

# MANISHA PANCAKAM

Written by Sri Adi Sankara

Talks By Swami Paramarthananda

Transcribed by Swami Paramarthananda Bangalore Study Group

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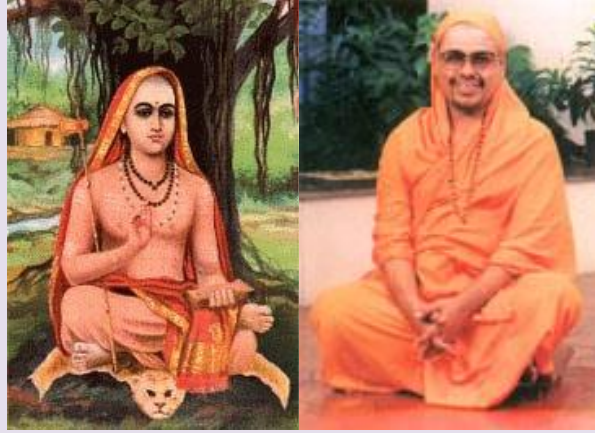


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# Maneesha Pancakam



Written by Adi Shanakaracharya

Discourse by Swami Paramarthananda

## TALK 1

### INTRODUCTION

Maneesha Pancakam is a group of five verses dealing with the subject of Maneesha, which means Nischaya / conviction / firm understanding. This word has two parts, Manasa & Esha. Esha means the power or function. Thus this word also means the power or the function of mind, which is nothing but knowledge / conviction / Nischaya Jnanam.

Such a title is given since in most of the verses, Adi Shankara ends with esa mama Maneesha – this is my firm conviction.

What is that conviction that Shanakaracharya is referring to?

It is a conviction that human beings superiority does not primarily depend on his birth or caste. Birth or caste can give certain advantages. But, advantages are not everything. Similarly karma or occupation does not give greatness to a person.

Only Satva guna, the character and wisdom determines the superiority of a person. It is the Sadhana Chatusthya sampatti or amanitvaha guna or abhayadi guna, the virtues + the character which determine the superiority irrespective of birth or the caste. When the virtues are capped by the wisdom it is worth cherishing.

*Satva Guna + Jnanam or Vedantic wisdom make a person adorable.*

A Brahmana can be called so in the true sense only by his wisdom and his character.

Who is wise?

The one who is a Jnani, who has wisdom is wise.

Who has wisdom?

According to Shankara, wisdom is knowledge of Jivatma Paramatma Aikya Jnanam. This is the knowledge of the essential oneness of the individual self and the universal self.

Person with Jivatma Paramatma Aikyam is a wise person who is adorable. **With regards to his adorability I have total conviction.** This is the gist of this work by Shankara.

Shankara brings out the maha Vakya Sarah in these five verses. Any statement which brings out the essential oneness of Jivatma and Paramatma is a maha Vakya. This makes this work popular.

Shankara's autobiography gives us the occasion in which this work was written. These autobiographies are called '**Shankara vijayam**'. The occasion is given in the first two (introductory) verses of the work.

Thus there are totally 7 verses. The first two verses are not by Adi Shankara; they present the occasion / *sandharba* and are introductory in nature.

Shankara was touring all over India bare foot. He went to Kashi. He bathed in Ganga and was walking towards the temple when Lord Shiva comes in the form of a low caste person or a chandala. A chandala is a person of mixed birth (no advantage by virtue of birth) and whose habits are wild. He is uncultured and animalistic. He is a prakruta purusha (as opposed to samskrata purusha). It is said that Lord Shiva wanted to test Adi Shankara to see if he has actually transcended *deha abhimana*. The story goes that Adi Shankara for a moment forgot this wisdom and got identified with this body as a superior Brahmana. His immediate reaction was '*gaccha*' '*gaccha*', don't come in my way. Then Lord Shiva asks him two questions.

**Q1.** When you say, you go away, which 'you' are you talking about? Is it 'you' the body should go away from 'me' the body? Are you talking about the separation of the bodies of ours?

Or

**Q2** When you say, 'you' go away, are you referring to the atma part of ours? Do you want 'my' atma to go away from 'your' atma?

In short do you want to go away from the *deha* or *dehi*?

Are you taking from the anatma point of view or from atma *drishti*?

Then the Lord himself says either way you answer you are wrong.

If you say you want to separate this body from that body I would say it is not a good thing because, all bodies are made up of same material. It is a bundle of chemicals (scientifically) or pancha bhuta (scripturally). Impurity, disease, old age & foul smell are common in all bodies. Therefore you cannot differentiate these two bodies.

If you are talking about the separation of the atma chaitanyam then it is wrong since there is only one chaitanyam.

Thus neither the body nor the consciousness can go away. Then why are you saying '*gaccha*' '*gaccha*'. The moment Adi Shankara heard this he knew this person is not an ordinary person. He realized that this person has only come to invoke the knowledge that I have, which, I have temporarily forgotten.

This temporary forgetfulness is the compliant of every Vedantic student also. This problem is universal.

Adi Shankara is shaken up. He wakes up to his wisdom and declares these five verses. He says whoever has this wisdom is adorable and hereafter I will not say '*gaccha*' '*gaccha*'.

This is the background given in the first two verses.

***Maneesha Pancakam gives the secular message of equality.***

## MEANINGS

Maneesha = the inner Sentient energy in us, the consciousness, the CHAITANYAM

Pancakam = Fivefold instruction on this Chaitanyam

IT comprises of the **two preparatory verses in the form of Questions** which is followed by the **Pancakam itself in the form of five verses**. The first two verses can be compared to the oil and the wick which are needed for the lamp (next five verses) of advaita Vedanta to dispel the darkness of ignorance of duality of nature.

The Pancakam also brings forth the four Mahavakyas in a subtle manner.

### The four Mahavakyas are:

#### 1. Prajnanam Brahma

"Consciousness is Brahman" (Aitreya Upanishad 3.3 of the Rig Veda) (lakshana Vakya).

#### 2. Aham Brahmasmi

"I am Brahman" (Brihadaranyaka Upanishad 1.4.10 of the Shukla Yajur Veda)

#### 3. Ayam Atma Brahma

"This Self (Atman) is Brahman" (Mandukya Upanishad 1.2 of the Atharvana Veda) (Abhyasa Vakya).

#### 4. Tat Tvam Asi

"Thou art that" (Chandogya Upanishad 6.8.7 of the Sama Veda) (Upadesha Vakya).

