

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 09

Chapter 4
Teaching to the Uttama Adhikari

S. No.	Topics	Title
33	Avarta 122 – 125	- The story of king Subhasantati and his sons Tattvadrsti, Adrsti and Tarkadrsti.
34	Avarta 126 – 127	- The question of Tattvadrsti revealing the desire for liberation.
35	Avarta 128 – 168	- Instruction on Self-knowledge
36	Avarta 129 – 132	- Questions and Answers related to the nature of Happiness
37	Avarta 133 – 168	- Questions and Answers related to the nature of sorrow and its removal.
38	Avarta 133 – 134	- Question and Answer related to the locus of sorrow
39	Avarta 135 – 136	- Question and Answer with regard to the experience of false sorrow.
40	Avarta 137 – 145	- Theories of error of other schools and their refutation

Index

S. No.	Title	Page No.
V	Chapter 4 :	
86)	<u>Introduction</u>	1211
87)	<u>Topic No. 122</u>	1215
88)	<u>Topic No. 123</u>	1217
89)	<u>Topic No. 124</u>	1227
90)	<u>Topic No. 125</u>	1232
91)	<u>Topic No. 126</u>	1243
92)	<u>Topic No. 127</u>	1250
93)	<u>Topic No. 128</u>	1257
94)	<u>Topic No. 129</u>	1273
95)	<u>Topic No. 130</u>	1278
96)	<u>Topic No. 131</u>	1302
97)	<u>Topic No. 132</u>	1307
98)	<u>Topic No. 133</u>	1336
99)	<u>Topic No. 134</u>	1339
100)	<u>Topic No. 135</u>	1345

Index

S. No.	Title	Page No.
V	Chapter 4 :	
101)	Topic No. 136	1350
102)	Topic No. 137	1362
103)	Topic No. 138	1373
104)	Topic No. 139	1378
105)	Topic No. 140	138
106)	Topic No. 141	1385
107)	Topic No. 142	1390
108)	Topic No. 143	1392
109)	Topic No. 144	1401
110)	Topic No. 145	1405



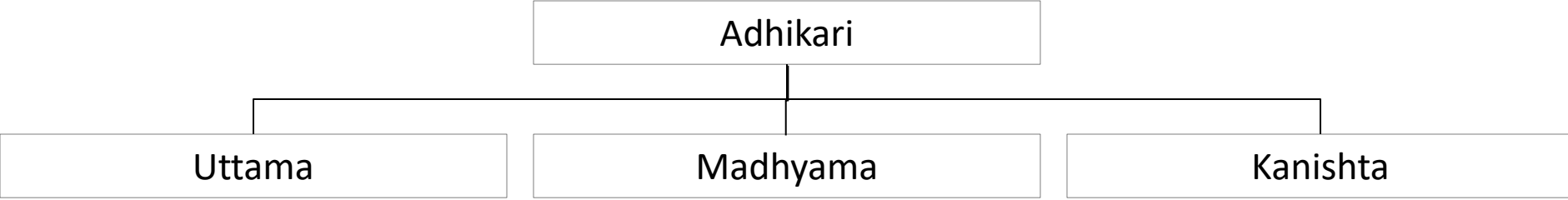
CHAPTER 4

**Wave for Uttama Adhikari
(Qualified Student)**



Chapter 4

4th Taranga – Wave for Uttama Adhikari (Qualified Student)



- Stories in Gita, Katho Upanishad, Chandogya Upanishad, Prasno Upanishad.
- Story here invented by Nishchaladasa, character is fictitious, introduced to teach Vedanta.
- Now, in the form of dialogue.
- Mumukshu – seeker of Moksha, Jingyasu.

Topic 122 – 125 :

(आ. १२२-१२५) शुभसंततेः राज्ञः , तत्वदृष्टिरिति, अदृष्टिरिति,
तर्कदृष्टिरिति समाख्यातानां तत्पुत्राणां च कथा-

Shubha Santati (With good Children, spiritually inclined)

Father – 3 Sons

Tattwa Drishti

Adrishti

Tarqa Drishti

Tattwadrishti : (1st Son)

- Has Sadhanachatustya Sampatti, total acceptance of Pramanam, knows limitation of Tarqa Shastra.
- Supplemented by Sraddha.

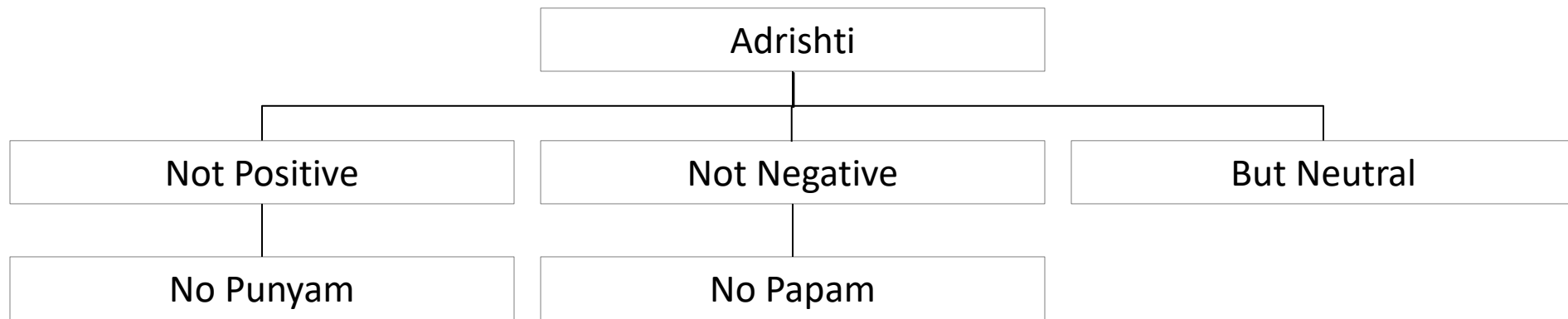
Sraddha – Definition :

- Upajeevya Pramanam, Svata Pramanya Jnanam.
- Uttama Adhikari.

Adrishti : (2nd son)

- Not too much Sadhana Chatustaya Sampatti, not too much Tarqa Shastra Jnanam.
- Punyam not dominant, neither is Papam dominant.
- Neutral candidate, ideal for Vedic study.
- Mandah Adhikari.

- Not spoilt by Tarqa.
- Too much of Tarqa = Obstacle for Vedanta.
- Vella Kunda Rama Raya Kavi – compares Shankara and Ramanuja Bashyam of Brahma Sutra.
- Tarqa Pishachi Granthanam.... Those in the grip of Tarqa are caught by a Ghost...
- 2nd Adhikari – not spoilt by Tarqa, not as great as eldest.



3rd Student : Tarqa Drishti

- Spoilt by Tarqa.
- Does not understand limitations of Tarqa, asks too many questions, takes too many advanced Granthas.
- Advaita Siddhis are hair splitting texts.
- **We require only common sense intelligence to understand Vedanta.**
- Vedanta has a unique status as a Pramanam.

- With what Tarqa have we accepted existence of God.
- God can't be proved by Tarqa.
- Vedanta proves this in Brahma Sutra.
- Science can't prove God.
- Pratyaksha can't prove, God not in Bus stand, not available for Pratyaksha.

Why we go to temple or on Pilgrimage?

Because we have faith in God, some higher unknown principle governing us.

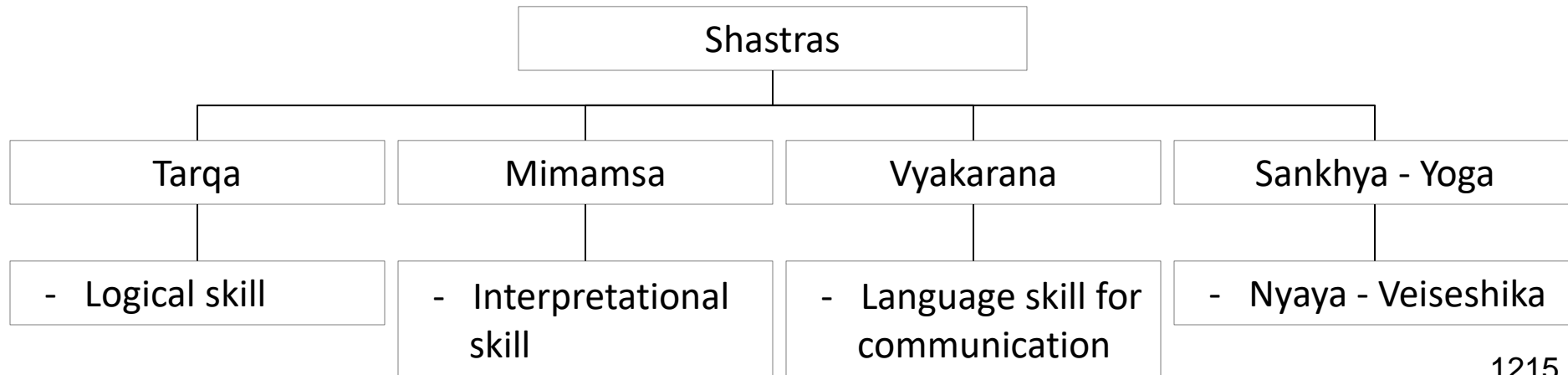
- There is only one Pramanam to reveal Ishvara Astitvam which is Veda Pramanam.
- Vedanta makes us religious person.
- Have same faith for Vedanta Pramanam.

Common sense logic works for Vedanta and is sufficient for Moksha.

Topic 122 :

(१२२) शुभसंततेस्त्रैलोक्याधिपत्यम्- शुभसंततिर्नाम कश्चन राजा
लोकत्रयमनुशशास। तस्यासंस्त्रयः पुत्राः- तत्वदृष्टिः, अदृष्टिः,
तर्कदृष्टिरिति च विख्याताः, चतुश्शास्त्रप्रवीणाश्च। ते मे क्रमेणास्मिन्
ग्रन्थे चतुर्थपञ्चमषष्ठतरङ्गेषूत्तममध्यमकनिष्ठाधिकारित्वेन वर्ण्यन्ते।
राजा तु शुभसन्ततिः शैशवं क्रीडायां, यौवनं च स्त्रीभोगे
विनियुञ्जानोऽपि स्वभुजवलेन लोकत्रयमपि न्याय्येज मार्गेणापालयत्।

- Subhasantati – king of 3 Lokas – Bhu, Buar, Suar.
- Had 3 boys – Tattwa Drishti (Chapter 4) Adrishti (Chapter 5), Tarqa Drishti (Chapter 6) learned in 4 Shastras.



- Veda is a means for Moksha.
- King went through 3 Ashramas – Brahmacharyam, Grihastha, Vanaprastha.
- Enjoyed Artha Kama Purusharthas.
- Physical relationship not an obstacle in Vedanta.
- Brahmacharyam is a Sadhana, discipline.
- Absolute Brahmacharyam for Brahmachari, Sanyasi and Vanaprasthas.
- Relative Brahmacharyam for Grihastha.
- Not compulsory for Moksha.
- In Artha and Kama, Dharma should not be compromised.
- Pancha Maha Yagyas never compromised.
- All 3 Lokas governed by Nyaya Margam.

Topic 123 :

(१२३) पुत्रेषु राज्यं समर्प्य शुभसंततेः प्रव्रजनम्- तस्य राज्ञः
कदाचित्स्वपूर्वपुण्यवशात् 'आत्मा अजो नित्यो
निरतिशयानन्दस्वरूपश्च, ततोऽन्यत् सर्वं दुःखात्मकम्'
इति विवेक उदियाय। तदा सोऽचिन्तयत्- 'अहमात्मविचारं
कुर्याम्, त्रयः पुत्रा मम लोकत्रयं पालयन्तु' इति।

Gita :

प्रयत्नाद्यतमानस्तु
योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धः
ततो याति परां गतिम् ॥ ६-४५ ॥

**prayatnādyatamānastu
yōgī saṁśuddhakilbiṣaḥ |
anēkajanmāsamsiddhaḥ
tato yāti parāṁ gatim ||6-45||**

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]

- King had done lot of Punyam in several Janmas.

- Developed Nitya – Anitya Vastu Viveka.

Mundak Upanishad :

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

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

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

Yoga Vasishtha :

- Shubhe Ichha.... Tannmanasi... 7 stages not causal interest.

Atma	Pancha Anatma
<ul style="list-style-type: none"> - Nitya, Nirathishaya Ananda Svaupa. - Ajaha – Eternal - Birthless, Deathless - Unsurpassed superlative Ananda. 	<ul style="list-style-type: none"> - Dukha Svarupa - Anityam - Anityam - Appears Sukham - As source of happiness is delusion

- As Kshatriya and Vaishya, do Veda Adhyayanam.

Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat I
anandaddhyeva khalvimani bhutani jayante I
anandena jatani jivanti I
anandam prayantyaabhisamvisantiti I
saisa bhargavi varuni vidya parame vyoman pratisthita I
sa ya evam veda pratitisthati, annavannado bhavati I
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Above though got Registered in Mind.
- Initially Anatma superficially appears to be happiness.

Gita :

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

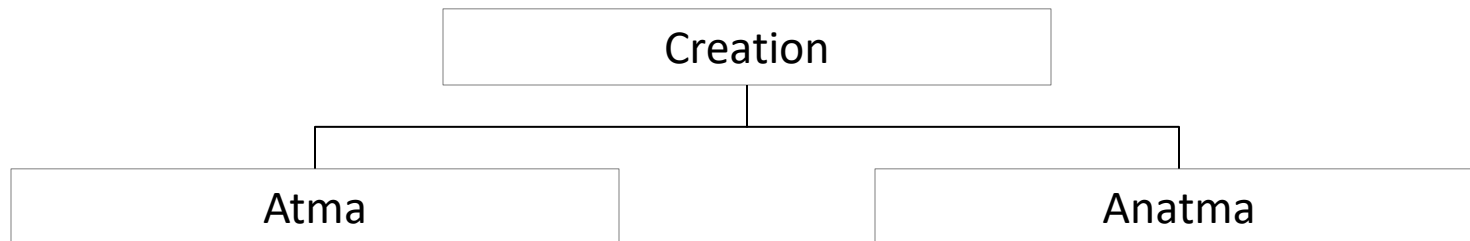
yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ || 5-22 ||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- To understand limitation of Anatma, experience required.
- Some Anatmas give sorrow by coming, some by going.
- Body, Mind, profession, possession.

Revision (94) :

- Formal teaching starts in Chapter 4 with fictitious story, invented by Nishchaladasa.
- Aim of story : Introduce Teacher and Student.
- King : Shubha Santati, blessed with 3 Children, kingdom is 3 Lokas.
- Gone through normal Shaishava (Childhood), Kaumara, Yuva...
- Healthy childhood, youth, supportive Grihastha.
- Mind was ripe.
- Exposed to Vedic education in Grihastha, done Veda Adhyayanam.



Atma	Anatma
<ul style="list-style-type: none"> - Sukha Svarupam - Pleasure has original source. - Anatmas Dukham superimposed on Atma. - Adhyastham. - Atma has borrowed Dukham. 	<ul style="list-style-type: none"> - Dukha Svarupam - Pain has original source - In Dukha Rupa Anatma, temporary Ananda is reflected. - Pratibimba Sukham exists in Anatma. - Mind does not have original Anada. - Anatmas nature Dukham. - Has Pratibimba Sukham

- Atma has to be discovered.
- Theoretically receive through Adhyayanam, message of Vedanta.
- Shubhasanti wants to get confirmation by changing to Sanyasa Ashrama.
- Jnanam is Upadesha by Guru not email.
- Pay for teaching not by money but by sincerity, effort, time.
- Shubha Santati Renounces Loka Trayam.
- He has Purva Janma Punyam and Punyam of Karma Yoga, Upasana Yoga in this Janma.
- Viveka arose.
- Atma Ajaha, Nitya, Nirathishaya Ananda (Original source of Ananda) Svarupaha Jnanam attained.

- Atma – only source of permanent peace, security, happiness (2nd capsule).
- Sense Objects, Pancha Anatma.



- Seeming source of security and happiness because of Maya.
- Sarva Anatma, Dukham.
- Profession, possession, family, body, mind.
- 1st Step – Shubha Ichha.
- **Aham Atma Vichara Kuryat, dedicate rest of life for only Atma Vichara.**
- 4 Ashramas for worldly and spiritual pursuits.

ततो मन्त्रिद्वारा पुत्रान् स्वसमीपमानाय्य स्वस्य भोगे वैराग्यमेकान्ते रतिं च तेभ्यो निवेध्य राज्याधिकारमङ्गीकर्तुं तानाज्ञापयन्नेकैकस्मै एकैकं लोकं विभज्यादात्। विभज्य राज्यादाने पुत्राणां मिथः कलहः, तन्मूलकतया प्रजानां दुःखं च भवेदिति मन्वानो राजा स्वयमेव स्वराज्यं पुत्रेभ्यो विभज्यादात्। यत्र मानवो मृतः सन् परमेश्वरात्तारकमन्त्रोपदेशं लब्ध्वाऽनायासेन मुक्तिं लभेत, यत्र च सर्वान्तर्यामी विश्वेश्वरः सदा सन्निहितः, यत्र चातिगभीरा गङ्गा 'उत्तरवाहिनी' इति प्रथिता प्रवहति, तत्र काशीनगरे स्थित्वा स्वस्वराज्यं पालयितुं पुत्रानादिदेश स राजा। पुनरपि स पुत्रानवोचत् – 'अयमपारः संसारो दुःखरूपः। पामरास्तु तं सुखरूपं मत्वा सांसारिकभोगाय घनमेवात्यादरेणापार्जयन्ति। न तु मुक्त्यर्थमात्मविचारं कुर्वन्ति। ईदृशपामरजनैः सह वासं विहायैकान्ते निजसुखलाभायाहं यतिष्ये' इति।

- Through Mantri brought 3 Sons – Tattva Drushti, Adrishti, Tarqa Drishti.
- Informed Children that he is no more interested in worldly pleasures, family pleasures, getting lost in materialistic pleasures, movies, music.
- Sarva Sangha Janya Sukham.

Gita : Chapter 13

असक्तिरनभिष्वङ्गः
पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम्
इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ
putradāragṛhādiṣu |
nityaṃ ca samacittatvam
iṣṭāniṣṭōpapattiṣu || 13.10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...[Chapter 13 - Verse 10]

- **Mentally drop the need for company and enjoying.**
- Have association for fulfilling duty, not as a source of security.
- Choose seclusion rather than family association.
- Commanded 3 children to take responsibility of ruling the kingdom.
- 3 Lokas, he apportioned each one to each son.
- Wanted sons to establish head office in Kashi and rule from there.
- Kashi, sacred place, has spiritual advantage.

- Lord Shiva, Vishwa Ishwara takes vow, whoever dies there, he will shisper Rama Nama Taraka mantra in the right ear.

काश्यं हि जन्तोः प्राणेषुत्क्रममाणेषु रुद्रस्तारकं ब्रह्म व्याचष्टे, येनसावमृतौ भूत्वा मोक्षं लभते।

“यत्र कुत्रापि वा काश्यां मरणे च महेश्वरः।

जन्तोर्दक्षिणकर्णे तु मत्तारं समुपादिशेत्॥’ इति श्रुत्यभिप्राचोऽत्र दर्शितः।

- Kashi Maranam required for Ajnanis.

Tatwa Bodha – last verse :

तथा चात्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति ।
तरति शोकमात्मवित् इति श्रुतेः ।
तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा ।
ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगताशयः । इति स्मृतेश्च ।

*Tathā cātmavitsamsāram tīrtvā brahmānanda-
mihaiva prāpnoti | Tarati śokamātmavit iti śruteh |
Tanum tyajatu vā kāśyām śvapacasya grhe 'tha vā |
Jñānasamprāptisamaye mukto 'sau vigatāśayah |
Iti smrteśca |*

Thus the knower of the Self, having crossed samsara, attains supreme Bliss here itself. The Sruti affirms - the knower of the Self goes beyond all sorrow. Let the wise man cast off his body in Kasi or in the house of a dog-eater (it is immaterial because) at the time of gaining knowledge (itself) he is liberated, being freed from all the results of his actions. So assert the Smrtis too. [Verse 38. 4]

- Jnanis can afford to die in any place, Muktas, for others, Kashi Advantageous.

- Rama Nama, Taraka Mantram takes one from ocean of Samsara, person attains Krama Mukti.
- As even person is dying, Brahma Vidya given, person gets Videha Mukti.
- Rudra, Shiva becomes Guru, person gains Jeevan Mukti.
- No need to die in temple or Ganges but within periphery of Kashi.

- **Vishveshwara = Sarva Antaryami.**

- Prevent all the time in Kashi Kshetram.
- Ganga flows towards north, sacred.
- Entire Samsara = 5 Anatma Dukham.
- Moonlight does not belong to moon but to the sun.
- Putra Ananda, Patni Ananda, Music Ananda, Money Ananda does not belong to the objects but to the subject Atma.
- There is wide spread Moha, Delusion, preserve pancha Anatma, mainly money as source of Ananda.
- Teevra Mumukshu has commitment equal to worldly people for money.

Prahalada :

- Attachment to you is more than any worldly attachment.
- Possessions / Obligatory duties / Relations / Transactions [PORT] nourishment to be reduced.

- Baja Govindam, Shankara weils for materialistic people, who have no time for Atma Vichara.
- Don't be influenced by Pancha Anatma.
- Ekante = Wants to go to secluded place.

Gita :

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- **King wants to dedicate life to self enquiry.**

Topic 124 :

(१२४) पुत्राणामपि राज्यजिहासा- पितृवाक्यमिदं श्रुत्वा सध्युक्तिबुद्धियुक्तास्रयोऽपि
पुत्रा एकान्ते सन्भूयैवं समालोचयन्-'पिताऽस्मान् संसारसागरे
दुःखोदके पादयित्वा स्वयं ब्रह्मानन्दं प्रतिपित्सति।
यस्मादात्मविचारासक्तोऽपारदुःखरूपत्वादखण्डमसपत्नमपि
राज्यं पिता जिहासति, तस्माद्वयमपीदं राज्यमत्यन्तदुःखरूपं परित्यजेम' इति।

- Focus shifts to 3 children, have Sat Buddhi.

Think :

- Why should we fall in materialistic trap.
- Father pushing us to Samsara Dukham.
- Phalam, consequence, is only pain.

Gita :

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

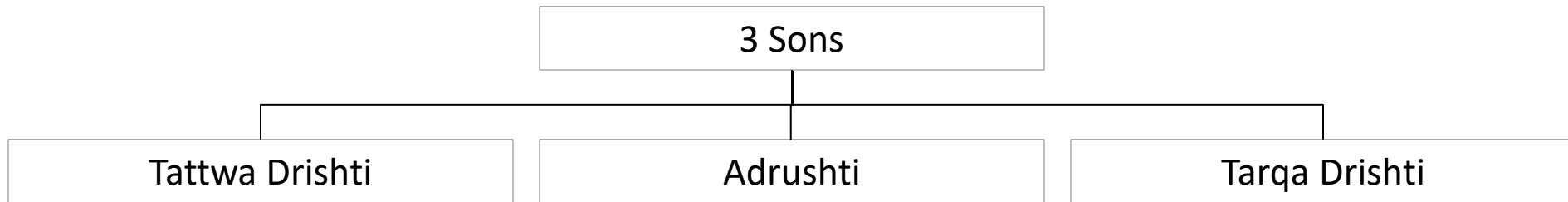
yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- King himself wants to go and enjoy Brahma Ananda.
- Superficially kingdom, unrivalled, no external or internal enemy, threat, without any divisive forces.
- Kingdom has prosperity, peace, but also source of deep sorrow.
- Children should emulate father, not fall in trap, join Sanyasa race, rare que.

Revision 96 :

- Shubhasantati ruler of 3 kingdoms retires from worldly life.



- Children renounce kingdom.
- After topic 123, Shubasantiti comes back in 7th Chapter – Page 357 – topic 509.
- Chapter 4 – 5 – 6 – sons take over.
- Shubha Santiti only expresses desire for renunciation.
- Does not renounce actually.
- Pravrajana Ichha.
- Does not have courage to renounce.
- Children more evolved than parents.

- Yajnavalkya Meitreyi Samvada.
- Yagnavalkya offers wealth to Meitreyi and renounces.
- Will it give Amrutatvam and Moksha.
- Amrutatvam Nasti Vittena.
- Vittam not useless.

Wealth	Knowledge
<ul style="list-style-type: none"> - Gives physical comfortable life. - Connected to Sthula Shariram. 	<ul style="list-style-type: none"> - Gives Manas Shanti, mental comfort. - Connected to Sukshma Shariram.

Brihadaranyaka Upanishad : Meitreyi Brahmanam

स होवाच मैत्रेयी,
यन्नु म इयं भगोः
सर्वा पृथिवी वित्तेन पूर्णा
स्यात्कथं तेनामृता स्यामिति;
नेति होवाच याज्ञवल्क्यः,
यथैवोपकरणवतां जीवितं
तथैव ते जीवितं स्यात्,
अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ २ ॥

sa hovāca maitreyī,
yannu ma iyaṃ bhagoḥ
sarvā pṛthivī vittena pūrṇā
syātkathaṃ tenāmṛtā syāmiti;
neti hovāca yājñavalkyaḥ,
yathai vopakaraṇavatāṃ jīvitam
tathaiva te jīvitam syāt,
amṛtatvasya tu nāśāsti vitteneti || 2 ||

Thereupon Maitreyī said, 'Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that?' 'No,' replied Yājñavalkya, 'your life will be just like that of people who have plenty of things, but there is no hope of immortality through wealth.' [2 - 4 - 2]

• Tv, Ac, Car, give comfort to gross body, can avoid mosquitos.

• **Peace, security, happiness connected with Sukshma Shariram, wealth no use.**

• Jnanam alone will give comfort to Sukshma Shariram.

Brihadaranyaka Upanishad : Meitreiyi Brahmanam

स होवाच मैत्रेयी,
येनाहं नामृता स्यां किमहं
तेन कुर्याम्? यदेव भगवान्वेद
तदेव मे ब्रूहीति ॥ ३ ॥

sa hovāca maitreyī,
yenāhaṃ nāmṛtā syāṃ kimahaṃ
tena kuryām? yadeva bhagavānveda
tadeva me brūhīti || 3 ||

Then Maitreyī said, ‘What shall I do with that which will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality).’ [2 - 4 - 3]

स होवाच याज्ञवल्क्यः,
प्रिया बतारे नः सती प्रियं भाषसे,
एहि, आस्स्व, व्याख्यास्यामि ते,
व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ४ ॥

sa hovāca yājñavalkyaḥ,
priyā batāre naḥ satī priyaṃ bhāṣase,
ehi, āssva, vyākhyāsyāmi te,
vyācakṣāṇasya tu me nididhyāsasveti || 4 ||

Yājñavalkya said, ‘My dear, you have been my beloved (even before), and you say what is after my heart. Come, take your seat, I will explain it to you. As I explain it, meditate (on its meaning). [2 - 4 - 4]

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

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

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

Topic 125 :

(१२५) स्वगृहान्निर्गत्य त्रयाणां गुरूपसदनम्- एवं निर्णयि ते त्रयोऽपि पुत्राः मुमुक्षुवः शुभसंततिरिति पितुर्नामान्वर्थीकुर्वन्तः सद्गुरुमन्वेष्टुं राजगृहान्निर्गयुः । अनेकदेशानटित्वाऽन्ततस्ते गङ्गातटमेव प्राप्य तत्र विविक्ते देशेऽत्युन्नतशाखास्कन्धफलपलाशशालिभिर्वृक्षैर्निविडिते वने कस्यचिद्वटतरोर्मूले चिन्मुद्रया जीवब्रह्मैक्यं स्वशिष्येभ्यो निर्दुष्टेभ्य उपदिशन्तं गुणातीतं श्रीसद्गुरुं ददृशुः। कैलासे महभाण्डीरवटमूले सनकादिभ्यस्तत्त्वमुपदिशन्तं परमशिवं श्रीदक्षिणामूर्तिमिवते तं विभाव्य, साष्टाङ्गं प्रणिपत्य, मोक्षेच्छया यथाविधि तं शरणं गतास्तन्निकटे षण्मासान् ब्रह्मचर्यमूषुः। ततः श्रीसद्गुरोः प्रसन्नो भूत्वा मधुरया गिरा केन प्रयोजनेनागता यूयम्? के यूयम्! कुतो वात्रागमनम्? इति तान् पप्रच्छ। तदा तत्त्वदृष्टिर्भ्रात्रोरिङ्गितज्ञः, साञ्जलिपुटः सविनयं प्रत्यब्रवीत्।

- Vasudeva Saraswati from Kanchi Matt with title of Indra Saraswati.
- 3 Children executed fathers plan, all 3 left home, searched for Guru.
- If both wealth and Jnanam is there very good.
- If you have to choose, choose Saraswati, not Lakshmi.
- All 3 sons were Mumukshus, Jingyasu Bhakta of Gita – Chapter 7.

- Children validated name of father, person will noble qualities.
- Anvarthi Karana = Validation, making fathers name meaningful.
- Left Palace, went to ganges bank, secluded forest with big trees, leaves, Vata Vriksha – fig tree, Arasa or Ala Maram.

Dakshinamurthi Dhyana Sloka :

चित्रं वटतरोर्मूले वृद्धाः शिष्याः गुरुर्युवा ।

गुरोस्तु मौनव्याख्यानं शिष्यास्तुच्छिन्नसंशयाः ॥ ३ ॥

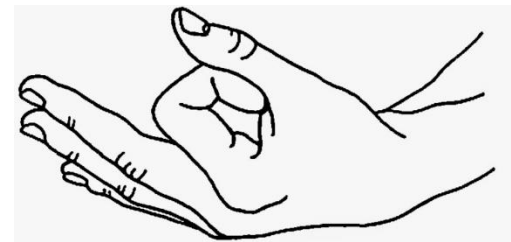
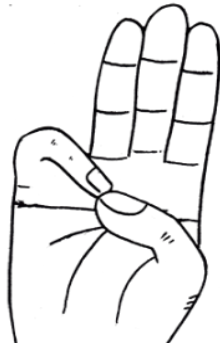
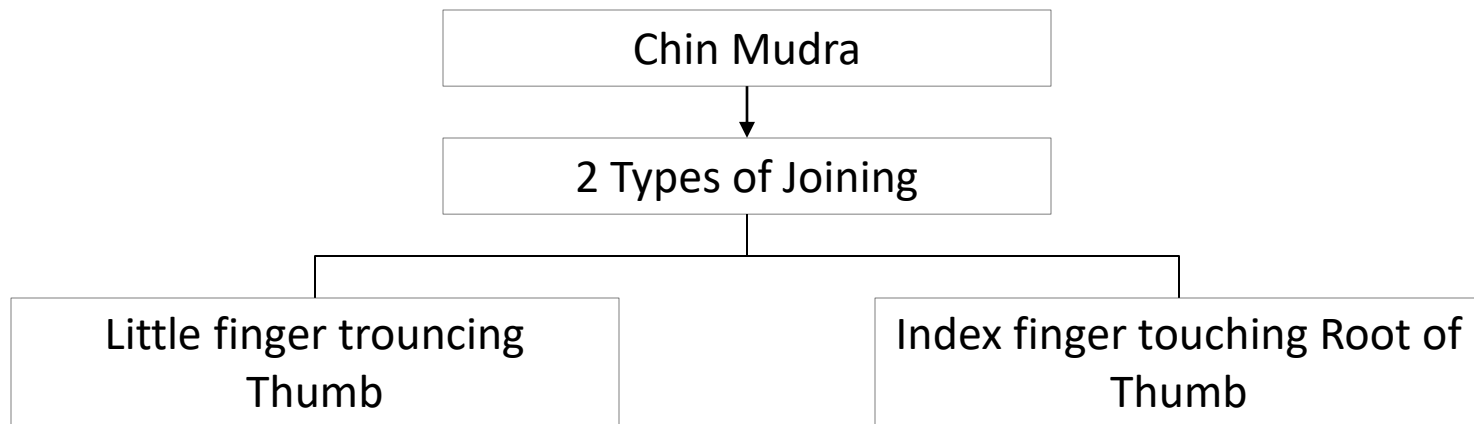
citram vaṭatarormūle vṛddhāḥ śiṣyāḥ gururyuvā |

gurostu maunavyākhyānam śiṣyāstucchinnaśayāḥ ||

It is indeed a strange picture to behold; At the root (i.e. base) of a Banyan Tree are seated old Disciples (i.e. aged Disciples) in front of an Young Guru, The Guru is Silent, and Silence is His exposition (of the Highest Knowledge); and that (Silence) is severing the doubts (automatically) from the minds of the Disciples. [Verse 3]

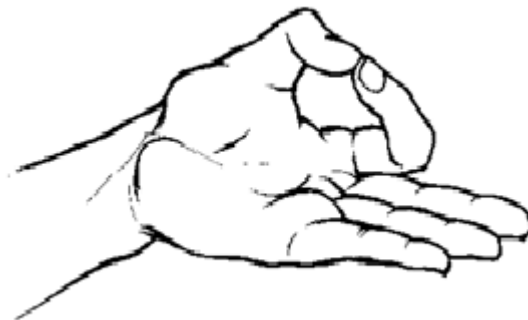
- Guru had Chin Mudra.

Angushta	Tarjani
Thumb	Index finger



Advaita Chin Mudra :

- Index finger to top of thumb.



- Signifies Poornam, no difference between Jivatma and Paramatma.
- Angushta Tarjani Mudra, Chin Mudra, Badra Mudra (Auspicious – Gesture), Lopa Mudra.

Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वप्न वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

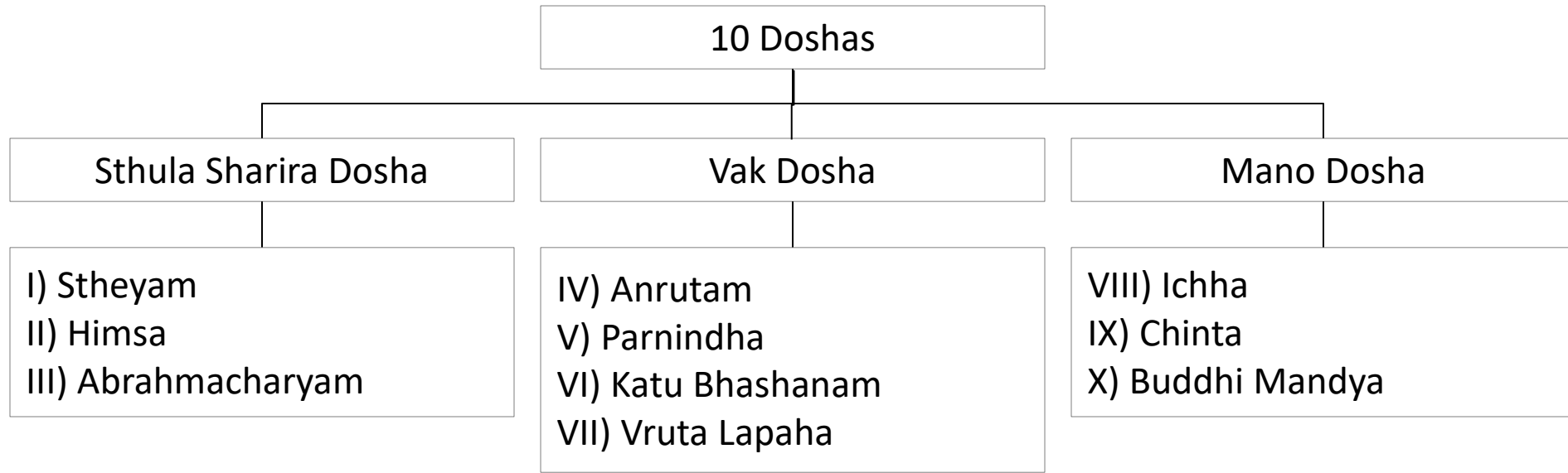
bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

- **Mudra by which person drops Samsara tree.**
- Tarqa Mudra = Lords teaching
= Jnana Mudra
= Upadesham
- Teaching = Gunateeta Atma – Chapter 14 Gita, Jnani.
- Disciplines were great, Nirdushtas.

Narsimha Tapani Upanishad :

- Free from 10 weaknesses, obstacles to Jnanam and Moksha.
- Purva and Uttara Tapini.
- Shankara has written Bashyam on Uttara Tapini Narasimha Upanishad.



Shariram Doshas :

I) Stheyam :

- Stealing, possessing anything which does not legitimately belong to me.

II) Himsa :

- Physical violence.

III) Abrahmacharyam :

- Violation of sexual morality.

Vag Indriya Doshas :

IV) Anrutam :

- Speaking untruth.

V) Para Nindha :

- Gossip.

VI) Katu Bhashanam :

- Rude words.

VII) Vruta Lapaha :

- Useless talk, no benefit to speaker or listener.

Before Talking, ask :

- Who will benefit from talk.
- Unique points.

Manasa Doshas :

VIII) Ichha :

- Too much worldly desires.
- Desire for Minimum requirements ok.
- Moksha, not a Dosha.

IX) Chinta :

- Worry about family.
- Family Dhyanam obstacle to Atma Dhyanam, obstructs Vedanta Sravanam.
- Mind preoccupied.

Gita : Chapter 16

चिन्तामपरिमेयां च
प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमाः
एतावदिति निश्चिताः ॥१६-११॥

cintāmaparimēyāṃ ca
pralayāntāmupāśritāḥ |
kāṃōpabhōgaparamā
ētāvaditi niścitāḥ || 16 - 11 ||

Giving themselves over to immeasurable cares ending only with death, regarding gratification of lust as their highest aim, and feeling sure that, that is all (That matters)
[Chapter 16 - Verse 11]

- Love is doing duty, not worrying.

- **Worry is obstacle to Moksha.**

X) Buddhi Mandhyam :

- Intellect must be intelligent to understand Khyati Vada.

Vivekachoodamani :

मेधावी पुरुषो विद्वानूहापोहविचक्षणः ।

अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ 16 ॥

medhāvī puruṣo vidvānūhāpohavīcakṣaṇaḥ |
adhikāryātmavidyāyāmuktalakṣaṇalakṣitaḥ || 16 ||

One who has a keen memory and can argue for the scriptures and refute arguments against them, is fit for receiving Atma-vidya or the knowledge of the Self. [Verse 16]

3 skills important

Interprettaional

- Mimamsa
- Right thinking
- Shat Linga Tat Paryam Nishchaya.

Logical

- Tarqa

Language

- Vyakaranam

- When 3 skills absent – student is Buddhi Mandhyam.
- 3 Sons free from 10 Doshas.
- See Sakshat Guru.
- **Remember** : Lord Shiva as Dakshimanurthi, Sadashiva Teaching under Maha Gandhiva Vata Vriksha, Kal Vriksha where no birds sit.

- Looked at Guru as Dakshinamurti.
- Did Namaskara.

Gita :

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

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

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

- Student was not Artha, Artharti Bakta but Jingyasu bhakta, with Moksha Ichha.
- Surrendered with proper rules.
- Guru asks him to do duty without teaching.
- 6 months service done by student.
- Guru checks family background, motive, qualifications.
- Guru doing favour to accept student for teaching.
- Guru depending on Jnanam for peace of mind and on Lord for worldly needs.

Gita :

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

ananyāścintayantō mām
yē janāḥ paryupāsatē |
tēṣām nityābhiyuktānām
yōgakṣēmaṁ vahāmyaham || 9-22 ||

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

- Guru tests faith in God, Shastra.
- Apaurushya Pramanam = Shastra = 3rd umpire.
- Pratyaksha, Tarqa, science not Pramanam.
- We use science and logic to understand Shastram, not to prove Shastram.

