

*Ātmabodha – Swami Paramārthānanda*

*Ātmabodha*  
*of Ādi Śankarāchārya*  
**With Explanatory Comments**  
**by**  
**Swāmi Paramārthānanda**

**Vilekhanam by Madduri Rajya Sri**

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### Introduction

*Ātmabodha* written by Ādi Śankarāchārya is known as a Prakarana Grantha. It is an auxillary or a supporting text for understanding the main text of Vedānta i.e., Upanishad. Upanishad is called Apourusheya meaning not written by any purusha. Lord alone is the author. Prakaranas are called Poursheya being written by āchāryas to clarify the original text.

Prakaranas are two-fold:

1. **Inroductory Granthas** - They are to be studied before studying Upanishad because they are simplified versions of Vedānta. No elaborate arguments will be given. It is a sort of spoon feeding for Primary students. *Tattvabodha*, *Ātmabodha*, *Vivekachoodāmanī* are few such prakaranas.

2. **Nyaya Granthas** or siddhi granthas - They are to be studied after studying Upanishads. They are meant to stabilize Upanishadic teaching. There will be lot of argument. Other philosophies are discussed and dismissed.

*Ātmabodha* comes under first category. It is a little bit more advanced than *Tattvabodha*. It is special in two ways:

1. It caters to all types of students, beginners as well as advanced learners. Fundamental points are clarified beautifully and some of the advanced important points are highlighted.

2. It is written in a unique manner. Every important idea of Vedānta is clarified through an example. The first two lines give the idea and the last two lines give the example. Thus the whole Vedānta is taught. Unlike *Vivekachoodāmanī* which runs to long verses, there are only 86 main ślokas in the simplest metres. It is a reminder of *Tattvabodha*.

## Meaning of ātma bodha

Ātma means the svarūpam, the content or the essence of everyone. Clay is the ātma of pot, while gold is the ātma of ornament.

Various meanings are given to ātma. It is derived from 4 roots.

1. **āp** - to pervade. that which pervades everyone.

Yadi sarvam āpnoti - clay pervades all pots.

2. **āda** - to resolve, to swallow that which resolves everything into itself.

yadi ādatte - clay resolves all the pots into itself. Ātma resolves all anātmās into itself at the time of pralayam.

3. **ad** - (pronounced like the) to experience, to witness - that which experiences everything.

Ad iti ātma – ātma is chaitanyam which experiences everything.

4. **at** - (pronounced like thumb) that which ever exists.

At sāpatya gamane - the clay exists before and after the pot. Swarūpa chaitanyam is ātma.

*Bodha* - means knowledge.

Ātma also means chaitanyam which means knowledge or awareness. Bodha also means knowledge or awareness.

## Types of knowledge

Knowledge is of two types.

1. Janya Jñānam - that which has a beginning.
2. Ajanya Jñānam - that which is always there.

**Janya Jñānam** - is objective knowledge. It is not pure knowledge but knowledge of something. E.g. I know what? I know English. The object English is born. It is not eternal. When is it born? Whenever we use it as an instrument of knowledge.

Object is called Prameyam and instrument is called Pramānam. We see an object pot with the instrument eye. Then a vritti, a thought, is born in our mind - a thought relevant to the object. If the thought is about ghataha (pot), the vritti is called ghatakāra vritti. So, thus the vritti is based on the object.

The formless awareness by pervading a formed thought becomes a formed awareness. Nirakāra chaitanyam pervades ghatakāra vritti. Chaitanyam appears as ghatakāra chaitanyam. Ghatakāra chaitanyam is called ghata jñānam, which is born when vritti is born. Such knowledge is called **Vritti Jñānam** - Objective Knowledge.

**Ajanya Jñānam** - is objectless knowledge or pure knowledge. It is called svarūpa chaitanyam. Knowledge of atma is pure knowledge. We already have this knowledge but still we are samsāris. The knowledge we have cannot give liberation or happiness. If so we all should be happy. So we require some other knowledge - knowledge about my svarūpam - aham svarūpa chaitanyam asmi, aham sarva vyāpi asmi.

So we require not svarūpa jñānam, but vritti jñānam the object of knowledge here is the very subject itself. It means knowledge about myself.

### **Meaning of ātmabodha**

Ātma means svarūpa jñānam. Bodha means ātmavishayak janya jñānam. Ātma we have but ātmabodha we do not have. Each pramānam produces prameya vishayaka bodha. That is the job of this text. It gives vritti jñānam about ātma. But how can text be called chetanam? śabda is achetanam while person is chetanam. But here even though śabda is achetanam it serves as a pramānam. It produces ātmabodha. So grantha is pramānam. Ātma is pramā.

### **The purpose of the text**

Śankarāchārya is going to prove its purpose in the introductory 5 ślokas. In them he introduces the main theme and the purpose of the whole text. This should be the pursuit of all human beings.

We should have a clear idea of our ultimate destination before following any sādhanā. Similarly with spiritual sādhanā, we should have a clear picture of what is what. This is done in introduction of all vedānta granthas. Śankarāchārya too gives two, three introductions.

#### 1. Diagnosis & treatment.

**Diagnosis** - Śankarāchārya establishes our fundamental disease as ignorance. We are ignorant of our full self -

aham ātma, aham nitya, sarvagataha.

Pūrnatvam of ātma is unknown. I miss something in life. Missing is a sign of apūrnatvam. Kāma, krodha, lobha etc are caused by ignorance virus. This ignorance is called Adhyāsa.

**Treatment** - The medicine for this Adhyāsa is ātmajñāna aushadam. Just as any treatment requires preparation like blood test, the preparation here is called sādhanā chatustaya sampatti. Adi Śankarāchārya begins with 4 sādhanās.

## THE TEXT

### Introduction — Slokas 1-5

tapobhiḥ kṣīṇapāpānām śāntānām vītarāgiṇām |  
mumuksūṇāmapekṣyo'yamātmabodho vidhīyate || 1 ||

1. I am composing the ATMA-BODHA, this treatise of the Knowledge of the Self, for those who have purified themselves by austerities and are peaceful in heart and calm, who are free from cravings and are desirous of liberation.

### Sāadhanā chatustaya sampatti

1. **Vivekaha** — Viveka is the qualification and the person is called viveki. Śankarāchārya has not mentioned this sāadhanā in the śloka but it is understood. Viveka means discrimination. Discrimination between what I want and what I don't want between pūrnatvam and apūrnatvam.

2. **Vairāgyam** — Vairāgyam is the qualification and vīthanagi is the person. I have to turn my attention away from apūrnatvam. Turning away is called vairāgyam.

3. **Sāntaram** — Sāntaram is the qualification and sānthaha is the person. Sāntaram includes samādi shatka sampatti. They are six

- a) Samaha / manonigraha - mind control
- b) Damaha - sense control
- c) Uparati - quietitude of mind
- d) Titiksha - equanimity in pleasure and pain
- e) Sraddhā - faith in guru and scriptures.
- f) Samādhānam / chitta ekagrata - concentration of mind.

(Difference between Samaha and Uparathi.

Samaha is quietening the mind while uparathi is perpetuation of the quietitude. When samaha does the withdrawal uparathi takes care of the maintainance. In other words the extrovert mind gets quietened in one and it does not become extrovert again in the other.)

4. **Mumukshutva** — Mumukshaha is the qualification, mumukshu is the person. It is a desire for liberation.

All these 4-fold qualifications put together make one an **adhikāri**.

### Means to become adhikāri

One can become adhikāri **by tapas alone**. All kinds of sāadhanās, karma yoga, upāsana, vratams, pilgrimage come under tapas. Tapas removes all the pāpams. Then vedānti's qualification comes. Any obstacle to Vedānta is a pāpam. A rich man may be treated as punya jīvi by us but if his riches don't

take him to Vedānta it is pāpam. The relatives, even brother, who obstruct the path to Vedānta, their action becomes pāpam.

### **Anukhanda Chatustayam**

Śankarāchārya also introduces Anukhanda Chatustayam, which are normally introduced in the beginning of any śāstram.

1. **Adhikāri** - qualified person - sādhanā chatustaya sampatti.

2. **Vishayaha** - subject matter - Ātma, not ātmabodha.

3. **Prayojanam** - benefit - immediate benefit is ātmabodha self-knowledge. Ultimate benefit is mokshaha.

4. **Sambandhaha** - relationship - between two things. As the things change so the relationship changes.

a) If it is between text and subject matter it is the pratipadya pratipadaka sambandhaha relationship between one which reveals and one which is revealed.

b) If it is between knowledge and result it is janya, jñāna sambandhaha - relationship between jñāna and its use.

c) If it is between adhikāri and vishayaha it is adhetya adhita sambandhaha the relationship between the student and the subject matter.

The relationship is normally between text and subject matter. These qualified people should study the text *Ātmabodha* Granthaha says he has written such a text for them Śankarāchārya.

**bodho'nyasādhanebhyo hi sākṣānmokṣaikasāadhanam |  
pākasya vahnivajjñānam vinā mokṣo na sidhyati || 2 ||**

2. Just as the fire is the direct cause for cooking, Knowledge is the direct cause for emancipation. Compared with all other forms of discipline Knowledge of the Self is the one direct means for liberation.

It is clear now ātma bodha is a means to moksha. It is Janya Jñāna Sambandhaha.

In this śloka Śankarāchārya says ātma bodha is the only means to moksha. Mumukshus have no other choice.

*na anya bodha ayanāya vidyāt.*

Then why do we have so many sādhanās? They are all indirect means. Bodhaha (ātmabodhaha) eva - alone is the sakshāt sādhanā - the immediate or direct means.

In *Anātmā Sri Vigrahane Stotra* - it says for instance you might have reached Brahma Loka, you might have peeped into Vishnu Loka, you might have ruled over Siva Loka, but as long as you don't know yourself, global visits are a waste.

So jñānam alone is the means to moksha just as agni alone is the only means of cooking. We should not argue, we can't see agni in microwave, for instance. Agni here means heat. Normally the example 'light alone removes darkness' is given but Śankarāchārya here refers to agni, which is used more.

In *Swetaswatara Upanishad* we find the following idea - you can get moksha without knowledge if you can roll ākāśa up like a mattress. It means moksha is impossible without knowledge.

**avirodhitayā karma nāvidyām vinivartayet |  
vidyāvidyām nihantyeva tejestimirasaṅghavat || 3 ||**

3. Action cannot destroy ignorance, for it is not in conflict with or opposed to ignorance. Knowledge does verily destroy ignorance as light destroys deep darkness.

In the previous śloka Śankarāchārya says knowledge alone gives moksha. Alone -eva- means others cannot give. Here he says anya sādhanās cannot give moksha. All anya sādhanās put together - Śankarāchārya names them Karma. They are karma, upāsana, astanga yoga etc. Karma cannot give moksha because karma cannot remove ignorance. Ignorance is the virus which causes bhava rogaha, because karma is not opposed to ignorance.

### **Relationship between Karma & ignorance**

Because of ignorance I do not know I am Paripūrṇa Aham. If I know I am Sarvagataha, Achala, Stanuvu. I do not have desires, so need not do anything, so I am akartā .

On the contrary if I think I am parichchinna aham or apūrva aham - I end up in desires. Pravritti desires or nivritti desires. So avidyā (ignorance) creates apūrnatvam, apūrnatvam creates kāmaha, kāmaha leads to karma. So Avidyā is great grandmother of Karma. Will there be enmity between the two? No! The more a person is active, the more is he ajñāni.

Karma bhandaya bhavati, vidyā mokshaya bhavati. He gives an example to show what will eliminate ignorance. As we saw earlier, in *Ātmabodha* in each śloka, a comparison is given. Just as light alone removes a mass of darkness or pitch darkness, knowledge alone can remove ajñāna. The darkness outside the eye is like the cataract in the eye.

**paricchinna ivājñānāttannāśe sati kevalaḥ |  
svayaṁ prakāśate hyātmameghāpāyem'śumāniva || 4 ||**

4. The Soul appears to be finite because of ignorance. When ignorance is destroyed the Self which does not admit of any multiplicity truly reveals itself by itself: like the Sun when the clouds pass away.

In some books it is avachchinnaha, in some books it is written parichchinnaha, both are OK. In the previous ślokaś Śankarāchārya said karma cannot give moksha, because karma cannot remove ignorance. Jñānam can give moksha, because it can remove ignorance.

#### Moksha

Why should we remove ignorance for moksha? Why can't we call going to Vaikunta as moksha? In that there is no question of getting any knowledge. We have only to please Lord, then bhakta will be taken to Vaikunta. So it must be very clear that ignorance is the cause of Samsāra. Śankarāchārya has not mentioned till now, but Swamiji has given to remove the suspense. He shows that here only.

Samsāra is a sense of limitation. It cannot go by any other method in Vaikunta, I may be in front of infinite Vishnu Bhagavant, but I am finite only. Finite means mortal - subject to asti, jayate etc. Going to does not make me muktaha. If another person is rich, it does not make me rich, in fact before him I feel more poor.

#### The incomplete I

The problem is centred on I, so the solution should be centred on I. I am limited, I am unhappy, I am frustrated are the problems. I have to complete me, who am now in incomplete form. Unfortunately an incomplete I cannot be made complete by any method, because an incomplete by a process of change can only become another incomplete thing.

So Śankarāchārya says if you are incomplete there is no hope because you will ever be incomplete. The hope is only under one condition. You are already complete and because of ignorance, you have a feeling or a notion you are incomplete. If that is the cause, there is a solution. Ignorance can be removed and completeness can be achieved. If incompleteness is a fact, it can never be changed. So here he says because of ignorance there is a sense of limitation, this alone is a cause of samsāra. Samsāra brings dukham. Duhkha nivritti is possible by parichcheda nivritti and that is possible by ajñāna nivritti only. Thus he establishes ajñāna in this śloka.

In this śloka Śankarāchārya is pointing out that samsāra or sorrow is nothing but a sense of limitation. This is a very subtle point. Normally we define sorrow as a mental pain cause, loss of someone, poverty, physical illness etc. We experience sorrow but we do not exactly know the psychological process of sorrow.

#### 4) Sorrow a sense of limitation

Then somebody dies we have pain. We say sorrow is caused by his death, but Vedānta says sorrow is not caused by the death of that person. If death is the cause of sorrow, death of every person should cause sorrow. Death is death, whoever dies,



but death of some special people alone causes sorrow. For us they are VIP's very important persons, whereas for others too they are VIPs with a different meaning very insignificant people.

What makes the difference?

It is because of our relationships. We think in the presence of that person we are complete. Even in a crowd, we are complete in the presence of one person. That means sorrow is not due to a person's death. But it is a sense of incompleteness of anything missing - house, wife, children. This is parichedaha. This is the first and foremost important Vedāntic revelation that sorrow is not anything else, but a sense of limitation expressed in various symptoms. Loss of money, failure in business or some such symptoms.

Samsara

So what is samsāra? / Parichedaha. That is what we call Apūrnatvam. Very important idea. We should not blame any one for our sorrow. If nobody else is available, we blame the weather. Second point which is equally important is: this sense of limitation, our disease caused by sorrow is caused by ignorance.

Why do we say ignorance is the cause? Because our true nature happens to be pūrnatvam. Apūrnatvam is nothing but self disowning, Self hypnotism, self loss, self forgetfulness etc.

*Parichchinna parichcheda Ajñānam Jñānam*

Parichchinna iva this alone is the definition of samsāra. Samsāra will go away when parchcheda goes away, and parichchedae will go away when ajñānam goes away, ajñānam will go away when jñānam comes. Therefore '*Athato Brahma Jijñāsa*'. There is no other way.

Parichchinna iva

What does Parichinnaha iva mean?

I am limited as though. It is a notion, not a fact. Because if I am parichchinnaha I can never become aparichchinnaha because a limited one by a process cannot become unlimited. Suresvarāchārya says somewhere that if limitation is a fact, better stop all your sādhanā because sādhanās are not going to change a fact. Pūja, japam, tapas are useless.

There is an ocean of difference between fact and notion. When that ajñānam is destroyed, kevala bhavati-kevalaha means non-dual. Non-dual means pūrnaha. If there is not second thing there is no apūrnaha.

Muktaha

From this one more point is clear. Moksha is nothing but freedom from the sense of limitation. It is not any mysterious state. It is not going to some other loka or a

mysterious experience of seeing a flash of light. If I have got that condition of fullness I can say I am Mukta. In every other sense I am normal. We think mukta is an abnormal person, but he also will be exactly the same. He will eat, sleep in class or sleep at night. He is not a mystic.

Then what is the difference?

When he looks at himself he does not miss anyone. If people are around him, he will enjoy their company; if they go away he doesn't miss anybody. If I can be with things and be without missing anything, then I am liberated. Moksha is nothing but removal of the notion. Any notion is removed by knowledge, because notion is false knowledge, false knowledge is displaced by right knowledge. So moksha means kevalatvam. Aham pūrṇaha. People cannot add to or remove from my fullness. I am like an ocean. Let the rivers merge or not I am pūrṇaha. Brihadaranyaka says this is the mahima of a Brahmana.

Brahma jñāni eva brahmena. Others are brahmins for namesake.

What happens when Ajñānam is removed?

Ātma being svarūpa chaitanyam swayam prakāśa chaitanyam shines by itself. It is self-evident. Here a technical point is conveyed.

## **Vritti jñānam**

In the beginning we learnt about svarūpa jñānam and vritti jñānam. When there is a pot, a thought takes place in the mind about the pot. That is called ghatakāra vritti. Ghatakāra vritti reveals the ghata. In Ghatakāra Vritti there is chaitanya pratibimba. So it is called vritti jñānam. So vritti jñānam contains two parts.

1. the vritti part (vritti means thought mode).
2. the pratibimbā chaitanyam part.

Each part has got its own function. The vritti part is supposed to destroy ignorance. Vritti pervades the pot and destroys ignorance. This they call Vritti vyāpti.

Pratibimba chaitanyam, reflected consciousness, also pervades the pot and having pervaded the pot, it illumines the pot. The pot becomes known. So it pervades and illumines the pot. Vritti destroys ignorance and vritti jñānam illumines the pot.

### Atmavishayaka vritti jñānam

What is ātma jñānam?

Here also we require a vritti known as 'Aham Brahma Asmi'. Self-knowledge also requires vritti jñānam which we called ātmabodha. It means ātmavishayaka vritti jñānam. Here also Aham Brahma Asmi vritti takes place when the teacher says tat

tvam asi. When teacher says you are Brahman, student should not repeat you are Brahman. Teacher knows it.

Tat tvam asi is upadeśa vākyam and Aham Brahma Asmi is the jñāna vākyam. The sishya owns up. When the sishya says Aham Brahma Asmi is it svarūpa jñānam or vritti jñānam? It is vritti jñānam. Is it janyam or ajanyam? It is janyam because only after upadeśa knowledge is born whereas svarūpa chaitanyam is there even before upadeśa.

A student also gets vritti jñānam : Aham Brahma Asmi. The thought takes place. Is there pratibimba chaitanyam in it? It is there in every thought, So Aham Brahma Asmi also contains pratibimba chaitanyam in it.

Here also vritti and pratibimba chaitanyam have their own functions. Vritti destroys ignorance about myself. In the case of ghata jñānam, pratibimba chaitanyam illumined the pot, because pot is jada rūpam but in this case pratibimba chaitanyam illumines the subject matter ātma. What is ātma? It is bimba chaitanyam, the original chaitanyam, svarūpa chaitanyam, whereas vritti pratibimbita chaitanyam is only reflection. The reflected consciousness tries to illumine-you know what the original consciousness. How foolish is it?

*tvameva bhānta manubhāti sarvam  
Tasya bhāsa sarvamidam vibhāti.*

In front of the Lord we are saying I am foolish. I am trying to illumine with pratibimba chaitanyam-camphor-the bimba chaitanyam.

Misconception regarding vritti jnanam

Vritti is necessary to destroy ignorance. Vritti pratibimbita chaitanyam is not necessary to illumine ātma. Why? Because it is swayam prakāśate ātma. So vritti jñānam is not necessary to illumine ātma. But this creates confusion to people.

Many people say that since ātma is swayam prakāśa, They feel so vritti jñānam is not necessary, so mind is not necessary. because mind is necessary for vritti jñānam. So they say transcend your mind, go to nirvikalpa samādhi, get out of the body, mind, intellect ātma will be swayam prakāśate. But they forget one point.

Vritti jñānam is not necessary to illumine the ātma. But remember vritti is necessary for destroying ignorance. Vritti will take place in the mind. If ātma entertains vritti, ātma will change because vritti means vikaraha.

Vritti Vyapti

prakāśanam illumining ātma is called phala vyāpti. It is not required because ātma is self-evident. In the case of pot, vritti vyāpti is necessary to remove ignorance and phala vyāpti also is necessary to illumine the pot. In the case of ātma vritti vyāpti is necessary to destroy ignorance but phala vyāpti is not necessary because ātma is swayam prakāśaha. So vritti vyāpti requires mind. By going to nirvikalpa samādhi

ignorance will not be destroyed. So the mind continues to be ignorant mind. The sorrowful mind is transcended in nirvikalpa samādhi but remember ignorance continues. So transcending the mind doesn't solve the problem. We have to hold the mind to produce the vritti. That vritti is Aham Brahma Asmi.

How to produce Aham Brahma Asmi vritti? Are there special seeds available? Aham Brahma asmi vritti jñānam is pramā. Pramā is born out of pramānam and pramānam is guru śāstra upadeśam. So mind must be very much there, must be in jagradavasta, awake and his intellect must be very much alive. At that time the guru gives the upadesha Tat tvam asi and the student must have the vritti Aham Brahma asmi and this vritti will destroy ignorance. With that ātma svayam prakāśate.

Svayam prakasaha atma

You should not ask was ātma svayam prakāśate before also. When is ātma svayam prakāśam before śravanam or after śravanam? All the time! Suppose listening to the class ātma is not known means, you can never say I am. You can know all people around but you will never know yourself. Remember ātma was svayam prakāśaha all the time, but paricheda is superimposed on me.

When I said I am-I am is svayam prakāśa ātma. After I am, I don't put a full stop, but add a biodata. Each one of them is parichedaha-thrown upon me-upon the svayam prakāśa me. When the paricheda is removed-we require śāstra for it. I will say I am and put a full stop.

You say I am without adding any adjective. The unqualified I. Every qualification is a disqualification in Vedānta. If you remove all the qualification I am the unqualified. I remains and that is called Brahman. Brahman is not another qualification. It looks so confusing. So Śankarāchārya comes with an example, a very beautiful example.

Sūryaha is svayam prakāśaha. Now vāyu wind comes and removes the cloud. When the cloud is removed the non-shining sun means, for me he is non-shining . When the cloud was there the sun was non-shining for me. When the wind removed the cloud non-shining sun became a shining sun. In making the sun a shining sun what is the contribution of the wind ? The wind removed only the cloud, wind never added shining. Wind can never give also because sun is svayam prakāśa. So Śankarāchārya says mega apaye. Apaye means gone, apa gate sati by wind has to be added. In the original Aham Brahma asmi the vritti is the wind and ajñānam is the cloud and ātma, aham is the sūryaha. If I say ātma we think there is something inside. So I am the sūrya all the time effulgent, because of ignorance cloud I am covered as it were and Aham Brahma asmi vritti removes the cloud.

Role of mind

Is mind necessary for ātmajñānam?

If somebody says mind cannot illumine the ātma what should be your answer? Yes, it is true mind cannot illumine the ātma and we are not retaining the mind to

illumine the ātma but we are retaining the mind to destroy ignorance and therefore with mind alone ātma jñāna has to be gained. That's why *Mundaka Upanishad* said, ātma jñānam has to be gained by the mind alone. For what purpose? Vritti vyāpti sidhyartham for destroying ignorance.

*Kena Upanishad* says with the mind ātma cannot be known. There it means mind doesn't illumine ātma. Here mind is required for destroying ignorance. So mind is required from one angle and not required from another angle.

**najñānakaluṣam jīvam jñānābhyāsādvīnirmalam |  
kṛtvā jñānam svayam naśyejjalam katakareṇuvat || 5 ||**

5. Constant practice of knowledge purifies the Self ('Jivātman'), stained by ignorance and then disappears itself – as the powder of the 'Kataka-nut' settles down after it has cleansed the muddy water.

Pirna pakshi's argument

Here a technical question is being answered. Previously he had said ajñānam is destroyed by vritti jñānam, ātma becomes non-dual, advaitam. Some philosophies who are against advaita say that even after ajñānam is removed by jñānam, i.e., vritti jñānam, there are two things.

What are the two things ? Swarūpa jnanam and vritti jnanam

The pūrva pakshi raises a question. Pūrva pakshi is not a bird, he is the opponent. He generally opposes advaiti. He asks a question. How can you say advaitam? There are two things now also in svarūpa jñānam. Ātma is there and vritti jñānam is there. It came to dismiss all other things, but the dismitter vritti jñānam is there, so there is dvaitam. To remove vritti jñānam? what should we do? Should we bring in ajñānam to remove vritti jñānam. Not necessary Śankarāchārya says vritti jñānam removes ajñānam and vritti jñānam goes by itself because every vritti is kshanikam only. It is not permanent. Once ajñānam is destroyed, vritti jñānam is not necessary again, because the job is over.

Refutation of the argument.

For instance, once you have learnt  $2 + 2 = 4$ , that ignorance is gone. Now do you know it or not? Don't tell me you require a calculator! Are we entertaining the vritti all the time? Once you produce the thought, it destroys the ignorance, once ignorance gone, it cannot be born again.

Jīva is now polluted with ignorance. jīvaha is Ajñāna Kalushaha. Now he is treated with jñāna abhyāsāt. It is śravaṇa, manana, nididhyāsanam of Vedānta. In fact when we give akshara bhasyam to children the aim is they should come to akshara brahma bhasyam later. Initially we start with alphabet aksharabhasyam, later Brahma rūpa akshara bhasyam. It is nothing but śravaṇa, manana, nididhyāsanam. By that process, jñānam, the knowledge born out of it, removes the ajñāna dust.

Guru has one name. It is ajñāna dhwanthe dīpaha the light to remove the darkness of ignorance. Then vritti jñānam goes away. Vritti pratibimbitha chaitanyam also has to go because once the mirror is gone, the reflection also is gone.

When Śankarāchārya says vritti jñānam goes away, it does not mean ajñānam comes. Just as so many things are known, that vritti jñānam is not there. When you know the names of your friends, that vritti is not there. Similarly when a jñāni gains Aham Brahma asmi knowledge, he need not always repeat those words. In fact if he repeats, it means he is doubtful.

Rāmāna Maharshi says, a man doesn't say to everyone, I will tell you something I am a human being. You don't think, but you know. Similarly you don't think of Aham Brahma asmi but you know it all the time. For this he has given an example. This is the genius of the āchārya

Kataka renu

Kataka is supposed to be a nut. Kataka nut is supposed to be powdered and that is called katakarenu. Katakarenu powder was used in olden days for cleaning water. This powder has a peculiar power. It absorbs all the dust into itself. It also settles in the bottom. [Thus the impurity goes away and the nut powder drops to the bottom].

Another example is: you take a thorn to remove other thorn, then you throw away this thorn also. Similarly this powder removes other particles and goes down. It is unlike chlorine. Chlorine cleans but it has its own smell. This is a special powder. It purifies water and goes down. Therefore jñāni is Brahman who is beyond ajñānam and jñānam.

Upto this śloka, Śankarāchārya has given the main theme of Vedānta sankshepa Vedanta. From 6th śloka this sankshepa Vedanta is going to be discussed.

Sankshepa Vedanta

What is the essence of these 5 verses?

