



Manīṣā Pañcakam

(This is a compiled transcript of online discourses by Pujya Swami Aparajitananda ji)

- At His Feet -

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Session: 01

[Introduction to Manīṣā Pañcakam, the prelude]

What does Pañcakam mean? Five.

A set of five; a collection of five is called Pañcakam.

What does Manīṣā mean? Manīṣā means firm conviction.

Manasaḥ eṣaḥ is manīṣā. Eṣaḥ means a function, a power of the mind. There can be various powers but in this context, the power mentioned is the power of the mind to get firmly convinced. So manīṣā means to get firmly convicted. So this text contains a set of 5 verses that deal with firm conviction. Why is this name given to this text? This name is given to this text because 'एषा मनीषा मम' (Eṣaḥ Manīṣā Mama) keeps on repeating in all these five verses. So in these five verses, Bhagavan Śaṅkarācārya ji says, 'this is my firm conviction'.

What is his firm conviction? Bhagavan's firm conviction is, anyone who has the knowledge of the Self, is the greatest, is the highest. What really decides the greatness of a person is not his caste or creed or religion or nationality or gender or age. They are all irrelevant, unimportant. What makes a person truly great is his wisdom of the self; the knowledge of the self. This is my firm conviction. And for such a person who has this wisdom, Bhagavan Śaṅkarācārya ji says, he is my Guru. So therefore the name of the text is Manīṣā Pañcakam.

When was this text composed? It is said, this text was composed extempore. It is said, something happened in the life of Śaṅkarācārya which inspired him to compose these verses. So naturally the question comes, what was that instance?

This incident is mentioned in Śaṅkara Digvijaya, a composition from Vidyāraṇya Swami. There is a verse in the text, but before coming to that, is a brief background:

Govinda Bhagavatpāda was the teacher of Śaṅkarācārya. He learnt under his teacher on the banks of Narmada. Śaṅkarācārya at that time was just 16 years old and had mastered all scriptures. The Guru recognised the greatness of his disciple and thus the teacher commanded Him to go to Kashi, Banaras. Banaras was the center of learning in those times and all great scholars used to come there and have (vāda–prativāda) discussions. That was the time when hundreds of schools of philosophy were thriving. Each one was fighting with the other to establish their philosophy. That was a time when different schools of philosophy were contesting and arguing with each other and there was total lack of clarity with regard to the teachings from the Vedas and Upanishads. Each one saying, ‘my path alone is right’. So then, the teacher understood that my student Śaṅkarā is the right instrument in establishing the glory of Advaita Vedānta. Thus, he was commanded to go to Kashi and thus establish the supremacy of Vedāntic teaching. Moreover, Śaṅkarācārya was asked to tour the entire country and spread the message of Vedānta. This was the instruction. So then Bhagavan leaves for Kashi. In Kashi, what happened:

सत्याचार्यस्य गमने कदाचिन्मुक्तिदायकम् । काशीक्षेत्रं प्रति सह गौर्या मार्गे तु शङ्करम्
॥

**satyācāryasya gamane kadācinmuktidāyakam I kāśīkṣetraṁ prati
saha gauryā mārge tu śaṅkaram**

So what is the context:

सत्य आचार्यस्य गमने (satyācāryasya gamane): Acharya Śaṅkarā was walking towards काशीक्षेत्रं मुक्तिदायकम् (kāśīkṣetraṁ muktidāyakam): That Kāśī Kṣetra which is famous for granting liberation. Bhagavan Śaṅkarācārya ji was walking towards Kāśī, and at that time, he saw a chāṇḍāla (an uncultured person; born in a low caste, a shudra).

गौर्या मार्गे तु शङ्करम् (gauryā mārge tu śaṅkaram) Actually, this chāṇḍāla was none other than Lord Shiva, in disguise. He was there along with his wife, गौर्या Gauri. Śaṅkarācārya ji saw both of them on his way.

अन्त्यवेषधरं दृष्ट्वा गच्छ गच्छेति चाब्रवीत् । शङ्करः सोऽपि चाण्डालस्तं पुनः प्राह
शङ्करम् ॥

**antyaveṣadharaṃ dr̥ṣṭvā gaccha gaccheti cābravīt | śaṅkaraḥso'pi
cāṇḍalastaṃ punaḥ prāha śaṅkaram**

अन्त्य वेष धरं दृष्ट्वा (antyaveṣadharaṃ dr̥ṣṭvā): Seeing them in front with that untidy dress / robe; Śaṅkarācārya said गच्छ गच्छ (gaccha gaccha) go away from here, move aside. So, this is the incident. Some low caste person came in front. Remember this is 1,200 years back and at that time untouchability was very much there in the society. It was natural that Śaṅkarācārya ji responded that way. At that time this chāṇḍāla speaks.

शङ्करः सः अपि चाण्डालः तम् पुनः प्राह शङ्करम् (śaṅkaraḥso'pi cāṇḍalastaṃ punaḥ prāha śaṅkaram): At that time, 'Śaṅkarā told Śaṅkarā'. Lord Shiva, spoke these words to Śaṅkarācārya: From here onwards, Manīṣā Pañcakam starts. So, this is the context.

What did Lord Shiva in the disguise of chāṇḍāla say?

अन्नमयादन्नमयमथवा चैतन्यमेव चैतन्यात् । यतिवर दूरीकर्तुं वाञ्छसि किं ब्रूहि गच्छ
गच्छेति ।

**annamāyādannamāyāmathavā caitanyameva caitanyāt | yativara
dūrīkartuṃ vāñchasi kiṃ brūhi gaccha gaccheti**

Lord Shiva said, यतिवर (yativara); द्विजवर (dvijavara), the best among Brahmanas, you said गच्छ गच्छ (gaccha gaccha). What is it that you desire? किं दूरीकर्तुं वाञ्छसि (kiṃ dūrīkartuṃ vāñchasi) Who do you want to keep away from yourself? What is it you want to keep away from you? Do you want to keep अन्नमयात् अन्नमयम्: annamāyā away from annamāyā or do you want to keep चैतन्यमेव चैतन्यात् Chaitanya away from Chaitanya?

This was a bolt from the blue, wisdom from unexpected quarters! Very interestingly, Lord Shiva calls him dvijavara. So, there is sarcasm.

Who is a dvija?

Dvija means twice born. Who is born twice? A bird is also called dvija, it's born twice- first as an egg, then it comes out of the egg.

A brāhmaṇa is also called dvija. Why? First is the normal birth just like anyone else. We are born from the womb of the mother, just like anyone else. That is the first birth. Then what is our condition जन्मना जायते शूद्रः (janmanā jāyate śūdraḥ). All of us are śūdra only. Śūdra means uncultured; unrefined; living a life based on our vasanas; living a life of rāga-dveṣa. 'I like', therefore 'I do' and I don't care if it is right or wrong. This is what happens after birth. There is no saṁskāra.

So after a few years, there is a thread ceremony, upanayana. It is a symbolic representation. Then he becomes a dvija.

What is this symbolic representation? That thread represents bondage. Now you are bound by the injunctions of the śāstras. Now you are bound by the vidhi-niṣedhas, the do's and don'ts of the śāstras. Your life should be a śāstrānusāri life not a vāsanānusāri life or rāga-dveṣa-anusāri life. Now your life should be determined by the teachings of the scriptures, the commandment of the scriptures. You should be guided by the scriptural teachings. Scriptures should decide what you should do and what you should not do. This is symbolically represented by the thread. Everytime you see the thread, you remember your responsibility in life - this is the second birth.

So, the first birth is from the womb of the mother to the world, the second birth is from the unrefined to the refined state, from ignorance to knowledge. That is why this is called second birth and normally these brāhmaṇas are called dvija.

What is expected from a dvija?

Dvija is supposed to be knowledgeable and wise, having the knowledge of the scriptures. Here, Lord Shiva calls Śaṅkarā, dvijavara- the best among dvija. This means, 'you are supposed to have the wisdom of the scriptures and you are behaving this way?' So there is criticism there. Anyone else doing it we can understand. But you, doing this? Being the leader in the society, being the guide for the masses? This behaviour is not expected from you.

Now let us see what the question is.

When you say, गच्छ गच्छेति (gaccha gaccheti), go away, what exactly do you want, to go away from you? Should this annamāyā go away from that annamāyā?

What is annamāyā? It is this physical body, the sthūla śarīram. The definition of annamāyā is in Tattvabodha:

अन्नरसेनैव भूत्वा अन्नरसेनाभिवृद्धिं प्राप्य अन्नरूपे पृथिव्यां यद् विलीयते तत्
अन्नमयः कोशः, स्थूलशरीरम्।

Annarasenaiva bhūtvā annaraseṇābhivṛddhiṁ prāpya annarūpe pṛthivyāṁ
yad vilīyate tat annamāyāḥ kośaḥ, sthūla-śarīram.

अन्नरसेनैव भूत्वा (annarasenaiva bhūtvā): this body which has been brought out of anna rasam, the essence of food

अन्नरसेनाभिवृद्धिं प्राप्य (annaraseṇābhivṛddhiṁ prāpya) the body which grows through the essence of food

अन्नरूप पृथिव्यां यद् विलीयते (annarūpe pṛthivyāṁ yad vilīyate) Where does this end? The physical body dissolves in prithvi which is the source of all food. So earth itself is food for so many beings. That body is called sthūla śarīram. So what is this body? It is annamāyā. Made of annam. Mayāḥ means full of, made of.

O' dvijavara, when you say go away, who should go away? Should this annamāyā go from that annamāyā - what is the difference between these

two? This is also nourished by food, that is also nourished by food. How can you say that is holier than this?

That is also made of five elements, this is also made of five elements. How can you say that is holier than this? This also contains saptadhātus, and that also contains saptadhātus. In what way is this body inferior? As far as the content of the two bodies is concerned, there is no difference. This body is also impure and unholy, that body is also impure and unholy. In what way is it more holy?

So now, if you say this chaitanyam to go away from that chaitanyam. If this is your implied meaning of गच्छ गच्छ (gaccha gaccha), O' dvijawara if you say this consciousness should go away from that consciousness, then listen.

This verse summarises the vedantic teaching.

किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चण्डालवाटीपयः पूरे चान्तरमस्ति
काञ्चनघटीमृत्कुम्भयोर्वाम्बरे।
प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावबोधाम्बुधौ विप्रोऽयं श्वपचोऽयमित्यपि
महान्कोऽयं विभेदभ्रमः

**kiṃ gaṅgāmbuni bimbite'mbaramaṇau caṇḍālavāṭīpayah pūre
cāntaramasti kāñcanaghaṭīmṛtkumbhayorvāmbare.
pratyagvastuni nistaraṅgasahajānandāvabodhāmbudhau
vipro'yaṃśvapaco'yamityapi mahānko'yaṃvibhedabhramaḥ**

O' dvijawara, if you say this consciousness should go away from that consciousness, are there two consciousnesses because of which one can go away from the other? This is the essence of this verse. Consciousness is only one. How is consciousness one? Let us see the examples given which are also the common examples given in Vedānta Śāstra. So, the teaching that Bhagavan Śaṅkarācārya was preaching, the very same teaching is being used to enlighten him.

किं च अन्तरम् अस्ति (kiṃ cāntaramasti) is there a difference (antaram means difference). Two things are given:

गङ्गाम्बुनि (gaṅgāmbuni) in the waters of Ganga
बिम्बिते (bimbite') reflected : what is reflected in the water of Ganga?

अम्बर मणौ ('mbaramaṇau) mani means jewel, ambara means sky. The jewel in the sky- the sun. That sun which is reflected in Ganga water

चण्डालवाटीपयः पूरे बिम्बिते (caṇḍālavāṭīpayah pūre bimbite') on the other side there is चण्डालवाटीपयः पूरे (aṇḍālavāṭīpayah pūre) पूरे (pūre) means pool of पयः (payah) water.

Where is this pool of water? In वाटी (vatī) - a place of dwelling is called vatī. The place where chāṇḍālas i.e the uncultured and unhygienic people live is called चण्डालवाटी (caṇḍālavāṭī), in short, slums. So, the question is, is there a difference between the sun which is reflected in a pool of dirty stagnant slum water filled with mosquitoes and the sun reflected in the holy waters of Ganga?

The point here is, both the suns are nothing but one sun only. There is only one sun, but reflections can be many. What is real? Is the reflection real or the original sun? What is real is not the reflected sun but the original sun. Even when you see the reflected sun, your mind goes to the real sun. You don't give any reality to the reflection. What is being hinted here is, the consciousness reflected in the chāṇḍālas body is the chāṇḍāla. Consciousness reflected in the dvija's body is the dvija. This is the analogy used in Vedānta Śāstra. This is called Pratibimba Vāda - the theory of reflection. This is how we try to understand Vedāntic philosophy.

What is the theory of reflection?

The theory is: we have a sun, a reflected medium e.g. a pot filled with water, and in that water you see the reflected sun.

In the same way, the sun stands for infinite consciousness. Pot stands for the physical body. Water stands for mind and intellect complex or the sūkṣma śarīra and the reflected sun is the jīvātmā, the individual. So what has happened is, the sun has as though combined with this equipment and now a third entity is born from the two entities. The first entity is the sun, the second entity is the water pot and from these two we have a third entity, the reflected sun.

In this reflected sun you have the property of the sun and the property of water also. When the water is shaky, reflection is shaky; water is muddy, reflection also is muddy. So both the properties have combined, and as though there is a third one. In the same way there is consciousness and there is this body- mind complex.

What is the nature of this body mind? It is inert. What is consciousness? It is sentient. The sentient consciousness and the inert matter as though they have combined and now a third entity is born. That entity is the jīvātmā or individual. The sentiency principle in us is borrowed from consciousness. The life principle is borrowed from consciousness and all the forms i.e weight, size, properties are borrowed from matter and now we have this third entity. This is called Pratibimba Vāda. Now the question is, is this combination possible? This combination is impossible. Just as light and darkness cannot combine together, a sentient thing and an inert thing cannot combine together. Even in this example itself, can the sun combine with the water pot? Impossible. But it is as though it has happened. 'As though' this is called as māyā, illusion.

How do you define māyā:

1. Māyā is experienced.
2. Though experienced, it is not there
3. It is inexplicable, anirvacanīya, it cannot be defined

Whenever we use the term māyā in Vedānta, these three things should be understood: First, it is experienced. Number two, it is experienced but it doesn't exist and number three, you can't explain what it is. For example, a

dream. Is it experienced? - Yes. But is it really there? - No. But can you explain what it is?- No. You can neither say it is real nor can you say it is unreal.

You can't say it is real because it goes away once knowledge dawns. You can't say it is unreal because you are miserable because of that. An unreal thing cannot give you misery. But here this dream is unreal but it is giving us pleasure and pain. So you cannot say it is absolutely unreal. Therefore one term, mithyā is used, illusion. It is experienced but is not there. In the same way this reflected sun is experienced but there is no such thing as sun there. It is māyā. Therefore, what is the message here? This jīvātma is none other than Paramatma. This reflected consciousness is none other than the original consciousness. There is nothing called reflected consciousness. Though it is experienced, it is not there. It is an illusion. This message is given through this theory of reflection, Pratibimba Vāda.

Then there is another theory which is called Avaccheda Vāda - the theory of conditioning. That example is given in the next line.

पूरे चान्तरमस्ति काञ्चनघटीमृत्कुम्भयोर्वाम्बरे
pūre cāntaramasti kāñcanaghaṭīmṛtkumbhayorvāmbare
[read as काञ्चनघटीमृत्कुम्भयोर्वाम्बरे पूरे चान्तरमस्ति]

The theory is, there is infinite space and there is a pot. What is inside the pot? It is space. Now it appears that the pot has conditioned the space. It appears as though the pot has limited the space. When we look into the pot it feels like the space has taken the shape and size of the pot. But can the pot really limit the space? It is only an illusion. It is experienced. In fact for transactions also, we use the phrase pot space. The amount of water you can carry in a pot depends on the space in the pot. It appears as if the space has been conditioned. Infinite space has become as though finite but actually did such a thing happen? No. Pot can never condition the space, even when the Pot exists, the space is infinite. Before the pot, space was there; when the pot is there space continues to remain infinite; Even when the pot breaks, the space continues. Nothing has happened to

the space. But then it appears and this is called māyā. This is called Avaccheda Vāda. In the same way, consciousness is infinite. What do we experience? Consciousness is as though limited, as though it is conditioned in the body.