Medha Suktam :

मयि मेधां मयि प्रजां
मय्यग्निस्तेजो दधातु ।
मयि मेधां मयि प्रजां
मयीन्द्र इन्द्रियं दधातु ।
मयि मेधां मयि प्रजां
मयि सूर्यो भ्राजो दधातु ॥

mayi medham mayi prajam
mayyagnistejo dadhau |
mayi medham mayi prajam
mayeendra indriyam dadhatu |
mayi medham mayi prajam
mayi sooryo bhrajo dadhatu ||

May He infuse in me prudence, virility (progeny, people, society), and the brilliance of the fire (the charm, the splendour, the passion). May He infuse in me prudence, progeny, and the best of the senses (vigour). May He infuse in me prudence, progeny, and sun (one who enables one to see and to sustain) give me his radiance (the ability to see within; enlightenment).

- Student prays for Sraddha in God and Shastram.
- Parent should have religious background.
- We must accept Ishvara with faith in scriptures, definition of God not important.

Guru Asks :

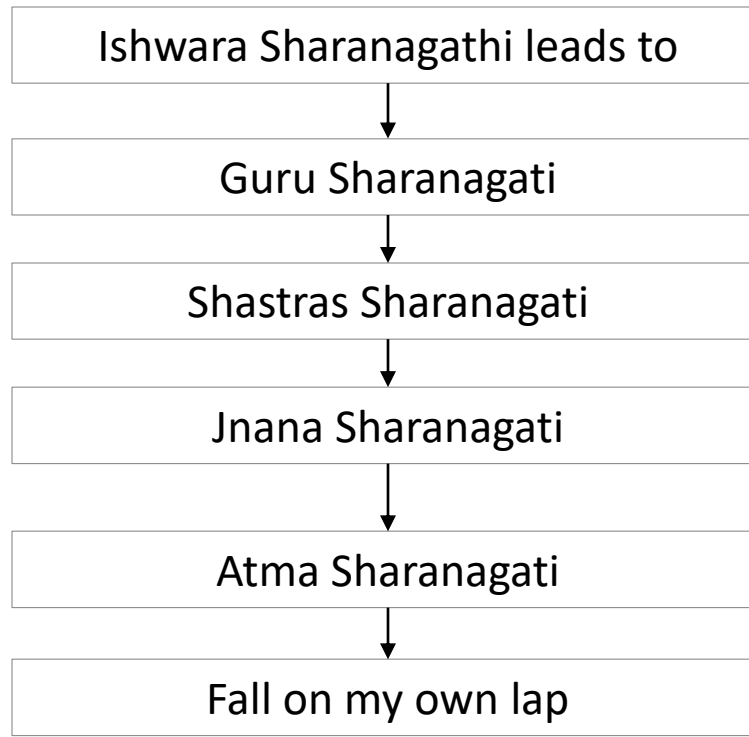
- Who are you?
- What is your motive? Intention?
- Study not for academic information but for transformation.
- Tattva Drushti humbly, with humility, joining palms, answers for himself and 2 brothers that they want Jnanam and Moksha.

Revision (97) :

Topic 126 :

(१२६) तत्त्वदृष्टिर्गुरोरनुमतिं प्रार्थयते- 'हे भगवन्। वयं त्रयोऽपि भ्रातरः शुभसन्ततेः राज्ञः कुमाराः अज्ञाः अत्यन्तं शोच्याः निजस्वरूपजिज्ञासवो भवन्तं शरणम् गताः। भवान् हि कृपासमुद्रः कल्पतरुचिन्तामणिकामधेनुवच्च विराजते। वयं तु दुःखवशंवदाः। यध्याज्ञा दीयते तर्ह्यस्मदभिप्रायं निवेदयामः' इति तत्त्वदृष्टिः प्राह। 'हे शिष्य। शृणु मे वचः। तच्छ्रवणेन त्वद्धृदयग्रन्थयः संशयाश्च समूलमुन्मूलिता भवेयुः, त्वं च परमानन्दं प्राप्नुयाः' इति गुरुरवोचत्।

- Tatva Drushti asks permission of Guru to ask question.
- We are children of king Shubhasantiti, ignorant, in pitiable condition.
- We have diagnosed the problem.
- Samsara is because of self ignorance's need self knowledge.
- Not Artha, Artharthi Bakta.
- Atma Jnanam required.



Gita :

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

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

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

- We surrender to Guru, Karunanidhi, ocean of Daya.
- Lie mythological tree in heaven or Chintam – level, Kamadhenu, with Yielding sources.
- We are under control of Dukham, have no freedom w.r.t. happiness and Dukham.
- **Dukham grips us wherever it wants, we are bound totally.**
- Dukham is our Swami, master.
- With your permission, we will ask some questions.
- Arjuna did not ask for Brahma Vidya directly.

Gita :

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

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

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

Arjuna says :

- I am Dharma Sanuda Chetaha... confused regarding Dharma.
- Shishyate'ham Shaadi mam... I am your disciple, please teach me.
- Krishna should have taught Dharma but he taught Atma Vidya. Why?

Gita :

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥

na hi prapaśyāmi mamāpanudyād
yacchokam ucchoṣaṇam indriyānām |
avāpya bhūmāvasapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam ||2-8||

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even lordship over the gods.[Chapter 2 - Verse 8]

Arjuna :

- By going to heaven, I will not be able to solve problem of sorrow.
- If Krishna had taught Dharma Shastra, Arjuna would know how to go to heaven but Arjuna does not want this.

Dharma Vidya	Atma Vidya
- Leads to Svarga, Sukha Prapti.	- Leads to Moksha, Dukha Nivritti.

- Swami Shankarananda has written beautiful commentary on Gita in Sanskrit called “Shankaranandi”.

Gita :

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

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

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

- Dharma, means Atma only.
- Arjuna declares, I am confused regarding Atma, asks for Atma Jnanam.
- Dharma has meaning of Atma.

Dharma :

- **That which sustains, the creation.**
- **The material cause is pure existence, consciousness, bliss, Brahman, which is Srishti, Sthithi, Laya Karanam of Jagat.**
- **Srishti, Sthithi, Laya Karana, Sarvam Dharyati, Iti Dharma.**
- Arjuna asked for Atma Jnanam.

Katho Upanishad :

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

Devair-atrapi vicikitsitam pura
na hi suvijneyam-anur-esa dharmah,
anyam varam naciketo vrnisva
ma moparotsir-ati ma srjainam ॥ 21 ॥

“On this point even the gods have doubted in olden times. Verily the subject is very subtle, it is not easy to understand. O! Naciketas, choose another boon ; do not press me on this, give this up for me.” [I – I – 21]

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२ ॥

Devair-atrapi vicikit-sitam kila
tvam ca mrtyo yan-na suvijneyam-attha,
vakta casya tvadrg anyo na labhyo
nanyo varas-tulya etasya kascit ॥ 22 ॥

Thou sayest, O! Death, that even the Gods have doubts here and that this in not so easy to know. None other (teacher) like thee, who can tell of this, can be found ; no other boon can, at all, equal this. [I – I – 22]

- Krishna inferred.
- Here Guru promises Atma Vidya.

Tells Sishya :

- By Listening to teaching, all knots of heart will be torn asunder.

Mundak Upanishad :

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

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

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

Hridaya Granthi

Adhyasa

Agyanam

Samshaya

Superimposition

Ignorance

Doubt

- By Sravanam all 3 will be destroyed.
- You will jump in Joy, Guru promises!!

Topic 127 :

(१२७) मुमुक्षाभिव्यञ्जकस्तत्त्वदृष्टिप्रश्नः- श्रीगुरोः कारुण्यं ज्ञात्वा
हृदयानन्दसन्दोहतुन्दिलः संस्तत्वदृष्टिः स्वाभिलषितकार्यं सिद्धमिति
निश्चित्य सविनयं पप्रच्छ- हे भगवन्। भवान् कृपानिधिः
श्रीसदाशिवदक्षिणामूर्तिसमः सर्वज्ञः। वयं तु सर्वेऽज्ञाः
जननमरणादिदुःखरूपसंसाराद्विभीमः । अस्माकं तन्निवृत्तेः
परमानन्दप्राप्तेश्चोपायो वक्तव्यः। नानाप्रकारोपासनानि
कर्मानि चानुष्ठितानि। नैवास्मदभिलषितार्थसिद्धरभूत्, प्रत्युत
संसारात्मकबन्ध एव दृढीभवति। तस्मात् येनोपायान्तरेण वयं
कृतार्था भवेम तमुपायमस्मान् शाधि भोः।

- Tattva Drushti reveals intense desire for Moksha.
- Guru has fulfillment, not interested in name, fame, Dakshina.
- Has great compassion for suffering Sishya, it is the cause for teaching, natural result of Poornatvam.
- Sishya gets Abundance of Joy and happiness as Hridaya Ananda.
- Joy not come from Atma Jnanam.
- I am going to get Jnanam and Moksha gives Sishya immense joy.

- With humility he asked.
- Eh, Bhagawan you are Sadashiva Dakshinamurti...
- Sadashiva = Ever Auspicious, Mangala Pradhaha.
- Lord, whose body is facing south, Lord Yama, indicates he is not afraid of Yama Dharma Raja.
- Yama is sitting in south frightening everyone of old age, disease, death.
- Facing south means facing fear of Jara, Maranam.

Gita :

इच्छाद्वेषसमुत्थेन
द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं
सर्गे यान्ति परन्तप ॥ ७-२७ ॥

icchādvēṣasamutthēna
dvandvamōhēna bhārata |
sarvabhūtāni sammōhaṃ
sargē yānti parāntapa ||7-27||

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]

- Greatest fear = Fear of old age and death.
- **If we surrender to Dakshinamurthi we will also not be afraid of old age, death.**

Sad Darshanam :

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

mrrityunjayam mrrityubhiyashritana-
mahmmatirmrritumupaiti purvam |
atha svabhavadamrriteshu teshu
katham punarmrrityudhiyo'avakashah || 2 ||

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

- Text begins with this sloka.
- Dakshinamurti = Fearless = Moksha.
- Fear = Samsara.
- Guru – you are fearless Dakshinamurti and Sarvagya, omniscient.
- We are Sarva Agneyaha, surveying this that.
- **We have constant fear of Pancha Anatma :**
 - Possession
 - Profession
 - Body
 - Mind
 - Family

- **What we are afraid of varies from time to time.**
- **That I am afraid continues from birth to death.**
- As Children – Afraid of Exams.
- As youth – Afraid of Parents.
- As Adult – Afraid of Boss.
- As old age – Afraid of Disease and Death.
- Samsara = Bayam.
- Moksha = Abayam

Taittiriya Upanishad :

यदा ह्येवैष

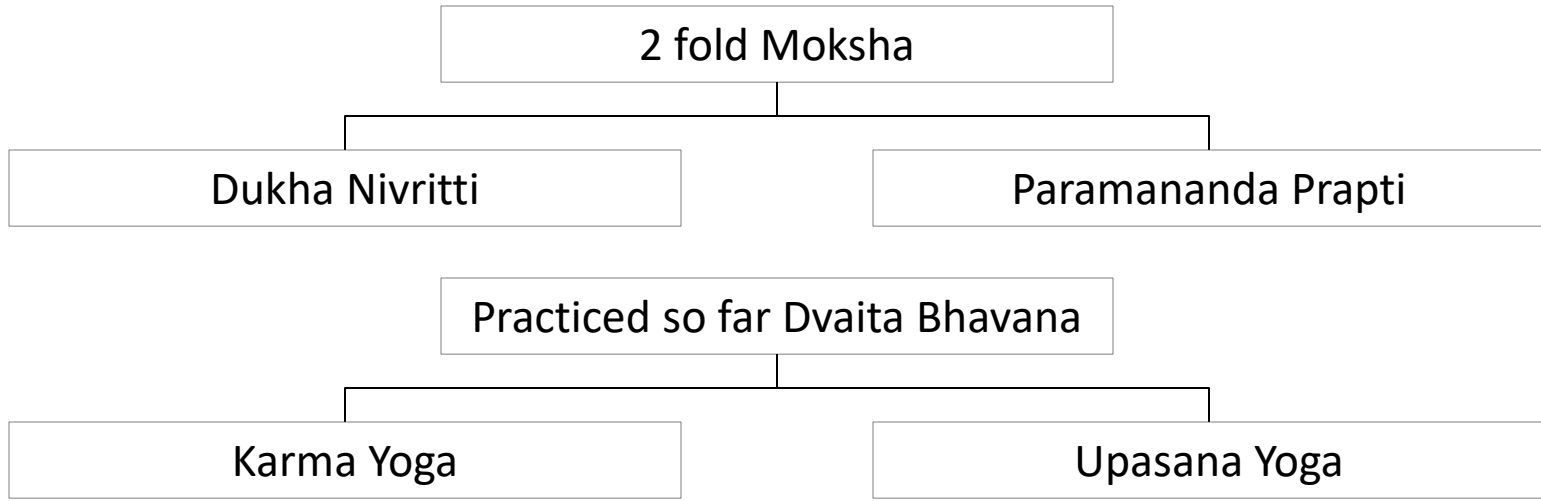
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛṣye'nātmnye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaram kurute |
atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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 every 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.

[2 - 7 - 3]



- Puja, Upasana, are performed with Dvaita Bhavana, cannot give Moksha.

Mandukya Upanishad : Advaita Prakaranam

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।
प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

upāsanāśrito dharmo jāte brahmaṇi vartate |
prāgutpatterajaṃ sarvaṃ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supported by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]

- Dvaita Bhaktas are unfortunate.
- Start with Dvaita Bhakti, end with Advaita Bhakti.
- Give us some way of removing Samsara...

Gita :

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

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

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

- Dasoham to Soham.

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति, तत एवास्य भयं
वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṁ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsya bhayaṁ
vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṁ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- **Dvaitam means Bayam will come.**
- **Any amount of Upasana and Karma does not give security, Moksha.**
- Dvaita Bhakti = Samsara Amplified more.
- SOS to Lord : World giving problems, save me...

Kaivalya Upanishad :

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

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

Sishya :

- Give me some other source for Bayam eradication and to discover fulfillment.
- Shaadi – May you teach.
- Shas Dhatu.

Gita :

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

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvāṁ dharmasammūḍhacetāḥ ।
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvāṁ prapannam ॥2.7॥

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

3 features over

Pranipatena

Seva

Prariprashna

1256

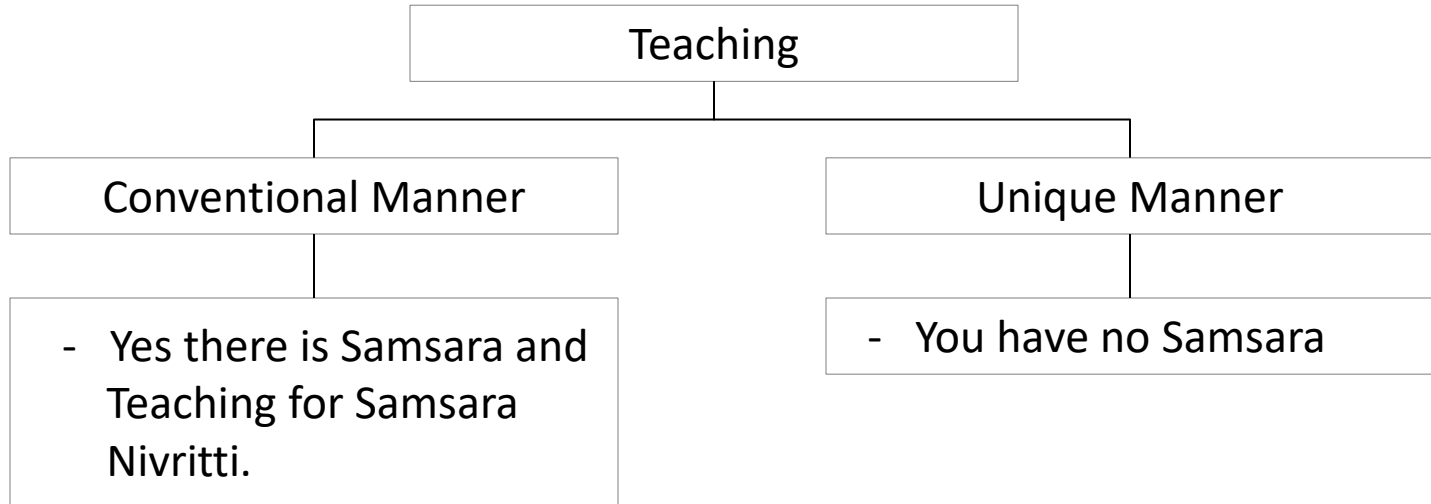
Topic 128 – 168 : Jnana Upadesa – Teaching by Guru

(आ.१२८-१६८) ज्ञानोपदेशः-

(१२८) शिष्यस्य मोक्षेच्छा भ्रान्तिजन्येत्युपपादनपूर्वकं महावाक्योपदेशः -

Mahavakya Updesha :

- Guru going to give Jnanaya Upadesa : Teaching meant to generate Jnanam.
- All topics are teaching to Tatva Drishti, Uttama Adhikari.
- 5th Chapter – Adrushti
- 6th Chapter – Tarqa Drushti.



Vivekchoodamani :

मा भैष्ट विद्वंस्तव नास्त्यपायः
संसारसिन्धोस्तरणेऽस्त्युपायः ।
येनैव याता यतयोऽस्य पारं
तमेव मार्गं तव निर्दिशामि ॥ 43 ॥

*mā bhaiṣṭa vidvaṁstava nāstyapāyaḥ
saṁsārasindhostarane'styupāyaḥ |
yenaiva yātā yatayo'sya pāraṁ
tameva mārgaṁ tava nirdiśāmi || 43||*

Fear not, O learned one! There is no danger for you. There is a way to cross over this ocean of relative existence. I shall instruct you in the very path by which the ancient Seers have reached the Beyond. [Verse 43]

को नाम बन्धः कथमेष आगतः
कथं प्रतिष्ठास्य कथं विमोक्षः ।
कोऽसावनात्मा परमः क आत्मा
तयोर्विवेकः कथमेतदुच्यताम् ॥ 49 ॥

*ko nāma bandhaḥ kathameṣa āgataḥ
kathaṁ pratiṣṭhāsyā kathaṁ vimokṣaḥ |
ko'sāvanātmā paramaḥ ka ātmā
tayorvivekaḥ kathametaducyatām || 49||*

What, indeed, is bondage? How has it come? How does it continue to exist? How can one get out of it completely? What is this not-self? Who is the supreme Self? And what is the process of discrimination between these two (Self and not-self)? Please explain all these to me. [Verse 49]

- We have a path created by Guru's in the past.
- **Guru Accepts Samsara = Adhyaropaha.**

How Samsara came?

- Punarapi Jananam...

Gita :

- Tatva Buddhi Samyoga Labathe...
- You are assuming you are born, you are the body, mind and have Samsara.

Problem :

- Not Samsara but Samsara misconception.

Guru :

- **Desire for Moksha is wrong desire I can't fulfill this desire.**

Revision (98) :

(१२८) शिष्यस्य मोक्षेच्छा भ्रान्तिजन्येत्युपपादनपूर्वकं महावाक्योपदेशः -
आत्यन्तिकदुःखनिवृत्तिः परमानन्दप्राप्तिश्च मोक्ष इति कथ्यते।
शिष्यस्य मोक्षेच्छां ज्ञात्वा गुरुस्तदुपायभूतं वेदान्तैकसमधिगम्यं
ज्ञानमुपदिशति। ज्ञानस्वरूपस्य नानाशास्त्रेषु नानाप्रकारेणोक्तत्वेऽपि
जीवब्रह्मभेदनिवर्तकज्ञानस्यैव मोक्षसाधनत्वेन वेदेषु
प्रतिपादितत्वात्तादृषमेव ज्ञानमुपदिशति- हे शिष्य। परमानन्दावाप्तौ
जननमरणादिदुःखरूपसंसारनिवृत्तौ च तवोत्पन्नेच्छा भ्रान्तिजन्येन्येत्यवेहि।
यतस्त्वं निसर्गत एव निरतिशयपरमानन्दस्वरूपोऽसि तस्मात्सदा
परमानन्दस्वरूपेणैव सतस्तव पुनस्तत्प्राप्तीच्छा न युज्यते। यन्न प्राप्तं
तल्लाभायैवोचितेच्छा। त्वत्स्वरूपं तु त्वया सर्वदा
प्राप्तमेवेत्यतस्तत्प्राप्तये तव जायमानेच्छा भ्रममन्तरा न सङ्गच्छते।

Conventional :

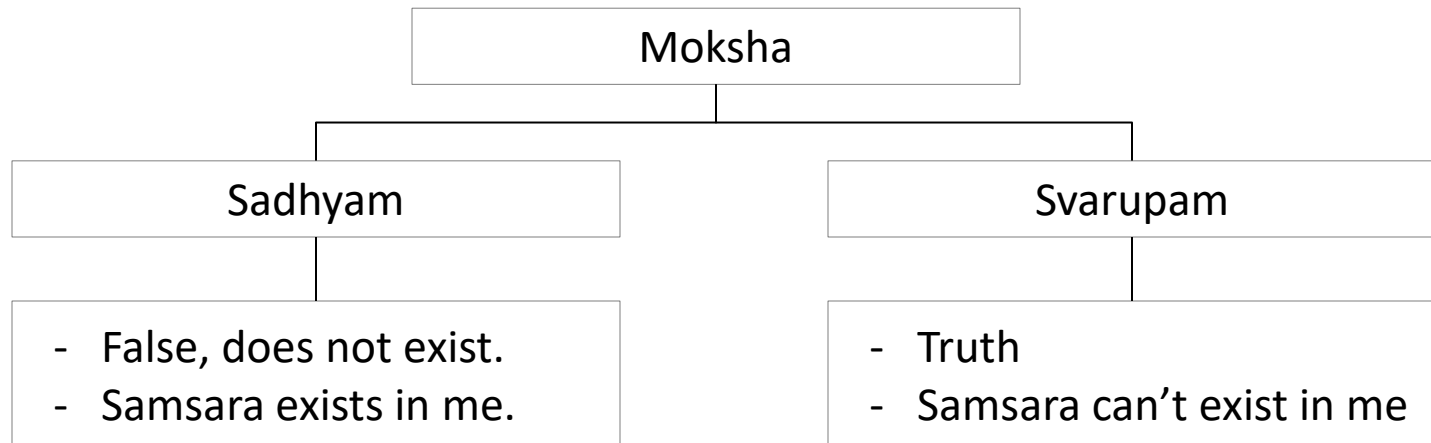
- Guru in agreement with Sishya and both confirm Samsara is there.
- This is method for Madhyama and Mandah Adhikari.
- Approach wrong, to remove Samsara.
- Negate Sadhya Moksha as an existing thing.
- Moksha as goal does not exist.
- Don't Strain for non-existent.
- Sadhya Moksha is like chasing mirage water.

Example :

- Deer chasing Mirage water will become more thirsty.

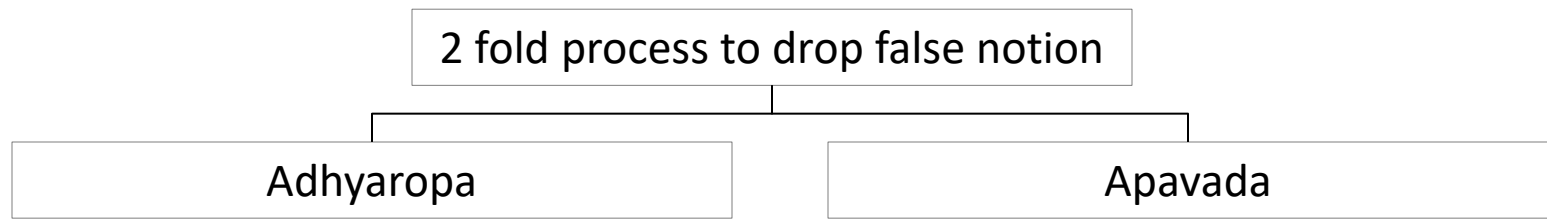
Guru :

- Next Janma, Yoga Brashta, will be successful!



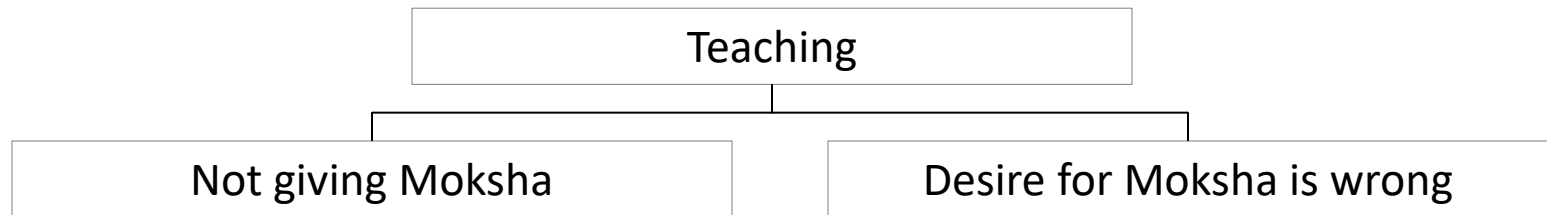
Misconception :

- I have Samsara.
- No Sanchita, Prarabda, Punarapi Jananam cycle.
- **Thought : I am Samsari, I have Sanchita Karma, Prarabda, Agami Karma, this notion is Samsara.**
- Removing Karma Trayam is Moksha, conventional approach.
- **Removing false thought from intellect I have Karma Trayam, Nishchaladasa approach.**
- This comes about spiritual education program called Jnana Prapti, Jnana Yoga, Sravanam, Mananam, Nididhyasanam.
- One becomes Uttama Adhikari by following Karma Yoga.
- Removal of false thinking = Removal of Branti.
- Adhyaropa process is not there for Uttama.
- Directy Apavada taking place.
- Adhyaropa takes many years in conventional teaching.
- Apavada – casually Mentioned.
- For Uttama, Apavada is Main.
- Adhyaropa not there.
- Moksha is 2 fold, cognitive process.
- No new experience is involved, only understanding.



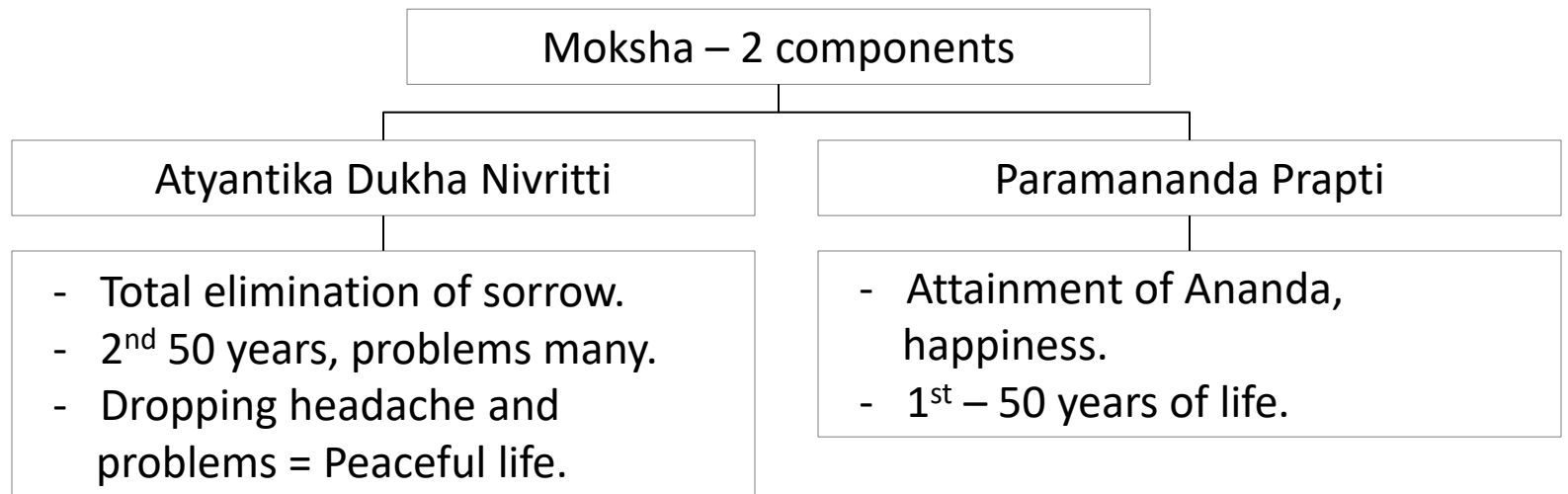
Guru :

- **I can never give you Moksha because your desire for Moksha is born out of delusion, misconception, Brahnti Janyam.**



Misplaced desire :

- Establishing this straight away is Mahavakya teaching.
- No Srishti, no Sharira Traya Viveka.



- Jnanam – one.
- Here, what is liberating knowledge?
- Advaita Vedanta alone liberates person.
- That alone removes Dvaitam, cause of sorrow.
- Jiva Brahma Nivartaka Jnanam no Dasoham Bavana but Soham Bhavana.
- Why Moksha Sadhana?

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति, तत एवास्य भयं
वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsya bhayaṃ
vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- **In duality, Samsara can't be avoided.**
- **Duality means time, space, mortality.**
- Advaita Jnanam alone is Moksha Sadhanam, talked in Veda.
- Dvaita Nivartaka Advaita Jnanam = Guru Upadesa.
- Guru contradicts students statement here.

- Your desire for Paramananda Prapti and desire to eliminate sorrow, Moksha Ichha, is Branti Janyam – born of delusion.
- For wrong desire no means for fulfillment.
- Moksha can't be given by Guru to disciple because it is wrong desire.
- During entire Chapter 4 – you are Uttama Adhikari.
- If chapter meaningful, it is indication you are Uttama Adhikari.
- If Chapter 4 – impractical, then Madhyama, Mandah Adhikari.
- Acid test for Uttama Adhikari, only meaningful in Chapter 4.

Branti Janyam :

- Logic – Tvam Nisargartha Eva.

You by very nature not

Miserable body

Disturbed mind

Dozing Karana Shariram

- **In all 3 periods of time, you are Atma, who is aware of disturbed mind.**

- You are witness of sick body.

- **Tvam Nirathi Shaya Paramananda :**

You are of the nature of Ananda which is unsurpassed.

- Vedanta never says you are the disturbed mind but Atma.

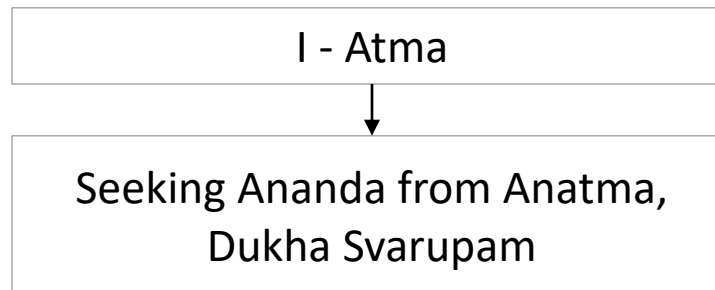
- Which is Ananda Svarupa.
- If you think you are Mind, you are Mandah Adhikari.

Uttama	Madhyama + Adama
<ul style="list-style-type: none"> - Captures teaching - Vedanta works 	<ul style="list-style-type: none"> - You taken as body – mind - Not eternal - Veda Purva works

- Communication gap.
- Guru directs person to Karma Khanda – Puja, Japa, temple visits.
- What is nature of Anatma?
- Sada Dukha Svarupam.

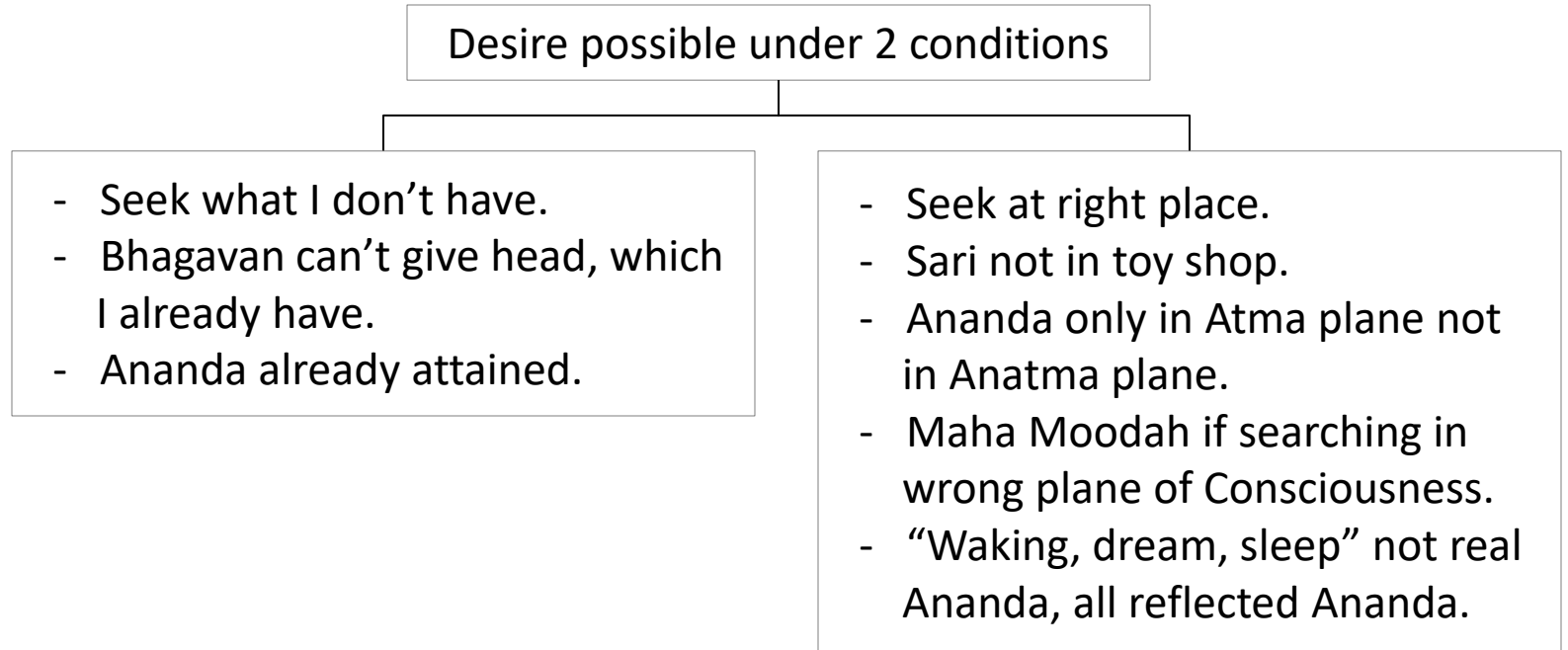
Meditate :

- Atma which is Ananda Svarupa is seeking Ananda from Anatma, Dukha Svarupam.
- This is our entire journey of life.



- Your direction of seeking is wrong.

- Struggling in wrong direction and complaining about God.
- Na Yujiyate – it wont work.



- Omnipotent Bhagawan can't eliminate sorrow from you.

You don't have an iota of sorrow, you are ever free from Dukham.

किञ्च जननमरणादिरूपः संसारो यदि कदाचित् त्वय्यभूत्तदा तव तन्निवृत्तये इच्छाचिता भवेत्। वस्तुतस्तु स संसार ईषदपि कालत्रयेऽपि नास्त्येव त्वयि। तस्मात्कालत्रयेऽप्यविध्यमानस्य संसारदुःखस्य निवृत्त्या ते भ्रममन्तरा न घटते। हे शिष्य त्वं तु जननमरणादिसर्वसंसारशून्यचिन्मात्रस्वरूपब्रह्मैवासि। तस्मान्मा स्मर कदापि जननमरणादिदुःखरूपं संसारम्।

- Samsara in the form of pain, Punarapi Jananam for Body, Mind, Ahamkara.
- You don't need to pray, let this be my last birth.
- If you do this, you have listened to Vedanta with intense Vairagyam.

- **Detachment as Atma has not been properly internalized.**

- Not gone inside, I – the Atma.
- Heard 3 times Prasthan Trayam.
- I have Jarana, Marana notion, is Samsara.
- If it were there in you, then can pray for last birth.
- Bhagawan can't eliminate Janma from you, because you (Atma) have no Janma.
- Janma, Marana is solidified delusion, coming because of thinking, wrong notion.
- As Atma, no Jarana, Maranam.
- This teaching for Uttama Adhikari.
- For Madhyama, Karma Yoga, Ishvara Arpana Buddhi, Prasada Buddhi.

Mandukya Upanishad – Karika : 3rd and 4th Chapter

- In all 3 periods of time Samsara not there in you.
- **Desire to eliminate sorrow, which is not there, is not possible unless you are confused.**
- **Mahavakya Upadesa in Guru's language.**

- Listen not with detachment.
- Vedanta is the only Pramanam (eye of wisdom) w.r.t. my nature.
- All other Pramanams talk about Anatma as ultimate truth.

Vedanta	Other Pramanams Pratyaksha, Anumanam... etc
- Deals with Atma	- Deals with Anatma

- Therefore, can't challenge Vedanta.
- Uttama Adhikari absorbs this teaching like sponge absorbs water.

• **Dropping 2 fold desires is Moksha.**

- 2 fold desires for Moksha are external struggles.

• **Tvam Brahma eva Asi.**

- Unless you internalize this, struggle will continue.

• **5th capsule of Vedanta :**

By forgetting my real nature, convert life into Burden.

• **By remembering my nature, I convert life into a blessing.**

- Tvam Brahmaeva Asi.
- What type of Brahman?
- Janma Marana Adhi Shunya.

- Brahman free from Janma and Marana, Samsara and its consequences.

Gita :

इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam

anahaṅkāra ēva ca |

janmamṛtyujarāvyādhi

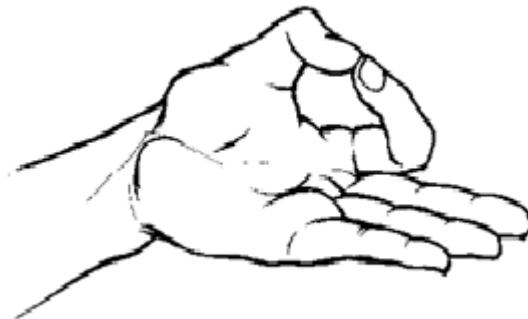
duḥkhadōṣānudarśanam || 13.9 ||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

- All (Janma, Mrityu, Vyadhi) these are intrinsic nature of Anatma.
- You (Atma) are Sarva Samsara Shunyam.
- Chin Matram Tvam Asi.

Advaita Chin Mudra :

- Index finger to top of thumb.



- When life Burdensome, go to green room and remember this fact.

Gita :

तस्मात्सर्वेषु कालेषु
मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिः
मामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarvēṣu kālēṣu
mām anusmara yudhya ca ।
mayyarpitamanoḃuddhih
mām ēvaiṣyasyasaṃśayaḥ ॥ 8-7 ॥

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

- May you not get obsessed with Anatma nature all the time.

Vivekchudamani :

निगृह्य शत्रोरहमोऽवकाशः
क्वचिन्न देयो विषयानुचिन्तया ।
स एव संजीवनहेतुरस्य
प्रक्षीणजम्बीरतरोरिवाम्बु ॥ 310 ॥

nigrhya śatrorahamo'vakāśaḥ
kvacinna deyo viṣayānucintayā ।
sa eva sañjīvanaheturasya
prakṣīṇajambīratarorivāmbu ॥ 310 ॥

Having once overpowered this enemy, the ego, not a single moment's rest should be given to it to ruminate over sense objects. That is verily the cause of its returning to life, just like water is the cause for the flowering of a citron tree that has dried up before.[Verse 310]

- **Obsession with Anatma will make Anatma more real than Atma, which is our glory.**
- **We reverse whole thing, great accomplishment of Jiva.**
- **Jagat Satyam, Brahma Mithya.**

• May you not dwell upon disease, death, Samsara, Anatma, too much.

