



ASTAVAKRA SAMHITA

Chapter 5 to 15

Volume - 02

Index

Chapter	Title	Verses	Page No
	Introduction		1 to 9
1	Self - Witness in all	20	9 to 62
2	The Marvellous Self	25	63 to 142
3	Self in All - All in Self	14	143 to 174
4	Glory of Realisation	6	175 to 194
5	Four Methods - Dissolution of Ego	4	195 to 208
6	The Self Supreme	4	209 to 224
7	That Tranquil Self	5	225 to 236
8	Bondage and Freedom	4	237 to 242
9	Indifference	8	243 to 259
10	Dispassion	8	260 to 275
11	Self As Pure Intelligence	8	276 to 293
12	How to Abide in the Self	8	294 to 305
13	The Bliss Absolute	7	306 to 325
14	Tranquillity	4	326 to 339

Chapter	Title	Verses	Page No
15	Brahman - The Absolute Reality	20	340 to 385
16	Self-abidance - Instructions	11	386 to 405
17	Aloneness of the Self	20	406 to 468
18	The Goal	100	469 to 570
19	The Grandeur of the self	8	NIL
20	The Absolute state	14	NIL
	Total	298	

Index

S. No.	Verses	Page No
Chapter 5 - Four Methods - Dissolution of Ego		
67	Verse 1	197
68	Verse 2	201
69	Verse 3	203
70	Verse 4	207
Chapter 6 - The Self Supreme		
71	Verse 1	211
72	Verse 2	218
73	Verse 3	219
74	Verse 4	220
Chapter 7 - That Tranquil Self		
75	Verse 1	227
76	Verse 2	228
77	Verse 3	229
78	Verse 4	230
79	Verse 5	232

S. No.	Verses	Page No
Chapter 8 - Bondage and Freedom		
80	Verse 1	239
81	Verse 2	240
82	Verse 3	241
83	Verse 4	242
Chapter 9 – Indifference		
84	Verse 1	246
85	Verse 2	249
86	Verse 3	250
87	Verse 4	252
88	Verse 5	254
89	Verse 6	256
90	Verse 7	259
91	Verse 8	261
Chapter 10 – Dispassion		
92	Verse 1	263
93	Verse 2	266

S. No.	Verses	Page No
94	Verse 3	267
95	Verse 4	268
96	Verse 5	273
97	Verse 6	275
98	Verse 7	276
99	Verse 8	277
Chapter 11 - Self As Pure Intelligence		
100	Verse 1	279
101	Verse 2	280
102	Verse 3	282
103	Verse 4	285
104	Verse 5	285
105	Verse 6	286
106	Verse 7	287
107	Verse 8	291

S. No.	Verses	Page No
Chapter 12 - How to Abide in the Self		
108	Verse 1	295
109	Verse 2	299
110	Verse 3	301
111	Verse 4	302
112	Verse 5	303
113	Verse 6	307
114	Verse 7	307
115	Verse 8	308
Chapter 13 - The Bliss Absolute		
116	Verse 1	309
117	Verse 2	311
118	Verse 3	314
119	Verse 4	318
120	Verse 5	323
121	Verse 6	325
122	Verse 7	327

S. No.	Verses	Page No
Chapter 14 - Tranquillity		
123	Verse 1	329
124	Verse 2	334
125	Verse 3	338
126	Verse 4	339
Chapter 15 - Brahman - The Absolute Reality		
127	Verse 1	344
128	Verse 2	345
129	Verse 3	347
130	Verse 4	350
131	Verse 5	357
132	Verse 6	359
133	Verse 7	362
134	Verse 8	363
135	Verse 9	365
136	Verse 10	368
137	Verse 11	369

S. No.	Verses	Page No
138	<u>Verse 12</u>	370
139	<u>Verse 13</u>	372
140	<u>Verse 14</u>	374
141	<u>Verse 15</u>	376
142	<u>Verse 16</u>	381
143	<u>Verse 17</u>	383
144	<u>Verse 18</u>	386
145	<u>Verse 19</u>	387
146	<u>Verse 20</u>	388

CHAPTER 5

FOUR METHODS - DISSOLUTION OF EGO

4 Verses

Chapter 5 - Verses 1 :

अष्टावक्र उवाच

न ते सङ्गोऽस्ति केनापि किं शुद्धस्त्यक्तुमिच्छसि ।
सङ्घातविलयं कुर्वन्नेवमेव लयं व्रज ॥१॥

aṣṭāvakra uvāca

*na te saṅgo'sti kenāpi kiṁ śuddhastyaktum-icchasi,
saṅghāta-vilayaṁ kurvannevaṁ-eva layaṁ vraja. (1)*

Astavakra Said : You have no contact with anything whatsoever. Pure as you are, what do you want to renounce? Having dissolved the body-complex, enter into "laya" - the state of dissolution. [Chapter 5 – Verse 1]

1) When opponent too strong, Don't oppose but join him :

- Sanyasa has no relevance for Jnani

2) As Atma :

- Asanga : you are free from contact with anything, therefore No Relationships, you are pure.
- Ekam : what can you renounce?

You as Atma are the only one in creation - No 2nd Atma...

- Destroy - Body / Mind / Complex and enter state of Dissolution (Turiyam)

4 Methods of attaining state of Dissolution

Knowledge - Asanga Nature

- We can renounce or desire only what we are Attached to
- Pure self is unattached
- Nothing in creation except me Atma

Asanga Body / Mind / Complex

- I am not attached to aggregate of Body / Mind / Ego / Senses
- Through ignorance we identify the self with body
- I have nothing to do with Body / Mind / complex
- Identification prevents us from realizing the self

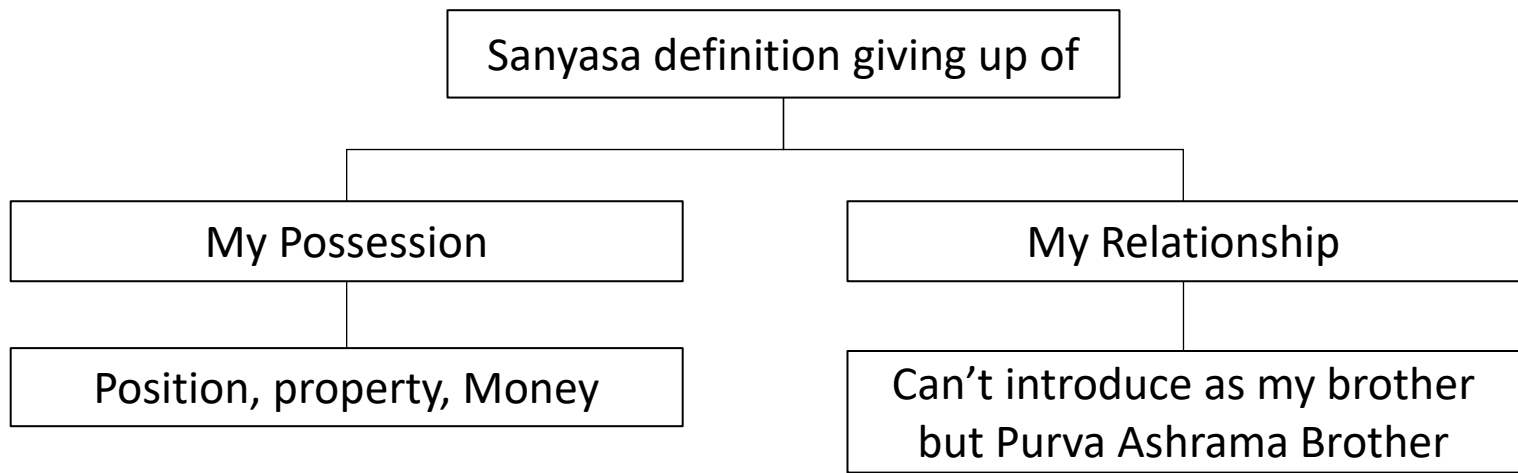
Drop identification

- With Body / Mind / Senses

Drop ego

Drop ego

3) :



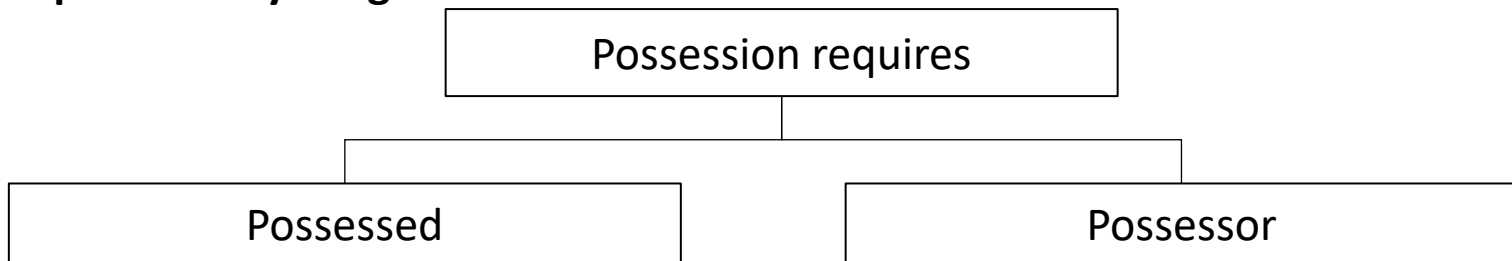
Jnani knows :

- I am Non-dual Atma. There is nothing in creation except me...
- I am in form of e everything.

Taittiriya Upanishad :

- Amrutasya Amrutatvam Puraschat / Pashchat... No 2nd thing other than me.

How can I possess anything?



- Dream money resolves in waking
- Waking money resolves in Atma Non-dual (No 2nd thing he possesses)
- Renunciation of possession Meaningless

Relations :

- I am Asanga Atma - Chaitanyam
- Mithya body has relations.
- Jnani dismisses body and body identification, no father... Asangoham in his vision, no relationship at all.
- To talk of relation is to be in ignorance (Vedantic angle)
- Because I am accepting that there is something I possess.
- Ahamkara Drishtya alone - Renunciation, relevant Sakshi Drishtya - You have nothing to renounce.
- You are pure consciousness without possessions and Non-dual. No Sanga - No Varana / Ashrama.

What should you renounce?

- Ahamkara possesses things w.r.t Ahamkara alone there is renunciation.
- Ahankara desires to Posses and Renounce.
- Ahankara claims - I am great renouncer - gave up tea! Claimer of renouncer
- Sakshi - No Possessor / No Renouncer
- Only one personal sadhana - Atma / Anatma format, Jiva / Jagat / Ishvara for family, Personal sadhana - Binary format.

- In Spare time - instead of worrying over past regrets - You rescue Anatma Prapancha Sangata - Body / Mind / Complex and universe as Mithya.
- Sangata = Assemblage of matter
- See it as Drama Vesham / Dream not absolute fact.

I - Sakshi - Am alone real :

- After resolving Anatma Prapancha, may you merge into Advaitam / Satyam / Jnanam Anantha / Akruta Brahman.
- No Duty because I am Akarta / Abokta, Worldly Duty = Drama / Dream.
- Don't allow to overpower me / Disturb me

Chapter 5 - Verses 2 :

उदेति भवतो विश्वं वारिधेरिव बुद्बुदः ।
इति ज्ञात्वैकमात्मानमेवमेव लयं व्रज ॥२॥

*udeti bhavato viśvaṁ vāridheriva budbudah,
iti jñātvaikam-ātmānam-evam-eva layaṁ vraja. (2)*

The universe rises from You, like a bubble from the sea, thus comprehend the non-dual Self. In this way, enter into "laya" - the state of dissolution. [Chapter 5 – Verse 2]

Invoke higher I :

- See universe as dream rising in you, bubble in ocean.
- Small family, growing, greying, going!
- Just get Pre-occupied with worldly duty and worry.
- Don't worry or Spend time on it.

Fact :

- World arising from me Sakshi, as bubble from ocean.
- Nothing in the world should cause mental Pre-occupation.
- Pre-occupation indicates - I have given world more reality than it deserves.
- For you balloon dream / Drama, for family real.
- Do duty - Buy balloon, for baby - Balloon important / Real...
- In their Vision, balloon real
- Reinforce Atma - Anatma format in you own Sadhana.
- Reinforcement = 'Nididhyasanam' - Merge into Brahman means claim your oneness with Brahman.

Kaivalyo Upanishad :

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

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

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

Kaivalyo Upanishad :

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

aṇoraṇīyānāhameva tadvanmahānāham viśvamaham vicitram ।
purātano'ham puruṣo'hamīśo hiraṇmayo'ham śivarūpamasmi ॥ 20॥

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

- Mantras for ‘Nididhyasanam’ learn by heart...
- Jnanam - ‘Meditation’ done by Ahamkara
- Highest ‘Nididhyasanam’ - I don’t have ‘Nididhyasanam’ to do.

Chapter 5 - Verse 3 :

प्रत्यक्षमप्यवस्तुत्वाद्विश्वं नास्त्यमले त्वयि ।
रज्जुसर्प इव व्यक्तमेवमेव लयं व्रज ॥३॥

*pratyakṣam-apyavastutvād-viśvaṁ nāstyamale tvayi,
rajju-sarpa iva vyaktam-evam-eva layaṁ vraja. (3)*

The universe even though visible, because it is unreal, like the snake in the rope, does not exist in you, who are pure. Thus, in this way, enter into "laya" - the state of dissolution. [Chapter 5 – Verse 3]

Reinforcement of Binary format consists of 2 components

(a)

- I am Atma
- Non-dual, Satchit Ananda
- Jagat Karanam, jagat Adhishtanam
- Like space - Not affected by anything
- No Sanchita / Agami / Prarabda Karma
- In each meditation take one aspect Asanga / Sat / Chit / Adhishtana / Akarta..
- Na Mano Buddhi Ahamkara Chittani Naham
- Aham Braham / Suddhosmi

(b)

- I am not Anatma
- Lower order of reality from standpoint of real I
- Dream unreal from waker I - Real from dreamer
- Who is in the dream world
- As long as I am within dream, identified with dream body and Mind - Dreams hungry real - Go after dream tood

- Anatma Dhyanam requires more time, even after understanding Vedanta, world continues to Disturb me because, reality attached to world.
- I have not deliberately removed
 - Remove lot of time on Jagan Mithya
 - Not Pluto Mithya - No Raaga / Dvesha

- In the world there is a very small segment where I have strong Raaga / Dvesha attachment and hatred.
- Dwell Upon Mithyatvam of that Part (very important Nididhyasanam)
- Any object of Raaga / Dvesha, causes Pre-occupation, Disturbs Mind, see Mithyatvam.
- Whole Anatma Prapancha including closer family is in you

Turiya Sakshi Chaitanyam - Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
 प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
 अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
 अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं
 चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
 prajñam na prajñānaghanam na prajñam nāprajñam ।
 adrśyamavyavahāryamagrāhyamalakṣaṇam
 acintyamavyapadeśyamekātmapratyayasāram
 prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
 caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

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

How world is not there?

1) I experience world :

- Experienced world is not there, clearly experienced not really there in you...
Pratyaksha Va Manapi - Nasti

2) Why experience doesn't prove reality?

- Dream intimately experienced, waking is longer Dream, not there in Pure Consciousness / Turiyam / Advaitam / Prapancho Upasanam because it is unreal.
- Kalpitam like Svapna.

3) World comparable to what?

- Its just appearing in front of you like Svapna - Like rajju Sarpaha, rope appearing as Snake.
- Role alone appears as Snake
- I - Sakshi - Chaitanyam alone appear as world / Prapancha - Falsely appearing on me see this truth of Anatma - that it has no truth.
- I Atma am only truth known as Brahman.
- In this way, resolve world and merge into Brahman.

Verse 2	Verse 3	} Both important
Atma Satyatva Dhyanam	Anatma Mithyatva Dhyanam	

What is proof, I am progressing or not?

- Disturbing Pre-occupation should come down.
- All worries and Pre-occupation - Naturally waiting, list of Kavalai long!
- Vedanta not assimilated, if worried and reinforcement of Binary format not thorough.
- Verse 2 and 3 'Meditation' not done.

Chapter 5 - Verse 4 :

समदुःखसुखः पूर्ण आशानैराश्ययोः समः ।
समजीवितमृत्युः सन्नेवमेव लयं व्रज ॥४ ॥

*sama-duḥkha-sukhaḥ pūrṇa āśā-nairāśyayoḥ samaḥ,
sama-jīvita-mṛtyuḥ sannevam-eva layam vraja. (4)*

You are perfect and the same in pain and pleasure, in hope and disappointment and in life and death. Thus, in this way, enter into "laya" - the state of dissolution. [Chapter 5 – Verse 4]

What is benefit of reinforcement of Binary format?

- Acid test - is Vedanta working for me or is it time pass, is it intellectual tingling! Star dust!
- Worldly I - Ahamkara has to go through Prarabda.
- Jnani or Ajnani - old Age / Disease
- Generated by Prarabda - Good / Bad things, but Mood Should not get disturbed.
- Preoccupation not overwhelmed
- During Spare time in 'Meditation' wont get crash with Anatma - Co / Daughter / Boss and then say Poorna Madah!

Say : Deliberately :

- Put on hold - Imagine traffic policeman with stop sign
- Boss / Daughter - Keep on hold at will, then Atma Anatma - Working
- If not, go to Jiva / Jagat / Ishvara - format.
- When I want to judge / Assess myself
- Do I look at myself as helpless Samsari - Can I deliberately claim

I am Mukta Purusha :

- What I do in life is play / Fun - Like Leela of Bhagawan and I am Poorna Svarupa Everful / Truptaha...
- Involved in worldly Activities for family - In Successful and in hopeless Activities, mind not disturbed.
- Equanimous in both Birth and death, claim oneness with Birthless / Deathless Brahman.
- 5th Chapter Over.

Lecture 20

1) Chapter 3 :

- Ashtavakras challenge to Janaka, if you are Jnani...
- Should not have - Raaga / Dvesha
 - Attachment to family
- Should have become sanyasi... have Mamakara with your family.

2) Chapter 4 : Janaka :

- i) Ashrama not cause of Bondage / Liberation
 - ignorance is cause of Bondage / Liberation

ii) Wise Grihastha Superior to Sanyasi :

- Sanyasi / Grihastha qualifications belong to Ahamkara.
- I am Asanga Atma - who doesn't own anything - No Sangha with anything - No ownership.

iii) All family members and world belongs to Ishvara :

- Ishvara is possessor of everything, no Sangha / No ownership.

iv) Definition of Renunciation :

- Giving up ownership, therefore no 'Question' of Sanyasa / Tyaga at all

3) Chapter 5 : Ashtavakra :

- **Do Ahamkara - Layam Vraja, Dissolve Ahankara into Brahma**
- Nothing else to do in life
- No Mamakara - Therefore resolve Ahamkara layam Vraja, in all verses...
- Dissolution of Jivatma into 'Paramatma' - No more renunciation.

Chapter 6 : Janaka :

- Why resolve Ahamkara?
- There is no such thing called Ahankara, its delusion in Brahman
- Therefore No 'Question' of dissolution of Ahamkara.
- No Sanyasa / No Ahamkara Layam.

CHAPTER 6

THE SELF SUPREME

20 Verses

Chapter 6 - Verse 1 :

जनक उवाच

आकाशवदनन्तोऽहं घटवत्प्राकृतं जगत् ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥१॥

janaka uvāca

*ākāśavad-ananto'haṁ ghaṭavat-prākṛtaṁ jagat,
iti jñānaṁ tathaitasya na tyāgo na graho layaḥ. (1)*

Janaka Said : Infinite as space am I and the world like a limited jar; this is "true Knowledge". There is nothing then to be renounced nor to be accepted nor to be destroyed. [Chapter 6 – Verse 1]

- Blueness of water
 - Mirage water
 - Ahamkara
 - Upadesha Sara / Sad Darshanam
 - What is Ahamkara? Similar idea here according to Vedanta.
- } Dissolves on enquiry

When you enquire there are only 2 things in creation

Atma (Spirit)

All Pervading consciousness
Chetana Tattvam, Nirvikara
Tattvam

Anatma (Matter)

Jada Tattvam Savikara Anatma
Tattvam

- No 3rd entity Logically possible
- What is Ahamkara / individuality / Karta / Bokta...

1) Atma can't be Karta - Bokta :

- Because Atma is changeless principle - Changeless principle can't perform any action.
- Space can't move - Atma is Nirvikara

Gita Bashyam :

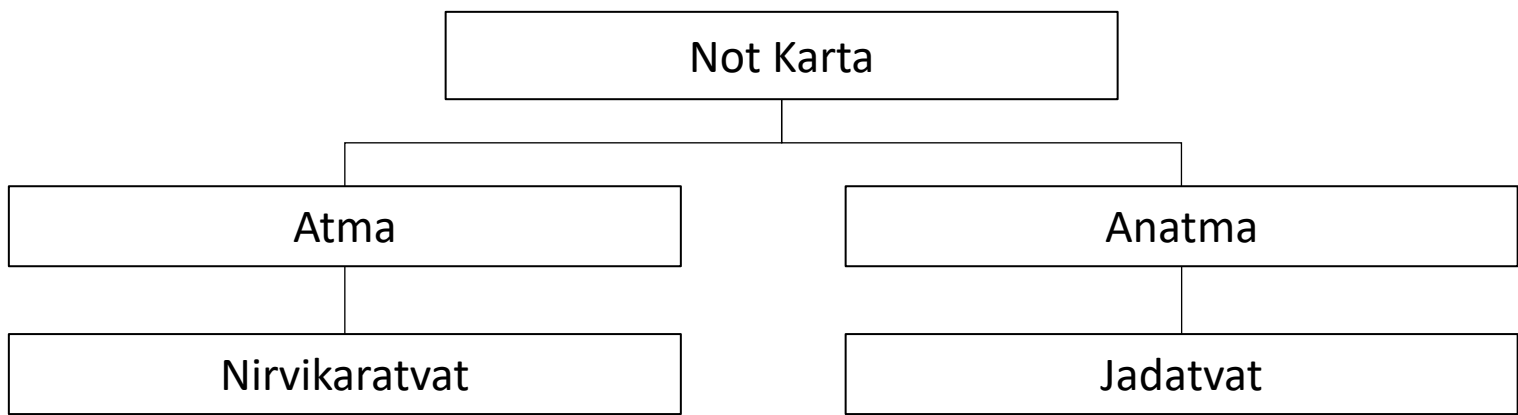
- Nirvikaratvat Atma Akarta - Ya enam vetti hantaram.... Gita - Chapter 2 :

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ
yaścainaṃ manyatē hatam |
ubhau tau na vijānītah
nāyaṃ hanti na hanyatē || 2-19 ||

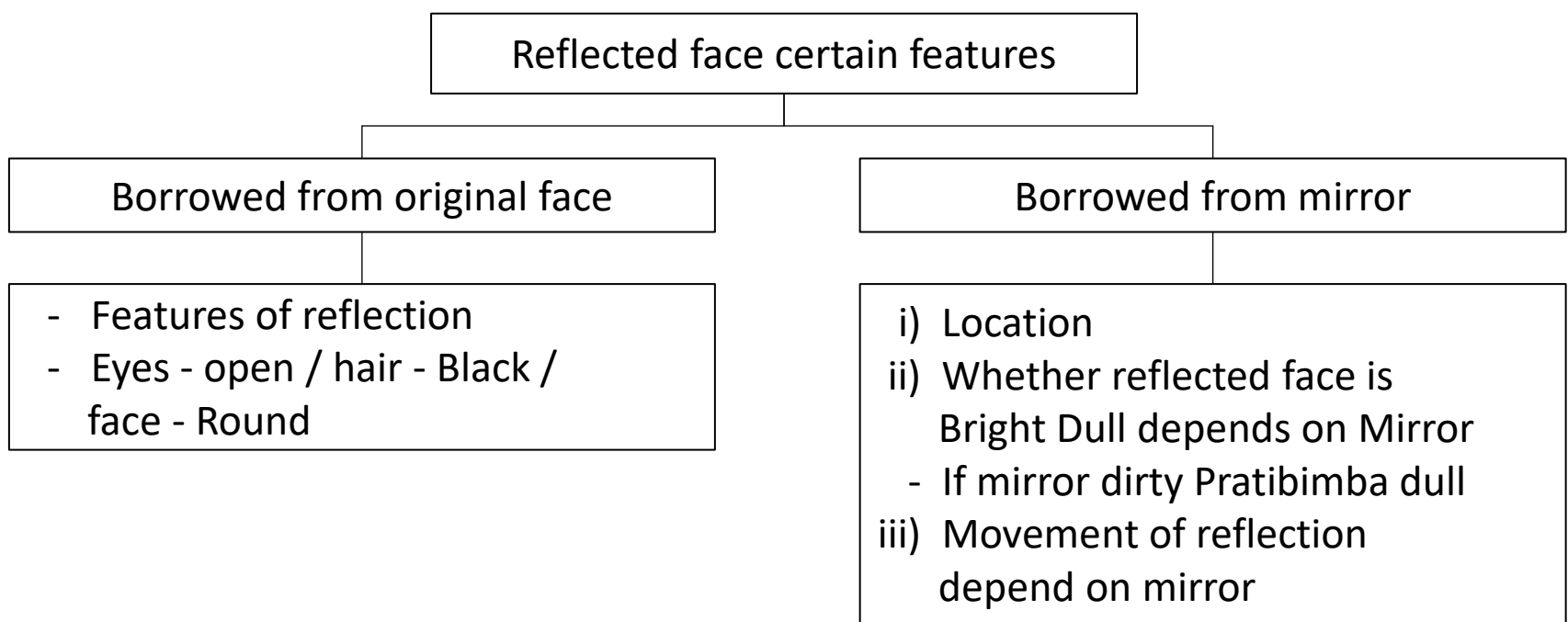
He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

- 2 Verses - Shankaras Commentary, Establishes - Atma - Not Karta / Anatma is Karta.
- Action requires Change / Movement.
- To do, one requires will / Desire / Thinking - Jada Padartha cant will or Do action.



- Doer must be someone other than these 2
- Mystical entity - Born out of Mixing Atma and Anatma
- 3rd Entity generated, it has some features of both.

1 st Entity	2 nd Entity	3 rd Entity
- Mirror	- Original face - Bimba Mukham	- Borrowed - Pratibimba Mukha



- Ahamkara Clearly experienced, seems to be 3rd Entity, generated out of mixing not real entity.
- It can't exist independently.

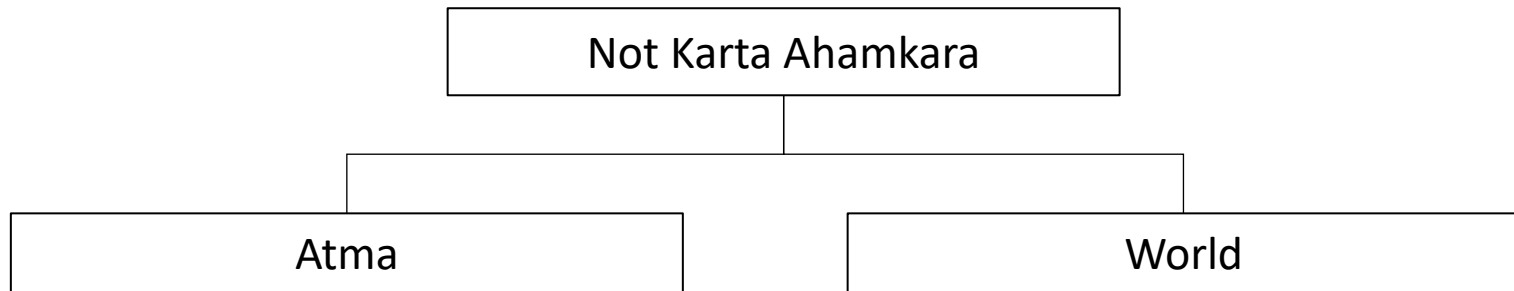
When any one of 2 Removed :

- Original 'Consciousness' / Face - leaves location
- Reflecting Medium / Mirror / Body-Mind leaves.
- Reflection Disappears
- Existence Reflection is Borrowed.

