CHAPTER 4

PANCHADASI

DVAITA VIVEKA PRAKARANAM

(The Differentiation of Duality)

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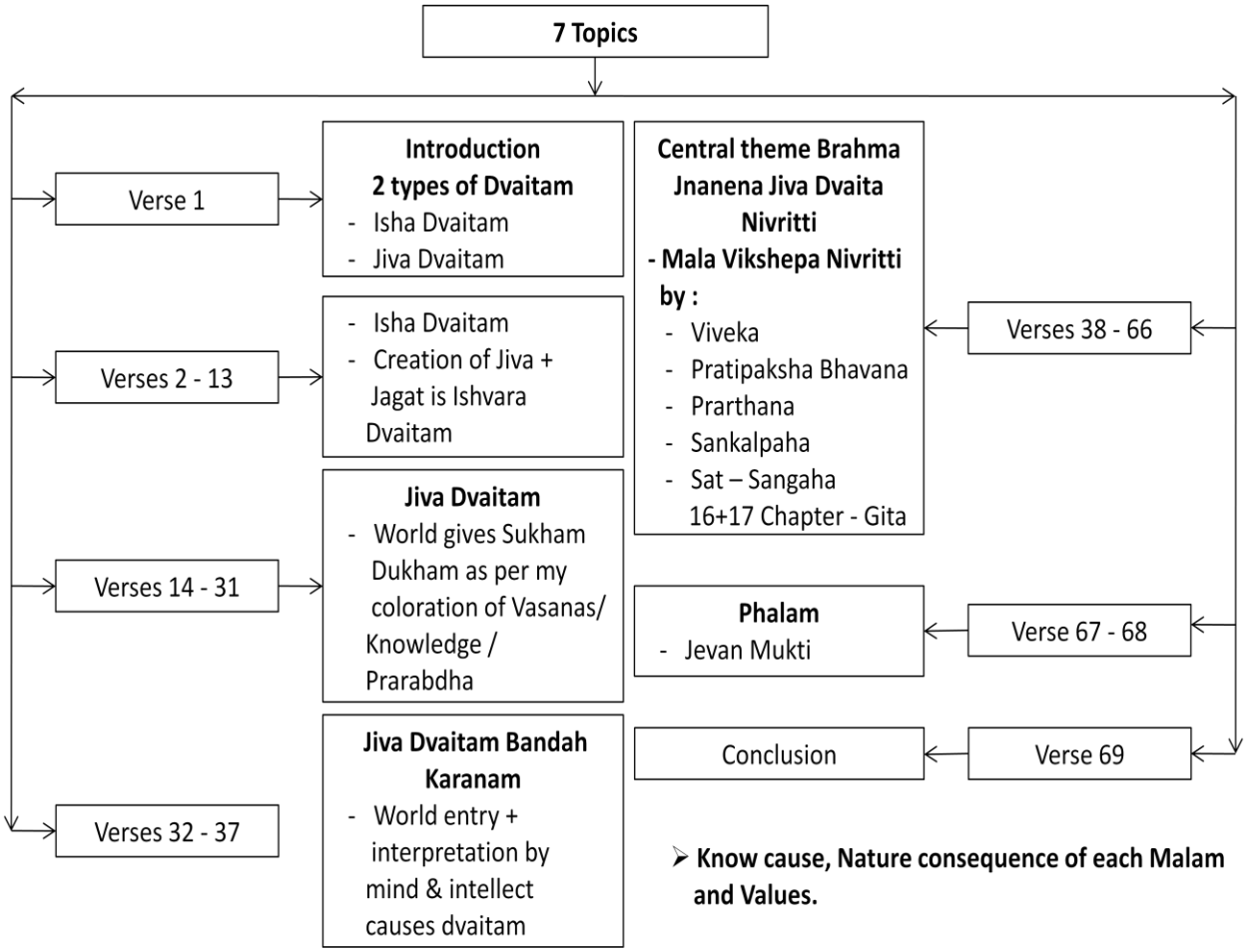
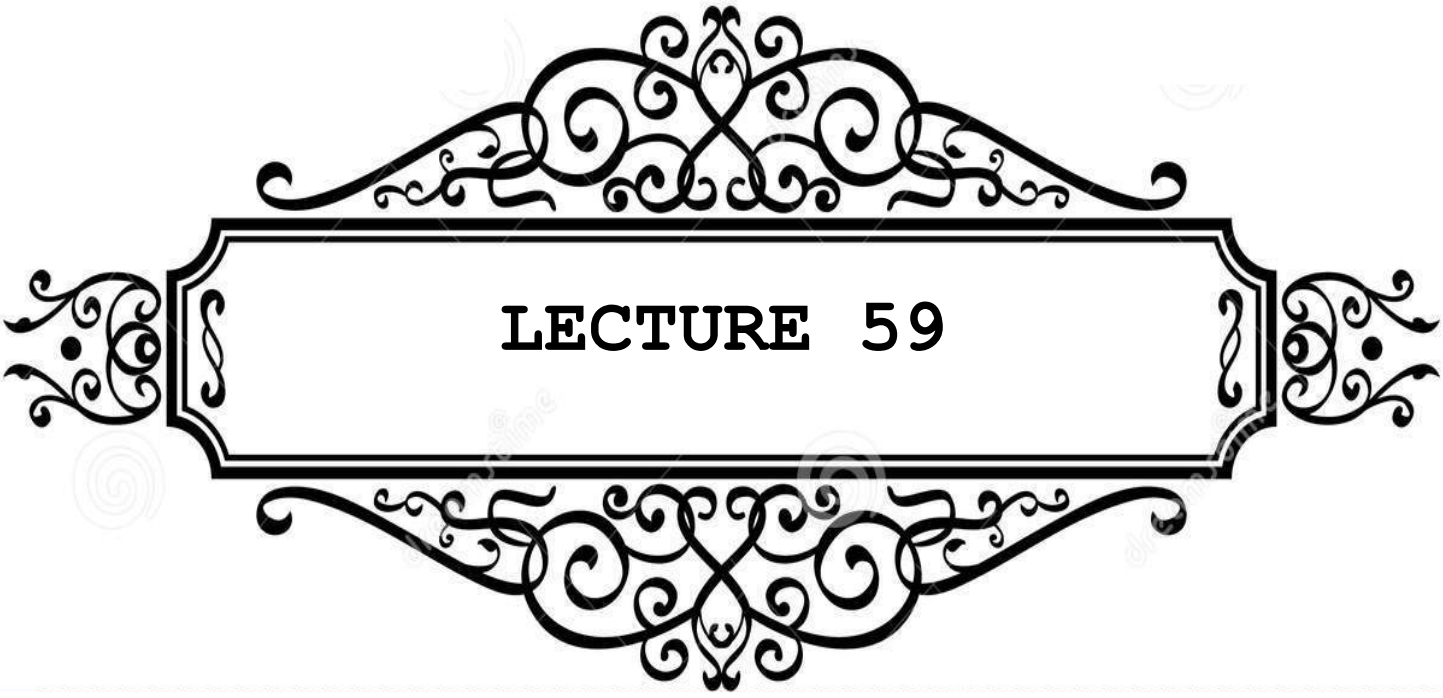
SUMMARY – CHAPTER 4

"DVAITA VIVEKA" PRAKARANAM

69 VERSES



➢ **Know cause, Nature consequence of each Malam and Values.**

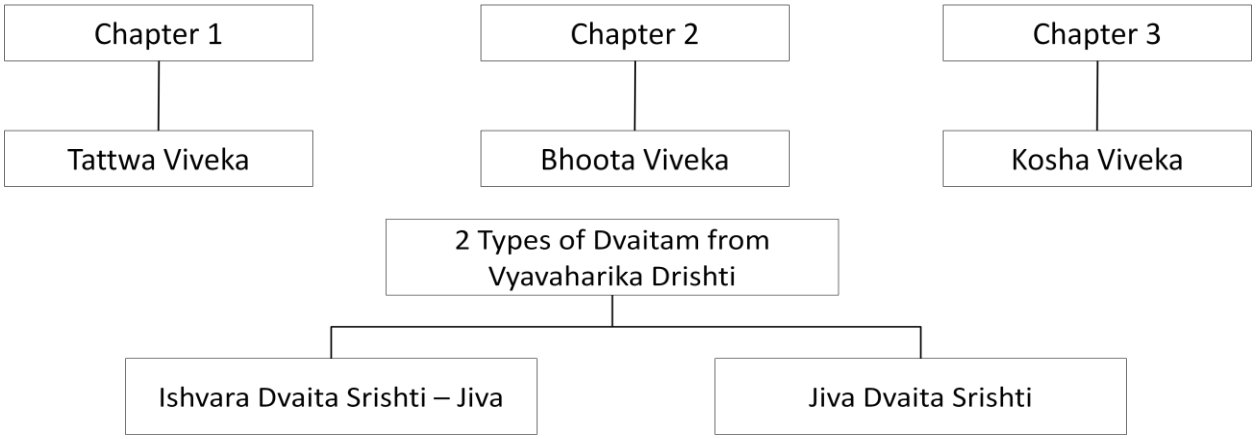


LECTURE 59

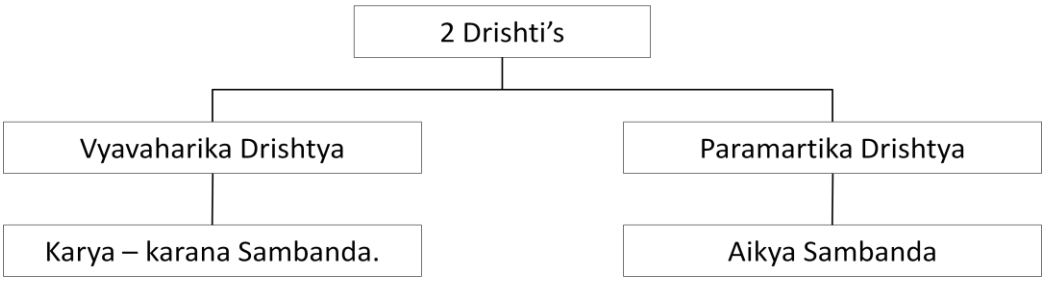
Chapter 4

Dvaita Viveka Prakaranam

69 Verses



- From Paramartika Drishti.
- Jiva not created by Ishvara – Both are one, No Karya Karana Sambanda. There it is Aikya Sambanda….



- Man made in image of God …. Many Similarities.
- Jiva has powers of creation – Confusion at Micro level.
- Ishvara – Macro Level creation.
- Compare and contrast 2 Dvaitams in this chapter.
- Discrimination between Satyam + Mithya ….
- One Mithya created by Jiva / Ishvara.
- After Analysis, Jiva Srishti Dvaitam alone cause of problems.
- Ishvara Srishti – Mithya – does not create problems….

- No need to Runaway / hate Ishvara Dvaita Srishti….
- Heyam – Discard / reject = Jiva Srishti
- Aheya Dvaitam = 2nd
- 2nd : Understand properly – Ishvara Srishti.

Jiva Srishti	Ishvara Srishti
Bondage	Not Bondage

- What need not be Given up, We give up …..
- Hold + suffer what – should be given up ….
- Favourable / Unfavourable Duality …..
- Duality created by Ishvara + Jiva Also.
- Vivachyate …. Discriminate – sort out.

What benefit ?

- Will clearly know which Dvaitam causes Bondage and which has to be given up.

Rice	Stone
Keep / Hold	Give up

Verse 1 : Upothgatha – Intro :

ईश्वरेणापि जीवेन सृष्टं द्वैतं विविच्यते ।
विवेके सति जीवेन हेयो बन्धः स्फुटीभवेत् ।।१।।

In this section we shall discuss the world of duality created by Isvara and Jiva. By such critical discussion, the limit of duality causing the bondage which the Jiva has to renounce will be clear. [Chapter 4 – Verse 1]

Verse 2 -13 : Ishvara Dvaita Srishti.

Verse 2 :

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
स मायी सृजतीत्याहुः श्वेताश्वतरशाखिनः ।।२।।

The Svetasvatara Upanishad says : 'know Maya as Prakrti and Brahman associated with Maya as the great Isvara' (who imparts existence and consciousness to it and guides it). It is He who creates the world. [Chapter 4 – Verse 2]

- Ishvara Srishti can be understood only by the scriptures.
- It is Apurusheya Vishaya.

Jiva :

- Need not go to Scriptures.
- Can directly experience.
- Existence of Ishvara known only through scriptures.
- Possibility of unknown principle = Ishvara .
- No scientific proof.
- Ishvara has Gunas + Virtues ….
- Sarvagya / Jagat Karanam – creator – only known through Scriptures.
- Shastra quotation for Ishvara Srishti Dvaitam.

Shevatashvara Upanishad :

- Krishna Yajur veda.
- Ishvara with Maya creates Universe.

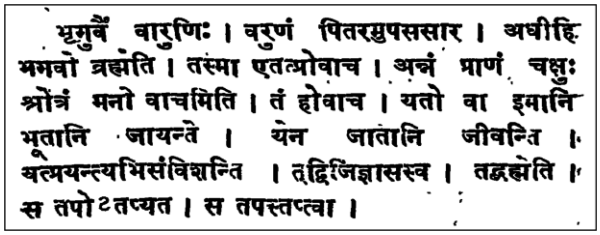
Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् । तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥	mayam tu prakrtim vidyan mayinam tu mahesvaram tasyavayavabhutais tu vyaptam sarvam idam jagat II 10 II

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- Maya = Material cause of Universe.
- Prakarshena – Kriti Yogatrat ….
- That which is Available for shaping into a product …..
- Prakirti = Gold.
- Any shapable material = Pra – Kruti.
- Maya = Material Cause.
- Brahman = Material Cause … Janma Yantasya Yataha ….
- Brahman = Material Cause.

Taittriya Upanishad :

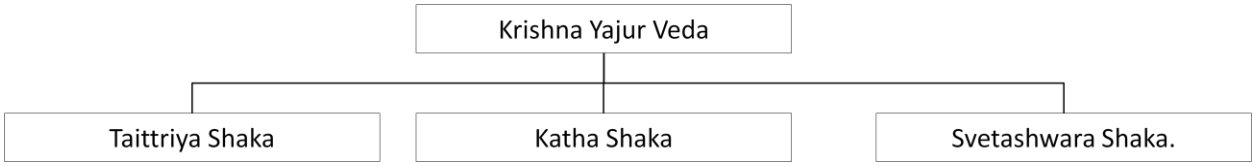


भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

(He) learnt that food is Brahman (because) from food these creatures are born ; having been born, by food they live ; and having departed, into food again they enter. To know It, he approached his father Varuna again (and said), Sir, teach me Brahman. To him he replied, with penance thou shouldst ask of Brahman. Tapas is Brahman. He performed tapas and having performed tapas. [3 - 1 - 1]

- Here Maya Me …. What is Me ?
- Both correct ….
- Maya does not exist separate from Brahman.
- Maya is Shakti of Brahman….
- I am Speaking to you …..
- My Speaking power is speaking to you . If it exists separately, will send speaking power to class….
- Shakti + Shaktaa = One .
- Upadana Karana = Adthishtanatvat…
- Maya = Upadana Karanam .
- Brahman = Adhistanam of Maya.
- Therefore, Both Right …
- Maheshwara = Possessor of Maya Shakti.
- Adhishtanam of Maya Shakti.
- Both together – Brahman + Maya = Ishvara.

  Shiva / Adhishtanam + Shakti = Jagat karana.
- Lord with creative power of Maya creates Universe – Declares Shvetasvetra.



Verse 3 :

आत्मा वा इदमग्रेभूत्स ईक्षत सृजा इति । संकल्पेनासृजल्लोकान्स एतानिति बह्वृचाः ।।३।।	The Aitareya Upanishad says that before creation there was Atman only, and He thought, 'Let me create the world', and then He created the world by His will (to create). Chapter 4 – Verse 3]

- Aitareya Upanishad :Rig Veda.
- Atma Vei idam Agre …… Chandogya upanishad.
- This Universe was in the form of "Paramatma " – Ishvara.
- Never away from Bhagwan …..
- Therefore, Don't count world Separately …
- Butter – named Butter …..only when separated from Milk.
- When you have not separated, milk includes Butter.
- Butter counted separately only when it has manifested.
- Before manifestation, Butter has no separate name … only milk …
- New name on manifestation….
- Similarly Gold …. Ring / Bangle / Chain …
- Similarly Brahman …. Ishvara … after creation / Manifestation.
- When World was in Ishvara, Do not count World at all… No Name World …
- World included in God / Ishvara ….
- Before creation, What was there ?
- Not World + Bhagwan …
- Only one / Same – Bhagawan …
- "Paramatma " alone was there before Srishti ..
- Bhagawan thought, I should manifest the creation …
- Saha Ikshata … in Aitareya upanishad.
- Mentally saw… Let me create, BY Sankalpa, created 14 Lokas… Universe….
- For creating ' Upma ' – Work a lot …..

Example :

- For Svapna only Sankalpa ….
- Karyam + Karanam have Samana Satta .
- To produce effect having same order of Reality, Physical effort required.
- When creation is of lower order of reality, Do not require effort … like Svapna …. In class … can create Dream
- Bagawan = Paramartika Satyam.
- World = Vayavaharikam – Lower order.
- By Sankalpa creation comes.
- Thus declares Rig Veda Upanishad.

Verse 4 :

खं वाय्वग्निजलोर्व्योषध्यन्नदेहाः क्रमादमी । संभूता ब्रह्मणस्तस्मादेतस्मादात्मनोऽखिलाः ।।४।।	The Taittiriya Upanisad says that from the Self or Brahman alone arose in succession the whole creation including akasa, (ether), Air, fire, water, earth, vegetation, food and bodies. [Chapter 4 – Verse 4]

- Taittriya Upanishad – Brahmanda Valli….
- Brahman Vitu Param… Tasmat…. Atmanam… Akasha….
- Space, Air, Fire, Water, Earth, Prithvi… plant Kingdom Annam… Anantha Purusha… Deha – Not Atma.

Gita :

- Prakirti & Purusha….
- All these born subsequently, sequentially one after another… Akasha – Vayu….. Krama Srishti…
- All came from Brahman… none other than Atma…

Taittriya Upanishad :

ओं । ब्रह्म विदाप्नोति परम् । तदेषाऽभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान्कामान्सह । ब्रह्मणा विपश्चितेति । तस्माद्वा एतस्मादात्मन आकाशः संभूतः। आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ।	Om! the knower of Brahman attains the Supreme. In reference to that the following is said : The real, the Concious, the Infinite is Brahman. He who knows that supreme Akasha as existing hidden in the heart realises all his desires along with the Omniscient Brahman. So, from this Atman has sprung ether and from Ether, Air ; from Air, Fire ; from fire, water ; from Water, Earth ; from Earth Vegetables ; from vegetables, food ; from food man. Thus man is constituted of the essence of food. This verily is his head, this is the right wing, this the left wing, this the trunk, and this is the tail and support. About this also there is the following verse. [2–1–1]

- That Brahman is this Atma….
- That = Satyam / Jnanam / Ananatham Brahman is this world Guhayam… Guha Nihitatvam.
- Sambutaha = Born….

Verse 5 :

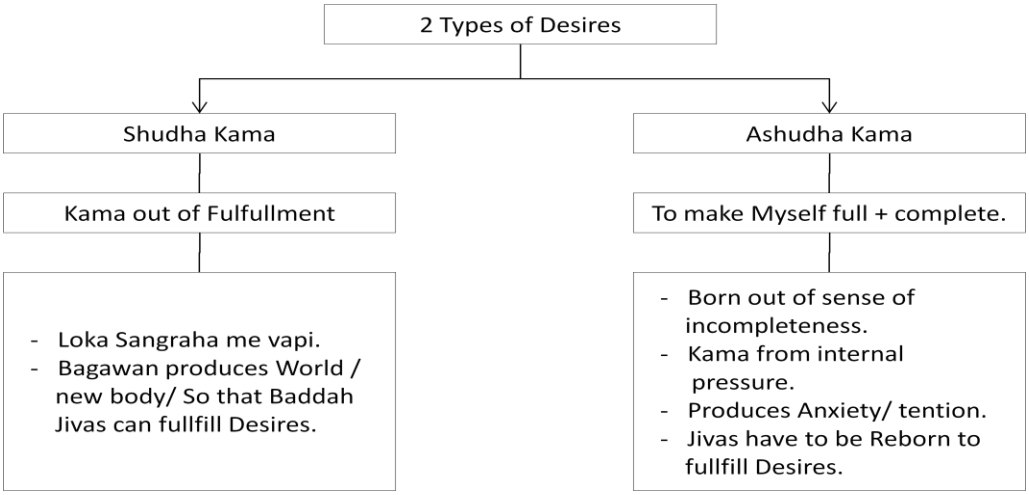
बहु स्यामहमेवातः प्रजायेयेति कामतः । तपस्तप्त्वाऽसृजत्सर्वं जगदित्याह तित्तिरिः ।।५।।	The Taittiriya Upanisad says that desiring 'I shall be many, so I shall create,' the Lord meditated ; and thus created the world. [Chapter 4 – Verse 5]

- In Taittriya Creation mentioned 2nd time – 5th section / 6th section.
- Asanneva Bavati.. Vedaahat….
- So Kamyata… Bahushya…
- Thought of Bagawan… I… Bagawan want to multiply into this universe…
- Now : Ekameva.. Without Svasta Bheda.
- Maya = Not 2nd.. Doesn't exist separately… Nondual Bhagawan thinks.. Let me multiply…
- Become many.. How to become many?
- Let me produce thru – Multiplication, produce creation…
- With desire Bhagawan created world.
- Doubt…. In Taittriya Discussion…
- Kama = Samsara + bondage.
- Moksha = freedom from Kama….

Gita :

श्रीभगवानुवाच प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥ २.५५॥	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]

- When person destroys all desires, he is free liberation = Freedom from Desire….
- Bhagwan = Liberated.



- Jnanis Desire / Bhagwans Desire = Shuddha Kama.
- Jnanis Desire not for Fulfillment but out of Fulfillment / with Fulfillment.
- Bhagwan Mukta – Inspite of Kama …
- Have any Number of Shudha Kamas …
- It will not cause Samsara ..
- Through Atma Jnanam, We handle Ashuddha binding kama.
- Veda tradition Sustained because of Shudha kama of Acharyas.
- 2 Commentaries on Panchadasi Available :
- Lord Performed Tapas ? Where ?

Mundak :

- Tapas is Visualisation of karma of Jiva Rashis.
- Punya – Papam mix … Sanchita Fructification .. Deva Loka….
- Through Maya – Mind of Lord, Before Visualises all karma.

Next Questions :

- Jivas have Done Karma in Previous Srishti.
- Therefore, He produces World.

1st Srishti :

- If Jiva has no karma – why Bagawan Does Tapas ?
- No 1st. Creation … Cyclic process.

Gita :

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा। अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा॥ १५.३॥	**Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]**

- Na Rupam –Asya … Beejas Wang ….. Punah Punah …
- Indicates Cyclical ….
- No 1st Srishti – Without Karma = Taittriya Upanishad

Verse 6:

इदमग्रे सदेवासीद्बहुत्वाय तदैक्षत । तेजोऽबन्नाण्डजादीनि ससर्जेति च सामगाः ।।६।।	The Chandogya Upanishad says that before creation Brahman or the Self alone existed, and that His nature was pure existence. He desired to become manifold, and created all things including fire, water, food, and beings born of eggs and so forth. [Chapter 4 – Verse 6]

Taittriya Upanishad :

असद् वा इदमग्रासीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात् तत् सुकृतमुच्यत इति । In the beginning was verily this non-existence. From that the existent was born. That created Itself by Itself. Therefore, It is called the self-made or the well made. [II – 7 – 1]	Asadva idamagra asit, tato vai sadajayata, tadatmanagm svayamakuruta, tasmattatsukrtamucyata iti ॥ 1 ॥

- Idam Agre Sad …Asit ..
- Sama Veda : Chapter up … Tejo Bannam ….
- Universe was Sad Brahman , Before creation …
- Like Butter in Milk.
- Brahman – Aikshyata – Visualised … thought to multiply … himself to create Universe.
- 6 -3 -1 and 6- 21 -4.
- After Tapas … Maya Sahitam Brahman created this Universe …..
- Agni, Jalam, Prithvi.
- Bhuta Traya tatvam…
- And then Jiva Rashis created… Andajam / Svedajam / Jarakjam / Udbijam.

LECTURE 60

Lecture - 60

- 1st : in 4th Chapter : Ishvara Srishti …. Viveka …

Verse 6 :

इदमग्रे सदेवासीद्बहुत्वाय तदैक्षत । तेजोऽबन्नाण्डजादीनि ससर्जेति च सामगाः ।।६।।	The Chandogya Upanishad says that before creation Brahman or the Self alone existed, and that His nature was pure existence. He desired to become manifold, and created all things including fire, water, food, and beings born of eggs and so forth. [Chapter 4 – Verse 6]

- Jiva + Ishvara Srishti are Duality … created by Ishvara + Jiva ….

Purpose :

- To show – Jiva = Dvaitam = Samsara.
- Ishvara Srishti = Objective – Wonderful Universe.
- Private Universe, We create is alone Responsible for Samsara….
- Once we know that Jiva Srishti Alone is Samsara Karanam ….. Viveka has practical Benefit / Consequences.
- Not Academic Exercise …. 1st verse - chapter 4.

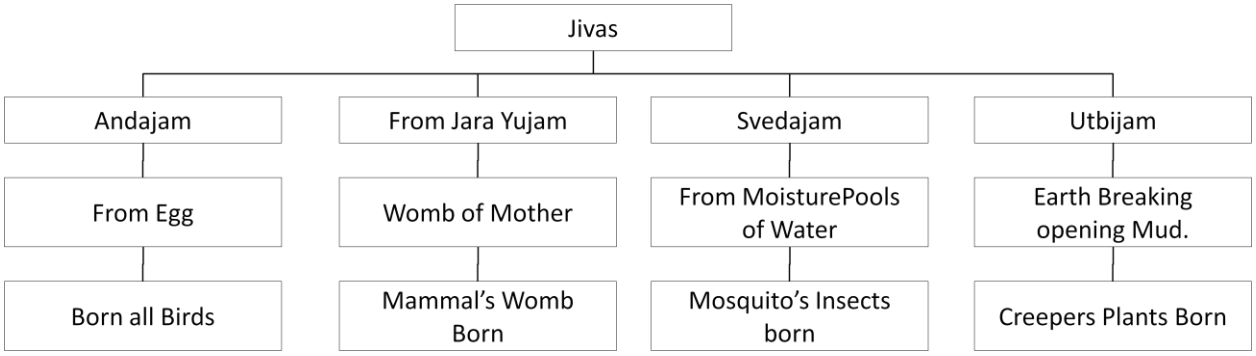
2nd – 13th Verse – Chapter 4 :

Ishvara Srishti :

- Known only by Scriptures.
- Not Available for Human instruments of knowledge. Apaurusheya Pramanam.
- Available for only Shastras …. Pramanam in 4 vedas…
- Verse 6 – Seen in Rig Veda - Aitareya / Yajur Veda - Taittriya.
- To show Bhagawan created Universe by Visualisation of Universe and Jivas – Karmas.
- So that appropriate Jivas Connected to Bhu – Buar – Lokas …. / Asia / Tamil Nadu.
- He does this with Macro Mind called Maya.
- Bhagwan invokes Jnanam + by Sankalpa he creates …

Verse 6 : Sama – veda – Chandogya Upanishad

- Sad Eva … each word Analysed.
- Brahman , Brought Agni / Jalam / Prithvi ….
- Taittriya Upanishad - 5 Butas
  Chandogya Upanishad - 3 Butas.
  } Which is Correct ? In Brahma Sutra …
- Akasha + Vayu – Buta Dvayam – Amurtha Prapancha.
- Tejo / AB / Annam – Muktha Prapancha.
- From Butas – elements, Bautikam.
- Elemental Universe created by Panchi Kruta Pancha Mahabuta Kriya.



- All created by Maya.
- Chandogya upanishad 6 – 2 -1 to 6 – 2 – 4 and 6- 3 -1.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत १	"In the beginning, my dear, this universe was Being (Sat) alone, one only without a second. Some say that in the beginning this was non–being (asat) alone, one only without a second; and from that non–being, being was born." [6 – 2 – 1]
कुतस्तु खलु सोम्यैवँ स्यादिति होवाच कथमसतः सज्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् २	Aruni said: "But how, indeed, could it be thus, my dear? How could Being be born from non–being? No, my dear, it was Being alone that existed in the beginning, one only without a second. [6 – 2 – 2]
तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र क्व च शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ३	"It (Being, or Brahman) thought: 'May I be many; may I grow forth.' It created fire. That fire thought: 'May I be many; may I grow forth.' It created water. That is why, whenever a person is hot and perspires, water is produced from fire (heat) alone. [6 – 2 – 3]

ता आप ऐक्षन्त बह्वयः स्याम प्रजायेमहीति ता अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ४

"That water thought: 'May I be many; may I grow forth.' It created food (i.e. earth). That is why, whenever it rains anywhere, abundant food is produced. From water alone is edible food produced. [6 – 2 – 4]

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्यण्डजं जीवजमुद्भिज्जमिति १

"Of all these living beings, there are only three origins: those born from an egg, those born from a living being and those born from a sprout. [6 – 3 – 1]

Verse 7 :

विस्फुलिङ्गा यथा वह्नेर्जायन्तेऽक्षरतस्तथा ।
विविधाश्चिज्जडा भावा इत्याथर्वणिकाश्रुतिः ।।७।।

The Mundaka Upanisad says that just, as sparks emanate from a blazing fire, so from immutable Brahman arose different animate and inanimate things. [Chapter 4 – Verse 7]

Atharvana veda – Mundak Upanishad :

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः।
तदाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ।।१ ।।

tad etat satyam:
yathā sudīptāt pāvakād visphuliṅgāḥ sahasraśaḥ prabhavante sarūpāḥ,
tathākṣarād vividhāḥ, saumya, bhāvāḥ prajāyante tatra caivāpi yanti.

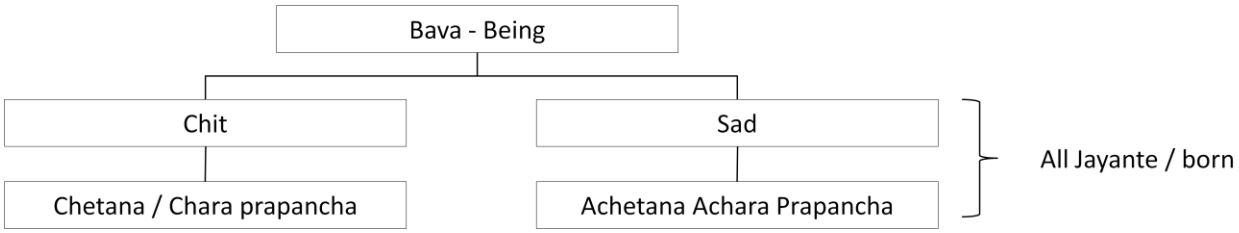
This is the truth that as from a blazing fire shoot out thousands of sparks of the same appearance, so do the various beings originate, my young friend, from that Imperishable and unto It verily they go back again. [2 – 1 – 1]

- In mundak… From akshikara – Brahman all types of things + being created…
- **Chandogyo Upanishad :**

  Chapter 6 – Sat Vidya

  Chapter 7 – Buma Vidya
- **Aittariya Upanishad :**

  Atma same as Brahman….



How chetanas created?

- Physical + subtle bodies created then they are called cheetana srishti.
- Chaitanya = Eternal…
- Chetana Srishti = Creation of things capable of chidabasa.. Reflecting chit…

- Chetana body – can have borrowed conciousness called chidabasa…
- Chidabasa – Sahita Chetanam = Chetanam
- Chidabasa Rahita Chetanam = Achetanam.

Table	Body
- Achetanam	- Achetanam
- No Chidabasa	- Has chidabasa. Because of chidabasa, body called Chetanam.

- Chit is there in body + table.
- Chidabasa alone makes difference.
- Just as Sparks emerge out of fire.

↓

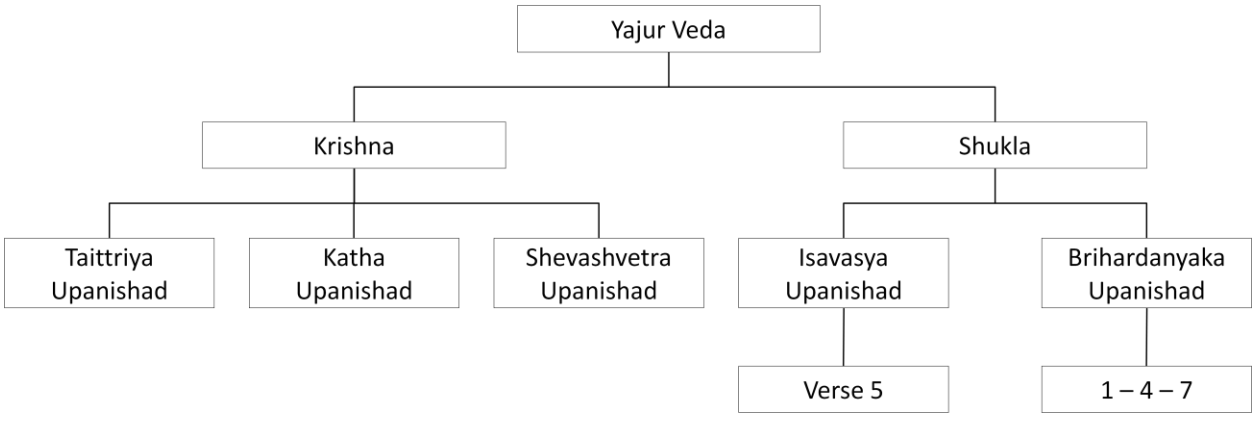
Vishpulinga

Fire	Sparks
- One	- Many
- karanam Paramatma	- Karyam Jivas – countless.

Verse 8 :

जगदव्याकृतं पूर्वमासीद्व्याक्रियताधुना ।
दृश्याभ्यां नामरूपाभ्यां विराडादिषु ते स्फुटे ।।८।।

It is also said that before its manifestation the whole world existed in Brahman in a potential form ; then, assuming name and form it came into being as Virat. [Chapter 4 – Verse 8]



Isavasya Upanishad :

तदेजति तन्नैजति तद्दूरे तद्वन्तिके । तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५॥	*tadejati tannaïjati taddüre tadvantike .* *tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ (5)*

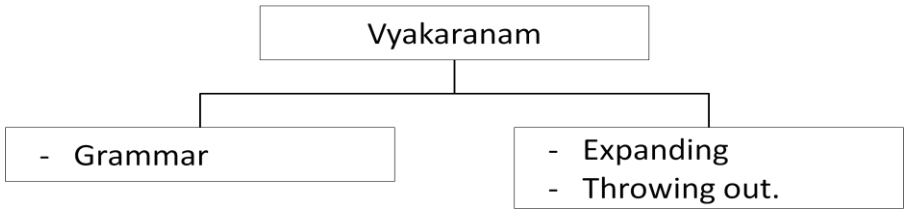
That [Brahman] moves, and it does not move. It is far off, and it is also nearby. That [Brahman] is inside of this, and is also its outside. [Verse 5]

Brihardanyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत, असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति ; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति । तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥	This (universe) was then undifferentiated. It differentiated only into name and form - it was called such and such, and was of such and such form. so to this day it is differentiated only into name and form - it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails - as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force ; when It speaks, the organ of speech ; when It sees, the eye ; when It hears, the ear ; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 – 4 – 7]

- Before evolution / manifestation, world was existent before. Tree existent before… seed.
- Similarly Desk in Wood
- Ornament in Gold
- Body in Food..
- One seed form… Dormant / Latent / Potential / Causal / Avyaktam… world was existing within Brahman.. As non-separate from Brahman….
- World can't exist separately / independently because it is mithya….
- Existing in Brahman, as non-separate from Brahman…
- Butter existed in milk as nonseparate from milk.
- Understood…. Therefore don't mention separately.
- I want milk + butter…

- Similarly Avyaktam asit… nonseparate from Brahman.
- That Brahman called Ishvara. Brought out the potential one into manifestation. Magnification called Vyakaranam – 2 meanings.



- Unfolding the dress = Vyakaranam.
- Bhagawan unfolded the folded universe like unfurling of flag.
- Unfolding process = Vyakaranam.
- We regularly do it in dream.
- In mind, floppy is there in potential form.
- If activated, become magnified… remaining in dormant form now – if you sleep, floppy / thrown out…
- Vyakarana srishti – Bagawan does it in creation.. We do it in sleep.
- He expanded, magnified at time of srishti in manifold forms / names, because substance never created newly.
- Carpenter – doesn't create substance, chistled + hammers.. Adds form only.
- Gives only shape.. Then name given…. He doesn't produce one ounze of matter.
- Creation – only to Nama / Rupa.. In the form of manifold names + forms…
- Brahman itself with particular Nama / rupa called Akasha.. No substance called Akasha.
- All names & forms are objects of Conciousness – drishyam you talk about it…

Advaita Makaranta :

- Without experiencing, can't talk of existence.
- Existence presupposes experience and experience presupposes conciousness.

What is conciousness?

- It is ever experiencable subject – Drk Pujaha Atma…. Emphasises drishyam because whatever is drishyam is mithya – unreal / nama – rupa prapancha.

What was created?