- **More you think, more it becomes real and get crushed ourselves.**
- **I create Dream and it becomes Nightmare.**

• Jiva creates waking dream, it becomes a daymare!

Mahavakya :

किञ्च जननमरणादिरूपः संसारो यदि कदाचित् त्वय्यभूत्तदा तव तन्निवृत्तये इच्छाचिता भवेत्। वस्तुतस्तु स संसार ईषदपि कालत्रयेऽपि नास्त्येव त्वयि। तस्मात्कालत्रयेऽप्यविध्यमानस्य संसारदुःखस्य निविवृत्सा ते भ्रममन्तरा न घटते। हे शिष्य त्वं तु जननमरणादिसर्वसंसारशून्यचिन्मात्रस्वरूपब्रह्मैवासि। तस्मान्मा स्मर कदापि जननमरणादिदुःखरूपं संसारम्।

Mahavakya :

- **Tvam Tu Janana Marana Adhi Sarva Samsara Shunya Chinmatra Svarupa Brahmaiva Asi.**
- **Tat Tvam Asi – This is subject matter of Chapter 4.**

Topic 129 – 138 :

Topic 129 :

(आ. १२९-१३८) अत्राक्षेपसमाधानानि-

(आ. १२९-१३२) सुखविषयकाक्षेपसमाधानानि-

(१२९) आत्मन आनन्दरूपत्वे विषयसम्बन्धादानन्दभानं नोचितमित्याक्षेपः

Teachers straight Teaching :

2 Wrong Notions / Desires

I want happiness

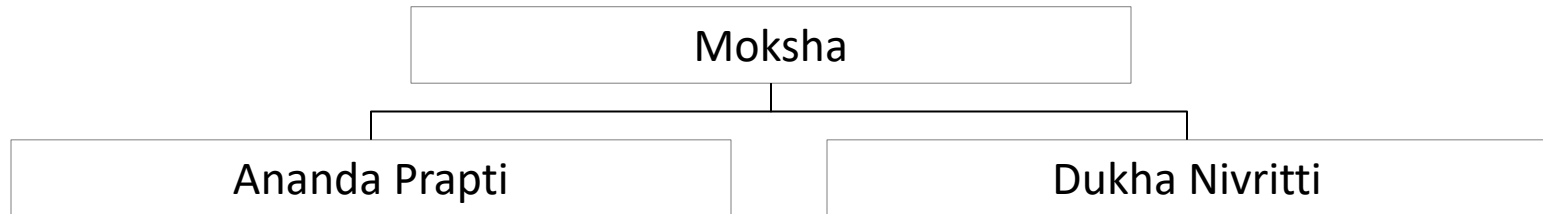
I want to get Rid of sorrow

- I directly receive the teaching “Aham Brahma Asmi” and accept teaching because Vedanta is a Pramanam.
- Intellect accepts if it is convinced, intellect does not go by belief.
- Therefore Vedanta prescribes Sravanam, Mananam, Nididhyasanam.
- Guru refutes natural doubts of intellect w.r.t. these 2 ideas and establishes I am ever free from Dukham.

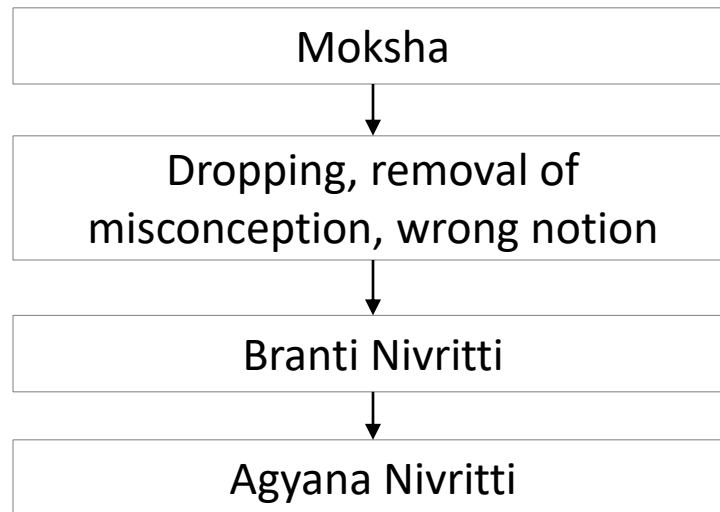
Sishya :

- Asks for Moksha.

Guru :



- You can't desire for above Moksha.
- It is a misconception.



- Why we say this?

I

Atma

Body - Mind

Superimposition

- No Dukham

- Inert
- Can't experience
Sukham – Dukham

- Ahamkara
- Has misconception
- False : which must be
removed by knowledge.

Conventional Traditional

- Dukham = Samsara
- Dukha Nivritti = Moksha

Nishchaladasa

- Dukham not there in 3 periods of time in real I – Atma – pure Chaitanyam.
- Understand and accept, I Atma have no Sukham, Dukham.

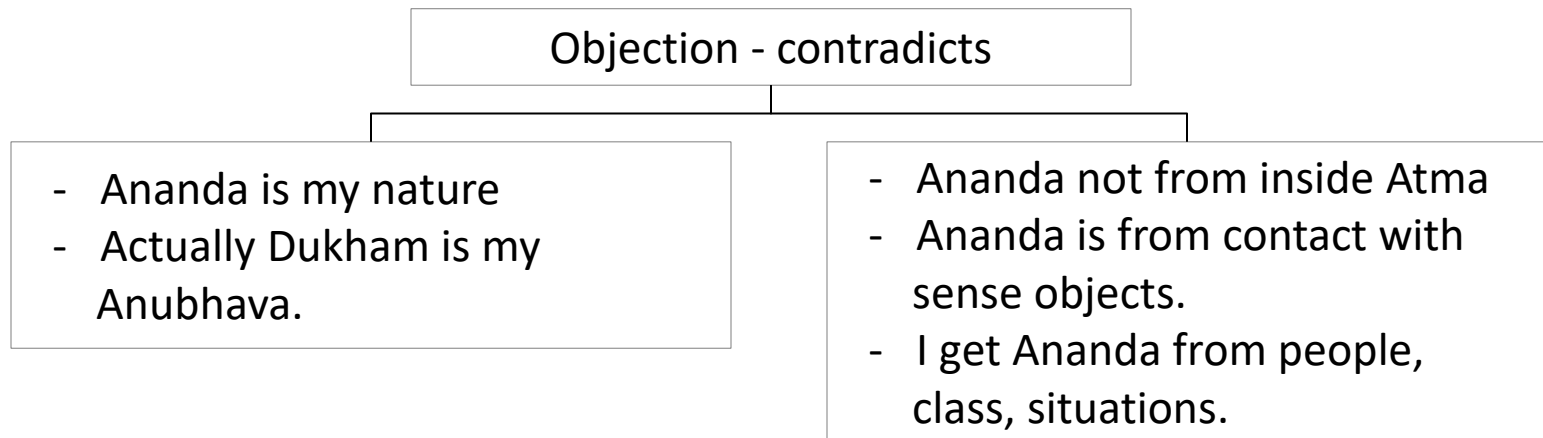
Revised definition of Moksha :

- Branti = Samsara
- Branti Nivritti = Moksha
- Agyana Nivritti = Moksha
- Branti = Misconception
- I have Dukham = Misconception
- We require to drop - misconception that I have Dukham not Dukham.
- Subtle difference
- Moksha = Removal of notion

- Ananda is my nature, need not be attained.
- Dukha Abava is my nature, get more established in this nature of Atma.
- Dukha Nivritti need not be done.
- We don't have conviction of mind that Dukha Nivritti is not required.
- Objections are raised and Nishchaladasa answers.

Guru :

- Message of Vedanta.
- Ananda is my nature.
- Need not get Ananda from outside.



- Something is cause of happiness, if I negate few sources, I will go crazy.
- If teaching not internalized, we mechanically raise questions.

Objection :

- If my Atma is infinite Ananda, by nature, then because of contact of sense organs with sense object Ananda shouldn't come from outside.
- Your message is illogical.

My experience :

- Contact with external world gives Ananda.
- Before contact, no Ananda.
- Ananda not my nature.
- Therefore external object is source of Ananda.

Purva Pakshi :

- Happiness comes from outside only, Atma cant be Ananda Svarupa.

Topic 130 :

(१३०) अज्ञस्य विषयप्रवृत्तौ सत्यां तदीयान्तर्मुखवृत्तौ आत्मानन्दो भाति; विषयेषु नास्त्यानन्द इति समाधानम्- हे शिष्य। यस्य बुद्धिरात्मस्वरूपं न जानाति तस्य विषयेच्छा जायते। भोगसाधनानां स्त्रीधनपुत्रादीनामत्र विषयशब्देन ग्रहणम्। विषयेच्छस्य पुंसो बुद्धिश्चञ्चला भवति। चञ्चलायां बुद्ध्वात्मस्वरूपानन्दप्रतिबिम्बो न भासते। अभिलषितविषयलाभे तु क्षणमात्रं बुद्धिः स्थिरीभवति। तदा बुद्धिवृत्तिरन्तर्मुखा भवति। तस्यामन्तर्मुखायां वृत्तावात्मस्वरूपानन्दः प्रतिफलति।

Nishchaladasa :

- Problem caused by non-assimilation.



- Svarupam – not known.
- I mistake myself to be Body / Mind / Intellect.
- All have inadequacy.

Apoornatvam – limitations –
incompleteness of Ahamkara

Physical

Emotional

Intellectual

- **Apoornatvam of Ahamkara expresses as multifold desires.**
- As long as I take myself as Ahamkara, Apoornata will not go away.

Live as	Not as
- Poorna Atma	- Apoorna Ahamkara - Will have desires

Misconception :

- Object will convert Apoornatvam into Poornatvam.

Apoornatvam Ahamkara	Poorna Ahamkara
- Bachelor - Couple - Father	- Get married - Get child - Become father in law

- We struggle to get Poornatvam from one object, relation, circumstance.

- **What I desire varies, that I seek Poornatvam persists.**
- **We can't get Poornatvam till Atma Agyanam is there.**

- Desire extends to Vedanta.
- Vichara Sagar not done, intellectual Apoornatvam.
- **Apoornatvam will continue at Ahamkara, Vyavaharika level for Jnani and Ajnani.**
- Jnani Poorna not because he has studied all books.
- He has understood, I don't have to study to claim Poornatvam.

Jnani :

- **I am Poorna inspite of unstudied books.**
- **In library, books tease you :**
 - Have you read me?
- **Knowledge of the fact :**
 - **Ahamkara can never have Poornatvam or give fulfillment ever is, Moksha.**
- Ignorance = Samsara, cause of desires in the Bosom, Vishaya Ichha is born, stree, Dhanam, Putra.
- Through spouse, wealth, children, one wants to have Poornatvam, make oneself complete.



- There is attachment to all Vishayas.
- Mind disturbed if it wants something and it can attain it.
- **When mind disturbed, how can Atmananda get reflected in disturbed mind.**
- In Sushupti, mental disturbances resolved, experience reflected, Pratibimba Ananda.
- Atma remains witness to resolved mind in sleep.
- Waking up, Chanchala Buddhi, stress, distress.
- **In waking, Ananda not absent but unmanifest.**

Example :

- Stars during daylight.
- Asukham = Avyakta Sukham
= Apratibimba Sukham
- Abhilata Vishaya Labhe.
- When object attained for few minutes, object quietens the minds agitations and we experience Prati Bimba Ananda.
- Then I forget the object.
- Buddhi calm when object attained.
- Buddhi Antar Mukha Bhavati, no more extrovert.
- Cause for extrovertedness gone.

- **Bahirmukha Vritti gets converted to Antar Mukha Vritti.**
- **Antarmukha Vritti gets converted to Atma Abhimukha Vritti.**
- In Disturbed mind, Ananda not reflected but Vritti is generated.

- **5 features of happiness :**

- I. **Happiness is not part, property, product of the mind.**
- II. **Happiness is an independent entity, makes mind happy now and then.**
- III. **Happiness not limited by boundaries of the mind.**
- IV. **Happiness continues to exist even when mind is resolved.**
- V. **Surviving happiness not accessible because medium for manifestation is not available.**

- **Surviving nonexperiential happiness is my real self.**

- When my own happiness gets reflected in mind, what mistake I commit?

- **Ananda is born from Vishaya.**

- This is Branti, delusion.

- **What is truth?**

- **In Jada Vastu, sense object, there is not a droplet of Ananda.**

Vivekchoodamani :

Example :

- Dog bites dry, rough bone, gets blood.

By Anvaya Vyatireka Argument :

- Before biting bone, no Ananda after biting, Ananda, bone is source of Ananda, dog concludes.
- Humanity not different from dog.

Example :

- Son born – Happy
- Before unhappy.

Conclude :

- Putra – cause of happiness.
- When Vishaya Pravirti takes place, Vishaya Ananda and attained, mind turned inwards, Atmanaha Bhati.
- No happiness in sense object.

Gist of Paragraph :

किञ्च आनन्दोत्पत्तेर्विषयाधीनत्वे यत्किञ्चिद्विषयजन्यानन्दमनुभवतः पुंसो विषयान्तरे
इच्छोत्पत्तिदशायामपि प्राचीनविषयानन्दोऽनुवर्तितुमर्हतिः; न तु तथास्त्यनुभवः।
अस्मत्सिद्धान्ते तु विषयान्तरासक्त्या पुनरपि बुद्धिचाञ्चल्ये सति तस्यां चञ्चलबुद्धौ न
स्वरूपानन्दप्रतिबिम्बो भातीति समाधानं ज्ञेयम्।

On logical analysis conclude :

- Vishaya not object of happiness.

Assume :

- Ananda comes from new born son.
- New desire = Admission to good school.
- Mother not happy if no admission.
- Putra is there, but still there is sorrow.
- **There is absence of Ananda in presence of Putra.**
- **As we keep acquiring, happiness generated.**
- When we go to new desires, the fulfillment of old desires are washed away...

Nasruddin Mulla :

- Snatches bag from pedestrian, runs away and then returns it.

Pangs of Sorrow	Happiness
Bag gone	Bag returned

- We conclude bag gives happiness.
- We seem to enjoy when taken and given back.
- Some other phenomena happening.
- **Object quietens the agitated mind.**

- If Putra source of Ananda, should give Ananda at birth, Admission, marriage.... If his intrinsic nature.
- **Example** : Heat of fire always there – Nature.
- When new desires come, old Ananda goes.

Vedanta Explanation :

- When desires come, mind gets disturbed, Atma Ananda not reflected in the Buddhi.
- Putra arrival removes Putra Ichha not Putri Ichha.
- Life long, objects arrive and go, removing and adding mental disturbances.
- **When any disturbance comes, Ananda goes, no Pratibimba Ananda in the mind.**

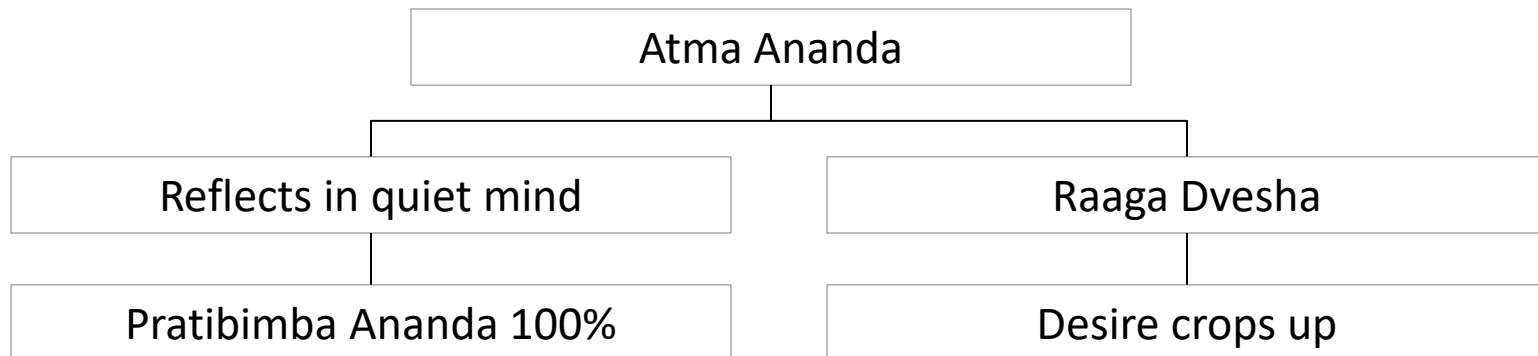
किञ्चान्यत्, यदि विषयादेवानन्दो नियमेन जायेत तदा प्रवासादागतपुत्रदर्शनजन्यानन्दः सदानुवर्तितुमर्हति; न तु तथा भवति। तथा हि- कस्यचित् प्रियतरः पुत्रश्चिरप्रवासी कालान्तरे प्रत्यागमत्। तद्दर्शनक्षणे जायमानः पितुरानन्दः चिरकालमविच्छिन्नतयानुवर्तितुमर्हति, आनन्दहेतोः पुत्रस्य सदा सन्निहितत्वात्। न तो तथानुभूयते। सिद्धान्ते तु पुत्रदर्शनादितत्तद्विषयजन्यानन्दस्य चिरमननुवृत्तिरेवमुपपद्यते – तत्तद्विषयलाभक्षणे बुद्धिर्निश्चलीभवति। तदा निश्चलायां बुद्धिवृत्तावात्मस्वरूपानन्दः प्रतिबिम्बितो भवति। स एवानन्दोऽनुभूयते। ततो विषयन्तरेच्छया पुनरपि बुद्धेश्चाञ्चल्ये सति तस्यां बुद्धौ स्वरूपानन्दप्रतिफलनस्य विच्छेदात्, पुरत एव सत्यपि प्राचीनविषये, नानन्दानुवृत्तिः। तस्मान्न विषयेऽस्त्यानन्दः । किञ्च यदि नियमेन विषयाधीन एवानन्दो भवेत्तदा समाधौ योगानन्दो न प्रकाशेत। तथा सुषुप्तावपि नानदभानं स्यात्। सुषुप्तिसमाध्योद्दृश्यरूपविषयसम्बन्धस्याभावात्। तस्मान्न विषये आनन्दलेशोऽप्यस्ति। किन्त्वात्मस्वरूपानन्द एव सर्वात्मना सर्वत्राभासते। “रसो वै सः, रसं ह्येवायं लब्धवानन्दी भवति” (तै. ब्र. ७) “एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति” (ब्रु. ४.३.३२) इत्यादिश्रुतेः।

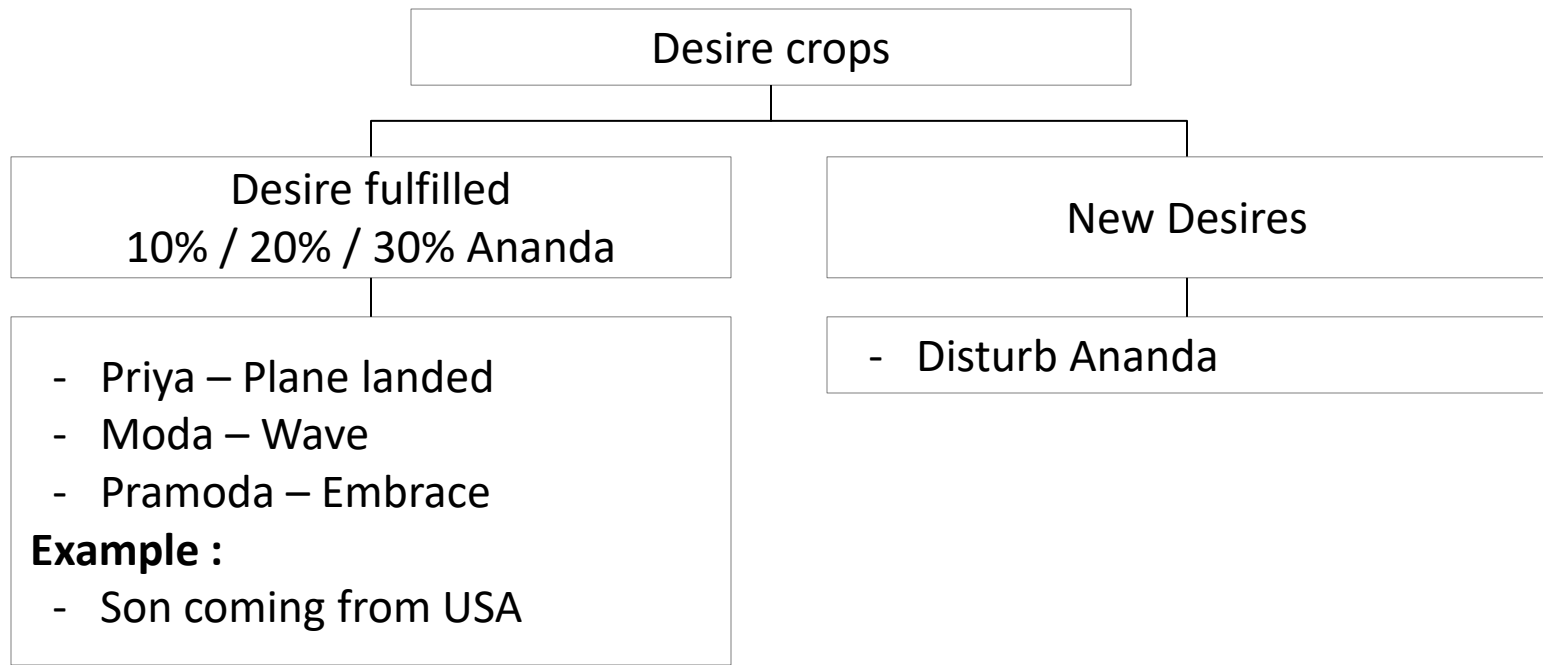
- Vishaya Ananda does not regularly produce Ananda.
- Son's arrival, jumping, smiling.
- Daughter not arrived, sad.
- Example : Sugar always sweet.
- Each disturbance has a distinct cause
- Vedanta does not allow disturbance to arise.

Revision (100) :

Topic 130 :

- **Sense objects don't have Ananda of their own, can't give Ananda.**
- Help person to get indirectly to get Ananda.
- Objects can quieten the mind.
- What quietens the mind depends on ones Raaga Dvesha.





- Duties can disturb mind and one gets irritated.
- **Disturbances obstruct Ananda.**
- **Object not source of Ananda.**
- **Atma is source of Ananda.**
- Reflected Ananda impermanent.
- Satvic Vritti, Antarmukha Vritti, Anandamaya Kosha Vritti in Sushupti gives reflected Atma Ananda.
- **Atma's Ananda called Svaroopā Ananda, Bimba Ananda.**

Taittiriya Upanishad : Brahmananda Valli

तस्यैष एव शरीर आत्मा ।
यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā |
yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |
anyo'ntara ātmā'nandamayaḥ | tenaiṣa pūrṇaḥ
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṃ puruṣavidhaḥ | tasya priyameva śiraḥ |
modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |
ānanda ātmā | brahma pucchaṃ pratiṣṭhā tadapyeṣa
śloko bhavati || 2 ||

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

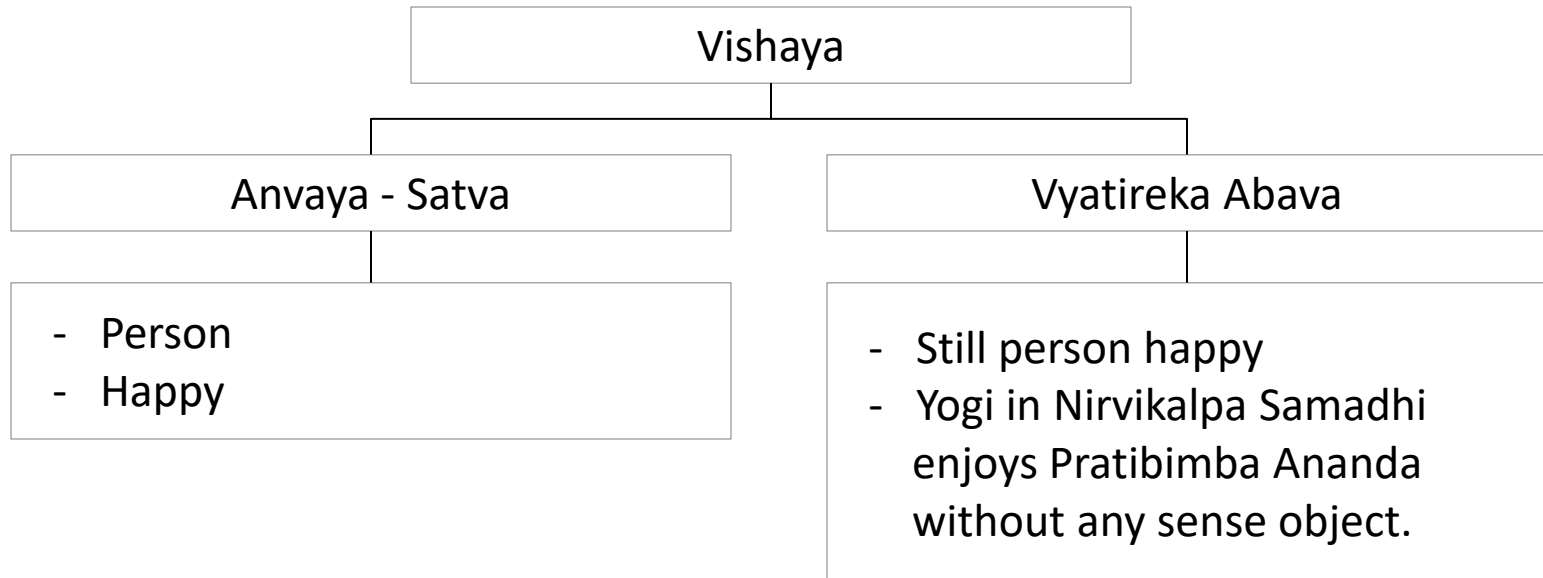
Brihadaranyaka Upanishad :

सलिल एको द्रष्टाद्वैतो भवति,
एष ब्रह्मलोकः सम्राडिति
हैनमनुशशास याज्ञवल्क्यः,
एषास्य परमा गतिः,
एषास्य परमा संपत्,
एषोऽस्य परमो लोकः,
एषोऽस्य परम आनन्दः;
एतस्यैवानन्दस्यान्यानि
भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

salila eko draṣṭādvaito bhavati,
eṣa brahmalokaḥ samrāḍiti
hainamanuśaśāsa yājñavalkyaḥ,
eṣāsyā paramā gatiḥ,
eṣāsyā paramā saṃpat,
eṣo'sya paramo lokaḥ,
eṣo'sya parama ānandaḥ;
etasyaivānandasyānyāni
bhūtāni mātrāmupajīvanti || 32 ||

It becomes (transparent) like water, one, the witness, and without a second. This is the world (state) of Brahman, O Emperor. Thus did Yājñavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live. [4 - 3 - 32]

- Mind always disturbed by next program created by Vasanas.
- Use Anvaya Vyatireka.
- This analysis is life changing fact.
- Analyse any joyful experience.
- Object is there, reflection gone.
- Desha, Kala, Avastha Parichina – limited Pratibimba Ananda.



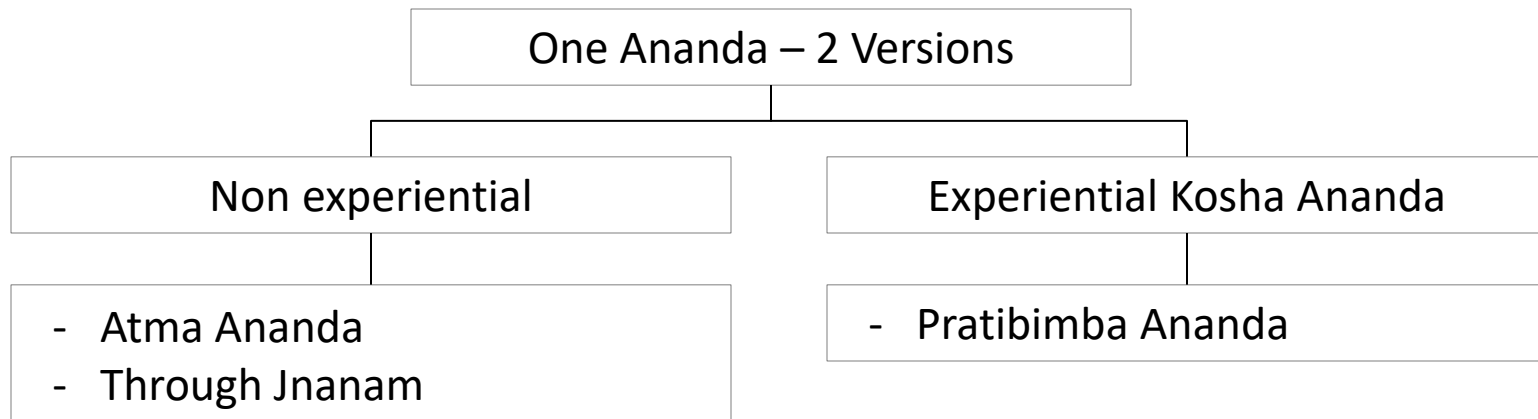
- Vishayananda comes when Vishaya comes.
- **Example** : Archimedes cried Eureka, Runs in street in Joy.
- Pratibimbananda arrives and goes.

What arrives	Bimba Ananda
- Pratibimbananda	- Does not come - Svarupam

- In deep sleep, everyone enjoys Maha Pratibimbananda, therefore everybody loves to sleep and hates to come out.
- Sleep = Source of Ananda.
- No objects, hence Vishaya not Ananda Hetu.

Conclusion :

- Vishayananda Lesaha Api Nasti.
- Not a wee bit of Joy in objects.



- Both belong to one Atma.
- Other than Bimba and Pratibimba Ananda, no other Ananda at all.
- Sarvatra Avabhasate.

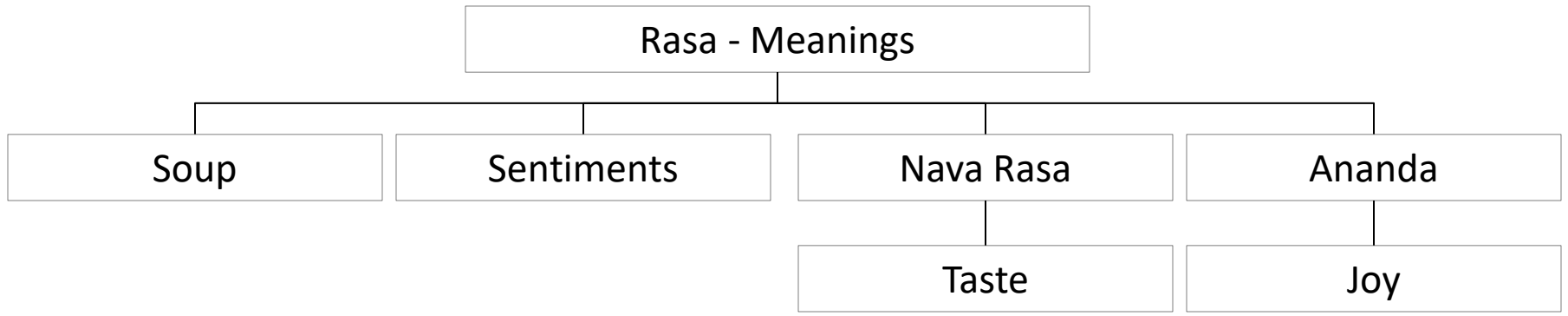
Taittiriya Upanishad : Brahmananda Valli

तस्यैष एव शरीर आत्मा ।
यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā |
yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |
anyo'ntara ātmā'nandamayaḥ | tenaiṣa pūrṇaḥ
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṃ puruṣavidhaḥ | tasya priyameva śiraḥ |
modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |
ānanda ātmā | brahma pucchaṃ pratiṣṭhā tadapyeṣa
śloko bhavati || 2 ||

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

- Raso – stands for Ananda.



- Saha = Atma.

Chandogya Upanishad : Buma Vidya

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
 सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
 भगवो विजिज्ञास इति ॥ ७.२३.१ ॥
 ॥ इति त्रयोविंशः खण्डः ॥

yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva
 sukhaṃ bhūmā tveva vijijñāsītavya iti bhūmānaṃ
 bhagavo vijijñāsa iti || 7.23.1 ||
 || iti trayaviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

- Vishaya does not have happiness.

Brihadaranyaka Upanishad :

सलिल एको द्रष्टाद्वैतो भवति,
एष ब्रह्मलोकः सम्राडिति
हैनमनुशशास याज्ञवल्क्यः,
एषास्य परमा गतिः,
एषास्य परमा संपत्,
एषोऽस्य परमो लोकः,
एषोऽस्य परम आनन्दः;
एतस्यैवानन्दस्यान्यानि
भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

salila eko draṣṭādvaito bhavati,
eṣa brahmalokaḥ samrāḍiti
hainamanuśaśāsa yājñavalkyaḥ,
eṣāsyā paramā gatiḥ,
eṣāsyā paramā saṃpat,
eṣo'sya paramo lokaḥ,
eṣo'sya parama ānandaḥ;
etasyaivānandasyānyāni
bhūtāni mātrāmupajīvanti || 32 ||

It becomes (transparent) like water, one, the witness, and without a second. This is the world (state) of Brahman, O Emperor. Thus did Yājñavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live. [4 - 3 - 32]

- Only small reflected portion of original Ananda, Humanity can enjoy.

हे शिष्या। निरतिशयानन्दस्वरूप एवात्मेति विषयसम्बन्धाच्च स आनन्दोऽभिव्यज्यते इति
जानीहि-

अदृश्यो दृश्यते राहुर्गृहीतेन यथेन्दुना।

तथानुभवमात्रात्मा दृश्येनात्मावलोक्यते॥ इति स्मृतेः।

अयमेव समीचीनः सिद्धान्तः। यध्यस्त्यत्र ते संशयो निर्व्यलीकमेव पृच्छ। पुनः सुस्फुटमेव त्वां
बोधयेयमिति गुरुराह।

- Nirathi Shaya Ananda.
- Svarupa Eva Atma.

Conclusion :

Ananda Svarupa	Moksha
Is Atma	Is Ananda

- Therefore Ananda is nature of Atma.
- Moksha is nature of Atma.
- Moksha does not exist as destination ever.

Expectation of Moksha is Branti, called Samsara.

- This revised definition only for Uttama.
- Expectation of Moksha = Samsara.
- Dropping expectation of Moksha = Samsara Nivritti.
- By understanding – Moksha does not exist as a destination, Goal.
- Moksha exists only as Svarupam.
- No Shastra, God or Guru can give Moksha.
- Moksha already my Svarupam.
- I am nature of Moksha, Ananda.
- When I contact sense objects, Ananda Abhivyajate, Ananda is manifested.

- In Vishaya Ananda → Atma Ananda is manifested.
- Mirror → Does not produce face.
- Mirror manifests my face which is already there in my shoulders.
- Abhivyajjate Iti Janiti.

Smruti Example :

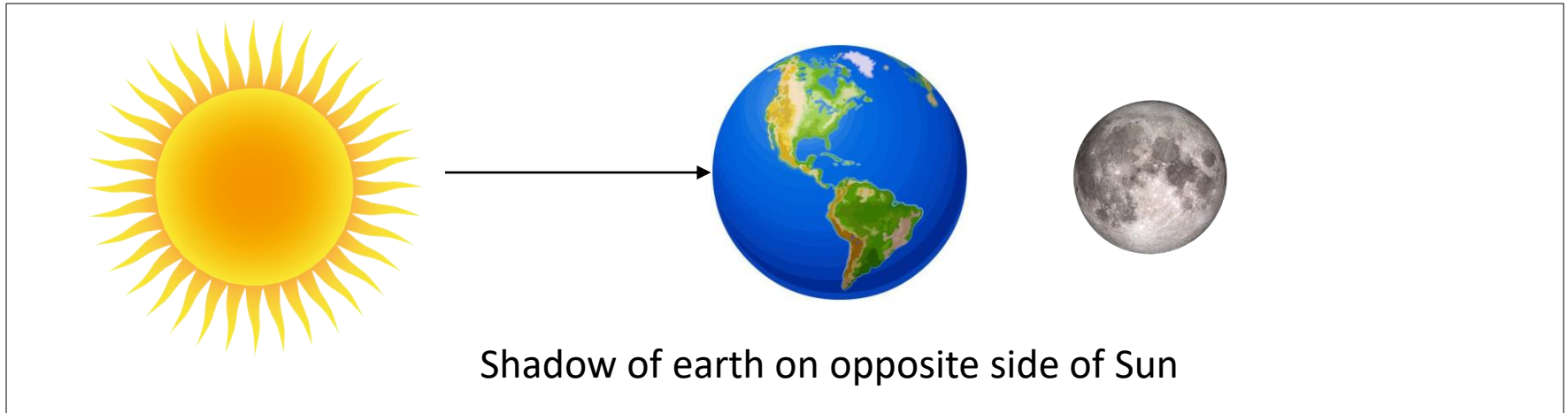
Brihadaranyaka Upanishad :

यो रेतसि तिष्ठन् रेतसोऽन्तरः,
यं रेतो न वेद, यस्य रेतः शरीरम्,
यो रेतोऽन्तरो यमयति,
एष त आत्माऽन्तर्याम्यमृतः;
अदृष्टो द्रष्टा, अश्रुतः श्रोता,
अमतो मन्ता, अविज्ञतो विज्ञाता;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञात,
एष त आत्मान्तर्याम्यमृतः,
अतोऽन्यदार्तम्; ततो होद्दालक
आरुणिरुपरराम ॥ २३ ॥

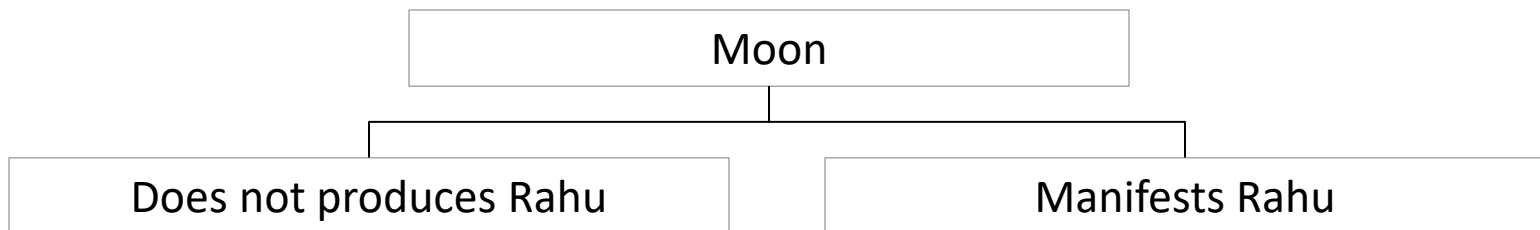
yo retasi tiṣṭhan retaso'ntaraḥ,
yaṃ reto na veda, yasya retaḥ
śarīram, yo reto'ntaro yamayati,
eṣa ta ātmā'ntaryāmyamṛtaḥ;
adṛṣṭo draṣṭā, aśrutaḥ śrotā,
amato mantā, avijñato vijñātā;
nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
nānyo'to'sti mantā, nānyo'to'sti vijñāta,
eṣa ta ātmāntaryāmyamṛtaḥ,
ato'nyadārtam; tato hoddālaka
āruṇirupararāma || 23 ||

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddālaka, the son of Aruṇa, kept silent. [3 - 7 - 23] 1295

- Rahu is recognised during Grahanam.
- When Rahu conceals the Moon.



- Shadow of the earth must always be there on the opposite side of the Sun.
- Rahu must be there by itself.
- Pure Shadow is nonrecognizable.
- When moon comes there, during Grahanam, the Shadow falls upon the moon and invisible Rahu is revealed as the concealer of the Moon.



