Sat Chit substance called Brahman.

Difference	Substance
<ul style="list-style-type: none">- Superficial, experienced in Jagrat, Svapna.- Name and form- Nonsubstantial- Apparent, unreal, Mithya, Maya Shakti, Apara.- Example : Wave, ocean.	<ul style="list-style-type: none">- Experienced all the time- Adhistanam- Has infinite power to manifest creation- Example : Water

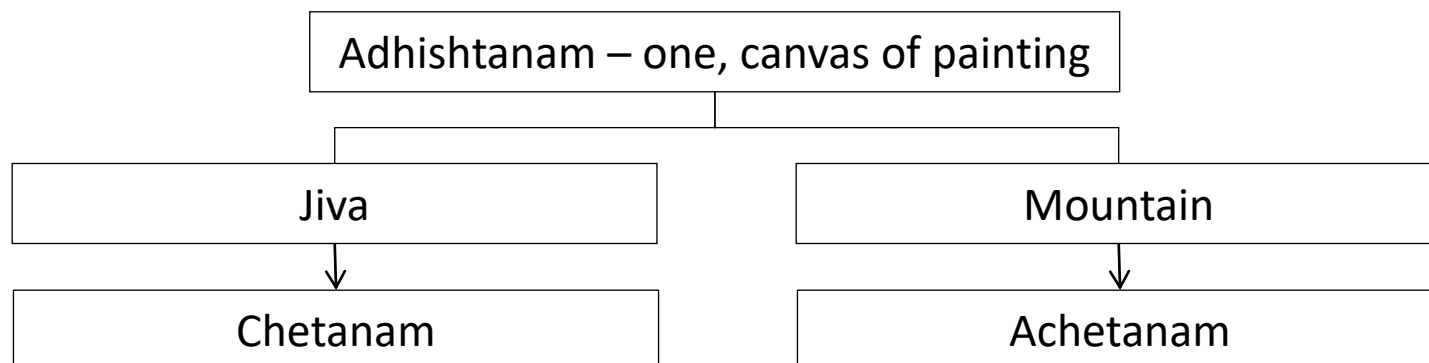


- Change in understanding, cognition, not in perception of dream or waking or mirage water.

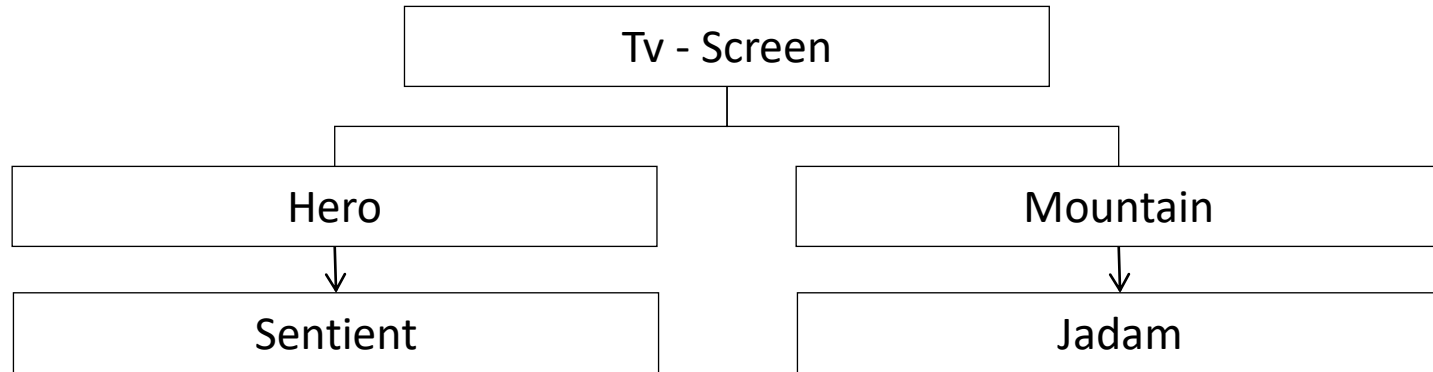
- **Remove Samsara by Mithyatva, Nishchayam, apparent nature of the waking world.**
- **Seer, seen, seeing, is manifestation of one reality, Sat principle.**

Example :

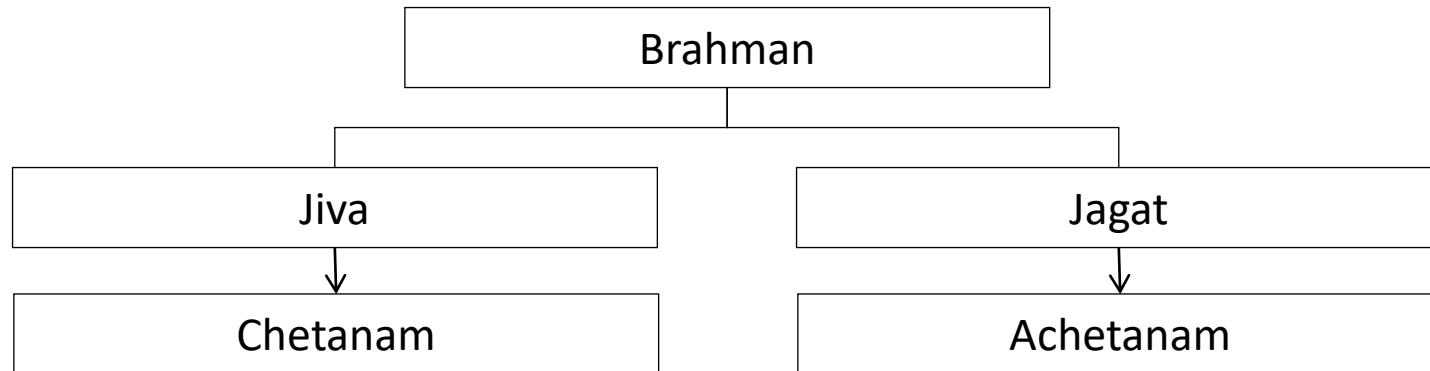
I)



II)



III)



Maya Shakti :

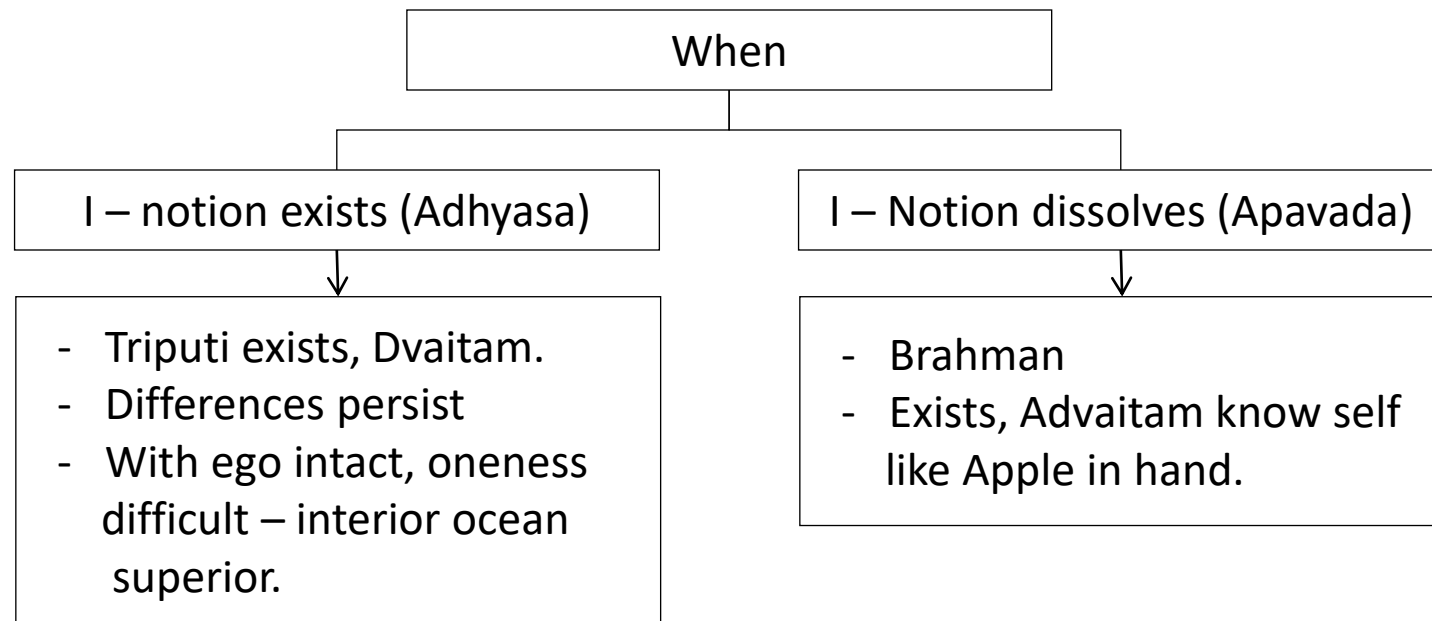
- Makes infinite – finite.
- Makes insentient matter – sentient.
- Makes division in Brahman, – Brahman appear as Jiva, Jagat, Ishvara.
- Converts Real into unreal.
- Waker has power to create dream, dream objects.
- Brahman has power to create waker and Waking objects (Jagat)

Verse 4 :

आरभ्यते जीवजगत्परात्म-
तत्त्वाभिधानेन मतं समस्तम्।
इदं त्रयं तावदहंमति स्यात्
सर्वोत्तमाऽहंमतिशून्यनिष्ठा ॥४॥

arabhyate jivajagatparatma-
tattvabhidhanena matam samastam |
idam trayam yavadahammati syat
sarvottama.ahammatishunyanishtha || 4 ||

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



- Different philosophers end in various conclusions of Jiva, Jagat, Ishvara.

3 types of Jivas

Tamasic

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

Rajasic

- Dvaitam
- Difference alone real

Sattvik

- In spite of division, see oneness, Advaitam

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

Jnani :

Free from

Pramata

- Ignorance

Rajas

Drop :

- Body / Mind / Intellect
- Ego "I" - Knower I
- Ahamkara
- Reflected Consciousness

Sattva

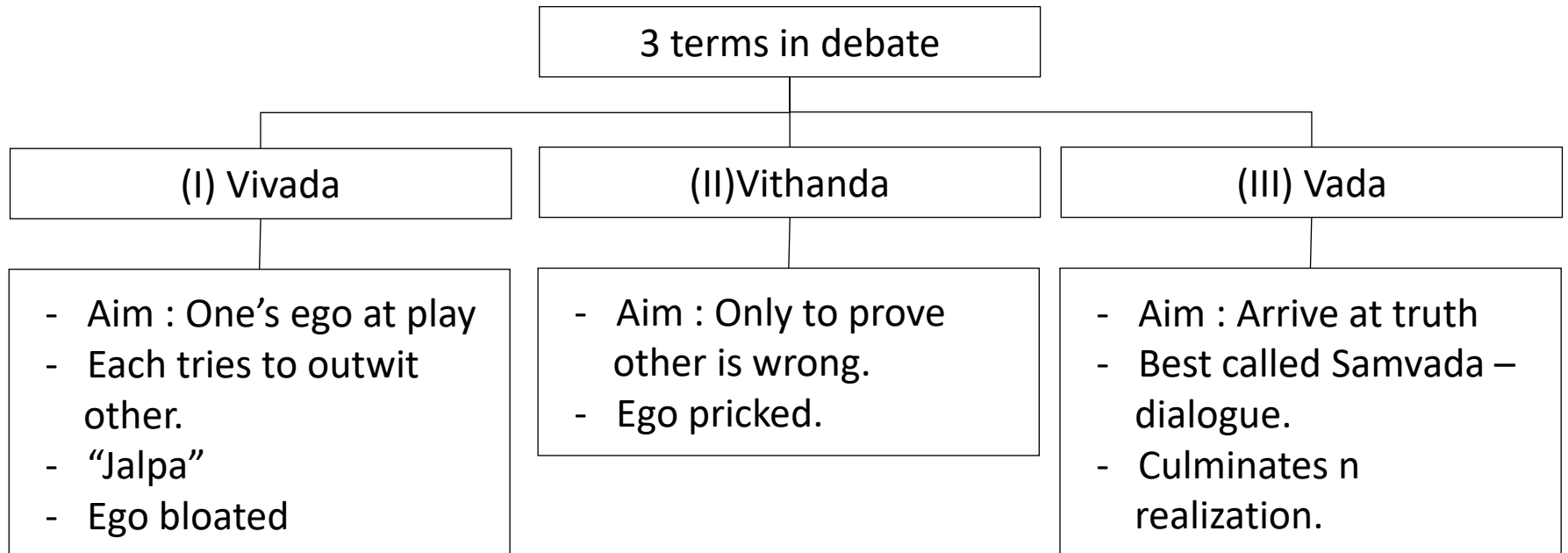
- Knowledge of world

Verse 5 :

सत्यं मृषा वा चिदिदं जडं वा
दुःखं सुखं चेति मुधा विवादः ।
अदृष्टलोका निरहंप्रतीति-
निष्ठाऽविकल्पा परमाखिलेष्टा ॥५॥

satyam mrrisha va chididam jadam va
duhkham sukham veti mudha vivadah |
adrrishtaloka nirahampratiti-
rnishtha.avikalpa parama.akhileshta || 5 ||

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



Sadhana Panchakam :

वाक्यार्थश्च विचार्यतां श्रुतिशिरःपक्षः समाश्रीयतां
दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसंधीयताम् ।
ब्रह्मास्मीति विभाव्यतामहरहर्गर्वः परित्यज्यतां
देहेऽहंमतिरुज्झ्यतां बुधजनैर्वादः परित्यज्यताम् ॥३॥

*vākyārthaśca vicāryatām śrutiśiraḥpakṣaḥ samāśrīyatām
dustarkātsuviramyatām śrutimatastarko'nusandhīyatām,
brahmāsmīti vibhāvvyatāmaharahargarvaḥ parityajyatām
dehe'haṁmatirujjhyatām budhajanaivādaḥ parityajyatām. (3)*

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

- Refrain from false arguments.

Vivekachudamani :

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ 59 ॥

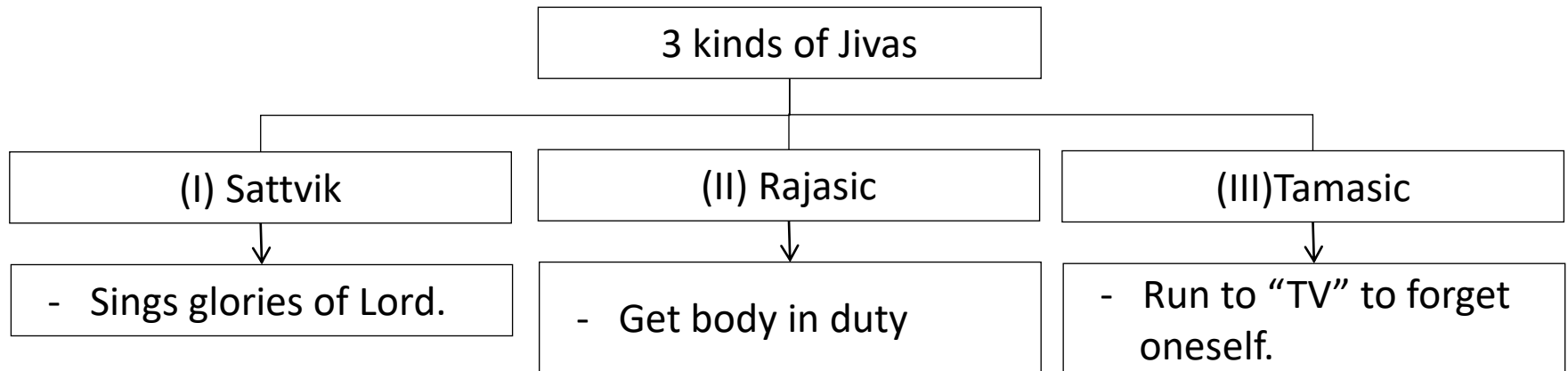
*avijñāte pare tattve śāstrādhītistu niṣphalā |
vijñāte'pi pare tattve śāstrādhītistu niṣphalā || 59||*

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

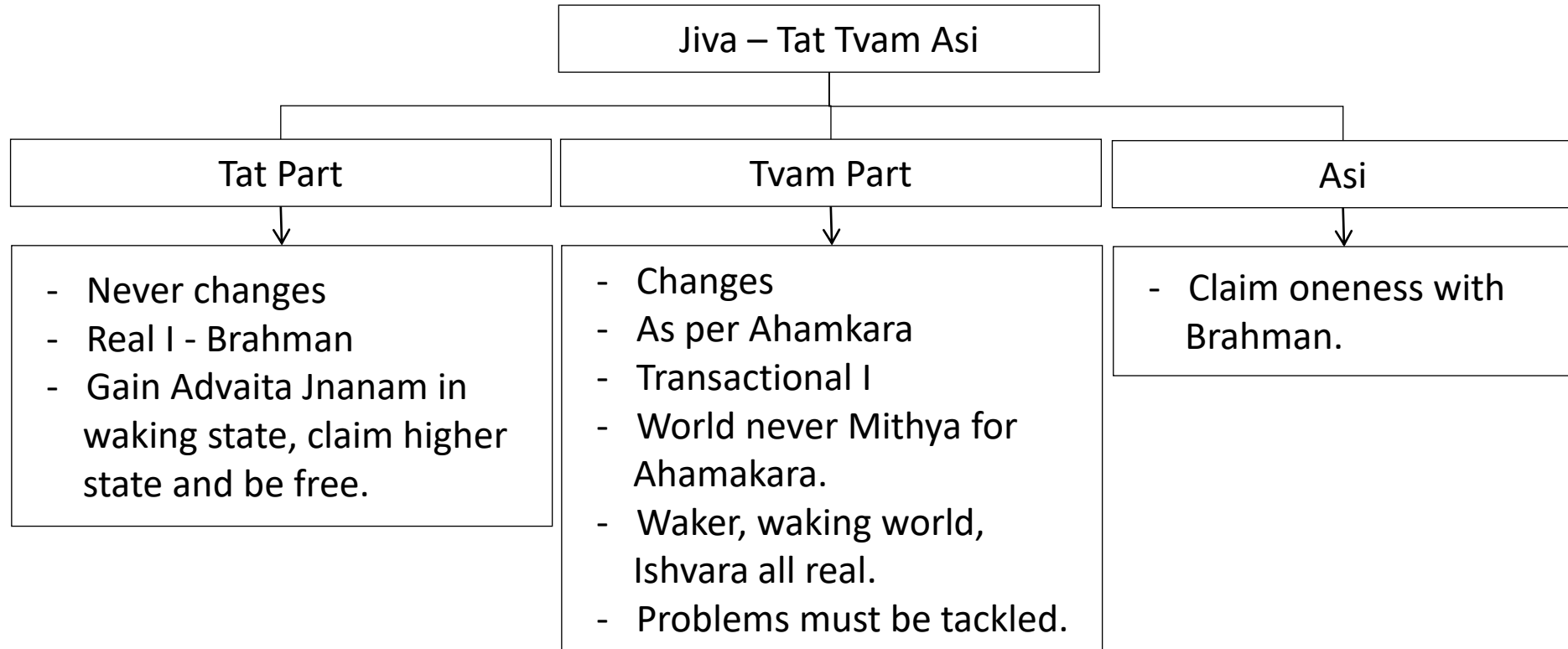
- Study should result in experience of truth.

Cause of World :

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



- We nourish “I – Notion”, Ahamkara in all transactions.
- Jiva’s analyse themselves as educated, not educated, rich – middle class – poor, happy – unhappy.



Advaita Jnanam	Advaita Experience
<ul style="list-style-type: none"> - I am pure awareness Advaitam in all states of Mind. - Unconditional - Nondual - Svarupam - Real - Not disturbed by Dvaita Experience - Supremely blissful. 	<ul style="list-style-type: none"> - Sleep experience - w.r.t. minds passive condition - Comes and goes - Ignorance of self.

- Is Lord with form or without form?

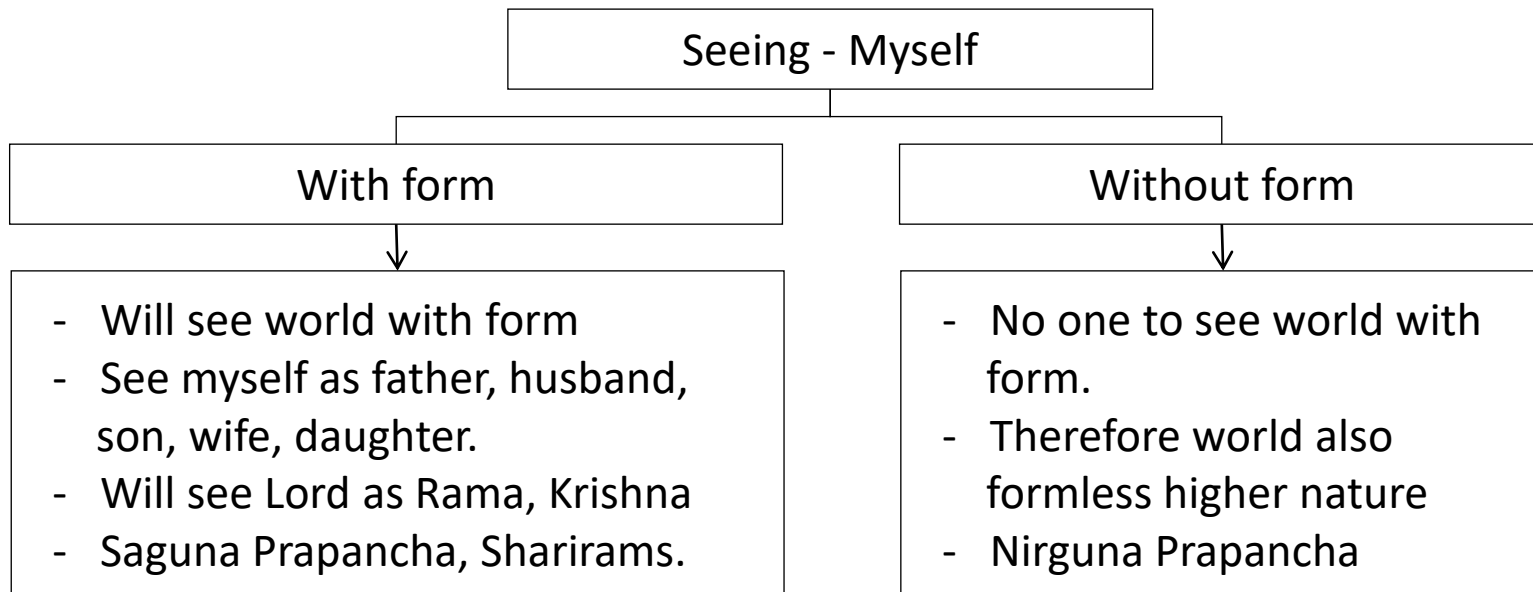
Verse 6 :

सत्यं मृषा वा चिदिदं जडं वा
दुःखं सुखं चेति मुधा विवादः।
अदृष्टलोका निरहंप्रतीति-
निष्ठाऽविकल्पा परमाखिलेष्टा ॥५॥

sarupabuddhirjagatishvare cha
sarupadhiratmani yavadasti |
arupakatma yadi kah prapashyet
sa drrishtireka.anavadhirhi purna || 6 ||

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

Direct realisation of self through knowledge of self :



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 ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa
bhūmātha yatrānyatpaśyatyanycacchṛṇotyanyadvijānāti
tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ
tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve
mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: ‘Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.’ Nārada asked, ‘Sir, what does bhūmā rest on?’ Sanatkumāra replied, ‘It rests on its own power—or not even on that power [i.e., it depends on nothing else]’. [7 - 24 - 1]

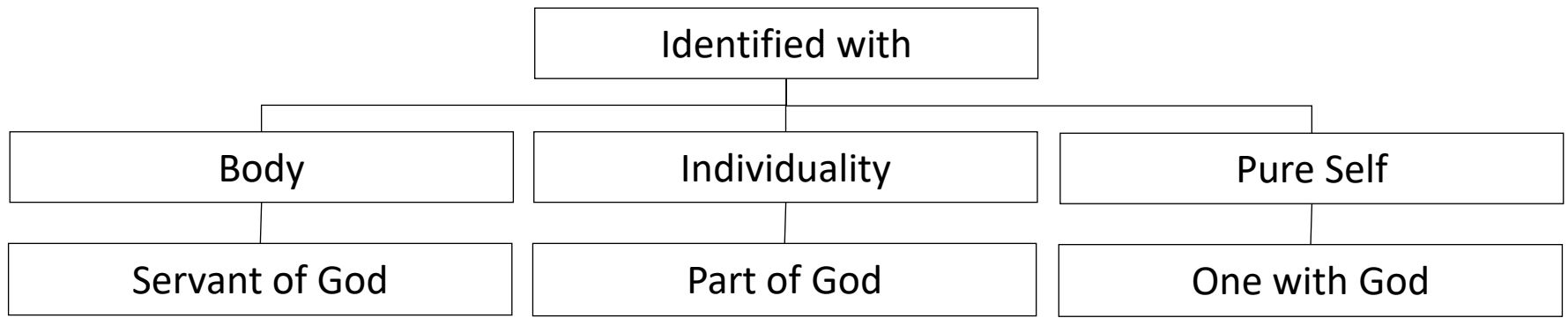
- **We will see the world only as we see ourselves.**
- Formless can't be understood by mind as a thought.
- **When ego is eliminated, we gain a vision which is limitless and complete.**

Hanumanji to Rama :

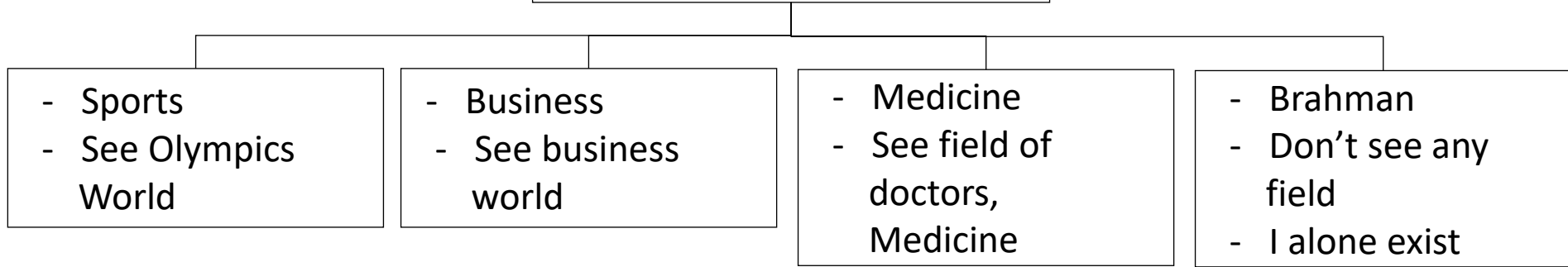
यद् यद् चिन्तयति तम तम भावयति ।
यम यम भावयति तम तम करोति ॥

deha buddhya tu dasoham jiva buddhya tvadaamsakah |
atma buddhya tvamevaham iti me nishchita matih ||

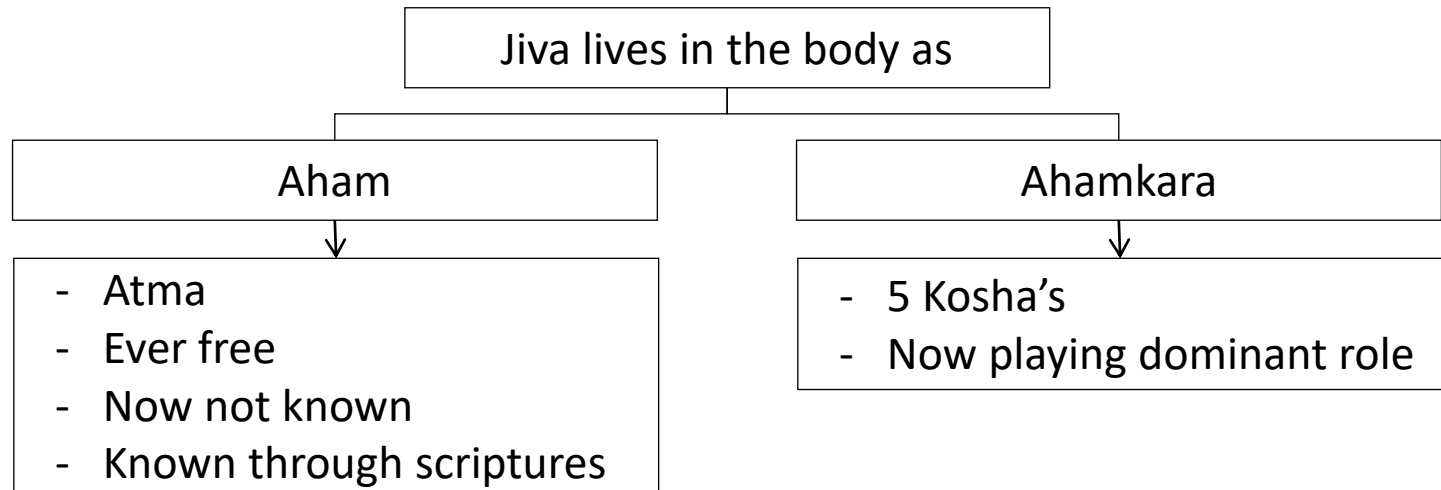
“Oh Lord, while I identify myself with my body, I am your servant. When I consider myself as Individual Soul, I am Your part. But when I look upon myself as the Spirit, I am one with You.”



