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# **DRG DRISHYA VIVEKA**

**By Swami Vidyananya**  
*(Sringeri Mata Acharya)*

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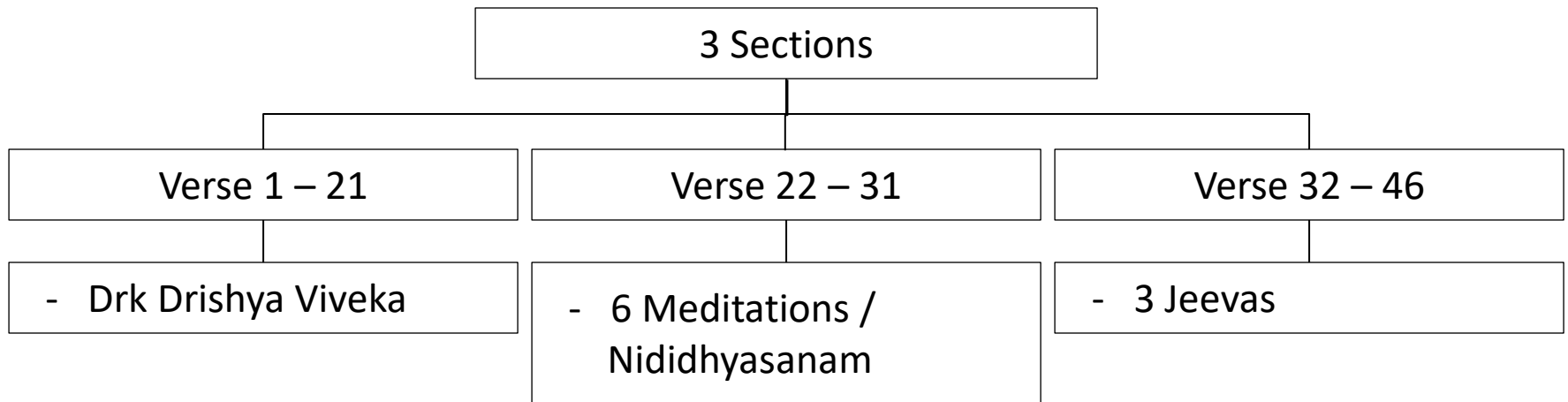
## **TOPICS**

- Summary*
  - Verse 1 to 46*
  - Top 16 Verses*
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# **SUMMARY**

## Summary



**DRG DRSYA VIVEKA**  
**By Swami Vidyananya (Sringeri Mata Acharya)**

Summary

46 Verses – 5 Topics

Topic 1

Topic 2

Topic 3

Topic 4

Topic 5

- Verse 1 – 5
- 3 Types of Drk, Seer.

- Verse 6 – 12
- Formation and Function of 3 Seers.

- Verse 13 - 21
- Sravanam, Mananam.
- Main part of text.
- How to remove sorrow?
- Ignorance and cause of error.

- Verse 22 - 31
- Vedantic meditation
- Benefit of Meditation

- Verse 32 – 46
- Summary

## Topic I :

### Verse 1 to 5 : 3 Types of seers - Drk

Seer	Seen
I) Sense organs	World
II) Mind	Sense Organs
III) Consciousness	Mind

World	Drishyam – 2 fold	Drk
- Absolutely seen	- Relative seers / seen - Mind - Sense organs	- Absolute seer - Consciousness

## Topic II :

### Verse 6 – 12 : Formation and Function

#### a) Absolute seer – Chaitanyam :

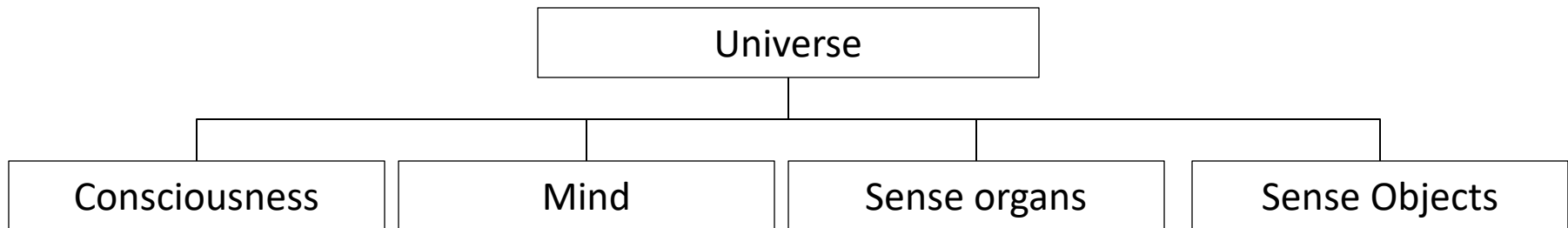
- Never formed.
- Ever exists, eternal illuminator.
- Mind alone object of consciousness.
- Illumines mind by mere presence.

## b) Mind :

- Borrows light from consciousness.
- Changing illuminator.
- Temporary illuminator
- During sleep, mind does not function as illuminator.
- Illumines sense organs.
- Seer w.r.t. sense organs.
- Seen w.r.t. consciousness.

## c) Sense organs :

- Borrows consciousness form mind.
- Seer with respect to world.
- Seen with respect to mind.



Consciousness	Mind	Sense Organs	World
<ul style="list-style-type: none"> <li>- Always seer</li> <li>- Sakshi</li> </ul>	<ul style="list-style-type: none"> <li>- Seer of sense organs</li> <li>- Seen by consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- Seer of world</li> <li>- Seen by Mind</li> </ul>	<ul style="list-style-type: none"> <li>- Always seen</li> </ul>

### Topic III : Vedanta – Sravanam – Mananam

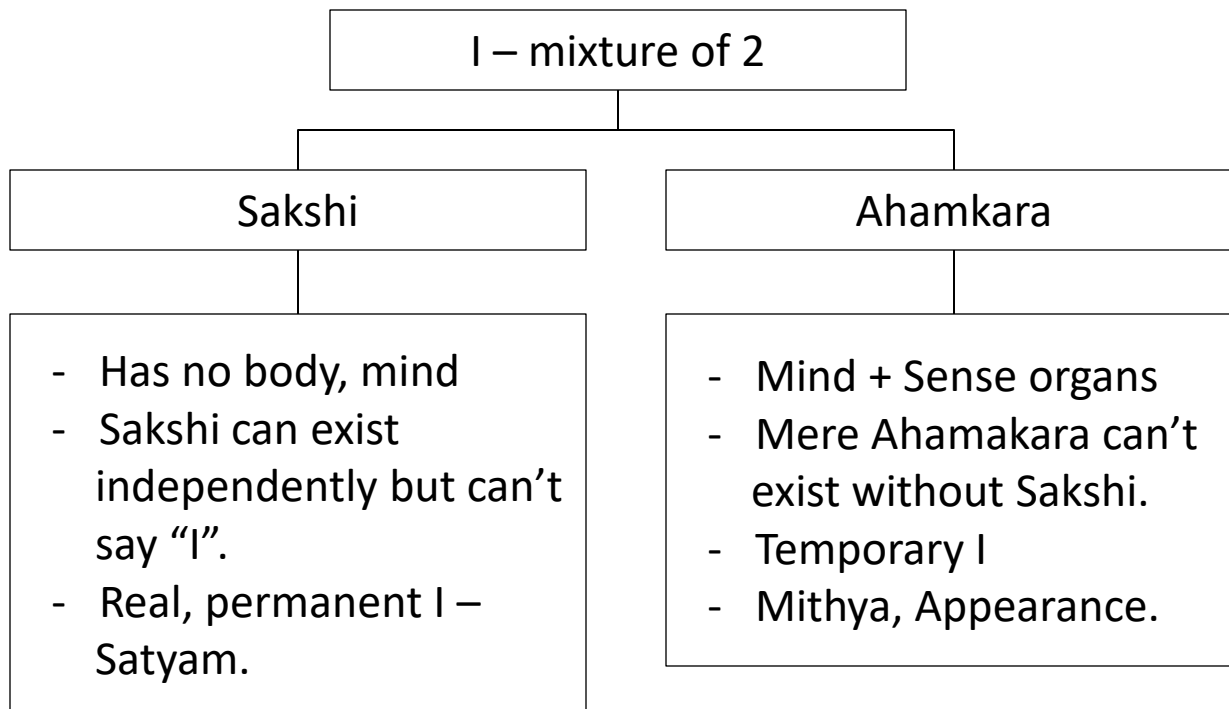
#### Verse 13 – 21 : Ignorance and cause of error

- What is cause of sorrow?
- We have taken our self to be Ahamkara not Sakshi.

Ahamkara	Sakshi
<p>1) Changing principle, mind and sense organs change moment to moment.</p> <p>2) Relative seer / seen</p> <p style="margin-left: 20px;">a) Sense Organs :</p> <ul style="list-style-type: none"> <li>- Seer of world</li> <li>- Seen by Mind</li> </ul> <p style="margin-left: 20px;">b) Mind :</p> <ul style="list-style-type: none"> <li>- Seer of sense organs</li> <li>- Seen by Consciousness</li> </ul> <p>3) <b>Finite principle :</b></p> <ul style="list-style-type: none"> <li>- Bound by body.</li> </ul>	<p>1) Changeless principle : Ever the same.</p> <p>2) Only seer</p> <p>3) Infinite principle :</p> <ul style="list-style-type: none"> <li>- Not bound by body or Mind.</li> </ul>

Ahamkara	Sakshi
4) Never free from sorrow. 5) Subject to travel from body to body as per Karma Phalam. - Has problems of life. - Has ups and downs.	4) Ever free from sorrow. 5) All pervading, can't travel.

- No physical distance between Sakshi and Ahamkara.





- **Our Problem :**

- I) Ignorant of composition of I as a mixture.

- II) Not separated Sakshi and Ahamkara.

- III) There is self ignorance and hence identify with Ahamkara as Real I.

- Due to false identification we are suffering.

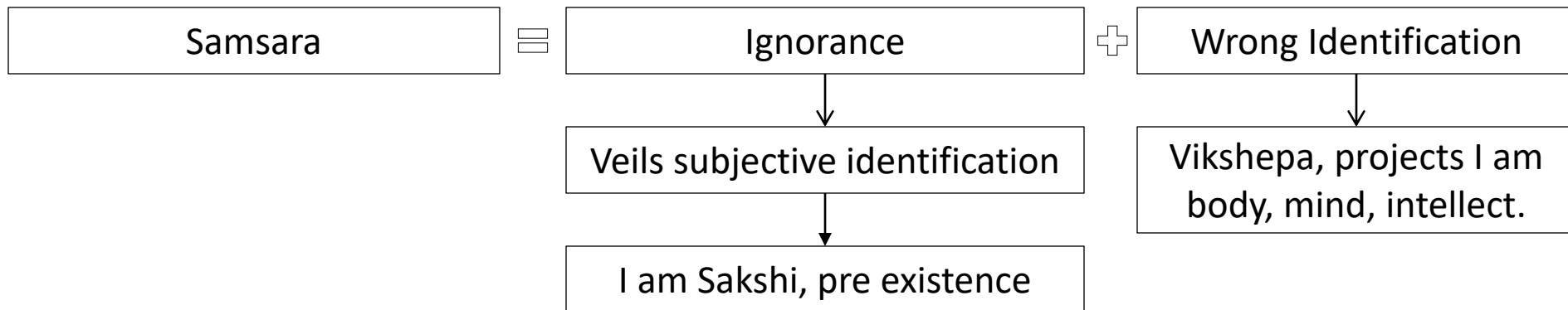
- **Ahamkara alone is suffering in waking and dream not Sakshi.**

- Ahamkara's struggle is unpredictable, uncontrollable as setup keeps on changing.

- Ahamkara is Nitya Samsari, has to struggle with Punyam – Papam.

- Even if idle, there is still Sanchita Bag.

- Hence new body comes.



Remedy



Knowledge



Right identification

Understand

Sakshi I

- My higher nature
- Drk
- Atma
- Permanent part of me
- Turiyam
- Has independent existence.
- Satyam
- Pure Awareness, existence.
- Claim Atma and enjoy freedom while living.

Ahamkara I

- My own lower nature.
- Drishyam
- Anatma
- Vesham, temporary dress.
- Waker, dreamer, sleeper.
- Has dependent existence on Turiya Atma as Adhishtanam.
- Claiming Ahamkara, will always be in sorrow.

## Remedy

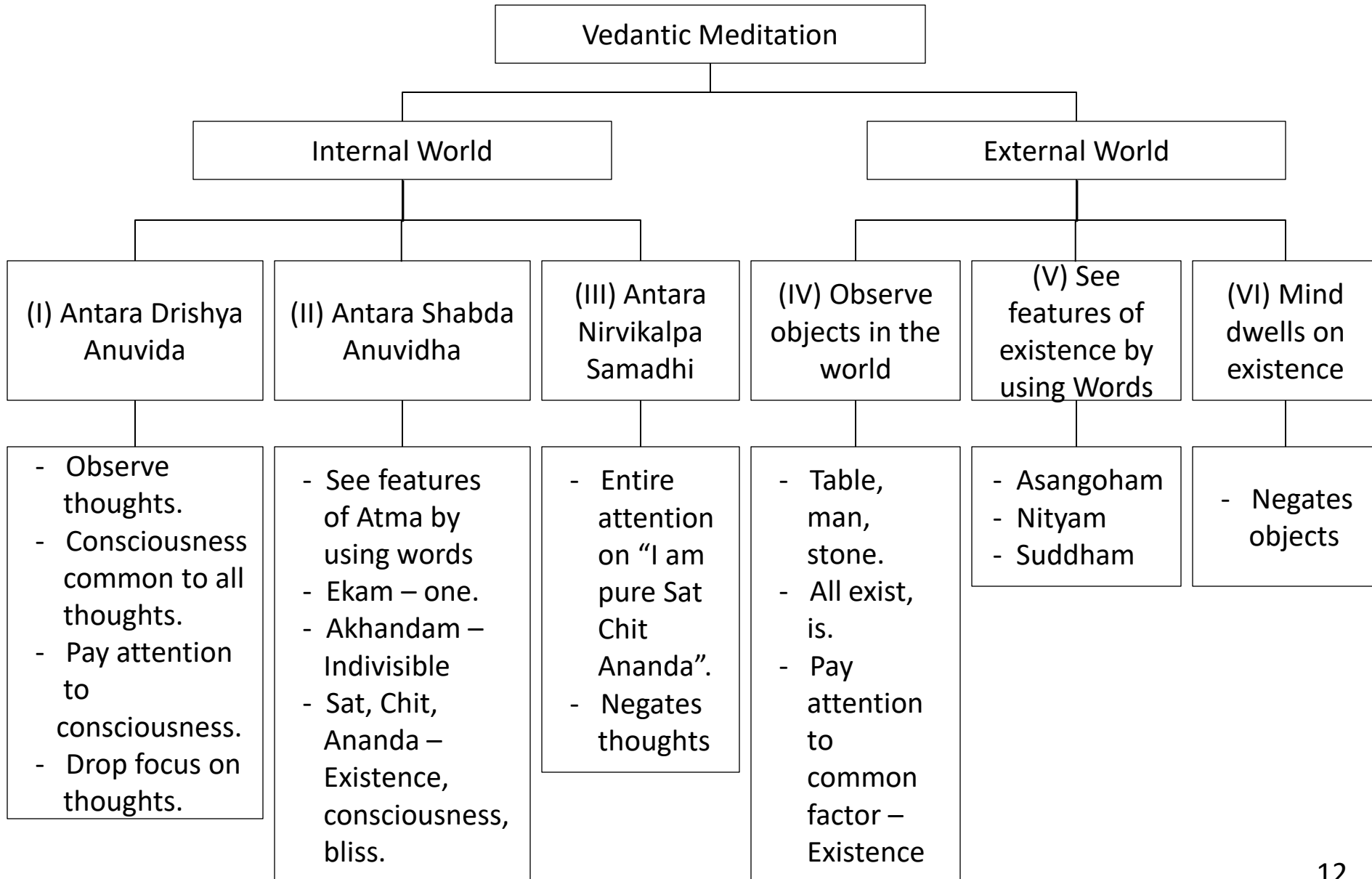
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graph TD; A[Remedy] --> B["- Convert Ahamkara as Vesham, father, husband, mother.  
- Convert life into Drama."]; A --> C["- Remember Ahamkara is Vesham, dress.  
- Claim : I am Chid Ananda Rupam Shivoham.  
- I am pure consciousness, bliss, Auspicious.  
- Claiming Sakshi as my real nature is Aim of Vedanta."];
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- Convert Ahamkara as Vesham, father, husband, mother.
- Convert life into Drama.

- Remember Ahamkara is Vesham, dress.
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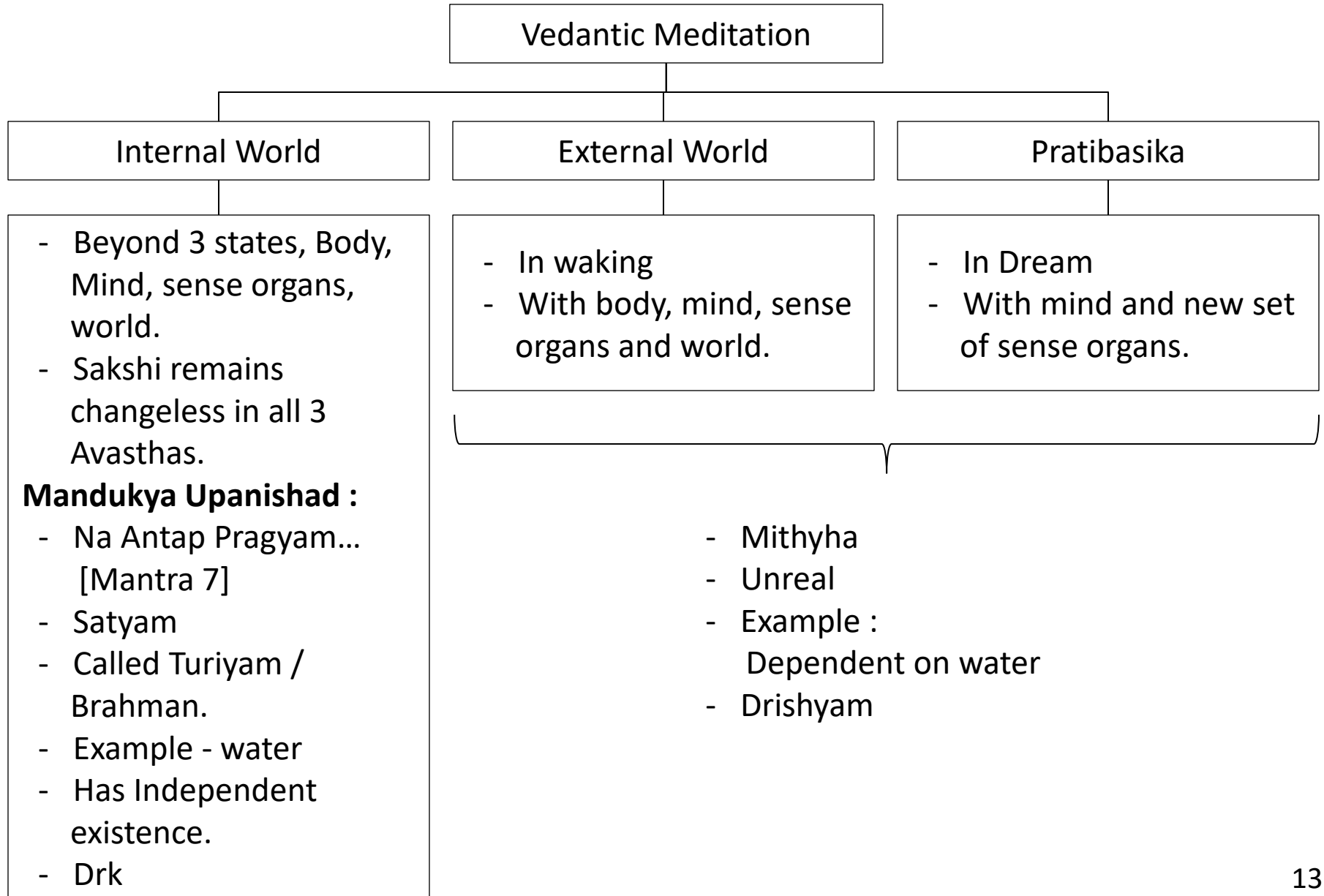
## Topic IV : Vedantic Meditation and Benefits

### Verse 22 – 31 :



## Topic V :

### Verse 32 – 46 : Summary of Teaching



## Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः  
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्  
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं  
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
prajñam na prajñānaghanam na prajñam nāprajñam ।  
adr̥śyamavyavahāryamagrāhyamalakṣaṇam  
acintyamavyapadeśyamekātmapratyayasāraṁ  
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ  
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

### Prasthanā – Traya 3 primary sources of knowledge

#### Sruti Prasthanam

- Upanishads
- Don't know Author, revelations to Rishis.
- Jnana Yoga

#### Smṛuti Prasthanam

- Gita, (Part of Mahabharatam).
- Written by Vyasa
- Karma Yoga + Upasana Yoga.

#### Jnaya Prasthanam

- Brahma Sutra
- By Vyasa
- Supports with reasoning.

Prakarana Grantha (Manuals written by Acharyas)

Birds eye view

- Vivekachudamani
- Vedanta Sara
- Sarva Vedanta Siddhanta
- 6 topics : Jiva, Jagat, Ishvara, Bandaha, Moksha, Sadhanani.
- Individual, world, Lord, Bondage liberation, means of liberation.

Specific topic blown up

- Vakya Vritti
- Mahavakya
- Drk Drishya Viveka – Jiva, Bandaha, Sadhana Moksha (Tvam)
- No Jagat, Ishvara always.

Drk	Drishyam
<ul style="list-style-type: none"> <li>- Seer</li> <li>- Experiencer</li> <li>- Subject</li> <li>- Illuminator</li> <li>- Consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- Seen</li> <li>- Experienced</li> <li>- Object</li> <li>- Illumined</li> <li>- Inert matter</li> </ul>

- We have confusion because of non-discrimination..
- Confusion causes sorrow.



**VERSE 1 TO 46**



## Verse 1 :

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

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

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

Seer	Seen
<ul style="list-style-type: none"><li>- External – Eyes – Sense Organs</li><li>- Inner organ – Mind (Antahkaranam)</li><li>- Consciousness</li></ul>	<ul style="list-style-type: none"><li>- Seen</li><li>- Experienced</li><li>- Object</li><li>- Illumined</li><li>- Inert matter</li></ul>
Sentient	Inert
<ul style="list-style-type: none"><li>- Consciousness</li><li>- Invisible</li></ul>	<ul style="list-style-type: none"><li>- Body, Mind, Sense organs.</li><li>- Visible</li></ul>

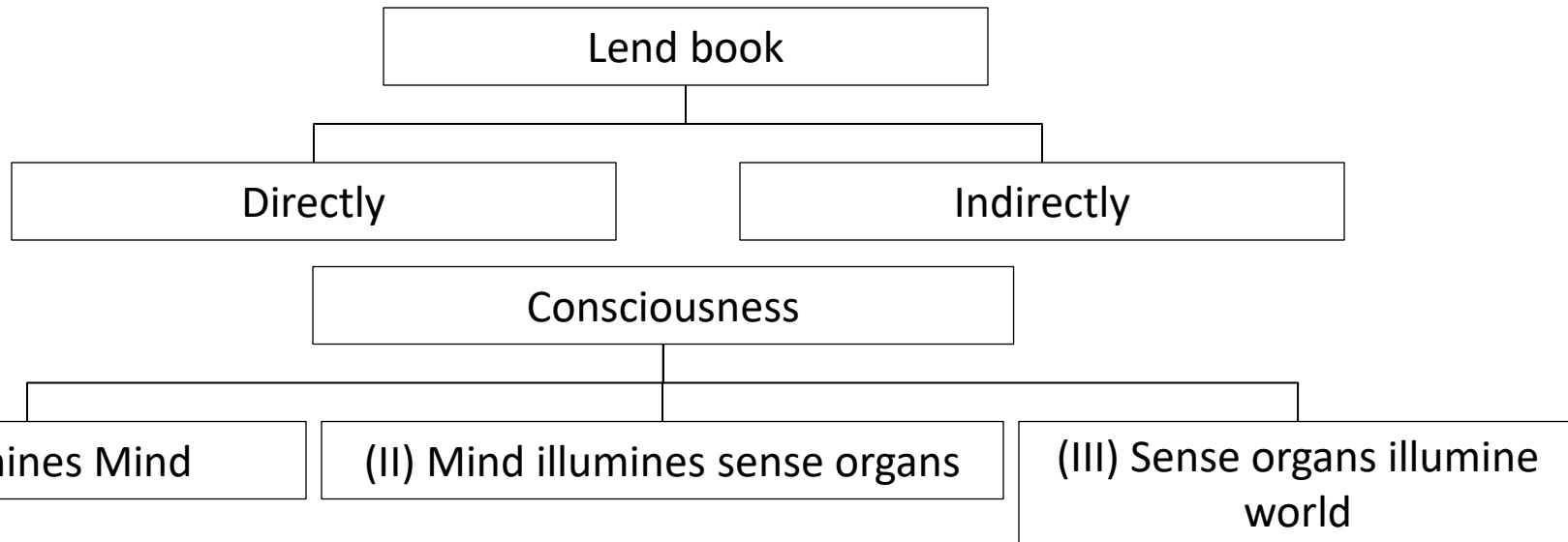
## Keno Upanishad :

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

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

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

**Example :**



- Mind, sense organs – Intermediary giver, receiver.
- **Consciousness can't illumine world directly, but illumines it through mind and sense organs.**

Sun	Moon
<ul style="list-style-type: none"><li>- Absolute illuminator</li><li>- Eever illumined like consciousness.</li></ul>	<ul style="list-style-type: none"><li>- Relative illuminator</li><li>- Like Mind + sense organs</li><li>- Objects Borrows light from sun like the mind borrows consciousness from Atma.</li></ul>

- Mind functions in the form of thoughts.
- Jivatmais composite entity – 3 bodies, 5 Koshas.

## Verse 2, 3, 4, 5 : Commentary on Verse 1

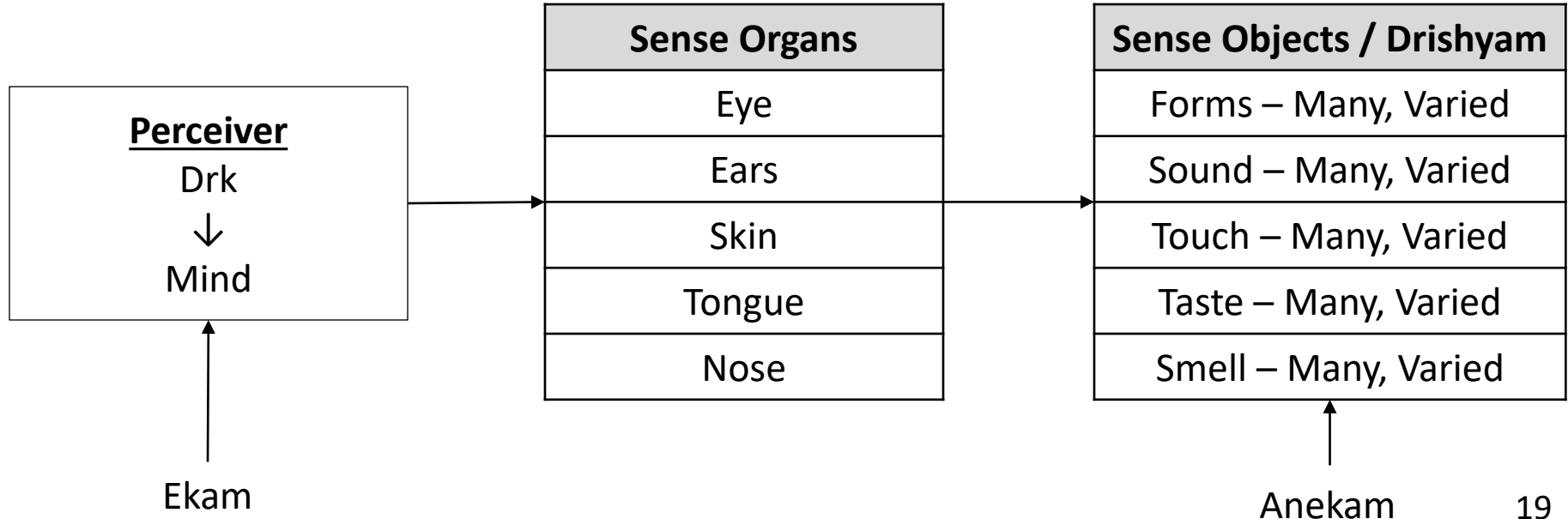
Verse 2	Verse 3	Verse 4
- 1 <sup>st</sup> Seer - Sense organs	- 2 <sup>nd</sup> Seer - Mind	- 3 <sup>rd</sup> Seer - Sakshi

### Verse 2 :

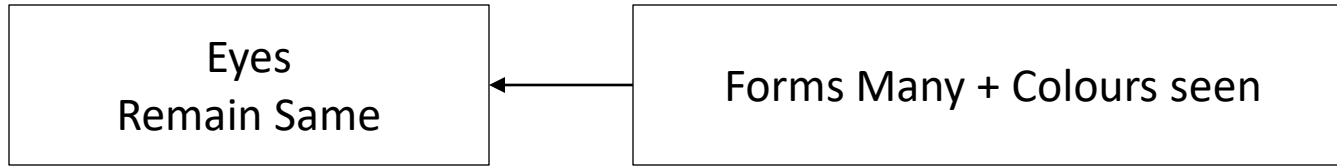
नीलपीतस्थूलसूक्ष्मह्रस्वदीर्घादि भेदतः ।  
नानाविधानि रूपाणि पश्येल्लोचनमेकधा ॥२॥

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

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

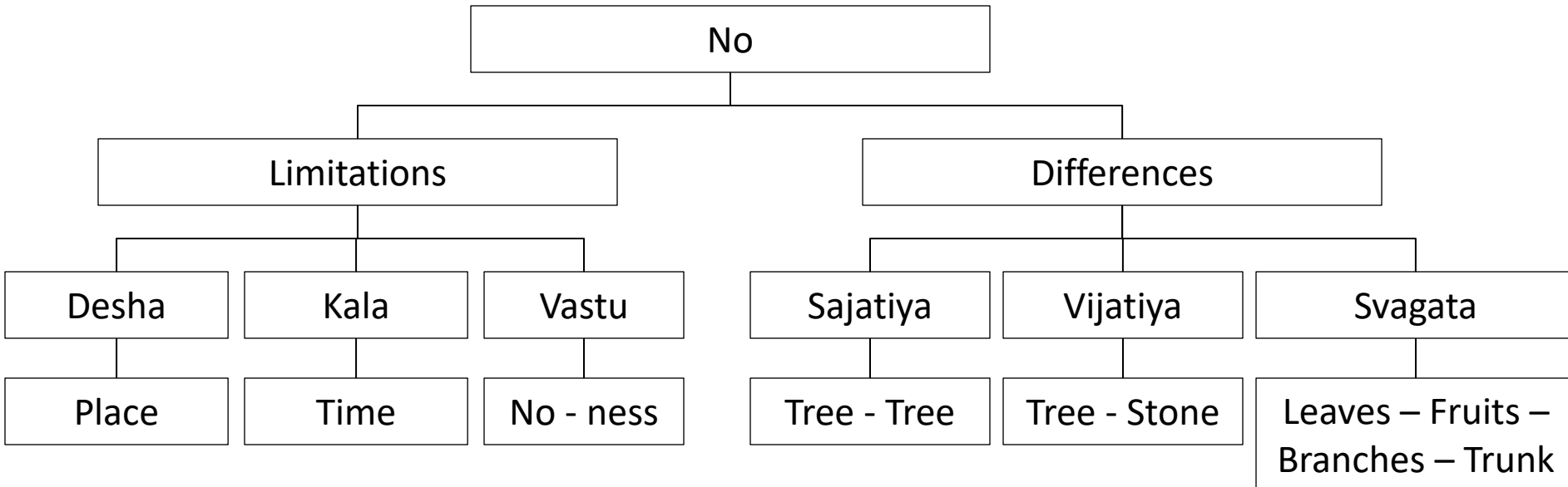


- Eyes see red colour, do not become red colour, remain same.



- **Eyes remaining same, they illumine many varied objects.**

- Absolute seer : Consciousness



- Consciousness – One – Nondual.
- Akhanda Kara Vritti – Absolute seer – nondual.
- In this verse 1<sup>st</sup> seer – sense organs explained.

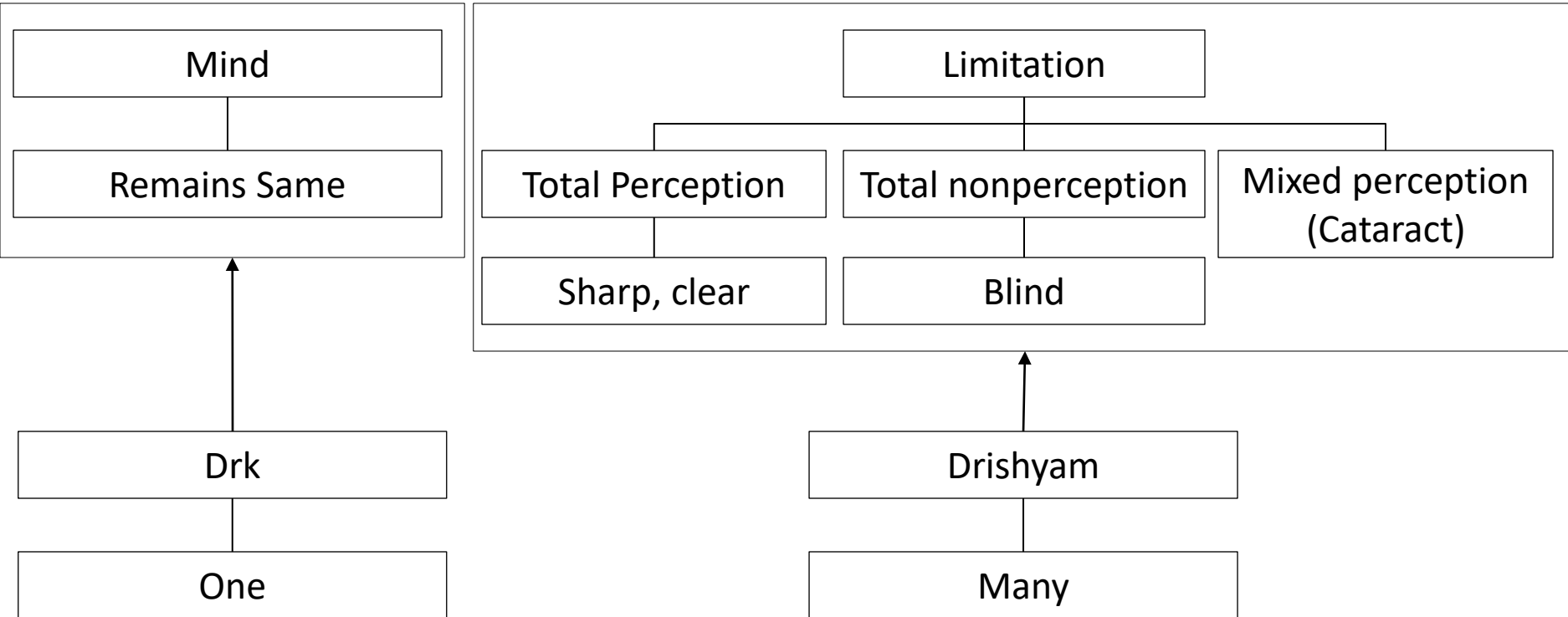
### Verse 3 :

आन्ध्यमान्द्यपटुत्वेषु नेत्रधर्मेषु चैकधा ।  
संकल्पयेन्मनः श्रोत्रत्वगादौ योज्यतामिदम् ॥३॥

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

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

- 2<sup>nd</sup> seer – Mind.