- Rahu is Chaya Graha, Shadow.

- When sun moves, Shadow moves in opposite Direction.
- Rahu in the form of Chaya Graham is moving in opposite direction all the time.
- **We can't experience pure Shadow by itself.**
- When is shadow recognised?
- On a day when moon comes there, upon moon shadow falls.
- Name of shadow = Rahu.
- When moon comes, invisible Rahu manifested as concealment of Moon not as moon.

Dakshinamurthi Stotram :

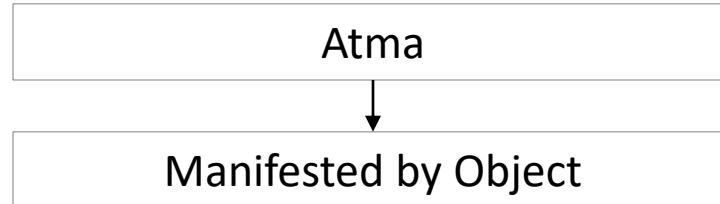
राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
 सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
 प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते
 तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

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

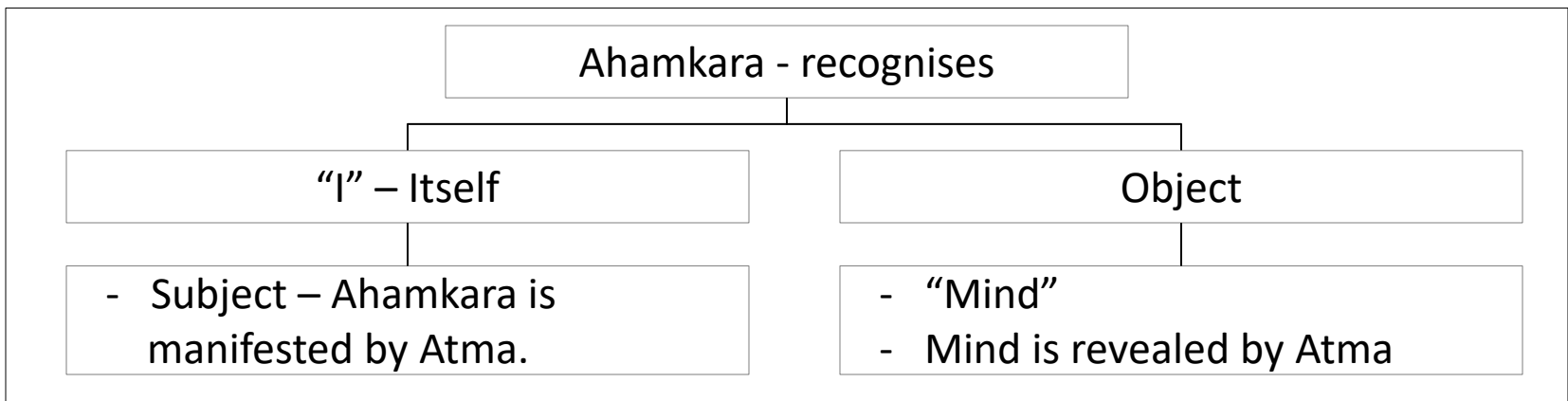
On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- **We recognise Rahu, shadow which conceals the Moon.**
- **In deep sleep state, consciousness is there.**
- **We are not able to recognise consciousness and say I am existent – why?**

- Pure light of consciousness, pure subject can't be recognised.
- **Pure Atma can't know itself as I am Atma.**
- **If no object, pure Atma can't say – I am Atma even though we define Atma as self evident.**
- Atma is self evident but it can't say I am Atma.
- **We have to wake up from sleep state and when object comes, in presence of object Atma reveals the object.**
- Atma reveals the mind first subtlest object.
- Mind wakes up due to Rajas of Vasanas and Ahamkara, the reflection becomes known in the presence of Atma which is there before waking, beyond 3 states.

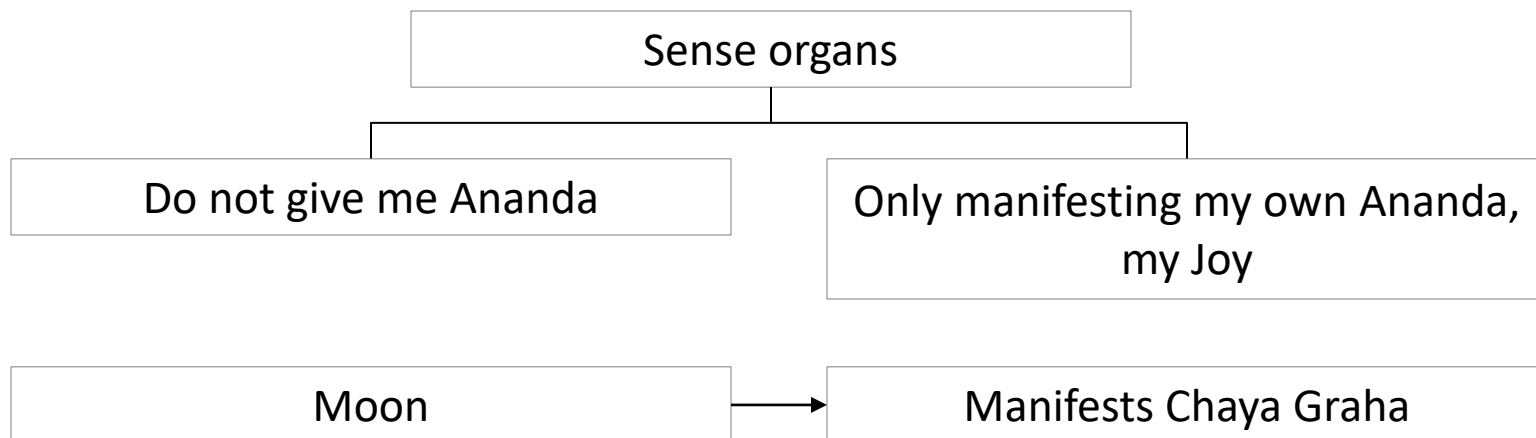


- When I recognise object, I recognise 2 things.



- **Anatma, depends on Atma its revelation.**
- **Atmadepends on Anatma for its manifestation.**
- **To say I am, need Anatma.**
- **To be the self, no Anatma required as in sleep.**
- **When objects are there I can I am.**
- **When objects goes away, I am no more subject, I am Sakshi, pure existence, pure consciousness, Ananda.**

Subject	Atma
<ul style="list-style-type: none"> - For its manifestation depends on the object. - Ananda exists without objects also. 	<ul style="list-style-type: none"> - For its manifestation requires objects. - Ananda manifest only when a condition is there.



- Whose Chaya?
- Shadow of earth on Moon called Rahu.
- Adrishyaha – Moves in counter direction.
- Never experienced by us under Grahanam comes.

- **Grihatvena Induma Drishyate :**

When Indu falls at the right portion, moon does not produce shadow.

- Moon manifests shadow which is always there.
- Indu – means connected, eclipsed, Grahanam.
- Drishyate Abhivyajyate – recognised.
- In the same way, Anubava matratma...
- Atma = Svarupa, pure nature of Joy, happiness is experienced like Chaya Grahanam.
- When is it experienced? When moon comes.
- Ananda manifests when son comes and then goes away.
- Because of sense objects Avalokyate – Abhivyajate.
- In all Vyavahara, Atma dependent on Anatma.
- Anatma dependent on Atma.

- **In Vyavahara there is mutual dependence of Atma – Anatma.**

- Dependence must be presented properly.

- **Anatma depends on Atma for its revelation.**
- **Atma depends on Anatma for its manifestation.**
- **In absence of Anatma, Sat and Chit will be there but not manifest.**
- Anatma gets reflected Ananda from Atma.
- Atmas original Ananda is manifested by Anatma.
- Therefore, there is mutual dependence, one for generation and another for manifestation.
- Ayameva Samechina Siddantaha – This is Vedanta.
- **Only 2 things :**

Atma	Anatma
Manifestation	Reflects

Guru :

- Without fear you can ask questions.
- I will clearly answer all.

Topic 131 : Not discussed in any other text

(१३१) ज्ञानिनोऽपि विषयेष्विच्छा, विषयसम्बन्धादात्मानन्दावभासश्च भवति न वेति तत्त्वदृष्टिः पृच्छति- हे सद्गुरो। विषयसम्बन्धादात्मानन्दावभासक्रमोऽज्ञानिविषये प्रतिपादितो भवद्भिः, न ज्ञानिविषये। यतो यस्य बुद्धिरात्मस्वरूपविमुखा, तमधिकृत्य प्रस्तावः कृतः पूर्वं भवद्भिः। तादृश्चाज्ञान्येव, न ज्ञानी। तस्मादिदानीं ज्ञानिनोऽपि विषयेष्विच्छा तस्यापि विषयसम्बन्धात्पूर्वोक्तक्रमेण सुखाभिव्यक्तिश्च जायते न वेति बोधायितुमर्हन्ति भवन्तः, इति।

- All enjoy sense pleasures, Atma Ananda reflected in quietened mind.
- Mind quietened by relevant sense objects.
- Relevance determined by mind set of person.
- Hindustani music, Dabba Music, classic music or Hindustani, depends on likes and dislikes.
- What quietens depends on person.
- That Atma Ananda, reflection takes place is general.
- This is Ajnanis sense pleasures.

Question :

- Does same Phenomena happen for Jnanis?

- **Does Jnani get sense pleasure from sense objects or not, what is mechanism for Jnani.**

- Jnani knows, I am source of Ananda.
- Sense objects are not source of Ananda.
- Jnani should not be after sense pleasures like good food, jokes, etc...
- Will he always be serious, or always smiling?
- All the time happy or unhappy?

Gita :

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा
समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत
किमासीत ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca
sthitaprajñasya kā bhāṣā
samādhisthasya kēśava |
sthitadhīḥ kiṃ prabhāṣēta
kim āsīta vrajēta kim || 2-54 ||

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk?
[Chapter 2 – Verse 54]

- We have funny notion about Jnanis.
- Do Jnanis become Abnormal?

Example :

- Jada Bharatha – didn't take bath, rolled in Mud.
- Ramana Maharishi starring at one place.
- Sadashiva Brahmendra.
- Will Jnanis have desires to build Ashrama etc.

Will Jnanis get Vishaya Ananda, Vishaya Ichha, Pritibimba Ananda?

- Very interesting topic.

Revision (101) :

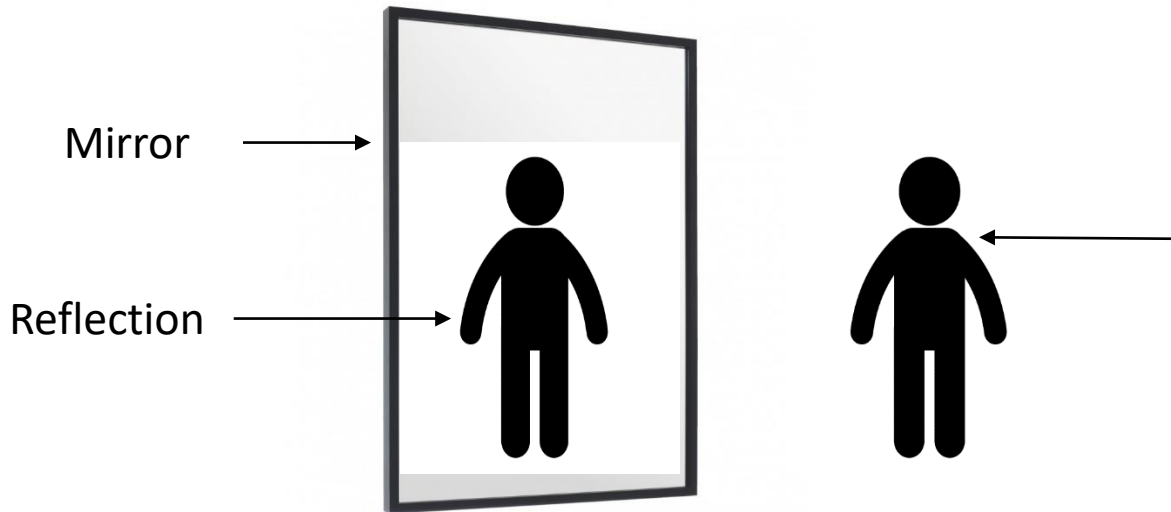
(१३१) ज्ञानिनोऽपि विषयेष्विच्छा, विषयसम्बन्धादात्मानन्दावभासश्च भवति न वेति तत्त्वदृष्टिः पृच्छति- हे सद्गुरो।
विषयसम्बन्धादात्मानन्दावभासक्रमोऽज्ञानिविषये प्रतिपादितो भवद्भिः, न ज्ञानिविषये। यतो यस्य बुद्धिरात्मस्वरूपविमुखा, तमधिकृत्य प्रस्तावः कृतः पूर्वं भवद्भिः। तादृश्चाज्ञान्येव, न ज्ञानी।
तस्मादिदानीं ज्ञानिनोऽपि विषयेष्विच्छा तस्यापि विषयसम्बन्धात्पूर्वोक्तक्रमेण सुखाभिव्यक्तिश्च जायते न वेति बोधायितुमर्हन्ति भवन्तः, इति।

Seeing mirror see

Mirror

Frame

Face



Original Face :

- (Never seen even by us)
- Does not belong to Mirror, it is my own.

Joy of eating

Rasagulla

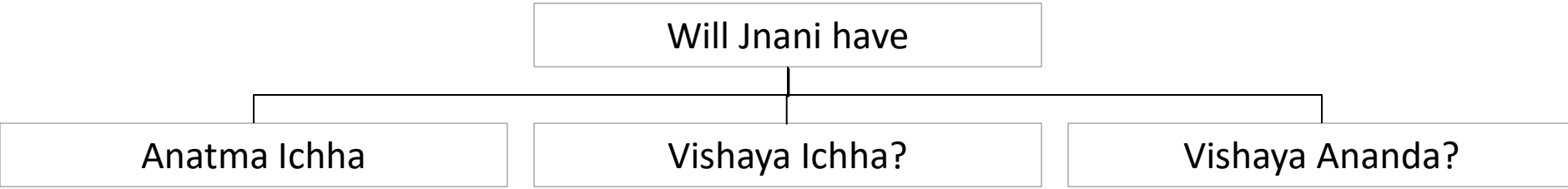
Vishaya Roopa

Vishaya Ananda

Vishaya Naama

Round / Red

- Vishaya Ananda I experience in the Vishaya but not of the Vishaya.
- Jnana has Vishaya Ichha, Vishaya Ananda.
- **Topic 113 – 3rd line :**
In Ajnani all 3 are there.
- In Jnani all 3 are there or not? Jnani is Atmavimukhaha.
- He is expected to be in Nirvikalpaka Samadhi.



Gita :

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा
समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत
किमासीत् ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca
sthitaprajñasya kā bhāṣā
samādhisthasya kēśava ।
sthitadhīḥ kiṃ prabhāṣēta
kim āsīta vrajēta kim ॥ 2-54 ॥

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk?
[Chapter 2 – Verse 54]

- When Jnani fulfils worldly desires, will he get Priya, Moda, Pramoda Ananda?

Topic 132 :

(१३२) व्यवहारकाले ज्ञान्यप्यात्मविमुख एव; स विषयानन्दस्य स्वरूपानन्दादभिन्नतां मन्यते- हे शिष्य। शृणु सावधानमनाः। यदुक्तमात्मस्वरूपवैमुख्यमेव विषयेच्छादिकारणमिति, तत् न केवलमज्ञस्यैव, किन्तु ज्ञानिनोऽपि तुल्यमेव तत्। ज्ञानी च यदा व्यवहारे प्रवर्तते तदा स तत्त्वविस्मरणपूर्वकमेव प्रवर्तते। विषयप्रवृत्तिकालेऽज्ञवदास्ते ज्ञान्यपि। ज्ञानिनो हि चित्तं सदैवात्माकारमेव यदि स्यात्तदा तस्य जीवनादिनिमित्तभोजनादिव्यवहारोऽपि न सिध्येत्। तस्मादात्माविमुखा बुद्धिरुभयोः समा।

- Jnani has Prarabdha, his life style will be governed by Prarabdha.
- He will be governed by Lokasangraha.
- As Grihasta Jnani, he will be involved in Vyavahara.

3 types of Ananda for Jnani

Lokasangraha Karma Ananda based

- Shankara – wrote commentaries
- Tapovanam – visited Himalayas
- Comes due to Prarabdha.

Vishayananda based

- Bhiksha Ananda
- Enjoy or suffer
- Comes due to Prarabdha

Raaga Dvesha based

- Idli, Chapati, Rice, coffee.
- Depends on Upbringing
- Vasana based

Gita :

सदृशं चेष्टते स्वस्याः
प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि
निग्रहः किं करिष्यति ॥ ३-३३ ॥

sadṛśaṃ cēṣṭatē svasyāḥ
prakṛtērjñānavān api |
prakṛtiṃ yānti bhūtāni
nigrahaḥ kiṃ kariṣyati ||3-33||

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

- **For Jnani** : All Ananda, Prarabdha Janya Anubhava Ananda, is Lokasangraha Karma Ananda and Vishayananda.

- Raaga Dvesha Ananda – based on personality.
- Nobody can be free from Raaga Dvesha based Purva Janma Vasana or upbringing.
- What type of music you listen, Tv Show you see, web browsing, Cricket or tennis... depends on Vasana.

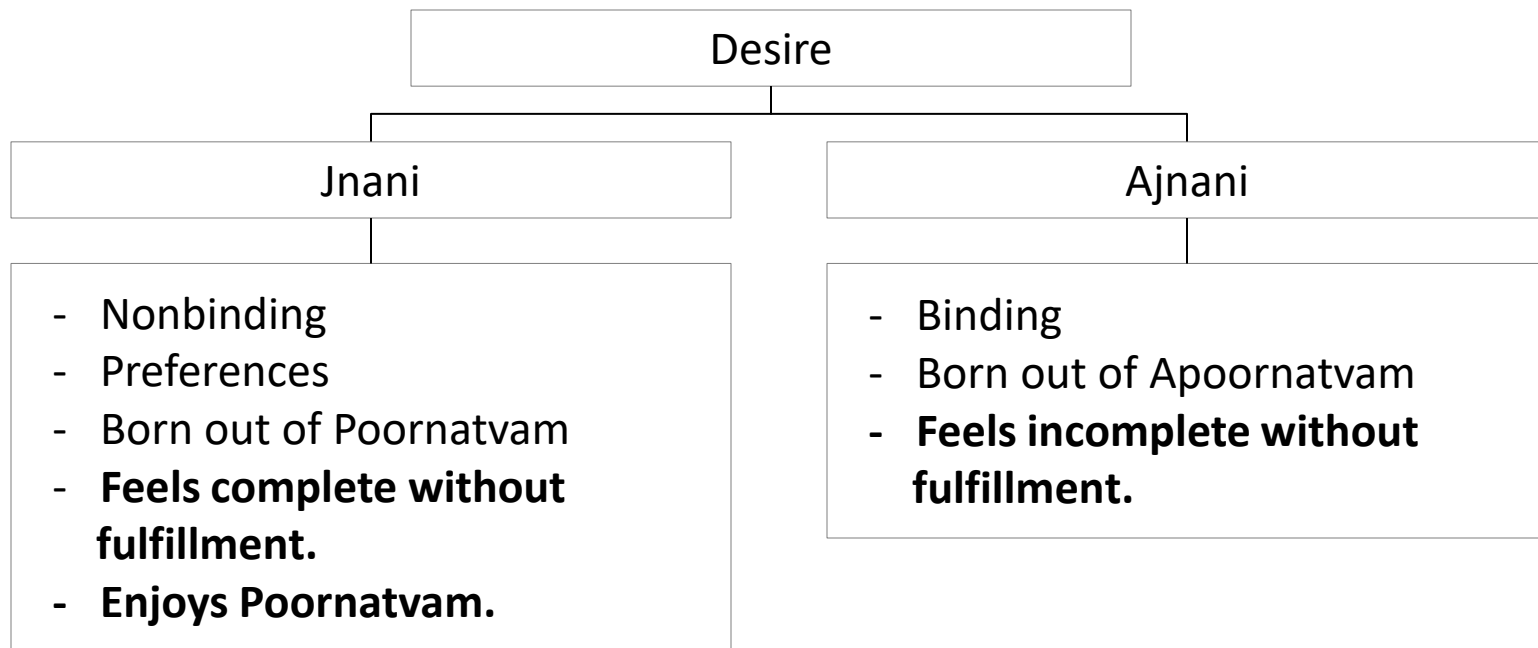
Gita :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

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]

- Every individual has Raaga – Dvesha.
- This is applicable to all Jivas, Manushyas, Devatas..
- We choose Ishta Devata based on Raaga Dvesha.
- Adhikari Nandi in Mylapore, Jnani may like.
- Vishaya = Anatma.
- Gods have their own favourite Vahanas, dress, Bakshanam.
- Krishna Jayanti / Diwali / ... Different Bakshanam.



- Is desire Evil? New year talk.



- Desire is natural faculty everyone has.
- We all have Ichha, Jnana, Kriya Shakti.

- **Having desire not Samsara.**
- **Immoral, binding desire is Samsara.**

Panchadasi – Chapter 6 :

अप्रवेश्य चिदात्मानं पृथक्पश्यन्नहंकृतिम् ।
इच्छंस्तु कोटिवस्तूनि न बाधो ग्रन्थिभेदतः ॥२६२॥

When a man can disidentify the self from egoism and realize that the self is in no way connected with egoism, then though he may have crores of desires they will not bind him, because he has cut the 'knot of the conscious with the unconscious'. [Chapter 6 – Verse 262]

- Jnani has crores of desires but non-binding.

Gita :

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

**yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janaḥ |
sa yat pramaṇaṃ kurutē
lōkastad anuvartatē ||3-21||**

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

- Bhagawan can't create without desire.

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati II 3 II

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- **Desire by itself privilege not bondage.**
- Vedanta does not stop person from desiring.
- **Desire is born out of ignorance and Apornatvam, it has poison.**
- After – Poornatvam, desires will be based on personality.
- Converts all desires into non-binding, preferences.

- Morning coffee preferable.

• **In binding desire, non-availability creates disturbances in the mind.**

- Jnani has Raaga – Kama.

Gita :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

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]

- 2nd line – Million dollar lesson.
- Tayoho – Vasha Na Agachhet.
- Don't come under their spell, fulfill legitimate desire.
- For Jnani Vishaya Ananda is there called Vidya Ananda.
- Samadhi Ananda also Vishaya Ananda.

Vishayananda	Atma Ananda
Temporary	Permanent

- Vyuthanam – Ananda experienced at that time and comes out.
- One enjoys Tv, music, Samadhi teaching, all Vishayas, come and go, manifest and unmanifest, nature of phenomenal world.
- In Vishaya Ichha and Vishaya Ananda, Jnani and Ajnanis are different.

Gist :

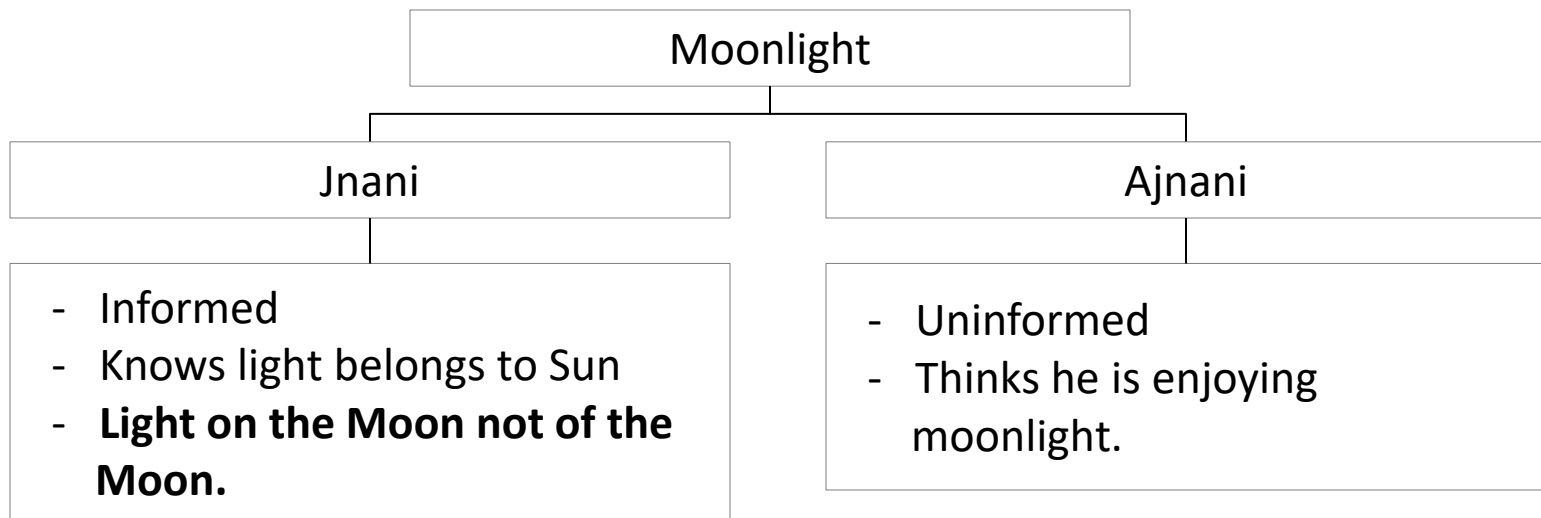
- Jnani never sees Vishayananda as Vishayananda.
- He has knowledge that there is nothing called Vishayananda.

- **Jnani sees Vishayananda as Svarupa Atma Ananda.**
- **Don't mistake face belongs to Mirror.**

Don't conclude :

- When mirror gone, face gone.

Example :



- This awareness is always there.
- Jnani does not get attached to Vishayananda.
- All Vishayas are coming and going Mirror.
- Starting from mind, body, universe.
- Not attached to mirror.
- Mirror not source of happiness.

Gita :

न प्रहृष्येत्प्रियं प्राप्य
 नोद्विजेत्प्राप्य चाप्रियम् ।
 स्थिरबुद्धिरसम्मूढः
 ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahṛṣyēt priyaṃ prāpya
 nōdvijēt prāpya cāpriyam |
 sthirabuddhirasammūḍhah
 brahmaavid-brahmaṇi sthitaha || 5-20 ||

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]

- Jnani enjoys Ananda not Prakrushyet, not lost in Ananda.
- **Jnani does not attribute Ananda to any sense object.**

- Ajnani totally attached to sense objects.
- When sense objects go away, Jnani won't hit his head, Mirror will have to come and go.

Gita :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- **Ajnani enjoys Pratibimba Ananda and expects permanence in Pratibimbananda.**
- **Wrong expectation creates anxiety and worry.**
- This is the difference between Jnani and Ajnani.
- Vyavahara Kala, play roles according to Prarabda in keeping with Varna and Ashrama – Jnani, Grihasta, Sanyasi.

Gita :

सन्तुष्टः सततं योगी
यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिः
यो मद्भक्तः स मे प्रियः ॥ १२.१४ ॥

santuṣṭaḥ satataṁ yōgī
yatātmā dṛḍhaniścayaḥ |
mayyarpitamanōbuddhiḥ
yō madbhaktaḥ sa mē priyaḥ || 12.14 ||

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to me, he, My devotee, is dear to me. [Chapter 12 - Verse 14]

- Grihasta during Vyavahara, Atma Vimukhaha Eva, does not deliberately remember Vedanta.
- In difficult jobs, mind must be on the job, not chant Aham Brahma Asmi.
- **Jnanis conscious mind is not thinking of Atma.**
- Jnani is not thinking of Atma. He is involved in world activities which gives him joy.

Swami Dayananda :

- Sung his own songs, which is Vishayananda.
- In the background has knowledge, it is false, unreal, Pratibimba Ananda.

Example :

- Seeing reflected face, remembers it is false fall.
- Does not forget, that the reflection does not exist separate from original.

- Pratibima Ananda does not exist separate from Svarupa Ananda.
- No thought separate from I the Atma.
- Does not deliberately think, doesn't forget anytime.

Sadhana Panchakam :

क्षुद्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां
स्वादन्नं न तु याच्यतां विधिवशात्प्राप्तेन संतुष्यताम् ।
शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यतां
औदासीन्यमभीप्स्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥४॥

*kṣudvvyādhiśca cikitsyatām pratidinam bhikṣauśadham bhujyatām
svādvannaṁ na tu yācyatām vidhivaśātprāptena santuṣyatām,
śītoṣṇādi viṣahyatām na tu vṛthā vākyaṁ samuccāryatām
audāsīnyamabhīpsyatām janakṛpānaiṣṭhuryamutsṛjyatām. (4)*

In hunger and disease get treated. Daily take the medicine of Bhiksha – food. Beg no delicious food. Live contentedly upon whatever comes to your lot as ordained by Him. Endure all the pairs of opposites : heat and cold and the like. Avoid wasteful talks. Be indifferent. Save yourself from the meshes of other peoples kindness. [Verse 4]

Introduction to Jnani :

- Don't ask for Biksha of favourite Paisam.

If someone gives – 2 interpretations

- Be satisfied with what comes by Prarabda.

- Vidhi Vashat Prapte Sati.
- When it comes cryingly eat without attachment.
- Don't enjoy sense pleasures.

- If it is 2nd interpretation, people will dislike Vedanta.
- Don't get addicted, make it binding.
- Don't have immoral, inappropriate pleasures which is dropped at Karma Yoga level itself.
- After Sravanam, Mananam, Nididhyasanam, no question of Jnani going after immoral pleasures.

(१३२) व्यवहारकाले ज्ञान्यप्यात्मविमुख एव; स विषयानन्दस्य स्वरूपानन्दादभिन्नतां मन्यते- हे शिष्य। शृणु सावधानमनाः। यदुक्तमात्मस्वरूपवैमुख्यमेव विषयेच्छादिकारणमिति, तत् न केवलमज्ञस्यैव, किन्तु ज्ञानिनोऽपि तुल्यमेव तत्। ज्ञानी च यदा व्यवहारे प्रवर्तते तदा स तत्त्वविस्मरणपूर्वकमेव प्रवर्तते। विषयप्रवृत्तिकालेऽज्ञवदास्ते ज्ञान्यपि। ज्ञानिनो हि चित्तं सदैवात्माकारमेव यदि स्यात्तदा तस्य जीवनादिनिमित्तभोजनादिव्यवहारोऽपि न सिध्येत्। तस्मादात्माविमुखा बुद्धिरुभयोः समा।

- May you listen with attention.
 - **Previous portion :**
For Ajnani and Jnani.
 - Mind extrovert at time of Vishaya Ananda and Vishaya Ichha, goes towards Anatma during Vyavahara.
 - Vimukha = Extrovertedness, Away from Atma.
 - Activities decided by personality, Raaga Dvesha, Vishaya Ichha.
 - Shankara – established Matams, Govindapadacharya – wrote commentary.
 - Vishayas not only sense objects but also Ashramas, temples, bridges.
 - Both extroverted Jnani and Ajnani are doing Vyavahara.
- **Jnani does not deliberately think - Brahma Satyam... does not invoke during Vyavahara.**
 - **It is there in the mind like $2 + 2 = 4$, my birthdate, phone number.**
- Mind can't do 2 things deliberately, simultaneously.
 - If you remember office or home in class, class is gone.

Jnani	Ajnani
- Can invoke Aham Brahma Asmi at will.	- Cannot invoke without scriptural Jnanam.

Revision (102) :

Topic 132 :

- Guru answers Tattva Drushti.

Ajnani	Jnani
<ul style="list-style-type: none">- Gets Vishaya Ananda with sense of Apoornatvam.- Mind has Vasanas and if satisfied, mind temporarily Shantam.- Mind has Sattvic Vritti, Antarmukha Vritti, ideal condition for reflection of Atma Ananda in a quietened mind.- He attributes Ananda to sense object.- Thinks, without Vishayas, I will not get Joy.- Have to acquire, preserve, promote them.- All misconceptions entertained by Ajnani.	<ul style="list-style-type: none">- Gets Vishaya Ananda but with sense of Poornatvam.- Question of Tattva Drushti : Jnani has Poorna Ananda, can't be extrovert, have any desire.- Gurus Answer : During Vyavahara Kala, Jnani is extroverted like Ajnani.- If not extroverted, can't go for Biksha.- Jnani has Bahirmukhatvam, recognises all objects.- Brahma Satyam is knowledge in the intellect but not invoked during Vyavahara.

- Jnani does not invoke Jnanam all the time, he is Atma Vimukaha.
- No deliberate invocation of Jnanam.
- Ajnani doesn't have Jnanam, can't invoke.
- Jnani and Ajnani both involved in worldly perception.
- In extrovertedness and non-invocation of Atma Jnanam, there is similarity.
- In Raaga Dvesha also similar.
- Jnani and Ajnani have Ahamkara, Sthula, Sukshma, Karana Shariram, Purva Janma Vasana and upbringing.
- Has individuality w.r.t. Ahamkara, not Atma.
- Individual Kama of Devata = Specific Raaga Dvesha Vahanam, Vastram.
- Our individuality = our Raaga Dvesha.
- Common to Jnani and Ajnani.

Jnani	Ajnani
<ul style="list-style-type: none"> - Kama born out of Poornata and individuality. - Adharmika Kamas already removed in Karma Yoga / Upasana Yoga / Sravanam / Mananam / Nididhyasanam stages. - Dharmic Kamas – food, clothes, sing, write, teach. - Existence of Jnani itself a blessing. 	<ul style="list-style-type: none"> - Kama born out of Apoornata and individuality. - Desperately prays to Lord for fulfilment of desires. - Special Parihara, I want the result. - Otherwise I can't imagine myself. - Binding Kama born out of Agyanam and Apoornata.

Important Points :

- I. Jnani and Ajnani have Kama.
- II. Kama not backed by Apornata, not binding Kamas.
- III. All desires non-binding, preferences, have lifestyle, personality.

Gita :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsya sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

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]

- IV. Jnani may dies without fulfillment of several plans but not with desperation but with Poornatvam.

Gita :

सक्ताः कर्मण्यविद्वांसः
यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः
चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṃsah
yathā kurvanti bhārata |
kuryād vidvāṃstathā'saktah
cikīrṣurlōkasaṅgraham || 3-25 ||

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]

- V. Jnani will have desires and when fulfilled will get joy as Ahamkara.
 - Knows as Atma, all Vyavahara is of lower order and rests on this knowledge.
- Vishaya Ananda will be there.
- Paramacharya wanted Ramanuja Iyengar to sing :
Sri Subramanya Namaste song (Kamboji Ragam)

Shri Subrahmanyaya Namaste :

पल्लवि

श्री सुब्रह्मण्याय नमस्ते नमस्ते
मनसिज कोटि कोटि लावण्याय दीन शरण्याय

अनुपल्लवि

भूसुरादि समस्त जन पूजिताब्ज चरणाय
वासुकि तक्षकादि सर्प स्वरूप धरणाय
वासवादि सकल देव वन्दिताय वरेण्याय
दास जनाभीष्ट प्रद दक्षतराग्रगण्याय

pallavi

shri subrahmanyaya namaste namaste
manasija koti koti lavanyaya dina sharanyaya

anupallavi

bhusuradi samasta jana pujitabja caranaya
vasuki taksakadi sarpa svarupa dharanaya
vasavadi sakala deva vanditaya varenyaya
dasa janabhista prada daksataragra ganyaya

चरणम्

तारक सिम्ह मुख शूर पद्मासुर संहर्त्रे
तापत्रय हरण निपुण तत्वोपदेश कर्त्रे
वीरनुत गुरुगुहायाज्ज्ञान ध्वान्त सवित्रे
विजयवल्ली भर्त्रे शक्त्यायुध धर्त्रे

मध्यम कालम्

धीराय नत विधात्रे देवराज जामात्रे
भूरादि भुवन भोक्त्रे भोग मोक्ष प्रदात्रे

caranam

taraka simha mukha sura padmasura sam hartre
tapatraya harana nipuna tatvopadesa kartre
viranuta guruguhaya agjnana dhvanta savitre
vijayavalli bhartre saktyayudha dhartre

madhyama kalam

dhiraya nata vidhatre devaraja jamatre
bhuradi bhuvana bhoktre bhoga moksa pradatre

Pallavi: I pay obeisance to Shri Subrahmanya. He is billion times more handsome than manmatha (cupid). He helps the meek, miserable, and the downtrodden. (Manasi ja means “mind-born”---conceptual offspring. Manmathan was supposed to have been born from the mind of lord Vishnu).

Anupallavi: All the noble souls and other folks on earth worship his lotus feet. He manifests himself in the serpents such as Vasuki and taksha. He is worshipped by celestials such as Indra and others. He is the supreme. He fulfills the desires of his devotees and he does it the best.

Caranam: He destroyed the three demon brothers, taraka, Simhamukha, and Surapadma. He eliminates the three kinds of misery (self-inflicted, caused by others, and natural disasters as well as by fate) that people experience. He is a good preacher.

He is worshipped as a hero by his deputies. He is the sun who makes the darkness of ignorance vanish and creates good things. He is the spouse of valli (daughter of the hunter king nambirajan). He wields the powerful weapon, the spear.

Madhyama Kalam: He is a hero with sharp mind. He is worshipped by Brahma. He is the son-in-law of indra (devaraja, whose daughter devasena was married to subrahmanya). He rules the universe including the earth. He confers comfort, wealth, and salvation.

- This is Dharmic Vishaya Ananda.

Nishchaladasa :

- **When Vishaya Ananda takes place Jnani and Ajnani mindsets are different.**
- Tasmāt Atma Vimukha Buddhirubayoha Sama.
- At the time of Vishaya Ichha and Vishaya Anubhava, mind being engaged in Ananda is Sama for both Jnani and Ajnani.

What is the difference then?

अज्ञस्य बुद्धिः सदा विषयासक्तत्वादात्मविमुखैव तिष्ठति। ज्ञानिनस्तु बुद्धिर्यदात्मनो विमुखा भवति, तदा विषयेच्छा तत्सम्पर्कादात्मस्वरूपानन्दाभिव्यक्तिश्चाज्ञस्येव तस्यापि जायते। तथाप्यस्त्यत्र विशेषः - विषयसम्पर्काद्वासमानोऽप्यानन्दः स्वस्वरूपानन्दान्नातिरिच्यते, किन्तु तदाभास एवेति विजानाति ब्रह्मवित्। तथा च विषयोपभोगेऽपि ज्ञानिनः समाधिरेव सिद्ध्यति। अज्ञस्तु 'अयमानन्दः स्वरूपानन्द एव' इति नैव वेद। परमार्थस्तु ज्ञानी अज्ञानी चेत्युभयोरपि स्वरूपमानन्द एवः अज्ञस्य विषये आनन्दप्रतीतिभ्रान्तिरेव।

- **Ajnanis mind always is absorbed always in Vishaya only.**
- **Before, during, after transactions, mind attached to sense objects or persons.**

Gita :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Mind goes through series of responses and is fully attached.
- **Ajnani's mind knows only Vishaya as source of Ananda.**
- Mind absorbed with different objects and person, travels along with person in a bus.
- **Ajnani's mind always pre-absorbed mind, Vishaya Asaktavatu.**
- It is unique mind set of Ajnani.
- **Vimukha Eva Bavati :**
Mind can't think of Atma or can't know Atma.
- **Atma can know mind, mind can't know Atma.**
- **Original face can see reflected face.**
- **Reflected face can't see original face.**

- Mind is preoccupied with Pancha Anatma.
- Mind of Jnani when he is engaged in Vyhavahara and enjoys sense object, at that time he has Vishaya Ichha.
- When choices available, he can desire and goes to that.
- He can enjoy Tv / singing, Kosha Ananda.
- Priya, Moda, Pramoda is there, Jnani enjoys like Ajnani, all experiential pleasures.
- There is subtle difference because of background knowledge.
- Enjoying Ananda triggered by sense object, it is nothing but Atma Ananda.
- **Knows face not belonging to mirror, when reflection goes, (as in sleep), it merges into original face / Atma.**
- Reflection born out of original face, sustained by original and resolves into original.