Brihardanyaka Upanishad :

- 1 – 4 – 7 : General
- 1 – 4 – 4 : Details

सा हेयमीक्षां चक्रे, कथं नु मात्मन एव जनयित्वा संभवति ? हन्त तिरोऽसानीति ; सा गौरभवत्, ऋषभ इतरः, तां समेवाभवत्, ततो गावोऽजायन्त ; वडवेतराभवत्, अश्ववृष इतरः, गर्दभीतरा, गर्दभ इतरः, तां समेवाभवत्, तत एकशफमजायत ; अजेतराभवत्, वस्त इतरः, अविरितरा, मेष इतरः, तां समेवाभवत्, ततोऽजावयोऽजायन्त ; एवमेव यदिदं किंच मिथुनम्, आ पिपीलिकाभ्यः, तत्सर्वमसृजत ॥ ४ ॥	She thought, 'How can he be united with me after producing me from himself? Well, let me hide myself.' She became a cow, the other became a bull and was united with her ; from that cows were born. The one became a mare, the other a stallion ; the one became a she-ass, the other became a he-ass and was united with her ; from that one-hoofed animals were born. The one became a she-goat, the other a he-goat ; the one became a ewe, the other became a ram and was noted with her ; from that goats and sheep were born. Thus did he project everything that exists in pairs, down to the ants. [1 – 4 – 4]

Verse 9 :

विराण्मनुर्नरा गावः खराश्वाजावयस्तथा । पिपीलिकावधिद्वन्द्वमिति वाजसनेयिनः ।।९।।	From Virat came into being the ancient law-givers, human beings, cattle, asses, horses, goats, and so on, both male and female, down to the ants. Thus says the Brhadaanyaka Upanisad. [Chapter 4 – Verse 9]

Brihardanyaka Upanishad :

सा हेयमीक्षां चक्रे, कथं नु मात्मन एव जनयित्वा संभवति ? हन्त तिरोऽसानीति ; सा गौरभवत्, ऋषभ इतरः, तां समेवाभवत्, ततो गावोऽजायन्त ; वडवेतराभवत्, अश्ववृष इतरः, गर्दभीतरा, गर्दभ इतरः, तां समेवाभवत्, तत एकशफमजायत ; अजेतराभवत्, वस्त इतरः, अविरितरा, मेष इतरः, तां समेवाभवत्, ततोऽजावयोऽजायन्त ; एवमेव यदिदं किंच मिथुनम्, आ पिपीलिकाभ्यः, तत्सर्वमसृजत ॥ ४ ॥	She thought, 'How can he be united with me after producing me from himself? Well, let me hide myself.' She became a cow, the other became a bull and was united with her ; from that cows were born. The one became a mare, the other a stallion ; the one became a she-ass, the other became a he-ass and was united with her ; from that one-hoofed animals were born. The one became a she-goat, the other a he-goat ; the one became a ewe, the other became a ram and was noted with her ; from that goats and sheep were born. Thus did he project everything that exists in pairs, down to the ants. [1 – 4 – 4]

- Details of srishti…
- Tasmat va virat ajayata…
- Manu – 1st person in humanity. Therefore called Manaha = Man.
- Duration – presided by 14 Manus.
- Duration = 1 Manvantara / 71 Chatur Yugas

- 1 Chatur Yuga = 43.20,000 years
- 14 Manus comes + go.. = 1 day of Brahman.

How many children?

- Ashta Vimshap…. 28th chathur Yuga of 7th Manu going on now – 71st year = Kaliyuga.
- Virat – manu – Narata – cows – donkey – Horses – Goats – Sheep – Piplika – Ant….
- Gajaha – Elephant, Cow.
- Virat upto Ants created in pairs / couples male / female pairs created.

Verse 10 :

कृत्वा रूपान्तरं जैवं देहे प्राविशदीश्वरः । इति ताः श्रुतयः प्राहुर्जीवत्वं प्राणधारणात् ।।१०।।	According to these Srutis Brahman or Atman Himself, assuming manifold forms as the Jivas, entered into these bodies. A Jiva is so called because it upholds vitality (the Pranas) (in a body). [Chapter 4 – Verse 10]

- Elements / Elementals – Jada Sthula + Jada Sukshma is in created List.
- Jada Sukshma + Jada Prapancha Cannot interact – It has to become Chetanam.
- Brahman blesses Every Sukshma Shariram as Reflected Conciousness - Chidabasa Bimba Chaitanyam - Rupena Pravishati.
- No movement – like Sun enters water – Water become bright.

Katho Upanishad :

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव। एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च॥९॥	agnir yathaiko bhuvanam praviṣṭo rūpaṁ rūpam prati-rūpo babhūva, ekas tathā sarva-bhūtāntar-ātmā rūpaṁ rūpam prati-rūpo bahiś ca. (9)

As the one fire, after it has entered the world, though one, takes different forms according to whatever it burns, so does the internal Atman of all living beings, though one, takes a form according to whatever He enters and is outside all forms. (II.2.9)

- Paramatma – Jiva Rupena Pravishatu.

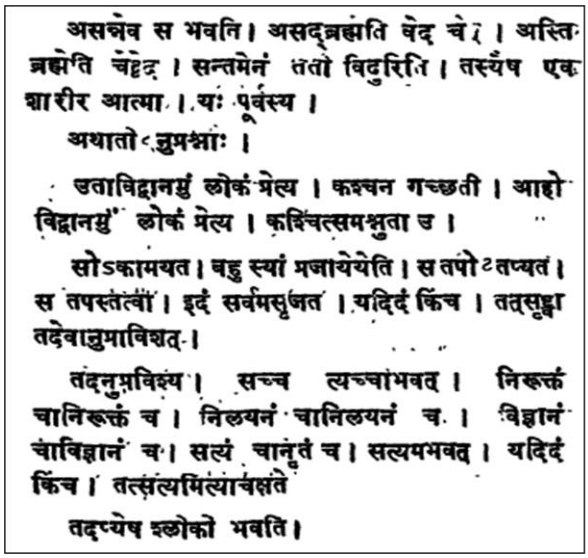
Chandogya Upanishad :

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ३	"That Deity, having thought: 'Let Me make each of these three tripartite,' entered into these three deities by means of the living self and developed names and forms. [6 – 3 – 3]

- Original Conciousness modified itself as Reflected Conciousness .

- Conciousness – enters all Sukshma Shariram.
- That Ishvara enters ….

Taittriya Upanishad :



असन्नेव स भवति। असद्ब्रह्मेति वेद चेत्। अस्ति ब्रह्मेति चेद्वेद। सन्तमेनं ततो विदुरिति। तस्यैष एव शारीर आत्मा। यः पूर्वस्य।

अथातोऽनुप्रश्नाः।

उताविद्वानमुं लोकं प्रेत्य। कश्चन गच्छति। आहो विद्वानमुं लोकं प्रेत्य। कश्चित्समश्नुता उ।

सोऽकामयत। बहु स्यां प्रजायेयेति। स तपोऽतप्यत। स तपस्तप्त्वा। इदं सर्वमसृजत। यदिदं किंच। तत्सृष्ट्वा तदेवानुप्राविशत्।

तदनुप्रविश्य। सच्च त्यच्चाभवत्। निरुक्तं चानिरुक्तं च। निलयनं चानिलयनं च। विज्ञानं चाविज्ञानं च। सत्यं चानृतं च। सत्यमभवत्। यदिदं किंच। तत्सत्यमित्याचक्षते

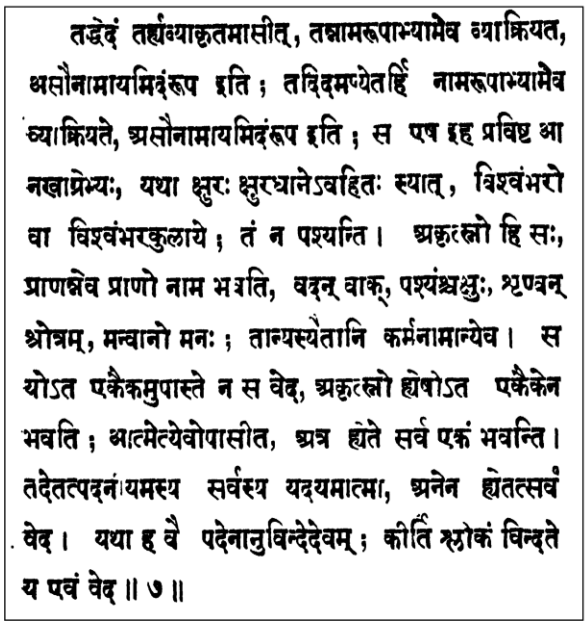
तदप्येष श्लोको भवति।

Non-existent, verily, he becomes who knows Brahman as non-existing. He who knows Brahman as existing, him they regard, then, as existing. Of him, of the former this verily is the embodied self. Thereupon arise the (following) questions (of the pupil). Does he who knows not, after having departed this world, ever go there? and also does he who knows, after leaving the world, ever obtain that?
He desire : "May I be many, may i grow forth (through propagation). he performed tapas. Having performed tapas, he brought forth all this - whatever there is. Having brought forth, he entered it. Having entered it he became sat (what is manifest) and tyat (what is not manifest) defined and undefined, supported and not supported, sensient and insensient, real and unreal. The satya (true) became all this - whatever there is, and therefore they call it satya (existent). On this there is the following verse. [II – VI – 1]

- **Chandogya Upanishad :**

  Anekena Jeevena Atmanaha Anupraveshya…

Brihardanyaka Upanishad :



तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत, असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो वा विश्वंभरकुलाये ; तं न पश्यन्ति। अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव। स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति ; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति। तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद। यथा ह वै पदेनानुविन्देदेवम् ; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

This (Universe) was then undifferentiated. It differentiated only into name and form - it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form - it is called such and such, and is of such and such form. this Self has entered into these bodies up to the tip of the nails - as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force ; when It speaks, the organ of speech ; when It sees, the eye ; when It hears, the ear ; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its foot prints. He who knows It as such obtains fame and association (with his relatives). [1 – 4 – 7]

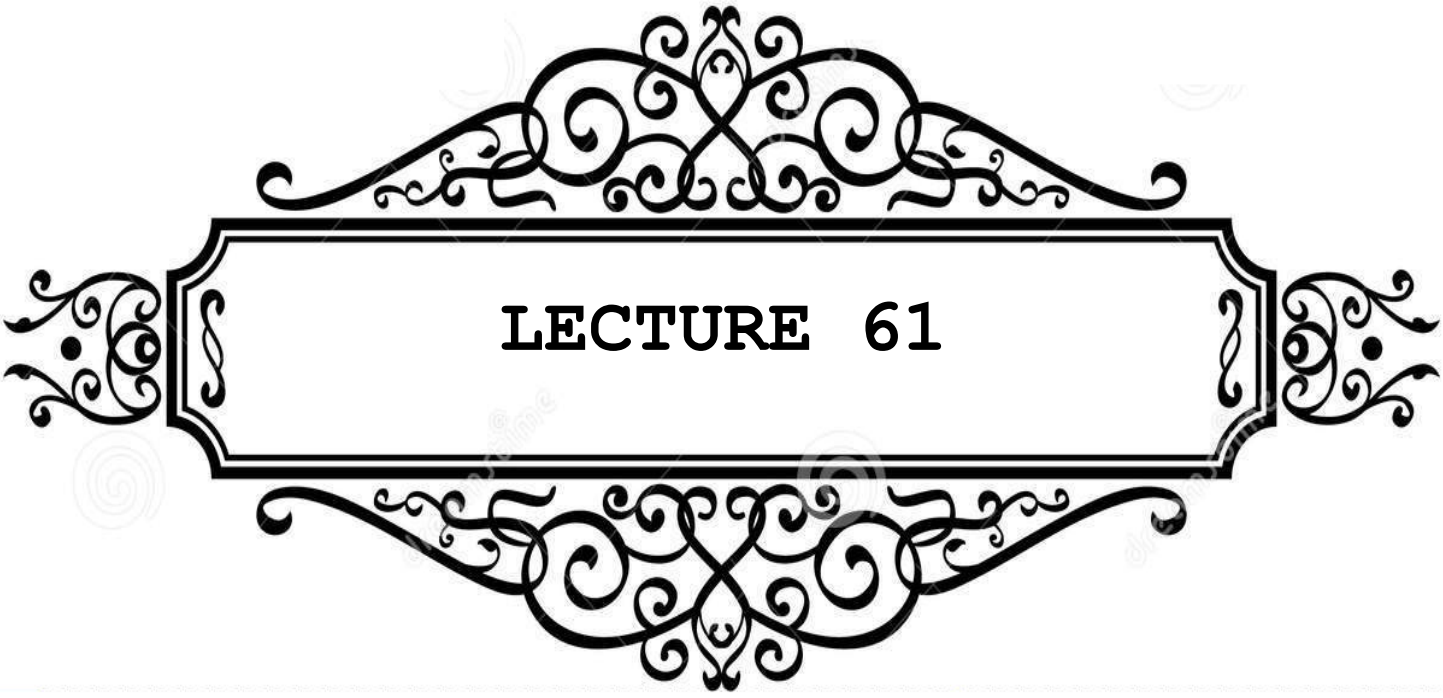
Anupravesha :

- Brahman's entry into creation in form of Reflection. - Reflected Conciousness.

- We do this in dream.
- And create Dream World. And do not remain Waker.
- Waker creates and enters , Dream World + Dream Space + Dream Body .
- Identifies with Body + Transacts + looks through Dream Eyes - Sees Clearly.
- As waker – I am creator, Once I create + enter as individual Within Dreams.
- I am no more creator … but become one of the creatures in the Dream.
- Within the Dream, I am creature.
- As Waker, Creator … Same Person.
- One 'Paramatma' and another 'Jivatma' … one + Same.

Why entered 'Paramatma' – renamed ' Jivatma ' ?

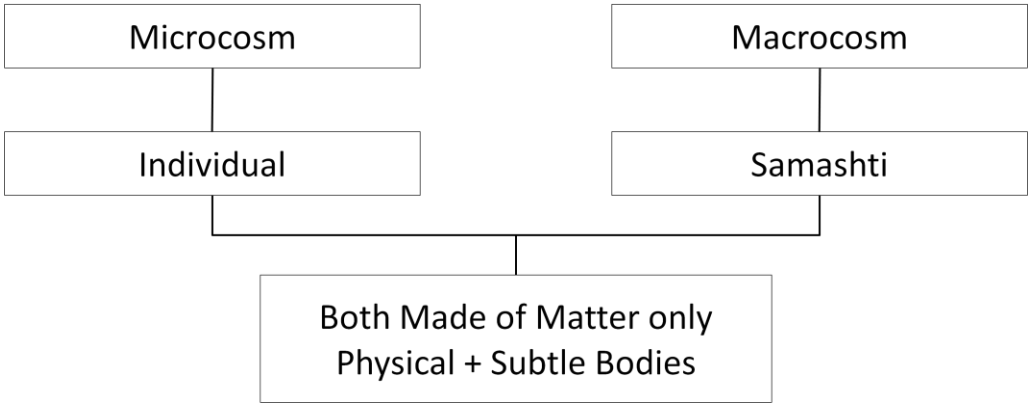
- Jeevaha = Root = That Which Holds Prana in the Body.
- Chidabasa – Sukshma Shariram holds Prana in the body.
- Chidabasa carries Prana from Physical Body at Anta Kala.
- Mameiva Amsha = Pratibimba … Chaitanyam Jeeva Butas.
- That Chidabasa holds Body until Death and takes away Prana at Death.
- Leash of Prana .. In hands of Chidabasa Rupa Jeeva, Alone Which Holds Prana.
- Jeeva = Prana Dharana.
- **Jeeva :** To hold Prana / Weilder + carrier of Prana.
- Original Conciousness - Not holding Prana.
- Prana – Not looked to Original Conciousness , but Reflected Conciousness
- Therefore, Reflected Conciousness is looked to Prana.
- Prana = Jeeva Holder.
- Prana Dharana = Functional Name.



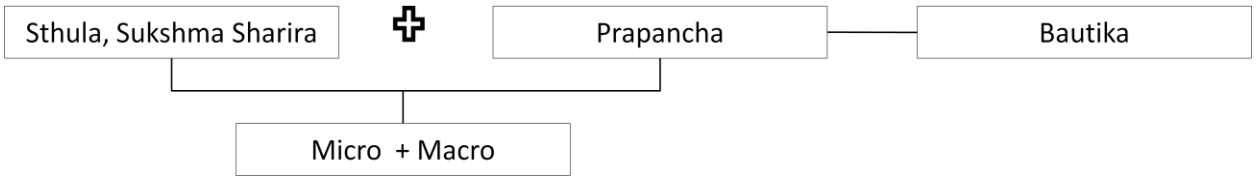
LECTURE 61

Lecture 61

- Ishvara Srishti Verse : 2 – 13 - Krishna / Shuklaveda.
- Brahman with Maya – creates Universe – of 5 Elements (Butas).
- Products Born of 5 Elements = Bautika.

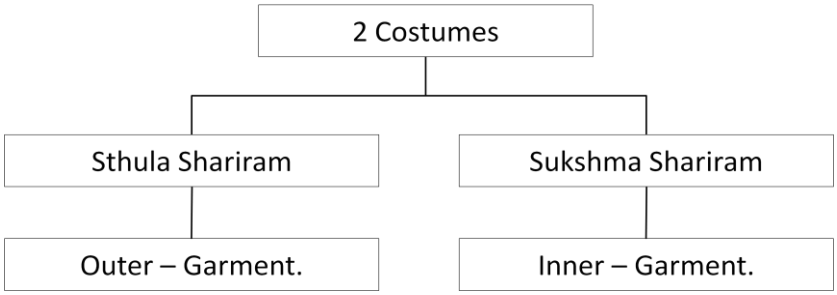


- Galaxies / Ocean / Mountain … Bautika… Invisible Sukshma – forces not Available for Sensory perception.



- Born out of Brahman + Maya.
- Brahman / Purusha / Atma / Conciousness …. Principle.
- Maya / Avyaktam / Avidya / Prakriti – Basic Matter.
- Conciousness + Matter …. Evolves into Universe.
  Conciousness + Matte Mixture – called Ishvara.
- Ishvara out of himself brought out Universe = 9 verses.
- 10^{th} Verse = Anupravesha Srishti.
- Taittriya Upanishad / Aitareya Upanishad / Brihardanyaka Upanishad / Chandogya Upanishad – Same Conciousness – enters all Sukshma Shariram in form of Pratibimba Chaitanyam.
- Original Conciousness – obtains in every Sukshma Shariram as Reflected Conciousness .
- Like Sun in Rivers…..

- Abasa – Pratibimba Chaitanyam ….
- When ‘ Conciousness ‘ obtains in Body / Mind Complex, Conciousness becomes a live Jiva / Individual, Minus Pratibimba Chaitanyam, Body is inert bundle of Decomposing matter.
- Sukshma + Body = Inert – Made of Jada Pancha Butas.
- Now live because of touch of Pratibimba Chaitanyam.
- This live Bundle is called Jeeva.
- Jiva is Ishvara Srishti.
- Ishvara comes down to Universe to play role of Jiva + Ishvara ….



- Everyone – Avataram only.
- Dream World – create + enter ….
- Dream World – as dream individual put dream body.
- Ishvara creates this Body and enters as Jiva …..
- Jaivam = Jeevasya Idam.
- Rupa = Bimba Chaitanya…
- Original Conciousness takes form of Reflected Conciousness .
- Reflected Sun is as Away as Reflecting Material.
- Chandogya Upanishad : 6 – 3 – 3
- Taittriya Upanishad : 2 – 6 – Tat Srishtva.
- Brihardanyaka Upanishad : 1- 4 – 7
- Aitareya Upanishad : 1 – 2 – Chapter See through.
- Ishvara creats Jiva + Jagat.
- Why Chidabasa called Jiva because it holds Pranas in this Body.

- Keeps Pancha Pranas in this Body.

Chidabasa : Gita

- Mamei Vamsho – Jeeva Loke.
- When Chidabasa Goes – 1st it takes Pranas out, then Jnanendriya + Karmendriyas out ….
- Body = Office … Goes last …
- Office closed, Since Chidabasa holds Prana in Bodies … Chidabasa called holder of Prana.

Verse 11 :

चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः । चिच्छाया लिङ्गदेहस्था तत्सङ्घो जीव उच्यते ।।११।।	The substratum or the pure consciousness, the subtle body, and the reflection of pure consciousness on the subtle body–these three together constitute a Jiva. [Chapter 4 – Verse 11]

- Important sloka – remember idea…
- Jeeva – definition – given here :
- Jeeva – mix of 3 components / factors / composite entity – like car – steering wheel + seat + body…
- Car = name of group of things together.
- Jeeva = Chidabasa - Pratibimba Chaitanyam - Reflected Conciousness + Reflected Medium – Required to see reflection (Upadhi).
- Reflected Conciousness + Reflected Medium – inseparable.
- No Reflected Conciousness without Reflected Medium.
- Mirror means reflection will be there see or not.
- No reflection without original.
- In the mirror.. Reflected face – because of orginal face..
- Mirror + Reflection – means + original object / conciousness.
- Object is there – No Mirror – means no reflections.
- Reflection means – Medium + Original.
- Reflected Conciousness – requires / presupposes – Reflected Medium + Original Conciousness.

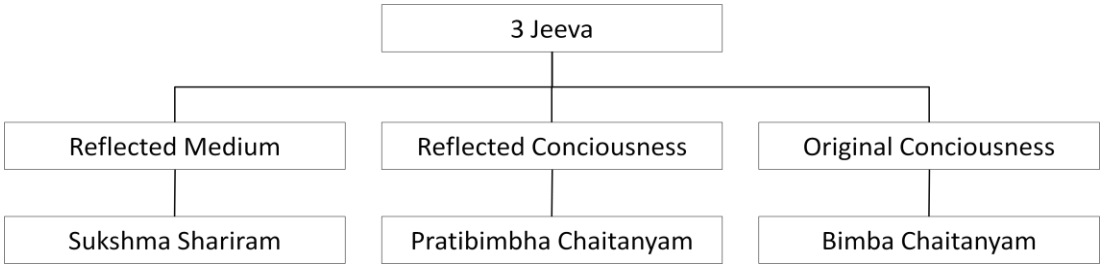
- 3 go together – always – composite.
- Jeeva – Reflected Conciousness – formed in Upadhi – Reflected Medium.
- Reflected Medium is Sukshma Shariram.
- Karana Shariram in potential form.
- Not available for transaction.
- Butter in potential form…
- Don't say – I have milk + potential butter.

  Gold + potential ornaments.

  Clay + potential Pots…
- Potential things not accounted.
- If water not extracted, not counted.
- Therefore Karana Shariram not mentioned
  Shtula sharisam mentioned } Both not Reflected Medium
- Sthula can't form reflection directly.
- Forms reflection only thru sukshma shariram.
- Sthula shariram has borrowed Conciousness – not directly but only thru sukshma shariram.
- If it borrows Conciousness – directly, what is consequence?
- No dead body.. Therefore sthula don't count.
- Can't directly borrow Conciousness.

2nd Reason :

- Sthula varies from Janma to Janma.
- Disposable wear – use for few decades.
- Sthula – doesn't continue as part of Jiva.
- Sukshma – continues from Janma to Janma.



- Reflected Conciousness + Reflected Medium + Original Conciousnes = Jeeva
- Reflected Conciousness + Subtle Body + Original Conciousness = Jeeva.
- 1st : Adhishtana Chaitanyam = Substratum for all creation.. Asli one – not nakli one.
- 2nd : Linga Deha – Subtle Body

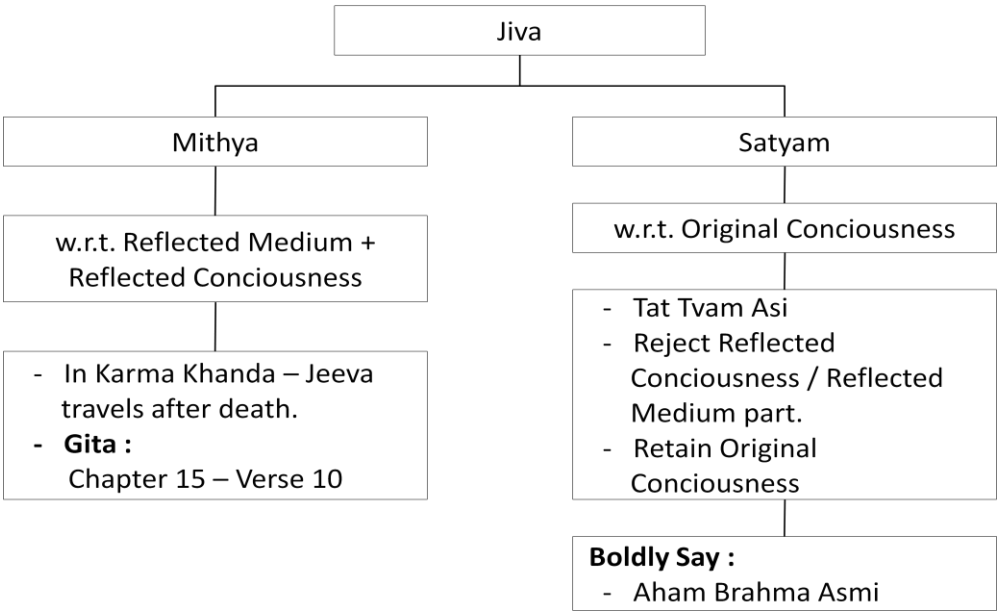
  ↓

  Sukshma
- 3rd : Chit Chaya – Chaitanya pratibimba / Chit Abasa.

  ↓ ↘

  Chaitanyam Reflection / Pratibimba
- Reflected situated / formed in sukshma shariram surface is sukshma shariram.
- Sangaha – This mixture = Jeeva.
- It this verse remembered – many confusions go away.
- Is Jivatma – Sathyam or mithya.
- Jiva has 3 components.
- If Reflected Conciousness + Reflected Medium in mind – Jeeva = Mithya.
- W.r.t. this no aikyam – because Brahman is satyam.
- Jeeva = Reflected Conciousness + Reflected Medium – Mithya.
- If Jeeva is Original Conciousness…. By applying Baga tyaga lakshana – keep original conciousness part in mind… its there where Reflected Conciousness + Reflected Medium are there.
- W.r.t. Original Conciousness… Jeeva = Satyam.

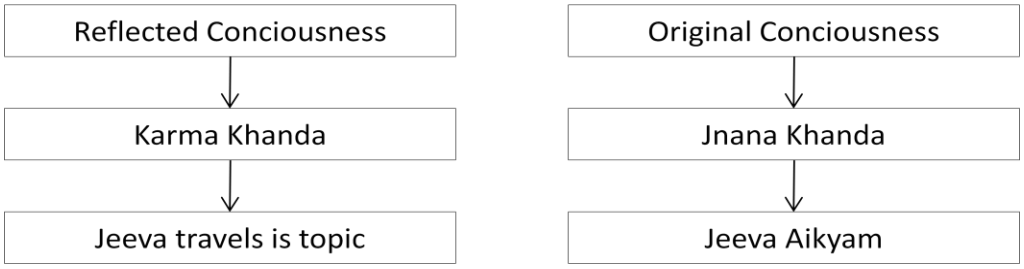
- Therefore Jeeva – Brahman – Aikyam is possible.



Gita :

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम्। विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥ १५.१०॥	Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see ; but they behold who possess the Eye-of-knowledge. [Chapter 15 – Verse 10]

- Scriptures use Jeeva in meaning of Reflected Conciousness + Original Conciousness.



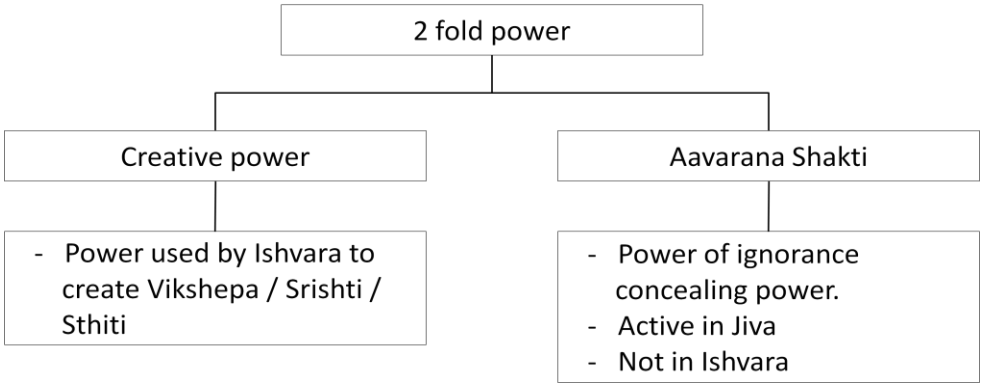
- Intellect must be agile / nimble to switch to Reflected Conciousness / Original Conciousness.. According to context.
- Then it not will suffer.

Verse 12 :

माहेश्वरी तु माया या तस्या निर्माणशक्तिवत् । विद्यते मोहशक्तिश्च तं जीवं मोहयत्यसौ ।।१२।।	Maya of the great Isvara has, like its power of creation, another power which deludes all. It is this power which deludes the Jiva. [Chapter 4 – Verse 12]

- Ishvara capable of creating Jiva.

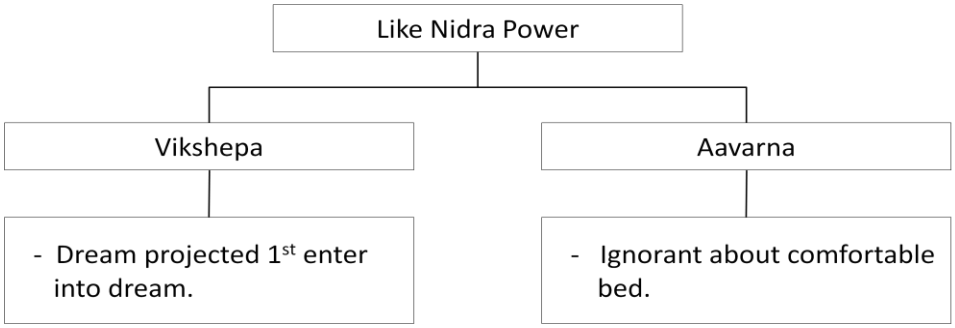
- Able to be Stithi / Laya Karta… Karma phala dhata – according to Punya Papa.
- Creates Galaxies – Not bound – uses Maya Shakti…
- Ishvara – Master of Maya – serves all + he enjoys Drama.
- Vyavaharika Jiva within Vyavaharika Prapancha.
- Maya keeps under its power Jiva + causes havoc.. And Jiva affected by Master.. Slave of Maya…
- How Maya Victimises Jiva?



Gita :

वेदाहं समतीतानि वर्तमानानि चार्जुन। भविष्याणि च भूतानि मां तु वेद न कश्चन॥ ७.२६॥	I know, O Arjuna, the beings of the past, present and the future, but no one knows Me. [Chapter 7 – Verse 26]

- Knowledge of My real nature is concealed by Maya.
- In case of Jiva he doesn't know everything. Has limited knowledge – wrong / doubtful – doesn't know Original Conciousness… Therefore Maya confuses Jiva….
- Maya belongs to Lord / Maheshwara. There is Tamasic power of concealment similar to creative Vikshepa shakti…
- Moha Shakti … creative power used by Bagawan initially to create universe.
- Aavarna Shakti – Not effective.



2nd Aavarna :

- Effective means I am in the dream but I don't know this dream.
- In dream, we never know it's a dream.
- As waker alone, we know it's a dream.
- Within the field of dream, Aavarna has taken place.
- Vikshepa shakti – created dream.
- Aavarna shakti – covered fellow who is within dream.
- Similarly, Bagawan uses vikshepa to create world and Aavarna not active.
- Aavarna / Moha – Shakti covers.
- Moha sakti – covered fellow who is within dream.
- Similarly, bagawan uses vikshepa to create world and Aavarna not active. Once Jiva comes, Aavarna active.
- Aavarna / moha – Shakti covers.
- Moha Shakti – Female Gender.
- Power of concealment deludes. Confuses – doesn't touch Bagawan.
- Therefore called Bagawan.
- Maya shakti deludes Jeeva who is inferior version of Ishvara only.
- Once delusion comes, samsara comes, stories come.

Verse 13 :

मोहादनीशतां प्राप्य मग्नो वपुषि शोचति। ईशसृष्टमिदं द्वैतं सर्वमुक्तं समासतः ।।१३।।	The Jiva, thus deluded to believe himself to be powerless and identified with a body, becomes subject to grief. Thus is described in brief the duality created by Isvara. [Chapter 4 – Verse 13]

- Reflected Conciousness is in relationship with Reflected Medium + Original Conciousness.
- Reflection is located in Reflected Medium (part relationship)
- If Reflected Medium dirty, Reflected Conciousness appears dirty.
- Child like father / mother.
- Reflected Conciousness has some features of Reflected Medium + Original Conciousness.

1) Reflected Medium features :

- Reflection located. Location because of Reflected Medium.
- Reflection moves. Movement borrowed from Reflected Medium.

2) Borrow from Original Conciousness :

- Sentientiency – chaitanyam of chidabasa borrowed from Original Conciousness.
- Reflected Medium – insentient.. Reflected sun bright.
- Brightness borrowed from original sun.
- Reflected Conciousness has features of both.
- Therefore I can claim relationship with Reflected Medium or Original Conciousness.
- In finite Medium, instead of choosing Original Conciousness… I choose to identify with Reflected Medium.
- Deha Abhimanam instead of Brahma abimana / Nishta.
- Samsari because of Aavarna shakti of Maya which makes him identify with the body.
- Aavarna shakti of Maya belonging to Ishvara = Cause of Samsara.

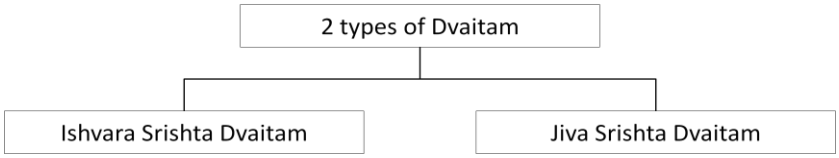
LECTURE 62

LECTURE 62

Verse 13 :

- Dvaita viveka prakaranam… 2 types of Dvaitam.
- Tatwa Viveka - Sat / Asat Viveka
  Real / Unreal Viveka
- Pancha Buta Viveka - 5 Elements + Brahman – Viveka
- Pancha Kosha Viveka - 5 koshas + Atma – Viveka
  Atma not involved.

Dvaita Viveka :



- Both not real, both mithya…. Dvaitam unreal.
- Discrimination between 2 mithya dvaitam.

Purpose :

- To show ishvara dvaitam happens. Let it continue.
- Jeevan muktas living in this world are not disturbed.
- Experience of world is not cause of world.
- If so, jeevan mukti will not be possible.
- Objective world as it is not cause of any disturbance.

Problem :

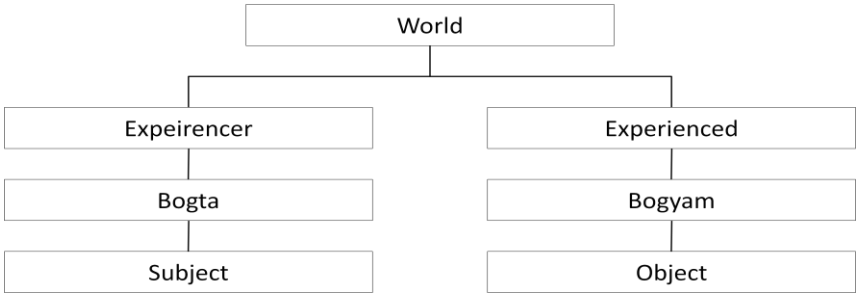
- My creative contribution.
- Jeeva srishta dvaitam – therefore cause of problem learn to handle that.
- For wise : All rivers ganga. Perspective change required.
- Change : Way we see must change.
- Ishvara Srishti : Verse 2 – 13
- Includes all physical + subtle bodies.

- Pancha Bautika prapancha/ Sukshma + Sthula shariram bagawan created.
- Universe – inert. No transaction without chaitanyam bagawan lends pratibimba chaitanyam to all sukshma shariram – called Anupravesha srishti.
- Formation of pratibimba chaitanyam…. Then all sukshma sharirams are Karta / bokta / pramata.
- Clip doesn't have pratibimba chaitanyam. Therefore can't experience world.
- Body has pratibimba chaitanyam.
- Therefore body feels touch of clip.

  Clip doesn't feel touch of body.
- Oiginal bimba chaitanyam is there in both clip + hand.

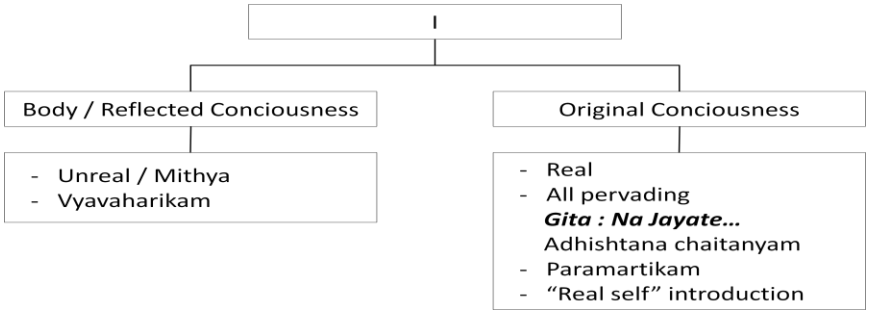
Hand	Clip
- Reflected Conciousness + Original Conciousness. - Pratibimba sahita, Bimba chaitanya yukta padartha	- Original Conciousness only. - Inert matter - Kevala bimba padartha - Jada padartha.

- Pratibimba sahita, Bimba chaitanya yukta padartha = Chetana padartha.
- Once Pratibimba chaitanyam distributed, world divided into.