### Introductory Verse A

Satyaachaary asya gamanae  
kadaachin mukti daayakam,  
Kaasee kshaetram prati saha  
gouryaa maargae tu Sankaram,

Asya - **In that**

Mukti daayakam - **Sacred and fulfilling**

Kaasee Kshaetram - **pious city of Varanasi,**

Kadaachin - **once upon a time**

Satyaacharya - **a sacred & learned man**

Gamane- **was on a stroll.**

Prati - **Opposite to (the man)**

Maargae tu - **on that very street**

Saha Gourya - **along with Gouri devi**

Sankaram - **Lord Sankara (had come)**

**Introductory Verse B**

Antya vaeshadharam drushtwaa

gachcha gachchaeti cha abraveet,

Sankarah so api chandaalah

tam punah praaha Sankaram

Drustwa - **On seeing**

Vaesha dharam - **the couple in the attire of**

Antya - **a downtrodden family,**

Abraveet- **uttered (the learned man)**

Gachcha- **Get away.. You....**

Cha - **also ....(scornfully)**

Gachchaeti - **Get away.. etc.,**

Sankarah so api - **Even though he is Lord Siva**

Chandaalah - **in disguise of the downtrodden**

Tam- **to that learned man**

Sankaram -**The Lord Sankara**

Punah praaha - In reply said as follows....

### The Conversation between chandala and Adi Sankara.

#### Verse 1

annamayad ( THIS BODY WHICH IS MADE UP OF FOOD ) annamayam ( SAME AS YOURS  
NOURISHED BY FOOD)

athavaa ( IF NOT SO ) chaintanyam ( CONSCIOUSNESS IN ME ) eva ( JUST LIKE )  
chaitanyaat ( SAME AS YOUR CONSCIOUSNESS ) |

dvijavara ( O GREAT ASCETIC ) doorikartvam ( MOVE AWAY FROM MY PATH )  
vaanchasi ( YOU DESIRE TO )

kim ( WHOME ) brohi ( BY UTTERING TO ) gacha ( GO ) gacheti ( GO AWAY )

Hey Dvijavara, which one do you want to distance yourself from? Do you want to distance your annamaya (physical body) from my annamaya? Or, Do you want to separate my consciousness from your consciousness? Which one do you desire by using the expression "go away"? Please clearly tell me what you want.

Lord Shiva in the form of the Prakrta purusha (chandala) is addressing Adi Shankara in verses 1 and 2. Lord Shiva addresses Shankara as dvijavara. Dvijaha is a person who is initiated in Vedic studies. This initiation is supposed to transform his life. So it is considered as a second birth.

We all have two births. After the first birth we have unrefined, animalistic life governed by *raaga dveshas*. When we are initiated into Vedic Studies, which is symbolized by wearing the sacred thread, we are supposed to be transformed.

We then do not do whatever we like but do whatever is correct. We do not avoid what we dislike but avoid whatever is improper.

*Actions (doing and avoiding) are not determined by personal whims and fancies but are determined by what is ultimately good to all including me.*

*Likes dislikes governed life is prakrta purushaha; right wrong governed life is samskrata purushaha.*

*A person who is transformed into a samskrata purusha is a Dvijaha.*

Shiva addressed Adi Shankara not just as a dvija but a dvija vara meaning a shrestha dvija. This seems to suggest to Shankara that he is definitely a man of Vedantic wisdom yet he has Brahmana abhimana.

Do you want to separate your body from mine?

Or

Do you want to separate my consciousness from your consciousness?

Which one do you want to separate? Please clearly tell me.

Then Lord Shiva assumes the answers and says whatever be your answer it shows your confusion.

Lord Shiva gives the explanation in the next verse.

#### Verse 2

**kim ( WHAT ) gangāmbuni ( SACRED WATERS OF GANGA ) bimbite ( REFLECTED )  
ambara ( THE JEWEL OF THE SKY ) -manau ( THE SUN ) cāndāla -vīthī ( THE STREET IN  
WHICH THE CHANDALA LIVES ) payehpūre ( POOL OF WATER )**

**vā ( OR ) antaram ( DIFFERENCE ) asti ( EXISTS ) kāncana-ghatī ( POT MADE OF GOLD  
mrit ( EARTHEN ) -kumbha ( POT ) yor ( WHO ) vā ( OR ) 'ambare ( IN THE REFLECTED  
SKY )**

**pratyag ( THE TRUTH ) -vastuni ( INDWELLING IN EVERYTHING ) nistaranga ( WITHOUT  
WAVES - STILL NESS ) -sahajā ( NATURALLY )**

**anandā ( BLISS ) avbhodha- ( FACULTY OF BEING RESOLUTE IN JUDGEMENT OR  
ACTION ) āmbudhau ( OCEAN )**

**vipro ( LEARNED BRAMHIN ) 'yam ( THIS ) shvapaco ( THE ONE WHO EATS DOGS )  
'yam ( THIS ) ity ( THIS ) api ( THAT PART ALSO ) mahān ( OH GREAT ONE )**

**ko ( WHY ) 'yam ( THIS ) vibhedha- ( DISCRIMINATION ) bhramah ( ILLUSION )**

**What gradation exists in the sunlight reflected in the sacred Ganga and the pool of water in the Chandala Street? Or what gradation exists in the space in golden pot or the earthen pot? The indwelling truth in everything is of the nature of SatChitAnanda, is of the nature of an absolute, blissful, division- less, resolute ocean. Oh great one why this illusion of discrimination between a learned Brahmin and the one who eats dogs meat?**



This is also a verse given by the chandala himself. He takes two possible answers from adi Shankara.

You may want to separate one body from the other. The answer to this has not been given here and needs to be supplied. There is no difference at the body level. This is indicated by the word annamaya, meaning anybody - Brahmana or Kshatriya is the same made up of annamaya, product of Annam. Thus there is no superiority of your body at the annamaya body level. Shankara tell us in Bhaja-Govindam that even the nearest relative does not want to preserve the body after death. Therefore your request is not a genuine one.

Thus Shankara is now forced to give the second option.

If Shankara would say he wants to separate his consciousness from that of the Chandala's, Lord Shiva says there is only one all-pervading consciousness. There is no plurality with regards to Chaitanyam. It is there in your body and mine also. Lord Shiva says the consciousness is the same everywhere whether it is in chandala shariram or in Adi Shankara. It is the same without any karyatamyam or gradation.

To convey this idea Lord Shiva is giving two examples

### **E1 – Surya Kirana.**

Sun is here called ambara Mani, the gem in the sky. The sun may be reflected in any no of media in good water or bad water, sun does not have more sacredness because of sambandham with good water or it does not have less sacredness due to sambandham with dirty water. Sun light is the same - it is unpolluted or unpollutable. Consciousness like the sun in eka and illuminates darkness and both are in-divisible. There is no gradation of sun light and so no gradation in the atma in different people.

### **E2 – Ambaram**

Ambaram is akasha or space. The space may be enclosed in different containers but it does not make the space any different irrespective of the container being sacred and pure or impure. There is no gradation of space and so there is no gradation of atma in different people. Space is one indivisible entity which accommodates everything, so also the atma.

That being so, Oh Shankara, how can you talk about one superior consciousness and one inferior one? And then talk about separating one from the other.

