

SRI RAMA GITA



Chanting by
Swami Paramatmananda

Video by
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Volume 1

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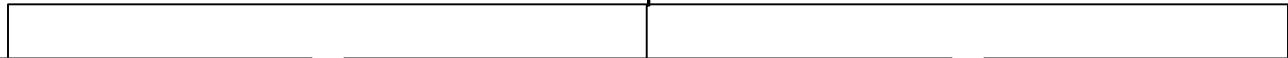
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Summary

Sri Rama Gita

62 Verses – 6 Topics



Verse 1 – 5

Verse 11 – 23

Verse 52 – 57

Upaothgatha

Samuchaya Vada
Khandanam

Jnana Phalam benefit of
knowledge

Verse 6 – 10

Verse 24 – 51

Verse 58 – 62

Vedanta Sara

Vedanta Vichara main part of
text

Upasamhara

Conclusion

Topic 1 :

Verse 1 – 5 – Introduction :

- Rama Gita condenses Vedantic teaching in the form of a dialogue between Sri Rama and Lakshmana.
- Unlike Bhagavat Gita and Uddava Gita, Rama Gita requires background of Upanishads to understand the text.

Context presented :

- Lakshmana meets Rama alone after leaving Sita in forest because of loose talk from washerman.
- How to solve problem of innocent Sita suffering because of no mistake of hers.
- Only when there is suffering in life one asks questions about God, World and life.
- Why are we born? Suffer?
- This personal experience triggers enquiry leading to search for Jnanam.
- Arjuna's separation from Bheeshma and Drona triggered his search for spiritual Knowledge in the battle field of Mahabharatha.
- Lakshmana's separation from Sita triggers questions in Lakshman's Mind.
- Lakshmana had a great Reverence for Sita.
- Rama could withstand situation because of unique strength born of spiritual Knowledge.
- Lakshmana Ajnani approaches Jnani Sri Rama and asks for Samsara Nivritti.

Indirect Lesson :

- Person fit for Vedanta only when he has understood problem of Samsara.
- Problem lies with me, solution also in me.
- Don't blame God, fate.
- Fate born out of my own freewill.

1st Stage :

- Diagnose problem as myself.

2nd Stage :

- I can't give solution myself.
- 2nd Stage : To realise, discover, I am helpless.

3rd Stage :

- Guru Saranagathi.
- 3 Stages indicated by Lakshmana mentioned in Verses 1 – 5.

2nd Topic : Verses 6 – 10

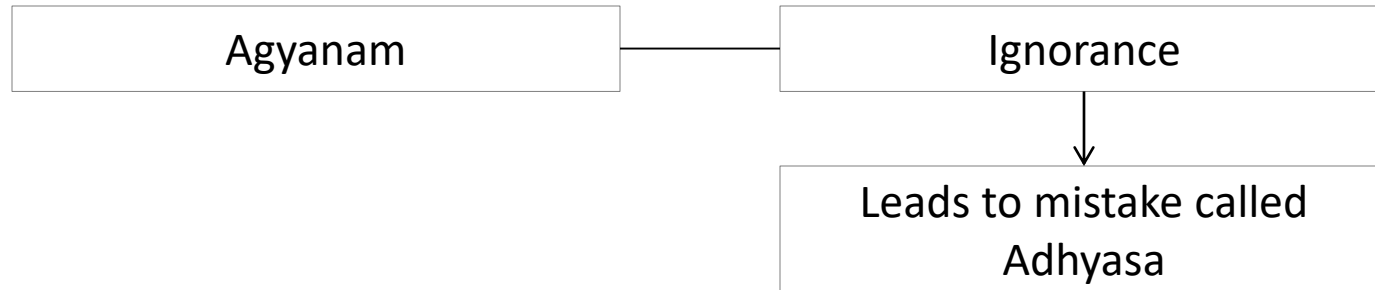
- Sri Rama presents Bava Roga Vaidya.

Problem :

a) Self ignorance :

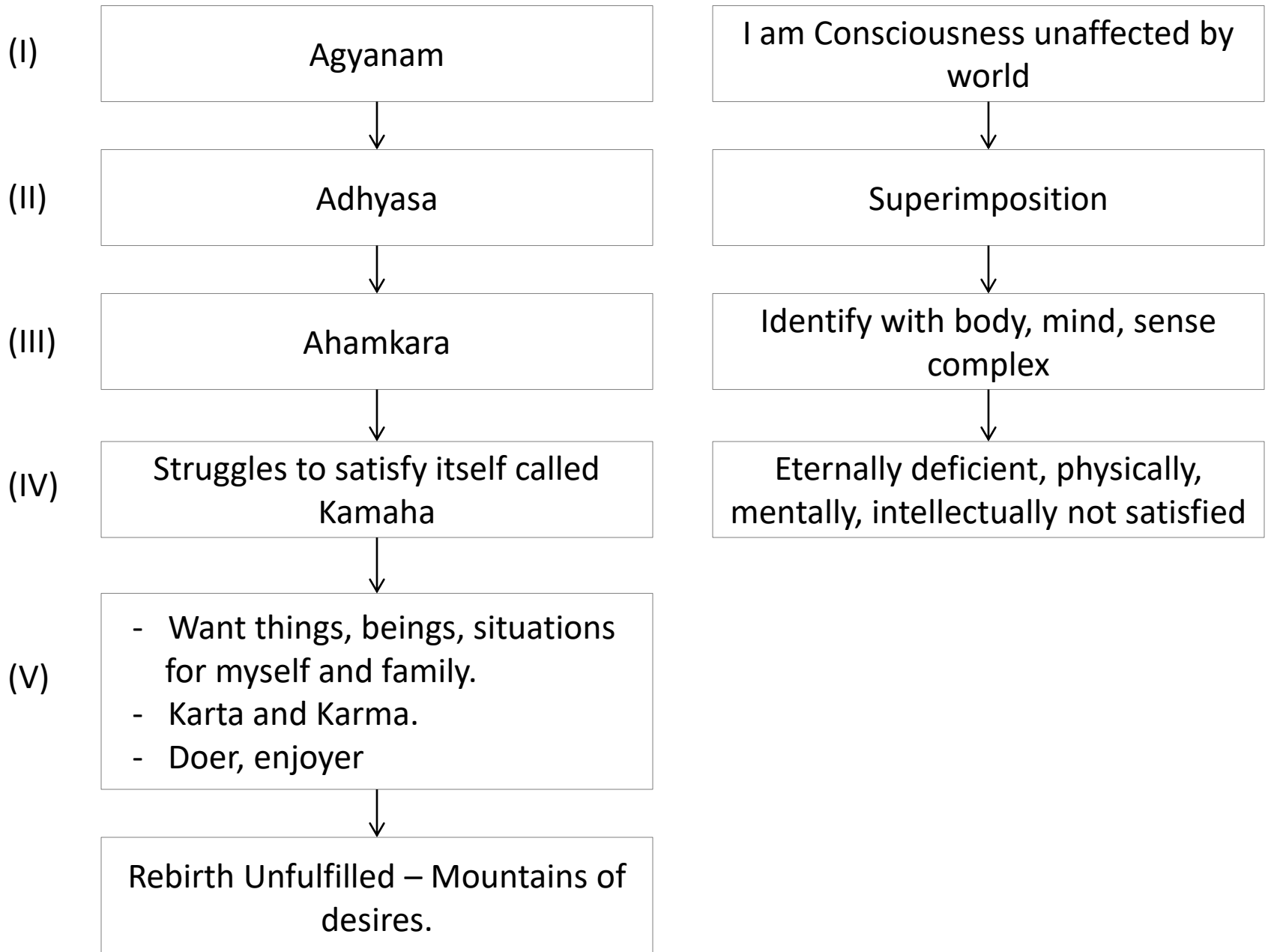
- Ignorance of fact I can never be affected by anything that happens in the World.
- Space can't be affected by any event.
- I – space like Atma can never be affected.
- This fact I don't know.
- Ignorance creates next problem.

b) I mistake myself to be Body, Mind, sense complex.



- Once I identify with Body, Mind, Complex, it leads to Ahamkara.
- Mistaken 'I' is called Ahamkara.

Spiritual Fall

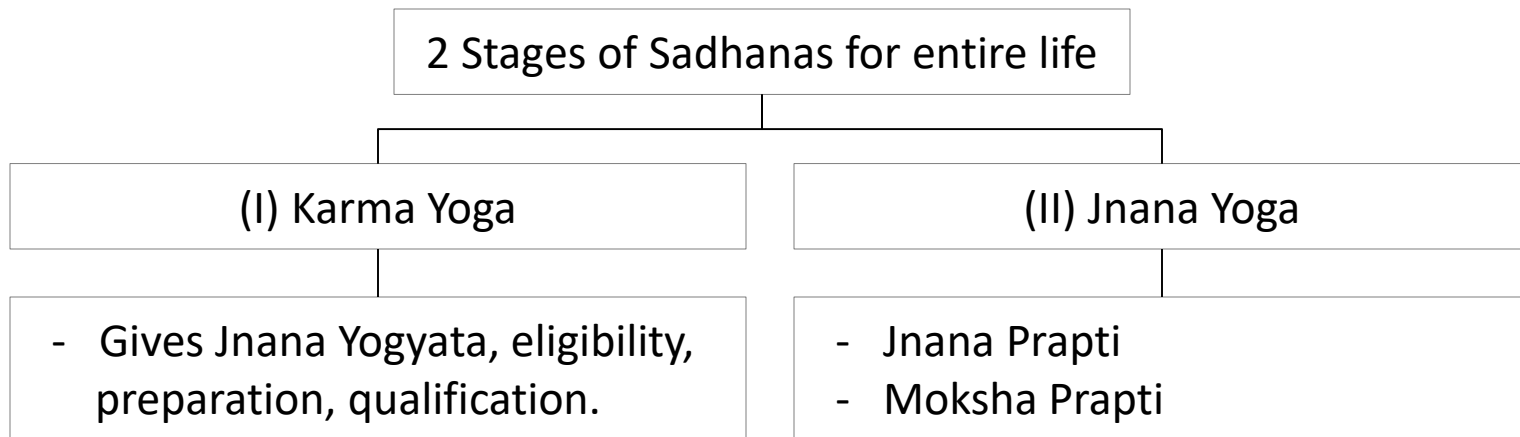


- Have strong will to write impressive will = Kama.
- I original Consciousness, Asanga get helplessly caught in Birth, Death cycle.
- I can't even decide what type of Body I should have.
- Dr. says sugar, pressure due to Genetics.
- I am helplessly in Samsara Chakram.
- Agyana, Adhyasa, Ahamkara, Kama, Karta, Karma, Phalam – Bokta, Janma, Marana eternal cycle.
- What is Remedy?
- Fundamental Root = Attack Agyanam, then Adhyasa, Kama, Karma, steps.

Diagnosis :

Problem	Solution
Agyanam	Jnanam

- How can I arrive at Jnanam?



- Whole Chakram brought down by Jnanam.

I) Karma Yoga :

Definition :

- Varna Ashrama Dharma Anushtanam.
- Based on one's designation, do Duty.
- Family – Father, brother, son.
- Society – Yoga Teacher.
- Company – Finance Manager.
- Performance of Duty conscientiously 1st component of Karma Yoga.

2nd Component :

- Perform with cheerful, prayerful attitude, not grumbling, not my fate, as offering to the Lord.
- Ishvara Bavana Arpanaya, Svadharma Anushtanam – Gita Chapter 3.

II) Jnana Yoga :

- Complete Scriptural study under Guru and be free.
- This is road map – Verse 6 – 10 (5 Verses).

3rd Topic : Verse 11 – 22

- Technical Topic – incidental Topic – can be removed, flow will still continue.
- What is the purpose of this Topic?
- Both Karma Yoga and Jnana Yoga required for everyone.
- Karma Yoga can't give Jnanam, Jnanam can't give Yogyata.
- No choice, both compulsory.
- Don't ask which path you follow – Karma Yoga / Jnana Yoga?

Question : Are these 2 Yogas to be followed

- a) Simultaneously in combination – Samuchayavada (and save time).
- b) **In Krama Samuchaya :**
One after another.

Sri Rama's Answer :

- Can't follow simultaneously. Why?

a) Totally Different Nature

Karma Yoga	Jnana Yoga
<ul style="list-style-type: none">- Invokes Kartrutvam, ego.- Nourishes ego, Karta.- Invokes Varna, Ashrama, Gothram.	<ul style="list-style-type: none">- Destroys ego.- Ashabdam, Agothram.

- Diagonally opposite, can't be combined.
- Discussed elaborately in Sarva Vedanta Siddanta Sara Sangraha Verse 84 – 98 (15 verses).
- First follow Karma Pradhana life style, do duty, get exposed to Vedanta.
- Next Jnana Pradhana life style, No duty, only Sravanam, Mananam, Nididhyasanam.
- When choice given, take up either Karma or Jnanam.
- Don't give equal importance at one time.
- Nishta – means one given priority, Pradhanam.
- First Karma Yoga Nishta, later Jnana Yoga Nishta.
- Follow Krama Samuchhaya.

4th Topic :

Vedanta Vichara : Verses 24 – 51

- Mahavakya Sravanam, Mananam, Nididhyasanam.
- Indepth study of “Tat Tvam Asi”.
- **3 Stages :**
 - Sravanam – study under Guru.
 - Mananam – Independent study, reflection and Analysis.
 - Nididhyasanam – Internalisation.

Tat Tvam Asi - Analysis

Primary Meaning

Tvam

- Individual
- 3 Sharirams
- Reflected Consciousness
- Small, Alpalya, Alpa Shaktiman.

Tat

- Total Ishvara
- 3 Prapanchas
- Reflected Consciousness
- Big, Sarvagya, Sarva Shaktiman.

- Differentiation factors, negate clearly.
- Reflected Consciousness called Ahamkara.
- Attributed entity.

Secondary Meaning

- Original Consciousness.
- Equation only here.
- Original Consciousness called Sakshi Chaitanyam.
- Attributeless entity.
- Nirgunam Nishkalam, Nirakaram, Niranjanam.
- Ashabdham

- This method called Bhaga Tyaga Lakshana.
- Arrive at my Real Nature.
- Jivatma and Paramatma loose their adjectives.
- What remains is neither Jivatma or Paramatma, neither Alpashaktiman or Sarvashaktiman, neither Karanam or Karyam, neither Creator or Created.
- One Akhanda Chaitanyam exists.
- By systematic study, and reflection, become convinced.
- Removal all old habits of looking at myself as a slave of circumstances, fate, inferiority complex.
- All must go away by dwelling more and more on this teaching.
- Practice saying regularly “Aham Brahma Asmi”, Adhistanam of entire Universe, World can't affect me, touch me, I am not helpless.
- Aham Ishvara Asmi, Mei Eva Sakalam Jatam..

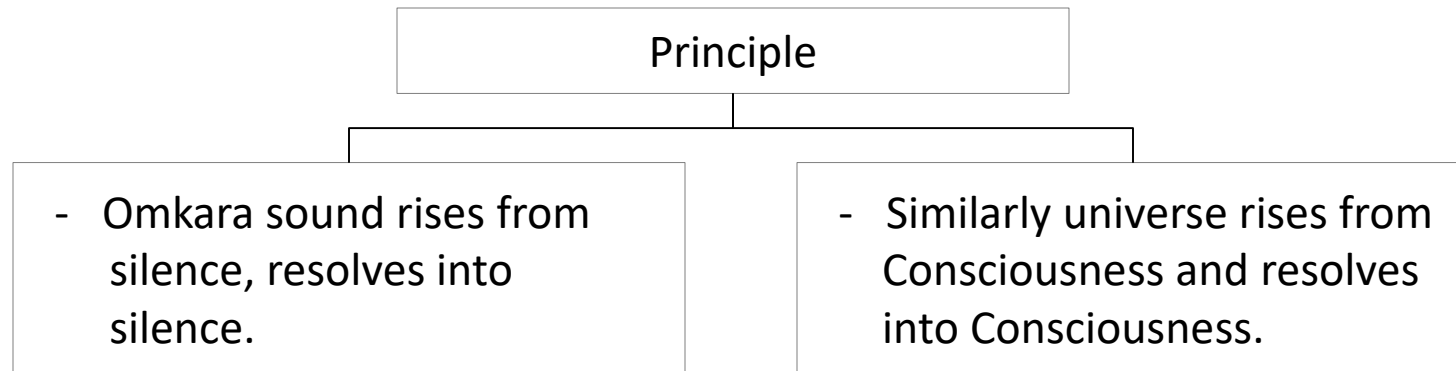
Kaivalya Upanishad :

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]

- In Sri Rama Gita Sravanam and Nididhyasanam highlighted.
- Nididhyasanam is of several types, repeated hearing, writing, reading, talking, teaching, or formal Samadhi.
- Abhyasa by following Ashtanga Yoga technique.
- Mandukya Upanishad based Samadhi Abhyasa where sound symbol 'Omkaara' is used.
- Sound Om is symbol of entire creation, represents the entire Universe made of Waking, Dream, Sleep states.
- Following silence represents Pure Consciousness, Adhishtanam.
- Chant Om – come to silence, see the Pure Consciousness as silence.



- Silence Consciousness, I am.
- This is Omkaara based Samadhi Abhyasa, main part of Teaching from Verse 24 – 51.
- Mahavakya Sravanam, Mananam, Nididhyasanam or Vedanta Vichara.

5th Topic : Jnana Phalam

Benefit of Aham Brahma Asmi Jnanam

Jeevan Mukti

- Freedom from Samsara while living.
- Maranath Purvam Samsara Nivritti.
- Freedom from emotional disturbances even when external conditions are not favourable.
- Freedom from mental disturbances - Anxiety, guilt, regret, worry, irritation, Jealousy, depression, emotional pains.
- Freedom from that inspite of unfavourable surrounding is Jeevan Mukti.
- Mental peace because of favourable surrounding is Samsara because dependence.

Videha Mukti

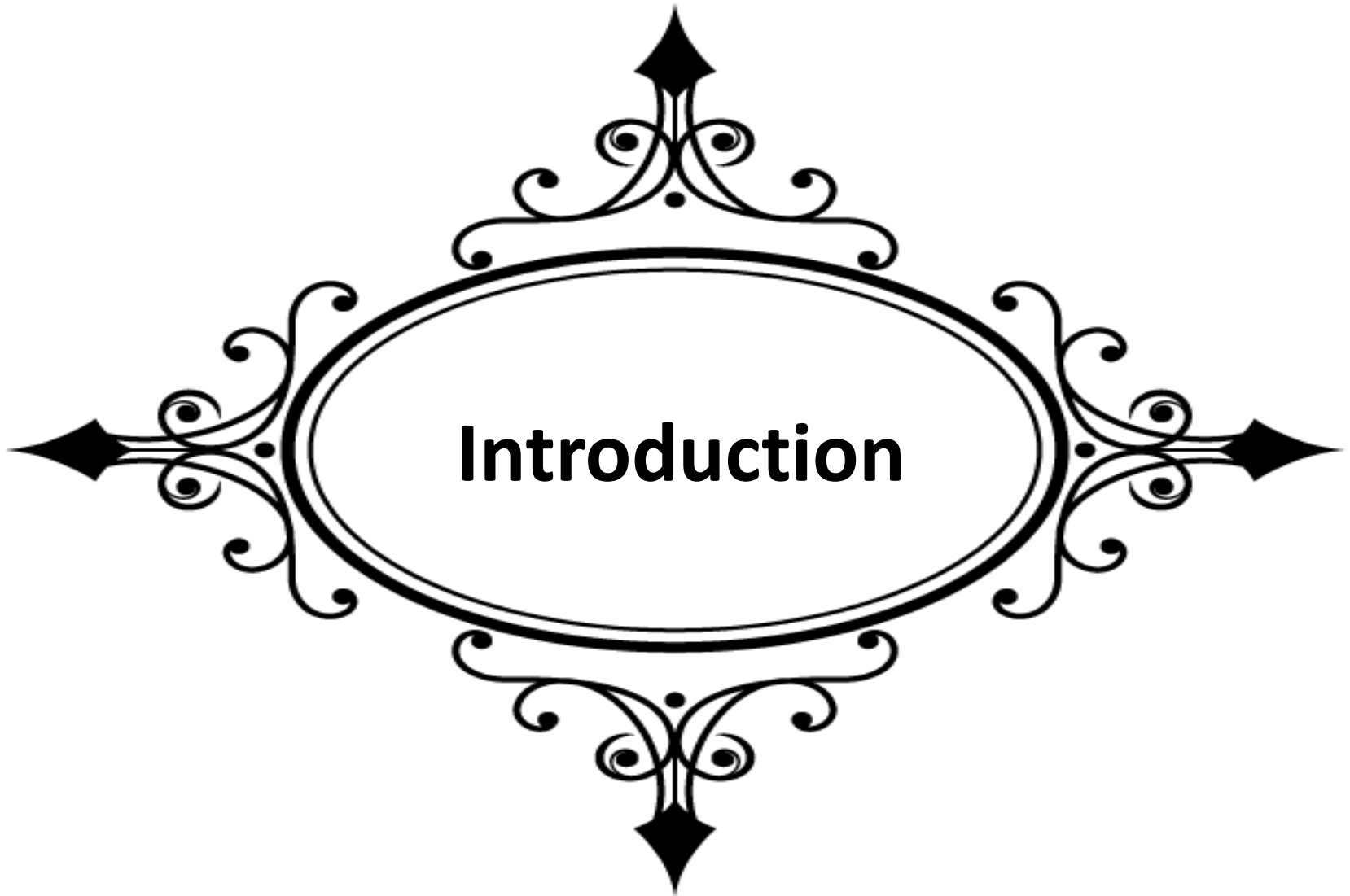
- Freedom from Punar Janma after death.
- Maranath Anantaram Punar Janma Nivritti.

- Jnanis Prarabda mixture of Punya Papam incurred in Ajnana Avastha.
- World can't be changed.
- Change not in World or setup but in our responses due to Atma Jnanam.
- At end of Prarabda, Agami avoided, Sanchita burnt, Prarabda exhausted.
- No Punya Papam balance – Jnani need not be separated from Ishvara.
- Merger at level of Shariram and Reflected Consciousness.
- Ego Iceberg has melted into dream of Paramatma due to sunlight of Atma Jnanam which is Videha Mukti.

6th Topic :

Upasamhara : Verse 58 – 62

- a) Sri Rama consoles Madhyama Adhikari who find Reflected Consciousness / Original Consciousness / Baga Tyaga Lakshana going above their heads.
 - **Practice Saguna Upasana Bhakti, Pray to Lord :**
Oh Lord Prepare my Mind to comprehend Rama Gita.
 - Keep Sadhana going.
- b) If Uttama Adhikari like Lakshmana and You, Sri Rama promises Knowledge will give Jeevan Mukti and Videha Mukti.
 - Consoling Madhyama Adhikari and admiring Uttama Adhikari, Sri Rama concludes his teaching to Lakshmana who got liberated.



Introduction

Introduction

- Adhyatma Ramayana – By Vyasa or Ramananda Acharya.
- 1000 Verses.
- Ramayana from Philosophical Angle.
- Normal Ramayana by Valmiki – (13 – 16th century).
- To teach Dharmic, noble lifestyle (No Vedanta).
- Tulsidas followed Adhyatma Ramayana.
- Rama Gita : 62 Verses.
- Shiva – Parvati – Uma – Maheshwara Samvada – found in Uttara Khanda – 2nd Portion – 5th section of Adhyatma Ramayana of Veda Vyasa.
- Lord Shiva presents Rama – Lakshmana (Brother/Disciple) Samvada = Rama Gita.
- Essence of Vedanta, Mahavakya Vichara.
- Chinmaya : Postgraduate Book.



Verse 1 to 62

Verse 1 :



श्रीमहादेव उवाच
ततो जगन्मङ्गलमङ्गलात्मना
विधाय रामायणकीर्तिमुत्तमाम्
चचार पूर्वचरितं रघूत्तमो
राजर्षिवर्यैरभिसेवितं यथा ॥ १ ॥

*śrī mahādeva uvāca
tato jaganmaṅgalamaṅgalātmanā
vidhāya rāmāyaṇakīrtimuttamām
cacāra pūrvācaritam raghūttamo
rājarṣivaryairabhisevitam yathā*

Thereafter, the great hero of the Ramayana, the best among the Raghus – the glory of the universe, ever blessing the world of creatures – organized his life into a program of intense tapas, as lived earlier by the royal saints in his own dynasty. [Verse 1]

Verse 1 – 5 :

- Introduces Guru –Shishya and context like Chapter 1 – Gita Upothgatha Prakaranam, Anubandha Chathustayam.
- Lord Shiva addressed wife / disciple Parvati.

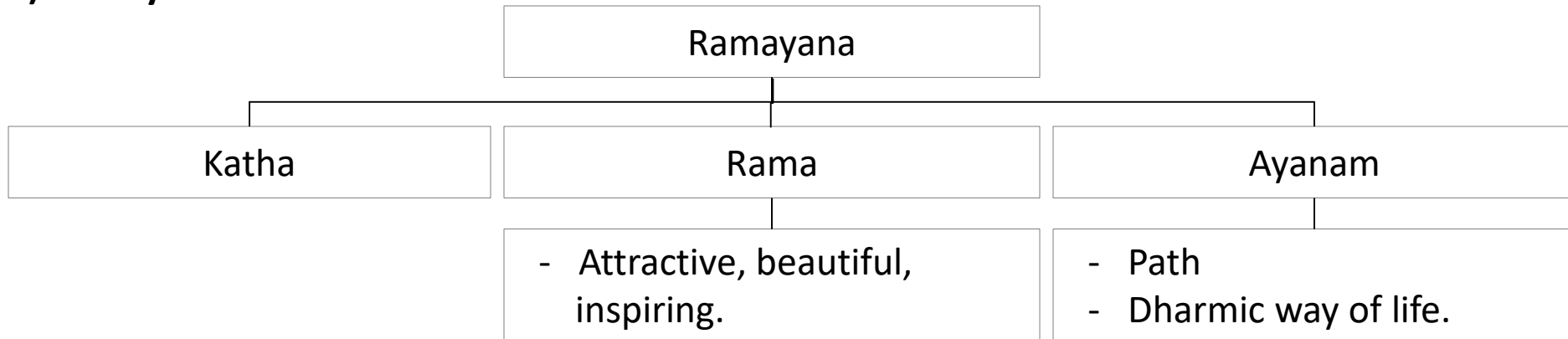
a) Raghu Tamaha :

- Greatest, noblest, ‘Rama’ in Raghu Vamsha.
- Raghu – Ancestral king of Rama family.

b) Uttama Kirtim Vihaya :

- Rama attained ‘Great’ fame.

c) Ramayana Kirtim :



- Through his exemplary path, Rama attained great fame. How?

d) Jagan Mangala Mangala Atma :

- Through his inauspicious incarnation.
- Atma here is Shariram, Avatara.
- What type of Avatara?

Vishnu Sahasranama :

pavitranam pavitam yo mangalanam ca mangalam
daivatam daivatanam ca bhutanam yo'vyayah pita

He is the sanctifier of even what is most sacred. He is the most auspicious among auspicious beings. He is the Lord of all divinities. He, the undecaying, is the father of all beings.

- Auspicious : Ganga, Veena, Nadaswaram.
- These by themselves not Mangalam, auspicious, but get auspiciousness from the Lord, borrowed Auspiciousness, Pratibimba Ananda.
- Ganga associated with feet of Vishnu, head of Shiva, hence Mangalam.

- Lord's auspiciousness original one who enjoys original auspiciousness is called Bhagavan.
- Auspiciousness means Ananda, Mangalam.
- Lord Rama attained fame through path of Dharma, duty.
- He took Avatara to destroy Ravana and having destroyed Ravana returned to Ayodhya.

e) Tataha Charachara :


- Took his Kshatriya duty as Ruler to protect Sadhus and punish Asadhus.
- **Kshatriya – Definition :**
 - Kshatat Adharmat Trayate Iti Kshatriya
 - Kshatram = Adharma
 - Trayatam = Protection
- Rulers duty to protect society from suspected Adharma.

Story :

- Rama back to kingdom after killing Ravana.
- Washerwoman suspected Sita and gave vitality to false rumour.
- Kshatriyas duty more important than husbands.
- Rulers role affects entire kingdom, husbands role affects only few.
- Rama deserts wife, sends her to forest through Lakshmana, remains without blemish.
- Rama's ancestors, Dasharatha protected Vakya Paripalanam.

f) Raja Rishi Varya :

- Rama followed Sreshta, noble path of forefather.

Verse 2 : 

सौमित्रिणा पृष्ट उदारबुद्धिना
रामः कथाः प्राह पुरातनीः शुभाः ।
राज्ञः प्रमत्तस्य नृगस्य शापतो
द्विजस्य तिर्यक्त्वमथाह राघवः ॥ २ ॥

*saumitriṇa pṛṣṭa udārabuddhinā
rāmaḥ kathāḥ prāha purātaniḥ śubhāḥ
rājñāḥ pramattasya nṛgasya śāpato
dvijasya tiryaktvamathāha rāghavaḥ*

At the request of the large-hearted Laksmana, son of Sumitra, Rama told him many gracious and ancient stories, such as the story of the inadvertant King Nrga, who, when cursed by a brahmin, became a chameleon. [Verse 2]

- Lakshmana goes through great depression feeling pain of Sita.
- Lakshmana implemented Rama's commandment, had great reverence for Sita.
- Watching others suffer is a great pain in life.
- Samsari role of Lakshmana activated, seekerhood suppressed.

Solution :

- Give stories of others from Puranas who had to undergo such situations (Even Avataras suffered).
- See suffering as part of life to exhaust our Karma, purpose of arriving into the world.
- Apari Harye Arthe – helpless situations (Gita), only choice – go through.
- Rama sent to forest, Yudhistra sent to forest for 13 years, suffering intrinsic part of life.

- Different past Karmas give different experiences for exhaustion of Punya, Papam.
- Rama told auspicious stories to noble Lakshmana, teaching Dharma Shastram and Bagawan never unjust, we get what we deserve.

Story :

- King Nriga – Got Shapa, curse because of carelessness in gifting cows to Brahmana for doing Abhishekam with milk, ghee.
- Gifted cow grazed back to Nrigas collection of cows by habit and by oversight Nriga gifted someone's cow to another.
- Got Brahmanas Shapa – You will become chameleon, changing colors, Nriga became reptile because of carelessness (Pramathasya).

Verse 3 : (Students Qualification)



कदाचिदेकान्त उपस्थितं प्रभुं
रामं रमालालितपादपंकजम् ।
सौमित्रिरासादितशुद्धभावनः
प्रणम्य भक्त्या विनयान्वितोऽब्रवीत् ॥ ३ ॥

*kadācidekānta upasthitam prabhum
rāmaṁ ramālālitapādapaṅkajam
saumitrirāsāditaśuddhabhśvanah
praṇamya bhaktyā vinayanvito'bravit*

Upon seeing Lord Ramacandra, (who is non other than Lord Visnu), whose feet are ever-adored and served by, Laksmi, sitting all alone, Lakshmana, the son of Sumitra, whose heart was extremely purified (through selfless service), after prostrating to the Lord in deep devotion, humbly asked. [Verse 3]

- Ramas (Jnani) duty called Lokasangrah.
- Lakshmana's (Ajnani) duty called Karma Yoga.
- Having attained Sadhana Chathustaya Sampatti by Karma Yoga, Lakshmana purified his Mind, became free from Kama, Krodha, Raaga, Dvesha.
- When Mind becomes pure, interest in Vedanta will grow.
- Vedanta becomes meaningful, purposeful.
- Connection seen between life and self-knowledge.
- Purity reveals connection, Teevra Vairagyam.
- Offers Sishyas Namaskara to Guru, with Sraddha, Bhakti.
- Abavit = Addressed.
- Rama in relaxed mood.



त्वं शुद्धबोधोऽसि हि सर्वदेहिना-
मात्मास्यधीशोऽसि निराकृतिः स्वयम्
प्रतीयसे ज्ञानदृशां महामते
पादाब्जभृंगाहितसंगसंगिनाम् ॥ ४ ॥

*tvam śuddhabodho'si hi sarvadehinā –
mātmāsyadhīśo'si nirākṛtiḥ svayam
pratiyase jñānadṛśāṃ mahāmate
pādābjbhṛṅgāhitasāṅgasāṅginām*

O wise one! You are, indeed, pure Knowledge, the Self of all beings, the Lord of all, but in Yourself You are formless. You are seen by those men who are endowed with the eye of wisdom and are attached to the company of Your devotees who court Your lotus feet, like the bees.
[Verse 4]

a) Tvam Shuddhi :

- You are Param Brahma itself.
- Higher Nature understood by Jnani's only.

Gita :

अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव
तत्र का परिदेवना ॥ २-२८ ॥

*avyaktādīni bhūtāni
vyaktamadyāni bhārata ।
avyaktanidhanānyēva
tatra kā paridēvanā ॥ 2-28 ॥*

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about? [Chapter 2 – Verse 28]

- Wise look beyond temporary Maya Shariram Vasha to Shudha Consciousness.

b) Sarva Dehinam Atma Api :

- You are inner truth of all living beings Ishvara of entire creation, not located in one place.

Gita :

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

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

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

- Wise look beyond temporary Maya Shariram Vasha to Shudha Consciousness.

b) Sarva Dehinam Atma Api :

- You are inner truth of all living beings Ishvara of entire creation, not located in one place.

Gita :

आदित्यानामहं विष्णु
ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि
नक्षत्राणामहं शशी ॥ १०-२१ ॥

ādityānāmahaṃ viṣṇuḥ
jyōtiṣāṃ raviraṃśumān |
marīcirmarutāmasmi
nakṣatrāṇāmahaṃ śaśī || 10-21 ||

Among the (twelve) Adityas I am Visnu; among luminaries, the radiant Sun; I am Marici among the Maruts; among asterisms, the Moon am I. [Chapter 10 – Verse 21]

c) Nir Akriti :

- Formless.
- Neela Megha Shyamala, not real Nature.

d) Adhishaha Api :

- Controller of Anatma Prapancha.
- Anatma Prapancha depends on Atma for its origination and sustenance.

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- World depends on formless Brahman, ultimate support of all.
- Glorifies Rama, the Guru and then asks for wisdom.
- Wisdom and Bhakti go together like bees associated with flower, devotees associated with lotus feet of Rama.



अहं प्रपन्नोऽस्मि पदाम्बुजं प्रभौ
 भवापवर्गं तव योगिभावितम् ।
 यथाञ्जसाज्ञानमपारवारिधिं
 सुखं तरिष्यामि तथानुशाधि माम् ॥ ५ ॥

*aham prapanno'smi padāmbujam prabho
 bhavāpavargam tava yogibhāvitam
 yathāñjasājñānamapāravāridhim
 sukham tariṣyāmi tathānuśādhi mām*

O Lord! I am surrendering at Your lotus feet, upon which yogis contemplate and which can liberate one from the bondage of time. Please teach me the quickest means by which I can cross the shoreless ocean of ignorance, comfortably. [Verse 5]

- Sishya seeks knowledge, otherwise if Guru forces teaching, no receptivity or absorption.

Pari Prashna :

- Clear, direct asking for Jnanam.

Gita :

तद्विद्धि प्रणिपातेन
 परिप्रश्नेन सेवया ।
 उपदेक्ष्यन्ति ते ज्ञानं
 ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna
 paripraśnēna sēvayā |
 upadēkṣyanti tē jñānam
 jñāninastattvadarśinaḥ || 4-34||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

- Lotus feet is Apavarga, destroyer of Samsara, with this Bavana, Dhyanam, he asks for Jnanam.

- Pada, feet represents means, Sadhanas to reach Destination.
- Guru's feet takes Sishya to Moksha destination.
- Gaudapadacharya, Shankara Bagawat Pada.
- What is my Aim?
- Learn scriptures, not get Mantra initiation.

a) Mam Anushadimam :

- Regular repeated Teaching of Shastra to cross Samsara Sagara.

b) Sukham Tarishyami :

- Cross huge Ocean, shoreless, limitless.
- Body like log of wood being battered in the Ocean, helpless condition.
- Ocean represents Agyanam, ignorance, misconception about Who I am, Who is God, What is the World?
- Put together called Samsara.
- One point program – to cross this Samsara.