### Verse 3 :

कामः संकल्पसंदेहौ श्रद्धाऽश्रद्धे धृतीतरे ।  
हीर्षीर्भीरित्येवमादीन् भासयत्येकधा चितिः ॥४ ॥

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

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

[Verse 4]

Consciousness  
remain same

One Seer

Minds – Conditions  
known

Not objectified  
by eyes

Emotional Conditions of Mind

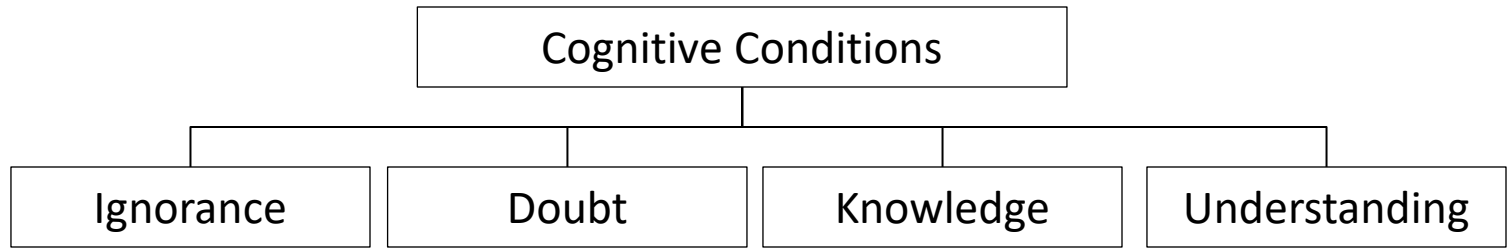
Joy

Sorrow

Jealousy

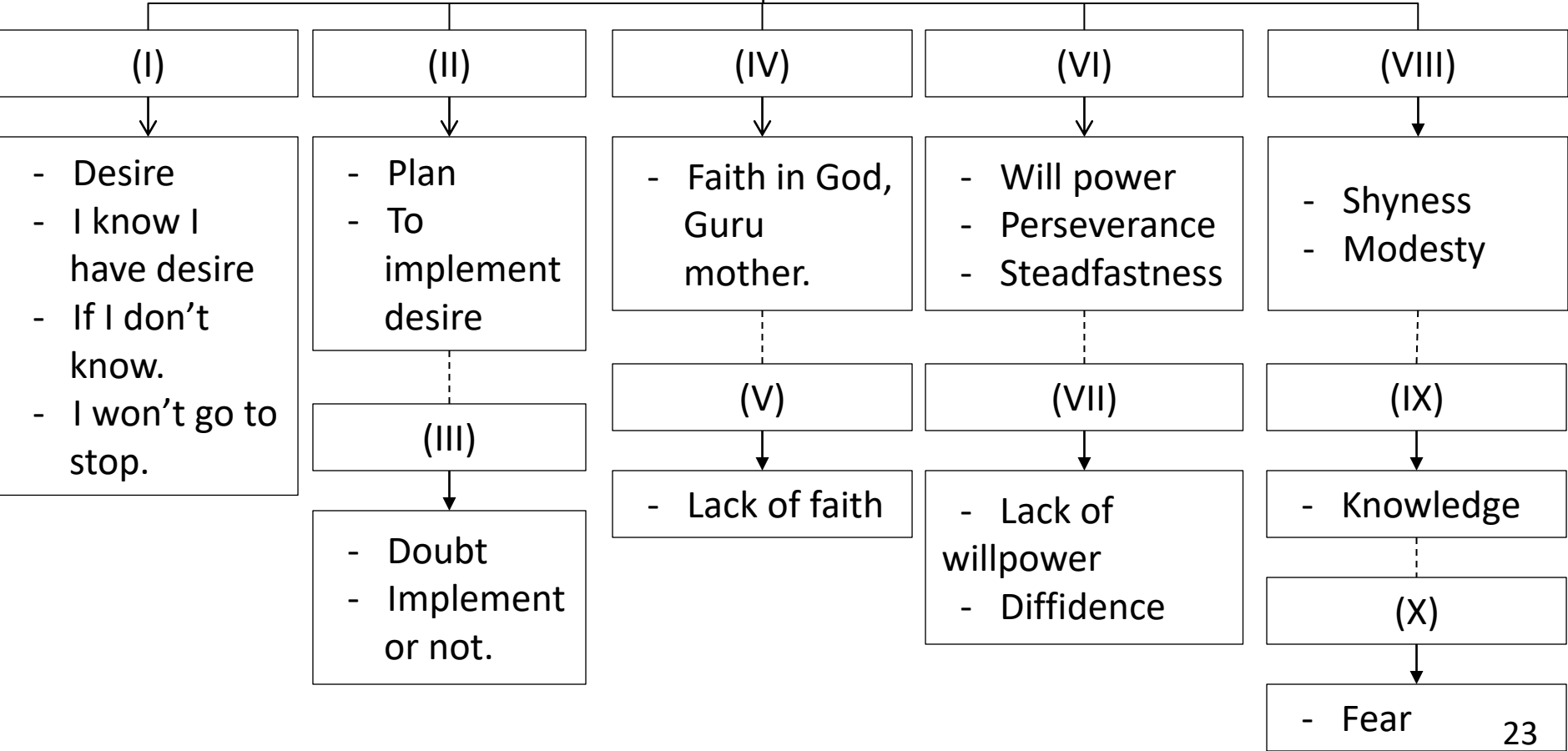
Fear

Compassion



**Brihadaranyaka Upanishad : 1<sup>st</sup> Chapter – 5<sup>th</sup> Brahmana**

**Conditions of Mind**



- **Consciousness makes them knowable without changing itself.**
- **Seer No. 3 :**
  - Ever experiencer.
  - Never experienced, don't look for experience of Atma.
  - Not part of mind.
  - Independent entity, pervades mind (like light pervades hand).
  - Survives when mind becomes passive in sleep.
- When medium of mind resolved, consciousness exists but is not available for us.
- Self evident, our higher nature.



## Verse 5 :

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

*nodeti nāstametyeṣā na vṛddhiṃ yāti na kṣayam,  
svayaṃ vibhātyathānyāni bhāsayet sādhanam vinā. (5)*

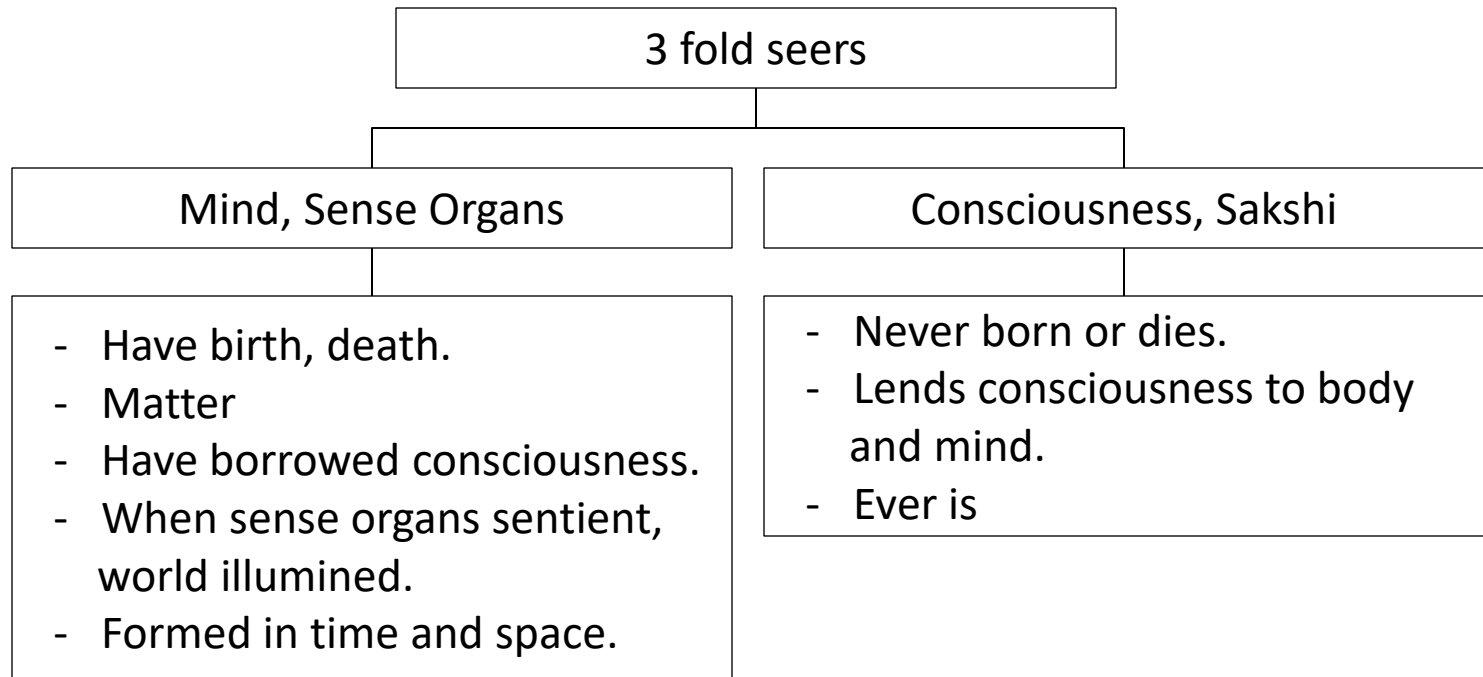
This (Consciousness) does not rise (is unborn) and does not set (is immortal). It does not increase or decay (is immutable). It shines by Itself and It illumines others without any aid.  
[Verse 5]

- Consciousness – is never born, but exists eternally.
- **Does not originate like body or the universe.**
- **Never destroyed, does not die.**
- Origination of reflected consciousness is there in a new born baby.

Reflection of my face	Reflection of consciousness
- Originates when mirror created	- Originates when baby born with mind.

Science	Vedanta
- No original consciousness - Only reflected Consciousness	- Original Consciousness existed before big Bang, before creation. - Only world rises and goes.

- Consciousness is self evident, illumines mind without any aid.
- Mind rises and falls with the reflection.
- Consciousness is not limited by time or space.
- Time and space are born in it.
- Hence immortal.



## Topic II :

### Verse 6 – 12 :

- Origination, function, activities of 3 seers.

### General Introduction :

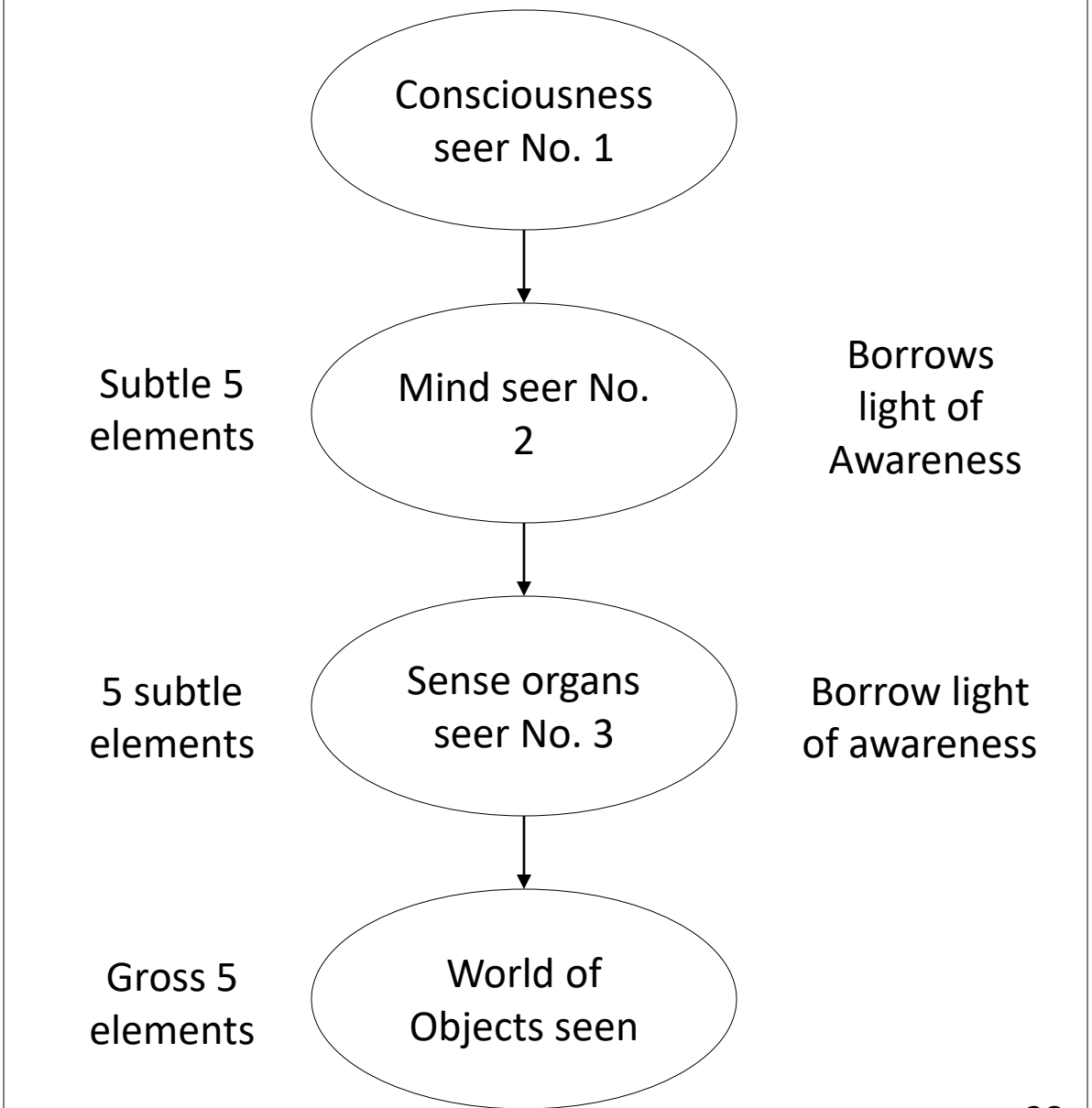
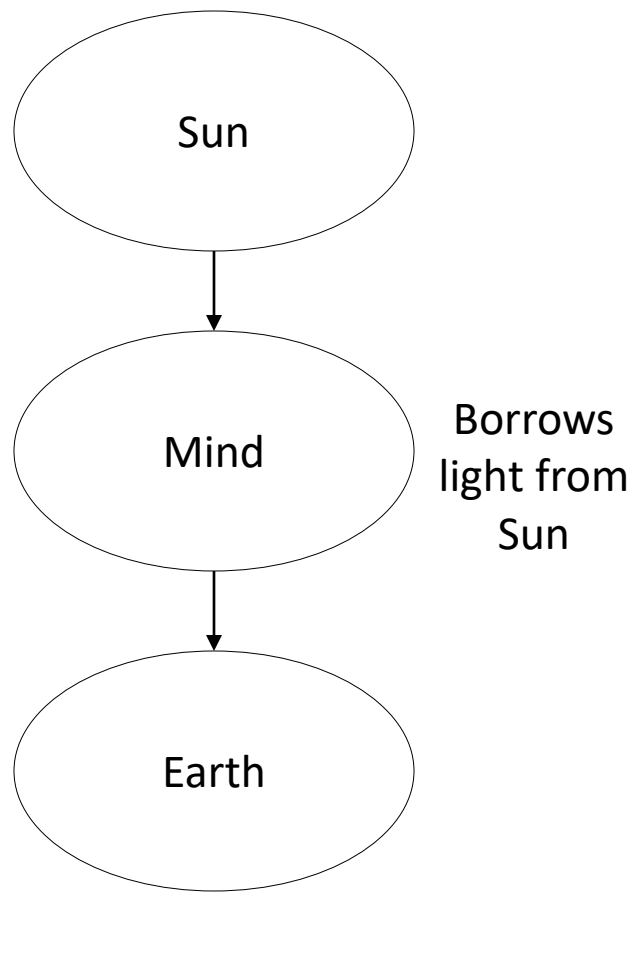
#### I) Sakshi :

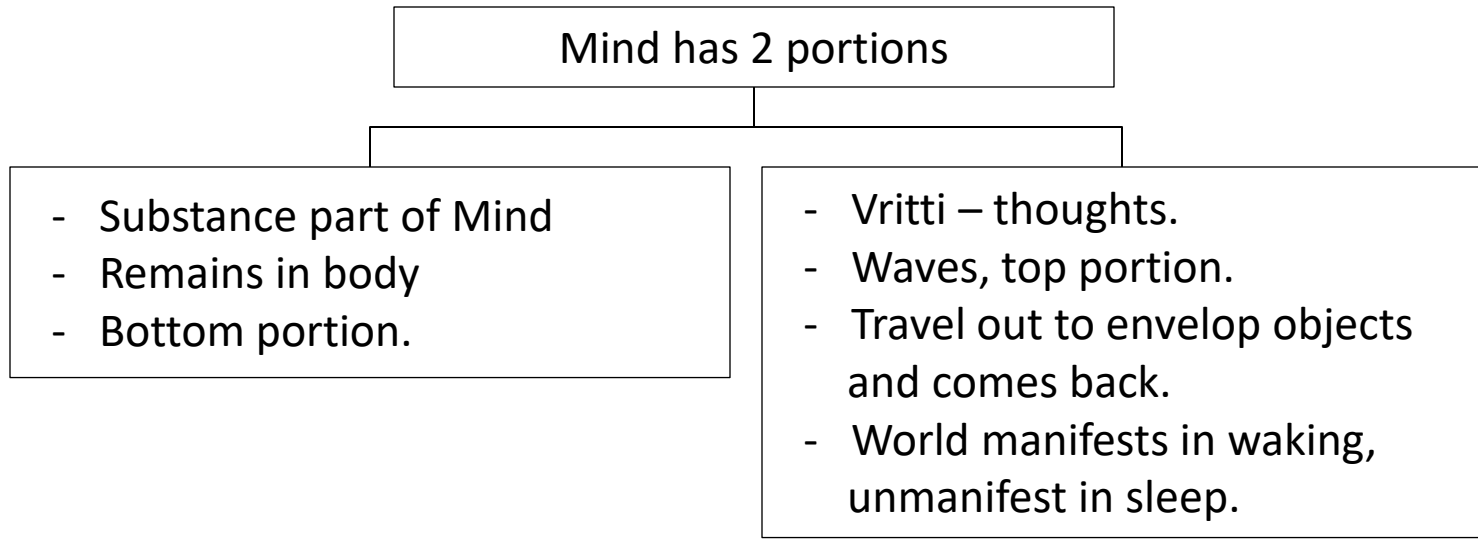
- Never formed, always is.
- **Illumines the world of whatever is around and also nothingness.**
- Illumination not an action in time but it is its nature.
- Beginningless, endless.

#### II) Mind :

- Made of Sattva Guna of 5 elements.
- Inert in nature.
- Subtle, invisible material like energy.
- Can't independently experience anything.

# How Mind becomes seer?



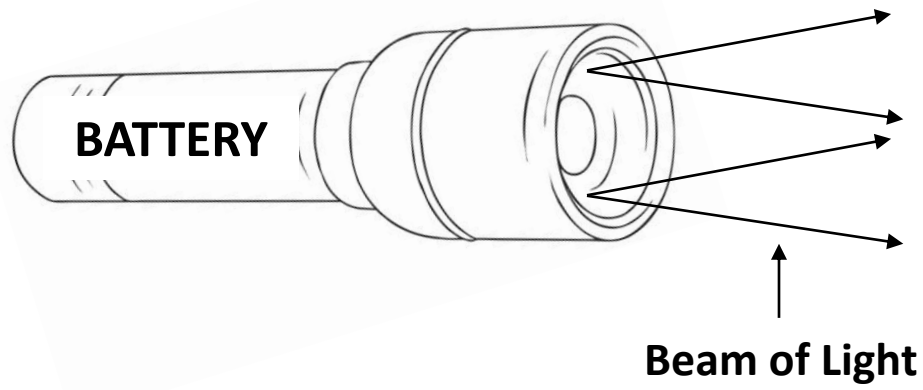


### Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
 ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
 जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

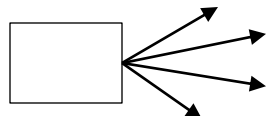
nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
 jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
 jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat  
 tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

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



Consciousness

Mind

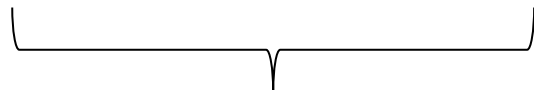


Sentient

Battery

Sense  
Organs

Thought, go out  
to eternal objects



Inert

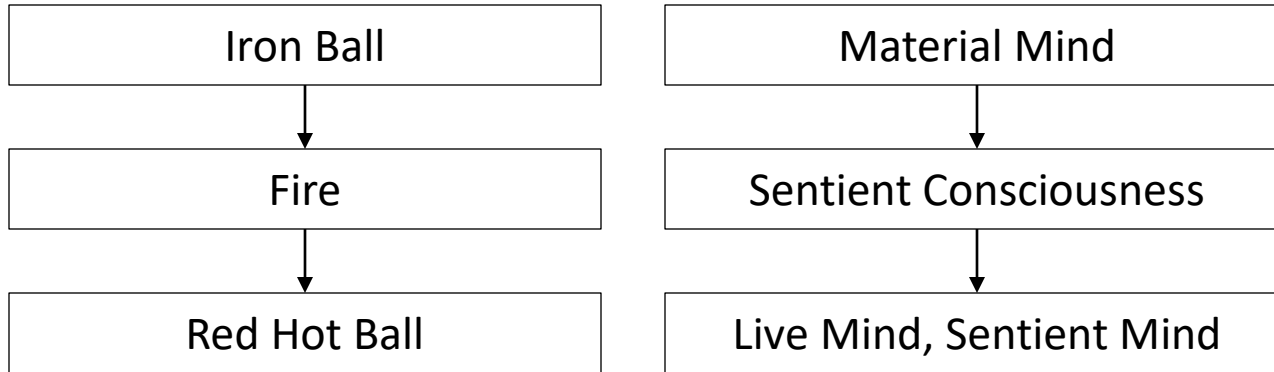
## Verse 6 :

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

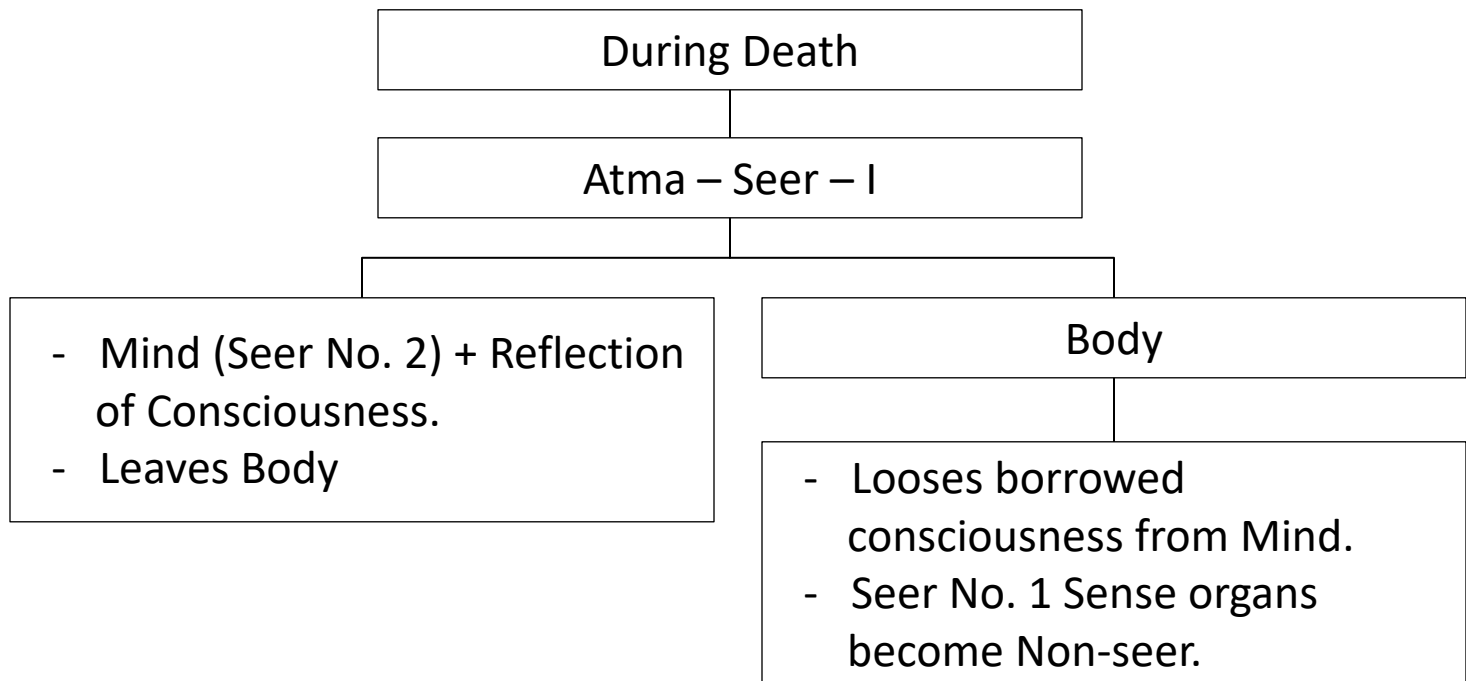
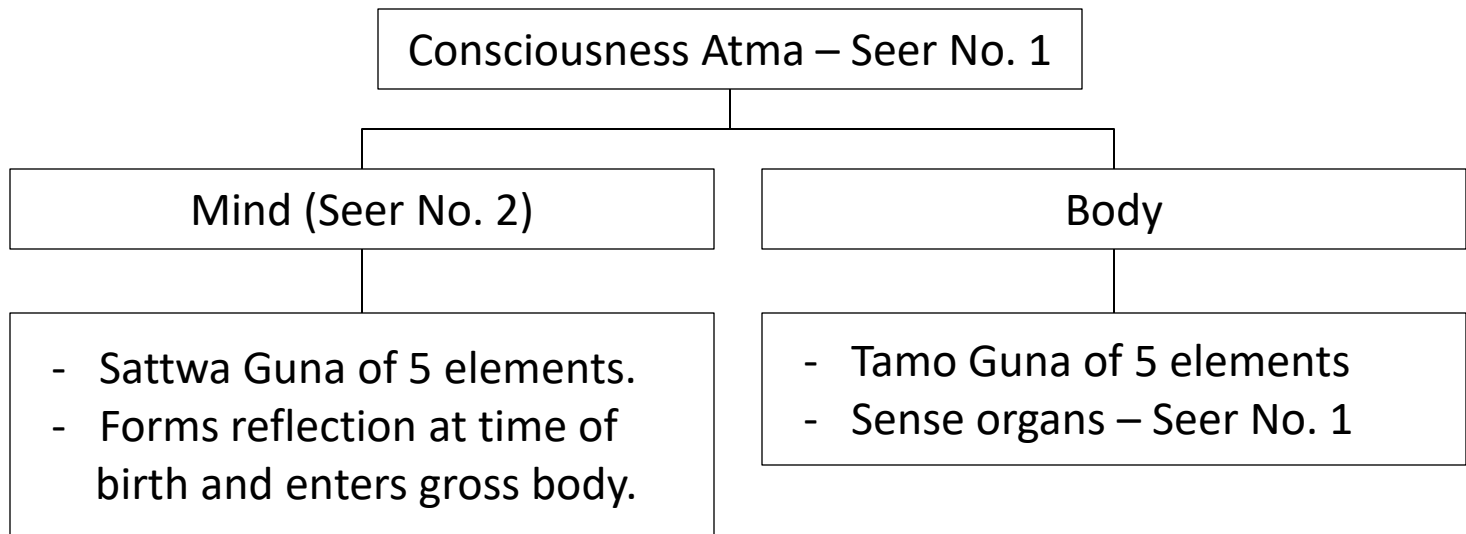
*cicchāyā''veśato buddhau bhānam dhīstu dvidhā sthitā,  
ekāhāṅkṛtiranya syāt antaḥkaraṇa-rūpiṇī. (6)*

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

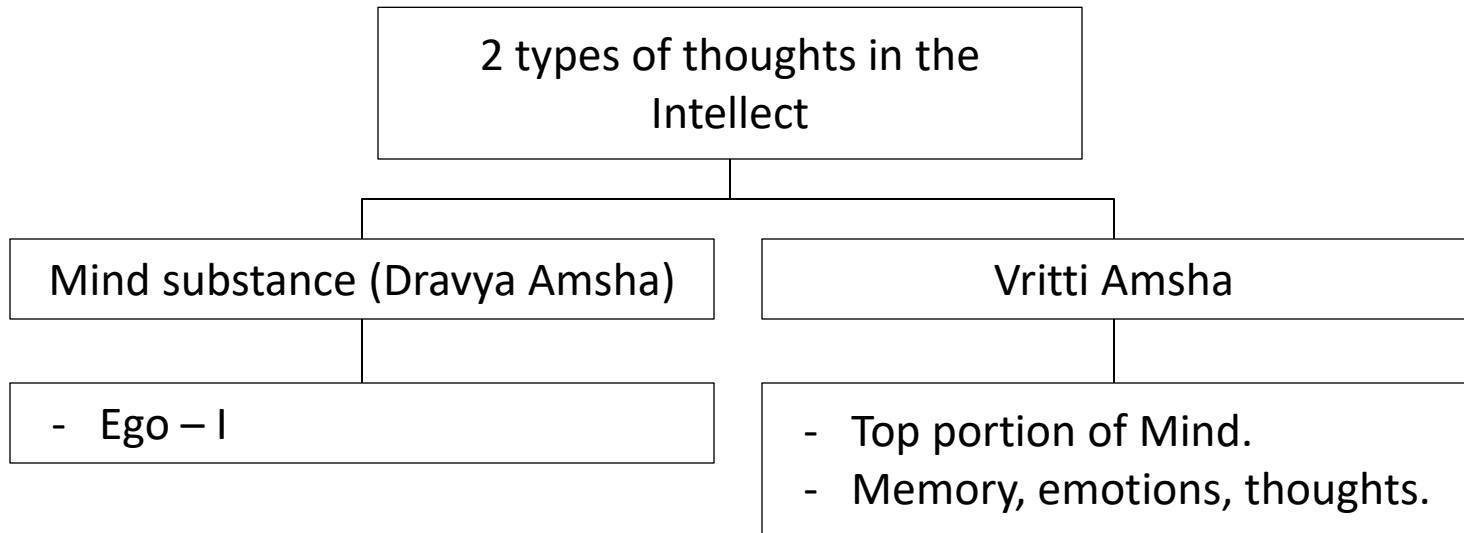
- Chaya = Abhasa = Reflection formed in the Mind.
- **Example :**



- Eyes and mind are incidental, don't get caught up and become obsessed with them.
- Body consciousness not from Atma but from Mind.







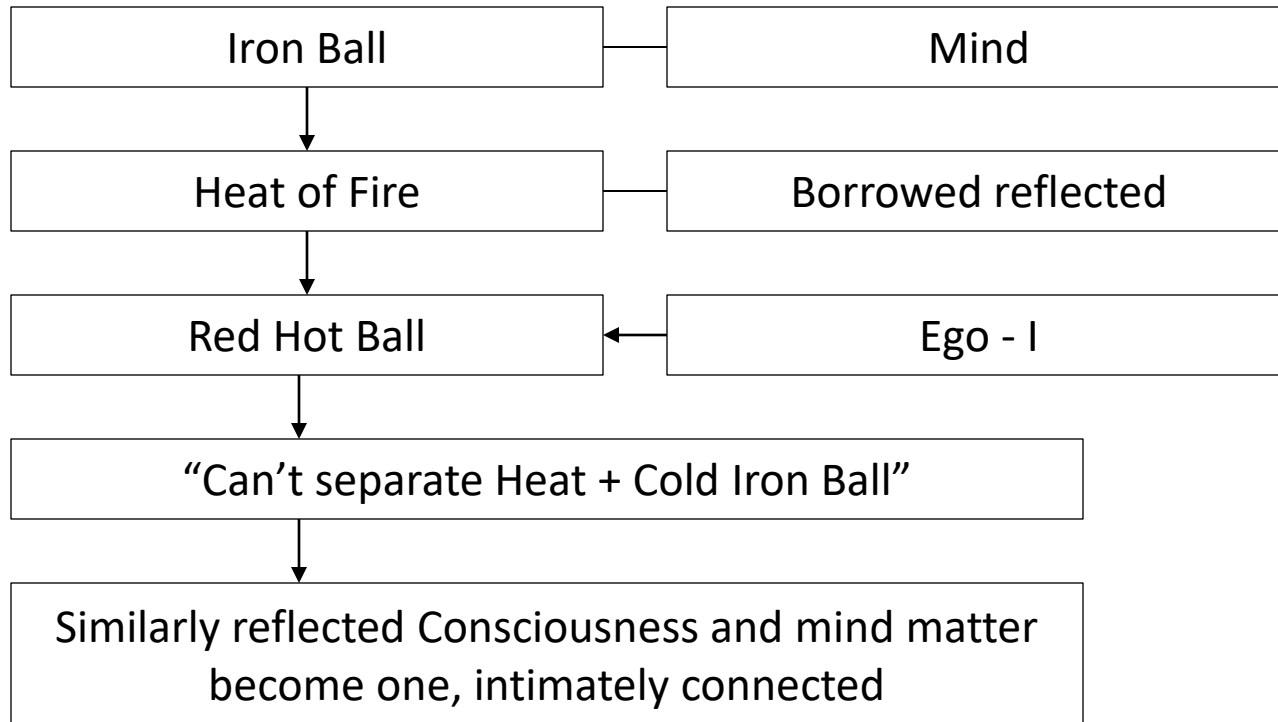
## Verse 7 :

छायाऽहंकारयोरैक्यं तप्तायःपिण्डवन्मतम् ।  
तदहंकारतादात्म्यात् देहश्चेतनतामगात् ॥७॥

*chāyā'hankārayor-aikyaṁ taptāyaḥ-piṇḍavan-matam,  
tadahankāra-tādātmyāt dehaś-cetanatāmagāt. (7)*

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

- How is the relationship between Ego – and reflected consciousness?



## Verse 8 :

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

*ahaṅkārasya tādātmyam cicchāyā-deha-sākṣibhiḥ,  
sahajam karmajam bhrānti-janyam ca trividham kramāt. (8)*

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

3 fold connection of Mind +  
Reflected Consciousness

Natural

- Sahajam
- Inseparable
- Consciousness appears intrinsic.

Karmajam

- Temporary, due to Karma.
- During death mind drops one body and takes another.

**Gita :**

- Chapter 2 – Verse 22
- Chapter 15 – Verse 7
- Mind + Body

Branti

- Entire connection is delusory.
- Sakshi like space incapable of bonding.
- Mind inert
- Mind + Sakshi

Gita :

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

vāsāmsi jīrṇāni yathā vihāya  
navāni gṛhṇāti narō'parāṇi |  
tathā śarīrāṇi vihāya jīrṇāni  
anyāni saṁyāti navāni dēhī || 2-22 ||

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

ममैवांशो जीवलोके  
जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि  
प्रकृतिस्थानि कर्षति ॥१५-७ ॥

mamaivāṁśō jīvalōkē  
jīvabhūtaḥ sanātanaḥ |  
manaḥṣaṣṭhānīndriyāṇi  
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- In sleep mind and reflected consciousness in potential form.
- In Videha Mukti – Mind and Reflected Consciousness go away.

### **Sakshi :**

- Paramartika Satyam, higher reality.

### **Mind :**

- Vyavaharika Satyam, lower reality.
- Because of ignorance we connect Sakshi, original intrinsic I with Mind.
- All the time, I am worried about mind and its condition.
- Sakshi and mind get connected because of confusion, delusion.

### **Vedantin says in Meditation :**

- I have no mind and have no connection with the mind.
- I am ever free Atma.
- Condition of mind makes me Samsari.
- We have connected with mind and jump up and down according to the tunes of the mind.
- We try to satisfy an unsatisfiable mind.
- I loose my senses, because of delusion.
- **Upadesa Sahasri – Chapter 19 :**

Dialogue between Atma and Mind.

## **Atma to Mind :**

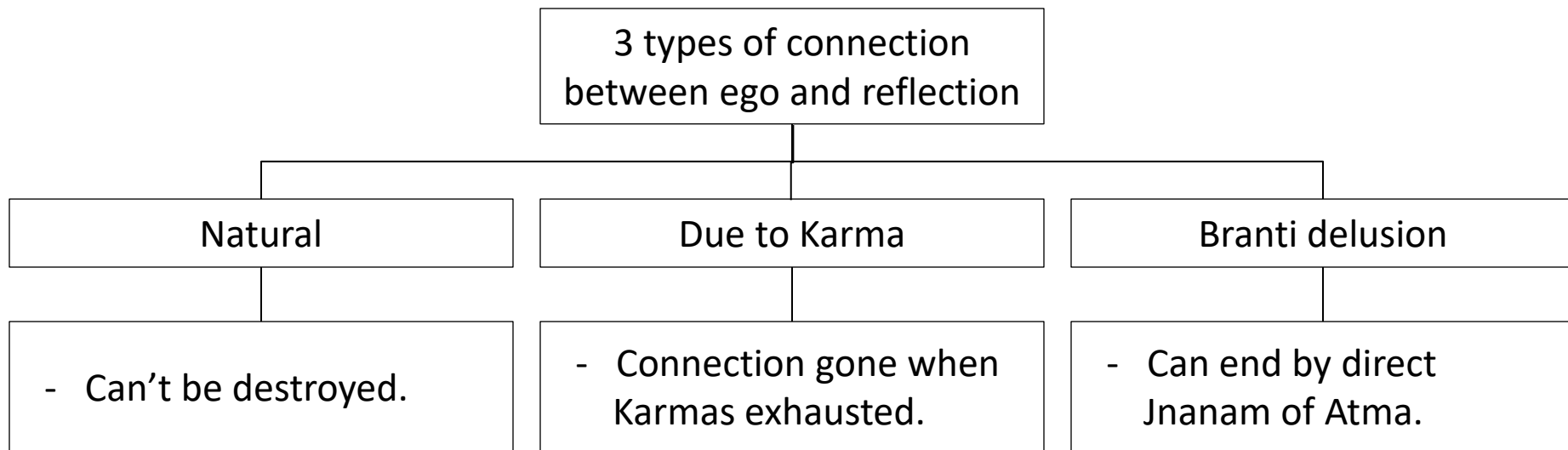
- Why are you running?
- You can never improve or bring down my situation.
- Therefore sit quietly.
- We become involved with the mind and condition of the mind becomes our condition (Tadatmayam).
- Misery belongs to mind, not ever free, pure Atma.