To what extent are you conscious of yourself? You, the infinite consciousness, to what extent are you conscious of yourself? You are conscious of yourself till the boundary of this body. Isn't it? After that boundary it appears as though I am not there. 'I' means consciousness. The experience of each and everyone of us is, we are limited, we are conditioned till the boundaries of this body. This is the theory of conditioning, Avaccheda Vāda. The infinite consciousness conditioned by the limiting adjuncts (nothing but pot). The truth is, though you experience this, consciousness is infinite. For an illusion you will not give any reality. So what is said here is:

काञ्चनघटी (kāñcanaghaṭī): There is one pot which is made gold काञ्चन (kāñcana) and another pot made of mud मृत्कुम्भ (mṛtkumbha). मृत् (mṛt) means mud कुम्भ (kumbha) means pot. There is a golden pot and a mud pot. Is there a difference in the space? So which space is more valuable- the space in the golden pot or the space in the mud pot? There is only one space. It is an illusion to say that there are so many spaces. In the same way there is only one consciousness. It is an illusion to say there are so many consciousnesses.

So, these are the 2 examples given. In the same way, now see the 3rd line. It is the description of the self. What is this consciousness?

प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावबोधाम्बुधौ
pratyagvastuni nistarāṅgasahajānandāvabodhāmbudhau

प्रत्यग्वस्तुनि (pratyagvastuni) In that vastu.

प्रत्यग् means Inner. Very many times this term प्रत्यगात्मा (pratyagātma) is used - the inner self. Self is infinite all pervading, then why do we call it inner? It is called inner because only when you go within, you experience

it. Because you experience it in your heart, when you withdraw from the world, when you go within your heart you experience it.

Therefore, another term given to the self is प्रत्यगात्मा (pratyagātmā). Pratyak means inner, the inner thing.

In प्रत्यग्वस्तु (pratyagvastu), वस्तु (vastu) comes from the word vas - vas means to exist, to live. Anything which is living. That thing which has a property of existence is called vastu. Since everything exists, the name given to anything is vastu. Actually vastu means existence. So this is one definition of the self. Vastu here implies 'Sat'. This supreme self which has Sat as its properties. What are the other properties? See the big line

निस्तरङ्ग सहज आनन्द अवबोध अम्बुधौ
nistaranga-sahajānanda-avabodhāmbudhau

अम्बुधि (āmbudhi) means ocean
अम्बुधौ (āmbudhau) means in the ocean.

Whenever we use the term ocean, understand, we are talking of infinity. The ocean is unlimited without any boundaries. So the implied meaning is, it is अनन्त (anantaha), infinite. So what is this ocean, it is अवबोध अम्बुधौ (avabodhāmbudhau)

अवबोध अम्बुधौ (avabodhā āmbudhau) means consciousness. This is another property of the self - the self is of the nature of consciousness.

The first property is Sat, existence;
The second property is infinite
And the third property is consciousness.

In the term आनन्द अवबोध अम्बुधौ (ānanda-avabodhāmbudhau) another property is given- आनन्द (ānanda) bliss. So property is the nature of a thing. How do you define the nature of a thing? That which is effortless and

spontaneous is called the nature of a thing. Therefore the term used is सहज (sahajā) which means natural.

These are the natural properties of the self: it is Sad-vastu, it is ananta, it is cit-svarūpa, ānanda-svarūpa.

It is also निस्तरङ्ग (nistaraṅga) free from waves, ripples. Free from thought ripples. As far as consciousness is concerned, what is the ripple? The ripple is nothing but the thought ripple or thought wave. So it is free from any thought ripples.

So, what all are the definitions of the self? It is inner, experienced as one's own self. It is of the nature of Sat- existence, Chit- consciousness, Ananda- Bliss, Anantaha- infinite and it has no thought disturbances whatsoever and these properties are natural to the self. It is the very nature of the self. No action is needed to gain it. Because it's the very nature. The nature of a thing need not be gained through action.

Who is a jīvātma then?

Consciousness + thought 1= Jīvātma 1

Consciousness + thought ripple 2= Jīvātma 2

So what makes us different is the thought ripple in each one of us- the तरङ्ग (taranga). The content is the same. The difference is in the wave.

Just like the ocean has wave 1, wave 2, wave 3. The waves exist in the ocean. The content of the ocean is water and the content of the wave is water. So if you remove water from wave 1, what remains, nothing. Similarly remove water from wave 2, nothing remains.

Therefore, we can say that the essential essence of every wave is water. In the same way is the essential essence in each one of us: minus our thoughts, what remains is only consciousness. You minus your thought what remains is निस्तरङ्ग सहज आनन्द अवबोध अम्बुधौ (nistaranga-sahajānanda-avabodhāmbudhau) that only remains.

So each one of us are as though, a wave. Now what should be given importance, wave or water? Minus water nothing exists. Therefore, what exists is only water. Wave is only a nāma rūpa. It has no existence other than the content. So where should our attention go? It should go to content and not the name and form. This is the vision of wisdom. What is the vision a mahātmā has? He sees the content, he does not pay any attention to the superficial names and forms. So hey dvijawara, where is your attention now? It is not on the consciousness, it is in the name and form so therefore:

विप्रोऽयं श्वपचोऽयमित्यपि महान्कोऽयं विभेदभ्रमः

vipro'yaṁśvapaco'yamityapi mahānko'yaṁvibhedabhramah

This is विप्रः (vipra) brāhmaṇa, श्वपचः (śvapaca) another name for chāṇḍāla- the one who cooks a dog and eats. श्वन् śvāna means a dog. So the most uncultured person. A dog is the most faithful animal. So a person who can kill the dog and eat- how inferior that person must be?

The point here is, the difference between a holy and unholy man, that महान्कोऽयं विभेदभ्रमः (mahānko'yaṁvibhedabhramah); विभेदभ्रमः (vibhedabhramah) means delusion

The delusion born out of difference. This is not any ordinary delusion. This great delusion that decides your entire life, from where has that come from? O' dvijawara, where has this great delusion come from? The vision of difference is itself a delusion. Vision of plurality is delusion, vision of oneness is wisdom. If you can see one in the many, that is wisdom. If you are seeing many, not knowing the one, it is a delusion. The gist of this is, reflected suns can be many, but original sun is one. Reflected suns are only illusions, the reality is only the original sun. Conditioned spaces can be many, but space is only one. Waves can be many, but water is only one. Jīvātmā can be many, Paramatma is only one. Reflected consciousnesses can be many, but original consciousness is only one.

The one who has this vision of oneness, such a person alone is a wise man.

Now this verse shakes Bhagavan Śaṅkarācārya. Here, Pujya Gurudev writes, in the life of any great man there are moments when he slips down and gets identified in the body envelopments. So, that small slip from Bhagavan Śaṅkarācārya ji was also unpardonable in the eyes of Lord Shiva. As a leader, as a teacher you are not allowed to slip for even a fraction of a second. This verse wakes up Bhagavan and the attention shifts from the body to the ultimate. Since this chāṇḍāla has awakened the consciousness, reminded of the higher nature, chāṇḍāla becomes Guru of Bhagavan. In the 5 verses Bhagavan Śaṅkarācārya ji is glorifying his Guru by glorifying the ultimate reality. So, from here onwards, the five verses of Manīṣā Pañcakam start.

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Session: 02

[Recap of session 1 + Verse 1]

We saw the prelude that led to Bhagavan Śaṅkarācārya composing these 5 verses of Manīṣā Pañcakam. So Bhagavan after a bath in the Ganga in Kashi, saw on the way a chāṇḍāla, an outcast. Bhagavan said, गच्छ गच्छ (gaccha gaccha) move aside. This chāṇḍāla was none other than Lord Shiva himself along with Gauri. Then the question asked by chāṇḍāla is, should annamāyā move away from annamāyā i.e should the physical body move or should the consciousness in this body move aside?

If you say the physical body should move aside, what is the difference between this physical body and that physical body? Both are nothing but matter. Now, If you say, consciousness has to move away from consciousness, where are two consciousnesses? There is only one consciousness. Who should move away from whom? When there is only one, where is the question of moving away?

The examples used are: the sun is only one, reflections can be many; the space is only one, the conditionings can be many; the water is only one, waves can be many. In the same way, consciousness is only one, the reflected consciousnesses can be many. You don't give reality to what is reflected. You only give reality to what is the original. So, if you say chaitanya should move then it is ill logical.

When Bhagavan listened to the words of this untouchable, as though a shock wave passed through his body, immediately reminding Him of his higher nature.

His mind soared into the realms of the higher and thus, these compositions came extempore. The essence of these compositions are: whoever is the knower of reality is my Guru. Such a knower of the reality, whichever caste creed nationality he belongs to, it doesn't matter. Whichever āśrama he may belong to, doesn't matter. What matters is this

knowledge, and anyone who has this self knowledge has to be considered the highest, the most worshipful.

Now, we will enter into the text. So the first verse begins:

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता
जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे- च्चाण्डालोऽस्तु स तु द्विजोऽस्तु
गुरुरित्येषा मनीषा मम ॥ १ ॥

**jāgratsvapnasusuptiṣu sphuṭatarā yā saṁvidujjṛmbhate yā
brahmādipipīlikāntatanuṣu protā jagatsākṣiṇī .
saivāhaṁ na ca dṛśyavastviti dṛḍhaprajñāpi yasyāsti ce- ccāṇḍālo'stu
sa tu dvijo'stu gururityeṣā manīṣā mama .. 1 ..**

The essence of this verse is, the one who knows himself to be the pure consciousness, let him be a chāṇḍāla, let him be a dvija, such a person is my Guru. He is the most worshipful.

Now, all the great commentators have classified these verses based on the Mahāvākyas. They say, this verse, explains the mahāvākya - प्रज्ञानम् ब्रह्म (Prajñānam Brahmā) which comes in the Rig Veda, Aitareya Upanishad. This verse is considered to be the explanation of that. Prajñānam Brahmā means consciousness. This consciousness is Brahman.

So now, let us see the literal meaning of this verse and then we will go into the detailed meaning.

या संविदुज्जृम्भते (yā saṁvidujjṛmbhate)

उज्जृम्भते (ujjṛmbhate) means, present very clearly. It is available for experience, which is making itself evident.

या संविद् (yā saṁvid) means that consciousness

स्फुटतरा उज्जृम्भते (sphuṭatarā ujjṛmbhate) That consciousness which is making itself clearly evident. स्फुटतरा (sphuṭatarā) means clearly

When is it evident?

जाग्रत्स्वप्नसुषुप्तिषु (jāgratsvapnasuṣuptiṣu) This consciousness is clearly evident in our three states- जाग्रत् (jāgrat) waking, स्वप्न (svapna) dream and सुषुप्ति (suṣupti) deep sleep state.

या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी
yā brahmādipipīlikāntatanuṣu protā jagatsākṣiṇī

ब्रह्मादि पिपीलिका अन्त तनुषु (brahmādipipīlikāntatanuṣu) It is this consciousness which is present beginning from ब्रह्मादि (brahmādi), beginning from Brahmā ji till पिपीलिका (pipīlikā) the ant. From the highest to the lowest of all creation.

That consciousness which is प्रोता (protā), present as the very life principle. That consciousness which has gone in and through all of them, beginning from Brahmā ji till an ant. How is this consciousness remaining in all of them? As जगत्साक्षिणी (jagatsākṣiṇī) as the very witness of the entire world.

सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे-
च्चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम
saivāhaṁ na ca dr̥śyavastviti dṛḍhaprajñāpi yasyāsti ce-
ccāṇḍālo'stu sa tu dvijo'stu gururityeṣā manīṣā mama .. 1 ..

सैवाहं (saivāhaṁ) That consciousness alone is me. Not something which is दृश्य drishya, Thus, the one who has दृढ प्रज्ञा (dṛḍhaprajñā), the one who has firm conviction born out of experience. One who is firmly rooted in this knowledge, यस्य अस्ति चेत् (yasyāsti ce) The one who has it, सः (saḥ) may he be च्चाण्डालोऽस्तु (ccāṇḍālo'stu), may he be a chāṇḍāla.
द्विजोऽस्तु (dvijo'stu) or may he be a dvija
इति एषा मनीषा मम गुरुः (ityeṣā manīṣā mama guru) such a person is my teacher, my Guru. This is my firm conviction.

That consciousness which is clearly evident in waking, dream, and deep sleep; that consciousness which has gone in and through all living beings, starting from Brahmā ji to an ant; that consciousness which is the very witness in the whole world, that consciousness alone I am. Not anything other than this. Not any other seen thing. The one who has this firm conviction, the one rooted in this knowledge such a person, may he be a chāṇḍāla, may he be a dvija, he is my Guru. This is my firm conviction. This is the literal meaning. Now let us see this term by term:

Here, the term used for consciousness is संविद् (Saṁvid)

विद् (vid) means to know

सं (Saṁ) is the prefix added to it. So there is some speciality about knowing. Saṁ means Samyak, very well. Very well knowing. Now this is the name of consciousness. Pure consciousness is named as Saṁvid. That is the beauty of Sanskrit. A lot of things are implied in the meaning of the object being described.

So something special is there about consciousness. What is the nature of consciousness? The very nature of consciousness is knowing. Vid means to know. Its nature is to know. This 'knowing' has some unique features. It is absolute knowing, it is defectless knowing, it is effortless knowing. All these meanings are hidden in Saṁ. (Saṁ + Vid)

What do you mean by defectless knowing? Let us take that first.

What are the other knowing instruments we have? We have the sense organs which are capable of knowing. The eyes are able to know colour and form. So you get some knowledge and the means and instrument of knowledge are eyes. So the eyes are capable of knowing colour and form. In the same way, ears are capable of knowing the knowledge of sound.

So they are all instruments of knowledge, they are all capable of knowing, but the problem with their knowing is, it is all defect-full knowing. For example, eyes have their own defects. You can't see what is very very far or what is very very small. Now these are all the defects. Knowing is happening, but it is a defect-full knowing. It is giving information no doubt,

but the information is not complete. It is not perfect. The knowledge is limited by the very limitation of the instrument. This is called a defect. It is not defect free. You get the knowledge but it is filled with defects. Sometimes if the person is suffering from colour blindness, then again it is an added defect. So, not only does the instrument have limitations, it has inherent defects also. Now suppose the person is suffering from jaundice, they say a person suffering from jaundice sees everything yellow. Now these are all the defects of the very instrument of knowledge.

So sense organs are limited. Now let us come one more step inside. The sense organs are able to know and gather information. It is capable of knowing the gross material world. One step inside, now we have the mind. Is the mind capable of knowing? Yes, the mind is also an instrument to know. In fact, the eyes will not know unless it is backed by the mind. The subtle world of thoughts is known by the mind. The gross world of matter is known through the sense organs. Even the mind is filled with defects. What is the defect? Your knowledge is conditioned by your likes and dislikes. Knowledge is happening but it is knowledge filled with defects. What about consciousness? It knows and this knowledge is absolutely defectless. Why is it defectless? It is defectless because it doesn't depend on any instrument to know. The moment you use an instrument to know, the defects of the instrument will be reflected in the knowledge. To the extent the instrument is perfect, to that extent the knowledge is perfect. The unique feature about consciousness is that it doesn't use any instrument to know. This is because knowing is its nature. Therefore no instruments are necessary. This is known as defect-free knowing.