- Division caused because of Anupravesha.
- Ishvara created Jivas + world through pratibimba anupravesha by Maya Shakti – Vishepa Shakti.
- Mayas Aavarna shakti not operative in Ishvara.
- Maya Aavarna shakti operative in Jeeva.
- It doesn't conceal ishvara – sarva shaktiman – Brahma vidya Aadi guru…

- If Ishvara has ignorance, he will required another guru…
- Aavarna shakti waits for opportune moment when Jivas come, all Jivas – uniformally, universally ignorant.
- Jiva doesn't know his real nature.



Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः। अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ २.२० ॥	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]

Sivananda Lahari :

- Ordinarily, sun / star can't be covered by thick clouds…
- Daylight evident, can't be covered by thick cluds.
- You shouldn't be covered by my ignorance on Lord siva…
- Take my ignorance… Bakti my payment.
- Scrub off my ignorance down!
- I am Original Conciousness. I claim my Body and Mind as my real nature.
- Every relationship with Body – headache.
- Jiva – Moha = Aavarna Shakti of maya.

  = Self ignorance

  = Atma Agyanam then identify with Body – utterly helpless can't stop growing old.
- Age in hands of Prarabda / Yama / … no remedy…
- Thinking of my body + others… all the time causes worries.
- Worry not ninidhyasanam.

- Ishvara Srishti concluded – 2 – 12.

Verse 14 :

सप्तान्नब्राह्मणे द्वैतं जीवसृष्टं प्रपञ्चितम्। अन्नानि सप्त ज्ञानेन कर्मणाऽजनयत्पिता ।।१४।।	In the Saptanna Brahmana of the Veda there is a description of the duality created by the Jiva. By action and reflection the Jiva created seven kinds of food (objects of experience). [Chapter 4 – Verse 14]

- Jiva Srishti ….. 14 – 31 (15 verses)

Brihardanya Upanishad :

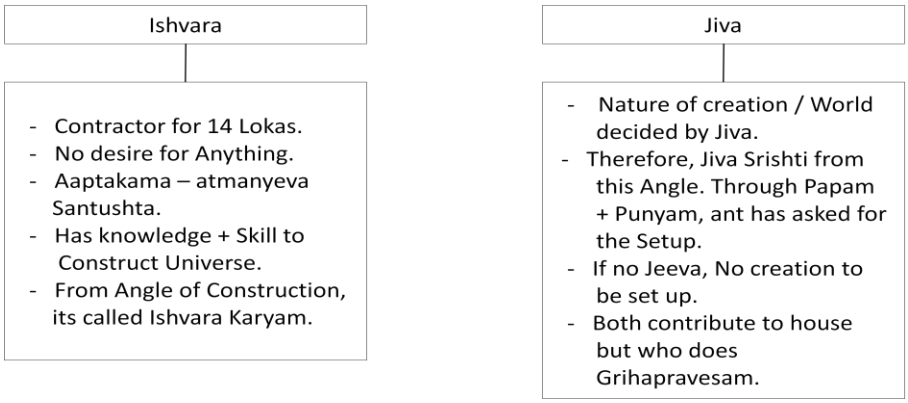
- Saptanna Brahmana – 6 chapter – 6 section.
- Meitriyi / Aksharam / Svayam jyoti / Antaryami / Saptanna Brahmana – section – Chapter 1 – 5th section.

Example :

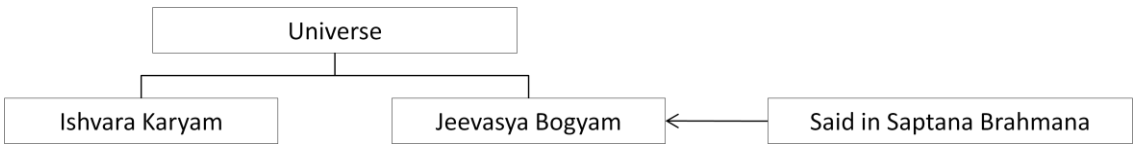
- Person says I have built the house + doing Grihapravesa.

Fact :

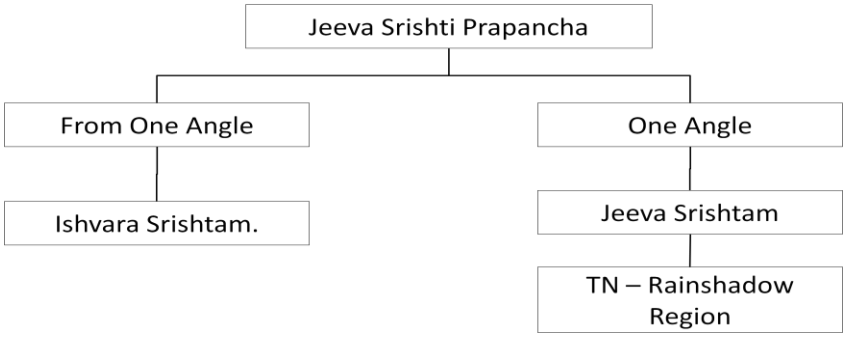
- I gave money + design ; contractor built house.
- My desire = my Contribution.
- Contractor – materialised the house. Both Required.
- World = Huge House.
- Construction of World requires 2 factors.



- It is Desirer + Enjoyer – Jiva. Who enters and experiences problems of World.



- Every condition of Body, I asked for DNA mapped by Desire – Not Accident or Genetics. Karma Determines World.
- Object of Experience = Bogya Prapancha.
- Jagat = Samashti Jeevasya Annam Bavati.
- 7 Types of Bogya – prapancha …. Jivas responsible for – Ishvara is contracter. Chapter 1 – Section 5



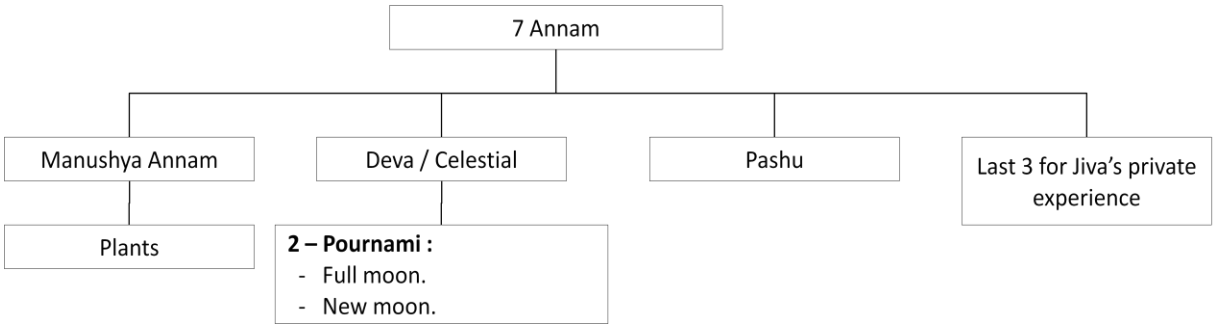
- Region created by Bagawan – Why I chose Singapore ?

  Our Karma.
- Creator of setup – through Karma + Upasana, I have created Set up.
- With Bad Karma + Upasana … ask Naraka Loka – We Choose Loka.
- Good / bad / Wishing evil hateful thinking is Upasana.
- Repeated Vritti Avritti … Ishvara Upasana.
- Jada Barata – with deer Upasana – became deer.

Verse 15 :

मर्त्यान्नमेकं देवान्ने द्वे पश्वन्नं चतुर्थकम् । अन्यत्त्रितयमात्मार्थमन्नानां विनियोजनम् ।।१५।।	One kind is meant for men, two for the celestial beings, the fourth for the lower animals, and the remaining three for the Self. Thus the food is divided. [Chapter 4 – Verse 15]

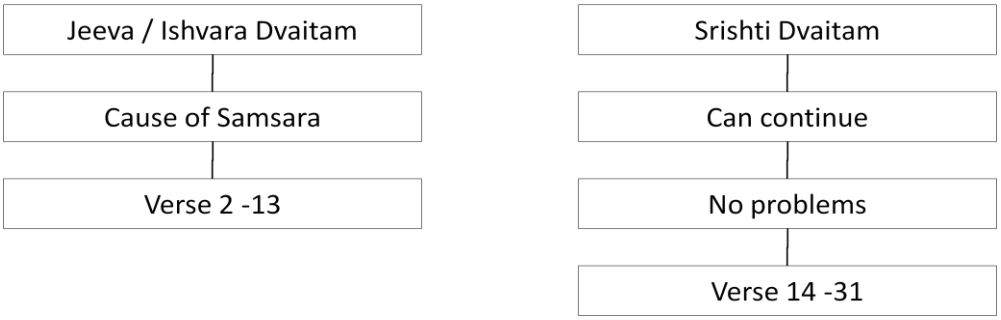
- 7 Annams – Sample of Bogya Prapancha.



LECTURE 63

Lecture 63

Verse 15 : Discriminate



Proof :

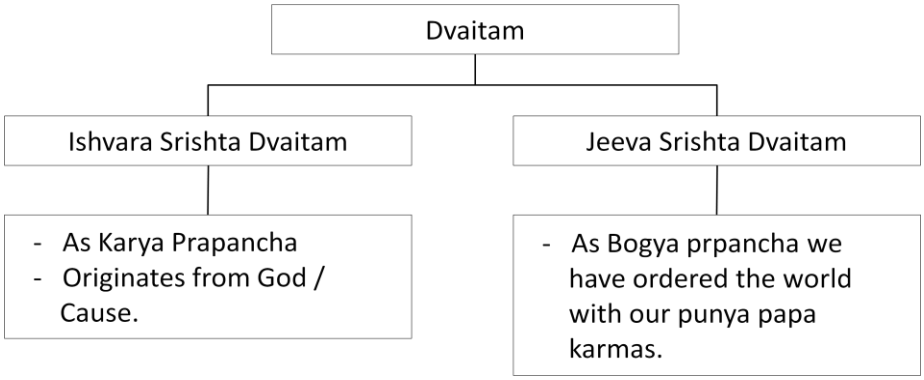
- Jeevan muktas… experience dvaitam, world not disappeared. Not bound by world.
- Ishvara srishti dvaitam common to both Jnani + Ajnani…
- If one is liberated and another bound, difference only in jeeva srishti dvaitam.. By Anvaya Vyatireka.
- Therefore Jeeva Srishti alone cause of samsara.

One Angle : w.r.t. Ishvara

- Universe is product of God – karyam product originating from God.

2nd Angle : w.r.t. Jeeva

- When Same Srishti looked at as object of enjoyment for Jiva, then its called Jeeva Bogyam = Ishvara Karyam.
- Because I have done appropriate Punya / Papam, it is called Jeeva Srishti.
- World has originated as Bogya Prapancha.
- Samashti Jeeva – Due to samashti Punya / Papam.
- Our contribution is there… punya – papa done.
- We are equally responsible for arrival of Bogya prapancha.



Brihardanyaka Upanishad :

- Chapter 1 – Section 5 : Saptanna Brahmanam…
- Jiva created world for his own pleasure + pain.
- Bagawan – objective contractor – implements what we order.
- Set up here – I have ordered thru Punya papam karmas.
- Indra orders Svarga loka.
- Some suffer in Naraka – thru Papa karma.
- Upper / lower lokas paid by Karma phalam.

Hypothetical :

- All Jivas get Videha Mukti.
- Free from Sanchita / Agami / Prarabda karma, Bagawan wants to create… unemployed Bagawan…
- All Jeevas won't get liberated Manushyanam sahasneshu….
- All jeevas don't have Jnanam…
- 5 Billion… some believe in shastra only…
- Some want moksha now…
- Some know Jnanat eva kaivalyam.
- Few come to Sravanam.
- Need not avoid moksha out of compassion for Lord.. Continue samsari…
- Universe looked as Bogya prapancha – looked thru Punya / Papa Karma.

Verse 15 :

- 1 Annam for Human – Martyam

  2 Annam for Devas – Devane

  1 Annam for Animal – Pashu

  3 Internal Annam for every Jiva.

- 3 Annams for Jeevas private experience.

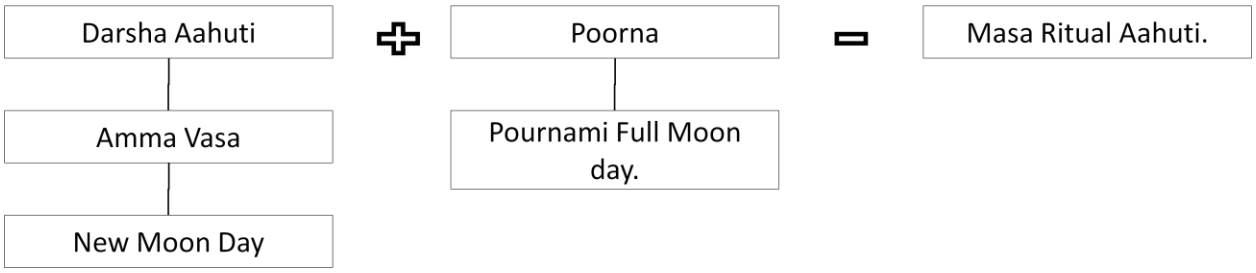
Verse 16 :

व्रीह्यादिकं दर्शपूर्णमासौ क्षीरं तथा मनः ।

वाक् प्राणश्चेति सप्तत्वमन्नानामवगम्यताम् ।।१६।।

Grains such as wheat (are for men), (the ingredients of) the full-moon and the new-moon sacrifices (are for the Devas), milk (is for the lower animals) ; and the mind, the speech and the vital airs (are for the Self) – these are the seven kinds of food. [Chapter 4 – Verse 16]

- Commentary on verse 15.
- Annam – Vegetable Kingdom for Human .
- Paddy / Rice / Grains – Bogaya – Padartha.
- 2 Oblations – offered in 2 Rituals –to Devas.



- Pashu annam = Milk – Ksheeram for Baby animals.
- 3 Annam for jivas = Skushma Shariram.
- Private Annam – Internal.
- Rice Shared – External.
- Emotional problem / Mental / - Can sympathise.
- Sick / healthy mind – mano / Prana.
- Sureshwara Charya has written commentary on this.

Verse 17 :

ईशेन यद्यप्येतानि निर्मितानि स्वरूपतः ।
तथापि ज्ञानकर्मभ्यां जीवोऽकार्षीत्तदन्नताम् ।।१७।।

Though all these objects are in themselves created by Isvara, still by action and reflection the Jiva has converted them into his objects of enjoyment, hence they are said to be his creation. [Chapter 4 – Verse 17]

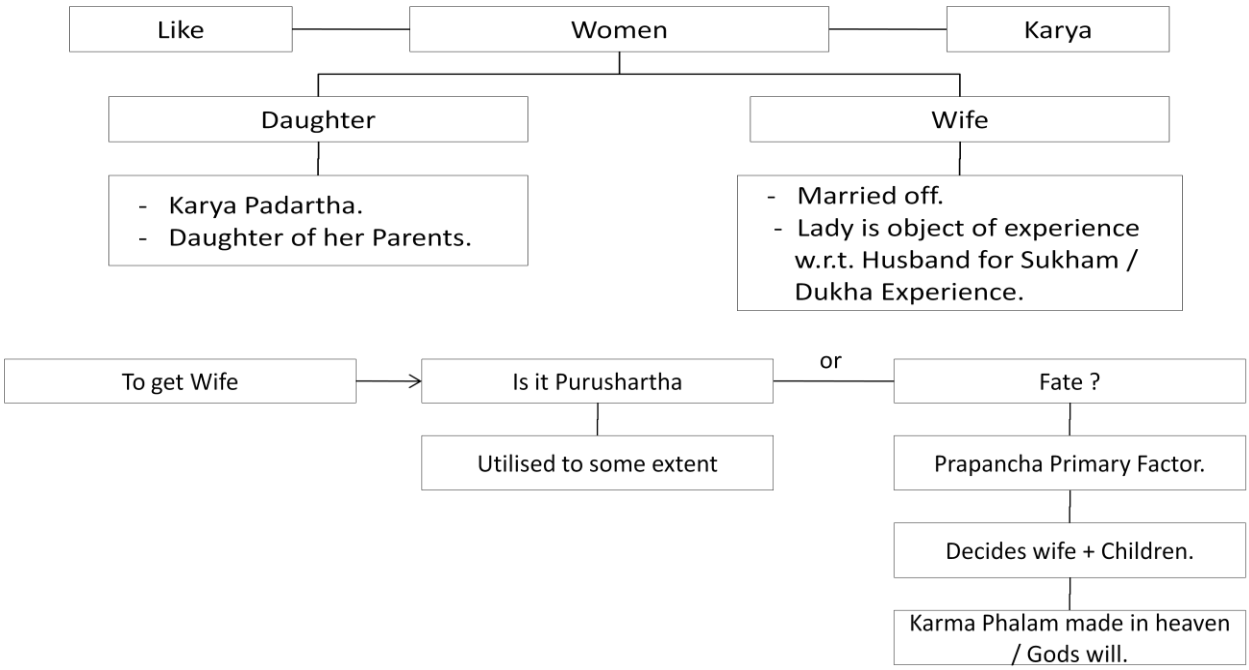
- How you say Bogya Prapancha is Jeeva Srishti – Not Ishvara Srishti ?
- World created by Ishvara in Upanishad + Gita Ishvara – contractor but ordered by you.
- Therefore, It is your creation. (Like I have built the House!)
- I ordered + have it as my Bogyam – w.r.t this standpoint – we say we created 7 Annam.
- Pancha butas joined become bautika Shariram / Prapancha.
- Its only objective contribution.
- Jeeva converts Universe as his Bogya Prapancha.
- Every Sukham + Dukham produced by World tapped by Jiva.
- Wife / Children / House…. Bogya Prapancha as per my Punyam / Papam.
- By Karma + Upasana is Purva Janma …
- Negative Upasana = Sabam.
- Kahina / Vachina / Manasa Kamas.

Verse 18 :

ईशकार्यं जीवभोग्यं जगद्द्वाभ्यां समन्वितम् ।
पितृजन्या भर्तृभोग्या यथा योषित्तथेष्यताम् ।।१८।।

As they are created by Isvara, and become objects of experience and enjoyment for the Jiva, so they are related to both, just as a woman is related both to the parents who brought her into being and to the husband who loves her. [Chapter 4 – Verse 18]

- World - As Bogya Prapancha – Jiva Srishti
  - As Karya Prapancha – Ishvara Srishti



- Bartru Hari : Neeti Shatakam.
- 3 things are decided by Karma.
- Children Spouse / Set –up / Friend / Neighbour.

Verse 19 :

मायावृत्त्यात्मको हीशसंकल्पः साधनं जनौ । मनोवृत्त्यात्मको जीवसंकल्पो भोगसाधनम् ।।१९।।	In the actual creation of the objects the modifications or functions of Maya, the power of the Lord, are the cause ; whereas for the actual enjoyment of those objects it is the modifications or functions of the inner organs of the Jivas that are responsible. [Chapter 4 – Verse 19]

- Both Jeeva + Ishvara responsible for this Prapancha.
- **Ishvara :** Karya Prapancha.

  Jeeva : Bogya Prapancha.
- Both Srishti Karta.

What is instrument / Sadhana to produce Creation ?

- Carpenter uses his instrument to produce furniture.
- Mason – produces his instrument.
- Means his Sankalpa… Vritti Rupa – thoughts.

Where do these Sankalpa Vrittis Exist ?

- For – Ishvara in Cosmic Mind called Maya.

- For – Jeeva in Individual Manaha.
- Mano Maya Sankalpa Vritti – Bogya Prapancha a Sadhana.

Gita : 8th Chapter :

- Yam Yam Vapi Smaran Bavam.

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

O Arjuna, one who at the final moment gives up their body remembering any idea whatsoever certainly becomes the object of that idea, being absorbed in it by constant contemplation. [Chapter 8 - Verse 6].

- Whichever thought you entertain at time of the powerful thought will determine next Janma.

Mundak Upanishad :

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ।।२ ।।

kāmān yah kāmayate manyamānaḥ sa kāmabhir jāyate tatra tatra,
paryāpta-kāmasya kṛtāmanas tu ihaiva sarve pravilīyanti kāmāḥ.

Whatever desires one desires with eagerness of mind, by virtue of those desires one is born in those places. But of one whose desires are satisfied and of the man of self-realisation, verily all the desires disappear in this life. [3 – 2 – 2]

- Why not have nice thought – Moksha thought?

Gita :

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८.७ ॥

Therefore, at all times, remember Me and fight, with mind and intellect fixed (or absorbed) in Me ; you shall doubtless, come to Me alone [Chapter 8 – Verse 7]

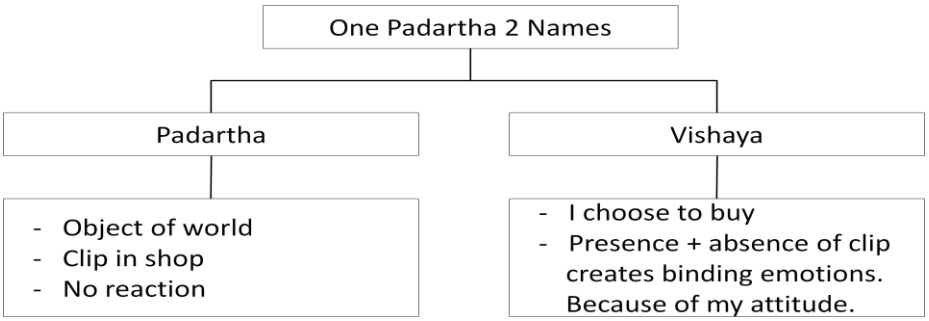
- Tasmat Sarveshu Kaleshu – Mamsmara…..
- Mano Maya = Jeevas Sankalpaha.
- Karmas done by entertaining sankalpa before.
- Before Veidika Karma : Mamopatha….
- What produces punya papa karma is sankalpa – next srishti…
- Vritti = Parinama.
- Sokamayate… Taittriya upanishad – Maya sankalpaha.
- Thru shastra pramana, know sadhana – instrument – means for ishvara srishti…
- Sankalpa – done in previous srishti by Jiva. No 1st srishti.. Cyclic process.

Verse 20 :

ईशनिर्मितमण्यादौ वस्तुन्येकविधे स्थिते । भोक्तृधीवृत्तिनानात्वात्तद्भोगो बहुधेष्यते ।।२०।।	Objects created by Isvara (e.g., gems) do not alter ; they remain the same. But gems may affect different people differently according to their mental states. [Chapter 4 – Verse 20]

- How one padartha functions as Ishvara Karyam + Jeeva Bogyam….
- **Example :**

  Go for picnic + exposed to climate / rivers / mountains / snow… Ishvara srishti…
- One : Thrilled – stays 7 days.
- 2nd : 3 days
- 3rd : Leaves immediately.
- Same padartha – Happy / Happiest / sorrowful
- 3 different experiences – one Isha karyam.
- Different Bogya padartha jeeva to jeeva.

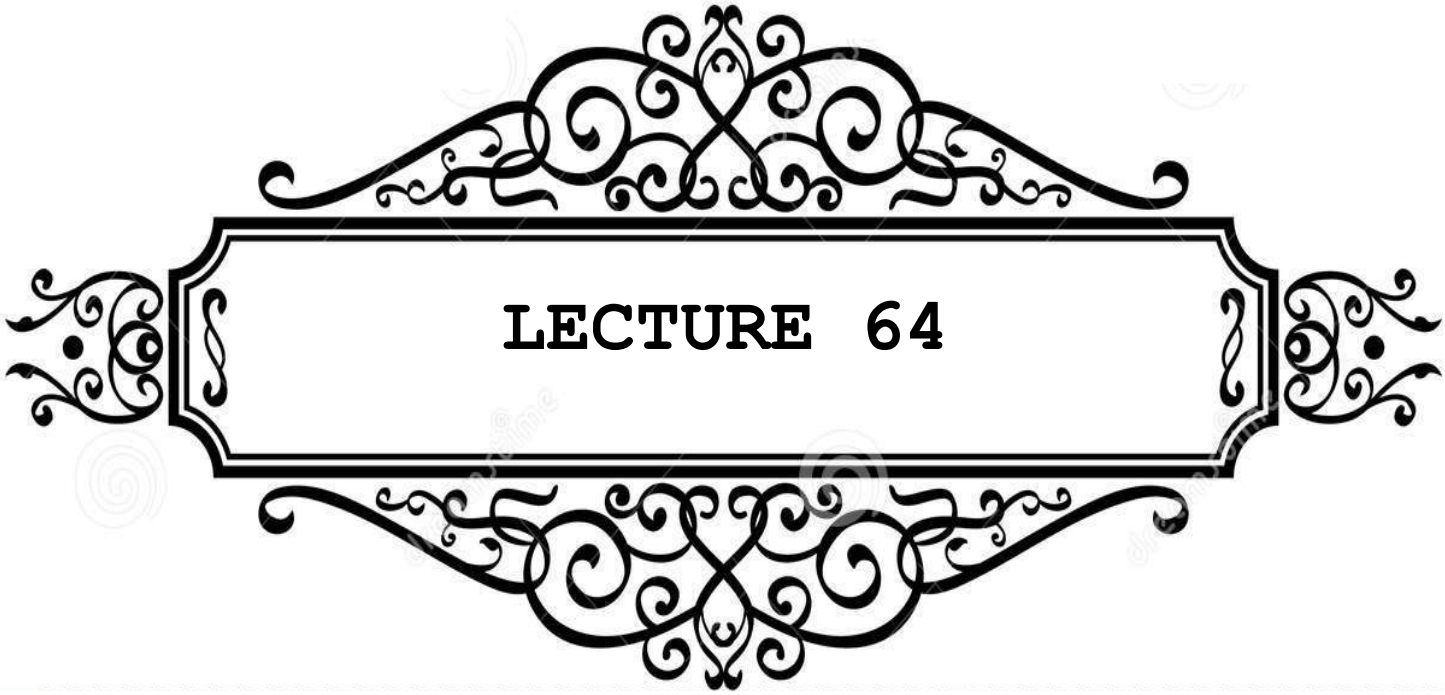


- Raaga / dvesha / upesksha – neutral.
- **Attitude :** Pleasure / pain.

Gita :

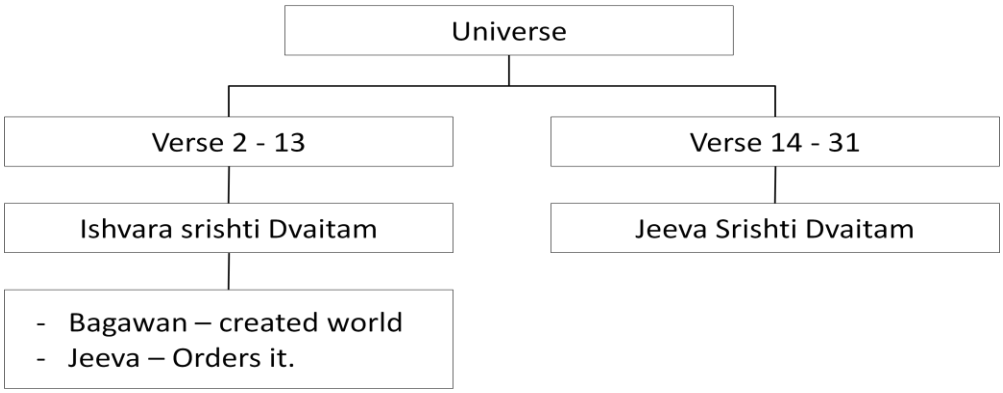
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च। तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि॥ २.२७ ॥	Indeed, certain is death for the born, and certain is birth for the dead ; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

- Event = Isha karyam because of Karma.
- For me – Jeeva Bogyam.
- Bogya Vishaya different because of different sankalpa.
- Differences in mano vritti. How practically it works.

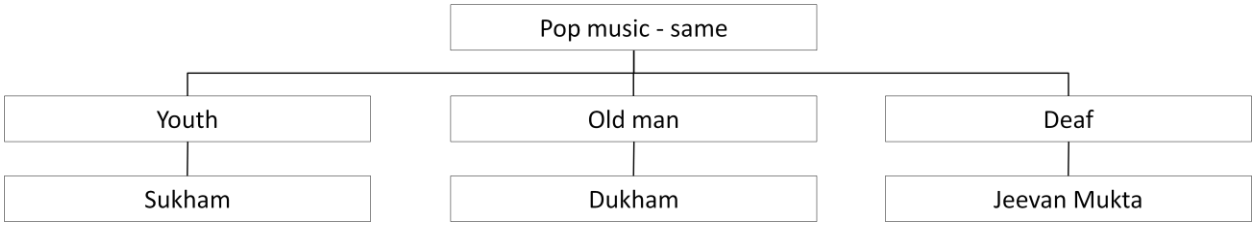


LECTURE 64

LECTURE 64

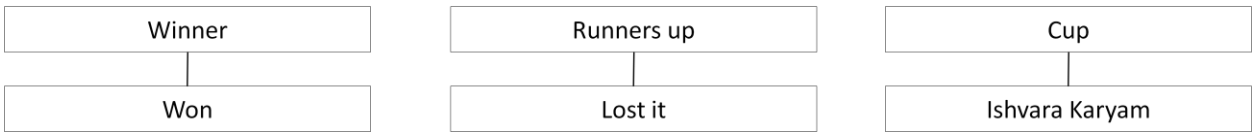


- Not determined by will of god, but type of Karma done.
- Bagawan all compassionate.
- Omniscient / omnipotent / compassionate…. Can make 14 lokas into heaven.
- Whey disease? We have ordered it.
- Therefore can define world as jeeva srishti.
- Karya Padartha same for all.
- Bogya Vishaya differs as per attitude.



Verse 20 :

- Attitudes vary – experience generated by same object – different emotions.



- As jivas look – Bogyams different.

Verse 21 :

हृष्यत्येको मणिं लब्ध्वा क्रुध्यत्यन्यो ह्यलाभतः । पश्यत्येव विरक्तोऽत्र न हृष्यति न कुप्यति ।।२१।।	One man may feel happy on obtaining a gem, whereas another may feel disappointed at failing to obtain it. And a man uninterested in it, may only look on and feel neither happy nor disappointed. [Chapter 4 – Verse 21]

- What are the emotions?

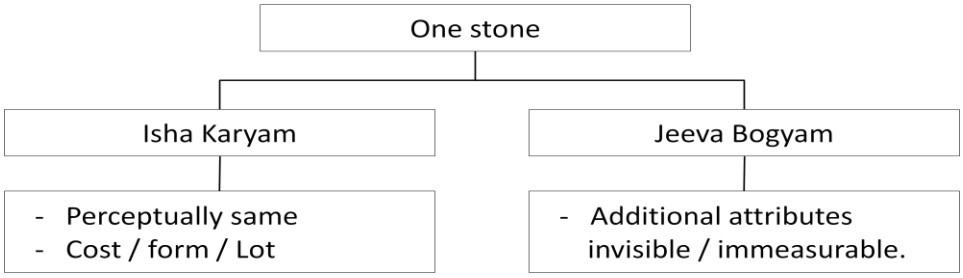
Once desire fulfilled	Kama unfulfilled
Greed develops	Krodha generated

- Ether way kama is a problem.
- Viraktaha – vairagyavaan – indifferent enjoys drama.
- Not elated / calm.. Upeksha buddhi neutral attitude.
- As Bogya vastu – jeeva srishti…

Verse 22 :

प्रियोऽप्रिय उपेक्ष्यश्चेत्याकारा मणिगास्त्रयः । सृष्टा जीवैरीशसृष्टं रूपं साधारणं त्रिषु ।।२२।।	The Jiva creates these three feelings of happiness, disappointment or indifference with regard to the gem, but the nature of the gem as created by Isvara remains the same throughout. [Chapter 4 – Verse 22]

Technical :



Attitudes :

Priya	Apriya	Upekshya
- Likable stone favourable - Gives sensitivity	- Not likable - Unfavourable / hatable. - Burglar will kill - Fear - Insecurity.	- Neutral - Indifferent

Example :

- Mani – Jeeva bogya buta mani.

- Akara – Attributes / features – attached to mani. Not thoughts of observer – but attributes… therefore Jeeva Srishti.

Verse 23 :

भार्या स्नुषा ननान्दा च याता मातेत्यनेकधा । प्रतियोगिधिया योषिद्भिद्यते न स्वरूपतः ।।२३।।	Through personal relationships, one and the same woman appears differently as a wife, a daughter-in-law, a sister-in-law, a cousin and a mother ; but she herself remains unchanged. [Chapter 4 – Verse 23]

One Women :

- Wife / mother / sister – in law / daughter / …
- One lady seen different by different people.
- Height / weight / age – same.
- Different relations look at her differently.
- Priya / Apriya – Rakshasha / Upeksha.
- Devata – Angry.
- Women differs w.r.t. each relation.
- Attributes added to person / depends on viewer.

Verse 24 : Technical

ननु ज्ञानानि भिद्यन्तामाकारस्तु न भिद्यते । योषिद्वपुष्यतिशयो न दृष्टो जीवनिर्मितः ।।२४।।	(objection) : These different relationships may be seen, but no changes in the woman's appearance are seen to result from other people's ideas about her. [Chapter 4 – Verse 24]

- Why you say women differs individual to individual?
- Differs in perspective / attitude.

Perception	Perceived object
Differs	One / same

- Jnanam / experience / perception / cognition / differs.

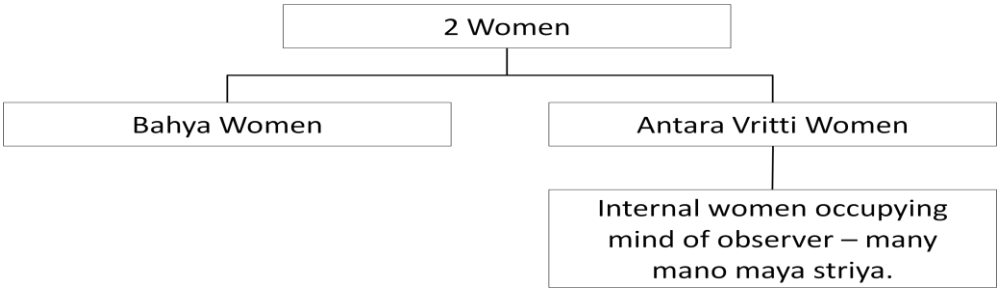
Perception	Perceived Object
- Attitudes differ - Added by Jiva - Jnana bheda - Vishaya darshana Bheda eva Asti.	- Akara / weight / size – same - No additional attribute perceived in the woman because of different attitudes of people. - Natu vastu bheda - Vishaya bheda nasti.

Verse 25 :

मैवं मांसमयी योषित् काचिदन्या मनोमयी । मांसमय्या अभेदेऽपि भिद्यते हि मनोमयी ।।२५।।	(Reply) : Not so. The woman has a subtle body as well as a physical body composed of flesh etc. Although other people's ideas about her may not affect her physical body, yet they can change her mental state. [Chapter 4 – Verse 25]

- Answer – for bheda.
- Superficially correct. There are 2 women.
- External women = Bahya prapancha / Bautika Vyoshith (Women)

  Made of 5 elements / fresh / blood / Tangible objectively available.
- Internal Women = Generated by mind.
- When I perceive vishaya Akara vritti… Pata / Ghata / Vriksha – Akara Vrittis – different.
- There is another object / Vishaya within my mind made of thoughts.
- Vritti Akara Ghato / Pata / Vriksha – internal…
- Generated in each mind.. In every observers mind – Mano maya / Vritti maya.



- Flesh / Women common to all.
- Looked by all is Abheda.

- Mano mayi vyoshit different – I add attribute to her – Priya – Apriya – Ashada / terrible / achipuchhu / Jnani. This is Jeeva srishti occupying internal women.

Verse 26 :

भ्रान्तिस्वप्नमनोराज्यस्मृतिष्वस्तु मनोमयम् ।
जाग्रन्मानेन मेयस्य न मनोमयतेति चेत् ।।२६।।

(Objection) : Though it may affect the objects perceived in the states of delusion, dreaming, remembering and imagining, the mind cannot affect the objects perceived through the senses in the waking state. [Chapter 4 – Verse 26]

- **Question** : You can talk of mind projected universe when external universe is absent as in Jagrat + Svapna Avasta.
- In waking state – Jeeva experiences external universe + in dream I project internal world.

↓

Tattwa Bodha

- Because external world is not there, every Jeeva has to project an internal world of his own.

Purva Pakshi :

- When sense organs are functioning, external world is there and internal world is not there.
- Where sense organs are not functioning, then there is an internal projected world.
- Can't talk of coexisting waking + dream world.
- How then is flesh women + Manomaya women in samaya kale…
- Can't talk of both at same time.
- We accept mind projected universe, only when sense organs are not perceiving external object.

Example :

- Branti – when rope snake perceived, sense don't clearly report rope.
- Therefore there is Manomaya Sarpaha.
- Mentally projected snake. At that time no actual snake.

- Similarly, during dream, when sense organs are not perceiving external universe, we have manomaya prapancha.

Mano Rajyam :

- Building children / P.hd / 2 laks house.
- Day dreaming.

Svapna :

- Night dreaming.

Smriti :

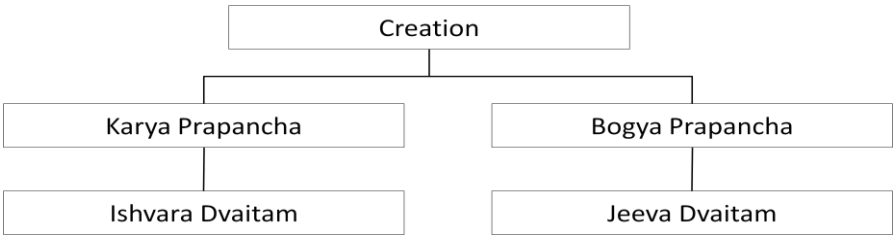
- Recollecting past experience.
- US – experience – for your minds eye, field is available because sense organs are not perceiving.

