

SADDARSANAM

By Swami Paramarthananda

Transcribed by Smt. Amrita Lakshmanan

& Sri. Balasubramanyam Pattoo

NOTE: Swami Paramarthananda has not verified the transcription of talks. The transcriptions have been done with Swamiji's blessings by his disciples.



Published by :

Arsha Avinash Foundation

104 Third Street, Tatabad, Coimbatore 641012

Phone: 9487373635

E mail: arshaavinash@gmail.com

www.arshaavinash.in

Saddarśanam

Based on H.H.Swami Paramarthananda's class transcription

Contributed by Smt Amirtha Lakshmanan. (amirtha@gmail.com) and
Balasubrahmanyam Pattoo (balusha74@gmail.com)

Contents

Saddarśanam.....	1
Introduction.....	5
मंगलाचरणं - Mangalācaraṇam.....	10
ślokā 1	14
ślokā 2	17
ślokā 3.....	18
ślokā 4.....	19
ślokā 5.....	21
ślokā 6	22
ślokā 7	24
ślokā8	25
ślokā 9	27
ślokā 10.....	29
ślokā 11.....	30
ślokā 12.....	31
ślokā13.....	32
ślokā 14.....	33
ślokā 15.....	35
ślokā16.....	37
ślokā 17	38

ślokā 18	40
ślokā19	41
ślokā20	44
ślokā 21	46
ślokā 22	47
ślokā 23	48
ślokā 24	49
ślokā 25	51
ślokā 26	53
ślokā 27	54
ślokā 28	55
ślokā 29	56
ślokā 30	58
ślokā 31	60
ślokā 32	61
ślokā 33	62
ślokā 34	64
ślokā 35	65
ślokā 37	68
ślokā 38	70

ślokā 39	71
ślokā 40	72
ślokā 41	73
ślokā 42	74

Introduction

The author of this text is Shri Ramaṇa Maharṣi who lived in Tiruvannamalai in recent times. He has written several vedāntic works, in different languages, Tamil, Sanskrit, perhaps even in Malayalam. This one is called सद्दर्शनम् [saddarśanam] - Knowledge of the Truth ब्रह्मविद्या। [brahma vidyā] [44 verses]. We look upon Ramaṇa Maharṣi as one of the vedāntic ācāryās. We do not know whether Ramaṇa Maharṣi had a formal guru; but, we know for sure that He had studied the vedāntic texts very well. We also see the contents of all His vedāntic texts have the contents of all the traditional vedāntic texts beginning from the Upaniṣads onwards. This I am emphasizing because there are some followers of Ramaṇa Maharṣi who try to approach Ramaṇā as a non-traditional person. They are trying to create a cult out of Ramaṇa Maharṣi. They try to present Him as a unique philosopher who has a unique teaching which is different from traditional teaching. Thus, since a Ramaṇā cult is created by some followers, we should very carefully avoid falling into that trap. If we approach Ramaṇā and His teaching in that particular fashion, I feel that we are going to miss a lot. On the other hand, if we take Him as one of the many ācāryās of the Vedāntā śāstra, and if we study it in the traditional manner, then we will get maximum benefit out of this teaching.

Once we look upon Ramaṇa Maharṣi as one of the Vedāntic ācāryās and the teaching as vedāntic teaching, we will call his teaching as प्रकरणग्रन्थ [Prakaraṇa Granthaḥ] like विवेकचूडामणि [Viveka Cūdāmaṇi], आत्मबोध [Atma Bodha], तत्त्वबोध [Tattva Bodha] etc. Once it is considered as Prakaraṇa Granthaḥ, then the method of study is also decided. Because, there is a traditional method of studying Vedānta Prakaraṇa granthās, called श्रुतियुक्तिअनुभव [śruti yukti anubhava]. Veda; reasoning; and our day today experiences - like, अवस्थान्त्रयम् [avasthātrayam]. Thus, keeping this three-fold norm, every Prakaraṇa granthā must be approached. Then we will be able to extract the maximum.

Ramaṇa Maharṣi had his own unique style of presenting the vedāntic teaching.

The fundamental assessment of Vedāntā is that all the human problems are because of division. [भेदः] duality, [द्वैतम्] dvaitam. Bṛhadāraṇyaka Upaniṣad beautifully states this in one statement "द्वितीयद्वै भयं भवति ।" [dviṭiyādvai bhayaṃ bhavati]. The very same Vedāntā asserts that freedom from problems [comfort, joy and fulfillment] is possible only through non-duality / divisionlessness - अभेदः [abhedah]. अद्वैतादभेदात्मोक्ष आनन्दः [advaitāt abhedāt mokṣa ānandaḥ]. This is beautifully presented in ईशावास्य उपनिषद् [īśavāsyā Upaniṣad] - 'तत्र को मोहः कः शोकः एकत्वम् अनुपश्यतः।' [tatra ko mohaḥ kaḥ śokaḥ ekatvam anupaśyataḥ] - The one who sees non-duality does not have sorrow, conflicts and delusion. The fundamental lesson of Vedāntā is :: द्वैतम् दुःखम् । अद्वैतम् आनन्दम् ॥ - dvaitam duḥkham advaitam ānandam.

The next lesson is, this duality expresses in three-fold form. [1] The first prominent, significant member of this division is **'I, the subject'** - the individual, who am experiencing the world - victim of the onslaught of the experiences; who often gets frustrated and feels helpless. In short, one who is a saṃsāri / ahaṅkāra. Technically, this localized ahaṅkāra is called जीवः [jīvaḥ]. In English language it is called - the first person singular, 'I'.

[2] The second member of this division is **the world** that I confront. The moment "I" have come into being, the moment I am aware of myself as an individual, the next inevitable thing that I come across is, this world; which is directly and intimately available for me as an object. In Sanskrit it is called जगत् [Jagat]. This is presented as 'You' - the second person singular - as contrasted with I, the subject. In vedāntic parlance you = the world. It includes inert objects also. Even though we do not address inert objects as 'you', still in Vedāntā 'you' includes inert objects; because, they are also objectifiable.

Once I am and the world are available, a third entity comes into the picture. When a humanbeing confronts the world its intellect always looks for the cause of everything. Looking for the cause is the unique feature or faculty of the thinking or the enquiring

human intellect. If an animal has pain it simply suffers the pain. But when a human being suffers he asks – why did this pain come? If I am not able to find the cause, I will go to the doctor to find the cause. It is an irresistible, helpless tendency and the ultimate causation hunting is how did the world come into being? What is the cause of the creation?

When you study into the cause, in scientific language, it is called cosmology. In vedantic language we call it srushti vichaara and this will lead to the introduction of a third member of the division— जगत् कारणं ईश्वरः {Jagat karanam Eshvara.} And I find that God. The cause of this world is not available in front of me for my objectification. That is why God is called अधोक्षजः {adhokshajaha}. अक्षजः {akshajaha} means प्रत्यक्षज्ञानं {pratyaksha jnanam. अधः {adhaha}= transcending. अधोक्षजः {adhokshajaha } = प्रत्यक्षज्ञान अतीतः {pratyaksha jnana atitaha.} इन्द्रिय अगोचरः {indriya agocaraha}.

Whatever is परोक्षविषयः {paroksha vishaya} we generally refer to as 'He' third person. Therefore we have expression that அவன் அன்றி ஓரணுவும் அசையாது {avan anri oranuvum asayadhu}. We never refer to god as xxxxx {naan or ni}. In Sanskrit also the most popular vedantic prayer is सहना ववतु {saha naa vavatu}. Saha=He; refers to God. Therefore we get the third person. Vedanta says that this is the cause of all problems. It is the second important lesson.

Third lesson:--We have to understand to appreciate Ramaṇa Maharṣi's teaching. We find that all the three members of this bheda are so inter-connected that they always exist together. First person, second person and third person are inter-dependent. You cannot talk of one without the other with three legs and how the three legs are connected by one common link. Therefore, when you pull any one of the legs, the other two also are, automatically, brought in. You cannot just have any one or two.

This we can very clearly experience in our day today life itself. It can be logically and experientially proved. In जाग्रदवस्था [Jāgrad avasthā], I the jīva, the localized individual,

am there. Whether I like or not, the world is also there. We have no choice. Once the world comes into existence, then the God also. Whether you talk about Him, you accept Him or not, God is the cause of the creation सृष्टिस्थितिलयरूपेण [sṛṣṭi-sthiti-laya-rūpeṇa] ĩśvara is bound to be there.

In स्वप्न [svapna] again, all the three are there. And the moment you go to सुषुप्ति [susupti], 'I' the first person singular is resolved; and automatically, without any separate effort, the world also gets resolved. Then, where is the question of a third person God? God also is resolved. We have advaitam. Therefore, elimination of division means elimination of all the three.

In this proposition, elimination of the first member 'I' you may agree; elimination of jagat also you may somehow manage. But, Vedāntā says that, it includes 'elimination of God also!' It appears 'as though' a नास्तिक [nāstika] teaching. A localized God is as much finite, as a localized jīvā is! Therefore, jīva-jagat-īśvara bheda nivṛtiḥ mokṣaḥ. If you want to eliminate this bheda, how do you accomplish that? Find out the cause, eliminate it; then, [bheda] is gone. रोगकारणनिवृत्त्या रोगनिवृत्तिः [roga-kāraṇa nivṛtyā roga-nivṛtiḥ]. Without eliminating the cause, if you try to remove the roga/disease, it will not be removed. Only the symptoms will be removed. Symptom removal is mere suppression of roga. Therefore, we always attempt to remove the cause of bheda.

अज्ञानम् एव जीवजगत् ईश्वर भेदस्य कारणम् । [प्रथमपुरुषः मध्यमपुरुषः उत्तमपुरुषः भेदस्य कारणम्]
Therefore, only when you eliminate ajñānam, this bheda will go. Ignorance of what?

You cannot say jīvā or jagat or īśvaraḥ; because, all the three are the effect of ajñānam. Ignorance, which is the cause of division, must be the ignorance of the divisionless entity. So, अद्वैत अभेद वस्तु अज्ञानम् एव जीव जगत् ईश्वर भेदस्य कारणम् । [advaita abheda vastu ajñānam eva jīva jagat īśvara bhedasya kāraṇam.]

What is that divisionless entity whose ajñānam is responsible for jīva jagat īśvara bheda? The Existence Principle or 'E' is that abheda entity which is called सद्ब्रह्म [sat

Brahma] in Vedāntā. सदेव सोम्य इदमग्र आसीत् एकमेव अद्वितीयम् [sadeva somya idamagra āsīt ekameva advitīyam || [Chāndogya Upaniṣad] यस्यैव स्फुरणम् सदात्मकमसद्कल्पार्थगं भासते। [yasyaiva sphuraṇam sadātmakamasatkalpārthakam bhāstate - Dakṣiṇāmūrtistotram].

'E' or 'isness' is not a part, product or property of 'I' the 'jīva' or the jagat or the īśvara. 'Isness' is an entity, different from all the three; but, pervades all the three. It lends existence to all the three. Therefore, we are able to say 'jīva IS, 'jagat IS' 'īśvara IS'. This inherent 'E' is the abheda principle which is the crux [basis] of all the three. This 'E' alone, with nāma-rūpa, appears as jīva, jagat and īśvara. And once a person knows this "abheda sat", that knowledge is called 'Saddarśanam'.

The 'Knowledge' of the divisionless 'Existence' removes ignorance, bheda. The bheda caused by ajñānam goes away. सदृशनेन सद् अज्ञानं अपगच्छति। अज्ञान नाशेन अज्ञान जन्य भेदः अपगच्छति। जीव जगत् ईश्वर disappear. Elimination of these three means, 'understanding them as one 'Sat', with three different nāma-rūpās.

Thereafter, I allow nāma-rūpa bheda to continue. Once the division is reduced to nāma-rūpa, vyavahārā will continue; but, not the problems. Losing sight of abheda is the problem. To arrive at abheda where should we search?

To arrive at abheda, you can enquire into anyone of the three, jīva, jagat or īśvara. Ramaṇa Maharṣi says – let us make the procedure simple by enquiring into ahaṅkāṛā and arrive at the "Sat" which permeates ahaṅkāṛā and once the ahaṅkāṛā is reduced to nāma-rūpa and eliminated, you need not separately eliminate the other two. Therefore, īśvara-vicārā and jagat-vicārā can be replaced by the easier, intimately available ahaṅkāṛa vicārā. That is how Ramaṇa Maharṣi got associated with "Who am I" enquiry. It is an ahaṅkāṛa vicārā, to arrive at the अहंकार अधिष्ठानम्। अधिष्ठानसदृशनेन एव मोक्षकारणम्। [ahaṅkāṛa adhiṣṭhānam | adhiṣṭhāna saddarśanam eva mokṣa kāraṇam |].

The teaching of Brahnavidyā given in this text is totally based upon prasthāna-trayam, the traditional source of Brahma-vidyā. Upaniṣads, Bhagavad Gitā and Brahmasūtrā.

Since the book is dealing with Brahma-vidyā - based on the prasthānatrayam - we look upon this book as a Prakaraṇa granthā; and, we look upon Ramaṇa Maharṣi [the author] as one of the traditional ācāryās. Based on the three fold norm of śruti-yukti-anubhava, we have to study any Prakaraṇa granthā and we will approach the text, Saddarśanam also in the same traditional method.

मंगलाचरणं - Mangalācaraṇam

śloka one and two are मंगल श्लोकाः verses of benediction. It is a traditional practice. This मंगलाचरणं can be in three different ways. [i] आशीर्वचनम् - offering best wishes to the humanity. [ii] नमस्करणरूप मंगलाचरणम्। - offering namaskārā to guru and sāstram. [iii] वस्तुनिर्देशरूप मंगलाचरणम् - statement of the Truth. Ramaṇa Maharṣi takes up the third one. In the first śloka, Truth is the definition of Brahman. ब्रह्मलक्षणं - ब्रह्म being the only vastu the only Reality, अभेद-सत् principle, adhiṣṭhānam of all the bhedās; primary division being - jīva jagat Īṣvarā. Based on the Taittirīya Upaniṣad definition - सत्यंज्ञानमनन्तं ब्रह्म सत्त्वित्, अद्वैतं, अखण्डम्।

सत्प्रत्ययाः किं नु विहाय सन्तं हृद्येष चिन्तारहिता हृदाख्यः।

कथं स्मरामस्तममेयमेकं तस्य स्मृतिस्तत्र दृढैव निष्ठा॥ १ ॥

satpratyaayāḥ kiṃ nu vihāya santam hr̥dhyeṣa cintārahitā hr̥dākhyā: |

katham smarāmastamameyamekaṃ tasya smṛtistatra dṛḍaiva niṣṭā || 1 |

In the first line, Brahman is revealed as Existence. Ramaṇa Maharṣi presents Existence in a beautiful form. Whenever we experience an object, we are not experiencing the object only; but, there is an additional thing called "Existence". Generally, we lose sight of the second thing "ISness". There "IS". Thus, all the time we experience Object + Existence. Man+'E', woman+'E'. If you have any objective experience, it is possible only because the 'E' principle is pervading every object. If it is not pervading every object, you can never have the experience of its Existence. What is this Existence Principle which is permeating every object? Five features of Existence should be remembered here. The experience of 'E' is expressed in the form of 'there is' – cognitive experience

of 'E' Principle. सन्तं विहाय= without the permeation of 'E' principle सत्प्रत्ययाः = [satpratrayāḥ] = experience of 'E' किम् नु भवेयुः? = [kiṃ nu bhaveyuh] = Can the experiences happen? Every experience pre-supposes an object of experience. Pot experience pre-supposes the presence of pot outside. सत् विषयं विना सत् ज्ञानं न संभवति [sat viṣayam vinā, sat jñānam na sambhavati]. That Satyam Brahman is defined here.

एषः = eṣaḥ = This very same Existence which permeates all the objects permeates Me the Subject also. 'I am' [E] हृदि [hr̥di]. It is there in the heart of Me. अन्तःकरणे बुद्धौ गुहायां [antaḥkaraṇe buddhau guhāyām]. यो वेद निहितम् गुहायां [yo veda nihitam guhāyām]. In the mind, Brahman is available in the form of साक्षिचैतन्यम् [sākṣi caitanyam]. *உணர்வாக*. It is named as हृद् [hr̥d] हृदाख्यः [hr̥dākhyah] In the mind, there are innumerable thoughts. Therefore, the Consciousness is available in association with every vṛtti [thought]. This is called an 'experience'. [Pot vṛtti pot experience]. In the object outside, it is called Existence. 'E' associated with vṛtti, is called experience. Even though Consciousness is associated with every vṛtti [remember the five features of Consciousness]. चिन्तारहितः [cintā rahitaḥ] = It is not connected to any thought. Therefore, It is asaṅgaḥ ['E' also is asaṅgaḥ] वृत्तिसंबन्धरहितः । vṛtti sambandha rahitaḥ]. Therefore, Brahman is called jñānam Brahma / cit Brahma.

Third line:- एकम् [ekam] That Existence Consciousness which pervades all the objects, thoughts is non-dual / undivided / akhaṇḍam. Therefore, not limited also; anantam.

If it is one undivided principle, why do you give two names Existence & Consciousness? Many names do not mean many things. Brahman Itself is called Existence when it is associated with Objects. In the context of vṛtti or experiences, the very same Brahman is called Consciousness. [विषय दृष्ट्या सत्यं इति नाम । प्रत्यय दृष्ट्या ज्ञानम् इति नाम । viṣaya dr̥ṣṭyā satyam iti nāma. Pratyaya dr̥ṣṭyā jñānam iti nāma]. They are two different names of the one and the same Brahman.

What is It called without Subject-Object association?

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । [वैश्वानरा ऋषिः]। It is called [in Māṇḍūkya upaniṣad] अमात्रः / चतुर्थः / अव्यवहार्यः । amātraḥ / caturthaḥ / avyavahāryaḥ. It is not available for verbal transactions. It is तुरीयम् [Tuṛīyam] - the Silence which cannot be talked about. अप्रमेयम् [Aprameyam]. If It is divisionless Brahma; it cannot have Subject-Object duality. [Pramātā-Prameyam]. It is not an Object of your knowledge. अप्रमेयम् । [अनाशिनो अप्रमेयस्य ... तस्मात् युध्यस्व भारत ॥ [anāśino aprameyasya ... tasmāt yudhyasva bhārata । Gitā 2.18]. If it is not an object of Knowledge, how can It be an object of meditation? I cannot meditate!

What then is निदिध्यासनम्? Meditation on Brahman is nothing but abidance in Brahman, without objectification! Therefore, he says - तस्य स्मृतिः = [tasya smṛtiḥ] remembrance of that Brahman.

तत्र दृढ निष्ठा एव = [tatra dṛḍha niṣṭhā eva] = is firm abidance in Brahman without objectification. Abidance in Brahman is the knowledge that "I am Brahman", which need not be objectified; should not be objectified; and, cannot be objectified. Abidance in the Knowledge means, non-forgetfulness of the knowledge in and through all transactions. What do you mean by non-forgetfulness of Knowledge? It is not even the repetition of the word or thought; because, if you do repeat the word or thought all the time, no other transactions will be possible. Non-forgetfulness means, effortless availability of this Knowledge whenever you want. [Example, your name]. दृढ निष्ठा is ज्ञान निष्ठा । सत्यं ज्ञानं अनन्तं अप्रमेयम् ब्रह्म and non-forgetfulness of that Knowledge.

मृत्युञ्जयं मृत्युभियाश्चितानामहंमतिमृत्युमुपैति पूर्वम्।

अथस्वभावादमृतेषु तेषु कथं पुनर्मृत्युधियोऽवकाशः॥ २ ॥

mṛtyuñjayam mṛtyubhiyāśritānāmahaṃmatimṛtyumupaiti pūrvam।

athasvabhāvādāmṛteṣu teṣu katham punarmṛtyudhiyosvakāśaḥ.

शिव पूजा महिमा - The glory of śivā worship, by talking about its utility to every saṃsāri. A saṃsāri is an ignorant person, who is ignorant of the divisionless Brahman; the Truth -

mentioned in the first śloka. Therefore, he remains in the field of bheda / limitation. He is in the field of finitude, mortality / fear. द्वितीयाद्वै भयं भवति । Therefore, Ramaṇa Maharṣi calls this as मृत्युभिः। If these saṁsāri's who are assailed of fear, if they worship Lord śivā seeking security, what will happen?

Ramaṇā refers to Lord śivā by a special name here. That special name is मृत्युञ्जयः - the one who is the destroyer of mortality, insecurity and division. [Mārkaṇḍeya Purāṇam] Mārkaṇḍeya became a चिरञ्जीवि - cirañjīvi - symbolic of moksha. Here, Ramaṇa Maharṣi gives a philosophical significance to śiva pūjā. His bhaktā who is scared of death goes to Lord śivā. He destroys the devotee. [Superficially seeing, it appears to be a contradiction; but, it has a philosophical significance]. Lord śivā destroys the notion that "I am a devotee". Why? Because, it is mithyā. Therefore, by giving the devotee knowledge, Lord śivā destroys the notion that 'I am a bhaktā'. When that notion is gone, the notion-based division, also goes away. Division is the cause of finitude. Wherever division is there, limitation is there. Because, wherever there is division, there is plurality. Wherever there is plurality, one is limited by the other and there is mortality. So, "I am a devotee" means, division / limitation / death.