Then the second one is 'absolute knowing'. Eyes are able to know because it is backed by the mind; mind is able to know because it is backed by consciousness. Knowing is the nature of consciousness. It is not the nature of the mind. It is only a borrowed property from consciousness. Consciousness by itself is of the nature of knowledge. This property of consciousness to know has been borrowed by the mind. The mind is a subtle instrument and a subtle instrument is able to reflect well. The nature of consciousness is Chit (the knowing principle). That knowing

principle is reflected in the mind so therefore it appears as though the mind is also capable of knowing. So, it is a borrowed property. What is the proof? Whenever you use your mind to know, you get tired and exhausted. Some people go to sleep. For sometime it is ok, but if the class goes on for 1 hr, 2hrs, 3hrs then you get tired. Why do you get tired? Somewhere you are putting forth effort to know. The very fact that you are putting forth effort to know shows that knowing is not its absolute nature. Because if it was its nature, there would not have been any tiredness. Consciousness can keep knowing for an infinite period of time because there is no effort. Why is there no effort? It is because knowing is its nature and therefore it has to be effortless. What is the proof that something is my nature? If that is effortless in me, then know for sure, that is my nature.

Thoughts, is that the nature of the mind? 'Swamiji I think this is my nature because my mind is chattering all the time, effortlessly chattering. So definitely chattering is my nature.' Chattering is not your nature, it is a cultivated nature. There is a difference between absolute and cultivated nature. What is cultivated nature? You have made it a habit. You have cultivated it and it has as though, become your habit, become your nature. Today, chattering has become a habit because we unconsciously in the past gave licence to chattering. We cultivated chattering and now chattering has as though become our nature. Noise has become as though our nature. What is the proof that it is not our nature? You get tired. How long can you chatter? That is why God out of infinite compassion has given something called sleep. Sleep is a compulsive order from the Lord to give rest. This order is not needed if you are abiding in your nature.

Because nature means effortlessness and wherever there is effortlessness there is no tiredness and if there is no tiredness, sleep is not needed. Sleep is needed because there is effort and effort implies we are not abiding in our nature.

What is Consciousness? It is absolute knowing. It is effortless knowing. It is defectless knowing. This is our nature. Every other knowing is a borrowed knowing, is a secondary knowing. Primary knowing is from

consciousness and secondary knowing is through mind. Tertiary knowing is through sense organs. It is percolating downwards. So to the extent you go outward, the knowledge will be defective imperfect knowledge it will be an effortful knowledge. So far we have only discussed 'Sam' of 'Vid'. This is Samvid.

This consciousness is presenting itself as उज्जृम्भते (ujjrambhate), very very clearly evident, experienced. That clearly comes from the term sphuṭatara, which means very clear. Nobody can deny this consciousness. You may ignore it, that is your choice. You may disregard it, it is absolutely your choice. But you cannot deny it. That is what is emphasised through this word स्फुटतरा उज्जृम्भते (sphuṭatarā ujjrambhate).

Now in this sphuṭatara also, there is a gradation. If the mind is dull, it is not that clear. If the mind is sāttvik, then that clarity gains a sharpness of intensity. It becomes intensely present. Everybody is experiencing consciousness. Most of us experience consciousness in an adulterated form as consciousness + body + mind + sense organs + Prana. This is called consciousness in an adulterated impure form. But as this sphuṭatara becomes sharper and sharper, clearer and clearer, this is where citta-śuddhi is important. This sphuṭatara becomes very very clear. Then slowly as you start observing yourself, you will come to know the body, prana, senses, they are all far far away. There is something else in the very core of your being. The body is an observed thing, it is out. Senses are out, but as the witnessing becomes sharper and for that witnessing the mind has to become extremely pure, very very sāttvik. In such an extremely pure mind you find that your essence, your core which is pure consciousness has nothing to do with your different layers of personality. All these different layers of personality slowly start receding from you and what is left is only pure consciousness as your true being. The very thoughts recede from you, you become an observer of your thoughts. To the extent your mind is pure, to that extent you clearly see the difference between witnessing consciousness and the witnessed BMI. That distinction, the difference, the distance between the witness, and witnessed is determined by purity. It is clearly seen with purity. Otherwise it

is a homogeneous mixture. So in an advanced seeker, that sphuṭatara becomes more and more intense. It becomes very clearly evident. To what extent? To that extent that you come to know that consciousness is the support, everything else is just a superficial ripple. The prime support, that central pillar you experience as consciousness. Everything else remains supported by consciousness. What is the proof that this consciousness is the reality? The proof is अबोधितत्वम् सत्यत्वम् (abādhitatvam satyatvam). This consciousness can never be denied in any of the three states i.e in the jāgrat, svapna, suṣupti state. In the jāgrat state also it is clearly evident, in the svapna state also it is clearly evident, in suṣupti also it is clearly evident for mahātmās. The one thing which keeps lending its support for all the mental states to come and go, that substratum which lends that support is called consciousness. In the waking state, is consciousness there or not? It is there. In consciousness everything is happening. This is very clear to all of us. In the dream state, what is the support? Again it is consciousness. What about deep sleep? People have doubts in deep sleep only. In deep sleep also, knowing continues but the only difference is, it is not egoistic knowing. What is the difference? What is egoistic knowing?

Knowing + BMI is called egoistic knowing. Consciousness when identified with the BMI, is also capable of knowing. This 'knowing' is called egoistic knowing. So in the waking state the knowing is not pure knowing, it is egoistic knowing because knowing is distorted by your identification with the BMI. In the dream state it is also egoistic knowing because in the dream you create a body for yourself; in the dream you identify with the body and create a dream ego. In the dream you interact with the dream world through the dream ego and not the waking ego. The waking ego is dropped. You take up a dream ego and experience the body. So in the dream also it is egoistic knowing. The only difference is that ego is dream ego. Now you enter into deep sleep. In deep sleep the mind dissolves. When mind dissolves, thoughts dissolve, when thoughts dissolve, can the ego remain? Ego cannot remain because ego is nothing but 'I' thought. Ahaṁ-vṛtti. It is also a thought. Since ego is also a thought and since in deep sleep all thoughts vanish, therefore ego thought also vanishes and the ego is not available to know. Sense organs are not available to know,

mind is not available to know, then what knows is only consciousness. So the 'knowing' continues. But we as an ego are not aware of this knowing because we are habituated to egoistic knowing. Since egoistic 'knowing' is not happening, we think we don't know. You don't know as the ego, but you as consciousness know. How do we know? After waking up, what do you say- I 'knew' nothing. The very statement I 'knew' nothing says I knew. The only thing is, there was nothing to know. I knew the absence of objects. I knew the absence of thoughts, the absence of ego. But I knew. There was a constant knowing happening of the not knowing. Isn't it? Words have limitations so I am struggling. But since it is our experience, we can relate. Only pointers are needed. The pointers can take you there, because it is our experience. So in suṣupti also, knowing is happening. If knowing is happening, whose property is it to know? It is the property of consciousness. So, if knowing is happening, definitely, consciousness is present. Therefore, consciousness is present in the waking state, it is present in the dream state and it is present in the deep sleep state. It is something which is not negated by the change of states, and since it is not negated by the change of states, we can say this is the reality.

So what is reality?

Reality is that which is never negated in any period of time, never negated by any state of mind. Therefore the conclusion is, consciousness is the reality. Just like we say, the screen is the reality not the movie. How do you know? Before the movie also screen was there, during the movie also the screen is there, after the movie also screen will be there. So, screen is the very support. Actually what are you looking at? You are looking at the screen only. What is present is the screen only. In the olden days, they used to have theatres made of coconut leaves etc, especially in south India. So sometimes you would see one small hole and from the hole the sunlight comes and from that hole we have a beam of light falling on the screen. So that patch remains bright. Throughout the movie, you see the patch there. Reminding you again and again that the whole thing is an illusion. Only that one point alone shows you the reality. If only we had such a hole to have a peep into this consciousness, it would have been so

nice. But unfortunately, God's creation is perfect, there is no scope for any hole to peep in. If at all there is a hole, it is the śāstra that takes us through convincing logic from the known to the unknown. It is only the teachings of the śāstra and the teaching from the teachers that acts as that 'beam of light', reminding us of reality. Hence the term जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते (jāgratsvapnasuṣuṭtiṣu sphuṭatarā yā saṁvidujjṛmbhate)

As far as an individual is concerned, I know that consciousness is the very substratum in me. Once this is known, the next is only a logical extension. If this is true with me, this should be true with everyone else. If you have known yourself, you have known everyone else. First, try to know yourself and then you know everything and everyone. This is the second line.

या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी (yā brahmā dipipīlikāntatanuṣu protā jagatsākṣiṇī)

This experience of mine which is a subjective experience, I now generalise. So this generalized statement is या ब्रह्मादिपिपीलिकान्ततनुषु (yā brahmā dipipīlikāntatanuṣu). In all the तनुषु (tanuṣu) bodies, starting from the highest, the noblest jīvā - none other than Brahmā ji, the one who has created the world. Brahmā ji is considered to be the noblest of all the jīvās. He has done so much of puṇya that the Supreme Lord made him the creator of the world. In the Upanishad, this Brahmā is known as hiraṇyagarbha. So from Brahmā ji till the lowest, the most insignificant of the creations, an ant or a microorganism पिपीलिका (pipīlikā). They all have a body, they are all jīvās like me. So the very same consciousness which is there in me is there in all of them प्रोता (protā) in and through all of them which is the common factor binding them together.

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

mayi sarvam idaṁ protaṁ sūtre maṇigaṇā iva (Bhagavad Gita 7.7)

The same प्रोतं (protam) is written here as प्रोता (protā). It means woven or strung. So you have a string and you put beads and make a beautiful garland. The role of consciousness is the role of that string in the garland.

So what does that string do? It keeps everything together. The string is not visible but without the string, the garland has no existence. In the same way consciousness is not visible but without the consciousness acting as the substratum, the world has no existence. That thing which is unseen but the very substratum. Just like a string in the garland, everything, every flower, every bead remains in the garland because there is a string supporting it. The existence of the bead in the garland is because of the existence of a string. In the same way, each and every bead in this string exists because of the existence of consciousness. Consciousness is giving that existence to everyone.

How is that consciousness in us - it is as जगत्साक्षिणी (jagatsākṣiṇī) as a sākṣī, a witness. The ultimate witness. Whenever we say witness, understand it is the knowing principle. It knows. Directly knows. It knows without distortion. It knows, absolutely. It knows unconditionally and it knows without bias. It knows everything. It is jagatsākṣi. And because it knows that supreme consciousness taking the role of Ishwara, it also takes up the role of karma-phala-dātā.

How is Brahman able to take up the role of कर्मफलदाता (Karma Phala Dātā)? He has seen who has done what karma. How did he see? Seeing is His nature. He helplessly sees. He effortlessly sees. He sees everything. He is a perfect CCTV. Battery less CCTV with infinite memory which is focussed everywhere. Such a perfect CCTV, so can you cheat Him? You can't. So that Bhagavan who is the jagatsākṣi becomes karma phala dātā for every jeeva.

सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे-
saivāhaṁ na ca dṛśyavastviti dṛḍhaprajñāpi yasyāsti ce-

सैवाहं This consciousness, this knowing principle is me.
सैवाहं न च दृश्यवस्तु not anything which is seen. This ultimate seer, this ultimate witness, I am. Not something which is seen.
इति दृढप्रज्ञा Firm conviction. The conviction becomes firm with experience. Otherwise there is every possibility that you may doubt your conviction.

When do you get doubtless conviction? When you have experienced it directly, conviction becomes doubtless and firm. It is the experience which is the proof of knowledge. I know the proof, I have experienced it and so I know. So what is the proof of knowledge? Not intellectual information gathering from the books. Proof of knowledge is from the experience. The proof of pudding is in eating. So the proof of knowledge is in experience. दृढप्रज्ञा (dr̥ḍhaprajñā) means this mahātmā is not talking by reading some books he is not giving some secondary knowledge, it is his direct experience, Therefore the experience has made the प्रज्ञा दृढ (prajñā dr̥ḍha).

Knowledge is of three types: when you gather it from the books it is informative knowledge; when you reflect upon it and there are no doubts it is convinced knowledge. But with Nididyasanam, when you experience it, this becomes experienced knowledge. So when we say दृढप्रज्ञा (dr̥ḍhaprajñā) it is not some informative knowledge, it is experienced knowledge, the experience of I am consciousness. न च दृश्यवस्तु (na ca dr̥śya-vastu) -it is not something which is seen. Such a person who has this knowledge, such a person who has directly experienced it, Bhagavan Śaṅkarācārya ji says, whoever he may be, I am not bothered about the external descriptions of the person, I am not bothered which caste he belongs to, I don't care which ashrama he belongs to (brahmacārī, gr̥hastha etc) if a person has got this knowledge, he is to be worshipped. Such a person is my Guru. This is the first verse. So the entire description is about consciousness. That is why we say it is the description of प्रज्ञानं ब्रह्म (Prajñānam Brahma) Mahavakya Prajñānam is similar to saṁvid. The role which Sam plays in saṁvid is the very same role which Pra plays in Prajñānam.

Pra means not ordinary jñānam. In Prakarṣeṇa, Pra has all meanings- the knowledge is defectfree, instrument free, absolute, independent, effortless knowledge. Which is the nature of consciousness. This consciousness in us is Brahman, it is the truth. This is the essence of the first verse.

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Session: 03

[Recap of Session 2+ Verse 2]

Bhagavan Śaṅkarācārya ji in the first verse describes Brahman.

What is Brahman? That consciousness which is very clearly present in all the three states: waking, dream and deep sleep. That consciousness which runs in and through all living beings as the very self, the very life principle, as the very witness. That consciousness which is the subject and not the object. The one who has this clear knowledge, such a person, is my teacher. So here, in this verse consciousness is defined. Therefore, this verse is called lakṣaṇa vākya because there is a lakṣaṇa, a description, definition of consciousness and it is based on prajñānam Brahma, the Mahāvākya from Aittiriya Upanishad, Rig Veda.

Now we will go to the next verse. The second verse is based on Aham Brahmāsmi. It is called anubhava vākya. This is based on Yajur Veda. It comes in the Brihadaranyaka Upanishad. Let us chant that verse.

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं
सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥
brahmaivāhamidaṁ jagacca sakalaṁ cinmātravistāritaṁ
sarvaṁ caitadavidyāyā triguṇayā'seṣaṁ māyā kalpitam .
itthaṁ yasya dṛḍhā matiḥ sukhatare nitye pare nirmale
cāṇḍālo'stu sa tu dvijo'stu gururityeṣā manīṣā mama .. 2 ..

The gist of this verse is ब्रह्मैवाहमिदं (brahmaivāhamidaṁ) I am Brahman alone. Jagat is only चिन्मात्रविस्तारितं (cinmātravistāritaṁ) It is only an expansion, an extensive place of Chit/ consciousness. चिन्मात्र (cinmātra) Pure consciousness. The whole world is nothing but an extension of Pure consciousness which is imagined कल्पितम् (kalpitam) in me मया (māyā).

The whole world is only an imagined concept in me imagined through ignorance अविद्यया (avidyā), through the three gunas त्रिगुणया (triguṇayā)

इत्थं यस्य दृढा मतिः (itthaṃ yasya dṛḍhā matiḥ) The one who has firm conviction in this Brahman which is: सुखतरे (sukhatare) : bliss नित्ये (nitye): eternal परे (pare): supreme निर्मले (nirmale): immaculate, such a person is my Guru, whoever he may be.

Now let us get into the verse:

ब्रह्म एव अहम्: (brahmaivāham): I am Brahman alone. एव (aivā) shows firm conviction. A conviction born out of experience.

What is your understanding about this jagat?

इदम् जगत् सकलम् चिन्मात्र विस्तारितम्
idaṃ jagacca sakalaṃ cinmātravistāritaṃ

विस्तारितम् (vistāritaṃ) means extension. It is an expansion of मात्र (mātra) means only चिन्मात्र (cinmātra) चिन् (cin) means चित् (cit), consciousness so चिन्मात्र (cinmātra) means pure consciousness. मात्र (mātra) means this and only this. There is nothing other than this. So this means, the one without a second. It is pure, it means there is nothing else.

