

VIVEKACUDAMANI -108 VERSES

Talks By Swami Paramarthananda

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December 2020 Edition



Published by :

Arsha Avinash Foundation

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Vedanta Vidyarthi Sangha

Sriram Apartments,
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Dear Arinash & Ponnam Date: 20-11-20

Received your letter of
16-11-20.

Happy to know you listened
to the Virelacināḍamam classes.
You can upload the transcription
when they are ready.

The classes on Meditation-
verses started today with an
introduction.

With Blessings
Pannanthevada

VIVEKACUDAMANI 108 VERSES ONLINE CLASS

BY SWAMI PARAMARTHANANDA - A SUMMARY

SUMMARY OF CLASS 1 (June 5, 2020)

Vivekacudamani means crest jewel of discrimination. As a karma yogi one should be able to distinguish between dharma and adharma. As a jnana yogi one should be able to distinguish between atma and anatma.

VERSE 1- MANGALACARANAM - PRAYER

Sri Adi Sankara salutes his Guru Sri Govindabagavathpatha, who is a noble, well qualified spiritual teacher, who is a shotriya and Brahmanista. Essential nature of everyone is none other than atma or Brahman. Guru gives the knowledge of atma which is revealed through the central teaching of all Upanisads. Brahman cannot be known through other means of knowledge. Atma's nature is the highest limitless happiness. Guru will make us all as embodiment of happiness. I worship my Guru for successful completion of spiritual study.

VERSE 2- RARENESS OF HUMAN BIRTH

It is rare to get a human birth, where one can pursue all the four purusharthas especially moksa. Scriptures say that there are 84,00,000 species in this world. So we can understand how rare it is to be born as a human being.

It is rarer to have desire for moksa. Samsara is having emotional problems of sorrow, fear, hatred and jealousy. Emotional problem is a deeper intellectual problem of self ignorance and self misconception. Moksa is freedom from self ignorance and self misconception. Bhagavad Gita says only one among thousands will have a desire for moksa.

It is rarest to have a Guru who is a great person and competent spiritual guide. All these three are possible only due to God's grace. We should deserve God's grace by earning spiritual punyam. Spiritual punyam can be earned through a life of karma yoga.

VERSE 3- GOAL OF LIFE

Due to past punyam, one gets human birth, emotional independence and one understands through scriptures that moksa is the destination of life. One who has excess attachment to spouse, children or grand children, does not have emotional independence.

Moksa should be one's top priority in life. One preoccupied with any other pursuit of artha, kama or dharma is deluded. He is committing a spiritual suicide by wasting his precious human life. One should read Bhaja Govindam daily and remind what is the goal of life. Moksa can be gained only through self knowledge.

SUMMARY OF CLASS 2 (June 8, 2020)

VERSE 4- SPIRITUAL DISCIPLINES ALONE NOT ENOUGH

Study of different scriptures, doing variety of vedic rituals, doing worldly activities, meditation on different deities and other spiritual disciplines can only give a prepared mind. But moksa is possible only through self knowledge. Self knowledge is knowledge about the non duality of atma. The problem is self ignorance and self misconception.

The way I should look at myself should change. I am not an insignificant individual. But I am the only significant reality appearing as everything in the universe. Liberation without this knowledge is not possible even if one practices spiritual disciplines for a very long time.

VERSE 5- SELF KNOWLEDGE ALONE GIVES LIBERATION

Preparatory practices like karma yoga can purify the mind. But they cannot give self knowledge. For knowing oneself, one should use the mirror of Upanisadic teaching as per the method given in the sampradaya. Scriptural enquiry is self enquiry. Knowledge of the self is possible only by Vedantic enquiry.

One should practice karma yoga, prepare the mind, come to jnana yoga and get liberation.

VERSE 6- IMPORTANCE OF A GURU

No one should conduct scriptural study by himself independently. It may lead to misunderstanding of scriptures. Study from a Guru only will give liberating knowledge. Self enquiry should be in the form of consistent systematic study.

Do namaskara to the Guru, serve the Guru and when the Guru is pleased he will teach. Guru should be a knower of Brahman. Guru should have internalised the fact that he is Brahman. He looks at the entire creation as existing in himself. It is his autobiography. With wealth one cannot purchase self knowledge. When the student expresses his sraddha and bakthi, Guru who is an ocean of compassion will teach self knowledge.

Liberation is only through self knowledge. Self knowledge is through self enquiry. Self enquiry is through the teaching of a Guru.

VERSE 7- QUALIFICATION OF A VEDANTIC STUDENT

Best seed sown in an unprepared ground will not sprout. Preparation of ground may take several months. Similarly if the student is not prepared, self knowledge will not take place. A Vedantic student should prepare for many years or even many births as mentioned in Bhagavad Gita.

The primary condition required is a prepared mind. Auxiliary conditions are ideal place like an Ashram, ideal time like early morning and ideal stage of life like Brahmachari or Sannyasi. But Lord Krishna says even householders can gain moksha. King Janaka proves this.

One should have optimum level of the required four fold qualification. It is not possible to have full level of the required qualification. It is like one having reasonable health. If qualification is not there, one will not come to Vedanta and even if he comes his study will not be fruitful.

SUMMARY OF CLASS 3 (June 12, 2020)

VERSE 8- WITHOUT QUALIFICATION STUDY WILL BE FRUITLESS

For Self enquiry both Guru and Scriptures are complimentary. Without one, the other will not be effective. The primary qualification of a Vedanta student is having the four fold qualifications enumerated in the Upanisads. Then only the teaching will be fruitful. It is not possible to have 100% of the qualifications. But it is important that the student has optimal and reasonable level of qualification. Even the study of Vedanta will improve the level of qualification. One should have The secondary conditions which are not compulsory are ideal place, ideal time and ideal stage of life.

Where the student has the presence of optimal level of qualification, it will lead to firm abidance in Brahman. Where the student has the absence or deficient level of qualification, he will not get abidance in Brahman.

VERSE 9- FOUR FOLD QUALIFICATION OF A VEDANTIC STUDENT

The first and foremost qualification required is Viveka. It means discriminative knowledge of what is eternal and what is ephemeral. The only eternal entity is Atma Or Brahman. All things and beings in the creation are impermanent. The first goal of life is moksha and priority is moksha should be understood.

After that one should develop viraga or dispassion or detachment with respect to everything and everyone. Jiva's past karma done in many lives, gives pleasurable and painful experiences. With respect to those experiences one should develop more and more detachment.

The internal wealth of six mental faculties starting with sama is required for self knowledge. Only then there will be arrival of knowledge, continuation of knowledge and will lead to fructification of moksa.

The most important qualification is mumuksutvam or desire for moksa or liberation. If a person is satisfied with wealth and happiness, we are not interested to market Vedanta to him. Vedanta is for a person who is mature enough to understand the limitations of a materialistic life style. Old age, disease and death will make our possessions useless. Just like how a thirsty person will consume water or a hungry person will consume food, one should have an intense desire for moksa.

The four fold qualifications required are discrimination, dispassion, discipline and desire for moksa.

VERSE 10- VIVEKA OR DISCRIMINATION

Brahman is the only reality which is eternal. Brahman is the transcendental principle not within time and space. Everything which begun will end. Universe is within time and space and is perishable, may be after a long time. The world, relatives, and possessions are all ephemeral. One should have discrimination between what is eternal and what is ephemeral.

VERSE 11- VAIRAGYA OR DISPASSION

All bodies starting from one's body to Brahmaji's body are not permanent. Patarta is an object with a name and form about which I am indifferent. Visaya is an object about which I am having a binding like or dislike.

Pramana is a means for knowing or proving. One has pratyaksa pramana that things come and go and has witnessed death of several people. Sastra pramana tells that in six higher worlds, one will have better body, longer life and better sense pleasures. But all enjoyments will come to an end once the punyam is exhausted. Even the higher worlds are within time and space and are impermanent. Anumana pramana or logic tells that universe originated and will end and is temporary.

One who has dispassion is prepared to lose objects of enjoyment. He is mentally prepared to lose all losable things.

SUMMARY OF CLASS 4 (June 15, 2020)

VERSE 11- VAIRAGYA OR DISPASSION

Liberation is possible only through self knowledge. Self knowledge is through self enquiry. Self enquiry is through Vedantic scriptural enquiry. Scriptural enquiry is only with the help of a competent Guru. One of the required qualifications for the student is dispassion.

Vairagya or jhisa or dispassion means renunciation of all forms of attachment to things and beings which are ephemeral. When one has attachment, external things or beings determine his happiness or unhappiness. One loses his emotional freedom. Allowing external things to determine his happiness is emotional slavery. Sannyasa means internal condition of the mind having dispassion. A person having dispassion will get effortless self knowledge and liberation.

VERSE 12- VAIRAGYA OR DISPASSION & SAMA OR MIND MASTERY

When one has attachment, there is emotional disturbance leading to anxiety, fear and greed. One having a preoccupied mind cannot give quality time for constructive activities of dharma or moksa. Samsara is having raga (attachment), soka (sorrow) and moha (confusion) as explained in Bhagavad Gita. We mistake attachment for love. Love is never associated with worry. Again and again we should see the problem of attachment, sorrow and delusion. It may take years of karma yoga to develop dispassion.

We next come to six fold internal wealth. **Sama** is mastery of mind or managing the mind or directing thoughts of the mind. Mind should have deliberate thoughts and not thoughts overpowered by the world or past memories registered in sub conscious mind. Develop attachment to nitya vastu. Scriptures introduce nitya vastu as God. Family life is designed to prepare mind for spiritual life. Only nitya vastu can give lasting peace, security and happiness. Entire world is anityam.

God is presented in three versions- Ista devata version, visvarupa version and arupa version. First level is choosing a favourite form of God for worship. You can fall in love with God. You will only rise. The next level is seeing the entire universe as the body of God. You can appreciate everything in the world as Isvara. You can see the omnipotence of God.

By seeing the virus, we see how great is the power of God. God has also given the brain to find a solution to the virus. Very soon we will find a solution to the virus. We will have our regular classes soon.

Finally we understand the changeless God or Brahman or atma. The material mind should become a religious mind. The religious mind should become a spiritual mind. Sama is directing the mind to religious thoughts and later to spiritual thoughts. We should study all chapters of the Bhagavad Gita to understand this.

VERSE 13- DAMA OR SENSORY DISCIPLE

The sense organs constantly push the mind to sense objects. Maya the tempting power acts through the five sense organs. We should withdraw the sense organs from their respective sense objects, when there is temptation. We should withdraw

our sense organs like a tortoise. It is not suppression. But with my own will I allow the sense organs to function.

SUMMARY OF CLASS 5 (June 19, 2020)

The four fold qualifications are the foundation for teaching. If the foundation is weak, the teaching will not be effective. The five sense organs of knowledge and the five sense organs of action should be under control.

VERSE 14- UPARAMA OR CALM MIND & TITIKSA OR ENDURANCE

Uparama or uparati means mental calmness or a poised mind. Generally involuntary thoughts happen and the mind is wandering. Making the mind calm is sama. Maintaining the mind calm is uparati. Generally the mind will wander and think about family, professional or corona conditions. The mind should remain focussed during 60 minutes of the class. Only a composed mind is available 100% for deeper subjects like Vedanta.

Titiksa is highlighted in Bhagavad Gita. It is mentioned as titiksa in Chapter 2, santi in Chapter 13 and sama in Chapter 16. Titiksa is endurance or forbearance or tolerance and is important for all, especially for spiritual students.

We have taken this birth to exhaust our prarapta karma. Our punya and papa will fructify and will give pleasurable and painful conditions. Use your freewill to remedy the difficult situations. Some painful situations are choice less and it is not preventable or remediable. Like building immunity we should build endurance. Greater the endurance, lesser is the impact of pain and emotional disturbance. Lesser the endurance, greater is the impact of pain and emotional disturbance. When there is less titiksa, there will be more anger, fear and frustration.

We have to learn walking only by walking, swimming only by swimming and develop endurance only by enduring pain.

To develop titiksa, first we should voluntarily practice tapas or austerities like fasting. Second we should not dwell on our difficulties. When walking to Badrinath we should enjoy the natural scene although we are tired. Third we should not talk about the pain and complain. This lock down has helped us to know our strength to do more work and has improved our self confidence.

Brihadarnyaka Upanisad Chapter 5 says every disease can be used as an opportunity for tapas. Best form of tapas is going through family life and willingly accepting physical and emotional pain. In sannyasa there is more titiksa.

No vaccine has been so far found for corona virus. Go through the inconvenience without complaining. Use the available time for constructive work. I can reduce fear, anger and frustration.

VERSE 15- SRADDHA OR OR PRAMANA BUDDHI IN SASTRA

Primary pramanam is the only means to gain that particular knowledge and which cannot be cross checked with any other means of knowledge. For knowing colour we use our eyes. We cannot cross verify that with any other sense organ.

Vedas are the primary pramanam for self knowledge. It cannot be verified by any other means of knowledge. This awareness born attitude is required for Vedanta study. The approach to the study is with sraddha as primary source of knowledge. Then only the student will get the ultimate benefit of moksha. Benefit of self knowledge is available here and now in this life itself.

SUMMARY OF THE CLASS 6 (June 22, 2020)

VERSE 15- SRADDHA OR PRAMANA BUDDHI IN SASTRA

Having conviction that Sastra is the primary source of self knowledge is Sraddha. Self knowledge cannot be gained through any other source. It cannot be contradicted by any other source.

We do mananam to resolve the seemingly contradictory statements. The fact that Vedanta is not contradictory to sensory perception or logical reasoning is established by 157 sutras in Second Chapter of Brahma Sutra. Sraddha and rationality always go together. We need not sacrifice or surrender our intellect.

Sastra is an independent and reliable source of knowledge like our sense organs. Even when eye shows optical illusion, we still trust our eyes. Sastra's words explained by Guru's words are pramanam. Even when Vedanta seemingly contradicts other sources of knowledge, it is valid.

VERSE 16- SAMADHANAM – FOCUSING THE MIND

Samadhanam is developing focusing capacity. It is explained as Samadhi yoga in Bhagavad Gita.

We do meditation or upasana to develop concentration. First we meditate on the form of Lord Rama or Lord Krishna. This is eka rupa Isvara. Then we meditate on the universe at Isvara. This is viswa rupa Isvara. Finally we mediate on Suddhe Brahman or Nirguna Brahman. This is nididhyasanam.

What is required is keeping the mind in ultimate reality without any disturbance during sravanam, mananam and nididhyasanam. Mind should not be allowed to do whatever it wants. Vedanta sravanam requires 100% exclusive concentration. Multi tasking is not recommended. Listening to Vedanta during walking, jogging and tread mill is not recommended.

The words sama, dama, uparama and samadhanam shall be shown in different shades of meaning in other books like Tattva Bodha.

VERSE 17- MUMUKSUTVAM OR DESIRE FOR MOKSA

Moksa is freedom from bondage. In the vision of Vedanta- body, mind and sense organs are the instruments used by me. I am different from them. I am atma. I am different from the panca kosas. Ignorance of atma leads to self mis conception. Thousands do spiritual shopping and Guru shopping, but do not know what they need.

During dream, I experience a dream body, dream objects and a dream world. The moment I wake up, I understand that the dream world is unreal and cannot exist independently. What appears as real and independently existing but understood as unreal is mithya. Mithya means temporary and not permanent.

We have to extend this to our waking world. We are spiritually not awake to our real nature as atma. World appears to be real when we are spiritually asleep. When we wake up from the spiritual sleep, we understand that the same world is unreal. We have to drop our identification with the body, mind and sense organs and identity with our real self.

SUMMARY OF CLASS 7 (June 26, 2020)

VERSE 17- MUMUKSUTVAM OR DESIRE FOR MOKSA

When we identity with the body, mind and sense complex, they are shackles of bondage. Moksa is cognitive change of dropping the identity with the body, mind and sense complex. Bhagavad Gita elaborately discusses how to get the four fold qualification. Method is karma yoga and upasana yoga as a part of karma yoga.

Panca maha yagna or five fold great spiritual exercises is prescribed in the Vedas. Reference Taittiriya Upanisad Chapter 1, Brihadaranyaka Upanisad Chapter 1 Section 4 and Brihadaranyaka aranyakam Chapter 2. Brihadaranyaka aranyakam Chapter 2 mentions them and defines them directly.

It can be replaced by any service activity. I have been gifted by God the infrastructure of family, society, ecology, five elements and Vedic culture. I should accept my responsibility to preserve and improve the infrastructure for benefit of me, the world and future. I will grow internally and will serve voluntarily.

Panca maha yagna consists of pitru yagna, manusa yagna, bhuta yagna, deva yagna and Brahma yagna. As per my capacity I should do them with humility and reverence. Seva or service becomes yagna when done with humility and devotion.

Upasana yoga is meditating upon God as the giver of fivefold infra structure. Viswarupa upasana is seeing the whole world as a manifestation of God. Then service becomes worship. Upasana helps to develop sama, dama, uparama and samadhanam. Gita first six chapters explain karma yoga, next six chapters explain upasana yoga and last six chapters explain jnana yoga.

An eligible student who has done pancha maha yagna should enter jnana yoga.

VERSE 18- GURUPASADANAM OR APPROCHING A GURU

Even while predominantly living a life of karma yoga, one should get exposure to scriptural teaching. When one becomes more mature, jnana yoga dominates but karma yoga is not totally dropped. We may chant Vishnu Sahasranama daily. Vishnu dhyanam is upasana.

The stages of a spiritual seeker are:

1. Seeker of Liberation- a Mumukshu
2. Desirer of self knowledge with the understanding that self knowledge alone gives moksha- a Jijnyasu
3. Seeker of knowledge under a Guru- Sishrusu- Desire to listen to Vedanta from a Guru.

After service to the Guru, ask for self knowledge. The requirement is consistent, systematic study of Vedantic scriptures for a length of time from a competent spiritual guide. Chandogya Upanisad says Indra served the Guru Prajapati for 32 years, later 32 years, another 32 years and finally 5 years in stages, totally 101 years and received the knowledge in stages.

Chandogya Upanisad 4.9.3 says that the Guru should be enlightened and wise. We should use the Guru only for gaining self knowledge and not to talk about family problems.

VERSE 19- QUALIFICATION OF A GURU

Among various spiritual disciplines bakti or devotion is superior. There are three stages of bakti:

1. Karma yogi- Serving the world as God
2. Upasana yogi- Meditating on God in the form of universe
3. Jnana yogi- Doing self enquiry

Qualification of a Guru is mentioned in Brihadaranyaka Upanisad 4.3.33 as a shotriya. Mundaka Upanisad says that the Guru should be a shotriya and Brahma nista.

Guru is the one who has studied Vedantic scriptures from a Guru. The method of teaching is adyaropa and apavada. Only then the Guru will be able to communicate.

There may be mystic people who have this knowledge due to purva janma punyam. You can worship them and revere them. But they cannot be Guru because they cannot communicate. Knowledge without communication is useless.

A degree of B Ed or M Ed is required for school teachers. The qualification required for a Vedanta Guru is shotriya. His behaviour should be dharmic. A jnani is spontaneously dharmic. A jnani is not disturbed by desires. A jnani can have desires - to serve the world, teach and to study more. But they are not binding desires. Whether the desires are fulfilled or not he is happy. He has no mental restlessness due to unfulfilled desires.

Jnani has knowledge of Brahman, not as an object but as the subject – I. He has a cognitive merger – oneness with Brahman. When we stop adding fuel, only ember remains and there is no flame. Similary when we stop fulfilling desires they subside.

Guru has motiveless compassion to students. He has empathy and sympathy without expectation. He is an ocean of compassion and a helping person. He is ready to help and advice people who come to him with spiritual hunger.

SUMMARY OF CLASS 8 (June 29, 2020)

VERSE 19- QUALIFICATION OF A GURU

Guru's grace is in the form of teaching only. Consistent teaching for a length of time is required. Spiritual seeker approaching a Guru is always highlighted. Teaching is the primary source of self knowledge. Now a days meditation is highlighted. But only teaching should be highlighted as that only gives self knowledge. Sama and dama helps a student to develop listening skills. Uparama helps one have an unpreoccupied mind which is 100% available. Samadhanam helps one in focusing the mind during teaching.

The ideal Guru should have studied from a Guru, have self knowledge and have communication skills. If such a Guru is not available go to a Guru who has studied from a Guru, who can teach although he has not yet assimilated the teaching. Do not go to a mystic Guru who has not studied. Sishya should give Guru dakshina because it is his duty. But the Guru does not expect anything from the Sishya.

VERSE 20- SERVING THE GURU

The sishya approaches a Guru. Teaching shall not start immediately. Guru will ask him to stay and do service to the Guru and the Gurukulam. Guru and sishya can assess each other.

The seeker should respect, revere and worship the Guru. Guru represents the sacred Sastra which has come from God. Guru worship will help develop sraddha and bakti. The student will also develop humility. Intellectual arrogance will go away. The Sishya should do namaskara, have polite and courteous behaviour and do varieties of service to the Guru and Ashram as expected by the Guru. The Guru will be pleased with the character of the Sishya. After some time, the Sishya should approach the Guru and ask about Brahman.

VERSE 21- SISHYA ASKING FOR THE KNOWLEDGE

Upto verse 20, steps for preparation for the knowledge was mentioned. From verse 21 to 104, Vedantic teaching in the form of dialogue between Guru and sishya is given.

The sishya has understood the limitations of the pursuit of dharma, artha and kama. Samasara is fear, anxiety and insecurity on account of old age, disease and death. Spiritual wisdom alone will give moksa. Ramayana, Mahabharata and Bhagavatham now and then mention about spiritual teaching and moksa.