If you want freedom from mortality, you should get out of the notion that I am a bhaktā. I am bhaktā notion is called अहंकारः। I am bhaktā is a misconception - saṁsārā. Lord śivā destroys the ahaṅkāra. Once the ahaṅkāra is destroyed, 'I am bhaktā' notion itself goes. Deity-devotee duality disappears. 'I' alone is left behind without jīva-īśvara bheda / pūjya-pūjaka bheda. Lord takes the devotee, embraces and makes him one with Himself. There is neither the deity nor the devotee.

मृत्युञ्जयम् मृत्युभियाश्चितानां = [Mṛtyuñjayam mṛtyubhiyāśritānām]

A devotee is one who seeks shelter in the Lord [a spiritual refuge]; because of the fear of mṛtyu. Because, mṛtyu is constantly chasing every jīvā. Svargā, Brahmālokā are also afflicted by kālā. Therefore, there is no security, anywhere.

अहं मतिः मृत्युमुपैति = [ahaṃ matiḥ mṛtyumupaiti] = Lord śivā destroys the fear of death by destroying ahaṅkāṛā, which creates division. [jīva-jagat-īśvara bheda]. सत् अदर्शनं [Sat adarśanam] is the cause of division. Guru-śāstra-upadeśa leads him to jñānam, jñānam destroys ajñānam. ahaṅkāṛā nāśaḥ = bheda nāśaḥ = mṛtyu nāśaḥ ॥

पूर्व= In the beginning itself; ahaṅkāṛā nāśaḥ is first stage; bhaya nāśaḥ is second stage. अथः = अहंकार मरण अनंतरम् [ahaṅkāṛā maraṇa anantaram] = thereafter, 'aham' alone remains. The nature of aham is amṛtam. स्वभावात् अमृतेषु तेषु = [svabhāvāt amṛteṣu teṣu].

Once its nature is discovered, कथं पुनः मृत्यु धियः अवकाशः? = [katham punaḥ mṛtyudhiyo-svakāśaḥ?] = Where is the very idea of mortality? Where is the cause? अहंकार नाशे मृत्युभय नाशः। = ahaṅkāṛā nāśe mṛtyu bhaya nāśaḥ. Therefore, do śivā pūjā.

ślokā 1

सर्वैर्निदानं जगतोऽहमश्च वाच्यः प्रभुः कश्चिदपारशक्तिः ।

चित्रेऽत्र लोक्यं च विलोकिता च पटः प्रकाशोऽप्यभवत्स एकः ॥ १ ॥ +२॥

sarvairnidānaṃ jagatośhamaśca vācyaḥ prabhuḥ kaścidapāraśaktiḥ |

citretra lokyaṃ ca vilokitā ca pataḥ prakāśospvabhavatsa ekaḥ|| | 1+2 |

Reducing all divisions to nāma-rūpa is called मिथ्यात्वनिश्चयः। = mithyātvanīścayaḥ. You can arrive at the divisionless-truth, by enquiring into anyone of its three divisions. By analyzing the wave also you can arrive at the water. By analyzing the bubble or ocean also you can arrive at jalam [water]. You need not analyze every single item. Therefore, jīva-vicārā will lead you to Sat-brahma or jagat-vicārā will also lead to adhiṣṭhānam and īśvara-vicārā also will lead to adhiṣṭhānam. Self-realization and God-realization are one and the same. Therefore, you can choose any one of the two. Both are equally effective. But Ramaṇa Maharṣi considers that jīva-vicārā is the best method. jīva is otherwise called ahaṅkāṛā. Therefore, ahaṅkāṛā-vicāraḥ is strongly recommended by Ramaṇa Maharṣi. Why is it the best method?

The most important reason is, ahaṅkāra is the most intimately available - as the First person - among the three. Jagat is the second person and Īśvara is the third person. Therefore, proximity is one reason. The second reason is, ahaṅkāra is the most toughest nut to crack. Because of the proximity, we have developed intense attachment to ahaṅkāra. Therefore, ahaṅkāra cannot be cracked / tackled easily. What cannot be easily tackled should be directly tackled. When I am doing jagat-vicāra or Īśvara-vicāra, ahaṅkāra is only indirectly attacked, which attack is not powerful enough. Scriptural study may make the ahaṅkāra stronger also. 'I am an informed'! That ahaṅkāra. Therefore, direct attack of ahaṅkāra is important; because, ahaṅkāra is the strongest of all the three. Therefore, Ramaṇa Maharṣi's approach is ahaṅkāra- vicāraḥ |

In His teachings, He repeatedly talks about ahaṅkāra-vicāraḥ and the problems caused by ahaṅkāra. The role of ahaṅkāra-vicāraḥ. But the 'process' of ahaṅkāra-vicāraḥ is not elaborately dealt with. The significance is dealt with, the role is dealt with and the purpose is dealt with; but not, the actual process of ahaṅkāra-vicāraḥ.

This silence and brevity with regard to the 'process' of ahaṅkāra-vicāraḥ can be interpreted in different ways. Silence can be interpreted as approval also and disapproval also. Some people misinterpreted the silence. They thought that ahaṅkāra-vicāraḥ is closing the eyes, sitting in meditation and go on asking 'who am I'? From where does the ahaṅkāra come? They get stuck with regard to the process of enquiry. Vedāntā says ahaṅkāra-vicāraḥ should be done with guru-śāstra-upadeśa. Ramaṇa Maharṣi wanted that Self-enquiry should be done with the help of guru and śāstrā.

In this śloka, Ramaṇa Maharṣi reduces the division into two-fold division. Subject-Object division, jīva-jagat duality. ब्रह्मन् is the अधिष्ठानम्। Here, Ramaṇa Maharṣi uses Īśvara, as a symbol of Brahman Itself. Īśvara has two meanings. We have to understand according to context. [1] In one context Īśvara is one member of plurality. [jīva-jagat-īśvara].

Therefore, ĩśvara is nāma-rūpa / mithyā. [2] In the second context, ĩśvara refers to Brahman the adhiṣṭhānam also. Here, ĩśvara is सत् चित् आनन्दासत्यम्।

सर्वे = All the philosophers निदानं वाच्य = [nidānam vācya] = have to talk about the lender of 'Existence'. Any plurality must have an inhering adhiṣṭhānam.

जगतः अहमश्च = [jagata: ahamaśca] = For the subject-object duality, there must be one essential inhering Truth. अधिष्ठानं वाच्यः = [adhiṣṭhānam vācyaḥ] = must be talked about by all philosophers. What is the basic stuff of Creation? प्रभुः कश्चित् = [prabhuḥ kaścit] = Who/what is the ultimate Truth, the Lord / Brahman?

अपारशक्तिः = [apāraśaktiḥ] = which has got infinite [limitless] power to manifest as plurality. Once you accept that Brahman, jīva and jagat will become mere nāma-rūpa.

सः एकः प्रकाशः = [saḥ ekaḥ prakāśaḥ] = That one, non-dual caitanyam alone [has] अभवत् = [abhavat] = become the subject-object duality; विलोकिता च लोक्यम् च = [vilokitā ca lokyam ca] = the observer jīva and the observed world. [दृश्यम्] - Infinite can never become finite and vice versa. It can appear 'as though' divided, 'seemingly' divided.

Class Four.

Removal of substantiality from wave & ocean is called मिथ्यात्व निश्चयः। [mithyātva niścayaḥ]. = elimination of duality. In the same way, jīva-jagat-ĩśvara bheda is perceived by us. This need not be negated; cannot be negated. But retaining that perception, you can know the adhiṣṭhānam of jīva & jagat. Once we have saddarśanam, jīva and jagat will be nāma-rūpa. You will continue the transactions; but, the bheda will not hurt you.

अत्र चित्र = [atra citra] = In the citra pataḥ = in a painted canvas, यथा एकः पटः अभवत् = [yathā eka: pataḥ abhavat] = one divisionless canvas appears as लोक्यम् च = [lokyam ca] = the observed inert-object also; विलोकिता च = [vilokitā ca] = and also as the observer, the cetana jīva.

जडाजडविभागोऽयमजडे मयि कल्पितः।

भित्तिभागे समे चित्रे चराचरविभागवत्॥ [अद्वैत मकरंद - १९]

jadājada vibhāgosyamajade mayi kalpitaḥ |

bhittibhāge same citre carācaravibhāgavat || [Advaita Makaraṇḍa - 19]

This division as the inert things [worlds] and the sentient beings [jīvās] is imagined in Me - the pure Consciousness; just like, the moving and the stationary things in a painting upon a plain white wall. Example of the Movie on a stationary Screen.

ślokā 2

आरभ्यते जीवजगत्परात्मतत्त्वाभिधानेन मतं समस्तम् ।

इदं त्रयं यावदहंमति स्यात् सर्वोत्तमाऽहंमतिशून्यनिष्ठा ॥ २ ॥ +२॥

ārabhyate jīvajagatparātmata tvābhidhānena matam samastam |

idam trayam yāvadahammati syāt sarvottamāshammatiśūnyaniṣṭhā || | 2+2|

All the philosophical and religious systems will have to accept three basic tattvams.

समस्तं मतं आरभ्यते = [samastam matam ārabhyate] = Every philosophical system begins

अभिधानेन = [abhidhānena] = with introducing the three basic tattvams. What are they?

[1] jīvaḥ = especially, the individual who is the hero of this philosophy; [2] jagat = the

world, the villain [3] īśvara / paramātmā = जीवजगत्कारण भूतः। [jīva-jagat kāraṇa bhūtaḥ]

After introducing these three, they prescribe sādhanās connecting these three. All such

sādhanās pre-suppose division and preserve the division. With any amount of sādhanā,

the jīva will continue to be a jīva [who is one of the triad / the ahaṅkāṛā, a finite entity],

different from the other two.

Insecurity and saṁsārā will continue यावत् इदं त्रयं अस्ति = [yāvat idam trayam asti] = as

long as this triad is maintained. तावत् अहं मति स्यात् = [tāvat aham mati syāt] = there will

be the finite ahaṅkāṛā. Start with triad, refine your ahaṅkāṛā. It must be the attack of

dvaitam. This is called 'apavāda'. The finite ahaṅkāṛā is uprooted. Thereby attaining

सर्वोत्तमनिष्ठा = [sarvottama niṣṭhā] = the state of culmination, which alone is valid.

अहंमति शून्यम् = [aham mati śūnyam] = I am not a kartā, bhoktā, bhaktā, upāsaka,

pramātā. [ब्रह्मैव न, ब्रह्मवित्।] = not even a jñāni! That is the state of wisdom. तत्र भेदाः अभेदाः

भवन्ति = [tatra bhedāḥ abhedāḥ bhavanti]. Experience will continue; but, with the awareness that "it is all only nāma-rūpa!" [jñāna niṣṭā].

Thus, advaitam also starts with dvaitam; but, culminates in advaitam. Therefore, it is a valid system of teaching.

ślokā 3

सत्यं मृषा वा चिदिदं जडं वा दुःखं सुखं वेत्ति मुधा विवादः।
अदृष्टलोका निरहंप्रतीतिर्निष्ठाऽविकल्पा परमाखिलेष्टा ॥ ३ ॥ +२॥

satyam mṛṣā vā cididaṃ jaḍaṃ vā duḥkhaṃ sukhaṃ vetti mudhā vivādaḥ |

adr̥ṣṭalokā nirahampraṭītirniṣṭāsvikalpā paramākhileṣṭā ॥ | 3+2 |

To arrive into adhiṣṭhānam, you can probe into anyone of the three. Mithyā jīva-vicārā; or, mithyā-jagat-vicārā; or, mithyā-īśvara-vicārā will lead to Satya adhiṣṭhānam Brahma. But, jīva-vicārā is the most efficacious, rather than jagat and īśvara-vicārā. Because, in jīva-vicārā alone, ahaṅkāṛā is directly attacked. [I have nourished the ahaṅkāṛā through all the transactions. In & through all the transactions ahaṅkāṛā continues!]. Whereas, in [1] in jagat and īśvara-vicārās, you never directly attack ahaṅkāṛā. ahaṅkāṛā survives even after jagat and īśvara-vicārās. [2] The mithyātvam of the world is often a problem for jīva. 'How can I say it is mithyā?' Because, he tries to understand the mithyātvam of the jagat through ahaṅkāṛā dṛṣṭi. If ahaṅkāṛā struggles to understand the mithyātvam of the world, it will miserably fail; because, world is never mithyā for ahaṅkāṛā. For ahaṅkāṛā, jagat is Satyam! Whereas, World, along with ahaṅkāṛā, both are mithyā for Brahman. Only in Brahma dṛṣṭi, jagat is mithyā. Thus, jagat mithyātvam is not clear. [3] Often, the jagat-vicārā does not eliminate ahaṅkāṛā. Rather, it adds one more glory to ahaṅkāṛā - "I am a jñāni!"

Therefore, विवादः इदं {जगत्} = vivādaḥ idaṃ {jagat} = An enquiry into the jagat [as to] सत्यं मृषा वा = [Satyam mṛṣā vā] = whether it is real or unreal; चिद् जडं वा = [cid jaḍaṃ vā] = whether it is cetanam or acetanam [inert or sentient]; दुःखं सुखं वा = [duḥkhaṃ sukhaṃ

vā] = whether it is dhukkam or sukam; इति मुधा [व्यर्थः] विवादः = iti mudhā [vyarthaḥ] vivādaḥ - such discussion [is] व्यर्थः = [vyarthaḥ] = futile. [It does not knock off ahaṅkāra]. On the other hand, if the ahaṅkāra is knocked off, even if you do not do jagat-vicāra, the world cannot harm you! Thus, jīva-vicāra is the most efficacious, rather than jagat and īśvara-vicāra.

Class Five

The culmination of enquiry should be that in which ahaṅkāra's absence must be assured. परमनिष्ठा = [paramā niṣṭhā] = [that state] the ultimate state of all such enquiries अखिलेष्टा = [akhileṣṭhā] = is desired by all the seekers.

अविकल्पा = [avikalpā] = [That] is a state of wisdom in which there is no division. [divisions are falsified]. निर्विकल्पक ज्ञान निष्ठा [nirvikalpaka jñāna niṣṭhā]; अदृष्टलोका = [adrṣṭalokā] = a state in which the world is not seen or seen as un-real. न विद्यते दृष्टः लोकः यस्यां अवस्थायां सा। निरहं प्रतीतिः = [nirahampratītiḥ] = the state of wisdom in which, one does not see the localized 'I'. परमा = [paramā] = [that is] the highest [state of wisdom].

An "experiential" divisionlessness is only a temporary state. [samādhi or suṣupti]. In advaita anubhava, dvaitam is in potential form. Because, when you come out of samādhi, the potential dvaitam comes again! Any anubhava is displaceable by the next anubhava. **But, "advaita jñānam" is, "I am non-dual all the time; and the bhedās are mithyā bhedās, appearing in Me and dissolving into Me; the arrival of mithyā dvaitam cannot disturb my satya advaita svabhāva!"**

ślokā 4

सरूपबुद्धिर्जगतीश्वरे च सरूपधीरात्मनि यावदस्ति ।

अरूप आत्मा यदि कः प्रपश्येत् सा दृष्टिरेकाऽनवधिर्हि पूर्णा ॥ ४ ॥ +२॥

sarūpabuddhirjagatīśvare ca sarūpadhīrātmani yāvadaṣṭi ।

arūpa ātmā yadi kaḥ prapaśyēt sā dṛṣṭirekāṣnavadhirhi pūrṇā ॥ | 4+2 |

The way you look at the World and God, is fundamentally dependent on the way you look at yourself. Therefore, if I do not change the way I look at myself, I can never change my perception of the World and God. If I am sa-guṇaḥ, World and God will also be sa-guṇaḥ. Means, 'do not try to realize God, without trying to realize your nature!'

क्लेशाऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ भ.गीता [१२-५]

निर्गुणं ब्रह्म [nirguṇam Brahma] can never be understood with deha abhimāna; आत्मनि यावत् सरूप धीः अस्ति = [ātmani yāvat sarūpa dhīḥ asti] = as long as one looks upon himself as an individual, {And even when he comes to Vedāntā, his aim is not to remove individuality; but, to improve the individuality! 'How can I be a happier father, mother or husband?' But, the aim of Vedāntā is to remove father-hood, mother-hood husband-hood, etc.; because, those are finite.} {तावत्} सरूपबुद्धिः जगती = {tāvat} sarūpa buddhiḥ jagatī = so long, you will continue to have sa-guṇa jagat, which is different from you.

ईश्वरे च = [īśvare ca] = your notion of God also will be sa-guṇa īśvara only. अभये भय दर्शिनः। [abhaye bhaya darśinaḥ]. With regard to world and God, the sa-guṇa notion and mortality will continue. Fear cannot go away. To remove fear, īśvara and jagat should be seen as īśvara sat, with nāma-rūpa; and jagat sat, with nāma-rūpa; and, आत्मा अरूपः = [ātmā arūpaḥ] = "I" am the formless ātmā.

{इति} यदि {कश्चित्} प्रपश्येत् = {iti} yadi {kaścit} prapaśyet = Thus, if a person clearly sees that 'I am the formless Consciousness' – [**he should mean that and it should be a fact for him**], by pañcakośa viveka, avasthā traya viveka, guru-śāstra upadeśa etc.

सा दृष्टिः एका = [sā dr̥ṣṭiḥ: ekā] = That vision will be one advaita darśanam of jīva darśanam = jagat darśanam = īśvara darśanam = Saddarśanam!

अनवधिः = [anavadhiḥ] = Each one will become limitless [infinite]. {इदं सर्वं यदयमात्मा} पूर्णा = [pūrṇā] = It will be a vision of pūrṇatvam!

ślokā 5

यत्पञ्चकोशात्मकमस्ति देहं तदन्तरा किं भुवनं चकास्ति।

देहं विना पञ्चविधं तदेतत् पश्यन्ति के वा भुवनं भणन्तु ॥ ५ ॥ +२॥

yatpañcakośātmakamasti dehaṃ tadantarā kiṃ bhuvanam cakāsti |

dehaṃ vinā pañcavidhaṃ tadetat paśyanti ke vā bhuvanam bhaṇantu || | 5+2 |

The very perception of jagat and Īśvara is dependent on the arrival of ahaṅkāra. ahaṅkāra comes into being when you identify with the anātmā.

[सर्वे व्यवहाराः अध्यासं पुरस्कृत्य भवन्ति {ब्र.सूत्र. अध्यास भाष्यम्}।

तदन्तरा = {तत् = देहं देहे देहानि न.लिंगम् }। = [tadantarā] = without deha abhimāna, भुवनं चकास्ति किं = [bhuvanam cakāsti kiṃ] = how can the world appear?

पञ्चकोशत्मकं देहं = [pañcakośātmakam dehaṃ] = The body consists of pañcakośās. तदेतत् पञ्चविधं देहं विना = [tadetat pañcavidhaṃ dehaṃ vinā] = without that 5-fold body abhimāna i.e. anātmā abhimāna {ahaṅkāra abhimāna}, के वा भुवनं पश्यन्ति? = [ke vā bhuvanam paśyanti?] = who will see the world? And where is the kāraṇam God?

All our struggles in life are to nourish, pacify and support this ahaṅkāra. And having enjoyed a positive outlook all the time, if Vedāntā comes and suddenly asks you to change that attitude, it is difficult both for the teacher and the taught. There will be a lot of protest against this suggestion; and if even superficially the student agrees with the teacher and nods his/her head; inside, our attempt is the improvement of ahaṅkāra! Even the vedāntic study will be converted into another embellishment of ahaṅkāra, which will survive, claiming that "I have studied Vedāntā also!" Therefore, the teacher's job will be very, very tough; and therefore, he has to relentlessly attack.

In fact, the job of entire Saddarśanam is only to change this outlook. Just as darkness cannot withstand light, ahaṅkāra cannot withstand "enquiry".

The meaning of the word 'ahaṅkāra' in Vedāntā is different from the meaning of the word 'ahaṅkāra' used in Dharma-śāstra [ethics & morality]. In Dharma-śāstra, ahaṅkāra means pride, vanity, superiority complex and the absence of ahaṅkāra means humility. **In vedāntic context, the word ahaṅkāra means 'the individuality'.**

A humble ajñāni will have the philosophical ahaṅkāra! By which, we mean, the sense of individuality. This ahaṅkāra is the 'I' the 'individuality' born of my identification with pañcakośās. {पञ्चकोश अनात्मनि अहं इति अध्यासः } [pañca kośa anātmani aham iti adhyāsaḥ] Because of the identification, the localization of the pañcakośās will become "My localization". To say that 'I am humble' is philosophical ahaṅkāra; because, in this statement, 'I am identifying with a virtue - humility - which belongs to anātma; which does not belong to Me'. This 'saguṇa paricchinna [limited/confined] aham' is called ahaṅkāra. This identification is born of misconception, which is caused by ignorance.

Enquiry alone will remove ajñānam. Ajñānam is the oil which sustains the ahaṅkāra flame. You have to dry up the ajñāna oil by knowledge!

