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*Adi Sankaracharya's*  
**VIVEKCHUDAMANI**

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*Selected 108 Verses*

**VOLUME 05**

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## Lecture 35

### Revision - Verse 81 :

मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाहितं  
तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।  
यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं  
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ 251 ॥

*mṛtkāryaṁ sakalaṁ ghaṭādi satatam mṛnmātramevāhitaṁ  
tadvatsajjanitaṁ sadātmakamidaṁ sanmātramevākḥilam |  
yasmānnāsti sataḥ paraṁ kimapi tatsatyaṁ sa ātmā svayaṁ  
tasmāttattvamasi praśāntamamalaṁ brahmādvayaṁ yatparam ||251||*

All Modifications of mud such as the pot are accepted by the mind as real but are, in fact, mud alone, so too, the entire universe which comes from Brahman, is Brahman alone and nothing other than Brahman, the self existent reality, one's very own self. Thou art That, the serene, the pure, the supreme Brahman, the Non-dual.[Verse 251]

### Verse 82 (Important Verse):

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा  
मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।  
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्  
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ 252 ॥

*nidrākalpitadeśakālavīṣayajñātrādi sarvaṁ yathā  
mithyā tadvadīhāpi jāgrati jagatśvājñānakāryatvataḥ |  
yasmādevamidaṁ śarīrakaṇapṛāṇāhamādyapyasat  
tasmāttattvamasi praśāntamamalaṁ brahmādvayaṁ yatparam || 252 ||*

Just as the place, time, objects, knower and so on, in a dream are unreal, so too, is the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the Pranas, the ego and so on, are unreal, thou art that, the serene, the pure, the supreme Brahman the non-dual. [Verse 252]

- Shankara summarizes in Verses 66 to 80

### **Brahma Jnanavali Mala :**

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।  
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥२०॥

brahma satyam jaganmithyA jlvo brahmaiva nAparah  
anena vedyam sacchAstram iti vedAntaDiNDimah 20

Brahman is real, the universe is mithya (it cannot be categorized as either real or unreal). The jiva is Brahman itself and not different. This should be understood as the correct SAstra. This is proclaimed by Vedanta. [Verse 20]

- Vedantic meditation, 21 Verses

### **Anena Vedhyam :**

- In this manner

### **Sat Shastram :**

- One should understand Vedanta, this declaration of all Upanishads

### **Chandogyo Upanishad :**

- 6<sup>th</sup> Chapter condensed in Verse 81

3 Examples Proves Brahma Satyam jagan  
Mithya

Clay - Earthen ware

Gold - Ornaments

Iron - Products

- Brahman cause alone appears as product, Jagat.

Cause	Product
<ul style="list-style-type: none"> <li>- Satyam</li> <li>- Pure Awareness</li> <li>- Rope</li> <li>- Gold</li> <li>- Has independent existence</li> <li>- Substance</li> </ul>	<ul style="list-style-type: none"> <li>- Mithya</li> <li>- world, universe</li> <li>- Rope Snake</li> <li>- Ornaments</li> <li>- No independent existence</li> <li>- Name and forms</li> </ul>

**a) Mrtkaryam Sakalam Ghatadhi :**

- All earthenware born out of clay

**b) Satatam Mrnmatram eva :**

- They are all the time clay alone
- Pot, Lid, Jug... Names, many things are all clay alone in 3 periods of time.

**c) Abhitah :**

- Everywhere

**d) Tad Vadu, Sat janitam idam :**

- Cosmos, galaxies, living beings are projected by Satu Brahman
- Brahman is of nature of Sat-chit Ananda.
- Brahman's product is the world.

### e) Sadatmakam :

- Therefore, it is of nature of existence, consciousness, bliss.

### Sad Atmakam :

- Adjective qualifies Noun
- Talks about attributes indicated by the noun.

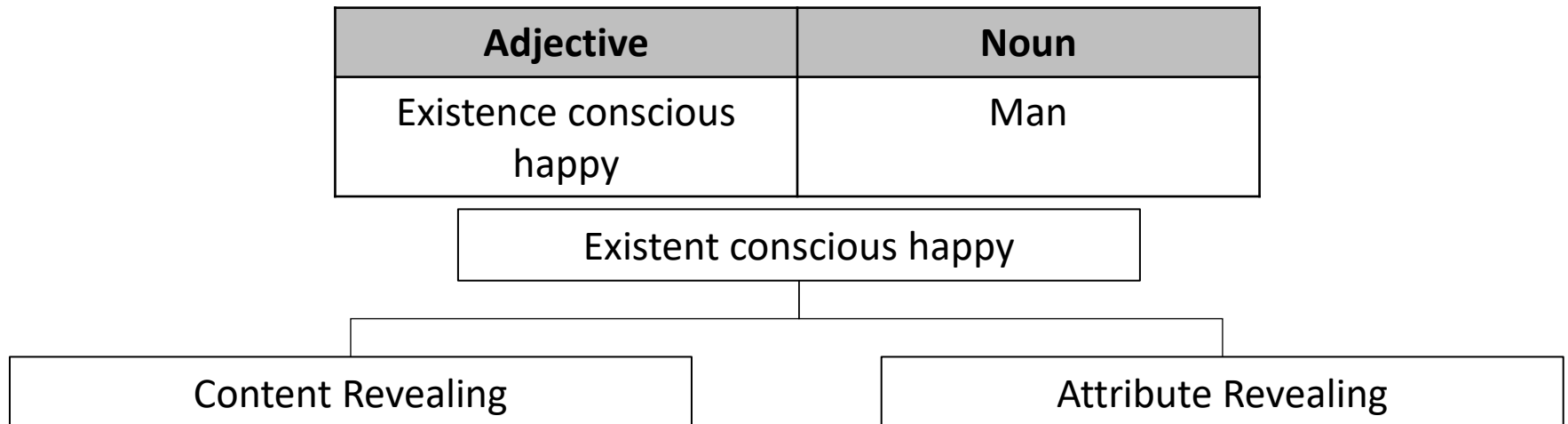
Noun Reveals	Adjective Reveals
- Substance	- Attributes
- Lotus	- Blue
- Man	- Tall
- Pillow	- soft
- Cloth	- Yellow

- This is general rule has exception

### 3 Examples given :

- Golden - Ornament
- Earthen - Pot
- Wooden - Chair
- Adjective - Noun
- In these examples, adjective does not reveal the attributes
- Adjective reveals content, truth of these products.
- Earthen not attribute of pot, but it is the content of the pot.

- Pot depends on the clay
- Golden not attribute of Ornament, but it conveys gold is the truth of ornament.
- In fact there is no ornament
- Noun dismissed by the Adjective
- Earth Dismisses pot, gold dismisses ornament, Brahman dismisses Jagat.
- There is no world separate from Brahman, no ornament separate from Gold.
- Wooden chair, wood dismisses chair, no chair other than wood.
- These are content / truth revealing Adjectives
- Man exists, he is conscious, alive.



- Big enquiry in Indian school
- Nyaya treated them as attribute revealing Adjective not content revealing.
- Existence consciousness, happiness is attribute of the Person.



- This is conclusion of lay person
- Study Vedanta Sufficiently to understand existence is not the Adjective of the world
- Existence is Brahman, content, truth of the world
- World is not Noun, Substance, but it is like an attribute
- World depends on existence, Brahman, the reality
- Similarly, conscious man, consciousness not an attribute.
- Consciousness, existence, Ananda, it is not an attribute but it is my nature, my content, cause of Universe.

### Taittiriya Upanishad :

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

ānando brahmeti vyajānāt | ānandādhyeva  
 khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti |  
 ānandaṃ prayantyaabhisamviśantīti saiṣā bhārgavī  
 vāruṇī vidyā | parame vyomanpratiṣṭhitā ya evaṃ  
 veda pratitiṣṭhati annavānannādo bhavati |  
 mahānbhavati prajāyā paśubhirbrahmavarçasena |  
 mahān kīrtyā || १ ||

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 splendour of true Brahman-hood, Indeed, he becomes great through fame and renown. [3 - 6 - 1]

- Happiness is the fundamental truth, from happiness, world evolves, gets projected.
- In happiness world exists, into happiness world resolves.
- Happiness not attribute, reality, truth, content.

<b>Consciousness existence - Happiness</b>	<b>World</b>
Substance	Mithya, Attribute

- Sad Atmakaha Natu Sad Gunaha but Sad Gunakam.
- Sadu Atma Svarupam yasya = Karanam
- World is of the nature of Brahman the existence.

#### **f) Sanmatram Eva Akhilam :**

- Entire world is one substance
- Ultimately, it is only Pure Sat, no world.
- World is like an attribute, Nama, Rupa

<b>Brahman</b>	<b>World</b>
- Substance	- Attribute - Depends on Brahman

<b>All</b>	<b>Are</b>
- Furniture ornaments - World of names and form	- Wood - Brahman

### g) Yasmat Nasti Param Kimati Sataha param :

- Other than Brahman, Pure consciousness, Kimapi Nasti, there is nothing else.
- How do you say? What about names and forms?
- Brahman appears as the world only with names and forms.
- Is Nama / Rupa a 2<sup>nd</sup> thing?
- Nama Rupa not independent thing because Nama Rupa does not have an existence of their own.

Nama Rupam	Asti Asti
- Name and Shape - Have borrowed existence - As Good as Non-existence	- Existence borrowed from Brahman

#### Example :

- You look so beautiful in this Dress (Qualified)
- If this dress removed...
- Nama Rupa has borrowed existence, means it is Mithya.

## Chandogyo Upanishad :

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

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

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

- Since Nama Rupa is Mithya, it can't be counted as No.2

### How many things exist?

- Brahman Matram
- Nama Rupa, as good as Non-existent, Kim Api Nasti.
- It is experientially available but does not have its own existence.

### Example :

- Dream, Mirage water

### Gita - Chapter 9 :

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- World is in me
- Experientially available

### Gita - Chapter 9 :

न च मत्स्थानि भूतानि  
पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः  
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni  
paśya mē yōgamaiśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- World is really not there, Yasmāt therefore

### h) Tatu Satyam :

- That Brahman, alone is the truth of everything

### i) Saha Atma Svayam :

- It is the inner content of everything that exists.
- Remote Star Exists
- Star has Brahman as its content, existence of the Star is borrowed.

- Isness is supplied by Brahman
  - Brahman is Atma, the content, the self.
  - Gold is the Atma of ornaments
  - Wood is the Atma of furniture
  - Brahman is Atma of all things and beings
- That Brahman is the content of me, Jiva
- I as individual Jiva must have Brahman as the Atma - My self is Brahman.

#### **j) Tasmāt, Tatu Tvam Asi :**

- Therefore, the bottom line is, “you are that” essentially
- Your self is Brahman
- Brahman is my self from Lakshyārtha Angle, I am Brahman.
- What type of Brahman?

#### **k) Prashantam :**

- Ever tranquil Brahman I am
- Mind may be Turbulent
- You the consciousness, which reveals the Turbulent mind, you are not turbulent.

#### **Never say :**

- I am disturbed mind has issues, I will tackle

#### **Prashantam :**

- Ever Shantam, ever calm.

## L) Amalam :

- Ever Shuddham, Ever Pure
- There is no impurity in you, the Brahman, the Atma
- Raaga, Dvesha, Kama, Krodha belong to the mind, not to me the consciousness.
- Mind has to be handled, can be handled, Mind can be impure or Pure
- Mind requires attention, not me, the consciousness which reveals the mind.
- Never Say : I am impure

## m) Brahman Advayam :

- I am Non-dual essence behind entire world
- World does not exist separate from me.

## n) Yatu Param :

- Which is absolute reality, beyond time, space, Action, reaction, relation.
- Ishvara is within empherical world
- Ishvara has action, reacts, responds to action of people by giving Karma - Phalam
- Ishvara is Karta in Brahman, Ishvara is Akarta

## Gita - Chapter 4 :

चातुर्वर्ण्यं मया सृष्टं  
गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां  
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ  
guṇakarmavibhāgaśaḥ |  
tasya kartāramapi māṃ  
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.

[Chapter 4 – Verse 13]

- Lord does everything by Putting on the dress of Cosmos.
- Vidhi Kartaram Avyayam... Undressed, I am Akarta.
- Not including my Sharira Trayam is meaning of Undressed solid Verse.

**Shankara :**

- Takes dream example to explain Mithyatvam, unreality of the world.
- Gaudapada Took it in Chapter 2 - Mandukya Upanishad
- Chandogyo Upanishad - Chapter 6 - Summary in Verse 81
- Mandukya Upanishad - Chapter 2 - Summary in Verse 82

**Revision - Verse 82 (Important Verse):**

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा  
मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।  
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्  
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ 252 ॥

*nidrākalpitadeśakālavīṣayajñātrādi sarvaṃ yathā  
mithyā tadvidihāpi jāgrati jagatṣvājñānakāryatvataḥ |  
yasmādevamidam śarīrakanapraṇāhamādyapyasat  
tasmāttattvamasi praśāntamamalam brahmādvayam yatparam || 252 ||*

Just as the place, time, objects, knower and so on, in a dream are unreal, so too, is the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the Pranas, the ego and so on, are unreal, thou art that, the serene, the pure, the supreme Brahman the non-dual. [Verse 252]



- Discussed in Verse 17
- As waker, don't experience Dream
- As waker, I don't create or project the dream
- First, I require Nidra Shakti, Sleeping power
- Great faculty, blessing with Nidra Shakti, I use Avarna and Vikshepa Shakti.
- I project unreal dream, I lend reality to the Dream.
- Dream has borrowed reality with borrowed reality, dream world appears real for the dreamer.
- Borrowed from waker
- Dreamer looks at dream world as real, when he wakes, he realises the fact, I myself am the waker which he does not know when he is dreaming.
- Later he realizes, I am the waker who projected the dream and gave reality to the dream world.

### **Extend Same :**

- Waker and wakers world
  - Projection of wakers world
  - Who projects it?
  - Who gives reality to waking world?
- Super waker projects unreal wakers world
  - Super waker lends reality to the wakers world.

- With borrowed reality, wakers world appears real for the waker, not super waker.
- When waker wakes up, Spiritual awakening, becomes Jnani waker, spiritual waker realizes, that I am not really a waker but am the super waker.

Dreamer	Jnani waker
Realises I am the waker	Realises I am the Super waker

- Jnani along with god is able to say that I am projecting this wakers world and I am giving reality to the waking world.

### Kaivalyo Upanishad :

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

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

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

- Jnani becomes Super waker - Ishvara, Srishti, Sthithi, Laya Karta.

### Taittiriya Upanishad :

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

ahaṁ vṛkṣasya rerivā | kīrtiḥ pṛṣṭhaṁ gireriva |  
ūrdhvapavitro vājinīva svamṛtamasmī |  
draviṇaṁ savarcasam | sumedha amṛtokṣitaḥ |  
iti triśaṅkorvedānuvacanam || 1 ||

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

Every Jnani declares

I am the Super waker

I am the projector

**Manisha Panchakam - Shankara :**

ब्रह्मैवाहिदम जगच्च सकलं चिन्मत्रिविस्तारितं  
सर्वं चैताद्विध्यया त्रिगुनायोशेषं मया कल्पितम ।  
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले  
चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

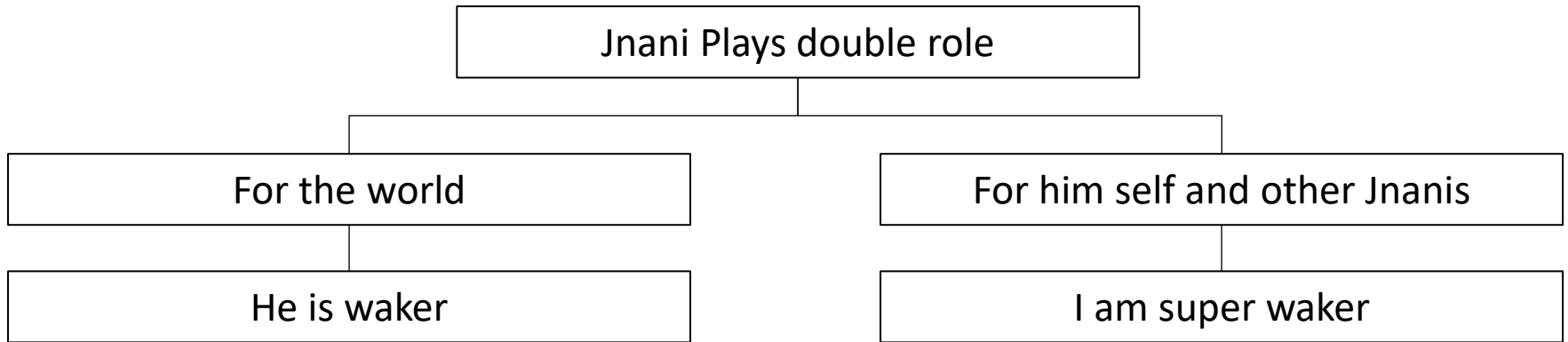
brahmaivaham idam jagacca sakalam cinmatravistaritam  
sarvam caitad avidyaya trigunaya'shesham maya kalpitam |  
ittham yasya dridha matih sukhatare nitye pare nirmale  
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||2||

He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his “ignorance” expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

- I am super waker Brahman with Maya Shakti with the help of Moola Avidya Vikshepa Shakti, I have projected the wakers unreal world.

- Waking world appears real but its reality is borrowed.

- Jnani knows world is projected by me.
- World includes my body, mind, sense organs
- All belongs to Mithya Prapancha
- When dreamer becomes waker, dream world disappears.
- When waker becomes Jnani and becomes a Super waker, at that time, immediately, wakers world dies, does not disappear.



- Every Jnani is waker cum Super-waker

### Gita :

- Krishna - I am Karta, I am Akarta - Double role

### a) Nidra Kalpita Desha kala - Vishwa Jnatra Adhi Sarvam :

- The entire dream world consisting of
- Huge dream space is projected (Different than waking world)
  - Kala - Dream time
  - Vishaya - Dream Objects
- Jnatra Adhi experiencer, Subject of duality.

- Space and time - All Nidra Kalpitam, all projected falsely by Nidra Shakti

**b) Yatha - Tadvatu :**

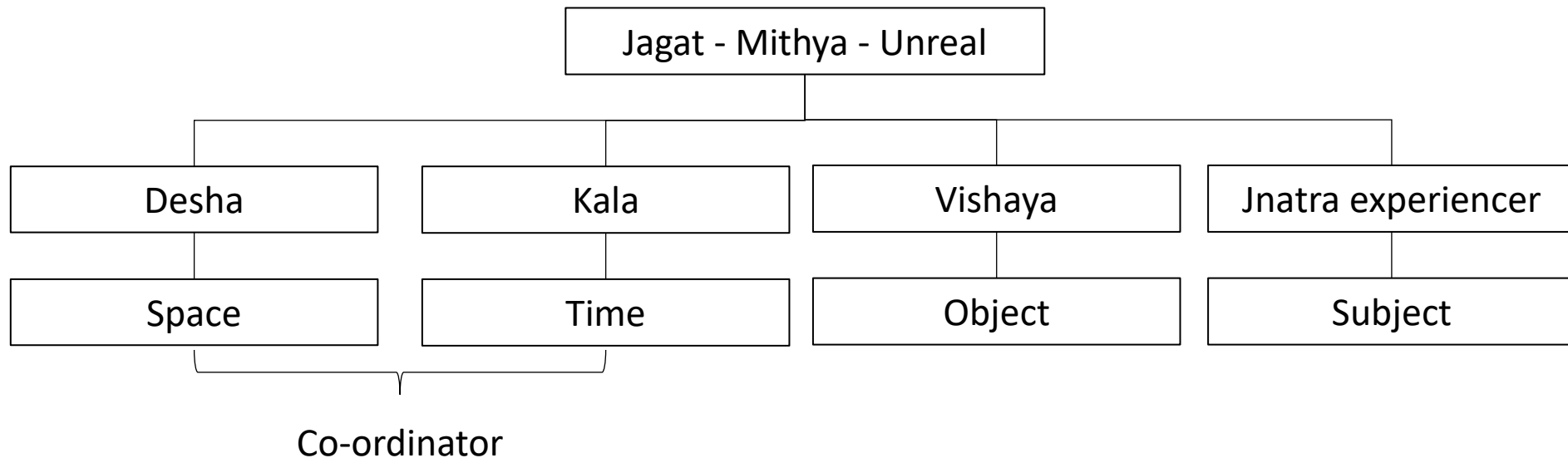
- In the same way exactly like that

**c) Ihapi Jagrati :**

- In the waking state also

**d) Jagatu Mithya :**

- Entire Universe consisting of 4 Factors

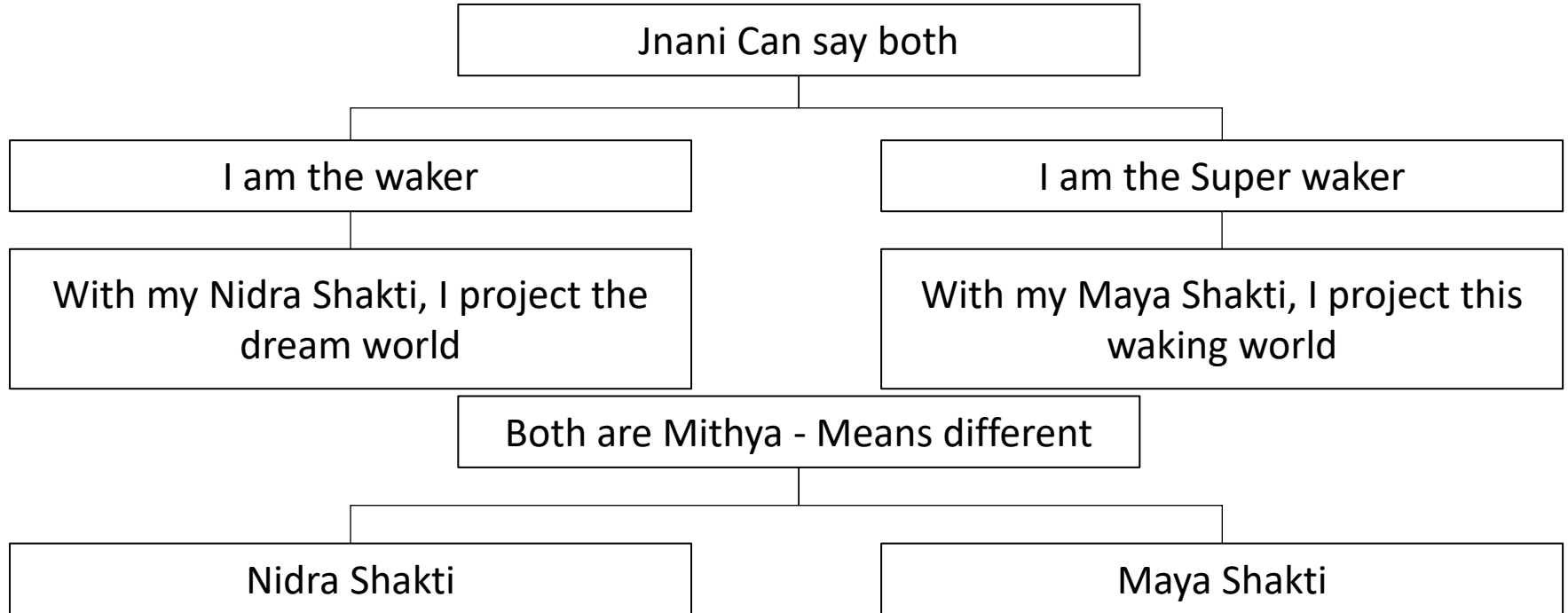


- Unreal for Jnani super waker alone, for waker it is real with Borrowed reality.
- Mithya : only for a Jnani, super waker

**e) Sva Agyana Karyatvatah :**

- Because of Moola Avidya - Shakti - Karana Shariram - Avyakta - Maya.

- Maya of Brahman
- Jnani does not say Brahman's or Ishvaras maya
- Jnani has woken up, I am Ishvara, super waker, Brahman, pure awareness, consciousness, by my Maya... project the world.



- Both waking and dream have borrowed reality (Relatively real)

Dream world	Wakers world
- Real	- Real
- In relation to dreamer	- In relation to waker

- Both unreal, in relation to Super waker Jnani
- Since they are projections of ones own, Jnanis Maya

## f) Yasmat Devam Idam :

- Since entire Universe is Mithya
- Body is not Satyam, Mind, sense organs, Body are part of created world

## g) Idam Sharira, Karana, Prana, Aham Adhi :

- 3 Sharirams, instruments sense organs, 5 Pranas, Buddhi - Vigyana Maya kosha - Ahamkara.
- Sanchita, Agami, Prarabdha are all products of the empherical world.
- In dream, person does Karma and reaps result.

Karma	Karma Phalam
Mithya	Mithya

## h) Asat = Everything Mithya :

- Whatever I experience is Mithya
- Dream world, dream body - Mind complex, wakers world, wakers Body - Mind - Sense complex is Mithya.
- Whatever I experience is Mithya, something has to lend reality, otherwise we end up in Shunyavada.

Everything including Body Mind, experienced is	I Sakshi Chaitanyam
- Mithya	- Changeless experiencer - Alone is Satyam, real

### i) Tasmāt :

- Since everything experienced is Mithya, therefore, you the experiencer are Satyam.

### j) Tat Tvam Asi :

- You the experiencer - are that Brahman, the super waker.
- Get up, wake up

### Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

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

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [Verse 14]

- May you wake up, get up completely.

### How to wake up Vivekananda :

- Arise, Awake, Stop not, till the goal is reached
- Arise, awake taken from Katho Upanishad
- Prapya Varan Nibhodhata
- How to wake up?

### Normal Sleep :

- Waking up, automatically happens triggered by Prarabda Karma.



- Here, not Automatic

## Varan Prapya :

- Srotriya Brahma Nishta guru Prapya
- Go to guru and wake-up, Nibhodhata
- You are the super waker (Tvam Asi) may you wake-up to your nature
- Who is the super waker? Brahman

k) :

What type of Brahman

Prashantam

Amalam

Advayam

Param yadu Brahma

- That great Brahman you are - Summary of Vaithatya Prakaranam.
  - Sadvidya Prakaranam - Chandogyo Upanishad - Chapter 6
  - Mandukya Upanishad - Vaithathya Prakaranam
- With this, consolidation over Verse 82
- All 7 Questions of student in Verse 25 Answered here in Verse 82

## By Heart Verse 25 :

- 7 Questions
- 7 Topics and 3 Extensions
- 7 Answers Verse 26 to 82 gist of Vedanta

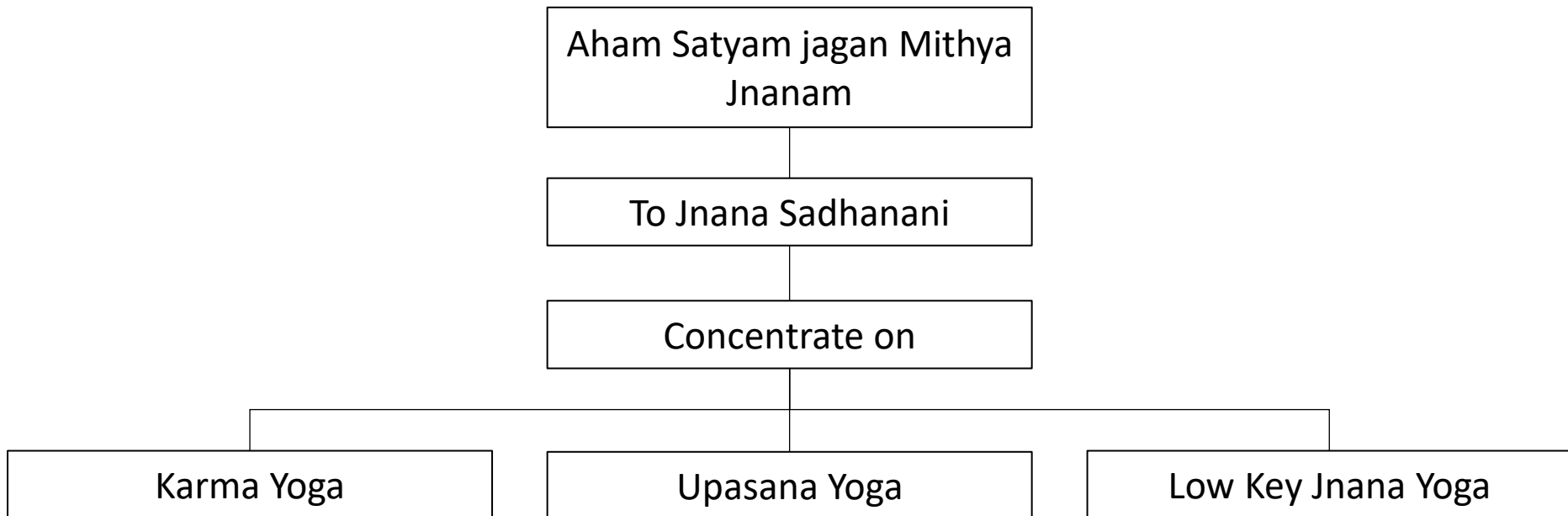
- Classical Vedanta, extract from all Upanishads, called Jnana Yoga
- Jnana Yoga = reception of this knowledge - Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha
- This also reduced to two as Brahman and Jiva are one
- Aham Satyam Brahma, jagatu Mithya
- I am the only reality, everything is unreal, meant for my entertainment, like movie.
- **I create the Movie, I project, I enter the theatre and enjoy**

### **Jnanis Mind set Daily :**

- Project
- Enter
- Enjoy
- Resolve in sleep, next day, another serial
- Net flix of Jnani
- Aham Satyam, jagan Mithya = Jnana Yoga teaching.
- Am I ready for this Jnana Yoga?
- Student has to assess himself
- If ready, you will enjoy...
- I feel like entering into the world, more dedication, more pursuit if I feel, it is my Cup of tea.
- Many feel Jnana Yoga is too much, far away from me

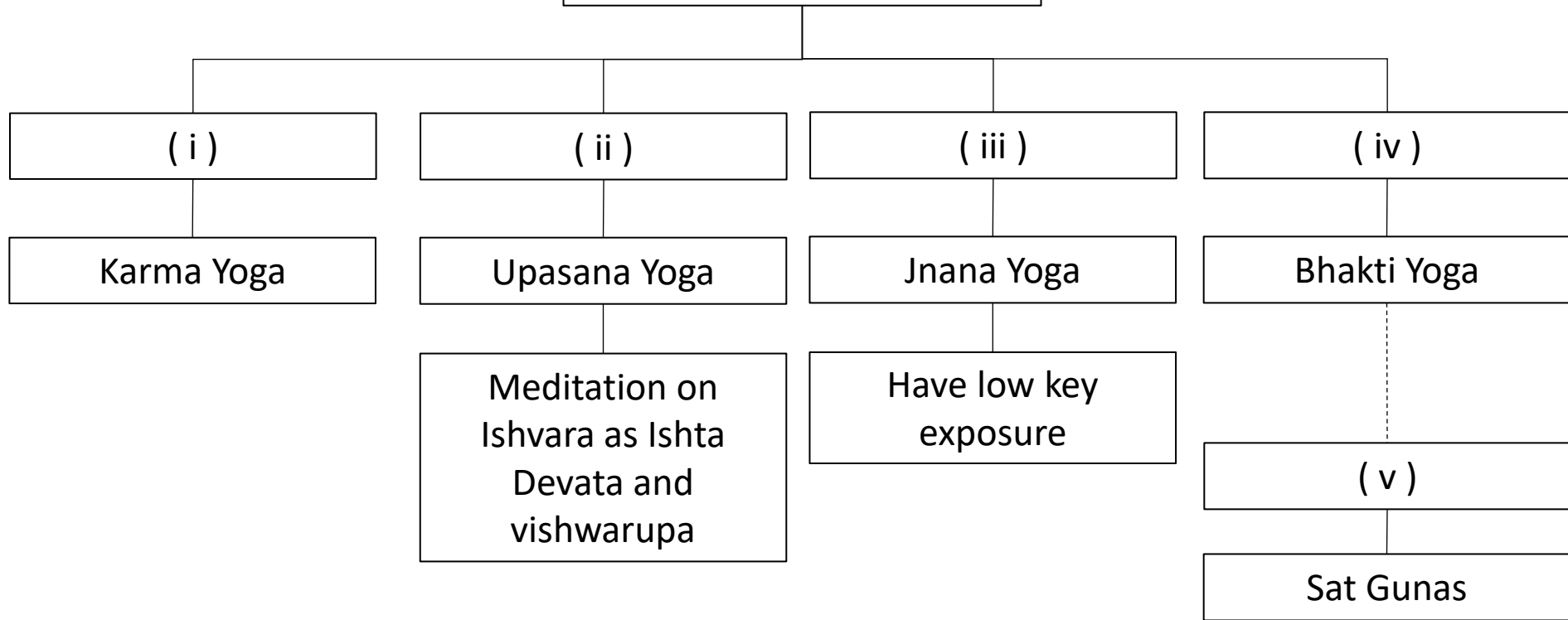
## Means :

- Sadhana Chatushtaya Sampatti is deficient.
- Then goal not Jnana Yoga but Sadhana Chatushtaya Sampatti
- Change goal post from.



- Ideal text - Gita.
- Gita ideal for Majority, lot of Karma Yoga, Upasana Yoga, for one to check what is my level of Viveka, Vairagyam.
- After that, Sadhana Chatushtaya Sampatti improves.
- Our emotional Samsara worries come down, fear comes down.
- Sadhana Chatushtaya Samsara itself gives huge relief from Samsara.
- Gita can be repeatedly studied but follow the lifestyle prescribed.
- Krishna talks of many Values.

## Scriptures contain 5 Topics



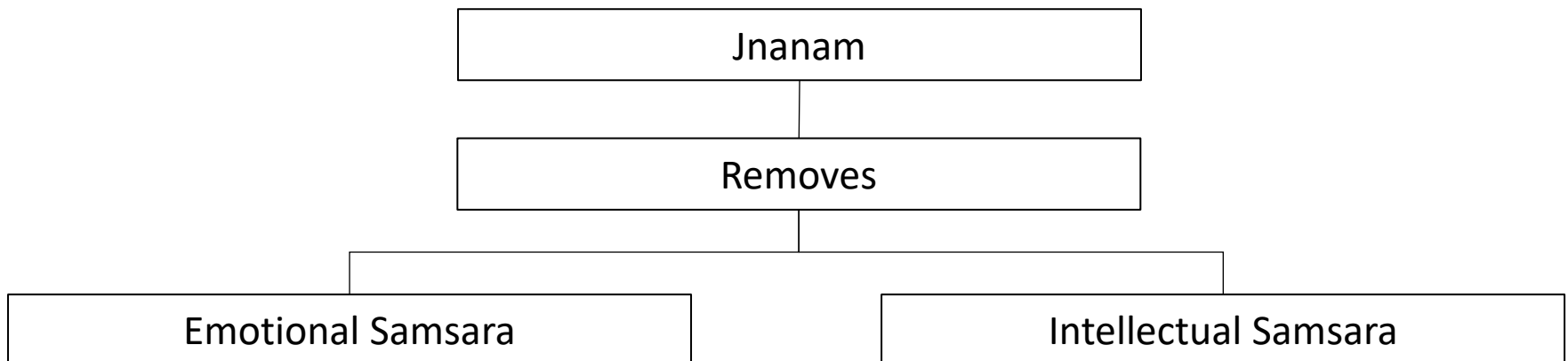
### Shankara :

- Gita is Jnana Yoga Pradhana
- It contains Karma yoga and Upasana Yoga

### Bhakti :

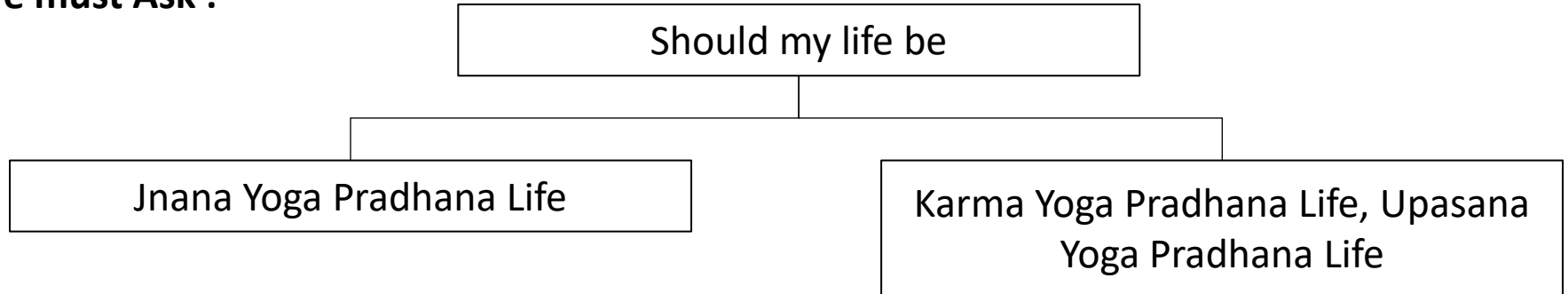
- It is a mindset, faculty required for all 3 Yoga's
- For Ishvara Arpana Bavana, Prasada Bhavana - Be a Bhakta.
- Upasana Yoga requires Bhakti, meditation on Ekarupa, Vishwa Rupa
- Jnana Yoga requires Bhakti.

- Jnana Yoga is exposure to teaching of Bhagawan.
- My concentration is shifted from Bhagawan to Bhagawans teaching.
- As Karma Yogi and Upasana Yogi, I depend more and more on god.
- As Jnana Yogi, I learn to depend on Bhagawan's teaching.
- Once I get the teaching and internalize the teaching, I change from Bhagawans dependence, to self dependence.
- As Bhakta, I use teaching of Bhagawan.
- Jnani remembers - Knowledge comes from Bhagawan, Veda comes from Bhagawan.
- Karma Yogi, Upasana Yogi depend on God.
- Jnani Yogi depends on Gods teachings.
- Both require Sraddha on God or Gods teachings.
- Jnanam can save me from problems
- Even for emotional problem, I depend on the teaching
- Don't run to god but to his teaching.



- World dependence to god dependence to self knowledge independence

**We must Ask :**



- Gita common to all the people
- If I want to lead a Jnana Pradhana life, Study Upanishad, Brahma Sutra
- Jnanam requires greater commitment.

## Lecture 36 (Verse 82 to 83)

### Revision - Verse 82 :

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा  
मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।  
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्  
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ 252 ॥

*nidrākalpitadeśakālavīṣayajñātrādi sarvaṃ yathā  
mithyā tadvadīhāpi jāgrati jagatṣvājñānakāryatvataḥ |  
yasmādevamidaṃ śarīrakaṇapṛāṇāhamādyapyasat  
tasmāttattvamasi praśāntamamalaṃ brahmādvayaṃ yatparam || 252 ||*

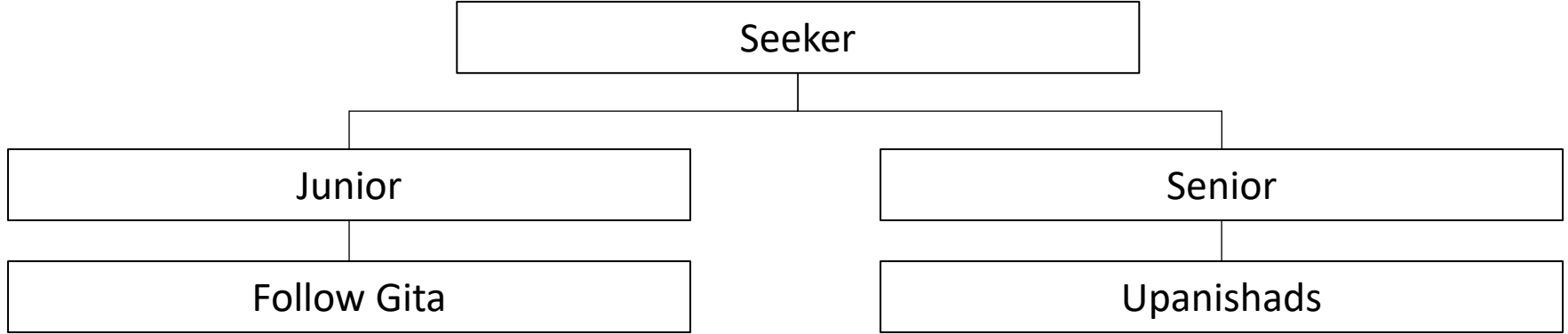
Just as the place, time, objects, knower and so on, in a dream are unreal, so too, is the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the Pranas, the ego and so on, are unreal, thou art that, the serene, the pure, the supreme Brahman the non-dual. [Verse 252]

- Teaching of Vedanta over for 10 topics
- 7 Question, 7 Answers, Tvam, Tat, Asi Padartha Extensions.
- Essential teaching of all Upanishadic, gives liberation, Primary Pursuit of all spiritual Sadhanas, Jnana Yoga.