Gita :

कार्पण्यदोषोपहतस्वभावः
 पृच्छामि त्वां धर्मसम्मूढचेताः ।
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
 pṛcchāmi tvām dharmasammūḍhacetāḥ |
 yacchreyaḥ syānniścitaṁ brūhi tanme
 śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]



श्रुत्वाथ सौमित्रिवचोऽखिलं तदा
 प्राह प्रपन्नार्तिहरः प्रसन्नधीः ।
 विज्ञानमज्ञानतमःप्रशान्तये
 श्रुतिप्रपन्नं क्षितिपालभूषणः ॥ ६ ॥

*śrutvātha saumitrivaco'khilam tadā
 prāha prapannartiharaḥ prasannadhīḥ
 vijñānamajñānatamaḥpraśāntaye
 śrutiprapannaṁ kṣitipālabhūṣaṇaḥ*

Then, having heard all that Laksmana had said, Sri Rama – the serene jewel of royal kings, who destroys all sorrows of those who surrender to him – gave out to Laksmana, who was eager to listen, the Knowledge, for dispelling the darkness of ignorance. [Verse 6]

Verse 6 – 10 : (5 verses)

- Sankshepa, Sangraha, Bodhaha, brief presentation like Chapter 2 of Gita which has Karma Yoga and Jnana Yoga, teaching in nutshell.
- Rest of the text elaboration.
- Lakshmana thinks it is injustice to leave pregnant Sita in the forest.
- Rama was calm with balanced mind like Doctor, Guru, parents, consultant.

a) Ksitipalabhusanah :

- Name of Rama.
- Greatest of all Kings = Ksitipalana.
- Bhusanah = Ornament, greatest.

b) Prasannadhi :

- Was calm, not disturbed seeing Lakshmanas condition.
- Part of our life is to see others suffer, another Karma we have to do, Samsara.
- Rama had inner strength.

Gita :

तमुवाच हृषीकेशः
प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये
विषीदन्तमिदं वचः ॥ २-१० ॥

**tamuvāca hr̥ṣīkeśaḥ
prahasanniva bhārata |
senayorubhayormadhye
viṣīdantam idaṁ vacah || 2-10 ||**

To him, who was despondent in the midst of the two armies, Hrsikesa as if smiling, O Bharata, spoke these words. [Chapter 2 – Verse 10]

- Gentle smile in Krishnas face, not overwhelmed by Arjunas situation.

c) Prapanna Arthi Haraha :

- Rama, knew remedy for Lakshmana's suffering, pain.

Gita : Dhyana Sloka

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥३ ॥

*prapannapārijātāya totravetraikapāṇaye,
jñānamudrāya kṛṣṇāya gītāmṛtaduhe namaḥ. (3)*

Salutations to Krsna who is a tree of fulfilment (Parijata or Kalpataru) - the bestower of all desires to all those who totally surrender to Him, who has milked the Gita nectar, the holder of jnanamudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection. [Dhyana Sloka 3]

- Rama, patiently heard Lakshmana, listened intensely with empathy.

d) Akhilam Srutva :

- Heard without interruptions, waves of emotional disturbances, with gaps.
- Gita : Chapter 1 – 47 verses.
- Looked into Lakshmana's eyes and heard, exclusive listening.

e) Tada Praha :

- Started teaching at that moment self knowledge- Atma Jnanam.

f) Sruti Prapannam :

- From Sruti – Veda Vigyanam.
- Rama and Krishna born into Hinduism, did not invent Hinduism.
- Sanatana Dharma, Anadi Veda.
- Having heard from Guru Vasishta when he was depressed after marriage.
- Yoga Vasishta – written by Valmiki – 34,000 verses, Valmiki Ramayana – 24,000 verses.
- Krishna learnt from Sandeepany.
- What is the purpose of learning Veda?

g) Agyana Tamah Prashantaye :

- For curing disease called self ignorance.
- Example : Agyana Tamaha
Transacting in Darkness in a dark forest with stones, pits, thorns, trees.
- We are all conducting life in Darkness, groping in Darkness, things not clear, no knowledge of Jiva, Jagat, Ishvara.
- Jnanam lights up life's journey gives clarity in thinking.

आदौ स्ववर्णाश्रमवर्णिताः क्रियाः
 कृत्वा समासादितशुद्धमानसः ।
 समाप्य तत्पूर्वमुपात्तसाधनः
 समाश्रयेत्सद्गुरुमात्मलब्धये ॥ ७ ॥

*ādau svavarṇāśramavarṇitāḥ kriyāḥ
 kṛtvā samāsāditaśuddhamānasah
 samāpya tatpūrvamupāttasādhanah
 samāśrayetsadgurumātmalabdhaye*

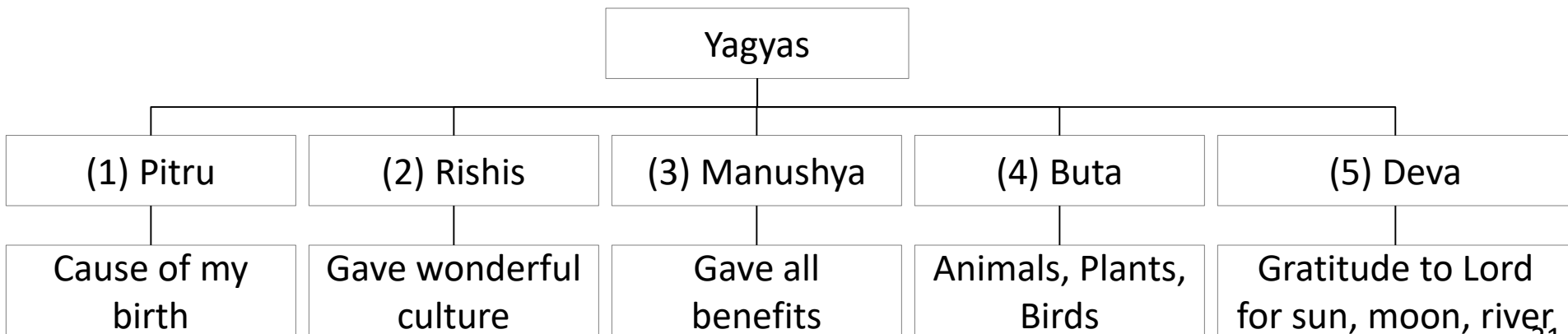
Sri Ramacandra said : First of all, after we have performed all the obligatory duties required of us due to our position in society (varna) and status in life (asrama), and thereby have gained a purified mind, we should give up all these earlier karmas, and thus endowed with the necessary qualifications, we must surrender totally to the teacher in order to attain the Self.
 [Verse 7]

Veda Purva	Veda Anta
<p>a) Religion</p> <p>b) Puja, Japa, Bakti, Dhyanam, Ashtanga Yoga (upadesa Sara – Verses 1 – 13)</p> <p>c) Dvaitam for Jnana Yogyata Praptihi. God central in religious life.</p>	<p>a) Philosophy : Truth about everything, Jnanam is goal of life, eternal.</p> <p>b) Without religious life style only academic scholarship.</p> <p>c) Advaitam for Jnanam and Moksha immortality.</p>

Devotional life :

- Remember my Primary, permanent, eternal relationship with God all the time.
- All other relationships for one lifetime, given for my Growth.
- Therefore, start daily life by invoking the Lord, Tambura Sruti.
- Primarily, I belong to the Lord and Lord belongs to me.
- With this Awareness, lead life of Karma Yoga.
- Karma – not Goal of life.
- Jnanam – Goal of life.

Veda Purva	Vedanta
<ul style="list-style-type: none">- Pravirthi Karma Marga- Karma Khanda- Entry into society.- Extrovertedness.- Brahmacharya, Grihastha Ashramas.	<ul style="list-style-type: none">- Nivritti Jnanan Marga.- Jnana Khanda- Withdraw from society.- Introvertedness.- Vanaprasta, Sanyasa Ashramas.



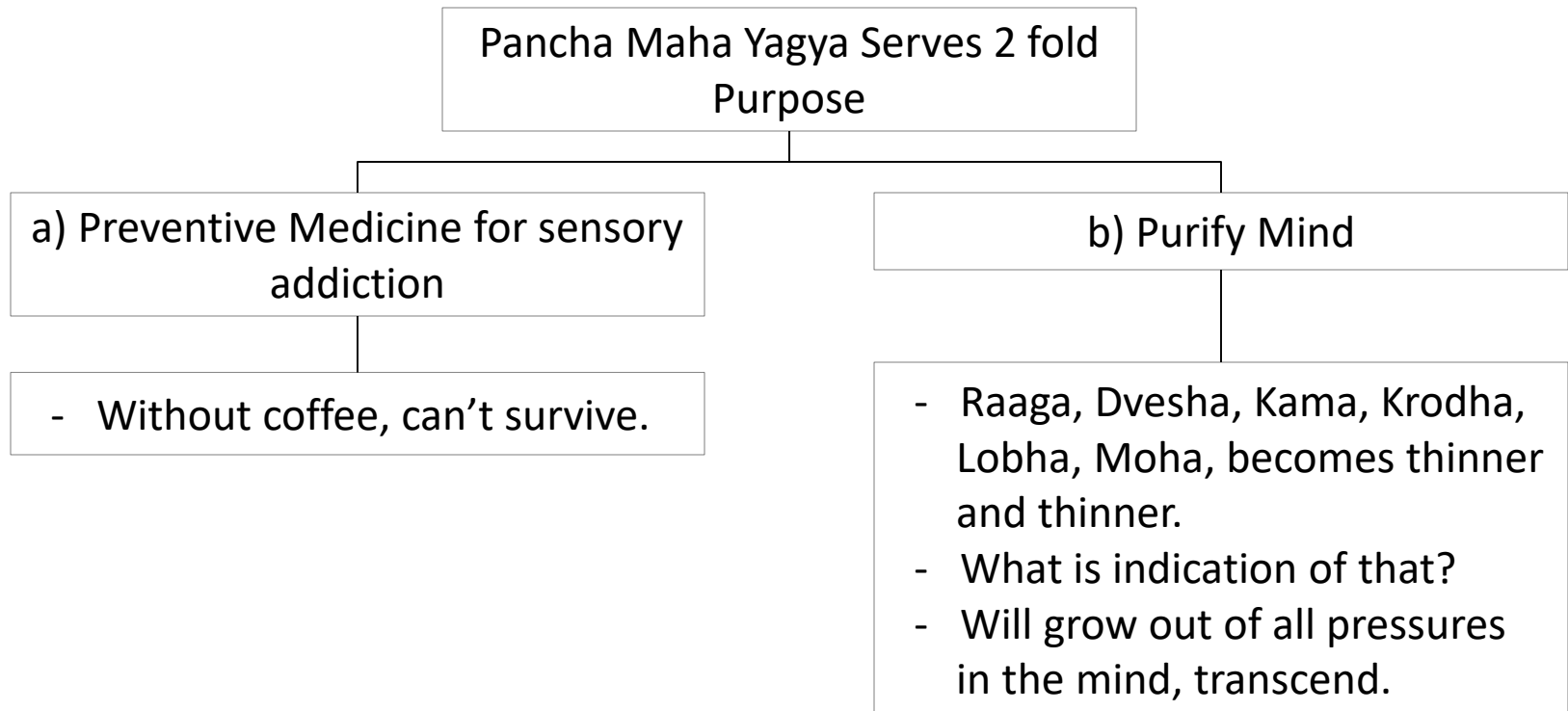
- Upto 50 years – enjoy Grihastha life with Artha – Kama.
- Discharge duty, earn money, be in touch with Shastra.
- Varna Dharma :
Brahmacharya / Grihastha / Vanaprastha / Sanyasa.
- Contribute in Active life.

a) Adu Sva Varna Ashrama Varnitah Kriya Krtva :

- Do activities prescribed for Varna + Ashrama – Pancha Maha Yagya = Karma Yoga.

b) Samasadita Suddha Manasah :

- Will get Chitta Shudhi.



3 fold change in qualifications

Decrease of material desires

Increase of spiritual thirst

Transformation born out of maturity

Vairagyam

Mumukshutvam

Viveka

- Shudha Manaha = Pure Mind with 3 Qualifications.
- Samasadita = Acquired, gained.

Karma	Jnanam
<ul style="list-style-type: none"> - Heavily extrovertedness - Sense organs, mind going around the world of objects Veda. - Has relevance till Chitta Shuddhi attained. - Later obstacle to Jnanam. - Take food till hunger goes. 	<ul style="list-style-type: none"> - Vedanta - Inward mind. - Requires discipline of Upasana to stop chattering of mind. - Kshama – mental withdrawl. - Damah – Sensory withdrawl. - Uparama – non Chattering mind. - Samadhanam : Capacity of mind to focus. - Not doze off – Tamah Pradhana (or) Go on tour – Rajas Pradhana. - Upasana alone makes mind Satva Pradhana.

Upasana

Eka

- Ishta Devata
- Rama, Krishna

Aneka

- Vishwaroopa Ishvara
Gita – Chapter 11
- Cosmos is body of
Lord.

Arupa

- Akasha Dhyanam
 - Toughest, closest to Brahman
ultimate reality.
- Taittiriya Upanishad :**
- Sarva Mithyakash.. [III-X-4]
 - Chaitanyam and Akasha – all
pervading, formless, divisionless
Asanga (not attached).

Taittiriya Upanishad :

तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति ।
तन्मह इत्युपासीत । महान्भवति ।
तन्मन इत्युपासीत । मानवान्भवति ।
तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः ।
तद्ब्रह्मेत्युपासीत । ब्रह्मवान्भवति ।
तद्ब्रह्मणः परिमर इत्युपासीत ।
पर्येणं म्रियन्ते द्विषन्तः सपत्नाः ।
परि येऽप्रिया भ्रातृव्याः ॥ ४ ॥

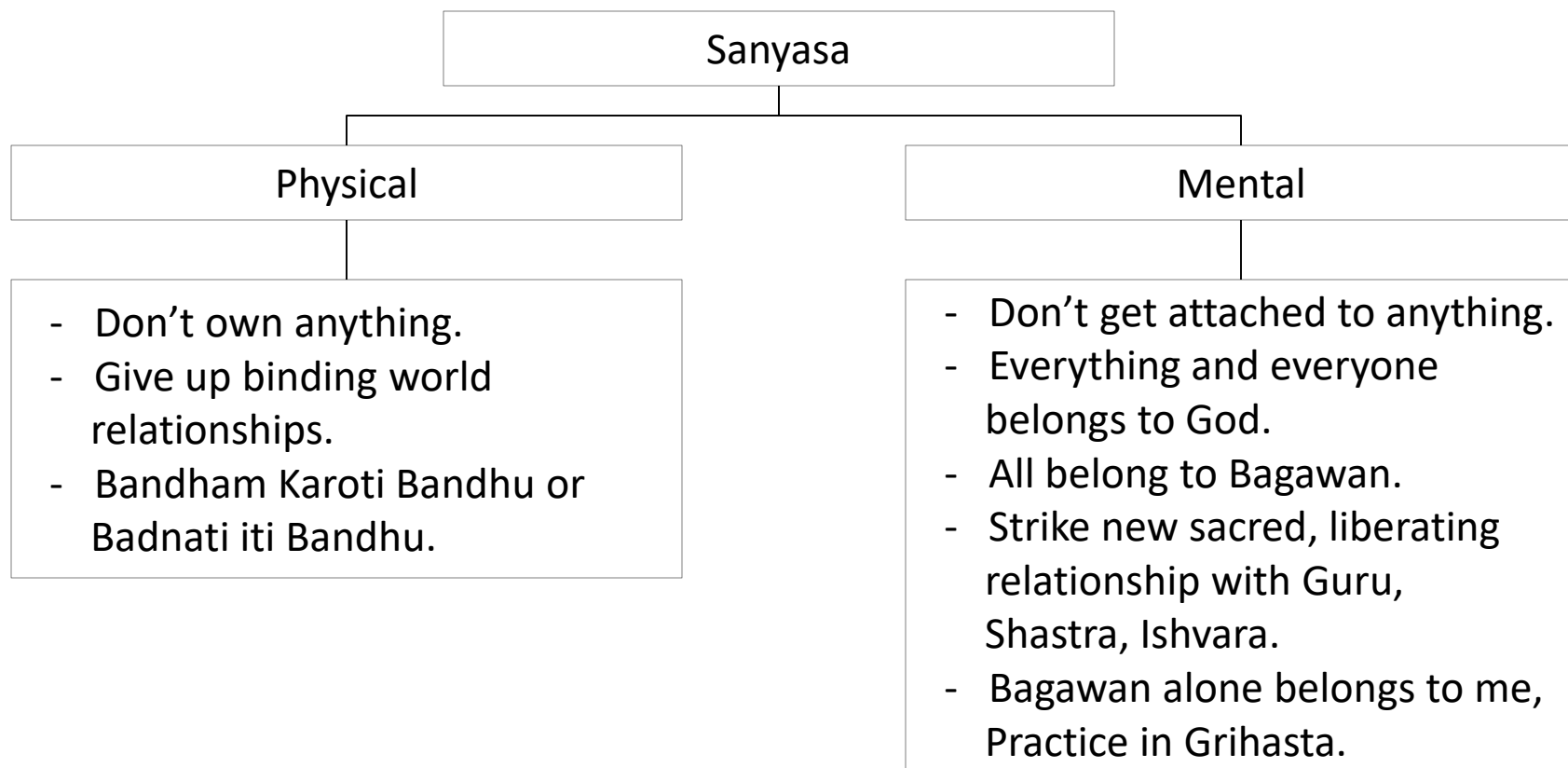
tatpratisthetyupasita I pratisthavan bhavati I
tanmaha ityupasita I mahan bhavati I
tanmana ityupasita I manavan bhavati I
tannam ityupasita I namyante'smai kamah I
tadbrahmetyupasita I brahmavan bhavati I
tadbrahmanah parimara ityupasita I
paryenam mriyante dvisantah sapatnah I
pari ye'priya bhratrvyah II 4 II

Let him meditate the Supreme as the support; he becomes well supported. Let one worship Brahman as great, one becomes great. Let one worship It as mind; he becomes thoughtful. Let him worship That as namah (obeisance); to him all desires shall come to pay homage. Let him meditate upon That as the Supreme; he comes to supremacy in life. Let him contemplate upon That as the 'destructive aspect' of Brahman; all those enemies who hate him and those rivals whom he does not like 'die around him'. [III – X – 4]

- Sensitise Mind to visualise Akasha like Brahman.
- Chidambaram Rahasyam represents Chit – Brahman, Akasha worshipped.
- By Upasana extroverted gross Mind made subtle to know Brahman.

c) Tatu Poorvam Samasya :

- Giving up Karmas, practice Upasana.
- Acquire 4 fold Qualifications through Karma Yoga / Upasana Yoga by going through 3 Ashramas and come to Jnana Yoga.
- Sanyasa Ashrama is a state of mind, not physical Sanyasa.



d) Sat Gurum Upasrithya :

Gita :

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ
jñāninastattvadarśinaḥ || 4-34 ||

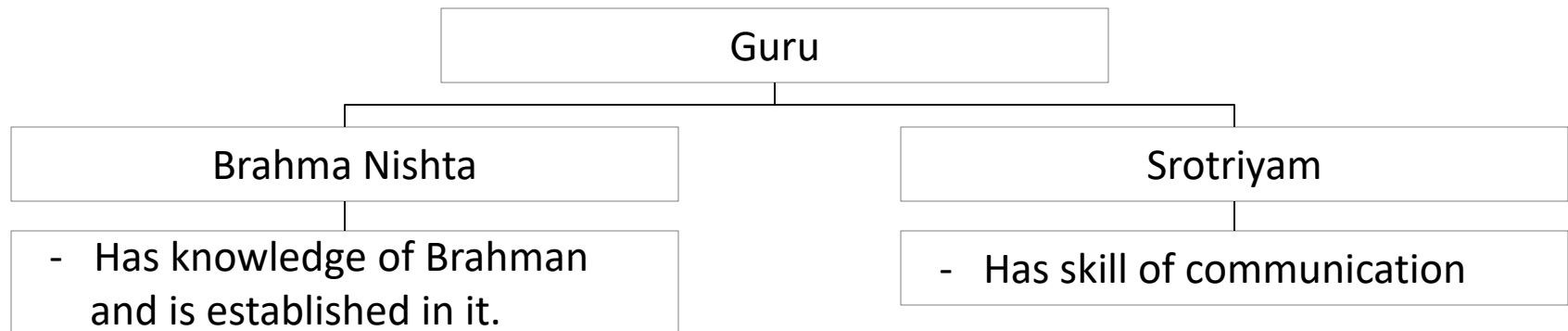
Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

Mundak Upanishad :

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

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham || 12 ||

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



7th Verse complete Sloka

1st and 2nd Line

- Karma Yoga
- Maha Nivritti
- Brahmacharyam,
Grihastha.

3rd line

- Upasana Yoga
- Vikshepa Nivritti.
- Vanaprastha.

4th Line

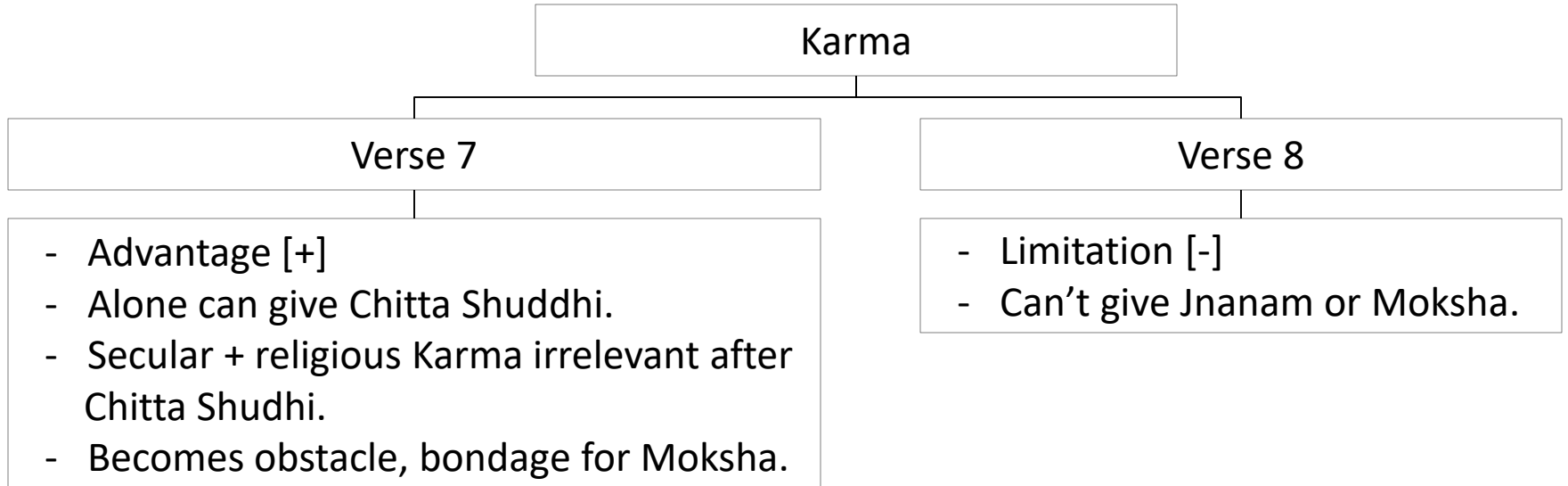
- Jnana Yoga
- Avarna Nivritti
- Sanyasa

क्रिया शरीरोद्भवहेतुरादृता
 प्रियाप्रियौ तौ भवतः सुरागिणः ।
 धर्मेतरौ तत्र पुनः शरीरकं
 पुनः क्रिया चक्रवदीर्यते भवः ॥ ८ ॥

*kriyā śarīrodbhavaheturādṛtā
 priyāpriyau tau bhavataḥ surāgiṇaḥ
 dharmetarau tatra punaḥ śarīrakam
 punaḥ kriyā cakravadiiryate bhavaḥ*

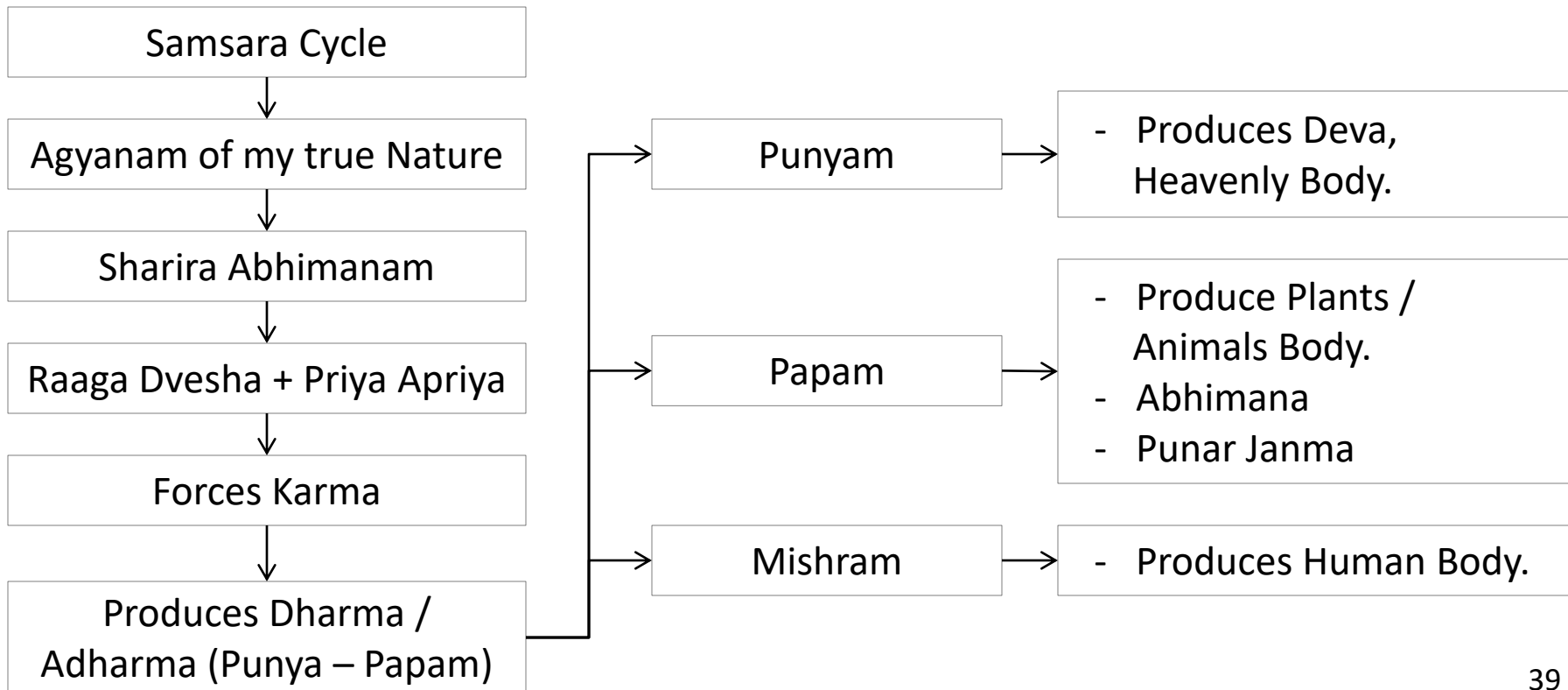
Action is considered to be the cause for the manifested body. He who is extremely attached to the body performs both desirable and undesirable actions, which create dharma and adharma (that produce joy and sorrow), giving rise to another body by which more actions are performed. Thus, like a wheel, nonstop runs the procession of births and deaths – Samsara. [Verse 8]

- Know Role of each Sadhana for it to bless you.
- Balanced spiritual Sadhana needed for spiritual nutrition.



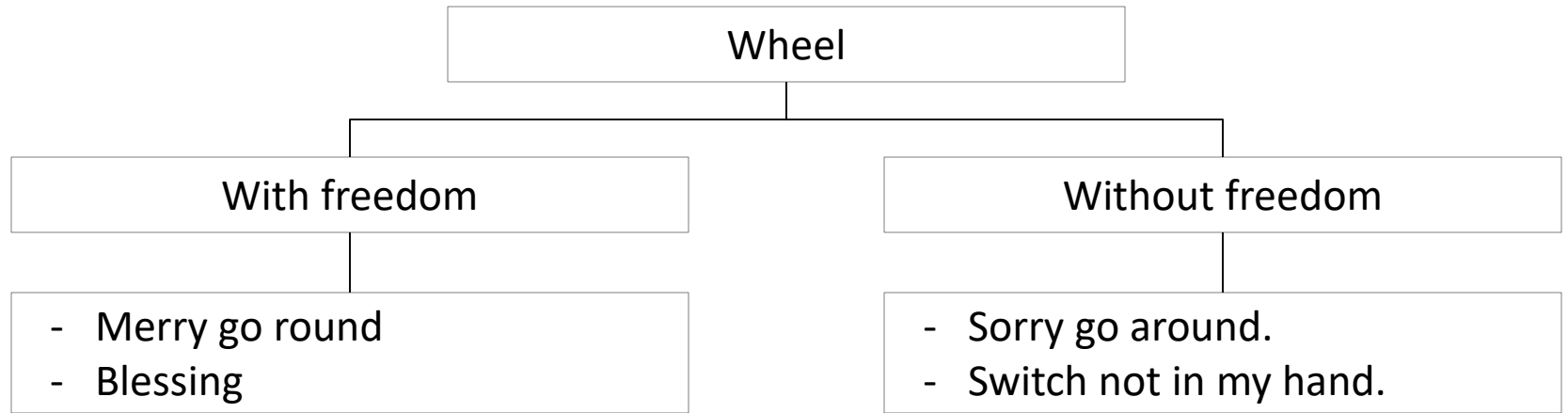
a) Kriya Sharira Utbavaha Hetuhu :

- Karma produces Punya Papam responsible for Punar Janma.
- In this Janma do Karma, have Su Raaga, deep identification, Priya – Apriya – Likes – Dislikes generated, what is required for body, I am attached, and not required, I hate.
- Raaga Dvesha caused by Sharira Abhimana will not allow me to sit quiet.
- Whips me to Activity.
- Acquire Punya Papam.
- Hence Karma has to be judiciously used, it produces bodies.



- Only if I identify with Body, have Deha Abhimana, Karma can give pleasure or pain.
- Karma makes us SuRaagi – strong Deha Abhimani.
- Karma has limited use, Samsara Chakram.

Sam	Sara	Bavaha
- Repeated	- Travel - Transmigration Body to Body. (Same Body = Migration)	- Births



Gita :

भूतग्रामः स एवायं
भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ
प्रभवत्यहरागमे ॥ ८-१९॥

bhūtagrāmaḥ sa ēvāyaṃ
bhūtvā bhūtvā pralīyatē |
rātryāgamē'vaśaḥ pārtha
prabhavatyaharāgamē ||8-19||

This same multiplies of beings, are being born again and again and are dissolved into the unmanifest, helplessly, O Partha , at the coming of the 'night' , and they come forth again at the coming of 'day'.
[Chapter 8 – Verse 19]

- Avasha = helplessly.
- Don't want to be born, but Karma pressure will force me to take birth and will die like Eeshal, night fly.
- Use Karma as Yoga, get benefit and transcend to Jnana Yoga.



अज्ञानमेवास्य हि मूलकारणं
 तद्धानमेवात्र विधौ विधीयते ।
 विद्यैव तन्नाशविधौ पटीयसी
 न कर्म तज्जं सविरोधमीरितम् ॥ ९ ॥

*ajñānamevāsya hi mūlakāraṇam
 tadhānamevātra vidhau vidhiyate
 vidyaiva tannāśavidhau paṭīyasī
 na karma tajjam savirodhamīritam*

The root cause for this samsara is ignorance; naturally, its destruction here is the sole remedy prescribed by scriptural injunction or teaching. Knowledge alone is efficient in destroying that ignorance, never karma (work); for work is said to be the product of ignorance and hence not opposed to it. [Verse 9]

What is solution?

- Parikshya Lokan – Give up passion for Karma.
- Nirvedam – Vairagyam.
- Problem – self-centred, I am the problem, I have the problem.
- Ignorance of my own nature leads to erroneous conclusion.

Example :

- Rectify own ears instead of sounds from external setup

a) Tatra Hanam Eva Atra Vidau Vidhiyate :

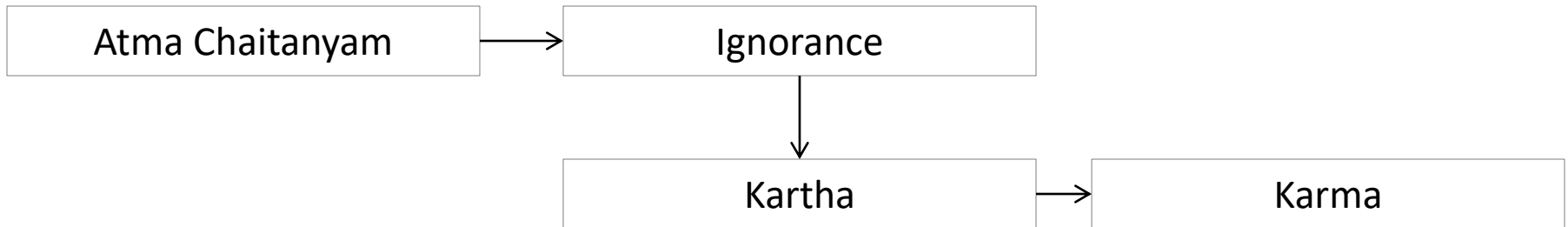
- Only Jnanam destroys ignorance.
- Puja, Japa for purifying Mind.

b) Patiyasi :

- Is capable.

c) Na Karma Tajjam Sa Virodha Miritam :

- Karma not opposed to ignorance, not destroyer of ignorance.
- Child indebted to mother ignorance.
- Karma requires notion – I am Karta.
- I am Karta born of ignorance of my true Nature.
- I am Akarta Atma Chaitanyam.
- Source of Karma = Ignorance.



- Brahma Sutra – Introduction Adhyasa Bashyam.
- Karma is product of ignorance.

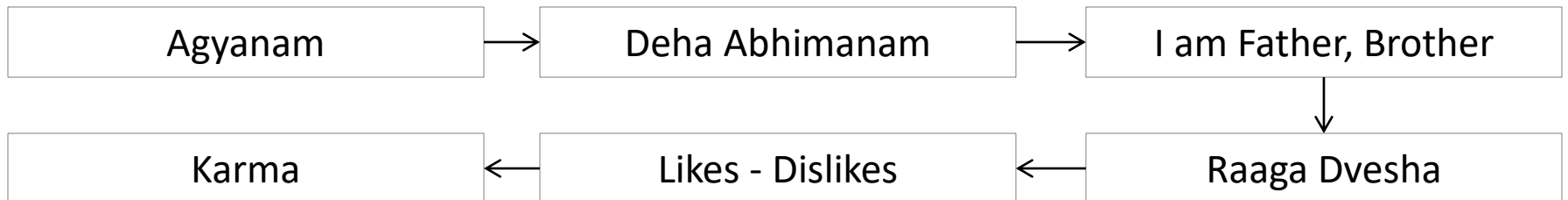
नाज्ञानहानिर्न च रागसंक्षयो
भवेत्ततः कर्म सदोषमुद्भवेत् ।
ततः पुनः संसृतिरप्यवारिता
तस्माद्बुधो ज्ञानविचारवान्भवेत् ॥ १० ॥

*nājñānahānirna ca rāgasankṣayo
bhavettataḥ karma sadoṣamudhavet
tataḥ punaḥ saṁsṛtirapyavāritā
tasmādbudho jñānavicāravānbhavet*

Work cannot end ignorance nor reduce one's attachment to the fruits of action; on the other hand, from such Karmas new, evil (binding) Karmas arise, because of which samsara also becomes unavoidable. Therefore, a wise seeker should inquire into and contemplate upon the nature of Knowledge – Reality. [Verse 10]

a) Tataha Cha Agyanam Hanihi Na Bavet :

- Karma promotes ignorance.
- By noble, ignoble, sacred, religious destruction of ignorance never happens.
- Can't destroy Raaga Dvesha, Kharira Abhimana, Kartrutva Bavana, all products born of ignorance.
- Paraphrase of Verse 8 here.



- Because of Karma, destruction of Raaga (attachment) and Dvesha (aversion – Hatred) does not take place.

b) Tataha, Karma Udbavet :

- Therefore from Karma, Karma alone will come.
- Will become more busy, possessions increase.

Upadesa Sara :

कृतिमहोदधौ पतनकारणम् ।
फलमशाश्वतं गतिनिरोधकम् ॥ २ ॥

kr̥ti-maho-dadhau patana-kāraṇam ।
phalam-aśāśvataṁ gati-nirodhakam ॥ 2 ॥

In the vast ocean of actions, impermanent result is the cause for fall (of man), and is a barrier to progress.
[Verse 2]

- Will create infrastructure for Globalisation.
- Bagawan gives sickness to think, can't escape through activity.

c) Sadosham Karma :

- Defective problems in Karma.