## Verse 9 :

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

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

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

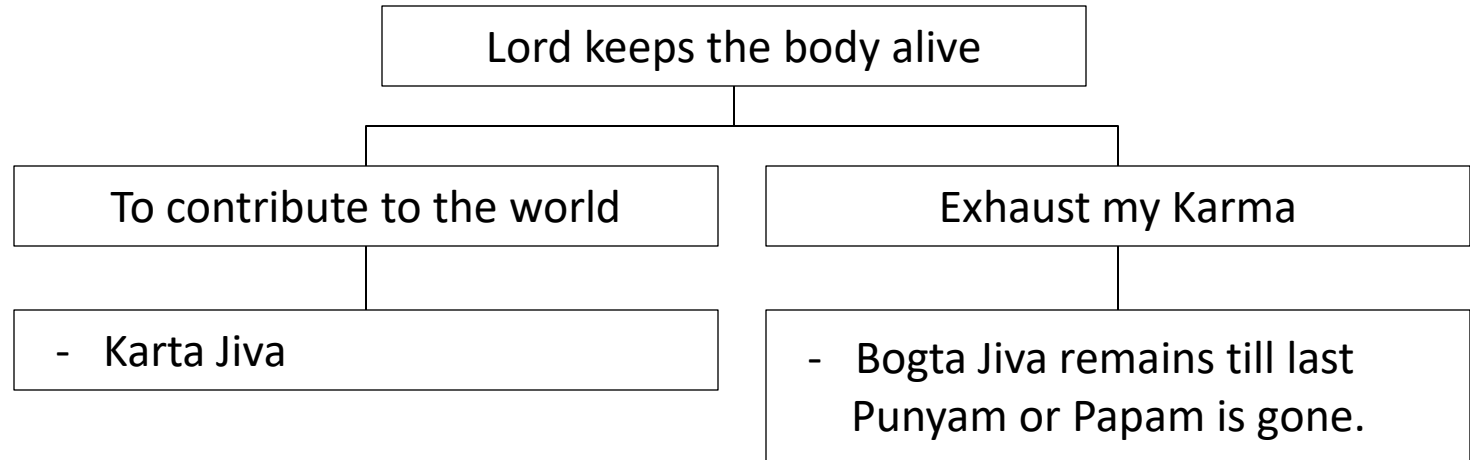


### Bond No. 1 : Natural : Mind + Reflected Consciousness

- Can't separate mind and Reflected Consciousness.
- Bonded together as long as they exist.
- During Videha Mukti, Pralayam mind destroyed, hence bond not eternal.

## Bond No. 2 : Mind + Body

- As long as Karma is there, death can't happen.



- Let us give body to Prarabda Karma and enjoy Jeevan Mukti.
- Self knowledge can't remove bond of body and mind.
- Jnanis continue to live.
- Body has to go through biological pain, disease etc (Caused by Prarabda).
- Jnanam gives new perspective, attitude to the truth.
- Our emotional reaction to pain called sorrow comes down. This can be changed, attitude to sorrow changes.



Gita :

दुःखेष्वनुद्विग्नमनाः  
सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः  
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ  
sukhēṣu vigataspr̥haḥ |  
vītarāgabhayakrōdhaḥ  
sthitadhīrmunirucyatē || 2-56 ||

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

### Bond No. 3 : Mind – Sakshi

- Caused by ignorance of Sakshi.
- Atma – Mind discrimination takes place by Jnanam.

### Example :

- Discrimination between light and hand.
- Condition of dirty or clean hand does not affect changeless light.
- Similarly what happens to mind can't touch Sakshi.

## Dakshinamurthi Stotram :

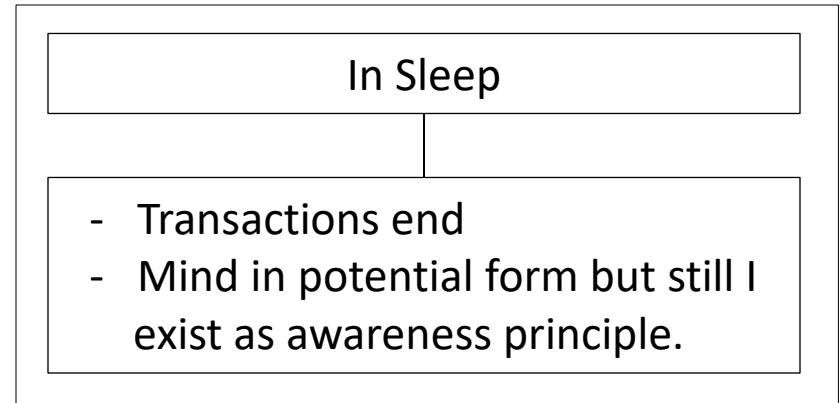
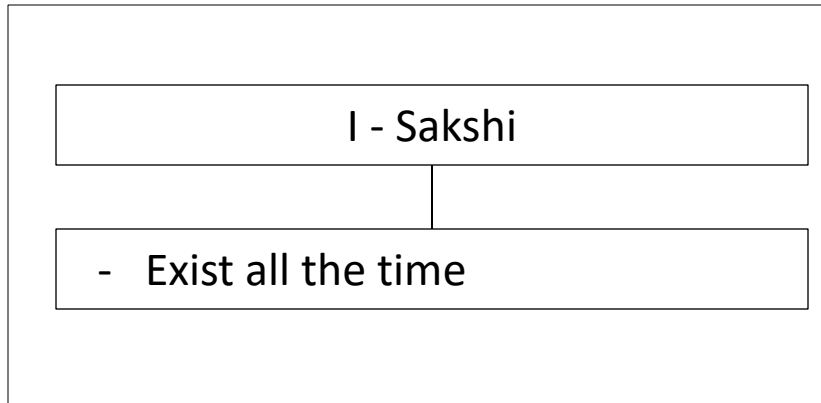
यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsatē  
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]

Discriminate between Mind and Sakshi

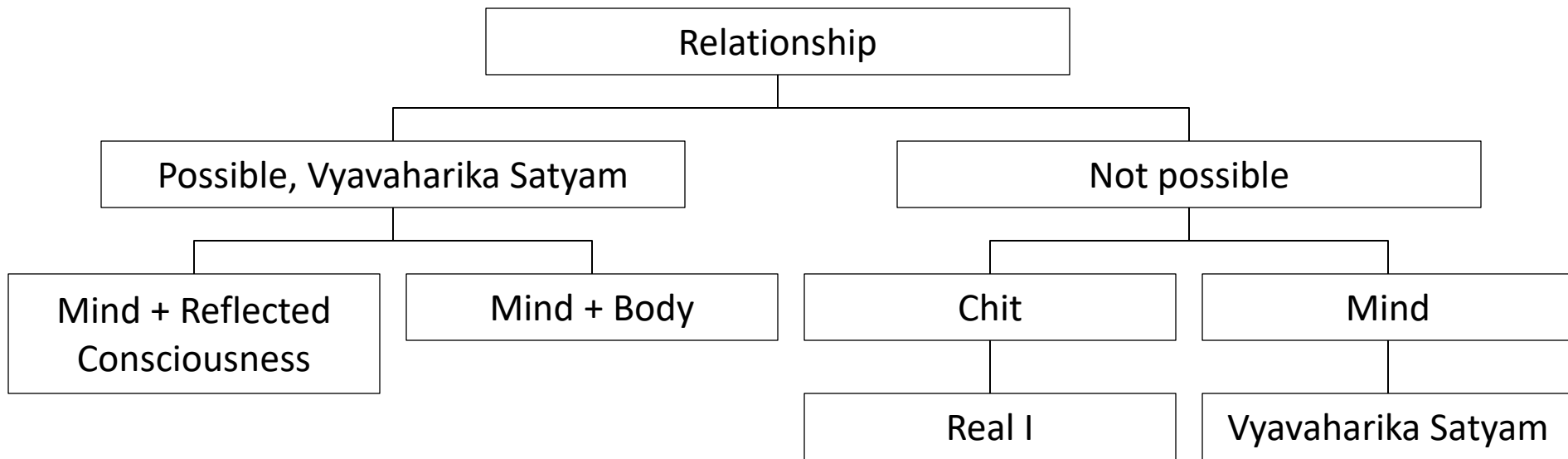
- I am Sakshi, I am not mind, they are separate entities.
- Mind only temporary medium, enlivened by me, Sakshi.



**Conclusion :**

Bond No. 1	Bond No. 2	Bond No. 3
<ul style="list-style-type: none"> <li>- Mind + Reflected Consciousness.</li> <li>- Can't be separated</li> <li>- Like Mirror and reflection</li> </ul>	<ul style="list-style-type: none"> <li>- Mind + Body</li> <li>- Separated by Karma</li> </ul>	<ul style="list-style-type: none"> <li>- Mind and Sakshi</li> <li>- Separated by Prabodha, knowledge.</li> </ul>

Jnani (Wise)	Ajnani (Ignorant)
<ul style="list-style-type: none"> <li>- Claims Sakshi</li> <li>- Ultimate seer</li> </ul>	<ul style="list-style-type: none"> <li>- Remains as relative seer.</li> </ul>



- Mind – Sakshi relationship made out of ignorance, is called Adhyasa – Sambandha.

This is	a Snake
<ul style="list-style-type: none"> <li>- Rope</li> <li>- Sakshi</li> <li>- Paramartika Satyam</li> <li>- Real I</li> </ul>	<ul style="list-style-type: none"> <li>- False</li> <li>- Mind + Sense organs</li> <li>- Vyavaharika Satyam</li> <li>- Unreal World</li> <li>- Mithya</li> <li>- I am born, growing old, Adhyasa</li> </ul>

## Jnani

```
graph TD; Jnani[Jnani] --- Box1["- I am Sakshi, Chid Ananda  
- I have no connection with Mind."]; Jnani --- Box2["- Raaga – Dvesha belongs to Mind.  
- Emotions not mine.  
- When I disconnect with Mind it creates no problems.  
- When I connect with Mind, it creates problems.  
- Ignorance born connection is seed of Samsara."];
```

- I am Sakshi, Chid Ananda
- I have no connection with Mind.

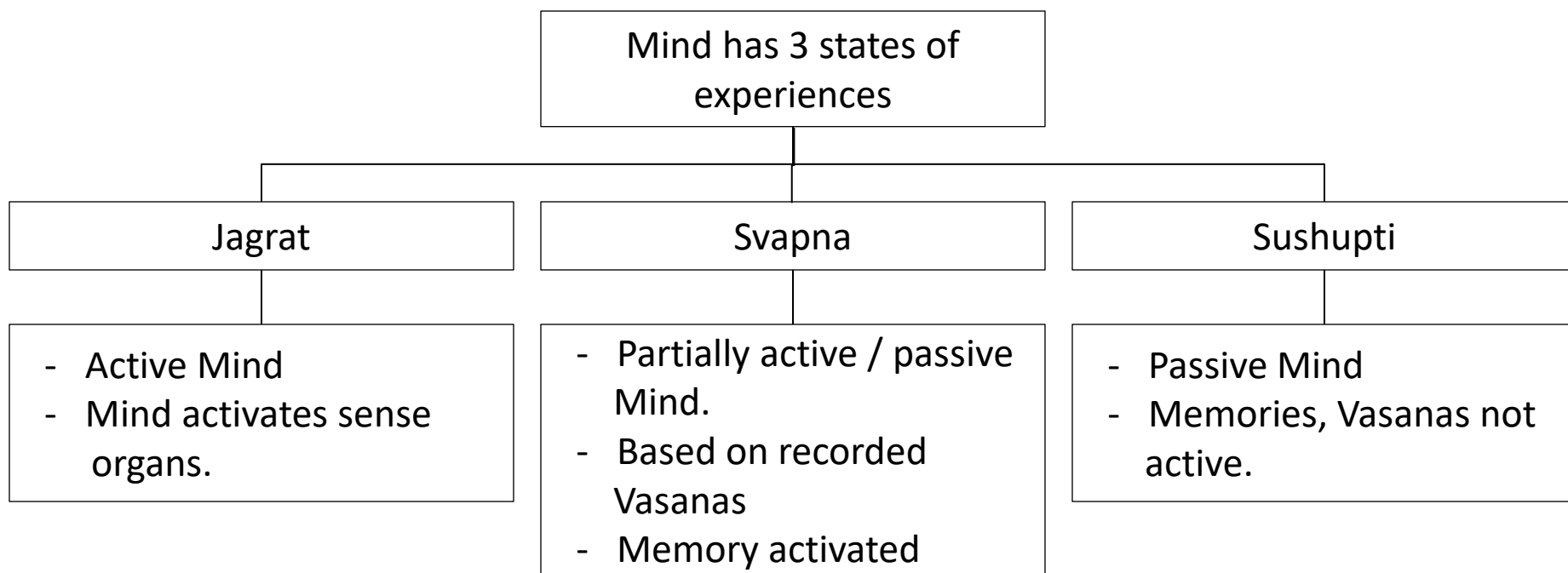
- Raaga – Dvesha belongs to Mind.
- Emotions not mine.
- When I disconnect with Mind it creates no problems.
- When I connect with Mind, it creates problems.
- Ignorance born connection is seed of Samsara.

## Verse 10 :

अहंकारलये सुप्तौ भवेत् देहोऽप्यचेतनः ।  
अहंकारविकासार्धः स्वप्नस्सर्वस्तु जागरः ॥१० ॥

*ahaṅkāralaye sūptau bhavet deho'pyacetanaḥ,  
ahaṅkāra-vikāsārdhaḥ svapna-sarvastu jāgaraḥ. (10)*

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

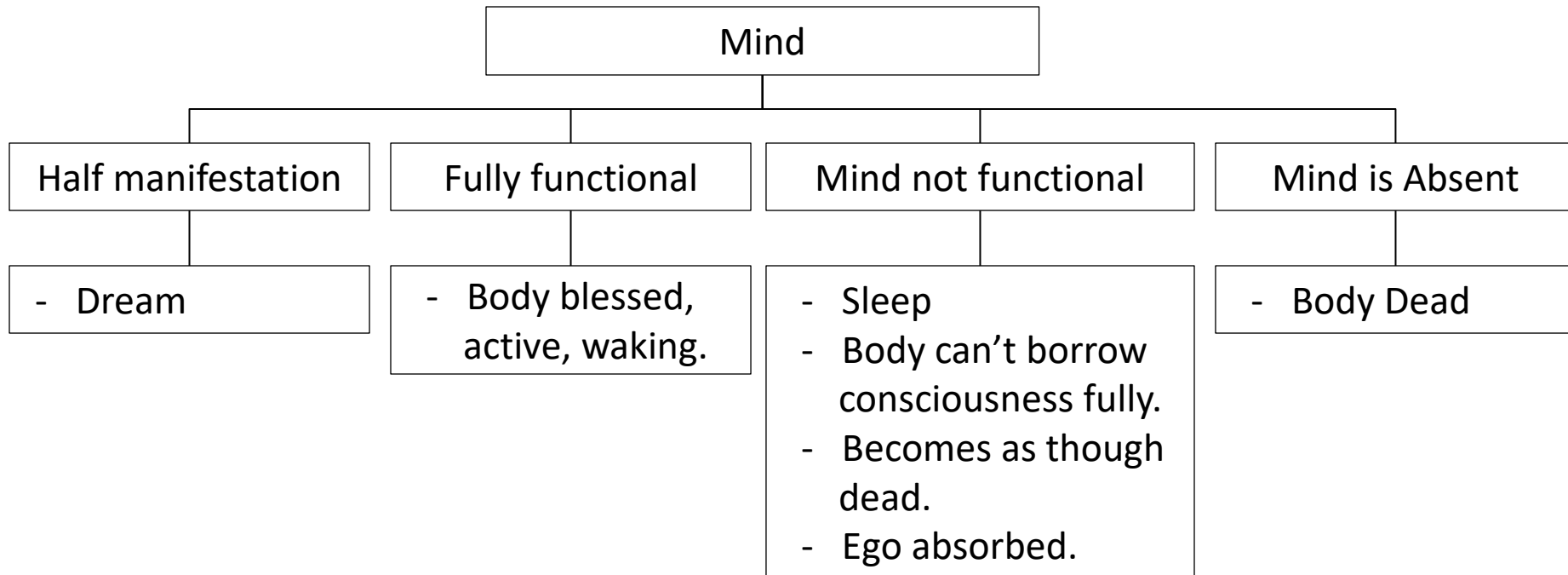


- Sakshi does not have gradual activity like mind.
- Claiming Sakshi as Aham = Moksha.

Life serious show	Life Serial show
- As 2 relative seers	- As Sakshi

• **Identify myself as Sakshi as in deep sleep and enjoy 2 shows.**

- Death :
  - Relatively long sleep, not permanent sleep.
  - Body, sense organs, external world not there but mind exists in potential condition, in Karana Shariram.
- Mind requires physical body for waking and dream.



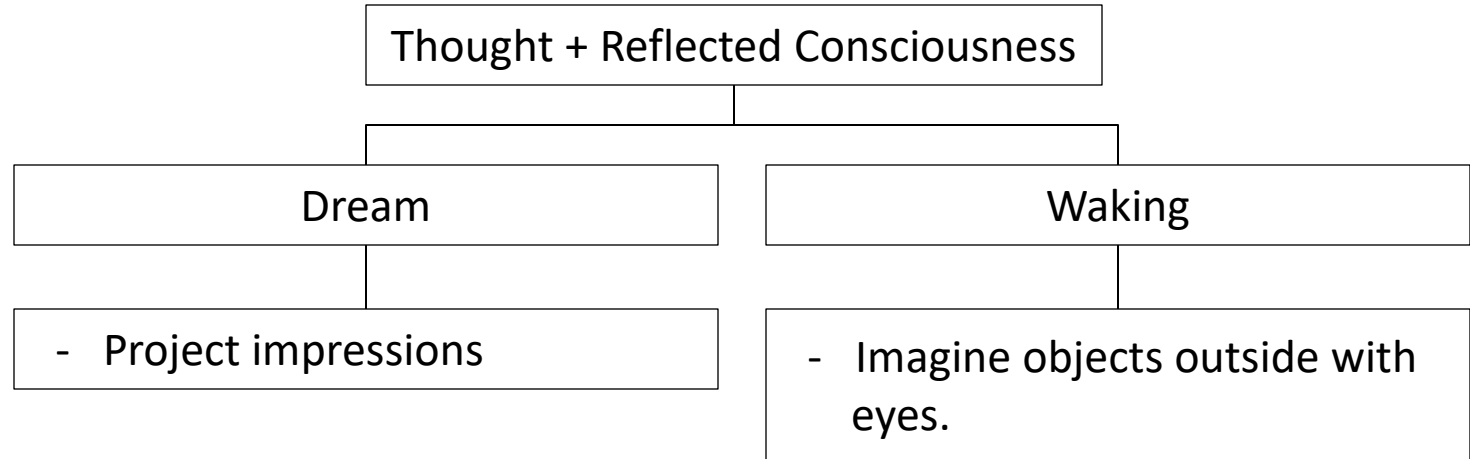
## Verse 11 : Dream State

अन्तःकरणवृत्तिश्च चित्तिच्छायैक्यमागता ।  
वासनाः कल्पयेत् स्वप्ने बोधेऽक्षैर्विषयान् बहिः ॥११॥

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

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

- Thoughts appear to be conscious.
- Thoughts borrow consciousness from Sakshi directly not from mind substance.
- Thoughts belong to inner equipment.





- Vritti Jnanam = Thought + Reflected Consciousness  
= Cognition, knowledge, memory, experience.  
= Determines quality of life.
- Absence of experience is also an experience, registered in life.
- Absence of book in hand – experienced.

Mind	Thought
<ul style="list-style-type: none"> <li>- Like bottom of lake</li> <li>- Exists in 3 states</li> </ul>	<ul style="list-style-type: none"> <li>- Top portion of lake</li> <li>- Rises in waking, falls in sleep</li> <li>- Svapna – some waves.</li> <li>- Jagrat – Lots of waves.</li> <li>- Sushupti - Inert like moon</li> <li>- Is able to reflect Atma.</li> <li>- Thoughts rise with Chidabhasa.</li> </ul>

- Experience = Thought + Reflected Consciousness.
- **Recollect world Abava in sleep as soon as we are, proves Sakshi was watching minds Abava experience in sleep.**
  - **Absence of Vritti = Avidya Vritti**  
= Karana Sharira Vritti.  
= Nidra Vritti

## Dakshinamurthi Stotram :

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

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

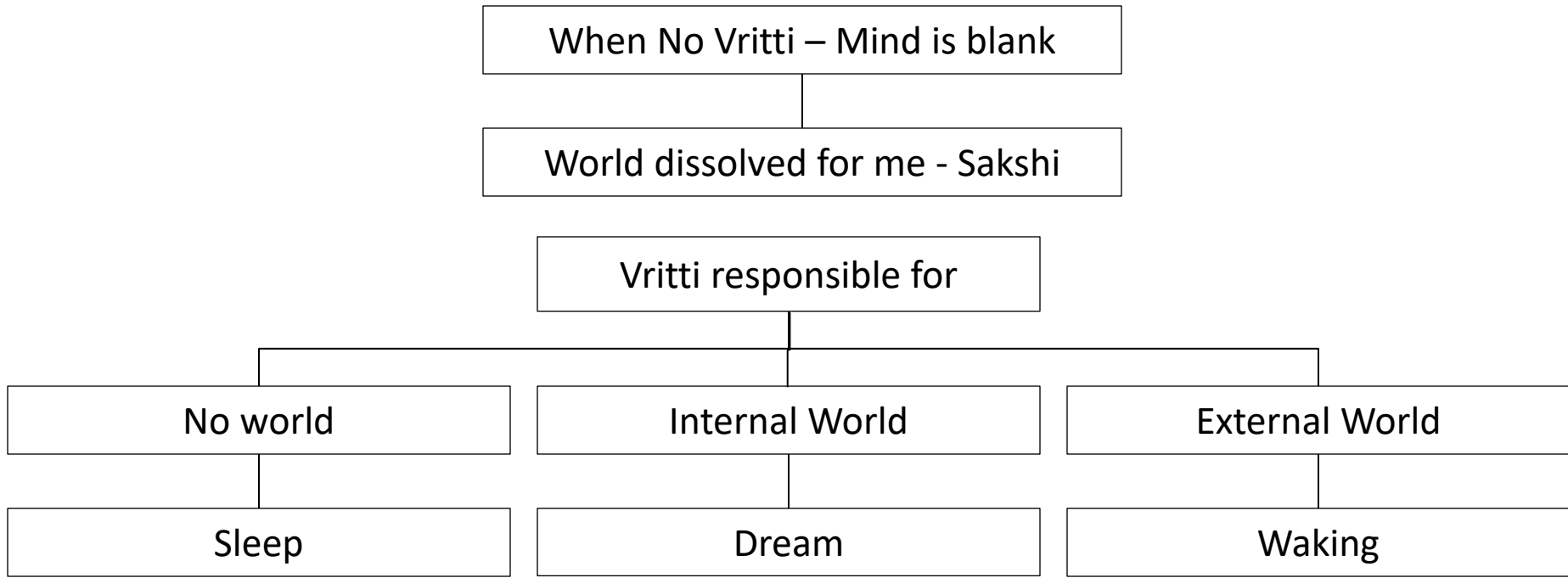
On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- Body changes but we carry same floppy disc (Mind with impressions).

### Jagrat :

- 5 beans of Vritti go through sense organs.
- Sun 8 million miles away – takes 8 minutes to reach earth.
- What objects fall within beam is experienced by me.

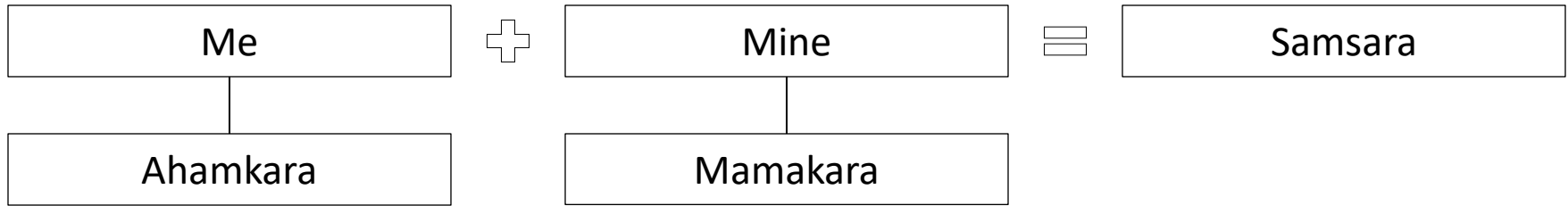
Objective external world	Subjective internal world
Jagrat	Svapna



- **Sakshi illumines 3 states of Mind and that is my intrinsic nature.**
- External world (Drishya Prapancha – I) created by Lord, Ishvara Srishti, not by my thoughts.

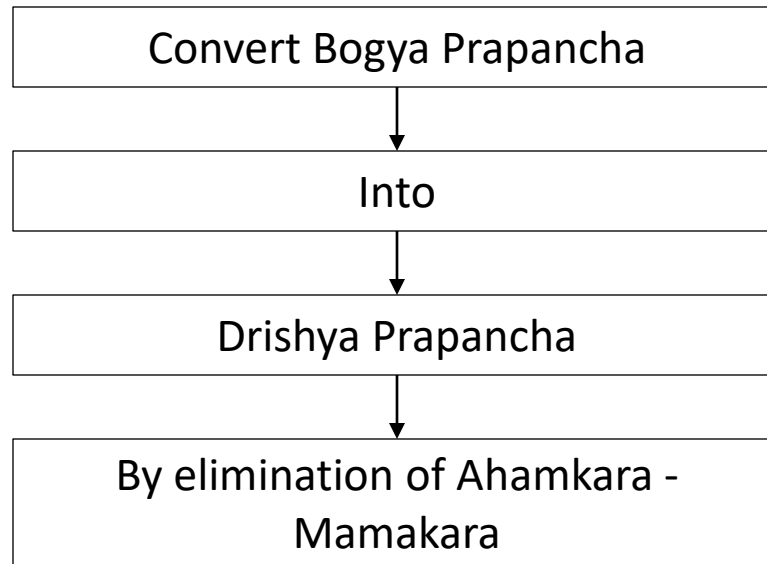
### **Jeeva Srishti :**

- My thoughts perceive external world and develop Raaga Dvesha.
- Samsara creating part of Universe = Boga Prapancha = Jeeva Srishti  
= I claim and it becomes Mamakara Vishaya because of my Raaga – Dvesha.



**Moksha :**

- Reducing creation into Ishvara Srishti – Drishti Prapancha by removing Ahamkara + Mamakara.



- Don't possess anything.

- No alternative method for freedom from sorrow.
- How to remove sorrow?
- Remove sorrow by diluting Ahamkara, Mamakara.
- Everything is Ishvara's, I own nothing.
- Ownership brings grief, worry, anxiety.

## Verse 12 :

मनोऽहंकृत्युपादानं लिङ्गमेकं जडात्मकम् ।  
अवस्थात्रयमन्वेति जायते म्रियते तथा ॥१२ ॥

*mano'haṅkṛtyupādānaṁ liṅgamekaṁ jaḍātmakeṁ,  
avasthātrayam-anveti jāyate mriyate tathā. (12)*

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

Sukshma Shariram (Invisible  
body behind visible body)

5 Jnana Indriyas

5 Karma Indriyas

5 Pranas

Mind

Intellect

- Sukshma Shariram = Lingam.
- Lingam = Technical word, Angam (part) of bigger gross visible body.
- Jadam by nature, has borrowed sentiency.
- What subtle body does?
- Goes through 3 fold states of experience.

### Aim of 12<sup>th</sup> Verse :

- Instead of saying Mind goes through 3 states, Author says subtle body goes through 3 states.

- Subtle body and consciousness survive death of physical body.
- Subtle body continues in next birth.
- Sradham, Tarpanam after death rites for subtle body.
- Wise claim Aham – Brahma Asmi – I am pure consciousness which is not affected by time and never travels, ever exists.

### Vedanta :

- Shifting I from seer 1, 2, to seer no. 3.

### Baja Govindam :

पुनरपि जननं पुनरपि मरणं  
 पुनरपि जननीजठरे शयनम् ।  
 इह संसारे बहुदुस्तारे  
 कृपयाऽपारे पाहि मुरारे ॥ २१ ॥  
 (भज गोविन्दं भज गोविन्दं...)

**punarapi jananam punarapi maranam  
 punarapi jananijathare sayanam ।  
 iha samsare bahudustare  
 krpaya'pare pahi murare ॥ 21 ॥  
 (bhaja govindam bhaja govindam...)**

Again birth, again death and again lying in mother's womb – this samsara process is very hard to cross over. Save me, Murari (O destroyer of Mura) through Thy infinite kindness. [Verse 21]

- Sukshma Shariram travels in waking, dream, deep sleep, birth...

# Vedanta : Introduction

## I) Lesson No. 1 :

- Creation is addition of name and form.

a)

Creation of Pot	Creation of Jiva
- Adding shape to clay	- 5 elements give shape to existing – subtle body Jiva. - Name and form

Cause	Effect
- Karanam - Clay - Gold - Wood - Consciousness	- Karyam - Pots - Ornaments - Furniture - World

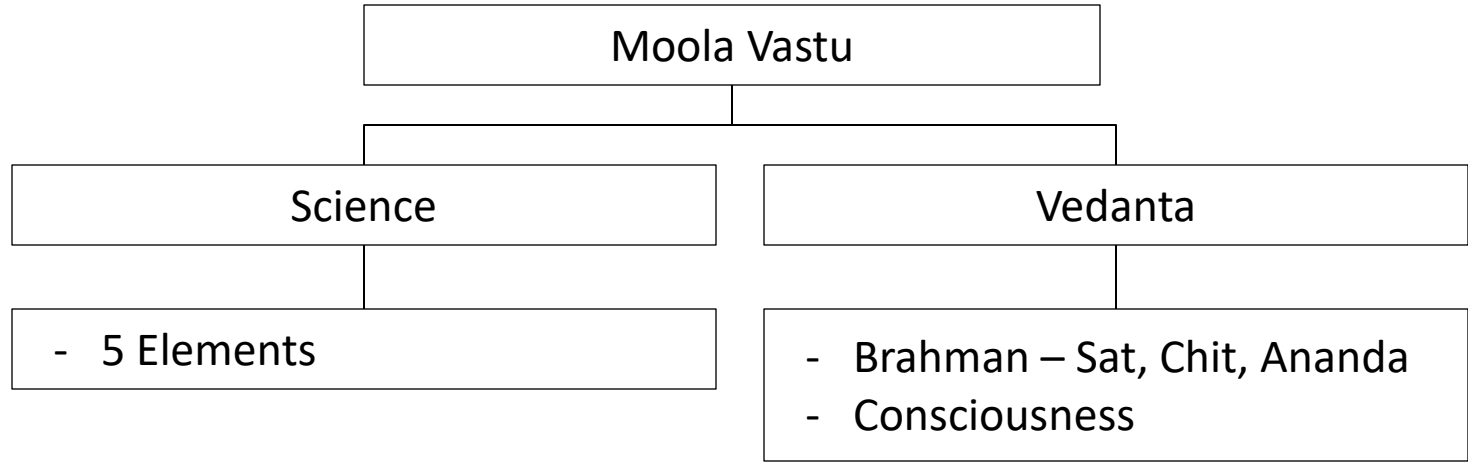
b) From where shape comes?

- It is there in cause in potential form (Avyakta – unmanifest form).

## II) Lesson No. 2 :

- Substance + unmanifest form = Karanam
- Substance + manifestation form = Unmanifestation.



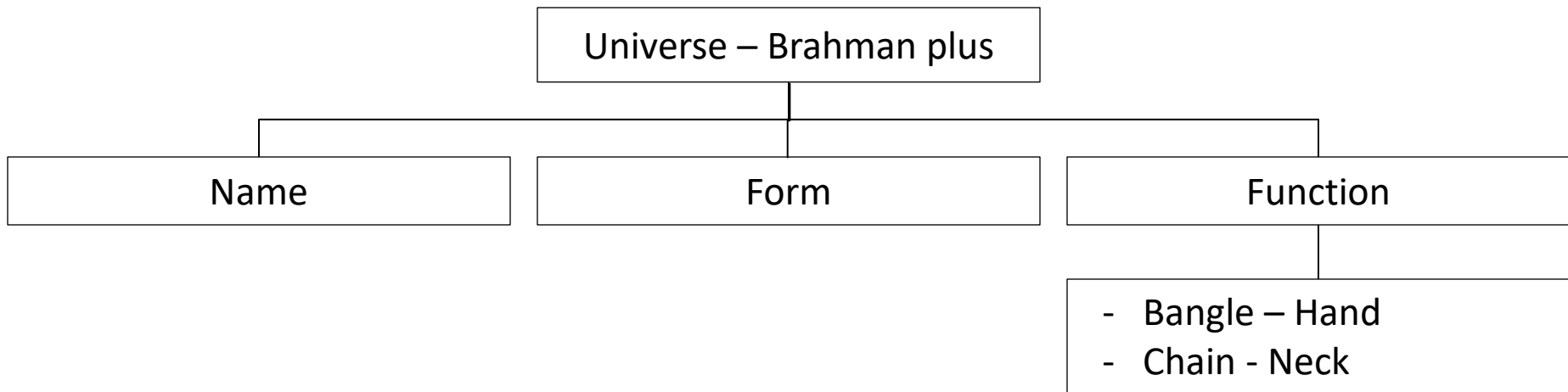


### Brihadaranyaka Upanishad :

त्रयं वा इदम्—नाम रूपं कर्म;  
 तेषां नाम्नां वागित्येतदेषामुक्थम्,  
 अतो हि सर्वाणि नामान्य् उत्तिष्ठन्ति ।  
 एतदेषां साम, एतद्धि सर्वैर्नामभिः  
 समम्; एतदेषां ब्रह्म,  
 एतद्धि सर्वाणि नामानि बिभर्ति ॥ १ ॥

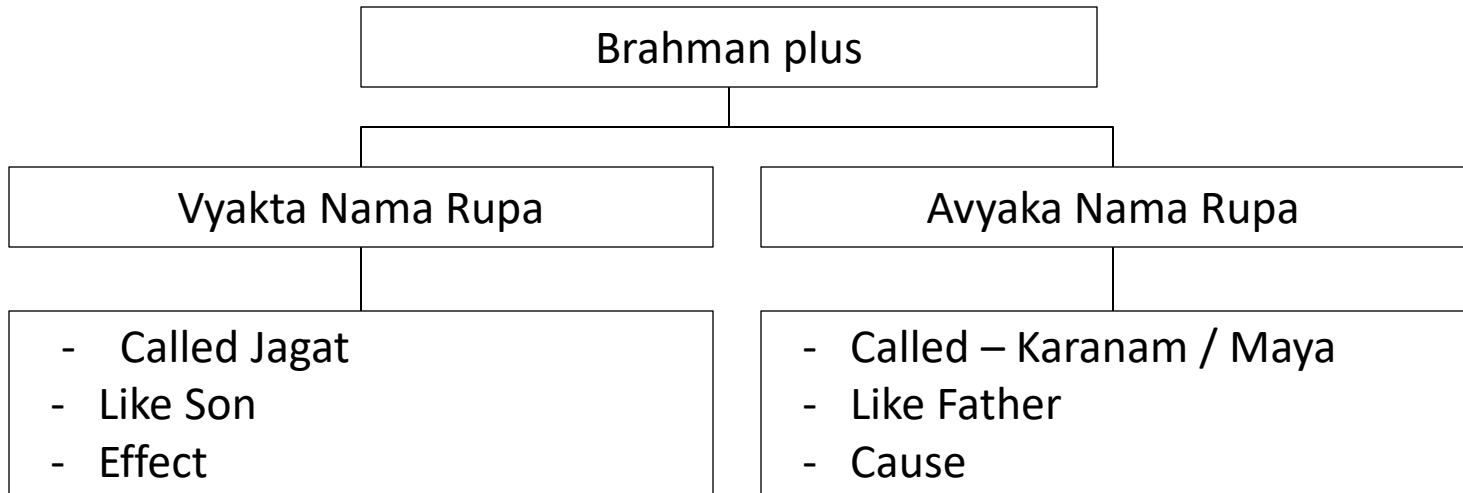
trayaṃ vā idam—nāma rūpaṃ karma;  
 teṣāṃ nāmnāṃ vāgityetadeṣāmuktham,  
 ato hi sarvāṇi nāmāny uttiṣṭhanti |  
 etadeṣāṃ sāma, etaddhi sarvairnāmabhiḥ  
 samam; etadeṣāṃ brahma,  
 etaddhi sarvāṇi nāmāni bibharti || 1 ||

This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Sāman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names. [1 - 6 - 1]



Before creation - Kaaranam	After creation – Karyam
Brahman + Avyakta Nama Rupa Karana (Unmanifest form)	Brahman + Vyakta Nama, Rupa, Karma

**• In Brahman all names, forms, function located in manifest or unmanifest form (called Maya).**



### III) Lesson 3 :

- Brahman continues to be there all the time, without transformation during creation, sustainance and resolution.