Law :

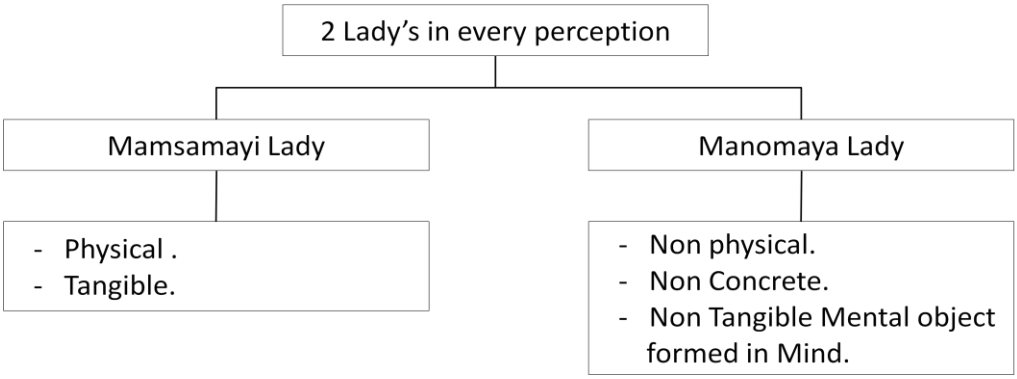
- Only when sense organ is not functioning, Manomaya Prapancha is there.
- When perceiving universe it is Bautika Prapancha not Manomaya.
- Prameya = Object of sensory perception.
- Pramanam = In Jagrat Prapancha, eyes – ears etc.,
- How is it Manomaya Women, when many women are actually perceived?

LECTURE 65

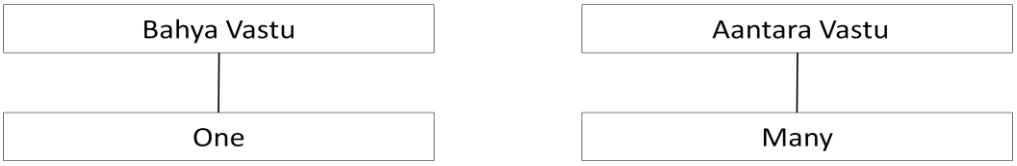
LECTURE 65



- When World comes within Range of Jeevas experience, every Jiva looks at World from his own standpoint and World appears differently for every Jiva.
- Every object gets new attributes.
- Priya Vastu – Gives Joy / Apriya Vastu – Gives Sorrow.
- Upekshya Vastu – Don't care – ignored – indifferent to the pleasure / Pain.
- One object becomes manifold with added attributes.
- Pratiyogi Diya – Different relations seen – mother / sister …..
- Karya Prapancha, Lady gets several Vesham / attributes. Becomes Bogya prapancha Lady for Several perceivers. Gives Joy to one, Misery to another.
- Jnana Bheda – Not Vastu Bheda / Vishaya Bheda.



- Perception takes place because of function of Mental Object.



Verse 26 :

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(Objection) : Though it may affect the objects perceived in the states of delusion, dreaming, remembering and imagining, the mind cannot affect the objects perceived through the senses in the waking state. [Chapter 4 – Verse 26]

- Perception of Mental objects during Svapna / Delusion / Memory / recollection / Imagination
  (Mano Rajyam)… Since physical objects absent.
- Not functional when we actually experience physical object.
- Need not Remember me – When I am in front.
- Projected experience relevant / required , When object absent.
- In imagination / Dream / Delusion / Sense organs not involved. During that time only Mano maya Asti.
- When objects in front – experiencing outside, how internal object ?

Verse 27 :

बाढं माने तु मेयेन योगात्स्याद्विषयाकृतिः ।
भाष्यवार्तिककाराभ्यामयमर्थ उदीरितः ।।२७।।

(Reply) : true, Acarya Sankara, Sureshvara and others acknowledge the fact that the mind assumes the form of the external object with which it comes into contact, and modifies that form to suit its purposes. [Chapter 4 – Verse 27]

- Technical Topic / Vedantic Epistemology.
- Upadesa Sahashri – Budhya Ruda Prakaranam and Svapna Smriti Prakaranam.

Essence of Answer :

- Any experience of any object in form of perception / memory / imagination is possible only if image of object formed in mind.
- Actual projected, Remembered , dream experience called Vishaya Akara Vritti. Thought which has shape of object of experience.

Ghatakara / Patakara Vritti :

1. Experience presupposes Mental image of object – compulsory.

   Without Mental image – Cannot experience.

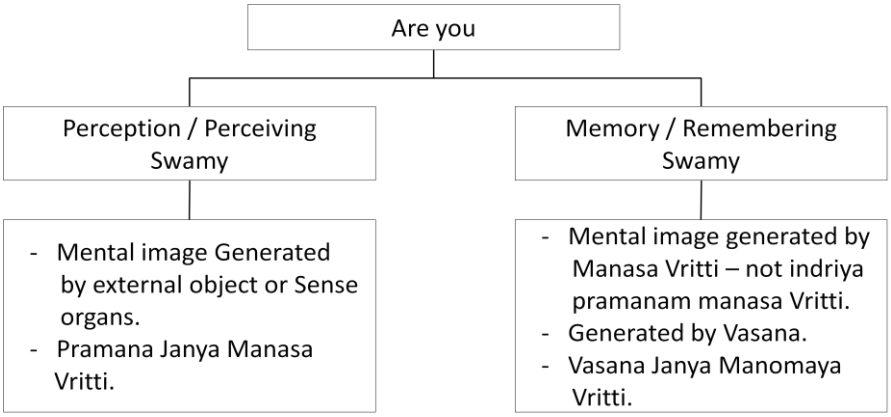
   For T.V. Program : Require TV Screen. Cannot watch otherwise.

What image not formed – cannot experience.

Manana vishaya = vastu = Vishayakara vritti. Without this no experience.

2. This formation of Mental image is necessary for direct perception also.

   Person has to enter my mind in Vritti Akara – only when entry takes place Manasa Ghata formed + Ghata Jnanam takes place.



- Mental image common to both.
- During Dream / imagination, Do not remember that every tiger is Manasa Vritti.
- **Example :** Cricket – Live Replay.

Live	Action Replay
- Actual Event image formed.	- Event over, new batsman come. - In TV : " Recorded" / memory Displayed.
- Event Generated.	- Memory generated.

- Image common to both….
- Corresponding to one Women, Indriyam generates Manomaya Women in Screen of mind…. Mental Ladies many.
- Each has Priya / Apriya / Upekshya – Manasa Vritti.

Verse Meaning :

- In case of Branti, there is mentally projected object.
- In direct perception – No Mentally projected object, because of Mental Vrittis there is contact with an external object.

- During every perception Mano Maya Vritti goes out. Vedantic theory of Perception.

Dakshinamurthy Stotram :

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते । जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत् तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥	Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate | Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

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

- Manasa Vritti – Thought with chidabara emerges like Torch Light beam.
- Similarly, Manasa Vritti goes out, comes in contact with Prameyam.
- That Manasa Pramana Vritti is called Pratyaksha Pramanam.

Question :

What happens when Pramana Vritti comes in contact with Prameya Vishaya ?

- In the Mano Vritti – thought by itself formation – assumes form of object.
- Does not have intrinsic shape but borrows shape of Vishaya.
- Antah karana Vritti gets image, shape of object. That's called Ghata / Patakara Vritti.
- Manasa Ghata / Purusha / Women ….

How do you know all this Phenomena is happening ?

Theory of perception in science :

- Light hits objects and reflected light – enters Retina through sense organ. Image formed behind . Brain process it as Downside up .
- Vedantic perception = Not light entering Retina.
- Manasa Vritti outgoing and pervading called Vritti Vyapti. (Pervading of Vritti).
- The chidabasa also pervades called Phala Vyapti. (Pervasion of Reflected Conciousness).
- Bhashya Kara – Shankara.

- Vartika Kara – Commentary on Commentary Sureshwaracharya
  Critically analyse primary commentary of Shankaras in Dakshinamurthy – Manovilasa

  – Taittriya Upanishad / Brihardanyaka Upanishad

- **Sureshvaracharya :**

  1st Acharya of Sringeri Matam. Vidyaranya has great reverence for both.

Verse 28	Verse 29 + 30
- Upadesa Sahashri 14 Chapter – Verse 3 + 4	- Manasolasa Vartikam - Dakshimamurthy stotram 1 Verse – 1 Chapter 10 Verses – 150 Verses – 10 Chapter - Sw. Ramatirtha has commentary on Manasolasa.

Verse 28 :

मूषासिक्तं यथा ताम्रं तन्निभं जायते तथा । रूपादीन्व्याप्नुवच्चित्तं तन्निभं दृश्यते ध्रुवम् ।।२८।।	Sri Sankara says that just as melted copper assumes the form of the mould into which it is cast, so the mind assumes the form of the object perceived by it. [Chapter 4 – Verse 28]

- How formless thought because of contact with external object assumes particular form.

Upadesa Sahasri – 14 – 3 :

- Creation of idols of dieties.
- Mould – metal heated to high temperature molten liquid formed. Liquid copper has no shape intrinsic. Pour into the mould, solidifies. Remove mould. Wax melts + goes away.
- Formless liquid assumes form when it comes in contact with a mould.

Thought	Mould
- Molten metal - Heated - Melted copper - Heated thought	- Cold objects of the world. - Cold objects.

- Vritti goes + comes in contact with object.
- Then formless thought assumes form.
- Vishayakara vritti formed = Idol created later.

Verse Meaning :

- Mind – mental thought without form of its own, coming in contact, pervading – Roopa same objects – Shabda / Sparsha / Roopa / Rasa / Gandha….
- When thought comes in contact with any of them, thought assumes similar shape – Mountain, River, Shabda.

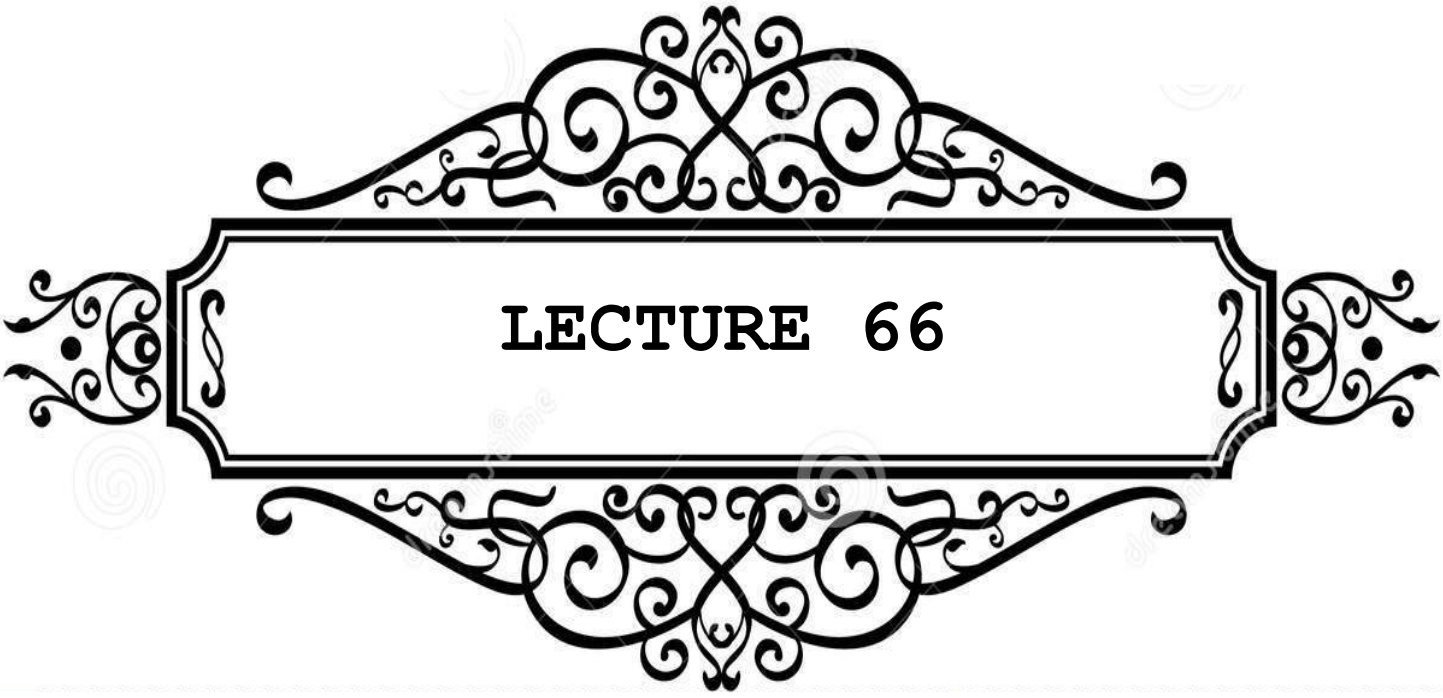
Verse 29 :

व्यञ्जको वा यथाऽऽलोको व्यङ्ग्यस्याकारतामियात् । सर्वार्थव्यञ्जकत्वाद्धीरर्थाकारा प्रदृश्यते ।।२९।।	(Or just as sunlight assumes the forms of the objects which it illumines, so the mind assumes the forms of the objects which it perceives. [Chapter 4 – Verse 29]

- Thought = Light.
- From flame of candle light is pervading the room.
- Round / square room – light square / round.
- Formless light assumes form of object or full of pervasion.
- Similarly, thought also assumes.
- Illuminating light assumes shape of illumined object.
- Vyanjaka – illumining light.
- Vyaptam – illumined object.

Object	Light – has no shape of its own
- Has shape of its own	- Light gets shape when in contact with object. - In thought + object.

- Thought = Unique light.
- Local light illumines only Rupam, Color + Form. Can't illumine sound + smell.
- Mental light can illumine Shabda, Sparsha, Rupa, Rasa, Gandha, assuming their Akara.



LECTURE 66

Lecture 66

Verse 29 : Very important verse

- Conciousness light illumines sound / touch , taste and local light illumines only form + color.

14 – 31 :

- Jeeva dvaita srishti
- Jeeva Dvaitam within mind of everyone, when one experiences external World, Not mere Mental projection.
- Corresponding inner world is formed or not formed, one will not experience external Universe at all.
- Corresponding to Bahya Prapancha, there is Aantara Prapancha also.

How internal World is formed ?

2 Example :

Verse 28 :

- Example – Molten Metal Poured into Mould.
- Molten Metal – No shape of its Own.
- In contact – with Mould, Assumes form.
- Similarly, formless thought assumes form of objects. Children use pliable plastic Material – used to convert it into any shape.
- If March past, 1st person …… one thought.

  2nd person …… New thought.
- Mind has Vigyana Akara Vritti called Aantara Prapancha = Jeeva Dvaitam. Varies from individual to Individual.
- Each Jiva gives additional attribute to Ghata.
- Adjectives of Priya / Apriya go to internal pot – not external pot.

2nd Example :

- Prakasha
- Flame / Sun / Moon / electric light.

- Don't have shape of its own. Bulb has shape. Spreading light assumes shape of Room enclosure.

Mind Superiority :

- Assumes form of Sound, Touch, Taste, form, Smell.
- Surya Prakasha cannot function in field of sound ….
- Mind is Unique instrument comes out of all 5 Sense organs.
- Shabda Vritti / Rupa Vritti / Rasa Vritti / Gandha Vritti / Sparsha Vritti.
- Sarva Artha Vyanjakatrat

  ↓

  Vynjanaha = Illuminator.

- V + Anj

  ↓

  Root.

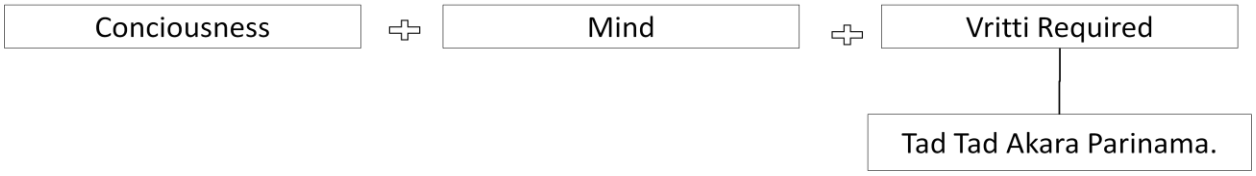
What is proof ?

- We are experiencing. Not done by conciousness. If conciousness directly does not, we won't require mind.
- Indication of conciousness indicated by Phala Vyapti.
- Indication of Mind indicated by Vritti Vyapti.

Why only mind required ?

Why you insist on formation of thought ?

- If thought not required – sitting in class, and not Asleep, Mentally thinking of someone at home …. Speech gone – cannot hear speech knowledge will not take place.



- Every perception requires particular Vritti.
- Artha Kara – Mind assumes form of Artha.

- External Object .
- For Brahma Jnanam = Conciousness + Mind + Antahkarana Vritti Required.
- Sitting in Meditation – Removing Mind and thoughts will not produce knowledge, will get only peace of Mind.
- Every knowledge including Brahman Vidya needs thought illumined by Sakshi.
- Ghata Jnanam – Thought generated by Pramanam Eyes.
- Shabda Jnanam – Thought generated by Pramanam Ears.
- Brahma Jnanam – Thought generated by Pramanam - Guru + Shastra.
- 2 verses from upadesa Sahishri – chapter 14 – 3 + 4.

Verses 30 :

मातुर्मानाभिनिष्पत्तिर्निष्पन्नं मेयमेति तत् ।
मेयाभिसंगतं तच्च मेयाभत्वं प्रपद्यते ।।३०।।

(Sri Suresvara Holds) : Out of the cognizer (ie., the Jiva) cognition (an appropriate modification of the mind) is produced. Thus born, the modification proceeds towards the object of cognition until it gets into touch with the object, when it assumes the form of the object (which is known as the cognition of the object). [Chapter 4 – Verse 30]

Pramata	Pramanam	Prameyam
- Mind + Reflected Conciousness. - Chidabasa Sahita Antahkaranam. - Source of Beam - Torch light. - Remains within Body only. Otherwise will die! - Vritti emerges out like beam from Pramata. - Water in jug – No form.	- Beam going out. - Emerging from Mind. - Antahkarana Vritti goes out and reaches prameyam. - 5 Beams / planes. - Mind registers vision in seconds. - Water takes shape of vessel.	- Object illuminated. - Beam comes in contact with object. - Vritti comes in contact with Prameyam. - Formless pramana Vritti assumes shape of Prameyam. - Thought Assumes shape of object.

- Prapadyate means Assumes.
- Thought assumes shape of object.

Proves :

- In my mind, there is internal object . As many minds, many internal objects in form of thoughts.
- Thought object is called Jiva Dvaitam.
- Actual External object is called Ishvara Dvaitam.

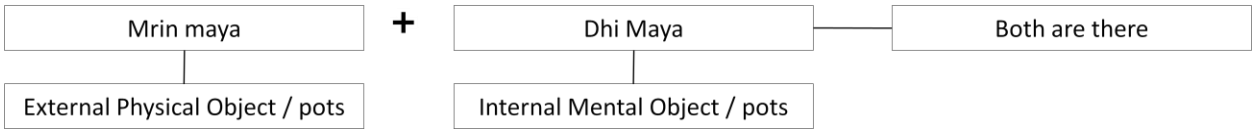
Verses 31 :

सत्येवं विषयौ द्वौ स्तो घटौ मृन्मयधीमयौ ।

मृन्मयो मानमेयः स्यात् साक्षिभास्यस्तु धीमयः ।।३१।।

So we see there are two kinds of objects, the 'material' and the 'mental'. The 'material' is the object coguized by mind being modified, by the form of the material object. And the 'mental' is cognized by the witness-consciousness (as the Jiva being affected by the 'material' coming in contact with the mind and evoking its latent desire for enjoyment). [Chapter 4 – Verse 31]

- Conclusion : 2 objects Simultaneously existing.



- This is Mechanism – theory behind every perception.

Say :

- Epistemological principle – to put fear.
- Clay = Material Cause of external Pot.
- Thought = Material Cause of internal Pot.
- Vritti Maya + Mano Maya Prapancha.
- Maya can be added only to Material Cause. Dark Maya Ghata.
- Can't say : Kulala Maya Ghata ….
- Pot – Maker Intelligent cause – not Maya not Material Cause.
- Maya indicates Upadana Karanam.

How you recognise 2 pots ? What is theory behind Epistomological Principle ?

- To recognise 2 pots ….

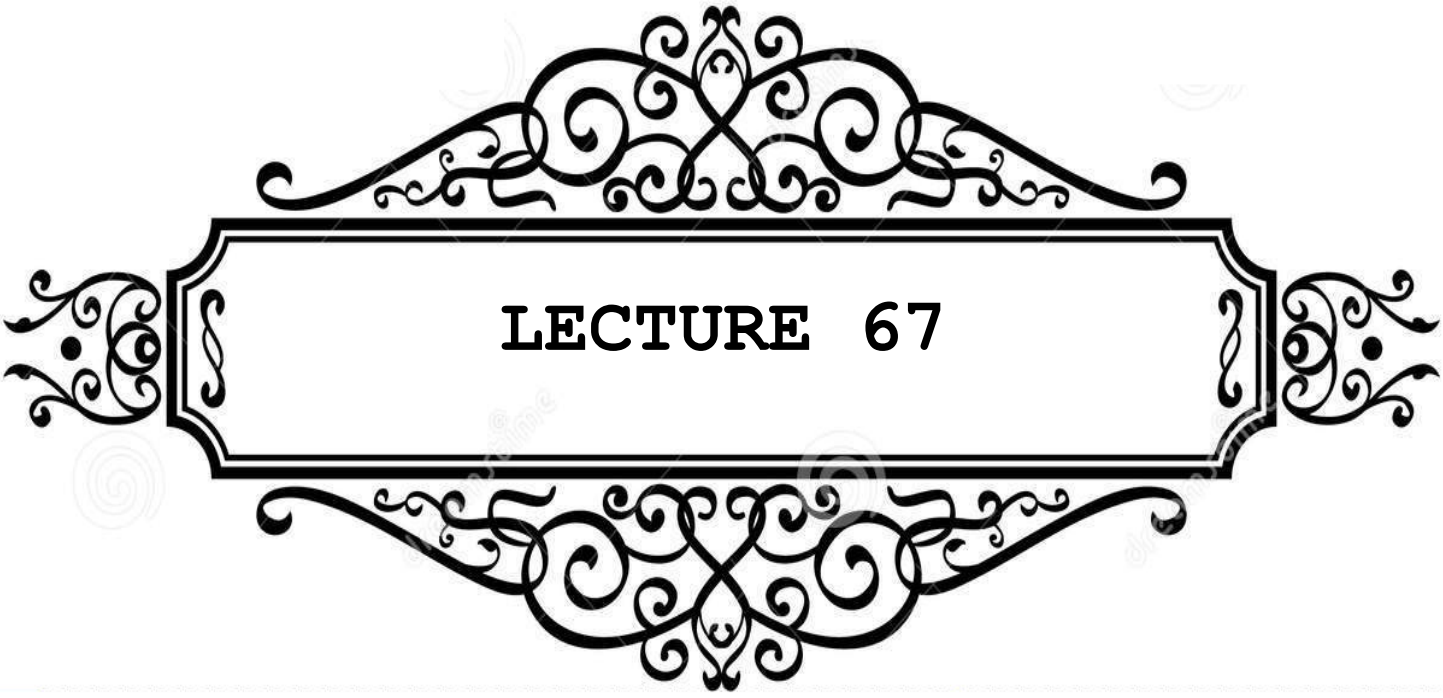
Mrinmaya	Prana / Manomaya
- External Clay Pot recognised by Vritti called " Pramanam ". - Prama Basyam. - Pramanam = Vritti Basyam.	- Emotions = Sakshi Basyam. - How do you recognise internal pot ? Made of Vritti. - Thoughtly pot. How to recognise thought … not by another thought. - Directly Recognised without any medium by Sakshi chaitanyam called Sakshi Basyam. - All internal events known by Sakshi . - Not Pramanam Basyam.

- How do you know I have Raaga / Dvesha / kama / Krodha? Through sakshi.
- Basyam don't require sensory perception to go out and know my emotion. It is inside.
- Don't require mind to go out and form vritti and phala vyapti.
- All processes not required. They are called Pramana Basyam – when no internal process is required it is called sakshi basyam.
- When anger comes, you know. No need to work on it.
- 8th chapter of Panchadasi – more technical.

External world	Internal world
- Pramana Basyam - Pramatru / Pramata Basyam - Illumined by Pramana - Clay pot knowable / illumined by Pramanam. - Pramana Basyam illumined by Vritti which goes out and pervades object.	- Sakshi Bashyam. - Sakshi svayam prakasha - Need not be illumined - Internal pot made of thought is illumined by sakshi directly - Entire dream world sakshi Basyam - Don't require vritti to go outside and see object. - Whatever happens with in mind.

Why we started all this?

- Aantara jeeva srishti – Dvaitam is different than Bahya Ishvara srishti Dvaitam.
- What causes Bondage?



LECTURE 67

LECTURE 67

Verse 32 – 37 :

- External Ishvara Srishta dvaitam not cause of bondage.
- Only internal Jeeva srishti Dvaitam is cause of Bondage, Samsara karanam.

Verse 32 :

अन्वयव्यतिरेकाभ्यां धीमयो जीवबन्धकृत् । सत्यस्मिन् सुखदुःखे स्तस्तस्मिन्नसति न द्वयम् ।।३२।।	By the application of the double method of agreement and difference we come to the conclusion that it is the 'mental' creation which causes bondage to the Jiva, for when these 'mental' objects are there, pleasure and pain are also there; when they are not, there is neither pleasure nor pain. [Chapter 4 – Verse 32]

Anvaya Vyatireka logic :

Anvaya	Vyatireka
Co – existence / simultaneous Presence of 2 things	Co – absence of 2 things or simultaneous absence of 2 things

- Then we know they have Karya – Karana Sambanda.
- In Jeeva Dvaitam alone, Anvaya Vyatireka (AV) works properly proving its cause of samsara.
- Jeeva dvaita sati / bave, samsara sati / bavaha
- Jeeva dvaita Asati / abave, samsara Asati / abava
- Tasmat jeeva dvaitam eva samsara karanam.
- Jagrat and svapna Avasta, internal jeeva present and have samsara in form of Sukham / Dukham / Bayam / Kama / Krodha / Emotions.
- Jagrat / Svapna – experience show jeeva Dvaita bhave, samsara bavaha.

Sushupti :

- In deep sleep, Jeeva dvaita abave, samsara Abava – in form of sukham / dukham / Bayam…
- Nearest example to moksha is sushupti.
- Anvaya vyatireka both prove jeeva dvaitam is samsara karanam.

Verse 33 :

असत्यपि च बाह्यार्थे स्वप्नादौ बध्यते नरः ।

समाधिसुप्तिमूर्च्छासु सत्यप्यस्मिन्न बध्यते ।।३३।।

In dream, when external (material) objects are absent, man is bound by the intellect to pleasure and pain, although outer objects are not perceived. In deep sleep, in a faint and in the lower Samadhi (when the mental functions are temporarily suspended), no pleasure or pain is felt inspite of the proximity of outer objects [Chapter 4 – Verse 33]

- When you apply Anvaya Vyatireka to Ishvara Dvaitam, Bahya Prapancha it fails / doesn't work.

2nd line : Anvaya doesn't work

- We should show, Ishvara Dvaita bave – Samsara bavaha.
- In sushupti, try to apply anvaya.
- External world existent but I don't experience.
- Anvaya vyapti – experience violated in sushupti.
- Bahya prapancha exists, samsara abava – don't experience.

Vyatireka :

- Bahya prapancha abave – Samsara abava should be Vyatireka.
- In Svapna, objects of svapna not in Bahya prapancha – but samsara experienced.
- In Sushupti, Samadhi, unconciousness, Samsara withdrawn.
- Bahya prapancha is there, person is not bound.
- With reference to Ishvara dvaitam, Anavaya Vyatireka doesn't function and with reference to Jeeva Dvaitam, Anvaya Vyatireka functions.
- Therefore it is samsara Karanam.

Verse 34 :

दूरदेशं गते पुत्रे जीवत्येवात्र तत्पिता ।

विप्रलम्भकवाक्येन मृतं मत्वा प्ररोदिति ।।३४।।

A liar told a man whose son had gone to a far-off country that the boy was dead, although he was still alive. The father believed him and was aggrieved. [Chapter 4 – Verse 34]

Example :

- If person has son in USA + receives false news – deliberately twisted of wrong information – son died in accident – not real.

- In mind of father, son dead – an event.
- Is it Ishvara Srishtam / Jeeva Srishta

↓ ↓

Putra is there Maranam is there

Father shattered

- Therefore Jeeva Srishti = Samsara.

Verse 35 :

मृतेऽपि तस्मिन्वार्तायामश्रुतायां न रोदिति । अतः सर्वस्य जीवस्य बन्धकृन्मानसं जगत् ।।३५।।	If, on the other hand, his son had really died abroad but no news had reached him, he would have felt no grief. This shows that the real cause of a man's bondage is his own mental world. [Chapter 4 – Verse 35]

- Putra maranam – Ishvara srishti.
- Part of objective universe. News not reached. Father enjoying function father not affected.
- Worry is jeeva srishti – not there.
- Actual Ishvara srishti – putra dead.
- Person talks about boy happily.
- Therefore cause of sukha + dukha not external world but internal world.
- Consoler / consoled changed in jeeva srishti – in school accident.

Very important fact :

- For all Jeevas, internal world s cause of bondage.
- Learn to handle internal world, more practical.
- Individual Jiva can't handle Ishvaras – external world.
- Correct yourself – not correct external world. Let Bagawan take care.
- Remember – in all social service projects.

Verse 36 :

विज्ञानवादो बाह्यार्थवैयर्थ्यात्स्यादिहेति चेत् । न ह्याकारमाधातुं बाह्यस्यापेक्षितत्वतः ।।३६।।	(Objection) : This amounts to pure idealism and it deprives external objects of all significance. (Reply) : No, because we accept the fact that external objects give shape to the modifications of the mind (which create the mental world). [Chapter 4 – Verse 36]

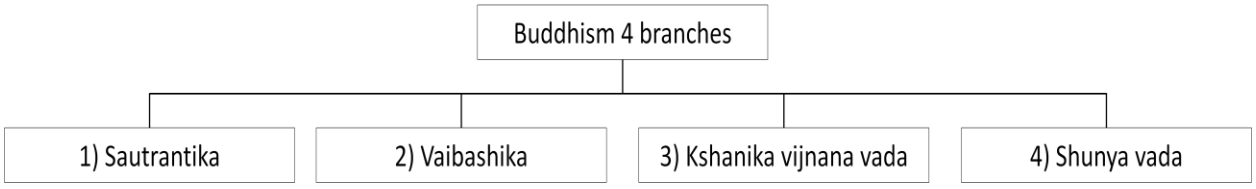
Technical question :

- Is Prayojanam – utility of a thing criterion for its reality.
- All dream objects experienced – unreal.
- Not able to utilise money of dream in waking but have experienced.
- Mirage water experienced – can't bathe in it.

Purva Pakshi : Law

- Nishprayojanam – mithya?
- Objection based on this principle.
- External world – not useful because it doesn't produce sukham – dukham.
- Jeeva dvaitam produces all sukham – dukham and responsible for all experiences.
- This statement proves, Bhaya Prapancha is Nishprayojanam because sukham produced by antara jeeva dvaitam.
- Indirectly saying, Bahya Prapancha Nishprayojanam. Therefore unreal. It is Pratibasika Satyam.
- Ishvara dvaitam not cause of sukham / dukham.
- Wrong conclusion of Purva Pakshi.
- Shanika vigyana vadi of buddhism says – external world is mental – projection – dream – pratibasika satyam.
- It is mental projection like dream only subjective reality.

Mandukya Upanishad :



Brahma Sutra : 2 – 2 – 28 to 38

Nabhavadhikaranam: Topic 5 (Sutras 28-32)

Refutation of the Bauddha Idealist

नाभाव उपलब्धेः

Nabhava upalabdheh II.2.28 (199)

The non-existence (of eternal things) cannot be maintained; on account of (our) consciousness (of them).

वैधर्म्याच्च न स्वप्नादिवत् ।

Vaidharmyaccha na svapnadivat II.2.29 (200)

And on account of the difference in nature (in consciousness between the waking and the dreaming state, the experience of the waking state) is not like dreams, etc., etc.

न भावोऽनुपलब्धेः ।

Na bhavo'nupalabdheh II.2.30 (201)

The existence (of Samskaras or mental impressions) is not possible (according to the Bauddhas), on account of the absence of perception (of external things).

क्षणिकत्वाच्च ।

Kshanikatvaccha II.2.31 (202)

And on account of the momentariness (of the Alayavijnana or ego-consciousness it cannot be the abode of the Samskaras or mental impressions).

सर्वथानुपपत्तेश्च ।

Sarvathanupapattescha II.2.32 (203)

And (as the Bauddha system is) illogical in every way (it cannot be accepted).

Vedantin :

- External world useful.
- Required for formation of internal world.
- For generation of Jeeva srishta dvaitam.
- Therefore useful / real… not pratibasika satyam but vyavaharika satyam.
- External verse useful – saprayojanam.
- It generates jeeva srishta dvaitam which is cause of bondage.
- World not mental projection of Kshanika vigyana vadis.

Buddhist	Vedanta
- World = Mental projection	- World = Ishvara srishti - Not projection of my mind.

- How mei-eva sakalam jatam… kaivalyo Upanishad.

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम्॥ १९॥	mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam। mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

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

- World born out of me, rests and resolves in me.
- World is my projection… my refers to atma.
- When mind is destroyed, world continues because it is not my projection.
- World required to form image in the mind.

Verse 37 :

वैयर्थ्यमस्तु वा बाह्यं न वारयितुमीश्महे । प्रयोजनमपेक्षन्ते न मानानीति हि स्थितिः ।।३७।।	Or, we may admit that external objects serve little useful purpose, yet we cannot dispense with them altogether. In any case, cognition is concerned with the existence of objects and not with their utility. [Chapter 4 – Verse 37]

- Another objection assumed and answered.

Brahma Sutra : 2- 2 – 28 to 32.

- Jeeva Dvaitam proved only by Ishvara Dvaitam.
- Don't accept, rope – snake.
- Have vision of snake even when no snake outside because of Purva Vasana.
- Jeeva Dvaitam caused by Purva vasana. Ishvara Srishti not required – Vyartham – Nishprayojanam.
- External World not cause of Bondage or to generate Jeeva Dvaitam.
- Can be generated by Purva Vasana.
- Therefore, Nishprayojana / Unreal / ends in Buddhism.

Vedantic :

- Assume World is Aprayojanam.
- Jeeva Dvaitam not formed by World but by previous Vasana.
- Even if nishprayojanam, cannot say unreal.
- Reality does not depend on Utility.

- World revealed by Pratyaksha Pramanam useful or not …. Assume its not useful….
- Accept Vyavaharika Satyam World.
- Useless but Revealed by Pancha Pratyaksha….
- Utility not criterion.
- Whats revealed by Pramanam is a fact.

Verse Meaning :

- Abupehiya vada – Temporarily accept.
- I see you directly . Cant say its Mental Projection.
- World has external reality – Vyavaharika reality.

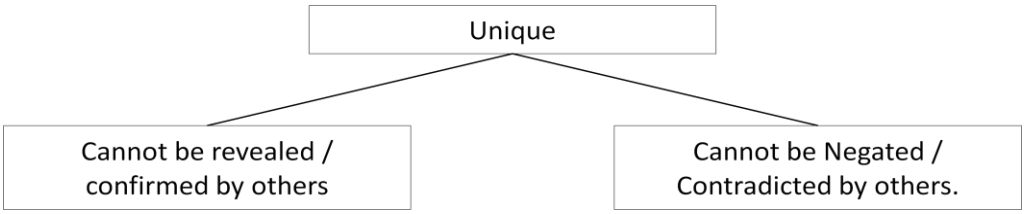
Purva Pakshi : Technical objection :

What is definition of Pramanam ?

- Valid means of knowledge.
- Deeper subject in Vedanta.

What is Instrument / Source of knowledge ?

- **Taittriya intro lecture :** Pratyaksha / Anumana Pramana means of knowledge reveals a unique thing not revealed by any other means of knowledge.
- Eyes – Reveal color.
- Skin – cannot.