Gita :

सहजं कर्म कौन्तेय
सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण
धूमेनाग्निरिवावृताः ॥ १८-४८ ॥

sahajaṁ karma kauntēya
sadōṣamapi na tyajēt ।
sarvārambhā hi dōṣēṇa
dhūmēnāgnirivavṛtāḥ ॥ 18-48 ॥

One should not abandon, O Kaunteya, the duty to which one is born, though faulty; for, are not all undertakings enveloped by evil, as fire by smoke? [Chapter 18 – Verse 48]

d) Tataha Punaha Samskritihi :

- New Karmas emerge.

e) Varitam :

- Elimination

Avaritam :

- Samsara not eliminated by Karma.
- Enter Karma, transcend Karma.

f) Tataha Budaha :

- Intelligent person has understood limitations of Karma.

g) Jnana Vicharavan Bavet :

- **Sravanam :**
Learn the teaching.
- **Mananam :**
Make teaching my own conviction.
- **Nidhidhyasanam :**
My life aligned to Wisdom.

- Sravanam + Mananam + Nidhidhyasanam = Vichara.
- Enquiry culminates in Atma Jnanam.
- Enquiry I was, am, will ever be free from Body, Mind Complex.
- They are mysterious mind bundles floating in me the Chaitanyam Awareness principle.
- I am space like all pervading Consciousness.

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

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

- After using Karma for Chitta Shudhi, come to Jnanam for liberation.

ननु क्रिया वेदमुखेन चोदिता
तथैव विद्या पुरुषार्थसाधनम् ।
कर्तव्यता प्राणभृतः प्रचोदिता
विद्यासहायत्वमुपैति सा पुनः ॥ ११ ॥

*nanu kriyā vedamukhena coditā
tathaiva vidyā puruṣārthasādhanam
kartavyatā prāṇabhṛtaḥ pracoditā
vidyāsahāyatvamupaiti sā punaḥ*

Just as the Vedas declare that knowledge is the means for attaining the ultimate goal, with the same emphasis the Vedas also prescribe karmas. Moreover, the Karmas prescribed are compulsory for a living being. Therefore, these Karmas can be complementary to the path of knowledge. [Verse 11]

Diversion topic :

I) General Discussion :

- Jnana Karma Samuchhaya Vadi.
- Purva Pakshi – in verse 11, 12, 13.
- Nirakaranam from Verse 14 – 23.
- Teaching starts in Verse 24.

a) Vedantin :

- 1st Practice Karma – After purification renounce Karma, Jnanam alone gives Moksha.

b) Purva Pakshi :

- Jnanam alone incapable of giving Moksha, too weak to do job, requires support, Reinforcement of Vedic rituals to give Moksha.
- Samuchhaya – combination alone gives Moksha.

Corollary :

- Since rituals required, Sanyasa Ashrama should never be entered into.
- In Sanyasa, one is ineligible to do Rituals, sacred thread given up.
- Vedic rituals begin from Sandhya Vandanam.
- In Sanyasa, thread broken and tuft removed before coming to Jnana Khanda.

c) Shankara :

- After Karma, Jnanam to exclusively be pursued, hence take up Sanyasa.
- Ignorance goes only by Jnanam.

d)

Purva Pakshi	Shankara – Vedantin
Rejects Sanyasa	Glorifies Sanyasa

Quotes : Ishavasya Upanishad

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Performing rituals, person has to live for 100 years.
- Bird requires 2 wings to fly.
- Spiritual seeker requires 2 wings of Karma Khanda + Jnana Khanda to fly to liberation.
- Karma Khanda bigger in size, more emphasis.

Mundak Upanishad :

यस्याग्निहोत्रमदर्शमपौर्णमास- मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत- मासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥

Yasyagni-hotram-adarsam-apaurna-masam acatur-masyam-anagrayanam-atithi-varjitam ca ।
ahutam-avaisva-devam-avidhina hutam asaptamams-tasya lokan hinasti ॥ 3 ॥

If a man's Agnihotra sacrifice is not accompanied by (i) the new moon and full moon sacrifices (Darsa and Purnamasa), (ii) by the four months' of the autumnal season's sacrifices (Catur-masya). (iii) by the sacrifice of offering first-fruit at harvest time (Agrayana) or if it is unattended by guests or is without offering or performed without the worship of Visvadeva-s or not performed strictly according to the rules laid down in the Vedas – then such karma destroys (all) his worlds till the seventh. [I – II – 3]

- Rituals produce invisible result of Punyam, Adrishtam.
- Punyam + Jnanam produce Moksha.
- Emphasizing Jnanam and ignoring Karma is improper.

Corollary :

- Worldly activities can be done by Grihastha, Brahmachari, Vanaprasta (serve society, earn money).
- Some Karmas, Vedic rituals can be done only by Grihastha , requires wife, children.

- For Purva Pakshi - Sanyasa does not exist.
- For Shankara - Karma = Grihasta.

Purva Pakshi :

- Only Grihastas can get Moksha.
- Sanyasis get Pratyavaya Papam, go to Naraka.
- Sanyasa rejected.
- Verse 11, 12, 13 Purva Pakshi verses.

Verse 11 :

a) Nanu :

- Samuchaya Vadi has objection.

b) Kriya Veda Mukhena Chodita :

- Rituals prescribed by Vedas as compulsory duty.
- Nitya Karma – Sandhya Vandanam.
- Naimitta Karma – Agnihotram, Aupasanam, Chatur Masya Vritham.
- These are common to Brahmachari, Vanaprastha, Grihasta in Karma Khanda.
- Purva Pakshi not against Jnanam, accepts role of Jnanam.
- Purva Pakshi takes Veda as a whole – Karma Khanda + Jnana Khanda.
- Not lopsided vision of Vedantins who emphasize Jnanam.

Example :

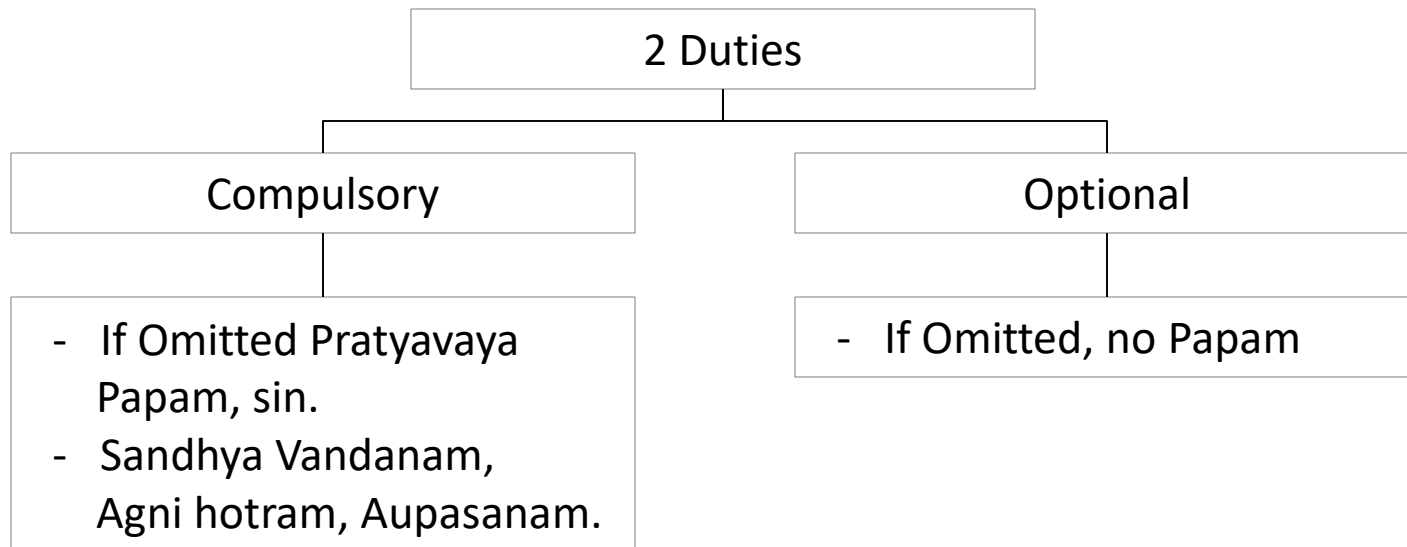
- Required balanced diet .
- Not only fats, proteins, carbohydrates, iron, minerals.
- Similarly balanced spiritual Sadhana required.

c) **Tatha Eva Vidya :**

- Acknowledges role of Vidya – Jnanam.
- Karma Khanda and Jnana Khanda are both means of Moksha.
- Some rituals like Putra Kameshti not for Kuchela (Bagawatam) who has many children.

d) **Kriya Kartavyaha Chodita :**

- Karma Khanda prescribes some compulsory rituals as Nitya Karma.



e) Prana Britah Prachodita :

- Enjoined by Veda for human beings.

f) Sa Kriya Vidya Sahayatva Upaiti :

- Rituals support Jnanam in Moksha Phalam, otherwise Atma not strong to generate Moksha.
- Bird with one wing can't fly.
- Renunciation of Karma is obstacle to spiritual growth.
- Mere Jnanam will not produce Moksha.

कर्माकृतौ दोषमपि श्रुतिर्जगौ
तस्मात्सदा कार्यमिदं मुमुक्षुणा ।
ननु स्वतन्त्रा ध्रुवकार्यकारिणी
विद्या न किञ्चिन्मनसाप्यपेक्षते ॥ १२ ॥

*karmākṛtau doṣamapi śrutirjagau
tasmātsadā kāryamidam mumukṣuṇā
nanu svatantrā dhruvakāryakāriṇī
vidyā na kiñcinmanasāpyapekṣate*

The scriptures have even cautioned that by not doing karma one will incur sin; therefore, the seeker of liberation should always perform his prescribed Karma. In case you insist that the path of knowledge is independent and quiet efficient in achieving the goal by itself and needs no karma – not even in a dream – then.. [the argument continues in the next verse]. [Verse 12]

- Renunciation of Karma will bring you down spiritually, produces Papam.

a) Karma Akrutou :

- Formal Sanyasa in Vedic society.

b) Dosham Api Sruti Jagau :

- Sruti says Pratyavaya Papam if daily rituals omitted.

Mundak Upanishad :

यस्याग्निहोत्रमदर्शमपौर्णमास- मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
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Yasyagni-hotram-adarsam-apaurna-masam acatur-masyam-anagrayanam-atithi-varjitam ca ।
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If a man's Agnihotra sacrifice is not accompanied by (i) the new moon and full moon sacrifices (Darsa and Purnamasa), (ii) by the four months' of the autumnal season's sacrifices (Catur-masya). (iii) by the sacrifice of offering first-fruit at harvest time (Agrayana) or if it is unattended by guests or is without offering or performed without the worship of Visvadeva-s or not performed strictly according to the rules laid down in the Vedas – then such karma destroys (all) his worlds till the seventh. [I – II – 3]

- 7 Janmas get inferior birth.

c) Mumukshunam Iha Sada Karyam :

- Vedic rituals must be done for purification of Mind and Moksha.
- Vedantin's question – 3rd and 4th line.

d) Nanu Svatantra Dhruva Karya Karini Veda :

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

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. [II – I – 1]

- Jnanat Eva Kaivalyam.
- Vidya – Jnanam is independent, Svatantram.

Purusha Suktam :

धाता पुरस्ताद्यमुदाजहार ।
शक्रः प्रविद्वान्प्रदिशश्चतस्रः ।
तमेवं विद्वानमृत इह भवति ।
नान्यः पन्था अयनाय विद्यते । १७ ।

dhātā puras-tādya-mudā-ja hārā |
shakra-pravid-vān pradi-shash-cha tas-rah(ā)
tamēvam vidvān-amrita-ihā-bhavati |
nānya-panthā aya-nāya-vidya-thē || 17 ||

The learned one who knows that Purusha, whom the creator, considered as one before Him, and whom the Indra understood in all directions, would attain salvation even in this birth, and there is no need for him to search for any other path. [Verse 17]

- One who gains knowledge is seeking Moksha immortality, Moksha.
- Karma combination not mentioned.

Dhruva Karya Karini :

- Vidya is capable of producing Nitya Phalam.

e) Kinchit Manasa Api Mokshate :

- Even by imagination I don't think Jnanam requires support of Vedic ritual.

Purva Pakshi :

- You have misconception.
- Vedas actually say Karma Sahita Jnanam only. (Example : Idli with chutney only)
- Appropriate additions must be understood.
- Jnanam is Karma Sahita Jnanam.



न सत्यकार्योऽपि हि यद्वदध्वरः
 प्रकाङ्क्षतेऽन्यानपि कारकादिकान्
 तथैव विद्या विधितः प्रकाशितै-
 विशिष्यते कर्मभिरेव मुक्तये ॥ १३ ॥

*na satyakāryo'pi hi yadvadadhvaraḥ
 prakānkṣate'nyānapi kārakādikān
 tathaiva vidyā vidhitaḥ prakāśitair –
 viśisyate karmabhireva muktaye*

It is not so. Just as the Vedic rituals, though meritorious in their results, depend upon many accessories such as the doer, and so on, so too the path of knowledge becomes capable of giving liberation only with the help of those karmas that are revealed by the Vedic statements.
 [Verse 13]

Purva Pakshi :

- Rituals with Jnanam about rituals and with accessories produce Svarga Phalam.
- Karma goes with Vidya.

Example :

- He is going to America.
- Visa, Passport, tickets understood and have to be added.
- Purna Masa Ritual, Grahana (eclipse) Tharpanam done at specific time.
- Kshatriya status, Grihasta status is an accessory to the Ritual, not specially mentioned.

a) Advaraha Satya Karyaha :



Vedic Ritual



Yagya

- Svarga, Putra, Rain (Kariri Yagya) produces result when Brahmana performing them does Nitya Karma properly.

b) Thatha Eva :

- Similarly.

c) Vidya Karmabhihi Visishyate :

- Similarly Jnanam combined with Vedic rituals produces Moksha.

Example :

- With TV + setup cable box, can see live cricket match.
- Ritual = Booster, setup box.
- Jnanam = TV.

d) Viditaha Prakasitair :

- Revealed by Vedic injunctions.
- Ahar Ahar Sandhya Upasita.
- Day after day do Sandhya Vandanam.

Conclusion :

- Vidya, Karma Samuchhaya for Moksha in Vedas.
- Be religious person + gain Atma Jnanam for Moksha.

केचिद्वदन्तीति वितर्कवादिन-
स्तदप्यसदृष्टविरोधकारणात् ।
देहाभिमानादभिवर्धते क्रिया
विद्या गताहङ्कृतितः प्रसिद्ध्यति ॥ १४ ॥

*kecidvadanīti vitarkavādina –
stadapyasaddr̥ṣṭavirodhakāraṇāt
dehābhimānādabhivardhate kriyā
vidyā gatāhaṅkṛtitaḥ prasidhyati*

So argue some men of erroneous logic; but that, indeed, is false because of the obvious contradiction. Action is performed (increases) due to identification with the body, whereas Knowledge is realized at the elimination of the ego, that is, of body identification. [Verse 14]

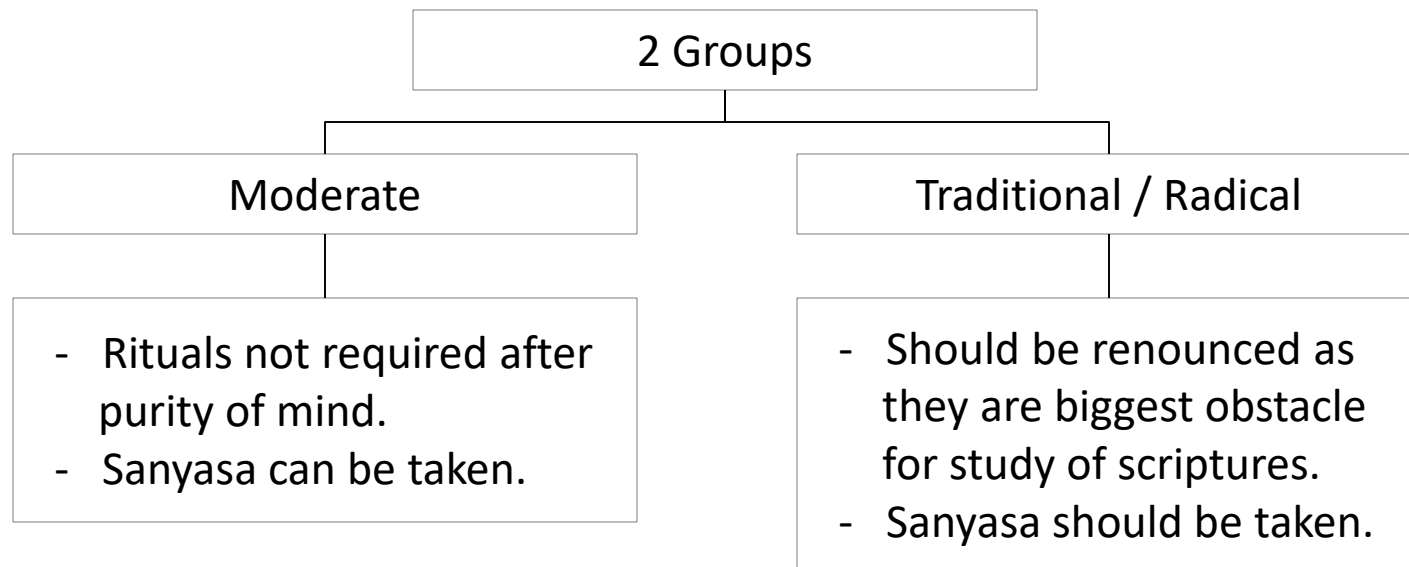
Verse 14 – 23 : 10 Verses

- Samuchhaya Vada Khandanam – Establishes traditional Sannyasa.

Rama :

- Renounce rituals at appropriate time when Mind is purified.
- Srouta Karma can be renounced, not Smartha Karma like Panchayatana Puja, Shodasa Upachara Puja, required for purity of Mind, they are compulsory.

Samuchaya Vadi	Rama
Permanently to be done	Do Karma until minds purification



- Karma + Duty makes Mind restless and extrovert.
- To enjoy relaxed Mind, anxiety free Mind, get out of social, family duties.

a) Kechit Vitarka Vadinaha :

- Samuchaya Vada given out by thoughtless, blind thinkers and they argue without Reason.

b) Tat Api Asatu :

- Samuchaya Vada wrong.
- Sarva Vedanta Siddanta Sangra Sagara – discussed Samuchaya Khandanam elaborately.
- In Gita, Upanishad Bashyams, Shankara establishes Sanyasa Ashrama.

c) Drishta Virodha Karanat :

- Atma Jnanam, Aham Brahma Asmi Iti Jnanam and Veidika Karmas are opposite in Nature.
- Hetu, Phala, Svarupa Virodha.
- Opposite like light and darkness.
- Can never be combined.

Example :

- Can't combine ice and hot coffee in flask to keep them cold and hot.
- Karma and Jnanam have independent roles to play, diagonally opposite, can't combine.

Revision :

a) Verse 1 – 5 :

- Guru Rama and Sishya Lakshmana introduced.

b) Verse 6 – 10 :

- Teaching in Nutshell.
- Atma Jnanam – Aham Brahma Asmi will give Moksha.
- Karma Yoga – purifies Mind.
- In pure Mind alone, Atma Jnanam takes place and gives liberation.
- Kevala Jnanam Moksha Karanam.

c) Verse 11 – 13 :

- Powerful objection by Jnana Karma Samuchaya Vadi.
- Jnanam combined with rituals give Moksha.
- Vedic rituals generate Adrishtam, Punyam which combined with Jnanam gives Moksha.
- Follow rituals lifelong, Sanyasa obstacle to Moksha, Papam, will go to Naraka.

Ishavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Seeker Bird flies with Karma Yoga + Jnana Yoga to Moksha nest.

d) Rama's Answer : Verse 14 – 23

- Jnana Karma Samuchaya need not, should not, cannot be done.
- Jnanat Eva Kaivalyam.

Logic :

- Ignorance is the problem – requires only Jnanam.
- Jnanam comes by Sravanam, Mananam, Nididhyasanam.
- Jnanam gives liberation only when it is Dridha, Sthira Jnanam.
- Vague, weak, Jnanam can't give liberation.
- Sravanam gives Jnanam.
- Mananam and Nididhyasanam gives Moksha.
- Jnanam to be useful should be well set.

Example :

- Cement to be useful, needs protection for some time.
- Before cementing and after flooring has set, can run on it.
- Similarly plant sapling requires protection for some time.
- Mandah Jnana Avastha comes by Kevala Sravanam, not stable, not firm.
- If I need further proof for Jnanam to sink in, it requires more concentrated time and mind free from pre-occupation.

- Every Pre-occupation makes mind shallow, not available for deep thinking.
- Every Duty, responsibility makes mind pre-occupied.
- Shallow Mind not available for deep immersed thinking, soaking in this Wisdom.
- Protect Knowledge, reinforce Knowledge by dwelling upon Atma by deep Unpreoccupied Mind.
- Every worldly transaction (Worldly or Veidika) is enemy to Mandah Jnanam, not Dridah Jnanam.
- Atma Jnanam meant to negate Ego and individuality which is primary function of Aham Brahma Asmi Jnanam.
- Ahamkara = Individuality, I am father, Boss, Brother, Teacher, located, born, will be gone.
- Ahamkara Negation is Aim of Atma Jnanam.
- Every Worldly transaction requires Ahamkara invocation.
- Laukika and Veidika Vyavahara is based on Varna – Ashrama designation.
- Atma = Avyavahara Rupaha.
- Before doing Ritual, we assume we are Brahmana, son etc.
- Varna, Ashrama belongs to Ahamkara.

Atma Definition :

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

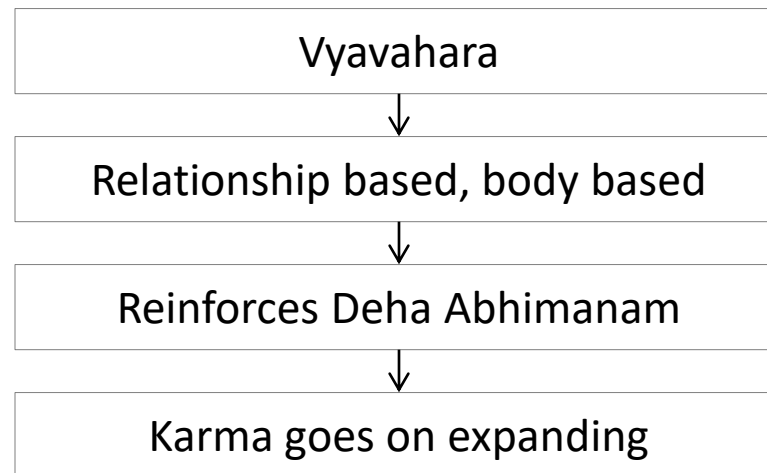
Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- Vyavahara = Boosting Ego.
- Jnanam = Eliminating, suppressing Ego.
- Hence, Vyavahara is enemical to Mandah Jnanam.
- Have to reduce Vyavahara, reduction of Vyavahara is barricading Atma Jnanam, protecting, fencing.
- Avoiding Vyavahara = Nivritti.
- Nivritti is fencing for converting Mandah Jnanam into Dridha Jnanam.
- Vyavahara = Pashyan, Srnvan, Aham Kinchit Neiva Karomi.
- Tree not threatened by cow, can tie elephant.
- Temporary reduction of Vyavahara is significance of Sanyasa, not threat, sabbatical.
- If person wants to give up Vedic Vyavahara permanently, he has to get special permission from Veda.

- Grihasta can't permanently give up Rituals.
- Fatherhood belongs to Sthula Shariram.
- Sukshma Shariram does not have relation to anyone because it was there in last Janma also.
- Every relation w.r.t. Gross body only.
- Dwelling upon relations means I am identifying more with my Sthula Shariram.
- Atma has no relations, Asangaha.
- What is significance of Sanyasa?
- To make Mandah Jnanam into Dridah Jnanam.
- Vyavahara is enemy to Mandah Jnanam.



कृतिमहोदधौ पतनकारणम् ।
फलमशाश्वतं गतिनिरोधकम् ॥ २ ॥

kr̥ti-maho-dadhau patana-kāraṇam ।
phalam-aśāśvataṁ gati-nirodhakam ॥ 2 ॥

In the vast ocean of actions, impermanent result is the cause for fall (of man), and is a barrier to progress. [Verse 2]

- Building protection for infrastructure endlessly.
- In meditation, infrastructure occupies Mind, mind surfs like TV / Radio station surfing.
- Not thinking of Vedanta.
- When no thoughts, doze off.
- Aham Brahma Asmi does not stay for one minute because of no Mananam, Nididhyasanam.
- Vyavahara, Responsibility and Deep Mind for Atma Jnanam opposed to each other.

e) Deha Abhimanat Kriya Abhivardhate :

- Explained above
- What is function of Vidya?

f) Vidya Gatha Aham Kritita Prasyati :

- Knowledge is firmly installed, becomes Sthira Pragya only when Ahamkara is falsified, negated, not dominantly invoked in the Mind.

विशुद्धविज्ञानविरोचनाञ्चिता
विद्यात्मवृत्तिश्चरमेति भण्यते ।
उदेति कर्माखिलकारकादिभि-
निहन्ति विद्याखिलकारकादिकम् ॥ १५ ॥

*viśuddhavijñānavirocanāñcitā
vidyātmavṛttiścarameti bhaṅyate
udeti karmākhilakāradibhir –
nihanti vidyākhilakāradikam*

The exclusive thought of the Self, arrived at through contemplation with a purified heart, is called knowledge (vidya). Karma rises from its various (five) causes, while vidya demolishes all these instruments of karma. [Verse 15]

a) Vidhudha Vigyanam :

- Jnanam and Karma are opposed to one another, one displaces other.
- What is Jnanam?
- Vidya = Charama Atma Vritti.
= Aham Brahma Asmi Vritti, I am Brahman Vritti.
=Thought arriving in the intellect.
- This is final thought.
- This Knowledge negates Karta, Pramata, Bokta Aham = End of Jivatma.
- Falsifies Jivatma and in its place Jnanam installs Aham Paramatma Asmi.

- How is Charama Atma Vritti generated?
- By Vedanta Sravanam, Mananam, Nididhyasanam.

Sravanam :

- Consistent, systematic study under guidance of competent Master.

Mananam :

- Dwell on teaching, till Mind doesn't seek proof.

Nididhyasanam :

- Dwelling on teaching without preoccupation, Mind becomes deep.

Samadhi :

- Dwelling with deep Unpreoccupied Mind without worries.
- Nididhyasanam alone generates Dridha Jnanam.

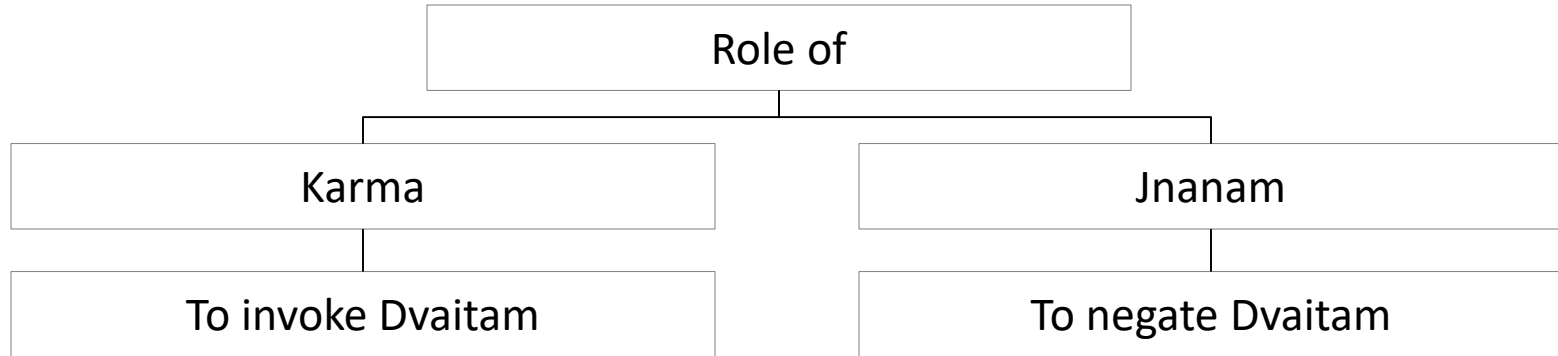
b) Vishuddha Vigyanam Virodhama Anchita :

- Vishuddha Vigyanam = Vedanta Vakyanam.
- Virodhanam = Vilochanam, Analysis, Mimamsa of Vedanta Vakyanam.
- They alone reveal my higher Nature.
- Analysis consists of Sravanam / Mananam / Nididhyasanam.
- Anchita = Out of that is born Dridha Jnanam.
- Sravanam – only gives Mandah Jnanam.
- Laukika Vyavahara is enemical to Mandah Jnanam.

What is function of Jnanam?

c) Vidya Nirhanti Akhila Karakam :

- All Duality responsible for every Karma, Dvaitam negated by Jnanam, Dvaita Nashaha.
- Karakam = Accessories required for Action.
- Dvaitam required for transactions, Jnanam to function requires Advaitam.



d) Akhila Karaka Dhibihi Udeti :

- Karma born out of Plurality.
- Transaction nourishes Plurality.

e) Vidya Akhila Karakadhikam Nihariti :

- Jnanam reverses Duality.
- Therefore, can't combine Advaitam and Dvaitam, diagonally opposite.
- Mandah Jnanam and Karma are diagonally opposite.

Advise:

- Temporarily withdraw from Karma or Vyavahara till Jnanam becomes Dridham.
- Reduce Karma or take temporary Sanyasa.

Example :

- Oil, Wick, container to light lamp.
- To destroy darkness, flame does not take help of Accessories.
- Flame requires wick for burning and not for removing Darkness.
- For generation of Jnanam, requires Sadhanas.
- Once Knowledge is generated, it is enough to destroy ignorance, Darkness.

Brahmacharya	Sanyasa
<ul style="list-style-type: none">- Student of Dharma Shastra.- Veda Purva- Apar Vidya	<ul style="list-style-type: none">- Student of Brahma Shastra.- Vedanta.- Para Vidya

- In both, one is free from Responsibility and Karma, Jnanam is pursued.

Grihasta :

- No learning prescribed for Sadhaka.
- Follow Pancha Maha Yagya.
- Do service, has infrastructure, money, relationships.
- Why Jnanam and Karma can't go together?
 - a) Karma keeps one active, no time for learning.
 - b) Karma makes Mind extrovert.
Karma Indriyas go outwards.
Jnana Indriyas go inward, introvert.
 - c) Karma goes with responsibility, burdens, pre-occupation of Mind.

- Quiet time spent on new Karmas or how to discharge Duty.
- Preoccupied Mind, shallow, not available for deep thinking.
- Generally Karma and Jnanam don't go together.
- Pravritti and Jnanam – enemical.
- Nivritti and Jnanam – Ideal combination.

Technical :

Karmas	Atma Jnanam
<ul style="list-style-type: none"> - Require invocation of ego, Karta, Bokta endowed with relationships. - Inter related, limited, doer enjoyer ego has to be invoked in every Karma. - Worldly ego, religious ego. - Appropriate ego, Varna, Ashrama. - Ego focussing is primary role of all Karmas. - Kartrutvam, Boktrutvam are properties of ego. - Mortal, limited. - Small I 	<ul style="list-style-type: none"> - Focusses on removal of ego "I". - You are not Karta, Bokta. - Not Mata, Pitha, Guru. - You are Asanga Atma. - Not Sanga Sambanda. - Asangoham hi Ayam Purushaha. - Ego Annihilation done by Atma Jnanam. - Limitless, Immortal. - Big I

- Therefore Mandah Jnanam and Karma can't be combined.
- After settlement of Jnanam, attaining Dridha Jnanam, Jnani sees Karma as Mithya.
- All relationships – father – brother, experienced, Mithya – Unreal established.
- Jagat Mithya, Aham Satyam established.

Mandah Jnanam	Dridha Jnanam
<ul style="list-style-type: none"> - Ahamkara Real - Unreal not established. - Reject Karma totally or reduce Karma. - Sanyasa or Brahmachari. - Have quality time, unpreoccupied mind during intermediary stage. - Figurative Sanyasa, Gauna Sanyasa. 	<ul style="list-style-type: none"> - Ahamkara Mithya established.

- 15th verse establishes - Karma is in Dvaitam and Jnanam is in Advaitam.
- Hence, can't be combined.



तस्मात्त्यजेत्कार्यमशेषतः सुधी-
 विद्याविरोधान्न समुच्चयो भवेत् ।
 आत्मानुसन्धानपरायणः सदा
 निवृत्तसर्वेन्द्रियवृत्तिगोचरः ॥ १६ ॥

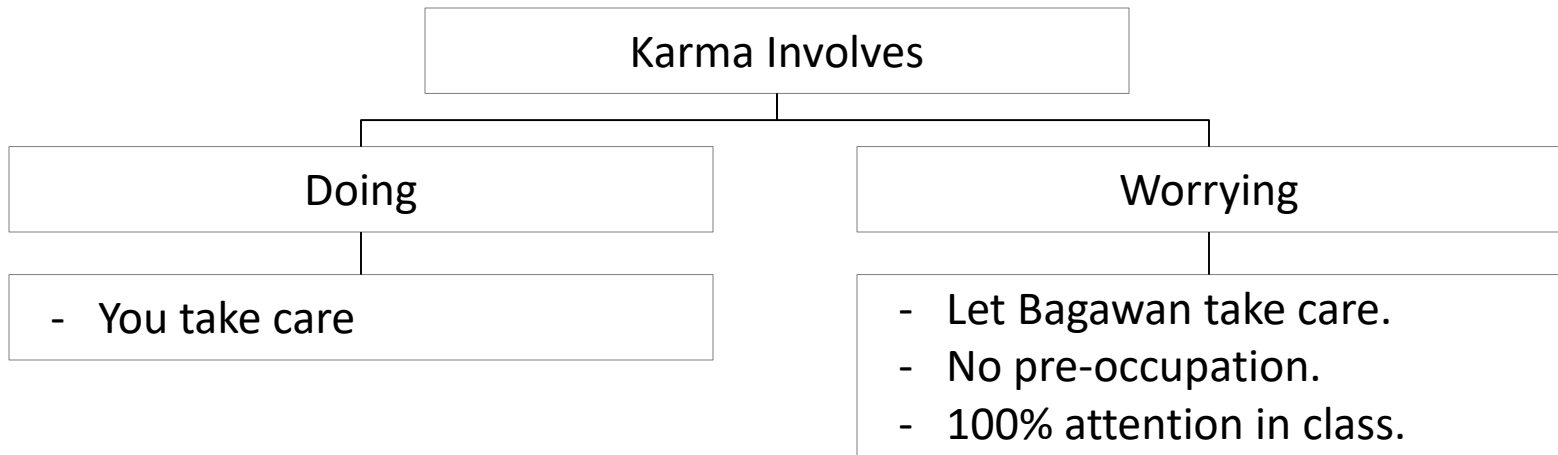
*tasmātyajetkāryamaśeṣataḥ sudhīr –
 vidyāvirodhānna samuccayo bhavet
 ātmānusandhānaparāyaṇaḥ sadā
 nivṛttasarvendriyavṛttigocharaḥ*

Therefore, let the pure-hearted learn to drop all activities; as activities are contrary to knowledge, their combination with knowledge is not possible. Quieting all activities of the senses and mind perceptions, one should always be engaged in contemplation upon the Self. [Verse 16]

- How to continue Karma and Jnanam in Grihasta?
- How to enjoy unpreoccupied Mind ?

Gita gives technique :

- How to manage Responsibility and have Unpreoccupied Mind?
- Transfer Responsibility to Lord, Saranagathi, You are only Agent, Nimitta Matram Bava.
- Have partnership with God in Life's journey.



- Sharanagati makes Grihasta a Sanyasi.