Gita :

अव्यक्ताद् व्यक्तयः सर्वाः  
प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते  
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ  
prabhavantyahaṛāgamē |  
rātryāgamē pralīyantē  
tatraivāvyaktasaṁjñakē || 8-18 ||

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

Conversion of Avyakta Nama  
Rupa to Vyakta Nama Rupa

Srishti

Conversion of Vyakta Nama Rupa  
to Avyakta Nama Rupa

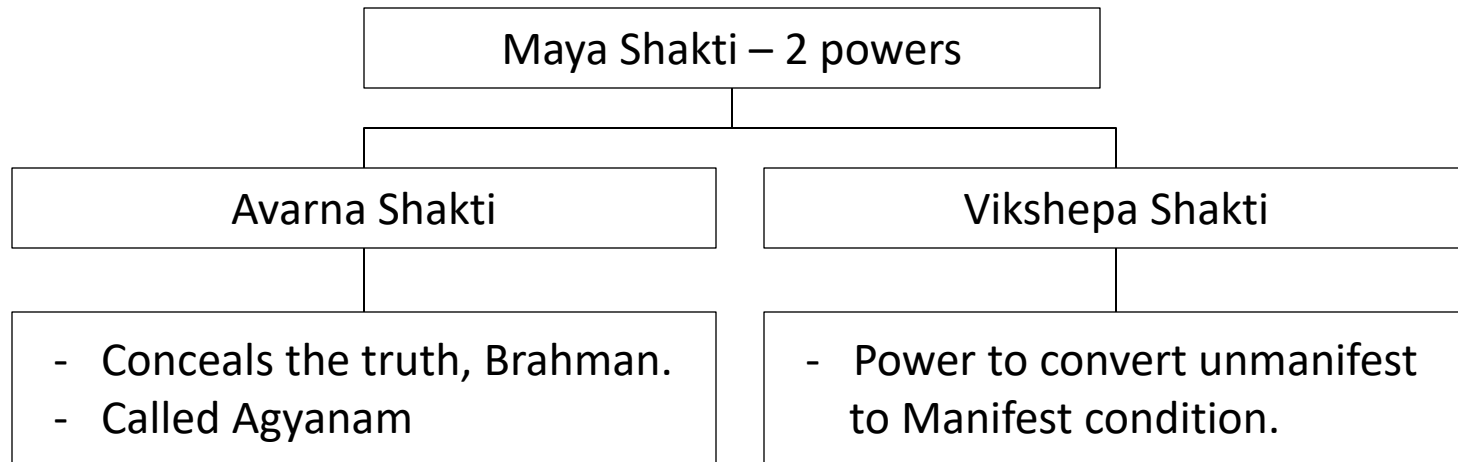
Pralayam

- 2 Shaktis located in Brahman.
- Shakti always located in some person.

- Example : Speaking power, running power, hearing power, thinking power always on some person.

• **Maya Shakti exists in Brahman and is dependent on Brahman.**

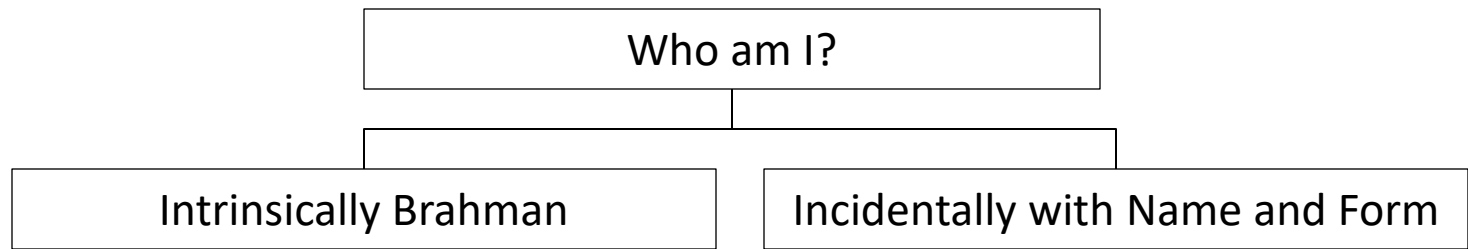
- No creation without Maya Shakti in Brahman.



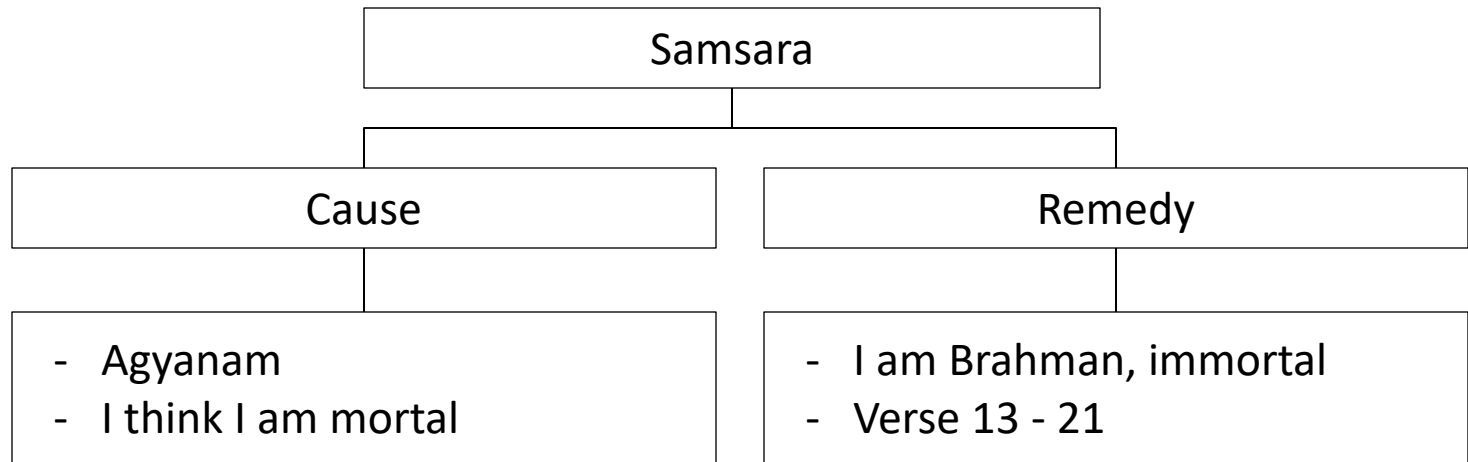
- Ishvara not affected by Avarna Shakti of Maya.
- Vikshepa Shakti functions at time of creation.
- We are already there in potential form.

• **Once manifestation of Jeeva – Jagat happens, Avarna Shakti of Maya fully active.**

- Every Jiva is ignorant of basic truth.



- When name, form, function goes, I – Brahman was, is, ever will be.
- This fact I don't know.



### Topic III : Verse 13 – 21

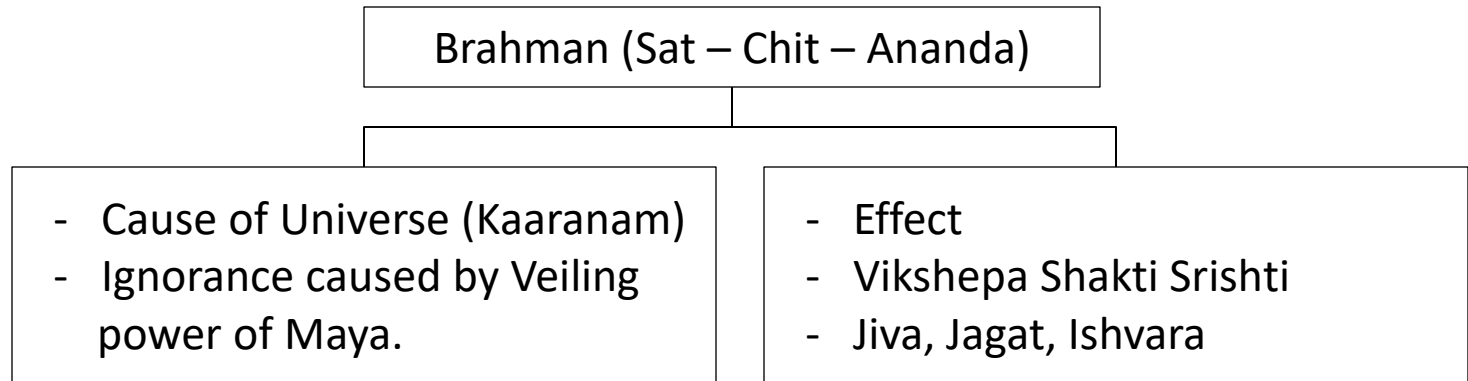
- a) Samsara Karanam (Cause) Cause of Human bondage.
- b) Samsara Parihara (Remedy).

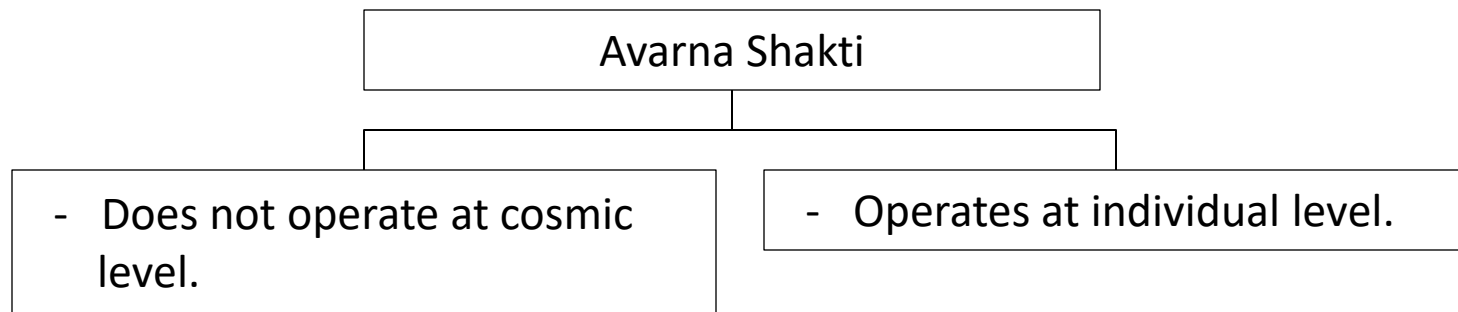
#### Verse 13 :

शक्तिद्वयं हि मायाया विक्लेषावृतिरूपकम् ।  
विक्षेपशक्तिर्लिङ्गादिब्रह्माण्डान्तं जगत् सृजेत् ॥१३॥

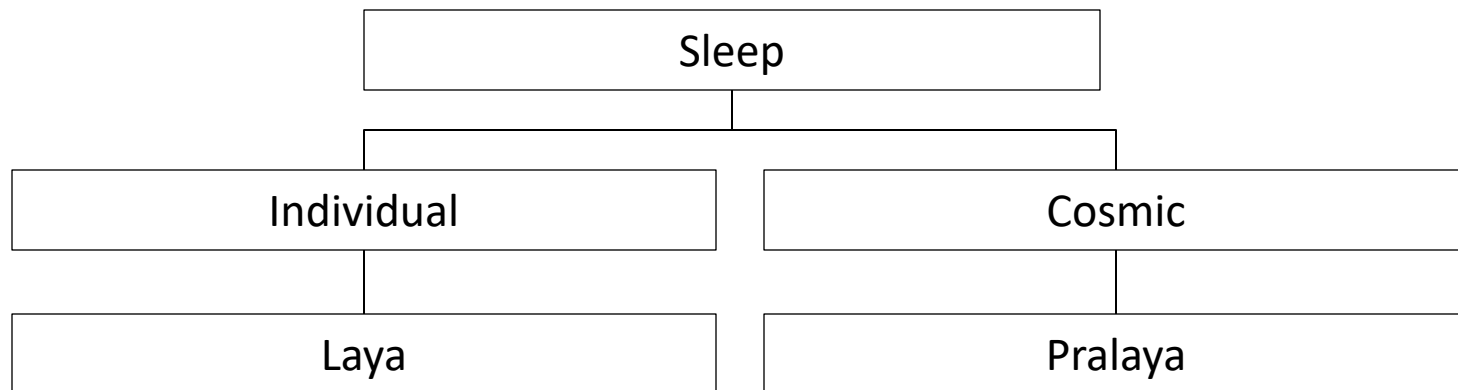
*śaktidvayaṁ hi māyāyā vikṣepāvṛti-rūpakam,  
vikṣepaśaktir-liṅgādi-brahmaṇḍāntaṁ jagat sṛjet. (13)*

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

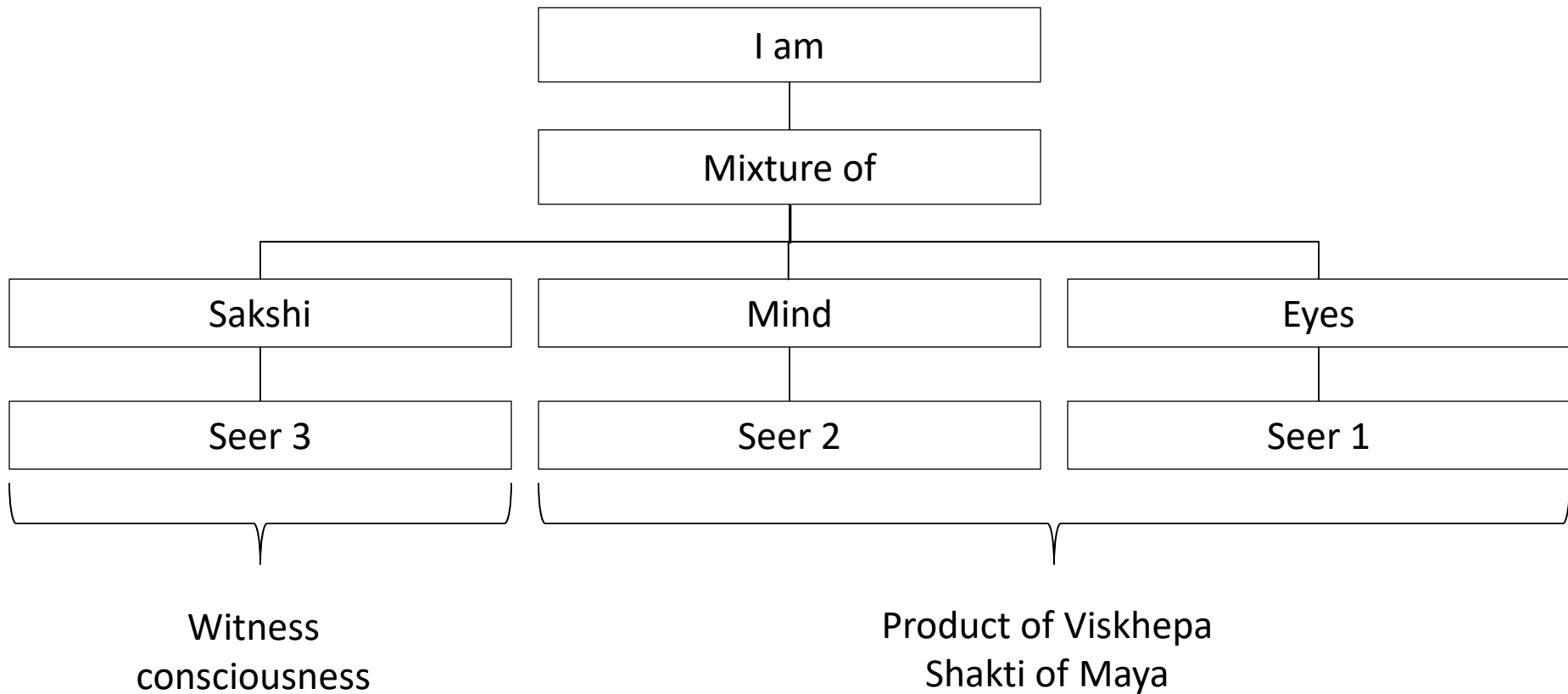




- Maya's Vikshepa Shakti becomes operational at time of creation.
- **Maya is name of unmanifest Name + form which exists in Brahman before evolution of world.**
- Universe's waking and sleep depends on universes Prarabda.
- Principle at Micro and Macro level same.



- 5 elements and 14 Lokas not created but manifest, unmanifest.
- Substance behind = Brahman.



Seer 3	Seer 1 + 2
<ul style="list-style-type: none"> <li>- Consciousness, Nitya Chaitanya Rupa.</li> <li>- Part of Brahman</li> <li>- Avyavaharyam</li> <li>- Higher, Satya Amsha</li> </ul>	<ul style="list-style-type: none"> <li>- Mithya Maya Products</li> <li>- Products of Vikshepa Shakti of Maya</li> <li>- Lower part</li> <li>- Useful for Transaction</li> <li>- Unreal</li> </ul>



- I must have above knowledge, then I will have no Samsara.

<b>Brahman</b>	<b>Maya – Power</b>
- Pure existence, consciousness, Real	- Unmanifest Name and Form – Unreal.

<b>Bhagawan's Vikshepa Shakti</b>	<b>Individual's Vikshepa Shakti</b>
- At time of Srishti, throws out universe + Individual Sukshma Shariram.	- At time of Dream, throws out dream universe which was in unmanifest form, in waking condition.

<b>Bhagawan</b>	<b>Individual</b>
- No Avarna Shakti - Knows Atma	- Avarna Shakti covers waker - In dream we feel, it is real. - In waking, we feel real because of powerful Maya Shakti.

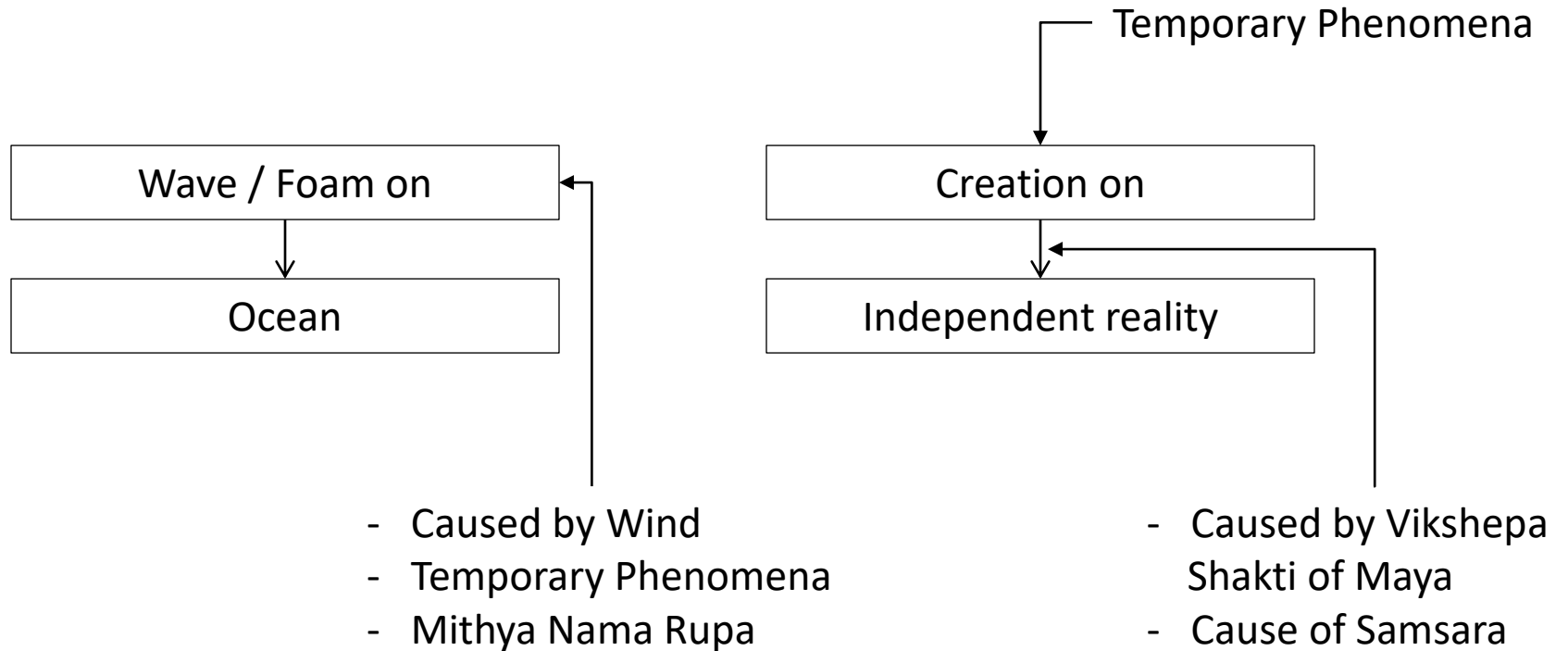
## Verse 14 :

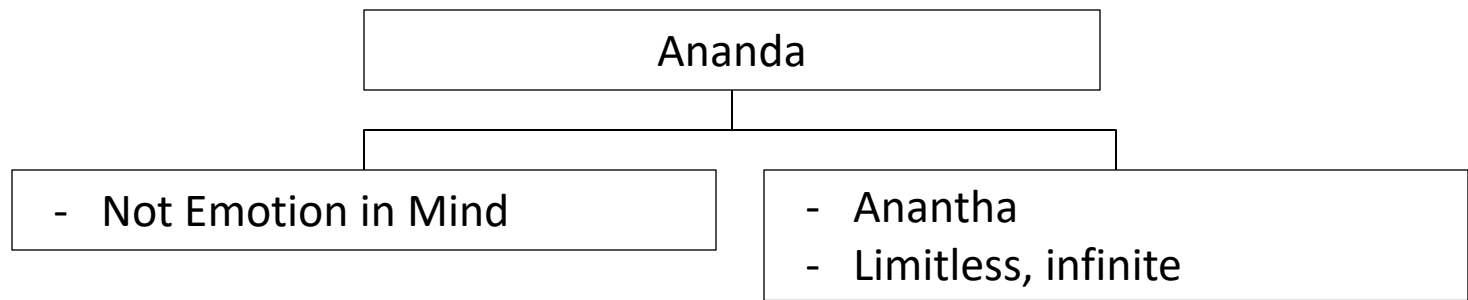
सृष्टिर्नाम ब्रह्मरूपे सच्चिदानन्दवस्तुनि ।  
अब्धौ फेनादिवत् सर्वनामरूपप्रसारणा ॥१४ ॥

*sṛṣṭir-nāma brahmarūpe saccidānanda-vastuni,  
abdhou phenādivat sarva-nāmarūpa-prasāraṇā. (14)*

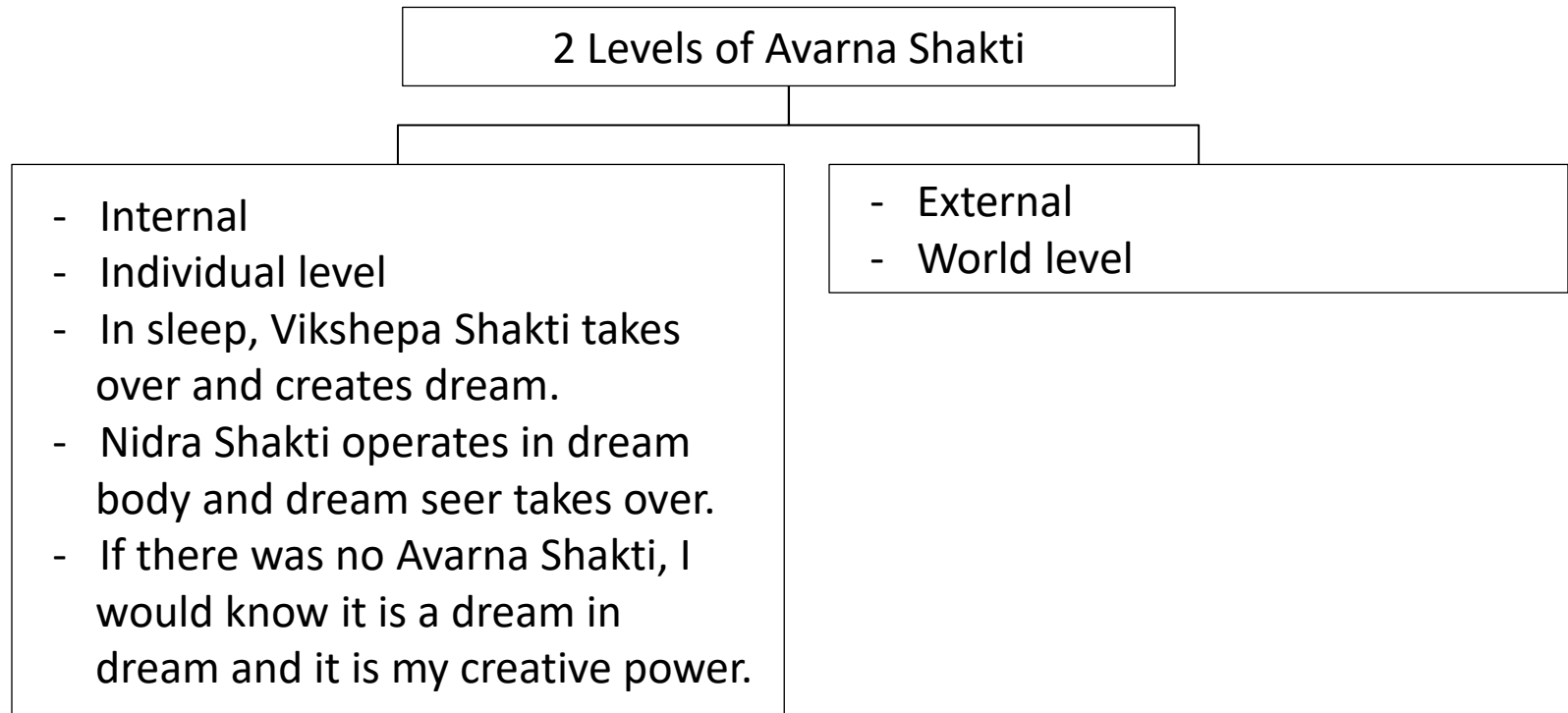
Creation is the manifestation of names and forms in the Reality which is Existence -  
Consciousness - Bliss, like foam etc. in the ocean. [Verse 14]

## Example :





- Avarna Shakti covers distinction between Satyam and Mithya.
- Example : Take Green Chilli instead of green beans.



- Avarna Shakti covers waker and dream becomes a problem.

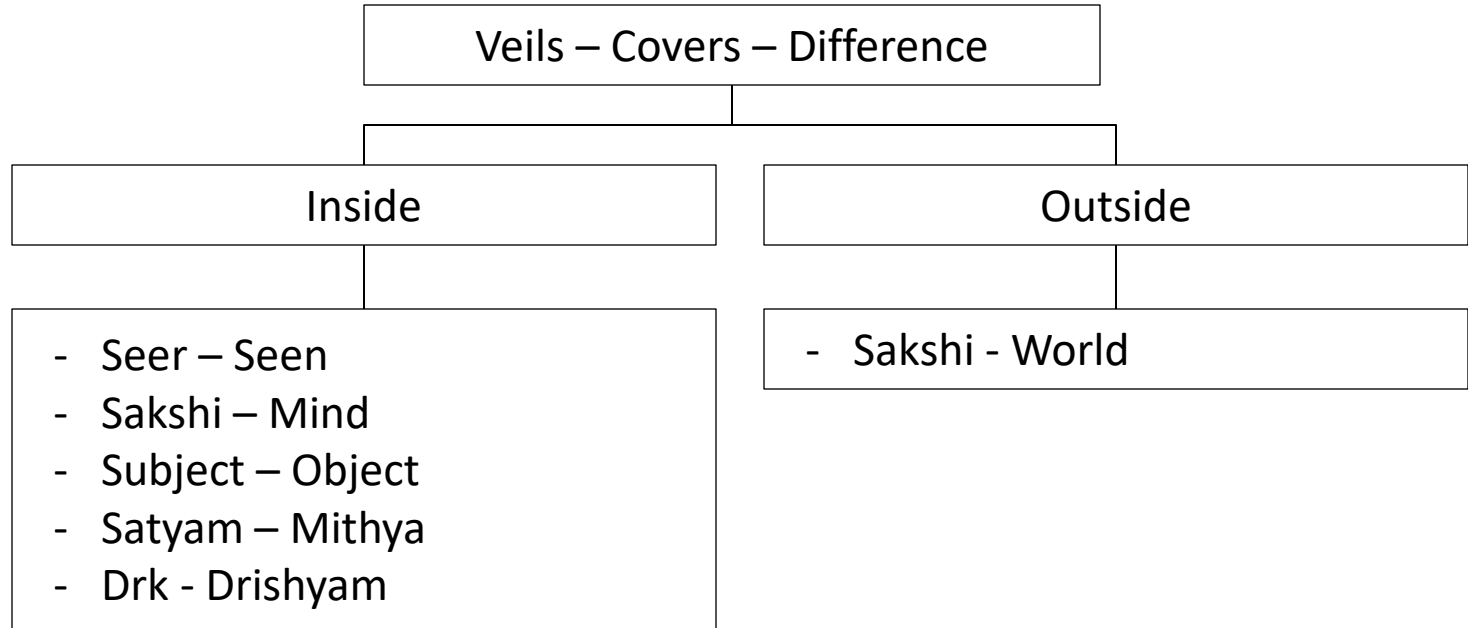
## Verse 15 :

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

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

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

## Avarna Shakti :



- Avarna Shakti covers Bheda – difference between Atma and Anatma.
- I don't know myself, mistake self as the mind.

## I) Confusion at internal Level :

<b>Drk – Seer 3</b>	<b>Drishyam</b>
<ul style="list-style-type: none"><li>- Sentient, consciousness.</li><li>- Changeless</li></ul>	<ul style="list-style-type: none"><li>- Seer 1, 2</li><li>- Observed</li><li>- Mind, sense organs</li><li>- Changing projection of Maya Shakti.</li></ul>

## II) Confusion at External Level :

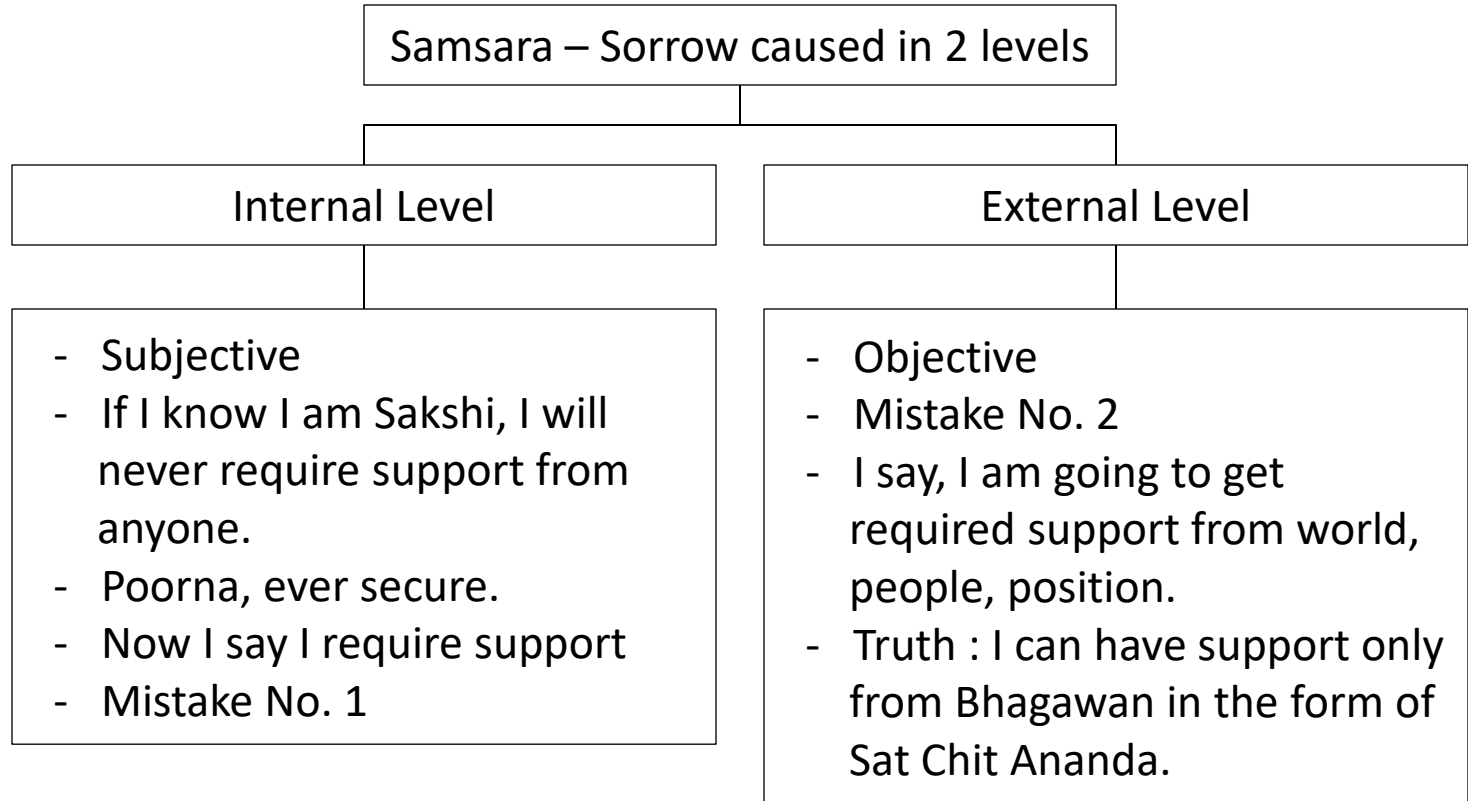
<b>Brahman / Bhagawan</b>	<b>World</b>
<ul style="list-style-type: none"><li>- Kaaranam</li><li>- Sat – Chit – Ananda</li><li>- Exists in 3 periods of time</li><li>- Satyam</li><li>- Gives security</li><li>- Depend on Brahman for Security.</li></ul>	<ul style="list-style-type: none"><li>- Karyam</li><li>- Temporary</li><li>- Mithya</li><li>- Can't give security</li><li>- Don't depend on world</li></ul>

## Verse 16 :

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

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

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



## Technical Language :

- I am Sakshi Chaitanyam, in front of me is Sukshma Shariram – Lingam.
- Mind is object in front of me, the Sakshi.
- Nature of Mind is, it is always associated with a gross body.
- Body – Mind pair is subject to time, space, Prarabda.

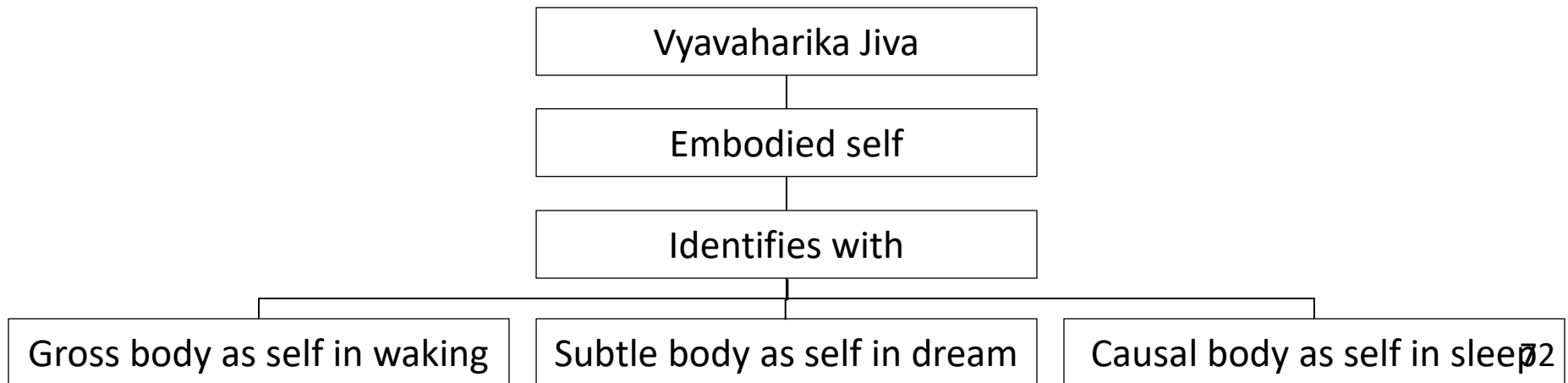
## Example :

a) Change in body – headache, stomach pain... emotions affects body – mind.

b) Hormonal change... chemical changes, affects Body – Mind.