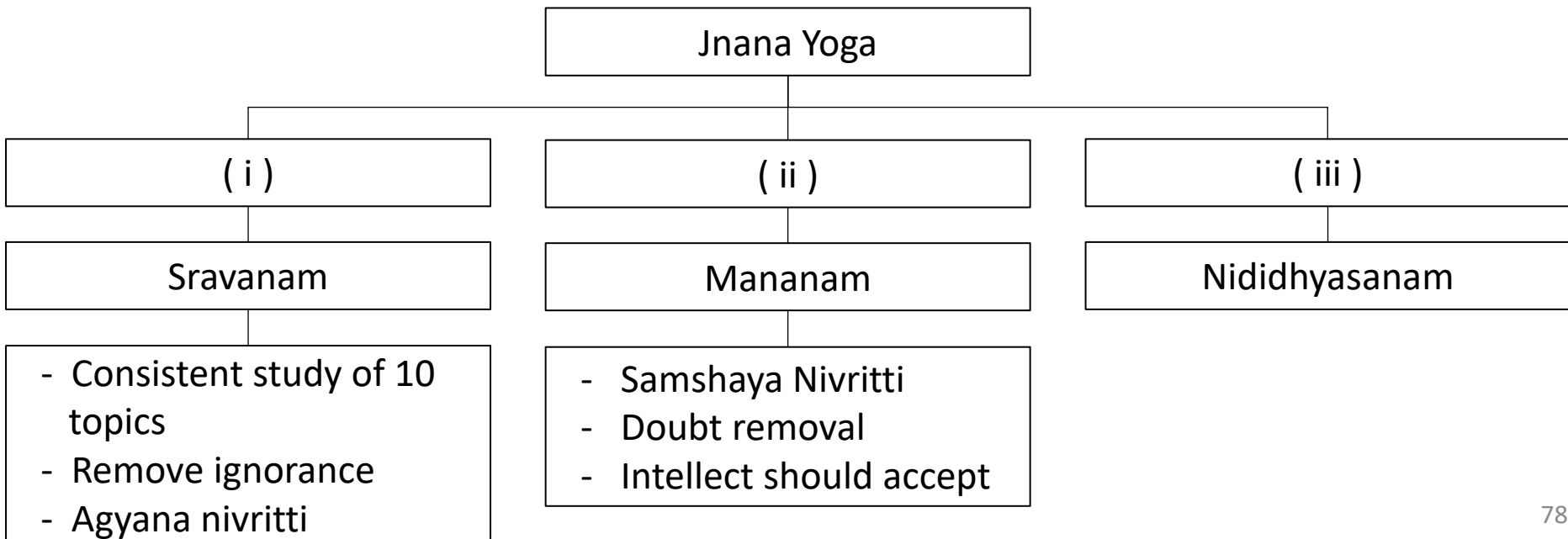
Seeker has 2 Options

- Not ready  
- Follow Karma Yoga, Upasana Yoga, Bhakti, Sat Guna

- Ready  
- Follow Jnana yoga



- Jingyasu Bhakti, Jingyasu Bhakta
- Artha and Artharthi Bhakti for worldly seekers.
- Tad Atmani Nirethe... Dharmaha, Tey Mayi Santhu...
- Oh lord increase my Sadhana Chatushtaya Sampatti, oh Lord, Let me be fit for Jnana Yoga.
- Let me have interest in Vedantic study. Bhagawan gives opportunity for Jnana Yoga.





## ii) Mananam : 3 Cardinal Principles :

- Brahma Satyam - Any doubt
- Doubtful knowledge is as Good as ignorance, can't liberate
- Jagan Mithya must be doubtless
- Mahavakyam - Jivo Braheiva Na aparaha
- Aham Brahma Asmi, I should not have an iota of doubt.

## Interpretational Doubts :

- Visishta Advaitin, Dvaitam Pramana Asambavana
- Logical doubts - Prameya Asambavana

## Brahma Sutra - Chapter 1 :

- Pramana Asambavana Nivritti
- Remove doubt regarding Advaitic interpretation

## Brahma Sutra Chapter 2 :

- Remove Prameya Asambavana objections from Sankhya, Yoga, Veiseshika, Nyaya Shaiva, Vaishnava
- My intellect should be convinced
- Pragya should be converted into Sthira Pragya
- Sravanam, Mananam give doubtless knowledge.

### iii) Nididhyasanam :

- Removes obstacle between Jnanam and Jnana Phalam called Viparita Bavana.
- Our habitual thinking process, against Vedantic teaching
- Jnanam will be there, but no peace and Joy Phalam.
- Water in tank, in Tap - no water for Jnanam to Jnana Phalam, Nididhyasanam.
- After Verse 252 to 427, Topic of Nididhyasanam.
- 150 Slokas for Nididhyasanam (Vedantic meditation)
- Dhyai... Dhyayati... Di Dhyanam - Deep meditation to reinforce teaching.

Upasana	Nididhyasanam
<ul style="list-style-type: none"><li>- Saguna Ishvara</li><li>- Ishta Devata and Vishwa roopa</li><li>Dhyanam</li><li>- Meant to prepare mind</li></ul>	<ul style="list-style-type: none"><li>- After Sravanam, Mananam</li></ul>

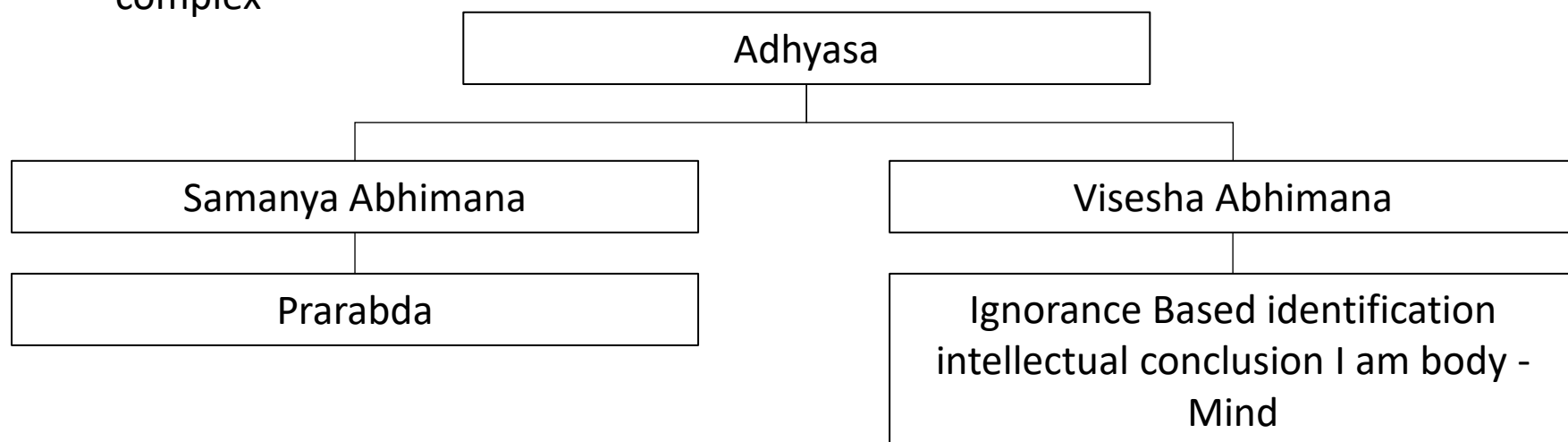
- Conviction should come on 10 topics and 3 Cardinal principles
- Not thought removal, not Chitta Vritti Nirodha.
- It is preliminary step, remove worldly thought so that I can bring Vedantic thought.

### Aim of Nididhyasanam :

- Not new knowledge, experience, Moksha
- Moksha, my Svarupam, I can't get Moksha...
- If got in time, will be lost in time.

## Remember : Moksha is my Svarupam

- Remove habitual pattern of thinking, Anatma obsession, which was before teaching.
- Not entire Anatma, I have carved out fenced area and deeply identified with it.
- Me and Mine = Fenced Area, Pancha Anatma
- Mind, body (Prarabda based)
- Because of ignorance based identification, I have concluded that I am the body - Mind complex

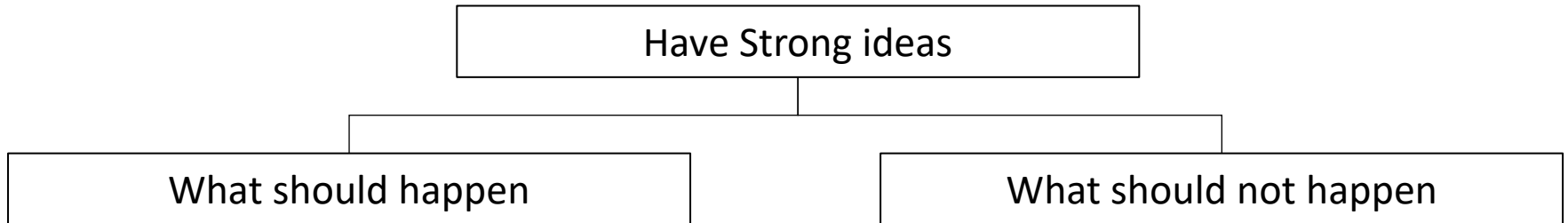


- 2 Anatmas - Body, mind huge obsession.
- Through body - Mind complex, extend Abhimana to family
- Body is related to the Parents, sibling, Children.
- Family Anatma is 3<sup>rd</sup> obsession, constantly thinking about them, Pre-occupied
- Any free time, one of them will enter
- Through body, mind, family, get obsessed with house, land, property, business, possessions.

- Abhimana leads to obsession
- Earn livelihood, profession or Business
- Pancha Anatma Abhimana, occupies 99% of the mind

### My Desire :

- 5 Fold Anatma should be under my control
- I have ownership and controllership
- In this labelled Area, everything should happen according to my Raaga - Dvesha Criteria.

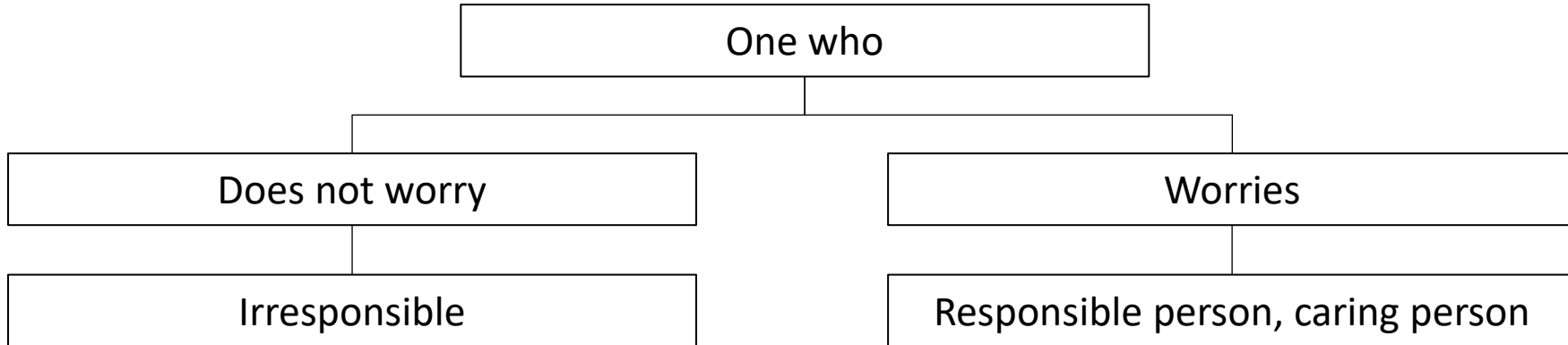


- As an individual, I don't have total control over any of these 5
- I do have some control, freewill, resources.
- Never total control including Covid Virus
- I as individual, have unknown, uncontrollable factors, unpredictable factors.

• Anatma obsession leads to worry and fear which becomes our habitual thinking pattern.

### Conclusion :

- Healthy living = Worry and anxiety.



- Samsara becomes natural, habitual thinking = Viparita Bavana
- Entire Viparita Bavana because of self ignorance
- I identify with body - Mind Anatma and through that, I extended the encroached area.
- I am in permanent worry

### **1<sup>st</sup> Aim of Nididhyasanam :**

- Diluting this Pancha Abhimana - see Anatma as part of total Anatma and it is under control of law of Karma, which is invisible Prarabda (Individual, family plus society's Prarabda)
- Pancha Anatma under control of Ishvara through Law of Karma
- This is a fact about Anatma which fact can't be altered.
- I have to learn to tell them to accept future of Pancha Anatma as it unfolds.
- I am ready to accept, I am willing to through.

## Gita - Chapter 2 :

जातस्य हि ध्रुवो मृत्युः  
ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे  
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh  
dhruvaṁ janma mṛtasya ca |  
tasmād aparihāryē'rthē  
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

- Worrying over choiceless situations, facts is foolishness, it cannot be remedied.
- Ahamkara obsession, Mamakara obsession should be diluted.
- Dushta Chatushtayam - 4 fold robbers of My peace and happiness, Stand aloof as Atma...

## Learn to say : Gita - Chapter 2 :

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]

- Bhagawan has given natural immunity to all bodies and Minds (Titiksha is there with everyone)
- Build up your immunity because there is no vaccine for the Covid Virus
- Similarly, we have to build-up Titiksha immunity by invoking, Titiksha we already have.
- I am ready, I don't mind any situation
- Yad Yad Bavyam Bhagawan gives Punya karma...
- I have courage and strength to go through pains

### 1<sup>st</sup> Aim of Nididhyasanam :

- Dilution of Anatma obsession

### Nirvana Shatkam - Nididhyasanam Sloka :

मनोबुद्ध्यहङ्कार चित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योम भूमिर्न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham  
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |  
Na Ca Vyoma Bhumir-Na Tejo Na Vaayuh  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

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

3 Lines

To Remove Anatma obsession

To remove worry and fear of future

## Practice :

- 1<sup>st</sup> Part of meditation Ahamkara, Mamakara, Raaga, Dvesha dilution, Dushta Chatushtayam Dilution.
- With this, I have an unpreoccupied mind, unobsessed mind, Available for invoking Atma Svarupam as I have
- Received from Sravanam and Mananam

## iii) Shivananda rupoham Shivoham :

- I can meditate on my Atma behind the body Mind complex, Satchit Ananda Svarupa.
- I can meditate on Brahman which is eternal and all pervading and which Sustains and Supports the entire Universe, which is never Available for objectification nor is affected by the Universe.

## Gita - Chapter 9 :

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]



न च मत्स्थानि भूतानि  
पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः  
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni  
paśya mē yōgamaiśvaram ।  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ ॥ 9-5 ॥

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- In Meditation I repeat the same as me
- I accommodate the entire Universe, I don't reject the Universe, I am not afraid of the Universe.
- I don't want to escape from the Universe
- I happily accommodate the Universe, because Mithya Universe can't touch me.

### Vidyaranya :

- Maya Meghaha, jagan Neeram Varshatvepa
- Let the Maya cloud rain the events, I am the Chidakasha
- I am neither affected by the Clouds nor the rains.
- Look at myself as the Substratum of the world
- All the glories belong to me, my Maya.

- Maya belongs to Brahman, I am Brahman.
- All the glories, 75 Vibhutis, Chapter 10, I can enumerate as my Vibhuti based on Vedantic teaching.
- Therefore, Atma Vibhuti Dhyanam - Upanishads replete with that.

### Kaivalyo Upanishad :

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।  
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

aṇoraṇīyānahameva tadvanmahānaham viśvamaham vicitram ।  
purātano'ham puruṣo'hamīśo hiraṇmayo'ham śivarūpamasmi ॥ 20 ॥

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious. [Verse 20]

- Learn Nididhyasanam Slokas by heart and in Meditation see them as your attributes through enjoy Atma Vibhuti's Nirguna and Saguna.
- I train my mind to reduce Anatma obsession and increase the Atma awareness

Nididhyasanam

Reduction of Anatma obsession

Increase of Atma Awareness

Not become indifferent to family  
responsibility

- As an individual in the world, whatever has to be done, you do, but avoid obsession.
- I am aware, I don't ignore them
- Do duty until death depending on my ashrama.

### Sanyasis Duty : Gita - Chapter 3 :

कर्मणैव हि संसिद्धिम  
आस्थिता जनकादयः ।  
लोकसङ्ग्रहमेवापि  
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim  
āsthitā janakādayaḥ |  
lōkasaṅgraham ēvāpi  
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

- Do some Karma or other for society.
- Gita not recommending negligence of one's duties
- Non worry does not mean negligence of duty.
- Perfectly follow duty without entertaining worry.
- This is called Jeevan Mukti.
- Bhagawat Gita and Ashtavakra Gita talks about Grihastha's Jeevan Mukti.

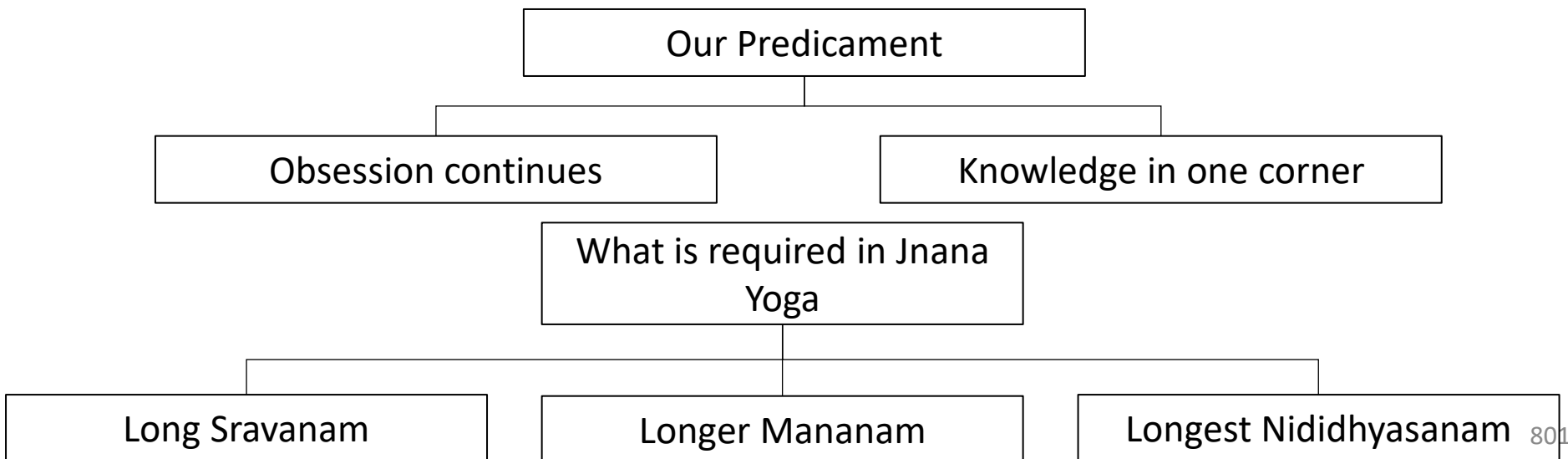
## Gita - Chapter 4 :

गतसङ्गस्य मुक्तस्य  
ज्ञानावस्थितचेतसः ।  
यज्ञायाचरतः कर्म  
समग्रं प्रविलीयते ॥ ४-२३ ॥

gatasangasya muktasya  
jñānavasthitacētaḥ ।  
yajñāyacarataḥ karma  
samagraṁ praviliyatē ॥4-23॥

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

- Jeevan Mukti can be attained by everyone
- Whether one is Sanyasi or grihastha, or Vanaprastha, Requires Nididhyasanam after Sravanam, Mananam.
- If grihastha complains that I have no time for Nididhyasanam, Guru will say :
- You have knowledge but no benefit of knowledge.



- Benefit = Jeevan Mukti lives in the world but never overpowered by the world.

### 5 Capsules of Vedanta :

- I am of the nature of eternal all pervading consciousness, existence, happiness.
- I am the only source of permanent peace, security, happiness, world may give them, but it will be impermanent.
- By my mere presence as Sakshi Chaitanyam, I give life to the material body and through the Material body, and mind, I changelessly experience the Material Universe.

### Mandukya Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih I  
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati II 10 II

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- I am never affected by any event happening in the material world, body, mind complex (Material Anatma)
- By forgetting, ignoring Atma, Brahman, higher nature, I convert life into burden full of worry and fear.
  - Worry saturates my mind
  - Get up with worry, go to bed with worry.

- By remembering, invoking my nature, I convert my life into a blessing because entire life is an opportunity to dwell on my glory, my Vibhuti.
- Saguna, Nirguna, Vibhuti as super waker
- He can enjoy life by invoking his Super waker status
- Life is an opportunity to claim my super-waker nature and enjoy thoroughly, Super - Waker - Glories

## Taittiriya Upanishad :

हा३वु हा३वु हा३वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्व देवेभ्योऽमृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ द्मि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāvu hāāvu hāāvu ।

ahamannamahamannamahamannam ।

ahamannādo''hamannādo''hamannādaḥ ।

ahaṃ ślokakṛdahaṃ ślokakṛdahaṃ ślokakṛt ।

ahamasmi prathamajā ṛtāāśya ।

pūrvam devebhyo'mṛtasya nāābhāyi ।

yo mā dadāti sa ideva māāvāḥ ।

ahamannamannamadantamāādmi ।

ahaṃ viśvaṃ bhuvanamabhyabhavāām ।

suvarna jyotiḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

- Through Nididhyasanam, deliberately practice this because Anatma obsession is a habit
- Viparita bhavana does not easily go away
- It requires long practice until it is natural for me to be joyous.
- No crease in the forehead caused by worry, not gloomy face, but bloomy face
- Swami Svarupa - Ananda not gloomy...

### Dhanyashtakam :

सम्पूर्णं जगदेव नन्दनवनं सर्वेऽपि कल्पद्रुमाः

गाङ्गं वारि समस्तवारि निवहाः पुण्याः समस्ताः क्रियाः ।

वाचः प्राकृतसंस्कृताः श्रुतिशिरो वाराणसी मेदिनी

सर्वावस्थितिरस्य वस्तुविषया दृष्टे परब्रह्मणि ॥

*sampūrṇam jagadeva nandanavanam sarve'pi kalpadrumāḥ*

*gāṅgam vāri samastavāri nivahāḥ puṇyāḥ samastāḥ kriyāḥ |*

*vācaḥ prākṛtasamskṛtāḥ śrutīśiro vārāṇasī medinī*

*sarvāvasthitirasya vastuviṣayā dṛṣṭe parabrahmaṇi ||*

To the one who has realized Brahman in all aspects, the whole world becomes the heavenly garden; all the objects the kalpavṛkṣās (the wishyielding trees); every water-flow the holy Ganges; all his actions, virtue and auspiciousness; the elevated as well as the foolish talks (words) the Vedāntavākyās; the entire earth, Vārāṇasī. Every thought or awareness of his reveals to Him only Brahman. [Verse 7]

- For Jnani, Universe is recreation, relaxation ground.
- Jeevan Mukti is Phalam of Nididhyasanam.
- Jnanam is result of Sravanam, Mananam.
- Spiritual seeker should complete 3 levels - Sravanam, Mananam, Nididhyasanam within this life, so that Jeevan Mukti is for a longer period.

- Verse 253 to 263 Meditation Verses.

### Verse 254 :

जातिनीतिकुलगोत्रदूरगं  
 नामरूपगुणदोषवर्जितम् ।  
 देशकालविषयातिवर्ति यद्  
 ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

*jātinītikulagotrādūragam*  
*nāmarūpaguṇadoṣavarjitam |*  
*deśakālaviṣayātivarti yad*  
*brahma tattvamasi bhāvayātmani || 254||*

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

### Guru Repeats :

- Brahma Tat Tvam Asi Bavayatmani...
- Give up Anatma obsession, invoke Brahma Tatvam.
- Brahman Tvam Asmi
- Tapovan Kuti, Uttarakashi 40 days spiritual Camp.
- 3 Classes per day - Covered full Vivekachudamani
- 10 Verses by heart Verse 253 to 263
- Brahmans glories enumerated in 10 Verses
- Claim 3 Lines of glory as your glory and enjoy your life.



## What is life of Jeevan Mukti?

- Jeevan Mukti Phalam - Advertisement commercial - Buy TV for Rs 1000, rest pay in 32 years... life long.
- Present Jeevan Mukti Phalam to attract students.
- This is possible only after toiling for Sravanam, Mananam, Nididhyasanam.

## Vedanta gives Practical benefit :

- Background for Sravanam, Mananam, Nididhyasanam one
- Now Jeevan Mukti Phalam.

## Verse 83 :

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।

निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।

सुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ 428 ॥

*brahmātmanoḥ śodhitayorekabhāvāvagāhinī |*

*nirvikalpā ca cinmātrā vṛttiḥ prajñeti kathyate |*

*susthitā'sau bhavedyasya sthitaprajñaḥ sa ucyate || 428 ||*

The sort of mental activity which admits only the identity of the Self and Brahman, free from all limitations and devoid of duality, which is only concerned with pure knowledge, is called the illumination. One who has this steady illumination is know as a Man of steady wisdom.

[Verse 428]

- In Advaita Vedanta, we talk of liberation in this life itself

## Guru Challenges :

- You yourself can Try...

- Other systems theological don't accept Mukti while living.
- **Travel and go to Loka, get liberation.**

### **Vedanta :**

- Liberation, here and now
- Jnani : does worldly transaction as waker and enjoys life as Superwaker.
- 2 - in - 1, Jnani is called Jeevan Mukta
- Jnani is in the world, never bound by the world.

• Jnani is in the Body, not bound by old and sick body - Swami Dayananda, Chinmayananda

### **Who is Jeevan Mukta?**

- Gone through Sravanam, Mananam, Nididhyasanam and gained Jnanam which is well established
- Jnana Nishta, Sthira Pragya... initially through Sravanam, he gets Jnanam... That is presented in 1<sup>st</sup> Line.

### **2<sup>nd</sup> Line : a) Vrittihi Pragya iti Kathyate :**

- Technical self knowledge is in the form of a thought which arises in the intellect.
- It takes Place during Sravanam, when intellect is available and teacher is revealing my nature.
- After Pancha Kosha Viveka, I have to come to Atma.
- Who is self evident, conscious principle.

- Regarding “I” Sakshi Chaitanyam, Guru gives the knowledge.
- It is not confined to the body
- Sakshi Chaitanyam is Brahma Chaitanyam
- Teacher conveys, I receive this knowledge
- During Sravanam itself, student has to claim - Aham Brahma Asmi

### Panchadasi - Vidyaranya :

अवान्तरेण वाक्येन परोक्षब्रह्मधीर्भवेत् ।  
सर्वत्रैव महावाक्यविचारात्त्वपरोक्षधीः ॥ ६९ ॥

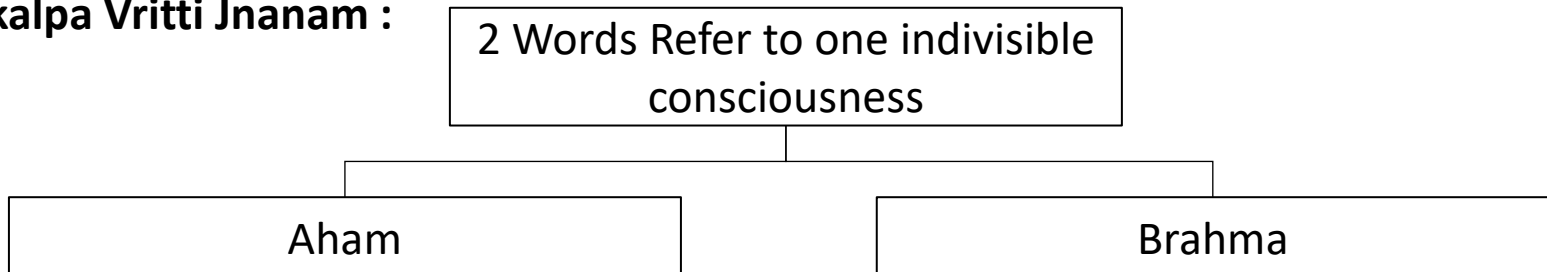
avaantarena vaakyena parokshabrahmadheerbhavet |  
sarvatraiva mahaavaakyavicharaattvaparokshadheeh' ||69||

An indirect knowledge of Brahman by the intellect can be gained from other Sruti passages also; but direct knowledge is achieved by meditating on the great Sayings of the Sruti.  
[Chapter 7 - Verse 69]

- Aham Brahma Asmi has to take place in the intellect, in the form of thought, while we are doing Mahavakya Vichara, enquiry, with the help of Guru.
- Sravanena Agyana Nivritti, Jnana Praptihi.
- Aham Brahma Asmi Vritti is called Pragya, Jnanam.

### What type of thought it is?

#### b) Nirvikalpa Vritti Jnanam :



- Vritti Jnanam in which subject, object duality is not there.
- Aham Brahma Vikalpa Division is not there
- Nirvikalpa = Divisionless knowledge Akhandakara Vritti
- Nirvikalpaka Vritti Jnanam
- While claiming Brahman, I am referring to - what as Brahman?
- I am not referring to Anatma
- Through Lakshana, removed Maya component of Ishvara, Sharira Traya component of Jiva, Arrived at one common consciousness.

### **Vritti is referring to :**

- Self evident Consciousness, Self
- Self luminous Consciousness.
- Chinmatra - Chid Vishaya
  - Chid Akara
  - Indivisible consciousness
  - Not looking at consciousness
  - Referring to consciousness because of which I am conscious of this Vritti also
- Therefore, Nirvikalpaka, Chin Matra - Vritti - Aham Brahma Asmi Vritti Jnanam.
- This is called Self knowledge, claiming I am Brahman, without objectification.

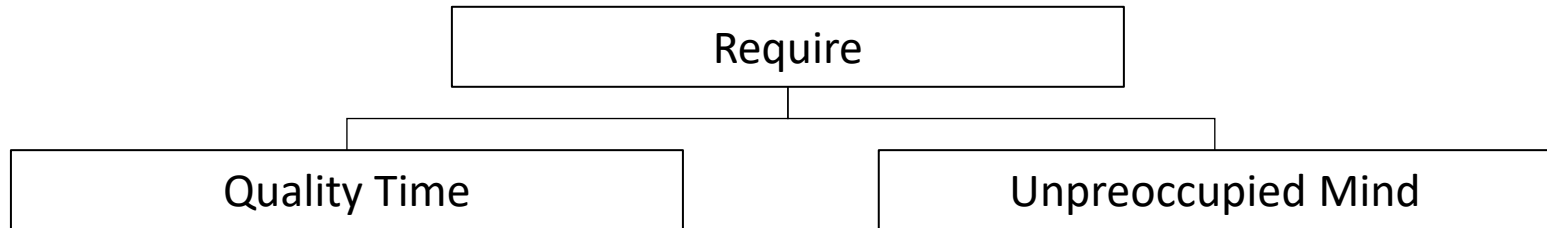
### **How does it happen? : c) Brahmatmanoho Shodhitayo :**

- After enquiring into the meaning of Brahman and Atman... Referred to = Tatu Tvam...809

- Ishvaras Svarupam
- Jivas Svarupam
- Filtered Arriving at Svarupam is called Shodanat...
- Awareness which is filtered off the Upadhi = Nir Upadhika Chaitanyam

### c) Eka Bhava Avagahini :

- This Vritti Jnanam is seeing the Non-difference, oneness, between Brahma Chaitanyam, which is all pervading and Atma Chaitanyam which is obtaining in the Body-Mind complex.
- Eka Matra Avagahini grasping
- Vritti which grasps the Indivisible Chaitanyam (in - out consciousness)
- Aham Brahma Asmi, Vritti Jnanam is called Pragnya
- This knowledge does not give Jeevan Mukti.
- Don't stop with Sravanam, will have to find time for Mananam, Nididhyasanam.

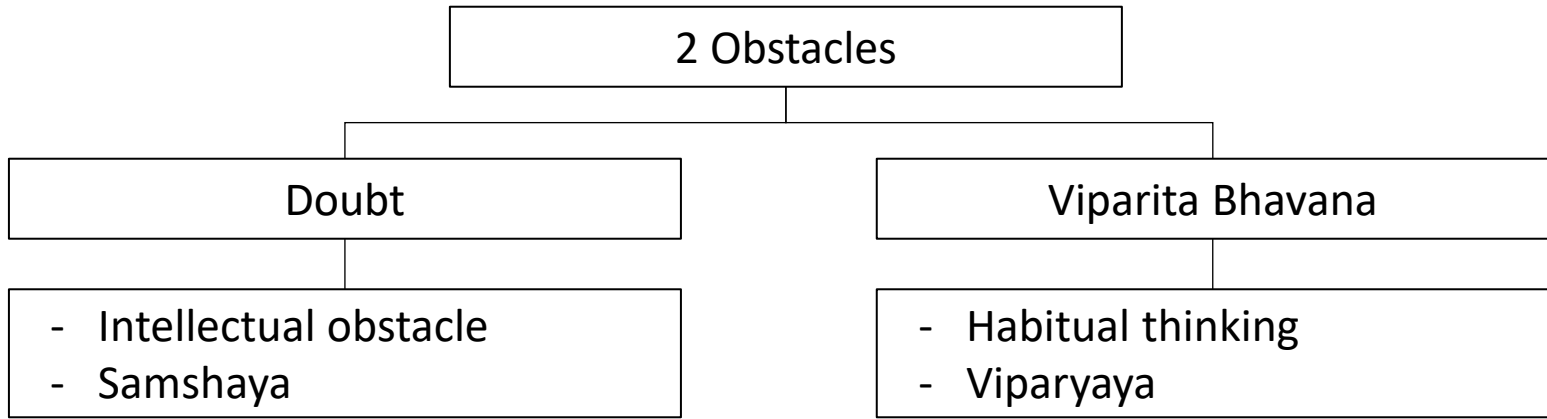


### Grihastha :

- You have to find time

### Guru Convinced :

- You don't have time.
- Student gets no benefit, this knowledge should be made free from twofold Obstacles.



- Because of these 2 Obstacles, I don't derive the benefit. Therefore

#### d) Susthitha Yasya Bhavet :

- Jnanam is free from 2 Obstacles by long Mananam and Nididhyasanam.
- Whoever has completed process of Jnana Yoga.
- He is Naturally abiding in this Vritti.
- He does not require Nididhyasanam here after
- It is always there like tambura Sruti, behind Musician

#### Sruti Teaching :

- Satchit Ananda Atma always behind, Pashyan, Srnvan...

#### Gita - Chapter 5 :

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

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

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

### Gita - Chapter 5 :

प्रलपन्विसृजन्गृह्णन्  
उन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु  
वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan gṛhṇan  
unmiṣan nimiṣannapi |  
indriyāṇīndriyārthēṣu  
vartanta iti dhārayan ||5-9||**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- In and through worldly transactions, I avoid Anatma obsession and I am self aware.

### Example :

- Cyclist... Gymnastic centre of Gravity never lost Sight of, I don't loose Centre of Gravity of Aham Brahma Asmi.
- Whoever has got such unobstructed knowledge.

### e) Saha Jivan Muktaha Ucchyate :

- He is called Jeevan Mukta.

## Lecture 37

### Revision - Verse 83 :

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।  
निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।  
सुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ 428 ॥

*brahmātmanoh śodhitayorekabhāvāvagāhinī |  
nirvikalpā ca cinmātrā vṛtṭiḥ prajñeti kathyate |  
susthitā'sau bhavedyasya sthitaprajñah sa ucyate || 428||*

The sort of mental activity which admits only the identity of the Self and Brahman, free from all limitations and devoid of duality, which is only concerned with pure knowledge, is called the illumination. One who has this steady illumination is known as a Man of steady wisdom. [Verse 428]

### Teaching completed in Verse 82 and Verse 83 :

- Result of knowledge...
- Brahma Satyam, Jagan Mithya, Jivo Braheiva Na Paraha...
- Aham Brahma Asmi knowledge, person who gets knowledge is called Jnani.

### What is the benefit? Expressed as an incentive for Others?

- Requires intellectual exercise
- Benefit - Mukti - Moksha
- Achievable while Alive Jeevan Mukti
- Jeevan Mukta - Person who enjoys Mukti.



## After fall of Body

### Ajnani

- Punar Janma

### Jnani

- Videha Mukti
- Merger into Ishvara, Brahman
- Freedom from rebirth

- Jnani - Named Sthira Pragya
- Gita : Chapter 2 - Verse 54 to 72

### **Gita - Chapter 12 :**

- Advaita jnani - Verse 13 to 20
- Greatest Bakta
- Jnani Bakta
- Para Bakta

### **Gita : Chapter 14 - Verse 22 to 27 :**

- Gunateeta, transcended Gunas, by claiming I am Gunateeta Brahma.
- All Jeevan Mukta Lakshanani Characteristic

### **Here - Verse 83 to 90 :**

- Jeevan Mukta is a jnani, has clear doubtless knowledge, has jnana Nishta (Status of person, Nishtaha = Person)

## Mukti

- Much - to drop
- Dropping Samsara

- Freedom from Bondage
- Bandasya Mukti
- Samsarasya Mukti

## What is Bandaha, Samsara?

- Ko Naama Bandaha, Kathame Agathaha Answer Verse 39 to 42
- Bondage is intellectual, Original, Fundamental
- Self ignorance leading to intellectual conclusion that, I am Body - Mind - Sense complex.
- Intellectual conclusion is Primary Bondage.
- This sense of limitation leads to Apornatvam, Kama, Krodha, Avidya, Karma.
- Desire, attachment, hatred, Emotional problems are consequential, not Original Samsara, product of intellectual Samsara.

## Samsara Experience we have

Intellectual Level

Karana Samsara

Emotional Level

Karya Samsara

# Moksha

Freedom from Primarily intellectual  
Samsara

- “Main freedom”

Consequently from emotional  
Samsara

- Described, student  
- Understands Free from worry,  
fear hatred

- Jnana Nishta, Sthira Pragnya one word description.
- Most come to Vedanta to get freedom from emotional Samsara.
- Problem, intellectual, study Shastra
- What is connection between worry and study of Vivekachudamani?
- Manu Smruti don't know Value of Scriptural study.
- Don't know emotional problems are because of intellectual problem.

## Intellectual Samsara :

- Conclusion I am limited, individual, mortal.