- Ahamkara - individual Karta / Bokta seems to be real entity
 - Reflected face - Clearly Experienced
 - Ahamkara face - Clearly Experienced
- Its Reality ends - when you enquire
- In Jnani's vision - Ahamkara is not there
- Therefore no Ahamkara laya possible
- Therefore no occupation of resolving Ahamkara
- No Ahamkara existing entity in his vision.
- I am infinite Atma / Akashavat, Akarta Atma

Can we say Anatma - Ahamkara is Karta?

- Jad Prakirti - Karyam
- World is material - Can't be Karta
- Because to be doer - One has to be sentient first.



- No 3rd entity other than these 2, Since Ahamkara is not all existent, nothing to Acquire / Renounce / Dissolve.

Logic :

- To remove - Tyaga - Renouncer required
- To Acquire - Grahanam - Acquiring Ahamkara required
- To dissolve Ahamkara - Ahamkara must exist to dissolve - No Layam, therefore resolution not possible.
- After knowing rope - Behind rope snake.
- What is Job - No Job - To dissolve snake into rope - No snake at all
- Knowledge itself is Ahamkara laya, no Job after knowledge.

Chapter 6 - Verse 1 :

- Janaka in high Plane - Like Gauda Pada in Mandukya
- There is no holder of Ahamkara, to Give up Ahamkara!
- No 3rd Entity - Ahamkara.

Ashtavakra :

- Atma - Anantha - Chetana Nirvikara Tattvam
- Anatma - Jada Tattvam, therefore Accepting Atma Anatma format.
- Dissolve Anatma into Atma - because Ahamkara not There
- Dissolve World into Yourself, Practice world Resolution
- Panchi Karana Vartikam - Book by Sureshwaracharya

• Dissolve Anatma Prapancha into me! So that there is only Advaitam.

- Its possible only if Anatma exists without Atma.
- If 2 things exist separately
 - Sugar - Water
 - Salt - Water
 } Sugar / Salt dissolved into waver
- Can you dissolve wave into water
- Wave can't be dissolved into water
- Because there is nothing called wave as separate Substance.
 - Can't dissolve pot into clay
 - Can't dissolve Ornament into gold
 - Can't dissolve furniture into wood
- Because there is no furniture Separate from Wood
- No such thing Called world for me to dissolve into Atma

In Advaitam - No Meditation :

- Dissolution job Requires Solvent / Substance - Dvaitam
- I am like ocean - Atma - world - Anatma like waves in ocean
- No such thing / Substance called wave
- Wave is Vacharambhanam Vikaro Nama Dhyeyam
- Wave exists only in Tongue outside water
- Don't see 2nd Entity at all, to be dissolved into anything.

Verse 1	Verse 2
<ul style="list-style-type: none"> - Ahamkara Abavat - No Dissolution - Acquiring / Renouncing Ahamkara not there - Nothing to Acquire / Renounce <p>Reason :</p> <ul style="list-style-type: none"> - Ahamkara Abavat 	<ul style="list-style-type: none"> - Dvaita Abavat - No taking / Giving up, Dvaita Abavat - No Dissolution - No Duality - Who will Acquire, Renounce what

- What will be dissolved into what?

Chapter 6 - Verse 2 :

महोदधिरिवाहं स प्रपञ्चो वीचिसन्निभः ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥२॥

*mahodadhir-ivāham sa prapañco vīcisannibhaḥ,
iti jñānam tathaitasya na tyāgo na graho layaḥ. (2)*

I am like the ocean and the universe is like a wave : this is "true Knowledge". There is nothing then to be renounced or to be accepted or to be destroyed. [Chapter 6 – Verse 2]

Same idea - Anatma :

- Can't be dissolved into Atma
- Because Anatma doesn't exist as 2nd thing - Separate from Atma.
- Matter can't be dissolved into consciousness - Because matter doesn't exist as 2nd thing separate from consciousness for it to get dissolved.

Chapter 6 - Verse 3 :

अहं स शुक्तिसङ्काशो रूप्यवद्विश्वकल्पना ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥३॥

*aham sa śukti-sañkāśo rūpyavad-viśvakalpanā,
iti jñānam tathaitasya na tyāgo na graho layah. (3)*

I am like the seashell and the illusion of the universe is like the silverness, this is "true Knowledge". There is nothing then to be renounced nor to be accepted nor to be destroyed. [Chapter 6 – Verse 3]

Ocean	Wave
Consciousness	Matter
Consciousness	Matter / Anatma
Shell	Fake silver coin which falsely appears as shell

Top Portion - Round of shell :

- Shell small like coin - Reflects
- Sun - Appears as Shukti Rajatvam - Coin
- Shukti - Rupyam - Silver Coin
- That Atma which is I - Higher Nature is Similar to Shell, world like - Fake silver / Unreal / Myth...

- Kalpana - Adhyasa - Superimposition
- Swapna - Another example
- Can never accept as unreal when in Swapna...
- Vishwa Kalpana = Jnanam
- Shell Silver Does not exist as 2nd Separate thing to be dissolved into shell
- **Similarly world Does not Exist Separately as 2nd thing to be dissolved**

Mandukya Upanishad - 2nd Chapter :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- No world to be dissolved, therefore no renunciation / Resolution / Taking Place.

Chapter 6 - Verse 4 :

अहं वा सर्वभूतेषु सर्वभूतान्यथो मयि ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥४ ॥

*aham vā sarvabhūteṣu sarvabhūtānyatho mayi,
iti jñānam tathaitasya na tyāgo na graho layaḥ. (4)*

I am, indeed, in all beings and all beings are in Me, this is "true Knowledge". There is nothing then to be renounced nor to be accepted nor to be destroyed. [Chapter 6 – Verse 4]

Idea :

- Anatma can't be resolved into Atma as Anatma doesn't exist as 2nd thing.

Gita :

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtaṣṭham ātmānaṃ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

Wise men :

- See Atma is present in every Anatma
- See Every Anatma is present in Atma
- See Water in Wave
- See Waves in Water
- Vision of wise / Men

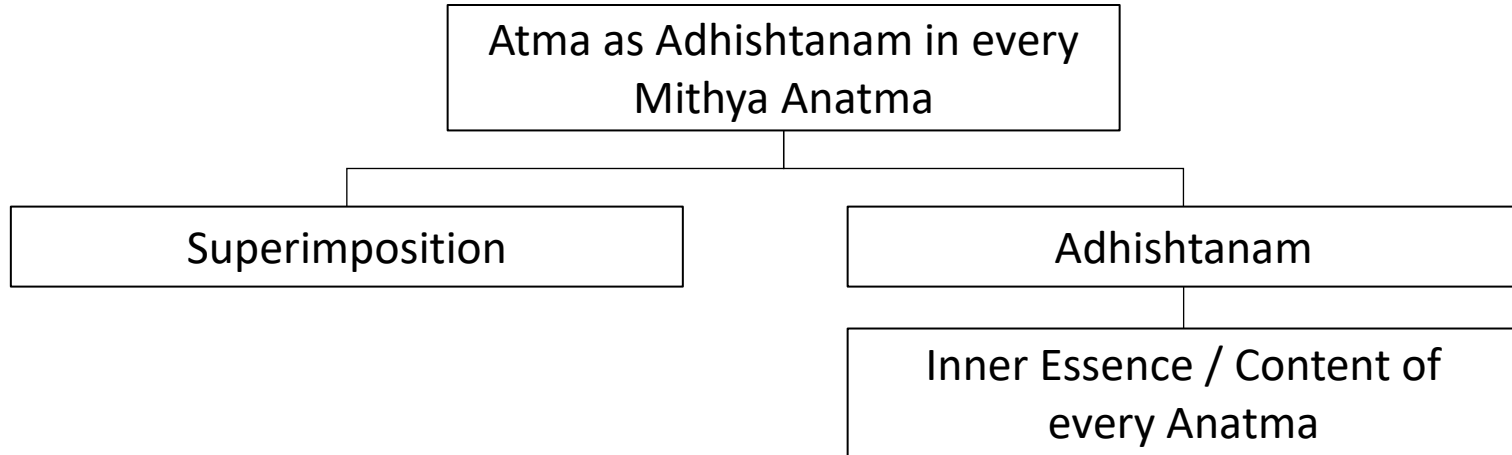
Technical :

1) Wise sees Anatma in Atma :

- Wise sees Anatma as mere Nama Rupa (Vacharambanam)
- Superimposition upon Atma.

2) Wise sees Atma in every Anatma :

- Not wise, sees Atma in every Nama Rupa
- Superimposition on Anatma - Seen.



- Wave is Nama Rupa Superimposition on water, Anatma in Atma.
- Water is Adhishtanam in every wave, Atma in Anatma, is a Myth.
- I am in all Anantha Sharira / Prapancha as the Adhishtanam / Inner essence / Core / Substance / Pith / Salt of Earth.

Aham Sarvaha :

- All beings are in me, As mere Nama rupa, Superimposition - Myth.
- Just as dream is in me / Unreal
- Therefore one is Satyam - Anatma Mithya can't exist as 2nd Thing - separate from Satyam.

There is no 2nd thing, Only Advaitam :

- In Advaitam where is question of Acquisition / Renunciation / Dissolution

3 Requires Dvaitam :

- Acquirer - Acquired
- Renouncer - Renounced
- Dissolved - Solvent
- In Advaitam nothing is there, therefore I have no Sadhana.

Lecture 21

- 1) Main Vedantic teaching revealed in chapter vi
- 2) Moksha attained through Jnana Yoga
- 3) Jnana Yoga doesn't depend on external Ashrama.
 - Jnana Yogi in Grahastha / Sanyasa

4) What exactly determines Jnana Yogi?

- It is format, I am using to handle my personal life / Situation / Emotional condition - Binary Format.

Triangle Format :

- I am Jiva constantly seeking external help from Ishvara send regular SMS to Confront external condition and internal emotional Situations.
- I am Karma Yogi - Wearing Kashaya Vastram

Binary format :

- Using knowledge Aham Satyam
- Jagan Mithya for all situations in all Emotional Turmoils, to Confront fear / worry / Tension.
- Knowledge is a Meaningful / factful / Assimilated statement for me in sub-conscious mind.
- Hasta Malakam - Vatu Sphutam
- Aham Satyam Jagan Mithya
- Not Mechanical / clear for me / fact for me.

Aham : I :

- Turiya Chaitanya Tattvam, different from Sthula / Sukshma / Karana Shariram.
- Sharira Traya Vilakshana Sakshi Chaitanyam Aham Asmi, should be fact - Personally convinced.

Ask :

- Oh mind - are you convinced?
- Until conviction comes - I am not ready for Binary format - Have to use Jiva / Jagat / Ishvara format.

Satyam :

- I am higher order of Reality, Liker waker and dream
- I am Sakshi Chaitanyam, am of higher order of Reality, compared to everything in the world.

Jagat :

- Includes whole Creation including family / Body / Mind
- Mithya - Lower order of Reality consisting of Nama Rupa - Subject to change and final disappearance
- Like cloud Patterns or Wave patterns.

Gandharva Nagara :

- Cloud pattern containing Worlds keep changing.
- Must be in Subconscious mind in crisis.

Use in Private emotional Turmoil's :

- Handle life using this knowledge
- Initially will Run to old format, SMS to Bhagawan
- Jnana yogi withstands Pulls - Handle all situations with Aham Satyam, get Jeevan Mukti.

CHAPTER 7

THAT TRANQUIL SELF

5 Verses

Chapter 7 - Verse 1 :

जनक उवाच

मय्यनन्तमहाम्भोधौ विश्वपोत इतस्ततः ।
भ्रमति स्वान्तवातेन न ममास्त्यसहिष्णुता ॥१॥

janaka uvāca

*mayyananta-mahāmbhodhau viśvapota itastataḥ,
bhramati svānta-vātena na mamāstyasahiṣṇutā. (1)*

In Me, the shoreless ocean, the ark of the universe, moves here and there, driven by the wind of its own mind (universal mind). I am not impatient. [Chapter 7 – Verse 1]

- I am not Mr. Janaka with family eye but am Sakshi, Chaitanyam - All pervading ocean.
- In infinite I - Lokas are small Boats - Vishwa Boat.
- I am infinite bigger than Boat, small world boat tossed by wind
- Universe tossed about by Sva Anta Vasana, because of karma wind - Karma shakes world.
- Body cant be controlled by individual
- I am Sakshi Chaitanyam, who allows world to move about in me.
- World experienced only through thoughts
- World tossed by thoughts of Mind.
- When there is no thought, no world as in sleep.
- World of thoughts = karma Phalam.

स्वान्त ::

- I am not impatient / Disturbed / Resist, by any event
- No question of Why me?
- Every individual has Ups and downs...
- Our problems appears great, nature of relative world = Mix of gradation of Joy and Sorrow...
- Like reshuffling pain from one shoulder to another one...
- Right shoulder not started to feel pain
- Brahmacharya, Grihastha, have respect, have Thiksha.

Chapter 7 - Verse 2 :

मय्यनन्तमहाम्भोधौ जगद्वीचिः स्वभावतः ।
उदेतु वास्तमायातु न मे वृद्धिर्न च क्षतिः ॥२॥

*mayyananta-mahāmbhodhau jagad-vīciḥ svabhāvataḥ,
udetu vāstam-āyātu na me vṛddhirna ca kṣatiḥ. (2)*

In Me, the limitless ocean, let the waves of the world rise and vanish spontaneously. I experience neither increase nor decrease (of Me) thereby. [Chapter 7 – Verse 2]

- Aham Satyaha - Reinforcement of Binary format, i am vast ocean of 'Consciousness'.
- World, wave rising and setting, Nature of matter - Cant remain steady at quantum level.

- Universe born and gone - Stars explode, sun insignificant star in universe.
- Stars Go - cant retain hair / Teeth / Body / Youth, as nature, without complaining
- I am Satyam Real 'Consciousness' not influenced by time / Material changes in Body / Mind - Memory goes...
- I don't rise and fall like wave - water - Consciousness - Ever steady.

Chapter 7 - Verse 3 :

मय्यनन्तमहाम्भोधौ विश्वं नाम विकल्पना ।
अतिशान्तो निराकार एतदेवाहमास्थितः ॥३॥

*mayyananta-mahāmbhodhau viśvaṁ nāma vikalpanā,
atisānto nirākāra etadevāham-āsthitaḥ. (3)*

In Me, the shoreless ocean, is the imagined illusion of the universe. I am the profoundly tranquil and formless. In this Knowledge alone, I abide. [Chapter 7 – Verse 3]

- Habits / Vasanas / through repetition...

Verse 1	Verse 2	Verse 3
- World = Boat	- World = Wave	- World = Vikalpana - Superimposition Adhyasa, false Appearance like Movie

Characters - Fictitious :

- 100's seriously Watching, emotionally Disturbed.

- From Turiyam standpoint - Nama / Rupa directed by karma.
- I am screen behind serial, not affected by hero.
- I am Shantah - unaffected by events of serial - Nirakara formless 'Consciousness', not individual in Universe.
- I follow this wisdom for conducting life in crisis
- Day starts / Ends, with this format.

Chapter 7 - Verse 4 :

नात्मा भावेषु नो भावस्तत्रानन्ते निरञ्जने ।
इत्यसक्तोऽस्पृहः शान्त एतदेवाहमास्थितः ॥४ ॥

*nātmā bhāveṣu no bhāvas-tatrānante nirañjane,
ityasakto'sprhaḥ śānta etadevāham-āsthitaḥ. (4)*

The Self is not in the object, nor is the object in this Self, which is infinite and taintless. Hence, it is free from attachment and desire; it is tranquil. In this Knowledge alone I abide.
[Chapter 7 – Verse 4]

- Same ideas as Chapter 6 - Verse 4 but contradiction.

Chapter 6 - Verse 4	Chapter 7 - Verse 4
<ul style="list-style-type: none"> - I am in every object and every object is in use. - I am in every object, inner truth, Adhishtanam, Aham Sarveshu - Every object in me, Adhyasa Rupena, as superimposition, all objects resting in me, Sarvam mayi Vartate 	<ul style="list-style-type: none"> - I am not in any object and No object is in me. - I am not in them and they are not in me. - Since objects are of lower order of Reality - Mithya

- Available for experience as in dream.
- In fact as good as Non-existent.
- What is Mithya is Non-existent.

Definition of Mithya :

- What is experienced really, but not existent

Example - Dream :

- Since objects are not there - I am not in them and they are not in me

How I say I am not there?

- I - Atma not in any object because object is really not there.

Vice Versa :

- In infinite Pure Atma - No Baraha / No object is there.

- I am not in object / Objects not in me.
- Reason = Objective world experienced in reality from Paramartika Drishti, as good as Non-existent, like dream.
- World exists for Dreamer, Non-existent from wakers standpoint.
- Therefore I am unconnected to any object.
- Waker has no relationship with Dream Children.
- Since I am not related to them, they can't affect me.
- Problems of relatives affect me
- Problems of others do not affect me
- Sanghat - Dukham relationship brings problem.
- I am unaffected - Ever tranquil, Shanta.
- I make use of this knowledge for day to day life.
- Use as my Support - Aasthitha...
- SMS - Sent to Jnanam - I am Asangoham use Binary format.

Chapter 7 - Verse 5 :

अहो चिन्मात्रमेवाहमिन्द्रजालोपमं जगत् ।
अतो मम कथं कुत्र हेयोपादेयकल्पना ॥५॥

*aho cinmātram-evāham-indrajālopamaṁ jagat,
ato mama kathaṁ kutra heyopādeya-kalpanā. (5)*

O Marvellous! I am really pure Consciousness. The world is like a magic show. Hence, how and where can there be any notion of rejection or acceptance in Me? [Chapter 7 – Verse 5]

My Real Nature is Pure Consciousness :

- Why I refused to use Jnanam after repeated teaching.
- Why I am not improving, what is teaching?

I am Consciousness :

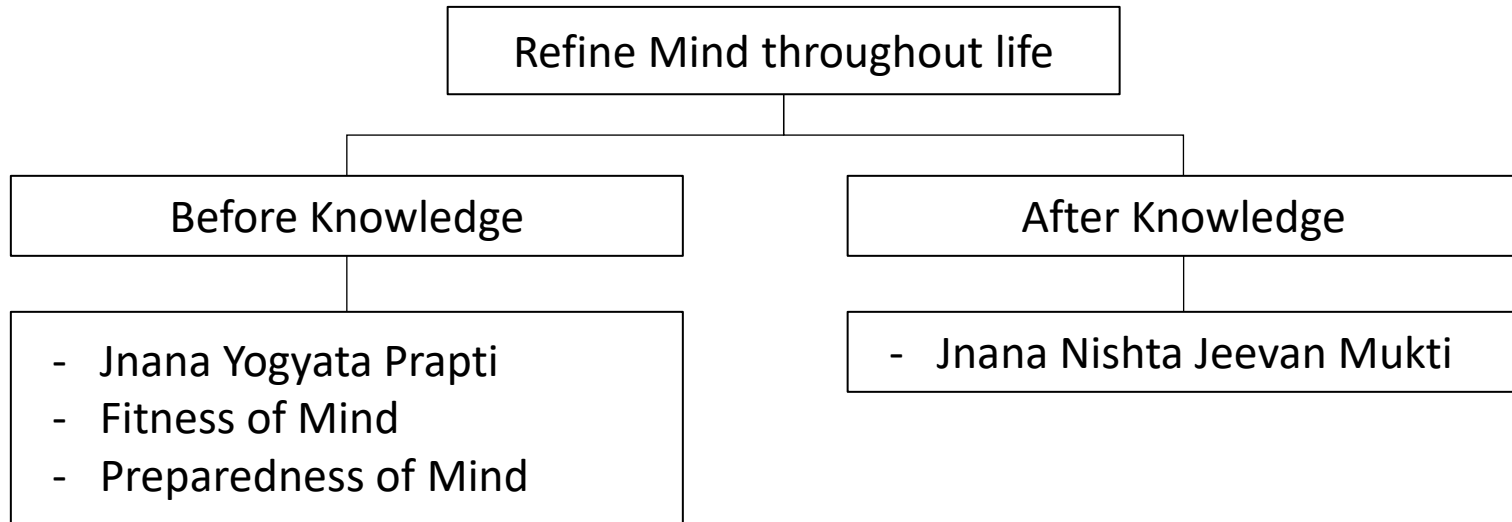
- Universe = family / Body / Mind - 3 Factors is like Magic show created by Mayaji - Bhagawan.

Nothing to give up	Taken
Hey am Idiom for transaction	Upadheya

- Seemingly do transactions in waking / dream.
- I Turiyam - Transaction free
 - Seeming transactions are there
- Atma = Avyavaharyam transactionless Mandukya Upanishad
- No space, as it is Kalpana - Not real, I transcend all transactions.
- What I do is entertainment - Life is sport not struggle.

Lecture 22

1) Sadhana for Spiritual student :

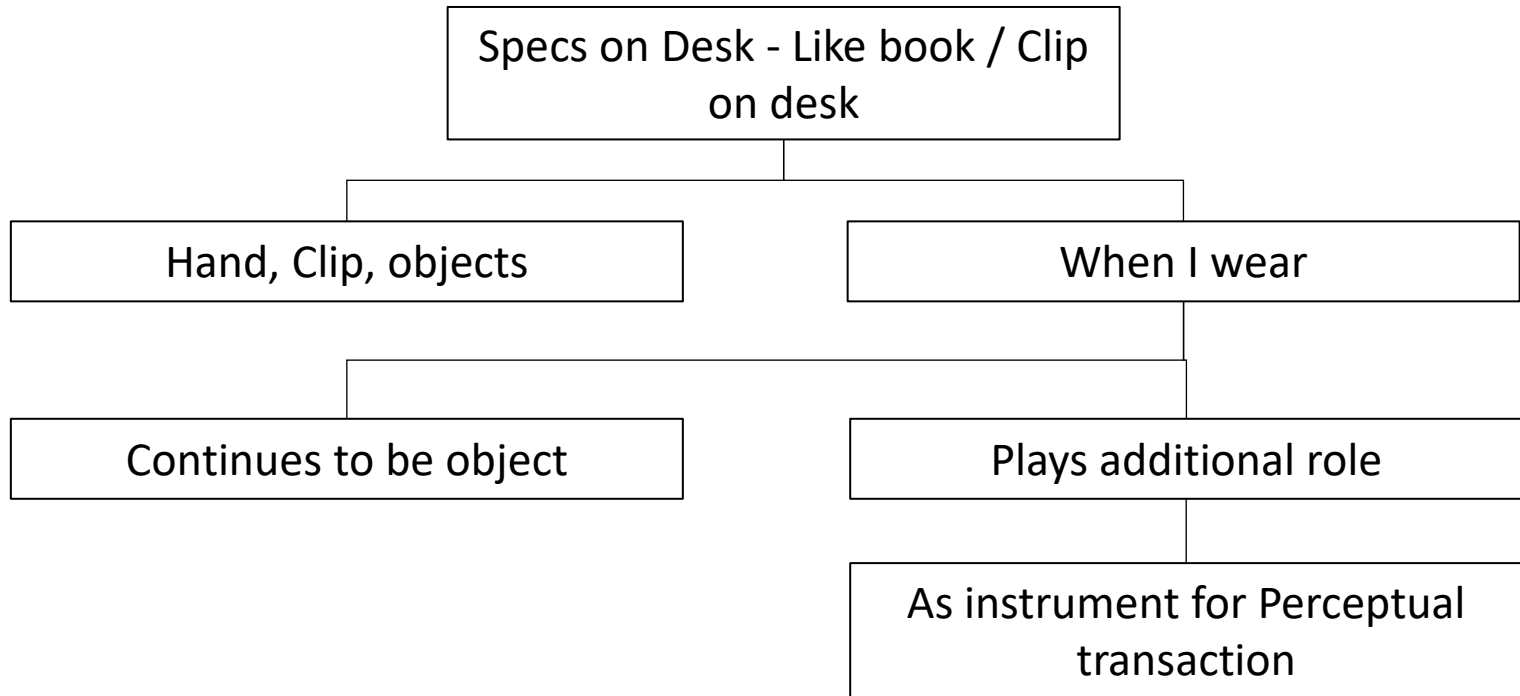


- Remember - Following lesson for refinement of Mind.

Mind and world are Mithya objects :

- World totally Mithya
- Mind - Mithya Object and Serves as instrument also for transaction.

1) Sadhana for Spiritual student :



- World = Object, Mithya.

2) Mind = Instrument (Mithya) object like specs :

- I am working for Jnana Nishta / Jeevan Mukti Sadhana

3) Mental refinement Unending, Life long process :

- No limit to mental refinement, make it finer 90%
- Purity never absolute in relative Plane, can improve always...
- Jeevan Mukti, on going process...
- Anybody can claim Jeevan Mukta w.r.t their Standard.

- Brahmavith / Varaha / Variyan / Varishtaha
- Life long Sadhana - I can never claim Siddha in relative Plane.

Summary of Lessons

(1)

- Body / Mind / Mithya object

(2)

- Refinement after Jnanam = Jeevan Mukti / Jnana Nishta

(3)

- Jeevan Mukti life long, on going, conceding, Never siddha

- Swamiji's also have scope to grow.

4) Jeevan Mukti is Secondary liberation :

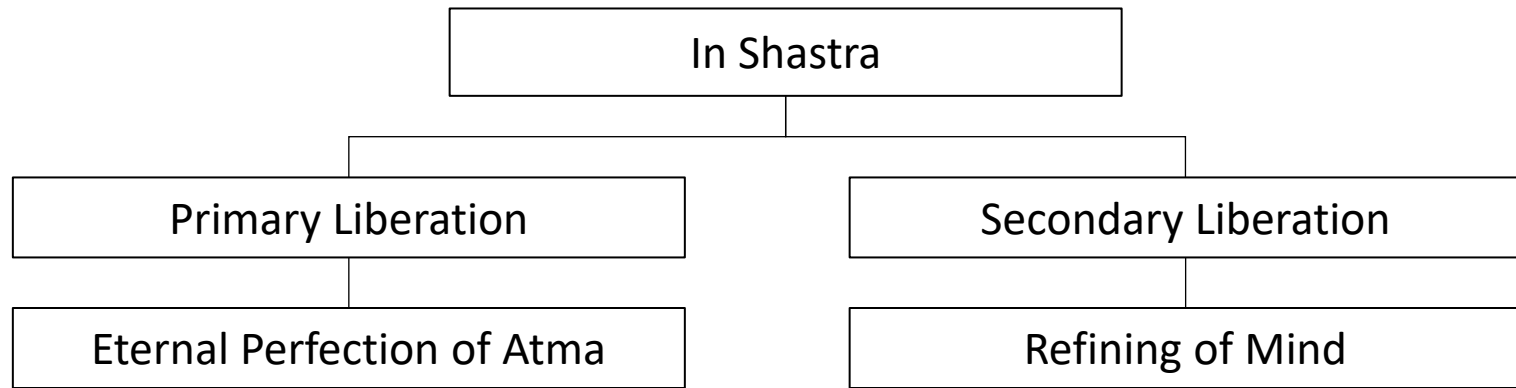
- (Gauna Mukti) because it is improvement of Mithya mind, which is object, not I subject, not real me.
- Its very important for improving quality of life.
- If mind terrible - Others also suffer.
- Jeevan Mukti attracts people to Vedanta, because it improves quality of life.
- Jeevan Mukti is Gauna Mukti, because it belongs to Mithya Mind, which is not real i.