We have three types of problems- one my physical and emotional problems, second problem caused by other beings around me including corona virus and third problem due to natural forces. Time principle is responsible for separation, disease, old age and death.

The Sishya approaches the Guru and tells: "I am scorched by the forest fire of samsara. I am tossed all over the world by the wind of my bad karma. I am always feeling insecure and frightened. I have surrendered at your feet. Save me from death. I do not know any other saviour, who can save me through consistent and systematic teaching."

VERSE 22- CHARACTERISTIC OF A GURU

India is the most sacred land because many Acharyas are available for teaching. Great Acharyas live in this holy land and this knowledge is available free of cost. The Gurus are embodiment of peace and joy. Once the knowledge is gained, rest of the life is lived with freedom. Like spring season, their mere presence gives peace

and joy and of course through teaching. They have crossed over the ocean of samsara. All human struggle is to become somebody else. Self inadequacy is samsara. They pull out all other drowning people without cause, expectation or reason.

SUMMARY OF CLASS 9 (July 3, 2020)

VERSE 22- CHARACTERISTIC OF A GURU

The student approaches the Guru and expresses his desire to escape samsara. He has understood that self knowledge is the solution and Guru alone can help him. He surrenders to the Guru. He expresses his appreciation of the spiritual teachers who have themselves crossed over samsara and help others cross over samsara. The Gurus give cheer and joy by their presence and teaching.

VERSE 23- GURU'S ASSURANCE

The Guru accepts the student and takes charge of his spiritual sadana. He says "Oh intelligent and informed student! Do not be scared of samsara anymore. There is no danger for you. There is a method to cross over the ocean of samsara. I will teach you that solution. It is the same spiritual path used by many Acharyas to cross over samsara. Listen to me carefully."

I should do hard work to communicate. You should also do hard work to understand.

VERSE 24- DISCRIMINATION BETWEEN SELF AND NON-SELF

This verse is the foundation for the whole teaching. The entire universe has two parts- atma and anatma. Atma means the self, the subject, expressed by the word I and is the experiencer of the universe with all things and beings. Anatma means the objects of experience which is other than me or the self. Vedanta asserts that the body, mind and sense complex is anatma and not atma.

Few centuries before everyone thought that the earth was flat and sun was going around the earth. After many centuries now we know that the earth is round and it goes around the sun. For understanding this gross thing, it has taken so much time. So you can imagine how difficult it is to understand the subtle atma.

Vedanta asserts that I am Paramatma, the real atma or self. Parmatma is conscious principle excluding body, mind and sense complex.

There is a conventional belief that I am Jivatma with a body, mind and sense complex.

Wrong identification with the body, leads to problem of mortality, disease and emotional issues like fear. This self ignorance and self mis conception is the cause for all forms of human struggle. This is adyasa. Sri Sankara has written a commentary on Brahma Sutra beginning with adyasa bhasya.

Jivatma is a wrong version to be dismantled. Consistent and systematic study is required to gain self knowledge and self understanding. Self knowledge is compared to fire. Self knowledge is luminous like fire removing darkness. It burns samsara, all our karmas and all products of self ignorance and self mis conception.

I am not Jivatma. I am really Paramatma.

VERSE 25- STUDENT'S QUESTIONS

After listening to the Guru's words the student asks the following seven questions:

1. What is bondage?
2. How did this bondage happen?
3. How did this bondage persist with me for such a long time?
4. How can I remove this bondage?
5. What is the meaning of anatma or non self?
6. What is self or Paramatma?
7. How can I segregate atma and anatma?

The rest of Vivekacudamani is answer to these questions.

SUMMARY OF CLASS 10 (July 6, 2020)

VERSE 25- STUDENT'S QUESTIONS

The student asks the following seven questions:

1. What is bondage?
2. How did this bondage happen?
3. How did this bondage persist with me for such a long time?
4. How can I remove this bondage?
5. What is the meaning of anatma or non self?
6. What is self or Paramatma?
7. How can I differentiate between atma and anatma?

VERSE 26- DIFFERENTIATION BETWEEN ATMA AND ANATMA

Guru started answering question No.7. Now I am answering how to differentiate between atma and anatama. Your best effort is required with 100% attention. May you register the message very well in the mind.

VERSE 27- MEANING OF ANATAMA OR NON SELF

Guru started explaining what is anatma or non self by answering question No.5. We all agree that the external world is anatma. We claim that the body mind sense complex as I. Sastra points out that the body mind sense complex is not I.

From verse 34, it will explain what is atma. But to understand the background I will briefly explain the same.

International dictionary of psychology says "Consciousness is a fascinating but elusive phenomenon. It is impossible to speak what it is. What it does is impossible to speak. No book worth reading about this is available." After decades and centuries of research, science has not been able to find what consciousness is. It is not available for human instruments of knowledge. Vedas reveal those things.

Vedanta reveals about the five features of consciousness:

1. Consciousness is not a part, product or property of the body
2. Consciousness is an independent entity or principle which pervades and enlivens the body
3. Consciousness is not limited by the boundaries of the body
4. Consciousness continues to exist or survive even after the death of the body
5. The surviving consciousness is not accessible because of the absence of the body medium

Consciousness is an abstract principle difficult to understand. We should make the mind subtle by a life of karma yoga and upasana to understand this. Chandogya Upanisad tells about meditation on akasa or space principle. Such meditation will make the mind subtle.

We are spiritual beings with temporarily a human body. Suresvaracharya says atma uses the body as a coat.

Based on fineness, we have three fold classifications of the body- gross body, subtle body and subtlest body (causal body). Based on kosas, we can have five fold classifications.

Vedic cosmology explains about creation. From a seed, tree comes. Conscious principle (Brahman) was there. Material or energy was there in seed form in Maya.

From this Maya seed, the universe tree manifested. The universe evolved in two stages.

First from Maya, the five subtle elements evolved - space, air, fire, water and earth. After grossification, the five subtle elements evolved as five gross elements. From the subtle elements, mind evolved. From the gross elements, body evolved.

The five elements are the general cause of the body. Purva karma is the special cause of the body. Purva karma was based on action done using free will in the previous births. A set of karmas start operating in this birth. Body serves as a temporary residence for Jivatma. Jivatma while residing in the body experiences pleasure and pain according to purva karma.

SUMMARY OF CLASS 11 (July 10, 2020)

VERSE 27- MEANING OF ANATAMA OR NON SELF

Anatma consists of three layers- Gross body, Subtle body and Causal body. The common cause for gross body is five gross elements. The special cause for gross body is prarabda karma. Gross body is the house where jivatma dwells to interact with the outer world. Birth of gross body is jivatma acquiring a physical body to experience pleasure and pain.

Every living being has three states of experience- Waking, dream and deep sleep. Jivatma during waking state experience the physical world through the physical body. During dream, thoughts arise in the mind due to vasana prapanja.

VERSE 28- CONSTITUENTS OF SUBTLE BODY

Every serious student should start Vedanta study with Tattva Bodha. Subtle body can be classified into eight groups. Jivatma is sitting in the fortress of eight groups. They are five organs of action, five sense organs, five pranas, five subtle elements, the mind, avidya, kama and karma.

The physical part of sense organ is golakam. The power behind the sense organ is called indriyam. The first group consists of power of speech, hands, legs, excretion and reproduction.

The second group consists of power to hear, see, smell, taste and touch.

The third group consists of five pranas – prana (respiration), apana (excretion), vyana (circulation), udana (taking out suksma sarira at the time of death) and samana (digestion).

The fourth group consists of five subtle elements (space, air, fire, water and earth) available in the microcosm.

The fifth group consists of buddhi (intellect), manas (doubt, emotion), citta (memory) and ahankara (doer, enjoyer).

The sixth group is avidya. I claim I am a jivatma due to self misconception.

The seventh group is kama. The bundle of desires make me pedal the samsara chakram.

The seventh group is karma. Action and result of action (punyam and papam).

The causal body will go at the time of knowledge.

VERSE 28- LINGA SARIRA OR SUBTLE BODY

For science, mind is the visible brain. Psychology is pseudo science. Science accepts neurology and brain chemistry. Sastra is the only pramanam to know the ultimate truth. What it reveals sense organs and science cannot reveal.

Atma lends consciousness to Causal body. Causal body lends consciousness to subtle body. Subtle body lends consciousness to gross body.

SUMMARY OF CLASS 12 (July 13, 2020)

VERSE 29- SUBTLE BODY IS UPADHI FOR ATMA

Atma lends consciousness to causal body. Causal body lends consciousness to subtle body. Subtle body lends consciousness to gross body. Lingam is that which helps us in knowing a thing. As subtle body helps us to know atma, it is called linga sariram.

Our karma and vasanas are stored in the subtle body. Subtle body makes one a doer and experiencer.

Upadhi distorts and makes one thing appear as another. Coloured object near the colourless crystal, makes the crystal appear as coloured. Suresvaracharya gives the example of a straight rod appearing as bend when inside water due to the upadhi of water. All the three bodies are upadi for atma. Paramatma appears as Jivatma in the presence of the three bodies.

VERSE 30- SUBTLE BODY IS AN INSTRUMENT

When we wake up, we put on the tool kit of subtle body. Free will becomes operational. We do spiritual and worldly transactions only with subtle body.

For a carpenter chisel and hammer are instruments. Similarly for atma, subtle body is an instrument.

Atma should be understood as asanga by itself. Atma appears as subtle body like the crystal appearing coloured.

VERSE 31- CAUSAL BODY

Causal body is the inner most, finest and subtlest layer of the body. Hence it is difficult to understand.

The entire cosmos was in unmanifest form called avyaktam. From the avyaktam alone the subtle universe, gross universe, subtle body and gross body manifested.

Seed version of subtle body and gross body is causal body. Seed version of subtle universe and gross universe is causal universe. Both causal body and causal universe are included in avyaktam. Seed version of bodies is called avidya. Seed version of universe is maya.

In Chandogya Upanisad, it is mentioned that when we cut a seed of a banyan tree, minute seed is there. If that minute seed is cut we do not see anything. But the big tree with trunks and leaves are available in that seed form. Similarly the entire universe is available in a potential form before manifestation.

SUMMARY OF CLASS 13 (July 17, 2020)

VERSE 29- SUBTLE BODY

As I did not explain the last line of Verse 29 in the last class, I am explaining now. The special experience of the subtle body is dream state. With regard to subtle body there is a distinct state- dream state. Experience in this life and prior lives registered as impressions get activated as thoughts in dream state. Subtle body alone functions in dream state.

VERSE 31- CAUSAL BODY

Body is mistaken as atma or the Self. Body is divided into three- gross body, subtle body and causal body. Gross body which is physically visible was explained in verse 27. Subtle body was explained in verses 28, 29 and 30. Causal body is now explained in verse 31.

Before manifestation of the universe, it existed in seed or potential form called avyaktam. From nothingness universe cannot originate. Avyaktam is unmanifest, undifferentiated causal universe plus causal body. Generally causal universe is mentioned as maya and causal body is mentioned as avidya. Avyaktam (maya + avidya) is the power of God. The law of karma is actualised by God. God here is not the personified God but formless God. God is formless, eternal, all pervasive consciousness. You should recall the five features of consciousness which I have explained in an earlier class. All other versions of God are stepping stone for devotees to understand the ultimate God. Emotional bakti is gone. Intellectual bakti now.

Consciousness uses avyakta to manifest universe. God had two powers- viksepa and avarana. By the power of viksepa, out of avyakta the universe is manifest or projected. By the power of avarana, concealing or covering power, self ignorance is caused.

By viksepa sakti (projecting power), out of avyakata the unreal mitya creation of body, mind, sense complex is projected. Avarana sakti (covering power) conceals the fact regarding atma. The fact that the universe is unreal is concealed. Viksepa projects. Avarana conceals. All philosophies do not accept the universe as maya.

Let us analyse our dream experience. Viksepa projects an unreal dream world. Avarana creates a spell. It conceals the fact that dream world is unreal. For a dreamer, the dream is not a dream, during dream.

In the presence of consciousness, prakrti manifests. Prakrti projects an unreal universe. Avarana makes us believe the tangible, visible universe as real.

Maya is the power of projection of total macrocosm. Viksepa is the creative power. Avidya projects the boy mind complex as self. Avarana sakti covers the real self. The Guru removes the maya cover on atma. The Student discovers atma. I am consciousness is the only reality.

Maya is the fundamental matter including energy in a potential form. Avyaktam has three gunas- sattva, rajas and tamas. They are the three stranded ingredients of maya. Sattva is knowing faculty. Rajas is doing faculty. Tamas is resting faculty.

Avyakta or unmanifest is the cause of universe. Universe is the effect of avyakta. Hence avyakta is para or superior.

Before manifest condition is sleep. A long sleep is pralaya. Blankness is unmanifest. That is the state of singularity. Mere intellect is not adequate to know what was there before creation. One who uses both Sastra and logic is called Sudhi. Consciousness plus unmanifest universe is Isvara.

SUMMARY OF CLASS 14 (July 20, 2020)

VERSE 31- CAUSAL BODY

What is anatma? The entire world including our body. In Bhagavad Gita Chapter 13, it is mentioned as Kshetram. The body has three layers- gross body, subtle body and causal body.

The universe existed in undifferentiated potential seed form called avyakta before creation. It is called Maya when it is seed of the universe. It is called avidya when it is seed of the body. Consciousness or God created the universe out of the power called maya. We cannot see maya. We can only infer maya from the effect it has created. An intelligent seeker uses logic, complimented by Sastra pramana to understand this principle.

VERSE 32- MAYA CANNOT BE CATEGORISED

Maya is the greatest wonder. Maya is not intelligently, logically definable or classifiable. Intellect will be over whelmed. In this verse, it is explained that differentiation of 9 types is not possible. Maya is inexplicable. But maya is understandable, inferable and experience able.

Even the effect of maya- gross body and subtle body cannot be clearly defined. Is light a wave or a particle is not classifiable. After a certain level, we cannot even say a thing is a living being or inert, organic or inorganic, sentient or insentient. Every thing is anirvacaniyam.

Bhagavan or Consciousness is real. But his power maya is not real. Maya and its products do not come under existent category or non-existent category or combination of existent and non-existent category. A combination is not possible, as existent and non-existent are having opposite attributes. In verse 17 it is mentioned as ajnana kalpitan. In verse 10 it is mentioned as mithya.

During dream, dream world is existent. It is objectifiable and independently existing. It is experiencable, transactable and useful. On waking up, the dream world

becomes non existent. Hence we cannot classify them as existent or non existent or combination of both. Same is true of maya also. On spiritual awakening, maya will be negated by a Jnani like a dream. Atma Bodha says at the time of ignorance it appears as real.

Dream world cannot exist different from the dreamer. On waking up the dream world disappears. But the dreamer does not disappear. Dreamer and the dream world are neither different nor not different. My shadow is not different or identical with me. Similarly the world is seemingly different from me.

Maya is not different from Brahman or not non-different from Brahman or combination of both of these.

Tarka sastra says a thing should be savayavam or niravayavam. Savayavam means an assembled entity , got by putting together parts like a car. Niravayavam means that which is not a product and always existing. According to tarka sastra space and paramanoo are not assembled in time and are not a product.

If maya has parts, it is a product born at a particular time. But maya is anadhi. Maya undergoes modification. After evolution we know that it has the the gunas- rajas, tamas and sattva. Part and partless are opposite attributes and a thing cannot be composite and non-composite at the same time.

Maya is experiencable, transactable and useful. Questions about maya will be there eternally. Pacadasi says maya is a question mark.

There is one reality, awaring consciousness which is not available as an object of study.

On the auspicious occasion of chaturmasya period, I would like to extend all my special blessings to all of you for your worldly and spiritual well being. May God bless you all.

SUMMARY OF CLASS 15 (July 24, 2020)

VERSE 32- MAYA CANNOT BE CATEGORISED

Avyaktam is not available for categorisation as existing or not existing. It is seemingly existing like a dream. It is not possible to classify, categorise or define. At the seed level differentiation of microcosm causal body and macrocosm causal universe is not possible.

VERSE 33- SLEEP IS DISTINCT STATE OF CAUSAL BODY

Avyaktam is endowed with three gunas of knowing, doing and resting. The seed unmanifest version of every being before creation is called causal body. How to experience causal body? The specific state in which causal body is dominant is sleep state. During sleep, body and mind resolve to a non-functional state. At that time five sense organs of knowledge, five organs of action, four aspects of the mind are resolved. During sleep we can experience causal body revealed by consciousness and not by the sense organs. We experience blankness which is called Sakshi Pratyayam of consciousness. All the three layers of body are anatma and material in nature. Because of atma, anatma appears as sentient.

VERSE 34- PARAMATMA – LIMITLESS SELF

Atma inclusive of the limitation of body is termed Jivatma. Atma exclusive of the limitation of body is termed Paramatma. Paramatma is the central theme of all Upanisads, Bhagavad Gita, Brahma Sutra, Vivekacudamani and other Vedantic texts.

The Guru assures the Sishya that he will clearly explain the nature of self. He will be freed from shackles of three bodies. I convert life into role playing. When you know the whole, you will enjoy playing the role. By maya, I appear as the universe like the appearance of dream world in a dream.

VERSE 35- PARAMATMA DISTINCT FROM FIVE KOSAS

The fourth important factor which is witness of the three states of experience-waking, dream and deep sleep is consciousness.

The five features of consciousness are:

1. Consciousness is not a part, product or property of the body
2. Consciousness is an independent entity or principle which pervades and enlivens the body
3. Consciousness is not limited by the boundaries of the body
4. Consciousness continues to exist or survive even after the death of the body
5. The surviving consciousness is not accessible because of the absence of the body medium

When I ask what do you see in my hand, you will tell everything except the light principle because of which you are able to see my hand. Similarly we miss turiyam when we see the body and mind. The primary meaning of I is consciousness. I

should identify with this consciousness and claim that I am atma. Consciousness as core self is explained in mantra 7 of Mandukya Upanisad.

Every individual is a team of changing, inert anatma and changeless, sentient atma. Because of this team work only one becomes a doer, experience and knower. Atma as knower is Sakshi. Anatma as knower is Pramata.

Atma is different from the other member of the team which has three layers of body and 5 kosas. Dirt in hand does not affect the light. Similarly whatever happens to the body and mind does not affect me.

SUMMARY OF CLASS 16 (July 27, 2020)

VERSE 35- PARAMATMA DISTINCT FROM FIVE KOSAS

Atma is of the nature of consciousness. The five features of consciousness is to be remembered. Atma is the witness of three states of experience. Atma is different from the five kosas. In other words atma is different from the three bodies, but is in and through the three bodies.

VERSE 36- ATMA IS THE KNOWER

All functions are done by a mixture of atma and anatma. Brahma Sutra adyasa bhasyam starts with this. Knowing function belongs to this mixture. Atma contributes conscious principle by its mere presence as a passive contributor. It is called Sakshi. Knowledge presupposes consciousness. Anatma contributes by entertaining the thought and is an active contributor. It is like electricity and bulb mixture illuminating the room. Knower hood is shared by atma and anatma.

One consciousness illumines everything. It is present in all the three states. When we experience blankness, it is nothing else other than consciousness. It illumines external and internal conditions. Non changing consciousness is aware of the changing world.

By my mere presence, I give life to the body. Through the body, I experience the universe. I use anatma to say I am atma.

VERSE 37- ATMA LENDS CONSCIOUSNESS

I as conscious principle experience and know everything in the internal world, and through the internal world the external world. Nobody can see or objectify consciousness. Atma is available as the subject I. Hence it cannot be objectified. Even God cannot see atma. But God is the seer atma. Atma is never seen or heard. But it is the seer and hearer.

Camera takes picture. But camera does not appear in the picture. Every picture is a proof for the presence of camera. Similarly the entire objectified world is proof for the existence of the Self.

Atma makes inert anatma sentient by lending consciousness. Atma never becomes conscious because Atma's nature itself is consciousness.

VERSE 38- ATMA EVIDENT AS SELF

This is an important sloka. By remembering this sloka, you can recollect all aspects of Vedanta.

What I objectify come and go. But I am always there. Always evident as I am, as self awareness. I the atma is of the nature of five featured consciousness. I am beyond karanam and karyam. The causal universe and causal body are the karanam. The subtle universe, subtle body, gross universe and gross body are the karyam. I am the consciousness beyond cause and effect.

If I understand this, my expectation of moksha as a future event will greatly recede.

SUMMARY OF CLASS 17 (July 31, 2020)

VERSE 38- ATMA EVIDENT AS SELF

This verse gives a brilliant description of atma. Atma's nature is pure consciousness. You may remember the five features of consciousness.

Prakriti is the causal universe and causal body. Vikriti is the subtle universe, subtle body, gross universe and gross body. I the consciousness illumine the entire universe through infinite bodies. In the presence of anatma, I am called Sakshi. Claiming I am Brahman is alone called Brahman knowledge. Claiming I am Brahman is alone called Brahman experience.

VERSE 39- MEANING OF HUMAN BONDAGE

Bondage is an intellectual problem of false claim of the body as I. I use the body. But I am not the body. I use the mind. But I am not the mind. Using the body and mind is not a problem. But claiming that I am the body or I am the mind is the problem.

Only when I am in the body I can claim 'Aham Brahmasmi'. Aham Brahmasmi can be claimed only during Jivan Mukti. After Videha Mukti it is not possible to claim so. Once I conclude that I am the body, samsara begins. Prarabda karma of me, then my spouse, children, grand children affect me. I experience life of misery, uncertainty and insecurity.