I by my own nature is pūrṇaha brahma asmi. This is an eternal fact. Now I have the problem of ajñānam, ignorance, and because of this I feel aham apūrṇaha jīvaha. As apūrṇaha I can be called jīvaha. The fact has been reversed to apūrṇaha. Pūrṇaha refers to Brahman, apūrṇaha refers to jīvaha. Jīvaha refers to samsāri. If I have to attain my original glory, I have to remove my ajñānam. This is Vedānta.

For gaining this knowledge, then jñānam requires the preparation of Viveka, Vairāgya etc. This is the essence. This idea is going to be elaborated in the following ślokas.

### **Adhyāsa – Slokas 6-13**

samsāraḥ svapnatulyo hi rāgadveṣādisaṅkulaḥ |  
svakāle satyavadbhāti prabodhe satyasadbhavet || 6 ||

6. The world which is full of attachments, aversions, etc., is like a dream. It appears to be real, as long as it continues but appears to be unreal when one is awake (i.e., when true wisdom dawns).

We saw aham pūrṇa brahmaha has become aham apūrṇa jīvaha because of ajñānam. What is the job of ajñānam?

We are going to analyse the function or mischief done by ajñānam.

Ajñanam

Ajñānam itself is known by different names in Vedānta:

1. Ajñānam
2. Mūlavidyā [mūla + avidyā, not mūla + vidyā]
3. Māyā

This ajñānam, name it Mūlavidyā or Māyā, has two powers.

1. Vikshepa Śaktiḥ
2. Āvarana Śaktiḥ

**Vikshepa Śaktiḥ** - creative power. Vikshapa means to throw out, to expand. This is caused by Rajo guna.

**Āvarana Śaktiḥ** - deluding power - literally means covering power veiling power. It later gives wailing power. This is caused by Tamo Guna.

### **Vikshepa shakti**

**Vikshepa shakti** creates the vast universe. It is not a real universe. So it is called Māyā. Māyā represents a magician who with his indrajal creates the illusion of sputnik and all other things. Here, also Māyā creates the dvaita prapañchaha the samsāraha, the world consisting of things and beings, including our own body and mind.

This false creation is technically called Adhyāsaha. [primary superimposition] Even though this Māyā creates this world, it being unreal or mithyā really it cannot be affected by the unreal world created by Māyā.

Śankarāchārya gives the example that the waker is not affected by the apparent dream world created by sleeper's nidrā. There it is Māyā.

Normally, I should tell everyone see my Māyā Śakti. I have created the vast universe, the bodies, my own body and I am making use of this body to give a lecture, I create students and then I do all kinds of mischief. This should happen.

Avarana sakti

But Māyā has got a second power called **Āvarana Śakti**, deluding power, covering power, confusing power. So, after the creation of the universe including my body, the āvarana śakti comes into power and therefore, instead of knowing I am the

creator, the world is something created false, I do not know that. Not knowing this differentiation between ātma and anātma, Brahman and abrahma, aham and idam, I get confused between myself and my created equipment. Because of the confusion instead of saying the body is created, I superimpose the limitations of the body upon myself. This is the second adhyāsaha.

Thus creation of the world is first adhyāsa superimposition It is pradhama or primary superimposition. Before this I alone (ātma) was there. After primary takes places anātma prapañcha including anātma śarīram is created.

Creation of is universe Māyā vikshepa śakti pradhama adhyāsa. Now relay race pradhama adhyāsa goes away giving place to secondary adhyāsa called āvarana śakti. It creates a confusion between ātma and anātma. I superimpose anātma dharma on ātma. That created body, I take to be myself. I am not created, but I am the creator. So that bordily confusion is secondary adhyāsa. As long as the ignorance continues, the confusion between ātma and anātma continues.

What type of confusion?

Anyonya Adhyasa

It is two-fold : 1.anātma prapanchha is savikāram. It is subject to change. That changing nature of anātma I superimpose on myself and I say I am growing old, I am dying. So we have anātma in ātma. Not only that some justice also is done. Bartar system is followed. anātma prapañcham is of course mithyā. Who am I? I am satyam. This satyatvam which belongs to me the ātma, is superimposed on anātmatha prapañcha and śarīram. Therefore I have become savikāraha and the world has become satyam now, because of the transference of the satyatvam of mine to the world. This is known as Anyonya Adhyāsa. It is caused by āvarana śakti. vikshepa sakthi doesn't create this because it creates the second world in addition to ātma.

Which adhyāsa should be destroyed?

Falsifying Avarana Sakti

Our attempt in spiritual sādhanā is only taking care of āvarana śakti. We don't want to do anything to vikshepa śakti. Āvarana śakti means anyonya adhyāsaha. It is also known as mūlavidyā pradhama adhyāsa, and sthūlavidyā duriṭīa adhyāsaha. By ātma jñānam this confusion is sorted out. When it is sorted out what do I do? I give what belongs to anātma to anātma what belongs to ātma to ātma. Give unto Caesar what belongs to Caesar. When I say I am changing the savikāratvam does not belong to me. It belongs to anātma. Therefore I should know that all changes belong to anātma. Now we give this vikaratvam to anātma. Then the satyatvam belonging to anātma the world I take to myself and say I am satyam, jagat mithyā. In other words Aham Brahma satyam asmi, jagat mithyā. Once I have sorted out, I have tackled āvarana śakti.

Will the world continue or not?



## Continuing Vikshepa Sakti

The world will continue, sariram will continue, because vikshepa śakti continues our ātma jñānam will not do anything to vikshepa śakti. If ātma and anātma both are there how can there be advaitam? You feel like saying dvaitam is there. Once āvarana śakti is gone i.e. ajñānam is sorted out. anātma will continue not as satya anātma but will continue as mithyā anātma. I will be satyam. Let the vikshepa śakti continue, let the anātma continue, once I know it is mithyā it is as good as not continuing. Once I know it is mithyā it is as good as being not there.

So we are only destroying Dvitiya Adhyāsa, the pradhama adhyāsa we are falsifying it as mithyā. If dvitiya adhyāsa continues, the world will be taken as satyam. Once dvitiya adhyāsa is gone world will not have satyatvam, I will not have vikāratvam. In this internal exchange samsāra is gone. This is the essence of the śloka.

Samsāraha swapna tulyaha samsāraha means prapañcha the place in which we travel from one place to another, even the travel of jīva in the whole universe.

Vishada yoga

What is the nature of samsāra?

Swapna tulyaha It is like swapna, means mithyā. Once it is known as mithyā it is the projection of ajñāna or Māyā. So it is Māyā kalpitham.

What is wrong with the world? Śankarāchārya says, If nothing is wrong I would not have written *Ātmabodha*. It is rāgadveshadi sankulaha meaning disturbed with rāga, dvesha Adi mean etc. It means kāma, krodha, lobha, moha etc. As long as rāga dvesha is there, we can practice only one yoga. It is vishada yoga as we saw in Bhagavad Gīta.

What is mithyā?

Swakala satvat bathi

Swakala satyavat bathi swakala means at the time of experience it appears to be real. Satya vat means it is as though truth. You are as though intelligent means you are not intelligent. So it appears as though truth means it appears as truth. Satyavat bathi means it appears also and so it is not asatyam also. Bathi it is neither satyam nor asatyam. Then what is it? Sat is beyond words like swapna.

In swapna everything is unreal. In dream he has lost the suitcase. It is unreal. Can you say it is asatyam? He is disturbed. He wakes up in a disturbed mood. Therefore it has some kind of existence. Neither it is totally existent nor is it totally non-existent.

Then why can't you say it is satyam itself?

Sat

Prabhode sati asadbhavat. On waking it becomes non existent. The definition of sat is that which is not an object of future non-existence, which will be in all periods of time. Swapna is not satyam because it disappears on waking. Thus samsāra is pradhānika adhyāsa, caused by the vikshepa śakti of mūla vidyā.

**tāvatsatyam jagadbhāti śuktikārajatam yathā |  
yāvanna jñāyate brahma sarvādhiṣṭhānamadvayam || 7 ||**

7. The Jagat appears to be true (Satyam) so long as Brahman, the substratum, the basis of all this creation, is not realised. It is like the illusion of silver on pearl.

The mithyā prapañcha appears to be real. Why?

Adhistanam

Because of any adhyāsaha the reality of ātma is falsely transferred. This mutual confusion is because of avivekaha or ignorance. As long as this aviveka continues, we will transfer the satyatvam of adhistanam to jagat. The world appears to be satyam as long as the adhistanam Brahma is not known as satyam.

Adhistanam is a technical word which means whatever lends satyatvam to another mithyā vastu is called adhistanam. For example the pot's nāma rūpa is mithyā. It does not exist independently. The existence, satyatvam belongs to clay, it lends its existence to pot's nāma rūpa. Now we say pot is real. You argue also pot is Ardhakriya kari - capable of functioning seems to have reality borrowed from clay. Similarly the world got satyatvam borrowed from Brahman. Therefore Brahman is called sarva Adhistanam and also Advayam. Pots are many clay is one, ornaments are many gold is one; world contains infinite things, but Adhistanam Brahma is advaitam. As long as long as this adhistanam Brahman is not known we commit the mistake of giving reality of Brahman to jagat, and world will appear to be satyam jagat. A satyam jagat will disturb me. A mithyā jagat cannot disturb me. A miryage water will not tempt me. Even the water will tempt me as long as I don't know it is mithyā. Similarly the world will tempt me as long I as don't know it is mithyā.

Ragadvesha

This is the main idea and an example of suktika rajat is given. Suktika means shell rajatam means silver. As long as shell is not known as shell the reality we take it as silver which is real. Not only that it will tempt us we go near it and quietly pocket it. Suktika rajat is an example for rāga i.e. attractive. For dvesha we should supply an example it is rajji sarpaha. It is for aversion

**upādāne'khilādhāre jaganti parameśvare |  
sargasthityān yānti budbudānīva vāriṇi || 8 ||**

8. Like bubbles in the water, the worlds rise, exist and dissolve in the Supreme Self, which is the material cause and the prop of everything.

Śankarāchārya is explaining the same adhistānam a little bit further. He calls Adhistanam as upādhāna kāranam. upādhāna kāranam is I. I pūrnaha aham, Brahma rūpaha aham am the adhistānam, mentioned in the previous śloka. Now he says upādhānam. From this angle world will be called Kāryam.

### Karya Prapanchan

When I say I am adhistanam, world will be called Adhyāsa. When I say I am the kāranam, the world will be called kāryam, different names for the same idea. The law is the same. Adhistanam alone lends satyatvam to adhyāsa or to put in new language kāranam alone lends satyatvam to kārya. The whole world is kāryam. Who am the kāranam? I. How? I require help. That is mūlāvidya or Māyā with the help of Māyā, I have created the Universe or I have superimposed universe on me.

How can you say the world is within me?

### Dream world

I see the world is outside me. Dream world is within you or outside you? You should ask-when ? As long as you are dreaming, you see that the world is very much outside you. There also sun or moon is far away, there also you get into train to go to Bombay. Bombay is not within you. So in svapnakala the world is outside you, in wakeful state it is within you. In the same way. When I know I am the chaitanyam. I not only know the world is within me, my body also is within me just as svapna śarīram and svapna prapancham are both within the waker me. It means Aham Brahma the Sarvagata chaitanyam. Therefore I am the upādhānam am the akhila adharam, visvadharam, ga sadrisam. I am the parameśvara.

You may say you don't look like that. Of course if you look at the body, you won't get the feeling. But I the chaitanyam, am Īśvaraha. All these lokas the kārya prapañcham gains sristi stiti, laya all on me who am the kārana chaitanya rūpaha and from my standpoint, the creation and destruction of lokas is like ocean. Bubbles in an ocean Śankarāchārya compares the ātma to ocean. Every loka is like a bubble. He did not say wave. In front of the infinite even galaxies are bubbles only. You say these galaxies are 50000 light-years wide and 70000 long. The loka may be so vast, but in front of me, the chaitanyam, galaxies are like bubbles. A star's birth or death is equal to a bubble. Just as the arrival and departure of bubbles do not disturb the water in the ocean, arrival and departure of people is like a bubble. When galaxies are like bubbles what about the death of a single person or small loss on earth?

### In a nutshell

From the 6th verse onwards Śankarāchārya is giving the vedāntic teaching of what he had given in the first five verses. He begins the teaching with the topic of Adhyāsa upon I the pūrna ātma. This is brahman has got a unique power of mūlāvidya, ajñānam or Māyā. This Māyā has got vikshepa śakti. With this vikshepa

śakti the whole world is projected on me, just as the dream world is projected by own nidrā śakti. This is called Pradhamika Adhyāsa. It is the superimposition of the whole world upon me. This topic is dealt with from 6-9 ślokas. The world which is nothing but nāma rūpa appears and disappears as bubbles appear and disappear in water. This idea is repeated in the 9th śloka also.

The number will be different in Rāmākṛishna Mission books, it is less by one number.

**saccidātmānyanusyūte nitye viṣṇau prakalpitaḥ |  
vyaktayo vividhāḥ sarvā hāṭake kaṭakādivat || 9 ||**

9. All the manifested world of things and beings are projected by imagination upon the substratum which is the Eternal All-pervading Vishnu, whose nature is Existence-Intelligence; just as the different ornaments are all made out of the same gold.

### **Vyakti adhyasa**

In the previous śloka. the adhyāsa of achetana prapañcha was pointed out. In this śloka Śankarāchārya is going to talk about Vyakti Adhyāsa. Vyakti means various living beings. Living beings with physical and subtle bodies. Vyakti stands for countless number of jīva śarīram, not only manushyaha but also pasu, pakshi, yaksha, kinnera deve etc.

Chetana – achetana prapancha

Are sthula sūkshma śarīram chetanam or achetanam?

They are also achetanam only, but because of chaitanya pratibimba they become chetanam later. Therefore we have two different worlds. chetana, achetana. Originally both are same. The difference is in achetana prapañcha. Chidābhāsa is not there, chit pratibimba is not there, whereas in chetana prapañcha chidābhāsa will be there.

In the previous śloka he called adhistānam as Parameśvaraha but here Śankarāchārya uses a different word called Sachchidatmani, nitya vishau. Different words but same ātma alone. Ātma is not jīvātma. We are talking about the original ātma the paramātma.

What is Satchitatmani, paramātmani

Sat means the nature of eternal existence.

Chit means the nature of eternal awareness

ātma is anusyute, which is inherent which is in and through all.

Adhistanam

Why is it anusyutam?

Adhistānatvat. The adhistānam will always be inherent in and through the adhyāsa, just as the rope will be there where the snake is. Is there rope on the tail of the snake? If there is no rope down there tail cannot be seen. If the snake is bent like that rope also must be thus. Therefore adhistānam must pervade the adhyāsam. To put it in another language, it is antaryami. It means anusyatham.

What is nitya?

This adhistānam is nityam. The adhyāsa will come, adhyāsa will go, but adhistānam will continue. To put in another language, kāryam will come, kāryam will go but kāranam will continue and therefore nitya. So that which doesn't have prior non existence and that which doesn't have posterior non existence. What does it mean? It remains forever! Why can't they put it in simple words? Logic is one that confuses you.

What is vishnu?

In the previous śloka, he used the word Parameśvara. Parameśvara generally stands for Siva. Here he says Vishnu. No fight please! He might be taken as a saivaete, therefore he says Parameśvara Vishnu. Vishnu and Parameśvara are one and the same adhistānam Brahma. All the differences are kalpitam for the sake of pūja.

One is called Jatajhūta dhari, other is called Sankhachakra dhari. They are all superficial differences but all are nothing but adhistānam Brahma only. Incidentally Śankarāchārya is removing our vāsanās also.

There is a śloka which means "O Lord for the sake of pūja, I gave you form and limited you. And this is a great sin I have done. Every time I did pūja, I said come and go making you anityaha."

It seems in Kamba Rāmāyanam author describes Rāmā in one place as the adhistānam of the whole universe, upon whom the whole world is adhyāstam. You think Rāmā is Dasarath putraha crying for Seetha profusely. By knowing that Rāmā which is Brahman the whole world will disappear. This original Rāmā is not discussed in the Rāmāyanam but that Rāmā is the subject matter of the upanishad. So Rāmā is the Upanishadic Brahman upon whom the world is adhyāstam like the rajji sarpa says Kamban. He talks pakka advaitam.

All varieties of pasu, paksha, mruga, deva etc are superimposed. Just as varieties of ornaments really do not exist, they are nothing but names and forms superimposed upon adhistāna gold all the jīvarasis are none other than nāma rūpas superimposed.

## Upādhi

**yathākāśo hṛṣīkeśo nānopādhigato vibhuḥ |  
tadbhedādbhinnavadbhāti tannāśe kevalo bhavet | | 10 |**

10. The All-pervading ākāśa appears to be diverse on account of its association with various conditionings (upādhis) which are different from each other. Space becomes one on the destruction of these limiting adjuncts: So also the Omnipresent Truth appears to be diverse on account of Its association with the various upādhis and becomes one on the destruction of these upādhis.

Hereafter Śankarāchārya is going to talk about the secondary Adhyāsa. Achetana prapañcha is superimposed and the chetana śarīram. Cchidābhāsa yukta śarīram both have come in pradhānika Adhyāsa.

What is secondary Adhyāsa?

It is confusion between adhyāsta anātma the sristasya anātma and the sristi kartā Brahma This secondary Adhyāsa is caused by the āvarana śakti of Māyā or ajñānam and because of that I take the attributes of anātma as mine. This alone is called anyonya tadātmyam. The attributes of anātma are transferred to me falsely this anātma is called upādhihi technically.

What are the attributes of anātma?

Jayate, vardhāte, parinamate, kartā, bhokta etc. All these vikarams are falsely superimposed, taken unto myself. This is called **upādhihi** and I am called **upahitam**. I am the upahita chaitanyam and chidābhāsa satita. That which gives attributes is upādhi and that which receives is called upahitam. Sarīram is upādhi, aham is upahitaha. There are so many examples.

If there is a flower near a colourless crystal the colour on the flower appears on the crystal. Therefore the colour is transferred to the crystal. Flower lends the attribute. So it is called upādhi crystal borrows the attribute. Therefore it is called upahitam.

What is the definition of upādhi?

It is upa. It is nearby-dhihi gives. What does it give? Swayam dharma it transfers its dharma. For the ātma what is the upādhi? It is not one upādhi. All the vyakti individual bodies-have become upādhi. Each body has got its own attributes. One ātma appears to be many ātmas with many attributes. I the one paramātmā appear as though nana vidha jīvātma-because of various śarīrams.

In fact, this is not a unique thing since I do it daily in dream. How? see the whole dream procedure. Nidrā has got vikshepa śakti. With the vikshepa śakti I create the whole svapna prapañcha, whole svapna śarīrams and a special body for me also. Having created all the special bodies, there is a dream body. Even though I am the waker, what do I do? I the waker and the dream body get confused and I mistake myself to be the dream body and I take the attributes of dream body as my attributes. Taking the dream body to be myself is caused by the āvarana śakti of dream.

Let us imagine you remove āvarana śakti alone in dream and vikshepa śakti continues. Guess what happens then? You won't wake up because nidrās' vikshepa śakti continues therefore dream will continue but since the āvarana śakti is gone you will tell everyone aham waker asmi. I am lying down comfortably in bed and I have created with my vikshepa śakti that whole svapna prapañcha and I have created a body for myself and all your bodies too, and having divided into two I am doing all vyavahara.

In the same way here also the upādhis' attributes are superimposed. That is said here in this śloka. What is Rishikesaha? Rishikesaha is the name of the ātma. He uses all saguna names to make it clear that nirguna alone is appearing as sagunaha. It is the name of Lord and ātma alone. It means indriya adhipatihi.

What is the nature of the ātma?

Vibhuthi which is all pervading but now this is vibhinna ātma. Aham is associated with many upādhis. I am available in every śarīram sthūla or sūkshma as the chit the adhistānam of every śarīram including chidābhāsa.

Of these śarīram sare limited, chidābhāsa also is limited śarīram or chidābhāsam also travel but I the chit-the adhistānam do not have any travel, any appearance or disappearance. But I also seem to travel because I take the attributes of śarīram as though they are my attributes. Because of the differences of the adhyāsta śarīras I the adhistānam also appear to be different from others.

Jnana natyahe

What does this mean?

The first superimposition shows that upādhi has got duality. I also become dualistic in the sense other than me there are so many people to compare with. After having created the division, I talk about differences jati, varna, linga bedhas. The undivided I seeming appear as divided I. Once the upādhis are gone I will become kevalaha bhava.

Here you should be careful If you take the literal meaning. It means to remove the difference, I have to destroy everyone. If you hear this you will say you destroy yourself first. It is also impossible to destroy everyone. Fortunately we need not destroy. We have to remove the āvarana śakti of Māyā which causes the confusion. Once it is gone, the reality I have given to body goes, just change a little.

Normally how do you destroy a pot? You dance and break it. In Vedānta how do you destroy it? By jñāna natyaha, by seeing the content you understand there is no pot other than clay. The pot has been reduced to nāma rupa. This is called Siva destroying tripuram (upādhi trayam) by Jñāna Dristi. Here also remove the āvarana śakti. Upādhis will be there, but it is mithyā. Mithyā upādhi cannot create division. If at all mithyā upādhi creates divisions what division will it be? It is mithyā division you don't require a Ph.D for that. Mithyā division cannot disturb satya advaita. World will continue, upādhis will continue, but I will say Brahma satyam jagan mithyā.

To reveal the fact that the upādhis do not reveal me there is an example yadha ākāśaha. That all pervading ākāśaha cannot be divided by any number of pots.

**nānopādhivaśādeva jātivarṇāśramādayaḥ |  
ātmanyāropitāstoye rasavarṇādi bhedavat | | 11 |**

11. Because of Its association with different conditionings (upādhis) such ideas as caste, colour and position are super-imposed upon the Ātman, as flavour, colour, etc., are super-imposed on water.

In the previous śloka varieties of attributes general statement that the bodily attributes are taken into myself is made. Now he describes how many varieties of attributes there are.

1. Jāti abhimānam - This can be taken as kulam. Literally it means janma. If you take it as varna it will be repetition. High or low by birth.
2. Varna abhimānam - In some books it is nāma. It means differences like brahmana, kshatriya.
3. Asrama – brahmachari, grihastha etc
4. Adhya - education
5. Dhanaha - I have money, no money.

They are not in ātma at all. I am aṭītam of all of them, but because of the upādhis they are superimposed on me.

The example for that is toye rasavarṇadhi bedhavat.

Toyam is water. It is colourless. It is free from colour and taste, but when it comes in bottles it gets varieties of colour and varieties of taste. They belong to some upādhi in water.

**pañcīkṛtamahābhūtasambhavaṃ karmasaṃcitam |  
śarīraṃ sukhaduḥkhānāṃ bhogāyanamucyate | | 12 | |**

12. Determined for each individual by his own past actions and made up of the Five elements – that have gone through the process of “five-fold self-division and mutual combination” (Pancheekarana) – are born the gross-body, the medium through which pleasure and pain are experienced, the tent-of-experiences.

Various Upadhis

In the previous śloka he said nana upādhi vasa. Nana means variety difference. There must be more than one. In the present one he enumerates various upādhis of ātma.



I am not translating the word upādhi. In English books it means adjunct. It is thought that this only means something near by. Also upādhi has a technical connotation. It has 3 points.

1. samīpa - near
2. should transfer the attribute to upahitam
3. the transfer must be false.

Let us imagine there is some dirt on the carpet you sit. Your white dress gets spoiled. Is that colour transferred really or falsely? It is real, because you know its removal requires effort on your part or your dhoti's part. But remember when the colour of flower is given to a crystal you need not wash the crystal because the transfer is apparent (false). Thus the transfer is two-fold.

1. Vastavika tadyatmam
2. Adhyāsa tadyatmam

So remember these three conditions for upādhi. If all these conditions are fulfilled only you can use the term upādhi.

Nāna upādhi are going to be enumerated as follows :

1. sthūla śarīra upādhi – śloka 12
2. Sūkshma śarīra upādhi – śloka 13
3. Kāraṇa śarīra upādhi – śloka 14

sthūla śarīram is defined here. Panchikrita mahābhūtam means the five grossified elements. The five elements are born in subtle manner and then are grossified. The five elements are space, air, fire, water, earth. The sthūla śarīram is born out of these five elements.

If all the śarīrams are born with these, why the difference? It has been assembled because of karma sanchitam — sanchitam means assembled. This is an adjective to body and not to karma. It is not sanchita karma. Sukha dukkhanam bhoga ayatanam. Remaining in the abode the jīva experiences pleasures and pain.

Ayatanam means abode, tenement. The moment we reach Srisailam we need accommodation. That is bhogayatanam. There some people are happy some are not happy.

You must know this is the description of ātma and its first upādhi. Otherwise you wonder how this body has cropped up in between.

**pañcaprāṇamanobuddhidaśendriyasamanvitam |**  
**apañcīkṛtabhūtotthaṁ sūkṣmāṅgam bhogasādhanam || 13 ||**

13. The five Prānas, the ten organs and the Manas and the Buddhi, formed from the rudimentary elements (Tanmātras) before their “five-fold division and mutual combination with one another” (Panchīkāraṇa) and this is the subtle body, the instruments-of-experience (of the individual).

Sukshamangam - Angam means śarīram. Susamangam [susma śarīram] is bhoga sādhanām Sādhanām is instrument. sthūla śarīram is bhoga ayatanam, sūkshma śarīram is bhoga sādhanām. What is the nature of sūkshma śarīram?

It contains 17 parts.

pañcha prāna 5 prānas (prāna, apana etc.)  
mano buddhi 2  
dasendriyam - 5 jñānedriyas  
- 5 karmendriyas

In *Tattvabodha* it was in prose form, now it is in poetic form, easy to learn by heart. It is made of apañchikritam. It means ungrossified. In the previous śloka for pañchikritam we said grossified. Here 'a' is there which means 'un', ungrossified means subtle.

Five gross elements are upādāna kāranam for sthūla śarīram.

Five subtle elements are upādāna kāranam for sūkshma śarīra.

Karma and Īśvara are nimitta kāranam.

This is second upādhi.

### **Karana Sharira, Sharira-Traya Viveka**

The properties of śarīram are transferred to ātma and the attributes of ātma are transferred to śarīram. Therefore śarīram is called upādhi in vedāntic terminology. The upādhis are 3: sthūla, sūkshma & kārana śarīrams.

When you say I am fat, I am sick, I am well, I am old, I am young — all these are the attributes if sthūla śarīram is imposed on ātma. Similarly in sūkshma śarīram, the I am blind is an attribute of jñānendriya, I am lame is an attribute of karmendriya. I am hungry, thirsty are attributes of prāna. I am very sensitive is an attribute of mind. I am intelligent, I am a slow coach, the attribute of buddhi — all these I superimpose on myself. Śankarāchārya doesn't say this but we have to supply.

Now Śankarāchārya comes to kārana śarīra upādhi.

**anādyavidyānirvācyā kāraṇopādhirucyate |  
upādhitritayādanyamātmanamavadhārayet || 14 ||**

14. Avidya which is indescribable and beginningless is the Causal Body. Know for certain that the Ātman is other than these three conditioning bodies (upādhis).

Here we have to note that avidyā means mūlāvidyā, otherwise called Māyā. It is responsible for the projection of sthūla and sūkshma śarīrams.

kārana śarīram mūla vidyā Māyā vikshepa śakti āvarana śakti

This avidyā has projected sūkshma, sthūla śarīrams with its vikshepa śakti. Since avidyā or prakriti is upādāna kāranam for sthūla sūkshma śarīrams, mūlāvidya is called kārana śarīram. In short mūlāvidyā means sthūla sūkshma śarīrams in beeja avasthā.

