

# Vedanta



Sri Bagavath



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***Entrance ...***

Once a Vedantic scholar spoke to me over phone ...

“It sounds as if you are speaking against the ***Shastras*** - Holy Scriptures, in your books. Your concepts and Buddha’s concepts have the same basics...

“Many think that ***Buddha*** speaks against ***Shastras***. The truth is that the ideas of Buddha are not contradictory to the ideas of ***Shastras***...

“Similarly, you are also not against ***Shastras***. It looks and sounds something new because you are using words that are different from the ones used in ***Shastras***...

“Those who talk truth can never talk against ***Shastras***.”

- The *Vedantic scholar* explained this way.

Though *we* are in touch with the ***Shastras*** to some extent, *we* are not experts in ***Shastras***.

Though we have not studied ***Shastras*** as a subject, we have understood the crux of the ***Shastras*** and hence

we are sharing our ideas that have originated from our experience and research.

We have come across many scholars who are masters of the *Shastras*. We do not think that they have understood the purpose of the existence of *Shastras*.

They appear as if they only exhibit their scholarship. But we do not think that they have attained ***Enlightenment*** and ***Liberation***.

You will observe something when you study *Shastras*.

*Shastras* will make ***Enlightenment*** and ***Liberation*** as unattainable things.

*Shastras* will explain in such a way that Enlightenment and Liberation are impossible to be attained.

In our approach, ***Enlightenment*** and ***Liberation*** have been simplified.

Though many understand this in simple ways, the simplicity itself makes one think, “Such a simple thing cannot be a great thing”.

This book is written with a purpose of confirming our *understanding*.

The first part of this book explains the truth articulated in the *Shastras*, in the very words of *Shastras*.

The second part contains what **we** say in our own words.

The third part contains the comparison of first and second part and then elaborates which ones to be considered in what manner.

Those who are not interested in *Shastras*, while reading the first part, should not get confused unnecessarily.

It is just sufficient whatever you have understood.

Only the second and third parts are important.

So it is sufficient to study and understand the first part to the extent that it helps to understand the second and third parts.

Many are trying to preach the truth in different ways with different words. All those have been involved in this mission with good intentions.

We understand them wrongly because of the differences in the language and the way they have been explained.

Once I had been to *Ooty* - a hill station in Tamilnadu, India - to participate in a college camp. That was the first time when I travelled to a hill station.

In the morning I had gone with the other students for shopping. I had also carried a bottle to bring coconut oil. We did not have sachets - plastic pouches - in those days.

I asked the shopkeeper if oil was available and he said that it was available. I gave the bottle to him and asked for oil. He returned the bottle to me.

I did not understand why he was giving the bottle back to me. I asked the shopkeeper again ‘Why? Don’t you have coconut oil, do you?’

He just answered ‘Yes’ and started continuing with his other work. I was also patient thinking that it was not time for him yet to measure the oil and give it to me.

The shopkeeper took a knife and cut some butter like stuff, placed in a banana leaf, folded and gave it to me.

It was the coconut oil that had frozen into a solid piece.

The message is the same here. But it becomes essential to make people understand the truth by giving various explanations depending on the circumstances and merit.

Hence it does not look good if one finds fault with the persons who explain the truth.

Approaching with an open mind and with an objective of knowing the truth is the virtue of spiritual aspirants - seekers.

A friend of mine, introduced to me, a Physical Education Teacher who was an ardent devotee of *Lord Shiva* - In Hindu mythology ***Lord Shiva*** represents the *destruction of ignorance*.

He had been an alcoholic. He had an unusual spiritual experience similar to that of *Lord Shiva's* dharsan - that was like getting bliss from *Lord Shiva*, when he had visited a *Lord Shiva* temple.

From then on, he had quit the habit of drinking and resorted to a life that had total devotion to *Lord Shiva*.

He explained his experiences in many ways. He kept on speaking about *Lord Shiva's* mercy and greatness. All those were his own experiences. There is nothing to question about it.

His speeches were so natural that people accepted that as it is. His eyes used to get filled with tears while he used to explain his experiences due to his intensive devotion.

I was not surprised at all looking at his tearful eyes that was the result of his devotion to *Lord Shiva*. His gratitude was pouring out in the form of tears from his eyes. The words that came out from his heart fascinated me.

But something that he subsequently mentioned made me sit up straight:

“*Lord Shiva* is totally blissful. *Lord Vishnu* is not even close to *Lord Shiva* in any way. Even when *Lord Vishnu* took the avatar of a pig and burroughed through the earth, he could not see *Lord Shiva's* lotus feet. He is a shrewd actor ... “.

In this way he started speaking about the powerless plight of *Lord Vishnu*. In Hindu mythology ***Lord Vishnu*** is the *Protector or Preserver of the universe*.



It is perfectly fine to have started a life full of devotion after being blessed by *Lord Shiva*.

But why did *Lord Vishnu* land on him? What made him to talk ill of *Lord Vishnu*?

Suppose, we have reached the boat jetty to get into a boat and cross the river. Our objective is to cross the river by getting into a boat that we like.

If we start exploring on the exterior aspects of the boat such as which boat is good, which one looks beautiful, which one looks ugly etc., when will we complete our journey?

*We should be very careful in not becoming scholars who claim their boat to be the best, by misinterpreting the ideologies and concepts.*

We may like a few ideologies and concepts. We should be grateful to those ideologies and concepts and to the masters who have created them.

But, for that reason, we shall not loose the balance of our own mind.

We should not be closing the entry gate of our mind.

*We should understand and experience everything with an open heart.*

This is why it is said that it is always better to study the Shastras through a **Guru** who is an Enlightened Master. Guru is the Dispeller of darkness - A spiritual master.

Only when the **Guru** has experienced the truth, he can demonstrate the knowledge about the **Absolute Reality** which has manifested itself in all philosophical ideas.

What to do when one does not blessed with such a Guru?

If you start studying everything with an open mind, your mind itself will become your inner Guru and will teach you the truth.

My best wishes to you for your successful search and effort.

- Sri Bagavath.

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# **PART - 1**



## **1. Shreyas and Preyas**

*Mother and Father are the First Gods known to their children* - this is an adage.

From the time we were born, only our mother and father have been guiding us.

Then this society is guiding us.

The culture followed by our mother, father and our society has been our basic background.

While living abroad, an Indian mother was subjected to a proceeding by the Government, for having fed her child using her hands. Their culture is different from our culture.

We have been growing up in a particular cultural environment since birth itself.

When we reach a stage in our life to decide upon it by ourselves, we use the ***Vedas*** - Holy Scriptures of Hinduism to supplement our knowledge.

***Vedas*** proclaim **two messages** for us.

How should we lead a life of perfection in this world? How should we follow ***Dharma - Righteousness?***

- ***Vedas*** explain our lifestyle this way.

What ***Vedas*** state about this is called ***Dharma Vishaye - Subject Matter about righteous action.***

The **second message** stated by ***Vedas*** is about ***Mukti, Moksha - Liberation*** and ***Brahman - Supreme Divine.***

***Vedas*** are divided into two parts - the ***first part*** is called ***Karma Kanda - Components of any Holy Scripture dealing with Righteous Action.***

***The second part*** is called ***Gnana Kanda.***

***Gnana Kanda*** is nothing but components of scriptures dealing with ***Core Human Duty towards supreme divine.***



First Part deals with living in ***Dharma - righteousness***.

The second part deals with ***Moksha - Liberation***, which is the goal of human life.

These two parts named in different ways. But the message is the same, irrespective of the names that are given.

First part is ***Dharma Vishaye - Subject matter about righteous action***.

Second part is ***Brahma Vishaye - Subject matter about Supreme Divine***.

First part talks about ***Vyavahaarika Satya - Practical truth***.

Second part talks about ***Paramarthika Satya - Spiritual truth***.

First part talks about the actions that we need to carry out. Second part talks about the secret of ourselves.

It is the ***second part*** that is the ***ultimate level***.

This part is known as ***Vedanta - Ultimate scriptures because they proclaim the ultimate as***

*ultimate.*

*Upanishads* are the final part of the *Vedas* that is explained in detail.

How do we live in this world?

We need a house to stay. We need clothes to dress. We need food to eat.

All these are materials. Our life is based on these materials.

Our *Shastras* denote this as *Artha - pursuit of materials and wealth.*

We do not show affinity to all these materials. We have affinity only in those materials that give us cheer, happiness and pleasure.

Shastras refer to the affinity that we have on pleasure as *Kama - desire, longing to have something pleasurable.* *Kama* means clinging with material pleasures.

Earning material life by living in accordance with righteous principles and enjoying them are approved by *Shastras.*

It is the affinity towards pleasure that is the energy which moves us forward. We come into contact with materials with an aim of achieving pleasure; we accumulate materials.

On the birthday of our child, while returning from office, we buy ice cream and bring it home thinking that the child would be happy.

Only when we have come home, do we know that the child has fever. Though ice cream is available, it could not be relished to enjoyment.

It is not necessary that one will get enjoyment even if material is available. We can bring the materials with our effort.

But we cannot bring enjoyment or pleasure with our effort.

Many of us have been saying that our effort is the reason behind our enjoyment.

We succeed by doing hard work. So we achieve happiness.

Thus we unite both our effort and the enjoyment together this way and understand them so.

*Shastras* say that it is not the effort, but something different that gives us enjoyment.

If our effort is not the cause of our enjoyment, then what else is the cause of enjoyment?

What do *Shastras* say?

What is the *cause of our enjoyment* as per *Shastras*?

Our *Shastras* say that the cause of our enjoyment is our *virtues - Punya*; the cause of our distress is our *sins - Papa*.

If joyful life is required, then one should involve in virtuous deeds; charitable deeds.

We get joyful life as a result of our virtuous *Karmas*.

*Karma is the actions carried out now which will have their lawful effects in the future.*

When we ignore *Dharma - righteous deeds* and involve in *Adharma - sinful deeds*, they add sins to our life.

Our *Shastras* say that all our sufferings are due to our *sins - Papa*.

It can be easily said “my enjoyment is because of my effort”.

But no one says “my distress is due to my effort”. Everyone tries to avoid suffering. Distress attacks us in spite of our effort.

Every one of us likes a lifestyle that would enable us to establish a joyful life as a result of the charity obtained by involving in virtuous deeds with a goal of enjoyment.

We all undertake only a joyful life, this way.

Involving in virtuous deeds by having interest in a joyful life like this is called *Preyas - worldly life* by the *Shastras*.

This *Preyas* is nothing but *using the benefit of our virtue for the purpose of our joyful life*.

*Materials* called *Artha* and the *Pleasure* called *Boga* are all denoted by *Preyas*.

All those who have lived virtuously with good deeds are under the lifestyle of this *Preyas*.

The pursuit of *Kama*, *Artha*, and *Dharma* is denoted by *Preyas*.

Is it a wrong lifestyle?

Do *Shastras* brush this aside?

No, this is not a wrong lifestyle.

This is the right way of life. This lifestyle is upheld by the *Shastras*. *Shastras* approve this.

This *Preyas* is associated with the first part of the two parts described by *Vedas*.

The level that comes next to the three levels namely *Artha*, *Kama* and *Dharma* is the **fourth** level called *Moksha - Liberation*.

*Moksha* is the ultimate level that needs to be attained.

*Artha*, *Kama* and *Dharma* are considered as the **first part** and *Moksha* the **second part**.

*Shreyas - spiritual life* is said to be associated with the second part as described by the *Vedas*. This is what the *Shastras* say.

*Shreyas* denotes the effort put in towards knowing *Atma* and *Brahman* for the purpose of our *Mukti* and *Moksha*.

Attaining *Gnana - Enlightenment* after getting freedom from the *Agnana - Ignorance* is what we have set as our goal.

We, who have set such goal, call ourselves as *Atma Sadak - Mumukshu*.

*Mumukshu* is a **spiritual seeker** for whom the *desire to achieve Enlightenment is the predominant goal in life*.

Our Shastras say that *Chitta Shuddhi - purification of the mind* is very much essential to get freedom from *Agnana* and attain *Gnana*.

*Chitta Shuddhi* denotes cleansing or purification of the mind.

*Gnana* is possible only in the state of a purified mind.

What should we do for purifying our mind?

The strategy revealed by *the Shastras* for this, is *Shreyas*.

*Purification of mind* is attained by **Shreyas - Spiritual life**.

We utilise the benefits of our *Punya* for the purpose

of material life.

*Using the benefits of our **Punya** for material life is called **Preyas**.*

***Punya** is the reward that accumulates through performing good or virtuous or unselfish deeds.*

If we do not use our ***Punya*** for material pleasures and use it only for purification of mind - that is called ***Shreyas***.

***Shreyas** is nothing but *using the benefits of our **Punya** only for the purification of mind.**

Similarly, ***Shreyas*** also happens through *enduring whole heartedly the distress caused by our **Papa** - **sin**.*

*Performing all our actions without giving importance to pleasure is called **Shreyas**. This kind of action is called as **Karma Yoga**.*

Our mind becomes purified through ***Karma Yoga***.

***Vedas** show the path of **Moksha** - **Mukti** ultimately after addressing **Artha**, **Kama** and **Dharma**.*

Through ***Shreyas*** we purify our **mind** and attain



**Mukti** through *Gnana*.

*Vedas* explain to us to lead our life like this.



## 2. Lifestyle Shown by Vedas

*Vedas* provide us the design of how we should set our **lifestyle - Ashrama**.

*Vedas* provide four categories of our life such as ***Brahmacharya***, ***Grihastha***, ***Vanaprastha***, and ***Sannyasa***.

The First *Ashrama* - life style is ***Brahmacharya*** or the Celibate Student Stage. The Second Ashrama is ***Grihastha*** or the Householder Stage. The Third Ashrama is ***Vanaprastha*** or Life in Retreat. The Fourth Ashrama is ***Sannyasa*** or the stage of Renunciation.

According to this, the lifestyle that we should first establish is ***Brahmacharya***.

***Brahmacharya*** is the student-phase in life. Concentrating on education and quest for knowledge is the Student-phase or the ***Brahmacharya*** lifestyle.

During this phase, we learn all that is required for our life. We receive vocational education, learn ***Dharma*** and ***Veda Shastras*** that declare the *Absolute Reality* etc.,

To be assistive of this, we follow virtues and decorum.

Next to *Brahmacharya* is ***Grihasta***.

***Grihasta*** is all about **Family Life** - establishing a family and striving for the virtue of the Family.

Here it is our responsibility to acquire the wealth that is required for our family, carry out deeds of philanthropy and involve in divine devotion and penance along with our family members.