Dreamer during dream will claim that his body is real. Similarly when we experience spiritual sleep, we claim that this body is real. The blunders are- Body which is mitya is taken as satyam and claiming that I am the body.

A silk worm builds a cocoon to protect it. But gets destroyed because of the cocoon. Similarly due to ignorance, I try to nourish, anoint and protect the body. Identifying with the body as I, is samsara.

SUMMARY OF CLASS 18 (August 3, 2020)

VERSE 38- ATMA EVIDENT AS SELF

Everyone is a mixture of atma and anatma. When I claim anatma as I, I will suffer. When I claim atma as I, I will be free.

VERSE 39- MEANING OF HUMAN BONDAGE

Bondage is a wrong conclusion about myself, when I claim anatma as myself. Identified with the body I struggle. Whole life becomes a struggle in the wrong direction.

VERSE 40- HOW BONDAGE CAME INTO EXISTENCE?

Bhagavan keeps maya under his control. Avarana sakti will not affect Bhagavan. With viksepa sakti he creates the universe. But for a Jiva, avarana sakti covers his real nature which is atma. Viksepa sakti becomes the cause for bondage. Tamo guna is active during sleep. Projection power is not there during sleep. Hence we do not create mistakes during sleep.

Atma's nature is undifferentiated, eternal and non dual consciousness. But avarana sakti 'as though' covers the atma. Like Ragu 'as though' eclipse the Sun during solar eclipse.

VERSE 41- VIKSEPA SAKTI AFFLICTS

Rajo guna creates viksepa sakti. It makes one restless and the life becomes a continuous struggle. Atma is pure shining consciousness, which reveals everything. Due to viksepa sakti, anatma body is taken as atma. I experience self inadequacy. Samsara is in the form of emotional problems. There is undefinable discomfort. Intellectual problem is converted into emotional problem.

VERSE 42- BONDAGE DUE TO AVARANA AND VIKSEPA

One is deluded by the two powers- avarana and viksepa. Mistakes body as myself. Infinite is converted to finite. Ananda is converted into duka.

The whole problem is intellectual. We call it spiritual. It is due to ignorance and misconception. Continuous scriptural study is the only solution. But unfortunately anti Vedic approach is prevalent in Hinduism today.

One goes to world shop and ask for purnatvam. It miserably fails. The result is helplessness, anger, frustration and depression. Desires keep human being within samsara. Only Sruti can give purnatvam.

SUMMARY OF CLASS 19 (August 7, 2020)

VERSE 42- BONDAGE DUE TO AVARANA AND VIKSEPA

There are four layers of bondage:

1. Self ignorance
2. Self misconception
3. Emotional turmoil- Desire, Anger, Greed & Confusion
4. Cycle of birth and death- Samsara

Avarana and Viksepa are powers of avidya in the causal body.

VERSE 43- HOW SAMSARA SUSTAIN

Creation is cyclic. Samsara has survived in several sristis. The tree produces seed. From that seed another tree is produced. Tree manages to sustain. Similarly the Jiva due to self ignorance does materialistic activity. As per karma another body is produced. Samsara manages to sustain.

The ten factors are equated:

1	Seed	Self ignorance
2	Sprout	Identification with the body
3	Tender leaves	Wanting mind with desires from prior and current birth
4	Watering the tree	Materialistic activity
5	Main trunk	Well built body
6	Branches	Prana
7	Peripheral branches	5 organs of knowledge & 5 organs of action
8	Flowers	Sense objects
9	Fruits	Pleasure and pain caused by physical body, other living beings & natural forces
10	Experiencing bird	Jiva

In Mundaka Upanisad also this is discussed.

VERSE 44- HOW TO GET LIBERATION

This is an extremely important verse. Vedas guide us in the spiritual journey ending in moksha.

First is karma yoga stage. Panca maha yagnas are performed. Upasana (meditation) is done for gaining sharpness of the mind and expanding the mind. Devotion starts with asking for materialistic wealth. Later the devotee improves by asking "You give me this. But whatever you give, I accept". After that he becomes a nishkama baktha and asks for the four fold qualification. He becomes prepared for jnana yoga. He gets desire to attend Vedanta class.

Karma yoga can neutralise emotional layers of samsara. One can understand that he has advanced in karma yoga, when he has a general peace of mind and has less fear, anxiety and worry. Karma yoga can give equanimity or santi. Isvara arpana bavana and prasada bavana gives samatvam or equanimity.

If we apply karma yoga, 80% of our problems are solved. There are two benefits of karma yoga. One it prepares us for jnana yoga. Second due to bhakti it takes away our fear. If fear continues, it means our bhakti is only ritualistic bhakti. For mental peace jnana yoga is not required. Karma yoga is sufficient.

SUMMARY OF CLASS 20 (August 10, 2020)

VERSE 44- HOW TO GET LIBERATION

Moksha is the primary goal of life. Veda is the guide book. First stage is karma yoga, upasana and life of values. One should do his svadharma. The traditional approach is to follow varna asrama dharma. In today's context we can do panca maha yagna. Initially pray for material growth. Later pray for spiritual growth.

Second stage is jnana yoga. First desire for moksha. Then desire for spiritual knowledge. Then desire for systematic study of scriptures from a Guru. Reduce worldly transactions so that you have quality time available for Vedanta study. Then you should do Sravana, manana and nididhyasanam. You should shift your identity to consciousness.

Jivatma- Anatma= Paramatma.

You should claim yourself as Paramatma.

VERSE 45- PROCESS OF SELF ENQUIRY

Atma vichara is the final lap of the spiritual journey. Jivatma is consciousness mixed with three bodies- gross, subtle and causal. You have to carefully remove the stalk

from the munja grass. With the help of Guru and Sastram you should intellectually remove the panca kosas and arrive at the five featured consciousness.

I am, atma with the costume of anatma. Waking world is of a higher order of reality when compared to the dream world. I am the paramartika or the highest order of reality. I am not affected by the lower order of reality. Anatma is name and form which borrows existence from me. Anatma is mitya. I should resolve the entire anatma into atma. Jnani remembers that I use the body, but I am atma even during transactions.

VERSE 46- ANNAMAYA KOSA

Panca kosa is anatma. Sthula sariram is annamaya kosa. It comes into existence because of food. Seed of the male body and egg of the female body comes into existence because of food. Seed and egg becomes the baby. Annam is the sristi and sthiti karanam of the body.

SUMMARY OF CLASS 21 (August 14, 2020)

VERSE 46- ANNAMAYA KOSA

Self enquiry is done in the form of panca kosa viveka. Panca kosa (five coverings) is the reclassified version of three sarirams (bodies). From Annamaya kosa we travel to pranamaya kosa. Then to manomaya kosa and anandamaya kosa. Taittiriya Upanisad explains this travel from outer kosa to inner kosa. It is figuratively considered interior. Grosser to subtler. Pranamaya represents kriya sakti or power of action. Manomaya represents icha sakti or power of desire. Vijnanamaya represents jnana sakti or power of knowledge. First we have knowledge of an object. Then we have a desire for the object. Then we take action to acquire the object. Thus we move from subtler to grosser. This is called saka chandra nyaya or aruntati darsana nyaya.

Because of food, body is formed. Because of food, body is sustained. Without food body dies. After death physical body merges into earth and becomes food for the next generation.

Body is a composite entity and an assemblage of so many ingredients. The body consists of outer skin, inner skin, flesh, blood, bone and waste matter. This dirty body cannot be atma. Atma is ever pure. Body is never pure. Old age, disease and death are natural to the body. Allow the body to go through the natural stages. Accept the modifications of the body. But claim your real nature, which is immortal atma.

VERSE 47- PHYSICAL BODY

We wear the costume of body. Mother gives birth only for this janma. After death I will not operate through this body. Body is always changing. It's nature is

unpredictable. It has parts. It is inert. It is a product. Body is an object of experience like the pot and table. In dream I have another body.

Pot is experienced as a remote object. Body is experienced as an intimate object. Mind is an instrument. Mind is an instrumental object. The body and mind are not me. We do drg drsya viveka. Brihadaranyaka Upanisads says we have to understand neti, neti..I am not this, I am not this.

As per prarabda karma, body goes through the experience of worry, sorrow and disease. The body is an object and it cannot be me. Body undergoes six fold change. It comes into being, is born, grows, changes, deteriorates and dies. I am the changeless knower of the changing body. Annamaya kosa is a costume and is anatma.

VERSE 48- PRANAMAYA KOSA

At the time of death, we drop annamaya kosa. But we keep pranamaya kosa. Pranamaya kosa consists of 10 constituents. It has five pranas (physiological functions) and five sense organs of action (hands, legs, mouth, organ of excretion and organ of reproduction). Pranmaya kosa lends existence of annamaya kosa. If prana leaves, annamaya becomes inert. If prana is there, annamaya is alive. Annamaya has chidabasa (borrowed consciousness) like moonlight having borrowed light from the sun.

Pranamaya will take the shape of annamaya. Initially pranmaya is active. As I become older, the capacity reduces. Capacity to digest, capacity to walk becomes weaker.

VERSE 49- PRANAMAYA KOSA

In pranamaya rajo guna is predominant. Pranamaya changes, is a product of vayu and is matter principle. But I am consciousness different from pranamaya kosa.

SUMMARY OF CLASS 22 (August 17, 2020)

VERSE 49- PRANAMAYA KOSA

All the three bodies (or five kosas or five layers) are anatma. They are temporary medium for atma. I am the consciousness behind the three bodies (or five kosas or five layers).

The external world is anatma. All the five layers have features common to the world. Hence the five layers are anatma like the external world. In pranamaya, Rajo guna is predominant. Rajo guna and kriya sakti (power of action) go together.

Vayu is a product of five elements. While we breath in vayu enters the body. While we breath out vayu goes out. Prana is subject to movement. Atma is free of movement. Hence vayu cannot be atma and it is anantma.

Although pranamaya is active during sleep, it cannot sense the surroundings. Pranamaya cannot know if a thing is favourable or unfavourable. Pranamaya is insentient. Atma is consciousness. Hence pranamaya kosa cannot be atma and it is anatma.

VERSE 50- MANOMAYA KOSA

Manomaya kosa consist of five organs of knowledge and the mind. It labels objects as I and mine. It calls body, mind and sense objects as I. It calls house, spouse, children and grand children as mine.

Mind is endowed with the capacity to identify name, form and function. According to Mandukya Upanisad, atma is beyond name, form and function. Manomaya kosa is powerful and fills up pranamaya kosa. Manomaya is container and pranamaya is contained. Manomaya carries chidabasa to pranamaya. Manomaya is sentient and mistaken as atma.

VERSE 51- MANOMAYA KOSA

Neti neti (not this, not this) prakriya is employed. Manomaya is not me. With the force of prarabda, mind is difficult to handle. Objectivity is required. Sravanam is for learning. Nididhyasanam is for internalising our learning.

Mind is subject to birth and death. It will survive this body. It will survive through the current sristi for millions of years. At creation it comes. During pralayam it goes. Atma has no beginning and end.

Mind is subject to change or modification. Atma is changeless. Manifestation of light on the hand is not a modification of light. Similarly manifestation of atma is not a modification of atma.

Mind is predominantly not satisfied. In transactional analysis they say- I am OK. You are OK. Everything is OK. This is moksa.

Mind is of the nature of sorrow. When Atma sukam is reflected in the mind, mind appears to be happy. It is like moonlight, which is really reflected sunlight.

Anatma mind is anurta, jada, dukam. It is opposite of atma which is sat, chit, ananda.

Manomaya is an intimate object of experience. I clearly know my mental condition. I am the knowing consciousness. Atma anubhava means atma aparoksa jnanam. It is claiming that I am the atma without experiencing it as an object.

Atma is never an object. Mind is ever experienced. Kosa should be a code word to objectify the problem and claim saksi bava. I should be able to calm down.

VERSE 52- VIJNANAMAYA KOSA IS THE INTELLECT

With the will power, I entertain thoughts. The karta is buddhi with five sense organs, is the vijnanamaya kosa. Aham vrti and idam vrti is karta atma. It is the leader of the group. Vijnanamaya kosa is the knower, doer and enjoyer. Subject I is samsara karanam, cause of all problems.

SUMMARY OF CLASS 23 (August 21, 2020)

VERSE 52- VIJNANAMAYA KOSA IS THE INTELLECT

We are seeing the topic of panca kosa viveka or atma anatma viveka. We travel interior or inwards. Each maya reduced to anatma. Here mano maya is reduced to anatma and vijnanamaya is considered atma. Vijnanamaya is the intellect which has the capacity to decide what things to do. It has I thought and object thought. Vijnanamaya is of the nature of karta, bokta, pramata, ahankara and jiva. Anatma is considered as atma. Vijnanamaya is the cause for samsara for an individual.

VERSE 53- VIJNANAMAYA KOSA HAS REFLECTED CONSCIOUSNESS

Vijnanamaya is a product of prakrti. Prakrti is also called maya, avyaktam, sakti and avidya. Every thing including vijnanamaya has emerged from prakrti. Intellect is predominantly satvic but also has tamas and rajas. Vijnanamaya borrows consciousness from atma through karana sariram. Wherever vijnanamaya goes borrowed consciousness also goes with that. Moon light illumines the world with borrowed sun light. Similarly vijnanamaya becomes knower with borrowed cit.

Pramata is intellect plus borrowed consciousness. Wall and desk remain insentient because it cannot borrow consciousness. But they have original consciousness. Sentient beings have original consciousness and reflected consciousness.

Using manomaya as an instrument, by entertaining thought, Vijnanamaya knows many things in the world. It becomes a knower. Using five karma indriyas it becomes a doer. I extends to manomaya, pranamaya and annamaya and identifies with them intensely and passionately.

In sleep, ahankara is dormant and we are one with atma.

VERSE 54- VIJNANAMAYA KOSA PERFORMS RIGHT AND WRONG ACTIONS

I thought and I vasana, identification and habit of identification become my second nature. Vasana to be weakened by nididhyasanam. Nidid means vedantic meditation or weaken. Jnani distances through saksi bava. Whether the problem is solved, reduced or not solved, Jnani remains the same.

Ahankara is anadi. Self ignorance is beginning less. During sleep and pralaya it goes to dormant condition. A roasted seed cannot germinate. Similarly a Jnani's ahankara is non binding and will continue upto videha mukti.

Jiva carries out varieties of transactions with the world identified with vijnanamaya kosa. Ahankara and atma are mixed together. To get purnatvam I become a knower, doer and enjoyer. Some desires are acquired in this janma. Some come from purna janma. I perform varieties of karma. Karta pedals the cycle of samsara. I perform right action and wrong action. I perform dharmic action and adharmic action. Avidya leads to kama. Kama leads to karma. Some karmas are exhausted in this birth and some later.

VERSE 55- VIJNANAMAYA KOSA IS EXPERIENCER OF KARMA

When ahankara is karta, atma is passive karta. Atma is nirvikara karta. Ahankara is savikara karta. In maya, law of karma is inbuilt. Religious karma performed will yield religious palam. Laukika karma performed will yield laukika palam. Punyam will give favourable experience in this janma or later. Punyam is invisible. According to punyam, jiva travels to varieties of extra ordinary species. Manu smriti says if I eat animal in this birth, in later birth that animal will eat me. One who performs punya karma goes to higher lokas or superior body or superior environment. One who performs papa karma goes to lower fields of experience. Going from one body to another is samsara.

SUMMARY OF CLASS 24 (August 24, 2020)

VERSE 55- VIJNANAMAYA KOSA IS EXPERIENCER OF KARMA

Panca kosa viveka topic is going on. Vijnanamaya kosa is the ahankara, jiva, karta who has free will and decides the course of life.

As a karta he performs scriptural activities and worldly activities according to his likes and dislikes, following sometimes dharma and sometimes adharma. It results in punyam and papam. It leads to pleasure and pain. The results may fructify in this birth or a later birth. According to karma pala, comes down or goes up to higher lokas.

Carpenter can work only with his tools. Similarly vijnanamaya uses the instruments of manomaya, pranamaya and annamaya to perform action. The three states of experience belong to vijnanamaya kosa. He experiences pleasure and pain according to the law of karma.

VERSE 56- VIJNANAMAYA KOSA IS NOT PARAMATMA

Ahankara is a costume. If I have to function as a jiva, I play roles. By knowing my real nature, my life is converted into a blessing. By not knowing my real nature, my life is converted into a burden.

This ahankara has the name vijnanamaya kosa. It is not paramatma because of the following reasons:

1. Modifications take place in vijnanamaya. Atma is changeless.
2. Vijnanamaya is inert but appears sentient due to reflected consciousness. Atma is original consciousness.
3. Vijnanamaya is confined to the physical body. Atma is limitless.
4. Vijnanamaya is an object of my experience. Atma is the witness of all experiences.
5. Vijnanamaya is available only during waking and dream. Atma is nitya.

VERSE 57- ANANDAMAYA KOSA'S NATURE

Anandamaya kosa experiences feelings and emotions associated with the mind. We think happiness comes to the mind, during contact with external objects.

Atma is the only source of happiness. Non-dual atma is eternal all pervading Brahman. Anatma appears to be the source of happiness. Chandogya Upanisad says Buma or Brahman is the source of happiness.

Atma is happiness itself. Happiness comes to the mind from atma. Just like mind borrows consciousness, it borrows happiness now and then from atma. The five features of consciousness which we have seen, equally applies to happiness.

If I like carnatic music, it clams my mind. In a calm non-rajasic mind, atma ananda is reflected.

I cannot experience my original face. I can only experience my reflected face in a mirror. Similarly I cannot experience original consciousness. I can only experience reflected consciousness. Original consciousness is ever the experienter and cannot be experienced.

One thinks happiness comes from external objects. It is like thinking that the mirror has produced the face. It is like a dog experiencing its own blood while biting a bone and thinking that the blood is from the bone.

We are the source of happiness. But we run all over the world for happiness. All our struggles are because of our fundamental mistake of ignorance.

Experiential happiness has gradation. When I see a desired object, I am happy. This is called priya. When I own the desired object, I am happier. This is called moda. When I use the object, I am happiest. This is called pramoda. In all these, atma's ananda is reflected.

When mind is resolved, there will be reflection of ananda. Mind experiences mild anxiety to panic. Ignorant mind goes away when resolved into karana sariram. Ignorant mind should become a wise mind. When the situation is conducive, the mind resolves.

Wise mind gives happiness where ever it goes. Ignorant mind gives happiness whenever it goes away. Conducive mind is a resolved mind. Priya, moda and pramoda vrttis belongs to the causal body. Sense organs although available, do not function during that time.

SUMMARY OF CLASS 25 (August 28, 2020)

VERSE 57- ANANDAMAYA KOSA'S NATURE

Anandamaya consists of three fold conditions- priya, moda and pramoda. It is born of moola avidya or karana sariram. Three types of vrttis arise when there is association with an object or a person or a situation, which is liked by the person.

Original happiness we can never experience. We experience reflected happiness in the mind in a positive degree, comparative degree or superlative degree.

At the time of punyam fructifying every jiva has that joy. Experiencing anandamaya kosa is becoming one with it. Subject, object division is resolved.

Ajnani attributes happiness to sense objects. Jnani says my happiness is because of my own nature getting reflected in anandamaya kosa. If that sense object goes away ajnani is unhappy. Is sense objects goes away, Jnani knows that only the mirror is taken away and he can see in another mirror.

VERSE 58- ANANDAMAYA KOSA MANIFEST DURING SLEEP

Manifestation or availability of anandamaya kosa is more dominant in deep sleep state. Mind is resolved for a length of time. Ananda is there for a length of time. Atma ananda is reflected in karana sariram. There is no duality or individuality. We say I slept well. Vidyaranya in Pancadasi says people take so many steps for getting conducive sleep. We go to anandamaya kosa briefly in dream and while awake. We get happiness by seeing, possessing and enjoying the objects.

VERSE 59- ANANDAMAYA KOSA IS TEMPORARY

Experiential happiness belongs to anantma. Not to real atma. Anandamaya kosa is not atma because of the following reasons:

1. Anandamaya is conditional and temporary. It is subject to arrival and departure. Atma is permanent.
2. Anandamaya is a product of prakrti. Atma is not a product.
3. Anandamaya kosa arises because of punya karma. Atma is original happiness and is not a product of anything and it is not an experience.
4. Anandamaya kosa is a composite entity consisting of modifications of priya, moda and pramoda. Atma is like space and has no component parts.

Anandamaya is a costume you wear. You understand that experiential happiness is temporary. You may be prepared that it will go away. Be prepared for the loss. Understand the nature of the world and experiential happiness. Getting attached to experiential happiness is dangerous to your spiritual health.

VERSE 60- FIVE KOSAS NEGATED

Vedanta student studies all the five layers and understands them as kosa. They are not me. Going I am not worried. It is like throwing an old dress and getting a new dress. Spectacle case is a container for the spectacle. Similarly five kosas are container for atma.

Sri Adi Sankara says pancakosa is upalabti stana for atma. That means atma is available in pancakosa. Atma is kept in the container of pancakosa. Open the pancakosa if you want to find atma.

Sadananda in Vedata Sara says atma is covered by pancakosa as it were, by drawing our attention lifelong. Figuratively pancakosa covers the atma.

With the help of Taittiriya Upanisad Sruti all the five kosas are negated as non self. Logically we understand that I am the experiencer and not the experienced.

I experience pain. But I am the painless atma all the time. It gives the person objectivity. Remove the emotional content of pain. Take it as a biological issue. Jnani removes the emotional content of pain and the impact of pain is reduced.