## Atma Bodha :

परिच्छन्न इवाज्ञानात्तन्नाशे सति केवलः ।  
स्वयं प्रकाशते ह्यात्मा मेघापार्येणशुमानिव ॥ ४ ॥

paricchinna ivajnanattannase sati kevalah,  
svayam prakasate hyatma meghapayem'sumaniva ॥ 4 ॥

The Self appears to be finite because of ignorance. When ignorance is destroyed, It is recognised to be infinite, absolute. The Self reveals Itself by Itself - like the sun when the clouds pass away. [Verse 4]

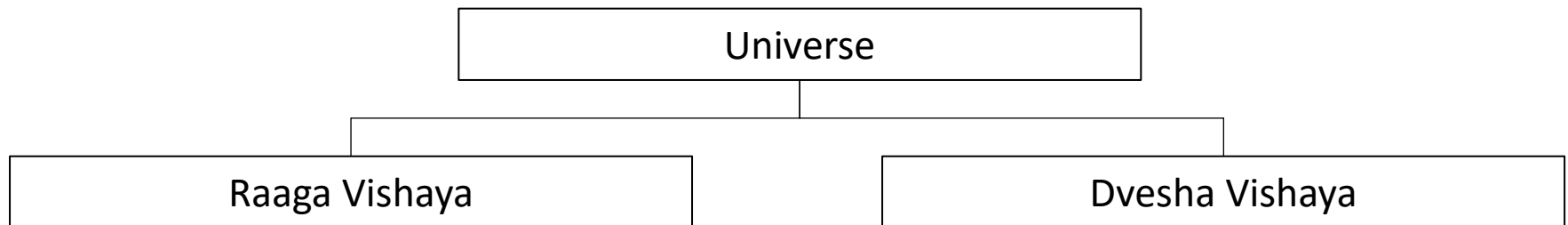
- I am small in ability, Knowledge wise small, Time-wise, space-wise small, located.
- Therefore, fear of mortality, consequential Sense of smallness is intellectual samsara.
- Ajnani - I am insignificant individual in the vast universe, galaxy, planetary system, Continents, dot in Singapore
- Ajnani - I am a dot in the world - is intellectual samsara

### Jnani :

- World is a dot in me, Brahman
- Knowledge gives freedom from intellectual, Samsara and therefore freedom from mortality.
- Consequence is freedom from emotional Samsara, this is described more
- What is basis of this description? How scriptures describe emotional samsara?

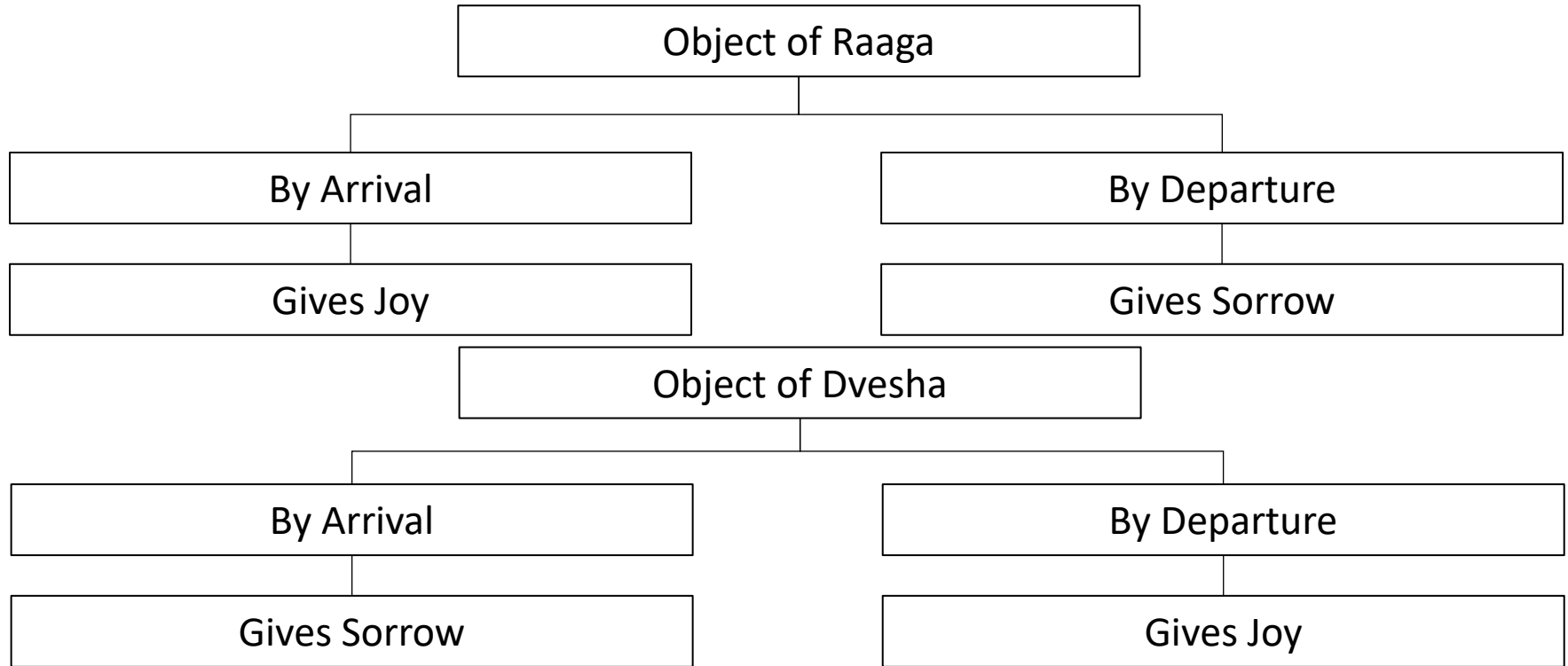
### Gita :

- Every individual full of Raaga (likes), Dvesha (Dislikes)
- Every object, being, situation labelled as liked, disliked



- Moment I have Raaga Dvesha, I give the power to the objects of Raaga Dvesha to emotionally Affect me.

- Objects, beings become my Master, can emotionally influence me.



- Because of their conditions, can give Joy or sorrow.
- World is coming, going, fluctuating, therefore I undergo emotional fluctuations.
- Daughter in USA, therefore I have Raaga for USA, and its events.
- Affects me emotionally.
- We have empowered the world to disturb me emotionally.
- Therefore, I am emotional Slave of things, beings, Situations.
- Emotional Slavery and consequent emotions of Anger, frustration, fear.
- All emotions products of Raaga and Dvesha.

## Instinctive Emotions - Natural

Likeness

For Happiness

Dislike

For Sorrow

- We have brought forward Raaga, Dvesha from previous Janma.
- Have acquired Raaga, Dvesha from news papers, Advertisements - Raaga for 5G...
- Raaga, Dvesha causes emotional Slavery.
- Don't know when I will be happy, Sad.
- Facebook Likes, dislikes of dress... Affects me
- **Constantly in emotional Upheaval, Slavery = Samsara, caused by Raaga, Dvesha.**

How to attack Emotional Slavery?

Control my Raaga Dvesha

Can't control world

**Gita :**

- May you quantitatively Reduce Raaga, Dvesha but instinctive Raaga, Dvesha will be there.
- Indriyasenindriyas Arthe Raaga, Dvesha Vyavasthithou....

## Gita - Chapter 3 :

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]

- Minimum can disturb
- Tayorna vasham Agachet... May you not be enslaved by Raaga - Dvesha

- **Change from binding Raaga - Dvesha to Non-binding Raaga-Dvesha by wisdom - Viveka, convert Raaga to preference.**

### Value of Vairagyam :

- **Convert Raaga - Dvesha into preferences.**
- To get freedom from emotional slavery, Scriptures prescribe Vairagyam as important, Value for spiritual seeker.
- In Sadhana Chatushtaya Sampatti, Vairagyam is highlighted.
- Vairagyam required for emotional moksha
- After removing Raaga, will not have happiness in life
- Now my happiness comes from the world
- Children, house, business, money, Loved ones give me joy.

- **If I have Vairagyam, I will loose my only Source of happiness the world.**
- **Everybody instinctively wants happiness, otherwise life boring**
- Vairagyam has flip side, no happiness.

We have fundamental ignorance

Status of world

Self ignorance

**Blunderous confusion :**

- World is source of Happiness

- World has not a drop of happiness, discussed in Anandamaya Kosha.
- World appears to give happiness
- When liked object enters my mind, it creates an ideal condition, resolved - Calm mind = Anandamaya Kosha.
- Depending on the condition, Anandamaya Kosha has Priya, Moda, Pramoda conditions.

- **Objects can provide only internal ideal condition**
- **In that condition happiness is not generated**

- Mind, Anandamaya Kosha can't generate happiness but it can only, reflect happiness.

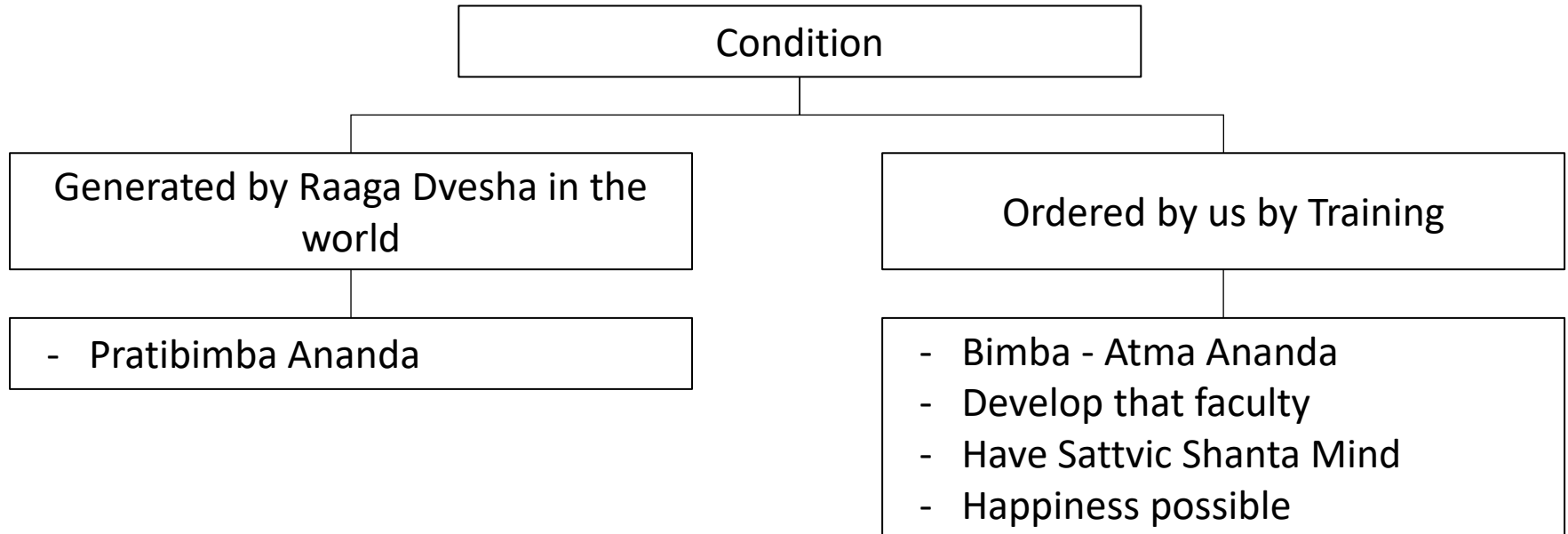


## Happiness comes from Atma :

- Atma Ananda
  - Gets reflected in Anandamaya Kosha
  - Get Pratibimba Ananda, experiential Ananda
  - Which is Mistaken as given by the world
- If you want Pratibimba Ananda, you need Ananda Maya Kosha state.

## How do we generate that state?

- Don't require world for that...



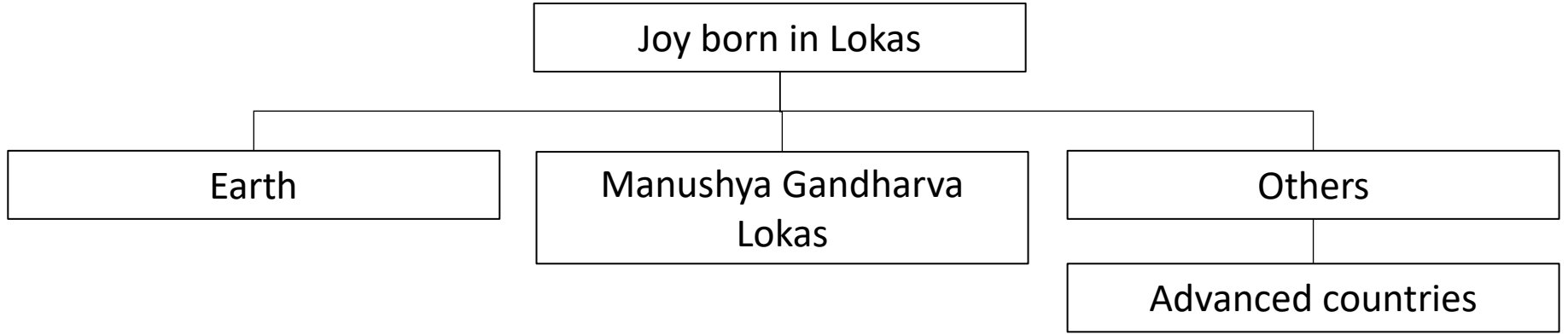
## 1<sup>st</sup> Method :

- Develop Vairagyam with understanding and Maturity.
- Viveka Janya Vairagyam is a wonderful faculty, contended with my understanding that world does not give happiness but gives only seeming happiness.

**Secret :**

- I develop Vairagyam and Vairagyam gives reflected happiness.

**Taittiriya Upanishad :**



- Higher sense units of happiness.

**Brihadaranyaka Upanishad :**

- 100 Times happiness get by informed Vairagyam, one who is desireless, attachment less.

**Taittiriya Upanishad :**

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः ।  
स एको देवगन्धर्वाणामानन्दः ।  
श्रोत्रियस्य चाकामहतस्य ॥ ३ ॥

te ye śataṃ manuṣyagandharvāṇāmānandāḥ ।  
sa eko devagandharvāṇāmānandaḥ ।  
śrotriyasya cākāmahatasya ॥ ३ ॥

A Hundredfold of the bliss of the human Gandharvas is the unit of measure of the bliss of the celestial Gandharvas. This is the same as the bliss of one who is well versed in the Vedas and who is free from all desires. [2 - 8 - 3]

## Taittiriya Upanishad :

ते ये शतं देवगन्धर्वाणामानन्दाः ।  
स एकः पितॄणां चिरलोकलोकानामानन्दः ।  
श्रोत्रियस्य चाकामहतस्य ॥ १ ॥

te ye śataṃ devagandharvāṇāmānandāḥ |  
sa ekaḥ pitṛṇāṃ ciralokalokānāmānandaḥ |  
śrotriyasya cākāmahatasya || 4 ||

A hundredfold the bliss of the celestial Gandharvas is the Unit of Joy of the Manes, whose Joy continues for long. The same is the Joy expressed by one well versed in the Vedas and who is free from desires. [2 - 8 - 4]

- You think, sanyasi is miserable, no gadgets.

- **Vairagyam can give greater and greater experiential Ananda**
- **With Self knowledge, knowledge gives joy, I am not dot in the world but I am the infinite Brahman**

- From me the world arises, everything belongs to me, because world is in me.
- I don't lack anything, don't miss anything
- No wanting mind
- Poornatvam, completeness, happiness
- Jnanam also gives Ananda
- Vairagyam and Ananda gives inner joy
- Not only I enjoy happiness but know that the only source of joy is me
- I donate happiness to the world.

## 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  
hainamanuśāśāsa 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]

### Jnani :

- My all pervading Ananda gets reflected in Miserable, people running after things.
- Jump with joy in Party, it is I who am giving that Happiness.

Jnani has 2 Fold Advantages

He has reduced Raaga, Dvesha

Made Raaga, Dvesha Non-binding

- Freedom from emotional Slavery, gives him calm undisturbed mind

### Gita - Chapter 14 :

समदुःखसुखः स्वस्थः  
समलोष्टाश्मकाञ्चनः ।  
तुल्यप्रियाप्रियो धीरः  
तुल्यनिन्दात्मसंस्तुतिः ॥१४-२४॥

**samaduḥkhasukhaḥ svasthaḥ  
samalōṣṭāśmakāñcanaḥ |  
tulyapriyāpriyō dhīrah  
tulyanindātmasaṁstutiḥ || 14-24 ||**

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are Alikes; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise...[Chapter 14 - Verse 24]

### Gita - Chapter 14 :

मानापमानयोस्तुल्यः  
तुल्यो मित्रारिपक्षयोः ।  
सर्वारम्भपरित्यागी  
गुणातीतः स उच्यते ॥१४-२५॥

**mānāpamānayōstulyah  
tulyō mitrāripakṣayōḥ |  
sarvārambhaparityāgī  
guṇātītaḥ sa ucyatē || 14-25 ||**

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings- he is said to have crossed beyond the Gunas. [Chapter 14 - Verse 25]

- **World is pair of opposites and there is continuous fluctuation.**
- **Samatvam... because he is not emotional slave because of vairagyam.**

- He does not lack worldly Ananda, it is replaced by another Ananda.

## Gita - Chapter 5 :

बाह्यस्पर्शेष्वसक्तात्मा  
विन्दत्यात्मनि यत्सुखम् ।  
स ब्रह्मयोगयुक्तात्मा  
सुखमक्षयमश्नुते ॥ ५-२१ ॥

bāhyasparśēṣvasaktātmā  
vindatyātmani yat sukham ।  
sa brahmayōgayuktātmā  
sukhamakṣayamaśnutē ||5-21||

With the self unattached to external contacts, he finds happiness in the Self; with the self engaged in the meditation of Brahman, he attains endless happiness. [Chapter 5 – Verse 21]

- Person with Vairagyam and Jnanam, who is missing sensory perception (Bahya - Sparsha) Ananda, that person, has another Ananda.
- Has indigenous happiness, not subject to sanction.
- World will sanction now and then

## World Says :

- I will quit you...

## If I am Jnani :

- Wish you all the best
- Not emotionally upset by ups and downs because of Vairagyam
- He has Samatvam and infinite inner joy which he can tap any time.

## Gita - Chapter 3 :

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]

- Samatvam is his emotional condition, Inner joy available for tapping.
- This is emotional freedom and joy which Jnani enjoys
- This is the logic behind happiness
- This is described as Jeevan Mukti
- Jeevan Mukti = Peace and joy = Samatvam and Ananda } Freedom from emotional and intellectual Samsara

## Verse 84 :

यस्य स्थिता भवेत्प्रज्ञा यस्यानन्दो निरन्तरः ।  
प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्त इष्यते ॥ 429 ॥

yasya sthitā bhavetprajñā yasyānando nirantaraḥ |  
prapañco vismṛtaprāyaḥ sa jīvanmukta iṣyate || 429 ||

He who has Steady wisdom, who experiences endless bliss, who has forgotten the phenomenal world, he is considered a Jivanmukta. [Verse 429]

### a) Yasya Pragnya Sthitha Bavet :

- Jeevan Mukta is one who wisdom is well established
- He is freed from doubt and habitual thinking pattern (Viparita Bhavana)
- He maintains clear attitude in life, initially maintained by regular Nididhyasanam.
- Frequency of Nididhyasanam will become less and less
- Initially, remember thrice a day
- Does not require exclusive Nididhyasanam called Sahaja Samadhi.
- One who is ever aware of this teaching or his higher nature.
- Brahma Satyam, Jagan Mithya
- Does not require Sadhana, is Siddha Purusha.
- That person called Jeevan Mukta, free from intellectual Samsara.
- I am small, I will die soon, feeling not there

### b) Yasya Anandaha Nirantaraha :

- Arrival of old Age, disease, death not disturbance.
- **Has permanent Ananda Available for tapping.**
- **Taps when occasion comes.**
- Different situations require different responses
- Sad situation don't jump and say I am Ananda.
- Ananda is unmanifest, available all the time.



- Jnani, individual will all emotions intact.
- He is not feelingless, rocky person
- Empathise and share others joy, invokes his joy
- In sadness, shares sadness, empathises, feels their sadness
- Has empathy, sympathy, compassion, gives help.

### Gita - Chapter 12 :

अद्वेष्टा सर्वभूतानां  
मैत्रः करुण एव च।  
निर्ममो निरहङ्कारः  
समदुःखसुखः क्षमी ॥ १२-१३ ॥

advēṣṭā sarvabhūtānām  
maitraḥ karuṇa ēva ca |  
nirmamō nirahaṅkāraḥ  
samaduḥkhasukhaḥ kṣamī || 12 - 13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- Jnanam does not destroy emotional faculty of mind.
- Emoting mind is an asset
- We should not loose it by Jnanam, continue to be Humane is Jnanam - Does not become rock.
- Jeevan Mukta Ananda Lahari - 28 Verses by Shankara

**Jnani in privacy not emotional, wreck but moves with all**

- He can invoke Ananda all the time either in Unmanifest or Manifest invoked form.

- Does not smile all the time
- He is normal but Ananda Available all the time Continuously.

Atma Ananda	Anandamaya Kosha
- All the time there	- Pratibimba Ananda - Available for Tapping

### c) Prapancho Vismrta Prangya :

- World Almost forgotten, no obsession.
- World of likes and dislikes does not occupy his mind, no emotional turbulence.

- **In meditation, world occupies the mind, not outside, is the problem.**
- **Vismrta Prangya - Does not allow world to occupy his mind all the time and create pre-occupation**

- World, family, not object of obsession
- Vedanta permanent, people come and go, Old age not boring
- Old age welcome
- Old man, old story 1942... Federal problem
- Fear, depression, regrets of past, Sense of loneliness (People don't come)

- **Ekante - not loneliness but aloneness, Advaitam**

- Not worrying because people not calling, not talking

### d) Saha Jeevan Mukta ishyate :

- He is considered Jeevan Mukta.

## Verse 85 :

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि ।

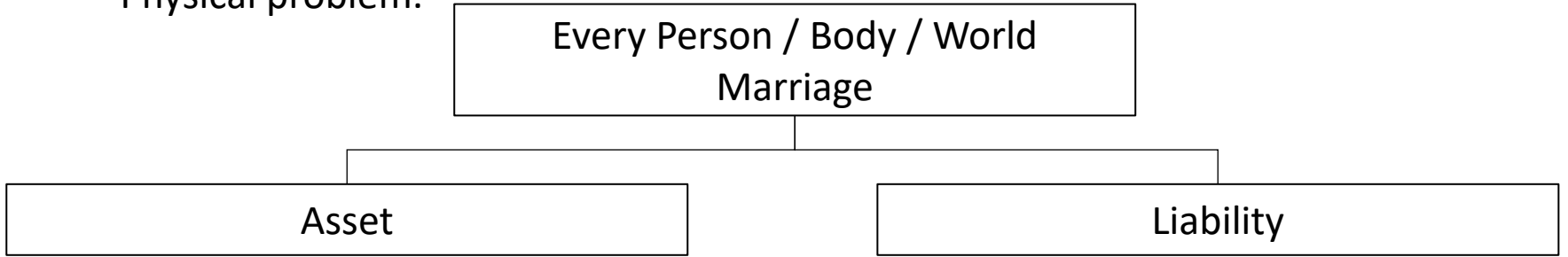
अहन्ताममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥ 432 ॥

*vartamāne'pi dehe'smiñchāyāvadanuvartini |*

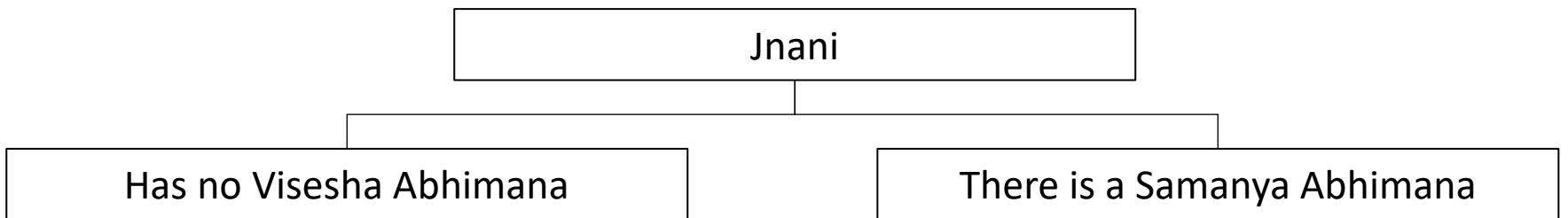
*ahantāmamatā'bhāvo jīvanmuktasya lakṣaṇam || 432||*

The absence of the 'I' and 'mine' concepts even in this body which persists like a shadow, this is the indication in a Jivanmukta. [Verse 432]

- Jeevan Mukta is one who is Alive.
- Prarabda continues after Jnanam, Body continues.
- Bodys conditions controlled by Prarabda Karma.
- Present and future Activities
- Jnani's body useful, grows old, in Prarabda Papam is there of Previous Janma - Creates Physical problem.



- Nature of the world



- Biological pain will be there
- Does not have confusion and conclusion that I am the body - Mind complex
- Emotional content of biological pain does not affect.

**a) Asmin Dehe Vartamane Api :**

- Even though the 3 bodies continue

**b) Chayavad Anuvartini :**

- Body can't be physically kept aside, can't escape
- Like shadow, body continues

**c) Ahamta Mamata Bavaha :**

- He does not have

Ahamkara	Mamakara
Claiming I am the Body	I am the owner of the Body

- Moment Ahamkara, Mamakara comes, Raaga-Dvesha flares up.
- Objectivity will come, will Ask

**Why my body is getting old?**

- Nothing special, can't complain of disease, degeneration...
- Natural Phenomenon I complain because of Raaga - Dvesha - Dushta Chatushtayam.
- In Nididhyasanam Jnani has removed Dushta Chatushtayam
- He is very objective with regards to his body and understands that this is the law of the world, not worth complaining.

- Complaining will exaggerate the case
- Therefore, Ahamta Mamata Abhavaha
- **No Emotional content in his biological pain.**
- He may not be able to smile
- **There is inner peace, Pain is there, no inner Turbulence.**
- He may groan, there is acceptance
- This is the law, Body has to go through, problem will Pass away.
- He has joy even during physical pain but has inner peace because of Ahamkara - Mamakara - Raaga - Dvesha Abhava.

#### **d) Sa Jeevan Mukta Ishyate :**

- Such a person is Jeevan Mukta, gracefully grows old
- Care takers will have simple life, will not silently pray for our death
- Our presence will be joy for them.

## Lecture 38

### Revision - Verse 85 :

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि ।

अहन्ताममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥ 432 ॥

*vartamāne'pi dehe'smiñchāyāvadanuvartini |*

*ahantāmamatā'bhāvo jīvanmuktasya lakṣaṇam || 432 ||*

The absence of the 'I' and 'mine' concepts even in this body which persists like a shadow, this is the indication in a Jivanmukta. [Verse 432]

- With 82<sup>nd</sup> Verse, Teaching over.

Sravanam	Mananam
- Agyana Nivritti and Gain Aparoksha Jnanam	- Remove doubts - Knowledge becomes doubtless knowledge

- Nididhyasanam removes Viparita Bavana, becomes habit free knowledge.
- Jnana Nishta = Samshaya, Viparyaya Rahita Jnanam.

### Revision - Verse 83 :

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।

निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।

सुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ 428 ॥

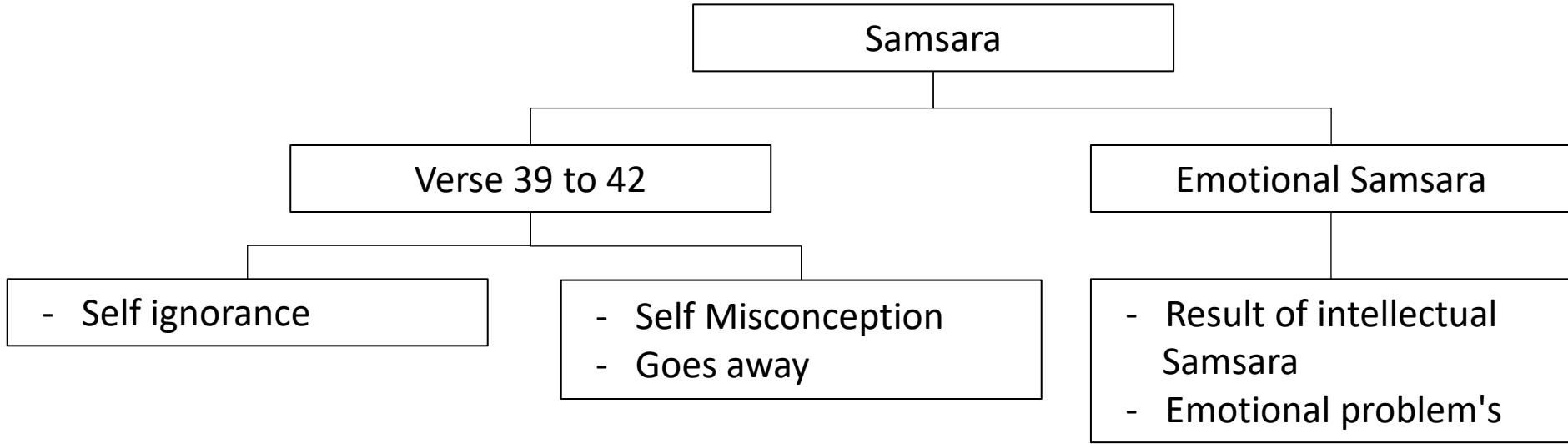
*brahmātmanoḥ śodhitayorekabhāvāvagāhinī |*

*nirvikalpā ca cinmātrā vṛttiḥ prajñeti kathyate |*

*susthitā'sau bhavedyasya sthitaprajñāḥ sa ucyate || 428 ||*

The sort of mental activity which admits only the identity of the Self and Brahman, free from all limitations and devoid of duality, which is only concerned with pure knowledge, is called the illumination. One who has this steady illumination is know as a Man of steady wisdom. [Verse 428]

- When Jnanam becomes Jnana Nishta it gives result - Called Sthira Pragnya, Jeevan Mukti, while Alive.
- Jeevan Mukti = Freedom from Samsara.



- Jeeva free from intellectual, emotional Samsara

#### Verse 44 :

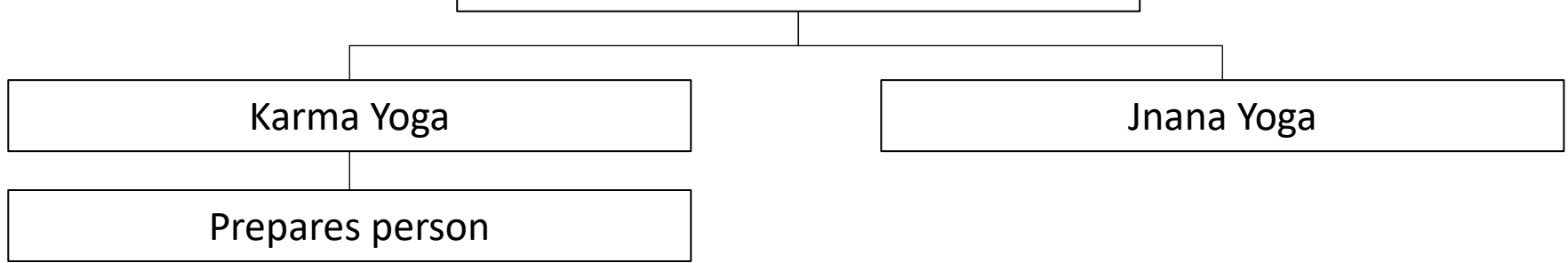
को नाम बन्धः कथमेष आगतः  
 कथं प्रतिष्ठास्य कथं विमोक्षः ।  
 कोऽसावनात्मा परमः क आत्मा  
 तयोर्विवेकः कथमेतदुच्यताम् ॥ 49 ॥

*ko nāma bandhaḥ kathameṣa āgataḥ  
 katham pratiṣṭhāsya katham vimokṣḥ |  
 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.

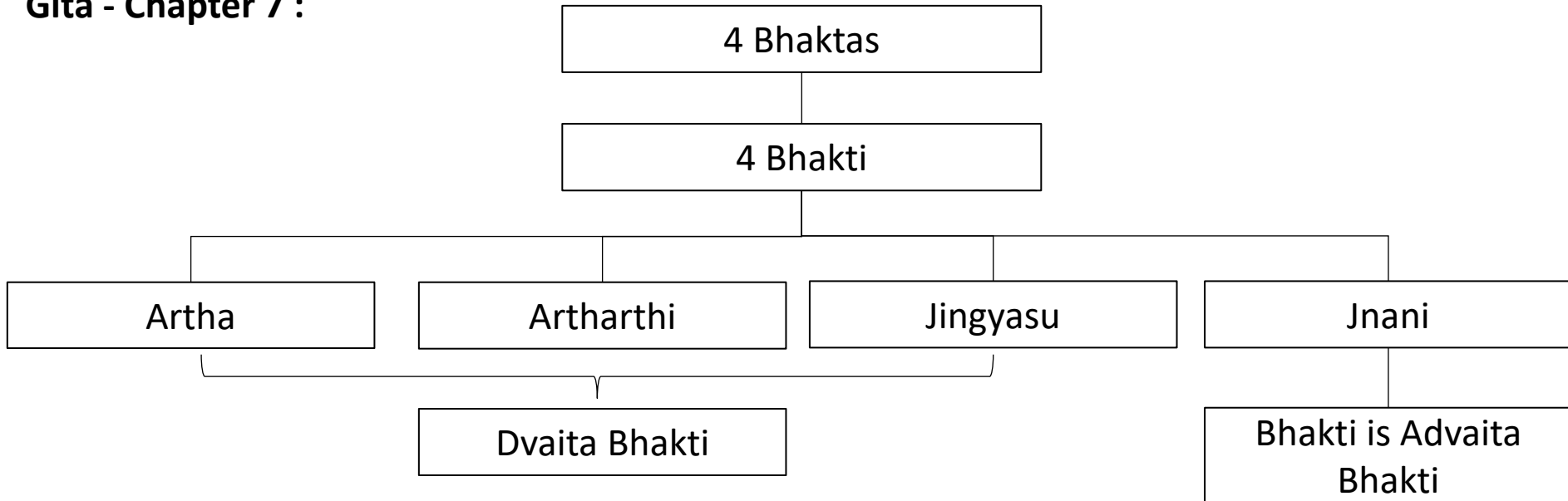
[Verse 49]

## 2 Stages of Spiritual Sadhana



- Karma Yoga and Dvaita Bhakti can reduce emotional Samsara
- Karma Yoga includes devotion, worship of lord, we maintain Dvaitam duality.

### Gita - Chapter 7 :



- Advaita Bhakti is type of Dvaita Bhakti in which Bhakta retains Advaita Jnanam.
- Advaita Jnana Sahita Dvaita Bhakti.
- Worships lord as Asamsari



## Purpose of Namaskara Worship :

- Gratitude
- Kritugnata
- As happy liberated person without expecting any result.

## What is relevant for Karma Yogi?

- Artha Artharthi
- Sakama Bhakti, demands many things from lord, Determined by likes and dislikes, pressurized by Raaga - Dvesha, demands are there.
- Under spell of Raaga - Dvesha indicate by Demands.

## As Karma Yogi :

- Dvaita Sakama Bhakti is incompatible to Raaga - Dvesha

## Gita - Chapter 3 :

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]

- Don't be demanding in Karma Yoga.

- Never Allow Raaga Dvesha to dominate You.
- Allowing Raaga - Dvesha domination

**• Raaga Dvesha is big obstacle, perpetuates emotional Samsara, Worries and fears continue**

- Sakama Bhakti obstacle to spiritual growth, perpetuates - emotional problem.
- Karma Yogi should avoid Artha, Artharthi Bhakti and take to Jingyasu Bhakti - Nishkama Spiritual seekers Bhakti.

### **Be Alert to lords Teaching :**

- Don't allow Raaga Dvesha to demand

**• When I do Namaskara, Raaga Dvesha will pressurize me to demand.**

- As spiritual seeker, remember Bhagawans warning and resist the pressure.
- Even though I tend to demand, I say I will not demand.
- Follow your teaching, spiritually grow.
- I have no demand, come here to give a promise that I will follow your teaching.
- Yad Yad Bavam, Purya Karma...

**• Let things happen according to law of Karma.**

- My responsibility not to demand but do my duty, discharge responsibility, not take to inaction.
- I know I am Karta, you are Karma Phala Dhata.
- His Prerogative to give Sukham - Dukham, Victory or loss, loss, profit, Success-failure

सुखदुःखे समे कृत्वा  
लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व  
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā  
lābhālābhau jayājayau ।  
tatō yuddhāya yujyasva  
naivaṃ pāpam avāpsyasi ॥ 2-38 ॥

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin.[Chapter 2 - Verse 38]

- Welcome both as Prasada, no demand to change law.
- Without Judging them which comes from Raaga - Dvesha, I accept Prasada.
- With respect to teaching everything welcome.
- No demand in Nishkama Bhakti.
- Whatever experience you give, I will gladly accept.
- Resist Pressure of Raaga - Dvesha teaching and freewill over powers Raaga Dvesha.
- In Sakama Bhakti - My freewill comes to Raaga Dvesha
- **Vairagyam = Over powering of Raaga - Dvesha**
- Nishkama Bhakti promotes Vairagyam, daily start with Prayer
- Whatever has to happen as per Karma, let it come.
- Every experience result of Past, present, Karma.

## Sakama Bhakti :

- Promotes Raaga - Dvesha Domination
- Emotional problems dominates

## Nishkama Bhakti :

- Freewill domination
- No more emotional problems, Turbulences, I am strong.

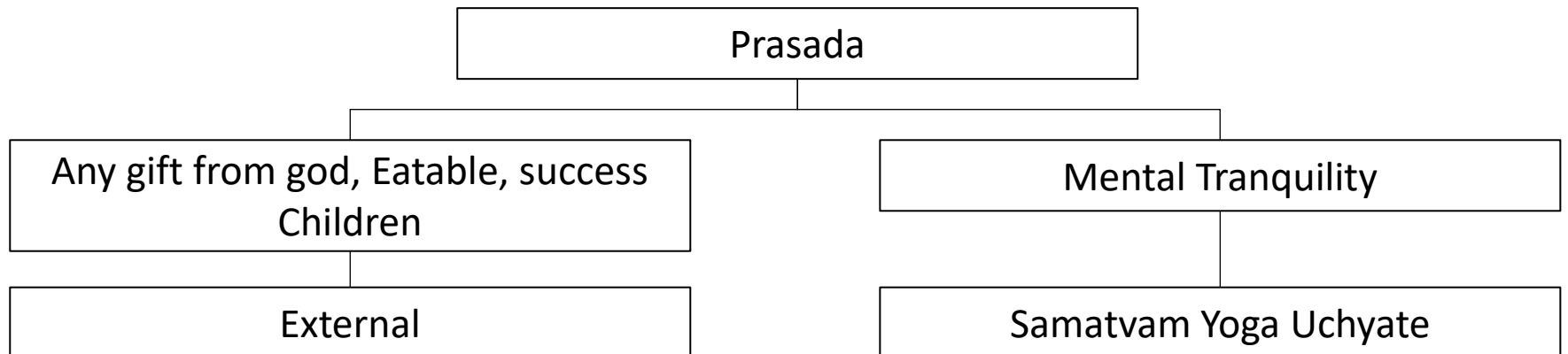
## Gita - Chapter 2 :

रागद्वेषविमुक्तैस्तु  
विषयानिन्द्रियैश्चरन् ।  
आत्मवश्यैर्विधेयात्मा  
प्रसादमधिगच्छति ॥ २-६४ ॥

rāgadvēṣaviyuktaistu  
viṣayānindriyaiścāran |  
ātmavaśyairvidhēyātmā  
prasādamadhigacchati || 2-64 ||

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

- Nishkama Bhakti - Karma Yogi - Attains 2 fold Prasada.