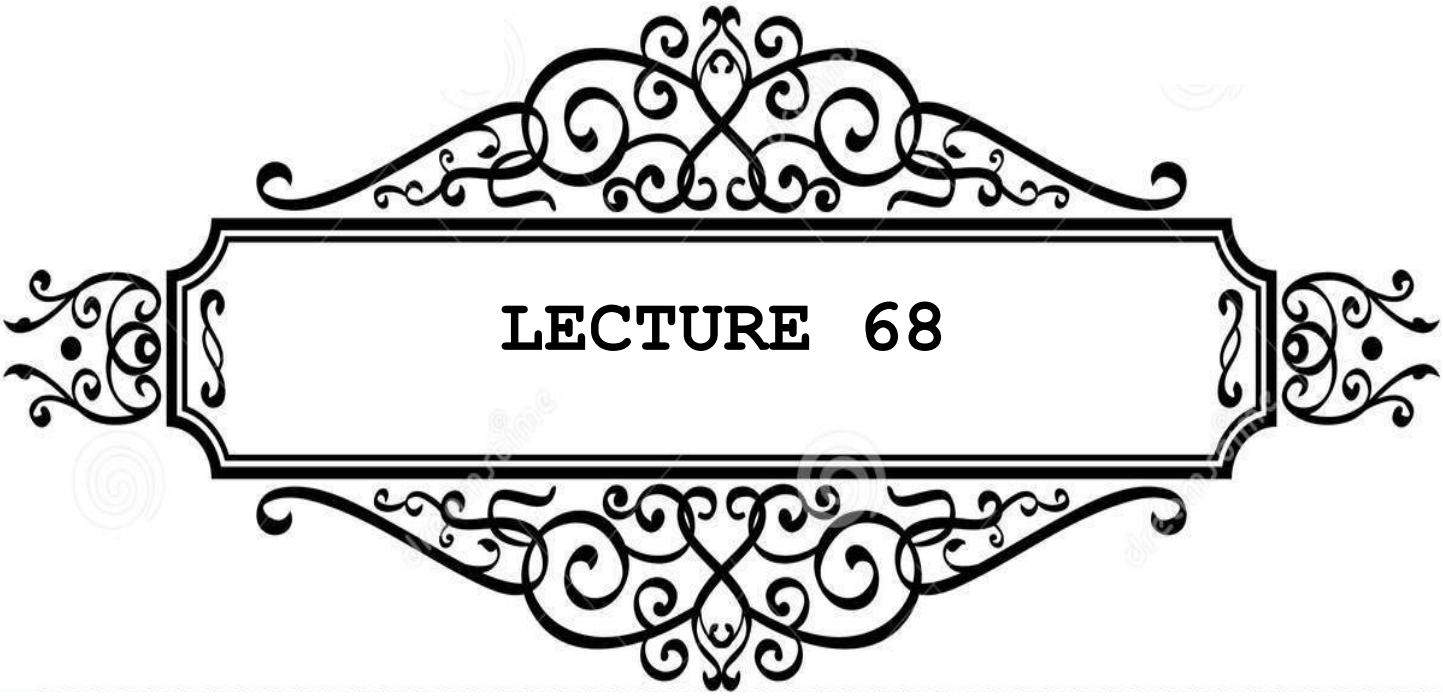
Sanskirit Definition:

- Anadigatha Abaditha Artha Bodhakam Pramanam.
- That which reveals something which is not knowable Anadigatam or Abaditam (Negatable) through other instrument – ears cannot confirm / contradict color.

- Purva Mimamsa adds – one more condition – while defining Veda Pramanam.
- Veda Reveals something unknowable through other Pramanams and which is unnegatable through other Pramanam.
- Heaven not confirmed / contradicted by science Reveals something useful – included in definition of Pramana.

Purva Mimama Definition :

- Anadiyatha , Abadita , Saprayojana Artha Bodhana Prmanam.
- If World useless – Pratyaksha becomes Apramanam.



LECTURE 68

Lecture 68

Doubt in Verse 33 :

- External object not cause of Bondage because it cant be established by Anvaya Vyatireka logic.
- In Dream – Said : External object absent but seen in Dream , Person experiences Bondage.
- In sleep , External object present, person not Bound.
- Status of external object is Same w.r.t Dream, Sleep experience. Absent in Dream + Sleep.

Factual condition :

- External object present in both Dream + Sleep.

Vidyaranyas intention :

- Not proving presence / absence of external world but to say – external World not cause of Bondage.
- **Sleep :** World experientially not there, functionally its there.

Correct interpretation :

- In External World, Disturbing Dream objects fear not there … like Snake .., etc …
- Still person frightened … and bound.
- Vyatireka fails – Even though fear causing objects not there, person in fear.

Sushupti :

- Sleeper surrounded by frightening object – Emotionally Disturbing .. Person not effected.
- 2^{nd} line Verse 33 – Anvaya failure.
- 1^{st} line Verse 33 – Vyatireka failure.

Adjunct to be Added :

- Baudah Karana Buta …
- Whats happening inside is cause of Bondage ?

Verse 36 +37 : Technical Question + Answer.

Question :

- If external World not cause of Bondage – Does not contribute to our Sukha – Dukha Anubava, Means – World useless …. Unreal / Imagination category.

Like :

- Mirage water – Pratibasika – useless satyam.

Answer :

a) World indirectly useful to create internal World of Sukham / Dukham.

   By creating Jeeva Dvaitam it is cause of Sukham / Dukham.

a) What is revealed by Sense Organs – Pratyaksha Pramanam … not pratibasika – Mental Projection. It is external fact. External fact. External World Vyavaharika Satyam. Real – May be Useless.

Purva Pakshi – 3rd Question :

- If you say World Revealed by Pratyaksha Pramanam, then it will loose status of Pramanam – invalid.
- Pramanam – only if it is Unique, useful entity.
- Anadhigata, Abadita , Saprayojana Vastu bhodavyam. Otherwise Apramanam.

Answer :

- This definition of Pramanam given by Purva Mimamsa Sutra.
- Aamanasya Kriyatatvat, Anartakyam Asadartakam.
- Veda Valid Pramanam only if it reveals something useful.

Vidyaranya :

- Do not accept condition of utility for Pramanam Validity.
- Pramanam is Pramanam whether it is useful or useless.
- Fact is fact – Whether useful or not Eyes Reveal red color – useful / useless.

Example :

- Bald headed sees comb. Factual entity useful or useless.

Example :

- Appendix in stomach – no utility cant say its not there.
- Praman Reveals fact.
- World – fact – its useful and useless.

Definition of Pramanam :

- Anadigata / Abadita, Artha Bodhavyam.
- Prayojanam – not important – Valid.

What it reveals is a fact?

- External World not cause of Bondage, even though revealed by Pramanam.

Which is called Vyavaharika Satyam ?

- Jeeva Srishta Dvaitam, Cause of Bondage.
- To eliminate Bondage, Handle Jeeva Dvaitam.

Verse 38 :

बन्धश्चेन्मानसद्वैतं तन्निरोधेन शाम्यति ।
अभ्यसेद्योगमेवातो ब्रह्मज्ञानेन किं वद ।।३८।।

(Objection) : if the mind causes bondage by giving rise to the phenomenal world, the world could be made to disappear by controlling the mind. So only Yoga needs to be practiced ; what is the necessity of knowledge of Brahman? [Chapter 4 – Verse 38]

- Advaita Jnanena Jiva Dvaita Nivritti. Jeeva Nivrittiya Samsara Nivritti.
- Jeeva Dvaitam = Bacteria for Samsara fever.
- Crocin = Advaita Jnanam.
- Removes cause of Bondage – Jeeva Dvaitam Samsara Nivritti.

Verse 38 -66 :

Purva Pakshi :

- Jnanam not required for Jeeva Nivritti. Other Simple Methods are there.
- Advaita Jnanam not Possible.

Vidyaranya :

- Advaita Jnanam, Necessary+ possible.

Suggestion of Purva Pakshi :

- Jiva Dvaitam = cause of Problem.
- In the Mind, in the form of Vritti.

Upadesha Sahashri :

- Every time, We experience World, it obtains in the Mind as Thought.
- Moulten Metal poured in Mould assumes form of Object.
- Similarly, Every object enters Mind as it were. Have Manushya Vritti – Priya – Apriya.. Thought called Jeeva Dvaita Vritti Rupam.
- Therefore Vrittis cause bondage.
- Thoughts cause bondage.
- Jeeva dvaita Nivritti = Vritti Nivritti can be established by Ashtanga yoga – Abasa yoga – Patanjali.
- Yoga definition : Chitta Vritti Nirodha.
- Eliminate / stop of Chitta Vritti.
- Nirvikalpaka samadhi is culmination / acme.. Where I get freedom from all Vrittis.
- When Vrittis gone by yoga Samadhi, Jiva Dvaitam gone – Samsara gone.
- Better to learn yoga – why attend class?

Purva Pakshi : Verse 38

- Practice – Dharana / Dhyana / Samadhi remove all thoughts. Come to one thought – whats Prayajonam of Panchadasi.

Verse 39 : Answer very important (out of 69 verses)

तात्कालिकद्वैतशान्तावप्यागामिजनिक्षयः ।

ब्रह्मज्ञानं विना न स्यादिति वेदान्तडिण्डिमः ।।३९।।

(Reply) : though by controlling the mind duality can be made to disappear temporarily the complete and final destruction of the mental creation is not possible without a direct knowledge of Brahman. This is proclaimed by the Vedanta. [Chapter 4 – Verse 39]

Yoga	Vedanta (Dindima – Drum giving loud proclamation)
1) Meditation pradhanam	1) Spiritual study Pradhanam
2) Yoga Abhyasa helps to eliminate thoughts in Nirvikalpana samadhi	2) Prarabda of others + self will not allow you to keep quiet / sat Purusha Janmante Karmya Yogat.
3) Free from thought Free from Jeeva Dvaita Srishti	3) Become more miserable
4) Subsiding / dissolving / resolving will take place **Question :** - How long will you sit in meditation	4) Yogis – irritable – A/c outside.
5) Stepping stone – preparation to sit in class ok	5) Tatkalikam – Shanti Temporary – Shanti

- Dvaita utpatti will come after yoga.
- By prayer will adjust prarabda + sit throughout life – Brahmavit varishtaha - Sadashiva Brahmendra – Sat thru floods!
- Sanchita karma can't go by yoga Abyasa – Karma can be destroyed only by Jnanam.

Example :

- Bidhyanti hridaya granthi….

Gita :

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा॥ ४.३७ ॥

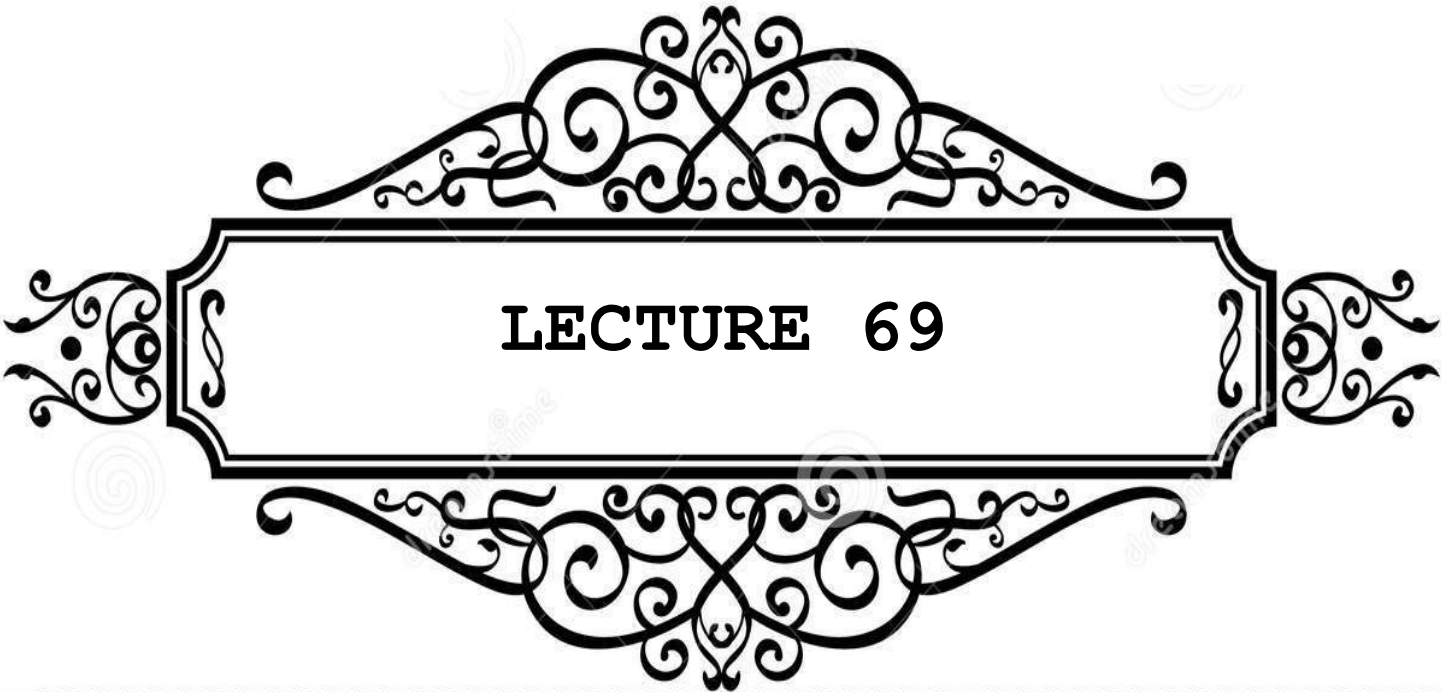
As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

Gita :

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति॥ ४.३८ ॥

Certainly, there is no purifier in this world like Knowledge, He, who is himself perfected in yoga finds it in the Self in time [Chapter 4 – Verse 38]

- Jeeva Dvaitam subsides temporarily by yoga. Agami – future Jeeva Dvaita / Samsara can't be avoided by Samadhi.
- Without Brahma Jnanam – Yoga will not succeed.
- 1 hour Samadhi = 8 hours sleep.
- Replace sleep – not solve Samsara problem.



LECTURE 69

Lecture 69

Verse 1 -31 :

- Jeeva + Ishvara Srishti Dvaitam.

Verse 32 -37 :

- Jeeva Srishti alone cause of Bondage.

Verse 38 – 66 :

- For Moksha Remove only Jeeva Srishti. Jeeva Srishti Hanaha – Elimination / Removal – Nasaha. Brahma Jnanam is alone means of Liberation = Project work = Moksha.
- Brahma Jnanam Jeeva Srishti – iti Moksha.

Other steps :

- Sadhana Chatushtaya Sampatti – Compulsory condition
- Practice Karma Yoga / Upasana Yoga / Sravanam / Mananam / Ninidhyasanam . Long physical process.
- Yoga – can't independently solve problem. Can assist Brahma Jnanam.
- Sanchita – Destroyed only by Jnanam.
- Parihara Karma – Prayaschitta Karma – counter only Praradba Papam.
- Prayaschitta for Sanchitta = Jnanam = Moksha.

Question :

- Jnanena Jiva Dvaitam Nivritti can't accept because Brahma Jnanam is not possible in Dvaita World.

Reason :

- Brahman Jnanam = Advaita Jnanam.
- Shantam Shivam Advaitam Manyante Sa Atma .
- Not Possible as long as Dvaita prapancha. Jagat is existent. Any Jnanam you get will be Dvaitam only with World in front.
- When Rope in front – See Snake…. Knowledge is erroneous - Branti knowledge.
- How can you say – Aham Brahma / Advaitam Asmi ?

- To get Advaita Jnanam, must eliminate World.
- Ishvara Srishta Dvaitam Doesn't cause Bondage but obstacle for gaining Adhistana Jnanam. When Dvaitam is there.

Problem :

- Cannot eliminate Ishvara Srishta Dvaitam. Anaadi – Too huge.
- Ishvara Alone can create and resolve . Have to remove all galaxies to get Advaitam . Therefore, Samsara … Therefore, can't obtain Moksha.
- Vidyaranya assumes Purva Pakshi – objection.
- Vidyaranya Answers in Sloka 40.

Verse 40 :

अनिवृत्तेऽपीशसृष्टे द्वैते तस्य मृषात्मताम्। बुद्ध्वा ब्रह्माद्वयं बोद्धुं शक्यं वस्त्वैक्यवादिनः ।।४०।।	The duality of Isvara's creation may continue, but the non-dualist, when convinced of its illusoriness, can nonetheless know the secondless Brahman. [Chapter 4 – Verse 40]

Important Answer :

- Advaita Jnanam requires elimination of Dvaita Ishvara Srishti … Opposed to Dvaitam …. Like light / Darkness – cant co exist.

Vidyas Answer :

a) Advaita Jnanam doesn't require Removal of Dvaita Prapancha .. And not possible and not required.

b) Advaita Jnanam doesn't remove Dvaita Prapancha Experience / perception / Anubava called Pratiti (Experience).

c) Let Dvaita Experience Continue

What to remove ?

- In the Experience of Dvaita Prapancha, We have Satyatva Buddhi.
- Got Wrong notion that it is a reality Satyam.

What to remove ?

- In the experience of Dvaita Prapancha, we have Satyatva buddhi.
- Satyatva of Dvaita Prapancha is our misconception, our Superimposition.
- Experience of Sunrise – Not a fact – wrong notion.

- Factness in cognition is confusion, intellectual problem not external problem.

What I require?

- Education and Enlightenment.

Education :

- Inspite of sunrise experience – not fact.
- Experience not proof of factness / reality.
- Stationary earth / flat earth / experience not fact.
- Dvaita Pratiti (Experience) Nivritti… not negate experience but Dvaita Satyatva Buddhi.
- In experienced Dvaitam, the superimposition of reality is my mischief – not part of Ishvara Srishti – my wrong conclusion remove satyatva Buddhi… wrong notion.
- How to remove misconceptions regarding sunrise?
- Study / education to remove misconception.
- Shastra Vichara = Education.
- Once Dvaitam understood as mithya by removing notion of reality.
- When I pluck away satyatva superimposition, then left out claim as Adhishtana Atma.
- Once I know Dvaitam is Mithya, Mithya dvaitam not obstacle to Satya Advaitam.
- Unreal reality can't disturb real. Duality not counted. Dream money not counted, dream sound can't disturb waking.
- Pratibasa shabda not opposed to Vyavaharika Nishabda

  Paramartika Nishabda not opposed to Vyavaharika Shabda.
- Similarly Vyavaharika Dvaitam can't disturb Paramartika Advaitam.
- I can gain Paramartika Advaita Jnanam even when I experience Vyavaharika Dvaitam.
- Don't disturb world – correct your understanding. Nothing to be done outside.

Sloka Meaning :

- Ishvara dvaitam has advantage.
- Can happily know Mithyatvam of Ishvara Srishti Dvaitam.
- False snake / Mithya rope snake negated by Pratyaksha Pramana (Torchlight).
- Dvaita Prapancha gets negated by Shastra Prapancham.

Katho Upanishad and Brihardanyaka Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन। मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति॥११॥	manasaivedam āptavyaṁ neha nānāsti kiñ cana: mṛtyos sa mṛtyuṁ gacchati ya iha nāneva paśyati. (11)

By mind alone could this (Brahman) be obtained; then there is no difference here at all. He goes from death to death who sees any difference here. (II.1.11)

- Na bumi Rapo na cha Vanihi…
- Once world shown as Mithya, you won't count as No. 2.
- Brihardanyaka Upanishad no 1. – only.
- Advayam Brahma, Bodhyum Shakyam. Its possible to know advayam Brahma…. Even while experiencing Dvaita universe.
- Samadhi is not required for Advaita Jnanam.
- During class, Advaita Jnanam not possible because so many sitting.
- Duality / Plurality – Theoretical misconception.
- Sravanam gives Book knowledge.
- In Samadhi – no 2nd thing, then advaita knowledge possible is misconception.
- Sravana Kale – Bhodyum shakyam
- Vastu Aikyam – Nonduality of Paramartika Satyam. Therefore Don't remove Ishvara Srishti.

Verse 41 :

प्रलये तन्निवृत्तौ तु गुरुशास्त्रद्यभावतः । विरोधिद्वैताभावेऽपि न शक्यं बोद्धुमद्वयम् ।।४१।।	When all duality disappears at the time of the dissolution of the universe, the secondless Atman still remains unknown, because then, as in deep sleep, there is no teacher and no scripture, though there may be absence of duality. [Chapter 4 – Verse 41]

- With Shastra, difficult to see Advaitam… impractical – can't remember as Mithya… See it as Mahasatyam.

Purva Pakshi :

- Will wait for Pralaya Kale to come for minds dissolution – Ishvaras duty. No obstacle for Advaita Jnanam and then attain moksha.

Vidyaranya :

- When universe goes, instruments of knowledge, Mind / intellect goes.

Tad Vidhi Prani pat…

- Jnanam thru guru upadesha….
- No mind in which knowledge can take place.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन। मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति॥११॥	manasaivedam āptavyaṁ neha nānāsti kiñ cana: mṛtyos sa mṛtyuṁ gacchati ya iha nāneva paśyati. (11)

By mind alone could this (Brahman) be obtained; then there is no difference here at all. He goes from death to death who sees any difference here. (II.1.11)

- No mind functioning – As in sleep and Samadhi – no knowledge.
- When mind available in Jagrat, get Spiritual knowledge. Pralayam doesn't help.

Pralayam :

- **Possible :**

  Absence of Dvaita Prapancha. Ishvara Srishti obstacle to advaitam is plus point and resolved.

- **Negative :**

  Alongwith Bath water, baby gone… Mind / guru / Sense organs gone

- Jnanam = Vritti rupam – thought generated in mind.
- Ghata Jnanam – Ghatakara vritti Utpatti.
- Atma Jnanam – Atmakara vritti utpatti.

  Aham Brahma Asmi vritti Uttpatti should rise in mind.

Verse 42 :

आबाधकं साधकं च द्वैतमीश्वरनिर्मितम् । अपनेतुमशक्यं चेत्यास्तां तद्द्विष्यते कुतः ।।४२।।	The world of duality created by Isvara is rather a help than an obstacle to a direct knowledge of the non-duality. Moreover, we cannot destroy the creation. So let it be. Why are you so much opposed to it? [Chapter 4 – Verse 42

Conclusion :

- Ishvara Srishti can't / shouldn't be eliminated.

Can't be :

- Too huge for individual to destroy or create.
- Close eyes, ishvara srishti dvaitam eliminated for me.
- Mind has to get knowledge. Therefore we are refining mind and struggling to get Sadhana Chatushtaya Sampatti.
- **Example :**

  Prepare ground and then sow.

  Seeds – somewhere else – no good. Reap crop here, sow here.
- In Pralaya – No guru / shastra – not destroyed.
- But dormant argument to negate samadhi – No knowledge in samadhi – because guru not there.
- Ishvara srishti dvaitam need not be eliminated – 2 reasons :
  - Not cause of samsara. Let it be there. If one is silently sitting, need not tell him to go.
  - Not obstacle to Advaita Jnanam.
- Taking Ishvara Dvaitam as satyam is an obstacle to advaita Jnanam.
- Take it as satyam, 2 satyams come – Brahman + World.
- Dvaita Satyatva Buddhi notion to be tackled.
- Ishvara dvaitam Need not be tackled because it is harmless – not cause of samsara.
- Ishvara srishta dvaitam shouldn't be eliminated….

a) Positively useful / helpful to seeker

- Guru shastram – part of Ishvara srishta dvaitam. Mind helpful to retain Jnanam.
- Use guru / Shastra – gain advaita jnanam eliminate Jeeva srishta dvaitam and be free.
- Sadhanam friend to me.
- Jeeva Dvaitam enemical to me.

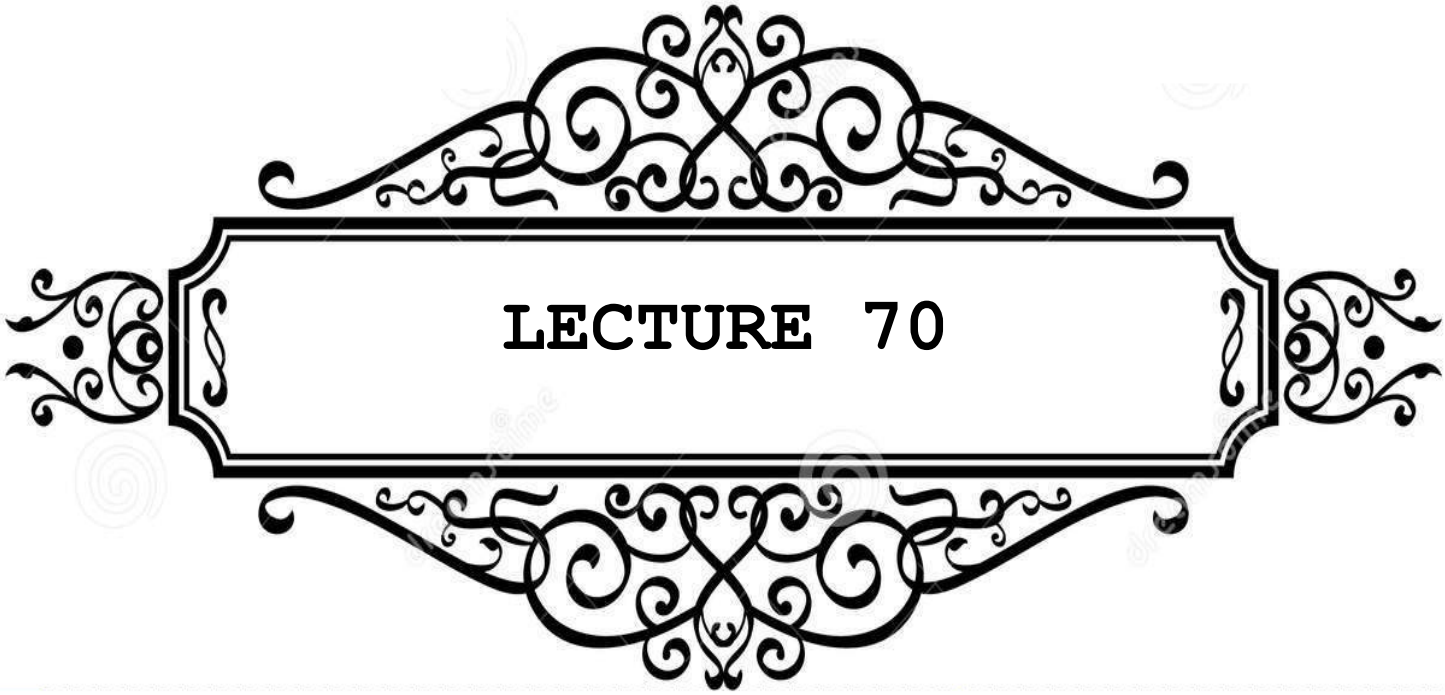
Verse 43 :

जीवद्वैतं तु शास्त्रीयमशास्त्रीयमिति द्विधा । उपाददीत शास्त्रीयमाऽऽतत्त्वस्यावबोधनात् ।।४३।।	The world of duality created by Jiva is of two kinds : that which conforms and that which does not conform with the scriptural injunctions. The former should be kept in mind until Brahman is realized. [Chapter 4 – Verse 43]

- Brahma Jnanena jeeva dvaitam srishti nivrityat moksha prapti.
- Attainment of moksha and thru jiva dvaita nivritti with help of Brahma Jnanam.
- Brahma Jnanam – Possible – No need to wait until Pralayam.
    - Necessary.
    - Nothing else will help.
    - Yogic method – Samadhi Abhyasa.

Actual topic :

- What is Jeeva dvaitam?
- How to eliminate? When should be eliminated?
- Retain part of / Skin of jeeva dvaitam till Binana – Jeeva ripens.
- Can't + should not remove skin before.
- If you eat, it will not be sweet.
- After ripening, don't have gratitude to skin + eat with skin.. Foolishness.



LECTURE 70

Lecture 70

Verse 43 :

जीवद्वैतं तु शास्त्रीयमशास्त्रीयमिति द्विधा । उपाददीत शास्त्रीयमाऽऽतत्त्वस्यावबोधनात् ।।४३।।	The world of duality created by Jiva is of two kinds : that which conforms and that which does not conform with the scriptural injunctions. The former should be kept in mind until Brahman is realized. [Chapter 4 – Verse 43]

- Upto Verse 31 : Isvara Jeeva Dvaitam .
- Verse 32 – 37 – Jeeva Dvaita Alone cause of Samsara.
- We need Hanam of Jeeva Srishti to Remove Samsara – Nivritti Elimination.
- Ha – Root – To give up.
- Prajahati Yada Kamam ….
- Jahati – To give up - Abstract Noun.
- Have Appropriate attitude to Ishvara Dvaitam.
- **Veda :** Nirdosha Pramanam – free from deficiency – which belongs to intellect.
- Shad Purusha Buddhi Dosha – 6 Deficiencies.
- Jeeva Srishti – Negated only by Brahma Jnananam because Sanchita karma Destroyed only by Brahma Jnanam.
- As long as Dvaita Prapancha is there, how can it be Advaitam .

Very Important Answer :

- Advaita Jnanam requires end of cessation of perception of Universe – No need to close ears / eyes … and Get into Samadhi …
- Don’t stop perception of World.

What is Required ?

- Falsely attributed Reality attached to perceived World is an intellectual Misconception.
- Not problem with World or sense organs.

Problem with My intellectual conviction:

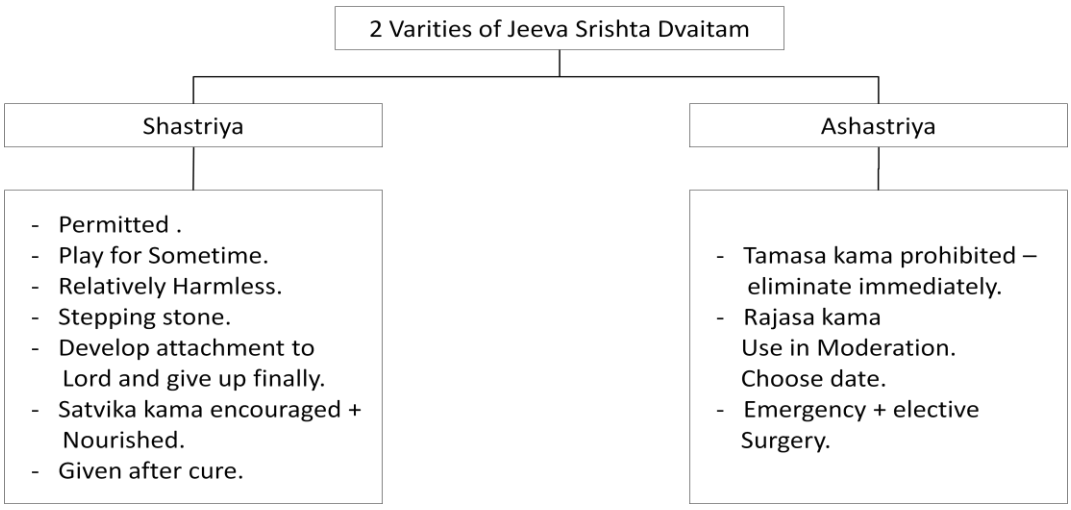
- Think Jagat is Paramartika Satyam.
- Shastra Vichara – Rectifies intellectual Misconception

- Seeming World perceived not Reality !!
- Sunrise perceived - Not Reality - No Sunrise
- Earth perceived – Not earth elliptical.
  earth Moving.
  } Flat perception is stationary Earth
- Conviction not Disturbed.
- Knowledge cant be Shaken by Opposite experience gained through proper Pramanam.

Advaitin enjoys knowledge :

- I am nondual – Seeing students in front.
- Destroyed Jeeva Srishti through Brahma Jnanam. Established in Verse 42.
- Verse 38 -66 – Elimination of Jeeva Dvaitam through Brahma Jnanam.
- Brahma Jnanena Jeeva Dvaita Nivritti.
- Introduction given upto verse 42.
- After handling Jeeva Dvaitam, Jnani lives as Jeevan Mukta in Same World of Crimes + Robbery – Says World is a Garden. Because he has handled Jeeva Srishti Dvaitam knows how to look at positive and Negative events of Universe. Not irresponsible. Knows how to insulate Mind = Jnanam.

Verse 43 :



Shastriya :

- Develop attachment to Pancha Maha Yagya, Puja, Dhyanam, Guru , Shastra , God.

- Dadiyate – Atmanipada.
- Do until you get clear Atma Jnanam.
- Pole Vaulter – Go up + drop – not be grateful to pole – will loose Moksha medal.
- Shastriya Jeeva Dvaitam – pole of Spiritual Seeker.

Verse 44 :

आत्मब्रह्मविचाराख्यं शास्त्रीयं मानसं जगत् । बुद्धे तत्त्वे तच्च हेयमिति श्रुत्यनुशासनम् ।।४४।।	Reflection on the nature of the Self as Brahman is the mental world that conforms with the scriptural injections. Even this duality in conformity with the scripture is to be renounced after Brahman is realized. This is the direction of the Sruti. [Chapter 4 – Verse 44]

- Vedanta - Sravanam / Mananam/ Ninidhyasanam – Develop + Nourish – attachment to arrive at central Teaching. Atma – Brahma Aikyam.
- After Jnanam, attachment to Vichara Dropped ears / eyes / legs – may not function.
- No class – ok.
- Use me + transcend me …
- Don't get attached to me .
- Transcend Veda After using Veda.
- Transcend Ashrama after using Ashwama.
- It is called freedom.

Verse 45 :

शास्त्राण्यधीत्य मेधावी अभ्यस्य च पुनः पुनः । परमं ब्रह्म विज्ञाय उल्कावत्तान्यथोत्सृजेत् ।।४५।।	An intelligent person, who has studied the scriptures and has repeatedly practised what they enjoin should renounce them after knowing the supreme Brahman, just as a man throws aside a flaming torch at the end of his journey. . [Chapter 4 – Verse 45]

Amrutabindu Upanishad :

- Intelligent seeker should be pole Vaulter.
- Medhavi – Viveki – with Sadhana Chatushtaya Sampatti
- Qualified should study Shastra –
- Shastra = Mirror – See extrovert but looking at self.

- Clean Mirror / Clarify Shastra – Better Clarity of my own self.
- Not Academic but clarity about my own Nature. Probe further… Rubbing…
- Shastra outside – Atma inside – Why Shastra? Do Mediation .

Question :

- Want to put pottu … why look into Mirror ?
- Shastric Enquiry = Self Enquiry.
- No other Self Enquiry – " Shastric Darpanah ".
- Take to " Ninidhyasanam" – internalisation / Assimilation Abyasa = Vedantic ' Mind'.
- Between what I know / what I am, no gap.
- Shastra tells = I am free / I know I am free.
- My Behaviour – Response to situation Reveals I am free.

Aparoksha Jnana	Paroksha Jnana
- I am Absolute Brahman - Drop emotional / intellectual dependence on Shastram. - Hold, not lean, to Shastra. - Not physically Given up – throw in Dustbin but cognitively / emotionally given up.	- There is Brahman.

- Ulkavatu - jP - Light.
- Take fire – to cross forest …
- Handle with oil …. Dropped cloth use it + drop.

Verse 46 :

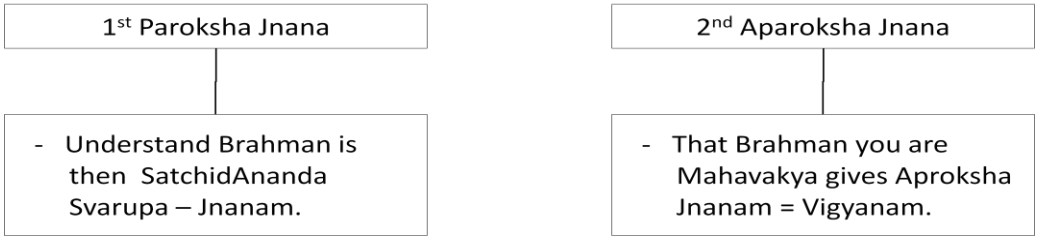
ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः।
पलालमिव धान्यार्थी त्यजेद्ग्रन्धमशेषतः ।।४६।।

An intelligent person, who has studied the scriptures and has practised what they enjoin should discard them after experiencing Brahman as his Self, just as a man discards the husk when he has found the grain. [Chapter 4 – Verse 46]

Brahma Bindu – Amrta Bindu Upanishad :

- Medhavi – Viveki with Sadhana Chatushtaya Sampatti Resorts to Shastra Vichara.

- Sravanam / Mananam / Ninidhyasanam ….
- Aim = Jnana Vigyana…..



- May you Acquire both.

Motive :

- Not to tell others – how many upanishads Read – Meant for our own fulfillment satisfaction.
- Let Motive be : Gain clear knowledge.

Vedanta :

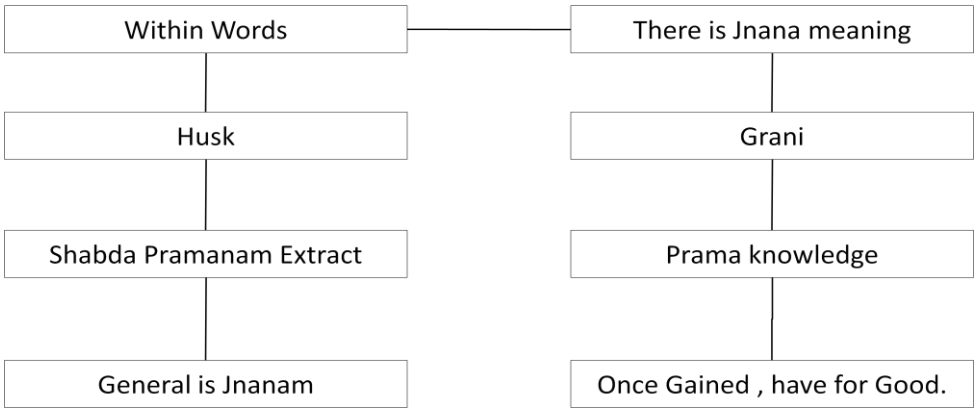
- To drop personality – and Poornatva prapti. Then give up veda.
- Veda Aveda Bavati.
- Na Shastra … Siva Keva Lokam.

↑

Aham Siva Shiva Nanda Lahari.

Example :

- Grain taken from husk / shed – Later thrown away.