What remains is Sakshi chaitanyam, of the nature of pure consciousness. Sakshi comes only when there is chidabasa associated with three sarirams. I remain the unnegatable Negator of all the negatables.

SUMMARY OF CLASS 26 (August 31, 2020)

VERSE 60- FIVE KOSAS NEGATED

If all the five kosas are excluded from me, with the help of Sruti, reasoning and experience, what remains is Sakshi. It is of the nature of five featured consciousness. It is the spiritual principle, atma. It is cleansed I. It is aham pada lakshyarth.

VERSE 61- NATURE OF ATMA

Atma is that which remains after excluding five kosas. It is consciousness principle which is self evident or self revealing. It is the changeless revealer of everything. It is the witness of three states of experience. Blemish less, pure, original happiness is its nature. It should be known as I, without objectification. Only by a subtle minded person it can be known.

VERSE 62- STUDENT'S QUESTION

Oh Guru! If I negate the five kosas as anatma or mithya, what I experience is blankness. I do not see anything as the self.

VERSES 63 & 64- EXPERIENCER IS ATMA

Guru replied as follows. Oh intelligent student! What you said is true. There is nothing to be known as an object. You are smart in self enquiry. To talk about presence and absence, revealing principle is required. Nothingness is revealed by the principle of consciousness. I am the revealer of a blank mind and a thoughtful mind. I witness the four kosas during waking and dream. I witness the folding of four kosas in sleep. I know the presence and absence of all anatma. I am the revealer of everything, which I claim with a functioning subtle intellect without objectification.

SUMMARY OF CLASS 27 (September 4, 2020)

SUMMARY OF EARLIER CLASSES:

Question No.1: What is bondage?

Answer No.1: Bondage is mistaking the body as myself. It is self misconception.

Question No.2: What is the cause of bondage?

Answer No.2: Self ignorance is the cause of bondage.

Question No.3: How does bondage persist?

Answer No.3: Bondage persist by generating endless desires, endless actions and endless cycle of births and deaths.

Question No.4: How can one get freedom from bondage?

Answer No.4: One can get freedom from bondage by following karma yoga and jnana yoga as prescribed by the scriptures.

Question No.5: What do you mean by anatama or non-self?

Answer No.5: Everything other than me, the experiencer, the observer is anatma. The entire world, body, mind and sense complex is anatma.

Question No.6: What do you mean by atma or self?

Answer No.6: Atma is the experiencer, witness, eternal five featured consciousness principle.

Question No.7: How to distinguish atma from anatma?

Answer No.7: Atma can be distinguished from anatma only intellectually using scriptures and reasoning. Atma is not the three bodies or five kosas. Maha vakya vichara is done for this. Consciousness is the real I. Purified I excludes body, mind, intellect and thoughts. Aham pada lakshyarta should be understood. I am the atma ever experiencer and never the experienced. Jnana yoga requires the infrastructure of quality time and quality mind.

VERSES 65: ATMA AS A WITNESS

During day time, we see the forms and colours, but we miss the sunlight. Similarly we miss to see the atma, when we experience the world. I, consciousness is same in everyone during waking, dream and sleep. During sleep, sleep experience is registered in karana sariram. So after waking, we say I slept well.

Atma sees, reveals, witnesses without undergoing any change. It witnesses I thought and world thought of different shades. Consciousness is paramartika satyam or transcendental absolute reality. Body, mind, sense complex is vyaharika satyam or empirical reality. Dream is pratibhasika satyam or subjective reality.

We seek happiness through grosser or subtler method. In the mind, original happiness is reflected. Reflected happiness comes and goes. But original happiness is me.

VERSES 66: THE NATURE OF BRAHMAN

Brahman is the truth of cosmos or macrocosm. The truth of microcosm is also the same. Knowledge of oneness of Brahman is the tatparyam. I lend reality to the dream world. Similarly I lend reality to the cosmos and make it appear as real.

Life is a struggle of becoming something or the other. It is samsara. Transcending becoming is moksha. I transcend the empirical reality and claim my absolute reality.

VERSE 67: NATURE OF BRAHMAN

The ultimate truth of the entire universe only Vedanta talks about. Nobody will be able to find this out. As this knowledge can be known only through scriptures, science will never be able to know this truth. Brahman is Satyam Jnanam Anantam is told in Taittiriya Upanisad. Satyam, the absolute reality appears as empirical reality of this waking world and subjective reality of dream world.

SUMMARY OF CLASS 28 (September 7, 2020)

First tvam pada lakshyarta was analysed. Usual meaning of I include body, mind sense complex. Revised meaning of I is consciousness excluding body, mind, sense complex.

VERSE 67: NATURE OF BRAHMAN

Now Tat pada lakshyarth is analysed. Taittiriya Upanisad gives the svarupa laksana of Brahman. Brahman is satyam, jnanam and anantam.

Satyam has got the meaning of absolute reality. Brahman has independent existence of its own. Empirical world and subjective dream world depend on Brahman for their existence.

Jnanam is of the nature of five featured consciousness. We equate individual self with Brahman.

Anantam- Limitless- All pervasive Brahman can be known only by Sastra pramanam. Brahman has no space wise, time wise or object wise limitation. It is self existent and self revealing as conscious principle.

Ikarasam means ananda and consciousness. According to tarka sastra everything in the world is a combination of substance and attribute. It is called samavaya sambanda. Only in Advaita Vedanta we say internal division or svagata beda is not there in atma. We say svagata beda is there only in anatma. We say atma is not a substance and consciousness is not an attribute.

Brahman is not different from atma. It stands out as ultimate reality.

VERSE 68: BRAHMAN IS THE CAUSE

Chandogya Upanisad chapter 6 gives the tatasta laksana of Brahman.

Brahman is cause of the entire waking world including galaxies, panca butas, time and space. Brahman is the cause. World is the effect. In the topic of creation Brahman is called God or Paramatma. Brahman has maya sakti of viksepa and avarana. All name, form and function are in a dormant form in maya. Viksepa is power of projection. During sleep we have power to project a dream world. This waking world is a projection of maya sakti. Dream is appearing real for the dreamer in dream. Once we wake up the dream world lose its existence and reality.

Mitya is that appearing as real as long as the spell is there. Experiancability, transactability and utility are there. Brahman projects the dream called jagrat prapanja. The world appears as real with borrowed reality from Brahman. It is a dismantable configuration. After some time, you will not see anything.

Prakarana grantas are written by Acharyas extracting the teaching from Upanisads. We should start study of prakarana grantas. Later we should study Upanisads. Again we should come back to study prakarana grantas. It should be consistent, systematic study for a length of time. In a crash programme, we cannot receive the teaching and transform life.

World is a superficial name, form and function. The content is Brahman. If we remove Brahman, world cannot exist. Jnani understands 'is-ness' of everything is Brahman. Wise man understands that moonlight is actually reflected sunlight. He understands that jagat anubava ia Brahman anubava.

The five features of consciousness will also apply to five features of existence. Pure existence is pure consciousness and is pure happiness.

When you wake up dream world disappears. When you get spiritual awakening, this world will not disappear.

I will understand that I lend reality to the world. I am the only reality. All Kailvaya Upanisad mantras will become meaningful to me. The person in dream, will blabber that the dream world is real. Similarly all systems and all people who talk of duality are blabbering.

SUMMARY OF CLASS 29 (September 11, 2020)

VERSE 68: BRAHMAN IS THE CAUSE

World is unreal from the stand point of Brahman, which is the absolute reality. Brahman gives existence and reality to the world. Brahman gives name, form and function to the world. A person who is spiritually asleep asserts that the world exists independently.

VERSE 69: BRAHMAN APPEARS AS THE WORLD

Atharva Veda in Mundaka Upanisad and all Upanisads uniformly proclaim that the world is unreal. One Brahman alone appears as the world.

In Bhagavad Gita Chapter 4 in the verse starting "Brahmarpanam.....", it is said that the plate, the food, the eater, the digestive juice and everything around is Brahman.

A Hindi bhajan says "Oh Lord you are in every costume, everywhere, your names are many, you are only one non dual reality". This knowledge is there in all vernacular languages in our culture.

In Vedanta, adistanam means that which supports. Gold lends existence to ornaments. Similarly Brahman lends existence to the mithya world.

VERSE 70: ISSUES IF THE WORLD IS REAL

Unreality of the world is the significant teaching of Vedanta. World has experiencability, transactability and utility. Hence it is difficult to accept that the world is unreal.

Sri Goudapadacharya in 28 verses of 2nd chapter of Mandukya Karika titled vaitatya prakaranam, logically analyses and establishes the unreality of the world.

Sri Vyasacharya in the 7 sutras of Brahma Sutra in Arambana Adikaranam from 2.1.14 to 2.1.20, Sastrically analyses and establishes that the world is only a word.

There will be three problems if the world is real:

1. Vedic statement that Brahman is anantam or limitless will be falsified. Brahman (or God) will be limited space wise, time wise and object wise.
2. If Vedic statement that Brahman is anantam is falsified, Vedas will become unreliable. Then Vedas will not be pramana or valid source of knowledge.
3. Vedas are the instruction manual given by the creator God, regarding how to use the world properly. If Vedas or God's words become false, God will become a liar.

VERSE 71: WORLD IS SEEMINGLY EXISTING

Materialistic society forgot Vedas. The theological shift provided for dvaita bakthi. Hence Bhagavan took avatara to revive advaita teaching.

Lord Krishna in Bhagavad Gita chapter 9 verse 4 told that the whole world is in me and I support the world. In the next verse he told that the world is not in me. This is seemingly contradictory. It means the world is experientially available, but on spiritual awakening the world is not really there.

World is an appearance of Brahman with a name and form. It is mithya. The world is seemingly there. But in reality only Brahman is there.

SUMMARY OF CLASS 30 (September 14, 2020)

VERSE 71: WORLD IS SEEMINGLY EXISTING

Lord Krishna in Bhagavad Gita Chapter 9 verse 4 told that the pluralistic world is located in me. I am not located in the pluralistic world. I support the world. The world does not support me. In Verse 5 he told that really speaking world is experientially located in me. Being mithya, the world is not really existing at all.

VERSE 72: WORLD IS UNREAL LIKE THE DREAM

The example from Mandukya Karika Chapter 2 Vytatya prakaranam is given. Clay exist and pot is subject to arrival and departure. Dream is subject to arrival and departure. Similarly the world is subject to arrival when one wakes up and is subject to departure in sleep. The universe is subject to srusti (creation) and pralaya (dissolution). Brahman the cause alone is real. The world which is like a pot and dream is unreal.

VERSE 73: UNTIL KNOWLEDGE WORLD APPEARS AS REAL LIKE ROPE SNAKE

Therefore Sruti, Smriti and yukti pramana establishes that the world does not have independent reality. A snake which is super imposed on a rope, when there is partial darkness, is mistaken for a snake. With the help of torch light it is known as rope. Rope is the adistanam (substratum) for the snake. Until knowledge takes place, for the ignorant person the snake is real and has independent existence. For a Brahma Jnani the world is unreal like a rope snake.

For a lay person, we can say, Brahman is real, non changing entity. Mithya is whatever is continuously changing like dream and the world.

Only adistanam rope appears as a snake. Similarly Brahman appears as the world with different names and forms.

VERSE 74: ONENESS OF BRAHMAN AND ATMA

At the macro level, Paramartika Brahman is beyond time, space, action and transaction. Once Brahman is associated the costume of maya, it is called Isvara and it becomes Vyavaharika Brahman. Similarly at micro level, Paramartika Atma is beyond time, space, action and transaction. Once atma is associated with the costume of three bodies, it is called Jiva and it becomes Vyavaharika Atma.

SUMMARY OF CLASS 31 (September 18, 2020)

VERSE 74: ONENESS OF BRAHMAN AND ATMA

Aikyam means Atma and Brahman being one and the same all the time. Atma and Brahman both refer to the same spiritual reality. Mahavakya or significant statement gives the central teaching of all Upanisads. All other statements are avantara vakya which prepares the student for this knowledge. Understanding mahavakya liberates the student.

Paramartika atma is pure consciousness transcending time, space, action, transaction and relationship. Vyavaharika atma is called Jiva having three bodies as costume and has time, space, action, transaction and relationship.

Paramartika Brahman is satyam, jnanam, anatham Brahman transcending time, space, action, transaction and relationship. Vyavaharika Brhaman is called Isvara having maya as the dress and has time, space, action, transaction and relationship.

At vyavaharika plane Jiva and Isvara are different. At paramartika level both Jiva and Isvara are one and the same.

Chandogya Upanisad Chapter 6 , sections 8 to 16 gives the teaching of oneness. It gives three examples how the products made of clay, gold and iron are not different from clay, gold and iron. Lakshana vritti or application of secondary meaning of Tat

and Tvam pada to be taken. Vedanta study is an intellectual exercise. 9 times Tat Tvam Asi is repeated. This is abhyasa linga which determines the tatparya of the teaching.

The oneness is between Isvara minus maya and Jiva minus three bodies. Wave and ocean are only names and forms but both of them essentially only water.

VERSE 75: ONENESS NOT POSSIBLE IN PRIMARY MEANING

If we take the primary meaning of problem free Isvara and problem ridden Jiva, oneness is not possible. They are diagonally opposite like light and darkness. They have mutually opposite attributes. One is karanam Isvara and another is karyam Jiva.

Four examples are given to show how big is their difference- like between the glow worm and the sun, between the king and the servant, between the well and the ocean and between an atom and Mount Meru.

Oneness is possible only if we take secondary meaning of Tat and Tvam. Space inside the hall and outside the hall is the same. Similarly consciousness inside the body and outside the body is the same.

SUMMARY OF CLASS 32 (September 21, 2020)

VERSE 75: ONENESS NOT POSSIBLE IN PRIMARY MEANING

Mahavakya is Tat Tvam Asi. Tat means God or Creator. Tvam means the Seeker or the created individual. Asi means are. The meaning of Tat Tvam Asi is You the created individual is the Creator God.

Primary meaning of Tat is Brahman with the costume of maya, which creates and transacts. Primary meaning of Tvam is Atma with the costume of anatma (three bodies), which transacts. We should take the secondary meaning of Tat and Tvam. We have to remove the upadhi or costume of Brahman and Atma and oneness is possible.

VERSE 76: DIFFERENCE CREATED BY UPADHI

Between the created and Creator if you see wide difference, it is because of upadhi or costume. Maya is the cause of Hiranyagarba and total suksma sariram and total karana sariram. Karana upadhi is Isvara. Jiva's or Karya upadi is panca kosa. Upadhi and the upadhi beda are not real.

In the theatre, only screen is permanent. Movie is temporary. Similarly consciousness is permanent. Upadhi of Brahman (maya) and upadhi of Atma (panca kosa) are temporary.

VERSE 77: NO DIFFERENCE AFTER WE REMOVE UPADHI

If we set aside the upadi (costume) of Brahman and Jiva as mithya, there is no Creator and no Jiva. Only consciousness will remain.

If the king and soldier and divested of their power and position both of them will remain only as human beings.

Lord Krishna in Gita Chapter 7 says, Jnani is myself. Advaita is the journey from dasoham to Soham.

SUMMARY OF CLASS 33 (September 25, 2020)

VERSE 77: NO DIFFERENCE AFTER WE REMOVE UPADHI

All superior attributes of Isvara are due to the costume of maya. If we remove the costume of maya, what remains is Nirguna Brahma Chaitanyam. All inferior attributes of Jiva are due to the costume of three bodies. If we remove the costume of three bodies, what remains is Nirguna Atma Chaitanyam. When we remove the attributes of both Isvara and Jiva, what is left behind is one non-dual, indivisible, consciousness.

VERSE 78: ONENESS ESTABLISHED BY JAHADI-AJAHADI LAKSANA

JAHADI LAKSANA: Jahadi means dropping. Jahadi laksana means dropping the vachyarta (primary meaning) and taking the lakshyarta (secondary meaning). A visitor visits us. We offer him coffee. He says I have already consumed two cups. If we take the vachyarta (primary meaning) it means he has consumed two containers or cups. But we take the lakshyarta (secondary meaning) of the content of the cup, which is coffee.

AJAHADI LAKSANA: Ajahadi means not dropping. Ajahadi laksana means not dropping the vacharta (primary meaning) and adding something related to the primary meaning. A visitor tells us get me some water. But we give water along with a cup.

JAHADI AJAHADI LAKSANA: Jahadi ajahadi laksana means one part of the vacharta (primary meaning) is dropped and another part of the vacharta (primary meaning) is not dropped.

For arriving at oneness between wave and ocean, we have to drop the name part wave and ocean, but retain the content of both, which is water.

I am in conversation with one Swamiji who studied with me 45 years back at Sandeepany. At that time another Swamiji visits me. I ask the first Swamiji do you recognise this Swamiji? He replies "I do not recognise". I tell "This is Swami Krishnananda, who was that Krishna Chaitanya who studied with us at Sandeepany 45 year back, who was a yogi and who sang bhajans. Krishna Chaitanya is Krishnananda." I give up one part of vachyarta of that which are the contrary features of time, place and physical features. But I retain another part of vacharta of that in the individual. I retain the individual part which is ajahadi laksana and I drop the contradictory features which is jahadi laksana. This is called jahadi ajahadi laksana.

In dream waker equation also jahadi ajahadi laksana is used.

While understanding Tat Tvam Asi, in Tat part of the equation, maya upadi is dropped. Chaitanyam is retained. In Tvam part of the equation, three bodies upadi is dropped. Chaitanyam is retained. We arrive at Chaitanyam or consciousness in the body and all pervasive consciousness is the same.

SUMMARY OF CLASS 34 (September 28, 2020)

VERSE 78: ONENESS ESTABLISHED BY JAHADI-AJAHADI LAKSANA

Guru reveals the mahavakya Tat Tvam Asi to the Sishya. The contradictory attributes are given up. The non-contradictory consciousness is retained. This is called jahadi-ajahadi-laksana or bhagatyaga-laksana or bhaga-laksana.

VERSE 79: CONTRADICTIONARY ATTRIBUTES ARE REMOVED

In the statement that Devadattah is this Devadattah, the youthful and aged body is removed. The person behind the bodies is the same. From the vyavaharika atma, the dress of three bodies is to be removed. From the vyavaharika Brahman, the dress of maya is to be removed. These attributes are lower order of reality. We have to take the higher order of reality which is consciousness behind both.

VERSE 80: ALL MAHAVAKYAS REVEAL ONENESS

Pot space and total space are one and the same. There is only indivisible, partless space. This is explained in Mandukya karika. Similarly individual consciousness of atma and total consciousness of Brahman are one and the same. There is only indivisible, partless consciousness. Non divisible consciousness is ascertained by a wise person.

The aim of santi pada before Vedanta class is to forget the issues of body, mind, sense complex. It gives inner renunciation. Inner leisure is achieved. One should practice PORT reduction for slowing down on worldly activities. Then Aham Brahmasmi becomes a fact.

In Chandogya chapter 6, tat tvam asi is repeated nine times. In Gita chapter 13 verse 2 aikyam is revealed. In Taittiriya Upanisad aikyam is revealed. 100 mahavakyas reveal aikyam. With intellect, I claim, I am not the intellect which is of lower order. I am consciousness.

VERSE 81: BRAHMA SATYAM JAGAN MITHYA; JIVO BRAHMAIVA NA PARAHA

Verses 66 to 73 revealed Brahma Satyam Jagan Mithya. This is explained in Chandogya Upanisad 6th chapter sections 1 to 7. Verses 74 to 80 revealed Jivo Brahmaiva na paraha. This is explained in Chandogya Upanisad sections 8 to 16. Summary of 16 sections of Chandogya Upanisad 6th chapter is condensed in this one verse.

In Chandogya Upanisad three examples are given. Clay products, gold products and iron products are not different from their respective causes of clay, gold and iron. Karanam satyam. Karyam mithya. Karanam Brahman satyam. Karyam jagat and body, mind, sense complex is mithya.

Wave is essentially water. You are essentially Brahman or Atma. For transactions we require pluralistic names. Do not allow names to trap you as the substance is one. This entire pluralistic universe which includes body, mind, sense complex is born out of Sat Brahman only.

SUMMARY OF CLASS 35 (October 2, 2020)

VERSE 81: BRAHMA SATYAM JAGAN MITHYA; JIVO BRAHMAIVA NA PARAHA

This verse is the condensation of Chandogya Upanisad chapter 6. Cause alone is real. The effect, name and form do not have independent existence of their own.

Sadatmakam: Usually adjective reveals the attributes. Noun reveals the substance. But in the examples earthen pot, wooden furniture and golden ornaments, adjective do not reveal the attribute but reveal the content. Earth, wood and gold are the content. Pot, furniture and ornaments are attributes.

Similarly when we say existing, conscious and happy man, Existence, Consciousness and happiness are the content. Man is an attribute. Logicians take these three which are really content, as attributes.

Existence is the substance. World is mithya attribute.

Consciousness is the substance. World is mithya attribute.

Happiness is the substance. World is mithya attribute.

Later we will tell existence, consciousness and happiness are not substance, but nature of Brahman.

Existence of name and form are borrowed from Brahman. Name and form are mithya and are as good as non-existence. Experientially available. But does not have existence. Eg. Dream, mirage water. Self is the content of everything. Myself is Brahman. Brahman is myself.

VERSE 82: WAKING WORLD IS UNREAL AS THE DREAM WORLD

This verse is condensation of Vaithatya prakaranam of Mandukya Karika.