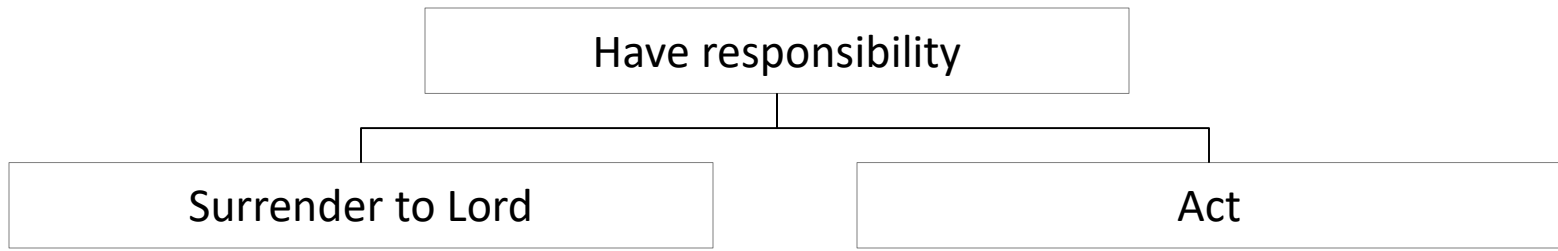
Gita :

श्रीभगवानुवाच ।
 अनाश्रितः कर्मफलं
 कार्यं कर्म करोति यः ।
 स संन्यासी च योगी च
 न निरग्निर्न चाक्रियः ॥ ६-१ ॥

śrībhagavānuvāca
 anāśritaḥ karmaphalam
 kāryam karma karōti yaḥ ।
 sa sannyāsī ca yōgī ca
 na niragnirna cākriyaḥ ||6-1||

The Blessed Lord said : He, who performs his bounded duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

- Very Important Sloka for Grihastas.



- Sanyasi running Ashram has to do same, otherwise, can't study Veda.
- Sanyasi not in Ochre robe but determined by Mental state.
- Grihasta becomes Gauna, figurative Sanyasi by surrendering and dropping worries.

Gita :

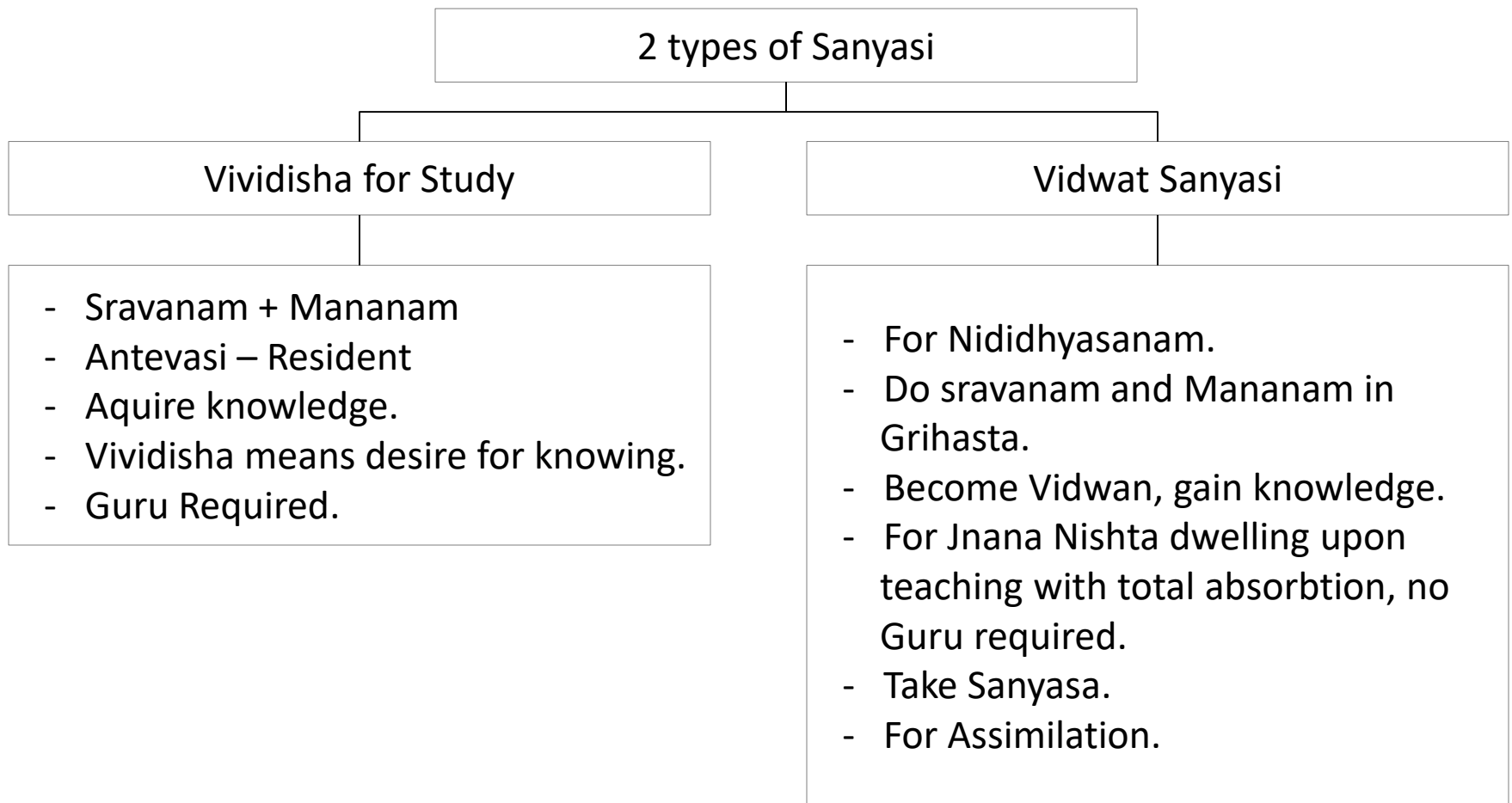
अनन्यचेताः सततं
यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ
नित्ययुक्तस्य योगिनः ॥ ८-१४ ॥

**ananyacētāḥ satataṃ
yō māṃ smarati nityaśaḥ |
tasyāhaṃ sulabhaḥ pārtha
nityayuktasya yōginaḥ || 8-14 ||**

I am easily attainable by that ever – steadfast yogi who constantly remembers me daily, not thinking of anything else, O Partha. [Chapter 8 – Verse 14]

a) Tasmāt Tyajet :

- Therefore give up Karma and become Sanyasi.



- When Grihasta surrenders to God and reduces Karma it is called Gauna Sanyasa, for Sravanam and Mananam.
- Intelligent who have acquired Sadhana Chatustaya Sampanna through active life of Karma Yoga in Pancha Maha Yagya.
- No Kamy Karma, Prayaschitta reduced, Nitya Naimitta reduced.

b) Asebhataha :

- Primary Sanyasa.
- Totally giving up Karma.
- Grihastha gives up Karma partially.
- Karma + Mandah Jnanam enemical.
- Like goats eat away edgeling sapling.
- Therefore, traditional Mathas don't approve public Vedantic teaching.
- Teach Pancha Maha Yagyasa, Karma Yoga and values only.

c) Atma Anusandanam Parayana Sada :

- Spend time on Atma all the time.
- Parayana – with Love not forced withdrawal.

d) Nivritti Sarva Indriya Gochara :

- Withdraw from all sensory objects, perceptions (World).
- Indriya withdrawal – can go to Uttarkashi.
- Mind dwelling is a hypocrite.

Gita :

कर्मेन्द्रियाणि संयम्य
य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा
मिथ्याचारः स उच्यते ॥ ३-६ ॥

karmendriyaṇi saṁyamya
ya āste manasā smaran |
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate || 3-6 ||

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

- Veda does not prescribe forced Sanyasa.
- Forced Sanyasi will be fantasising.
- Possible only when Vedanta appeals to you.
- Vedanta appeals only when Viveka and Vairagyam is complete.
- Verse 16 = Vividha Sanyasi for Sravanam, Mananam.

यावच्छरीरादिषु माययात्मधी-
स्तावद्विधेयो विधिवादकर्मणाम् ।
नेतीति वाक्यैरखिलं निषिध्य त-
ज्ज्ञात्वा परात्मानमथ त्यजेत्क्रियाः ॥ १७ ॥

*yāvachcharīradiṣu māyayātmadhī –
stāvadvidheyo vidhivādakarmaṇām
netīti vākyaairakhilam niṣidhya ta –
jjñātvā parātmānamatha tyajetkriyāḥ*

As long as one identifies with one's body as a result of the play of Maya, so long one must perform the sacred works prescribed by the Vedas. Thereafter, with the help of the sruti declarations of negation – “not this, not this” – one must learn to rise above one's body identity and realize the Self – and then give up all work. [Verse 17]

Vidwat Sanyasi :

- For Nishta or Mithyatva Nishchaya.
- After learning, Karma Khanda irrelevant.
- Karma Khanda addresses Ego.
- After Vedanta, transcended Ego falsified.
- Brahmana, Kshatriya, Vaishya, Shudra as Deha Abhimana, Ego.
- Jnani sees himself as – Yad Tad Adreshyam....

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [1 – 1 – 6]

- I am Deha Vyatirikta Atma.
- Vedic injunctions not relevant to me.

a) Yavat Sharirishu Atma Dhi :

- As long as he has Deha Abhimana...

b) Tavat Vidhiyaya :

- So long he is subject to Vidhi, injunctions.
- Duties can't be given up.
- If you don't follow Vidhi, Pratya Vaya Papam.

c) Vidhi Vada Karmana :

- Perform all Vidhi Vakya Rituals.
- Nisheda Vakyams – Don't do.
- After Chitta Shuddhi, Ahamkara becomes thinner.

- Study Vedanta, snap Ego, transcend Ego. How?
- By Neti Neti.

Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः, यथा पाण्ड्वाविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा पुण्डरीकम्, तथा सकृद्विद्युत्तम् ; सकृद्विद्युत्तेव ह वा अस्य श्रोर्भवति य एवं वेद ; अथात आदेशः—नेति नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति ; अथ नामधेयम्—सत्यस्य सत्यमिति ; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६ ॥ इति तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam yathā māhārajanam vāsaḥ, yathā pāṇḍv-āvīkam, yathendragopaḥ, yathāgnyarciḥ, yathā puṇḍarīkam, yathā sakṛd-vidyuttam; sakṛd-vidyutteva ha vā asya śrīr bhavati, ya evaṁ veda. athāta ādeśaḥ na iti na iti, na hy etasmād iti, na ity anyat param asti; atha nāma-dheyam satyasya satyam iti. prāṇā vai satyam, teṣām eṣa satyam ॥ 6 ॥

The form of that being is as follows : Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman) : Not this, not this. Because there is no other and more appropriate description than this Not this. Now Its name : The Truth of truth. The vital force is truth, and It is the Truth of that. [II – III – 6]

- Neti... You are not Body, Mind, Intellect.
- All Unreal, No possessions, World Unreal.

d) Akhilam Tatu Nishidyaya :

- Sthula, Sukshma, Karana, No relationships.
- What is left?
- Adhishtanam of Mithya Jiva, Jagat, Ishvara... He owns up.
- Sad – Darshanam – negates triangular format.

e) Paramartvam Jnatva :

- Aham Brahma Asmi, Aham Akarta, Abokta Atma Jnatva.
- Practice and Reinforce Jnanam, not enter Dvaitam.
- Self Knowledge negates Karta and does not make him efficient Karta.

f) Kriyaya Tyajet :

- Work for Assimilation through Nididhyasanam.
- This is called Vidwat Sanyasa.
- 10 Strong powerful Sanyasa Verses.
- How to become internal Sanyasi?

Revision :

- 14th Verse onwards Sri Rama is negating Jnana Karma Samuchaya Vadis.
- Jnanam requires withdrawal from Deha Abhimanam, Varna Ashrama Abhimana.
- Karma requires strong, deliberate identification with Varna + Ashrama.
- Raja Suya Yagya not for Brahmanas.
- Grihasta Karmas Sanyasis can't perform even if he has Knowledge and time.

Gita :

श्रेयान्स्वधर्मो विगुणः
परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः
परधर्मो भयावहः ॥ ३-३५ ॥

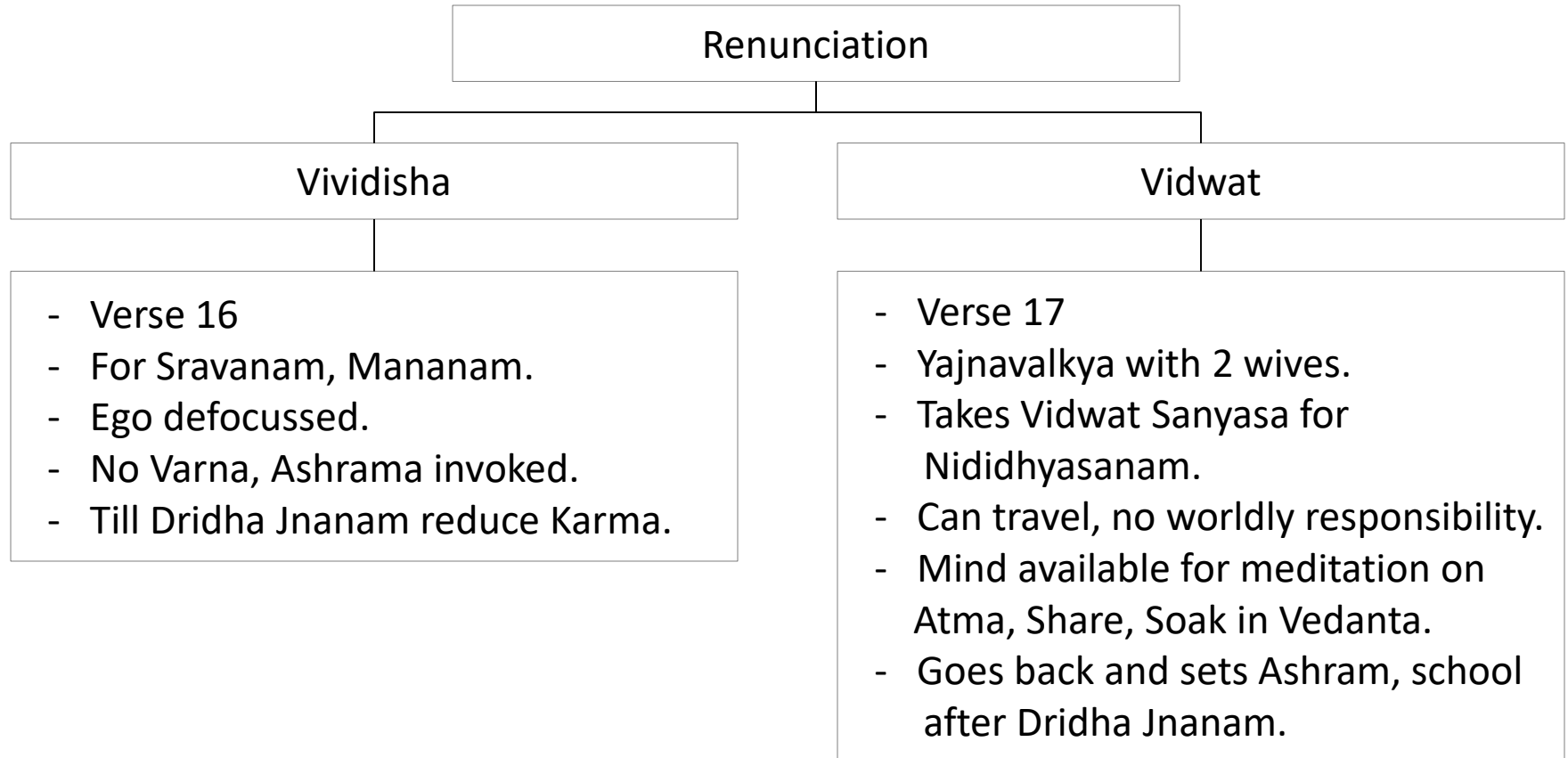
śrēyān svadharmō viguṇaḥ
paradharmāt svanuṣṭhitāt |
svadharmē nidhanaṃ śrēyaḥ
paradharmō bhayāvahaḥ ||3-35||

Better is one's own duty, thought devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger).
[Chapter 3 – Verse 35]

- Veidika Karma invokes Varna Ashrama designation, Ego.
- Brahma Jnanam = I am not Ahamkara with Varna Ashrama Dharma.
- I am Sakshi Chaitanyam free from Varna Ashrama.
- As Sakshi Chaitanyam, I am one with Brahman, Jagat Srishti, Sthithi, Laya Karanam.

Karma	Jnanam
- Requires Ahamkara invocation, focussing.	- Requires ego suppression defocussing.

- Hence, Jnanam and Karma can't be combined.



- There Karma is enemy not friend for Jnanam

यदा परात्मात्मविभेदभेदकं
विज्ञानमात्मन्यवभाति भास्वरम् ।
तदैव माया प्रविलीयतेऽञ्जसा
सकारका कारणमात्मसंसृतेः ॥ १८ ॥

*yadā parātmātmavibhedabhedakam
vijñānamātmanyavabhāti bhāsvaram
tadaiva māyā praviliyate'ñjasā
sakārakā karaṇamātmāsamsṛteḥ*

When the shining, direct knowledge of the Self – the destroyer of the difference between Paramatma and Jiva – arises in the heart of an individual, then alone Maya, the cause for the jiva's samsara, disappears instantaneously, along with its effects, all misapprehensions.
[Verse 18]

I) Verse 17 Argument :

- Karma can't be combined, should not be combined with Jnanam.
- Karma should be reduced by formal or informal Sanyasa.

II) Verse 18 – Argument : (Important)

- Karma need not be combined Jnanam by itself produces expected result.
- We are interested in the end not in the means.
- Nobody interested in Jnanam or Karma.. All interested in Moksha Phalam.
- Moksha not purchased by money but gained by Vedanta Jnanam.
- We don't love Jnanam or Karma.

- Everybody loves Moksha because Moksha is Anandaha.
- Moksha Definition = Nitya Anandaha.
- Spiritual seeker interested only in Moksha.
- Love for end gets transferred to Love for the means because means produces the End.

Question :

- If Jnanam produces End, why you go to Karma which is painful?
- Previously had to go to Karma for Chitta Shudhi.
- Do Nitya, Naimitta Karma, Pancha Maha Yagya.
- After purification, why go after Karma when Jnanam produces the result.

Example :

- Tape recorder – Why connect batteries when Mains are switched on?
- Battery plays no Role.

a) Vigyanam Atmani Avabhati Bhasvaram :

- Through Jnana Yoga, Sravanam, Mananam, Nididhyasanam, Vigyanam, Knowledge Avabhati, arises.

Where does Self Knowledge emerge, appear?

Atmani :

- In the Qualified, purified, Sadhana Chathustaya Sampatti Antahkaranam.
- If mind not Qualified, Sravanam is waste of time.

What type of Vigyanam rises?

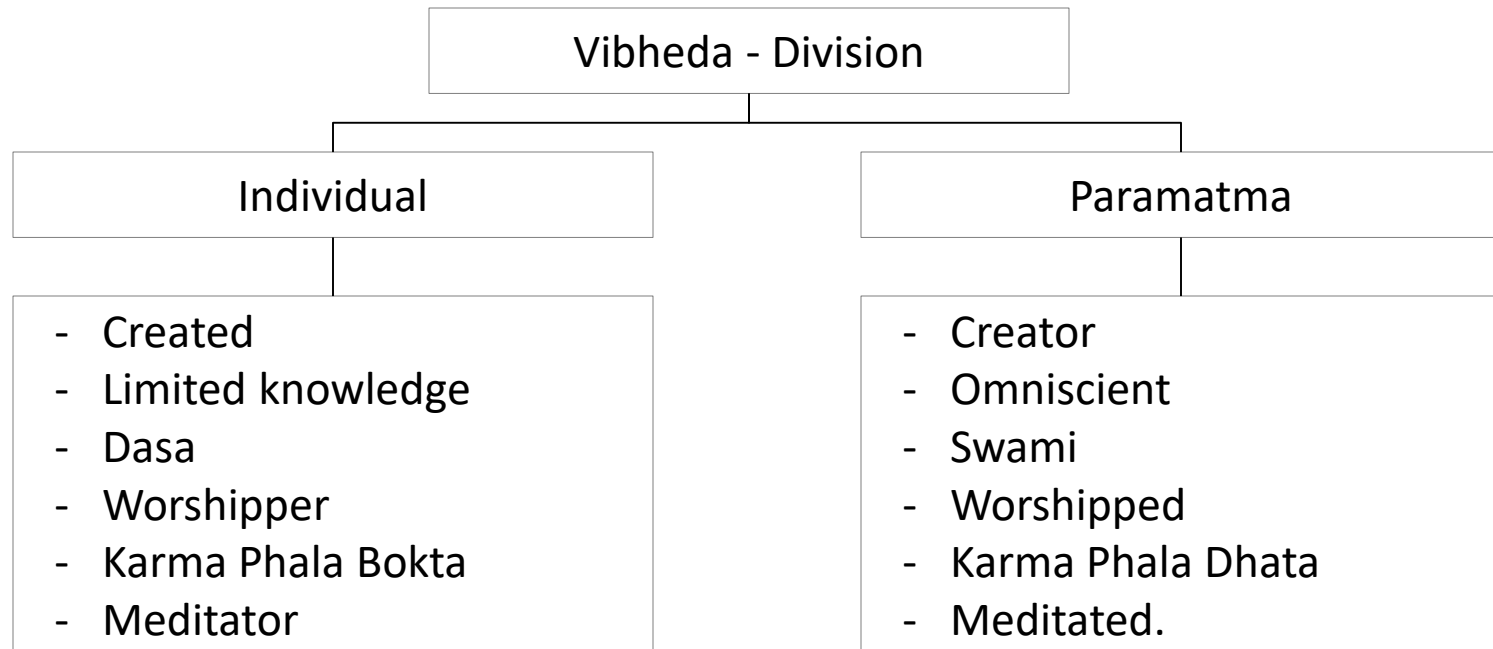
- Shining, bright Vigyanam.

Why Knowledge is bright, shining?

- It is capable of removing darkness of ignorance and gloom of Samsara.
- Bhasvaram – Adjective to Vigyanam.

What is the function of this Knowledge ?

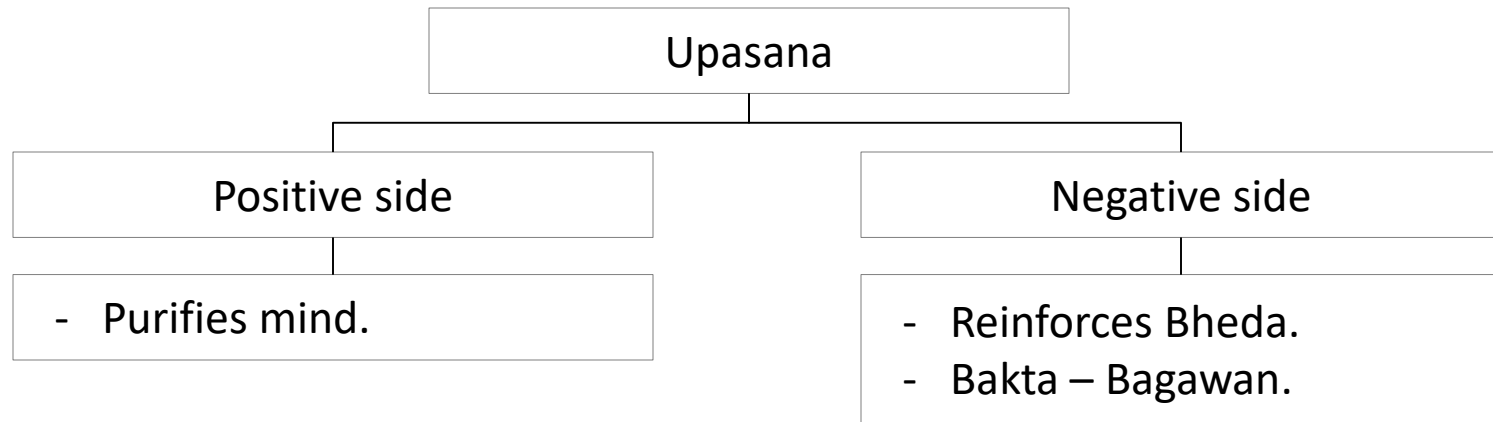
- Bhedakam – Nashakam, eliminator of Paramatma – Jivatma Vibheda – division, distance.
- Division is entertained by every individual from beginningless time.



- In Puja, Rituals, invoking division.

Gaudapada :

- Upasakas are unfortunate.



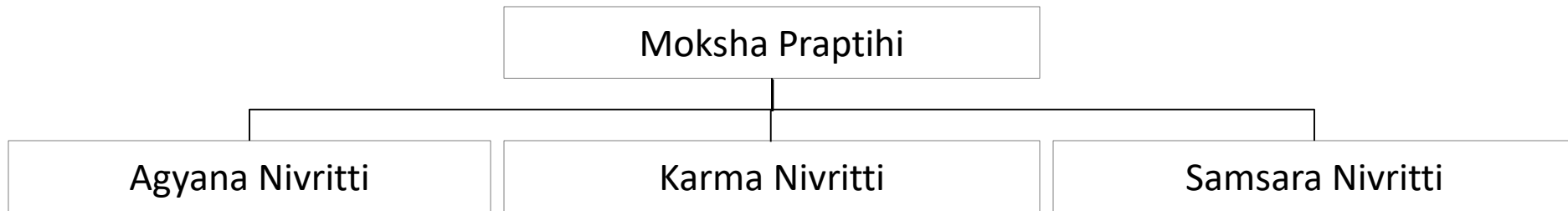
- Division because of Ignorance from Anaadikala.
- Sees Aikyam, only superficial Nama – Rupa Bheda – bangle, chain Bheda was there, only Vyavaharika Bheda.
- Adhistanam for Jiva / Jagat / Ishvara was, is, will always be Chaitanyam, Paramatika Aikyam, Abheda.
- I and God are one – Aham Brahma Asmi.
- This Advaita knowledge destroys difference.
- Seeker will not do Pramata, Pramatra, Prameya Bheda.
- Then what happens?
- **Sada Eva :**
Instantaneously, by mere arrival of Jnanam, attains Moksha.
- Therefore, no combination with Karma required.

Sakaraka Maya Anjasa Praviliyate :

- Karma or accessories – without intervention of, by mere arrival of Knowledge, Moksha attained.


Example :

- Dream duality projection caused by Nidra disappears.
- In waking, duality required for Karma – subject, object, locus – Time, Place.
- Dvaitam alongwith ignorance disappears.
- What is Duality?
- Atma Samsrutaha Karena.
- Cause of Samsara, suffering, mortality.
- Knowledge removes Duality and ignorance, cause of Samsara goes away which is called Moksha.



- By waking up, sleep gone, Svapna Dvaitam gone, problems of Svapna gone.
- Similarly, Jnana Matrena Moksha Prapti.
- Jnanam independently gives Moksha – Why Karma?
- Mains electricity enough, why battery?.

- By waking up, sleep gone, Svapna Dvaitam gone, problems of Svapna gone.
- Similarly, Jnana Matrena Moksha Prapti.
- Jnanam independently gives Moksha – Why Karma?
- Mains electricity enough, why battery?.

Verse 19 : 

श्रुतिप्रमाणाभिविनाशिता च सा
कथं भविष्यत्यपि कार्यकारिणी ।
विज्ञानमात्रादमलाद्वितीयत-
स्तस्मादविद्या न पुनर्भविष्यति ॥ १९ ॥

*śrutipramāṇābhivināśitā ca sā
katham bhaviṣyatyapi kāryakāriṇī
vijñānamātrādamalādvitīyata –
stasmādavidyā na punarbhaviṣyati*

Once Maya, (ignorance) is totally destroyed by the process expounded in the sruti (the valid means of knowledge), how can she (Maya) even be capable of creating various delusory effects? Since the Self is absolute Knowledge, pure and nondual (and is realized by the wise one) avidya will therefore not rise again. [Verse 19]

Verse 18 :

- Knowledge rises in Mind, Atmani Vigyanam Avabhati.

Corollary 1 :

- Self Knowledge requires Mind, can't transcend Mind.
- If you transcend where will Knowledge arise? Not in Atma.

Corollary 2 :

- How Knowledge arises in the Mind?
- Vigyana Atmani Avabhati.
- By Shastra Pramana and not sitting under a Bodhi tree and asking who am I.

a) Sa Abhivinashita :

- Avidya is totally destroyed using Sruti Pramanams Jnanam.

b) Katham Karya Karini Bhavishyati :

- If ignorance cause is destroyed, no effect possible.

Ignorance of	Misconception
<ul style="list-style-type: none">- Rope- Advaitam- Self ignorance	<ul style="list-style-type: none">- Snake- Dvaitam, Karta, Bokta, Pramata, Sanchita, Prarabda, Punarapi Jnanam...

Dream Ignorance	Project
<ul style="list-style-type: none">- I am lying comfortably- Agyanam	<ul style="list-style-type: none">- Dream

Waking	Project
<ul style="list-style-type: none">- Ignorance of Brahma Svarupam.	<ul style="list-style-type: none">- Jagrat transactions.

- How can destroyed Ignorance do its function of creating Kartrutvam, Karma...

Doubt :

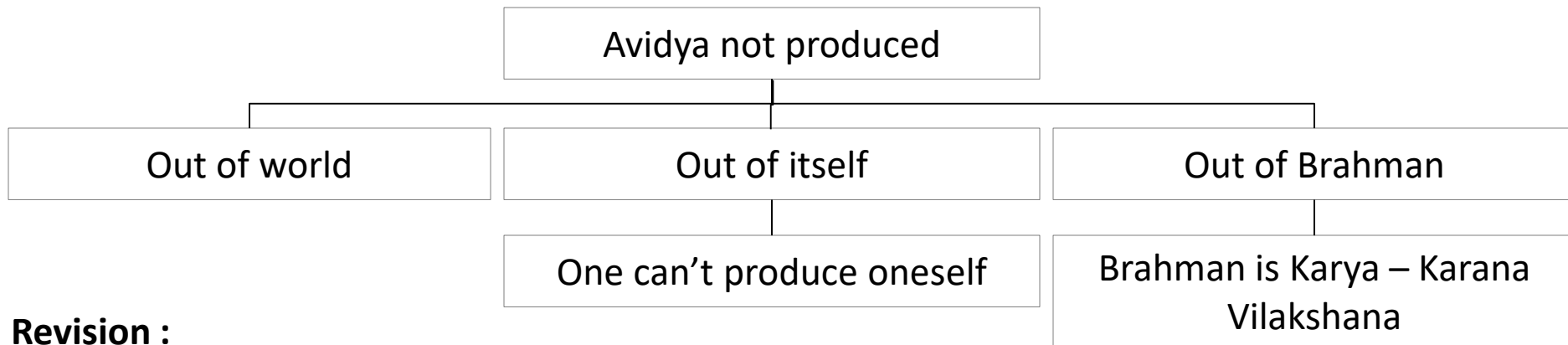
- Is Relapse of ignorance possible like cancer.

c) Avidya Na Punara Bavishyati :

- Ignorance does not return again.
- Karma need not be combined to avoid re-emergence of Avidya.

d) Vijnana Matra Amalat Advitiyat Tasmāt :

- Avidya has no cause to Return.
- After waking, Svapna Prapancha destroyed.



Revision :

- Arguments for negation of Jnana Karma Samuchyaya Vada.

1) Jnana – Karma can't be combined.

- Opposite in nature.
- Jnana is elimination of Ahamkara.
- Karma is sustenance of Ahamkara.

Example :

- Light – Darkness.
- Ice – Fire.

II) Verse 18 :

- Jnanam – Karma should not be combined.
- Karma obstacle to Jnanam.
- Arrival of light removes Darkness without any support.

III) Verse 19 + 20 :

- Jnanam need not be combined.
- Jnanam itself produces expected result of Moksha independently.
- After Jnanam Avidya does not exist.
- Karta falsified, Karma eliminated.
- Where is question of combining Karma + Jnanam.
- No question of adding Dream money to Waking money after waking up.
- Destroyed ignorance can't produce its effect Kartrutvam or Karma.
- With clear light, Rope ignorance destroyed, no question of Snake being there.
- Only Advaitam Brahma remains after Atma Ajnanam is destroyed.
- If Avidya has to be born, it has to be born out of Brahman.
- Brahman not cause of anything.
- Vigyana Matrena, from Pure non-dual Brahman, ignorance can't be born.
- Therefore, Kartrutvam, Karma can't come back again.
- Therefore, Samuchaya does not arise.

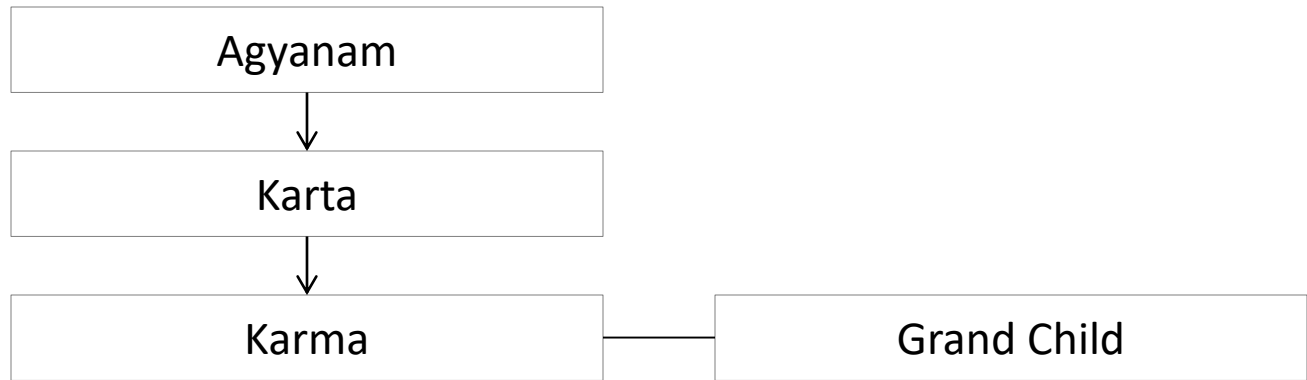
यदि स्म नष्टा न पुनः प्रसूयते
कर्ताहमस्येति मतिः कथं भवेत् ।
तस्मात्स्वतन्त्रा न किमप्यपेक्षते
विद्या विमोक्षाय विभाति केवला ॥ २० ॥

*yadi sma naṣṭā na punaḥ prasūyate
kartāhamasyeti matiḥ katham bhavet
tasmatsvatantrā na kimapyapekṣate
vidyā vimokṣāya vibhāti kevalā*

If maya, once destroyed, cannot ever rise again, how can the idea “I am the doer of this Karma” ever rise for the realized person? Therefore, knowledge is independent and does not need anything else. By itself, it is capable of giving liberation. [Verse 20]

a) Na Punaha Na Prasuyate :

- Ignorance never reborn again – like relapsed cancer, fever, headache.
- Notion I am Karta, Matih – Delusion, wrong notion, Ahamkara destroyed.



- Karma is nonexistent.
- How combination of Karma and Jnanam possible?

b) Tasmata Svatantra Vidya :

- Jnanam is independently capable of Moksha.

c) Kimapi Apekshiyate :


- Does not need anything else.
- Even grace of Lord not required for Vidya to produce result.
- For Vidya to arise Grace required.
- Until Knowledge arises, Grace is required.
- For Jnanam to do its job, Grace not required.
- Intrinsic Nature of Jnanam is to remove Ignorance.
- Brihadaranyaka Upanishad : Kimapi Na Ikshati ...

d) Vimokshaya :

- Even persons Prarabda can't obstruct his Moksha.

e) Kevalat Vidya Vibhati :

- Jnanam shines without addition of any factor.
- Therefore, only Kevala Jnanam for Moksha, not Karma Sahita Jnanam.

Verse 21 : 

सा तैत्तिरीयश्रुतिराह सादरं
न्यासं प्रशस्ताखिलकर्मणां स्फुटम् ।
एतावदित्याह च वाजिनां श्रुति-
ज्ञानं विमोक्षाय न कर्म साधनम् ॥ २१ ॥

*sā taittirīya śrutirāha sādaram
nyāsam praśastākhilkarmanām sphuṭam
etāvadityaha ca vājinām śrutir –
jñānam vimokṣāya na karma sādhanam*

The famous Taittiriya sruti declares clearly and emphatically that all sastra-prescribed karmas are to be given up entirely. The Vajasaneya scripture (the Brhadaranyaka Upanishad) also declares, by statements such as “This alone is immortality,” that the means to total liberation is knowledge (jnana) and not work (karma). [Verse 21]

Verse 14 – 20	Verse 21
Yukti Pramanam	2 Sruti Pramanams

i) Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

*na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyām vibhrajate yadyatayo viśanti ॥ 3 ॥*

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect. It shines, which the seekers attain. [Verse 3]

ii) Taittiriya Aranyaka :

ऋतं तपस्सत्त्यं तपश्श्रुतं तपश्शान्तं तपो
दमस्तपश्शमस्तपो दानं तपो यज्ञं तपो
भूर्भुवस्सुवर्ब्रह्मैतदुपास्यैतत्तपः ॥ २४ ॥ ॥ १० ॥

ṛtaṃ tapāssattyam tapāśśrutam tapāśśāntam tapo
damastapaśśamastapo dānam tapo yajñam tapo
bhūrbhuvassuvarbrahmaitadupaśyaitattapaḥ ॥ 24 ॥ ॥ 10 ॥

Brihadaranyaka Upanishad :

- Vajasaneya scripture.

a) Anashu :

- Both declare Karma not means to Moksha.
- Jnanam not assisted, supported by Karma.

b) Tyagenaike, Sannyasa :

- By renunciation of Karma, Dhanam, Prajaya, attain Moksha.
- They are useful for Chitta Shuddhi.

c) Prashasta Akhilam Karmani Nyasa :

- Karmas glorified in the beginning negated by Shastram.

