CHAPTER 7

PANCHADASI

TRUPTI DEEPA PRAKARANAM

(The lamp of Perfect Satisfaction)

Volume 3

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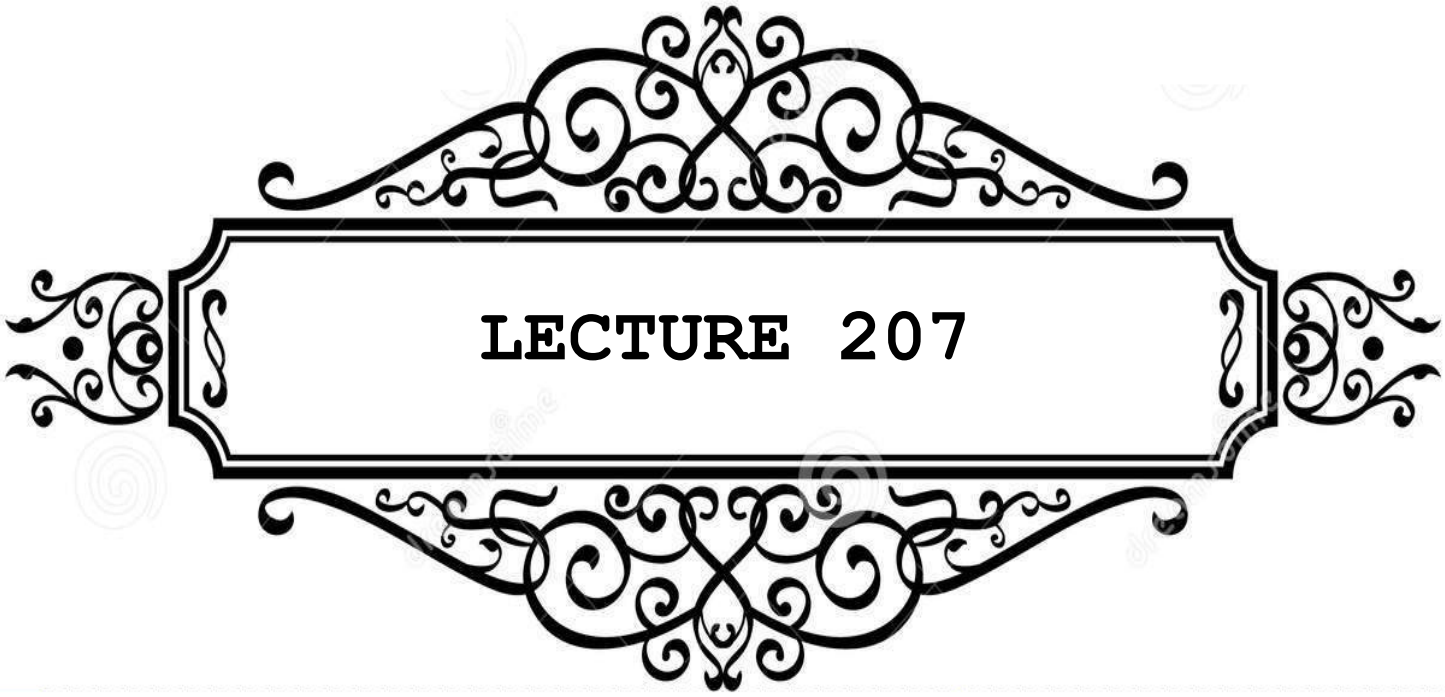


LECTURE 207

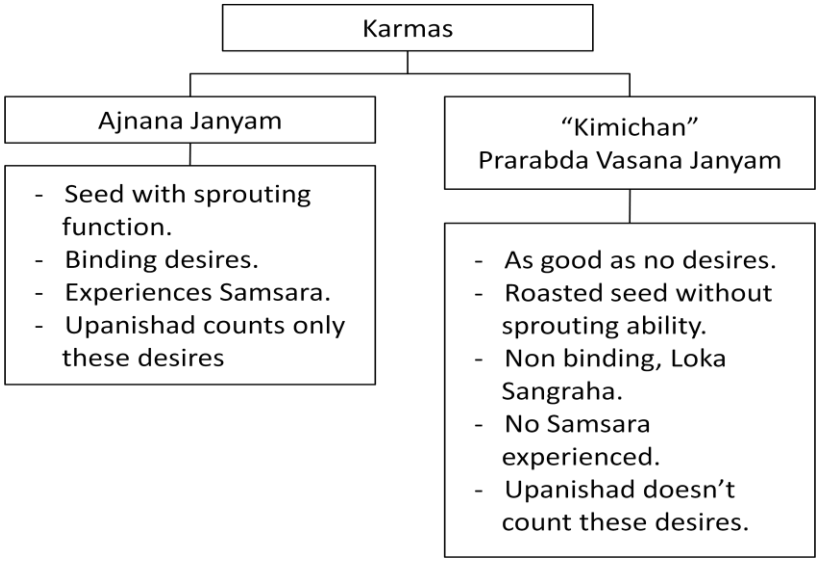
LECTURE 207

Good Introduction :

- By negating Jnanis desires, indirectly Upanishad negating objects of desires.
- Bogya Abavatu, Bogya Ichha Abava, since no objects to desire. There is no desire.
- Previously person misunderstood desires, misunderstood objects to be real.
- After Advaita Knowledge, objects are perceived but understood as unreal objects.
- Jnani does not desire unreal objects.

Incidental point :

- Jnani can't have desires born out of ignorance because Jnani has no ignorance. He can give Prarabda Vasana based desires for Loka Sangraha Karmas.



Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥	Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

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

Kimichan	Kasya Kamaya
- Verse 135 – 191. - Bogya Nisheda. - What desires. - No objects.	- Verse 192 – 222 (31 Slokas). - Bogtru Nisheda. - For whose enjoyment should Jnani desire sense object? - No enjoyer left. No "Bokta". - Ahamkara Bogtru – subject negation. - Ahamkara serves as Karta & Bokta.

Ahamkara definition :

- Sukshma Shariram (Reflected Medium)

  + Reflected Consciousness.

- Sharira Trayam + 3 Reflected Consciousness.

} Mithya

↑

Pratibimbita Chaitanyam

- 3 names of Ahamkara – Vishwa – Teijasa – Pragya.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

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

- Negated by Nantap Pragyam – teijasa Nisheda.
- Na Bahish Pragyam = Vishwa Nisheda.
- Na Pragyana Ghanam = Pragya Nisheda.
- What is left out – "Turiyam".
- Chapter 2,3,4 commentary on 7th Mantra.
- "Kimichan" – conveys unreality of Bogya Prapancha.
- Negates, falsifies (Abava) – Bogtru Prapancha.
- Bogtru Abava = Vivakshaya (intention).
- Bogtru Prapancha = group of Ahamkaras.

- How to negate Bogta – enjoyer – subject?

Realisation :

- Atma Asangatvat by looking at oneself as Asanga Atma, Bokta – Ahamkara disappears.
- Asanga status of oneself clearly understood from Vedas.
- How Bokta goes away?
- See it as Ahamkara not Aham and see Aham as Asanga Atma.
- To enjoy Bogta status one should have connection with Bogyam.
- Bogta status impossible without connection with Bogyam.
- No husband status – without wife. Once I know Asanga Atma, connection with Bogya Prapancha and Bogta goes.
- Connection was Mithya – falsified now with Jnanam.
- I am Asanga Atma – how can it have connection with Ahamkara – Bogta – "I" and through that to the world.

Atma "I"	Ahamkara "I" (with Karanams)
- Asanga. - Paramatma. - like space has no connection with objects. - Not Bokta.	- Sasanga. Jivatma Connected with Bokta Connected with Bogya - Bokta "I" – status superimposed on "I".

- Boktrutvam status must be misconception.
- Like Rajju Sarpa Adhyasa.
- Like false snake superimposed on rope.
- Bokta status super – imposed on "I" – Atma.
- By clear knowledge, Bogtrutvam - Sarpa negated. Bokta status snake negated.
- Asanga Svarupatvat, Kutasta Jnanat Bokta gets falsified – indirectly conveyed as "Tasya Kamaya".
- Verse 192 is Sankshepa Sloka – 30 verses on this Sloka.

Verse 193 :

पतिजायादिकं सर्वं तत्तद्भोगाय नेच्छति ।
किंत्वात्मभोगार्थमिति श्रुतावुद्घोषितं बहु ।।१९३।।

Many Sruti texts declare that a husband loves his wife not for her sake and the wife loves him not for his sake, but for their own sake. [Chapter 7 – Verse 193]

Purva Pakshi :

Question :

- How Atma is Abokta?

Yajnavalkya – Meitreyi Samvada :

- Introduces Atma as Bokta.

Brihadaranyaka Upanishad :

- II – IV – 5 – Atmanastu Kamaya.
- IV – V – 6 –

Brihadaranyaka Upanishad :

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

sa hoväca na vä are patyuù kämäya patiù priyo bhavaty
ätmanastu kämäya patiù priyo bhavati
na vä are jäyäyai kämäya jäyä priyä bhavaty
ätmanastu kämäya jäyä priyä bhavati
na vä are puträëäà kämäya puträù priyä bhavanty
ätmanastu kämäya puträù priyä bhavanti
na vä are vittasya kämäya vittaà priyaà bhavaty
ätmanastu kämäya vittaà priyaà bhavati
na vä are brahmaëaù kämäya brahma priyaà bhavaty
ätmanastu kämäya brahma priyaà bhavati
na vä are kñatrasya kämäya kñatraà priyaà bhavaty
ätmanastu kämäya kñatraà priyaà bhavati
na vä are lokänäà kämäya lokäù priyä bhavanty
ätmanastu kämäya lokäù priyä bhavanti
na vä are devänäà kämäya deväù priyä bhavanty
ätmanastu kämäya deväù priyä bhavanti
na vä are bhütänäà kämäya bhütäni priyäëi bhavanty
ätmanastu kämäya bhütäni priyäëi bhavanti
na vä are sarvasya kämäya sarvaà priyaà bhavaty
ätmanastu kämäya sarvaà priyaà bhavaty
ätmä vä are draööavyaù çrotavyo mantavyo
nididhyäsitavyo maitreyy ätmano vä are
daräanena çravaëena matyä vijñänenedaó sarvaà viditam ॥ 5 ॥

He said: "It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kshatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised - should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known [II – IV – 5 , IV – V – 6]

- Sarvam Priyan Bavati. Everything loved in creation only for ones own enjoyment.
- For enjoyment of oneself person loves everything in creation.

Every love	Real love
- All conditional love. - Not love for object – - I should be comfortable. - For Bokta Atma, Money, Child, wife, all there.	- Directed to Atma.

- Husband loves wife not for comfort of wife but for ones own comfort, enjoyment.
- Atma associated with Bokta in Meitreyi Brahmanam.
- 4th Chapter also – same.

Verse 194 :

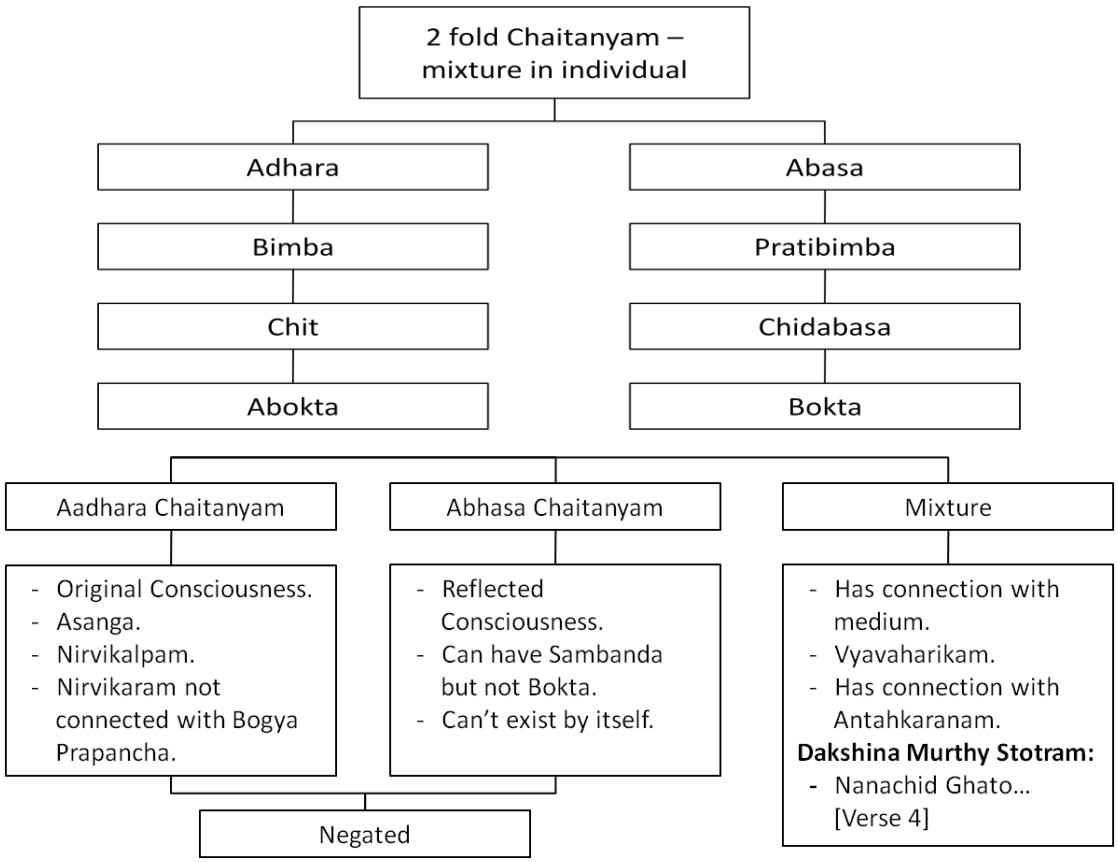
किं कूटस्थश्चिदाभासोऽथ वा किं वोभयात्मकः ।
भोक्ता तत्र न कूटस्थोऽसङ्गत्वाद्भोक्तृतां व्रजेत् ।।१९४।।

Now who is the doer and enjoyer? Is it the immutable Kutastha or the reflected consciousness, Cidabhasa, or a union of the two? Kutastha cannot be the enjoyer since it is association less. [Chapter 7 – Verse 194]

- Atma is not Bokta – I am Bokta.

↓ ↓

- 2 fold Chaitanyam – mixture in individual



Dakshinamurthy Stotram :

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते । जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत् तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥	Naanaac-Chidra-Ghattodara-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]

- Chidabasa goes out through every thought and pervades objects.

Vritti Vyapti	Phala Vyapti
Chidabasa pervading Vritti	Chidabasa pervading object

- Chidabasa has reflection – no existence of its own. By itself not Bokta.

Example :

- Before marriage thinking of naming children.
- Rope snake by itself can't do anything.
- Chidabasa by itself can't do anything (not Bokta).
- Kevala Abasa Chaitanyam Na.
- Bokta Bavati – Abavatvat / Asangatvat.
- Mithya Chidabasa backed by Satya Chit alone. Boktrutvam also Mithya. Yajnavalkya talks of Misra Atma.

Verse 194 :

- 1st option : Kutasta, Bimba Chaitanyam – Original Consciousness – is Bokta – it is Asangaha.
- Hence not Bokta – space can't taste Paisam – only tongue can taste Paisam.

Verse 195 :

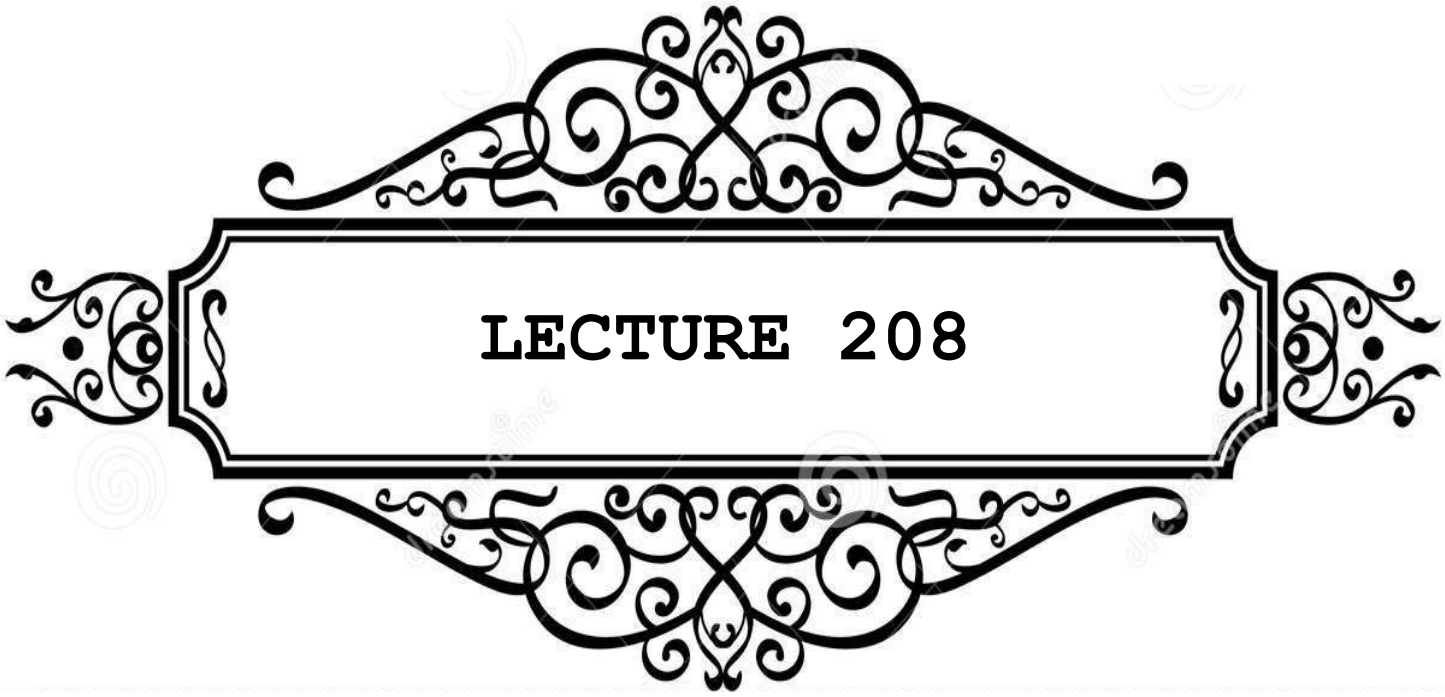
सुखदुःखाभिमानाख्यो विकारो भोग उच्यते । कूटस्थश्च विकारी चेत्येतन्न व्याहतं कथम् ।।१९५।।	Enjoyment signifies the change that results from identification with the sensations of pleasure and pain. If the immutable Kutastha is the enjoyer, it becomes mutable, then would it not be self – contradictory? [Chapter 7 – Verse 195]

- Any type of enjoyment is in the form of Vikara – modification, Sukha, Dukha, Abimana.
- There is Sukha Vritti Vikara Dukha Vritti – Vikara.
- Boga = mental, physical modifications pleasure / pain.
- Kootasta – changeless – Nirvikara Tishtati.
- How Kootasta related to happy / sad modifications – hence Kutasta can't be Bokta – Atma – never Bokta.
- Bogaha = I am Sukhi / Dukhi – Abhimana.

Verse 196 :

विकारिबुध्यधीनत्वादाभासे विकृतावपि । निरधिष्ठानविभ्रान्तिः केवला न हि तिष्ठति ।।१९३।।	Chidabasa is subject to the changing conditions of the intellect, and he undergoes modifications, but Chidabasa being illusory exists only by virtue of his real substratum, and therefore he cannot by himself be the enjoyer. [Chapter 7 – Verse 196]

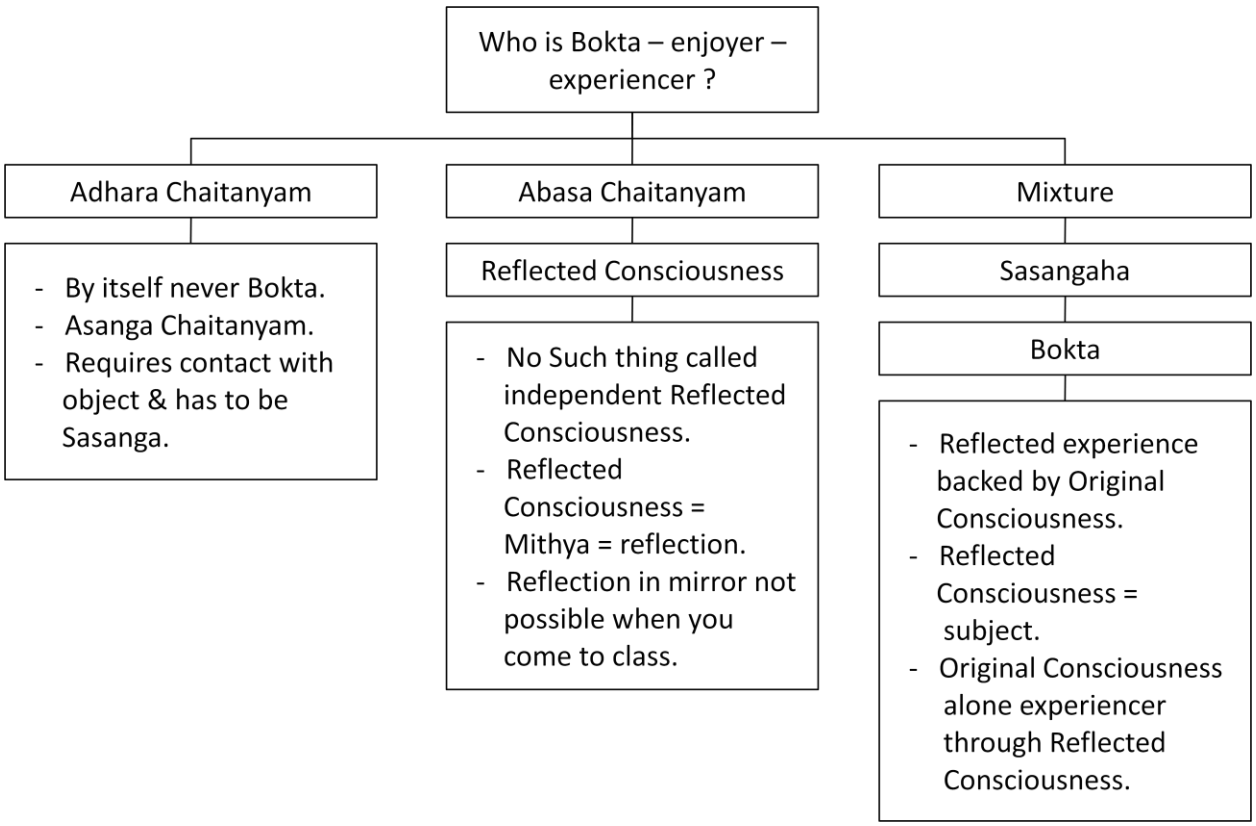
- Chidabasa by itself not Bokta without connection with Kootasta.



LECTURE 208

LECTURE 208

Introduction :



- Once Bimbam comes, Pratibimbam can't continue.
- Isness in Pratibimbam is borrowed from Original Consciousness. Independent Reflected Consciousness can't be Bokta.
- Original Consciousness + Reflected Consciousness = Bokta – experiencer.

Verse 197 :

उभयात्मक एवातो लोके भोक्ता निगद्यते। तादृगात्मानमारभ्य कूटस्थः शेषितः श्रुतौ ।।१९७।।	In common parlance, therefore, Chidabasa in conjunction with Kutashta is considered to be the enjoyer. But the Sruti begins with both the types of self and concludes that Kutastha alone remains. [Chapter 7 – Verse 197]

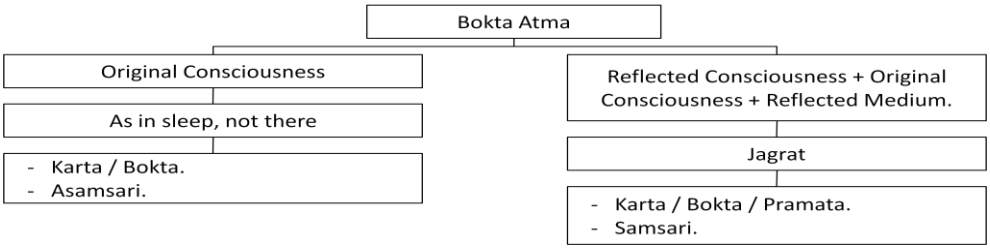
- Ubayatmaka – mix – alone is experiencer in the world – mix alone is over / Karta, Pramata, Bokta. (Doer), (Knower), (enjoyer).
- Reflected Consciousness backed by Original Consciousness or Original Consciousness through instrumentality of Reflected consciousness knows Aham Brahma Asmi.

Sureshvaracharya :

- Original Consciousness putting coat of Reflected Consciousness = knower, doer, enjoyer.
- Police + uniform / dress = controls traffic without uniform can't function.
- Original Consciousness puts on uniform of Reflected Consciousness to acts.

Explanation of Meitreiyi Brahmana :

- Atmanastu Kamaya Sarvam Priyam Bavati.
- Atma here is Reflected Consciousness – Bokta.
- Introduces Bokta Atma and enquires into Bokta Atma.



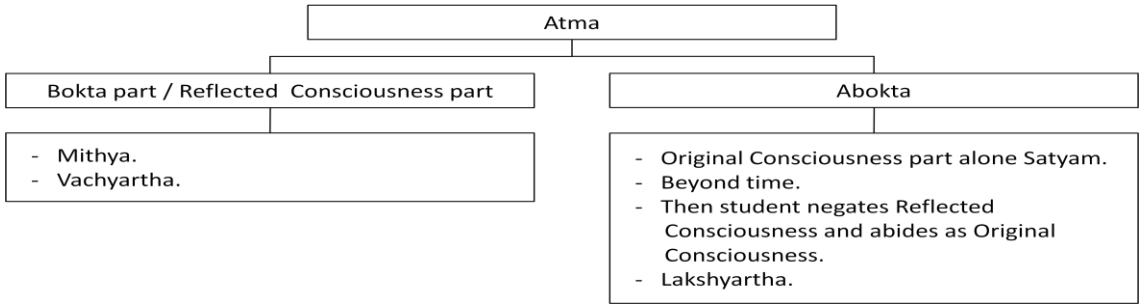
Step 1 :

- Turn attention from Bogya Prapancha to Reflected Consciousness – Bogta.
- Student does not know Bokta is mix of Original Consciousness + Reflected Consciousness.

Step 2 :

- Understand Bokta Atma not singular entity. Mix of Sakshi Original Consciousness + Ahamkara.

Step 3 :



- Till Reflected Consciousness is there I will have Bokta status once Reflected Consciousness is falsified, dropped, uniform removed, Bokta dropped, Abokta arrives.

Journey :

- Bogyam
  ↓
- Bogta — Bokta is mix
  ↓
- Abokta — Reflected Consciousness removed from mix

- Atmanastu Kamaya – 1st segment of journey Bogyam to Bokta.
- Drop Reflected Consciousness – to go from Bokta to Abokta.
- Finally arrive at Kutasta Abokta alone.
- Without Reflected Consciousness – part is final remainder. After filtration.
- Only Original Consciousness part left in the vessel in Meitreyi Brahmana.

Verse 198 :

आत्मा कतम इत्युक्ते याज्ञवल्क्यो विबोधयन् । विज्ञानमयमारभ्यासङ्गं तं पर्यशेषयत् ।।१९८।।	When king Janaka asked Yajnavalkya about the nature of the self, the sage first told him of the sheath of intellect and then, pointing out its inadequacy (to be the self), ended in teaching him of the immutable Kutastha. [Chapter 7 – Verse 198]

- Initially for student, mixture alone is present when he comes to teacher.
- Real self is hidden behind the false self.
- Like a person removes false snake, let us remove false fake self – the Ahamkara self.
- Enquire what is the false self?
- Teacher has Sakshi in mind student has mix in mind.

Svayam Jyoti Brahmana :

- Yajnavalkya dialogue with Janaka. Atma is final light in which all transactions take place if consciousness is not there sunlight is no more sunlight, no sense organs.
- Janaka = what is that Atma ?
- Yajnavalkya : introduces mixture as Atma in the beginning. Pure Atma can't be introduced without Reflected Consciousness - container.

Chinmaya example :

- Get me water.
- Why cup?
- Water independently can't be carried.

Original Consciousness	Cup	Student drops Reflected Consciousness cup	Tat Tvam Asi understood
Water	Reflected Consciousness		

- Janaka : which one is Atma? Sthula / Sukshma / Karana?
- Yajnavalkya : starts with Vijnanamaya Kosha = Bokta as Atma – Vachyartha Rupa Atma.
- Final teaching : Atma = Abokta.

Reference :

Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः ; स समानः सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्योः रूपाणि ॥ ७ ॥

Katama atmeti yoyao vijnanamayau praieau hyidyantarjyotiu puruaasu sa samanau sannubhau lokavanusaocarati dhyavativa lelayativa sa hi svapno bhutvemao lokamatikramati myityo rupani || 7 ||

'Which is the self?' 'this infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self – effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were and shakes, as it were. Being identified with dream, it transcends this world – the forms of death (ignorance etc.)' [IV – III – 7]

- Jiva goes through 3 Avastas.

Water with cup

- Finally he comes to pure Asanga Atma after removing Reflected Consciousness.
- Like we leave cup after drinking water, we drop 3 states – Avastas – disposable cups retain / consume water – pure Original Consciousness – remainder as ultimate Adhishtana – Paramartika Satyam.
- Only when Reflected Consciousness is there, Triputi is possible.
- When Triputi is there, Vyavahara possible.
- When Reflected Consciousness negated, no Triputi. When Triputi is not there, Atma = Nirvikalpaka Chaitanyam remains all alone.
- Who will experience anything?
- Tatra Kena Kim Pashyati?
- Is Atma Bokta?
- Only in intermediary stage of teaching.

Verse 199 :

कोऽयमात्मेत्येवमादौ सर्वत्रात्मविचारतः ।
उभयात्मकमारभ्य कूटस्थः शेष्यते श्रुतौ ।।१९९।।

In fact, Aitareya and other Sruti texts, concerned with the consideration of the self, begin with an enquiry into the nature of the enjoyer and end in a description of the immutable Kutastha. [Chapter 7 – Verse 199]

Aitareya Upanishad :

ॐ कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा ।
येन वा पश्यति येन वा शृणोति
येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति
येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Ko yam - atmeti vayam - upasmahe, katarah sa atma,
yena va pasyati yena va srnoti
yena va gandhana - jighrati yena va vacam vyakaroti
yena - va svadu casvadu ca vijanati || 1 ||

Who is this one that we worship as this self? Which of the two is the self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [III – I – I]

- What is Atma?

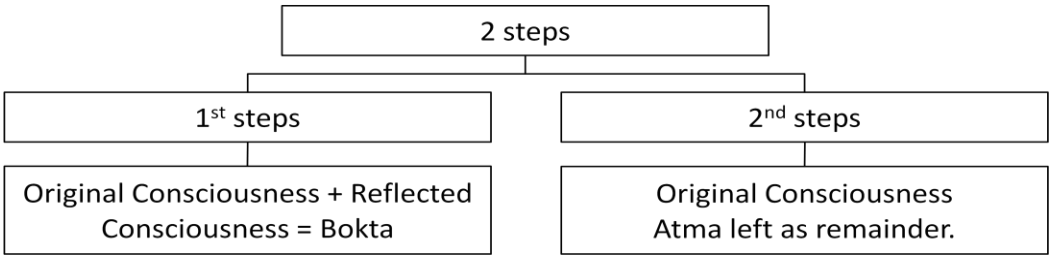
Intermediary stage :

- Eha va Pashyati.

- Original Consciousness + Reflected Consciousness – Mix = Bokta from which you see, hear.

Final :

- Reflected Consciousness dropped.
- Original Consciousness retained.



Verse 200 :

कूटस्थसत्यतां स्वस्मिन्नध्यस्यात्माऽविवेकतः ।
तात्त्विकीं भोक्तृतां मत्वा न कदाचिज्जिहासति ।।२००।।

Owing to ignorance the enjoyer superimposes the reality of Kutastha on to himself. Consequently he considers his enjoyment to be real and does not want to give it up.
[Chapter 7 – Verse 200]

Real I / Consciousness	Mix I / "Fake – Reflected Consciousness"
- Attribute less all pervading. - Recognised "I" which was in past, present. - Continuous I. - I as real, I was there yesterday, today, will be there tomorrow. - Recognised I – inheres present and past I. - Reflected Consciousness + Original Consciousness can be separated by thinking only.	- Confines to mind only. - Not physical "I". - Always changing. - Experienced as present "I" & past "I". - It was there yesterday.

- Can never experience Reflected Consciousness or Original Consciousness alone.
- In body Original Consciousness alone is there = dead body.
- In living life – never come alone to Original Consciousness.
- Ninidhyasanam – dwelling on what I have understood.
- Understanding only in Sravanam.
- Communicating Original Consciousness – Reflected Consciousness difference toughest challenge of teacher.

1st	2nd
Know difference	Talk of attributes of substance

3rd Conclude as Follows :

Original Consciousness	Reflected Consciousness
- Satyam. - All pervading Asanga. - Nirguna. - Reality of rope – transferred to Mithya Reflected Consciousness.	- Mithya – Snake. - Pervades only body. - "Maha Sangi". - Reflection always connected to Reflected Medium body. - Then daughter – in – law Sangas come. - Sa Guna. - Reality of rope transferred to snake universe / Body / Mind. - Snake – Body / Mind / Universe appears real, frightening. - "Reflected Consciousness" – student arrives in class. - All relationships Satyam because Reflected Consciousness is Satyam – borrowed from Original Consciousness.

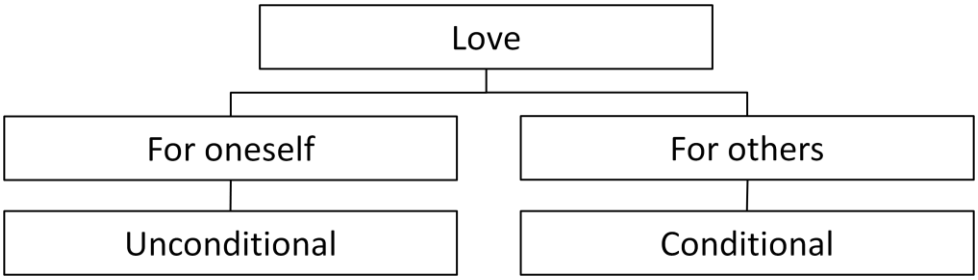
LECTURE 209

LECTURE 209

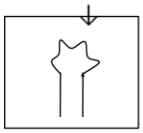
Verse 192 – 222 :

Brihadaranyaka Upanishad :

- Kasya Kamaya.
- Experiencer Nisheda.
- Botru / Bogta – enjoyer Nisheda - Meitreiyi Brahmana taken.
- Everyone loves oneself unconditionally. People love others with conditions.



- Whatever is object of love is source of Ananda.
- Whatever is source of unconditional love is unconditional and gives permanent Ananda.
- Since self love unconditional, loved under all conditions, self love alone is permanent, absolute source. Atma alone is Ananda Svarupa because it is object – of unconditional love.
- By enquiry, discovering self, object of permanent love, you will get permanent Ananda.

<table>
<tr><th colspan="2">Yajnavalkya divides universe into 2 creations</th></tr>
<tr><th>Sadhanam</th><th>Sadhyam</th></tr>
<tr><td>- Means.
- Instrument.
- Colourless crystal.
- Original Satyam Chit.</td><td>- End / goal.
- Loved more than Sadhanam.
- Love employee – Sadhanam more loved than factory because they are means to richness.
- Love self – more than factory if factory is headache ???.
- False Bokta status.
- Attributes belong to false Bokta.
- Why is it false?
- Like red flower Upadhi in proximity to crystal.
- Redness appears on crystal & falsely transferred to clear crystal.
- Original Consciousness – Abokta.
 
→ Red floor – reflection / Chidabasa is red in colour.
Red colour
- Boktrutvam status.
- Enjoyer status.
- Mithya.
Original Consciousness
- Original “I”.
- Mithya Chidabasa has Mithya Boktrutvam.
- I – Chit appear as Bokta.</td></tr>
</table>

1st transference :

- False Boktrutvam (enjoyer status) transferred to real Abokta Chaitanyam.

2nd transference :

- Reality of Original Consciousness – Chaitanyam transferred to Boktrutvam status. False Chidabasa appears real.
- Misunderstood real Bokta is object of love – source of Ananda.
- Look myself (Abokta) as real Bokta.
- How do I come out of this mess?
- 1st : turn attention from Bogya Prapancha consisting of Sadhana and Sadhyam.
- Understand Sadhana & Sadhya Rupa Ananda is temporary.
- Turn attention to Bokta Atma.

- Bokta status is Mithya belongs to Chidabasa.
- 2nd : negate that and come to Boktrutva Rahita crystal clear Atma.
- In Bokta Atma when Bokta is full of problems, self love becomes conditional.
- Behind Bokta there is Kutasta Chaitanyam to be revealed by negating Boktrutvam also.

verse 200 :

Bokta Confusion :

- Reality of Original Consciousness – transferred to Reflected Consciousness Ahankara.

Example :

- There is snake

  ↓ ↳ Isness doesn't belong to rope because there is no snake.

  Belongs to rope

- Isness of snake = Isness of rope (Original Consciousness) borrowed & transferred to snake.
- Existence of Kutasta transferred to Chidabasa.

Chit / Kutasta	Chidabasa
- Rope. - "Isness" in Chaitanyam. - Existence alone is.	- Isness in snake. - Ahankara. - Existence transferred to Body / Mind / Complex "Ahankara" formed. - Adhyasa / reflection formed.

- Adhyasa Bashyam introduction in Brahma Sutra - Anyon Asmin, Anyan Atmakam, Anyonya Dharanam, Adhyasaha why transference happens ?
- Done ? Because of lack of discrimination, self confusion.
- Bokta status confused as my real status – enjoyer ship, experience hood. Subject hood, is mistaken as real Bokta status.
- When we are afraid of Prarabda, Digil, anxiety comes.

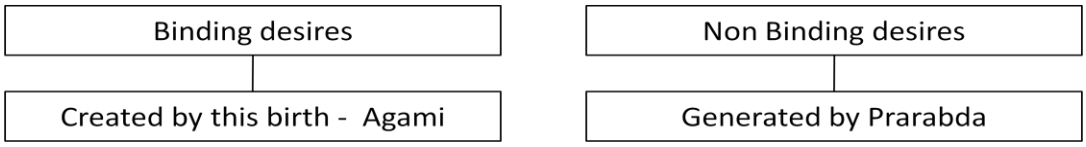
- Prarabda frightens Bokta, not Abokta.
- When I am disturbed, I take myself as real Bokta / Karta not unreal Bokta / Karta – which is temporary status enjoyed by Body / Mind complex in Jagrat / Svapna / Sushupti.
- Running reveals reality I have attached.
- Holding to that Bokta Ahankara.
- Bokta status becomes reality because Sanga belongs to Reflected Consciousness – once Reflected Consciousness is real every relationship real.
- Reflected Consciousness has wife, is father…. Boss all relationships. Paramartikam, Satyam because "Reflected Consciousness" is Satyam.
- Relationship's Satyam Samsara Satyam.
- All Samsaris refuse to give up Bokta chair / Bokta status like politicians – 'sword' which hangs on wind of Prarabda.

Guru :

- Give up source of problems.

Student :

- Everything you want me to give up – wealth, property, body is source of joy also.



- Body gives me joy in sleep. Jiva decides to hold on – Maya, celebrates victory.
- Does not want to give Ahankara, Bokta, father status, Guru status, does not want to give up Bokta status.

Verse 201 :

भोक्ता स्वस्यैव भोगाय पतिजायादिमिच्छति । एष लौकिकवृत्तान्तः श्रुत्या सम्यगनूदितः ।।२०१।।	The enjoyer desires to have a wife and so forth for his own pleasures. This popular notion has been well described in the Brihadaranyaka Upanishad. [Chapter 7 – Verse 201]

- Kutasta with Boktrutva status = confused Bokta.
- Out of love for his own self, for his own Ananda, one loves a few people conditionally.
- For own happiness, selfish love.

Vachyartha :

- You stay separately.

Lakshyartha :

- Popular, bitter, universal fact.
- Expecting wrong love / things = all problem.

Gita :

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च। तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि॥ २.२७॥	For, 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]

Verse 202 :

भोग्यानां भोक्तृशेषत्वान्मा भोग्येष्वनुरज्यताम् । भोक्तर्येव प्रधानेऽतोऽनुरागं तं विधित्सति ।।२०२।।	The Sruti says that since the enjoyable objects are for the sake of the enjoyer, they should not be loved for their own sake. Since the enjoyer is the central factor, love should be given to him. [Chapter 7 – Verse 202]

Yajnavalkya intuition :

- All objects loved for comfort of "Bogta I", for benefit of Bokta – I.

Condition	Pratibimba Ananda
- My comfort.	- Conditional. - Don't go for temporary Ananda. - Sophadika Ananda. - Anatma.

- May you turn attention form Bogyam to Bokta. Object of conditional love source of Bimba, primary, Ananda. Develop love towards Atma.
- Anuragam = love, attention seeking.

Verse 203 :

या प्रीतिरविवेकानां विषयेष्वनपायिनी । त्वामनुस्मरतः सा मे हृदयान्माऽपसर्पतु ।।२०३।।	Prahlada prays in the Vishnu Purana: let the unending love which the undiscriminating have for transient object, be not removed from me, O lord but directed towards thee so that I may have incessant flow of thy remembrance'. [Chapter 7 – Verse 203]

- Anatma = Bogya Prapancha = Pratibimba Ananda.
- Atma = Bimba Ananda = Bokta.
- Turn attention from Anatma to Atma - eternal joy – Bimba Ananda.

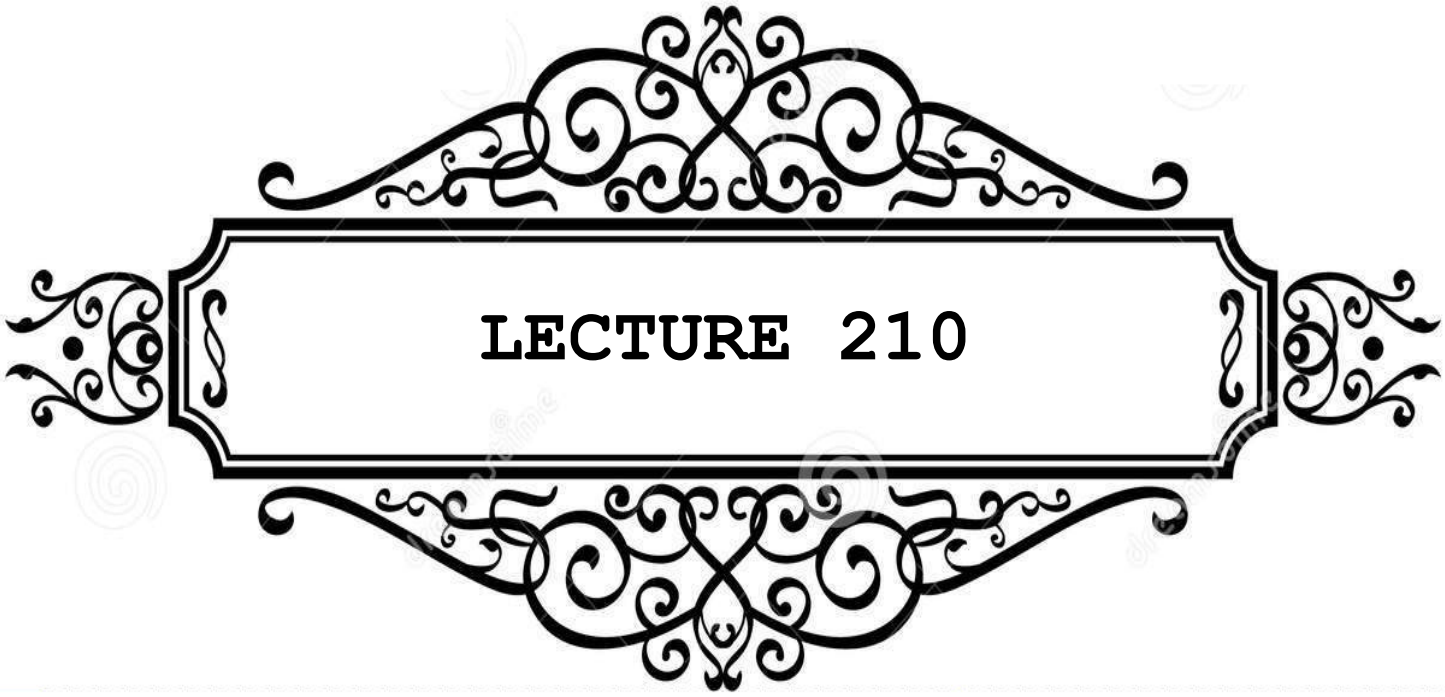
Atma	Puranas
- No colour / form – difficult to conceive.	- Atma symbolised as Bagawan. - Instead of going after world, go after Ishvara, Krishna, Devi.

Mukunda Mala :

- I want your feet not Dharma / Artha / Kama.
- 10th Skanda Bagwatam – Gopi's leave and turn to Krishna – Bimba Ananda form / Symbol for formless Atma.

Vishnu Purana :

- 1 – 20 – 19 Prahaladas prayer – shouldn't have attachment to anything except you.
- Vishnu = Atma of Meitreiyi unshaken / unwavering / unflinching endless love… Aupadihi.
- Same love I should have in different direction.