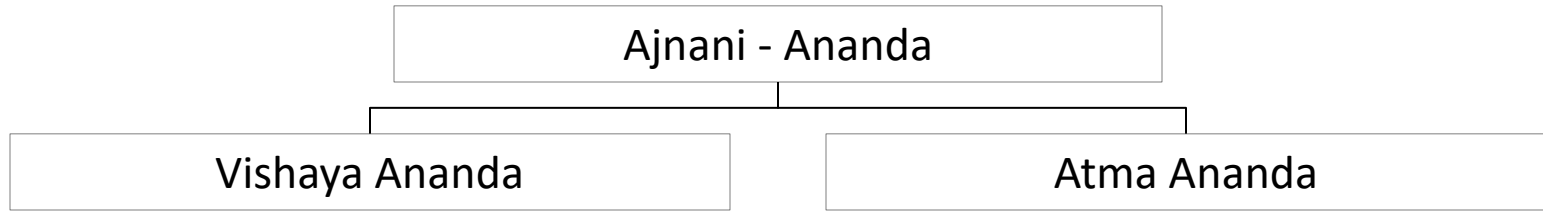
Original Face	Reflection
<ul style="list-style-type: none"> - Brahman / Atma - Sat Chit Ananda Svarupa. - Changeless 	<ul style="list-style-type: none"> - World / Body, Mind, Intellect. - Born , sustained, resolved into Brahman. <p>Kaivalya Upanishad :</p> <ul style="list-style-type: none"> - Mei Eva Sakalam.... [Verse 19] - Changing - Many bodies, mirrors, many reflections .

Kaivalya Upanishad :

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

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

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



- For Jnani, one alone is appearing as two.
- Sunlight and moonlight for Ajnani.
- Only one sunlight appearing as moonlight.
- Svarupa Ananda is non-different, manifestation alone is Vishaya Ananda.
- Knowledge available for invocation.
- When Vishaya goes away, no dejection for Ajnani.

Gita :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- Does not moan for death of Anatma, loss of Anatma, no deep scar.

Gita :

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

yaṁ labdhvā cāparamṁ lābham
manyatē nādhikamṁ tataḥ |
yasmin sthitō na duḥkhēna
guruṇā'pi vicālyatē || 6-22 ||

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

- Guru = Deep Sorrow, will not shake a Jnani.

- Habitual Ahamkara – what.. Sorrow, happiness?
- Invocation of Atma Jnanam – so what.

Jnani	Ajnani
<ul style="list-style-type: none"> - Rubber ball bounces back. - Remembers at time of enjoying pleasure. 	<ul style="list-style-type: none"> - Wet clay ball.

- Non forgetfulness of Atma = Sahaja Samadhi = Atma Nishta.
- Available within a moment.
- Self consolation by self knowledge.

Samadhi Definition :

ज्ञानिनो विषयोपभोगेकालेऽपि, विषये दोषदर्शनरूपविवेकस्य,
विषयामिथ्यात्वनिश्चयपूर्वकवैराग्यस्य, विषयभोगानां परिणामे
दुःखपर्यवसायित्वावधारणस्य विषयानन्दस्य स्वरूपानन्दाव्यतिरिक्तत्वनिश्चयस्य
च जागरूकत्वात्, स्वरूपानुसन्धानरूपसमाधिसदृशत्वाच्च 'सिंहो माणवकः'
इतिवत् ज्ञानिनो विषयोपभोगे समाधित्वोक्तिरौपचारिकी।

- Jnani does Parikshya Lokan of Vishaya Dosh.

Dosha Darshanam in Vishaya

Atrupty Karatvam

Dukha Mishritatvam

Bandhakatvam

- His done deep meditation on Vishaya, never forgets.
- Has Vairagyam and Vishaya Mithyatva Nishchaya - detachment.
- We know object will give sorrow and can't hold best object, relationship, body...

Katho Upanishad :

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Svobhava martyasya yad antakaitat
sarven-driyanam jarayanti tejah,
api sarvam jivitam alpam eva
tavaiva vahas tava nrtya gite || 26 ||

Ephemeral these ; O! Death, these tend to decay, the fire (vigour) of all the senses in man. Even the longest life is indeed short. Let thine alone be the chariots, the dance and the music. [I – I – 26]

Viveka :

- Vishaya Mithyatva Nishchaya is there.
- When pleasure ends, there is a Vacuum.
- Mind needs adjustment for the presence of objects and absence of objects.

- **We mourn w.r.t. Ahankara.**

Vedanta :

- Avadharanam... student understands... sense pleasure not sense pleasure.

- **Vishaya Ananda is Atma Ananda.**

- Face in mirror does not belong to mirror, Nishchaya is there.
- Prarabda is continuously attacking all the time bringing favourable, unfavourable conditions.
- Therefore Jnanam must be kept alive all the time.
- Must remember Vedanta all the time as Sahaja Samadhi.
- Samadhi = Remembrance of teaching.
- During Vyavahara, practice Brahmarupa Nidhidhyasanam.
- Samadhi requires withdrawal from the world.
- Jnani is as though in samadhi, Gauna Samadhi.
- In Vyavahara, he practices Sahaja Samadhi.
- Prarabda brings Vishayananda but his firm conviction of Atma is alive.
- Remember foot note page 78 of text no. 2

During Vishaya Ananda Jnani remembers

Vishaya Dosha

Vishaya Mithya

Svarupa of Viswaya is Sorrow

Vishaya Ananda comes and goes

- Enjoy world tour but remember 4 points then you are a Jnani, life will be relatively free.

Ajnani	Jnani
- Ananda coming from Vishaya - Branti	- My Ananda reflected in Vishaya.

- People die, allow them to move on.
- Spouse dies = God gives Sanyasa.
- Look at everything in the world positively.

Revision (103) :

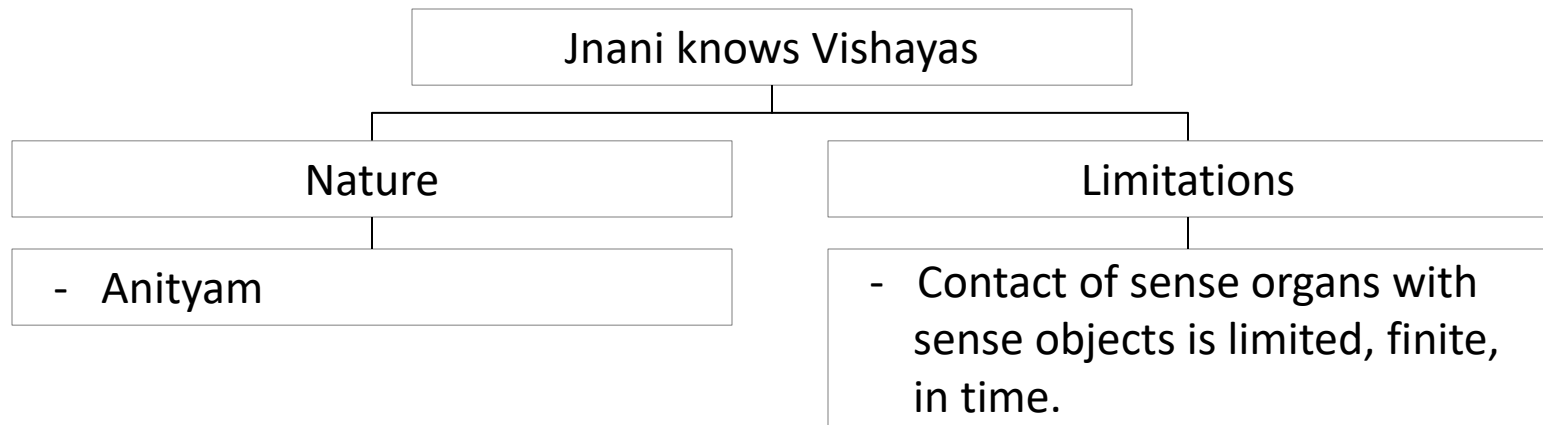
तथाप्यस्त्यत्र विशेषः - विषयसम्पर्काद्वासमानोऽप्यानन्दः स्वस्वरूपानन्दान्नातिरिच्यते, किन्तु तदाभास एवेति विजानाति ब्रह्मवित्। तथा च विषयोपभोगेऽपि ज्ञानिनः समाधिरेव सिद्ध्यति। अज्ञस्तु 'अयमानन्दः स्वरूपानन्द एव' इति नैव वेद। परमार्थस्तु ज्ञानी अज्ञानी चेत्युभयोरपि स्वरूपमानन्द एवः अज्ञस्य विषये आनन्दप्रतीतिभ्रान्तिरेव।

Students Question :

- Does Jnani have Vishaya Ananda.

Guru :

- Yes, he has because Prarabda brings Vishayas in life.

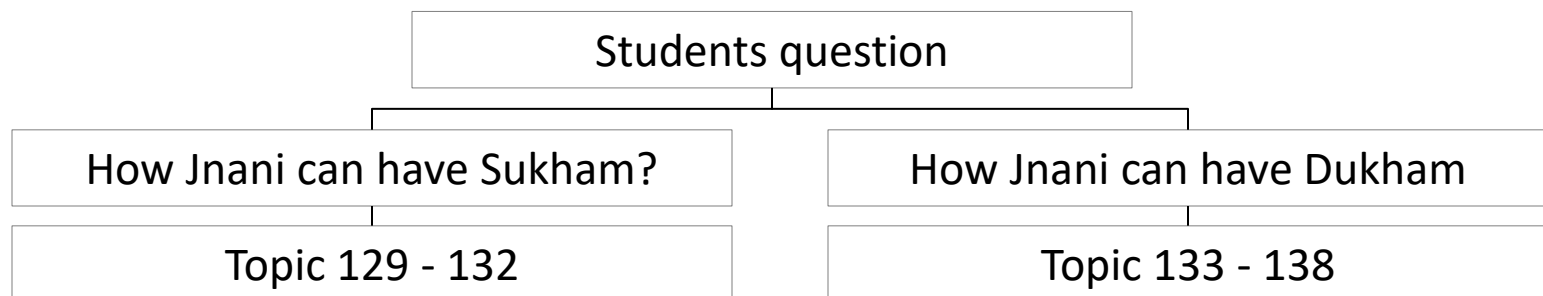


- **Thought : I have become Dukhi, never comes.**

- Loss of Ananda is loss of reflection of my Ananda.

- **“Even when reflection goes, original Atma Ananda safe with me as in sleep”**

- I – Atma always safe in a locker.
- I am sorrowful conclusion never comes.



Topic 133 :

(आ. १३३-१३८) दुःखविषयकप्रश्नप्रत्युक्तयः-

(१३३) सांसारिकदुःखस्याश्रयप्रश्नः- हे सद्गुरो स्वामिन्।

'त्वं प्रमानन्दस्वरूपोऽसि' इति भवता यदुक्तं प्राक्, तदहं
सम्यग्जानामि। 'जननमरणादिसंसाररूपमहादुःखं कालत्रयेऽपि
त्वयि नास्त्येव; अतस्तन्निवृत्तये तवेच्छात्यन्तासङ्गतेति'

भवदुक्तविषये तु, कश्चन संशयो भवति। यद्यनुभूयमानमिदं

जननमरणादिदुःखं मयि नास्ति, तर्हि मदन्यं कमाश्रित्य

तदवतिष्ठते इति दयया मे वद भोः। संसारदुःखस्याश्रयान्तरावगमे

हि मयि तन्नास्तीति मम दृढा प्रतीतिः स्यादिति शिष्यः पृच्छति।

What is Locus of Sorrow?

- Atma
- Sukham
- Sorrow can't be located in Atma

- Reflected Consciousness + Matter
- Mixture
- I experience sorrow

- Matter
- Anatma
- Jadam

- Samsarasya Dukhasya Ashraya Kaha?
- Be intellectually honest and you may agree or disagree with Guru.
- Don't damage your attitude to the teacher.
- I am only Ananda Svarupa.
- Gaining sense objects quietens the mind.
- In the refined mind my Ananda is reflected.
- World, mind does not have Ananda.
- My Ananda gets reflected now and then said in previous topic.
- I have assimilated Bimba and Pratibimba Ananda as a fact..
- How do I experience great sorrow called Samsara – Birth – Death.
- I don't have Jara, Marana, Vyadhi Dukha in me.

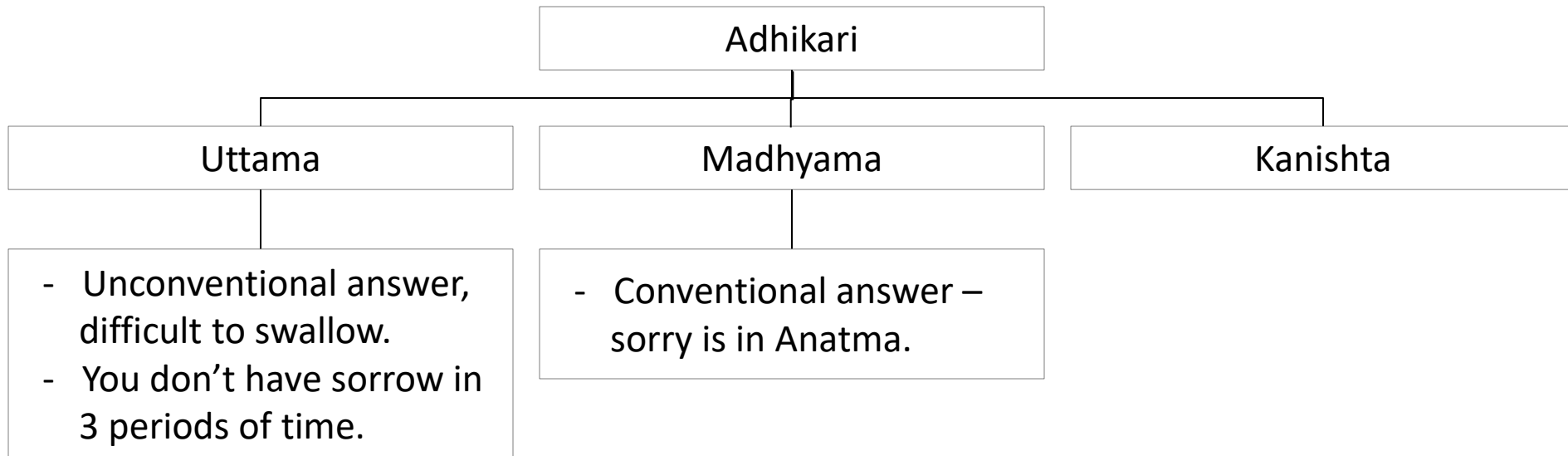
Previous	Current Topic
<ul style="list-style-type: none"> - Should not do Sadhana to get happiness. - I am happiness, Poornaha, complete. 	<ul style="list-style-type: none"> - I should not do Sadhana to remove sorrow. - It is not there in me in 3 periods of time.

- Desire for removing sorrow is inappropriate, illegitimate, unfitting.
- Where is sorrow experienced?

- What is Locus of sorrow? Ashraya – support?
- Adhyatmik, Adideivic, Adibautik sorrow's – Ashraya Kaha?
- **Sorrow can't float independently.**

Example :

- Until I see Rat going out of the house, mind not peaceful.
- Ananda located in me but where is sorrow located?

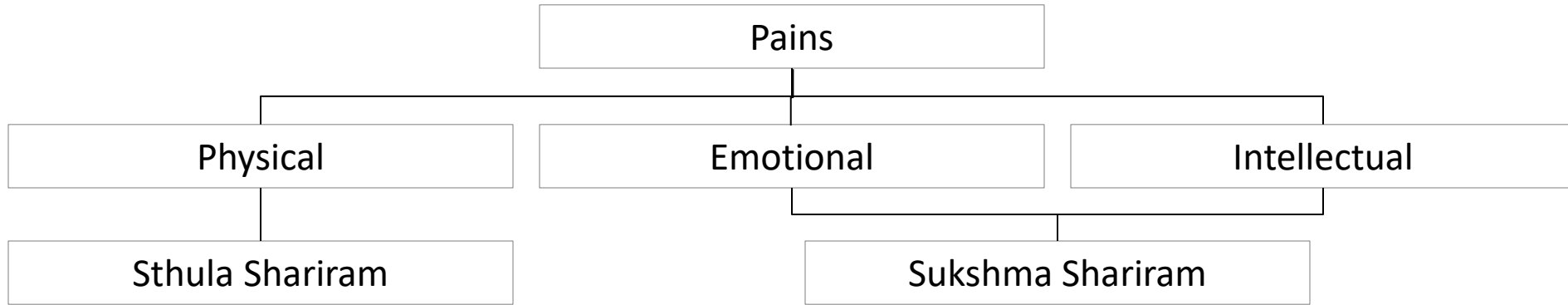


Topic 134 :

(१३४) न कस्यापि संसारोऽस्तीति गुरोरुत्तरम्- हे शिष्य।
श्रृणु मे वचनम्, तेन ते सर्वसंशयनिवृत्तिः स्यात्।
जननमरणादिसंसारदुःखं न कुत्रचिदप्यस्ति।
अनुभूयमानमपीदं दृश्यं जगत् कालत्रयेऽपि त्वयि मयि
अन्यत्र वा कुत्रचिदप्यणुमात्रमपि नास्त्येव। अत एवास्य
जगतः अत्यन्तनाशः न कुत्रचिदपि सम्भवति। इति।

I) Conventional compromised answer – For Madhyamadhikari :

- Sorrow belong to Anatma.



- Accept Atma and Anatma Dvaitam.
- Temporary acceptance.

- Adhyaropa Prakaranam.
- Container of Sorrow = Anatma.

II) For Uttama Adhikari :

- Apavada Prakaranam, negate Anatma, negate sorrow.
- Dharmi Adhyasa Nishedati.
- No Dharma Adhyasa possible.
- When Rope Snake negated, no poison.

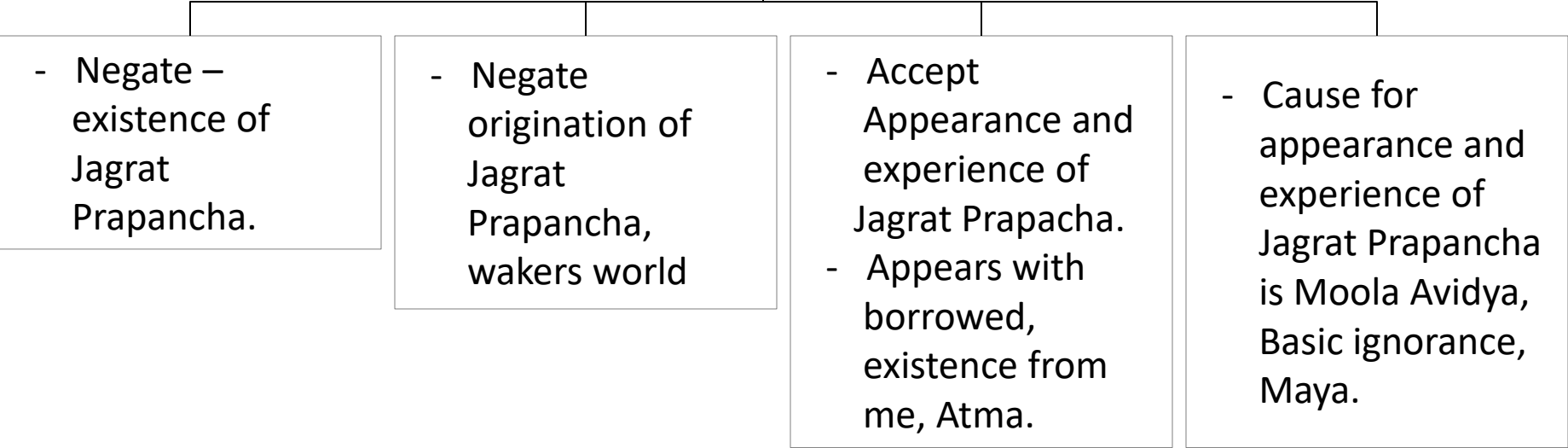
- **Sorrow is not in Anatma but temporary appearance which is not there at all, in 3 periods of time.**

Atma	Anatma
<ul style="list-style-type: none"> - Exists in 3 Periods of time, real. 	<ul style="list-style-type: none"> - Appears in 3 periods of time. - It does not exist in 3 periods of time. - No locus at all is there.

- **Sorrow does not exist, it only appears, does not require locus.**

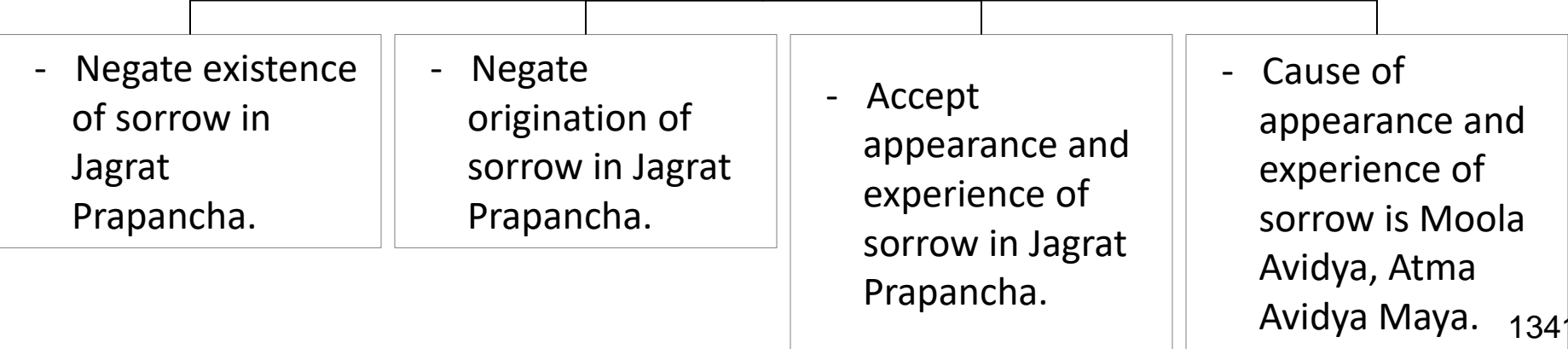
Mandukya Upanishad : Chapter 3 & 4

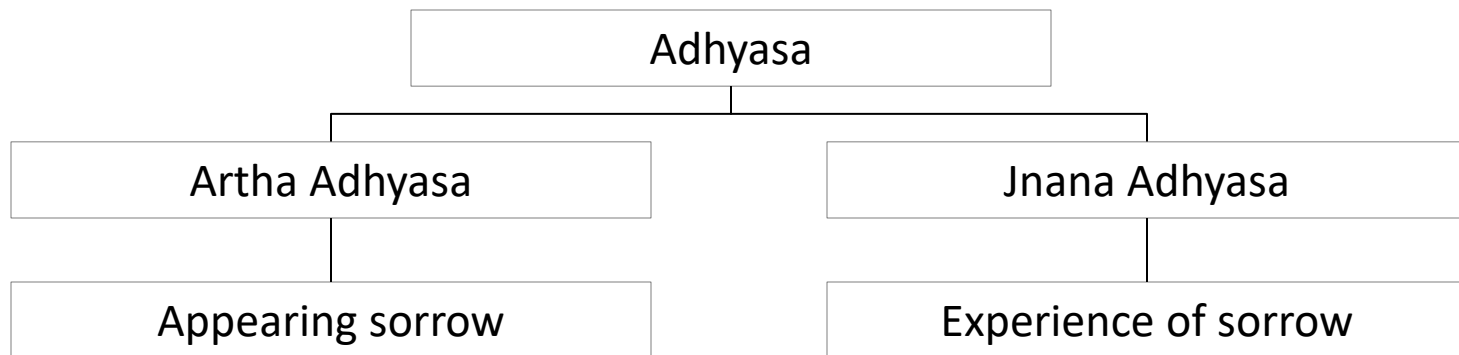
4 messages of Gaudapada



• **Extend same 4 messages to sorrow.**

4 Messages





- No Samsara Dukham for anyone.
- **Sruti, Yukti, Anubhava gives conviction knowledge, not Shaken by contradictory experience.**

Sunrise	Knowledge
- Experienced	- Sun not going round the earth. - Earth going round the sun 1000 miles / hour

Earth	Knowledge
- Stationary	- Earth moving 60,000 miles / hour.

- Experience does not shake knowledge.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam veditvā paramātmārūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

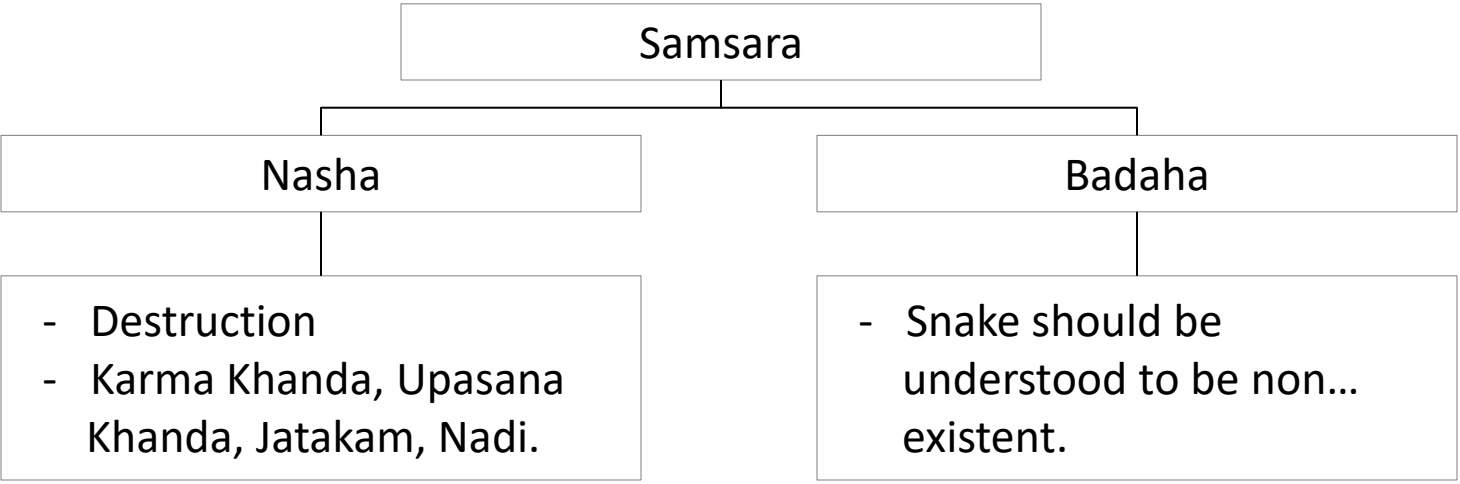
samastasākṣim sadasadvihīnam prayāti śuddham paramātmārūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

- Counter experience should not challenge knowledge.
- Visible universe includes sorrows in past, present, future in you, me, elsewhere.

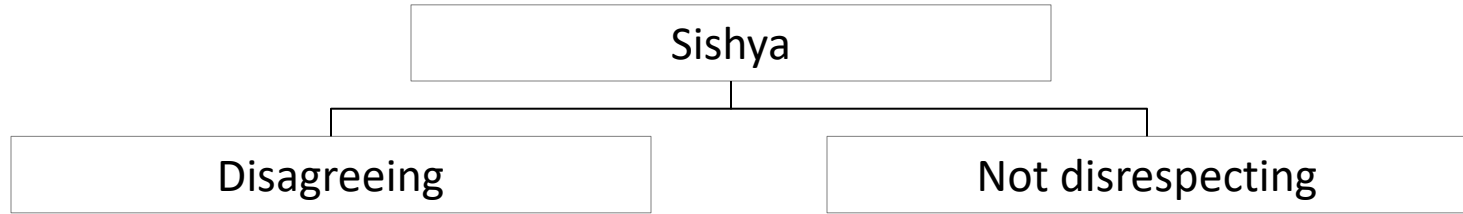
Upanishad Says :

- Wee bit of sorrow not there.
- **You will never succeed in eliminating sorrow from the world.**
- **More you attempt, you are giving more reality to that.**
- Can't eliminate rope snake by cutting with knife, hitting by stick, or chanting Garuda Mantra.
- More you try, more reinforced is Samsara.
- Temporary elimination by movie, liquor, prayer, Puja, Japa, Tapas.
- We put sorrow to temporary rest.



Topic 135 :

(१३५) असतः संसारस्य कथं प्रतीतिरिति प्रश्नः- हे कृपालो सद्गुरो।
जननमरणादिसंसारदुःखं मयि वान्यत्र वा कुत्रचिदपि न स्याच्चेत्,
कथं तर्हि तत्प्रत्यक्षीभवति। न ह्यत्यन्तासद्वस्तु कदाचिदप्युपलभ्यते।
वन्ध्यापुत्रगगनाराविन्दाध्यसद्वस्तुवत् संसारोऽप्यन्तासंश्रेन्न
कदाचिदप्युपलभ्येत, उपलभ्यते तु, तस्माज्जन्ममरणादिदुःखरूपः
संसारो नास्तीत्युक्तिर्न युज्यते; इति शिष्यः पृच्छति।



- **How non-existent Samsara is experienced by me?**

Normal :

- **Experience is proof of existence or reality.**

Vedanta – Toughest – Fundamental message :

- **Experience is not proof of existence or reality but it is experience of appearance of Samsara.**

- Birth, death, Samsara Dukha, if it is not there anywhere, then how is it experienced by me very clearly.
- Experience is proof of reality according to worldly people.
- Sishya can't swallow Vedanta – why?

World	If world
<ul style="list-style-type: none"> - Existent because I experience. - See from my own eyes. 	<ul style="list-style-type: none"> - Non existent - How do I experience.

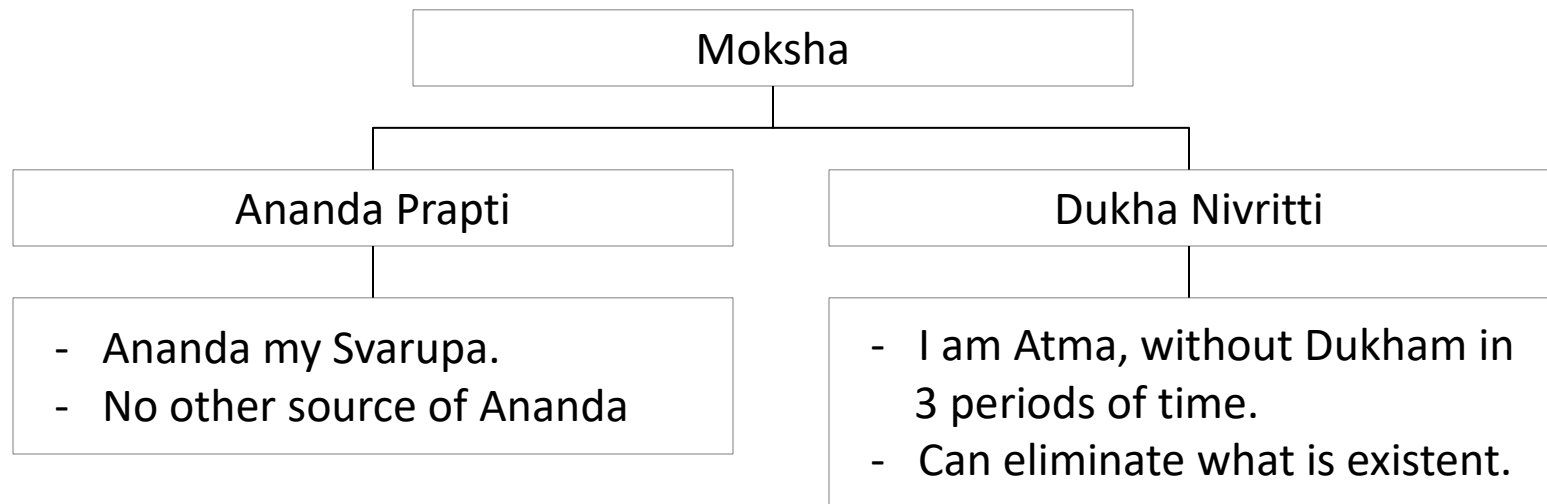
Example :

- Son of Barren women.
- Sky flower, Tuchham, totally nonexistent.
- World Not Asat – Jara, Marana, Dukham, Samsara non-existent is illogical.

Revision (104) :

Topic 135 :

- Working for Moksha, on part of seeker is illegitimate.

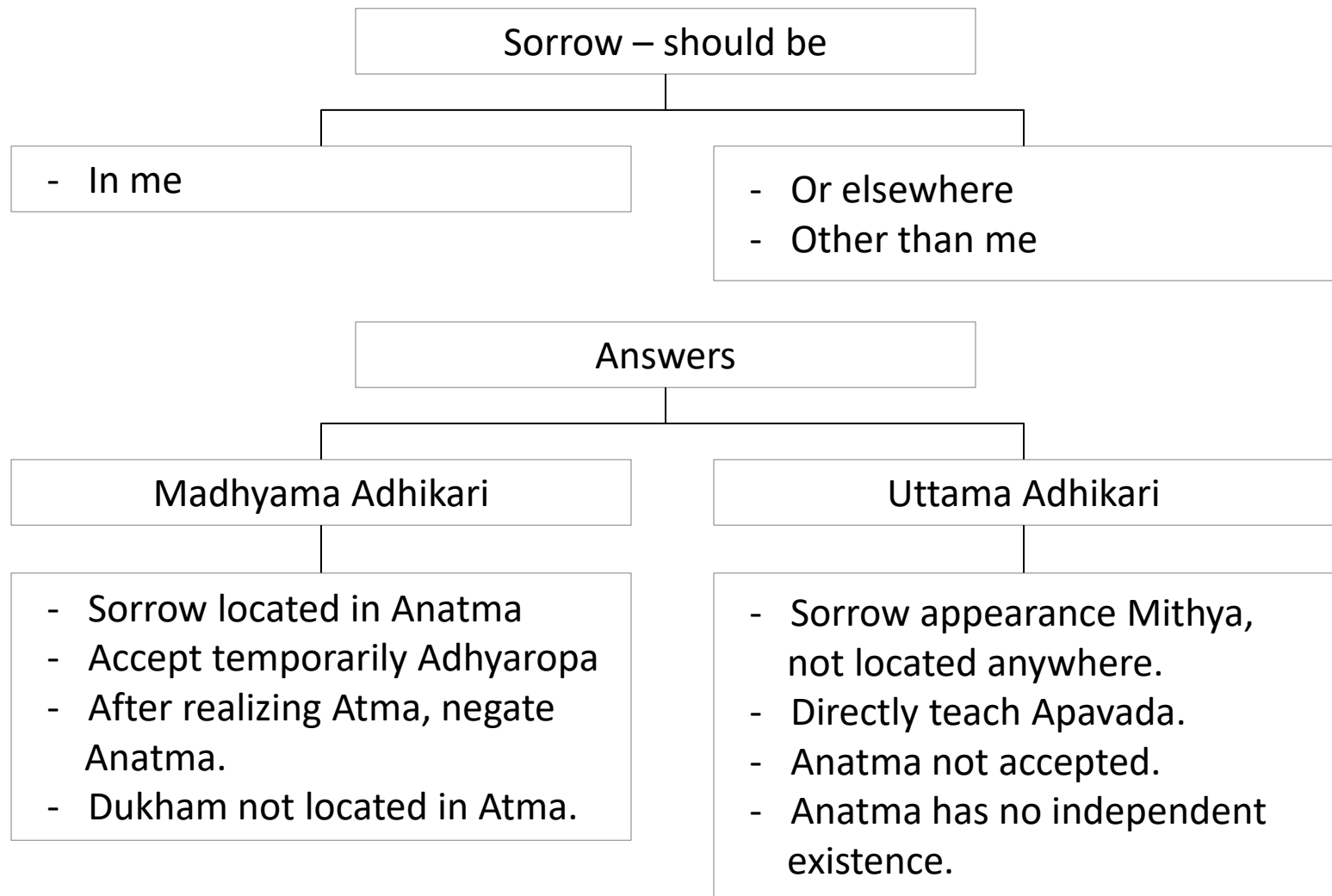


Example :

- Keep coin on head, remove it.
- Boy goes on hitting head to remove coin which is not there.
- Boy gives up when mirror shown.
- **Struggling to remove which is not there, hitting harder to remove Samsara which appears but is nonexistent.**
- Increased meditation will not work, Brahma Sutra will not work.
- Guru shows Mirror.
- **Struggle to remove Samsara is illegitimate, for Uttama Adhikari.**
- Don't have sorrow to remove.

Corollary Question :

- Where is sorrow located because I experience sorrow.

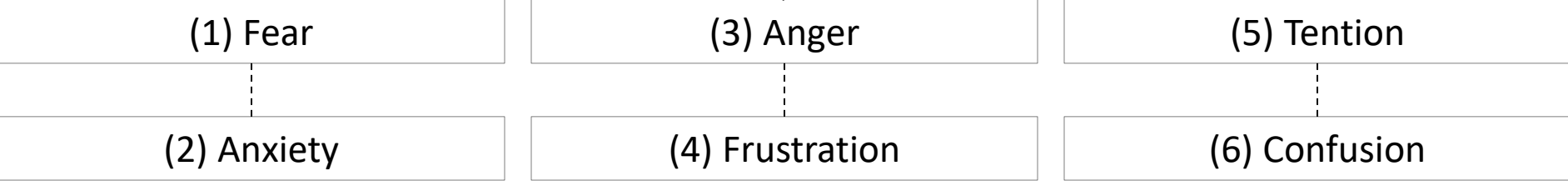


Question :

- If Dukham is not there how am I experiencing sorrow?

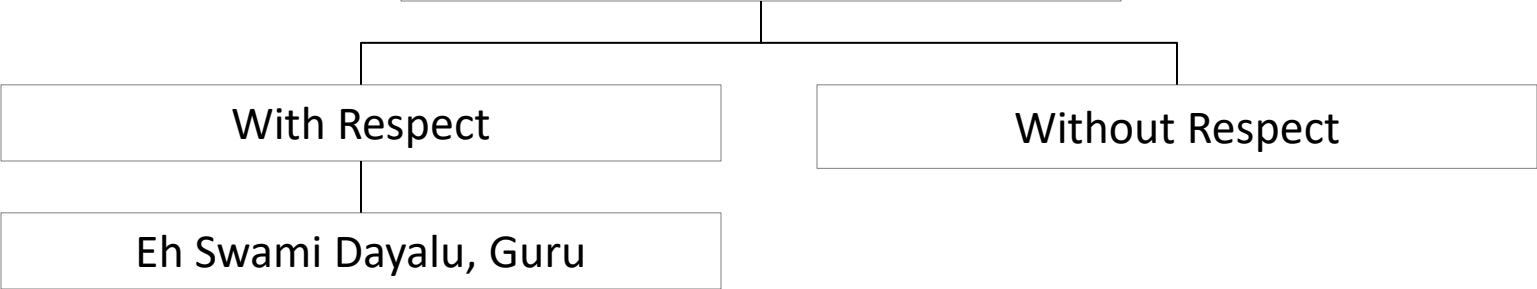
Sat Existent	Asat Nonexistent
<ul style="list-style-type: none"> - Can be experienced - Sat Chet Na Badyata - Can't be negated 	<ul style="list-style-type: none"> - Can't be experienced, Upalabyate. - Yatu Asatu Na Pratiyate.