5) What is primary liberation :

- Remembering fact : real I Atma am always liberated, not unending / Life long / on going process...
- Jeevan Mukti is condition of Mind - Secondary liberation

Real I - Never Sadhana :

- I am Nitya Siddha / from Atma Standpoint, from Jeevan Mukti Standpoint - Ever a Sadhana.
- I am unimprovable / Ever perfect / Nitya Mukta
- Jnani should happily Claim...



Gita - Chapter 2 :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

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

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

- Duhkhesvanudvignamanah = Secondary liberation, mental condition of Jnani.
- Gunateeta Atma = Primary liberation.

7th Chapter :

- Mukhya Mukti - Primary liberation with respect to Atma
- I am Ever free / Never Affected / Atma Svaroopā / No Raaga / Dvesha / Kama / Krodha / Viparita Bavana / No Worry / Never Sadhana - Nitya Siddha.

Chapter 7 - Verse 5 :

अहो चिन्मात्रमेवाहमिन्द्रजालोपमं जगत् ।
अतो मम कथं कुत्र हेयोपादेयकल्पना ॥५॥

*aho cinmātram-evāham-indrajālopamaṁ jagat,
ato mama katharṁ kutra heyopādeya-kalpanā. (5)*

O Marvellous! I am really pure Consciousness. The world is like a magic show. Hence, how and where can there be any notion of rejection or acceptance in Me? [Chapter 7 – Verse 5]

Primary Liberation :

- I am Satya Atma Pure Consciousness, unaffected by world / Raaga...

CHAPTER 8

BONDAGE AND FREEDOM

4 Verses

Chapter 8 :

- Gauna Mukti / Secondary liberation, Based on condition of mind
- To enjoy Jnana Nishta / Jeevan Mukta, Refine mind remembering 5 Lessons.
- Unending Process - Mental Refinement Chapter.

What is Samsara / Bondage?

- Based on mental condition
- From Atma, come down to Define Jeevam Mukti...
- Mind is in Bondage - when?

Chapter 8 - Verse 1 :

अष्टावक्र उवाच

तदा बन्धो यदा चित्तं किञ्चिद्वाञ्छति शोचति ।
किञ्चिन्मुञ्चति गृह्णाति किञ्चिद्धृष्यति कुप्यति ॥१॥

aṣṭāvakra uvāca

*tadā bandho yadā cittam kiñcid-vāñchati śocati,
kiñcin-muñcati grhṇāti kiñcid-dhr̥śyati kupyati. (1)*

Astavakra Said : It is bondage when the mind desires or grieves at anything; does reject or accept anything; does feel happy or angry at anything. [Chapter 8 – Verse 1]

- Mind is craving for things and grieves because of lack of those things. No child, “Korai” in the mind.

- Mind is craving for things and grieves because of lack of those things. No child “Korai” in the mind.

Chapter 8 - Verse 2 :

तदा मुक्तिर्यदा चित्तं न वाञ्छति न शोचति ।
न मुञ्चति न गृह्णाति न हृष्यति न कुप्यति ॥२॥

*tadā muktir-yadā cittam na vāñchati na śocati,
na muñcati na grhṇāti na hr̥ṣyati na kupyati. (2)*

Freedom is attained when the mind does not desire or grieve, does not reject or accept, does not feel happy or angry at anything. [Chapter 8 – Verse 2]

- Mind is Rejecting things in life.
- Mental clinging - Excited because of external condition.
- Loosing Poise, Balance, because of favorable, Unfavorable conditions.
- Mind craves, Grieves, Rejects, Clings, Excited, irritated = 6 Conditions = Bondage = Bandaha
- Liberation = Reduction of them
- FIR (Frequency, intensity, reduction) - Gradual Reduction of 6 Parameters

Chapter 8 - Verse 2 :

- Reasonable Jeevan Mukta = 6 Gradually Disappears.
- Doesn't reject old age, at Body level natural process, fact.
- Somebody gives, Takes title.

Chapter 8 - Verse 3 :

तदा बन्धो यदा चित्तं सक्तं कास्वपि दृष्टिषु ।
तदा मोक्षो यदा चित्तमसक्तं सर्वदृष्टिषु ॥३॥

tadā bandho yadā cittam saktam kāsvapi dr̥ṣṭiṣu,
tadā mokṣo yadā cittam-asaktam sarvadr̥ṣṭiṣu. (3)

It is bondage, when the mind is attached to any of the sensory perceptions. It is freedom when the mind is detached from all perceptions. [Chapter 8 – Verse 3]

- Bondage = Emotional Dependence on any external factor.
- Dependable on people, objects, situations conditions.
- Physical Dependence - inevitable for food / Shelter / clothing
- When object - Person - Situation, Starts going away - use it as Jeevan Mukti training Period - No Coffee.

Brihadaranyaka Upanishad :

- Disease used for Jeevan - Mukti training, by watching your mind.
- Are you complaining too much
- Are you a Gentle or Problematic sick person, watch your mind...
- When the mind is emotionally Dependent / Psychologically, then dependent on family members... but can love family.
- Family members, because they are dependent on me
- I should not depend on them - That is attachment / Samsara.

Moksha = Chitta Asaktam :

- If family says they don't Depend on us - its ok.

- When we want children to be dependent on us - it is our dependence.
- Mind is emotionally independent, then that condition is secondary - Keep on improving.

Primary liberation :

- I am ever free

Chapter 8 - Verse 4 :

यदा नाहं तदा मोक्षो यदाहं बन्धनं तदा ।
मत्वेति हेलया किञ्चित् मा गृहाण विमुञ्च मा ॥४ ॥

*yadā nāhaṁ tadā mokṣo yadāhaṁ bandhanam tadā,
matveti helayā kiñcit mā gṛhāṇa vimuñca mā. (4)*

When there is no ego-"I" there is "freedom", when there is ego-"I" there is "bondage".
Knowing thus, stop from accepting or rejecting anything playfully. [Chapter 8 – Verse 4]

- When I am dependent on external factors, I claim everything as mine - I become weak individual, I have weak I...
- Weak I is called Ahamkara which claims take things as mire.
- They belong to me - I belong to them.
- Emotional Stability depends on reliable Relationship.
- When no weak Ahamkara, Moksha...
- When weak I, small I, Drowned I, has Mamakara / Depends on relationships for Sanity.
- Mine means explosions
- I want to hold on - They want to Give up
- Don't cling onto anything or Reject anything remain effortlessly / Calmly... Peaceful.

Lecture 23

Liberation

w.r.t Atma

- Sravanam / Mananam Pradhanam
- Paramartika Drishti
- Claim I am ever liberated through Jnanam
- Primary liberation
- Mukhya Mukti through Vedantic Sravanam / Mananam
- Understand teaching

w.r.t Vyavaharika Ahamkara

- 'Nididhyasanam' Pradhana
- Antahkarana Drishti, Guna Mukti
- Mukti in which mind is refined
- Transformation
- Required for improving quality of life

Naishkarmya Siddhi :

- Atma is ever free irrespective of mental condition
- Nothing else is required other than this knowledge for liberation - Because liberation happens to be my Svarupam / Nature

c) Gauna :

- Vedanta standpoint has to Refine mind even after gaining knowledge - called Jeevan, Mukti - Jnana Nishta continues in 'Nididhyasanam' to improve Quality of life - Life long process...

- Never ending... Because Nobody can claim, perfect refinement of mind....

Ashtavakra 7th Chapter :

- Primary liberation emphasized, you are always free.
- World / Mind as good as Non-existent
- Where is quality of life

Gita - Chapter 4 :

ब्रह्मार्पणं ब्रह्म हविः
 ब्रह्माग्नौ ब्रह्मणा हुतम् ।
 ब्रह्मैव तेन गन्तव्यं
 ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
 brahmāgnau brahmaṇā hutam |
 brahmaiva tēna gantavyam
 brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Brahma Arpanam - No Sukha / Dukha from standpoint of Atma.
- Few can Assimilate, people come to Vedanta to improve quality of Mind.

Chapter 8 :

- Secondary liberation, mental refinement through ‘Nididhyasanam’ to improve quality of life.

Gauda Pada - Chapter 3 :

मनसो निग्रहायत्तमभयं सर्वयोगिना(णा)म् ।

दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ ४० ॥

manaso nigrahāyattamabhayaṃ sarvayoginā(ṇā)m |

duḥkhakṣayaḥ prabodhaścāpyakṣayā śāntireva ca || 40 ||

Yogi-s who do not follow the path of knowledge as declared in this Karika depend upon the control of their mind for fearlessness and destruction of misery, and also the knowledge of the Self and eternal peace. [3 - K - 40]

- 'Nididhyasanam' = Mano Nigraha in Mandukhya.

Topic in Chapter 9 :

- Nididhyasanam = Sadhana Chatushtaya Sampatti - Before Vedanta study

After Study :

- Jeevan Mukti / Jnana Nishta Sadhana, taming the mind...
- Learn to handle mind / Throughout life.

CHAPTER 9

INDIFFERENCE

8 Verses

Chapter 9 - Verse 1 :

अष्टावक्र उवाच

कृताकृते च द्वन्द्वानि कदा शान्तानि कस्य वा ।
एवं ज्ञात्वेह निर्वेदाद्भव त्यागपरोऽव्रती ॥१॥

aṣṭāvakra uvāca

*kṛtākṛte ca dvandvāni kadā śāntāni kasya vā,
evam jñātveha nirvedād-bhava tyāgaparo'vratī. (1)*

Astavakra said : To whom do the conflicts of duties performed and not performed and of the pairs of opposites belong? When do they cease? End for whom? Having thus fully enquired, through complete indifference to the world, become passionless and be devoted to renunciation. [Chapter 9 – Verse 1]

- Primary Sadhana for Refining mind - Handle Raaga / Dvesha, craving / Holding to things, expectations.
- Dvesha = Mental Resistance to choiceless situation
- Mind Mangement = Neutralization of Raaga / Dvesha...

How to do Neutralization?

1) World is a mixture of pairs of opposites :

- If you are attached to something, you will have hatred for opposites.
- Understanding - Pairs of opposites is creation only, is method of handling his Raaga / Dvesha, Loss / Claim, Birth / Death.
- Arrival / Departure - Success / Failure

- Youth / Old Age - Health / Disease
- Cant Remove it from the world... Only can change attitude...
- Accept both with equanimity is only Remedy to Refine mind
- 2 Opposites will never go away, from the world - That is nature of world...
- Truth of Vyavaharika Prapancha - world has opposites - All Additions in life has opposites.
 - Kruta - Communion
 - Akruta - Omission
- Because I am finite with Limited knowledge.
- Ahamkara - Never Perfect...
- Nobody can avoid... Only Bhagawan free from regret.

Taittiriya Upanishad :

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

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

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

In old Age - Mental Screen :

- Omission / Commission will come
- I planned to meditate upon you after Retirement - Now Mental Screen - Kruta / Aruta comes and No Switch off

Brihadaranyaka Upanishad :

- Sign of Jnana Nishta
- Mind not disturbed by Krutam / Akruta...
- Paris of Opposite cant be avoided in Vyavaharika Prapancha...
- Don't Dwell on omissions / Commission.
- Reject them as vyavaharika facts... Learn to accept them by transcending Raaga / Dvesha
- I have Dvesha towards myself - Self hatred...
- Children ready to forgive, I am not forgiving myself!!
- I hate myself because of Dvesha - Be committed to renunciation of Raaga / Dvesha...
- Highest renunciation at mental level is Raaga / Dvesha renunciation.
- Vratam = Religious practices, useless to change worldly situation, world can't be Changed.
- Therefore change your mind.

Chapter 9 - Verse 2 :

कस्यापि तात धन्यस्य लोकचेष्टावलोकनात् ।
जीवितेच्छा बुभुक्षा च बुभुत्सोपशमं गताः ॥२॥

*kasyāpi tāta dhanyasya loka-ceṣṭāvalokanāt,
jīvitecchā bubhukṣā ca bubhutsopaśamaṁ gatāḥ. (2)*

Rare indeed, my son, is that blessed person whose passion for living, desire to enjoy and hunger to learn and know have been extinguished by observing the ways of men.

[Chapter 9 - Verse 2]

Attachments - Difficult to Give up :

- See Dosha of attachments and give up.
- Body Medium for attachment and entertainment, think body is young and young and will die...
- When old, source of pain.
- Blessed one gets detachment from family.
- Some Pleasures Dependent on youthful Body - Muruka - requires healthy teeth.
- Attachment to knowledge - Intellectually Active - Crazy for knowledge, you can never get all knowledge.
- Brain loses Capacity to learn and remember, all up - Look Similar...
- Bubhuksha - To enjoy

3 Attachments gone for
wise

Sense organs

Knowledge

Body

- Understand Limitations of own body by looking at others.

Chapter 9 - Verse 3 :

अनित्यं सर्वमेवेदं तापत्रितयदूषितम् ।
असारं निन्दितं हेयमिति निश्चित्य शाम्यति ॥३॥

*anityam sarvam-evedam tāpa-tritaya-dūṣitam,
asāraṁ ninditaṁ heyam-iti niścitya śāmyati. (3)*

The Man of Wisdom becomes serene by realising that this world indeed is transient, filthy with the triple misery, worthless, contemptible and as something to be rejected.
[Chapter 9 – Verse 3]

- Raaga / Dvesha reductions take place by proper attitude towards world.
- Healthy attitude - world wonderful / Healthy field as Sadhana... As means to attain spiritual Goal.
- World not sadhana - End in itself.
- World as Sathyam - Criticized
- Name / Power / fame / Relationship / Money
- Defects of world - when you want to chose world as Destination.

1) Sarvam Anityam :

- Unpredictable / Unsustainable / Uncontrollable.

2) 3 Types of pains - intrinsic in it - No Perfect setup :

Adhyatmam	Adibautika	Adideivika
Pain from Body / Mind	Surrounding living beings / Jivas / Pranis	Natural forces by Devatas / Warming

3) Asaram - Mithya - Not intrinsic :

- Reality / Hollow / Fame - Great only from Distance.
- It can give only Pratibimba Ananda Reflected Pleasure.
- I am original pleasure - Fake when I enjoy.
- New Hours - white Building - Great - Sanyasa Ashrama - Disappointed.
- Discover Joy only in Atma - Sanyasa has Dvanda...

Lecture 24

Chapter 9 - Verse 4 :

कोऽसौ कालो वयः किं वा यत्र द्वन्द्वानि नो नृणाम् ।
तान्युपेक्ष्य यथाप्राप्तवर्ती सिद्धिमवाप्नुयात् ॥४ ॥

*ko'sau kālo vayah kim vā yatra dvandvāni no nṛṇām,
tānyupekṣya yathāprāptavartī siddhim-avāpnuyāt. (4)*

What is that time or that age, in which the pairs of opposites do not exist for man? He who, abjuring these, rests contented with what comes to him unasked, reaches perfection.
[Chapter 9 – Verse 4]

- Vedanta can be used to improve Quality of mind.
- Karma Yoga / Upasana Yoga / Sravanam - Mananam - Helps to improve
- Aim = To improve Quality of mind, no end - Mind cant be perfect, because of problems of mind from Many births...
- Process of improving Quality of mind called Jnana Nishta, Jeevan mukti, After Jnanam.
- Mind is Mithya - I Am Atma, not affected by mental conditions.
- Claiming this fact is Primary Liberation

This is Primary teaching :

- Then come down to Vyavaharika level come to secondary liberation... which is improving Quality of mind, by 'Nididhyasanam', after Jnanam.
- Not becoming enslaved by powerful Raaga / Dvesha.

- Mind is of Poor quality when we are overpowered by Raaga / Dvesha.
- Mind should not be under grip of Raaga / Attachment / Expectation / Dvesha - Rejection - Aversion.
- Mind in grip of Raaga / Dvesha, will make life miserable.
- Will judge every event / Person, judging mind will disapprove many situation.
- Disapproval expresses as negative Emotion - Anger / Jealousy / Depression / Frustration / Regret / Emotions / Because mind Does not approve that person / Act.
- Disapproved of various intercuts and Stronger emotions...
- Conditions of mind / And a strong disapproval expresses as Disturbing emotions.
- Practice - 'Nididhyasanam' - See Mithyatvam of world, watch mind and see - What are powerful expectations.
- Then FIR comes down at thought / Word / Body level, get free from Slavery of Raaga / Dvesha by FIR reduction - 'Nididhyasanam'
- Nobody can claim secondary liberation - Jeevan Mukti...
- Can claim Siddha w.r.t primary liberation only.
- Aham Nitya Budha / Shudha Mukta Atma Asmi.
- Dwandhas will be there, Jnani has Prarabda w.r.t Body / Mind complex, gives up Strong binding Raaga expectations
- Wedding sprinkler / Coconut, giver - No Judgement.
- Similarly is Jeevan Mukta, whatever comes / Goes, accept Quality of Mind.

Allow life to flow :

- Life not stagnation youth comes and goes...
- Yatha Prapti / Varti idiom, comes / Goes

Chapter 9 - Verse 5 :

नाना मतं महर्षीणां साधूनां योगिनां तथा ।
दृष्ट्वा निर्वेदमापन्नः को न शाम्यति मानवः ॥५॥

*nānā matam maharṣīṇāṁ sādḥūnāṁ yogināṁ tathā,
dr̥ṣṭvā nirvedam-āpannaḥ ko na śāmyati mānavaḥ. (5)*

Where is that man, who having observed the diversities of opinions among the great seers, sages and yogins, and thus becoming completely indifferent, does not attain tranquillity.
[Chapter 9 – Verse 5]

- Pairs of Opposite in Religion and philosophy also
- Vishnu - Shiva - Adventism go to spiritual well...
- Don't develop strong Raaga / Dvesha towards system of philosophies.
- Mandukya - Gauda
- Sankhya - Kapila Muni
- Yoga - Patanjali - Many infinite Atmas - Each infinite
- All standpoints are Vyavaharikam as long as Triputi - Pramatra / Pramana / Prameya is there, Different views will be there...

Sankhya : Kapila Muni Rishi

- As standpoints changes - views Different
- In Relative world no absolute truth
- If Bangladeshi - will be happy in cricket match
- If Indian - will be sad in cricket match

Advaitin :

- Viewer / viewed duality gone...

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāram
prapañcopaśamaḥ śāntaḥ śivamadvaitaḥ
caturthaḥ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

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

- Nantaprajnam - Don't hate others...
- In Vyavaharikam - differences in Opinions will always be there.
- Nirvedam - Vairagyam = Transcending Raaga / Dvesha.
- Therefore Advaitin Accommodates all Deities...

Aim :

- Transcend Relativity and come to Paramartikam...
- Where no Duality, such human who practices 'Nididhyasanam', his mind will be Quieted...
- He will be free from emotional Disturbances "FIR" will come down.

Chapter 9 - Verse 6 :

कृत्वा मूर्तिपरिज्ञानं चैतन्यस्य न किं गुरुः ।
निर्वेदसमतायुक्त्या यस्तारयति संसृतेः ॥६॥

*kṛtvā mūrti-parijñānaṁ caitanyasya na kiṁ guruḥ,
nirveda-samatā-yuktyā yastārayati saṁsṛteḥ. (6)*

He who apprehends the true nature of pure Consciousness, by complete indifference to the world, by equanimity and by logical reasoning and thus saves himself from the round of birth and death-is the not really the spiritual guide? [Chapter 9 – Verse 6]

Who should be my Guru if different Systems / Philosophies are there?

- Go to that System which takes me beyond relative world...
- In Relative world, there is always Scope for Raaga / Dvesha.
- Take to systems which helps to transcend Duality.

Choose Advaitam :

- Go beyond Dvaitam

Gauda Pada :

- Advaitam is relative as opposed to Dvaitam
- Advaitam takes you beyond relative opposites - such person is ultimate guru.

Definition of Guru :

- Person who follows initial 3 Sadhanas of Nirvedaha / Samata / Yukti.

1st Vairagyam :

- Reduction of Raaga / Dvesha

Gita - Chapter 2 :

रागद्वेषविमुक्तैस्तु
विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा
प्रसादमधिगच्छति ॥ २-६४ ॥

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

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

2nd :

- Equanimity / poise of mind, Consequence of nirveda, Sadhana Chatushtaya Sampatti - Viveka / Vairagyam.
- Reduce attachment - brings calmness of mind.

Gita - Chapter 2 :

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

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

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

- Am I progressing or not - how I know?

Clue :

- Samatvam Yoga Uchyate
- Mind enjoys poise during provoking situation...
- Yukta = Vedanta Vichara by which you know absolute ‘Paramatma’ Satyam.
- By Vairagyam / Samata / Vichara - Sravanam / Mananam / Nididhyasanam secondary liberation...

- Life long - Gain knowledge of Svaroopā Chaitanyam.
- Consciousness not past / Product - Know nature and Say I am Satchit...

This is result of 3 Sadhanas :

- Person saves himself from samsara
- Real guru is the one who takes me behind Dvaitam to Advaitam.

Chapter 9 - Verse 7 :

पश्य भूतविकारांस्त्वं भूतमात्रान् यथार्थतः ।
तत्क्षणाद्धन्धनिर्मुक्तः स्वरूपस्थो भविष्यसि ॥७॥

*paśya bhūta-vikārāṁs-tvaṁ bhūtamātrān yathārthataḥ,
tat-kṣaṇād-bandha-nirmuktaḥ svarūpastho bhaviṣyasi. (7)*

Recognising the modifications of the elements as nothing in reality, but the five elements themselves, you will at once be free from their bondage, and thus abide in your true nature.
[Chapter 9 – Verse 7]

How to do Nididhyasanam?

- Reduce Raaga / Dvesha / FIR / Refine mind, 3rd sloka method
- If you see limitation of world - You will never get attached to world - World cause of joy / sorrow.
- Body enjoys - 1st half of life
- Body suffers - 2nd half of life.

Therefore don't get attached to body.

- See limitation of body/world/ mind.
- See Anityatvam / Tapatyatvam in world.

Another method here : Asaram :

- World which appears to be tangible / Solid, is changing Nama / Rupa...
- No substance in the world, it is hollow.
- World / Relative = 5 elements with different Nama / Rupa shapes matter, bundles in reality.

Chandogyo Upanishad :

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

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

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

You will be free from clutches of attachment :

- To Rs 1000 Counterfeit - You have no attachment - world = counterfeit...
- Abide in only reality which is Chidananda Rupaha, Shivoam Shivoam... (Nirvana Shatkam)

Nirvana Shatkam :

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

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

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

- While doing duty, don't think of unreality
- When you start expecting in return, then we get deluded. Remember this fact. Drop all Expectations
- Where to find Security - In Atma!
- It will Naturally happen in 'Nididhyasanam'

Chapter 9 - Verse 8 :

वासना एव संसार इति सर्वा विमुञ्च ताः ।
तत्त्यागो वासनात्यागात् स्थितिरद्य यथा तथा ॥८॥

*vāsanā eva saṁsāra iti sarvā vimuñca tāḥ,
tattyāgo vāsanātyāgāt sthitiradya yathā tathā. (8)*

Desires alone constitute the world; therefore, you please renounce them all. The giving up of desires is the renunciation of the world. Now you may live anywhere you like.
[Chapter 9 – Verse 8]

- Raaga / Dvesha Vasana = Samsara
- Powerful Attachment - Aversion which have become habit in the mind = Samsara.
- Intellectually / Verbally Say - Mithya
- In Deep heart, attachment comes / continues, crying I say - Aham Brahmasmi!

Therefore Vasana kshaya Important :

- With respect to Secondary liberation.
 - Sub-conscious mind brings Raaga / Dvesha, bring it out deliberately in Meditation and Negate them.
 - Health / Money / Issues - Raaga / Dvesha bring in Meditation and Knock off.
 - All relation come together because of Prarabda karma.
 - Get separated because of Prarabda... Nobody belongs to anybody.
 - Come and go because of karma
 - Samyoga / Viyoga because of Karma
- } Practice in 'Meditation' to get-out of family disturbances

Vimucha = Give-up!

- Reduction of Vasana is life long process...

CHAPTER 10

DISPASSION

8 Verses

Lecture 25

1) Mano Nigraha :

- Mental Discipline Determines quality of legs / Jnana Yogyata / Jnana Prapti / Nishta Prapti / Phala Prapti.

Gauda Pada :

- Prabhkaha self knowledge / Ananda / Shanti depends on Mano Nigraha...
- This discipline read not as Asurama / Gunahasta / Sanyasa.

Conclusion of Chapter 9 :

1) Let any lifestyle continue have “Mano Nigraha”

- Mind control, life long Pay attention to mano Nigraha, same topic in Chapter 10.

Chapter 10 - Verse 1 :

अष्टावक्र उवाच

विहाय वैरिणं काममर्थं चानर्थसङ्कुलम् ।
धर्ममप्येतयोर्हेतुं सर्वत्रानादरं कुरु ॥१॥

aṣṭāvakra uvāca

*vihāya vairiṇam kāmam-arthaṁ cānartha-saṅkulam,
dharmam-apyetayor-hetuṁ sarvatrānādaram kuru. (1)*

Having given up "desire" (kama) which is the enemy, "wealth" (artha - worldly prosperity) which is attended with mischief, and "piety" (dharma - performance of good deeds) which is the cause of these two, cultivate indifference to everything. [Chapter 10 – Verse 1]

- Acquire Vairagyam detachment
- Attachment is powerful enemy of mind
- Handing 'Raaga', Attachment, most important

Attachment also called

Vasana

Kamaha

Raaga

Spriha

Trishna

- Vairagyam = Freedom from Grip of attachment
- Kama expresses as desire to control object / Person - Now and in future
- Eagerness to control is mental commitment / Preoccupation / Company / Business / family / wife / I want to control.
- There is Anxiety for object of attachment.

Truth :

- I cant control any object / Children, to give up anxiety - Drop attachment and Desire to control objects and people around, without Vairagyam - No peace of mind, should I be indifferent?

Love	Attachment
<p>i) Contributes and forgets consequences :</p> <ul style="list-style-type: none"> - Doctor contributes towards Health / No anxiety - Surgeon has no Anxiety - Family wants to control result of surgery 	<p>i) Controls and worry's, anxious about consequence :</p> <ul style="list-style-type: none"> - Jnanam useless - Previously worried - Ajnani / Now worried Jnani! - Because I have not dropped desire to control Anatma

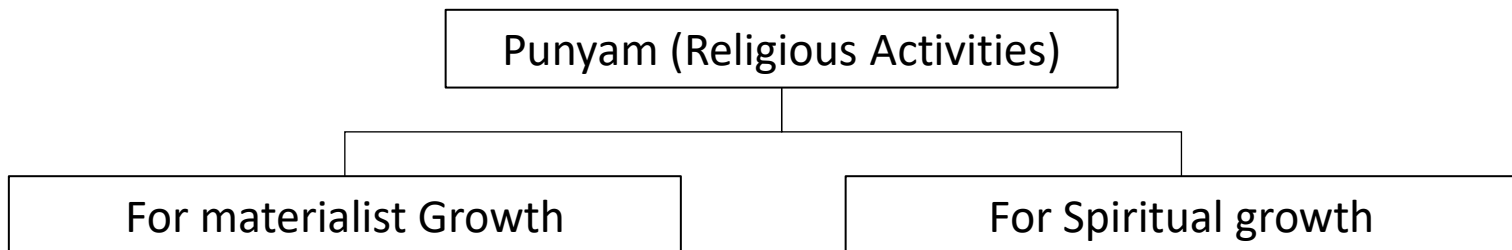
- Anatma goes through laws of karma - Jnani does what he can do - Macro level
- Worries not my responsibility.
- Inaction and Reaction unhealthy - Worry less, contribution important.