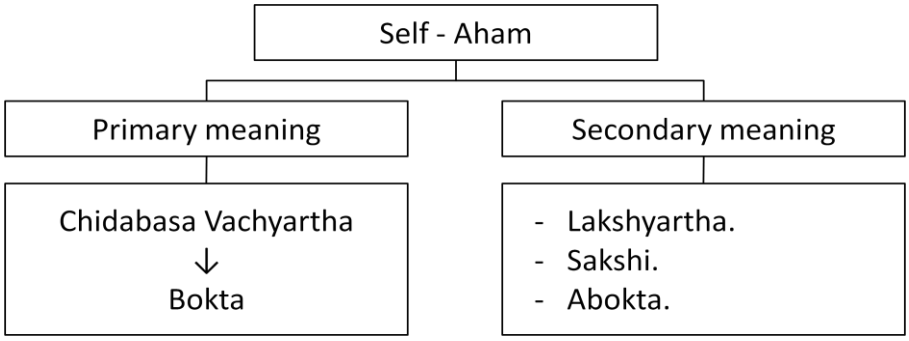


LECTURE 210

LECTURE 210

Verse 192 – 222 :

- Kasya Kamaya = negation of Bokta.



- Arrived by Baga Tyaga Lakshana.
- 1st : come to Bokta.
- 2nd : Sakshi – self enquiry.

Journey :

- Bogta self – husband loves wife for Bokta self Vachyartha. Then real self – Lakshyartha – Sakshi.

Adhyaropa	Apavada
- Attachment to Bogya Prapancha Nisheda. - "Kimichan".	- Negates Bokta Atma. - Kasya Kamaya.

Shift attachment from :

- Bogya to Bogta.
- Bogta to Abogta.
- Once you have negated Bogya Prapancha and Bokta Ahankara.

Verse 204 :

इति न्यायेन सर्वस्माद्भोग्यजाताद्विरक्तधीः ।
उपसंहृत्य तां प्रीतिं भोक्तर्येनं बुभुत्सते ।।२०४।।

Following this method an aspirant should become indifferent to all enjoyable objects in the external realm, and direct the love he feels for them towards the self and desire to know it. [Chapter 7 – Verse 204]

- As said in Vishnu Puranam, Meitreiyi Brahmanam, no body loves world everybody loves oneself only.
- This is to turn attention from Anatma Prapancha to Bokta.
- No negation of attachment but redirection.

Sadhana Chatushtaya Sampatti :

- 2nd : Vairagyam – detachment.
- 4th : Mumukshatvam – attachment.
- Detachment = turn attachment from Anitya Vastu to Nitya Vastu not destroy.
- Water in reservoir redirected, not destroyed.
- Conserve passion, love, attachment and go to Mumukshatvam = attachment to Bagawan, Atma, Sakshi.

Virakta Dhi :

- Attachment from world shifted to Brahman.

Gita :

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु। नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥ १३.१०॥	Non – attachment; no – identification of self with son, wife, home and the rest; and constant evenmindedness on the attainment of the desirable and the undesirable. [Chapter 13 – Verse 10]

- Anabishvangaha : taking attachment from family & turning to Bokta Atma.

Bokta Atma	Abokta – Sakshi
- Vachyartha. ↓ - Intermediary stage. - Withdrawing & collecting. - Object of unconditional love. - Look outwards to serve people, to educate, to care.	- Lakshyartha. - Source of infinite Ananda.

- For Ananda, look at Bokta Atma with this intention, seeks, attempts, struggles to know more about Atma.

- Atmavare Drishtavyaha…
- Desires to know – enters self enquiry.

Gita :

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा॥ १३.१२॥

Constancy is self – knowledge, perception of the end of true knowledge – this is declared to be "knowledge," and what is opposed to it is "ignorance".
[Chapter 13 – Verse 12]

Verse 205 :

स्रक्चन्दनवधूवस्त्रसुवर्णादिषु पामरः।
अप्रमत्तो यथा तद्वन्न प्रमाद्यति भोक्तरि ।।२०५।।

As the fallen ones keep their minds ever concentrated on objects of enjoyment, such as garlands, sandal intment, young women, clothes, gold and so forth, so an aspirant for liberation ought to keep his attention fixed on the self and never flater. [Chapter 7 – Verse 205]

- Commitment, passion, obsession, desperation, thirst is there for student.
- Manah Mumukshutvam = casual Vedantic study.
- Thirsty – only Purushartha – Sarva Dharman Parityajya for knowledge.
- Pamara – spiritually uneducated committed to – cold, clothes – Teevra Raghi, it priorities clear Brahmacharya – Vanasprasta – for Upasana – with spiritual fire.

Verse 206 :

काव्यनाटकतर्कादिमभ्यस्यति निरन्तरम् ।
विजिगीषुर्यथा तद्वन्मुमुक्षुः स्वं विचारयेत् ।।२०६।।

As a man desirous of establishing his superiority over his opponents engages himself in the study of literature, drama, logic and so forth, so an aspirant for liberation should discriminate about the nature of the self.
[Chapter 7 – Verse 206]

Next grade :

- Laukika Shastra Premi.
- World literature – Kalidasa.
- Tarqa, Vyakaranam.
- Panini Sutras, Dukhrun Karne.

Verse 207 :

जपयागोपासनादि कुरुते श्रद्धया यथा। स्वर्गादिवाञ्छया तद्वच्छ्रद्दध्यात्स्वे मुमुक्षया ।।२०७।।	As a man desirous of heaven repeats the holy formula and performs sacrifices, worship and so forth with great faith, so should an aspirant for liberation put all his faith in the self. [Chapter 7 – Verse 207]

- Veidica Shastram – Apaurusheya Shastram.
- Karma Khanda wonderful as intermediary stage Japa, Bajan, Bakti – stepping stone redirect passion to self – enquiry Yaga = Vedic rituals.
- Swing direction intensely with Sradha with faith in self and passion – with desire for Moksha.

Verse 208 :

चित्तैकाग्र्यं यथा योगी महायासेन साधयेत् । अणिमादिप्रेप्सयैवं विविच्यात्स्वं मुमुक्षया ।।२०८।।	As a Yogi devotes himself with perseverance to obtaining concentration of the mind in order to acquire supernatural powers, like making oneself small or great, so should an aspirant for liberation (perseveringly) differentiate the body from the self. [Chapter 7 – Verse 208]

- Meditation groups – Chakra / eyebrow / turbulently or quietly ignorant. Patanjali's – Chitta Aikagriyam, one pointedness of mind.
- Meditation – outside or inside each Chakra, flower, Beejakshara, all Chakras belongs to Anatma to gain concentration to listen to class without distraction.
- 7 hours meditations required to gain Siddhis – obstacles to spirituality Anima, Mahima Siddhis – Ashta Maha Siddhi in Uddava Gita (31).
- Anima – capacity to make body small Mahima – Anjaneya – expanded body – expansion of body.
- Do meditation on self – enquiry Sravana + Manana Pradhana Chandogya Upanishad – 8th Chapter : Jnanam + Siddhi have no connection.

LECTURE 211

LECTURE 211

Introduction :

Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥	Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret II 12 II

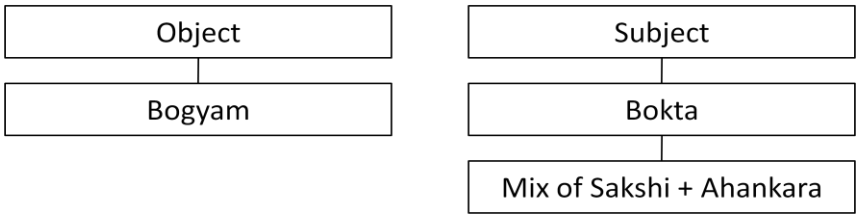
If a man knows the Self as "I am this," then desiring what and for whose sake will he suffer in the wake of the body? [IV - IV - 12]

Verse 192 – 222 :

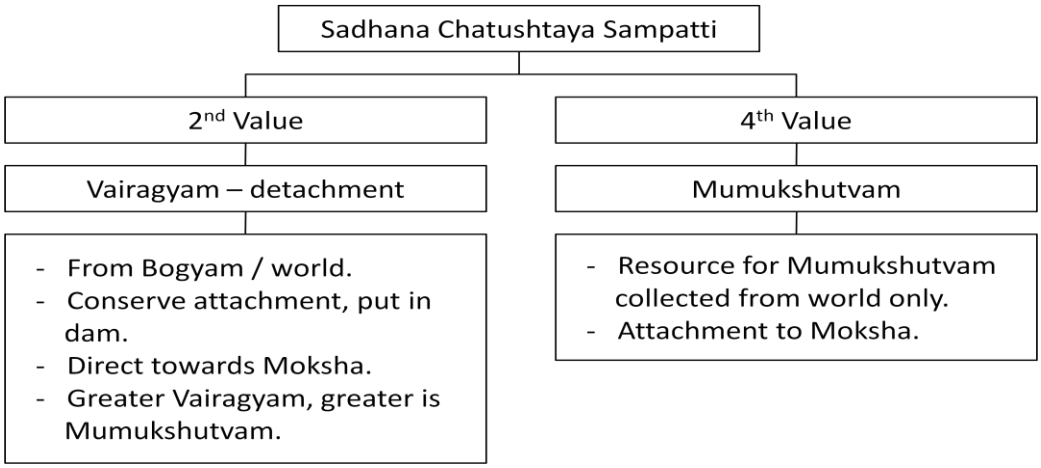
- Tasya Kamaya – negates Bogta.
- Kimichan – negates Bogya Prapancha.

Yajnavalkya – Meitreiyi :

- Atmavare Drishtavyaha – turn attention from Bogya Prapancha to Bogta.

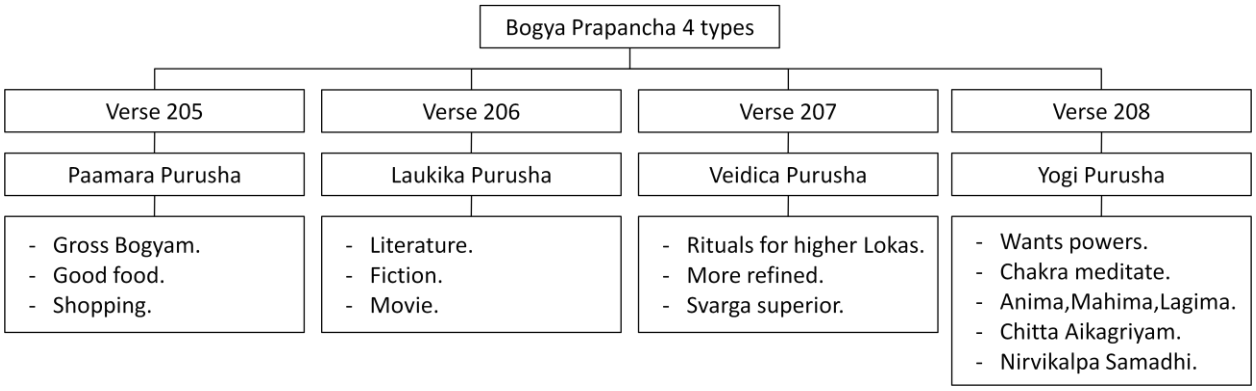


- We can't throw out Bokta.. Like throwing baby with bathwater.
- Within Bokta – Sakshi is there.



- No detachment from world, no Mumukshutvam.

- Atmavare Drishtavayaha – means take attachment from world and direct to Atma.



- Remove attachment from 4 groups and attach to self enquiry – Brahma Jingayasa, Svam – Vivichya – self – enquiry.

Verse 209 :

कौशलानि विवर्धन्ते तेषामभ्यासपाटवात् ।
यथा तद्वद्विवेकोऽस्याप्यभ्यासाद्विशदायते ।।२०९।।

As these people through perseverance increase their efficiency in their fields, so for the aspirant for liberation through continuous practice the idea of separateness of the self from the body becomes stronger.
[Chapter 7 – Verse 209]

- Vedanta Abyasa gives better skill – lifelong. Conscious, deliberate living in Ninidhyasanam.
- Clarity = Nishta.
- Vishaya clear after Practice.

Verse 210 :

विविंचता भोक्तृतत्त्वं जाग्रदादिष्वसङ्गता।
अन्वयव्यतिरेकाभ्यां साक्षिण्यध्यवसीयते ।।२१०।।

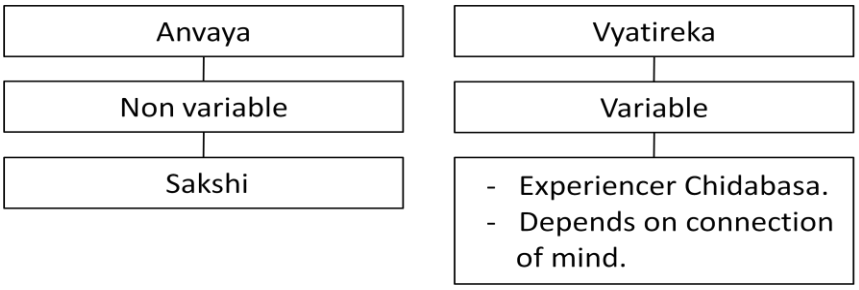
The real nature of the enjoyer can be understood by applying the method of distinguishing between the variable and the invariable. In this way an aspirant comes to know that the witness of the three states is ever detached. [Chapter 7 – Verse 210]

- How to do self enquiry?

Avasta Traya enquiry :

- Variable Ahankara – invariable Sakshi – Distinguish.
- Chandogya Upanishad – 8th Chapter – Prajapati Vidya.

- Brihadaranyaka Upanishad – 2nd Chapter – 1st section – AjataShatru – Brahmana.
- 4th Chapter – 3rd section – Svayam Joti Brahmana.
- Vidyaranya refers to Chapter 4th – 3rd section.
- I – self – mix of Original Consciousness + Reflected Consciousness.
- Can't physically separate Sakshi & Ahankara – ripening Banana through Sadhana Chatushtaya Sampatti.
- Remove skin – eat fruit.
- Remove 3 Avastas – go to Sakshi.
- Intellectual process.
- Study self in 3 Avastas.
- Study world "I" in Jagrat, Svapna, Sushupti.
- By Anvaya, Vyatireka method.



Jagrat	Svapna	Sleep
- Buddhi – chit – Ahamkara active. - Act through sense organs in outer world.	- Manaha – Buddhi active. - Sense organs passive. - Don't experience external world. - Memory – Vasana activated (Karana Sharira) - Partially active mind.	- Mandah Buddhi. - Vasana, Ahamkara don't function. - Mind fully passive.

- Mind variable in 3 Avastas. Experiences variable Mind with Chidabasa Amsha. Individuality varies Sakshi, Chit, Original consciousness common to all. I recognise it as common individual "recognised Sakshi I" – is different than Chidabasa. "I" is not same in all.

- Only “common I” / recognised “I” is consciousness principle, life principle. Through study of Anvaya (Anuvritti) – non-vairable and Vyatireka (Vyavritti) – variable, we can intellectually separate consciousness and Ahankara.

Conclusion :

- Pure Consciousness is Asanga Chaitanyam. In that no Sukham Dukham, No emotions stick to Atma. If it Sticks, all the time, emotions will continue.
- You drop emotions in sleep. Hence emotions belong to mind – variable factor – not me – Consciousness.
- Asangatvam of Sakshi Chaitanyam arrived through Avasta Traya Viveka.

Variable mind	Sakshi
- With emotions. - Like movie. - Abhasa. - Vishwa / Teijasa / Pragya – Chidabasa.	- Television screen. - Not tainted, non – variable, eternal. - Unpolluted. - Adhara. - Chit. - Turiyam.

Vivichitta – Discriminated :

- By enquiry this knowledge is ascertained.

Verse 211 :

यत्र यद्दृश्यते द्रष्ट्रा जाग्रत्स्वप्नसुषुप्तिषु।
तत्रैव तन्नेतरत्रेत्यनुभूतिर्हि संमता ।।२११।।

It is common experience that the states of waking. Dreaming and deep sleep are distinct from one another, but that the experiencing consciousness is the same.
[Chapter 7 – Verse 211]

Witness / Consciousness / Drishta / Drashtra	Drishyate
- Invariable.	- Emotions variable. - Intense emotions look as though it is my own attributes. - As though I am Raagi, Dukhi, Dveshi, Sukhi, Krodhi, Kami.

- In Svapna, Jagrat emotions, problems shaken off by me.
- I can take and drop emotions. Whatever that can be taken and dropped do not belong to me as my nature.

Example :

- Like dress.
- Vasamsi Jeernani – put ON & put OFF.
- Dream problems, conversation, not my intrinsic nature. I can effortlessly shed them off and come fresh to waking state.
- From waking – look at dream problems what is my attitude? Sarvam Adhyastham – all Mithya – laugh at them.
- In sleep, can drop wakers & dreamers emotions – all are Boga for Ahamkara.

Upanishad Argument :

- Whatever is droppable is not yours.
- What is not droppable is yours. Fire can't drop nature of heat.

Brihadaranyaka Upanishad :

- Svayam Jyoti Brahmanam.
- Drishyate – we see by Drishta Sakshi Chaitanyam.
- Emotions are only in one particular state.
- You belong to which state?
- If you belong to dream state, you can't experience waking.
- If you belong to waking state, you can't experience dream / sleep.
- You do not belong to any state. You experience the state. You do not belong to people in the state. Experiencing does not prove connection. Experience proves only experience. We wrongly conclude I am sorrowful.

I experience sorrow	I am sorrowful
- Being objective. - Belongs to that state only. - If it belongs to you, it will be carried to other states. - when state shifted, experience goes away. - experience belongs to Avasta only. - "Drama" Vesham.	- Being subject. **Example :** - Elephant throwing mud on its own body. - "I" remain without that state. - I am "Asangoham". - Nothing belongs to me.

- Once dress removed, in green room during sleep – I remain without any Sambanda.

Nirvana Shatakam :

न मृत्युर्न शङ्का न मे जातिभेदः पिता नैव मे नैव माता न जन्मः । न बन्धुर्न मित्रं गुरुर्नैव शिष्यं चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥५॥	Na Mrtyur-Na Shangkaa Na Me Jaati-Bhedah Pitaa Naiva Me Naiva Maataa Na Janmah | Na Bandhurna Mitram Gurur-Na-Iva Shissyam Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||5||

Neither am I bound by Death and its Fear, nor by the rules of Caste and its Distinctions, Neither do I have Father and Mother, nor do I have Birth, Neither do I have Relations nor Friends, neither Spiritual Teacher nor Disciple, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse - 5]

- Dream not in waking.
- Waking not in dream.

} Mutually exclusive

- Consciousness not variable. If in a state, consciousness does goes out, we can't talk of the state at all. Consciousness is common to all – it is Anubuti.
- This experience common to all.
- Experience are mutually exclusive.
- Witness non – exclusive – common factor.
- By Anubava + Sruti we accept this as truth.

Verse 212 :

स यत्तत्रेक्षते किंचित्तेनानन्वागतो भवेत् । दृष्ट्वैव पुण्यं पापं चेत्येवं श्रुतिषु डिण्डिमः ।।२१२।।	The sruti trumpets that whatever objects are cognized by the self in any state, whether meritorious or unmeritorious, producing pleasure or pain, or not carried over from one state to another. [Chapter 7 – Verse 212]

- Dindima – proclamation – declaration – Svayam Jyoti Brahmanam – [4 – 3 – 15] to [4 – 3 – 17].
- 3 Mantras – 3 Avastas.

Brihadaranyaka Upanishad :

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव ; स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति ; असङ्गो ह्ययं पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

Sa va esa etasminasamprasade ratva caritva
dristvaiva punyam ca papam ca punah pratinyayam
pratiyonyadravati svapnayaiva
sa yattatra kincitpasyatyananvagatastena
bhavati asango hyayam purusa ity
evamevaitad yajnavalkya soham bhagavate sahasram dadamy
ata urdhvam vimoksayaiva bruhiti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dream), he (stays) in a state of profound sleep and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'it is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [IV – III – 15].

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ; स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति, असङ्गो ह्ययं पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १६ ॥

Sa va esa etasmintsvapne ratva caritva dristvaiva
punyam ca papam ca punah pratinyayam
pratiyonyadravati buddhanatayaiva
sa yattatra kincitpasyatyananvagatastena bhavaty
asango hyayam purusa ity evamevaitad yajnavalkya
soham bhagavate sahasram dadamy ata urdhvam
vimoksayaiva bruhiti || 16 ||

After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that states, for this infinite being is unattached. 'it is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instructs me further about liberation itself.' [IV – III – 16]

स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्ना न्तायैव ॥ १७ ॥

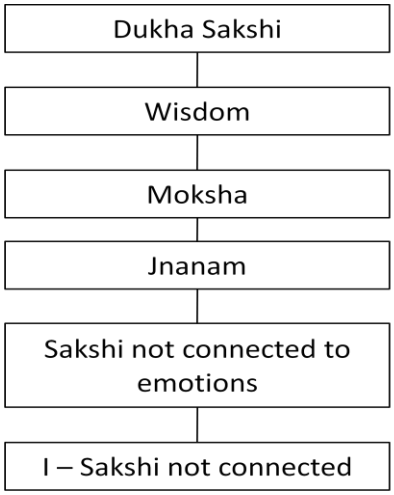
Sa va esa etasminbuddhante ratva caritva dristvaiva punyam ca papam ca punah pratinyayam pratiyonyadravati svapnantayaiva || 17 ||

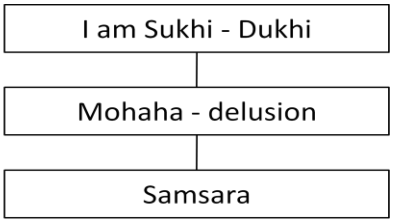
After enjoying himself and roaming in the waking state and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the dream state (or that of profound sleep). [IV – III – 17]

- 3 Mantras – 3 Avastas that Jiva – Sakshi principle experiences in every state Papa – Punya Phalam in form of pleasurable – painful experiences. Sakshi witnesses them as object. Emotions do not belong to Sakshi Drishta. Sakshi – only seer – and does not take it as its own attribute.
- Every emotion watching, experiencing, but not taking as oneself.

Powerful law :

- Sukha Dukha experiences belongs to experienced object, not to experiencer subject.
- Never say – "I am Sukhi".





- To experiences Jagrat, Svapna, Sushupti this quotation is proclamation of 3 Mantras.
- Sa eva etasmin…
- Punyamanaha Na Bavati…
- One can shed all experiences in that state itself and smoothly glide to another state.

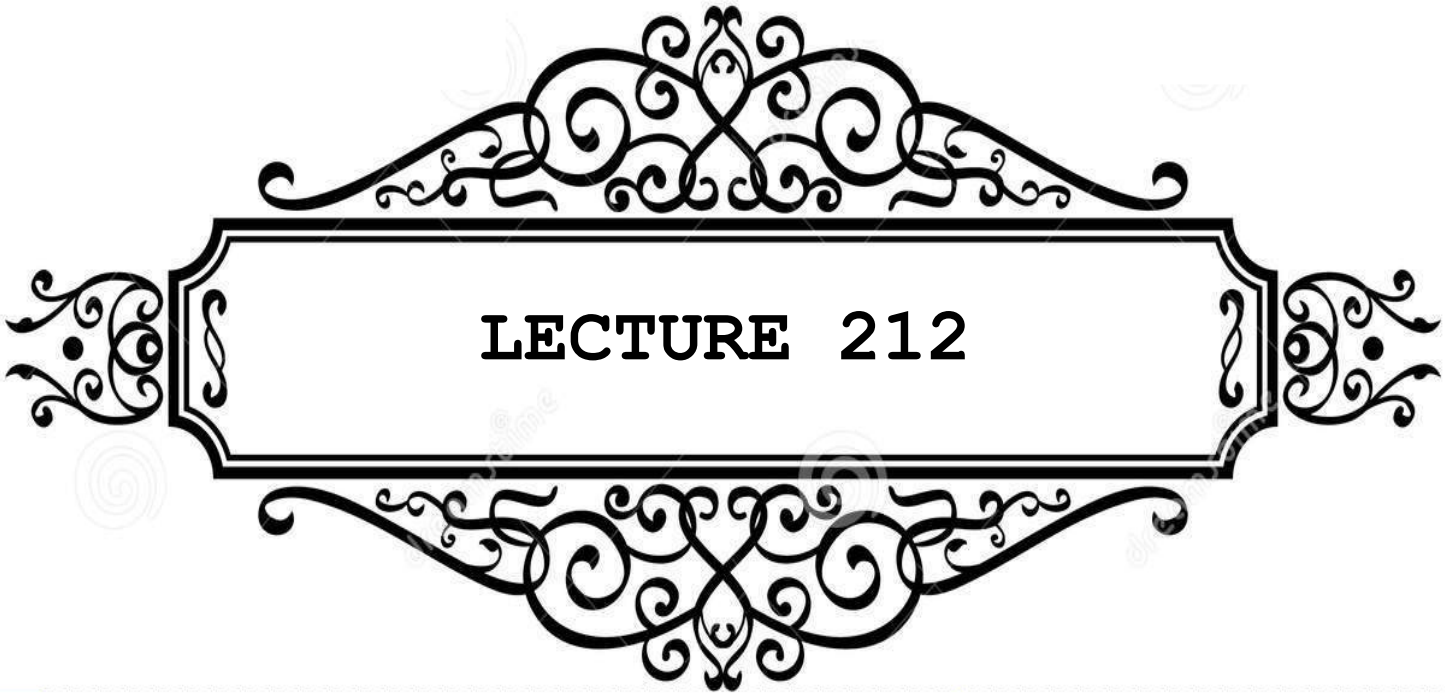
Example :

- Mahamatsyam – huge fish in river – crosses – left to right, right to left or in middle.

↓ ↓ ↓

Jagrat Svapna sleep

- Fish not affected by left or right bank. Sakshi move from Avasta to Avasta but not Bokta of that state.



LECTURE 212

LECTURE 212

Introduction :

- Method of Upanishad – aim of Upanishad :
- Turn attention of seeker from Bogya Prapancha object to Bogta the subject.
- Do self enquiry – Atma – Bokta enquiry.

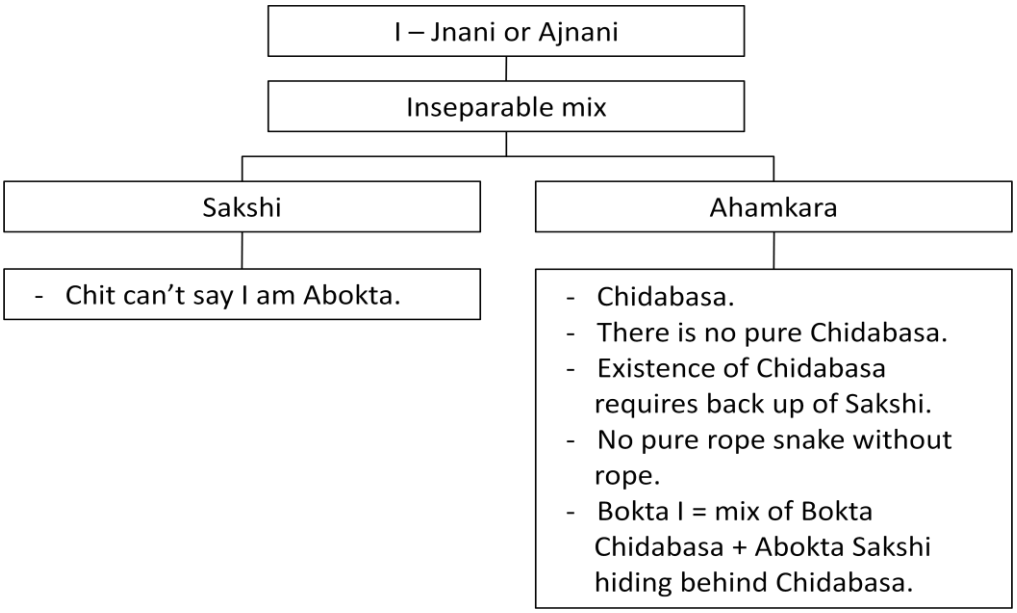
↓

Anatma enquiry

- Bokta

↓

composite entity of 2 components



- Upanishad enquiry = Bokta enquiry.
- Done with Avasta Traya enquiry Bokta Chidabasa refuted and Abokta Sakshi – chit left behind when enquiry culminates, Bokta Chidabasa negated.

Brihadaranyaka Upanishad :

- Shariraka Brahmana [IV – IV – 12].

- Kimichan…. Kasya Kamaya

  ↓

  Bogtru Nisheda

- Meitreiyi Brahmana : [II – IV – 14].
- Svayam Jyoti Brahmana : [IV – III – 15] to [IV – III – 17].

Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥	Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

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

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र त्वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति तं केन विजानीयात् ? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥	yatra hi dvaitamiva bhavati taditara itaraṁ jighrati taditara itaraṁ paśyati taditara itaraṃ śṛiṇoti taditara itaramabhivadati taditara itaraṁ manute taditara itaraṁ vijānāti yatra vā asya sarvamātmaivābhūt tatkena kaṁ jighret tatkena kaṁ paśyet tatkena kaṃ śṛiṇuyāt tatkena kamabhivadet tatkena kaṁ manvīta tatkena kaṁ vijānīyāt yenedaṃ sarvaṁ vijānāti taṁ kena vijānīyād vijñātāramare kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks some-thing, one knows something. (but) when to the knower of Brahman everything has become the self, then what should one smell and through what , what should one see and through what, what should one hear and through what, what should one speak and though what, what should one think and through what , what should one know and though what? Through what should one know that owing to which all this is known – through what, O Maitreyi should one know the knower? [II – IV – 14]

स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नान्तायैव ॥ १७ ॥	Sa va esa etasminbuddhante ratva caritva dristvaiva punyam ca papam ca punah pratinyayam pratiyonyadravati svapnantayaiva || 17 ||

After enjoying himself and roaming in the waking state and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the dream state (or that of profound sleep). [IV – III – 17]

Verse 212 :

Svayam Jyoti :

- In each Avasta, experience pleasure and pain. Experience should not lead to owning up.

I experience	I am sorrowful
- Fact. - We drop waking sorrow & wake up in dream. - We drop dreams sorrow & wake up in sleep. - In sleep – drop wakers experience in waking state.	- Mistake = owning sorrow. - Owning is ignorance, Adhyasa.

- In every state, experiences are perceived, not possessed.

Sakshi	Ahamkara
- Only perceives. - Does not Possess.	- Possesses & Adhyasa comes. - Become Samsari.

- Drishta of Sukham & Dukham not possessor / owner.
- Don't take pleasure & pain as possessions – (attributes of mind) when I come to sleep, Punya Papa Phalams are dropped.

Verse – 212 :

1st line :

- Paraphrase of idea.
- Saha Yatu Tatu Lkshate Tata Anamvagata Bave.

2nd line :

- Punyam, Papamcha Drishtra eva.
- I only perceive attributes. Don't carry attributes.

Gita :

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्। असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च॥१३.१५॥	Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet their experiencer. [Chapter 13 – Verse 15]

- Guna Bokta = Atma as perceiver.
- Nirgunam = Atma itself free from perceived attributes.

- Final message : Sakshi is Abokta.

Verse 213 :

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत्प्रकाशते । तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ।।२१३।।	'when a man realizes his identity with that Brahman which illumines the worlds of the waking, dreaming and sleeping sates, he is released from all bonds.' [Chapter 7 – Verse 213]

Kaivalyo Upanishad:

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत्प्रकाशते । तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥ १७॥	Jagrat svapna susuptyadi prapancam yat prakasate tad brahmaham iti jnatva sarva bandhaih pramucyate || 17 ||

"That which illumines the world of relative experiences lived in the waking, dream and deep sleep conditions, that Brahman am I' and realising thus, one is liberated from all shackles. [I – I – 17]

(or)

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् । पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २०॥	Anor - aniyan - aham - eva tadvan mahan - aham visvam - aham vicitram, Puratano - ham puruso-ham-iso hiranyamayo - ham siva - rupam - asmi || 20 ||

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing; I am the ancient one, the Purusa: the supreme ruler am I, the effulgent one, by nature ever-auspicious. [I – I – 20]

- I am perceiver of pleasures & pains. Who is possessor?

Chit / Sakshi	Chidabasa
- Perceiver of pleasure + pain. - Illumines 3 states.	- Possessor of pleasure + pain. - 3 fold Pramanams – Jagrat Prapancha in waking, Svapna Prapancha, blankness in deep sleep, Agyanam in Sushupti is Karana Prapancha. - Ubayatha Prajna… ½ sleep, ½ awake premonitions …. Aadhi….

Chidabasa :

- I – associated with waking alone is Viswa.
- I – associated with dream alone is Teijasa.
- I – associated with sleep alone is Prajna.
- I was asleep, dreamt later, now am waker "I" – used for all 3 simultaneously = Sakshi, Turiyam, Brahman.

- Mahavakyam… having gained this knowledge, I am free from all Bandhas.
- All pleasures + pains belong to Chidabasa – not "I" – Sakshi.

"I"
Sakshi
Abokta - Boktrutva Nisheda

Verse 214 :

एक एवात्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु । स्थानत्रयव्यतीतस्य पुनर्जन्म न विद्यते ।।२१४।।	' One should consider the self to be the same in the waking, dreaming and sleeping states. That Atman which knows itself as beyond the three states is free from rebirth." [Chapter 7 – Verse 114]

- Quotation to reveal Abokta – Sakshi Amrita Bindu Upanishad :- Mantra Sakshi.
- In 3 states – Chit – Atma – only one and same.

Jagrat	Chidabasa associated with Body – Mind, sense organs
Svapna	Mind only – Sukshma Shariram
Sushupti	Karana Shariram

- Nature of Chidabasa – varies from Avasta to Avasta… mutually exclusive factor – not identical at all.
- Sakshi – Ekaha – Eva Bavati – common to all.
- 3 Avastas must be known.
- Claim Sakshi "I", as real "I", Abokta "I", uncontaminated "I".
- Aparokshtayaha – Mantavyaha, Jnatavyaha, it has to be known as myself.
- What will I get out of it? One who claims I am Sakshi Atma, transcends 3 Avastas, not associated with 3 Avastas, unconnected with 3 Avastas, has no Janma or Punar Janma.
- Chidabasa alone has Punar Janma, associated with mind.

- When Chidabasa travels from one body to another, Chidabasa can't escape Punar Janma.
- I am Chit, therefore I don't have Punarjanma.
- Chidabasa – false, Mithya. Jnani not worried about Punar Janma.

Verse 215 :

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् । तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ।।२१५।।	'That self which is not subject to experience in any of the three states, which can be called pure consciousness, the witness, the ever blissful and which is neither the enjoyer nor the enjoyment or the object of enjoyment, that I am' [Chapter 7 – Verse 215]

Kaivalyo Upanishad :

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् । तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८॥	Trisu dhamasu yad bhogyam bhokta bhogas-ca yad-bhavet, Tehbhyo vilaksanah saksi cin-matro-ham sadasivah || 18 ||

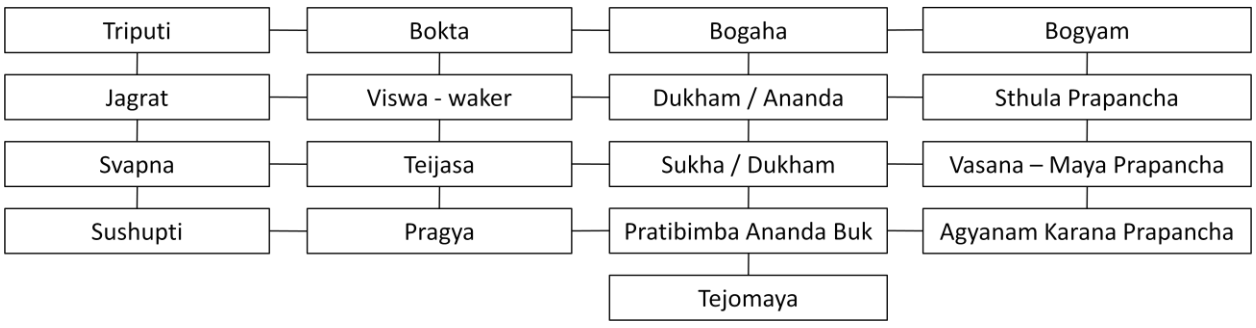
All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms… different from them all am I, the witness, the ever – auspicious, pure consciousness. [I – I – 18]

(OR)

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः । अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१	Apanipado - ham-acintya-saktih pasyamy-acaksuh sa srnomy-akarnah, Aham vijanami vivikta-rupo na casti vetta mama cit-sada-ham || 21 ||

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever pure – knowledge. [I – I – 21]

- Bokta Chidabasa and Sakshi clearly segregated.
- Trisu Damasu.
- In 3 states there is relevance.



- 9 factors 3 x 3 – who am I Thebyaha Vilakshana – different from all 9 factors.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

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

Number 1	Number 2	Number 3
Vishwa	Teijasa	Pragya
Reflected consciousness – 1	Reflected consciousness – 2	Reflected consciousness – 3

- My own reflection in 3 mirrors. I am not reflection.
- I am Sakshi Chinmatra – not Chidabasa, Sadashivaha, always Ananda Svarupa.
- Pragya experiences Ananda – subject to fluctuation – Priya – Moda – Pramoda.
- Happy, happier, happiest.
- Sakshi has not gradation.

Taittriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रम्य ।
एतं प्राणमयमात्मानमुपसंक्रम्य । एतं मनोमयमात्मानमुपसंक्रम्य ।
एतं विज्ञानमयमात्मानमुपसंक्रम्य । एतमानन्दमयमात्मानमुपसंक्रम्य ।
इमांल्लोकान्कामान्नी कामरूप्यनुसंचरन् । एतत्साम गायन्नास्ते ॥५॥

Sa yascayam puruse yascasavaditye sa ekah
sa ya evamvit, asmallokatpretya
etamannamayamatmanamupasamkramya
etam pranamayamatmanamupasamkramya
etam manomayamatmanamupasamkramya
etam vijnanamayamatmanamupasamkramya
etamanandamayamatmanamupasamkramya
imamllokankamanni kamarupyanusancaran
etastama gayannaste || 5 ||

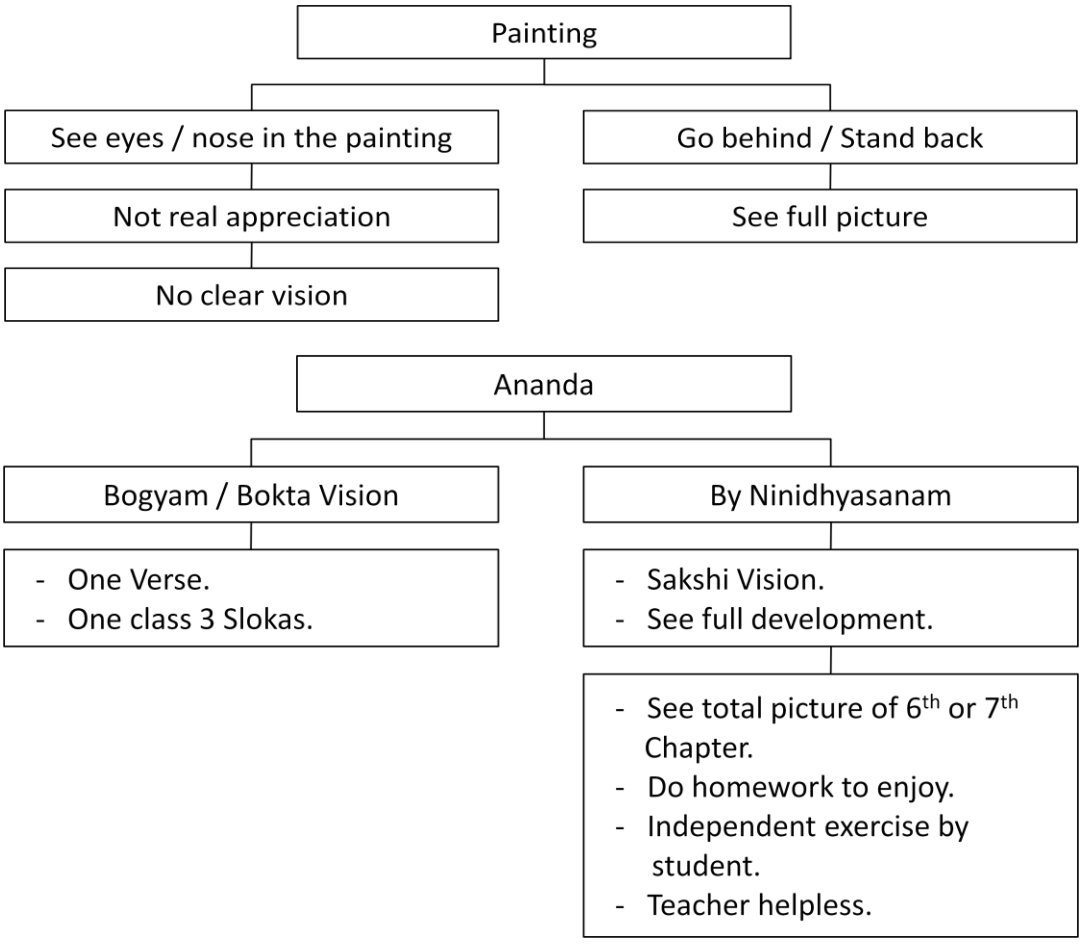
The reality in the core of man and the reality which Is in the sun are one. He who knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of Prana, next this Atman made of mind, next this Atman made of Buddhi and lastly, this Atman made of bliss. And thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and sits singing the following Sama song of joy. [III – X – 5]

- Sa yash chanyam purushe, sa aditye…. Taittriya Ananda Mimamsa.
- How to experience Sakshi ?
- I can never experience original Ananda like you can never see your original eyes whatever you see is Pratibimba similarly, only reflected Ananda can be experienced original Ananda available only for claiming.
- I am Sada Shivaha, Ananda always, always Nataraja, dancing always.

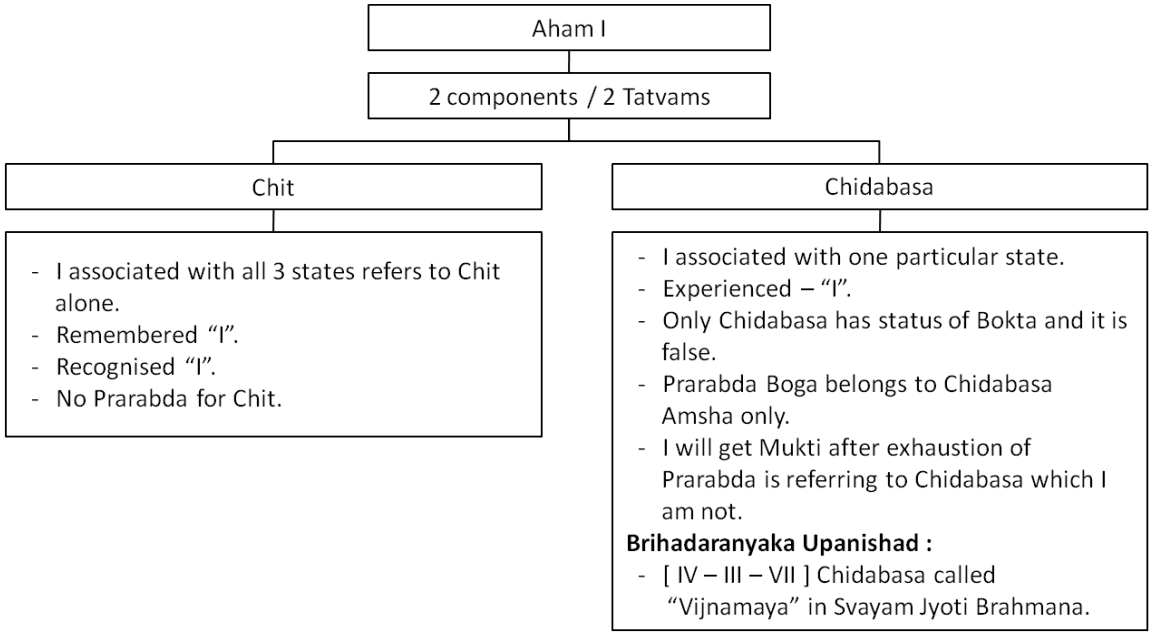
Verse 216 :

एवं विवेचिते तत्त्वे विज्ञानमयशब्दितः ।
चिदाभासो विकारी यो भोक्तृत्वं तस्य शिष्यते ।।२१६।।

When the self has been differentiated in this way, what remains as the enjoyer is Chidabasa or Jiva who is also known as the sheath of the intellect and who is subject to change. [Chapter 7 – verse 216]



- Initially achieve Chidabasa – Chit Viveka.



Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः ; स समानः सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

Katama atmeti yoyao vijnanamayau praieau hyidyantarjyotiu puruaasu sa samanau sannubhau lokavanusaocarati dhyavativa lelayativa sa hi svapno bhutvemao lokamatikramati myityo rupani || 7 ||

'Which is the self?' 'this infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self – effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were and shakes, as it were. Being identified with dream, it transcends this world – the forms of death (ignorance etc.)' [IV – III – 7]

- Why Chidabasa alone Bokta – not Chit?

Logic number 1 :

- Chidabasa is Vikari, subject to change = Sukham – Dukham, ups & downs.
- Chidabasa associated with reflecting medium, subject to change.
- Mind is Reflected Medium – Savikara.
- Change is pre – condition for being a Bokta.

Logic number 2 :

- To be Bokta, association with object of experience required.
- Ice-cream Bokta requires association with ice-cream.
- Boktrutvam requires Bogya Sambanda.

- Chidabasa is Vyavaharikam universe is Vyavaharikam.
- Both belong to same order of reality. Sambanda is possible.
- Chidabasa can be come Bokta.