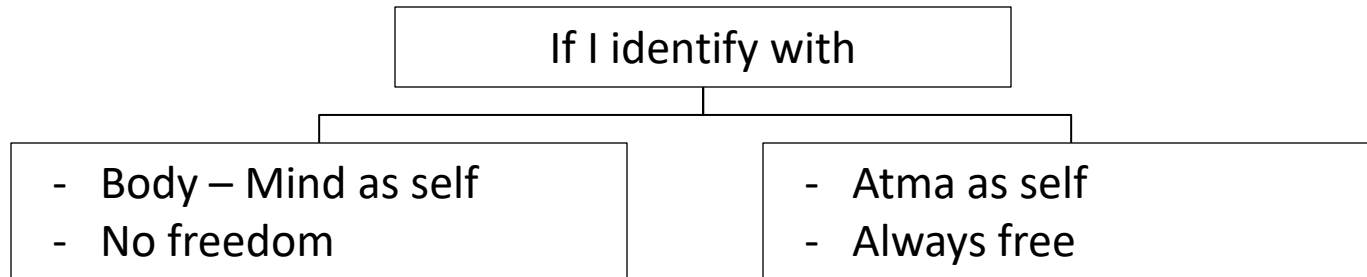
- Mind subject to body condition.
- Body subject to time, space, Prarabdha.
- Body – Mind complex, is Vyavaharika Jeeva, Karta, Bokta Samsari, bound.
- Body – Mind – Sense organs, appear and disappear – manifest, unmanifest enlivened by me, Sakshi.

S. No.	Sakshi Seer No. 3	Mind Seer No. 2	Sense Organs Seer No. 1
1. Seen	- Mind	- Sense Organs	- External World
2. How is it formed	- Never formed - Always exists	- Formed by borrowing consciousness from Sakshi.	- Formed by borrowing consciousness from mind.
3. How does it function	- By mere presence - In my presence, I Sakshi, lend reflection to Mind. Mirror, natural. - Sun lends light to moon.	- Mind blesses sense organs with light of consciousness. - Has 3 states of experiences. - Identifies with gross body as self.	- Assists mind in waking state experiences.

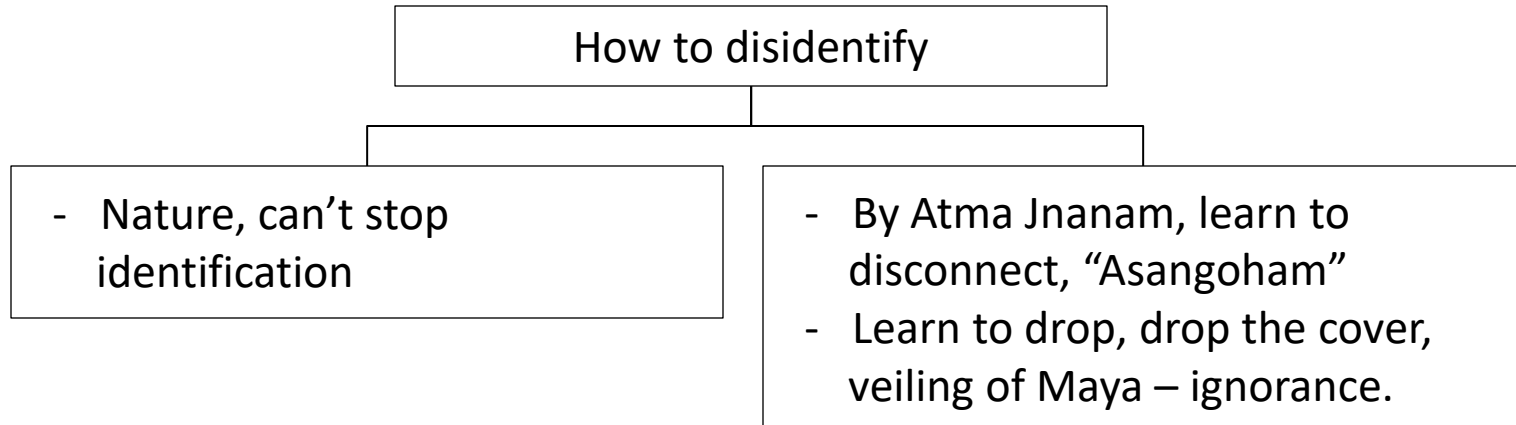




- Unembodied Jiva = Atma or Paramatma.
- Body + Mind + Reflected Consciousness = Samsari, ego, Ahamkara, Mithya.



- While living in the world, mind has to go through 3 states – waking, dream, sleep, nature.



## Verse 17 :

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

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

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

- **Unreal finitude / Jivahood**



**Appears in Sakshi and disappears**

- When veiling, ignorance is destroyed by Atma Jnanam, finitude goes away.
- Jiva merges with Ishvara.
- Space in pot realizes one-ness with total space.
- Self realisation!
- Maya Shakti creates problem because of ignorance of fact, I am Sakshi, independently existing principle.

- **Body – mind – universe different from me the Sakshi, a fact to be understood.**

- When body – mind – world has a problem I say I am in trouble.

- Abhimana leads to Samsara.
- Drop identification and be free.
- I – Sakshi never have problem.

**Example :**

- Watching Tv, identifying with hero, shed tears.
- Guru comes and reminds us and shows Shastra mirror to see our real nature of Atma.

**Example :**

- Transparent crystal appears red.
- Formless Jiva appears with form.

**Ramana :**

- Who has the problem?
- Body – Mind – Inert?
- Consciousness – Always sentient?
- “Ego I” – has problem, fake entity.
- Problematic I – resolved.
- Avarna Shakti, ignorance gone, by lighting lamp of knowledge by Sravanam, Mananam.
- Doubt removing process is Mananam.

## Nididhyasanam :

- Owning up Sakshi.
- Drop mistaken notions of Karta, Bokta, Pramata – Doer, enjoyer – Experience.
- I Sakshi, am beyond the body – Mind – Sense organs and the world.

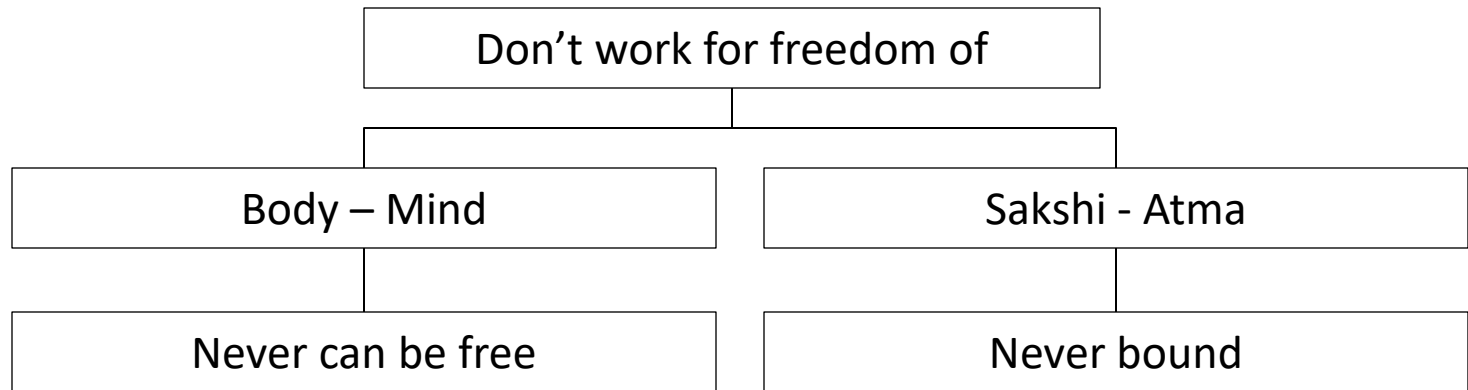
## Nirvana Shaktam :

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

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

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- Body – Mind part of world – Anatma.
- **Shiva, Turiya Atma :**  
Ever free, in 3 states and beyond.



**Example :**

- For fleshy eyes – crystal appears red.
- For Jnana Chakshu – eye of wisdom, crystal always clear, transparent.
- In my Buddhi there is no more ignorance, Avidya.

**Example :**

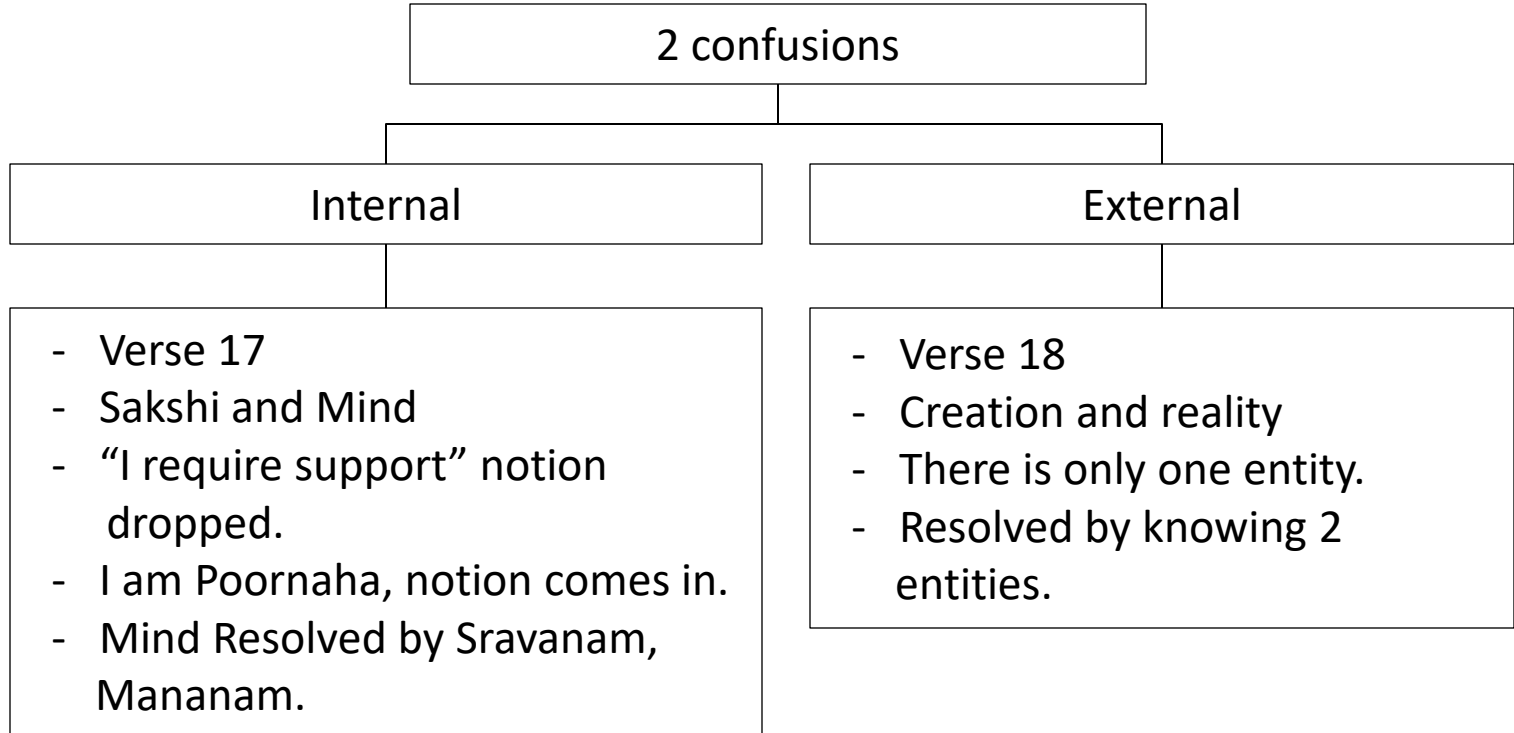
- Sun never rises, is wisdom.
- Moksha, only change in wisdom regarding Body – Mind complex, Samsara goes away.

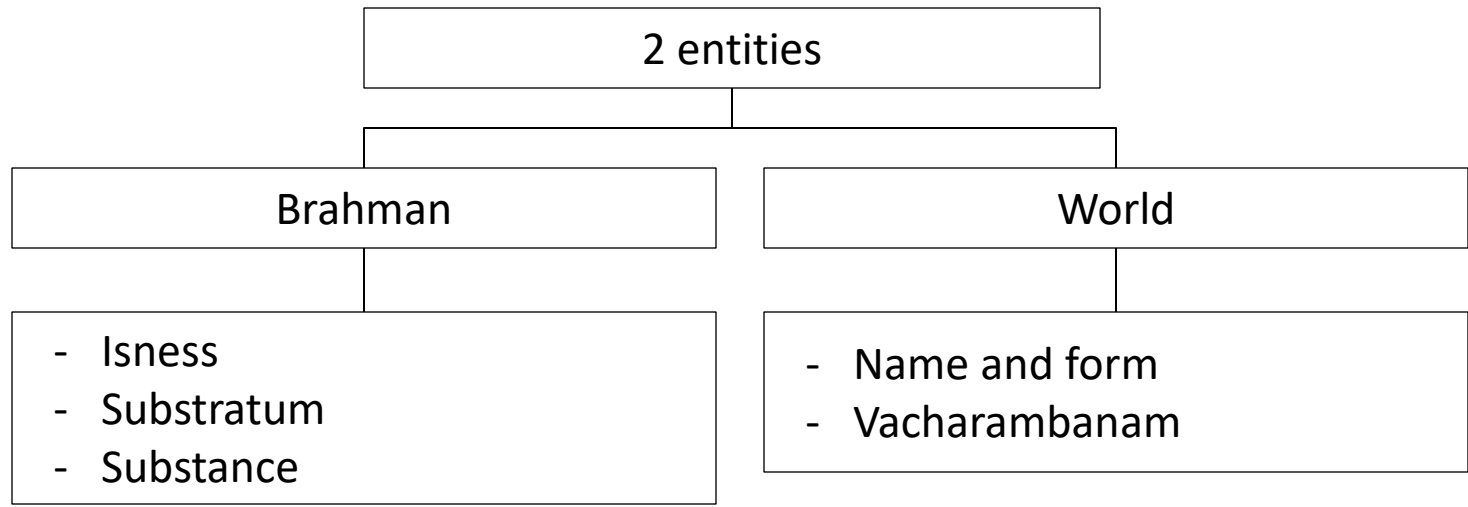
## Verse 18 :

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

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

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





### Chandogya Upanishad :

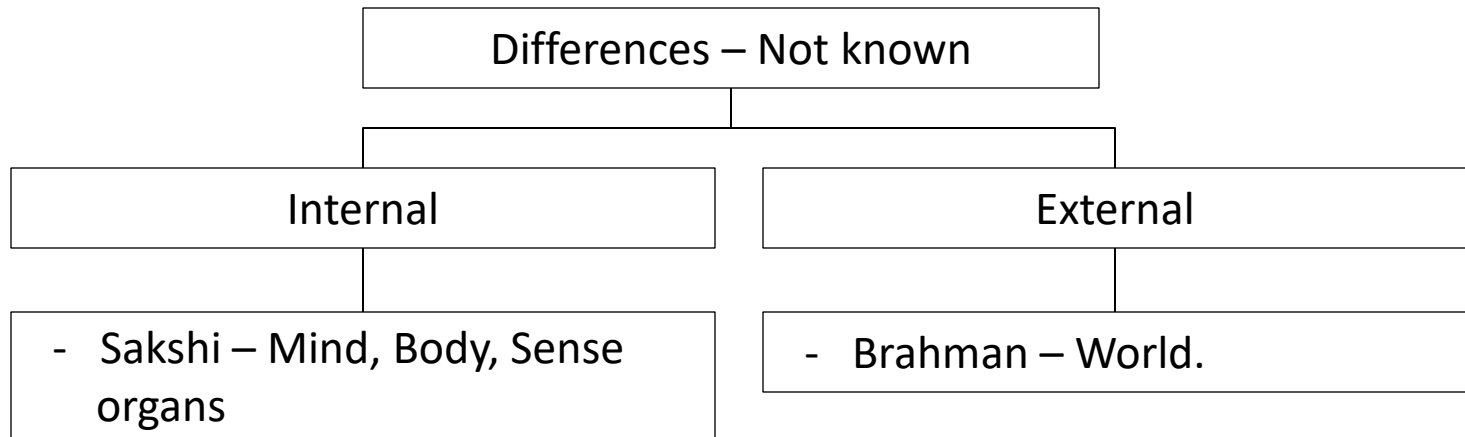
यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं  
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam  
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam  
mṛṭtiketyeva satyam || 6.1.4 ||

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

Substratum	Name + Form
<ul style="list-style-type: none"> <li>- Clay</li> <li>- Wood</li> <li>- Gold</li> <li>- Brahman</li> </ul>	<ul style="list-style-type: none"> <li>- Pot</li> <li>- Desk</li> <li>- Bangle</li> <li>- World</li> </ul>
<ul style="list-style-type: none"> <li>- Real substance</li> <li>- Content of world</li> <li>- Sat Chit Ananda</li> </ul>	<ul style="list-style-type: none"> <li>- Not substance</li> <li>- Name, form, hollow</li> </ul>

- Avarna Shakti of Maya covers difference between Brahman and world.





- We don't know changeless Sakshi or Brahman.
- Know only changing body, mind, world.
- I make world tangible and lean on it.

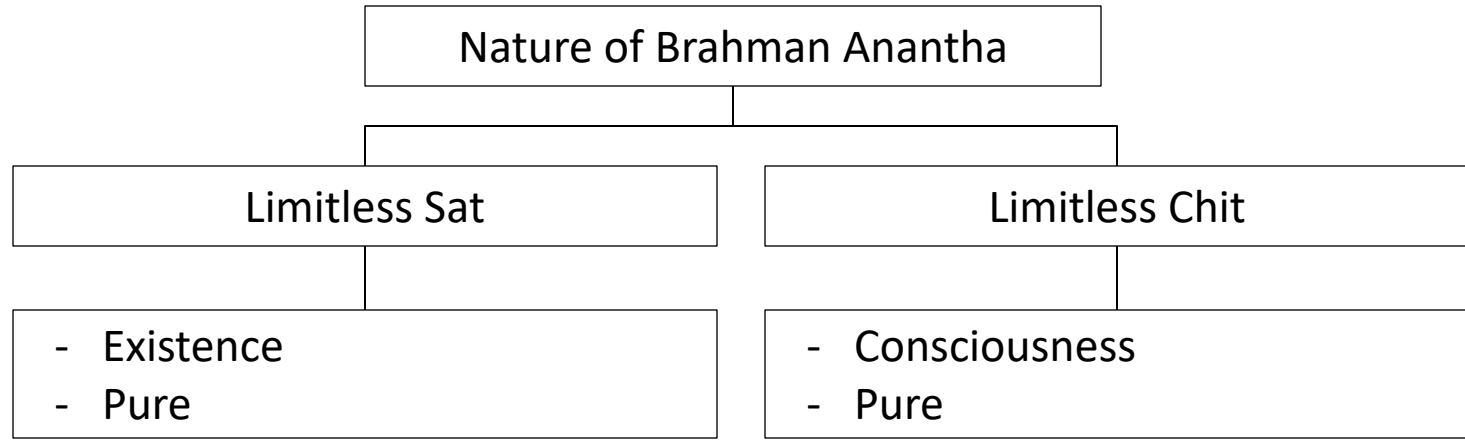
**Gita :**

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

ananyāścintayantō mām  
yē janāḥ paryupāsātē |  
tēṣāṃ nityābhiyuktānām  
yōgakṣēmaṃ vahāmyaham || 9-22 ||

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

- There is mutual transference called Adhyasa.
- Continue to see the world, understand – it is Appearance, hollow, Mithya.
- Handle and live in the world as Sakshi, ever free.
- When mind seeks security, rely on Sakshi.



- Not part, product of matter, independent entity, survives Pralayam, can't experience, ever subject.
- Pure Sat, Chit, can't say, think, Ashariram, Amanaha.
- It is Avyavaharyam, transactionless, survives death of Upadhi – instruments body – mind.
- Bhagavans sample of pure existence, consciousness :  
Experience in sleep.

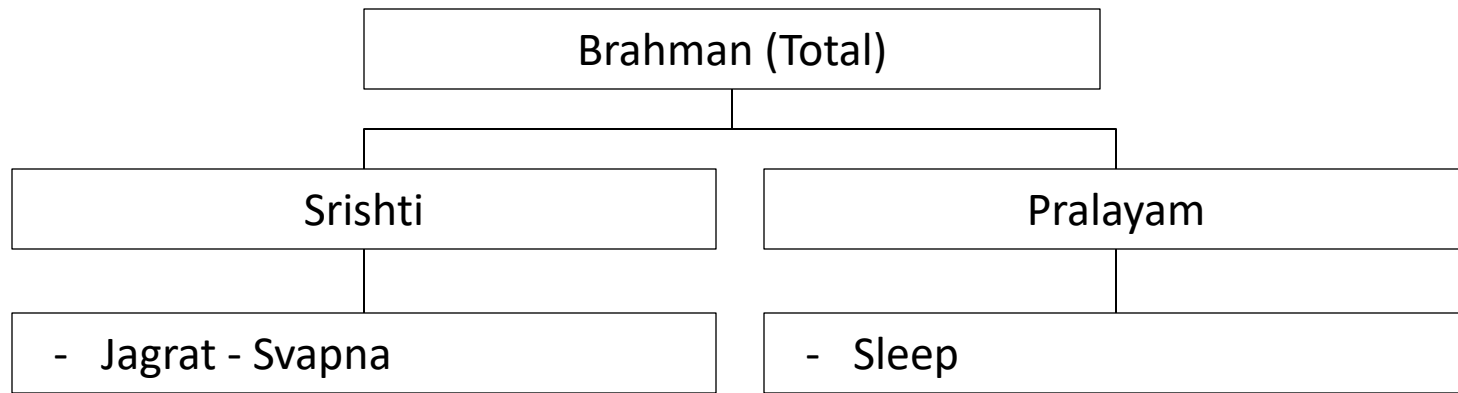
### Dakshinamurthi Stotram :

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

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

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

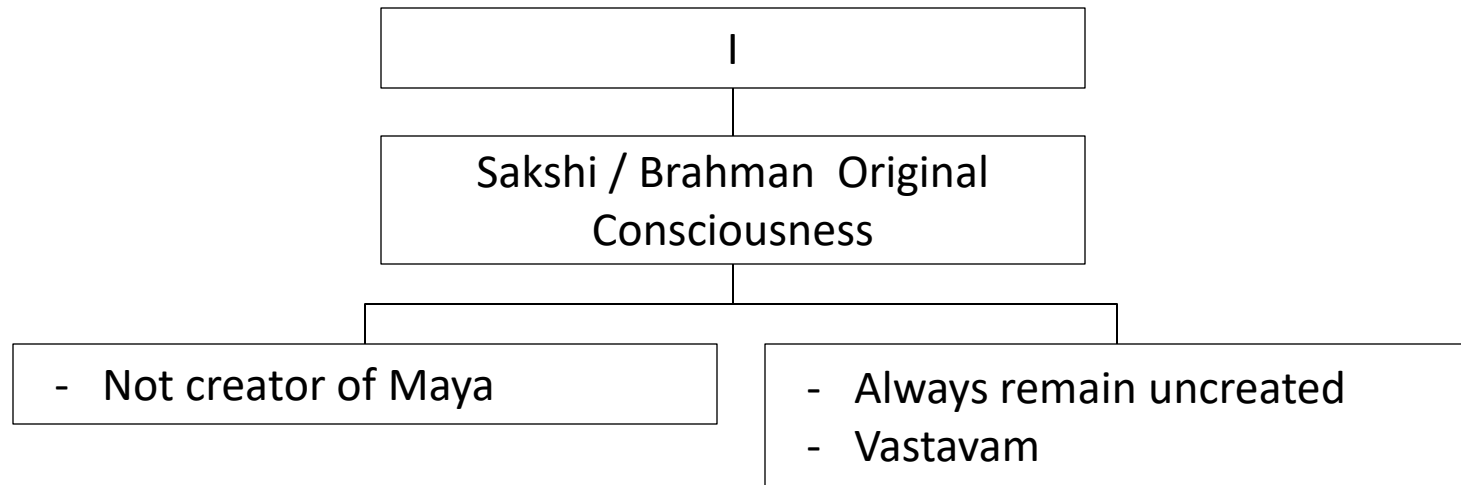
- **Sleep State :**
  - All names – forms resolved.
  - Don't claim, we are existing.
  - We are conscious without knowing we are conscious.
- We are pure Sat – Chit.
- Upon that Brahman, Jagrat and Svapna Avastha of Bhagawan are superimposed.



Svapna	Jagrat
- I am dreamer, created dream world.	- Bhagawan is dreaming, we are in dream.

Adhishtanam	Adhyastha
<ul style="list-style-type: none"> <li>- Brahman</li> <li>- If we don't have body, mind, we will continue to exist as Sakshi Chaitanyam (Seer No. 3)</li> </ul>	<ul style="list-style-type: none"> <li>- Superimposed – Name and form.</li> <li>- Vikshepa Shakti of Brahman useful to create the Jagrat world.</li> </ul>

### Revision – Story so far :

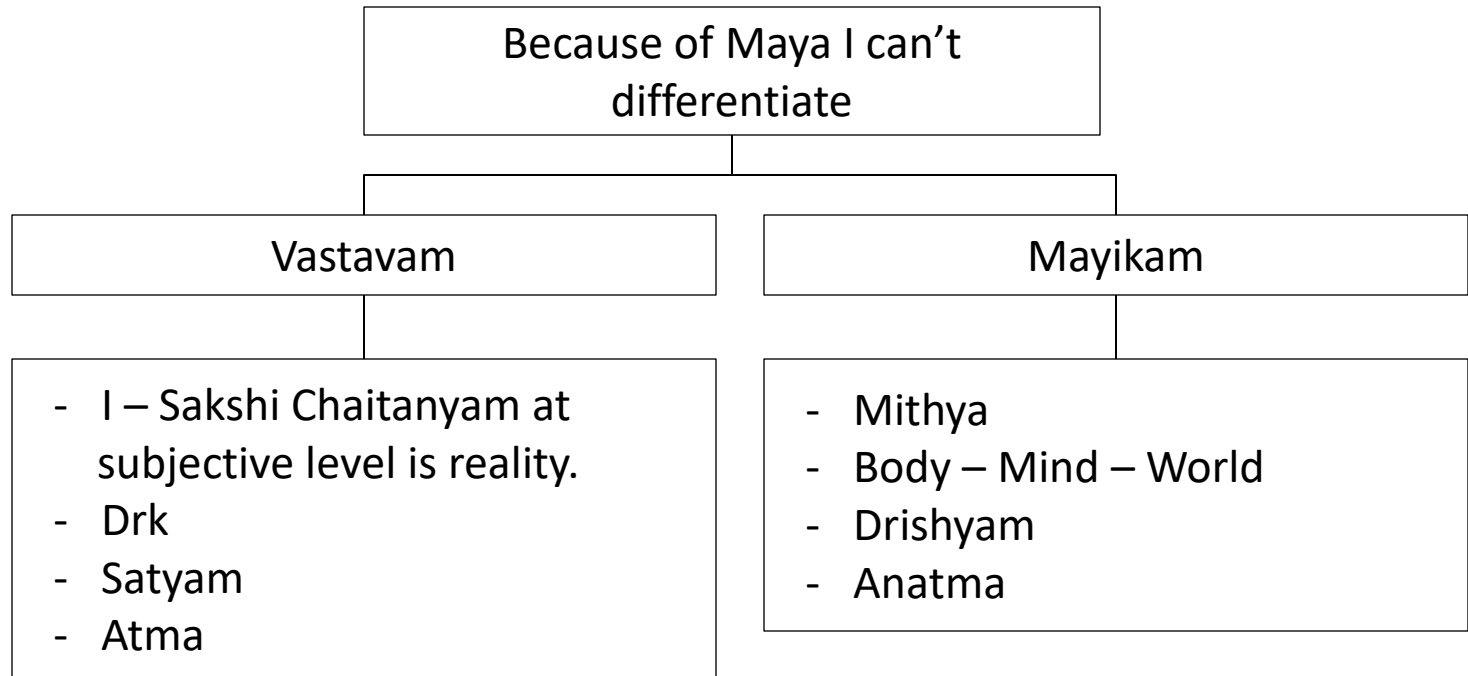


### Maya Shakti – 2 Levels :

#### I) Individual Level : Subjective level

- Has given me (Jiva) body – mind, Mayikam product which has come to me and useful to me.
- If Mayikam body – mind is not there, I – Sakshi cannot be world, or claim I am Sakshi.

- Remaining as Sakshi, can't enjoy.
- Can act because of Mayika, Body – Mind complex, given by Maya Devi.
- Mayas Vikshepa Shakti has given body – mind.



- **This difference is concealed.**

- Problems of body – mind transferred to Atma – original I.
- Body – Asti, Jayate, Vardate, Viparyate, Apakshiyate, Vinashyati. (Tattwa Bodha – 6 modifications).

## Tattwa Bodha :

स्थूलशरीरं किम्?

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं

सुखदुःखादिभोगायतनं शरीरम्

अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति

षड्विकारवदेतत् स्थूलशरीरम् ।

*Sthūlaśarīram kim?*

*Pañcīkṛtapañcamahābhūtaiḥ kṛtam satkarmajanyam*

*sukhaduhkādi bhogāyatanam śarīram*

*asti jāyate vardhate viparinamate apaksiyate vinaśyatīti*

*sadvikāravadetat sthūlaśarīram |*

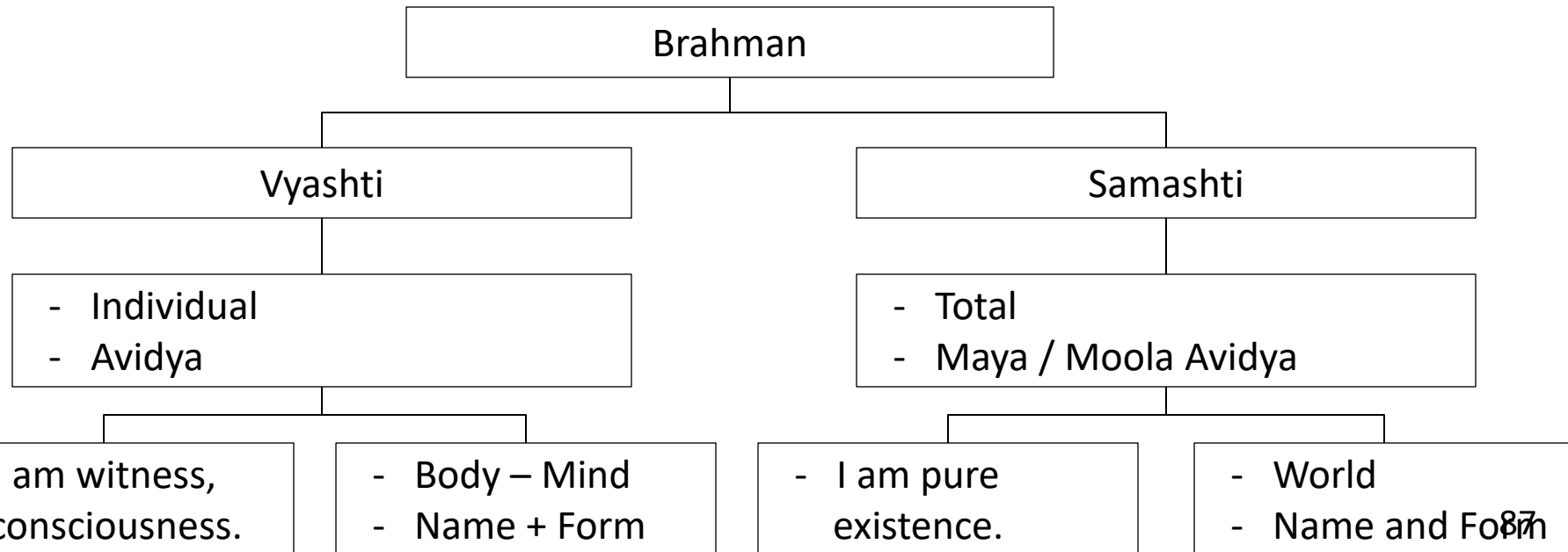
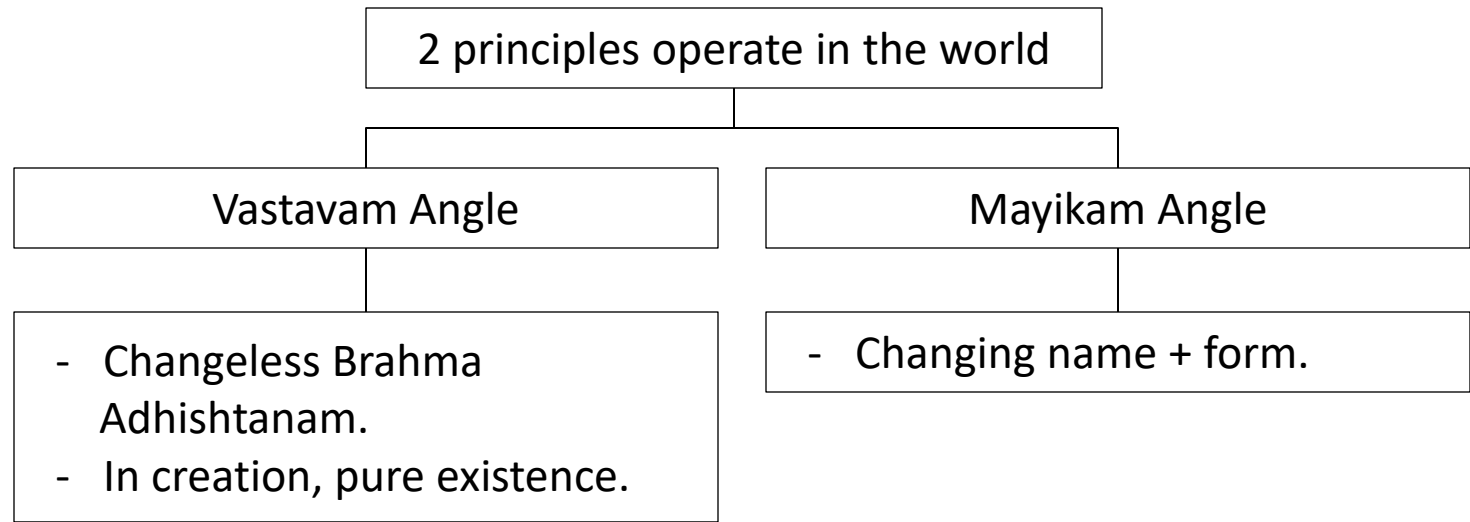
That which is made up of the five great elements that have undergone the process of pancikarana, born as a result of the good actions of the past, the counter of experiences like joy, sorrow etc and subject to the six modifications namely, to potentially exist, to be born, to grow, to mature, to decay and to die - is the gross body. [Verse 10]

Body's Samsara	Minds Samsara
- 80 years	- One Yuga... - Millions of Years

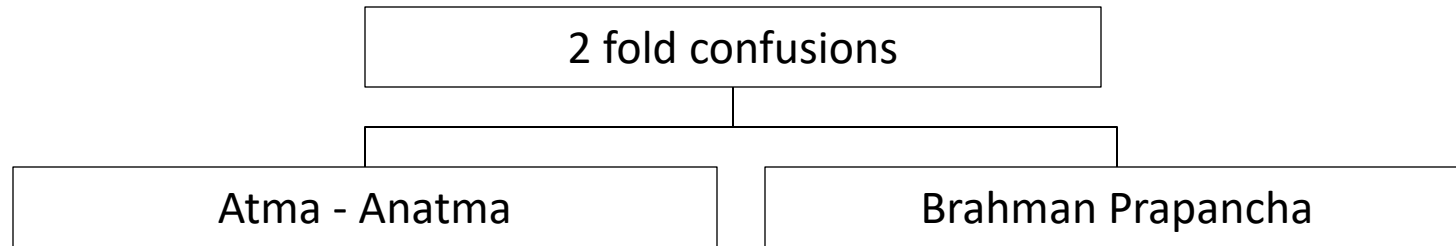
- I don't have objectivity with reference to body – mind.
- Non discrimination between real I and apparent I is difference between Vastavam and Mayikam.

## II) Objective Level :

- Problem through objective world.



- I – am : Stands for pure existence, consciousness, Anantham principle.
- Transferring changes of world to Brahman, I suffer.
- Non existence never possible because existence is Nityam.



- **Only remedy to solve problem of Samsara :**
  - Know Atma is ever secure.
  - World ever insecure.