Example 1

**Ambara manao Bimbite** – the sun is reflected

**Gangambuni** – in the Ganga water

**Chandala vadi Payapure** – and in the pool of water in a slum colony which is unclean

**Antaram Asti kim** – Is there any gradation?

Example 2

**Ambare** – Is there any gradation in the two spaces

**Kanchanaghati** – one in gold pot

**Mrtkumba** – or the one in mud pot

**Having given these two examples Shiva wants to extend this concept to Chaitanyam**

In the third line the nature of the chaitanyam is talked about.

**Pratag** – The inner self, the atma (discovered inside)

**Vastuni** – Which is of the nature of existence, **Sad** roopa, lives for ever, which is eternally there

**Avabodhaha** – It is of the nature of Consciousness, **chit** roopa

**Ananda** – Of the nature of fullness, contentment, not missing anything in life, Poornatvam at all moments

**Sahaja** – Ananda coming internally intrinsic natural unconditional unbound by time.

**Ambudhou** – It is like a vast ocean.

**Nistaranga** – This is without waves

In such a vast ocean of atma can there be superior or inferior atma?

## TALK 2

There is no Brahmana atma and chandala atma at all.

Wave less means without division.

**Mahan Vibheda Bramaha** - If we still see the difference it must be a brama, a very big confusion.

**Ayam Vipra** – A dvija who leads a Vedantic way of life.

**Ayam Chandala** – Between Vipra and Chandala why the confusion?

With this Shankara's eyes were opened as it were and he comes out with atma Jnanam in the following five verses.

Hereafter alone the Maneesha Pancakam begins.

## The Maneesha Pancakam.

### VERSE 1

jaagrad ( WAKEFUL STATE ) swapna ( DREAM STATE ) su ( ALSO ) supti ( DEEP SLEEP STATE ) shu ( ALSO ) sputathara ( THAT WHICH IS VERY CLEARLY EVIDENT ) yaa ( THAT ONE WHICH ) samvid ( CONSCIOUSNESS ) uchrum bate ( SHINES IN ALL BEINGS )

yaa ( THE ONE WHICH ) brahmadi ( FROM THE CREATOR ONWARDS pipileekaanta ( UP TO THE ANT ) tanu shoo ( ALL LIVING BODIES ) prota ( CONTAINED IN ) jagad saakshini | ( THE ONE WHO IS WITNESS TO ALL WORLDLY ACTIVITIES )

saevaaham ( HE IS THAT, I ) na ( NOT ) cha ( AND ) drishya ( THAT WHICH IS PERCEIVED ) vastu ( OBJECT )

iti ( THIS ) drida ( FIRM ) prajna ( INTELLIGENCE ) pi ( ALSO ) yasya ( ) asthi chet ( IT EXISTS AS THE SAME ) chandaalo ( CHANDALA ) astu ( LET IT BE ) sadutvij ( IN THE SAME WAY ) astu ( LET IT BE ) gururity ( IS THE REAL PERCEPTOR ) esha ( THIS ) maneeshha ( FIRM CONVICTION ) mama ( MY )

**That one Consciousness which shines ever evidently in all beings in Wakeful, dream and deep sleep states, right from Brahma to the ant, that one consciousness which is witness to all the worldly activities, I am that, and not what I perceive. Whoever so has this firm conviction whether he is a chandala or a dvija, he is as adorable as my Guru, this is my firm conviction.**

In the first four verses Shanakaracharya brings out the essence of the mahavakyam occurring in the four vedas.

### **Definition of Mahavakyas**

1. *Jivatma Paramatma aikya bodaka Vakya* – a statement which reveals the essential oneness of the jivatma (essence of the micro the individual) and paramatma (essence of the macro the total).
2. *Akhandarthaka bodaka Vakya* (Not elaborated in this discourse)

In the vedas there are countless mahavakyas.

We choose one Mahavakya from each Veda as a sample to show that all the Vedas are uniform in their teaching.

1. **From Rigveda – Prajnanam Brahma, this occurs in Aitreya Upanishad.**
2. **From Yajurveda - Aham Brahma Asmi, this occurs in Brihadaranyaka Upanishad**

3. From Samaveda – Tat Tvam Asi, occurring in Chandogya Upanishad

4. From Atharvanaveda – Ayam Atma Brahma, occurring in Mandukya Upanishad.

Commentators state that each of the first four verses of the Maneesha Pancakam was written keeping in mind the above for Mahavakyas. The fifth verse is a conclusion, phala shruthi.

Each verse is a deep and significant verse, bringing out entire Vedantic teaching.

The First Verse is based on the Mahavakya, Prajnanam Brahma from the Rigveda

Vedantic learning has to take place in stages

The **first stage of learning (PRAJNANAM)** is understanding the **nature of the consciousness**, due to which the body is alive or sentient.

The lessons from the scripture are

- Consciousness is not a part product or property of the body
- Consciousness is an independent entity which pervades and enlivens the body
- This consciousness is not limited by the boundaries of the body and is thus formless
- This consciousness continues even after the body is destroyed, is eternal
- This surviving consciousness cannot interact with the world due to the lack of a reflecting medium

*Non transaction is not the end of consciousness, at death the transaction ends but not the consciousness.*

This chaitanyam is called **Prajnanam**.

The **second stage of learning (CHAITANYAM SARVAGATAM)** is that this consciousness not only enlivens this body but all beings. Same consciousness enlivens all beings. There is one all-pervading consciousness which enlivens all the beings. This is **Chaitanyam Sarvagatha**

The **third stage of learning (CHAITANYAM SATYAM)** is that this Chaitanyam alone is real and that there is no matter other than this chaitanyam. Entire matter is non substantial Mitya. The only Satya is Prajnanam. **Chaitanyam Satyam**.

*Consciousness alone is.*

Non tangible consciousness itself appears as matter just as non-tangible energy appears as matter in science.

The third stage is the culmination stage in which alone Advaita Siddhi takes place. In the first verse Adi Shankara is confining to the first two stages, Consciousness is different from the body and is all pervading.

**Lesson 1 – there is consciousness in all the three states of experience and it is different from body-mind complex.**

**Samvid Uchrum bate** – Samvit is consciousness. This consciousness is evident in the body in our every day to day experience. Every experience is possible due to consciousness alone. Even during sleep the non-availability / absence of any experiences is evident because of consciousness. You cannot talk about nothingness without witnessing nothingness. Nothing always means there is nothing other than me.

**Jagrat Swapna Susupti su Sputathara** – It is very clearly / prominently evident in wakeful state, dream and sleep state also. We need not work for the experience of the atma since it is very clearly evident.

*All other experience in life we need to work for, but not for the experience of the Consciousness, atma anubhava.*

*We need not work for the experience of the Brahman we only have to work for the understanding of the ever experienced Brahman.*

**Lesson 2 – this Consciousness which is in my body is the same consciousness which is in every body.**

**Ya** – the same consciousness

**Prota** – is inherent / pervades

Where?