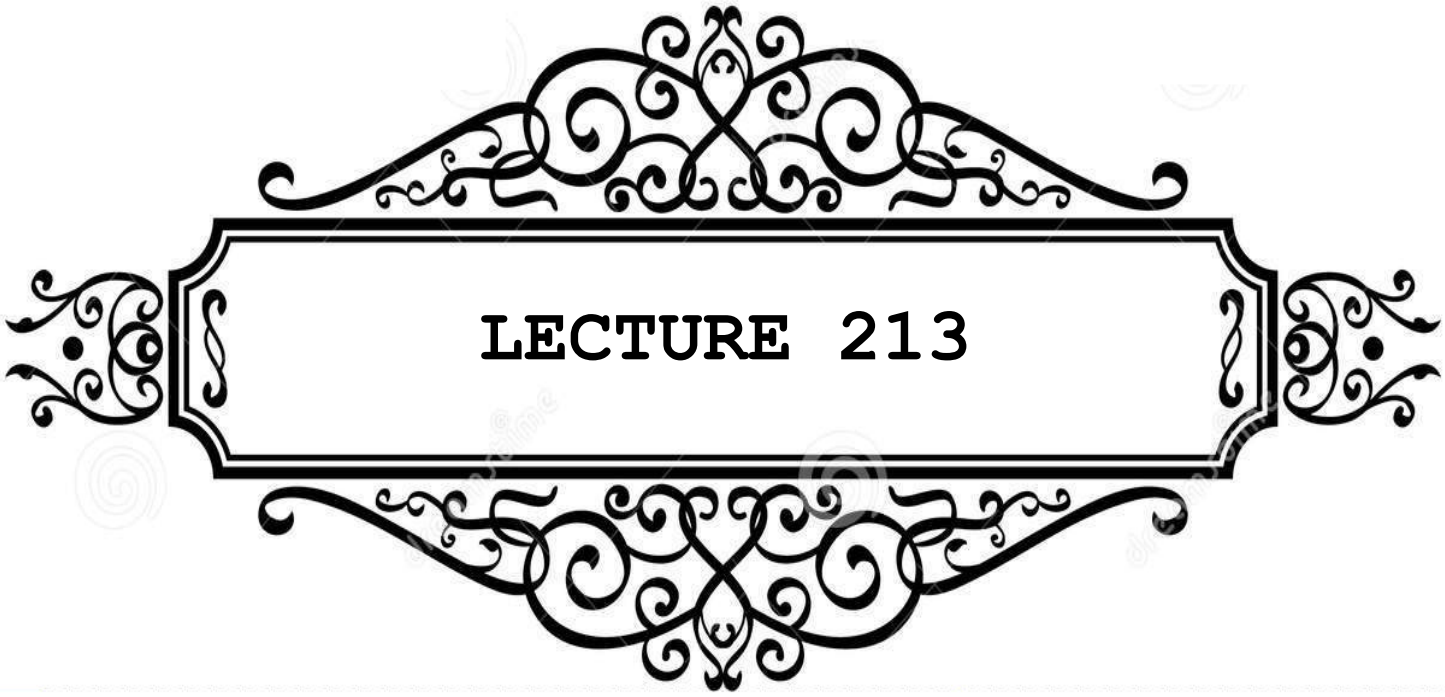
Sakshi / Chit	Chidabasa
- Paramartikam. - Can't have Sambanda with Bogtru Prapancha. - Bachelor of waking can't marry girl of Svapna. - Bhinna Satakayo Sambanda Nasti.	- Vyavaharikam.

Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥	Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

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

- Kimichan Kasya Kamaya is Door Darshan Vision.

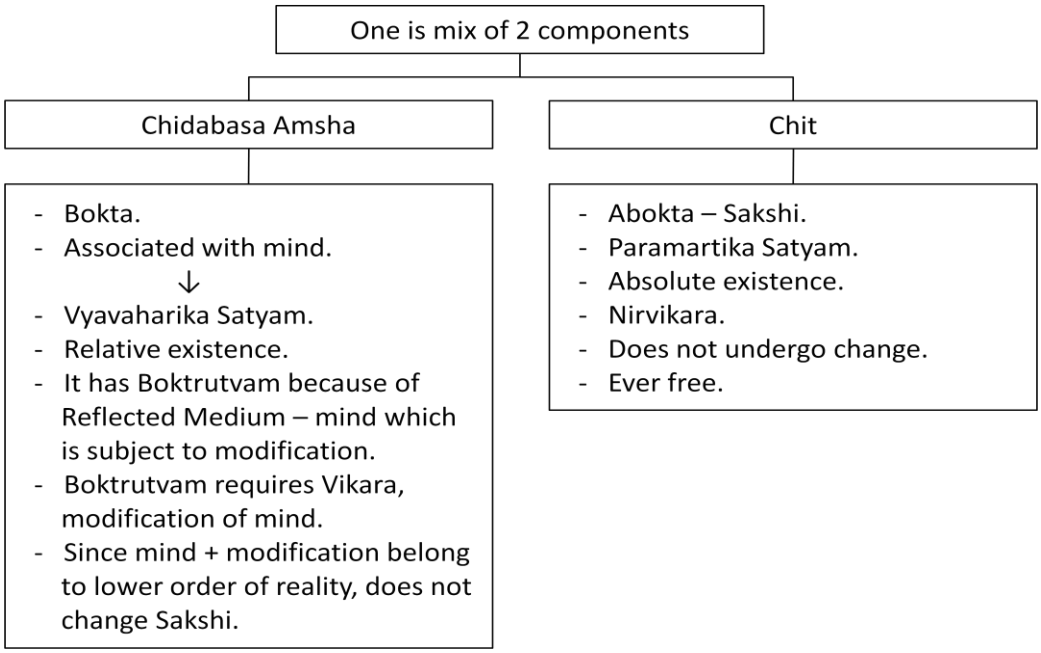


LECTURE 213

LECTURE 213

Topic :

- Boktrutva Nisheda.
- Negation of enjoyer hood based on Brihadaranyaka Upanishad – "Kasya Kamaya".



- Why we should not have both statuses ? Why should we not negate Abokta status as unreal ?

Reason :

- Chidabasa – Vikari experiencer status attributed to reflection – Chidabasa, subject to modification.
- Chit – Nitya, Nirvikara, Shanta, Shiva, Abokta higher status according to Sruti, every free.

Verse 217 :

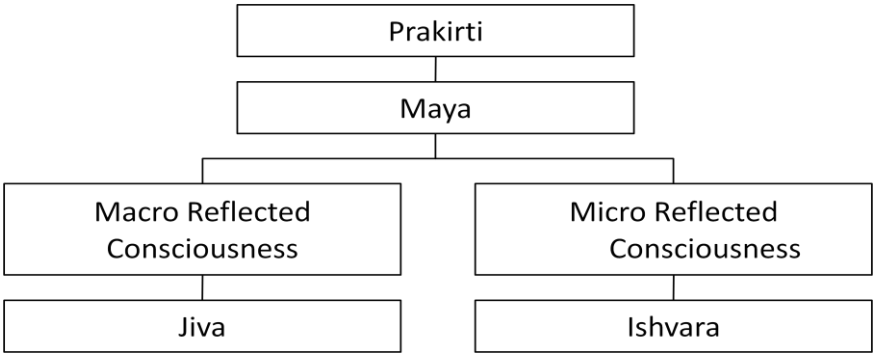
मायिकोऽयं चिदाभासः श्रुतेरनुभवादपि । इन्द्रजालं जगत्प्रोक्तं तदन्तः पात्ययं यतः ।।२१७।।	This Chidabasa is a product of Maya. Sruti and experience both demonstrate this. The world is a magical show and Chidabasa is included in it. [Chapter 7 – Verse 217]

- Ayam Chidabasa : Mayikaya, Reflected Consciousness component, product of Maya.

- From Maya, mind created.
- Mind = Maya = reflection.
- How you know?

Sruti :

- Narsimha Tapania Upanishad Chapter 6 – Mantra 9.
- In Panchadasi 125 Verse, reference given – Maya Abasena Jeevashau karoti.
- Maya produces Jiva and Ishvara forming micro and macro reflection.



- Both reflections Vyavaharika Satyam.

Svetasvatara Upanishad :

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति । अस्मान् मायी सृजते विश्वमेत त्तस्मिंश्चान्यो मायया सन्निरुद्धः ॥ ९॥	Chandamsi yajnah kratavo vratani bhutam bhavyam yac ca veda vadanti asman mayi srjate visvam etat tasmims canyo mayaya samniruddhah || 9 ||

The sacred verses (chandas), the offerings (yajna), the sacrifices (kratu), the penances (vrata), the past, the future and all that the Vedas declare, have been produced from the imperishable Brahman. Brahman projects the universe through the power of Its maya. Again, in that universe Brahman as the jiva is entangled through maya.
[Chapter 4 – Verse 9]

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् । तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १०॥	mayan tu prakritin vidyanmayinan cha maheshvaram tasyavayavabhutaistu vyaptan sarvamidan jagat || 10 ||

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].

Kaivalyo Upanishad :

स एव मायापरिमोहितात्मा शरीरमास्थाय करोति सर्वम् ।
स्त्र्यन्नपानादिविचित्रभोगैः स एव जाग्रत्परितृप्तिमेति ॥ १२॥

Sa eva maya parimohitatma sariram asthaya karoti sarvam
stry anna panadi vicitra bhogaih sa eva jagrat pari trptim eti || 12 ||

The self, deluded by Maya, is he who identifying with the body does all actions (all perceptions, feelings and thoughts). In the waking state it is he (this Jiva), who reaches full gratification through the varied objects of enjoyment such as woman, food, wine etc. [I – I – 12]

स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके ।
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥ १३॥

Svapne sa jivah sukha duhkha bhokta sva mayaya kalpita jivaloke
susupti kale sakale viline tamo bhibhutah sukha rupam eti || 13 ||

The very same individualised ego in the "dream state" experiences its pleasure and pain in a field of existence created by its own Maya (misapprehension of reality). During the "state of profound sleep" when everything is merged (into their causal state), it is overpowered by Tamas (non – apprehension) and comes to exist in its form of bliss. [I – I – 13]

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः।
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम्।
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

Punasca Janmantarakarmayogatsa eva jivah svapiti prabuddhah
Puratraye Kridati Yasca Jivastatastu Jatam Sakalam vicitram
Adharamanandamakhandabodham yasmimllayam yati puratrayam ca || 14 ||

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three "Cities" go into dissolution. [I – I – 14]

Gita :

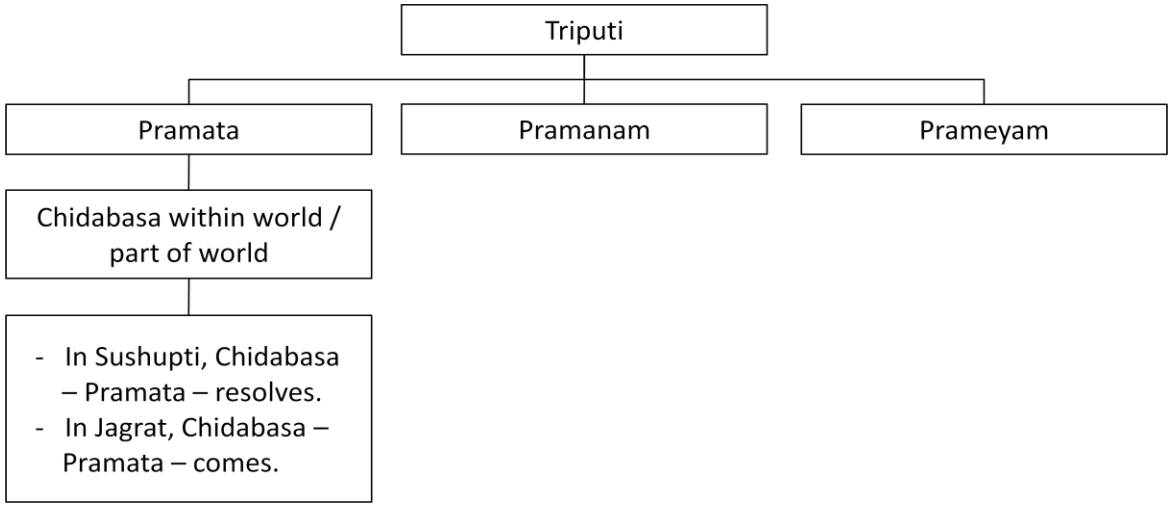
स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥ ४.३ ॥

That same ancient " Yoga " has been to – day taught to you by me, for you are my devotee and my friend. This is a supreme secret. [Chapter 4 – Verse – 3]

- Sa eva maya… Chidabasa is product of Maya.

Our Anubava :

- Inexplicability proves Mithyatvam – Achintya Rachana – mysterious Jiva.
- Jiva because of Karma. Karma because of Jiva.
- Nature of Jiva – inexplicable – Mayikam. Chidabasa falls within the world only as one of Triputi called Pramata – knower .



In lecture 213 :

- World = Mayikam – Mithya, as Indrajalam – magic show.
- Chidabasa – Mithya… within world.
- 6th Chapter – Panchadasi : Verse 125 – 153 – Maya & products of Maya = universe, Jagat, Indra Jalam Proktam, unreal.

Verse 218 :

विलयोऽप्यस्य सुप्त्यादौ साक्षिणा ह्यनुभूयते । एतादृशं स्वस्वभावं विविनक्ति पुनः पुनः ।।२१८।।	In deep sleep the unchanging witness consciousness perceives the absorption of Chidabasa who is therefore unreal. By continually differentiating the Chidabasa one come to understand his unreality and his separateness from Kutasta. [Chapter 7 – Verse 218]

- Because – Chidabasa is Mithya, belonging to Mithya Jagrat Avasta.
- And in Sushupti, world + Chidabasa resolve, I know absence of Chidabasa… I experience in Sushupti..
- I don't feel any localisation in Sushupti.

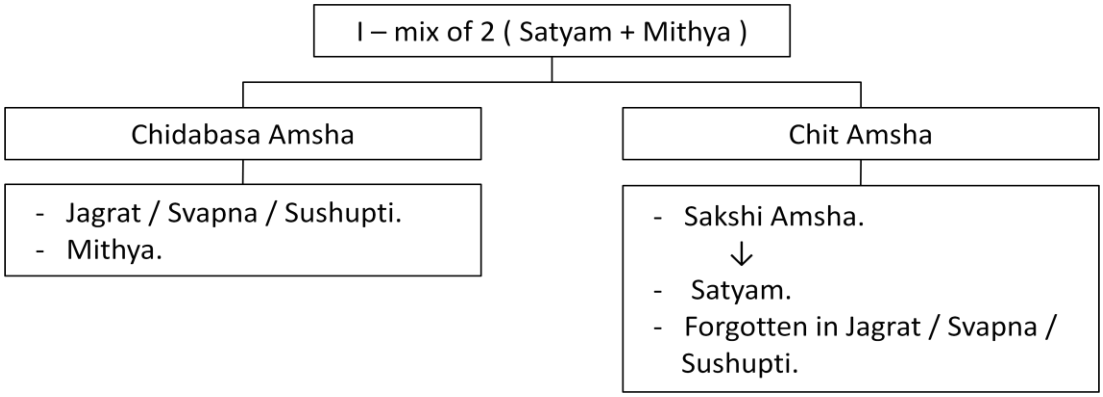
Jagrat :

- Chidabasa active, located in sterling club.
- Sense of location caused by Chidabasa.

Sushupti / Samadhi / unconscious state :

- No localisation, no individuality.

- Chidabasa absent.
- Hence Chidabasa Mithya… Sakshi is Satyam.
- Seeker dwells in "Ninidhyasanam", this fact – through Sravanam / Mananam / Ninidhyasanam.



- Adhyasa Bhasa – introduction.
- Satya – Anruta Mithuni Kritya.
- Mithya Satyam

  ↓ ↓

  Taken as Satyam Taken as Mithya
- Exactly as we do in dream.
- Satya waker forgotten, Mithya dreamer real.
- Imagine a state where you are able to dream with the knowledge that it is a dream.. It will be Jeevan Mukti of a dreamer.
- Similarly, I continue experience of world.
- I am original waker Turiyam…
- This waking will come by, exist and go away.
- In Vyavahara, I say Chidabasa is Mithya… Chit Satyam – I am ever free – Atma.
- Dissolution in sleep is with help of Sakshi.

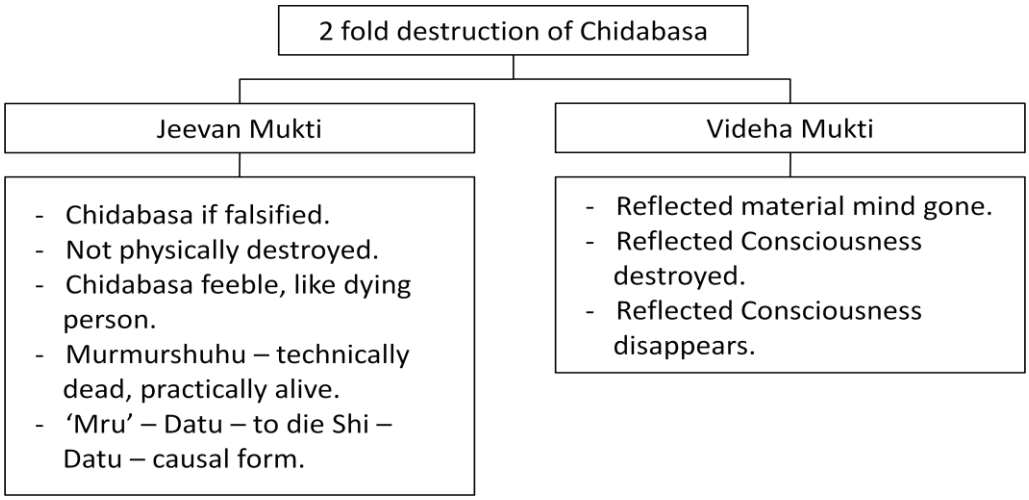
- Chidabasa belongs to world is Mithya, Sakshi – Satyam this is Viveka – discrimination in Vedanta.
- Person dwells on this repeatedly in Ninidhyasanam.
- Sa – Svabavam, nature of oneself refer Abhasa introduction in Brahma Sutra.
- Satyam waker forgotten and Mithya dreamer taken as real as in dream.
- Similarly Satyam Sakshi forgotten and Mithya waker taken as real.
- I continue waking with knowledge, with awareness, waking is Mithya. I am originally Turiyam – discrimination comes with long practice.

Verse 219 :

विविच्य नाशं निश्चित्य पुनर्भोगं न वाञ्छति। मुमूर्षुः शायितो भूमौ विवाहं कोऽभिवाञ्छति ।।२१९।	When Chidabasa or Jiva convinces himself that he is liable to destruction, he no longer has a desire for pleasure. Does a man lying on the ground in death-bed, desire to marry? [Chapter 7 – Verse 219]

Jnanis condition :

- Chidabasa falsified. Its power to disturb weakens, deflated.



- Previously claimed himself as Karta, Pramata. All not real nature. False – does not know. Ignorance.
- To say I am Jnani – is ignorance.

Chit – Atma	Chidabasa
- Sakshi. - Not Pramata. - Brahmeiva.	- Status of Jnani. - Pramata – false. - Na Bramavita

- Society glorifies and declares – Brahma Jnani.
- Brahma Jnani status / credit = another Adhyasa.
- To declare himself as Karta / Bokta / Pramata is crystallised ignorance - erroneous notion – feels Ashamed.

Example :

- Game – empty room – pillows strewn first – person blindfolded walks to other end of wall – without touching pillow – person does not know – pillows removed.
- Jnani without claiming – I am Mukta.

Nirvana Shatakam :

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

Na Me Dvessa-Raagau Na Me Lobha-Mohau
Mado Naiva Me Naiva Maatsarya-Bhaavah |
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah
Cid-Aananda-Ruupah Shivoham Shivoham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Passion, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusarthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 3]

Says :

- Na Dharmo, Na kama…. Has freedom form non – existent pillows.
- All delusions gone for a Jnani. Aware – Prarabda gives Bokta, Karta, Pramata status – goes through Sukham and Dukham, without claiming Boktrutvam of those experiences.

Ajnani	Jnani
- I am suffering, enjoying.	- with detachment of ego. - Without involvement. - "Klishen" without pain.

Gita :

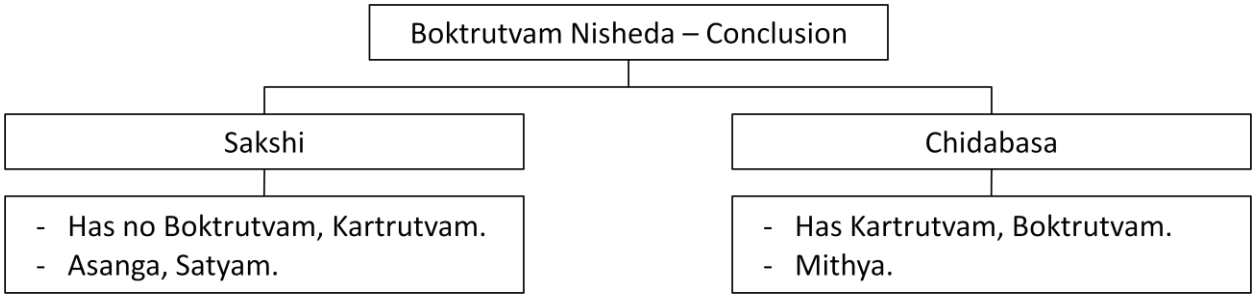
न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः॥ ५.२०॥

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]

Verse 221 :

यदा स्वस्यापि भोक्तृत्वं मन्तुं जिह्रेत्ययं तदा ।
साक्षिण्यारोपयेदेतदिति कैव कथा वृथा ।।२२१।।

When Chidabasa is ashamed to think of himself as the enjoyer, how meaningless it is to say that he will superimpose the idea of being the enjoyer on to Kutastha. [Chapter 7 – Verse 221]



Verse 192 – 221 :

- Upanishad packs in 2 words Kimichan “Kasya Kamaya”.

Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत्॥ १२॥

Atmanam cedvijaniyad ayamasmiti purusah
kimicchankasya kamaya sariramanusamjvaret II 12 II

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

- Shariram Anu Svanjaret after Jnanam, no Samara.

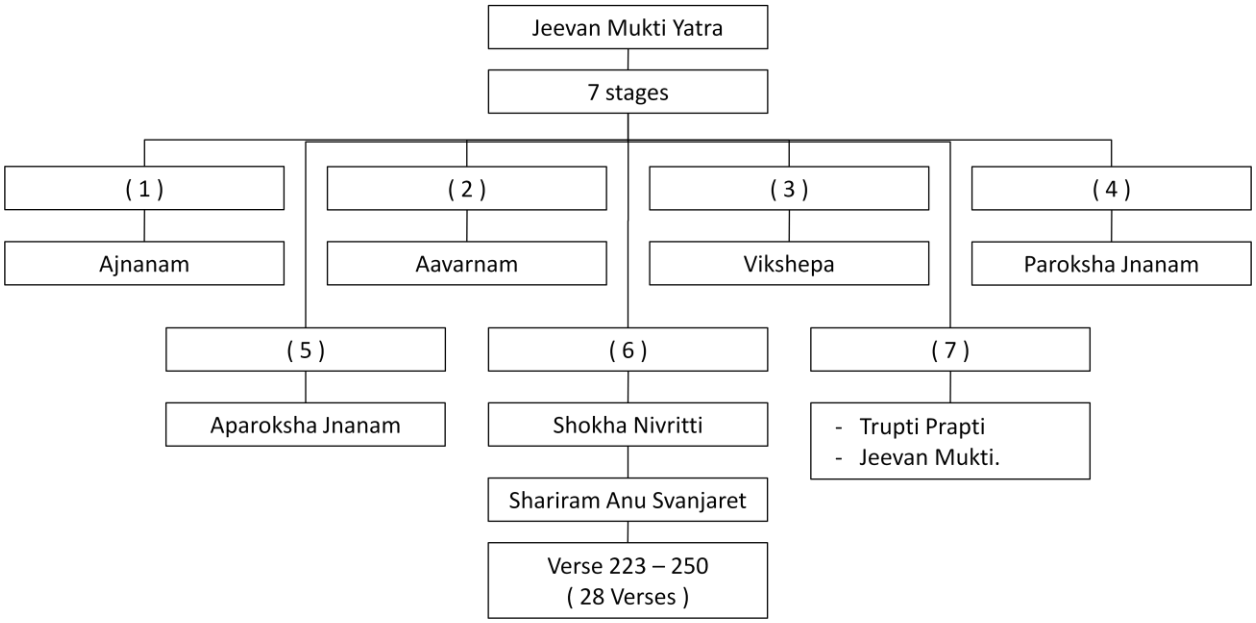
LECTURE 214

LECTURE 214

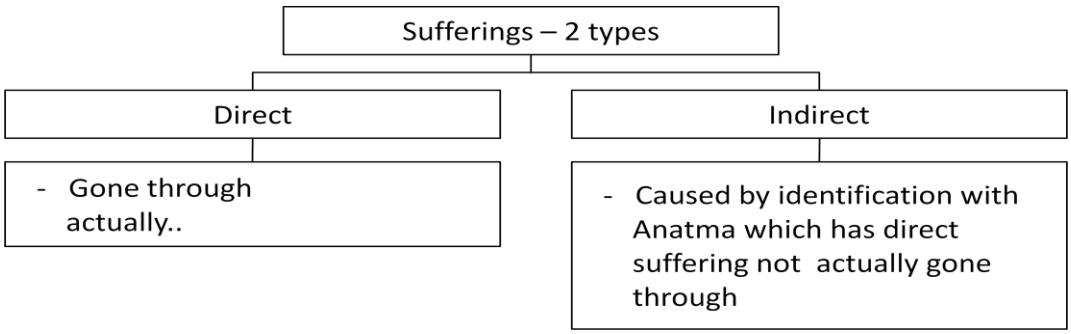
- Bogta Prapancha
- Bogta Chidabasa

- Vyavaharika Satyam.
- Negated / falsified Mithya.

- Jnani free from Triputi of Bogtru, Bogya, Bogaha.
- Consequence of Triputi Nisheda = Shariram Anu Svanjare.
- Shoka – sorrow born of Triputi – Bogtru, Bogya, Boga, cause of suffering gone.
- Shokha Nivritti is result – indicated by Shariam Anu Svanjare.



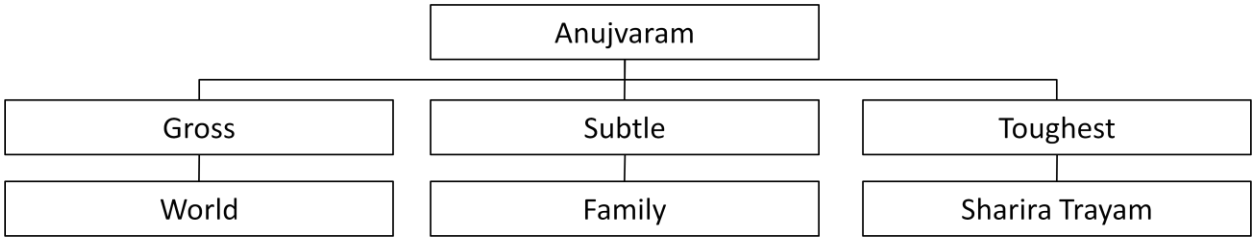
- Sharira Tapaha = pain, fever, suffering, Sokha.
- Jvaraha = noun.
- Jvarati = verb = suffering.



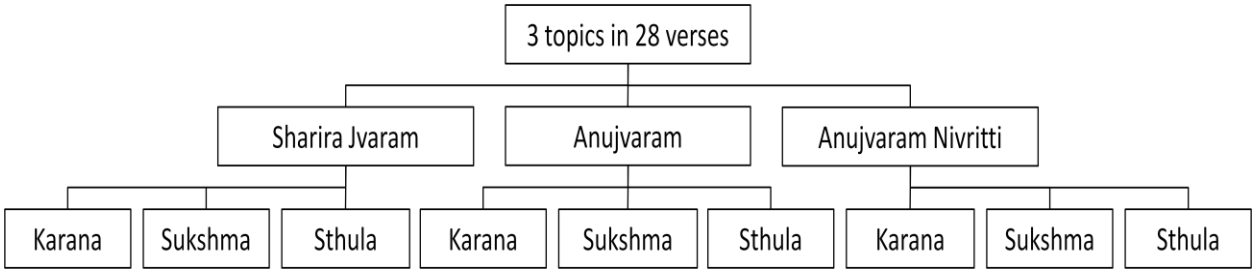
- Actual suffering in United States of America.
- Indirect suffering in Singapore through Ahamkara + Mamakara.

Atma	Whole world + family
- Me. - No Jvara.	- Anatma has Anujvara. - Identifying with Anatma = indirect suffering. - Closest Anatma = Body.

- Because of identification with Sharira Trayam, I claim I am suffering. It is called Anujvaram.



- Removal of Anujvara results in Triputi Prapti = Jeevan Mukti 7th stage.
- Can't reach 7th stage till I give up Anujvara – intellectual problem.
- Abhimana – born out of Atma – Anatma Aviveka.

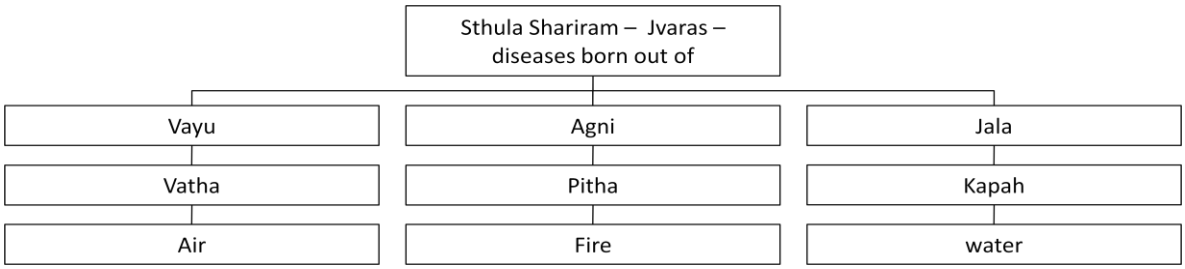


- Each Shariram has intrinsic Jvara of its own.
- Jvaram free Shariram not possible.
- Anu Jvaram free Shariram not possible.
- Jvara intrinsic problem in each Anatma – not physical problem.
- No perfect Sthula, Sukshma, Karana Shariram.

Verse 224 :

वातपित्तश्लेष्मजन्यव्याधयः कोटिशस्तनौ ।
दुर्गन्धित्वकुरूपत्वदाहभङ्गादयस्तथा ।।२२४।।

The physical body, composed of wind, fire and water (the three – tumours of the body), is subject to scores of diseases and also to many other troubles such as bad odour, deformity, inflammation and fracture.
[Chapter 7 – Verse 224]



- Because of imbalance in Butas and predominance of 3 Butas crores of diseases come.

Bodies go through :

- Durganditvana – foul smell.
- Kurupatvam – deformity of body.
- Dahaha – Burns, inflammations caused by burns.
- Bangaha – Fractures, cracks.
- Adayaha – ete – tooth ache.

Verses 225 :

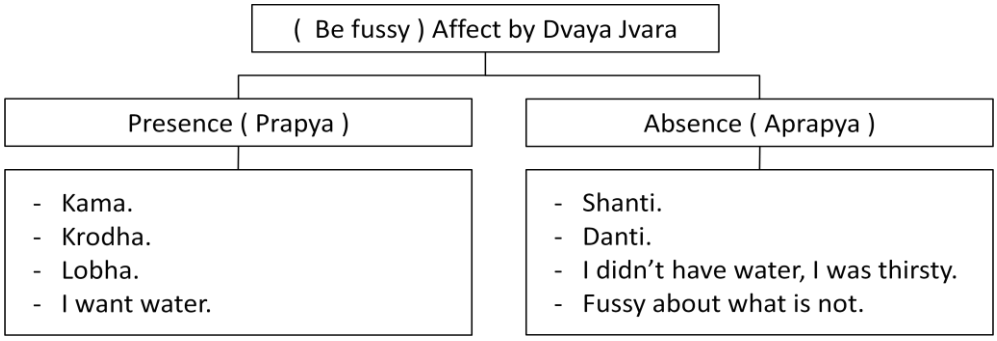
कामक्रोधादयः शान्तिदान्त्याद्या लिङ्गदेहगाः।
ज्वरा द्वयेऽपि बाधन्ते प्राप्त्याऽप्राप्त्या नरं क्रमात् ।।२२५।।

The subtle body is affected on the one hand by desire, anger and so forth, and on the other by inner and outer control, Peace of the mind and serenity of the senses. The presence of the former affections and the absence of the latter lead to misery. [Chapter 7 – Verse 225]

- Sukshma Shariram – Jvaras.
- Kama, Krodha, Lobha – 16th Chapter – Asuri Sampat.
- Shanti, peace, tranquility, mental quietude.

Dantih :

- Quietitude of sense organs.
- Both Jvaras affect Naraha – living being.



Verse 226 :

स्वं परं च न वेत्त्यात्मा विनष्ट इव कारणे ।
आगामिदुःखबीजं चेत्येतदिन्द्रेण दर्शितम् ।।२२६।।

In deep sleep, the state of the causal body, the Jiva knows neither himself nor others and appears as if dead. The causal body is the seed of future births and their miseries. So saw Indra, as declared in the Chandogya Upanishad. [Chapter 7 – Verse 226]

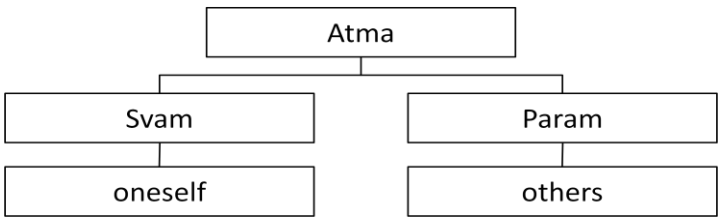
- Karana Sharira Jvara.

Chandogya Upanishad :

- Prajapati teaches Indra Devata.
- Vishwa – taught 1st.
- Teijasa – taught next.
- Pragya – taught next.
- Dissatisfied with Pragya – still association with Karana Shariram.

Problem :

- Svam Paramcha – Na Netti Atma.
- With Karana Shariram, totally shrouded in ignorance, Tamo Guna.
- Neither knows himself nor others.
- Grand – Atma – Na vetti.



- Jnani – in Sushupti can't claim – Aham Brahma Asmi.

- People wonder whether Jnani sleeps.
- In sleep – mind dissolved, no question of claiming Aham Brahma Asmi.
- Why Atma can't claim?
- Atma can't do anything – Akarta.
- Jnanis Jnanam in potential form.

Ajnani :

- Self knowledge is not there in potential form.
- How you know?
- Jnanam in dormant form – Tamo Butaha.
- Jvara = Agyanam = Tamo Guna Aavarnam, Agrahanam. Atma does not know himself and others as though one has disappeared, non existent. Based on this, Buddhism concluded Atma is Shunyam. In Sushupti, I don't see anything.
- Vinashta eva – I am, as though, I am not.
- Jvara number 1 : = Agyanam.
- In Karana Shariram, all future Karmas, experiences hiding, unfructified Prarabda, contains pleasure, Agami – Dukham, Sanchita pains of future.
- Our Karana Shariram is blue print for Bagawan to create circumstances.
- Agami Dukham = Beeja Rupam.
- Jeeva number 2 : Dukha Bheejavatvam.
- Revealed by Indra in Chandogya Upanishad 8 – 11 – 1 – Prajapati Vidya.

Chandogya Upanishad :

तद्धैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाचैत दमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्धयं ददर्श नाह खल्वयमेवं संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति १

Tadyatraitatsuptah samastah samprasannah svapnam na vijanatyesa atmeti hovacaidtadamrtamabhayametadbrahemti sa ha santrhrdayah pravavraja sa haprapyaiva devanetadbhayam dadarsa naha khalvayameyam sampratyatmanam janatyayamahamasmiti no evemani bhutani vinasamevapito bhavati nahamatra bhogyam pasyamiti [8 - 11 - 1]

Prajapati said : 'when the self is sleeping, with all its organs inactive, it is free from worry and has no dreams. This is what the self is like [i.e. it is spotless]. It is immortal and fearless. It is Brahman.' indra left happy in mind. But even before he got back to the gods, he was troubled by a doubt; 'when the self is in deep sleep, it is not able to recognise itself as "I am so and so," as it does when it is awake. Not only that, it does not even recognise beings around it. It is as if the self has been obliterated. I don't see that anything good will come form this." [8 – 11 – 1]

Verse 227 :

एते ज्वराः शरीरेषु त्रिषु स्वाभाविका मताः । वियोगे तु ज्वरैस्तानि शरीराण्येव नासते ।।२२७।।	These affections are said to be natural to the three bodies. When the bodies become free from them, they cease to function. [Chapter 7 – Verse 227]

Important Mantra :

- Jvara – Svabavika to 3 bodies, not incidental. No time when they don't exist. No perfect condition – I have problem = Anujvara if Jvaras totally gone, Sharirams don't exist.
- Na – Asate – Jvara Rahita Shariram does not exist.
- Root : AAS

Verse 228 :

तन्तोर्वियुज्येत पटो बालेभ्यः कम्बलो यथा । मृदो घटस्तथा देहो ज्वरेभ्योऽपीति दृश्यताम् ।।२२८।।	As there is no piece of cloth without cotton threads, no blanket without wool and no pot without clay, so the three bodies cannot exist without these affections. [Chapter 7 – Verse 228]

3 example :

- Jvara is intrinsic nature of 3 Sharirams. Upadana Karanam.
- From cloth, threads can't be separated.
- Woolen blanket can't be separated from wool.
- Pot can't be separated from clay.
- Body + Trivida Jvara can't be separated. Jvara has no cure. Anujvara – has cure – which is claiming – a thought – I have Anujvara by my identification with Anatma Sharira Trayam.
- Anujvara = self judgment, self conclusion = I have problem.
- I can only get out of Anujvara not Jvara right now.
- Association expressed as thought "I have Jvara".

Vedantas Aim :

- Separate from this thought mode and claiming I am Asanga Atma. Shariram Jvaras can never go away. Anatmas Jvaras intrinsic.

Only Remedy :

- Accept intrinsic Jvara of Sharira Trayam, Anatma.
- Get out of Anujvara by claiming I am Asanga Atma Svarupam.
- Jvara has no cure. Anujvara has cure called "Abimana Tyaga" understand this clearly.

Verse 229 :

चिदाभासे स्वतः कोऽपि ज्वरो नास्ति यतश्चितः
प्रकाशैकस्वभावत्वमेव दृष्टं न चेतरत् ।।२२९।।

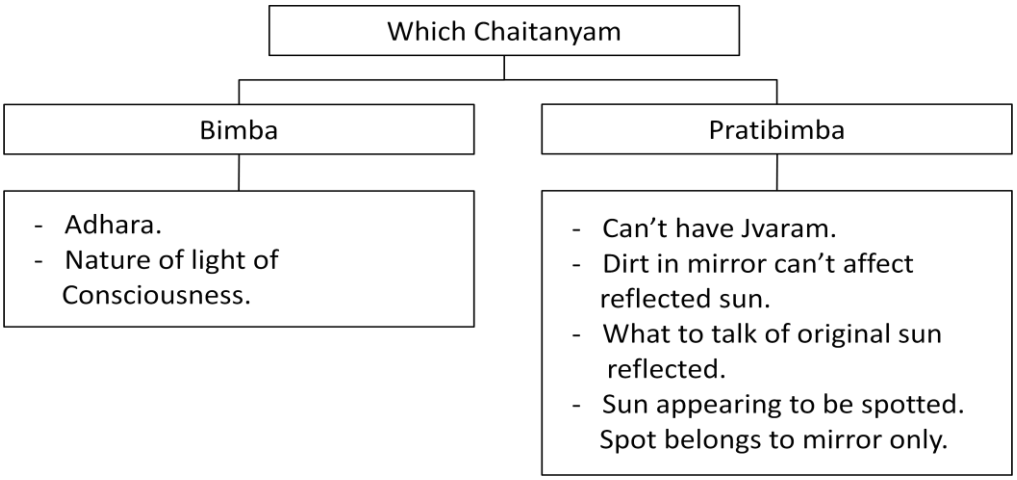
Yet, as a matter of fact, these affections are not natural to Chidabasa. (They belong only to the bodies with which Chidabasa is identified) it is to be noted that the reflected Consciousness is not different from pure consciousness and both are self – luminous by nature.
[Chapter 7 – Verse 229]

Anujvaram :

- Chaitanyam does not have any form of Jvara at anytime.
- Removal of Jvara from Chaitanyam need not be alone, not required.

Previous statement :

- Jvaras from Sharira Trayam can't be removed.
- Jvaras from Chaitanyam need not be removed, it has no Jvaram.



Unique statement :

- Chidabasa itself doesn't have Jvara.
- Because of proximity with Reflected Medium – mind medium, Jvara seems to be there in Chidabasa.
- It is transferred Jvara – not original.
- Chit – Svarupa of light – can't have Jayate, Viparimate, Apakshiyate.
- W.r.t Chidabasa, controversy is there.
- Jvara is there.
- Jvara is not there.
- You are chit – free from 3 fold Jvara. You can have only Anujvara Remove that.

LECTURE 215

LECTURE 215

Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥	Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

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

- Final part of Brihadaranyaka Upanishad : [IV – IV – 12] – "Shariram Anu Svanjaret".
- Result of Jnanam = Jnana Phalam = Sokha Nivritti = freedom from Anujvara.
- Message of Upanishad, beautifully brought out by Vidyaranya.
- Jvara = ailment, sickness.
- Verse 224 – Sthula Sharira Jvara.
- Verse 225 – Sukshma Sharira Jvara.
- Verse 226 – Karana Sharira Jvara.
- Jvaras are intrinsic.
- All 3 Sharirams have degrees of Jvaram, no absolute freedom of Jvara for Sharira Trayam.
- Moksha – not freedom form Jvaras of Sharirams.
- Begawan's micro Shariram in Avatara not free from Jvara.
- Sharira Jvara Nivritti not possible. Anujvara is because of my identification with 3 Sharirams and Jvara Trayam and conclusion I have Jvaram.
- Anujvara = self conclusion, judgement, evaluation.
- Anu : in keeping with Abimana, Tadatmya, identification.
- Claiming – I am suffering from 3 Jvaras is called Anu – Jvara = Samsara.
- Jvara – not Samsara, no remedy for that.

Remedies in world :

- Temporary reduction or reduce intensity of some Jvaras.
- No Parihara for Jvara.
- Anujvara – not emotional problem but intellectual problem.
- Cognitive problem – called Moha / Adhyasa. Therefore can go through educational program and get it resolved.
- Separating "I" from Sharira Trayam is solution suggested by Vedanta.
- Not physically accomplished but mind set change, patterns of thinking.
- There is no Parihara for Anujvara. Jvaram is problem of Sharirams Chidabasa also luminous nature Avatara of Chit. Empherical version of chit has no Jvaram. Prakasha Svarupam – nature of light.
- Sun : not affected by anything Achedyoyam, Akeldyayaha.
- We do not have any problem unique to Chidabasa.
- When we use remedy for Jvaras of 3 Sharirams, Chidabasa also claims I am free.
- Body has fever, take crocin. I say I have no fever.
- Anvaya Vyatireka.
- Body inert can't say – Chidabasa sentient says I have no fever.
- If Reflected Consciousness itself has no Jvara, Chit is only nature of Consciousness, Svabavatvam – light.
- Bautika Prakasha – sunlight has no problems.
- Abautika Prakasha – Chit – awareness has no problems no other nature, no head, leg…

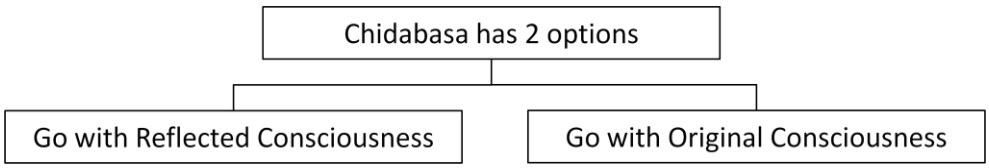
Verse 230 :

चिदाभासेऽप्यसंभाव्या वराः साक्षिणि का कथा । एवमप्येकतां मेने चिदाभासो ह्यविद्यया ।।२३०।।	None of these affections are natural to Chidabasa. How then can they be attributed to Kutastha? The fact is that through the force of ignorance (Avidya) Chidabasa imagines himself to be identified with the three bodies and is affected. [Chapter 7 –Verse 230]

- Kaimudikam Nyaya what to talk of Nyaya…
- Sakshi truth / Original Consciousness : order of reality changes – Paramartika Satyam.
- From Chit Drishti, Chidabasa Jvaras non – existent.
- Can't touch Chit – truth – cognitive issue is there, not emotional problem.
- Intellectual blunder is there.
- Chidabasa commits blunder identifies with Sharira Trayam instead of claiming Sakshi Svarupam, its original nature.
- Sharira Trayam = only medium.

Gita :

- Apara Prakirti Chidabasa.
- Para Prakirti Chit.
- Chidabasa should not identify with Sharira Trayam but should claim Sakshi Svarupam.
- Instead of that, Chidabasa concludes that it is one of Sharira Trayam.
- Chidabasa considers itself identical with Sharira Trayam, instead of concluding Chit as its real nature.
- Why it commits this mistake?
- Because of Avidya – Agyanam – Aavarna and Vikshepa Shakti of Maya.
- Maya is the cause of this blunder.