The waker with nidra sakti, projects an unreal dream world. The waker lends reality to the dream world. With borrowed reality the dream appears as real, for the dreamer.

Similarly Super waker, Isvara projects the unreal waker's world with maya sakti. This waker's world appear real with borrowed reality from Isvara. An Ajnani waker spiritually wakes up as jnani waker, realises that I am not waker, but super waker.

During dream, time, space, objects are projected falsely with nidra sakti. Similarly Jnani as super waker projects this unreal universe, time, space and objects.

Jnani with sleeping power, projects dream world. Similarly Jnani with maya sakti, projects this waking world. Both has borrowed reality. Both unreal to a Super waker, Jnani. This body-mind-sense complex, prana, ahankara, vijnanamaya kosa, karma, karma-phala are all mithya.

Everything experienced is mithya. Changeless experiencer consciousness, saksi chaitanyam, atma is satyam. You are that satyam, super waker.

In this text, verse 25, seven questions were asked. All of them have been answered now. This text is the gist of classical Vedanta. This is the extract of all Upanisads. Jnana yoga is reception of this knowledge. If I am not able to receive this knowledge, it is due to deficit in sadana chatustayam or the required four-fold qualifications. For increase of sadana chatustayam, Bhagavad Gita study is ideal. Emotional samsara (worry, fear) can be reduced by the sadana of karma yoga. Emotional samsara and intellectual samsara (I am insignificant) can be completely removed by jnana yoga.

SUMMARY OF CLASS 36 (October 5, 2020)

VERSE 82: ESSENCE OF VEDANTIC TEACHING

With this sloka the main teaching of Vedanta is over. This vedantic teaching is the essence of all Upanisads. This knowledge is going to give liberation. Every seeker should come to jnana yoga one time or another. If he is not ready he should follow karma yoga, upasana and values. These topics are comprehensively covered in Bhagavad Gita.

Three steps of Vedanta study are sravanam, mananam and nididhyasanam. Sravanam is systematic study of Vedantic scriptures for a length of time, under the guidance of a competent Guru. Removal of self ignorance is the aim of sravanam.

Mananam is removal of all doubts. I should be convinced of this teaching, 'Brahma Satyam, Jagan Mithya; Jivo Brahmaiva Na parah'. Doubtful knowledge cannot give liberation. Intellectual doubt (pramana asambava) is removed by first chapter of Brahma Sutra. Logical doubt (prameya asambavana) is removed by second chapter of Brahma Sutra. My intellect should be convinced.

Nididhyasanam is extremely important for getting jnana phala. It removes the block of wrong habitual thinking (viparita bhavana).

I should remove the panca abimana, my five obsessions:

1. My mind
2. My body
3. My family
4. My processions
5. My profession

Out of the entire world, I have carved out one area, which is panca abimana. In that area I want to establish control. I want everything to happen according to my likes and dislikes. But the fact is I do have control over any of them. With my free will, I cannot control my surroundings and viruses. Things will be unpredictable. I have habitual thinking pattern of worry, fear and anxiety. Samsara is my habitual thinking pattern.

Dilute panca abimana. Everything is under law of karma. I should be ready to accept the future of panca abimana. Worrying over choice less fact is foolishness. We have to build physical immunity to handle viruses. Similarly we have to build immunity for the mind called titiksha. I am ready for anything. I have courage and strength to face the future.

I accommodate the entire universe. Mitya universe cannot touch me. I am the substratum of the world. All glories belong to my maya. As an individual I have duties to perform to my family. Even a sannyasi has duty of loka sangraha. I live in this world. I am not over powered by this world.

I remember the five capsules of Vedanta:

1. I am of the nature of consciousness, existence and happiness
2. I am the only source of peace, security and happiness
3. I am sakshi chaitanyam. I give life to the material body and through the material body, I experience the material universe.
4. I am not affected by any event that happens in the material world or body, mind, sense complex anatma.
5. By ignoring my atma nature, I convert my life into a burden. By remembering my atma nature, I convert my life into a blessing.

I enjoy my super waker status.

VERSE 83: JNANA PHALA

Only Vedanta talks of the possibility of liberation in this life itself. Other theological systems tell that after death I have to travel to some loka and get liberation there. But for us, liberation is here and now. In the body, I remember that I am not bound by the body.

Self knowledge in the form of a thought in the intellect should take place. It should take place during sravanam. Akandakara vritti. Aham Brahmasmi vritti. I am self luminous consciousness. Aham Brahmasmi vritti jnanam is prajna. I should have an unpreoccupied mind and spend quality time for Vedantic study. Intellectual obstruction of doubt and habitual obstruction of viparita bavana should go away.

SUMMARY OF CLASS 37 (October 9, 2020)

VERSE 83: JNANA PHALA

The result of self knowledge is Jivan Mukti and Videha Mukti. Jnani is described in Bhagavad Gita as stitha prajna in Chapter 2, paraa baktha in Chapter 12 and Guna atitha in Chapter 14.

The fundamental problem is an intellectual bondage. There is self ignorance, self misconception that I am this Body, Mind, Sense Complex. I am a mortal individual. There is a sense of smallness. This causes emotional samsara. Ajnani says I am a dot in the world. Jnani says the world is a dot in me.

Universe is classified into liked and disliked objects. Objects of likes and dislikes become my master. Liked objects by arrival gives joy and by departure gives sorrow. Disliked objects by arrival gives sorrow and by departure gives joy. I become an emotional slave of things, beings and situations. I have instinctive likes and dislikes, brought forward likes and dislikes and acquired likes and dislikes.

I should convert the binding likes and dislikes to non binding likes and dislikes. Likes and dislikes should be converted to preferences. This is called value of vairagyam.

We commit the blunder of thinking that the world is the source of happiness. But Sastra says that world is not the source of happiness and happiness comes from atma. When liked object enters the mind, the mind is resolved. In a calm mind, ananda gets reflected in ananda maya kosa. A sattvic, calm mind reflects atma ananda. In Taittiriya Upanisad and Brahadaranyaka Upanisad ananda mimamsa is done. One who is desire less, attachment less, with vairagyam gets greater happiness.

Vairagyam and Jnanam gives inner joy. Only source of happiness is me. My all pervading happiness gets reflected in the objects outside. If I am not an emotional slave of the world, and have only non binding likes and dislikes, I am undisturbed by upheavals in the world, I will have samatvam. Vairgyam is the source of internal happiness.

VERSE 84: WORLD DOES NOT CAUSE EMOTIONAL TURBULENCE FOR A JNANI

One who is always aware of this teaching is in sahaja Samadhi and is a siddha purusha. For him ananda is continuously available. He has to just open the tap. For him the world is almost forgotten. He has no obsession. World does not occupy his mind and cause emotional turbulence. He has no fear, depression, regret and loneliness, which are termed FEDEREL problems.

VERSE 85: BODY CONTINUES LIKE A SHADOW FOR THE JNANI

According to my attitude, the body can be an asset or a liability. Due to samanya abimana physical pain may be there. For a Jnani even when the body continues, like a shadow, he does not claim I am the body or I am the owner of the body. Duka chatustayam of I sense, my sense, likes and dislikes are not there.

Actually complaining exaggerates the problem. Pain is there. But there is an acceptance. Jnani has inner peace. He gracefully grows old.

SUMMARY OF CLASS 38 (October 12, 2020)

VERSE 85: IMPORTANCE OF VAIRAGYAM

The important spiritual sadanas are sravanam, mananam and nididhyasanam. Sravanam gives aparoksa jnana and ajnana nivrtti. Mananam removes the doubts. Nididhyasanam removes obstacles of habitual thinking process. The knowledge received only when assimilated gives the result. Only then one can be free from

intellectual samsara of self ignorance and self mis conception and emotional samsara of emotional problems.

Karma yoga itself will reduce emotional samsara. Karma yoga is maintaining dvaita bakti. In Bhgavad Gita chapter 7 four types of baktas are mentioned. Jnani bakta remembers advaita knowledge, but retains dvaita bakti as an asamsari bakta and expresses gratitude to Scriptures, Guru and Isvara. Aartha bakta and Artharthi bakta are sakama baktas and make demands as per their raga, dvesha. As raga dvesha is prominent, emotional samsara of fear will be perpetuated.

Only niskama bakta is a karma yogi. He will not allow raga dvesha to dominate and demand. He will resist pressure to demand. His prayer will be: "I will follow your teaching. What ever has to happen as per law of karma let it happen. My responsibility is to do whatever is my duty and responsibility. I will be active. I am a karta. You are karma pala dhata. You may give me joy or sorrow, success or failure, profit or loss. What ever you give is prasada. Everything is welcome. Whatever experience you give, I will accept. I am ready. Every experience is a result of my present karma or past karma or previous birth karma."

For one whom raga dvesha dominate there is emotional samsara. For one whom vairagyam dominate there is emotional freedom. We get two types of Gift from God - one is external wealth and the other is mental tranquillity or samatvam. Vairagyam born dvaita bakti will reduce emotional samsara considerably. I can maintain samatvam even without advaita knowledge. One should practice niskama dvaita bakti as a karma yogi. Raga dvesha promotes emotional samsara. Vairagyam promotes emotional liberation. Vairagyam before jnanam contributes to emotional liberation. When jnanam is reinforced, intellectual freedom is gained. What I lack is vairagyam. I allow raga dvesha to dominate.

One who has conquered his raga dvesha and has vairagyam is a sannyasi. He will have emotional liberation. Once he gets jnanam, intellectual liberation will happen. I am a nithya mukta. Body has problems. But I do not have a problem. Body problem is never my problem.

VERSE 86: JNANI HAS NO REGRET OVER THE PAST OR FEAR OF THE FUTURE

We have two uniquely developed faculties. One is remembering the past and the other is visualising the future. Only due to remembering faculty we are able to understand new subjects, able to identity people and we are able to handle gadgets. Chandogya Upanisad explains the glory of memory. But memory is terrible because I recollect the past, how others hurt me and how I hurt others. Life becomes miserable due to hurt and guilt. Taittrya Upanisad explains how I suffer due to this.

We have fear, depression, regret and loneliness problem which is called FEDEREL problem. Practice nididhyasanam. Prepare the mind wonderfully. Even when you are in hospital, you can be relaxed. Worrying about what all problems can happen is a curse.

For a Jivan Mukta, the past and future are a blessing. He has no regret over the past or fear of the future. He remembers the teaching. He does not remember the mithya anatma events. Live the present. Act appropriately without raga dvesha. Mind has inbuilt capacity to develop raga dvesha as per happy experience or sorrow experience. Do not get hooked to that. Pratibimba ananda will go away. Accept that. Allow things to move on.

When we watch TV or read newspapers we see so much negative news. Macro is not under my control. It is Bhagavan's department to protect India, the world and Hinduism. Serve the religion at micro level. Worrying about religion at the macro level is not useful. Do deva yagna and rishi yagna. Leave macro to Bhagavan. See what I can do. Pray let the people be compassionate. Do not curse the darkness. Light a candle. Sattvic samasara is a bondage of sattva guna. Sattvic samsara is a serious problem. Jnani is unattached to arriving things.

VERSE 87: VISION OF A JNANI

As long as prarabda is there, body continues, and I have to experience anatma joy and sorrow. Mithya will continue to appear. Mithya means not really there but they appear. Life is a mixture of good and bad happenings. It is due samasti karma of living beings and prarabda of jivas.

There are samasti prarabda karmas and samasti agami karmas. Our actions should be governed by dharma and adharma and not likes and dislikes. There are acquired, and brought forward likes and dislikes. In krita yuga Vedas were stolen. In treta yuga Ravana wore sannyasi dress and abducted Sita. So in every yuga, good and bad will be there. Non uniform experience will be there. Learn to maintain samatvam. Be a niskama bakta. See everything as visvarupa Isvara. Jnani sees Brahman and mithya nama rupa world. He knows that the differences are superficial. Jnani sees sameness in and through the differences.

SUMMARY OF CLASS 39 (October 16, 2020)

VERSE 87: VISION OF A JNANI

Due to collective punya papa of the humanity, the world will have a mixture of good and bad happenings. A jnani maintains samatvam during all times. Through the regular eyes he appreciates the differences in the world. Through his third eye of wisdom, he appreciates atma everywhere.

VERSE 88: VISION OF EQUANIMITY

In a bus journey, when we hold on to the rod, we can manage the unpleasant movements, starts and stops. Similarly a Jnani with the anchor of atma jnanam, maintains his emotional balance during the turmoil of life. Mind may have temporary emotional disturbance. But frequency and intensity of the emotional disturbance will be reduced. Recovery period from the emotional disturbance will be reduced. This is termed FIR reduction.

Complaining over the fact is foolishness. Be ready to lose people, things and faculties. Be ready to lose the losable. Jnani enjoys emotional balance even during the greatest tragedy.

VERSE 89: JNANI NOT AFFECTED BY OTHER'S BEHAVIOUR

A Jnani will be respected and worshipped by noble people and spiritual people. But others may criticise and harm him. Even Lord Rama and Lord Krishna were disliked by some people.

A Jnani may think, people spend money to serve the world. But by mere existence, I give joy to people who criticise me.

Jnani has no overwhelming excitement or overwhelming depression. During unpleasant situations he may take appropriate action. But he will maintain his equanimity and will avoid impulsive action.

When he sees painful situation of others, he will be soft like a flower. When he has to handle pain himself, he will be hard like a diamond or a rock.

Even without jnanam one can get this equanimity. One who is a karma yogi, devoted to his Ista Devata can come out of the influence of likes and dislikes. He should only ask for jnanam and vairgyam from the Lord. He should not make any other demand from the Lord. He will have courage to fight the fear of future. He will have the strength to face the present issues.

VERSE 90: JNANI HAS NO SAMSAARA

Ajnani has paroksa jnanam and says that Brahman is the cause of the universe. Jnani has aparoksa jnanam and he says I am that Brahman, which is the cause of the universe. Jnanam and samsara cannot coexist like light and darkness cannot coexist. For worldly transactions, we should claim the vyavaharika I. But during spiritual context, we should claim paramartika I.

SUMMARY OF CLASS 40 (October 19, 2020)

VERSE 90: JNANI HAS NO SAMBARA

Jnani has gone through sravanam, mananam and nididhyasanam. He has attained jnana nishta. For him there is no intellectual samsara and emotional samsara. Jnani will be a humane human being with fine feelings. But emotions do not cause samsara to him. He looks upon emotions as a blessing. He continues to live as per prarabda. He does not mind a long life or a short life. He has no raga dvesha for life also. Resisting prarabda is another form of samsara. With this verse ends the topic of Jivan mukta phala.

VERSE 91: LAW OF KARMA

Puranas teach the Veda purva paga of Karma sastra and Veda anta paga of Brahma Sastra. Dharma sastra contains two important messages. All our activities which contribute to well being of others, reaching out activities, helpful activities, panca maha yagna results in punyam or merit or credit. Due to punyam we will have favourable situations producing happiness. All our activities which harm others through thought, word or deed, harmful activities results in papam or demerit or discredit. Due to papam we will have unfavourable situations producing unhappiness. Bhagavan as karma pala dhata gives the result for our actions. Law of karma does not confirm to my raga dvesha.

There are three types of karma- sanchita karma, prarabda karma and agami karma. Sanchita karma is the stored up and accumulated karma earned in countless past human births. They are stored in my karana sariram. Prarabda karma is a particular portion of the sanchita karma, which has started fructifying in the current birth. Agami karma is the punya and papa earned in the current human birth. Some of these karma fructify in this birth and some will fructify in later birth. Part of agami karma joins prarabda karma and part of agami karma joins sanchita karma.

SUMMARY OF CLASS 41 (October 23, 2020)

VERSE 91: LAW OF KARMA

The different types of karma are-

Pradisida karma or nisiddha karma : The actions that produce papam, which should be avoided.

Kamya karma: The actions that produce punyam which are satriyam and laukikam which are done desiring worldly comforts.

Nitya naimikita karma: These actions are to be done as a duty. Panca maha yagna comes under this. They give inner spiritual growth, desire for moksa, jnanam, Guru and Vedanta classes.

Prayacita karma or parikara karma: These actions are done to neutralise prarabda karma and to weaken impact of prarabda. This is the scriptural medicine for prarabda karma.

By gaining atma jnanam, all sanchita karma collected over hundreds of crores of kalpa gets destroyed. Mandukya Upanisad and Bhagavad Gita teach this.

Dream world is destroyed on waking up. But jnanam does not destroy or eliminate the waking world. It falsifies or sublates or make the waking world badhita. As a super waker, Jnani understands that the experiencable, transactable and useful world is mithya.

VERSE 92: DREAM KARMA WILL NOT GIVE RESULT

What ever great good deeds done in dream, will not produce punyam for going to svarga. What ever terrible deeds done in dream, will not produce papam for going to naraka. Advaita Makaranda says all duality is falsified by jnanam. Tattva bodha says that all karma done by a Jnani, until getting jnanam will go his sanchita karma account and will get destroyed. Jnani is a super waker and for him the world will not disappear like a dream world. But Jnani understands that the world is mithya.

VERSE 93: JNANI DOES NOT GET AGAMI KARMA

Jnani has given up his ahankara. He has no doership. His actions are not instigated by likes and dislikes. Karta status is gone. Hence any karma done by a Jnani will not produce punyam or papam. Gita chapter 4 says that for samagram karma of a Jnani, agami karma is not produced. It is like no karma phala for actions done by animal or a baby.

SUMMARY OF CLASS 42 (October 26, 2020)

VERSE 93: JNANI DOES NOT GET AGAMI KARMA

Chandogya Upanisad 4.14.3 says, Just as water cannot stick to lotus leaf, agami karma cannot stick to a Jnani. Jnani is not identified with the three bodies. Jnani is identified with consciousness. He has negated ahankara and mamakara. This is explained in Bhagavad Gita chapter 5. He is not connected to action and therefore not connected to the results of action. Whatever happens to pot, does not affect pot space. Similarly whatever happens to the body of a Jnani, does not affect consciousness.

VERSE 94: ATMA IS NOT AFFECTED BY ATTRIBUTES

Although pot space is connected with the pot, it will not have the attribute of smell of the liquor kept in the pot. Pot space is not contaminated by the attribute of the pot which is foul smell.

Similarly atma is not affected by the attributes of the body like raga, dvesha, punya and papa.

Tattva Bodha mentions that suppose a Jnani generates agami punya or papa it will not accrue to him. Punya will be distributed to those who worship a Jnani and papa will be distributed to those who ill-treat a Jnani.

But really speaking Jnani does not get agami karma phala.

VERSE 95: PRARABDHA OF A JNANI

In an ajnani's view, prarabdha karma which has already started fructifying before the rise of knowledge for a Jnani can never be destroyed by jnanam. It is like an arrow released by an Archer against a target.

VERSE 96: ARROW ONCE RELEASED WILL HIT THE TARGET

An arrow released with the idea of striking a tiger will not stop when it is later discovered that the target is a cow. The arrow will forcibly hit the target because of the velocity of the arrow. Chandogya Upanisad 6.14.2 says Jnani's total freedom from karma will be delayed until his prarabdha is completed.

The three bodies of a Jnani will continue after the rise of knowledge. Jnani will face the challenges from prarabda. The advantage is because of the survival of the Jnani, guru parampara is possible. Jnani can enjoy his real nature of Brahman. The disadvantage is Jnani has to face of varieties of physical, sensory and emotional pain. Due to sadana chatustaya sampati especially vairagyam and titiksha of a Jnani, the impact of prarabdha on a Jnani is less.

Jnani remembers that the body is mithya like a shadow. Jnani enjoys peace of mind. Jnani's detachment is complete with regard to panca anatma of body, mind, family, procession and profession.

SUMMARY OF CLASS 43 (October 30, 2020)

VERSE 96: ARROW ONCE RELEASED WILL HIT THE TARGET

In an ajnani's view, prarabdha karma which has already started fructifying before the rise of knowledge for a Jnani can never be destroyed by jnanam. It is like the arrow once released will hit the target.

But in a Jnani's view, prarabdha is mithya. Hence it is as good as non existence. It is like during the appearance of Sun, the stars are as good as non existing. For a

Jnanai, the jnana abhyasa in nididhyasanam will increase jivan mukti sugam. Vairagya abhyasa in nididhyasanam will reduce prarabha dukam. Jnana ananda will make the prarabha dukam insignificant. Bhagavat Gita says even the biggest dukam will not affect a Jnani.

When all prarabdha ends for a Jnani, the body has to fall. There is no more sancita, agami and prarabdha karmas for him. Since he has no karma, he has no rebirth. In vyavaharika anatma angle, Jnani merges into Isvara. The individual gross body, subtle body and causal body merge into the total gross body, subtle body and causal body respectively. In paramartika atma angle, Jnani merges into Brahman. Enclosed consciousness merges into total consciousness. Atma chaitanyam merges into Brahma chaitanyam. It is like pot space merging into total space.

VERSE 97: IN JNANI'S VIEW PRARABDHA IS LIKE A DREAM

Jnani understands that the universe, all the three bodies and prarabdha are mithya. For him doership and enjoyership are mithya. Body, mind sense complex continue to appear, but they are understood as mithya. Prarabdha's appearance is like a rope snake, mirage water or a dream. Prarabdha is as good as destroyed.

Jnani has become a super waker. The world is a dream, which is as good as non existing. Jnani abides in Brahman.

VERSE 98: NO PRARABDHA FOR ATMA

Kathopanisad mantra 1.2.18 and Bhagavad Gita Chapter 2 proclaim that I am the unborn atma. I am mukta in the past, present and future. I have no body connection in all the three periods of time. These are the infallible words of the Upanisads. For a jnani, pain in the body and mind will not affect his atma jnanam. For a Jnani, the assumption of prarabdha is not there.