**Brahmadi Pipeeleekanta Tanu Shu** – In all the bodies beginning from Brahmaji (not Brahman) to the smallest ant.

**Jagad sakshini** – the consciousness is not only the witness of the microcosm, the same consciousness is also the witness of the macrocosm also.

*Consciousness as a witness of the microcosm is called Jivatma. The very same consciousness as a witness of macrocosm is called Paramatma. Consciousness is one.*

Therefore,

**Sa Eva Aham** – this is a Mahavakya, Sa – that consciousness which is the witness of the entire creation Aham Asmi – that I am.

**Na Cha Drista Vastu** – I am not anything that is experienced.

*I am ever the see-er never the seen  
I am ever the experienter never the experienced.*

The world, the mind and every thought come under the experienced category. None of that I am.

**Eti** – this particular fact one should know.

*If there is something worth knowing in this life, this is the fact that one should know*

**Drida Prajna** – with firm conviction.

Shankara says, whoever has this conviction is great irrespective of his Jati.

This knowledge makes one adorable.

**Yasya asti** – which ever person has this conviction

**Saha Mama Guru** – I consider that person to be my Guru, I revere that person. I will not enquire what gotram? What sutram?

*If you have Brahmana Guna whatever be your jati it does not matter.*

**Satu Dvija Astu** – I revere him irrespective of whether he is a dvija.

**Iti Esa Mama Maneesha** – this is my Nischaya, my conviction.

### TALK 3

In the first verse by way of explaining Veda Mahavakyam Prajnanam Brahma, Shanakaracharya has made two fundamental points of Vedanta very clear.

**First Lesson** – Consciousness is independent entity separate from body. This is similar to the light falling on an object. The light is intimate with the object alright, but it is not of the object.

**Second Lesson** – this independent consciousness, not only pervades the body but it extends beyond the body also. The sun light falling on the hand extends beyond the hand also. Beyond the hand the sunlight 'is', but is not visible due to lack of a reflecting

media. Thus the light is manifest on the hand and un-manifest beyond the hand. If there are two reflecting media, experientially it appears as though there are two lights one on each reflecting media due to light being un-manifest in-between. But, the fact is that there is only one, non-dual, undivided sunlight. There is no plurality of sunlight.

Similarly, the consciousness is manifest in all the bodies and in-between it is un-manifest and not absent.

*Non manifestation should not be mistaken for non-existence.*

Thus superficially it appears that there are two consciousness's in two bodies with a gap in-between.

*Plurality and division of consciousness is an error born out of our experience.*

Vedanta corrects this error and says that there is only one undivided consciousness.

Then Shanakaracharya says, learn to own up that consciousness as 'I', which is undivided, all pervading and therefore formless.

*Not only is it important to own up what you are, equally it is important to dis-own what you are not.*

Dis-owning is more difficult since it has become a habit. Deha abhimana is a habit, which is with us for many births and is so difficult to disown.

*Vedanta asserts, "I the experiencer is the conscious principle and whatever I experience is inert or jadam.*

*Drik Chetanaha Drishyam Jadam*

World is jadam. Body is Jadam so is mind. Body and mind have the capacity to appear sentient by virtue of borrowed consciousness, just as the moon appears luminous by borrowed sunlight.

The content of the work thus far is incomplete since there is still a duality, between the consciousness and the inert matter. We are in dvaitam. This is Samkhya philosophy and not Vedanta. We have to reduce the consciousness matter duality into one non dual entity. This is the next and final lesson.

## Verse 2

**Brahma ( THE BRAHMAN ) eva ( IS REALLY ) aham ( I ) idam ( THIS ) jagat ( UNIVERSE )  
cha ( AND ) sakalam ( TOTAL ) chinmaatra ( MERE CONSCIOUSNESS ALONE )  
vistaaritam ( PROJECTION OF )**

**sarwam ( EVERYTHING ) cha ( AND ) etat ( THIS ) avidyayaa ( IS BORN OF IGNORANCE )  
trigunayaa ( BY THE PLAY OF SATTVA RAJAS TAMAS ) saesham (REMAINS) mayaa (   
BY ME ) kalpitam, ( IMAGINED )**

**iththam ( THIS WAY OF UNDERSTANDING ) yasya ( WHO SO EVER ) dridha matis (   
WITH FIRM CONVICTION ) sukhatarae ( BLISS ) nityae ( THAT WHICH IS EVERLASTING )  
parae ( ABSOLUTE ) nirmalaeh ( PURE )**

**chandaalo ( THE OUTCASTE ) sa tu ( IN THE SAME WAY ) asatu ( LET IT BE ) dwijo ( THE  
TWICE BORN ) astu ( LET IT BE ) gurur ity ( IS THE REAL PERCEPTOR ) eshaa ( THIS )  
maneeshaa mama. ( IS MY FIRM CONVICTION )**

**I am Brahman, this universe is Consciousness alone, fully projected. Everything without exception is born of Maya shakti by the play of the three Gunas and are imagined by me. Whosoever has the firm conviction of this understanding of the Consciousness, which is absolute, pure, eternal and blissful, whether he is a chandala or a dvija, he is as adorable as my Guru this is my firm conviction.**

What is the relationship between consciousness and matter? Are they two? Are they one?

In **Materialism**, matter is the **ultimate truth** and consciousness is a **temporary** property as suggested by the scientific theory of evolution of life. Here Consciousness is just a phenomenon in a brain or a cell.

In **Samkhya philosophy**, both matter and consciousness are independent, none depend on other and are separate entities.

In Advaita, the consciousness is fundamental and matter is an incidental manifestation of consciousness, there is no independent matter. Consciousness being fundamental this is called **Spiritualism**.

How is this idea conveyed in the Upanishad?

The Upanishad uses a method, it says, Consciousness or Atma or Brahman is karanam and matter or entire creation is karyam



*Chetana karanam achetana karyam*

*Drik karanam drishyam karyam*

*Atma karanam anatma karyam*

The relationship is thus karana karya sambandha or cause and effect relationship. This is presented in the Taitriya Upanishad – All the five elements including space and the five elementals including the mind are born out of the consciousness.

What is conveyed by saying atma is karana and jagat is karyam?

*No karyam or product can exist independent of the cause of karanam.*

There are no furnitures separate from wood.

There are no ornaments separate from gold.

There is no earthen ware separate from clay.

There is no furniture, ornament or earthen ware. It is wood, gold and clay **alone**.

The weight of the furniture, ornament and earthen ware is not separate from the weight of the corresponding wood gold or clay.

Thus the furniture, ornament and earthen ware are non-substantial, only Nama roopa, perceptible and useful for transaction but cannot be counted as a substance.

Extending this Vedanta says, the whole creation being karyam is non substantial, it has dependent existence and therefore is Mitya.