Verse 47 :

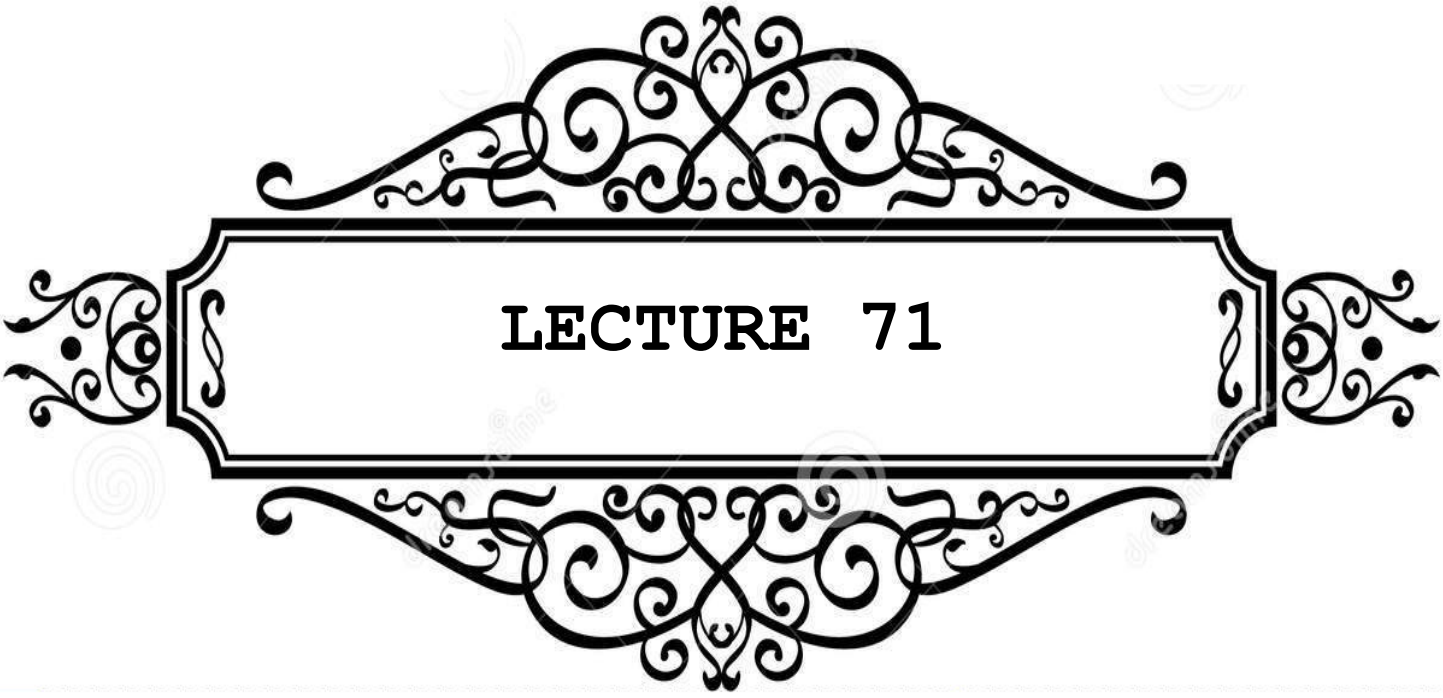
तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापनं हि तत् ।। ४७।।

A wise man, having experienced Brahman as his Self, should keep his higher intuitive faculty (Prajna) united with Brahman. He should not oppress his mind with many words for they are a mere waste of energy. [Chapter 4 – Verse 47]

- Brihardanyaka Upanishad : 4- 4 – 21
- Satwa Guna Brahmana :Not jati ….But character.
- Dheerah = Viveki – represents Sadhana Chatushtaya Sampatti .
- That Atma – reality – thoroughly understand .
- Through Sravanam + Mananam – Samshaya Rahita Jnanam – by practicing ‘ Ninidhyasanam’.
- No intellectual cluttering.
- Bashyam / Sub-commentary By heart Holding means – Giving up end.
- Let not attachment to means de obstacle to end.
- No confusion Regarding – priority – Chidabasa – lower Priority .
- Tarqa / Mimasa / Vyakaranam …

  ↓

  Analyse Sentence
- Logic focused / clear thinking.
- Nahi Nahi Rakshati Duskrin Karne.
- Be alert of What Do I reality want out of this life?
- Once in a while – close eyes + ask.
- Unknowingly lose purpose of life, initially gap small – then huge – one train in Calicut / Chennai – Jnanam is end.



LECTURE 71

Lecture 71

- Verse 38 -66 – Main Teaching.
- Brahma Jnana only means of Jeeva Dvaita – Nivritti.
- Ishvara Dvaita Need not / cannot / should not be removed.

Verse 43 :

जीवद्वैतं तु शास्त्रीयमशास्त्रीयमिति द्विधा । उपाददीत शास्त्रीयमाऽऽतत्त्वस्यावबोधनात् ।।४३।।	The world of duality created by Jiva is of two kinds : that which conforms and that which does not conform with the scriptural injunctions. The former should be kept in mind until Brahman is realized. [Chapter 4 – Verse 43]

Jeeva Dvaitam to be eliminated	
- Shastriya	- Ashastriya
- Use Guru + Shastra + get Ripened.	- Eliminate in beginning.
- Attain Jnana - Drop Skin + eat.	- Don't be grateful to Skin and eat it.

- Renunciation not Physical – Drop Books.
- Drop Emotional / intellectual Dependence.

Verse 45 :

Amrita Bindu upanishad :

शास्त्राण्यधीत्य मेधावी अभ्यस्य च पुनः पुनः । परमं ब्रह्म विज्ञाय उल्कावत्तान्यथोत्सृजेत् ।।४५।।	An intelligent person, who has studied the scriptures and has repeatedly practised what they enjoin should renounce them after knowing the supreme Brahman, just as a man throws aside a flaming torch at the end of his journey. . [Chapter 4 – Verse 45]

Verse 46 :

Brahman Bindu upanishad :

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः। पलालमिव धान्यार्थी त्यजेद्ग्रन्धमशेषतः ।।४६।।	An intelligent person, who has studied the scriptures and has practised what they enjoin should discard them after experiencing Brahman as his Self, just as a man discards the husk when he has found the grain. [Chapter 4 – Verse 46]

Verse 47 : Brihadaranyaka Upanishad :

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः । नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापनं हि तत् ।। ४७।।	A wise man, having experienced Brahman as his Self, should keep his higher intuitive faculty (Prajna) united with Brahman. He should not oppress his mind with many words for they are a mere waste of energy. [Chapter 4 – Verse 47]

- Brahmana Dheera – Assimilate + Make it part of life.
- Breathe Vedanta - Don't be Addicted to Vedanta.
- Tarqa / Mimamsa / Sankhya / Yoga intellectually Stimulating.
- Music / Art – can make one Addict. Not ends in themselves – Understand they are means – Yada Yada hi Dharmasya …. Glanihi…
- Glanihi – Abstract – Weakening of Dharma.
- Glapanam – Weakening of Threat – Chanting Grammar.

Verse 48 :

तमेवैकं विजानीथ ह्यन्या वाचो विमुञ्चथ । यच्छेद्वाङ्मनसी प्राज्ञ इत्याद्याः श्रुतयः स्फुटाः ।।४८।।	It has been clearly told in the Sruti : 'Know that One and give up other talks' and 'A wise man should restrain his speech and keep it within the mind'. [Chapter 4 – Verse 48]

Mundak Upanishad :

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः । तमेवैकं जारथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ।।५।।	yasmin dyauḥ pṛthivī cāntrikṣam otam manaḥ saha prāṇaiś ca sarvaiḥ, tam evaikaṁ jānatha ātmānam, anya vāco vimuñcatha, amṛtasyaiṣa setuḥ.

The Pranava (Om)is the bow, the arrow indeed is the atman and Brahman is said to be its mark. Carefully that mark is to be hit and one has to become absorbed in Him just like the arrow at one with its mark. [2 – 2 – 5]

- All Materialistic Action can be converted to Spiritually elevating Sadhana.
- Samwapeksha Nyaya ….

Principle :

- Can convert anything to spiritually elevating attitude. By changing it into Ishvara Arpana Bavana + Prasada Bavana.
- Eating = Prana Agni hottram.

  ↓ ⌣ ↓

  Swallowing Vaishvanara Offering.
- Ultimate Goal = Vyavasayatmika Buddhi….. eke ….
- Whatever I do is for merging to Ishvara.
- **Goal :** Sam Ekam Eva

  ↓

  Moksharta – not one of purusharta or Greatest of Purushartha.

- Drop all other Sadhanas.
- Vimunjatha – Lot – Lot to 1st Sakaranta …
- Give up …. Grammer / Tarqa/ … Don't get hooked to Itihasa / Vyakaranam.

Katho Upanishad :

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि। ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि॥१३॥	yacched vāṅ manasī prājñas tad yacchej jñāna-ātmani jñānam ātmani mahati niyacchet, tad yacchec chāntav- ātmani. (13)

Let the wise sink his speech into the mind, the mind into the intellect and the intellect into the great Atman and the great Atman into the peaceful Atman. (I.3.13)

- May you withdraw speech into your mind Wang - Manasi.
- Vag indriya Nirgraha – Restrain Speech.
- Eating mouth + Speaking mouth restrained.
- Quantity + Quality.
- Withdraw mind into Buddhi.
- Withdraw Buddhi into Atma and remain Quietely.
- Kashaya problem – 1998 …. / 1988 –
- **Mandukya Upanishad:**

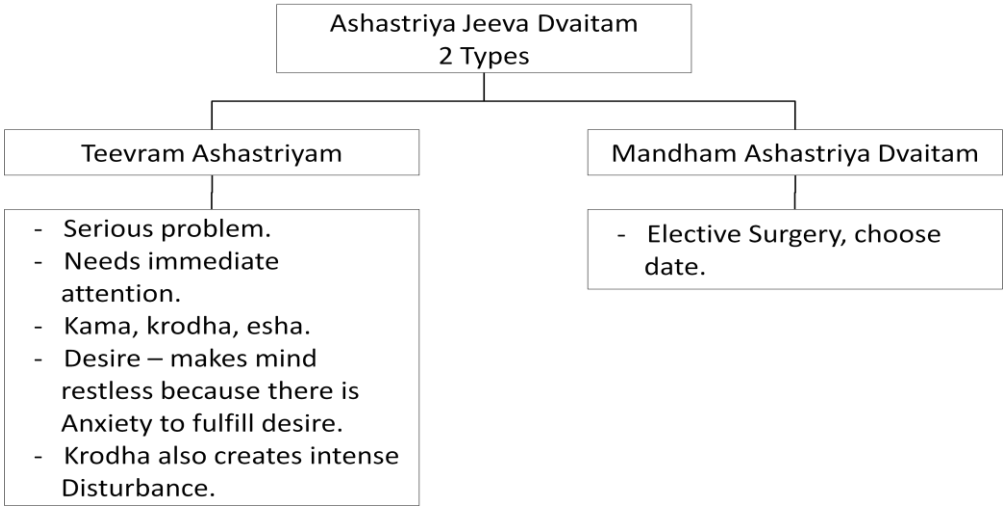
  Sa Kashaya Vijaniyat … Past painful experiences Allow them to go.

Verse 49 :

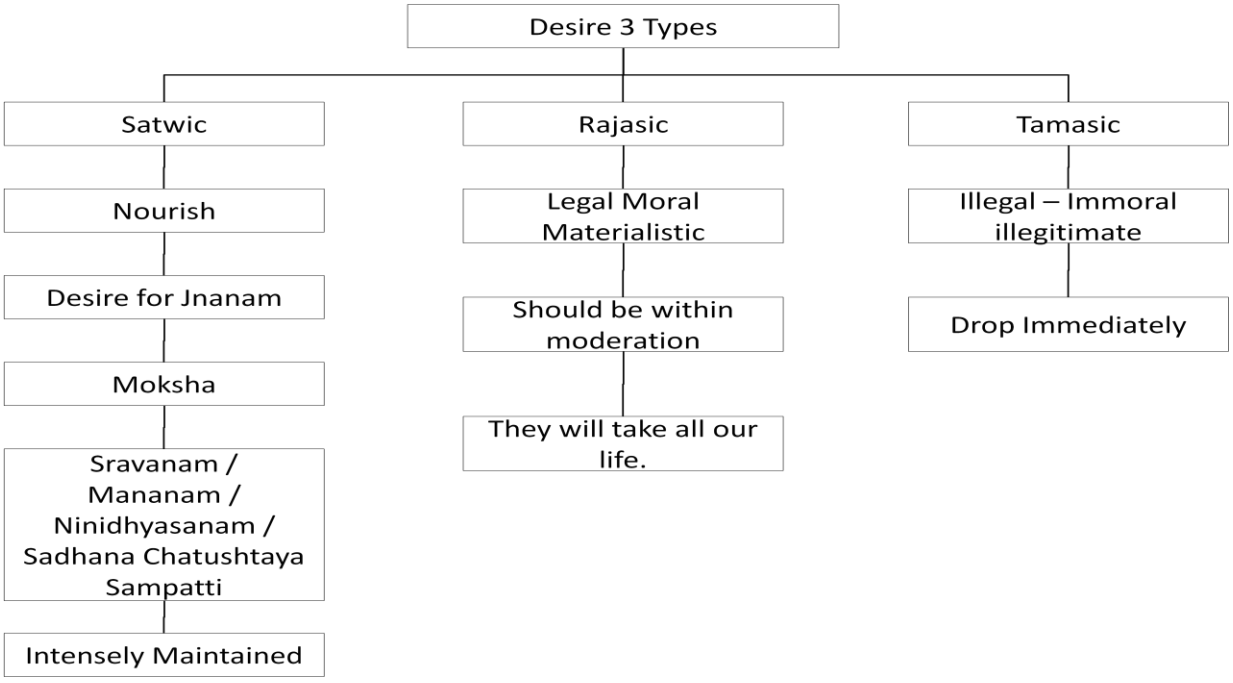
अशास्त्रीयमपि द्वैतं तीव्रं मन्दमिति द्विधा । कामक्रोधादिकं तीव्रं मनोराज्यं तथेतरत् ।।४९।।	The duality of the mental creation of man which is not in conformity with the scripture is of two kinds, violent and dull. That which gives rise to lust, anger and other passions is called violent, and that which gives rise to day-dreams is called dull. [Chapter 4 – Verse 49]

How to handle Ashastriya Dvaitam ?

- Ashastriya Dvaitam will pull down one in Journey – Downwards –Retarding effect.
- Shastriya Dvaitam will push you up.
- 2 Cholestrol – 1Good – 1Bad.
- Ishvara Dvaitam Topic over.



- Disturbed mind creates intense Disturbance. Can't do Sravanam.
- Mind under group of kama / Krodha – they take mind as hostage. Mind not available – cant attend class.
- No focussed Sravanam – for 60 minutes.
- 2 Babies always disturbing all.
- Don't allow mind to be drawn to desire – They are serious obstacles.



Anger :

- Irritated – other side of Desire expectation. Wants something to happen … Doesn't happen all anger preceded by expectation.

- If Kama dropped, expectation dropped – No Krodha … because Pratibadda Kama gets converted to Krodha …..
- Obstructed desire gets converted to Krodha. Desire of Kama dropped , no Pratibadda Kama, No Krodha…. Krishna Doesn't separately handle Anger …
- Handle Kama – Krodha automatically handled.
- Lobah / Modha / Madah . Matsarya …= Teevra.
- Ashastriya Jeeva Dvaitam .

What is Mandah Dvaitam ?

- Mano Rajyam … Day Dreaming . Entertaining Varieties of Fancies …. Window shopping.
- Teevra Dvaitam converts Kama to Karma.
- Mandah Dvaitam Doesn't convert Kama to Karma.
- Imagine – Woolgathering / Fancying / Buildings Castles in Air.
- Sravanam Doesn't take place.
- Teevram - Not in class but in Spencer.
- Mandham - In class – Mentally in Spencer.
  - Dull / Not Serious .
  - Weaker obstacle.

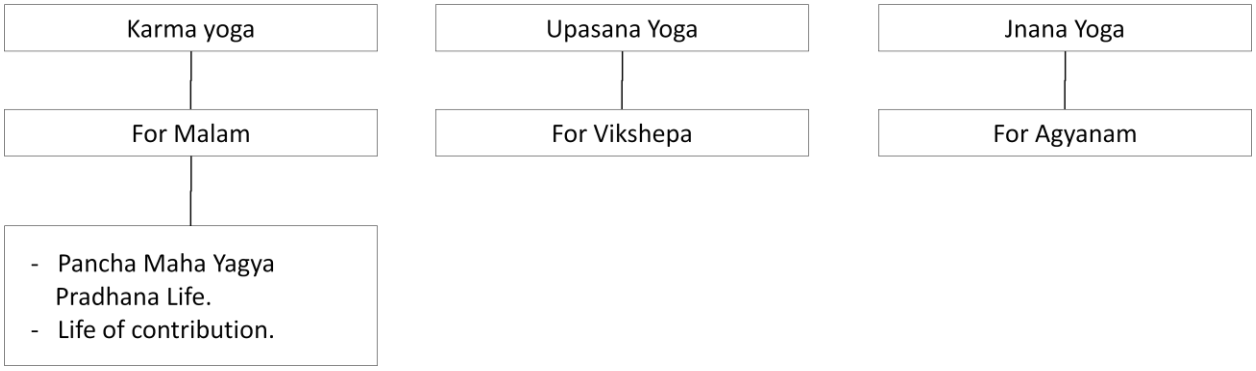
Verse 50 :

उभयं तत्त्वबोधात्प्राङ्निवार्यं बोधसिद्धये । शमः समाहितत्वं च साधनेषु श्रुतं यतः ।।५०।।	Before starting the study into the nature of Brahman it is necessary to give up both ; for, mental poise and concentration are the two prerequisites for the study of Brahman, so says the Sruti. [Chapter 4 – Verse 50]

How to Handle them ?

Teevra Ashastriya Jeeva Dvaitam	Mandah Ashastriya Jeeva Dvaitam
- Desire / Anger. - Likes / Dislikes. - Kama / Krodha. - Malam. - Impurity. - New Name. - Raaga / Dvesha.	- Restlessness / Wandering Nature of Mind. - Vikshepa.

- Both should be Nirvaryam – Eliminated before coming to Vedanta Sravanam.
- Otherwise Mind – 5% available for Sravanam.
- For Tattwa Bodha to Work in mind and for Mahavakyam to Generate Jivatma / Paramatma – Aikya Jnanam.
- Have to handle Raaga / Dvesha – Likes + Dislikes.



- Truly / Social / religious / Environment.
- Society / Nation - Duties – Contribution.
- How Long ? How thick is Kama / Krodha.

- 10 Janmas ! 10 years !

Wandering Mind :

- Contribution means leading active life. Mind used to plan + implement . Requires Mental Make up.
- Get out of Mode of Mind / Orientation / Fast pace life = Upasana yoga Meditation .
- Learn to sit quietly Withdrawing Mind.
- Vikshepa Nivritti – By Upasana Yoga – Mandah Ashastriya Jeeva Dvaitam Nivritti.

- Mala Nivritti – BY Karma Yoga – Teevra Jeeva Dvaitam Nivritti.
- Both said in Shastra while indicating qualification of Student.
- Viveka / Vairagya / Sadhana Chatushtaya Sampatti / Mumukshutvam.

- Kshama, Dama – Titiksha – Uparama – Sraddha – Samadhanam

  ↓ ↓

  Mind free from Raga / Dvesha. - Samadhi.

- Kshama, calm – relaxed, Stress free mind.
- Possible when Raaga Dvesha , Kama – Krodha Reduced.
- Samadhanam - Vikshepa free focused / Mind. Converges into Ekagrata = Samadhi.
- Capacity to Remain Absorbed in Something.

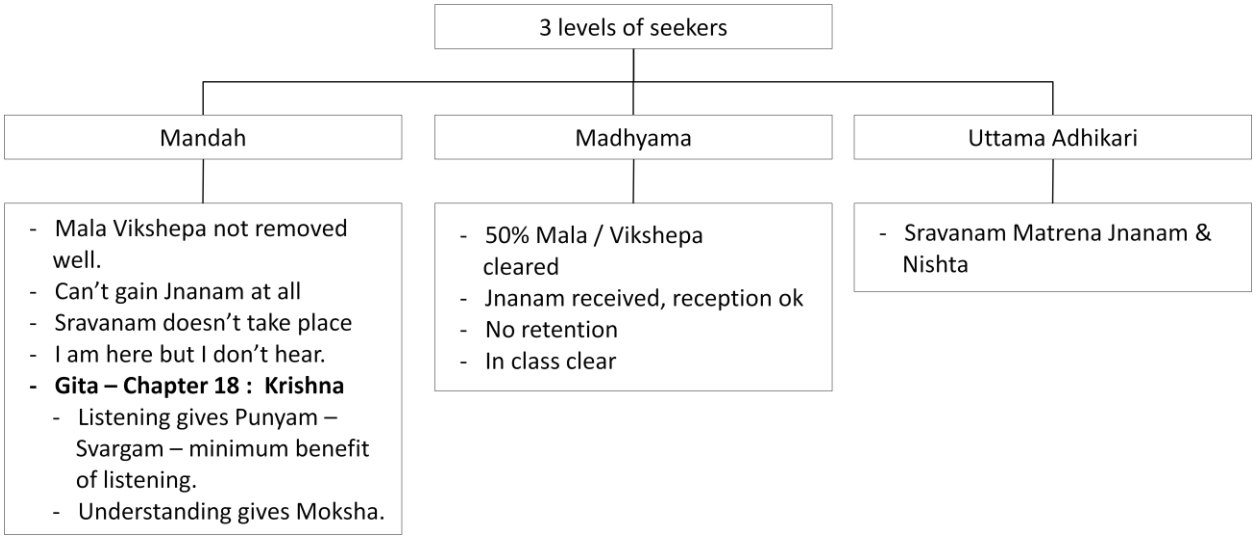
Example : we say :

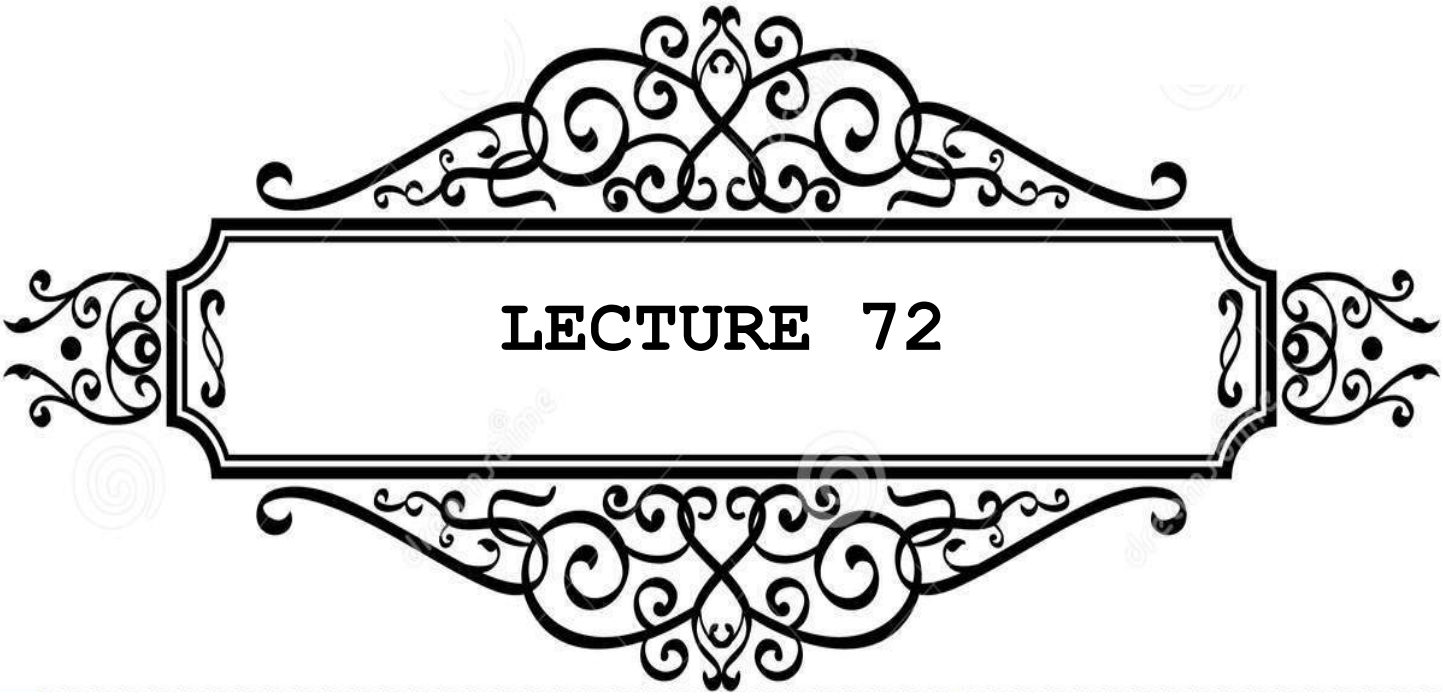
- Forget where I was … some days didn't realise how class went … attained through Upasana.

Verse 51 :

बोधादूर्ध्वं च तद्धेयं जीवन्मुक्तिप्रसिद्धये । कामादिक्लेशबन्धेन युक्तस्य नहि मुक्तता ।।५१।।	In order to achieve, and to be established in, the state of liberation these two must be given up. One who is subject to the urges of lust and other passions is unfit for liberation in life. [Chapter 4 – Verse 51]

- Based on Raaga – Dvesha + Vishepa Nivritti Student graded as :



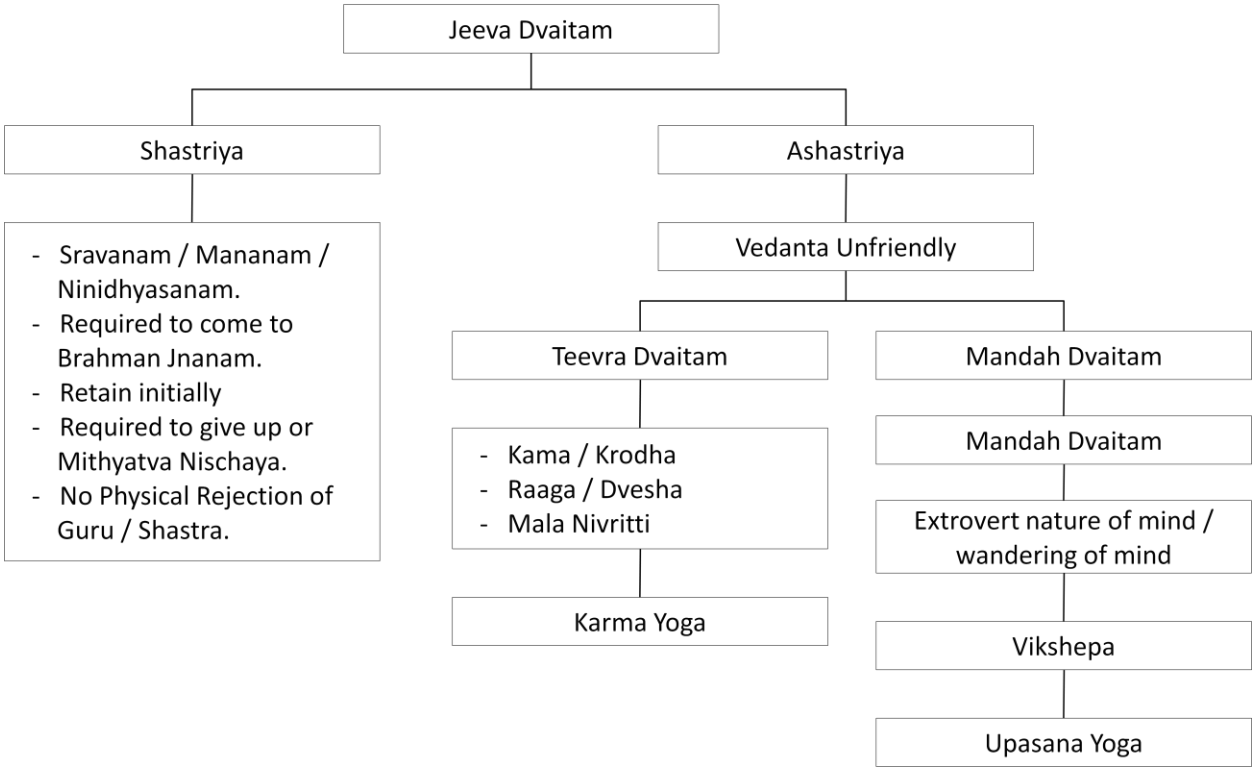


LECTURE 72

LECTURE 72

- Elimination of Jeeva dvaitam – thru Brahman Jnanam as a means of liberation.
- Jeeva dvaitam alone is cause of samsara.

  Jeeva Dvaitam nivritti eva – Samsara Nivritti = Moksha



- Jeeva Svarupa covered by Mala / Vikshepa / Aavarna – Agyanam

  ↓ (Vikshepa / Aavarna)

  Karma Yoga Jnana Yoga

- Depending on intensity of 2 problems – Malam / vikshepa – Students graded as :

Mandah	Madhyama	Uttama
- Mala vikshepa fully perceived - Sravanam doesn't take place - No Jnana reception - Jnanam Nasti	- Mala / Vikshepa 50% removed. - Develops interest in teaching, focuses, receives knowledge, reception takes place. - Back to Samsari - No retention / no Nishta - Jnanam comes, no Nishta	- Mala Vikshepa 100% removed. - Karpoora student… - Receives + retains knowledge - Jnanam + Nishta - Keno student. - Naham Manye Suvedati - Clear – Tata

Verse 51 :

- Madhyama Adhikari – Has problem – Jnanam / no Nishta.
- Requires process to convert Jnanam into Nishta.
- Ask question : Why I don't get Jnana Nishta?
- Because Malam / vikshepa – not removed technically - Sadhana Chatushtaya Sampatti – not taken care
- Kama – Krodha – still continuing & hostage to it.
- One side vedanta expert. Another side Hostage to Kama / Krodha.

Gita :

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च। यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्॥ ३.३८ ॥	As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger). [Chapter 3 – Verse 38]

- If this is handled, there Mano Rajyam – Vikshepa continues.
- Mind not quiet – Alatifying – fluttery + going round… unsteady – Vikshiptam.
- Teevra + Mandah Ashastriya Dvaitam, you handle and convert Jnanam to Jnana Nishta.
- If you say, you are satisfied with Jnanam and not interested in Nishta…..
- Problem :

  No emotional benefit.

  No peace of Mind

  No Inner sense of security

  No inner fullness.
- Derived only if converted into Jnana Nishta.
- Mere Jnanam will not give benefit. Jeevan Mukta lakshanam – described in gita :

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः। बहवो ज्ञानतपसा पूता मद्भावमागताः॥ ४.१० ॥	Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of Knowledge, many have attained My Being. [Chapter 4 – Verse 10]

- No attachment / No hatred / No fear / have anxiety

- Unless you convert Jnanam to Jnana Nishta. No emotional benefit.

Only Problem :

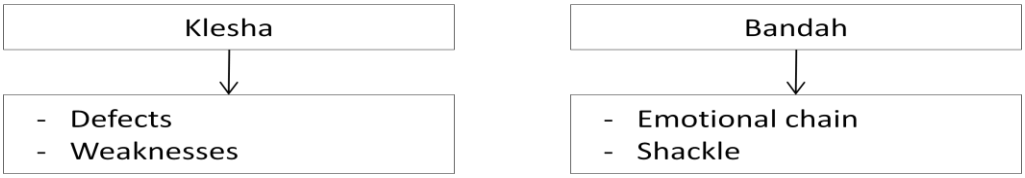
- Cryingly say – Aham Brahma Asmi.
- To say cheerfully, Aham Brahma Asmi, it must be Nishta.
- Madhyama Adhikari should work to become Uttama by removing malam + vikshepa, then nishta comes.

Madhyama :

- All the time in emotional problems.
- Continuity of emotional problems is due to being in Madhyama student group.

After Jnanam :

- Teevra – Ashastriya Dvaitam – Kama / Krodha
- Mandah – Ashastriya Dvaitam – Mano Rajyam should be given up.
- When you are handling mind – they both become more powerful.
- No increase in Jnanam but impact is more + more.
- Full moon – pournami day – sunlight in the evening obstructs.
- As Sun recedes futher, moonlight brighter + brighter. No actual increase in moonlight but seeming increase because of removal of obstacle.
- Vedanta Jnanam doesn't increase when Kama Krodha removed, power of vedanta increases and benefit of veda increases.
- Have to remove them to enjoy the benefits of Moksha here + now.
- After death – whats going to happen.
- I don't know – faith based on shastra = Videha mukti.
- Enjoy now benefit of Vedanta = Jeevan Mukti.
- No other method – handle mind and enjoy Jeevan mukti which is to be enjoyed in the mind.
- Therefore tackle the mind.
- Person with Kama – has klesha bandah.



- These defects don't allow the mind to enjoy niceness.
- Kama / Krodha / Moha / Mada / Matsarya and Jeevan mukti = peace of mind is impossible.

How to tackle the mind?

- Gita Chapter 3 – Verse 36 – 43.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्॥ ३.४०॥

The senses, the mind and the intellect are said to be its seat ; through these, it deludes the embodied, by veiling his wisdom. [Chapter 3 – Verse 40]

- Indriyani mano buddhi…..
- Kama – Krodha – Nourished by undisciplined sense organ / mind / intellect undisciplined sense organ / mind / intellect.
- Discipline sense organ – thought pattern – reasoning pattern then kama – krodha can't overpower you.
- Not merely note writing. Regularly observe the mind – everyday – look at life style, thought pattern, behaviour.
- Take Account – Amount close to animal or mahatma?
- Introspection to correct oneself. Not to develop inferiority complex / regret.
- Introspection not for guilt but to deliberate life in future.
- Decide today, won't repeat mistake tomorrow. Follow alert life.

Verse 52 :

जीवन्मुक्तिरियं मा भूज्जन्माभावे त्वहं कृतीं ।
तर्हि जन्मापि तेऽस्त्वेव स्वर्गमात्रात्कृती भवान् ।।५२।।

You may say : Let there be no liberation in life ; I am satisfied if there is no birth anymore. We reply : then (if the desires remain), you will have births also. So be satisfied with heaven only. [Chapter 4 – Verse 52]

Student pessimistic :

Question :

- I can't handle wild elephant in rut mind.

- Example : Tieing wild elephant in rut with thread of Banana stem.

Gauda – Mandukya :

- Bird takes blade of grass to empty ocean to save eggs – floating.
- Patience required with constant alertness – note thought pattern – where I went wrong and change.
- Study observe, categorise, regulating thought patterns not easy.
- Not to do physical ritual / puja – to correct mind.
- No Rahu peyarchi – vz;iz on mfy; to make anger go. Parayanam, less efficacious.
- Most efficacious look at my thought pattern and ask this particular thought pattern – emotion comes to be – of desire / anger….. How does it occupy mind.
- What damage is the emotion doing to me!
- "Hetu Svarupa karya Vichara" – Mental exercise called emotional intelligence.
- Capacity to identify emotion and cause of emotion.
- Psychosomatic – physical problem worry in the head – pain in back – connection, depression / stress – skin disease flares up.
- Emotional intelligence required.
- Jealousy cause – neighbours car….
- By viveka, develop vairagyam + be happy without car or earn + acquire car.
- We have to handle emotions till we die.
- For Jeevan Mukti, have to handle mind.
- If not interested in Jeevan Mukti… Lack of Nishta….

Purva Pakshi's theory :

- Thru Janam – Get videha Mukti

  Not interested in Nishta for handling emotion for Jeevan Mukti.

  Enjoy Kama.

Vidya :

- If this is your argument, vote for svarga – for worlds enjoyment / desires / why go for videha mukti.
- Tarhi – if this is so…
- Vote for punar Janma in Svarga.
- In videha mukti – No body – no sense pleasures.

Verse 53 :

क्षयातिशयदोषेण स्वर्गो हेयो यदा तदा । स्वयं दोषतमात्मायं कामादिः किं न हीयते ।।५३।।	If you say that the pleasures of heaven are defective, having waning and gradation, and so are to be renounced, then why don't you give up this source of all evils, the passions? [Chapter 4 – Verse 53]

Purva Pakshi :

- I didn't vote for svarga and for videha mukti because heavenly pleasures finite – cause of sorrow and samsara only.

Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति। एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते॥ ९.२१॥	They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals ; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of 'going and returning' (Samsara). [Chapter 9 – Verse 21]

- Tap open – Amrutam flows.
- Sweet 17 yrs always – all visa goes.. 1000 years Arda Chandra prayoga – come to waterless chennai.

Vidya :

- If developed vairagya for svarga pleasures why not for Moksha.
- Handle kama krodha + mano rajyam vikshepa and enjoy jeevan mukti here.
- From svarga to Buloka –steep fall.
- Air conditioner room to chennai environment
- Fall is dosha….

Mundak Upanishad :

- Itimam taram hina taya – Tavantam.

- Therefore student don't want svarga.
- Get Jnana Nishta + get Jivan Mukti…
- Kama / Krodha / lobha / … are doshaas disease themselves.
- Kama = Dosha Svarupa Svarga = Dosha Yuktaha

  ↓ ↓

  Dosha itself Endowed with dosha / defect

Kama :

- Sakshat dosha itself. Dosha Tamaha.
- Smallest desire : Greater future / scheme – heavy struggle for yoga (for acquisition). New stress of maintainance.
- Give up + enjoy Jivan Mukti.

Verse 54 :

तत्त्वं बुद्ध्वापि कामादीन्निःशेषं न जहासि चेत् । यथेष्टाचरणं ते स्यात्कर्मशास्त्रातिलङ्घनः ।।५४	If cherishing the false idea that you have attained liberation, you do not completely give up these passions, you transgress the laws of the scriptures and are self-willed. [Chapter 4 – Verse 54]

With Karma :

- Lack of peace of mind.

Other Problems :

- When I claim I am jnani – siddha purusha.
- Karma Yoga / Upasana Yoga… given up shastriya discipline gone beyond all.
- Mandukya dosa… Jnani gives up – temple puja – Nihitam Guhayam – Taittriya Upanishad… leads unlicencitions life – worst in society.
- After study of shastra + claiming I am Jnani & doesn't give up Kama / Krodha… is Madhyama Adhikari….
- Handled Kama 50% + got Jnanam Nishesham… unrestrained person leading unrestrained life. No achamanam, Anukshtanam, Tvak – eating ok - Worldly pleasures ok – I am Samsari…
- Religions duty – Jnani – abuse of Vedanta.