Gita :

सर्वधर्मान्परित्यज्य
मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpēbhyaḥ
mōkṣayaiṣyāmi mā śucaḥ || 18-66 ||

Abandoning all dharmas, (of the body, mind and intellect), take refuge in Me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 – Verse 66]

- Dharma here means Karmas, Rituals.

d) Jnanam Srutihi Sadhanam Isphutam :

- Jnanam is prescribed clearly in Sruti as Sadhana for Moksha.

Taittiriya Upanishad :

- Siksha / Brahmananda / Brighu / Narayana Valli.
- 4 Sections are there.
- Na Karmana comes in Narayana Valli – 10th Ch – 10th Section.
- Chanted when Sanyasi comes.

e) “Etavatu Khalu Amrutatvam” are Meitreyi sadhanam Jnanam Vimokshaya :

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति,
तदितर इतरं जिघ्रति, तदितर इतरं रसयते,
तदितर इतरमभिवदति, तदितर इतरं शृणोति,
तदितर इतरं मनुते, तदितर इतरं स्पृशति,
तदितर इतरं विजानाति; यत्र त्वस्य सर्वमात्मैवाभूत्,
तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं रसयेत्,
तत्केन कमभिवदेत्, तत्केन कं शृणुयात्,
तत्केन कं मन्वीत तत्केन कं स्पृशेत्,
तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति
तं केन विजानीयात्? स एष नेति नेत्यात्मा,
अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते,
असङ्गो न हि सज्यते, असितो न व्यथते,
न रिष्यति; विज्ञातारमरे केन विजानीयात्,
इत्युक्तानुशासनासि मैत्रेयि, एतावदरे
खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara itaram paśyati,
taditara itaramjighrati, taditara itaram rasayate,
taditara itaramabhivadati, taditara itaram śṛṇoti,
taditara itaram manute, taditara itaram sprśati,
taditara itaram vijānāti; yatra tvasya sarvamātmaivābhūt,
tatkena kaṃ paśyet, tatkena kaṃ jighret, tatkena kaṃ rasayet,
tatkena kamabhivadet, tatkena kaṃ śṛṇuyāt,
tatkena kaṃ manvīta tatkena kaṃ sprśet,
tatkena kaṃ vijānīyāt? yenedaṃ sarvaṃ vijānāti
taṃ kena vijānīyāt? sa eṣa neti netyātmā,
agrhyo na hi grhyate, aśīryo na hi śīryate,
asaṅgo na hi sajyate, asito na vyathate,
na riṣyati; vijñātāramare kena vijānīyāt,
ityuktānuśāsanāsi maitreyi, etāvadare
khalvamṛtatvamiti hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyī, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājña-valkya left. [IV – V – 15]

- Atma Jnanam alone is means not Karma.

विद्यासमत्वेन तु दर्शितस्त्वया
ऋतुर्न दृष्टान्त उदाहृतः समः ।
फलैः पृथक्त्वादबहुकारकैः ऋतुः
संसाध्यते ज्ञानमतो विपर्ययम् ॥ २२ ॥

*vidyāsamatven tu darśitstvayā
kraturna dṛṣṭanta udahṛtaḥ samah
phalaiḥ pṛthaktvādbahukāraikaiḥ kratuḥ
samsādhyate jñānamato viparyayam*

The example you had given to prove the similarity between karma (Yajna, and so on) and Jnana (Knowledge) is not proper, because each produces different results. Also, Karma (Yajna) can be performed with the help of many accessories, whereas knowledge is opposite of this. [Verse 22]

सप्रत्यवायो ह्यहमित्यनात्मधी-
रज्ञप्रसिद्धा न तु तत्त्वदर्शिनः ।
तस्माद् बुधैस्त्याज्यमविक्रियात्मभि-
र्विधानतः कर्म विधिप्रकाशितम् ॥ २३ ॥

*sapratyavayo hyahamityanātmadhī –
rajñaprasiddhā na tu tattvadarśinaḥ
tasmād budhaistyājyamavikriyātmabhir –
vidhānataḥ karma vidhiprakāśitam*

“If I don’t perform Karma, I will incur sin.” This erroneous notion about oneself is true only in the case of ignorant ones and not for a seer of Truth. Therefore, wise men who have realized their nature to be the actionless, changeless Self should renounce all karmas prescribed by the Vedas. [Verse 23]

Negates Purva Pakshi's Arguments in Verse 13 & 12 :

न सत्यकार्योऽपि हि यद्वदध्वरः
प्रकाङ्क्षतेऽन्यानपि कारकादिकान्
तथैव विद्या विधितः प्रकाशितै-
र्विशिष्यते कर्मभिरेव मुक्तये ॥ १३ ॥

*na satyakāryo'pi hi yadvadadhvaraḥ
prakānkṣate'nyānapi kārakādikān
tathaiva vidyā vidhitaḥ prakāśitair –
viśisyate karmabhireva muktaye*

It is not so. Just as the Vedic rituals, though meritorious in their results, depend upon many accessories such as the doer, and so on, so too the path of knowledge becomes capable of giving liberation only with the help of those karmas that are revealed by the Vedic statements. [Verse 13]

कर्माकृतौ दोषमपि श्रुतिर्जगौ
तस्मात्सदा कार्यमिदं मुमुक्षुणा ।
ननु स्वतन्त्रा ध्रुवकार्यकारिणी
विद्या न किञ्चिन्मनसाप्यपेक्षते ॥ १२ ॥

*karmākṛtau doṣamapi śrutirjagau
tasmātsadā kāryamidam mumukṣuṇā
nanu svatantrā dhruvakāryakāriṇī
vidyā na kiñcinmanasāpyapekṣate*

The scriptures have even cautioned that by not doing karma one will incur sin; therefore, the seeker of liberation should always perform his prescribed Karma. In case you insist that the path of knowledge is independent and quiet efficient in achieving the goal by itself and needs no karma – not even in a dream – then.. [the argument continues in the next verse]. [Verse 12]

Purva Pakshi Argument :

- Jnanam in Vedanta, Karma in Veda Purva Baga, both from Veda, can't reject one.
- Karma produces result with Accessories.
- Jnanam also produces result with assistance from Karma to give result of Moksha.
- Discussed elaborately in Sarva Vedanta Siddanta Sanga Sagara.
- Karma and Jnanam are of opposite Nature.

a) Traya Vidya Samatvena Kratuhu Udakrutaha :

- Kratu – Vedic Karma you equated to Vidya.

b) Udakrutaha – Drishtanta Na Samaha :

- That example, equation not correct.

2 Differences :

1) Phalam :

Karma	Jnanam
<ul style="list-style-type: none">- 4 finite resultsAapti – ReachUtpatti – ProduceVikara – ModificationSamskara – Purification- New Result- Non eternal result	<ul style="list-style-type: none">- Infinite result- Does not produce anything new.- Reveals something already existing.- Reveals eternal fact.

- Therefore can't equate Karma and Jnanam.

II) Technical Difference :

Karma	Jnanam
<ul style="list-style-type: none"> - Depends on will of individual doer. - Kartrutantram - What you write with pen is your choice. - Use Karma indriyams. 	<ul style="list-style-type: none"> - Does not depend on will of individual knower. - Vastutantram. - What you hear not based on your will. - As Jnanata hearing takes place. - Pramata has no choice.

a) Phalaih Pritakratvat :

Karma Phalam	Jnana Phalam
<ul style="list-style-type: none"> - Anityam - Utpatti depends on nature of Karma. 	<ul style="list-style-type: none"> - Nityam - Utpati – not dependent on Pramata.

b) Bahu Karakaihi Kretahu Samskaryate :

- Vedic Rituals accomplished through Vedic accessories, dependent on will of Karta.

c) Ataha Viparyaya :

- Where as Knowledge is opposite, not Kartrutantram but Vastutantram.
- Whatever object is in front is perceived.

- What news you are going to read, hear in TV.
- After Result, what I should do, will based.

Verse 22 :

- 1st Argument of Purva Pakshi based on Verse 13.

Verse 23 :

- 2nd Argument in Verse 12.

Objection :

- Jnanam and Karma both prescribed by Veda, respect both.
- Omission will give Pratyavaya Papam to all Sanyasis.
- Vedic injunctions compulsory Nitya Naimitta Karmas – compulsory.

Example :

- Income tax compulsory.
- Nityam in Karma Khanda = Compulsory not daily.
- Chatur Masya Ritual – Nitya Karma.
- Compulsory Karma.

Compulsory Definition :

- Non performance produces Pratyavaya Papam.
- Akarne Pratyavayatvam Nityatvam.

Answer :

- Even though Veda commands, Karmas should be done by Qualified person.
- Not every Karma done by all.
- Sandhya Vandanam – After Upanayanam gives Qualifications.

Example :

- Income Tax – if you have income.
- Karma compulsory for a Karta.
- Atma Jnanam negates Kartrutvam and Varna Ashrama Qualification.
- Therefore, Karma not relevant to Akarta.

a) Sa Pratyavaya Aham Iti :

- I have Pratyavaya Papam.

b) Anatma Dhihi :

- Idea of Ahamkara, Karta or Bokta.
- Suffering from Prarabda, Sanchita, then do Prayaschittam.
- Notion popular among ignorant.

c) Natu Tatva Darshina :

- Delusions belong to Agyani, not in Wise.
- I am Kevala Shivaha, no question of omission of duty.

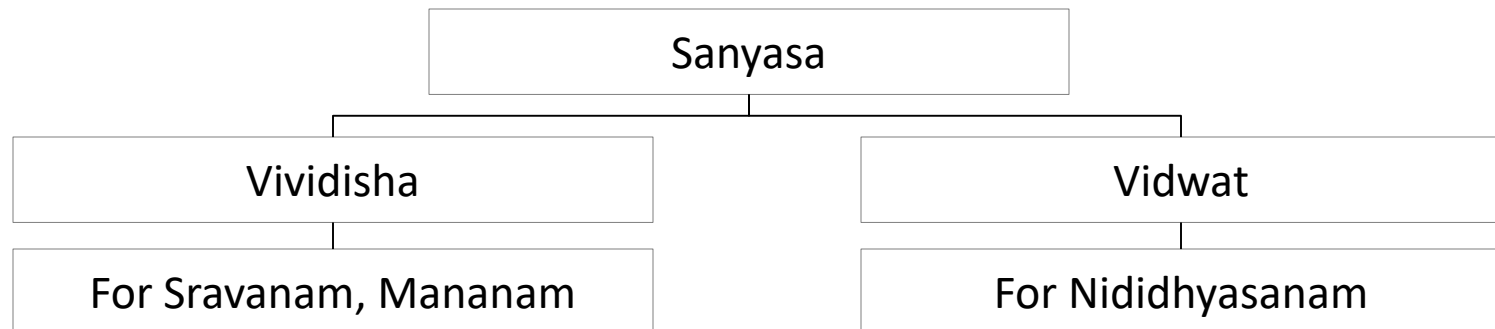
Revision : Verse 14 – 23

Conclusion :

- Jnanam gives Moksha independently without Karmas assistance.
- Karma useful for Sadhana Chathustaya Sampati, once acquired Karma irrelevant.
- Karma plays no role in Jnana Phalam of liberation.
- Karma cannot, should not, be combined with Mandah Jnanam.
- Example :
Protect sapling from Goat, later time no threat.
- Karma obstacle for Mandah Jnani when he has to invoke Ahamkara.
- For Jnana Nishta one has to forget Ahamkara.
- Karma enemical to Jnanam till Nishta.
- Reduction or avoidance of Karma is Sanyasa.
- Sanyasa is ideal condition for Nishta Prapti – Verse 23.

d) Buidaihi Jnanam Tyajet :

- Karmas have to be given up by wise.



e) Avikrityabihi :

- For those who have gained Jnanam – I am Deha Vyatirikta Atma, Abokta, Akarta (Avikriya – changeless).

Veidika Karma :

- Introduces what he has and does, Gothram invoked.

Vedanta :

- You are not individual, Asangaha.
- After Jnana Nishta, contradiction palpable.

f) Vidhi Prakashitam Karma :

- Vedic Karmas taken formally have to be left formally.

Example :

- Appointment letter, train someone before leaving.
- No Adrishta result without Upanayanam, Gayathri chanting.
- Can get Drishta Phalam of Quietitude.

Sanyasa Procedure :

- 2 day Ritual, Ashta Sraddha, Gayathri chanting throughout night, Viraja Homa, Prayaschitta Mantra uttered, removes thread formally.
- O Gayathri – I chanted you , invoked you , came to this level.

1 st Pada	2 nd Pada	3 rd Pada
ॐ	ॐ	म
Tat Savitur Varenyam	Bhargo Devasya Dhimahi	Dhiyoyonaha Prachodayat

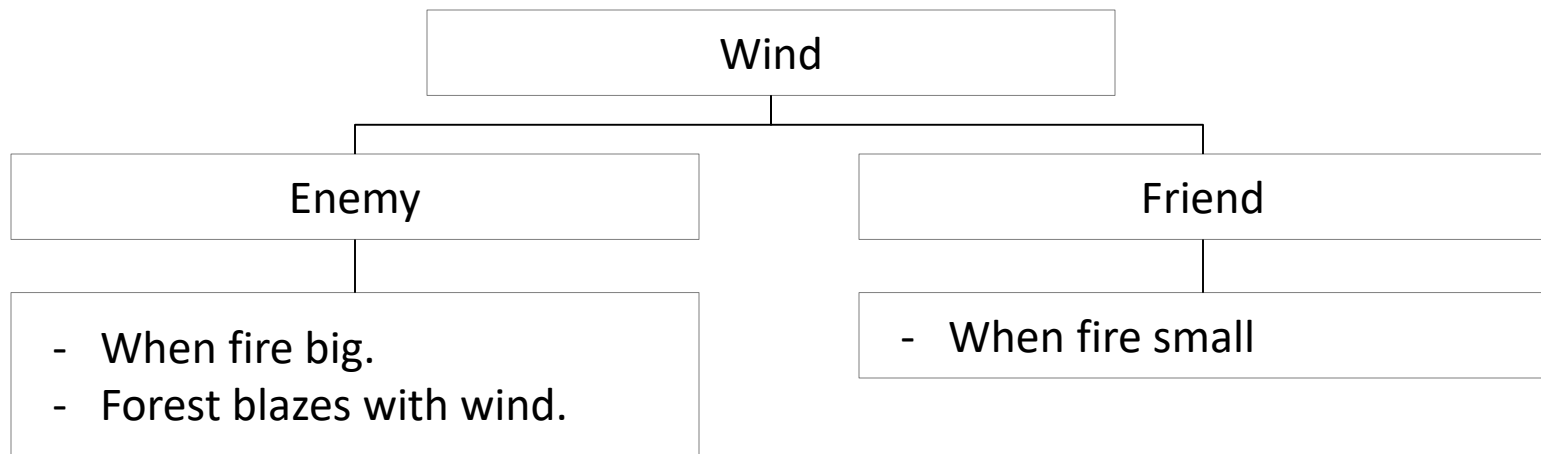
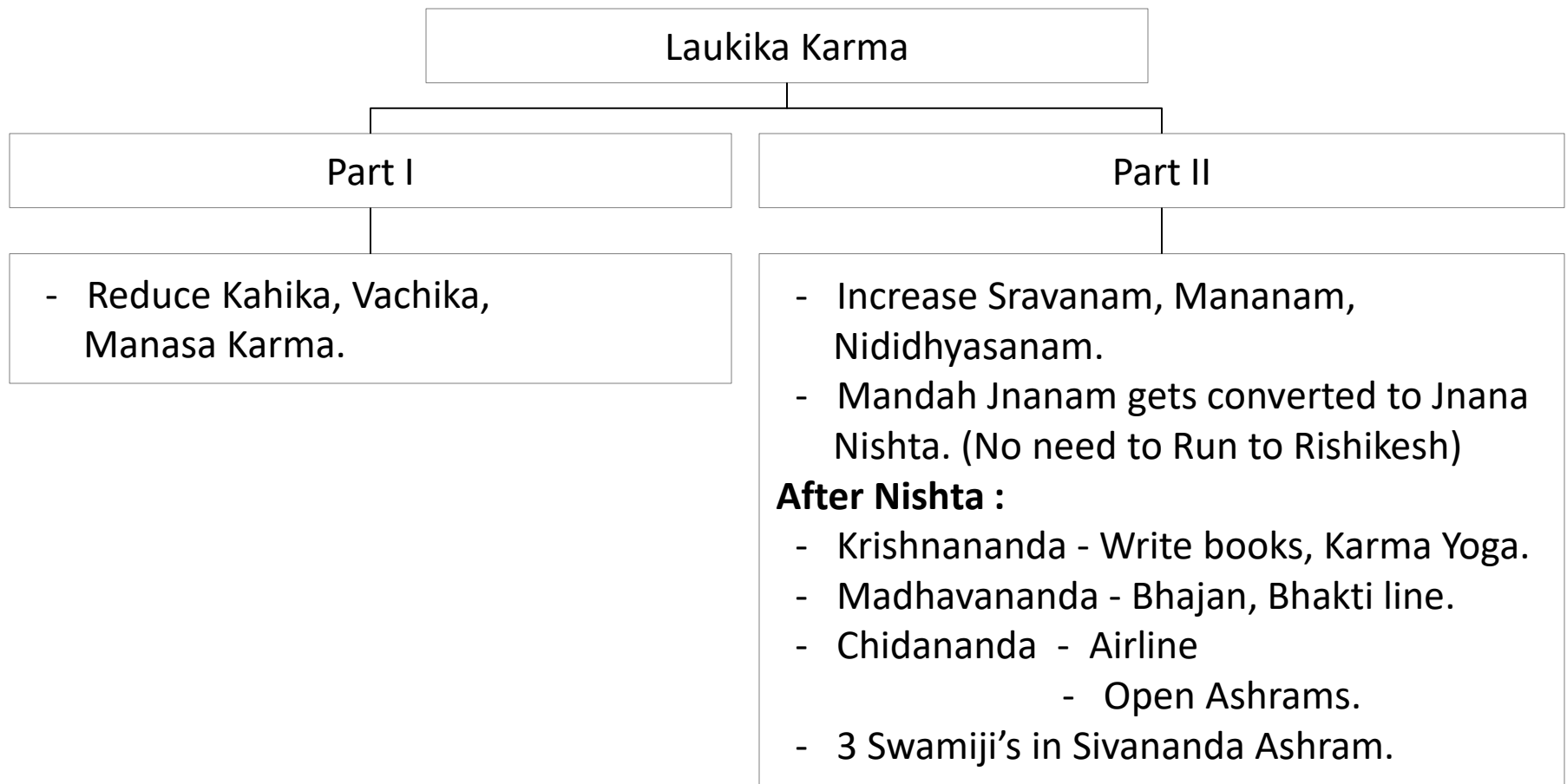
- ॐ + ॐ + म = Aum
- After Sanyasa “Aum” chanted.
- Things inevitable because of Ashrama Dharma.
- Reduce Vachikam Karma as in Gita Chapter 17.

अनुद्वेगकरं वाक्यं
सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव
वाङ्मयं तप उच्यते ॥ १७-१५ ॥

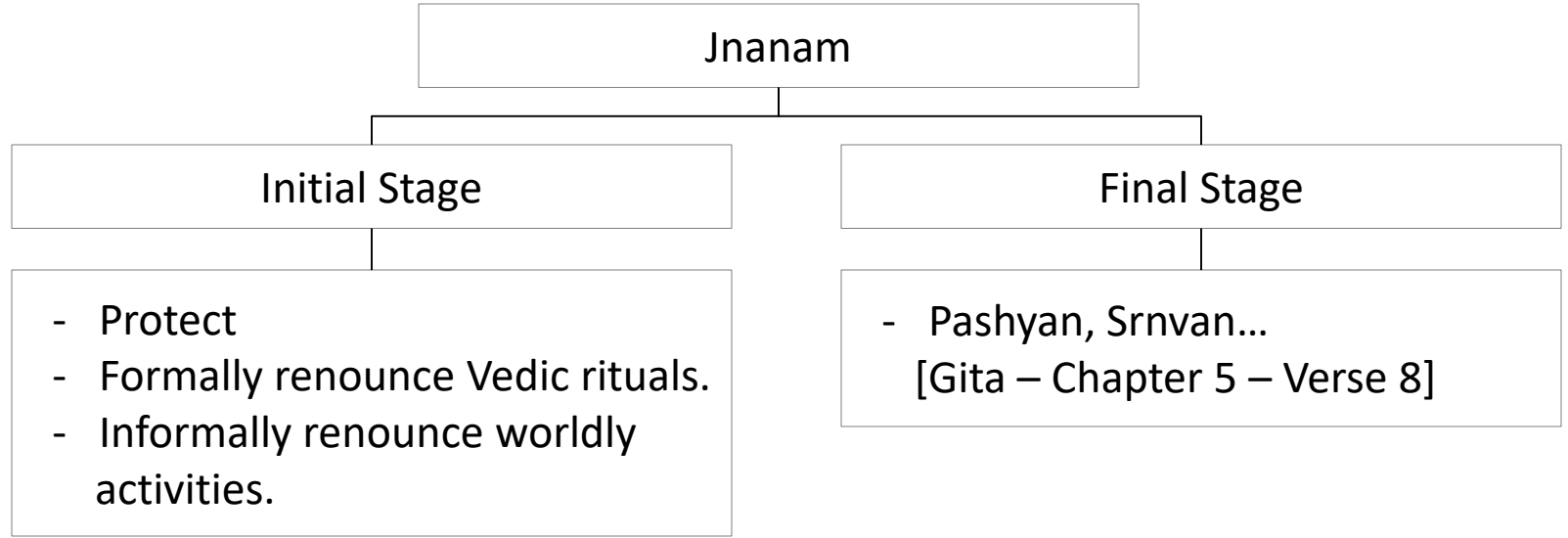
**anudvēgakaraṃ vākyaṃ
satyaṃ priyahitaṃ ca yat |
svādhyāyābhyasanaṃ caiva
vānmayam tapa ucyatē || 17-15 ||**

Speech which causes no excitement and is truthful, pleasant and beneficial, and the practice of the study of the Vedas – these constitute the austerity of speech. [Chapter 17 – Verse 15]

- Karma increases because of responsibilities and possessions.



- Vanni Dahato Vannehe – Bush fire destroys forest.
- Saka Bavati Marntaha -- Wind is friend.
- Tanyeva Jeeva Nashaya – Same wind destroys fire.
- Krishe Adhyartha Souhrutam – Same fire destroys flame.



Gita :

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

**naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śrṇvan 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]

- Jnana Karma Sanyasa Khandanam over in verse 23.

Main Teaching : Verse 24 – 41

Verse 24 :



श्रद्धान्वितस्तत्त्वमसीति वाक्यतो
गुरोः प्रसादादपि शुद्धमानसः ।
विज्ञाय चैकात्म्यमथात्मजीवयोः
सुखी भवेन्मेरुरिवाप्रकम्पनः ॥ २४ ॥

*śraādhānvitastattvamasīti vākyaṭo
guroḥ prasādādapi śuddhamānaṣaḥ
vijñāya caikātmyamathātmajīvayoḥ
sukhī bhavenmerurivāprakampanaḥ*

A man of pure mind, endowed with faith, through contemplation of the great statement “That thou art,” with the grace of the teacher comes to realize the perfect identity between the Paramatman and Jiva, and then gains supreme happiness and becomes like the Meru Mountain, unperturbed under all circumstances. [Verse 24]

1st Stage :

- Make personality ready to receive knowledge.

Example :

- Prepare land for sowing seed.
- Karma Yoga + Upasana Yoga – Veda Purva Bhaga.
- Get Viveka, Vairagya, Mumukshutvam through Karma Yoga.
- Get Sadhana Chathustayam Sampati through Upasana Yoga.
- Shamadhi Shatka Sampatti....
- Know and practice Karma Yoga + Upasana Yoga and become Sadhana Chathustaya Sampanna Adhikari.

- Vedanta only deals with spirit.
- All other Knowledge deal with matter.

What is the essence of Vedantic teaching?

a) Spiritual essence behind Material body and material Universe is one.

- Spiritual essence behind Micro material medium called Jivatma and behind Macro medium called Paramatma.
- Containers different but content same.
- Remove containers and only one Atma remains which is neither Jiva or Parama.
- Adjectives Jiva and Parama depend on container Body – Mind complex.

b) Through Vedanta I learn to claim I am that Atma.

c) I am spirit surrounded by Micro and Macro matter, not affected by Matter.

- Matter can affect only matter.
- Chemicals affect Mind.

Gita :

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

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

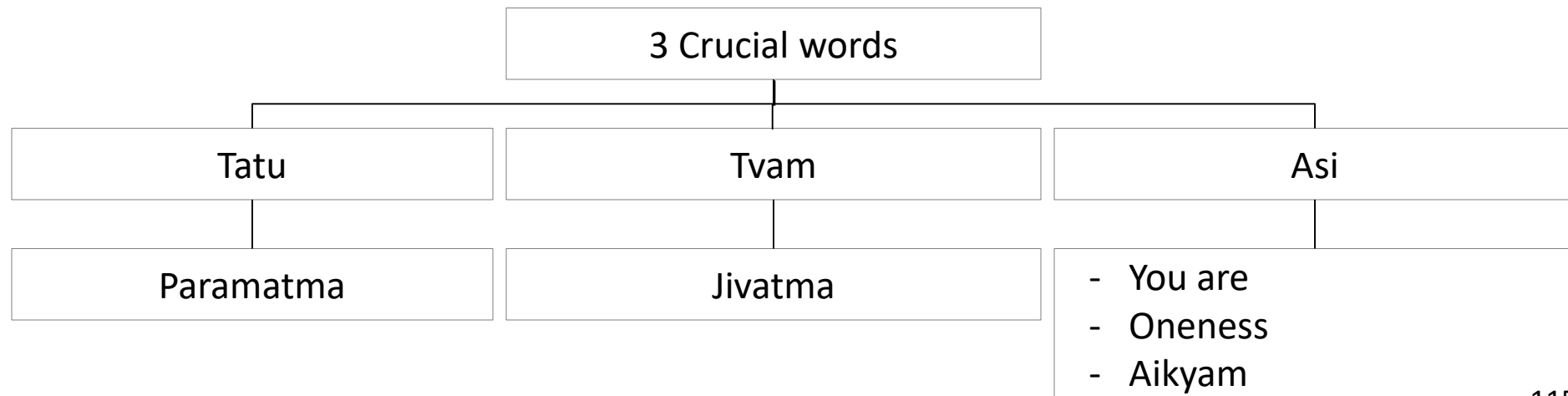
But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached.
[Chapter 3 – Verse 28]

- Matter and Matter interact.
- Spirit is non material, ever unaffected, ever free.
- Desha and Kala Tatvam are intrinsic aspect of Matter.
- Spirit not affected by Desha, Kala.
- Aham Asanga Atma Asmi.
- Nitya Shudha, Atma Asmi.
- This Knowledge is contained in capsule form in Mahavakyam statement in Upanishad.
- Analysing Mahavakya Vichara is Jnana Yoga.
- This is summarised in Verse 24.

Jnana Yoga definition :

a) Tat Tvam Asi Vakyataha Vichara Iti Mahavakyam :

- Enquiry into “Thou Art That “, that Paramatma you are.

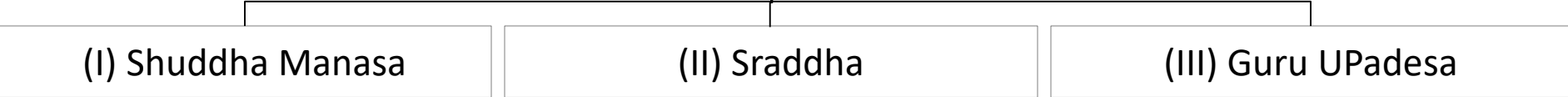


- What are 3 conditions for success of Analysis of Mahavakyam?

Example :

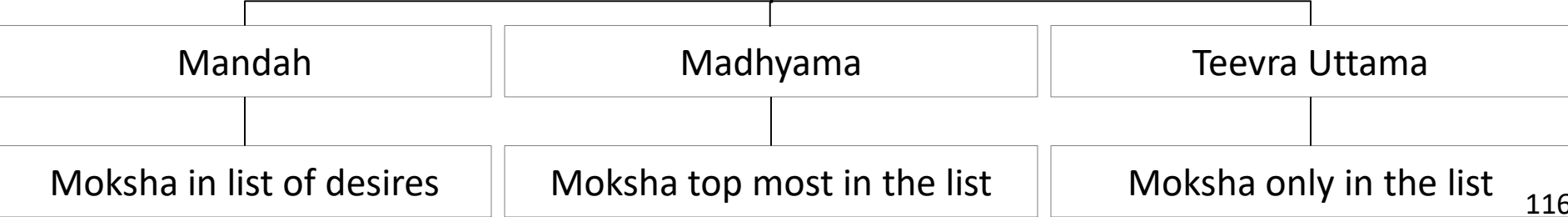
- For seed to sprout water, weather, fertilizer, height required (coffee, pepper, tea).

3 Conditions for Atma Vichara



- Viveka
- Spiritual goal alone - wortheist goal of human life, not possession, name, entertainment.
- Mind discerns, worth of Moksha.

Mumukshutvam



I) Shuddha Manasaha :

- Through Karma Yoga.

II) Sraddha Avitaha :

- Shamadhi Shatka Sampatti through Upasana Yoga.

Sraddha in Vedanta means :

- Taking Veda as 6th sense organ, a Primary source of Knowledge.
- Does not require further proof.
- Eyes report – Red colour. Don't use tongue, nose, ears, skin to get additional proof.
- Right understanding is end in itself.
- Looking upon Vedanta Shastram as 6th sense organ, primary source of Jnanam is called Shradha.

III) Guru Prasada :

- Grace, systematic teaching.
- Central teaching is Aikya Bodhaka Vakyam.
- Reveals oneness of individual self and total Universal self.
- Avantara Vakyams are other Vakyams.

Avantara Vakyam

Tat

- Srishti
- Maya
- Pancha Buta, Bautika.
- Panchikaranam

Tvam

- Pancha Kosha Viveka.
- Avasta Trayaviveka.
- Drk Drishya Viveka.

Asi

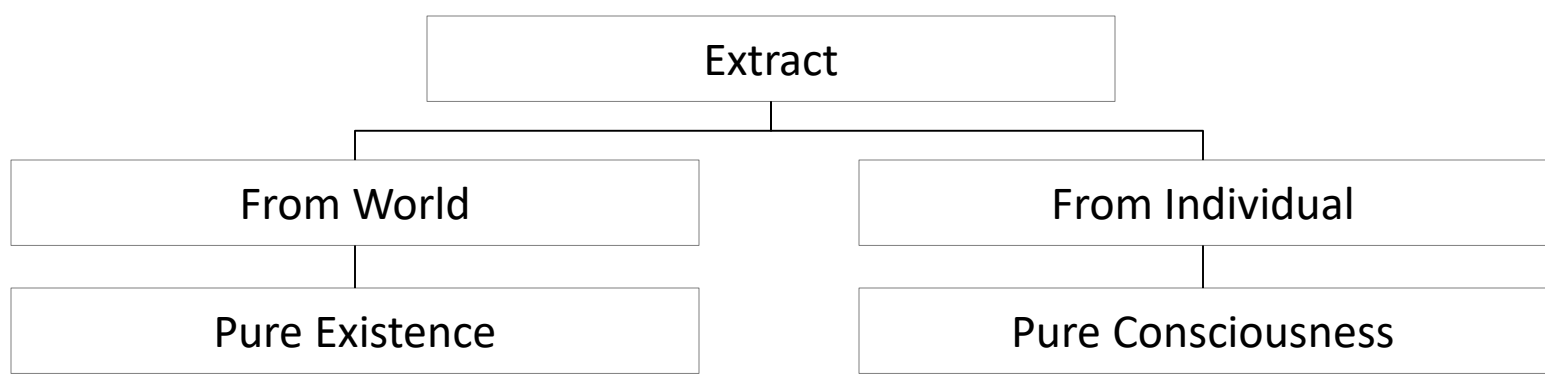
- Chaitanyam is essential nature.
- Body, Jagat, Mithya.
- Nama, Rupa Mithya
- Differences superficial.

- To know oneness, know differences as superficial.
- Mithyatva Bodhaka Vakyams helps me to understand unreality of differences and oneness of essential truth.
- Should be able to understand any statement of Vedanta.
- Understand yourself through Understanding of Upanishad, deeply value it.

Example :

Look Mirror To see Face	Look at Upanishad to know who you are
- Keep rubbing mirror, make it clear to see face clearly.	- Analyse words to Tat Tvam Asi repeatedly.

- It takes several decades to understand Tat Pada, or Aham Chaitanya Svarupa Asmi.



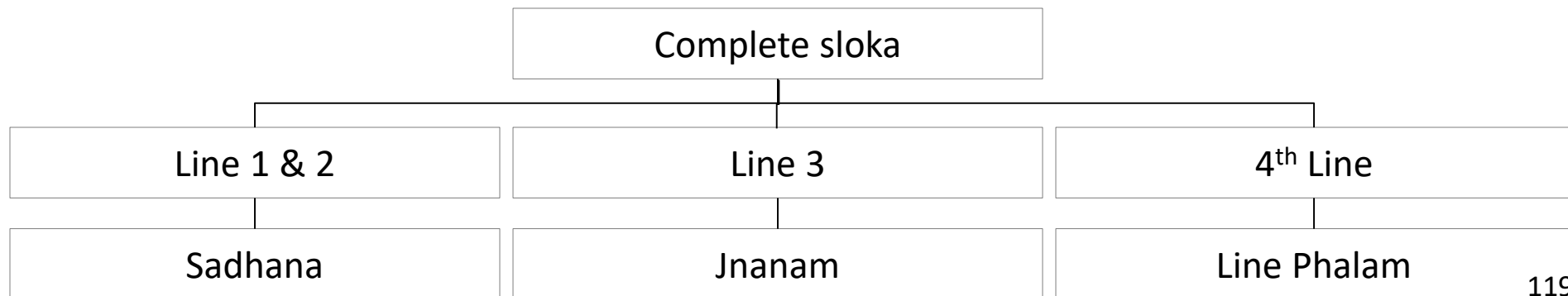
- Through Mahavakya see Pure Consciousness = Pure Existence.
- What happens after long Sravanam, Mananam, Nididhyasanam?

b) Vignyaya :

- Teaching becomes fact for me, Aparoksha Jnanam.
- What is the Vigyanam I acquire?

c) Atma Jiva Yoho Aikatmyam :

- Essential oneness between Paramatma and Jivatma.
- Parama and Jiva caused by total enclosure Universe and individual enclosure Body.
- Content enclosed is one Chaitanya Atma, without adjective of Jiva or Parama.
- What is the benefit of this Vigyanam?



d) Sukhi Bavet :

- Seeker attains total fulfilment, Poornatvam, Jeevan Mukti, Sukha Prapti, Dukha Nivritti – (freedom from worries and fears).
- If no Sukham, does not matter, let all Dukham go.

Gita :

यं लब्ध्वा चापरं लाभं
मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन
गुरुणापि विचाल्यते ॥ ६-२२ ॥

yaṁ labdhvā cāparaṁ lābhaṁ
manyatē nādhikaṁ tataḥ |
yasmin sthitō na duḥkhēna
guruṇā'pi vicālyatē ||22||

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

- In order to get Jeevan Mukti, seeker has to do Mahavakya Vichara.
- Unaffected by experiences from Prarabda, like Meru Mountain.

e) Aparā Kampanaha :

- Pratingya Vakyam, teaching in nutshell in Verse 24.