Dropping Exercise	Controlling health through Exercise
Indifference	Attachment

- Contribute to health through exercise, Forget about conditions of body...
- Body sick / Healthy - Face it = Contribution and detachment.
- Vairagyam without Jnanam gives better peace of mind than Jnanam without Vairagyam.

Chapter 10 - Verse 1 :

- Greatest obstacle = Kama desire to control Anatma...
- Kama Purushartha = Objects of pleasure / Entertainment.
- Artha = Objects of security
- Dharma = Punyam acquired through religious activities



- This verse - Attachment and Dharma/ Artha / Kama for materialistic world
- All 3 unpredictable / Uncontrollable / Unsustainable, therefore enemy.

Uddhava Gita - Bikshu Gita :

- Use religious activities to improve mind and detachment

Chapter 10 - Verse 2 :

स्वप्नेन्द्रजालवत् पश्य दिनानि त्रीणि पञ्च वा ।
मित्रक्षेत्रधनागारदारदायादिसम्पदः ॥२॥

*svapnendrajālavat paśya dināni trīṇi pañca vā,
mitra-kṣetra-dhanāgāra-dāra-dāyādi-sampadaḥ. (2)*

Look upon friends, lands, wealth, houses, wives, presents, and other such objects of fortune as a dream or as a magician's show, lasting only a few days - just three or five.
[Chapter 10 – Verse 2]

- When there is attachment, you will try to control, but you can't control.
- Creation = Live Indrajala Svapna / Magic show.
- Can't say why / How it appears - Because of Vasanas - Svapna generated.

Why bad / Good dream today?

- Cause / Duration - inexplicable / uncontrollable laws - Mayikam
- Experience without judgement / Contribute to improve.
- Don't bother about consequences - world / Dharma / Artha / Kama / Anatma = Magic world / Svapna.
- From standpoint of infinite I - Life short.

- We think world is going to remember us, Rama / Krishna - came and went...
- Turn to Sashwatam / Permanent...
- Preoccupation and control of money / Friends / Properties / House / wife / inheritance - No use.

Attachment expresses as anger :

- Drop desire to control - Accept future as it unfolds....

Vairagya Shatakam :

- Oh! Mind! Why are you wandering - Here and there.
- When things have to happen - They will happen

Fatalism :

- When you stop contribution, not control / Contribute to future, and drop worry
- Without regret of Past / Without anxiety of future...
- What comes to you - without your Plan - Nothing wrong in enjoying when it comes...

Example :

- Panner and Veththilai Pakku Man in wedding - Be like that!

Chapter 10 - Verse 3 :

यत्र यत्र भवेत्तृष्णा संसारं विद्धि तत्र वै ।
प्रौढवैराग्यमाश्रित्य वीततृष्णः सुखी भव ॥३॥

*yatra yatra bhavet-trṣṇā saṁsāraṁ viddhi tatra vai,
prauḍha-vairāgyam-āśritya vītatṛṣṇaḥ sukhī bhava. (3)*

Know that to be the world, wherever there is desire. Cultivating strong dispassion, go beyond the desire and be happy. [Chapter 10 – Verse 3]

- What percentage of Vairagyam is required?
- What percentage of attachment is achieved?

What's ceiling?

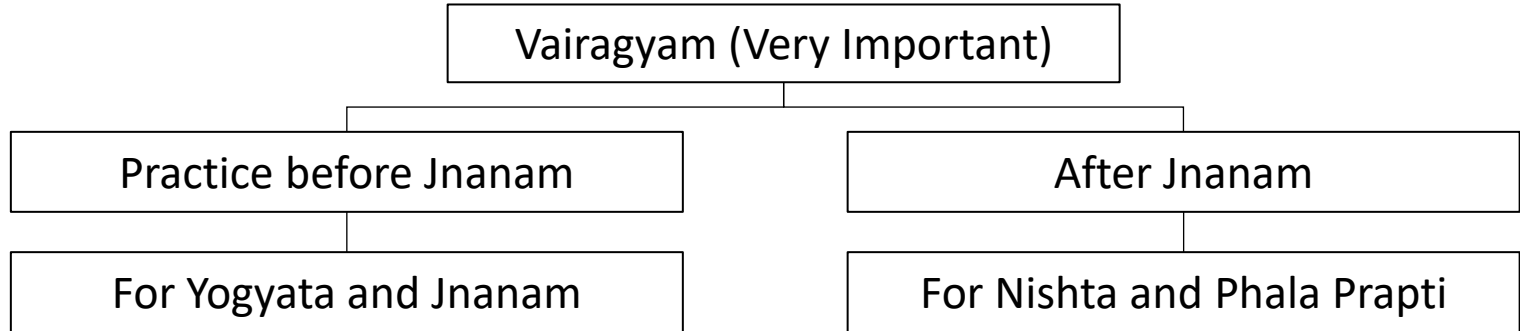
- Not one attachment allowed

Any attachment - Cause of anxiety / worry

- One string of balloon tied to ground cant fly to freedom and float in air. Similarly cant control anything...

Vivekachudamani Obstacles :

- Shastra Vasana(Develop initially and Drop) / Loka Vasana / Deha Vasana



- Whatever is source of worry is our attachment - Co / Money / Family

Chapter 10 - Verse 4 :

तृष्णामात्रात्मको बन्धस्तन्नाशो मोक्ष उच्यते ।
भवासंसक्तिमात्रेण प्राप्तितुष्टिर्मुहुर्मुहुः ॥४ ॥

*tr̥ṣṇā-mātrātmako bandhas-tannāśo mokṣa ucyate,
bhavāsamsakti-mātreṇa prāpti-tuṣṭir-muhurmuhuh. (4)*

Desire is the soul of bondage and its destruction is said to be Liberation. By non-attachment to the world alone does one attain the constant bliss of the realisation of the Self.
[Chapter 10 – Verse 4]

- Bandaha / Moksha / Samsara - Definition in terms of Raaga / Vairagya
- Bandaha always in form of attachment / Trishna moksha = Detachment
- If Jnanam not supported by Vairagyam - unhappy Jnani
- Academic scholar = Vairagya Rahita jnani
- Jeevan Mukta = Vairagya Sahita Jnani

Very Important :

- Here Vairagyam glorified more than Jnanam. Level of contentment / Happiness will increase by increasing Vairagyam, Jnanam enhances peace.
- Without Vairagyam - increasing Jnanam - No peace.

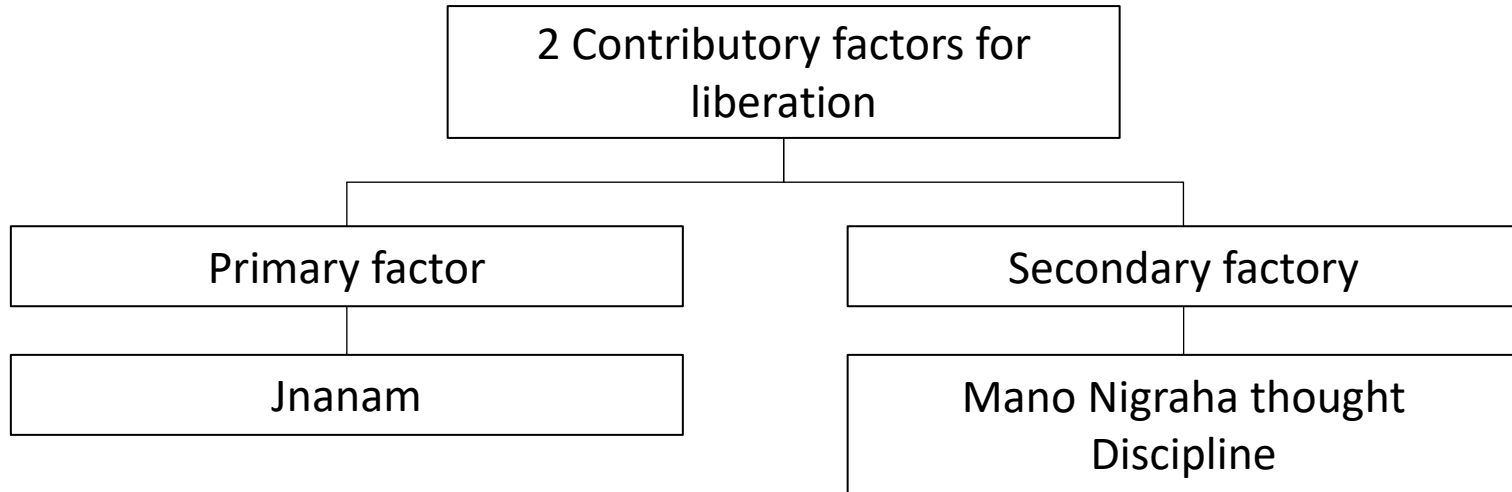
Samsakti	Asamsakti
Attachment	Detachment to world / Body / Mind / Family

Get Trishna :

- Peace / Curtailment / happiness
- Muhur Muhur = Means constantly
- Attachment unknowing's creeps into me.

Lecture 26

1) :



2) Chapter 10 - Verse 4 :

- Vairagyam is most important supportive cause

How Raaga, obstructs benefit of knowledge?

- In Attachment, I control object of attachment
- Greater attachment - Business / Money / We take charge of their entire Movement...
- In attachment, I control their future.
- We have power to contribute, not to control
- Since I don't have control, Anxiety - Stress
- Ahamkara is sick "I" - Distressed I - Worried I / Hostage taken I / Kidnapped I / Arrested I.

- Then it is impossible to say Ahamkara is Mithya / insignificant / ignorable because its sick / heavy / loaded.
- Can't negate body when its sick.
- Mithyatva Nischaya requires healthy Anatma, light / Detached Ahamkara required for Vedanta class to listen.
- Greater Raaga / Greater Ahamkara - more difficult to say it is Mithya...
- Raaga makes Ahamkara Mithyatva Nischaya very difficult.

Vairagyam makes it very easy to say :

- Ahamkara is Mithya - If already light, will get pushed easily.
- Ahamkara Mithyatvam is required for Sakshi Satyatva Nischaya.
- Only when I displace Ahamkara, then alone I can claim I am Sakshi.
- Only when I push out Ahamkara, Sakshi is claimed, coup takes place.

• Throne of mind occupied by Ahamkara - Now - Tyrant king.

- When he is dislodged - I Sakshi can claim
- As Sakshi alone, I can claim permanent peace / Sensitivity / Happiness.

• Ahamkara is hostage to Prarabda - It can never dictate permanent peace, happiness.

- As Sakshi I can Say - Na me Dvesha Ragau..... Na Dharmo / Kama / Moksha....

Nirvana Shatkam :

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

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

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

- I can say and Mean... Aham - Chidananda Rupaha Shivoham...
- When Sakshi is Ruling, Ahamkara is disabled - Becomes light...
- Contribute to family - Never control their future, which is dependent on Prarabda.

Gita - Chapter 2 :

कर्मण्येवाधिकारस्ते
मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूः
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikārastē
mā phalēṣu kadācana |
mā karmaphalahēturbhūḥ
mā tē saṅgō'stvakarmani || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

- Karmani Eva Adhikara - Ma Phalesu kadacana...
- Admission of child to school, you can get - Extra, by student only
- Attachment alone is bondage
- Detachment Causes liberation
- Distressed Ahamkara should be De-stressed Ahamkara - Moksha... Get both Jnanam and Vairagyam.

Chapter 10 - Verse 5 :

त्वमेकश्चेतनः शुद्धो जडं विश्वमसत्तथा ।
अविद्यापि न किञ्चित्सा का बुभुत्सा तथापि ते ॥५॥

*tvam-ekas-cetanaḥ śuddho jaḍam viśvam-asat-tathā,
avidyāpi na kiñcit-sā kā bubhutsā tathāpi te. (5)*

You are the one, pure Intelligence. The universe is inert and unreal. Ignorance also is non-existent. What then can you yet desire to know? [Chapter 10 – Verse 5]

- Tvam Ekaha - Chetana Shudhaha you are one without Second, Nature of pure Consciousness, Not part - Not contaminated with anything.
- Sadeha and Videha - Only from Ahamkara Angle
- I am ever free from Dehaha, observed universe = Vishvam / Asat / Jadam.
- Objective family / Body / Mind / Infrastructure setup (Inert / Mithya)

What about cause of this Universe?

- Ignorance / Maya / Cause of Unreal Universe is Mithya / Asat...
- Don't be attached to knowledge of god
- Understand Mithya as Mithya, don't probe more and More, more Mysterious it becomes.

Debate :

- Fate / Freewill controls life?

Sad - Darshanam :

- Vidhi or mathi? Will or fate - No conclusion in Mithya world
- Karanam is Karyam
- Karyam is Karanam
- Never can pinpoint
- Abide in Ananda Svaroopam and watch Drama unfolding
- Maya = Magical Snow - Don't Probe
- We all have intellectual curiosity to probe into Anatma
- Creation - Rootless

Chapter 10 - Verse 6 :

राज्यं सुताः कलत्राणि शरीराणि सुखानि च ।
संसक्तस्यापि नष्टानि तव जन्मनि जन्मनि ॥६॥

*rājyaṃ sutāḥ kalatrāṇi śarīrāṇi sukhāni ca,
saṁsaktasyāpi naṣṭāni tava janmani janmani. (6)*

Kingdoms, sons, wives, bodies and pleasures have all been lost to you, life after life, even though you were attached to them. [Chapter 10 – Verse 6]

- Maya creation - intellectually inexplicable, Logically uncategorizable.
- Experience of Maya - Unstoppable
- Magic universe Unfolds - Presents experiences - Terrible, Neutral, favorable.
- Anaadikala - Allow the world to Unfold.
- Take the march past salute - Don't resist things, Experiences, Unfolding.
- You can't hold, Fix Anything, it will go away, enjoy arrival / Departure.
- We hold to our Mini empire and try to control - Children / Wife / Sthula Sukshma Shariram in every Janma...

Nature of Maya :

- Can contribute - Share wisdom - Body Bhagawan gives for using, not for owning.

Nature :

- Every Jiva works for freedom / innate desire
- Enjoy Arrival and freedom to depart.

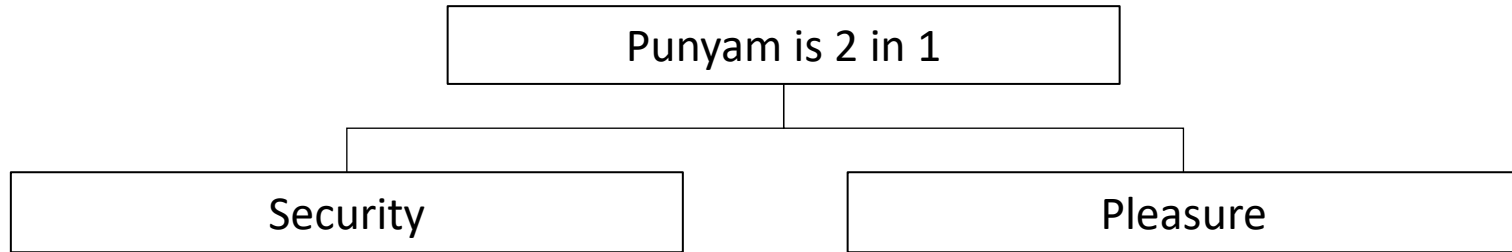
Chapter 10 - Verse 7 :

अलमर्थेन कामेन सुकृतेनापि कर्मणा ।
एभ्यः संसारकान्तारे न विश्रान्तमभून्मनः ॥७॥

*alam-arthena kāmena sukṛtenāpi karmaṇā,
ebhyaḥ saṁsāra-kāntāre na viśrāntam-abhūn-manah. (7)*

Enough of wealth, desires and pious deeds! In the wilderness of the world, the mind did not find repose in these. [Chapter 10 – Verse 7]

- Dharma - Punyam - Artha - inert things possessions, Persons which give Security.
- Kama, inert things, Relations, People which give Pleasure
- TV / House / Money / Gold....



- Possessions and People - For Security or pleasure are Maya / Anatma
- Arrival / Departure - Drishyam

Papam : Gives Pain

- Our Body Gives Punyam and Papam by Attachment to them, Mind Never Got rest / Peace.
- Always, feel, future will be better.

Chapter 10 - Verse 8 :

कृतं न कति जन्मानि कायेन मनसा गिरा ।
दुःखमायासदं कर्म तद्द्याप्युपरम्यताम् ॥८ ॥

*kṛtaṁ na kati janmāni kāyena manasā girā,
duḥkham-āyāsadaṁ karma tad-adyāpy-uparamyatām. (8)*

For how many births have you not undertaken hard and painful work with your body, mind and speech? Hence, cease them, at least today! [Chapter 10 – Verse 8]

- Struggling for Decades to control Anatma - Abide in Atma.
- Freedom from influence of Anatma is goal of life.
- Action Done by Body / Mind (Thoughts) / Mouth (words spoken)
- Don't Master Anatma - Abide in Atma - Nitya Ananda Svarupa...
- Mano Jayaha Instead of Loka Jayaha.
- Falsify Ahamkara = Nitya Phala Praptihi.

Lecture 27

1) Chapter 9 :

- Vairagyam must go with Jnanam.

2) If benefit of Vedanta is Lacking :

- Cause is lack of ideal condition, vairagya Atmosphere missing.
- Vairagyam = Healthy attitude / Appropriate
= Mature - Attitude towards world, Neither Raaga / Dvesha
- After Atma Jnanam one has to confront world as per Prarabda.
- We only study nature of Atma
- Never are going to confront Atma
- What we confront is Anatma only / Experienced perceived world.

Vedanta :

- Helps to get healthy attitude of world = Objective appreciation of Anatma as it as without coloration / subjectivity.
- We lack objectivity because we look at world with respect to Body.
- Once I identify with Body, I become part of world and I cant look at world objectively.
- My Business / Family / My Body-Mind is part of world
- Stand as Atma - Sakshi - See nature of world as Sakshi and Appreciate world.

CHAPTER 11

SELF AS PURE INTELLIGENCE

8 Verses

Chapter 11 :

- How to look at world objectively.
- Tips for Vairagyam...
- Read Regularly to Develop healthy attitude to world...

Chapter 11 - Verse 1 :

अष्टावक्र उवाच

भावाभावविकारश्च स्वभावादिति निश्चयी ।

निर्विकारो गतक्लेशः सुखेनैवोपशाम्यति ॥१॥

aṣṭāvakra uvāca

bhāvābhāva-vikāraśca svabhāvād-iti niścayī,

nirvikāro gata-kleśaḥ sukhenai vopasāmyati. (1)

Astavakra said : He who has understood with certitude that change in the form of existence and destruction is inherent in things, he becomes unperturbed and free from pains and easily finds his peace. [Chapter 11 – Verse 1]

- Nature of world = Constant appearance / Disappear Micro / Macro level
- Micro - Appears fast - Macro - Appears slow.
- Appearing - Disappearing is Svabava
- Nature of matter - Anatma
- World eternally is there - Manifest / Unmanifest / Manifest.

Gita - Chapter 2 :

अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni
vyaktamadyāni bhārata |
avyaktanidhanānyēva
tatra kā paridēvanā || 2-28 ||

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?[Chapter 2 - Verse 28]

Hold on to world loosely for using it, intellectually Don't ask why?

- Youth Comes - Slips
- When mind remains without pain, to that Mind can say - I am Ananda Atma.
- Remaining mind cant claim Ananda Atma Svarupa.
- Remember Daily in morning.

Chapter 11 - Verse 2 :

ईश्वरः सर्वनिर्माता नेहान्य इति निश्चयी ।
अन्तर्गलितसर्वाशः शान्तः क्वापि न सज्जते ॥२ ॥

*īśvaraḥ sarva-nirmātā nehānya iti niścayī,
antargalita-sarvāśaḥ śāntaḥ kvāpi na sajjate. (2)*

He who has understood with certitude that God (Self) is the Creator of all and there is non else here, becomes calm with all his inner desires melted away. He is no longer attached to anything whatsoever. [Chapter 11 – Verse 2]

- Events cant be controlled by me.
- Its governed by laws of Lord
- I can contribute my mind - Not be inactive / irresponsible.

Gita - Chapter 2 :

कर्मण्येवाधिकारस्ते
मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूः
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikārastē
mā phalēṣu kadācana |
mā karmaphalahēturbhūḥ
mā tē saṅgō'stvakarmani || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

- Power to contribute only - not control.
- Bhagawan decides every event in universe - Election - Decided by total vote.
- Collectivity Decides.
- Collectivity called God/ Ishvara.
- Totality has control - individual can only contribute.
- Right attitude = Accept every event, internally free from binding expectation.

Goal :

- Required for performing action.
- Before boarding train.
- Once Boarded - Goal forgotten.

- Will my destination come, on board train, is not in my hands.

- Nirasha = No worry because no expectation with respect to future.

Lesson 1 :

- Things will come / Go - Unstoppable

Lesson 2 :

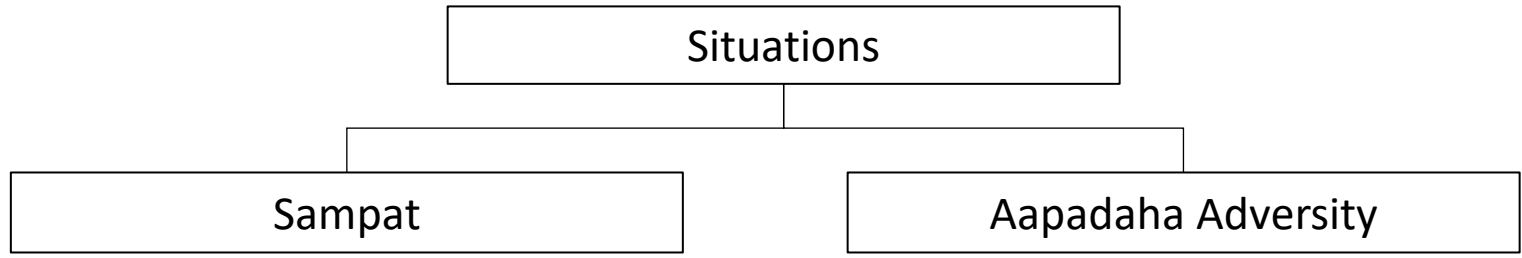
- I am contributor not controller

Chapter 11 - Verse 3 :

आपदः सम्पदः काले दैवादेवेति निश्चयी ।
तृप्तः स्वस्थेन्द्रियो नित्यं न वाञ्छति न शोचति ॥३॥

*āpadaḥ sampadaḥ kāle daivād-ēveti niścayī,
tr̥ptaḥ svasthendriyo nityaṁ na vāñchati na śocati. (3)*

He who has understood with certitude that misfortune and fortune come in their own time, through the effects of past actions, becomes ever contented and has all his senses well under control. He neither desires nor grieves. [Chapter 11 – Verse 3]



- Governed by laws of Karma - Deivaphalam decides.

Gita - Chapter 9 :

समोऽहं सर्वभूतेषु
 न मे द्वेष्योऽस्ति न प्रियः ।
 ये भजन्ति तु मां भक्त्या
 मयि ते तेषु चाप्यहम् ॥ ९-२९ ॥

**samō'haṃ sarvabhūtēṣu
 na mē dvēṣyō'sti na priyaḥ |
 yē bhajanti tu mām bhaktyā
 mayi tē tēṣu cāpyaham || 9-29 ||**

The same am I to all beings, to Me there is none hateful nor dear; but those who worship Me with devotion, are in Me and I am also in them. [Chapter 9 – Verse 29]

- Since worry can't change what's going to come in future, Worry will spoil today, Present therefore, why worry?
- Enjoy present thoroughly, and do what you can, is the Wisdom.
- Worry = Most natural of love - Not expression.

Love	Worry
Contribute to their future	Controlling their future

Lesson 3 :

- Today I wont worry about future.
- Enjoy Trupti / Contentment of what possession I have.

Example of Dayananda:

- Drinking cola - Tongue doesn't feel
- Eyes on level of Cola - Forgot to enjoy taste.

Lesson 4 :

- Count your blessings and Drop worry.

Chapter 11 - Verse 4 :

सुखदुःखे जन्ममृत्यू दैवादेवेति निश्चयी ।
साध्यादर्शी निरायासः कुर्वन्नपि न लिप्यते ॥४ ॥

*sukha-duḥkhe janma mṛtyū dāivād-eveti niścayī,
sādhyādarśī nirāyāsaḥ kurvannapi na lipyate. (4)*

He who has understood with certitude that happiness and sorrow, birth and death, are all due to the effects of past actions, does no more seek after the ordinary goals of life. He becomes free from efforts. He is not attached (tainted) even though engaged in action. [Chapter 11 – Verse 4]

- Don't worry about future

Chapter 11 - Verse 5 :

चिन्तया जायते दुःखं नान्यथेहेति निश्चयी ।
तया हीनः सुखी शान्तः सर्वत्र गलितस्पृहः ॥५ ॥

*cintayā jāyate duḥkham nānyatheheti niścayī,
tayā hīnaḥ sukḥī śāntaḥ sarvatra galitasprḥaḥ. (5)*

He who has understood with certitude that it is anxiety and nothing else that brings sorrow in the world, becomes free from it and is happy and peaceful everywhere with his desires melted away. [Chapter 11 – Verse 5]

- Don't worry about Past.

Chapter 11 - Verse 6 :

नाहं देहो न मे देहो बोधोऽहमिति निश्चयी ।
कैवल्यमिव संप्राप्तो न स्मरत्यकृतं कृतम् ॥६ ॥

*nāham deho na me deho bodho'ham-iti niścayī,
kaivalyam-iva saṁprāpto na smaratyakṛtaṁ kṛtam. (6)*

I am not the body, nor is the body mine, I am pure Intelligence - he who has understood this with certitude, does no longer remember what he "has done" or what he "has not done", as if he has attained the state of aloneness (Kaivalya). [Chapter 11 – Verse 6]

1) Jnanam reinforced by :

- Aham Eva Satyam Chaitanyam Asmi, Atma Satyatva Buddhi

2) Vairagyam Reinforced by :

- Understanding unreality / Mithyatvam of World, Jagan Mithyatva Buddhi

Nishchayi :

- One who has Nischaya Jnanam...
- Aham Satya... Jagan Mithya of nature of Bodhaha consciousness
- Remember 5 points - Surviving I - Can't reach body after death but continues to exist.
- Reinforcement of Chaitanya Svaroopam is one component of meditation.

2nd Component : Na Me Dehaha

- I am of higher order of reality, cant have relationship with lower order of reality - Entire universe.
- Sharira Trayam / Prapancha Trayam.

- Like Svapna - No relationship.
- Therefore cant worry about that

Lesson 5

- Neutrally watch - Mithya Level
- No relationship - No Raaga / Dvesha
- Asanga Sakshi - Avasthanam
- I am Nitya Mukta Svarupa - Ever liberated
- Jeevan Mukti / Videha Mukti for Ajnani.
- After Jnanam - Kaivalyam of Vedanta both irrelevant...
- Wise never lives in past / Future, lives in present, not reacting to any event.