So like when we say pure milk, it means no water is added. Only milk is there. In the same way चिन्मात्र (cinmātra) means there is only consciousness.

Here, jagat is considered matter. So what is being said here is, even this jagat is चिन्मात्र (cinmātra) alone. Meaning there is nothing called matter. What is being said here is, in the entire world there is nothing other than Chit. There is nothing other than consciousness. This means, matter is asat, unreal, jagat is unreal. The whole world is an illusion. It is an illusory display of consciousness. What exists is only consciousness and that consciousness, that Brahman is me. Naturally the question then comes,

what is this world? If there is only consciousness, I should experience only consciousness. But I am experiencing something other than consciousness- this world, this jagat. What is it?

The next like explains this as मया कल्पितम् (māyā kalpitam) कल्पितम् (kalpitam) means imagined. It comes from the term kalpana or imagination. What is imagination? Imagination is nothing but a thought bundle. It is a set of thoughts. For example, I ask you to imagine an elephant. You close your eyes, and imagine one elephant. Now what is that elephant? It is nothing but a thought in your mind. Who is giving existence to that elephant? Thought has no existence by itself, it has to depend on me as the entertainer of the thought for its existence. So, who is giving existence to that elephant? I am giving that existence. Thoughts are borrowing existence from me and creating an image in me. This is called kalpanā. Basically thought has no existence on its own, it has to borrow its existence from the entertainer of the thought. Therefore, this elephant we say is an illusion. What exists is only the person who is imagining. The entire world is an imagination - means that the world is a thought product. It is made out of a thought. It is a product of the mind. The whole world is nothing but mind, is nothing but thought and therefore it is illusory and has no existence by itself. Now the next question is, if the whole world is unreal, what is the purpose of creating this world? Or, how is this world created? Or what are the essential features involved in creating this world?

To explain this, two terms are used

सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।

sarvaṃ caitadavidyāyā triguṇayā'śeṣaṃ māyā kalpitam.

अविद्यया त्रिगुणया कल्पितम् This kalpanā has been formed through avidyā, through triguna. This imagination is created or formed through avidyā and triguna.

To understand this, let us get into our experience of a dream. The entire dream world is a कल्पना (Kalpanā) imagination in us. How do we dream? Let us analyse our dream, if the dream world has to be produced, what are the essential conditions?

1. **Avidyā** : avidyā is ignorance. Ignorance about the self. We are all in the waking state. When do you enter into a dream state? You can't enter into a dream state with a waking mind. You enter with a dream mind. So what does the dream mind do? This dream mind, first of all ensures that you don't know yourself. What is our knowledge about myself? I am the 'waker'. As long as the 'waker' exists, 'dreamer' cannot exist. So what is the first thing to be done? Create ignorance about the self. Here what is the self? Waker is the self. It is called āvaraṇa - veiling.

The first thing that happens is, you dis-identify yourself from your waking body. The dream mind should create a dream body because in order to live the dream experiences, you need the dream body. With the 'waker body', you cannot experience the dream. Therefore an instrument has to be created which is capable of going through these experiences. So the dream mind cuts off your connection from the waking world. It cuts off the connection by removing the connection from the waking body. That cutting off is nothing but dis-identification. Once disidentified from the waking body, you are self ignorant. You don't know yourself. But mere self ignorance is deep sleep so a dream mind has to create a dream body. Now you think you are the dreamer. You are not aware of the 'waker'.

This is called avidyā. Without avidyā this kalpanā is impossible. This is done by a particular power of māyā which is called āvaraṇa śakti. It covers, it veils. Māyā has got two powers:

With āvaraṇa śakti you are cut off from the waking world, from the waking body. With vikṣepa śakti, you are identified with the dream body and enter into the dream world. Māyā out of its projecting power, projects a dream world. With the veiling power it cuts you off from the waking world

and with the projecting power, it allows you entry into the dream world. What has this mind come from? Understand that mind is the product of māyā. If mind is the product of māyā, whatever properties are there in māyā, should be the properties of the mind also.

कारणगुणाः कार्येऽनुवर्तन्ते (Kāraṇa-guṇāḥ kārye'nuvartante) Whatever are the properties of कारण (karana), cause should be the properties of कार्य (kārya), effect. If you make bangles out of gold, bangles also should be golden. If you make a pot out of mud, the pot should also be muddy. Whatever is in the cause, the very same thing comes into effect. So, what is māyā? Māyā is unreal, but it is experienced at the same time it is inexplicable. So if this is the definition of māyā, the mind also should have the same definition. It is unreal.

मनस तु किं मार्गणे कृते। नैव मनसं मार्ग आर्जवात्॥
Manasa tu kim mārgaṇe kṛte? Naiva manasaṁ mārga ārjavāt (Upadeśa Sāra)

When you enquire into the nature of the mind, you come to know there is no mind. Therefore, it is unreal but we experience it. But can we really know what mind is? No, it is inexplicable. Since the mind has come from māyā, it should have the same properties as māyā.

2. **Māyā:** Māyā has two powers, āvaraṇa śakti and vikṣepa śakti. The very same powers should be there in the mind also, How do we know? Look at this dream mind, it cuts you off from the waking world and projects a dream world. And now if you see the dream world, you will understand the creative power of this mind.

If you have to create a dream world, what things will you have to create? You will have to create a dream body, you will have to create dream sense organs, you will have to create dream objects, you will have to create Pañcamahābhūtas, you will have to create a dream subjective mind, you will have to create a dream objective world. Do you realise the complications involved? One dream mind is becoming everything. You are becoming the experiencers, you are becoming the experience, you are

becoming the experienced. In the same way, one dream mind is becoming everything. So you can just imagine the vikṣepa śakti, the power of projection of this mind of yours. It has got infinite potential to create an infinite dream world. What must be its power and where has it gained its power? Its mother is māyā so all those motherly qualities it has inherited and it projects through vikṣepa śakti.

3. **Triguṇayā:** Now, for this projection there has to be some material. What is the content of projection? So we see the next term - त्रिगुणया (triguṇayā). Through avidyā, you enter the dream and through triguṇayā you experience the dream. The three gunas are Sattva, Rajas, Tamas. Trigunatmika māyā. If māyā is trigunātmikā, the mind must also be trigunātmikā.

Let us understand the 3 gunas:

Sattva - is the knowing principle. It will contain इच्छा शक्ति (Icchā Śakti) and ज्ञान शक्ति (Jñāna Śakti) both together. The knowing principle is sattva.

Rajas- the principle of activity, kriyā śakti

Tamas- the principle of inactivity, where neither you are knowing nor you are doing. Which is called dravya śakti.

This is also a power of māyā. There are three types of power- the power to know, the power to do and the power to remain idle. That is also a power- when you are tired of knowing and doing and the power which will prevent you from knowing and doing. There has to be a break.

It's the same as in a vehicle. Mere accelerator will not do. There has to be a switching off mechanism. That switching off mechanism is tamas. After any activity when you are tired and need rest, the tamasic aspect gives you rest. It is a state of inaction. The principle of inaction is tamas.

The principle of knowledge is sattva, the principle of action is rajas. These are the trigunas.

Now if you see the world, there are three things: There is inertia which corresponds to tamas, for example in a stone, tamas is predominant, there is no activity. There is only mere existence. That is tamas. The next is rajas, where a lot of actions happen at all levels: at the animal level, plant level, everywhere. Then, the 'knowing' happens. The knowing principle is sattva.

So in this world you can very clearly see the expressions of māyā from which the world has come.

Māyā is trigunatmika. The three principles can be inferred from this world. Now it is the very same three gunas that are used to create your dream world also. So, the dream world is the same replica of the waking world. In the dream world also there is knowing, there is doing. Similarly, there is also the not doing anything, the dullness, inertia. So, in the dream world you have everything and the entry pass to the dream world is ignorance. There is a gate and there is a gate keeper. You will be allowed entry to the dream world only if you have switched from waking to the dream. Switching means disidentifying from the waking body and identifying with the dream body. And now there is a'svapna prapañca' created or, the world of a dream.

The material cause is trigunas. Though the basic material cause is the same, the specific material cause is different, therefore each one will have different different dreams. We are all in the same world, but each one of us is going through different experiences, we learn different lessons, different impressions are formed in the mind and according to the different impressions different worlds are created for each and everyone. So, the basic material cause is the trigunas, the specific material cause is the saṁskāras gathered.

Now the question is, why is a dream created? What is the need to dream? We dream to fulfill the unfulfilled desires of the waking state. In the waking state because of so many compulsions, because of so many pressures, you are not able to fulfil very many desires. You have desires but you

think, what will the others say, or maybe you know it is wrong. So the desire is there and you suppress it. All those suppressions and repressions convert the mind like a suppressed spring and they remain in the mind in a compressed state like a spring. When you compress a spring, how long will it remain compressed? Till you use force. In the waking state you are using your will power, that is the force. Through your will power, you are not allowing the mind to roam around freely, you are putting some kind of reign. You are controlling the mind and in that effort, you are creating a lot of suppressions.

Now a suppressed mind is an unhealthy mind, it has to release the suppression and the waking world is not the right place to release the suppression. A lot of compulsions are there, pressures are there so you cannot release that suppression in the world. Therefore a mechanism is created in the body, wherein a world is created where your will power is taken away from you. A place where you are free to express everything without any obstruction. So in the dream world whatever desires are unfulfilled in the waking, the very same desires are generated. A world has to be created, an object has to be present, a desire has to come out. That suppressed desire expresses itself in front of the sense object and seeing the sense object, that desire comes forth. An action is then performed, and the desire is fulfilled.

Any desire is fulfilled only in two ways - either you should know that desire is useless and the desire drops. Or you should fulfill the desire through actions. For example, you see the mirage water. You are thirsty and decide to run and somebody says there is no water. What happens then? The desire goes away. Through right knowledge, desire can go away or the other way is to let the desire express itself through the physical body and let desire take the form of action.

Once an action is performed, the desire is gone. So in order to perform the action, a world has to be created because action cannot be formed just with myself. A world is needed, sense organs are needed, an instrument is needed and then you perform the action and the desire is fulfilled.

This is the purpose of the dream. Hence fulfilling the unfulfilled desires is the purpose of a dream. So you will see dreams exist as long as desires exist. Very many times we ourselves don't know what the desires are. The mechanism is so subtle, so deep. Vasanas are there, vasanas get an expression in the dream world. Why did I discuss all this? The whole discussion is to say that your own mind is creating everything for you. You may not believe that this world is created by the mind, but you cannot deny that the whole dream world is created by the mind. Can you deny it?

Very many times people say, 'I don't know what Vedānta says, it says the whole world is an illusion. Then how is it that I am experiencing it?' My dear, what about the dream? Suddenly you become silent. In the dream, you experience the very same complicated world and after waking up you know it is not there. Then who created it? It has to be the mind and you have experienced it. The solid proof that this world is an illusion is the experience of our dream. That is why Mandukya Upanishad just takes this one example and puts a full stop. This world is a dream, this world is an illusion just like the dream world is an illusion. Now we have no answer because yes, a dream is something we have experienced. So definitely, extending the logic, this also must be an illusion.

सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम्
Sarvaṁ caitad avidyāyā triguṇayā aśeṣaṁ māyā kalpitam

It is imagined by me अशेषम् (aśeṣam) not even a spec of particle is an exception. See the emphasis. Everything without any exception, the entire world is a spec of imagination. There is no reality at all. It is just a projection in your mind. Therefore there is nothing other than me, the Self. The whole world borrows its existence from me, I alone exist. See the greatness of this knowledge. An ignorant person thinks I am in the world, the wise man says the world is in me. An ignorant person says I am impermanent, the world is permanent. The Mahātmā says, forget about impermanent, the world is an illusion. You can't even say it is

impermanent, it is an illusion. I alone am the truth. See the transformation brought about by the knowledge.

Now you may say, no no Swamiji, there is a difference between the waking world and the dream world. What is the difference? The difference is the dream world has a very short span. But this waking world continues on and on. So, it is something like a nested loop (often referred to in computer programming or in a flow chart). Those who have studied that will know that, there is a loop inside the loop, loop inside the loop, loop inside the loop. The mind also has got so many loops. What is the loop? The first is the dream mind. Inside the dream mind also there is a loop, but let me not complicate it. In the dream mind there is a dream-subjective mind, the individual mind of the dreamer. Let us start from that. So, the first loop is the subjective dream mind. In the dream, you are the dreamer and you have a lot of thoughts inside. The thoughts of the dreaming person. Let us call it a dream subjective mind. The dream subjective mind is within the dream mind. The dream mind has created the world and in that dream mind, is a dreamer. So, the outer loop is the dream mind. Now where is this dream mind? It is in the waking mind. Where is this dream happening? It is in the waking world. So, the outer loop is the waking mind. In the waking mind there is a dream mind, in the dream mind there is a dream subjective mind. Are you able to understand?

Now is the waking mind permanent? No. There is another mind which is the subtle mind which is higher than the waking mind. How do you know? Every night you get into the dream mind but everything falls under one waking mind, isn't it? There is one waking world. In that waking world there are so many dreaming minds. Waking world is for a lifetime, accepted. But there are very many lifetimes. After death, the mind is not over. Sūkṣma sharira continues. So we have to say there is a subtle mind in which there is a waking mind in which there are very many dreaming minds. So when does the waking mind get over? Waking mind gets over with the death of the physical body. When does the dreaming mind get over? The dreaming mind gets over by waking. Isn't it?

The dreaming mind gets over by waking, and the waking mind gets over by physical death. The subtle mind continues even after the physical death happens. When does that mind end? Subtle mind ends in Pralaya. Subtle mind means sūkṣma sharira. It ends in Pralaya means, it ends when dissolution happens. When everything goes into its kāraṇa state, the causal state. So the subtle mind ends in dissolution. Is there something else remaining? Yes, the causal mind remains. Causal mind does not go in pralaya also. In the seed form this mind remains. When does the causal mind die? Only through self knowledge.

So, in the causal mind there is a subtle mind, in the subtle mind there is a waking mind; in the waking mind there is a dream mind; In the dream also, you can sleep. In the dream there can be so many dreams, it is an infinite nested loop. It can go on and on and any level can be created. Can you imagine the complexity of the mind? But the happy news is it is all imagination.

अशेषं मया कल्पितम् (aśeṣaṁ mayā kalpitam). Thank God, I need not know this complexity of the mind.

I have to do only one thing. Know that you are the observer of the mind, not the mind. What a great relief! The whole world is nothing but the projection of the mind. If you can silence the mind, then what remains is only the reality. Consciousness alone is the reality. Your job is not to know the mind, your job is to silence the mind. Knowing the mind is impossible, because the mind is अनिर्वचनीय (anirvacanīya). Something which is anirvacanīya cannot be known. It is inexplicable. Our only job is not to know the mind. It is to silence the mind.

How to silence the mind? Observe the mind. Witness the mind. When you witness the mind what happens? The law is when you identify with the mind the thoughts multiply. When you witness the mind, the thoughts die. This is the law. The mind is nothing but the flow of thoughts. Death of thoughts is death of mind. This is called Vināśa Mano-nāśa mentioned in the Upadesha sara. Witness the mind, observe the mind. How do you witness the mind? The mind is nothing but thought flow. Witnessing the

mind means shifting the attention from the thoughts to the experiencer of the thoughts, the knower. It is a shift of attention. It is a shift of priority. It is a shift of importance. What you give importance to, that will appear. That will prosper. That will gain root. You are the Lord of the universe. Whatever you give importance to that will become important for you. That will become the main thing for you. That will decide your destiny. So you have a choice. What to give importance to? Should I give importance to the knower of thoughts or should I give importance to the thoughts? The moment the mind sees that you are giving importance to it, the mind will become healthy. Because you are nourishing the mind by giving importance to the mind.