Verse 25 : Analysis



आदौ पदार्थावगतिर्हि कारणं
वाक्यार्थविज्ञानविधौ विधानतः ।
तत्त्वम्पदार्थो परमात्मजीवका-
वसीति चैकात्म्यमथानयोर्भवेत् ॥ २५ ॥

*adau padārthāvagatirhi kāraṇam
vākyaṛthavijñānavidhau vidhānataḥ
tattvampadārthau paramātmajīvkā –
vasīti caikātmayamathānayorbhavet*

It is well known that according to the rules for understanding the true meaning of a given sentence, understanding the meaning of individual words is the initial means. (In the sentence “That thou art,” the words “That” and “thou” indicate the Paramatman and Jivatman, respectively, and the word “art” indicates the total identity between the two.) [Verse 25]

Fundamental Rule :

Understand Sentence



Group of words arranged
syntactically (Tarqa Shastra)



Understand individual words

Sentence

Subject

Group of words

Predicate

- Pada Jnana Vakyam, Jnasya Karanam

a) Padartha Avagatihi Karanam :

Padartha	Avagatihi
Meaning of word	Contextual understanding

b) Understanding Padam :

- 1st Step.

c) Vyakyaartha Vijn Vidhau :

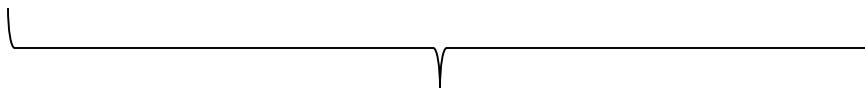
- Understand correctly word first with intention of Speaker.

Example :

Question :

- Where are you going?
- Person wants a lift.

Tat	Tvam	Asi
That	Thou	Are



Pronouns

Chandogyo Upanishad :

- Chapter 6 - Section 8 - 9 times Repeated.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

*Sa ya eṣo'ṇimaitadātmayamidam sarvaṁ tatsatyam
sa ātmā tattvamasī śvetaketo iti bhūya eva mā
bhagavānvijñāpayatviti tathā somyeti hovāca.*

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6 – 8 – 7]

Tvam :

- Refers to student listening.

Asi :

- Aikyam.

That	You
- Paramatma - Cause of universe.	- Jivatma - Svetaketu, “you are Advityam Brahman”, says Guru Uddalaka.

Chandogyo Upanishad :

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

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

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

- Before emergence of whole Universe, before time and space there was an entity called Pure Existence - 'Sat', one without a second, Parama Atma.
- That Paramatma you are.
- Ishvara also student when he puts Vesham of Jiva.

Sishya	Guru
Krishna	Sandeepany
Rama	Vasishta

- Mahavakya Equation = You are that Paramatma.
- Asi not Verb of Action, rare verb, conveying fact already obtaining.

Example :

- Ahar Aharaha Sandhya Upasita.
- Verb normally reveals Action, commandment.

d) Anyoho Aikatmayam Bavet :

- Between Jivatma / Paramatma, essential oneness exists.
- What is condition for Equation?

Condition

Superficially equal

- $8 = 8$
- Evident
- No equation required.
- Break coconut, get 2 parts.

Essentially different

- $8 \neq 9$
- No equation required.

2 Evidently different

- Essentially one, factually one.
- $9 - 1 = 5 + 3$
- Equation removes possible confusion.
- Eyes see Bheda drishti.
- Guru teaches Jnana Abheda Drishti.

- Jiva and Paramatma superficially different, Atma = essential oneness.
- Focus on Atma Drishti, equation meaningful.

प्रत्यक्परोक्षादि विरोधमात्मनो-
 विहाय सङ्ग्रह्य तयोश्चिदात्मताम् ।
 संशोधितां लक्षणया च लक्षितां
 ज्ञात्वा स्वमात्मानमथाद्वयो भवेत् ॥ २६ ॥

*pratyakparokṣādi virodhamātmanor –
 vihāya saṅgrhya tayościdātmatām
 saṁśodhitāṁ lakṣaṇayā ca lakṣitāṁ
 jñātvā svamātmānamathādvayo bhavet*

Rejecting the difference of nearness and remoteness, and so on, between Jivatman and Paramatman, one should know one's own nature as that of pure Consciousness, arrived at through inquiry and implied by the method of implication. Thereafter, realizing one's own true Self as Brahman, one should merge to become one with it. [Verse 26]

- Jivatma / Paramatma – superficial difference, essential oneness, hence Veda writing equation.

Example :

Wave	Ocean
- Small	- Big
- Subject to beginning, end.	- Eternal
- Effect	- Cause
- Many	- One

- Understand spirit of Teacher.
- Wave = Ocean = Water.

- No substance called Wave, Ocean, only one substance Water.
- No substance called Jivatma, Paramatma, only substance Atma Chaitanyam.
- Jiva and Parama only Name and Form.

a) Pratyak Parokshadhi Virodham Atmano :

- Jivatma and Paramatma with opposite features.

Jivatma	Paramatma
<ul style="list-style-type: none"> - Pratyak, Intimate - Mind goes inwards. - Subjective entity, closes - Aham, I - Present in one place. - Limited power - Limited knowledge. 	<ul style="list-style-type: none"> - Paroksham, remote - Mind goes outwards. - Idam, that - Present all over – Sarvagya - Sarva Shaktiman, Omnipotent. - Omniscient, all knowing principle.

- Differences are superficial, essential nature is awareness, Chaitanyam.
- Hence Mahavakya equation.

Verse 26 – Continued :

Jivatma	Paramatma
<ul style="list-style-type: none">- Aparoksha Siddha revealed by “I” – 1st person singular Aham.- Intimate.	<ul style="list-style-type: none">- Paroksha Siddha – He / She, Saha, far away.- Beyond Sense organs.- Remote

- How intimate and remote, limited and limitless, created and creator, worshipper Jivatma and worshipped Paramatma identical?
- Equation is jarring, sets philosophers in angry mood.
- Advaitin says – “I am God”.
- Pratyak Parokshadhi Virodham (contradictory) attributes.
- Differences caused by superficial attributes.
- Wave – Ocean, Name, Form, function, status different.
- Intellectually remove superficial differences with penetrating eyes, look at truth of wave and ocean, Water.
- Vihaya = Ignore, give up incidental, superficial contradictions.
- Atma Svarupam = Nirguna Chaitanyam.
- No need to touch Ocean or wave.
- Shift vision from Nama – Rupa Drishti to Jala Drishti.

- Bangle, chain to Gold.
- Essential Nature of Jivatma and Paramatma is Atma, Sat Chit, Existence, Consciousness.
- Atma in Jiva – not small and Ishvara – big.

Sangrihya :

- By extracting Chidatmanam, essential Nature of Consciousness.
- May you grasp Consciousness, intellectually – How?

Samshochiditam :

- By enquiry.
- Remove inappropriate meaning, by purification of word.

Lakshanaya Lakshitam :

- Secondary meaning arrived through implication.
- Adjective to Chidatmanam Sandrihya.
- May you absorb, implied meaning of Consciousness.

Svam Atmanam Jnatva :

- Comprehend essential Nature of individual and Lord, creature and Creator.

Atah :

- Having nature of all pervading Consciousness, remain as undivided, non-dual indivisible space like Consciousness (Advaya).

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]

Atma Bodha :

- Entire material Cosmos like bubble rising and resolving in Me.
- I am unaffected by galactical systems exploding.

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।
सर्गस्थितिलयान् यान्ति बुद्बुदानीव वारिणि ॥ ८ ॥

**upadane'khiladhare jaganti paramesvare,
sargasthityanyanti budbudaniva varini ॥ 8 ॥**

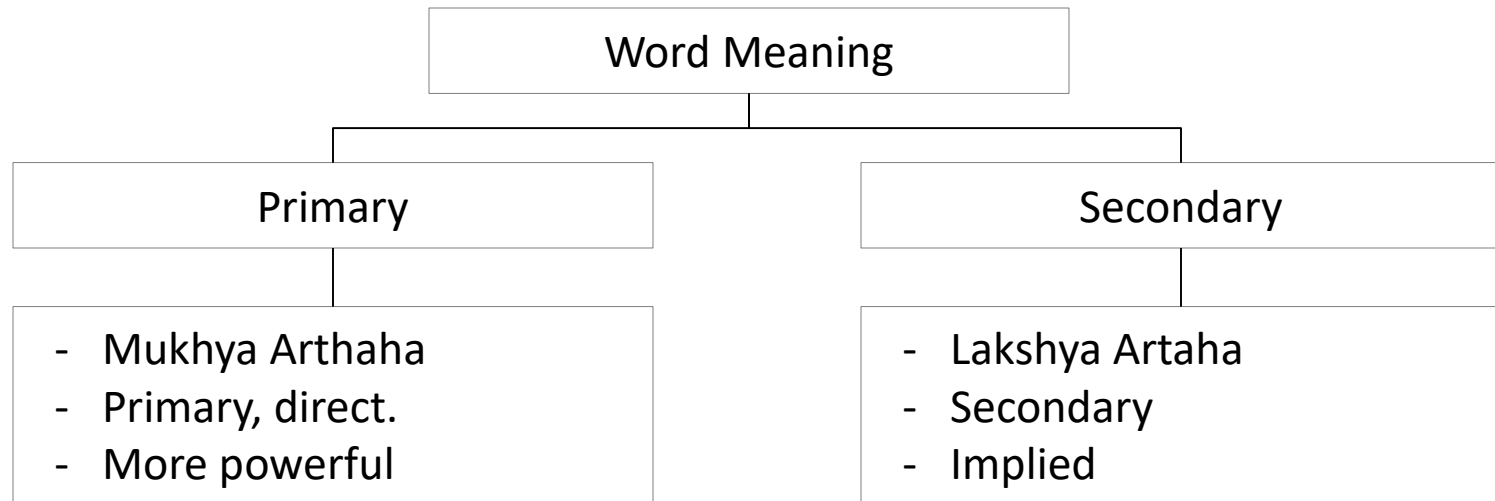
Like bubbles in the water, the worlds rise, exist and dissolve in the supreme Self, which is material cause and the support of everything. [Verse 8]

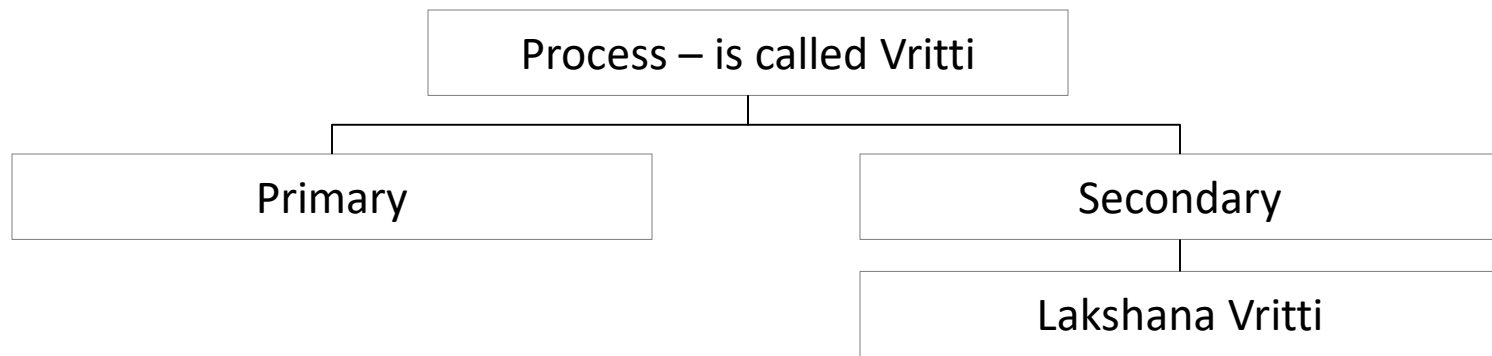
- How to arrive at appropriate meaning ? Process ?

एकात्मकत्वाज्जहती न सम्भवे-
तथाजहल्लक्षणता विरोधतः ।
सोऽयम्पदार्थाविव भागलक्षणा
युज्येत तत्त्वम्पदयोरदोषतः ॥ २७ ॥

*ekātmakatvājjahatī na sambhave –
ttathājahallakṣaṇatā virodhataḥ
so'yampadārthāviva bhāgalakṣaṇā
yujyeta tattvampadayoradoṣataḥ*

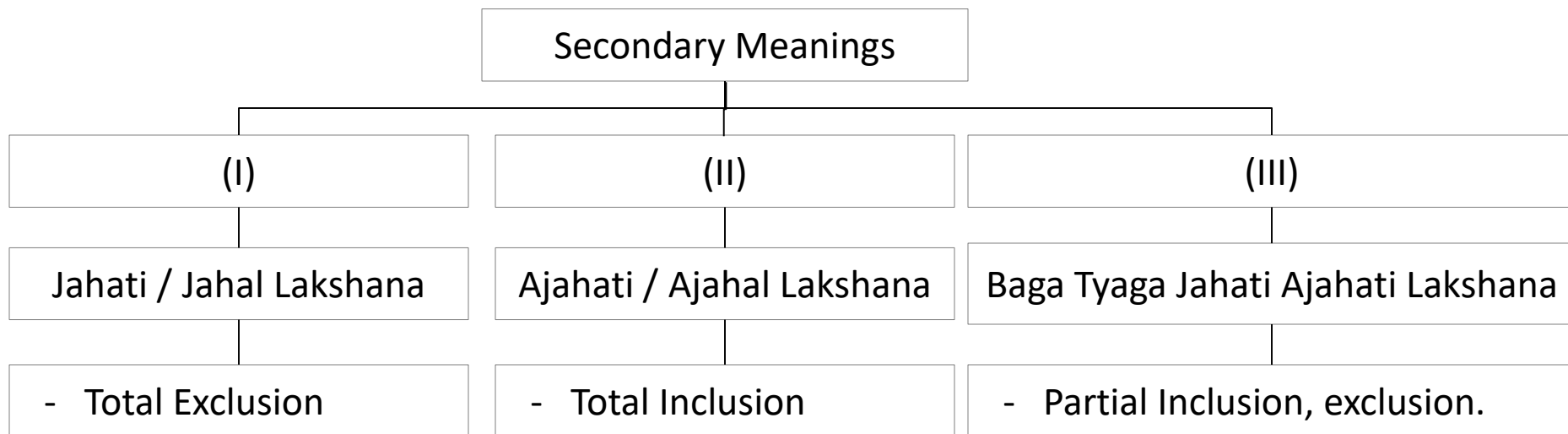
Since the suggestive meaning of the terms tat and tvam indicates their total identity, the Jahati method cannot be employed. Neither can we use the ajahati method, because in the direct meaning there is total distinction between the two. Here the method of bhaga-tyaga is to be applied without fear or any misapprehension, as in the case of the sentence, “He is this man.”
[Verse 27]





Rule :

a) Take primary meaning of a word first, if it doesn't work, apply secondary meaning.



I) Jahati Lakshana :

Example :

- Pakistan and India played yesterday.
- India / Pakistan = Land enclosed within Geographical Territory, Achetanam, portion of Earth.

- India / Pakistan = Refers to people not Land.
- Primary meaning totally given up = Jahati.

Example :

- In the Assembly chair was insulted.
- Chair – inert, take person in the Chair.

Example :

- Chembungudi, Lalgudi, Karai Kudi performing refers to places but we take Shivarama Iyer, Jayaram, Mani.

Example :

- I drank 2 cups
 ↓
 - Coffee taken
 - Cup given up
- Primary Meaning totally given up.
- Jahati means total exclusion.

II) Ajahati Lakshana :

- Total inclusion, some more meaning added.

Example :

- Bus is coming, go on the side. Include Driver, bus inert.

Example :

- Order idli plate.
- Brings Chutney etc.

Example :

- Prime Minister coming.
- Add security guards.

III) Bhaga Tyaga Lakshana :

Primary Meaning :

- Partial Inclusion.
- Partial Exclusion.
- 90% of our transactions, use this.

Example :

- I ate Mango.
- Eatable part only taken.
- Seed, skin, excluded.

Example :

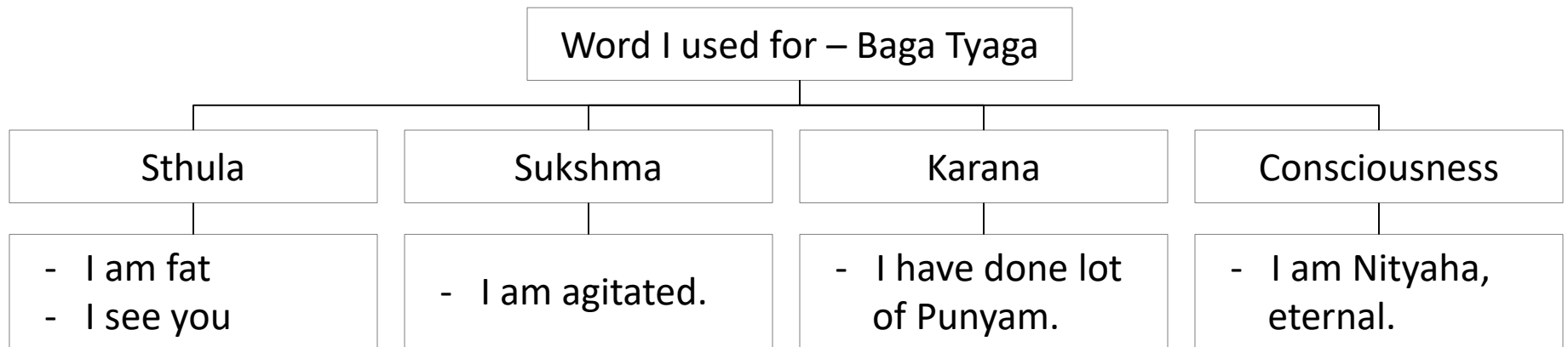
- I am in Vivekananda school.
- Take part of school.

Example :

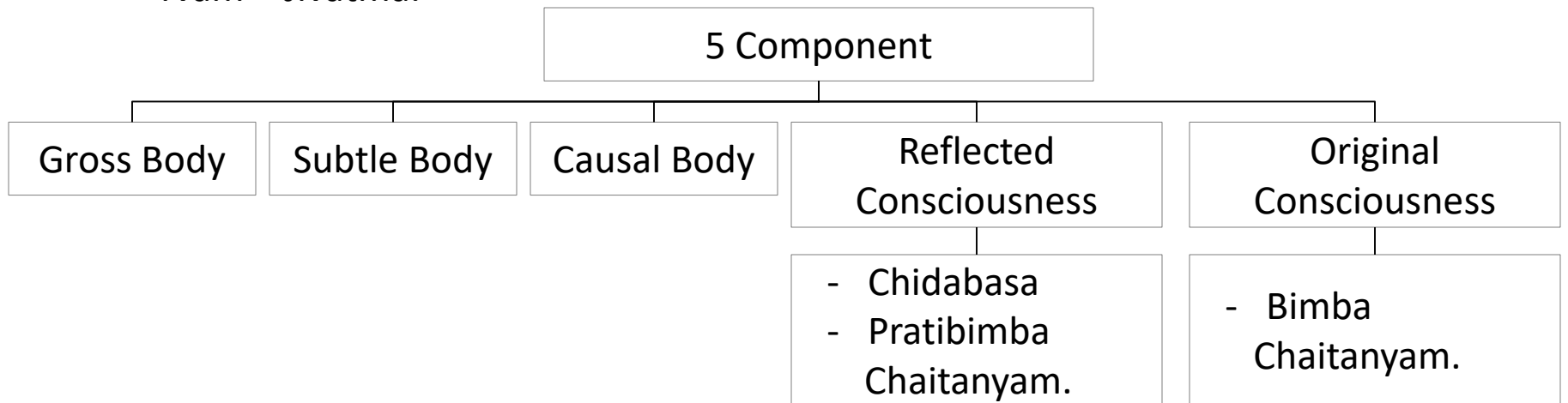
- I took dip in Ganga.
- Only in part of Ganga.

Example :

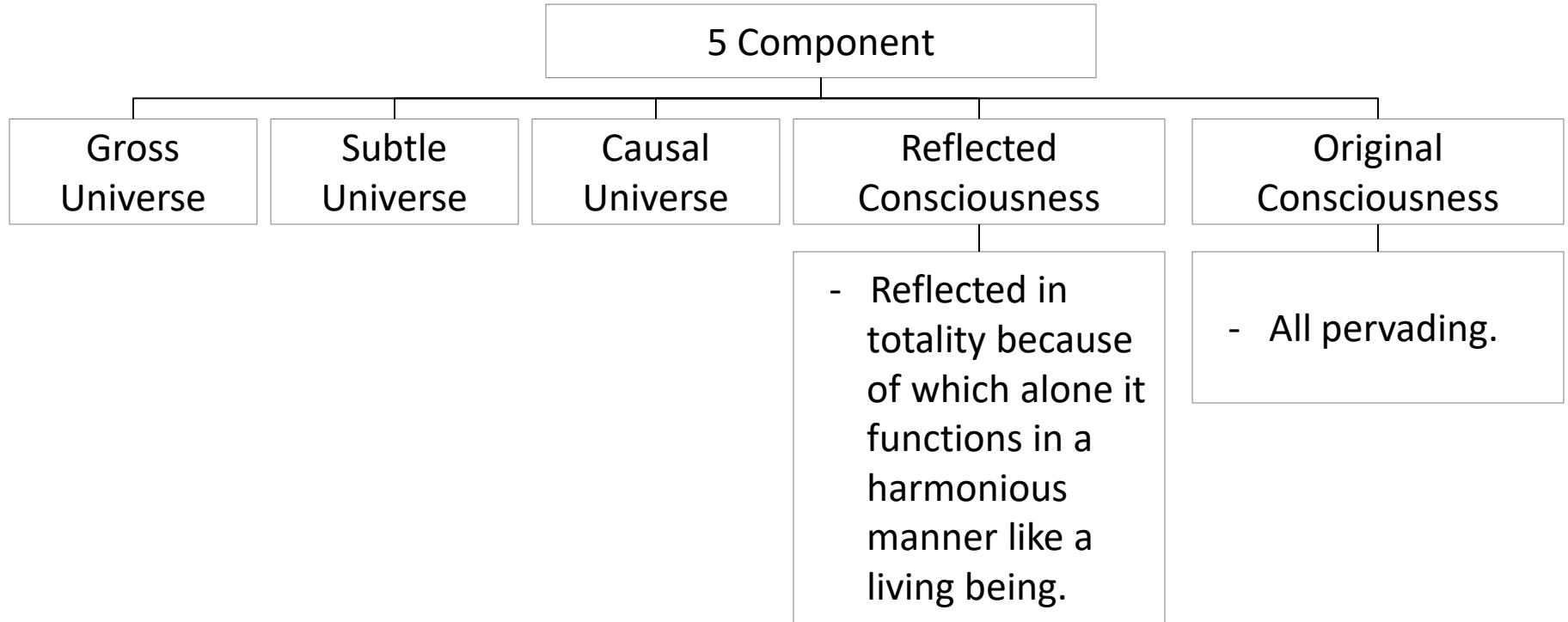
- I touch book.
- Only part of book.



- Tat, Tvam Pada Shodanam = That and Tvam word analysis.
- Tvam = Jivatma.



- Bimba Chaitanyam = All pervading Consciousness.
- Mukhya Artha = Jiva = Ishvara = Total 5 Components.
- Does not fit Mahavakya.



- Equation Jivatma = Paramatma does not fit with Mukhya Artha because,

Jivatma	Paramatma
<ul style="list-style-type: none"> - Small body. - Limited body, limited knowledge, power, pervasion. 	<ul style="list-style-type: none"> - Total universe. - Power, pervasion, knowledge total.

1st Step :

- Rule out Mukhya Artha because bodies of Sthula, Sukshma, Karana different.

2nd Step :

- Apply secondary Meaning.

a) Jahati Lakshana :

- Totally give up primary meaning of both.
- Reflected Consciousness, Original Consciousness, Prapancha, Sharirams gone.
- Nothing remains, No equation required.

Example :

- Throw baby with bath water.
- Jahati doesn't fit.

Example :

- India, Pakistan playing cricket

b) Ajahati Lakshana :

- Primary Meaning totally included.

Example :

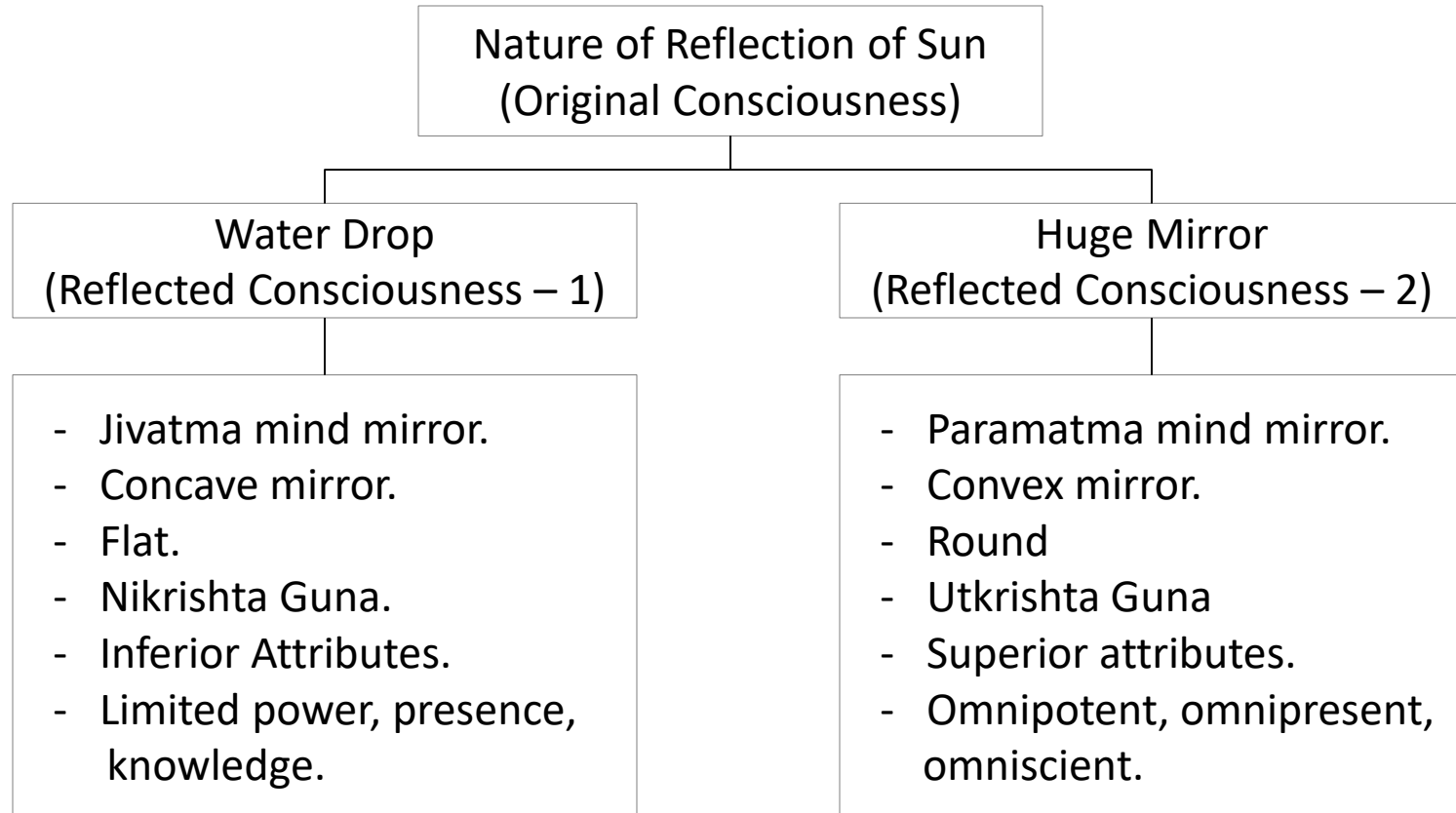
- Idli + Chutney comes contradiction comes.

c) Baga Tyaga :

- Retain consciousness useful for equation from Jivatma and Paramatma.

Anjaneer :

- Deha Budhya Dasoham.
- Never I am equal to God.
- Part – whole relationship in Jagrat.



- In Original Consciousness – No superior, Inferior Guna.
 - Anyatra Dharma, Adharma.
 - No Guna, Dosha, No Punya, Papam.

- In Reflected Consciousness, Jivatma and Paramatma as in Jagrat can never be same.
- **Original Consciousness is :**
 - Nirgunam, Nishkalam, Nityam, Niranjanam.
 - Ashabdam.
- When you focus on Original Consciousness, Jiva and Ishvara identical.

Question :

- 4 Parts negated, ignored, 1 Part taken, Not democratic?
- Bheda prominent, Abheda dormant?

Advaitin's Answer :

- Four parts lower order of Reality, Mithya, Vyavaharika Satyam, dependent.
- Original Consciousness – Paramartika Satyam, exists independently, Absolute Reality, Abheda, Aikyam exists.
- We respect Bheda at Vyavaharika level, hence prayer at beginning of Class, Sadhashiva....
- Role of Teacher Vyavaharikam functioning with Gross body, subtle body.
- Memory required.
- Seek blessing from AdhiGuru.
- In teaching Aikyam, asking you to focus on your higher Nature, Paramartika Nature where Jivatma and Paramatma are one and the same.

Verse 27 - Meaning :

a) Mukhyarthasya Jahati Lakshana Na Sambavet :

- Mukhya Artha – Primary Meaning.
- Does not fit in – Verse 26.

प्रत्यक्परोक्षादि विरोधमात्मनो-
विहाय सङ्ग्रह्य तयोश्चिदात्मताम् ।
संशोधितां लक्षणया च लक्षितां
ज्ञात्वा स्वमात्मानमथाद्वयो भवेत् ॥ २६ ॥

*pratyakparokṣādi virodhamātmanor –
vihāya saṅgrhya tayościdātmatām
saṁśodhitāṁ lakṣaṇayā ca lakṣitāṁ
jñātvā svamātmānamathādvayo bhavet*

Rejecting the difference of nearness and remoteness, and so on, between Jivatman and Paramatman, one should know one's own nature as that of pure Consciousness, arrived at through inquiry and implied by the method of implication. Thereafter, realizing one's own true Self as Brahman, one should merge to become one with it. [Verse 26]

- Secondary Meaning Number 1 Jahati – Where total is excluded not fitting in Mahavakyam.

Ha Dhatu :

- To give up.

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]

b) Ekatmatvavat :

- Both Jivatma and Paramatma have one common Consciousness in primary meaning.
- If you give up primary meaning, common Consciousness will also go away.
- We have to retain Original Consciousness.
- Hence Jahati Na Sambavet.
- In the same way.

c) Ajahati Lakshana also does not fit in Virodaha :

- Contradiction continues because in Ajahati, Primary meaning totally included.
- As Primary meaning has contradiction, Primary meaning including secondary meaning, will have contradiction.

III) Baga Tyaga Lakshana :

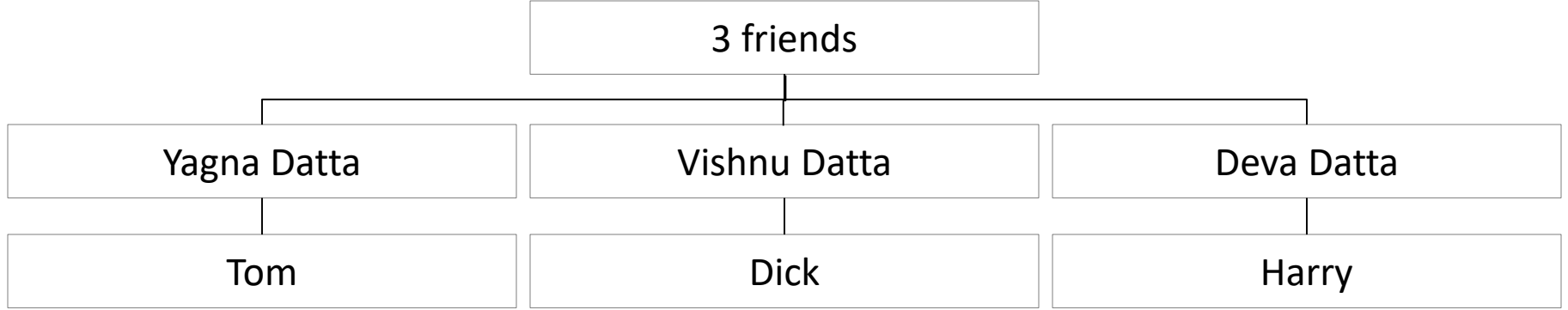
- Soyam Padarthou Eva Baga Lakshana Yujyetha.
- Baga Tyaga alone fits in because there will be no contradiction at all.
- Remove Gross body, subtle body, causal body, Gross universe, subtle universe, causal universe.
- Keep only Original Consciousness in Jivatma and Paramatma.
- In Nirguna Chaitanyam, no attributes.
- Micro, Macro only in Reflected Consciousness.

Example :

- I ate Mango.

Here :

- Soyam Devadatta.



- Vishnu in contact always with Deva Datta.
- Yagna Datta lost touch, sees after 50 years.
- Time, place, complexion, hair, age, weight different.
- Superficial differences, same person, equation understood intellectually.
- Tat Desha, Tat Kala, Tat Guna Visishta Devadatta.
- Mentally remove physical features then know that person is this.

Gita :

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē
kaumāraṃ yauvanaṃ jarā ।
tathā dēhāntaraprāptih
dhīrastatra na muhyati ॥ 2-13 ॥

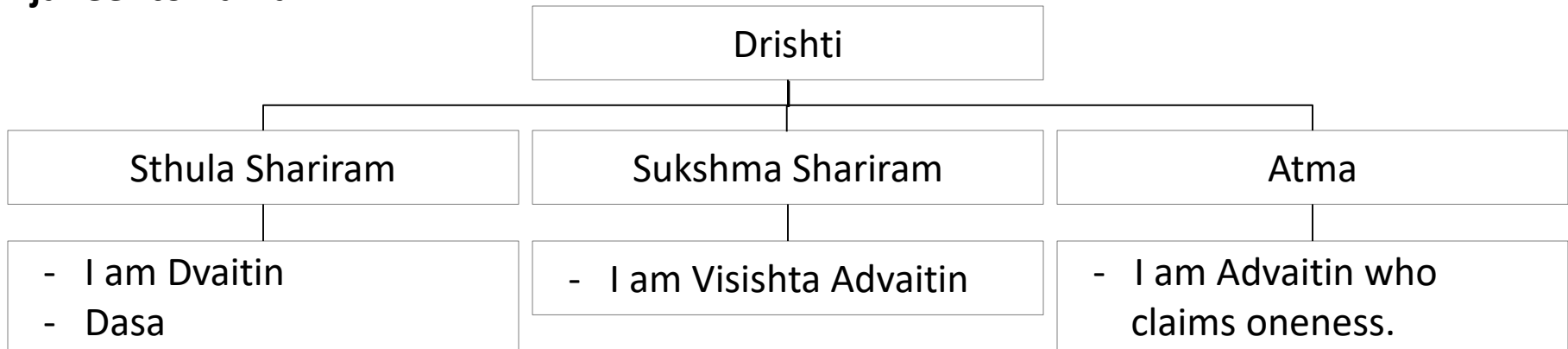
Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.

c) Soyam Pathou Eva :

- Saha Devadatta, Ayam Devadatta.
- Retain person, discard superficial contradictions.
- Aham Brahma Asmi clear.