VERSE 99: ONLY ATMA IS THERE

In Jnani's understanding there is only atma. There is no body. He understands that as super waker, he has projected this world. Whole universe is like a rope snake. As the whole universe is a mere projection, there is no prarabdha for a Jnani.

SUMMARY OF CLASS 44 (November 2, 2020)

VERSE 99: ONLY ATMA IS THERE

Jnanam negates the reality of prarabdha. Prarabdha continues as mithya. Prarabdha is as good as non-existence. It is like mirage water. From philosophical angle, I atma alone is the only reality. Anatma cannot be counted as a second reality. Practically, once prarabdha is understood as mithya it is not scary. Pujya Swami Dayananda Saraswati says that it is like a defanged cobra, which is harmless.

Even talking about prarabdha of body is wrong. Body itself is super imposed on atma. Body is mithya. It is unreal. The unreal body is not at all born. It 'appears'. It is projected by maya. Rope snake is not born. It 'appears'. There is no death of a body which is not born.

Mandukya Upanisad Karika Chapters 2 and 3 explain this aspect clearly as 'ajada vada' or unborn principle. It negates the origination of the world. When the world itself is unborn, there can be no birth of the body or its prarabdha.

VERSE 100: PRARABDHA TALKED AT EMPIRICAL LEVEL

If a student asks, "You say jnanam destroys ajnanam and its karyam (effect). Then the karyam of ajnanam like body, doership, prarabdha karma should also be destroyed. When prarabdha is not there, how can the body continue for a Jnani?". To answer such junior students, Sruti in a worldly angle, temporarily assumes the existence of body and prarabdha. In adhyaropa (superimposition) time, prarabdha is temporarily accepted.

Jnani says jnanam destroys prarabhdha. Prarabdha just 'appears' like a rope snake. In apavada (negation) time, prarabdha is not accepted.

With this verse, jnana phala of videha mukti is over.

VERSE 101: THE ESSENCE OF THE TEACHING

The essence or central teaching of Vedanta is one non-dual indivisible Brahman alone exists. Brahman through maya appears threefold through three upadis as jiva, jagat (with infinite names and forms) and Isvara.

Maya Pancakam says that I am Brahman functioning as jiva, jagat and Isvara through the projection of maya sakthi. Maya sakthi is capable of dividing the indivisible.

In Bhagavad Gita, Lord Krishna uses the word I in four levels. At paramartika level, at jiva level, at jagat level and Isvara level he uses the word I. Freedom from intellectual and emotional samsara is the result of this jnanam.

Sruti is the only pramanam, instrument of knowledge to know Brahman. Hence sraddha in the Sruti is compulsory.

SUMMARY OF CLASS 45 (November 6, 2020)

VERSE 101: THE ESSENCE OF THE TEACHING

Ajnani talks of jivan mukti and videha mukti. In jnani's vision, the presence and absence of body makes no difference at all. Jnani looks upon himself as nitya mukta. Moksha is removing the knot of ignorance in the heart. There is one absolute reality-

one indivisible Brahman. Through maya it appears three fold as jiva, jagat and Isvara. There is only one instrument of knowledge for this, which is Vedanta.

The student internalises this teaching. After assimilation through nididhyasanam, he comes back to the Guru. Student now reintroduces himself as Brahman.

VERSE 102: STUDENT EXPRESSES HIS FREEDOM

The student says I am a fortunate person. I have completed my primary duty as a human being of freeing myself from the prison of samsara. I have discovered my Brahma bhava.

In Bhagavatham, Bhagavan comes on Garuda, with sudarsana chakra and destroys the crocodile and releases the elephant Gajendra. We should understand that Bhagavan (Veda pramanam) comes on the Garuda (Guru), with sudarsana chakra (atma jnanam) and destroys the crocodile (samsara) and releases Gajendra (Jiva).

As atma, I am happiness. From the stand point of mind, I am happy. All the world is a dot in me. Nothing is different from me. I am purnam. I see the Guru's grace in the form of teaching.

VERSE 103: STUDENT SALUTES THE GURU

The student says due to your compassion in the form of systematic teaching, I have gained self knowledge. I have gained the kingdom of moksha. I have become the ruler of myself. I am indebted to you. I give my namaskara.

VERSE 104: GURU'S FINAL MESSAGE

The Guru says now our relationship has fructified into knowledge. You are free to leave me and go away. You can spend the rest of your life practising nididhyasanam. You appear as different names and forms as existence principle. Look upon yourself as pure existence non-dual sat chit atma. By invoking ananda, your higher nature, spend rest of your life.

For a jnani there are no scriptural injunctions. The scriptures know that a Jnani is incapable of deliberately doing adharma. Jnani can either withdraw from life or he may come out and serve the society according to its needs.

SUMMARY OF CLASS 46 (November 9, 2020)

VERSE 104: GURU'S FINAL MESSAGE

The Guru is a parivrajaka vidvat sannyasi. The Sishya who came as a vividisha sannyasi has now become a vidvat sannyasi. Guru's parting message is whatever you do, do not go out of this teaching. Whatever you see is yourself appearing as

different names and forms. Spend the rest of your life in Vedanta teaching, writing or anything appropriate.

If the student is a householder, he has to continue his duties to the family and society. He should do panca maha yagna for the welfare of the world. He should be compassionate towards others. He should pretend and act as if the world is real. This is not hypocrisy. He is like a person who has woken up from the dream and again goes back to the dream, knowing that it is dream. Where people are involved in worldly talks he should escape from the situation using diplomacy. He is a super waker but acts as a waker. A householder having this knowledge is an internal sannyasi. He is called jnana karma sannyasi.

VERSE 105: STUDENT TAKES LEAVE

The Sishya reverentially offered real solid sastanga namaskara. He sought the permission of the Guru to leave. The Guru permitted the Sisha to leave. Having released himself from samsara, the Sishya went away giving up everything as a parivrajaka. In understanding, advaita is there. But in transactions and relationship, dvaita is there.

VERSE 106: GURU MOVES AROUND

Guru moved around. He shared the knowledge with the seekers. What ever a Jnani does is a blessing. He inspires others that one can be happy without possessions and relationships. He is always immersed in Brahmananda. He admires the universe with the awareness that all of them are his glories. Moorthy in a temple is an immobile version of Isvara. Jnani is a moving version of Isvara. Hence Jnani is worshipped as Bhagavan.

VERSE 107: ATMA VIDYA IMPARTED

For those seeking moksa, for effortless understanding, Vedantic teaching has been imparted through the dialogue. Nature of atma has been revealed.

VERSE 108: ATMA ANANDA SHOWN

People crossing the desert are tired due to the scorching sun while searching for water. Similarly people searching for peace, security and happiness in the world are afflicted. The auspicious teaching of the Vedas are given by Sri Adi Sankara in Vivekacudamani showing an ocean of joy. It reveals that atma ananda is the only source of peace, security and happiness. It gives great relief from samsara torture.

SUMMARY OF CLASS 47 (November 13, 2020)

INTRODUCTORY PORTION: VERSES 1 TO 24:

The human birth is glorified, as one can attain the greatest goal moksha. Self knowledge is the only means for moksha. Vedantic enquiry is the only means for self knowledge. Vedantic enquiry will fructify only if done under a Guru. Qualifications of a Guru and a Sishya are mentioned. Guru himself should have studied under a Guru. He should have the knowledge and method of communication of the knowledge. Sishya should have the four fold qualifications. Sishya should approach the Guru with reverence and bakthi and ask for moksha. If the Sishya is qualified, Guru will accept him as a Sishya. The Guru will assure that he knows what is the problem and what is the solution for the problem. He will further assure that the Sishya will be out of samsara.

SEVEN QUESTIONS AND ANSWERS: VERSES 25 TO 60:

1. What is bondage?
Mistaking body, mind and sense complex as I is samsara. It is also known as adhyasa, ahankara, jiva bhava or self mis-conception.
2. How did this bondage happen?
Self ignorance is anadhi or beginning less.
3. How did this bondage persist with me for such a long time?
Self ignorance is intellectual samsara. It leads to emotional samsara of kama, krodha, raga, dvesha, etc. It leads to activities to perform action. It produces punya and papa. This causes another birth.
4. How can I remove this bondage?
One should turn from material life to spiritual life. One should start with karma yoga including upasana, bakthi and moral values. Once the mind is prepared, he should do self enquiry under a Guru. One should go to jnana yoga.
5. What is the meaning of anatma or non self?
Anantma is mistaking the gross body, subtle body and causal body as I.
6. What is self or Paramatma?
I am the non variable consciousness principle different from body, mind and sense complex. I am the five featured consciousness. The nearest example is deep sleep state. This should be understood with sruti pramanam and yukthi pramanam.

7. How can I segregate atma and anatma?

I am the experiencer different from the experienced body and mind. I am different from the five kosas

JIVA ISVARA AIKYA VICHARA: VERSES 61 TO 82:

This is the most important enquiry. Created individual and created God are one and the same according to Vedas. This is revealed in all Upanisads through maha vakyam. Central theme of the teaching is Tat Tvam Asi. Tatparya is understood through six lingas. Jiva does transaction through body. Isvara does transaction through maya. Behind the changing Jiva and changing Isvara, changeless consciousness is there. Differences are mithya. Advaita Brahman is the truth behind mithya. While watching the movie, it is like being aware of the screen. I am the non-doer, non-experiencer. Nitya mukta Brahma Asmi.

JNANA PHALAM: VERSES 83 TO 101:

Benefit of self knowledge is jivan mukthi and videha mukthi. Even while living he is liberated. He has gained knowledge through sravanam and mananam. He has internalised the teaching by nididhyasanam. His intellectual samsara and emotional samsara are gone. There is reduction in FIR.

His body will continue until prarabda. Once the body dies, he becomes a videha mukta. His sancita karma is burnt. His agami karma is avoided. His prarabdha karma is exhausted. His karma balance at the time of death is Zero or Nil. He has no more re-birth. His karana sarira merges with maya or Isvara. His suksma sarira merges with total suksma sariram or Hiranyagarba. His sthula sarira merges with total sthula sarira or Virat. Seeming individual consciousness merges into seeming total consciousness. It is like pot space becoming total space, when the pot is broken. Jnani remains as Isvara or Brahman. From ajnani's stand point Jnani is a jivan mukta and videha mukta. But from Jnani's stand point he is nithya mukta.

CONCLUDING PORTION: VERSES 102 TO 108:

Sishya informs the Guru that he had got the self knowledge. He takes leave of the Guru. Guru goes his way. Vivekacudamani is like water for a thirsty person. It gives liberating wisdom for seekers of moksha.

Summarised by N. Avinashilingam



विवेकचूडामणिः
vivekacūḍāmaṇiḥ

(SELECTED 108 VERSES)



JUNE 1, 2020

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विवेकचूडामणिः

vivekacūḍāmaṇiḥ

The number at the beginning is the number of the verse within the 108 verses selected. The number at the end of each verse is the number of the verse in the text of विवेकचूडामणि published by Ramakrishna Mission, translated by Svami Turīyānanda.

मङ्गलाचरणम्

maṅgalācaraṇam

- १ सर्ववेदान्तसिद्धान्त-गोचरं तमगोचरम् ।
गोविन्दं परमानन्दं, सद्गुरुं प्रणतोऽस्म्यहम् ॥१॥
sarvavedāntasiddhānta-gocaraṁ tamagocaram |
govindaṁ paramānandaṁ, sadguruṁ praṇato'smyaham ॥1॥

मनुष्यजन्मप्रशंसा

manuṣyajanmapraśaṁsā

- २ दुर्लभं त्रयमेवैतद्, देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं, महापुरुषसंश्रयः ॥३॥
2 durlabhaṁ trayamevaitad, devānugrahaHetukam |
manuṣyatvaṁ mumukṣutvaṁ, mahāpuruṣasaṁśrayaḥ ॥3॥
३ लब्ध्वा कथञ्चिन्नरजन्म दुर्लभं, तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।
यस्स्वात्ममुक्त्यै न यतेत मूढधीः, स ह्यात्महा स्वं विनिहन्त्यसद्ग्राहात् ॥४॥
3 labdhvā kathañcinnarajanma durlabhaṁ,
tatrāpi puṁstvaṁ śrutipāradarśanam |
yassvātmaMuktyai na yateta mūḍhadhīḥ,
sa hyātmahā svaṁ vinihantyasadgrahāt ॥4॥

ज्ञानादेव तु कैवल्यम्

jñānādeva tu kaivalyam

- ४ पठन्तु शास्त्राणि यजन्तु देवान्, कुर्वन्तु कर्माणि भजन्तु देवताः ।
आत्मैक्यबोधेन विना विमुक्तिः, न सिद्ध्यति ब्रह्मशतान्तरेऽपि ॥६॥
- 4 paṭhantu śāstrāṇi yajantu devān, kurvantu karmāṇi bhajantu devatāḥ ।
ātmaikyabodhena vinā vimuktiḥ, na siddhyati brahmaśatāntare’pi ॥6॥
- ५ चित्तस्य शुद्धये कर्म, न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण, न किञ्चित् कर्मकोटिभिः ॥११॥
- 5 cittasya śuddhaye karma, na tu vastūpalabdhaye ।
vastusiddhirvicāreṇa, na kiñcit karmakoṭibhiḥ ॥11॥
- ६ अतो विचारः कर्तव्यः, जिज्ञासोरात्मवस्तुनः ।
समासाद्य दयासिन्धुं, गुरुं ब्रह्मविदुत्तमम् ॥१५॥
- 6 ato vicāraḥ kartavyaḥ, jijñāsorātmavastunaḥ ।
samāsādya dayāsindhum, gurum brahmaaviduttamam ॥15॥

अधिकारित्वम्

adhikāritvam

- ७ अधिकारिणमाशास्ते, फलसिद्धिर्विशेषतः ।
उपाया देशकालाद्याः, सन्त्यस्मिन् सहकारिणः ॥१४॥
- 7 adhikāriṇamāśāste, phalasiddhirviśeṣataḥ ।
upāyā deśakālādyāḥ, santyasmin sahakāriṇaḥ ॥14॥
- ८ साधनान्यत्र चत्वारि, कथितानि मनीषिभिः ।
येषु सत्स्वेव सन्निष्ठा, यदभावे न सिध्यति ॥१८॥
- 8 sādhanānyatra catvāri, kathitāni manīṣibhiḥ ।
yeṣu satsveva sanniṣṭhā, yadabhāve na sidhyati ॥18॥

- ९ आदौ नित्यानित्यवस्तु-विवेकः परिगण्यते ।
 इहामुत्रफलभोग-विरागस्तदनन्तरम् ॥
 शमादिषट्कसम्पत्तिः, मुमुक्षुत्वमिति स्फुटम् ॥१९॥
- 9 ādau nityānityavastu-vivekaḥ parigaṇyate ।
 ihāmutraphalabhoga-virāgastadanantaram ॥
 śamādiṣaṭkasampattiḥ, mumukṣutvamiti sphuṭam ॥19॥
- १० ब्रह्म सत्यं जगन्मिथ्या, इत्येवंरूपो विनिश्चयः ।
 सोऽयं नित्यानित्यवस्तु-विवेकः समुदाहृतः ॥२०॥
- 10 brahma satyaṁ jaganmithya, ityevaṁrūpo viniścayaḥ ।
 so'yaṁ nityānityavastu-vivekaḥ samudāhṛtaḥ ॥20॥
- ११ तद्वैराग्यं जिहासा या, दर्शनश्रवणादिभिः ।
 देहादिब्रह्मपर्यन्ते, ह्यनित्ये भोगवस्तुनि ॥२१॥
- 11 tadvairāgyaṁ jihāsā yā, darśanaśravaṇādibhiḥ ।
 dehādibrahmaparyante, hyanitye bhogavastuni ॥21॥
- १२ विरज्य विषयव्राताद्, दोषदृष्ट्या मुहुर्मुहुः ।
 स्वलक्ष्ये नियतावस्था, मनसः शम उच्यते ॥२२॥
- 12 virajya viṣayavrātāḍ, doṣadrṣṭyā muhurmuḥuḥ ।
 svalakṣye niyatāvasthā, manasaḥ śama ucyate ॥22॥
- १३ विषयेभ्यः परावर्त्य, स्थापनं स्वस्वगोलके ।
 उभयेषामिन्द्रियाणां, स दमः परिकीर्तितः ॥२३॥
- 13 viṣayebhyaḥ parāvartya, sthāpanaṁ svasvagolake ।
 ubhayeṣāmindriyāṇāṁ, sa damaḥ parikīrtitaḥ ॥23॥
- १४ बाह्यानालम्बनं वृत्तेः, एषोपरतिरुत्तमा ।
 सहनं सर्वदुःखानाम्, अप्रतीकारपूर्वकम् ।
 चिन्ताविलापरहितं, सा तितिक्षा निगद्यते ॥२३b,२४॥

- 14 bāhyānālambanam vṛtteḥ, eṣoparatiruttamā |
 sahanam sarvaduḥkhānām, apratikārapūrvakam |
 cintāvilāparahitam, sā titikṣā nigadyate ||23b,24||
- १५ शास्त्रस्य गुरुवाक्यस्य, सत्यबुद्ध्यावधारणा ।
 सा श्रद्धा कथिता सद्भिः, यया वस्तूपलभ्यते ||२५||
- 15 śāstrasya guruvākyasya, satyabuddhyāvadhāraṇā |
 sā śraddhā kathitā sadbhiḥ, yayā vastūpalabhyate ||25||
- १६ सर्वदा स्थापनं बुद्धेः, शुद्धे ब्रह्मणि सर्वथा ।
 तत् समाधानमित्युक्तं, न तु चित्तस्य लालनम् ||२६||
- 16 sarvadā sthāpanam buddheḥ, śuddhe brahmaṇi sarvathā |
 tat samādhānamityuktaṁ, na tu cittasya lālanam ||26||
- १७ अहङ्कारादिदेहान्तान्, बन्धानज्ञानकल्पितान् ।
 स्वस्वरूपावबोधेन, मोक्तुमिच्छा मुमुक्षुता ||२७||
- 17 ahaṅkāradidehāntān, bandhānajñānakalpitān |
 svasvarūpāvabodhena, moktumicchā mumukṣutā ||27||

गुरूपसदनम्

gurūpasadanam

- १८ उक्तसाधनसंपन्नः, तत्त्वजिज्ञासुरात्मनः ।
 उपसीदेद्गुरुं प्राज्ञं, यस्माद्बन्धविमोक्षणम् ||३२||
- 18 uktasāadhanasampannaḥ, tattvajijñāsuraṭmanah |
 upasīdedguruṁ prājñam, yasmādbandhavimokṣaṇam ||32||
- १९ श्रोत्रियोऽवृजिनोऽकाम-हतो यो ब्रह्मवित्तमः ।
 ब्रह्मण्युपरतः शान्तः, निरिन्धन इवानलः ।
 अहेतुकदयासिन्धुः, बन्धुरानमतां सताम् ||३३||

19 śrotriyo'vṛjino'kāma-hato yo brahmavittamaḥ |
brahmaṇyuparataḥ śāntaḥ, nirindhana ivānalaḥ |
ahetukadayāsindhuḥ, bandhurānamatām satām ||33||

२० तमाराध्य गुरुं भक्त्या, प्रह्वप्रश्रयसेवनैः
प्रसन्नं तमनुप्राप्य, पृच्छेज्ज्ञातव्यमात्मनः ||३४||

20 tamārādhya guruṁ bhaktyā, prahvapraśrayasevanaiḥ
prasannaṁ tamanuprāpya, pṛcchejjñātavyamātmanah ||34||

शिष्यः उवाच

śiṣyaḥ uvāca

२१ दुर्वारसंसारदवाग्नितप्तं, दोधूयमानं दुरदृष्टवातैः ।
भीतं प्रपन्नं परिपाहि मृत्योः, शरण्यमन्यं यदहं न जाने ||३६||

21 durvārasaṁsāradavāgnitaptaṁ,
dodhūyamānaṁ duradrṣṭavātaiḥ|
bhītaṁ prapannaṁ paripāhi mṛtyoḥ,
śaraṇyamanyaṁ yadahaṁ na jāne||36||

२२ शान्ता महान्तो निवसन्ति सन्तः, वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्णवं जनान्, अहेतुनान्यानपि तारयन्तः ||३७||

22 śāntā mahānto nivasanti santaḥ, vasantavallokaḥitaṁ carantaḥ |
tīrṇāḥ svayaṁ bhīmabhavārṇavaṁ janān, ahetunānyānapi tārayantaḥ||

श्रीगुरुः उवाच

śrīguruḥ uvāca

२३ मा भैष्ट विद्वंस्तव नास्त्यपायः, संसारसिन्धोस्तरणेऽस्त्युपायः ।
येनैव याता यतयोऽस्य पारं, तमेव मार्गं तव निर्दिशामि ||४३||

23 mā bhaiṣṭa vidvaṁstava nāstyapāyaḥ, saṁsārasindhostaraṇe'styupāyaḥ|
yenaiva yātā yatayo'sya pāraṁ, tameva mārgaṁ tava nirdiśāmi || 43||