Ahamakra – I – Coloured with



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



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

- **Dominant role in life, then freedom from Samsara is possible.**

Verse 7, 8, 9 :

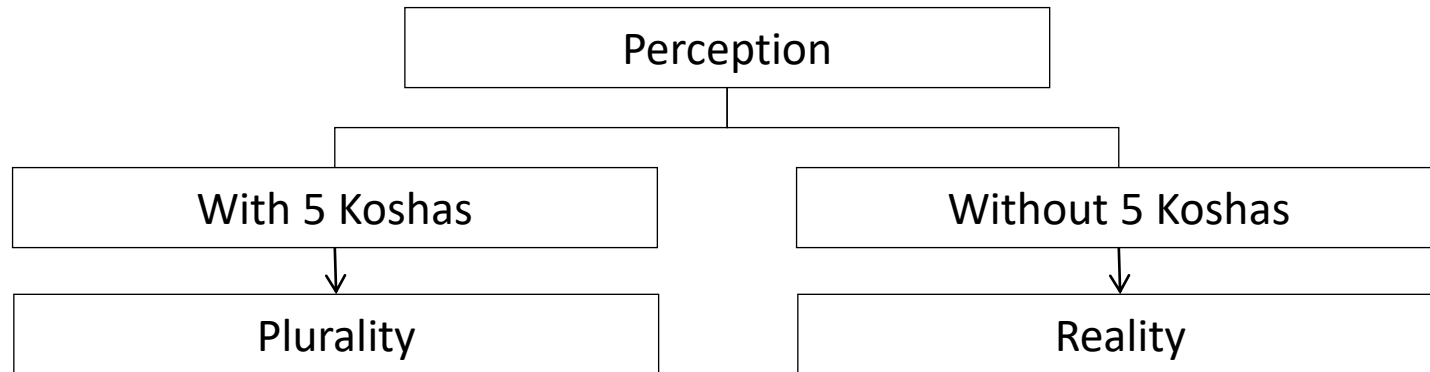
- Describes how we experience this world of plurality.

Verse 7 :

सरूपबुद्धिर्जगदीश्वरे च
सरूपधीरात्मनि यावदस्ति ।
अरूप आत्मा यदि कः प्रपश्येत्
सा दृष्टिरेकाऽनवधिर्हि पूर्णा ॥६॥

yatpa nchakoshatmakamasti deham
tadantara kim bhuvanam chakasti |
deham vina nchavidham tadetat
pashyanti ke va bhuvana m bhaanantu || 7 ||

Man has the understanding that God and the world are with name and form, only as long as he considers his Self to be having name and form. If the Atman were without name or form, who is there to perceive and experience the world and think of God? So the unlimited vision of Truth alone is full and comprehensive. [Verse 7]



Aham	Ahamkara
<ul style="list-style-type: none"> - In sleep, I a Atma, with Jnanam - No God, no world - No form for Aham - World = Formless pure existence - Without Deha Abhimana, unlocalised consciousness. - Samanya Jnanam - Unparticularised - Jnani – I 	<ul style="list-style-type: none"> - In Jagrat and Svapna - With mind, name, form - Comes by Anatma Adhyasa - All Vyavahara are with Adhyasa - With Deha Abhimana I am called Jeeva - God = Jagat Karanam - Without Jeeva, no Jagat - Elimination of division, Bheda requires elimination of Ahamkara. - Panchakosha identification = Ahamkara identification - Ajnani I

- What is the world we experience?

Verse 8 :

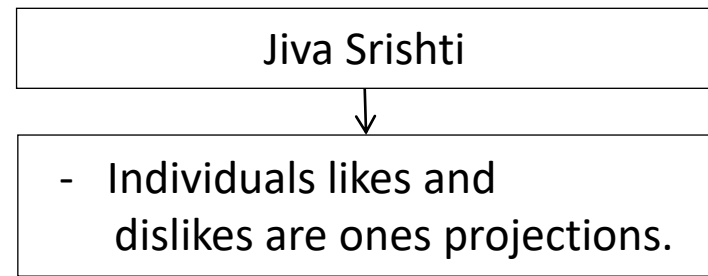
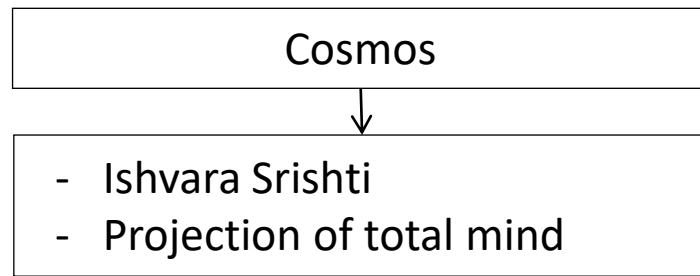
यत्पञ्चकोशात्मकमस्ति देहं
तदन्तरा किं भुवनं चकास्ति?।
देहं विना पञ्चविधं तवेतत्
पश्यन्ति के वा भुवनं? भणन्तु ॥७॥

shabdadirupam bhuvanam samastam
shabdadisattendriyavrrittibhasya |
sattendriyanam manaso vashe syat
manomayam tadbhuvanam vadamah || 8 ||

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

Existence	Proved by
<ul style="list-style-type: none">- Sense objects / universe.- Sense organs- Mind	<ul style="list-style-type: none">- Sense organs- Mind- Sakshi

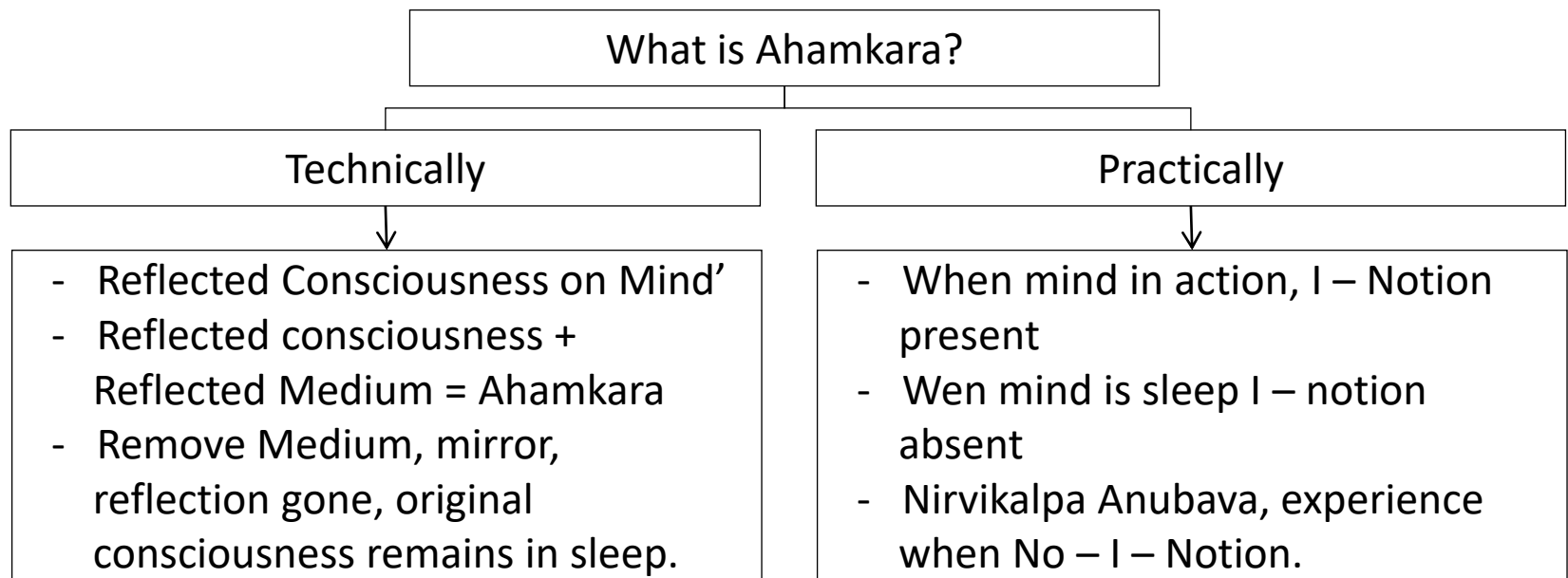
- Senses depend on mind for its existence and functioning.
- **Entire world experienced as thought modifications, as projections of the mind.**
- **Joy, sorrow, friends – enemies, fears – hopes, success – failure, are mind projected.**
- Mountains, rivers only in the mind, have no existence apart from it.



- Quality of experienced universe depends on experimenter.
- Prapancha – distinct – 5 fold sense objects.

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

- Who gives power for mind to operate? Atma



- World = Mind
- What is Mind?

Verse 9 :

शब्दादिरूपं भुवनं समस्तं
शब्दादिसत्तेन्द्रियवृत्तिभास्या।
सत्तेन्द्रियाणां मनसो वशे स्या-
न्मनोमयं तद्भुवनं वदामः ॥८॥

dahiya sahodeti dhiyastameti
lokastato dhipravibhasya eshah |
dhilokajanmakshayadhama purnam
sadvastu janmakshayashunyamekam || 9 ||

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

Mind is continuous flow of
thoughts

Good

Bad

Indifferent

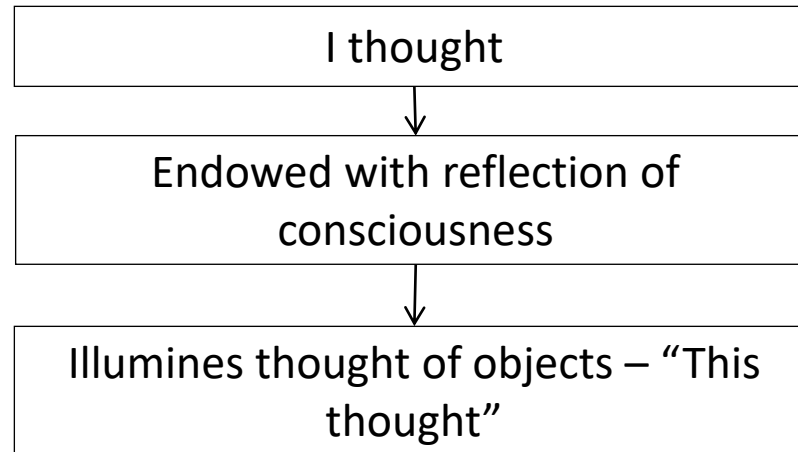
World

Rises with I thought

Sets with I thought

- **World is illumined by - thought.**

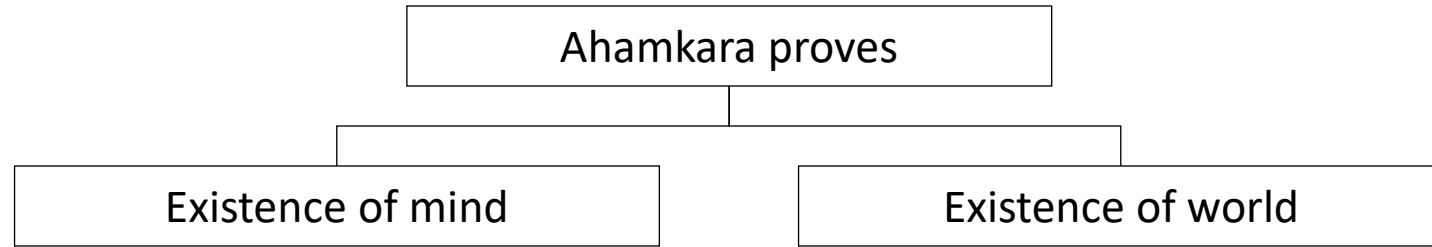
- Reality = Abode of birth and death of “I thought” and the world.
= One, complete without decay, birth, death.



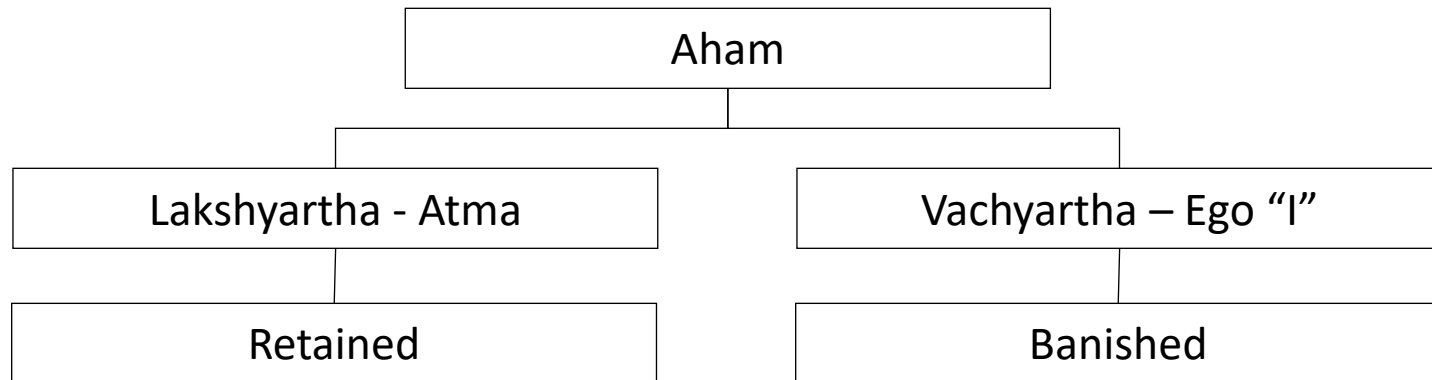
I thought	This thought
<ul style="list-style-type: none">- Remains changeless- Mind- Origin of I thought = Reality- Without birth, death.- Realised at seat of meditation	<ul style="list-style-type: none">- I know house, book, pen- Change with objects perceived.

- Shift from sound of Mantra to thought of it, finally to the void between thought and origin of thought.

- **Thoughts are disturbances on reality, not the brain.**



- Can't retain Ahamkara and drop world.



Svayam Jyoti Brahmana – Brihadaranyaka Upanishad :

- Sleep = Moksha
- Same Achieved, Banishment of Ahamkara, through understanding.

Real I	Ahamkara I
<ul style="list-style-type: none"> - Non-dual - Divisionless - Exists all the time <p>Kaivalya Upanishad :</p> <ul style="list-style-type: none"> - Verse 19 	<ul style="list-style-type: none"> - Eternally, waking “I” - Want to eat, feel, touch, see.. - That I want is an Eternal fact. - Vichara I, leads to Sat Brahman - Dvaita merges in Sat - Ahamkara, Jagat = Nama Rupa = Anatma

Kaivalya Upanishad :

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

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam 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. [Verse 19]

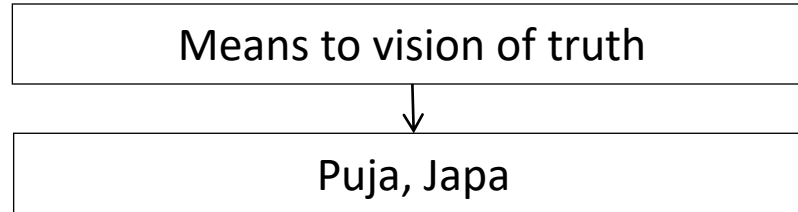
- What is the role of Puja, Japa, etc?

Verse 10 :

भवन्तु सद्दर्शनसाधनानि
परस्य नामाकृतिभिः सपर्याः ।
सद्वस्तुनिप्राप्तसदात्मभावा
निष्ठैव सद्दर्शनमित्यवेहि ॥१०॥

bhavantu saddarshanasadhanani
parasya namakrritibhih saparya |
sadvastuni praptadatmabhava
nishthaiva saddarshanamityavehi || 10 ||

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



Abidance in truth :

- “It is me, alone”.

Means	Goal
<ul style="list-style-type: none">- Car- Money- Japa, Puja, Pranayama, Ishta Devata	<ul style="list-style-type: none">- Airport- Happiness- Purify the mind and abide in the self.

- When seeker becomes one with sought, it is Sat – Darshanam, Brahma Nishta.
- **Sat = Vastu = Only Reality which exists.**
- **Vasati Iti Vastu, Tri kale Apatishtati, remains same in 3 periods of time.**
- Abidance = State of wisdom, that Atma I am, Aquired through - Ahamkara Vichara.

State of experience	State of Knowledge
<p>I) Knowledge of object = Experience</p> <p>II) Has subject, object division</p> <p>III) Sukha Anubhava replaced by Dukha Anubhava</p> <ul style="list-style-type: none"> - Pashyan, Srnvan, Jigran are all experiences. <p>Gita :</p> <ul style="list-style-type: none"> - Chapter 5 – Verse 8 & 9 	<p>I) Experience without subject, object division is Brahman knowledge.</p> <p>II) State aquired through enquiry into Mahavakya.</p> <p>III) State of knowledge is always available, once you aquire the knowledge.</p> <ul style="list-style-type: none"> - Knowledge never displaced by Anubhava, experience. - Rememberance of my mobile number is knowledge - Available for retrieval.

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

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

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

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

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

State of knowledge

- Ahamkara
- Jnanam required conditions

- Atma Jnanam
- I am Atma, effortless

He, by whom the world is not agitated (Affected), and who cannot be agitated by the world, who is freed from joy, envy, fear and anxiety - He is dear to Me. [Chapter 12 - Verse 15]

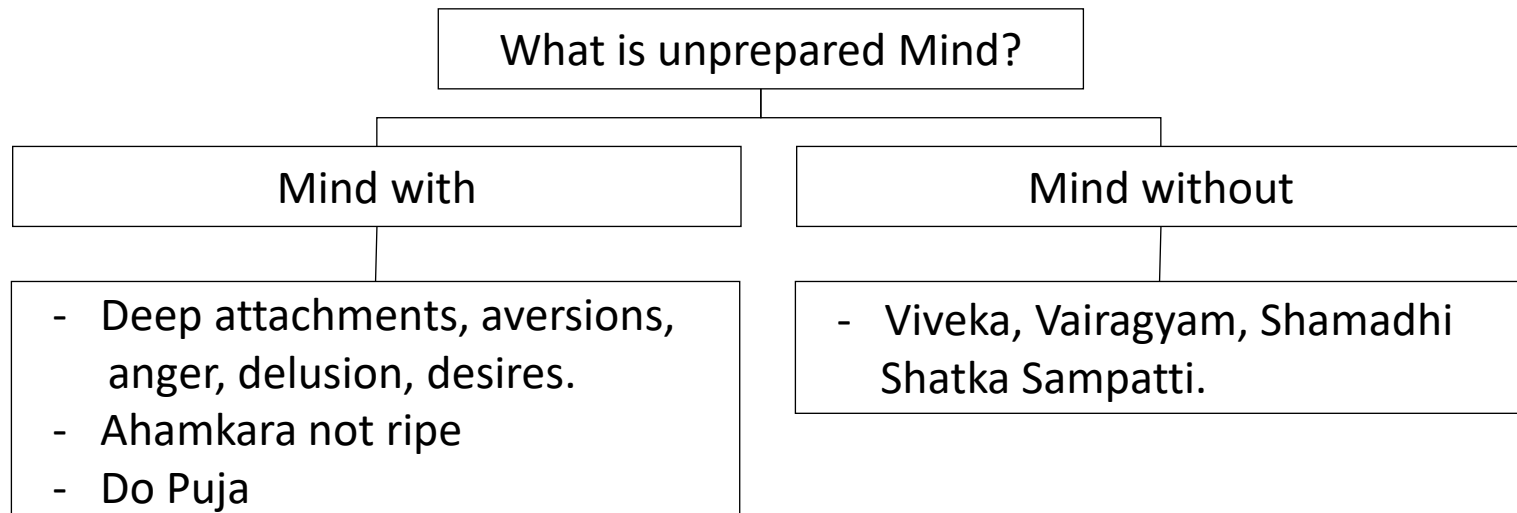
III) Gita :

राजविद्या राजगुह्यं
पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं
सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

rājavidyā rājaguhyam
pavitram idam uttamam |
pratyakṣāvagamaṁ dharmyam
susukhaṁ kartum avyayam || 9-2 ||

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

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



Puja	Vichara
<ul style="list-style-type: none"> - Indirect means - Veda Purva for Majority 	<ul style="list-style-type: none"> - Direct means to Moksha

- This verse discusses role of Puja, Bhakti, Ishta Devata for purification of Ahamkara mind.

Verse 11 :

द्वन्द्वानि सर्वाण्यखिलास्त्रिपुट्यः
किञ्चित्समाश्रित्य विभाति वस्तु।
तन्मार्गणे स्याद्गलितं समस्तं
न पश्यतां सच्चलनं कदापि ॥११॥

dvandvani sarvanyakhilastriputyah
kinchitsamashritya vibhanti vastu |
tanmargane syadgalitam samastam
na pashyatam sachchalanam kadapi || 11 ||

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

Atma is Adharam – support for

Pairs of opposites

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

Triputi

- Subject, object, instrument.
- Seer, seen, seeing
- Knower, known, knowing.
- Speaker – spoken – speaking
- Writer – written – writing.
- Thinker – thinking – thought

- Without experience of I – Notion, there is no pair or triad.

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

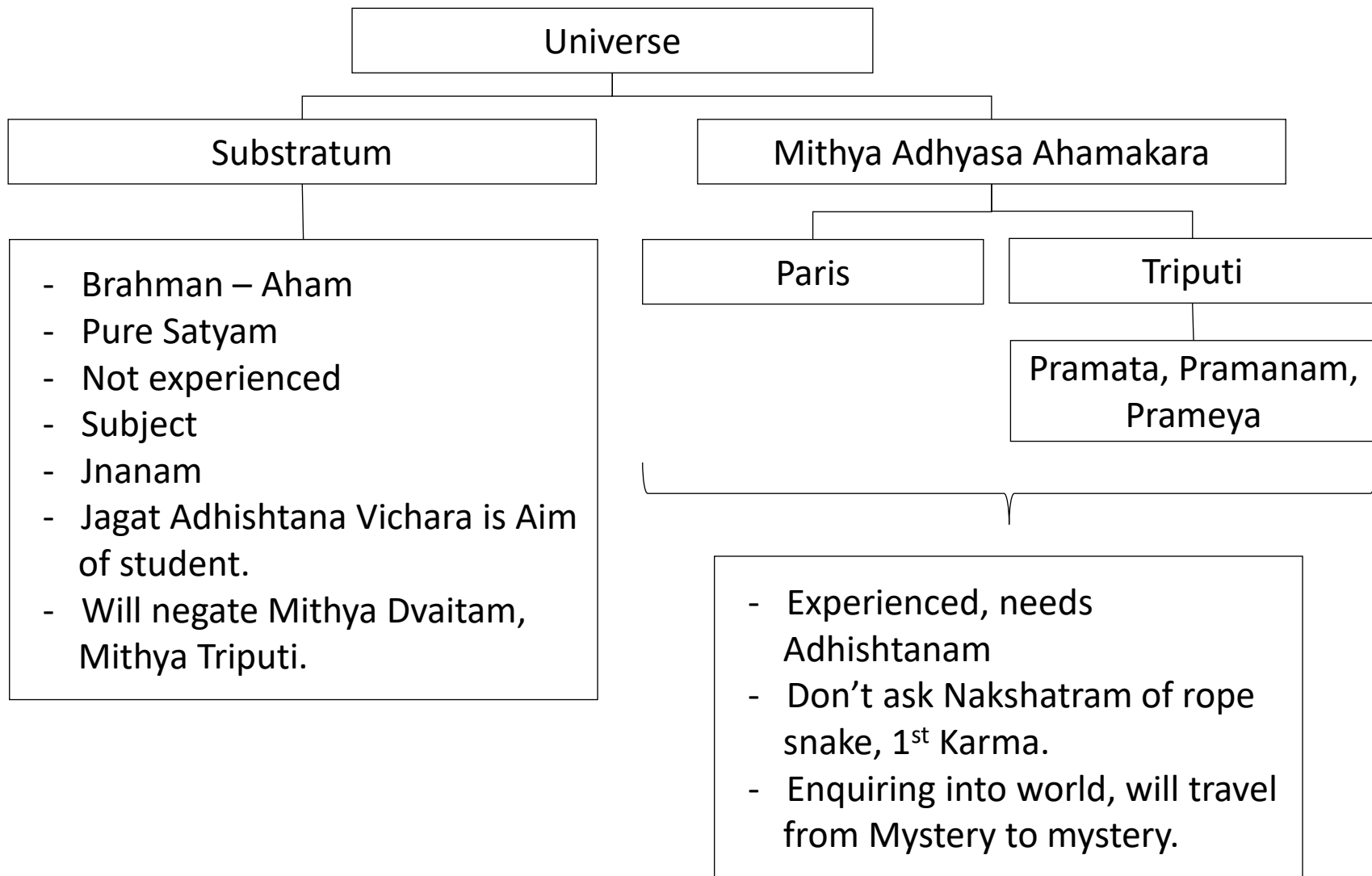
Gita :

यदृच्छालाभसन्तुष्टः
द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च
कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadṛcchālābhasantuṣṭah
dvandvātītō vimatsarah |
samaḥ siddhāvasiddhau ca
kṛtvā'pi na nibadhyatē ||4-22||

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

- Achyuta – never fall down from Atma.
- **Once you have the knowledge of Sat, non-moving substratum, pure being, mind's wavering will reduce.**
- **Mind, philosophically called Ahamkara.**
- Cosmos is one Nirguna, formless Brahman.



- What is born out of Atma Ajnanam?
- Error – Ahamkara, born out of ignorance of Real I.
- Rope snake born out of rope ignorance.

Atma	Ahamkara
<ul style="list-style-type: none"> - Rope 	<ul style="list-style-type: none"> - Snake - Duality, Triputi - Appears, experienced on Adhishtana Atma.

Sleep Ignorance	Atma ignorance
<ul style="list-style-type: none"> - Leads to dream 	<ul style="list-style-type: none"> - Leads to experiences of waking - Once firm knowledge comes, person established in Adhishtana Jnanam. - Use Veda Vakyas as Pramanam and be free.

- How to do enquiry of the nature of pairs of opposites?

Verse 12 :

विद्या कथं भाति न चेदविद्या
विद्यां विना किं प्रविभात्यविद्या ।
द्वयं च कस्येति विचार्य मूल-
स्वरूपनिष्ठा परमार्थविद्या ॥१२॥

vidya katham bhati na chedavidya
vidyam vina kim pravibhatyavidya |
dvayam cha kasyeti vicharya mula
svarupanishtha paramarthavidya || 12 ||

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

- Who has knowledge or ignorance?
- “Ahamkara”
- Knowledge and ignorance are relative.
- W.r.t. ignorant only, one is called wise.
- **I must first know I am ignorant of who I am, then only I will seek knowledge.**
- Both ignorance and knowledge are limitless, beginningless.
- They seem to co-exist in us.

Ignorance	Knowledge
<ul style="list-style-type: none">- Beginningless- Ends in knowledge	<ul style="list-style-type: none">- Has beginning- No end

- Knowledge thought negates ignorance thought.

Atma Bodha :

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।
विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ ३ ॥

avirodhitaya karma navidyam vinivartayet,
vidyavidyam nihantyeva tejastimirasanghavat ॥ 3 ॥

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

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

Questions

From where do
thoughts arise?

To who thoughts
belong

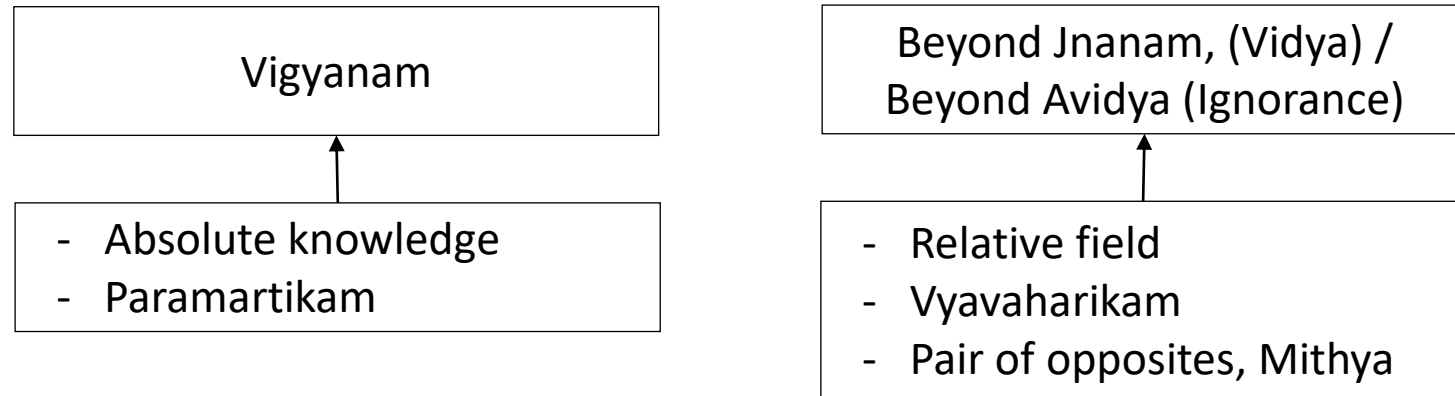
Who supports
thoughts?

Where do thoughts
merge?

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

Problem	Solution
<ul style="list-style-type: none"> - External Darkness - Internal Darkness 	<ul style="list-style-type: none"> - Light - Atma Jnanam

- Vishnu Sahasranamam chanting prepares mind, Mahavakyam gives Brahma Jnanam.
- With relative knowledge in Jagrat through sense organs, can only arrive at duality.



- Don't go for Mithya – Avidya.