Paramartika Drishtya	Vyavaharika Drishtya
I am identical with Paramatma	Aham Dasa

Anjaneer to Rama :

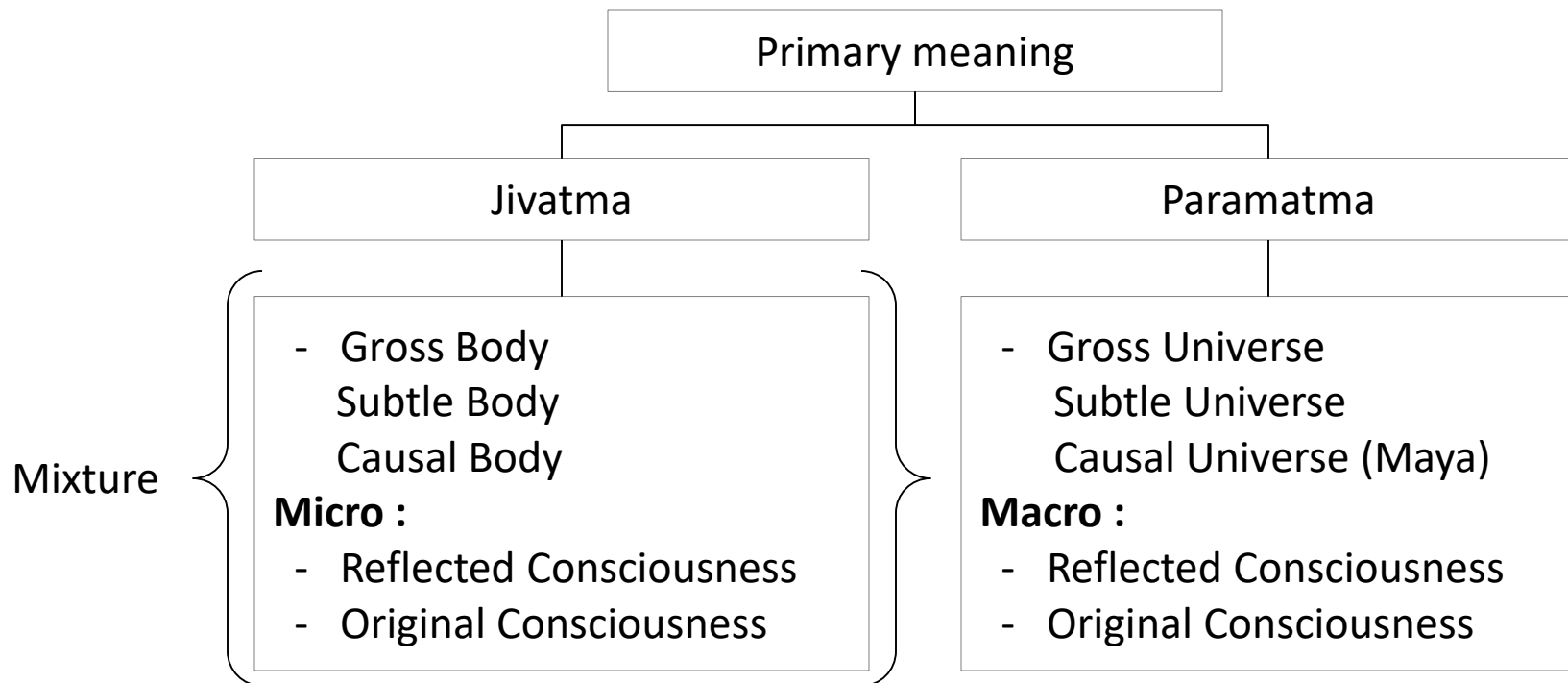


Revision :

- Vichara generates Knowledge.
- Vedanta Pramanam should be used appropriately.

Example :

- Use back side of Mirror to see face – will not work.
- Mahavakya generates Knowledge only if operated properly.
- Arrive at Pada Shodanam (Analysis).
- Analyse Primary, Secondary meaning 1, 2, 3.
- Verbal cleaning through discarding, understanding.



- Original Consciousness = TV Pada Secondary Meaning
 - = Tat Pada Secondary Meaning
 - = Lakshyartha
 - = Advitiam, Shudha Chaitanyam, Sarva Adhishtana Paramartika Chaitanyam.
- Start with Mahavakyam, end with single entity.
- Akhanda Arthaka Bodhaka Vakyam – “Vakya Vritti”.
- Sentence which reveals unitary thing called Chaitanyam.
- Past DevaDatta, is present DevaDatta Soham Devadatta, Ayam Devadatta.

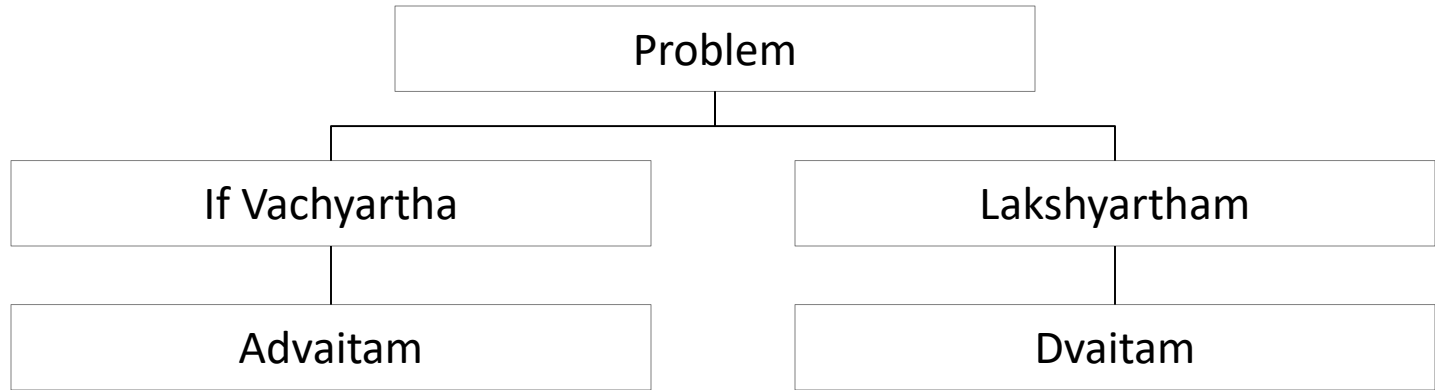
d) Vyakti Mata Bodhaka Jnanam :

- Take only person without keeping physical features in the Mind, discard Vibhaga Bhaga.
- Drop Etad Desha, Kala, Guna Visishta Devadatta.

My Features	Bagawans Features
<ul style="list-style-type: none"> - Physical feature dot in cosmos. - Created. 	<ul style="list-style-type: none"> - Cosmos - Creator.

- Both are one Nirguna Chaitanyam / entity in which there are no features.
- After Baga Tyaga Lakshana, Adoshataha, statement Tat Tvam Asi valid, meaningful.

- If my own intellect rebels – how can I be Brahman, go back to Vachyartha, Karma Khanda, Ishta Devata, Dasa Bhava.



- Remain in Appropriate Khandam.
- Dasa is helpless, Prarabda hammering, visits Rahu temple.
- To Assimilate Jnana Khandam, assimilate Lakshyartham.
- Nididhyasanam = Tvam Pada Lakshyartham Assimilation.
- In Lakshyartham, no defect in realisation.

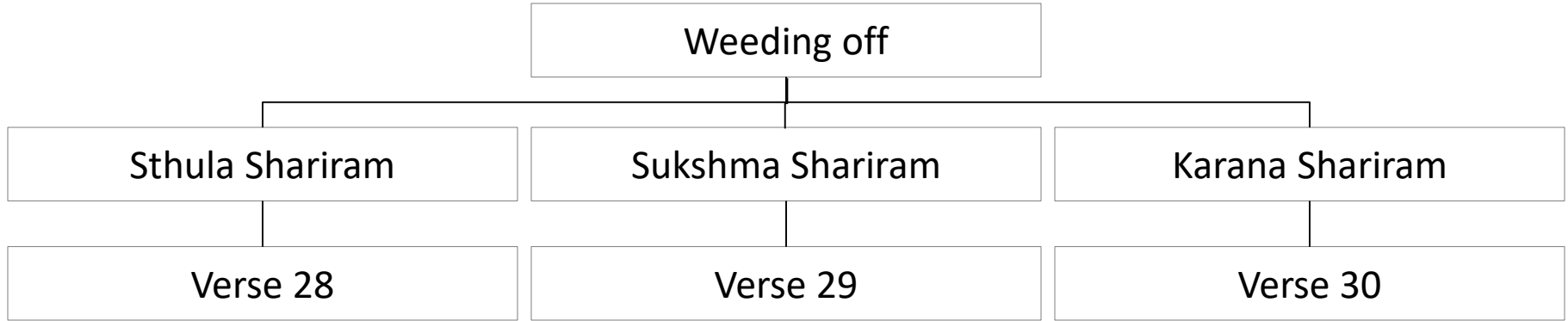
Verse 28 : 

रसादिपञ्चीकृतभूतसम्भवं
भोगालयं दुःखसुखादिकर्मणाम् ।
शरीरमाद्यन्तवदादिकर्मजं
मायामयं स्थूलमुपाधिमात्मनः ॥ २८ ॥

*rasādipañcīkṛtabhūtasambhavam
bhogālayam duḥkhasukhādikarmaṇām
śarīramādyantavadādikarmajam
māyāmayam sthūlamupadhimātmanah*

Made up of the five gross elements, for example, the earth, a hut of all experiences, fashioned by one's own past actions, having a beginning and an end, a product of Maya – is the gross body, This is considered to be the gross equipment of the Self. [Verse 28]

Tvam Pada :



Gross Body – Definition :

a) Rasa Dhi – Panchi Kruta Buta Sambavan :

- Body born out of 5 Gross elements.
- Nourishment which contributes to Shad Vikara represented by Bumi – earth element.

- Bautika Shariram does not have Shariram of its own, Achetanam, has borrowed Consciousness from Atma.
- Appears Chetanam because of lending principle called Atma.

b) Bhoga Alayam :

- Residence for Bhoga – Experience, Sukha, Dukha, Mishram.
- Why they come to us?
- Because of our past Karma, Punya Papam.

c) Sheerya Mana Svabhavam :

- Subject to eternal disintegration, decaying mass of Matter.

d) Adhi, Anta Vatu :

- Has birth, death, Shad Vikaram.
- What determines Nature of the Body?

e) Aadhi Karmajam :

- Jam means born of Karma, can't blame anyone else.
- We discard because it is Maya Rasa, lower order of Reality.

Original Consciousness	Shariram
<ul style="list-style-type: none"> - Satyam - Hold to real entity, will be peaceful. - Shreyaha. 	<ul style="list-style-type: none"> - Product of Maya, Mithya, unreal. - If you hold on to experiences, will cry. - Preyaha. - Injurious to Psychological health. <p>Upadhi :</p> <ul style="list-style-type: none"> - Serves as reflecting medium for Original Consciousness like mirror, tangible.

f) No subject, verb in this Sloka :

- Take from next Sloka.
- Budaha Shariram Atmanaha Sthulam Upadhi Viduhu.
- Wise consider Body as reflecting medium for Consciousness.

सूक्ष्मं मनोबुद्धिदशेन्द्रियैर्युतं
प्राणैरपञ्चीकृतभूतसम्भवम् ।
भोक्तुः सुखादेरनुसाधनं भवे-
च्छरीरमन्यद्विदुरात्मनो बुधाः ॥ २९ ॥

*sūkṣmāṁ manobuddhidaśendriyairyutaṁ
prāṇairapañcīkṛtabhūtasambhavam
bhoktuḥ sukhāderanusādhanam bhava –
ccharīramanyadvidurātmano budhāḥ*

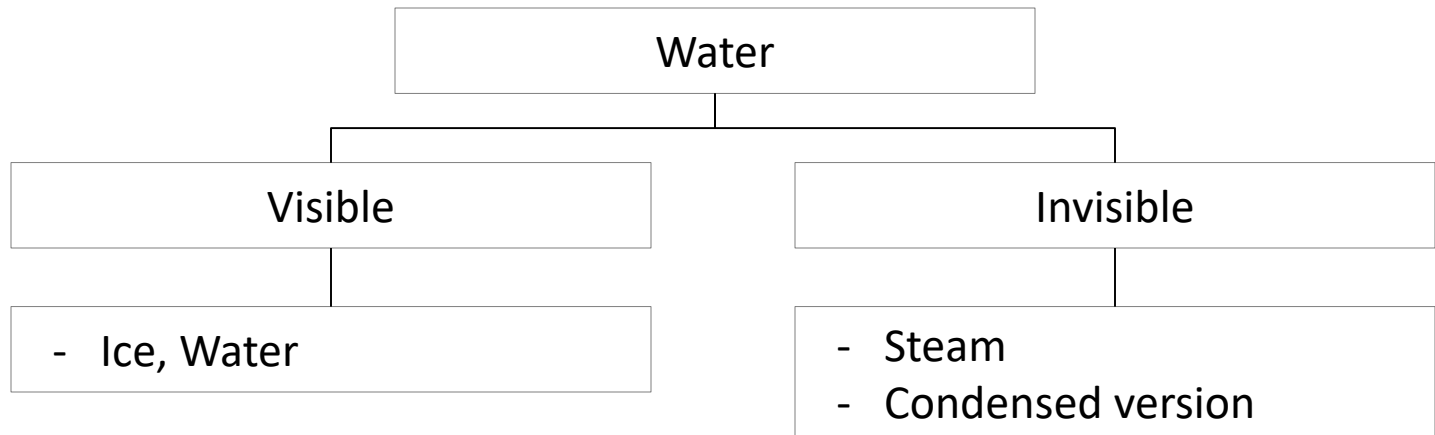
Consisting of the mind, the intellect, the ten organs (of perception and action), and the five pranas, and structured from the five subtle elements, this serves as the instrument for the jiva to gather its experiences of joy and sorrow – this equipment of the Self is declared by the wise as the subtle body. [Verse 29]

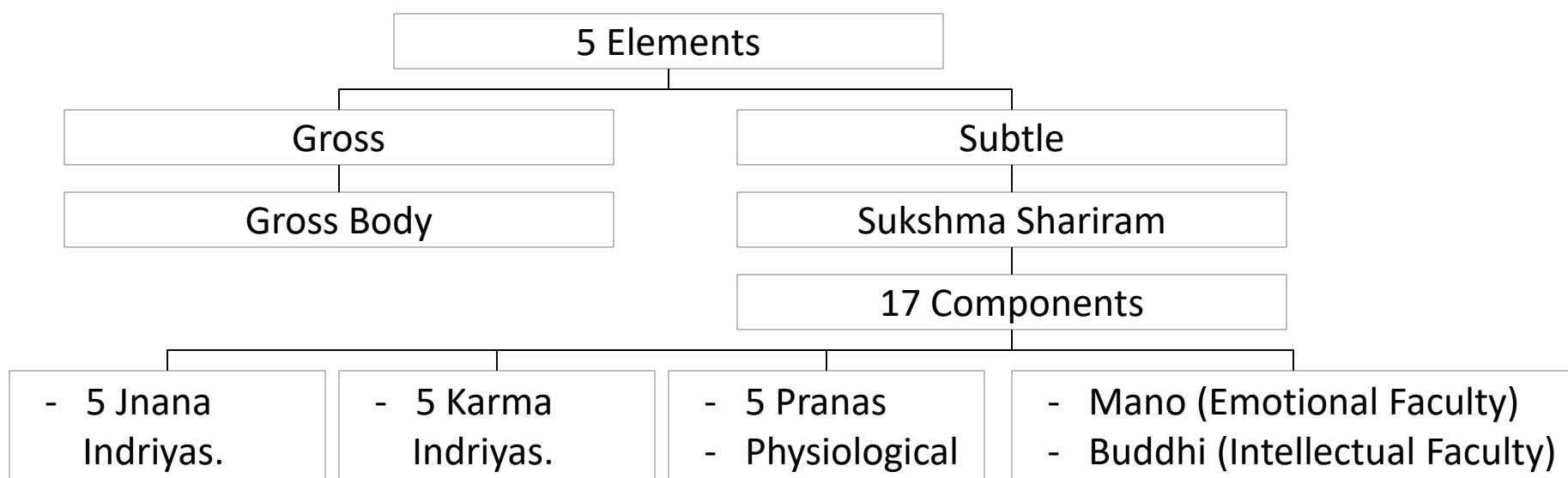
Sukshma Shariram :

- Not Accepted by Science.
- Invisible.
- Scientist accepts Consciousness as property of Brain but not existence of subtle body separately travelling from Body to body.
- Shastram not required to say there is Consciousness.
- To say Sukshma Shariram is there, need Shastra.
- Dead body has no Awareness, sentiency.
- What is nature of Consciousness?

Science	Vedanta
<ul style="list-style-type: none"> - Temporary product, property of material body. - Scan brain, Sthula Shariram which is tangible entity. 	<ul style="list-style-type: none"> - Independent entity, not property of body, invisible. - Independence known through Shastram. - Existence known by experience.

- How Sukshma Sharira is born?
- Apanchikruta Buta Sambutam.
- Born out of subtle 5 elements.

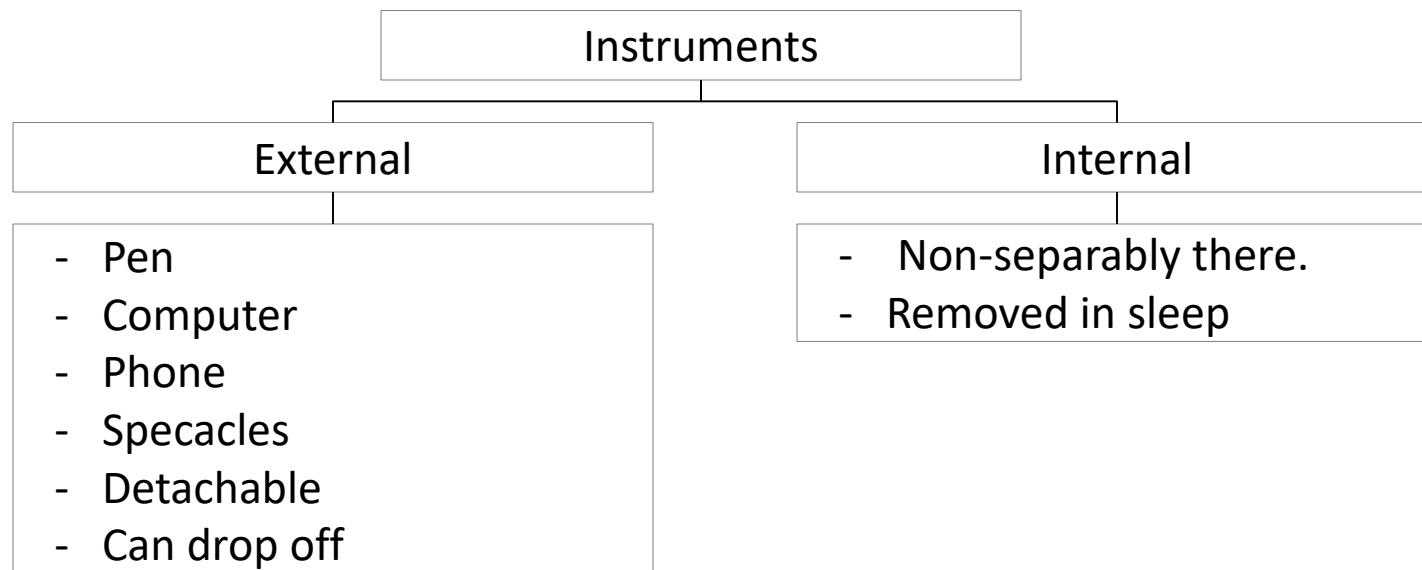




a) Yutham :

- Consisting of.
- What is purpose of Sukshma Shariram?

b) Boktruhu Sukehe Anusandhanam :



Sukshma Shariram Na Atma, Karana Vatu :

- Like Pen, Anusandhanam, instrument

c) Sukhade :

- For experiencing pleasure, pain, mixture.
- For whom ?
- Bokta -- Jivatma

Sthula Shariram	Sukshma Shariram
<ul style="list-style-type: none">- Rented office.- Changing office is Punar Janma.	<ul style="list-style-type: none">- Gadgets- Telephone line.- Another Upadhi for Atma, Chaitanyam.

d) Budaha Viduhu :

- Wise say.

e) Maya Mayam :

- This is also product, Mithya, discarded not reliable for peace, security, fulfilment.
- Not absolutely Real, can be utilised, not leaned upon, discard them.
- We have very strong Deha Abhimana and with limitations.
- Dosha of Body – Old age, Jara, Maranam.
- Dosha in Mind – Kama, Krodha, depression.
- Sukshma Shariram goes in search of another body after Death.
- Brain dies, Mind survives.
- Laukika Indriya Agocharam, Kevala Shastra Pramana Gocharam.

अनाद्यनिर्वाच्यमपीह कारणं
 मायाप्रधानं तु परं शरीरकम् ।
 उपाधिभेदात्तु यतः पृथक् स्थितं
 स्वात्मानमात्मन्यवधारयेत्क्रमात् ॥ ३० ॥

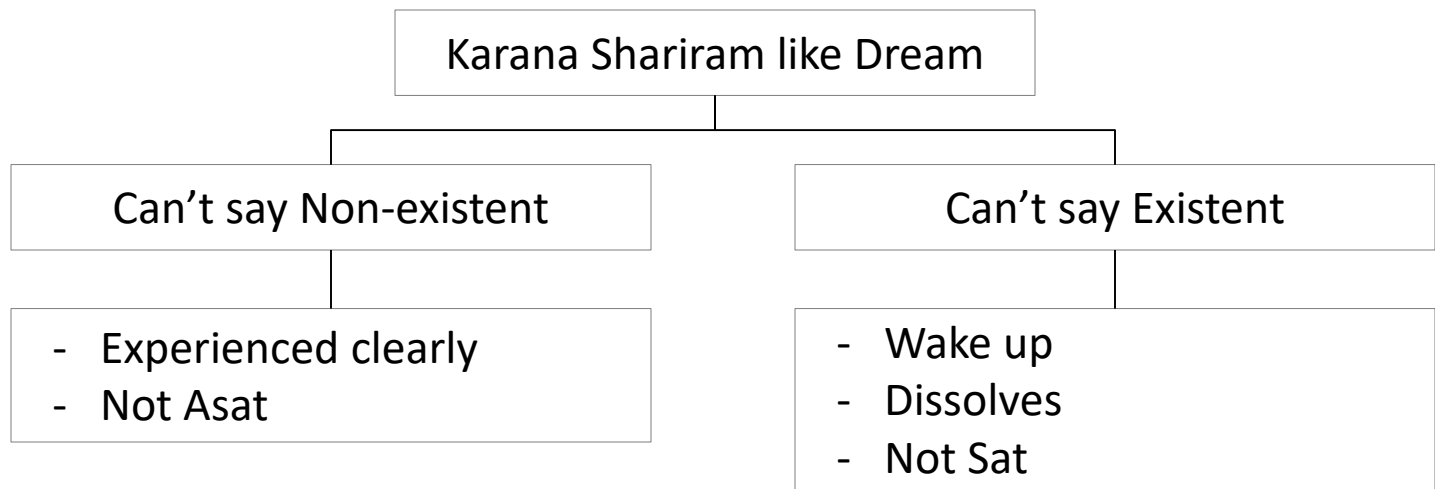
*anādyanirvācyampīha kāraṇam
 māyāpradhānain tu param śarīrakam
 upādhibhedāttu yataḥ pṛthak sthitain
 svātmānamātmanyavadhārayetkramāt*

The timeless and indescribable Maya-product body constitutes the third equipment of the Self, which is declared by the rishis as the causal body. Since the Self is separate from these different equipments, let the seeker learn to recognize his true Self in the heart (negating the equipments) in stages. [Verse 30]

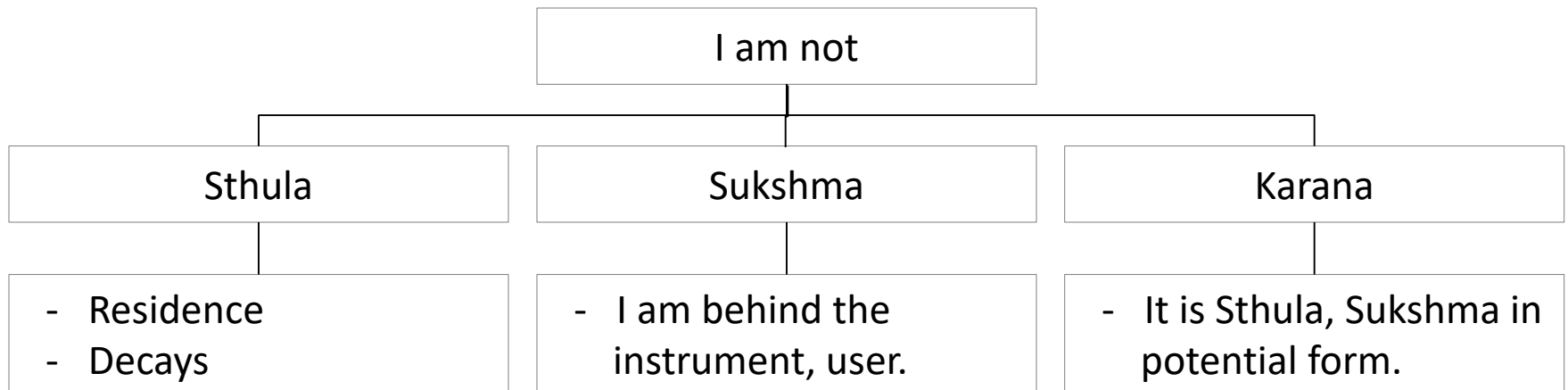
Karana Shariram :

- Mithya, subject to Modification – Anaadi, Anirvachaniyam, beginningless.

Sthula Shariram	Sukshma Shariram	Karana Shariram
- 100 Years	- Lasts one Srishti. - Resolves during Pralayam.	- Continues for several Srishti. - Dies during Videha Mukti of Jnani.



- This category called Mithya, Unreal, Anirvachania, Vakhtum Na Shakyam, Maya, Pradhanam, Avidhya.
- Any cause carries all effects in potential form.
- Pradhanam means Repository, storehouse of potential form, seed, future births stored in Karana Shariram.
- Upadhi – Present intimately close to Consciousness, unlike World.



- Mano Buddhi Ahamkara Chittani Naham.
- Step by Step Upadhi Bheda has to be dropped.
- Body, part of Universe, born of material World, goes back to 5 Elements.
- Assimilation takes several Janmas.
- Assert the fact that I am Consciousness behind 3 bodies.
- Not product, property – 5 points.
- Space like, eternal Consciousness I am.

a) Avadharayet :

- Keep seeing this fact again and again.

b) Atmani :

- See in your Mind.
- Mind with Sadhana Chatusthaya Sampatti can assert this fact.

c) Yataha Pritak Sthitham :

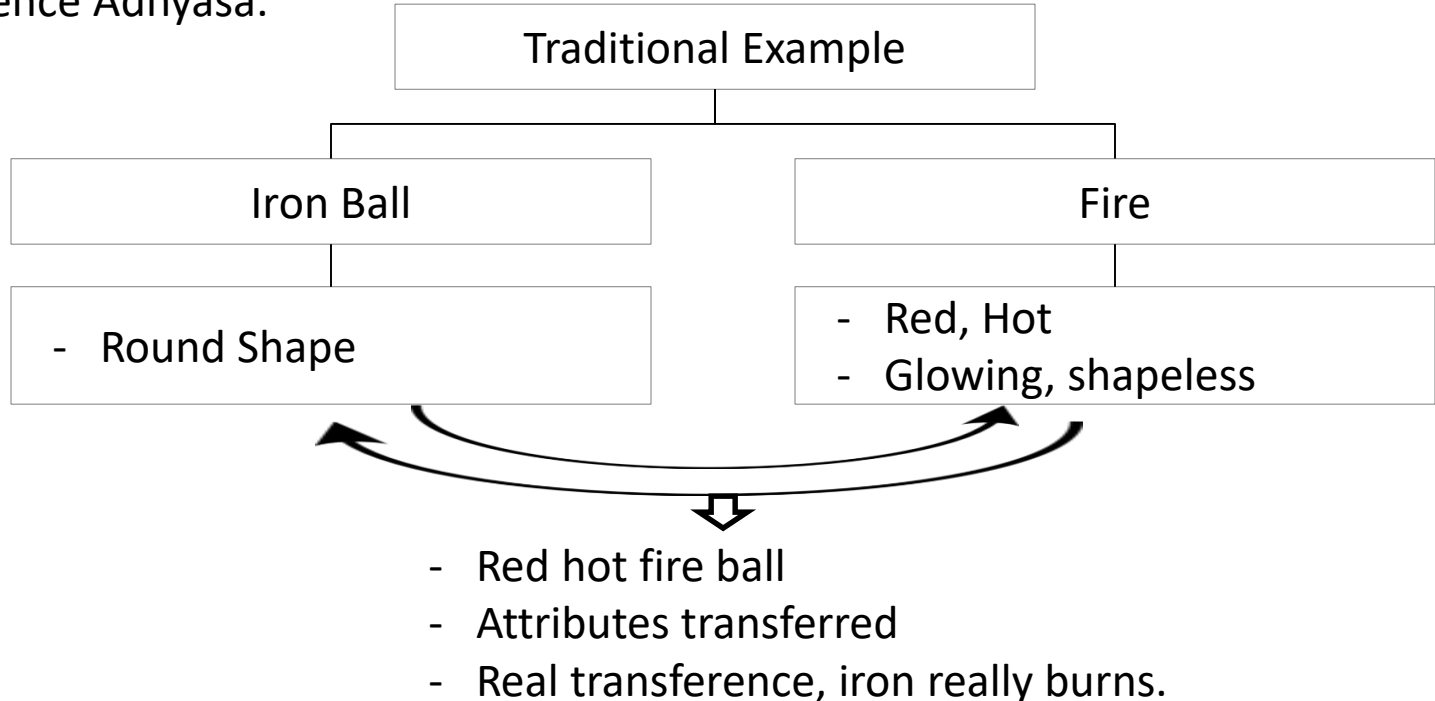
- Because Atma Chaitanyam is distinct from all Upadhi – Sharirams.
- Separation is cognitive process, in the form of understanding, not physical process.
- Screen different than Movie.

कोशेष्वयं तेषु तु तच्चदाकृति-
 विभाति सङ्गात्स्फटिकोपलो यथा ।
 असंगरूपोऽयमजो यतोऽद्वयो
 विज्ञायतेऽस्मिन्परितो विचारिते ॥ ३१ ॥

*kośeṣvayam teṣu tu tattadākṛtir –
 vibhāti saṅgātsphaṭikopalo yathā
 asaṅgarūpo 'yamajo yato 'dvayo
 vijñāyate 'sminparito vicārite*

Just as by the contact of a red flower, a crystal glass looks apparently red, so too, this Self, unattached and unborn, when in contact with the five kosas (sheaths), appears to be of their characteristic individual nature. But when one discriminates intelligently and thoroughly, then one realizes that the Self is unborn and not attached to anything, since it is nondual. [Verse 31]

- Consciousness – in proximity of 3 Bodies.
- Hence Adhyasa.



Here Example :

- Crystal – Red flower



Appears Red.

- Attributes of Red flower superimposed on plain crystal.
- Similarly attributes of 3 Sharirams are superimposed on Atma.

Karana Shariram :

- Has Avarna Shakti and I experience blankness or happiness.
- Avidya is also a thought belonging to Karana Shariram.
- Atma Chaitanyam principle is beyond ignorance in Sushupti and Knowledge in Jagrat.
- Jnana – Agyana Vilakshana Atma Aham Asmi.
- Atma appears to be in contact with 5 Koshas (3 Sharirams).
- In Reality, it is Asanga and Unborn like 3 Sharirams.
- Asango Yam Purusah Sakshi .

Brihadaranyaka Upanishad :

तस्य प्राची दिक् प्राञ्चः प्राणाः, दक्षिणा दिग्दक्षिणे प्राणाः,
प्रतीची दिक् प्रत्याञ्चः प्राणाः, उदीची दिग्दक्षिणे प्राणाः,
ऊर्ध्वा दिग्ूर्ध्वाः प्राणाः, अवाची दिग्वाञ्चः प्राणाः,
सर्वा दिशः सर्वे प्राणाः ; स एष नेति नेत्यात्मा ;
अग्रह्यो न हि ग्रह्यते, अशीर्यो न हि शीर्यते,
असङ्गो न हि सज्यते, असितो न व्यथते न रिष्यति ;
अभयं वै जनकं प्राप्तोऽसीति होवाच याज्ञवल्क्यः ।
स होवाच जनको वैदेहः, अभयं त्वा गच्छताद्याज्ञवल्क्य
यो नो भगवन्नभयं वेदयसे ; नमस्तेऽस्तु ;
इमे विदेहाः, अयमहमस्मि ॥ ४ ॥

tasya prācī dik prāñcaḥ prāṇāḥ, dakṣiṇā digdakṣiṇe prāṇāḥ,
pratīcī dik pratyañcaḥ prāṇāḥ, udīcī digudañcaḥ prāṇāḥ,
ūrdhvā digūrdhvāḥ prāṇāḥ, avācī digavāñcaḥ prāṇāḥ,
sarvā diśaḥ sarve prāṇāḥ; sa eṣa neti netyātmā;
agrhyo na hi grhyate, aśīryo nahi śīryate,
asaṅgo na hi sajyate, asito na vyathate na riṣyati;
abhayaṁ vai janaka prāpto'sīti hovāca yājñavalkyaḥ ।
sa hovāca janako vaidehaḥ, abhayaṁ tvā gacchatādyājñavalkya
yo no bhagavannabhayaṁ vedayase; namaste'stu;
ime videhāḥ, ayamahasmi || 4 ||

Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. This self is That which has been described as Not this, not this, It is imperceptible, for It is never perceived; undecaying, for it never decays ; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. You have attained That which is free from fear, O Janaka, said Yajnavalkya. Revered Yajnavalkya, said Emperor Janaka, may That which is free from fear be yours, for you have made That which is free from fear known to us. Salutations to you! Here is this (empire of) Videha, as well as myself at your service!. [IV – II – 4]

- Mother does not give birth to Sukshma Shariram.
- It continues from previous Janma.
- Nididhyasanam is for understanding – Asanga Atma, Advayam Atma, secondless Non-dual Atma.
- Consciousness is without Birth, hence no Death, no Rebirth, Shad Vikara Rahitaha.

a) Vijnayate :

- Clearly recognised, owned, assimilated, free from attributes of 3 bodies.

b) Asmin Paritaha Vicharite Sati :

- When Tvam and Tat Pada Shodanam is done thoroughly, with Vedantoscope, Atma clearly understood as distinct entity.

बुद्धेस्त्रिधा वृत्तिरपीह दृश्यते
 स्वप्नादिभेदेन गुणत्रयात्मनः ।
 अन्योन्यतोऽस्मिन्व्यभिचारतो मृषा
 नित्ये परे ब्रह्मणि केवले शिवे ॥ ३२ ॥

*buddhestridhā vṛttirapīha dṛśyate
 svapnādibhedena guṇatrayātmanah
 anyonyato 'sminvyabhicārato mṛṣā
 nitye pare brahmaṇi kevale śive*

The intellect comes under the sway of the three gunas; therefore, it has three states of consciousness, such as the dream state. Since the experiences in the three states contradict each other, they are by themselves illusions, and they do not exist in this eternal, supreme, non-dual, ever-auspicious Brahman. [Verse 32]

- Because of confusion, I identify with 3 bodies and conclude I am 3 Sharirams.
- False Identification = Abhimana, Adhyasa.

2 types of identifications

Guni / Dharmi Adhyasa

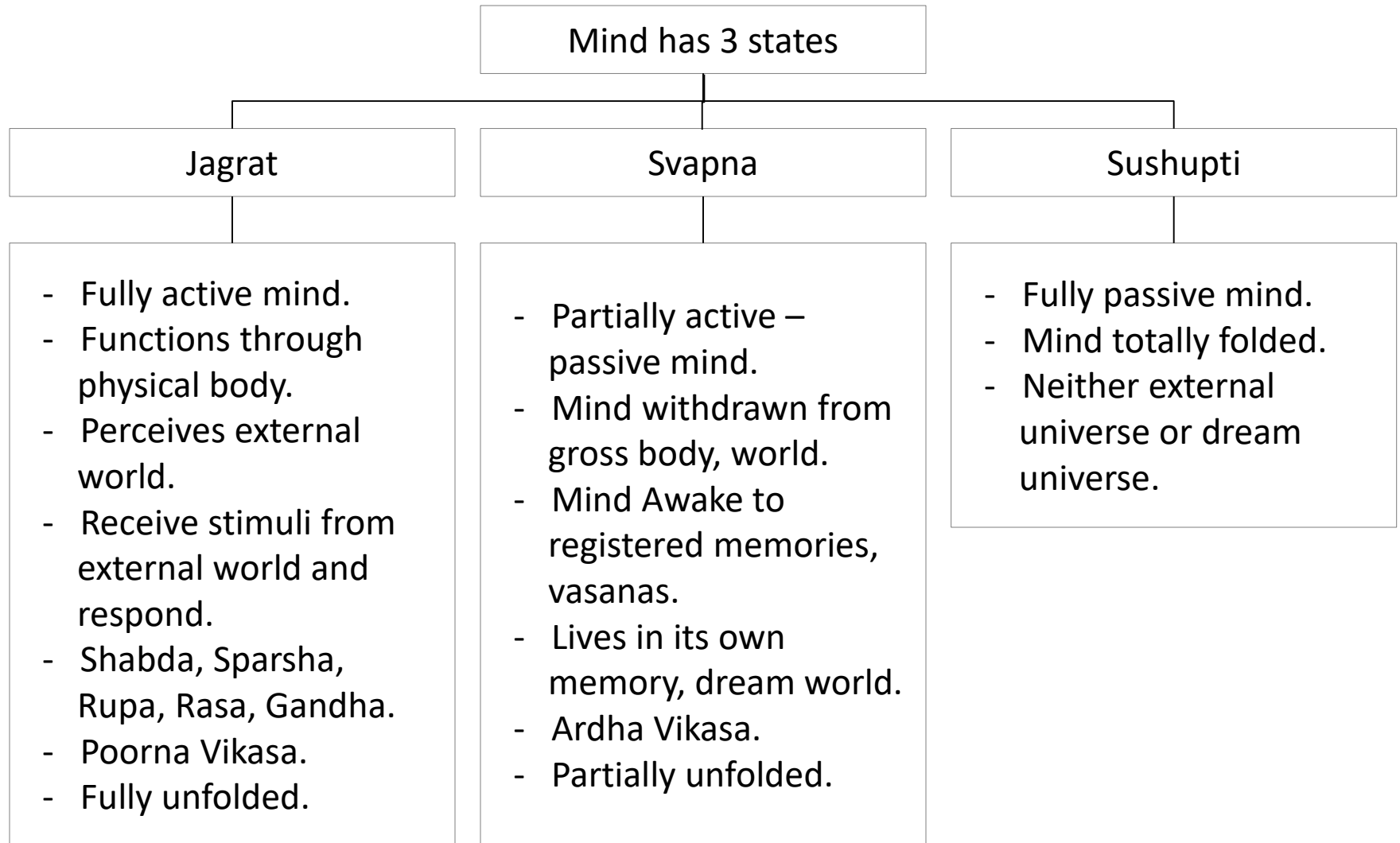
- Substance identification.
- Sthula, Sukshma Karana Sharira Adhyasa
- I am man.
- Man, women only gross body.
- Date of birth for only sthula shariram.