Verse 231 :

साक्षिसत्यत्वमध्यस्य स्वेनोपेते वपुस्त्रये । तत्सर्वं वास्तवं स्वस्य स्वरूपमिति मन्यते ।।२३१।।	Chidabasa superimposes on the three bodies the reality of the Kutasta and imagines that these three bodies are his real self. [Chapter 7 – Verse 231]

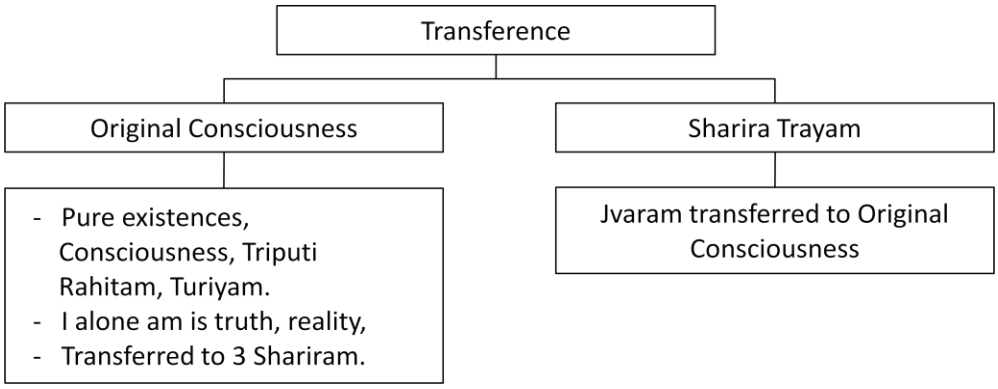
- What makes problem worse?
- I am Chidabasa – Reflected Medium – Sharira Trayam not Original Consciousness.

1st blunder :

- Sharira Jvara belongs to Shariram. I translate it on myself. Transference of Jvara – I say I have fever, I am dying.

2nd blunder :

- 3 Shariram and Jvaram and Reflected Consciousness – Chidabasa are Mithya appearances, false – Chit is Satyam unknown / unclaimed. Vidyaranya is brilliant in analysis. We take reality of timeless Original Consciousness and transfer to Jvaram.



- We join reality as Chidabasa and Jvaram and cook up Samsara. Samsara which does not exist cooked up by taking Jvara from Sharira Trayam and Satyatvam from Original Consciousness / Sakshi. Makes Jvaram as real Jvaram.
- Unreal Jvaram made into real Jvaram and throw cooked Jvaram on myself.
- Throw Chidabasa on myself and say I am suffering from Samsara and ask, is there remedy for Samsara.
- Cooked Jvara = Anujvara exists only in your intellect. Does not exist anywhere in the world. Anujvara cooked up by confused intellect.

Reality of Sakshi :

- Transferred to Sharira Trayam + Jvara Trayam.

- What type of Sharira Trayam?
- Along with Chidabasa "I".
- Chidabasa is Mithya Satyatvam transferred from Sakshi only.
- How do you know – Sharira Trayam includes Chid Abasa?
- Because I say I have Jvaram. I don't say Shaira Trayam suffers.
- I say I am suffering.
- "I" included in suffering. Hence Chidabasa included.
- Sharira Trayam + Jvara Trayam = Chidabasa I + self.
- Considered real and it is taken as my real nature.
- Intellectual conclusion is called Samsara disease.
- What comes into the body can't be called Samsara because Vedanta can't remove diseases.
- Disease in body = Jvara = no solution. Upanishad tackles only Anujvara I will not claim myself to be a Samsari.
- Karta, Bokta are roles played by Sharira Trayam. Hobby, entertainment, when I go through it with Jnanam of my Svarupa.
- I am not Karta, Bokta but am Sakshi Chaitanyam.
- Problem = Jvaram of Sharirams – integral part.
- Jvara is Svarupa of body.
- Thread is Svarupa of cloth integral part.

Verse 232 :

एतस्मिन्भ्रान्तिकालेऽयं शरीरेषु ज्वरत्स्वथ। स्वयमेव ज्वरामीति मन्यते हि कुटुम्बिवत् ।।२३२।।	As long as the illusion lasts Chidabasa continues to take upon himself the states which the bodies undergo and is affected by them, as an infatuated man feels himself affected when something affects his family. [Chapter 7 – Verse 232]

- Chidabasa = empherical "I", Tvam Pada Vachyartha.
- Verse 224, 225, 226 – Jvaram of 3 bodies.

- Chidabasa claims – I am going through Jvaram.

चिदाभासे स्वतः कोऽपि ज्वरो नास्ति यतश्चितः प्रकाशैकस्वभावत्वमेव दृष्टं न चेतरत् ।।२२९।।	Yet, as a matter of fact, these affections are not natural to Chidabasa. (They belong only to the bodies with which Chidabasa is identified) it is to be noted that the reflected Consciousness is not different from pure consciousness and both are self – luminous by nature. [Chapter 7 – Verse 229]

- Verse 229 :- Chidabasa does not have its own Jvaram.
- Claims Aham Jvarami like any Grihasta, throws problems to himself.
- It is transferred problem.

Myth :

- Only when you worry about family you are caring person / loving person / responsible Grihasta.
- Not wisdom.
- Can have love and care without worry.
- Worrying person is deluded person householder becomes house – held arrested.

Verse 233 :

पुत्रदारेषु तप्यत्सु तपामीति वृथा यथा । मन्यते पुरुषस्तद्वदाभासोऽप्यभिमन्यते ।।२३३।।	An ordinary man is afflicted when his son or wife suffers; similarly Chidabasa unreasonably thinks that he is afflicted by bodily ailments. [Chapter 7 – Verse 233]

- What Kutumbi householders do?
- Tapa – Adhyatmika, Adhibhautika, Adhidaivika with Sthula – Sukshma – Karana Tapa – Kutumbi concludes I am suffering. Verbalise or not, mind taken hostage pre – occupied, not available for class. Do duty, care, love, but don't say its my problem.
- Unintelligently Kutumbi says, I am suffering.
- Similarly Chidabasa identifies with Sharira + Jvara Trayam and claims I have problem.

Verse 234 :

विचिच्य भ्रान्तिमुज्झित्वा स्वमप्यगणयन् सदा ।
चिन्तयन्साक्षिणं कस्माच्छरीरमनुसंज्वरेत् ।।२३४।।

By discrimination ridding himself of all illusion and without caring for himself the Chidabasa always thinks of the Kutastha. How can he still be subject to the afflictions pertaining to the bodies ?
[Chapter 7 – Verse 234]

Process of resolution :

- Whole Vedanta Sadhana is changing mind set based on this understanding.
- Change mind set based on teaching. Change to Sankhya format – binary format.

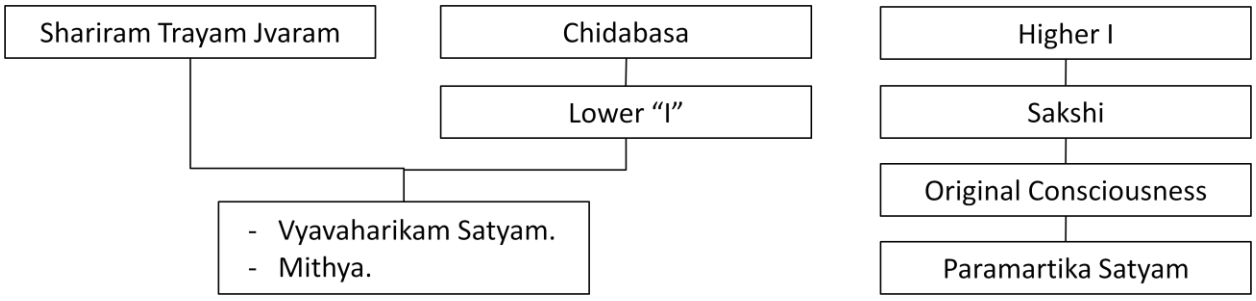
Gita :

श्रीभगवानुवाच
लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ।
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम्॥ ३.३ ॥

The blessed lord said : in this world there is a twofold path, a I said before, O sinless one; the path of knowledge of the Sankhyans and the path of action of the Yogins. [Chapter 3 – Verse 3]

Process :

- Sort out 3 components.



- Does not deserve over importance.
- Can't be totally free from Jvara.
- Jvara can be reduced, not totally stopped.
- Deficiency not my problem.
- Does not belong to Chidabasa, lower I, or Sakshi – higher.

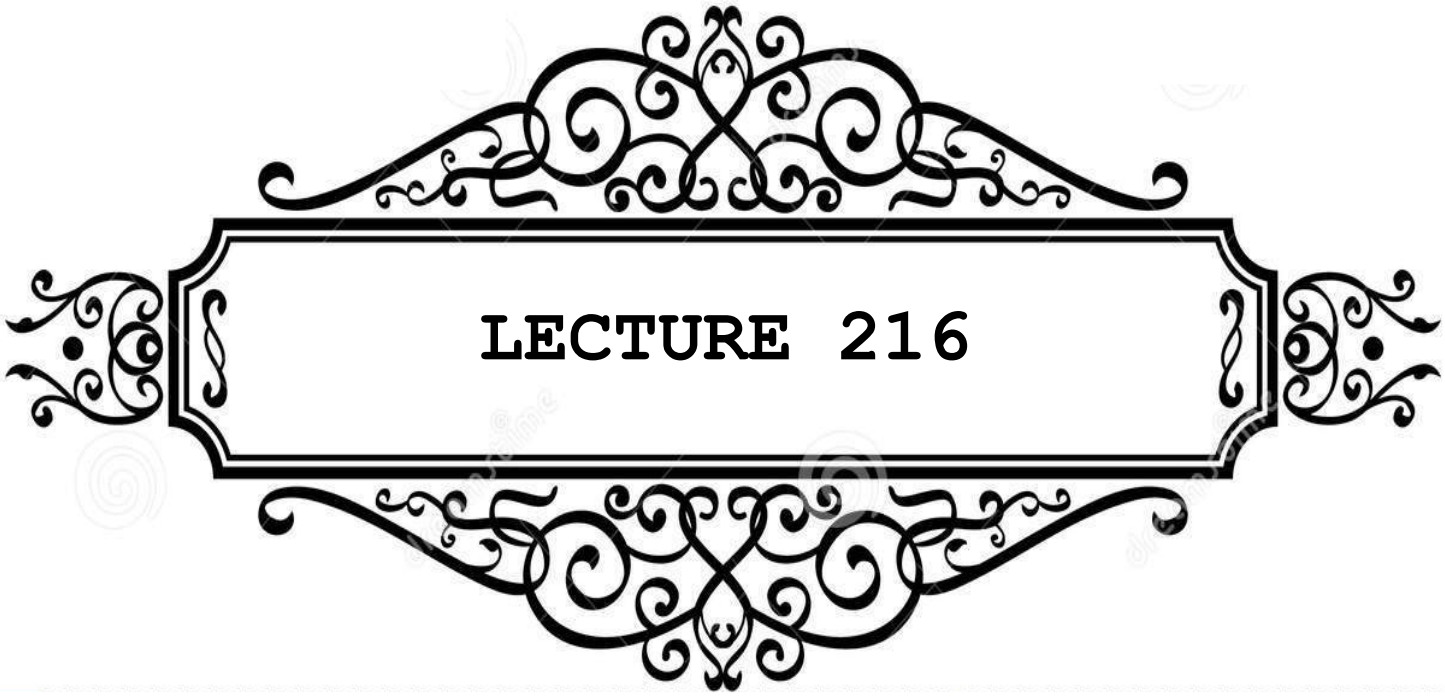
- In my inner dialogue, never say I have a problem. Don't say I am Samsari. Don't say when will I be free in Svapna also Jnana Nishta, preserving and promoting Sankhya Buddhi.

Brantim Uchitva :

- Throw these delusions - I am Samsari. I have 3 fold Jvaras I have to sort out problems.

Hobby :

- Reduce Jvara, improve Sharira Trayam.
- Not connect with liberation – I am Nitya Mukta.
- Ignore Chidabasa – which is empherical functional factor – life is dependent on reflecting material. Use Chidabasa which has functional role. Chidabasa Avatara for Lokasangraha. Remembering higher nature all the time is Anujvara Nivritti.



LECTURE 216

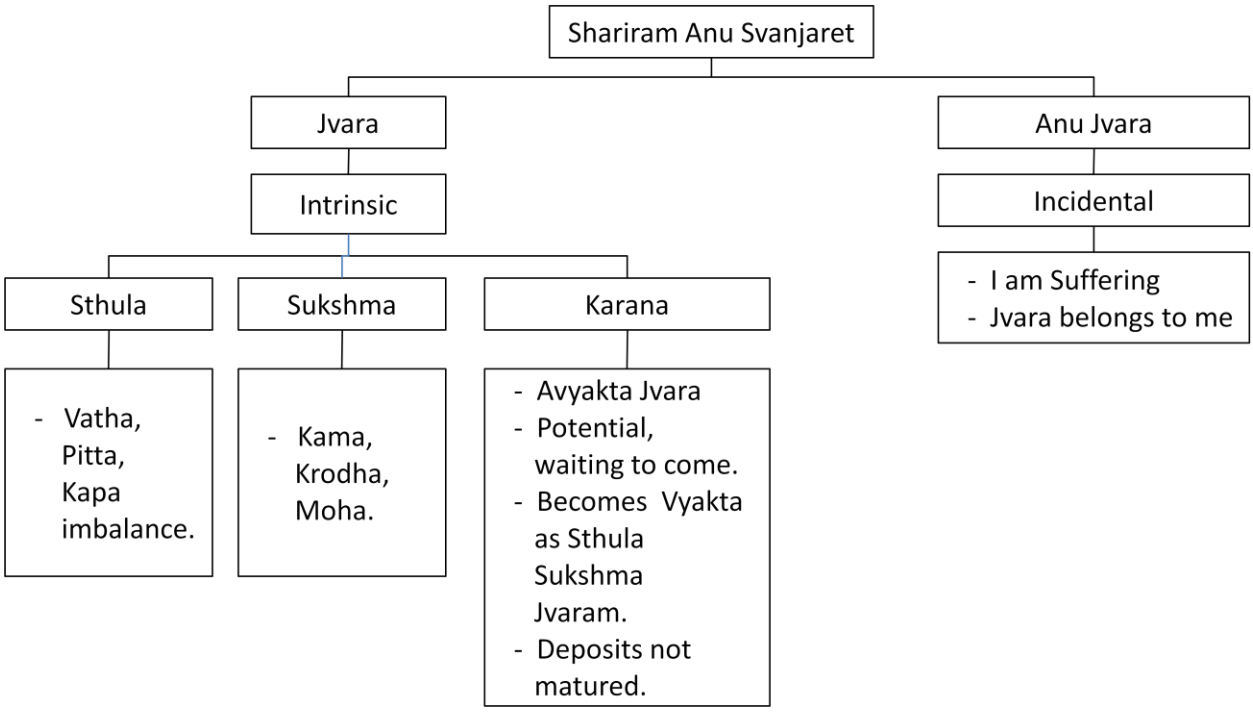
LECTURE 216

Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥	Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

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

Shariram Anu Svanjaret : Verse 223 – 250



- Svabavika Guna = Jvaram

Anu Jvara :

- Jvara of Sharira Trayam, I superimpose on myself the Atma. Because of identification with Sharira Trayam.
- I Atma have no Sambanda but I create Sambanda through ignorance.
- I am indweller Atma, Chidabasa, Kshetrajna, Resident in body, Purusha (Gita - Chapter 13), I don't have Jvara.
- Anujvara is when I claim Jvara for myself .

Vedanta :

- Attacks Anu Jvara, not Jvara.
- Jvara at Sharira Trayam can't have Atyántika Nivritti . (Absolute Freedom) Can have Apekshika, Relative freedom.

Aim of Student :

- Reduce Jvara to some extent to do Sravanam. If too much Jvara, Class not possible.
- How to attain Anujvara? Change language.
- I am always Jvara Rahitaha . Aham Nitya Mukta Sakshi Asmi = Anujvara Nivritti = Moksha.
- Don't connect Jvara to Sadhana or Sadhyam.
- Jvara Nivritti not Sadhana, Otherwise it will become eternal.
- Not Sadhyam - Not goal.
- Claim - Freedom - Here and Now.

Secret of Vedanta :

- After claiming freedom can work on reducing Jvaram - Don't call it Sadhana or Sadhyam.
- If you call it Sadhana, it will be Eternal.
- If you call it Sadhyam, Moksha will eternally Recede.
- Call it Loka Sangraha or Danya Vada to Bagawan. What you do with Sharira Trayam don't connect to Sadhyam, Sadhana or Moksha, Moksha goes further away.
- Pedalling stationary Cycle gives pain in leg. Eternally claiming Sadhana / Sadhyam, No Manah Shuddhi.
- Attack Anujvara, always Nitya Mukta Atma. Do what you want as hobby.
- Mind never Jvara free. Turn attention from Sharira Trayam to Sakshi… Why connect – I am ever Jvara free.

- All Jnanis do this… Body has Jvara, I am Jvara free.

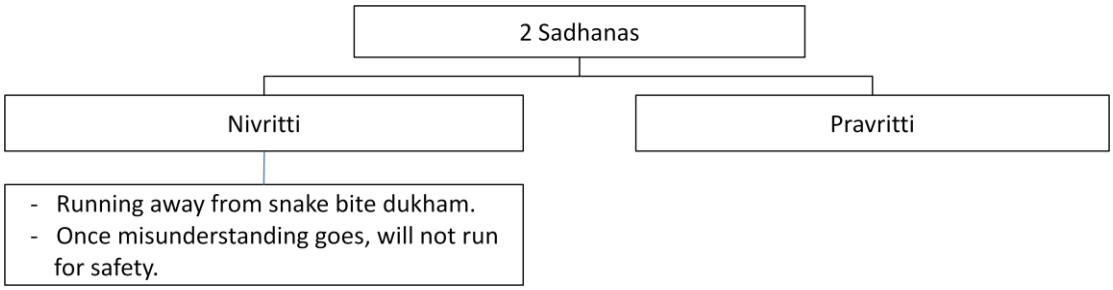
Verse 235 :

अयथावस्तुसर्पादिज्ञानं हेतुः पलायने । रज्जुज्ञानेऽहिधीध्वस्तौ कृतमप्यनुशोचति ।।२३५।।	When a man takes a rope for a serpent, he runs always from it. When the illusion is negated and the true nature of the rope is known, he realizes his error and is ashamed of it . [Chapter 7 – Verse 235]

- Once Anujvara removed, No Sadhana required for Sukha Praptihi or Dukha Prapti. I Sakshi am ever free from Dukham and ever of nature of Sukham.
- My Anujvara goes because notion I have Dukham came because of my Abimana with the Mind. Once Mind Abhimana goes, I do not have Dukham for Nivritti .

Example :

- Rope - Snake.
- False Knowledge Of Snake Is Karanam For 2 Sadhanas



- Feels Ashamed, Feels Ashamed, Ran from Snake.
- Once Anujvara Nivritti gone, Loka Sangraha me Vapi… As Siddha do everything. No connection with Mukti.

Verse 236 :

मिथ्याभियोगदोषस्य प्रायश्चित्तप्रसिद्धये । क्षमापयन्निवात्मानं साक्षिणं शरणं गतः ।।२३६।।	As a man who Nas injured another through ignorance humbly begs his forgiveness On realizing his error, so Chidabasa submits himself to Kutasta. [Chapter 7 – Verse 236]

Jnani :

- Nitya Mukta Sakshi I am. Samsari notion – False - Mithya accusation - Dosha papa Karma Mithya Abhi yoga - Not Authentic.

General Information :

- Add our own creations…
- I am Karta, Bokta, Shani Dosa, Mental condition nothing to do with Jvara of Sharira Trayam .
- Asking forgiveness From oneself is Nididhyasanam.
- **Mind feels at fact of Sakshi :**

  I am ever Sakshi, never free.
- From Ahamkara, Mano Buddhi Naham. Don't do Parayanam but Ninidhyasanam Chidabasa falls at feet of Sakshi seeking forgiveness and claiming I am Sakshi .

Verse 237 :

आवृत्तपापनुत्त्यर्थं स्नानाद्यावर्त्यते यथा । आवर्तयन्निव ध्यानं सदा साक्षिपरायणः ।।२३७।।	As a man does repeated penance of bathing etc., for repeated sins, so Chidabasa too, repeatedly meditates on Kutasta and submits to It as his witness or substratum. [Chapter 7 – Verse 237]

- Without Jnanam, Repeatedly claimed I am Samsari . Papam done repeatedly for elimination – of I am Sadhaka – san – I am Muktaha .
- Whatever condition of mind don't mix Jvara and Anujvara force on Sakshi. Don't force on Sharira Trayam Jvara and connect to liberation.

3 changes Centred on I to be brought about :

a. Shift attention from Sadhaka to Nitya Mukta.
   - Mind set change.
   - Yoga Buddhi - Working at myself as Mumukshu .
   - Sankhya Buddhi - Looking myself as Nitya Muktaha.

b. **2nd Stage in Mind Set :**
   - Everything I do seems as Sadhana when I am Mumukshu.
   - Change mind set = Don't look at it as any action .

Nitya Puja :

- Not as my Sadhanam but it helps world . Not for my Nitya Mukta Status.
- If Sadhana – Yoga Buddhi
  If Asadhana – Sankhya Buddhi
  } w.r.t. Action I do

c. **3rd Change :**

- My attitude towards Moksha.
- Not Sadhyam – Goal, Yoga Buddhi.
- Moksha - My Svarupam, Ever with me.
- Heat - of fire Svarupam, Ever hot.
- Moksha - My Svarupam = Sankhya Buddhi.

Yoga Buddhi	Sankhya Buddhi
- Moksha - Sadhyam - Goal	- Moksha - Siddam - Svarupam
- I have Support of God	- I am support of all
- During negative Prarabda situations pray	- During negative Prarabda – do Nididhyasanam
- Have Jvara + Anujvara	- Do not claim Jvara as mine – belongs to Prakirti 3 Sharirams – I don't have Anujvara
- Karma Yoga	- Jnana Yoga

Gita :

श्रीभगवानुवाच लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ। ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम्॥ ३.३॥	The blessed lord said : In this world there is a twofold path as I said before, O sinless one ; the path of knowledge of the Sankhyans and the path of action of the Yogins .[Chapter 3 - Verse 3]

- Reflected conciousness identifies with Reflected Medium – claims Samsari.
- Reflected Conciousness identified as Avataram of Original Conciousness – Claims Nitya Mukta.
- When Nitya Mukta I, Enlightened Chidabasa dominates more & more, claims I am manifestation of Original Conciousness By Nididhyasanam.

- I Present and promote Sankhya Buddhi in small problems also. Samsari Chidabasa with draws .
- Ajnani Chidabasa replaced by enlightened Chidabasa which claims I am Sakshi.

Claim :

- My Vyavaharika version is Reflected Conciousness .
- My original version is Original Conciousness.
- When Original Conciousness dominant, Samsari I feels ashamed to come again, becomes weaker .

Gita :

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः। यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते॥ ६.२२ ॥	Which having obtained, he thinks there is no other superior to it ; where in established, he is not moved even by heavy sorrow . [Chapter 6 - Verse 22]

- Immoral women charms with beauty. She has physical ailment, she feels shy and ashamed of charming people.
- She is weakened by her own Sickness. Previously Proud, Expert. Previously I have problems claiming Samsari all the time.

Now :

- Deformed, loosing Satyatvam is imagined as loosing power to charm.
- Faithful Chidabasa has no power paper tiger cant frighten me.
- Original Conciousness knows her deformity. Chidabasa cant play with informed Enlightened Person.
- Chidabasa frightening, means looking at horoscope. Constantly, anxious I Sakshi courted.
- Glory of Chidabasa : has borrowed power from Chit to Charm, Seduce. Once Original Conciousness understoo as power behind Chidabasa, it shies away.

LECTURE 217

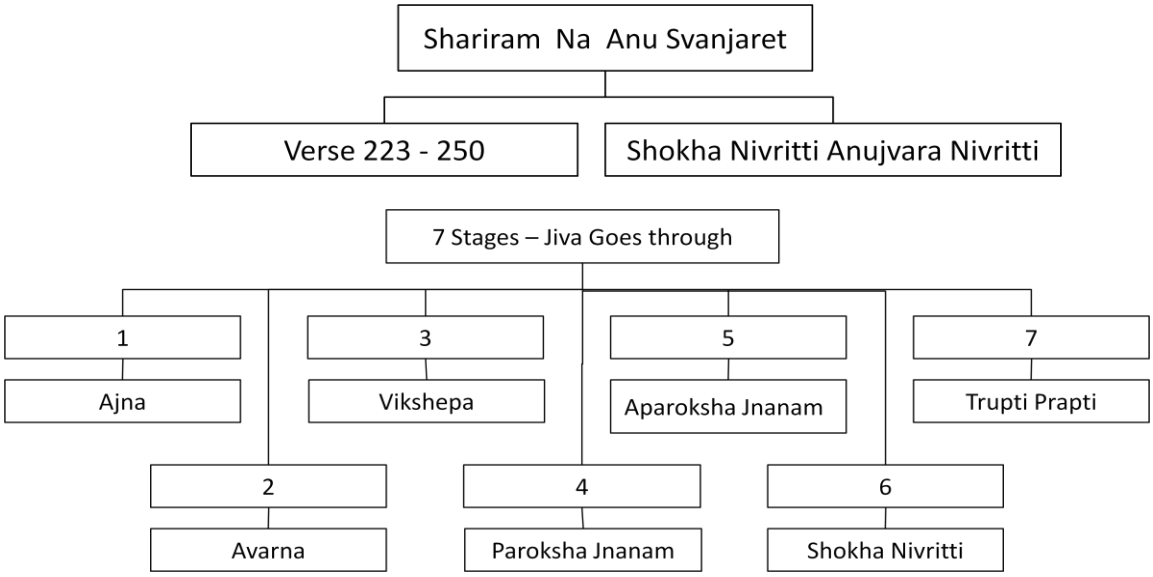
Lecture 217

- Atma Jnana Phalam given in Chapter 4-4-12

Brihadaranyaka Upanishad :

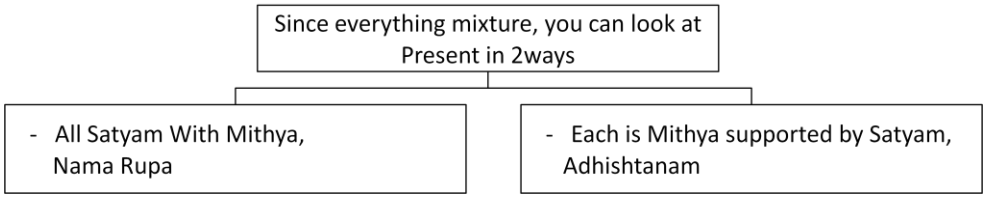
आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥	Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

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



General Convention in scriptures :

- Everything we experience mix of Satyam + Mithya.
- Pure Satyam or pure Mithya cant experience .
- No division of experience and experienced .
- Pure Satyam can't be experienced, being Divisionless, but exists.
- Pure Mithya does not even exist .
- Everything is Satya – Anrutam, Mithuni Karanam. Jiva - Ishvara - Jagat - mixture of Satyam, Anrutam - Mithya .



- Jiva, Jagat – Satyam with Mithya Nama Rupa, both correct . Stress different.
- Therefore scriptures have contradictory statements.

One Place :

- Say world is Mithya .
- Brahman Satyam, Jagan Mithya (or) Everything is Brahman.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥	**Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II**

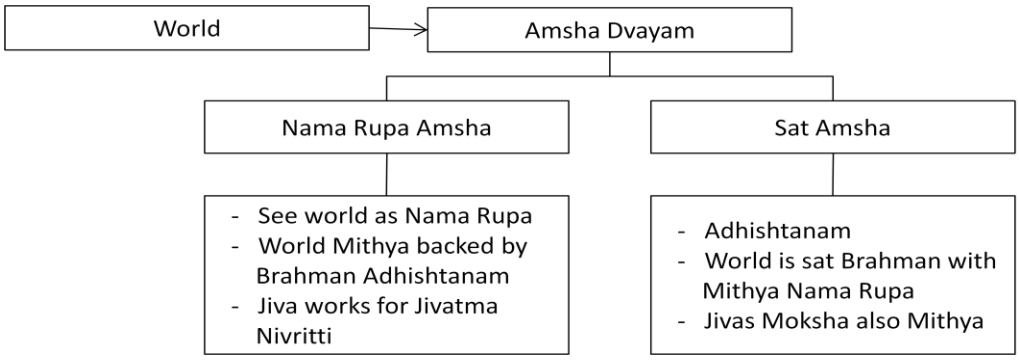
Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

Isavasya Upanishad :

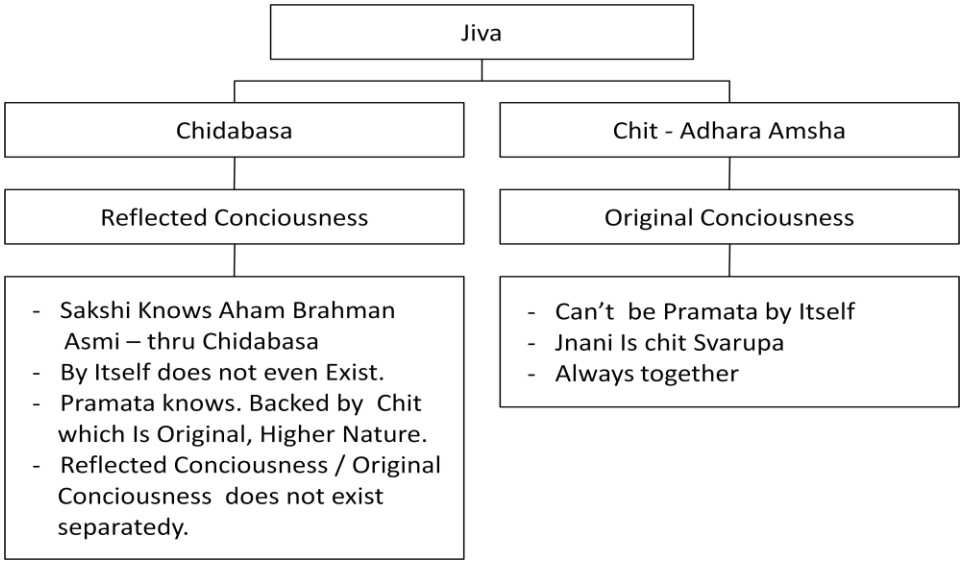
ॐईशा वास्यमिदꣳ सर्वं यत्किं च जगत्यां जगत् तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १	***Om isavasyam-idagm sarvam yat-kinca jagatyam jagat, tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]***

All this, whatsover moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- World is Mithya.
- World is Brahman.



- Jeeva Brahaiva Na Paraha .
- Jnani Jiva, looked at from 2 Angles



Jiva : Presented in 2 languages

- Chit is knower - Essential nature or
- Through medium of Chidabasa. Be agile to know chit / Chidabasa Pradhana Drishtis.

Which is better?

- Chidabasa as Jnani all understand because it is Localized entity.
- Jnani knows Aham Brahman Asmi, knows his higher nature Sakshi .

Shastriya Drishti :

- Shastra does not want you to claim Aham Chidabasa. Claim chit through Ahankara Kanchukam.

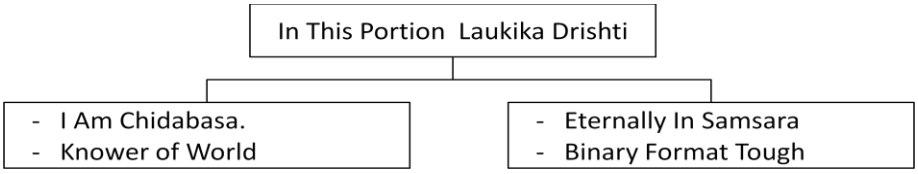
Chidabasa Jnani	Shastric Drishti
- Δ format - Brahman Liberated, I am Samsari - Have limited life till Reflected Conciousness continues. - Will say - My higher nature is free not I am free.	- I am Sakshi, my lower nature is Chidabasa - Chidabasa playing roles of father, son, Sadhaka, all Veshams but I am free. - Who Am I ? **Nirvana Shatakam :** - Na Dharmo, Na Kaamo, Na Moksha And Ananda Rupaha [Verse 3] - Binary format Natural. I am Sakshi and lower nature playing role, Makes big difference.

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः । न धर्मो न चार्थो न कामो न मोक्षः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥	Na Me Dvessa-Raagau Na Me Lobha-Mohau Mado Naiva Me Naiva Maatsarya-Bhaavah | Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusarthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 3]

- Upadesa Sahasri Constantantly, takes I am Sakshi, I am knower, through my lower nature of Chidabasa.
- Who am I ? Brahman only . Both Drishti are there…



Shastriya Drishti :

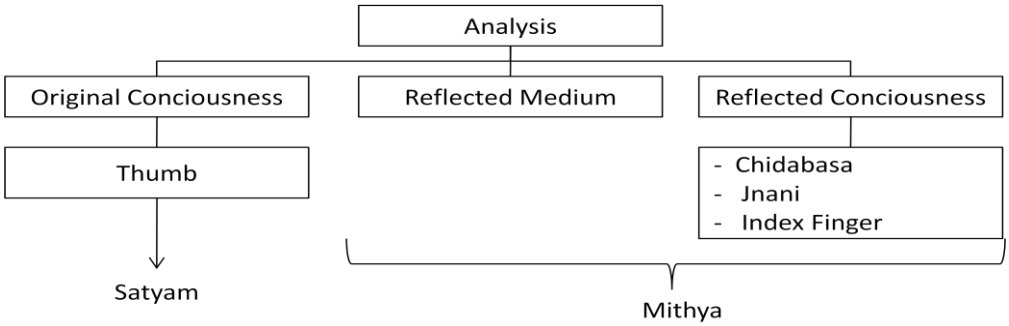
- Communication Difficult.
- Binary format Natural.

Verse 230 :

चिदाभासेऽप्यसंभाव्या वराः साक्षिणि का कथा । एवमप्येकतां मेने चिदाभासो ह्यविद्यया ।।२३०।।	None of these affections are natural to Chidabasa. How then can they be attributed to Kutastha? The fact is that through the force of ignorance (Avidya) Chidabasa imagines himself to be identified with the three bodies and is affected. [Chapter 7 –Verse 230]

- Jnani is enlightened Chidabasa.
- Chidabasa knows and Recognises its higher nature.

Vidya treats Jnani as Chidabasa :



- Till Jnani comes to Vedanta, Reflected conciousness identifying with reflected medium - Birth, Growth, Sashti Poorthi, identifying with Mithya Reflected Medium .
- Reflected Conciousness feels Ashamed and now claims Original Conciousness.
- All glories it claimed till now by wrong Sambanda – with Body. Reflected Conciousness now claiming oneness with original Conciousness, earlier with Reflected medium and claiming…Glory. (Laukika Drishtya).

Vedanta Drishtya : **Nirvana Shatakam**

न मृत्युर्न शङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्मः ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यं
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥५॥

Na Mrtyur-Na Shangkaa Na Me Jaati-Bhedah
Pitaa Naiva Me Naiva Maataa Na Janmah |
Na Bandhurna Mitram Gurur-Na-Iva Shissyam
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||5||

Neither am I bound by Death and its Fear, nor by the rules of Caste and its Distinctions, Neither do I have Father and Mother, nor do I have Birth, Neither do I have Relations nor Friends, neither Spiritual Teacher nor Disciple, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness.[Verse 5]

- Nirvana Shatakam - Na Mrityur Na Shankha.
- Nididhyasanam - is Chidabasa doing Prayaschitta.

Verse 238

उपस्थकुष्ठिनी वेश्या विलासेषु विलज्जते ।
जानतोऽग्रे तथाभासः स्वप्रख्यातौ विलज्जते ।।२३८।।

As a Courtesan suffering from a certain disease is ashamed to demonstrate her charms to a lover who is acquainted with her condition, so Chidabasa is ashamed to consider himself as the doer and enjoyer
[Chapter 7 - Verse 238]

- Abasa Vilajyate – Ashamed of wrong association. Dramatically presented .

Verse 239 :

गृहीतो ब्राह्मणो म्लेच्छैः प्रायश्चित्तं चरन्पुनः ।
म्लेच्छैः संकीर्यते नैव तथा भासः शरीरकैः ।।२३९।।

As a Brahmana defiled by contact with a vicious man of low caste undergoes penance, and subsequently avoids the risk of touching such a man, so Chidabasa, having known of his difference from the bodies, no longer identifies himself with them [Chapter 7 - Verse 239]

- Brahmins will not go to Hotel / Abroad if associated with Veidika Achara.

Every Ajnani Jiva :

- Chidabasa with identification with 3 Sharirams and Jvaram and Ashuchi.

- Reflected Conciousness Recognises – my lineage is Brahman .

Chandogyo Upanishad : Chapter 8

- Gandhara Purusha left in forest. Kidnapping Atma from Moksha Sthana, Placed in Raaga - Dvesha forest.
- Guru - bringing Reflected Conciousness out and Taking it to Pristine glory of Original Conciousness.
- Brahmana after getting Released from 3 Sharirams. As Prayaschitta, says Sivoham – Remaining in binary format.
- During problems, Agyani Karma Yogi Cried oh lord save me.

Jnana Yogi : Nirvana Shatkam

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham
Na Mantro Na Teertham Na Vedo Na Yajnaha
Aham Bhojanam Naiva Bhojyam Na Bhokta
Chidananda Rupa Shivoham Shivoham

I am not Punya (good deed), Paap (Sin), Saukhya (friendship), or Dukha (Grief). Neither I am chants (Mantra) or Shrine (Teertha) nor I am the Veda or the sacrifice and oblation. Also, I am not the food, or the one that should be eaten, or the eater. I am eternal happiness or bliss state, I am Shiva, I am Shiva.||4||

- I don't want to enter Jiva Bava and sing special prayer .
- Jnani Greatest Bakta, Does Puja, Nitya Karma all prayers : Loka Sangraha

Verse 240 :

यौवराज्ये स्थितो राजपुत्रः साम्राज्यवाञ्छया।
राजानुकारी भवति तथा साक्ष्यनुकार्ययम् ।।२४०।।

An heir – apparent imitates the life of his father, the king, in order to fit himself for accession to the throne. So Chidabasa contin7ally imitates the witness Kutasta with a view to his being one with it .[Chapter 7 Verse 240]

- Chidabasa identifies with 3 bodies till Jnanam.
- Chidabasa has no wear and tear.
- Rare Sloka – 240…
- Chidabasa can't have properties of Reflected Medium but behaving like Shariram .
- Lion Bleeting like lamb.

- After Jnanam, Reflected Conciousness Imitates Original Conciousness .
- Before Jnanam, Reflected Conciousness Imitates Reflected Medium .
- Aham Shudho Asmi, Nirvikaro Asmi, Nityo Asmi. Prince given Pattabishekam.
- Intermediary gap = Nididhyasanam Prince learns to claim Samrajya Peti .
- Jnani learns to claim Moksha Samrajya Pati not Bleeting like lamb.

LECTURE 218

Lecture 218

Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥	Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

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

- Jnana Phalam in chapter 4 - 4 - 12 – Brihadaranyaka Upanishad.
- Shokha Nivritti, Anujvara Nivritti.
- Jnanam received by individual who has 3 components…

Original Conciousness	Reflected Conciousness	Reflected Medium
Sakshi Chaitanyam	Reflection of Sakshi	3 Sharirams, Mediums

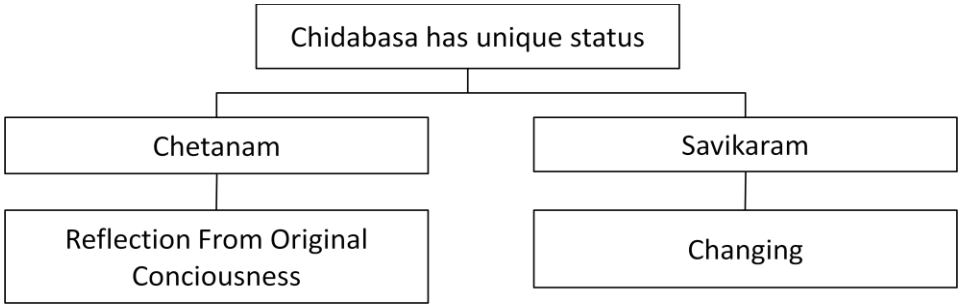
- All 3 never physically separate always coexist . Cant have one without other 2…
- Who gains knowledge - Aham Brahman Asmi…
- Mixture alone knows Aham Brahman Asmi…

Original Conciousness	Reflected Conciousness	Reflected Medium
By itself not knower	By itself can't exist	By itself is Jadam

- Anyone of 3 cant know. Even though knowledge gained by mix of 3, Reflected Conciousness… by convention is taken as Pramata – knower neither Original Conciousness or Reflected Medium.

Reason :

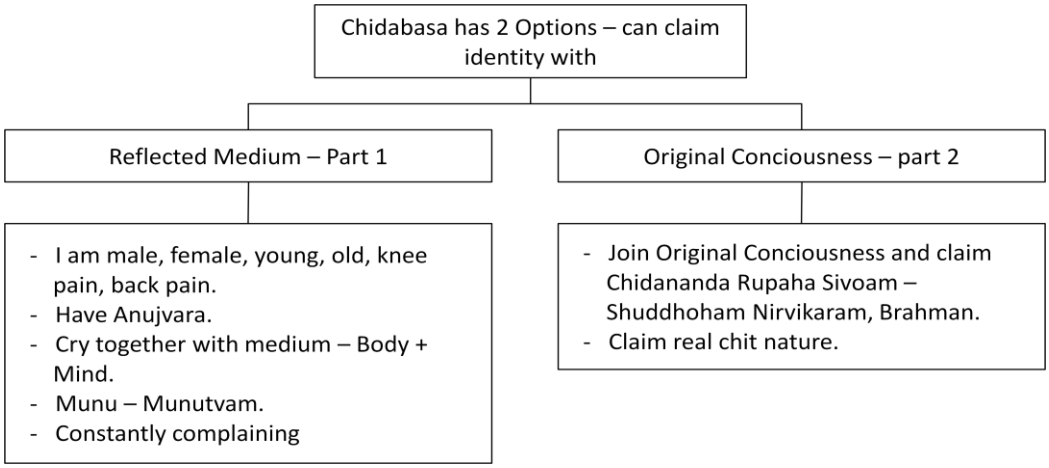
Reflected Medium	Original Conciousness	Reflected Conciousness
- Jadam - Can't be knower - Sharira Trayasya Jadatvat, Apramatrutvam	- Nirvikara	- Cant know - Apramatrutvam



- Both required to be knower .
- **Shankara :**

  Chetana Vastu = Chidabasa.

- Credit goes to Chidabasa which is always with Original Conciousness + Reflected Medium.
- Reflected Conciousness does not exist individually. Chidabasa Pramata gains this knowledge.
- Chidabasa does Satya Anrutam Viveka .



Reflected Conciousness :

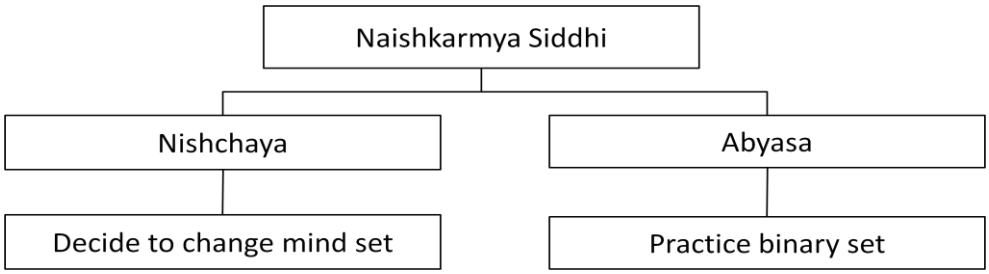
- Incidental Vyavaharika version of my original Sakshi Svarupa.

Start claiming real nature in 2 stages :

a) I am Chidabasa + Original Conciousness is my higher nature…

b) I am Sakshi, Chidabasa is my incidental lower nature I am temporarily using lower nature of Chidabasa.

- I am Sakshi Brahma Asmi.
- When it becomes natural, I am Nitya Mukta, then I will be able to claim.
- Learn to practice, new version of Nididhyasanam, change mind set not natural. Requires deliberate initiation and effort …
- Mind will not change suddenly. It is not earth shattering, explosive mystic event in Samadhi, not mystic, gradual . Mind set has to be deliberate.



- I am Sakshi functioning in world through my incidental Chidabasa version .
- Take a Vow like marriage Vow.
- Not Chidabasa with chit, but chit with incidental Chidabasa married to wrong Sharira Trayam with Jvaram.
- I am Rajaputra - Mumukshu claims Moksha Samrajyam, Nitya Mukta Moksha, done correction .
- Starts saying I am Sakshi, Imitates Sakshi. I am not Samsari I am Nitya Mukta Buddha Svarupa.

Mind Will Question :

- No Sadhana Chatushtaya Sampatti?
- Sadhana Chatushtaya Sampatti is w.r.t Sharira Trayam but I am claiming Nitya Mukta Svampa of Original Conciousness, not of Reflected Medium / Reflected Conciousness.
- Include mind in Anatma. Improve mind as hobby no connection with my liberation.
- I was never bound = Binary format Abyasa, Which one has to initiate.