There are many responsibilities when we are in Family Life.

All duties like protecting our family members, helping the Government, helping the destitute, rendering help required by the relatives are imposed upon us.

To lead a lifestyle based on ***Dharma*** is the objective of ***Grihashthashrama***.

Next category is ***Vanaprastha***.

We took up a life based on *Dharma - righteousness* for social order by adhering to the learning's of *Brahmacharya*, and we have led a lifestyle of being a part of this society.

The goal of human life is *Mukti - Liberation*. The effort that we put in to attain that *Moksha* when we are in Family Life is *Vanaprastha*.

Here we categorise our life into **two parts**: First is to be a part of the Family responsibilities. Second part is to involve in penance towards attaining *Mukti - Liberation*.

At this stage, we prepare our heirs to bear our family responsibilities.

Next *Ashrama* is *Sannyasa*.

Here we get freed of the family responsibilities.

In the Family life, we take care of everything by being the Family Leader.

During *Vanaprastha*, we make our heirs our representatives and we direct them.

During *Sannyasa*, we neither take up any responsibility to be the leader of the family, nor do we

direct those who manage. We become a guest to the Family.

In this state, our total involvement is towards attaining *Mukti*.

All these practices are common practices that everyone should follow.

It is not mandatory that we should, cross all these stages for the purpose of attaining *Mukti*.

If we are passionate and guided properly, we can attain *Mukti - Liberation* when we are in the *Brahmacharya - student phase* itself.

We can even come to the *Grihasthashrama - Family Life*, after becoming a *Mukta* who has attained *Mukti - Liberation*.

*Vedas* teach us the principles of lifestyle like this.

*Vedas direct us the way to earn material things enjoy the material life that is earned by adhering to Dharma and ultimately attain Mukti - Liberation.*



### 3. Vedanta

The *culmination of Vedas* is *Vedantha*. Culmination or the end is the ultimate level.

The ultimate level that we need to attain as pointed out by *Vedas* is *Vedanta*.

*Vedas* that taught us how to lead the righteous way of living in line with religious and social codes teach also the goal of human life.

The *goal* of our life is what makes our life meaningful.

Hence it is our primary responsibility to understand the goal of our life.

As Goal is the most important part, all those books that describe the goals with explanations after explanations -*Bashya* and *Upa Bashya*, is totally called

***Vedantha.***

All ***Upanishads*** explain these ultimate Vedantic truths in different dimensions. Traditionally, ***the last part of the Vedas is devoted to the Upanishads.***

What is that overall information that all these ***Vedanta*** tell us?

What do they proclaim?

What do they show to us as the ***Goal?***

**The Goal shown by *Vedantha* is *Mukti - Liberation.***

***Vedantha*** is nothing but the explanations given for ***Mukti*** and the ways to attain ***Mukti.***

There are countless books and persons that teach us and explain this to us.

***Vedanta*** explains about something that we need to know and attain.

***Vedantha*** describes it in such a way that whoever knows it, need not know any other thing; whoever attains it need not attain any other thing.

There have been different kinds of great reincarnations of ***Saints*** in each millennium. They have

given explanations to this central idea - ***Mukti - Liberation*** in their own ways.

Even then there have been some traditions that have existed in explaining the ideologies of *Vedantha*.

The scriptures that give traditional explanations are called ***Vedanta Shastras***.

All these *Vedanta Shastras* provide us the explanations for ***Mukti*** and show the ways to attain ***Mukti - Liberation***.

### **What is *Mukti - Liberation*?**

What do *Vedanta* tell us about that?

They provide explanation that ***Mukti*** is nothing but getting liberated from ***Samsara*** - the bondages of life.

Shastras show us two levels - ***Mukti*** and ***Samsara***.

They tell us that our current state is called ***Samsara*** and getting liberated from this state is ***Mukti***.

Now we can come to a clear conclusion by discriminating between ***Mukti*** and ***Samsara***.



To explain this, *Vedanta Shastras* provide us an example.

We are walking in half darkness. There is a big black snake lying on the way. We get scared of the snake and scream. Immediately, people in the neighbourhood rush towards us with lamps.

In the lamp-light, we see that it is just a rope, not a snake.

We got scared because we thought it was a snake, not a rope. We would not have got scared had we known that it was just a rope.

Knowing that it is just a rope is the only way to get rid of the fear.

Fear is an unwanted thing here. An unwanted phenomenon has occurred.

That unwanted fear is termed as *Samsara - Attachment*.

The reason behind not perceiving the rope as rope is nothing but *ignorance*.

The unattached *Atma* is considered as attached due to *ignorance*.

We get mental anxiety because we perceived the rope as a snake.

Likewise, we get mental stress, by not knowing our *natural state* as *Atma* and perceiving ourselves as body and mind, having problems.

These mental sufferings are called as *Samsara*.

Not perceiving the rope as a rope is *Ignorance* or *Agnana*.

Placing a load of unreal snake on a real rope is called *Adhyasa - Seeing or mistaking one thing in the place of another*.

The rope is hidden because of the load placed like this. This hiding is called *Avarana - concealing*.

What we get because of this is sadness or anxiety.

The state of these *Agnana, Avarana, Adhyasa* and *Sadness*, put together is called *Samsara - Bondage*.

Getting liberated from this *Samsara* is *Mukti - Liberation*.

Through the *Gnana - Enlightenment* that happens by knowing the rope as a rope, we get rid of

the snake related anxiety.

Similarly, by knowing *Atma* as the real nature of *Jiva* - *Individual Self*, we resolve all our anxieties.

This is nothing but *Mukti*.

We perceive ourselves as *Jiva* - *Individual personality*, like perceiving the rope as a snake.

Snake is unreal; the rope alone is real.

*Jiva* is unreal. *Atma* alone is real.

The *real nature* of ourselves is *Atma*.

The *unreal nature* of ourselves is *Jiva*.

Snake and rope are two different things.

There should be some reason behind perceiving the rope as a snake. We would not think like that without any reason.

Similarly, there should be appropriate reasons behind perceiving *Atma* as *Jiva*.

***Jiva is the identification of the Atma with a body and mind.***

Here a review on why we perceive like that and how to get rid of that becomes necessary.

*Shastras* explain these in different degrees.

What is *Jiva*? What is *Atma*? Who is *God*? What is the connection between God and *Jiva*? How did this *Universe* evolve? How did this *Jiva* acquire *ignorance* and *attachment*? How can *Jiva* get rid of the *ignorance* and attachment?

*Vedanta Shastras* provide explanations like this by dividing into different layers.

What do the *Shastras* tell about these?

Innumerable explanations! Innumerable scriptures! We should be taking many births to read all those scriptures.

But we are going to see only the essence of these scriptures. For those who want to study these in detail, it is better to study the other related supplementary *Vedanta Shastra scriptures*.

*Vedanta Shastras* explain these in their own unique terms.

We have been using some of these terms in our day-to-day life.

Many terms are new ones that we do not use. Hence, we can study *Shastras* formally, only when we

learn all those terms.

We are going to learn those terms also. As those terms are not familiar to us, it is better to read the related parts once again.

Do we have the qualification to read and understand these *Shastras*?

*Shastras* also tell us about the qualification that is required to learn them. That itself is a separate *Shastra*.

*Shastras* tell us that we should review our qualifications also before reviewing the *Shastras*.

Should we not know about that?

Yes, we should know about that. But we are not going to explain that in the beginning itself. We are going to see that in the relevant part.

Now...

By trusting that we have the qualification to learn *Shastras*, let us understand systematically what *Shastras* tell us about the *Absolute Reality*.

Let us first see how *Shastras* approach the question *Who am I?*



## 4. Jiva

What would we say when we are asked *Who am I?*

*'I'* is the *Jiva*. **I** am the *Jiva*; we are the *Jivas*. We were created by *Ishwara* - God. *Shastras* - *Holy Scriptures* give the name *Jiva* to us and the name *Ishwara* to the *God* who created us.

We know ourselves. It is not necessary to ask who we are.

Then why was there a need for enquiring about ourselves *who am I?*

Suppose we are travelling in the car that belongs to us. What would you say if you are asked, "Who are you?"

We would say, "I am somebody travelling in my

own car”.

We do not say, “I am the car”.

We would say, “The car belongs to me”.

Suppose we are walking down to see a friend, not travelling in car.

The friend asks, “How did you come?”

We say, “I did not come by car. I came by walk”.

We do not say “I did not come by car. I came by my body”.

We do not separately identify the body and ourselves. We understand that whatever is done by the body is done by ourselves.

We say “I am seeing; I am walking; I am eating; I am talking”. Like this we say that all that the body does is done by ourselves.

Our body becomes sick. We go to the doctor.

Like saying “I am seeing”, we do not tell the doctor that *I am not alright*. We tell him that *my body is not well*.

We say that we are seeing. We go to the doctor

and say that our eyes are not well.

Similarly even when we describe our experiences, we say that I am happy or I am sad.

Then we go to the Psychiatrist and tell him that my mind is upset and there is always anxiety in my mind.

On the one hand we say that whatever the body does is done by me. On the other hand we say that we are different from our mind.

As far as our house is concerned, we would always say that it is our house. We never say that I am the house.

But as far as the body and mind are concerned, our approach is different.

Sometimes we say that our body is meant to be us and another time we say that it is our possession.

True '*I*' is actually the *Atma* that is the source of our body and mind.

It is the *Atma* that takes the basic form and *becomes the cause behind our physical and mental Consciousness.*



We refer ourselves as the *Jiva*.

This *Jiva* is a combination of the *Atma* and the *Anatma*.

It is said that *Atma + Anatma = Jiva*.

*Atma* is a *conscious factor*. *Anatma* is a *non-conscious factor*.

*What all* that is not *Atma* is called by the name *Anatma - non-conscious factor*.

*Atma* alone is the *Absolute Reality*. That is the basic feature.

What is *Anatma*? What do we refer as *Anatma*?  
What do we refer as something *that is not Atma*?

Do we say that the tree, plant, the vegetation, the ocean and the mountain that we see, are *Anatma*? No.

The things that are called *Anatma* are different.

What is *Anatma*? What else do we call as *Anatma* then?

We say that our body and the mind are the *Anatma*.

Because, sometimes we consider ignorantly our

body and mind as '**I**'.

We never consider the mountain and the ocean that we see, as '**I**'.

Our body and the mind are explained in **eleven** different aspects.

All the eleven aspects come within **three** categories.

These three categories are called *Anatma*.

What are those three categories?

The first category is called the *Sharira* or the *body*.

Second category is named as *Kosha* or the *sheath*.

Third category is named as the *Avastha* or the states of *Consciousness*.

These *three categories* are combined together and described as *eleven aspects*.

The first category namely, *Sharira - body*, is described as *three bodies*.

The second category namely the *Kosha - sheath*, is described in *Pancha Kosha - five sheaths*.

The third category namely the *experiences* - *Avastha* are described as *three* different experiences as *Avastha Traya*.

$3+5+3 = 11$  aspects are described.

The first category namely *the Sharira* - *body*, is described as *Sthula* - *gross* body, *Sukshma* - *subtle* body and the *Karana* - *causal* body.

The second category that is the *Koshas* - *sheaths* denote **five** *Koshas* namely, *Annamaya Kosha*, *Pranamaya Kosha*, *Manomaya Kosha*, *Vijnanamaya Kosha* and *Anandamaya Kosha*.

In other words they denote respectively the *sheath* made of *food, breath, mind, intellect and bliss*.

The third category which is the *Avasthas* - *experiences* denote the three different experiences namely *Jagrat Avastha*, *Svapna Avastha* and *Sushupti Avastha*.

They denote respectively the state of *Consciousness* in the *waking state, dream state and deep sleep state*.

These  $3+5+3 = 11$  aspects are the *Anatma*.

Both these *Anatma* and the *Atma* together are called as *Jiva - the Individual personality*.

What is this *Sthula Sharira - gross body*?

*Sthula body* is nothing but the physical body that is seen apparently.

This *Sthula* body is made up of the combinations of *Panchabutas - Five Elements of Nature* - earth, water, air, fire and the space.

One can *experience* pleasure and pain only through this *Sthula* body.

This *Sthula body* has been given for the purpose of experiencing the pleasure and pain that we get due to our *Karma*.

This *Sthula-gross body* is subject to six different changes or features.

- Existing during pregnancy, being born, being grown up, acquiring changes like putting weight , decaying due to ageing or disease, disappearing due to death.

- *Sthula body* is nothing but this.

Let us see next, what *Sukshma body* is: This

*Sukshma* -*subtle body*, functions as *seventeen* different features.

Like the *Sthula body* that evolved from the *Panchabutas*- *five elements*, this *Sukshma body* also is made up of **five *Sukshma Panchabutas***.

***Sthula Panchabutas*** are those *Panchabuta energies* that are **apparently seen**.

***Sukshma Panchabutas*** are those *Panchabuta energies* that are **not apparently seen**.

It is from the *Sukshma Panchabutas* that the *Sthula Panchabutas* have taken form.

This *Sukshma Sharira* that is made up of the *Sukshma Panchabutas* exists as the *source* for our ***Karmic actions***.

This *Sukshma body experiences the pleasure and pain through the Sthula body* depending on its ***Karma*** acquired in previous birth through good and bad deeds.

This *Sukshma Sharira* functions in *seventeen* different forms. These seventeen forms come within ***five divisions***. They are:

1.	Five <i>Gnanendriya</i> - <i>Sensitive</i> energies	=	5
2.	Five <i>Karmendriya</i> - <i>Working</i> energies	=	5
3.	Five <i>Prana</i> - <i>Breath</i> energies	=	5
4.	Energy of <i>mind</i>	=	1
5.	Energy of <i>Buddhi</i> - <i>Intellect</i>	=	1
	Total	=	17

Do you know what these *five Gnanendriyas* are?

Sense of hearing by the ears, sense of touch through the skin, sense of seeing and enjoying the scenes through eyes, sense of taste through the tongue and the sense of smelling through the nose.

All these five *organs of perception* are the five *Gnanendriyas*.

These do not denote the body parts of the *Sthula body* in which these energies work.

*Gnanendriyas* only denote the *intelligence aspect* that is active in those organs.

One presiding or *protector deity aspect* is specified for each of the 5 *Gnanendriya* energies - organs of perception.

The Divine aspect for *hearing energy* is ***Dig Devata*** - which is the *deity for directions*.

The Divine aspect for the energy of *touch* sensation is ***Vayu Deva - Deity of Air***.