Sometimes we use the word ignorance. This mūlāvidya which caused sthūla, sūkshma śarīrams creates confusion between satyam and mithyā. That is also called avidyā or ignorance. There are two types of ignorance.

1. ignorance in the mind caused by āvarana śakti
2. ignorance is the very cause of the mind called mūlāvidya.

For example our mind is in wakeful condition. It has not gone to mūlāvidya avasthā. It has got ignorance. What is the ignorance? Indiscrimination between satyam and mithyā. This is called tulāvidya āvarana śakti. Even after removing the tulāvidya the mind continues and that mind when goes to sleep it resolves in mūlāvidya. Even in a jñāni the mūlāvidya the kārana śarīram continues. If he doesn't have mūlāvidya the tragedy will be he can never sleep. Therefore, remember when a jñāni sleeps his mind resolves into mūlāvidya prakriti only.

Then what has jñāni done?

In jñāni's mind there was the āvarana śakti in the form of tulāvidya. That āvarana śakti he has removed. Therefore his mind is now wakeful free from the confusion between ātma and anātmā. So mūlāvidya continues but it is falsified. Prakriti continues, mind continues, sthūla śarīram continues, they are because of mūlāvidya. But even though they continue, he doesn't have tulāvidya the indiscrimination.

Therefore the third upādhi is avidyā, Māyā, prakriti, ajñānam, name it any way. When did it start? It is anādi. It is beginningless. During sristi sthūla and sūkshma śarīrams begin and during pralayam they resolve So these two śarīrams fall within creation Kārana śarīram is the very cause of creation. Kārana śarīram will be there even during pralayam because of that reason only, next sristi will come. If kārana śarīram goes away no creation can come again.

We generally use kārana śarīram with respect to an individual (vyasti drisya) and we use the word Māyā with respect to total śarīram (samasti drisya) both are one and the same prakriti alone. This kārana śarīram also is an upādhi for ātma.

Why is it called upādhi?

It is because again, the attributes of kārana śarīram is taken by us. Kārana śarīram happens to be a passive state, when in sushupti state a person is in kārana avasthā we should say kārana śarīram was passive there but we say, I slept well I was totally inactive. So the inactivity of kārana śarīram is superimposed on us. So it is also upādhi.

A jñāni may say 'I am inactive' but it is not borrowed from kārana śarīram. It is his svarūpam. So when a jñāni says I am akartā it is his svarūpam. When ajñāni says I am akārta, it is borrowed from kārana śarīram.

How do you know the difference between the two?

The ajñāni says I am akartā only when he sleeps. The moment he wakes up the akārtrutvam goes away and he begins Karma?? Again. So when the akartrutvam is temporary it is borrowed from kārana śarīram. When it is permanent, it is not upādhi dharmam it is our svarūpam.

Thus kārana śarīram also is another upādhi.

sthūla śarīram - bhoga ayatanam  
Sūkshma śarīram - bhoga sādhanām  
Kārana śarīram - bhokta

What is ātma?

It is different from all the three. Up to the first line Śankarāchārya talked about the confusion (samsāra). From the second line he is sorting out. For this purpose what should we destroy? We need not touch vikshepa śakti. Let kārana śarīram be there. Let us sleep well. When we wake up from kārana śarīram let sūkshma śarīram come, let there be thoughts, no harm, let sthūla śarīram come let there be activities. Vikshepa śakti is not a damaging one. The real damaging one is āvarana śakti, because of which I attribute the reality to upādhi. If āvarana śakti is removed, I know that three śarīrams are mithyā and I am the satyam ātma different from three śarīrams, I am the upahita chaitanyam. Avadharayeth means it should be decided.

Once I have sorted them out, even if I am intimately close to the body, I need not be afraid, because the transference of the attributes is not real. Understand carefully If a clean cloth is placed beside?? a dirty object, because of the sambhanda with the dirty object, cloth has become dirty. To clean the cloth you have to remove the dirty object and wash. Again you should not keep it there because the transference is real.

If a crystal is kept very close to a dirty object, crystal is clear. How clear? Crystal clear. When we use this expression for other description how else should a crystal be? Thus even though ātma and body are intimately associated, aham śuddha svarūpa eva. So it should be learnt. You need not separate the anātma. It should be with the antahkāraṇa. Sankaracharya is going to elaborate it. This is only a preparation for it.

**pañcakośādiyogena tattanmaya iva sthitaḥ |  
śuddhātmanīlavastrādiyogena sphaṭiko yathā || 15 ||**

15. In its identification with the five-sheaths the Immaculate Ātman appears to have borrowed their qualities upon itself; as in the case of a crystal which appears to gather unto itself colour of its vicinity (blue cloth, etc.).

pañchakosadhi Yogena.

The same idea i.e. the confusion between ātma and anātma is being repeated here in a different form

What is difference?

Previously the upādhis were divided into three śarīrams sthūla, sūkshma, kārana. But in this śloka he divides the very upādhi into 5 as the pañchakosaha. Things are the same but division is from another angle. The previous division was on the grossness or subtlety.

sthūla śarīram - grossest upādhi  
Sūkshma śarīram - comparatively subtle  
Kārana śarīram - subtlest.

Now the division is based on the function. Śankarāchārya doesn't enumerate because he knows you are expert in that.

Kosaha function

1. Annamaya kosaha - absorbs the annam
2. Prānamaya kosaha - the physiological system.
  - a) prāna – respiration
  - b) apana – excretion
  - c) vyana – circulation
  - d) samana – digestion
  - e) udana - reversal system i.e. death

### **Atma-Anatma Viveka**

3. Manomaya kosaha - emotional system rāga, dveshadi
4. Vijñānamaya kosaha - judging, thinking, logic etc
5. ānandamaya kosaha - makes you sleep happily - kārana śarīram.

Previously it is śarīra traya upādhi now pañcha kosa upādhi.

Why are the kosas called upādhi?

Their functions are taken as though they are my function, the function of ātma. Therefore Śankarāchārya says pañcha kosadhi yogena — yoge means literally sambandhaha.

Why is it called ajñāna krita sambandhaha? It is because ātma cannot have yoga or sambandha with anyone. If the impossible is made possible, it is only the job of ajñāna. So the yoga has taken place because of anyone tadatmeyna.

I am satyam, śarīram-upādhi- is mithyā . Satyam and mithyā cannot have sambandha. Still, out of ignorance, I get associated. So what happens? tanmayaha it is called tanmayatvam. For example If you see Bhism struggling, you feel you are also struggling. This tanmayatvam is felt by śuddhātma — śuddham here means asanga ātma. Once you understand ātma as asangaha you understand yogena as

mithyā yogena. Ātma seems to be in the form of upādhi itself. Up to this is the idea. Now the example. Nīlavatradi. A crystal placed beside a blue cloth appears to be blue in colour.

**vapustuṣādibhiḥ kośairyuktaṃ yuktyavaghātataḥ |  
ātmanamantaram śuddham viviñcyāttaṇḍulam yathā || 16 ||**

16. Through discriminative self-analysis and logical thinking one should separate the Pure self within from the sheaths as one separates the rice from the husk, bran, etc., that are covering it.

Tvam pada vicharaha

Till now anyone avivekaha is talked about - samsāra kāranam avivekaha between ātma anātma kshetra kshetragna, śarīra sarīri deha dehi, satya mithyā, subject object etc. Hereafter this sorting is going to be discussed elaborately. He had hinted it in the 14th śloka.

How do you sort out?

It is discussed here with an example. Here the example comes first. Tushadibih yuktam tandulam — tandulam means rice. Tushaha means the cover-husk which becomes the paddy. Now the tandulam is useful to us. Outside it is dukkha hetuhu, inside it is sukha hetuhu. So you cannot throw away the paddy completely. So you remove the external covering and take out the tandulam by pounding. Rice is taken and other is thrown away.

In the same manner we are all paddy. We have useless covering asti, jāyete, vardhate etc. It creates problem only. We have not one layer of husk, we have pañcha kosaha, 5 layers. It is the outside which is to be rejected. The identification, taking it as real should be given up. What is the rice within? Ātma is the rice, anātma is husk.

Here also what is required?

Pounding! Śankarāchārya is doing that job. But here the pounding is of a different nature. In the case of paddy, the connection between rice and husk is real and therefore you require actual separation by karma. But here, the connection between ātma and anātma is not actual, it is caused by ajñāna. Therefore the pounding is in the form of vichāraha enquiry. So he says yukti avaghātata. Yukti means ātma anātma vivekaha. Is sthūla śarīram myself? Is sūkshma śarīram myself? This method is called anvaya vyatireka nyāya (method).

What is anvaya vyatireka method?

During Jagradavasta sthūla śarīram is there, I am there. During svapna avasthā, sthūla śarīram is separated, a new vāsanāmaya śarīram, sūkshma śarīram has come. The body has changed but I have not changed. When svapna śarīram goes away I am, and when kārana śarīram comes I am. When they are I am, when they

are not, I am, so I must be different from them. They come and go, I always am. When they are, I am is called Anvayaha. When they are not, I am is called Vyatirekaha. They use another word also. śarīram comes and goes. It is called vyavritti, ātma is always there. It is called anuvrittihi. So anvaya vyatireka logic or anuvritti, vyavritti logi are not two separate nyāyas. This particular nyāya is called yar yukti. With this yukti we have to do the pounding.

I am not sthūla śarīra - one bang  
I am not sūkshma śarīra - one bang  
I am not kārana śarīra - one bang.

The banging should continue till all the kosas are removed.

Now see the śloka. Tusnam the husk it is in the form of śarīram. The internal and pure ātma should be separated, like yadha tandulam. As husk is separated from grain.

**sadā sarvagato'pyātmā sarvatrāvabhāsate |  
buddhāvevābhāseta svaccheṣu pratibimbavat || 17 ||**

17. The Ātma does not shine in everything although He is All-pervading. He is manifest only in the inner equipment, the intellect (Buddhi): just as the reflection in a clean mirror.

Tada sarvagati

In the previous śloka Śankarāchārya used a word which can create a confusion. Ātma is compared to rice, anātma is compared to husk. Ātma is within anātma is without. You have to remove the external kosa, to discover the internal ātma. The external internal words can create a confusion. So it is within deep in the hridaya.

Here the word antaram means adhistānam. Water is the content and wave is container. Water is adhistānam. Always remember this idea throughout vedāntic literature antaraha means adhistānam. That's why quite often ātma is used as 'Sarvantharaha'. For the pot, clay is adhistānam. For the question: "What is adhistānam to the jagat", you should not answer clay. With respect to pot, clay is adhistānam, with respect to clay something else is adhistānam, thus you can go interior and interior and the final adhistānam is sarvantharah the innermost self. So innermost means final adhistānam.

Even though ātma the chaitanyam is sarvagata, it is not manifested evrywhere. Is there ātma in the wall? Yes it is there. Is there chaitanyam in it? Our tendency is to say chaitanyam is not there, but technically speaking you should say chaitanyam is there because once you say ātma is there, you have to say chaitanyam is there, since ātma's very nature is chaitanyam. The manifestation alone we call chidābhāsaha.

So Śankarāchārya says ātma is all-pervading always but it does not manifest everywhere. Why? Because it requires a medium for manifestation. Ātma doesn't

require anything for its existence-sat. So what is its medium? Only in buddhi will ātma chaitanyam shine, as chidābhāsa rūpena, chit pratibimba rūpena. This alone we call Aham. Aham is nothing but the manifest ātma. I am all pervading in avyakta rūpa and I am in the buddhi in vyakta rūpa. Therefore the manifestation is within the body or outside? Within. So ātma is all over but the manifestation is within the body. Therefore we use the word avadharam.

Where is buddhi? Outside the sthūla śarīram or inside? If it is outside it would have been very convenient. You could have left buddhi here and slept happily at home but unfortunately if you want to attend class you require buddhi and for buddhi you require śarīram. So manifestation is within.

Like what?

Swetcha tale bhavati swetcha means śuddhaham-clear. Pratibimbam means reflection. Just as reflection comes in a clear surface, ātma also reflects in a clear upādhi called sūkshma śarīram or buddhi. So antaram does not literally mean inside.

### **Atma-(Annamaya-Pranamaya-Manomaya)**

For a jñāni mūlāvidya becomes an instrument just as Īśvara is not bound by Māyā. Similarly for a jīvanmukta also. kārana śarīram doesn't contain āvarana śakti. Therefore it is harmless.

Therefore we say mūlāvidya is bhaditam. Bhaditam means falsified.

When does the mūlāvidya also go for a jñāni? It will continue as long as prārabdham is there. During jīvanmuktihi all the śarīrams are falsified. During Videhamuktihi all these are destroyed. So we have to separate ātma and anātma. Incidentally he used antaram. To remove the confusion of that word he has given the śloka.

Why is ātma called avasa??? or inner self? There are 2 meanings. 1. that which is adhistānam is antaram.???

2. Why is an explanation given? It means there is a problem. If you use the word inner it will be limited. Therefore Śankarāchārya explains that even though ātma is both inner and outer, chaitanyam is not manifest outside, it is manifest only inside in the buddhi.

Why is it manifest only in buddhi? Svachchatvat mind is made up of satva guna. sthūla śarīram is tamoguna pradhana. That's why body doesn't co-operate very well. Buddhi seems to enjoy all the classes, but body grumbles.

**dehendriyamanobuddhiprakṛtibhyo vilakṣaṇam |  
tadvṛttisākṣiṇam vidyādātmanam rājavatsadā || 18 ||**

18. One should understand that the Ātman is always like the King, distinct from the body, senses, mind and intellect, all of which constitute the matter (Prakriti); and is the witness of their functions.



Until now Śankarāchārya said one should discriminate, segregate, separate. Then the student asks how should it be done. Śankarāchārya says, you need not know, that also, I myself will do. In the following śloka we get the method of discriminating between ātma and anātma.

The main method used here is called Drik Drisya Viveka. It is a subdivision of anvaya vyatirekaha. Anvaya vyatirekaha alone is applied here in this particular form.

Drisyam means object – seen  
Drik means subject – seer

How do you apply anvaya vyatireka?

Drisyam is present - Drik is present this is called anvayaha – co-presence  
Drisyam is gone - Drik is present this is called vyatirekaha – co-absence  
(should not say Drik is gone)

For example when śabda is there, I know there is śabda. When śabda is gone, I know there is no śabdham. Similarly sparśa's presence I know, sparśa's absence I know.

During jagrad and svapna avasthā all drisyams are there, I am there. During sushupti all drisyams are gone, still the Drik, I, am there. How do I know?

Because I the person lay in sushupti, I did not experience anything. The absence of experiences itself is known to me, witnessed by me, illumined by me.

Jagrat, Swapna - anvaya  
Susupti - vyatirekaha.

The seer is different from the seens [plural of seen] because even when the seens come and go, the seer continues to be there throughout. Therefore seer must be different from seen, just as the thread is different from the flowers which come and go.

Drik is otherwise called sākshi, Drishyam is otherwise called sākshyam. So it is drik drishya vivekaha or sākshi, sakshya vivekahi. What are the sākshyams? Śankarāchārya says all the pañcha kosas and their functions are drishyam.

deha stands for - annamaya or prānamaya kosa  
indriya manaha - manomaya kosa  
buddhi - vijñānamaya kosa  
prakriti - ānandamaya kosa

prakriti = Māyā = mūlāvidya = kārana śarīram = ānandamaya kosa. All the five are same.

Vilakshanam - different from vritti - vritti means function, vyaparaha, pravriti.

In fact vritti is a general word used for the function of anything.

sthūla śarīra's functions - sthūla śarīra vritti – walking.  
Functions of mind - mano vritti – thoughts,

Later on, it was used only for mental functions. We delimited its function so vritti has two meanings.

1. the function of anything
2. the function of mind also.

Though the second has become more popular here we have to take the general meaning.

For example, the word cat refers to the animal cat and also to specify cat family. Tiger comes under it. So samanya name is there and visesha name is there. Similarly pañcha prānas together are called prāna. A particular respiratory function also is called prāna.

So I the ātma am the sākshi of all the functions of the pañcha kosa. Thus one should understand. That means one should understand oneself to be the sākshi of the pañchakosas is the essence of this śloka. What does it mean?

If I am the sākshi of the pañchakosas the sākshi is different from sākshyam. If I am the Drik, I am different from the Drishyam. So the conclusion is aham pañchakosa vilakshana. Now he wants to give an example - rajavat. Just as the rāja is the sākshi of all the functions of the people and he doesn't do any one of those karmas.

Here there is an alternative interpretation also. The word Prakriti also means assistant, instrument, help etc. So Rāja Prakriti means those people who are around rāja to do whatever he wants. The moment he looks around to sit, they bring a chair. So the retinue of the king are called rāja prakriti. Rāja does not do any function. If we take this meaning we should consider deha, indriya, manas and buddhi as my assistants, my helpers. If I feel hungry my legs take me to kitchen. So our ātma is the rāja and our deha, indriya, mano, buddhi are our retinue. In this context kārana śarīram will not come because here the word prakriti is not taken as kārana śarīram. Kārana śarīram need not be taken because it does not do any function. Therefore both meanings can be taken. The essence is, I am the witness of three bodies.

**vyāpṛteṣvindrīyeṣvātmavyāpārīvāvivekinām |**  
**ḍṛśyate'bhreṣu dhāvatsu dhāvanniva yathā śaśī | | 19 | |**

19. The moon appears to be running when the clouds move in the sky. Likewise to the non-discriminating person the Ātman appears to be active when It is observed through the functions of the sense-organs.

Here he says all the vyaparams (mentioned as vritti in the previous śloka) functions, activities belong to indriyas alone.

indriyas = jñānedriyams + karmendriyams + antahkāranam.

We should not take any one indriya. We should take all the outer and inner indriyas. Ātma is sākshi. Even though this is the fact, when the indriyams are

moving, gradually I get identified with them and I feel as though I am moving, thus ātma appears to be functioning for aviveki. For that an example is given.

When the clouds are moving, even though the moon does not move, it appears as though the moon is going in the opposite direction. The activity of cloud is superimposed on the actionless moon.

### **Atma-Atma-(Annamaya-Pranamaya-Ma)**

We can see this very clearly on the train. Suppose you are in the train and you see another train on another platform. After sometime you feel your train is moving. It is impossible to find out whether your train is moving or other train is moving. But you see your relative standing on the platform. So there should be something stationary. Otherwise what do we do? The movement of the other train is falsely superimposed on this train.

Similarly we say, Hyderabad has come. How will Hyderabad come? Look at our misconception: we are going there. The momentum of the train is falsely superimposed on the actionless Hyderabad. When we have such feelings on common things, why can't it happen on ātma?

**ātmacaitanyamāśritya dehendriyamanodhiyaḥ |  
svakriyārtheṣu vartante sūryālokaṁ yathā janāḥ | 20 | |**

20. Depending upon the energy of vitality of Consciousness (Atma Chaitanya) the body, senses, mind and intellect engage themselves in their respective activities, just as men work depending upon the light of the Sun.

If ātma is actionless, then one may think ātma has no contribution at all and that the prakriti, the anātma is capable of doing everything by itself. It will become sankhya philosophy. They say consciousness is separate principle, matter is separate principle and matter is capable of evolving itself into the creation. But here in Vedānta we don't agree with that. We say that even though the chaitanyam does not do anything, in the presence of chaitanyam alone, because of the blessings of the chaitanyam also, prakriti or the pañchakoshas will be capable of functioning. Ātma doesn't do anything, but its sānnidhyam is necessary. Sānnidhyam means presence.

For all activities two basic things are necessary.

1. Satta – existence. Activity comes only then.
2. Chetanam – The inert buddhi, mind, legs cannot do anything. Pañcha koshas do not have sat and chit on their own. The ātma alone lends sat and chit. It is like saying your singing is good except for sruti and talam. (No offence against the singers ).

Depending upon the chit (here you have to add sat) the pañcha koshas or the five koshas remain in their respective functions.

The function is not determined by ātma. The function depends upon the nature of the instrument. Electricity does not decide the function of instrument, it only blesses

them. In the radio it functions different from a fan. Similarly sat chit is given to all the organs. Ears will do their function, eyes will do their function.

Remember every śloka has an example. Yadha sūryālokam — alokam means prakāśam. If you say sūrya lokam it will become loka of sūrya, aloka is better. Once the sun rises, it gives life to all sleeping people. Don't misunderstand that we are dead while sleeping. It energises all people. That must alone be the sun's job. One may run to milk booth, one may run to bathroom, one may run to upanishad class. But as one sūrya activates all people, similarly all indriyas are enlivened by ātma. Ātmameans aham.

**dehendriyaguṇānkarmāṇyamale                      saccidātmani                      |**  
**adhyāsyantyavivekena gagane nīlatādivat || 21 ||**

21. Fools, because they lack in their sense of discrimination superimpose on the Ātman, the Absolute-Existence-Knowledge (Sat-Chit), all the varied functions of the body and the senses, just as they attribute blue colour and the like to the sky.

He talked about the functions of the pancha kosas, here he says though ātma is kevela adhyakshaha, presiding principle, because of ignorance, the activities of anātma are superimposed on the presiding ātma. Almost repetition only. Here he wants to go kosa by kosa.

Deha indriya means annamaya, prānamaya in the next śloka Adhyāsa of manomaya kosa, then he will talk about adhya of vijñānamaya kosa. Gunan means attributes.

kosa	attributes
annamaya	fat brahmin, man old etc
prānamaya	hunger, thirst etc.

What is the difference between guna and karma?

Guna is relatively permanent. Fatness is relatively permanent, whereas functions are impermanent. Talking is only for an hour, walking for a few hours, but both of them are dependent on kosas. People superimpose on ātma, the chaitanyam the gunas.

How do you know?

Nobody says, my body is fat. Everybody says I am fat. This sentence says it is superimposed. The very vyahara is superimposed. On what type of ātma? It is neither fat or thin, young or old, but still we superimpose.

Ātma doesn't have these attributes by itself. But because of sanga dosha, it comes. We say your cloth is clean, but after sitting on the carpet, because of sanga dosha, it became dirty. Or you say my son is good, but because of the neighbour's son he is bad. The other lady also says the same. Ātma is a male??, every pure,

asanga svarūpam. It is as pure as ākāśahi. Why do we superimpose? Because of aviveka.

What is the example?

Nīlākāśam. ākāśa is nitya, śuddha svarūpam but we call it blue sky. You know already that ākāśam is one, śuddha, asangaha and it is not blue, but because of ignorance we superimpose.

**ajñānānmānasopādheḥ kartṛtvādīni cātmani |  
kalpyante'mbugate candre calanādi yathāmbhasaḥ | 22 | |**

22. The tremblings that belong to the waters are attributed through ignorance to the reflected moon dancing on it: likewise agency of action, of enjoyment and of other limitations (which really belong to the mind) are delusively understood as the nature of the Self (Ātman)

Here we see the Adhyāsa of the guna and karma (properties and functions) of manomaya kosa upon ātma. Manasam means manas. Kārtrtvadi means functions. You have to add attributes also. There are quite a few rāga, dvesha, kāma, krodha. We can otherwise take sankalpa, vikalpa, because Śankarāchārya peculiarly puts rāga, dvesha, in vijñanamaya kosa. This is the abnormality seen in *Ātmabodha*. Normally rāga, dvesha is put in manomaya kosa but here it is reversed, we do not know the reason.

They are all superimposed upon ātma. Here also an example. The moon is up there and it is reflected in water. The water is moving chalanādi that movement is superimposed upon Chandraha, the moon, which doesn't have any moment. Ambu means water. Ambas also means water. Just as the movement of water is superimposed on moon, the movement less, the movements of anātma are superimposed on ātma. What is the cause of superimposition? There Chandra pratibimba is there. So the confusion. Here also ātma pratibimba is there, so the confusion.

### **Atma- (Vijñanamaya) Anatma Viveka**

**rāgeccḥāsukhaduḥkhādi buddhau satyāṁ pravartate |  
susuptau nāsti tannāśe tasmādbuddhestu nātmanaḥ | | 23 | |**

23. Attachment, desire, pleasure, pain, etc., are perceived to exist so long as Buddhi or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not to the Ātman.

In the 23rd śloka, the āchārya will point out the Vijñānamaya kosa. Generally rāga dvesha are said to be manonmaya dharmas but here Śankarāchārya takes them as buddhi dharma or vijñānamaya dharma. These are superimposed on ātma.

Rāga means attachment ichcha is desire, what is the difference between rāga and ichcha? Rāga is attachment to a thing which is already yours. Prapta vishaya

rāga. Ichcha is a thing which is not acquired by you aprapta vishaya ichcha. Similarly sukham is pleasure, duhkham is pain. Here we should carefully note that āchārya is giving sukham as anātmā dharma which is superimposed on ātma.

We may get confused regarding sukham. If it is said Rāga, dvesha, duhkham do not belong to ātma, they are superimposed we can understand. But if it is said sukham is superimposed on ātma, what does it mean? It means ātma doesn't have sukham but we learn ātma is ānanda svarūpa. We should understand that sukham that is talked about here is the janya sukham, vritti sukham.

What is janya sukham?

That which comes and goes. It is dependent on priya vritti, moda vritti, pramoda vritti. Therefore these 3 sukhams belong to anātmā. So if in the ātma we see the janya sukham that sukham is superimposed only. I was happy, now I am not happy means, the temporary happiness belongs to mind which has been superimposed on ātma. So sukham is vritti pratibimbita ānandaha. We can call it taratamya sukham, janya sukham, savishesha sukham etc.

Here, in this śloka Śankarāchārya doesn't say that the buddhi dharmas are superimposed on ātma. That is understood. Here he is answering a question of nyāya. Nyāyaika is Nyāya philosopher. According to Nyāya philosophy rāga ichcha sukham, duhkham etc are ātma dharmaha. He says ātma is sagunah. In this śloka Śankarāchārya refutes the Nyāya philosopher, by anvayaya vyatireka method.

What is anvayaya vyatireka method?

When buddhi is wakeful rāga ichcha etc are there this is anvayaya. When the buddhi is resolved in sushupti, rāga dvesha etc are not there. That is why when a person is sleeping with an open hand, you put a cobra in his hand or a thousand rupees, he will not take it, but make sure he is asleep, otherwise he would take it away. So both rāga towards money, dvesha towards cobra are possible only when he is awake. It means when buddhi is awake. They are not possible when buddhi is not awake. First one is anvayaha, second one is vyatirekaha. So it means rāga dvesha belong to buddhi alone.

On the other hand if rāga dveshas were belonging to ātma, what will happen? During sushupti also rāga dveshas would have been there, because ātma is there even during sushupti. But during sushupti, rāga dveshas are not there. So they never belong to ātma. This is the logic he gives.

Buddham satyam. Satyam here doesn't have the meaning of satyam as opposed to mithyā. Here it means when it is present, when it is awake. Pravarthate means they are present, they are active. That is anvaya. Sushupta during sushupti, tannase doesn't mean buddhi is destroyed it means it is not present Nāsh means not there rāga dvesha etc are not there. This is vyatirekaha.

What is the conclusion?

So rāga ichcha belong to buddhi alone, vijñānamaya kosa alone. They do not belong to ātma. They do not belong to ātma, means to me.

**prakāśo'rkasya toyasya śaityamagneryathoshnatā |  
svabhāvah saccidānandanityanirmalatātmanah || 24||**

24. Just as luminosity is the nature of the Sun, coolness is of water and heat is of fire, so too the nature of the Ātma is Eternity, Purity, Reality, Consciousness and Bliss.

Here Śankarāchārya says even at the time of Adhyāsa ātma is śuddhaha only. It means ātma is śuddham before, after and during Adhyāsa. It is like this. Before superimposition there was rope. After superimposition is negated, there is rope alone. During superimposition what is there? Our tendency is to say snake. But vedāntin says during that time also there is only rope. Similarly we think I am bound during ajñāna period and I am free after jñāna, but vedanti says even when he is profusely crying in samsāra he is that nitya nirmala alone.