Mitya is useful but is non-substantial

Mitya alone is useful since Brahman is avyavaharyam, not available for any transaction.

Don't believe that, since it is useful it is real.

*Vedanta says whatever is useful is Mitya.*

In the previous verse Shankara has said you have to train your mind to own up the consciousness as 'I'.

The Upanishads have said that Consciousness alone is. Matter is incidental which rises and resolves in consciousness.

Thus, 'I' am Satyam, 'I' am Brahman, 'I' am chaitanyam. 'I' here is not the body not the mind. It is the consciousness.

Thus, the whole world rises out of me and resolves in me.

The final lesson is

*Aham Satyam Jagat Mitya*

*I am independent the world depends on me.*

Until we arrive at Vedanta, we believe we are the world and we depend on the world. The sense of dependence is the problem. Vedanta says you are independent so why do you cry?

How do we assimilate this fact intellectually?

Vedanta gives the example of the dream. I create dream time and space. I am the creator and dream is the created entity. We get into the dream as one of the individuals in dream by creating a dream body. I identify with the dream body. In that process I dis-identify from the waker's body. The moment I identify with the dream body I have lost the creator ship and I have become a creature in the dream. I am a creature persecuted by, affected by the dream members. Imagine a dream guru comes and takes classes. He says why are you afraid, dream fire cannot burn you, you have created the whole thing. Instead of rejecting the false belief we may reject the teacher. Then the guru has to shake him and wake him. The moment he wakes up, dis-identifies from the dream created body and identify with the waker's body then the whole dream is seen to rise and resolve within me.

Vedanta says this world is another extended dream of yours. You are the creator and you have the creative power called Maya (just as Nidra the sleep has the power to create the dream world) with which you have created the whole world including your own body.

When I choose to identify with this body I become a member of this creation. Identified with this body you can never swallow the idea that you are the creator.

*Deha abhimana is an obstacle to waking up to the status of the creator (Eshwara owning up).*

*I have thus become a creature in this world. Dis-identify with this body and become a creator.*

Thus, with the dream example we have to assimilate this fact that I am the creator and with deha abhimana I will never be able to swallow this fact.

Drop the deha abhimana and look at yourself as the consciousness, then it is easily assimilable.

There is one difference. When we wake up from the dream body the dream world disappears. Whereas, in Vedantic wisdom, when I wake up from this world and own up my nature, this world does not immediately disappear. Later in Videha mukti it disappears.

Imagine, if you continue to dream after waking up from the dream, then there is no fear of any of the dream members.

Similarly, after Vedantic wisdom when we continue to live in this world after owning up to our real nature as consciousness we live with freedom as a Jivan mukta.

**Brahmeva Aham** - I am Brahman only, the all-pervading consciousness presented in the previous verse. This expression is taken as the second Mahavakya aham Brahmasmi.

**Sakalam Jagat Chinmatra Vistaritam** – The entire universe is a projection of, a manifestation of my consciousness. Just as a dream thought becomes a dream tiger, which is capable of creating fear in the dream mind. Just as my thought appears as a tiger in the dream, my consciousness alone appears as this vast universe.

**Sarvam Etat asesham Maya Kalipitam** – Everything without exception (asesham) including time and space is my kalpana. This is possible because I have kalpana Shakti. Just as I have power to dream (Nidra Shakti). To project this vast creation we have maya Shakti. Maya Shakti projects bigger dream while Nidra Shakti projects smaller dream.

**Avidya** – that maya is here called avidya.

What type of Maya?

**Trigunaya** \_ that maya has three fold faculty. Sattva (Jnana Shakti - knowing faculty), Rajas (Kriya Shakti - acting faculty) & Tamo ( Drvya Shakti - A faculty which obstructs both Jnana and Kriya shakti – Inertia) gunas.

With the help of this maya I create this universe.

**Iththam Yasya Drida Mati** – this fact whoever knows (the fact that I am the only satyam and everything else is Mitya). One who has this knowledge with drida – without an iota of doubt.

*This is not a matter of belief; it is a matter of understanding, matter of knowledge.*

In belief teaching is not required. For understanding teaching is required and Vedanta is willing to answer any number of questions.

What type of Atma?

**Sukhatare** – Ananda swaroopam

**Nityae** - Permanent

**Pare** - Absolute

**Nirmale** – Pure

Whoever has got clear conviction regarding this Atma

**Chandala Astu** – Let him be a chandala

**Satutdvijostu** – Let him be a maha Brahmana.

**Saha Guruhu** – He is as adorable as my Guru

**Eti Mama Maneesha** – In this regard I have no doubt this is my firm conviction.

#### TALK 4

In two verses Adi Shankara has brought out the two Mahavakyas, Prajnanam brahma and Aham Brahmasmi and thus condensed the entire Vedantic teaching.

The lessons of Vedanta are

1. I am the Atma different from the world, the body and the mind
2. I the consciousness behind this body - mind is the same consciousness behind the entire creation
3. I the consciousness alone is Satyam and everything else is Mitya without substantiality of its own.

With is fact,

Aham Satyam Jagan Mitya, the teaching is complete.

Why should Shankara continue?

Vedanta Sara is over. But, Shankara wants to explain two other Mahavakyas and give some other information also.

#### **VERSE 3**

**saswan** ( PERPETUAL ) **naswaramya** ( PERISHABLE / TRANISTORY ) **eva** ( REALLY )  
**viswam** ( UNIVERSE ) **akhilam** ( WHOLE / ENTIRE ) **nischitya** ( HAVING DETERMINED )  
**vaachaa** ( WORDS OF ) **guror** ( GURU )

**nityam** ( PERMANANT ) **brahma** ( BRAHMAN ) **nirantaram** ( ETERNALLY ) **vimrisataa** ( CAREFUL ANALYSIS )  
**nirwyaaja** ( PURE SINCERE ) **saanta** ( PEACEFUL ) **atmanaa**, ( BY YOURSELF )

**bhootam** ( OF THE PAST ) **bhaavi** ( PASS TO PRESENT AND FUTURE ) **cha** ( AND )  
**dushkritam** ( WRONG DONE ) **pradahataa** ( BURNS OF ) **samvinmayae** ( CONSISTING OF THAT INTELLECT )  
**paavakae** ( FIRE / SHINING )

**praarabdhaaya** ( REVENUE OF PRARABDHA ) **samarpitam** ( DELIVERED ON TO ) **swa** ( OF SELF )  
**vapur** ( BODY ) **itya** ( ) **eshaa** ( THIS ) **maneeshaa** ( FIRM CONVICTION )  
**mama.** ( IS MY )

**Having gained the firm conviction that this entire universe is perpetually perishing (KY), having developed a tranquil and open mind (UY), one must continuously do Mananam of nityam Brahma with the help of Guru Upadesha (JY). Having thus gained Jnanam, the sanchita papa-punya is burned, the agami is avoided and the Jnani submits his body to prarabdha. Such a Jnani, whether he is a chandala or a dvija he is as adorable as my Guru. This is my firm conviction.**

The whole verse is one sentence.