Example :

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

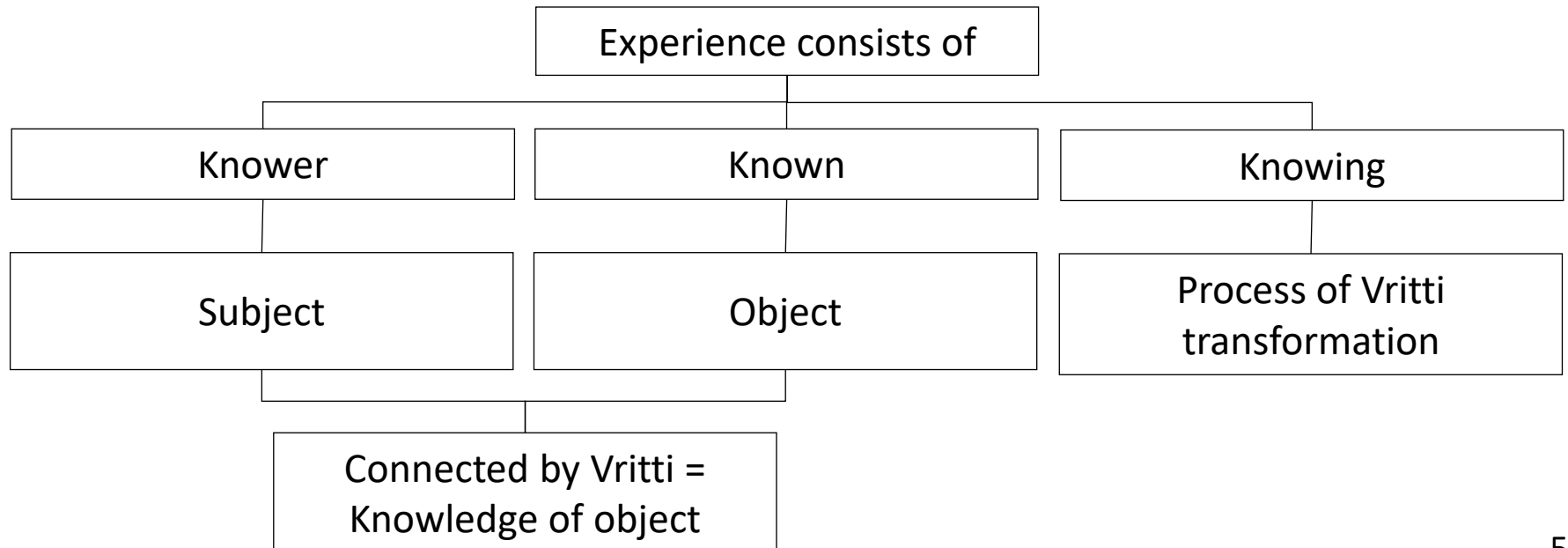
Verse 13 :

बोद्धारमात्मानमजानतो यो
बोधः स किं स्यात्परमार्थबोधः ।
बोधस्य बोध्यस्य च संश्रयं स्वं
विज्ञानतस्तद्वितयं विनश्येत् ॥१३॥

boddharamatmanamajanato yo
bodhah sa kim syatparamarthabodhah |
bodhasya bodhyasya cha samshrayam svam
vijanatastaddvitayam vinashyet || 13 ||

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

How to enquire into Ahamkara?



- When 3 in co-ordination, knowledge takes place.
- Plane of knowing ourselves as humanbeings and the world taken as real.
- **Knower – known – knowing has a support – Adhishtanam called Brahman which is the real entity.**
- I exist therefore I think, not I think, therefore I exist.
- **When there is nothing to be known, knowership ends and, I the support, alone exists.**
- **This is Sat Darshanam.**
- **By knowing self all is known, and without knowing which, all is ignorance alone.**
- Atma puts on Vesham / dress of knower Ahamkara.
- Knowledge of Ahamkara is false, will not free anyone.

Waker	Atma
- Not dreamer or knower of dream.	- Not waker or knower of waking

Jnanata	Jneyam	Jnanam
Knower	Known	Knowledge

- Triputi goes away, support – substratum consciousness, beyond Triputi is left out, in the wake of Ata Jnanam.

Enquire	Don't waste time analysing Mithya Anatma
<ul style="list-style-type: none"> - Atma - Subject 	<ul style="list-style-type: none"> - Objects of Universe

Ahamkara	Atma
<ul style="list-style-type: none"> - Limited I - Located I sees - Dvandam, Triputi. 	<ul style="list-style-type: none"> - Limitless I - Unlocated I

Nidra State	Brahman State
<ul style="list-style-type: none"> - Thoughtless state - Blank state of Mind - Avidya 	<ul style="list-style-type: none"> - State of consciousness, awareness - Aham Brahma Asmi – thought is there. - Brahman is subject which grasp everything.

- Poornam, Svayam Prakasha Chaitanyam = Brahma Vidya
- When Dualities or triads end, there seems to be void, it is that reality called “Sat”.

Verse 14 : Important Verse

निद्रा न विद्या ग्रहणं न विद्या
गृह्णाति कश्चिन्न यथार्थबोधे।
निद्रापदार्थग्रहणेतरा स्या-
च्चिदेव विद्या विलसत्यशून्या ॥१४॥

nidra na vidya grahanam na vidya
grrihnati kinchinna yatharthabodhe |
nidrapadarthagrahanetara syat
chideva vidya vilasantyashunya || 14 ||

True knowledge is not in sleep, nor is it in the wakeful or dream state where you have objective perception and understanding. The state of Self-realisation is different from all these three states of consciousness. It is Pure Consciousness, Pure Knowledge, Self-luminous and not a void. [Verse 14]

Sleep	Perception of objects	True knowledge
<ul style="list-style-type: none">- Not knowledge- Experience of Avidya Vritti	<ul style="list-style-type: none">- Not knowledge- Vidya Vritti	<ul style="list-style-type: none">- Not sleep or perception- It is awareness alone shining, not a void.

Yoga Sutra :

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १.१०॥

abhava pratyaya alambana vritti nidra || 1.10 ||

Sleep is a state of semi-consciousnesses where dreams come and go. [Chapter 1 – Verse 10]⁵⁸

Dream	Waking
<ul style="list-style-type: none"> - Objects projected in form of Vritti. - Experience 	<ul style="list-style-type: none"> - Objects perceived in Vritti form - Experience

- Useful for transactions
- Can't give happiness

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

Gita :

या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānāṃ
tasyāṃ jāgarti saṃyamī |
yasyāṃ jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||

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

- In sleep state of ignorance, wise man is awake to his nature.
- Waking state like sleep to wise man.

Brahma Jnanam :

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

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

Dakshinamurthi Stotram :

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

nidhaye sarvavidyānām bhiṣaje bhavarogiṇām |
gurave sarvalokānām dakṣiṇāmūrtaye namaḥ ||

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

- Consciousness itself appears as manifold creation.
- What is the relationship between chit and ?????

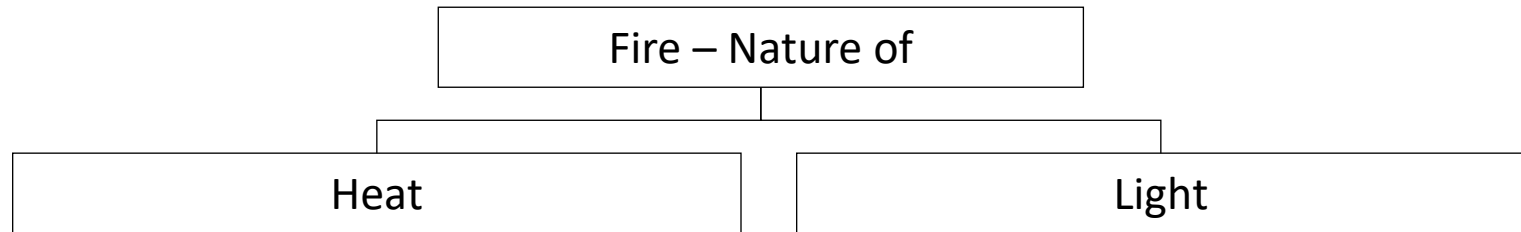
Verse 15 :

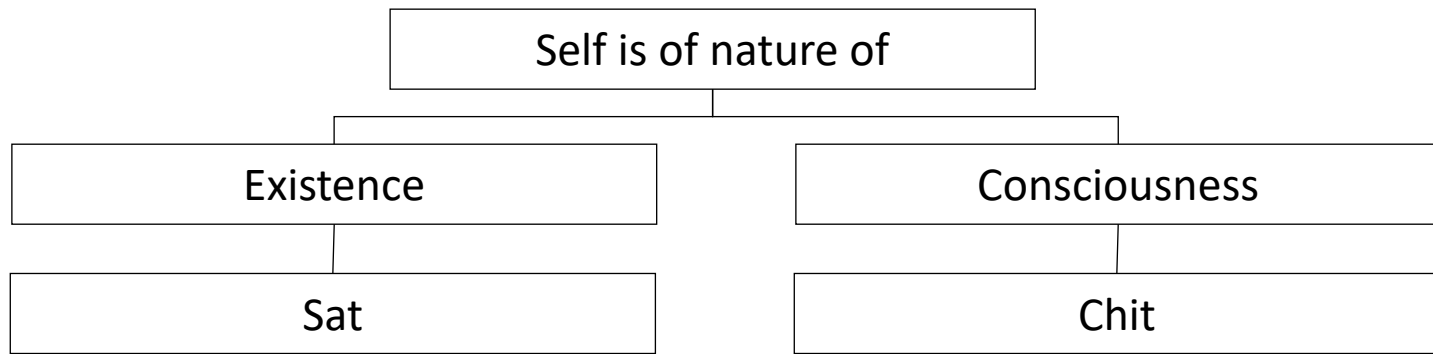
सत्यश्चिदात्मा विविधाकृतिश्चित्
सिद्ध्येत्पृथक् सत्यचितो न भिन्ना ।
भूषाविकाराः किमु सन्ति सत्यं
विना सुवर्णं पृथगत्र लोके ॥१५॥

satyashchidatma vividhakrritishchit
sidhyetprithaksatyachito na bhinna |
bhushavikarah kimu santi satyam
vina suvarnam prrithagatra loke || 15 ||

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

Pure Consciousness	Knowledge of Objects
<ul style="list-style-type: none">- Truth- Example : Like Gold	<ul style="list-style-type: none">- Not different from truth awareness.- Example : Like Ornaments





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

Gold	Ornaments
- One	<ul style="list-style-type: none"> - Many with different functions - Superimpositions on one gold.

Existence – Consciousness	World of plurality
<ul style="list-style-type: none"> - One - Samanya Jnanam - Absolute silence - Exists without cognitions, experiences - Brahman is Satyam - Infinite person known through Aham Brahma Asmi Vritti. - Adhishtanam of 1st / 2nd / 3rd person. - Ekam, non dual remainder. 	<ul style="list-style-type: none"> - Name and form experienced as thought modifications - Mere appearance - Cognitions - Aham Brahma Asmi Jnanam is Mithya - Enough to remove Mithya Samsara - Aham Brahma Asmi not Ahamkara - With big I, Small “i” Ahamkara drops

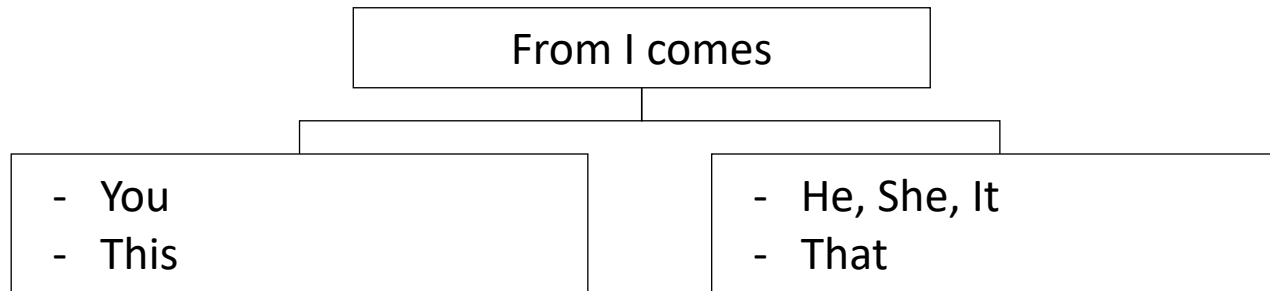
Verse 16 :

तद्युष्मदोरस्मदि संप्रतिष्ठा
तस्मिन्विनष्टेऽस्मदि मूलबोधात्।
तद्युष्मदस्मन्मतिवर्जितैका
स्थितिर्ज्वलन्ती सहजाऽत्मनः स्यात् ॥१६॥

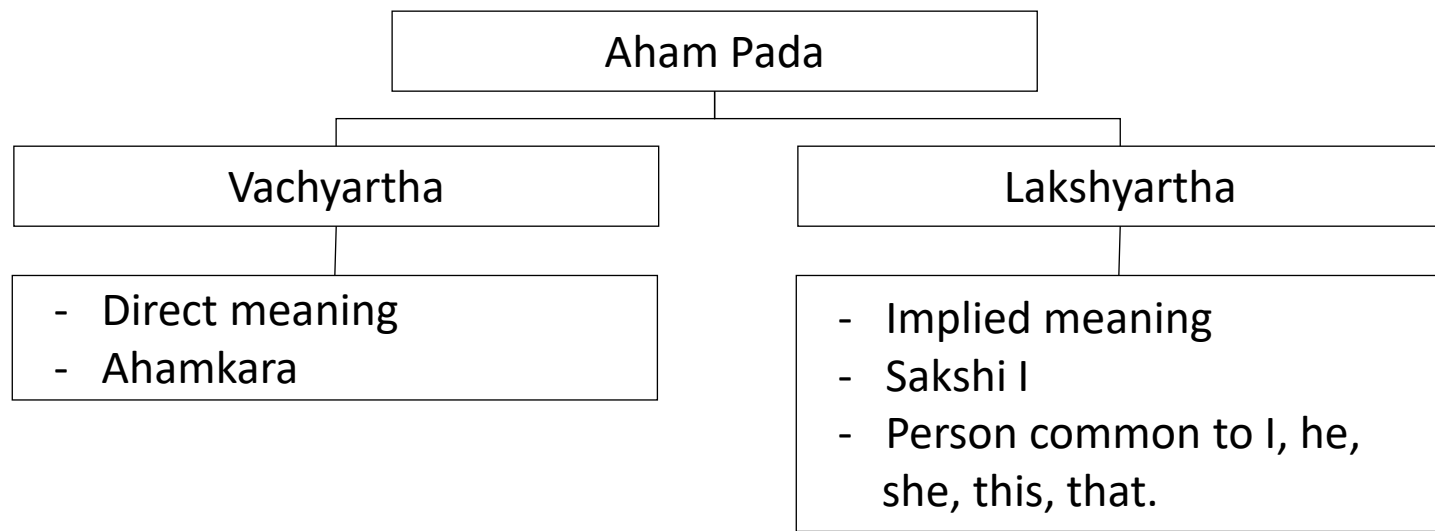
tadyushmadorasmadi sampratishtha
tasmin vinashte asmadi mulabodhat |
tadyushmadasmanmativarjitaika
sthitirjvalanti sahatmanah syat || 16 ||

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

- What does existence of others mean to me?



- Enquire into I, all others disappear.



- Jnani continues to have Ahamkara but it is seen as Mithya.

Moolam for dream	Moola for Ahamkara
Waker	Atma

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

Verse 17 :

भूतं भविष्यच्च भवत्स्वकाले
तद्वर्तमानस्य विहाय तत्त्वम् ।
हास्या न किं स्याद्गतमाविचर्चा
विनैकसंख्यां गणनेव लोके ॥ १७ ॥

bhutam bhavishyachcha bhavatsvakale
tadvartamanasya vihaya tattvam |
hasya na kim syadgatabhavicharcha
vinaikasankhyam gananeva loke || 17 ||

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

Past and Future

Only w.r.t. present

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

Past / Future	Experience of past or future always as present
Exists only in my imagination	

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

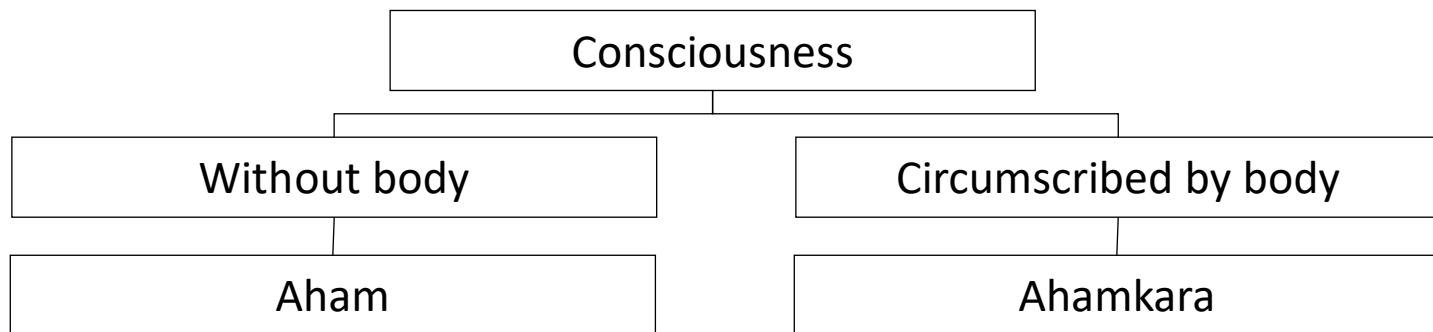
Verse 18 :

क्व भाति दिक्कालकथा विनास्मान्
दिक्काललीलेह वपुर्वयं चेत् ।
न क्वापि भामो न कदापि भामो
वयं तु सर्वत्र सदा च भामः ॥१८॥

kva bhati dikkalakatha vina.asman
dikkalalileha vapurvayam chet |
no kvapi bhamo na kadapi bhamo
vayam tu sarvatra sada cha bhamah || 18 ||

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

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



- I fall into Ahamkara level, it causes Desha, Kala, Vyavaharika, Samsara.
- When Paramartika Satyam missed, Ahamkara becomes real.
- How to tackle Ahamkara?

1 st Stage	2 nd Stage
<ul style="list-style-type: none"> - Cause of Samsara - Ahamkara 	<ul style="list-style-type: none"> - Cause of Ahamkara - Deha Abhimana - I am body, notion.

Nirvana Shatkam :

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

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ || 2 ||

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

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

Gita :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yam sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

Verse 19 :

देहात्मभावे ज्ञजडौ समाना-
वेकस्य देहे हृदि दीप्त आत्मा।
आक्रम्य देहं च जगच्च पूर्णः
परस्य मेयं तनुमात्रमात्मा ॥19॥

dehatmabhave jnajadau samana-
vekasya dehe hrridi dipta atma |
akramya deham cha jagachcha purnah
parasya meyam tanumatramatma || 19 ||

In their body-centric attitudes, a Jnani as well as an Ajnani are the same. A Jnani traces out the Atman (Self) which reveals itself, at the seat of consciousness within himself; he thus goes beyond his so called body consciousness, beyond the world, beyond the universe and becomes all-pervading. Whereas, the Ajnani, the ignorant, takes his limited psycho-physical entity to be the Self.” [Verse 19]

- What is difference between ignorant and wise person?

Ignorant	Wise
- Knows self as body, mind alone.	- Knows self as pure consciousness shining everywhere and recognised in the intellect.

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhaṁ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

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

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27||

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

- I am not in the body, body is in me.
- I alone appear as the body, no duality.
- **Just as pots are pervaded by clay, bodies are pervaded by Chaitanyam.**
- Vision different.

- Medium of body – mind required for any experience.

- **Jnani also feels biologic pain.**
- **Samsara is Psychological pain emotional pain, response to bio pain.**

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

- I am in Singapore, w.r.t. body not consciousness.
- Experiencer am different than the inert body.
- Atma understood as free from limitations.
- What is attitude of wise man towards the world?

Verse 20 :

अज्ञस्य विज्ञस्य च विश्वमस्ति
पूर्वस्य दृश्यं जगदेव सत्यम्।
परस्य दृश्याश्रयभूतमेकं
सत्यं प्रपूर्णं प्रविभासरूपम् ॥२०॥

ajnasya vijnasya cha vishvamasti
purvasya drrishyam jagadeva satyam |
parasya drrishyashrayabhutamekam
satya m prapurnam pravibhatyarupam || 20 ||

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

Ignorant	Wiseman
<ul style="list-style-type: none">- World alone real- Experienced, hence real.- Wants to get rid of sorrow by increasing bank balance, change job.- Movies real.	<ul style="list-style-type: none">- Seer truth, alone real.- Sees root of problem.- Substratum, Atma real- Screen alone real- World, stage- Drama goes on... assumes a role and enjoys.

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

Isavasya Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na viju-gupsate [6]*

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

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

Dog	Worlds
- Sees 2 nd dog in mirror barks	- 2 nd dog - Negate not experience but reality as it is a reflection - Less real

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

World	Seer – Subject
- Lower order - External objects, body, mind, thoughts - Vyavaharika, Prartibhasika, many.	- Higher order - I make world known

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 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 Dakshinamurthy, is this prostration. [Verse 1]

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
nāyaṁ bhūtvābhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṁ 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]

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuh
acalō'yaṁ sanātanah || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

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

Verse 21 :

विधेः प्रयत्नस्य च कोऽपि वाद-
स्तयोर्द्वयोर्मूलमज्ञानतां स्यात् ।
विधेः प्रयत्नस्य च मूलवस्तु
सज्ञानतां नैव विधिर्न यत्नः ॥२१॥

vidheh prayatnasya cha ko.api vada
stayordvayormulamajnatam syat |
vidheh prayatnasya cha mulavastu
sanjanatam naiva vidhirna yatnah || 21 ||

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

Fate / Self - effort

What is the source?

Fate	Self Effort
<ul style="list-style-type: none">- Destin, Prarabdaha.- Chance- Comes to us in the present as Circumstances- Fruits of past actions, come as fate when they mature.- Action done in past	<ul style="list-style-type: none">- What we do in the present with what we get.- Action in present.

- All actions depend on the doer of action's – “I” – Ahamkara.
- Who am I on whom depends desire, effort and fate?
- I am not doer – enjoyer – hence no fate or self effort in me.
- Actor is the wielder of the body.
- As witness consciousness, results can't affect me.
- Destiny affects body and mind not the witness.
- Depending on emperical plane, all discussions take place.

Gita :

कर्मणो ह्यपि बोद्धव्यं
बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं
गहना कर्मणो गतिः ॥ ४-१७ ॥

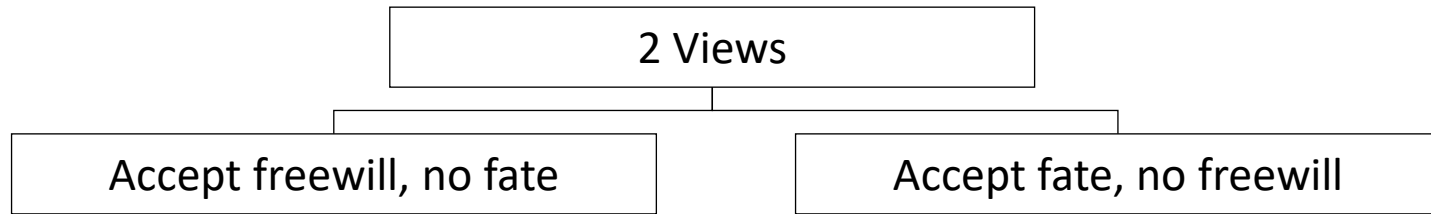
**karmaṇō hyapi bōddhavyaṁ
bōddhavyaṁ ca vikarmaṇaḥ ।
akarmaṇaśca bōddhavyaṁ
gahanā karmaṇō gatiḥ ||4-17||**

For, verily (the true nature) of right action should be known; also (that) of forbidden (or unlawful) action and of inaction; imponderable is the nature (path) of action.

[Chapter 4 – Verse 17]

- Fate and destiny play role in life.
- Fate – result of our own actions, can't blame others.

- We put forth best effort in our current circumstances, that's the best we can do.
- Results depends our several factors beyond our control.
- Live dynamically in the present.
- No connection between verses in Sat Darshanam.



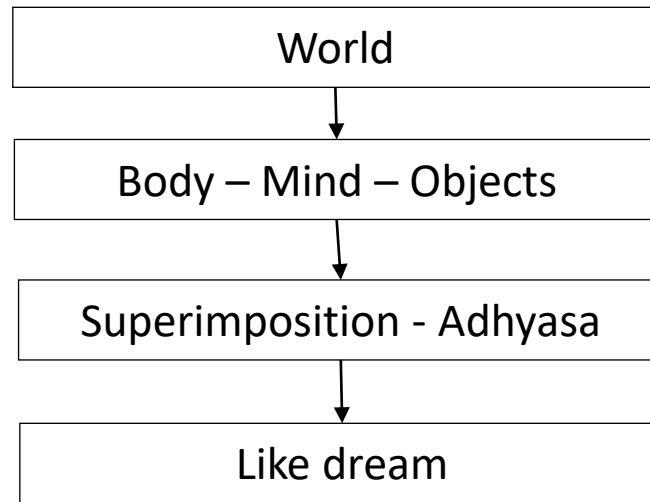
- Fate determined by freewill or freewill determined by fate?
- Once you know Adhishtana Atma, debate ends.

• **Both fate, freewill Mithya hence debate inconclusive.**

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

Wise Person :

- Atma alone exists.
- Satyam, Jnanam, Anantham, Aprameyam, in Brahman – no time – space, it is Adhishtanam.



Why debate in conclusive?

- Fate can't be established without freewill.

Who gives fate?

- Not Bhagavan, world, chance.

Conclusion :

- My own past actions, come in form of present fate.

Problems :

- Surroundings influence actions also.
- Emotions determine actions.

Visishta Advaitam :

- Dependent on god, no freewill, Dasa.

- His will.
- Samsara is slavery.

Advaitam :

- Emphasises free will.
- I am responsible for fate.

Gita :

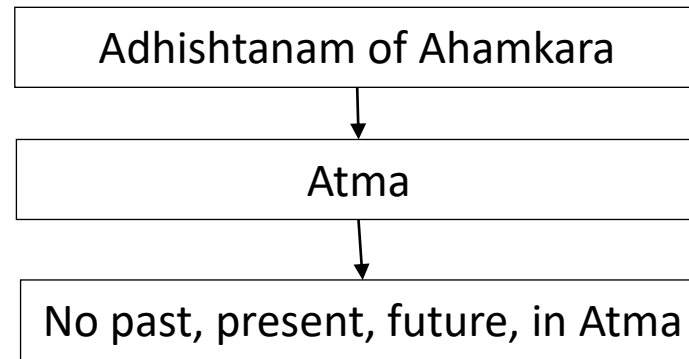
उद्धरेदात्मनात्मानं
नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धु
आत्मैव रिपुरात्मनः ॥ ६-५ ॥

uddharēd ātmanatmānaṃ
natmānam avasādayēt |
ātmaiva hyātmanō bandhuḥ
ātmaiva ripurātmanaḥ ||6-5||

Let a man lift himself by his own self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

Learn to Say :

- I can change my fate.
- To assimilate Advaitam, you should be Purushartha Pradhanam.
- Dream discussion valid only as long as one is aware of waking.
- When one wakes up to immortal, eternal Atma... waking falsified.



- Birth – death – Karma – unreal for wise.
- Wise know its dream ignorant knows its real.
- To assimilate Advaitam Aham Pradhana Sakshi required, not Ahamkara Pradhana – fate or effort.

Verse 22 :

यदीशितुर्वीक्षणमीक्षितारं
अवीक्ष्य तन्मानसिकेक्षणं स्यात्।
न द्रष्टुरन्यः परमो हि तस्य
वीक्षा स्वमूले प्रविलीय निष्ठा ॥२२॥

yadishiturvikshanamikshitaram-
avikshya tanmanasikekshanam syat |
na drashturanyah paramo hi tasy
viksha svamule praviliya nishtha || 22 ||

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

- What is true Ishvara Darshanam?

Upadesa Sara :

वेषहानतः स्वात्मदर्शनम् ।
ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

veṣa-hānataḥ svātma-darśanam |
īśa-darśanam svātma-rūpataḥ || 25 ||

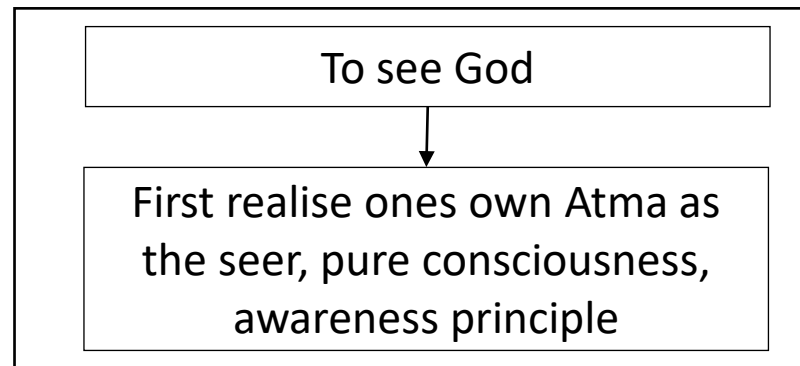
One who gives up the conditionings gains Self-realisation. The vision of the Lord as the Self is true God-realisation. [Verse 25]

Lord's Nature	World
- Nameless, formless, attributeless, infinite, all pervading.	- Appearance on the Lord. - His total mind projection.

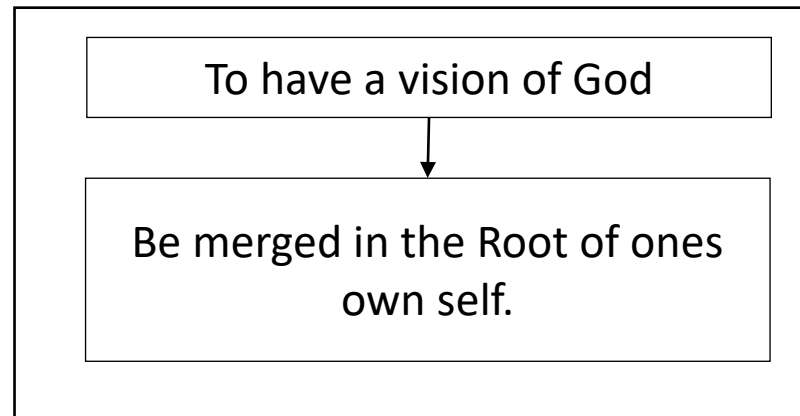
- This is Virat Rupa, cosmic form.
- Seen form of Lord is due to past Samskaras, temporary vision, limited.
- Such a vision, purifies the mind.