Svabhava of the ātma, whose ātma?

Both ajñāni and jñāni Satchidānandaha -sat, chit and ānandaha nitya should be added before each word. Nitya sat, nitya chit and nitya ānandaha. Nitya nirmalaha. Ajñāni says I am here. He is also sat, but he doesn't say nitya sat, whereas ātma is nitya satrūpaha similarly ānanda. Ajñāni feels his ānanda is anitya ānanda, but even at that time ātma is nitya ānandaha. We should break nirmalatātmanah into two words. Ātma is satchitānanda, nitya nirmalata asti.

In fact he need not use nityam at all, because once he says svabhava that itself means nityam. He is only trying to emphasise by using the word nityam. That which is not given up is called svabhava. Temporary nature is not svabhava.

There is an example arkasya prakāśaha just as prakāśa is light or heat is the very nature of Sūryaha. Dayananda Sarawathi Swamiji said that Sardarjis said if everybody is going to moon, we will go to sun. When they were asked how they could go when it would be so hot. They answered, 'you fool, we will go after sunset and will come back after sunrise. But remember sun doesn't become cool after sunset.

Toyasya chaitam - The coolness of water, agnehe ushnata - the heat of the agni. All these are svabhavas of these. In the same manner śuddhi is there always in the ātma.

Why do you talk about purification? Why do you ask us to do karma yoga for purification? ātmaśuddhi is not referred to here. We are talking about antahkārana śuddhi. Gīta 5th chapter refers to ātmaśuddhaya there ātma means antahkārana. There is no question of purifying ātma. It is only a question of purifying mind.

Why should mind be purified?

To know that I am śuddha, to be śuddha, you don't require any sādhanā, but to know that you are pure, you require sādhanā. So sādhanā is for knowledge, not for becoming muktaha.

**ātmanah saccidamśaśca buddhervrittiriti dvayam |  
samyojya cāvivekena jānāmīti pravartate || 25||**

25. By the indiscriminate blending of the two – the Existence-Knowledge-aspect of the Self and the thought-wave of the intellect – there arises the notion of “I know”.

How do you say ātma is sat, chit ānanda etc?

Ātma seems to be changing all the time. Everytime a person says jānami, i.e., I know something, the very knowledge is some kind of activity. Knowing requires a vikaraha. It is kriya, because jānami is a verb. Every verb indicates an action. Action must belong to subject of the sentence. If you say aham gachchami ( a little bit of grammar) gachchami, the verb, indicates gamana kriya. Kriya cannot independently exist. So kartā, the subject is always the asryam. So grammatically speaking subject of a sentence is the noun?? of the action indicated by the verb.

**Atma-Anatma Viveka**

According to grammar rules, whenever a kriya takes place, kriya always brings a change in its locus. If Rāmā does some action, he will have to undergo changes, he gets tired. he is moving. So when you say aham janami, janami is a kriya jñāna kriya of the kartā aham. Who is aham? Ātma. Therefore ātma must undergo some change. This is the argument of the pūrva paksha.

Śankarāchārya answers jñāna kriya also is a superimposition. Ātma doesn't have jñāna kriya, ātma is jñāna svarūpa. Then how do you use the word aham janami “I know”? Śankarāchārya says the kriya is taking place in the mind and that kriya is nothing but vritti vikra thought modification In the mind, which is undergoing modification, chaitanyam is not there. The chaitanyam of the ātma is reflected in the vritti vikara. Thus joining mano vikara and ātma chaitanyam we make a statement that belongs to the mind. This is called Adhāyasa.

Therefore he says ātma has got sat amsam and chit amsam. Buddhi has got the modification Ghatakāra vritti, patakara vritti, vrikshakara vritti etc. The moment vritti comes chaitanyam pervades the vritti. Because of chaitanyam, vritti gets sat and chit. Vritti gives vikaram, ātma gives sat, chit. Joining both an ignorant person says janami iti pravarthate, because of aviveka or confusion.

What will jñāni say?

Jñāni will never say aham janami. He will say aham jñāna svarūpaha asmi. I am the sākshi of those vrittis. I am not subject to changes at all.



Here Śankarāchārya doesn't give any example. It is a unique śloka. But normally the example taken is aya agni pinde- the red hot iron ball. We say the iron ball burns. Really speaking iron ball does not burn, fire is pervading the iron ball and that pervading fire is burning, We take the burning nature from fire and the iron ball combining both of them, we say iron ball burns. It's a wrong statement. Similarly we say fire-ball. Fire doesn't have specific shape. We take the ball nature of the iron and superimpose upon fire and say fire-ball. So iron ball burns or fire ball burns whatever you say, both are mixed together.

Or when you say bulb illumines, pure bulb cannot illumine, pure electricity cannot illumine. Is there a third entity? There is a peculiar mixture of these two. Similarly ātma cannot know because of nirvikaratvat, buddhi cannot know because of achetanatvat.

Therefore the answer is chitabhasa visista. Antahkaranam janathi. It is normally called sabasa antahkarana. Janami word itself causes confusion. So when a person says "I know", generally everybody thinks, he is a wise man, but in Vedānta if a person says "I know", adhyāsam is necessary, ahamkāra is necessary. Sabasa antahakaranam is called ahamkāram. Aham na janati, buddhi na janati, aham buddhi misram known as ahamkāraha janati.

**ātmano vikriyā nāsti buddherbodho na jātviti |  
jīvaḥ sarvamalaṁ jñātvā jñātā draṣṭeti muhyati | | 26 | |**

26. Ātman never does anything and the intellect of its own accord has no capacity to experience 'I know'. But the individuality in us delusorily thinks he is himself the seer and the knower.

Here he says neither ātma is a knower, nor anātma is a knower. Ātma cannot be a knower because it has to do the kriya of knowing. The suffix 'er' requires action like talker, walker, eater etc. If ātma is a knower it means ātma has an action, it will mean ātma is the locus of an action, it will mean ātma is savikāri.

Since ātma is nirvikāri, ātma cannot be a knower. Ātma doesn't have any modification. Therefore ātma cannot be a jñātā.

Why can't you say buddhihi jñāte bhavati. Buddhi doesn't have chaitanyam. Bhodhana means chaitanyam or chit. So consciousness cannot know because it is changeless. Matter cannot know because it is inert. And still everybody says "I know". This jīva not knowing all these things he is adding all such pratyayas like I am kartā, I am bhokta, I am jnathe iti muhyati-thus he is deluded. At that time only he gets visva taijasa prajna etc. But who am I, but I am chaitanya svarūpam only.

**rajjusarpavadātmanam jīvam jñātvā bhayam vahet |  
nāham jīvaḥ parātmeti jñātām cennirbhayo bhavet | | 27 | |**

27. Just as the person who regards a rope as a snake is overcome by fear, so also one considering oneself as the ego (Jīva) is overcome by fear. The

ego-centric individuality in us regains fearlessness by realising that It is not a Jīva but is Itself the Supreme Soul.

The original nature of ātma should not have the 'ta' śabda - jnata, kartā, bhokta. If 'ta' comes, desire comes, if desire comes karma comes, if karma comes punya pāpa phalam, comes if punya pāpa phalam comes janma comes. - All these because of just one 'ta'!

When I am jñāna svarūpaha, I am Paramātmaha, when I am jnatru svarūpaha, I have become jīvātmaha. From the higher pedestal of Paramātmaha, straight away I have come to jīvātmavaham all because of one wrong pratyak. In the place of jñānam, I put jnathi. So he says-taking the Paramātmaha to be jīvātma, taking the aham to be ahamkāra, taking the jñānam to be jnatha, taking the apramatha to be a pramathi, taking the nirvikāram to be savikāram etc.

What will happen?

The moment you become jnathi 'bhayam vaheth' fear comes. The moment the jnathi comes, the other two will come - 'triputi' - jnatha, jñānam, jñeyam; pramatha, pramānam, prameyam; kartā, kāranam, kāryam.

That means as jñāna svarūpaha I am advaitaha, as jnatru svarūpaha I have come down to dvaitam. Once I have come to dvaitam, limitation has come. In the jñeyam I will divide into two - heyam, upadeyam. With respect to upadeya vastu ( to be procured ) pravritti begins, with respect of heya vastu ( to be rejected) nivritti begins. Pravritti, Vivritti lead to punya pāpam. That leads to sanchitam, agami, prārabdham. That leads to punarapi jananam, punarapi maranam. That is the meaning of samsāra bhaveth.

What is our job?

We should do the reverse. Na aham jīvaha. Then who am I ? I am Paramātmaha, not printing mistake. If I know myself as myself what will happen? Nirbhayo bhavethi.

Like what?

Well known example - Rajju sarpavath. If rope is known as snake it is bhayam. if rope is known as rope it is nirbhayam. Similarly I need not know anything new. I should know myself as myself.

### **Atma\_Anatma Viveka**

**ātmavabhāsāyatyeko buddhyādīndriyāṅyapī |  
deepo ghaṭādivatsvātma jaḍaistairnāvabhāsyate || 28 ||**

28. Just as a lamp illumines a jar or a pot, so also the Ātman illumines the mind and the sense organs, etc. These material-objects by themselves cannot illumine themselves because they are inert.

Now the question comes if I negate all the pañcha kosas as anātma, who is there to know as ātma?

Every knowledge is gained by the instrument and all instruments belong to kosas. Sense organs gone, intellect gone, mind gone, who will illumine the ātma?

The answer is ātma's illumination is not because of any of the kosas. They cannot illumine also. Because every kosam is jadam; sthūla śarīram sūkshma śarīram and kārana śarīram (Māyā Prakriti) are jadam. If three śarīrams are jadam, what about pañcha kosas? The three śarīrams alone are called pañcha kosas therefore they are also jadam. So they cannot illumine.

If they cannot illumine how is it we are knowing every object of the world with the help of mind, sense organs etc? Our personal experience says they illumine the world. They are illumining the world not because they are the chetanam, but because they have borrowed chaitanyam from the ātma.

Now the question is with the borrowed illumination can they illumine the ātma itself? If I borrow money from you and try to lend money for yourself, it is impossible. I can borrow from you and give it to some one else.

There are three things ātma, pramānam, prameyam. Pramānam borrows prakāśam from the ātma and with the borrowed prakāśam, pramānam is illumining prameyam, but the pramānam itself cannot illumine the ātma, because ātma itself is the original illumination.

The best example is a mirror. Mirror by itself is not a dīpaha, but because of the borrowed sunlight it has become a mini dīpaha. The original maxi dīpaha is sūryaha. With the reflected sunlight it is illumining a room inside it can do so because the room is darker, but suppose that very reflected light tries to illumine the Sūrya itself, how foolish will it be. It cannot illumine, even if it illumines it is not the illumination from the mirror, but it is the illumination belonging to sun only.

Similarly mind and sense organs borrow illumination from ātma but cannot lend illumination to ātma. So ātma cannot be known by any one of them.

If ātma is not illumined by the pañcha kosas, who illumines?

Nobody. If nobody illumines how can ātma shine? It shines because ātma is svayam prakāśaha. So ekaha ātma-this one non-dual ātma, avabhasayathi - illumines buddhyadini buddhi, manaha, chittam, ahamkāraha. all the four antahkāranas and also indriyanapi the external organs. So the illumined objects are many, illuminator is one.

What is the rule?

The illuminator is never illumined by the illumined. That means the illumined objects are ever the illumined objects, they can never become illuminators. And the illuminator can ever be only illuminator. It can never become illumined. Seer is ever

seer, seen cannot become seer. I am ever the subject, organs are ever the object. Object cannot become subject, subject cannot become object.

Then how to know me?

That question itself is wrong. I am all the time aham, aham iti. So self knowledge is never an event. Note this point very carefully. Pot knowledge is an event, because pot was not known before. After operating sense organs it was known. The transfer from unknown condition to known condition is called the knowing event, but ātma has never an unknown condition, because all the time ātma is available as aham chaitanyam. You may add anātma dharme to it, but even at that time, ātma is known. When you say I am- ātma is shining. Because of the ātma chaitanyam śarīram also is shining. So two things are shining.

I am shining -self-effulgently.

Śarīram is shining - with borrowed light.

When I feel the fatness, I should say, "I, the body is fat." But we remove the body and say I am fat. So I am is the self-effulgent I, fat is an object of my knowledge.

What is required now?

Self need not be known. I am refers to self only. We should give the word fat to the body. Once the body has received the fatness, I am what? I am Therefore when I say I am-it is not a new knowledge. The only difference is not a new knowledge, but elimination of some superimposed attributes. Self-effulgent I can never become unknown. Nobody says I don't know myself. So there is no event called self knowledge.

If this is not known we will sit in meditation, try for nirvikalpa samādhi, we will wait for the flashy event in which the self will come in front of us, give darśanam for two minutes, you can put some kumkum and come away. So remember self-knowledge is not an event.

Which self - jīvātma or Paramātma?

Paramātma only! By saying I am fat we are making it jīvātma and even at that time, I am Paramātma only.

So ātma avabhasayati – ātma is the illuminator

ātma na avabhāsyate - never the illumined

Tadaihi taihi na avabhāsyate.

This is the definition of svayam prakāśatvam. Being the illuminator of all which is never illumined by any is called self-effulgent.

What is the example?

Dīpaha - any light. The light illumines the pot, and light is never illumined by the pot. This can never be interchanged. Always subject and object cannot be interchanged.

I am seeing you.

You are seeing me.

In these sentences, subject-object have interchanged. Isn't it? But there is all the problem. When you say I am seeing you. I am the chaitanyam, seeing you the body through my body. So when I am the seer, I am the chaitanyam, you are the body, because I cannot see your chaitanyam. So chaitanyam is the subject, body is the object. When you are seeing me, again chaitanyam is seeing the body. So always remember, chaitanyam is the subject, body or matter alone is the object. It can never be interchanged at any time.

**svabodhe nānyabodhecchā bodharūpatayātmanaḥ |  
na dīpasyānyadeepicchā yathā svātmaprakāśane | | 29 | |**

29. A lighted-lamp does not need another lamp to illumine its light. So too, Ātman which is Knowledge itself needs no other knowledge to know it.

In the previous śloka āchārya said ātma is not illumined by any organ. Then the question is how is ātma known? The answer is-it is self-effulgent. Āchārya is giving this answer in this śloka.

In gaining the knowledge of one's self -svabodha anyabodha ichcha nasti - so another bodha - vritti jñānam -is not necessary for knowing the ātma. For ghata knowledge ghata vritti jñānam is necessary. In fact every object in the world is known by a corresponding vritti jñānam - bodham. In the vritti jñānam itself the chaitanyam comes from the ātma only. For pot vritti jñānam is necessary because pot is jadam and this should illumine the pot outside. Ātma is a svarūpa jñānam, so it need not borrow light from vritti jñānam. Here ichcha means necessity, not desire. Reflected consciousness is not necessary to illumine the original consciousness. Reflected sunlight is not necessary to illumine the original sunlight.

Like what?

The light illumines every object in the room but how do you know the light is there in the room? No other illuminator is necessary. Another light is not necessary to illumine one light. If you say it has to be illumined by another light, then there will be endless regress. It is called infinite regress. It is called anavasthā dosha.

### **Atma-Anatma Viveka & Jagat Mithya**

Swātma prakāśana - Swātma is reflexive pronoun. Swātma means dīpam here. Here it is not ātma. It refers to the example of dīpa. Ātmajñānam does not require vritti jñānam.

Does it look contradictory?

We said vritti jñānam is necessary earlier. Vritti jñānam is not necessary to illumine the ātma. It is necessary to remove the ignorance. The svayam prakāśam ātma is Brahman - is the knowledge. So ātmavishaya ajñāna nivriyartham vritti jñānam.

For example, you are seeing the sun very clearly, but you don't know “this is the sun”. Now the experience of sun is not lacking in you, but the knowledge “this is the sun” is lacking. So ignorance alone is the problem. What you have to do is you have to know this illuminary which you are experiencing all the time is the sun. Afterwards you don't require the experience. What is required is the introduction of the sun as the sun. Thereafterwards you don't require sun experience as an event because it is there all the time.

Similarly ātma is always anubūta vishayam, ātma anubhuti is not required. We should know this ātma is Brahman. Therefore an introduction is done. The Brahman that you are looking for is this self-effulgent ātma. Aham Brahmasmi does not illumine Brahman because it is all the time effulgent. Then what does 'Aham Brahmasmi' do? It removes the ignorance.

So, is vritti jñānam necessary or not?

It is necessary for ajñāna nivritti, it is not necessary for ātmaprakāśana. So mind is necessary, pramānam is necessary, guru is necessary, sādhanā chatustayam is necessary, sarvam ajñānana nivriyartham.

**niṣidhya nikhilopādhīneti netīti vākyataḥ |**

**vidyādaikyam mahāvākyairjīvātmaparamātmanoḥ || 30 ||**

30. By a process of negation of the conditionings (upādhis) through the help of the scriptural statement 'It is not this, It is not this', the oneness of the individual soul and the Supreme Soul, as indicated by the great Mahāvākyas, has to be realised.

Tat pada aikyam

From the 16th śloka onwards upto 29th śloka ātma-anātma vivekam was the topic. This is technically called tvam pada vichāraha. It is analysis of tvam in the tatvamasi mahāvākyam.

sthūla, sūkshma, kārana śarīrams are anātma These anātmās are sagunam, I am nirgugam,

anātmās are savikāram, I am nirvikāraha,

anātmās are savikalpam, I am nirvikalpa,

anātma is jadam, I am svayam prakāśa chetana rūpa.

Is it enough?

Vedānta says it is not enough. It is only the first phase of vedāntic enquiry. tvam pada vichāram alone is over, tat pada aikyam is yet to come. So the second phase is necessary.

Why should there be a second phase?

Is it not enough if I learn I am different from the body? It is not enough. Why? Now that I have done the ātma-anātma vivekam, I know I am the subject different from the object. I am the consciouness, everything else is inert matter, I am the illuminator, everything else is illumined. How many things are there?

Dwaitam ātma is number 1, everything else is in number 2. I am kshetraijñāha, everything else is in kshetram. In fact kshetram seems to be too big. So we should carefully know that this entire anātma prapañcha is a superimposition, is a kāryam and I, the ātma, am the kāranam. Till now we have sorted out only the secondary Adhyāsa. Now we have to know the primary Adhyāsa.

What is the primary Adhyāsa?

That through the Māyā, I the ātma alone have created the whole universe, i.e., through the āvarana śakti of Māyā. I got confused. Now the confusion is gone, but that is not enough. I should also know that this anātma prapañcha is born out of vikshepa śakti of my Māyā. Therefore I the ātma am the kāranam. I alone have created visvam, with the help of Māyā. Knowing that I am kāranam is called Brahma aikyam. Knowing that I am kāranam chaitanyam is called Aham Brahma asmi.

What is the advantage of it?

Previously we said I am ātma, this is anātma. Now we are saying I am kāranam, this is kāryam. There is a big difference. In the first sentence, dwaitam is there. When I say I am kāranam, this is kāryam, dwaitam goes because kāryam does not exist different from kāryam.

There is a big sūtra in Brahma sūtras, very brilliantly analysed by Śankarāchārya. It is called **Aarambhadhikāranam**. Once you know clay is the kāranam, pots are the kāryam, the conclusion you arrive at is pots do not exist different from clay. Clay alone is! It is nothing but name and form. Once you know chaitanyam alone is kāranam the conclusion is there is no matter at all. According to Vedānta there is no matter different from consciousness. Then what is matter? Matter is nothing but nāma, rūpa.

Then how many things are there?

Chaitanyam ekameva- matter doesn't exist different from chaitanyam.

Brahmārpanam brahma havihi brahmāgnau brahmanā hutam, sarvam khaluvidam brahma, neha nānā asti kiñchana, ātmaiva idam sarvam etc., all these śrūti vākyams indicate chaitanyam alone is everywhere, matter is a confusion, matter is an error, matter is mithyā.

If you know matter is mithyā, matter doesn't matter. The advantage of this knowledge is, matter will not matter to you. You will not be attracted or frightened by the material world. Brahma satyam, jagat mithyā. The guna doshas of the world will not affect you a wee bit.

Therefore now comes the second phase of enquiry. What is it?

Chaitanya rūpaha aham, Brahma asmi, jagat kāranam asmi, Aham satyam asmi, karya rūpa jagat mithyā asmi. That is the essence here.

Nikhila upādhi nishidhya - one should negate all the upādhis - pañchakosa śarīra trayam. Nishidhya means negating. Negation does not mean destruction. 'I am not this' is negation. It is purely an intellectual job. Because the confusion is in the intellect, not in the body.

How is it done?

By saying “neti, neti”. The upanishad itself helps by saying - na sthūlam, na anu, na sasram, na dirgham. Not only that neti, neti line itself is there in Brihadaranyaka Upanishad. It is repeated twice. There in the Brihadarānyaka commentary it is given - once it is said to remove the samasti prapañcha and second time to remove the vyasti prapañcha- negation of the manifest universe and the unmanifest universe.

Different commentaries are there. Once the anātma is negated, what is left out? I the ātmatvam pada vākyam is gone, now we come to tvam pada lakshyam. Saguna chaitanyam is tvam pada vākyardhaha, nirguna chaitanyam is tvam pada lakshyardhaha. Similarly what is Paramātma? Paramātma also is nirguna chaitanyam. Therefore both I and Paramātma are one and the same. So jīvātma paramātma noho vidyāt .So one should know the identity between jīvātma and Paramātma.

How?

Mahāvākyaihi - by the maha vākyā upadesa of the teacher. like Tatvamasi, Aham Brahmasmi, Prajnanam Brahma etc. Only after the identity is known, advaitam will come. Till then ātma and anātma will stand separate. Only after knowing I am the jagat kāranam Brahma and the whole anātma prapañcham is kāryam, that kaivalyam will come. Kaivalya navaneetham you can enjoy.

### **Shravana, Manana & Nididhyasana19**

From 16th to 29th śloka, we have ātma-anātma vivekaha by which one understands that ātma is different from body. This is called lakshyartha of aham. When the attributes of anātma are taken then aham has got vachyartham which is called ahamkāra - finite I. The infinite I, the unqualified I, the pure consciousness is aham pada lakshyardhaha. Having talked about aham pada lakshyardham or tvam pada lakshyardham upto 29th verse, now in the 30th or 31st verse, aham



Brahmasmi, the aikyam is pointed out. With the vachyartham, aikyam will not be possible, because Brahman is infinite, aham is finite.

Vachyartham is primary meaning, lakshyartham is secondary meaning. If you take the primary meaning, Aham Brahmasmi will be contradiction. If you take secondary meaning Aham Brahmasmi will be proper.

Once all the upādhis are negated and I am śuddha chaitanya svarūpaha, I can say Aham Brahma asmi as revealed by the mahāvākya and the same idea is repeated in the 31st śloka also.

**āvidyakam śarīrādi drśyam budbudavatksaram |  
etatvilakṣaṇam vidyādaham brahmeti nirmalam || 31 ||**

31. The body, etc., up to the “Causal Body” – Ignorance – which are objects perceived, are as perishable as bubbles. Realise through discrimination that I am the ‘Pure Brahman’ -ever completely separate from all these.

The same idea. In the previous śloka nikhila upadhī nishidhya. Here it is drisyam nishidhya. There it is upadhī, here it is drisyam. Drisyam means objects of experience. Every drisyam is āvidyakam - meaning avidhya janyam — avidyā means mūla vidyā prakritiḥ, Māyā. Sthūla prapañcham, Sūkshma prapañcham, sthūla śarīram, sūkshma śarīram all are Māyā janyam. śarīradi drisyam-adi means śarīra, indriya, manaha, budhiḥ, all are drisyam and also born out of Māyā. They are also perishable like budbudam - like bubbles.

Whereas who am I?

Etat vilakshanam aham asmi. I am not Māyā janyam, I am Māyā adhistanam.

I am not avidyā janyam, I am avidyāha adhistānam.

I am not ksharam, I am aksharam.

I am not drisyam, I am drik (the only one left).

I am not the śarīram which is avidyā janyam.

What is my nature?

I am nirmalam Brahma- iti vidyāt. What is the meaning of the word Brahma? That is tat pada artham. Tat pada artham is not discussed here. For this, you have to refer to 8th & 9th ślokas.

There the pradhamika Adhyāsa was pointed out that the Vishnu, the Parameśvara, the nityam, the upādihāna kāranam is the meaning of the word Brahma. Therefore, Brahma here refer to the adhistāna kāranam. What type of Brahma? Nirmalam, free from all types of impurities.

What is the fundamental impurity?

Avidyā or Māyā. I am free from not only from Māyā kāryam, but free from Māyā also. In *Vivekachoodāmanī*, Śankarāchārya says: Neither am I Māyā kāryam nor Māyā itself. I am the adhistānam uttama purushaha. Māyā is akshara purushaha, Māyā kāryam is kshara purushaha. I am neither akshara purusha, nor kshara purushaha, I am uttama purushaha. Aham in Sanskrit means uttama purushaha.

**Dehānyatvānname janmajarākārśyalayādayaḥ |  
śabdādiviṣayaiḥ saṅgo nirindriyatayā na ca || 32 ||**

32. I am other than the body and so I am free from changes such as birth, wrinkling, senility, death, etc. I have nothing to do with the sense objects such as sound and taste, for I am without the sense-organs.

Mananam slokas

In the previous two ślokas (30 and 31) jīva Brahma aikyam is revealed, which has to be known through mahāvākya śravanam. Therefore those two ślokas refer to śravanam — śravanam means analysis of the mahāvākya and recognising the identity between aham and Brahma.

Ślokas 32 & 33 refer to mananam. It is for samsaya nivruttyartham. When I say aham brahmasmi, a doubt arises: Brahman is birthless and deathless, how can I say I am nirvikāraha, janana marana rahita he? All the time, I am frightened of janana, maranam. As Dayananda Saraswathi Swamiji has been talking about- all the time we are security conscious. For that purpose mananam is pointed out.

Wherever you have the thought, how can I be Brahman, you should immediately ask the question, what do I mean by the word 'I'? All the problem rests with the word 'I' From body standpoint, I can never say Aham Brahma Asmi, from body standpoint I can never have security.

We can have all preparations. Dasaratha had four gem-like sons, who were ready to obey the father- pitruvākya paripalanam. Such a Dasaratha also had to die without any one being around. If that is so, how can we provide all security and be sure that at the time of our death our children will be there to pour ganges water and chant vishnu sahasranama. They want to settle in America and we are in India. So remember body is never secure. So if you say, I am secure, it is correct because as the sākshi of the body janma nasti jara old age, carham becoming thin, layaha maranam, adi punarapi jananam. All these things are not there for me. It is foolish to worry too much about the body.

I don't say you should not take Insurance. You can take it, but remember LIC itself is in trouble. That building got burnt, remember LIC needs LIC. If we have to suffer and die, all of them can go away any moment.

It seems somebody had ten sons all over, but he died in the train. He was in mortuary for four days, but no claimant was there, afterwards people came. So wherever security worry comes, we should remember body has a prārabda. The

body has to undergo it, nobody can stop. I don't have insecurity, only body has insecurity, If that thought is there, worry will not be there.

Similarly aham asangaha, Brahman is asangaha, aham Brahmasmi, therefore aham asangaha. Immediately we get a doubt. I have got sangaha with all the people so many vishayas are there. Here Śankarāchārya says all these connections are not for me. they are for indriyani. Indriyas and vishayas have sanga, ātma doesn't have sanga with any one. Indriyas and vishayas both are Prakriti janyam. Prakriti can have connection. Purushaha is ever asangaha.