As far as the mind is concerned, nourishment is 'giving importance'. When you pay attention to the mind you are giving importance to the mind. When you are giving importance to the mind you are nourishing the mind and when you are nourishing the mind, you are nourishing the thoughts. When you are nourishing the thoughts, you call it chattering of the mind. A nourished mind is a chattering mind. What is the sign that your mind is really healthy? It chatters on and on. It is a noisy mind.

Who has injected noise into it? I myself. Now, if you want to silence it, you alone can do it.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः। mana eva manuṣyāṇāṁ kāraṇaṁ bandha-mokṣayoḥ (Amṛtabindu Upaniṣad)

You have taught the mind to bind you. Now you alone can release yourself from the monstrous mind. How to do it? Know that you are not the mind and pay attention to that which is not the mind. What is the only thing which is not the mind? Consciousness. This is what you have to do at the seat of meditation.

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Session 04

[Recap of Session 3 + Verse 3]

So the first verse is Lakṣaṇa Vākya Prajñānam Brahma, description of consciousness. The second verse is Anubhava Vākya Ahaṁ Brahmāsmi. It is an experiential statement. The third one is Upadeśa Vākya, Tat Tvam Asi. It is an instruction given by the teacher to the student. Tat Tvam Asi comes in Chāndogya Upaniṣad, Sāma Veda. Let us chant that.

शश्वन्नश्वरमेव विश्वमखिलं निश्चित्य वाचा गुरो-
नित्यं ब्रह्म निरन्तरं विमृशता निर्व्याजशान्तात्मना ।
भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके
प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥ ३ ॥

**śaśvannaśvameva viśvamakhilam niścitya vācā guro-
rnityam brahma nirantaram vimṛśatā nirvyājaśāntātmanā .
bhūtaṁ bhāvi ca duṣkṛtaṁ pradahatā saṁvinmaye pāvake
prārabdhāya samarpitaṁ svavapurityeṣā manīṣā mama .. 3 ..**

So here is a description of a sādḥaka who has become a siddha through the teachings of a Guru. Through Guru uvācha - the words of the teacher, the student starts reflecting:

शश्वन्नश्वरमेव विश्वमखिलं (śaśvannaśvameva viśvamakhilam)
(अखिलम् विश्वम् शश्वत् नश्वरम्) the whole world. What is the nature of the whole world?

It is नश्वरम् (naśvaram) perishable and it is शश्वत् (śaśvat) constantly perishing

The nature of the world is that it is constantly perishing. On one side it is this perishing world, on the other side there is नित्यं ब्रह्म (nityam brahma). On one side is anityam jagat and on the other is nityam Brahmā, the eternal, imperishable Brahman. So what is the sādḥaka doing?

निरन्तरं विमृशता (nirantaram vimṛśatā) constantly reflecting upon it, meditating upon it, thinking upon it. All the time his mind is in this truth. How is he able to keep his mind constantly upon this truth? His mind is a prepared mind.

निर्व्याज (nirvyāja) means free from all kinds of negativities like crookedness, wickedness, deceit, hypocrisy, dishonesty.

व्याज (vyāja) means duplicate. So निर्व्याज (nirvyāja) means pure mind. A mind which has total trust in the words of the Guru, never doubting the Guru. Such a mind, a pure mind which is शान्त (śāntā) - quiet mind is pure. With such a mind, if he is reflecting upon the truth of life that everything in this world is perishing and the only one im-perishing thing is Brahman, that is me. If this is the way he is reflecting, what is the end result of this reflection?

संविन्मये पावके (saṁvinmaye pāvake) fire of Samvid (consciousness). So, in

the fire of consciousness, he has burnt भूतं (bhūtaṁ) : actions done in the past - sanchita karma भावि (bhāvi) the actions which are going to give results in the future - āgāmi karma

He has burnt sanchita karma and āgāmi karma. So all these karmas are given a name दुष्कृतं (duṣkṛtaṁ) because they are पापम् (Pāpam) only. Even if you are doing पुण्यम् (puṇyam), it is pāpam only in this world. Why?

If पुण्यम् (puṇyam) is done with कर्तृत्व भाव (kartṛtva bhāva), a sense of doership. The thought that I did so many good things, then I will have to be born again in order to enjoy that puṇya karma phala. So, rebirth is ensured even with puṇya. Therefore puṇya is called pāpam only.

Only one word is used by Bhagavan here दुष्कृतं (duṣkṛtaṁ). So whether you do puṇyam or pāpam it is दुष्कृतं if it is done with a sense of doership. All of them he has burnt in the fire of knowledge, in the fire of consciousness. Now what about prārabdha? Prārabdha there is no choice, you have to go through.

प्रारब्धाय समर्पितं स्वभावः (Prārabdhāya Samarpitam Svabhāvaḥ).

After gaining knowledge, now he is an enlightened man through the grace of the teacher, grace of Bhagavan, he has gained that knowledge. Now the body is just going through the prārabdha karma. He has offered his body to exhaust his prārabdha karma. Such a person is my Guru.

So here we find how the sādhanika slowly, through sādhanika attains the ultimate state. Here we will find Sādhana Chatuṣṭaya Sampatti of the

seeker. How through Sādhana Chatuṣṭaya Sampatti he attains the ultimate.

What are the Sādhana Chatuṣṭaya Sampatti: Viveka, Vairāgya, Śamādi Śatka Sampatti and mumukṣutvam.

So now, what is Viveka: Nityānitya Vastu Vivekaḥ, very clear discrimination between nitya and anitya.

What is Anitya? शश्वन्नश्वरमेव विश्वमखिलम् (Śaśvan-naśvaram eva viśvam akhilam)

What is Nitya? नित्यं ब्रह्म निरन्तरं विदुषां (Nityam brahma nirantaram viduṣām)

A seeker has to develop this ability to discriminate. Discrimination is the function of the intellect. It has to be cultivated. As a sādhanaka, the intellect has to be trained to think in a particular direction. What are the different ways in which we train our intellect? A śūdra normally doesn't train, so as far as a śūdra is concerned, the intellect is untrained. As far as a vaiśya is concerned, he trains the intellect in profit and loss. What will I get and will there be a profit or loss? A kṣatriya will have a different angle, victory and defeat.

We are all using our intellect but in different angles. A kṣatriya will think मान (māna) अपमान (apamāna), honor dishonor, criticism, praise, victory, defeat. What about a Brāhmaṇa? Brāhmaṇa will think dharma adharma. What do the scriptures say and what is dharma, adharma? So we find, different people make use of the intellect but in different ways. In our professions also, we train the intellect. A doctor trains the intellect, what is health, what is disease. Isn't it?

For a sports person, it is victory- defeat so in different professions you will find that training is given in different directions. What is the training given to a sādhanaka? How should he train his intellect?

Remember, all of us are seeing the world but different people are training their 'instrument' in different angles and different directions. The very same world can be perceived in infinite ways. But what is the way of training that

is expected from a spiritual seeker? The training is Nityānitya-vastu-vivekaḥ.

So when he sees the world, he should see a constantly perishing world. This is the training to be given शश्वन्नश्वरं विश्वम् (Śaśvan-naśvaram viśvam) constantly perishing. When you see things, in which direction are your thoughts triggered? What comes to your mind? In which direction is the thinking progressing? This is something to be cultivated. When you get a headache, which direction do you think? When the body falls sick, which direction do you think? If you are a sādḥaka, sickness reminds you of death. It is not a pessimistic thought. It is a very healthy sādḥana oriented thought. When you have a headache, and an ache in the different limbs of the body, where should the thought lead to? Of course you will take some medicines. I am not saying don't take medicine and let it perish. That is not the idea. The idea is somewhere you are in touch with an in-escapable reality of life. The whole world reminds you of anitya. So, what happens when you are constantly reminding yourself of anitya? Even your birthday should remind you that each and every step is a march towards the tomb from the womb. 'Womb to tomb', Gurudev used to say. So anitya vastu should be very clearly seen. The problem is, you can ignore it. And if you ignore it, you will not see it.

पश्यन्नपि न पश्यति मूढः (Paśyann api na paśyati mūḍhaḥ) You will become someone who is seeing, yet not seeing. So what do the scriptures say? Don't just look, see. See means pay attention. Pay attention to the constantly dying world, including your body. Every grey hair, every falling tooth, every wrinkle, every pain in the limb, every fever, every tablet whether it is BP or sugar should remind you that you are perishing. You are constantly in touch with reality. You are not escaping from life or escaping from the realities of life. You are facing it boldly, with an even mindedness. So what happens when you pay attention to these realities of life?

The whole world is designed to intensify your vairāgya and viveka. So constantly when you pay attention to this dying nature of the world, you develop vairāgya. Vairāgya means desirelessness. It doesn't mean hatred. It is a kind of desirelessness, a healthy indifference towards everything that is happening in the world. So, what all are the things which are perishing? Relationships are perishing, worldly love is perishing, worldly

existence is perishing, worldly name, fame, power, possession is perishing.

मा कुरु धनजनयौवनगर्वं हरति निमेषात्कालः सर्वम्।
Mā kuru dhana-jana-yauvana-garvam Harati nimeṣāt kālaḥ sarvam

नलिनीदलगतजलमतितरलं तद्वज्जीवितमतिशयचपलम्।
Nalinī-dala-gata-jalam atī-taralam Tadvat jīvitam atīśaya-capalam
[BhajaGovindam]

Life is like a water droplet playing on a lotus leaf. Anytime it is over and done. So this constant touch with reality will develop vairāgya in you. Not only will it develop vairāgya, you will have mumukṣutvam. I have to escape from a sure death situation. It's a burning house, try to jump out of it. So, mumukṣutvam is the intense desire for the nitya-vastu-vairāgyam. It is intense desirelessness for the anitya vastu. So it is like two magnets. To the extent you develop these qualities, they become like a magnet. The vairāgya magnet repels you away from the world, the mumukṣutvam magnet attracts you towards the self.

Viveka is the clear discrimination between the nitya and the anitya. Detach from the anitya, attach to the nitya. Now how strong you will detach from anitya will depend on how strong your vairagya is. How strong you will attach to the nitya will depend on how strong your mumukṣutvam is. The whole game of life is, detach and attach. Now, with what instrument do you have to detach and attach? It is the instrument of the mind. What kind of mind should you have? It should be निर्व्याजशान्तात्मना (nirvyājaśāntātmanā).

So that निर्व्याजशान्तात्मना nirvyājaśāntātmanā represents Śamādi Ṣaṭka Sampatti. What are those Sampattis? If the mind has to detach from the anitya, attach to the nitya, that mind should be a special mind. It should be a qualified mind, it should be a prepared mind. The preparations necessary for the mind to shift from anitya to nitya are described as Śamādi Ṣaṭka Sampatti. These are:

1. **Śama:** Quietening ability. Mano-nigrahaḥ. It is an ability of the mind to quieten itself.

2. **Damaha:** Indriya-nigrahaḥ. Controlling ability, disciplining ability. The ability to discipline the sense organs.
3. **Uparati or Uparama:** It is the withdrawing ability. The ability of the mind to withdraw from sense - objects.
4. **Titikṣā:** Enduring ability. The ability to endure, remain without distraction. सहनं सर्वदुःखानाम् अप्रतिकारपूर्वकम् । चिन्ता-विलाप-रहितं सा तितिक्षा निगद्यते (sahanam sarva-duḥkhānām apratikāra-pūrvakam, chintā-vilāpa-rahitam sa titikṣā nigadyate). The ability to endure all sorrows.

Why are you enduring? You are enduring because if you don't endure, अप्रतिकार (apratikāra) will come, revenge will come, चिन्ता (chintā), worries will come and you will start crying and beating your chest. This will distract you from the goal. Let not the pin pricks of life, distract you from the goal. You have a great purpose to achieve, to attain that Supreme. Let not the wayside distractions take you away from your goal. That is Titikṣā, enduring ability.

5. **Śraddhā:** Trusting ability. The ability to trust गुरु-शास्त्र-वाक्येषु विश्वासः (Guru-śāstra-vākyeṣu viśvāsaḥ); गुरु-वेदान्त-वाक्येषु विश्वासः (Guru-Vedānta-vākyeṣu viśvāsaḥ) The trust in the words of the teacher, trust in the statements of the scriptures. Somewhere from deep within, you trust what they are telling is right. You have not experienced it but you know this cannot be wrong. Sometimes the experience contradicts the statement of the scriptures but still, something from within says they cannot be wrong, Maybe I am wrong. This unique ability of the mind to go against what one experiences and to trust something which is not yet experienced is called śraddhā.

According to my experience, I am this limited body, but Guru is telling, I am Brahman. He must be true. According to my experience the world is real but Guru is telling the world is unreal, He only must be true. Somewhere that innocence that purity whereby you totally handover yourself, your beliefs and understandings in the hands of the teacher. That ability to trust is called śraddhā. Here वाचा गुरोर्नित्यं (Vācā Guroḥ Nityam) represents śraddhā.

6. **Samādhānam:** Is the concentrating ability. Ādhānam means to place. Samyak Ādhānam is placing the mind in Brahman. It means concentrating, paying attention. So, a fit mind should have all this-quietening ability, controlling ability, withdrawing ability, enduring ability, trusting ability and concentrating ability. Such an able mind can easily shift from anitya to nitya. The whole process in this is training the mind.

So, at the seat of meditation, withdraw the mind from the world and fix it on to the self. Your success in withdrawal will depend upon the intensity of vairāgya. The success of abidance will depend upon your bhakti and mumukṣutvam. So all these factors are important. The plane has to glide. It has to leave the lower, it has to glide to the higher. Meditation is that. It is flying high from the impermanent to the permanent.

So, all these factors have to be taken into consideration then the flight is smooth, effortless, spontaneous. Otherwise you will remain on the runway only. The engine will make noise, but that noise will be snoring. Only noise is there if you are extremely overpowered by tamas, the problem you will face is laya, sleep. If you are troubled by Rajas, you will experience vikṣepa, wandering of the mind. A sattvik mind is necessary here. It is a smooth ride for a mind endowed with Śamādi Ṣaṭka Sampatti. Such a person doing this contemplation निर्व्याजशान्तात्मना (Nirvyāja-śāntātmanā) is constantly meditating upon the truth, Brahman, very much aware of the nature of the world which is constantly perishing.

Meditation is considered to be Araṇi Manthana.

आत्मानमरणिं कृत्वा प्राणमुत्तरारणिम् । ज्ञाननिर्मथनं कृत्वा ब्रह्मसत्यं अविन्दत्
Ātmānam araṇim kṛtvā Prāṇam uttarāraṇim Jñāna-nirmathanam kṛtvā
Brahma-satyam avindat [kaivalya Upanishad]

Fire is produced by rubbing the wood. Long back this is how they used to do yāga and havana in the forest. They used a wooden cup in the

bottom and they had a stick. Now the stick is churned. Due to friction, sparks are produced and with that fire they lit the homa kuṇḍa. So, the lower wooden cup is the ātmā (not jīvātma). Stick is the praṇava and the mathanam is the Śravaṇa Manana Nididhyāsana.

So what happens when you do Śravaṇa–Manana–Nididhyāsana? Heat is generated. What is that heat? At present my thinking is wrong, with śravaṇa - manana I am correcting my thinking. So now the wrong thinking and right thinking will not be in the same direction. It has to be opposite to each other. Whenever two thoughts are opposing each other, friction has to happen. My understanding about myself says I am a jīvātma, Guru says you are Paramātmā. My understanding says go out for happiness, Guru says go in for happiness. They are all opposite. My understanding says, I am in the world, Guru says the world is in you. What is happening? All your thoughts are blasted off and now you are training to think in the direction of the scriptures and this direction is an opposite direction.

The thinking should become effortless then only it becomes your nature. Vedāntic thinking should be effortless. In the beginning, worldly thinking is effortless. Slowly, when you churn, in the beginning there is no fire. Slowly it gets heated up, then one or two sparks come. What are these sparks? They are the glimpses of reality. As you do sādhana, now and then you get a glimpse of the higher. This is called the spark. But as you go on doing it, the frequency of sparks increases isn't it? Fire doesn't come just like that. Slowly slowly it comes. One spark, two sparks, ten sparks, hundred sparks and then it picks up. Here also, it is the same. And then a time comes when the fire really catches up.