śloka 6

शब्दादिरूपं भुवनं समस्तं शब्दादिसत्तेन्द्रियवृत्तिभास्या।

सत्तेन्द्रियाणां मनसो वशे स्यात् मनोमयं तद्भुवनं वदामः ॥ ६ ॥ +२॥

sabdādirūpaṃ bhuvanam samastam sabdādisattendriyavṛttibhāsyā |

sattendriyāṅām manaso vaśe syat manomayaṃ tadbhuvanam vadāmaḥ || | 6+2 |

This vast, limitless universe, is created by God. Only a very small segment of the universe falls within my experience. If we analyze, we discover that the experienced universe alone can bind us, not the vast existent universe. As long as it does not fall within the range of our experience, no problem.

[1] It is not the "existent" universe that disturbs me; but, it is the "experienced" universe that disturbs me. It is that 'experienced universe' which produces rāga, dveṣa, asūyā etc. That alone occupies my mind most of the time and that alone burdens my mind.

Vidyāraṇya Swami in his **pañcadaśī** devotes a chapter [Ch-4 - 'dvitaviveka:] to discuss this point. "Existent universe" is called **īśvara sṛṣṭi** and the "experienced universe" is called **jīva sṛṣṭi**. That alone gets coloured by you, that alone becomes a burden!

This experienced world is there because of ahaṅkāṛā the experiencer [pramātā] only.

Therefore, ahaṅkāṛā is the basis for the burdensome universe. If ahaṅkāṛā is Sat, the experienced universe is also Sat! If the ahaṅkāṛā is Asat, the experienced world is Asat. If ahaṅkāṛā is mithyā, the experienced universe is mithyā. If ahaṅkāṛā is sattva pradhāna, the experienced universe is sattva pradhāna. That is why the wise person sees the world as nandanavanam, a divine garden/grove.

समस्तं भुवनं शब्दादिरूपं = [samastam bhuvanam śabdādirūpam] = The whole world consists of five fold objects - [śabda, sparśa, rūpa, rasa and gandha]. We are never experiencing substance, we are experiencing the attributes only. In fact, we do not know what is the substance; because, the sense organs are capable of reporting the attributes only! And, only Vedāntā teaches us the 'substance' which is Brahman.

शब्दादि सत्ता = [śabdādi sattā] = The Existence of the five fold universe भास्या = [bhāsyā] = is revealed or proved only through the operation of the five sense organs. इन्द्रिय {प्र}वृत्तिः = [indriya {pra}vṛttih] = operation of five indriyams {प्रकृष्टेन पञ्चविधः भेदः यस्मिन् सः प्रपञ्चः।} - [that which exists in the form of five fold segments]. [pra = distinctly]. Existence of jagat depends upon the sense organs. For a totally blind person, the segment of colours and forms do not exist. सत्तेन्द्रियाणां मनसो वशे स्यात् = [sattendriyāṅām manaso vaśe syāt] = The existence of the sense organ depends upon the mind. [Means, is under the power of the mind]. Thus, the world and the mind are interconnected.

मनोमयं = [manomayam] = Philosophically, the mind and ahaṅkāṛā are synonymous. It can be defined in two different ways.

[i] technically, the ahaṅkāṛā is defined as "the mind with reflected 'Consciousness'".

चिदाभास सहित अन्तःकरणं अहंकारः। [chidābhāsa sahita antaḥkāraṇam ahaṅkāraḥ]

[ii] Practical definition of ahaṅkāra :: The mind alone is the 'I' - the sense; therefore, only when the mind is active, the individuality 'I' is present. This can be proved by anvaya-vyatireka logic. How?

In jāgrat and svapna, the mind is functioning, fully or partially. When mind is functioning, I have the individuality. Samsārā burden is also there. In suṣupti [deep sleep] when the mind is temporarily resolved, the individuality is gone. So, when ahaṅkāra dissolves the world dissolves. That is why the experience is nirvikalpakam. Therefore, we conclude, mind and ahaṅkāra are synonymous only. {मन एव मनुष्याणां कारणं बन्ध मोक्षयोः ।}

मनोमयं तद् भुवनं वदामः = [manomayaṃ tad bhuvanaṃ vadāmaḥ] = Therefore, we assert that **this world is nothing but a product of ahaṅkāra.**

ślokā 7

धिया सहोदेति धियास्तमेति लोकस्ततो धीप्रतिभास्य एषः।

धीलोकजन्मक्षयधाम पूर्णं सद्वस्तु जन्मक्षयशून्यमेकम् ॥ ७ ॥ +२॥

dhiyā sahodeti dhiyāstameti lokastato dhīpratibhāsyā eṣaḥ ।

dhīlokajanmakṣayadhāma pūrṇaṃ sadvastu janmakṣayasūnyamekam ॥ | 7+2 |

Since ahaṅkāra and the universe are inter-connected, and since one proves the existence of the other, both of them arrive simultaneously and dissolve simultaneously.

First, the Anvaya part. लोकः उदेति = [lokaḥ udeti] = the limiting jagat arises; धिया सह = अहं भावनया = अहंकारेण सह । [अन्वयः] = with ahaṅkāra. Then, the Vyatireka portion. धिया सह अस्तमेति = [dhiyā saha astameti] = The world and saṁsārā resolve with ahaṅkāra.

In स्वयंज्योति ब्राह्मणं of बृ.उ. मोक्ष and सुषुप्ति are equated. {तत्र माता अमाता भवति पिता अपिता भवति लोकः अलोकः भवति देवाः अदेवाः भवन्ति वेदाः अवेदाः भवन्ति} etc., {tatra mātā amātā bhāvati pitā apitā bhāvati devāḥ adevāḥ bhāvanti vedāḥ avedāḥ bhāvanti}. सुषुप्ति = **suṣupti = deep sleep is glorified as mokṣaḥ!** {Brh.Upa}

लक्ष्यार्थं अहं [lakṣyārtha ahaṁ] will emerge when the वाच्यार्थं अहं [vācyārtha ahaṁ] is displaced. Removal of ahaṅkāra is not suicide. It is the clear understanding / realisation

that एकं सद्वस्तु = [ekam sadvastu] = Real "I" is the non-dual divisionless 'Existence' principle and Consciousness also. जन्मक्षयशून्यं = [janmakṣayaśūnyam] = which is free from पुनरपि जननं पुनरपि मरणं [punarapi jananam punarapi maranam] cycle. जरा व्याधिः etc., पूर्णं = [pūrṇam] = It does not lack anything. धीलोकजन्मक्षयधाम = [dhīloka janmakṣaya-dhāma] = It is the substratum in which both the ahaṅkāra and jagat resolve.

मय्येव सकलं जातं मयि सर्वम् प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ कै.उ. ॥

Mayyeva sakalam jātam mayi sarvam pratiṣṭitam ।

Mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ {kai.Upa}

ślokā8

भवन्तु सदृशान साधनानि परस्य नामाकृतिभिः सपर्याः ।

सद्वस्तुनि प्राप्तवदात्मभावा निष्ठैव सदृशनमित्यवेहि ॥ ७ ॥ +२॥

bhavantu saddarśana sādhanāni parasya nāmākṛtibhiḥ saparyāḥ ।

sadvastuni prāptavadātmabhāvā niṣṭhaiva saddarśanamityavehi ॥ | 8+2 |

A diversion śloka | very important .

The aim of ahaṅkāra-vicāraḥ is, saddarśanam = Brahma-jñānam = ahaṅkāra adhiṣṭhāna-jñānam. When we use the words darśanam, jñānam etc., one may mistake that it is a jñānam in which Sat / Brahman is an Object; because, when we talk about knowledge of anything, like aṇu-jñānam, 'atom' is the object; I am the subject; and, there is the subject-object division. Because of that orientataion, one may mistake Brahma-jñānam as Brahman as a knowledge or an experience in which Brahman comes face to face. To remove this possible misconception, Ramaṇa Maharṣi says that, Brahma-jñānam is Brahma-niṣṭhā. **"Knowing" Brahman is "abiding in" Brahman.** So, **Saddarśanam is niṣṭhā.** [निश्चयेन अवस्थानम्।] [niścayena avasthānam].

सद्वस्तुनि = [sad vastuni] = In vedāntic parlance, the word 'vastu' means 'Reality'. It is a technical word. 'The Thing' which alone 'IS'. "वस्तु = सर्वदा अब्राध्यतया त्रिकाले अपि वसति अस्ति इति वस्तु।" [vasatu = sarvadā abādhyatayā trikāle api vasati, asti iti vastu. vas = to remain, exist].

To solve one problem [with the word 'know'], I introduced a new word 'abide'. But, it creates another problem! Again, we will think, 'Brahman as a substratum underneath; and jīva has to withdraw from the world to go deep-down and sit upon Brahman'. Therefore, Brahma-jñānam and Brahma-niṣṭha should be understood properly.

प्राप्ततदात्मभावा = [prāpta tad ātma bhāvā] = It is adjective to niṣṭhā. [प्राप्त तदात्म भावः यस्यां निष्ठायं सा निष्ठा। बहुव्रीहि समासः।] निष्ठा is a '**state of knowledge**' of "that Brahman 'I' am". It is neither below me to abide, nor in front of me to know. "Brahman is ME" is niṣṭhā.

तद् आत्मा = तदेव आत्मा इति भावः = [tad ātmā = tad eva ātmā iti bhāvaḥ]. It is a state of effortless Knowledge, Wisdom. भावः = भावना = दर्शनम् = [bhāva: = bhāvanā = darśanam = awareness]. निष्ठायं प्राप्त [niṣṭhāyaṃ prāpta] - which is acquired through ahāṅkāra-vicāraḥ. Brahma jñānam is, Brahma-niṣṭha; abiding in Brahman; which is a state in which one enjoys the Knowledge that "I am Brahman", which is acquired through ahāṅkāra-vicāraḥ. A state of Knowledge is **always available**, once you acquire the knowledge, unlike one state of experience - which is always displaced by another state of experience. Sukha anubhāva is displaced by duḥkha anubhāva. Sūrya anubhāva is displaced when candra anubhāva comes. But, **Experience cannot displace Knowledge.**

Is this vicārā mārgā - or, jñāna yogā - easy or difficult? Some people say that it is very difficult; and some say, it is not difficult. jñāna yogā is like walking on razor's edge. In some places it is said that jñāna margā is very easy.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्॥ भ.गी. ९।२। ज्ञानमार्गः सुसुखम्।

rājavidyā rājaguhyaṃ pavitramidamuttamam ।

pratyakṣāvagamam dharmyam susukham kartumavyayam || B.G. 9|2|

It depends upon who is attempting. For the prepared one, it is easier and for the unprepared it is the toughest. साधन चतुष्टय संपन्नः = sādhanā catuṣṭaya sampannaḥ = is the prepared one. Yogyānam it is sulabham and ayogyānam it is durlabham. Transcending kāma-krodha and rāga-dveṣa is a pre-requisite. Veda has recognized that 99% of people are not qualified adhikārīs. So, jñānam is prescribed in Upaniṣads; and Upaniṣads occur in Veda antaḥ!

सपर्याः भवन्तु = [saparyāḥ bhāvantu] = Let there be a religious way of life, including worship परस्य = [parasya] = of Brahman; नामरूप आकृतिभिः [nāma-rūpa ākṛtibhiḥ] = in its saguṇa-rūpa, nāma-rūpa sahitam. सदृशिनसाधनानि = [saddarśana sādhanāni] = They are all means for nir-guṇa jñānam. But, He gives a warning. Saguṇa pūjā is a significant means; but, not an end in itself. Use pūjā to go beyond pūjā / dvaitam. What is the connection between pūjā and vicārā? pūjā is the remote means [indirect means] and vicārā is a proximate means [direct means]. pūjā is paramparā sādhanam and vicārā is sākshāt sādhanam. pūjā will help you in vicārā and vicārā will help you in jñānam and mokṣa. Krama-samuccaya.

ślokā 9

द्वन्द्वानि सर्वाण्यखिलास्त्रिपुटयः किञ्चित्समाश्रित्य विभान्ति वस्तु।

तन्मार्गणे स्याद्गलितं समस्तं न पश्यतां सञ्चलनं कदापि ॥ ९ ॥ +२॥

dvandvāni sarvāṅyakhilāstripuṭayaḥ kiñcitsamāśritya vibhānti vastu |

tanmārgaṇe syādgalitam samastam na paśyatām sañcalanam kadāpi || 9+2 |

The entire cosmos that we experience is nothing but Brahman with nāma-rūpa. Sometimes we look upon the world as dvandvam - 2 fold, subject & object. Sometimes as tripuṭi, 3 fold - pramātru, prameya, pramāṇam. Of this, the Brahman part is Satyam; the nāma-rūpa part is mithyā. Thus, the entire cosmos is Satyam Brahma plus mithyā nāma-rūpa. You can never experience Pure Brahman; and pure mithyā, never exists.

If mithyā + satyam mixture is everywhere, the very 'I' - the first person singular - also is a mixture. Therefore, whenever we talk of Self-enquiry – the enquiry is into 'I' which is a mixture of ātmā and ahaṅkāra. That is why in the śāstra, we generally use the word '**vivekaḥ**'; because, viveka means sorting out the Satyam part of aham and mithyā part of aham. The Satyam part is ātmā and mithyā part is ahaṅkāra. ātma-ahaṅkāra viveka is Self-enquiry. Since the 'I' is a mixture of both, sometimes the Self-enquiry is termed as ahaṅkāra-vicāraḥ; and sometimes it is called as ātmā-vicārā.

Which one is the better expression? Between these two expressions, ātmā-vicārā is more accurate than ahaṅkāra-vicāraḥ - even though ahaṅkāra-vicāraḥ expression is acceptable. That is why Brahma sūtrā begins with "अथातो ब्रह्म जिज्ञासा।" {विचार।} Why?

[1] Enquiry into mithyā, really speaking, will not lead you anywhere. Because it is mystery. Either you will get stuck or will go round and round. [2] The very mithyā is nourished by the ignorance of Satyam; because, mithyā means error, a false entity. Rope-enquiry will lead to rope-knowledge. It should destroy rope-ignorance and it should make the enquiry into the snake, irrelevant. Therefore, vicārā is always adhiṣṭhāna-vicārā, which will lead to adhiṣṭhāna-jñānam. Jagat-vicārā should be understood as jagat-adhiṣṭhāna Brahma-vicārā.

Class Eight : --

"Self-enquiry" is अहंकार अधिष्ठानभूत आत्मविचार [ahaṅkāra adhiṣṭhāna-būta ātmavicārā] = enquiring into the ātmā, which is the substratum of the ahaṅkāra. It will lead to ātma-jñānam to ātma-ajñāna nāśaḥ to adhyāsa nāśaḥ is the journey. ahaṅkāra nāśaḥ to dvaita nāśaḥ to dvandva nāśaḥ |

A traditional example is given. Rope ignorance will lead to the perception of snake which is supported by the very rope itself; the substratum of the snake. Rope-enquiry will lead to rope-knowledge, which will remove rope-ignorance and the mithyā sarpa. द्वन्द्वानि सर्वाण्यखिलास्त्रिपुटयः = [Dvandvāni sarvāṅyakhilāstripuṭayaḥ] = All the subject-object

pairs are destroyed. Subject-object and the linking instruments are also destroyed. Triad [Subject-Object-Instrument] adhyāsaḥ is destroyed.

समाश्रित्य विभान्ति = [samāśritya vibhānti] = unreal entities like rope-snake and mirage-water, being unreal, they require a real substratum. They depend upon किञ्चित् वस्तु = [kiñcit vastu] = some ātmā vastu, the indescribable vastu.

तन्मार्गो = तत् = अधिष्ठान आत्मवस्तु अधिष्ठान विचारे एव = [tanmārgaṇe] = on enquiry, knowledge arises = ajñāna nāśaḥ । समस्तं गलितं स्यात् = [samastam galitam syāt] = all the false entities resolve. This person is established in adhiṣṭhāna jñānam. सत् पश्यतां जनानां [द्वन्द्वत्रिपुटी अधिष्ठान आत्म वस्तु] = [sat paśyatām janānām] [dvandva tripuṭī adhiṣṭhāna ātma vastu] = for the wise people, कदापि चलनं नास्ति = [kadapi calanam nāsti] = there is no fall into saṁsārā. Because, ahaṅkāra is always fluid and it has got cyutiḥ [fall]. But, for a jñāni, there is no fall. That is why, the Lord is called 'Acyutaḥ'. गुरुणा अपि दुःखेन न विचाल्यते। The instrument of ātma-vicārā is वेदान्त विज्ञान सुनिश्चितार्थ – गुरु वेदान्त वाक्य प्रमाणं – गुरु शास्त्र उपदेशः। [Vedānta vijñāna suniścitārtha - guru vedānta vākya pramāṇam – guru śāstra upadeśaḥ]. Therefore, enquiry into ātmā is, exposing oneself to the traditional teaching. तद्विज्ञानार्थं स गुरुमेव अभिगच्छेत्। [tad vijñānārtham sa gurumeva abhigacchet]. Vedānta sravaṇa, manana nidvidyāsanam is "tanmārgaṇam".

śloka 10

विद्या कथं भाति न चेदविद्या विद्याविना किं प्रविभात्यविद्या ।

द्वयं च कस्येति विचार्य मूल स्वरूपनिष्ठा परमार्थविद्या ॥ १० ॥+२॥

vidyā katham bhāti na cedavidyā vidyāvinā kiṁ pravibhatyavidyā ।

dvayaṁ ca kasyeti vicārya mūla svarūpaniṣṭha paramārthavidyā ॥ 10 ॥+2॥

Even "jñānam" is a relative entity, falling within duality. Therefore, ultimately, jñānam is also mithyā; because, you can never conceive of jñānam without thinking of ajñānam; and you can never conceive of ajñānam, without the concept of jñānam. Therefore,

knowledge and ignorance also come under dvandva. They are mutually exclusive.

Therefore, the presence of one, pre-supposes the absence of the other. Therefore, initially, pursue jñānam and destroy ajñānam. Thereafter, we have to disown the jñānam also; because, to claim that "I am a jñāni" - is also a form of ahaṅkāra. I am the adhiṣṭhānam of both jñānam and ajñānam. I am different from both; and, they do not belong to Me, the adhiṣṭhānam. विद्या अविद्या द्वन्द्व अधिष्ठानं अहं अस्मि। अहं ब्रह्मैव न ब्रह्मवित्।

म.पञ्चकं । [vidyā avidyā dvandva adhiṣṭhānam ahāṃ asmi । ahaṃ Brahmaiva, na brahamavit । - mañiṣā pañcakam]. **Mithyā vidyā is required to eliminate mithyā avidyā.**

Thereafter, you eliminate both of them.

विद्या कथं भाति = [vidyā katham bhāti] = How can one conceive of Knowledge? अविद्या न चेत् = [āvidyā na cet] = If there is no vyāvahārika avidyā, विद्या विना अविद्या प्रविभाति किं? = [vidyā vinā avidyā pravibhāti kiṃ?] = can you conceive of avidyā without the concept of Knowledge? Both are inter-dependent / relative things. Imagine if you are living in the Sun, you will never know what is darkness or night; and if you do not know 'what is night?', you can never talk about day! द्वयं च कस्य इति विचार्य = [dvayaṃ ca kasya iti vicārya] = One should enquire into adhiṣṭhānam of both vidyā & avidyā. वेदान्त श्रवण मनन निदिध्यासनरूप विचारं कृत्वा गुरुमुखता - [Vedānta śravaṇa manana rūpa nididhyāsana rūpa vicāram kṛtvā gurumukhatā].

मूलस्वरूपनिष्ठा = [mūla-svarūpa-niṣṭhā] = [Then] one will abide in mūla-svarūpam / adhiṣṭhānam]. The effortless accessibility of the Knowledge is called jñāna niṣṭhā. I am the ātmā which is beyond both vidyā & avidyā. This is परमार्थ विद्या = [paramārtha vidyā] = This is the Real Knowledge.

ślokā 11

बोधदारमात्मानमजानतो यो बोधः स किं स्यात्परमार्थबोधः।

बोधस्य बोध्यस्य च संश्रयं स्वं विजानतद्वित्तयं विनश्येत् ॥ ११ ॥ +२ ॥

boddhāramātmānamajānato yo bodhaḥ sa kiṃ syātparamārthabodhaḥ ।

bodhasya bodhyasya ca samśrayaṃ svaṃ vijānataddvitayaṃ vinaśyēt || 11+2 ||

Without knowing oneself, everyone is going after the knowledge of anātmā after

anātmā. आत्मानं अजानतः {पुरुषस्य} = [ātmānaṃ ajānataḥ] {puruṣasya} = for a person who does not know himself [without knowing parā vidyā when a person is enquiring into aparā vidyā] [Mund.Upa]. यः बोधः = [yaḥ bodhaḥ] the knowledge of all other things [अपरा विद्या हि अविद्या] किं स्यात् = [aparā vidyā hi avidyā] [kiṃ syāt?] = Can it be real Knowledge? It will be fake only.