Nirindriyataha - I do not have any indriyas. You may say there are indriyas. Remember: indriyas are Māyā janyam, mithyā, whereas I am satyam. Satyam cannot have connection with mithyā. Just as waker and the dream objects cannot have any connection, I and the śarīram cannot have any connection.

**amanastvānna me duḥkharāgadveṣabhayādayaḥ |  
aprāṇo hyamanāḥ śubhra ityādi śrutisāsanāt | | 33 | |**

33. I am other than the mind and hence, I am free from sorrow, attachment, malice and fear, for “He is without breath and without mind, Pure, etc.”, is the Commandment of the great scripture, the Upanishads.

When we say aham Brahmasmi, there is another doubt. I have so much worry, whereas Brahman is said to be Śāntam, Śivam, Niskalam etc. How can the embodiment of peace Brahman and I the embodiment of agitation be identical? For that Śankarāchārya gives the answer. Whenever you say agitation, again it refers to manovritti, which belongs to anātmā. I the ātma have no connection to the mind at all because mind is mithyā, aham is satyam. Therefore amanaswāth. Na me śānti-for me they are not there. They mean dukkha - sorrow, rāga - attachment, dvesha - hatred, bhayam - fear, adi- kāma, krodha, lobha, mada, maksaryam etc.

How do you know ātma is free from body, mind etc?

He gives the śrūti quotation also here, 'Aprāno....' It comes in Mundakopaniśad. (2-1-2) ātma is free from prānaha, manaha, subraha (ignorance) also. Subram refers to kārana śarīra rahitam. aprānohyamanaha refers to sūkshma śarīra rahitam. Divya a murthaha amurthaha refers to sthūla śarīra rahitam. So ātma is sthūla, sūkshma, kārana śarīra rahitam.

Here you should see a subtle difference. First we say ātma is different from three śarīrams. Next we say ātma is free from three śarīrams. You know the difference? When we say it is different from three śarīrams, we don't negate the śarīrams. There dvaitam is there. So if I say, I am different from, you are there, I am there. First we say ātma sthūla sūkshma kārana vyatirekaha. Later we should say these śarīram are not at all there. They are Adhyāsa, they are kāryam, they are māyikam, are nāma rūpam. Therefore prapañcha nasti. Ityadi śrūtisāsanath - śrūtivākyas.

From these śrūtivākyas we come to know ātma is different from śarīra trayam - therefore, whenever we say aham Brahmasmi, we should be clear about the meaning of aham. When you think of body, you think only of your relative status like father, brother etc. Then Aham Brahmasmi looks like a ridiculous statement. Your mind is worrying about family problems and you go on telling you are Brahman, it looks out of place. Whenever you say I am Brahman you should have got out of your body, mind, intellect etc. As chaitanyam aham Brahmasmi is correct. This is how sandeha nivritti is to be done.

Here afterwards nididhyāsanam is going to come. This is from slokas 34 to 40. Here in the Rāmākrishna Mission book, the next śloka is 'etasmat jayate prānaha...'

**nirguṇo niṣkriyo nityo nirvikalpo nirañjanaḥ |  
nirvikāro nirākāro nityamukto'smi nirmalaḥ || 34 ||**

### **Nidi dhyasanam**

34. I am without attributes and actions; Eternal (Nitya) without any desire and thought (Nirvikalpa), without any dirt (Nirañjana), without any change (Nirvikāra), without form (Nirakāra), ever-liberated (Nitya Mukta) ever-pure (Nirmala).

By śravanam, jñānam has been acquired, by mananam doubts have been removed. Now the seeker has got doubtless knowledge nissansaya jñānam. Once nissansaya jñānam comes what sādhanā is necessary? Why should there be nidi dhyāsanam? Often people misunderstand nidi dhyāsanam is for Brahman.

### **Nididhyasana**

There is no event known as ātma anubhava, because ātma being chaitanya svarūpam, we are experiencing ātma all the time. It is like experiencing the sunlight and through all the experiences. Similarly in ghata jñānam, in pata jñānam and every knowledge, ātma anubhava is there. Therefore meditation is not meant for chaitanya anubhava.

Then we cannot say meditation will remove duality because we are removing it everytime we sleep. Then dvaitam is negated. You cannot say in sushupti chaitanyam is not there, it is there only in nirvikalpa samādhi. Chaitanyam is very much there in sushupti. Therefore meditation is not for ātma anubhava.

Then for what is it there?

Meditation is to remove habitual identification, habitual worries, habitual fears of security. Who will take care of us in future? Son is good, but daughter-in-law is not good. That is why she is called dara. Dara means one who brings split between son and mother. It is not a joke but don't get frightened. There is a śloka.

*Labde Vishayaha gurun dveshi  
Labde darashi mataram dveshi*

*Labde putrā patim dveshi  
dvesha mulam idam jagat*

Not that these are universal, but chances are there. After the knowledge is gained there is a chance of guru dvesha, once wife has come mother becomes secondary, once the children are born husband becomes secondary. I don't want to frighten you all, but the idea is we always have the worry whether the same love is there or not.

Dayananda Saraswathi Swamiji often says, people ask once in a while, “Do you really love me?” Craving for love, craving for security is innately there and they have to go completely. Whether people support me or not, whether people love me or not, I don't require anyone, I am pūrṇa love svarūpam asmi. I can give love to everyone whether they give or not. This must be discovered inside, and requires nididhyasanam - all expectations should stop from wife, children, parents, house, government, neighbours, guru also. Don't ask now itself “When is the next camp?”

Nidi dhyāsanam must be according to the type of problem. If sanga is creating problem, meditation should be asangaha

desire - aham truptaha  
ang - aham kshantaha  
apūrvatvam - aham pūrṇaha

Opposite for everything. Many samples are given. You have to choose according to your necessity

What are they?

nirgunaha - comparison of guna  
nishkriya - free from action

With too much of works guests, ladies ask, ‘when do we retire?’ Retirement is not physical but an inner state of mind. Once the inner peace is discovered. I am ever retired. Otherwise physically getting retired is re-tired, getting tired in a different way.

Think I am these in meditation -

nityaha - eternal  
Whenever there is fear of death, say body comes and goes, I am nityaha  
nirvikalpaha - free from thriputi division like kartā, karma, kārana.  
nirañjanha - free from impurities  
nirvikāraha - free from modifications  
nirākāraha - free from forms  
nitya muktaha - ever free

In meditation also, we think that if we meditate, gradually we will be liberated. “Will not that day come?”, is the hope. We think that meditation should culminate in liberation. No, meditation will not do that - liberation is not an event, it is an ever existing fact to be owned up. If you stop looking forward to be liberated, you are liberated now and if you are looking forward to it, you will be going on and on like a person trying to meet the horizon. It will be receding and receding as long as you look for that D- day or L-day (Liberation Day).

nirmalaha - free from all kinds of impurities.

Nirañjanaha and nirmalaha seem to be repetition. So we can make a subtle difference:

There are two types of impurity.

- a) Borrowed impurity
- b) Innate impurity

First one comes from sanga : - free from this is nirañjanaha.  
Its own / innate impurity : - free from this is nirmalaha.

**ahamākāśavatsarvaṁ                      bahirantargato'cyutaḥ                      |**  
**sadā sarvasamaḥ siddho niḥsaṅgo nirmalo'calaḥ | | 35 | |**

35. Like the space I fill all things within and without. Changeless and the same in all, at all times I am pure, unattached, stainless and motionless.

Here also there is a reading difference

*Sarva sama siddhaha*

Meaning is so clear that I need not explain. Sarvam gataha - gataha is pervade. I pervade everything, both within and without. Like what? ākāśavathu - like space. Achyutaha - I never have a fall. It means I never lose my nature of pūrnatvam. When I go to svargādi, the phalam is chyuti - meaning fall. I will have svarga sukham but afterwards.

Kshine punya martya lokam

But moksha is my svarūpam and svarūpam can never be lost. In fact I should not say svarūpam can not be lost because what cannot be lost is called svarūpam. As mentioned in earlier śloka, Just as water never loses its coolness, just as fire never loses its heat, just as the sun never loses its light similarly I can never lose the moksha svarūpa.

You may ask, now did I lose till now? You never lost, you thought you lost it. You can never lose your nature. That is why Bhagawan is called Achyutaha. Really speaking Achyutaha is the name of param Brahma the one who never falls from his nature.

Then sada sarve samaha sada should be added to every word, sada bahiranthargatheha, sada achyutaha etc., sarva samaha means the same in all.

Samam sarveshu bhutheshu tistanthu Parameśvara what is the nature in all?

Sat-chit-svarūpa in all. The differences belong to nāma rūpa. In sat and chit there are no differences. This sat-chit ātma is the same in all.

Nissangaha free from all relationships. Especially for grihasthas most of the problems are relationship-caused. Constant struggle between mother and wife, mother has to be between father and son. In fact life is like the job of a tongue. The tongue is between 32 sharp teeth, but see how it manages. Jīvam mukta is tongue vathu. So soft it is, so hard it is like that we should learn to manage in different types of relationships.

As Dayananda Saraswathi Swamiji often says all relationships are like playing roles. In vyavahara, we cannot avoid we cannot please everyone. Somebody said, 'I don't know the formula for success but I know the formula for fracture.' what is that? 'Trying to please everyone.' Relationship means, whatever best course you take, somebody will still be unhappy. In vyavahārika situation, perfection does not exist. Therefore, I accept imperfection in vyavahārika situation. If this meditation is practiced, relationship will not affect them. See every relationship as vyavahārika mithyā, temporary, inevitable. Because in pūrva janma some other relationship had been there. Relationships will constantly come and go and these things cannot be avoided. If this is thought of then the problems will be less.

We always try to say Aham Brahmasmi. Aham Brahmasmi alone is not enough. We should be able to say that there problems will be there at the body level. We never try to accept the bodily situation. Acceptance of old age, we have to consciously do, problems at relationship level, we have to consciously accept. Therefore, as ātma we have to accept all these things. We try to forget the problems as we come to the camp. Forgetting the problem is not a solution. Accepting the problem alone is the solution. As Brahma we accommodate all people, all characters, all misbehaviour, all problems, all situations.

Nirmala- we have seen as pure. Here we can take as free from even ignorance. Three times pure has come. Nirmalaha twice and nirañjanaha. You can interpret it in different ways. They can refer to three different śarīras. sthūla,-sūkshma, kārana. Then achalaha. It means free from all movements.

**nityaśuddhavimuktaikamakhaṇḍānandamadvayam |**  
**satyaṁ jñānāmanantaṁ yatparaṁ brahmāhameva tat || 36 |**

36. I am verily that Supreme Brahman alone which is Eternal, Pure and Free, One, indivisible and non-dual and of the nature of Changeless.Knowledge-Infinite.

Nityam should be added to each word - nitya śuddham, nitya vimuktam, nitya ekam. I am ever pure, ever free, ever non-dual. This is the difference between visishta advaitam or dvaitam and advaitam.

In visishta advaitam also they talk about advaitam. They say before sristi, Īśvara was one, after pralayam Īśvara will be one but in between Īśvara becomes many. Thus advaitam to dvaitam and again back to advaitam. Whereas in advaitam there is no question of shifting from one to another. There was advaitam, there is advaitam and there will be advaitam. We say nityam advaitam; for them advaitam is a phase.

How do I see plurality then? That is what is called error. Dvaitam is kalpitam, previously rope was, now rope is, later also rope will be, in between snake is an error, a hallucination. Therefore nityam ekam.

Akhanda ānandam advayam - I am undivided happiness. We know khanda ānandam, we know happiness for sometime. It is pratibimba ānandam which will go away . We never try to experience ānanda, because experiences are always khandam. There is no permanent experience at all. If at all in nirvikalpa samādhi, ānandam is experienced it will be khanda ānandam, because before samādhi ānanda was not there, after samādhi ānanda is gone, during samādhi ānanda came. Is it khanda or akhandam? Khanda only. Once you know aham ānanda svarūpaha asmi then there is no division at all, because svarūpam is always there. Therefore I am akhanda ānanda asmi. Whether ānanda comes to manifestation or not, I am ānanda svarūpaha. When you are serious, your nature is ānanda, when you are laughing it is manifest ānanda. This is called knowledge Advayam means non-dual.

Then satyam jñānam anāntam yat param Brahma. That Param Brahma which is defined in the Upanishad as satyam jñānam anāntam Brahma:

Satya - ever existent

jñānam - the pure consciousness - not vritti jñānam but svarūpa jñānam

anāntam - free from limits

I am limitless existence, limitless awareness and therefore I am Param Brahma. This is the sample of nidi dhyāsanam. Like this we can add any more number of Brahma svarūpam and this has to be practised.

How long?

Till the habitual reactions go away. Whenever there is a worry about anything there is a tendency in us to exhaust that by scolding someone. At that time, we should quietly go to the room. We should not try to remove the problem. If we do so, it means we are accepting the problem. We should sit quietly and tell ourselves there is no problem at all.

If the son is misbehaving, we want to change the son, while the son is trying to change the father. Son is sure that father doesn't know anything. Once one father told his son, I have to discuss some facts with you. They fixed a particular date. That day, the son asked, 'Yes father, which fact you want to know?'. Father wanted to tell



him certain facts, but the son thought father had to change. Therefore we should learn to be happy with whatever character the son has, the wife has, the parent-in-law her. This acceptance is called nidi dhyāsanam.

### **Niddhyasana**

From the 34th Śankarāchārya has started the topic of nidi dhyāsanam. Nididhyāsanam is dropping the habitual reactions to the situation. Dropping the habitual expectations of future and changes in situation, people, because our ānanda should not be dependent on any of these conditions. As long as others determine my ānanda, I am samsāri in spite of the study.

Should I not change the people if they commit mistake?

Change can be attempted, but the motive of the change is going to make the difference. A samsāri wants to change others, so that he will be happy. Whereas jñāni also may advise others to change but whether they change or not, jñāni's ānanda will not be disturbed. If the others change it is for their own good. If they don't change, jñāni won't be upset. No more expectations — If a swamiji expects that his disciples should obey his commandment, he is going up to be upset for that disobedience, If you follow, I will be happy. If you don't follow also, I should be happy. Otherwise I too will be another samsāri. You expect from your children, I expect from my students. Expectation is samsāra, whether it is from sishya or son says swamiji.

Therefore ānanda is no expectation. If at all some changes are advised for others good, it is their lookout. Remember that If you know already they won't listen to you, you don't advise next time. Words are very precious. That is jñāni's attitude. In short no expectation, no reaction. I am happy with whatever my prārabhdam brings. How long should we practice? Till reactions completely go. Just as reaction is natural to us, the reactionlessness should become natural. Peace should be natural. Till then nirakāra sādhanā. That is going to be said in verse no 37.

**evam nirantarābhyastā brahmaivāsmīti vāsanā |  
haratyavidyāvīkṣepān rogāniva rasāyanam | | 37 | |**

37. The impression "I am Brahman" thus created by constant practice destroys ignorance and the agitation caused by it, just as medicine or Rasayana destroys disease.

Evam - The words in the previous śloka, nirgunaha aham asmi, kevala aham asmi etc. have to be practised constantly-nirantaram.

How can we grihasthas do that?

Remember, for grihasthas alone, nidi dhyasanam is important. For sannyāsi, nididhyasanam is not important, because whatever he has heard, he doesn't have any vritti to contradict it. He need not say aham asangaha because his very ashram life is asangaha. Therefore it is more important for grihastha. For one hour you say

Aham Brahmasmi, for the rest of the time, each one you face, the opposite vritti is going to come. In front of children you have to become parent, in front of the spouse, you have to become the spouse. So the ahamkāra vritti is often there in grihastha and therefore ahamkāra cancellation has to be practised constantly. Whenever you expect something instead of shouting at the children go to the pūja room and say 'I should not shout.'

Shouting is for your happiness. When you are advising the child, for the child's benefit, you will tell him softly. That is the difference between advise and reaction. Advise is always soft, reaction is always shout whenever you shout, you are trying to change others for your happiness and whenever that tendency comes, you should withdraw and allow the time to pass. Again you call the very same person after two days. Tell him with balance of mind, that day you did like this. It is not good for you. If they follow- it is fine, if they don't follow also, it must be fine, because remember after 18 years you cannot command any one. Why 18, even 15 year old child does not listen and as far as people elder to you, are concerned you cannot change them. When you cannot change others, you cannot get out of the house; take it as prārabdam. This body has come to this life because of some prārabdam and it will have to go through it. Accept it as prārabdam or Īśvara prasādam. We use the word Īśvara prasādam for karma yogi, but not for a jñāni. For jñāni we use the word asangaha. So acceptance and accommodation alone is the solution in choiceless situation. This is abhyāsam.

Brahmaiva asmi - not Brahmasmi.

It means there is no doubt. You should say aham pūrnosmi or aham śāntosmi say śānti, śānti, śānti say neptosmi when you don't get what you want. So Aham Brahmasmi is a general term. You have to convert it as per the situation.

Iti vāsanā-change it to bhāvana. Bhāvana means nidi dhyāsana. Harathi avidhya vikshepam - This nidi dhyāsanam removes avidyā vikshepam. Avidyā is removed by śravanam but avidyā vikshepam is removed by nididhyāsana. Avidyā vikshepam means viparīta bhāvana. Harathi means completely removes.

The example roganiva rasāyanam. Rasayanam is to remove śarīra rogam, nididhyāsana is to remove mano rogam, rasayanam removes vyadhi, nididhyāsana removes ādhi [manovyadhi]. Here also, time is involved. Even after the medicine cures there will be convalescence period. In that period disease is gone, but you have not acquired your fullest capacity. The same way here a person understood Vedānta, but still he is not nistavān - established in that. That duration is called nididhyāsana duration. Even during the convalescence period the patient cannot eat as he likes. Even this person has to be careful. He will be caught in Dhayati Vishayan punsān. During that period some of the disciplines have to be followed. Jñāna nista means healthy, no problem after this. Note the examples in each śloka. It is very good for meditation.

Dayananda Sarasvati Swamiji always says *Ātmabodha* is good for meditation because, you can take the śloka and assimilate it easily with the example.

**viviktadeśa āsīno virāgo vijitendriyaḥ |  
bhāvayedekamātmanam tamanantamananyadhīḥ || 38 ||**

38. Sitting in a solitary place, freeing the mind from desires and controlling the senses, meditate with unswerving attention on the Ātman which is One without-a-second.

Some instructions for nidi dhyāsanam. We have seen many in Bhagawad Gīta.

Vivikta dese - in a secluded place.  
asana - we cannot do meditation standing  
sitting in a comfortable posture.

All other details you have to take from Gīta and Kaivalyo panishad.

Vijitha indriyaha - restrain all the sense organs (both jñānendriya and karmendriya)  
Virāgaha - mental discipline - without any rāga attachment.

Rāga, bhaya, virodha go together. Once there is rāga, there will be worry. Your worry about your home will be directly proportional to the attachment that you have. Swami Chinmayānanda in siddhabari camp gave ocre robe to everybody, temporary sannyāsa. It is unique, but it has its meaning also. You should not think of your home at least temporarily.

ananyadhihi - without fixing the buddhi on anything else. Anayadhihi is thinking of others. Body, indriyas and manas are referred to now as buddhi.  
ekam anāntam tam ātmanam bhāvayet - that's why. We have already seen bhāvana.

Bhāvayet means nidi dhyasāna. One should meditate upon that ātma.

jīvātma or Paramātma?

jīvātma dhyānam we always do. Paramātmanam - Nirgunam, niskhalam, nityam, nirakāram, nirañjanam, jagadadistanabhutam ātmanam bhāvayet.

'I don't worry about anything. Let things happen according to prārabdha. I will accept future as it comes. Wherever I can change, I will try to change, but whether things change or not, either way it is OK. Because as Brahman, I am all accommodation. Brahman accommodates all, I am ready to accommodate all.'

One should meditate in these terms.

**ātmanyevākhilam dṛśyam pravilāpya dhiyā sudhīḥ |  
bhāvayedekamātmanam nirmalākāśavatsadā || 39 ||**

39. The wise one should intelligently merge the entire world-of-objects in the Ātman alone and constantly think of the Self ever as uncontaminated by anything as the sky.

Continuation of nididhyāsana. In this śloka the jagat mithyātvā buddhi is emphasized. Previously Aham Satyam Aham Brahman is emphasised. Here the drisyam jagat has to be falsified. As long as reality is attributed to the universe, strong reactions cannot be avoided. Reaction means both rāga reaction and dvesha reaction. On the other hand, if the whole drisyā prapañcha is understood as nāma, rūpa superimposed on us, which is mithyā, these thereafterwards we will accept.

For example imagine the loss of something. If you take that something as nāma rūpa you will see it only as a change of nāma rūpa which is natural. In fact, we are all nothing but nāma rūpa bundles only. As long as we understand this, it is OK. But if this nāma rūpa is given more and more reality then the disappearance of my own body or another body, I cannot accept, If we are absorbed in the wave nāmarūpa, the destruction of the wave will disturb us. But if we know that wave is mithyā water is satyam, the arrival and departure of wave are a natural phenomenon. In fact it is beauty to the ocean. Why are you able to enjoy the waves coming and going? Because you are all wave jñānis! Therefore you know waves will come and go. But imagine you are attached to one wave. When it goes, you are upset. Similarly in any nāma rūpa you lose that nāma rūpa it will create hell. You don't require many for sorrow. You require only one. Even for a sādhu, kamandalu or even a kaupianam, a rag, is enough to disturb.

Therefore the whole creation can be resolved into myself. Resolved into myself is a technical expression. What does it mean? The understanding that the world does not exist different from me, is called resolution.

As I said the other day, what is the destruction of pot in Vedānta? In the case of other people, destruction of pot is breaking it. But Vedanthin destroys the pot with his eye-darśana matrena. What is that darśanam? There is no pot other than clay. Once you understand pot has been resolved into clay. There is no item like pot without clay. This is darśanam.

In another language, it becomes mithyāta buddhi. There is nothing other than me, means that is mithyā as we saw in glass house. How many dvaitam? But nothing else is there except you. When you come out what will happen to all of them? Everything will come back to you. So akhīlam drisyam atmani eva pravilasya. One should resolve the whole drisyā prapañcha into oneself.

### **Jnana Phalam**

There is no mysticism here please. It is a clean understanding. Wisdom alone is involved. Who does this? A jñāni. A jñāni should resolve the entire objective universe into himself by seeing that there is no objective universe other than himself. Thus ātmanam bhāvayet. Thus he should meditate upon himself.

Once I know drisya prapañcha does not exist separate from me, how many things are there now? Ekam!. Because the whole thing has been resolved into me. Previously when I saw the waves there is plurality. Now waves have been resolved into water. Can we say water is no.1 wave is no 2 ocean is no 3? No, similarly the whole prapañcha if nāma rūpa and the content of the prapañcha is aham. Maieva sakalam jatam. Tad Brahma. advayam asmi aham. Advayam is not here. It goes with maieva sakalam jatam. Isn't there a world duality?

No, the world doesn't exist separate from me. So ekam ātmanam bhāvayet.

What is the example? Nirmala ākāśavath like the ākāśam which is ever nirmalam. Nirmalam means free from everything. Even clouds are there they do not belong to the ākāśa. Similarly I look (Drik) at the drisyam, But I am not connected to the drisya prapañcha. It is mithyā. When should you think of it? Sada-always.

**rūpavarṇādikam sarva vihāya paramārthavit |  
paripurṇamcidānandasvarūpeṇāvatiṣṭhate || 40 ||**

40. He who has realised the Supreme, discards all his identification with the objects of names and forms. (Thereafter) he dwells as an embodiment of the Infinite Consciousness and Bliss. He becomes the Self.

Jnana Phalam

With the previous śloka, nididhyāsanam topic is over 34-39. From 40 onwards we are getting the phalam.śravana, manana, niddhyāsana phalam or jñāna phalam.

What is the phalam?

Nistha ātmani, nistha or Brahmani nistha we can call it a sthita prajna as in second chapter, parā bhakta as in 12th chapter, gunā teetha as in 14th chapter of Gita or you can say jīvanmukta. Of course the word jīvanmukta is not used in Gīta, but we can use that also.

From 40th to the end of *Ātmabodha* we get to know about jīvanmukti mainly and about videhamukti now and then.

What does this jīvanmukta do?

Vinaya is better not vijnaya. The subject of the śloka is paramārthavithu. It means Brahma vithi. Paramārtha means parama + arthaha. Here arthaha means vastu. In some places paramātma means parama purusha. But here it is vastu or reality. Parama artha means param vastu-the absolute reality.

Some people write ardha for artha. Somebody has written swamiji's name as Paramardhānanda. It means he has ardha (half) ānandam only not pūrnanadam. Generally in Andhra they interchange these two word. So this jñāna vihaya means tyaktna. What does he leave? Mithyārtha buddhi. You cannot give up the body. It means death. Not only that, you cannot give up anything. Can you guess why? Because once you know Aham Brahma, everything exists in Brahman only. In fact

sannyāsi cannot give up anything. One who takes sannyāsa is an ajñāni, really speaking. It is a secret. Don't reveal it everywhere. Then what is he giving up? Tatra mithyātva buddhihi yeva sannyāsaha. Therefore a true sannyāsi can never try to escape from problem. So sarvam vishaya.

Sarvam means what all?

Rūpa varnadhikam. So rūpam form, varnam colour or varnāsrama abhimānam like brahmana, kshatriya etc. It is very difficult to give up this abhimānam. Even among sannyāsi, they ask 'Are you a Brahmana sannyāsi?' The every purpose of becoming sannyāsi is to give it up. This is not at all according to śāstra. Then jati, kulamath vishaya.

Then what does he do?

Paripūrna chidānanda svarūpana. Should add paripūrna for every word. Paripūrna chit, paripūrna ānandaha. Avatistata- abides. Every word we should clearly understand. People think he will be sitting in a corner in a nirvikalpa samādhi enjoying paripūrna ānandam. No So there is no question of a in Brahman, because everybody is in Brahman himself. Abiding in Brahman means not forgetting the knowledge, I am having we should not forget especially when we have problems. Which problems? All problems-name it anything-physical, mental, intellectual, camp problem.

From the word avasistate-we get the word nista. What is the name given to it in second chapter of Gīta?

Esha Brahmastiti Pardha.

na vimushyah

Mushyati means he has forgotten Vedanta Na mushyati means he never forgets Vedānta.

**jñātrjñānajñeyabhedah pare nātmani vidyate |  
cidānandaikarūpatvāddeepyate svayameva tat || 41 ||**

41. There are no distinctions such as “Kowner”, the “Knowledge” and the “Object of Knowledge” in the Supreme Self. On account of being of the self nature of endless Bliss, It does not admit of such distinctions within Itself. It alone shines by Itself.

In the previous śloka he said paramartha vithu — vithu means jñāni who knows Brahman. It is like Brahmavithu. So the moment āchārya uses the word jñāni knows Brahman what does it mean? Brahman is object jñāni is subject, knowing is instrument. Therefore if you use the word knowledge it can create problem and therefore here Śankarāchārya says, knowledge is only a word used, because we want to say he doesn't have ignorance. He knows Brahman means he doesn't have ignorance about Brahman. That's all.

He doesn't have ignorance means what? He doesn't struggle to know Brahman. Suppose you ask a samsāri, 'Do you know Brahman?' He says 'No'. Then you ask, 'Do you want to know?' He will say, 'Yes, I want to. I am a seeker.' If you ask a jñāni the same question, 'Do you know Brahman?' he too will give the same answer, 'No'. Now if you ask him, 'Do you want to know Brahman?' his answer will be 'I don't want. 'Why?' I am Brahman.' Therefore jñāni doesn't say 'I know Brahman' or 'I don't know Brahman', but his struggles stop. 'Brahmajñāna nāma, Brahma jijñāsā nivrittihi eva. Here, there is no question of knower, known, knowledge duality. That is what he means here jñātru jñāna jñeya bedhaha. Jñātru means knower – pramatha.