२४ अज्ञानयोगात्परमात्मनस्तव, ह्यनात्मबन्धस्तत एव संसृतिः ।

तयोर्विवेकोदितबोधवह्निः, अज्ञानकार्यं प्रदहेत् समूलम् ॥४७॥

24 ajñānayogātparamātmānastava, hyanātmabandhastata eva saṁsṛtiḥ ।

tayorvivekōditabodhahvāniḥ, ajñānakāryaṁ pradahet samūlam ॥47॥

शिष्यः उवाच

śiṣyaḥ uvāca

२५ को नाम बन्धः कथमेष आगतः, कथं प्रतिष्ठास्य कथं विमोक्षः

कोऽसावनात्मा परमः क आत्मा, तयोर्विवेकः कथमेतदुच्यताम् ॥४९॥

25 ko nāma bandhaḥ kathameṣa āgataḥ,

kathaṁ pratiṣṭhāsyā kathaṁ vimokṣaḥ

ko'sāvanātmā paramaḥ ka ātmā,

tayorvivekaḥ kathametaducyātām ॥49॥

श्रीगुरुः उवाच

śrīguruḥ uvāca

२६ यद्बोद्धव्यं तवेदानीम्, आत्मानात्मविवेचनम् ।

तदुच्यते मया सम्यक्, श्रुत्वात्मन्यवधारय ॥७१॥

26 yadboddhavyaṁ tavedānīm, ātmānātmavivecanam ।

taducyate mayā samyak, śrutvātmānyavadhāraya ॥71॥

कोऽसावनात्मा ? (शरीरत्रयम्)

ko'sāvanātmā ? (śarīratrayam)

२७ पञ्चीकृतेभ्यो भूतेभ्यः, स्थूलेभ्यः पूर्वकर्मणा ।

समुत्पन्नमिदं स्थूलं, भोगायतनमात्मनः ।

अवस्था जागरस्तस्य, स्थूलार्थानुभवो यतः ॥८८॥

- 27 pañcīkṛtebhyo bhūtebhyaḥ, sthūlebhyaḥ pūrvakarmanā |
 samutpannamidaṁ sthūlaṁ, bhogāyatanamātmanah |
 avasthā jāgarastasya, sthūlārthānubhavo yataḥ ||88||
- २८ वागादि पञ्च श्रवणादि पञ्च, प्राणादि पञ्चाभ्रमुखानि पञ्च ।
 बुद्ध्याद्यविद्यापि च कामकर्मणी, पुर्यष्टकं सूक्ष्मशरीरमाहुः ||96||
- 28 vāgādi pañca śravaṇādi pañca, prāṇādi pañcābhramukhāni pañca |
 buddhyādyavidyāpi ca kāmakarmanī, puryaṣṭakaṁ sūkṣmaśarīramāhuḥ||
- २९ इदं शरीरं शृणु सूक्ष्मसंज्ञितं, लिङ्गं त्वपञ्चीकृतभूतसंभवम् ।
 सवासनं कर्मफलानुभावकं, स्वाज्ञानतोऽनादिरुपाधिरात्मनः ||९७||
 स्वप्नो भवत्यस्य विभक्त्यवस्था, स्वमात्रशेषेण विभाति यत्र ||९८||
- 29 idaṁ śarīraṁ śṛṇu sūkṣmasamjñitaṁ,
 liṅgaṁ tvapañcīkṛtabhūtasambhavam|
 savāsanam karmaphalānubhāvakam,
 svājñānato'nādirupādhirātmanah ||97||
 swapno bhavatyasya vibhaktyavasthā,
 svamātraśeṣeṇa vibhāti yatra ||98||
- ३० सर्वव्यापृतिकरणं लिङ्गम्, इदं स्याच्चिदात्मनः पुंसः ।
 वास्यादिकमिव तक्ष्णः, तेनैवात्मा भवत्यसङ्गोऽयम् ||१००||
- 30 sarvavyāpṛtikaraṇaṁ liṅgam, idaṁ syāccidātmanah puṁsaḥ |
 vāsyādikamiva takṣṇaḥ, tenaivātmā bhavatyasaṅgo'yam ||100||
- ३१ अव्यक्तनाम्नी परमेशशक्तिः, अनाद्यविद्या त्रिगुणात्मिका परा ।
 कार्यानुमेया सुधियैव माया, यया जगत्सर्वमिदं प्रसूयते ||१०८||
- 31 avyaktanāmnī parameśaśaktiḥ, anādyavidyā triguṇātmikā parā |
 kāryānumeyā sudhiyaiva māyā, yayā jagatsarvamidaṁ prasūyate ||108||
- ३२ सन्नाप्यसन्नाप्युभयात्मिका नो, भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
 साङ्गाप्यनङ्गा ह्युभयात्मिका नो, महाद्भुतानिर्वचनीयरूपा ||१०९||

- 32 sannāpyasannāpyubhayātmikā no, bhinnāpyabhinnāpyubhayātmikā no |
 sāṅgāpyanaṅgā hyubhayātmikā no, mahādbhutānirvacanīyarūpā ||109||
- ३३ अव्यक्तमेतत् त्रिगुणैर्निरुक्तं, तत्कारणं नाम शरीरमात्मनः ।
 सुषुप्तिरेतस्य विभक्त्यवस्था, प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥१२०॥
- 33 avyaktametata triguṇairniruktaṁ, tatkāraṇaṁ nāma śarīramātmanaḥ |
 suṣuptiretasya vibhaktyavasthā, pralīnasarvendriyabuddhivṛttiḥ ||120||

परमः क आत्मा ?

paramaḥ ka ātmā ?

- ३४ अथ ते संप्रवक्ष्यामि, स्वरूपं परमात्मनः ।
 यद्विज्ञाय नरो बन्धाद्, मुक्तः कैवल्यमश्नुते ॥१२४॥
- 34 atha te sampravakṣyāmi, svarūpaṁ paramātmanaḥ |
 yadvijñāya naro bandhād, muktaḥ kaivalyamāśnute ||124||
- ३५ अस्ति कश्चित् स्वयं नित्यम्, अहंप्रत्ययलम्बनः ।
 अवस्थात्रयसाक्षी सन्, पञ्चकोशविलक्षणः ॥१२५॥
- 35 asti kaścit svayaṁ nityam, ahaṁpratyayalambanaḥ |
 avasthātrayasākṣī san, pañcakośavilakṣaṇaḥ ||125||
- ३६ यो विजानाति सकलं, जाग्रत्स्वप्नसुषुप्तिषु ।
 बुद्धितद्वृत्तिसद्भावम्, अभावमहमित्ययम् ॥१२६॥
- 36 yo vijānāti sakalaṁ, jāgratsvapnasuṣuptiṣu |
 buddhitadvṛttisadbhāvam, abhāvamahamityayam ||126||
- ३७ यः पश्यति स्वयं सर्वं, यं न पश्यति कश्चन ।
 यश्चेतयति बुद्ध्यादि, न तद्यं चेतयत्ययम् ॥१२७॥
- 37 yaḥ paśyati svayaṁ sarvaṁ, yaṁ na paśyati kaścana |
 yaścetayati buddhyādi, na tadyaṁ cetayatyayam ||127||
- ३८ प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः,
 सदसदिदमशेषं भासयन्निर्विशेषः ।

विलसति परमात्मा जाग्रदादिष्ववस्थासु,
अहमहमिति साक्षात् साक्षिरूपेण बुद्धेः ॥१३५॥

38 prakṛtivilāsaḥ paramātmā jāgradādiṣvavasthāsu,
sadasadidamaśeṣaṁ bhāsayannirviśeṣaḥ |
vilasati paramātmā jāgradādiṣvavasthāsu,
ahamahamiti sākṣāt sākṣirūpeṇa buddheḥ ॥135॥

को नाम बन्धः ?

ko nāma bandhaḥ ?

३९ अत्रानात्मन्यहमिति मतिः, बन्ध एषोऽस्य पुंसः
प्राप्तोऽज्ञानाञ्जननमरण-क्लेशसंपातहेतुः ।
येनैवायं वपुरिदमसत्, सत्यमित्यात्मबुद्ध्या
पुष्यत्युक्षत्यवति विषयैः, तन्तुभिः कोशकृद्भत् ॥१३७॥

39 atrānātmanyahamiti matiḥ, bandha eṣo'sya puṁsaḥ
prāpto'jñānājjananamarāṇa-kleśasampātahetuḥ |
yenaivāyaṁ vapuridamasat, satyamityātmabuddhyā
puṣyatyukṣatyavati viṣayaiḥ, tantubhiḥ kośakṛdvat ॥137॥

कथमेष आगतः ?

kathameṣa āgataḥ ?

४० अखण्डनित्याद्वयबोधशक्त्या, स्फुरन्तमात्मानमनन्तवैभवम् ।
समावृणोत्यावृतिशक्तिरेषा, तमोमयी राहुरिवार्कबिम्बम् ॥१३९॥

40 akhaṇḍanityādvayabodhaśaktyā, sphurantamātmāmanantavaibhavam |
samāvṛṇotyāvṛtiśaktireṣā, tamomayī rāhurivārkabimbam ॥139॥

४१ तिरोभूते स्वात्मनि, अमलतरतेजोवति पुमान्
अनात्मानं मोहाद्, अहमिति शरीरं कलयति ।
ततः कामक्रोध-प्रभृतिभिरमुं बन्धनगुणैः

परं विक्षेपाख्या, रजस उरुशक्तिर्व्यथयति ॥१४०॥

41 tirobhūte svātmani, amalataratejovati pumān
anātmānaṃ mohād, ahamiti śarīraṃ kalayati |
tataḥ kāmakrodha-prabhṛtibhīramuṃ bandhanaguṇaiḥ
paraṃ vikṣepākhyā, rajasa uruśaktirvyathayati ||140||

४२ एताभ्यामेव शक्तिभ्यां, बन्धः पुंसः समागतः ।
याभ्यां विमोहितो देहं, मत्वात्मानं भ्रमत्ययम् ॥१४४॥

42 etābhyāmeva śaktibhyām,
bandhaḥ puṃsaḥ samāgataḥ |
yābhyām vimohito dehaṃ,
matvātmānaṃ bhramatyayam ||144||

कथं प्रतिष्ठा अस्य ?

katham pratiṣṭhā asya ?

४३ बीजं संसृतिभूमिजस्य तु तमः, देहात्मधीरङ्कुरः
रागः पल्लवमम्बु कर्म तु वपुः, स्कन्धोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः, पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं, भोक्तात्र जीवः खगः ॥१४५॥

43 bījaṃ saṃsṛtibhūmijasya tu tamaḥ, dehātmadhīraṅkuraḥ
rāgaḥ pallavamambu karma tu vapuḥ, skandho'savaḥ śākhikāḥ |
agrāṇīndriyasamhatisca viṣayāḥ, puṣpāṇi duḥkhaṃ phalaṃ
nānākarmasamudbhavaṃ bahuvidhaṃ, bhoktātra jīvaḥ khagaḥ ||145||

कथं विमोक्षः ?

katham vimokṣaḥ ?

४४ श्रुतिप्रमाणैकमतेः स्वधर्म-निष्ठा तयैवात्मविशुद्धिरस्य ।
विशुद्धबुद्धेः परमात्मवेदनं, तेनैव संसारसमूलनाशः ॥१४८॥

44 śrutipramāṇaikamateḥ svadharma-
niṣṭhā tayaivātmaviśuddhirasya |
viśuddhabuddheḥ paramātmavedanaṃ,
tenaiva saṃsārasamūlanāśaḥ ||148||

तयोर्विवेकः कथम् ? (पञ्चकोशविवेकः)

tayorvivekaḥ katham ? (pañcakośavivekaḥ)

४५ मुञ्जादिषीकामिव दृश्यवर्गात्, प्रत्याञ्चमात्मानमसङ्गमक्रियम् ।

विविच्य तत्र प्रविलाप्य सर्वं, तदात्मना तिष्ठति यः स मुक्तः ||153||

45 muñjādiṣīkāmiva dṛśyavargāt, pratyāñcamātmānamasaṅgamakriyam |

vivicya tatra pravilāpya sarvaṃ, tadātmanā tiṣṭhati yaḥ sa muktaḥ||

४६ देहोऽयमन्नभवानोऽन्नमयस्तु कोशः,

चान्नेन जीवति विनश्यति तद्विहीनः ।

त्वक्चर्ममांसरुधिरास्थिपुरीषराशिः,

नायं स्वयं भवितुमर्हति नित्यशुद्धः ||१५४||

46 deho'yamannabhavano'nnamayastu kośaḥ,

cānnena jīvati vinaśyati tadvihīnaḥ |

tvakcarmamāṃsarudhirāsthīpurīṣarāśiḥ,

nāyaṃ svayaṃ bhavitumarhati nityaśuddhaḥ ||154||

४७ पूर्वं जनेरपि मृतेरथ नायमस्ति,

जातक्षणक्षणगुणोऽनियतस्वभावः ।

नैको जडश्च घटवत् परिदृश्यमानः,

स्वात्मा कथं भवति भावविकारवेत्ता ||१५५||

47 pūrvam janerapi mṛteratha nāyamasti,

jātakṣaṇakṣaṇaguṇo'niyatasvabhāvaḥ |

naiko jaḍaśca ghaṭavat paridṛśyamānaḥ,

svātmā katham bhavati bhāvavikāravettā ||155||

४८ कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं, प्राणो भवेत् प्राणमयस्तु कोशः।

येनात्मवानन्नमयोऽनुपूर्णः, प्रवर्ततेऽसौ सकलक्रियासु ॥१६५॥

48 karmendriyaiḥ pañcabhirañcito'yaṃ, prāṇo bhavet prāṇamayastu kośaḥ|

yenātmavānannamayo'nupūrṇaḥ, pravartate'sau sakalakriyāsu ||165||

४९ नैवात्मायं प्राणमयो वायुविकारः,

गन्तागन्ता वायुवदन्तर्बहिरेषः ।

यस्मात्किञ्चित् क्वापि न वेत्तीष्टमनिष्टं,

स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥१६६॥

49 naivātmāyaṃ prāṇamayo vāyuvikāraḥ,

gantāgantā vāyuvadantarbahireṣaḥ |

yasmātkiñcit kvāpi na vettiṣṭamaniṣṭaṃ,

svaṃ vānyaṃ vā kiñcana nityaṃ paratantraḥ ||166||

५० ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्,

कोशो ममाहमिति वस्तुविकल्पहेतुः ।

संज्ञादिभेदकलनाकलितो बलीयान्,

तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥१६७॥

50 jñānendriyāṇi ca manaśca manomayaḥ syāt,

kośo mamāhamiti vastuvikalpahetuḥ |

saṃjñādibhedakalanākālito balīyān,

tatpūrvakośamabhipūrya vijṛmbhate yaḥ ||167||

५१ मनोमयो नापि भवेत् परात्मा, ह्याद्यन्तवत्त्वात् परिणामिभावात् ।

दुःखात्मकत्वाद् विषयत्वहेतोः, द्रष्टा हि दृश्यात्मतया न दृष्टः ॥१८३॥

51 manomayo nāpi bhavet parātmā,

hyādyantavatvāt pariṇāmibhāvāt |

duḥkhātmakatvād viṣayatvahetoḥ,

draṣṭā hi drśyātmatayā na drṣṭaḥ ||183||

- ५२ बुद्धिर्बुद्धीन्द्रियैः सार्धं, सवृत्तिः कर्तृलक्षणः ।
विज्ञानमयकोशः स्यात्, पुंसः संसारकारणम् ॥१८४॥
- 52 buddhirbuddhīndriyaiḥ sārḍhaṁ, savṛttiḥ kartṛlakṣaṇaḥ ।
vijñānamayaakośaḥ syāt, puṁsaḥ saṁsāra-kāraṇam ॥184॥
- ५३ अनुव्रजच्चित्प्रतिबिम्बशक्तिः, विज्ञानसंज्ञः प्रकृतेर्विकारः ।
ज्ञानक्रियावान् अहमित्यजस्रं, देहेन्द्रियादिष्वभिमन्यते भृशम् ॥१८५॥
- 53 anuvrajaccitpratibimbaśaktiḥ,
vijñāna-saṁjñāḥ prakṛter-vikāraḥ ।
jñāna-kriyāvān ahamityajasraṁ,
dehendriyādiṣvabhimanyate bhr̥śam ॥185॥
- ५४ अनादिकालोऽयमहंस्वभावः, जीवस्समस्तव्यवहारवोढा ।
करोति कर्माण्यपि पूर्ववासनः, पुण्यान्यपुण्यानि च तत्फलानि ॥१८६॥
- 54 anādikālo'ya-maṁsvabhāvaḥ,
jīva-sa-mastavyavahāra-voḍhā ।
karoti karmāṇyapi pūrvavāsaṇaḥ,
puṇyānyapuṇyāni ca tatphalāni ॥186॥
- ५५ भुङ्क्ते विचित्रास्वपियोनिषु व्रजन्, आयाति निर्यात्यध ऊर्ध्वमेषः ।
अस्यैव विज्ञानमयस्य जाग्रत्-स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥१८७॥
- 55 bhuṅkte vicitrāsvapiyoniṣu vrajan,
āyāti niryātyadha ūrdhvameṣaḥ ।
asyaiva vijñānamaya-sya jāgrat-
svapnādyavasthāḥ sukhaduḥkhabhogāḥ ॥187॥
- ५६ अतो नायं परात्मा स्यात्, विज्ञानमयशब्दभाक् ।
विकारित्वाञ्जडत्वाच्च, परिच्छिन्नत्वहेतुतः ।
दृश्यत्वाद् व्यभिचारित्वाद्, नानित्यो नित्य इष्यते ॥२०६॥
- 56 ato nāyaṁ parātmā syāt, vijñānamayaśabdabhāk ।
vikāritvāñjḍatvācca, paricchinna-tvāhetutaḥ ।

dr̥śyatvād vyabhicāritvād, nānityo nitya iṣyate ||206||

५७ आनन्दप्रतिबिम्बचुम्बिततनुः, वृत्तिस्तमोजृम्भिता
स्यादानन्दमयः प्रियादिगुणकः, स्वेष्टार्थलाभोदयः ।
पुण्यस्यानुभवे विभाति कृतिनाम्, आनन्दरूपः स्वयं
भूत्वा नन्दति यत्र साधु तनुभृद्-मात्रः प्रयत्नं विना ||207||

57 ānandapratibimbacumbitatanuḥ, vṛttistamojṛmbhitā
syādānandamayah priyādiguṇakah, sveṣṭārthalābhodayah ।
puṇyasyānubhave vibhāti kṛtinām, ānandarūpaḥ svayaṁ
bhūtvā nandati yatra sādhu tanubhṛd-mātraḥ prayatnaṁ vinā ||

५८ आनन्दमयकोशस्य, सुषुप्तौ स्फूर्तिरुत्कटा ।
स्वप्नजागरयोरीषद्, इष्टसन्दर्शनादिना ||२०८||

58 ānandamayakośasya, suṣuptau sphūrttirutkaṭā ।
svapnajāgarayoriṣad, iṣṭasandarśanādinā ||208||

५९ नैवायमानन्दमयः परात्मा, सोपाधिकत्वात् प्रकृतेर्विकारात् ।
कार्यत्वहेतोः सुकृतक्रियायाः, विकारसंघातसमाहितत्वात् ||२०९||

59 naivāyamānandamayah parātmā, sopādhikatvāt prakṛtervikārāt ।
kāryatvahetoḥ sukṛtakriyāyāḥ, vikārasaṁghātasamāhitatvāt ||209||

६० पञ्चानामपि कोशानां, निषेधे युक्तितः श्रुतेः ।
तन्निषेधावधिः साक्षी, बोधरूपोऽवशिष्यते ||२१०||

60 pañcānāmapi kośānām, niṣedhe yuktitaḥ śruteḥ ।
tanniṣedhāvadhiḥ sākṣī, bodharūpo'vaśiṣyate ||210||

आत्मस्वरूपम् (त्वम्पदार्थः)

ātmasvarūpam (tvampadārthaḥ)

६१ योऽयमात्मा स्वयंज्योतिः, पञ्चकोशविलक्षणः ।
अवस्थात्रयसाक्षी सन्, निर्विकारो निरञ्जनः ।
सदानन्दः स विज्ञेयः, स्वात्मत्वेन विपश्चिता ||२११||

61 yo'yamātmā svayaṃjyotiḥ, pañcakośavilakṣaṇaḥ |
avasthātrayasākṣī san, nirvikāro nirañjanaḥ |
sadānandaḥ sa vijñeyaḥ, svātmatvena vipaścitā ||211||

शिष्यः उवाच

śiṣyaḥ uvāca

६२ मिथ्यात्वेन निषिद्धेषु, कोशेष्वेतेषु पञ्चसु ।
सर्वाभावं विना किञ्चिद्, न पश्याम्यत्र हे गुरो ।
विज्ञेयं किमु वस्त्वस्ति, स्वात्मनात्मविपश्चिता ॥२१२॥

62 mithyātvena niṣiddheṣu, kośeṣveteṣu pañcasu |
sarvābhāvaṃ vinā kiñcid, na paśyāmyatra he guro |
vijñeyaṃ kimu vastvasti, svātmanātmavipaścitā ||212||

श्रीगुरुः उवाच

śrīguruḥ uvāca

६३ सत्यमुक्तं त्वया विद्वन्, निपुणोऽसि विचारणे ।
अहमादिविकारास्ते, तदभावोऽयमप्यनु ॥२१३॥

63 satyamuktaṃ tvayā vidvan, nipuṇo'si vicāraṇe |
ahamādivikārāste, tadabhāvo'yamapyanu ||213||

६४ सर्वे येनानुभूयन्ते, यः स्वयं नानुभूयते ।
तमात्मानं वेदितारं, विद्धि बुद्ध्या सुसूक्ष्मया ॥२१५॥