Dukham – Any disturbance in the Mind



- Logical inconsistency in Gurus statement.

Question



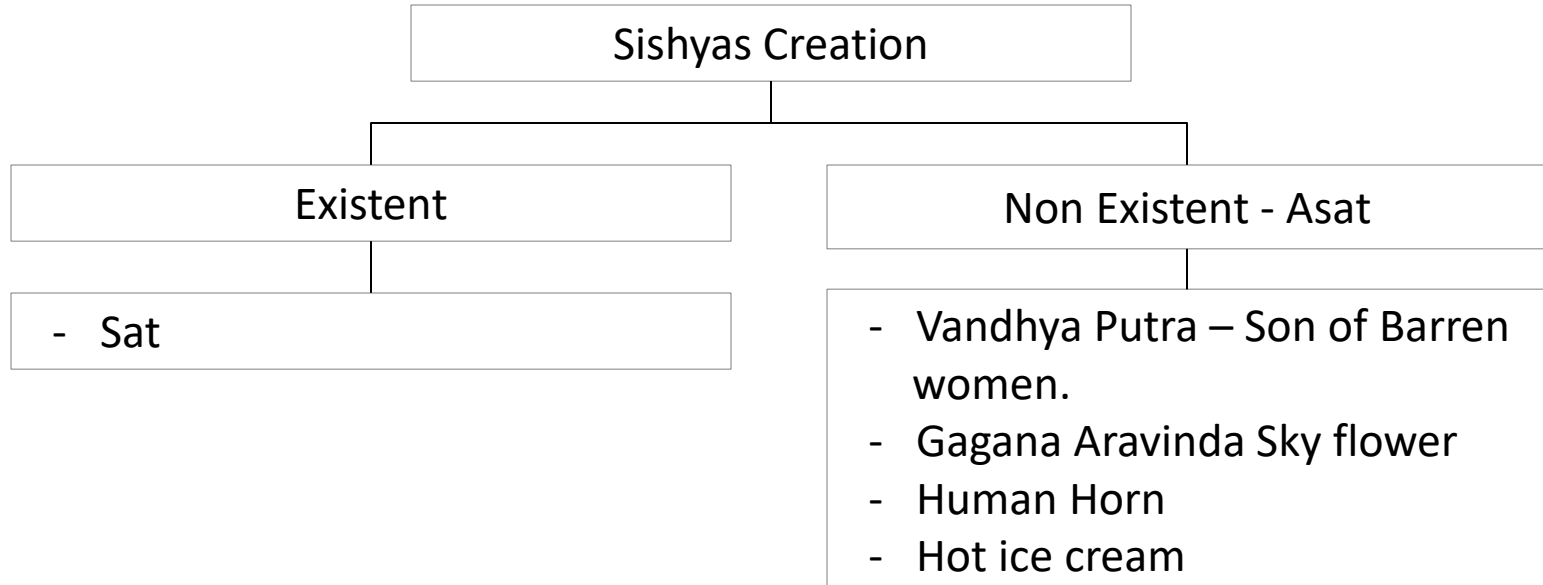
Topic 136 :

(१३६) संसारप्रतीतिर्मिथ्येति गुरोरुत्तरम्- जननमरणादिप्रवाहरूपं जगत् परमार्थतः कालत्रयेऽप्यसदपि, प्रत्यगात्मैव ब्रह्मेत्यजानतां केवलं मिथ्याभूतमवभासते। यथा स्वप्ने अनुभूयमानपदार्थाः, आकाशे नैल्यं, रज्जौ सर्पादयश्च परमार्थतः कालत्रयेऽपि असन्तोऽपि मिथ्यैवावभासन्ते, तद्वज्जगत् परमार्थतोऽसदपि मिथ्यारूपेणावभासते।

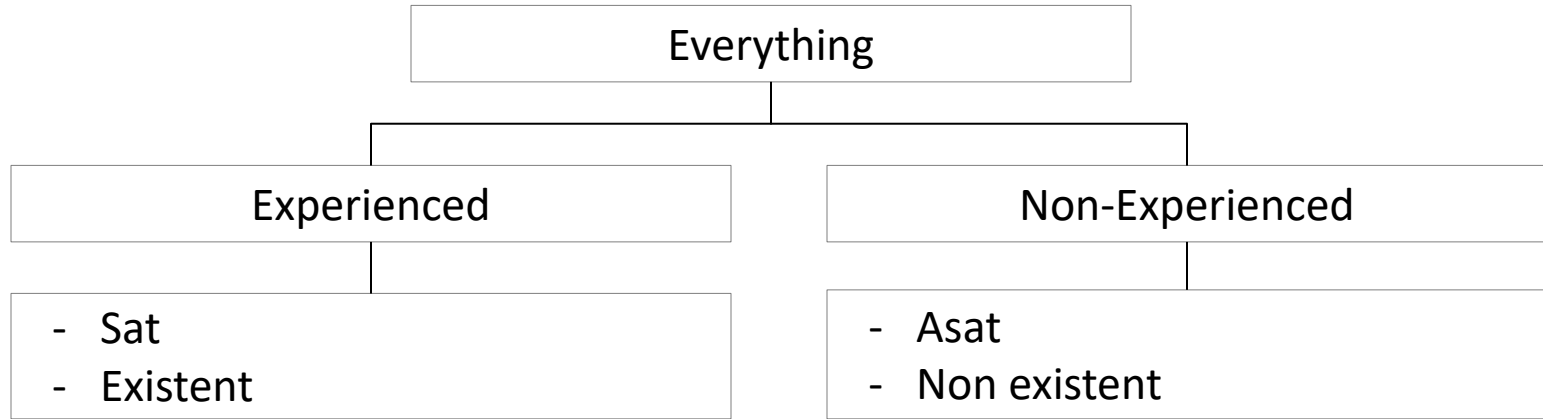
Gurus Answer : Very important verse

- Sishya has assumptions on creation, therefore has confusions.

1st Mistake :

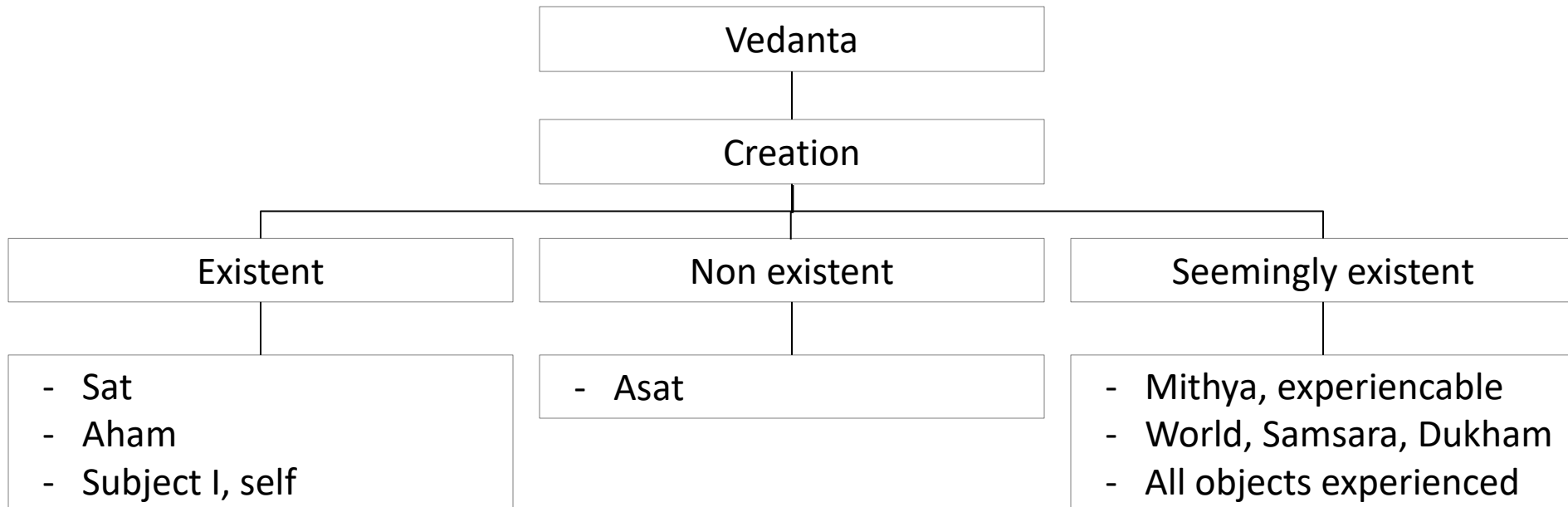


2nd Mistake :



Vedanta :

- Both ideas are mistakes.



- Understand and assimilate, otherwise Vedanta will not be clear.
- Confusions because of non-assimilation.

Corollary :

- Everything experienced as object is seemingly existent, Mithya.
- I am subject, Sat, existent principle.
- There is only one subject, Chaitanyam, Sat principle.

Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वप्नु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self— which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurthy is the prostration. [Verse 7]

- I am the only ever experiencer subject.
- Entire world is seemingly existent, not non-existent.
- World, Samsara, Dukham all Mithya.

- **This understanding of “I” – the self as Satyam and world as Mithya is Moksha.**
- **Aham Satyam – Jagan Mithya understanding is Moksha.**
- Mithya sorrow need not be eliminated because they don't exist really, but seemingly existent.

Guru Compromises :

- Mithya can be compromised in only one way.
- **Sishya removes misconception, notion, that it is existent and replaces it as only seemingly existent.**
- Knowledge of Mithya as Mithya is elimination of Mithya.
- Dream sorrow eliminated by Uttishtata, Jagrata, waking up.
- Understand dream sorrow need not be eliminated, its not actually there, realise on waking up.

Guru's simple reply :

- Dukham Mithya.
- 5 Mithya Definitions in Vedanta by Madhusudhana Saraswati in Advaita Siddhi.
- Scholars use that in debates.

2 Definitions

Popular Definition

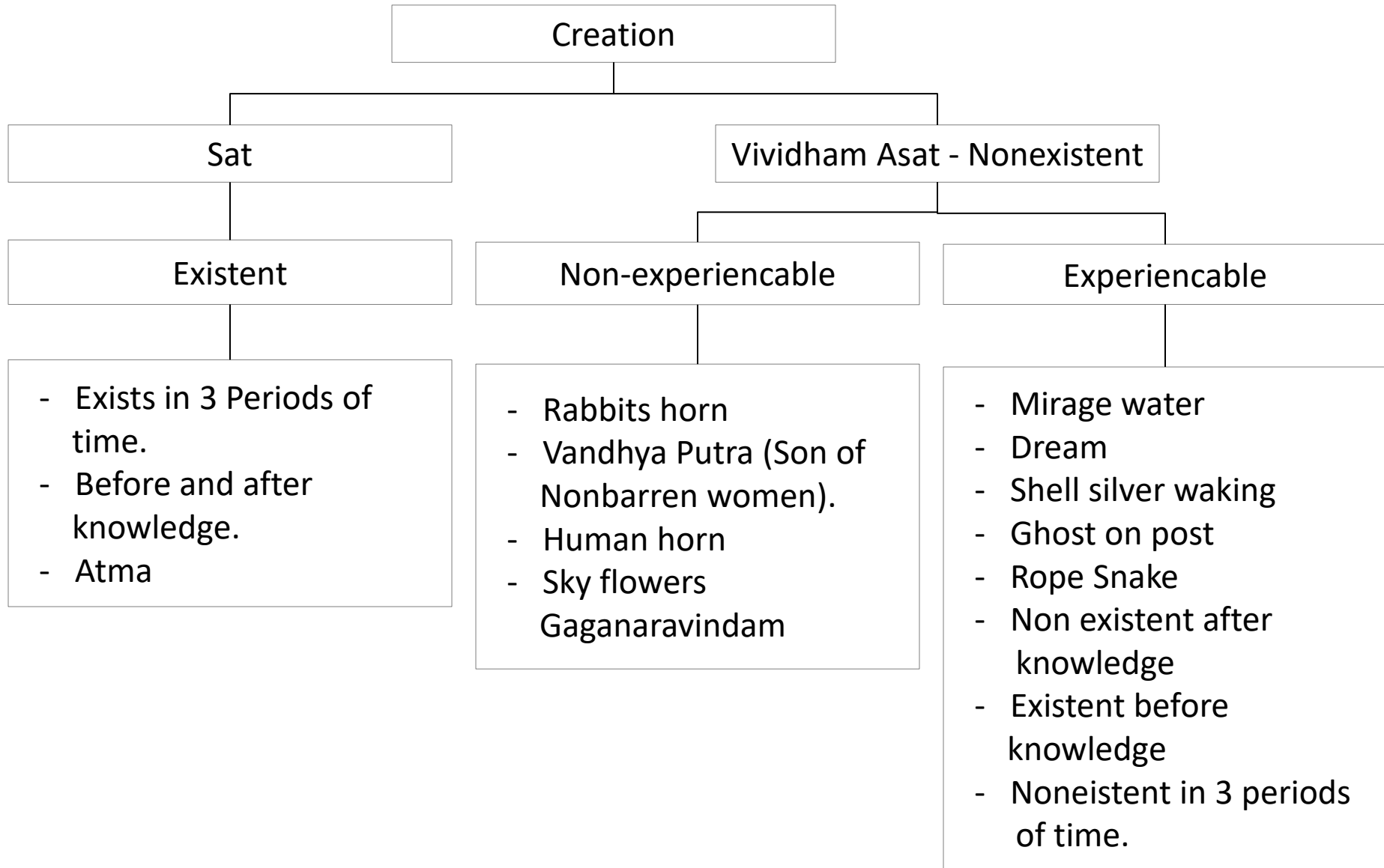
- Mithya is neither existent nor non-existent but seemingly existent.
- Existent Sat Asatbyam Anirvachaniyam
- Sat Asat Vilakshanam, different.

Panchadasi definition – “Asat”

- Experiencable nonexistent
- Nonexperiencable nonexistent

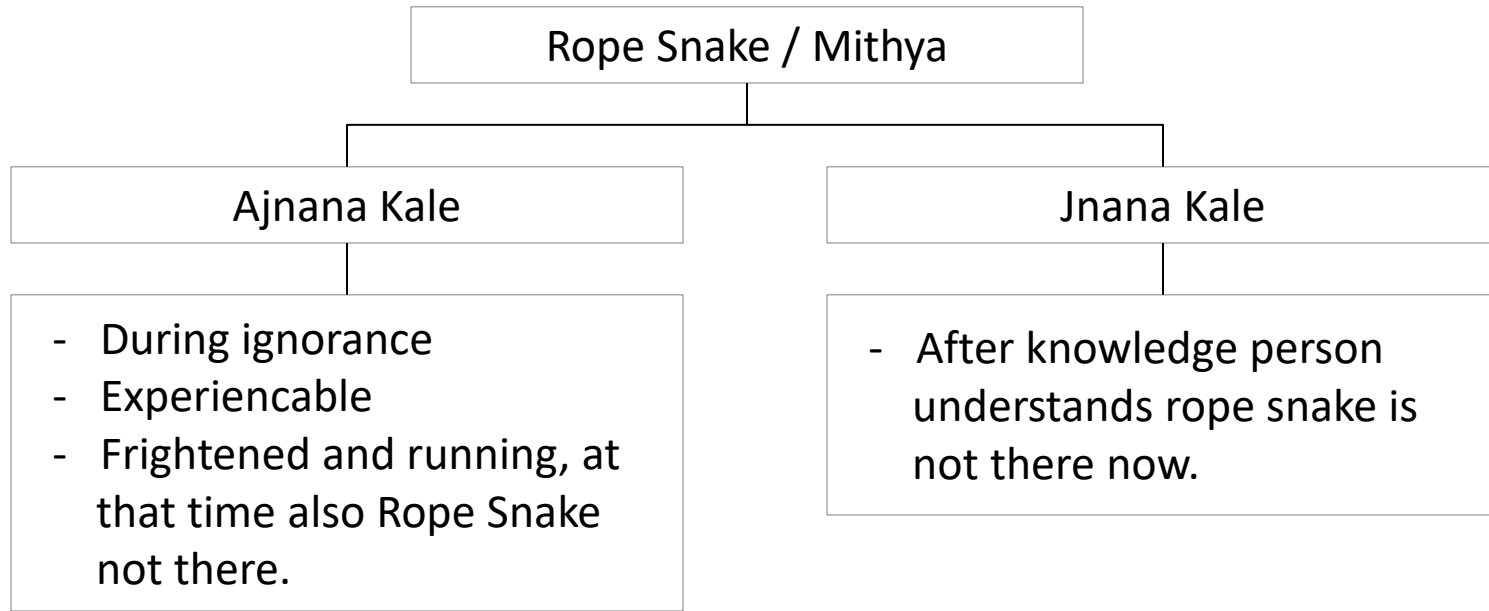
- **Sorrow is Mithya not existent or non-existent but seemingly existent, therefore experiencable.**

Vidyaranya – Panchadasi :



- Trikala Nisheda Pratiyogitvam = Advaita Siddhi = Atma.

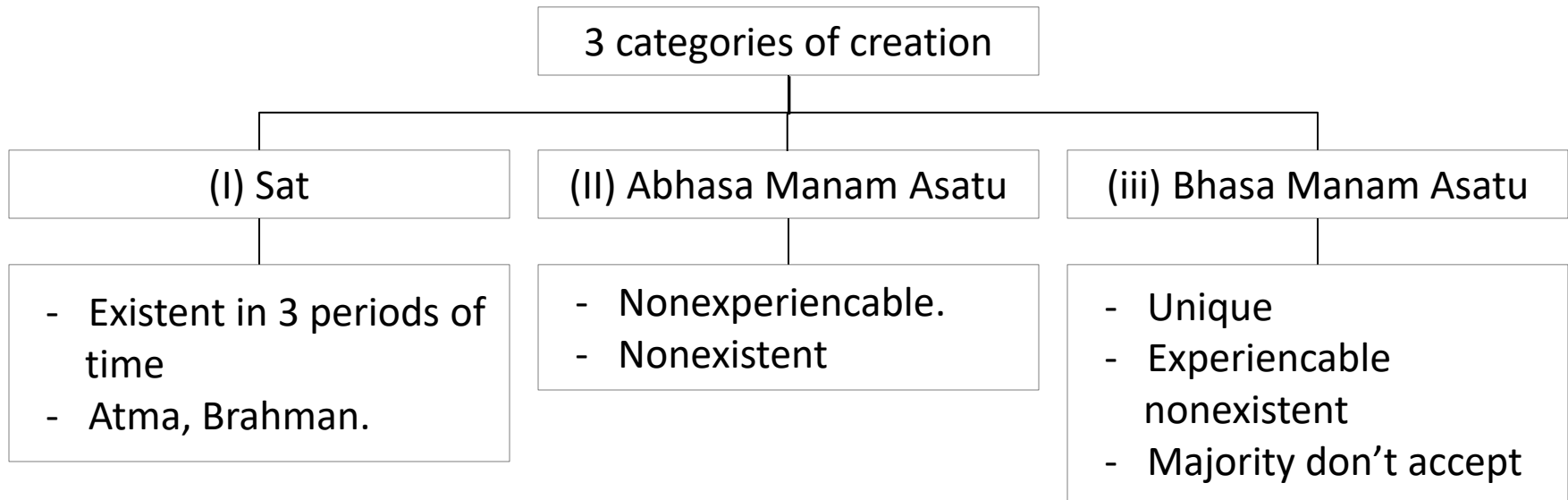
Vidyaranya – Panchadasi :



- Patterns of Agarbatti.

Mandukya Upanishad - Karika :

- Raju Vakradhi Kabhasam Aladi Spanditam.
- **Pattern does not come out of Agarbatti.**
- **Pattern does not go inside Agarbatti.**
- Abasamanam Asatu.



- Visishta Advaitam, Dvaitin don't accept Mithya.

• **Khayati Vada establishes 3rd category.**

- Yada Sat Bhasa Manam Tan Mithya.
- Swapna – Gaganadi Vatu.
- Yad Asatu – experientable non-existence.

Our Mistake :

- **Experientable, therefore existent.**

Vedanta :

- **Experientable, therefore non-existent.**

Sat :

- **Experiencable all the time, past, present, future.**
- **World is experiencable, non-existent.**
- **How it seems to be existent.**
- **How it appears to be existent.**

Guru :

- **World appears to be existence by borrowing existence from me (self) the observer.**

Example :

- Dreamer appears existent by borrowing existence from me the observer consciousness (Waker).
- Waker appears existence by borrowing existence from me the observer consciousness (Turiyam).
- Once you wake up from the 2 dreams of inferior dream no. 1 and superior dream no. 2 (Waking), to the real nature of Turiyam, pure awareness, the 2 worlds (Body / Mind / Intellect + Universe – gross and subtle) loose their significance and existence.
- I the Turiyam self am always existent as objectless awareness principle.

- **The dream world and waking world appear to be existent in time and space by borrowing existence from me.**

Dakshinamurthi Stotram :

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

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

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

- Dukham comes under Mithya category is the topic here in topic 136.

(१३६) संसारप्रतीतिर्मिथ्येति गुरोरुत्तरम्- जननमरणादिप्रवाहरूपं
जगत् परमार्थतः कालत्रयेऽप्यसदपि, प्रत्यगात्मैव ब्रह्मेत्यजानतां
केवलं मिथ्याभूतमवभासते। यथा स्वप्ने अनुभूयमानपदार्थाः,
आकाशे नैल्यं, रज्जौ सर्पादयश्च परमार्थतः कालत्रयेऽपि असन्तोऽपि
मिथ्यैवावभासन्ते, तद्वज्जगत् परमार्थतोऽसदपि मिथ्यारूपेणावभासते।

- **Appearance of Samsara, Dukham is Mithya, only appearance, unreal, not really existent.**

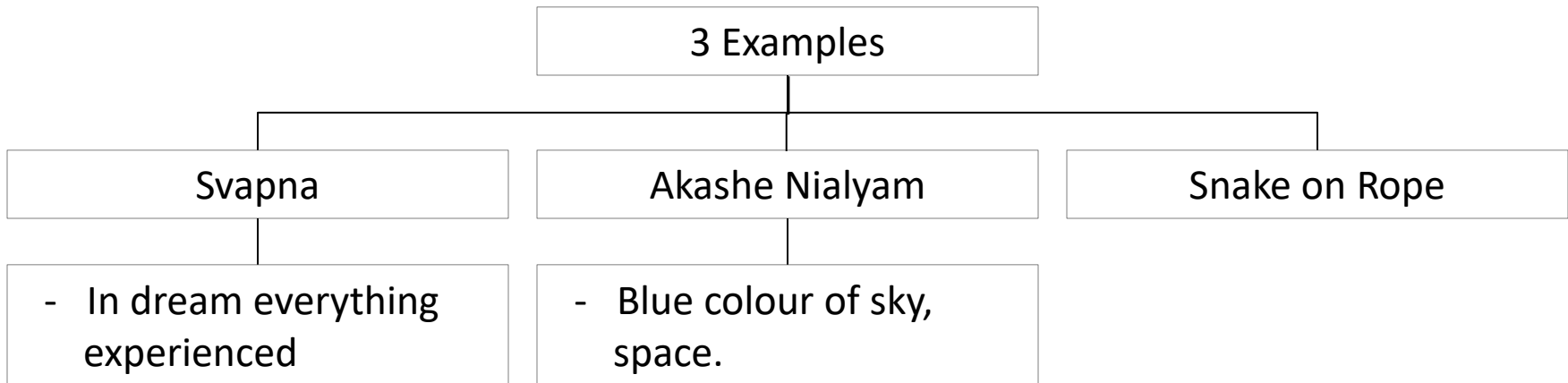
- Dukham has no independent existence without me the substratum – Atma.
- Entire universe including Dukham is a Pravaha – flow.. of Janma – Marana cycle.
- Witness the cycle as Turiyam, pure awareness, consciousness principle, supreme reality.

Only when I identify with my real nature as pure awareness without a second, nondual, Advaita Atma, I can say the world, Dukham is Mithya and I am Satyam.

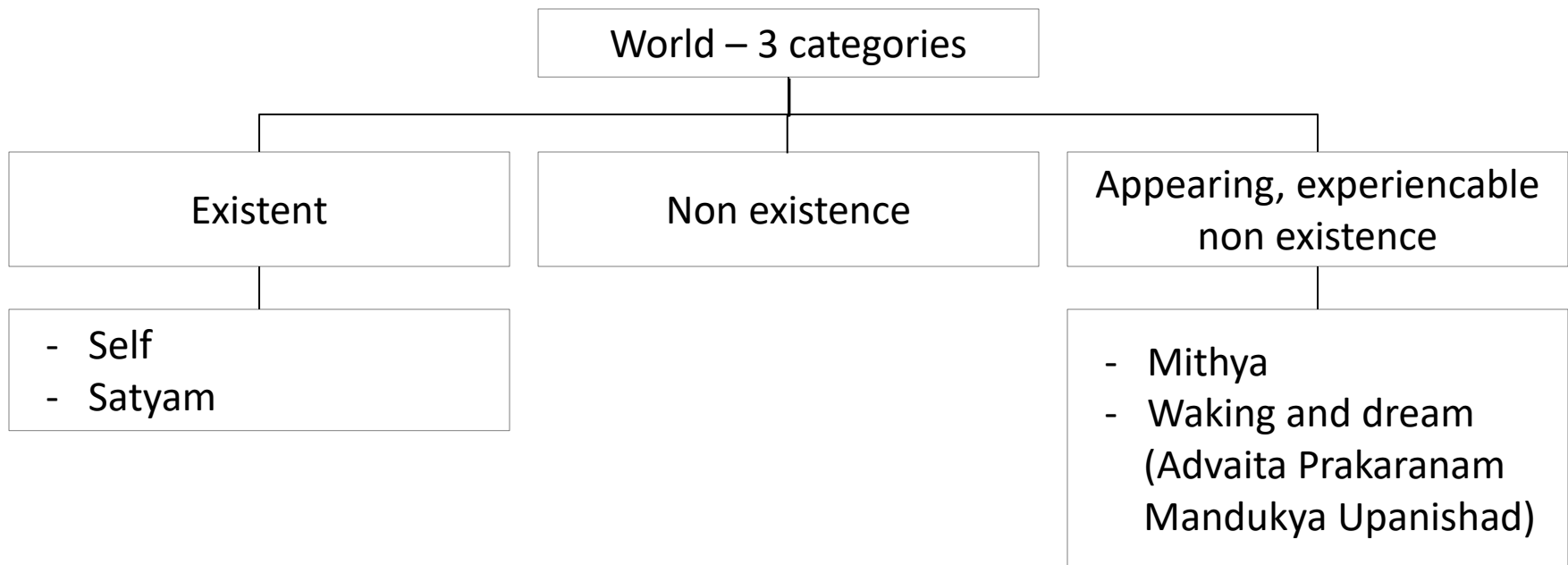
- In all 3 periods of time, Dukham and universe of names and forms is nonexistent.
- During Agyana Kala, time of ignorance, non existent world exists as appearance.

Ajanatham – for ignorant people world appears as though existent.

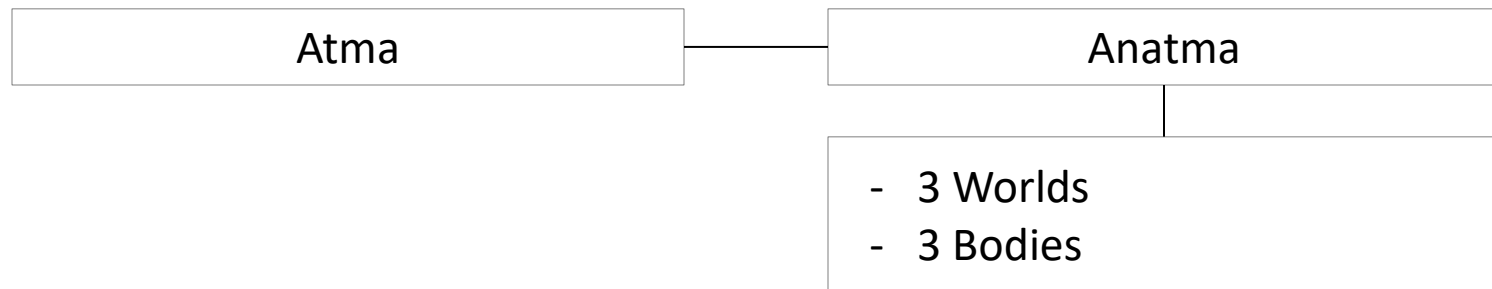
How is appearance possible?



In all 3 periods of time, past, present, future, rope snake, blue sky, dream not really existent but have an appearance.



- World is really not there, appears to be there.
- **Come to Binary format :**



- Drop Δ format, Jiva, Jagat, Ishvara format from the mind (Which was beginners stage).
- **Mithya Prapancha Avabhasayate.**
- World only appearance not real.

Topic 137 :

(१३७) रज्जौ सर्पप्रतीतिः कथमिति प्रश्नः -

रज्जौ प्रतीयमानसर्पादयो यथा मिथ्या तथैव

प्रत्यगात्मनि प्रतीयमानसंसारदुःखमपि मिथ्येति यदुक्तम्,

तत्र दृष्टान्तज्ञानमन्तरा दार्ष्टान्तिकज्ञानासम्भवाद्रज्जौ सर्पः

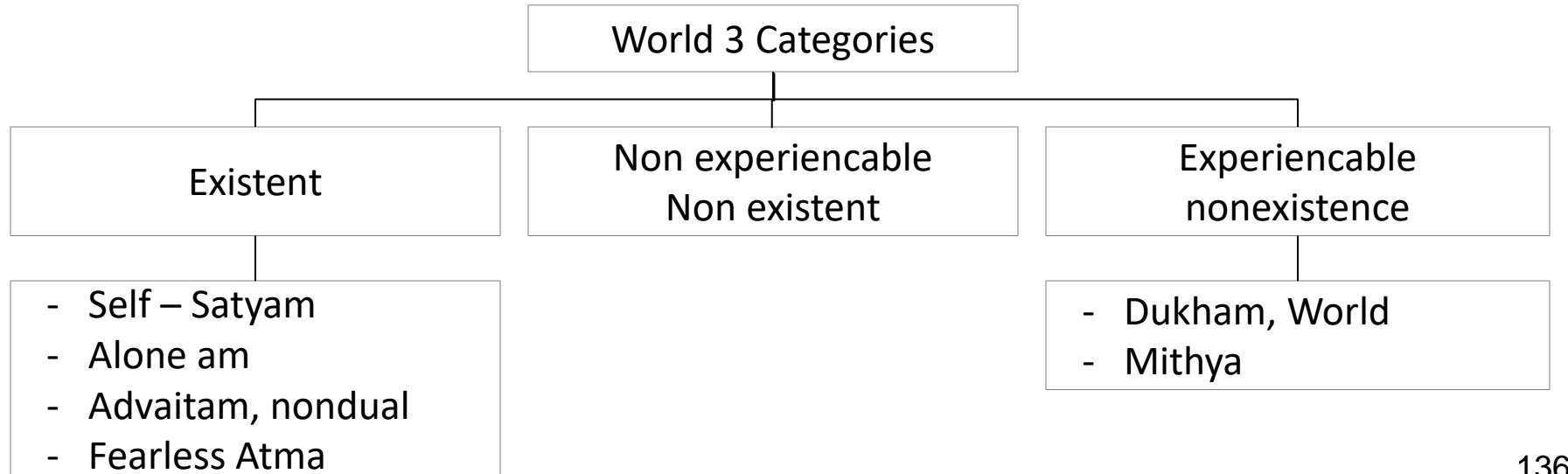
कथमवभासत इति प्रथमतस्तावन्मां बोधयन्तु भवन्तः इति

शिष्यो दृष्टान्तविषये पृच्छति।

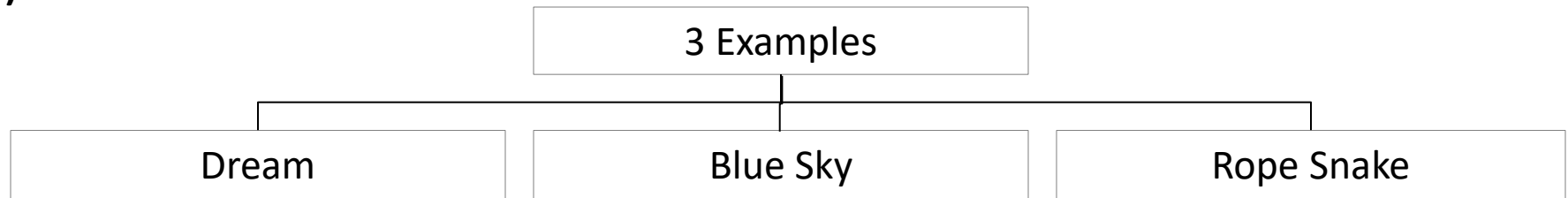
Development so far :

I) Dukham is not there but then how do we experience?

II)



III)



• **Whole teaching to Uttama Adhikari rests on this appearing nonexistent world.**

- Understand Dukham is Mithya.
- Otherwise will struggle to eliminate sorrow by hitting my head.

• **Every astrologer visit and Parihara is hitting the head – without understanding experiencable – nonexistence.**

- Dukham will not go away by hitting the head because it is nonexistent.

World / Dukham	Sat – I – Pure consciousness
- Non existent experiencable.	- Ever existent

- **Vedanta's main message :**

Understand – Dukham is Mithya

- **How my sorrow like Rope – Snake example - Mithya is the main topic in Khyaati Vada.**

Darshtantikam	Drishtanta
Dukham is Mithya	Rope - Snake

- **Phenomenon of Rope Snake experience is similar to all our Dukham experience.**
- Khyaati Vada – theory which explains above phenomenon of rope snake.

Revision (105) :

- **Khyati Vada starts in this lecture 105 till 125 (21 lectures).**
- **Topic 137 – 166, toughest portion in Vichara Sagara text.**

Guru :

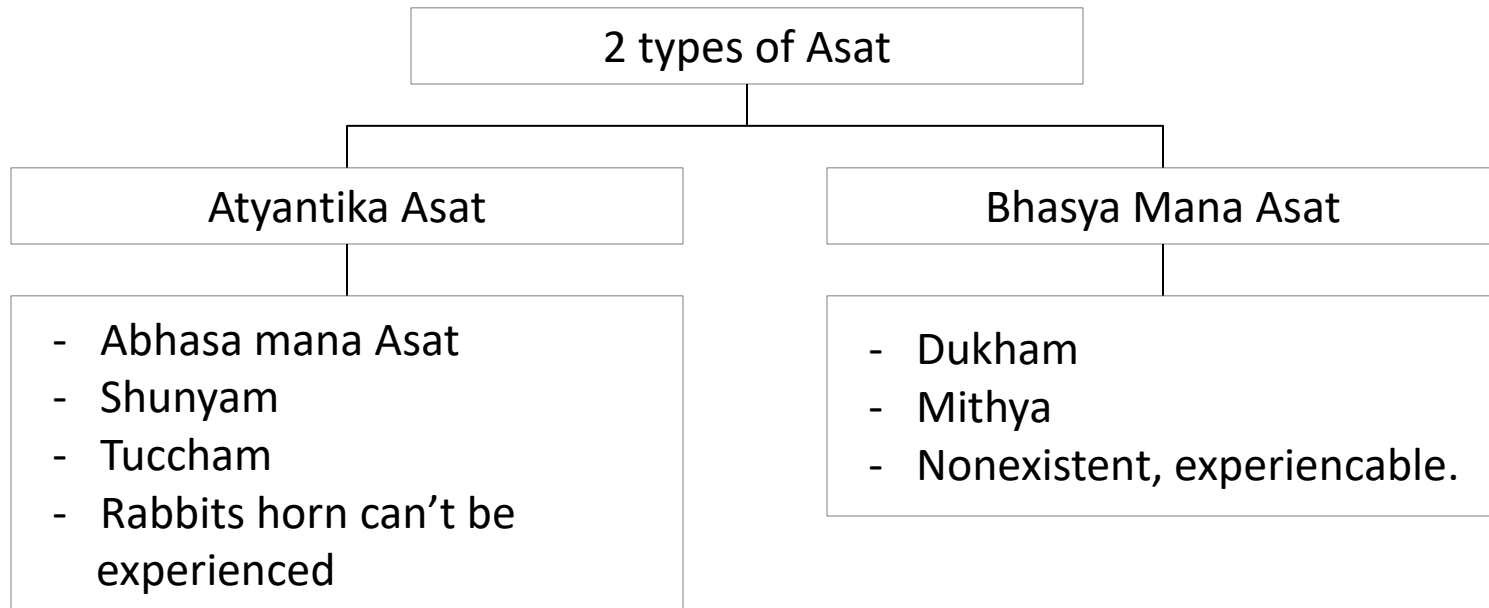
- Moksha in the form of Sukha Prapti or Dukha Nivritti should not be sought after.

Sukham	Dukham
<ul style="list-style-type: none"> - Sat - Ever existent - My Svarupam - Paramartikam 	<ul style="list-style-type: none"> - Ever non existent but experiencable.

- **All experiences of Sukham, Dukham are in Vyavahara, Mithya Prapancha, Jagat.**
- Proves Aham Satyam – Jagan Mithya.
- **Sorrow does not exist in 3 periods of time but only in waking it appears.**

Always existent	Non existent	Experiencable non existence
- Atma	- Human Horn	- Dukham - Snake on Rope - Sky flowers

- How Asata Dukha Anubhava?



Asat used in 2 meanings in scriptures

Nonexistent

Chandogya Upanishad :

- Chapter 6 – Katham Asataha Sadjayeta. [6 – 2 – 2]

Experiencable non-existence

- Mithya
- 1) Gita : Chapter 2 – Verse 16**
- 2) Taittiriya Upanishad :**
 - Asatva Idam Agre Asit Tato vai Kanasata... [2 – 7 – 1]
 - **Exists alongwith Brahman as Maya power**
 - Svapna
- 3) Bhagavata Puranam :**
 - Chapter 11 – 2 – 38
 - Svapna Manorasau Yata.. Avidyamanaha

Chandogya Upanishad :

कुतस्तु खलु सोम्यैवंस्यादिति होवाच
कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥ ६.२.२ ॥

kutastu khalu somyaivaṃsyāditi hovāca
kathamasataḥ sajjāyeteti | sattveva somyedamagra
āsīdekamevādvitīyam || 6.2.2 ||

The father said: 'O Somya, what proof is there for this—that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second'. [6 - 2 - 2]

Gita :

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

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

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

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadvā idamagra āsīt | tato vai sadajāyata |
tadātmānaṃ svayamakuruta |
tasmāttatsukṛtamucyata iti || 1 ||

In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [2 - 7 - 1]

• **Imaginary fear – I imagine disease – Mano Ratha, Bonds falling.**

- I imagine disease = Mano Ratham.
- Swapna / Jagrat = Avidya Manaha = Asat
= Experiential non-existent.
- Bhagavatam declares.
- Rope Snake example – Mithya Vastu causes Dvesha – dislike.
- Shupti Rajatam – Mithya Vastu can generate Raaga.