Verse 241 :

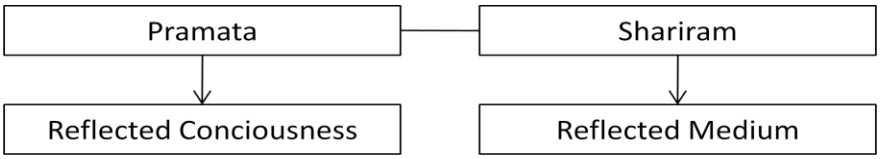
यो ब्रह्म वेद ब्रह्मैव भवत्येव इति श्रुतिः । श्रुत्वा तदेकचित्तः सन् ब्रह्म वेत्ति न चेतरत् ।।२४१।।	He who has heard the declaration of Sruti :,'the knower of Brahman becomes barman' fixes his whole mind on Brahman and ultimately knows himself to be Brahman. [Chapter 7 - Verse 241]

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति । तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥	Sa yo vai tat paramam brahma veda Brahmaiva bhavati nasya – brahmavit kule bhavati I Tarati sokam tarati papmanam Guha granthibhyo vimukto-' mrto bhavati II 9 II

He who knows that supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal.
[Chapter III – II – 9]

- Brahma Veda Brahmeiva Bavati… once who knows Brahma, That Sakshi Amsha of Oneself becomes Brahman.



- Adhara - Adheya Amsham Veda, Janati.
- Tat Chintanam, Kathanam, Nididhyasanam .
- Instead of saying I have Adhara Chaitanyam says I am Adhara Chaitanyam incidentally possessing Reflected Conciousness + Reflected Medium.
- Changing language, change mind. Set ask who are you?
- I am Brahman with incidental Reflected Medium + Reflected Conciousness which is there and goes after sometime.
- Any effect will affect me . "I am not affected by events" is thought pattern – Asangoham.
- 6 - Nididhyasanam Slokas in Atma Bodha…

Atma Bodha :

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः । अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥ ३३॥	**Amanastwaat na me dukha raaga dwesha bhayaadayah I** **apraano hi amanaassubhra ityaadi sruti saasanaat II 33 II**

I am not Manas and hence I am not having sorrow, attachment, malice and fear. [Verse 33]

- Amanastatvat… Don't have mind, Raaga Dvesha, Vasanas, Asanga, Sakshi..
- Indriyani – Indraiyartheshu Vartante Guna – Guneshu Vartante .
- Don't want to connect anyone, as Sadhana.
- Jnani performs Nitya Naimitta Karma, Loka Samsta Buddhi.
- I am Nitya Mukta Sakshi, Dwells in Brahman, Generates, Presences, Nourishes this thought pattern.
- I have no problems, Deliberated Entertains, Requires effort .
- God will solve – Samsaris thought pattern.

Verse 242 :

देवत्वकामा ह्यग्न्यादौ प्रविशन्ति यथा तथा । साक्षित्वेनावशेषाय स्वविनाशं स वाञ्छति ।।२४२।।	As people desirous of acquiring the state of the deities immolate themselves in the fire, so Chidabasa renounces his identity in order to be absorbed in Kutastha . [Chapter 7 - Verse 242]

- I am problem free Sakshi - Nourish new mind set .
- In Chidabasa, Anatma level, Problems not my problems .
- Sakshi dominant personality .
- Chidabasa identified with Jvaram becomes weaker. Its cry must be drowned in Moksha, claim of Sakshi.
- Veena, Nadaswara, Mangalam can't stop Amangala Shabda, Amangala drowned.
- Mangala Sakshi should be so noisy by practice . Now and then Chidabasa produces Amangala Shabda by Chidabasa or Purva Vasana or something over which we don't have control.
- Mangala Sakshi Vritti should drown Chidabasa Janya Vritti .
- Drown them, Over power them, this is destruction of Samsari Jeeva, Rare, Unique example.
- Some want to Die in Kashi.
- Manushya status replaced by Deva status – During Maranam enter Agni, Kasi, Ganga .

- To give up lower status (Manushyatvam- status) claim higher status (Deva status) .
- Jnana Pravesha Abhyasa during Nididhyasanam = Agni, Ganga Pravesha, remove Jivatvam status .
- Prominence of Jivatva Chidabasa status removed and become Sakshi Pradhanam Jiva, instead of Aham Kara or Chidabasa Pradhanam .
- Instead of claiming Jvarams of Body, Claim Ananda Svarupa or Sakshi .
- To Remain as Sakshi, No physical Destruction of Chidabasa required but falsification of Chidabasa.
- Mithyatvam Nishchaya Eva Nashaha.
- Technically called “Badaha”.
- Do Nididhyasanam not Vasana Kshayaha.

Vasana Kshaya	Nididhyasanam
- Assume you are mind	- Falsify mind - Realize I am not mind but Sakshi Atma - I do not have Vasana because I am not the mind, I am Sakshi. - Sakshi has no Vasana to remove. - No Mano Nasha.

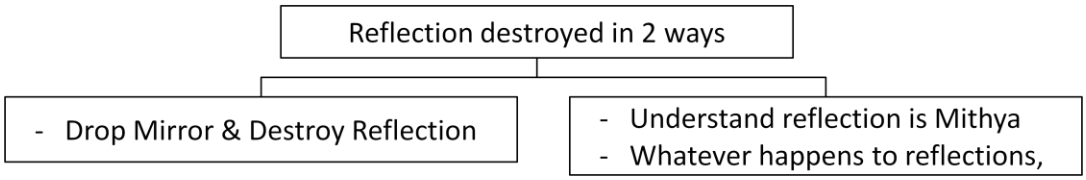
- Claim I am free now and here, otherwise will Eternally complain, I have to do Vasana Kshaya and Postpone Moksha.
- Aneka Janma Samprapta = Vasanas Chidabasa Nasha = Jivatva Nashaha.

Verse 243 :

यावत्स्वदेहदाहं स नरत्वं नैव मुञ्चति ।
यावदारब्धदेहं स्यान्नाभासत्वविमोचनम् ।।२४३।।

In the cause of self- immolation a man retains his manhood until his body is completely consumed. So the idea of Chidabasa continues as long as the body, the result of fructifying Karma, continues.
[Chapter 7 - Verse 243]

- Chidabasa cant be destroyed as long as mind is there. Mind cant be destroyed as long as Prarabda is there .
- Sharira Trayam and Chidabasa will continue, Their destruction is only falsification . When mirror is there, Reflection will be there.



- Distortions not my problem.
- Falsification of Reflection gives me freedom instantaneously.
- When finally reflection goes, in Jivan Mukti kale, Chidabasa falsification takes place.
- In Videha Mukti, Chidabasa will physically disappear, Sharira Trayam goes.
- Jnani continues to have Jivatva Status till Prarabda. Therefore called Jeevan Mukti.
- Mano Nasha Jnani cant do. Mithyatvam Nishchaya Jnani can do. It is like Chaya / Shadow. Sakshi Ghattita Melam will drown the sound of Chidabasa .
- No question of freedom for Chidabasa. Prarabda Dukham overpowered by Jnana Ananda. Not physically Eliminated, Not avoided but overpowered.

Verse 244 :

रज्जुज्ञानेऽपि कम्पादिः शनैरेवोपशाम्यति।

पुनर्मन्दान्धकारे सा रज्जुः क्षिप्तोरगी भवेत् ।।२४४।।

After a man has realized the nature of the rope, the trembling caused by the erroneous idea of the snake disappears gradually only and the idea of the snake still sometimes haunts him when he sees a rope in darkness. [Chapter 7 - Verse 244]

Technical Topic :

- Karana Nasha, Karye Nasha when Cause is gone, Effect is gone when threads gone, cloth can't survive Sanchita, Agami, Prarabda born out of Ahamkara which is born out of Agyanam.

Agyanam: Cause of Ahamkara

- Cause, If Agyanam goes away, All Kamas should be destroyed.
- We say only Sanchita destroyed and Agami avoided in Tatvam Bodha, Prarabda continues.

- After Rajju Jnanam, Head gone, Tail remains?
- How Prarabda continues if it is also Agyana Janyam?

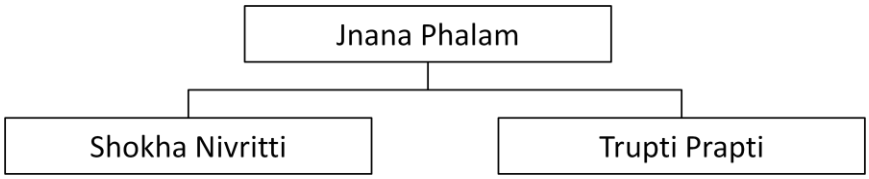
Gita :

न तद्भासयते सूर्यो न शशाङ्को न पावकः। यद्गत्वा न निवर्तन्ते तद्धाम परमं मम॥ १५.६॥	Nor does the sun shine there, nor the moon, nor fire ; to which having gone they return not; that is My Supreme Abode. [Chapter 15 – Verse 6]

- Yat Gatva Na Nivartante… Guru in trouble…

LECTURE 219

Lecture 219



Analysis of Brihadaranyaka Upanishad : 4 – 4 - 12

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥	Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

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

- Freedom from sorrow = Anujvara Nivritti.

Incidental benefit :

- Manasya Avantara Phalam
- Whatever is condition of mind, Jnani does not take it as his condition.
- Jnanam gives him condition to disclaim mind as Atma chit has no Sambanda with mind.
- I – Chaitanyam am free from Shohka – Before, During, After knowledge why no Necessity of freedom from Shokha ?
- Idea of freedom from Shoka is ignorance, Indirectly admitting I have Shoka now from which I would like to be free.
- Jnani does not claim Shoka of mind as his Shoka.
- Non - Claiming Shoka of mind is called freedom from Shoka.
- Non owning, Unclaiming Jvaram of mind as my Jvaram is called Anujvara Nivritti.
- Only possible when I use word I – as chit.
- Whole Nididhyasanam is learning to use I as chit - Gradually.

Steps :

Step 1 :

- Reflected Medium is myself – Lowest miserable state.

Step 2 :

- Introduce Reflected Conciousness – which is borrowed form Original Conciousness, which does not belong to Reflected Medium.

Step 3 :

- Learn to claim Reflected Conciousness as myself. I am not Body but Reflected Conciousness Functioning, manifesting, Located in body.

Step 4 :

- I am Reflected Conciousness and my real higher nature is Original Conciousness.

Step 5 : Change language

- I am Original Conciousness, Reflected Conciousness is my incidental lower nature, takes many Avatarams…
- In every mind is place of my Avataram - Reflected Conciousness Avataram and through Reflected Conciousness I am Transacting with the world.

Step 6 :

- Till I come to this position, I continue Vedanta, I don't wait for Mukti. Do I await for Videha Mukti ?

Step 7 :

- Condition of future Chidabasa irrelevant to me.
- I am Original Conciousness, there are billions of Reflected Medium's Bodies as Reflected Medium, Reflected Conciousness is my manifestation.
- What happened to one Reflected Conciousness ? After death – It takes to another Body.

Step 8 :

- Ignorant doesn't know - Original Conciousness. Jnani Exhausting Prarabda.
- What happens to Sukshma - Chidabasa is Irrelevant.

Step 9 :

- When I take world and I out - from Sukshma Shariram and Chidabasa then both seen as Mithya.

Step 10 :

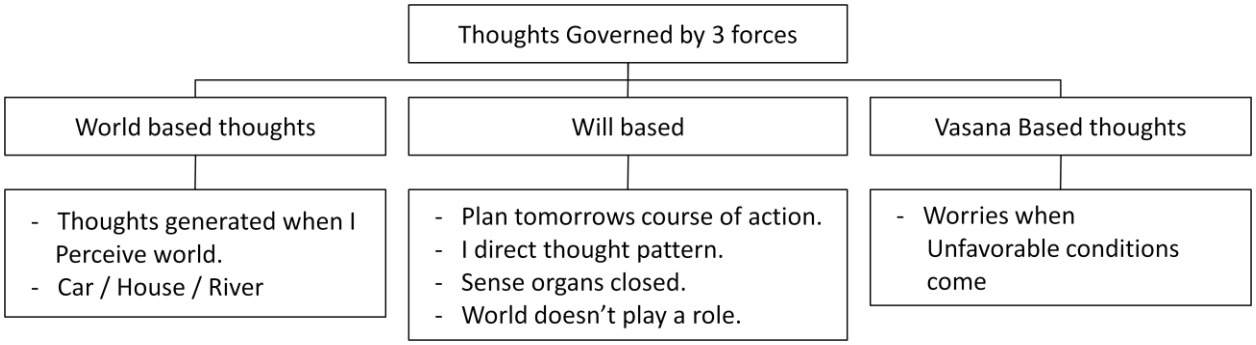
- Mithya events irrelevant to Satya Original Conciousness.
- Videha Mukti description from Ajnani Angle. Not relevant for Vedantic student. He claims Nitya Mukti in whom thousands of bodies are coming and going.
- For world your Sukshma Shariram is Satyam.
- Viparita Bavana goes Gradually.

Step 11 :

- Provide conditions for shifting Samsara Vritti which is shifting Δ Format to binary format.

Step 12 :

- Take Pratigya - Resolve - Will deliberately practice binary format till it becomes natural - this is called Jnana Nishta Abhyasa = "Upashamyati".
- Snake Adhyasa comes because of Vasanas.



Verse 245 : Darshtanta Sloka

एवमारब्धभोगोऽपि शनैः शाम्यति नो हठात् । भोगकाले कदाचित्तु मर्त्योऽहमिति भासते ।।२४५।।	Similarly the fructifying karma does not end abruptly but dies down slowly. In the course of the enjoyment of its fruits, the knower is occasionally visited by such thoughts as 'I am a mortal'.[Chapter - 7 verse 245]

- Adhyasa can be recreated after Jnanam because of Vasana.

Before Jnanam	After Jnanam
- Adhyasa created by Ajnanam	- Adhyasa created by Prarabda Vasana. - Prarabda Vasana will not instantaneously go after Jnanam. - No Revolutionary, Mystic event in life.

- Sudden change in emotions can't happen in Moksha. No instantaneous Moksha. Frequency / Intensity / Response – Reduction is gradual.
- Aham Brahman Asmi & Aham Martaya Asmi (Mortal) both dominate mind.
- Worry about old age – Jvara + Anujvara in mind.
- Worry is Jvara – entertaining a thought.
- This worry is habitual problem of mind, it does not belong to me, will not bind me because I am not connected to Jvara of mind. Handle Jvara later.
- 1st Handle - Anujvara, Fear of mind does not make it Samsara because I am not the mind.

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः । न धर्मो न चार्थो न कामो न मोक्षः चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३	Na Me Dvesha Ragau Na Me Lobha Mohau Mado Naiva Me Naiva Matsarya Bhavah Na Dharmo Na Chartho Na Kamo Na Mokshah Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva.||3||

Verse 246 : Important verse

नैतावताऽपराधेन तत्त्वज्ञानं विनश्यति । जीवन्मुक्तिव्रतं नेदं किंतु वस्तुस्थितिः खलु ।।२४६।।	Lapses like this do not nullify the realization of truth. Jivanmukti (Liberation in life)is not a vow, but the establishment of the soul the knowledge of Brahman. [Chapter 7 - Verse 246]

- After Jnanam, if worry + fear come, don't be afraid.
- Will not affect my liberation.
- Liberation not a condition maintained by effort, liberation my nature. Not a conditional state maintained like holding a ceiling!.
- Anger will come and go. My state of liberation Eternal. Does not depend on mental emotional condition. Not maintained by certain thoughts.
- By nature, you are liberated with witnessing, fluctuating minds conditions – which you can't control.

Chapter 14 : Gita

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

- Prakashamcha, Pravirthimcha… Mind will never entertain one + same thought all the time. Mind is changing, fluctuating entity. Can be predominately Sattvic, It will have Rajas + Tamas, now & then.
- Moksha if emotional state will be fluctuating Moksha.
- I am Original Conciousness, whose Liberation is not determined by a particular thought pattern.

Hobby :

- Claiming my liberation can try to keep mind Sattvic as hobby without connecting to liberation.
- If you connect, Anujvara comes, by Passing disturbance of Purva Vasana…, your knowledge – I am different from disturbed mind, knowledge, will not go away.

Tattwa Jnanam :

- I am not mind and owner of mind also, That knowledge is Mukti.
- Liberation – Not a Vratam – vow like Upavasa – which we practice Not result of Vratam – Vratam Phalam.

- I am Free inspite of mental states. It is a fact. Vastu Stithi which obtains all the time.
- Don't worry about " Worry + fear".

Verse 247 :

दशमोऽपि शिरस्ताडं रुदन्बुद्ध्वा न रोदिति । शिरोव्रणस्तु मासेन शनैः शाम्यति नो तदा ।।२४७।।	In the example already cited, the tenth man, who may have been crying and beating his head in sorrow, stops lamenting on realizing that the tenth is not dead, but the wounds caused by heating his head take a month gradually to heal. [Chapter 7 - Verse 247]

Example :

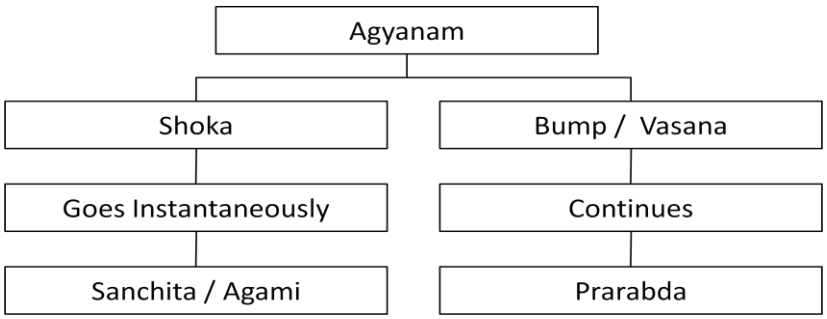
- To show Samsara Vasana after Jnanam.
- Intensity depends on individual and his Nididhyasanam.

Example :

- Leader – 10th Man – Missed him self – Beats head against tree.
- Loss of 10th Man – Agyanam.
- Bump on head - Agyanam Phalam .

Guru :

- Tat Tvam Asi.
- With knowledge Agyanam goes away
- Agyanam Karyam – Shokha / goes instantaneously Bump Continues for sometime which is Prarabda Vasana.
- 2 Karyams of same Karanam not destroyed at same time.

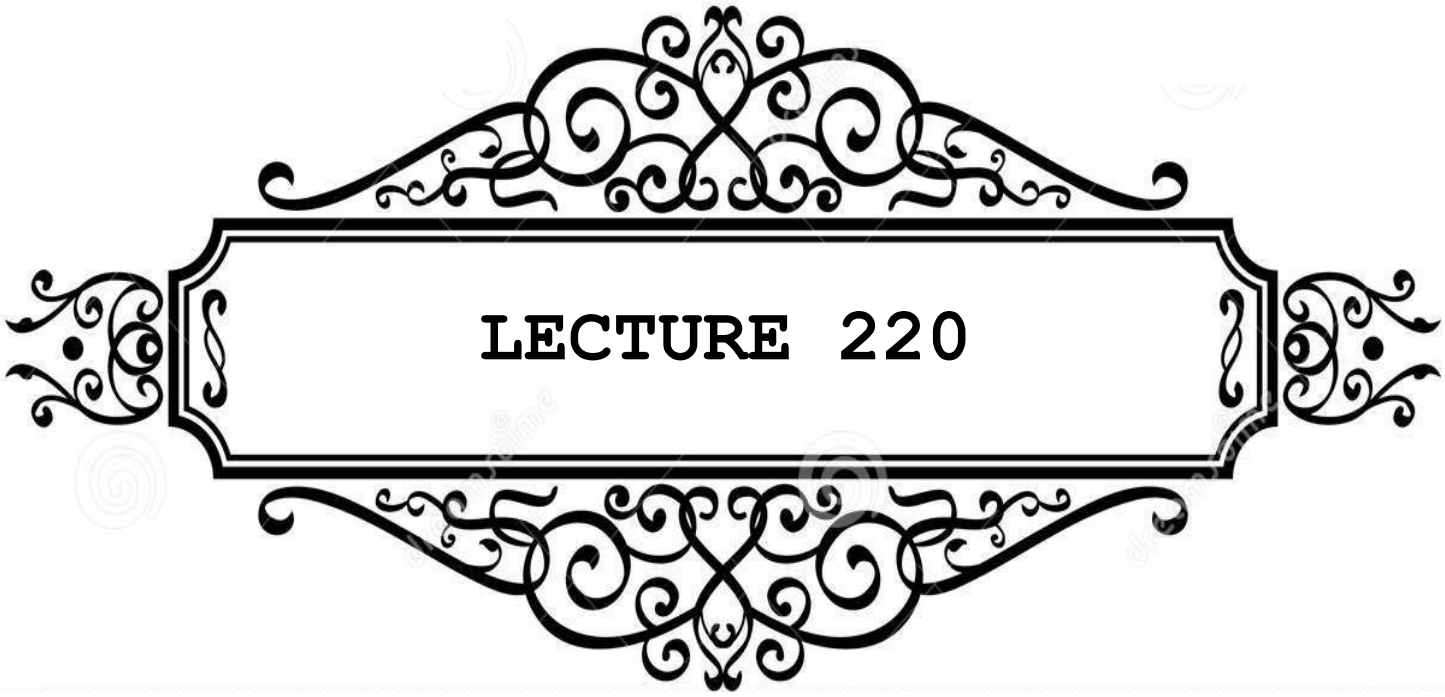


- Experience hunger in the Body.

- I claim I am Atma Behind all, Doesn‘t mean I will not feel hungry at all.
- We continue to have Body Sambanda because of Prarabda.
- Karana Shariram – Sleep continues, Avidya gone, does not mean no sleep.
- Sthula Sharira, Sukshma Shariram, Chidabasa, Hunger, Thirst, Knee pain are all Prarabda Bump’s = Jvara won't stop.
- I don’t claim I am suffering - Anujvara goes.

3rd Capsule of Vedanta :

- By my mere presence I Give life to Body and through Body experience world.
- I only lend life to Body. Body has its own pleasure + pain, Nobody can stop.
- Once I detach from Body, won’t feel pain, is a Misconception, Ramana’s surgery without anesthesia.
- Biological pain + Liberation have no connection.
- Frequency / Intensity / Response will come down. Will not go away during Jnana Kala.



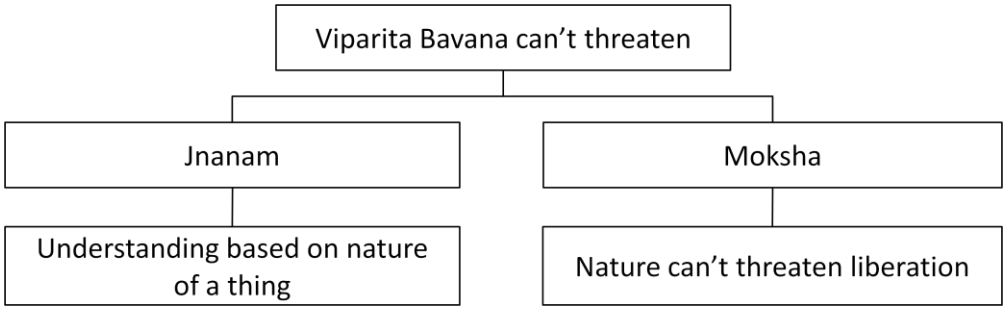
LECTURE 220

Lecture 220

Verse 247 :

दशमोऽपि शिरस्ताडं रुदन्बुद्ध्वा न रोदिति । शिरोव्रणस्तु मासेन शनैः शाम्यति नो तदा ।।२४७।।	In the example already cited, the tenth man, who may have been crying and beating his head in sorrow, stops lamenting on realizing that the tenth is not dead, but the wounds caused by heating his head take a month gradually to head. [Chapter 7 - Verse 247]

- Shokha Nivritti – 6th stage of Sadhana
- Viparita Bavana – All students face mistake Themselves to be Body/ Mind or identify with relative Roles and React.
- Viparita Bavana = Wrong identification + wrong response.
- Each one of us have to handle this issue. Attention and handing required.
- Viparita Bavana not threat to ones Jnana Moksha. Moksha happens to be my Svarupa.
- Nature can't be threatened by any force in creation.
- What can't be altered by any force is called Moksha. Even gods can't threaten Moksha of Jnani.



- Jnani deals with a fact, unshakable, is Jnanam. I am Mukta cant be shaken by Viparita Bavana.
- 10th Man never lost – What will happen to me ? Is secondary crying… Prarabda Janyam – Moksha not conditional Status followed by Do's + Don'ts.
- 20 Virtues of Amanitvam…

- 26 conditions of Devi Sampat…
- I am free of Body + Mind – Fact… Jeevan Mukti fact, All the time – Before + After Jnanam… my Nature.
- Free while alive is a fact. Don't panic with Viparita Bavana.
- Viparita Bavana does not take away life Victory gained by valid source – Shastra.

Verse 248 :

दशमामृतिलाभेन जातो हर्षो व्रणव्यथाम् ।
तिरोधत्ते मुक्तिलाभस्तथा प्रारब्धदुःखिताम् ।।२४८।।

On realizing that the tenth is alive, he rejoices and forgets the pain of his wounds. In the same way liberation in life makes one forget any misery resulting from the fructifying Karma, If even after acquisition of knowledge the delusion of worldly life is likely to recur, what is the good of Jivan Mukti? This is answered here. [Chapter 7 Verse 248]

Before Jnanam	After Jnanam
- Ajnana Janya Grief - Samsara - Relaxation brought about – by solving primary Grief - So Deep. - Over powers, Pain caused by Bump. - Deeper shanti over powers. superficial Ashanti - pain of Bump. - Deeper Shanti = Fulfillment= Harsha - 10th Man alive got, only by knowledge. - Attainment of Mukti Labaha, Moksha, my real nature.	- Only Bump . - No worry of 10th Man. - Viparita Bava Janya Dukham – Weak. - Wound Insignificant compared to Shanti by Jnanam.

- Nididhyasanam not rule for Moksha.
- Only if you have Viparita Bavana, my Moksha not loosable.
- Attainment of Moksha through Jnanam overshadows superficial disturbances caused by Prarabda Vasana, Tirdatte.

Verse 249 :

व्रताभावाद्यदाऽध्यासस्तदा भूयो विविच्यताम् ।
रससेवी दिने भुङ्क्ते भूयो भुयो यथा तथा ।।२४९।।

As it is not a vow and a break does not matter, one should reflect on the truth again and again to remove the delusion whenever it recurs, just as a man who takes mercury to cure a certain disease eats again and again during the day to satisfy the hunger caused by the mercury.
[Chapter 7 - Verse 249]

- Viparita Bavana = Adhyasa = Weaker.

- Adhyasa based on Mithya Vastu never strong. Jnanam based on Satyam - Always strong. Vasana Janya Adhyasa weaker.
- Adhyasa can be brushed aside by knowledge, handle, don't panic .
- Jeevan Mukti – not Vratam – like walking on rope.
- Not accomplished by Do's and Don'ts .
- On Videha Mukti, I Don't have Deha.
- Sthula has Sambanda with Sukshma Shariram. Both Sharirams have no Sambanda with me. Atma in all 3 periods of time.
- Why wait for it at end of Prarabda and call it Videha Mukti superficial teaching for Ajnani.

Aparoksha Anubuti + Vivekchoodamani :

- Videha said at end. Prarabda said only for Ajnani.
- **For Vedanta Student :**

  Jeevan Mukti + Videha Mukti instantaneous, Simultaneous because I am Nitya Muktaha.

  Don't have Deha Sambanda – Even now.
- Both Jeevan Mukti And Videha Mukti Based on certain Rules + Don'ts.
- Ashanti by Prarabda, Viparita Bavana doesn't threaten my Jnanam + Moksha – Revive Atma – Anatma Viveka – 5 Capsules for Viparita Bavana disease.

5 Capsules :

a) I am of the nature of Eternal, all pervading Conciousness.

b) I am only source of permanent peace, Security, Happiness.

c) By my mere presence, Give life to material Body.

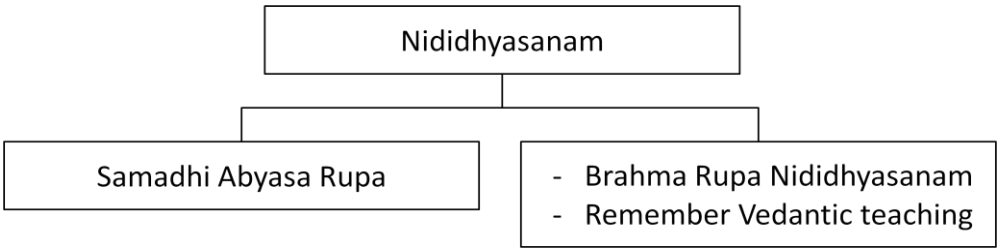
d) Through Material Body, Experience Material Universe.

e) Not Affected by any Event happening in material Body – Mind, including Viparita Bavana Event.

Viparita Bavana is in Sukshma Shariram.

f) By forgetting real nature, Convert life into struggle.

Buyaha, Buyaha, Again + Again Revive when Viparita Bavana Panic strikes us. Play without panic, you are free.



Verse 250 :

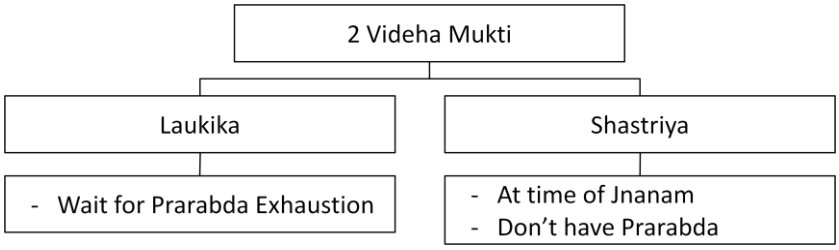
शमयत्यौषधेनायं दशमः स्वं व्रणं यथा । भोगेन शमयित्वैतत्प्रारब्धं मुच्यते तथा ।।२५०।।	As the tenth man cures his wounds by applying medicines, so the knower wears out his fructifying Karma by enjoyment and is Ultimately liberated. [Chapter 7 Verse 250]

- How long Bump in head will last?
- Depends on condition of the Body.
- Duration depends on Prarabda Vasana, Apply Vedanta Medicine and Wait.
- Shamayati = 10th Man Treats, Cures Bump on head.
- Ajnani stand point : Jnani gets freedom from Prarabda at time of his Death.
- Jnani = Individual.
- Mind Nature : To create Viparita Bavana

  Shastra Drishti : Freedom during Jnana Kala

  Laukika Drishti : Freedom during Marana Kala.
- Jnani Knows I am Atma, Akarta, Abokta Asanga.
- Aham has no Sambanda with Karma. Therefore does not have 3 Karmas.
- 3 Belongs to Vyavaharika Mithya Plane.

Aparoksha Anubuti :



Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥	Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

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

- Commentary on Anu Svanjaret – over.
- Kimichan Kasya Kamaya, Shariram Anu Svanjaret – 2nd line

Result of Jnanam : Shokha Nivritti Rupa

Brihadaranyaka Upanishad : 4 – 4 – 12

7 stages of Journey of Chidabasa

1) Ajnanam

2) Aavarnam.

3) Vikshepa.

4) Paroksha Jnanam

5) Aparoksha Jnanam – 1st Line

6) Shokha Nivritti – 2nd Line

7) Trupti Prapti.

Verse 223 – 250 :

- Commentary on Shokha Nivritti Over,

7th Stage :

- Trupti – Not Directly Mentioned in Mantra but hidden in Mantra.
- Trupti Deepa Prakaranam.
- Trupti Prapti

LECTURE 221

Lecture 221

Verse 135 – 250 :

- Jnana Phalam – Shokha Nivritti in chapter 4 – 4 - 12 – Brihadaranyaka Upanishad – 2nd line Anujvara Nivritti.

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥	Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

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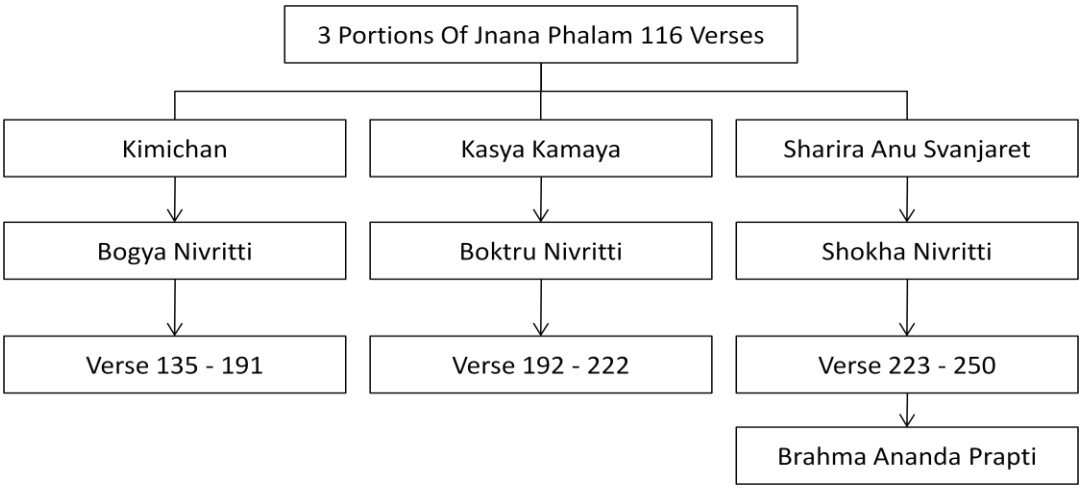
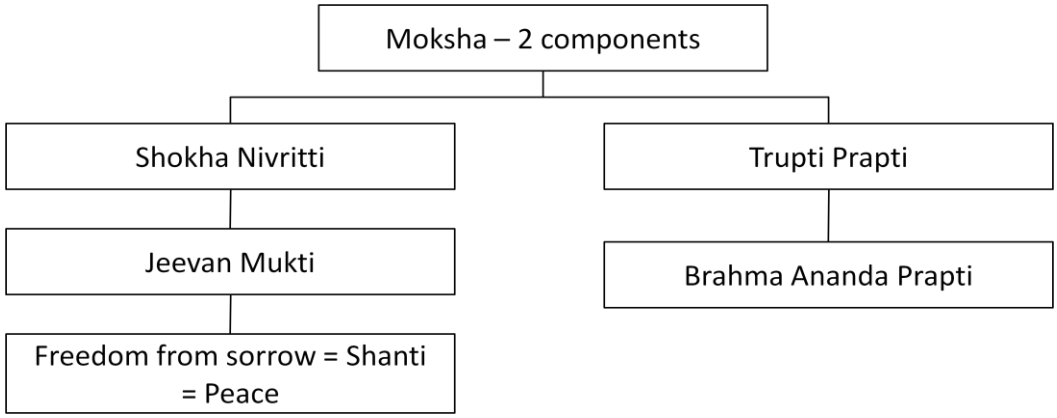


- Freedom from Samsara + Shokah Tyajaha.
- Shokha Nivritti – Includes Brahma Ananda Prapti = Trupti Prapti = Jeevan Mukti.



- Vedanta Not satisfied with attainment of peace but Positive Attainment of Trupti.

Verse 251 – 297 :

- Trupti Prapti = Brahma Ananda Prapti = Jeevan Mukti Prapti.

Verse 251 :

किमिच्छन्निति वाक्योक्तः शोकमोक्ष उदीरितः । आभासस्य ह्यवस्थैषा षष्ठी तृप्तिस्तु सप्तमी ।।२५१।।	In the first verse, the Expression 'Desiring what?' indicates the release from suffering. This is the sixth state of Chidabasa. The Seventh state, which is now described, is the achievement of perfect satisfaction. [Chapter 7 - Verse 251]

Transition Verse :

- Conclusion + Introduction Chapter 4-4-12 – 2nd Line

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥	Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

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

- Shokha – Nivritti = Freedom from Anujvara Samsara Tapaha.
- Moksha – Not Meager, State of freedom from sorrow but Positive state of Ananda Prapti, not mentioned in mantra, Study 6 stages – get 7th stage free.

Verse 252 :

साङ्कुशा विषयस्तृप्तिरियं तृप्तिर्निरङ्कुशा। कृतं कृत्यं प्रापणीयं प्राप्तमित्येव तृप्यति ।।२५२।।	The Satisfaction by external objects is limited, but the satisfaction of liberation in the life is unlimited. The satisfaction of direct knowledge engenders the feeling that all that was to be achieved has been achieved, and all that was to be enjoyed has been enjoyed. [Chapter 7 - Verse 252]

- Jivatma – Samsari Experiences fulfillment now and then when he completes tasks Undertaken.
- When worldly goal's accomplished, There is sense of fulfillment.
- Children complete education / get Married – There is Trupti for few hours.
- Ahamkara Experiences Temporary Trupti.
- Sankusha - Finite, Temporary, Limited, Conditional, Anukusham means Limited.
- Limited Trupti Belongs to Apoorna Ahamkara Bokta.

- Sa-ankusha Trupti comes through Bogya Prapti.
- Here Jnani not Talking of Ahamkaras Poornatvam.
- Jnani Intelligently claims Poornatvam of his Sakshi Atma – Real nature.
- When Sakshi's Poornatvam is claimed, it is Nir-Ankusha.

Ahamkara Trupti	Sakshi Atma Trupti
- Temporary with Limitation	- Free from Limitation - Everything in life to be accomplished,x is accomplished - Includes Dharma, Artha, Kama

- Yavartha Udapane – Samplude.
- Primary goal of life = Moksha, No Sadhana Thereafter.
- Sadhya Moksha is my Svarupam. I am Mukta not Sadhana.
- Sadhaka has to Accomplish Sadhyam through Sadhana.
- Nididhyasanam is to Remove misconception about myself. I am Nitya Siddha Mukta Atma. There is Total satisfaction – Trupti.

Gita :

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः। स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥ ४.१८॥	He who recognizes inaction in action and action in inaction is wise among men; he is a Yogi and a true performer of all actions. [Chapter 4 - Verse 18]

- Continues to Refine Ahamkara without connecting Ahamkara to Poornatvam Status. Because Atma claimed as Poornaha.
- Ahamkara Apoornatvam does not make me Apoorna… Because I am Sakshi.
- After knowledge, Ahamkara retirements not connected to Moksha.
- 3 Matches out of 5 won.
- Series won – Discipline in 1st – 3 Matches.
- Jeevan Mukta.
- State of Mind in 4th Match – We are winners.

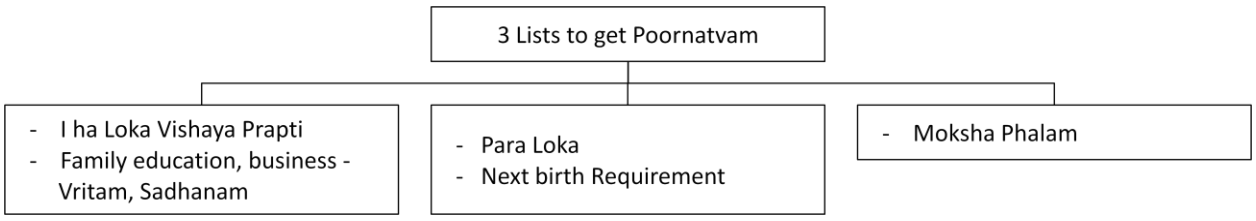
- Can't improve status – Neiva Tasya Krute Nartaha – War won – Battles in relative life of Ahamkara... follow Discipline.
- Ahamkara Playing in life – Deivi Sampat / Sadhana Chatushtaya Sampatti / Respected values.
- Primary purpose of life is claiming Atma, not Refinement of Ahamkara.
- Accomplished thru Aparoksha Jnanam. All understood under one condition = Aham Brahman Asmi.
- Ahamkaras failures in life not felt is Mumukshutvam – important criteria, knows valve of Moksha.
- Claims Moksha and Ahamkara is Up's + down's.
- Trupti not of Ahamkara condition.
- Ahamkara has several issues.
- Trupti is of higher nature, Inner fulfillment.
- My Atma is free, Others will not value.

Verse 253 :

ऐहिकामुष्मिकव्रातसिद्ध्यै मुक्तेश्च सिद्धये ।
बहु कृत्यं पुराऽस्याभूत्तत्सर्वमधुना कृतम् ।।२५३।।

Before realization one has many duties to perform in order to acquire worldly and celestial advantages and also as an aid to ultimate release; but with the rise of knowledge of Brahman, they are as good as already done, for nothing further remains to be done.[Chapter 7 – Verse 253]

- Jnani looks at struggles we had, before claiming Trupti :
- Go to top and look at steps… Panting…



- Trividha Phala Siddhyartham,

1st Match	2nd Match	3rd Match
Karma Yoga	Upasana Yoga	Aham Brahma Asmi

- Rest of Journey – for Ahamkara, Converting Jeeva into Sport = Jeevan Mukti.
- **5th capsule :**

  By forgetting my real nature, I convert life into struggle by Remembering - life is Entertainment.

Verse 254 :

तदेतत्कृतकृत्यत्वं प्रतियोगिपुरःसरम् । अनुसंदधदेवायमेवं तृप्यति नित्यशः ।।२५४।।	The Jivan Mukta always feels supreme self – satisfaction by constantly keeping in view his former state and present state of freedom from wants and duties. [Chapter 7 – Verse 254]

- See struggle + Completion.
- Constantly dwelling + Appreciates greatness of Moksha, Inner smile – We have escaped from struggle.

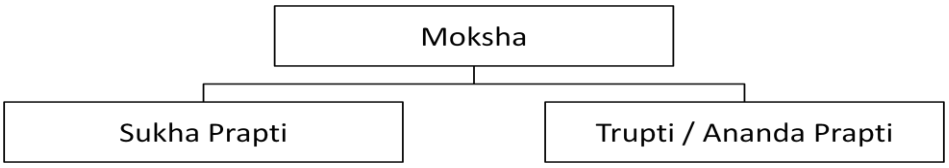
LECTURE 222

Lecture 222

Verse 254 :

तदेतत्कृतकृत्यत्वं प्रतियोगिपुरःसरम् । अनुसंदधदेवायमेवं तृप्यति नित्यशः ।।२५४।।	The Jivan Mukta always feels supreme self – satisfaction by constantly keeping in view his former state and present state of freedom from wants and duties. [Chapter 7 – Verse 254]

- Result of Aparoksha Jnanam



- 2 Sides of coin, Always go Together called Moksha.

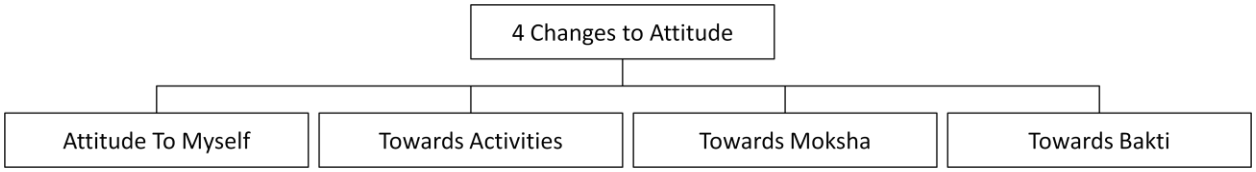
Brihadaranyaka Upanishad : Mantra says :

- Anujvara Nivritti, Trupti Prapti not said.
- Vidya adds this in verses 251 – 297
- Both brought about by mind set change by Jnanam.
- Yoga Buddhi to Sankhya Buddhi, Binary format by consistent Sravanam, Mananam, Nididhyasanam.

Revamping requires 4 Changes.

1. Look at myself as Nitya Mukta Atma, Not as Ahamkara. Train mind.
2. Never look at any activity as Sadhana for Moksha – Secular or sacred.
    - Every activity for Loka Shamam not Sadhanam.
    - Not Moksha Sadhanam – why?
    - Moksha my nature, I am already Nitya Mukta, No question of Sadhana. It is a deliberate thought change I have to practice.
3. Moksha not goal to be Accomplished in Future – My nature. " Mokshaha Mama Svarupaha Bavati".
4. Devotion to lord is in form of Admiration of Anatma in form of Vishwaroopa Ishvara.

- Seeking no favors , Admire Ishvara As Vishwaroopa Ishvara – Nature, result of Nishkama Bakti, Reinforced by Avantara Sanyasa.
- Class rejection backed by Nishkama Bakti, As Nitya Mukta Admire Ishvara.



- Sincerely, Deliberately, Seriously practice for length of time, then Shokha Nivritti and Trupti Prapti will come Naturally.
- With this mind set, of Nitya Mukta Atma, Moksha will come.
- As Ahankara no Shokha Nivritti or Trupti Prapti – Agenda continues, Anxiety, stress protected.
- See Myself as Atma and struggles as Ahamkara.

Ahamkara Atma Buddhi	Sakshi Pradhanam Atma Buddhi
- Samsara cyclones	- Eye of cyclone calmness

- Self Assented from Ahamkara and Atma angle.

Verse 253 :

ऐहिकामुष्मिकव्रातसिद्ध्यै मुक्तेश्च सिद्धये । बहु कृत्यं पुराऽस्याभूत्तत्सर्वमधुना कृतम् ।।२५३।।	Before realization one has many duties to perform in order to acquire worldly and celestial advantages and also as an aid to ultimate release; but with the rise of knowledge of Brahman, they are as good as already done, for nothing further remains to be done. [Chapter 7 – Verse 253]

- Samsari does self Assessment based on Ahamkara, As father, Boss, brother, am I successful ?
- Most Unhappy about children as parents, Parents transfer all problems of children to themselves.
- It is Children's Prarabda. Son - Takes Sanyasi because I didn't give love.
- As Ahamkara, You Transfer deficiency of family members upon yourself.

- You protected to much, Need protection to go to shop, you always feel deficient.
- Ahamkara based self assessment - get less than 35 marks. No pass at all.
- Ahamkara running for Iha and Para Loka Phalam, Moksha Phalam.
- Look at myself as Nitya Mukta Atma, Don't require Iha Loka, Para Loka, Moksha Phalam.
- Can't work for Moksha, happens to be my Svarupam.