- **Lord not different from seer.**
- **True vision of Lord is to know him as oneself.**

- Such a Vision is absolute and never lost.
- For worship, devotee assumes separateness and sings his glories.



- Without the “Seer” nature of God, it will be only imagination.



Seer	Seen / Experienced
<ul style="list-style-type: none"> - Real - Satyam - Observer consciousness alone real - Sakshi Chaitanyam, ever observer. - Not part of world. <p>Keno Upanishad :</p> <ul style="list-style-type: none"> - Chapter 1 – Verse 4 	<ul style="list-style-type: none"> - World, Body, Mind, God. - Mithya - Anatma like Pot <p>Purnas story :</p> <ul style="list-style-type: none"> - Gods Darshan, not ultimate.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

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

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

- **God understood as – “Aham Brahma Asmi”.**
- God not someone, somewhere but Jiva Chaitanyam in the body.
- **Real Puja is removing impurity called Agyanam.**
- **There is no real Paramartika Satya Ishvara other than I – the Atma.**
- No other way to come out of Samsara, rebirth.

Advaitam	Dvaitam
<ul style="list-style-type: none"> - Become master - I am Ishvara, seer, consciousness 	<ul style="list-style-type: none"> - Become servant

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

Brihadaranyaka Upanishad :

तद्वा एतदक्षरं गार्ग्यदृष्टं
द्रष्टृ, अश्रुतं श्रोतृ,
अमतं मन्तृ, अविज्ञातं विज्ञातृ;
नान्यदतोऽस्ति द्रष्टृ,
नान्यदतोऽस्ति श्रोतृ,
नान्यदतोऽस्ति मन्तृ,
नान्यदतोऽस्ति विज्ञातृ;
एतस्मिन्नु खल्वक्षरे
गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakśaram gārgyadr̥ṣṭam
draṣṭṛ, aśrutam śrotṛ,
amataṁ manṭṛ, avijñātam vijñāṭṛ;
nānyadato'sti draṣṭṛ,
nānyadato'sti śrotṛ,
nānyadato'sti manṭṛ,
nānyadato'sti vijñāṭṛ;
etasminnu khalvakśare
gārgyākāśa otaśca protaśceti || 11 ||

This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [3 - 8 - 11]

Absolute God	Absolute God
- Experience know	<ul style="list-style-type: none"> - World, Body, Mind, God. - Mithya - Anatma like Pot <p>Purnas story :</p> <ul style="list-style-type: none"> - Gods Darshan, not ultimate.

- **In order to know god, know your own inner nature as seer, consciousness, this happens to be the nature of God also who sees the whole universe.**
- **Other than Sakshi, Chaitanyam in whose presence, mind gets illumined or resolved, there is no other God.**
- Abide in true knowledge of Chaitanyam.
- I am consciousness who is not Pramata, Prameyam, Pramanam.
- Knower, known, knowing instrument of the universe.

Verse 23 :

आत्मानमीक्षेत परं प्रपश्ये-
दित्यागमोक्तेः सुलभो न भावः ।
नात्मैव दृश्यो यदि का कथेशे
स्वयं तदन्नीभवनं तदीक्षा ॥२३॥

atmanamiksheta param prapashye-
dityagamokteh sulabho na bhavah |
natmaiva drrishyo yadi ka katheshe
svayam tadannibhavanam tadiksha || 23 ||

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

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

Brihadaranyaka Upanishad :

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म
प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विजानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitavyo maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- One should know the self.
- **Because of our objectification tendency, we seek the self or Lord too as an object.**
- We try to gain self – realisation as experience of the Mind – i.e. “Objectification”.
- **We all experience the self as I – Aparokshataya.**
- We take ego to be me.
- When I don't know myself, I will project something else as God.
- **Instead of offering food as Prasada, offer our ego at his altar.**
- **Lord as though eats the ego and I loose my identity in him, he alone remains.**
- This is the vision of the Lord.

Normally for the Ego :

I – Ahamkara	World
<ul style="list-style-type: none">- Enjoyer- Bhokta	<ul style="list-style-type: none">- Enjoyed- Bhogyam

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

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I

tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

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

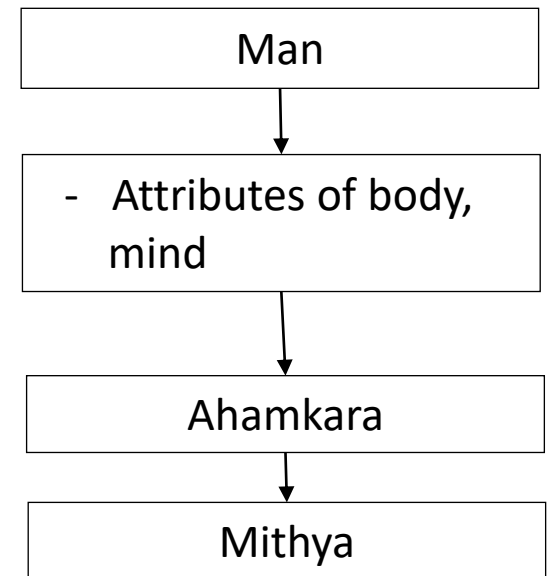
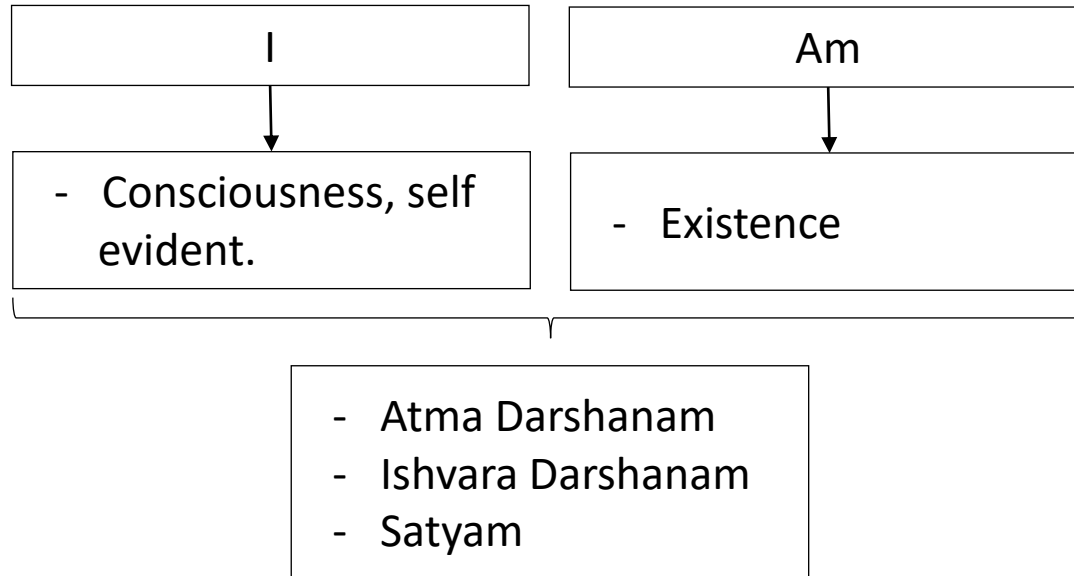
न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih I

tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati II 10 II

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

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



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

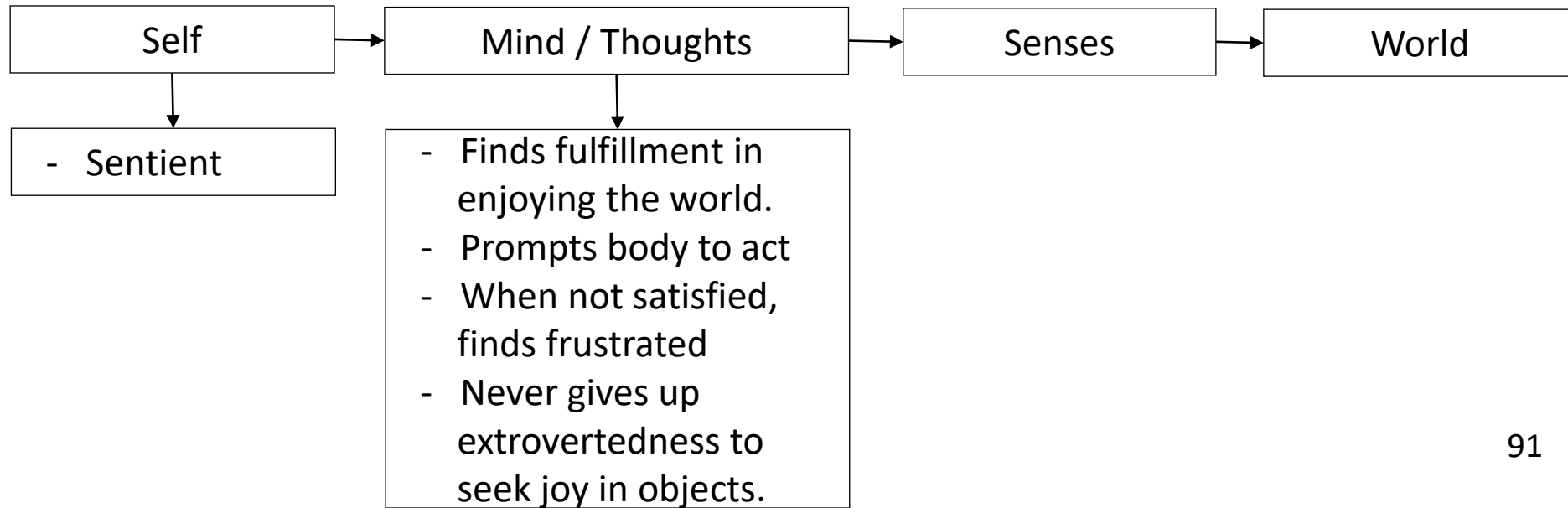
Verse 24 :

धिये प्रकाशं परमो वितीर्य
स्वयं धियोऽन्तः प्रविभाति गुप्तः ।
धियं परावर्त्य धियोऽन्तरेऽत्र
संयोजनान्नेश्वरदृष्टिरन्या ॥ २४ ॥

dynamic prakasham paramo vitirya
svayam dhiyo. antah pravibhati guptah |
dhiyam paravartya dhiyontare. atra
samyojananneshvaradrrishtiranya || 24 ||

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

- Technical of meditation for vision of the supreme.



Katho Upanishad :

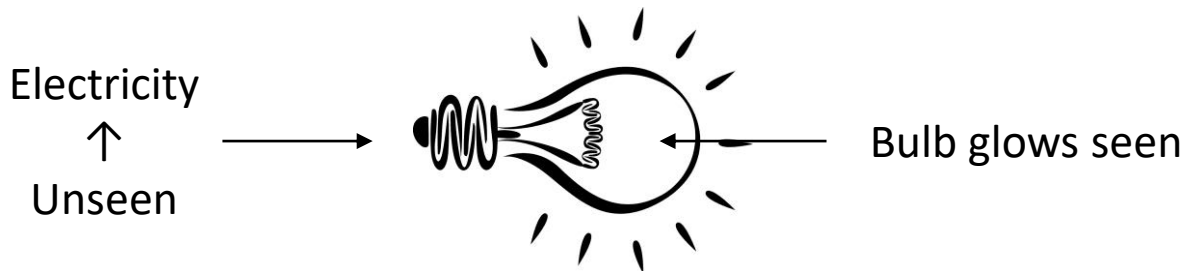
पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatratat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aikṣat avṛtta cakṣur amṛtatvam icchan ॥ 1 ॥

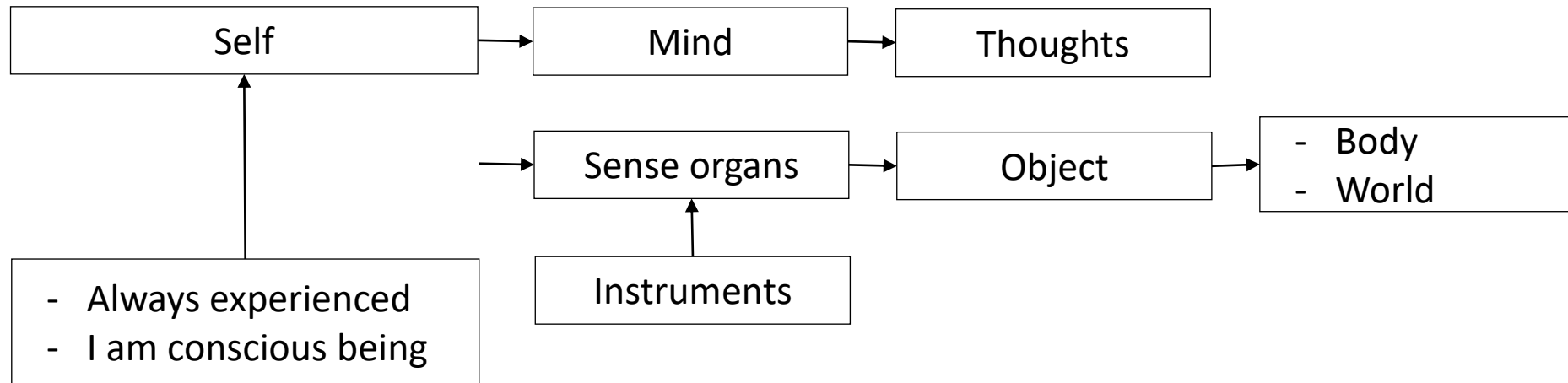
The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman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

Enquire :

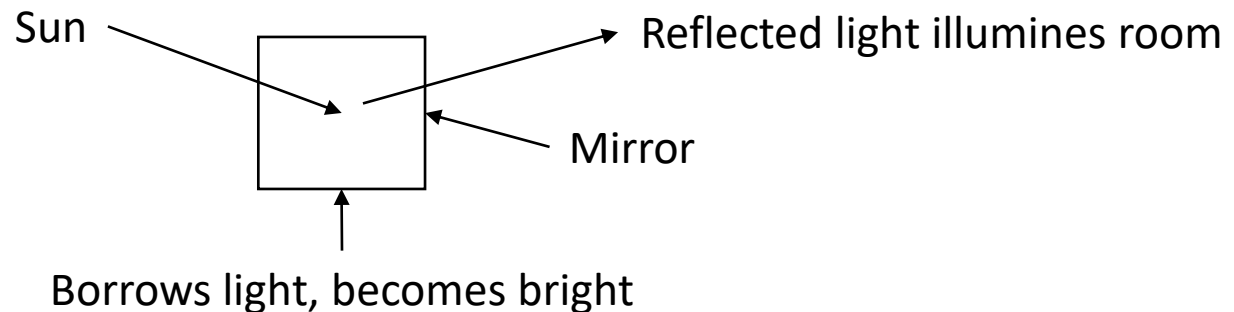
- **What is the light by which my mind has the capacity to perceive objects?**
- Mind = flow of inert thoughts.
- What makes mind sentient?
- **Light of consciousness reflected in thought makes it sentient, sentient mind illumines objects.**
- Filament in bulb is the mind.

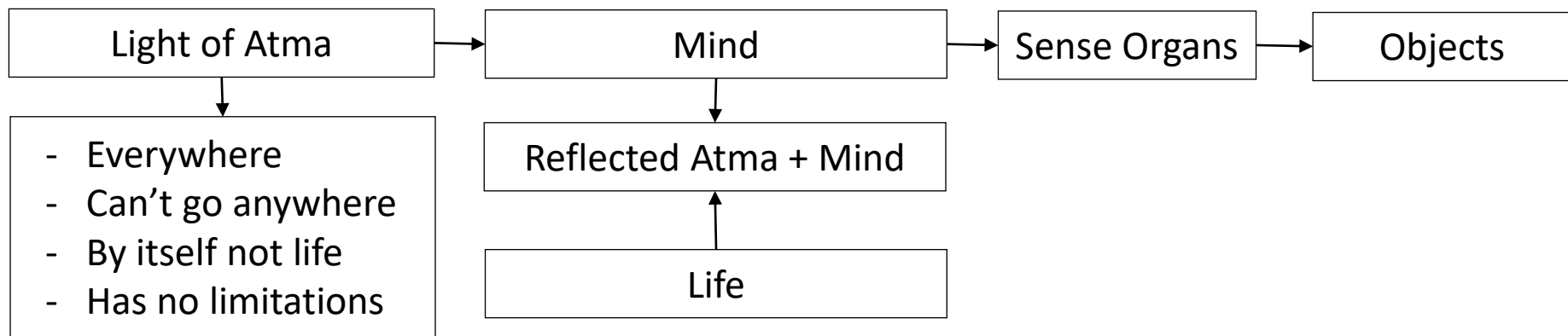


- Look at filament to realise light.
- Look at mind to realise consciousness.
- Self as consciousness is already experienced by us
- Experiencing anything else requires effort and use of instrument.

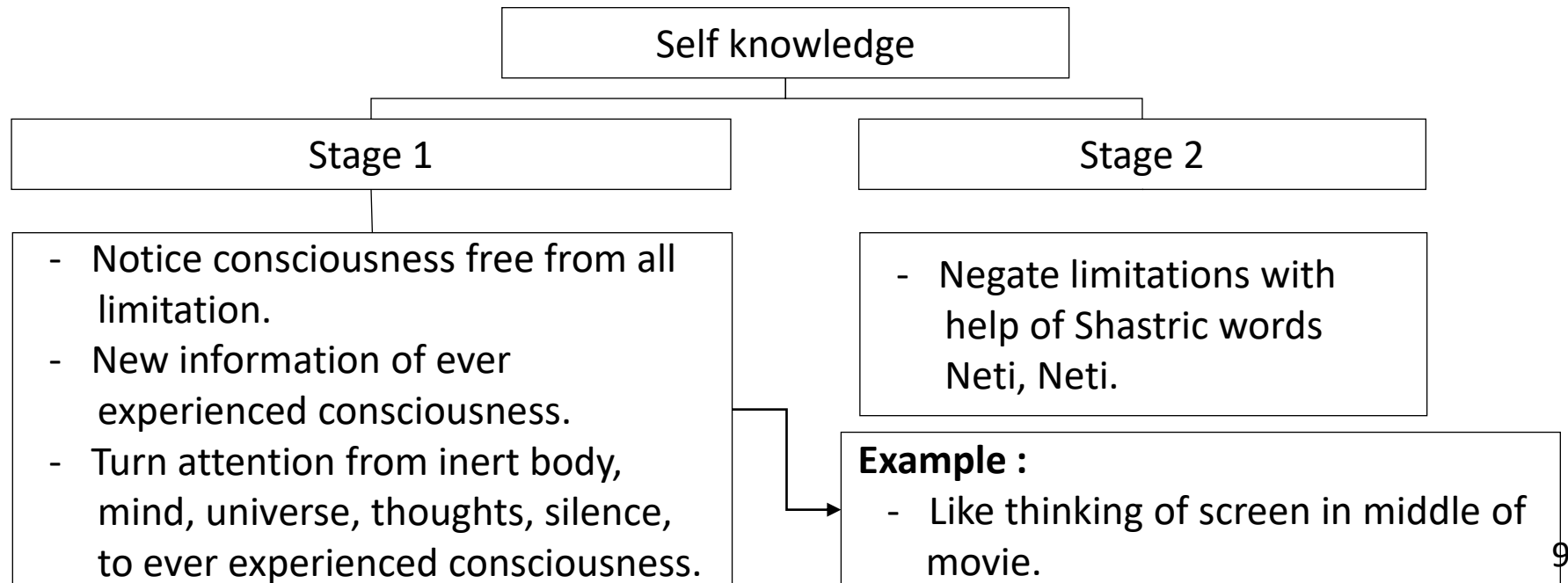


- Shastra – reveals nature of consciousness.
- Distribute consciousness = Life = Chidabhasa





- Where Jiva is, Ishvara is, ever present consciousness.
- Ever experienced consciousness appears to be hidden.
- Screen apparently hidden while being preoccupied with the movie, not paid attention.
- Space never paid attention.



- **Turn attention to Antah Karana – mind instrument cave and notice the consciousness.**
- Connecting I to that witness consciousness = sat Darshanam, Ishvara Darshanam.
- **Liberation = Changing understanding of yourself as ever existent consciousness and dropping body – mind complex.**
- Real I – Verse 24

Verse 25, 26, 27 : 3 Important Verses

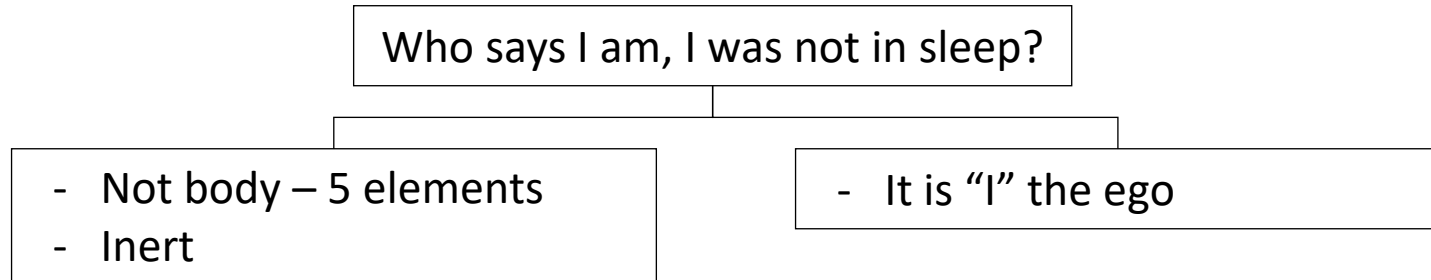
- Describes Ego – I – Notion – Cause of all sufferings, false I

Verse 25 :

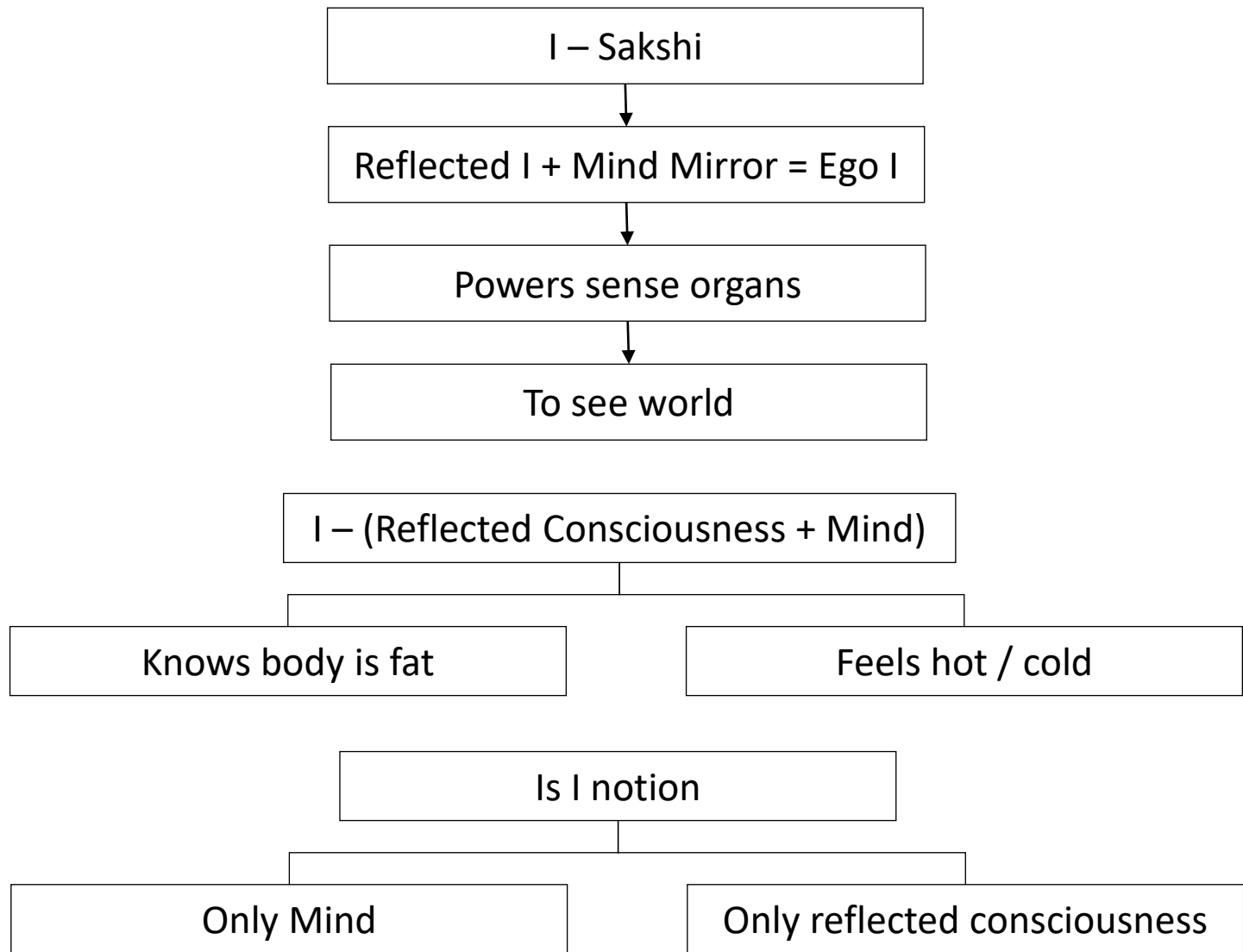
असङ्गस्सच्चिदानन्दः स्वप्रभो द्वैतवर्जितः ।
अस्मीति शब्दविद्धोऽयं समाधिस्सर्विकल्पकः ॥२५॥

*asaṅgas-saccidānandaḥ svaprabho dvaita-varjitaḥ,
asmīti śabdaviddho'yaṁ samādhis-sarvikalpakaḥ. (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]

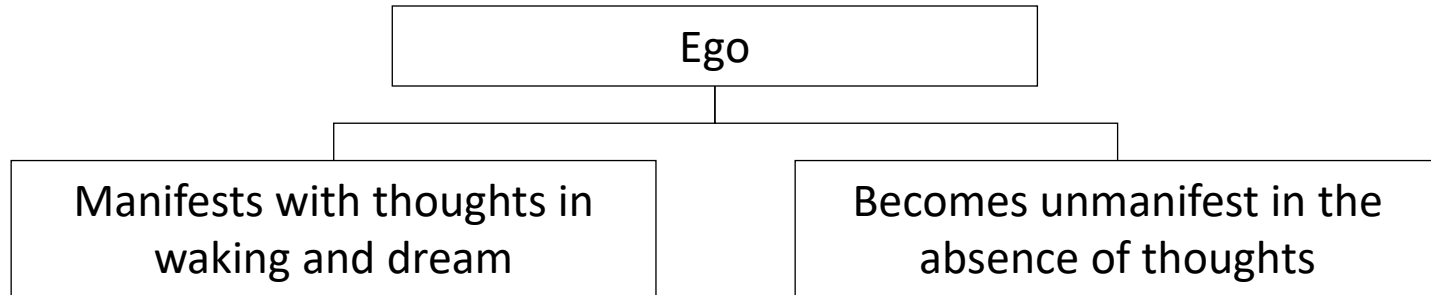


- Upon the rise of ego I, world rises for us.
- I – the ego principle (Mind + Reflected Consciousness) experiences the body and through the body experiences the world



- I know my mind.
- Knower reflected consciousness is different than the known thoughts of the mind.
- Who wields the mind and body?

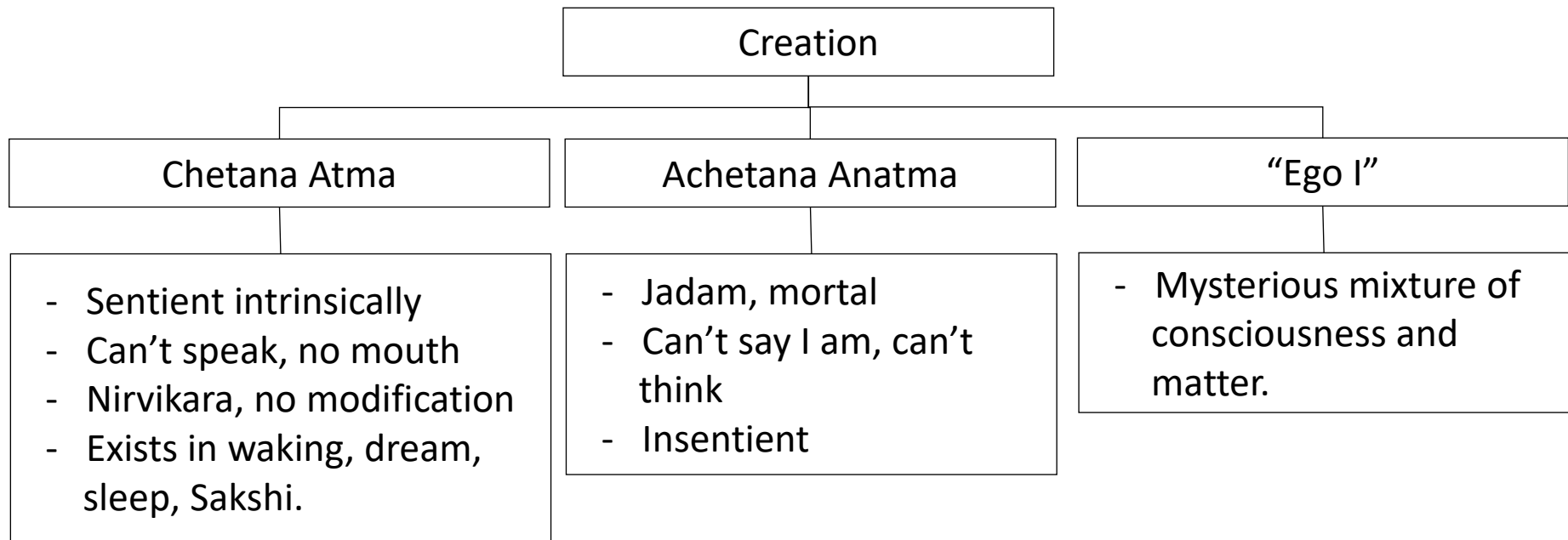
- Ego I – (Reflected Consciousness + Mind)
- It exists in waking and dream states, when there are experiences, when mind is functioning.