- Karma Yoga and Dvaita Bhakti - Nishkama
- Vairagya Janaka Nishkama Dvaita Bhakti - Reduces emotional problem, Samsara
- Can maintain Samatvam without Advaita Jnanam.
- Don't know Mahavakyam, Jahati, Ajahati Lakshanam.
- Follow Krishnas Instructions, Nishkama Dvaita Bhakti

### Gita - Chapter 2 :

यामिमां पुष्पितां वाचं  
प्रवदन्त्यविपश्चितः ।  
वेदवादरताः पार्थ  
नान्यदस्तीति वादिनः ॥ २-४२ ॥

**yāmimāṃ puṣpitāṃ vācaṃ  
pravadantya vipaśchitaḥ |  
vēdavādaratāḥ pārtha  
nānyadastīti vādinaḥ || 2-42 ||**

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

- Lord Krishna Criticises Sakama Bhaktas.

### Gita - Chapter 2 :

भोगैश्वर्यप्रसक्तानां  
तयापहृतचेतसाम् ।  
व्यवसायात्मिका बुद्धिः  
समाधौ न विधीयते ॥ २-४४ ॥

**bhōgaiśvarya prasaktānāṃ  
tayāpahṛtacētasām |  
vyavasāyātmikā buddhiḥ  
samādhau na vidhīyatē || 2-44 ||**

For, those who cling to joy and lordship, whose minds are drawn away by such teaching, are neither determinate and resolute nor are they fit for steady meditation and samadhi. [Chapter 2 – Verse 44]

- Demanding Bhaktas can't be spiritually successful
- Wont get Atma Jnanam, Nishta, peace of Mind

### Gita - Chapter 5 :

युक्तः कर्मफलं त्यक्त्वा  
शान्तिमाप्नोति नैष्ठिकीम् ।  
अयुक्तः कामकारेण  
फले सक्तो निबध्यते ॥ ५-१२ ॥

yuktaḥkarmaphalaṃ tyaktvā  
śāntimāpnōti naiṣṭhikīm |  
ayuktaḥ kāmakārēṇa  
phalē saktō nibadhyatē || 5-12 ||

The united one (the well-poised or the harmonised), having abandoned the fruits of action, attains eternal peace; the non-united (the unsteady or the unbalanced), impelled by desire and attached to the fruit, is bound. [Chapter 5 – Verse 12]

- Karma Yogi gets peace.
- **Raaga Dvesha promote emotional Samsara**
- Vairagyam promotes emotional liberation.
- Whenever we talk of emotional liberation of a Jnani, we should, remember that it is not Jnanam which contributes to emotional liberation.
- It is the Vairagyam which he has got before knowledge, Same Vairagyam gets reinforced by Jnanam.

# Vairagyam

Acquired before Jnanam

Reinforced after Jnanam

- **Vairagyam gives Jeevan Mukti which is responsible for emotional liberation.**
- Jnanam directly responsible for intellectual liberation, I have no self ignorance.
- I have no self misconception and no self ignorance
- **For Jnanis emotional tranquillity credit goes to Vairagyam**
- Therefore, if I have studied Vedanta and continue to have emotional problems, I should know the diagnosis.
- Knowledge I have, I teach, I have fears and worry, have only intellectual knowledge.
- I won't get Jeevan Mukti, what I need is Vairagyam
- **Jnanam on one side, I allow Raaga - Dvesha to dominate in other side**
- This diagnosis I don't make.
- We say I have Jnanam, no Anubhava, hence continuing.
- We lack mystical experience.
- Others think, I am Grihastha not taken Sanyasa Ashrama.

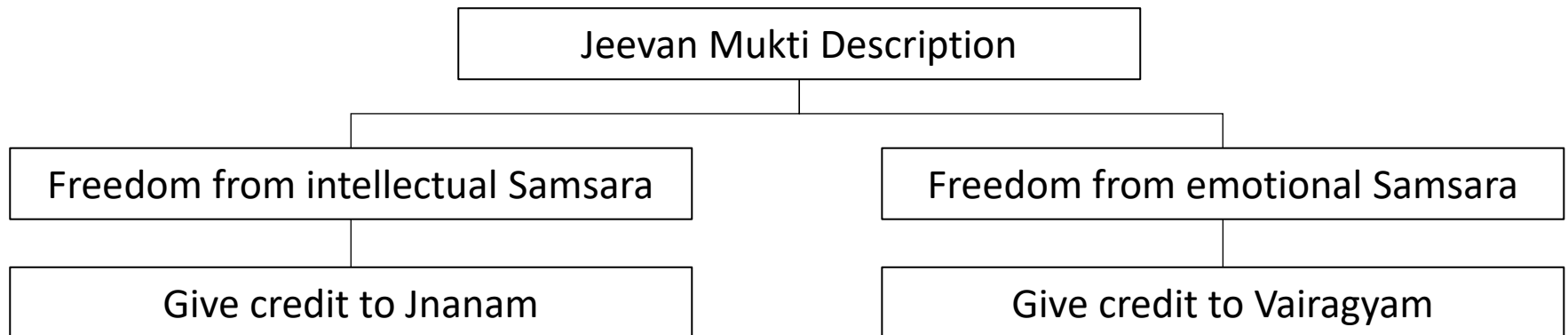
**Gita - Chapter 5 :**

ज्ञेयः स नित्यसंन्यासी  
यो न द्वेष्टि न काङ्क्षति ।  
निर्द्वन्द्वो हि महाबाहो  
सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

jñēyaḥ sa nityasannyāsī  
yō na dvēṣṭi na kāṅkṣati |  
nirdvandvō hi mahābāhō  
sukhaṃ bandhāt pramucyatē ||5-3||

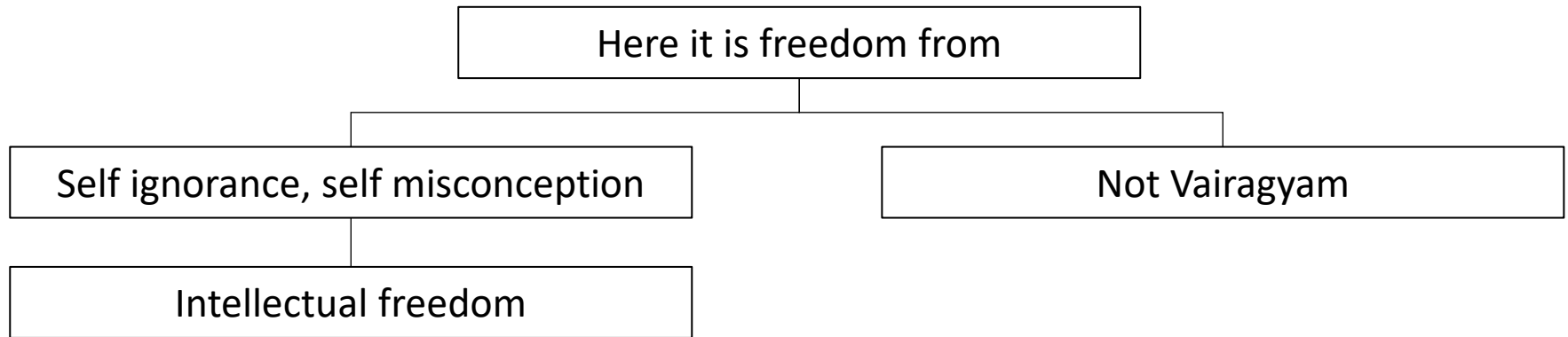
He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

- **Anybody in any Ashrama is a Sanyasi if he has conquered domination of Raaga - Dvesha**
- That Grihastha has Vairagyam and with Vairagyam developed through, Nishkama Bhakti, I study Vedanta, I get emotional liberation even before study, is successful, emotional liberation will continue.
- He gets intellectual liberation also from Self ignorance and self misconception also.
- Karma Yoga and Dvaita Bhakti will give emotional liberation - provided, Dvaita Bhakti is Vairagyam promoting Nishkama Bhakti.
- Here Jeevan Mukta is described
- What type of Jeevan Mukta?
- One who has gained Vairagyam before as part of Sadhana Chatushtaya Sampatti and has reinforced Vairagyam through Jnanam.
- With that he enjoys Jeevan Mukti.

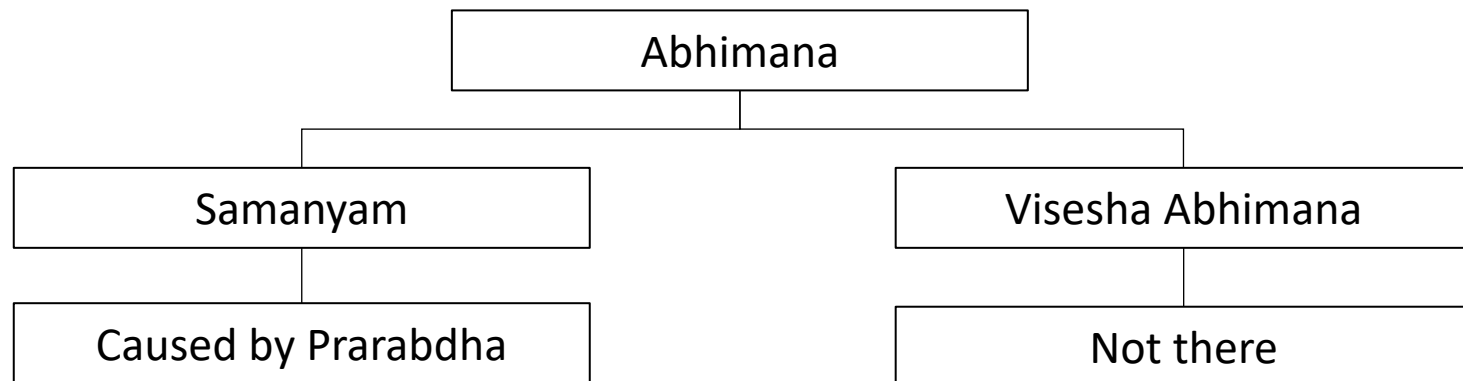




- Vartamanepi Dehesmin Chaayaavadanuvartini... Ahamta Mamata bhaavo..



- No self ignorance, self misconception
- Does not wait for liberation, does not seek liberation after death.
- Knows he is Nitya Muktah
- Others will call me Jeevan Mukta
- Others will talk about future Videha Mukti.
- As far as I am concerned, I am Nitya Muktaha even when body is there and body goes through its Prarabdha situation.



- Bodily problem's I wont conclude as my problem's.
- Body has problem but I have no problem.
- Jeevan Mukta's Lakshanam, indication of Jeevan Mukta.

**Verse 86 :**

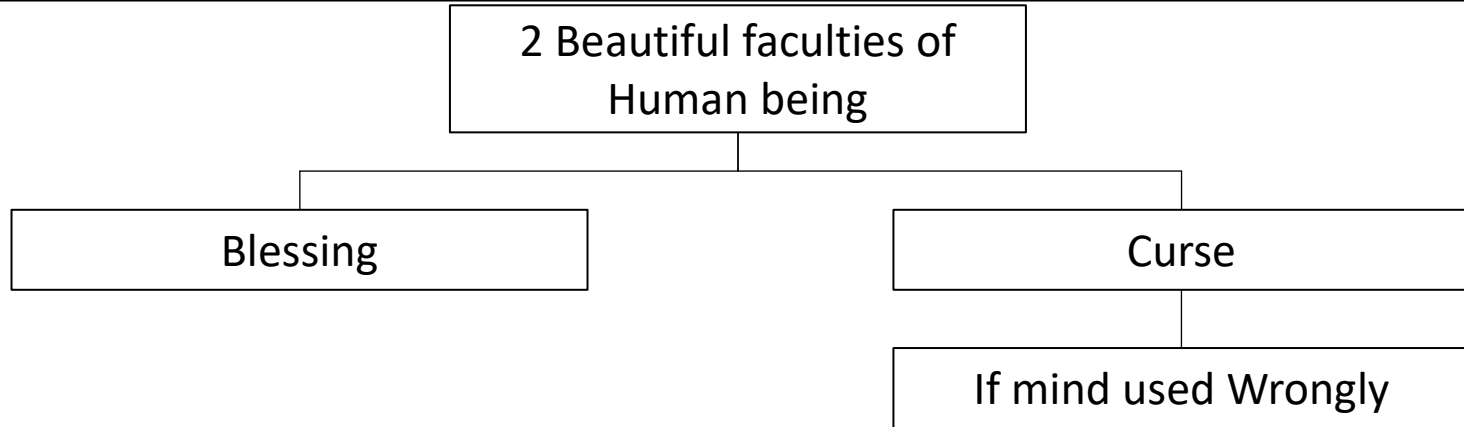
अतीताननुसन्धानं भविष्यदविचारणम् ।

औदासीन्यमपि प्राप्तं जीवन्मुक्तस्य लक्षणम् ॥ 433 ॥

*atītānanusandhānaṁ bhaviṣyadavicāraṇam |*

*audāsīnyamapi prāptaṁ jīvanmuktasya lakṣaṇam || 433 ||*

No thought for the enjoyments of the past, no thought for the future and indifference even for the present, this is the indication of a Jivanmukta. [Verse 433]



- Depends on how I use them.

# Blessing

Atita Anusandhanam Past  
recollection, memory

Bhavishyat Vicharanam Capacity to  
Visualize project, predict for future

- Faculty of remembering Past
- Transactions possible because you remember meaning of words, understand and go
- Remember identity Appropriately
- Operate Gadget because you remember
- No Salt in Paisam, no Sugar in Sambhar

## **Chandogyo Upanishad : Memory meditation :**

- Bhuma Vidya - 14 Upasana's
- Glory of external world and internal faculties

- Think of future, Visualise

- Smaro Vavakasadbhuyastasmadyadyapi.. (Chandogyo Upanishad : 7 - 13 - 1)



Memory

## Chandogyo Upanishad :

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्न  
स्मरन्तो नैव ते कंचन शृणुयुर्न मन्वीरन्न  
विजानीरन्यदा वाव ते स्मरेयुरथ शृणुयुरथ  
मन्वीरन्नथ विजानीरन्स्मरेण वै पुत्रान्विजानाति  
स्मरेण पशून्स्मरमुपास्स्वेति ॥ ७.१३.१ ॥

smaro vāvākāśādbhūyastasmādyadyapi bahava āsīranna  
smaranto naiva te kaṁcana śṛṇuyurna manvīranna  
vijānīranyadā vāva te smareyuratha śṛṇuyuratha  
manvīrannatha vijānīransmareṇa vai putrānvijānāti  
smareṇa paśūnsmaramupāssveti || 7.13.1 ||

Memory is certainly superior to ākāśa [space]. This is why, if many people get together but their memory fails, then they cannot hear or think or know anything. But if they remember, they can then hear, think, and know. Through memory one knows one's children and animals. Therefore, worship memory. [7 - 13 - 1]

- If you loose memory, no transaction possible.
- Memory if not used properly

### Recollect Memory :

- **In what ways people hurt me, wrong faculty.**
- Hurt Guilt, past regrets loose present, make present miserable.

## Taittiriya Upanishad :

- Memory is Samsara.

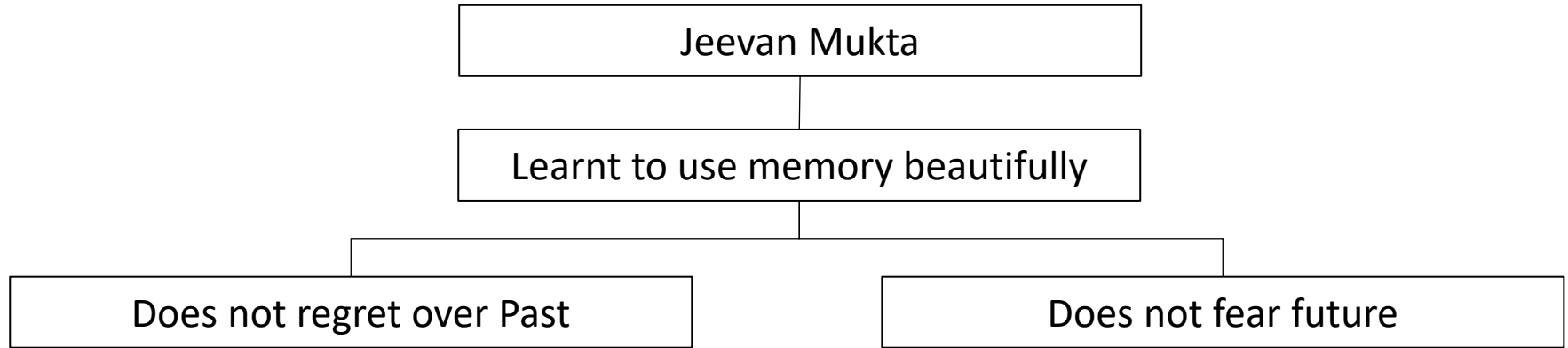
## Taittiriya Upanishad :

एतं ह वाव न तपति ।  
किमहं साधु नाकरवम् ।  
किमहं पापमकरवमिति  
स य एवं विद्वानेते आत्मानं स्पृणुते  
उभे ह्येवैष एते आत्मानं स्पृणुते ॥ २ ॥

etaṃ ha vāva na tapati |  
kimahaṃ sādhu nākaravam |  
kimahaṃ pāpamakaravamiti  
sa ya evaṃ vidvānete ātmānaṃ spr̥ṇute  
ubhe hyevaiṣa ete ātmānaṃ spr̥ṇute  
ya evaṃ veda || 2 ||

Such thoughts 'Why have I not done what is good? Why have I committed a sin?' certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [2 - 9 - 2]

- Federal problems - 'I' Loneliness
- Fe = fear - De - Depression, Re- regular
- When alone, past events go, will regret, feel miserable
- Future - use for planning, how to spend future by remembering teaching.
- Practice Nididhyasanam, prepare mind wonderfully, in hospital also
- I will imagine what type of old age I will have, Children not around, old age - Home  
What problems, creative - Imaginative, worried about what will happen.
- Future visualisation faculty blessing or curse.



- Enjoys present, now I am alive, enjoy taught by scriptures.
- I am not Jiva, I am Brahman
- I alone, with Maya Shakti, have created everything
- This body may go away
- Generations will be coming
- Beautiful children will be coming.
- I am going to be there supporting the world in future as in past
- **I remember Saguna glory and Nirguna glory with Maya and without Maya**
- I prepare very well with Sravanam, Mananam, Nididhyasanam.
- Hero of Vivekchudamani has done that.

#### a) Ateeta Ananu Sandhanam :

- Does not regret past mistakes
- Remembers past teaching
- We forget first teaching.

- What wife did 30 Years ago?
- Remember every event clearly and fight.
- Fight mainly in family, in laws, and get Criticisms.
- **Use past to remember Vivekachudamani, not Mithya Anatma events.**

- If it remains, it will putrefy and sting like garbage can, not regretting over past.

### **b) Bavishyat Avicharanam :**

- What will be my old age degeneration, disease, not definite.
- Why should I dwell, meditate on it.
- Jnani refuses - As Karma yogi, Jnani has practiced Vairagyam.
- Yat Yat bavyam, Bavatu Poorva Karmani Rupam.
- Slogan continues during Karma yoga and Jeevan Mukti also Bavishyat - Future
- Avicharanam - Not fearing, worrying over

### **c) Audasinyam api prapte :**

- His interaction with fleeting present
- **One second Confronts, conducts himself appropriately**
- **Never builds up Raaga - Dvesha - Over the present.**

Present can give experience as Per  
Prarabda

Beautiful Experience

- Sanyasis Biksha
- Develop Raaga - Dvesha
- Mind has inbuilt capacity to develop Raaga, Dvesha based on Sukham or Dukham

Miserable experience

- Don't dwell

Gita - Chapter 5 :

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]

- Happy experiences come, don't over enjoy.
- Don't get hooked to that, develop Raaga or Dvesha.



- Enjoyment will also go away, Pratibimba Ananda will have to go.
- When it goes, accept difficulties are there, will not be there.
- Aagatam Swagatam Kuryat - welcome.. Gachhantam Na Nivarayet
- When it goes, let it go... Jeevan Muktas attitude Audasinyam, indifference.
- He does not get stuck, moves on, allows things to flow on.
- You move on don't get stuck, stagnate in the mind.
- Indifference to Raaga, Dvesha with regard to present that has just arrived.
- Breaking news
- Sattvic people come to spirituality, read news, negative things catch their attention.
- Macro is Bhagawans department can't worry, will not solve the problem.
- Read paper, see TV, worry about India, world, religion...
- Serving religion good, worrying at Macro level unhealthy.
- Contribute to religion Brahma Yagya, Veda Yagya, culture Yagya
- At Macro level, Hinduism will survive, is the truth
- Need not worry, many depressed about events of the world, called Sattvic samsara.
- Very noble, can't withstand
- Jnani avoids sattvic samsara

## **Chapter 14 :**

- Bondage by Sattva Guna
- Stop worrying over events, leave Macro to Bhagavan.

- Let me bother about what I can do.
- **Light candle, don't curse darkness.**
- By cursing darkness, darkness will not go.
- By lamenting, it will not light lamp, in small area, there is no darkness.
- Remember, selectively 4 news in CNBC
- Worrying, I am not improving world.

**Pray :**

- Let people be compassionate

**Om Sarve Bhavantu Sukhinah :**

ॐ सर्वे भवन्तु सुखिनः  
 सर्वे सन्तु निरामयाः ।  
 सर्वे भद्राणि पश्यन्तु  
 मा कश्चिद्दुःखभाग्भवेत् ।  
 ॐ शान्तिः शान्तिः शान्तिः ॥

**Om Sarve Bhavantu Sukhinah  
 Sarve Santu Niraamayaah |  
 Sarve Bhadraanni Pashyant  
 Maa Kashcid-Duhkha-Bhaag-Bhavet |  
 Om Shaantih Shaantih Shaantih ||**

Om, May All be Happy, May All be Free from Illness. May All See what is Auspicious, May no one Suffer. Om Peace, Peace, Peace. [Verse 1]

- Don't lament, Sattvic Samsara, serious problem.
- Jnani knows Bhagawans department.
- Indifference to Raaga, Dvesha is Jeevan Muktasya Lakshanam, definition of Jeevan Mukta.

## Verse 87 :

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणे ।

सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥ 434 ॥

*guṇadoṣaviśiṣṭe'sminsṣvabhāvena vilakṣaṇe |*

*sarvatra samadarśitvaṁ jīvanmuktasya lakṣaṇam || 434 ||*

Looking everywhere with an equal eye on this world riddled with elements possessing merit and demerit, characteristically different one from the other, this is the indication of a Jivanmukta. [Verse 434]

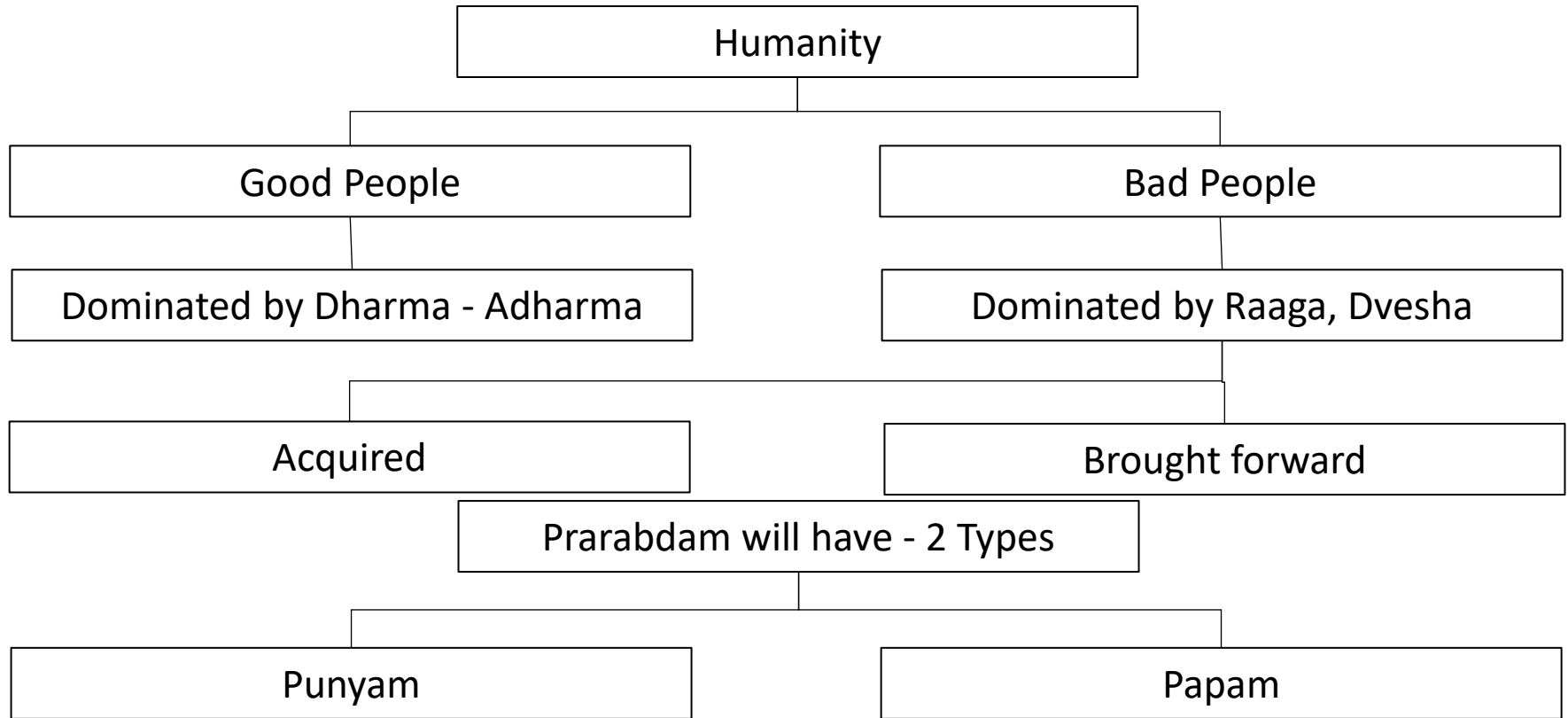
- After gaining Atma Jnanam, because of Prarabda, Body continues.
- **Have to experience Anatma, not in 3 Periods of time, Mithya, really not there but it will continue to appear, like dream.**
- **That is the nature of Mithya, it is not there but it will continue to appear.**

### What is nature of Anatma?

- It is mixture of good - Bad, Entire creation born out of Samashti Karma of living beings.
- Bhagawan has not created world according to his like or dislike
- **Bhagawan creates world according to Prarabda of Jivas.**
  - Samashti Jivas
  - Samashti Prarabda
  - Responsible for appearance, continuity, of events.
- Human beings contribute his agami also.

- **Samashti Prarabda and Samashti Agami generated by current humanity.**

- **Every human being is contributing and has freewill**
- **Freewill is contributing to Raaga, Dvesha not dharma - Adharma.**
- When freewill dominated by Raaga, Dvesha then, they may violate Dharma.

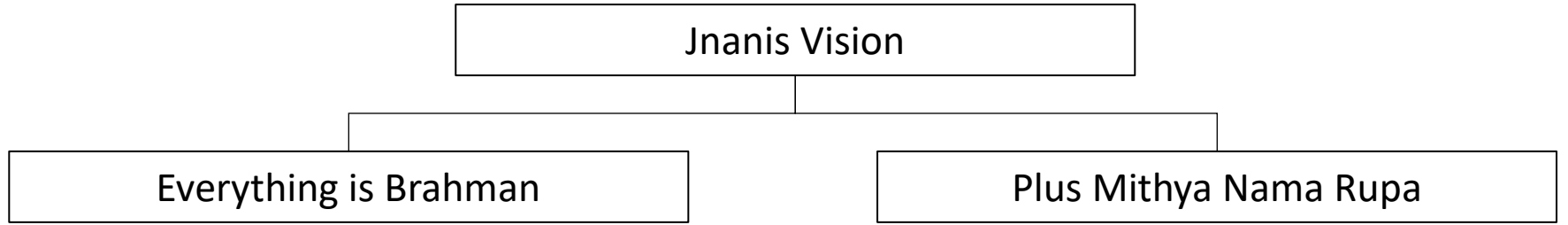


- World will never be perfect.
- Treta Yugam - Ramayana time, there was Ravana, who wore Sanyasi Vesham and abducted Sita.

### **Kruta Yuga :**

- Veda Stolen, read Puranas
- In every Yuga, Good and Bad have Survived.

- Vishama Anubhava will be there
- Vishama = Non uniform experiences will be there
- Jnani reads newspaper, has Raaga, Dvesha.
- Learn to Maintain Samam, Inspite of Vishama Anubhava.
- Karma Yoga and Nishkama Bhakti required.
- See Vishwaroopa Ishvara.



- Vishwaroopa Ishvara or Brahman with Mithya Nama Rupa, everything is only one.
- Differences are superficial
- Awareness of Oness is required in and through Pairs of opposites, called Nirdvandata.

### Gita - Chapter 2 :

त्रैगुण्यविषया वेदाः  
 निस्त्रैगुण्यो भवार्जुन ।  
 निर्द्वन्द्वो नित्यसत्त्वस्थः  
 निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

**traiguṇyaviṣayā vēdāḥ**  
**nistraiguṇyō bhavārjuna |**  
**nirdvandvō nityasattvasthaḥ**  
**niryōgakṣēma ātmavān || 2-45 ||**

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

- **Learn to keep the mind Sama in and through Vishama Anubhava.**

## Lecture 39

### Revision - Verse 87 :

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणे ।

सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥ 434 ॥

*guṇadoṣaviśiṣṭe'sminsṣvabhāvena vilakṣaṇe |*

*sarvatra samadarśitvaṁ jīvanmuktasya lakṣaṇam || 434 ||*

Looking everywhere with an equal eye on this world riddled with elements possessing merit and demerit, characteristically different one from the other, this is the indication of a Jivanmukta. [Verse 434]

- Acharya talking of liberated person, while living in the world, Jeevan Mukta, by going through Sravanam, Mananam and Nididhyasanam.
- Holistic vision of a Jnani
- Jnani also experiences world, a product of Maya, intensely aware of nature of world which he has meditated Upon.

Meditate on

Brahma Satyam

Jagan Mithyatvam

Jivo Braheiva Na Paraha

### Registered 6 Features of world :

#### i) Guna Dosha Visishta :

- Good and Bad world product of Punya Papam of entire humanity.
- Individual and humanity has Prarabdham.

- Activity produces agami also
- Good and Bad experiences and events.
- Guna - Dosha gets interchanged
- Body - Good, later a liability

**ii) World is mixture of causes and effects :**

Parents	Children
- Cause	- Effect
- Karanam	- Karyam

- Get interchanged

**iii) World is in past or future :**

- Briefly comes in a moment in present
- For yesterday, today was future
- Future getting into past is life
- We become late so and so, fact, Butam, Bavyam.
- 6 features of Universe, Jnani is intensely aware of.
- Our instruments experience, 6 features only
- Vedanta is a Unique source of knowledge
- Introduces Chaitanyam different from 6 factors, opposite of this world
- Can't know with Ordinary instruments of knowledge.
- Science can never discover this, it is in and through the world, we keep missing.



## Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।  
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,  
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [1 - 2 - 14]

Anyatra Dharma	Adharma
- Guna - Good	- Dosha - Bad

Anyatra Asmat Kruta	Akruta
Cause	Effect

Anyatra Butacha	Bavayacha
Past, present	Future

- Yat Tat Pashyati Tat Vada...
- I hear some extraordinarily principle.
- Nachiketa asks Yama Dharmaraja
- Yama Dharma Raja initially Avoids answering.

## Teaches Brahma Tattvam : Katho Upanishad :

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।  
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

Ya imam madhavadam veda, atmanam jivam antikat,  
Isanam bhuta-bhavyasya na tato vijugupsate, Etad vai tat ॥ 5 ॥

He who knows this Atman, the enjoyer of honey, the sustainer of life and the lord of the past and the future, as very near.. He fears no more thereafter. This is verily That. [2 - 1 - 5]

Brahman	Atma
- Existence principle everywhere - In and through the world	- Consciousness principle - You the experiencer

- Appreciate through Jnana - Chakshu Vedanta Chakshu
- Jnani through Sravanam, Mananam, Nididhyasanam, earns a third eye, Jnanam.

Mamsa Chakshu	Jnana Chakshu
Appreciates world	Appreciates Brahman - Atma

- Sarvagam Satchit Atmanam, Jnana Chakshur Mirikshyate
- Ajnana Chakshur Nekshyeta Basvantam Bhanu Andhavatu
- Samsari does not see both, sees one.
- Jnani aware of both - He is always conscious of Atma which is ever the same.
- Samam Brahma, Nirdosham Brahma, Karya - Karana Vilakshanam Brahma, Buta Bavya Vilakshanam Brahma Atma.

- **Jnani Always is aware of Anatma Prapancha and Atma Tattvam also**

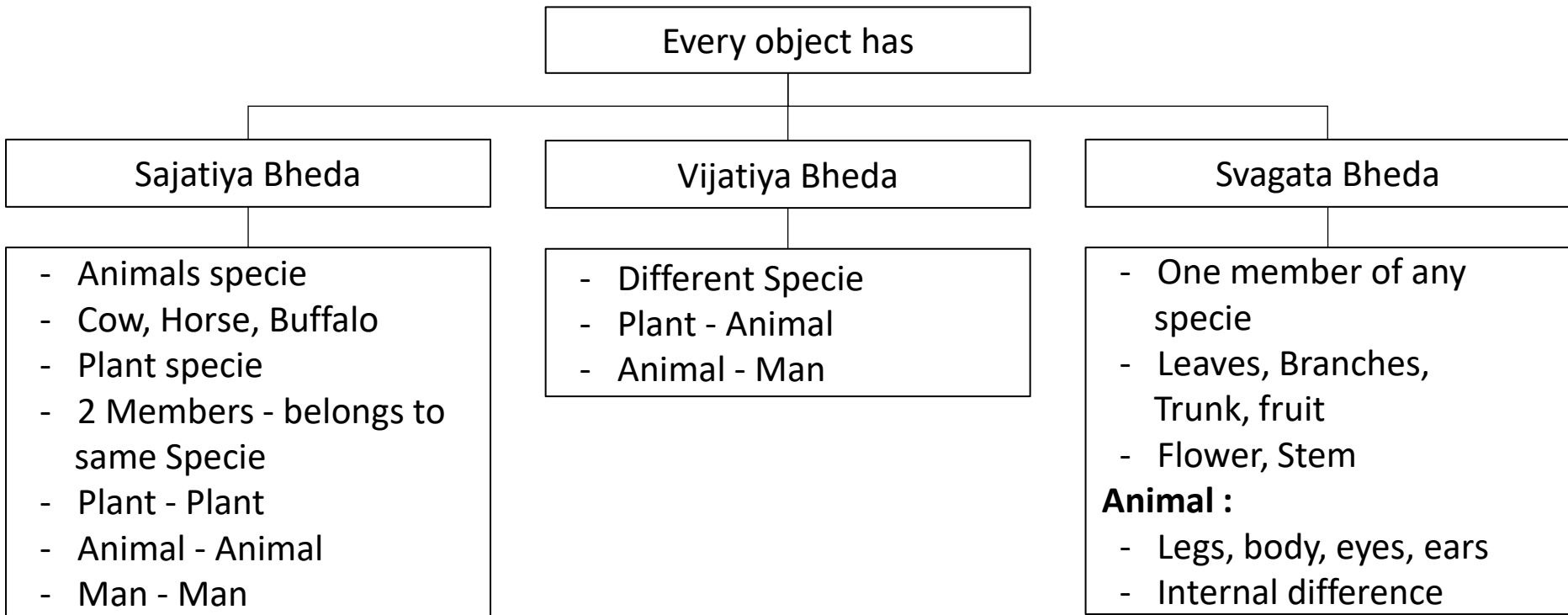
- That is uniqueness of Jeevan Mukta.

**a) Guna Dosha Visiste Asmi Jagati :**

- In this world, characterized by Good and Bad, cause and effect, past and future

**b) Svabavena vilakshane :**

- World is Pluralistic, every object, living being is different from everything else.
- Thumb impression is different.

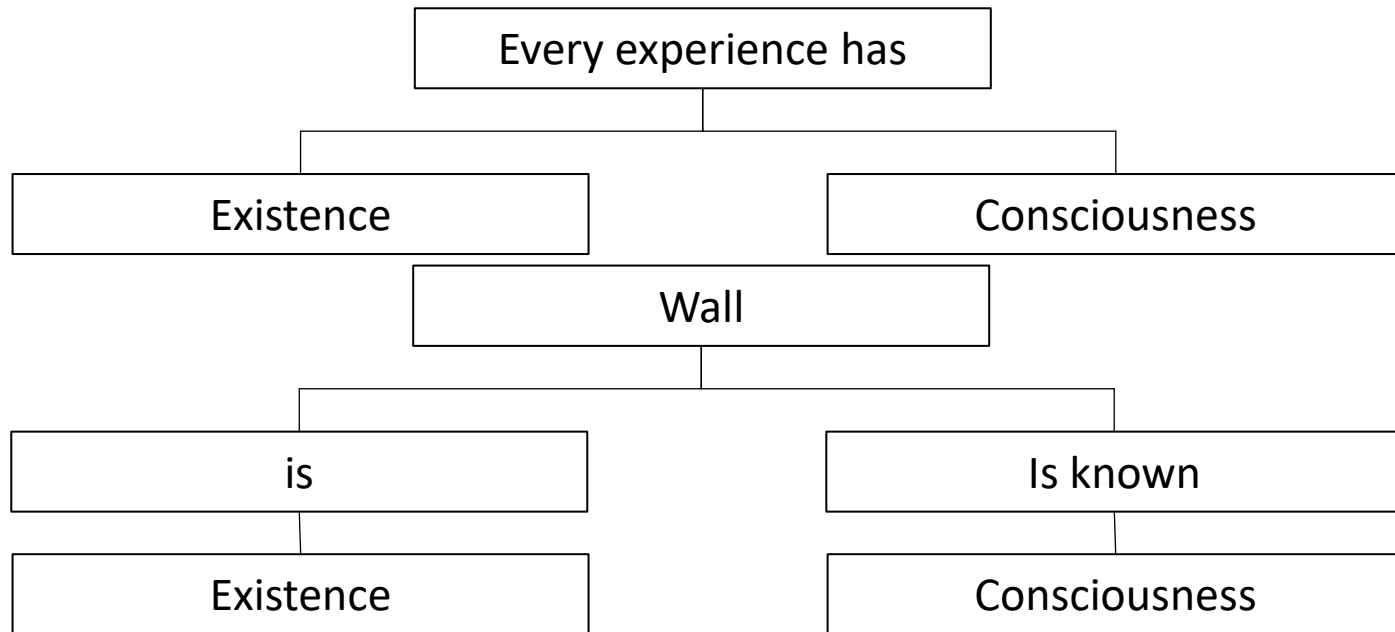


- World is a Bundle of Sajatiya, Vijatiya, Svagata Bheda
- Brahma - Atma - Extraordinary principle which is free from Bheda Trayam, Advaitam, Abhedam, Bheda rahitam.

- Jnani is aware of both this at the same time.
- By its very nature world is Vilakshanam, different, endowed with a differences.
- Who is Jeevan Mukta?
- In and through all of them

**c) Sarvatra Sama Darshitam :**

**• In and through Vilakshanam, Vishamam, he sees Samam, uniform Brahman, in the form of existence everywhere and in the form of consciousness all the time.**



- Isness and knownness pervades every object.
- If isness is missing, you can't talk about the object.
- If knownness is missing, you can't talk about the object.
- Existence and consciousness principle is Samam.