For the fire to catch up you put some dry cotton or something. They are the vasanas in you which get burnt. This fire of knowledge starts burning. Then all your vasanas, saṁskāras, tendencies burn. Here what is being burnt? Sañcita karma is being burnt, Āgāmi karma is burnt. Everything is burnt in that fire of knowledge. In the fire of

consciousness, all your confusions are burnt, your ignorance is burnt in the fire of knowledge.

The unique feature is, whatever you put into fire disappears and only fire remains. Fire consumes everything. Consciousness is also like that. Whatever you put in is gone, only consciousness is left. Jīvātma put into Paramātmā, what remains? Jīvātma is gone, Paramātmā alone remains.

In this manthanam, what is happening? At first, Consciousness is firmly identified with the BMI. So what is jīvātma?

Consciousness + BMI = jīvātma.

The feeling of this sense of individuality is due to identification and in the process of churning, you are disidentifying. The attention of the mind is taken from BMI to consciousness. At present, the natural, habitual; flow that you have created is for the attention to go towards BMI. Through sādhana, the attention is withdrawn from BMI and there is a change of direction. Now, slowly disidentification happens.

Identification had created jīvā bhāva, and from jīvā bhāva came karma, karma phala then the whole bundle of karma, karma phala, kartṛtva bhāva, bhoktṛtva bhāva, sañcita, āgāmi, prārabdha. Everything has come from one thing, which is identification. The whole thinking is hanging on to one rope. That rope is identification. Now what are you doing? You are burning away that connection through the right thinking. The fire burns away this connected link called identification. A time comes when your mind effortlessly abides in consciousness. Identification is fully gone. When identification is gone, jīvā is gone. Ego is gone. All the sañcita, prārabdha, āgāmi, everything belongs to whom? It belongs to jīvā. Once jīvā is dead, everything else is gone. That is what is said here. Once jīvā bhāva is gone, everything else is gone.

So, what all is gone?

भूतः means sañcita karma: All the actions which you have done in the past countless births, the karmas which are waiting to give results are called sañcita karma. They have not yet given results, it is waiting because every karma takes a particular duration to come back as karma-phala. The law is, every karma should come back as karma-phala. The law is whoever has done karma has to go through the Karma phala.

कर्ता भवति स एव भोक्ता भवति
kartā bhavati sa eva bhoktā bhavati

This is the law. For every karma to fructify as karma phala, there is a time duration. So all those karmas which are waiting to fructify, waiting for a favorable time to give results, all those karmas which have not yet given the results but are potential givers of results are called sañcita. Sañcita means collection. Chi means to collect, Sañ means very well, collected. Very well collected means nothing is missed. Why is nothing missed? A Jagat Sākṣiṇi Bhagavān is there who knows all your karmas. Everything is registered. So, all the karmas are waiting, therefore it is called sañcita karma.

Out of that a few at the right time get used. Just like in a bank, when the maturity period comes you are able to withdraw. In the same way some of the karmas mature. Now it is fit to give karma phala. That set of karmas are called Prārabdha karmas. It is this prārabdha karma which has given us this body. What is the cause of this body? The cause of this body is the sañcita karma which is ready for fructification.

Remember it is only a part. Sañcita is a huge mountain. Out of that this is just one stone. Infinite number of karmas done in infinite, beginningless births. Out of that a small portion has given us this body and you can continue this game. Why are we coming here? To exhaust the prārabdha karma. Exhaust means when you go through the karma phala you have exhausted that karma. Karma is exhausted only by going through it. Once this is over another set will be waiting there. Another small miniscule fraction of that huge sañcita again it will get ready with another body. So this game can go on and on.

Can we finish off all the sañcita? The problem is, even as you come here to exhaust this prārabdha, you create 10 times more. That is called āgāmi. So you come here to exhaust 10 units of prārabdha, in the process you acquire thousand units of āgāmi. And then you go back. Now will this ever end? Because every action that you are doing is done as kartṛva bhāva, a sense of doership. I have done it. So as you are exhausting prārabdha karma on the other side you are also acquiring āgāmi karma.

What is āgāmi karma? Actions done in the present which are capable of giving results in the future.

Āgāmi means the thing which is yet to come. Present actions are potential result givers in the future. So you exhaust 10 units of prārabdha. In the process you create 1000 units of āgāmi. So when you go back, what are you doing? Are you exhausting or are you increasing? So everytime you come back from this world, your sañcita quota keeps on increasing. This is an endless process. It can go on and on and on. What is the only way one can put an end to this? The only way is, now this sañcita, āgāmi, prārabdha all these things are meant for whom? It is for the individual, the jīva. What does jñāna do? Jñāna does self enquiry, who is this jīva? The problem is, throughout our infinite births in the past we have never done self enquiry. We took ourselves for granted that I am this body. This is the mistake. Now with self enquiry, you turn your attention within and you start enquiring, who is this jīva? And when you inquire you find there is nothing called jīva. What is there? Jīva is not there, only consciousness is there. Consciousness need not have any karma. Consciousness is akartā and abhoktā. There is no action done by consciousness. The moment you come to know yourself as akartā consciousness you have detached yourself from this infinite chain of birth and death cycle. By detaching from this jīva bhava. The best example is, a criminal who has done a lot of crime and the files are pending. The police are in search of this criminal and in a shoot out this criminal is dead. What happens to these pending files? All the files that have all the punishment to be given. What should you do with that file? That fellow is dead. It's over. Isn't it? The file is meant for a particular person, this person is not there.

So what does self enquiry do? It kills the very jīva bhava itself. Jīva is dead and gone. Then sañcita will belong to whom? Jīva is not there. Will it belong to consciousness? Consciousness has never done anything. The one who has done the crime should be punished isn't it? The jīva bhava is gone and therefore all these sañcita, āgāmi are burnt. That is the meaning of प्रदहता Pradahata. It burns in the fire of knowledge. What about prārabdha? Prārabdha is like an arrow which has already been shot. You can't withdraw the arrow mid air. It is flying. So this flying arrow is what is the prārabdha. So as far as prārabdha is concerned, a jñānī can't do anything. It is something like, you have shot the arrow and then you came to know Oh oh I have missed the target. This is not where I should shoot. But you have already shot. So now, can you withdraw the arrow? No. In the same way, this jñānī was an ajñānī when he was born. So as he was living, he came to know that I am not this body. Now he is a jñānī.

No doubt he is a jñānī but the body's prārabdha will be continued. You cannot stop it. So प्रारब्धाय समर्पितं स्ववपुः (prārabdhāya samarpitaṁ svavapuḥ) The body has been offered because nothing else can be done. The body has been offered to prārabdhā shaya. Another example they give is, the fan. You switch off the fan. It is rotating. Even after switching off, the fan continues to rotate due to the past momentum. So the prārabdhā karma is the momentum karma. It will die down by itself. Just as the fan stops by itself, the arrow stops by itself, in the same way the body also ends itself. As far as the jñānī is concerned, even while living in the body, the ups and downs of the body do not affect him because there is no identification. This is the message in संविन्मये पावके प्रारब्धाय समर्पितं स्ववपुः (saṁvin-maye pāvake prārabdhāya samarpitaṁ sva-vapuḥ)

This is the only way to put an end to samsara. Self enquiry. You come to know there is nothing called jīva. So, such a person is my Guru.

So here you will find the journey of a sādha. First he was miserable. He did not know why he was miserable. All the time he was blaming everybody- because of him, I am miserable; because of her, I am miserable and all the time fingers were pointing outside. Then that person met a Guru. Guru said, if you have a problem, you are the problem. What was my philosophy - if I have a problem others are the problem. So throughout my life I was hell bent to change others,

transform others thinking that I am the only right person in this disturbed world. Then Guru proved to me, you are the only disturbed person in this perfect world. World is perfect, there is only one imperfection. You set yourself right, that is enough. Till then the attention of the seeker was outside, transforming others, doing social service, social activities. Once this insight is given the whole attention goes within. Once the attention goes within, he realises the mistake, he corrects the mistake and everything is fine.

Thus he puts an end to this infinite birth death cycle. This is the end of the journey. Here indirectly Bhagavan Śaṅkarācārya is pointing, without Guru, no mokṣa is possible. Very many people say we can read books also. Yes you can read books, you try. Even to learn little little things of the world you need a trainer, an instructor, you need a guide isn't it? You go to some old archaeological area, some monuments are there, what do you understand? There has to be a guide. Someone has to tell you. Even when you see, you don't understand. In the same way when you know consciousness you don't know the glory of consciousness. Somebody has to tell you. Also, enroute there are so many problems. Without a teacher where is the question of finding it? Bhagavan Śaṅkarācārya says

न शास्त्रज्ञोऽपि स्वतन्त्रेण ब्रह्मान्वेषणं न कुर्यात्
na śāstrajñō'pi svatantrena brahmānveṣaṇam na kuryāt

Though you may be a shastra jñānī, a scholar you must have studied the scriptures yourself. Yet independently, ब्रह्मान्वेषणं न कुर्यात् (*brahmānveṣaṇam na kuryāt*) don't enquire into Brahman. You will be misled. Because who is with you constantly? Your own beloved ego. It is waiting to misguide you. So the blessings of the teacher are essential.

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Session 05

[Verse 4]

या तिर्यङ्नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते
यद्भासा हृदयाक्षदेहविषया भान्ति स्वतोऽचेतनाः ।
तां भास्यैः पिहितार्कमण्डलनिभां स्फूर्तिं सदा भावय-
न्योगी निर्वृतमानसो हि गुरुरित्येषा मनीषा मम ॥ ४ ॥

**yā tiryāṇnaradevatābhirahamityantaḥ sphuṭā gr̥hyate
yadbhāsā hr̥dayākṣadehaviṣayā bhānti svato'cetanāḥ .
tām bhāsyaiḥ pihitārkamaṇḍalanibhām sphūrtiṃ sadā bhāvaya-
nyogī nirvṛtamānaso hi gururityeṣā manīṣā mama .. 4 ..**

So the 4th verse is a commentary on the mahāvākya Ayam Ātmā Brahma. This is from the Atharvana Veda, Mandukya Upanishad.

Ayam Ātmā Brahma, this ātmā is Brahman.

So what is this vākya? It is an anusandhāna vākya, A contemplative statement. What is being said here is that consciousness is very clearly grasped. स्फुटा गृह्यते (sphuṭā gr̥hyate). Experienced by तिर्यक् (tiryak) animals, नर (nār) human beings देवता (devatā) divinities भिः (bhi) etc

How do they experience consciousness as अहम्-इति aham iti, as I. That consciousness which is experienced by all beings- animals, human beings, devatas, all of them. That consciousness which is experienced as Aham, I. That consciousness, यद्भासा (yadbhāsā) whose sentiency with हृदयाक्षदेहविषया (hr̥dayākṣadehaviṣayā) with हृदया (hr̥daya), mind and intellect, अक्ष (ākṣa) sense organs, देह (deha) body etc are sentient. That consciousness because of which the body, the mind the senses etc are sentient though स्वतः अचेतनाः (svato'cetanāḥ) though themselves insentient. That consciousness which is the sentiency giving principle to the inert body mind intellect complex.

तां भास्यैः पिहितार्कमण्डलनिभां स्फूर्तिं सदा भावय

tām bhāsyaiḥ pihitārkamaṇḍalanibhām sphūrṭim sadā bhāvayan

That consciousness स्फूर्तिं (sphūrṭim) which is compared to निभां (nibhām) a solar disc अर्क-मण्डल (ārkamaṇḍala) covered by पिहिता (pihitā) the illumined clouds भास्यैः (bhāsyaiḥ).

So that consciousness which is comparable to the sun, which is covered by the clouds. That Yogi निर्वृतमानसो (nirvṛtamānaso) who has experienced total fulfilment, contentment peace by meditating upon this consciousness, which is experienced by everyone as I. That consciousness which is the sentiency giving principle to the inert BMI. That consciousness which appears to be hidden amidst the BMI just like the sun hidden by the clouds. Meditating upon this consciousness, this yogi has experienced infinite bliss and peace. Such a Yogi, is my Guru.

Now lets see the first line:

या तिर्यङ्नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते

yā tiryāṇnaradevatābhirahamityantaḥ sphuṭā gr̥hyate)

This consciousness everyone experiences as स्फुटा गृह्यते (sphuṭā gr̥hyate) means very clearly. Very clearly it is गृह्यते (gr̥hyate) grasped. It is known, it is experienced. How do we experience this consciousness? अहम्-इति-अन्तः (Aham-iti-antaḥ). अन्तः antaḥ means inside. In every one of us, we experience this infinite consciousness as one.

तिर्यक् (tiryak) means animals. Why are they called so?

तिरः अञ्चति इति तिर्यक् (tiraha añcati iti tiryak). Horizontally (तिरः tiraha) is that which grows. What is that which grows horizontally? Animals. So in तिरः अञ्चति इति तिर्यक् that तिर्यक् becomes तिर्यङ्न means animals, नर means human beings, देवता means divinities. So all of

them can experience the conscience very very clearly, as I am. That 'I am' is that truth.

Everybody experiences consciousness, the only difference is, your understanding about this consciousness is very different. As far as the experience is concerned, there is no second opinion, but there are multiple opinions about what is that, which is experienced. Some consider this 'I' as the body, some as the mind, some as the prāṇas. Different people have different opinions and ideas. There are different schools of philosophy as to what this I is. That is fine, but as far as the experience of 'I' is concerned, there is no debate, there is no contradiction. What does Bhagavan say? This is 'that' ultimate Brahman.

So here, Ayam Ātmā Iti means this ātmā. What do you mean this, it is not something far away which you have to experience beyond some space or time or death. It is right here, as this. This represents nearness. It is very very near, it is the very 'I' in you. Ayam Ātmā Brahma. You understood the impact of the word Ayam? This, here and now you can experience it. Right here, right now you can experience it. This ātmā is Brahman. Where is God? Here, now as the very I. What is the property of this consciousness, this I? यद्भासा (yad-bhāsā) it gives sentiency. It makes everything sentient.

What are the things that are made sentient?

हृदय (hṛdayā): mind; आक्ष (ākṣa) sense organs देह (deha) body etc. Such विषया (viṣayā)

What do you mean by sentiency or chetana? That which can know itself is called sentient. The ability to know oneself. So what does inertness mean? Achetana or jada? Jada means the inability to know oneself. So what does this conscience do? It lends sentiency to the insentient matter. The body, mind intellect by themselves are insentient

but it appears sentient. Sentient means living. It appears alive. What is that life giving principle? It is this consciousness. So how does this consciousness lend sentience to the BMI? Sentiency is the nature of consciousness but consciousness cannot directly give sentiency to the body. It has to use a medium of subtle body. So, see the example: Sun, a dark room and a mirror. Can the sun directly illuminate the dark room? No. Because there is a roof.