- Pure self ever shines.

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

- This is our true roots, originating place of the ego.
- We are all born from that one truth beyond all differences of culture, tradition, creed, nationality or religion.



- 3rd Entity – Ahamkara, mysterious entity.

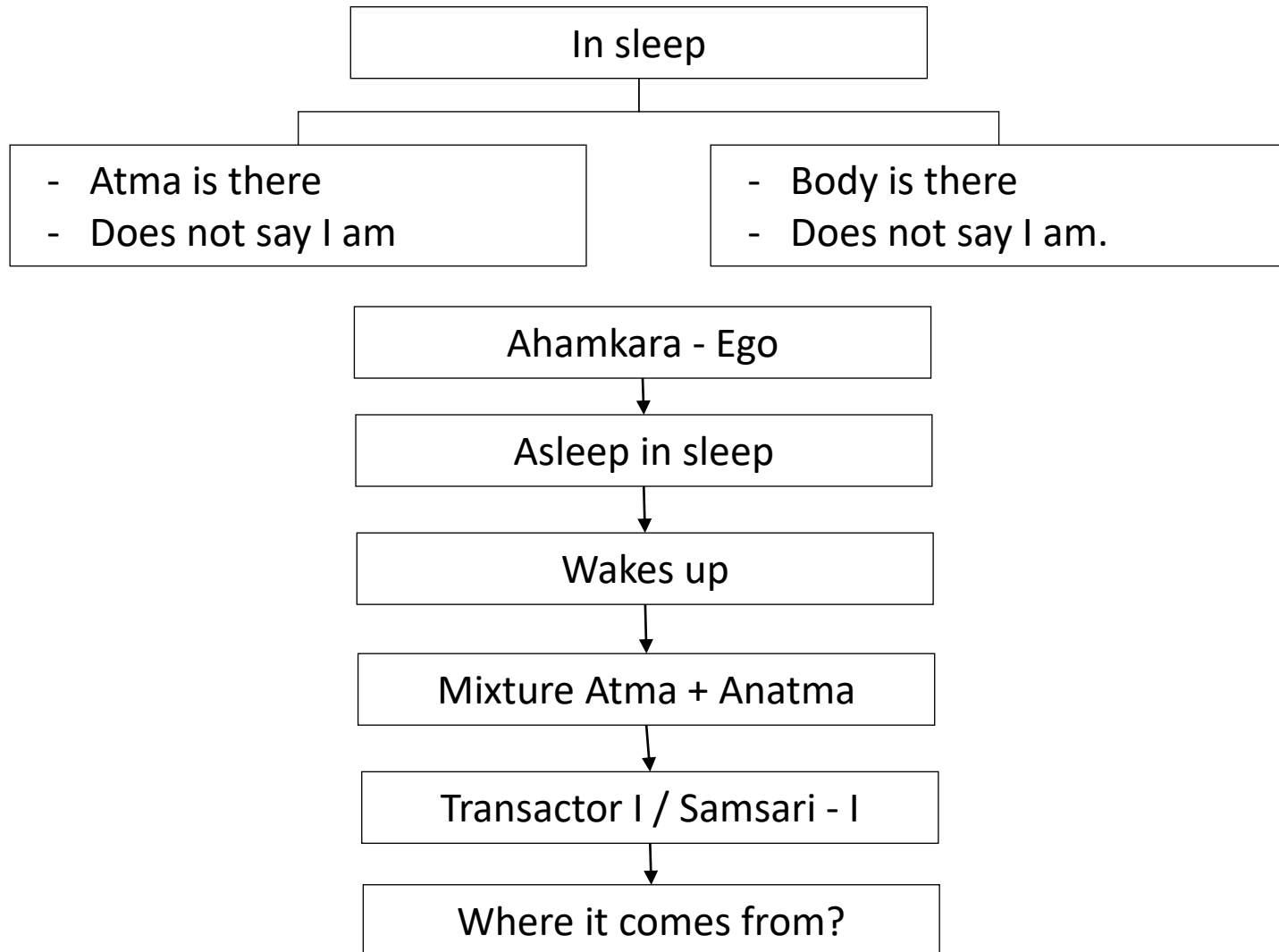
Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

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

- Pot has verbal existence, no substance.

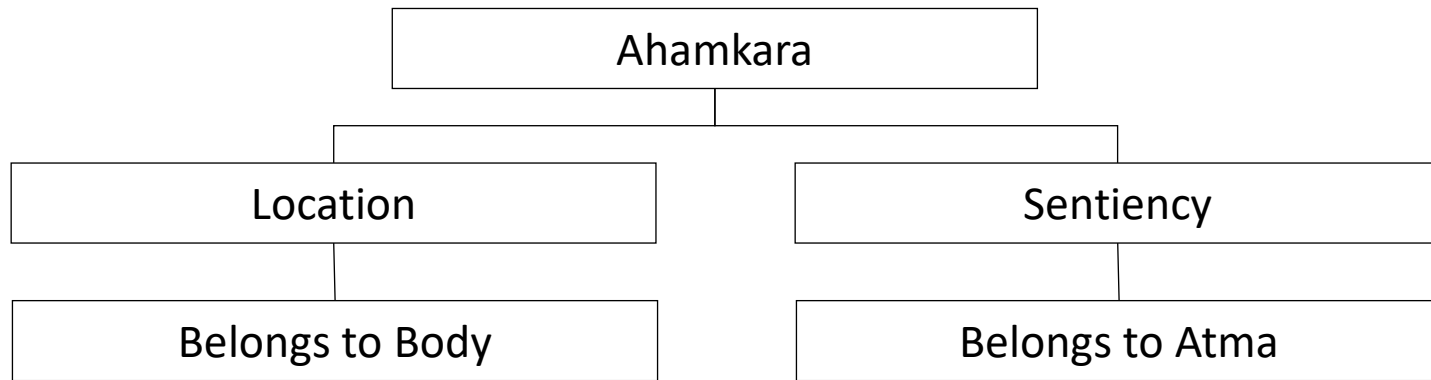


Shastra :

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

What is size of Ahamkara?

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

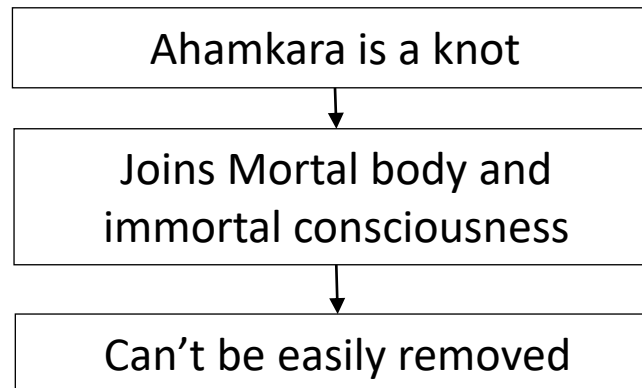


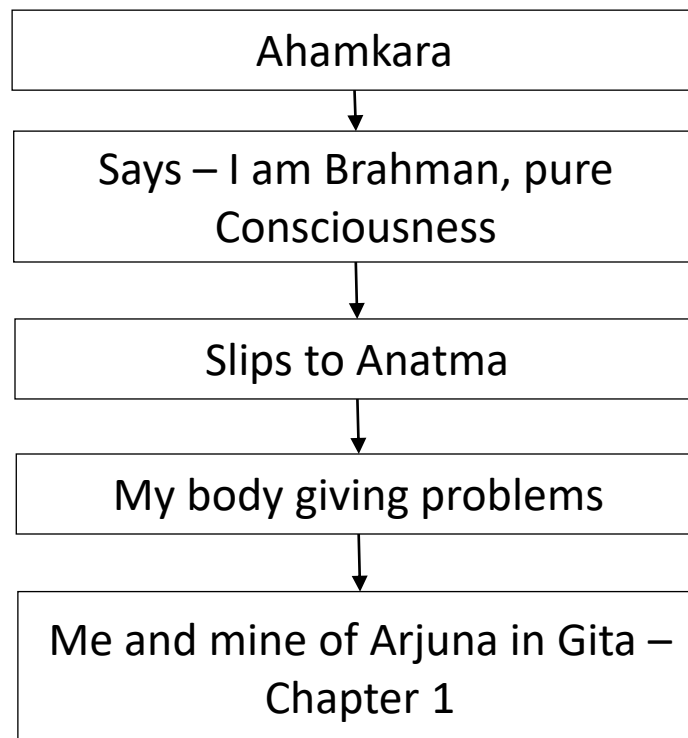
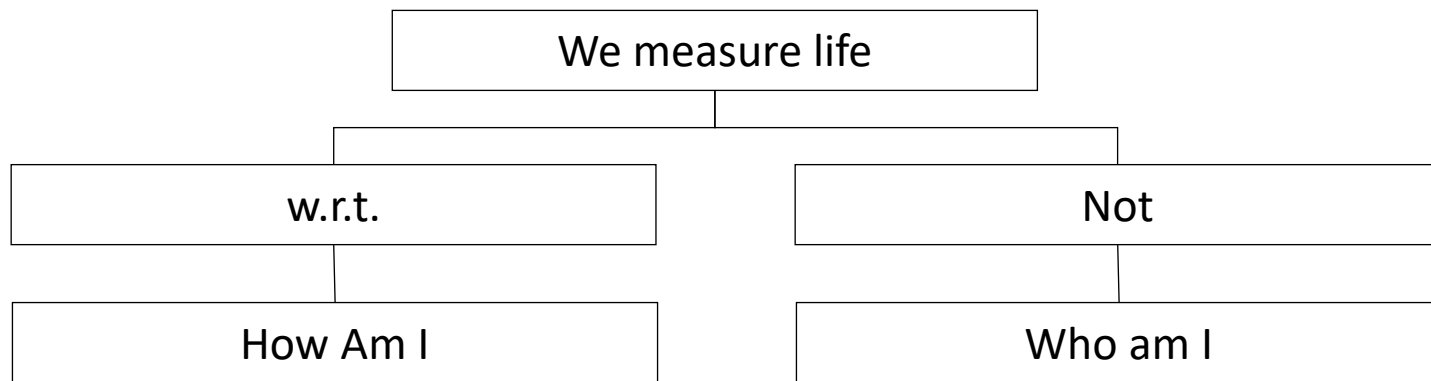
Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah I
ksiyante casya karmani tasmin drste paravare II 8 II

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





- There is no free, liberated, Ahamkara.
- Only free liberated Atma ever exists.

Verse 26 : Important Verse

देहो न जानाति सतो न जन्म
देहप्रमाणोऽन्य उदेति मध्ये ।
अहंकृतिग्रन्थिविबन्धसूक्ष्म-
शरीरचेतोभवजीवनामा ॥२६॥

deho na jAnAti sato na janma
dehapramANo.anya udeti madhye |
ahaNkRRitigranthivibandhasUkShma-
sharIrachetobhavajIvanAmA || 26||

The body (that is born) is not conscious; the Aatman (that is conscious) is not born. Between these two there rises another entity which depends upon or is associated with the body (Manas and the intellect). It is called by different names, such as the ego, the knot (of the heart), bondage, the subtle body, the Antahakarana, the samsara, the Jeeva etc. [Verse 26]

How is the elusive ego born?

Body	Ego	Consciousness
<ul style="list-style-type: none">- Does not know- Inert	<ul style="list-style-type: none">- In the middle- Ego rises- Other names – Knot, bondage, subtle body, mind, becoming, individual.	<ul style="list-style-type: none">- Truth- No Birth

I) Body :

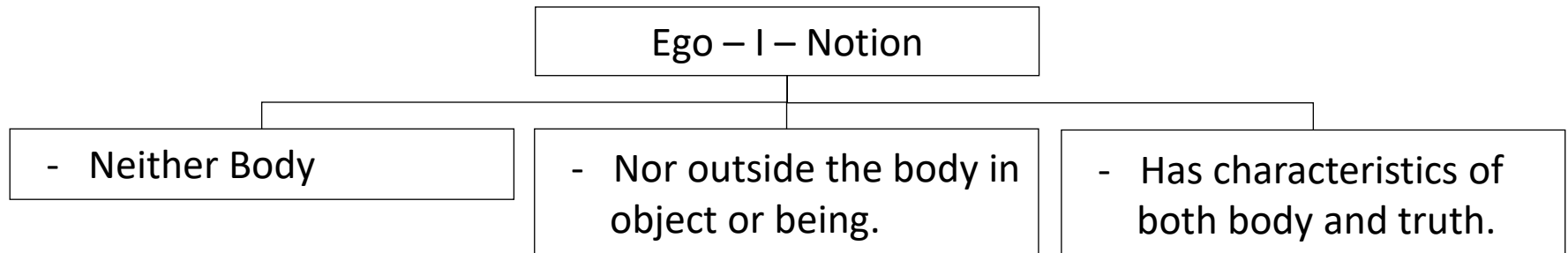
- By itself inert, does not know itself or anything else.
- Has birth, decay, death.
- Free from ego.

II) Ego :

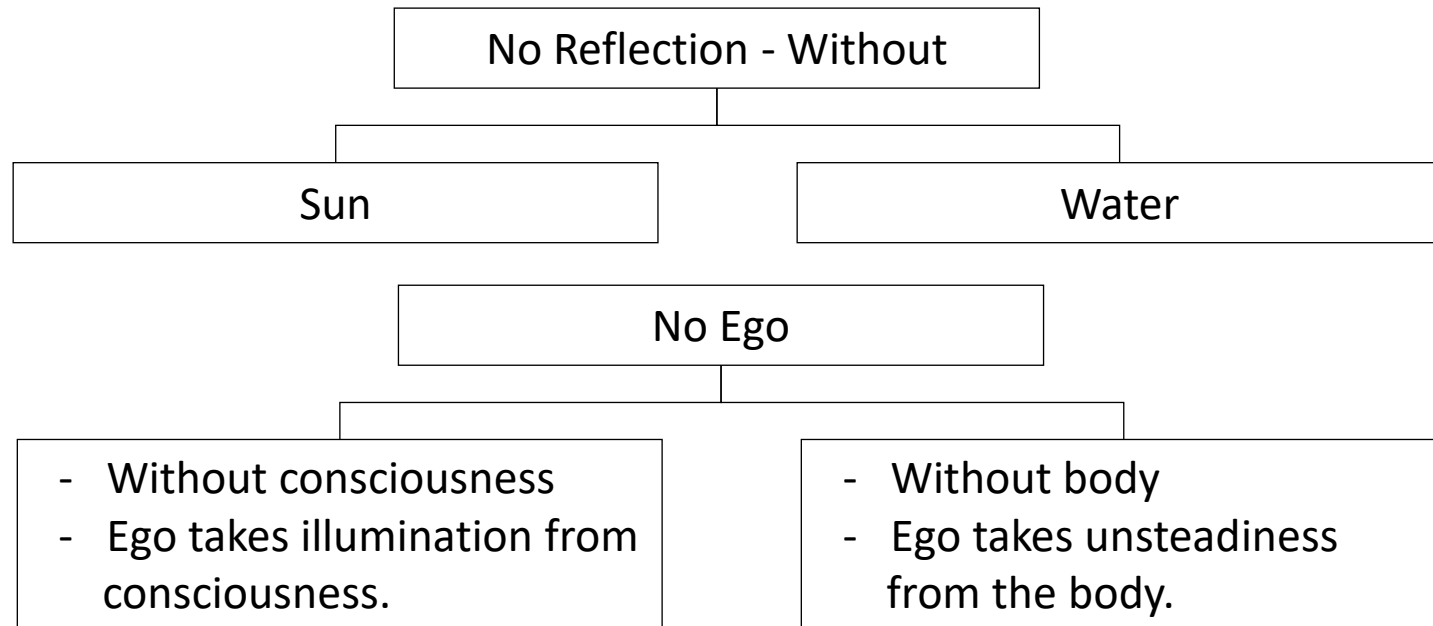
- Has sentiency, can know, think, plan, analyse.
- Has birth, death.
- Not the truth.
- Not found outside the body.

III) Existence – Truth :

- Always is
- Birthless, deathless.
- Free from ego.



- Arises as though between the inert body and sentient truth.
- It has no independent existence.
- It assumes size of body and sentiency of the truth.



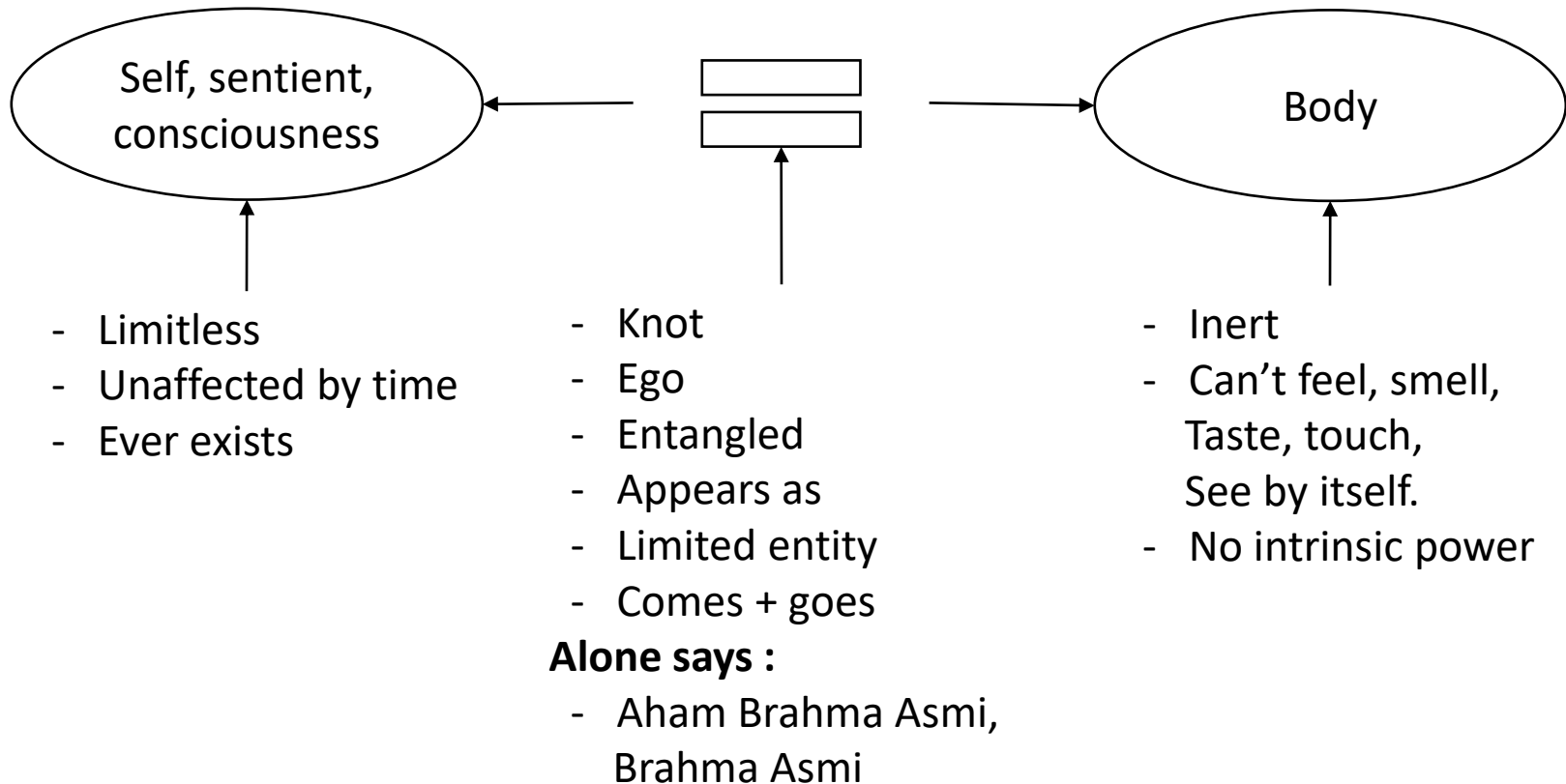
- We can never experience ego – reflection – without consciousness or body.
- What are the different names of Ego?

I) Ahamkara :

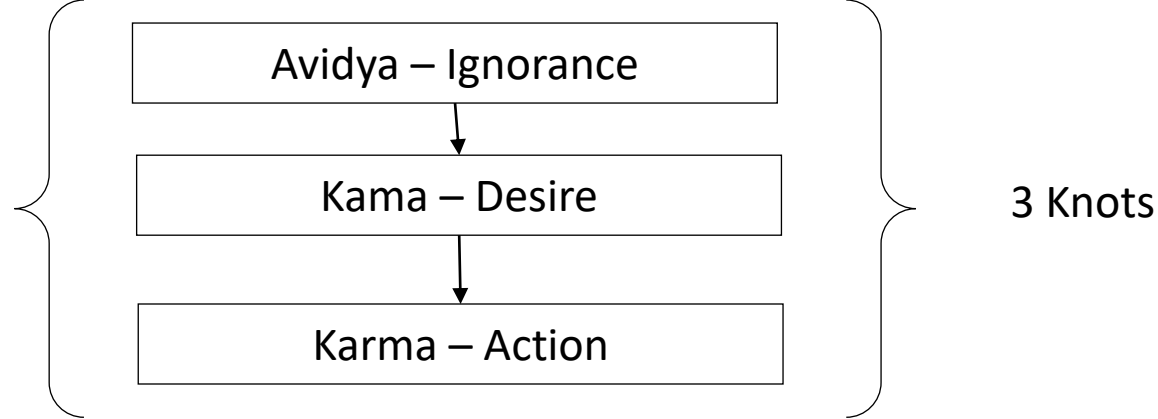
- “Aham Karomi Iti” – notion of doership in every action is the ego.
- I built the house, company, married, work, sing....

II) Granthi :

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



- Ego is pure consciousness appearing as the limited entity.
- Sustains chain of ignorance, desire, action, called knots of the heart.



III) Vibandha :

- Well bound
- Strong bondage
- Ego binds us to the body, mind and its limitations of birth, death.
- Binds to objects and beings of the world with notion of “Myness”.
- It alone is the cause of birth and death.
- No moksha, retaining Ahamkara.

IV) Sukshma Sharira – Subtle body :

- Not perceived by senses like gross body.
- Perishable, I thought.

V) Chetah :

- **Mind has capacity to reflect consciousness and know.**
- Bodha – Lakshana
- Seemingly closer to consciousness than the body.

VI) Bhavaha :

- Realm of becoming.
- Prompts man into action to become.
- I want to be a doctor, engineer, astronaut, Jnani.

VII) Jiva :

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

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

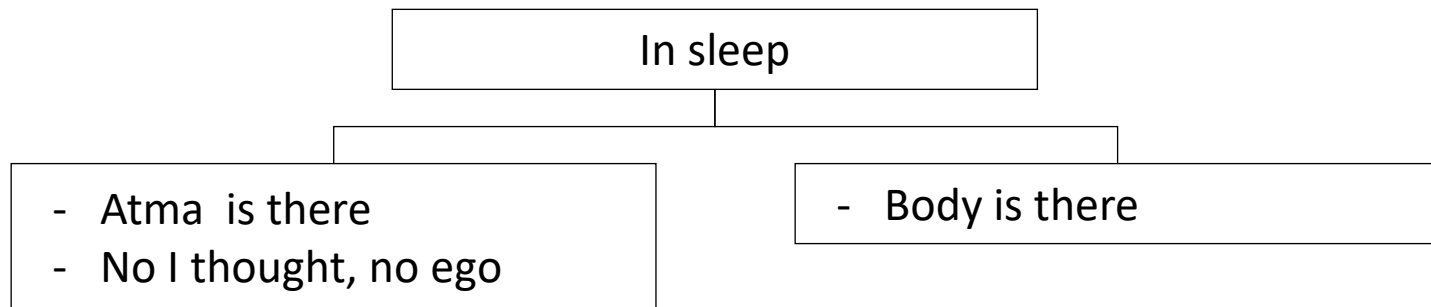
I) Reflection in Mirror :

- False entity, Mithya.

Original Face	Reflected Face
- Eyes, complexion	- Movement of mirror transferred to reflected face. - Location of Mirror transferred to reflected face.

II)

Original Consciousness / Atma	Reflected Consciousness
<ul style="list-style-type: none">- Exists, sentient- Has power to know, walk, think.	<ul style="list-style-type: none">- Location borrowed from mind.- Sentiency borrowed from Atma.- Changes of body borrowed by reflected consciousness.- Body born, dies- Body Borrowed by reflected consciousness, ego.- Ahamkara, ego is different from Atma or Shariram.- Ego rises only in the proximity of live body and consciousness.



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

Conclusion :

- Ahamkara is false entity, drop it.

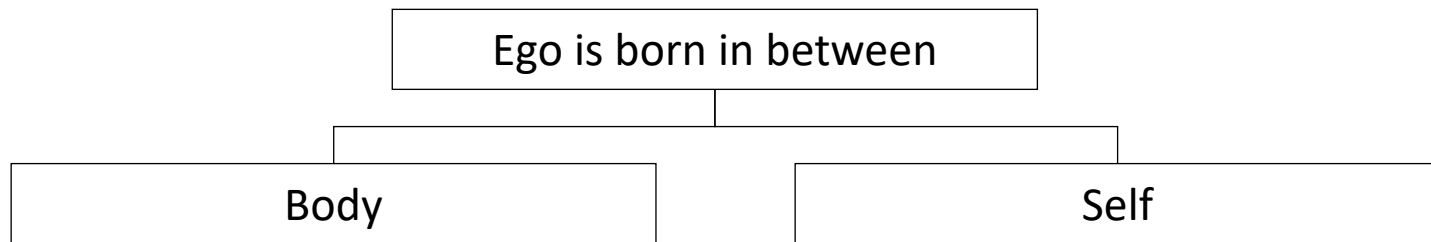
Verse 27 :

रूपोद्भवो रूपततिप्रतिष्ठो
रूपाशानो धूतगृहीतरूपः ।
स्वयं विरूपः स्वविचारकाले
धावत्यहंकारपिशाच एषः ॥ २७ ॥

rupodbhavo rutpatiprati shho
rupashano dhutagrrihitarupah |
svayam virupah svavicharakale
dhavatyaha ~ nkarapishacha eshah || 27 ||

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

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



- Ego comfortably remains amongst various names and form it has gathered around itself.
- Ego puts on extra weight when it feeds on fame, status, power.
- Rises to own the first thought and rests after owning the last one.

- Every moment it gives up and takes on forms at incredible speed of the mind.
- “I am” – the ego remains the same for a king and a beggar.
- Only way to catch ego is to ask who am I? who are you?
- Maya (Ego) can’t bear enquiry.
- The survival instinct of the ego is very strong.
- Attribute are borrowed from Anatma.

I) Annamaya :

- Fat / Lean / Tall / Short.

II) Pranamaya :

- Hungry, thirsty.

III) Manomaya :

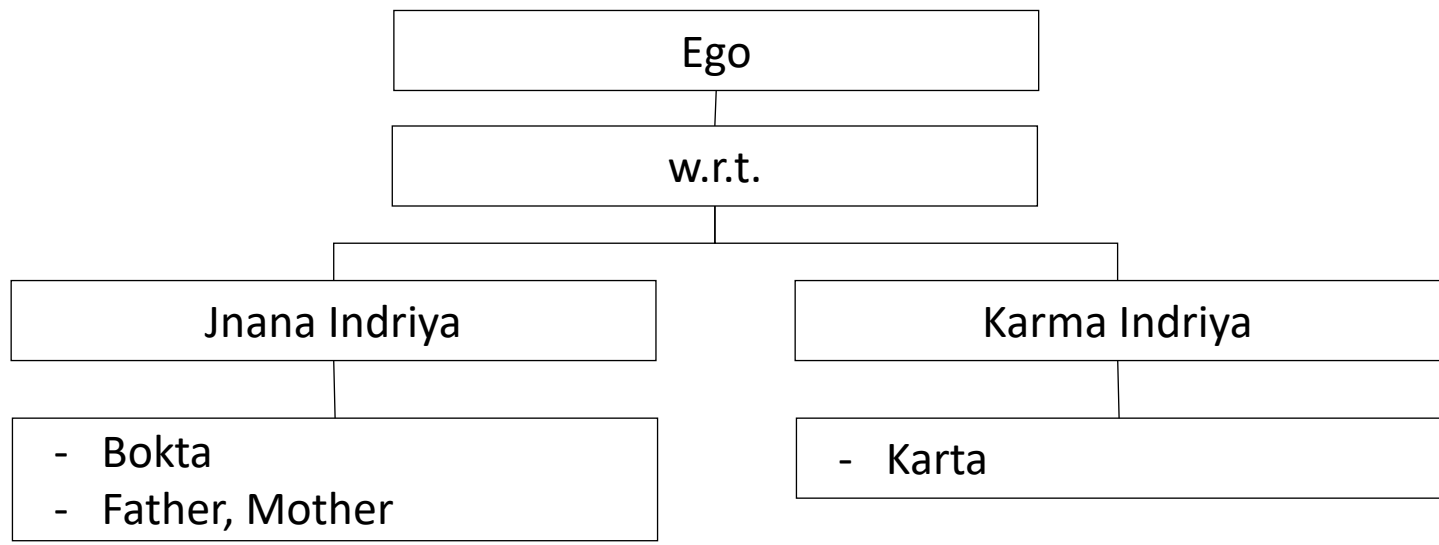
- Happy, Sad

IV) Vigyanamaya :

- Understand, ignorant, educated.

V) Anandamaya :

- Sleepy, drowsy.
- “5 Dresses, coats of Anatma”
- From Atma only thing borrowed by ego is : “I am”, Constant.