Verse 254 :

तदेतत्कृतकृत्यत्वं प्रतियोगिपुरःसरम् । अनुसंदधदेवायमेवं तृप्यति नित्यशः ।।२५४।।	The Jivan Mukta always feels supreme self – satisfaction by constantly keeping in view his former state and present state of freedom from wants and duties. .[Chapter 7 – Verse 254]

- Jnani Contrasts two for self assessment.
- Atma – Ahankara Purastavam Pratiyogi – Contrasting .
- Bloomy or Gloomy?
- Drishti alone Different.
- Anusandadatu - Constantly thinking of Moksha by contrast – Ahamkara – Atma Drishti.
- Tripyati = Total contentment, Fulfillment, self adequacy no Raaga, Dvesha towards birth, Death.
- It makes no difference in me. Not afraid of Punar Janma because I Atma Am beyond Janma And Marana.
- Let Ahankara come or not. Screen ever free without Movie.
- 255 Verse onwards till 297 is Elaboration of Verse 254.
- Jnani – Samsari contrast .

Verse 255 : Ahamkara

दुःखिनोऽज्ञाः संसरन्तु कामं पुत्राद्यपेक्षया । परमानन्दपूर्णोऽहं संसरामि किमिच्छया ।।२५५।।	Let the Ignorant people of the world perform worldly actions and desire to possess Wives, children and wealth. I am full of supreme bliss. For what purpose should I engage myself in worldly concerns ?. This is how the Jivanmukra feels. [Chapter 7 – Verse 255]

- Dukhi – Miss things in life. As Atma – Kurai Ondrum Illai.

Ahamkara (1st line)	Atma (2nd Line)
1. Drishti - so much to do 2. Poornatvam - Rabbits horn - Does not Exist - Bagawan as Bagawan has no Poornatvam - Relative Drishtya. - Some devotees going through helpless, choiceless situations. - Arjuna cries – when Abhimanyu Dies. 3. No Ahamkara Poornaha . 4. Jiva as Ahamkara full of complaints. 5. Putra / Putri is Bimbita Ananda. - Reflection of my Joy / Svarupam. 6. Any Ananda is reflection of my Svarupam.	1. Drishti - nothing to fulfill. 2. Poornatvam, my Nature. - Atma Drishtya Bagawan free. 3. Only Atma is Poornaha . - Aham Brahma Asmi Poornaha. 4. Jiva as Atma - complaint free. 5. Atma Svarupa Ananda **Taittriya Upanishad :** - So Ashnute Sarvam… [II – I – 1] 6. No Need to Run After Ananda missing nothing in life Kim – Khaya ?

Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥	**Om brahmavidapnoti param, tadesa'bhyukta,** **satyam jnanamanatam brahma,** **yo veda nihitam guhayam parame vyoman,** **so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Verse 256 : Para Loka Phalam

अनुतिष्ठन्तु कर्माणि परलोकयियासवः । सर्वलोकात्मकः कस्मादनुतिष्ठामि किं कथम् ।।२५६।।	Let those desirous of joy in heaven perform the ordained rituals. I pervade all the worlds. How and wherefore should I undertake such actions? [Chapter 7 - Verse 256]

- Going to better Loka after Death.
- Truth : I am Akarta, Abokta I am not travelling tourist Ahankara. I am Atma who appears in form of 14 Lokas with Nama Rupa.

Chandogya Upanishad :

स एवाधस्तात्स उपरिष्टात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स एवेदँ सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदँ सर्वमिति १	Sa evadhastatsa uparistatsa pascatsa purastatsa daksinatah sa uttaratah sa evedam sarvamityathato'hankaradesa evahamevadhastadahamuparistadaham pascadaham purastadaham daksinato'hamuttarato'hameve-dam sarvamiti II 1 II

That bhuma is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhuma. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 – 25 – 1]

- Aham Annadaha – Sloka know Aham Eva Idagum Sarvam.
- I am Nature of whole universe – what Ritual, can do?, How can I do any Ritual?
- I am Nitya Mukta Atma.

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]

- Ahama Na Hanyate, Atmani Atmana Tushta – I have no karma or karma Phalam.

Verse 257 :

स एवाधस्तात्स उपरिष्टात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स एवेदँ सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदँ सर्वमिति १	Sa evadhastatsa uparistatsa pascatsa purastatsa daksinatah sa uttaratah sa evedam sarvamityathato'hankaradesa evahamevadhastadahamuparistadaham pascadaham purastadaham daksinato'hamuttarato'hameve-dam sarvamiti II 1 II

That bhuma is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhuma. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 – 25 – 1]

- Mumukshus – Struggle for Moksha As Ahamkara, Pramata, Want Prama. Atma – Apramata.
- Let Ignorant Mumukshus research Shastra for them Moksha = Sadhyam
- Adhikari - Qualification belongs to Ahamkara
  - Attribute
- I don't look upon myself as Mumukshu or Sadhana Chatushtaya Sampanna Moksha not Sadhyam .

- I am Unqualified for Karma Yoga / Jnana Yoga , I can't Perform Sadhana, Sadhana done by Sadhaka Ahamkara.
- I am Nitya Akriya Atma – Actionless Atma.

Verse 258 :

निद्राभिक्षे स्नानशौचे नेच्छामि न करोति च । द्रष्टारश्चेत्कल्पयन्ति किं मे स्यादन्यकल्पनात् ।।२५८।।	I have no desire to sleep or beg for alms, nor do I do so ; nor do I perform the acts of bathing or ablution. The onlookers imagine these things in me. What have I to do with their imaginations ?[Chapter 7 - Verse 258]

Why you Eat Biksha ? Why Nidra ? Why Snanam?

- Sharira Yatra – Karmant – Natural – not Sadhana but for living. Practice Shaucham – Religions purity.
- I have never eaten, You are Transferring Ahamkara's eating to me Atma who am not Ahamkara.
- You are doing Adhyasa on me. It Is your problem.
- Ignorant look at themselves as Ahankara and commit Mistake.
- Jnani as Sharira + Ahamkara, Jnani does not look at himself as Ahamkara or Shariram.

Gita :

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः। स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥ ४.१८ ॥	He who recognizes inaction in action and action in inaction is wise among men; he is a Yogi and a true performer of all actions. [Chapter 4 - Verse 18]

Jnani says :

- In my presence, Ahamkara does Activity.

3rd Capsule :

- In my presence, body gets life + Is active. Ignorant world super imposes Ahamkaram's Activity upon Atma. Neiva Kinchit Karomi – Pashyan, Srnvam…

Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन्॥ ५.८ ॥	I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing…. [Chapter 5 – Verse 8]

- Beautiful Verses Ignorant Observers do superimposition. I am not worried.

Verse 259 :

गुञ्जापुञ्जादि दह्येत नान्यारोपितवह्निना ।
नान्यारोपितसंसारधर्मानेवमहं भजे ।।२५९।।

Seeing a bush of red guhja berries from a distance one may suppose that there is a fire, but such an imaginary fire does not affect the bush. So the worldly duties and qualities attributed to me by others do not affect me.
[Chapter 7 - Verse 259]

- If world looks at me as Karta because of activity of body, It Is their problem. I don't look at myself as Karta or Samsari.
- Because of Imaginary Kartrutvam Superimposed on me by the world, I am not going to become Samsari.
- If I look upon me as Karta, There will be Samsara, If the World looks upon me as Karta, I am not affected.
- Heap of Bunja – Seed – Appear as red embers of flame.
- No Agnitvam… Because of my Ignorance, I Superimpose Agni Status in Them.

Vidya's Question :

- Can Superimposed fire status give Bunja heat to burn some material, Dry grass or paper ?.
- Superimposed status can't produce Consequence. Kartrutvam Superimposed upon me will not cause Samsara for me.
- Superimposed Kartrutvam cant give Tapah - Adyatmika, Adibautika, Adideivika.
- I will not suffer heart burn of Samsara. World looks upon Jnani as Samsari, fact – Jnani will not do Adhama.
- What ever he does, no Punya – Papam. (Brahman Sutra & Kaushitaki Brahmana)

LECTURE 223

Lecture 223

Introduction :

- From 251 – Verse 7th stage – Trupti Prapti not explicitly mentioned but hidden in the Mantra. Trupti also called Jeevan Mukti. Reveals Title of chapter.
- Trupti only by changing Mind set keeping with Jnana Khandam of Veda, 4 fold change.

a) Refuse to look upon myself as Mumukshva Ahankara :

- Look at myself as Nitya Mukta Atma. Preserve and promote this thought throughout the day, Not only during meditation.

b) Secular sacred Activity :

- Not my Sadhana, Loka Kshema Sadhana Vishwa Rupa Ishvara Arpanam, no benefit expected.

c) Moksha not goal to attain in future. Moksha, Intrinsic Nature, Available all the time.

d) My expression of Bakti is pure admiration of entre Anatma as Vishwaroopa Ishvara.

Only Favour from lord : Santhi Mantra

ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः । सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग्भवेत् । ॐ शान्तिः शान्तिः शान्तिः ॥	Om Sarve Bhavantu Sukhinah Sarve Santu Nir-Aamayaah | Sarve Bhadraanni Pashyantu Maa Kashcid-Duhkha-Bhaag-Bhavet | Om Shaantih Shaantih Shaantih ||

Om, May All become Happy, May All be Free from Illness. May All See what is Auspicious, May no one Suffer. Om Peace, Peace, Peace.

- Nishkama Bakti is 4th Mind Set – Brings, preserves and promotes Atma Nishta. Jnanis Biography in all these verses – Contrasts with Ajnani, who looks upon themselves as Ahamkara.
- Therefore Involved in Varieties of activities for Iha Loka, Para Loka, Moksha Phalam. Running themselves as Ahamkara. Ahamkara can never become free by attaining few things. Even Jnanam does not make Ahamkara free.

- Jnanam helps me to claim I am not Ahamkara but ever free Atma. Jnanam does not convert bound Ahamkara to free Ahamkara.
- Helps me to claim, I am Nitya Mukta Atma is the secret.
- Does not convert Imperfect Ahankara to perfect Ahankara like Rabbits horn.

Question :

- If I am Nitya Mukta Atma requiring no Karma, why Biksha? Atma – Akarta, Abokta.

Answer :

- I don't eat Biksha.

Capsule 3 :

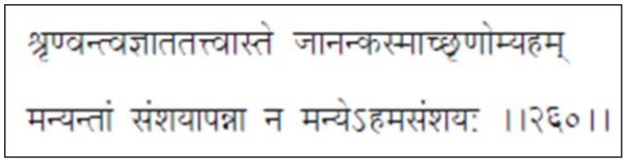
- By my mere presence, I give life to body + Mind. Body / Mind / Intellect Involved in Vyavahara.
- Body eating Biksha and does Snanam. Society Concludes I am eating Biksha superimposing Kartrutvam on me. I don't Commit Blunder.

Last Question :

- I may not suffer samara by Kartrutvam but will not Samsara come, Because of superimposition of Kartrutvam by others.
- They impose but I don't get Samsara. Bunja Beejam can't burn paper because others look at it as fire.
- People Superimpose Fire hood. I don't have Kartrutvam just because others say I am Karta.
- I don't Aquire Attributes of Samsara, Sanchita, Agami, Prarabda I am free – Jeevan Mukta.
- As Jnani don't wait for Videha Mukti. I am all the time Videhaha and have no Sangha, Connection with Anybody at anytime.
- Sthula + Sukshma came together and It was called Videha Birth, get Separated and called Videha Mukti

- I am Nitya Videhaha. Like Akasha has no Sambanda. Aham Anyaropita Samsara Dharmaan Bhaje…

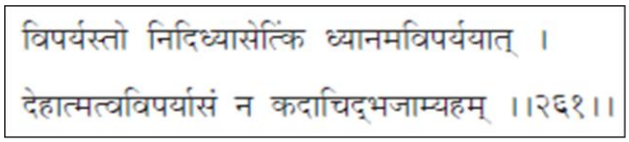
Verse 260 :



Let those ignorant of the nature of Brahman listen to the teachings of the Vedanta Philosophy. I have Self – Knowledge. Why again should I listen to them ? Those who are in doubt reflect on the nature of Brahman. I have no doubts, so Indo not do so. [Chapter 7 - Verse 260]

- Sravanam, Mananam, Nididhyasanam are Moksha Sadhanam, if I look at Moksha as Sadhyam.
- Subject matter different, No conflict regarding teaching. I have nothing to do with Moksha.

Verse 261 :



He who is subject to erroneous conviction may Practise meditation. I do not confuse the Self for the body. So in the absence of such a delusion why should I meditate ? . [Chapter 7 - Verse 261]

- Let others do Nididhyasanam, those who have Viparita Bavana, Judge themselves by Ahamkara's Condition.
- Because of Ahamkara based self Judgement, Conclusion is – I am not liberated.
- Ahamkara based self Judgement will never be free.
- Ahamkara based self judgement will always be full of problems of Sanchita, Agami, Prarabda. No hope of liberation.
- My Judgement should be based on 'Self'.
- Body, Mind, Non self – Anatma - Mano, Buddhi, Chittani Naham.
- Drop basing myself based on body – mind Complex.
- Changed Mind set, Moksha not future event. Never get erroneous notion, Misconception I Allow Anatma to express its freedom.

Gita :

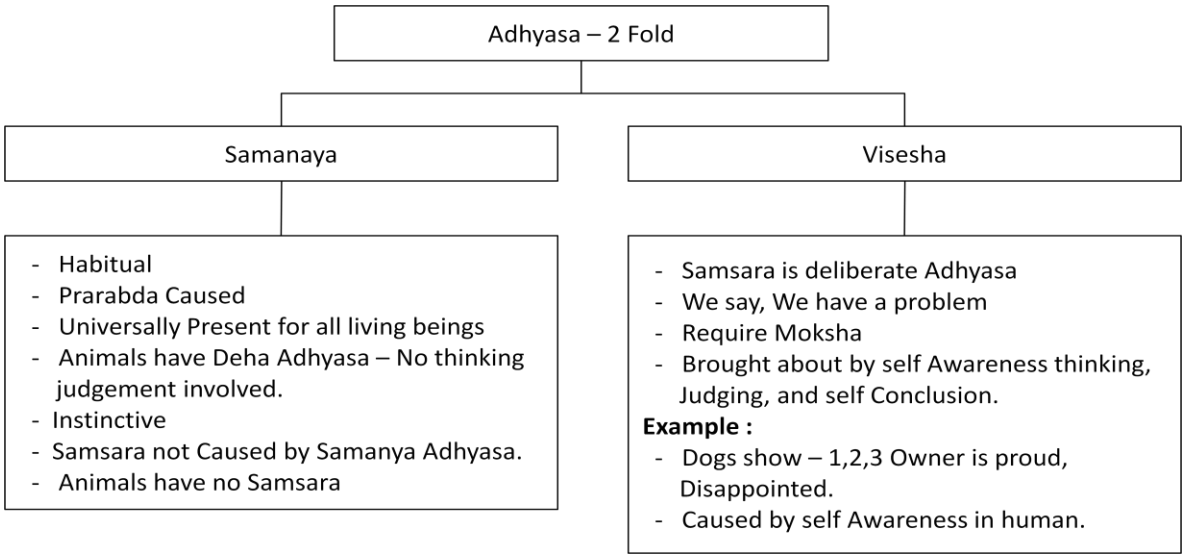
सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि। प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥ ३.३३॥	Even a wise man acts in accordance with his own nature; Beings will follow their own nature; what can restraint do? [Chapter 3 - Verse 33]

- Let Ahamkara express its Svabava. Jnanis teach, serve, chant… Allowing Anatmas to express Itself.

Verse 262 :

अहं मनुष्य इत्यादिव्यवहारो विनाप्यमुम् । विपर्यासं चिराभ्यस्तवासनातोऽवकल्पते ।।२६२।।	Even without being subject to this delusion, I behave like a human being through the impressions and habits gathered over a long period. [Chapter 7 - Verse 262]

- If I don't have Dehatma Bavana, in Vyavahara will there be Confusions?
- Laukika Vyavahara does not require deliberate thoughtful Adhyasa. To put food into mouth, No need to sit and think.
- Prarabda Vasana does not require deliberate thought process. In Sub – Conscious Mind, whatever Prarabda is there, that Prarabda Vasana runs the show.
- Brush Teeth, without thinking by habit, Do all actions.



- Self Awareness, Self Judgement and self Conclusion is Cause of Samsara and Visesha Adhyasa.
- Vedanta Removes Visesha Adhyasa.

- Vedanta Can't remove Samanya Adhyasa which is result of Prarabda and Instinct.
- `Maha Jnani Feels hungry. Samanya Deha Adhyasa Continues without Deliberate Adhyasa. Human being, Disciple Continues. Atma not Disciple.
- Samanya Adhyasa is there before and after Jnanam.

Verse 263 :

प्रारब्धकर्मणि क्षीणे व्यवहारो निवर्तते। कर्माक्षये त्वसौ नैव शाम्येद्ध्यानसहस्रतः ।।२६३।।	All worldly dealings will come to an end when the fructifying Karma wears out. If it does not wear out, thousands of meditational bouts will not stop the dealings. [Chapter 7 - Verse 263]

Visesha Adhyasa :

- Cause of all Sadhanas, I want liberation I am in Samsara is unique to human because of Visesha Adhyasa It Is eliminated by Jnanam.
- Samanya Adhyasa Janya Laukika Vyavahara Continues. Worldly transaction – Hunger because of Samanya Adhyasa Biksha, Snanam Continues, by habit.

Question :

- Why not practice Meditation Nididhyasanam for removing Samanya Adhyasa… If body hungry, Should not know.

Important Sloka :

- Biological pain is Samanya Prarabda Janya.
- Meditation will not remove Samanya Adhyasa. Samanya Adhyasa goes only when Prarabda goes.
- Worry comes form Visesha Adhyasa, Animals have no worry! Have Biological pain.

LECTURE 224

Lecture 224

Introduction :

- From 251, Jeevan Mukti – Trupti – Enjoyed by Jnani… and how be he looks at himself, and Contrasts himself with Samsaris.
- Practiced binary format – Sankhya Buddhi through Sravanam / Mananam / Nididhyasanam.
- Nitya Mukta Siddha not Mumukshu. Moksha not goal but as my Svarupa. No relevance to any Sadhana.
- I am not Chittam – No Vritti Ekagrata required. I have no Vritti, No Agyanam I have no doubts, No Mananam – Required. Let those with Deha Adhyasa practice 'Nididhyasanam'.
- Only Samanya Adhyasa Required to conduct Vyavahara, Common to human + Animals.
- Human have Visesha Adhyasa which makes him Samsari.
- Visesha Adhyasa = Self Awareness + Self Judgment + Self Conclusion.
- Using Intellect ask question : Who I am?
- I am Jiva – Human being. 2 Dogs go through Prarabda not jealous no Kartrutvam, Boktrutvam, no Pramatrutvam. Manushya because of Sanchita, experiences Samsara Visesha Adhyasa – Cause of Samsara + worry + emotional pain.
- Samanya Adhyasa gives Biological pain. Not classified as Samsara.
- Emotional pain classified as Samsara. Jnanam removes Emotional pain – Visesha Adhyasa – worry.
- Meditation does not remove Samanya Adhyasa because It Is caused by Prarabda.
- If Jnani removes Samanya Adhyasa he will be like a table, Prarabda cant give Its pleasure + pain.
- Prarabda will become redundant and body will become dead Body.

- Samanya Adhyasa + Vyavahara will be there. No Self Hypnosis to avoid physical pains.

Verse 264 :

विरलत्वं व्यवहृतेरिष्टं चेद्ध्यानमस्तु ते । आबाधिकां व्यवहृतिं पश्यन्ध्यायाम्यहं कुतः ।।२६४।।	To bring to an end your worldly dealings, you may Practise contemplation as much as you like, but I know the worldly dealings to be perfectly harmless. Why should I then meditate ? [Chapter 7 - Verse 264]

- Why can't we practice meditation to reduce Vyavahara which increases minds Activity.
- Why not use meditation to slow down Mind?
- From verse 255 Onwards… Jnanis Mukti Status being explained.
- Vyavahara not obstacle to Jeevan Mukti. Then only we should reduce Vyavahara.
- I am ever Satya Atma never disturbed by Mithya Shariram + Vyavahara. TV Screen not kept clean by Reducing number of movies.
- By Showing movies, Screen not dirty.

Dakshinamurthy 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. [Verse 1]

- Let Vyavahara be more or less, Indriyani Indriyartheshu Vartante, Guna Gunesha Vartartante Vyavahara not threat to Moksha.
- Moksha not apple balancing on hairless head. Moksha is Svarupa. During emotional Disturbances also, Jnani ever the Same Atma.

Gita :

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

- Prakashamcha, Pravirthamcha… let mind go through its own fluctuations.
- I am changeless awareness all the time.

Verse 265 :

विक्षेपो नास्ति यस्मान्मे न समाधिस्ततो मम। विक्षेपो वा समाधिर्वा मनसः स्याद्विकारिणः ।।२६५।।	There is no distraction for me, so for me there is no need of Samadhi too. Both distraction and absorption are states of the changeable mind.[Chapter 7 - Verse 265]

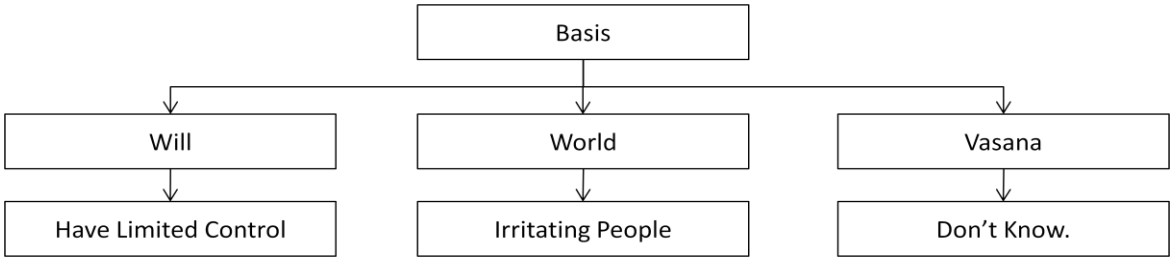
- I, Nitya Mukta Atma, Don't have problems of Vikshepa. Minds problems not my problems.
- Mind may require repairs. Nothing to do with my liberation.
- Conditions of Mithya mind, nothing to do with my Svarupam, Don't require Samadhi Abhyasa for Vikshepa.
- Why Karma Yoga – for Shudhi ?

  Upasana Yoga – for Vikshepa ?
- Scriptures talk because I look at myself as mind.

Scriptures say :

- I am not body or mind, Therefore instructions not relevant.
- Vikshepa Disease and Remedy caused Samadhi meant for mind Samadhi is temporary solution to Problems of Vikaraha – Fluctuations.

Why Mind Fluctuates ?



- Only will under my control. Perfection of mind useless purpose.
- Improve mind + Drop.
- Ripen Banana skin drop. I should not eat with skin.
- Make mind better for dropping not for perfecting.

Verse 266 : Important Verse

नित्यानुभवरूपस्य को मे वाऽनुभवः पृथक्।
कृतं कृत्यं प्रापणीयं प्राप्तमित्येव निश्चयः ।।२६६।।

I am the sum of all the experiences in the universe ; where is the separate experience for me ? I have obtained all that was to be obtained and have done all that was to be done. This is my unshakable conviction. [Chapter 7 - Verse 266]

- Jnanis don't say – I can do anything. Do actions not for Moksha but for Loka Sangraha.
- Samadhi – Not for direct Experience of Atma – Aparoksha Jnanam.
- Atma, ever experienced as I the Chaitanyam. It Is changeless no need to work for It.
- Chaitanya Anubava is Nityam, Samanya Atma Anubava available universally for all.
- Other than that there is no Visesha Anubava for which you require meditation.

Manisha Panchakam : 1st Verse

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चेत्
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥१

Jagrat svapna sushuptishu sphutatara ya samvid ujjrimbhate
ya brahmadi pipllikantatanushu prota jagatsakshini I
saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet
candalostu sa tu dvijo'stu gururityesha manisha mama II 1 II

If a person has attained the firm knowledge that he is not an object of perception, but is that pure consciousness which shines clearly in the states of waking, dream and deep sleep, and which, as the witness of the whole universe, dwells in all bodies from that of the Creator Brahma to that of the ant, then he is my Guru, irrespective of whether he is an outcaste or a Brahmana. This is my conviction. [Verse 1]

- It is Experienced all the time, hence we can talk of 3 states, changing Avastas.

Question :

- Why study Atma it Chaitanyam is ever experienced?

Answer :

- Shastra studied not for experience of consciousness but to know nature of ever experienced Consciousness .
- Shastra teaches 5 features. Consciousness not part of Body, Independent of material Body.
- Science – Consciousness is Property of Matter, generated by Brain.
- Chaitanya Anubava we all have, No Separate direct Aparoksha Experience.
- Shastra gives Aparoksha Jnanam. In Binary form, Aparoksha Jnanam blesses with understanding Anubava.
- In Δ Format, we are dependent on Ishvara. No Sadhanas to do in Binary.
- Siddham already in terms of Jnanam + Anubava + My Svarupam – Nishchayam – Not Vague thinking.

Verse 267 :

व्यवहारो लौकिको वा शास्त्रीयो वाऽन्यथापि वा। ममाकर्तुरलेपस्य यथारब्धं प्रवर्तताम् ।।२६७।।	I am Associationless, neither the doer nor the enjoyer. I am not concerned with what the past actions make me do, whether in accordance with or against the social or scriptural codes. [Chapter 7 - Verse 267]

- Jnani will not do Karma for Moksha.

Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन। न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥ ३.१८॥	For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 - Verse 18]

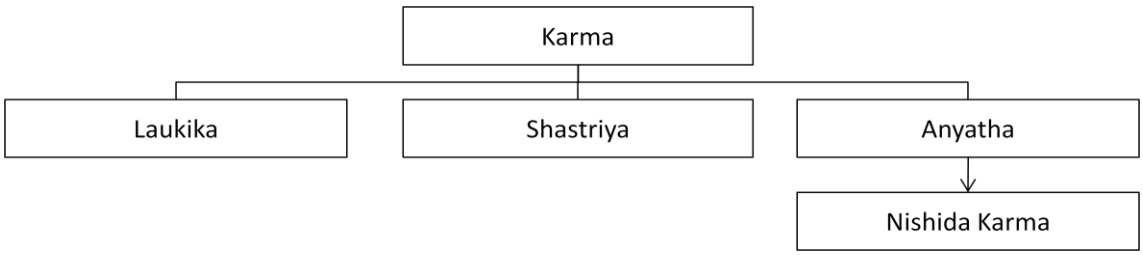
- Neiva Tasya Krute Nartaha… nothing to establish but busy. Prarabda decides Personality according to Svabava.

Gita :

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि। प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥ ३.३३॥	Even a wise man acts in accordance with his own nature; Beings will follow their own nature; what can restraint do. [Chapter 3 - Verse 33]

- I allow Body mind to express It. Self determined by Prarabda Vasana. According to Ahamkara, Prarabdam is there.

- There is worldly Activities. Duty to family will be there or scriptural activity.
- Pancha Maha Yaga, not called Karma Yoga but then called Loka Sangraha.
- Let experiences Contribute to Spiritual growth, Mental Strength to with stand experiences.



- Jnani has no Abimana, No Raaga – Dvesha, No Aham, Mamakara, No Rinya – Papam.

Brahman Sutra : Pratardhandhi Adhikaranam

प्राणस्तथानुगमात् ।
Pranastathanugamat I.1.28 (28)
Prana is Brahman, that being so understood from a connected consideration (of the passage referring to Prana).

न वक्तुरात्मोपदेशादिति चेदध्यात्मसम्बन्धभूमा ह्यस्मिन् ।
Na vakturatmopadesaditi chet
adhyatmasambandhabhuma hyasmin I.1.29 (29)
If it be said that (Brahman is) not (denoted or referred in these passages on account of) the speaker's instruction about himself, we reply not so, because there is abundance of reference to the Inner Self in this (chapter or Upanishad).

शास्त्रदृष्ट्या तूपदेशो वामदेववत् ।
Sastradrishtya tupadeso vamadevavat 1.1.30 (30)
The declaration (made by Indra about himself, viz., that he is and with Brahman) is possible through intuition as attested by Sruti, as in the case of Vamadeva.

जीवमुख्यप्राणलिङ्गान्नेति चेत् न उपासात्रैविध्यात्
आश्रितत्वादिह तद्योगात् ।

Jivamukhyapranalinganneti chet na upasatraividhyat asritatvadiha tadyogat I.1.31 (31)

If it be said that (Brahman is) not (meant) on account of characteristic marks of the individual soul and the chief vital air (being mentioned); we say no, because (such an interpretation) would enjoin threefold meditation (Upasana), because Prana has been accepted (elsewhere in the Sruti in the sense of Brahman) and because here also (words denoting Brahman) are mentioned with reference to Prana.

- Shankara and Vyasa establish Jnani without Abhimana.

LECTURE 225

Lecture 225

Introduction :

- 7th stage of spiritual Sadhana Trupti – Jeevan Mukti born out of entertaining mind set born out of Vedantic teaching.
    a) Not Mumukshu but Nitya Mukta Atma.
    b) Secular + Sacred activity not Moksha Sadhanam but Loka Sangraha Sadhanam.
    c) Moksha not future event, but Svarupam, Siddham not Sadhyam. Student starts as Karma yogi I but ends as Jnana yogi with 3 Mind sets – a, b, c. Practice of mind set called Jnana yoga Ashyasa.
    d) Universe, Family, Body, mind is Anatma which belongs to Vishwaroopa Ishvara, owned and Controlled by Vishwaroopa Ishvara.
- This Appreciation and Admiration is my Nishkama Bakti, As Atma, Ever free one. I do not need Favour from lord.

Santhi Mantra :

ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः । सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग्भवेत् । ॐ शान्तिः शान्तिः शान्तिः ॥	Om Sarve Bhavantu Sukhinah Sarve Santu Nir-Aamayaah | Sarve Bhadraanni Pashyantu Maa Kashcid-Duhkha-Bhaag-Bhavet | Om Shaantih Shaantih Shaantih ||

Om, May All become Happy, May All be Free from Illness. May All See what is Auspicious, May no one Suffer. Om Peace, Peace, Peace.

- Sarve Bavantu Nirayamayahe – Is Nishkama Bakti natural corollary of mind set change.
- This is thought pattern of Jeevan Mukti

Verse 267 :

व्यवहारो लौकिको वा शास्त्रीयो वाऽन्यथापि वा। ममाकर्तुरलेपस्य यथारब्धं प्रवर्तताम् ।।२६७।।	I am Association less, neither the doer nor the enjoyer. I am not concerned with what the past actions make me do, whether in accordance with or against the social or scriptural codes. [Chapter 7 - Verse 267]

- Let Anatma do activities as per Prarabda Vasana.

- In Vyavahara how I look at myself ?
- Not – Oh lord – Save me!
- Look at self as Akarta Atma, Sanchita, Prarabda Karma Sambanda Rahita Rupa mama.
- Sakshi Rupa Mama, No Karma Sambanda – Called Kartrutvam no Karma Phala Sambanda – called Boktrutvam .
- According to Ahamkara's Prarabda, let Activities go on – with this mind set – Karmas can't produce Agami – Punya Papam.
- Jnani is Jeevan Mukta. Jeevan Mukta chooses to live as per Prarabda without using freewill or entertaining Desire.

Verse 268 :

अथवा कृतकृत्योऽपि लोकानुग्रहकाम्यया। शास्त्रीयेणैव मार्गेण वर्तेऽहं का मम क्षतिः ।।२६८।।	Or, there is no harm if I engage myself in doing good to the world following the scriptural injunctions even through I have obtained all that was to be obtained. [Chapter 7 - Verse 268]

Another Alternative :

- Entertain non binding desire to help world by Shastriya marga for Loka Sangraha not for Chitta Shuddhi.
- Does not seek knowledge and liberation. Does regular Japa and helps world in any field of his choice.
- May do Upanishad Parayanam, Mahavakya Avritti, Hamsa Gayathri.
- Sanyasa Ashrama represented by Danda.
- All actions not for Poornatvam but out of Poornatvam.

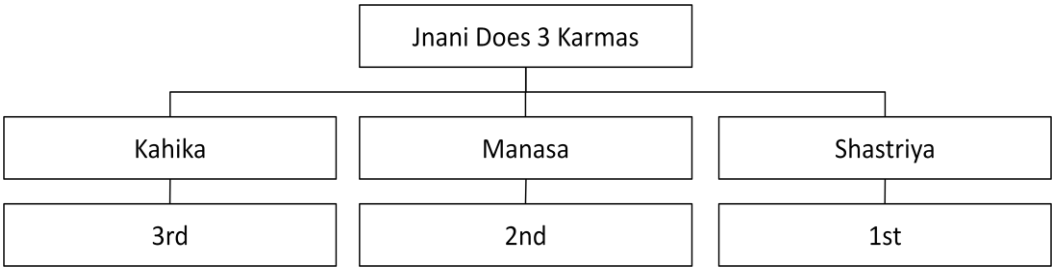
Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन। न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥ ३.१८॥	For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 - Verse 18]

- Remains as model for the world.

Verse 269 :

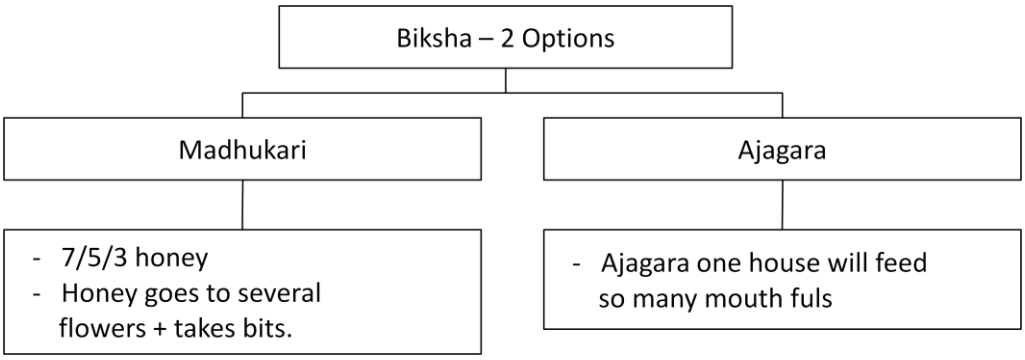
देवार्चनस्नानशौचभिक्षादौ वर्ततां वपुः। तारं जपतु वाक्तद्वत् पठत्वाम्नायमस्तकम् ।।२६९।।	Let my body worship god, take bath, preserve cleanliness or beg for alms, let my mind recite 'Aum or study the Upanisads. Aum is the saving Mantra and the Upanisads are the head of scriptures.[Chapter 7 – Verse269]



- Claim I am Sakshi Chaitanyam, no expectation out of Karmas.

Kahika :

- Therefore – Deva Yagya, Archana, Shiva linga Puja.
- Chatur Masa Vritam, Religious Snanam, Shancham.



- Body Created by Bagawan through Prarabda, Biksha will come as per Ajagara Vritti.
- Body belongs to Vishwaroopa Ishvara and it is his Ichha – Rithou Vritti keeps mouth open – Accepts if + When it comes.
- Rules for Sanyasi Optional. Let vak be in Omkara or not.

Verse 270 :

विष्णुं ध्यायतु धीर्यद्वा ब्रह्मानन्दे विलीयताम्। साक्ष्यहं किंचिदप्यत्र न कुर्वे नापि कारये ।।२७०।।	Let my intellect meditate on Vishnu or be merged in the bliss of Brahman, I am the witness of all. I do nothing nor cause anything to be done. [Chapter 7 – Verse270]

Manasa Karma :

- Let mind meditate on Vishnu.
- Chapter 7 Gita - Apara Prakrti
- Universe = Vishnu Rupam.
- Entire Anatma = Vishwaroopa Ishvara.

What is Para Prakrti Vishnu?

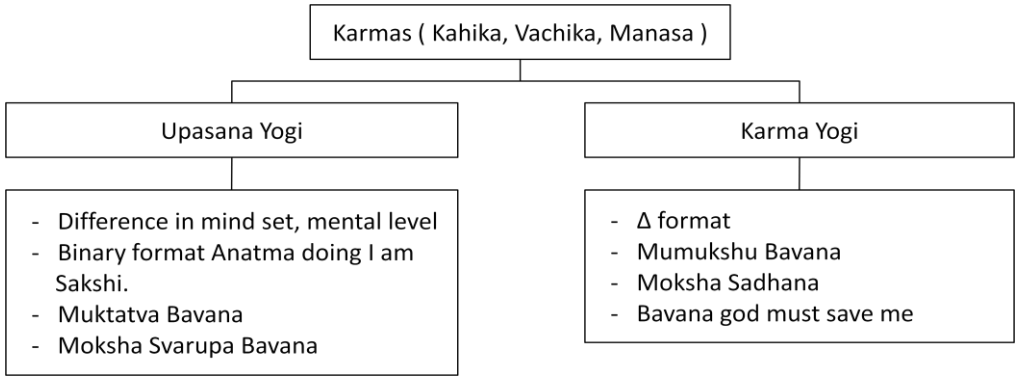
- He is I – Myself – Sakshi Chaitanyam. Admire Vibuti of Chapter – 10 + 11 – Gita – no Distress.
- Vishwaroopa Vishnu / Shiva / Devi – No Difference.
- Quarrels in Eka Rupa Ishvara – Lower – Vyavaharika Level.
- Invoke Myself as Ananda Svarupa. Let mind be lost. Brahman Ananda not experiential Ananda which is Moda / Pramoda Vritti.
- Here Svarupa Ananda claimed as myself. As Chid Ananda Rupam…
- Identical with Atma Ananda. Ananda Atma Brahman Putcham Pratishtam, In and thru all Karmas does not forget I am Sakshi. I am not doing karma. Blessing Body to do Karma.

3rd Capsule :

- By mere presence, give life to Body to do Karmas their Performance, Non-Performance do not affect me Sakshi Aham.
- Reminds at beginning + End of Karma. Aham Sakshi Bavami.
- Anatma is acting.
- Am I Persuading Body + Mind to do Karma?
- Kara Ituratvam – Indirect Karta?
- Sannidamatrena – Anatma acts Karaye – Causal form. Karayati, Karayanta, Karaye.

Verse 271 :

एवं च कलहः कुत्र संभवेत्कर्मिणो मम । विभिन्नविषयत्वेन पूर्वापरसमुद्रवत् ।।२७१।।	How can there be any conflict between the actor and myself ? Our functions are as apart from each other as the eastern from the western ocean? [Chapter 7 – Verse271]



- Bavana tells me where I stand. Utterly private but crystal clear.
- Pratigya Sloka – 2 Mind sets totally different.

Verse 272 :

वपुर्वाग्धीषु निर्बन्धः कर्मिणो न तु साक्षिणि। ज्ञानिनः साक्ष्यलेपत्वे निर्बन्धो नेतरत्र हि ।।२७२।।	An advocate of action is mainly concerned with the body, the organs of speech, the intellect and with Karma; he is not concerned with the witness-Consciousness, whereas the illumined one is concerned with the Associationless witness, not with other things.[Chapter 7 – Verse272]

- Slokas for self Assessment

a) Karmi Jiva :

- Once Body, Mind comes, family, relations come.
- I = Group of Jivas connected by Aham + mama.
- What surfaces is not Sakshi but Δ format, fear, Anxiety, Prarabda come.
- Jiva unit vulnerable. World a threat Ishvara has to Police.
- Karmi Jiva – Samsari.

b) Sakshi Jiva :

- Not Anatma, Asanga, no Mamakara.
- Everything belongs to Vishwaroopa Ishvara. I am free.

LECTURE 226

Lecture 226

7th Stage :

- Final stage of spiritual Journey., Jeevan Mukti, Trupti, Prapti, Implied in 4 – 4 – 12 Brihadaranyaka Upanishad. Trupti because of change in mind set.

    a) I am Nitya Mukta Atma, Already free.

    b) I don't require any Sadhana for Moksha.

    c) Secular, Sacred Activities go on at Body level. Not for Sadhana for my liberation.

    d) Liberation not Sadhyam in future

    Moksha, Ever accomplished nature

- Deliberate. Initiate change of mind set by watching Internal Dialogue in mind, when not in external activity.
- Internal chattering – throughout Day – Louder when not active. Subdued when active outside chattering loud in night + morning spiritual seeker must observe that.
- They are clues for our mind set to see what mind set is dominant.
- Revamp and change. Internal dialogue chattering must reveal new mind set.
- Jeevam Mukti = Inner dialogue(Must change) + Chattering.
- What thought pattern is going on is Sakshi Pratyaksham not Indriya Pratyaksham. Am I In Binary or Δ format. Jnani has mindset of Jnana Nishta.
- Jnani can live in Pravirthi or Nivritti Lifestyle.

Pravirtti	Nivritti
- Engagement in activity	- Seclusion, Quietitude for Sadhana

- For Jnani, both not Relevant. What type of life he leads depends on Prarabda.

Gita :

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि। प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥ ३.३३ ॥	Even a wise man acts in accordance with his own nature; beings will follow their own nature ; what can restraint do ?.[Chapter 3 – Verse 33]

- Sadrusham Cheshtase Svaryaha both, expression of his Svabava – upto verse 270.
- In Grihasta, Jnani does Nitya Karma, Pancha Maha Yagya,

Ashtavakra Gita :

- Janaka Grihasta Jnani Engaged as Karmi / Karta.
- Jnani determined by internal mind set, Internal dialogue, chattering, not by Karma.

Before night sleep :

- Aham Nitya Mukta Atma not Aham Samsari.
- Karmi never Jnani. Jnani, even when Karanams Engaged in action.

Gita : 5th chapter :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन्॥ ५.८ ॥	"I do nothing at all," thus would the harmonised knower of truth think- seeing, hearing, touching, smelling, eating, going, sleeping, breathing…[Chapter 5 – Verse 8]

- Pashyan, Srnvan… Body involved they have nothing to do with my Poornatvam.

Gita :

- Asanta Karmani Avidvamsaha, Yatha Kurvanni Bharata.
- Asaktaha = Change of mindset .

Karmi :

- Anatma, Deha, Jeeva, Ahamkara, Karta, Bokta, Amsha dominant not Sakshi.

Sakshi :

- In Same place where hero is there in dry screen.

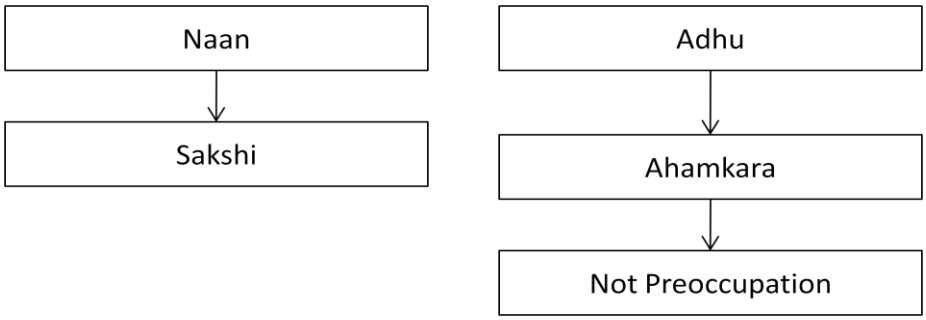
- Not wet by crying of heroine.
- Nididhyasanam = Manobuddhi Naham… Deliberate Replacement of internal dialogue of mind.
- Constant process in waking hours.
- Chattering throughout day and Dream continues, deliberate process – Like weeding Garden & Planting fruit tree.
- Any thought pattern revealing Δ format needs to be Replaced by deliberate thought pattern which will reveal the binary format.
- This person has not done. Therefore worry, Concern with Anatma persistent and not is Sakshi Amsha

Jnani :

- Changed mindset by Sravanam / Mananam / Nididhyasanam Deliberately Sakshi replaced by word 'I' – Naan and Adhu – That for Ahamkara.

Who am I ?

- Sambanda Rahita Karma or Karma Phala Samshandaha Nasti hence not Karta, Bokta. No Relationship with family – Nirbandaha – Na Pitha, Banduhu, does not spend too much time in Anatma.



Verse 273 :

एवं चान्योन्यवृत्तान्तानभिज्ञौ बधिराविव। विवदेतां बुद्धिमन्तो हसन्त्येव विलोक्य तौ ।।२७३।।	If the advocates of Karma and Jnana, without understanding the difference of their topics, enter into a dispute, they are like two deaf persons quarrelling! The illumined ones only laugh at seeing them. [Chapter 7– Verse 273]

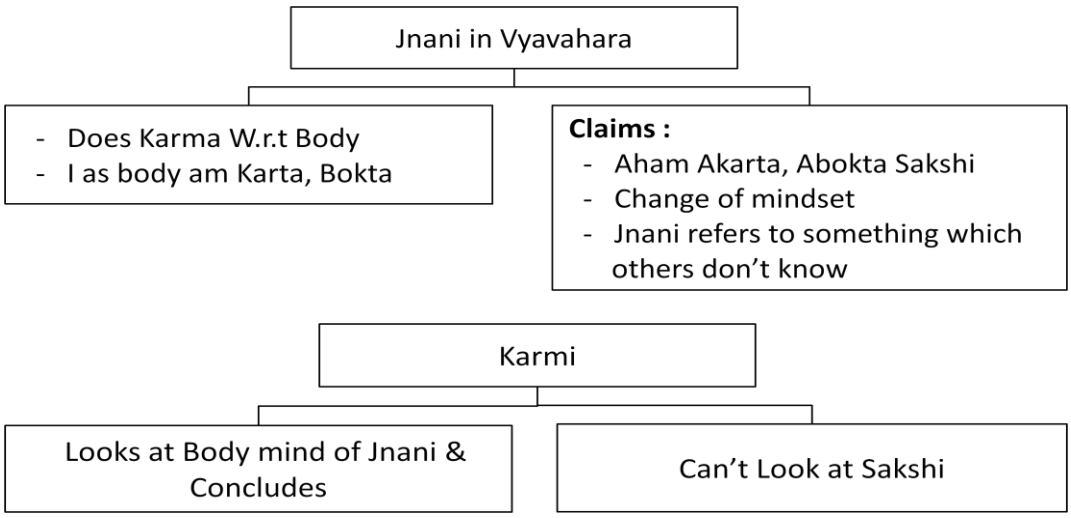
What is difference between Jnani and Karmi ?