## Verse 19 :

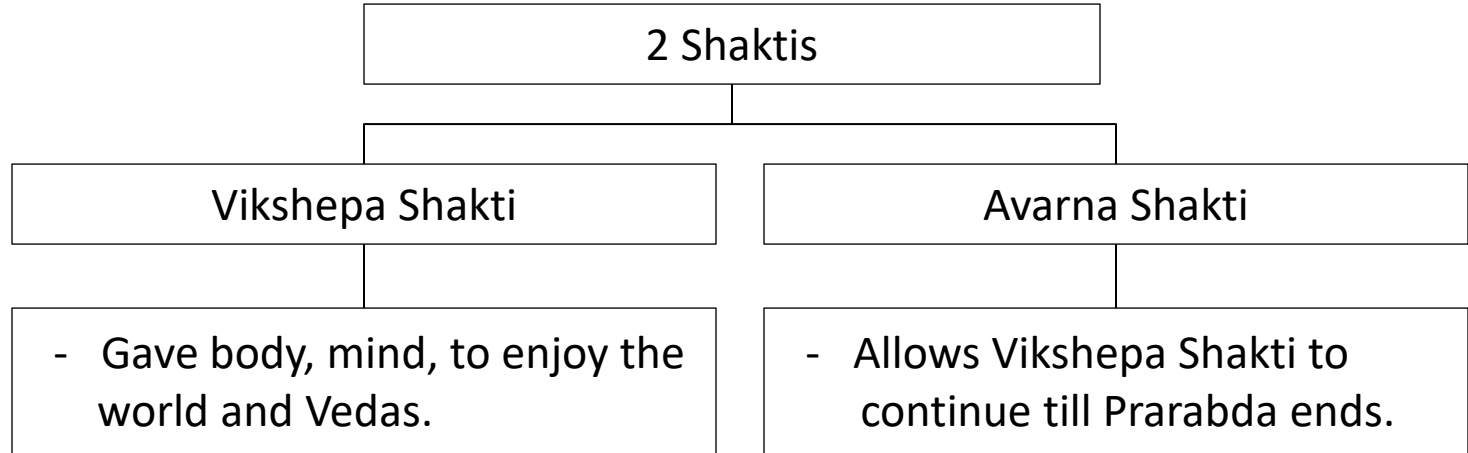
अत्राप्यावृतिनाशेन विभाति ब्रह्मसर्गयोः ।  
भेदस्तयोर्विकारः स्यात् सर्गे न ब्रह्मणि क्वचित् ॥१९॥

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

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

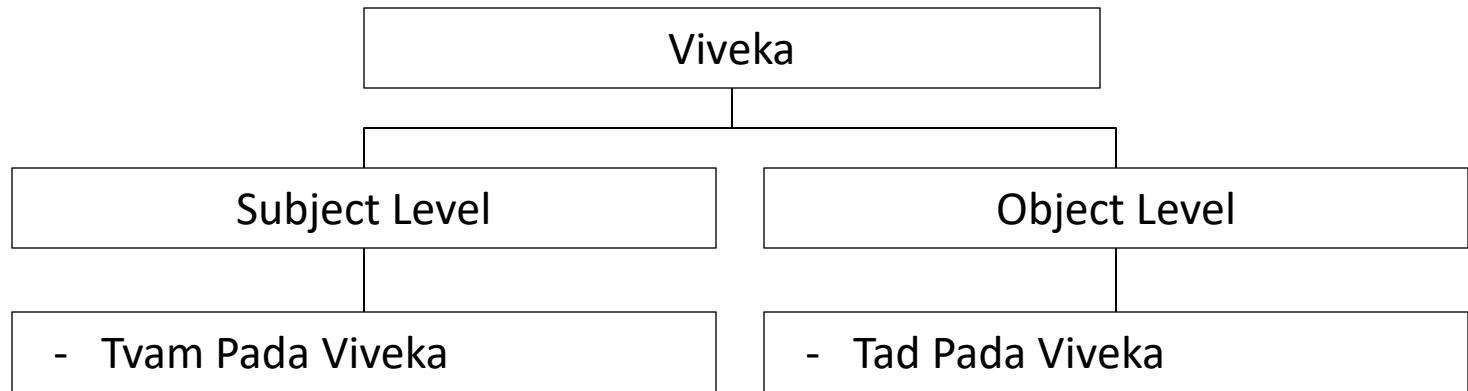
## Objective level :

- Modification exist in world not in reality, Brahman.



Knowledge	Instrument
<ul style="list-style-type: none"><li>- Form + Colour</li><li>- Smell</li><li>- Sound</li></ul>	<ul style="list-style-type: none"><li>- Eyes</li><li>- Nose</li><li>- Ears</li></ul>

- To look at face – Use Mirror.
- To look at self – Use Shastra.



Isness	Clip
<ul style="list-style-type: none"> <li>- Independent</li> <li>- Nonperception of light.</li> </ul>	<ul style="list-style-type: none"> <li>- Dependent</li> <li>- Not – nonexistence of light</li> <li>- Existence continues when clip is removed.</li> </ul>

- Do Akasha Upasana, sensitises mind.
- In pure existence, no Vikara, changes.

## Verse 20 : Important verse

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

*asti bhāti priyam rūpam nāma cetyaṁśa-pañcakam,  
ādyatrayam brahma-rūpam jagad-rūpam tato dvayam. (20)*

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

Every entity has 5 aspects

Asti

Bhati

Priyam

Nama

Rupam

- Existence
- Common to all experiences  
Shabda,  
Sparsha,  
Rupa, Rasa,  
Gandha.

- Shines
- Known, experienced
- Knowledge means associated with consciousness.

- Dear to me or others.
- I like clip, person.

- Name

- Form

- Belongs to world, variable.
- Component
- Mithya

Belongs to Brahman changeless component,  
Satyam.

- Light, space, uniform and changeless, unnoticed.

Ananda

Reflected – Vishaya Ananda

Original

Priya

Modah

Pramoda

- Vritti
- Low happiness

- Vritti
- Medium happiness

- Vritti
- Higher happiness

- Brahma Ananda
- Atma Ananda
- Uniform in all

- Manifests in mind.
- Temporary.

**Taittiriya Upanishad :**

स यश्चायं पुरुषे । यश्चासावादित्ये ।  
 स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य ।  
 एतमन्नमयमात्मानमुपसङ्क्रामति ।  
 एतं प्राणमयमात्मानमुपसङ्क्रामति ।  
 एतं मनोमयमात्मानमुपसङ्क्रामति ।  
 एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।  
 एतमानन्दमयमात्मानमुपसङ्क्रामति  
 तदप्येष श्लोको भवति ॥ ११ ॥

sa yaścāyaṃ puruṣe | yaścāsāvāditye |  
 sa ekaḥ sa ya evaṃvit | asmāllokāt pretya |  
 etamannamayamātmānamupasaṅkrāmati |  
 etaṃ prāṇamayamātmānamupasaṅkrāmati |  
 etaṃ manomayamātmānamupasaṅkrāmati |  
 etaṃ vijñānamayamātmānamupasaṅkrāmati |  
 etamānandamayamātmānamupasaṅkrāmati  
 tadapyeṣa śloko bhavati ॥ 12 ॥

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse.  
[2 - 8 - 12]

- Hold to Satyam and not to Mithya Jagat.

## Verse 21 :

खवाय्वग्निजलोर्वीषु देवतिर्यङ्नरादिषु ।  
अभिन्नास्सच्चिदानन्दाः भिद्यते रूपनामनी ॥२१ ॥

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

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

Brahman same in

5 Elements

Deities

Animals

Man

- Name and forms alone differ.
- Consciousness, existence is same in all Jeevas.

Ananda – Appears different  
due to reflection

Food

Music

Lecture

- It is all expression, manifestation of one Ananda, it is all pervading.
- Clip – Chit not manifest because mind not present.
- When mind is there, Atma manifests as Sat Chit.
- Avarna Shakti should be removed at individual subjective level.

## Topic IV : Verse 22 – 31 – Vedantic Meditation

### Verse 22 :

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

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

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

### We need to do :

- Satya – Mithya Viveka.
- There is gap between – understanding and experience.
- All have Brahman experience.

### Problem :

- No assimilation of knowledge.

### Example :

- Sugar not stirred in cup of tea.

### Nididhyasanam :

- For internalizing, dwelling on the teaching.

## Learn to say :

- I am free.

## Samadhi Abhyasa :

- Drop all roles, Ahamkara.
- Invoke Atma Svaroop.

## Nirvana Shatkam :

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

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

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- All roles temporary, none is Satyam.
- When Calm mind prevails, can deal with Raaga – Dvesha.
- Disappointment comes for those who have appointment with future.



Gita :

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

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

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

Sravanam	Nididhyasanam
- Objective orientation	- Subjective orientation

Gita :

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

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।  
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ  
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]

- Learn to say I am free now.

Meditation Nididhyasanam – 6 types

Antara

Bahyam

Savikalpam

Nirvikalpam

Savikalpam

Nirvikalpam

Drishya

Shabda

Drishya

Shabda

Verse 27

Verse 28

Verse 29

Verse 27

Verse 28

Verse 29

(I)

(II)

(III)

(IV)

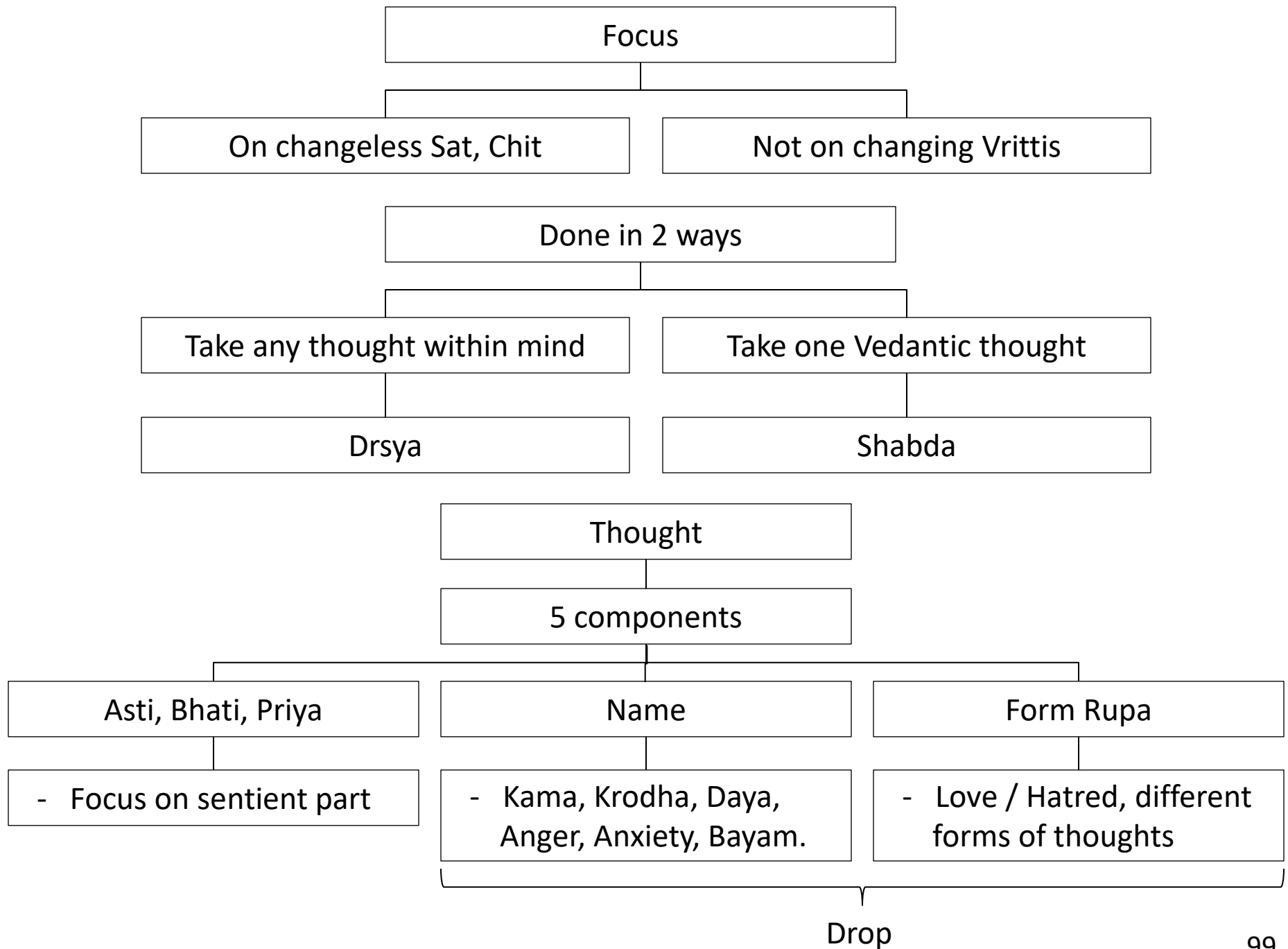
(V)

(VI)

Pure Sat Chit

With manifest Nama Rupa

With unmanifest Nama Rupa



## Verse 23 :

सविकल्पो निर्विकल्पः समाधिर्द्विविधो हृदि ।  
दृश्यशब्दानुविद्धेन सविकल्पः पुनर्द्विधा ॥२३॥

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

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

Meditation

2 Types (With seen and words)

- With Duality  
- Savikalpa

- Without Duality  
- Nirvikalpa

- Drishya – I & IV  
- With seen

- With words  
- Shabda – II & V  
- Asanga, Satyam,  
Shuddam,  
Adhishtana  
Sakshi

- Inside - III

- Outside - VI

### Example :

- Meditate on light and hand.

Savikalpa	Nirvikalpa
<ul style="list-style-type: none"><li>- Take support of hand, focus on light.</li><li>- Light all pervading, also in the hand.</li></ul>	<ul style="list-style-type: none"><li>- Drop the hand</li><li>- Meditate on light in the same place of hand.</li><li>- Light on hand has become one with all pervading light.</li></ul>

### Example :

- Similarly meditate on consciousness and thought.

Savikalpa	Nirvikalpa
<ul style="list-style-type: none"><li>- Thought plus consciousness.</li></ul>	<ul style="list-style-type: none"><li>- Consciousness alone everywhere.</li></ul>

- Verse 22 + 23 introduces topic of 6 meditations.
- We can choose any one we like, according to our aptitude.

### Goal :

- Reach my higher nature Nirvikalpa, Nirguna Atma.

## Verse 24 :

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

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

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

## Meditation No. I :

### Antara Drishya Anuvidda Savikalpa Samadhi :

- Meditation with “Seen” Duality in Mind.

Savikalpa	Nirvikalpa
<ul style="list-style-type: none"><li>- Thoughts of desire, happiness, compassion, love, sorrow, rise and fall like waves.</li><li>- Seen – Drishyam</li><li>- Insentient</li><li>- Pay attention light + consciousness.</li></ul>	<ul style="list-style-type: none"><li>- Drop thought, focus on consciousness.</li><li>- I am the Drk Consciousness, witness, seer, Nirgunam, Nirakaram.</li><li>- Pay attention on illuminator of thoughts in the mind.</li><li>- Does not comes + go.</li></ul>

## Advantage :

- No need to remove thought.

## Gita :

अहमात्मा गुडाकेश  
सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च  
भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa  
sarvabhūtāśayasthitaḥ |  
aham ādiśca madhyaṃ ca  
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- 1<sup>st</sup> Vibhuti of Lord – “Aham” – Consciousness in all Jeevas.

Savikalpa	Nirvikalpa
<ul style="list-style-type: none"><li>- Thoughts don't pervade whole Mind.</li><li>- Have form, shape – sorrow, pot, car – different forms.</li><li>- Divisible, have impurities, Dosha.</li></ul>	<ul style="list-style-type: none"><li>- Consciousness pervades whole mind.</li><li>- Formless</li><li>- Indivisible</li><li>- Attributeless, no good – bad Chaitanyam.</li><li>- Can't objectify illumining consciousness.</li><li>- That illumining consciousness I am.</li></ul>

1 <sup>st</sup> Stage	2 <sup>nd</sup> Stage
- Thoughts arrive	- Notice Sakshi Chaitanyam, not Samsari, modificationless, motionless, divisionless

### 3<sup>rd</sup> State :

- Claim Chaitanyam as Aham – I am.
- I pervade my mind, illumine arrival and departure of thoughts.
- Blankness known in sleep because of I – the formless Sakshi.
- I – Nityaha... continues for ever.

### Nirvana Shatkam :

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

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

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]



Gita :

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

kṣētrajñam cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānam  
yat tajjñānam mataṁ mama || 13.3 ||

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

- Knower in all fields.
- Knowledge of knower is knowledge of God.
- I am not all minds, minds are resting in me.

Example :

- Space.
- Cosmos disappears in me.

Gita :

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

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

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

Knower	Karta – Bokta
<ul style="list-style-type: none"> <li>- Truth principle, pure consciousness</li> <li>- Not doer, enjoyer</li> </ul>	<ul style="list-style-type: none"> <li>- Doing – Enjoying done by Pramata – Reflected Consciousness – Ego – I</li> <li>- Organs of knowledge and action.</li> </ul>

### In all Vedantic Meditation :

- Use Aham, don't say Sakshi, Brahman, Atma.
- Then only Ahamkara gets weakened.

Normal	Convert to
<ul style="list-style-type: none"> <li>- Son, husband, wife, I.</li> </ul>	<ul style="list-style-type: none"> <li>- Comfortable, everfree Chaitanyam I.</li> </ul>

- All objects occupy mind in form of Drishyam – Vrittis, son, daughter, Switzerland, office, Kama, Krodha, Lobha...
- Chaitanyam illuminator of all Vritti.
- Intimately together.
- We are carried away by changing object not by unchanging Sakshi.
- Let thoughts be centred on Chaitanyam by Nirakara Vritti.

## Focussing means :

- Notice there is Sakshi in mind.
- Illumination in mind.
- If you entertain thoughts of Sakshi, it is Drishya Anuvidha Savikalpa Samadhi.
- **Entire meditation can be done with :**

Objects	Pure light
<ul style="list-style-type: none"><li>- Thoughts</li><li>- People on state</li><li>- With form</li><li>- Divisible</li><li>- Come and go</li><li>- Changing</li><li>- With Sanga, attachments</li></ul>	<ul style="list-style-type: none"><li>- Consciousness</li><li>- Light on stage</li><li>- Shuddam, Asanga, pervading</li><li>- Changeless</li><li>- Pure</li></ul>

## Verse 25 :

असङ्गस्सच्चिदानन्दः स्वप्रभो द्वैतवर्जितः ।  
अस्मीति शब्दविद्धोऽयं समाधिस्सविकल्पकः ॥२५ ॥

*asaṅgas-saccidānandaḥ svaprabho dvaita-varjitah,  
asmīti śabdavidddho'yam samādhis-savikalpakaḥ. (25)*

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

## Meditation No. II :

- Shabda Anuvidda Savikalpah Samadhi.
- Meditation with duality – associated with words.

## Revision of Verse 24 :

- Meditation on thought.

## 1<sup>st</sup> Stage :

- I. Chaitanyam is Sakshi of thoughts.
- II. Use thought as Aid to come to Chaitanyam.
  - To show light, bring hand.
- III. Thought is only a medium.
  - Use reflection to come to Chaitanyam.
- IV. Negate thoughts.
- V. Mind gets facility to remain in consciousness, awareness.
- VI. Stay as Sakshi.

## 2<sup>nd</sup> Stage :

- I. See other characteristics of Sakshi.
- II. Mind stays in light / consciousness, not slip into thoughts / Hand.
- III. Say : Nirvikara Nitya Nirmala, Ajaha, Svayam Jyoti and arrive at features of Chaitanyam.

## 3<sup>rd</sup> Stage :

- That Chaitanyam I am.

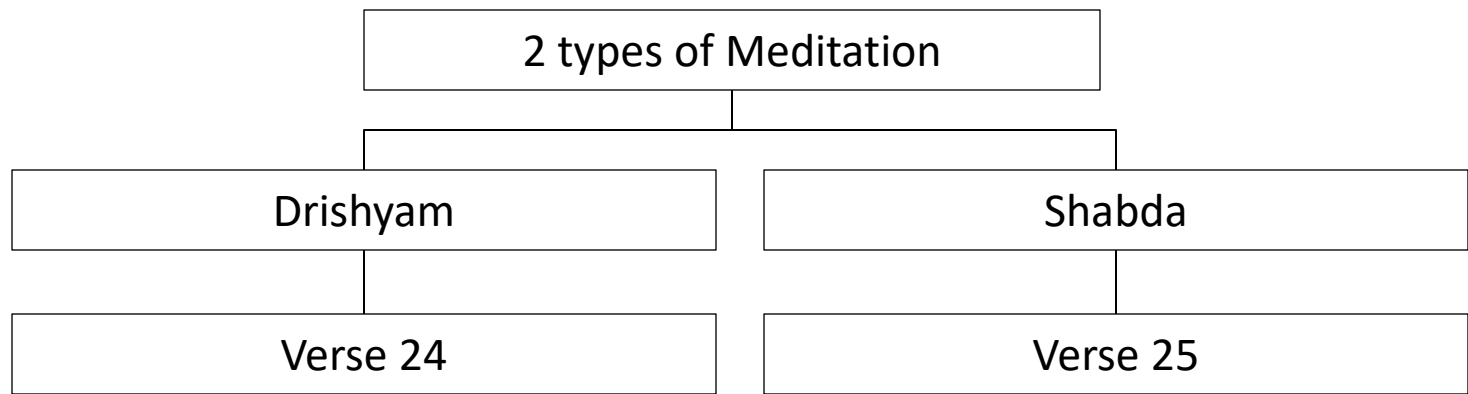
## Gita :

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

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

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

- When world is used, you will remember.
- Meditation after Sravanam.
- Take one feature in each session.

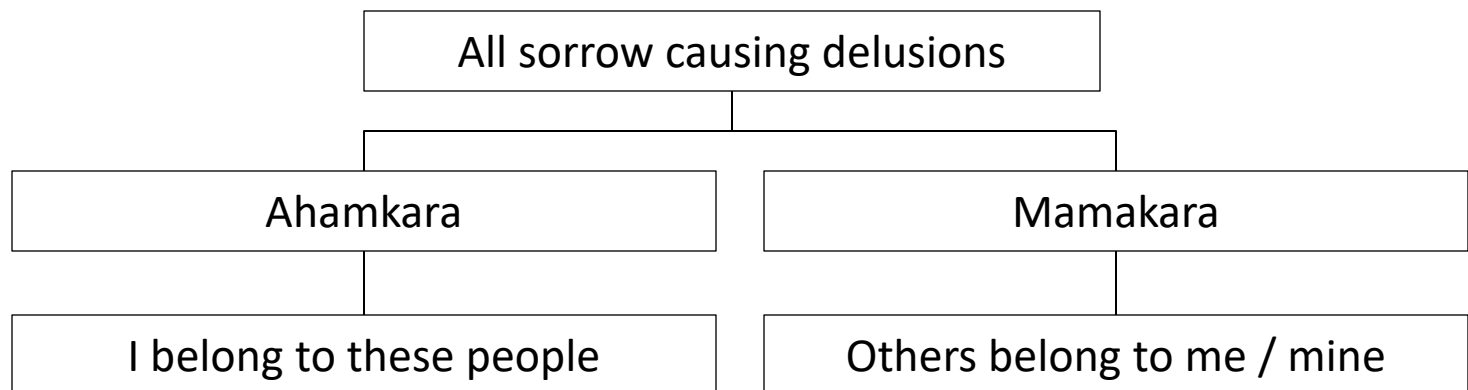


- Kama – Krodha – thoughts arrive with form, light of consciousness is formless.

Thoughts	I am
Illumined	Illuminator

### In Shabda :

- Don't have relationship with anything in creation.
- Svayam Jyoti – Because of consciousness, thoughts are illumined.



- Most of the time, we are disturbed by one of our relations.
- 1<sup>st</sup> become mentally, a Sanyasi.

## Words to use in Meditation :

### I) Sat :

- Pure existence, not part of body – Mind, not property, I exist everywhere.

### II) Chit :

- Pure Consciousness – not conscious of objects, thoughts, beings.

### III) Ananda :

- Pure bliss without objects.

## Experienced pleasures of the world :

- All are my reflections in thought form.
- Experiential pleasure does not come from outside.
- Running outside to Europe, Badrinath is struggle, Samsara.

## Gita : Chapter 2

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

śrībhagavānurvāca  
 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]

- I am Atma Ananda, eternally present.
- My reflection is temporary experiential pleasure, subject to arrival, departure.

#### **IV) Svayam Prabha :**

- I am self evident, no effort required.
- To experience objects we have to turn in direction.

#### **V) Sva Prabhava :**

- Don't need to go to any Avastha to experience Chaitanyam.

#### **VI) Dvaita Varjitaha :**

- As Sakshi – Dvaitam.

<b>Drk</b>	<b>Drishyam</b>
Satyam	Thought – Mithya



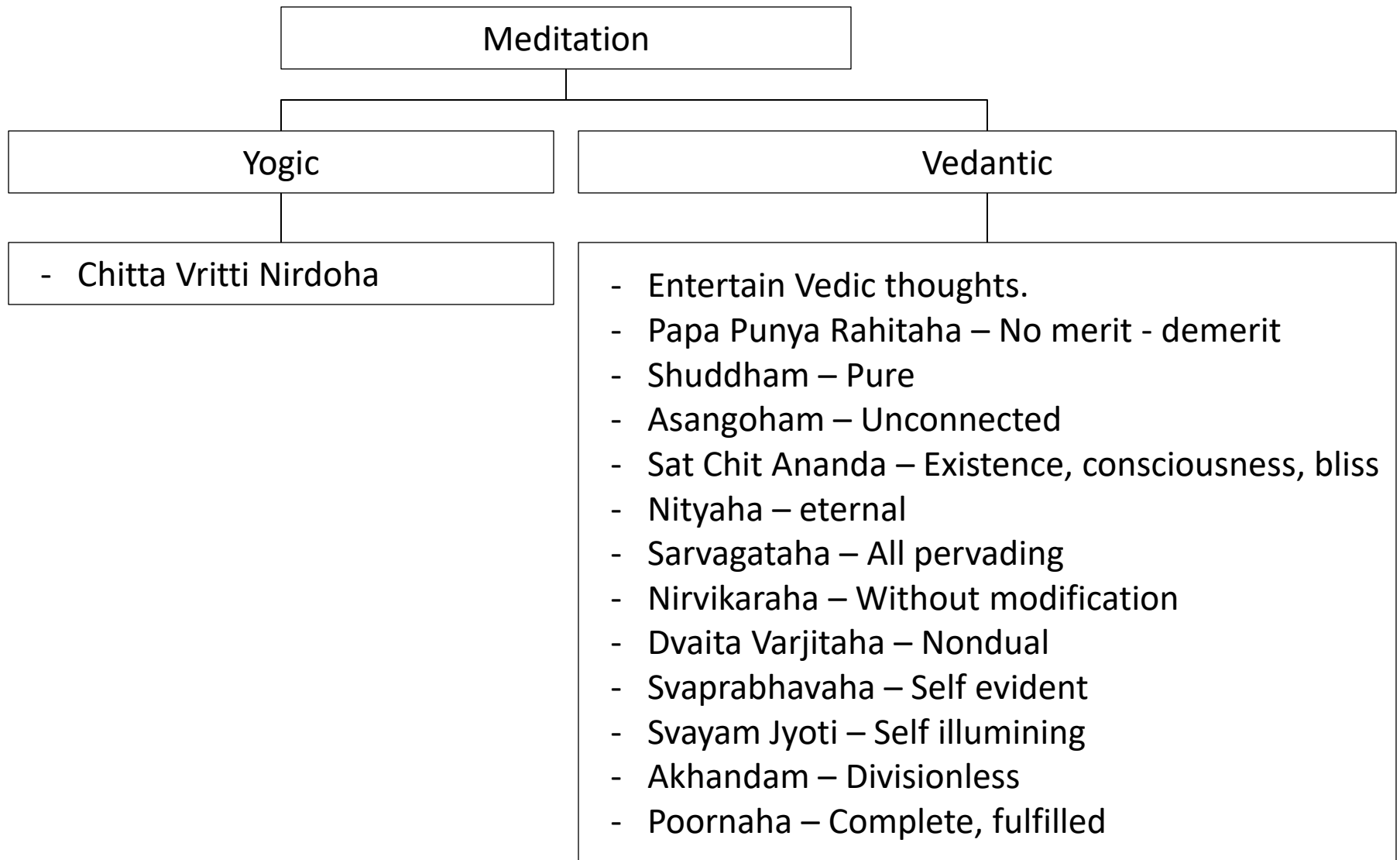
- As Sakshi, Sakshyam is presupposed.
- I am not even Sakshi when mind, body, not there.

### **Manudkya – Vaithathya Prakaranam :**

- Experience of Dream or waking not proof of reality.
- Rope Snake = Entire Dream World = Entire waking world = Mithya.
- Appearance.

### **Final Step :**

- Replace Sakshi by Aham.
- **Aham Satyam, Jagan Mithya.**
  - **If world and me same order of reality, it can influence, be powerful and hurt me.**
  - **Claim world as Mithya, fear will go.**
  - **Time – persecutes me if I am not knowledgeable that it is of a lower order.**
- Mithya World – as good as fake Rs. 100, as good as nonexistence, there – not there no difference.
- **Satya – Mithya – Very important discovery in Vedanta of Atma – Anatma.**



## Verse 26 :

स्वानुभूतिरसावेशाद् दृश्यशब्दाबुपेक्ष्य तु ।  
निर्विकल्पस्समाधिस्स्यात् निवातस्थितदीपवत् ॥२६ ॥

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

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

### 3<sup>rd</sup> Meditation : Internal Nirvikalpa Samadhi

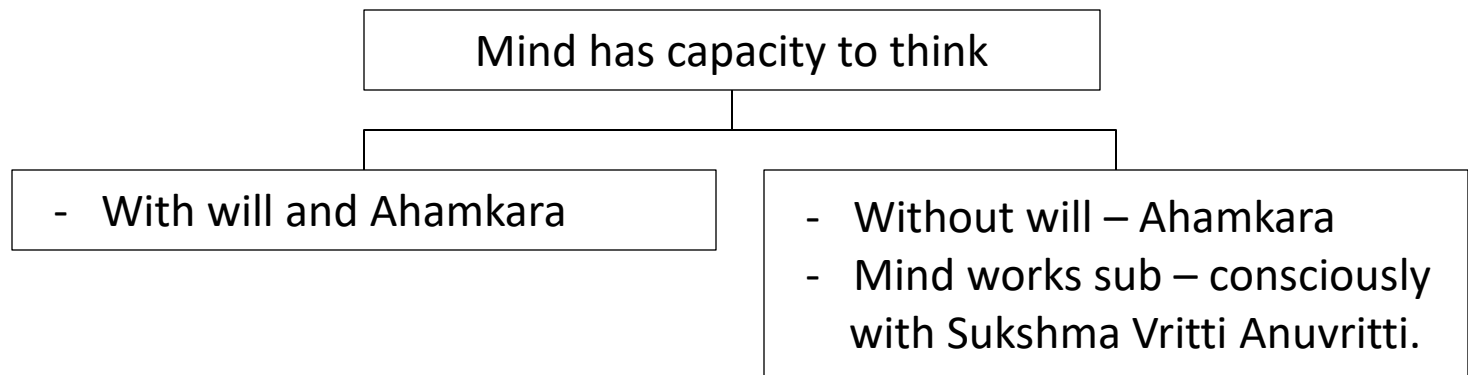
Drishya

Shabda

Nirvikalpam

- Deliberately produce thoughts by will + effort
- Subject – object division active.
- Momentum created after pedaling for sometime.
- Thoughts not natural, requires will
- Ohm Nama Shivaya – Sukshma Vritti thought continues for sometime
- Subconscious subtle mind without will

- Aham Brahma Asmi
- Nondual state



Sleep	Samadhi
<ul style="list-style-type: none"> <li>- Ignorance is there</li> <li>- Mind has Avidya Vritti “I don’t experience anything”</li> </ul>	<ul style="list-style-type: none"> <li>- Aham Sakshi, Svayamprabha Sukshma Vritti goes on in subconscious mind without will.</li> <li>- Jnana Vritti is there.</li> </ul>

- We recollect experience of nonexperience on waking.
- Meditation always connected with Vritti condition in the mind.

Vritti Amsha	Sakshi
Dependent	Independent

## Features of Sakshi :

Gita :

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

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

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

- Normally problem Vrittis go round and round.
- **When deliberate mental activity stops, Sukshma problem Vrittis start automatically in subconscious mind.**
- Use this faculty with Aham Sakshi Vritti, Ahamkara Vritti weakens.
- Triputi not prominent.
- In sleep mind has Avidya Vritti.
- In Nirvikara Samadhi, it is Jnana Vritti, I am Brahman, Sakshi.
- When I am Sakshi, Akhanda, Shuddha takes Rasa Amsha, takes possession of mind, mind in grip of Vedantic thought.

1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>
<ul style="list-style-type: none"> <li>- Use thought</li> <li>- Come to consciousness</li> <li>- Drop thought</li> </ul>	<ul style="list-style-type: none"> <li>- Use deliberate words</li> </ul>	<ul style="list-style-type: none"> <li>- Aham Shuddaha, Amrutaha, Ananda Vritti comes without Ahamkara.</li> <li>- No Vikalpa, division of mind.</li> <li>- Undisturbed thought flow = Flame, undisturbed, in breeze, wind free place.</li> </ul>

### Panchadasi :

ध्यातृ-ध्याने परित्यज्य क्रमाद्भूयेयैकगोचरम् ।  
निवातदीपवच्चित्तं समाधिरभिधीयते ॥५५॥

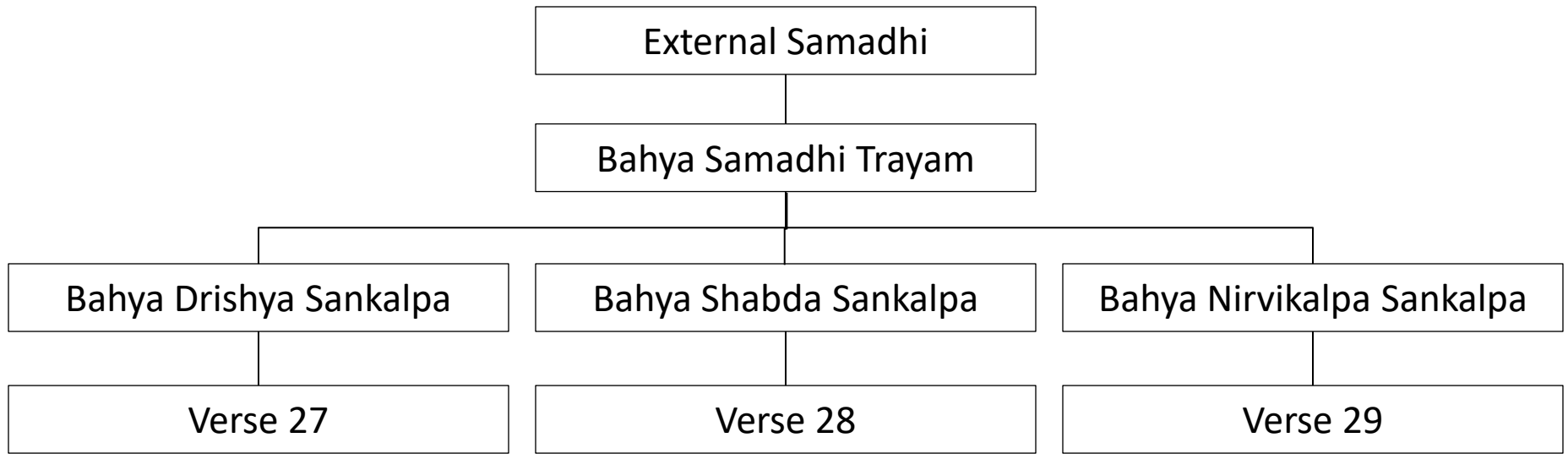
When the mind gradually leaves off the ideas of the meditator and the act of meditation and is merged in the sole object of meditation (viz., the Self), and is steady like the flame of a lamp in a breezeless it is called the super-conscious state (Samadhi). [Chapter 1 – Verse 55]

### Gita :

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

**yathā dīpō nivāstah  
nēṅgatē sōpamā smṛtā |  
yōginō yatacittasya  
yuñjatō yōgamātmanah || 6-19 ||**

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



## Verse 27 :

हृदीव बाह्यदेशेऽपि यस्मिन् कस्मिंश्च वस्तुनि ।  
समाधिराद्यस्सन्मात्रात् नामरूपपृथक्कृतिः ॥२७॥

*hrdīva bāhya-dēśe'pi yasmin kasmiṁśca vastuni,  
samādhir-ādyassanmātrāt nāma-rūpa-prthak-kṛtiḥ. (27)*

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

## Bahya Drishya Sankalpa :

- Consciousness can be recognised only inside the mind as witness of thoughts.
- Can't experience consciousness anywhere outside.
- Consciousness meditation can be practiced only internally not externally.