Dakshinamurthi Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
 शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
 स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
 śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
 swapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
 tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

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

Waking	Sleep	Dream
<ul style="list-style-type: none"> - Ego moves in attributes of body, mind, intellect. - Raaga, Dvesha, Krodha, Kama. - Vishwa, Teijasa. 	<ul style="list-style-type: none"> - Attributes of body and mind resolved. - Ego is Prajna 	<ul style="list-style-type: none"> - Borrows attributes of body and mind. - Teijasa

- Properties of Anatma = Food for ego.

In Meditation :

- Drop Roles, attributes of Anatma.

Role of Ego	In front of
Father I	Son
Wife I	Husband
Director I	Office
Student I	Teacher
Brahman	Pure consciousness, existence

Verse 28 :

भावेऽहमः सर्वमिदं विभाति
लयेऽहमो नैव विभाति किञ्चित्।
तस्मादहं रूपमिदं समस्तं
तन्मार्गणं सर्वजयाय मार्गः ॥२८॥

bhave.ahamah sarvamidam vibhati
laye.ahamo naiv vibhati kinchit |
tasmadahamrupamidam samastam
tanmarganam sarvajayaya margah || 28 ||

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

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

Clay	Ego + World
<ul style="list-style-type: none">- Was in beginning and end- Brahman – is there in beginning and end.- Existence- Consciousness = Aham = I am Poornaha, Nityaha, Shuddhaha.	<ul style="list-style-type: none">- Illusory- Borrows existence from pure self.

- How ego disappears?
- By knowing the self.
- Ego and ego created world of plurality disappears.
- Conquer the mind, the world is conquered.
- When I understand my mind, I understand all minds.
- Source of ego – I, is Atma – I, pure self – existence, consciousness.
- Resolves into the same self.
- Ego gives up its separate existence and merges in the self.

• **Ahamkara depends on attributes of Panchakoshas.**

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

Atma	Ahamkara
- Nirvikaram	<ul style="list-style-type: none"> - Savikaram - Lives borrowed life - Seeming 3rd entity like reflected face. - Available for experience - Really, non-existent - All karmas done for Ahamkara's sake.

Verse 29 :

सत्या स्थितिर्नाहमुदेति यत्र
तच्चोदयस्थानगवेषणेन।
विना न नश्येद्यदि तन्न नश्येत्
स्वात्मैकरूपा कथमस्तु निष्ठा ॥२९॥

satya sthitirnahamudeti yatra
tachchodayasthanagavesshanena |
vina na nashyedyadi tanna nashyet
svatmaikyarupa kathamastu nishtha || 29 ||

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

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

Chandogya Upanishad :

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्न
स्मरन्तो नैव ते कंचन शृणुयुर्न मन्वीरन्न
विजानीरन्यदा वाव ते स्मरेयुरथ शृणुयुरथ
मन्वीरन्नथ विजानीरन्स्मरेण वै पुत्रान्विजानाति
स्मरेण पशून्स्मरमुपास्स्वेति ॥ ७.१३.१ ॥

smaro vāvākāśādbhūyastasmādyadyapi bahava āsīranna
smaranto naiva te kaṁcana śṛṇuyurna manvīranna
vijānīranyadā vāva te smareyuratha śṛṇuyuratha
manvīrannatha vijānīransmareṇa vai putrānvijānāti
smareṇa paśūnsmaramupāssveti || 7.13.1 ||

Memory is certainly superior to ākāśa [space]. This is why, if many people get together but their memory fails, then they cannot hear or think or know anything. But if they remember, they can then hear, think, and know. Through memory one knows one's children and animals. Therefore, worship memory. [7 - 13 - 1]

- Only when the ego totally disappears, never to come back, will I be in my true state of being.
- Egoless state of oneness with the self = permanent state.
- Atma, the precious jewel is lost in Samsara.

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

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

- Ahamkara exists because of Prarabdha, Karta, Bokta.
- No way of uprooting Prarabdha.
- To uproot Prarabda, go out of boxing ring.
- Dismantle Ahamkara by Atma Vichara.

Anvaya	Vyatireka
<ul style="list-style-type: none"> - Jagrat, Svapna - Ahamkara – Exists - Apparent, incidental nature. 	<ul style="list-style-type: none"> - Sushupti - Ahamkara, sufferer resolved - Real intrinsic nature.

- Ahamkara falsified, sleep like situation.

Gita :

या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām
tasyām jāgarti saṁyamī |
yasyām jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||

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

Dharma, Artha, Kama

Relative solution = Preyas

- Real solution - know Satya Atma.

Verse 30 :

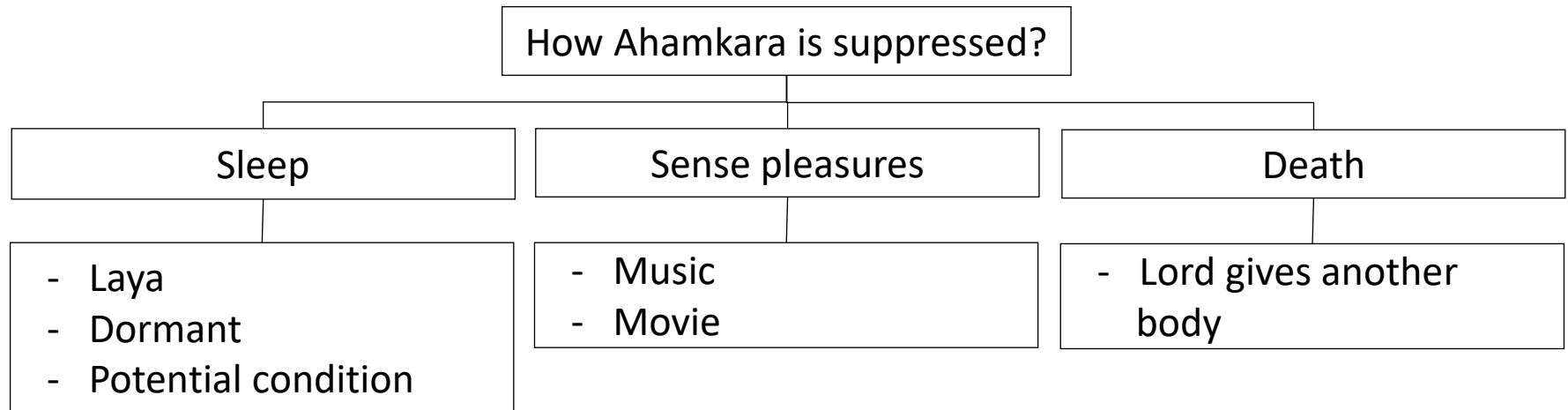
कूपे यथा गाढजले तथान्त-
र्निमज्ज्य बुद्ध्या शितया नितान्तम्।
प्राणं च वाचं च नियम्य चिन्वन्
विन्देन्निजाहंकृतिमूलरूपम् ॥३०॥

kupe yatha gadhajale tathanta-
rnimajjya buddhya shitaya nitantam |
pranam cha vachcha chiy niyamy chinvan
vindennijahankrritimularupam || 30 ||

Just as you would dive into a well with a deep column of water, so also should you dive deep within yourself using your sharp intellect. Searching intensely thus, breath and speech controlled, know, Realise, the real source of the ego. [Verse 30]

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

- Focus on the origin of ego to know the self.
- To look outside is easier, than looking within.



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

Verse 31 : Steps in meditation

मौनेन मज्जन्मनसा स्वमूल-
चर्चैव सत्यात्मविचारणं स्यात्।
एषोऽहमेतन्न मम स्वरूप-
मिति प्रमा सत्यविचारणांगम् ॥ ३१ ॥

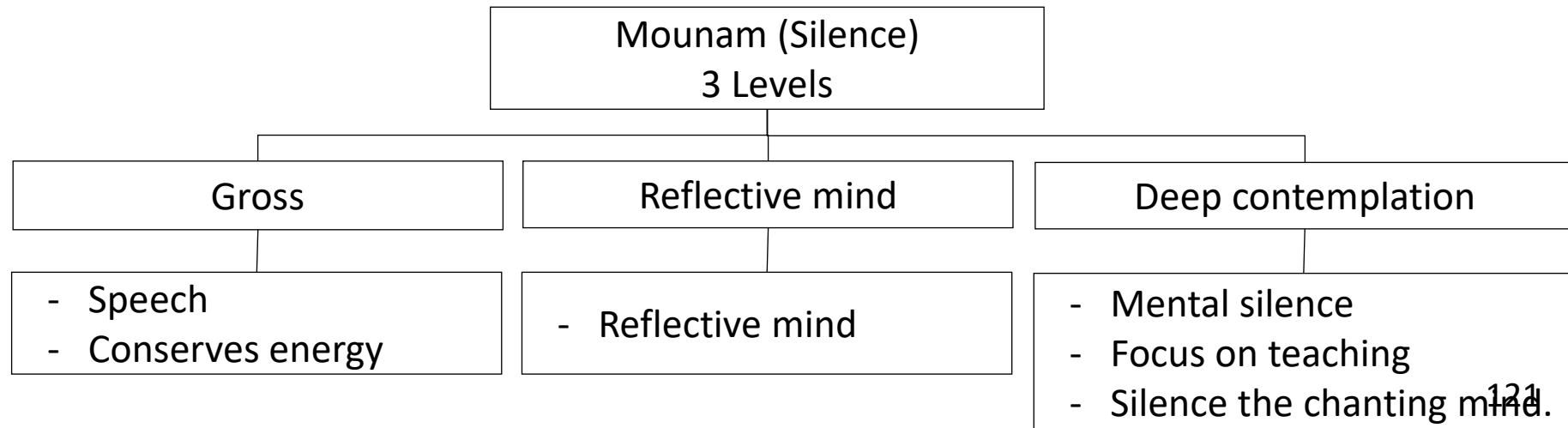
maunena majjanmanasa svamula-
charchaiva satyatmavicharanam syat |
esho.ahametanna mama svarupa-
mati prama satyavicharana ngam || 31 ||

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

I) Silence the mind.

II) This Atma, witnessing consciousness, I am – bring thought deliberately.

III) I am not body, senses, mind – bring thought deliberately.



Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṁ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

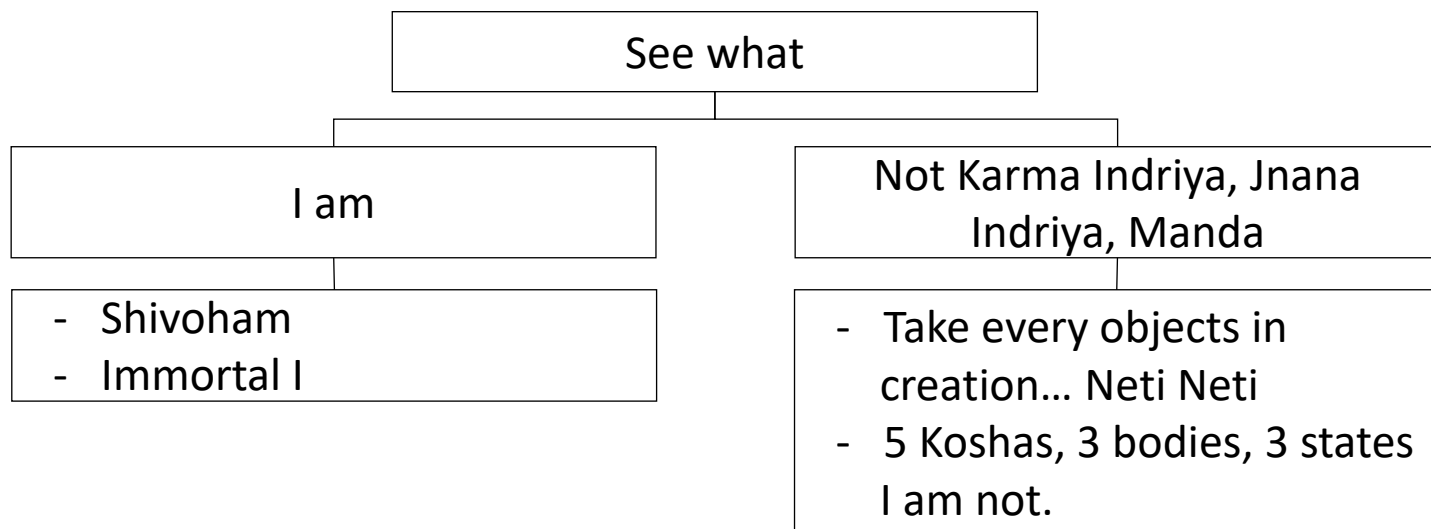
He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

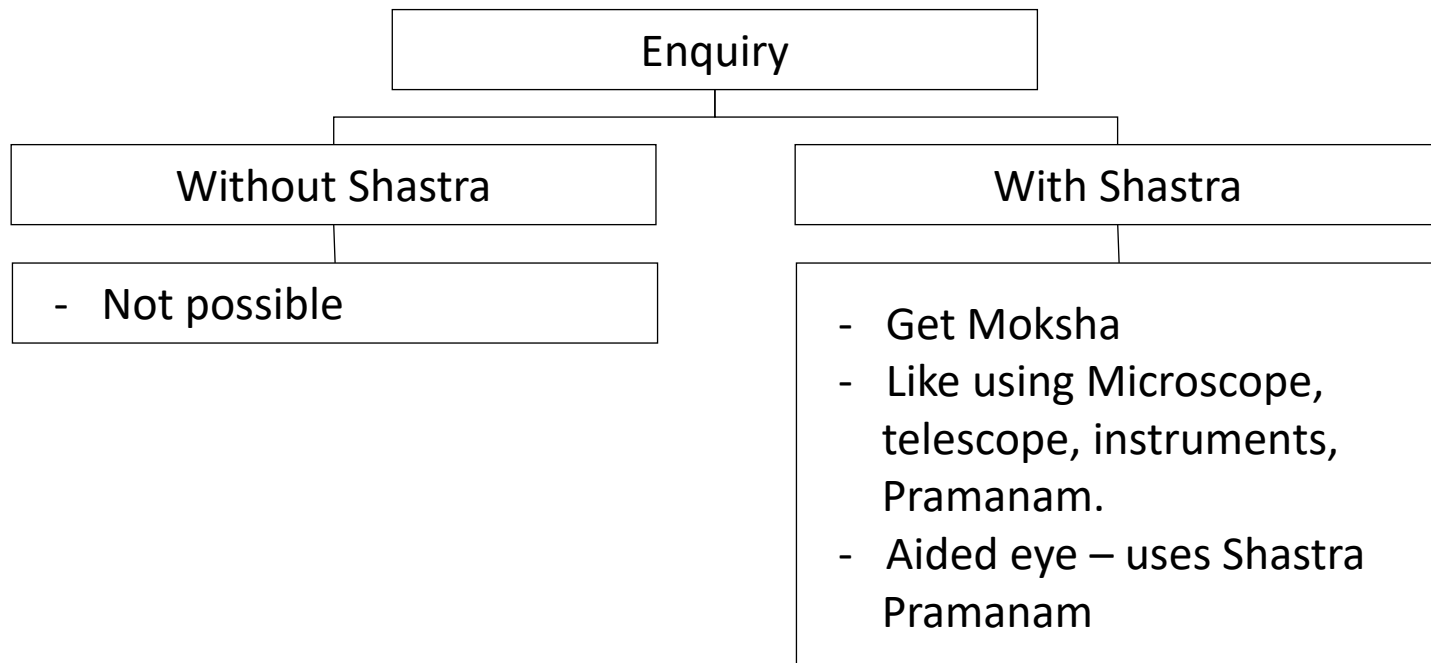
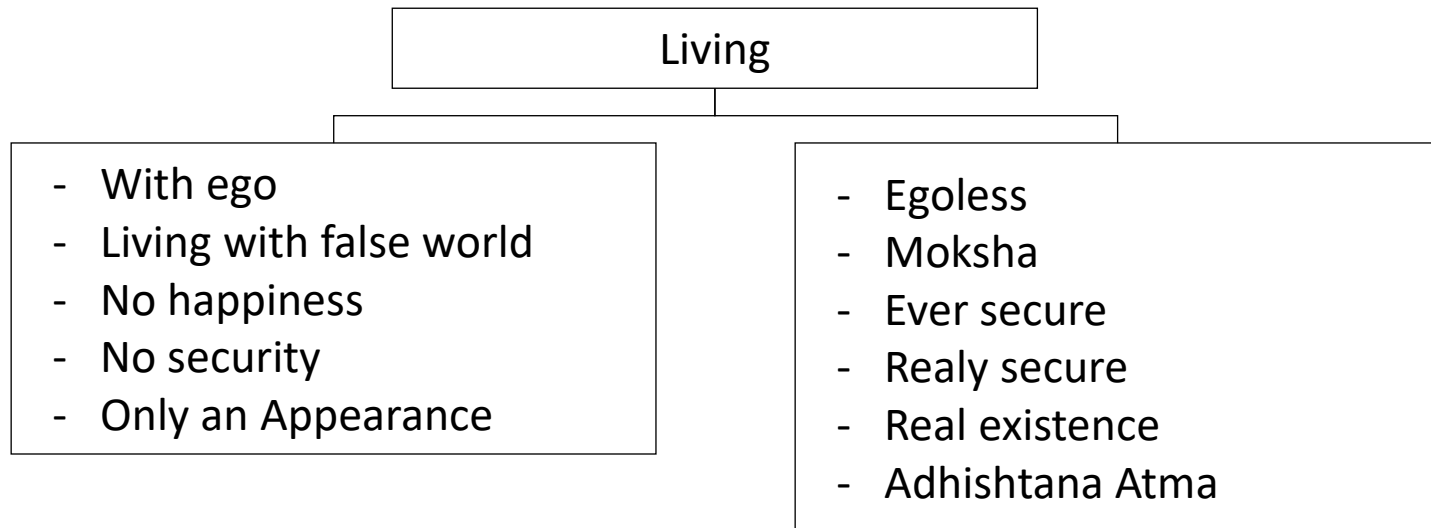
- From where mind and speech return without attaining, is true state of being.
- Thoughts used for realisation of a fact, I am Ananda Svarupa.
- Assertions remove wrong notions and habits of the Mind which is used as a limited entity.

• **Contemplation leads to egoless state of being.**

• **Atma Vicaharas goal should be Ahamkara Mithyatva Nishchaya.**

- With mind dead to worldly roles, enter dialogue with Guru, for Satya Atma Vichara.





Vichara – 3 Stages

Tvam Pada

Vachyarthā :

- Micro
- Individual
- Wave
- Small name and form
- 5 Koshas incidental

Lakshyartrha :

- Pure consciousness

Tat Pada

Vachyarthā :

- Macro cosmos
- Ocean
- Bigger name and form
- Incidental

Lakshyartrha :

- Pure existence

Asi

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

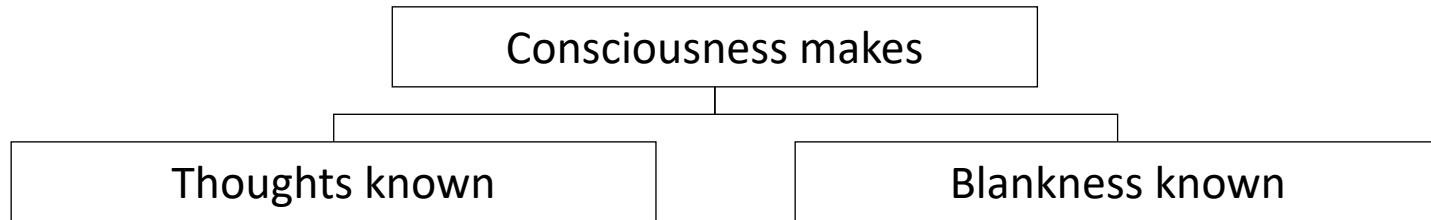
Gita :

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

**vāsāṁsi jīrṇāni yathā vihāya
navāni grhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||**

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

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



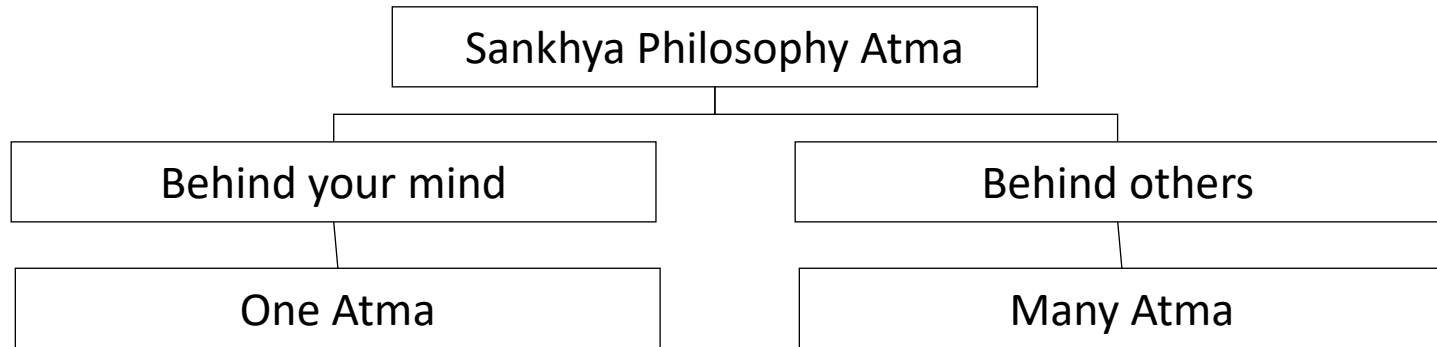
- Silence can't be objectified, it is my self, Atma Nishchaya.

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



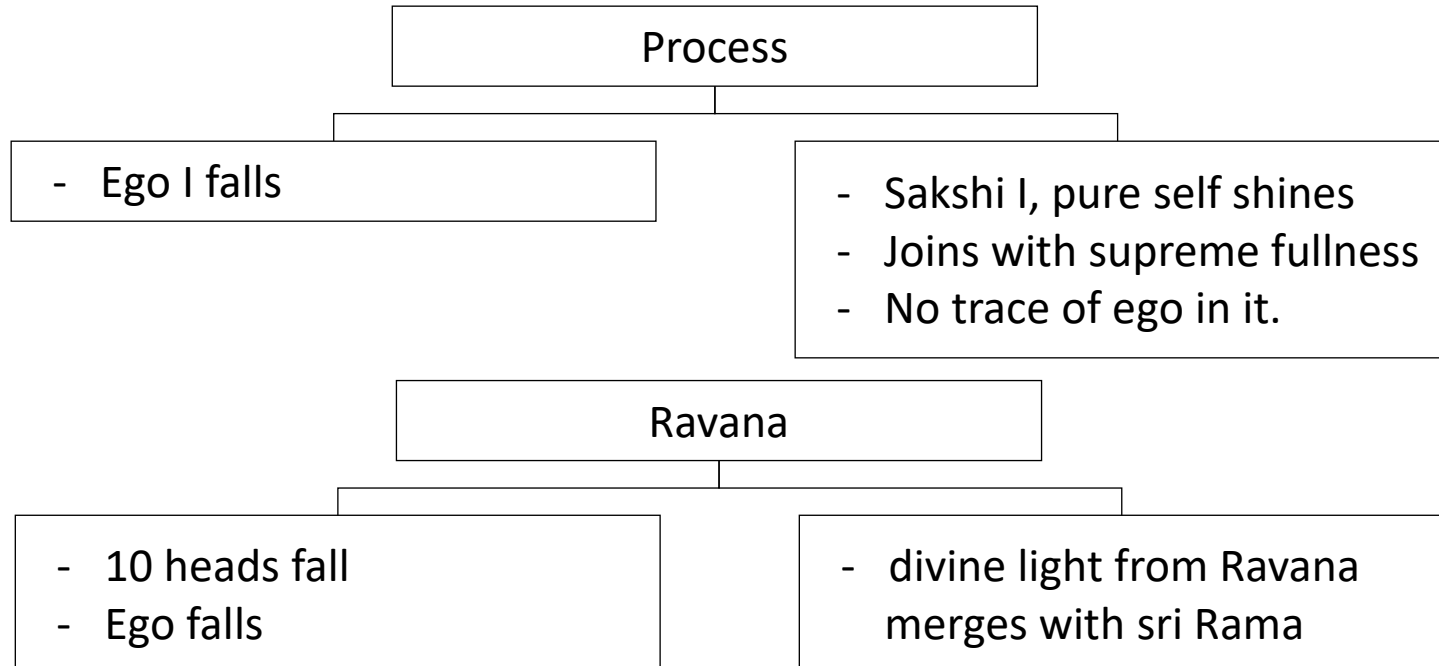
- What happens when the ego falls?

Verse 32 : Climax of text

गवेषणात्प्राप्य हृदन्तरं तत्
पतेदहन्ता परिभुग्नशीर्ष्णा ।
अथाहमन्यत्स्फुरति प्रकृष्टं
नाहंकृतिस्तत्परमेव पूर्णम् ॥३२॥

gaveshanatprapya hrridantaram tat
patedahanta paribhugnashirsha |
athahamanyatsphurati prakrrishtam
nhankrritistatparameva purnam || 32 ||

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



- Ego hides behind many forms, heads.
- Self alone shines even now, when we are in ignorant state.
- Our internal vision is covered.
- Sun shines even when clouds are covering my vision of it.
- With successful Vichara, Ahamkara falsified, resolves into reality, Satyam.

Dream world	Waking World
<ul style="list-style-type: none"> - Unreal - Resolves into waker I Satyam - Continues till I wake up 	<ul style="list-style-type: none"> - Unreal - Resolves into Atma I - Continues till I wake up cognitively in understanding.

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

Ajnatu Rajju	Jnanta Raju
Srishti Karanam	Laya Karanam

Ahamkara	Ahamkara
Arose from unknown I	Resolves into known I

- Convert unknown rope into known rope, snake resolved.
- Convert unknown waker into known waker, dream resolved.
- Convert unknown Atma into known Atma, waker resolved.

Taittiriya Upanishad :

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

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
 satyaṃ jñānamanantaṃ brahma |
 yo veda nihitaṃ guhāyāṃ parame vyoman |
 so'shnute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

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

- Dream world enters into waker and disappears after knowledge.
- Wakers world enters into Atma and disappears after knowledge.
- In Samadhi, we only escape from Ahamkara temporarily.

- In Jnanam, we falsify Ahamkara.
- Thereafter transact with world, Ahamkara will not bother you.

For Jnani :

- Aham Atma Asmi, Sat chi Ananda Svarupa Asmi.

Kaivalya Upanishad :

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. [Verse 19]

Before Jnanam	After Jnanam
- I am body, born into the world.	- I am Atma into which world is born.

Atma Bodha :

सच्चिदात्मन्यनुस्यूते नित्ये विष्णौ प्रकल्पिताः ।
व्यक्तयो विविधाः सर्वा हाटके कटकादिवत् ॥ ९ ॥

saccidatmanyanyusyute nitye visnau prakalpitaḥ,
vyaktayo vividhah sarva hatake katakadivat ॥ 9 ॥

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

- I am Atma in which waking, dream, sleep rise and fall.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

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

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

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

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

- I am Atma, consciousness, existence in all Avasthas, all experiences.
- Poornam = Absence of all attributes, not absence of Anatma but absence of Gunas.

In Transaction	All the time
<ul style="list-style-type: none"> - Put dress of “Ego” - Like uniform for policeman, pilot, doctor, lawyer. 	<ul style="list-style-type: none"> - Remember inside, I am Atma behind the dress of body – mind – complex.

Revision : Verse 27 – 32

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

Verse 29 :

Ahamkara	Moksha
<ul style="list-style-type: none"> - Finite - Mortal - Karta - Helpless Bokta of Punya Papa Karma - Appearance 	<ul style="list-style-type: none"> - Ahamkara falsified - Go to cause, Atma. - Understand Ahamkara is Mithya - Continue all transactions

- Other than Atma, nothing exists at all.
- Get clay knowledge, continue using pot for transactions.
- Mithyatvam of ego, only understood by knowing Atma well.
- Mithyatvam of dream known, when you understand waker.
- After falsification, Ahamkara can't become real again.

- Reflected face not original.
- Jeevan Mukta uses Ahamkara with knowledge that it is only Vyavaharika Satyam.
- Real I not doer, enjoyer.

Verse 30 :

- Jnana Marga not easy, Razors edge.

Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti || 14 ||

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

- All preparations including Pranayama is to quieten the mind.

Gita :

इति ते ज्ञानमाख्यातं
गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण

यथेच्छसि तथा कुरु ॥ १८-६३ ॥

iti tē jñānamākhyātaṁ
guhyādguyataraṁ mayā |

vimṛśyaitadaśēṣēṇa

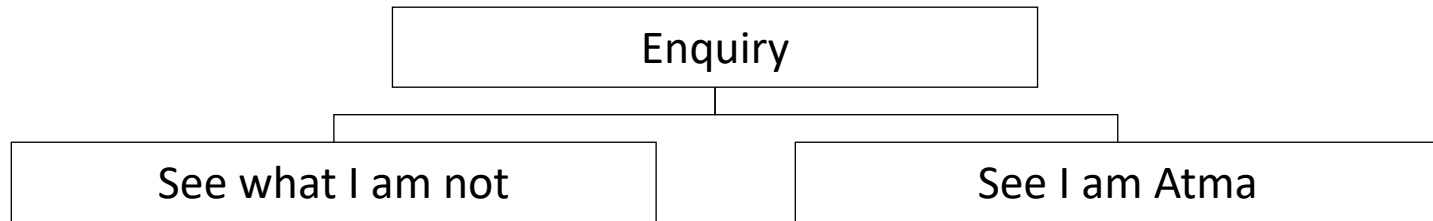
yathēcchasi tathā kuru || 18 - 63 ||

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

- Falsification of Ego – by Arjuna.

Verse 31 :

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



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

What is change in Understanding :

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

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

- Revision over of important portion of Sad – Darshanam.