The Divine aspect for the energy of *seeing* is ***Surya Deva - Sun Deity***.

The Divine aspect for the energy of *taste* sensation is ***Varuna Deva - Deity of Rain***.

***Ashwini Deva*** is the divine aspect for the energy of *smell* sensation.

All these are the ***five Gnanendriya*** energies - the ***first*** aspect of the **five divisions** of the ***Sukshma Sharira*** - *subtle body*.

Next we are going to see the ***second*** aspect - the **five *Karmendriyas*** - *organs of action*.

Like the five ***Gnanendriya*** energies, ***Karmendriyas*** are also of five kinds.

The ***five Gnanendriya*** energies are associated with the ***knowing aspect*** - *sense of perception*.

The five ***Karmendriya*** energies are associated with the ***doing aspect*** - *aspect of action*.

What are these **five** types of *Karmendriya* energies?

The energy of speech through mouth; the energy of all the actions of the hands such as picking, placing, pulling, pushing and writing;

The energy of all the actions of the legs like walking, running and standing;

The energy of excretion of stools through anus, voiding urine through the urinary tracts and reproduction.

- These five types of *action energies* are the five *Karmendriya* energies.

All these indicate only the energy aspects.

They do not denote our body organs that act in the body.

Like the energy of the *Gnanendriyas*, the five *Karmendriya* energies also have separate presiding *deity* aspect which is of **five** types.

*Agni Devata* - fire God for speech energy,

*Indra Devata* for the operating energy of the hands,



*Vishnu Bhagavan* for the operating energy of the legs,

*Yama Dharma* for the stools excretory energy,

*Prajapati* for the urine voiding energy.

- These are the five presiding or protecting deity aspects.

All these are the five *Karmendriya* energies - the *second* aspect of the **five divisions** of the *Sukshma - subtle body*.

Next we will see the *third* aspect which is *five pranas*.

What is the *Prana - breath*?

*Prana* is nothing but the air called *Vayu*.

This air called *Prana* is known as air or *Vayu* when it acts outside our body.

When it acts inside our body as vital breath, it is known as *Prana*.

The *Prana* acts in five ways. There are five *Pranas*. When we mention about them collectively we name them as *Prana*.

If we differentiate them and mention about them separately they are given separate names.

Even while discriminating them as five different names, the first *Prana* is given the name *Prana* itself.

The five *Prana vayus* are the energies of the body that regulate and control all bodily functions. They are the energy winds of the body.

When these energies are balanced, the body is healthy and all its functions are optimized. They are classified as *Prana, Apana, Vyana, Samana and Udana*.

What do these *five Pranas* do? What is their work?

While we breathe in, we breathe out the inhaled air.

The air that is exhaled is called *Prana*, the first one.

The air that is inhaled within our body is *Apana*.

The air that entered inside resides inside the body and acts. This is the cause of the blood flow. This *diffusive Prana* that circulates throughout the body -

that has spread all over the body this way is called *Vyana*.

The *equalizing Prana* that activates all the digestive organs and helps with digestive power is called *Samana*.

The ascending *Prana* that has the power of reversing the functions is *Udana*.

What is that ascending Prana?

The food that we took in through our mouth reaches the stomach through the esophagus. This is the normal direct practice.

What will happen when this function is *reversed*? When it goes upside down what will happen?

If the food that is supposed to go from mouth to stomach, instead, comes out from the stomach through the mouth, then that is *reversal of the function*.

The ascending Prana that causes the reverse action this way is the *Udana*.

Why should it act this way?

This *Udana* helps to remove the unwanted, by **vomiting** out the unwanted stuff from the stomach and

by **sneezing** out the unwanted stuff from the windpipe.

At the time of death, it is this *Udana* that helps to separate and bring out the *Sukshma* body from the *Sthula* body.

All these are the *five Pranas* of the *Sukshma* - subtle body's *third* aspect of its overall five divisions.

What we are going to see next are the *Mind* and *Intellect*, the fourth and the fifth aspects.

*Mind* and *Intellect* are the **fourth** and the **fifth** aspect of the **five divisions** of the functions of *Sukshma* - *subtle* body.

Both the *mind* and the *intellect* are formed from our *thoughts*.

The *Sankalpa* - *Vikalpa* only are said to be the *mind*.

*Sankalpa* is conception, idea or notion formed in the *mind*.

*Vikalpa* is doubt, uncertainty or indecision.

The *Sankalpa* - *Vikalpa* is nothing but the *confusion due to indecisiveness* on where to go, for

e.g., whether to go to this town or that town.

This is **mind**.

The part where the emotions of anger, grudges, joy and sorrow occur is also considered as **mind**.

Analysing this and deciding on what to do is the *intellect*.

Even though both the *mind* and the *intellect* are nothing but the *thoughts*, there is only a subtle difference between them.

*Mind* wavers as to this or that. *Intellect* makes the definite decision.

Thus our *Subtle body* has in total **17 forms**: **5 Gnanendriyas** - Organs of perception + **5 Karmendriyas** - Organs of action + **5 pranas** + **1 mind** + **1 intellect**.

The detailed picture on how the *subtle body* is constituted can also be seen along with the *chart* diagram and understood.

*Jiva* - individual self comprises both the *Atma* and the *Anatma*.

The *Anatma* exists in **eleven** aspects. These 11

aspects are divided into **three** categories called *body*, *Koshas* and *experiences*.

Of the three categories, we are seeing the **first** category, the *body*.

The *Body* exists in *three* aspects - *The Gross body*, *The Subtle body* and *The Causal body*.

Of the three body types, we have seen both gross body and subtle body.

Now we will see *Karana Sharira*, the *third* body.

What is *Karana - causal body*? How does it exist?

Somehow we experience and understand the physical body and the subtle body.

But we cannot feel and understand our *causal body* because it is *unexplainable* by itself.

Let us think of a mango tree. The tree has several parts such as branches, leaves and fruits. They are apparently seen.

Where did all these aspects of the tree come from?

They have come only from the mango seed.

Can we know these branches and leaves separately within the mango seed?

Even though the mango seed is the cause of all these apparent aspects, these exist in seed form - the *causal* form - in the mango seed in such a way they cannot be separately seen.

Thus the *causal body or Karana Sharira is the seed form - the casual form - of our gross body and subtle body.*

Ok, let it be. How does the *causal body* exist in itself?

What is happening here is the same as what happens when the rope is conceived as snake.

Just as the false snake is *superimposed* on the truth of rope, the *causal body* is an imagined philosophy imposed on the *Atma*.

This *causal body* is considered as a body only because it depends on the rope of *Atma*.

Otherwise, without *Atma*, this *casual* Body is by itself a non-existing one.

So, we cannot say from where the *causal body*

arose and when it arose. Therefore it is called *Anadi*.

*Anadi* means *beginning less*: means *eternal*.

Even though it depends on *Atma*, it doesn't have the knowledge of the *Atma*.

Even though it is dependent on *Atma*, It is an aspect of *ignorance*.

Every one of us is confined in this *Casual body* during our *deep sleep*.

Is it possible to elaborate on our *sleep*?

Likewise, since *Casual* body does not reveal anything to distinguish it, the *Casual* body cannot be described.

This is *Causal - Karana Sharira*.

This is like this.

Of the *three* categories of the *Sharira* - body, *Koshas* - sheaths and *Avasthas* - *experiences* found in *Anatma*, we have seen only the **first** aspect which is the *Sharira* - *body*.

After this *Koshas* and *Avasthas* are to be seen.

There are the five different Koshas. They are



divided into *Annamaya Kosha*, *Pranamaya Kosha*, *Manomaya Kosha*, *Vijnanamaya Kosha* and *Anandamaya Kosha*.

*Koshas* mean to be the cover for the *Atma*, like a sword's casing covering the sword.

All the *Koshas* remain as covers to conceal the *Atma*.

The *Koshas* do not conceal the *Atma* by being larger than *Atma*, like the cover of the sword is larger than the sword.

There are many alphabets in this paper. When we read these alphabets and pay our attention to the contents, we do not attach significance to the paper which is the source of these.

Like this, by attracting our attention, all these *Koshas* keep hiding the *Atma*.

*Annamaya Kosha* represents our physical body that is formed of the food we eat. *Annam* is food.

When we function with body *Consciousness*, it becomes a *Kosha*. Our gross body and *Annamaya Kosha* are the same.

Next comes *Pranamaya Kosha*.

Our *subtle body* constitutes *Pranamaya Kosha*. The five *Pranas* and the five *Karmendriya* - Action energies in our subtle body together form the *Pranamaya Kosha*.

The experiences of our vital life energies - *Pranas* caused through the acting aspect of five kinds of organs like hands and legs constitute the *Pranamaya Kosha*.

Next comes the *Manomaya Kosha*.

This also indicates the experience caused by the **subtle body**. All the experiences of the *mind* associated with the sensitive aspect of the five senses in our subtle body is called *Manomaya Kosha*.

After this *Vijnanamaya Kosha* will be seen.

*Vijnanamaya Kosha* is also an experience aspect of the *subtle body*.

*Vijnanamaya Kosha* is the *experiences* caused by the combined state of the *intellect* with the five *Gnanendriyas* - energy of senses, in our subtle body.

When the *Gnanendriyas* - sensory intelligence combines with the *mind*, it is *Manomaya Kosha*.

When *Gnanendriyas* - sensory intelligence combines with the *intellect*, it is *Vijnanamaya Kosha*.

We have seen the four Koshas - Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha and Vijnanamaya Kosha.

*Annamaya Kosha* is the *experience* aspect of the *physical body*.

*Pranamaya Kosha, Manomaya Kosha and Vijnanamaya Kosha* are the *experience* aspects of the *subtle body*.

*Anandamaya Kosha* is the aspect of the third body - *Karana Sharira* - the *Causal body*.

The *experience* of *sleep* that we get is due to this *Anandamaya Kosha*.

To help understand this *Anandamaya Kosha* - *the sheath made* of bliss, we need to know our *Triguna* - *three qualities* also to some extent.

There are three types *Gunas* - *Qualities*. They are *Sattva, Rajas and Tamas*.

*Sattva Guna* is the feature of *intelligence*. All humans primarily have intellect. Only humans have intellect. This quality is associated with wisdom, truth

and spirituality.

So all of us as humans are primarily of *Sattva* Guna - nature.

The intellect aspect in animals is low. The acting aspect is more. *Rajas guna* is associated with animals and activity.

The natural soil, tree, plant and creepers, have dull actions and exist with a trait of immature intellect. This is a trait of *Tamas guna*.

*Sattva guna* is an aspect of *intelligence*.

*Rajas guna* is an aspect of *action*.

*Tamas guna* is an aspect of *inaction*.

Though we primarily have the *Sattva* guna aspect, other *Gunas* are also predominant at times.

Only when such changes happen, can we involve in all types of activities.

*Sattva* guna is needed to understand whatever we have to know through intellect.

*Rajas* guna is needed to perform what is learnt.

Only action is not adequate. The idle state of rest

is also needed. For that the exposure of *Tamas* guna is needed.

For us to sleep our *Sattva* and *Rajas* natures are to be in subdued state and *Tamas* guna alone should be predominant.

While at sleep, since *Sattva* - *intellect* is in a subdued state, *sleep* is considered as a form of *Ignorance*.

Similarly, since *Rajas* nature which gives us sorrow is subdued in sleep, we get peace. So, we call this *Ananda* - *bliss* aspect.

Even when we are awake, only when our intellect and energy to act are in peaceful state, happiness occurs.

All the *Ananda* - happy experiences that we get are dependent of *Anandamaya Kosha*. This is *Anandamaya Kosha*.

When we show more involvement in our body appearance, we are in *Annamaya Kosha*.

When we are in a state of keen interest on delicious food, we are under control of *Pranamaya Kosha*.

When we are controlled by anger and grudges and mental emotions, we are in *Manomaya Kosha*.

When we are keen on attaining intellectual things, we are in *Vijnanamaya Kosha*.

When we are only keen on happiness, we are in *Anandamaya Kosha*.

Of the three categories of *Anatma*, the *Sharira - body*, the *Koshas - Sheaths* and the *Avasthas - Experiences*, we have seen the body and the *Koshas*.

The remaining aspects to be seen are *three Avasthas*. *Avasthas* are of three types:

*Jagrat Avastha* - the **waking** state of *Consciousness*.

*Svapna Avastha* - the **dream** state of *Consciousness*.

*Sushupti Avastha* - the **deep sleep** state of *Consciousness*.

The *Jagrat Avastha*, occurs only when we are *awake*. In this state, all our *Indriyas - senses* function.

The state, in which we contact through senses to know, is the *Jagrat Avastha*.

We see someone with our eyes. We participate in the events that happen around us. Due to this we get experiences of pleasure or pain.

We experience these with our outward contact of senses. This is *Jagrat Avastha*.

The one who is in the *Waking state* is named and called *Vishvan*.

Next comes the *Svapna Avastha*.

The *Svapna Avastha - dream* state, occurs in our *sleep*.

All our experiences are recorded as *memories - Samskaras - Vasanas* - in our *mind*.

These recordings become experiences through the dream that occurs during our sleep. They are also experiences.

They are *dreams*.

Even though there is no sunlight there, the scenes that come in the dream through the light of the *mind*, are seen by us and experienced.

Since our *mind* functions with its *self glow*, the one who acts in this state is called *Taijasan* - a person

made up of light. *Tejas* means light. *Taijasan* is made up of *Tejas*.

Here, we are in connection with our *subtle* body only.

Of the *three Avasthas*, the third one is *Sushupti Avastha*.

The *Sushupti Avastha* denotes *dreamless deep sleep*.

We experience sleep, without knowing anything.

The *Vritti* - that occurs during sleep is named as *Nidra Vritti*.

*Vritti* is gross and subtle *thought patterns*. *Nidra* means *sleep*.

This *Sushupti Avastha* has an aspect of the *causal body* and *Anandamaya Kosha*. Therefore, *ignorance* and *peace* are prevalent here.

One who is an aspect of *Casual body* is called *Pragjnan* - a person made up of pure sensitivity itself.

*Pragjna* means *pure awareness*. *Pragjnan* is made up of *Pragjna*.

Thus the *Sharira, Koshas* and the *Avasthas*, that



are the *Anatma* philosophies which is the reason behind the *Jiva*, are explained by *Shastras*.

We have seen that *Jiva is a combined aspect of Atma and Anatma*.

We have seen what *Anatma* is.

Now, if we also see what *Atma* is, then the entire aspect of how *Jiva* is, will be clear.

What is *Atma*?