Shankara wants to present the entire range of spiritual Sadhanas.

Jnanam is the ultimate Sadhana. But, we need many more Sadhanas as a preparation to reach the stage of Jnanam.

Here he also hints at the third Mahavakya, Tat Tvam Asi.

Vedas are divided into three parts

1. Karma kanda
2. Upasana Kanda
3. Jnana Kanda

Each Kanda corresponds to one level of Sadhana

1. Karma kanda – Karma Sadhana
2. Upasana Kanda – Upasana or meditation
3. Jnana Kanda – Jnana Yoga.

Thus,

Karma Yoga + Upasana Yoga + Jnana Yoga = Moksha.

We have three ashramas designed to follow the three

1. Grihastashrama – Designed for Karma Yoga since it requires lot of Infrastructure
2. Vanaprasta ashrama – Designed for Upasana, mental Sadhana which does not require infrastructure or money or people.
3. Sanyasa Ashrama – Designed for Jnana yoga of the Jnana Kanda.

Thus the whole life is meant for a one point program, moksha.

Bramhacharya Ashrama is for adhyayanam, for studying about the three Sadhanas. In Bramhacharya Ashrama we study, in the other three we need to implement what we studied

Thus,

*1Study Ashrama + Three Sadhana Ashrama = Moksha.*

**Karma Yoga**

Can be studied in two stages

Designed ashrama for karma yoga is grihasta ashrama

**Kamya Karma Pradhana Karma Yoga Stage** – Initially this stage occurs since everyone has plenty of desire. It is predominantly Sakama Karma. All the time is spent for acquiring what I personally want. In the initial part of our life we do not know the value of spiritual growth since we are busy in kamya karmas. People are preoccupied with personal karmas.

Even if we do utter mantras, we do not know the meaning.

If we do know the meaning we do not know the value.

If we do know the value we do not have the time.

Yet Kamya karma can become Karma yoga. How?

Do your Kamya karmas and get your desires fulfilled, but, whatever we get do not take it as your accomplishment and take it as Eshwara Gift. *Eshwara prasada rupena phala swekara.*

As we do this more and more, our mind becomes pure and pure. Desire for Kamya Karmas reduces. Their proportions come down. My contribution to pancha maha yajna will increase. The beneficiaries from my life will increase.

**Nishkama Karma Pradhana Karma Yoga** – A Karma Yoga in which my life becomes meaningful to me **and others**. Nishkama Karmas are meant for spiritual growth. Here purification is faster.

Once a person has lived such a life he is ready to go to the next stage, of Upasana Yoga.

### **Upasana Yoga**

Is Eshwara Dhyanam or meditation on the Lord

Can be studied in two stages.

Designed ashrama for Upasana yoga is Vanaprasta ashrama

**Ekarupa Pradhana Upasana** – In this stage of Upasana Lord has one roopam, it may be any ista devata. This is fine initially, but, eventually we have to grow and move to vishwaroopa pradhana upasana.

**Vishwaroopa Pradhana Upasana** – this will give further refinement to the mind in the form of expansion, tranquillity and the values – Samadhi shatka sampatti.

One can be a Vanaprasta being in grihastashrama.

Then comes the final Yoga the Jnana Yoga.

### **Jnana Yoga.**

The designed ashrama for Jnana Yoga is sanyasa ashrama.

We can become internal sanyasi by getting Vairagyam.

This comes by repeated understanding the "I own nothing"

Everything is lent by the Lord. Bhagawan decides what I own.

Whoever can understand this, at all moments, is a sanyasi even if he stays amidst a family of 100 people.

One can be a sanyasi being in grihastha ashrama.

Jnana Yoga is Mahavakya Shravana Manana Nidhidhyasanam.

**Sravanam** is systematic and consistent study of the Vedantic scriptures for a length of time under a competent Guru

**Mananam** is removal of all intellectual doubts which will deny me this knowledge.

**Nidhidhyasanam** is the removal of habitual emotional doubts. We all have some emotional weaknesses ingrained from childhood. For one it may be jealousy, for other it may be anger and it may be inferiority complex for yet another. Handling of those emotional problems and removal of the emotional doubts is called as *viparita bhavana nivritti*.

Thus, Shankara says one has to go through Karma yoga, Upasana Yoga and Jnana yoga. The benefit is I become a Jnani.

What type of Jnani?

The one who knows that 'I' am the reality and everything is a manifestation of me. The dream tiger can bite the dreamer but not the waker. This is Jnana Nista and such a person is called a Jeevan mukta.

What will happen to their Karmas? or Punya- papam?

Karmas are of three types

**Sanchitam** is the bundled past punya papam

**Praprabdham** is that portion of Sanchita which is ready for fructification in this Janma.

**Agami** is the punya papam we acquire in this Janma.

What will happen to the Karmas of a Jnani?

Jnanis Sanchita is burned by the fire of Knowledge. Agami Karma is avoided due to Jnanam as the ahankara, the feeling that I am doing is not there.

*Wherever an ego / abhimana is absent, punya papam will not come.*

Examples are all the animals. Cow does not have any pride that its milk is being used for rudrabhisheka. Cow will not get any punya or papam.

Praprabdham cannot be burnt or avoided and is to be exhausted in this Janma. It will continue to work, the punyam part giving nice experiences and the papam part giving painful experiences.

How do they affect a Jnani?

The Jnani is very clear that the punya-papam-prarabdha cannot touch atma and it effects only the body-mind. Since Jnani has disowned the body, the Prarabdha does not affect him. Thus, it is no longer going to worry the Jnani.

*Biological pain may be there but no psychological worry and depression.*

How long will this continue?

Experiencing the Praprabdham continues till the prabdha karma is exhausted at which time the (the body falls) Jeevan mukta becomes a videha mukta.

All this Adi Shankara has packed in the four lines.

First line

**Nischitya** – or Nischaya. In the first stage of Karma yoga conviction has to be gained.

This is the first stage of Nitya Anitya Vastu Viveka.

What is the conviction about?

**Akilam Viswam Sashwat Nashwaram** – Whole creation is constantly perishing.

Therefore I must not lean on a perishing universe. Directly proportional to this conviction is my devotion to the Lord.

*The stronger this conviction the stronger I will lean on God*

Karma Yoga stage will give this much maturity

Second line

**Nirvyaja Shantatmana** – the second stage is a stage of upasana. One gets a qualified mind. Atma here means mind. What type of mind? Nirvyajam means an open mind a non-crooked non hypocritical mind. Free from double mind. It is a simple innocent



beautiful mind. Shanta means tranquil. One becomes pure and tranquil psychologically and mentally by following the Upasana Yoga.