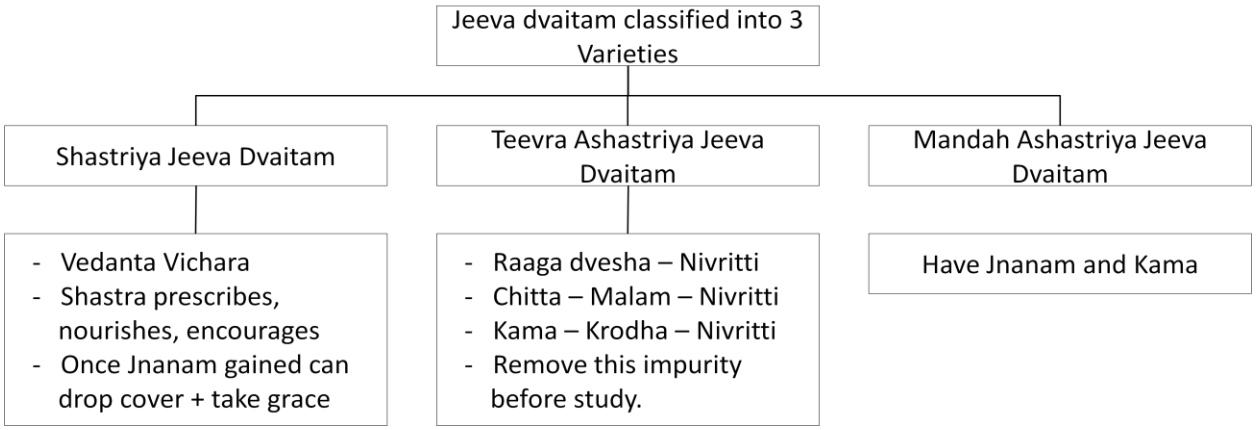
LECTURE 73

LECTURE 73

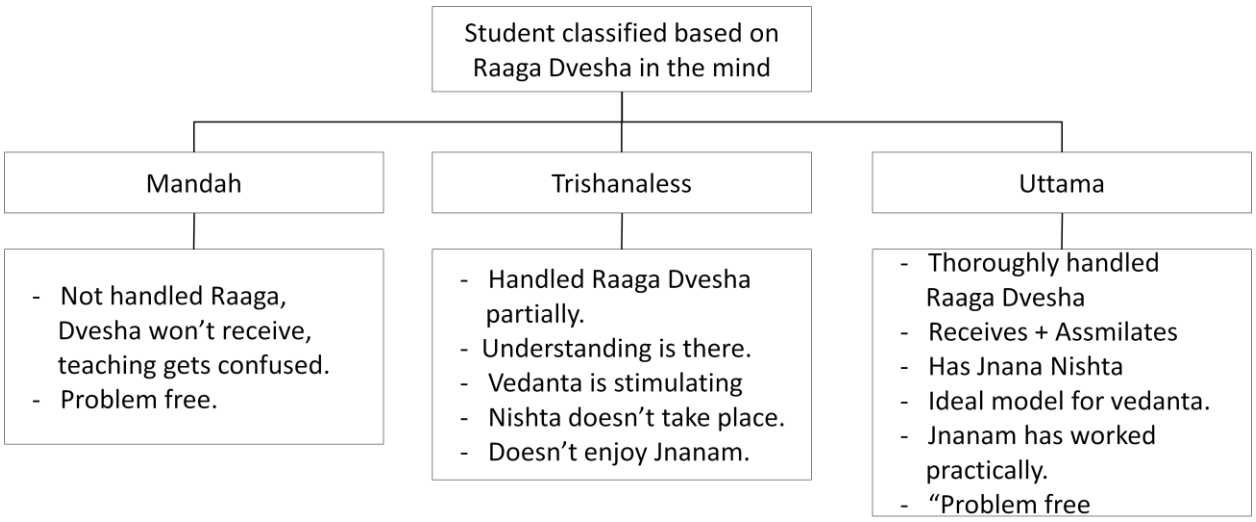
Verse 53 :

Verse 1 – 31	Verse 32 – 37	Verse 38 – 66
- Ishvara + Jeeva dvaitam	- Jeeva Dvaitam cause of bondage	- Main topic. - Negation of Jeeva srishta Dvaitam by attainment of Brahma Jnanam.

- Brahma Jnana Jeeva Srishta dvaitam nivritti.



- Mala Nivritti indicated in Sadhana Chatushtaya Sampatti as viveka, vairagyam…
- How to accomplish this?
- Karma Yoga – Mala Nivritti… Chapter 3 – Gita – Karma Yoga.



- One side knowledge.
- 2nd side – Peaceful coexistence – with samsara.

Verse 51 : Warning to Madhyama Adhikari :

- Go forward and handle Kama – Krodha totally so that you can enjoy Jnanam.
- Kama – Krodha handling – 24 x 7 job.
- Requires continuous alertness.
- Every situation provoking situation leading to elation and depression.

Gita :

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्। स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः॥ ५.२०॥	Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [Chapter 5 – Verse 20]

- Don't loose balance of mind. When things favourable or not.

Requires :

- Auto suggestion in the morning.
- Alertness throughout day.
- Introspection at night.
- Have deliberate non-mechanical living 24x7
- No physical – mental – verbal action should come out without ISI stamp / Tqm stamp – requires lot of mental application.

Purva Pakshi :

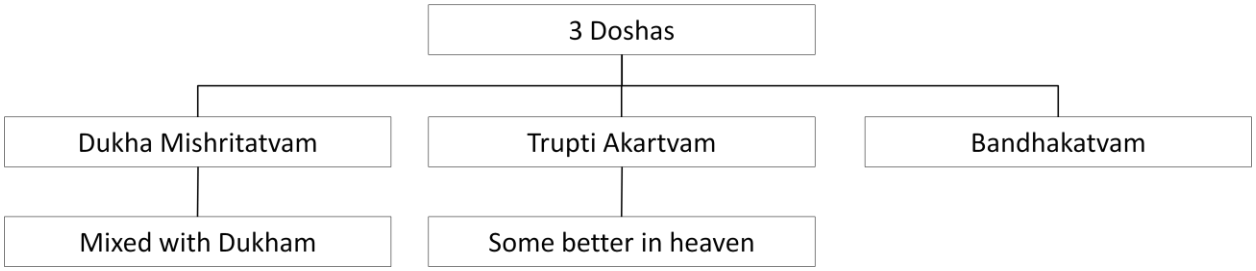
- Why struggle? No punar Janma – have Jnanam – Just have to manage.
- Purva Pakshi will forego few years.
- Handling kama krodha difficult for jeevan mukti – Jnana Nishta required.
- I vote for Videha Mukti.
- Let Kama Krodha run riot.

Vidya :

- Choose Svarga – Instead of Videha mukti – Get better kama.
- Videha mukti – obstacle to svarga's heavenly pleasures.

Purva Pakshi :

- No interest – in svarga – 3 doshas.



Vidya :

- Defects more clear in earthly pleasures, see Svarga Boga Dosha in the Boga Loka.
- Once you see doshas – Kamas + Krodha handled…
- Once Kama Krodha handled will get better pleasure.

Taittriya Upanishad :

- If one unit of enjoyment comes from an object of Boga, when you intelligently reject that object, it gives 10 units of pleasure.
- Vairagya Ananda = 10 times boga Ananda is our theory.

Taittriya Upanishad :

- Te Eshetam manushya Gandara … Fullfill Journey, Complete Vairagyam, enjoy Jnana Nishta … enjoy Jeevam Mukti.
- Convert Madhyama Adhikari to Uttama Adhikari.

Verse 54 :

तत्त्वं बुद्ध्वापि कामादीन्निःशेषं न जहासि चेत् । यथेष्टाचरणं ते स्यात्कर्मशास्त्रातिलङ्घनः ।।५४	If cherishing the false idea that you have attained liberation, you do not completely give up these passions, you transgress the laws of the scriptures and are self-willed. [Chapter 4 – Verse 54]

- What will be consequence if vedanta student allows Kama – Krodha to continue in Mind + not work for Jeevan Mukti?
- If Kamas allowed to continue…. Dhyayato vishayam Pumsaha…. Sangaste Upajayate…. Will see worldly people in Maja Maja.. time….
- When thoughts saturated, by sheer pressure, volcano explodes… at Sharira, vaka level – from manasa level.

- One will not follow shastra vidhi Nisheda Yatheshta….
- Licentious life style after vedanta – if you don't handle Raaga Dvesha… continue project – of "Raaga Dvesha" Restraining whether understood vedanta or not.
- Nis-sesham – completely.
- Madhyama – Partially handled Raaga Dvesha.

Gita :

श्रीभगवानुवाच काम एष क्रोध एष रजोगुणसमुद्भवः। महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥ ३.३७॥	The Blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful ; know this as the foe here (in this world). [Chapter 3 – Verse 37]

- They will gradually take person.
- They will gradually take person from path of morality to unlicentious Yatheshta – intellectually brilliant to justify violation of dharma.
- I am Akarta Abokta.. Yogarotava – Bogarotrava sangaratova…
- Remember – Yasyani Brahmani Ramana chittam nandati… Jnani beyond all – ½ cooked vedantic mind.
- Vedanta transcending good + bad – in relative field is wrong.
- In Paramarta Drishti is right.
- Transcending in Vyavaharika level wrong – must follow dharma.
- Transcending in Vyavahara & doing Adharama
- Creates problems for me & pratyavaya papam.
- Go to special Narakam.
- Langanam – skipping / Jumping the meal – ok – if not well.

Verse 55 :

बुद्धाद्वैतस्वतत्त्वस्य यथेष्टाचरणं यदि । शुनां तत्त्वदृशां चैव को भेदोऽशुचिभक्षणे ।।५५।।	Sri Suresvara says that one who pretends to be a knower of Brahman and yet lives without moral restraint is like a dog that eats unclean things. [Chapter 4 – Verse 55]

- Naishkarmya Siddhi.
- 1st Acharya – Sringeri Peetha..

Animal :

- Goes by its Prakirti – Prakruta Jiva.
- Prakirt = Svabava = Inclination / instinct.
- Animals life governed by instinct – inclination – doesn't have to think.
- Whether good, bad for others… it can't think… no one will find fault with buffalow.
- Prakruta life = Life as per Raaga Dvesha.
- Human = Has thinking / willing power.
- Can't implement raaga Dvesha unconditionally.
- Before implementation, put condition check – is it keeping with Dharma or not?
- Dharma becomes filtering / controlling factor.
- Regulated by Dharma / Adharma viveka called Manushya..
- After vedanta, if vedanta removes speed breaker / controller taking you to lower plane.
- Instead of converting human to divine, converts Human to Animal.

Difference :

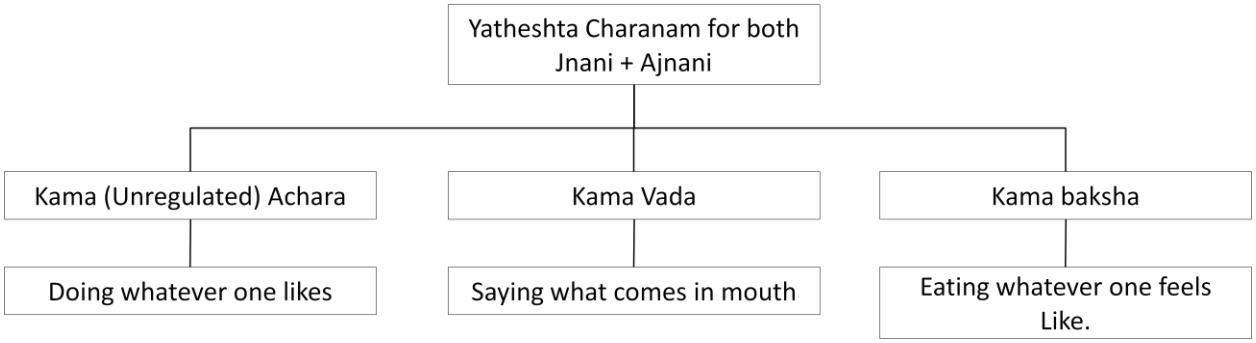
- After study, life should be governed by Dharma / Adharma – be Restrained Jnani.
- Life covered by Dharma / Adharma, Restrained Agyanis pursuit of dharma is deliberate, will based action.

Jnani :

- Goodness + morality – intrinsic doesn't follow dharma by will but embodiment of dharma.
- Previously could violate but didn't…. In capable of violating dharma.
- Travels from deliberate dharma to spontaneous dharma.
- Not deliberate dharma to adharma – never lead licentious life – otherwise no difference between man + dog. If filter removed, no difference.

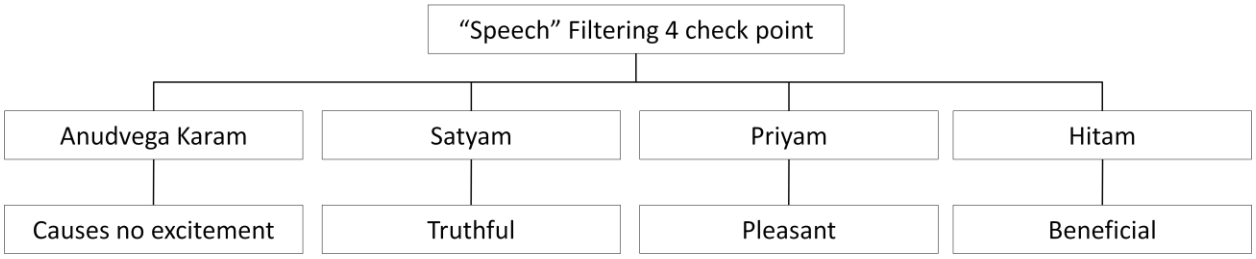
Verse meaning :

- If there is Jnani who has understood real nondual nature.
- Svatatam – Advaitam.
- Advaita Atma svarupam – If Jnani takesup Raaga Dvesha prompted life.



Achara actions :

- Lead vedic / hindu dharmic way
- Wake up before sun rise, god coming to bless us. As citizen of earth welcome him snanam / puja / eat.



Gita :

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्। स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते॥ १७.१५॥	Speech which causes no excitement and is truthful, pleasant and beneficial, and the practice of the study of the Vedas – these consitute the austerity of speech. [Chapter 17 – Verse 15]

- Austerity of speech comes by study of vedas.
- If you filter, will talk only few words. If not done kama veda – unregulated speech.

Kama Baksha :

- Dumping anything into mouth. Garbage can – Vaisvanara agni Bagwan inside medhyam not amedhyam Chapter 17 – Gita.
- Dog lives as he likes.

- Jnani = Tattwa drik
- Ashudhi / impure food if not offered to lord, baksha.
- Close eye + remember lord + gulp.
- Instead of becoming god – become reverse dog….

Verse 56 :

बोधात्पुरा मनोदोषमात्रात्क्लिश्नास्यथाधुना । अशेषलोकनिन्दा चेत्यहो ते बोधवैभवम् ।।५६।।	Before knowledge, you suffered only from the pain of your own mental imperfections ; but now, you suffer the censure of the world as well. How glorious is the effect of your knowledge! [Chapter 4 – Verse 56]

- Another consequence…
- Criticised by society…
- Society expects Jnani to have some level reversed as super human being…
- Kashaya vastram has higher value… accept Namaskar with reverence.

Gita :

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः। स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥ ३.२१ ॥	Whatever a great man does, that other men also do (imitate) ; whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

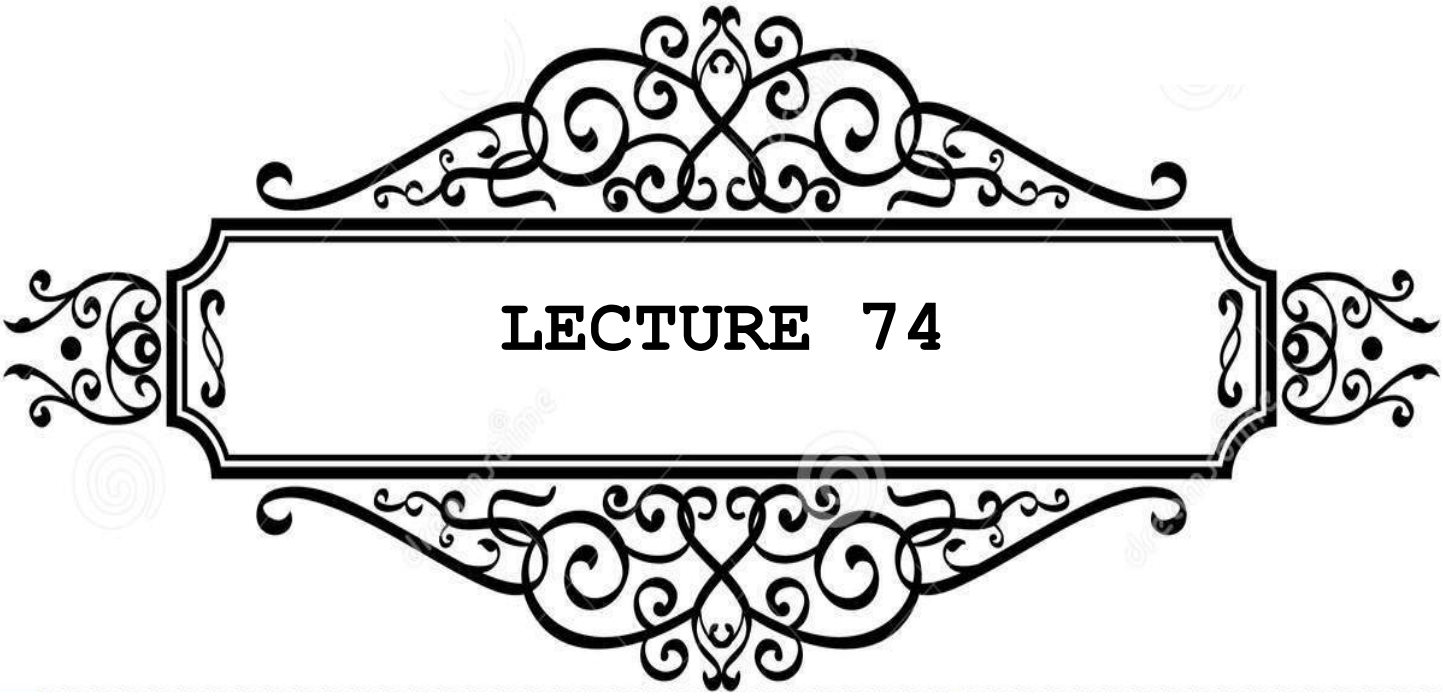
- Society will criticise.
- Will become bad example of shastra vality of shastra + upasana will be questioned – Gita class chinmaya!
- Will be doing dis-service to sanyasi / Rishi / scriptures.

Advise :

- Be responsible….

Disadvantage of attending class :

- Family closely watching – If anger increased – family blames guru / class.
- Klishnadati – suffering.. Society has expectations from gita student! Teacher!!
- Therefore student should be restrained.



LECTURE 74

Lecture 74

Verse 56 :

बोधात्पुरा मनोदोषमात्रात्क्लिश्नास्यथाधुना । अशेषलोकनिन्दा चेत्यहो ते बोधवैभवम् ।।५६।।	Before knowledge, you suffered only from the pain of your own mental imperfections ; but now, you suffer the censure of the world as well. How glorious is the effect of your knowledge! [Chapter 4 – Verse 56]

Vedanta :

- Means Relevant till end reached.
- If 3 handled will give Moksha = Jeeva Mukti + Videha Mukti.

↓

Freedom from Kama / krodha …

Emotional freedom / intelligence.

Mind under control of intellect.

Madhyama Adhikari :

- Jnanam not Available in Day to day transaction. Jnana Nishta can conquer Kama / Krodha.
- If Jnanam Feeble – Not Jnana Nishta.
- Prajnam → Conciousness / Sat Chit Atma.
- Sthira Prajna …. Not moved by Kama – Prajahati – yada Kamam …
- Constant Tug of War between Jnanam + Unconquered Kama – Krodha ….
- One in constant fight with Kama / Krodha …
- If not handled, cant get full benefit of Jnanam.
- If overpowered – will be like Ajnani / Samsari.
- If Behaviour Governed by Kama Krodha , No benfit of Jeevan Mukti.

- Refined Mind completely with Jnanam, with Nishta – will conquer Kama Krodha….
- Jnana Nishta + Kama Krodha fight → Nishta Wins.
- Jnanam + Nishta + Kama Krodha → Kama Wins.
- Then we don't come to Vachika, Manasa Karma.
- Jeevan Mukti = When Kama / Krodha don't arise or overpower.
- If you don't complete the process, Have Jnanam, No Nishta …. Will have unhandled kamas in deep subconcious Mind.

1) All efforts of study wasted.

- Knowledge doesn't – help in practical life.
- Only tell others – have completed panchadasi.

2) Pain caused by kama Krodha

- Decibel of Shouting proportional to Mental Disturbance.
- No Difference – pain of kama same inspite of study.
- Waste of effort + Pain.

3) World will laugh ….

- Asepna Loka Nindha ….
- Mockery of World … Expect more reasonable / Mature / Dukham / Loka Nindha. Bad Advertisement / Model / standard for Vedanta.
- Look down upon Validity of Shastra .
- People will transfer blame to Shastra.

Example : Gita :

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः। स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥ ३.२१ ॥	Whatever a great man does, that other men also do (imitate) ; whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

Gita : 5th Chapter :

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्। कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥ ५.२३ ॥	He who is able, while still here (in this world) to withstand, before the liberation from the body (death), the impulse born out of desire and anger, he is a yogi, he is a happy man. [Chapter 5 – Verse 23]

16th Chapter :

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः। कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥ १६.२१ ॥	These three are gates of hell, destructive of the self.. Lust, anger and greed ; therefore, one should abandon these three. [Chapter 16 – Verse 21]

- Trividam Narakam.
- What a Brihaspati ….Ashadu / Not Learned …… used both ways.
- Vaibavam = Glory.
- Here inglorious in your knowledge.

Verse 57 :

विड्वाराहादितुल्यत्वं मा कांक्षीस्तत्त्वविद्भवान् । सर्वधीदोषसंत्यागाल्लोकैः पूज्यस्व देववत् ।।५७।।	O! knower of Truth, do not sink to the level of pigs in the sty! Freeing yourself from all the defects arising from your mind, be worshipped by the world like a god. [Chapter 4 – Verse 57]

Rule :

- Living being with knowledge + power can be great if Dharma control is there.
- Same living being with power + knowledge + looses restraint – Same power will make it worse!
- Tiger – Unrestrained does damage …. Kills Animal.
- One man / Hitler unrestrained kills many …
- One without Dharma …. Osama ….. Causes Huge Damage.
- Human with Vedanta – No Dharma Shastra … Restraint Believe in Papam – Punyam – Go to Narakam.
- **Vedantin :** Narakam Mithya
- Kama / Krodha – Maha Satyam for him.
- Worse than Animal.
- He is Dharma Ateeta … Restraint = Mithya ….
- Chance of Atma High.

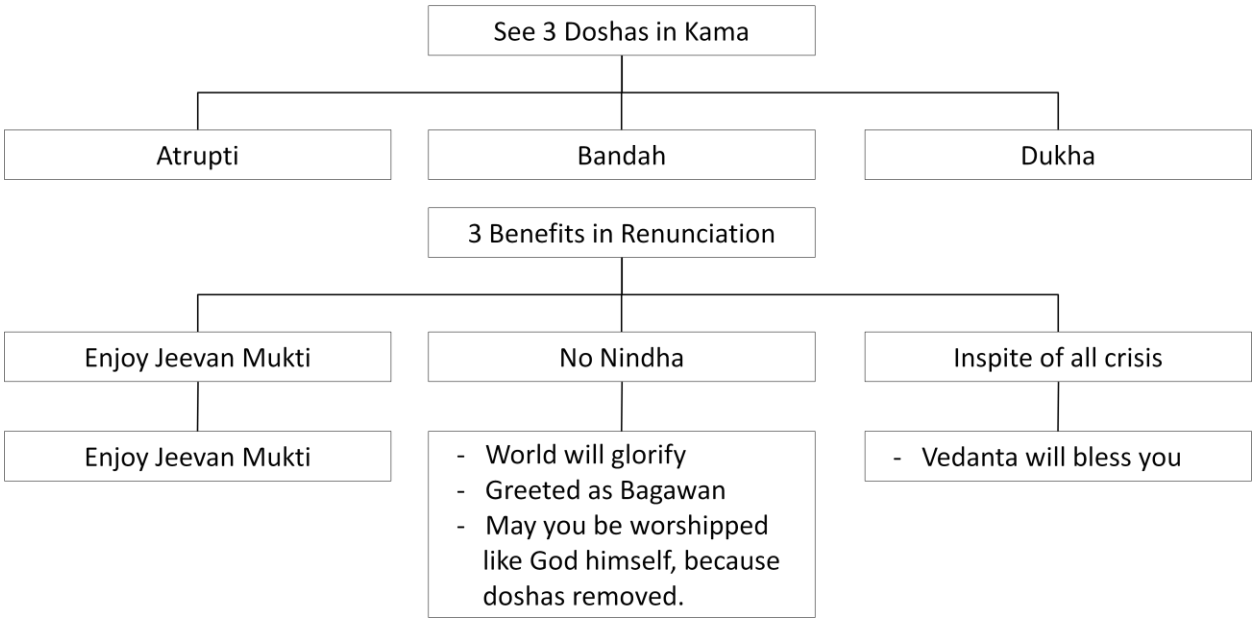
Verse Meaning :

- Don’t become Swimming in filth (Pigs).

- Not Following Dharma in Name of Jnanam.
- Don't transcend Dharma / Adharma – Punya / Papam.
- MA – Akankshi … Don't work for low status in Name of Jnanam.
- Go up …. Man to Godman / Divine
- Not …… Man to Animal Man.
- Therefore convert Jnanam into Nishta.
- Follow Rule till you become incapable of violating Rule.
- Dharma should become my intrinsic Nature till I don't require it anymore.

Valmiki :

- Rama not possessor of Dharma but embodiment.
- Till then have to handle Kama / Krodha ….
- Renounce Kama / Krodha problems as they arise.
- FIR – Frequency / Intensity / Response period should be the Yard stick.
- Kama / Krodha = Foundation.
- Products are Moha / Madhah / Matsarya.
- Foundation for others products to arrive.
- Entire Aasuri Sampat….. 16th chapter – Gita – To be Given up.



Verse 58 :

काम्यादिदोषदृष्ट्याद्याः कामादित्यागहेतवः । प्रसिद्धा मोक्षशास्त्रेषु तानन्विष्य सुखी भव ।।५८।।	The scriptures dealing with liberation proclaim that these urges of passions can be overcome by (constantly) thinking over the fettering nature of the objects of desire. Adopt these means, conquer the passions and be happy. [Chapter 4 – Verse 58]

How to convert Madhya to Uttama?

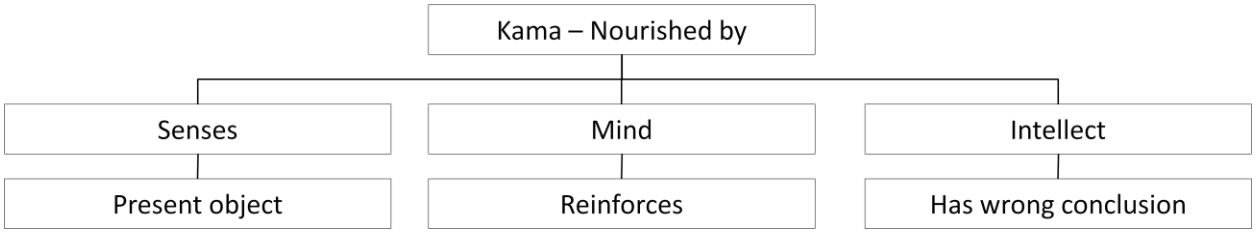
How to handle Kama / Krodha?

Gita :

काम एष क्रोध एष रजोगुणसमुद्भवः। महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥ ३.३७॥	The Blessed Lord said : It is desire, it is anger born of the 'active', all-devouring, all-sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]

- Kama Esha Krodha Esha… My worst enemy in the world.

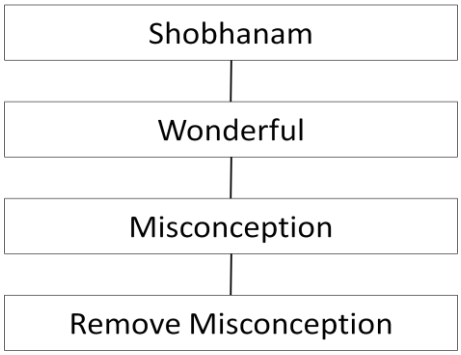
धूमेनाव्रियते वह्निर्यथादर्शो मलेन च। यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्॥ ३.३८॥	As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger). [Chapter 3 – Verse 38]
इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते। एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्॥ ३.४०॥	The senses, the mind and the intellect are said to be its seat ; through these, it deludes the embodied, by veiling his wisdom. [Chapter 3 – Verse 40]



- One prominent method to see dosha darshanam :
- Desire / Kama is always for object / Kamyaya.
- Why we have Kama towards Kamya / object?
- **Because we have conclusion :**

  Arrival of that object will improve my condition.
- Physical / Emotional / intellectual / financial / social status / family respectability – it will improve my condition is my assumption.
- That assumption is wrong.
- Shobhana Adhyasa – confusion.
- Super-imposing non existent value upon an anatma vastu / Kamya vastu.

- We give a glory which does not exist.
- Idam shobhanam iti Adhyasa.



- Any misconception is born out of Non – or wrong thinking – Avichara / Dur-vichara.
- Solution : Do vichara – So Vichara right thinking only.
- Mind held hostage for wrong / non thinking.
- With right thinking, Attached glory disappears.
- Go nearby – See Doshas.
- All deficiency – clear.
- See in introduction of chapter – 4 – Trividha dosha.
- "Dukha Mishritatvam / Bandakatvam / Atrupti Karatvam".
- See dosha + kama will fly away.
- Seeing deficiency in Anatma – Kamaya padartha… & see dosha in kama desire.. Kama covers / conceals discriminative power.
- Viveka Aavarnam is dosha of kama.
- Desire takes discriminative power as hostage stultification of thinking process.
- Mandukya upanishad – Another Agya – commandment in dosha drishti.
- See it as a problem.
- See it as a fake one / Pseudo one / Hollow one.
- 3rd Chapter : End – Fake Rs. 1000 – not counted dukham spritam – Kamam vartayet Ajam sarvam anusrutye…
- Fake Rs. 1000 – 1st sukha hetuhu – now dukha hetu.

- What is method to give up deficiency… impurity of kama…

Chapter 3 : Gita

- Kama – remedy given anger not separate problem…
- Version of desire + expectation.
- Expectation gets converted to anger.
- Behind every anger, there is legitimate + illegitimate expectation.
- Intensity of anger = Intensity of expectation.
- Learn to handle Kama – will handle Krodha.
- Real solution : Handle Kama alone…
- **In other texts of Moksha : Gita**

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्। आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥ १३.८॥	Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control…. [Chapter 13 – Verse 8]
दैवी संपद्विमोक्षाय निबन्धायासुरी मता। मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव॥ १६.५॥	The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities. [Chapter 16 – Verse 5]

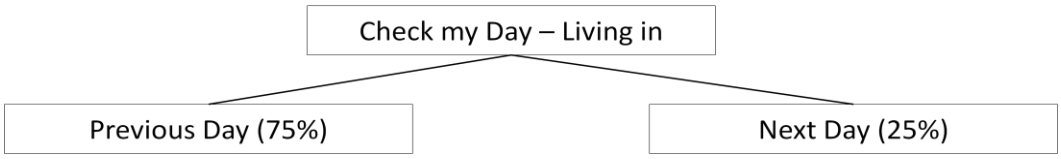
- 5 methods to develop positive virtues + avoid harmful tendencies…
- Not enough to write in Books.
- Learn + implement + enjoy jeevan mukti.

Verse 59 :

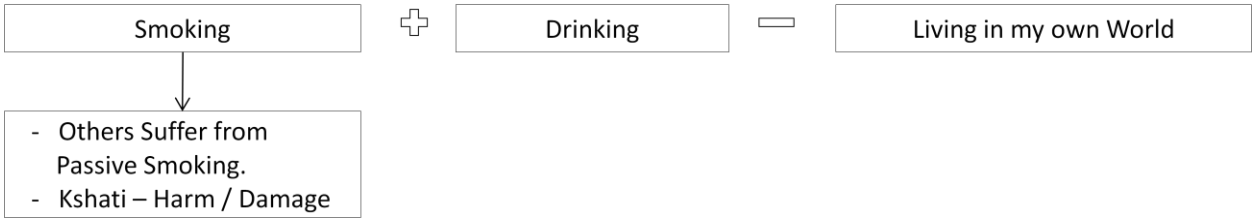
त्यज्यतामेष कामादिर्मनोराज्ये तु का क्षतिः । अशेषदोषबीजत्वात्क्षतिर्भगवतेरिता ।।५९।।	(Objection) : All right, let defects such as the impact of passions be removed, but what is the harm in letting the imagination play on the objects of desire? (Reply) : Such mental preoccupation with the objects of desire is the very seed of all evils, so says Lord Sri Krsna. [Chapter 4 – Verse 59]

- Teevra Ashastriya Jeeva Dvaitam - over from 49 Verse – 2nd Line to 58.
- Kama / krodha – Raaga – Dvesha – Malam - over .
- Shastriya Jeeva Dvaitam – Vedanta Vichara over.
- Mandah Ashastriya Jeeva Dvaitam now.
- Mano Rajyam – Chitta Vikshepa.
- Mind Wonders – Day Dreaming Mind.

- **Example :** What will I do in 2005/6/7 ….. Building castles in the air ……not Living in present.
- Live in Absentia.



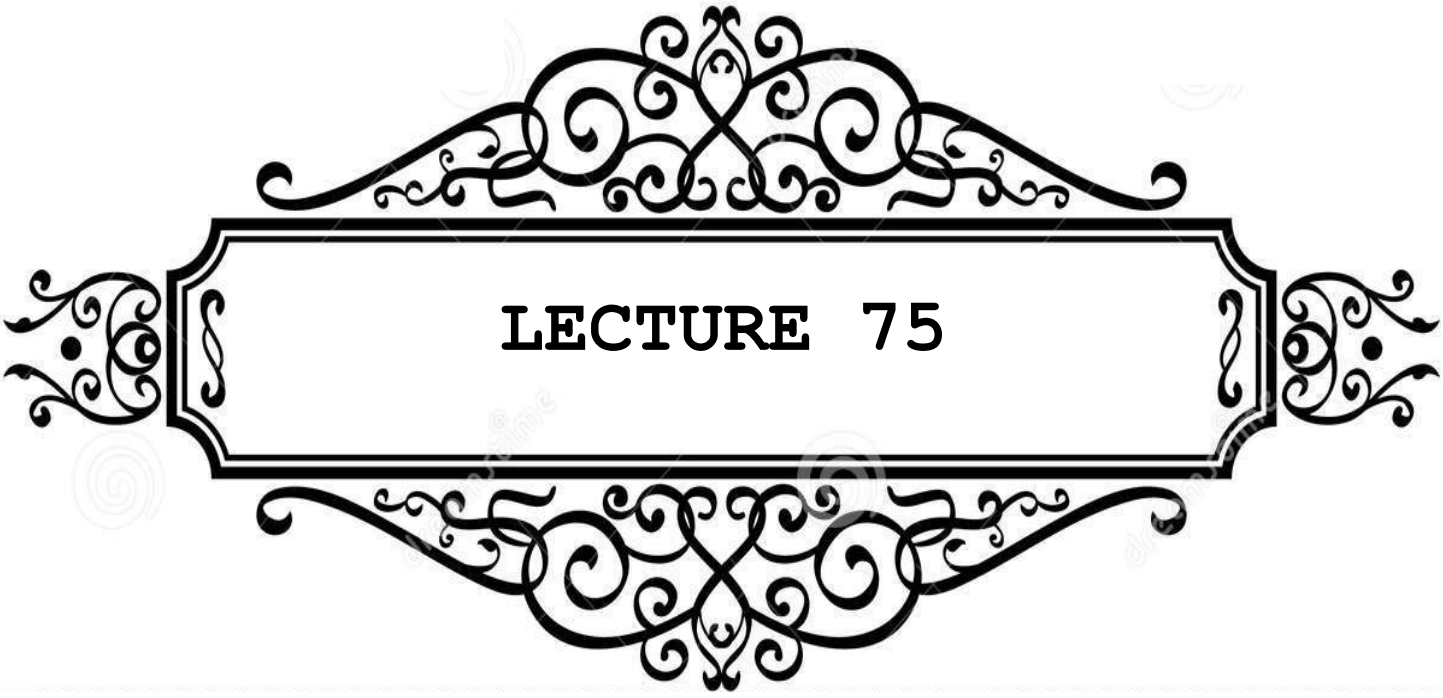
- Alati konda mari ….. Mano rajyam …
- Living in fantasy – Check whats wrong if I live in Mental World….
- Kama / Krodha – Affects others.
- I live in a private World of fantasy.
- Sitting in Padmasana …. No Dhyanam – but within Mind … Escape Loka Nindha.



- Mano Rajyam – Thought level – will not affect others.
- Therefore no restrain required.

Vedanta :

- Saturated thought alone gets converted into speech + Action.
- Watch your initial thought - They become Words.
- Watch your initial Words - They become Action.
- Watch your initial Action - They become Habit
- Watch your initial Habit - They become Character
- Watch your initial Character - They become Destiny.
- Initial thought decides what I will be after 10 years .
- Therefore, Don't ignore thoughts.