What is the *Svarupa* - *natural state* of *Atma*?

What is the nature of *Atma*?

The *natural state* of *Atma* is said to be *SatChitAnanda*.

*Sat + Chit + Ananda = Satchitananda*.

*That - Atma* is thus described.

Only *Atma* is the *Absolute Reality*. That alone remains as the *existential reality*.

To indicate this, *Atma* is said to be a *Sat Svarupa* - form of existential reality.

What exists as this eternal existence and absolute reality?

The *Chit* aspect alone exists as the Absolute Reality.

*Chit* is *Awareness* - Knowing factor. That is called *Chaitanya* - the life aspect.

No one considers himself as *Jatam* - *matter* - lifeless and senseless.

*Knowing aspect* is our prime aspect.

When we recognise our child as a child, we also understand ourselves as a father or a mother.

We know us as the knower of the thing to be known.

When there is a thing to be known there is a knower.

When the thing to be known is not there, then the knower is not there. But the capacity of knowing does not disappear.

The knowing capacity is the base of the knower and the things known.

That *basic knowing capacity* is known as *Chit aspect* - *Awareness*.

This capacity while knowing the things appears

as a knower.

This *Atma* which exists as *Chaitanya*, as a form of *Chit* knows various experiences though the *Anatma*.

The next aspect of *Atma* is *Ananda - bliss - true happiness*. *Ananda* indicates a nature of harmony.

We can say this as *Ananta - infinite*.

*Ananta* means - that cannot be known within boundaries and that cannot be measured. This is undefined by time and space.

So, we can call this as *whole and complete*.

Since it is whole and complete, we can also call this *Ananda Svarupa - blissful form*.

This is *Atma*.

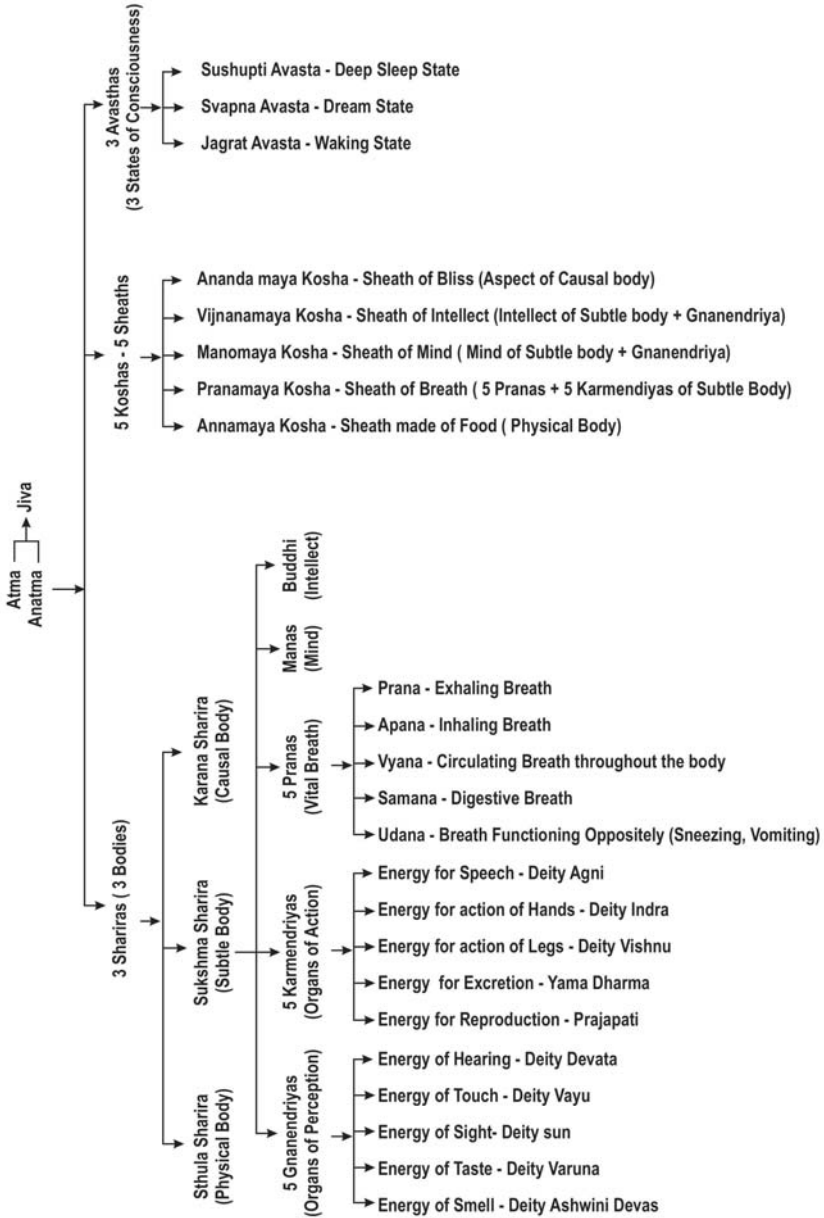
This *Atma* is the true aspect of 'I'.

*Anatma* is one which is dependent on *Atma*.

This *Atma* cannot be known through any of the features of *Anatma*.

But *Atma is the causal factor for the activities of Anatma*.

This is *Jiva*. The Chart diagram is as follows:



*Jiva* has formed in the combined state of *Atma* and *Anatma*.

All the features of *Anatma* are displayed in *Jiva* -Individual self.

*Atma*, with its life quality and with its Knowing aspect, helps to expose the *Anatma* features in *Jiva*.

*Anatma* is merely an *inert matter*. *Atma* alone is the life aspect that has existence. *Anatma* is *Jatam*.

*Atma* is *Chaitanya*.

Since we the *Jiva*, consider ourselves as *I am* along with *Anatma*, the state of sadness and suffering becomes our experience.

Experiencing the sadness this way, is termed as *Samsara* by the Shastras. *Samsara* is the bondage of worldly life.

When we understand that

- we are not *Anatma*,

- we are *Atma*,

- ‘*I*’ does not indicate *Anatma*,

- ‘*I*’ indicates *Atma* with its *Sat, Chit, Ananda*

aspects, then only we get rid of the distress called the *Samsara*.

This is said to be *Mukti - Liberation*.

This was understood by us after reading all this.

Whether knowing like this, is the *understanding*?

This also is an *understanding*. This is an understanding by someone when the other explains it.

An Example:

Suppose we are studying in a college. We are leaving for the college. We ask for the bus fare from our father.

He says “I have kept it in the shirt packet. Take it”.

Is this understood by us?

We do not know it on our own. Since he told, we understand.

This type of *understanding* is *Shravana*.

Immediately we search in our father’s shirt packet. We have seen all his shirt packets. We could not find the money. Again we ask our father about that.

We have seen that knowing by listening to the teachings of others, and by reading from the *scriptures* - *Upanishads* is *Shravana*.

To elaborate and understand this is *Manana*. The clearing of doubts by asking questions on what has been heard is *Manana*.

Only when we enquire, the deficiencies in our understanding through *Shravana* will be known.

We searched the father's shirt packets, as per father's words and found nothing. We clear our doubts through enquiry.

When we ask him he clarifies further. He clarifies, "When did I say that it was in my shirt packet? I had kept the money in your own shirt packet."

When we touch our shirt packet we find the money that we searched.

To know ourselves that it is with us is called *Nididhyasana* - the right apprehension, without doubt.

*Jiva* known through *Shravana* is clarified of the doubts with enquiry of *Manana*.

*True understanding* is knowing through

*Nididhyasana*, that the truth about *Jiva* is not an information about someone else, but about me only.

How to enquire and how to understand it, is described by Shastras in **nine types of *Sadhanas* - Practices.**

The *Nine Sadhanas* are contained in **four** sections called *Sadhana Chatushtaya*.

This is the *Practical Vedanta*.

Vedantic truths are brought to us through practical *Vedanta*, through these practices.

Before we see that let us see what *God* is, and how the *world and life* in this world came in to existence.





## 5. Ishwara and Prapancha

God is named *Ishwara* by Shastras.

The entire Cosmos with Earth, Planetary systems, Stars and Galaxies are named *Prapancha* - *Universe*.

What is called as *Ishwara* and *Prapancha* is said to be *Samashti* - *Totality*.

What is said about *Jiva* that emerged severally from this is called *Vyashti* - *individuality*.

We have already seen about *Jiva* in the fourth Chapter. This is *Vyashti* philosophy.

Now we will see the truth of *Universe*, the *Samashti* philosophy.

As our body is classified as physical body, subtle body and causal body, the *Prapancha* also has three classifications such as *Sthula Prapancha* - *physical*

*Universe, Sukshma Prapancha-subtle Universe and Karana Prapancha- causal Universe.*

The *five physical elements* viz. earth water, fire, air and space that can be apparently seen, constitute *Sthula Prapancha - physical Universe.*

Where have these *Sthula Panchabuta - physical* five elements come from?

They have come from *Sukshma- subtle five elements of Universe.*

These subtle five elements are collectively known as *Sukshma Prapancha-subtle Universe.*

Where has this *subtle Universe* come from?

Just like the subtle body that came from the causal body, the *subtle Universe* also came from *causal Universe.*

As the Subtle body is embedded in the causal body, the *physical* and the *subtle Universe* are embedded in the *causal Universe.*

*Jiva's individual subtle body* getting dissolved in the *causal body* is known as *Laya - dissolution.*

*Laya is the dissolution of individual Jiva.*

It is also the last stage in the cycle of creation, preservation and destruction of the Universe.

**The total dissolution of the *Prapancha - Universe* is called *Pralaya* - total dissolution. 'Pra' indicates whole or total.**

The *causal body* that is the cause of the *Jiva* is called as *Avidya* - *ignorance*.

The *casual existence* that is the cause of *Prapancha - Universe* is called as *Maya* - *illusion*.

*Causal body* depends on *Atma*.

In the same way *Maya* depends on *Brahman* - The Universal *Atma*.

The *causal body* and the *Maya* are incomplete by themselves. They have the nature of *Jatam* - inert matter.

Due to the union with *Atma* or *Brahman*, they attain the state of existence - *being*. They attain *Consciousness*.

When the *causal body* is in union with the *Atma*, it is known as *Jiva*.

In the same way, when *Maya* the *causal Universe*

is in union with *Brahman*, it is known as *Ishwara*.

*Atma + Causal body = Jiva.*

*Brahman + Maya or causal Universe =  
Ishwara.*

We mould the clay into a shape of a pot.

Can we remove the clay from the pot?

Is there something called pot in the absence of clay?

There is nothing called pot separately. Clay can be there without the pot. Pot cannot be there without clay.

The aspect of pot can exist only in its state of union with clay.

*Pot* is *Maya*. It attains the nature of existence on union with *Brahman*.

We need a person to mould the pot out of clay and also the intelligence to make it.

But *Maya* itself takes the form as *existence*. *Ishwara* alone develops as *Universe*.

*Ishwara* creates the *Universe* from **Him**.

Like a spider which spins its web through its intelligence, *Ishwara* creates the *Universe*.

There is *ignorance*, in the *intelligence of the Jiva*.

Whereas, there is no *ignorance* in the intelligence of *Ishwara*.

The one who has the *intelligence without ignorance* is *Ishwara*. *Ishwara* has the understanding that his real nature is *Brahman* only.

But *Jiva* does not have such understanding by birth. It assumes that it is *Anatma* and is ignorant of *Atma*.

Like *Atma*, *Brahman* also has the form of *Sat* + *Chit* + *Ananda*.

*Brahman* has the nature of *Sat*, the nature of *Chit* and also the nature of *Ananda*.

Does Brahman have Gunas - qualities?

*Brahman* has no Gunas - qualities.

So it is called *Nirguna Brahman* - 'Quality less' Brahman.

But *Maya* has got three Gunas - qualities.

*Maya* has the three *Gunas* - the *Sattva Guna*, the *Rajas Guna* and the *Tamas Guna*.

Brahman *and* *Maya* does not have any beginning.

Hence, *Brahman* and *Maya* are known as beginning less - *Anadi*.

*Maya* is the *Causal Universe*.

Through the *Gunas* in *Maya*, the *subtle Universe* and *physical Universe* emerge.

When *the aspect of sound* - *Shabda* joins with **three** *Gunas* of *Maya*, such as *Sattva*, *Rajas* and *Tamas*, the subtle element *space or ether* - *Akasha* manifests.

In that *Akasha*, the **four** *Gunas*, *Sattva*, *Rajas*, *Tamas*, *Sound* - are present.

When the aspect of *Touch* sensation - *Sparsha* combines with *Akasha*, the subtle element *air* - *Vayu* manifests and emerges.

The *Vayu* manifested in this manner has *Five* *Gunas* - the three *Gunas* of *Maya* - *Sattva*, *Rajas*, *Tamas*, combined with the *Shabda* and *Sparsha*.

After *Vayu* - the air element came from *Akasha*,

the fire element - *Agni* got created from *Vayu*.

When the *Quality of Appearance* - *Rupa* joins with Air element *Vayu*, the subtle element *fire* - *Agni* is formed. *Rupa* is outward appearance and one of the five subtle senses.

How many Gunas are possible in this Fire element -*Agni*?

The **five** Gunas that we saw in air element -*Vayu* - **3+1+1=5**, and the sixth one, *Rupa* are together manifested in the fire element.

When the *Quality of taste* - *Rasa* joins with the fire element, *water element* - *Ap* is formed. *Rasa* is one of the five subtle senses.

This *water element* - *Ap* has the **six** Gunas of the fire element and the seventh one - the *Rasa*.

From the element of *water*, the subtle element of the *Earth* element - *Prithivi* is formed.

When the *Quality of Smell* - *Gandha*, combines with the subtle element of *Water*, the *Earth element* - *Prithivi* emerges.

The subtle element of *Earth* has

80 ● ————— 1.5. Ishwara and Prapancha  
3+1+1+1+1+quality of *smell* = 8 *Guna aspects*.

Thus the **five** types of *subtle elements*, *Akasha* - space, *Vayu* - air, *Agni* - fire, *Ap* - water, *Prithivi* - earth emerge.

All these are the energies of *Panchabuta* - five elements in *subtle form*.

We can experience them only when they manifest in physical form.

The *subtle body* and the *Sthula Panchabuta* - five elements in physical form are created from the *subtle five elements*.

Let us see next, how they are formed.

Let us first see how the *Sukshma* - *subtle body* is formed.

It is said that the subtle body which is of *nineteen* aspects, emerges from the subtle five elements.

We have already seen in the previous chapter that the *subtle body* has **seventeen** aspects.