Chapter 11 - Verse 7 :

आब्रह्मस्तम्बपर्यन्तमहमेवेति निश्चयी ।
निर्विकल्पः शुचिः शान्तः प्राप्ताप्राप्तविनिर्वृतः ॥७॥

*ābrahma-stamba-paryantam-ahameveti niścayī,
nirvikalpaḥ śuciḥ śāntaḥ prāptāprāpta-vinirvṛtaḥ. (7)*

I am indeed in everything from the Creator down to a tuft of grass - he who has understood this with certitude becomes free from all thought oscillations; pure and serene, he withdraws from what is attained and what is not attained. [Chapter 11 – Verse 7]

- Varanam - Creator - Brahmaji
- Karyam - Created - Stamba - Smallest Plant = Aham
- No Universe separate from me.

- I alone appear as creator and created, 2 Nama / Rupas.
- Karya - Karana Prapancha is my own appearance - Like Svapna
- Mind - itself appears as Desha / Kala / Prapancha.
- No Svapna Prapancha separate from me the observer of Svapna.

In dream wont accept :

- On waking up - Say - Svapna was in my mind.
- No world different than me.
- Therefore world cant threaten me - is the advantage.

For Example :

- My Own Reflection, cant threaten me, because it doesn't exist separate from me and It doesn't desire anything.
- Everything Non-different from me, nothing other than me - Chaitanyam
- Knowledge stimulated by constant 'Nididhyasanam'
- I am Nirvikalaha - No 2nd thing to count as No 2!!
- Mirror image / World, not 2nd Person / Thing.

Nirvikalpa in Shastra - 2 Meanings

Svarupam

- Divisionless
- My eternal nature
- Emphasized in Vedanta

Avastha

- Mental state of divisionlessness
- Condition attained when mind resolves thoughts
- Thoughtless state, Temporary, not all the time
- Practice Yama, Niyama, Pratyahara
- Emphasized in Yoga Shastra / Samadhi Avastha

- No importance given to Avastha, can't help in liberation / Jnanam (No Guru)

- I am Chaitanyam, Nitya Nirvikalpa which cant be disturbed by Presence or absence of Thoughts.

- Wakers silence not disturbed by Dream Noise

- Atmas silence can never be disturbed by Mental Noise.

- This Nirvikalpaka Svarupam, Jnani claims - Therefore Schuchihi...

Ever Pure :

- No 2nd thing to contaminate me
- I am ever Shanta - Jnani entertain / Practices this Vritti...
- In 'Nididhyasanam' in spite of thoughts.
- Therefore Prapta - Aprapta Nirvitaha, ever replaced in Arrival / Non-arrival things / People / experiences.

Gita - Chapter 4 :

यदृच्छालाभसन्तुष्टः
द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च
कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadṛcchālābhasantuṣṭah
dvandvātītō vimatsarah |
samaḥ siddhāvasiddhau ca
kṛtvā'pi na nibadhyatē ||4-22||

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

- When I claim shanti at Atma level, mind also Quietens Down...
- Not aiming at Mental Quietitude.
- Focus on Quietitude of Atma
- Atma - Shanti not Manas Shanti, because Manaha is Mithya...
- Meditate on Atma Shanthi - Manaha shanti comes as by product.

- Doesn't look forward because he has no relationship, with anything, including his mind.

Chapter 11 - Verse 8 :

नानाश्चर्यमिदं विश्वं न किञ्चिदिति निश्चयी ।
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥८॥

*nānāścaryam-idaṁ viśvaṁ na kiñcid-iti niścayī,
nirvāsanaḥ sphūrtimātro na kiñcid-iva śāmyati. (8)*

He who has understood with certitude that this manifold and marvellous universe is nothing (unreal), becomes desireless pure Intelligence. he finds peace, as if nothing exists.
[Chapter 11 – Verse 8]

- Universe = Nama / Rupa - Mithya - Non-different from me.
- Ornament - Has No - Weight / Except weight of on Gold
 - Bangle - Not substance
 - Gold - Substance
- Bangle exists only in form of Name and form
- World can't add to pressure, because its Nama Rupa / Prapancha.
- I am only substance called Atma
- World cant become Anxiety, things in creation cant be duplicated
- Ishvara Srishti - Original teeth / Hair cant replace
- Non-substantial called universe
- Its Nama Rupa - Advanced physics...

- Body = Molecules / Atoms / formless particles in Motion...
- Scientifically, cant prove body

What is there? Invisible particles in motion :

- Na Kinchit - not there as Reality
- What's behind is - Screen of consciousness

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdham asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [1 - 3 - 15]

- Ashabdham / Asparsham / Arupam / Arasam / Agandham = Myself.
- This conviction should come 1st, be intellectually convinced.

Therefore long Sravanam and Mananam :

- Train mind by 'Nididhyasanam' not remain in conviction.
- Nirvasana get out of 2 fold.

Habitual thinking Panchadasi - 7th
Chapter Powerful Vasana

Dehatma Vasana

I am Body / Mind

Jagat Satyatva Vasana

World is Satyam

- In Sub-conscious mind, my reactions to situation can't be avoided.
- Reaction don't come from conscious mind.
- All reaction from Sub-conscious mind.
- Reactions are impulsive / Thoughtless
- What's in Sub-conscious mind is Vasana, Subconscious is leader with Vasana.
- Nirvasana Bava = Vasana Kshaya
- Sphurti = Jyoti = Prakashaha = Chaitanyam
- Figurative expression for Pure Consciousness / Chaitanyam
- Pure - not part / Prosperity / Product of Body.

• 'Consciousness' is a Separate Substance by itself.

For Jnana :

- World experience Mithya, as Good as Non-existent
- What's unreal as good as Non-existent.
- Fake 500 Rs - No Difference between being there and not there
- Doesn't say - Non existent

Say - As good as non existent

- There fore Mental Condition = Shanti
= Calm
- He focuses on Atma Shanti - Manas Shanthi is product.

CHAPTER 12

HOW TO ABIDE IN THE SELF

8 Verses

Chapter 12 - Verse 1 :

जनक उवाच

कायकृत्यासहः पूर्वं ततो वाग्विस्तरासहः ।
अथ चिन्तासहस्तस्मादेवमेवाहमास्थितः ॥१॥

janaka uvāca

*kāya-kṛtyāsahaḥ pūrvam tato vāg-vistarāsahaḥ,
atha cintāsahas-tasmād-evame-vāham-āsthitaḥ. (1)*

Janaka said : I became intolerant first of physical action, then of extensive speech and then of thought. Thus do I, therefore, abide in myself. [Chapter 12 – Verse 1]

1) Janaka :

- I am emperor Grihastha, Karma and Karma Phalam not burden.
- Don't look forward to future.
- Samsara of Grihastha - Biggest mirage - No peace after discharging duty and no end of duty. Duty Changes - Never ends
- Duty should be burdenless like hobby.

Baram status should go by reinforcing :

- Aham Satyatvam / Kartrutvam Mithya, Ahamkara status is Vesham
- Disappointment with respect to past karma Phala.
- Anxiety with respect to future karma Phala, are indication that Karma Phalam is Baram.

2) Karma and Phalam should not be burden then I am progressing :

- Physical anxieties are always there
- Shopping / Banking - I have to do or do baby sitting, if staying with daughter.

3) In relative world :

- Any set up inevitable - Physical activities inevitable, cant look for freedom from karma but make it burdenless.

4) Vag Vistara Asagaha :

- Vachikam karma unavoidable not burden.

5) Chinta Asahaha :

- Manasa karma not burden, their Phalam also not burden.
- In yoga shastra - thought is obstacle, Chitta vritti Nirodaha...

Vedanta :

- Mithya thought can't affect Satya Atma Chaitanyam.
- Karma Phalam not burden because of Prarabda.
- Jnani faces condition of body / Mind - Sattva / Rajas / Tamas, Avasthas are there for the mind.
- For different conditions of the mind - Jnani doesn't react.

How do you know its Prarabda :

- If I try to avoid, depression doesn't go away, stand aloof as Sakshi and let condition go away, Conditions / Avasthas not permanent this will also pass...!
- In this way, I remain in my unaffected Svarupam.

i) Chapter 12 - Verse 1 : Janana :

- I have attained wisdom / Jnanam.
- 4 Ashramas - 4 Duties - Individuality is Vesham.
- Understand teaching from both Ahamkara and Atma point of view.

2) Initial Stages :

- Brahmacharya for values, Grihastha to follow karma Yoga.
- Rajasa Ahamkara must be converted to Sattvika Ahamkara then Jnana Yoga possible.
- Extrovert, convert to introvert - Bahir Mukha to Antarmukha
 - Become Sadhana Chatushtaya Sampatti Ahamkara
 - Become Srota Ahamkara
 - Become Manta Ahamkara
 - Become Dhyata Ahamkara
 - Become Jnani Ahmakara
- Knower / Pramata - initially, refine Ahamkara...

In Jnana Nishta stage - What is Jnanam?

- I am not Ahamkara...
- Cleaned Ahamkara alone can be renounced
- Unclean Ahamkara can never be renounced.

For Cleaning need to say :

- I am not this Ahamkara - Then I get detached from Ahamkara qualification and Activities.
- Transcending Ahamkara and Activities and not attaching to Ahamkara is ultimate wisdom.

Chapter 12 - Verse 1 :

जनक उवाच

कायकृत्यासहः पूर्वं ततो वाग्विस्तरासहः ।
अथ चिन्तासहस्तस्मादेवमेवाहमास्थितः ॥१॥

janaka uvāca

*kāya-kṛtyāsahaḥ pūrvam tato vāg-vistarāsahaḥ,
atha cintāsahas-tasmād-evame-vāham-āsthitaḥ. (1)*

Janaka said : I became intolerant first of physical action, then of extensive speech and then of thought. Thus do I, therefore, abide in myself. [Chapter 12 – Verse 1]

- Physical / Mental activities happening at Ahamkara level...
- Janaka the king level.
- I am bothered, means I am attached.

Kartrutra Tyaga :

- Instead of Renouncing action, Renounce doership superior...

'I am Doership' Sanyasa	Karma Sanyasa
Internal / Cognitive event	Physical Level

Understanding :

- Sparshan / Jigram - Aham neiva Kinchit karoti Yama...

Chapter 12 - Verse 2 :

प्रीत्यभावेन शब्दादेरदृश्यत्वेन चात्मनः ।
विक्षेपैकाग्रहृदय एवमेवाहमास्थितः ॥२॥

*prītyabhāvena śabdāder-adṛśyatvena cātmanah,
vikṣepaikāgra-hṛdaya evam-evāham-āsthitaḥ. (2)*

Having no satisfaction (attachment) in sound and the other sense objects and the Self being no object of perception, I have my mind freed from distractions and rendered single pointed. Thus do I, therefore, abide in myself. [Chapter 12 – Verse 2]

- No time for meditation on Karma.
- Meditation = with drawing from Anatma and focusing on Atma.
- I don't meditate because all Anatma is Mithya...
- After transacting, I Don't Crave for more - No Raaga / Dvesha
- Don't lean on sense objects, No weakness for them
- If looked, I have to drag the mind
- Therefore Don't focus on Anatma.
- Not focus on Atma - Another object if, I have to concentrate on.

Upasakas :

- Meditate on devatas as objects.

Vedanta :

- Need not concentrate on Atma - Atma is myself
- No need to withdraw and focus my mind.
- Therefore I Abide in myself not as Ahamkara.
- Allow Ahamkara to do what it wants to do, desire - Means Attachment
- Raaga / Dvesha - Alone whips the mind and take mind as hostage.
- Mind already withdrawn / Not attached
- Atma not object to be focused on, will never come and go like 3 Avasthas, because I am Atma.
- I am Vikshepa Ekagra Hridayam
- Mind free from distractions from Anatma and Requiries focusing on Atma.
- No Vikshepa Problem / No focused Requirement, Therefore No 'Meditation' Required.

I remain as I am :

- Ahamkara has Prarabda and allow it to go through without Reaction.
- I am relaxed.

Chapter 12 - Verse 3 :

समाध्यासादिविक्षितौ व्यवहारः समाधये ।
एवं विलोक्य नियममेवमेवाहमास्थितः ॥३॥

*samādhyās-ādi-vikṣiptau vyavahārah samādhaye,
evam vilokya niyamam-evam-evāham-āsthitaḥ. (3)*

An effort has to be made for samadhi (for concentration) only when there is distraction of the mind due to one's own superimpositions. Seeing this to be the rule, thus do I, therefore, abide in myself. [Chapter 12 – Verse 3]

- Samyak Adhyasa - Strong intense identification with Body / Mind complex
- Generates Mamakara, consequence of identification
- Powerful Ahamkara / individuality associated with different roles, is generated Boss / Father / Son / Husband...
- Indirect Samsara - Ahamkara worries - My daughter cant face problem.
- I can never decide or control others Sorrow / Happiness
- Do my duty to others.
- They have to handle their own Sorrows / Happiness / Sickness.
- I don't want to become sorrowful thinking of others sorrow / Happiness.
- My happiness / Sorrow in my hands.

Do duty to them :

- I claim my Ananda Svarupam, after doing duty to others.
- If mind is Distracted by worry of others, then 'Meditation' is required.

- Tamasa Ahamkara is converted to Rajasa Ahamkara - then alone Karma Yoga is possible.
- Rajasa Ahamkara to sattvic Ahamkara then Jnana Yoga possible
- Extrovert Ahamkara should be converted to Antarmukha Srota.
- Ahamkara - Dhyata Ahamkara.

Chapter 12 - Verse 4 :

हेयोपादेयविरहादेवं हर्षविषादयोः ।
अभावादद्य हे ब्रह्मन्नेवमेवाहमास्थितः ॥४ ॥

*heyopādeya-virahād-evam harṣa-viṣādayoḥ,
abhāvād-adya he brahmannevam-evāham-āsthitaḥ. (4)*

Finding nothing as acceptable and nothing as rejectable and having neither joy nor sorrow, "O Brahman!" thus do I, therefore, now abide in myself. [Chapter 12 – Verse 4]

Chapter 12 - Verse 5 :

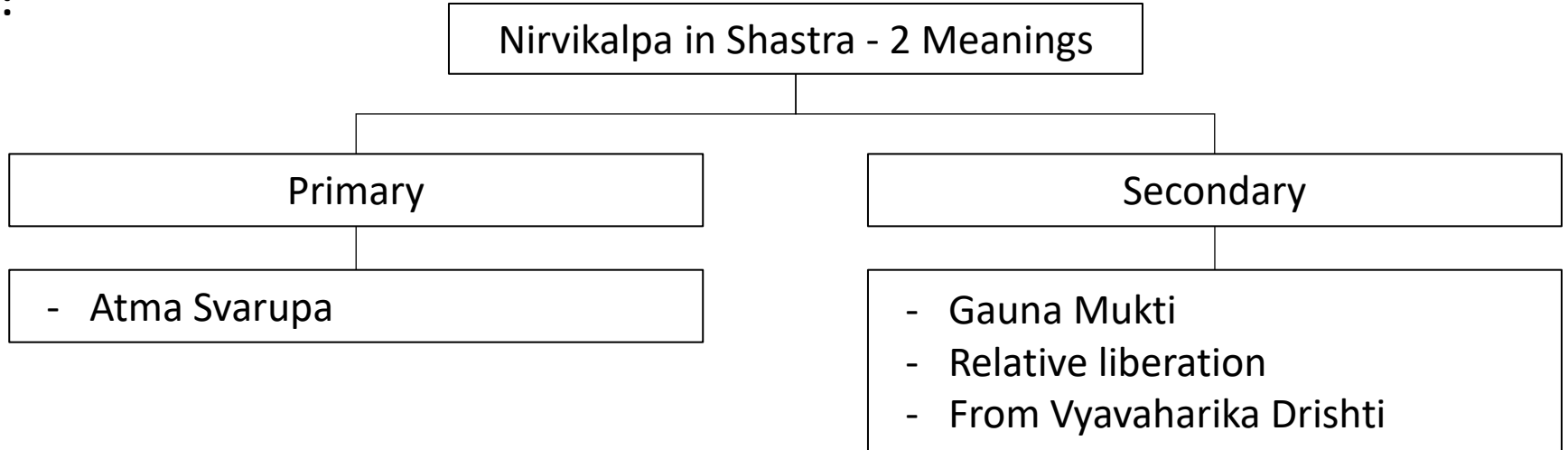
आश्रमानाश्रमं ध्यानं चित्तस्वीकृतवर्जनम् ।
विकल्पं मम वीक्ष्यैतैरेवमेवाहमास्थितः ॥५॥

*āśramānāśramam dhyānam citta-svīkṛta-varjanam,
vikalpaṁ mama vīkṣyaitairevam-evāham-āsthitaḥ. (5)*

A particular stage of life, or negation of it, meditation, control of mental functions (mind) recognising these as cause of distractions in me, thus do I, indeed, abide in myself.
[Chapter 12 – Verse 5]

1) Janaka wanted to know if he was liberated...

2) :



- Mind based liberation, process of liberation = Improvement of mind and quality of life.
- By Viveka, Sadhana Chatushtaya Sampatti, Vairagyam, Mumukshutvam mind is refined.

- Sravanam - Agyanam removed
- Mananam - Doubts removed
- Nididhyasanam - Viparita Bavana (Old Vasanas from Mind removed)

Improve mind by Vasana Kshayam, Vasanas Removed :

- 20% - Brahma Vith
- 40% - Brahma Varaha
- 60% - Brahma Variyan
- 80% - Brahma Varishtaha
- Removing old Vasanas process is called Jeevan Mukti.

Aim of Sadhaka :

- Mind should merge with Ishvara not come to another body called Videha Mukti.
- Its continuous process
- Jeevan Muktas mind merges into Ishvaras, never to come again = Mind centered liberation.
- Struggling to erase Vasanas = conventional liberation.

Change method of Nididhyasanam :

- Shift 'Nididhyasanam' to Atma centered 'Nididhyasanam', liberation instant / Not gradual process not refinement.
- Atma is eternally refined.
- Creation, including mind = Mithya lower order of reality / Experienced Mind.

Not work for Jeevan Mukti :

- It is a process for liberation from Vyavaharika Drishti (Secondary liberation)
- I am going to claim primary liberation which is Nature of Atma.
- My 'Meditation' - I am Nitya Mukta Svarupa
- My Mukti has nothing to do with mind or world.
- Once I practice Atma Centred 'Nididhyasanam'
- Vasana Kshayam happens as a by product need not do separate 'Meditation' for Vasana Kshayam.
- Jeevan Mukti / Videha Mukti is by product, my focus is on Nitya Mukti which is real Nature of Atma.
- I know I am Atma / Was Ever free - No sadhana required for liberation to happen = Primary liberation called Nitya Mukti = Atma Svarupam (Very Good)
- In each Ashrama, there are prescribed sadhanas for liberation Brahmacharya / Grihastha / Vanaspasta / Sanyasa...
- Liberation not result of process, Fact about myself - Real I
- Now these Sadhanas looked as Distractions, Previously liberation friendly.
- Mind should drop thinking of = Kahika / Vachika or Manasa karma as Anatma.
- Central obsessions and claim Atma, Centered freedom - irrespective of Body / Vak / Mind, body Active / In Active.
- Entry to Ashrama - By Upanayana and Exit - Samavartanam karma - both Rituals.

- Not interested in Dhyanam - 'Meditation' which is Replacement of one set of thoughts by another set of thoughts one direction of thoughts to another Direction.

Manochittam Nahan :

- Not interested in elimination or Acquisition of thought centred on object.
- Thought = Sveekrutam (Entertained by Mind)
- Mind = Mithya Conditions of Mithya mind has nothing to do with my liberation status
- Thoughts are Distraction, from fact, that I am free
- Not Obsessed with Sadhana - Moksha not future event.
- I should not be uneternal sadhana, should become siddha.
- Being Sadhaka, Is denial of liberation
- Don't postpone liberation after Ashtavakra or Brahma Sutras
- Claim it now / Today / This minute - My Svarupam...

Claim :

- I am Siddhaha - Practice meditation as liberated person.
- Enjoy meditation as liberated, as ever free Atma - not for liberation.
- I am not mind - Mind always has Vasana Problem - Like onion vessel, always has fragrance of Onion.
- Liberation eternal process with respect to mind.

From Atma :

- Instant / Ever free, Fact about my self
- Sadhanas are Kahika / Vachika / Manasa Anatma Centered - Obsession
- Thoughts are Distraction from “Ever free Atma - I am”
- Whether with / without thoughts, know I am ever free Atma - Chaitanya Svarupam.

Chapter 12 - Verse 6 :

कर्मानुष्ठानमज्ञानाद्यथैवोपरमस्तथा ।
बुद्ध्वा सम्यगिदं तत्त्वमेवमेवाहमास्थितः ॥६॥

*karmānuṣṭhānam-ajñānādyathavoparamas-tathā,
buddhvā samyag-idam tattvam-evam-evāham-āsthitaḥ. (6)*

Abstention from action is as much the outcome of ignorance as the undertaking of action. Knowing this truth fully well, thus do I, indeed, abide in myself. [Chapter 12 – Verse 6]

Chapter 12 - Verse 7 :

अचिन्त्यं चिन्त्यमानोऽपि चिन्तारूपं भजत्यसौ ।
त्यक्त्वा तद्भावनं तस्मादेवमेवाहमास्थितः ॥७॥

*acintyaṁ cintyamāno'pi cintārūpaṁ bhajatyasau,
tyaktvā tadbhāvanaṁ tasmād-evam-evāham-āsthitaḥ. (7)*

Thinking on the unthinkable One, one resorts only to a form of (one's own) thought. Therefore, giving up that thought, thus do I, indeed, abide in myself. [Chapter 12 – Verse 7]

Chapter 12 - Verse 8 :

एवमेव कृतं येन स कृतार्थो भवेदसौ ।
एवमेव स्वभावो यः स कृतार्थो भवेदसौ ॥८ ॥

*evam-eva kṛtaṁ yena sa kṛtārtho bhaved-asau,
evam-eva svabhāvo yaḥ sa kṛtārtho bhaved-asau. (8)*

Blessed is the man who has accomplished this. Blessed is he who thus fulfils himself by his nature divine. [Chapter 12 – Verse 8]

CHAPTER 13

THE BLISS ABSOLUTE

7 Verses

Lecture 31

Chapter 13 - Verse 1 :

जनक उवाच

अकिञ्चनभवं स्वास्थ्यं कौपीनत्वेऽपि दुर्लभम् ।
त्यागादाने विहायास्मादहमासे यथासुखम् ॥१॥

janaka uvāca

*akiñcanabhavaṁ svāस्थ्यam kaupīnatve'pi durlabham,
tyāgādāne vihāyāsmād-aham-āse yathāsukham. (1)*

Janaka said : The tranquillity, which is born of the awareness that there is nothing else but the Self, is rare even for one who wears just a loin cloth. Therefore, by giving up the ideas of renunciation and acceptance, I live in true happiness. [Chapter 13 – Verse 1]

Renunciation (Sanyasa)

relative

- Apekshika Sanyasa / Gauna Sanyasa (Ahamkara)
- Conventional Sanyasa
- Karma Janya Vaidika Sanyasa
- Ritualistic Sanyasa
- Doesn't Guarantee Moksha / Peace of Mind

Absolute

- Atyantika Sanyasa / Born out of knowledge of 'Atma'
- Absolute Sanyasa is real
- This alone gives peace of Mind
- Inner peace and comfort born out of absolute renunciation is rare because it can be attained only through knowledge

Atma has no Possession to renounce
because

Absolute Angle

- I am Non-dual Atma without 2nd Entity
- From Advaita Standpoint - Atma Alone Satyam

Relative Angle

- All Possessions belong to Ishvara

2nd Thing is like dream object :

- No question of possessing it.
- Not possessor - Not Renouncer
- Bhagawan = Totality / Everything Macrocosm.
- I have no claim over my body.
- Therefore can't claim as my Possession.
- Everything Mithya - They don't belong to me
- Everything Bhagawans - They don't belong to me
- I don't possess anything, therefore No 'Question' of renouncing.
- Born of this awareness - There is inner peace and comfort.

What is the Advantage when I don't possess Anything :

- I don't have anything to loose in life, nothing losable.
- Therefore no fear / Anxiety / Worry of loosing.
- Internal relaxation born out of freedom, of fear and worry is greatest peace.
- Renunciation is preceded by ownership.
- Give-up idea of ownership and Renunciation, I have nothing losable in life.
- Therefore I am relaxed.
- After rituals we give Danam / Dakshinam and say "Idam Na Mama" = Giving up Mamakara Tyaga.

What do I do?

- Remain comfortably in life, no Panic.
- Oh Lord - You take back what belongs to you... Family prestige / Honor / Health / Money / Body...
- Real Sanyasa = Mental preparedness to loose anything losable.

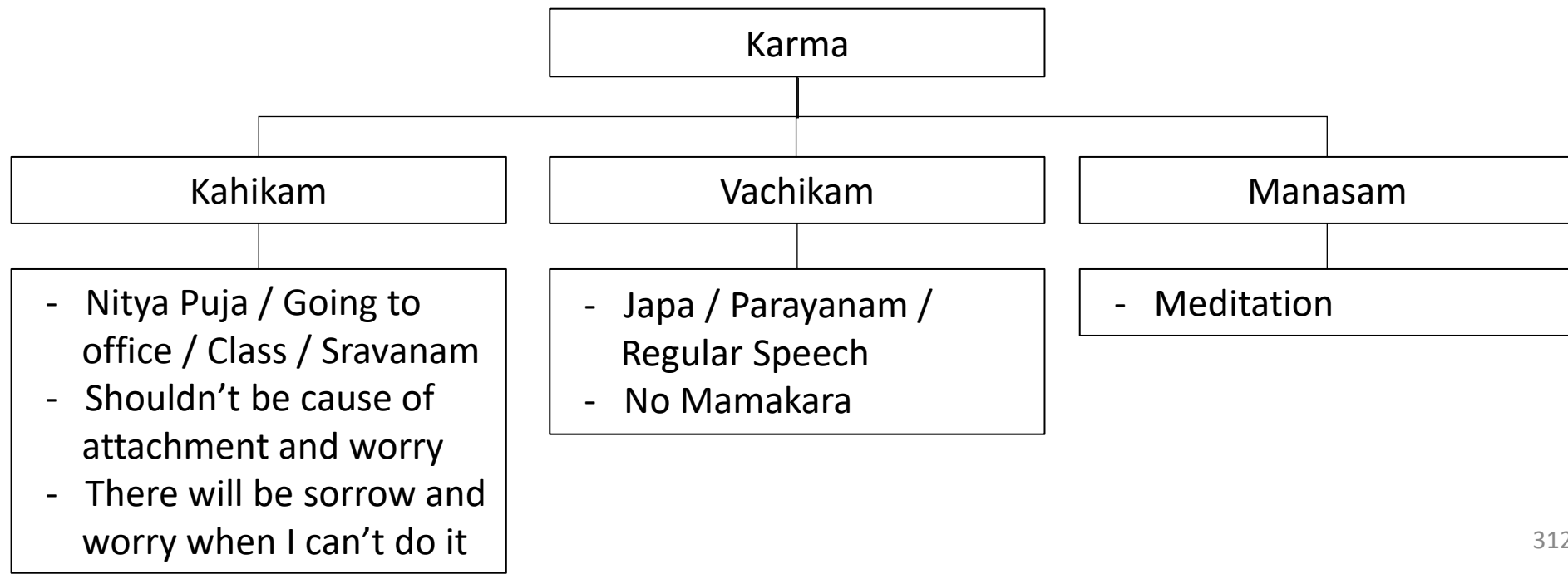
Chapter 13 - Verse 2 :

कुत्रापि खेदः कायस्य जिह्वा कुत्रापि खिद्यते ।
मनः कुत्रापि तत्त्यक्त्वा पुरुषार्थे स्थितः सुखम् ॥२॥

*kuṭrāpi khedaḥ kāyasya jihvā kuṭrāpi khidyate,
manaḥ kuṭrāpi tatttyaktvā puruṣārthe sthitaḥ sukham. (2)*

There is weariness of the body here, fatigue of the tongue there and distress of the mind elsewhere. Having renounced this in life's goal, I live in true happiness. [Chapter 13 – Verse 2]

- Renounce honor / love / Respect from others, while working and Earning - Family has some respect / honor.
- When I am not productive, become liability, loose love and respect.
- Old age - Become utilitarian - expenditure, no income.
- Vedanta required for strength of mind.
- Due to Prarabdham - Body and others related, go through pains.
- I have no worry because of mental strength.
- Karmas are loosable because organs may be lost.
- Organs loose their faculties in old age to do karma.
- Eyes / Ears / Legs / Hands / Therefore mentally be ready to loose karma... Therefore No Mamakara with respect to actions...