Internal Samadhi	External Samadhi
<ul style="list-style-type: none"><li>- Take thought, go to awareness in every thought.</li><li>- Take neutral object without Raaga Dvesha, go to Atma.</li></ul>	<ul style="list-style-type: none"><li>- Watch movie, focus on screen</li></ul>

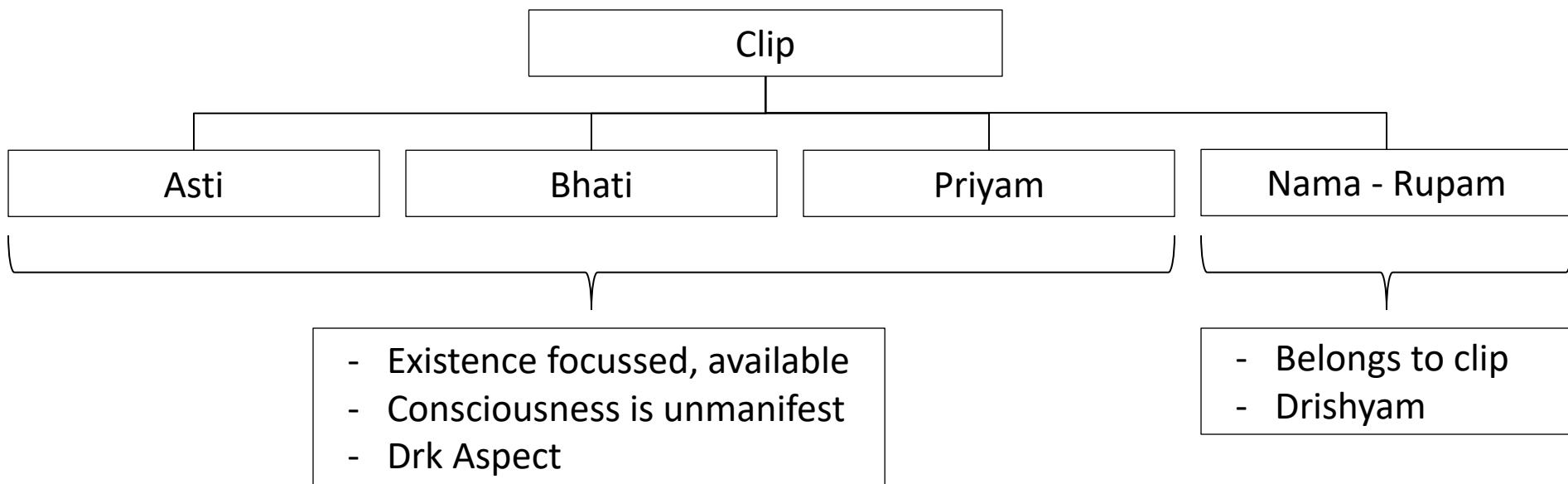
## Example : Verse 20

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

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



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



Internal – Any Object	External – Any Object
<ul style="list-style-type: none"> <li>- Kama, Krodha, Lobha.</li> <li>- Focus on Consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- Focus on existence</li> <li>- Separate existence from Name and form.</li> </ul>

- Existence not a property part, product of clip...

## Dakshinamurthi Stotram :

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

viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ  
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |  
yassākṣātkurute prabodhasamaye 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 Dakshinamurthy, is this prostration. [Verse 1]

## Verse 28 :

अखण्डैकरसं वस्तु सच्चिदानन्दलक्षणम् ।  
इत्यविच्छिन्नचिन्तेयं समाधिर्मध्यमो भवेत् ॥२८ ॥

*akhaṇḍaikaṛasaṁ vastu sacchidananda-lakṣaṇam,  
ityavicchinna-cinteyam samādhir-madhyamo bhavet. (28)*

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

## 5<sup>th</sup> Meditation :

- Bahya Shabda Sankalpa.

1 <sup>st</sup> stage	2 <sup>nd</sup> stage
- Separate existence from name and form	- Dwell on features of existence. - Not part, not limited

- I can't experience existence with medium to manifest.
- Existence only one, not many.

## Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

*sadeva somyedamagra āsīdekamevādvitīyam |  
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṁ  
tasmādasataḥ sajjāyata || 6.2.1 ||*

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]

### Shastric Words :

- Asangaha
- Sarvagataha
- Akhanda – No Sajatiya – Vijatiya Bheda
- Eka Aksharam – No Svagata Bheda.

### Revision :

Internal Meditation	External Meditation
<ul style="list-style-type: none"><li>- Thought and consciousness</li><li>- Thought and consciousness can't be separately experienced</li><li>- Absorbtion possible</li><li>- Ego dormant</li><li>- Finally come to consciousness</li></ul>	<ul style="list-style-type: none"><li>- Any object and existence</li><li>- Clip and existence.</li><li>- Finally come to existence</li></ul>

- Finally can claim “Aham Sat Chit Aham Asmi”
- One who claims consciousness inside is the one claiming existence outside.

### Upadesa sara :

- Example : Flow of stream, flow of Ghee, flow of thoughts.

## Verse 29 :

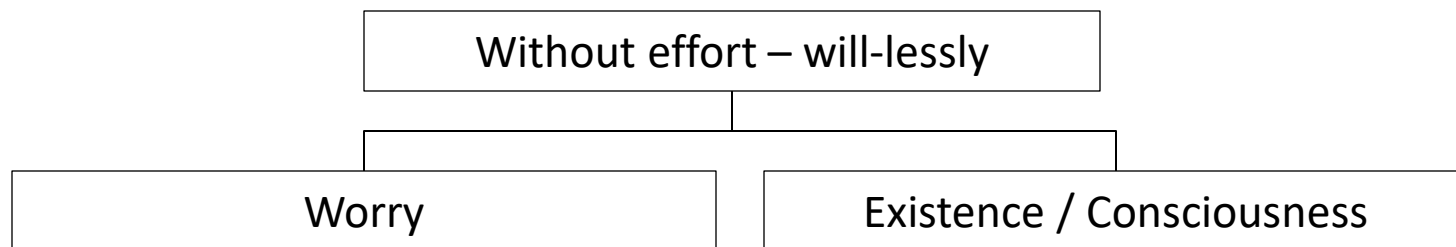
स्तब्धीभावो रसास्वादात् तृतीयः पूर्ववन्मतः ।  
एतैः समाधिभिः षड्भिः नयेत् कालं निरन्तरम् ॥२९॥

*stabdhi-bhavo rasa-svadāt tṛtīyaḥ pūrvavan-mataḥ.  
etaiḥ samādhibhiḥ ṣaḍbhiḥ nayet kālaṁ nirantaram. (29)*

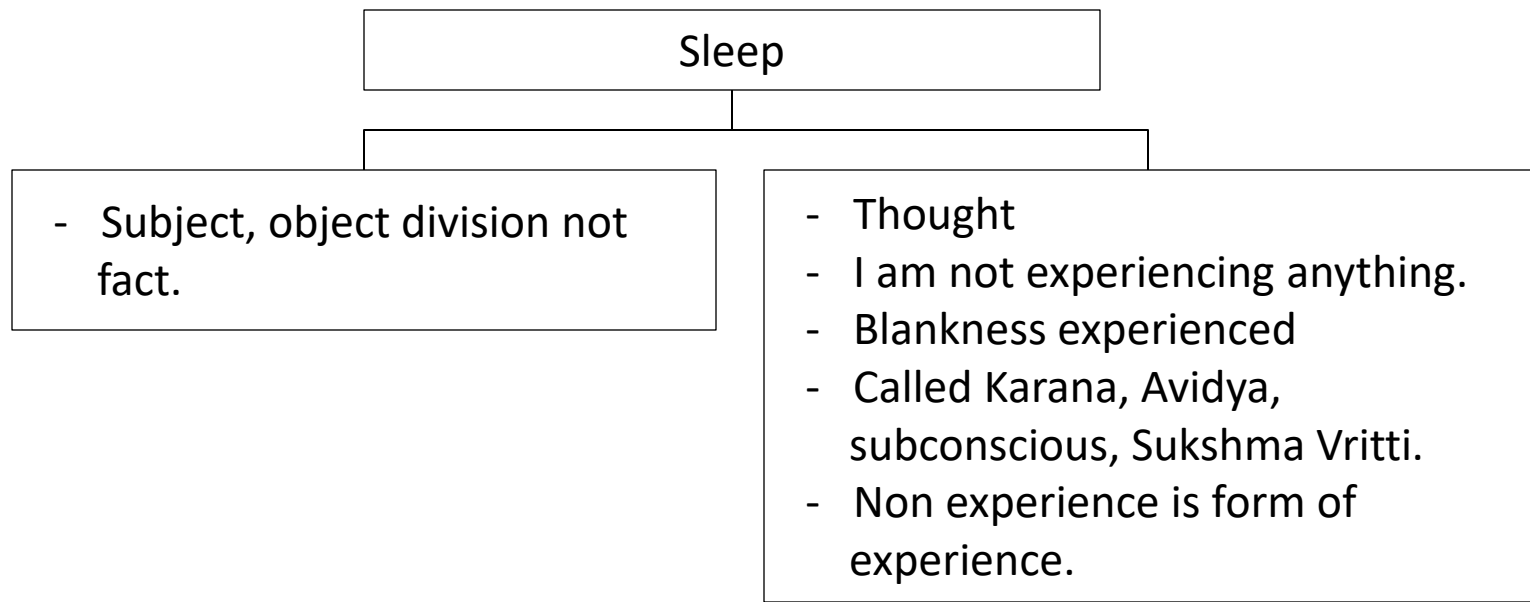
The total stillness within due to the experience of Bliss is the third kind of meditation as described previously. One should always spend time in the practice of these six meditations. [Verse 29]

## Meditation – VI : Nirvikalpa Samadhi

- Conscious mind deliberately entertains existence and consciousness as self.
- Aikyam happens in subconscious.



- No Vikalpa in sub-conscious mind, Sukshma Vritti.



**Nirvikalpa :**

- Is Atma Ananda Dhyanam.
- Rasa, person falls in love in that.

Stabdibavah	Rasa Svadha
<ul style="list-style-type: none"> <li>- Stillness of Mind.</li> <li>- Freedom from distraction</li> <li>- Vijatiya Pratyaya Rahitam</li> <li>- Well protected flame</li> </ul>	<p><b>Ananda :</b></p> <ul style="list-style-type: none"> <li>- <b>In the Mind :</b> <ul style="list-style-type: none"> <li>- Drop</li> <li>- Temporary</li> <li>- Depends on Prarabda</li> <li>- Mind immobilised</li> </ul> </li> <li>- <b>Intrinsic :</b> <ul style="list-style-type: none"> <li>- Atma Anatma</li> </ul> </li> </ul>

## Sahaja Samadhi :

- No possessions, obligations, relations, transactions.
- All thoughts, Ahamkara Vesham.
- Play roles as per Prarabda.

## Gita :

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

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

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

- When Vritti continues without will it is called Nirvikalpa Samadhi.
- First four meditations are deliberate.
- It is a possible consequence, can't work for it.
- Depends on Karma Phalam, Ishvara.
- Is Samadhi compulsory for Moksha?
- Jnanam does not come from Samadhi but born out of Pramanam, instrument.

**Spiritual knowledge comes out of Mahavakya Vichara done with Guru.**

- Samadhi practice equips intellect for better Sravanam.
- Intellect does not listen clearly because of obstacles.
- Realisation is like fruit in hand, will be crystal clear for a purified intellect.

## Verse 30 :

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

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

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

## What is the fruit of Meditation?

- Identification with body – mind as self is dropped.
- Mind is eternally in meditation.

Sravanam	Meditation
- Primary Sadhana	- supportive Sadhana

## Example :

- Space never limited by presence, absence of Pot.
- Always indivisible, limitless.
- Similarly, I am always indivisible, limitless.
- If the body is present or absent, I am Poornam.

**I am consciousness with incidental body and I am not body with consciousness.**



Claim more	Claim less
Atma	Ahamkara – Body – Mind

Deha Abhimana – Body – identification

Samanya

- Caused by Prarabda Karma
- I experience body as long as body is alive
- Biological experience of pain, hunger can't go away.
- Biological pain different than emotional sorrow.

Visesha

- Intellectual conclusion
- I am the physical body
- Birth of body and death of body is my death.
- Sense of Samsara, mortality is Agyana – ignorance born identification, intellectual notion.
- Vedanta destroys this conclusion.

After realisation : Gita

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

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

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

- No delusion in life, body is Mithya, all experiences in life Mithya, Aham Satyam.
- I am available, outside body as Sat, inside body as Chit.
- All perceptions happen.. I am aware of Sat Chit in the background always, natural remembrance, Sahaja Samadhi. (Like Musicians Sruti)
- **Nitya Chaitanyam is directly experienced all the time.**
- All Prarabda is false, Jagat is Mithya, an appearance.

## Verse 31 :

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

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

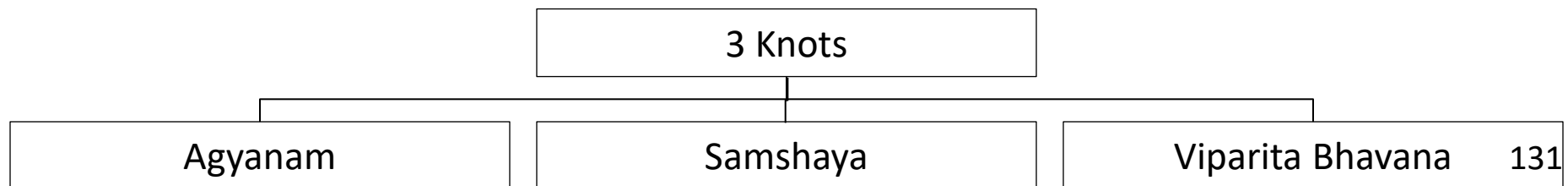
The knot of the heart is cut, all doubts are resolved and all his karmas get exhausted when the vision of Him, who is high and low, takes place. [Verse 31]

- This Verse from Mundak Upanishad.

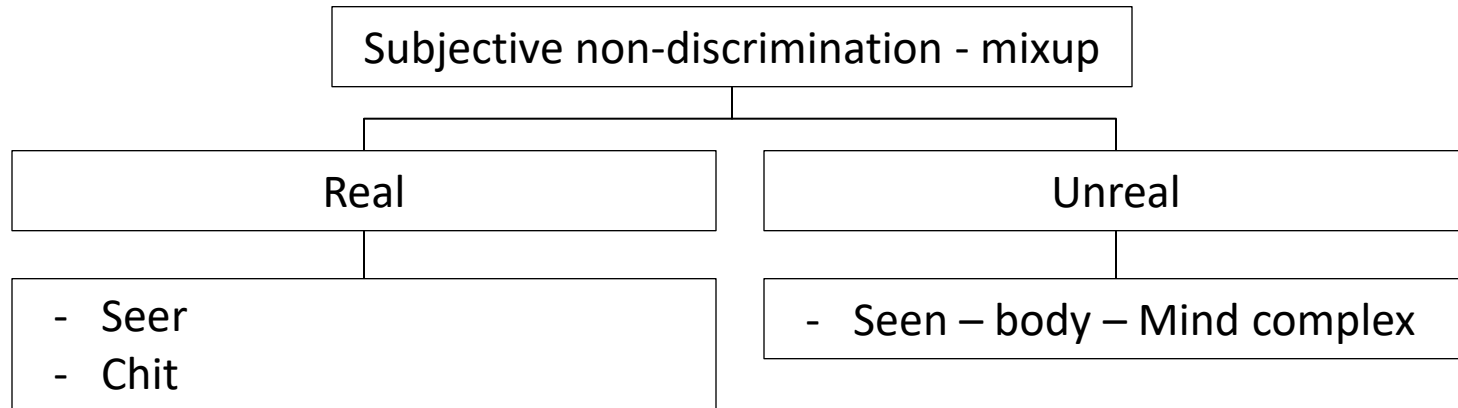
Ishvara	Jeeva
- Karanam, cause - Unmanifest name and form	- Effect – Karyam - Manifest name and form.

Knot	Heart
- Ignorance - Desires	- Mind

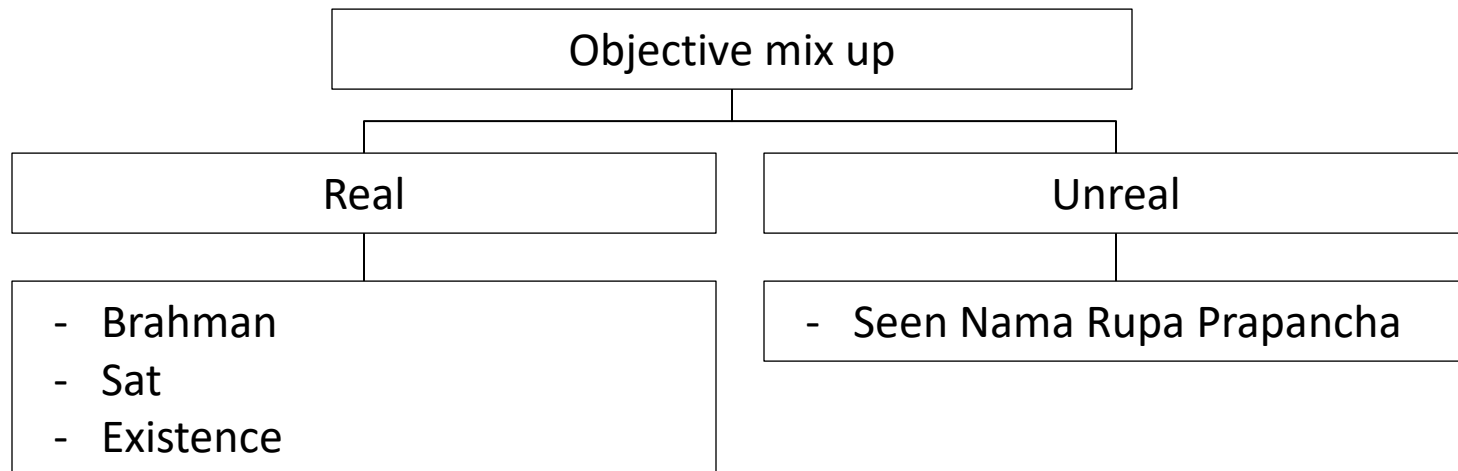
- Knot of heart = Mental ignorance.
- Knot ties me because I take myself as body.

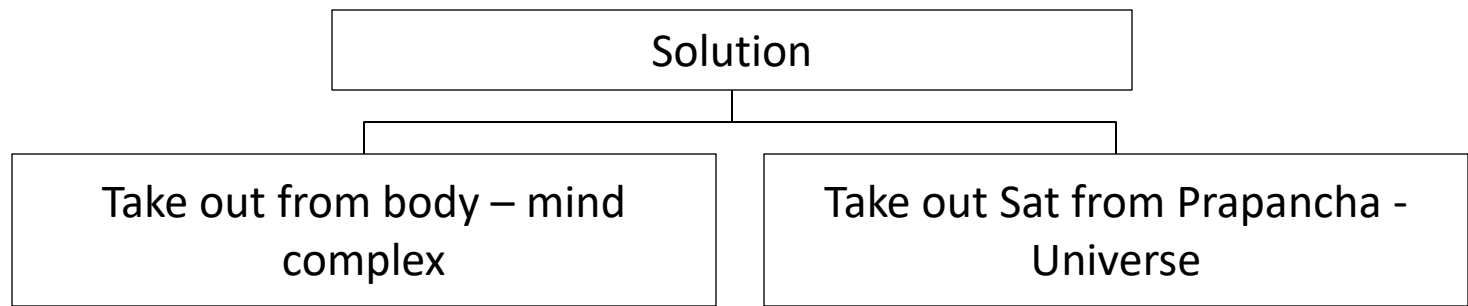


- All 3 destroyed by Brahma Jnanam and this results in Sanchita, Agami, Prarabha Nasha.
- Ego rising and ego falling (like stars)
- Does not affect Jeeva, after Surya of Brahma Jnanam has Arisen.

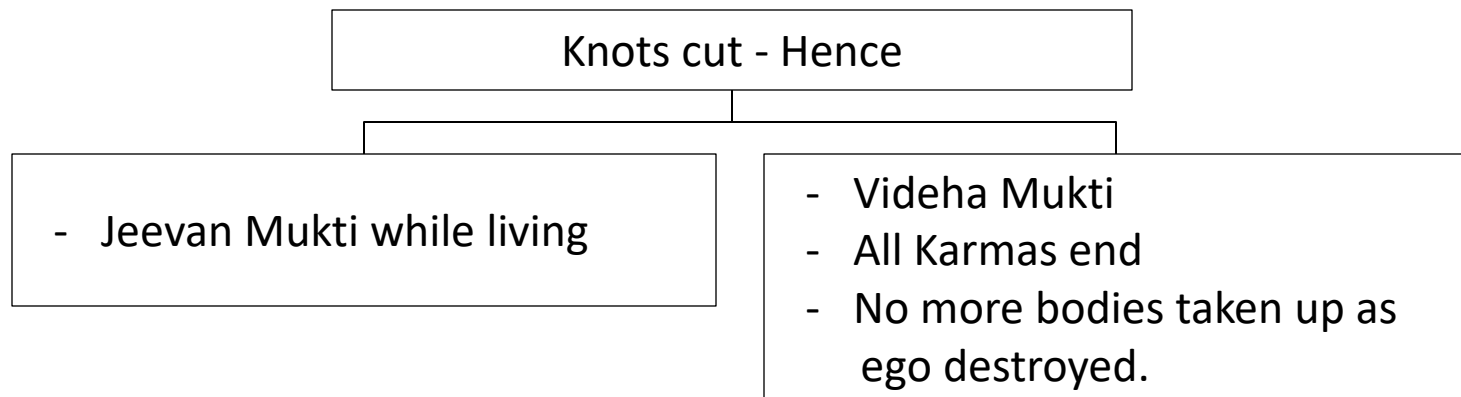


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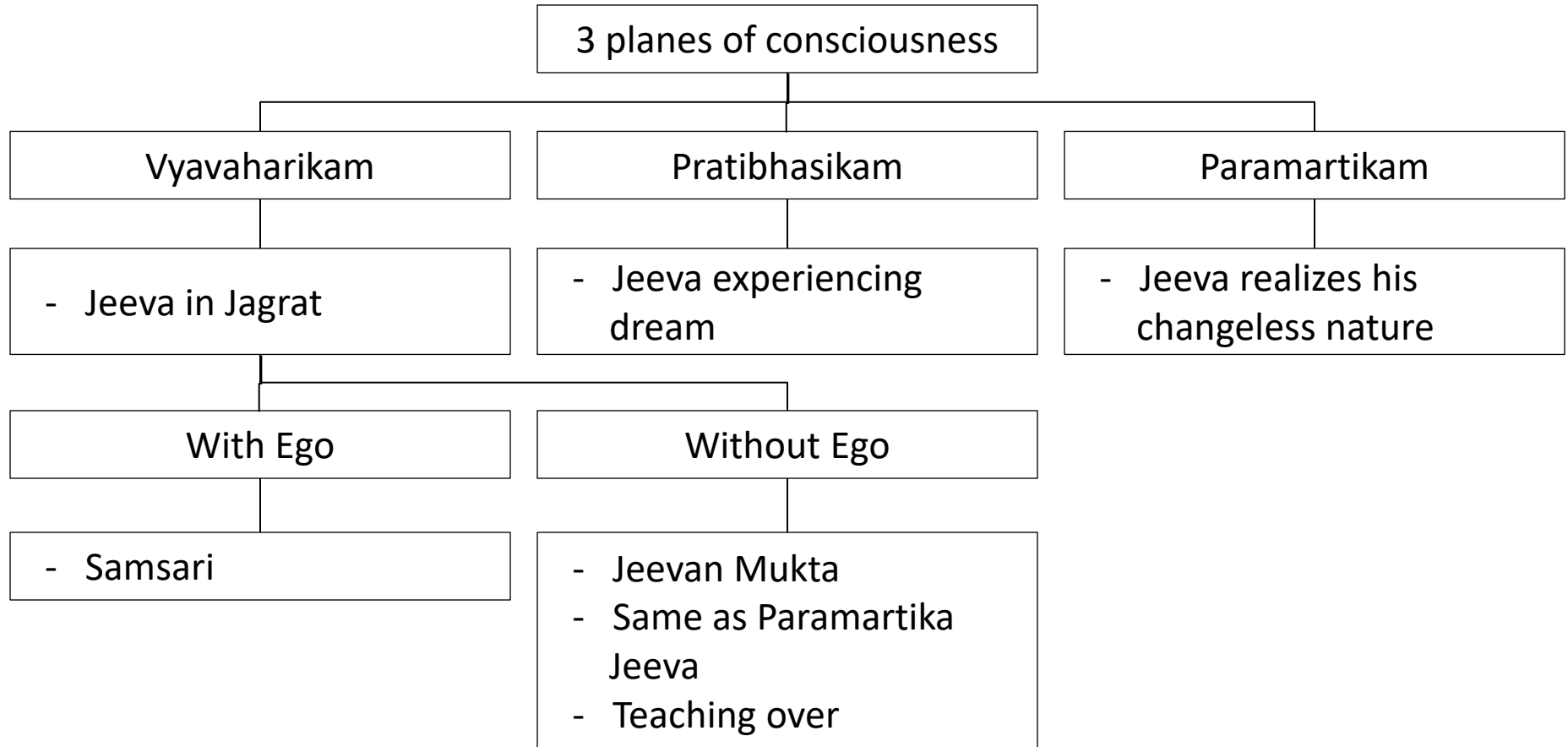




- Chit Inside = Sat Outside
- I = Sat Chit Atma = Satyam.
- Body – Mind complex, world = Mithya.
- Removal of ego identification is tough.
- Moksha = Dropping ego...
- I love my individuality, dropping not easy.
- Knot in the heart is connected with individuality.
- Ego is another name of mortality, insecurity.
- Ahamkara Nasha = Jeevan Mukti.



- Jnani – Merges with Bhagavan, gets freedom from rebirth of body.



- In some books of Drk – Drishya Verses 32 – 46 not there.
- It is there in Ramakrishna Mission book.

## 3 concepts of Jiva

### Paramartika

- Verse 32, 33, 34, 42
- Not associated with world
- Original consciousness
- Absolute reality
- Sakshi, Kutastha Chaitanyam
- Unnegatable reality
- All pervading
- Never resolves
- Advaitam, ever is
- No Paramartika Prapancha, hence higher order.

### Vyavaharika

- Verse 35, 36, 37
- Has waking world field of experience
- Reflected consciousness 1 in Vyavaharika Shariram and Prapancha.
- Enclosed, reflected consciousness in Vyavaharika Mind.
- Limited
- Ishvara, Maya Shakti cause of wakers body world projection.
- Available only in Reflecting Medium, till it is active.
- Folds up in Dream.

### Pratibhasika

- Verse 38
- Has dream world as field of experience
- Reflected consciousness 2
- We are Ishvara in dream world.
- Create world by Nidra Shakti
- Wakers mind knows dream as dream.
- Folds up on waking

## Verse 32 :

अवच्छिन्नश्चिदाभासस्तृतीयः स्वप्नकल्पितः ।  
विज्ञेयस्त्रिविधोजीवस्तत्राद्यः पारमार्थिकः ॥ ३२ ॥

avacchinnaścidābhāsastrītiyaḥ svapnakalpitaḥ ।  
vijñeyastrividho jīvastatrādyāḥ pāramārthikaḥ ॥ 32 ॥

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

### • Paramartika Jeeva : Original Consciousness

- I. Consciousness not part, product, property of body.
- II. Consciousness has independent existence.
- III. Eternally exists, Satyam.
- IV. Existence does not depend on Body – Mind.
- V. After destruction of whole universe, original consciousness will continue to exist.
- VI. That Original Consciousness is not available for transaction, no medium.

## Taittiriya Upanishad :

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

ahaṃ vṛkṣasya rerivā | kīrtiḥ pṛṣṭhaṃ gireriva |  
ūrdhwapavitro vājinīva svamṛtamasmī |  
draviṇaṃ savarcasam | sumedha amṛtokṣitaḥ |  
iti trīśaṅkorvedānuvacanam || 1 ||



“I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

- Thoughts of Mukta Purusha.
- **Claim Paramartika Jeeva as my real nature, I put Vesham of Vyavaharika Jiva.**
- Know I am relationless Brahman – not father, son, husband, wife, sister I.

**Upadesa Sara :**

वेषहानतः स्वात्मदर्शनम् ।  
ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

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

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

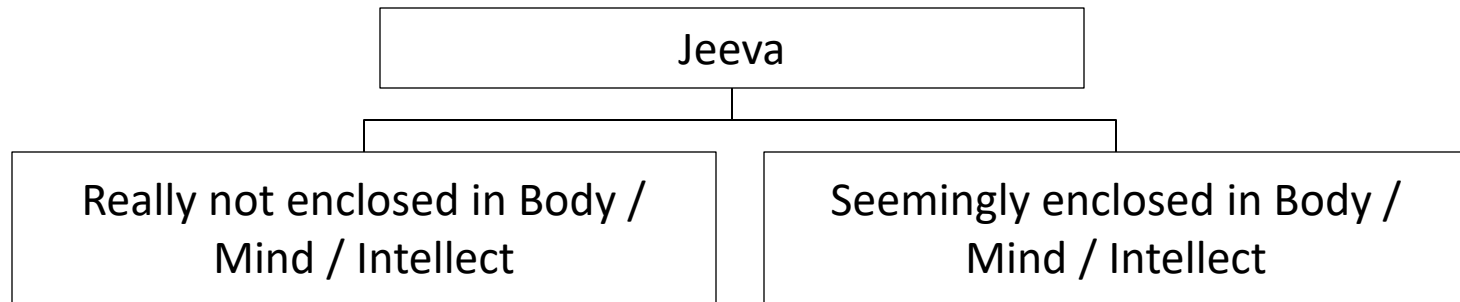
- Don't take Vesham / dress as yourself.
- In transactions, play role with knowledge, background of Turiyam, role will not bind.

## Verse 33 :

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

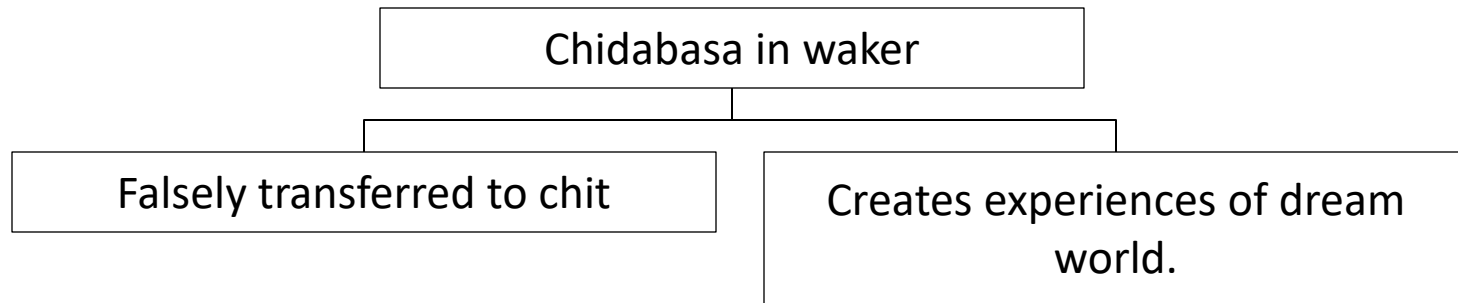
avacchedaḥ kalpitaḥ syādavacchedyaṃ tu vāstavam ।  
tasmin jīvatvamāropādbrahmatvaṃ tu svabhāvataḥ ॥ 33॥

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



- All pervading space – not pot space.
- All pervading consciousness, space can't be cut, burnt, dried.
- All bodies exist in consciousness, supported by consciousness, resolve into consciousness.
- Body does not limit consciousness.
- Hence consciousness is indivisible.
- Body is Maya Kalpitam... lower order of reality.

- It looks as though I consciousness am located in body, but I am everywhere.
- We commit mistake because of reflected consciousness.



- Paramartika experience like sleep experience without world, body, mind (Taste of Paramartika Jeeva).

### **Chandogya Upanishad :**

- During sleep, we are one with Paramatma.

### **Shastras :**

- You are not Vyavaharika Jiva or Pratibhasika Jiva but Paramartika Jiva.
- This verse tells us that, limitation of Paramartika Jeeva is felt because of superimposition.
- Svarupa of Paramartika Jiva = Brahmatvam.
- Nature obtains all the time.
- Aham Brahma Asmi – Nitya...

## Verse 34 :

अवच्छिन्नस्य जीवस्य पूर्णेन ब्रह्मणैकताम् ।  
तत्त्वमस्यादिवाक्यानि जगुर्नेतरजीवयोः ॥ ३४ ॥

avacchinnasya jīvasya pūrṇena brahmaṇaikatām ।  
tattvamasyādivākyaṇi jagurnetarajīvayoḥ ॥ 34॥

Such Vedic statements as That Thou art etc. declare the identity of partless Brahman with the Jiva who appears as such from the standpoint of the Theory of limitation. But it does not agree with the other two views (of Jiva). [Verse 34]

- Tat Tvam Asi = You are that Brahman.
- Only when mind comes, reflection is formed, it is temporary.
- I can never see original face in mirror – only reflected face can be objectifiable.
- Existence can't be doubted.

• **Mahavakyam is Pramanam for Poornam Brahman, free from all limitations.**

Pratibhasika	Vyavaharika	Paramartika
<ul style="list-style-type: none"><li>- Only in dream time</li><li>- Appearance</li><li>- Tvam Pada Vachyarthā</li><li>- Reflected Consciousness</li></ul>	<ul style="list-style-type: none"><li>- Only in waking time</li><li>- Appearance</li><li>- Tvam Pada Lakshyarthā</li></ul>	<ul style="list-style-type: none"><li>- Always existent</li><li>- Revealed by Shastra</li><li>- Tvam Pada Lakshyarthā</li></ul>

- Learn to withdraw from Vyavaharika and Pratibhasika Jiva

## Verse 35 and 36 :

ब्रह्मण्यवस्थिता माया विक्लेषावृतिरूपिणी ।  
आवृत्याखण्डतां तस्मिन् जगज्जीवौ प्रकल्पयेत् ॥ ३५ ॥

brahmaṇyavasthitā māyā vikṣepāvṛtirūpiṇī ।  
āvṛtyakhaṇḍatāṃ tasmin jagajjīvau prakalpayet ॥ 35॥

जीवो धीस्थचिदाभासो भवेद्भोक्ता हि कर्मकृत् ।  
भोग्यरूपमिदं सर्वं जगत्स्याद्भूतभौतिकम् ॥ ३६ ॥

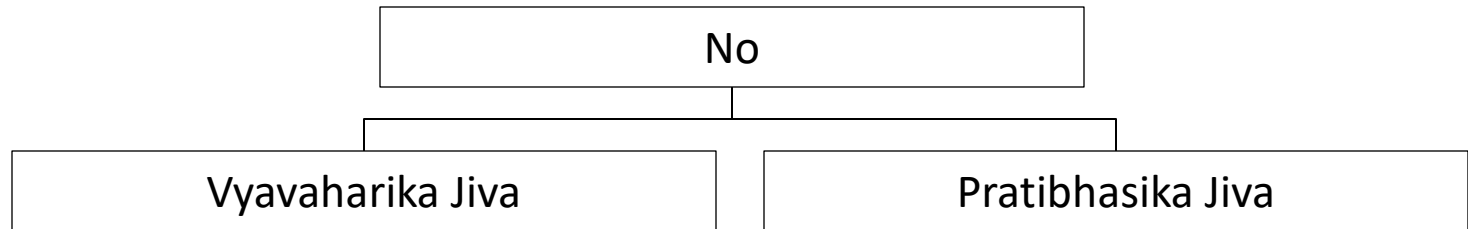
jīvo dhīsthacidābhāso bhavedbhoktā hi karmakṛt ।  
bhogyarūpamidaṃ sarvaṃ jagat syādbhūtabhautikam ॥ 36॥

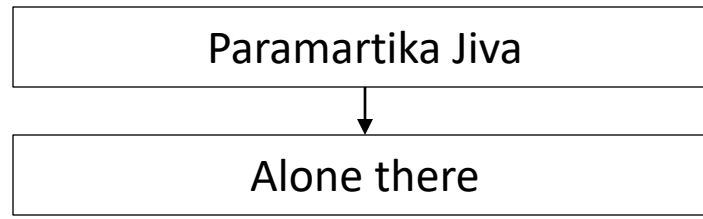
It is because the fallacious presentation of Consciousness located in the Buddhi performs various actions and enjoys their results, therefore it is called Jiva. And all this, consisting of the elements and their products which are of the nature of the objects of enjoyment, is called Jagat (universe). [Verse 35 and 36]

## Vyavaharika Jiva :

- Paramartika Jeeva is identical with poornam Brahman.
- Then, how does Vyavaharika Jiva rise from Brahman?