- Sarvatra Pratibodha Veditvam, Sama Darshitam
- Jeevan Muktyasya Lakshanam

### Gita - Chapter 5 :

विद्याविनयसम्पन्ने  
ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च  
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē  
brāhmaṇē gavi hastini |  
śuni caiva śvapākē ca  
paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

### Gita - Chapter 6 :

सुहृन्मित्रार्युदासीन  
मध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु  
समबुद्धिर्विशिष्यते ॥ ६-९ ॥

suhṛn mitrāryudāsīna  
madhyasthadvēṣyabandhuṣu |  
sādhuṣvapi ca pāpēṣu  
samabuddhirviśiṣyatē || 6-9 ||

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

- **Samadarsanam is uniqueness of Jnani in and through experience of Vishama.**
- Being Aware of the screen even when Movie characters Change.
- Both are there

## Dakshinamurthy Stotram :

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

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

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

- World is a movie, enjoy the movie but be aware, this is Jeevan Mukta.
- Because of the wholistic vision, what is the Advantage he enjoys?
- Otherwise he will not take the trouble of Sravanam, Mananam, Nididhyasanam.

### We are discussing hard topics : Mahavakyam, Lakshana

- What benefit I get? Is it waste of time?
- What is the advantage Jnani enjoys?

### Verse 88 :

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयाऽऽत्मनि ।  
उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ 435 ॥

*iṣṭāniṣṭārthasamprāptaui samadarśitayā''tmani |*  
*ubhayatrāvikāritvaṃ jīvanmuktasya lakṣaṇam || 435 ||*

When confronted with things pleasing or painful, to be unperturbed in both cases, by maintaining an equal attitude - This is the indication of a Jivanmukta. [Verse 435]

### Verse 87 :

- **Intellectual status of seeing wholeness and consequent emotional advantage, emotional liberation because he is Anchored in Samam, Brahma which is stable**
- Whole world unstable, constantly changing, gives Varieties of good, Bad experiences.
- In changing roller Coaster life, Jnani has stable Anchor which is Atma, Brahman, which is himself, real nature.
- Because of stable anchor, he is able to Keep up his emotional balance in and through the Turbulences, Turmoil's of life

### Example :

- Travel in a Bus
- Sometimes get a seat or not move forward, backward, turn violently.
- To Avoid a fall, hold on to handle, Rod on top, pole

World / Life	Intelligent
Bus Travel	Looks for Anchor first, not in old age

- No family member is anchor because nothing is indefinite, stable.
- Once you get Anchor, Good and Bad experiences batter me.
- I May move here and there but I will never fall, I will maintain equanimity, emotional balance is maintained.

**Emotional balance in life can be maintained only if we have the anchor of Atma.**

**a) Ishtam :**

- Liked thing comes

**b) Anishtam :**

- Unliked thing comes, never expect, never want, want to avoid, can come.
- **Life is a continues battle between freewill and fate - Prarabdha**
- Prayatna and Prarabda unfair Boxing Match

**Prarabda :**

- Boxer
- Can see
- I can't see Prarabda
- It can give me Punches left and right
- Don't know where I will get Punched now

**c) Sampraptou :**

- Punches, caused by Desha, Kala, Prarabda, continuously throw challenges in life.
- How does a Jnani takes this?

**d) Samadarshitaya :**

- Because he is Anchored In Sama Darshanam.

Sama	Darshanam
- Same - Brahman / Atma	- Vision of Brahman or Atma



- **Brahman - Atma Darshanam is not visually seeing but constantly being Aware**

### e) Atmani Avikaritvam :

- Atmani = In the mind
- Avikaritvam = No Turbulence, Turmoil
- Emotions are there but they are handalable, Balanced
- Never zero Emotion
- FIR reduction
- Frequency of wild emotional disturbances, intensity of emotional disturbances, reduced
- Recovery period of emotional disturbances, reduces.
- All 3 will come down, nature of mind is to bring out emotions.
- Bad Experiences will affect.
- Only after death, it wont affect, but handlable.

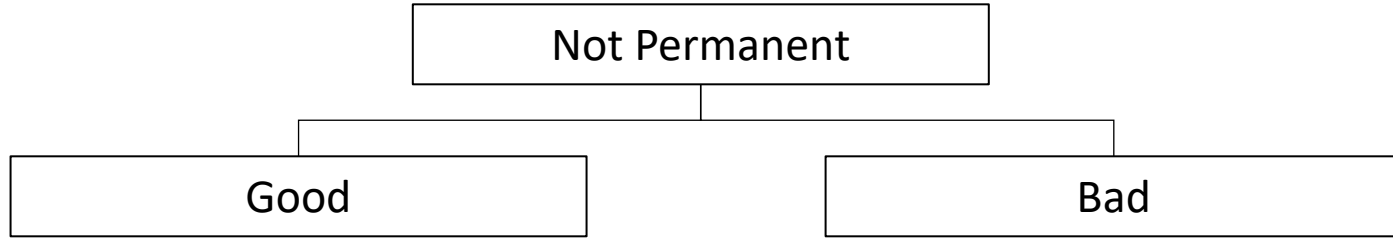
### Gita - Chapter 5 :

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

na prahr̥ṣyēt priyaṃ prāpya  
nōdvijēt prāpya cāpriyam |  
sthirabuddhīrasammūḍhaḥ  
brahma-vid-brahmaṇi sthitaḥ || 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]

- When good experiences come, not over excited.
- Enjoys that, but aware it is also temporary.
- Terrible experiences come, he will be affected, But is aware that it will Pass.
- Worst disease must pass.



- Don't be downcast.

## Gita - Chapter 2 :

जातस्य हि ध्रुवो मृत्युः  
ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे  
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

**jātasya hi dhruvō mṛtyuh  
dhruvaṁ janma mṛtasya ca |  
tasmād aparihāryē'rthē  
na tvaṁ śōcitum arhasi || 2-27 ||**

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

- Birth - Death will be there
- Remaining in Atma, understand both Ishtam (Janma), Anishtam (Maranam) as the natural features of the world.
- Nobody can change the nature of the world.

- Therefore, over the inevitable, don't Grieve.
- Apariharyam = Can't complain over a fact.
- **Complaining over a fact is foolishness.**

### Example :

- Eye doctor - I have problem, eyes are seeing rightly.
- Eyes are seeing will recommend another doctor, Mental doctor.
- Nobody complaints eyes seeing, body is Ageing, people are coming and going
- Aparharyerthe Na Tvam Shochitum Arhasi Over inevitable fact, don't Grieve.

### Gita - Chapter 2 :

श्रीभगवानुवाच ।  
अशोच्यानन्वशोचस्त्वं  
प्रज्ञावादांश्च भाषसे ।  
गतासूनगतासूंश्च  
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca ।  
aśocyānanvaśocatvaṁ  
prajñāvādāṁśca bhāṣase ।  
gatāsūn agatāsūṁśca  
nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

**The Blessed Lord said** : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.  
[Chapter 2 – Verse 11]

- Loss of people, faculties...

- **Mind which is ready to loose the loosable is a wise mind.**

- **Mind which is not ready to loose the loosable is ignorant mind**

- Jnani enjoys emotional balance even in the worst period

### Gita - Chapter 6 :

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

yaṁ labdhvā cāparam̃ lābham̃  
manyatē nādhikaṁ 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]

### Avikaritam :

- Vikaritam = Emotional reaction
- Absence of Violent emotional reaction

### f) Ubayatra :

- Both in Ishta Prapti - Favourable situations, Anishta Prapti - Un favourable situations, don't get carried away.

- **If mind enjoys, Samatvam it is Jeevan Muktasya Lakshanam.**

### Gita :

- Chapter 2 - Verse 54 to 72 : Sthira Pragya Lakshanam
  - Chapter 14 - Verse 22 to 27 : Guna Teeta Lakshanam
  - Chapter 12 - Verse 13 to 20 : Para Bhakta Lakshanam
- } Samatvam

## Lakshanam :

- Characteristics of a Living liberated person.

## Verse 89 :

साधुभिः पूज्यमानेऽस्मिन्पीडयमानेऽपि दुर्जनैः ।

समभावो भवेद्यस्य स जीवन्मुक्तलक्षणः ॥ 441 ॥

*sādhubhiḥ pūjyamāne'sminpīḍyamāne'pi durjanaiḥ |*

*samabhāvo bhavedyasya sa jīvanmuktalakṣaṇaḥ || 441 ||*

He who feels the same when his body is worshipped by the virtuous or tortured by the wicked is considered a Jivanmukta. [Verse 441]

### a) Asmin Sharire :

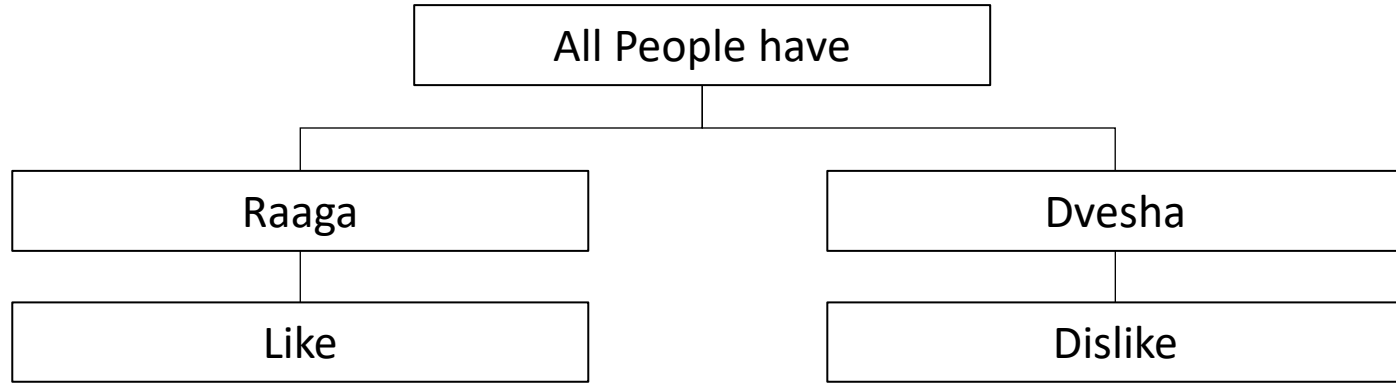
- In this Body

### b) Sadhubihi Pujyamane :

- Jnani will be respected by a Sadhu
- Sadhu - Noble people, admire, value, Appreciate, worship Jnani (Acharya Upasanam)
- Do Shodasa Upachara Puja
- Jnani not excited

### c) Peedyamane Api Durjanaihi :

- People harm Jnani
- Priests, religious, break sacred thread, Criticized.



- We fall within Raaga list / Dvesha list of family people and in the office.
- It is a fact, what others talk about me.
- People talk with smiling face.
- Law of Universe - No one Uniformally liked, disliked
- Rama, Krishna - Disliked
- Some enjoy these topics, talk ill of me, Criticising me, I thank god
- Many spend money to serve the world, by my mere existence, I can serve the people.
- I am object of their Criticism and they enjoy... I am giving joy.
- I can give Joy to back biting people.
- Nindaya paridosha Neti Anugrahame... Hetoho Parityajanyahi...
- Many spend millions to serve the world, I also serve the world by mere existence, I am not affected.
- Even if hurt by Durjana, evil people.

#### d) Samabhavo Bhaved Yasya :

- One who has got sama Bhava
- Sama Darshanam previously - Outside
- Sama Bhava - inside - Equanimity of mind, feelings balanced.
- No overwhelming excitement when Puja comes.
- No overwhelming depression when hatred comes.
- Because of equanimity he is able to avoid reactions.
- Agitation born reactions he avoids.
- He only avoids agitation based impulsive reactions but according to situation whatever action has to be taken, responses to be given, someone hurting me constantly, I am not able to move forward.
- Jnani gives appropriate responses.

#### Sama Bhava :

- Not inaction, silent suffering
- Absence of reaction, not absence of action
- Whatever appropriate action is required he does

• **Maintain equanimity but when dharmic duty comes - Tasmad Yuddhasva Bharatha.**

अन्तवन्त इमे देहाः  
नित्यस्योक्ताः शरीरिणः ।  
अनाशिनोऽप्रमेयस्य  
तस्माद्युध्यस्व भारत ॥ २-१८ ॥

antavanta imē dēhāḥ  
nityasyōktāḥ śarīriṇaḥ |  
anāśinō'pramēyasya  
tasmād yudhyasva bhārata || 2-18 ||

It is said that these bodies of the embodied self have an end. The self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata.[Chapter 2 - Verse 18]

- Fight, legal action, talk, quit Place, may not do, well thought, deliberate response coming from a calm mind.
- **Jnani responds calmly but avoids impulsive reaction.**

**e) Yasya Bhavet :**

- One who has got mental Samatvam, balance.

**f) Saha Jeevan Muktaḥ Ishyate :**

- He is considered Jeevan Mukta
- These are emotional characteristics of a Jnani
- We also love to have such a mind Un-agitated, able to move on, in spite of problems, a beautiful mind.
- Vajra Dhapi Katho rani Mrudini Kusuva Api, Loko Uttaranam Chetamsi Konu Vigyana Marhasi...



Painful situations come	Vajradhapi Katho Rani
<ul style="list-style-type: none"> <li>- Mind harder than diamond capable of withstanding pain</li> <li>- When going through pain, his mind hard like a rock</li> <li>- Can withstand pain of body</li> </ul>	<ul style="list-style-type: none"> <li>- Harder than diamond</li> </ul>

### When he sees pain of others :

- Heart melts
- Soft like flower, Mrudini Kusuma Api
- Can't withstand pain of others
- In handling others, can't give pain to others Gita Chapter 12, got soft - heart, mind.

### Gita - Chapter 12 :

अद्वेष्टा सर्वभूतानां  
मैत्रः करुण एव च।  
निर्ममो निरहङ्कारः  
समदुःखसुखः क्षमी ॥ १२-१३ ॥

advēṣṭā sarvabhūtānām  
maitraḥ karuṇa ēva ca |  
nirmamō nirahaṅkāraḥ  
samaduḥkhasukhaḥ kṣamī || 12 - 13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13] 78

योगस्थः कुरु कर्माणि  
सङ्गं त्यक्त्वा धनञ्जय ।  
सिद्ध्यसिद्ध्योः समो भूत्वा  
समत्वं योग उच्यते ॥ २-४८ ॥

yōgasthaḥ kuru karmāṇi  
saṅgaṃ tyaktvā dhanañjaya |  
siddhyasiddhyōḥ samō bhūtvā  
samatvaṃ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 - Verse 48]

- **Same Samatvam by Karma Yoga and Dvaita Bhakti, avoid Sakama Prayers, do Nishkama Prayer.**
- Oh Lord, I don't want to Succumb to my Raaga - Dvesha, will not demand anything, will accept, whatever you give me.
- My anchor is you, my Ishta Devata, Ishvara.

Jnani	Karma Yogi and Nishkama Bhakti
Has Nirgunam Brahma as Anchor	Has Ishta Devata as Anchor

- Anchor will work, will have to practice Nishkama Bhakti and have to come out of influence of Raaga - Dvesha.
- **As long as we are slaves of Raaga-Dvesha, emotional Samsara will continue.**
- Come out with Vairagyam.

Samatvam, 2 Methods both  
important

Vairagyam Karma Yoga

- Initially

- Jnana Vairagya Siddhartham

Jnanam

- Later, reinforces Vairagyam and  
gives greater Samatvam our  
prayer

**Annapoorna Stotram :**

नित्यानन्दकरी वराभयकरी सौन्दर्यरत्नाकरी  
निर्धूताखिलघोरपावनकरी प्रत्यक्षमाहेश्वरी ।  
प्रालेयाचलवंशपावनकरी काशीपुराधीश्वरी  
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥१॥

Nitya-[A]nanda-Karii Vara-Abhaya-Karii Saundarya-Ratna-[A]karii  
Nirdhuuta-Akhila-Ghora-Paavana-Karii Pratyakssa-Maaheshvarii |  
Praaleya-Acala-Vamsha-Paavana-Karii Kaashii-Pura-Adhiishvarii  
Bhikssam Dehi Krpa-Avalambana-Karii Maata-Annapuurnne[a-li]shvarii ||1||

(Salutations to Mother Annapoorna) Who always give Joy to Her Devotees, along with Boons and assurance of Fearlessness (under Her Motherly care); Who is a repository of great Beauty and makes their minds beautiful by the touch of the Gem of Her (inner) Beauty, Who Purifies all the Poisons and Sufferings of their minds (by the touch of Her Compassion and Bliss), and Who is the Great Goddess manifested visibly in Kashi, Who Sanctified the Lineage of the King of the Mountain of Himalayas (by taking birth as Devi Parvati); Who is the Ruling Mother of the city of Kasi, O Mother Annapoorneswari, Please grant us the Alms of Your Grace; Your Grace which Support all the Worlds. [Verse 1] 880

- If at all we have to demand, then demand Vairagyam and Jnanam.
- Can we demand other things and in end this also.
- Jnana - Vairagyam not additional demand
- It should replace all other demands from the lord.
- With Vairagyam and Jnanam I can fight the fears of the future.
- Have strength to go through Pains of the present.
- Courage to fight fears of future
- Courage and Strength can get through Vairagyam and Jnanam
- Good Karma Yogis enjoy Jeevan Mukta also, will have balance.

### 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]

- Qualification which Karma yogi enjoys before Jnanam.
- Jnani enjoys Samatva Darshanam in his experience of the world.

- Jnani enjoys Sama bhava, equanimity while going through, Prarabdha which comes regularly.
- Description of Jnani as Jeevan Mukta concluded here

### g) Yasya Samabhava Bhavet :

- Whoever has equanimity, he is a Jeevan Mukta.

### Verse 90 :

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।

अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ 443 ॥

*vijñātabrahmatattvasya yathāpūrvam na saṁsṛtiḥ |*

*asti cenna sa vijñātabrahmabhāvo bahirmukhaḥ || 443 ||*

For him who has realised the essence of Brahman, there is no reaching out for sense objects as before. If there is, then he has not realised Brahman. His senses still have an outgoing tendency. [Verse 443]

### a) Vigyata Brahma Tat Vasya :

- Suppose a person has clearly known Brahma Tatvam.
- Clear knowledge includes Paroksha Jnanam initially and Aparoksha Anubhava, Jnanam later.

Paroksha Jnanam	Aparoksha Anubhava
<ul style="list-style-type: none"> <li>- There is Brahman which is cause of the Universe</li> <li>- Brahman is, Asti</li> </ul>	<ul style="list-style-type: none"> <li>- Not mystic experience</li> <li>- Clarity with doubt, claim I am Brahman which is Jagat Karanam</li> <li>- Brahman am I, Asmi</li> </ul>

- Vigyana Brahma Tat Vataha - is name of Jnani who has come to Mahavakya Vichara

**b) Yata Purvam Na Samsrtih :**

- He will never have Samsara like before
- Jnanam and Samsara are like light and darkness, cannot Co-exist.
- Jnanam becomes Jnana Nishta through Mananam and Nididhyasanam.

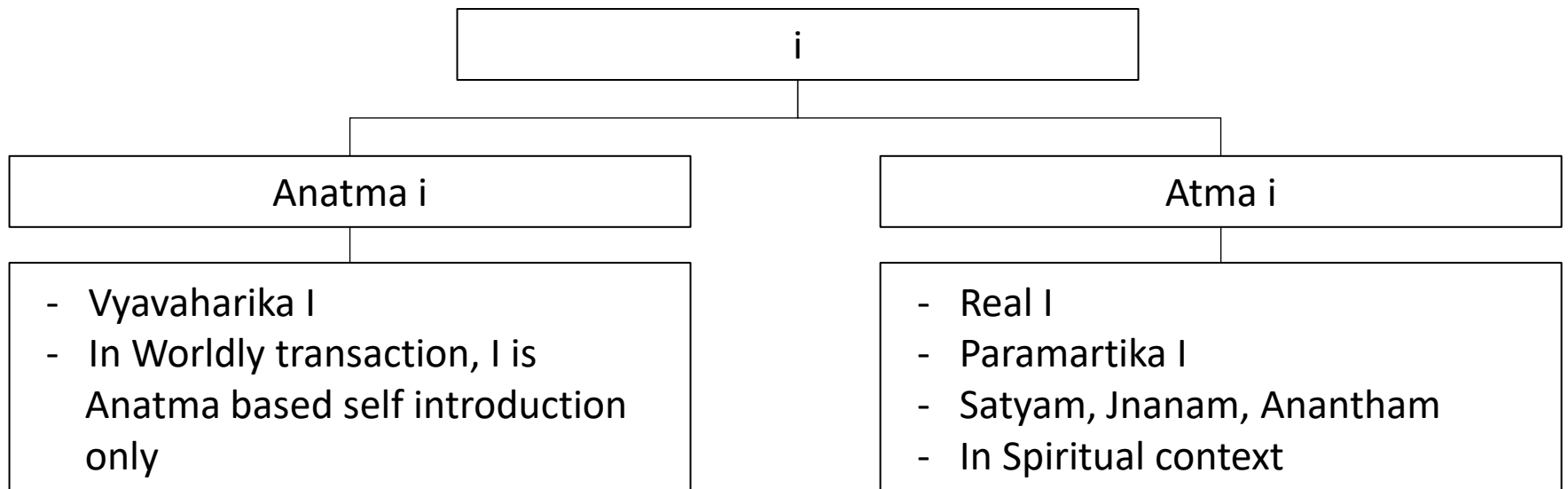
**c) Samsruti Asti Chet :**

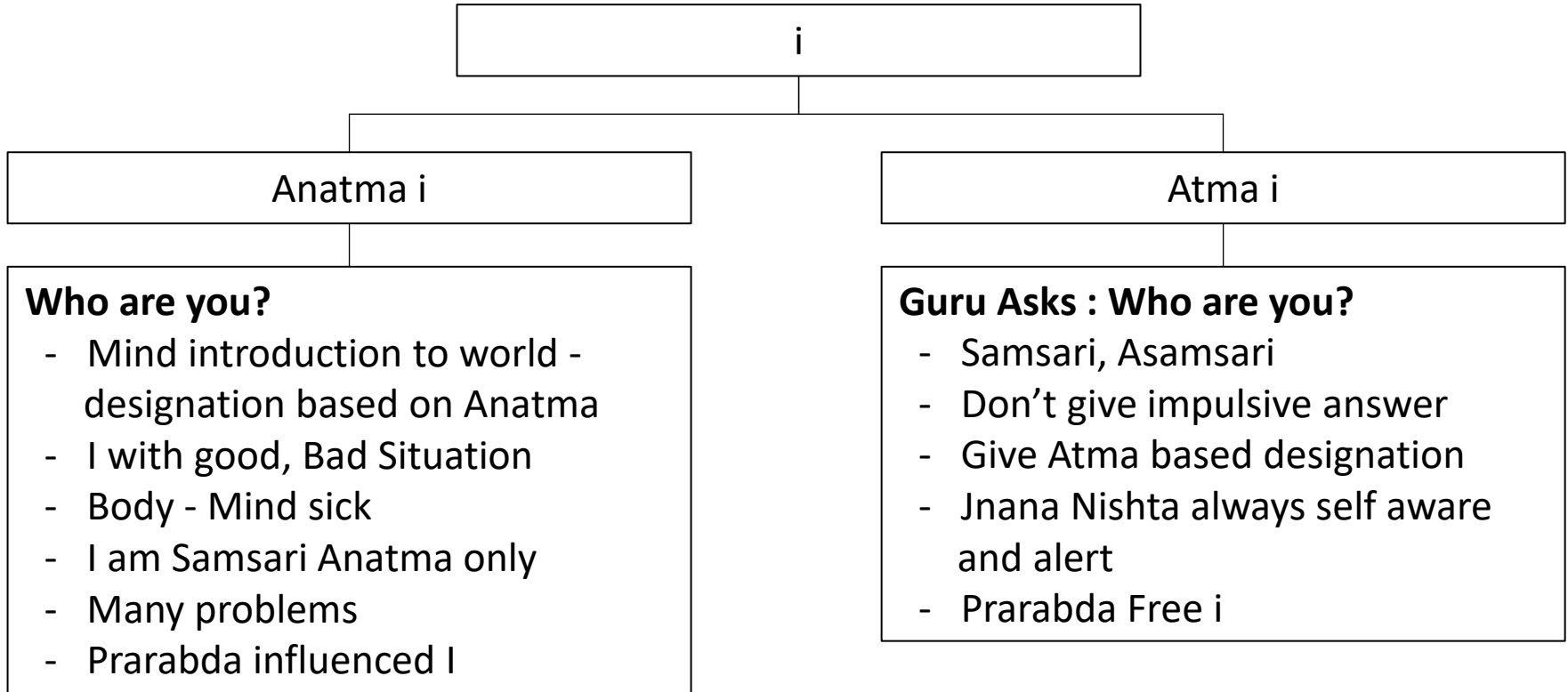
- Suppose a person says, I have Jnanam and also problems, Samsara also.

**d) Saha Na Vigyana Brahma Tatvataha :**

- He does not know Brahman
- Aham Brahma Asmi is a lip service that he does

**e) Bahirmukhaha :**





### When context comes :

- Am I Samsari / Asamsari
- Reply not body - Mind - Family based, Business Based
- Base on real I
- Jnani knows how to Switch over from small I to big I

### Jnani's Answer Always :

- I am not samsari, Sick, tragedy
- He is Aware of Anatma
- Anatma has situations to be addressed.

## Lecture 40

### Revision - Verse 90 :

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।

अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ 443 ॥

*vijñātabrahmatattvasya yathāpūrvam na saṁsṛtiḥ |*

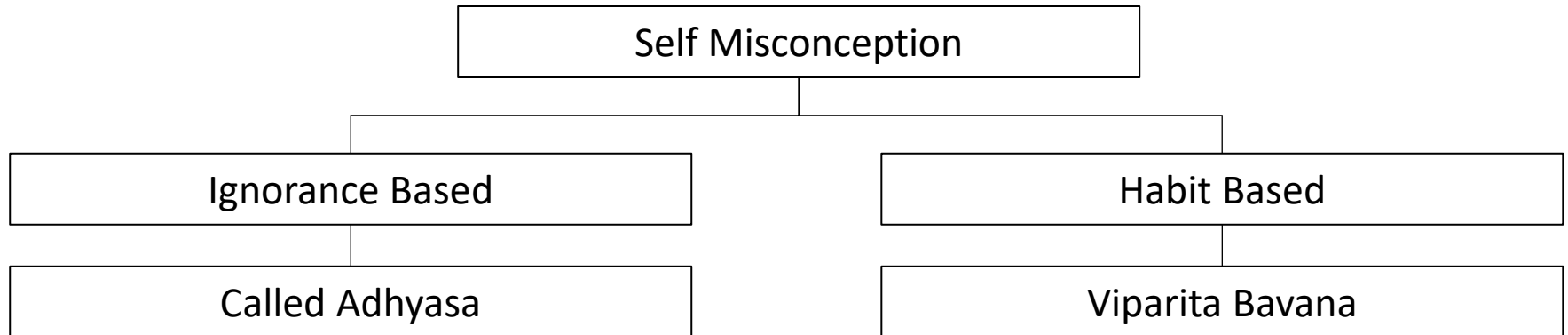
*asti cenna sa vijñātabrahmabhāvo bahirmukhaḥ || 443 ||*

For him who has realised the essence of Brahman, there is no reaching out for sense objects as before. If there is, then he has not realised Brahman. His senses still have an outgoing tendency. [Verse 443]

- Jnana Phalam - Jeevan Mukti concluded

### a) Vigyanatat brahma tat Vasya Samsruthihi Nasti :

- Vigyanatat brahma tat - Person who has done Sravanam, Mananam, Nididhyasanam attained Jnana Nishta.
- No more intellectual samsara in the form of Self ignorance and self misconception.
- They don't exist in form of ignorance based, Self misconception.



- He has removed both, hence Jnana Nishta, free from intellectual Samsara.

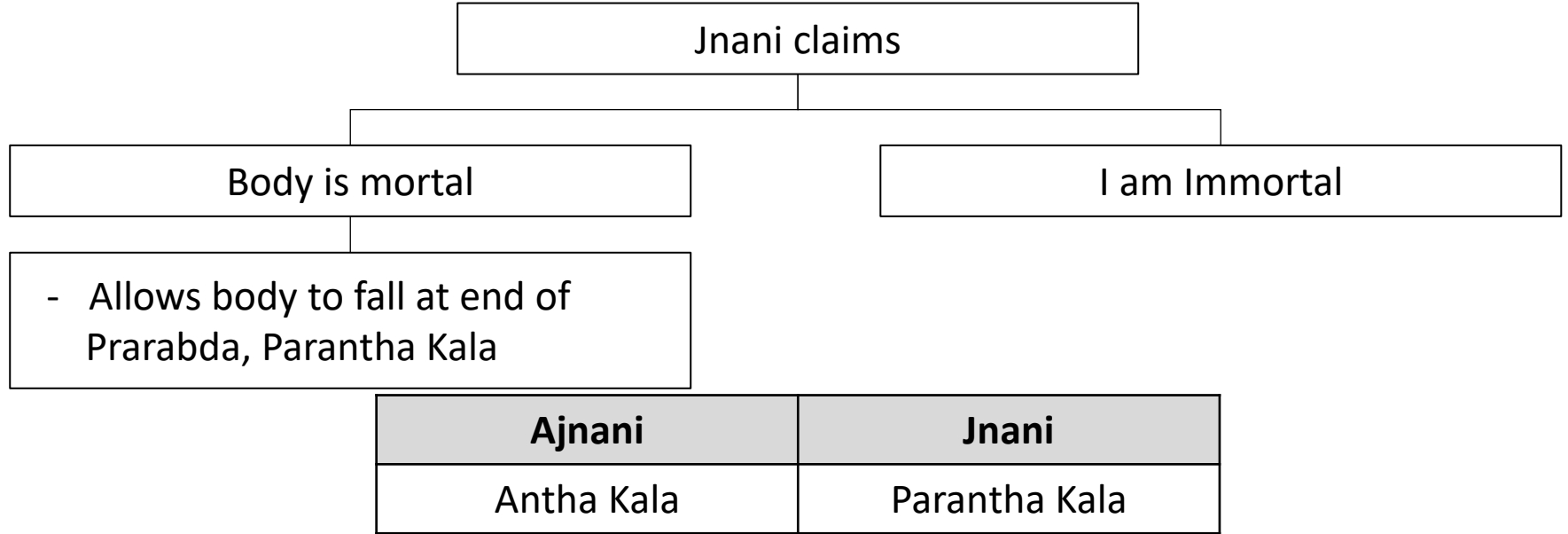


- Looks Upon himself not as finite mortal Jiva but as Jagat Adhishtanam Brahma.
- No effort required because it has gone into his Sub-conscious mind.
- This is freedom from intellectual, Samsara in the form of self ignorance and self misconception.
- He is free from emotional Samsara by following Karma Yoga, Acquiring Sadhana Chatushtaya Sampatti, focusing on Vairagyam part.
- Raaga - Dvesha is cause of emotional Samsara.
- Vairagyam considerably reduced it before Jnanam.
- After Jnanam, Vairagyam detachment is reinforced.
- It further reduces emotional Samsara.
- Therefore, he is free from emotional Samsara also
- Not free from emotion which is nature of the mind.
- It is the function of the human being.
- Emotions don't cause Samsara
- Emotion not pain, Burden but blessing.
- Fine emotions are there
- He is Jeevan Mukta, continues to live because of Prarabda Karma.
- No Raaga - Dvesha, with reference to long, Short life.
- Prarabda is Accepted, resisting Prarabda is Samsara - 5<sup>th</sup> Capsule.

- Jnani does not ignore, forget his real nature, remembers his real nature all the time, life - Long - Short, not a burden for him
- As long as person has intellectual Samsara, not Jnani
- Bahirmukha extrovert, obsessed with 5 Anatma, Samsara continues.

### Videha Mukti : Verses 91 to 101 :

- What happens to Jnani during fall of physical body?



### Verse 91 :

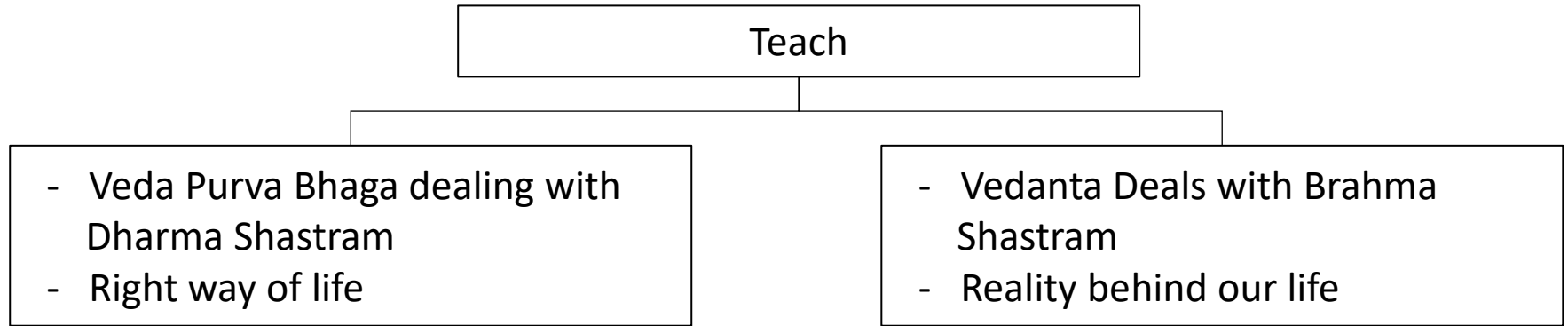
अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।  
सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥ 448 ॥

*aham brahmeti vijñānātkalpakoṭīśatārjitam |*  
*sañcitam vilayaṁ yāti prabodhātsvapnakarmavat || 448 ||*

‘ I am Brahman’, with this realisation, the actions of a hundred Crore cycles come to nought, like the actions in the dream on waking up. [Verse 448]

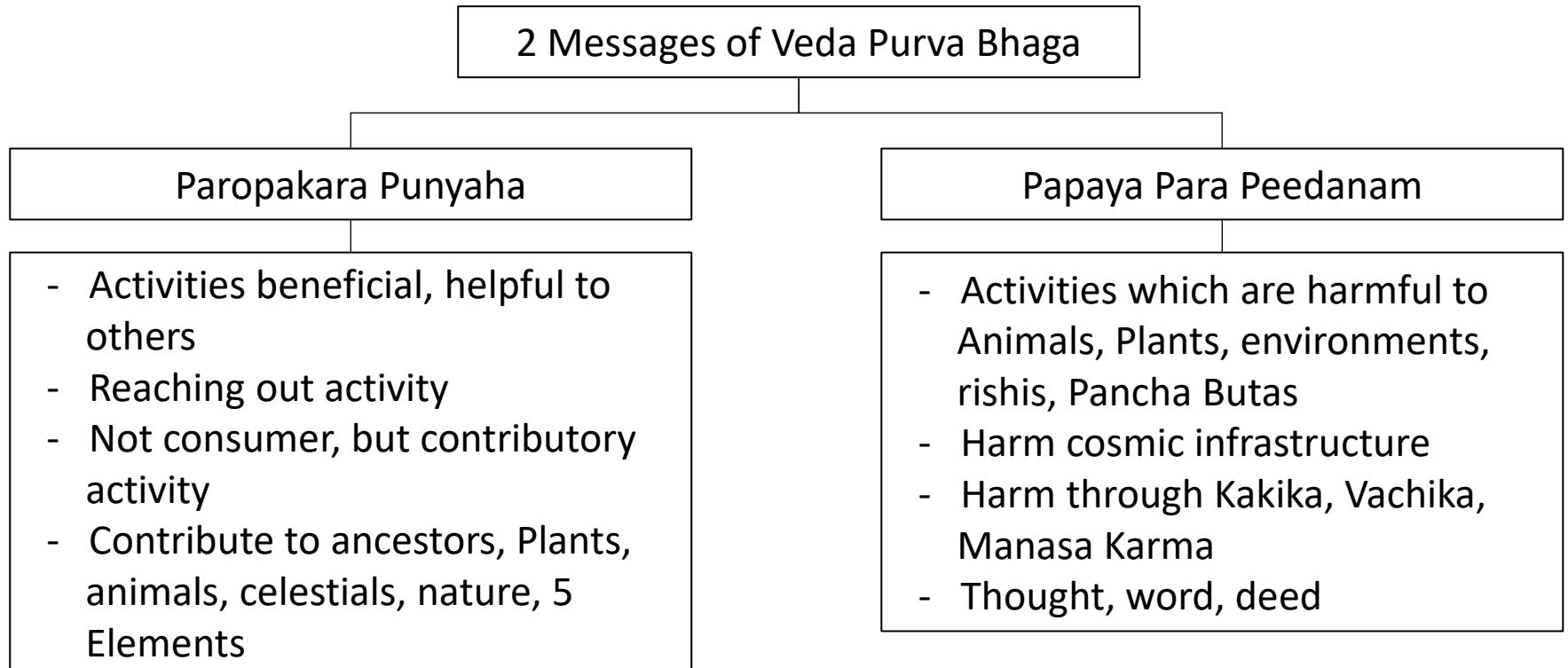
## Law of Karma in Vedic teaching :

- Vyasa - Wrote Puranas - Elaborating teaching of Vedas.



## Dharma Shastra conveys 2 Messages :

- Ashtadasha puraneshu... Vachanayam Dvayam



## 2 Messages of Veda Purva Bhaga

### Paropakara Punyaha

- Being aware, contribute to them because they preserve me
- Gives special result of Punyam, unique to Hinduism
- Merit, credits

### Papaya Para Peedanam

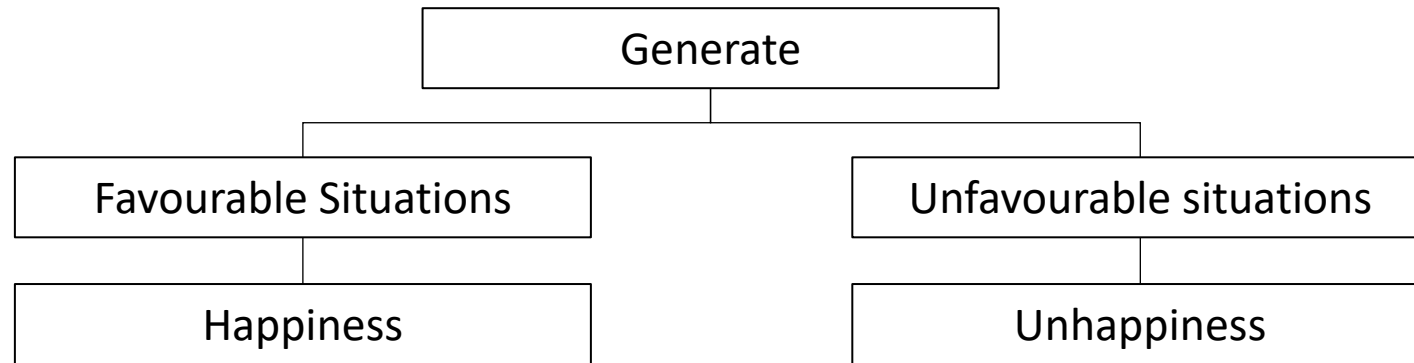
- Gives special result of Papam, Unique to Hinduism
- Demerits, discredit

- Can't detect with instruments at our disposal, Apaurushaya Vishaya, Alaukikam, Veda Pramana.
- Matra Siddham, Adhrishtam, invisible, special result.
- No concept in English
- Positive and negative points, we earn through helpful, harmful activities.