The *Chitta* - the in built structure of *mind* and *Ego* are the two aspects combined with the above 17 aspects and stated as 19 aspects.



Let us see that.

We have seen the subtle element of *Akasha* - space has 4 Gunas and the other subtle elements of *Vayu* - air, *Agni* - fire, *Ap* - water and *Prithivi* - earth have 5,6,7,8 Gunas respectively.

Now instead of considering as stated above, let us assume that each subtle element has only the 3 Gunas - Sattva, Rajas and Tamas.

Due to the Gunas of Sattva and Rajas, the *subtle body* with 19 aspects emerges from *five subtle elements*.

Through *Sattva* Guna, the *five Gnanendriya energies* and *Antahkarana* - the *mind* emerge.

Through *Rajas* Guna, *five Karmendriyas* and *five Pranas* emerge.

Thus the subtle body with 19 aspects is formed.

Let us see further.

The *Sattva* Guna in the *Akasha* - Space creates the *Gnanendriya of hearing*.

The *Sattva* Guna in the *Vayu* - Air creates the *nanendriya to touch and feel*.

The *Sattva Guna* in the *Agni* - Fire creates the *Gnanendriya* of **seeing**.

The *Sattva Guna* in the *Ap* - Water creates the *Gnanendriya* of **taste**.

The *Sattva Guna* in the *Prithivi* - Earth creates the *Gnanendriya* of **smell**.

Thus *Sattva Guna* in each of the elements creates the respective *Gnanendriyas* - sensory energies.

The aggregate *Sattva Guna* of all the five elements together creates our *Antahkarana* - *the mind*.

This *Antahkarana* is divided into four parts. When it is divided so, the first part is also given the name *Mind*.

The *Antahkarana* is divided into four parts as *Manas* - mind, *Buddhi* - intellect, *Chitta* and *Ahankara* - Ego.

*Manas* - *Mind* refers to thinking something, getting confused as to this or that, anger and grudges, showing various emotions like happiness, sorrow etc.,

*Buddhi* - *Intellect* refers to judging and deciding on something.

*Chitta* - is the place where the mental impressions which are the cause of our thoughts and emotions reside.

*Chitta* is the organ - part of mind responsible for *memory* and character. This is the cause of our thoughts.

*Ahankara* - *ego* refers to the aspect of assuming *Anatma* as 'I'.

For these *Antahkarana* aspects too, there are *Adi Devatas* - presiding deities.

Deity for *Mind* - *Moon*.

Deity for *Buddhi* - *Brahma*.

Deity for *Chitta* - *Vishnu*.

Deity for *Ego* - *Rudra*.

Thus the *five Gnanendriya* and *Antahkarana* that reside in the *subtle body* emerge from the *Sattva Guna* of the *Sukshma Panchabutas* - subtle five elements.

Similarly, through the *Action* quality of *Rajas*, the *Karmendriyas* of the *subtle body* and the five *pranas* emerge.

From the *Rajas Guna of Space- Akasha*, the *Karmendriya* - action energy of the *speech through mouth* is created.

From the *Rajas Guna of Air - Vayu*, the *Karmendriya of lifting hands* is created.

From the *Rajas Guna of Fire - Agni*, the *Karmendriya of using the legs* is created.

From the *Rajas Guna of Water - Ap*, the *Karmendriya of excretion of stools* is created.

From the *Rajas Guna of Earth - Prithivi*, the *Karmendriya of urination* is created.

Thus the *Gnanendriyas - Sensory Energies* and the *Karmendriyas - Action Energies* are formed.

These *Gnanendriya energies and Karmendriya energies* are invisible subtle energies. Only through these, the sense organ systems and the action organs function.

Just like the aggregate of *Sattva Guna* aspects in the *five elements* that created the *mind*, which is the *Antahkarana*, all the *Rajas Guna* aspects in the *five elements* aggregate to create the *five Prana energies*.

Thus from the *Subtle five elements*, due to the *Sattva and Rajas Gunas*, the *Subtle body* with 19 aspects has been created.

The formation of *Sthula Panchabuta* - Physical five elements from the *Sukshma Panchabuta* - Subtle five elements only remains.

How is it formed?

Of the three *Gunas*, *Sattva* and *Rajas* have already been used.

The third Guna which is the *Tamas quality* alone has not yet been used.

Through this *Tamas quality*, the *Physical five elements* that which can be seen by us - are formed.

How they are formed?

The system of their forming is named as *Panchikarana* - the Vedantic theory of how matter came into existent originating from the primordial five subtle elements.

What is that *Panchikarana*?

Let us assume that there are five students. Everyone has a paint that is of a different colour.

Green, red, yellow, blue and white are the five colours of the paints that they have.

Everyone develops interest in the paint kept by the other one. Everyone share the paints in a ratio.

This way everyone's paint goes to everyone else.

What ratio is that?

Everyone keeps with himself, half of the paint that they have.

The balance half portion is divided into four parts and shared equally with the other four.

Thus, *Akasha - space* element retains with it, the half of its *Tamas* quality, divides the balance half to four parts and shares with other four elements.

Like this, the other four elements also, In turn share their *Gunas*.

The *Tamas quality* aspects of other elements also come and reach the *Akasha - Space* element.

This system is called *Panchikarana*.

With this, the *Tamas* quality aspects of all the elements blend with all other elements.

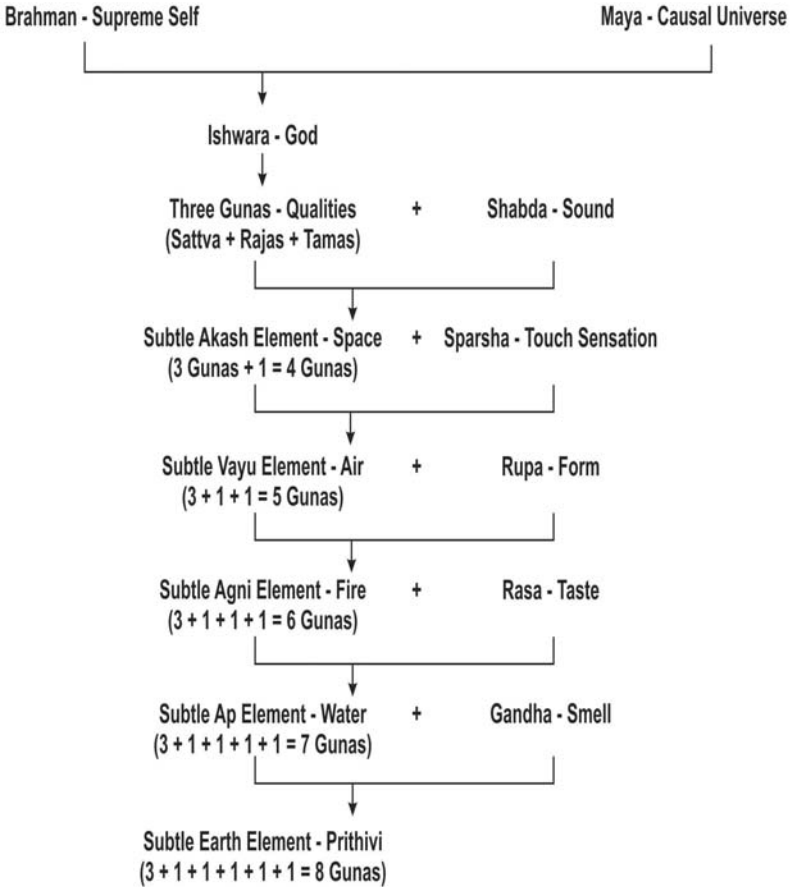
It is in this *blended state*, that the *Panchabuta* - five elements in their *Sthula - physical state* of space, air, fire, water and earth, emerge.

This is known as *Sthula Prapancha* - physical Universe.

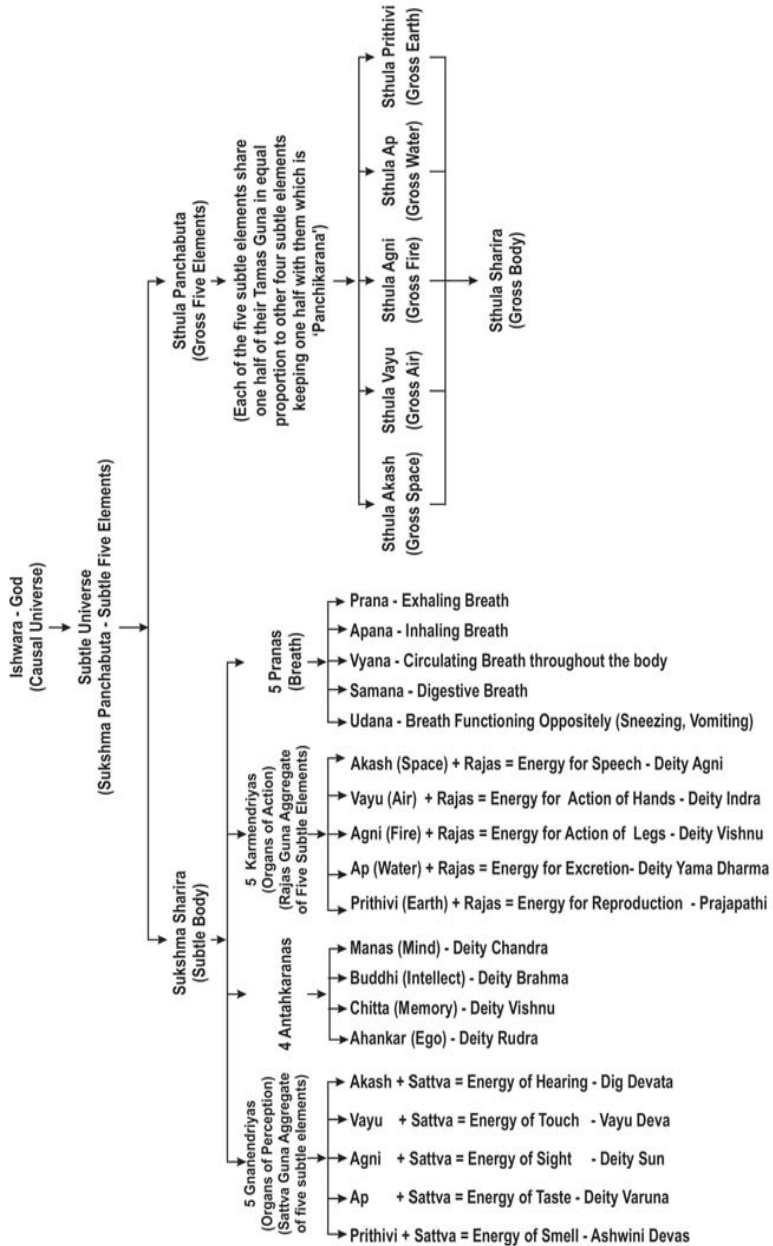
It is from this *Sthula Panchabuta - physical five elements* that our *Sthula Sharira - physical body* has evolved.

*Shastras* have described the details of the *creation of Ishwara* and the details of the *creation of the Universe* in this way.

## Creation of Universe - I (Ishwara & Subtle five Elements)







How should we use these charts?

If these are used for reading and understanding, it is not going to help.

It should be used only to keep in memory what was read and understood.



## 6. Sadhana Chatushtaya

All of us that exist as *Jiva* are, in fact, *Atma* only. We exist as *Atma* which is the natural form of *SatChitAnanda*.

We are a composition of *Atma* and *Anatma* that is the *Jiva*.

*Atma is our natural state.*

*Anatma* is the expression of us. We have been acting through the exposure of body and mind.

I exist as a son or a daughter to my parents. I exist as a mother or a father to my children.

We call this *Vyavahaarika Satya - practical truth* as far as the world is concerned.

As per the *Vyavahaarika Satya - practical truth*, we function as a son or a father.

Declaring, *I am Atma* is not *Vyavahaarika Satya*. That is *Paramarthika Satya* - *spiritual truth*.

As far as we are concerned, we exist as *Atma*.

We cannot book tickets in train or airline by saying we are *Atma*.

We can book tickets only with our names that we use in our day-to-day life.

We are used to our daily practical life. Hence we do not confuse ourselves there.

We have confusion only in understanding internally, who we are.

We should understand that *Atma is our real form - natural state*.

We have seen what Shastras say about *Jiva* and creation of the *Universe*.

Hence we have come to a conclusion that *we are Atma*.

Did we understand clearly that we are not *Anatma -non-conscious factor*?

We call the *understanding that we are Atma*, as *Gnana - Enlightenment*.

*Our Enlightenment* blossoms into *Mukti - Liberation*.

Have we attained *Mukti -Liberation*?

Understanding that *we are Atma* and *attaining Mukti* are not two different things.

They are the same.

We call the *understanding* through Shastras, that *we are Atma*, as *Shravana*.

Redressing all the clarifications that arise from such understanding, through a *Guru* or inquiry is called *Manana*.

*Understanding* this without any doubt and obtaining a confirmation in our clarity, within ourselves, is called *Nididhyasana*- right apprehension.

To start with *Shravana* and end with *Nididhyasana*, many *Sadhanas - practices* have been defined.

Shastras have defined *nine types* of *Sadhanas - spiritual disciplines* for us.

By grouping the *nine Sadhanas* into *four sections*, we call them by the name *Sadhana*

*Chatushtaya.*

*Chatushtaya* means *four*.

*I am Atma* is the declaration proclaimed by *Shastras*.

We can only exclaim “Oh, I see”.

But the *Sadhana Chatushtaya* is not the one like that.

This is the *Practical Vedanta*. This is directly associated with us.

An example:

It is an evening when the dusk sets in. We are walking on the road. Two foreigners point to us and say “snake, snake”.

We hear that as “lake, lake” because we could not understand their accent properly.

There is a lake by that side. Thinking that they are asking for the direction to the lake, we tell them “go on to the right and you will reach the lake” and we keep walking casually.

Again they point to something and shout.

Then only we see the dangerous snake that is sleeping on our path.

Then only we could understand that what they said was “snake” and not “lake”.

Then we run helter - skelter towards a direction where there is no snake.

Thus, only when we understand rightly, that we are the *Atma*, does it switch into action within ourselves.

It will not work for us if we consider that as something unrelated to us at all.

It will work only if we understand it the way it should be understood.

How to understand that rightly?

*Sadhana Chatushtaya* is something that has been defined for that.

Only when we understand these *Sadhanas*, blend them into our life and follow, will we understand clearly that we are the *Atma*.

We are going to see what that *Sadhana Chatushtaya* says.