LECTURE 75

Lecture 75

Verse 59 :

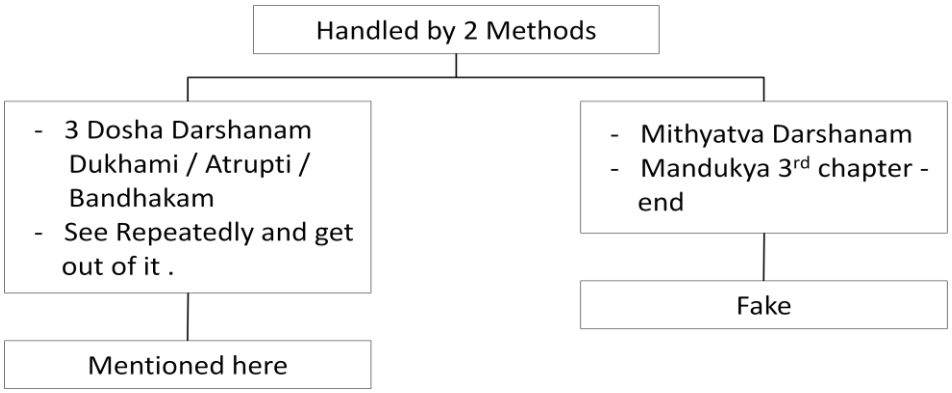
- Mandah Ashastriya = Mano Rajyam / Vikshepa
- Jeeva Dvaitam is Vedanta Vichara – Means or end ?
- Getting attached to means is false attachment.
- Means has validity only to attain end.
- Sadhyam = Atma Nishta = Goal.

  Jnana Nishta

- **Teaching :** Should be non binding Activity.

Not be dependent ….

- Follow Vichara + Grow out of it.
- Means converting from Binding to Non – Binding.
- Kama – Krodha … Obstacle to Jeevan Mukti….



Question :

- What is Wrong with Mano Rajyam ?
- Mentally enjoy - $1 million home.
- Not Accomplished physically – enjoy mentally?

Others Think	I Think
- Atma Trupta manasa	- $ 1 Million

2nd line – Answer :

- **Vidya :** No Immediate problem . Thought power gained – in mind will overflow at indriya level – After that in physical level.
- Mental presence will force person to Act out.
- What he is Imaging.
- Mandha Ashastriya …..Jeeva Dvaitam gets converted to Teevra Ashastriya Jeeva Dvaitam.
- Not immediate but potential problem.
- No Dosham but Dosha Bheejam …. Seed of future Dosha.

Gita :

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्। इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते॥ ३.६॥	He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

- Mind not Dwelling on Atma Vichara …
- Mithyachara = Seed for future Dosha.
- Kohati … Harm / Problem / Damage / Psychological Feminine – gender – Passive voice – Damage
- Kshatam – Datu – To hurt / Afflict / Damage.
- Abstract = Kshati.
- Akshata = Unbroken Rice.

Verse 60 :

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते । सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ।।६०।।	If a man dwells mentally on any object of desire, he will become attached to it. Attachment gives rise to a longing for it, and the frustration of desire leads to anger. [Chapter 4 – Verse 60]

Gita :

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते। सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते॥ २.६२॥	When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger… [Chapter 2 – Verse 62]

S. No	Stages	
1	Vishaya Dhyanam (Thought)	- Mano Rajyam – Building castle. - Meditating upon Vishaya.
2	" Sanga" Upajayate – Fancy	- Fancy for Actual Enjoyment.
3	Kama – Desire	- For Actual object - I Want object - Continue again + again.
4	Non Fulfilled Desire	- Krodha – Anger to all in creation – including God / Guru.
5	Fulfilled Desire	- Kama to Lobha – I want again + again. - Listen song Again. - Want profit.

Verse 60A :

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥ २.६३॥

From anger comes delusion, and from delusion loss of memory. From loss of memory comes the ruin of discrimination, and from the ruin of discrimination the man perishes.' [Chapter 4 – Verse 60A]

6) From Anger Temporary Delusion :

- Moha / Lack Viveka.
- Dharma / Adharma – Satya / Mithya
- Temporary clouding of intellect = Delusion

7) Smriti Vibrasaha :

- Gita / Upadesa – knowledge blocked like computer virus.
- Inside – not able to access.
- Well written notebook / castle – get liberation, not me!
- Money not available… what is available is vidya.
- Temporary forgetfulness of knowledge.

8) Buddhi nashaha ;

- If it happens once be alert – I am misbehaving in crisis.
- Not supposed to do that.
- If complacent – loose minded, repeats mistake, temporary delusion becomes permanent.
- Buddhi looses Viveka Shakti and Jnanam becomes clouded.

- Buddhi Nasha = Permanent forget fullness

Permanent for Damage / Loss.

9) Pranashyati :

- Spiritually destroyed not physically.
- Jada Bharata – great vairagyam – attached to deer… Antakale – Deer…
- Mano Rajyam if allowed will cause damage later…
- Nip in bud.. If patterns of thinking not healthy.
- Discourage these thoughts.
- Encourage mind with other useful thoughts. Can't directly stop thoughts because they are powerful.
- Have ready diversion thoughts / subjects .
- Mind in trouble – Hand over to diversion.
- Therefore Handle mano rajyam.
- I can be in my inner kama world – others don't know – must be honest – not hypocrite – cheat myself.
- What my goal of life? Wrong thoughts don't permit.
- Shastra has given medicine to consume.

Verse 61 :

शक्यं जेतुं मनोराज्यं निर्विकल्पसमाधितः। सुसंपादः क्रमात्सोऽपि सविकल्पसमाधिना ।।६१।।	This tendency of thinking on objects may be overcome by meditation on the attributeless Brahman. This can gradually be done at ease by first meditating on Isvara. [Chapter 4 – Verse 61]

- Remedy – Ninidhyasanam.
- Very Important : Being aware of my thought parttern.
- Lead deliberate life.
- Don't leave pen in the book.
- Be fully aware of all activities.
- Be liberated. Life at physical / verbal / mental levels – monitor. Identify unhealthy thought patterns / disturbing thought / anti vedantic / non friendly / pro – samsari thought pattern.

- Give time, Prarabda works for every individual. Prarabda anubava has to be experienced.
- Watching pain of others – helplessly.. Regrets / mistakes / guilt / have to handle.
- Otherwise they will color every word of yours.

Ninidhyasanam :

- Deliberate Awareful life – Be ware of every thought / word / action.

Problems :

- Require handling in form of sitting meditation – give exclusive time to think of event / person.. With vedantic teaching in hand.
- Sitting meditation = Samadhi abyasa "Taken up here".
- Accept situation – Watching anothers pain is prarabda – indirect pain.
- Dharma Putra – one lie… had to visit Naraka… see pain.
- I accept Prarabda experiences to come and going don't accept. Attack dark corners in mind.
- Disturbing thought patterns = Mano Rajyam.
- Anxiety / Fear / Jealousy / Krodha / Kama / here not teevra Kama / Krodha…. But Mandah Beeja – Kama Krodha.
- It can be mastered by Nirvikalpa Samadhi Abhyasa.
- Exclusively spending time on particular issue….
- General tendency : Escape / Diversion… confront and say that it is part of life.
- Details – 1st chapter – Panchadasi.
- How to get Nirvikalpa – By Savikalpa sitting meditation.
- Sampad : To acquire / attain.
- Bahiranga – Antaranya.

  ↓

  8 Steps – Desha / Kala / Asana / Sharira Sthithi / Indriya Nigraha / Mano Nigraha / Prana

- Will lead to absorbtion..
- Example : Yatho Deepa.. Flame doesn't flicker…
- Similar mind remains absorbed in this thought pattern.
- Practice that… gradually by Ashtanga. Asana – Dharana etc…

Verse 60 :

- Posture not compulsory.
- Ninidyasanam : determined by mental posture.
- Worrying about lowest rate.

Definition of Ninidhyasanam :

- Brahma Vishayaka manasa vritti pravahaha…
- Thought patterns on vedantic teaching.
- To remove hunger – eat good - Plate required.
- Bother about thought pattern… posture important for upasana – Saguna Ishvara Dhyanam.
- Clean – go to prayer room.
- Face east – Direction / Asana / important.

Ninidhyasanam :

- Requires thought pattern.
- Teevra Ashastriya – Jeeva dvaitam Rahitaha.
- Kama – Krodha Rahitaha / reduced.
- 1st learn to handle that.
- Between Breathing – life threatening problem and fracture – Doctor cures – Breathing first.
- See relative priority.
- Between teevra + Mandah – Handle teevra 1st.
- Ninidhyasanam = Relevant after Sravanam / Mananam – studied vedanta..
- Verse 51 – Page 115 – Bodha Durdhvam.

- If not vedanta, Karma Yoga / Upasana….
- Say + Regret.. Madhyama Adhikari….
- Jnani not Nishtaha.
- Pragya not sthira pragya = Buddha Tattvana
- Pulling – Akaranta – Daily sit 15 minutes alone…
- Master mano Rajyam – mind…
- What are your complaints?
- Huge list – confront it – no escape.
- **Example :**

  Flame – nothing to put it out. Covered with hay or dry paper conflagration….
- Chant Dheerga – Long Ohmkara
- Normal = Ohm 3 – beginning + end of vedic chanting…
- At Ninidhyasanam : Chant special ohmkara…
- 6 – 12 – Mantras… dheerga pranava – deep Breathings quietens mind – especially exhaustion – I am free inspite of problems.

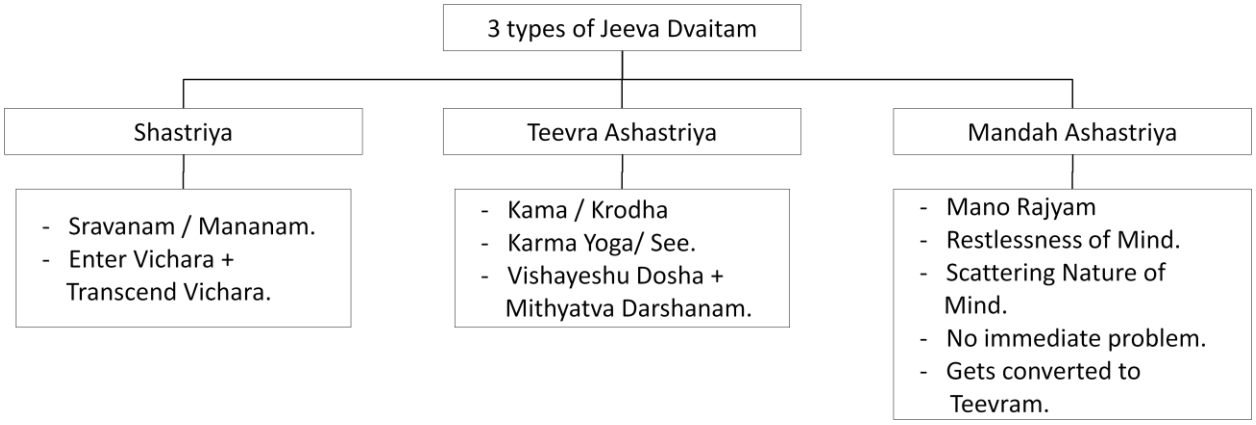
LECTURE 76

Lecture 76

Verse 62 :

बुद्धतत्त्वेन धीदोषशून्येनैकान्तवासिना ।
दीर्घं प्रणवमुच्चार्यं मनोराज्यं विजीयते ।।६२।।

One who has understood intellectually the nature of the secondless Brahman and who is free from the defects of intellect, should live in solitude, and over a long period practise the Japa of Aum and thus control the vagaries of the mind. [Chapter 4 – Verse 62]



- Don't allow Mano Rajyam – use Ashtanga Yoga Chitta Vritti Nirodha Technique – called " Thought Handling" Chattering will come down.

Verse 63 :

जिते तस्मिन्वृत्तिशून्यं मनस्तिष्ठति मूकवत् ।
एतत्पदं वसिष्ठेन रामाय बहुधेरितम् ।।६३।।

When the 'mental world' is thus conquered, (other) modifications of the mind (gradually) cease – the mind keeps mum like a dumb person. This method was variously explained by Vasistha to Rama. [Chapter 4 – Verse 63]

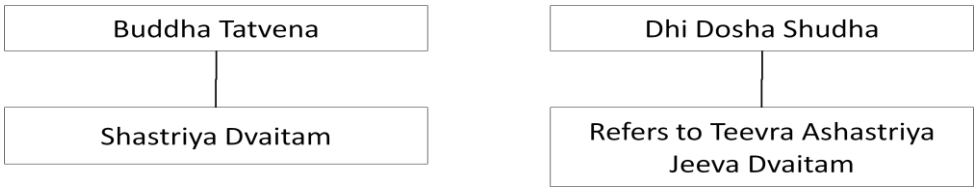
Phalam of Ninidhyasanam :

- Mano Rajyam = Winner over chattering / worrying / Rumblings / Murmuring of mind comes down + Mind becomes silent.
- Mandah Ashastriya = Jeeva Dvaitam conquered – Mastered – driver Away.
- In quiet moments, No external sound.
- Physical silence / Verbal Silence

  ↓

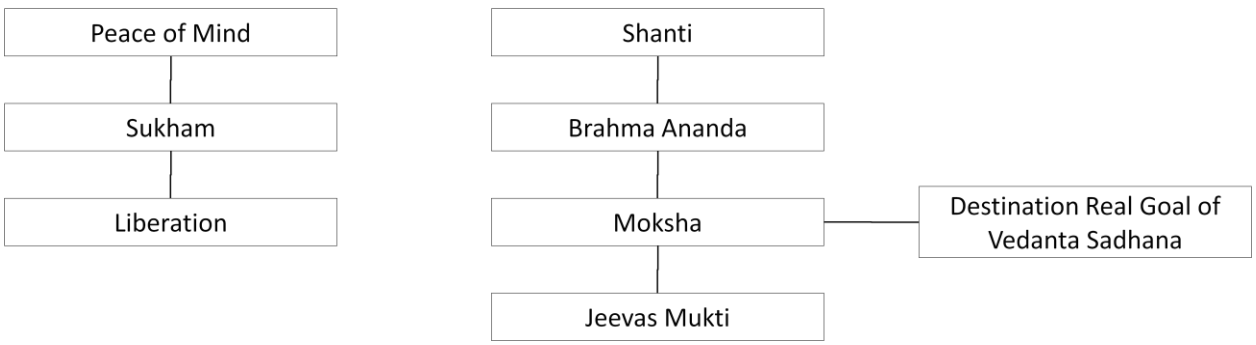
  External Silence / Mind – Nishesha = Internal Silence.
- Like Dumb – remain Silent – Cant speak.
- Similarly Mind Silent.
- In Garden – Mind enjoys flowers / Vast ocean / Blue sky / Blue star ….

- Mind without Agenda / plan
- Practice Vedantic “Ninidhyasanam “ – In any posture Sit / Walk / Lie down Recall Vedantic Teaching.
- Take appropriate part of Vedanta to Displace thought pattern …whatever is occupying mind.
- Disturbance – past regrets / Future concerns / confront directly.
- See Mithyatvam – Irrelevance - meaninglessness of that thought pattern …. Verse 62



For Mano Rajyam :

- Daily Meditate for 15 Minutes.
- Quieten Mind with Dheerga Onmkara.
- Upadesa Sara : Change Body chemistry with Pranayama.
- Disturbing thoughts exist in Sub – Concious Mind .
- Air it by Vedantic thoughts.
- No liberation other than internal chattering of mind.
- Ashanti Nivritti = Shanti Prapti …. = Liberation .
- No Brahman Ananda other than inner peace.
- Ashantasya kuta Sukham ?
- Without Shanti – No Ananda.



- Mimamsa / Tarqa / Means – End = Internal peace = Jeevan Mukti = Manas Shanti.
- Valmiki to Rama in Yoga Vasishta – (34,000 verses) Laghu – 4000 Verses.

  ↓ ↓

  Kula Guru Raghuvamsha Dynasty
- Manas shanti from favourable external condition is still Samsara.

Why shanti not permanent ?

- Kama Dependent / Prarabda Dependent, mix of Punya – Papa Mishram (Mandhkya Upanishad).
- Manas shanti inspite of Unfavourable condition = Mukti.

What is cause of Manas Shanti ?

- Jnana Janya Shanti – Not dependent on Prarabda Alone.
- Temporary Shanti.
- Ehi Samsprashapa Bogaha …… Dukhyonaya

How jnana Jnaya Shanti Works ?

Mechanism ?

- It helps me to reshuffle orders of Reality.

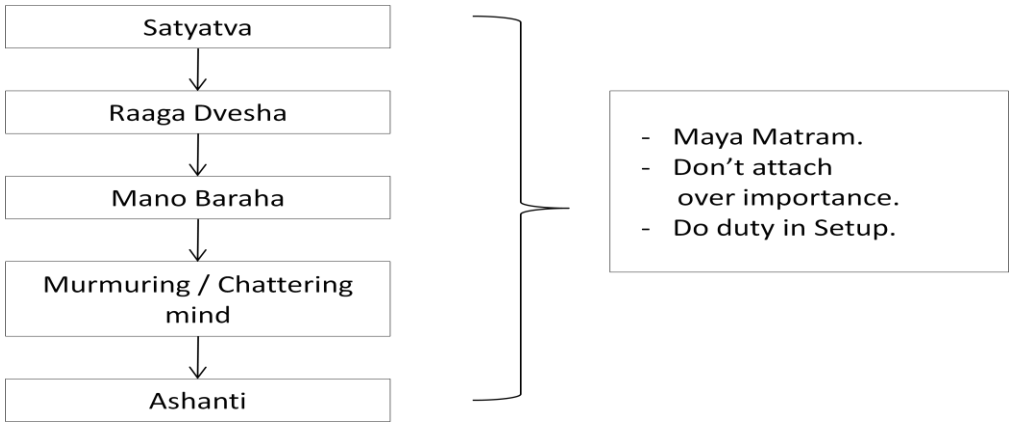
Drishyam	Drk
- Observed / Prapancha. - Lower order – Mithya. - Within Drishyam – relative – Vyavaharikam Things will get affected. - **Gunah – Guneshu vartante chapter 3 –Verse 28.** - **Indriya – Indriyartham Vartante Chapter 3 – Verse 34** - Body affected by Desha/ Kala / weather. - With Jnanam Drishya Prapancha Mithya – No Reality. - "Like Svapna Prapancha". - Pratiti Asti – Satta Nasti. - Experientially there – in Reality Not there. - Satya Jagat / Drishya – Nasti. - Satya Drishya Marjanam = Dismiss Drishyam. - Notion, there is Real Disturbing World is there. - Understand Disturbing World not there and Negate Disturbing World. - Whatever World I Perceive is Mithya World. - From Mind Remove Satyatva of prapancha which is occupying mind.	- Observer. - Sakshi / Satyam. - No event in Drishya Prapancha will affect real me. - I am Drk …this Darshanam Gives quietitude. - Satya Drk Asti. - Satya Drishyam will affect Satya Drk. - Screen Not affected by Movie characters **Chapter 2 – Verse 24 Achedyayan…..** - Self, eternal cant be burnt.

Gita :

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च। नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥ २.२४ ॥	This self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]
तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः। गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते॥ ३.२८ ॥	But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that 'gunas as senses' move amidst 'gunas as objects', is not attached. [Chapter 3 – Verse 24]
इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ। तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ॥ ३.३४ ॥	Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway ; for, they are his foes. [Chapter 3 – Verse 34]

How you know we attach Satyatva ?

- Raag / Dvesha / worry indicates we have attached Satyatvam.
- Satyatva Visishta Jagat is Baram for Mind.
- World which burdens me is World which has Raaga / Dvesha / Sanga.
- Any Member Disturbs because of Raaga Dvesha – Why Raaga / Dvesha?
- Satyatva Buddhi generates Raaga Dvesha.
- Raaga Dvesha Generates Mano Baraha



- Manasa Satya Darshana Marjana …. Drop Real Duality – Notion.
- Keep seeing false Duality – Me + World (Paper Tiger).

Dhakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

- Inside Chaitanyam.
- If this event takes place in the Mind, Replacement of Satya Prpancha by Mithya Prapancha in your mind.
- This Substitution / Replacement takes place.

How we know ?

- Scattering / worries will come down.
- Enjoy Garden / Beach / see baby… not worry. Don't think of my Ramayana.
- Living in the present – appreciating world as it is – is Jeevan Mukti.
- No fast forward / rewind – what bagawan plays – watch + move on = Mukti…
- Then arises full satisfaction / fulfillment.
- Nirvanam – Mukti – accomplished mission for which I am born – Job over – Mission accomplished. Fullness born out of Nirvanam.
- Merger into Brahman.

Technical Meaning :

- Extinction of individuality. Not living in personal world, living in ishvaras world not personal world – living on the beach / ocean…
- Appreciate world without subjective colouration + projection.
- Para = Highest goal of Poornata.

Verse 64 :

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनम्। संपन्नं चेत्तदुत्पन्ना परा निर्वाणनिर्वृतिः ।।६४।।	With the direct knowledge of the unsubstantiality of the phenomenal world arises the profound bliss of Nirvana [Chapter 4 – Verse 64]

Verse 65 :

विचारितमलं शास्त्रं चिरमुद्ग्राहितं मिथः । संत्यक्तवासनान्मौनादृते नास्त्युत्तमं पदम् ।। ६५।।	A steady and concentrated study of the scriptures and discussion on the truth with the teacher and other learned persons lead to the conviction that the clam of deep reflection born of the disappearance of the last vestiges of desires and passions is the highest state. [Chapter 4 – Verse 65]

- Yoga Vasishta = Sthiti Prakaranam Phalam 57-28.
- Jeevan mukta has analysed shastra – for sufficient time.
- Vicharitam Alam

  ↓

  Indeclinable sufficiently.
- Vedanta entered every cell.
- Convinced intellect by Mananam. Otherwise info belonging to some person. Fact for my intellect ….. World Rejects it.
- Aham Brahma Asmi – fact Accomplished through Mananam / Sharing Teaching.
- Shastra Jeeva Dvaitam
- Teevra Jeeva Dvaitam

  } Handled
- Vasana based Mental chattering / Mano Rajyam / Vikshepa / Mandah Ashastriya Jeeva Dvaitam / Old memories handled.
- I was treated like that in 1947 … Viparita Bavana – weakened – Nivritti – eliminated through Ninidhyasanam.
- Sloka 62 : Disturbing vasanas Negated. Good Badrinath vasanas – Not Touched. Samsara causing Vasana eliminated.
- As a result Mounam Praptam . There is Mental silence. Whispering of Mind silenced.
- Internal Silence Achieved through Sravanam / Mananam / Vasana Santyagaha.

- That silence in which past memories have been eradicated. Disturbances don't overpower.
- Due to Prarabda, we have past – comes + Goes – doesn't occupy + grip me!
- Doesn't occupy like writing in water Santyakta Vasanat – Mounat – comes quietly + goes.
- Other than this inner silence no other superior God in life.
- Internal Shanti / Silence is called Jeevan Mukti.
- This internal Shanti reflects in transaction as :

Gita :

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च। निर्ममो निरहङ्कारः समदुःखसुखः क्षमी॥ १२.१३॥	He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving. [Chapter 12 Verse 13].

- All not separate virtues. Inner shanti expresses in the form of compassion when there is a situation requiring compassion.
- When person has success in life and with inner fulfillment listens to the success – normally will get jealousy – why he gets … I also enjoy that persons happiness.
- Now I pretend to enjoy I share success of others …. = Maitraha / Karuna ….
- All Virtues, different expressions / symptoms of one thing – "Shanti".
- Has vedanta worked – Not Gauged by :

  Number of Text books covered / notebooks stacked

  Number of Castles listened / lectures given ….but based on shanti.
- My prarabda is getting to get over now.
- I am ready to quit. Need not be dragged.
- This is called Moksha.
- No other superior goal……
- Sthira pragya / Gunateeta / Parabakti /… Jeevan Mukti / Shanti … Words different, experience one. Brahma Experience as an event we negate.
- Brahma Jnana Phala Buta Shanti – Don't negate mutual peace – result of Jnanam experiencable. My mind is in shanti is experiencable peace.

Verse 66 :

विक्षिप्यते कदाचिद्धीः कर्मणा भोगदायिना । पुनः समाहिता सा स्यात्तदैवाभ्यासपाटवात् ।।६६।।	If sometimes owning to actions performed in previous births the mind of a reflective man is distracted by desire, then it may be brought back to a peaceful state by the constant practice of spiritual meditations. [Chapter 4 – Verse 66]

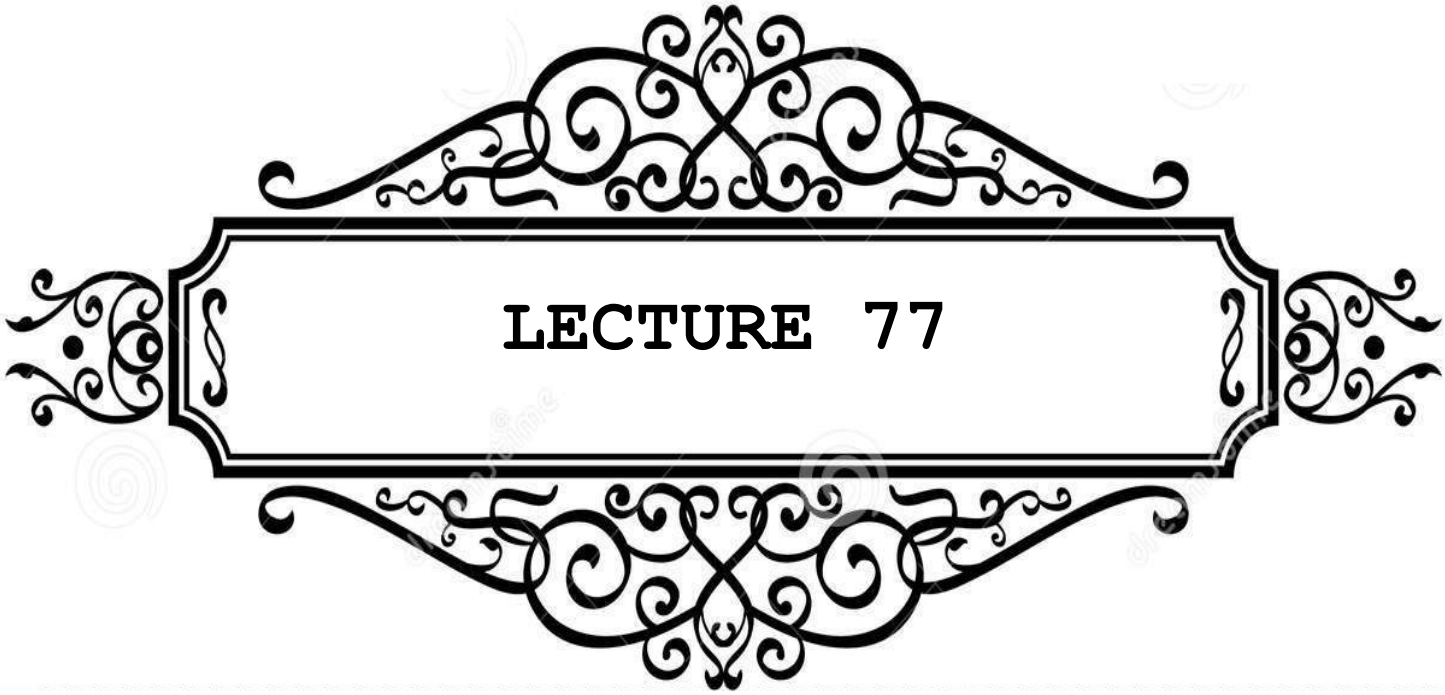
- Result of Jeevan Mukti can be clearly experienced in 2 situations.
- I am alone with myself in seclusion without interaction with World / People.
- In bed, No Sleep. I know my Samsara.
- I am interacting with people / things/ prarabda ripening + bringing experiences – daily – moment to moment.
- Jeevan Mukta in 2 situations expresses in 2 ways.
- **Seclusion :** Mind silent. No Disturbing thought in Mind. No Baram. Not Sick in the Mind. Not feeling like getting out of situation. We on TV to escape from our mind, because of Ashantasya Manobaraha.
- Mind burden for a person who doesn't have shanti.
- Mind in seclusion – Shanti . I don't want to escape from mind = Jeevan Mukti.

Gita :

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः। आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते॥ ३.१७ ॥	But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- Self Adequacy – Silent Mind. 2nd Expression interaction with World.
- World not a according to my expectation.
- Events Emerging unfavourable.
- Bad news coming – Watch FIR - Frequency / Intensity / recovery period.
- For Jeevan Mukta comes down. Becomes lesser not 100 to zero.
- Disturbance VS Shanti

  90% 10%.
- In course of time becomes reverse. Events shakes me but not overpowers me.



LECTURE 77

Lecture 77

Verse 66 :

- Ashastriya Jeeva Dvaitam – Mental Ashanti – restlessness / mano rajyam / vikshepa ….
- Tatwa bodha language – Absence of Sadhana Chatushtaya Sampatti .
- If Sadhana Chatushtaya Sampatti is there Sravanam - enough- No Yoga / Ninidhyasanam Required.
- Pramata = student – knower – operates Shastra pramanam. Pramanam generates Prama – Jnanam … only if Pramata is well equipped.
- Without Sadhana Chatushtaya Sampatti ….. Student not healthy, well equipped pramata.
- Therefore, Shastra Pramanam is not able to do a Good Job.

Keno Upanishad :

नाहं मन्ये सुवेदेति नो न वेदेति वेद च यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २	*Naham manye suvedeti no na vedeti veda ca* *yo nastad veda tad veda no na vedeti veda ca*

I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known… He comprehends It. [II – 2]

- Job simple – Transaction smooth.
- If Jnanam not fruitful do self Checking.
- **Check :** Vairagyam / Shama / Dama / Samadhanam.
- Ninidhyasanam = Acquiring Sadhana Chatushtaya Sampatti. In Retrospective effect knowledge seems to get better.
- Dehatma Vasana given up … consequence …. Mental silence ….. Scattering disturbing thoughts Gone ….. thoughtless Mind.
- Jnani has plenty of thoughts but he is free from disturbing thoughts - Thoughts not burden.
- Doesn't want to eliminate thought = Vasana Kshaya …… once this is accomplished , Mind enjoys silence.
- Shanti = Jeevan Mukti.

- How we recognise shanti is by studying FIR (Frequency / Intensity / recovery period) – to test our mind. How often disturbing reactions happen in the Mind with people or when alone.
- Study Frequency / Intensity – How deep is the Disturbance.

Disturbance felt at 3 levels

- Intense - Mental / Verbal / Physical.
- Medium - Mental / verbal.
- Least - Mental.
- Maintains Balance ….. Inside disturbance are there.
- Recovery period …. How long to come back to Normal = Success in 'Ninidhyasanam' … = Not zero.

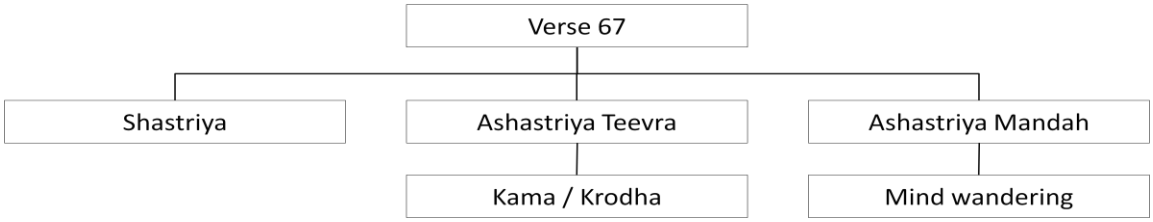
Generally	Manasshanti / occasionally
- Disturbed Manas Shanti	- In Rishikesh Camp disturbed

- Proportion changes – once in a while disturbance without external assistance.
- I have internal sources to add to as knowledge becomes clearer / assimilation deeper Jnana pariparsaha – ripening of knowledge.
- Mind free from mano Rajyam.
- Once a while mind goes thru Vikshepa.
- Disturbance only at internal level – not Vak / Body / face level – others don't know.
- Only Jnani knows. Flutter happens because of Prarabda Karma – It brings events / new / karma Vyashti + Samashti level.
- Prarabda has to give Sukham / Dukham.
- India wins cricket – personal / Family / Ashrama / national / interactional level.
- Exposed to Prarabda… Vikshepa only at mental level – others don't know. Only he knows how to handle.
- Jnanis sensitive mind recognises internal event.

- As Sadhaka – lead alert life.
- As Jnani, lead alert life.
- Red light burns because of his expertise / skill in Ninidhyasanam.
- Which vedantic tablet / which disturbance – knows instantaneously.
- Postpones important decisions when mind disturbed has self control. Now with colored mind, wrong decision.
- Mind brought to quietitude… recovery comes down.. Because of Jnana Nishta.
- Ashastriya Mandah Jeeva Srishti…. Verse 59 – 66 Over.

Verse 67 :

विक्षेपो यस्य नास्त्यस्य ब्रह्मवित्त्वं न मन्यते । ब्रह्मैवायमिति प्राहुर्मुनयः पारदर्शिनः ।।६७।।	That man whose mind is not subject to distraction is not merely a knower of Brahman but Brahman itself – so declare the sages versed in the scriptures of Vedanta. [Chapter 4 – Verse 67]



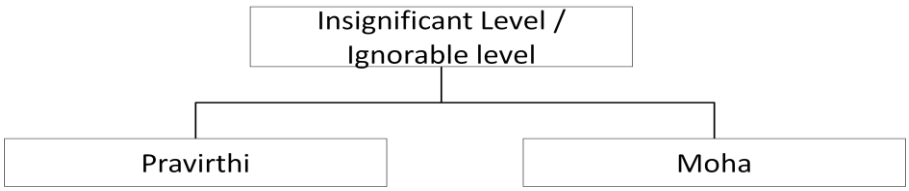
- No – Ninidhyasanam required.. Enjoys healthy mind with ripe knowledge.
- Verse 67 + 68 – Phalam…
- Verse 67…. Because of long Ninidhyasanam….
- Vikshepa comes to insignificant level. Zero level doesn't exist.
- Ideal mind / Body / Gold – doesn't exist.

Gita Chapter 14 : Gunateeta Jnani

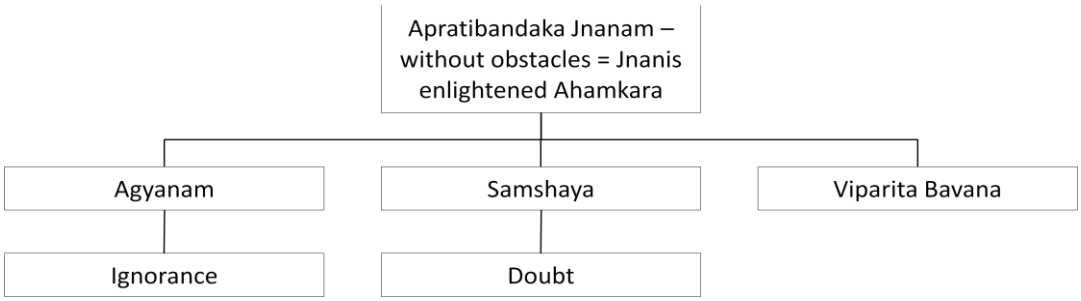
- Mind is sagunam dominant

श्रीभगवानुवाच प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव। न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति॥ १४.२२॥	The Blessed Lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor long for them when absent. [Chapter 14 – Verse 22]

Vikshepa :



- Don't bother – Don't require treatment. Then Jnanam = Jnana Nishta Pakvam
- Sthira Pragya through Brahmavitu….



- Knowledge + ignorance belongs to Pramata / knower / Jeeva / Chidabasa sahita Original Conciousness / ahamkara.
- Well enlightened Ahamkara = Most healthy Ahamkara.

Then a Phenomenon happens :

- Jnani looses Abimana with his own Ahamkara.
- If he wants to identify with Ahamkara he claims I am Jnani = Anatma Abimana.
- When Abhimana healthy, ripe fruit naturally falls = Ahamkara Abimana goes.
- I am not Jnani / Ajnani… neither Baddaha / Muktaha… I am vilakshana.
- When Body Healthy – sit comfortably forget existence of Body.
- If knee pain… then Abimana in sick person.
- Jnanis Ahamkara – perfect healthy.
- No ignorance sickness, no doubt, viparita Bavana.
- Once these 3 diseases gone, his Ahamkara drops off.
- Enlightened Ahamkara is lightened. Ahamkara has no Abimana – I am Jnani.

- I am mukta is Jeevatma.
- Once Viparita Bavana + Mano Rajyam + Restless comes down thru Ninidhyasanam.. For Jnani… even Jnani status dropped.
- To claim I am Jnani – I should identify with Ahamkara which is ignorance.
- Jnani should claim I am Apramatru Braham – not Jnani.
- Keno upanishad : One who says I know, he doesn't know.

Verse 68 :

दर्शनादर्शने हित्वा स्वयं केवलरूपतः । यस्तिष्ठति स तु ब्रह्मन् ब्रह्म न ब्रह्मवित्स्वयम् ।।६८।।	One whose mind does no longer dwell on whether he knows Brahman or not but who remains identified with pure consciousness or knowledge is not merely a knower of Brahman but Brahman itself. [Chapter 4 – Verse 68]

Verse 69 :

जीवन्मुक्तेः परा काष्ठा जीवद्वैतविवर्जनात् । लभ्यतेऽसावतोऽत्रेदमीशद्वैताद्विवेचितम् ।।६९ ।।	This liberation in life is the final step attained by sublating or removing the mental creations of the Jiva (projected on the world of Isvara). So in this chapter we have described how the duality created by the Jiva differs from that created by Isvara. [Chapter 4 – Verse 69]