## Imagine a state :





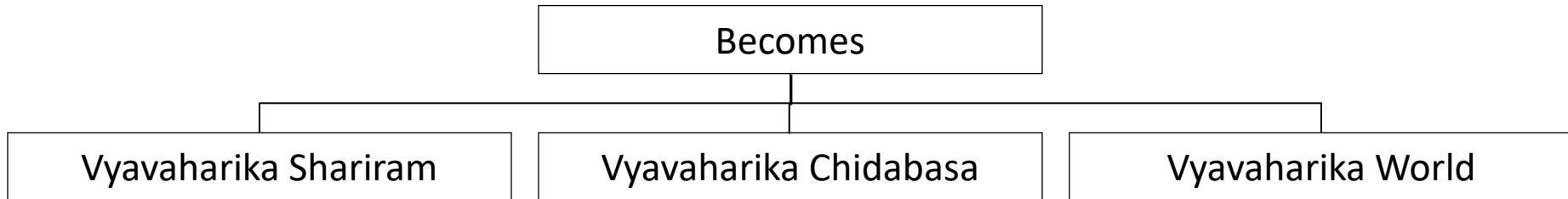
### Aitareya Upanishad :

आत्मा वा इदमेक एवाग्र आसीत् ।  
 ज्ञान्यत्किञ्चन मिषत् ।  
 स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

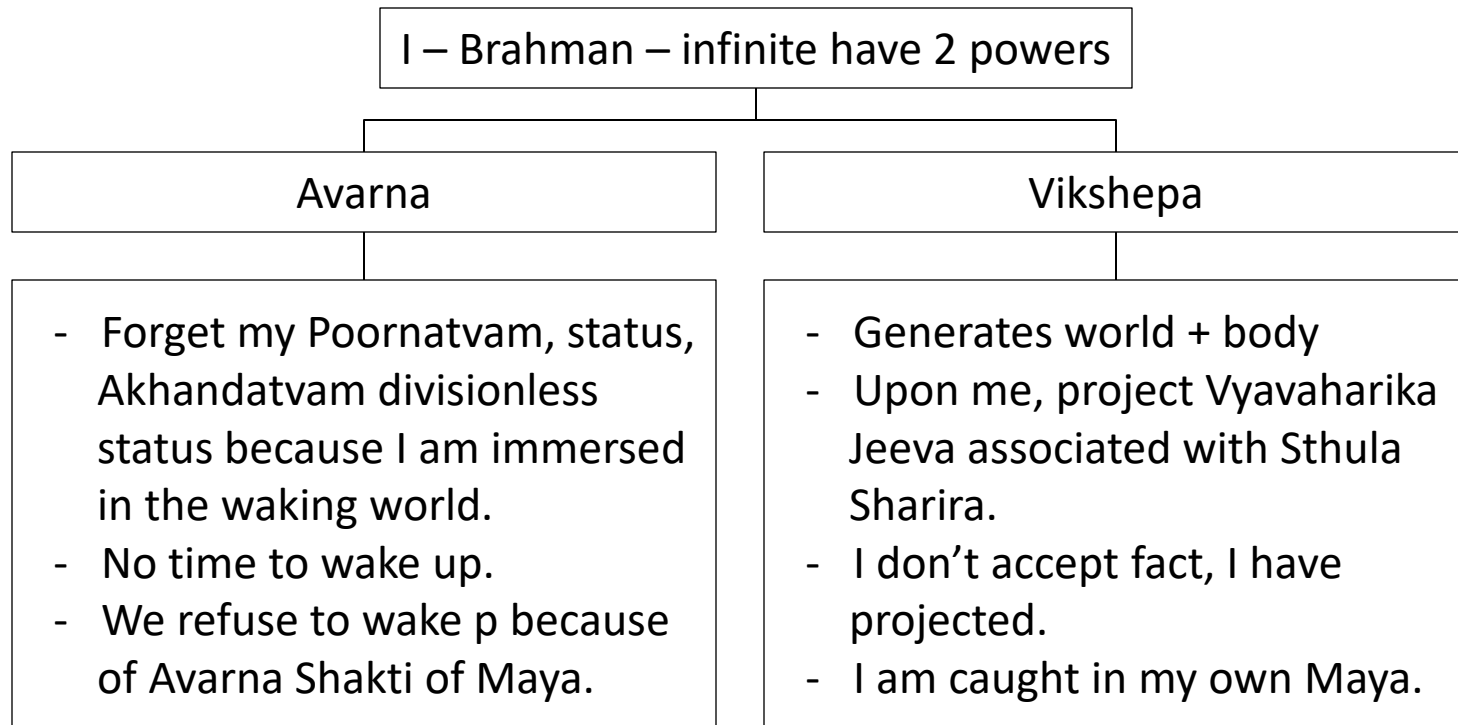
**Om atma va idameka evagra asit ।  
 nanyat kincana misat ।  
 sa iksata lokannu srja iti ॥ 1 ॥**

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... He thought I shall indeed create the worlds. [I – I – 1]

- Paramartika Jiva Brahman decided to use his Maya Shakti.
- Cosmic Nidra Shakti = Maya.
- Projects waking state.
- Comes down and identifies with waking body.

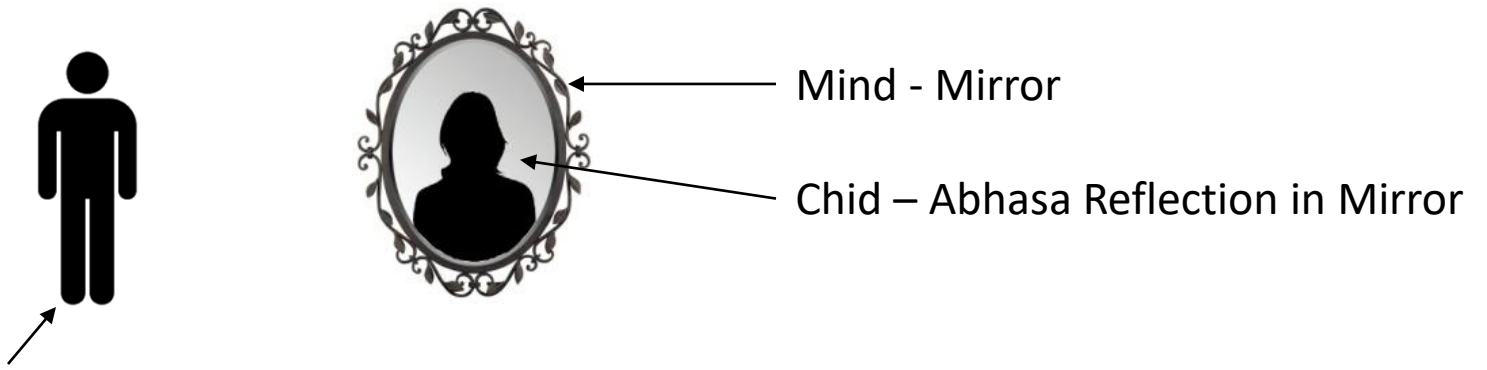


- Dreamer in dream looks upon dream as real, has veiling of waker.
- Waker forgets his higher Paramartika status with Maya Shakti.
- Avidya = Cosmic sleep power = Maha Shakti.



### Verse 36 :

- Consciousness present in Buddhi is Karta, Bokta, Jiva.
- 5 elements are objects of enjoyment called world.
- Jeeva = Chidabhasa – Reflected in Mind.



Paramartika Jeeva Sat Chit Ananda

- As Chidabasa become karta, Bokta, Associated with body – mind complex.
- Whatever I do as Chidabhasa, produces Punyam – Papam.
- Vyavaharika Jiva can't escape his past.
- **Dream put an end only by waking up**

### Mundak Upanishad :

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

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

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

- I Paramartika Jeeva has chosen to associate with my inferior nature.



## Verse 37 :

अनादिकालमारभ्य मोक्षात्पूर्वमिदं द्वयम् ।  
व्यवहारे स्थितं तस्माद्दुभयं व्यावहारिकम् ॥ ३७ ॥

*anādikālamārabhya mokṣāt pūrvamidaṃ dvayam ।  
vyavahāre sthitaṃ tasmāddubhayaṃ vyāvahārikam ॥ 37॥*

These two, dating from time without beginning, have (only) empirical existence and exist till one attains liberation. Therefore both are called empirical. [Verse 37]

- Why Jeeva called Vyavaharika Jiva?
- Because Chidabhasa is involved in all transactions.

Paramartika Jeeva	Waker Jeeva
<ul style="list-style-type: none"><li>- Avyavaharyam</li><li>- Not associated with any Jagat</li></ul>	<ul style="list-style-type: none"><li>- Can't do transaction in dream.</li></ul>

- Beginning of dream can't be talked about.
- For waker – dream is not there.

- **Can dreamer ask :**
  - **How long was I dreamer and when did I start dreaming.**
  - **He must be knower of waker first.**

- Beginning of dream is end of waking.
- Beginning of waking is end of Turiyam.

- Until spiritual awakening, Vyavahara continues.

### Dakshinamurthi Stotram :

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

viśvandarpaṇa drśyamāna nagarī tulyaṃ nijāntargataṃ  
 paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |  
 yassākṣātkurute prabodhasamaye 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 Dakshinamurthy, is this prostration. [Verse 1]

- Ego I and world are my higher I – Turiyam I's projection and will continue till Moksha is attained.
- **Example :**
  - Swapna, my Nidra Shakti.
  - **Light in which we see waking is our higher pure existence, consciousness.**
- Waking is cosmic dream.

## Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

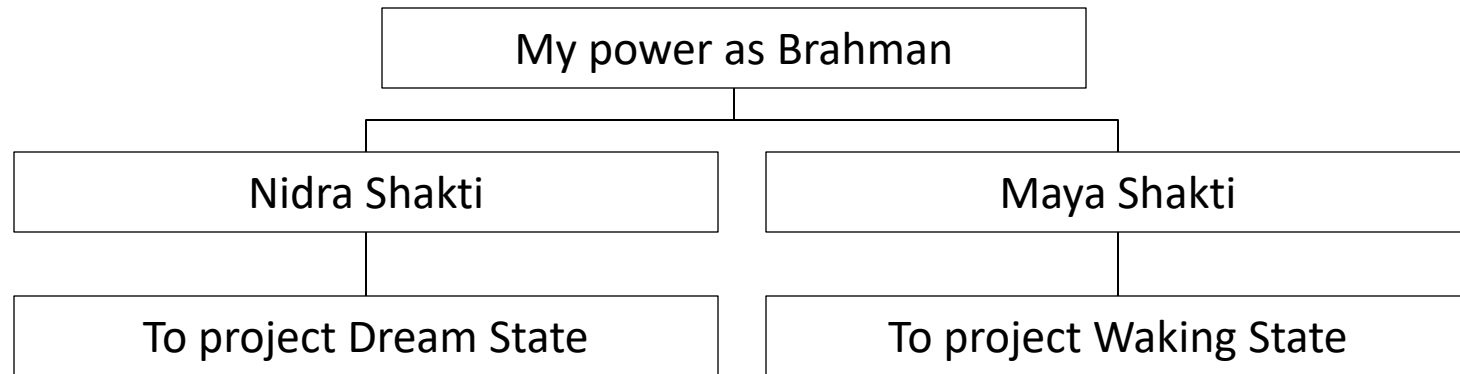
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

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

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

- **I – Paramartika Jiva am projecting Vyavaharika Jiva + Jagat.**



- **Capacity to project Dream or waking is called Vikshepa Shakti.**
- Gain knowledge of Brahman and wake up.

## Verse 38 :

चिदाभासस्थिता निद्रा विक्षेपावृतिरूपिणी ।  
आवृत्य जीवजगती पूर्वे नूले तु कल्पयेत् ॥ ३८ ॥

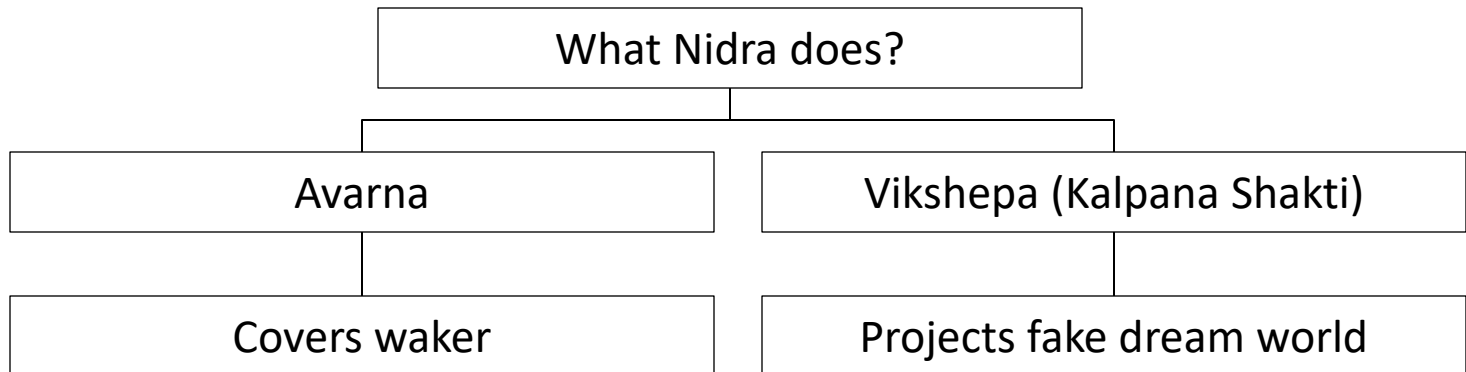
*cidābhāsasthitā nidrā vikṣepāvṛtirūpiṇī ।  
āvṛtya jīvajagatī pūrve nūle tu kalpayet ॥ 38॥*

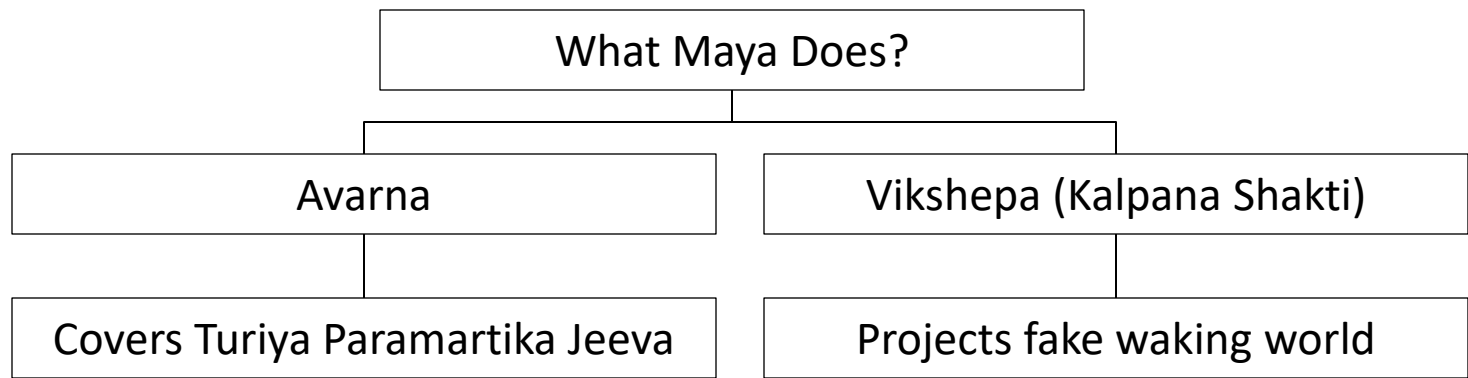
Sleep, said to be associated with Consciousness wrongly presented (in the mind) and of the nature of concealment and projection, at first covers the (empirical) individual self and the cognized universe, but then imagines them (in dream) afresh. [Verse 38]

## Pratibhasika Jeeva :

- How Pratibhasika Jeeva projects.
- Dream inside dream.

Paramartika Jeeva	Vyavaharika Jeeva
- Projects Vyavaharika Jeeva - Maya Shakti	- Projects Pratibhasika Jeeva - Nidra Shakti





- So tangible is this world.... Its impossible to say it is a dream...

## Verse 39 :

प्रतीतिकाल एवैते स्थितत्वात्प्रातिभासिके ।

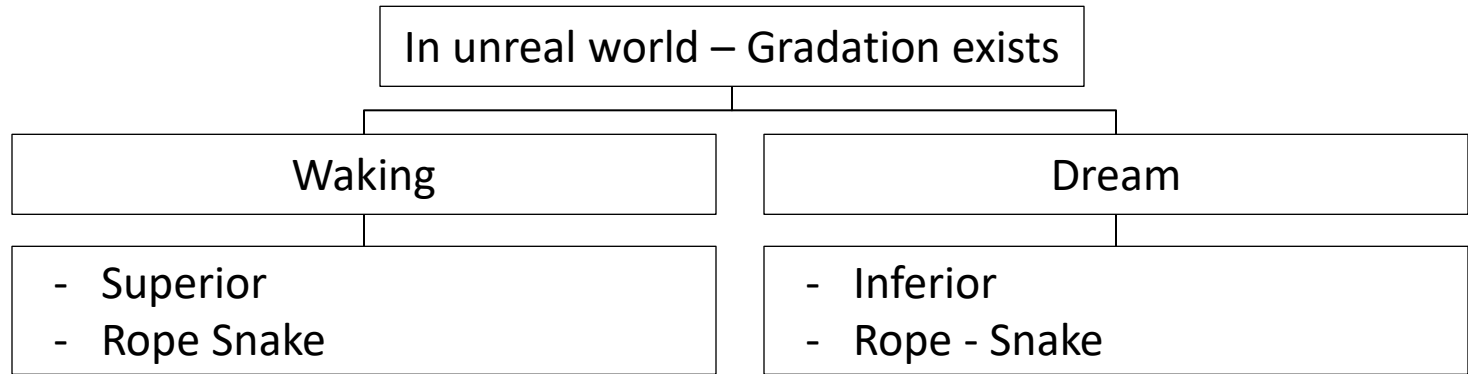
न हि स्वप्नप्रबुद्धस्य पुनस्स्वप्ने स्थितिस्तयोः ॥ ३९ ॥

pratītikāla evaite sthitatvāt prātibhāsike ।

na hi svapnaprabuddhasya punaḥ svapne sthitistayoḥ ॥ 39॥

These two objects (namely, the perceiving self and the perceived world) are illusory on account of their having existed only during the period of (dream) experience. It is because no one after waking up from dream sees those objects when one dreams again. [Verse 39]

- Why are they illusory?
- Perceptions only momentary... perceived only during dreamtime – space, waking – time – space not in absolute self, Turiyam.
- Mandukya Upanishad : Vaithya Prakaranam – 2<sup>nd</sup> chapter.



- Rope – Adhishtanam – Turiyam alone real.
- Jagrat – Sushupti – Jagrat continuity is there, hence higher, dream – does not continue again – inferior.
- **What has temporary reality during experience is called Pratibhasikam.**
- Dream exists for 90 seconds at time of rapid eye movement – sleep.

## Verse 40 :

प्रातिभासिकजीवो यस्तज्जगत्प्रातिभासिकम् ।  
वास्तवं मन्यतेऽन्यस्तु मिथ्येति व्यावहारिकः ॥ ४० ॥

prātibhāsikajīvo yastajjagat prātibhāsikam ।  
vāstavaṃ manyate'nyastu mithyēti vyāvahārikaḥ ॥ 40॥

He who is the illusory Jiva thinks the illusory world as real but the empirical Jiva thinks (that world) as unreal. [Verse 40]

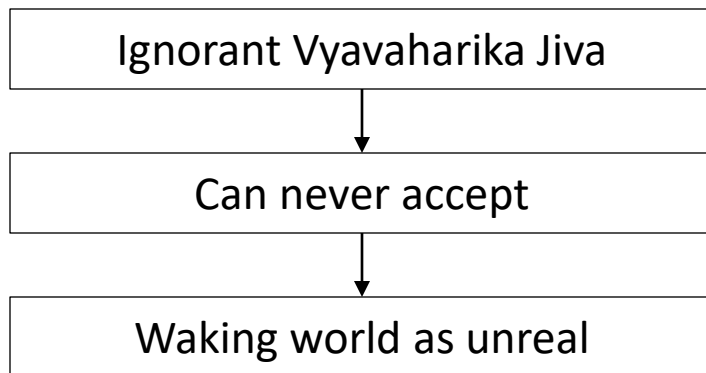
Pratibhasika Jeeva	Vyavaharika Jiva
<ul style="list-style-type: none"><li>- Refuses to accept dream world as unreal.</li><li>- He has to wake up and gain knowledge of waker</li><li>- Waker alone knows dream is unreal.</li></ul>	<ul style="list-style-type: none"><li>- Refuses to accept waking world as unreal.</li><li>- Has to wake up and gain knowledge of Turiyam.</li><li>- Paramartika Jiva alone knows waker is unreal</li></ul>

## Verse 41 :

व्यावहारिकजीवो यस्तज्जगद्व्यावहारिकम् ।  
सत्यं प्रत्येति मिथ्येति मन्यते पारमार्थिकः ॥ ४१ ॥

vyāvahārikajīvo yaḥ tajjagadvyāvahārikam ।  
satyaṃ pratyeti mithyeti manyate pāramārthikaḥ ॥ 41॥

He who is the empirical Jiva sees this empirical world as real. But the real Jiva knows it to be unreal. [Verse 41]



- Attains knowledge I am Paramartika Jeeva and it goes deep to subconscious level.

## Understands :

- I am Paramartika Jeeva (No existence of Paramartika Jagat).



After waking up, knowing, there is some duration when Vyavaharika Jeeva + world still appears, because of Prarabda.

- Vivekchudamani + Aparoksha Anubhuti – Pramanams.



- Example : Momentum of fan continues after it is switched off.
- Flat earth, blue sky – appearances continue.
- Jnani will say Advaita Jagat but senses will report Dvaitam.

### Chandogya Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स  
 भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति  
 तदल्पं यो वै भूमा तदमृतमथ यदल्पं  
 तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे  
 महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

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

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

- Paramartika Jiva knows Jivatvam is Mithya.
- Identifies with Chit, original consciousness.
- Brahma Aikyam alone real for him.
- Vyavaharika Jeeva becomes Paramartika Jeeva through wisdom.

## Verse 42 :

पारमार्थिकजीवस्तु ब्रह्मैक्यं पारमार्थिकम् ।  
प्रत्येति वीक्षते नान्यद्वीक्षते त्वनृतात्मना ॥ ४२ ॥

pāramārthikajīvastu brahmaikyaṃ pāramārthikam ।  
pratyeti vīkṣate nānyad vīkṣate tvaṅṛtātmanā ॥ 42॥

But the Paramarthika Jiva knows its identity with Brahman to be (alone) real. He does not see the other, (if he sees the other) he knows it to be illusory. [Verse 42]

## Example :

- Dreamer knows dream is unreal
- Waker knows waking unreal.



After Brahma Jnanam

## Verse 43 & 44 :

माधुर्यद्रवशैत्यानि नीरधर्मास्तरङ्गके ।  
अनुगम्याथ तन्निष्ठे फेनेऽप्यनुगता यथा ॥ ४३ ॥  
साक्षिस्थास्सच्चिदानन्दास्सम्बन्धाद्वावहारिके ।  
तद्द्वारेणानुगच्छन्ति तथैव प्रातिभासिके ॥ ४४ ॥

mādhuryadravaśaityāni nīradharmāstarāṅgake ।  
anugamyātha tanniṣṭhe phene'pyanugatā yathā ॥ 43॥  
sākṣisthāḥsaccidānandāḥ sambandhādvvyāvahārike ।  
taddvāreṇānugacchanti tathaiva prātibhāsike ॥ 44॥

As such characteristics of water as sweetness, fluidity and coldness appear to inhere in the waves, and then also in the foams of which the waves are the substratum, so also Existence, Consciousness and Bliss which are the (natural characteristics of Sakshin) appear to inhere in the Vyavaharika Jiva on account of its relation (with Sakshin) and through it similarly inhere in the Pratibhasika Jiva. [Verse 43 & 44]

## Verse 43 :

- Waters – inherent quality of sweetness, fluidity, coldness appear to inhere in waves as substratum..
- Vyavaharika Jiva wakes up from Jagrat to Paramartika status and sees no Vyavaharika Prapancha but only he alone exists.

## Verse 44 : Important Verse

- Existence, consciousness, bliss



Inherent quality of Sakshi in Vyavaharika Jeeva because of its relationship as substratum.

- As Vyavaharika Jiva – Brahman Aikyam is a fake.
- As Paramartika Jiva – Brahma Aikyam is a fact.
- Jiva recognizes I was, is, ever will be Brahman.
- Because of Sravanam, Mananam, Nididhyasanam, Jiva retains fact in subconscious mind all the time.
- Conscious mind



I am relative personality, father, son

- My response to situation depends on what my status is of conscious mind.
- Jnana Nishta required at subconscious level.

**Gita :**

न त्वेवाहं जातु नासं  
न त्वं नेमे जनाधिपाः ।  
न चैव न भविष्यामः  
सर्वे वयमतः परम् ॥ २-१२ ॥

**na tvevāham jātu nāsam  
na tvaṁ neme janādhipāḥ |  
nacaiva na bhaviṣyāmaḥ  
sarve vayam ataḥ param ||2-12||**

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 - Verse 12 ]

- **Paramartika Jeeva does not invoke Ahamkara, Chidabhasa.**

- Invokes to do duty, puts Vesham, Kanjuka – coat.
- Remembers, incidental Mithya status.'
- **When this Mithya status is forgotten, then the false world becomes Satyam.**
- Paramartika Jiva = Jeevan Mukti Jnani, wise.
- Why we can't say all as real?
- Paramartika Jiva alone enjoys 3 basic nature mentioned in scriptures.

Sat	Chit	Ananda
Its own existence	Its own consciousness	Its own Ananda

- Chidabasa borrows all 3 from Paramartika Jeeva.
- Moon borrows light from sun.
- Happiness borrowed by Vyavaharika Jiva does not stay permanently.
- Happiness = Gap between 2 sorrowful experiences.
- Vyavaharika Jeeva lends Satchit Ananda to Pratibhasika Jeeva.

Water	Wave	Bubble
- Paramartika Jeeva - Limitless	- Vyavaharika - Small	- Pratibhasika - Smallest

- **3 attributes of water :**
  - Sweetness
  - Liquidity
  - Coolness to touch
- Borrowed by wave and bubble.
- I am original water, whose nature is, Sat Chit Ananda.
- Existence is my real nature, no birth, death.

**Gita :**

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

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

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

Vivekchudamani :

जातिनीतिकुलगोत्रदूरगं

नामरूपगुणदोषवर्जितम् ।

देशकालविषयातिवर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

*jātinītikulagotrādūragam*

*nāmarūpaguṇadoṣavarjitam |*

*deśakālavīṣayātivartī yad*

*brahma tattvamasi bhāvayātmani || 254||*

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense objects 'That Brahman thou art' Meditate on this in your mind.[Verse 254]

- I can claim immortality by claiming Brahman. (like water)
- Biography of wave not in hands of wave but in the hands of wind... Prarabdha.
- Wave is sometimes here... there.
- Claiming myself as bubble or wave is short life of ego I.
- As water – eternal...

• **I must claim Paramartika Jeeva, called "Nitya Sakshi".**

- I lend my natural Sat – Chit Ananda feature to Vyavaharika Jeeva... temporarily. Chidabhasa is associated with temporary body.
- Consciousness of dreamer lent by waker.

• **Wakers mind consciousness lent by Sakshi Chaitanyam.**

## Verse 45 :

लये फेनस्य तद्धर्मा द्रवाद्यास्स्युस्तरङ्गके ।  
तस्यापि विलये नीरे तिष्ठन्त्येते यथा पुरा ॥ ४५ ॥

laye phenasya taddharmā dravādyāḥ syustaraṅgake ।  
tasyāpi vilaye nīre tiṣṭhantyeete yathā purā ॥ 45॥

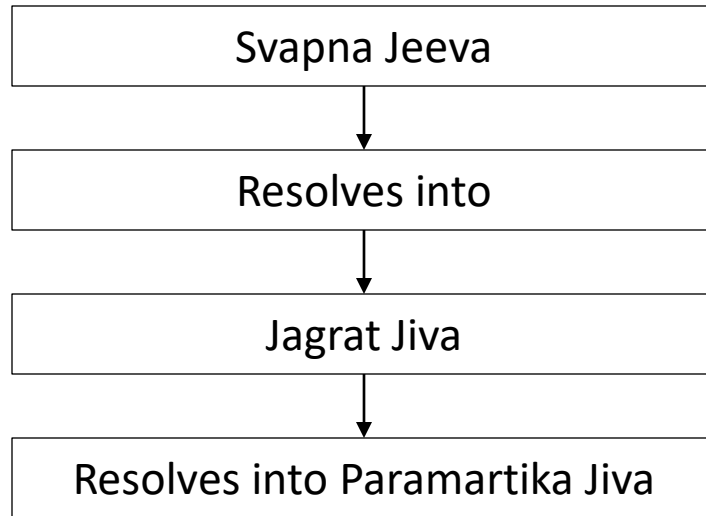
With the disappearance of the foam (in the wave), its characteristics such as fluidity etc. merge in the wave; again with the disappearance of the wave in the water, these characteristics merge, as before, in the water. [Verse 45]

3 Attributes	3 Attributes
- Go from Water to Wave and Bubble	- Sat Chit Ananda goes from Paramartika Jeeva (Brahman) to Vyavaharika Jiva (Waker) and to Pratibhasika Jiva (Dreamer)

### What happens when bubble bursts?

- It quietly slides down to wave.
- When wave destroyed, sweetness, liquidity, coolness merges with ocean water.





- In Pralayam, all Jivas resolves into Paramartika Sakshi.
- Before Srishti what Avasta is there... same Avasta after Laya... Advaitam.

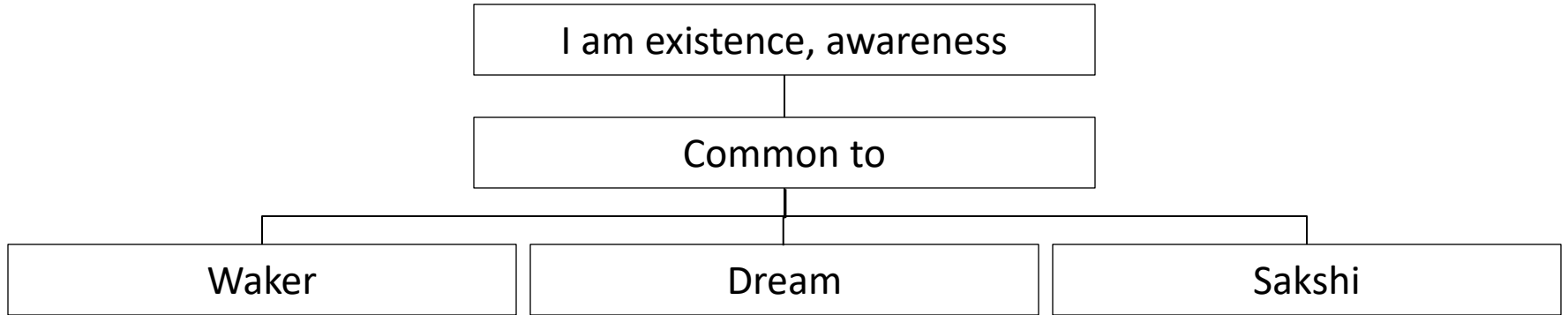
## Verse 46 :

प्रातिभासिकजीवस्य लये स्युर्व्यावहारिके ।  
तल्लये सच्चिदानंदाः पर्यवस्यन्ति साक्षिणि ॥ ४६ ॥

prātibhāsikajīvasya laye syurvyāvahārike ।  
tallaye saccidānandāḥ paryavasyanti sākṣiṇi ॥ 46॥

With the disappearance of the Pratibhasika Jiva (in the Vyavaharika Jiva) Existence, Consciousness and Bliss (which are its characteristics) merge in the Vyavaharika Jiva. When that also disappears (in Sakshin) these characteristics (finally) merge in Sakshin. [Verse 46]

- Consciousness is there in dream Tiger... resolves into wakers consciousness.
- Wakers consciousness resolves in to Sakshi Chaitanyam.



### 3 occasions of dissolution

#### Deep Sleep

- Experience Paramartika Jeeva
  - Proof Ananda
- Chandogya Upanishad :**
- Tata Sampanno Bavati..

#### Death

- Temporary respite for Vyavaharika Jiva
- Comes back to this world.

#### Pralayam Videha Mukti

- Vyavaharika Jiva resolves into Sakshi, Brahman.

#### Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं  
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम  
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति  
तस्मादेनं स्वपितीत्याचक्षते स्वंहयपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ  
me somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā  
somya tadā sampanno bhavati svamapīto bhavati  
tasmādenaṃ svapitītyācakṣate svamhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

- I – Sakshi am eternal, immortal.
- Galaxies rise and dissolve in me, Sakshi.

### Kaivalya Upanishad :

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

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

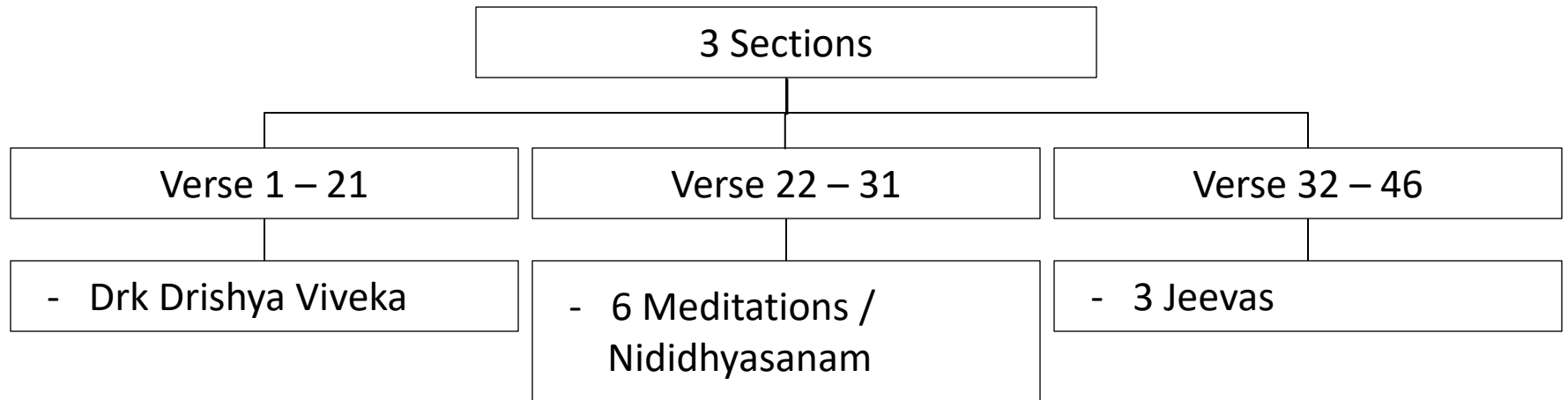
In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Don't claim to be bubble, wave, but water.
- Enjoy Vesham, Role, don't get carried away, smile, cry when required, bounce back like rubber ball. Do not get stuck on the ground like a clay ball.

#### **My intrinsic nature is Sat Chit Ananda.**

- Sense organs know, mind experiences.
- Consciousness, illuminator, without will, illumines mind only.
- Mind is relative seer – seen category.
- I am eternal Drk.
- Learn to drop Drishyam as Mithya and own ever eternal Sakshi, is the essential message of Drk Drishya Viveka.

## Drk Drishya Viveka



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# **DRK DRISHYA VIVEKA**

## **Top 16 Verses**

### Verse 1

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

*rūpaṃ dr̥śyaṃ locanaṃ dr̥k taddr̥śyaṃ dr̥ktu mānasam,  
dr̥śyā dhīvṛttayas-sākṣī dr̥geva na tu dr̥śyate. (1)*

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

### Verse 2

नीलपीतस्थूलसूक्ष्मह्रस्वदीर्घादि भेदतः ।  
नानाविधानि रूपाणि पश्येल्लोचनमेकधा ॥२॥

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

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

### Verse 3

आन्ध्यमान्द्यपटुत्वेषु नेत्रधर्मेषु चैकधा ।  
संकल्पयेन्मनः श्रोत्रत्वगादौ योज्यतामिदम् ॥३॥

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

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

#### Verse 4

कामः संकल्पसंदेहौ श्रद्धाऽश्रद्धे धृतीतरे ।  
हीर्षीर्भीरित्येवमादीन् भासयत्येकधा चितिः ॥४ ॥

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

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

[Verse 4]

#### Verse 5

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

*nodeti nāstametyeṣā na vṛddhiṃ yāti na kṣayam,  
svayaṃ vibhātyathānyāni bhāsayet sādhanam vinā. (5)*

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

[Verse 5]

#### Verse 6

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

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

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



### Verse 12

मनोऽहंकृत्युपादानं लिङ्गमेकं जडात्मकम् ।  
अवस्थात्रयमन्वेति जायते म्रियते तथा ॥१२ ॥

*mano'haṅkṛtyupādānaṁ liṅgamekaṁ jadātmakam,  
avasthātrayam-anveti jāyate mriyate tathā. (12)*

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

### Verse 13

शक्तिद्वयं हि मायाया विक्षेपावृतिरूपकम् ।  
विक्षेपशक्तिर्लिङ्गादिब्रह्माण्डान्तं जगत् सृजेत् ॥१३ ॥

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

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

### Verse 15

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

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

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

### Verse 16

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

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

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

### Verse 17

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

*asya jīvatvamāropāt sākṣiṇyapyavabhāsate,  
āvṛtau tu vinaṣṭāyāṁ bhede bhāte'payāti tat. (17)*

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

### Verse 20

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

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

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

### Verse 23

सविकल्पो निर्विकल्पः समाधिर्द्विविधो हृदि ।  
दृश्यशब्दानुविद्धेन सविकल्पः पुनर्द्विधा ॥२३॥

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

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

### Verse 24

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

*kāmādyāś-cittagā dṛśyāḥ tatsākṣitvena cetanam,  
dhyāyet dṛśyānuviddho'yaṁ samādhīḥ savikalpakāḥ. (24)*

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

### Verse 25

असङ्गस्सच्चिदानन्दः स्वप्रभो द्वैतवर्जितः ।  
अस्मीति शब्दविद्धोऽयं समाधिस्सविकल्पकः ॥२५॥

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

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

## Verse 30

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

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

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