The first thing that comes in Sadhana Chatushtaya is *Viveka - Wisdom*.

What is *Viveka - Wisdom*?

Understanding by discrimination and intelligence is *Viveka*.

Rational is nothing but understanding by discrimination.

How to discriminate? What to discriminate?

Which is *Atma*? Which is *Anatma*?

Which is *eternal*? Which is *transient*?

Knowing by discriminating like this is *Viveka*.

Six *Pramanas* - six ways of knowing things - acquiring knowledge are said to be helping in discriminating like this.

Only when we see these practices in conjunction with *Viveka*, will we come to know about the approach towards following *Viveka*.

Out of the six types of *Pramanas*, first one is *Prathyaksha Pramana - Knowing through direct perception*.



*Aksha* means *Indriyas* - senses.

*Prathyaksha* means knowing through the senses directly.

Suppose a person shows a hill to us.

We do not have to believe in what he says. We ourselves directly see and know through our eyes.

Our senses themselves act as the *Pramanas*.

This is *Prathyaksha Pramana*.

But there is a limit to our *Indriyas* - sense organs. There are some restrictions.

How to know something that is beyond this boundary?

For example, we are in a hill station. There is fire in some distance. But the rocks and trees have hidden the fire in such a way that it is not visible to our eyes. We are able to see only the smoke that comes out of the fire, from a distance.

Through the smoke that is seen this way, we assume that there is fire.

This is called *Anumana Pramana* - *Knowing something through inference*.

This *Pramana* also helps in knowing a few things.

Someone asks us “How does a tiger look like?”

We have seen tigers. But we cannot take him to the tiger’s den to show the tiger to him.

We show to him, a cat, which resembles a tiger, and say “The tiger looks like this. But it will be much bigger than this”.

Exemplifying like this is called *Upamana Pramana -knowledge through examples*. A few things can be understood with the help of this too.

Suppose one of our colleagues in our office has a cleanly shaven shining face without any hair. We have not seen him shaving his face. Even though we have not seen that, we assume that he should have done the shaving before coming to office.

The *Pramana* in which we assume like this is called *Arthapathi Pramana - knowledge through presumption*.

“Is my cell phone available in the table?” - a friend asks.

We look at the table. There is no cell phone seen there.

We say “Your cell phone is not there in the table”.

How do we say this?

We say this only after seeing with our eyes and confirming that the cell phone is not there.

Some invisible things that we see like this, is called *Anulapthi Pramana*.

We saw that knowing something by using the *Indriyas - sense organs*, directly is *Prathyaksha Pramana*.

We come to certain conclusions by somehow using our *Indriyas* in these *Pramanas - Anumana, Upamana, Arthapathi* and *Anulapthi*.

Here we come to a conclusion only after accepting the actions of our *sense organs*.

Can we come to a conclusion, what all the sense organs show us are correct?

When we walk on the road, we see the mirage through our eyes. It disappears when we go close to it.

Sky and sea appear bluish from a distance. The colour disappears when we go near them.

What we understand from this is that there are

some unbelievable aspects in the actions of our *sense organs*.

We confirm the mirage water and the sea water by going close to it.

But we cannot know everything by going directly ourselves. It is not possible to know a few things directly.

Suppose we have booked flight tickets to go abroad after two days.

There is no change in our travel schedule. We have been preparing ourselves towards that.

Two days prior to our travel, our airline services have been cancelled based on the weather forecast issued by the meteorologists.

There is no change in the weather that we can perceive in a way. But on that particular day, there is a deluge because of the storm, as the meteorologists said. Had the airline services not been cancelled, we would have been affected too.

We come to know about some unknown information, through the experts.

Knowing like this is called *Apta Vakya Pramana* or *Shabda Pramana* - *knowing through scriptural or verbal testimony.*

We treat all the preaching of scholars in *Upanishads* and the great sayings of *Vedas* as *Shabda Pramanas*.

Understanding

- Which is *Eternal*? Which is *Transient*?

- Which is *Atma*? Which is *Anatma*?

- With the help of all these *Pramanas*, is *Viveka* - *Wisdom*.

***Yadha + Artha = Yadhartha***

*Yadha* means 'as a matter of fact', *Artha* means meaning.

*Yadhartha* means seeing an existing object, the way it is - or as a matter of fact.

Seeing the rope only as rope is *Yadhartha knowledge*.

Seeing the rope as a snake is seeing it wrongly. That is *Ayadhartha knowledge*.

***A + Yadhartha = Ayadhartha***

Knowing ourselves that ‘we are *Atma*’, is ***Yadhartha knowledge***.

Knowing ourselves as *Anatma* - non-conscious factor and ‘transient object’ is ***Ayadhartha knowledge***.

We have the three qualities - *Sattva*, *Rajas* and *Tamas*.

The quality of *Rajas* is the cause of all likes and dislikes.

The quality of *Tamas* is the cause of delusion.

***Sattvic quality*** alone is the aspect of ***Intelligence***. If our *Sattvic* quality predominates in us, that will help in setting the right action for the ***Viveka***.

Bringing in discipline in our food and sleep will help in this ***Sattvic*** quality.

***Sattvic*** quality also advances when we do carry out all our actions as karma yoga.

This helps in the actions of ***Viveka***.

The most important ***Sadhana*** is ***Viveka*** - *Wisdom*.

Only with the help of ***Viveka***, can we step into

the second aspect, which is *Vairagya*.

*Vairagya* is not possible without *Viveka*. In the event of *Viveka* happening, *Vairagya* happens very easily.

What we are going to see next is *Vairagya*.

What is *Vairagya*?

*Iga Amudra Bogae Viragaga Vairagya*

*Iga* - this world

*Amudra* - Paraloha - heaven

*Bogae* - pleasures

*Viragaga* - dispassionate towards pleasures

Being dispassionate - detached towards the material worldly pleasures and heavenly pleasures is *Vairagya*.

It is not said that *Vairagya* is just hating the pleasures.

Hating pleasures and ignoring all the pleasures is not *Vairagya*.

Not becoming a slave to the pleasures and not being under their control is *Vairagya*.

It is natural for all to like the pleasures and hate the sufferings.

*Igaloka* is this world. In this world, there are many desires such as desire for land, desire for gold and desire for women.

These are the pleasures of this world.

Like this, having desire on the heavenly pleasures is also against *Vairagya*.

All those are experienced by our physical and subtle bodies.

Hence the attachment towards our *Anatma* intensifies. Attachment towards the *transient* objects only increases.

We have to come to *Vairagya* mandatorily through *Viveka* only.

Only if we detach ourselves from the desire on the *transient* objects, can we rely on *eternal* objects.

All the pleasures on the *transient* objects always have distress in them.

We go behind this distress with a delusory thought of pleasure.



Our life becomes miserable. This misery is called *Samsara - bondage of worldly life.*

Liberating from Samsara is liberating from the misery only.

This is called *Mukti -Liberation.*

The cause of all our problems and issues is called *Sobhana Adhyasa.*

*Sobhana* means **pleasure**. *Adhyasa* means - *Superimposing a false appearance on reality - loading.*

What do we load and how?

Let us suppose that we see a tasty chocolate.

How do we see that?

We see that with a thought of the pleasant taste on eating the chocolate.

We load the aspect of *pleasure* on that chocolate.

Even loading like that is not a crime.

It becomes a crime only when one thinks about the loaded pleasure again and again.

A repeated thought about pleasure becomes

***Sankalpa -conception or desire formed in the mind.***

That desire is fulfilled only when the chocolate is eaten.

We get trapped into various desires like this.

How to get rid of this?

How to ensure that these do not pull us to the extent of controlling us?

Just because the chocolate is tasty, what would happen if one eats that heavily? We will have to face the ill-effects of that.

We should think about that too.

This is called ***Dosha Dharsan - fault finding in worldly objects.***

We should take into account the shortcomings in the object, the same way we had imposed and loaded the pleasures on it.

Seeing like this enhances the opportunity of ***Vairagya*** to predominate, by withering away the grip on the things.

If one is having ***Vairagya***, all the pleasures are under control.

In the absence of *Vairagya*, we are under the control of all the pleasures.

It is said that in the state of *Vairagya* on something, the comfort obtained is hundred times more than the comfort obtained by enjoying the desirable thing.

We lose our intelligence when we are under the control of pleasures.

Only when we are in a state of *Vairagya*, do we have the intelligence.

A liberated life is hundred times, may be thousand times, better than a life of slavery.

It is only the *Vairagya* that gives us *freedom*.

*Viveka* and *Vairagya* are more essential to attain *Mukti*.

When *Viveka* and *Vairagya* are attained rightly, attaining *Liberation* will become very easy.

How to establish a few things rightly?

Though *Viveka* and *Vairagya* are said to be of prime *Sadhanas* - spiritual disciplines, we can only use them and not practice them.

The *Sadhanas* that fall next to these only can be practiced. Practicing those *Sadhanas* help in *Viveka* and *Vairagya*.

The third *Sadhana* - *practice* is *Sama*. The third *Sadhana* - *Sama* to the eighth *Sadhana* *Samadhana* are together considered as *Shad-Sampat* - the *six-fold virtue*.

If we see that way, these six *Sadhanas* together become the third *Sadhana* of *Sadhana Chatushtaya*.

What is the *Sadhana* called *Sama*?

*Sama* is *control of mind*.

It is said that *mind* is like a monkey. It is called so, because it does not stay in a place. It keeps jumping here and there.

It is necessary that mind is brought under control. All the endeavor and practices provided towards this are included in the *Sadhana* called *Sama*.

What practices should we adopt towards this?

- Temple worship, good habits, nurturing good traits, isolating from bad traits, meditating, doing mantra chanting, participating in *Satsang* - through all these

good practices, we should attain the control of *mind* called *Sama*.

The next Sadhana is called *Dama*.

*Sama* is keeping the *mind* under control. *Dama* is keeping the *senses* under control.

Keeping the senses under rational control, without showing much interest in them, is essential.

Too much of involvement in sensory pleasures will spoil the physical health.

Hence it is essential that the *Gnanendriyas* - sensory organs and the *Karmendriyas* - organs of action are kept under control.

Our *Indriyas* - sensory organs can be kept under control through adoption of good habits, fasting, and mingling with good persons etc.,

Control of our *mind* and our *Indriyas* help each other mutually.

Practicing *Dama* rightly will help us in many ways.

This will enhance the mental and physical health.

Next to *Sama* and *Dama*, comes the *Uparama*.

*Uparama* means *turning away*.

From what should one turn away from? From all that which are not in agreement with the *Sadhanas* - *Sama* and *Dama*.

The control of *Sama* and *Dama* is something that keeps the functioning of our mind and senses under control.

*Uparama* denotes keeping the external environment under control. Keeping away from smoking is the *Sadhana* called *Sama*.

Keeping away from a place where friends get together and smoke, is the *Sadhana* called *Uparama*.

Through this, the *Sadhanas* - *Sama* and *Dama* are protected and they become helpful in *Viveka* and *Vairagya*.

Can we always steer away from the surroundings that are unfavorable for us?

One can keep away from the smoking friends. But what to do when the smoker is a part of our family?

The *Sadhana* provided for that is what comes next. This *Sadhana* is called *Titiksha*. *Titiksha* means

*endurance.*

This also can be taken up as a practice and tried.

Practice of bearing with the pairs of opposites such as heat and cold, pleasure and pain, honor and shame, praise and insult etc., is also a *Sadhana*.

Through these *Sadhanas*, we can attain mental maturity.

It is necessary to practice doing this as a penance after understanding the benefits.

Once we have prepared ourselves through these *Sadhanas*, we should step into the next endeavor or *Sadhana*.

The seventh *Sadhana* that comes next is *Shraddha*.

*Shraddha* does not denote concern. Though it is associated with concern, it does not denote concern.

It only denotes *faith*.

It denotes the intense *faith* for the *Shastras* and the words of the *Guru*.

A devotee had made arrangement for the wedding function for his daughter.

He had come with the marriage invitation card, to a *saint* - holy man to receive his blessings.

He kept the marriage invitation cards in front of the *saint* and said, “I am in deep financial trouble. I do not know how I will conduct the marriage. Swami, please bless me with good words”.

He prayed like this.

The saint grabbed handful of holy grains of rice and bestowed on the cards.

“Is it enough?” he asked and grabbed the rice grains again, with a smile.

“Enough, Swami!” - The devotee said and the *saint* stopped grabbing the grains.

The devotee reached home with the plate and the grains. After reaching home, he comes to know that all the rice grains have been turned into gold.

The devotee had not expected this. That is why he told the saint that it was enough, when the saint started grabbing the grains again.

It is very essential to have complete *faith* in the words of the *Guru*, before attaining *Enlightenment*.



*Guru's* words will not reach the disciple, if his faith is not guarded.

Only when there is faith, will it be possible for involvement in the endeavor.

The *Sadhana* that comes next to *Shraddha* is *Samadhana*.

*Samadhana* is not about keeping peaceful without fighting.

*Samadhana* is all about a kind of mental integrity called *Ekakgraha Chitta* - **fixing the mind without wavering.**

*Mind* receives the best energy only when it acts with utmost concentration.

Only in that state will the functioning of *Viveka* be successful.

The *Sadhana* called *Shraddha* will be helpful in this integrity of mind.

The *Sadhana* called *Samadhana* is the eighth one.

The *Sadhana* that comes next is *Mumukshutva*.

What is *Mumukshutva*?

This means *intense desire for Mukti - Liberation*.

We can say that this is the ninth *Sadhana*. We can also say that this is the fourth and last *Sadhana* of *Sadhana Chatushtaya*.

What does the *desire for Liberation* denote?

Suppose we have gone outstation. We are very hungry in the afternoon. What will we do when we are hungry?

Can we eat immediately when we become hungry?

Only when we know the whereabouts of food, can we go there and eat.

*Mumukshutva* is like the hunger we get. Having intense desire or interest in *Liberation* is what *Mumukshutva* is.

A person who is a *Mumukshu - Seeker*, starts gathering its associated knowledge and steps into action towards that.

One who uses *Mumukshutva* is called *Jijnasu - Seeker*.

In the absence of interest in *Mukti- Liberation*, there is no necessity of any action towards that.

All the *Sadhanas* are not meant to be practiced one by one.

All the *nine* types of *Sadhanas* in this *Sadhana Chatushtaya* and their qualifications are closely associated with each other.

Therefore, through utilization of all of these, we attain the intended state of *Mukti - Liberation*.



## 7. Mukti

We have seen hypothetically what is meant by *Mukti - Liberation*.