Guna / Dharma Adhyasa

- Attribute, property identification.
- Body : Fat, short, tall, lean, bald, fair, male – female.
- Mind : Depressed, happy, angry.

- Sukshma, Karana Shariram have no gender – Male / Female.

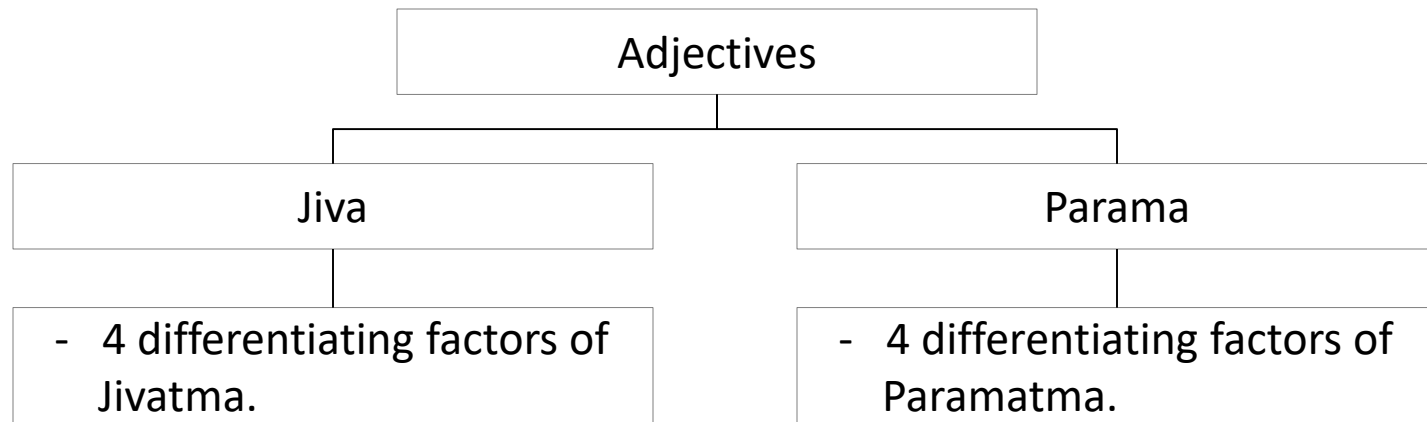
Avasta Trayam – Property of Mind :



- Consciousness neither active or inactive, it illumines both states of the mind, it is Avasta Traya Sakshi.

Revision :

- Upto Verse 23 – liberating Jnanam is Jivatma/Paramatma – Aikya Jnanam, received by analysis of Mahavakya – Tat Tvam Asi.
- Verse 24 – 41 : Vichara.
- Superficial meaning illogical.
- Take Primary meaning of Jivatma and drop 3 Shariram and their reflections from Jivatma, left over is Atma – Original Consciousness.
- Take Primary meaning of Paramatma, drop 3 Prapanchas – Universe.
- Original Consciousness behind body and Universe is one and same Atma.



- What remains is attributeless Consciousness.
- Process of Negation is called Tad/Tvam Padartha Shodanam, getting rid of Unwanted factors.
- Aham – not 3 Sharirams and Universes because they go away in each state.

- Withdraw from Shariram and Reflection, dismiss them.
- Meaning of Aham = Original Consciousness, Sakshi Chaitanyam.
- If I identify with Reflected Consciousness, I am localised Consciousness.
- Reflected is always localised within Reflected Mind.
- Identified with Pratibimba Chaitanyam, I say I am here.
- Identified with Bimba Chaitanyam, I say I am all Pervading Consciousness.
- Body is incidentally located, Reflection formed in the body will go away.

I – Chaitanyam :

Gita :

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

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yam 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 ॥

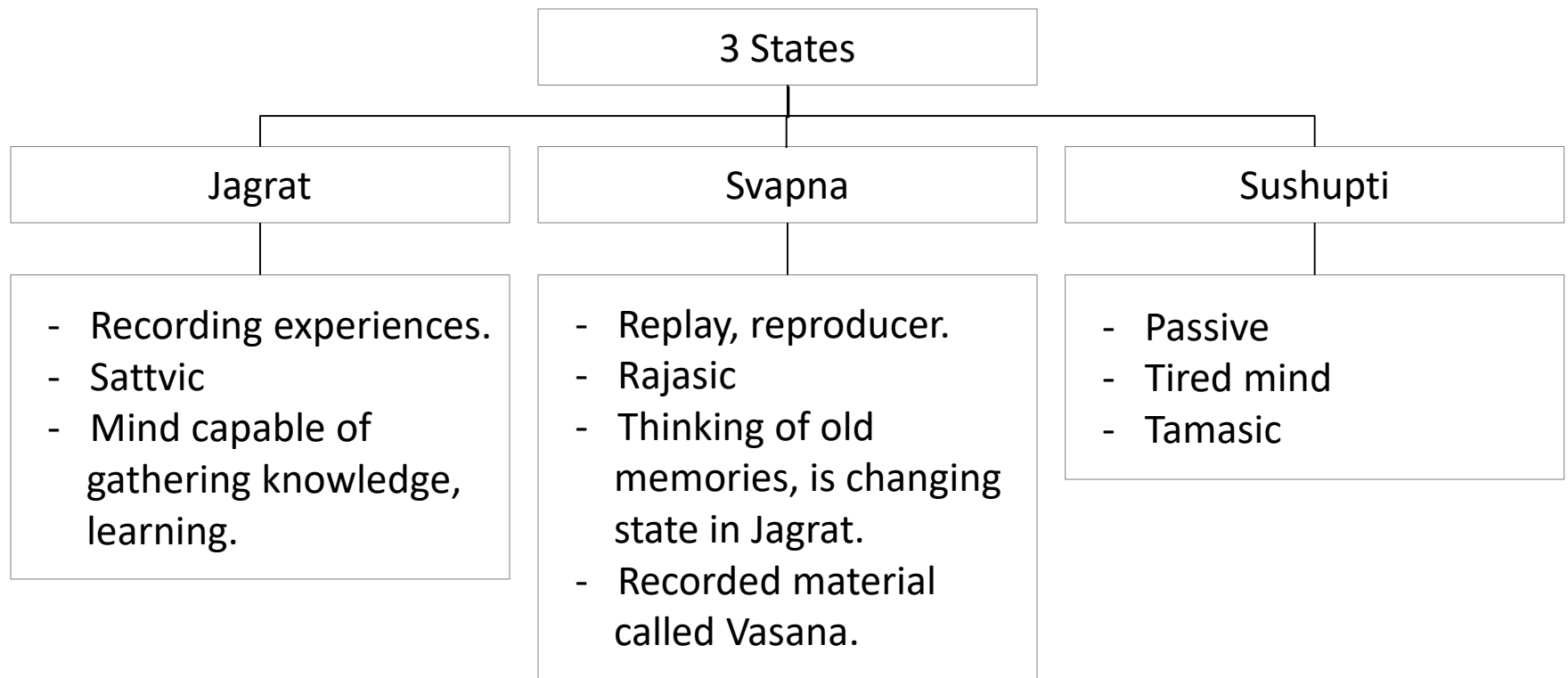
acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca ।
nityaḥ sarvagataḥ sthāṇuh
acalō'yam sanātanaḥ || 2.24 ||

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]

- Rama struggling to convey difference between 3 Sharirams and Chaitanyam – Atma – Anatma Viveka between Verses 23 – 41.
- We function through the medium of Body and yet say, I am not the Body.
- Body is Medium for transaction, not myself.
- Learning to disidentify, remove Dharmi Adhyasa, Body identification.
- And also Dharma Adhyasa, its properties.
- They belong to Sthula, Sukshma, Karana Sharirams and not to Original Consciousness.
- Pluck and handover to them.
- I am witness of Fat Sthula Shariram, Depressed Sukshma Shariram.
- Sharirams are mortal Anatmas, I am witness, Immortal Atma.
- We have to drop both Dharmi and Dharma Adhyasas and claim our Sakshi Nature.
- Original Consciousness does not have Avasthas at all, you are only witness of Avastha.

a) Buddhehe Tridha Vritti Api Drishyate :

- Antahkarana, Mind goes through 3 states.



- Mind = Avastha Traya Gunavan.
- Atma = Avastha Traya Sakshi, ever illuminator.
- Vritti = state, Condition.
- 3 States seen in Mind, not in Consciousness.

b) Svapnadi Bhedena Guna Traya Manaha :

- In form of 3 fold Division, classification, variety.
- Why Mind has 3 Avasthas not 6 or 2?
- Guna Trayatma – Manaha – Mind made of 3 Gunas, Satva, Rajas, Tamas.

- Turiyam not 4th State or Samadhi but name of Consciousness which exists in all 3 states (Pure Existence – Sat).

Uddava Gita :

- 24 Chapters – More than 1000 verses – Chapter 20 – Verse 20 :

पित्रोः किं स्वं नु भार्यायाः स्वामिनोऽग्नेः श्वगृध्रयोः ।
 किमात्मनः किं सुहृदामितियोनावसीयते ॥१९॥
 तस्मिन्कलेवरेऽमेध्ये तुच्छनिष्ठे विषज्जते ।
 अहो सुभद्रं सुनसं सुस्मितं च मुखं स्त्रियः ॥२०॥

*pitroḥ kiṁ svaṁ nu bhāryāyāḥ svāmino 'gneḥ śva-gṛdhrayoḥ
 kim ātmanaḥ kiṁ suhṛdām iti yo nāvasīyate
 tasmin kalevare 'medhye tuccha-niṣṭhe viṣajjate
 aho su-bhadraṁ su-nasaṁ su-smitaṁ ca mukhaṁ striyaḥ*

It can never be understood whose property the body is. Does the body belong to the parents, who enabled one to take birth? Does the body belong to one's wife, who gives it pleasure, or to one's master? Does it belong to the funeral pyre, or to the dogs that may one day devour it? Does it belong to the spirit soul who experiences its pleasures and pains, or does it belong to one's friends, who provide comfort? Although one can never understand who is the proprietor of the body, one certainly becomes very attached to it. Although the material body is destined to become ashes, worms, or stool, a man gazing at the face of a beautiful woman and thinks, "Oh! She is very attractive! What a charming nose she has, and just see her beautiful smile!" [Chapter 20 – Verse 20]

Jagrat	Svapna	Sushupti
- Sattva Pradhana - Can learn	- Rajas Pradhana. - Mind projects Vasana.	- Tamas Pradhana - Dreamless sleep

- Lord Krishna teaches Vedanta to Uddava – in 11th Canto of Bagavatam (consisting of 12 Sections).
- Consciousness does not have 3 Gunas, Gunas belong to Mind.

c) Turiyam Trishu Santata :

- Consciousness pervading all 3 States is not a separate state.
- Buddhi is endowed with 3 states, 3 Gunas.

Avasta Trayam	I am Conscious being in Jagrat, Svapna, Sushupti
<ul style="list-style-type: none">- Vyabichara- Come and go.- Incidental.- Mutually exclusive- Anyon Yataha.- Mrisha – False	<ul style="list-style-type: none">- Chaitanya Svarupa.- Svabavika.- Intrinsic- Heat of fire always in fire.

d) 3 States come and go in whom?

- Asmin – in me Original Consciousness.
- Upon screen, movie characters appear and disappear without affecting screen or the space.
- Similarly Avasthas come and go without affecting Consciousness.
- I am Shuddha, Mukta Chaitanyam.

Dakshinamurthy Stotram :

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

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

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

- 3 states happens in me consciousness.

e) Nitye Param Brahmani Kevala Shive :

- Nitye – Eternal Consciousness.
- Param – Absolute Consciousness.
- Brahmani – Infinite Consciousness.
- Kevala – Nondual, Undivided.
- Shine – Auspicious Consciousness.

Verse 33 : Important Verse



देहेन्द्रियप्राणमनश्चिदात्मनां
सङ्घादजस्रं परिवर्तते धियः ।
वृत्तिस्तमोमूलतयाज्ञलक्षणा
यावद्भवेत्तावदसौ भवोद्भवः ॥ ३३ ॥

*dehendriyaprāṇamanaścidātmanām
saṅghādajasraṁ parivartate dhiyaḥ
vṛttistamomūlatayājñālakṣaṇā
yāvadbhavettāvadasau bhavodbhavaḥ*

The inner equipments, presided ever by the Self, come to identify with the body, the sense organs, prana, the mind, and so on. This complex makes the intellect dance in endless thoughts. Because thoughts stem forth from tamas, they are of the nature of ignorance. As long as the intellect remains, so long remains this birth in samsara. [Verse 33]

- Every individual has to claim his real Nature of Sakshi of Minds 3 States to be free and fulfilled person.
- For transaction, identify with Body, like Actor playing Role of Beggar.
- In and through all transactions, remember I am Atma.
- Bhagavan, Sutradhari, has given Vesham of crying role.

Gita :

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ११-३३ ॥

*tasmāt tvamuttiṣṭha yaśō labhasva
jivā śatrūn bhunḅkṣva rājyaṁ samṛddham ।
mayaivaitē nihatāḥ pūrvamēva
nimittamātraṁ bhava savyasācin || 11-33 ||*

Therefore, stand up and obtain fame. Conquer the enemies and enjoy the flourishing kingdom. Verily, by myself they have already been slain; be you a mere instrument, O left-handed archer. [Chapter 11 – Verse 33]

- No need to change Role, but remember the Role.
- No need to announce to the World I am Deha Vyatirikta... Atma.
- If you take Role as Real I it is mistaking Ahamkara as Real Atma.

a) Deha, Indriya, Prana, Manaha Chidatmani Sangha :

- Mixing up, identifying with Body, Sense organs, 5 Pranas, Mind, Anatma as Chidatma – Original Consciousness.

b) Dhiyaha Vrittihi Pari Vartate :

- Dhi = Ego Notion – false I, Limited I, Samsari I.
- Taking attribute of Mind as my own Nature.
- Parivartate – Keeps changing.

c) Ajasram :

- Endlessly, continuous existence.

Gurudev :

- In the self there is no perception of Plurality as it is one without a second.
- Consciousness has no senses to perceive, no mind to feel, nor an intellect to think.
- When Consciousness floods the inner instruments, perceptions and feelings start and intellect is made to dance to their tunes.

- Electricity by itself does not produce light, heat, sound but explodes into expression when it functions through bulb, heater, radio.
- Play of dancing thoughts springs from Non-apprehension of Reality (Tamas), creating Mis-apprehension (Rajas).
- As long as thoughts are dancing in the Mind and attention is dissipated into the World outside, so long the plurality appears to be Real.
- Seeker maintains Jiva Bhavana – Ego sense in Minds endless imagination.
- Until we discover the rope, the imagined serpent will frighten and delude us.
- Only when the sense of individuality gets merged in the higher state of Consciousness, can the perceived World of perceived Plurality totally cease to persecute the individual Ego.

Class Notes :

d) Agyana Lakshana :

- Ahamkara continues as Real I for Role play, it is erroneous notion.
- Adhyasa Rupa, false Notion caused by Tamo Guna because of which original Nature I don't know.
- Before Body came you are not father, husband.
- Once body goes, no relationships.
- We are indebted to a few people due to Prarabdha loan.
- They give pleasure or pain, can't escape from the people till Body is there.

- Because of ignorance of fact, Ahamkara appears to be Real.

e) Yavat Asou Bavet, Tavatu Bavot Bavaha :

- Ahamkara becomes Real, Samsara continues, therefore falsify Ahamkara.
- Claim Atma without distortions, attributes.
- One Original Consciousness appears as Jivatma in Micro medium and Paramatma in Macro medium.
- Incidental attributes, Auphadhika Dharma, caused by medium of manifestation, not Vastava Dharma, intrinsic nature.
- Inferior Jivatma and Superior Paramatma are incidental.
- Original Consciousness free from both.
- Truth : I don't have inferior, superior attributes.
- For worldly transactions, put on attributes of medium .
- Example : Actor on stage.
- Atma Svarupam has to be claimed, otherwise Ahamkara mistaken as my Real Nature.
- Tragedy called Samsara is taking Ahamkara as my Real Nature.

Original Nature	Temporary Role
- Real	- Ahamkara Mithya, finite

- Till the mixing takes place, called Adhyasa, Ahamkara becoming real I, nagging problems will continue.

- World will persecute me constantly.
- Sukham, Dukham according to Prarabdham continues.
- Bagawan can't withdraw your Punya Papam, will be accused of favouritism.
- Only solution – transcend Ahamkara, understand Kartrutvam, Boktrutvam as Mithya from Atma standpoint.
- See all troubles from Atma standpoint, they become diluted.

Example :

- Starlight during Mid-day bright Sunlight.
- Property of stars, overpowered by sunlight.
- Atma Darshanam puts stop to problems of Ahamkara.
- No place on Earth or Heaven where Ahamkara can escape from problems.
- We can only dilute the intensity.

f) Bava Udhavaha :

- Samsara Wave comes one after another, Jananam, Maranam.
- Rich feel Poor are better
Poor feel Rich are better
- Hence, transcend Ahamkara.
- How to transcend Ahamkara?

Jivatma

- Take consciousness part of Ahamkara.
- Remove 4 components.
- Absorb Original Consciousness like sugarcane juice by Baga Tyaga Lakshana.
- Negate unreal part in Nididhyasanam by Neti Neti – Brihadaranyaka Upanishad – Sa Esha Neti Atma... [2.3.6]
- What you are experiencing in unreal.
- Yatu Drishyam tata mitya, drishyat vat, Svapnavatu.
- Experienced object unreal.
- What's left behind is Atma.
- Experience blankness.
- Can't talk of blankness until you are there.
- Witness consciousness is there to illumine blankness.
- Nobody other than Consciousness is there (Realisation).
- Chit – Original Consciousness claimed at Jivatma level.

Paramatma

- Mix up of 5 components.
- Remove Sthula, Sukshma, Karana Prapancha and Pratibimba Chaitanyam.
- We experience Paramatma as pure existence principle pervading Sthula, Sukshma, Karana Prapancha.
- Pure existence
 - = Pure Consciousness
 - = Mahavakyam
- Pure existence survives after disintegration of matter.
- Beyond transactions not limited by matter, exists after disintegration of matter.

Mandukya Upanishad :

- Avyavahariyam = Pure existence, consciousness, beyond transactions.

Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा
पुण्डरीकम्, तथा सकृद्विद्युत्तम् ; सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद् ; अथात आदेशः—नेति नेति, न
ह्येतस्मादिति नेत्यन्यत्परमस्ति ; अथ नामधेयम्—सत्यस्य
सत्यमिति ; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६ ॥ इति
तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam yathā māhārajanam vāsaḥ,
yathā pāṇḍv-āvikam, yathendragopaḥ, yathāgnyarciḥ,
yathā puṇḍarīkam, yathā sakṛd-vidyuttam; sakṛd-vidyutteva
ha vā asya śrīr bhavati, ya evam veda. athāta ādeśaḥ na iti na iti,
na hy etasmād iti, na ity anyat param asti; atha nāma-dheyam
satyasya satyam iti. prāṇā vai satyam, teṣām eṣa satyam ॥ 6 ॥

The form of that being is as follows : Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman) : Not this, not this. Because there is no other and more appropriate description than this Not this. Now Its name : The Truth of truth. The vital force is truth, and It is the Truth of that. [II – III – 6]

a) Na Iti Na Iti Pramanena :

- Iti = Any object = Idam = Kshetram, Drishya Prapancha.
- Iti = Galaxy, Body, Mind, emotions, thoughts, energy.
= Not really existent

Gita :

महाभूतान्यहङ्कारः
बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च
पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥

mahābhūtānyahaṅkāraḥ
buddhiravyaktamēva ca |
indriyāṇi daśaikam ca
pañca cēndriyagōcarāḥ || 13-6 ||

The great elements, egoism, intellect and also the unmanifested (mula prakrti), the ten senses and the one (the mind) and the five objects of the senses... [Chapter 13 – Verse 6]

Iti :

- As though existent like Dream, Mirage Water, Sunrise, Blue sky, Rope-Snake.

b) Nirakruta Akhilaha :

- Negate every object, Samasta Drishya Prapancha.
- Neti Neti – comes 4 times in Brihadaranyaka Upanishad.
- 2nd Chapter – 3rd Section – Murtha Amurtha Brahmanam.

1 st Neti	2 nd Neti
<ul style="list-style-type: none">- Concrete universe.- Murtha	<ul style="list-style-type: none">- Abstract Universe- Amurtha.- Energy, emotions, electromagnetic waves.

- Student has to negate all, Akhila Nirakrutta.

c) Hrida Budhya :

- By intellectually understanding.
- World is Mithya, can't be counted.

d) Samatvadita Ghana Akrutaha :

- Dismissed after extracting Atma, Sugarcane juice from Anatma, Sugarcane.

- After absorbing Atma as Real I.
- This should be the conviction after every Upanishad Class / hearing.
- I am not Sthula, Sukshma, Karana Shariram or localised Consciousness but all pervading Sat, Chit, Atma.
- Claim it as Original Nature.
- Samatvadanam means tasting.
- Refers to student by whom pure Consciousness nectar is absorbed.
- Chit Ghananam = Pure Consciousness.

Dakshinamurti Stotram :

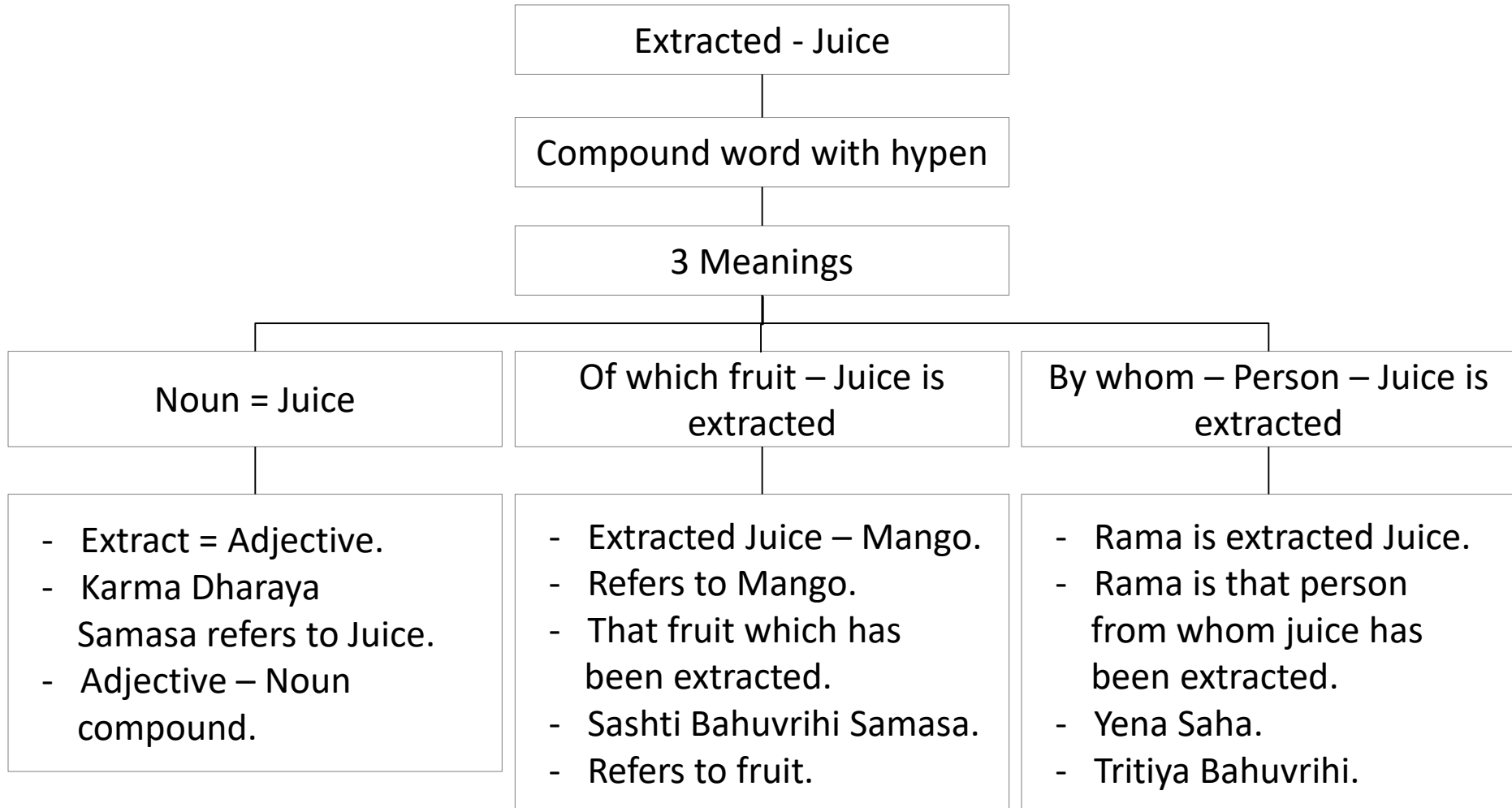
यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāstate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

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

e) Aapta Sat Rasam Jagat :

- From World extract “Sat” part, existence part intellectually.
- Sthula, Sukshma, Karana part is Unreal.
- Sanskrit Grammar = Samasa – compound.



- Context declares meaning.

Aapta Sad Rasam Jagat :

- Sashti – Refers to World whose juice extracted as “Sat”.

f) Aresham Tyajet :

- Give up World totally.
- Dismiss World as Mithya.
- Wherever you go, World will be there.

g) Yatha Ambaha Pithva, Tat Phalam Prajahati :

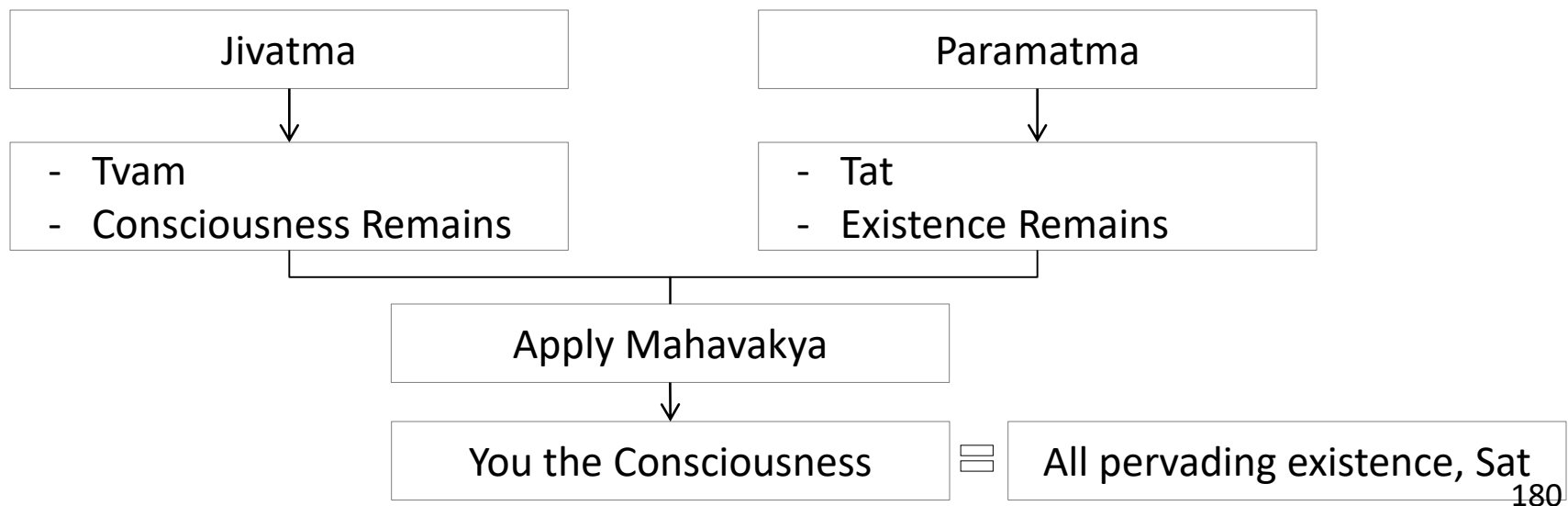
- Alu = Saturation.
- Nidraluhu = Saturated with Sleep.
- Sri Rama Chandra Kripalu.
- Universe like Rasalu Mango from which “Sat” has to be extracted and claimed as “I am Pure Existence”.
- Tat Phalam Prajahati – Remnant fruit, pithless fruit – one gives up by Baga Tyaga Lakshana.

Tvam	Tat
- Jivatma Consciousness extracted.	- Existence extracted.

- Sad Eva Chit, Chit Eva Sat.
- I am Sat Chit Atma Asmi.
- This wisdom is benefit of Mahavakya Vichara.

Revision:

- What is experienced is Unreal.
- Drishya Prapancha is negated from “I”.
- Sharira Trayam and Reflected Consciousness will go, only Original Consciousness remains at Vyashti level.
- Apply same principle at Samashti level, Macrocosm.
- Remove everything perceptible, Nama Rupa Prapancha goes.
- Pure Existence remains, can't be negated.
- Destroy Pot Nama Rupa, Existence which pot enjoyed is transferred to clay now.
- Pot is, Clay is.
- Extend to Universe, negate Nama Rupa, pure Existence remains.
- Tat Padartha Paramartma = Existence pervading everywhere.



- Existence, Consciousness alone is called Atma – Sat Chit Svarupa.
- Why add Ananda?

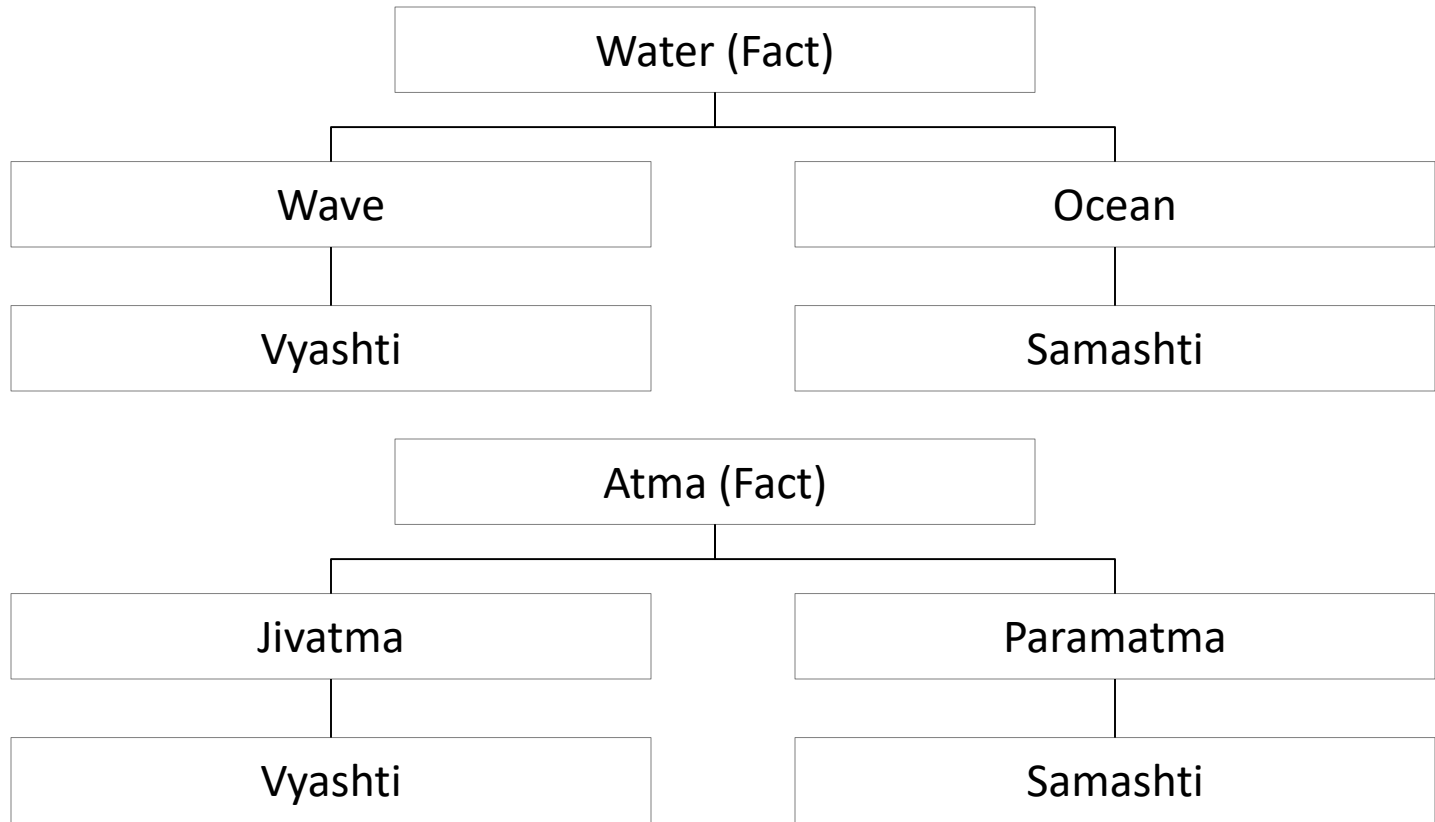
Chandogya Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ १ ॥

*Yo vai bhūmā tatsukhaṁ nālpe sukhamasti bhūmaiva
sukhaṁ bhūmā tveva vijijñāsītavya iti bhūmānaṁ
bhagavo vijijñāsa iti.*

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- Limitless alone is Ananda.
- Limitation = Sorrow.
- Sat Chit = Limitless = Ananda.
- I am Sat Chit Ananda Atma.
- With Individual Nama Rupa, I appear as Jiva, with total Nama Rupa, I appear as Paramatma.
- Jivatma + Paramatma – are appearances.
- Atma alone is a fact, Satyam.



- Jivatma and Paramatma are appearances, Nama Rupa.
- There is only one Atma.
- This fact has to be absorbed through Mahavakya Vichara.
- Then alone Vedantic communication is successful.
- Until then, continue Sravanam, Mananam, Nididhyasanam.



नेतिप्रमाणेन निराकृताखिलो

हृदा समास्वादितचिद्घनामृतः ।

त्यजेदशेषं जगदात्तसद्रसं

पीत्वा यथाम्भः प्रजहाति तत्फलम् ॥ ३४ ॥

netipramāṇena nirākṛtākhilo

hr̥dā samāsvāditacidghanāmṛtaḥ

tyajedaśeṣam jagadāttasadrasam

pītvā yathāmbhaḥ prajahāti tatphalam

After rejecting all the equipments with the help of the famous scriptural statement “Not this, not this” and experiencing the immortal, changeless mass of pure Consciousness in his heart, the wise man, having enjoyed the existent, blissful Self, should discard the entire world, just as one throws away the empty shell of a tender coconut after having enjoyed the sweet water of the fruit. [Verse 34]

- Very significant verse.