Jñānam- instrument - pramānam.

Many translate it as knowledge, but better translation is- knowing instrument.

Jñeyaha- known / knowable object prameya.

All the three- tripiti.

Para ātmani navidyāte the 'na' in ātmani should be clubbed with vidyāte. These three are not there. Where? Para ātmani in the Paramātma.

If the tripiti is not there, how can knowledge take place? We have already seen, ātmajñānam is not an event. It is not an incident or an happening. Therefore, there is no questions of ātmajñānam taking place because ātma is 'chidanda eka rūpatvat' since it is in the form of advaya (ekam means non-dual). chit and non-dual ānanda (pūrna).

Why does he use the word ekaha?

Here the vritti jñānam is not involved. Vritti is necessary to illumine an object, but not the ātma-awareness itself. So vritti jñānam is not necessary to illumine the ātma. So vritti is ātma shines and illumines the vritti when vritti is not, ātma shines illumining the absence of vritti also.

**evamātmaraṇau dhyānamathane satataṁ kṛte |  
uditāvagatirjvālā sarvājñānendhanam dahet || 42 ||**

42. When this the lower and the higher aspects of the Self are well churned together, the fire of knowledge is born from it, which in its mighty conflagration shall burn down all the fuel of ignorance in us.

Here nididhyasanam and phalam are mentioned with an example. The famous example of arani madhanam which comes in one upanishad.

In the olden days the fire is produced by the churning of arani wood. There is a lower arani with a scoop, and there is an upper arani which fits into that. By churning them the fire is produced. This is the example. Similarly here the arani is ātmaaranau. Ātma here means antahkāranam. You should be very careful. Ātma here does not mean sat chit ānanda ātma. It is nidi dhyasaka antahkāranam. The student's antahkāranam not the teacher's. What is the upper arana? It is not

mentioned here, but it is Vedānta vākya. Vedānta vākya must be fixed in the mind and the churning is nothing but śravaṇa, manana, nīdi dhyāsaṇa. Because each of them is centred around mahāvākyaṃ. You will listen to mahāvākyaṃ, you analyse mahāvākyaṃ. You meditate also upon the same mahāvākyaṃ.

Śravaṇa manana nīdi dhyāsaṇam - madhanam  
mahāvākyaṃ - upper rod  
nīdi dhyāsaṇa's antahkāraṇam - lower arani

When should it be done?

Satataṃ – constantly. How long? Till the fire comes. The fire here is compared to the knowledge. Jñānaṃ is the agnihi. Dayananda Saraswathi Swami said, Agni has got two jobs. It illumines, it destroys. Similarly ātmajñānaṃ illumines Brahman and also it destroys all the karmas. Pasam dahati. Avagati means habitual reactions must have gone uḍita avagati jwala.

The flames of ātmajñānaṃ ajñāna indhanam dahat - will burn down all the fuels called ajñānaṃ. Just as agni burns the indhanam, jñānaṃ burns the ajñānaṃ. So in the place of fuel ajñānaṃ, in the place of jñānaṃ.

### **Jnana Phalam**

The topic is jñāna phalam. Just as knowledge destroys all fuel, similarly jñānaṃ destroys the ajñānaṃ fuel completely. Along with jñānaṃ you should also include sarvaṇi karmaṇi, all karmas. When we say all karmas, sanchita karma is destroyed agami is destroyed, prārabdha karma is falsified. Prārabdha karma is not destroyed but he doesn't have satyatva buddhi in prārabdha karma.

**aruṇeneva bodhena pūrvam santamase hr̥te |  
tata āvirbhavedātma svayamevāmśumāniva || 43 ||**

43. The Lord of the early dawn (Aruna) himself has already looted away the thick darkness, when the sun rises soon. The Divine Consciousness of the Self rises when the right knowledge has already killed the darkness in the bosom.

He clarifies the idea he has already said before. The ātmajñānaṃ has got only one job of destroying ajñānaṃ. That vritti vyāpti alone is necessary. Ātmajñānaṃ need not illumine the ātma because ātma is svayam prakāśa rūpaha. Phala vyāpti is not necessary. In the case of ghata jñānaṃ it has both. Ghata jñānaṃ destroys ignorance- it is called vritti vyāpti. Ghata jñānaṃ illumines the pot. It is called phala vyāpti. Thus destruction and illumination- two jobs are there in anātmajñānaṃ whereas in ātmajñānaṃ there is only one job destruction of ignorance. Once the cloud is gone, Sūrya shines by itself. That is what he says here.

Purvam santamase hr̥te - santamase so once the tamas - the ajñānaṃ is removed by vritti jñānaṃ, tamas - darkness. Santamase means pitch darkness.



Hrute removed Tataha – thereafterwards, vritti jñānam is no more necessary to illumine ātma.

Why?

Ātmasvayameva avirbhaveth. Ātma comes to light by itself. So avihi is prakāśa. Avirbhaveth means prakāśi bhavet. We don't require any further effort. For this an example of sunrise is given .Arunena the light of sun comes even before the sun itself. This aruna removes the darkness of the night and once the aruna has removed the darkness of the night, thereafterwards. svameva ansuman avirbhaveti - The Sūrya comes to manifestation itself. Similarly here bodhana means vritti jñānam. So the idea is- all our effort is only in removing the covering.

That's why in *Pañchadasi* another example is given. In a dark room there are a lighted candle and an unlighted a candle. Both of them are covered by a pot. When you want to know the lighted candle, you have to remove the pot. As even the pot is removed, the lighted candle is recognised. You have only one job to do āvarana nivritti matram. Candle need not be illumined because it is svayam prakāśate.

But really there is another candle, covered by the pot. To recognise that candle, you have two jobs. What are they? You have to remove the pot first. Then you have to light the candle or you require a torch light. Removing the pot is vritti vyāpti. Lighting the candle is phala vyāpti. In the case of lighted candle, vritti vyāpti alone will do, phala vyāpti, torch light is not necessary. In the same way, ātma is like a lighted candle and ajñānam is like a pot. Bodham is like removing the pot, and once the pot is removed ātmasvayam prakāśate.

**ātma tu satataṁ prāpto'pyaprāptavadavidyayā |  
tannāśe prāptavadbhāti svakaṅṭhābharaṇaṁ yathā || 44 ||**

44. Ātman is an ever-present Reality. Yet, because of ignorance it is not realised. On the destruction of ignorance Ātman is realised. It is like the missing ornament on one's neck.

Sometimes examples create more problem. In the last verse sūrya udaya example was given. In that example, there was a time when the sun was not visible and there is a time when the sun arrives. In the same way one may think that ātma also is an aprapta vastu, before sādhanā. Just as sun is deep under the ocean or on the other side of the earth, ātma also is hiding behind pañcha kosas. We think that by doing sādhanā we have to remove kosas one by one and then atma slowly will come up and at last the flash of ātma will come like the sun.

Therefore, Śankarāchārya says, there is no such thing called ātmaprapti. Attaining the ātma, meeting the ātma, merging into ātma are not possible. Why? Ātmatu satatam praptaha. That is why we call ātma is siddha vastu ever available as aham. Whereas the anātma is always sadhyaha to be attained in time. Then api even though that is the fact, apraptjavat bhati it appears as though ātma is not attained.

You may ask, nobody says “I want ātma”. In that case, how do you say, ātma becomes sadhyam? Ātma can become sadhyam only when we go in search of it! Remember when we say ātma is siddhaha what is ātma's svarūpam? Ānandaha. So ānandaha is siddhaha — siddha means already attained. So whenever one goes in search of ānandaha, it means he is going in search of ānandaha. So you need not go in search of ātma, but whenever you go in search of some peace, you are seeking ātma alone. Śankarāchārya says the very seeking is born out of avidyāyā. It is because of mūdhamatihi.

*Bhaja govindam, bhaja govindam.  
Govindam bhaja moodhamate.*

'mūdhamate' Śankarāchārya uses this word in a double idea. He is addressing us all as 'mūdhamati'. If somebody objects, what right do you have to call me mūdhamati? He will say, 'I am not calling you that. I am addressing my own mind mūdhamatihi", so he keeps such a double meaning.

Therefore the distance between moksha and myself is purely ignorance. There is no distance in terms of space, time. There is only avidyā vyavadhanam (vyavadhanam in sanskrit means distance). There is no question of when will I get moksha? Where will I get moksha? Moksha is here and now if only we are ready to own it up. Therefore he says tan nase It has come many times. It means avidyā nasa yati. Praptavat bhati ātma is attained, moksha is attained.

Remember ātma prapti and moksha prapti are synonymous. They are not two different processes. Here also Śankarāchārya is very careful. He uses the word praptavata bhati. After knowledge ātma seems to be attained by me, moksha seems to be attained by me. At that time moksha is not really attained, because what is away from me alone can be attained. What is always my nature can never be attained.

Then why do we say praptihi?

The sense of loss is gone. Here attainment is bhranthi nivrittihi – the bhranthi that I don't have peace, I don't have ānanda.

Like what?

A famous example is given. Sula kanthabharanam yatiha. Like getting back the abharanam which was all the time on one's own neck. The mala goes behind, search for it with spectacles, run to Sivasadanam, but it is already on your neck.

Now tell me- is running necessary?

Running is necessary. Till she ran to Sivasadanam there is the struggle of searching. The struggle stopped only when she ran to Sivasadanam. At the same time if you ask, was running necessary, it is not necessary, because it was always on the neck. So running was necessary to know running was not necessary. Similarly sādhanā is necessary to know sādhanā is not at all necessary.

How long should you do the sādhanā?

Till you question me back why should there be sādhanā? The moment that question comes, the answer is no more sādhanā is necessary. Therefore the ball is in the student's court. So as long as the student asks, Is sādhanā necessary, the teacher will say, It is necessary. If he asks, 'Why is it necessary, I am nitya mukta svarūpaha', it is not necessary.

**sthāṇau puruṣavadbhrāntyā kṛtā brahmaṇi jīvātā |  
jīvasya tāttvike rūpe tasmindṛṣṭe nivartate | | 45 | |**

45. Brahman appears to be a 'Jīva' because of ignorance, just as a post appears to be a ghost. The ego-centric-individuality is destroyed when the real nature of the 'Jīva' is realised as the Self.

Another nice way of putting Brahma prapti. So the word Brahma prapti seems to be a confusing word. It looks as though somebody is attaining Brahman. Naturally there is somebody who attains, something to be attained, later or may be never.

Śankarāchārya analyses this elaborately in Taitirīya in 1st sentence itself.

What is apnoter? If you say moksham is attained, it will be a problem. Therefore to avoid this problem Śankarāchārya puts in a different language. Brahma prapti is equal to Absahma nivritti. Brahma prapti means what? It removes the thought that I am not Brahman aham abrahmasmi.

You may say I never said 'aham abrahmasmi'.

You need not say. If you say, aham manushyaha it means abrahma only. Aham sthūlaha means abrahma or to put it in different language abrahma means jīvātma buddhi. Therefore jīvātma buddhi nivritti yeva brahmātma prapthi.

So he says Brahmani jīvata bhrantya krute. So even though I am all the time Brahman, I have superimposed jīvātma buddhihi aham, parichchinna aham kartā etc krita means kalpita, adhyaropita.

Then what will happen?

Tatvike tasmin rūpe driste sati -when the original nature of the jīva is recognised. What is tatvikam rūpam? Brahma svarūpam eva. Here the word Dristi should not be taken literally, because you don't see the tatvikam rūpam. When it is owned up as myself. Then jīvātva buddhi goes away. That is called Brahma Prapti.

### **Jnana Phalam**

Then what will happen? The original nature of jīva is recognised.

When it is owned up as                      That is brahma prapti...

That is called Brahma prapti.

Here another example is given. Sthanau purushavath.

There was a stanu - a trunk of a wood and it has been cut off. It has only two branches and a few leaves or twigs. When you look in semi darkness, the trunk looks like a man standing which the branches look like hands, twigs look like fingers. In the breeze it is moving also. Already the person has read books about ghosts. When he goes nearby, but he doesn't go, guru helps him, to understand stanu as stanuhu, Then what happens to purusha? tena buddhiti nivartate. When this tena buddhi is gone, bhayam api nivartate.

Here also, I am Brahman. but I have got jīvatve buddhi Once Brahman as Brahman is known, along with jīvātma buddhi, bhayam also goes away. I am understood as I am, but the very same I become bhaya hetuvu if I am understood wrongly. Jīvatve nivritti is called Brahmatva prapti. So it is more a viyogaha rather than yogaha.

**tatvasvarūpānubhavādutpannam jñānamamjasā |  
aham mameti cājñānam bādhatē digbhramādivat || 46 ||**

46. The ignorance characterised by the notions 'I' and 'Mine' is destroyed by the knowledge produced by the realisation of the true nature of the Self, just as right information removes the wrong notion about the directions.

Further phalam of ajñāna nivritti is given. Let us take snake-rope example. Rajju jñānam destroys rajju ajñānam directly. It indirectly destroys some other things also. What are they? Whatever is born out of ajñānam, that also is destroyed. What is born out of rajju ajñānam? Sarpa adhyāsaha! Sarpa bhrantihi ! Sarpa kalpana! Once the ajñānam is gone ajñānam being kāranam sarpa bhrama being kāryam, kārana nase, kārya nasaha. Once ajñānam goes, Adhyāsa also goes away. Therefore jñānam does not directly destroy Adhyāsa, jñānam does not directly destroy the serpent ajñānam, it destroys only ignorance and once ignorance the by-product is gone. Adhyāsa nivrittihi, sarpa nivrittihi.

Similarly Brahma jñānam destroys Brahma ajñānam. Very simple. That alone is the direct result. Jñānam cannot do anything else. Jñānam need not do because Brahma ajñānam alone is the kāranam for all our samsāra. Ajñānam is the kāranam, jīvātma / samsāra adhyāsaha is the kāryam. If you pull the carpet over which a man is standing, you can say 'I did not push you, you fell down.' If I push you directly, it is direct destruction, but if I pull the carpet underneath it is indirect destruction.

Similarly ajñānam is the carpet over which all the samsāras are there - jīvatvam, samsāraha, sukham, dukkham, kāma, krodha etc. What does Brahma jñānam do? It just removes the ajñānam, the kāranam. Then kāryam nasyathi.

Instead of using the word jīvatvam or samsāra, Śankarāchārya is using the word ahamkāraha and mamakāraha. Here samsāra is referred to as aham means

ahamkāram. Add kāram ( Andhra karam) and then mama, mamakāram. Iti ajñānam you have to note very carefully ajñānam as Adhyāsaha. Adhyāsa means brama / bhranti / confusion, which is born out of ignorance.

knowledge is born out of tattva svarūpa anubhava. Anubhava is a word often used in Vedānta and anubhava should not be translated as experience. When we use the word experience, if we understand it and use it there is no harm. Otherwise we may think it as some mystical, peculiar experience. Therefore better to translate as aparoksha jñānam. That is knowing myself as Brahman, not coming through a new experience but I who am all the time experienced that ever-available experience is Brahman.

Generally whenever we use the word experience, our vāsanās refer to some new anubhava. Since there is a wrong connotation for this word we should be careful. We should understand this is not a new experience. Ātma-anubhava is not an event, as I told you. Ātma-anubhava is available even now.

Utpannam jñānam the knowledge that is born. What does it do? Anjasa - straight away, immediately, without any gap. That means between jñāna utpathi and ajñāna nasam, there is no gap. It is like eating and hunger removal. If you eat at 12 does your hunger go slowly and goes completely by 1.30 p.m.? No. It is immediate whereas in certain cases, the phalam is slow. When you sow a seed, a tree is going to come later only.

Thus there are two types of kārana, kāryam. In certain kārana kāryams there is a big gap, in certain kārana kāryams there is no gap at all. All this Śankarāchārya discusses in Kena bhāshyam. That which gives immediate result anjasa - meaning sakshat, satyaha.

What does it remove? aham mama iticha ajñānam. So the error the Adhyāsa in the form of aham, mama iti. We can give another interpretation also. Ajñānam cha, aham mama iti adhyāsam cha. We gave the meaning adhyāsam to the word ajñānam. If you take ajñānam as Adhyāsa then you will have to supply ajñānam afresh. If you take ajñānam as ajñānam, then you have to supply Adhyāsa. In short, both the words should be there, aham, mama iti adhyāsam ajñānam cha.

Which is kāryam which is kāranam?

Aham mamethi-adhyāsam is kāryam, ajñānam is kāranam. Jñānam destroys both-one directly, other indirectly. What is destroyed directly? Ajñānam. What is destroyed indirectly? ādhyāsam.

And for this an example is given What is that?

Bhādate digbhramadivath - digbhrama means confusion regarding direction. Bhādate destroyed. Suppose a person did not know what is east. It was a cloudy day let us say. If there was sun, he could have known it. He wants to do sandhya vandanam, but he doesn't know east. So he has got eastern ajñānam. He asks somebody about it. Guru tells him - "This is east". This guru vākya destroys the

ignorance of the eastern direction that very moment. This is the direct and immediate result.

What is the indirect result?

Once he has removed the ignorance of the east, the ignorance of the west is gone. Will he say I know only east, but not west? Will he be so stupid? So when one ignorance is destroyed, it automatically destroys other three ignorances also, as a by product of first knowledge.

Similarly Brahma jñānam removes not only ātma ajñānam, but as a by-product removes all other errors also. Therefore the example conveys that by the destruction of one error other errors also will be destroyed. You can take any number of examples .

### **Jnana Phalam**

Jnana Phalam is being pointed out in all these ślokas. When we say Jnana Phalam it means, the Phalam of the knowledge which has been made free from samsaya and viparyaya through mananam and nididhyasanam. The idea is that jñānam is jñānam only when it is free from all types of doubts. As long as samsayam is there, jñānam will not be allowed to give liberation. That is why samsayam is called a pratibhandaha — pratibhandaha means obstacle. As long as obstacles are there, jñānam will be there inside, but śānti will not be there, because at crucial moments we begin to doubt Vedānta itself. In the quiz answers will be correctly given, but in Vedānta, in one corner of the intellect, we question the whole thing. Therefore **samsaya** will not allow knowledge to bless us. Samsaya sahita jñānam is called **sapratibhandaka jñānam**, jñānam with obstacles.

Like samsayam there is another obstacle also. That is our old habits, which we call **viparyaha**. As long as this obstacle is there, jñānam will remain in a corner of our intellect and our behaviour containing kāma, krodha will continue. A peculiar combination like we see sun and shower together sometimes. Vedānta has been understood but still irritation, anger, jealousy, depression, sorrow, fear, anxiety all will be there. This is called obstacle and then also jñānam is called **sapratibhandaka jñānam**. Mananam is to remove the pratibhandam called samsayaha and nididhyāsanam is to remove the pratibhandam called viparyaha habitual reaction. Consciously we remove anger ,irritation, when provocation comes. Then we will not be angry.

Once these two pratibhandakas are gone, the knowledge becomes **apratibhandaka jñānam**. Change 'sa' to 'a'. Remember, whenever we use the word jñānam it means apratibhandaka jñānam. Jñānam deserves the name jñānam only when it is apratibhandaka jñānam. If you ask, 'Is there light" You don't have to ask again. 'Is there current?' Because only when the power is there, light is there. Similarly, here also, jñānam will light up into moksha only when there is apratibhandaka. So hereafter whenever you hear the word jñānaphalam. You should think of apratibhandaka jñānam. That's why it is elaborated so much.

What is the phalam?

We have been seeing all along - advaita drishi, pūrṇa drishi, jagan mithyātva dristi etc.

**samyagvijñānavān yogīsvātmanyevākhilam jagat |  
ekam ca sarvamātmanamīkṣate jñānacakṣuṣā | | 47 | |**

47. The Yogi of perfect realisation and enlightenment sees through his “eye of wisdom” (Gyana Chakshush) the entire universe in his own Self and regards everything else as his own Self and nothing else.

Here also the vision of a jñāni is being said That is how he looks at the world.

Vijñānavān - means jñāni, who has got vijñānam. Vijñānam means aparoksha jñānam. 'V' viseshena. Samyak indicates free from samsayaha. Vijñānavān means he has done śravanam, samyak means he has done mananam. Yogi indicates he has done nididhyāsanam also. Therefore he doesn't have viparīta bhāvana also.

Īkshata - he sees. What does he see?

He sees the whole universe as resting in himself. This is not a new idea. He has already said this in one of the previous ślokas. Drisya pravilapanam is mentioned there. Instead of the word Drisyam, he now uses the word jagat. That is the whole anātma prapañcha is a kāryam of me, the ātma, since it is a kāryam, it doesn't have an existence separate from me the kāranam. Therefore it is nāma rūpa matram, vachārambhanam. Since the jagat is mithyā it doesn't have an independent existence.

Svātmanyeve akhilam. In the 6th chapter of the Gīta we saw sarva bhūtanichātmani. Here what type of ātma? jīvātma or Paramātma? As long as a person remains as jīvātma he will not say the world is in one, he will say I am in the world. As long as I am wave, I will say I am born in the ocean, I am existing in the ocean, I will resolve into the ocean as a wave. But once I know, I am the water the very content, I can say the very ocean is existing in me only. There is no wave or ocean without me. Therefore whether I am in the ocean, or the ocean is in me, depends upon my own vision.

created	creator
wave	water
anātma	ātma
object	subject
śarīram	śarīra

Whether you want to be śarīram or śarīra, is your choice. There is no distance, both are nearby. Only you have to shift the vision. You can say aham brahmasmi. What is the distance between wave and water? No distance at all. A small shift in our vision, we have become a jñāni. So simple it is!

Why did Swamiji say it is difficult?

When a person becomes loose-minded we say it is very difficult. Then what is the fact? It is neither difficult nor easy. If you are prepared it is easy. If you are unprepared it is difficult. Upanishad itself says it is difficult.

Now all the anātmās have been resolved into ātma. That means, there is no anātma different from ātma. Vijathīya bedha has gone. It does not mean there is sajāthīya bedha. There is ātma here ātma there. No. That bedha also must go away. Once the body is resolved then there is no difference between ātma in this body and ātma in the other body.

What is the next job?

Ekamcha sarva ātmanam. Every jīvātman is none other than the one Paramātmā only. So first ātma-anātma bedha is negated and then ātma-ātma bedha is negated. Then what is left out? Svajatheya vijāthīeya bedha rahitam Brahma.

Does that mean that he will no more see the world?

Īkashate Does it mean if he sees everything in himself, does it literally mean that everything is existing in his mind? No! The idea is the sense-organs will continue to see the world externally only. But even though they see externally, his wisdom teaches him that everything is in himself. Therefore ekātma darśana is not with the physical eyes, but with the wisdom eye - jñāna chakshusa Īkshate.

Like what?

I continue to see the waves! but even as I see the waves, I say there is no wave. That is the greatness of advaitam. That is why advaitam is difficult also. Seeing the plurality advaitam says there is no plurality. That is why visista advaitam is appealing. They see the plurality and they say there is plurality. Dvaitin also agrees with it. Whereas advaitam says, even when you see plurality, there is no plurality. How? It is because of the wisdom eye - Divya Chakshuhu, jñāna chakshuhu.

Like the scientist who tells us that everything is a combination of the same electron, proton, neutron alone. Diamond also is a type of coal only. Coal slightly changed is diamond and in fact they are making artificial diamond. Suppose a chemistry person lectures that diamond and coal are one and the same, after the talk you ask him to exchange your coal with his diamond. He won't agree. It means Ekatvam is scientific knowledge. Similarly advaitam knows differences are superficial but the identity is a fact.

**ātmaivedaṁ jagatsarvamātmano'nyanna vidyate |  
mṛdo yadvadghaṭādīni svātmanam sarvamīkṣate || 48 ||**

48. Nothing whatever exists other than the Ātman: the tangible universe is verily Ātman. As pots and jars are verily made of clay and cannot be said to be anything but clay, so too, to the enlightened soul all that is perceived is the Self.



Idam sarvam jagat ātmaneva. This is called Badhasamānyadhikaram. The whole world is nothing but ātma.

What does it mean?

It is exactly like saying the snake is nothing but rope. Anybody will think that it is an unintelligent statement. Won't he? Snake is a snake and rope is a rope. How can you say snake is a rope. Suppose somebody tells a person, snake is a rope, how should you translate it? What you are falsely seeing as snake is really nothing but rope. One should be true, one should be false.

Similarly śāstram says jagat Brahma. How is it possible? Jagat is savikalpam. Brahman is nirvikalpam. Jagat is jadam. Brahman is chetanam. Jagat is anityam. Brahman is nityam. When so many differences are there, how can śrūti say jagat is Brahma. The idea is this: what you are falsely seeing as jagat is nothing but actually Brahman, which means jagat is an error, a superimposition a svapnaha.

If the jagat is not there, then how do I see the world?

That is why we don't say the world is not there. At the same time we cannot say, the world is there also. If the world is there śrūti cannot negate it. What is there factually, cannot be negated. What is not there, cannot be seen. Look at the condition of the world. What is there cannot be negated, whereas śrūti negates the world.

Take the sarpam itself. We are negating the sarpaha, the snake. Is the snake there or not is the question now. If we say snake is there, we cannot negate it. If we say snake is not there, we cannot experience it. It is neither sat nor asat. It is called mithyā.

So the world is neither non existent because it is experienced, nor is it existent, because it is negatable. Therefore it is mithyā, an error, Every error is mithyā. Ātmanaha anyathu kinehanaha navidyāte. There is nothing other than ātma. That means there is no anātma at all.

Then why should śrūti talk about ātma-anātma-viveka?

Because the people are seeing anātma. From the standpoint of people, śrūti uses the word anātma though for it, there is no anātma at all. Suppose a person is seeing a snake on the rope, there is the Guru who sees the rope as the rope. Now the guru is telling the sishya, the snake is nothing but the rope. When the Guru uses the word snake, it does not mean he accepts the snake. Then why should he use that word? Because sishya is seeing the snake. Temporarily coming down to the level of the sishya and temporarily accepting that there is a snake, he says the snake you are seeing is nothing but a rope. Similarly in śrūti there is no such thing called anātma. The samsāri is mistaking the ātma as anātma. Therefore śrūti comes down to the level of ajñāni, temporarily accepting anātma.

## Jnana Phalam

Śrūti never accepts anātma really.

This is only a trick to accept the sishya's contention and later to negate it. Therefore jñāni has raised his vision to the level of śrūti. Śrūti was in first floor, later it came to ground floor. Thereafter it has to take the student to the same vision. Once we also have the same vision as śrūti, then sarvam ekashati.

Like what?

Yadvad ghata dini mrudaha just as a wiseman (one who has got sarvatra clay darśanam) sees clay in everything, a jñāni sees ātma in everything.

**jīvanmuktastu tadvidvānpūrvopādhiguṇānstyajet |  
saccidānandarūpatvāt bhavedbhramarakīṭavat || 49 ||**

49. A liberated one, endowed with Self-knowledge, gives up the traits of his previously explained equipments (upādhis) and because of his nature of Sat-chit-ananda, he verily becomes Brahman like (the worm that grows to be) a wasp.

Jīvanmuktaha. The very same jñāni is now known by the name jīvanmuktaha. Why? Because he is jīvanmuktaha. jīvan means he is still alive, because of prārabdham.

Whose prārabdham?

Sishya's prārabdham. Remember from the guru's dristi there is no prārabdham at all. That is why jñāni is compared to the Lord. Otherwise guru sishya parampara will not come.