All the researches and achievements assume significance only for this *Mukti*.

Getting freedom from *Samsara - bondage* is known as *Mukti*.

*Samsara* is the discontentment of the mind. Getting freedom from this *discontentment of the mind* is called *Mukti*.

If we need something, our mind creates a demand and goes into the state of discontentment.

We seek that we need happiness. We seek that distress should go away.

In those moments, there is something that we need.

Our needs are the expression of our discontentment.

Getting rid of this discontentment of the mind is called ***Mukti - Liberation.***

This kind of problem comes to us because we consider ourselves as ***Anatma - non-Self.***

We get freedom from *the* causes of all our problems when we understand ourselves as ***Atma.*** •

The nine types of the spiritual disciplines that are called as ***Sadhana Chatushtaya*** help us to understand correctly.

This ***Mukti*** is divided into two types as ***Jivan Mukti*** and ***Videha Mukti.***

- Attaining ***Mukti*** while we are alive with the body is called ***Jivan Mukti.***

- ***Videha Mukti*** denotes the end of our birth cycle by not taking re-birth again, after we have left the body.

Our life is managed by our **karmic actions.**

All our karmas are divided into three types as ***Sanchitha Karma, Praraptha Karma*** and ***Aagamiya Karma.***

The sum total of all our sins and virtuous actions, which have been accumulated over many births, is called *Sanchitha Karma*.

The selected *karmas* that we have brought from the *Sanchitha Karma* for experiencing in this birth are known as *Praraptha Karma*.

But all the karmas brought that way act as *seeds* and become the cause for new karmas in new forms of sins and virtues.

The new karma that is created this way is the *Aagamiya Karma*.

Our karmas accumulate newly forever.

The *Mukta*, who perceives himself as *Atman* or *Brahman*, who has become liberated even while alive, gets liberated from the bondages of these karmic actions.

*Karma* exists as long as the *Jiva* exists as a vessel that bears all the karmic actions.

When *Jiva* is in the state of an understanding and realization that *Jiva* itself is the *Atma*, there doesn't exist something called *Jiva*.

When the vessel called *Jiva* does not exist, all his karmas disappear in the absence of a place to stay.

What is said to be very important in this is that we should see ourselves as *Atma*.

It is wrong to assume that we are *Jiva* or *Chitabhasa*. *Jiva* is also called *Chitabhasa*.

*Chitabhasa* denotes the *false appearance or reflection of Atma - Chit factor*.

*Chitabhasa* represents a reflection of something.

When *Atma* reflects in our *Sukshma Sharira - subtle body*, we call that reflection as *Chitabhasa*.

Reflection of *Brahman* in *Maya* is also called *Chitabhasa*.

That is *Samashti Chitabhasa*. *Samashti* is *Totality*.

We refer *Samashti Chitabhasa* as *Ishwara* - The Creator of the phenomenal *Universe*; wielder of the force of *Maya*.

The *Atma* that reflects at the *individual Sukshma Sharira*, functions as *Vyashti Chitabhasa* is called *Jiva - the individual self*.

Difference exists between *Ishwara* and *Jiva* only in the state of reflection.

The *Atma* and *Brahman* that is the reason behind the reflection are basically in the form of *Sat + Chit + Ananda*.

In the basic state, the *Atma* and the *Brahman* exist as one and the same.

Hence *Maha Vakya* say, *Tat tvam Asi - Thou art that* and *Aham Brahmasmi - I am Brahman, the Universal Self*.

It is said that the *knowledge* of the *Absolute Reality* is nothing but knowing and realizing this *Atma - Brahman*.

This *Brahman* is described as *Nitya Sakshi - the Eternal Witness*.

We saw the *Avastha Traya - the three states of Consciousness*. The three *Avasthas* are: *Jagrat* - the waking state, *Svapna* - the dream state, and *Sushupti* - the deep sleep state.

In the state of *Jagrat* -the *waking state* of experience, the other two states do not exist.



Likewise when we are in one *Avastha*, the other *Avasthas* do not exist.

All these three stages are just experiences that come and go.

There is *something* that exists in these three *Avasthas*, which is the *source* of all the three *Avasthas*.

Only that something has the knowledge of all the three *Avasthas* as a *witness*.

That *Nitya Sakshi* exists as the *Absolute Reality* which is the *Atma - Brahman*.

Perceiving ourselves as this Absolute Reality is the state of *Mukti - Liberation*.

Attaining this Liberation even while we are alive in the body is the state of *Jivan Mukti*.

Shastras describe about the *quality of reflection* in a different manner also.

Shastras explained the reflection of *Atma - Brahman*, in *Maya* and *Sukshma Sharira* as *Chitabhasa*.

Shastras explain in another way too.

A Crystal stone does not bear any colour. But if

we keep red flowers by the side of the crystal stone, the colourless crystal stone becomes red.

In reality, it does not acquire the red colour.

If we apply red colour paint on the crystal stone the paint sticks to the stone.

But the reflection of flower in the stone is not a change. It is just a reflected image.

We said that the reflection of *Atma* in the *Sukshma Sharira is Chitabhasa*.

*Shastras* say that the reflection of *Anatma* in *Atma* is *Upadhi*.

In Vedanta the word *Upadhi* is used for *conditioning - that which limits*.

We say that *the Atma* that has the *Upadhi* called *Avidya* is known as *Jiva*.

*Avidya* is *ignorance* - that which prevents us from realizing the Self.

The *Brahman* that has the *Upadhi* called *Maya* is *Ishwara*.

Shastras teach us to inquire into the *Maha Vakya* - great saying "*Tat tvam Asi*".

*Tat* is “*that*”.

“*That*” is *Atma* or *Brahman*.

Inquiring into ‘*That*’ is called *Tatpada Vichara*.

*Tvam* is ‘*You*’.

*You* denotes *Jiva*.

Inquiring into *Tvam* or ‘*You*’ is called *Tvampada Vichara*.

Shastras use two more terms about this.

One is *Vachyarthā* - *directly expressed meaning*.

The other one is *Lakshyarthā* - *indirectly expressed meaning*.

What do these two mean?

India won Sri Lanka by 20 runs.

India and Sri Lanka are two different countries.  
Do they run? Do they get runs?

They are stationary at one place. They neither run nor do get runs.

This is the superficial meaning. But the meaning hidden there is different.

It had been explained that way to notify that Indian players won the game played between Indian and Sri Lankan players.

The *superficial meaning* is denoted as *Vachyārtha*.

The *hidden meaning* is called as the *Lakshyārtha*.

Indeed *Jiva and Ishwara* all indicate *only Vachyārtha*.

What we notify, in reality, through these names, is only the *Atma or Brahman*.

That is *Lakshyārtha*.

If we see *Jiva as Jiva - individual personality* then it means that we see as *Vachyārtha*.

It is only when we see the *Jiva as Atma*, we see the *Jiva as Lakshyārtha*.

All these attempts and Sadhanas exist only to regulate and streamline our view.

This *Jiva* is not somebody.

That is only *me*.

*My natural state* is nothing but the *Brahman*.

Having understood my *natural state*, I should recognise myself as the *Brahman* which is the *Lakshyartha*.

I should say that *I am the Brahman*.

I should say *Aham Brahmasmi*.

*Maha Vakya* - Great sayings teach us like this only.

Let us conclude this First Part by worshipping all those *Shastras* and *Enlightened masters* who try to make us *Liberated souls*.



## **Part - 2**

## **1. Where does the problem exist?**

Have we created any unique philosophy?

Do we have any unique doctrines and methodologies for ourselves?

Do we follow any traditional concepts or instructions?

We do not belong to any tradition.

In a journey, whenever required, a traveller asks for directions to people that he comes across on his way, and confirms the direction to his destination.

Similarly, in our spiritual journey too, we have kept in touch with various people. Various masters, scholars and books have helped us.

The success of our journey would not have been possible in the absence of their help.

Even today, the people whom so ever we have been in contact with, and their language are reflecting in ourselves.

We could have ignored their language and created our own language like the modern Saint **J.Krishnamurti**, did.

But, we do not want to create such an unique castle of philosophy. We do not have any specific intention of establishing such a castle, welcome people to dwell in it and maintain the dwellers as well as the castle.

Truth does not belong only to us.

This *Absolute Truth* has been explained by different masters in different words.

They might have used different terms but the concept of absolute Truth that was intended to imply, seems to be one and the same.

We would like you to understand this *truth* in the same way as we have understood by receiving the help of the approaches of all those masters.

So, we have not created a separate language for ourselves.



Then, how do we explain our *understanding* of this *Absolute Truth* to others?

Don't we require a specific language?

We have handled only a few terms out of many other terms that the Shastras, Masters, scholars and scientists have used.

Even then a few words have been used in such a way that they don't convey their traditional meaning but give importance only to the message that we need to understand.

In that situation, it is essential to understand the terms used by us, by fitting them into the practical applicability.

Through this, it will be possible to understand the essence of Shastras and other Enlightened Masters, in conjunction with the practical reality.

Let us assume ourselves as a tree.

Will it be helpful for us to spread our branches to other trees?

Or will it be helpful for us, if we allow our roots to spread in various directions?

It will be healthy, only when we make use of the good aspects of everything for our growth, by not depending on anything.

All of us have two eyes.

Let us assume that we are viewing an object that is in front of us, with our right eye, closing the left eye. For sure, the object would be clearly visible to us.

Now, we are viewing the same object with the left eye, closing the right eye.

Again the same object would be clearly visible to us.

The object would be looking one and the same with the right eye as it was seen with the left eye.

Now, we are seeing the same object with both the eyes, at the same time.

What do we see now?

We see the same object, but with more clarity.

When we look at all these ideas and philosophies, in conjunction with the practical reality, then they would become our *Living Reality*.

Our journey might have started from *Atma* or *Brahman* but in reality, we now exist only with our body and the mind.

We experience various problems, joys and sorrows.

Where did we bring these from?

Did we bring them from the *Atma*? Or did we bring them from *Brahman*?

We don't bring any of our problems from there.

Then, from where have all these problems originated?

The grief that we experience is not unreal. They are all realistic.

Only if we understand the origin of the problems, can we find a way to approach and resolve them.

We cannot blame the *Atma* or *Brahman* for all our problems.

Then, how did our problems come into existence? Where do they reside?

When we see a person as our friend, we feel happy. But when we see another person as an unwanted one,

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we get a feeling of hatred.

What is the cause of all these?

Where do all these problems happen?

All these occur only in our mind. So, what we need to know about is only our *mind*.

The space where we need to seek solutions is also the *mind* only.

To get help on this, we can make use of our Shastras. We can learn from the Liberated Masters and also from the Scientists.

All their contributions are needed here.

Once, there lived a great *Bhaktha* - devotee. He had deep devotion to God. He lived in a hut by the river side. One day, while he was doing prayers, his hut was surrounded by flood due to heavy rainfall.

The devotee climbed upon the roof of his hut and prayed “Oh God! Save me from this flood”.

A boat came near his hut. The boatman called the devotee to get into the boat.

The devotee refused to get down from the roof. He said “Please, don’t own up the responsibility of

saving me; I have given that responsibility to God. I am sure, he will save me”.

The boat went away. The water level gradually increased and the devotee was drowned in the river, forever.

After his death, he went to God and complained, “Why didn’t you come to save me?”

God replied calmly “Bhaktha, I heard your prayer and sent a boat to save you. Why didn’t you get into the boat?”

Like this devotee, some people are caught up with their favourite philosophies. So, they even discard some truths that come in their way to rescue them.

Once we happened to listen to a discourse by a Vedic scholar.

He had great regard and respect for *Buddha*. He had whole heartedly accepted Buddha’s **Enlightenment**. Even then, unnecessarily, he was criticizing Buddha’s teachings.

It is quite natural for any Enlightened master to share his experience of the Truth that he found, in his own language.

There are many who got Enlightenment by following Buddha's teachings.

Somehow or other, each philosophy is connected to the *Absolute Truth*.

So, all those who seek *Truth*, should make use of all possible help, even if it comes from small things such as a pin.

Now, let us have a look at our *mind*, which is the *source* of all our problems.



## 2. The Function of our Mind

Our *mind* has been explained by splitting it into *mind, intellect, Chitta and ego*.

To have the convenience of explaining our concepts, we have divided our *mind* into two parts - *Subconscious mind* and *Conscious mind*.

*Subconscious mind* is our nature. By birth, all of us are gifted with certain specific nature and qualities.

In our life, we undergo various kinds of experiences. Due to this, our basic nature too undergoes some changes.

The part of the *mind* which holds our *basic nature* is called the *Subconscious mind*.

We have learnt many things in our life. All that knowledge has been accumulated and saved in our

*memory*.

We have gathered tremendous knowledge. We have known many friends and relatives. They do exist in us, as *recorded memories*.

In general, we term them as our *memory*.

Can we call the collection of these *memories* as our *Subconscious mind*?

Can we conclude that the *memory* exists in our *Subconscious mind*?

No. We don't say like that.

Our nature is different. Our accumulated memories are different.

There is no connection between our *Subconscious mind* and our memories.

*Subconscious mind* is a part of *mind* that consists of our nature and the structure of character.

*Conscious mind* is the *mind* that we directly *experience* at this point of time. It is a part of the *mind* that we use for our day to day functioning.

All our thoughts and emotions take place only in this *conscious mind*.



*Subconscious mind* is something that cannot be accessed by us.

But this *Subconscious mind* or our *nature* is the basic cause of all of our experiences.

In fact, what we know is only our *conscious mind*. It is only through this conscious mind that we experience and act.

Whatever we know are those things that we can understand with the help of the *conscious mind*.

The *Subconscious mind* doesn't fall within the boundary of the *conscious mind*.

So, we don't know anything directly about the *Subconscious mind*.

We can know only the functioning of our *Subconscious mind* to some extent through speculation.

We assume the existence of an invisible fire by the smoke that is visible to our eyes.

Similarly, we can understand the *Subconscious mind* to some extent, by the experiences that we undergo in our *conscious mind*.

If we exhibit emotions of anger or fear, we can assume that the nature of getting angry and fearful is existing in our *Subconscious mind*.

*Emotions* expressed as anger are specifically called the *conscious mind*. The *nature*, which induces our emotions like anger, is specified as the *Subconscious mind*.

Thus, we understand our *mind* by splitting it into *conscious and Subconscious minds*.

What we are aware of and what we directly experience is our *conscious mind* only.

For the purpose of our understanding, we have to divide this *conscious mind* further into two parts such as *Emotional part* and *Intellectual part*.