- Purely internal mental format / Mind set.

- Ashrama does not Differentiate.
- Vanaprastha, Brahmacharya.
- White / Ochre Robe.
- Male / Female.
- Meditating throughout Waking hours.
- In Samadhi all the time.
- Jnani status Possible with Karma not duration of Samadhi but only mind set difference.
- Patanjali sat in Samadhi but Dvaitam is their philosophy.
- Samadhi did not help.
- Mindset change based on teaching is important.
- Wise don't entertain Argument.
- Pravirthi, Nivritti does not Matter.

Verse 274 : Important Verse

यं कर्मी न विजानाति साक्षिणं तस्य तत्त्ववित् । ब्रह्मत्वं बुद्ध्यतां तत्र कर्मिणः किं विहीयते ।।२७४।।	Let the knower of truth know the witness-Consciousness whom the Karmi does not recognize, as Brahman. What does the Karmi lose by this ? [Chapter 7– Verse 274]



Verse 275 :

देहवाग्बुद्धयस्त्यक्ता ज्ञानिनानृतबुद्धितः । कर्मी प्रवर्तयत्याभिर्ज्ञानिनो हीयतेऽत्र किम् ।।२७५।।	The Illumined man has rejected the body, speech and mind as unreal. What does he lose if a believer in action makes use of them ?[Chapter 7– Verse 275]

- When karmi claims I am Karta, Jnani need not present and say you are Akarta.
- Jnani is looking at Sakshi of Karmi. From Body Angle…, Problems real.

Gita : 3 Chapter : - Verse 26

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्। जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्॥ ३.२६॥	Let no wise man unsettle the minds of Ignorant people who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- Karmis in the world encourage or keep quiet.
- What is Relevant for Jnani not relevant for Karmi.
- Entire Anatma Rejected mentally - as of lower order of reality. Anatma not free from Karma.
- This life ends, Sanchita takes over, gives another Body to Ahamkara.
- Jnani – Rejects Body, Sence Organs, Buddhi.

  - 3 Instruments – Kahika, Vachika, Manasa Karma.

- By Clearly understanding their Mithya Nature…

Gita :

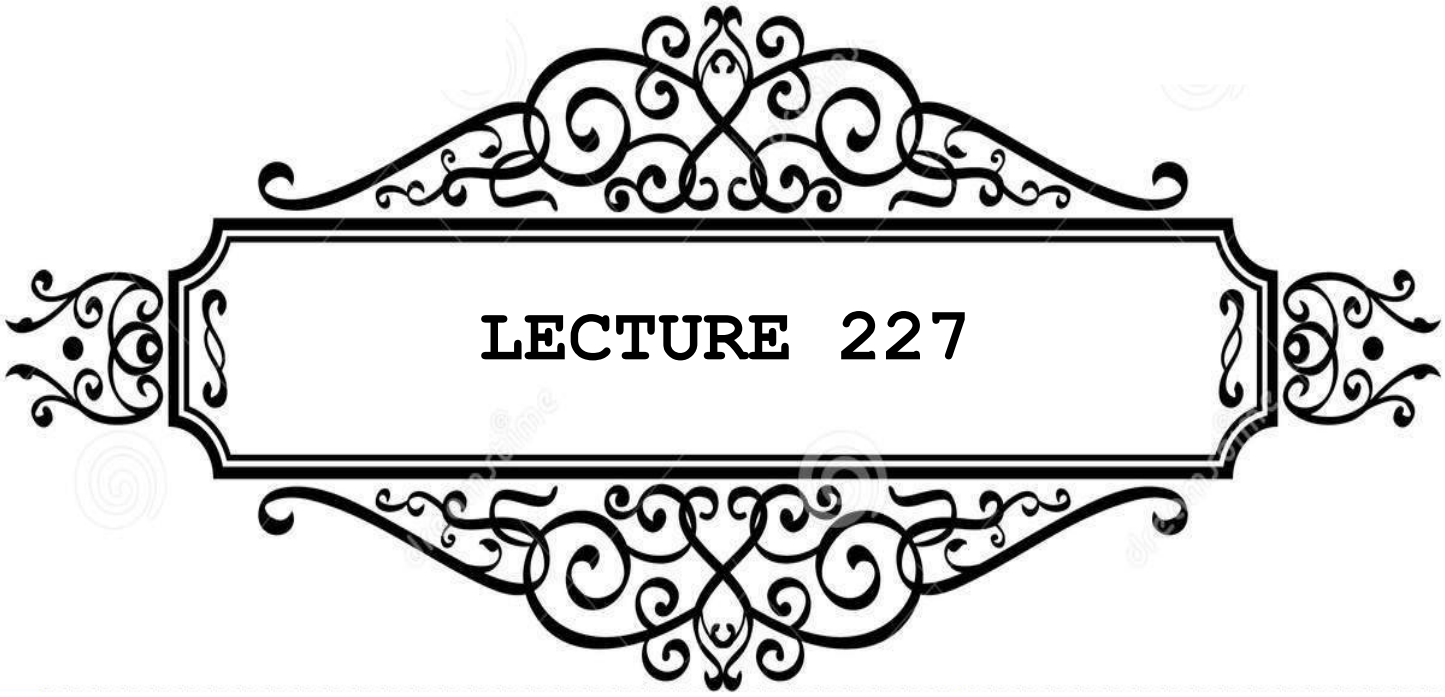
न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा। अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा॥ १५.३॥	Its form is not here perceived as such, neither its end, nor its foundation or resting- place; having cut asunder his firm-rooted Peepul-tree with the strong axe of non – attachment.[Chapter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

- Body, Karma, Body series will eternally continue, will not end.
- Bagawatam – Shift load Right to left shoulder.
- Temporarily feel Big. Relieve other shoulder not yet feeling pain. True when Jnani Involved in activities.

  Not for improving. He Knows he is Singapore.

What about Karmi?

- Not rejected Body, mind, Family… Ahamkara… Looks As Satyam.
- Buddhi = Feminine gender.
- Vak – Feminine gender.
- Through 3 Instruments, Karmi operates. W.r.t Body, he is Karta. Jnani need not stop him from activity.
- By admitting his action, No loss essence.
- Let Karmi Admit – Let Jnani be Always Akarta, Abokta from standpoint of Sakshi.
- Let Jnani Admit – Karmi is eternal Karta – Bokta W.r.t Body Standpoints Different. No question of Debate whether we are Karta at all…



LECTURE 227

Lecture 227

Introduction :

- 7th stage of spiritual Journey – Jeevan Mukti – Trupti Prapti – Result of Aparoksha Jnanam of Atma Verse "251 – 298".
- After Jnanam, Jnani does not Require Sadhana for life.
- Leads life as per Svabava, Prarabda… Life of Pravirthi, Nivrithi – Ok.

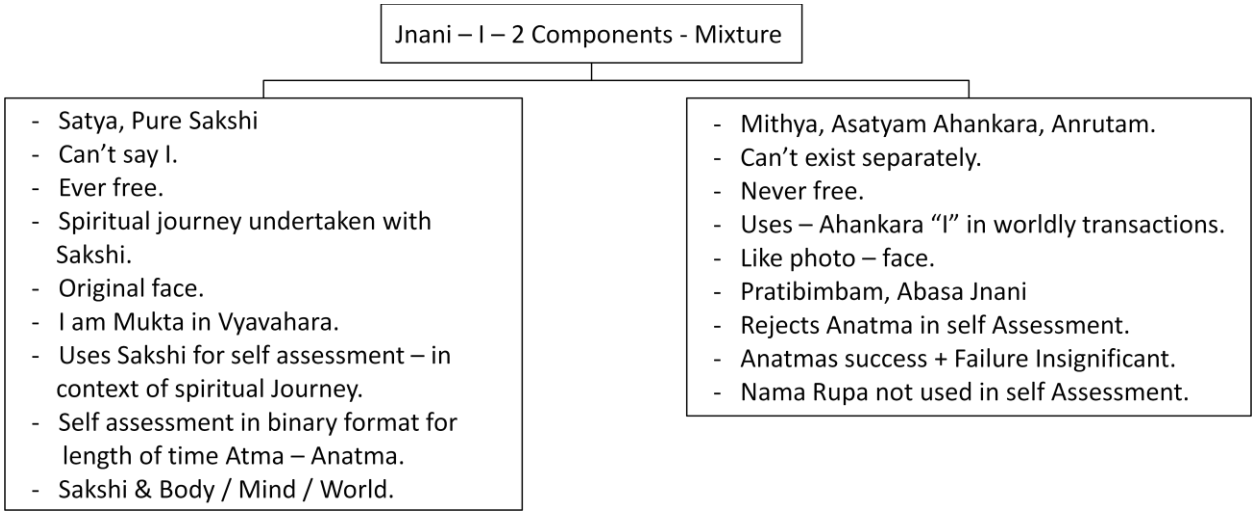
Gita :

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 object, is not attached. [Chapter 3 – Verse 28]
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]
नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन्॥ ५.८ ॥	"I do nothing at all," thus would the Harmonised knower of truth think- seeing, hearing, touching, smelling, eating, going, sleeping, breathing…[Chapter 5 – Verse 8]

- Goes through Prarabda without using will.
- Leads life as per Shastra, Blesses society.
- Physical condition does not determine Jnanam. Mental condition determines freedom.

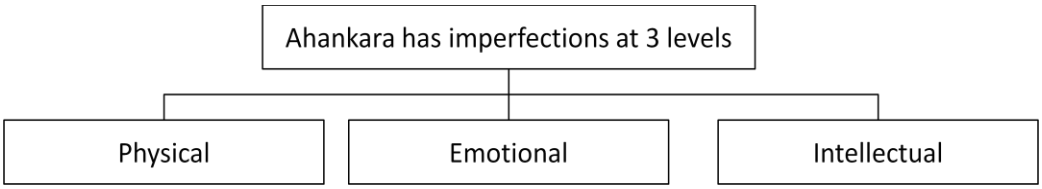
Karmi :

- Ahamkara I am. Higher I, Sakshi, not known.
- Assessment of Karmi depends on success / failure of Ahamkara.



Karmi :

- Ahankara very Important, does not know Sakshi I.



- Ahankara does duty.
- Requires Sadhanas for liberation.
- Gradual change in self assessment, by Jnana Nishta Abhyasa, Jnani Accepts to be Akarta.
- Karmi eternally in Δ Format, requires Bagwan's help, world a threat., will assess himself as Karta only.

Verse 276 :

प्रवृत्तिर्नोपयुक्ता चेन्निवृत्तिः क्वोपयुज्यते । बोधहेतुर्निवृत्तिश्चेद्बुभुत्सायां तथेतरा ।।२७६।।	(Doubt) : The knower of truth has no use for getting engaged in action. (reply) : What use has Actionlessness? (Doubt) : Absence of action is a help to the acquisition of knowledge. (Reply) : Action too is helpful in the search after knowledge.[Chapter 7 – Verse 276]

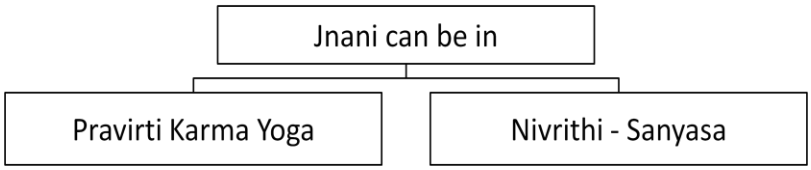
Purva Pakshi – Question :

- Jnani should never be engaged in Pravirthi.
- Mukta Purusha has nothing to accomplish should be withdrawn Sanyasi, in meditation, Samadhi, with Beard.

Arjuna :

- Why should Jnani engage in Pravirti?

Answer :



- Sanyasa – not Vidhi.

Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः। परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥	Na Karmana na prajaya dhanena tyagenaike amartatvamanasuh I parena nakam nihitam guhayam vibhrajate yadyatayo visanti II 3 II

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

Vidwat Sanyasa :

- Sanyasa for Mumukshu or Jingyasu.
- One who has Nishta, Withdrawl not required.

Purva Pakshi :

- Jnani doesn't require activity – why he engages in activity?

Vidya :

- Why should Jnani withdraw?
- What does he get from Nivritti?

Purva Pakshi :

- Jnana Sadhanam means for knowledge.

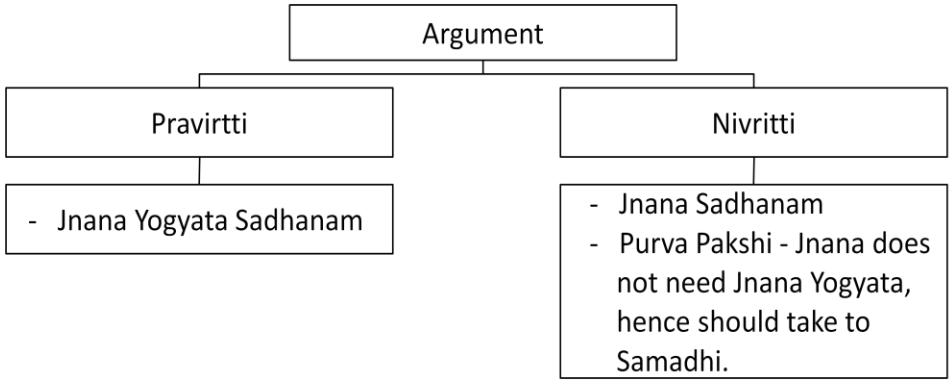
Vidya :

- Pravirti for Jnana Yogyata.
- For Jingsa, Sadhana Chatushtaya Sampatti, Required.

Verse 277 :

बुद्धश्चेन्न बुभुत्सेत नाप्यसौ बुध्यते पुनः ।
अबाधादनुवर्तेत बोधो न त्वन्यसाधनात् ।।२७७।।

(Doubt) : Once the truth is known, there is no further desire to know it (and so he has no need for action.) (Reply) : He has not to know again (and so he has no need for inaction). Needs nothing further to revive it. [Chapter 7 – Verse 277]



Vidya :

- Jnani does not require both Pravirtti or Nivritti – Does as per his Prarabda.

Purva Pakshi :

- Jnani requires Nivritti to protect Jnanam.
- Becomes Jnani by Sravanam / Mananam / Nididhyasanam.
- Not allow Anatma Vritti.

Gita :

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥ ६.१९ ॥

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

Vidya :

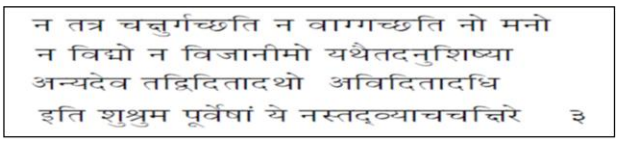
- Jnanam can never be negated by karma. Snake knowledge not negated by running away or by action.

2 Conditions :

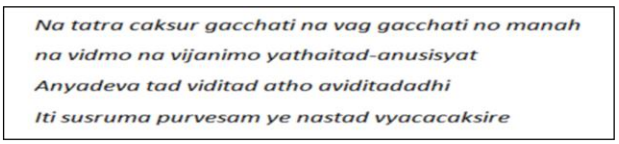
- Jnanam can be negated only by Pramanam.
- Possible if Jnanam is false.

- Aham Brahman Asmi can't be negated by any Pramanam.

Keno :



न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्मो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ३

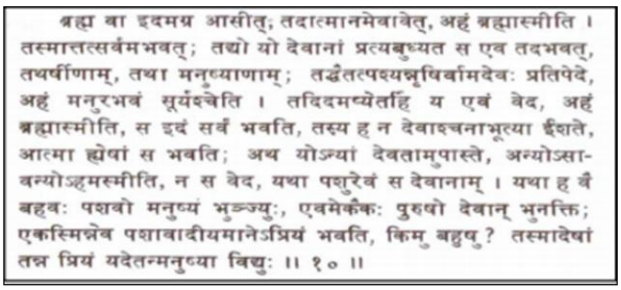


Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire

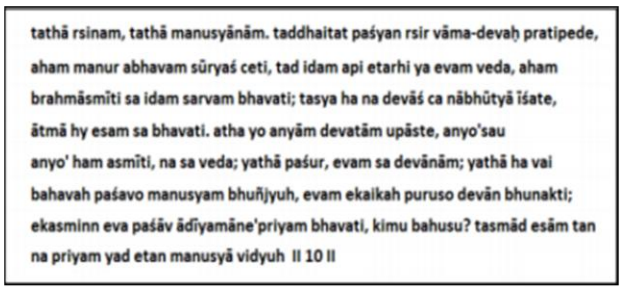
The eye does not go there, not speech, nor mind, we do not know that. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us that. [Chapter 1 - Verse 3]

- Valid knowledge can't be Negated by Laukika Karma, Rituals, Other Pramanam.

Brihadaranyaka Upanishad : 1 – 4 – 10 :



ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ।। १० ।।



tathā rsinam, tathā manusyānām. taddhaitat paśyan rsir vāma-devaḥ pratipede, aham manur abhavam sūryaś ceti, tad idam api etarhi ya evam veda, aham brahmāsmīti sa idam sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate, ātmā hy esam sa bhavati. atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai bahavah paśavo manusyam bhuñjyuh, evam ekaikah puruso devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati, kimu bahusu? tasmād esām tan na priyam yad etan manusyā vidyuh II 10 II

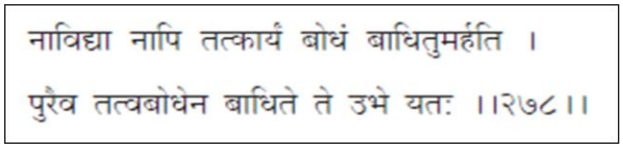
This (self) was indeed Brahman un the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became that; and the same with sages and men. The sage Vamadeva, while realising this (self) as that, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it cause anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- One does not require any Sadhanam to protect Jnanam.

Sad – Darsanam :

- Nobody protects knowledge – I am human.
- I will never forget – Dvaitam can't threaten. Aham Brahman Asmi fact – need not be protected by Meditation or Japam.

Verse 278 :



नाविद्या नापि तत्कार्यं बोधं बाधितुमर्हति ।
पुरैव तत्त्वबोधेन बाधिते ते उभे यतः ।।२७८।।

Nescience (Avidya) and its effects (the realm of duality) cannot negate the knowledge of truth. The dawn of truth has already destroyed them for ever in the case of the knower. [Chapter 7 – Verse 278]

Purva Pakshi :

- After Jnanam, Avidya Vasanas may continue.
- Avidya Karyam – Samsara may continue.
- Surevara Charya in Naiskarmya Siddi chapter 1 Asks Same question.

Answer :

- If Avidya has Vasanas Rising, Vidya will have its Vasanas – which are stronger.

Mithya – Avidya

- Depends on Vidya for its existence.
- Vidya stronger.
- Satyam stronger than Mithya.

Here Vidyaranya :

- Avidya Vasanas can't threaten, too feeble.
- If Avidya threatens, Vidya will destroy

Conclusion :

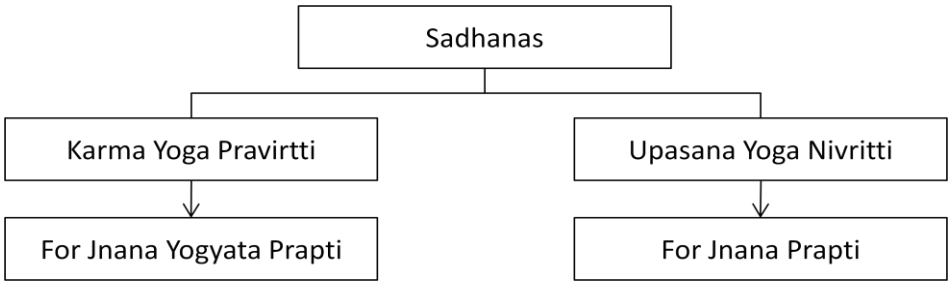
- No Sadhana required to protect Vidya.

LECTURE 228

Lecture 228

Introduction :

- Verse 251 – 298, Jnanis Trupti.
- Jnani does not look at Moksha as goal.
- Mukti, Moksha, Nitya Sidda Svarupam not Sadhyam – Goal.
- Sadhaka – Works for Sadhyam.



- For Jnani both Irrelevant.
- What determines lifestyle?

Gita :

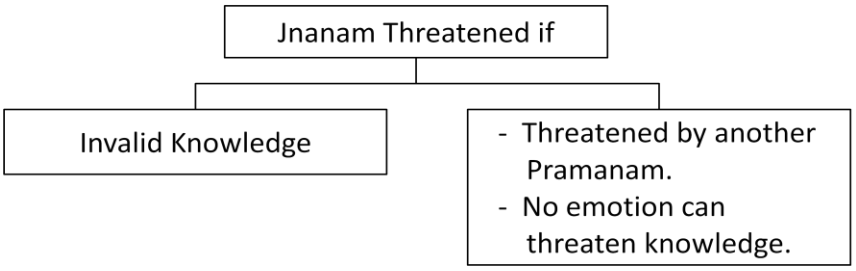
सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥ ३.३३॥

Even a wise man acts in accordance with his own nature; Beings will follow their own nature; what can restraint do? [Chapter 3 - Verse 33]

- Goal does not govern life style.
- Svabava governs lifestyle.
- Jnani continues Nivritti after Jnanam, no pleading with Lord.
- Japa, Puja, Meditation, Parayanam does not make one a Jnani – It is mind set alone what makes a Jnani.

Purva Pakshi :

- Withdraw for presence of Jnanam.
- Vidya : Jnanam can't be negated by anything.



- Knowledge is irrespective of emotion.
- Emotions can't challenge knowledge.
- Experience of sunrise – doesn't challenge knowledge sun never rises.
- Experience of worst sorrow - Doesn't challenge knowledge – I am witness, I am Ananda Svarupa.
- There is Pratibimba Ananda moving in sorrowful mind.
- Sorrows can disturb only Pratibimbananda not original Ananda of Atma.
- Sorrow has no power to challenge I – witness am Nityanandaha.
- If knowledge invalid, It can't be threatened. Other Pramanams can't challenge, displace knowledge – Aham Brahma Asmi.
- In Brahman knowledge, both conditions not there.
- Jnanam from – Apaurusheya Shabda Pramanam, no Pramanam can challenge.
- All other Jnanam deal with Anatma. Tears can't challenge my Ananda Svarupam.
- Tears can't change my Ananda Svarupam.

Question :

- Avidya does not threaten Jnanam. If Avidya Vasana comes and Affects me, Jnanam destroys Avidya.
- Sureshvaracharya – Naishkarmya – Verse 38 - Vidya will falsify Avidya Vasanas.
- Jnani doesn't require Nivritti to protect Vidya from Avidya - Ignorance.
- Adhyasa = Aham Karta, Pita, Pramata, husband, employer…

- All Avidya Karyams – Mamakaras.
- Family worries does not have capacity to Negate knowledge.
- Both negated in Tattva bodha. Jnani free – Not bound by Pravirti or Nivriti.

Verse 279 :

बाधितं दृश्यतामक्षैस्तेन बाधो न शक्यते। जीवन्नाखुर्न मार्जारं हन्ति हन्यात् कतं मृतः ।।२७९।।	The realm of duality, destroyed by knowledge, may still be perceived by the senses, but such perception does not affect illumination, A living rat cannot kill a cat; then how can it do so when dead?. {Chapter 7 – Verse 279]

- Dvaita Prapancha problems, Body, mind, emotions negated from real existence.
- In Atma Jnanam, If emotions continue experientially, we can only negate their real existence but can't negate their experience.
- **Example :** Sunrise experience
- **Knowledge :** False experience
- After Jnanam, old age, knee problems continue… experientially, doesn't threaten my knowledge – I am ever free.
- After Jnanam, world becomes Mithya Vastu.
- Rope snake – Mithya – can't threaten. Valid knowledge Centred on Satya Vastu.

Kaimudikan Nyaya :

- When person was Ignorant and thought world was Satyam, at that time, through Pramana Vichara, Jnanam could come into Mind – negating world.
- Jnanam arose in mind, falsifying mind. Jnanam arose when knowledge was thought as Satyam before.
- Vedanta Jnanam falsifies world. Let false world continue Is Jeevan Mukti.
- Badita Prapancha – Continues like fiction movie… Know it is false… watching, know that It does not threaten knowledge that It Is Movie.

5th Capsule of Vedanta :

- **F**or person who remembers his real nature life is an entertainment. Let TV Continue, With help of sense Organs, let world be experienced.

Rule :

- Valid Knowledge is never going to be destroyed by any experience even with opposite experience.
- **Example :** Experience small stars.
- **Knowledge :** Stars bigger than sun.

Example :

- Flat Earth / Stationary Earth worst sorrow / Sat – Chit – Ananda – Svarupa.
- Jnani never threatened by world In Ajnana Kale, Real world could not threaten arrival of Jnanam.
- After Jnanam, false world can't threaten Jnanam.

Example :

- Real rat can't kill cat.
- How dead rat can kill cat.
- Falsified world can't disturb knowledge that I am Ananda Svarupa.
- Adyasta Sorrow can't disturb Adhishtana Anandam.

Verse 280 :

अपि पाशुपतास्त्रेण विद्धश्चेन्न ममार यः । निष्कलेषु वितुन्नाङ्गो नङ्क्ष्यतीत्यत्र का प्रभा ।।२८०।।	When a man is so invulnerable that even the mighty weapon Pasupata cannot kill him, how can say that he will be killed by an edgeless weapon? [Chapter 7 – Verse 280]

Example :

- World can't threaten knowledge worst Prarabda. Can't threaten knowledge.
- Strong person hit by powerful weapon. Arrow without sharp tip can't hit Target.

Verse 281 :

आदावविद्यया चित्रैः स्वकार्यैर्जृम्भमाणया । बुद्ध्वा बोधोऽजयत्सोऽद्य सुदृढो बाध्यतां कथम् ।।२८१।।	The knowledge of truth has fought and overcome Ignorance even when It was at the height of its power being helped by a variety of wrong notions produced by It. How can that knowledge, firmer now, be obstructed? [Chapter 7 – Verse 281]

- Mind – battlefield in which war takes place.
- Knowledge = Powerful soldier in the battlefield.
- Ignorance = Samsara millions – Sanchita, Agami warriors.
- After 3year Panchadasi course, Jnanam destroys.
- Ignorance + Misconceptions.
- Mind – Kurukshetra.
- Guru – Pushing Jnanam and saying you are liberated and millions of Samsara warriors are there.
- **Student :**

  No Sadhana Chatushtaya Sampatti, I am Samsari far away – fights with Ignorance first.
- Products of Ignorance = Samshaya, Vasanas. Like Removing waters of Ocean with Garba grass.

Guru :

- You are Sthula, Sukshma, Karana Rahita Shariram – Sakshi.
- Ignorance is reinforced by all products.
- With Avidya – Vidya has a fight.
- Different varieties of Vasanas… doubts, errors, After Sravanam / Mananam / Nididhyasanam – fight what did Bodha do?
- Bodha at last won, knowledge firm now, Enemies destroyed.
- How knowledge can be threatened by dead Soldiers, In terms of Avidya + Its Karyam?
- You are free – no need to change Ashrama. Only mind set to be changed.
- I am Nitya Mukta Atma Asmi.

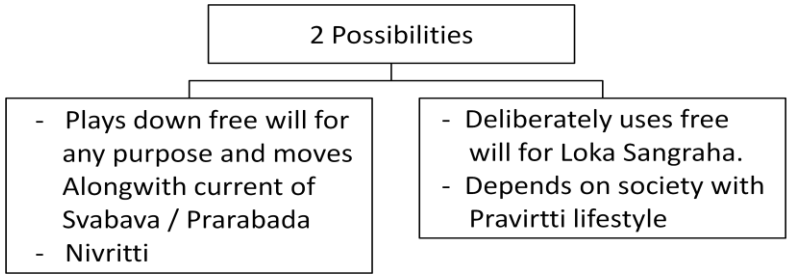
LECTURE 229

Lecture 229

Introduction:

- 7th stage – Jeevan Mukti – Trupti.
- Jeevan Mukta does not require Sadhana, no specific Lifestyle – Karma yoga / Jnana Yoga.

- After Jnanam, Lifestyle Irrelevant.
- Jnani need not use freewill for any Sadhana.



- Both not relevant to him as prime mission is over.

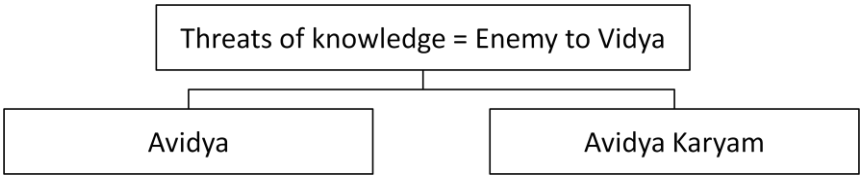
Purva Pakshi :

- Should Jnani use freewill and protect knowledge + lead life style to preserve knowledge.
- Previously used free will to Aquire knowledge.
- If knowledge goes away, Samsara is waiting.

Vidya :

- Jnanam never requires protection. It will required / Protection If any threat for knowledge.

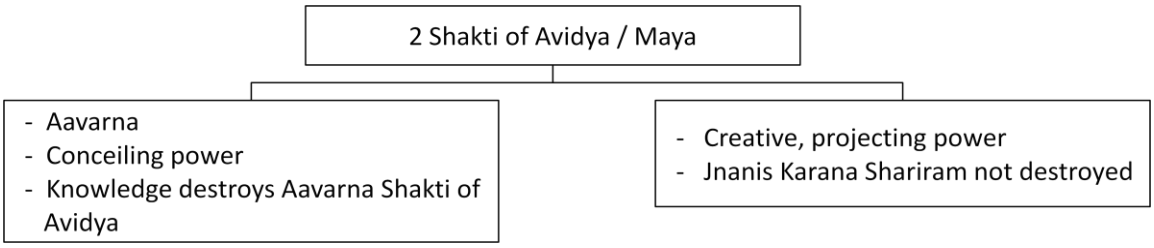
- Knowledge caused on reality and everything else is Mithya.
- Mithya can't Attack Brahma Vidya. Brahman is strong because It Is truth.



- On enquiry neither Avidya or Karyam a threat.
- After Jnanam, Advidya doesn't exist.
- How threat from Non – existent Avidya? Why study threat from Avidya when Avidya Is non existent after Vidya.

Technical Answer :

- When Jnani gains knowledge, Jnanam does not destroy totally, only partial destruction. Partial Avidya Survives.

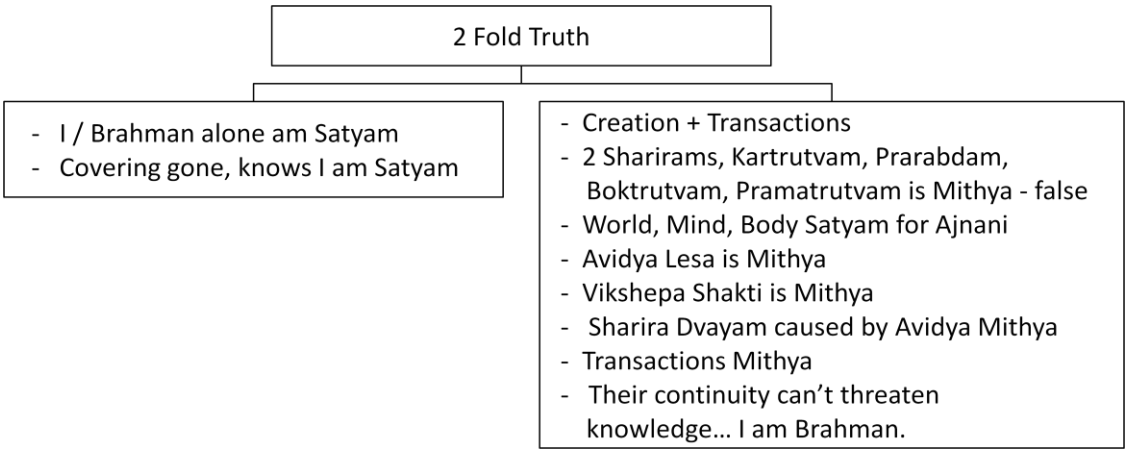


- During Jnanis Sushupti, Karana Sharira in Avidya lesam which has Vikshepa Shakti.
- Because of Vikshepa Shakti alone Jnanis Body is Surviving.
- Sthula, Sukshma survive because of this Kartrutvam, Boktrutvam, Pramatrutvam costume(Avidya Lesa).
- Jnani has Avidya + Avidya Karyam, Avidya lesa, Kartrutvam, Boktrutvam.
- Jnani speaks because of Kartrutvam, enjoys responses from disciples.
- Claims Nitya Mukta, Jnani has Boktrutvam + Pramatrutvam which are Avidya Lesa Karanam.

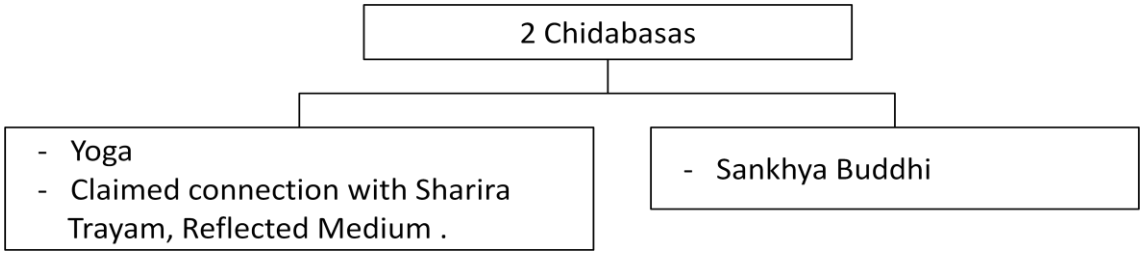
Will this not affect Jnani?

- Experience of world + Prarabda due to Avidya Lesa.

- None can threaten Jnani because concealment is gone, which covered the truth.



- Won war with Avidya + Avidya Karyam.
- Falsified, Incapable of doing harm.



- How can firm knowledge be threatened by Pravirtti or Nivritti?

Verse 282 :

तिष्ठन्त्वज्ञानतत्कार्यशवा बोधेन मारिताः। न भीतिर्बोधसम्राजः कीर्तिः प्रत्युत तस्य तैः ।।२८२।।	Let the corpses of Ignorance and Its effects, destroyed by knowledge, remain; the Emperor, the conqueror, has no fear of them; on the contrary they only proclaim his glory. [Chapter 7 – Verse 282]

- Vidya in victory mood… Hunter brings dead animals as trophy, keeps head, or tiger skin… What is purpose?
- When alive, scary frightening. Hunting skills glory.
- Glory proclaiming dead animals previously live frightening.
- Universe = Wild Animals
- Hunter = Jnani
- Guru : Aham Brahman Asmi.

- Destroys Prapancha Trayam + Sanchita + Agami During Jeevan Mukti Kala, keeps Sthula, Sukshma, world – Now not frightening.
- World = Stuffed animals of hunter – Jnani Ignorance – Avidya Lesa + Karyam.
- Sthula Shariram + generated experiences all dead. Life, Satta taken and given to whom?

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् । यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥	Yasya-Eva sphurannam sada atmakam-Asat-kalpa-arthakam Bhaasate Saakssaat-Tat-TvamAsi Iti Veda Vacasaa Yo Bodhayaty Aashritaan । Yat saakssaat karannaad Bhaven Na punaraavrttir Bhavaam Bho Nidhau Tasmai shrii Guru muurtaye nama Idam shri Dakssinnaamuurtaye II 3 II

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

- Existence plucked and given to me only sat Vastu…

Gita :

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय। मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव॥ ७.७ ॥	There is nothing whatsoever higher than me, O Dhananjaya. All this is strung in me, as clusters of gems on a string. [Chapter 7 – Verse 7]

- World (Shava) – What can Shava do to Shiva?
- Nasruddin Mulla had trophies with Satya, Anruta Bodhena. Jnani stands tall, Like Emperor no fear at all.

Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥ ३॥	**yada hyevaisa etasminnadrsye'nirukte'nilayane'bhayam pratistham vindate, atha so'bhayam gato bhavati, yada hyevaisa etasminnudaramantaram kurute, atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya, tadapyesa sloko bhavati II 3 II**

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १॥	**yato vaco nivartante aprapya manasa saha I** **anandam brahmano vidvan na bibheti kutascaneti II 1 II**

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]

- Pratibimba Ananda fragile, threatened by situations.
- Claims Bimba Ananda which is not fragile – Adds to our glory.

Trishanku Rishi :

- Aham Vrikasheasya…. As Adhishtana Sakshi Chaitanyam, never threatened by anyone, body never secure.

Verse 283 :

य एवमतिशूरेण बोधेन न वियुज्यते । प्रवृत्त्या वा निवृत्त्या वा देहादिगतयास्य किम् ।।२८३।।	To one who is not separated from this all-powerful knowledge, neither engagement in action nor Actionlessness does any Injury. They relate only to the body. [Chapter 7 – Verse 283]

- Nobody can decide lifestyle of Jnani. Shastra Vidhi, Nisheda relevant only till one is Jnani, Depends on Varna Ashrama.
- Na Varna… Siva Keva Lokam – Appreciate from binary format…
- Take Atma as myself… Nish Trigunya Vishaya.
- Private mental dialogue should only be in binary format.
- When not entertaining world, Interacting with world, Jnani not out of focus.

What type of Jnanam?

- In Δ format, holds to Ishvara for security. One moment you forget Ishvara, world will stare, Disturb, frighten you.
- Jnani not dependent on external Ishvara.
- Jnani tells – I am never Insecure, is valorous, competent – Athishura has Jnana Kavacham, Can lead Pravirti & Nivriti lifestyle active or withdraw lifestyle – both body Centred.
- No consequence… Neiva Tasya Krute nartaha…

Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन। न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥ ३.१८॥	For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3– Verse 18]

Krute	Akrute
Active	Passive
Grihasta	Sanyasi

Jnani safe with Atma Jnanam Binary format

- Body goes through Prarabda. I am ever free.
- Mithya Anatma, Mithya tears – I am Sakshi.

Verse 284 :

प्रवृत्तावाग्रहो न्याय्यो बोधहीनस्य सर्वथा । स्वर्गाय वाऽपवर्गाय यतितव्यं यतो नृभिः ।।२८४।।	He who is without knowledge of truth must always be enthusiastic about action, for it is the duty of men to make efforts for heaven or for liberation. [Chapter 7 – Verse 284]

- Jnani goes through Prarabda + Svabava without using freewill.
- Does not need to use freewill.
- Uses freewill for Loka Sangraha.
- With Karma Yoga people – Joins Seva, Rituals, Prayaschittam .
- Inspires them to do Sravanam / Mananam / Nididhyasanam, port reduction, Reduce Pancha Maha Yagya.
- This Sloka talks about type of society Jnani is surrounded by.

Verse 285 :

विद्वांश्चेत्तादृशां मध्ये तिष्ठेत्तदनुरोधतः । कायेन मनसा वाचा करोत्येवाखिलाः क्रियाः ।।२८५।।	If the knower of truth is among people who are performing actions, he too performs all actions requires of him with his body, mind and speech. So as to be in accord with them. [Chapter 7 – Verse 285]

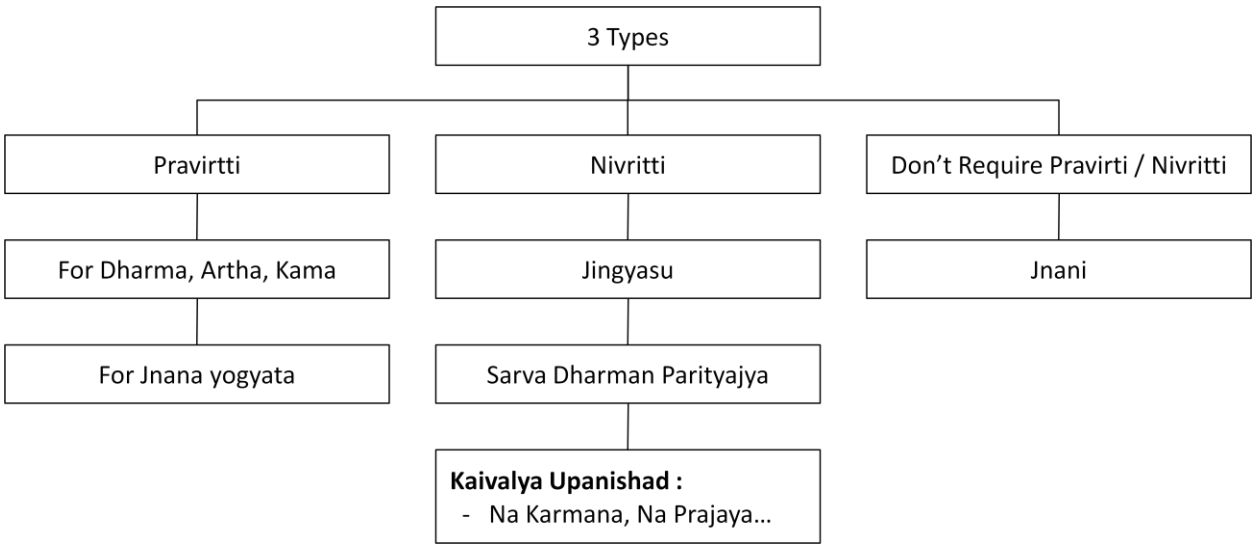
- Jnani performs Karmas through Body / Vak / Manaha for others.
- Does not think, I want Sadhana Chatushtaya Sampatti, Chitta Shuddhi. He is doing everything for Mithya Sukshma Shariram.
- I am Nitya Mukta Atma.

LECTURE 230

Lecture 230

Trupti from Verse 251 – 298 :

- Jeevan Muktas Trupti - Unconditional – Centred on Atma Jnanam. Atma Poornatvam.
- Unconditional, never challenged by any experience.
- Unchallenged by any lifestyle Shastra gives complete freedom, does not prescribe.
- Pravirti = Karma Anushtanam.
- Nivriti = Karma Parityajyam.
- Not bound by Pravirti or Nivritti.
- Nothing to do with Atma Trupti Jnanam.
- Sevice of world – not Shastra Vidhi.
- Deliberately Avoided Adharma.



Kaivalya Upanishad :

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

Na Karmana na prajaya dhanena tyagenaike amartatvamanasuh I
parena nakam nihitam guhayam vibhrajate yadyatayo visanti II 3 II

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

Verse 285 :

विद्वांश्चेत्तादृशां मध्ये तिष्ठेत्तदनुरोधतः । कायेन मनसा वाचा करोत्येवाखिलाः क्रियाः ।।२८५।।	If the knower of truth is among people who are performing actions, he too performs all actions requires of him with his body, mind and speech. So as to be in accord with them. [Chapter 7 – Verse 285]

- For Svarga, Dharma, Artha, Kama – Do Kamya Karma.

Apavarga :

- Jnana Yogyata – Do Nishkama Karma.

What wise do ?

- Does Laukika, Veidika Karmas, Nitya Puja… Upasana…
- Mind set, Bavana - Different

Ajani	Jnanis
- I am Sadhaka - Need Moksha	- Moksha – My Svarupam - Nitya Siddam

Gita :

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत। कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसङ्ग्रहम्॥ ३.२५॥	As the Ignorant men act from attachment to action, O Bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

Asaktaha :

- Mind set different. Internal differences, not external.

Verse 286 :

एष मध्ये बुभुत्सूनां यदा तिष्ठेत्तदा पुनः । बोधायैषां क्रियाः सर्वा दूषयंस्त्यजतु स्वयम् ।।२८६।।	If on the other hand he happens to be among people who are aspirants to spiritual know – Jedge, he should show defects in all actions and himself give them up. [Chapter 7 – Verse 286]

2nd Group of Adhikaris :

- Interested in Jnana Yoga - Sravanam / Mananam / Nididhyasanam Bubudsu.
- Bodhum Ichha – Desirous of Knowledge.

Gita : Chapter 7

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन। आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ॥ ७.१६ ॥	Four kinds of virtuous men worship me, O Arjuna, the dissatisfied, the seeker of (Systematised) knowledge, the Seeker of wealth and the wise, O best among the Bharatas. [Chapter 7 – Verse16]

Jingyasu :

- If Jnani talks of limitation - Δ Format Invokes Kartvutvam, Boktrutvam, Jeevatvam…

Vivekchoodamani :

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये । वस्तुसिद्धिर्विचारेण न किंचित्कर्मकोटिभिः ॥ 11 ॥	*cittasya śuddhaye karma na tu vastūpalabdhaye |* *vastusiddhirvicāreṇa na kiñcitkarmakoṭibhiḥ || 11||*

Actions help to purify the mind but they do not, by themselves, contribute to the attainment of Reality. The attainment of the Reality brought about only by Self-Inquiry and not in the least by even ten million acts.[Verse 11]

- Replace Karma by Vichara Pradhana life = Jnana Pradhana, Nivritti.
- Ranganathan street, Place does not determine Nivritti – Vichara decides Nivritti – Bodhaya.
- In one, Karma Indriyas active, In other Jnana Indriyas active.
- Jnani himself giving up Nishida, Prayaschitta, Kamya – Reduce Nitya, Naimitta Karma and do Sravanam / Mananam / Nididhyasanam.
- Model depends on society around.