बोद्धारं आत्मानं = [boddharaṃ ātmānaṃ] = That ātmā alone plays the role of 'knower' in all fields. But, aparā vidyā is fake knowledge; because, [i] it is the knowledge of anatmā. The knowledge of an unreal thing is not going to be a great knowledge. Therefore, it is invalid. [ii] The anātmā jñānam will not free the individual from the sense of limitation. स्वं विजानतः = [svaṃ vijānataḥ] = For a person who has the Knowledge of one's own svarūpam - which, indeed is, the adhiṣṭhānaṃ - [samśrayaṃ] of बोधस्य बोध्यस्य = [bodhasya, bodhyasya] = all the knowledge, as well as all the objects of knowledge; तत् द्वितयं विनश्येत् = [tat dvitayaṃ vinaśyēt] = both of them will go away. I will lose my knower-hood. Consciousness alone will remain.

Class Nine:--

ślokā 12

निद्रा न विद्या ग्रहणं न विद्या गृह्णाति किञ्चिन्न यथार्थ बोधे।

निद्रा पदार्थ ग्रहणेतरा स्यात् चिदेव विद्या विलसन्त्यशून्या ॥ १२ ॥ +२ ॥

nidrā na vidyā grahaṇaṃ na vidyā grṇhāti kiñcinna yathārtha bodhe ।

nidrā padārtha grahaṇetarā syāt cideva vidyā vilasantyasūnyā ॥ | 12+2 |

When we gain a worldly vidyā, [aparā vidyā], it is through a process; in which, the intellect grasps something - an object or a person or a situation or a concept - like a mathematical theory - etc. In Sanskrit, it is called 'grahaṇaṃ'. बुद्ध्या ग्रहणं [Buddhyā grahaṇaṃ] is called knowledge. Ramaṇa Maharṣi says that, विद्या न ग्रहणं = [vidyā na

grahaṇam] = Brahma vidyā is a unique vidyā in which the intellect does NOT grasp anything new, either in the form of an object or a person etc.

यथार्थ बोधे किञ्चित् न गृह्णाति = [yathārtha bodhe kiñcit na gr̥ṇhāti] = In the case of Brahma vidyā, the wise person does not grasp anything new with his intellect. Therefore, it is a state of thoughtlessness - nidrā na grahaṇam - निद्रा न विद्या [nidrā na vidyā] = it is not a thoughtlessness state also. ग्रहणं and अग्रहणं are not Brahma vidyā. निद्रा पदार्थ ग्रहणेतरा स्यात् = [nidrā padārtha grahaṇetarā syāt] = Brahma vidyā is something different from both. चिदेव विद्या = [cideva vidyā] = Caitanyam Itself is Brahma vidyā. 'Cideva vidyā' is only a figurative expression. It should not be taken literally. Brahma vidyā is "dropping the misconception" [अविद्या जन्य अज्ञाननिवृत्तिः एव ब्रह्मविद्या ।].

It takes place in the rise of a thought in the mind, **generated by Vedānta śravaṇam**, which removes two important misconceptions. What is that thought? At the time of Brahma vidyā, I do not have a thoughtless mind; but, I have a mind with a unique thought "Aham Brahmāsmi". With this Knowledge, two misconceptions are dropped. [1] "I am a jīva different from Brahman". अब्रह्मत्व भ्रान्तिः [abrahmatva bhrāntiḥ] = This misconception goes away when I say "I am Brahman". [2] "Brahman is an object to be grasped" - When I say, "aham Brahmāsmi", I do not grasp Brahman; but, I drop the notion that Brahman is to be grasped. It is the very subject who grasps everything.

This "Aham Brahmāsmi" vṛtti [thought] is called Brahma vidyā. Therefore, ब्रह्मविद्या = मिथ्या प्रत्यय निवर्तकवृत्ति ज्ञानम्। अविद्या निवर्तकवृत्ति ज्ञानम्। [Brahma vidyā = 1. mithyā pratyaya vṛtti jñānam. 2. Avidyā nivartaka vṛtti jñānam.] विलसन्ति = [vilasanti] = Self-effulgent Consciousness; अशून्या [asūnyā] = which is not blankness. पूर्ण स्वयंप्रकाश चैतन्यमेव ब्रह्मविद्या। [pūrṇa svayam prakāṣa caitanyam eva Brahma vidyā.]

ślokā13

सत्यश्चिदात्मा विविधाकृतिश्चित् सिध्येत्पृथक्सत्यचितो न भिन्ना ।

भूषाविकाराः किमु सन्ति सत्यं विना सुवर्णं पृथगत्र लोके ॥ १३ ॥ +२ ॥

satyaścidātmā vividhākṛtīcīt sidhyetpṛthaksatyacito na bhinnā ।

bhūṣāvīkārah kimu santi satyaṃ vinā suvarṇaṃ pṛthagra loke ॥ । 13 +2 ।

One Consciousness alone appears in the form of different types of vidyā just as one gold itself appears in the form of different ornaments, in association with nāma-rūpa. When Consciousness is associated with any particular thought, Consciousness appears as a particular Knowledge. Sāmānya jñānam becomes viśeṣa jñānam. Pot Consciousness is called pot knowledge.

Consciousness is called knowledge when it is associated with a thought. [चैतन्यमेव वृत्ति संबन्धेन ज्ञानं इति उच्यते ।]. Every knowledge is Consciousness itself, associated with a relevant thought. Caitanyam itself appears as manifold cognitions.

चिदात्म सत्यः = [cidātma satyah] = There is one Consciousness called cidātmā, which is the only Reality. चित् विविधाकृतिः भवति = [cit vividhākṛtiḥ bhāvati] = This one Consciousness itself appears as different types of knowledge. [विविध वृत्ति ज्ञानानि ।] [cognitions]. सत्यचित्: भिन्ना पृथक् न सिध्येत् = [satyacitaḥ bhinnā pṛthak na sidhyet] = But, these cognitions can never exist separate from Consciousness.

सुवर्णम् विना भूषाविकाराः सन्ति किं = [Suvarṇam vinā bhūṣāvīkārah santi kiṃ?] = Can the ornaments [knowledge] exist separate from gold [Consciousness]? Means, Gold can exist without ornaments; but, ornaments cannot exist without gold. Consciousness can exist without cognitions; but, cognitions cannot exist without Consciousness. Gold and Consciousness are independently existent. Ornaments and cognitions are dependents. Therefore, Consciousness is Satyam; and, cognitions are mithyā.

[An aside point - If all vṛtti jñānam is mithyā, what about the vṛtti jñānam of Brahma-vidyā? It is also mithyā; because of vṛtti sambandha. For mithyā saṃsārā, mithyā jñānam is enough to remove saṃsārā!]

ślokā 14

तद्युष्मदोरस्मदि संप्रतिष्ठा तस्मिन् विनष्टेऽस्मदि मूलबोधात्।

तद्युष्मदस्मन्मति वर्जितैका स्थितिर्ज्वलन्ति सहजात्मनः स्यात् ॥ १४ ॥ +२ ॥

tadyuṣmadorasmadi sampratīṣṭā tasmin vinaṣṭessmadi mūlabodhāt ।

tadyuṣmadasmanmati varjitaikā sthitiṛjvalanti sahajātmanḥ syāt ॥ १४+२ ॥

तत् उष्मदोः अस्मदि संप्रतिष्ठा = [tad uṣmadoḥ asmadi sampratīṣṭā] = The third and second person arise because of the "finite first person" - called, ahaṅkāṛā. Thus, tripuṭī arises.

But, when jñāni uses the word 'Aham', it is the "infinite first person" - who swallows the second and the third persons. [Thus, no tripuṭī. ekam eva, advitīyam!]. Therefore, it cannot be called first person itself. तस्मिन् विनष्टे सति = [tasmin vinaṣṭe sati] = When the infinite first person is known through 'Aham Brahmāsmi', the finite first person is knocked off. [falsification, mithyāṭva niścayaḥ].

मूल बोधात् = [mūla bodhāt] = By the Knowledge of the adhiṣṭhānaṃ of the tripuṭī - the 'aham' pada lakṣyārtha - the 'aham' pada vacyārtha gets displaced.

Class Ten:--

युष्मद् = [yuṣmad] = [indeclinable]. 'I am' is the cause of all problems. The 'I' is the cause of all problems. You are the cause of happiness or the 'You' is the cause. The adhyāsa bhāṣya starts with this rare usage of "युष्मद्". "युष्मदस्मत्प्रत्ययगोचरयोः विषयविषयिणो ..." [yuṣmadasmatpratyayagocarayoḥ viṣaya viṣayiṇo] = Here, the 'He' & 'You' refer to third and second person and 'I' represents the first person. So the 'he' & 'you' are dependent on 'I', the first person. The finite 'I', ahaṅkāṛā - is the root of the tree of second and third persons. As long as 'I' exist as ahaṅkāṛā, I am vulnerable to the afflictions and problems caused by second and third persons.

But, the 'Aham' of 'Aham Brahmāsmi' is not the first person singular 'I'. In the 'Aham' of 'Aham Brahmāsmi', all the three persons are included; because, Aham is infinite. Jñāni continues to have ahaṅkāṛā; but, it is seen as mithyā or vyāvahārika satyam only. Adhiṣṭhāna [mūla] jñānena the dream gets falsified. ātmā is known. गुरुमुखतः वेदान्त श्रवण मनन निदिध्यासन द्वारा [gurumukhataḥ vedānta śravaṇa manana nididhyāsana dvārā].

तद्युष्मदस्मन् मति वर्जित एका स्थितिः = [tad yuṣmad asman mati varjita ekā sthitiḥ] = This state of knowledge is akhandah = It is free from the first, second and the third person division. प्रथम मध्यम उत्तमपुरुष भेदरहिता। [prathama madhyama uttama puruṣa bheda rahitā] मतिः = [matih] = He is free from the notion of third person, second person and first person. Experience of bhedā will continue, as long as he is alive. There is a change in conclusion; but, there is no change in perception. [exactly like, sunrise and sunset]. आत्मनः सहजा = ātmanaḥ sahajā] = Such a state of knowledge will be natural to him; because, knowledge once gained cannot be lost. The glory of knowledge is that No experience can displace knowledge. [No abnormality is required to be a jñāni!] सहजा स्थितिः स्यात्। ज्वलन्ति = [sahajā sthitiḥ syāt jvalanti] = It is a brilliant natural state for Him.

ślokā 15

भूतं भविष्यच्च भवत् स्वकाले तद्वर्तमानस्य विहाय तत्त्वम् ।

हास्या न किं स्यात् गत-भावि-चर्चा विनैक-संख्या गणनेव लोके ॥ १५ ॥ +२ ॥

bhūtaṃ bhaviṣyacca bhavat svakāle tadvartamānasya vihāya tattvam ।

hāsyaṃ na kiṃ syāt gata-bhāvi-carṇā vinaika-saṃkhyā gaṇaneva loke ॥ | 15+2 |

Time-wise division - Future, Past & Present - is called vertical division. Spatial division is called horizontal division. Kāla bheda is also mithyā or is an apparent division, caused by ahaṅkāra, which is dependent on ātmā. Therefore, ātmā alone is the adhiṣṭhānam. Deśa & kālā are directly resting on ahaṅkāra and ahaṅkāra rests on Me. The very idea of three divisions of time is a myth; mithyā; because, when you analyze the past, it exists only in your imagination. There is no question of a past thing existing outside. Past is mithyā. Yesterday [past] does not exist outside, now. But, past existed outside in the past! When yesterday existed yesterday, it was never called yesterday; and, yesterday does not exist today [also]. Therefore, yesterday is only your imagination.

So also, Tomorrow does not exist outside, today. When tomorrow comes, it is again 'today'. 'Yesterday' is a concept. It is a name for your memory. 'Tomorrow' is a name for your projection. Memory regarding the past exists in the present. Therefore, what hurts you is not the 'past'; but, 'the memory of the past'. Similarly, what causes fear is not the 'future'; but, 'the thought of the future' and the future thought exist in the present. It is a present thought dealing with the future. **So, you have got memories & projections. Other than these two [memories & projections], there is only the present, no past or future.**

भूतं भविष्यच्च = [būtaṃ bhaviṣyacca] = Both the past & the future भवत् = [bhāvat] = exist in their own time only. They do not exist as past & future. They exist only as the present. स्वकाले भवत् = [svakāle bhāvat] = Past & future exist as the present, in their own time. Which means, present alone exists. Therefore, we have to analyze only 'the present'. When you analyze the present you get into mystery. Every present has got its own length of time. Present day has got twenty four hours. Twenty four hours are not present. Twenty three hours are either past or future. One hour is present. In that hour also, the present minute alone is the 'present'. The other 59 minutes are either "past" or "future" and so on; like, the definition of a "point" in Mathematics. **Somebody defined the point as a line without dimension.** But you cannot think of a line without a dimension. How can many such points joined together produce a line with dimension?

Okay. What is the truth of that present? वर्तमानस्य तत्त्वं? = [vartamānasya tattvaṃ?] = If you analyze, it is an apparent notion, caused by ahaṅkāra. The timeless Consciousness is localized as finite 'present', because of ahaṅkāra, which is caused by dehābhimāna. The moment dehābhimāna goes away, there is no present. [I am]. Past and future are gone. ātmā appears as deśa-trayāṃ and kāla-trayam, through the body.

तत्त्वम् विहाय = [tattvam vihāya] = Leaving aside ātma-jñānam - if you ignore that ātmā - गत भावि चर्चा = [gata bhāvi carcā] = the discussion of past & future time हास्या = [hāsya] =

is the biggest joke on sṛṣṭi. That is why, even fate and freewill are mysteries. किं स्यात् = [kim syāt] = Will it not be a joke?

एक संख्या विना गणना इव = [eka samkhyā vina gaṇanā iva] = It is like trying to count things without knowing number one; because, two is nothing but 'one' alone, manifesting as 'two'. 1+1 = 2 - a modified version of one. लोके गणना इव = [loke gaṇanā iva] = In the world, like counting two, three etc., एक संख्यां विना = [eka samkhyām vinā] = without taking 'one' into account. Similarly, देश काल भेदः मिथ्या [deśa kāla bhedaḥ mithyā].

Class Eleven:--

ahaṅkāra is the first product of ignorance; upon which everything else - space, time and plurality - is built; and because of Space alone, I feel localized; I feel the distance. There is a struggle to reach people, places. Even communication channels like phones, telegram, internet etc., are because of spatial constraint or limitation. I am localized and my desire is, I want to be in different places. This is space-caused tyranny. In sleep, there is no space, no struggle, and so there is no necessity of travel.

The second tyranny is caused by Time. All types of pressures in life are time-based pressures. Of course, there is worry of old age, disease and ultimately death. Due to bheda alone, there is rāga-dveṣa and asūyā [the pain caused by comparison] which requires duality. That is why in sleep there is no jealousy. **If we want to tackle [destroy] saṁsārā, we should not be tackling the world; but, we have to tackle the ahaṅkāra - which is the 'I', identified with the body.**

ślokā16

क्व भाति दिक्काल-कथा विनाऽस्मान् दिक्काल-लीलेह वपुवर्यं चेत् ।

न क्वापि भामो न कदापि भामो वयं तु सर्वत्र सदा च भामः ॥ १६ ॥ +२ ॥

kva bhāti dikkāla-kathā vinā'smān dikkāla-līleha vapur-vayam cet ।

na kvāpi bhāmo na kadāpi bhāmo vyaṁ tu sarvatra sadā ca bhāmaḥ ॥ | 16+2 |

अस्मान् विना दिक्कालकथा क्व भाति = [asmān vinā dik-kāla-kathā kva bhāti] = Where is the possibility of space and time transactions [deśa-kāla vyavahārā] without 'Aham' the 'subject'? [i] The original 'I' is called ātmā and [ii] the 'identified' 'I' is called ahaṅkāra. Therefore, when ātmā comes down to ahaṅkāra level, it causes deśa-kāla-vyavahārā! वयं वपुः चेद् = [vayaṃ vapuḥ cet] = when we [the Original Consciousness] identify with the body, शरीर अभिमानः चेद् दिक्काललीला = [śarīra abhimānaḥ ced dikkālalīlā] = the play of time and space starts [fighting against old age, disease, worries etc.]. When ahaṅkāra IS, problems ARE; and when ahaṅkāra IS NOT problems ARE NOT. So, tackle ahaṅkāra, find out the cause of ahaṅkāra|deha abhimāna. ज्ञानादेव कैवल्यम् । jñānād eva kaivalyam ! न क्वापि भामः = [na kvāpi bhāmaḥ] = We, the ātmā, do not exist in any particular place. [no localization] न कदापि भामः = [na kadāpi bhāmaḥ] = We do not exist in any particular time. वयं तु सर्वत्र सदा च भामः = [vayaṃ tu sarvatra sadā ca bhāmaḥ] = We, the Original ātmā, exist everywhere, at all times. From Me - the ātmā - alone, the space is born and exists in all the three periods of time. नित्य सर्वगत स्थाणुः = [nitya sarvagata sthāṇuḥ etc] - **"Eternal, Omnipresent & Unchanging" - These must be a fact for Me & about Myself.**

ślokā 17

देहात्म-भावे ज्ञ-जडौ समानौ एकस्य देहे हृदि दीप्त आत्मा ।

आक्रम्य देहं च जगच्च पूर्णः परस्य मेयं तनु-मात्रमात्मा ॥ १७ ॥ +२ ॥

dehātma-bhāve jña-jadāu samānau ekasya dehe hṛdi dīpta ātmā ।

ākramya dehaṃ ca jagac-ca pūrṇaḥ parasya meyaṃ tanu-mātram-ātmā ॥ | 17+2 |

Very important verse

देहात्म भावे = [dehātma bhāve] - Experiencing a particular body as 'myself' [as different from the experience of all other bodies], is the immediate experience. I can experience only certain properties of your body like height, weight, complexion etc; but, I can never experience the pain and comforts of your body. This dehātma bhāva is common to jñāni and ajñāni. Even a jñāni will go through pain. On the other hand, this biological pain in

some other body, even the jñāni is not going to feel. ज्ञजडौ समानौ = [jñā-jaḍau samānau] = Thus, jñāni and ajñāni are the same with regard to dehātma bhāva.

Therefore, Vedāntā does not solve biological pain. But, Vedāntā has a solution for psychological and intellectual problems. Your response to biological problems is called saṁsārā. A child does not have saṁsārā like an ajñāni since it suffers only biological pains; but has no psychological and intellectual problems. Let us analyse the process.

Every experience leads to a conclusion. This is an intellectual process. The experience of Sun-rise is universal. Based on that experience, we conclude that Sun is travelling around the Earth. In fact, Sun does not move round the earth; but, the Earth is moving round the Sun. After knowing this fact, our experience is not changed; but, experience-based wrong conclusions are revised. So, experience could lead to wrong conclusions!

Based on biological experiences - like, hunger, thirst etc., I have made a wrong conclusion that, "I am the body". Vedāntā challenges this conclusion. It says, 'I am not the body in spite of biological experiences'. 'I do not have a date of birth'. 'I will continue after death also'. **Vedāntā thus gives a "cognitive" change; not an "experiential" change!**

एकस्य [ज्ञानिनः] = [ekasya {jñāninaḥ}] = {For the jñāni}, [the meanings of the word 'I' is not the body]. For Him, आत्मा देहे दीप्तः [ātmā dehe dīptaḥ] = ātmā is the 'I' which is the 'Consciousness' pervading the body [five features of Consciousness to be remembered here]. It is in the mind / hṛdi, as the witness of the presence and absence of thoughts [Self-evident - ever known] - [prati-bodha-viditam-matam] = प्रतिबोधविदितंमतम्।

देहं जगच्च आक्रम्य [व्याप्य = दीप्तिः] = [deham jagacca ākrāmya {vyāpya=dīptiḥ}] = "I" remain, pervading My body and the whole Universe. पूर्णः = [pūrṇaḥ] = Therefore, sarvagata: [all pervading]. It is a matter to be understood. You can never experience limitlessness. Experiencing limitlessness is a contradiction in terms. As a localized experiencer, I can never experience all-pervasiveness! [Either I experience limitation in waking and in dream; or, I do not experience limitation as in deep-sleep].

परस्य मेयं = [parasya meyaṃ] = For this ajñāni, ज्ञानी भिन्नस्य अज्ञानिनः = [jñāni bhinnasya ajñāninaḥ] = तनुमात्रमात्मा = [tanu-mātram-ātmā] = body alone is the ātmā, based on the wrong conclusion!

Class Twelve:--

The very word 'experience' presupposes a tripuṭi - in the form of the Experiencer, the experiencing Instrument and the experienced Object. Without these three things, a specific, deliberate and distinct experience is not possible. Therefore, experience = tripuṭi = limitation. Therefore, to talk about an 'experiential limitlessness' is a logical contradiction. In suṣupti [deep sleep state] what we have is not the experience of limitlessness; but, the absence of limitation.

देहात्म-भावे = [dehātma-bhāve] = In having the experience of limitation, both jñāni and ajñāni are the same. Therefore, in terms of experience, the two can never be differentiated. Difference is in jñānam. jñāni also experiences limitation; but, He does not attribute it to Himself; because, He knows that the limitation belongs to the objective body, which is measurable. 'I am limited' experience is common to both. But, 'I am limited' is a fact [satyam] for an ajñāni. 'I am limited' is a fiction [mithyā] for a jñāni !