Upasana yoga will give this much maturity

**Nitya Brahma Vimrisata** – Vimrisata means enquiry, analysis or manana. Vimarsana of what? Nityam Brahma. Why Nityam? Since he has seen the world as anityam.

When does he do this?

**Nirantaram** – As continuously as always.

How does he do this enquiry? Independently?

**Guruhuvacha** – With the help of Guru Upadesha one has to enquire into Brahman. Then one becomes a Jeevan Mukta.

What will he do as a Jeevan mukta?

Third Line.

**Bhootam Dshkritam Pradahataa** – Bhootam Dshkritam means Sanchita punya papam. Pradahata means burns. The Jnani burns the sancita punya papam.

**Samvinmaye Pavake** – In the fire of Knowledge. Samvid here means Brahma Jnanam or atma Jnanam gained through Vedanta vichara. Pavaka means fire.

**Bhavi Dshkritancha** – Bhavi means Agami. Agami punya papam also he avoids because of the strength of knowledge.

**Prarabdha Samarpitam** – Prarabdha is suffered as it cannot be destroyed, although the Jnani stands separate from it.

**Swa Vapur** – the body is handed over to Prarabdha.

How long will this go on ?

Till the prarabdha is there it will attack the body. There after the body is also gone and Jeevan Mukti gives way to videha mukti.

Such a person who does all this,

Chandala Astu or Dvijaha Astu – be chandala or dvija

**Eti Mama Maneesha** – Is as adorable as my Guru this is my firm conviction.

Here the Mahavakyam Tatvam Asi is not explicitly mentioned. But, Guruho Vacha indicates Tat Vam Asi. How will the guru teach? By telling the student you are Brahman. Here Adi Shankara

does not analyse Tat tvam Asi since he has completed the Jeevatma Paramatma Aikyam topic in the first two verses.

## TALK 5

Shankara has brought out the essence of the entire Veda Shastram by way of explaining the three mahavakyas in the first three verses. He has talked about preparatory Sadhanas as well as Mahavakya vichara.

In the following two verses Shankara is going to condense the fourth Mahavakyam as well as present the phala shruthi.

## VERSE 4

yaa ( THE SAME CONSCIOUSNESS ) thiryang ( ANIMALS ) nara ( HUMAN BEINGS )  
devatha ( THE GODS ) abiki ( IN ALL ) aham ( ME ) ity ( THIS ) antah ( IS WITHIN ) sputa  
( IS CLEAR APPARENT ) grihyate ( IS POSSESSED )

yadbhaasaa ( WITH THE LIGHT OF THIS CONSCIOUSNESS ) hridaya ( THE MIND )  
aaksha ( (THE EYES) HERE THE FIVE SENSES ) vishayahh ( THE SENCE OBJECTS )  
bhaanthi ( APPEAR SENTIENT ) svatho ( ALTHOUGH BY THEMSELVES ARE )  
achetanahh ( INSENTIENT ) |

taam ( THAT WHICH ILLUMINATES, BODY HEART AND ALL SENSES ) baasyai ( BY THE  
ILLUMINED CLOUD ) bihita ( HIDDEN ) arkamandala ( SOLAR DISK ) nibvaam ( JUST AS  
)

spoorthim ( APPEARANCE OR DISPLAY ) sadaa ( ALWAYS ) bhaavayan ( DWELLS IN )  
yogi ( WISE PERSON ) nirvritha ( CONTENTED ) maanasohi ( ALWAYS IN THAT  
CONSCIOUSNESS ) gururityesha ( IS AS ADORABLE AS MY GURU ) maneesha (   
CONVICTION THIS ) mama ( MY ) ||

**With the light of Consciousness, the mind, the senses, the sense objects appear sentient, although, by themselves they are insentient. That consciousness possessed in all - animals, humans and devatas is also clearly evident within in me as the witness, in and through every experience. The illumined organs covers the illuminator consciousness 'as though' just as the solar disk is covered 'as though' by the illumined clouds. The Yogi always dwells in the consciousness and is contented. Such a Yogi whether he is a chandala or a dvija is as adorable as my Guru. This is my firm conviction.**

In this verse Shankara is bringing out the essence of the Mahavakya, Ayam Atma Brahma. Ayam Atma means the consciousness obtaining in the individual. Ayam indicates intimately, self-evidently, without requiring any special effort consciousness is evident. Such a consciousness is Brahman. It is the same consciousness which pervades all the Jeeva rashis also.

**Spurthi**hi – means consciousness. Samvid, chit, Spurthi, Chaitanyam, Jnana, Vijnanam are synonyms all meaning consciousness.

**Yad Bhasa Bhanti** – Because of this consciousness alone or the sentiency or the light of this consciousness alone all organs are sentient. Bhanti means sentient. Bhas means light.

**Hradaya** – Mind

**Aksha** – Sense organs

**Deha** - Body

**Vishaya** – Object. All this objects are shining even though

**Swata Achetana** – they themselves are insentient. This means the body is not innately sentient. IT does not have natural consciousness. IF it had it would never be lost. It would never die. Vedanta extends this to mind and sense organs also. All these are inert in nature. They appear to be sentient because of borrowed consciousness. In the presence of sunlight the non-luminous mirror becomes capable of illuminating other objects.

This consciousness is the same consciousness which enlivens all the other beings.

**Ya** – the same consciousness which is there in the micro world

**Thiryad** – Animals

**Nara** – Humans.

**Devata** – Celestials, God

**Sputa Grihyate Antaha** – Hidden Grasped in one's own mind. In everyone, the consciousness is available as the witness of presence or absence of thoughts. Sputa means very evidently and doubtlessly (Pratiboda Viditam Matam – In and through every experience).

But the tragedy is...

**Tam Basayi Bihita Arkamandala Nibvam Spurtim**– That consciousness is as though covered by organs. Bihita means covered / veiled / hidden / concealed, even though the very organs are known / illumined by the consciousness.

*The illumined organ covers the illuminator consciousness as though.*

To convey this Shankara gives a beautiful example. Sometimes on a cloudy day we see that the sunlight is covered by the cloud. How do you know there are clouds? We know because of the sun. The very clouds which are illumined by the sun cover the very sun ungratefully. The atma which is the illuminator is covered by the organs which are illumined.

**Nibha** means comparable to

**Arkamandala** is the solar disk.

**Bihita** is covered

**Basayi** is by the illumined clouds

The consciousness is comparable to the solar disk which is covered by the illumined clouds.

What does Shankara mean by this expression? Why do we say the organs cover the atma? Organs are called kosha only because they cover. The pancha koshas are called the sheath since like the sheath covers the blade they cover the organs.

How do they cover? They cover 'as though'. Really speaking no organ can cover consciousness. In fact nothing can cover the consciousness. This is because of two reasons.

1. The very fact that you are talking about the cover is because of the consciousness.
2. Consciousness being all pervading can never be covered by organs.