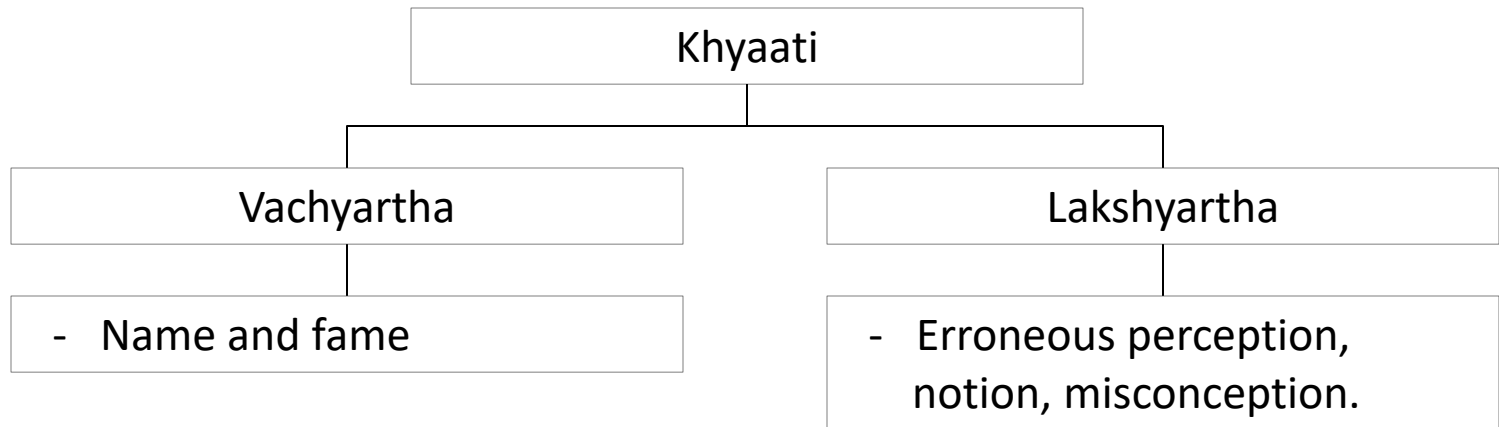
Verse 137 :

(१३७) रज्जौ सर्पप्रतीतिः कथमिति प्रश्नः -
रज्जौ प्रतीयमानसर्पादयो यथा मिथ्या तथैव
प्रत्यगात्मनि प्रतीयमानसंसारदुःखमपि मिथ्येति यदुक्तम्,
तत्र दृष्टान्तज्ञानमन्तरा दार्ष्टान्तिकज्ञानासम्भवाद्रज्जौ सर्पः
कथमवभासत इति प्रथमतस्तावन्मां बोधयन्तु भवन्तः इति
शिष्यो दृष्टान्तविषये पृच्छति।

Students Question :

- Before understanding Dukham is Mithya, let me understand example.
- How Dukham is 2nd type of Asatu – experiential nonexistent.

- Khyati Vada starts.
 - It is to be studied after Gita, Upanishads.
 - Discussed in Brahma Sutra, Chatus Sutri Bashyam of Shankara, Adyasa Bashyam.
 - Dry topic.
 - Sishya aware of Khyaati Vada and asks which should I accept.
 - General introduction of Khyati Vada – Topic 91.
 - Drishti – Srishti vada.
- **Understanding Khyati Vada is foundation to understand Drishti Srishti Vada which is Binary format.**
- Vada = Different theories in philosophical systems.
 - Sankhya, Nyaya, Baudha Vadas.



- Philosophical theory which explain phenomenon of erroneous perception.

- **Example :**

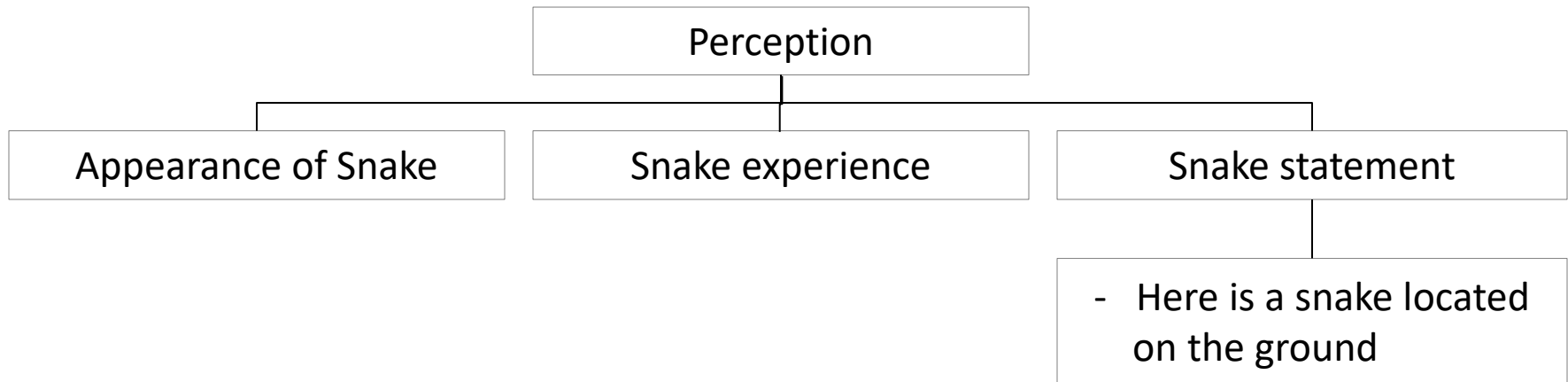
Rope – Snake

Shell – Silver

- Reason for the phenomena, theories of error.

- **What happens in mind when you perceive error.**

- Psychological mechanism, epistemology.
- In certain philosophies, Rope snake perception not error.

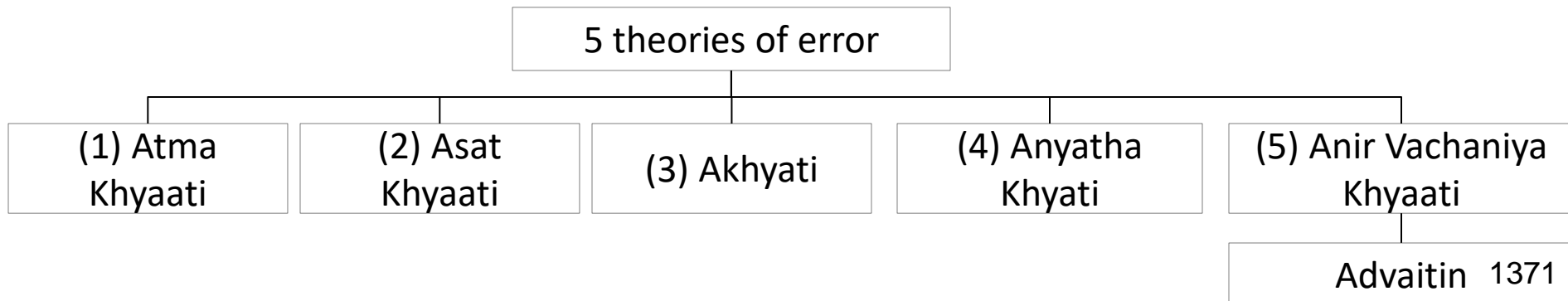
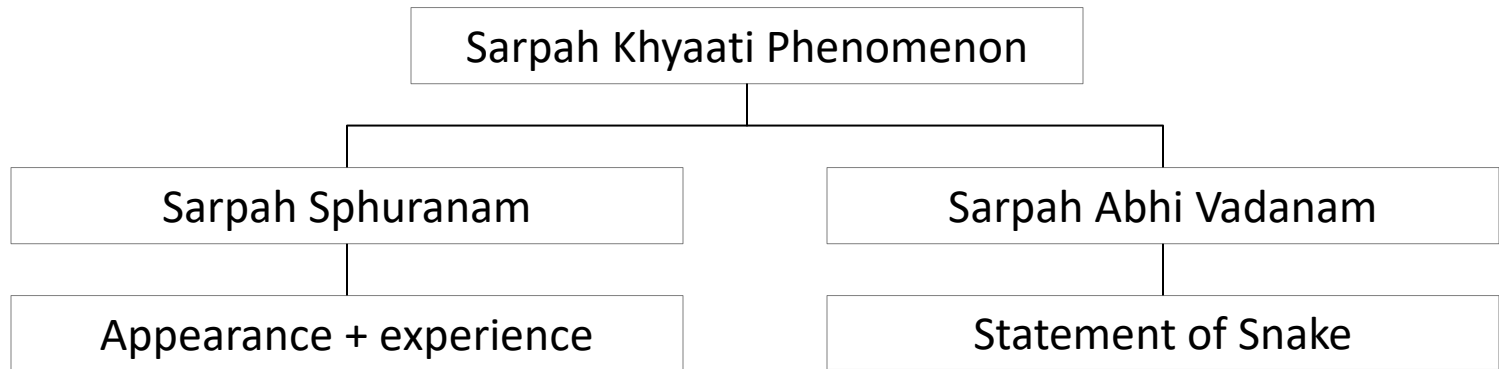
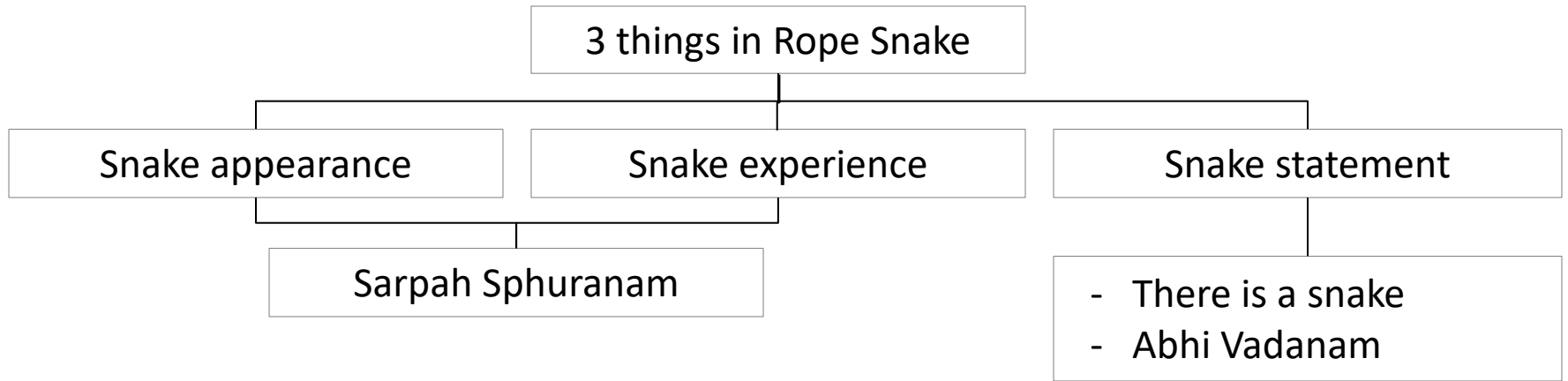


- Snake seen as a separate outside entity, not an imagination.

- **For that person, snake not internal imagination but snake is an external entity, stressed in Vedanta.**

- What is the proof?
- Wants to run away, can't escape, wherever he runs, it will be there appearing.

- It is an external entity.
- Statement reveals not internal imagination but reveals an external phenomena.



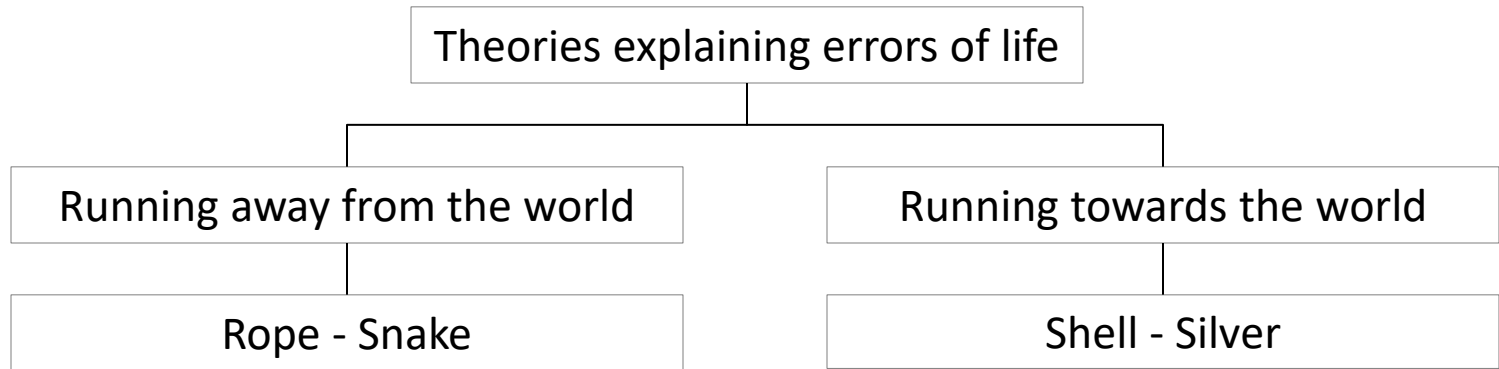
Sloka :

आत्मख्यातिर असत्ख्यातिर अख्यातिः ख्यातिर अन्यथा ।
तथा निर्वचनख्यातिर् इत्य एतत् ख्यतिपञ्चकम् ॥

*ātmakhyātir asatkhyātir akhyātiḥ khyātir anyathā
tathā nirvacanakhyātir ity etat khyātipañcakam*

According to the philosophers there are five kinds of knowledge. These are : Atmakhyati, Asatkhyati, Akhyati, Anyathakhyati, and Anirvachaniyakhyati.

- Taken in Adhyasa Bhashyam 30 years ago... “1984”.
- **Atma Khyaati, Asat Khyaati, Akhyati, Anyatha, Tatha Anirvachaniya Khyati Ityetat Khyaati Panchakam.**
- These are 5 Khyaatis theories of error.
- Tattvadrushti enumerates in different order.



- Vasudeva Sarasvati uses 4 verbs.

Topic 138 :

(आ. १३८-१४६) शिष्यः स्वप्नस्याशयं चर्णयति-

(१३८) ख्यातिचतुष्टयम्- रज्जुसर्पशुक्तिरजतादिभ्रमविषये मतचतुष्टयं श्रूयते।
तत्र (१) शून्यवादी असत्ख्यातिमाह। (२) क्षणिकविज्ञानवादी
आत्मख्यातिमाचष्टे। (३) नैयायिका वैशेषिकाश्चान्यथाख्यातिमातिष्ठन्ते।
(४) साङ्ख्याः प्राभाकराश्चाख्यातिं वदन्ति।

I) Asat Khyaati :

- Shoonya Vaadis,
- Madhyamika Buddhism
- Mandukya Upanishad discusses 4 theories of Buddhism.

II) Atma Khyaatihi :

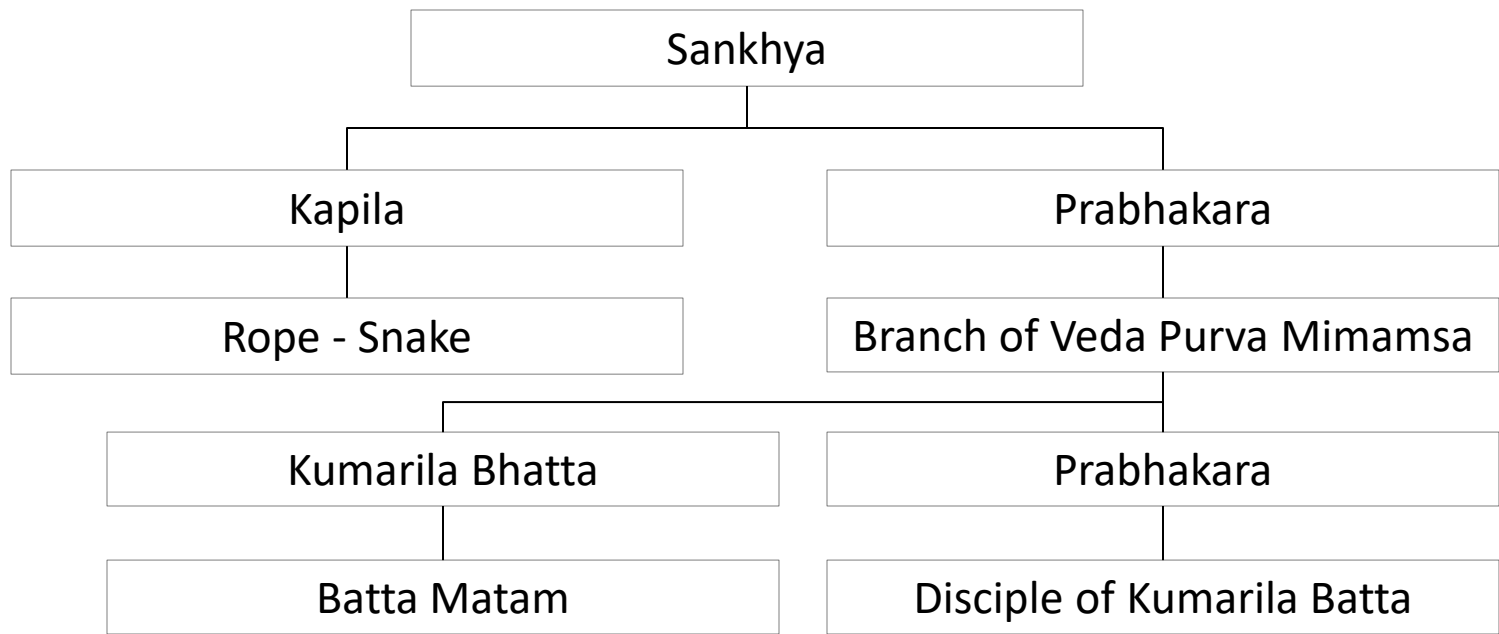
- Yogachara, Vigyanavada or Kashanika Vadis.

III) Anyatha Khyaati :

- Neiyayika, Veiseshikas.

IV) Akyati :

- No error at all.



- Respect Guru, have intellectual honesty, do Namaskara.

- **Sishya never surrenders intellect.**

Sharanagathi :

- Surrender ego not intellect.
- Respectfully can differ.
- Sureshvaracharya differs from Shankara, not in Advaitam.

v) Anirvachaniya Khyaati :

- Negate 4 Khyatis and convince yourself of Anirvachiniya Khyaati, then alone Adhyasa is clear.
- Without Adhyasa, Advaitam not convincing.

6 Topics in Vichara Sagar
should be clear

(1) Drishti Shrishti Vada

(3) Mithya

(5) Jnana Adhyasa

(2) Adhyasa

(4) Artha Adhyasa

(6) Anirvachaniya Khyaati

- Then only Aham Satyam Jagan Mithya can say from innermost heart.
- Conviction important.
- Books separately written on Khyaati Vada.

Revision (106) :

Topic 138 :

(आ. १३८-१४६) शिष्यः स्वप्नश्चस्याशयं चर्णयति-

(१३८) ख्यातिचतुष्टयम्- रज्जुसर्पशुक्तिरजतादिभ्रमविषये मतचतुष्टयं श्रूयते।

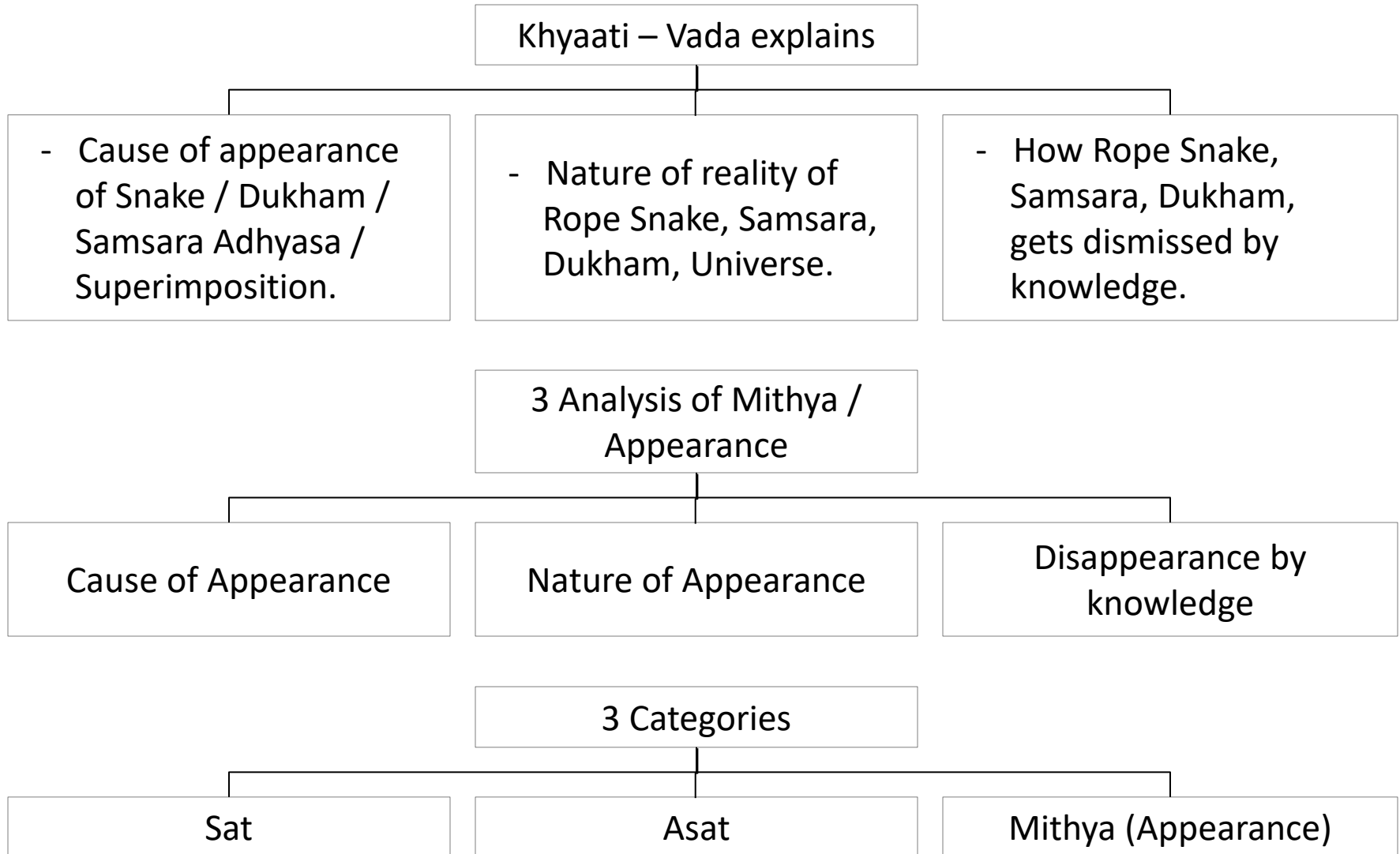
तत्र (१) शून्यवादी असत्ख्यातिमाह। (२) क्षणिकविज्ञानवादी

आत्मख्यातिमाचष्टे। (३) नैयायिका वैशेषिकाश्चान्यथाख्यातिमातिष्ठन्ते।

(४) साङ्ख्याः प्राभाकराश्चाख्यातिं वदन्ति।

Sishya Asks Guru :

- Which one of the 4 Khyaati vadas should I accept?



- 3 Analysis put together = Theory of error or Khyaati Vada.

4 Philosophers enumerated
by Sishya

Shunya Vadi

- Asat Khyati
- Madhyamika

Kshanika Vigyana Vadi

- Atma Khyati
- Yogachara

Neiyayika Veiseshika

- Anyatha Khyati
- Gautama
Kanaada Muni

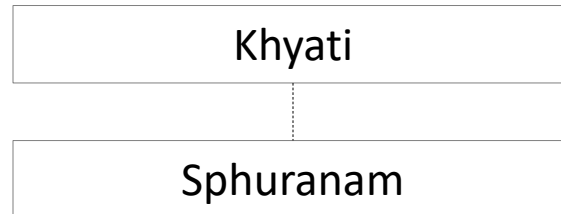
Sankhya Prabhakara

- Akhyati
- Kapila Muni
- Veda Poorva
Mimamsa
- Kumarila Bhatt
- No error at all

Topic 139 :

(१३९) असत्ख्यातिः- तत्रासत्ख्यातिमङ्गीकुर्वतां शून्यवादिनामेवमाशयः -
रज्जौ तावत्सर्पोऽत्यन्तमसन्। तथैवान्यत्रापि (वल्मीकादवपि)
सर्पोऽत्यन्तमसन्नेव। एवमत्यन्तासतः सर्पस्य प्रतीति रज्जौ भवति।
इमामेवासत्ख्यातिमाहुः शून्यवादिनः। अत्यन्तासतः सर्पस्य
ख्यातिः = स्फुरणमभिवदनं चासत्ख्यातिरिति।

- Shunyavadi – Madhyamika – Asatkhyati.
- Upon rope there is no snake in 3 periods of time, Atyantikam Asat.
- Sarpah is totally absent, not Mithya, nonexistent.
- Snake does not exist really even in snake park, forest.
- Totally nonexistent snake appears up rope.
- Shunya Vadi – Rope non-existent.
- Nonexistent snake appears upon nonexistent rope = Asat Khyati.



- Perceiver clearly says – “There is a snake”.
- Does not say snake is in my mind, not my imagination.
- Snake out in a location.

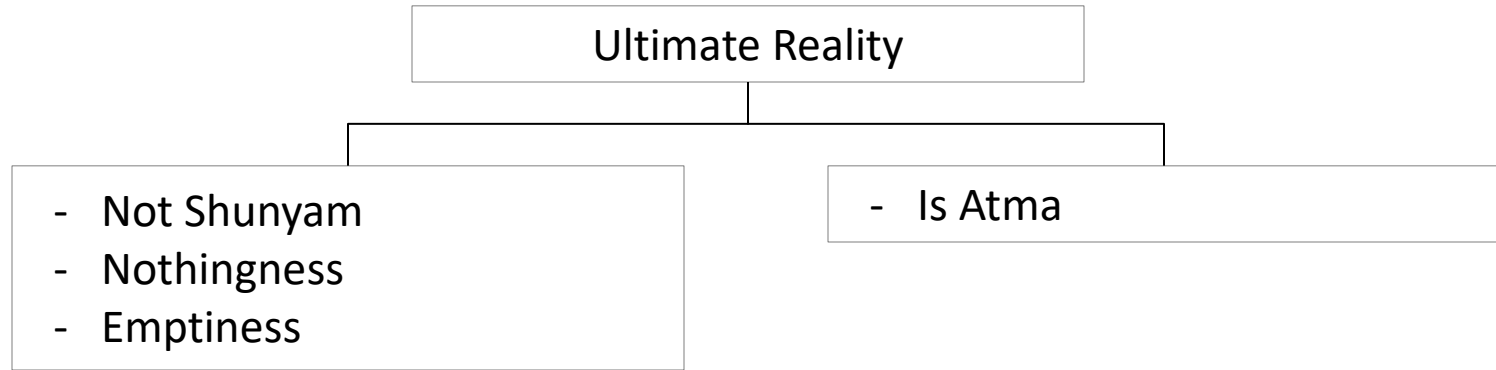
Shunya Vadi :

- **Nonexistent snake appears on a rope because of some reason. This appearance is called Asat Khyati.**

Topic 140 :

(१४०) आत्माख्यातिः- विज्ञानवादिनोऽभिप्रायस्तु- रज्जौवाऽन्यत्र वा बुद्धेर्विहिः कुत्रचिदपि न सपोऽस्ति। एवं सकलपदार्था अपि न बुद्धेर्विहिर्वर्तन्ते। बुद्धिरेव सकलपदार्थानामकारान् धत्ते। सा च बुद्धिः क्षणिकविज्ञानरूपा। प्रतिक्षणमुत्पत्तिविनाशशालि यद्विज्ञानं तदेव सर्वात्मना अवभासते। इयमात्माख्यातिरिति वर्ण्यते। आत्मा=क्षणिकविज्ञानरूपा बुद्धिः, तस्याः ख्यातिः= स्फुरणमभिवदनञ्चात्माख्यातिरिति।

- Atma Khyati – Kshanika Vigyana Vadi.



- **Atma is nature of Buddhi.**
- **Buddhi is consciousness continuously flowing.**
- Consciousness is Kshanikam.

- Momentary consciousness alone exists.
- No world at all, you individual do not exist.
- In dream, mind projects the entire universe.
- In waking state also student not there.
- Waking mind projects students.
- No Rama outside, only Rama thought inside mind.
- No table, no world outside, only inside mind as thoughts.
- No world other than thought, Buddhi, Kshanika Vigyanam, Atma which is continuous flow of thoughts.
- Outside Rope Snake, is Kshanika momentary thought, Vigyanam inside.

Vedanta :

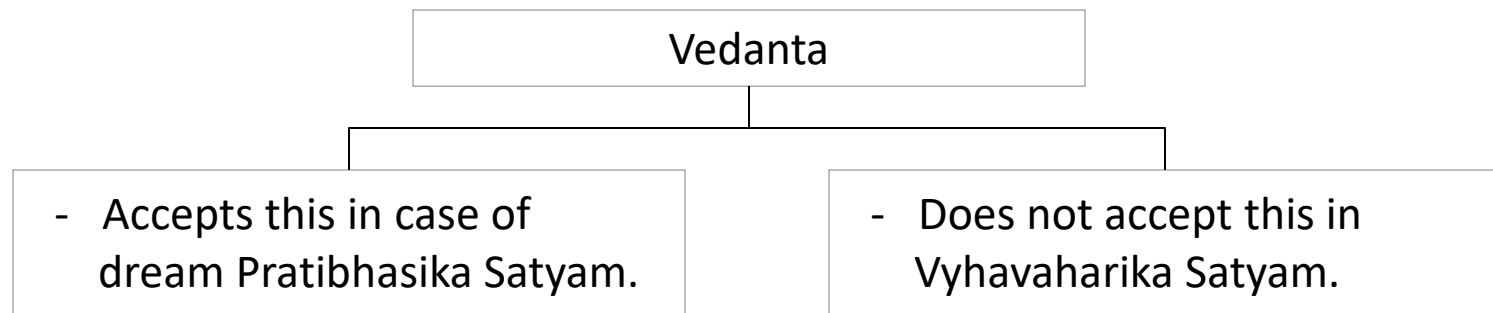
Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

- What is before thought arises is Atma.
- **Thought inside mind and appearing as object outside as external object is called Atma Khyati in Yogachara Buddhism.**



- **Consciousness = Thoughts, synonymous in Kshanika Vada.**

Vedanta :

- Consciousness = Seer of thought, sentient, spiritual.
- Thought = Matter – seen 2 separate entities.

Kshanika :

- Other than Buddhi, thought, no objects / world outside.

- **Only your thoughts assume form of external object.**

- My thought takes form of Rama, Krishna.
- Why different forms, thoughts?
- That is your Karma.
- What you experience outside is your own mind.
- Fear of snake because of Karma.
- Karma accepted by Buddhism.
- Because of Karma – shape, form of every object mind assumes.

- Budhi influenced by Karma, Vasana.
- Brahma Sutra discusses this.
- Buddhism is in form of momentary consciousness flowing continuously.
- Prati – Kshanam.
- Consciousness lasts for a moment.
- Good, bad thoughts in long line survives.
- Big, small, all momentary thoughts, thoughts not in consciousness the seer.
- Thought alone assumes different shapes outside.

Advaitam :

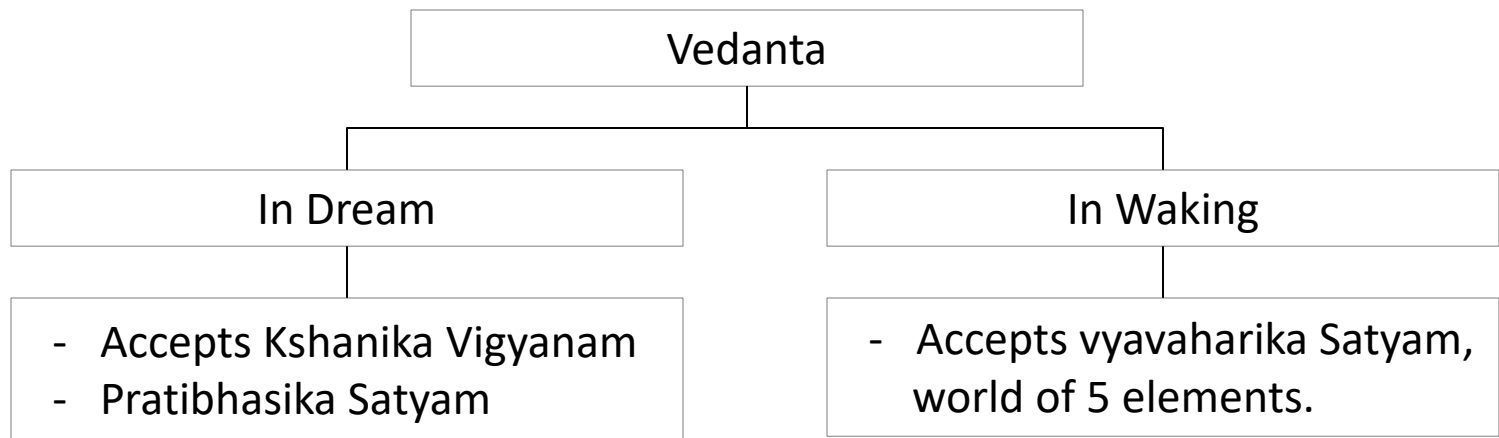
- Consciousness is changeless, Nirvikara.
- Appearance of consciousness is Atma Khyati.

• **Only Kshanika thoughts in the mind = Atma.**

Vedanta	Kshanika
- External world is Panchabuta Vikara.	- External world is Kshanika Vigyana, Buddhi Vikara

- Atma Khyati = Atmanaha Kshanika Vigyana Khyati.

• **Khyati is Sphuranam, appearance in consciousness, Atma.**



III) Anyata Khyati :

Topic 141 :

(आ- १४१-१४२) अन्यथाख्यातिः -

(१४१) तत्र नैययिकावैशेषिकाणां मतम्- वल्मीकादौ पारमार्थिकसर्पोऽस्ति।

व्यवहितोऽपि स सर्पश्चक्षुषा गृह्यते। चक्षुर्गतदोषबलात् व्यवहितोऽपि

सर्पः पुरतश्चक्षुःसन्निकृष्टो भाति। पारमार्थिकसर्पस्य चक्षुषश्च मध्ये

कुड्यादिरूपव्यवधानसत्त्वेऽपि दोषसचिवचक्षुषा व्यवहितसर्पोऽपि गृह्यत एव।

- Held by Neiyayikas, Veiseshikas, logicians.
- Perceiver has defect in eyes and sees real distant snake in a snake park.
- Eyes able to contact snake remotely, not imagination, projection.
- Khyati is perception beyond range of normal perception because of deficiency in the eye.
- In spite of obstacles, light bends and person able to see which is called Khyati.

ननु दोषसमवधानेन वस्तुनः सामर्थ्यहानिरेव दृश्यते, न वृद्धिः ।
यथा वातपित्तकफादिदोषैर्जाठराग्नेरशितपीतपचनशक्तिः कुण्ठिता भवति,
तथा तिमिरादिदोषैश्चक्षुषः शक्तिरपि कुण्ठितैव भवेत्।
किञ्च, तदि वल्मीकस्थः सर्पो दोषसहितचक्षुषा गृह्यते, तर्हि शुद्धनेत्रेण
व्यवहितवस्तुप्रत्यक्षं न भवति, किन्तु दुष्टनेत्रेणैवेति वक्तव्यम्। तस्माद्दोषसहितचक्षुषः
सामर्थ्यं वर्धत इत्यत्र दृष्टान्तो नास्तीति चेत्।

Purva Pakshi Introduced :

- Question to Nyaya.

Philosopher :

- How can deficiency in eyes lead to extra sensory perception?
- Normal sensory perception should lead to decrease.
- When Vatha, Pitta, Kapah Doshas exist, taste is lost.
- Pachana Shakti, digestive power stifled, blunted.

Your theory :

- With deficiency, can see more, not logical.
- No examples in life.

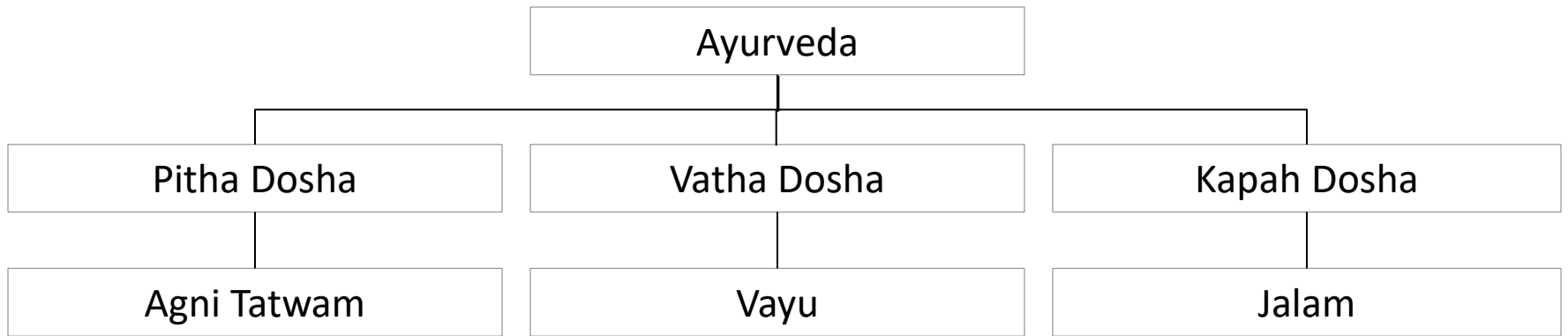
नायं दोषः, दृष्टान्तसद्भावात्। तथा हि, पित्ताधिक्यप्रयुक्तभस्मकरोगाभिभूतस्य कस्यचिच्चतुर्जुणितमप्यन्नं क्षुधां शमयितुं नालं भवति। तत्र पित्तदोषेण यथा जाठराग्नेः पाचनशक्तिर्वर्धते, तथा चक्षुषोऽपि दोषैर्व्यवहितसर्पादिप्रत्यक्षीकरणशक्तिर्वर्धते इति वक्तुं युक्तम्। इत्थं च वल्मीकादिप्रदेशान्तरे स्थितसर्पस्य, अन्यथा = प्रकारान्तरेण = पुरोऽवस्थितरज्जुदेशे ख्यातिः = स्फुरणमभिवदनं च अन्यथाख्यातिरिति कथ्यते।

- **Purva Pakshi – Argues no example to show deficiency will increase power of something.**

Anyatha Khyati replies :

Example :

- Bhasmakam Roga in Ayurveda.



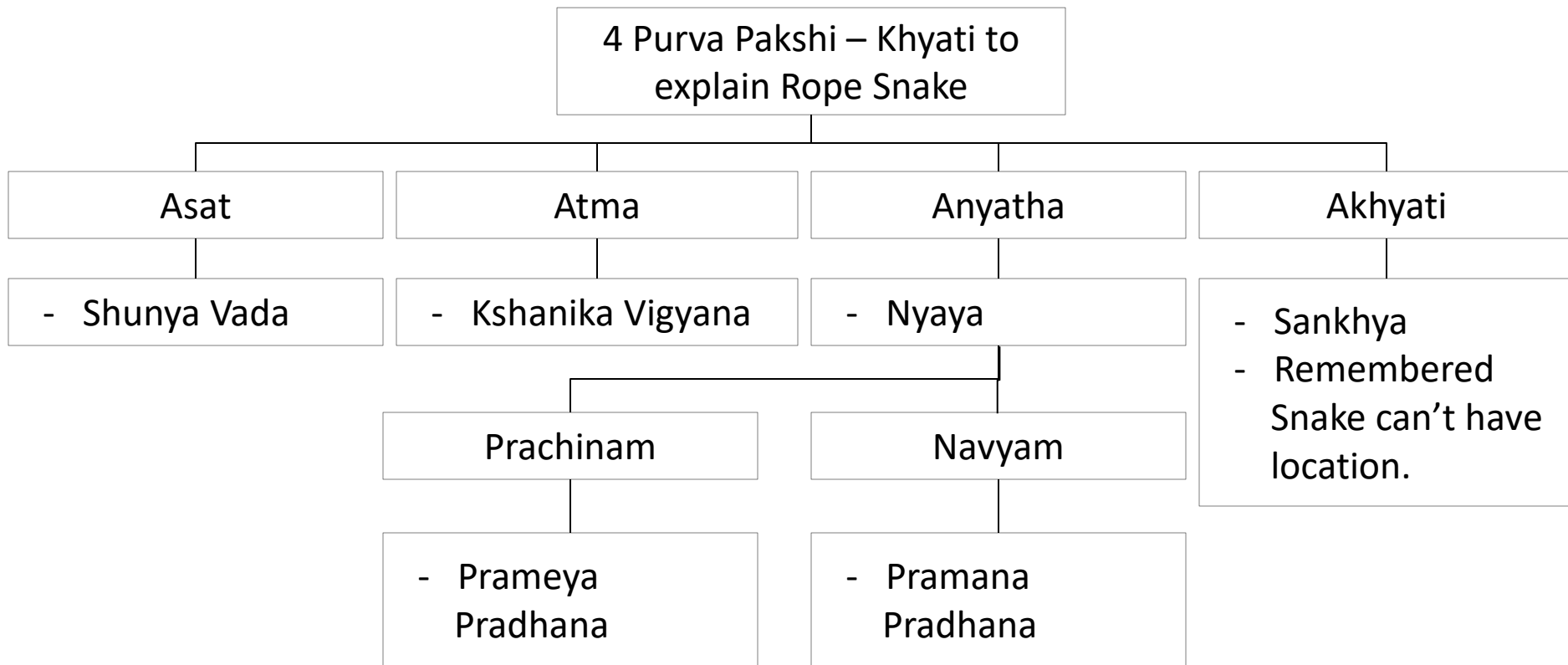
- Imbalance of 3 elements is all diseases of body.