Verse 33 :

अहंकृतिं यो लसति ग्रसित्वा
किं तस्य कार्यं परिशिष्टमस्ति।
किञ्चिद्विजानाति स नात्मनोन्य-
त्तस्य स्थितिं भावयितुं क्षमः कः ॥ ३३ ॥

ah nkrritim yo lasati grasitva
kim tasya karyam parishishtamasti |
kinchidvijanati sa natmano.anyat
tasya sthiti m bhavayitum kshamah kah || 33 ||

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

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

Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

ātmānaṃ cedvijānīyādayamasmiti pūruṣaḥ |
kimicchankasya kāmāya śarīramanusamjvaret || 12 ||

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

- Jnani works to share his inner joy and love.

Ajnani	Jnani
- Works from inner discontent	<ul style="list-style-type: none"> - Works from deep sense of fulfilment. - There is freedom in action not freedom from action for Jnani. - This is true freedom.

Gita :

श्रीभगवानुवाच ।
 प्रजहाति यदा कामान्
 सर्वान्पार्थ मनोगतान् ।
 आत्मन्येवात्मना तुष्टः
 स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
 prajahāti yadā kāmān
 sarvān pārtha manōgatān ।
 ātmanyēvātmanā tuṣṭaḥ
 sthitaprajñastadōcyatē || 2-55 ||

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

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

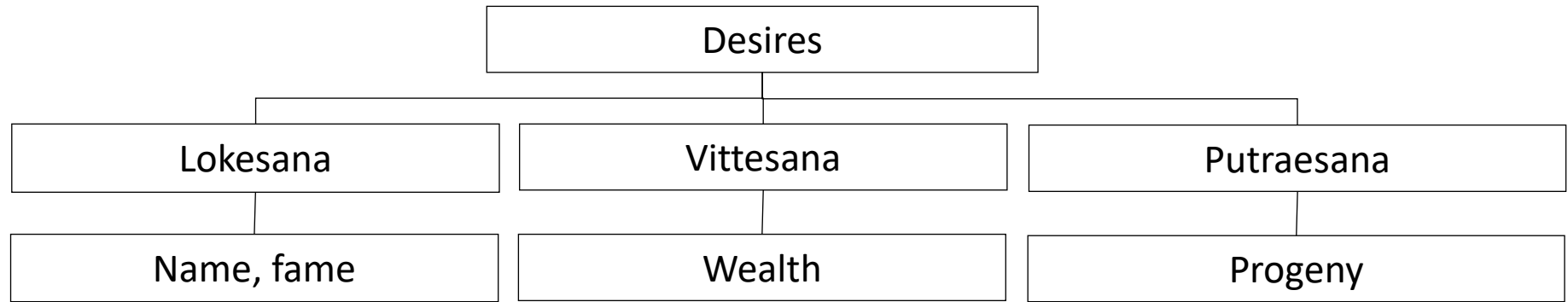
Verse 34 :

आह स्फुटं तत्त्वमसीति वेद-
स्तथाप्यसंप्राप्य परात्मनिष्ठाम्।
भूयो विचारो मतिदुर्बलत्वं
तत्सर्वदा स्वात्मतया हि भाति ॥३४॥

aha sphutam tattvamasiti veda-
stathapyasamprapya paratmanishtham |
bhuyo vicharo matidurbalatvam
tatsarvada svatmataya hi bhati || 34 ||

It is clearly said in the Vedas, 'Tat-Tvam-Asi' – 'That (the Atman) Thou Art'. In spite of it, if you do not realise your true nature and instead of practising Aatma Nishtha, engage in useless discussions as to whether you can attain it or not, only shows the imbecility or weakness of your mind. Further, even when you doubt it, the fact remains that the Aatma always shines as your very Self.[Verse 34]

- Why mind does not abide in the truth even if it is told so by many?
- **Vedas** : Tat Tvam Asi – you are that Brahman.
- Nobody told me I am the ego and am the body – mind intellect.
- I remain doubtless in this knowledge.
- Subtle mind grasps truth in an instant but not the gross impure, agitated mind, located with worldly desires.



- Arjunas grandson Parikshit heard once and got liberated.
- Svetaketu was told 9 times.
- Indra stayed with Prajapati for 108 years and received the knowledge.
- Knowledge comes as soon as mind is purified.
- Vichara is meant for securing independence from the world.
- Any dependence is Samsara.

Vedanta tells you :

- You are Brahman, source of Ananda and Shanti.

Verse 35 :

न वेद्यहं मामुत वेद्यहं मा-
मिति प्रवादो मनुजस्य हास्यः ।
दृग्दृश्यभेदात्किमयं द्विधात्मा
स्वात्मैकतायां हि धियां न भेदाः ॥३५॥

na vedmyaham mamuta vedmyaham ma-
miti pravado manujasya hasyah |
drrigdrishyabhedat kimayam dvidhatma
svatmaikatayam hi dhiyam na bhedah || 35 ||

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

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

Ignorance	Objective knowledge
- Has no degrees	- Has degrees of understanding, misunderstanding, confusion.

- No duality of knower and known in I am.

Keno Upanishad :

यस्यामतं तस्य मतं मतं यस्य न वेद सः
अविज्ञातं विजानतां विज्ञातमविजानताम् ३

Yasyamatam tasya matam matam yasya na veda sah
Avijnatam vijanatam vijnatam - avijanatam

He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known. [II – 3]

- Today known is known as the self.
- Knowing the known as the known, different from knower, is self realisation.

Unique Knowledge of Vedanta :

- Subject and object of knowledge is both – I – Myself.
- All knowledge takes place in the intellect with an instrument of knowledge (eyes, ears, tongue, nose, skin, veda Shabda).

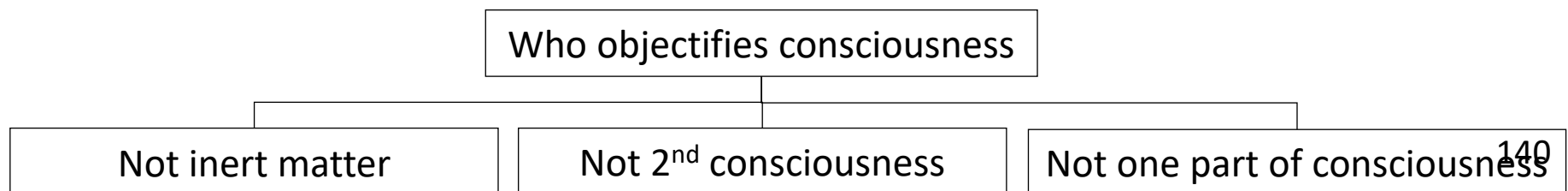
• **Subject, object identical only in Veda Shabda.**

Universal Law :

- Eyes can't see themselves.
- Tongue can't taste itself.
- Seer not seen.
- Mobile phone can't ring its own number.

Atma Jnanam : Misconception

- I) Not experience, event in time.
- II) Not subject to objectification.
- III) It is of nature of consciousness.



- Knowing required only when there is ignorance of a thing.
- Nobody is ignorant of consciousness.
- Everybody knows “I am a conscious being” unlike inert things.
- Vedanta focusses on attributes attached to Atma – I am happy, angry, mortal... all belong to 5 Koshas.

3 Conclusions after study :

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

- | |
|---|
| <ul style="list-style-type: none">○ We only study attributes and see if they belong to Atma. |
|---|

Verse 36 :

हृत्प्राप्य सद्भावनिजस्वरूपे
स्वभावसिद्धेऽनुपलभ्य निष्ठाम् ।
मायाविलासः सदसत्सरूप-
विरूपनानैकमुखप्रवादाः ॥ ३६ ॥

hrritprapya saddhama nijasvarupe
svabhavasiddhe.anupalabhya nishtham |
mayavilasah sadasatsarupa-
virupananaikamukhapravadah || 36 ||

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

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

Aim of Vedanta :

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

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

शनैः शनैरुपरमेद्
बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd
buddhyā dhṛtigṛhītayā ।
ātmasaṁsthaṁ manaḥ kṛtvā
na kiñcidapi cintayēt ॥ 6-25 ॥

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

Entertain thought :

- **I am formless, pure consciousness, witness of mind.**

I. Attributes do not belong to me.

II. Attributes are Mithya.

III. Attributes can't touch me.

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

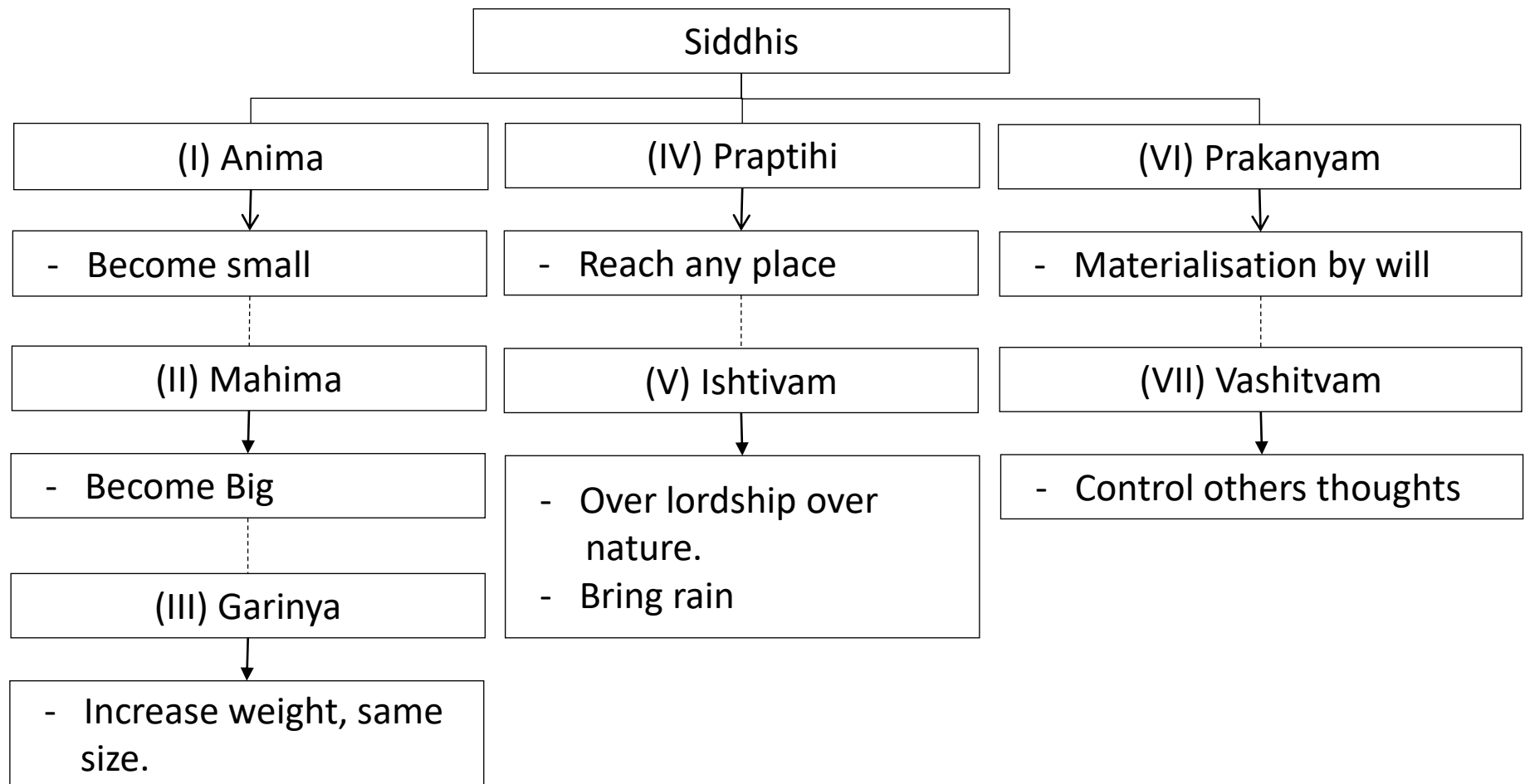
Verse 37 :

सिद्धस्य वित्तिः सत एव सिद्धिः
स्वप्नोपमानाः खलु सिद्धयोऽन्याः ।
स्वप्नः प्रबुद्धस्य कथं नु सत्यः
सति स्थितः किं पुनरेति मायाम् ॥ ३७ ॥

siddhasya vittih sata eva siddhih
svapnopamanah khalu siddhayo.anyah |
svapnah prabuddhya katha m nu satya h
sati sthitah kim punareti mayam || 37 ||

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

- In dream one can get joy, due to projections of the mind.
- Waking up is important.
- Yogic powers can be attained by power of Mantra, eating specific herbs, through penance.
- No use in going after Siddhis.
- **Root cause of sorrow is ignorance of ones own true nature which gives rise to feeling of helplessness, emptiness, finitude.**
- **One who is established in reality will not come to life of Maya, this is Moksha.**
- Vedanta is thought modification in the intellect.



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

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

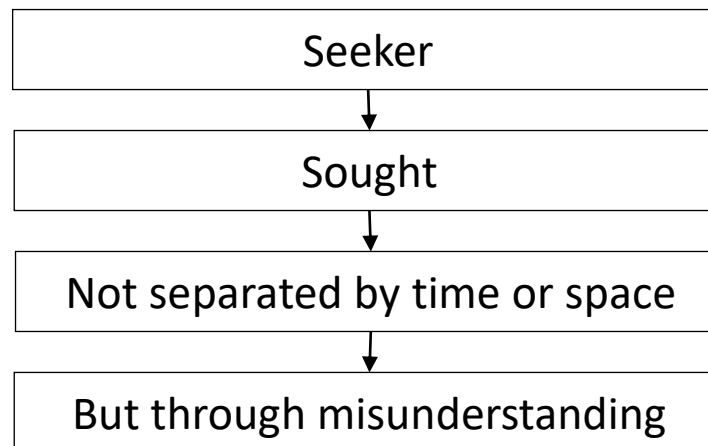
Verse 38 :

सोऽहं विचारो वपुरात्मभावे
साहाय्यकारी परमार्गणस्य ।
स्वात्मैक्यसिद्धौ स पुनर्निरर्थो
यथा नरत्वप्रमितिर्नरस्य ॥ ३८ ॥

so.ahamvicharo vapuratmabhave
sahayyakari paramarganasya |
svatmaikyasiddhau sa punarnirartho
yatha naratvapramitirnarasya || 38 ||

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

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



- How long does it take dreamer to meet waker?

Answer :

- As long as you wish to remain in it.
- Wake up from Maya, delusions in the mind, again and again to abide in Atma Svarupa.
- As soon as you wake up, you meet Atma, “the Supreme, Am I”.
- This thought helps to clear the wrong notion that I am the mind and is practiced till the I notion is in the mind.
- After that no meditation required.
- Establish in Godhood to get us out of strongly entrenched notion of individuality.
- Vasanas, useful means, not end said in verse 34, 36, 38.
- **Mahavakyam :**
That Paramatma, pure consciousness I am, Soham.
- I am ever free Brahman.
- Until it is ever evident fact for me... continue Sadhana.
- Don’t rush from present I - to future I... in 2030, then fulfilled, misconception.
- Be satisfied, contented, Jnani now, complete now, not after project is over.
- As long as Dehatma Bava, Buddhi Atma Bava... then, ego continues.

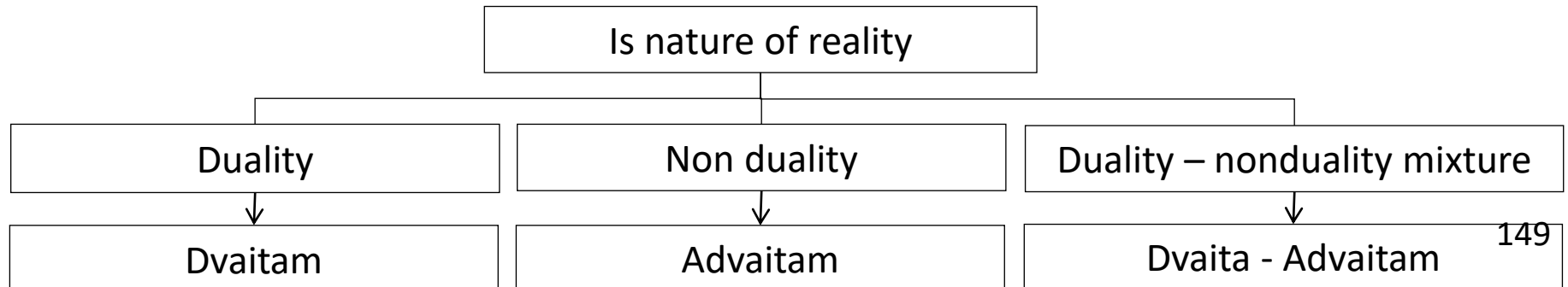
- Drop ego anytime, you are instantly on the lap of Atma.
 - I never connect fullness to any project completion.
 - Ego connects everything to a project, tendency to postpone, symptom of Samsara.
 - Claim here and now, I am egoless Atma.
 - Let many non-binding desires be there.
- **I am Brahman – fact for me not Japa.**

Verse 39 : Tenth Man Story

द्वैतं विचारे परमार्थबोधे
त्वद्वैतमित्येष न साधुवादः ।
गवेषणाद्प्राग्दशमे विनष्टे
पश्चाच्च लब्धे दशमत्वमेकम् ॥ ३९ ॥

dvaitam vichare paramarthabodhe
tvadvaitamityesha na sadhuvadah |
gaveshanatpragdashame vinashte
pashchachcha labdhe dashamatvamekam || 39 ||

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



During Enquiry	In knowledge of truth
<ul style="list-style-type: none"> - Duality exists 	<ul style="list-style-type: none"> - Duality is dropped - Example : Tenth man found as his own self.

Dvaitin :

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

Advaitin :

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

Dvaita – Advaitin Mixture :

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

Tenth Man story :

- 10 counted before crossing river.

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

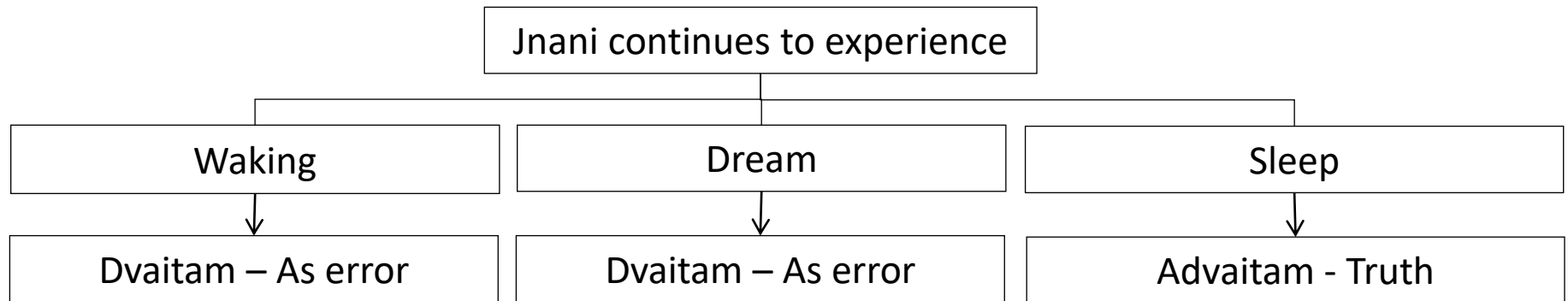
Truth :

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

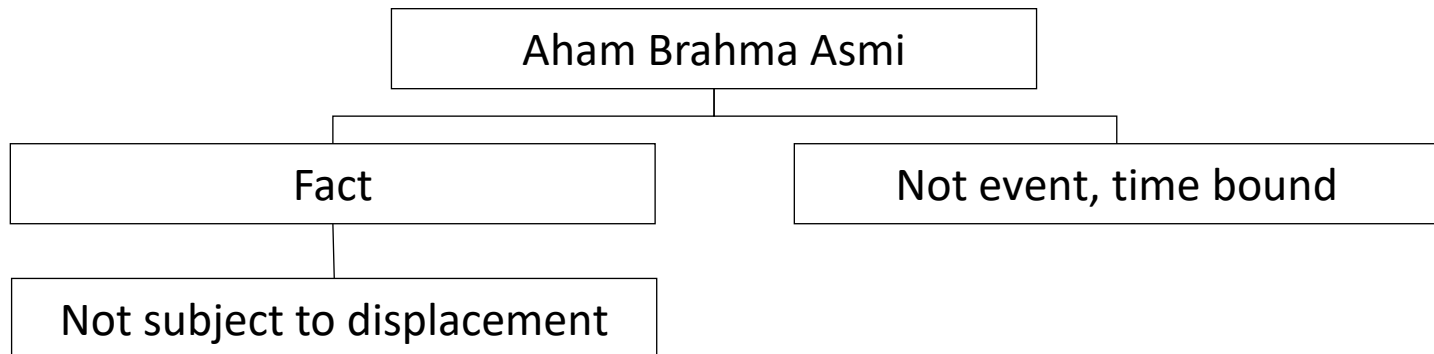
• **Advaitam in sleep, death, Pralayam is temporary Advaitam, not Moksha, unmanifest Advaitam.**

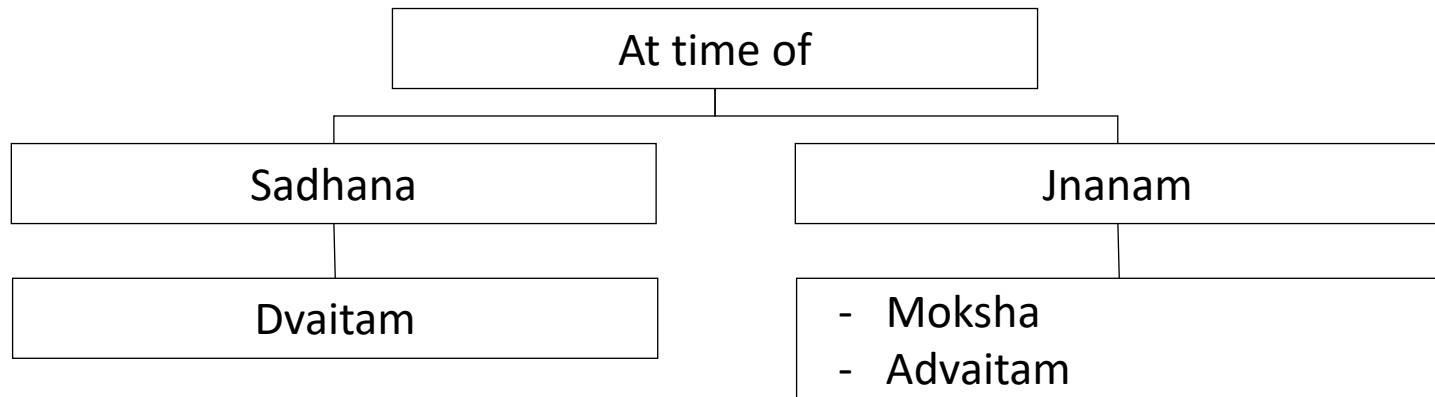
- It becomes Dvaitam.
- What is real Advaitam?
- It is a fact which obtains all the time (Eternal), not state, experience, event.

Knowledge	Experience
I) Same in all conditions of body and mind. II) Not displaced III) Always associated with a fact. IV) Sun never rises	I) Mental event II) Displaced by other future experiences III) Experience associated with fact and non – fact (Dream). IV) Sunrise experience - error



- Experience does not disturb knowledge of Advaitam.





- I Will be free later is misconception, Moksha is here and now.
- Brahman = Peace, security, Joy.
- Brahman not an object to come across, or transform myself to Brahman.
- Brahman, I always am.
- **No experience can displace knowledge.**
- I am Brahman not because of health, ill – health, physical, emotional, intellectual conditions.
- Advaitam is ever obtaining fact, for all of us, to claim and be happy secure and free.

Verse 40 :

करोमि कर्मेति नरो विजानन्
बाध्यो भवेत् कर्मफलं च भोक्तुम्।
विचारधूता हृदि कर्तृता चेत्
कर्मत्रयं नश्यति सैव मुक्तिः ॥४०॥

karomi karmeti naro vijan
bhhvetkarmaphala m cha bhoktum |
vikaradhuta hrridi kartrrita chet
karmatrayam nashyati saiva mukti h || 40 ||

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

- What is nature of liberation?

Licentiousness	Freedom
<ul style="list-style-type: none">- To do what one wishes- Slave of Mind	<ul style="list-style-type: none">- From sense of Doership and enjoyership- We get what we deserve not what we desire.

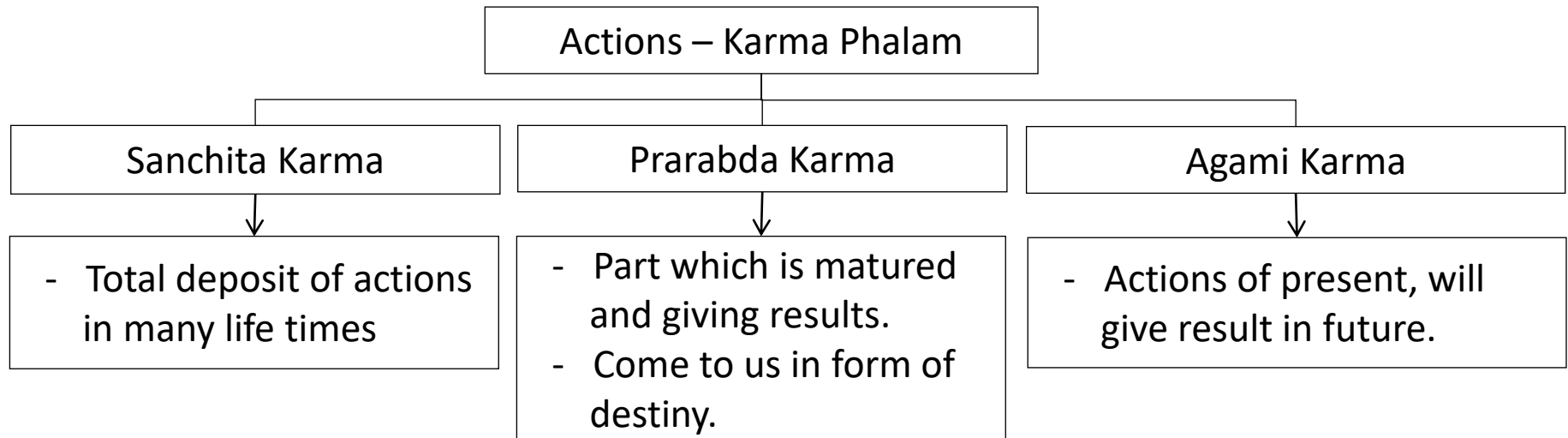
- When we become Bokta, Vasanas or impressions are formed.
- Inherent tendencies induce fresh desires.

• **Chain of Doership – enjoyership is bondage.**

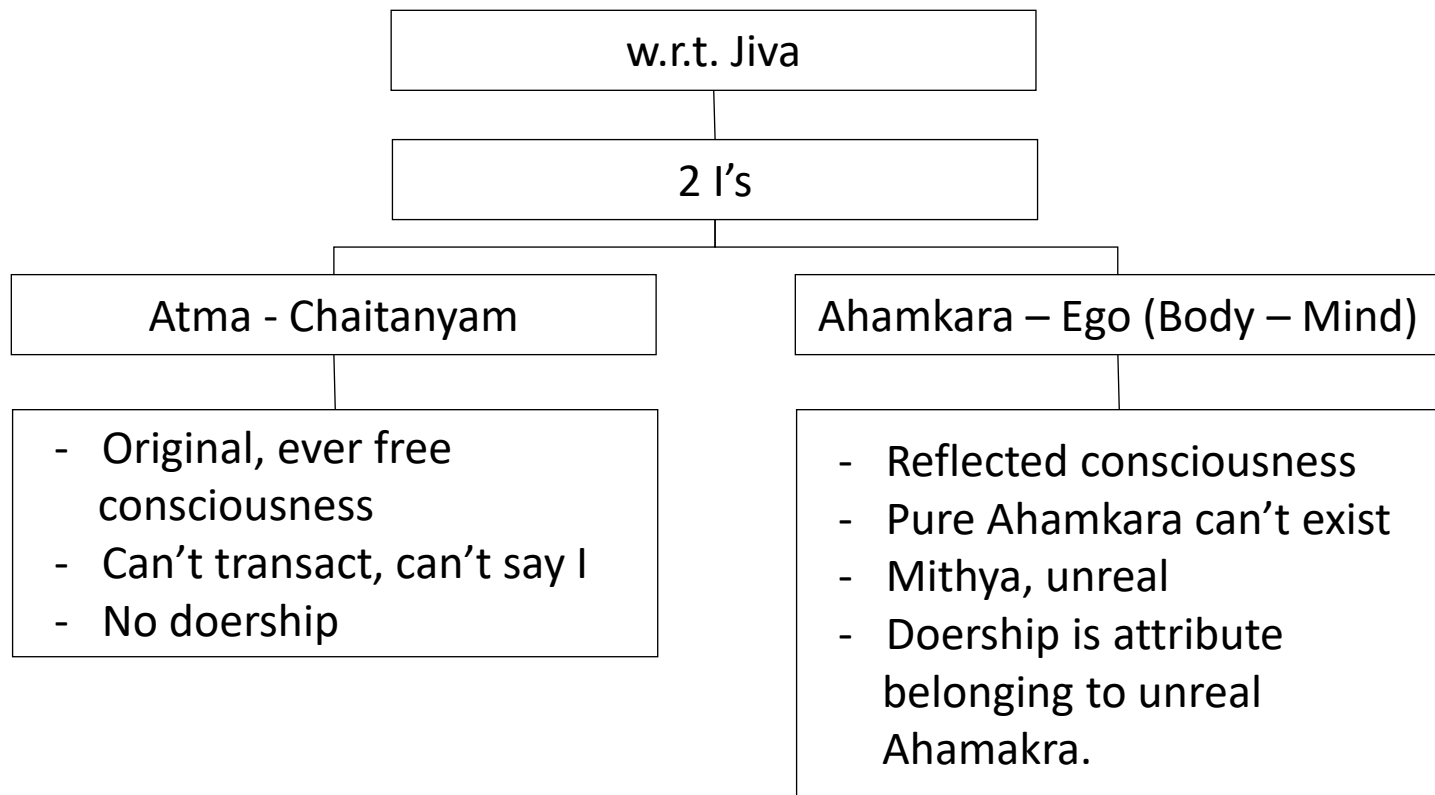
- What is the fact?
- Inert body and mind function in the presence of the self which illumines actions.