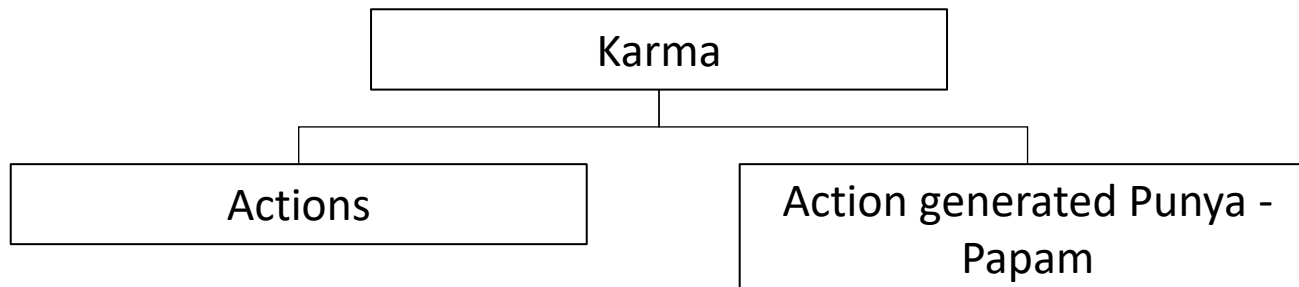
**• Every human being continuously earning Punyam and Papam and stored in Karana Shariram.**

- Karana Shariram is Avyaktam, invisible.
- Stored Punya Papam also is Avyaktam, invisible, earned in countless past human Janma.
- Animals programmed, don't earn Punyam - Papam.
- Don't have functioning freewill to choose their activity.

- They are not responsible for their life
- Remain unmanifest, depend on type of Karma, which we can't know, have different gestation, incubation.



- Immediate, remote future we all earn, Adrishta Punya - Papam stored in Karana Shariram.
- It is called Karma also.



- Context determines meanings
- Punya Papam is extremely powerful
- **Karma is the most powerful force in entire Universe**
- Karma in the individual and Karma in the Samashti is most powerful force.
- Living beings have Sanchita, Plants and Animals were human beings before current birth.

- Bhagawans imprisonment is Plant - Animal body
- They can't cause too much damage.
- If I misuse the freewill, Bhagawan clamps the freewill, like clamping speed of vehicle.
- **Karma influences all the events in individual life and life of the world**
- Life span of individual, Cosmos, governed by law of Karma, force of Karma.

### Why Bhagawan created me? Corona?

- "Karma" Determines all phenomena individual and Cosmos.
- At the beginning of Srishti, Sukshma Shariram I get depends upon Punya - Papam stored in Karana Srishti.
- During every birth, type of Sthula Shariram is determined by Stored, unfolding Punya - Papam Stored in Karana Shariram.
- Sukshma Shariram and Sthula Shariram's journey during life and after death governed by Karma.
- Human beings can't see
- Bhagawan can see with his Maya Shakti.
- During life, Good Bad events, experiences, we don't have explanation, or know the cause.
- Good luck, Good fortune = Invisible Punyam unfolding
- Throughout life, we can't explain
- Intense suffering, why me?

- When angry with God, Veidica remembers because of Stored Papam which I have gathered.
- World - People - are Nimittam, instrument for Karma to give me Pleasure
- Karma can't directly give
- world, family, people are dispensers of Sukham and Dukham of my own Karma.
- Sraddha and Bhakti not Shattered by happenings in life
- He knows the Answer, learns the law of Karma in beginning of life.
- Be prepared, internalize the law of Karma.

### Gita - Chapter 13 :

समं सर्वेषु भूतेषु  
तिष्ठन्तं परमेश्वरम् ।  
विनश्यत्स्वविनश्यन्तं  
यः पश्यति स पश्यति ॥ १३-२८ ॥

samaṃ sarvēṣu bhūtēṣu  
tiṣṭhantaṃ paramēśvaram |  
vinaśyatsvavinaśyantaṃ  
yaḥ paśyati sa paśyati || 13-28 ||

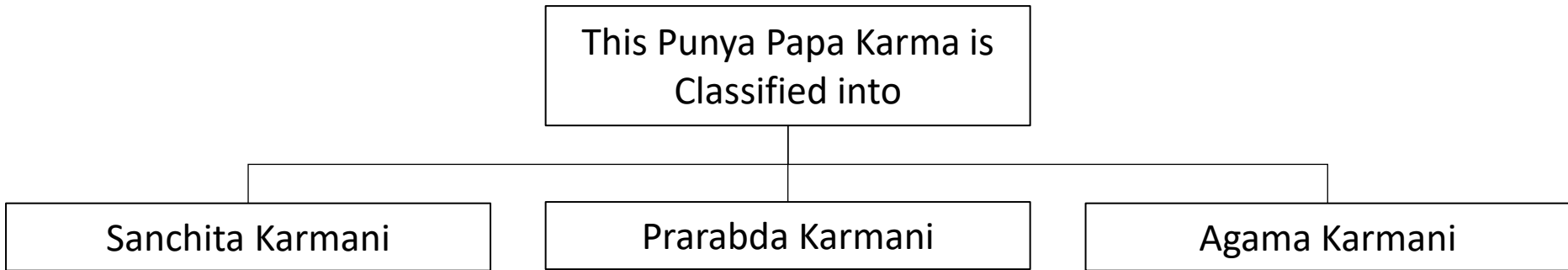
He sees, who sees the supreme lord existing equally in all beings, the unperishing within the perishing. [Chapter 13 - Verse 28]

- Law of Karma, Punya Papam unfolds every moment.

### Example : Seeker :

- I am going to Purchase a hearing aid and give to Bhagawan, he is not listening to my prayers.

- Can't seek favours, do Karma and get Karma Phalam.
- Seek Karma Phalam what I deserve, not what I desire.
- **God does not confirm Phalams to my Raaga Dvesha but confirms to my Punya - Papa Karmani**
- If I know this, my faith and reverence for god will never diminish, whatever is Ups and Downs that I go through in life.



- Karma = Adrishta Punya Papa Karma Phala  
= Jahati Lakshana, Karmas gone in past Janma  
= Karma Phalam result
- Sanchita - Jahati Lakshana  
- Adrishta Punya - Phalam
- All Karmas common to Jnani and Ajnani

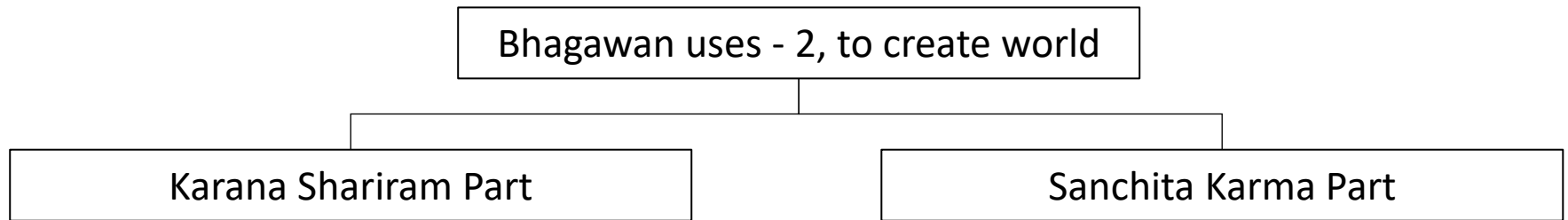
### What is specialty of Jnani?

- All living have Karma, stored in Karana Shariram earned in immediate, countless past human Janmas, Accumulated Karmas.



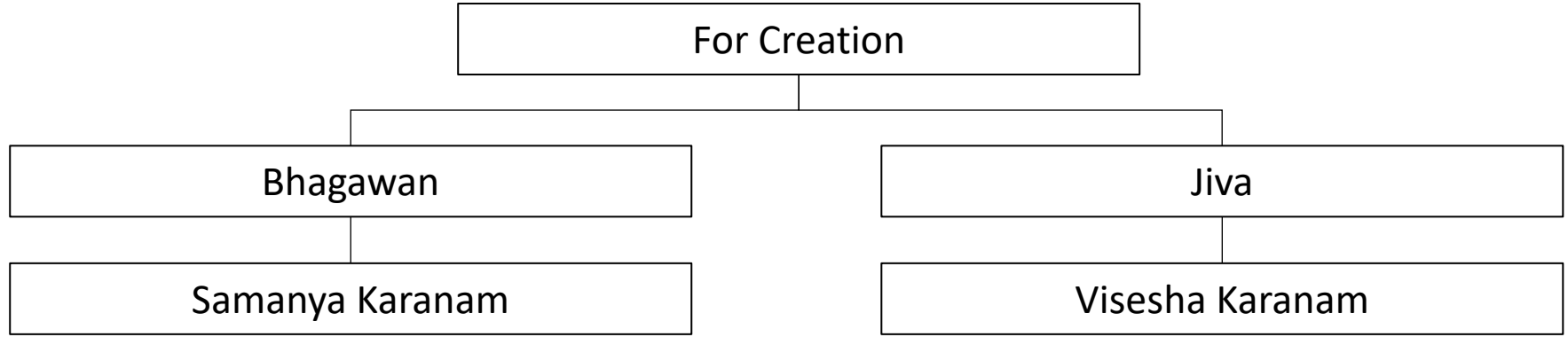
## San - Chit - Bag :

- To Accumulate
- That in which everything is dumped and Carried
- When does Karana Shariram begin? Anaadi
- All Jivas have been existing since beginningless time
- Sukshma Sharirams come and go, Srishti after Srishti
- Sthula - Janma after Janma
- Karana Shariram - from beginningless time



- Jiva alone contributes to Bhagawan, Universe is joint Venture of Jiva and Ishvara.
- Ishvara uses Punya - Papa of Jiva
- Karmas fructify, give Pleasurable, painful experiences.
- Jiva requires Sukshma, Sthula Shariram and a Universe
- **Bhagawan provides relevant Sukshma, Sthula Shariram, and relevant environment for Manifestation of Stored Punya - Papam.**
- Bhagawan by himself can't create the Universe, this is a secret.
- Omniscient, Omnipotent Bhagawan.

- Bhagawan has limitation, needs Blue print of Jiva
- Jiva contributes the Punya - Papam.
- Bhagawan assisted by Punya - Papa Karma of beginningless Jiva creates Universe



- Arrival of creation, Bhagawan responsible
- Time of Arrival, type of creation, duration of creation determined by fructifying Karma.

### Gita - Chapter 15 :

श्रीभगवानुवाच ।  
 ऊर्ध्वमूलमधःशाखम्  
 अश्वत्थं प्राहुरव्ययम् ।  
 छन्दांसि यस्य पर्णानि  
 यस्तं वेद स वेदवित् ॥ १५-१ ॥

śrīBhagavānuvāca  
 ūrdhvamūlam adhaṣśākham  
 aśvattham prāhuravyayam |  
 chandāṃsi yasya parṇāni  
 yastaṃ vēda sa vēdavit || 15 - 1 ||

**The Blessed lord said :** They (wise people) speak of the indestructible Asvattha tree, having its toots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

- Moolam = Bhagawan = Samanya Karanam.

## Gita - Chapter 15 :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा  
गुणप्रवृद्धा विषयप्रवालाः ।  
अधश्च मूलान्यनुसन्तानि  
कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

adhaścōrdhvaṃ prasṛtāstasya śākhāḥ  
guṇapravṛddhā viṣayapravālāḥ |  
adhaśca mūlānyanusantāni  
karmānubandhīni manuṣyalōkē || 15- 2 ||

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action.  
[Chapter 15 - Verse 2]

- Other Moolam = Jivas Karma

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

- Bhagawan does everything, determined by our Karma.
- Bhagawan has disclaimer, you asked and forgotten
- **Can't avoid Consequence, if we don't remember.**
- Will not know all Karmas
- Bhagawan is fair
- I have faith in the law of Karma
- Faith in Bhagawan never challenged

- **Stored Accumulated karmas = Sanchita**

- Some fructify in remote future, is Sanchita, Harmless, don't do anything now.
- Karma Fructified, ready, Prakarshena Phala Adaya Arabyam, Prarabda Karma
- Started becoming active

### Example :

- Race, on your marks, ready, starting time important
- On your Marks - Karma = Prarabda Karma, responsible for Current life
- **At time of current Srishti, Sukshma earned**
- Current birth, Sthula determined by Prarabda
- Genetic disease, because of karma, determines parentage, Nimittam, family sibling, environment, country
- Many things happen for which I have not worked for

I work	I get
<ul style="list-style-type: none"> <li>- Cause</li> <li>- Treat disease</li> </ul>	<ul style="list-style-type: none"> <li>- Effect - Clear</li> <li>- Get new disease</li> <li>- New factor, win in stock - Markert</li> </ul>

### Gita - Chapter 2 :

सुखदुःखे समे कृत्वा  
लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व  
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā  
lābhālābhau jayājayau |  
tatō yuddhāya yujyasva  
naivaṃ pāpam avāpsyasi || 2-38 ||

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin.[Chapter 2 - Verse 38]

- Karma Yogi remembers Bhagawan while receiving Prasada.
- Awareness of Karma keeps me in peace without Jnanam.
- Throughout life, Prarabda unfolding.
- Life span - Decided by Prarabda, type of old age, Type of Journey after death depends on Prarabda.

### How long for next birth?

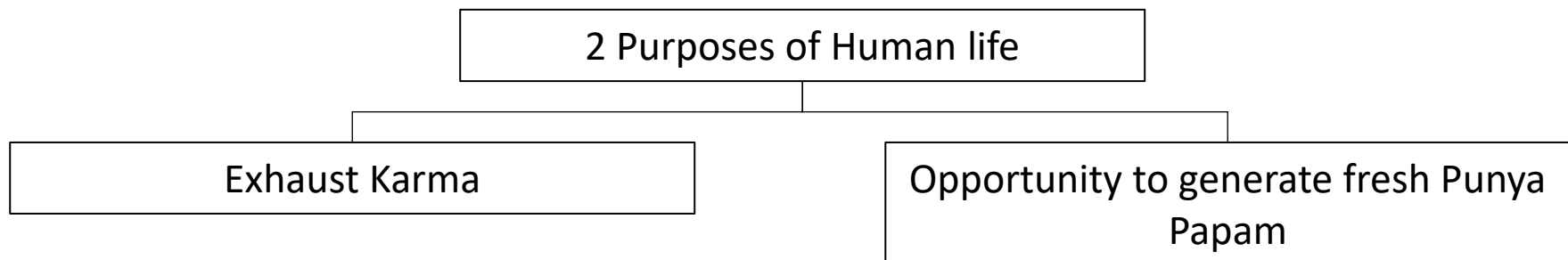
- Not uniform - Not immediate, not remote, depends on fructifying Karma

### iii) Agami Karma :

- Punya Papam we earn in Human birth

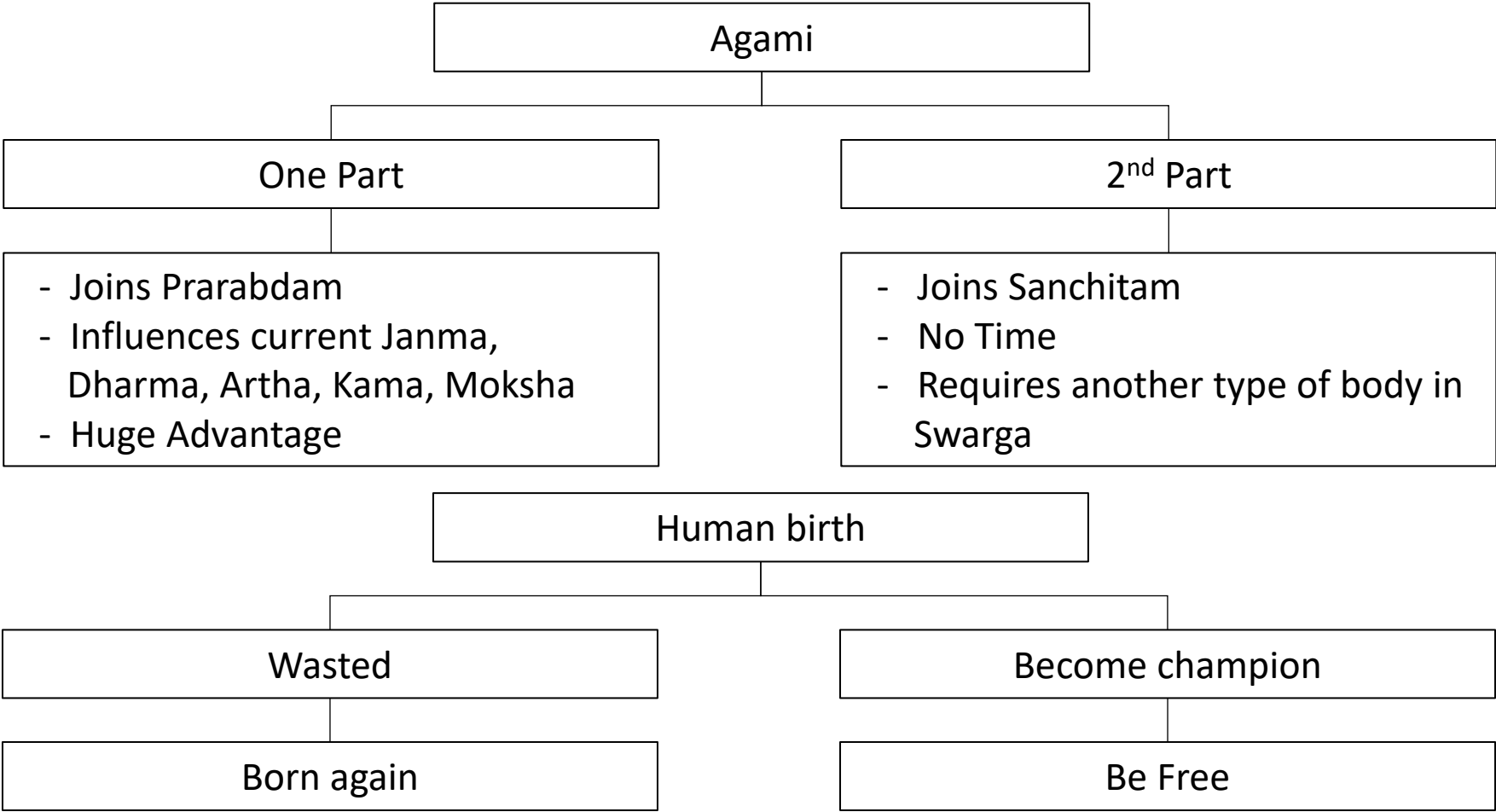
### Animals :

- Exhaust Prarabda as programmed, Bokta, not Karta, producing Punya - Papam, have Sanchitam.
- Had functioning freewill before, in Animals, freewill clamped.
- Human beings alone have freewill, can exhaust Prarabda.
- Can't escape clutches of Karma - Divine law have to exhaust.



# Generated Punya - Papa Karma in Present Janma is called Agami :

- Agam ishyati iti Agama will fructify in current Janma, they will join Prarabda.



- Law of Karma reveals greatness of Human Janma.

## Lecture 41

### Revision - Verse 91 :

अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।

सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥ 448 ॥

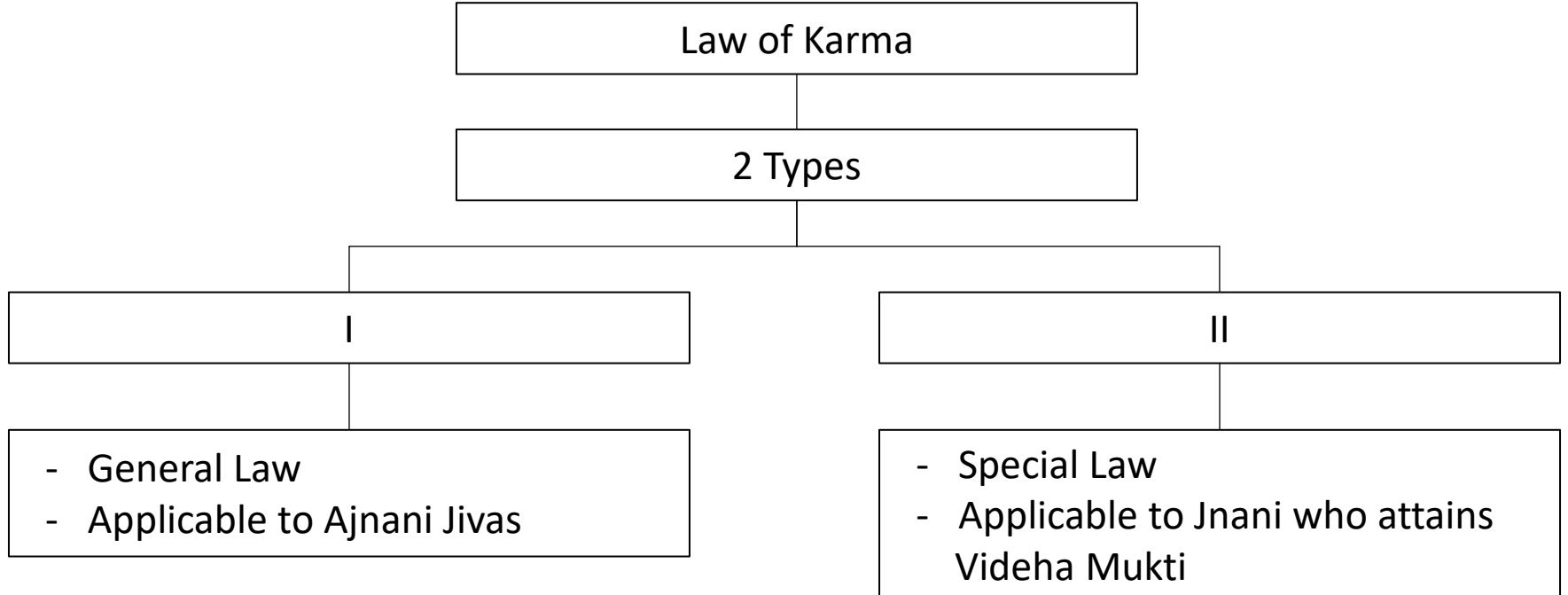
*aham brahmeti vijñānātkalpakotiśatārjitam |*

*sañcitam vilayaṁ yāti prabodhātsvapnakarmavat || 448||*

‘ I am Brahman’, with this realisation, the actions of a hundred Crore cycles come to nought, like the actions in the dream on waking up. [Verse 448]

### Final Topic :

- Videha Mukti to understand this we must, know Law of Karma, Unique to Vedic Tradition.



Adrishta Punyam - Papam -  
3 types of Karma Phalam  
(Result of Past Action)

Sanchita Karma

Agami Karma

Prarabda Karma

### Sanchita :

- Common to all living beings, Accumulated in Past human births
- Includes Plants, Animals, human.

### Prarabda :

- Fructifying past of Sanchitam in Current Janma.
- Common to Plant, Animal, Human.

### Agami :

- Unique to Human, therefore Human is special.

### Verse 3 :

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

*durlabham trayamevaitaddevānugrahahetukam |*

*manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 3 ||*

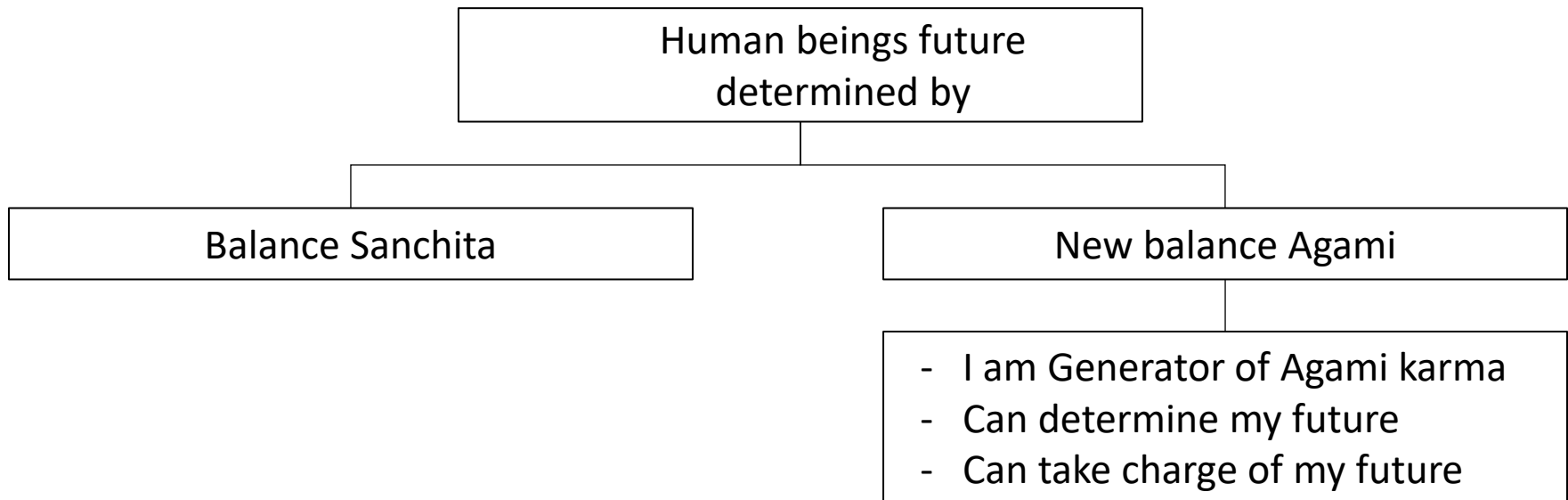
Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage.

[Verse 3]



## Verse 2 to 108 :

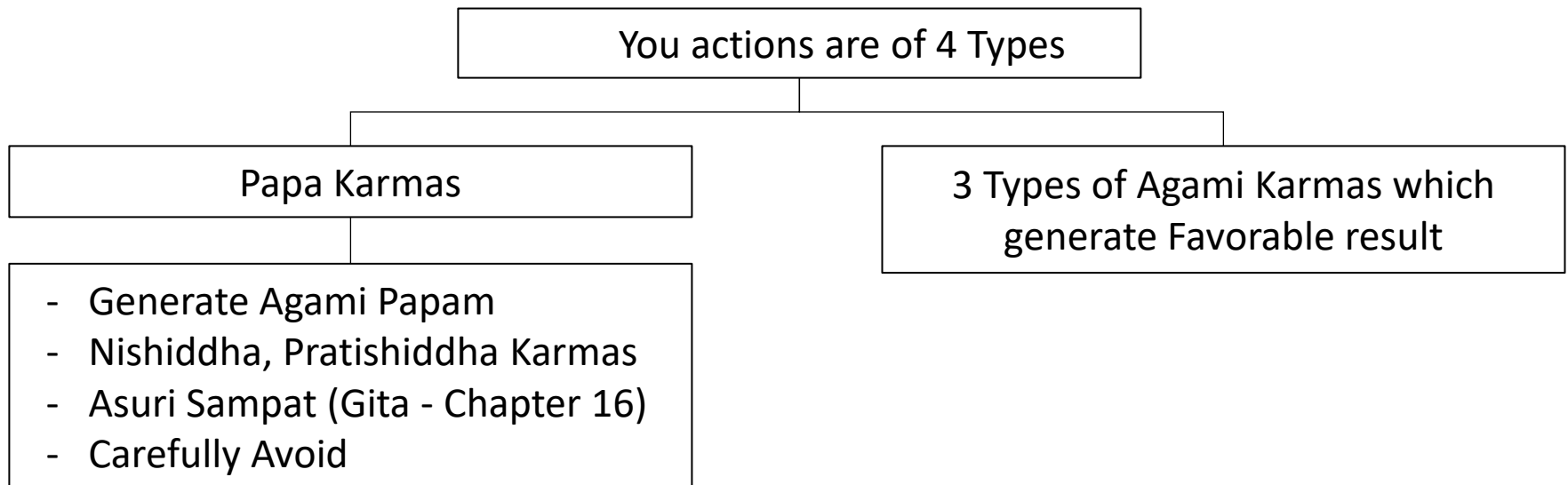
- Manushya, Human being special, have active freewill.
- Because of freewill human becomes Karta.
- Animals, plants no Karta status
- Karta = Chooser of action, after long deliberation
  - Svatantraha Karta
  - Free will has capacity to choose
- Human being has Svatantriyam, Karta status
- **Therefore can choose Karma to generate fresh, Punya - Papam**
- Animals, plants can't generate fresh Agami punya - Papam
- Animals, can exhaust Prarabda Punya - Papam
- That power, choice is there, Prarabdam influences our future.



- Human have partial control over our future.
- Prarabdam decides our future partially.
- We control partially through our agami karma which we choose to generate.
- All animals have no control over their future

**Human have partial control over their future, Huge gift, which makes human superior.**

- Scriptures address Human, beings because of this special status.
- Partial control enough to accomplish all Human Goals (Dharma, Artha, Kama, Moksha)
- We don't have total control, Scriptures point out.
- Freewill, choice, Agami, Moksha
- Scriptures offer their help, guidance, to human beings.
- You can choose Agami by choosing your Actions.



दैवी सम्पद्विमोक्षाय  
निबन्धायासुरी मता ।  
मा शुचः सम्पदं दैवीम्  
अभिजातोऽसि पाण्डव ॥१६-५॥

daivī sampadvimōkṣāya  
nibandhāyasurī matā |  
mā śucaḥ sampadaṃ daivīm  
abhijātō'si pāṇḍava || 16-5 ||

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.[Chapter 16 - Verse 5]

# Agami Karma 'Punyam'

I

Kamy Karma

- Laukika
- Shastriya Aahavanti Homa
- Contributes Material prosperity and worldly well being
- Gives name, force, position, possession, family, Children, Grandchildren

II

Nitya Naimitta Karma

- Niyata Karmani (Gita : Chapter 3 - Verse 8)
- Extremely important for spiritual seeker
- Pancha Maha Yagya
- Contributes to inner spiritual growth
- Gives me desire for Moksha, Jnanam, Scriptural, Study, guru, Vedanta Class
- Gives Opportunity

III

Prayaschitta or Parihara Karma

Gita :

नियतं कुरु कर्म त्वं  
कर्म ज्यायो ह्यकर्मणः ।  
शरीरयात्रापि च ते  
न प्रसिद्ध्येदकर्मणः ॥ ३-८ ॥

niyataṃ kuru karma tvaṃ  
karma jyāyō hyakarmaṇaḥ |  
śarīrayātrāpi ca tē  
na prasiddhyēd akarmaṇaḥ ||3-8||

You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]

i) Nitya Karma :

- Many have opportunity, no desire, or have desire but no opportunity.
- Krishna Strongly Criticises Kamyā karma

Gita :

यामिमां पुष्पितां वाचं  
प्रवदन्त्यविपश्चितः ।  
वेदवादरताः पार्थ  
नान्यदस्तीति वादिनः ॥ २-४२ ॥

yāmimāṃ puṣpitāṃ vācaṃ  
pravadantya vipaśchitaḥ |  
vēdavādaratāḥ pārtha  
nānyadastīti vādinaḥ || 2-42 ||

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

## ii) Prayaschitta Karma :

- To handle Papam generated by Prarabdham.
- Unfolds favourable, Unfavourable events.
- Health, Son, business Problems
- Human look for Solutions, sick look for Doctor
- Scriptural medicine, specialists Available
- Can neutralise or Mitigate impact of Powerful Prarabda.
- Antibiotics - For bacterial problem
- For Prarabda Karma - Parihara karma.
- Corona Virus - No Antibiotic
  - One week or 7 Days for Cold to go
  - Can Maintain
- Prayaschitta can't work for some strong Prarabda Karmas.
- Prarabdham can't be totally solved by Prayaschittam.
- Death ends only when current Prarabdham is exhausted
- Next Prarabdham waiting - Like Stapler, Automatically comes.
- Sanchita ends, Precious life wasted, Reduce Kamya, Avoids Nishiddha, Reduce Prayaschitta, Increase Nitya Naimittika - Pancha Maha yagya and come to Jnanam.

## For Ajnani :

- Prarabda comes, gets exhausted
- Replenished by more Agami, we replenish by Agami... Sanchita Always same, increasing.

- No Solution for Sanchitam, only Solution - Jnanam.
- Punarapi Jananam, Maranam Cycle goes on, Special law in Verse 91 and 92
- What happens to Sanchita Karma - infinite Punya Papam, Stored in Karana Shariram.
- During Pralayam, Time, Space, Universe dissolves.
- In Ishvara, our Karana Shariram is there in Maya of Ishvara.
- In that, infinite Sanchita Karmas are there, which is basis of next Srishti.
- In Hinduism - Creation is Cyclic process.
- Srishti, Sthithi, Layam.

**Gita :**

न रूपमस्येह तथोपलभ्यते  
नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
अश्वत्थमेनं सुविरूढमूलं  
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē  
nāntō na cadirna ca sampratiṣṭhā |  
aśvatthamēnaṃ suvirūḍhamūlam  
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- Srishti is a Cycle, because Sanchita continues even during Pralayam.
- Entire Sanchita of Jnani Eliminated by Jnanam.

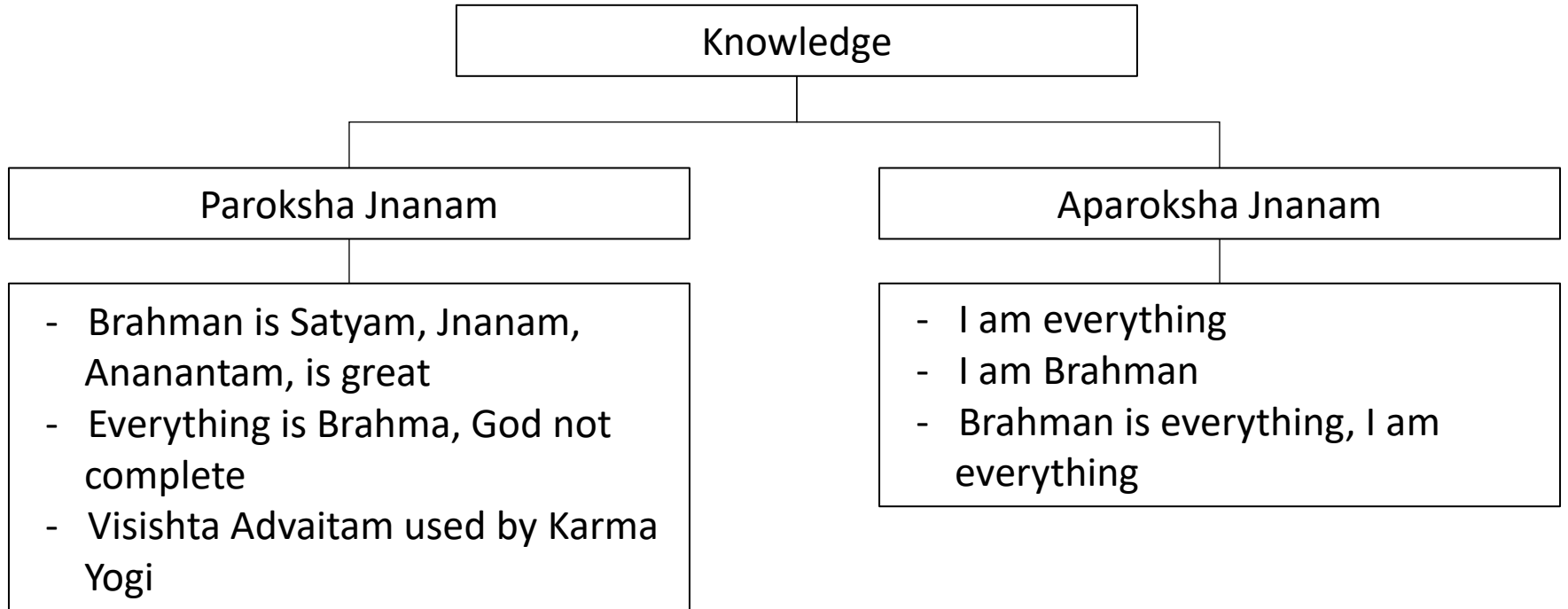
### Revision - Verse 91 :

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सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥ 448 ॥

*aham brahmeti vijñānātkalpakotiśatārjitam |*  
*sañcitam vilayaṁ yāti prabodhātsvapnakarmavat || 448||*

‘ I am Brahman’, with this realisation, the actions of a hundred Crore cycles come to nought, like the actions in the dream on waking up. [Verse 448]

### a) Aham Brahmeti Vigyanat :





## Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो  
ब्रह्म वेद, क्षत्रं तं  
परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,  
लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,  
देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,  
भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,  
सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद;  
इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः,  
इमे देवाः, इमामि भूतानि,  
इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano  
brahma veda, kṣatram taṃ  
parādādyo'nyatrātmanaḥ kṣatram veda,  
lokāstaṃ parāduryo'nyatrātmano lokānveda,  
devāstaṃ parāduryo'nyatrātmano devānveda,  
bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,  
sarvaṃ taṃ parādādyo'nyatrātmanaḥ sarvaṃ veda;  
idaṃ brahma, idaṃ kṣatram, ime lokāḥ,  
ime devāḥ, imāmi bhūtāni,  
idaṃ sarvaṃ yadayamātmā || 6 ||

The Brāhmaṇa ousts (Slight) one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are this Self. [2 - 4 - 6]

## Chandogyo Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स  
पुरस्तात्स दक्षिणतः स उत्तरतः  
स एवेदं सर्वमित्यथातोऽहंकारादेश  
एवाहमेवाधस्तादहमुपरिष्ठादहं  
पश्चादहं पुरस्तादहं  
दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१ ॥

sa evādhastātsa upariṣṭātsa paścātsa  
purastātsa dakṣiṇataḥ sa uttarataḥ  
sa evedaṃ sarvamityathāto'haṃkāraśeśa  
evāhamevādhastādahamupariṣṭādahaṃ  
paścādahaṃ purastādahaṃ  
dakṣiṇato'hamuttarato'hamevedaṃ  
sarvamiti || 7.25.1 ||

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

- I have woken up to my Super waker nature.
- Aham Brahma, I remember through Mahavakya Vichara.

### b) Sanchitam Vilayam Yati :

- Sanchita Disappears

### c) Kalpakoti Shastarjitam :

- Sanchitam earned in Crores of Kalpas.
- One Kalpa = 2000 Chatur Yugas = 1 Day of Brahmaji
- Eliminated in one stroke of knowledge.
- Incredible, unbelievable to Swallow.

Based on 3 Pramanams

I) Sruti

- Primary Source

II) Yukti

- Reasoning goes in keeping with Sruti

III) Anubhava

- Supporting Logic

i) Sruti : 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]

- All Sanchita karmas Perish with knowledge.

Gita :

यथैधांसि समिद्धोऽग्निः  
भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि  
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

**yathaidhānsi samiddhō'gniḥ  
bhasmasāt kurutē'rjuna |  
jñānāgniḥ sarvakarmāṇi  
bhasmasāt kurutē tathā ||4-37||**

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

- Huge fire forest, Bush fire, set by wind
- Through - Sravanam, Jnanam fed like huge conflagration.
- Jnana Agni - Has big Power, Destroys Sanchita Karma

## ii) Yukti - Logical Reasoning :

- What Jnanam destroys is Mithya
- Karma is required to destroy things which are real.

Real Snake	Mithya Rope Snake
Can't go by Jnanam	Jnanam can destroy

### Important Condition :

- **Yatu Mithya, tatu Jnanena Nashyati, size is immaterial**
- **Creation negated by Jnanam because creation is Mithya**
- **We are not destroying karma**

### Example :

- Dream guru, Dream disciple.

### Dream Guru :

- Shows entire dream world

- **Dream world will be eliminated by the knowledge of the Cause**
- **Cause = Waker**

- Waker knowledge = Technical word for waking up.

- Through waker knowledge you can destroy the Vast Dream Universe.
- For Dream disciple - Dream not Mithya but is Satyam.
- **For a dreamer, Dream is not dream, in dream.**

### Example :

- To destroy Building, a lot of Karma required.
- In Dream case, One knowledge alone required, waker knowledge.
- Satyam can't be destroyed by Jnanam.
- Negation of world, Sanchita Karma only when you look at it as a Jnani - Super waker.