It is also unique in advaita. In visista advaita there cannot be jīvanukta. In dvaita also there cannot be jīvanmukta. In all those systems a person is liberated only after dropping the body, after going to Vaikunta. So jīvan means still alive. At the same time, muktaha means free from the bonds of anātma because he has got mithyā ātma buddhi in anātma. Just as my reflection in the mirror does not disturb me, just as my shadow does not disturb me, the whole world is my shadow. In Bhāgavatam the world is compared to the shadow of the lord or Brahman.

So who is jīvanmuktaha? Tat Brahma vidvan. What does he do? Pūrva upādhi gunam styajet. Upādhi here means sthūla sūkshma kārana śarīrani. Gunaha means their properties: sthūla śarīram has sthūlatvam, virudhatvam, brahmanatvam, purushatvam etc. Similarly sukshma śarīram has rāgadveshadi. kārana śarīra ajñānani. He leaves all the gunas of these.

Here Śankarāchārya uses the word pūrva upādhi. Because they are upādhis only as long as their attributes are taken by me. Once I have done ātma-anātma-viveka, I will not take their attributes as my attributes. I see fatness as śarīra dharma rāga dvesha as śarīra dharma. Therefore they no more become upādhi for me.

Taking the upādhi dharma is irrational like the red crystal. There is no red crystal at all. Previously when I said red crystal the adjective was only my mental confusion, therefore giving up the attribute does not mean crystal gives it up. I only have to drop the notion. Therefore the removal of the attributes, means dropping the notion I have attributed. So I no more take myself to be an attribute.

Therefore if you say you are limited, you are limited. Know you are limitless (you should not say you are not limited, you are limitless). Therefore the whole change is not external. The change is purely a correction in the thought. He will leave them when vivekena. Once he gives up the upādhi attributes, what happens to him? Sat chit ananda rūpatvat- his original nature is satchidānanda. Till now he has super imposed asat, achit, ananand. Asat - mortality, achit - jadatvam, anananda - dukkham.

*asatoma sadgamaya  
tamasoma (chitgamaya) jyothirgamaya  
Mrityorma amritangamaya*

Once I drop these things, I attain my original nature. Sat chit tānanda rūpatvat bhavet. Kim bhavet? Brahma bhavet. That is understood

How? Bhramara kītavatu.

What he wants to say is this- dropping of anātmā and owning up of ātmā svarūpa is a little bit of gradual process. Knowing is not a gradual process, but dropping the abhimānam, which is a viparīta bhāvana that only gradually goes because abhimānam has been there for millions of janmas not even years. Therefore dehābhimāna to go and to own up ātmābhimāna it takes sometime. As they say old habits die hard.

For this purpose Śankarāchārya gives the example of a bhramara kīta. This is known as bhramara kīta nyāya which is widely used in scriptures It is like this

A full fledged bhramaram is a wasp or a bee or a stinging insect. Let us take it as a wasp. It takes the worm and puts the worm inside its hive. This particular worm does not have any other darśanam, because that hive has only one opening. In that opening the wasp sits, not allowing the worm to do anything. When the worm opens the eye it sees only the wasp. Constantly seeing the wasp it has only one buddhi, that is wasp buddhi. Suppose it dozes off it gives it a sting and makes it look at itself. Thus the worm by constantly thinking of the wasp sooner or later becomes itself a wasp. This is the concept of bhramara kītia nyāya. The worm may not be any other worm. It has got four stages like caterpillar pupa etc. We have read in school and have forgotten now. It has got the potentiality to become the flying wasp. As a worm, it has got a wormy existence, samsāri. It was not free like a bird, it could not fly anywhere. Similarly we are wormy samsāra. For the word bird we add, he is a free bird, muktaha. Just as the worm becomes the wasp by bhramara dhyānam the jīva becomes by Brahma dhyānam ,not Brahmo bhavet, but Brahma nisto bhavet — nista is indicated by bhramara kita nyāya.

**tīrtvā mohārṇavam hatvā rāgadveṣādirākṣasān |  
yogīśāntisamayukta ātmarāmo virājate | | 50 | |**

50. After crossing the ocean of delusion and killing the monsters of likes and dislikes, the Yogi who is united with peace dwells in the glory of his own realised Self – as an Ātmarama.

So here, how the jīva attains moksha is beautifully illustrated by the well known Rāmāyana story. In this story, Rāmā is originally Paramātma. When Sītā asked for the golden deer, Rāmā went after the golden deer. That going after the golden deer is supposed to be the fall of Rāmā from Paramātma avasthā to jīvātma avasthā. Golden deer stands for anātmābhimānam, because gold is material / matter. So when Rāmā, the Paramātma goes to the matter he loses Sītā, the śānti moksha or svarūpa śānti, Sītā is lost. Now where is santi? So far away separated by Moha arnavam. There is a very big arnavam samudram called mohaha.

Therefore what is the first job?

Moha mahā arnavam has to be tirtvat. tirtva means having crossed. Rāmā crossed the arnava through the sethu. Similarly the jīvātma has to cross the moha arnava through viveka sethu. Thereafterwards what happen?

Rāgadveshadi rakshasan hatvat. Hatvat means having killed. So many rakshasan rakshasis were killed like rāga, dvesha, kāma, krodha, lobha, moha. Then Sītā sametha! Similarly jīvātma should be associated with śānti sametha. Yogi, means the seeker becomes united with śānti. United with what śānti? The śānti originally belonging to the jīvātma itself. Sītā originally belonged to Rāmā, but because of Rāmā's own foolishness Sītā was lost and when that foolishness was destroyed Sītā was got back. Similarly every jīva is ātmaramaha and once he crosses this moha and destroys rāga dvesha he gets associated with śānti.

For this purpose a guru is necessary. Remember Rāmā also got united with Sītā with the help of a guru. Who is the guru? Anjaneyaha. Guru's job is conducting wedding. Vivaha between jīvātma and śānti / mokshaha. A wedding which will never have a divorce. Mokshaha once got will never be lost. There is a śloka.

*Satyam mata  
pita jñānam  
Dharmo sakha  
śāntiḥ patni  
kshama putre  
kshedete mama bandhave.*

These are the real bandham liberating bhandus. Ātmarāmā. Ātma is called Rāmā because everyone revels in ātma alone. Rāmā means rāmante (revels). Every jñāni is called ātmarāmā. Every ajñāni is called anātmarāmā. Virājate means he shines.

**bāhyānityasukhāśaktim hitvātmasukhanirvṛtaḥ |  
ghaṭasthadīpavatsvastham svāntareva prakāśate | | 51 | |**

51. The self-abiding Jīvan Mukta, relinquishing all his attachments to the illusory external happiness and satisfied with the bliss derived from the Ātman, shines inwardly like a lamp placed inside a jar.

That very same thing is clarified here. Ātmarāmaha is explained in this śloka. He gives up all anātmārati bahya anitya sukha śakti. He always revels in ātma. Gīta ślokas should be remembered

Bahya spars saptatma  
atmanyevaha santhusta

The essence is he no more depends on anātma and so their arrivals and departures never make any difference for him. Since ātma is ever available, his ānanda also is there all the time. IF things are there, he is happy,if things are not there, also he is happy.

### **Jnana Phalam**

The difference between samsāri and jīvanmukta is pointed out here. Samsāri is bahya vishaya asakhaha. Here bahyam refers to anātma. What type of ānanda was it? Bahya anitya sukha aśakti. aśakti means attachment. Sukham means pleasure. What pleasure? Anitya sukham coming from bahya vishya.

Why is the external pleasure anityam?

Eh samsparsh bhogaha

Adi matra sparsheshu. Dgamapayino

This is the definition of a samsāri. The more he is turns as extrovert the more he misses ātmānanda. A person cannot be interested in both ātma and anātma because they are paraspara virudhatvat. So the samsāri misses ātma-sukham.

Then who is jīvanmuktaha?

Jīvamukta is one who has sacrificed anātma-sukham for the sake of ātma-sukham. Hitvat means having sacrificed, not a painful sacrifice, but a happy sacrifice. Dayananda Saraswathi Swamiji said, when you throw the rubbish in the waste paper basket, you don't go and tell everyone that you are a great sannyāsi. Nobody claims greatness for removing the banana peel, similarly he happily renounces for getting the nivritti contentment / fulfilment / tripti / tusti in ātma-sukha. In Lalitha Sahasranama we chant

*Antarmukha samaradhya  
Bahirmukha sudhurlabha*

for the Bahirmukha people i.e., extrovert people, Devi who is

Sat chidānanda rūpini

supta prajnat turya sarva vasta vivarjita

sudhurlabha. So jīvanmukta is one who has renounced that for gaining this.

samsari gets anātma-sukham and he misses ātma-sukham. Jīvanmukta gets ātma-sukham and misses anātma-sukham. So some may feel that settles the score. But remember.

āvanardha udapane

.... vijanathe

Anātma-sukham does not include ātma-sukham whereas ātma-sukham includes anātma-sukham. Why? anātma-sukham is finite, ātma-sukham is infinite. Infinite is not included in finite whereas finite is included in the infinite. Therefore jīvanmukta does not miss any ānanda.

All the ānandas like Indrānanda, Brihaspaterānanda, Prajapaterānanda, all these ānandas are very little when compared to ātmānandam. So jīvanmukta enjoys pūrṇānandam. An example is given here- ghatasta dīpavat svasta. Svasta means his mind is ever established in his svarūpam. Even for a second he doesn't lose sight of his inner nature. Svantareva antaha here means antarātma.-prakāśate. Like what? Ghatasta dīpavathu. Just as a dīpa which is within the pot shines within alone if it is not extrovert, it doesn't go out similarly a jñāni's mind also doesn't go extrovert ever abidies in the self.

This may create a doubt. If jñāni's mind doesn't go outside, it is always shining within only, it will mean jñāni is always sitting in samādhi. It will go if he opens his eyes. Remember jñāni sees the world very much outside but there also. vidyā vinaya sampanna. Even in the external world he sees the very adhistānam as himself. He doesn't lose sight of that antarātma. They are all nothing but nāma rūpa. The sat in the external world is I the chit alone.

**upādhistho'pi taddharmairalipto vyomavanmuniḥ |  
sarvavinmūḍhavattiṣṭhedasakto vāyuvaccaret | | 52 | |**

52. Though he lives in the conditionings (upādhis), he, the contemplative one, remains ever unconcerned with anything or he may move about like the wind, perfectly unattached.

We said, that even after jñānam, jñāni has got prārabdhaha because jñānam can destroy only sañchita karma and agami karma. As long as prārabdham is there, śarīram also will continue. As long as śarīram continues, sukha dukha anubhāvaha, dvanda anubhāvaha all the opposites will continue.

So jñāni has got śarīram and opposite experiences. Naturally the question will be how can a person be liberated as long as he has got śarīram and sukha dukha anubhāvaha. This is the question which the visista advaitins and dvaitins always ask. That is why they say only if you drop the body you are free from all the pleasures and pain. So jīvanmukti is impossible they say. If you are a sannyāsi the food you like will not always be available. You won't get bondas always.

For that question the answer is given in this śloka. Jñāni will have the upādhi sambandha but at the same time jñāni knows the upādhis are mithyā and therefore sambandha also is falsified. Upādhistaha api even though jñāni continues to hold the upādhi. sthūla, sūkshma kārana śarīram because of prārabdha tat dharmaihi padhi dharmaihi aliptaha he is not affected.

What does it mean?

Does it mean even if you prick him with a pin, he will not know? If so you can easily detect a jñāni. If you prick somebody and if he cries, he is not a jñāni. But if somebody has a skin disease and if he doesn't get pain, can you call him jñāni?

So what do we mean by painlessness?

There are two pains. One is biological pain which is common to all jīva rasis. Animals and human beings have got biological pains which is purely prārabdha janyam and nobody can stop it. But human beings have got an extra pain in addition to biological pain and that is sorrow caused by the biological pain, which is your reaction to the biological pain.

Often when we are sick, more than our physical pain, we are worried about others. We think others will suffer or who will do our job or how much will be expenditure. All these are psychological. Both biological and psychological pains are felt in the mind. The animals also have biological pain but don't have psychological pain. Children also have biological pain, but they never know about mother's worry ,the expenditure etc. This psychological reaction to the biological pain is called samsāra and the psychological sorrow is born out of ignorance which we can take care of by Vedānta. The psychological pain which we call worry, anxiety concern for others caused by judgement, thinking of future looking at bank balance is caused by ajñānam and jñāni will not have their worry. He may also have biological pain and he may also scream, but there is no question of worrying over that. This is śarīra dharma, pain will come and pain will go and even death may come, but he will not worry about it or about who will take care of the next generation,etc

Tat dharmaihi aliptaha means he doesn't worry about upādhis problem. Who? munihi jñāni. The example is vyomavathi. Akāśa is unaffected by anything that happens. It doesn't get heated up because of sun or doesn't get wet because of rain. Similarly, pleasures and pain do not worry the mind of a jñāni. We are worried if we become paralysed. If they don't take care we feel bad. We think, I have done so much for him, but he doesn't bother to give me a glass of water! If he shows a lot of concern also we worry. We feel he is suffering because of me. So if they have to have difficulty because of us, remember it is paraspara prārabhdam only. We don't want to give difficulty to our wife, children but if they have difficulty let us not worry. Worry is samsāra.

Then sarvith mūdavat tiste, If he is amidst the people, he behaves like “Be a Roman when you are in Rome”. If you are amidst bhaktas very much interested in pūja. join them and discuss pūja. If people are interested in jñāna, discuss

knowledge, if they are interested in karma, join them. Amidst Vishnu bhaktas be a Vishnu bhakta and among Śiva bhaktas, be a Śiva bhakta.

Jīvanmukta Ānandalahari is written by Śankarāchārya wonderfully. It has 28 ślokas. Jñāni joins everyone because he doesn't have a personality of his own. Like the dalde. when it doesn't have a specific property of its own, it can mix with anyone. Jñāni is like modavat amidst modas, he behaves like them. But when some student comes, the real knowledge within comes, as Krishna taught the whole Gīta the moment Arjuna asked the question.

He moves amidst people, but he doesn't get attached to anyone, which is our weakness. We form groups, so we have got āśakti. You ask for specific room or specific company, but I hope one day comes when you say any room is OK. just as vāyu moves from place to place without getting attached to anyone, jñāni moves without getting attached.

**upādhivilayādviṣṇau nirviśeṣaṁ viśenmuniḥ |  
jale jalaṁ viyadvyomni tejastejasi vā yathā || 53 ||**

53. On the destruction of the upādhis, the contemplative one is totally absorbed in 'Vishnu', the All-pervading Spirit, like water into water, space into space and light into light.

This is videhamukti śloka. You know what is videha mukti. As long as prārabdha is there, sthūla śarīram continues, sūkshma śarīram continues, kārana śarīram also continues, mūlāvidya is not destroyed, it is only falsified. This is technically called avidyā-lesam. Because mūlāvidya / kārana śarīram is not there, jñāni cannot sleep, remember, so kārana śarīram also continues till the prārabdha is exhausted. When it is exhausted sthūla, sūkshma śarīrams are gone, kārana śarīram also gets destroyed. Previously it was badhitam now it is nastam.

Do you know the difference between the two?

Badhitam means it continues but it doesn't have reality. Nastam means it doesn't even appear. So in marana kale all the three nasyati. That is called paranthakale in Mundakopanishad. In anthakala only sthūla śarīram is destroyed during pralaya kalam, sūkshma śarīram also gets destroyed, but kārana śarīram continues. Whereas in jñānam, that is called mahā pralayam, even kārana śarīram is destroyed.

Then what happens?

The chaitanyam which was confined to the three śarīrams merges into anavichchina chaitanyam Brahma. Vachchinnam means contained within/ subscribed / conditioned / delimited. That is what is said here upādhivilayāt. When? Prārabdha avāsanā kale upādhi vilayat. Which upādhi? Sūkshma sthūla, kārana upādhi traye vilayāt. Munihi vishnu vishe. Vishnu here doesn't mean sankha chakra gadhadhari Vishe means merges, becomes one. In Gīta it is referred to as Brahma Nirvānam.



## Jnana Phalam & Brahma Svarupam

How does he merge?

Does that mean that he is sitting in one part of Brahman? Nirvishesham indistinguishably. That means totally/completely. It is an adverb here. Here also you should remember that merging is only a verb used but there is no question of activity or process involved. That is why we give the example of ghatākāśa merging into mahākāśa when pot is broken.

When we say ghatākāśa merges what happens to ghatākāśa? Does it gradually move and merge? No! Then what do you mean by merging? Merging means the word ghatākāśa is no more there. The word is taken off. Brahmavritti is taken and is replaced with Brahmaiva. This is the fact.

What is the example?

Jale jalam. Here what do you have to imagine?

You have to imagine that a pot is submerged in the water. There is water both outside and inside. You call the water inside pot water. Let us call outside water as it well water? Suppose the pot is broken. Do you say pot-water merges into well-water. You know there is no question of merging because there is only one water and that is well water. What has happened is the word pot-water is removed and we use the word well-water only. This is jale jalam. The same thing is mentioned in Kathopanishad.

Viyat yomni -viyat means ākāśam. First ākāśa refers to ghata kāśa, second ākāśa refers to mahākāśa. The same way is jale jalam. First jalam refers to pot-water and second refers to well-water. Similarly the light merges into the light suppose there are two tube lights in a room separated by a screen. When you remove the screen, can you tell me which light belongs to which tube light? Can two children quarrel you don't read in the light of my tube light? Is it possible to distinguish that way? Both are merged inseparably.

Once the kārana śarīram is gone, it cannot have re-appearance. Once sthūla śarīram goes, it can come again because kārana śarīram is there. Similarly sūkshma śarīram also can come again, but once kārana śarīram is destroyed there can not be another kārana śarīram. Therefore there cannot be another sthūla or sūkshma śarīram. There is no question of punarjanma for him. He is ever one with Brahma who is in all bodies. He is not in any particular body. Chaitanyam associated with all bodies is called Īśvaraha. so jñāni is no more associated with individual body, but he is Īśvaraha associated with all bodies.

yallābhānnāparo lābho yatsukhānnāparam sukham |  
yajñānānnāparam jñānam tadbrahmetyavadhārayet || 54 ||

54. Realise That it is Brahman, the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other blessing to be desired and the knowledge of which leaves nothing more to be known.

In the previous śloka, āchārya said that jīvanmukta becomes one with Brahman. Now in the following ślokas 54 to 57 Brahma svarūpam is mentioned.

Why is it mentioned?

If you say jīvanmukta attains oneness with Brahman the student will ask 'So what?' He may take that gain as one of the gains like any other gain in the world. Brahma prapti may be compared to putra prapti, vivaha prapti vastu prapti etc. Here he wants to say it cannot be compared to any other prapti.

What is the reason?

In every other gain, the satisfaction is momentary. Gruhapravesam, you will remember for two days or one week, but thereafter you remember what you don't have in the house. Previously you remembered you didnot have a house, now you don't remember you have a house but what you don't have in the house. Once you get that something else you remember and they all give false sense of satisfaction, a fake fulfilment.

Lala pana iva balasya

When a child sucks the thumb it doesn't have real milk, but it gets a kind of false satisfaction. Similarly they do not know what is real satisfaction whereas Brahman gives satisfaction. That is what is said here.

Yalabhath na aparo labho gaining which there is no other further gain in life. Nothing else to be gained. That means total satisfaction. Thereafter he may go after something but they are all pursuits with satisfaction. Like a jñāni setting up an ashram. There is a lot of difference between a samsāri grihasta setting up a family and a jñāni setting up an ashram. Both have pursuits, perhaps jñāni has a bigger budget. Then what is the difference? In one the person seeks satisfaction through this, in the other he does it out of satisfaction. Life becomes a game.

Yat sukhat na aparam sukham, asti after gaining which ānanda, There is no other greater ānanda.

Yat jñānath na aparam jñānam asti having gained which knowledge. Remember craving for knowledge is as much a greed for money, land anything else. There are some people who want to study a lot of books and see the end of a particular field before they die. When they are not able to solve it, they are intellectual dissatisfied but here is a knowledge in which a person gets complete intellectual satisfaction. Therefore he gets physical, emotional, intellectual satisfaction.

So what are the qualities of Brahman?

niratisaya labhahe, niratisaya sukham nirati saya jñāna vishayam one should not say jñānam we can say jñeyam iti avadharayeth iti nirnayam kuryat.

**yaddr̥ṣṭvā nāparam̐ dr̥ṣyam̐ yadbhūtvā na punarbhavaḥ |  
yajjñātvā nāparam̐ jñeyam̐ tadbrahmetyavadhārayet || 55 ||**

55. Realise that it is Brahman which, when seen, leaves nothing more to be seen, which having become one is not born again in this world and which, when knowing leaves nothing else to be known.

Previous śloka is in terms of jñānam, in terms of pursuit itself. Here it is in terms of the end of the pursuit, Jñānam is uttamam in the previous śloka, here jñeyam is uttamam. That is the subtle difference.

Yat Dristva na aparam Drisyam there is no superior jñeya vastu. Yat bhutva there is no further becoming after becoming Brahman. In every becoming it is only an intermediary stage. Man becomes deva becomes Prajapati or Brihaspati and afterward becomes various Samsārathi iti samsāraha it is said. Samsāra is called bhāvaha. In fact in every other pursuit, we want to become someone else. It is a very subtle thing. I want to convert the bachelor I into husband I. Superficially putting I want a wife, but vedāntically putting, I am not satisfied with the bachelor so I want to become husband?. After that? Father I, After that? Householder I, then, father-in-law house owner? I, grandfather I etc. In and through all the pursuits, I am converting the I into so many I s and every I is not satisfied. This is called Bhāvaha constantly transforming the I into varieties of names. One who has converted the relative I into Brahman I, can put an end to the journey. Bhāva will stop, otherwise there will be a constant struggle. Therefore, becoming which Brahman I, absolute I, not by a process but by jñānam having known which there is no further thing to be known. It has all come in Gīta.

Jñānam teham savijñānam....

We can give many reasons. One reason is I become pūrna, second reason is everything else is mithyā. Therefore I don't want to know any thing else. Another reason is- I have also got fulfilment -tat brahma, It is this fulfilment that makes it the topper of the journey. i.e.. that which puts an end to the struggle of running about. the pūri The pūri runs about in the oil as long as it is flat. But when the pūri becomes pūrnaha it comes out. Pūri is the harra rūpam of pūrnaha. iti avadharayeth that jīvanmukta is merging into this Brahman.

### **Brahma Svarupam**

In the 53rd śloka āchārya talked about videhamukti and videhamukti is nothing but the merger of jīvātma into Brahman, or the seeming merger of jīvātma into Brahman when the conditioning equipments i.e., the upādhis are gone because of prārabdha kshaya.

Having talked about merger into Brahman in the 53rd śloka, from the 54th to 57th ślokas Brahma svarūpam is pointed out. Of them two slokas we saw already. The essence of those two ślokas is that Brahman is nirathisayam. Brahman is superlative in everything in bigness, in happiness, in beauty, in love, whatever you know. Whether it is physical emotional or intellectual it is superlative. That is why Brahman is capable of giving tripti at all levels. Mathematics may give intellectual tripti but a mathematician may be emotionally dissatisfied if there is a problem with wife or children. There are people who are emotionally fine but they have intellectual or physical problem. But Vedānta is a unique field where Vedānta finds a fullness emotionally, intellectually and at all levels.

**tiryagūrdhvamadhaḥ pūrṇam saccidānandamadvayam |  
anantam nityamekam yattadbrahmetyavadhārayet || 56 ||**

56. Realise that it is Brahman which is Existence-Knowledge-Bliss-Absolute, which is Non-dual, Infinite, Eternal and One and which fills all the quarters – above and below and all that exists between.

The 4th line is similar in the previous 2 ślokas also tat Brahma iti avadhārayeth that is Brahman.

What is Brahman?

Tiryak, ordhvan, adhaha pūrnam – that which is full at all levels. Tiryak means at our level- middle horizontal level. Ūrdhvam means higher level. Adhaha means lower level. In short at all levels Brahman is pūrnam.

Sat chit ānandam, advayam all the words are seen already. It is of the nature of existence awareness and ānandaha. The idea is this: at the level of Brahman the pūrnatvam we call as anāntaha but when we discover that pūrnatvam in our mind, it expresses as ānandaha. Minus mind the same ānanda is anāntaha. Satyam, jñānam, anāntam at the individual level is sat, chit, ānanda respectively. Therefore advayam sajātīya, vijātīya bedha rahitham — free from all types of differences. This can be understood only if you know jagat is mithyā. If jagat also is satyam there will be vijātīya bedham. Because one is chetanam, the other is jadam.

That is why in all other philosophies vijātīya bedham cannot be negated. In visista advaitam they say sajātīya bedham is not there because there are not 2 Īśvaras and they accept vijathiya bedham because one is chetanam, other is jadam. But in advaita alone, vijātīya bedha is negated, we are not negating the experience of the world but we are only negating the existence of the world. We are not negating the experience of blue sky. We are only negating the existence of a blue sky.

Then anāntam- anta rahitam. It means desataha aparichchinnam. Nityam indicates kalataha a parichchinnam. Ekam indicates vastutaha āparichchinnam In English anāntam means all-pervading, nityam means eternal, ekam means there is no second thing at all.

So we can define advayam as anāntam, nityam, ekam. Yat- whichever thing is there, tat Brahma, that alone is Brahman. It is in that Brahman- jīvanmukta merges.

**atadvyāvṛttirūpeṇa vedāntairlakṣyate'dvayam | var 'vyayam  
akhaṇḍānandamekaṁ yattatadbrahmetyavadhārayet || 57||**

57. Realise that it is Brahman which is Non-dual, Indivisible, One and Blissful and which is indicated in Vedānta as the Immutable Substratum, realised after the negation of all tangible objects.

One may wonder how can there be such a Brahman at all? Such a Brahman means anāntam, nityam, ekam, satchidānandam, advayam. Because whatever we experience happens to be parichchinnam, antavath, anityam, anekam, asavat, achith, anānandam, all contrary to this. So how can there be such a Brahman? What is the pramānam for it?

Then we say Vedāntaihi – Vedānta reveals that Brahman. If you use tarkam or science, they function in objective field, they can never reveal Brahman.

How can Vedānta reveal Brahman?

Then also the limitation is there. Vedānta is revealer, Brahman is the revealed and I am sitting here looking at that Brahman. Pramā, pramāna, prameya division will come. Therefore Śankarāchārya says Vedānta does not reveal Brahman directly. It uses a negative method in which it negates everything. It goes on negating everything you know because all that is anityam, parichchinnam, dvaitam. Once everything else is negated, one will remain unnegatably.

What will remain?

The negator alone will remain unnegatably. If the negator is negated, to negate the negator we require another negator and for him another negator. Therefore I alone will remain and that I is never a limited thing because whatever is experienced is limited and you can never say I am limited at all, because if I have to say I am limited, I should be an object of experience. So Vedānta does not reveal positively but it makes Brahman remain as I after negating everything else. That is what is said here.

Atat vya vritti rūpeṇa tat here means Brahman. By negating everything which is other than Brahman i.e., sarve drisyam, whatever is left over, that is I, is indirectly revealed as Brahman. You should remember once the Vedānta negates everything to be negated, Vedāntam also gets negated because that is also a vishayam. Prameyam gone, pramānam gone, only pramāta is left out. Once pramāta, the I, is left out, I cannot be called even pramāta Why?

I am pramāta only as long as prameyam and pramānam are there. Once Vedānta negates prameyam (objects of knowledge) and pramāna (Vedānta itself) I the pramāta will be left out without the pramātritvam. When paradmarahananda swamiji teaches, he is the teacher, we are the students, and once we all go away,

he alone will be left out with a cup of milk in hand he is there without teacherhood. His teacher status depends upon our presence. Similarly. Once Vedānta negates prameyam and pramānam, I the pramātha without the pramāthrutvam is left out. Minus the knowerhood, I am pure knowledge awareness, apramātra Brahma, aham asmi. That is called lakshana vākyam.