But if you have a mirror, you can reflect the sun's light into this dark room and the dark room becomes illumined. So this dark room is the physical body. This mirror is the subtle body or the sūkṣma sharira or the mind and the sun is the consciousness. Consciousness cannot directly illumine the body, it illumines the mind, or it makes the mind sentient and the sentient mind in turn makes the body sentient. That is how the process is. So at the time of death, sūkṣma śarīra is not there. So, what dies, it is the sthūla śarīra which dies. Sthūla śarīra becomes insentient at the time of death. Why does it become insentient? Because the sūkṣma śarīra has left the body. Only through sūkṣma śarīra, the sthūla śarīra can be sentient. Once death happens, does the sūkṣma śarīra become insentient? No. Sūkṣma śarīra is always sentient because it is always with consciousness. It is the sthūla śarīra or the gross body that becomes sentient. Death is nothing but the sūkṣma śarīra leaving the sthūla śarīra. The subtle body leaving the gross body. At the time of death, can you say consciousness is not in the body? Is consciousness there in the physical body at the time of death? It is there. The only thing is, that consciousness is not capable of expressing, as life. Consciousness has to be there because consciousness is infinite. An infinite thing has to be there everywhere including the dead body. This clarity has to be there. Consciousness is there but consciousness is not able to express life. Just as, once the filament is fused, current is there but that current is not able to express as light. For expressing light, filament is needed. In the same way, is the physical body. The physical body's death is the leaving of the sūkṣma śarīra, just like the bulb's death is fusing of the filament. This clarity has to be there. Now, just because something is moving, it

doesn't mean it is sentient. Just because something is intelligently functioning does not mean it is sentient. A fan is moving, can you call it sentient? Movement does not necessarily imply sentiency. A computer is able to intelligently function. It is able to logically decide and come to a conclusion. Can you say a computer is sentient? No. what is the essential condition for sentiency? The experience of 'I' is the essential condition. Is that entity feeling 'I am' then only there is sentiency. I raised this question because, long back there was a Rajnikath movie. In that, a great scientist makes a robot and the robot is more intelligent than the human being and the robot makes a lot of similar robots and finally they conquer the human world. So, many such films are there. What is the logical flaw in this film? Logically, it appears to be possible. No doubt, computers are more intelligent than human beings, so if this possibility exists that a human being can create more intelligent electronic devices, definitely there is a possibility that these electronic devices can multiply themselves and conquer the human world. It is a logical possibility. Now the question is, where is the flaw? This will never happen. Scientists can never answer this question but spiritual people can answer. Do you know where the flaw is? To conquer, you must have desire. And who has the desire? Only an incomplete I will have the desire. When I find myself incomplete, when I find myself imperfect, this imperfection, this incompleteness in me creates a desire and I try to fulfill the desire through actions. Therefore, if the electronic world has to conquer the human world, what has to be there? Desire has to be there. If desire has to be there, who should desire? A conscious entity alone can desire. Is this conscious entity present in an electronic device? No. This is an impossibility. So those films may be a box office hit, but it is a total logical flop. Scientists can never answer this way because they don't know what consciousness is. Such movies may be a hit but only foolish people will enjoy them. Unnecessarily they will get tensed up and worried, what happens if the robots take over the world. Spiritual people don't have any fear because this is an impossibility. Why should a robot do it? So see, what clarity you get when you have spirituality as the base.

Now, a beautiful comparison is given.

तां भास्यैः पिहितार्कमण्डलनिभां स्फूर्तिं सदा भावय-
न्योगी निर्वृतमानसो हि गुरुरित्येषा मनीषा मम
tām bhāsyaiḥ pihitārkamaṇḍalanibhām sphūrtiṃ sadā bhāvaya-
nyogī nirvṛtamānaso hi gururityeṣā manīṣā mama

This consciousness is lying hidden amidst the body-mind-complex just like पिहित-अर्क-मण्डल (pihitārkamaṇḍalanibhām) The sun which is covered by the clouds. What is the beauty of this example? What creates clouds? It is the sun. Sun alone evaporates the water in the ocean and creates the clouds. So who creates the clouds, who gives existence to the clouds? Sun. And now these clouds are covering the very sun. That which is born out of the sun, is covering the sun. That which exists because of the sun is covering the sun. In the same way, the BMI, the prāṇa, everything is existing because of consciousness and the very same BMI is covering consciousness. The interesting thing is, you are seeing the cloud. Which light are you seeing the cloud in? In the light of the sun you are seeing the cloud. So the very fact that you are seeing the cloud proves that there is sun. The cloud by itself is dark, it has no light of its own. The cloud is seen, implies, that there is sun. In the same way, the fact that this inert matter bundle is functioning and is alive itself implies the presence of consciousness. A similar example comes in Atma Bodha also.

Now let us go a little deeper. What do you mean by covering consciousness? We have to enter the Pañcakośas.

Kośa means sheath cover. How did this inert kośa cover the self? What exactly do you mean by पिहित (Pihita) covering? Don't think that the self is like a ball that you cover. It's like a sheath. There are 5 sheaths. Don't imagine there is consciousness and there are so many kośas covering it.

What are the kośas? Annamāyā kośa, Pranamāyā kośa, Manomāyā kośa, Vignyanamāyā kośa, Anandamāyā kośa. Those who are hearing these terms for the first time, please refer to Tattvabodha or Vivekachoodamani. Tattvabodha is better, it is a basic text.

Now the first is Annamāyā kośa. It is the physical body. How does this physical body cover the self? Covering here means misunderstanding. We mistake the body to be the self. So that 'mistaking' is called covering. It is as though prevented from your view. It is veiled from your view. This is kośa. It covers, it doesn't allow you to know.

How does the physical body prevent you from knowing yourself?

The physical body is so gross, our attention normally falls on the gross, then the subtle. The subtle is difficult to grasp, gross is easy to grasp. So people who do not do self enquiry, get very easily mistaken about their own identity. You tend to think you are the physical body. This itself is kośa. This itself is covering. This is how Annamāyā kośa covers the self.

The next is Pranamāyā kośa. What is the function of Prana? Hunger and thirst. How does this Prana cover the self? Some people eat to live, some people live to eat. Hunger and thirst take your attention away from you. You are so occupied by what to eat and what to drink. What was the purpose of coming to the world? To do self enquiry. And now what are you enquiring? Which restaurant to go to, which new restaurant has come in the city etc. On television also everyday new recipes come. So everyday people sit with a paper and pen. Some also keep a diary. They maintain a diary. Śravaṇa - Manana happens on new recipes. So this is also kośa only. You are distracted. The main purpose is forgotten and your entire attention is only on what to eat, what to drink. Remember, your energy is the same, where you utilize your energy, determines what treasure you will get. Just imagine the amount of research that has happened on this eating and drinking. The basic elements are only very few. Some rice, some wheat etc. But with

that, you see the creativity of mankind. In Satya Yuga, cows were eating grass. In Kali Yuga also it continues to eat grass. But what about human beings? So much national / international research has happened on food. There is Japanese food, Mexican, Indian cuisines etc. Even in Indian, there is north indian, south indian and even in south indian, there is andhra style etc and your interest is kindled.

Moving to the next one. Manomāyā kośa. How does the mind cover the self? The mind through rāga–dveṣa covers the self. It doesn't allow you to see the thing as it is. You don't see the thing, you see the emotions. You see your likes and dislikes. The world is coloured and you see the colour projected by you on the things. Eg: A husband is hundred years old, wife is 95 years old and the husband dies. For so many years the husband and wife have lived together.

Now the husband is no more and the wife is living in the same house where they had been living together for almost five to six decades. What does she see? She has been intensely attached to her husband so literally she becomes handicapped without the presence of the husband. So whatever she sees, she sees the husband. The walking stick is there, she is not seeing the walking stick, she is seeing the husband. That rocking chair, she is not seeing the chair, she is seeing the husband. The garden which he used to take care of. So the garden is not seen, the husband is seen. So what is happening? The reality is not seen, the thing which you project upon the reality is seen. This is the power of manomāyā kośa.

You go to a new city, you take a room for rent and then your neighbour comes and tells you, do you know the speciality of this room? Just two weeks back one girl committed suicide on this fan. Can you see the fan? There. Can you see this bucket? She kicked this bucket. Now information is given to you and the person says, I thought being a good neighbour, I should inform you. People say they have seen that ghost. So just take care. So its 10O'clock, 11O'clock, you have switched off the lights. Now right on your head you don't see the fan there, isn't it? Maybe the fan is making some sound while rotating. You don't hear the

sound. Now all the masalas you add, in reality there is only a fan but then you cook it up to your taste. Your vasana masalas are added and you experience a different world all together. Isn't it? This is the beauty of manomāyā kośa. It veils from you the truth through your likes and dislikes, through your vasanas, inclinations, impressions. This is how manomāyā kośa covers you. Remember manomāyā is mind + Jñāna Indriyāḥs.

Now what comes next?

Vijñānamaya Kośa is intellect + Jñāna Indriyāḥs. Jñāna Indriyāḥs bring in information and this information is processed by the intellect. So what does Vijñānamaya Kośa do? Vijñānamaya wants to know. Anything in front of it, it wants to know. It wants to know about the whole world, the source of this world, the cause of this world etc. So it goes out. What is this space? What are the stars? What is this ocean? What is inside the ocean? What is outside a space. What is inside an atom? This curiosity is generated by Vijñānamaya kośa. So all the research and development happening in this world is happening because of Vijñānamaya kośa.

Now how does it cover the self? Your curiosity to know prevents you from doing self enquiry. You want to know something which is non-self. Where does the enquiry take you? It takes you towards the anātmā vastu. That is also a type of covering. You are enquiring into something which is purposeless. Your own intellect is misguiding you. Why is this intellect misguided? Intellect is misguided because it is not guided by the scriptures. Those people may be great NASA scientists. Are you guided by the scriptures? No. The direction itself is wrong.

Scriptures say go within, where are they going? Outside. Lost. If the direction itself is wrong, no matter how much effort you put in, will you reach the right destination? No. We accept they are all brilliant scientists, very very sharp, very very intelligent but the direction is not there. Direction is wrong. Why is the direction wrong? They don't

believe in the scriptures, they don't have faith in the scriptures. See the importance of Śraddhā there. No faith. Their faith is only upon their little stupid intellect and they go out and they are lost. Where does this end? They have no answer. What is inside an atom? We don't know, we are uncertain, we have brought out one principle which is called the uncertainty principle. Now what kind of principle is this? A principle should be certain. If it is uncertain is it a principle? It is only confusion. You should name it uncertainty-confusion. Generation after generation we study such principles because we want marks. We study uncertainty principles like the Heisenberg Uncertainty Principle. Somebody's confusion, we study and get marks.

अन्धेनैव नीयमाना यथान्धा (andhena eva nīyamānāḥ yathā andhāḥ) *Mundaka Upanishad* (1.2.8)

A blind leading the blind. Why? Scriptures are not in the syllabus. Vedas have been kept out. What will happen to you?

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः।
दन्द्रम्यमाणाः परियन्ति मूढाः अन्धेनैव नीयमाना यथान्धाः॥
Avidyāyām antare vartamānāḥ Svayaṁ dhīrāḥ paṇḍitaṁ manyamānāḥ
Dandramyamānāḥ pariyanti mūḍhāḥ Andhenaiva nīyamānā yathā
andhāḥ (Muṇḍaka Upaniṣad 1.2.8–9)

Bhagavan is telling all those fools they are in queue, they have to come to me only. I am going to consume all of them. Don't be in that queue. So what is being discussed? Vijñānamaya kośa is being discussed. Now the very same Vijñānamaya kośa which is nothing but intellect, it is trying to know everything. What will it know itself? Of course the primary knowledge is to know who am I. So if that Vijñānamaya is used to know oneself, what will it know? What will be its final conclusion? What will be its definition of the self? The definition of the self will be, I am BMI. This is the conclusion arrived by Vijñānamaya kośa without the guidance of the scriptures.

The self definition is called, I thought, ahaṁ-vṛtti.

What is Ahaṁ-vṛtti? The self defining thought, arrived at by the intellect without the guidance of the scriptures, is called ahaṁ-vṛtti. Meaning the ideas, the concepts, the definition about yourself. How do you define yourself? What is it that you know about yourself? Everything falls under ahaṁ-vṛtti. I am so and so. Self defining thought without the guidance of the scriptures is called ahaṁ-vṛtti. So I am fat, I am thin, I am fair, I am dark, I am small, I am short, all this is ahaṁ-vṛtti based on the information provided by the body. I am sad, I am happy is ahaṁ-vṛtti based on the information provided by the mind. I am intelligent, I am a fool, is ahaṁ-vṛtti based on the information provided by the intellect.

Intellect compares, intellect perceives and then finally it comes to a conclusion about itself. This self defining thought is called ahaṁ-vṛtti.

What is this ahaṁ-vṛtti doing? This Aham Vritti is covering the real ahaṁ. The 'I' thought is covering the real 'I' just like the clouds covering the sun. The 'I' thought has no existence without the pure 'I'. Now that little 'i', the egoistic 'i', the illusory 'i' is covering the real 'I'.

What is self enquiry?

अहमयम् कुतो भवति चिन्वतः अयि पतत्यहम् निजविचारणे।

अहमि नश्यति जयमहान्तया स्फुरति हृदि स्वयम् परमा पूर्णसत्॥

ahamāyām kuto bhavati cinvataḥ ayi patatyaham nijavicāraṇe ahami naśyati jaya mahāntayā sphurati hṛt svayam paramā pūrṇasat

What is this 'I', when you start enquiring, this 'I' falls. Why does it fall? It falls because it is a thought. Any thought when witnessed has to fall. So what is the highest meditation? You become rooted in consciousness and you become an observer. What do you observe? You observe the thoughts. Thoughts can be two types idam-vṛtti and ahaṁ-vṛtti. All the idam-vṛtti resides in 'I' thought. Now when you are

witnessing the question is the 'I' thought the witness or is the 'I' thought the witnessed? For the beginners, 'I' thought is also a part of the witness. So therefore when you witness the thoughts, what will disappear? Only the idam-vṛttis will disappear because it is witnessed. Ahaṁ-vṛtti remains. Ahaṁ-vṛtti remains because it is not a part of the witnessed thought, it is a part of the witnessing consciousness. Therefore when you sit for meditation, you find some peace but that is not absolute peace. Why do you feel peace while meditating? Idam-vṛttis have disappeared. The mind has become quiet so therefore you experience peace. But why don't you feel absolute peace? There is no absolute peace because the mind is still there. Ahaṁ-vṛtti is still there. As long as ahaṁ-vṛtti is there, when you meditate, you know you are meditating you know you are peaceful and you very well know that 'You' is there. But when the meditation becomes intense, this 'I' thought also becomes a part of the witnessed object. Because consciousness and 'I' thought cannot be one. There is a distance between consciousness and 'I' thought but the distance increases with the depth of meditation, with the intensity of witnessing.

The more intense the witnessing becomes, the more clear, more expanded, more multiplied, the distance between consciousness and 'I' thought becomes. The moment the 'I' thought becomes a part of the witnessed object, what is the rule? Whatever is witnessed must die. The 'I' thought dies.

What happens when the 'I' thought dies?

अहमि नश्यति जयमहान्तया स्फुरति हृदि स्वयम् परमा पूर्णसत्
ahami naśyati jaya-mahāntayā sphurati hṛdi svayam paramā pūrṇa-sat
(Upadesa Saram)

That infinite immortal pure blissful 'I', the blissful self shines forth, just like when the clouds go away the real sun shines forth. This cloud is the 'I' thought. The sun is the pure 'I'. It shines in all its glory. How do you know that this 'I' is the real 'I' and the 'I' thought is a duplicate?

इदमहं पदाभिख्यमन्वहं अहमिलीनकेऽप्यलयसत्तया॥

idam-aham-padābhikhyam anvaham aham-ilīnake'py alaya-sattayā
(Upadesa Saram)

What is the proof? The 'I' thought comes and goes but 'I' remains. This is the proof. Every time you go to sleep, what goes? What dissolves? The 'I' thought dissolves. Aham-vṛtti dissolves, what remains? Pure consciousness remains. This real 'I' is not something which comes and goes. What comes and goes is this unreal, egoistic 'I'. The aham-vṛtti. When you go to sleep, aham-vṛtti is gone, when you wake up aham-vṛtti comes back again so it goes and comes, goes and comes. There is laya for aham-vṛtti and as far as Aham is concerned, there is Ālaya Sattayā. There is no laya at all. That is this consciousness. So when you experience that consciousness, when you abide in the self, when you meditate upon that self what do you experience?

योगी निर्वृतमानसः (yogī nirvṛta mānasah) He becomes totally fulfilled. Totally contented, blissful. Now he knows who he is. Such a yogi is my teacher.

The yogi who meditates upon the self and who has experienced the self as this Ayam Brahma. This self is God, this self is the reality.