### Understands :

- **Yatu Mithya Tatu Jnana Badyam**
- Students find it difficult
- ETU world - Experienceable, Transactable, Useful, world can't be Negated by Knowledge, be to intellectually convinced.

### Vedanta Says :

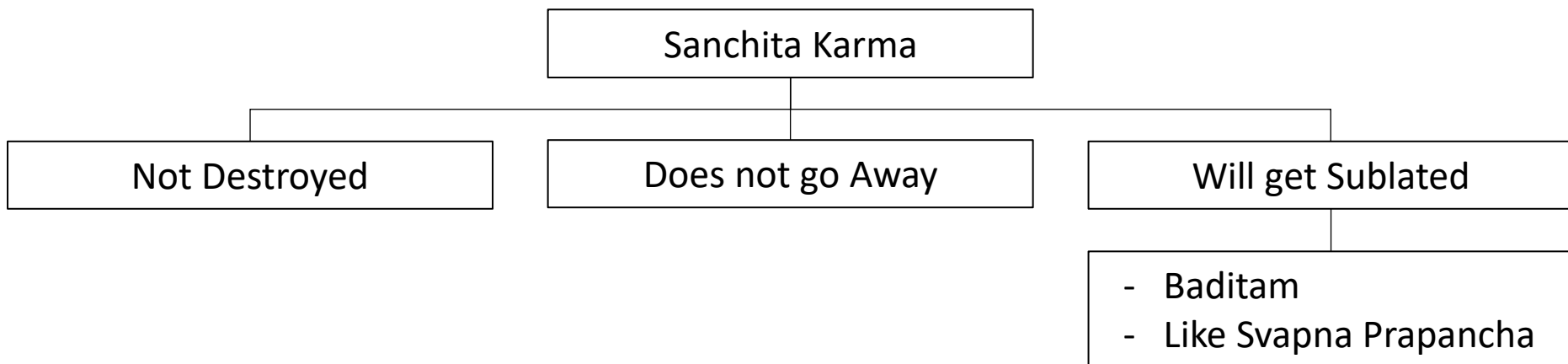
- Sanchita can be destroyed by knowledge because Vedanta assumes that we have understood - Sanchitam has Mithya Status.
- Unless this is understood, we cannot swallow the Statement.
- Sruti, Yukti - Over.

### iii) Anubhava Pramanam :

- Dreamer will realise it when he wakes up.
- Dream body, Good - Bad karmas done in Dream - destroyed.
- Sanchita destroyed proved by Sruti, Yukti, Anubhava, technical word = Badaha.

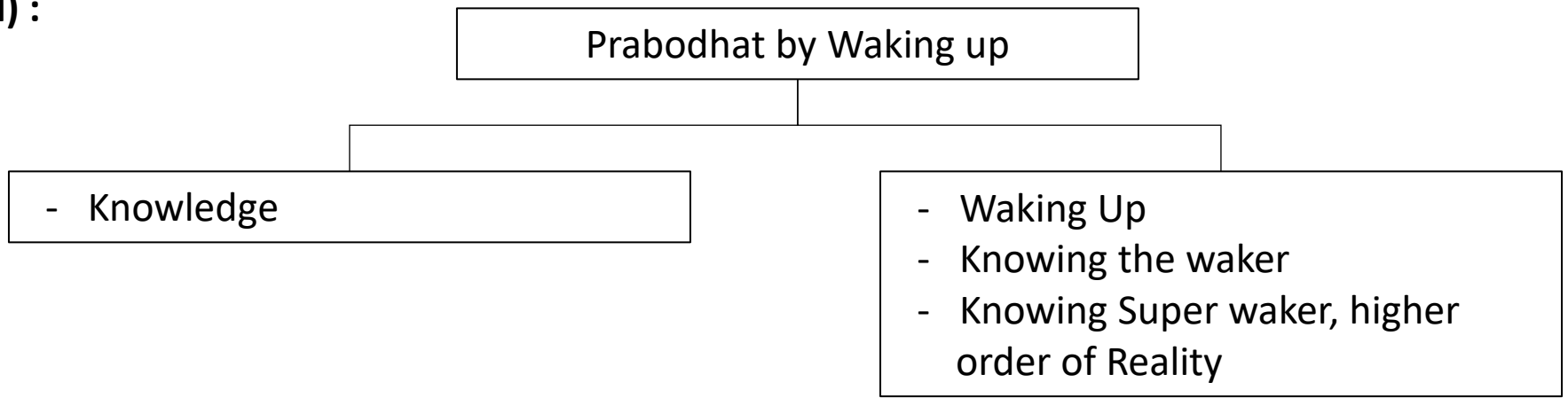
**Jnanam does not destroy Rope Snake, but Falsifies Rope snake.**

- I understand there was no Rope Snake to get destroyed.
- If I say destroyed, then not realised.
- Destroyed, not right word.
- Rope snake did not Run away, No Regular Verb can be used.
- Vedanta invents new word - Sublation, not elimination.



- Only if you understand Sublation, meaning of this Sloka will be clear.

d) :



e) Svapna Karma vatu :

- Like Good, Bad Karmas are Written off, baditam.
- Example explained in Verse 92.

Verse 92 :

यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम् ।  
सुप्तोत्थितस्य किन्तत्स्यात्स्वर्गाय नरकाय वा ॥ 449 ॥

*yatkṛtaṁ svapnavelāyāṁ puṇyaṁ vā pāpamulbaṇam |  
suptotthitasya kintatsyātsvargāya narakāya vā || 449 ||*

Can the meritorious acts or sinful deeds that a man has imagined doing in a dream take him to heaven or hell when he has awakened? [Verse 449]

- Explanation of Example in Verse 91
- Advaita Prabodhe Sanchita, karmani Badite.

b) Punyam Va papam va Ulbanam :

- Noble - ignoble actions, great, powerful - Grave Papam - Punyam.

### **c) Tatu Syatu Kim :**

- Will those Karmas remain?

### **d) Supta Uttiti Tasya :**

- In dream, Crimes done, caught, Trials done, for person, slept, dreamt, woken...
- No Karma will affect.

### **e) Svargaya Narakaya Va :**

- 14 Lokas sublated Karma and Karma Phalam

### **Advaita Makaranda :**

#### **i) Asmin Jagan Maye - Svarga Moksha Vibrame :**

- Confusions of Svarga are Dheerga Svapna caused by long sleep called Atma Agyanam.

#### **ii) Upshanta - Jeeva Jagat Ishvara Brahman :**

- Confusion of duality, Jiva, Jagat, Ishvara - Upashantam, Baditam, Unbelievable.
- Be in Vedanta for sometime, believe it, Make it real for me, Sanchita karma Badaha done.

### **Agami Karma :**

- Regular waking by Regular dream
- Dream body, mind, world disappear, know its Mithya

### **Spiritual Awakening :**

- Jnani knows clearly waking world doubtlessly, Like dream, Mithya
- World will not disappear.



- **Remembers I am Super waker but function as waker, interacting with people, doing actions, Loka Sangraha Karma.**

- May hurt without intending, Jnani does Several Actions.
- What happens to actions of Jnani after Vedanta?

### **Tattva Bodha :**

- Actions of Current Janma Upto Jnanam included in Sanchitam and Destroyed.

### **Ajnani :**

- Karmas in current Janma, is Agami

### **Jnani :**

- Karmas of current Janma, destroyed by Sanchitam.

### **Agami :**

- Karmas after Jnanam
- Jnanam Utpatti Anantharam, Jnani deha Krutam Karma.
- Karma done by body

- **Jnani does not identify with the body**
- **Visesha Abhimana - Conclusion I am Karta Removed.**

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

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

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

प्रलपन्विसृजन्गृह्णन्  
उन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु  
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan viṣṛjan gṛhṇan  
unmiṣan nimiṣannapi |  
indriyāṇīndriyārthēṣu  
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Actions not done with Ahamkara, Abhimana.
- No Motive, I should get benefit of Karma.
- Motiveless, Karma of Jnani will it generate Punyam or Papam?

Answer - Verse 93 and 94  
Karmas

i

Sanchitam

ii

Agami

iii

Prarabdam

**Verse 93 :**

स्वमसङ्गमुदासीनं परिज्ञाय नभो यथा ।

न श्लिष्यति च यक्किञ्चित्कदाचिद्भ्राविकर्मभिः ॥ 450 ॥

*svamasaṅgamudāsīnaṁ parijñāya nabho yathā |*

*na śliṣyati ca yakkiñcitkadācidbhāvikarmabhiḥ || 450 ||*

Being unattached and indifferent like sky, one is realised is never concerned in the least about actions yet to be performed. [Verse 450]

**a) Yatihi :**

- **Internal sanyasi**
- **Renunciation of ignorance and intellectual samsara not external renunciation**
- Self ignorance, self misconception, Ahamkara, Mamakara
- Actions - not Raaga - Dvesha instigated
- As Karma yogi, he has avoided Raaga - Dvesha instigated karma
- No motive

- No Kartrutvam Bavana, no Karta status
- Jnani and Animal, both do not have Kartrutvam
- Animals not taken to court
- No ahamkara, Karturtvam, motive, No Doership, no motive
- Grihastha does Pancha Maha Yagya
- Does not seek Punyam or eliminate Papam.
- Punyam - Papam notion itself is gone.
- Even for Grihastha Jnani performing Nitya Naimittika Karma, Punya Papa notion gone.
- Yati one who has given up Ahamkara, Kartrutva Bhavana, who is from Karma Standpoint, Similar to Minor, Baby sent to reforming Centre.
- No Ahamkara No Kartrutvam, Jnani = Yati

#### **b) Parijnyaya :**

- Jnani, through Pancha Kosha Viveka, remembers

#### **c) Svam Asangam :**

- **I have no relationship with 3 Bodies.**
- **I am of a higher order of reality.**
- Like Space Asanga.

#### **d) Udasina = Akarta, Abokta :**

- Claimed Atma as himself not Atma is Akarta.

- I am Akarta, means I am Akarta, means big difference

### e) Na Bhoyataha :

- Space Accommodates all events of Universe but it is not contaminated, Affected by Sullied by, Blemished by...

### Gita :

नैनं छिन्दन्ति शस्त्राणि  
नैनं दहति पावकः ।  
न चैनं क्लेदयन्त्यापः  
न शोषयति मारुतः ॥ २-२३ ॥

nainam chindanti śastrāṇi  
nainam dahati pāvakaḥ |  
na cainam klēdayantyaḥ  
na śōṣayati mārutaḥ || 2-23 ||

Weapons cleave It not, fire burns It not, water moistens It not, wind dries it not.  
[Chapter 2 - Verse 23]

अच्छेद्योऽयमदाह्योऽयम्  
अक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुः  
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam  
aklēdyō'śōṣya eva ca |  
nityaḥ sarvagataḥ sthāṇuh  
acalō'yam sanātanaḥ || 2 - 24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

- Jnani does not identify himself with Karma and does not claim Karma Phalam.
- Sanchita, Agami Phalam does not rise.

**Example :**

- Doctor does heart surgery
- No Motive, save Patient
- No Papam - No Ahamkara
- Karma and karma Phalam destroyed.

**f) Na Slislyate Kinchitu :**

- Not affected even little bit

**g) Kadachit : At Anytime**

**h) Bhavi karmabihi :**

- In Future, After knowledge.
- Karma will not produce Punyam Papam.

**Gita :**

गतसङ्गस्य मुक्तस्य  
ज्ञानावस्थितचेतसः ।  
यज्ञायाचरतः कर्म  
समग्रं प्रविलीयते ॥ ४-२३ ॥

gatasangasya muktasya  
jñānāvasthitacētaḥ |  
yajñāyacarataḥ karma  
samagraṁ pravilīyatē ||4-23||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

## Samagram :

- Agrena Phalena Saha Agami and Sanchita, Praviliyate, destroyed, does not rise

## Gita :

यस्य नाहङ्कृतो भावः  
बुद्धिर्यस्य न लिप्यते ।  
हत्वाऽपि स इमाँल्लोकान  
न हन्ति न निबध्यते ॥ १८.१७ ॥

yasya nāhaṅkṛtō bhāvah  
buddhiryasya na lipyatē |  
hatvā'pi sa imāṃ llokān  
na hanti na nibadhyatē || 18.17 ||

He, who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action).  
[Chapter 18 - Verse 17]

- One who does not have Aham Karta Bhava, does not identify with Karma, killing does not get Papam.
- Soldier - Rewarded not Punished
- Don't look at karma uniformly but contextually
- Sruti and Gita Shastra Yukti is there

## Example :

- Baby, Minor = Jnani.

## Verse 94 :

न नभो घटयोगेन सुरागन्धेन लिप्यते ।

तथात्मोपाधियोगेन तद्धर्मैर्नैव लिप्यते ॥ 451 ॥

*na nabho ghaṭayogena surāgandhena lipyate |*

*tathātmopādhiyogena taddharmairnairva lipyate || 451 ||*

The sky, because of its contact with the Jar, is not affected by the smell of the liquor in it. So too, the Atman is not affected by the properties, the conditionings because of its contact with them. [Verse 451]

- Example of Akasha - Jnani = Like Space.

## Revision - Verse 93 :

स्वमसङ्गमुदासीनं परिज्ञाय नभो यथा ।

न श्लिष्यति च यक्किञ्चित्कदाचिद्भाविकर्मभिः ॥ 450 ॥

*svamasāṅgamudāsīnam pariññāya nabho yathā |*

*na śliṣyati ca yakkiñcitkadāchidbhāvikarmabhiḥ || 450 ||*

Being unattached and indifferent like sky, one is realised is never concerned in the least about actions yet to be performed. [Verse 450]

Jnana Phalam result or benefit of self  
knowledge

Jeevan Mukti

Verse 83 to 90 (8Verses)

Videha Mukti

Verse 91 to 101 (11 Verses)



## What happens to 3 Fold karmas of Jnani?

- Law of Karma Phalams (Adrishtam) Punya - Papam for Jnani - Ajnani

Sanchita	Agami	Prarabda
Verse 91 to 92	Verse 93 to 94	Verse 95, 96, 97

- Based on Sruti Pramanam.
- Punya - Papam not available for our instruments.

### Sanchita : 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]

- All Sanchita karma of Jnani Sublated by Jnanam.

### Ahami : Brahma Sutra : Chandogyo Upanishad :

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं  
तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त  
एवमेवंविदि पापं कर्म न श्लिष्यत इति ब्रवीतु मे  
भगवानिति तस्मै होवाच ॥ ४.१४.३ ॥  
॥ इति चतुर्दशः खण्डः ॥

idamiti ha pratijajñe lokānvāva kila somya te'vocannahaṃ  
tu te tadvakṣyāmi yathā puṣkarapalāśa āpo na śliṣyanta  
evamevaṃvidi pāpaṃ karma na śliṣyata iti bravītu me  
bhagavāniti tasmai hovāca || 4.14.3 ||  
|| iti caturdaśaḥ khaṇḍaḥ ||

Upakosala replied, 'This is what they said.' [And he told his teacher all that the fires had taught him.] The teacher said: 'O Somya, they taught you only about the worlds, but I will teach you about Brahman. [4 - 14 - 3]

Water	Papa / Punya / karma
Can't Stick to lotus leaf	Does not Stick - Slislyate to Jnani

**i) Jnani not associated with any karma, Action :**

- **Jnani does not identify with 3 Sharirams**
- All actions done by 3 Sharirams

**In his Mind :**

- In my presence, Blessed by me, Body performs Karma
- I do not do any Karma
- I am Asanga, Udasina Atma behind the body

**a) Svam Asanga Chaitanyam :**

- Unrelated consciousness

**b) Udasinam :**

- Always remain indifferent, Akartaram.
- Dhyayati, Lelayati Iva

**c) Parijnyayam :**

- Appear to do Karma, As though doer - Enjoyer.

Gita :

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

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

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

#### d) Yatihi Kinchitu Na Sishlate :

- Sanyasi internally renounced Ahamkara, Kartrutvam, Boktrutvam.
- Not connected to Action, does not produce Karma Phalam.
- Agami Punya - Papam.

#### Rule :

- Agami generated only where Kartrutvam
- Animals don't have Kartrutvam, don't generate Agami Punyam.

- **Jnani not tainted by Agami, Punya - Papam, even we bit, not contaminated at any time after Jnanam.**

#### e) Jnana Anantara Karmabihi :

- Not connected to Action, not connected to result as it is not produced.

## f) Yatha Nabhaha :

### Example :

- Space enclosed within Pot
- Body of Jnani = Pot consciousness within body = Pot Space
- What happens in the Pot does not taint the pot Space.
- Similarly what happens in the body, does not affect enclosed consciousness.

### Revision - Verse 94 :

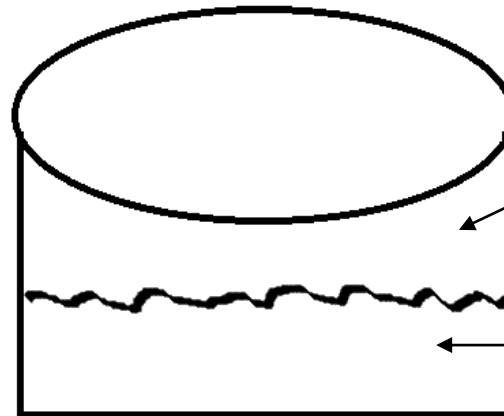
न नभो घटयोगेन सुरागन्धेन लिप्यते ।

तथात्मोपाधियोगेन तद्धर्मैर्नैव लिप्यते ॥ 451 ॥

*na nabho ghaṭayogena surāgandhena lipyate |*

*tathātmopādhiyogena taddharmairnairva lipyate || 451 ||*

The sky, because of its contact with the Jar, is not affected by the smell of the liquor in it. So too, the Atman is not affected by the properties, the conditionings because of its contact with them. [Verse 451]



- Space connected with the pot Seemingly, it will not have smell
  - Ghata - Drvyam
  - Smell - Gunaha
- Ghata Sambande Sati Api, Ghat Dharmaihi Na lipyate
- Space is connected to the pot, Space not contaminated by the Attribute - Strong smell.

Upadhi	Smell	Punya	Papam
Pot	Karma	Fragrant liquid	Foul liquid

- Consciousness, Space, has no Smell Punya - Papam.
- Does not contaminate consciousness even though consciousness is enclosed in Body and Connected to the Body.

### a) Ghato Yogena : Nabhaha :

- Space has connection, Association with the pot, being enclosed.

### b) Sura Gandhena Na Lipyate :

- Foul smell belongs to the pot and Air not to the Space (Akasha)
- If Akasha gets the smell, in that Place, rest of the life it will be smelling.
- Sura = Liquor, space not contaminated.
- In the Same way - Atma

### c) Upadhi Yogena :

Consciousness	Pot
- Space - Enclosed	- Enclosure - Upadhi - 3 Fold Bodies

- In Spite of Sambandha
- Sickness, Pain are attribute of 3 Sharirams
- Atma does not have Pain of the body
- Atma does not have Raaga, Dvesha of Mind
- Atma does not have Punya - Papam stored in Karana Shariram.

### Nirvana Shatkam :

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

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

## Nirvana Shatkam :

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

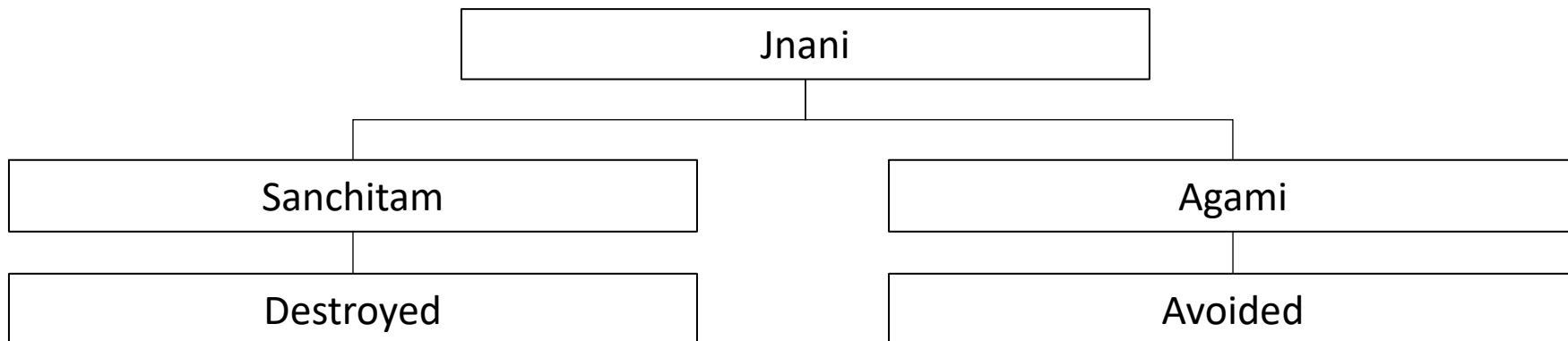
Na Punyam Na Papam Na Saukhyam Na Dukham  
Na Mantra Na Teertham Na Vedo Na Yajna  
Aham Bhojanam Naiva Bhojyam Na Bhokta  
Chidananda Rupa Shivoaham Shivoaham

(I have) neither virtue nor vice, pleasure nor pain, the sacred chants, nor the pilgrimage; the scriptures nor the sacrificial rituals. I am neither the act of enjoying, nor the enjoyable object, nor the enjoyer. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 4]

- Jnani never takes mental attributes as his attributes.

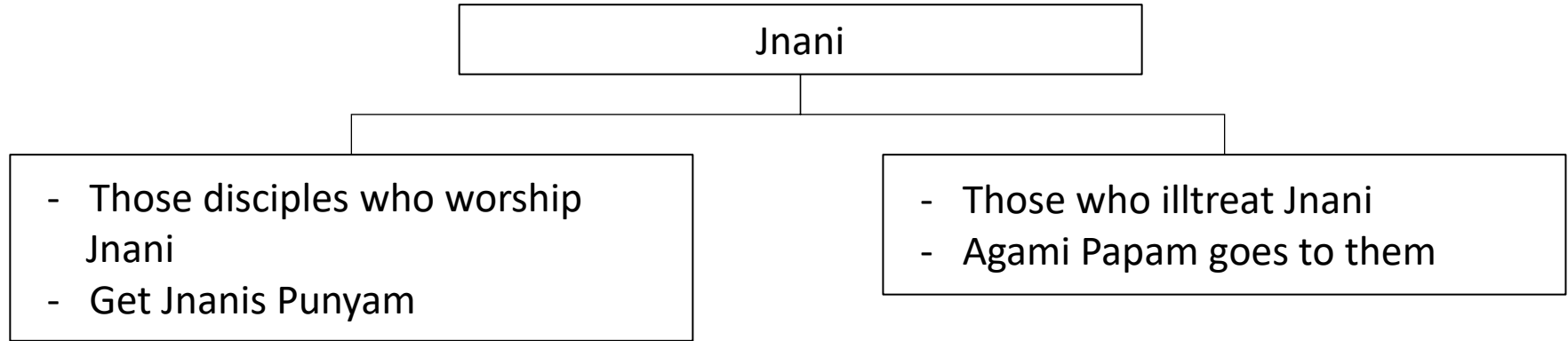
### d) Tad Dharmai naiva Lipyate :

- Agami Punyam Papam not generated, Karma does not taint consciousness, because Atma is Asangaha.
- Higher order of reality
- Therefore, Jnani does not acquire Agami Punya - Papam.



## Tattva Bodha :

- Suppositional Statement, even if Agami Punya - Papam comes to Jnani, it will not come to Atma Jnani.
- It will be distributed to others.



- Arthavada, not main statement
- Statement given to encourage people to worship Jnani.
- Discourage people from illtreating Jnani.

Real Answer	Secondary Answer
Agami Punya Papam not generated for Jnani	Distribution of Agami Punya Papam

Sanchitam	Agami	Prarabdam
Verse 91 to 92	Verse 93 to 94	Verse 95 to 97



## Verse 95 :

ज्ञानोदयात्पुरारब्धं कर्मज्ञानान्न नश्यति ।

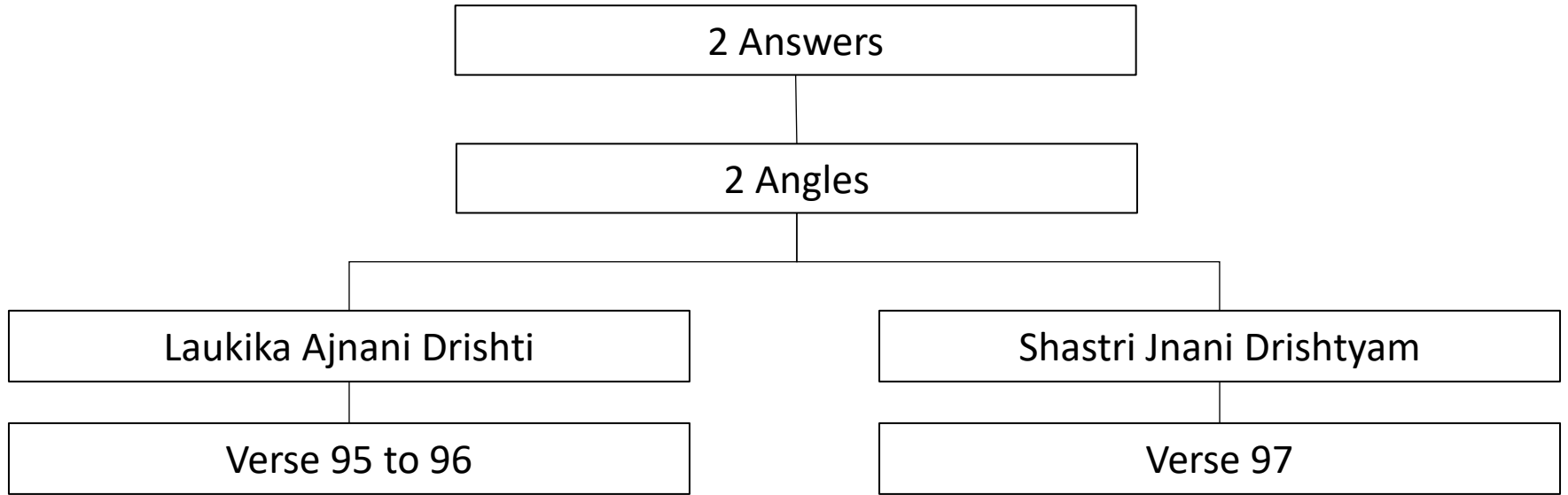
अदत्त्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ 452 ॥

*jñānodayātpurārabdham karmajñānānna naśyati |*

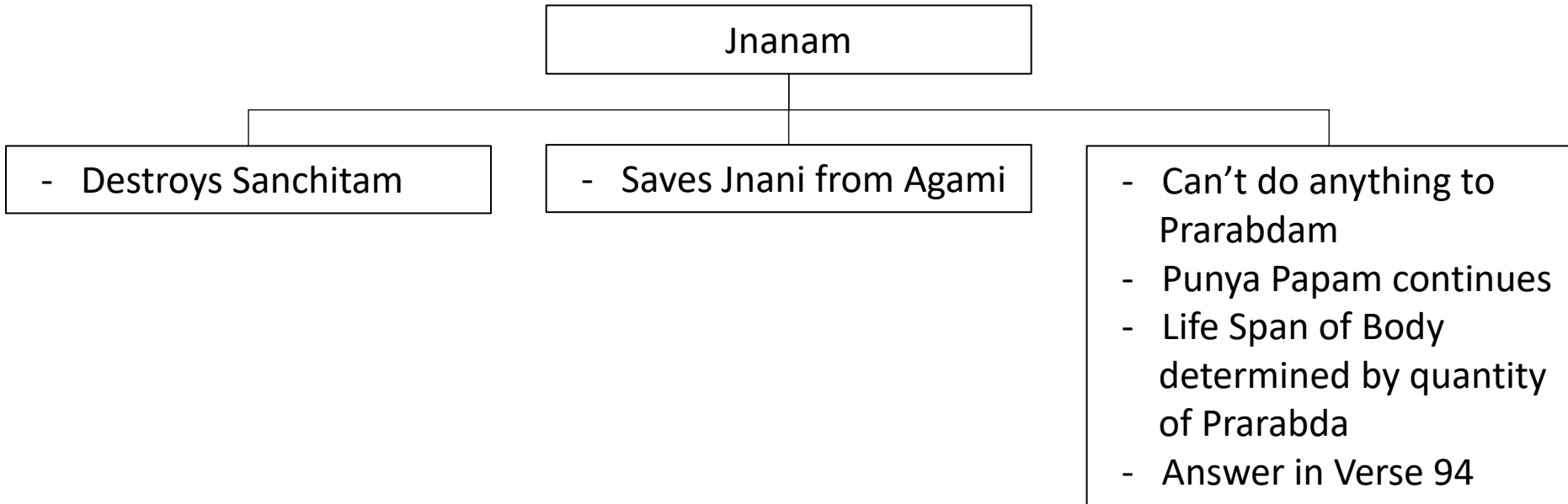
*adatvā svaphalam lakṣyamuddiśyotsṛṣṭabāṇavat || 452||*

That work which was performed before the dawn of knowledge and because of which this body is conjured up, is not destroyed, by the self-knowledge without Yielding its fruits just like an arrow shot at an object. [Verse 452]

## Prarabda Karma :



- Ignorant of Atma
- Takes Jnani as Body Mind complex, not Atma.



**a) Jnana Udyat Purarabdam Karma :**

- Pura Arabdam = Prarabdam Punya Papam started fructification at the time of birth of body.
- Janma kale - Sharira Aramba Kale
- Before rise of Jnanam.

**b) Jnana Udayat :**

- Before rise of knowledge

**c) Jnanat Na Nashyati :**

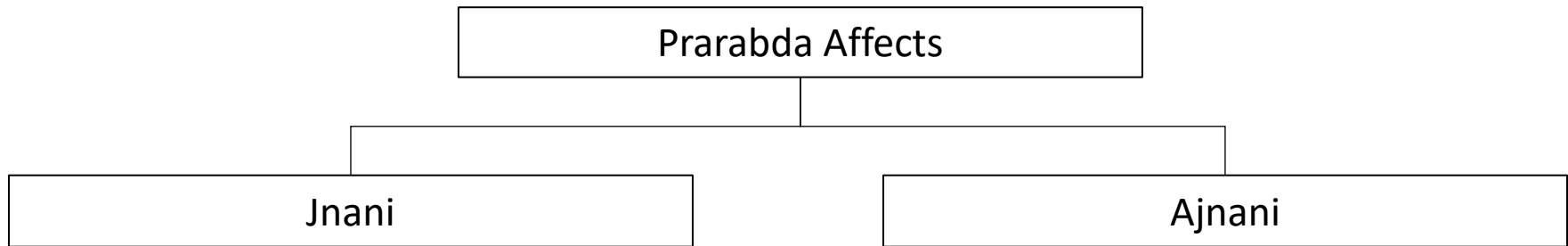
- Can never be destroyed by Jnanam

**d) Svaphalam Adatva Na Nashyati :**

- Prarabda continues, will never go away without generating, producing Phalam.

Prarabda Punyam	Prarabda Papam
Pleasurable experiences	Painful experiences

- Every human birth is a mixture of Punya Papam.
- No doubt, Jnani has done so much of Punyam.
- Therefore he got human birth, Guru, Sravanam, Mananam, Jnanam.
- There is Papam also.



- It affects Sthula Shariram, Jnana - Karma Indriyas, faculties go away, mind faces continuous challenges, Surrounded by people.
- Affects Jnani and Ajnani equally
- Jnani goes through Ups and Down
- No Jnani can take Papam of disciples or Punyam.
- Jnanis suffering because of his Sva Phalam.
- Prarabda Karma Adatva will not leave, until it exhausts every drop.
- Body Survives in ICU gives Sukham - Dukham.
- Na Nashyati....

### Example :

Svapna	Ghatakasha	Arrow released by Archer
Sanchita	Agami	Prarabda

- In quiver, Many arrows not used destroyed.
- Used arrow looked at wild animal, released Arrow, started travelling, Midway - Hunter realized - innocent cow / Deer - Doesn't want to kill cow.
- Disturbed, because of misconception, released arrow.

Cause of Release	Midway
Misconception	Misconception gone

- Arrow travelling to animal - Effect - Journey of Arrow can't stop, will continue, with full force hits cow, hurts cow.

### Example :

- Released arrow

#### c) Lakshyam Udishya :

- With target (Animal) in mind

#### d) Uddrishta Banaha Vat :

- Like arrow released keeping Target in mind.

## Verse 96 :

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।  
न तिष्ठति छिनत्येव लक्ष्यं वेगेन निर्भरम् ॥ 453 ॥

*vyāghrabuddhyā vinirmukto bāṇaḥ paścāttu gomatau |  
na tiṣṭhati chinatyeva lakṣyam vegena nirbharam || 453 ||*

Thinking it to be a tiger if an arrow is shot at an object, it doesn't then stop because it turns out to be a cow. It still pierces it with full force. [Verse 453]

### a) Banaha :

- Arrow

### b) Vinirmuktaha :

- Released by hunter

### c) Vyagra Budhya :

- With idea there is wild Tiger behind the Shrub

### d) Pashchatu Gomatau Satyam :

- After releasing, realized it is cow
- Gauhu - Asti - not Vyagraha, Even though cause of release is removed.

### e) Na Tishtati :

- Arrow will not stop

### f) Nirbharam Chinati Eva Lakshyam cow :

- It will strike the cow, Arrow will go forcefully, strongly.

## g) Veghene :

- Deeply pierces cow will not reduce speed of arrow.
- Cow Jnani, can't stop the event.
- Event started when he was cow Ajnani
- Cow Ajnani has to face the death of cow.
- Similarly, Jnani has to face the events of Prarabdam, even though, Prarabdam has been released before Jnanam.
- Agyanam Karanam of Prarabdam is gone but events will continue.

## Tattva Bodha :

- Prarabda Bhogat eva Shayaha...
- Prarabda ends only through experiences of Pleasure and pain.
- Jnani will get complete, freedom from Karma only after exhaustion of Prarabda.
- After Jnanam, will get partial freedom from Sanchita - Agami
- Complete freedom from Karma, only after Prarabdam is exhausted.

## Chandogyo Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं  
गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो  
मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद  
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ ६.१४.२ ॥

tasya yathābhinahanam pramucya prabrūyādetām diśam  
gandhārā etām diśam vrajeti sa grāmādgrāmam pṛcchanpaṇḍito  
medhāvī gandhārānevopasampadyetaivamevehācāryavānpuruṣo  
veda tasya tāvadeva ciram yāvanna vimokṣye'tha sampatsya iti || 6.14.2 ||

And as someone may remove that person's blindfold and say, 'Gandhāra is this way; go this way,' and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhāra; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 - 14 - 2]

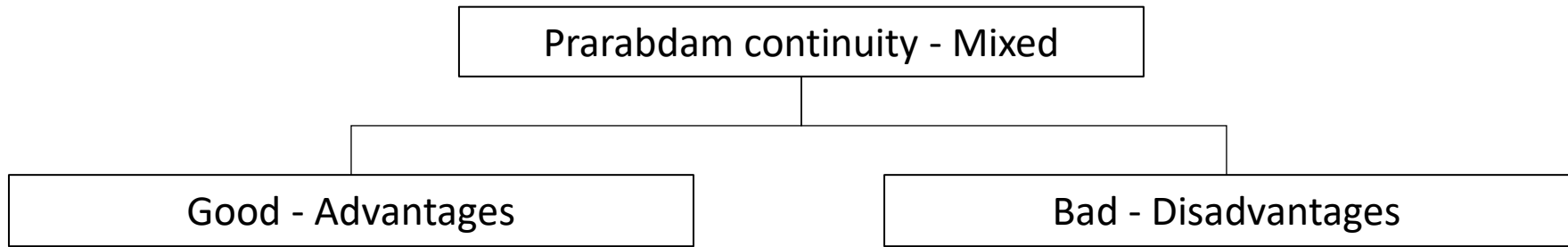
- For Jnani, total freedom from karma will be delayed until he is free from Prarabda effect also.
- Total freedom, after that through Sruti, Yukti, Anubhava Pramanam, we come to know result of 3 Karmas.

Svapna	Agami	Prarabdam
Destroyed	Avoided	Exhausted by Jnani by going through Pleasurable, painful experiences

- 3 Karmas finished.

### Consolidation :

- Jnanam will not destroy Prarabda it will destroy Sanchitam, Avoid Agami.
- Prarabda continues... 3 Bodies continues, Jnani Alive, will face challenges from Prarabda Baram, people will worship him also.
- Sense level, mental level, challenges will be there



### **Advantages :**

#### **i) Guru Parampara is possible :**

- If Jnanam destroys Prarabdham, in class student will die, if Jnanam comes.

#### **Sadyo Mukti Vada :**

- Believe Jnanam gives instantaneous Videha Mukti
- If so, no Jnani Guru will be there
- Guru will be Ajnani... Andha Parampara

#### **ii) Guru serves as Model, proof of Moksha, Jeevan Mukta :**

- Jeevataha Jnani Mukti
- Jeevan San Mukta living Jnani, liberation, possible, great blessing.

#### **iii) Jnani can enjoy his real Nature, Brahman, Glory of his Jnanam, Nirgunam Brahman :**

- Will enjoy Saguna Brahman nature, will Jump with Joy.



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]

- Enjoyment of Jeevan Mukti possible
- Atma by itself can never claim, I am glorious Atma.
- Atma is wonderful, if it has to be claimed, body is required.
- Brahman can never claim the glory by itself.
- Jeevan Mukti possible, enjoyment possible, Guru Parampara possible.
- Therefore Advantages are there.

### Disadvantages :

- Jnani has Body - Mind - Sense complex
- Prarabdam continuously attack unannounced because Prarabdam is Adrishtam.
- Ajnani goes through varieties of Physical, sensory, emotional challenges.
- Jnani also will continuously face challenges.

दुःखेष्वनुद्विग्नमनाः  
सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः  
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

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

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

- Painful experiences come to Jnani.
- Jnani can't ward off Biological pains.
- Prarabdam gives suffering.
- Jnani has means to handle them.

### i) Sadhana Chatushtaya Sampatti :

- Acquired Vairagyam, reinforced Vairagyam through Jnanam.
- Developed Titiksha, because of detachment, endurance, can neutralize, nullify, problems of Prarabdam.
- Guruna Api Dukhena Na vichalyate (Gita : Chapter 6 - Verse 22)

Gita :

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

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

- Worst suffering he can confront and remains stable.
- Sthiraprajnya Lakshanam, Sadhana Chatushtaya Sampatti is extremely important.
- **Emotional problems are handled by Sadhana Chatushtaya Sampatti**
- By Developing Vairagyam and Avoiding Raaga Dvesha.
- Family attachment creates problems, Children problem can't stand.

Gita :

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

asaktiranabhiṣvaṅgaḥ  
putradāragṛhādiṣu |  
nityaṁ 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]

• **As Sadhana, Practice detachment from family, see them as Bhagawans Children.**

- Generally ignored.
- Family detachment, not followed by Grihastha.
- Studied Prasthan Trayam, why worries don't go.

• **Grihastha Jnani should have Vairagyam.**

- Otherwise, Children's Prarabda will affect.
- Grandchildren Prarabda will affect.

• **Vairagyam - only weapon for emotional problem.**

- Don't worry about other children, Jeevan Mukta.
- Disturbed about my Children.