ślokā 18

अज्ञस्य विज्ञस्य च विश्वमस्ति पूर्वस्य दृश्यं जगदेव सत्यम् ।

परस्य दृश्याश्रय-भूतमेकं सत्यं प्रपूर्णं प्रविभात्यरूपम् ॥ १८ ॥ +२ ॥

ajñayasya vijñayasya ca viśvam-asti pūrvasya dṛśyaṃ jagad-eva satyam ।

parasya dṛśyāśraya-bhūtam-ekam satyaṃ prapūrṇaṃ pravibhātyarūpam ॥ | 18+2 |

To arrive at advaitam, Vedāntā negates dvaitam. Only then, limitations will go. Duality = limitation = mortality = fear = saṃsārā. Saṃsāra jagat negation is a necessity for mokṣa prāpti. Negation of the world is not the negation of the experience of the world. [Only that the prati-bimba experienced is, less real]. Our aim is 'the negation of the Reality that we have attributed to the World'. Vedantic study changes our perspective of the

world. The world enjoys a reality which is lesser than 'My' reality. It is either prātibhāsika satyam or vyāvahārika satyam; whereas, "I" am the pāramārthika satyam.

[Vyāvahārika satyam = drśyam jagat = the world of objects / body / mind etc]. The Benefit of this knowledge is, pāramārthika satyam is only one; and 'that One I am'. Prātibhāsika and vyāvahārika satyam cannot affect 'Me' the pāramārthika satyam.

अज्ञस्य विश्वं अस्ति = [ajñayasya viśvam asti] = An ignorant person has perceived the universe in front of him. विज्ञस्य च विश्वं अस्ति = [vijñayasya ca viśvam asti] = So does a wise person. पूर्वस्य दृश्यं जगदेव सत्यं = [pūrvasya drśyam jagad-eva satyam] = For ajñāni, the perceived world alone is satyam. परस्य एकं दृश्य-आश्रय-भूतं एव सत्यम् = [parasya, ekam drśyāśraya-bhūtam eva satyam] = For a jñāni, the non-dual Consciousness alone is satyam; which is the adhiṣṭhānam of the inert Objective Universe. The Consciousness which is प्रपूर्ण = [prapūrṇam] = all pervading, अरूप = [arūpam] = formless. The Subject, Substratum, Consciousness alone is Satyam. Therefore, the perceived world is mithyā.

ślokā19

विद्येः प्रयत्नस्य च कोऽपि वादः - तयोर्द्वयोर्मूलमजानतां स्यात् ।

विद्येः प्रयत्नस्य च मूल-वस्तु सञ्ज्ञानतां नैव विधिर्न यत्नः ॥ १९ ॥ +२ ॥

videḥ prayatnasya ca ko'pi vādaḥ tayor-dvayor-mūlam-ajānatām syāt ।

videḥ prayatnasya ca mūla-vastu sañjānatām naiva vidhima yatnaḥ ॥ | 19+2 |

The universal debate on fate and free-will - Eternal topic. [very important].

[1] There are people who do not accept free-will at all. [2] There are people who accept free-will and fate; but, they are in eternal argument about which controls which. Arguments like, {i} our effort alone determines our vidhi; or, {ii} The present free-will is controlled by our vidhi and so on. Means, vidhi no.1 controls free will no.1. Free-will no.1 controls vidhi no.2 which came first and so on.

विद्येः प्रयत्नस्य च वादः = [videḥ prayatnasya ca vādaḥ] = The debate with regard to vidhi / fate and effort is inconclusive. Therefore, one should never enter into such a debate.

तयोः मूलमजानतां स्यात् = [tayoh mūlamajānatām syat] = Only among ignorant people there will be debate [on this]. The one who is ignorant of the adhiṣṭhānam/the ātmā [which is the adhiṣṭhānam of both fate and free-will] will alone enter into such a debate. Once the person knows the adhiṣṭhānam, the debate will end.

Class thirteen:--

Any debate on fate and free-will is futile. For an ajñāni, there will be no finality on whether fate influences free-will or vice versa. One can never decide which comes first; which is the cause and which is the effect. You will never be able to trace the beginning. Any causal discussion ends in infinite regress. [whether the tree came first or the seed?] [Māya or mithyā is anirvacanīyam/inexplicable].

In Māṇḍūkya kārikā - Advaita-prakaraṇam, Gauḍapādācārya discusses this elaborately, 'whether janma produces karma or vice versa?' Once a person becomes wise, gains ātma-jñānam, from His stand-point, there is NO sṛṣṭi at all! [न कश्चित् जायते जीवः संभवोऽस्य न विद्यते] [na kaścit jāyate jīvaḥ sambhavo'sya na vidyate - Mand.Karika-Adv.Prkrnm - V.48]. "**No jīvaḥ is born; Brahman is the Absolute Truth in which nothing is born!**"

Vidhi / fate can never be established without a free-will. Fate varies from individual to individual. To say that God is the 'cause' for our fate is doṣaḥ. [वैषम्य नैष्णह्य दोषः - ब्रह्म सूत्र]. If you say the world is the kāraṇam, it is not possible; because, a jada jagat cannot decide which jīva should have what type of fate. **Therefore, neither Bhagavān nor jagat can be responsible for individual's fate. Nor, chance also.** If chance is responsible, you are negating an 'order' in the Creation. Therefore, since the world is an orderly harmonious system, governed by the network of the law of karma, you can never say it is by accident or chance. **The impartial God cannot determine my fate; the inert world also cannot; and the non-existent chance cannot.** Therefore, my fate can be determined by myself only. My own past karma alone is now coming in the form of present fate and

my actions themselves are determined by the surroundings; that means fate. Therefore, logically, fate & free-will are mutually dependent. {अन्योन्य आश्रयः ।}

Even though the fate & free-will debate is inconclusive, we should have a working arrangement as a spiritual sādaka; in which arrangement, we have to give importance to one of them, not based on logic. So, the system of philosophy that I follow will determine the emphasis. It will depend on the mokṣa that I want to attain. For example - if one follows viśiṣṭādvaitam or dvaitam - their concept of mokṣa is - ultimately discovering the fact that "I am eternally dependent upon God". You are ever para-tantraḥ [dependent on the Lord]. Bhagavān alone is svāntraḥ [independent]. You have to be a dāsā to become a mokṣa puruṣā. Naturally, in those systems of philosophy, free-will will never be focused. 'I am controlled by my fate; because, I am a dāsa; and I learn to use a new language - whatever I look upon as fate, I use the word 'His Will', serving Him & enjoying "this mokṣa!" In dvaita system of philosophy, free-will is suppressed and fate is expressed ['He' based philosophy].

Whereas, if you come to the advaitic teacher, he will remove the 'He'-based-philosophy and will train you to say, **"I am responsible for my karma-phalam.** [मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितं, जीव-जगदीश्वर भेद] = [mayyeva sakalam jātam mayi sarvaṁ pratiṣṭitam. Jīva-jagat-īśvara bheda is also resting on Me only].

तयोः द्वयोः मूलमजानतां स्यात् = [tayoh dvayoh mūlam-ajānatām syāt] = The word 'vidhi' represents the 'past I'. [action done in the past]. 'Prayatna' should be understood as the 'I' obtaining in the present - the 'present I' - time connected 'I' - ahaṅkāṛā 'I' - kartā - bhoktā 'I'. All this discussion is because one does not know the mūlam of ahaṅkāṛā! द्वयोः = {कर्तृ-भोक्तृ रूप अहंकारयोः = भूत-वर्तमान रूप अहंकारयोः मूलं} = [dvayoh] = {kartru-bhoktru rūpa ahaṅkāṛāyoḥ = bhūta-vartamāna rūpa ahaṅkāṛāyoḥ mūlam] = The timeless 'I' called the ātmā, ajānatām for ajñāni. **The debate of ahaṅkāṛā is possible only for those**

who are ignorant of ahaṅkāra-mūlam / the ātmā; because, the moment ahaṅkāra mūlam is discovered, ahaṅkāra disappears!

मूल वस्तु सञ्ज्ञानतां = [mūla vastu sañjānatām] = The one who clearly knows the adhiṣṭhāna ātmā विधेः = [vidheḥ] = of ahaṅkāra नैव विधिः = [naiva vidhiḥ] - there is no past at all - [no time at all]. Past-present-future free 'I' [alone] am there. न यत्नः [na yatnaḥ] = **There is no present 'I', no karta 'I', no kartā-bhoktā 'I' also!**

ślokā20

यदीशितुर्वीक्षणमीक्षितारम् अवीक्ष्य तन्मानसिकेक्षणं स्यात् ।

न द्रष्टुरन्यः परमो हि तस्य वीक्षा स्वमूले प्रविलीय निष्ठा ॥ २० ॥ +२ ॥

yadīśitur-vīkṣaṇam-īkṣitāram avīkṣya tanmānasikēkṣaṇam syāt ।

na draṣṭur-anyah paramo hi tasya vīkṣā svamūle pravilīya niṣṭhā ॥ | 20+2 |

Ramaṇa Maharṣi condenses all the Upaniṣadic teachings. This verse has the essence of Kena and Brhadāraṇyaka Upaniṣads. In the Upaniṣads it is said that 'whatever you experience is not the Absolute Reality. Sākṣi caitanyam alone is the Absolute Reality!' Whatever is observed is mithyā. The world, my body & mind are all objects of my experience, [observed by me]. Therefore, they are all mithyā.

What about God? Does God come under Satyam or mithyā category?

The Upaniṣad says that, it does not want to answer this question and asks us to find out the answer ourselves, based on the norm that it has given. What do I understand by the word 'God'? If a person says that, 'God is someone who was experienced by me in the past or who can be experienced by me in the future', then, applying the norm, God also becomes an 'object of experience', or, anātmā. Therefore ईश्वरः मिथ्या अनात्मत्वात् घटवत् । [īśvaraḥ mithyā anātmātvāt ghaṭavat]. For a seeker of Truth, emotions have no place.

यद्वाचानभ्युदितं येन वागभ्युध्यते । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते॥ केन. उ. ॥१।४॥

[yadvācānabhyuditaṁ yena vāgabhyudhyate. Tadeva Brahma tvam viddhi nedam yadidam upāsate.] If you want to know the Absolute Real God, it can be discovered only

in one way. Apply the same norm. 'I am ever the ātmā, the experiencer; never the anātmā, the experienced'. Then, the God is understood as 'Aham Brahmāsmi'. [Sākṣi caitanyam]. That **ātma-abhinna īśvaraḥ alone is 'the Real God'. īśvara darśanam as an object is unreal. īśvara-darśanam as the very subject is Real.**

"देहो देवालय प्रोक्तः जीवो देवः सनातनः। त्यजेत् अज्ञान निर्मल्यं सोऽहं भावेन पूजयेत्॥"

ईक्षितारं अवीक्ष्य = [ikṣitāraṃ avīkṣya] = Ignoring the ātmā - which is the Real God; ईशितुः वीक्षणं = [īśituḥ vīkṣaṇaṃ] = gaining īśvara-darśanam as an object / anātmā; मानसिक ईक्षणं = [mānasika īkṣaṇaṃ] = is just your mental projection / mithyā. It is merely, Prātibhāsika satyam or vyāvahārika satyam only. द्रष्टुः अन्यः परमः नास्ति = [draṣṭuḥ anyaḥ paramaḥ nāsti] = **There is no Real īśvara other than 'I', the ātmā / sākṣi - the Pāramārthika Satyam.** [Saddarśanam is heavily based on Māṇḍūkya kārikā.] हि = [hi] = is emphasis. This is the teaching of all the Upaniṣads. Non-advaitic systems of philosophy will have to down-play the Upaniṣads. They will have to focus on bhakti literature more and more; because, in bhakti literature alone, Bhagavān is anātmā / "He". In the Upaniṣads, Bhagavān as 'He' is bondage. Ultimately, you will have mokṣa only when you discover '**Aham Brahma asmi**'.

How to have ātma-darśanam? This very question is wrong! ātma-darśanam is abiding in the 'Knowledge' 'Aham Brahmāsmi'. तस्य वीक्षा स्वमूले प्रविलीय निष्ठा = [साक्षिचैतन्यं स्वरूपे निष्ठा] = [tasya vīkṣā svamūle pravilīya niṣṭā] = [sākṣicaitanyam svarūpe niṣṭā] = Abiding in the ātmā after having resolved all the tripuṭīs. **Resolving the observer-observed division and abiding in the divisionless ātmā, with the Knowledge that "I am ātmā", is called ātma-darśanam. Advaita jñāna niṣṭā is real īśvara-darśanam.**

Class Fourteen :-

Whatever "form" you "experience" outside your body or within your mind, in the height of meditaion or in the height of tapas - all those forms of Gods are not absolutely real. God experienced inside the mind is prātibhāsika satyam and experienced outside is

vyāvahārika satyam - neither is pāramāthikam! मानसिक ईक्षणं = [mānasika īkṣaṇam] =
īśvaraḥ encompasses both prātibhāsika and vyāvahārika satyam.

नेदं यदिदमुपासते। nedam yadidam upāsate. बृ.उ. ३।८। अक्षर ब्रा. अदृष्टं ... ज्ञातं विज्ञातृ। - That
**Absolute Brahman is never experienced; but, ever the Experiencer / Subject /
Consciousness - which illumines the mind without will or action, by its mere presence.**
So, "How can I experience that Real God?" - By abiding in the 'True Consciousness'
[अहं ब्रह्माऽस्मि इति ।]

ślokā 21

आत्मानमीक्षेत परं प्रपश्येत् इत्यागमोक्तेः सुलभो न भावः ।
नात्मैव दृश्यो यदि का कथेशे स्वयं तदन्नीभवनं तदीक्षा ॥ २१ ॥ +२ ॥

ātmānam-īkṣeta paraṃ prapaśyet ityāgamokteḥ sulabho na bhāvaḥ ।

nātmaiva dṛśyo yadi kā katheśe svayam tad-annībhāvanam tadīkṣā ॥ | 21+2 |

Real God is intangible. Aśabdā, asparśam etc., In the Upaniṣad there is an
expression that 'if you want to know Brahman, do not look for Brahman as a new thing
that you want to realize; but, attempt to know your own real nature'. आत्मानं ईक्षेत =
[ātmānam īkṣeta] = Understand your own Real Nature, by enquiry. परं प्रपश्येत् = [paraṃ
prapaśyet] = The day you understand your Real nature, you have realized God. इति
आगम उक्तिः = [iti āgama uktiḥ] = Thus, the Upaniṣad declares. भावः न सुलभः = [bhāvaḥ na
sulabhaḥ] = Many people do not easily understand the significance of the statement
that "You are God". This is said in Mund.Up. {२।२।१०}.

हिरण्मये परे कोशे, विरजं ब्रह्म निष्कलम् ।

तच्छुभ्रं ज्योतिषां ज्योतिः, तद्यदात्मविदो विदुः ॥ {२।२।१०}

hiraṇmaye pare kośe, virajaṃ brahma niṣkalam ।

tacchubhraṃ jyotiṣāṃ jyotiḥ, tad yad ātmavido viduḥ ॥ | 2.2.10 | Mund. Upa

तत् यत् आत्मविदो विदुः = [tad yat ātmavido viduḥ] = Knower of the 'Self' know 'Brahman' /
'God'. But, when I work for 'Self' darśanam, I get into a problem, "How to see myself?!"

आत्मा एव न दृश्यः = [ātmā eva na dṛśyaḥ] = You cannot see ātmā; because, God is Self and Self is never seen. का ईशे कथा = [kā īśe kathā] = Then, what to talk of Īśvara?

स्वयं तदन्नीभवनं तदीक्षा = [svayam tad annī bhāvanam tadīkṣā] = ātma-darśanam is / means, resolving the notion of limitation. When I say, 'I am so & so', the 'I' refers to the **Consciousness** principle, which is **Self-evident**; and, 'am' refers to the **Existence** which is the very nature. **That "I am" is "the Real ātmā"**. This Real ātmā is adulterated with the attributes of the body; because, when I say, "I am a man", the manhood and the mortality is transferred to "I am"; and with this added attribute, 'I am called ahaṅkāra. When I take the attributes of the body and say that, 'I am a mortal human-being', it is called ahaṅkāra. In Vedāntā, I take the attributes of the body away from me and handover them to the body. Means, I eliminate the attributes. It is called annī bhāvanam. Convert the attribute into food! 'I am old' - {minus} 'old' attribute is = 'I am' = ātmā tattvam! [Thus, ahaṅkāra resolution is an intellectual event; seeing ahaṅkāra as mithyā. Continue to see the pot; but, understand that there is no substance called pot!]

ślokā 22

धियं प्रकाशं परमो वितीर्य स्वयं धियोऽन्तः प्रविभाति गुप्तः।

धियं परावर्त्य धियोन्तरेऽत्र संयोजनान्नेश्वरदृष्टिरन्या ॥ २२ ॥ +२ ॥

dhiyaṃ prakāṣaṃ paramo vitīrya svayaṃ dhiyoṣntaḥ pravibhāti guptaḥ |

dhiyaṃ parāvartya dhiyontareṣtra saṃyojanān-neśvara-dṛṣṭir-anya ॥ | 22+2 |

Self, as Consciousness, is ever experienced by us, effortlessly. Experiencing anything else only requires an effort [use of some instrument]. To experience ātmā, no process and no time is required. Mind is required to turn the attention towards the ever [evident] experienced ātmā. When the attention is turned towards 'Consciousness', śāstram helps us to know the ever experienced 'Consciousness', which is not a part or product or property of the body. [recollect the 5 features of 'Consciousness'.]

परमः = [Paramaḥ] = God is none other than ātmā, the ever experienced 'Consciousness'
वितीर्य = [vitīrya] = [which] distributes [प्रसाद वितरणं] = [prasāda vitarāṇam] = lends प्रकाशं =

[prakāṣam] = chidābhāsa dhīyam / light of Consciousness to the mind. [Mind is like a mirror and Consciousness makes it sentient. chidābhāsam. RC]

स्वयं धियोऽन्तः प्रविभाति गुप्तः = [svayaṃ dhiyoṣntaḥ pravibhāti guptaḥ] = [But] the ātmā itself remains hidden [as it were] within the mind [अन्तःकरणस्य अन्तः प्रविभाति = धियःअन्तः] as the ever experienced 'Consciousness'.

Class Fifteen:--

ātmā illumines the mind; and mind illumines the World. ātmā is hidden like the ever experienced screen in the movie, which is never noticed; because of our preoccupation with the movie! [extrovertedness].

1. Self-knowledge is noticing, focusing and paying attention to the ever experienced 'Consciousness'. 2. With the help of the scriptures, I have to negate the limitations I have attached / attributed to the ever experienced 'Consciousness'.

धियं परावर्त्य = [dhiyaṃ parāvartya] = turn your attention from all inert things, the world, body, mind & thought to the Silence - to the ever experienced 'Consciousness', which illumines all the above. धियोऽन्तरः = [dhiyontaḥ] = turn your attention within your mind / intellect; अत्र = [atra] = there, connect your buddhi to the ever evident 'Consciousness', which alone is īśvara dṛṣṭi. Conscious attention to the 'Consciousness'; because, that requires an effort. ईश्वर दृष्टिः न अन्या = [īśvara dṛṣṭiḥ na anyā] = There is no other Real īśvara-darśanam!

ślokā 23

न वक्ति देहोऽहमिति प्रसुप्तौ न कोऽपि नाभूवमिति प्रवक्ति।

यत्रोदिते सर्वमुदेति तस्य धियाऽहमः शोधय जन्म-देशम् ॥ २३ ॥ +२ ॥

na vakti deho'ham-itī prasuptau na ko'pi nābhūvam-itī pravakti |

yatrodite sarvam-udeti tasya dhiya'hamah śodhaya janma-deśam || | 23+2 |

Ego is the false 'I'. Therefore, when you enquire into the 'ego', it will disappear. Who says 'I am'? Is it the ātmā or the body? ātmā cannot; because, any thinking requires

action and action requires modification. The pure ātmā cannot say, "I am". **nirvikāratvāt**. Anātmā also cannot say. **jadatvāt**. And, there is no third entity! If you analyze, it is a mysterious entity made up of certain features of anatmā and certain features of ātmā. This mixture is called ahañkāṛā; a mysterious entity - having a verbal existence. When we want to find out, 'what it is', there is no such thing called ahañkāṛā!

देहः अहं इति न प्रवक्ति = [dehaḥ aham iti na pravakti] = The body never says, "I am". And it can never say 'I am'; because, it is jadam.

प्रसुप्तौ न अभूवं इति कोपि न प्रवक्ति = [prasuptau na abhūvam-iti kopi na pravakti] = Nobody says that "I was non-existent in sleep"; because, everybody knows that "I am existent in all the three periods of time". That means, ātmā - the Real 'I' - is existent in all the three periods of time, including in sleep.

Does this ātmā say 'I am'? In suṣupti, ātmā is there; but, it does not say 'I am'. The 'transactor I' and the ahañkāṛā [saṃsāri] 'I' is neither the body nor the ātmā. यत्र उदिते = [yatra udite] = In the wake of the ahañkāṛā, सर्वं उदेति = [sarvam udeti] = all the transactions, limitations, worries, complexes too arise. In short, saṃsāṛā arises.

तस्य अहमहं जन्मदेशं शोधय = [tasya ahamaha janma deśam śodhaya] = May you enquire into this mysterious 'I, धिया = [dhiyā] = with the help of your intellect. Guru-śāstra-upadeśena ca. You are in Vedānta paramparā. This is very important.