Verse 287 :

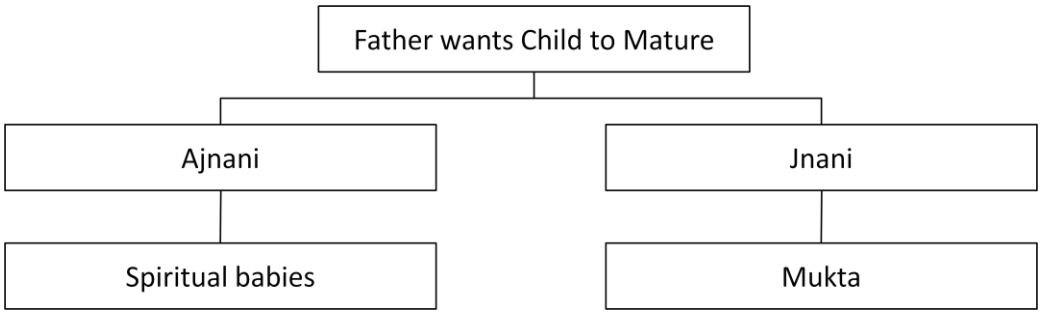
अविद्वदनुसारेण वृत्तिर्बुद्धस्य युज्यते । स्तनन्धयानुसारेण वर्तते तत्पिता यतः ।।२८७।।	It is proper that the wise man when with the Ignorant should act in accord with their actions, just as a loving father acts according to the wishes of his little children. [Chapter 7 – Verse 287]

Grihasta :

- Conducive for growth of children.
- Father walks on 4 legs with child who has no strength.
- Looking for Mukti is greatest foolishness in creation. I am Jiva, I have to get Mukti.

Verse 288 :

अधिक्षिप्तस्ताडितो वा बालेन स्वपिता तदा। न क्लिश्नाति न कुप्येत बालं प्रत्युत लालयेत् ।।२८८।।	When his Infant children show him disrespect or beat him, he neither gets angry with them nor feels sorry, but, on the contrary, fondles them with affection. [Chapter 7 Verse 288]



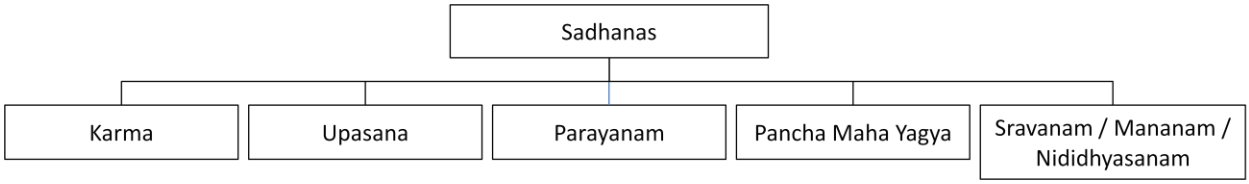
Agenda :

- Loka Sangraha
- Baby kicks father, angry. Father fondles with extra care…
- Jnani father – Ignorant Humanity are spiritual Babies.

Verse 289 :

निन्दितः स्तूयमानो वा विद्वानज्ञैर्न निन्दति। न स्तौति किंतु तेषां स्याद्यथा बोधस्तथाचरेत् ।।२८९।।	The enlightened man when praised or blamed by the Ignorant does not praise or blame them in return. He behaves in such a way as to a waken a knowledge of the real entity in them.[Chapter 7 Verse 289]

- Wise don't retaliate, when Criticised, praised, does not Insult back.
- From spiritual Angle, all actions born out of Ignorance, Vasanas, Immaturity, No Stuti or Nindati.
- Sadhana for every level. Guru must be Srotriyam, Brahma Nishtam.
- Person flying will not know Speed breakers.
- Person who has studied, knows obstacles and has capsule.



Verse 290 :

येनायं नटनेनात्र बुध्यते कार्यमेव तत्। अज्ञप्रबोधान्नैवान्यत् कार्यमस्त्यत्र तद्विदः ।।२९०।।	With the Ignorant a wise man should behave in such a way as will enable them to have realization. In this world he has no other duty except awakening the Ignorant. [Chapter 7 Verse 290]

- Jnani dances to the tune of Ajnani society.
- Motive and Aim… Mother runs behind baby to serve food.
- Guru gives Karma Yoga / Jnana Yoga / Sravanam / Mind.
- Enlightenment of Ignorant seeker only project for Jnani.
- Wake up & Pray for sick person in dream.

Gita :

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च। अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा॥ ७.४ ॥	Earth, water, fire, air, ether, mind, Intellect, egoism- thus is my eightfold Prakritti. [Chapter 7 – Verse 4]

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति तं केन विजानीयात् ? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥	yatra hi dvaitam iva bhavati, tad itara itaraṁ jighrati, tad itara itaram paśyati, tad itara itaram śṛṇoti, tad itara itaram abhivadati, tad itara itaram manute, tad itara itaraṁ vijānāti. yatra tv asya sarvam ātmāivābhūt, tat kena kaṁ jighret, tat kena kam paśyet, tat kena kaṁ śṛṇuyat, tat kena kam abhivadet, tat kena kam manvīta, tat kena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt, vijñātāram are kena vijānīyād iti. II 14 II

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) When to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known – through what, O Maitreyi, should one know the Knower? [II – IV – 14]

- Aham Eva Idagum Sarvam – Tat Kena Kam Pasyyet?
- Whom to liberate?
- For me world Mithya – Others crying.
- For him no duties left, Neiva Tasya Krute Nartaha…

Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन। न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥ ३.१८ ॥	For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

Verse 291:

कृतकृत्यतया तृप्तः प्राप्तप्राप्यतया पुनः ।। तृप्यन्नेवं स्वमनसा मन्यतेऽसौ निरन्तरम् ।।२९१।।	As he has achieved all that was to be achieved, and nothing else remains for him to do, he feels satisfied and always thinks thus : Verses 291 – 297 have been repeated in chapter 14 (58-64). [Chapter 7 Verse 291]

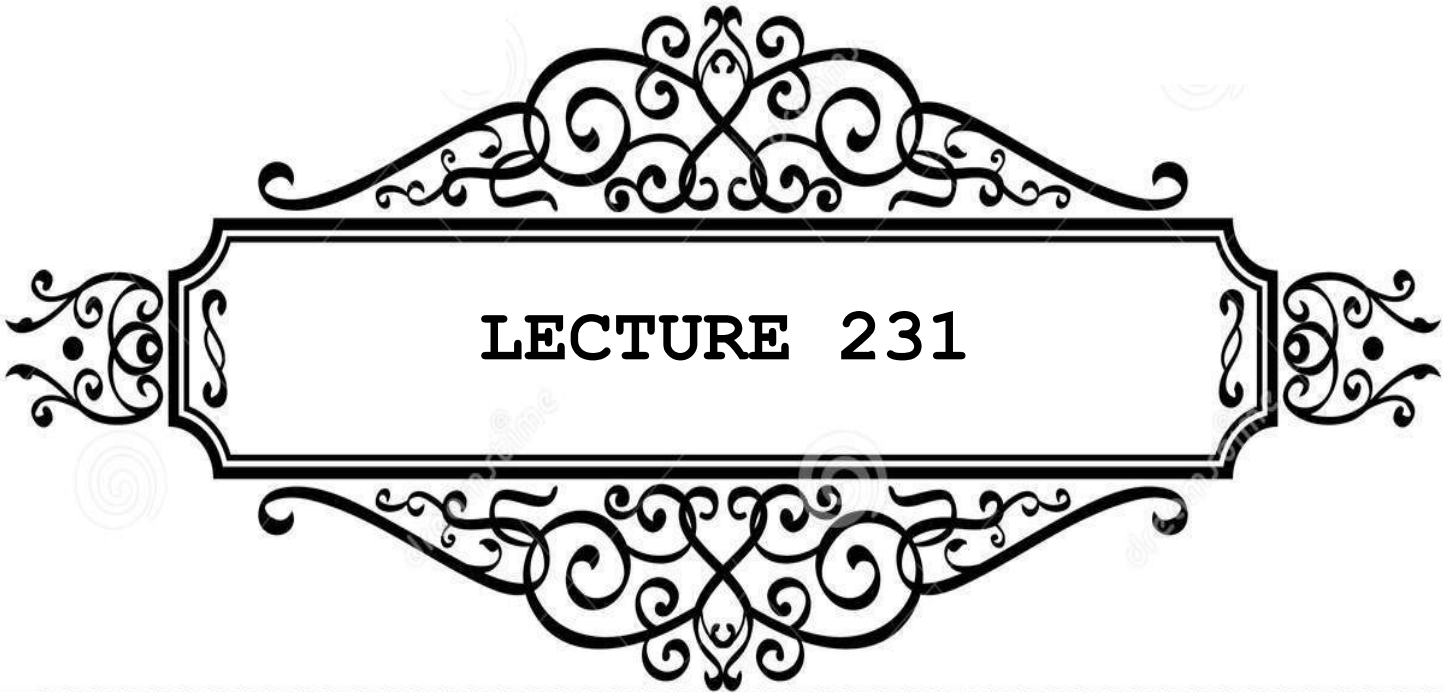
- Jnani in 5th capsule of Vedanta for one. Who remembers real nature, problem solving is entertainment. Serious nature forgotten.
- Internal dialogue chattering within mind, when not Interacting with world, early morning, before sleep, Samsara evoked, worries come, watches, sees Binary format, all disappear.
- Not looking at future Moksha, Totally fulfilled here + now. Things done by Karta I am Akarta.
- Nothing to be done, accomplished. Things never away from me.

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]

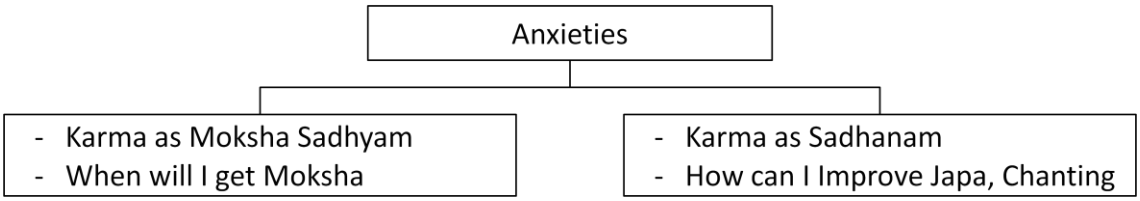
- Don’t have to go to Kailasha Vaikunta. World is in me. Enjoys his real nature called Trupti.


LECTURE 231

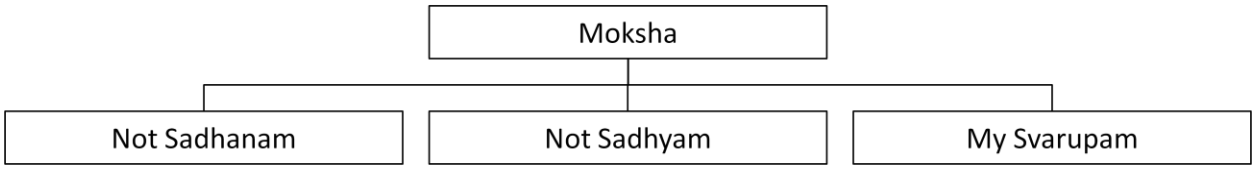
Lecture 231

Jnana Yogi :

- Practices Binary format, learns to use word I with Nitya Mukta Atma Alone.
- In Private moments I = Sakshi, Nitya Mukta.
- As a result of Practice, Anxiety come down.



- When I practice binary format, both anxieties go away.



Anxieties Reduced :

- All activities, sharing resources with the world. World, time, energy resource – not Sadhana.
- All Sadhanas Irrelevant in binary format.

Verse 291 :

कृतकृत्यतया तृप्तः प्राप्तप्राप्यतया पुनः ।। तृष्यन्नेवं स्वमनसा मन्यतेऽसौ निरन्तरम् ।।२९१।।	As he has achieved all that was to be achieved, and nothing else remains for him to do, he feels satisfied and always thinks thus. [Chapter 7 Verse 291]

- Sadhya + Sadhana anxiety fade away for Jnani Consequence.
- Trupti – No more struggle.

Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः । श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥	Sreyas-ca preyas-ca manusyam-etah tau samparitya vivinakti dhirah, Sreyo hi dhiro'bhi preyaso vrnite preyo mando yoga-ksemad vrnite II 2 II

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [I – II – 2]

- Both bondage and – liberation go away & There is Trupti.

I Practice :

- Atma I am, Nitya Mukta

Kruta Kritya :

- Free from all Sadhana centric activities as binary format practiced for long time.
- Sadhyam is my Svarupam – Siddham Jnana Yogi – Relaxed, Contended.
- Trupti Song : Taittriya brigu valli.

Taittriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः
स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रम्य ।
एतं प्राणमयमात्मानमुपसङ्क्रम्य ।
एतं मनोमयमात्मानमुपसङ्क्रम्य ।
एतं विज्ञानमयमात्मानमुपसङ्क्रम्य ।
एतमानन्दमयमात्मानमुपसङ्क्रम्य ।
इमाँल्लोकान्कामान्नी कामरूप्यनुसञ्चरन् ।
एतत् साम गायन्नास्ते ॥ ५ ॥

sa yascayam puruse yascasavaditye sa ekah,
sa ya evamvit, asmallokatpretya,
etamannamayamatmanamupasamkramya,
etam pranamayamatmanamupasamkramya,
etam manomayamatmanamupasamkramya,
etam vijnanamayamatmanamupasamkramya,
etamanandamayamatmanamupasamkramya,
imamllokankamanni kamarupyanusancaran,
etatsama gayannaste [5]

The reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of Prana, next this Atman made of mind, next this Atman made of Buddhi and lastly, this Atman made of Bliss. And, thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and sits singing the following Sama song of joy. [III – X – 5]

Taittriya Upanishad :

हाऽ वु हाऽ वु हाऽ वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नदोऽऽहमन्नादोऽऽहमन्नादः ।
अहगं् श्लोककृदहगं् श्लोककृदहगं् श्लोककृत् ।
अहमस्मि प्रथमजा ऋताऽस्य ।
पूर्वं देवेभ्योऽमृतस्य नाऽ भायि ।
यो मा ददाति स इदेव माऽ वाः ।
अहमन्नमन्नमदन्तमाऽद्मि ।
अहं विश्वं भुवनमभ्यभवाऽम् ।
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagṁ śloka-kṛd-ahagṁ śloka-kṛda-hagṁ śloka-kṛt,
aham-asmi prathamajā ṛtā3-sya,
pūrvaṁ devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
ahaṁ viśvaṁ bhuvanam-abhya-bhavā3m,
suvarna jyotīḥ, ya evaṁ veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

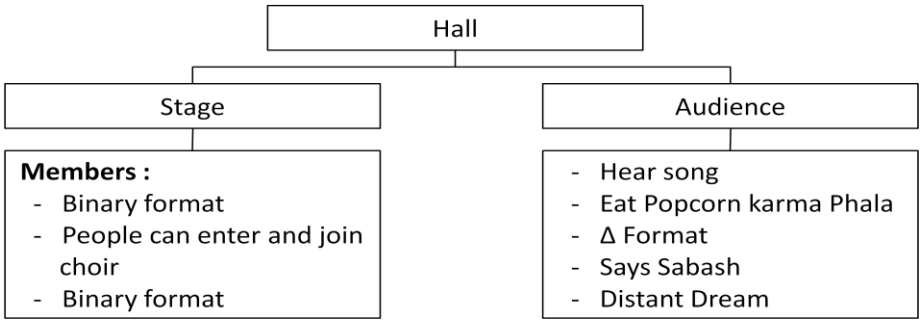
- Song of Jnana yogi… In binary format because of Sense of contentment and Fulfillment.

- Looks upon himself in his own mind, assesses himself in following manner.
- Verse 292 – 297 – Trupta Jnana yogis song – Moksha Jnana yogis song in binary format.

Verse 292 :

धन्योऽहं धन्योऽहं नित्यं स्वात्मानमञ्जसा वेद्मि । धन्योऽहं धन्योऽहं ब्रह्मानन्दो विभाति मे स्पष्टम् ।।२९२।।	Blessed am I, blessed, for I have the constant vision of my self ! Blessed am I, blessed, for the bliss of Brahman shines clearly to me ! [Chapter 7 Verse 292]

- Metre not clear – Vidya choir



Song :

- I am rich, wealthy, fortunate Dhanawan – owner of fortune – Wealths Sarva Dhanam Praptihi…

Trishanku Rishi :

- Aham Vrikshe Gire rive… I have Infinite wealth of knowledge which converted Jiva from Δ format to binary format.
- Because of wealth which can't be stolen by burglers.
- I know and claim Nitya Atma Aparoshataya – as I myself.
- I have Atma = Δ format
- I am Atam = II format
- When I Claim Atma as myself consequence is I claim myself as Ananda Svarupa Instantaneously.
- I am fortunate as Atma Ananda is clear to me as my Svarupam..
- Pratibimba Ananda is subject to arrival and departure – Kosha Ananda… depends on conditions of Kosha, Prarabda.

- Non-experiential, non arriving Non-departing Ananda, never subject to laws, never goes away.
- Atma evident to me as my Svarupam.

Verse 293 :

धन्योऽहं धन्योऽहं दुःखं सांसारिकं न वीक्षेऽद्य । धन्योऽहं धन्योऽहं स्वस्याज्ञानं पलायितं क्वापि ।।२९३।।	Blessed am I, blessed, for I am free from the sufferings of the world, Blessed am I, blessed, for my Ignorance has Fled away, I know not where. [Chapter 7 Verse 293]

- Biological pain – belongs to Anatma, Biological.
- Psychological pain – belongs to psychological Anatma.
- Anatmas will have arriving, departing Jvaras. I have escaped Anujvara by practice of binary format, no Dukham in Atma.
- Handover Dukham to Sthula, Sukshma Anatma. Future Dukham to Karana Shariram.
- Anatma Sambanda Dukham, Jvaram don't transfer to Atma.
- If I transfer, it is called Anujvaram.
- Instead of saying Anatma has Dukham I say, I have Dukham.
- When I don't see Samsaric Dukham in Atma, I am in binary format.
- Why I don't commit Anujvara Blunder because I have knowledge of 7th chapter.
- Ignorance called Anyona Adhyasa causes Anujvaram.
- Transferring Anatmas Jvara to me – Anatma is Mistake born out of Ignorance.
- Agyanam Disappears.

Kwapi :

- Can't Say, from where Ignorance came and where Ignorance went.
- Agyanam Mithya – Can't talk about location, nature, Source.
- Tannat bi Tannat, bi Ubayatmaka.

Verse 294 :

धन्योऽहं धन्योऽहं कर्तव्यं मे न विद्यते किंचित्। धन्योऽहं धन्योऽहं प्राप्तव्यं सर्वमद्य संपन्नम् ।।२९४।।	Blessed am I, blessed, for I have no further duty to perform. Blessed am I, blessed, for I have now achieved the highest that one can aspire to.[Chapter 7 - Verse 294]

- I don't Require Sadhana for Moksha – No Laukika / Veidica Saddhanas.
- Grihasta continues Nitya Karma not as Sadhana for Moksha, I am in binary format. Punyam generated to be distributed to family.
- Family belongs to Vishwaroopa Ishvara – I Atma has no family.
- Moksha = Svarupam, everything attained hence no Sadhanas.
- Dharma, Artha, Kama Included in Moksha. Moksha is Infinitude. Atma not located.
- Everything located in Atma. All Lokas in me. My fulfillment independent of Loka. I am Nitya Mukta – Mission accomplished.

Verse 295 :

धन्योऽहं धन्योऽहं तृप्तेर्मे कोपमा भवेल्लोके । धन्योऽहं धन्योऽहं धन्यो धन्यः पुनः पुनर्धन्यः ।।२९५।।	Blessed am I, blessed, for there is nothing to compare with my great bliss ! Blessed am I, Blessed, blessed, blessed, again and again blessed! [Chapter 7 - Verse 295]

Karma yogi	Jnana Yogi
- Δ format - Pratibimba Ananda experiential" - Trupti by name, fame Money, possession - Don't know limitations	- II format - Bimba Ananda non experiential Svarupa Ananda. - Knows limitations

Taittriya Upanishad :

a) Temporary Ananda.

b) Subject to gradations.

Priya Vritti	C	Little	Pratibimba Ananda
Moda Vritti	B	Higher	
Pramoda Vritti	A	Highest	

- Manushyanada, Gandharvananda.
- No Trupti = Not Satisfied, because you are seeking superior Trupti of neighbor.
- No total satisfaction, dissatisfaction all the time.
- Atma Trupti not born out of arriving Pratibimbananda.
- Enjoy Pratibimbananda – Not slave.
- My Dependence – On Bimba Ananda my nature, Unloosable, my Trupti Unloosable.
- Not getting more or Superior Trupti = Nitya Poorna Trupti In Binary format.
- Anitya Apoorna Trupti in Δ format. No Comparison in world for Nitya Poorna Trupti, Matchless, Incomparable.
- All others Anitya, Apoorna. Trupti from waters, Lottery, scooter, In Δ Format.
- Ka Upama? No Match for Atma Ananda.
- World Sympathising with me.
- Sanyasi Sympathising with world
- World can't understand my mental state as Binary Internalised by practice.

Vivekchoodamani :

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात्। नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात्॥ 489 ॥	dhanyo'haṁ kṛtakṛtyo'haṁ vimukto'haṁ bhavagrahāt | nityānandasvarūpo'haṁ pūrṇo'haṁ tvadanugrahāt || 489||

Blessed am I, have reached the fulfillment of my life and am free from thejaws of transmigration. I am the embodiment of eternal Bliss, I am the Infinite, all by your Grace. [Verse 489]

- Don't reach this in time but in Timeless.

Verse 296 :

अहो पुण्यमहो पुण्यं फलितं फलितं दृढम्। अस्य पुण्यस्य संपत्तेरहो वयमहो वयम् ।।२९६।।	O my merits my merits, how enduringly they have borne fruit! Wonderful are we, the possessors of this great merit, wonderful. [Chapter 7 - Verse 296]

- Spiritual Punyam launches me in binary format,
- Material Punyam keeps one in Δ format. Improve body set up.

Avadhuta Upanishad :

अहो पुण्यमहो पुण्यं फलितं फलितं दृढम् । अस्य पुण्यस्य सम्पत्तेरहो वयमहो वयम् ॥ ३१॥	Aho punyamaho Punyam phalitam phalitan dridhamh Asya punyasya sampatteraho vayamaho vayamh II 31 II

Blessed am I, blessed am I. I do not see the misery of existence. Blessed am I, blessed am I; my ignorance has fled away. [Verse 31]

- Result visible In binary format. Join musical band instead of sitting in Audience.

Gita : 7th Chapter

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते। वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥ ७.१९ ॥	At the end of many births the wise man comes to me, Realising that all this is Vasudeva (The innermost self); such a great soul (Mahatma) is very hard to find. [Chapter 7 - Verse 19]

- Aquired Punyas in many Janmas cumulatively fructified. I Congtadhala myself.
- In stage jumping… Credit for screen should go to him?

Credit to 4 :

- Shastra, Guru, myself, Punyam.
- Without Punyam, One will not come to Shastram.
- Guru makes Shastram work for you, meaningful for me.
- I am wonderful, guru, Shastram, Jnanam is wonderful because It brought about binary format & Nitya Poorna Sukham. 7th Chapter Concludes here.

Verse 297 & 298 :

अहो शास्त्रमहो शास्त्रमहो गुरुरहो गुरुः । अहो ज्ञानमहो ज्ञानमहो सुखमहो सुखम् ।।२९७।।	O how grand and true are the scriptures, the scriptures, O how grand and great is my teacher, my teacher ! O how grand is this illumination, this illumination, O how grand is this bliss, this bliss ! [Chapter 7 Verse 297]
तृप्तिदीपमिमं नित्यं येऽनुसंदधते बुधाः । ब्रह्मानन्दे निमज्जन्तस्ते तृप्यन्ति निरन्तरम् ।।२९८।।	The wise who study repeatedly this chapter called the 'Lamp of perfect Satisfaction' will dive in the bliss of Brahman and remain in perfect bliss. [Chapter 7 Verse 298]

- Jnana yogis in binary format regularly practice – Anusandhan – Dwelling on Trupti Deepa of Anusanddham.
- They are immersed in Brahman Ananda – Alwargal enjoy Brahman Ananda, Immersed in it.
- 'Enjoy continuous Fulfillment'.

LECTURE 232

Lecture 232

Summary

Chapter 7 :

Trupti Deepa Prakaranam :

- Biggest chapter of Panchadasi 298 Verses.
- 10 Topics.

1) **Introduction Avatarika :** Verse 1 + 2

Analysis of Brihadaranyaka Upanishad : 4 – 4 - 12

Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥	Atmanam cedvijaniyad ayamasmiti purusah kimicchankasya kamaya sariramanusamjvaret || 12 ||

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

- Purusha – Atmanam Vijaniyat Purusha should know Paramatma.

1st : How should he know?

- Aham Asmi Paramatma. Aikya Rupena Jnanam, Aparoksha Jnanam has to be gained.
- Jiva should know Paramatma as I am "Paramatma".

Ched :

- If Jiva gains that knowledge what happens?

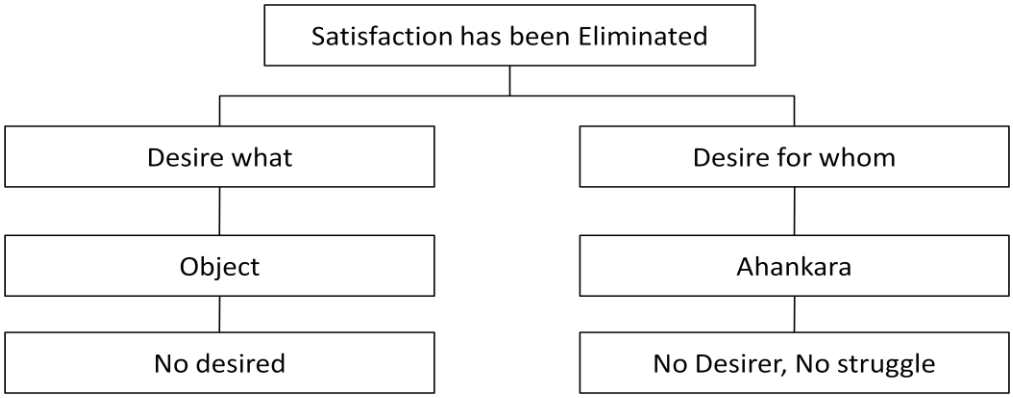
2nd : Kimichan :

- Desiring what object. Will Jnani struggle with body?
- There are no objects to be desired, no Bogya Vastu to be desired.

3rd : Karya Kamaya?

- For whose satisfaction will Jnani struggle with body.

- There will be nobody satisfied by Jnani because Ahankara which requires satisfaction and seeks gets dropped.



4th : Benefit :

- Freedom from struggle introduced in verse 1 + 2.

2) Sapta Avastas of Jnani : 7 Conditions During spiritual journey,

Verse 23 – 47 :

a) Agyanam – Ignorance :

- Unexpressed Brahman Ignorance is there but does not say I am Ignorant.

b) Aavarnam :

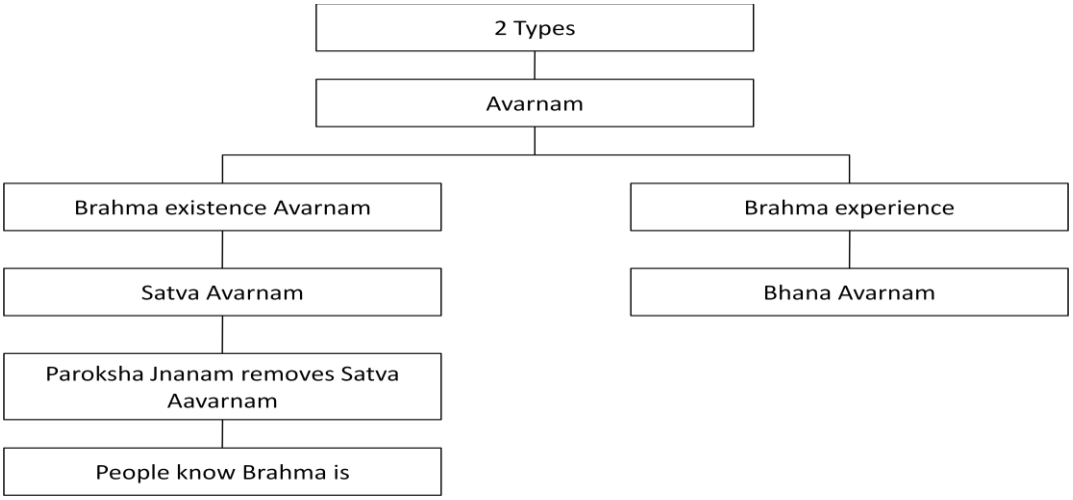
- There is Brahman expressed ignorance. I don't know.

c) Vikshepa :

- Misconception born out of ignorance.
- Duality in form of Bokta + Bogyam.
- Bogtru – Bogyam Dvaitam. Misconception because truth is Advaitam.
- Mistaking Advaitam as Dvaitam is Vikshepa.

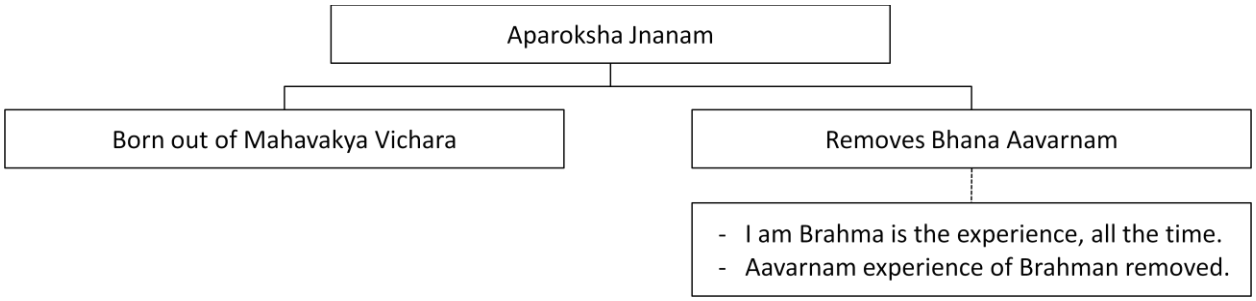
d) Paroksha Jnanam :

- Brahman is there born out of Avantara Vakyams of Shastra – Brahman Lakshana Vakyam – Reveals Brahman.
- Paroksha Jnanam – removes 1st type of Aavarnam – Ajnam – ignorance.



e) Aparoksha – Jnanam :

- Brahman Is Myself.



f) Shokha Nivritti :

- Freedom from sorrow

g) Trupti Prapti :

- Ananda Prapti.
- **Dashama Example :** Explains 7 stages

3rd Topic :

- Purusha Vyakyanam 1st line of Brihadranyaka Upanishad.

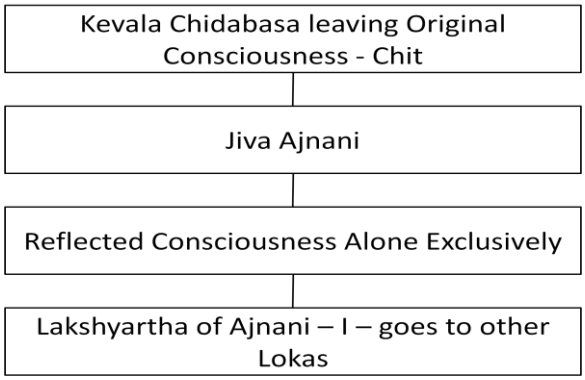
Verse 3 – 22 :

- Purusha = Jiva = Seeker of Knowledge.

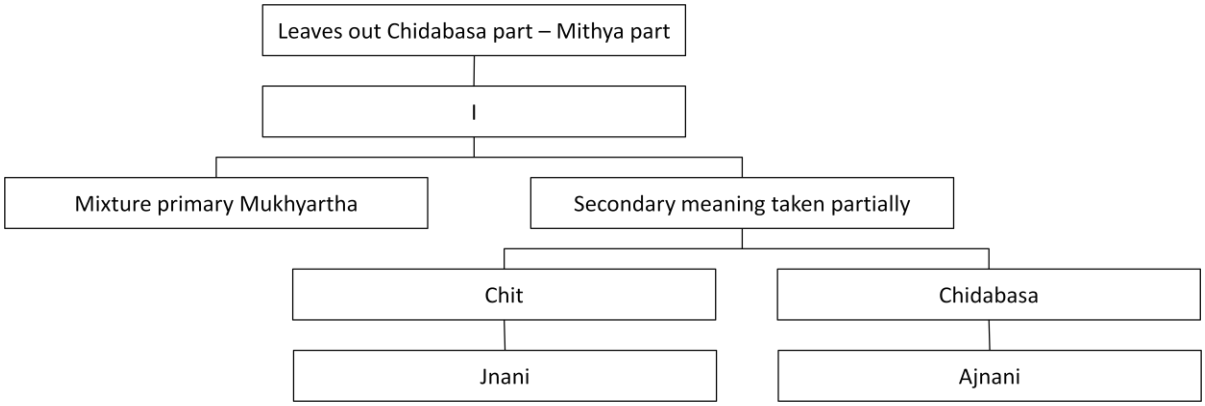
↓

Knower

- **Primary meaning of Jiva :**
    - Mixture of Bimba + Pratibimba Chaitanyam
    - Mukhya Artha – Mixture has 2 Lakshyartha – Implied meanings Ajnani refers to Jiva – does not know it's a mix of 2 – Refers only as Chidabasa.



- Jnani – uses I – Jivatma – 2nd Lakshyartha ' Jnani – Lakshyartha 'I'(Takes only chit - Original Consciousness part of mixture)



Aikyam :

Jivatma = Paramatma

- Are we taking Mukhyartha or Lakshyartha?
- Jnani – uses Aham Brahma Asmi.
- By Baga Tyaga Lakshana, Chidabasa Ignored.
- Chit used.
- Aham Brahma Asmi possible.

- Verse 3 – 22 = Purusha
- Apply 3rd meaning.

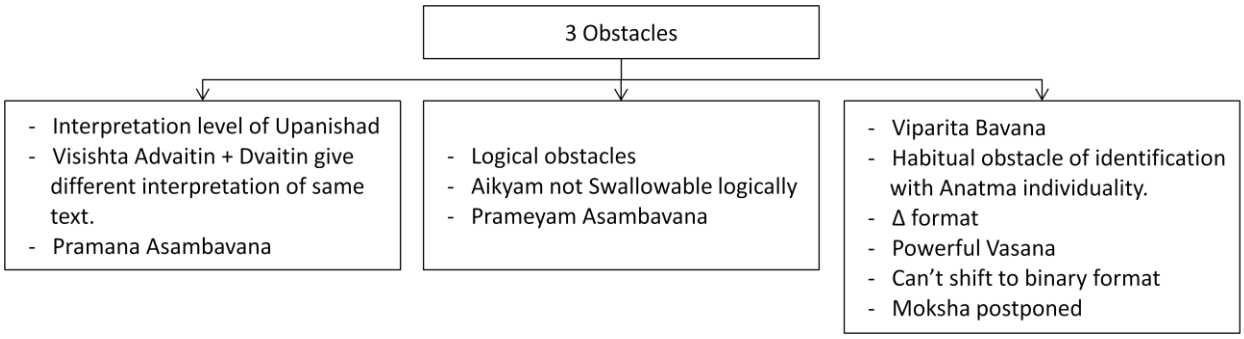
Topic – 4 :

Atmanam Vijaniyat : Verse 70 – 96 :

- Paramatma known only by Mahavakya Vichara.
- It is means – borrows from Shankaras Vakya Vritti.
- Whole text is Mahavakya Vichara Jivatma = Paramatma = Original Consciousness.
- Reflected Medium and Reflected Consciousness part of Jiva + Paramatma = Mithya at Micro + Macro level.
- Prapancha + Prapancha – Pratibimba Chaitanyam = Mithya.
- Sharira Trayam + Sharira Pratibimba Chaitanyam = Mithya.
- Bimba Chaitanyam = Satyam.

Topic 5 : Verse 97 – 137 (38 Verses)

- "Vi" – Before Janiyat – Vi = Without obstacles
- Atmachet Vi – Janiyat
- One should know without obstacles knowledge without obstacles.
- Obstacles must be corrected.



- 3 Obstacles to be eliminated by Sravanam / Mananam / Nididhyasanam.

Sravanam :

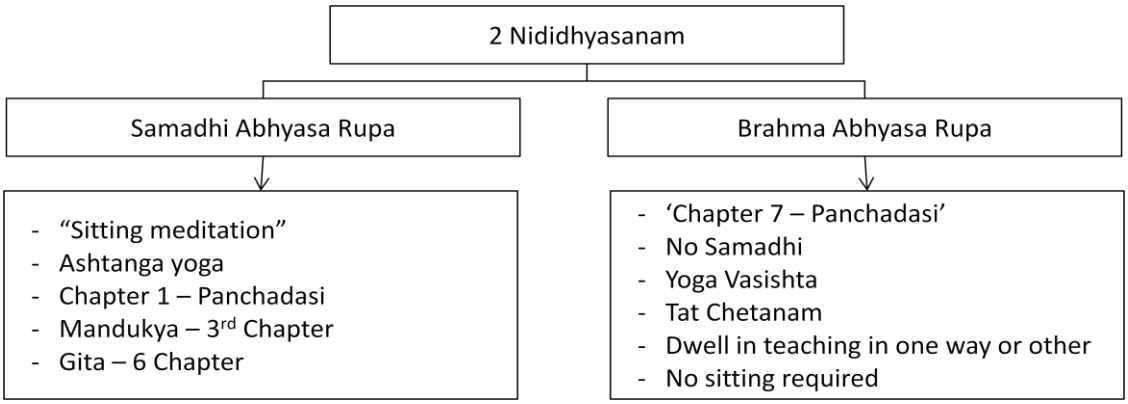
- Use shat Lingas and remove confusion

Mananam :

- By reasoning remove logical doubts.

Nididhyasanam :

- Remove habit and start following binary format - Major decision in students life.



- Nididhyasanam – Requires regular sitting, withdraw thought, focus on absorption in Aham Brahman Asmi.

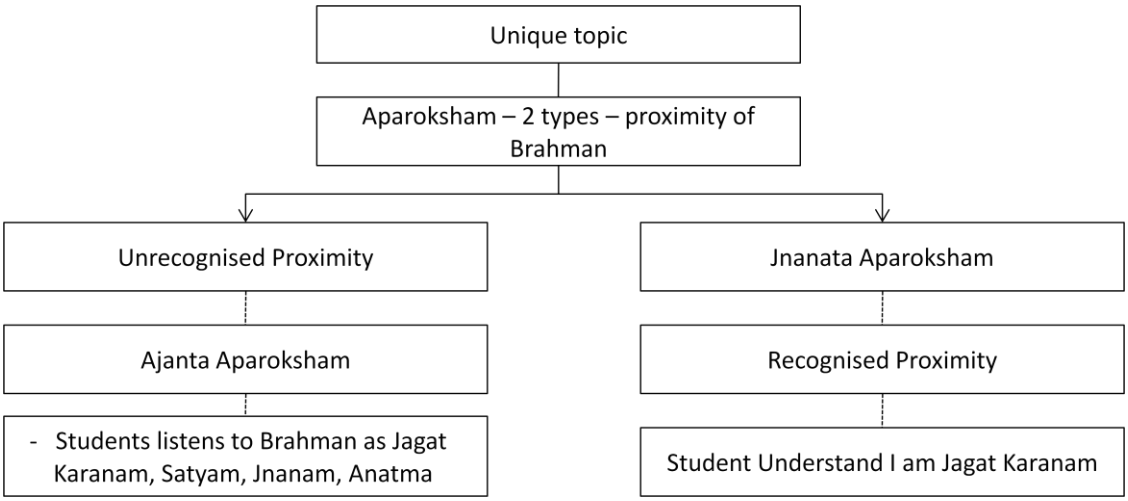
1st – Sravanam	Later Sravanam = Nididhyasanam
- Δ format	- Reflecting teachers words in beach - Sharing with classmates - Rewrite notes - Dwelling in Teaching - Being Alive to teaching - Binary format

6th : Topic :

Ayam Asmi :

- Atma a should be known as "Paramatma I am" = Aparoksha Jnanam.
- Sitting meditation not compulsory.

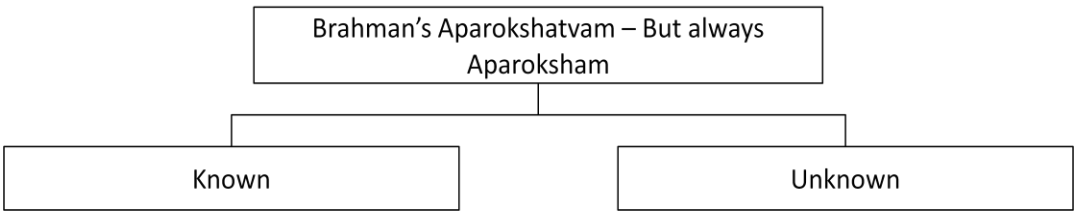
- Atma ever experienced as consciousness 'Aparoksham'.
- Atma being Brahman, Brahman also ever experienced.
- Atma experienced without medium.
- Immediate, no distance, Brahman is Aparoksham.



- Does not know it is myself, ever experienced awareness.
- Initially Brahman as Jagrat Karanatvam in unknown proximity, Ajanta Aparoksham.
- Thinks Brahman is unique, remote, says, I have Paroksha Jnanam of Brahman, thinks Brahman is remote.
- But Brahman is Aparoksham, during Paroksha Brahman Jnanam, Brahman has Aparokshatvam – but unknown.

Example :

- 10th Man – Saying – there is 10th man.
- During Aparoksha Jnanam, Brahman is Aparoksham.



- Aham Brahma Asmi = Verse 48 – 69

- 1st line of mantra over.

7th : Topic : Verse 135 – 191

- Kim – Ichhan
- What will be Jnani is desire?
- What object of desire Jnani has?
- What Bogya Vastu Jnani has? Because entire Bogya Prapancha has been falsified.
- Because of falsification and Dosha Darshanam, Jnani has negated objects of desire.
- Therefore Jnani has no Ichha .
- Bogya Nivritti = Kimichan Jnani has no binding desires, not literally.
- 1st – Jnani understands, Bagawan so Kamayate, Bagawan desires to create, Sustain world, takes Avatara, Pavitranaya Sadhanam…

Gita :

परित्राणाय साधूनां विनाशाय च दुष्कृताम्। धर्मसंस्थापनार्थाय संभवामि युगे युगे॥ ४.८ ॥	For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age.[Chapter 4 – Verse 8]

- Jnanis have desire to teach.
- Freedom from desire = freedom from binding desire.
- Jnani does not connect Poornatvam with satisfaction of binding desires.
- Ajnani's Poornatvam is dependent on fulfillment and non-fulfillment.

Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन। न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥ ३.१८ ॥	For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 - Verse 18]

- Ichha Nivritti = Ichha Bandakam desire non – Binding.
- If Jnani has Poornatvam, what is cause of desire? Prarabda Vasana…
- Different Jnanis, different personalities, different Svabava.

- Teach, build school,
- Ichha, Anichha, Anyonya Ichha.

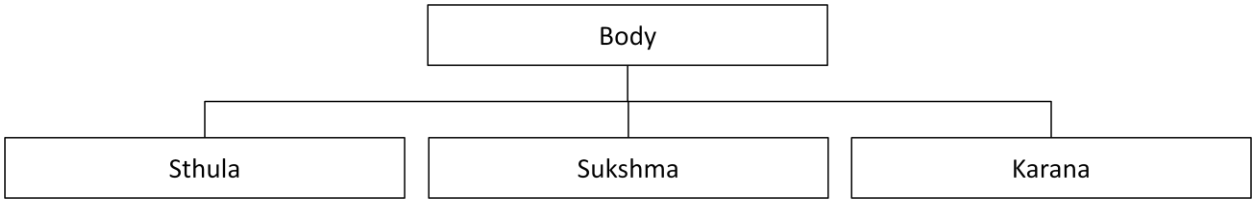
8th : Topic : Verse 192 – 222

- Kasya Kamaya?
- Fulfillment of whose desire?
- Jnani does not have desiring Ahankara – Seeking Poornatvam.

  Because Ahankara falsified by knowledge Kasya Kamaya – falsifies Bokta Ahankara, Chidabasa.
- Kimichhan negated – Bogya Vastu Vishaya and Bogtru Nisheda.
- Once Bogta + Boktru gone, no more binding desires for Jnani.

9th : Topic : Verse 223 – 250

- Shokha Nivritti
- Shariram Anu Svanjaret does not struggle with body – Anujvara Nivritti.
- Deha Abhimana Nivritti.
- Freedom from identification with body and its problems.
- Inspite of problems at body level, I claim I am free from problems.
- Because I am not body but I am Atma.



- At level of Shariram, problems can never go away completely.
- Rarely highlighted point.
- Problems reduced, managed not eliminated.
- Vedanta doesn't promise to remove Anatma problems.

- Vedanta only says, you are not Anatma, stop claiming their problems as your problems = Binary format.
- Initially manage Anatma problems then disown Anatma.
- Disowning is called Anujvara Nivritti.

Students complain :

- After Vedanta I have knee problem.
- Here I refers to Anatma.
- When will Atmas problems go?
- Atma has no problem. Claim Atma shanti and stop bothering about Anatma Ashanti, Which is essence of binary format.

10th : Topic : Verse 251 - 298

- Trupti Prapti.
- Trupti is extension of Shokha Nivritti.
- Trupti Deepa = Corollary of Sloka as Atma – nothing to complain.
- Claiming nature of Atma because of which nothing to complain.
- Claiming nature called Trupti… Ananda.