- I Atma has no karma...

Gita - Chapter 4 :

त्यक्त्वा कर्मफलासङ्गं
नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि
नैव किञ्चित्करोति सः ॥ ४-२० ॥

tyaktvā karmaphalāsaṅgaṃ
nityatr̥ptō nirāśrayaḥ |
karmaṇyabhipravṛttō'pi
naiva kiñcit karōti saḥ || 4-20 ||

Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

- Give up Mamakara in People / Possession / Relation Born Comfort / Emotional support.
- Sorrow comes out of Kahika Karma.
- Mind gets Addicted - Good / Bad Karma, Its Golden / Iron Shackle!
- We worry over imagination loss - which faculties will go at 70 Years / which children will do well?

Imaginary tragedies :

- Not attached to losable things...
- Don't get attached to faculties - why, Project...
- Atmanyeva Atmana Tushtaha (Gita : Chapter 2 - Verse 55)enjoy today....

Gita - Chapter 2 :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Abide in Moksha Purushartha - As Atma ever free...
- Avoid thinking about future of Body.

Chapter 13 - Verse 3 :

कृतं किमपि नैव स्यादिति सञ्चिन्त्य तत्त्वतः ।
यदा यत् कर्तुमायाति तत्कृत्वासे यथासुखम् ॥३॥

*kṛtaṁ kimapi naiva syād-iti sañcintya tattvataḥ,
yadā yat kartumāyāti tatkr̥tvāse yathā-sukham. (3)*

Understanding fully that nothing whatsoever is really done by the Self, I do whatever presents itself to be done and so, I live in true happiness. [Chapter 13 – Verse 3]

- Mamakara is claiming ownership in Kahikam / Vachikam / Manasa Karma.
- In Relative world, As Duty of Body, I will perform Roles...
- Like movie starts, Role belongs to Veshaka actor not of Real Actor

- My Body and Mind are like Robes worn by Actor - Vesham in this Relative Plane...
- I am from Paramartika plane

- Naiva Kincit Karoti Sah (Gita : Chapter 4 - Verse 20)
- Body / Mind - Sense organs, Vesham
- Costumes, borrowed from Bhagawan
 - Neither vesham / Action belong to me
 - Even costume Doesn't belong to me
- Role play - Janani does - According to Ashrama every action done at body - Anatma level Kahika / Vachika / Manasa.
- Actions don't belong to me - Actor / Atma belong to costume - Body / Mind
- Actors - Father - Son - Shout - Belongs to costumes and Roles in Reality not in green room - Never belonged to me.
- Jnani has varieties of exchanges with people
- Vesham over - Doesn't keep it in his mind in green room (My wife talked like this)

Gita - Chapter 7 :

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

Gita - Chapter 7 :

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

- Actor who takes Role as Real I, is called Ahamkara, vimudaha
- Actor who takes only Role is called Tattva Vitu.

Sanchintya :

- Remember this all the time, What I do?
- At level of Role playing - What Duty comes by Dharma Karyam - Father/ Husband / Jnani does, otherwise Papam...
- Not create confusion in Drama Outside.

Inside :

- No Mamakara in any one of them - How do I know?
- Mamakara is proportional to worry.
- Worry, indication of Mamakara
- Greater Mamakara - Great worry
- No Mamakara - No worry
- Face indicates worry, not tensed... Smile always...
- Cheerful in all situations.
- Life play / Game/ Not burden, ever comfortable / Peaceful / Happy...
- Whatever happens in Drama of life...

Chapter 13 - Verse 4 :

कर्मनैष्कर्म्यनिर्बन्धभावा देहस्थयोगिनः ।
संयोगायोगविरहादहमासे यथासुखम् ॥४ ॥

*karma-naiṣkarmya-nirbandha-bhāvā dehastha-yoginah,
saṁyogāyoga-virahād-aham-āse yathā-sukham. (4)*

The spiritual seekers (yogins), who are attached to the body, insist upon action or inaction. Divorced from both association and dissociation, I live in true happiness.[Chapter 13 – Verse 4]

- Any Person - Obsessed with karma
- Renunciation with karma
- Is ignorant and faces problems
- I am neither obsessed with karma or Sanyasa Tyaga - Both Cause of ignorance only
How?

a) Person Obsessed with karma :

- Has idea As I am Karta (Doer).
- He wants to be associated with variety of karma, therefore Janakas Conclusion.
- Whoever is obsessed with karma thinks I am Karta.
- Thinking I am Karta is ignorance - Because Atma is really become Anatma

b) Renunciation of karma is also born out of ignorance :

- When he is born of ignorance, indirectly Accepting - I have karma to Renounce.

Lawyer :

- Hear, after this Don't beat wife

Accused :

- Yes / Ok - Means Until Now I was Beating
- Here after, I am Going to Remove karma means, I had karma - Born out of ignorance only.
- That fore, those obsessed with 2 thoughts and Naishkarmyam - Renunciation of karma
- They are Secures identified with Body.
- Therefore 2 thoughts - Doing / not Doing Karma, have Dehatma / Kartrutvam Abhimana, therefore Ignorant.
- Even if they renounce karma and Take Kashaya...
- Thread Related karmas gone, Replaced by Danda - Related Karma... Duty presented for Sanyasis...
- Danda Tarpanam / Puja / Attached to karma
- Do Ashrama Duty - Worry
- Do karma without Developing Mama Karma.

Lecture 32

In the vision of Vedanta :

a) World / Family / Business / Body / Mind insignificant Anatma :

- Its unique in Vedanta.
- What we consider significant made insignificant
- What we consider insignificant made significant
- Atma - cant see / Hear / Cant help me to achieve worldly things hence Atma Useless - Only insignificant thing in life.

b) Understand it first / Get Convinced, its time :

- Shift my attention from Anatma to Atma
- Raise level of Atma
- Reduce level of Anatma, all difficult.

c) Anatma significant means :

- Have Bavana / Raaga - Dvesha - Satyatva Buddhi
- I declared their significance by attaching to one or more of them.
- Attachment indicates they are significant
- Attachment indicates they are significant
- Strongly look all as Satyam.

- Satyatva Bavana, Raaga / Dvesha } is there in Business

Mind declares - All significant therefore occupy my mind :

- Worry centered on Anatma Gushes...
- When class over Satyatva Bavana in Anatma Starts....
- Throughout life - Mind on Anatma

1st Step :

- Anatma should become insignificant, expressed through Raaga / Dvesha / Satyatva Buddhi.
- Not Done by casual effort
- Then Mind can focus on significance of Atma Tattvam.
- Be convinced of its existence, Only significant thing...
- Raaga / Dvesha / Satyatva Buddhi should Turn Towards Atma.
- Raaga should express in form of my love to Dwell on Atma, in and through transaction.

Dvesha :

- Mind should develop Atma Vismarana - Loosing sight of Atma.

Raaga	Dvesha
<ul style="list-style-type: none"> - Atma Smaranam - Nature of Atma - When Raaga / Dvesha / Satyatva Buddhi is Shifted to Atma, then alone person is Jnana Nishta - Must be Soaked deep in Sub-conscious mind 	<ul style="list-style-type: none"> - Atma Vismaranam - Moment - I slip and loose sight of significant Atma - Insignificant Anatma becomes significant - I should be disturbed - Anatma starts processing mind

Both required to shift Bavana of Sub-conscious mind from Anatma to Atma :

- Sravanam / Mananam / Nididhyasanam
- Sadhana Chatushtaya Sampatti - Maintenance
- What is insignificant / Significant should be reversed
- Janaka ruler / Has possessions / Involved in life.

Chapter 13 - Verse 4 :

- Ignorant look themselves as individuals identified with body

Karma - Active Body, Significant

Anatma renunciation - Passive Body



Both belong to body / have problems

- Atma level - No Karma and No renunciation of Karma (Naishkarmya Bava)
- I see body as insignificant - Mithya Vastu in creation - in my vision
- Body is as good as not there
- Only significant thing is Atma

Tattva Bodha Says :

- Atma Satyam

As Atma :

- I don't have association / Dissociation with Karma
- If I shift Ashrama, I will prove ignorance
- No varna / Ashrama / it belongs to insignificant mind
- Abide in Atma - Free from condition of mind - Raaga / Dvesha / Samadhi.

Chapter 13 - Verse 5 :

अर्थानर्थौ न मे स्थित्या गत्या वा शयनेन वा ।
तिष्ठन् गच्छन् स्वपन् तस्मादहमासे यथासुखम् ॥५॥

*arthānarthau na me sthityā gatyā vā śayanena vā,
tiṣṭhan gacchan svapan tasmād-aham-āse yathā-sukham. (5)*

No good or evil can be associated with my staying, going or sleeping. So whether I stay or go or sleep, I live in true happiness. [Chapter 13 – Verse 5]

- Body is costume / Actor Plays Role, not worried thinking, I will be beggar
- At Body / Mind Level Play Role of Karta - Bokta / Pramata.

- Carefully Play Role - Doesn't create Pre-occupation in mind...

- If I attach Reality to Roles
- It preoccupies my mind - All the time worry

- Reversal of Roles = Adhyasam = Preservation of error

What is Proof?

- Mental worry and Pre-occupation
- I should Decide Vedanta Time - Otherwise Adhyasa is continuing...
- Never See Project / Loss / Gain, in whatever Role I play in life.
- By Remaining in one place - Anatma
- Body lives on Anatma Earth for sometime till Prarabda is exhausted - Condition of insignificant Anatma.
- Worry means - Adhyasa is operative then Anatma should become as Mithya and Raise level of Atma.

Why I don't have Raaga / Dvesha?

- I don't see Profit / Loss - I - Atma continue to be Ananda by loosing all these.
- I don't possess anything, losable object / Love Respect / Relationship.
- Let Body - Remain in one place / Move / Lie down.

- I comfortably remain without worry to enter at anything.
- Abide in my Svaroopam, I hate to forget my nature.

Example :

- Won 3 / 5 Matches = Jeevan Mukti

Chapter 13 - Verse 6 :

स्वपतो नास्ति मे हानिः सिद्धिर्यत्नवतो न वा ।
नाशोल्लासौ विहायास्मादहमासे यथासुखम् ॥६॥

*svapato nāsti me hāniḥ siddhir-yatnavato na vā,
nāśollāsau vihāyāsmād-aham-āse yathā-sukham. (6)*

I do not lose anything by sleeping, nor gain anything by striving. So giving up thoughts of loss and delight, I live in true happiness. [Chapter 13 – Verse 6]

- Not Attached to Action / inaction

Advantage :

- Creates want / Missing = Success of Advertisement
- Incompleteness created in mind
- Whips person into Activity
- Don't Miss Anything in life
- Enjoy Action - gives benefit to others
- Lokasangraha = Expression of my compassion.

Gita - Chapter 12 :

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

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

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

- Action Triggers out of completeness
- When engaged in Action, not because - I am going to get anything...
- Profit - Share with society - World needs so much money...

Gita - Chapter 3 :

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

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

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- When I do Action for something - its struggle... Creates worry / Anxiety / Pre-occupation.
- Do Same Action - Where result doesn't affect action is Leela.
- No worry / Stress / Tension / Anxiety / Struggle / Leela...
- We have to decide - Worry - identification of struggle
- Since Activities in Leela form
- Therefore I sleep well
- When Result comes, Mind doesn't go through Depression / Elation
- More eagerness - who will win election...
- When Poornatvam is there, neither anxiety for outcome - No sense of loss not everything gone...
- When favorable - No election both Anatma, insignificant...
- I am poised / Equanimous at home with myself.
- Because I have nothing to Gain / loss...

Chapter 13 - Verse 7 :

सुखादिरूपानियमं भावेष्वालोक्य भूरिशः ।
शुभाशुभे विहायास्मादहमासे यथासुखम् ॥७॥

sukhādi-rūpāniyamam bhāveṣvālokya bhūriśah,
śubhāśubhe vihāyāsmād-aham-āse yathā-sukham. (7)

Observing again and again, the fluctuations of the forms of pleasures and so on, in different circumstances, I have renounced good and evil and I live in true happiness.

[Chapter 13 – Verse 7]

One Truth Discovered - No one can clearly say :

- What is cause of happiness / Unhappiness at Anatma level
- Equation cant be made by anyone
- Theory Disproved
- Money - cause of happiness or not, Kase Dan Kaduval Da...
- Relations give happiness / Joy or not...
- Foolish - To go after pleasure...
- Some getting out of sense pleasure, is pain...
- In Anatma - Plane - working for happiness is meaningless
- In presence of Name / Fame / Position / No happiness...
- Nobody is seeing my Modaram - I am unhappy
- No Rule for happiness / unhappiness in relative world...
- it is mysterious, because it belongs to Antivaccine Maya.

CHAPTER 14

TRANQUILLITY

4 Verses

Lecture 33

Chapter 14 - Verse 1 :

जनक उवाच

प्रकृत्या शून्यचित्तो यः प्रमादाद्भावभावनः ।
निद्रितो बोधित इव क्षीणसंसरणो हि सः ॥१॥

janaka uvāca

*prakṛtyā śūnyacitto yaḥ pramādād-bhāva-bhāvanah,
nidrito bodhita iva kṣīṇa-samsaraṇo hi saḥ. (1)*

Janaka said : He indeed has his recollections of worldly life extinguished who becomes void minded spontaneously, who thinks of sense objects only by chance and who is, as it were, awake though physically asleep. [Chapter 14 – Verse 1]

Wisdom important not Ashrama :

- Greatest Advantage is out of Wisdom not out of Ashrama...

Gita - Chapter 2 :

विहाय कामान्यः सर्वान्
पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः
स शान्तिमधिगच्छति ॥ २-७१ ॥

**vihāya kāmān yaḥ sarvān
pumāṃścarati niḥspṛhaḥ |
nirmamō nirahaṅkāraḥ
sa śāntim adhigacchati || 2-71 ||**

That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and my-ness'. [Chapter 2 – Verse 71]

Gita - Chapter 12 :

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

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

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

- Consequence = All events in creation...

Ahamkara	Mamakara (Causes Samsara)
- In Body / Mind - I in Body	- In Family - Mine in family, should disappear

How it disappears?

- Karma Yoga

1) 1st Aid Method :

- Handover Body and Mind to Lord and Family
- Don't have I in body and Mine in family

- Tell Body and family belongs to Ishvara, is one method

In Aarti sing :

- Tan Man Tera... Follow at thought level
- Body and world = Anatma, individual Anatma Belongs Totality
- Totality belongs to Ishvara - Cosmic Being.
- All incidents happen in lord and its lords problem...
- I have neither Aham or mama (Converting incidents into news item is moksha)
- News in mind Doesn't create deep impact - Disappears without causing scar...
- Korean student killing Indian, proof
- Wipe out Aham mama through Devotion
- Wipe out by Discovering Atma - Asanga Chaitanyam which has no connection with Body / family

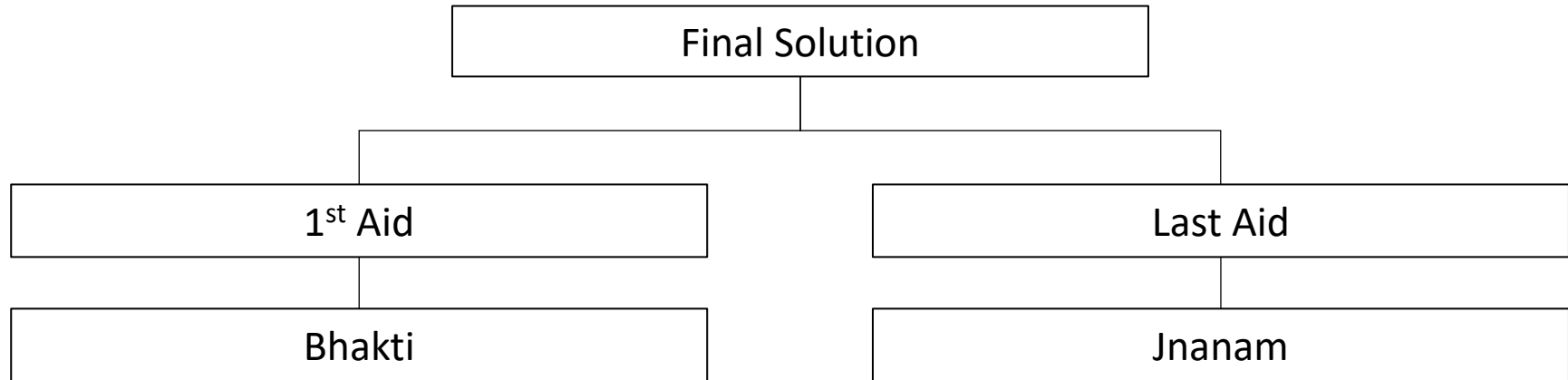
Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoham Shivoham

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]

- Raise level of I to Asanga Atma which has no connection in the Body as Ahamkara
- In the Family as Mamakara



- I am in the family not of the family
- Anything in the family = News item
- Becomes event and because it falls within, area of Aham / Mama

Wise :

- Whose mind not disturbed by Burdensome thoughts
- Mind like as though free from thoughts not thoughtless mind.
- Thoughts not Bavam item - its news item, by nature... Comes from Sravanam / Mananam / Nididhyasanam...

- Look at body and Family without Aham and Mama
- Plucking - idam Na Mama
- Tubya Mahaya Sampradate, om Tat Sat - Idam Na Mama
- I give body to Bhagawan

Nididhyasanam :

- Keep Bhagawan in front
- Take family / Body in flower with Jalam - Then it will naturally become free from Aham / Mama
- I think of everything in creation casually without worry / Anxiety.
- Casual doesn't create anxiety / Stress tension - Bava = things and beings.
- Tension Bava = things and beings Bavana = Thoughts
- Objective perception without anxiety
- In waking State perceiving world as though in sleep - World
- Presence / Absence doesn't make difference as far as worry is concerned.
- In Sleep - No worry - No Aham - No Mama
- In waking - worry wakes up, Aham / Mama wakes up
- For Jnani - Aham / Mama absent in waking

Upadesha Sahishri :

- Jnani responds to world, everything news item.

- Free from Vasana - No event gives painful Vasana / Memories.
- News enter mind and we forget soon.

Chapter 14 - Verse 2 :

क्व धनानि क्व मित्राणि क्व मे विषयदस्यवः ।
क्व शास्त्रं क्व च विज्ञानं यदा मे गलिता स्पृहा ॥२॥

*kva dhanāni kva mitrāṇi kva me viṣaya-dasyavaḥ,
kva śāstraṁ kva ca vijñānaṁ yadā me galitā sprhā. (2)*

When once the desires have melted away, where are my riches, where are my fiends, where are the thieves in the form of sense objects, nay, where are the scriptures and knowledge itself? [Chapter 14 – Verse 2]

- Has courage and clarity

Chapter 14 - Verse 1 :

- Wise person uses “Saha” for me, Ahamkara and Mamakara fallen off.
- Therefore not obsessed with being / things in creation - No worry.
- Worry's indication is, mind is Pre-occupied

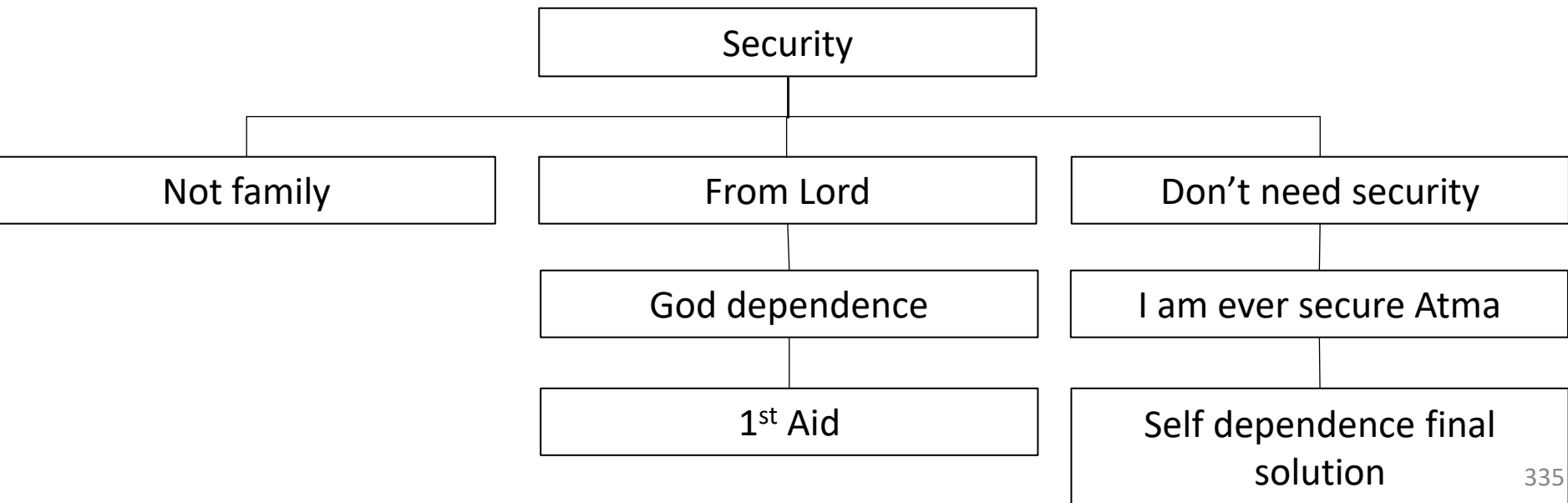
1 st Aid	Last Aid
- Everything belongs to Ishvara	- Everything Mithya, as good as not there - Waker dismisses Svapna as Mithya

- For me from higher Standpoint, waker Mithya
- Therefore No Aham / Mama
- Therefore why worry

Where are those wealth which I till now claimed as Mine?

- Is Given to lord... Trustee carefully handle / Spend
- In my Mind - No Mamakara
- Trustee of Body / Family / Friends / Relation not possessor
- Wonderful creations of lord
- Until Prarabda is over, they will be around not develop Ownership
- No emotional dependence on any of those factors.

Where will security come from?



- Let family Depend on you - I don't depend on them
- I have no more desires for sense objects

Why sense objects - Robbers?

- Rob peace of mind - By creating Raaga / Dvesha - Likes and Dislikes
- If liked - Have anxiety - it may go away
- If disliked - Anxiety it will come.
- Raaga / Dvesha creates worry by Arrival / Departure
- Disliked objects - Disturb me, by Arrival
- Liked Objects - Disturb me, by Departure
- Since I have Raaga / Dvesha, I have empowered objects to disturb me.
- By developing Raaga / Dvesha, If I don't have Raaga / Dvesha, clip not empowered by me.
- It is innocent clip, Arrival / Departure - No problem.
- Power not intrinsic in clip, i give power.
- I have reduced entire world as powerless and innocent.
- I have Dispowered world by taking out Aham / Mama - Raaga / Dvesha
- Therefore world not robber of my peace of mind.
- Sense objects not robbers
- Vishaya - Empowered object of like or dislike
 - Binding object

- Drop Raaga / Dvesha - Objects become Padarthas (in Tamil - Eating thing)
- Pardanya Arthaha - Meaning of clip / Word
- World Padartha - No Vishaya for me only, Body / Mind included in world
- They are also Padartha - not Vishaya

What about scriptures!

- Sanyasa renounces everything, enters Shastra Vichara.
- Guru leaves world - Holds to Shastra - Sravanam / Mananam / Nididhyasanam, Shastra becomes bondage.

Shastra disempowered :

- When I lead book - Never comes back
- Book worry = Samsara
- Shastra Padartham = Mithya
- Dasa Sloki = I am not attached to Shastra
- No shastra Vasana - Last lingering Bondage.

Jnanam - is it Satyam or Mithya?

- Thought arises in mind of student - Useful to remove ignorance
- After removal of ignorance - Becomes irrelevant
- Jnanam is Mithya, as well as ignorance is Mithya, transcend Jnana and Mithya

How long I take Antibiotic?

- After Sickness is removed, drop it
- Jnanam relevant to remove ignorance
- Then Jnanam is Vyavaharikam - Mithya
- Belongs to Pramata - Knower not Atma
- Atma not Pramata - Knower, therefore free from Aham / Mama

Chapter 14 - Verse 3 :

विज्ञाते साक्षिपुरुषे परमात्मनि चेश्वरे ।
नैराश्ये बन्धमोक्षे च न चिन्ता मुक्तये मम ॥३॥

*vijñāte sākṣi-puruṣe paramātmāni ceśvare,
nairāśye bandha-mokṣe ca na cintā muktaye mama. (3)*

As I have realised the supreme Self who is the 'witness' and the Lord, the Purusa and have become indifferent both to bondage and Liberation, I (now) feel no anxiety for my emancipation. [Chapter 14 – Verse 3]

Jnanam Revels in declaring his freedom :

- I have understood Sakshi Purusha
- I = witness = Paramatma / Ishvara
- Gained Jivatma / Paramatma / Aikya Jnanam, from Standpoint of that Sakshi....
- Both Bandha and Bandha Nivritti - Mithya therefore not Attached...
- Freedom from craving for liberation.

Example :

- Running away from Tiger in Dream
- When I wake up - No Tiger - Need not Run away from Tiger
- When I know my higher Nature - Don't Get freedom
- Understand - There was no bondage to get freedom

Knowledge helps me know :

- That I never had Bondage, Requiring freedom.
- This Understanding is called freedom, figuratively.
- Get Moksha - By Jnanam, therefore no more Anxiety Re : Moksha

Chapter 14 - Verse 4 :

अन्तर्विकल्पशून्यस्य बहिः स्वच्छन्दचारिणः ।
भ्रान्तस्येव दशास्तास्तास्तादृशा एव जानते ॥४ ॥

*antar-vikalpa-sūnyasya bahiḥ svacchanda-cāriṇaḥ,
bhrāntasyeva daśāstāstās-tādr̥śā eva jānate. (4)*

The different conditions of a wise man, who, devoid of any thoughts within, outwardly roams about at his own pleasure like a deluded man, can only be understood by those like him.
[Chapter 14 – Verse 4]

- Life is sport - No goals to Achieve therefore no means required
- No Conflicts re goals
- Work for Dharma / Artha, no Plans, free from conflicts / Choices.
- Therefore freely move about without strong Agenda / Plan

यदा हि नेन्द्रियार्थेषु
न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी
योगारूढस्तदोच्यते ॥ ६-४ ॥

yadā hi nēndriyārthēṣu
na karmasvanuṣajjatē |
sarvasaṅkalpasannyāsī
yōgārūḍhastadōcyatē ||6-4||

When a man is not attached to sense objects or to actions, having renounced all thoughts, he is said to have attuned to yoga. [Chapter 6 – Verse 4]

- Sarva Sankalpa Sanyasi... No Sankalpa
- Jnani's State of mind - Only another Jnani understands.
- Ajnani can't imagine.