ślokā 24

देहो न जानाति सतो न जन्म देह-प्रमाणोजन्य उदेति मध्ये।
अहङ्कृति-ग्रन्थि-विबन्ध-सूक्ष्म-शरीर-चेतो-भव-जीव-नामा ॥ २४ ॥ +२ ॥

deho na jānāti sato na janma deha-pramāṇo'nya udeti madhye |

ahañkṛti-gran̥thi-vibandha-sūkṣma-śāñira-ceto-bhava-jīva-nāmā || | 24+2 |

देहः न जानाति = [dehaḥ na jānāti] = The body can never know / say 'I am' [a mortal living-being]; because, it is jadam. सतः न जन्म = [sataḥ na janma] = ātmā also does not say 'I am'. If ātmā is saying 'I am', it will be saying, 'I am the immortal ātmā!'

अन्यः उदेति मध्ये {प्रतिबिंब मुखं} = [anyaḥ udeti madhye {pratibimba mukham}] = A third mysterious entity - which is formed by mixing-up certain features of ātmā and anātmā - arises in the middle, when they are proximate.

देह प्रमाणः = [deha pramaṇaḥ] = It is of the size of the body [localization]. कर्तृत्वं भोक्तृत्वं अहङ्कृतिः। = [kartṛtvam, bhokṛtvam, ahaṅkṛtiḥ] = ahaṅkāṛā is one name for this imposter 'I'. ग्रन्थिः = [granthiḥ] = Knot, is its another name. Means, 'which cannot be easily removed' / eliminated. Knot symbolizes union / combination of acetana anātmā and cetana ātmā. विबन्धः = [vibandhaḥ] = means, bondage / strong.

Class Sixteen:--

A mirror (a clear substance) + My face (another clear substance) = prati-bimba mukham (a third entity, a non-substance). This reflected face, which is a 'false' entity, has the features of the original face and some features of the mirror also. When the mirror is moved [my face is steady; that motion is a feature of only the mirror] that motion is transferred to the reflected face; and so, the reflected face moves. This motion property is borrowed from the mirror. The location of the reflected face is also determined by the mirror. **Thus, we have a peculiar mithyā pratibimba mukham.** It has got some features borrowed from the mirror and some features borrowed from the original face.

Now, Ramaṇa Maḥarṣi says that, **ahaṅkāṛā is like the reflected face. It has some features borrowed from ātmā and some features borrowed from anātmā** [śarīram]. The changing features of ahaṅkāṛā [kaumāram, yauvanam, jarā] are borrowed from body. When you talk about ahaṅkāṛā [a sentient-being], the sentiency of ahaṅkāṛā is borrowed from ātmā. ahaṅkāṛā is different from śarīram; because, it is sentient. ahaṅkāṛā is different from ātmā; because, it has janma-maraṇam. Thus, ahaṅkāṛā is a mysterious entity, having partial features of both ātmā and anātmā, like narasiṃha! This is called अन्योन्य तादात्म्यं / अध्यासः = [anyonya tādātmyam / adhyāsaḥ]. Separate, the ātmā and

anātmā and look for the ahaṅkāṛā! It disappears! Like, the reflected face, when the face moves away from the mirror. **Whatever disappears when enquired is a fraudulent entity.**

[Ramaṇa Maharṣi calls it as piśācaḥ (ghost), later]. It has got the size of the body. अन्यः उदेति मध्ये = अन्यः तृतीयः (मिथ्या) अहंकारः उदेति = [anyaḥ udeti madhye = anyaḥ tṛtīyaḥ (mithyā) ahaṅkāṛāḥ udeti] = Like, pratibimba mukham arises in the proximity of the mirror and the face, ahaṅkāṛāḥ arises in the proximity of the ātmā and anātmā!

Mokṣa is freedom from individuality [vibandhaḥ].

The fourth name of ahaṅkāṛā is 'sūkṣma śarīram' [earlier three are: mithyā / ahaṅkāṛāḥ / piśācaḥ]; because, it is nothing but a "thought arising in the mind". [sūkṣma śarīra kāryatvāt, sūkṣma śarīram iti ucyate] = [सूक्ष्म शरीर कार्यत्वात् सूक्ष्म शरीरं इति उच्यते।]

चेतः = [cetaḥ] = The fifth name of ahaṅkāṛā is "cetaḥ" - mind; because, ahaṅkāṛā is a 'thought' that arises in the mind. When the mind is active, ahaṅkāṛā is there; and when the mind is passive; as in sleep, ahaṅkāṛā is not there. **Therefore, ahaṅkāṛā is figuratively called the mind.**

The sixth name of ahaṅkāṛā is भवः = [bhāvaḥ] = saṁsārā [vibandhaḥ] = Individuality is saṁsārā. Individuality and freedom cannot go together. Individuality = finitude = mortality. The seventh name of ahaṅkāṛā is जीवः = [jīvaḥ] = The one who is born and lives for sometime and drops the body.

ślokā 25

रूपोद्भवो रूप-तति-प्रतिष्ठो रूपाशनो धूत-गृहीत-रूपः।
स्वयं विरूपः स्वविचार-काले धावत्यहंकार-पिशाच एषः ॥ २५ ॥ +२ ॥

rūpodbhavo rūpa-tati-pratiṣṭho rūpāśano dhūtagrīhīta-rūpaḥ |

svayaṁ virūpaḥ svavicārā-kāle dhāvatyahaṅkāra-piśāca eṣaḥ || | 25+2 |

Thus, ahaṅkāṛā has kaleidoscopic manifestations, depending upon the innumerable properties of the body and the mind. [kartā, bhoktā, pitā etc.] [विश्वं पश्यति कार्य कारणतया] [viśvam paśyati kārya kāraṇa-tayā ... etc.]

रूप उद्भवः = [rūpa udbhāvaḥ] = सृष्टि कारणं = [sṛṣṭi kāraṇam] = ahaṅkāra arises along with the rise of attributes of body-mind complex. "Attributes are the source" of ahaṅkāra. In sleep, anātmā and attributes are resolved along with the ahaṅkāra.

रूपततिप्रतिष्ठः = [rūpatatipratistṭhaḥ] = स्थिति कारणं = [sthiti kāraṇam] = multitudes of attributes are the fields in which ahaṅkāra moves about. रूपाशनः = [rūpāśanaḥ] = properties of anātmā are the food for ahaṅkāra. [लय कारणम्] [laya kāraṇam]. The very survival of ahaṅkāra depends upon the borrowed properties of anātmā. During sleep, we cannot borrow properties from the world, body and mind; because, ahaṅkāra is resolved. धूतगृहीतरूपः = [dhūtagṛhītarūpaḥ] = Attributes are dropped and taken. [father for son, husband for wife etc.]

Class seventeen: --

Ramaṇa Maharṣi is dealing with the anatomy of ahaṅkāra. **It is not an independent entity; but, a concoction of some features of ātmā and anātmā.** If they be given back / are negated, ahaṅkāra disappears. Our introduction to ourselves is, as, 'I am'. 'I' = Consciousness part; and, 'am' = Existence, another feature of ātmā. Thus, 'I am' part of ahaṅkāra is borrowed from Sat & Cit part of ātmā. I do not take the ānanda feature of ātmā. [unfortunate!]. Having borrowed two features from ātmā, the rest of the introduction - ["I am"] a male / young / happy / intelligent etc., that follow, are borrowed from either annamaya-kośa, prāṇamaya-kośa or other kośa of anātmā. The later portions Ramaṇa Maharṣi calls as, **rūpāṇi** / various properties or qualifications.

Of these, the borrowed ātmā features do not undergo any change. 'I am' happens to be the same. The variety of ahaṅkāra is caused by the borrowed anātmā features. रूप उद्भवः = [rūpa udbhāvaḥ]. अहंकार rests upon variety of anātmā features and ahaṅkāra resolves along with variety of anātmā features. Therefore, the features of ahaṅkāra also will change, constantly. The attributes of anātmā are the sṛṣṭi, sthiti, laya kāraṇam. That

is why, when the attributes of anātmā are temporarily resolved in sleep, they are not available. Therefore, ahaṅkāra cannot exist at the time of sleep.

स्वयं विरूपः = [svayam virūpaḥ] = ahaṅkāra does not have its own features at all. It lives a borrowed life; because, it is a mysterious substance, and it can be destroyed only by enquiry. Therefore, स्वविचारकाले धावति अहंकार पिशाचः = [svavicāra-kāle dhāvatyahaṅkāra-piśācaḥ] = **ahaṅkāra has got only ghostly existence, does not have a real existence.**

ślokā 26

भावेऽहमः सर्वमिदं विभाति लयेऽहमो नैव विभाति किञ्चित् ।

तस्मादहंरूपमिदं समस्तम् तन्मार्गणं सर्व-जयाय मार्गः ॥ २६ ॥ +२ ॥

bhāve'hamāḥ sarvamidaṃ vibhāti laye'hamo naiva vibhāti kiñcit ।

tasmād-aham-rūpam-idaṃ samastam tanmārgaṇam sarva-jayāya mārgaḥ ॥ | 26+2 |

अहमः भावे = [ahamaḥ bhāve] = as long as you are a victim of prārabdha; सर्वमिदं विभाति = the entire mithyā prapañca exists and torments you. अहमः लये = [ahamaḥ laye] = **only when the ahaṅkāra is dismantled**, किञ्चित् नैव विभाति = [kiñcit naiva vibhāti] = **there will never be a mithyā prapañca and the consequent saṁsārā also!** It is called anvaya-vyatireka logic. ahaṅkāra is there, problems are there; and, if ahaṅkāra is not there, problems are not there!

How do you prove this? Bhagavān Himself teaches us everyday. In waking state and in dream state, ahaṅkāra is there; so, suffering is there. In suṣupti [deep sleep state] ahaṅkāra and saṁsārā are resolved. Wakeful sleep is wisdom. You are awake; but, ahaṅkāra has been falsified.

समस्तं = [samastam] = Everything - consisting of mithyā prapañca and mithyā īśvaraḥ - is based upon mithyā ahaṅkāra. अहं रूपं = [aham rūpam] = अहंकार जन्यं = [ahaṅkāra janyam] = born of ahaṅkāra.

Do not struggle to adjust the world to solve your problems. Do not struggle to change people, the world, the situation etc., This is like shifting your load from the right shoulder to the left shoulder. It will appear - just, momentarily - to have solved your pain.

तन्मार्गणं = [tanmārgaṇam] = an intelligent person must enquire into ahaṅkāṛā. It is the मार्गः [mārgaḥ] = path, सर्व जयाय [sarva jayāya] = for total victory and permanent solution.

ślokā 27

सत्या स्थितिर्नाहमुदेति यत्र तच्चोदयस्थानगवेषणेन।

विना न नश्येद्यदि तन्न नश्येत् स्वात्मैक्यरूपा कथमस्तु निष्ठा ॥ २७ ॥ +२ ॥

satyā sthitiṛnāhamudeti yatra taccodayasthānagaveṣaṇena |

vinā na naśyedyadi tanna naśyet svātmaikyārūpā kathamastu niṣṭhā || | 27+2 |

In temporary solutions, the problematic ahaṅkāṛā is suppressed or forgotten or evaded. All sense pleasures suppress the ahaṅkāṛā. But, the suppressed ahaṅkāṛā is in layaḥ. Even in mahā pralayam, ahaṅkāṛā laya alone takes place. But, nāśa is total destruction of ahaṅkāṛā, after which ahaṅkāṛā will not rise again. nāśaḥ will be brought about only by the removal of the root of ahaṅkāṛā; because, kāraṇa nāśena eva kāryasya nāśaḥ bhāvati [कारण नाशेन एव कार्यस्य नाशः भवति]. Is uprooted for permanent destruction. समूल नाशः। = [samūla nāśaḥ]. आत्म-अज्ञानमेव अहंकारस्य कारणं। [मूलम्]। आत्मज्ञानमेव आत्म-अज्ञान-नाशस्य कारणम्। [ātma-ajñānameva ahaṅkāṛāsyā kāraṇam. ātmā-jñānameva ātma-ajñāna nāśasya kāraṇam]. ātma-ajñānam is the root of ahaṅkāṛā. ātma-jñānam is **the** remedy. That is सत्या स्थितिः = [satyā sthitiḥ] = The state of Reality / mokṣa sthitiḥ. यत्र अहं न उदेति = [yatra aham na udeti] = A state in which ahaṅkāṛā can never raise its hood. It should go and 'I' should not come back!

तत् उदयस्थान गवेषणेन विना न नश्येत् = [tat udayasthāna gaveṣaṇena vinā na naśyet] = ahaṅkāṛā will never go permanently without enquiry into the source of ahaṅkāṛā. [adhiṣṭhānam]. Without ātmā-vicāraḥ, ahaṅkāṛā will never perish. Therefore, mokṣa will never be possible. Detachment is a bitter sādhanā vedāntā prescribes for mokṣa. The intelligent person is the one who insures against psychological problems.

यदि तन्न नश्येत् = [yadi tan-na naśyet] = If you do not take insurance policy - which is called jñānam-policy - and destroy this ahaṅkāra - the potential danger; कथं निष्ठा स्यात् = [katham niṣṭā syāt?] = how can you have mokṣa? Means, security/protection against emotional sorrows will not be there. स्वात्म ऐक्य रूपा निष्ठा = [svātma aikya rūpā niṣṭā] = A state called advaita ātma-niṣṭā or pūrṇatva-niṣṭā. You have to take insurance when everything is fine. When things are going reasonably well, you have to protect yourself.

Class Eighteen:--

अहंकार मिथ्यात्व निश्चयः = [ahaṅkāra mithyātva niścayaḥ] is called ahaṅkāra nāśaḥ. Vedantin destroys ahaṅkāra by understanding that ahaṅkāra is mithyā. The mithyātvam of ahaṅkāra is understood only when the adhiṣṭhānam is understood. [Mithyātvam of [Pot is understood, only when you know the clay]. This falsification of ahaṅkāra is called ahaṅkāra nāśaḥ. Once ajñānam is eliminated, it cannot recur; but, you continue to use it. पश्यन् शृण्वन्, नैव किञ्चित् करोमि [paśyan, śṛṇvan, naiva kiñcit karomi etc.]

'Aham' is 'uttama' puruṣaḥ. 'Udeti' is 'madhyama' puruṣaḥ. They do not gel grammatically. So, 'Aham' should be understood as 'the I' = ahaṅkāra. {Somebody asked a jñāni, "when I will become immortal?" The jñāni answered, "when 'I' die, you will be immortal". What He means is, "when 'I' [the ahaṅkāra] dies, 'I' [you] will be immortal!" }

ślokā 28

कूपे यथा गाढ-जले तथान्तः निमज्ज्य बुद्ध्या शितया नितान्तम्।
प्राणं च वाचं च नियम्य चिन्वन् विन्देन्निजाहंकृति-मूल-रूपम् ॥ २८ ॥ +२ ॥

kūpe yathā gāḍa-jale tathantaḥ nimajjya buddhyā śitayā nitāntam |

prāṇam ca vācam ca niyamy cinvan vindennijāhaṅkṛti-mūla-rūpam || | 28+2 |

For a prepared person, ātmā-vicārā is a walk-over. For an unprepared person, it is not only difficult; but, it is not appealing also. सन्न्यस्य श्रवणं कुर्यात् [sannyasya śravaṇam kuryāt] is the Vedānta vidhi. [You have to 'die to your roles' and listen]. [for absorption]. Having withdrawn from karmendriyams, jñānendriyams and the mind, may you enquire into the

ātma. प्राणं निरोध [prāṇa nirodha] - **practice of prāṇāyāma** and वाङ्निरोध [vāñ nirodha] - verbal restraint, **are the two disciplines to quieten the mind.**

गाढ-जले कूपे नियम्य = [gāḍa-jale kūpe niyamyā] = even as a diver dives into a deep well, finds the fallen/unseen object and retrieves it, यथा = [yathā] = in the same way, प्राणं च वाचं च नियम्य = [prāṇaṃ ca vācaṃ ca niyamyā] - one has to discipline the prāṇa by regular prāṇāyāma practice; and control the organ of speech by vāk tapas {as prescribed in the 17th chapter of the Gitā -

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्। स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७।१५ ॥

anudvegakaram vākyaṃ satyaṃ priyahitam ca yat |

svādhyaḥyābhyasanam caiva vañmayam tapa ucyate || |17.15 |

नितान्तं नियम्य = [nitāntam niyamyā] = Having thus totally mastered all the organs, चिन्वन् = [cinvan] = you have to enter into ātmā-vicārā, शितया बुद्ध्या = [śitayā buddhyā] = with a very refined intellect. [Means, you have to sharpen your intellect; it must be subtle.] निज अहङ्कृतिमूलरूपं विन्देत् = [nija ahaṅkṛti-mūla-rūpam vindet] = By such **enquiry**, one should know the mithyā ahāmkārasya satya adhiṣṭhāna ātmā [मिथ्या अहंकारस्य सत्य अधिष्ठान आत्मा] - know the root of one's own ahaṅkāra.

Means, ātma-darśanam is possible only by śravaṇa, manana, nididhyāsanam [consistent & systematic study of Vedāntā - for a length of time - under a competent ācāryā]. तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया। उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिन तत्त्वदर्शिनः॥ [Gitā 4.34] गुरु-शास्त्र-उपदेश सहायेन आत्मविचारः। - Guru and śāstram are essential for ātma-vicārah |

ślokā 29

मौनेन मज्जन् मनसा स्वमूलं चर्चैव सत्यात्म-विचारणं स्यात्।

एषोऽहमेतन्न मम स्वरूपं इति प्रमा सत्य-विचारणाङ्गम् ॥ २९ ॥ +२ ॥

mounena majjan manasā svamūla carcaiva satyātma-vicārāṇaṃ syāt |

yeṣo'hametanna mama svarūpaṃ iti pramā satya-vicārāṅgam || |29+2 |

मौनम् = [mounam] = Silence. It is of two types. [1] Grosser silence of the organ of speech. [2] मज्जन्मनसा = [majjan- manasā] = with a mind which travels along with the teacher [immersed in the teaching]. The mind is focused on every word of the teacher. [For such a mind, śravaṇam is more than enough. Mananam is not compulsory! nididhyāsanam is not required!] स्वमूल चर्चा = [svamūla carcā] = one should enter into guru-śiṣya samvāda. सत्यात्मविचारणम् स्यात् = [satyātmavicārāṇam syāt] = This alone is called satya ātmā vicāraṇam / ahaṅkāra mūla vicārā.

This enquiry involves two parts. [1] Seeing 'what I am not' and [2] seeing 'what I am'. [1] I am not 'Mano buddhi ahaṅkāra citta etc'; [2] "I am śivoham"!

Class Nineteen:--

To eliminate this, you must first "discover" **the adhiṣṭhānam**, the Reality, behind the fake ahaṅkāra; namely, the ātmā! Enquiry into and discovery of ātmā; or, 'Mūla vicārā' is the only solution. Ramaṇa Maharṣi does not give the method of doing this. An independent, ignorant mind by itself cannot do this enquiry. Therefore, Saṅkarācāryā in his Bhagavad-gita-bhaṣyam makes a powerful statement. 'Independent mind can never make Self-enquiry. Aided, 'I' alone can do'. Therefore, ācāryā says that गुरु-शास्त्र-आचार्य-उपदेश शमदमादि संस्कृतं मनः आत्मज्ञान कारणम्। [guru-śāstra-ācāryā-upadeśa śamadamaḍi saṁskṛtaṁ manaḥ ātma-jñāna kāraṇam!] Upadeśa, without application of your mind, is useless; and, vice versa. This external factor is not mentioned in Saddarśanam.

Cayanam, carcā, gaveṣaṇam, mārgaṇam, anveṣaṇam = ātma-vicāraḥ śāstra-ācārya upadeśa dvārā। चयनम्, चर्चा, गवेषणम्, मार्गणम्, अन्वेषणम् = आत्मविचारः शास्त्र-आचार्य उपदेश द्वारा।

- **This vicārā is divided into three segments** -

[1] जीवात्म-विचारः वा त्वंपदविचारः = [jīvātma vicāraḥ or 'tvam' pada vicāraḥ] = व्यष्टि [vyaṣṭi] - micro - is a Wave. [2] परमात्म-विचारः वा तत्पद-विचारः = [paramātma vicāraḥ or 'tat' pada vicāraḥ] = समष्टि [samaṣṭi] - macro - is the Ocean. [3] ऐक्य विचारः वा असि पद विचारः = [aikya vicāraḥ or 'asi' pada vicāraḥ] = focusing on the Truth that the Wave & the Ocean

are both essentially Water only! **The essential nature of the individual and the Totality are one and the same ātmā only!** Essence of jīvātma is ātmā; essence of Paramātmā is also ātmā! 'Jīva' and 'Parama' are mere adjectives; incidental nāma-rūpā. Remove the incidental nāma-rūpā, the 'jīva' and 'Parama' adjectives are gone. There is only one ātmā that is ekātmā. Seeing the 'oneness' of both is the third part of vicārā called "aikya vicārā / asi pada vicārā. "तत् त्वम् असि ।" is vedānta vicārā [वेदान्त विचारः].