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Session 06

[Recap of session 5 + Verse 6]

To summarise the whole discussion, the first verse deals with the Mahāvākya Prajñānam Brahma, It is from Aitereya Upanishad, Rig veda. It is a descriptive statement. This consciousness is Brahman.

The second verse talks about Aham Brahmāsmi, Briyadaranyaka Upanishad, I am Brahman. It is anubhava vākya, an experiential statement from Yajur Veda.

The third one is Tat Tvam Asi, that you are. It is an upadesha vākya from Chāndogya Upaniṣad, Sāma Veda

The fourth one is Ayam Ātmā Brahma. This self is Brahman. This Mahāvākya is from Mandukya Upanishad, Atharvana veda. It is an anusandhāna vākya, a contemplative statement.

So these are the four Mahāvākyas. Yesterday, we saw the fourth one. This consciousness which is being experienced in everyone of us as the very Self is the very sentiency giving principle. The body, the mind, the intellect, the prāṇās, and the sense organs, are there like the sun hidden by the clouds. Yesterday we were seeing how these clouds exist because of the sun and they hide the very sun itself. Another beautiful aspect of this example is, the clouds are such a small patch, such an insignificant thing, compared to the sun, but this small patch of cloud is able to cover the sun which is million times bigger than the Earth! What does it imply? The self is infinite, the pure consciousness,

the pure 'I' is infinite but this little 'i', the ahaṁ-vṛtti which is nothing but a thought, that thought can cover this infinite 'I'.

This finite 'i' is covering the infinite 'I'. the insignificant ahaṁ-vṛtti is covering the real ahaṁ. If you contemplate on these examples, so many gems come out. Yesterday we were discussing the different coverings by different kośas.

How does Annamāyā kośa cover the self? We tend to think we are this physical body. The Pranamāyā kośa covers the self as we are distracted that we are the Self. Also there is another distraction, people get stuck up in Pranamāyā only. When you do Prāṇāyāma. your mind becomes peaceful and you misunderstand that this peace is the ultimate peace. Therefore, what happens is, they keep on doing prāṇāyāma as they want peace for more and more time and think this is the be all and end all of life.

They don't go to the next stage; it is a trap, jāla-pakṣivat.

वायुरोधनाल्लीयते मनः जालपक्षिवद् रोधसाधनम् ॥

vāyurodhanāt līyate manaḥ jāla-pakṣivat rodha-sāadhanam [Upadesha Saram]

वायुरोधना (vāyurodhanā), with the control of the breath, ल्लीयते मनः (līyate manaḥ) mind will become quiet. Helplessly the mind becomes quiet, just like a bird caught up in the net. The nature of the bird is to fly. But it is helpless. In the same way, the nature of the mind is chañcalam, but it becomes helpless when you arrest it with prāṇāyāma. Now people will think this is everything. Also prāṇāyāma increases your life span. So people think immortality is to keep on doing prāṇāyāma and extend your life. There are people who live thousands of years doing prāṇāyāma. So if immortality is misunderstood as the existence of the body, they are all kośa, coverings. Somewhere you get stuck there. This is Pranamāyā kośa.

The next one is Manomāyā kośa, the sheath of likes and dislikes. The emotions take you out, prevent you from seeing the truth.

Vijñānamaya Kośa is the intense desire to know. This knowing desire very many times takes you away from the ātmā. You are so curious to know that you get stuck in the anātmā. How many life-times are needed to know the anātmā? Anātmā is infinite, so infinite births also will not be sufficient. You go on knowing and knowing and knowing. Just imagine how many branches of research have come about. How many branches of learning have come about in this world. They are all anātmā. There is no end. It is a distraction or the very same Vijñānamaya Kośa can trap you with ahaṁ vritti. You mistake ahaṁ-vṛtti to be real ahaṁ and then you stop self enquiry, 'I know myself, what is there to enquire?' What do you know about yourself? You mistook ahaṁ-vṛtti as ahaṁ and now you think you know yourself. These are all the traps of Vijñānamaya kośa.

Then there is the last one, Ānandamaya kośa. This kośa is described in the next verse. This verse is also the phala-śruti vākya. The glorifying statement on the glory of self knowledge.

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृता
यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।
यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मविद्
यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥ ५ ॥

**yatsaukhyāmbudhileśaleśata ime śakrādayo nirvṛtā
yaccitte nitarāṁ praśāntakalane labdhvā munirnirvṛtaḥ .
yasminnityasukhāmbudhau galitadhīrbrahmaiva na brahmavid
yaḥ kaścitsa surendravanditapado nūnaṁ manīṣā mama .. 5 .**

यत्सौख्याम्बुधिलेशलेशत (yatsaukhyāmbudhileśaleśata) A very infinitely small part, a minute drop of सौख्य अम्बुधि (saukhyāmbudhi) ocean of bliss. A minute drop of it. With that, what has happened?

शक्रादयो निर्वृता (śakrādayo nirvṛtā) : शक्रा means Indra, the Lord of Svarga and all such divinities (आदयः (ādayaḥ)). They have tasted only a minute drop of this infinite bliss and they think this is the ultimate.

यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिः निर्वृतः (yaccitte nitarāṁ praśāntakalane labdhvā munirnirvṛtaḥ) On the other side, the muni who

has experienced the infinite bliss by quietening, the कलन (kalana) disturbance of the mind. This muni is contemplative and experiences total fulfilment. He alone experiences total fulfilment because he is experiencing the ocean of bliss, which is his very nature. That bliss, a minute part of which is experienced by the Indra adi devatas.

यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मविद्
(yasminnityasukhāmbudhau galitadhīrbrahmaiva na brahmavid) What has happened to the 'dhi' of that yogi? Here dhi means the ahaṁ-vṛtti. What has happened? गलित (galita) It has dissolved. That sense of individuality has been dissolved in यस्मिन्नित्यसुखाम्बुधौ (yasminnityasukhāmbudhau) the ocean of Sat-Chit-Ānanda. In that ocean of bliss, his sense of individuality has dissolved.

Now what is his experience? ब्रह्मैव न ब्रह्मविद् (brahmaiva na brahmavid) I am not a knower of Brahman, I am Brahman only. That is his experience.

Such a person, यः कश्चित्स (yaḥ kaścitsa), whoever he may be, सुरेन्द्रवन्दितपदो नूनं मनीषा मम (surendravanditapado nūnaṁ manīṣā mama); whose feet are to be worshiped by सुरेन्द्र (surendra) Indra, such a mahātmā is my Guru. This is my firm conviction. This is all about bliss.

This bliss experienced by Indra-ādi devatāḥ is a small, minute fraction of the infinite. If there is an ocean and you take one drop, that is the joy that Indra-ādi devatāḥs experience.

So now, we will come to this anandamāyā kośa. What is this kośa? The bliss aspect of the self reflected in the inner equipment is anandamāyā kośa. So it has ananda, but what is the source of this ananda? The source of the ananda is ātmā, the Self. Now, can you compare the original with the reflection- original sun, reflected sun. You just can't compare. That is why the term used is लेशलेशत (leśaleśata) it is very, very, very, very, less because it is a reflection.

How does Anandamāyā kośa cover the self?

Anandamāyā kośa fools you by telling you happiness is there. The happiness is here, but it projects the happiness as there. Happiness is

in our nature, it is in the Self. But what does this anandamāyā kośa do? It tempts you to believe that Ananda is not the property of the self, it is the property of the non-self, the anātmā. So what is the result? You run after happiness into the world. Every reflection has this property. Here is converted into there, there is converted into here. This is the property of reflection. There the sun is, you see the sun here in the reflection. Here is the bliss, you see it there. Here is me and I see my reflection there in the mirror. Here is converted into there. With sound also, sometimes this happens - you think the sound is coming from this wall but actually it is a reflection. Reflection is always like that. It confuses you with regard to the source. Where is the bliss? It is here but you experience it there.

Whenever I indulge in pleasures, I am happy. Therefore I think happiness is in the object. Whenever I am in the world, I am happy so the world is the source of my happiness. Now this is how the anandamāyā kośa covers you from reality. Reality says, your nature is happiness. Anandamāyā kośa indicates to you that happiness is in anātmā.

What are the different levels of ananda? Priya, Moda and Pramoda. Priya is a milder version, When you think of the object, there is a joy and when you repeatedly experience it there is greater joy.

When do you experience the maximum joy of anandamāyā kośa? It is during sleep. In the sleep maximum ananda comes. It is the ananda born out of ignorance. So in the sleep you experience the maximum bliss of anandamāyā kośa. Whatever ananda we are experiencing, the main source is the self. Everything which we experience in this world is only a reflected ananda coming from the ananda swaroopa ātmā. In this world also we experience happiness. When we get name, fame, power, possession is there happiness or not? Of course there is. This is the reflected happiness. शक्र (śakrā) is the example given. Śakrā is one who has everything in full measure.

Name, fame, power, pleasure, what is not there in him? So he is a rank materialistic person. He has everything. Even his happiness is a minute drop. As long as you are seeking the happiness of reflection, you will get only a minute drop. Reflection is a very poor replica of the original. So what should you do? Turn to the very source. How to gain

it? The process to gain it is प्रशान्तकलने (praśāntakalane) to quieten your mind. When the mind is quiet, what is there reveals itself. Just like muddy water. The mind is like muddy water. There is agitation, dirt. You remove the agitation, remove the dirt and the water becomes clean. Then whatever is there down below, you see it. In the same way, the disturbed mind is preventing us from experiencing the bliss which is our nature. So, quieten the mind. Normally what do we do? Disturbance of the mind is because of desire. The solution does not lie in fulfilling the desire. The solution lies in quietening the desire, eliminating the desire. What do you do when you fulfill the desire? You go out. Every time the mind is asking for something outside. When the mind is asking for an object outside, there are two approaches. The 'yogi' approach and a 'bhogi' approach. Bhogi approach is whatever the mind asks, give it. What is the Yogi approach? Why is the mind asking? If the mind is asking, that means, the mind is not happy. If the mind is not happy, that means it is not connected to the self. So if non-connection is the source of unhappiness, what should be the source of happiness? Connection should be the source of happiness. Whenever the desire comes, what does the yogi do? Remember he has pramāṇa buddhi. He has studied the shastra, contemplation is there. If my mind is entertaining a desire, it means it is hungry, it is starving. It is starving of happiness because now it is extroverted. I need not starve for happiness because happiness is my nature. And if my mind is starving then turn its attention to the source of nourishment. This is what the yogi does. So this is the difference between Yogi and Bhogi.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥

yato yato niścarati manaś cañcalam asthiram
tatas tato niyamya itad ātmany eva vaśam nayet [Bhagavad Gita 6.26]

He doesn't run after the mind. When the mind follows the object, he withdraws the mind and places it in the Self. Then what is his experience? सुखाम्बुधौ (sukhāmbudhau) is his experience. Ocean of bliss. And in this ocean of bliss what has happened?

यस्मिन्नित्यसुखाम्बुधौ गलितधी (yasminnityasukhāmbudhau galitadhī)

The individuality has been dissolved. He experiences silence. Silence of the ego. The individuality is no more to create any noise. What is the

sign of wisdom? The sign of wisdom is silence. A sign of ignorance is noise. In every field, doubt is the noise. When you clear the doubt, the mind becomes silent. Fear is noise. When the fear goes away, there is silence. Desire is noise. What happens when the desire goes away, there is silence. Discontentment is noise. What happens when you become contented? There is silence. Any agitation is noise. The mind free from agitation is silent. A desireless mind is silence, a happy mind is silence. A fulfilled mind is silent. This is प्रशान्तकलन (Praśānta-kalana). The proof of wisdom is silence and when I say silence, even the ego is not there. Ego can never be silent, because ego is an imperfect 'I'. It will always crave for perfection. Ego is an unfulfilled 'I', unfulfilled 'I' will always crave for fulfilment. Ego and silence cannot go together. At the most the ego can silence the idam-vṛtti, not ahaṁ-vṛtti. When it is said गलितधी (galitadhī), the ego has been dissolved. Once the ego goes away, everything else goes away. This is the ultimate attainment. Dissolve one's own individuality. Just as a drop disappears in an ocean, that is the example given here. The ocean of bliss and there is a drop. The ego is the drop. If you want to experience the joy of infinity, you will have to sacrifice your finitude.

Only with sacrifice you get infinity. Sacrifice the vyaṣṭi to merge with the Samaṣṭi. Sacrifice the little 'i' to become the infinite 'I'. The finite 'I' has to sacrifice to become the infinite 'I'. This is what happens in karma yoga also. In a grosser way you are trained to sacrifice the little 'i' so that in the subtle way in the world of meditation you can drop the little 'i'. So what is karma yoga? Sacrificing oneself for the totality. Performing action for the welfare of all, keeping the bigger picture in mind without ego and egocentric desires. Considering oneself as an instrument of God. So what are you doing? You are dissolving your individuality. You are sacrificing your individuality. At the grosser level you train yourself. In the gross world you do this gross act. So in karma yoga, you dissolve the 'I' for the welfare of 'We'. There is a team, so you sacrifice yourself for the welfare of the team. There is an organisation, you sacrifice yourself for the welfare of the organisation.

So not 'I' but 'We'. This is गलितधी (galitadhī) in a gross form. Team spirit is nothing but this in a very gross form. Learning to sacrifice oneself for the totality and you will find that whenever the team members are together working for the welfare of the team, that team wins. But whenever the team members work for their own selfish

interest that team loses. What is this? It is spirituality. So in this football game, you are there before the goal post. In front of you there is a goal keeper. You want to score the goal but your own team mate is near you and he is in a better position to score the goal. What should you do? If you score the goal your name will come in the newspaper, your records will improve but if he scores the goal, I am not going to come anywhere in the picture. But he is in a better position to score the goal than me. So for the welfare of the team, I should pass the ball but for my own welfare, I should try to score the goal. What should I do? You have to do गलितधी (galitadhī) dissolve your individuality, forget yourself, sacrifice yourself. You are not important, the team is important, pass the ball. See the sacrifice? The one who has learnt to sacrifice himself for the welfare of the total, he is fit to gain the highest. So first, practice these basic lessons in the world, in the family. For the welfare of the family, let me sacrifice myself. For the welfare of the nation, let me sacrifice myself. For the welfare of the organisation, let me sacrifice myself. This habit of sacrificing oneself for the benefit of the totality. Once a person has made this his habit, Bhagavan says, the doors to the kingdom of the Self are wide open to you, come in my dear child, come in. But suppose you live a selfish life in this world, then forget about spiritual development. Once a person has learnt to sacrifice his individuality, he will not find any difficulty in dropping the ego at the seat of meditation. Because he has trained to drop the ego at every level. At the seat of meditation also dropping the ego becomes very easy for him. So finally dropping ahaṁ-vṛtti becomes easy for him. His ahaṁ-vṛtti is a very very weak vṛtti. Very mild vṛtti. Just like the smoke covering the fire, he has made it mild through surrender, selflessness, co-operation. He has made it very very mild. So one puff and the smoke is gone, fire is there.

That is why the initial stages of sadhana are important, because finally, you are going to do the same thing which you are going to do in the initial stages. The individuality is gone and what remains is the total. Vyasthi is not there, only Samaṣṭi remains. Such a person experiences Brahmaiva, I am Brahman alone. Not Brahmā vid, not the knower. Brahman is his experience. I am Brahman. Just like we know ourselves to be - I am a man or woman etc. How clearly we know. To such an extent we know that even in the dream, a man is a man, a woman is a woman. Have you observed? In the dream, a man can never become a woman. You just observe yourself. To that extent the vasana has taken

root in us. In the same way, Brahmā vid, the one who has become Brahman will experience 'I am Brahman' in all the three states.

Such a person is kaschit, very rare. Such a person सुरेन्द्रवन्दितपदः (surendravanditapad) His feet are worshiped by sāksāt Indra himself. Such a person is my Guru. Even if he be a chāṇḍāla. It doesn't matter.

So in this way, this beautiful text comes to an end.

OM TAT SAT