Lecture 34

Chapter 14 :

1) Wisdom of Vedanta :

- Greatest Advantage, freedom from Ahamkara and Mamakara

Gita - Chapter 12 :

अद्वेष्टा सर्वभूतानां

मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः

समदुःखसुखः क्षमी ॥ १२-१३ ॥

advēṣṭā sarvabhūtānām

maitraḥ karuṇa ēva ca |

nirmamō nirahaṅkāraḥ

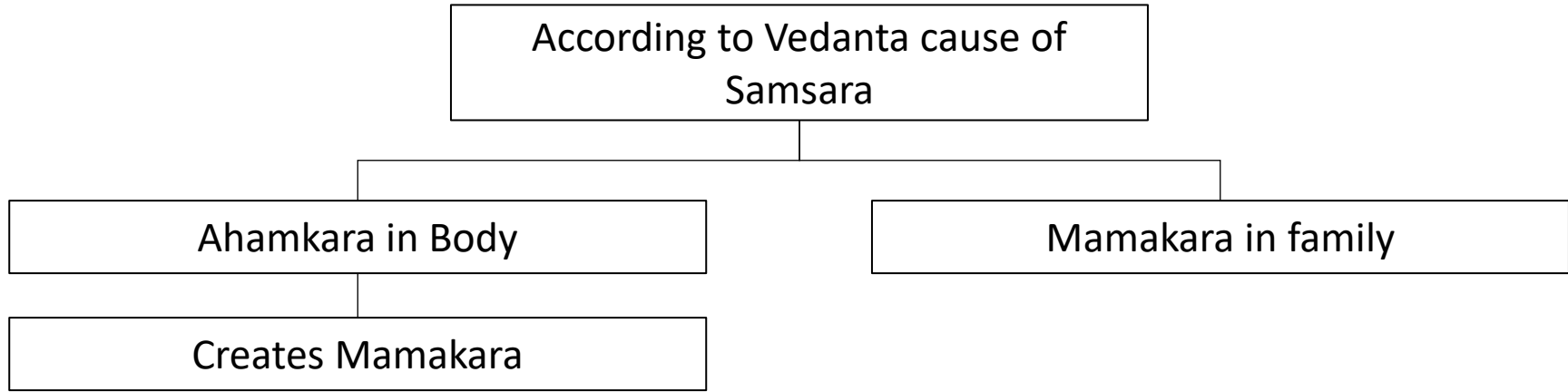
samaduḥkhasukhaḥ kṣamī || 12 - 13 ||

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

- Consequence of no Aham / Mamakara = Samanam in Dukha / Sukham
 - See all events in creation with poise and equanimity.
- 2) Ahamkara = Pride / Arrogance, in Dharma Shastra

Vedanta :

- Identification with Body / Mind complex and Treating Body / Mind complex as I am / Particular individual.
- Once Ahamkara comes, everything associated with Aham is called Mamakara...
- My Father / Mother / Sister / Daughter / Possessions / House...



- 2 Circles should be wiped out from my life.
- Look at events of life with Aham / Mama and Without Aham Mama Different

Event	News
<ul style="list-style-type: none"> - In circle of Aham / Mama - Creates scar in mind - Stays long in mind - Have Anxiety for future which incident will turn into event 	<ul style="list-style-type: none"> - Korean student shot Indian Prof in College - Not in circle of Aham / Mama - No Scar - Have Sympathies for prof - Stays to disappears

- I am Valuable if event with Aham / Mama, worry can't be avoided.
- Events happen without Advanced information
- Do you want worry / Anxiety with Aham / Mama....
- Body - Very Good news
- Injustice Anstice - Sad

- I am Vulnerable to all future events in life, do duty to mind. Refine mind, therefore.

Bahya Abhimana	Deha Abhimana Mano Abhimana
Mamakara	Ahamkara

- Giving up means - Refusing to worry about any one of them
- Worry encourages Abhimana.
- Perform Duty for Body / Mind / Family / Kingdom and Don't worry - Ever Relaxed.
- Internal Relaxation and internal freedom from worry is called experience of Jeevan – Mukti.
- Not mystical experience but enjoying
- Mind which doesn't worry about family / Body / Mind / Property and Performing Duty towards them.
- Not Mumukshu - Seeker of moksha but Jeeva Mukta.

CHAPTER 15

BRAHMAN - THE ABSOLUTE REALITY

20 Verses

Chapter 15 :

- Ashtavakra Responds to Janaka and Admires Vedantic Teaching.

Chapter 15 - Verse 1 :

अष्टावक्र उवाच

यथातथोपदेशेन कृतार्थः सत्त्वबुद्धिमान् ।

आजीवमपि जिज्ञासुः परस्तत्र विमुह्यति ॥१॥

aṣṭāvakra uvāca

yathā-tathopadeśena kṛtārthaḥ sattva-buddhimān,

ājīvam-api jijñāsuḥ parastatra vimuhyati. (1)

Astavakra said : A person of pure Intelligence realises the Self even by instruction casually imparted. A man of impure intellect is confused in trying to realise the Self, even after enquiring throughout his life. [Chapter 15 – Verse 1]

- Prepared person gets benefit of Vedanta, practice of Karma Yoga... Reduces Aham / Mama, Abhimana by invoking - Surrender Daily 'Everything belongs to Lord'
- I do not claim any possession - At Bakti level also - Tan Man Dhan Sab Kuch Tera... No Aham / No Mamakara...
- If identification strong, Kamyā Karma more - Nitya Naimitta karma less.

Gita - Chapter 2 :

त्रैगुण्यविषया वेदाः

निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थः

निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

traiguṇyaviṣayā vēdāḥ

nistraiguṇyō bhavārjuna |

nirdvandvō nityasattvasthaḥ

niryōgakṣēma ātmavān || 2-45 ||

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

- As Karma Yoga, Practice - 1 hour Sadhana, Vedanta blesses him.
- Unprepared Without Detachment - May study Vedanta life long but no Benefit.
- Doesn't get benefit of knowledge - Remains in mind as info... No Benefit to Life.
- Vedanta and worry - both continues
- Anxiety / Fear / Greif continues

Problem :

- Lack of preparation not Lack of mystic Experience
- Aham - Mama Abhimana Tyaga - not handled.

Chapter 15 - Verse 2 :

मोक्षो विषयवैरस्यं बन्धो वैषयिको रसः ।
एतावदेव विज्ञानं यथेच्छसि तथा कुरु ॥२॥

*mokṣo viṣaya-vairasyaṁ bandho vaiṣayiko rasah,
etāvad-eva vijñānam yathecchasi tathā kuru. (2)*

Distaste for sense objects is Liberation; passion for sense objects is bondage. Such indeed is Knowledge. Now you do as you please. [Chapter 15 – Verse 2]

- When there is strong Ownership, with respect to Body / Mind / Properly / Family...
- It expresses as Raaga / Dvesha / Expectations.

Chapter 15 - Verse 2 :

- When there is strong ownership with respect to Body / Mind / Property / family...
- It expresses as Raaga / Dvesha / Expectation
- Aham / Manasa Abhimana / Likes and Dislikes, It can be totally avoided.

Basic Raaga / Dvesha :

- Enjoy healthy body
- Raaga / Dvesha can be utilized only
- When you are Karta and have choice
- Choose - Raaga / Dvesha as Karta...
- As Bogta - When I am experiencing Prarabda, Karma Phalam - No choice.
- Never Apply Raaga / Dvesha to Bogta, Accept what Prarabda gives.
- If I choose Raaga / Dvesha as Bogta and will tend to Reject certain experiences
- Prarabda has to be Gone through.
- Therefore do Raaga / Dvesha Renunciation, as Bogta not Karta.
- Raaga / Dvesha As Bogta - with respect to objects / Situation = Bandaha cant Avoid.
- Take medicine as Karta - Because choice is in my hands
- What comes as External events and Raaga - Dvesha towards that = Bandaha
- Raaga - Dvesha, Tyageha - Non judgmental, Acceptance of choiceless situation = No worry = Moksha.

- Opposite of Reduction of FIR = Calm / Cheerful / courageous mind is Jeevan Mukti.
- No mystical event = Essence of Vedanta.
- Aham Brahma Asmi should be converted, into Raaga / Dvesha Renunciation as Bogta.
- What experience comes - Don't Resist / Judge / Get disturbed...
- In old Age = Body liabilities
- As Bogta - How long Body should last - Longevity depends on Prarabda not utility of body.
- Body - Useful / useless / Liability to oneself / family...
- Bogta - Shouldn't - Resist Prarabda
- Don't Ask how long will I live
- Freedom from Abhimana Janya - Raaga - Dvesha Tygya...
- 2nd Verse = Once you attain Jeevan Mukti, nothing to attain in life.

Chapter 15 - Verse 3 :

वाग्मिप्राज्ञमहोद्योगं जनं मूकजडालसम् ।
करोति तत्त्वबोधोऽयमतस्त्यक्तो बुभुक्षुभिः ॥३॥

*vāgmi-prājña-mahodyogaṁ janam mūka-jadālasam,
karoti tattva-bodho'yam-atastyakto bubhukṣubhiḥ. (3)*

This knowledge of the Truth makes an eloquent, wise and active person, mute, inert and passive. Therefore, it is shunned by those who wish to enjoy (the world).[Chapter 15 – Verse 3]

- Atma Jnanam powerful, will transform / Change personality.

Atma Jnanam powerful will
transform / Change personality

- Vagni Mukha silence,
talkative becomes
Dumb

- Pragy Mind converted
to Jadam
- Materialistic Scholarship
doesn't matter

- Alpataha No more
activity
- Mahotyoga
- Body
- Misconception set up
can be changed and
improved setup can
Make me happy

- We talk about Materialistic World (Anatma) because they have Misconception.

a) We can change Anatma - People then can be happy :

- World like dogs tail.

Chinmaya :

- You cant change society, change for own your Spiritual Growth.
- Our Biography = Initially overenthusiastic by changing world - we cant get happiness

b) World not source of / Sorrow :

- It is I who am Creating Sorrow and happiness within Myself.

- Misunderstood I = Cause of Sorrow
- Understood I = Embodiment of Ananda
- World cant be changed - Krishna / Rama Avataras have come
- Hope = By Talking - Can change

Pragya Converted to Jadam :

- Apara Vidya - Materialistic scholarship for changing environment.
- Change understanding of world and myself and attitude to life and situation

- Therefore will Renounce Apara Vidya... will become Jadam - with respect to Apara Vidya.

Therefore Driven by Desires :

- All Desires to improve set up Materially
- Better House / car / Dress / Home theatre require income to Acquire and Maintain therefore have to be active.
- Desire increases - Activity increases...
- Setup change is possible and will make me happy
- Posses What I Require
- Mahatyaga - workaholic 18 Hours / Day, overactivity at 3 levels...

- Workaholic Person Becomes Quiet in all 3 levels

Mahatyaga :

- Alataha / No more Active, not Lazy literally
- Materialistic wants to be Active at 3 levels.

Bubuksha :

- For those interested in Materialistic progress - Vedanta given up

Chapter 15 - Verse 4 :

न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान् ।
चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥४ ॥

*na tvam deho na te deho bhoktā kartā na vā bhavān,
cidrūpo'si sadā sākṣī nirapekṣaḥ sukham cara. (4)*

You are not the body, nor is the body yours. You are neither the 'doer' nor the 'enjoyer'. You are Consciousness itself, the eternal, indifferent witness. You go about happily.
[Chapter 15 – Verse 4]

In 2nd Verse :

- Giving up of Mamakara = Ownership
= Sense of Mineness w.r.t family / Property / Name / Fame /
Status / Prestige / Homier
- There alone, we have strong Abhimana.
- Prestige - Soap Bubble / Can be pierced easily
- Bahya Abhimana - identification - Mamakara external.

Long - Meditation :

- Look at body as part of gods creation - No special status
- Asti / Jayate / Vardate / Viparimamete / Apakshiyate / Vinashyati - No Special care.

In Meditation :

- Take Body - Out of I
 - Put in world
 - See it as equal to objects in the world
- Worry about Body / Mind will increase Mamakara
- Performing Duty will not increase Mamakara
- Worry about Body increases Abhimana
- Refuse to worry about Body
- You are not body - You are observer of Body, Dehi not Body
- Dehi Nitya - Avoduyoyam...
- Dehasarvasya Bhavata...
- I may not be body, but body belongs to me - Still don't worry - No sanction.
- Cant claim body as - I or mine
- Neither it deserves Ahamkara or Mamakara.

Why Body Not Mine :

- I am Asanga Atma...
- Practice, not store in notes...
- No relationship with any Anatma.

Bhagawan Decides :

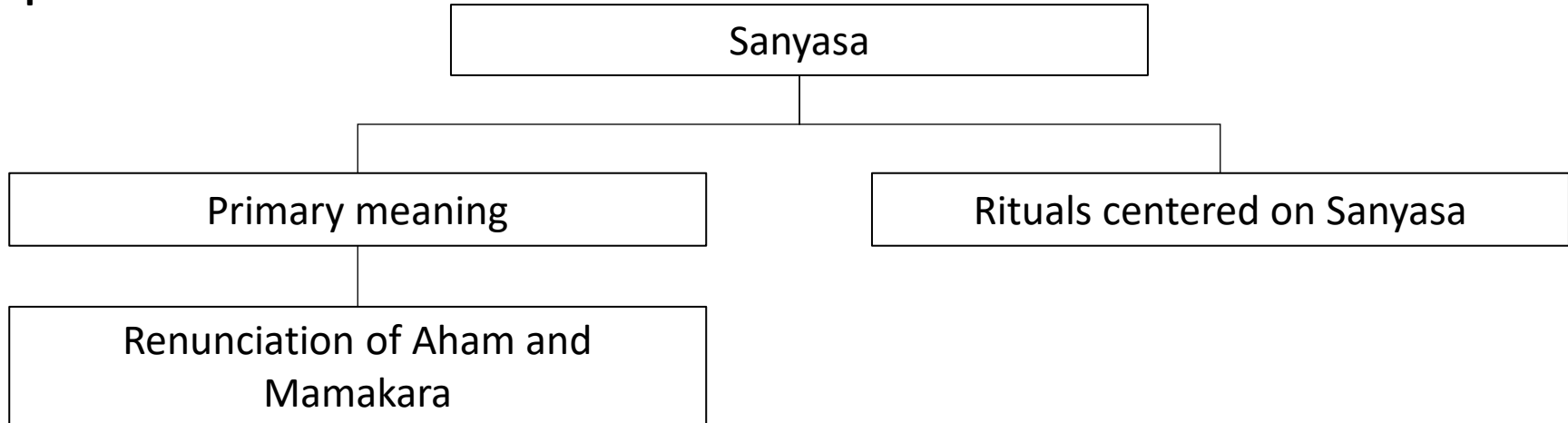
- No Ownership, feed / Clothes / Clean
- I have duty to body - Stop worry about body

Practice Meditation :

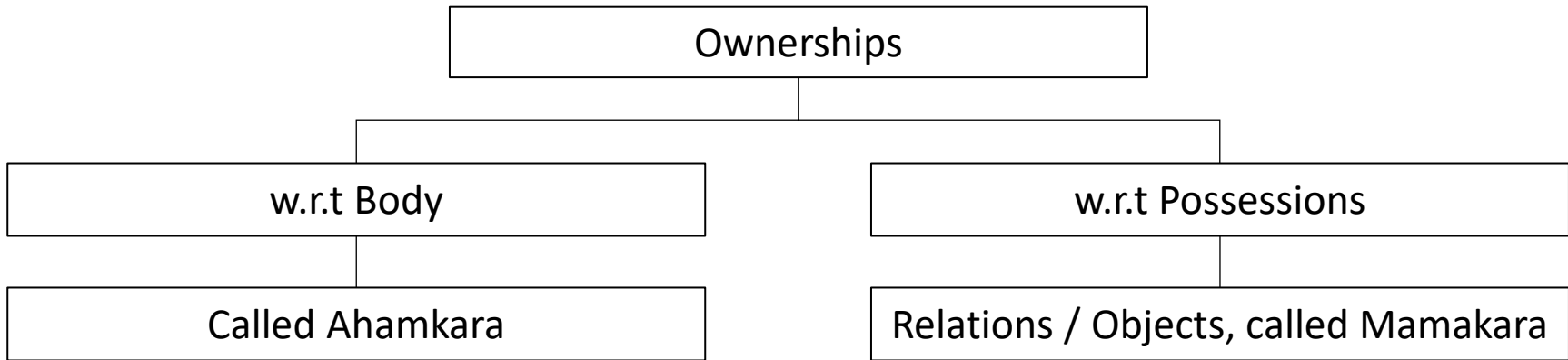
- I have duty to body
- I can't afford to worry
- Body belongs to Ishvara.

Lecture 35

Chapter 15 :



- Creation belongs to Lord. Nothing belongs to me. Do Duty, no Mamakara with respect to person / Possessions
- We go through life as per law of karma - No special request to Lord to take care of my people / Possessions = Mamakara Abhimana Tyaga.
- Also extended to Body - Don't claim ownership with respect to body as Body is given by Lord.
- Journey of Body Determined by law of karma.
- As trustee - Have Duties to Do / Feed body, Perform Duty not claim ownership.
- Ownership expresses in form of worry, psychology?
- It is Indication that I started claiming Ahamkara and Mamakara.
- I will refuse to worry about Body / Family, because I am not owner.



- I don't claim ownership of mind / Toughest / Subtlest part of ownership.
- Mind creation of Bhagawan - Goes through conditions as per law of karma / Vasanas.
- I cant decide how long this mind has to remain in the body.
- After death, mind goes to which body not in my control.

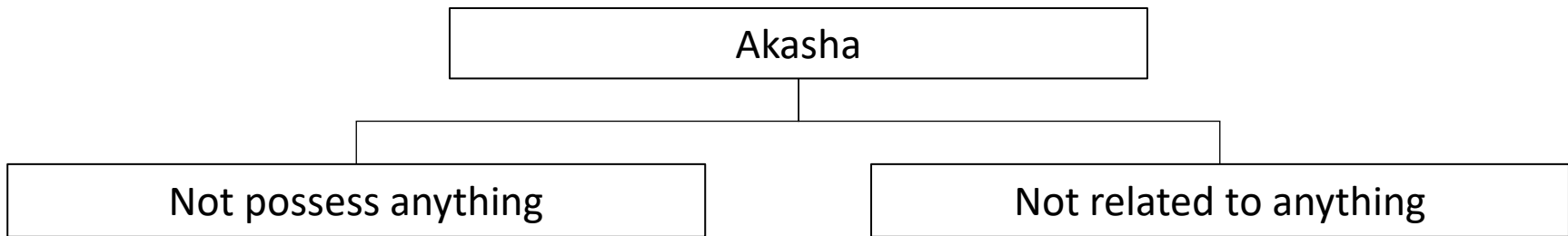
Chapter 15 - Verse 4 :

- Janaka - Requires no teaching.
- Janaka represents ignorant humanity
- Ashtavakra teaching humanity through Janaka
- Sravanam / Mananam / Nididhyasanam, should be complimentary
- Only Sravanam not enough - Not efficacious
- "I am Chid Rupa - Sada Sakshi - Nature of Awareness of everything
- Including Body / Mind
- Directly witness Body / Mind, through Body / Mind - witness world.

- All 3 witnessed by me
- All 3 comes under Drishyam object of witness...
- I am Sakshi of all 3, through Sravanam - I know I am Sakshi Svarupam.
- During Mananam / Mananam derive Corallories of teaching - Dwell upon...

1) Body not me nor mine :

- Reinforce this fact in Subconscious mind.
- Sakshi is Asangaha, not having possession or relation with anything.



Similarly Body not me / Mine :

- Belongs to Lord - Creator of Universe
- Bhagawan - Owner decides birth / Death, Decides by laws of Punya / Papa Karma Adrishtam - I don't know.

2) Body governed by millions of past Janmas - which fructify as Prarabda :

- Bhagawan - Owner / controller, Decides future of Body
- Present - Falls within jurisdiction of Jiva
- Future - Falls within jurisdiction of Ishvara
- What's My Duty and What's Bhagawan Duty - to be taken care, in Mamakara.

Nididhyasanam:

- If future not determined by me, but by Lord... According to law of karma, I cant Dwell on future.
- Worry of future = Straying into Bhagawans territory
- Punishment = Samsara, Punarapi Jananam Maranam...

Nirapekshika Bava :

- Cut off Viparita Bavana - unhealthy habit - worry about future by opposite Vasana / Doing Action for the Day - My Duty.
- Worry - Chronic habit of Jiva, neutralizing effect of Sravanam / Mananam.
- During death - Worry
 - Not think of Bhagawan who has given the body

Nididhyasanam :

- Deliberately eliminate habit of worry, By repeatedly Instructing Mind
- Worry = Trespassing into Bhagawan's territory
- Deha Abhimana increases through worry, Apeksha = Chinta / Worry / Expectation
- Present - My duty / Jurisdiction
- Benefit of Sravanam / Mananam = Sukham, relaxed in present, Manifests today.
- Law of Karma - Let Bhagawan take care of tomorrow
- Enjoy without Burdening the Mind.

Chapter 15 - Verse 5 :

रागद्वेषौ मनोधर्मौ न मनस्ते कदाचन ।
निर्विकल्पोऽसि बोधात्मा निर्विकारः सुखं चर ॥५॥

*rāga-dveṣau mano-dharmau na manaste kadācana,
nirvikalpo'si bodhātmā nirvikāraḥ sukhaṁ cara. (5)*

Passions and aversions are the qualities of the mind. The mind is never yours. You are Intelligence itself, free from all fluctuations and changeless. You go about happily.
[Chapter 15 – Verse 5]

In each Verse Sravanam / Mananam / Nididhyasanam :

- Any habit broken by long Practice of opposite worry Vasana - We have initiated by habitually worrying
- By Deliberate effort and by being Alert - initially Pedaling
- Samsara Chakra and complaining to lord
- Don't validate - worry - it reinforces Abhimana in body
- Abhimana presents as Punarapi Jananam

Chapter 15 - Verse 4 :

- Body is rule of Karma
- Mind is rule of Karma
- I see mind, through mind see world
- Mind object - Not me - Not mine
- Atma being Asanga - Not related to Body / Mind / Universe.

Mananam :

- Mind neither me or mine, belongs to Bhagawan.
- Bhagawan has created mind out of Karana Shariram.
- Mind is Sukshma Shariram created out of Karana Shariram
- Bhagawan is Author / Owner, Determined by law of Karma.

My duties to Mind :

- Worry - elimination, my duty
- Mind takes another body or Videha Mukti or not...
- Do your best - Drop worry
- Trespassing Bhagawans territory - Punarapi Jananam.
- You are not mind - Mind doesn't belong to you...
- Individuality / Traits / Raaga / Dvesha
- Do not belong to you, Atma - Dharmas belong to mind
- Individuality of mind = Raaga / Dvesha.
- I am Sakshi of such situations
- I am Bodhatma - Chaitanya Svarupaha
- Nirvikalpa without division without relation
- Relation comes only in Division.

Gauda : Asparsha Yoga...

- Nirvikara - Drop worry about Body / Mind, not my responsibility
- Only - Bathe / Clothes / Exercise, worry not my duty.
- Arrival of worry comes from Vasana not under my control...

My daily habit of worry :

- Drop worry by Dharana / Dhyana / Samadhi of Atma.
- Perpetuation of worry is dependent on my support, can use 'Nididhyasanam' - to cut off thought pattern - By constructive distraction.
- Distraction into healthy field = Nirvikara
- Enlightened mind has to be lightened mind - Worry is Bhagawan.

Chapter 15 - Verse 6 :

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
विज्ञाय निरहंकारो निर्ममस्त्वं सुखी भव ॥६ ॥

*sarva-bhūteṣu cātmanāṁ sarva-bhūtāni cātmani,
vijñāya nirahaṅkāro nirmamas-tvaṁ sukhī bhava. (6)*

Realising the Self in all beings and all beings in the Self, free from "I-ness" and free from "mine-ness", May you be happy. [Chapter 15 – Verse 6]

- Claim Atma as I - Chaitanyam in all beings
- In form of understanding...

- You can never experience all pervasiveness of Chaitanyam.
- All pervasiveness - Matter of knowing not experiencing
- All pervasiveness of you Chaitanyam in every body.

Gita - Chapter 6 :

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtaṣṭham ātmānaṃ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

- Sarva Bhutastham Atmanam... immanent self / 1st
- Sarva Bhutani Chatmani... Transcendent self / Nature, 2nd

1st :

- Consciousness is in all beings.

2nd :

- Really speaking - All beings are in 'Consciousness'
 - Space in the Pot
 - Space in the Hall
 - Space in the Stomach
 - Space in the Head
 - Space in the every container, space not in all of them
- All in one indivisible Space / Self
- In Space like consciousness - Millions of Bodies come and go
- My body has no Specialty - can't claim privilege.
- No old age / Sickness Unintelligent irrational expectation.
- More I see totality - More I understand - Body - Subject to natural laws
- No Phenomena special for me, My reaction comes down.

Example :

- No power in house...

Happy :

- Neighbour also situation remaining same, attitude Changes

Puranas :

- Give Stories problems faced by Bhakta
- Events go, appear as universal laws - Natural events... Cant complain.

Sun rise - Don't worry :

- Make it a point to see totality - Often
- All bodies fall sick - Have freedom from I notion in the body and mind by abiding in Atma.
- Nirmamo - Nirahankara, Together, called Abhimana
- Drop ownership with respect to Body / Mind complex.
- Surrender to Bhagawan because Bhagawan is owner.
- Abhimana expresses as worry
- Abhimana Tyaga = Chinta Tyaga
- In 'Nididhyasanam' - Deliberately Drop - worry pattern.
- Every meditation gives more relaxation, I decide to live in present.

Chapter 15 - Verse 7 :

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।
तत्त्वमेव न सन्देहश्चिन्मूर्ते विज्वरो भव ॥७ ॥

*viśvaṁ sphurati yatredaṁ taraṅgā iva sāgare,
tat-tvam-eva na sandehaśchinmūrte vijvaro bhava. (7)*

O you, pure Intelligence! In you the universe manifests itself like waves in the ocean. Be you free from the fever of the mind. [Chapter 15 – Verse 7]

'Meditation' on totality :

- Space and Consciousness - All pervading
 - Indivisible
 - All Accommodating
 - Uncontaminated

In Chaitanyam - Atma ocean :

- Cosmos = bubble / wave / Andromeda Galaxy / Milky way Galaxy / 14 Lokas - Small ripple / wave
- Think of totality more and more and drop worry of body.

Who are you?

- Ocean of Consciousness, not perishable / Decaying body, or mind
- Mental Jnanam = worry
- Physical Jnanam = Higher temporary
- Crocin = 'Nididhyasanam' to drop worry deliberately.
- I am not Ram Murthy but Chin Murthy, Chaitanya Svaroopā Murthy.

Chapter 15 - Verse 8 :

श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्व भोः ।
ज्ञानस्वरूपो भगवानात्मा त्वं प्रकृते परः ॥८ ॥

*śraddhasva tāta śraddhasva nātra moham kuruṣva bhoh,
jñāna-svarūpo bhagavān-ātmā tvaṁ prakṛte paraḥ. (8)*

Have faith, my son, have faith! Have no delusion about this! You are Knowledge itself. You are the Lord. You are the Self. You are beyond nature. [Chapter 15 – Verse 8]

- Vedas = Teaching of Bhagawan out of compassion = Valid, will get benefit of moksha...
- Have faith in me.
- No commercial motive - By your following or not following.
- Moksha after death not verifiable.
- Give up Abhimana through 'Meditation'
- Give up Worry through 'Nididhyasanam'
- Enjoy benefit of Sravanam - Don't have Moha - Misconception.
- Worry = Nishidha Karma not vihita Karma or Duty.