The jīvātma-vicārā is done by eliminating the pañca kośās as incidental attributes. Clothes are worn; and when they are worn-out, they are thrown out. The body is worn at birth. It wears-out and then is thrown-out! 'neti, neti' - not this, not this. Negation of each kośa as 'I am not this'. This pañcakośa viveka is a part of "tvam pada vicārā".

एतत् न मम स्वरूपम् = एतत् अन्नमय, प्राणमय, मनोमय, विज्ञानमय आनन्दमय कोशाः = [yetat na mama sva-rūpam = yetat anna-maya, prāṇa-maya, mano-maya, vijñāna-maya, ānanda-maya kośāḥ] = These are not Me. These are not My Real nature. These are anātma viṣayāḥ. The Silence which you experience at the end, is the 'Consciousness'. 'Object-less' Consciousness' which is experienced in Silence, is My nature. एकः अहम् = साक्षि चैतन्यम् = आत्म निश्चयः। चिदानन्द रूपः शिवोऽहं शिवोऽहम्। इति प्रमा = [iti pramā] = thus, gain knowledge.

'tvam pada lakṣyārtha jñānam is an aṅgam'. Part of सत्यविचारणा = [satya vicārāṇā] = the enquiry into the Truth. If a person stops with jīvātma vicārā, he will conclude that the ātmā behind the mind is his essential nature. And, he will think that 'you have got your 'Consciousness' behind your mind which is your essential nature & I have mine'. [Or, many ātmā theory = sāṅkhya theory]. If this pit fall is to be avoided, you have to go to 'tat-pada vicārā' and 'asi-pada vicārā'.

ślokā 30

गवेषणात् प्राप्य हृदन्तरं तत् पतेदहन्ता परिभुग्न-शीर्षा।
अथाहमन्यत् स्फुरति प्रकृष्टं नाहंकृतिस्तत् परमेव पूर्णम् ॥ ३० ॥ +२ ॥

gaveṣaṇāt prāpya hṛdantaram tat patedahantā paribhugna-śīrṣā ।

athāhamanyat sphurati prakṛṣṭam nāhamkṛtistat parameva pūrṇam || | 30+2 |

From the ignorant ātmā, ahaṅkāṛā arises [unknown 'rope' gives rise to fear of snake]; and in the known ātmā, ahaṅkāṛā resolves. अज्ञात रज्जुः सृष्टि कारणम्। ज्ञात रज्जुः लय कारणम्। [ajñāta rajju: śṛṣṭi kāraṇam. jñāta rajju: laya kāraṇam. Therefore, vicāṛā is meant for converting the 'unknown 'I' into the 'known 'I'.

गवेषणात् = विचारात् = [gaveṣanāt = vicārāt] अहन्ता पतेत् [ahantā patet] = Through enquiry, ahaṅkāṛā will crash into हृदन्तरम् = [hṛdantaram] = the adhiṣṭhāna ātmā which obtains within the heart. [यो वेद निहितं गुहायां परमे व्योमन्।] [yo veda nihitam guhāyām parame vyoman]. परिभुग्नशीर्षा = [paribhugna-śīrṣā] = ahaṅkāṛā will fall down, head first {as though}. [a poetic expression]. Its head turned downwards, the ahaṅkāṛā falls. Means, ahaṅkāṛā is destroyed for good. There are several methods in which ahaṅkāṛā is temporarily resolved. [down; but, not out!]. Samādhi / going to some other quiet place - like, Kailās-Mānasarovar yātrā or āṣramās etc will give relief from ahaṅkāṛā temporarily.

अथः = [athah] = There after, jñāni declares, "every galaxy is just a bubble born in Me, the water!". अन्यत् अहं स्फुरति = [anyat aham sphurati] = The new 'I' is born 'as it were'. It is very, very evident to him. 'I am ātmā' in all the three avasthās. प्रकृष्टं स्फुरति = [prakṛṣṭam sphurati] = It is extremely evident, in & through all experiences.

तत् न अहङ्कृति = [tat na ahamkṛti] = That 'new I' is different from ahaṅkāṛā. परं पूर्ण एव = [param pūrṇam eva] = It is Absolute. Even the word 'subject' we do not want to use. No word can be used. The word 'pūrṇam' indicates absence of all the attributes. After gaining this Knowledge, when you transact, you only use the ahaṅkāṛā veṣam, the ahaṅkāṛā as just a kavacam!

Class Twenty:--

ātma-vicāra phalam is the displacement of ahaṅkāṛā or the 'ego I'. 'The higher I' - the ātmā - occupies the place of ahaṅkāṛā. How do you see this difference, practically? The change is nothing but a change in one's understanding. It is a change in one's

perspective of oneself. Previously I was claiming myself as a mortal; and, all my vyavahārās reflected that understanding. Now, I believe myself to be immortal and there comes a radical change in my perception and in all the transactions I do. In the motive behind every vyavahārā, there is a total change. It is dethronement of ahaṅkāṛā.

The second point is, when we talk about the removal of ahaṅkāṛā, it does not mean ahaṅkāṛā is totally destroyed / eliminated. It only means that ahaṅkāṛā's position has been scaled down. **It becomes an instrument of vyavahārā.** It is an incidental mithyā medium; because, in videha-mukti, ahaṅkāṛā goes away and a jñāni knows that mithyā ahaṅkāṛā is more than enough for the mithyā worldly vyavahārā! **It is compulsorily required for worldly vyavahārā.** Without ahaṅkāṛā, I was, I am & I ever will be Brahman.

ślokā 31

अहंकृतिं यो लसति ग्रसित्वा किं तस्य कार्यं परिशिष्टमस्ति ।
किञ्चिद् विजानाति स नात्मनोऽन्यत् तस्य स्थितिं भावयितुं क्षमः कः ॥ ३१ ॥ +२ ॥

ahaṅkṛtiṃ yo lasati grasitvā kiṃ tasya kāryaṃ pariśiṣṭam-asti ।

kiñcid vijānāti sa nātmano'nyat tasya sthitiṃ bhāvayitum kṣamaḥ kaḥ ॥ | 31+2 |

The human body / personality is like a flute. [A flute has nine holes. Seven for the sapta svarās, one for the mouth and the other one is the exit.] When it is emptied of the ego block, Bhagavān takes the flute and wonderful music comes.

A jñāni has attained tṛpti; and therefore, He stands out in the society. सः अहंकृतिं ग्रसित्वा = [saḥ ahaṅkṛtiṃ grasitvā] = A jñāni who has conducted successful Self-enquiry, swallows that ahaṅkāṛā. 'Aham Brahmāsmi' [mithyātva niścayaḥ]. **To be Brahman, I do not require ahaṅkāṛā; but, to say "I am Brahman", I require ahaṅkāṛā!** लसति = [lasati] = Having swallowed the ahaṅkāṛā, He Excels / shines. [That is why Lord Kṛṣṇa is called "Kṛṣṇa" = sarvān karṣati = by His personality, He attracts all the people to Him.]

तस्य किं कार्यं परिशिष्टं अस्ति? [tasya kiṃ kāryaṃ pariśiṣṭam-asti?] = What work is there for Him [jñāni], which is to be implemented? In the infinite, all finites are included!

Therefore, He has nothing to do; because, He is no more a kartā or a bhoktā. [kṛta akṛtyaḥ]. Duties are taken care of in a relaxed manner. [state of jīvan-mukti].

सः आत्मनः अन्यत् किञ्चित् न विजानाति = [saḥ ātmanaḥ anyat kiñcid na vijānāti] = He does not perceive anything other than the ātmā. इदं सर्वं यदयमात्मा। [idaṁ sarvaṁ yadayamātmā.] In His vision, everything in front of Him is ātmā. All the anātmās are seen as non-substantial nāma-rūpās which are super-imposed upon the only Substance ātmā. "विश्वं दर्पणं दृश्यमानं नगरीं तुल्यं निजान्तर्गतम्, पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया। यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयम्।" [śri. dakṣiṇāmūrti stotram]

विद्वानेव विजानाति विद्वद्जन परिश्रमम्। न हि बन्ध्या विजानाति प्रसव वेदनम्॥ [subhāṣitam]

"तस्य स्थितिं भावयितुं क्षमः कः?" = [tasya sthitiṁ bhāvayitum kṣamaḥ kaḥ?] = Who (else) is capable of visualizing His state of jīvan-mukti? A jñāni alone can; not, ordinary mortals.

ślokā 32

आह स्फुटं तत्त्वमसीति वेदः तथाप्यसंप्राप्य परात्म-निष्ठाम्।

भूयो विचारो मति-दुर्बलत्वं तत् सर्वदा स्वात्मतया हि भाति ॥ ३२ ॥ +२ ॥

āha sputaṁ tat-tvam-asīti vedāḥ tathāpya samprāpya parātma-niṣṭām |

bhūyo vicāro mati-durbalatvaṁ tat sarvadā svātmatayā hi bhāti || | 32+2 |

Ramaṇa Maharṣi gives a very important advice to vedāntic students. How one should employ Vedānta vicārā; because, it is an important sādhanā or means or instrument. Any means is a blessing, if you handle it properly. If it is not handled properly, then there will be two problems. [1] It will not give us the expected result. [2] It can create a negative result also. What is Vedānta vicārā meant for? **Vedānta vicārā is meant for securing independence from everything - both secular and sacred.**

"ஆசை அறுமின் ஆசை அறுமின்; ஈசனோடாயினும் ஆசை அறுமின்!" Vedāntā should not also become an object of dependence. Vedāntā should give me total independence from everything, including from Vedāntā! Vedāntā can be used as a means of education

and entertainment. Vedāntā is **NOT** a source of joy; but, it is a means of revealing myself, which revelation is a source of joy.

वेद 'तत् त्वं असि' इति स्फुटं आह = [vedaḥ 'tat-tvam-asi' iti sputam āha] = Vedāntā clearly tells you that '**you are Brahman**', which knowledge is the source of ānandā and śāntiḥ. [happiness and peace]. Guru should not expect śishyā's dependence!

तथापि परात्मनिष्ठां असंप्राप्य = [tathā api parātma-niṣṭhām asamprāpya] = In spite of this clear teaching, some people - who do not attain niṣṭhā about their own Brahman nature - begin to derive peace and joy from Vedānta vicārā! **This is not the purpose of Vedānta vicārā.** When they have lost the right purpose of vedānta vicārā, it will become their life-long mission / a crutch. भूयो विचारः = [bhūyo vicāraḥ] = continuous enquiry - losing sight of the original purpose; or, mechanically; मतिदुर्बलत्वम् = [matidurbalatvam] = is immaturity of the mind. **[Remembering the purpose and continuing the enquiry is good. Losing sight of the original purpose will only make the mind more and more weaker].** Vedāntā is a de-addiction goal.

तत् सर्वदा भाति = [tat sarvadā bhāti] = That Paramātmā - which is the original source of peace and joy - is always available and accessible to tap, स्वात्मतया = [svātmatayā] = as your very inner nature.

ślokā 33

न वेद्म्यहं मामुत वेद्म्यहं माम् इति प्रवादो मनुजस्य हास्यः।

दृग्-दृश्य-भेदात्-किमयं द्विधात्मा स्वात्मैकतायां हि धियां न भेदाः ॥ ३३ ॥ +२ ॥

na vedmyaham māmuta vedmyaham mām iti pravādo manujasya hāsyah |

dr̥g-dr̥śya-bhedāt-kimayaṁ dvidhātmā svātmaikatāyāṁ hi dhiyāṁ na bhedaḥ || | 33+2 |

Self-knowledge is a unique knowledge, distinct from all other conventional knowledge. Any conventional knowledge takes place in the locus of buddhi. Self-knowledge also has to take place in the locus of the mind only. But, any conventional knowledge requires an instrument by which one has to gain the knowledge. Pratyakṣa, anumāna

etc. whereas, **Self-knowledge is a unique knowledge, in which, the subject of knowledge and the object of knowledge happen to be one and the same!** Therein, both the subject & object is 'I'. I gain ātma jñānam [or, I am the Subject / Knower]. And, I am knowing 'myself' [means, I am the Object of knowledge also]. Logically speaking, a subject and object can never be identical in any single vyavahārā / process. That is the universal law. The eyes can see everything; but, it cannot see itself!

Class Twenty one:--

"Knowing", as a process, is required only when there is ignorance of a thing. But, nobody is ignorant of Consciousness; since everybody knows that 'I am a Conscious-being'. मनुजस्य प्रवादा हास्यः = [manujasya pravādaā hāsyah] = These two prattlings are coming from the so called human-beings :: [1] अहं मामं न वेत्ति = [aham mām na vetti] = "I do not know myself"; and, [2] अहं माम् वेत्ति = [aham mām vetti] = "I know myself". Both of them are hāsyah! [Laughable; can not exist]. You can never have a transitive verb in which the subject and object are one and the same. For example, if the eyes are the subject / the seer, they can never be the object / the seen.

अयं आत्मा द्विधा अस्ति किम् = [ayam ātmā dvidhā asti, kim?] = So, does ātmā exist in two-fold ways - दृग्-दृश्य-भेदाः = [dṛg-dr̥śya-bhedāḥ] - in the form of the subject & the object? NO. **Thus, ātma-jñānam is a logical contradiction. It can never happen as an event in time.** स्वात्मैकतायां = {स्वात्म एकतायां सत्त्यां। सति सप्तमि}. [svātmaikatāyām] = Since ātmā is only one, न भेदाः = [na bhedāḥ] = there is no subject-object division possible धियां = [dhiyām] - with regard to Self-knowledge.

Then what is Self-knowledge? What do the scriptures mean by ātma-jñānam? First, we should clearly know that **there is NO question of "knowing" the ātmā**; because, 'I' am a conscious-being is an "ever-known" fact. There is no ignorance about this fact. With regard to a known fact - that is, the evident ātmā - there are certain notions / concepts. These notions / concepts only are the objects of my knowledge.

a) The basic concept is that, "I am a mortal". b) "I am located in this place" - another concept. In the scriptures we are not dealing with ātmā; but, with the conclusions about myself. And, **these conclusions are object of my experience. Vedāntā is asking us to question the conclusion. In Vedāntā, we are studying the attributes we have attached to ātmā. The scriptures point out that attributes do not belong to us.** We are studying the anger part, mortality part, happy part etc. Having studied about these attributes, we come to three conclusions -

[1] All attributes that I attach to myself do not belong to me. इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः। एतत्क्षेत्रं समासेन सविकारमुदाहृतम्॥ १३।६ ॥ भ.गी.॥ iccā dveṣaḥ sukhaṁ dukhaṁ saṅghātaścetanā dhṛtiḥ | yetat kṣetram samāsenā savikāram udāhṛtam || B.G - 13-6

[2] All the attributes that I attach to myself are mithyā.

[3] Since they are all mithyā, they can never affect ME, at any time.

Then, you should call it "attribute knowledge"; why do you call it ātmā-jñānam? We call it ātmā-jñānam; because, the attributes were mistakenly attached to ātmā before; and now, they have been taken away from ātmā; and therefore, indirectly, it is called ātmā-jñānam. In Upadeśa sāhasri, śāṅkarācāryā says that, "**ātmā-jñānam is the negation of all attributes. There is no other ātmā-jñānam!**" Put a full stop [.] after saying, 'I am'. Therefore, ātmā-jñānam is unlike anātma-jñānam.

ślokā 34

हृत् प्राप्य सधदाम निज-स्वरूपे स्वभाव-सिद्धेऽनुपलभ्य निष्ठाम् ।
माया-विलासः सदसत्सरूप-विरूप-नानैक-मुख-प्रवादाः ॥ ३४ ॥ +२ ॥

hṛt prāpya sad-dhāma nija-svarūpe svabhāva-siddhe'nupalabhya niṣṭām |

māyā-vilāsaḥ sad-asat-svarūpa-virūpa-nānaika-mukha-pravādāḥ || | 34+2 |

The approach towards the study of Vedāntā is elimination of all the attributes from the Self-evident 'I am'. If it is not done, the study of Vedāntā will become another academic drive. All struggles in life change the attributes of the 'I'. One struggles in order to change the 'poor I' to 'rich I'; the bachelor 'I' to 'married I'; etc., etc., Even the struggle to

become a mukta puruṣaḥ **is not Vedāntā**. You merely want to add the attribute "liberated" to the 'I'. [from 'bound' to 'liberated']. It is also a form of saṃsārā.

हृत् प्राप्य = [hṛt prāpya] = Enter the heart. Turn your attention to the mind. सद्भाम = [saddhāma] = the abode, the locus of Sat, the Consciousness - that is present in the mind as the witness of the presence & absence of thoughts in the mind. Turning the attention to the mind is, entertaining the thought, "that the Consciousness is Myself". [आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्। [B.G - 6-25] न मे द्वेषरागौ न मे लोभ मोहौ । nirvāṇa ṣaṭkam]. I have to entertain these thoughts. The entertainment of this fact is called abidance in ātmā. [Conclusions regarding attributes are different from ME]. Mithyā cannot affect ME. निष्ठां उपलभ्य {अनुपलभ्य} = [niṣṭhām upalabhya] {anupalabhya} - one should attain this abidance निजस्वरूपे = [nija-svarūpe] - in one's own real nature. स्वभावसिद्धेः = [svabhāva-siddhe] - which is naturally evident. अनुपलभ्य = [anupalabhya] - without getting this abidance, प्रवादाः = [pravādāḥ] = scholarly expressions & discussions are waste of time. मायाविलासः = [māyāvilāsaḥ] - **This is another glory of Māyā. It will convert Vedāntā also into another saṃsārā!** सत् असत् = [sat-asat] - Satya-mithyā discussion; सरूप-विरूप = [sarūpa-virūpa] - saḡuṇa-nirḡuṇa discussion; नाना एक मुख = [nānā eka mukha] - viśiṣṭādvaitam-advaitam discussion etc. These are mere extensions of Māyā.

Therefore, ask yourself, "am I using Vedāntā to change my understanding of myself?"

ślokā 35

सिद्धस्य वित्तिः सत् एव सिद्धिः स्वप्नोपमानाः खलु सिद्धयोऽन्याः।

स्वप्नः प्रबुद्धस्य कथं नु सत्यः सति स्थितः किं पुनरेति मायाम् ॥ ३५ ॥ +२ ॥

sidhdasya vittih sata eva siddhidiḥ svapnopamānāḥ khalu siddhayo'nyāḥ ।

svapnaḥ prabuddhasya kathaṃ nu satyaḥ sati sthitiḥ kiṃ punar-eti māyām ॥ | 35+2 |

All the miraculous powers belonging to anātmā, the mithyā world, have nothing to do with Self-knowledge. We can have an ajñāni, with mystic powers. We can have a jñāni,

without mystic powers. We can have self-knowledge, without mystic powers; and we can have self-knowledge with mystic powers. Such "powers" are also mithyā!

Class Twenty two:--

अणिमा महिमा चैव लघिमा गरिमा तथा। प्राप्तिः प्राकाम्यं ईशित्वं वशित्वं च अष्टसिद्धयः॥ मणि मंत्र औषध योग पूर्वजन्म पुण्यं सिद्धिः।

aṇimā mahimā caiva laghimā garimā tathā | prāptiḥ prākāmyaṃ īsitvaṃ ca aṣṭa-siddhayaḥ || maṇi mantra auśadha yoga pūrva-janma puṇyaṃ siddhiḥ || [prākāmyam = doing anything at will].

[1] We do believe in the existence and the possibilities of siddhis; because, they are mentioned in the śāstrā; are śāstra pramāṇam and accepted by ṣaṅkarācāryā. [2] But, Siddhis have nothing to do with spirituality. Spiritual wisdom is possible even without an iota of siddhi and vice versa. [3] All these siddhis come under karma and upāsana phalam. Therefore, they fall within Māyā or saṃsārā. [4] Most important - If a person does not understand the limitations of siddhi, he will get distracted by the siddhi in his spiritual pursuit.

Therefore, Ramaṇa Maharṣi says that, conventional siddhis should be ignored without giving any value to them. One must understand that **the greatest siddhi is Self-knowledge**; because, all conventional siddhis will keep a person within saṃsārā and they are the result of karma and upāsana. Siddhi will not give satisfaction. **jñāni alone is the true sidhda puruṣaḥ and jñānam alone is the true siddhi.**

सिद्धस्य सत वित्तिः एव सिद्धिः = [sidhdasya sata vittih eva siddhdiḥ] - The real miracle is nothing but jñānam [alone] of sat cit ānanda ātmā, which is accomplished by you. It is 'you yourself'. अन्याः सिद्धयः = [anyāḥ siddhayaḥ] - All the other extra-ordinary powers which the ignorant and immature person values; स्वप्न उपमानाः = [svapna upamānāḥ] - are like dream; मिथ्या भूताः = [mithyā bhūtāḥ]; स्वप्न प्रबुद्धस्य {पुरुषस्य} = [svapna prabuddhasya {puruṣasya}] - For a person who has woken up from dream स्वप्नः कथं नु सत्यः = [svapnaḥ

katham nu satyaḥ?] - how can the dream be satyam? {Siddhis are finite karma-phalams, subject to end; and even in that there are gradations. **The glory of Self-knowledge is that, once it is attained, there is no depletion or decrease.**

In Patañjali's yoga-sūtrā, siddhis are defined as "obstacles to spiritual growth". सति सिद्धः पुरुषः = [sati siddhaḥ puruṣaḥ] = A person who is established in ātmā svarūpam / ātma jñāna niṣṭā {sahaja samādhi - non-forgetfulness of the fact that "I am the ever-free Brahman" is called ātmā-jñānā niṣṭaḥ I} मायां पुनरेति किम्? = [māyām punareti kim?] - Will he fall into māyā again? He will never come under the spell of māyā / ajñānam. विद्या धनं सर्वं धनात् प्रधानम् = [vidyā dhanam sarva dhanāt pradhānam]. Learn to respect mahātmās based on their virtues and wisdom.