Samanya Asarga	Visesha Asarga
<ul style="list-style-type: none"> - Normal digestion - Hungry in 3 hours 	<ul style="list-style-type: none"> - Increased digestion - Hungry every ½ hour.

- Roga, increases digestive power.
- Because of Agni – Pitha Dosha, digestive power increases.
- **Similarly when snake Roga comes due to imbalance of Agni Tatvam, person sees actual snake far away, suddenly ESP Developed.**

Revision (107) :

नायं दोषः, दृष्टान्तसद्भावात्। तथा हि, पित्ताधिक्यप्रयुक्तभस्मकरोगाभिभूतस्य कस्यचिच्चतुर्जुणितमप्यन्नं क्षुधां शमयितुं नालं भवति। तत्र पित्तदोषेण यथा जाठराग्नेः पाचनशक्तिर्वर्धते, तथा चक्षुषोऽपि दोषैर्व्यवहितसर्पादिप्रत्यक्षीकरणशक्तिर्वर्धते इति वक्तुं युक्तम्। इत्थं च वल्मीकादिप्रदेशान्तरे स्थितसर्पस्य, अन्यथा = प्रकारान्तरेण = पुरोऽवस्थितरज्जुदेशे ख्यातिः = स्फुरणमभिवदनं च अन्यथाख्यातिरिति कथ्यते।



Prachinan Nyaya :

- Due to defect in eyes, eyes gain ESP – Extra sensory perception.

Example :

- Bhasmaka Roga increases digestive power.
- Anyatha means remote – snake.

Topic 142 :

Navyan Anyatha Khyati Vada :

(१४२) अत्र नव्यनैयायिकचिन्तामणिकारमतम् – दोषसहित चक्षुषा वल्मीकगतः सर्पो यदि दृश्येत तर्हि मध्यस्थपदार्थान्तरदर्शनमप्यापध्यते। तस्माध्यव्यवहितं वस्तु न नेत्रेण गृह्यते। किन्तु दुष्टनेत्रस्य रज्जुर्न स्वस्वरूपेण भासते, भासते तु सर्पाध्याकारेण। तस्मात् रज्जोः, अन्यथा = प्रकारान्तरेण = सर्पाध्याकारेण ख्यातिः = स्फुरणमभिवदनं चान्यथाख्यातिरिति।

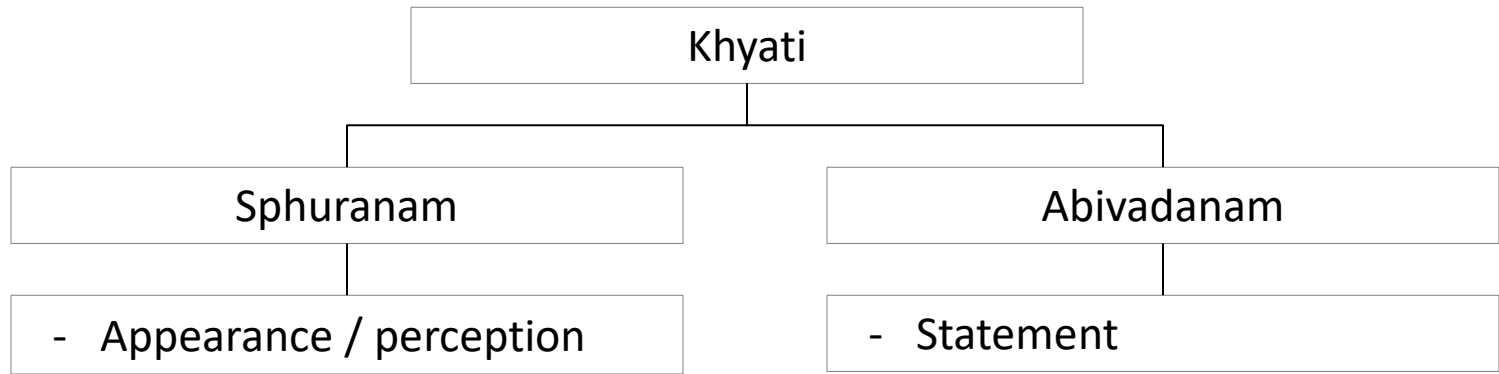
Modern Nyaya School :

- Founded by Gangeshu Upadhyaya in Bengal – 12th century – 800 years ago.
- Wrote book called “Tatwa Chintamani”.
- Analysis of Pramanam – “Anumanam”, logic.
- Debators study this text for debating skills for / against.
- Rejects Anyatha Prachinam Nyaya.

Objection :

- Eyes will see all things people, not exclusively snake.

- Eyes don't see remote real snake on the rope.
- Due to defect in the eye rope does not appear as rope.
- Ropeness of rope covered.
- Anyatha means "Seen otherwise", in different manner.

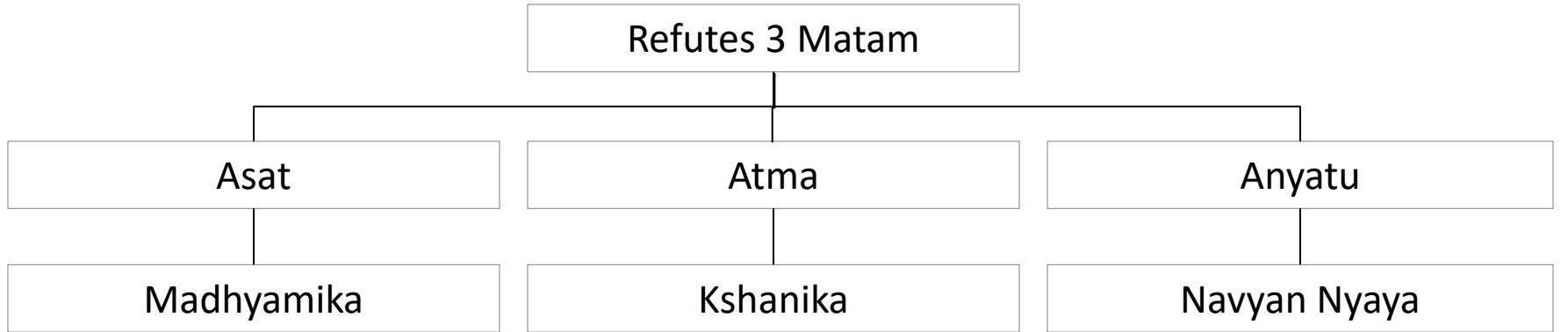


- Navyan Nyaya close to Vedanta.
- Vedanta says Jnana Adhyasa.
- Revisions required to study Vichara Sagara.

Topic 143 :

(१४३) अख्यातिमतम्, पूर्वोक्तमतत्रयखण्डनं च- तत्राख्यातिवादिनोऽयमाशयः-
असत्ख्यातिमतीत्या यध्यसदपि प्रतीयेत तर्हि वन्ध्यापुत्रशशश्रृङ्गादयोऽपि
प्रतीयेरन्। तथा प्रतीत्यभावादसङ्गतमेवासत्ख्याति मतम्।

- Sankhya and Prabhakara refutes 3 Matam.

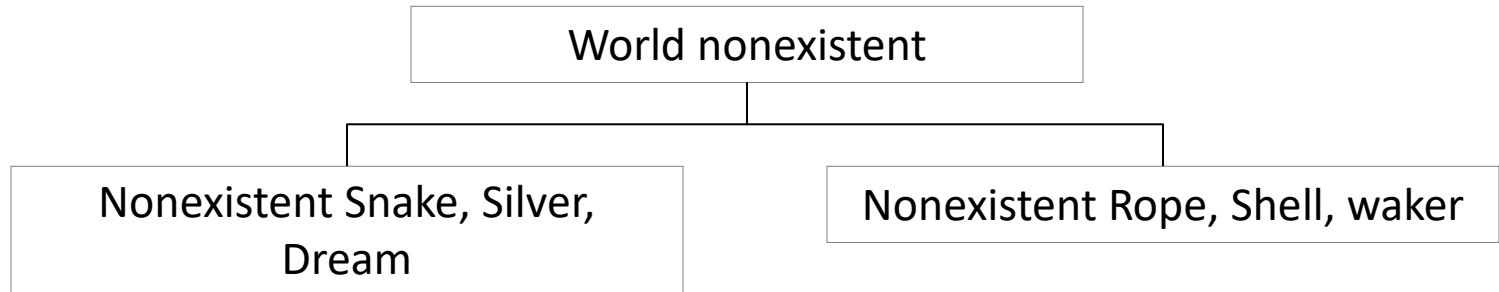


- Vedantin = Refuted Akhyati.
- Pratama Mallan Nyaya.

Example :

- Anand has to defeat only Karlson to get world chess championship.

Asat Khyati :



- All Asat Like :
 - Rabbits horn, son of barren women, human horn, hot ice cream, no Phenomena.
- If Asat Khyati is true, nonexistent things should appear in class, Pratiti Abhavat.
- Philosophy is unfounded, illogical.
- **Nonexistent things don't appear suddenly.**
- Atma Khyati refutation.
- Mithya – appearances.

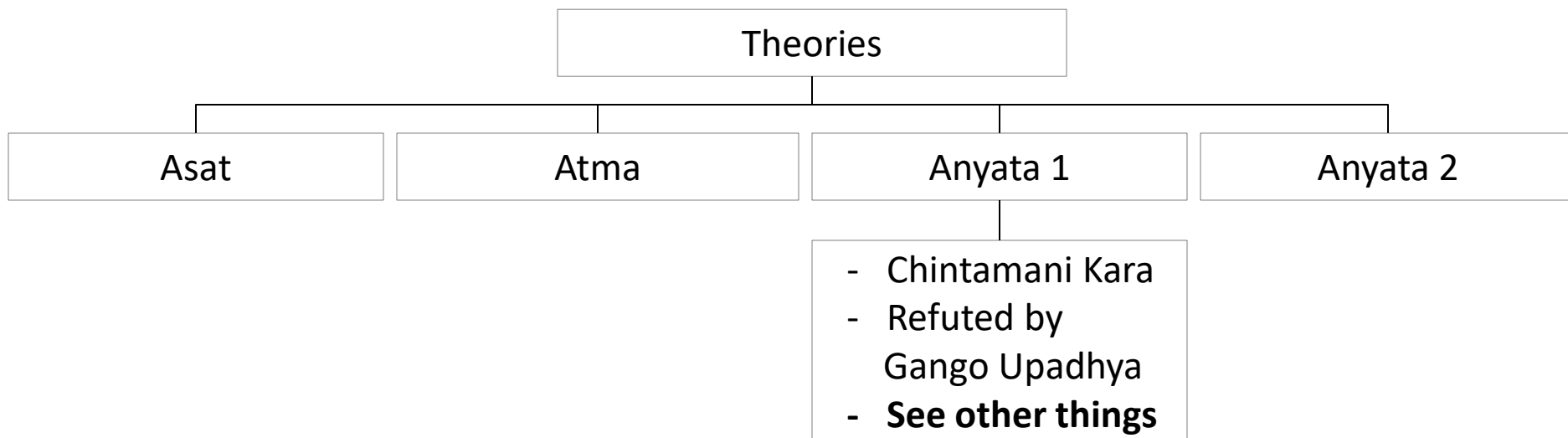
Example :

- Chain – Gold
- Furniture – Wood
- Ghost – Post
- Cloth – Thread.

यदि क्षणिकविज्ञानवादिमतरीत्या प्रतिक्षणमन्यथा भवन्ती बुद्धिः
सर्पाध्याकारतां प्राप्नुयात्तदा क्षणादूर्ध्वं तस्य सर्पस्य
प्रतीतिर्न स्यात्। परन्तु यावद्भ्रमकालं सर्पप्रतीतिरनुवर्तते।
तस्मादात्मख्यातिमतमप्यनुपादेयमेव।

- **Atma = Continuous flow of thoughts.**
- **Thought = Momentary consciousness.**
- **Other than consciousness, no matter at all.**
- Each consciousness lasts for one moment.
- It assumes shape of snake and we see rope snake.
- **If this is truth as held by Kshanika Vigyana Matam, Buddhi, Atma, thought, thing.**
- Chanting Buddhi, momentary consciousness takes shape of snake.
- Snake will appear for one moment.
- According to Karma, next moment consciousness takes another shape.
- Our experience is that the knowledge of snake continues till rope knowledge comes.

- **There is continuity of sarpah Darshanam, not Kshanikam.**
- **Snake continues till Rope is revealed.**
- **Continuity can't be explained by Kshanika Vigyana Vadi.**
- Atma Khyati philosophy not acceptable.



- Anyatha Khyati no 2 by Gango Upadhya is improper, illogical.
- Violates rule in Shastra.

Rule :

Jnyeya Athinam	Jnanam
<ul style="list-style-type: none"> - Prameyam - Vritti Vishaya - Object of thought 	<ul style="list-style-type: none"> - Thought

- Thought and object must always agree.
- **Thought can't exist without relevant object, objectless thought unacceptable.**
- **Thought is always in correspondence to object.**
- This rule is violated in Anyatha Khyathi no. 2

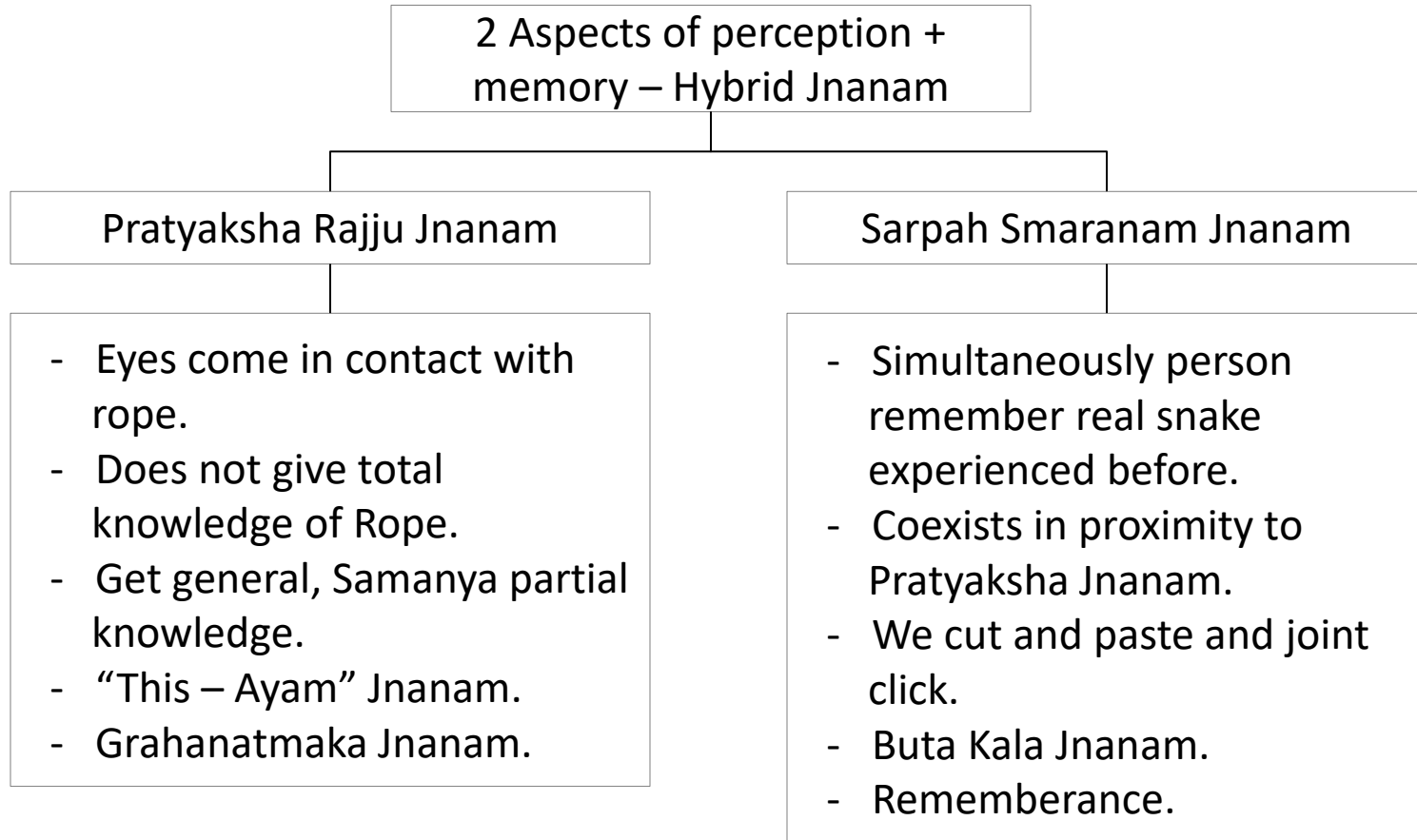
Object	Thought
Rope	Snake

- **Jneya Athinam Jnanam is seed of Shankara Adhyasa Bashyam.**

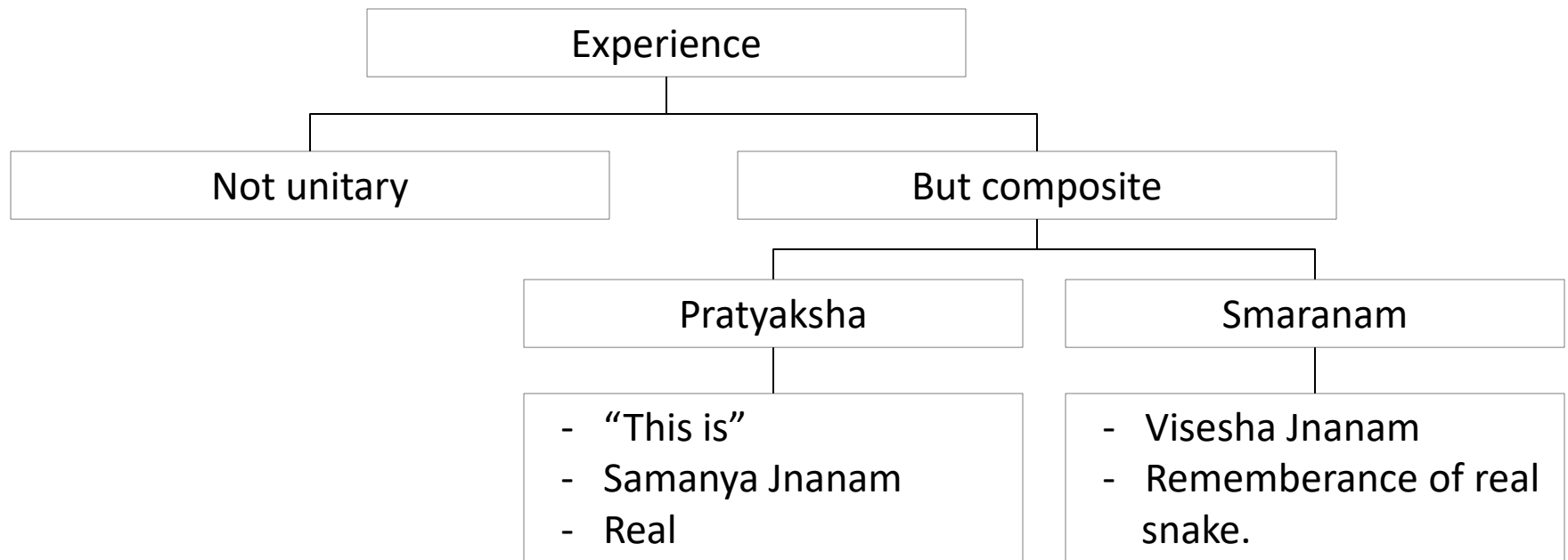
अन्यथाख्यातेः प्रथमः प्रकारः चिन्तामणिकारमतेन खण्डितः।
 चिन्तामणिकारप्रदर्शितान्यथाख्यातिप्रकारोऽप्यसङ्गत एव।
 'ज्ञेयाधीनं ज्ञानम्' इति हि प्रसिद्धिः । अत्र तु ज्ञेया रज्जुः,
 ज्ञानं तु सर्पविषयकमिति सुतरां विरुद्धमुच्यते।
 तस्माच्चिन्तामणिकाराभिमतान्यथाख्यातेरादरानर्हत्वात्,
 अख्यातेरेव शरणमिति साङ्ख्याः प्राभाकराश्चाहुः।

- Proposed by Sankhya – Prabhakara Mimamsaka.

- Purva Pakshi no. 4 – most powerful.
- What happens in the mind when rope snake is experienced?



- Sarpah unitary experience = Jnana Dvayam = Pratyaksha Jnanam and Smarana Jnanam.
- Experiencer does not know that it is a combination.



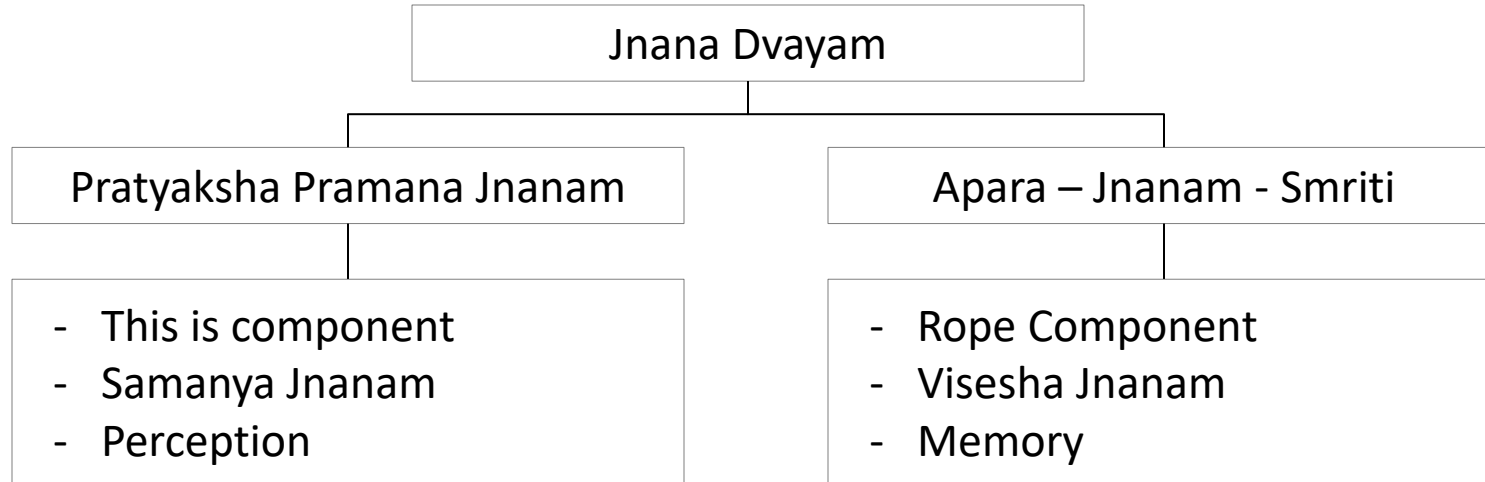
- Experiencer has confusion.
- No Mithya Sarpah or Badrinath.
- Empherically snake real.

Problem :

- **Not unreal snake but experiencer does not know it is a composite experience.**
- **No Viveka between Pratyaksha and Smaranam.**



- Sees only partially.



- There is no unreal snake, only perception – memory confusion.

Revision (108) :

- Akhyati Matam given by Sankhya and Prabhakara.
- Sankhya negates Asat, Atma, Anyatha Khyati Matams becomes Prathama Mallam.

- **Akhyati Matam :**

Experience of Rope Snake not unitary, but composite experience, of 2 cognitions.

Pratyaksha Jnanam	Smruti Jnanam
<ul style="list-style-type: none"> - Samanyam - “This is” - Right knowledge - There is something - Location experienced - Ropeness not understood 	<ul style="list-style-type: none"> - Mind remembers real snake experienced at different time, place. - Because of similarity confusion - Vasana Janyat Smritihi.

- **Mind can't differentiate 2 Jnanams, cognitions, hence has confusion, Bramaha.**

- No question of mistaken real snake.

- **Jnanam = Vritti in the mind.**

- There is Aviveka, non-discrimination.

- 4 Matams introduced by Tattva Drushti to his Guru.

- In case of Bramah, erroneous cognition of snake, 4 fold theories of Purva Pakshi are there. What is best, right one held by you? Please tell me.

Topic 144 to 145 :

(आ. १४४ - १४५) अख्यातिमतखण्डनम्-

(१४४) भयपलायनाध्यनुपपत्या रज्जौ सर्पानुभवो वाच्यः -

हे सोम्या। भ्रमस्थले असत्ख्यातिः, आत्मख्यातिः,

अन्यथाख्यातिः, अख्याति इत्येतन्मचतुष्टयमपि युक्तिविरहितम्।

पूर्वोक्तमतचतुष्टयविलक्षणमनिर्वचनीयख्यातिनामकं

मतान्तरमस्ति पञ्चमम्; तदेवोपादेयम्। पूर्वोक्तासत्ख्यात्यादिमतत्रयं

नोपादेयमित्यख्यातिवादिना दर्शितः, अख्यातिमतमपि

नोपादानमर्हतीति प्रदर्श्यतेऽधुना।

Main Argument :

1) When we remember anything, remembered object has no location.

- **Remembered object not available around the rememberer.**

- If it is available it will become Pratyaksha Vishayam.

Pratyaksha Vishayam	Smruta Vishayam
- Object near by	- Object far away
- Has location in front of seer.	- Has no location in front of seer.

- Experiencer of Rope Snake experiences always location for snake on the Rope.
- Say's – there is a snake and wants to run away.

Akhyati Matam	Advaitin
<ul style="list-style-type: none"> - Remembered Snake - Has no location in front of experiencer. 	<ul style="list-style-type: none"> - Not remembered snake - Experienced snake has location.

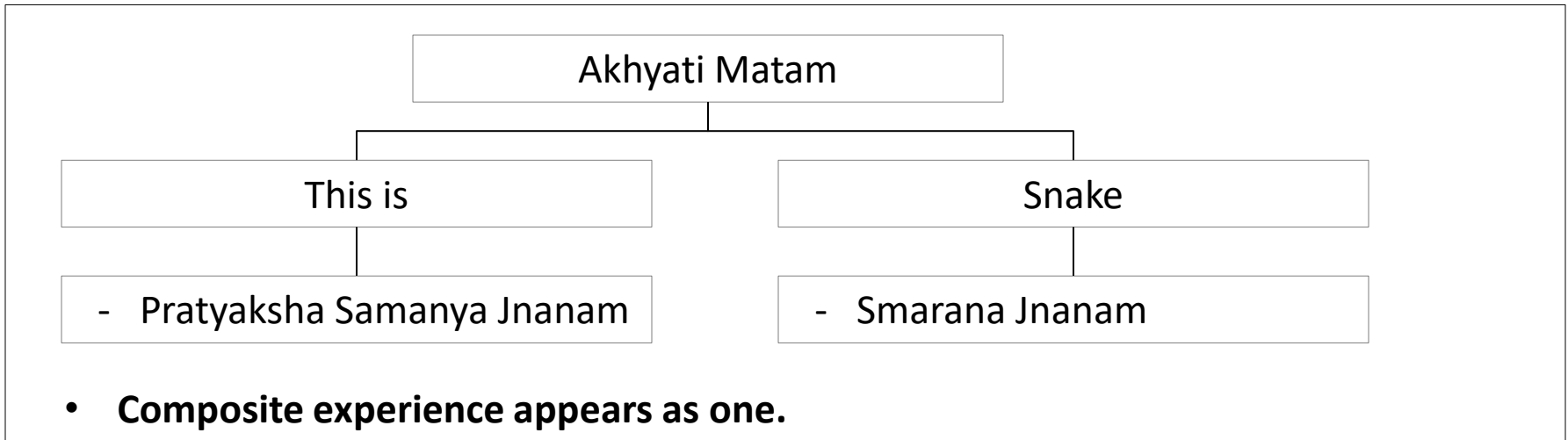
- 4 theories are illogical – Yukti Viratim.

Advaitin's new theory :

- Akhyati Matam – 146 – 159 (14 topics)

अख्यातिमतीत्या 'अयं सर्पः' इति ज्ञाने 'अयम्' इति रज्ज्वात्मकाधिष्ठानसामान्यांशप्रत्यक्षज्ञानम्। 'सर्पः' इति त्वन्यत्र पूर्वदृष्टसर्पस्य स्मरणात्मकज्ञानमिति स्थितिः। तत्र पूर्वदृष्टसर्पस्मरणमेवाङ्गीकृत्य पुरोवर्तिरज्जौ सर्पज्ञानानङ्गीकारे, पुरोऽवस्थितरज्जुं दृष्ट्वा पुरुषो भीत्या न पलायेत, रज्जुं दृष्ट्वा पुरुषः पलायत इति तु सर्वजनीनम्। तस्मात्पुरोऽवस्थितरज्ज्वामेव सर्पः प्रत्यक्षतया भासते इति, न तु पूर्वदृष्टसर्पस्मरणमात्रमिति च वाच्यम्। अन्यथा रज्जौ सर्पज्ञानाभावेन पुरुषस्य पलायनादि नोपपद्येत।

- Principle of Akhyati Matam.



- Experience of snake is remembered snake.
- Knowledge of real snake experienced elsewhere.

Fallacy :

- Memory will not explain located snake upon rope because of which person runs away.
- Remembered snake has no location but we must accept located snake.
- If remembered snake is in the mind, it will continue in Ramana Ashram or Kailash Manasaovar.
- Memory continues everywhere.
- Purusha need not runaway from location but we see person running away.
- We accept located snake and generated remembered snake.

Generated snake	Located snake
<ul style="list-style-type: none">- Pratibhasikam- Sakshi Pratyaksham- Accepted	<ul style="list-style-type: none">- Vyavaharikam- Chakshu Pratyaksham- Snake seen outside must be accepted.

- If you don't accept located snake, can never explain running away phenomena in that context.
- Many other fallacy in Akyati Vada in Advanced texts.

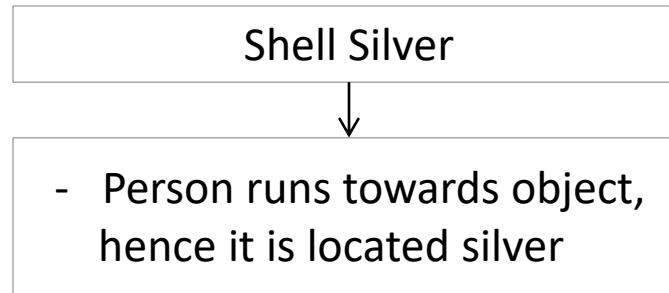
Topic 145 :

(१४५)बाधज्ञानबलादपि रज्जौ सर्पानुभवो वाच्यः -

किञ्च रज्जुयाथात्म्यज्ञानानन्तरं 'मम मिथ्यासर्पो रज्ज्वामभात्'
इति बाधरूपानुभवबलादपि पुरुषस्य रज्जावेव सर्पः स्वरूपतः
प्रतीतः, न तु पूर्वानुभूतसर्पस्मरणमात्रमभवदिति वक्तव्यं भवति।

Important Discussion :

- All Khyati Vadas have to explain about location of snake upon rope because person runs away.



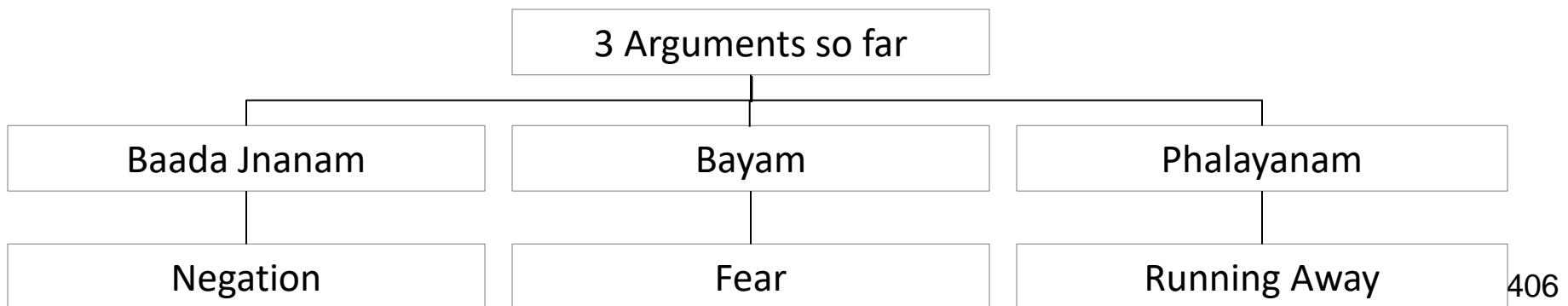
- I) Explanation of location phenomenon.
- II) Negation of located silver after knowledge, has to be explained.

Response	Negation
- At time of experience	- At time of knowledge. - Badah Jnanam

- Both indicate location phenomenon.
- **There must be a Anirvachaniya, Mithya, purely appearance upon the rope.**
- **This temporary experience has to be accepted till Avidya goes and Jnanam comes.**
- Artha Patti and Anupalabdi Pramanam used here.

Conclusion :

- **There is experience of located snake on Rope.**
- Torchlight in Vedanta = Shastra Pramanam.
- When he gains knowledge, he says :
I experienced false snake gives location in the place which is Mithya = Pratibhasika Sarpa, Anirvachania Sarpah.
- Upon Rope it is experienced.
- Focus is on location.
- **Sarpah as substance appears not mere past memory.**
- **In Smaranam there is no location.**



4th Argument :

अपि च 'अयं सर्पः' इत्यत्र जायमानं ज्ञानमेकमेव, न तु ज्ञानद्वयम्।
न ह्येकस्मिन् क्षणे एकान्तःकरणवृत्तित्वेन स्मरणात्मकनुभवात्मकं
च ज्ञानद्वयं जायेत। तस्मादख्यातिमतमप्यसङ्गतत्वाद्नुपादेयमेव।
पूर्वोक्तमतचतुष्टयलक्षणं तत्खण्डनादिकं च
विवरणस्वाराज्यसिद्ध्यादिग्रन्थेषु विस्तरतो वर्णितम्। तेषां मतानां
स्वरूपमात्रजिज्ञासूनां ज्ञानसौकर्यार्थं तत् सङ्क्षिप्योक्तमत्र।

- In the experience of Ayam Sarpah there is one unitary experience, Natu Jnana Dvayam, not composite.
- Any Pramanam can remain only for a moment, Kshanam.
- Another Pramanam for another moment.
- Thoughts, going very fast.

Law :

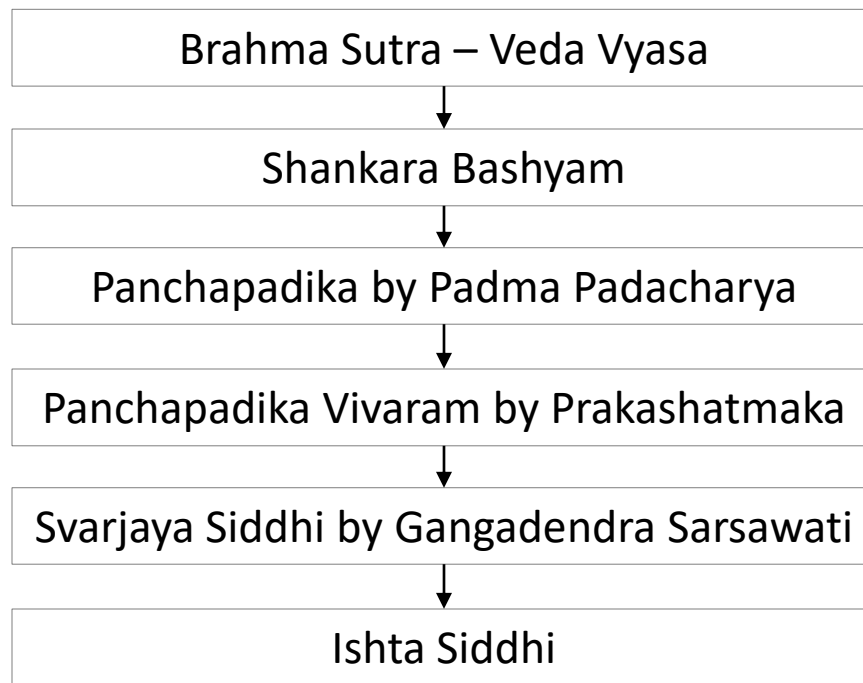
- **Mind has one Jnanam in one moment, either Smriti or Anubava.**
- 2 Jnanams not possible in one moment.

- In one thought you can have Anubhava Vritti Jnanam or Smarana Vritti Jnanam, not both at one moment.

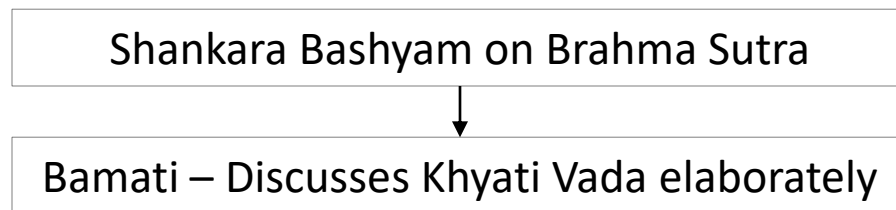
From Vasana	Anubhava
Memory comes	Vritti comes

- Both do not come simultaneously.
- **Example :**
 - Someone says he went to London.
 - You listen, in your mind Vasana of London triggered.
- Vasana Bodhakam – Vasana Activating Jnanam, from previous Anubhava of London.
- Utbuth Vasana = Memory.
- Anubhava comes in Prathama Kshanam, Utbhuta in next Kshanam, not simultaneous.
- They can't combine.
- **4th Argument :**

Composite knowledge of Anubhava and Smaranam not possible, illogical, hence rejected.
- Definition of 4 Purva Pakshi Khyati and elaborate refutation of Khyati in Advanced texts.



- 4 Matams belong to Purva Pakshi – time spent on wonderful thinking, if you have intellectual itching.
- To reinforce Aham Satyam, Jagan Mithya.
- For Nivritti Sanyasi.
- Nischala Dasa has presented essence in a Nutshell for simple understanding.



- All wrong and have to be dropped, don't need.
- Anirvachaniya Khyati – our Matam.