Differentiate Action and duty :

- Truth is : Atma - Jnana Svarupa, Chaitanyam, only when you look from Atma, Body, Mind, Object.
- Only if Body / Mind - Object, it becomes part of objective world then ownership will go only if its part of world, responsibilities becomes Bhagawan.
- Bhagawan is Srishti / Sthithi / Laya Karta.
- Only when I see responsibility of Bhagawan then worry will go
- Atma = Bhagawan, Aikyam revealed
- As Bhagawan / Atma, you are beyond Prakirti / Matter
- Prakirti includes Body / Mind / World.

Lecture 36

1) Shastram = Shasanat Trayate iti Shastram :

- Only protector in the world by way of teaching, protects person from Samsara, knowledge Kavacham.
- Have faith in knowledge

i) You are Atma / Purusha :

- Everything you experience is Anatma / Prakirti
- Tvam Bhagawan, Jnana Svaroopā Atma, you are Atma, of Nature of observing Awareness called Purusha

ii) You are Paraha :

- Different from Prakirti you transcend everything, you observe Prakirti
- Prakirti = Observed world / Body and Mind

Chapter 15 - Verse 9 :

गुणैः संवेष्टितो देहस्तिष्ठत्यायाति याति च ।
आत्मा न गन्ता नागन्ता किमेनमनुशोचसि ॥९॥

*gunaiḥ samveṣṭito dehas-tiṣṭhatyāyāti yāti ca,
ātmā na gantā nāgantā kim-enam-anuśocasi. (9)*

The body composed of the constituents of nature, comes, stays and goes away. The Self neither comes nor goes. Why, then, do you mourn over it? [Chapter 15 – Verse 9]

- Prakirti = 3 Changing Gunas - Sattva / Rajas / Tamas

- Therefore all events happen in changing Prakirti, event is form of Change.
- Governed by Micro and Macro laws since Universe not Change / Confusion
- Purusha governed by one Law = its beyond all laws.
- Purusha / Atma / Chaitanyam not male

iii) Every law has Brighter / Darker side :

- Balancing process is called - Pratipaksha Bavana, Reducing heart burn by Pratipaksha Bavana.
- When going through dark side of law, think of brighter side of same law that we enjoyed.

iv) How to apply law to our body - here :

- Law of Nature brings body into the world's existence.
- Same law has darker side - Taking body away from the world
- Law moves body into youth / Grows, creates old age.
- Enjoyed growing - Enjoy going, growing and going long process
- Practice Pratipaksha Bavana when you confront Prakirti, see brighter side of every law when facing darker side.
 - Association = Brighter side
 - Dis Association = Darker side
- 2 Are bound to be there at Vyavahara level
- Only way of peace of mind is Pratipaksha Bavana.

Chapter 15 - Verse 9 :

- Body surrounded by Guna - Part of Prakirti / Governed by law to get out of law - Go to Purusha, where no laws operate.
- At Atma level - No Birth / Growth / Disease / Death

Gunahi Sama Vishtita :

- Face Gunaha or Gunateeta
- Deha - Ayati / Tishtati / Yanti, born / is / Gone, represented by Brahma / Vishnu / Shiva / 3 Laws of Srishti / Sthithi / Laya
- Body arrives / Exists / Goes, you see one side, then pain.
- Pratipaksha Bavana is remedy to confront Prakirti.
- At Atma level - Doesn't come, no temporary existence

Shopping	Window Shopping
<ul style="list-style-type: none">- Purchase / Pay price- Deha Nishta- Grahastha	<ul style="list-style-type: none">- No payment / Only see- Atma Nishta- Sanyasa, Neither enjoyment or payment or purchase

Chapter 15 - Verse 10 :

देहस्तिष्ठतु कल्पान्तं गच्छत्वद्यैव वा पुनः ।
क्व वृद्धिः क्व च वा हानिस्तव चिन्मात्ररूपिणः ॥१० ॥

*dehas-tiṣṭhatu kalpāntaṁ gacchatvadyaiva vā punaḥ,
kva vṛddhiḥ kva ca vā hānistava cinmātra-rūpiṇaḥ. (10)*

Let the body last to the end of the cycle (kalpa) or let it go just today itself? Where is there any increase or decrease in you, who are pure Intelligence? [Chapter 15 – Verse 10]

- If identifying with body / Shopping / Paying price... ideal - Abide in Atma and enjoy window shopping of all things arriving and Departing
- If you have not purchased body / Not identifying with body...
- If identified - worry about old age / Death
- Worry cant be avoided if identification is Physical, enjoyments I have had
- Every sense pleasure = Bodily purchase of worry, Price we have to pay
- If you don't identify / Don't Purchase
- Do window shopping - Allow body to go through conditions - Let body remain in world.
- Maya Devi = Shop of Prakirti
- Maya Devi = Manager of shop of Prakirti / Lord
- Body belongs to shop - How long it remains in shop... No worry, in Bhagawan Srishti mind for one Kalpam - Shelf life

- I Refuse to purchase - Abhimana I have...
- Mango in shop / Mango bought refuse to purchase through identification
- No gain / No loss
- You are pure witness, Consciousness - People entering and buying.

Chapter 15 - Verse 11 :

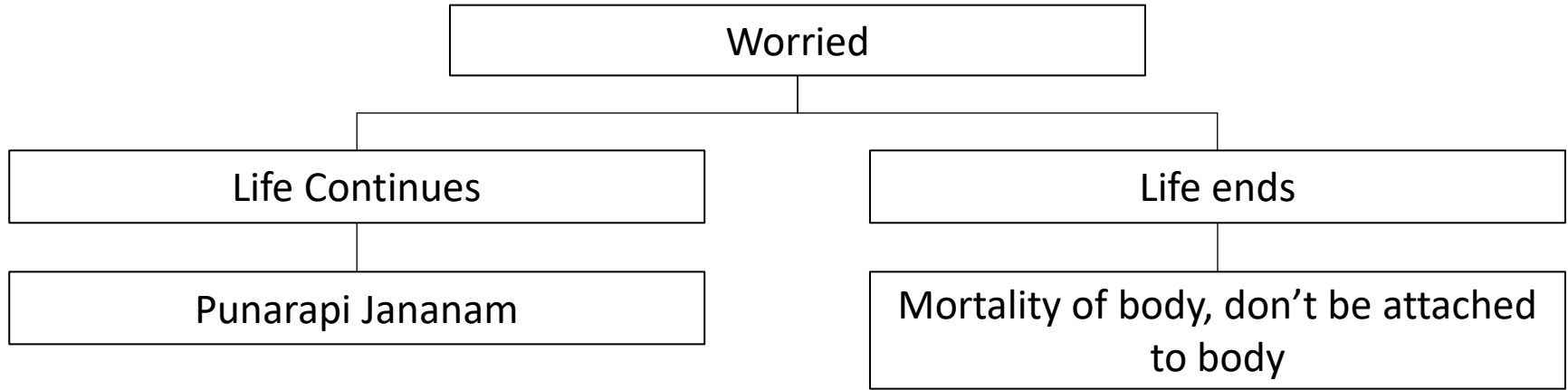
त्वय्यनन्तमहाम्भोधौ विश्ववीचिः स्वभावतः ।
उदेतु वास्तमायातु न ते वृद्धिर्न वा क्षतिः ॥११॥

*tvayyananta-mahāmbhodhau viśvavīciḥ svabhāvataḥ,
udetu vāstam-āyātu na te vṛddhirna vā kṣatiḥ. (11)*

In you, who are the infinite ocean (of Consciousness), let the waves of the universe spontaneously rise and disappear. There can be no gain or loss to you. [Chapter 15 – Verse 11]

- If you decided not to have Abhimana in Anatma...
- Having Abhimana = paying price / Purchase / Family / Body then millions of body will arrive and depart - Waves of body, Galaxies come and go...
- Can't ask why creation comes, Svabava of Prakirti.
- Bhagawan can't stop universe, or convert into resolution.
- At matter level / Eternal formations and dissolutions will be there
- Bhagawan can't stop...
- Never ask = Why Bhagawan creates Universe... Universe is ever in Manifesting and Unmanifesting mode.

- You have Choice of Abhimana or be detached, watch show or window Shopping.
- Infinite Jivas exists - Few get Videha Mukti - Can't stop because other Jivas are there.



- Mind continues to worry, Natural law

Where all this is happening?

- In you the infinite ocean of 'Consciousness', process eternally continues..
- No increase or decrease in ocean
- Because of increase / Decrease in number of waves.
- No decrease in ocean when waves subside, ocean is the same

Chapter 15 - Verse 12 :

तात चिन्मात्ररूपोऽसि न ते भिन्नमिदं जगत् ।
अतः कस्य कथं कुत्र हेयोपादेयकल्पना ॥१२ ॥

*tāta cinmāt-rarūpo'si na te bhinnam-idam jagat,
ataḥ kasya katham kutra heyopādeya-kalpanā. (12)*

O Son! You are pure Intelligence itself. This universe is nothing different from you. Therefore, how, where and whose can be the ideas of acceptance and rejection? [Chapter 15 – Verse 12] 70

Highest principle of Vedanta :

- Unstoppable Universe - Manifests and Unmanifest.
- Does not exist away or separate from you, like dream universe not separate from you the observer - Waker.
- Ocean / Wave - not away from water, world not away from you 'Consciousness'
- If you raise level and see it from your chin Matra - 'Consciousness' level
- Universe is not separate from you
- Therefore no Question of Acquiring / Loosing anything
- With respect to - 2 waves - waves coming together and separating
- Mother / Son - 2 Bodies - 2waves with respect to water "Consciousness" no 'Question' of Acquiring / Loosing - Wave
- Wave has never been different from water
- Body has never been difference from "Consciousness"!!
- From Atma standpoint - No Question of Acquiring / Loosing or Arrival / Departure giving up / Getting something.
- Both ideas are not there
- Ocean can never get rid of wave or Acquire wave because it has never been different from ocean.

Chapter 15 - Verse 13 :

एकस्मिन्नव्यये शान्ते चिदाकाशेऽमले त्वयि ।
कुतो जन्म कुतो कर्म कुतोऽहंकार एव च ॥१३ ॥

*ekasminn-avyaye śānte cidākāśe'male tvayi,
kuto janma kuto karma kuto'haṅkāra eva ca. (13)*

From where will there be birth, activity and even the ego sense, for you who are the one, immutable, serene, stainless, pure Consciousness? [Chapter 15 – Verse 13]

- W.r.t. Atma... All constant Nama rupa Play, alone...
- In one Chid Akasha all pervasive Consciousness - Non-dual / Changeless ever undistorted, ever pure which is you....
- No question of Ahamkara / Ego - Finite i

We have 2 Problems

Put an end to Samsara by Praying for
freedom from birth, no Punar Janma

Do not want to commit Suicide
disappear

1 st Case	2 nd Case
<ul style="list-style-type: none"> - Had enough of sorrow - Jnanam puts end to Samsara by destroying Sanchita / Agami Karmas - You will be free from rebirth - No Samsara in future birth = Moksha - Tired of Samsara, get Jnana on death - 3 Bodies will disappear 	<ul style="list-style-type: none"> - Do not want to become Nonentity / Commit Suicide / not disappear from Cosmos - Don't want Moksha, go to Vaikuntam / going Somewhere else - Don't want to erase our self totally - Having Survival Instinct / desire for continuity is there / Innate desire redefine Moksha

Moksha not Total Destination :

- Total disappearance only with respect to Ahamkara
- Ahamkara gets Destroyed in Jnanam
- You - Atma - No erasing - No Mortality, immortal Atma will always exist.
- Creation - Coming and going in you. You don't disappear.
- Ahamkara suffering with knowledge
- Have final death - Ahamkara not Born in Videha Mukti
- You Are Atma in which creation rises and falls.
- Therefore are eternally there as Sentient
- Ananda Atma, not suffering Ahamkara.

Are you Mortal / Immortal :

- From Ahamkara angle - There is Videha Mukti when you die.
- From Atma angle you eternally exist, both Ok.
- Here eternity of Atma - instead of working for destruction of Ahamkara.
- Look at if from eternity Atma Standpoint
- Ahamkara Jiva not even existent, only seemingly existent.
- Where is Ahamkara which you are trying to destroy?

Chapter 15 - Verse 14 :

यत्त्वं पश्यसि तत्रैकस्त्वमेव प्रतिभाससे ।
किं पृथग्भासते स्वर्णात् कटकाङ्गदनूपुरम् ॥१४ ॥

*yat-tvaṁ paśyasi tatraikas-tvam-eva pratibhāsase,
kiṁ pṛthag-bhāsate svarṇāt kaṭakāṅgada-nūpuram. (14)*

You alone manifest as whatever you perceive. Do bangles, armlets and anklets appear different from gold? [Chapter 15 – Verse 14]

Learn to look at Moksha

From Atma Standpoint

Not Ahamkara Mind Standpoint

- Ahamkara Destruction not required
- Can destroy only Sanchita / Agami and Avoid rebirth

- Ahamkara goes through Prarabda karma and Jiva waits for end of Body. Some Jnanis with knowledge are waiting for Videha Mukti.
- Prarabda based Sukha / Dukha is there Instead of talking about Destruction of Ahamkara, learn to look / See Absence of Ahamkara.
- Seeing Absence of Ahamkara is possible when you raise vision level to Atma.
- Then Sanchita / Prarabda / Aqami is erased which is Real Mukti.
- Wherever you see in front of you, world does not exist Separate from higher you. That we should be aware of.
- 10 Mirrors - 10 Reflections - we perceive them understand - That they are not separate from me their observer.
- Refection do not make another fear
- One wave has life and dies.
- One takes on its individuality. There is division and Duality.

- Imagine wave raises its level of perception to water not ocean... No change in perception but change in attitude.
- Only one water - Other waves not different not separate from me.
- Non-change outside, Change in vision / Bavana.
- You the water alone appearing as all wave - You Atma alone appear as entire Anatma Prapancha.

Example :

- Ring / Bangle / Bracelet / Name / Form / Function - Different
- Intellect aware of fact of their oneness - Made of Gold.
- Creation = Name / Form / Function - Made of Atma which is yourself.
- Do they appear different for you, once you have this wisdom?

Chapter 15 - Verse 15 :

अयं सोऽहमयं नाहं विभागमिति सन्त्यज ।
सर्वमात्मेति निश्चित्य निःसंकल्पः सुखी भव ॥१५ ॥

*ayam so'ham-ayam nāham vibhāgam-iti santyaja,
sarvam-ātmeti niścitya niḥsaṅkalpaḥ sukhī bhava. (15)*

Totally give up all such distinctions as "I am He" and "This I am not". Consider all as the Self and be desireless and happy. [Chapter 15 – Verse 15]

- Solution for life's Burdens is 2 Tier vision - Different for same transaction.
- Have Bheda Drishti for transaction to conduct Vyavahara = Dharma Shastram.
- Karma Khanda Bheda required for appropriate transaction.

- When transaction is burden, go to Abheda
- Drishti - Nama / Rupa / Karma - Become Non-substantial.
- Bangle only Nama / Rupa - Non substantial, Similarly Entire creation - Non-substantial.
- Vyavahara Requires Bheda Drishti and Dharma Shastra

Don't drop Dharma :

- When Vyavahara Burden - go to 'Meditation', reverse
- Abheda Drishti - Then Vyavahara - Becomes Drama
- Balance Bheda Darshana by Abheda Darshana, not Stop Vyavahara
- This body is me / This is my Mother / wife / Daughter.

Say : This body I am not :

- 1st, 2nd, 3rd Person required for Activity entertainment, convert them into Nama / Rupa / Karma when it is burden.
- All One staff alone - Atma - Myself
- Worry / Fear / Depression / Anger / Hatred / All indicates life is burden.
- When any thought comes and be comfortable.

Lecture 37

1) What occupies mind, affects us more, than what exists in the world

Example :

- Rich person Dasha changing....
- You will loose all riches and will be on street.
- Mind Pre-occupied with fictitious poverty
- Fight between Diamond in hand and fictitious poverty
- Richness doesn't influence mind
- Possible poverty exercises his mind
- More real and powerful than what is outside.

Poverty - May - May not happen :

- Non-existent occupies our mind
- Harry potter - Occupies millions of and dreams mind
- Fictitious character!
- Non-existent harry gets existence and his condition affect mind

Vedanta Lesson :

- May you mind what occupies your mind

Vedanta = Stratifies and Studies :

- Paramartika Satyam Brahman.

- Vyavaharika Satyam

- Pratibasika Satyam

} Belongs to Ahamkara

- What affects / Occupies my mind alone affects my life

Therefore Sadhana :

- Deciding what should occupy mind predominately and direct that thought pattern.
- Dhyanam - important Sadhana - Method by which I decide what should Occupy mind Pre-dominately

- Reality to the world given by our minds.

- If Karta Bokta individuality Ahamkara, Occupies / Dominates my mind, that alone influences life
- If Ahamkara occupies worry, change Ahamkara Occupation - By Saguna Ishvara Dhyanam, Karma Khanda
- Whatever be the degree of reality of Vishnu / Muruga / Devi...

In Karma Khanda :

- Ishvara displaces Ahamkara occupation

In Jnana Khanda :

- Nirguna Atma thought Displaces Ahamkara Occupation
- Let Ahamkara Vritti preoccupy mind.

Puranic Stories :

- May be fact / Fictitious - But it works

Mimamsa :

- Fact or fiction not important called Artha Vada
- Don't probe into Reality, Use that and Benefit

- When Atma / Ishvara occupies mind - Life influenced Positively
- When Ahamkara occupies mind - Life is Miserable

- Practice - Saguna Upasana or Nirguna 'Nididhyasanam' and displace Ahamkara occupation of mind (Key to spirituality)

How do I know if Ahamkara / Ishvara / Atma is occupying?

- All worry / Anxiety is signal - That Ahamkara is occupying.
- Ahamkara's future - Unpredictable / Uncontrollable / Unsustainable
- Ahamkara definition = (Body / Mind Complex and Chidabasa, Reflected Consciousness)
- Influenced by Desha / kala / Jathaka always worry some.
- People ask date of Birth and give Kavalai
- Revamping cant take place By mere knowledge, Only by Deliberate exercise.
- Convert All worry time into Dhyanam time
- In the Name of doing duty, we worry most of time in old Age
- Shishya has to initiate - Guru gives knowledge.

- Use Nirguna Atma and Saguna Ishvara slokas for Meditation on dwelling on same Atma.
- Like Tongue Requires 100 Tastes...
- Brahman Satyam - Jagan Mithya - Jeevo Braheiva Na Paraha...
- When not engaged in Duty, Do 'Nididhyasanam'
- Worry centered on Ahamkara - Drop Probability / Projections.

Therefore Nis-Sankalpaha :

- By Removing - This Body Notion
- That Body Notion
- Triputi preoccupation promotes Ahamkara
- Ahamkara promotes Karta / Bogta
- Karta / Bogta Promotes worry
- Don't worry when body is healthy, enjoy Atma Svaroopam.
- Don't worry thinking of unhealthy body

Chapter 15 - Verse 16 :

तवैवाज्ञानतो विश्वं त्वमेकः परमार्थतः ।

त्वत्तोऽन्यो नास्ति संसारी नासंसारी च कश्चन ॥१६ ॥

tavaiivājñānato viśvaṁ tvam-ekaḥ paramārthataḥ,

tvatto'nyo nāsti saṁsārī nāsaṁsārī ca kaścana. (16)

It is through your "ignorance" alone that the universe appears to exist. In reality you are the One. Other than you there is no individual self (jiva) nor supreme Self (Atman).

[Chapter 15 – Verse 16]

- Known Atma is Advaitam
- Unknown Atma Appears as Dvaitam
- Understood I = Nondual truth
- Misunderstood I = Dualistic Universe

In sleep, forget myself :

- Forgotten Waker - Gets Divided into Dream observer and observed
- Observed and observer Division is waker who has disowned his nature By getting into Dream.
- Similarly whole Bogtru - Bogta inert Prapancha is Agyanamaya - Misunderstood truth = Dualistic Universe
- Truth is you - Paramartata - Eka Eva - One Atma Alone exists
- Dreamer in Dream chased by Tiger
- Dream guru tells Runner - Tiger is your own creation
- You are afraid of your own projected tiger
- World = Tiger - Paramartika - No 2nd thing other than you the observer.
- Atma Chaitanyam is observer, No Mukta / Badda Jiva, because Jiva itself is not there.

Mandukya - Ideas here in this Verse :

- Jiva = Vishwa, Teijasa, Pragyam myth.
- Sat = Turiyam / Nantap Pragyam....

- Sat = Turiyam / Nantap Pragyam....

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adṛśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṃ
prapañcopaśamaṃ śāntaṃ śivamadvaitaṃ
caturthaṃ manyante sa ātmā sa vijñeyaḥ ॥ ७ ॥

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

- Dwell on this so that your mind is preoccupied by this pattern of things not Mukta Jiva / Baddha Jiva.

Chapter 15 - Verse 17 :

भ्रान्तिमात्रमिदं विश्वं न किञ्चिदिति निश्चयी ।
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥१७॥

*bhrānti-mātram-idaṃ viśvaṃ na kiñcid-iti niścayī,
nirvāsanaḥ sphūrtimātro na kiñcid-iva śāmyati. (17)*

One who understands with certitude that this universe is but an illusion and is nothing, becomes desireless and pure Intelligence and finds serenity, as if nothing exists.

[Chapter 15 – Verse 17]

- Universe like Dream - Branthi – Misconception - world, not mental projection.
- If you say it is Mental Projection - it is Buddhist, Yogacara...
- It is projection of Maya shakti of Atma which is Myself.
- Projection of Atma / Maya Shakti
- I with my Maya shakti project world including my mind.
- Mind does not project world
- Mind with world Perfected by me = Atma and Maya

Kaivalya Upanishad :

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

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

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

- There is nothing other than me having separate existence.
- Whats other than me exists - Borrowing existence from me - Just as dream world exists borrowing existence from me the waker.
- World doesn't have independent existence get convinced by Sravanam and Mananam should become a conviction.
- I have higher Atma Nature
- Ahamkara Is inferior Vyavaharika Satyam, can understand.

- Whether I am happy or unhappy depends on what occupies my mind predominately.
 - Ahamkara = 18 Hours
 - Atma = 30 Minutes
 } Life Miserable
- Knowledge alone not solution. What Occupies my mind is important = Vasana Kshaya.
- Break habits of Ahamkara centered worry - Occupation worrying about family = Ahamkara centered family / Business worry connected to Ahamkara - Not Atma.
- Let Vasana be broken - Requires special effort.
- Nature Abhors Minds Vacuum.
- Atma Dhyanam Requires effort
- Nothing new to learn - Change thought pattern... Be pure 'Consciousness' principle.
- Without Karta / Bokta / Husband / Wife Roles - Incidental attributes borrowed from Body / Mind Complex.

- Remain as Atma - Unpolluted by Ahamkara Vasana. Then all Samsara will subside.
- Ants have connection with sweet (Clean sweet, Ants gone) Support = Sweet.
- Similarly All problems = Ants - Dwelling on sweets, is called Ahamkara.
- Clean that - Then problem and worry subside need not kill ant separately.
- Find out why ants come.

Chapter 15 - Verse 18 :

एक एव भवाम्भोधावासीदस्ति भविष्यति ।
न ते बन्धोऽस्ति मोक्षो वा कृतकृत्यः सुखं चर ॥१८ ॥

*eka eva bhavāmbhodhāvāsīd-asti bhaviśyati,
na te bandho'sti mokṣo vā kṛtakṛtyaḥ sukhaṁ cara. (18)*

In the ocean of existence the one Self only was, is and will be. There is neither bondage nor Liberation for you. Live fulfilled and roam about happily. [Chapter 15 – Verse 18]

- In entire Ocean of Universe / Creation, there is one - You the Atma - was / is / will be there

What about world?

- World only entertainment with Maya Shakthi
- TV Program = Nishuddah
- To Avoid Boredom and Maya / TV program given
- Problem = Advertise Sport
- Non problem = Leela - Enjoyable sport, Baddah / Moksha = Sport, both Misconception.
- Dwelling on truth = Nididhyasanam
- Thinking of Atma = Called 'Nididhyasanam'
- Thinking of Saguna Ishvara = Upasanam
- Ever full, because already full - Therefore Live your life - Not for happiness, but out of happiness.

Chapter 15 - Verse 19 :

मा सङ्कल्पविकल्पाभ्यां चित्तं क्षोभय चिन्मय ।
उपशाम्य सुखं तिष्ठ स्वात्मन्यानन्दविग्रहे ॥१९॥

*mā saṅkalpa-vikalpābhyāṁ cittam kṣobhaya cinmaya,
upaśāmya sukham tiṣṭha svātmanyānanda-vigrahe. (19)*

O pure Intelligence! Do not disturb your mind by affirming and negating things. Silencing them, abide happily in your own Self, which is an embodiment of the Bliss Absolute.
[Chapter 15 – Verse 19]

- Don't Unnecessarily Disturb mind thinking of possibilities of future.
- Don't think now If problem comes / Go to Alopethic / Aurvedic, called Sankalpa Vikalpa...
- Don't think of pros / Cons, with incomplete Data.
- Weather predictions fail - Because of incomplete Data, not Sarvagya
- Use - Police stop signal - For Allitifying Chittam mind
- You are not miserable mind
- But Chinmaya - Pure Sakshi witness - Chaitanya, Quieten your raising mind
- Spend present - Counting blessing of Ahamkara
- Dwell upon blessing of Ahamkara or Transcend Ahamkara or negate Ahamkara...
- Habit Developed - Abide in yourself, which is embodiment of Ananda Svarupam.
- We are not missing out worldly Ananda.
- They are my own Ananda, Reflected in the mind.

Chapter 15 - Verse 20 :

त्यजैव ध्यानं सर्वत्र मा किञ्चिद्दृढि धारय ।
आत्मा त्वंमुक्त एवासि किं विमृश्य करिष्यसि ॥२० ॥

*tyajaiva dhyānaṁ sarvatra mā kiñcid-hṛdi dhāraya,
ātmaṁ tvam-mukta evāsi kiṁ vimṛśya kariṣyasi. (20)*

Completely give up even contemplation and hold nothing in your mind. You are indeed the Self, ever free. What will you do by meditation? [Chapter 15 – Verse 20]

Final Stage :

- Until Now Saguna Ishvara Dhyanam or Nirguna Atma Dhyanam
- Ashtavakra Specializes on Nirguna Atma Dhyanam, contribute till old Vasanas Replaced by New shuba Vasanas.
- Shuba Vasana = I am ever free, Life = Drama, until this happens, Continue Dhyanam.
- Anything you do becomes bondage.
- Break worry habit and Become Naturally Calm, Cheerful, Cheerful, Confident.
- Calmness should become 2nd Nature - Becomes contagious - Under all circumstances.
- Let there not be Positive or Negative Addictions, Slavery, disturbing by its presence / Absence.
- Dhyanam for mind to be occupied with thought - I am ever free
- Dhyanam not for freedom because I am already free - Mentally its to develop freedom Vasana - You are Atma - Ever free.
- Don't Require 'Meditation' for freedom.

- What occupies my mind influences my life.

Let freedom thought occupy my mind, rather than Bondage thought.

- Whatever you going to Achieve by विमृश्य - Sankalpa - Vikalpa, by constantly worrying or Preoccupied with future worry.
- Worry cant change future
- Remember this truth - Change thought pattern through 'Nididhyasanam' or Vasana Kshaya.