What is the famous vākyam for that?

Neti neti athatha adeshocha neti neti ity ātma – Brihadaranyaka vākyam, a very famous vākyam. Atath vyavritti means neta neta vākya pramānam. Vedanteihi advayam lakshyate. Advayam means pramātru pramāna prameya rahitham turīyam lakshyate.

What is the nature of turīyam?

Akhanda ānandam eka the non-dual and undivided ānanda or pūrna ānanda. It is not pratibimba ānanda obtained in ānandamaya kosa, but it is bimbānanda the original I.

Tat, this paripūrna ānanda alone, is called Brahman and it is this Brahman into which the jīvanmukta merges.

**akhaṇḍānandarūpasya tasyānandalavāśritāḥ |**

**brahmādyāstāratamyena bhavantyānandino'khilāḥ || 58 ||**

58. Deities like Brahmā and others taste only a particle, of the unlimited Bliss of Brahman and enjoy in proportion their share of that particle.

In the previous śloka he said Brahman is akhandam, ekam, ānandam. So naturally we like to know how big is Brahman. You know the frog in the well story. When the ocean frog told the well frog the ocean is very big, that frog with its froggy hands asked 'Is it this big?' Then it jumped from one corner of the well to the other asked, 'Is it this big?' The ocean frog did 'mauna vyakhya'. Similarly here also we cannot conceive that ānanda, therefore the upanishad wants to give a comparison which has already been given in Taittiriyanishad in ānanda mīmānsa.

Suppose there is a perfect human being. It is not possible, but if he is there - youthful, very well learned, moral, possesses everything including the diamond fields of Africa. What is his ānanda? Ekaha maunusha ānandaha. Manushya gandharva, deva gandharva pitrunam karma devanam, devanam Indrasya, Brihaspatiha Prajapatiha Brahmanaha are other ānandahas, each one multiples of hundred. All these ānandas are included in this Brahman.

If you say all these ānandas are included in Brahmānanda you will add all of them. Upanishad says this ānanda doesn't have a trace of dukham. That is the difference. Even the person who has maximum happiness If you interview him for sometime he will come up with some dukham. He may say only my third grandson doesn't have children. So the fullest ānanda has got a trace of dukham, but it ānanda Brahma doesn't have even a dot of dukham. That is the essence.

Brahmadyaha Brahmā means Hiranyagarbaha. He has got the highest ānanda in the relative world. He -adi padartha- started at the peak, we should come down from there. The ānanda of Prajapati, Brihaspati, Indra deva upto manushya, in short all varieties of jīva rasis, are depending on tasya ānanda lava aśritāh. Tasya means Brahmanāndaha, one drop of Brahmānanda is taken and that is divided and given to all these people – lava aśritāha.

What type of ānanda is it?

Akhandānanda rūpasya Brahmanaha The drop of that Brahman which is in the nature of akhandānanda rūpa. Akhilaha to all those people. What happens to them?

Taratamyena ānandinaha bhavanti. In a group, all these people become happy. How? Not uniformly. In gradation. if you hear a joke some will have a hearty laugh, some just smile, some don't even do that. So we have graded ānanda. All these are nothing but lavam of Brahmānanda. Then you can imagine what is Brahmānanda. You should be extremely careful. You should not think Brahmānanda is going to be another extremely happy experience. That will be limited. The very word experience is limited because it is a mental state. Here the infinite ānanda is not in the form of experience, but infinite ānanda is in the form of understanding that ānanda or pūrnatvam is my svarūpam.

How do you call it ānanda?

Once I know this, any ānanda I experience I understand it as my svarūpam only. Any ānanda is like a mirror. It is my ānanda which is experienced there. Therefore I need not go after any ānanda. Whenever I enjoy I should remember that it is en (my- in Tamil) joy. You may be enjoying ice cream, but you should not say ice cream joy or I scream for ice cream. You eat ice cream, but you say enjoy. It is jñāni's joy: pūrnatvam understanding.

### **Brahma Svarupam**

**tadyuktamakhilam vastu vyavahārastadanvitaḥ  
tasmātsarvagataṁ brahma kṣīre sarpirivākhile | | 59 | |**

59. All objects are pervaded by Brahman. All actions are possible because of Brahman: Therefore Brahman permeates everything as butter permeates milk.

Here the āchārya says that all the people, jñānis or ajñānis, are all the time Brahman alone. They are all the time seeing Brahmam alone and are handling Brahman alone. herefore they are in Brahman, experiencing Brahman, transacting with Brahman alone.

What is the difference between jñāni and ajñāni?

Ajñāni doesn't know this, jñāni knows this. Dayananda Saraswathi Swamiji tells us that one fellow was eating rasagola without knowing it is rasagola. While eating it,

he says, ‘Please get me some rasagolla I have never tasted it.’ Guru says, “What you are eating already is that only.”

Similarly everybody is experiencing Brahman alone. How?

Imagine a person is handling a pot, seeing a pot. What is he seeing, what is he handling? He says, ‘I am handling a pot.’ But the wise man says You are calling it a pot and you say that I am handling a pot but there is no such thing as a pot. Pot is a word you are using, pot is a form given to it, but what you are actually seeing and handling is only clay, all the time handling clay, thinking it is a pot. Suppose that person closes the eyes forgetting the clay, he says, ‘I have experienced pot plenty, but I have not experienced the clay.’ They say clay is the satyam, clay is the karanam to experience that clay. He goes into nirvikalpa samādhi. He is looking for clay in his mind, will he get it? Why should yhe go at all in search of clay by closing the eyes all the time? Fool, he is handling clay only.

Similarly people are trying to realize Brahman somewhere. All the time the satta of pot is clay. Similarly whatever is in the world, that very satta is nothing but Brahman. Nāma, rūpa belongs to the world. In every nāma rūpa, when you say ‘is’, that is nothing but Brahman. When you say ‘I am’, not only the sat in me is Brahman, it also includes the chit. Outside, I experience Sat Brahman, and inside, in my anthahkāra, I experience sat as well as chit. Whenever I am happy, I am experiencing sat chit and ānanda. Therefore the world has got sat amsam of Brahman, the ajñānis have got sat amsam and chit amsam and jñāni has got sat amsam, chit amsam and ānanda amsam. That is why he is called so and so ānanda. Therefore sat chit ānanda is all the time in the world.

Akhilam vastu tadyuktam. Akhilam means every object in the creation is associated with tat Brahma. Just as every pot is associated with clay, everything is associated with Brahman. Similarly vyavahāra tadavithaha and our transactions are with Brahman only. Whether you handle plate, pot, jug all of them are vyavahara with clay alone. That is why we say.

*Brahma ārpanam  
Brahma havihi  
Brahma agnau  
Brahma na hutam*

all of them- Brahmani eva sarva vyavahārahe adyasta.

Where is Brahman?

Īśvara sarva bhūtanam... that is basic We have to start like that. But there afterwards as Dayananda Saraswathi Swamiji said.

Yatra yatra manoyathi, tatra tatra samādhayaha.

For a jñāni wherever his mind goes, there he sees Brahman. Like what? Kshīre sarpihi iva. Sarpihi means ghī. Just as ghī is in the milk all over. Similarly here also, it is there very much. But by proper operation, kaivalya navaneetham you can take,



similarly here by proper sādhanā. Through recognition Brahman can be obtained. There it is original madhanam, here it is jñāna madhanam.

What is the connection through out?

We should take these verses to be Brahma svarūpam or the jīvanmukta vision. It is this Brahman that jīvanmukta merges into or jīvanmukta is aware all the time, that in and through all of them Brahman alone is. We can put it in both these ways.

**anaṇvasthūlamahasvamađerghamajamavyayam |  
arūpaṇavarṇākhyam tadbrahmetyavadhārayet || 60 ||**

60. Realise that it is Brahman which is neither subtle nor gross: neither short nor long: without birth or change: without form, qualities, colour and name.

Again Brahma svarūpam is talked about, into which Brahman, the jīvanmukta will merge. It is free from all attributes. That is the essence of this śloka.

Anuhu, asthūlam, ahasram, adhīrgha, ajam, avyayam all these are not there anuhu means small. Brahman is not a small thing. Then immediately you think, Oh! Brahman is big. Immediately he says asthūlam. sthūlam is big. Sthūla śarīram means big. Asthūlam it is not big also.

In the corresponding mantra Anoraneeyan mahato mahīyan- it is said it is both small and big. It means it is neither big nor small. Then ahasram- it is not short. Is it long? It is adhīrgha.

What is the purpose of this contradiction?

Your intellect must stop this search, because intellectual search is in relative field. Intellectual operation, intellectual functioning, intellectual seeking are all in the relative fields where everything is either this way or that way. If the intellect stops seeking, what will happen to the intellect? Intellect will abide in the seeker. So the thought is not outside, it is the very seeker himself. The seeker is the sought.

Then again unborn- avyayam, inexhaustible- arūpam - free from forms, aguna nirgunam, free from all attributes both good or bad. Visista advaitam says that Brahman is only free from bad attributes. It has got good attributes. We say it is not true because even good attributes are going to make Brahman relative. It is being adharmam and dharmam also. Then varna can be taken as chaturvarnam. We don't take colour because in Sanskrit, especially in Vedānta the word rūpam is taken as colour not form. For form they use the word akaraha. Then akhyam, nāma anakhyam means it doesn't have name also.

Then why do you call it Brahman?

Brahman the name is also mithyā adhyāsa. We did not say Brahman is mithyā. The name is mithyā. Is it adhistānam? Adhistānam the name also is mithyā. Then what is sat? Mauna vyakhyam. Tat Brahmetyavadharayet it is the Brahman that jīvanmukta merges into.

**yadbhāsā bhāsyate'rkādi bhāsyairyattu na bhāsyate |  
yena sarvamidam bhāti tadbrahmetyavadhārayet || 61 ||**

61. That by the light of which the luminous, orbs like the Sun and the Moon are illuminated, but which is not illumined by their light, realise that it is Brahman.

So we can say Brahma Swarūpam or Brahma Lakshanam is continuing again. Here Brahman is defined as svayam prakāśa rūpaha.

What is the definition of svayam prakāśa?

That because of which everything else shines and that which does not shine because of anything else. So because of Brahman world shines. You should not say, because of world Brahman shines. Brahman shines not because of anything else.

Na tatra sūryo, na chandra tarakam. Yat bhāsa, yat Brahma bhāsa because of whose light arkha adi bhāsate. Adi means sūrya, chandra, nakshatrani, vidyuth, agnihi.

Here also you should be careful. We have seen quite often that when we say because of light of Brahman everything shines, We should not think Brahman has got a peculiar light. Because of which awareness everything is known is the meaning. Light means awareness. The sun itself is known.

Bhāsyarihi yattu na bhāsyate- by these illumined objects, the illuminator ātma is not illumined. That means they are ever the objects, ātma is ever the subject. They do not become subject and ātma never becomes the object.

Yena sarvam idam bhakti Brahma prakasena- Idea is this. Chaitanyam illumines the sense organs. So we can say chaitanyam is the illuminator of sense organs. Now the sense organs illumine the world. But here Śankarāchārya says, in fact world also is illumined by chaitanyam only because chaitanyam gives light to the sense organs and sense organs illumine the world and therefore ultimately chaitanyam only is the illuminator of the world also.

What is the difference?

Chaitanyam illumines the sense organs directly, chaitanyam illumines the world indirectly. Through what? Through sense organs. Ultimately everything is illumined by chaitanyam only. That is the Brahma with which jīvanmukta merges.

**svyamantarbahirvyāpya bhāsayannakhilam jagat |  
brahma prakāśate vahniprataptāyasapiṇḍavat || 62 ||**

62. Pervading the entire universe outwardly and inwardly the Supreme Brahman shines by Itself like the fire that permeates a red-hot iron-ball and glows by itself.

So the previous idea, he is putting in a different form. Chaitanyam alone illumines everything- either directly or indirectly.

How do you know that?

Wherever you say it is known, it indicates the pervasion of the chaitanyam. Like what? Wherever I say that wall is seen, what does it indicate? It is pervaded by light. Should I add that? Because if it is not pervaded by light, wall would not have been seen. Similarly the moment I say I know the object, it indicates the pervasion of consciousness. But the consciousness pervades in two ways.

In the case of mind and sense organs, it directly pervades. That is why mind is always known. When the mind goes to that object, through the mind chaitanyam pervades and therefore chaitanyam pervades the world indirectly. Sākshi chaitanyam means directly. Pramathru chaitanyam means indirectly.

### **Jnana Phalam**

In the 62nd śloka Śankarāchārya points out that ātma chaitanyam or Brahma chaitanyam pervades both within and without. Antaha refers to the mind and the vrittis of mind and the chaitanyam illumines the mind and the vrittis directly and this chaitanyam is called sākshi chaitanyam. It even illumines the resolution of the mind during sushupti avasthā.

Once the antah kāranam gets the chaitanyam, this particular chaitanyam is capable of going out through the sense organs and is capable of illumining the external world. When the chaitanyam in the antahkāranam goes out through the pramānams and illumines the external world, the very same chaitanyam gets the name pramātru chaitanyam. So sākshi chaitanyam pervades the inner world directly and pervades the external world indirectly through the mind.

Akhilam jagat bhāsayat. It illumines the whole universe the internal subjective universe and the external objective universe. Brahma prakāśate. Thus Brahman shines both within and without.

How do we know Brahman shines?

The very fact the mind is known, indicates pervasion of chaitanyam. Remember the example, whenever I say the world is seen, it indicates the pervasion of light.

What is the example?

Pratapta ayasa pindavath – like the red hot iron ball. In a dark room, the iron ball cannot shine at all. If in a dark room, you are able to see the iron ball, it is because of the pervasion of the agni principle. When the fire principle pervades the iron, the invisible iron becomes the visible iron. If you touch the iron ball, the iron burns. That burning śakti is also because of the pervasion of the agni.

Do you see the agni separately?

Agni seems to be an intrinsic nature of the iron ball. So the light and heat seem to belong to the ball but it is only because of the agni tattvam. Similarly the mind is known because of the pervasion of the chaitanyam. The world is known because of the chaitanyam alone. Everywhere Brahman is there.

**jagadvilakṣaṇam brahma brahmaṇo'nyanna kiṃcana |  
brahmānyadbhāti cenmithyā yathā marumarīcikā | | 63 | |**

63. Brahman is other than this the universe. There exists nothing that is not Brahman. If any object other than Brahman appears to exist, it is unreal like the mirage.

Here Śankarāchārya points out the peculiar relationship between satyam and mithyā. For example between rope and snake.

What is the peculiar relationship?

When I want to reveal the rope, I say rope is different from the snake. That is, snake is temporary, rope is permanent, snake is kāryam, rope is kāranam. So the rope, the satyam, is different from snake, the mithyā. But once rope has been revealed, I say rope is different from snake alright, whereas snake is not different from rope. Snake the mithyā vastu is not different from satyam.

Why do we say so?

Because snake does not have an existence separate from rope. Whereas rope is different from snake. Why? Because rope has got a separate existence. That is, even without snake a rope will exist and therefore I say rope is different from snake, whereas snake is not different from rope. This is a peculiar relationship possible between rope and snake only, satyam and mithyā only.

Between two satya vastus you cannot say this. Book is different from tape-recorder and tape-recorder is different from book. Why? Because both have the same degree of reality. When one is satyam other is mithyā, what should we say? Satyam is different from mithyā, whereas mithyā is not different from satyam because mithyā doesn't have a separate existence. The same is true between kāranam and kāryam because kāranam is satyam, kāryam is mithyā. Therefore we say kāranam is different from kāryam but kāryam is not different from kāranam. That means clay is different from pot, because even after the destruction of the pot, clay continues, whereas pot is not different from clay. That is what is said here.

Jagatvilakshanam Brahma – Brahman is different from the world, whereas Brahmanaha anyath na kinchanaha- there is no world existing different from Brahman. Brahman is different from the world. Why? Even in the resolution of the world Brahman continues, but there is no world existing different from Brahman.

Brahma anyat bhaticha. There is nothing different from Brahman, but if you see something different from Brahman, what is it? Mithyā. Other than rope there is no snake at all. But if you experience a snake, what type of snake is it? Mithyā snake. Like what?

yatha maru marichaka. Maru is dry sand. In the dry land there is not even a drop of water. If you see land there is not even a drop of water. If you see some water, it is Māyā jalam, maru marichika mithyā.

**dr̥śyate śrūyate yadyadbrahmaṇo'nyanna tadbhavet |  
tattvajñānācca tadbrahma saccidānandamadvayam || 64 ||**

64. All that is perceived, or heard, is Brahman and nothing else. Attaining the knowledge of the Reality, one sees the Universe as the non-dual Brahman, Existence-Knowledge-Bliss-Absolute.

In the previous śloka, he said anything experienced different from Brahma is mithyā. That mithyātvam he is clarifying here. Yat yat drisyate whatever is seen by you, yat yat sruyate- whatever is seen by you, We have to supply whatever is smelt by you, tasted by you, touched by you, in short whatever is experienced by you all of them- tat Brahmanaha anyath na bhavet, do not exist separate from Brahman. Why? The existence in every one of them belongs to Brahman. Like the existence of the pot is borrowed from the existence of the clay. Similarly whatever you see doesn't have an existence of its own.

How do you say that?

Why can't we say they have an existence of their own? If pot has an existence of its own, pot will be eternally existent. The very fact that the pot appears and disappears shows that it doesn't have existence of its own.

If you say, it is not different from Brahman, but I see it different, it is your ajñānam.

Tattvajñāna. Once the tattvajñānam comes, tat brahma, that which looked like world before, now the same jagat has become Brahman. You should not ask, did the world change into Brahman? Did the snake change into rope? The change was not outside. Sarpa buddhi was replaced by rajju buddhi. Similarly jagat buddhi has been replaced by Brahma buddhi. The effect of bhranthi buddhi brandy buddhi has gone. What brandy? We have all drunk the moha brandy. Once that is gone, thereafterwards Brahman. What type of Brahman? Satchit ānandam advayam. It is satchidānanda advaya svarūpam.

**sarvagam̐ saccidātmanam̐ jñānacakṣurnirīkṣate |  
ajñānacakṣurnekṣeta bhāsvantaṁ bhānumandhavat || 65 ||**

65. Though Ātman is Pure Consciousness and ever present everywhere, It is perceived by the eye-of-wisdom alone: but one whose vision is obscured by ignorance he does not see It; as the blind do not see the resplendent Sun.

Here Śankarāchārya clarifies the idea. The difference is not in the external world. The difference is only in the outlook. There is a correction in the anthahkāraṇam exactly as in any error. From sarpam to rajjuhu the change is not external, the change is internal. What type of change? From wrong vision to right vision. There are different types of changes. Previously you said world, now you say panchabhūtam. That is error. Again you say world is atom. Another error. World is energy. Another error. Thus you may shift from one error to another, but here the shift is from error to knowledge.

Therefore Śankarāchārya says, world remaining the same, two people have two different visions. World is sukham for jñāni, dukkham for ajñāni. Brahma rūpena ānandaha for jñāni, jagat rūpena dukkhaha for ajñāni. Sarpa rūpena dukkham, rajju rūpena ānandam. Don't ask which ānandam.

So there are two types of people ajñāna chakshuhu, jñāna chakshuhu. Eye backed by ignorant mind, eye backed by wise mind. Jñāna chakshur sarvagam satchitatmanam nirīkshate. Wise person sees the all pervading satchidatma. Jñāna chakshuhu doesn't refer to the eye. It means jñāni. Whereas ajñāna chakshuhu (ignorant person) keeps the eyes open very much, naīkshate, he will not see. He only says there is pot only. So solidly pot is available, I am fetching water with it, how dare you say there is no pot at all. He doesn't understand what we are trying to say.

An example for that Bhasvantam bhanum anihavat just as a blind man never sees the sun in the broad day light, or as an owl cannot see during day time, ātma is not known to him.

**śravaṇādibhiruddeptajñānāgniparītāpitaḥ |**  
**jīvaḥ sarvamalānmuktaḥ svarṇavaddyotate svayam || 66 ||**

66. The 'Jīva' free from impurities, being heated in the fire of knowledge kindled by hearing and so on, shines by itself like gold.

All these ślokas you can take in two ways. They are description of Brahman into which jīvanmukta merges. Or they show the vision of a jīvanmukta. When everybody sees asathu, jīvanmukta sees sathu; when everybody sees dukkham, jīvanmukta sees nandati, nandati, nandati eva. The others rodaiti, rodaiti, roditi eva. Both have got body, both have got world, both are seeing the same thing, but their reaction is different. They are diagonally opposite, living in the same world.

In this śloka also jīvanmukta's nature alone is pointed out. He shines like gold. What about samsāri? He is gold but dull, because of lot of impurities. Similarly every jīva is none other than Brahman, ānanda svarūpaha. But every body has got a dull look. Why? Because there is encrustation.

What is fundamental encrustation?

Ajñānam alone, that rāga dvesham alone, that punya pāpam alone, that sukha dukkhamalone.

What should we do to get the original gold?

We have to remove all these rāga dvesha impurities and finally ajñānam impurities. Karma yoga is to remove rāga dvesha impurity, upāsana is to remove the vikshepa impurity etc. Gold processing also involves lot of steps. You have to remove the external rock, mud, wash it, use electrolytic method to get 99,999% gold. Suppose you take big bulk gold and straight away use electrolytic method, nothing comes.

Similarly straightaway jñāna method cannot be used. First karma yogam, then upāsana. Then cleansing process should take place. It is called sputikāranam of gold. They have to follow many steps. Impure jīva is sputikrutam. How? Parithapita totally heated. Through what? jñānāgni parithapita. Agni has to be kindled. What is the fanning? Śravanādibhi śravanam, mananam, nididhyāsanam. The jñāna fire is kindled and in that the impure jīva is roasted. He melts, impurities come out and they are removed. After that, the very same jīva shines. How? Svarnavat - he shines like a svarna.

What is the beauty of the example?

You don't add shining to svarna because shining is svarnasya svabhavaha. All these processes are not to brighten the svarna. We are only removing prathibandhas of the shining. We never add. Similarly by śravana, manana, nididhyāsanam the teacher does not give ānanda to the student. Teacher only removes ānanda pratibandha.

**hṛdākāśodito hyātma bodhabhānustamo'pahṛt |  
sarvavyāpīsarvadhārībhāti bhāsayate'khilam || 67 ||**

67. The Ātman, the Sun of Knowledge that rises in the sky of the heart, destroys the darkness of the ignorance, pervades and sustains all and shines and makes everything to shine.

In the heart of jīvanmukta, the ātmabhanuhu - sūryaha has risen. Not that the Sūrya was absent, during night also it was there, but it was obstructed by our own earth. What is sūrya udayam? Not that the sūrya is rising but the obstruction is gone, we recognise the sūrya. Therefore in the hridaya ākāśa, ātma was there till now but because of the night of ignorance, the sūryaha was not available but once the night of ignorance is gone, it is the sign of sūryodayam. Therefore he says, hridākāśa uditaha ātma – ātma has risen in the hridayākāśa of jñāni because in them only the night of ignorance is gone.

What type of Sūrya is it?

Bodhabhanuhu - It is sun of awareness - svarūpa chaitanyam. That's why one jñāni says, in my antahkāranam Sūrya has risen and a Sūrya which never sets. So I do not have udaya, astamanam after jñānam. Therefore I want to give up sandhya vandana. What type of Sūrya? Tamo pa hrut - remover of all darkness.

But carefully we have to note ātma doesnot directly destroy ignorance. Tamaha means darkness, darkness refers to ignorance. So here he says ātma is the destroyer of ignorance, but logically speaking ātma cannot destroy ignorance. Why? If ātma destroys ignorance, everybody has got ātma, therefore nobody will have ignorance. So if we say ātma destroys ignorance, it means indirectly mahāvākya janitha vritti dvara nasayathi.

How is it possible?

Sun does not directly burn a piece of cotton, but when the very sun light comes through a lens it can burn a piece of cotton. Similarly svarūpa chaitanyam does not directly burn ignorance, but svarūpa chaitanyam coming through the vritti lens destroys ignorance. Wonderful example. The credit goes to Vidyāranya.

What is the nature of the ātma?

Sarva vyapi - all pervasive, sarvadhari - visvadharam, adhistānam, sustainer of all and this ātmabhāti shines by itself and also akhilam bhāsayateha it illumines everything else also. Who is that ātmasūryaha? This jñāni.

With this the jīvānmukta's vision also is completed. Videhamukti also is talked about. So jīva Brahma aikyam has been pointed out. Śravanam, mananam, nididhyāsanam have been pointed out. Jñāna phalam also has been pointd out. What is left out? Phala śrūti: That is given in the last śloka.

**digdeśakālādyanapekṣya sarvagam  
śītādiḥṛnnityasukhaṁ niraṁjanam |  
yaḥ svātmatīrtham bhajate viniṣkriyaḥ  
sa sarvavitsarvagato'mṛto bhavet || 68 ||**

68. He who renounces all activities, who is free from all the limitations of time, space and direction, worships his own Ātman which is present everywhere, which is the destroyer of heat and cold, which is Bliss-Eternal and stainless, becomes All-knowing and All-pervading and attains thereafter Immortality.

**|| iti śamkarācāryaviracita ātmabodhaḥ samāptaḥ |**

Thus concludes *Ātmabodha*.



So here ātma is compared to a tīrtham. Tīrtham means that which purifies sacrifices or cleanses as Dayananda Saraswathi Swamiji said. When we take dip in any holy tīrtham like Ganges or Triveni sangam, pāpam will go away. Here Śankarāchārya says ātma is the greatest tīrtham. If you dip into that ātma-tīrtham, dipping means merging, all impurities will go away. It is superior to all other tīrthams in so many respects.

All other tīrthams can remove your pāpams, but this tīrtham will remove your ajñānam. Since they cannot remove your ajñānam, even though you get purified, again you become impure, and again you have to go to same tīrtham or another tīrtham. They cleanse only temporarily. This is the second limitation.

The third limitation in going to other tīrtham involves travelling, buying ticket, taking bath in patala Ganga etc., and if it is on a festival day, lakhs and lakhs of people will be there and you cannot go anywhere near it, but ātma-tīrtham is different.

What are the advantages?

1. It is here only. You need not go anywhere. Akkada unde pandurangadu ikkada unnadu.
2. It removes pāpam, it removes punyam. it removes ajñānam also.
3. Once the impurity is gone thereafterwards you need not travel. That will be the last camp.

What type of ātma is it?

Sarvagam - all pervading- dig desa kaladi anapeksha - untouched by place, time and direction, sīthadi hrit - it is a destroyer of sītham, ushnam, dvandva nivritti kārana - destroys dvandvam, nitya sukham - eternal happiness, nirañjanam - ever pure, svatma tīrtham - holy place called ātma, yaha bhajate one who resorts to dip.

What is his qualification?

Vinishkriyaha - literally means sanyāsi, sarva karma tyāgi but we will dilute it for our purpose to a seeker who has internal detachment, vairāgya sādhanā chatustaya sampannaha sarvavith bhaveth- he will become sarvagnahim, but he knows that essence of everything is Brahman, sarvagatha all pervading, amritaha bhaveth- he will become immortal, he will become muktaha.

'Therefore all of you, instead of running from tīrtham to tīrtham, temple to temple, places to places, take the best and the last dip is ātma-tīrtha praptihi. Therefore all of you take this dip and be liberated,' says paramarthananda Swamiji.

**Om pūrnamadah pūrnamidam pūrnat pūrnamudacyate  
pūrnasya pūrnāmādāya pūrnamevāvaśisyate: Om sāntih sāntih  
sāntih**