**Revision - Verse 85 :**

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि ।

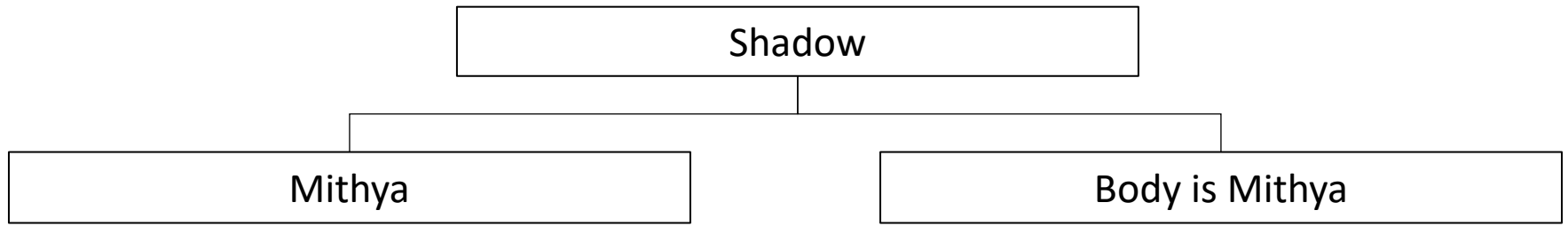
अहन्ताममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥ 432 ॥

*vartamāne'pi dehe'smiñchāyāvadanuvartini |*

*ahantāmamatā'bhāvo jīvanmuktasya lakṣaṇam || 432 ||*

The absence of the 'I' and 'mine' concepts even in this body which persists like a shadow, this is the indication in a Jivanmukta. [Verse 432]

- Body continues... Wherever Jnani travels, Body continues like Shadow.



- **Ahamta, Mamata, Mithya, Jnani has practiced detachment from his own body, also Children body.**
- Detachment compulsory, otherwise Prarabdam of extended family affects us.
- Grandchildren - Sick, healthy
- Don't have strong Abhimana, my Children, my business, my wealth, my Property...
- My Prarabda will affect and their Prarabda will affect.
- **Without Vairagyam, emotional problems can't be solved**
- Grihastha Jnani remembers this, see Bhagawans creation, karma...

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]

- Children's marriage, Dikshitar family... Ahamkara, Mamakara Disturbs.

### Revision - Verse 85 :

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि ।

अहन्ताममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥ 432 ॥

*vartamāne'pi debe'smiñchāyāvadanuvartini |*

*ahantāmamatā'bhāvo jīvanmuktasya lakṣaṇam || 432||*

The absence of the 'I' and 'mine' concepts even in this body which persists like a shadow, this is the indication in a Jivanmukta. [Verse 432]

- Jeevan Mukta enjoys peace of Mind because he has, No attachment to his own body - Mind complex and family.

### Gita :

ज्ञेयः स नित्यसंन्यासी

यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो

सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

**jñēyaḥ sa nityasannyāsī**

**yō na dvēṣṭi na kāṅkṣati |**

**nirdvandvō hi mahābāhō**

**sukhaṃ bandhāt pramucyatē ||5-3||**

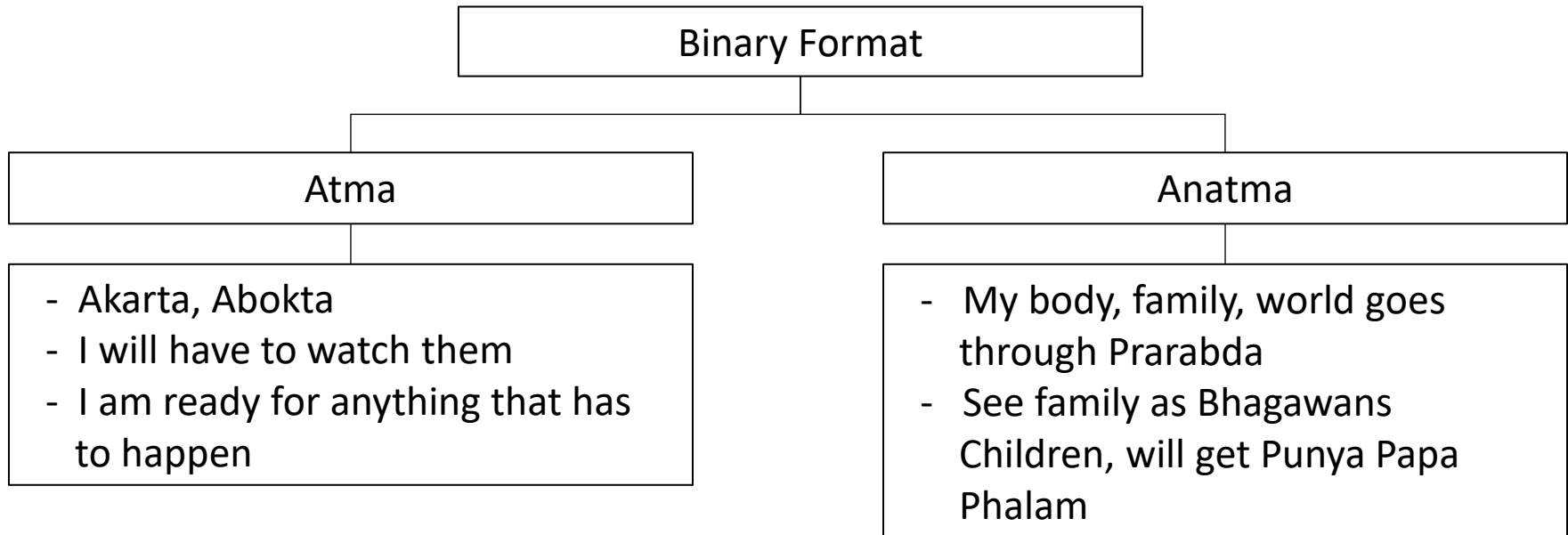
He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

- Outside Grihastha...

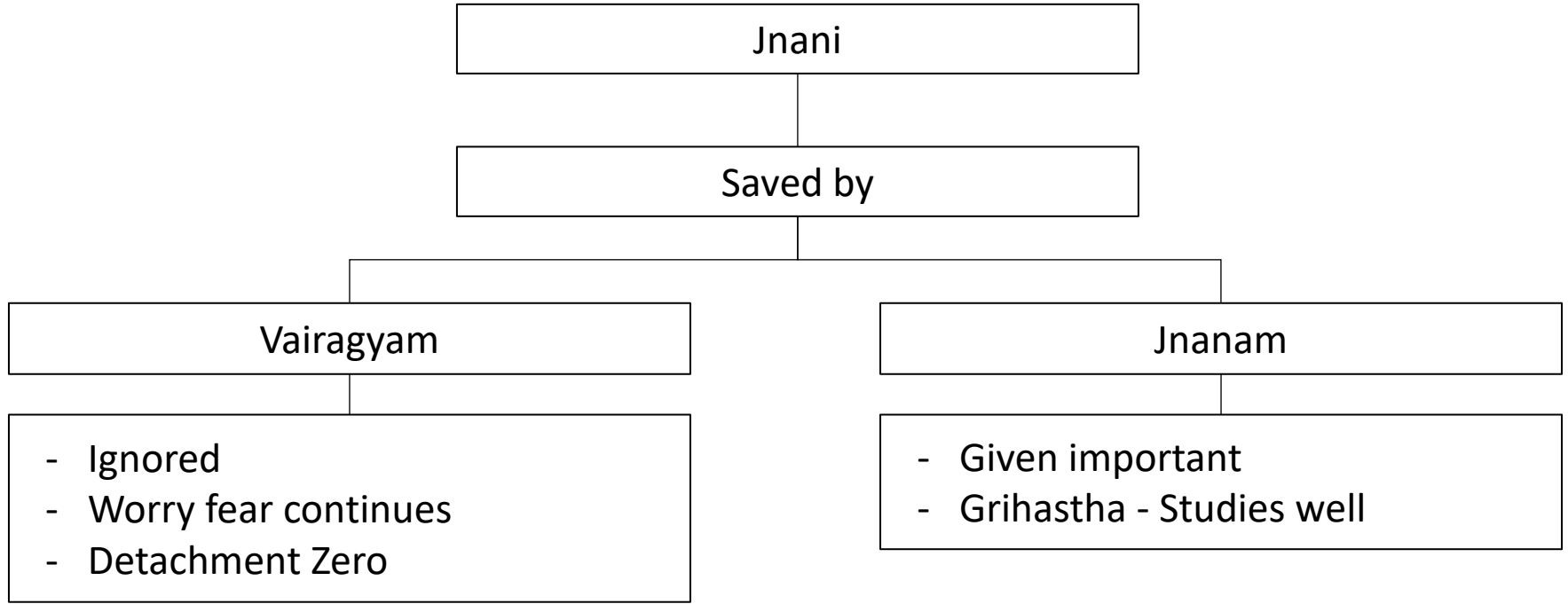
### Janaka :

- Let Mithila burn, I am not affected.

- Does not mean arrogance, irresponsible, no attachment.
- Service available, will help, will not react emotionally to their pleasures and pains.
- Prarabda challenges will be there.
- If Grihastha Jnani, there will be continuous challenges.
- If he has Vairagyam and also Mithyatva Bavana, Chayavatu, will have objectivity.
- My family not personal family, part of cosmic Anatma has objectivity of Anatma, Stands aside, looks as Atma.



- See all this is Nididhyasanam, Practice when things are going well.
- When Prarabda brings problem, I can see, be ready for all Children's action.



- Raaga Dvesha transcendence, Vairagyam is powerful weapon.

### From Web :

- Anna Poornie Sada Poorne Shankara Prana valuable Jnana Vairagyam.

### Annapoorna Stotram :

अन्नपूर्णं सदापूर्णं शङ्करप्राणवल्लभे ।  
ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति ॥११॥

Annapuurnne Sadaa-Puurnne Shangkara-Praanna-Vallabhe |  
Jnyaana-Vairaagya-Siddhy[i]-Artham Bhikssaam Dehi Ca Paarvati ||11||

(Salutations to Mother Annapoorna) O Mother Annapoorna, You Who are always Full (with the gift of Food and Blessings), You Who are the Beloved of Shankara, O Mother Parvati, Please grant me the Alms of Your Grace, to awaken within me Spiritual Knowledge and Freedom from all Worldly Desires. [Verse 11]



- Detachment compulsory - Guru can't emphasize too much
- If guru asks for Vairagyam, student disturbed.
- Will get detached from class

**As long as attachment is there, worry and fear will never go.**

- Jeevan Mukta is free from worry and fear only because he has practiced, detachment from Pancha Anatma Body, mind, family, possession and profession.
- Prarabda continuity has disadvantages but Jnani can handle that.

## Lecture 43

### Revision - Verse 96 :

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।  
न तिष्ठति छिनत्येव लक्ष्यं वेगेन निर्भरम् ॥ 453 ॥

*vyāghrabuddhyā vinirmukto bāṇaḥ paścāttu gomatau |  
na tiṣṭhati chinatyeva lakṣyaṁ vegena nirbharam || 453 ||*

Thinking it to be a tiger if an arrow is shot at an object, it doesn't then stop because it turns out to be a cow. It still pierces it with full force. [Verse 453]

- Special law of Karma for Jnani.

Svapna	Agami	Prarabdham
- Sublated	- No Kartrutva Bavana - No Agami	- Continues after Jnanam <b>Example :</b> - Released arrow continues till it hit the target

- Misconception may go... during misconception, Prarabda activated.
- New misconception gone, but Prarabdham continues.

## Prarabda Continuing

### Advantage

- Jnani can enjoy Jeevan Mukti Sukham by invoking his glory as Brahman
- Both Saguna Brahman Vishwa Rupa vibhuti and Nirguna Brahman

### Disadvantage

- When Papam fructifies Jnani will face challenges at level, of mind, sense organs
- Prarabda Janya Dukham also is there

- Both of them are there
- Advantages more - Sukham more and enjoyable.

- **Jnana Abhyasa increases Jeevan Mukti Sukham.**
- **Jnanis Vairagyam Abhyasa will dilute Prarabda Dukham.**

Jnana Abhyasa	Vairagya Abhyasa
<ul style="list-style-type: none"><li>- Increases Jeevan Mukti Sukham</li><li>- More</li><li>- Sun appears in sky during daytime, stars as Good as Non-existent</li><li>- Light insignificant</li><li>- Jnana Ananda = Sunlight</li></ul>	<ul style="list-style-type: none"><li>- Will decrease Prarabda Dukham</li><li>- Insignificant</li><li>- Stars are Prarabdham Dukha</li></ul>

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

yaṁ labdhvā cāparam̐ lābham̐  
manyatē nādhikam̐ 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]

- All ask what? Jnani ask so what?

**i) Continuity of Prarabdham is more Advantageous for a Jnani :**

**ii) What happens to Jnani - When Prarabdham is Exhausted?**

- Jnani lives in body, Body continues till Prarabdham is Alive.
- Body survives because of Prarabda.
- Until now Sadeha Mukti, Jeevan Mukta, Once body falls, Jnani become Videha Mukti.
- Without body, Jnani is liberated
- Subtle body, physical body goes - No Sanchita karma, Karana Shariram goes
- **Karana Shariram holds Sanchita Karma.**
- No Sanchita, Agami, Prarabda, All 3 Bodies resolve for Jnani.

- Ajnani = Only physical body resolves, only Antahkalaha.

### **Jnani's Death :**

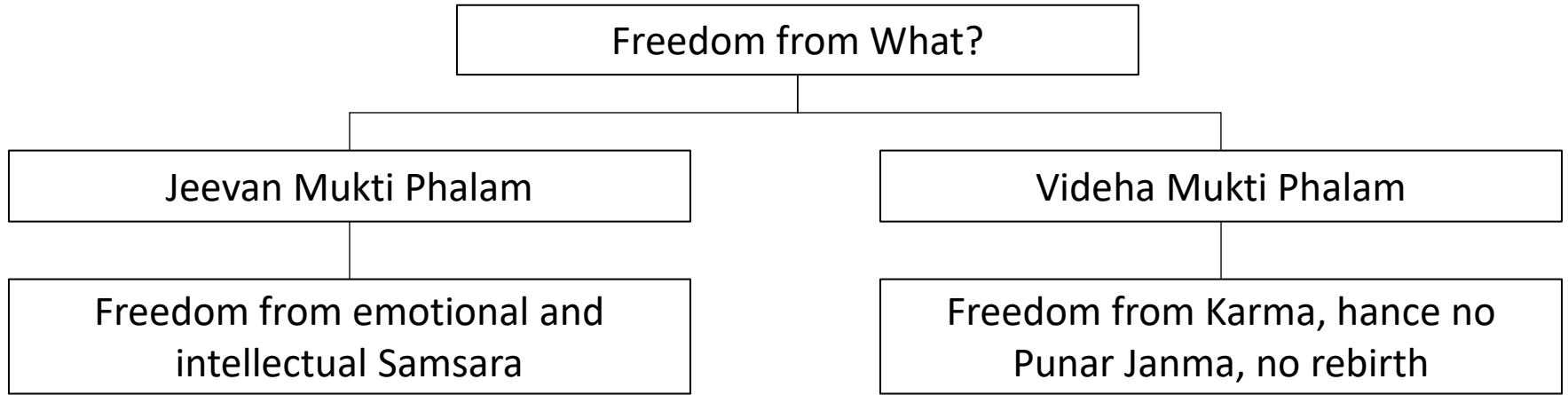
- Para - Antah kala, 3 Shariram resolve
- Jnani merges into Ishvara from Vyavaharika angle
- Jnani merges into Paramartika Ishvara from Paramartika angle
- Individual Sthula Shariram merges into Virat - Total Sthula Shariram.
- Individual Sukshma Shariram merges into Hiranyagarbha
- Individual Karana Shariram merges into Antaryami total Karana Shariram.
- Individual Chidabasa merges into total Chidabasa of Ishvara

<b>From Anatma Angle</b>	<b>From Enclosed consciousness</b>
- Jnani merges into Ishvara	- Merges into unenclosed consciousness - Pot space merges into unenclosed total space

### **Atma Chaitanyam merges into Brahma Chaitanyam :**

- No Movement.
- Space does not move or undergo change to become total space.
- No transformation - No movement already one space, there was seeming division Pot space, total space.
- It is gone when pot is broken.

- Seeming division between Atma Chaitanyam and Brahma Chaitanyam caused by Sharira Trayam goes.
- Jnani becomes Videha and continues as Videha Mukta.



- Verse 97 to 99 (3 Verses) 2<sup>nd</sup> Observation of Prarabda.

### Verse 97 :

उपाधितादात्म्यविहीनकेवल-  
 ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।  
 प्रारब्धसद्भावकथा न युक्ता  
 स्वप्नार्थसंबन्धकथेव जाग्रतः ॥ 455 ॥

*upādhitādātmyavihīnakevala-*  
*brahmātmanaiivātmani tiṣṭhato muneh |*  
*prārabdhasadbhāvakathā na yuktā*  
*svapnārthasambandhakatheva jāgrataḥ || 455 ||*

For the sage who is ever absorbed in his own Self as Brahman, Non-dual and free from limitations---the question of existence of Prarabda is meaningless, just as the question of a man having anything to do with dream-objects is meaningless when he has awakened.

[Verse 455 ]

- Study of Prarabdam from Shastriya angle - Jnaniya angle.

**Before :**

- Laukika - worldly - Ajnani angle
- Jnanam does not destroy Prarabda, Prarabda continues to exist.

**Now : Essence of answer :**

- |   |
|---|
| <ul style="list-style-type: none"> <li>• <b>Jnanam does not destroy Prarabda but it makes Prarabdam Mithya</b></li> </ul> |
|---|

**Jnanam :**

- Brahma Satyam, Jagan Mithya
- Atma Satyam, Tad Anyat, Sarvam Mithya
- Universe = Mithya, Pancha Anatma, Body - Mind - Family - Possession - Profession - Mithya
- Kartrutvam, Boktrutvam, attribute of Anatma is Mithya
- Anatma is Mithya, Anatma attributes of Doership and Enjoyership is Mithya.
- Kartrutvam = Mithya = Sanchita, agami Prarabda.

Sanchitam, Agami	Body - Mind Prarabda
- Non Appearing Mithya	- Continue to appear
- Destroyed, Avoided	- Understood as Mithya

Ajnani	Jnani
<ul style="list-style-type: none"> <li>- Prarabdam is Satyam, existent</li> </ul>	<ul style="list-style-type: none"> <li>- Prarabdam is Mithya, no independent existence</li> <li>- No Appearance of its own</li> <li>- Appears but as Good as Non-existent</li> <li>- Like Mirage water, movie Upon screen</li> </ul>

- Movie characters Non-existent w.r.t screen.
- Along with lord Krishna Jnani can

**Say : Gita :**

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]



न च मत्स्थानि भूतानि  
पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः  
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni  
paśya mē yōgamaśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- From Appearance angle, Prarabdam exists.
- From factual angle, Prarabdam Non-existent.
- Like dream, does not have existence of its own.
- Isness of Prarabdam, I Atma only existent principle lends
- From Shastriya Drishti, Jnani's angle, Atma angle, Prarabdam as good as Destroyed.
- Therefore Jnani does not give over importance to appearance of Prarabda.
- Enjoy movie, don't allow movie to cause Samsara.
- Deliberately give reality like we give to movie.
- Once movie is gone, ended, shake of the reality of the Movie.
- Jnani can appreciate the Prarabda and he can have emotions, it is with the awareness - it is Mithya.

- At any time, he can invoke the Mithyatvam and brush off any event in life.

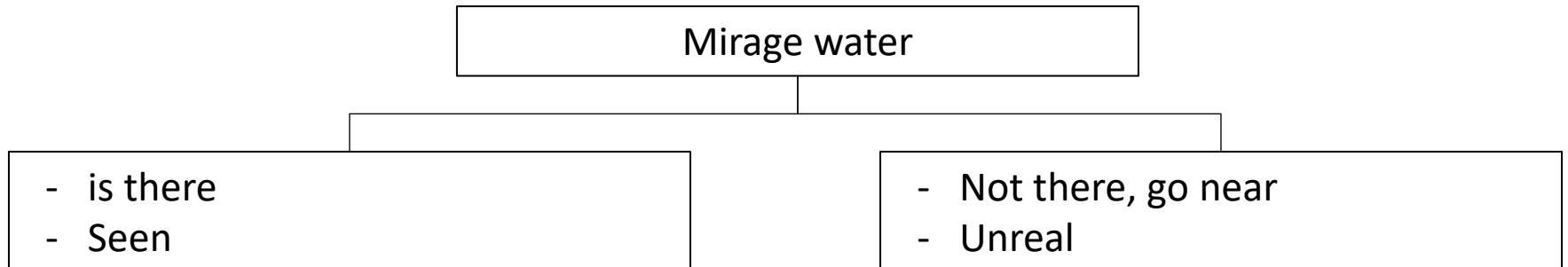
**Gita :**

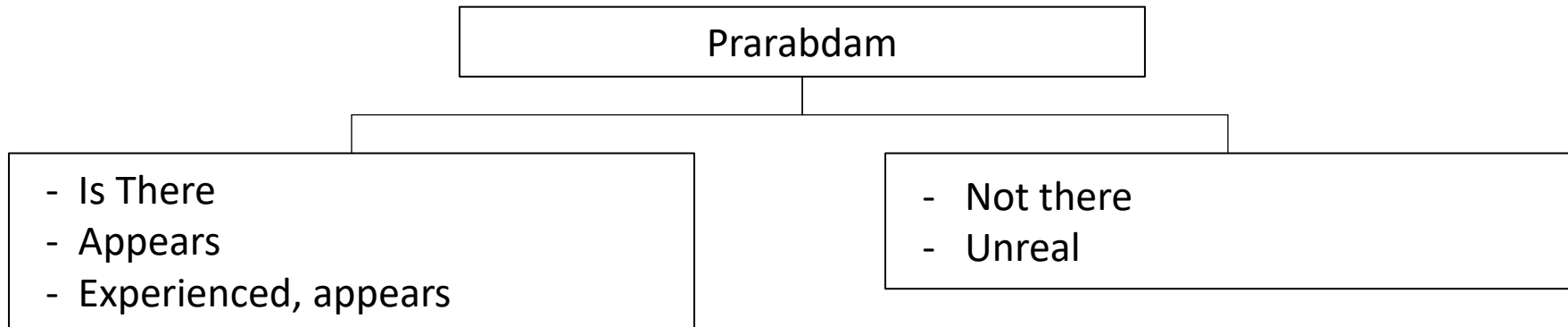
न प्रहृष्येत्प्रियं प्राप्य  
नोद्विजेत्प्राप्य चाप्रियम् ।  
स्थिरबुद्धिरसम्मूढः  
ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahr̥ṣyēt priyaṃ prāpya  
nōdvijēt prāpya cāpriyam |  
sthirabuddhīrasammūḍhaḥ  
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]

- No problem can overwhelm Jnani at any time, he has the facility to say that this is an appearance, not true.
- Therefore Prarabdam not destroyed (Laukika Drishti) but as good as destroyed by Jnanam (Shastriya Drishti)
- Both answers ok





**Revision - Verse 97 :**

<p>उपाधितादात्म्यविहीनकेवल-          ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।          प्रारब्धसद्भावकथा न युक्ता          स्वप्नार्थसंबन्धकथेव जाग्रतः ॥ 455 ॥</p>	<p><i>upādhitādātmyavihīnakevala-          brahmātmanaiivātmani tiṣṭhato muneh            prārabdhasadbhāvakathā na yuktā          svapnārthasambandhakatheva jāgrataḥ    455  </i></p>
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For the sage who is ever absorbed in his own Self as Brahman, Non-dual and free from limitations---the question of existence of Prarabda is meaningless, just as the question of a man having anything to do with dream-objects is meaningless when he has awakened.  
 [Verse 455 ]

- No Prarabdham for Jnani from Jnanis angle.

**a) Prarabda Sad Bhava Katha Na Yukta :**

- Talking about existence of Prarabda after Jnanam is not correct.
- Katha Statement
- Na Yukta, not current, from whose angle?

## **b) Mune :**

- From standpoint of a wise person.
- Privately thinks within himself will say - I don't have Prarabdam.
- In front of people who do not understand, he will say, I have a body, have this disease, shares with others.
- In Privacy, his attitude towards body, pain, family, situation, brushes aside.

## **Like :**

- Person wakes up from dream.

## **c) Svapna Artha Sambandha Katha Iva Jagrataha :**

- Acceptance of Prarabdam after Jnanam is like talking about dream objects after waking Up.
- Association with dream Lottery Prize \$ 1 Million...

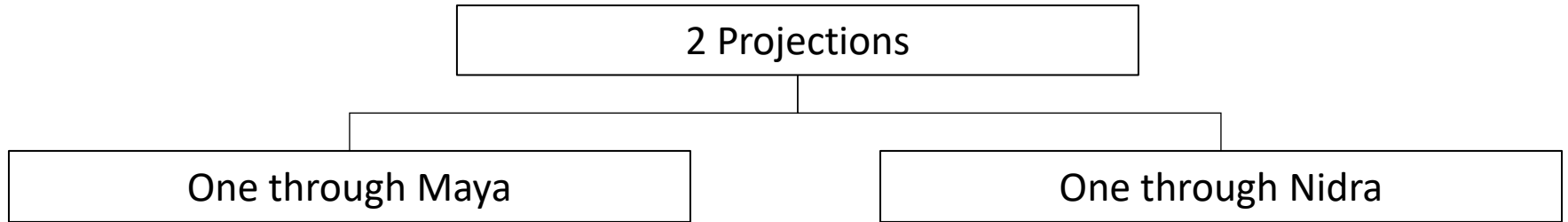
## **How will you look at \$ 1 Million :**

- Sambadha, my connection with dream money, is as good as no connection.
- Dream money - connection both not there.
- My relation with dream body - Dream object is meaningless
- Similarly Jnani has become super waker.
- Continues to be waker from others angle.

- **In Privacy he is super waker, world is a dream, as good as Non-existent.**

## How do you say, he is super waker?

- He has woken up from his waking dream world No. 1 and regular world No. 2



- Both Mithya, resting on me, Brahman, Manisha Panchakam.

## Manisha Panchakam :

ब्रह्मैवाहिदम जगच्च सकलं चिन्मत्रिविस्तारितं  
सर्वं चैताद्विध्यया त्रिगुनायोशेषं मया कल्पितम ।  
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले  
चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

brahmaivaham idam jagacca sakalam cinmatravistaritam  
sarvam caitad avidyaya trigunaya'shesham maya kalpitam |  
ittham yasya dridha matih sukhatare nitye pare nirmale  
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||2||

He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his “ignorance” expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

- **Sloka is a fact, world is projection, in me Brahman.**

## What type of Brahman?

- Kevalam Brahma, Non-duality Brahman.
- No Second thing as real as me.

## **2<sup>nd</sup> thing which appears for me is Upadhi :**

- Body, Mind even when body, Mind appears, it is Mithya.
- I don't have any real connection with Mithya.
- Mirage in Dry sand
- Mirage water appears but it is unconnected with sand.
- Mirage water appears in sand, it can't wet the sand.
- World appears in Brahma Chaitanyam.
- It can't affect me the Brahman.
- Body - Mind appears in me, Brahman

## **4<sup>th</sup> Capsule of Vedanta :**

- I am never affected by any event that happens in the Mithya Body, Mind, universe.
- This vision natural to him, because of long Nididhyasanam.
- Jnani who has cut off the Tadmaya Sambandha
- Tadmaya = identification, I am the body or I have the body.
- I have the Mind, I am not the mind.
- I complain about family, when I say my family, instead of saying I have a family.
- My - indicates relationship.

## Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः  
पिता नैव मे नैव माता न जन्म ।  
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah  
Pita Naiva Me Naiva Mata Na Janma  
Na Bandhur Na Mitram Gurur Naiva Shishyah  
Chidananda Rupa Shivoham Shivoham

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]

- All from worldly angle, I have no relationship - Dakshinamurti Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः  
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।  
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ  
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |  
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- Father, brother wiped out in Tornado of Jnanam.
- Jnanam sweeps the whole world.

### Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
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.

- World dismissed, dot of Prarabdam too is significant, as good as Non-existent.
  - Upadhi = Sharira Trayam
  - Tadatmayam = Identification
  - Vihinaha = Free from
- Jnani Abides in Atma, freeing himself from Anatma
- Jeeva Bava Durbali Karanam (Drop weak Jiva Attitude)
- Brahma Bava Prabhali Karanam (Strengthen Brahma Attitude)
- My Jiva status weakened and my Brahman status strengthened through Nididhyasanam.
- Privately look at myself only as Brahman.
- Sitting on Brahman chair, for such a Jnani, Prarabda is a Joke, not physical.



- Abiding in Brahman has awareness of this Jnanam - Aham Brahma Asmi
- Awareness called Abidance in Brahman
- For Jnani, story of Prarabda is Joke, never a suffering.

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]

- As Karma Yoga - he has surrendered body to Bhagawan.
- **In Karma Yoga : Donated body to Vishwaroopa Ishvara**
- In Jnana Yoga : I don't have any body to donate because it is Mithya, appearance.

Deha Abhimana goes

Deha Surrender

Deha Donation

Brahma Nishta

- Prarabda Jnani does not accept.

### Verse 98 :

अजो नित्यः शाश्वत इति ब्रूते श्रुतिरमोघवाक् ।

तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ॥ 460 ॥

*ajo nityah śāśvata iti brūte śrutiramoghavāk |*

*tadātmanā tiṣṭhato'sya kutah prārabdhakalpanā || 460 ||*

The Self is —birthless, eternal and undecaying||---such is the infallible declaration of the Sruti. How can prarabdha be attributed to one abiding in the Self? [Verse 459]

- I have Prarabdam and exhausting Prarabdam and looking for Videha Mukti... All with reference to birth of Body

### All Assume :

- I am the body
- Prarabdam starts in - horoscope Shani Dasha, exhausting...
- This story forgotten by Jnani who made Upanishadic Mantras meaningful.
- Alive in his Brain.

### Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

*Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,*

*Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||*

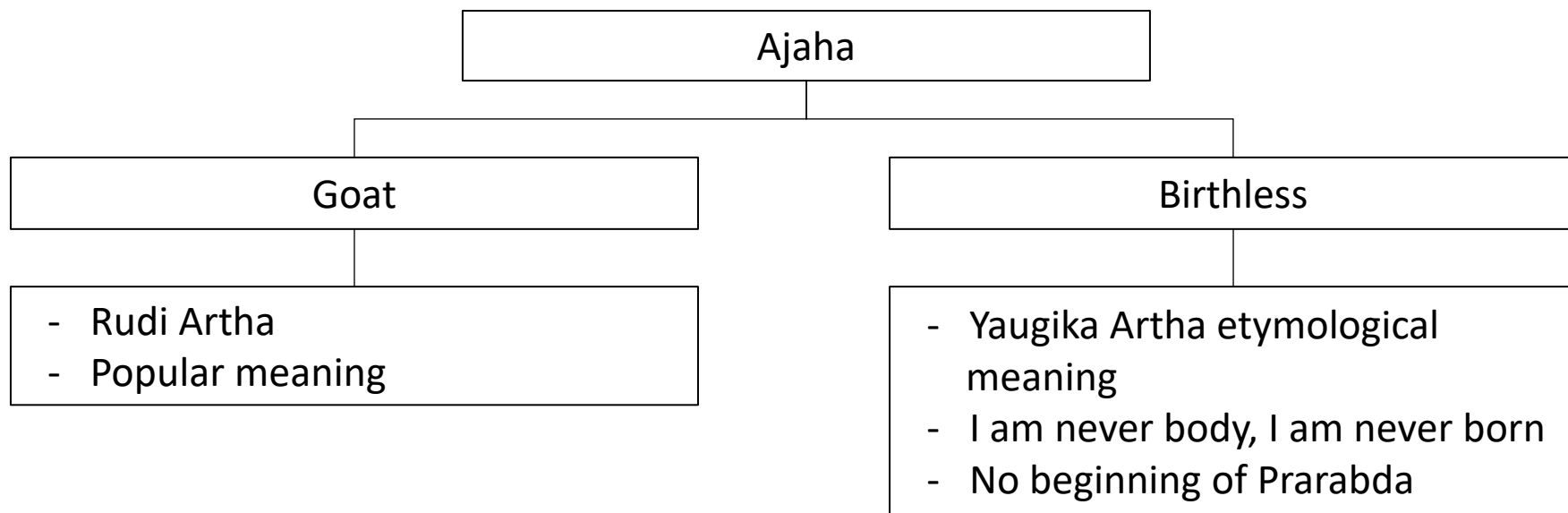
“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [1 - 2 - 18]

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

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

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

- I am the Atma
- Ajaha Nitya quoted here.



- i don't have current Janma, No Prarabda...

- No Question of Past, present, future Janma.
- I am not Jivan Mukta
- Jivan Mukta is one for whom body relationship continues
- I have no relationship with Body, no question of Jivan Mukti and Videha Mukti.
- I am Nitya Muktaha, No body connection in 3 Periods of time
- No becoming Muktaha, Nityam Ashariraha

### Katho Upanishad :

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।  
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu anavasthesva-vasthitam,

Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [1 - 2 - 22]

- I have no connection with this Mithya body at any time
- Let body come to appear and move on.

### a) Yesha Amogahavak Srutihi :

- Ever true, not false, infallible, Satyam
- Vak - Upanishad of truthful words.

Upanishad	I Say
<ul style="list-style-type: none"> <li>- I am Brahman</li> <li>- As Jnani, Studied for years</li> <li>- Aham Ajaha Nitya</li> <li>- Birthless, deathless</li> </ul>	<ul style="list-style-type: none"> <li>- I am Miserable Jiva</li> </ul>

**b) Ajo Nitya - iti Esha :**

- Katho Matra : Pramanika, Valid

**c) Brute :**

- States following fact - I am birthless, deathless

**d) Tad Atmana Tishtata :**

- For Jnani, Awareness - Green in his Mind all the time, even when Prarabda battering Mithya Body - Mind
- Pain is there
- This Awareness never lost sight of for Jnana Nishta, who abides in this Awareness.

**e) Kutaha Prarabda Kalpana :**

- Where is question of Superimposition of Prarabdam.
- I am suffering, exhausting Prarabdam, want to escape from world.
- Escapist Mukti has no relevance.
- Why escape from Mithya Universe?

## f) Asya Muneha :

- No Prarabda Assumption, Kalpana.

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

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

- Aksheparthe - Negation Kutaha

## Verse 99 :

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।  
अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।  
अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ 462 ॥

śarīrasyāpi prārabdhakalpanā bhrāntireva hi |  
adhyastasya kutaḥ sattvamasatyasya kuto janiḥ |  
ajātasya kuto nāśaḥ prārabdhamasataḥ kutaḥ || 462 ||

To attribute prarabdha even to the body is decidedly an illusion. How can a superimposition have any existence? How can the unreal have a birth? And how can that which is never born, die? So how can prarabdha function for something unreal? [Verse 462]

- We are analyzing Prarabdam.

## Answers :

### i) Jnani has Prarabdham after Jnanam :

- Jnani continues...
- Example : Released Arrow

### ii) Jnani = Atma birthless, Deathless, Akarta, Abokta :

- Jnani - Atma has no Prarabdham.

### iii) Students Question :

- Jnanis Atma has no Prarabdham as per Upanishad
- Jnanis body has Prarabdham?
- Want to cry, Validate crying.

• **Shankara removes this - it means accept the existence of the body, family, Pancha Anatma.**

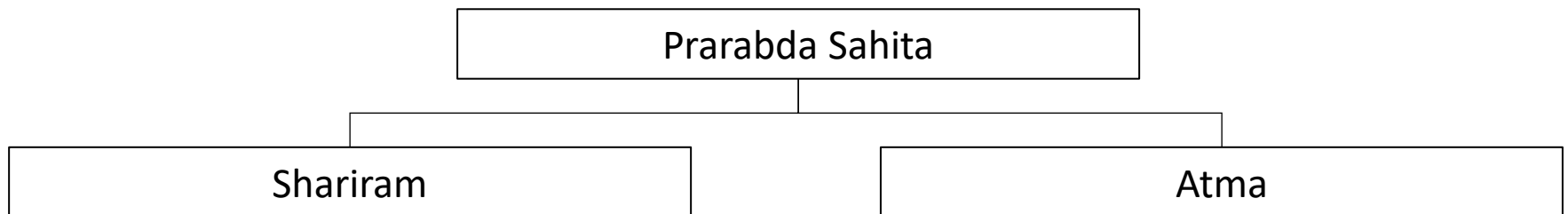
- Through Nididhyasanam, Jnani negates existence of Anatma, negating existence of Dream.

• **Dream and waking has only borrowed existence, no independent existence.**

- I am Brahman, the substratum

• **Dream and waking appear to exist, then Advaitam Established.**

- If Atma, Body, exist.



## Then Dvaitam :

- Practice of Nididhyasanam.

## Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
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.

- Height of Advaitam, Shankara ruthless here reach highest through Nididhyasanam.

## Practice :

- I am free from Prarabda
- No 2<sup>nd</sup> thing, world appears, don't question appearance, but it is not there.

## a) Sharirasya Prarabda Kalpana Api :

- Talking about Prarabda, Karma of Jnanis body
- Assumption of the existence of Prarabda for Body of Jnani also.
- Previously, no Prarabdam for Atma
- Now, no Prarabdam for Anatma.



## Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham || 11 ||

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

## Taittiriya Upanishad :

हा३वु हा३वु हा३वु ।  
अहमन्नमहमन्नमहमन्नम् ।  
अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।  
अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।  
अहमस्मि प्रथमजा ऋता ३ स्य ।  
पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।  
यो मा ददाति स इदेव मा ३ वाः ।  
अहमन्नमन्नमदन्तमा ३ द्मि ।  
अहं विश्वं भुवनमभ्यभवा ३ म् ।  
सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāvu hāāvu hāāvu ।  
ahamannamahamannamahamannam ।  
ahamannādo''hamannādo''hamannādaḥ ।  
ahaṃ ślokakṛdahaṃ ślokakṛdahaṃ ślokakṛt ।  
ahamasmi prathamajā ṛtāāśya ।  
pūrvaṃ devebhyo'mṛtasya nāābhāyi ।  
yo mā dadāti sa ideva māāvāḥ ।  
ahamannamannamadantamāādmi ।  
ahaṃ viśvaṃ bhuvanamabhyabhavāām ।  
suvarna jyotiḥ ya evaṃ veda | ityupaniṣat || 6 ||

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

- I alone am there, no 2<sup>nd</sup> thing called Body.

### b) Brantihi Eva :

- Such Assumption, Brantihi Eva, self misconception.
- Have validity for worry : I Atma no problem
- My Body has problem.
- My Body - Don't preserve this delusion.
- In Private Monologue, this fact should dominate my mind.
- Find time, otherwise will suffer Samsara.

One side	Other Side
- Vedanta - Vivekachudamani	- Worry - With Chappals

- Nididhyasanam is important, Teaching not available when we face problems.
- Misconception only

### c) Adhyastasya - Kutaha Sattvam :

- World is Superimposition

World	I Atma
- Like rope Snake - Pancha Anatma Superimposition - Movie, dream, Mirage water - Mithya	- Like rope - I project world with Maya Shakti - I am Super waker, God - Satyam

World	I Atma
<ul style="list-style-type: none"> <li>- I Project, enter, give reality to dream world</li> <li>- See Nightmare</li> <li>- I Suffer</li> </ul>	<ul style="list-style-type: none"> <li>- I project world, I enter the waking world, I give reality to waking world</li> </ul>

- Never suffer, this is projection, unreal, cannot touch you.

#### 4<sup>th</sup> Capsule :

- I am never affected by anything in the world as Substratum, Super waker status.

#### d) Adhyastasya Sharirasya Kutaha Sattvam :

- Not question, contains Answer
- Body does not exist really.