64 sarve yenānubhūyante, yaḥ svayaṃ nānubhūyate |
tamātmānaṃ veditāraṃ, viddhi buddhyā susūkṣmayā ||215||

६५ जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं, योऽसौ समुज्जृम्भते
प्रत्यग्रूपतया सदाहमहमिति, अन्तः स्फुरन्नेकधा ।
नानाकारविकारभागिन इमान्, पश्यन्नहंधीमुखान्
नित्यानन्दचिदात्मना स्फुरति तं, विद्धि स्वमेतं हृदि ॥२१७॥

65 jāgratsvapnasuṣuptiṣu sphuṭataram, yo'sau samujjīmbhate
 pratyagrūpatayā sadāhamahamiti, antaḥ sphurannekadhā |
 nānākāravikārabhāgina imān, paśyannahamdhīmukhān
 nityānandacidātmanā sphurati taṃ, viddhi svametaṃ hr̥di ||217||

ब्रह्मस्वरूपम् (तत्पदार्थः)

brahmasvarūpam (tatpadārthaḥ)

६६ ब्रह्माभिन्नत्वविज्ञानं, भवमोक्षस्यकारणम् ।

येनाद्वितीयमानन्दं, ब्रह्म सम्पद्यते बुधैः ॥२२३॥

66 brahmābhinnatvavijñānaṃ, bhavamokṣasyakāraṇam |
 yenādvitīyamānandaṃ, brahma sampadyate budhaiḥ ||223||

६७ सत्यं ज्ञानमनन्तं ब्रह्म, विशुद्धं परं स्वतः सिद्धम् ।

नित्यानन्दैकरसं प्रत्यग्-अभिन्नं निरन्तरं जयति ॥२२५॥

67 satyaṃ jñānāmanantaṃ brahma, viśuddhaṃ paraṃ svataḥ siddham |
 nityānandaikarasam pratyag-abhinnaṃ nirantaram jayati ||225||

६८ सद्ब्रह्मकार्यं सकलं सदैव, सन्मात्रमेतन्न ततोऽन्यदस्ति ।

अस्तीति यो वक्ति न तस्य मोहः, विनिर्गतो निद्रितवत् प्रजल्पः ॥२३०॥

68 sadbrahmakāryaṃ sakalaṃ sadaiva, sanmātrametanna tato'nyadasti |
 astīti yo vakti na tasya mohah, vinirgato nidritavat prajalpaḥ ||230||

६९ ब्रह्मैवेदं विश्वमित्येव वाणी, श्रौती ब्रूतेथर्वनिष्ठा वरिष्ठा ।

तस्मादेतद् ब्रह्ममात्रं हि विश्वं, नाधिष्ठानाद्विन्नतारोपितस्य ॥२३१॥

69 brahmaivedaṃ viśvamityeva vāṇī, śrautī brūtetharvaniṣṭhā variṣṭhā |
 tasmādetad brahmamātraṃ hi viśvaṃ, nādhiṣṭhānādbhinnatāropitasya||

७० सत्यं यदि स्याज्जगदेतदात्मनः, अनन्तत्वहानिर्निगमाप्रमाणता ।

असत्यवादित्वमपीशितुः स्याद्, नैतत् त्रयं साधु हितं महात्मनाम् ॥२३२॥

70 satyaṃ yadi syāj jagadetadātmanah, anantatvahānirnigamāpramāṇatā |
 asatyavāditvamapīśituḥ syād, naitat trayaṃ sādhu hitaṃ mahātmanām||

७१ ईश्वरो वस्तुतत्त्वज्ञः, न चाहं तेष्ववस्थितः।

न च मत्स्थानि भूतानि, इत्येवमेव व्यचीकृपत् ॥२३३॥

71 īśvaro vastutattvajñah, na cāhaṃ teṣvavasthitah|

na ca matsthāni bhūtāni, ityevameva vyacīkṛpat ॥233॥

७२ यदि सत्यं भवेद्विश्वं, सुषुप्तावुपलभ्यताम् ।

यन्नोपलभ्यते किञ्चिद्, अतोऽसत्त्वप्रवन्मृषा ॥२३४॥

72 yadi satyaṃ bhavedviśvaṃ, suṣuptāvupalabhyatām |

yannopalabhyate kiñcid, ato'satsvapnavanmrṣā ॥234॥

७३ अतः पृथङ्नास्ति जगत्परात्मनः, पृथक्प्रतीतिस्तु मृषा गुणाहिवत्।

आरोपितस्यास्ति किमर्थवत्ता, अधिष्ठानमाभाति तथा भ्रमेण ॥२३५॥

73 ataḥ prthañnāsti jagatparātmanah, prthakpratītistu mṛṣā guṇāhivat|

āropitasyāsti kimarthavattā, adhiṣṭhānamābhāti tathā bhrameṇa ॥235॥

ऐक्यम् (असिपदार्थः)

aikyam (asipadārthaḥ)

७४ तत्त्वंपदाभ्यामभिधीयमानयोः, ब्रह्मात्मनोः शोधितयोर्यदित्थम् ।

श्रुत्या तयोस्तत्त्वमसीति सम्यग्, एकत्वमेव प्रतिपाद्यते मुहुः ॥२४१॥

74 tattvaṃpadābhyāmabhidhīyamānayoḥ,

brahmātmanoḥ śodhitayoryadittham|

śrutyā tayostatvamasīti samyag,

ekatvameva pratipādyate muhuḥ ॥241॥

७५ ऐक्यं तयोर्लक्षितयोर्न वाच्ययोः, निगद्यतेऽन्योन्यविरुद्धधर्मिणोः।

खद्योतभान्वोरिव राजभृत्ययोः, कूपाम्बुराश्योः परमाणुमेवोः ॥२४२॥

75 aikyam tayorlakṣitayorna vācyayoḥ,

nigadyate'nyonyaviruddhadharminōḥ|

khadyotabhānvoriva rājabhṛtyayoḥ,

kūpāmburāśyoḥ paramāṇumervōḥ ॥242॥

७६ तयोर्विरोधोऽयमुपाधिकल्पितः, न वास्तवः कश्चिदुपाधिरेषः ।

ईशस्य माया महदादिकारणं, जीवस्य कार्यं शृणु पञ्चकोशाः ॥२४३॥

76 tayorvirodho'yamupādhikalpitah,

na vāstavaḥ kaścidupādhireṣaḥ ।

īśasya māyā mahadādikāraṇaṃ,

jīvasya kāryaṃ śrṇu pañcakośāḥ ॥243॥

७७ एतावुपाधी परजीवयोस्तयोः, सम्यङ्गिरासे न परो न जीवः ।

राज्यं नरेन्द्रस्य भटस्य खेटकः, तयोरपोहे न भटो न राजा ॥२४४॥

77 etāvupādhī parajīvayostayoḥ,

samyaṅnirāse na paro na jīvaḥ ।

rājyaṃ narendrasya bhaṭasya khetakaḥ,

tayorapohe na bhaṭo na rājā ॥244॥

७८ ततस्तु तौ लक्षणया सुलक्ष्यौ, तयोरखण्डैकरसत्वसिद्धये ।

नालं जहत्या न तथाजहत्या, किन्तूभयार्थात्मिकयैव भाव्यम् ॥247॥

78 tatastu tau lakṣaṇayā sulakṣyau, tayorakhaṇḍaikaṛasatvasiddhaye ।

nālaṃ jahatyā na tathājahatyā, kintūbhayārthātmikayaiva bhāvyam ॥

७९ स देवदत्तोऽयमितीह चैकता, विरुद्धधर्माशमपास्य कथ्यते ।

यथा तथा तत्त्वमसीति वाक्ये, विरुद्धधर्मानुभयत्र हित्वा ॥२४८॥

79 sa devadatto'yamitīha caikatā,

viruddhadharmāṃśamapāsyā kathyate ।

yathā tathā tattvamasīti vākye,

viruddhadharmānubhayatra hitvā ॥248॥

८० संलक्ष्य चिन्मात्रतया सदात्मनोः, अखण्डभावः परिचीयते बुधैः।

एवं महावाक्यशतेन कथ्यते, ब्रह्मात्मनोरैक्यमखण्डभावः ॥२४९॥

80 saṃlakṣya cinmātratayā sadātmanoh,

akhaṇḍabhāvaḥ paricīyate budhaiḥ।

evaṃ mahāvākyaśatena kathyate,

brahmātmanoraikyamakhaṇḍabhāvaḥ ||249||

८१ मृत्कार्यं सकलं घटादि सततं, मृन्मात्रमेवाभितः
तद्वत्सञ्जनितं सदात्मकमिदं, सन्मात्रमेवाखिलम् ।
यस्मान्नास्ति सतः परं किमपि तत्, सत्यं स आत्मा स्वयं
तस्मात्तत्त्वमसि प्रशान्तममलं, ब्रह्माद्वयं यत्परम् ||२५१||

81 mṛtkāryaṃ sakalaṃ ghaṭādi satataṃ, mṛnmātramevābhitaḥ
tadvatsajjanitaṃ sadātmakamidaṃ, sanmātramevākhilam |
yasmānnāsti sataḥ paraṃ kimapi tat, satyaṃ sa ātmā svayaṃ
tasmāttattvamasī praśāntamamalaṃ, brahmādvayaṃ yatparam ||251||

८२ निद्राकल्पितदेशकालविषय-ज्ञात्रादि सर्वं यथा
मिथ्या तद्वदिहापि जाग्रति जगत्, स्वाज्ञानकार्यत्वतः ।
यस्मादेवमिदं शरीरकरण-प्राणाहमाद्यप्यसत्
तस्मात्तत्त्वमसि प्रशान्तममलं, ब्रह्माद्वयं यत्परम् ||२५२||

82 nidrākālpitadeśakālaaviṣaya-jñātrādi sarvaṃ yathā
mithyā tadvadihāpi jāgrati jagat, svājñānakāryatvataḥ |
yasmādevamidaṃ śarīrakaṛaṇa-prāṇāhamādyapyasat
tasmāttattvamasī praśāntamamalaṃ, brahmādvayaṃ yatparam ||252||

जीवन्मुक्तिफलम्

jīvanmuktiphalam

८३ ब्रह्मात्मनोः शोधितयोः, एकभावावगाहिनी ।
निर्विकल्पा च चिन्मात्रा, वृत्तिः प्रज्ञेति कथ्यते ॥
सुस्थिता सा भवेद्यस्य, जीवन्मुक्तः स उच्यते ||४२७||

83 brahmātmanoḥ śodhitayoḥ, ekabhāvāvagāhinī |
nirvikalpā ca cinmātrā, vṛttiḥ prajñeti kathyate ||
susthitā sā bhavedyasya, jīvanmuktaḥ sa ucyate ||427||

८४ यस्य स्थिता भवेत्प्रज्ञा, यस्यानन्दो निरन्तरः ।

प्रपञ्चो विस्मृतप्रायः, स जीवन्मुक्त इष्यते ॥४२८॥

84 yasya sthitā bhavetprajñā, yasyānando nirantarah |

prapañco vismṛtaprāyah, sa jīvanmukta iṣyate ॥428॥

८५ वर्तमानेऽपि देहेऽस्मिन्, छायावदनुवर्तिनि ।

अहंताममताभावः, जीवन्मुक्तस्य लक्षणम् ॥४३१॥

85 vartamāne'pi dehe'smin, chāyāvadanuvartini |

ahantāmamatābhāvaḥ, jīvanmuktasya lakṣaṇam ॥431॥

८६ अतीताननुसन्धानं, भविष्यदविचारणम् ।

औदासीन्यमपि प्राप्ते, जीवन्मुक्तस्य लक्षणम् ॥४३२॥

86 atītānanusandhānaṁ, bhaviṣyadavicāraṇam |

audāsīnyamapi prāpte, jīvanmuktasya lakṣaṇam ॥432॥

८७ गुणदोषविशिष्टेऽस्मिन्, स्वभावेन विलक्षणे ।

सर्वत्र समदर्शित्वं, जीवन्मुक्तस्य लक्षणम् ॥४३३॥

87 guṇadoṣaviśiṣṭe'smin, svabhāvena vilakṣaṇe |

sarvatra samadarśitvaṁ, jīvanmuktasya lakṣaṇam ॥433॥

८८ इष्टानिष्टार्थसंप्राप्तौ, समदर्शितयात्मनि ।

उभयत्राविकारित्वं, जीवन्मुक्तस्य लक्षणम् ॥४३४॥

88 iṣṭāniṣṭārthasamprāptau, samadarśitayātmani |

ubhayatrāvikāritvaṁ, jīvanmuktasya lakṣaṇam ॥434॥

८९ साधुभिः पूज्यमानेऽस्मिन्, पीड्यमानेऽपि दुर्जनैः ।

समभावो भवेद्यस्य, स जीवन्मुक्त इष्यते ॥४४०॥

89 sādhubhiḥ pūjyamāne'smin, pīḍyamāne'pi durjanaiḥ |

samabhāvo bhavedyasya, sa jīvanmukta iṣyate ॥440॥

९० विज्ञातब्रह्मतत्त्वस्य, यथापूर्वं न संसृतिः ।

अस्ति चेन्न स विज्ञात-ब्रह्मभावो बहिर्मुखः ॥४४२॥

90 vijñātabrahmatatvasya, yathāpūrvam na saṁsṛtiḥ |
asti cenna sa vijñāta-brahmabhāvo bahirmukhaḥ ||442||

विदेहमुक्तिफलम्

videhamuktiphalam

९१ अहं ब्रह्मेति विज्ञानात्, कल्पकोटिशतार्जितम् ।
सञ्चितं विलयं याति, प्रबोधात् स्वप्नकर्मवत् ||४४७||

91 ahaṁ brahmeti vijñānāt, kalpakotiśatārjitam |
sañcitam vilayaṁ yāti, prabodhāt svapnakarmavat ||447||

९२ यत्कृतं स्वप्नवेलायां, पुण्यं वा पापमुल्बणम् ।
सुप्तोत्थितस्य किं तत्स्यात्, स्वर्गाय नरकाय वा ||४४८||

92 yatkr̥taṁ svapnavelāyām, puṇyam vā pāpamulbaṇam |
suptotthitasya kiṁ tatsyāt, svargāya narakāya vā ||448||

९३ स्वमसङ्गमुदासीनं, परिज्ञाय नभो यथा ।
न श्लिष्यते यतिः किञ्चित्, कदाचिद्भाविकर्मभिः ||४४९||

93 svamasāṅgamudāsīnaṁ, parijñāya nabho yathā |
na śliṣyate yatiḥ kiñcit, kadācidbhāvikarmabhiḥ ||449||

९४ न नभो घटयोगेन, सुरागन्धेन लिप्यते ।
तथात्मोपाधियोगेन, तद्धर्मैर्नैव लिप्यते ||४५०||

94 na nabho ghaṭayogena, surāgandhena lipyate |
tathātmopādhiyogena, taddharmairnaiva lipyate ||450||

९५ ज्ञानोदयात् पुरारब्धं, कर्म ज्ञानान्न नश्यति ।
अदत्त्वा स्वफलं लक्ष्यम्, उद्दिश्योत्सृष्टबाणवत् ||४५१||

95 jñānodayāt purārabdham, karma jñānāna naśyati |
adattvā svaphalam lakṣyam, uddiśyotsṛṣṭabāṇavat ||451||

९६ व्याघ्रबुद्ध्या विनिर्मुक्तः, बाणः पश्चात्तु गोमतौ ।
न तिष्ठति च्छिनत्त्येव, लक्ष्यं वेगेन निर्भरम् ||४५२||

- 96 vyāghrabuddhyā vinirmuktaḥ, bāṇaḥ paścāttu gomatau |
na tiṣṭhati cchinattyeva, lakṣyaṃ vegena nirbharam ||452||
- ९७ उपाधितादात्म्यविहीनकेवल-ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः।
प्रारब्धसद्भावकथा न युक्ता, स्वप्रार्थसम्बन्धकथेव जाग्रतः ||४५४||
- 97 upādhitādātmyavihīnakevala-
brahmātmanaivātmani tiṣṭhato muneḥ|
prārabdhasadbhāvakathā na yuktā,
svapnārthasambandhakatheva jāgrataḥ ||454||
- ९८ अजो नित्य इति ब्रूते, श्रुतिरेषा त्वमोघवाक् ।
तदात्मना तिष्ठतोऽस्य, कुतः प्रारब्धकल्पना ||४५९||
- 98 ajo nitya iti brute, śrutireṣā tvamoghavāk |
tadātmanā tiṣṭhato'sya, kutaḥ prārabdhakalpanā ||459||
- ९९ शरीरस्यापि प्रारब्ध-कल्पना भ्रान्तिरेव हि ।
अध्यस्तस्य कुतः सत्त्वम्, असत्त्वस्य कुतो जनिः ॥
अजातस्य कुतो नाशः, प्रारब्धमसतः कुतः ||४६१||
- 99 śarīrasyāpi prārabdha-kalpanā bhrāntireva hi |
adhyastasya kutaḥ sattvam, asattvasya kuto janiḥ ||
ajātasya kuto nāśaḥ, prārabdhamasataḥ kutaḥ ||461||
- १०० ज्ञानेनाज्ञानकार्यस्य, समूलस्य लयो यदि ।
तिष्ठत्ययं कथं देहः, इति शङ्कावतो जडान् ।
समाधातुं बाह्यदृष्ट्या, प्रारब्धं वदति श्रुतिः ॥ ४६२-४६३||
- 100 jñānenājñānakāryasya, samūlasya layo yadi |
tiṣṭhatyayaṃ katham dehaḥ, iti śaṅkāvato jaḍān |
samādhātum bāhyadrṣṭyā, prārabdham vadati śrutiḥ ||462-463||
- १०१ वेदान्तसिद्धान्तनिरुक्तिरेषा, ब्रह्मैव जीवः सकलं जगच्च ।
अखण्डरूपस्थितिरेव मोक्षः, ब्रह्माद्वितीये श्रुतयः प्रमाणम् ||४७८||

101 vedāntasiddhāntaniruktireṣā,
brahmaiva jīvaḥ sakalaṁ jagacca |
akhaṇḍarūpasthitireva mokṣaḥ,
brahmādvitīye śrutayaḥ pramāṇam ||478||

शिष्यः उवाच

śiṣyaḥ uvāca

१०२ धन्योऽहं कृतकृत्योऽहं, विमुक्तोऽहं भवग्रहात् ।
नित्यानन्दस्वरूपोऽहं, पूर्णोऽहं त्वदनुग्रहात् ॥४८८॥
102 dhanyo'haṁ kṛtakṛtyo'haṁ, vimukto'haṁ bhavagrahāt |
nityānandasvarūpo'haṁ, pūrṇo'haṁ tvadanugrahāt ||488||
१०३ स्वाराज्यसाम्राज्यविभूतिरेषा, भवत्कृपाश्रीमहितप्रसादात् ।
प्राप्ता मया श्रीगुरवे महात्मने, नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥517॥
103 svārājyasāmrajyavibhūtireṣā, bhavatkṛpāśrīmahitaprasādāt|
prāptā mayā śrīgurave mahātmane, namo namaste'stu punarnamo'stu||

श्रीगुरुः उवाच

śrīguruh uvāca

१०४ स्वमेव सर्वतः पश्यन्, मन्यमानः स्वमद्वयम् ।
स्वानन्दमनुभुञ्जानः, कालं नय महामते ॥५२४॥
104 svameva sarvataḥ paśyan, manyamānaḥ svamadvayam |
svānandamanubhuñjānaḥ, kālaṁ naya mahāmate ||524||
१०५ इति श्रुत्वा गुरोर्वाक्यं, प्रश्रयेण कृतानतिः ।
स तेन समनुज्ञातः, ययौ निर्मुक्तबन्धनः ॥५७६॥
105 iti śrutvā gurorvākyaṁ, praśrayeṇa kṛtānatiḥ |
sa tena samanujñātaḥ, yayau nirmuktabandhanaḥ ||576||

- १०६ गुरुरेवं सदानन्द-सिन्धौ निर्मग्नमानसः ।
पावयन् वसुधां सर्वा, विचचार निरन्तरम् ॥५७७॥
- 106 gururevaṃ sadānanda-sindhau nirmagnamānasah |
pāvayan vasudhāṃ sarvāṃ, vicacāra nirantaram ॥577॥
- १०७ इत्याचार्यस्य शिष्यस्य, संवादेनात्मलक्षणम् ।
निरूपितं मुमुक्षूणां, सुखबोधोपपत्तये ॥५७८॥
- 107 ityācāryasya śiṣyasya, saṃvādenātmalakṣaṇam |
nirūpitaṃ mumukṣūṇāṃ, sukhabodhopapattaye ॥578॥
- १०८ संसाराध्वनि तापभानुकिरण-प्रोद्भूतदाहव्यथा-
खिन्नानां जलकाङ्क्षया मरुभुवि, भ्रान्त्या परिभ्राम्यताम्।
अत्यासन्नसुधाम्बुधिं सुखकरं, ब्रह्माद्वयं दर्शयन्ती
एषा शङ्करभारती विजयते, निर्वाणसन्दायिनी ॥५८०॥
- 108 saṃsārādhvani tāpabhānukiraṇa-prodbhūtadāhavyathā-
khinnānāṃ jalakāṅkṣayā marubhuvi, bhrāntyā paribhrāmyatām|
atyāsannasudhāmbudhiṃ sukhakaraṃ, brahmādvayaṃ darśayanti
eṣā śaṅkarabhāratī vijayate, nirvāṇasandāyinī ॥580॥



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