Body	Ego	Self
<ul style="list-style-type: none"> - Inert - By itself has no doership, enjoyership. 	<ul style="list-style-type: none"> - Rises by combination of body + self - Maya, doer, enjoyer 	<ul style="list-style-type: none"> - Has no mind - Has no notions of Doership, enjoyership.

- Ego has been rotating in the wheel of action (Karma), without rest.
- To realise I am Akarta, Abokta is to liberate oneself from cycle of birth and death.



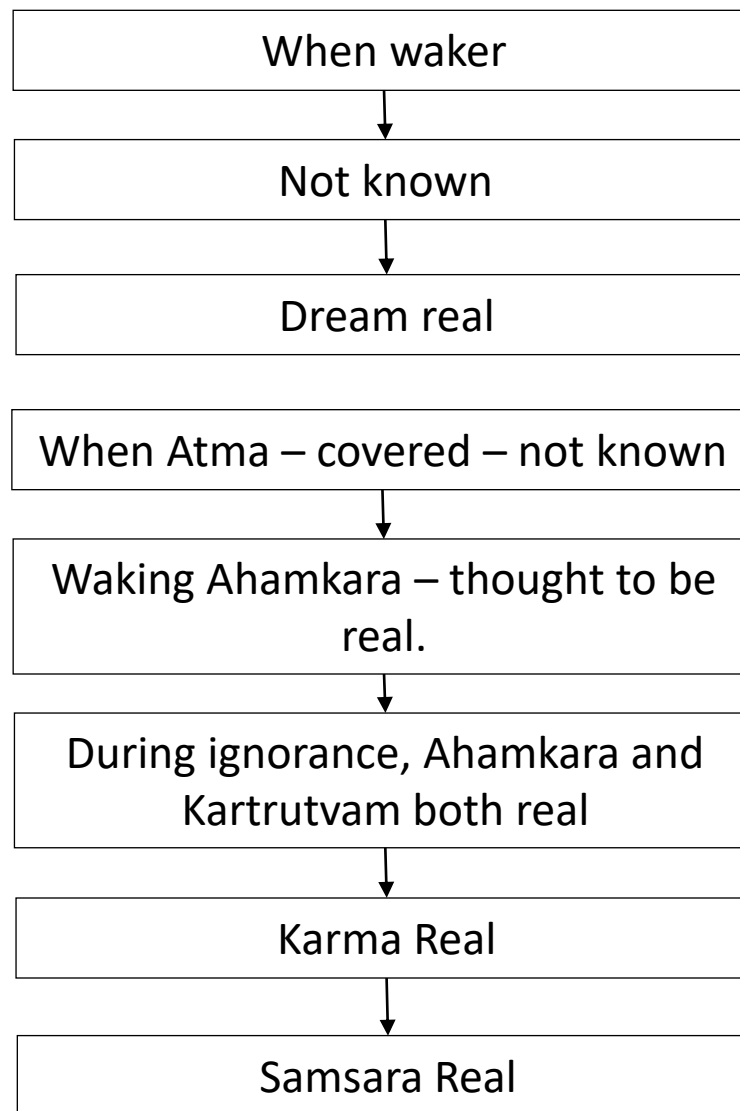
- All actions depend on the doer.
- One who is free from notion of Doership, remains unaffected by 3 types of actions and their results.
- Krishna taught Arjuna that he is non-doer of all actions.



- All transactions made by mixture of Atma and Ahamkara – “Ego”
- Who says Aham Brahma Asmi?

During Ignorance :

- I don't know my higher nature, take myself as Ahamkara.
- When reality not known, unreal becomes real.



Starting Point :

- **Ahamkara – Ego is real, world is real.**
- As long as Ahamkara is real, no Moksha.

- **Only Solution :**
 - Ahamkara – Ego – Waker must be made unreal.
 - Dreamer should be made unreal.
 - Dream can be converted to unreality, only when you wake up to higher reality, waker.
 - Waker can be converted to unreality, only when you wake up to higher reality, Atma.
- **What is Jnanam?**
 - I) Other than Ahamkara, there is higher “I” Atma original consciousness.
 - II) Original consciousness must be claimed as my real nature.
- From level of Atma alone, Ahamkara becomes unreal.

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

• **What is definition of Ahamkara?**

Body – Mind complex + Reflected Consciousness.

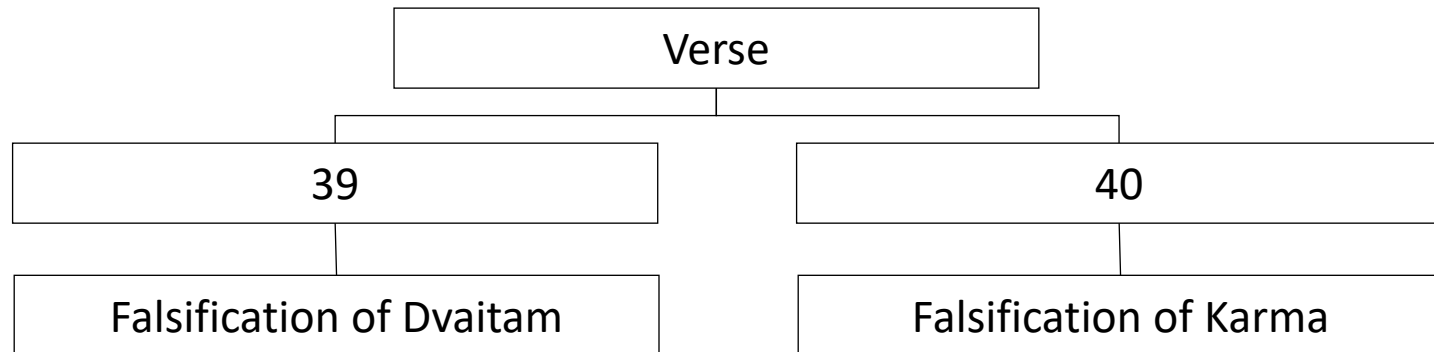
- One is compelled to, forced to experience Karma Phalam as long as one is Karta, doer of all actions.

What do we do in Vedanta?

- Ahamkara falsified by enquiry and knowledge.

- There is change towards attitude of body – mind, because of new understanding (like dream to waking).
- Doership falsified, Karma Phalams falsified.
- **Prarabda continues to be experienced but not taken as Satyam.**
- Prarabda Anubhava is seen as appearance by Jnani, not counted.

Body's Standpoint	Atmas standpoint
<ul style="list-style-type: none"> - Prarabda Real - Dvaitam is truth - Vyavaharika Satyam 	<ul style="list-style-type: none"> - Prarabda is appearance, Mithya. - Moksha attained intellectually - Advaita is the truth - Paramartika Satyam



- What is Ramana Maharishi's style of enquiry?

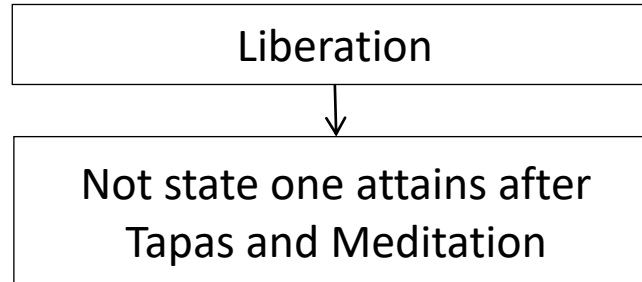
Verse 41 :

बद्धत्वभावे सति मोक्षचिन्ता
बन्धस्तु कस्येति विचारणेन।
सिद्धे स्वयं स्वात्मनि नित्यमुक्ते
क्व बन्धचिन्ता क्व च मोक्षचिन्ता ॥४१॥

baddhatvabhave sati mokshachinta
bandhastu kasyeti vicharanena |
siddhe svaya m svatmani nityamukte
kva bandhachinta kva cha mokshachinta || 41 ||

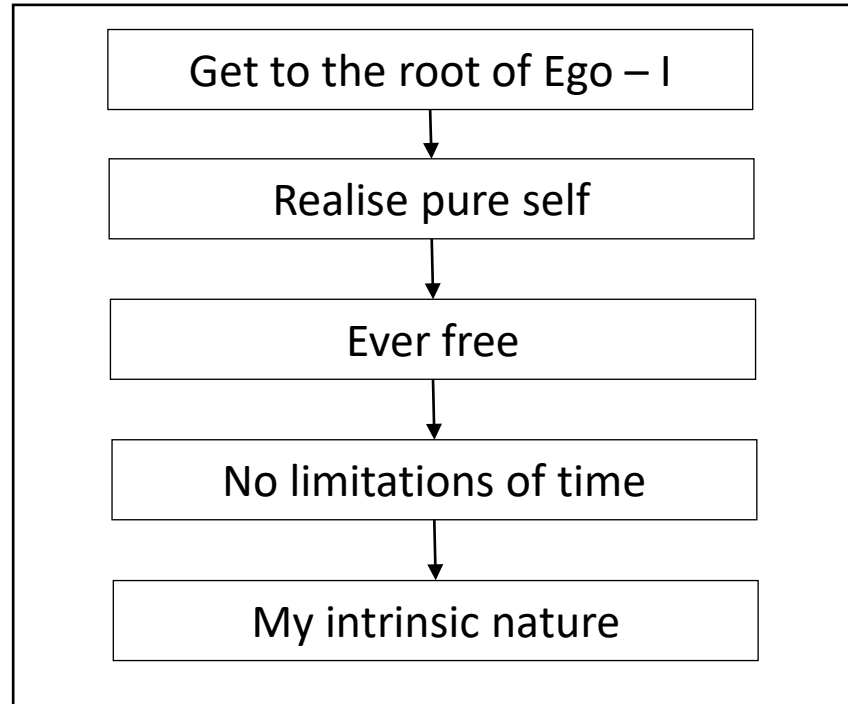
The thought of liberation can arise only when there is the feeling of bondage. By enquiring, whose is this bondage, one realises the ever free self. Where, then, can the thought of bondage arise and where the thought of liberation. [Verse 41]

For whom is the bondage?	Self
<ul style="list-style-type: none">- Ego I- Falsified- No thought of bondage or concern for liberation	<ul style="list-style-type: none">- Higher I- Atma I- Eternally free



What is nature of bondage and liberation?

Bondage	Liberation
Sorrow	Happiness



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

Amrita Bindu Upanishad :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

*mana eva manuṣyāṇāṁ kāraṇaṁ bandhamokṣayoḥ,
bandhāya viṣayāsaktaṁ muktaṁ nirviṣayaṁ smṛtam. (2)*

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

- **We have lived as ego for innumerable life times.**
- **Only knowledge of Atma I, liberates us.**
- Nature of Advaitam and Moksha should be clear.
- Moksha is removal of notion of bondage.
- Accepting bondage, sorrow, for myself is ignorance.
- Incapacity to accept oneself as one is, is cause of all human problem, sense of limitation, Samsara.
- Sorrow is delusion born in the mind.
- Go to locus of sorrow, who has sorrow?

Ego I	Real I
<ul style="list-style-type: none">- Has sorrow- I – with body – mind	<ul style="list-style-type: none">- Atma – I- Can't have sorrow

Nirvana Shatkam :

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

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

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

Body	I – Atma	Ego – I
<ul style="list-style-type: none">- Mortal- Made of 5 elements	<ul style="list-style-type: none">- Immortal- Ever free- Consciousness principle	<ul style="list-style-type: none">- Has bondage, sorrow- Who has this thought of sorrow?- Ego I – appears and disappears because of Prarabda

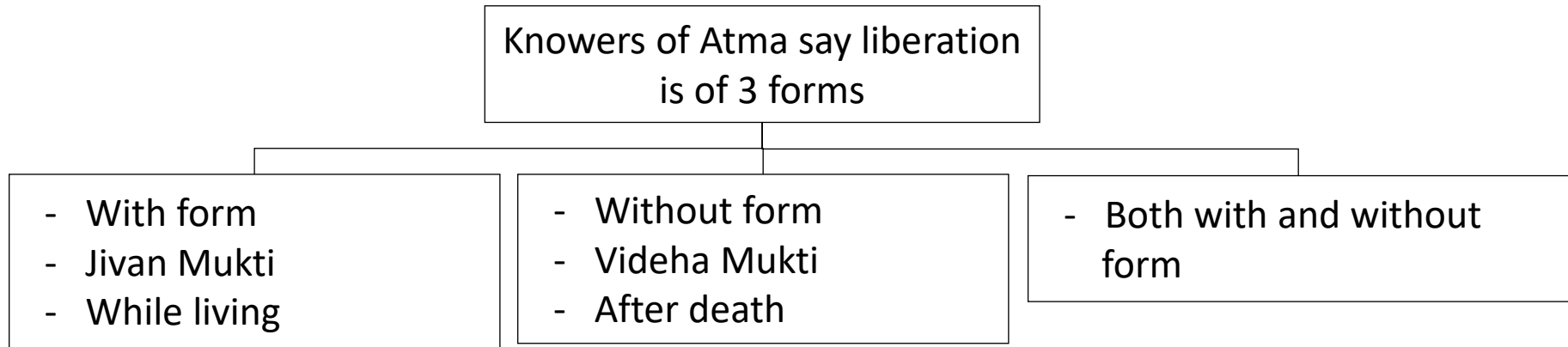
- There is no bondage or liberation for Atma I.
- I am ever free immortal Atma, is Ramanas conclusion, in line with the Upanishadic teaching.

Verse 42 :

रूपिण्यरूपिण्युभयात्मिका च
मुक्तिस्त्रिरूपेति विदो विदन्ति।
इदं त्रयं या विविनक्त्यहंधी-
स्तस्याः प्रणाशः परमार्थमुक्तिः ॥४२॥

rupinyarupinyubhayatmika cha
muktistrirupeti vido vadanti |
idam trayam ya vivinaktyahandhi-
stasyah pranashah paramarthamuktiḥ || 42 ||

Great saints and jnaanis say that Mukti is of three types, namely, (i) with form, (ii) without form, and (iii) with and without form. These three (notions) exist as long as the ego exists. The disintegration of the ego, on which these different notions come as ripples, is the Supreme Liberation. [Verse 42]



- Destruction of “Ego I” is supreme liberation.

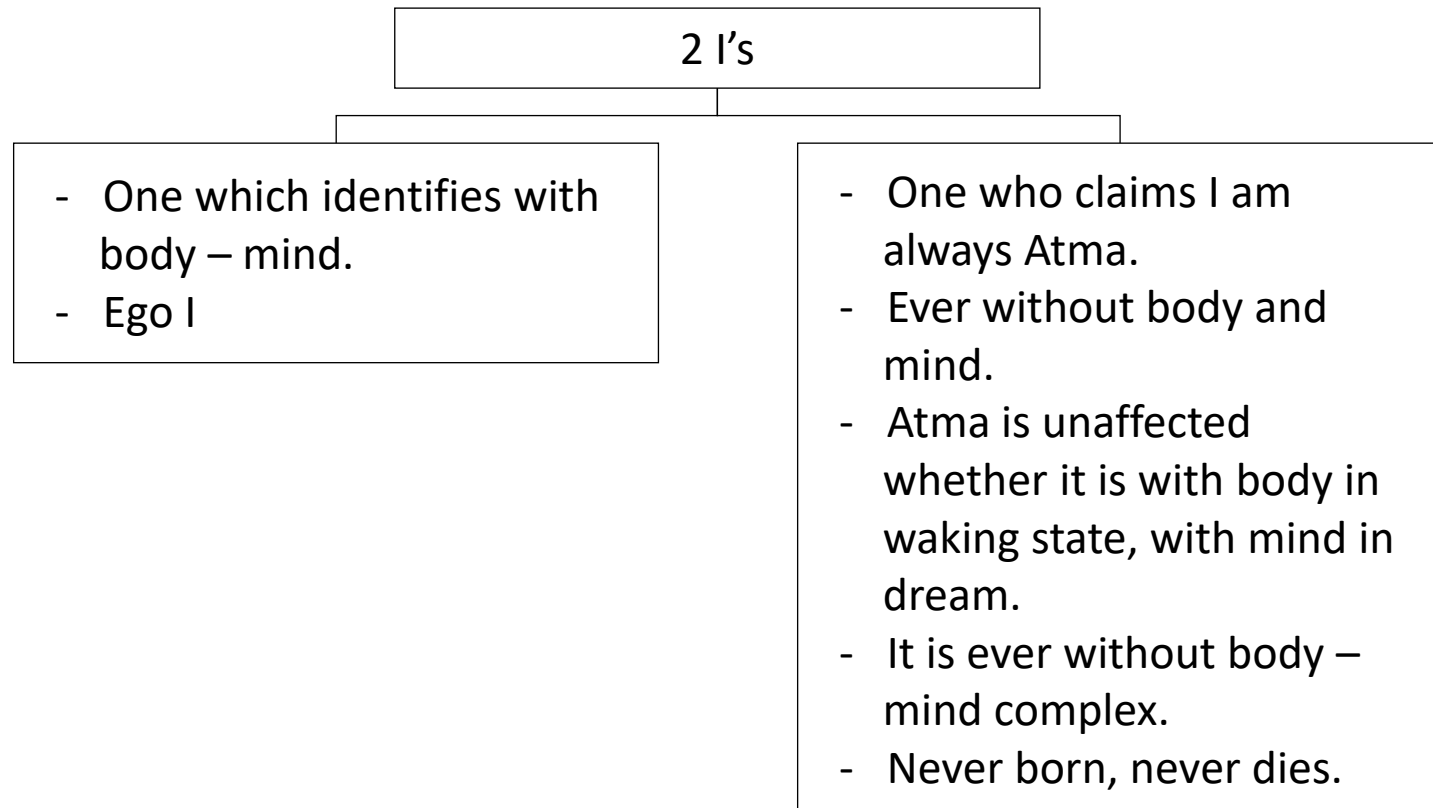
Some argue – 2nd view :

- As long as there is a body, which identifies with the body, there is no question of liberation.

- True liberation is after body falls.

3rd view :

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

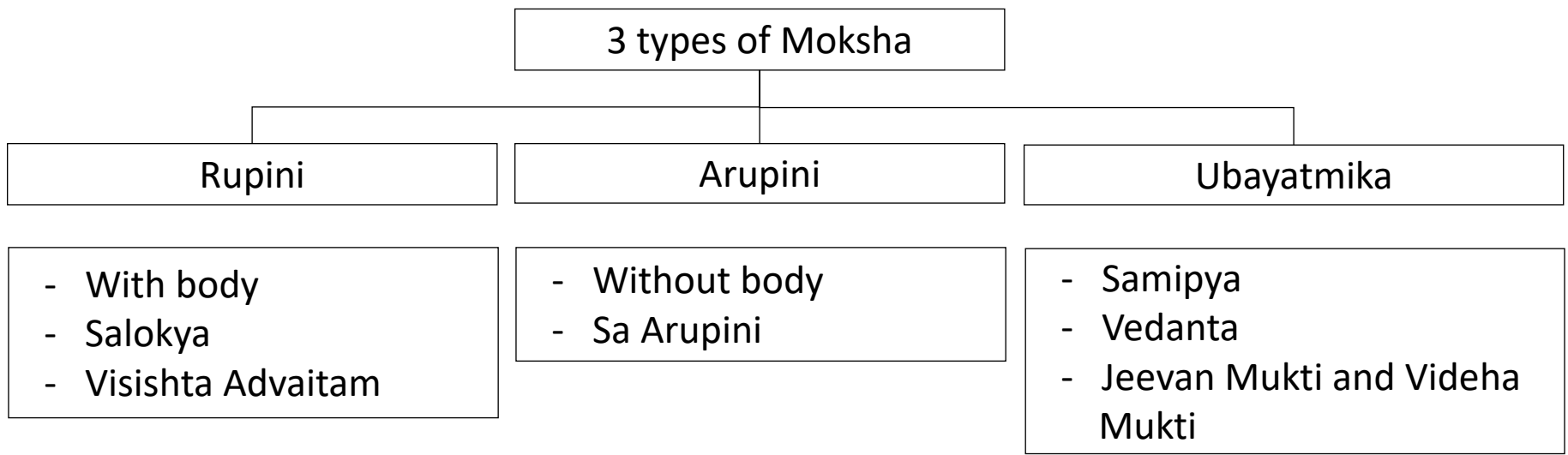


न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

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]

- Atma is formless like space.
- Never affected when body – mind complex appears or disappears.
- Space ever unaffected with or without the pot in it.
- Space exists for ever, ever liberated.
- **Atma I – is ever liberated with or without the body, is final conclusion of Ramana.**
- Teaching Sat – Darshanam ends here.
- Duality is cause of problem of Samsara.
- Moksha = Transcending division.



Ramana :

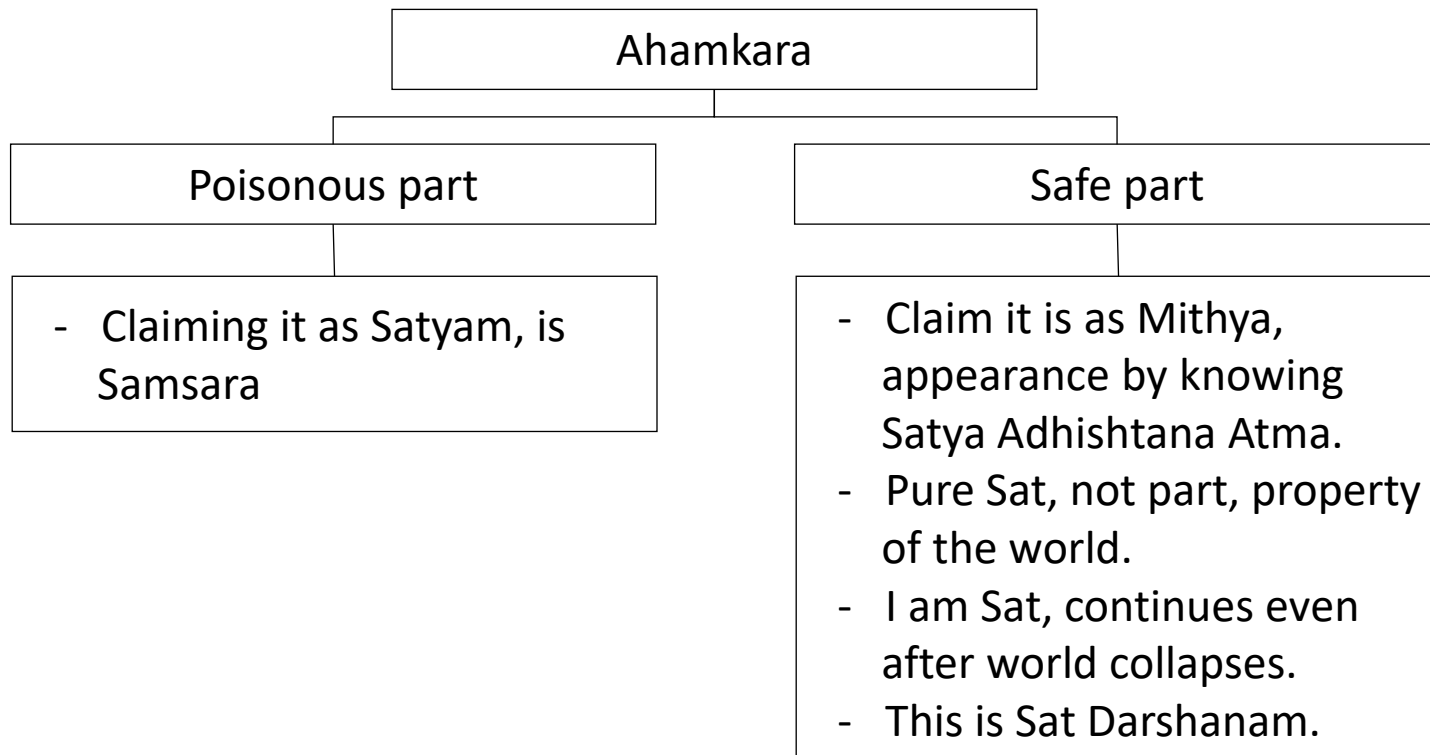
- Ahamkara divides Mukti into many types.
- I am different and free from Sthula and Sukshma Sharirams.
- Ahamkara, ego, is only Vyavaharika Satyam.

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

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

Essence :

- Ego is cause of all problems.
- World, people not the problem.



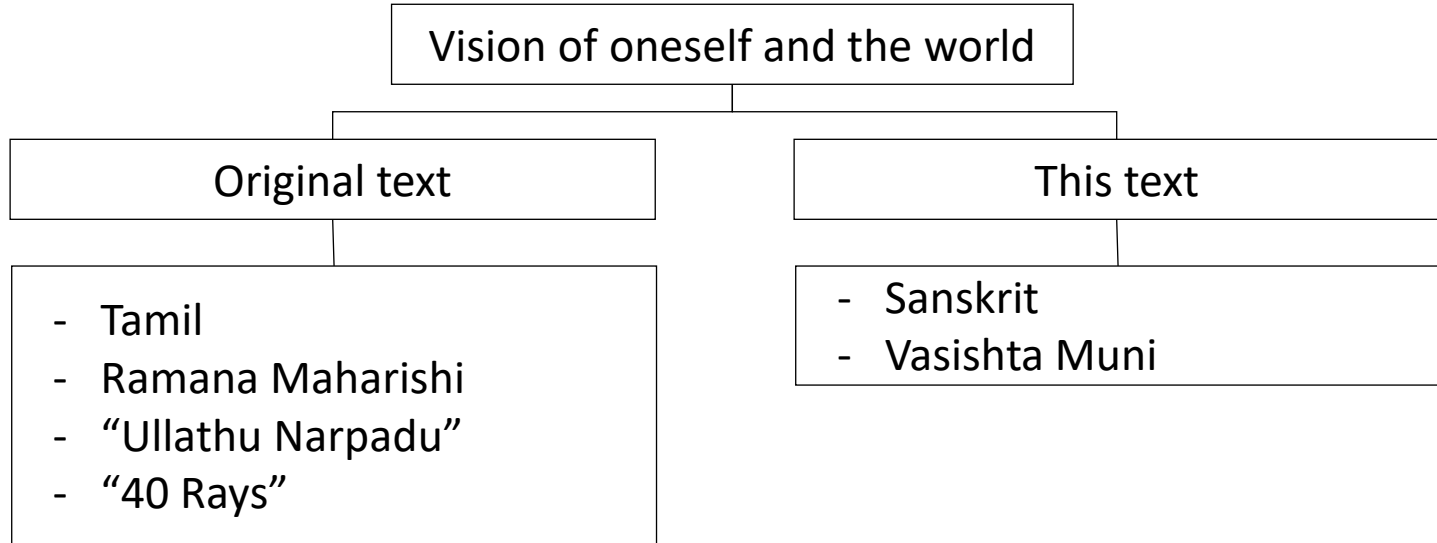
- Atma Darshanam falsifies Ahamakara.

Verse 43 : Vasishta Muni – translator into Sanskrit, concluding :

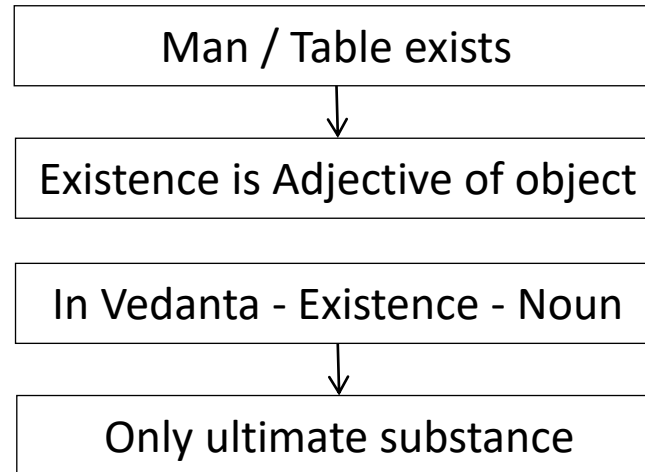
सद्धर्शनं द्राविडवाङ्निबद्धं
महर्षिणा श्रीरमणेन शुद्धम्।
प्रबन्धमुत्कृष्टममर्त्यवाण्या-
मनूद्य वासिष्ठमुनिर्व्यतानीत् ॥४३॥

saddarshanam dravidavannibaddham
maharashia shriramannena shuddham |
prabandhamutkrrishtamamartyavanya-
manudya vasishthamunirvyatanit || 43 ||

Sat Darshana, the pure philosophy of the Ultimate Reality, was composed by Bhagavan Sri Ramana Maharshi in Tamil. This magnificent work was rendered into Sanskrit – the language of the Devas – by sri Vasishtha Muni, a great disciple of Sri Ramana. (sri Vasishtha Muni, whose original name was Ganapati Sastri, was a great poet and a highly evolved spiritual soul) [Verse 43]



- Inner experience of the great seer.
- Deals with Para Vidya, Raja Vidya.
- Pure existence is the ultimate reality.



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

Verse 44 :

सत्तत्त्वसारं सरलं दधाना
मुमुक्षुलोकाय मुदं ददाना।
अमानुषश्रीरमणीयवाणी-
मयूखभित्तिर्मुनिवाग्विभाति ॥४४॥

sattattvasaram saralam dadhana
mumukshulokaya mudam dadana |
amanushashriramaniyanivani-
mayukhabhittirmunivag vibhati || 44 ||

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

Ramana	Teaching
<ul style="list-style-type: none">- Sun' - Shines in his own glory- Immortal	<ul style="list-style-type: none">- Like Rays- Gives vision of truth

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