ślokā 36

सोऽहं-विचारो वपुरात्मभावे साहाय्यकारी पर-मार्गणस्य।
स्वात्मैक्य-सिद्धौ स पुनर्निरर्थो यथा नरत्व-प्रमितिर्नरस्य ॥ ३६ ॥ +२ ॥

so'ham-vicāro vapurātmabhāve sāhāyyakārī para-mārgaṇasya I

svātmaikya-siddhau sa punarnirartho yathā naratva-pramiti-narasya II | 36+2 |

Form attachment to śāstrā, acārya & īśvara; grow, and drop the attachment! [32, 34, 36]

सोऽहं-विचारः साहाय्यकारी = [so'ham-vicāraḥ sāhāyyakārī] - In the initial stages, this Mahāvākya vicārā is very, very relevant, valid, purposeful & compulsory. "That Paramātma, 'I' the jīvātmā AM". [jīvātmā-paramātma-aikyam]. It is a great sādhanam-pramāṇam = means. [pramā = basis].

परमार्गणस्य = [paramārgaṇasya] - In the search of mokṣa, until "**aham brahmāsmi**" becomes a fact for me; as long as jīvātmā bhāva continues; I should take to this sādhanā. Saṁsārā can be defined as a struggle to become someone else {a target / a goal}. Purnatvam / Satisfaction is not connected with the completion of any project. I am purnaḥ / complete inspite of imcomplete projects.

स्वात्मैक्य सिद्धौ = [svātmaikya siddhau] - Once I have discovered jīvātma-paramātma-aiikyam, I do not connect my purṇatvam / satisfaction to the completion of any project. स निरर्थः = [sa nirarthaḥ] - Vedānta-vicāraḥ is not required for fulfillment. [It should be a non-binding desire]. यथा नरत्वप्रमितिर्नरस्य = [yathā naratvapramitir narasya] - A normal person need not repeatedly do japa that "I am a jīvaḥ" / मनुष्यः = [manuṣhyaḥ] - because, it is already a fact for him. **Fact, is not meant for japa.** निरर्थः = [nirarthaḥ] - It is redundant for a human-being. Similarly, for a wise person, "Aham Brahmāsmi" is neither required for enquiry nor for japa.

ślokā 37

द्वैतं विचारे परमार्थबोधे त्वद्वैतमित्येष न साधुवादः।

गवेषणात् प्राग्दशमे विनष्टे पश्चाच्च लब्धे दशमत्वमेकम् ॥ ३७ ॥ +२ ॥

dvaitam vicāre paramārthabodhe tvadvaitamityeṣa na sādhuvādaḥ ।

gaveṣaṇāt prāgdaśame vinaṣṭe paścācca labdhe daśamatvamekam ॥ | 37+2 |

Mokṣa is not an external event.

Class Twenty Three -

Only if the nature of advaitam is clear, a clear understanding of mukti, of knowledge, of bondage is possible. Advaitam is not something which is produced in future [**not an event**]; and because of the same reason, advaitam is **not a particular state** also; and **not a particular experience** also, that we work for. The reason is that, all these three [event, state & experience] are bound by time. जातस्य हि ध्रुवो मृत्युः = [jātasya hi dhruvo mrutyuḥ]. Similarly, a state - whether it is an ordinary or a mystic state - is also bound by time.

An experience also is bound by time; because, any experience happens in time. Due to this fact, the advaitam that obtains in suṣupti, samādhi and in pralayam are not really advaitam at all. It is a misnomer. All these are temporary. Temporary advaitam is a false name given to unmanifest dvaitam / potential dvaitam. **Advaitam is a FACT which obtains all the time. This knowledge is NOT an EXPERIENCE;** because, experience is a

mental event which will be replaced by other experiences. Knowledge, unlike experience, is an intellectual event and so will be there permanently once it takes place. The Knowledge that 2+2=4 will always be there. Therefore, where the word 'knowledge' is to be used, we should never use the word 'experience'.

We require advaita jñānam. The word 'jñānam' is always associated with a fact. Whereas, an experience can be associated with a fact or a non-fact also. For example, 'sun rise' is an experience; but, it is not associated with a fact. Knowledge of Advaitam is associated with a fact. Therefore, that Knowledge will never be displaced by any experience / dvaitam. Advaita jñāni also will experience jāgrat dvaitam, svapna dvaitam and suṣupti advaitam! This has to be applied to my Brahmatvam also. I am not going to become Brahman. {event}. I am not going to experience Brahman. I am not going to a state in which I am Brahman. **I am ever Brahman is the fact.**

न साधुवादः = [na sādhuṣvādaḥ] - The following idea is a false notion. द्वैतम् विचारे = [dvaitam vicāre] - "At the time of enquiry and sādhana, there is dvaitam or bondage; पारमार्थबोधे = [paramārthabodhe] - and, at the time of 'Reality' {in future}, there will be advaitam". इति = [iti] - "I am bound now and I will become free later" - is the misconception {in the mind of every seeker. He looks forward to mokṣa as a future event!} Such a vāda is न साधुः = [na sādhuḥ] - not at all correct.

The Tenth boy's example is relevant here. The Tenth boy was present not merely when he was found; but, also during the search! He was always there! Only the notion, that the 'Tenth' boy was lost, was dropped, to gain peace! That knowledge is an intellectual event; but, the emotional consequences are lost; because, he is no more worried about confronting the parents.

Similarly, when we are looking for happiness, security, immortality, peace etc., we are looking for the Tenth boy; a temporary emotional solution. But then, śāstra comes and tells us that "It [all that you look for] is you yourself!" {tat tvam asi - That Brahman, you

are!} But, even after getting the name Brahman, we continue to hunt for Brahman! Just as the Tenth boy wants to meet the Tenth boy. So, that Brahman is not an event to happen. That Brahman is not even a transformed version of you. **That Brahman you were; that Brahman you are; and That Brahman you ever will be!** It is an intellectual event; but something to be known, realised, understood. And when it is gained in terms of Knowledge, no experience can displace that Knowledge. Prārabdha experiences cannot displace the Knowledge that 'I am Brahman'. 'I am Brahman, inspite of my physical and emotional conditions!'

दशमत्व एकं = [daśamatva ekam] - The status of being the 10th boy is a fact, obtaining all the time; even when the 10th boy was thought to be lost. गवेषणात् प्राक् = [gaveṣaṇāt prāk] - before the process of enquiry; and at the time of enquiry also; and, पश्चात् = [paścāt] - even after enquiry, लब्धे = [labdhe] - and when the 10th boy is 'attained' [found / traced].

ślokā 38

करोमि कर्मेति नरो विजानन् बाध्यो भवेत् कर्मफलं च भोक्तुम्।
विचारधूता हृदि कर्तृता चेत् कर्मत्रयं नश्यति सैव मुक्तिः ॥ ३८ ॥ +२ ॥

karomi karmeti naro vijānan bādhyo bhavet karmaphalam ca bhoktum I

vichāradhūtā hṛdi kartṛtā cet karmatrayam naśyati saiva mukti: II | 38+2 |

The ahaṅkāṛā plus ātmā mixture is the meaning of the word 'I'; because, Pure ātmā cannot say 'I' because it has no instrument. Pure ahaṅkāṛā also cannot say 'I', because it is jadā. Of this inseparable mixture, the ātmā part is Satyam and the ahaṅkāṛā part is Mithyā. karṭṛtvam belongs to the mithyā ahaṅkāṛā part; it does not belong to ātmā.

At the time of ignorance, my higher - ātmā - nature is not known. Therefore, I take myself to be the ahaṅkāṛā. **When the reality is not known, the unreal becomes real!** When ahaṅkāṛā is real, karṭṛtvam, bhokṭṛtvam, karmā, karma-phalam, sukham, duḥkham, saṁsārā - everything - becomes real. Therefore, ahaṅkāṛā must be made unreal. Original Consciousness must be claimed as Myself. **Falsification of ahaṅkāṛā - through ātmā-jñānam - is called mokṣaḥ.**

नरः विजानन् = [naraḥ vijānan] - An ignorant person falsely considers that "I am the ahaṅkāra". कर्म करोमि = [karma karomi] - "I am doing" [varieties of karma]. कर्मफलं भोक्तुं बाध्यः भवेत् = [karma-phalam bhoktum bādhyah bhavet] - {therefore} "I am compelled to experience karma-phalam".

विचारधूता = [vicārādhūtā] = Through guru-śāstra upadeśā, ahaṅkāra {the doership} is falsified. कर्मत्रयं नश्यति = [karma-trayam naśyati] - saṃcita, āgāmi and prārabdhā are destroyed. Prārabdhā anubhāvā is seen as mithyā by a jñāni. And what is mithyā is not counted. स एव मुक्तिः = [sa eva muktiḥ] - **This falsification of karma alone is mukti.**

ślokā 39

बहुत्व-भावे सति मोक्ष-चिन्ता बन्धस्तु कस्येति विचारणेन।
सिद्धे स्वयं स्वात्मनि नित्य-मुक्ते क्व बन्ध-चिन्ता क्व च मोक्ष-चिन्ता ॥ ३९ ॥ +२ ॥

bahutva-bhave sati mokṣa-cintā bandhastu kasyeti vicārāṇena |

sidhde svayam svātmani nitya-mukte kva bandha-cintā kva mokṣa-cintā || | 39+2 |

Really speaking, **mokṣā is not possible**; because, mokṣā is defined as removal of bondage. Vedāntā clearly says that, '**there is no such thing called bondage; because, it is only a notion in the mind**'. When bondage itself is not there, where is the question of its removal? Therefore, accepting mokṣā IS, is accepting bondage. **Mokṣā - in vedāntā - is, understanding that there is no bondage to be removed.** It is like the elimination of rope-snake through understanding the rope! The word mokṣa is a figurative expression for the Knowledge that there is no bandha. "**bandha abhāva jñānam**" is figuratively called **mokṣā**. **Bandha - mokṣa aṭṭattvam** is the aim of vedāntic study.

Class Twenty four:--

Since this universal bondage is accepted by all, they talk about a "solution" to the problem. And every darśanam presents a solution for bandha-nivṛti or mokṣā. But, Vedāntā alone has got a unique view. Vedāntā says, "**mokṣā is never possible; and in fact, never required; because, the problem of bondage itself is a taken for granted**

problem, without any enquiry. It is just a bhrānti". Thus, in the vision of Vedāntā, bandha itself is non-existent. When bandha itself is not there, where is the question of mokṣā? Vedāntā cannot prescribe a sādhanā for mokṣā; because, the very sādhyam - "mokṣā" - is not acceptable to Vedāntā. But, unfortunately, the whole humanity is working for mokṣā; and the whole humanity wants a sādhanam for mokṣā. Therefore, if vedāntin wants to market his mokṣā, he has to present his teaching as a sādhanam for mokṣā.

The negation of bondage and seeing the irrelevance of mokṣā {after enquiry} is figuratively presented as "liberation". [न धर्मो न चार्थो न कामो न मोक्षः। चिदानन्द रूपः शिवोऽहं शिवोऽहम्॥] 'na dharmo na cārtho na kāmo na mokṣaḥ | cidānanda rūpaḥ śivoham śivoham || [nirvāṇa ṣaṭkam]. बहुत्वभावे सति मोक्ष चिन्ता = [bahutvabhāve sati mokṣa cintā] - The anxiety for mokṣā is relevant, if there is [real] bondage for the human-being. Therefore, should not a person ask, "do I have bondage or not?"

But, unfortunately, nobody asks, "do I have bondage or not?" So, Vedāntā, first draws the attention of the seeker, by promising mokṣa and then Vedāntā puts the student into the "Self-enquiry" path, so he can find out whether Self is bound or not.

बन्धः तु कस्य = [bandhaḥ tu kasya?] - Who is bound? {when you say 'I am bound'}.

The mortality of body is not a problem; because, we all know that body's nature is mortality and mortality of ātmā is also not a problem; because, ātmā is not mortal. Therefore, when you say 'I am mortal', there is problem. इति विचारणेन = [iti vicārāṇena] - by this {guru-śāstra-sahita} enquiry, स्वात्मनि नित्यमुक्ते सिद्धे = [svātmani nityamukte siddhe] - we will be able to clearly convince ourselves that "our own Real nature is ever free". क्व बन्ध चिन्ता = [kva bandha cintā?] - Where is the thought of bandha? क्व मोक्ष चिन्ता = [kva mokṣa cintā?] = Where is the thought of mokṣā?

ślokā 40

रूपिण्यरूपिण्युभयात्मिका च मुक्तिस्त्रिरूपेति विदो वदन्ति।

इदं त्रयं या विविनक्त्यहन्धीः तस्याः प्रणाशः परमार्थ-मुक्तिः ॥ ४० ॥ +२ ॥

rūpiṅyārūpiṅyubhayātmikā ca muktis-trirūpeti vido vadanti ।

idam trayam yā vivinaktyahandhīḥ tasyāḥ pranāśaḥ paramārtha-muktiḥ || 40+2 ||

विदः वदन्ति मुक्तिः त्रिरूपा = [vidah vadanti muktiḥ trirūpā] - Scholars talk about three types of mukti. {१} रूपिणी {२} अरूपिणी {३} उभयात्मिका । - [1] rūpiṅī [2] arūpiṅī [3] ubhayātmikā. [1] Liberation is a state of jīva, with śarīram; a liberation, in which, liberated jīva is embodied. [Jaimini, viśiṣṭādvaitam etc.]. Jīva goes to one place / lokā and has a body, [rūpiṅī]. [2] Unembodied state is liberation. Or, arūpiṅī muktiḥ or aśarīratva-muktiḥ [bādariḥ]. [3] Ubhayātmikā muktiḥ = jīvan-muktiḥ {sa-deha muktiḥ} & videha muktiḥ.

Ramaṇa Maḥarṣi says that, "if you ask me what is mukti?", I will say that, "**it is the end of ahaṅkāra**" [which alone divides mukti into three types!]

अहन्धीः इदं त्रयं विविनक्ति = [ahandhīḥ idam trayam vivinakti] - ahaṅkāra continues, in the name of classifying mukti. तस्याः प्रणशः = [tasyāḥ pranāśaḥ] - Let that ahaṅkāra go away. Let it be destroyed. {understanding that ahaṅkāra is only vyāvahārika satyam. Mithyātva niścayaḥ eva paramārtha muktiḥ||

With this, saddarśanam teaching part is over.

The essence of the teaching is -

[1] ahaṅkāra is the cause of all problems, not the world. [2] Tackling ahaṅkāra is the only solution. The "reality" attached to ahaṅkāra is the poison. It should be defanged. [3] ahaṅkāra can be tackled only by ātmā-jñānam. [4] ātmā is of the nature of Sat / Existence. Therefore, Saddarśanam is the only method of tackling ahaṅkāra. [5] That ātma-darśanam is possible only by ātmā-vicāra [done with the help of guru and śāstra]. Systematic vedāntic study is required.

ślokā 41.

Ramaṇa Maharṣi has composed this pure work 'Saddarśanam' in Tamil - "உள்ளது நாற்பது" {ulladu nārpadu}. This sacred and uplifting scripture has been rendered into Sanskrit by vasiṣṭha Gaṇapati Muni.

सदृशं द्राविडवाङ्मिबद्धं महर्षिणा श्रीरमणेन शुद्धम्।
प्रबन्धमुत्कृष्टममर्त्यवाण्या-मनूध्य वासिष्ठमुनिर्व्यतानीत् ॥ ४१ ॥

saddarśanam drāvida-vāñnibaddham maharṣiṇā śrīramaṇena śuddham |

prabandham-utkrṣtam amartyavāṇyāmanūdhyā vāsiṣṭamunir-vyatānīt || 41 |

सदृशं द्राविडवाङ्मिबद्धम् = [saddarśanam drāvida-vāñnibaddham] - This 'Saddarśanam' [or, knowing the 'Sat Brahman' - 'knowledge of the Reality'] was originally composed in Tamil language [And the title was, 'Ulladu Nārpadhu']. शुद्धम् = [śuddham] - It is a pure work, without any logical defect {artha doṣa} and language defect {śabda doṣa}. ['fire is cold' is artha doṣa; and, 'fire are hot' is śabda artha doṣa]. Any composition, which is free from these two doṣā - is called śuddham. उत्कृष्टं = [utkrṣtam] - It is parāvidyā - the greatest knowledge.

महर्षिणाश्रीरमणेन = [maharṣiṇā śrīramaṇena] - It is composed by śrī. Ramaṇa Maharṣi. वासिष्ठमुनिः {गणपतिः} अनूध्य = [vāsiṣṭa muniḥ] {gaṇapati} anūdhyā] - vāsiṣṭa muniḥ has translated this Tamil work; अमर्त्यवाण्या = [amartyavāṇyā] - into Sanskrit language. व्यतानीत् = [vyatānīt] - He composed this Saddarśanam.

ślokā 42

सतत्त्वसारं सरलं दधाना मुमुक्षुलोकाय मुदं ददाना।
अमानुषश्रीरमणीयवाणी-मयूखभित्तिर्मुनिवाग्बिभाति ॥ ४२ ॥

satattvasāraṃ saralam dadhānā mumukṣulokāya mudam dadānā |

amānuṣaśrīramaṇīyavāṇī-mayūkhabhittirmunivāgvibhāti || 42 |

The glory of the Sanskrit version is talked about. मुनिवाग्बिभाति = [munivāgvibhāti] = The words of vāsiṣṭa muni {means, Saddarśanam} is also excellent / shines out. सत् तत्त्वसारं दधाना - [satattvasāraṃ dadhānā] - Giving the teaching of the Reality / Sat as the ultimate Reality {noun}; सरलं = [saralam] - in a simple manner; मुदं ददाना = [mudam dadānā] - [and

through this teaching] it gives the greatest joy of mokṣānandā, {to the sādhana catuṣṭaya sampannah}. मुमुक्षुलोकाय = [mumukṣulokāya] - for those people who are all mumukṣus.

My work [says, Gaṇapati Muni] is like a mirror which does not have its own effulgent. It is shining only with the captured glory. भित्तिः = [bhittih] - Saddarśanam is like a wall full of mirrors मयूख {प्रकाश रश्मयः} = [mayūkha {prakāṣa rashmayah}] - capturing the brilliant rays of रमणीय वाणी = [śrī ramaṇīya vāṇī] - śrī. Ramaṇā's teaching. **{Ramaṇa Maharṣi is like the Sun; his teaching is like the rays; and this Sanskrit version is like the mirror!}** अमानुष श्रीरमणीय {वाणी मयूख भित्तिः} = [amānuSha śrī ramaṇīya {vāṇī mayūkha bhittih}] = śrī Ramaṇa Maharṣi is like an avatāra-Mahātmā.

www.arshaavinash.in

WEBSITE FOR FREE E-BOOKS ON VEDANTA & SANSKRIT



Pujya Swami Dayananda Saraswati launched Arsha Avinash Foundation's website www.arshaavinash.in on Dec 31, 2014.

All the E-books available on the website can be downloaded FREE!

PUJYA SWAMI DAYANANDA SARASWATI- A BRIEF BIOGRAPHY BY N. AVINASHILINGAM. It is available in English, Tamil, Hindi and Portuguese.

SWAMI PARAMARTHANANDA'S TRANSCRIBED CLASS NOTES: Available class notes are Introduction to Vedanta, Tattva Bodha, Bhagavad Gita (3329 pages), Isavasya Upanisad, Kenopanisad, Kathopanisad, Prasna Upanisad, Mundaka Upanisad, Mandukya Upanisad with karika, Aitareya Upanisad, Chandogya Upanisad, Brihadarnyaka Upanisad (1190 pages), Brahma Sutra (1486 pages), Atma Bodha, Vivekachudamani (2038 pages), Panchadasi, Manisha Panchakam, Upadesha Saara, Saddarsanam, Jayanteya Gita, Jiva Yatra, Dhanyastakam, Advaita Makaranda, Dakshinamurthy Stotram, Drg Drsya Viveka and Naishkarmya Siddhi.

BRNI MEDHA MICHKA'S BOOKS ON SANSKRIT GRAMMAR: Enjoyable Sanskrit Grammar Books- Basic Structure of Language, Phonetics & Sandhi, Derivatives (Pancavrttayah), Dhatukosah, Astadhyayi, Study Guide to Panini Sutras through Lagu Siddhanta Kaumudi, Sanskrit Alphabet Study Books- Single Letters, Conjunct Consonants.

There are many more books and articles on Indian culture and Spirituality, Chanting, Yoga and Meditation. There are also books in Tamil on Vedanta.



Arsha Avinash Foundation

104 Third Street, Tatabad, Coimbatore 641012, India

Phone: +91 9487373635

E mail: arshaavinash@gmail.com

www.arshaavinash.in