Sun is thousands of times bigger than the clouds. Thus the clouds 'as though' cover the sun. Similarly the organs 'as though' cover the limitless consciousness.

How do they cover as though? Let us discuss the example of Hand. There is hand alright, but there is also the light due to which the hand can be seen. Even though the light is very much there, we usually do not enumerate it. We are so pre-occupied with the hand, that the ever evident light is taken for granted and it is not recognized.

*We are so occupied with the illumined that we lose sight of the illuminator.*

Thus the hand does not actually cover the light, but it distracts our attention from the light and makes us lose sight of the ever evident light. Therefore it is said figuratively that the hand is 'covering' the light 'as though' similarly in a movie the characters 'cover' the screen 'as though'

*The unreal covers the real*

In the same way when I am looking into my mind, there are two things all the time.

1. Thoughts of fear anger jealousy depression happiness & sadness
2. Consciousness is also there. But this light of consciousness is taken for granted. We never identify and own up that consciousness since we are always bothered about the thoughts in our mind.

During meditation if one sees blankness, the very blankness is made aware by the light of consciousness.

If we are not preoccupied by the mind, we are preoccupied by the body.

*Thus, lifelong I worry about everything else, missing the most important fact which is the chaitanyam.*

This is the condition of ignorant people.

What does the Yogi do? He does just the opposite. The ordinary people are preoccupied with the organs and lose sight of the consciousness. Yogi is one who owns up the consciousness part and he ignores the kosha part. He submits the koshas to the prarabdha

**Yogi Sada Bhavayan** – he always dwells upon and never loses sight of the consciousness

What is the advantage?

**Nirvita Manasa** – He enjoys the movie but is not frightened by the movie. He is relaxed. For him the whole life is a movie. He is fulfilled and contented. He has an un-frightened mind

Shankara says, whether such a yogi is a chandala or a dvija he is as adorable as my guru. This is the essence of ayam atma brahma.

#### VERSE 5

yat ( THAT SAME ) sowkya ( BRAHMANANDA ) ambudi ( OCEAN ) laeshalaeshatha ( EVEN THE SMALLEST OF SMALLEST PORTION ) yime ( THIS ) shakraadayo ( INDRA AND OTHER GODS ) nirvrithaaha ( ENJOY )

yat ( THAT BRAHMANANDA ) chitye ( IN THEMIND ) nitaraam ( WHICH IS TOTALLY ) prashaanta ( PEACEFUL ) kalane ( FREE FROM DISTURBANCES ) labdva ( HAVING OWNED UP ) munir ( THE WISE ) nirvrithaha ( BEING CONTENTED ) |

yasmin ( THOSE WISE WHOSE MIND ) nitya ( IS EVER ) sukha ( IN BRAHMANANDA ) ambudau ( OCEAN ) galidadheehi ( IMMERSSED IN ) brahmaiva na brahmaividu ( HE IS NOT BRAHMAJNANI BUT BRAHMAN )

yat kaschit ( WHO SO EVER HAS DISCOVERED BRAHMANANDA ) sa ( SUCH AN INDIVIDUAL'S ) surerendra ( EVEN TO INDRA THE KING OF GODS ) vandita ( ARE

ADORABLE ) pado (HIS FEET ) nonnam ( CERTAINLY ) maneesha ( FIRM CONVICTION )  
mama ( MY ) ||

Even the Gods like Indra enjoy a small reflected portion of the Brahmananda (Bimbananda) which is like an ocean. However, the wise own up the Brahmananda as himself in his mind which is free from all disturbances. Such a wise person who is immersed in Brahmananda is no longer a Brahma Jnani but Brahma himself. Whoever has discovered this fact; his feet are adorable even to Indra. This is my firm conviction.

Here, Shanakaracharya points out that atma is ananda swaroop. It is the very ananda itself. It is not the possessor of ananda. Therefore only, since atmananda is I, it is never an object of experience. The subject can never be objectified. Atma ananda is never experienced being the original I. But if there is a mirror we can see the reflected consciousness in the mirror. The mirror is the mind. Depending on the quality of the mind the purity of the consciousness will be experienced.

Shanakaracharya says ignorant people are after prathibimba ananda, which is of various gradations. The wise however, owns up the consciousness. He may enjoy the prathibimba ananda, but he is never after it. He does not cry when the prathibimba ananda goes away.

**Shakra Daya Niriyita** – People like Indra enjoy the ananda because of reflection of Brahmananda in their mind

**Sowkya ambudi** – the Original ananda, Brahmananda, the ocean of ananda or bimbananda.

**Laesha Laesha** –A Small reflected version, a part of part of Brahmananda (small since it is finite) even Gods are enjoying.

Where as

**Muni Nirvritaha** – A wise person is happy..

How?

**Labdva** – Having owned up, attained or recognized

**Yad** – the same Brahmananda the wise person does not experience but owns up as myself.

Where does he own up?

**Chitae** – In his mind

What type of mind?

**Nitaraam** – totally

**Prashanta** – free from

**Kalane**-disturbances

Thus the wise man owns up Brahmananda in his quite mind with the help of Shastra Upadesha.

And,

**Yasmin Sukha Nitya Ambudau kalidadheehi** – this wise person's mind is immersed in that Brahmananda. Galitam means fallen. His mind is fallen in Brahmananda meaning it has become one with Brahmananda. Means he has owned up Brahmananda. The wise man who has owned up the Nitya Ambuda Brahmananda is no more Brahma Jnani

**Na Brahmaavid** – No more a Jnani

But

**Brahmeva** – Brahma himself from the stand point of consciousness. He does not identify with the mind but with the consciousness.

From worldly angle he is called a Brahma Jnani but for him himself he is not a Jnani. To say he is a Jnani he is identifying with his body-mind. For he himself he is neither a Jnani nor an ajnani but Brahman.

**Ya Kaschit** – whoever has discovered this fact, that I am ananda, I am Brahmananda...

What will be his attitude towards experiential pleasure? Is he for it or against it?

Neither.

If he gets beautiful gulab jamun he will enjoy it.

But when he enjoys he remembers that it is only prathibimba ananda and it will go away after some time. When it goes away he does not say ananda is gone. He knows the reflection is gone but the original ananda can never go, since it is I.

When the mirror is broken, do you sit and cry that the face is gone?

No

Reflected face is gone the original face is still there.

Thus for a Jnani every vishayananda is a bonus, when it is there he will enjoy, when it goes away he does not cry. This is called Moksha.

Such a Jeevan Mukta is

**Surendra Vandita Padaha** –his feet are adorable to even Indra.

Whether such a Jnani is a chandala or a dvija he is adorable to me also.

I will never say Gaccha Gaccha

**Eti Noonam Maneesha Mama** – this is my conviction.

Phalam is he becomes adorable. He becomes as good as Eshwara. He becomes ananda.



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