What do we mean by the *Emotional part*?

What do we mean by the *Intellectual part*?

We go through various emotions like joy, sorrow, love, hatred, anger and fear. All these are associated with the *Emotional part*.

How do these *emotions occur*? Have we ourselves created them?

No, they occur on their own. In a particular situation emotions arise on their own depending on the situation.

Let us assume that somebody presents a gift to us.

When we receive a gift, we feel happy. Our happiness is not pre-planned. It arises on its own.

Similarly, let us assume that one of our expensive items has been stolen by someone. In this situation too, we do not make an attempt to get worried and become sad. Sadness happens on its own.

Depending upon the situations we encounter, either joy or sorrow comes about on its own.

Is it possible to bring those emotions, ourselves? If we bring the emotions that way, how will that be?

Let us take an example.

Let us assume that we are acting in a movie. The film director expects us to act by emoting expressions like fear or sorrow. We emote these through our facial expressions.

But, will those emotions be real?

In the event of these emotions, being real, they would certainly affect our nervous system, blood flow, heart beat and the rhythm of our breath.

The emotions that we created for our acting don't create any such impacts. They can only show some changes in our facial expressions.

So, those are not real emotions. They are mere appearances.

All real emotions come about naturally and they act in our nervous system.

Once, a veterinary doctor described his experience that he underwent. He happened to encounter a lonely wild elephant in a forest. Though he had escaped from the elephant, out of fatal fear, he sweated so much that his entire dress got drenched.

Is it possible to create and bring in such fear ourselves?

It should come about naturally, not with an attempt to bring in. This part that arises on its own, without our knowledge, is called the *Emotional part*.

This involuntary, auto functioning part consists of *feelings*.

The next part of our *conscious mind* is the *Intellectual part*.

This *Intellectual part* doesn't function on its own.

This is a part that we think and act upon. This intellect part is a *willfully activated action* part.

Suppose that we are doing a math. That cannot happen without our *intellect*. We can do the math only by thinking ourselves.

A student studies science or an engineering subject. He can acquire expertise and knowledge in these subjects only through his effort.

The expertise doesn't come about, on its own.

Suppose that we run a business or run an office as an officer. We will not be able to carry out any work without the help of our *intellect*.

Reading and understanding this book becomes possible only with the help of our *intellect*.

If we wanted to travel to another place or to a foreign country, we plan the journey only by using our *intellect*. Then we execute the plan only by using our intellect.

It is only our intellect that guides us to perform our actions.

Our emotions act on its own. But our intellect is something that we wilfully activate.

Thus, our *conscious mind* exists as **two** parts - the one that *acts on its own* and the other that *we wilfully activate*.

All our *psychological experiences* are called as the *Emotional part*.

There will be continuously some *experience* or other, in our mind, each moment.

All these experiences of our mind belong to the *Emotional part* of our *mind*.

Are we satisfied with the functioning of our *mind*?

Does it function up to our satisfaction?

Do we get only those emotions that we like?

All our *emotions* are *spontaneous* and they come about *involuntarily*.

We wish that we should never be sad. But, we become sad, beyond our liking.

We wish that we should not get anger or fear. But, beyond our liking, we become angry or afraid.

This is how, the functioning of our mind, has come about.

We also struggle to design our mind according to our wishes. Because of that our *mind* always remains a *battle-field*.

There is a need for a transformation in the mind. There is a need for a regulation in the mind.

There is also a need for an order within the *mind*.

Here, it is suggested that *Liberation* alone can bring order within our *mind*.

This *Liberation* is nothing but the goal that our *mind* needs to attain.

All these are related to the *Emotional part* of our *mind*.

How is our life structured in the *Physical - External world*?

Are the various situations that we confront, perfect?

Are these situations, the ones that do not need any change?

Even in the external world, order is required.

Life in the *Outer world* is just a social set up that we have planned and established altogether.

If all of us act with a sense of social awareness, simple solution can be obtained.

On the contrary when everyone acts out of selfishness, with a personal motive unnecessary conflicts arise.

What I need, is known only to me. Similarly, what you need is known only to you.

There may arise a situation where many people compete for a single thing.

In that situation, it becomes necessary to bring some discipline into it.

Suppose that you travel in your car from North to South. I am also travelling in a car from South to North. Both of us need to use the same road.

What will happen if we use the road as per our whims and fancies?



We will not be interfering in each other's journey, if both of us follow the traffic rules.

Like this, we need a discipline in our *Outer world* too.

Henceforth, we need discipline in our *Inner - Psychological world*, as well as in the *Outer - Physical world*.

We need to regulate both inside and outside. How to regulate? How to bring in discipline?

Once, a Psychologist was conducting a meeting. Around hundred people were attending the meeting.

He gave to every one of them, a balloon filled with air. All the balloons were of the same colour. He asked every one of them to write their name on the balloon.

Every one wrote their name on their balloon. Then, he asked everyone to place the balloon in one corner of the hall. All balloons were heaped in one corner of the hall.

Now, the Psychologist instructed them, "Now every one of you have to find the balloon in which you have written your names. You should find and take the

balloon within half an hour”.

Everyone tried. Half an hour elapsed. Only two or three people found the balloons bearing their names.

Now, the Psychologist announced, “Now you take only one balloon that you get hold of, and handover it to the respective owner”.

Everyone took one balloon each and handed it over to its respective owner. Within ten minutes, all the hundred people got their respective balloons.

Like this, using our *intellect*, we can bring in equality in our social setup.

Various law and order regulations, ethics and judiciaries have come into existence, so that our external activities can be streamlined.

By applying and following them properly, we would be able to create an intellectual discipline in the *Physical - External world*.

With the help of the intellect, we have an opportunity to bring in order and discipline in our external actions.

How to regulate our *psychological - Inner World*?

Outer world or life is not in our hands. It is linked with many people. Our effort alone cannot regulate or streamline the *Physical - External world*.

But *the psychological world* is completely in our hands only. We do not need help from anyone else, to regulate it.

How do we resolve our *inner emotions* within ourselves?



### **3. Solution to the Problems**

Where do our problems exist?

Are the problems located inside us or outside?

Suppose a person familiar to us, scolds us using disgusting words, in a public place. We get mental agony and anger on him.

Let us assume that the person who scolded us is a lunatic.

Now, will his scolding create the same distress and anger, as we felt in the first instance? If we consider him as a mentally stable person, his scolding creates agony in us.

When we consider him as a mentally retarded person, his action does not give us agony.

It is the same action in both the scenarios. But the effect differs, depending on the way that we take it.

Our **mind** is affected by the way we handle and react to an external situation.

Problems are created in our mind depending upon the participation of our **mind**.

Though the external environment is an important cause of the *psychological experiences* of our mind, the real cause of our happiness and misery is the way our *mind* treats that situation.

So the cause of all the problems of our mind is the way our **mind** functions.

How does our **mind** function?

Let us look at it through an example. We have a valuable object with us. We have been securing that object with utmost care.

In spite of our security measures, the object is destroyed. The destruction of that object causes mental distress to us.

Destruction happened only upon the object. Then why should the destruction of that object bring about distress within us? Why does it give pain to us?

In a market place, many cars have been parked in a line. Let us assume that one of the cars parked there is burning as it caught fire. What will we do then?

We have seen such scenes of burning cars in the movies and television shows. Here, we got a chance to see it directly.

In the event of the burning car belonging to someone else, we watch the scene with fun.

But, if the burning car belongs to us, we won't be able to watch that with fun. We would feel as if the fire that caught the car was like a fire that caught up on our body.

Why is it so?

Only with the help of our **mind** we understand these incidents of the burning car and the loss of our precious object.

If our mind does not function, we will not be able to understand what is really happening.

It is alright if our mind shows only the event, what is really happening.

But the function of our mind doesn't stop there.

It also attaches some unnecessary expectations along with it.

The *mind* which shows the destruction of the object also expects that the object should not have been destroyed.

Like this, our **mind** takes dual stand. We do not have two minds. What we have is a single mind.

One part of the mind shows the destruction of the object. The other part of the mind says that the object should not have been destroyed.

Like this, these *two* parts *contradict* amongst each other.

The incidents are over. It can't be reformed. But our **mind** expects that those incidents should not have happened.

How to accept *something* that has happened as something, that should not have happened?

This second part of the **mind** which *expects* becomes more powerful.

How much ever powerful it is, is it possible to undo the incident that had happened already?

Is it possible to bring back the destroyed object to its original form?

But, our **mind** is seeking such a change. We are seeking that.

These *two* parts of our *mind* contradict with each other and create friction, depression and distress.

This is what is called *mental agony*.

The contradiction between something that has happened already and the non acceptance of the past event and resistance towards it, is called *distress*.

Next, how do we react?

We once again *contradict* against the *mental agony - distress* saying that we do not like this mental agony.

In the first instance, the object that we liked got destroyed. We contradicted against that incident by saying that it should not have been destroyed.

This *contradiction* only created the distress in us.

Now, we again start contradicting against this mental agony saying that we did not like that.



Because of this contradiction, our mental agony intensifies. Wherever contradiction exists, conflict, friction and agony would also co-exist.

*So?*

The source of all our distress is nothing but the contradictions of our mind.

If we have contradictions, we will also have distress. If contradiction disappears, then our distress will also disappear.

So getting rid of our mental agony is nothing but getting rid of the contradictions.

This *nature of contradiction* is the *root cause* of all our *problems*.

How can we get rid of this contradicting nature which is the source of all our problems?

If we get rid of the contradicting nature of our mind, it means that we have got rid of all the problems.

How to get rid of this contradicting nature of our mind?

What does the demand of getting rid of the contradicting nature show?

Even this desire to get rid of this *contradicting nature* is again a demand against the *nature of contradiction* itself.

First, we contradicted against our loss - destruction of the object. Because of this contradiction, we got mental agony. We could not accept this mental agony too.

Secondly, we contradicted against mental agony also.

Once we understood that this contradiction is the root cause of all our mental agony, thirdly, we started to contradict against the contradicting nature itself.

Like this, in every layer of our approach, we renew this *contradicting nature*.

This contradicting nature itself acts like a magical trap and freezes us.

Now, we have to analyze this contradicting nature a bit deeper for our better understanding.

What is this *contradicting nature*? How does it *function*?

*Contradiction* is a type of *opposing nature*.

What do we oppose?

We never oppose the *experiences* of *joy and pleasure*.

We always like the aspects of happiness and pleasure. So we do not oppose them.

We hate the emotions like sorrow and fear. So we oppose them and we contradict against them.

Why do we contradict like this?

In the functioning of our **mind**, we have this pleasure seeking tendency.

The *tendency to seek pleasure* contradicts and fights against the aspects of distress.

Now we have understood the reason for our contradicting nature.

This *pleasure seeking tendency* only activates the contradicting nature also.

As long as we have this pleasure seeking tendency, the contradicting nature will also exist.

Now this *contradicting nature* is not the problem that we need to resolve.

What we need to resolve and find a solution for is our *pleasure seeking tendency*.

How to get rid of this ‘pleasure seeking tendency’?  
- This is our next question.

What is the real meaning of this question?

We have seen that the *pleasure seeking tendency* is the root cause of all our problems.

If we can get rid of this ‘pleasure seeking tendency’ then we can also come out of all our problems.

We like to get rid of our problems because we think ‘*no problem state*’ is also a type of a *pleasure*.

So we desire for this pleasure.

So, getting rid of this ‘pleasure seeking’ also becomes another type of ‘pleasure seeking.’

In this situation how to *resolve our problems*?

Our problems are getting more and more complicated by all the efforts that we put in to resolve them.

None of our efforts resolve our problems. Our own efforts imprison us.

It appears that all the ways and gates are closed for us.

How to proceed further?

What is the *solution* for our *problems*?

In *Buddha's* life too he met with the same situation and faced the same problem.

He observed that the whole world was suffering and people were unable to come out of their sorrows.

As a representative of the humanity, he set out on finding ways and means to get rid of these sufferings.

What needs to be done to come out of the sufferings?

He was introduced to so many spiritual practices like various yoga and meditation by two masters.

He focused his **mind** and practiced various meditations. During the meditations he underwent various kinds of ecstatic experiences.

All his sufferings disappeared and his **mind** entered into a realm of blissfulness.

All his blissful experiences provided only a temporary solace but not a permanent solution.

He started to practice intense meditations; He even adopted fasting. His health condition deteriorated. Yet he couldn't find the solution that he set out to search for.

He was feeling dejected. He began to understand that the meditations that he was practicing would not give him the expected solution.

He concluded like this because he had efficiently completed all the spiritual practices that were taught to him without leaving anything undone.

Those practices could not take him forward beyond this.

What to do next?

There was nothing left to be done. At the same time he could not achieve the results that he expected.

By accepting his defeat in all his efforts and in a state of not being able to proceed further, he sat down below a tree in a helpless state of mind.

All his efforts proved futile and there was no door remaining to knock further.

He sat calmly underneath the tree, helplessly without knowing the direction forward.

In that state he got the solution that he was desperately yearning for all his life.

It happened to him unexpectedly. He could not understand what had happened to him. He could not believe the happening. But the happening is real.

He introspected into himself thinking what had happened to him.

His mind had started functioning in an entirely *new dimension* that was different from the way it functioned so far.

There was a seeking in the mind that was functioning earlier.

But the *new mind* did not have any pursuit.

He named this *new dimension* of his *mind* as the *State of Nirvana*.

What is this state?

What did he discover?

He described in detail about his discovery. He explained that ‘desire is the root cause of all the sufferings’.

He preached that ‘if you get rid of all the desires, you may get rid of all your sufferings’.

The statement *Desire is the root cause of the suffering* is only a *superficial* description.

What *Buddha* discovered was something different. He discovered an entirely *new dimension of functioning of his mind*.

In that functioning of the mind, there were no desires and sorrows which entangle us.

What is that new state? What is that *functioning*?

Once, a saint went to the palace of a kingdom. After extending royal reception to the saint, the King explained all his problems to the saint and sought a solution to all his problems.

“Oh Saint, I have the burden of many responsibilities. Hence my mind has always been uneasy; Some sort of depression has always been broiling me. How to get rid of these? Please show me a way.”

The king placed his request to the saint like this.

The saint told the King, with a smile, “You need



not worry about your depressions. You hand over all your worries to me”.

“How can I handover my worries to you? That is within my mind”, asked the confused king.

The saint replied, “Well, you need not give it to me. Have you now realized that all your worries are within your mind? You handover your mind with all its worries to me. Let me rectify all your distress and handover a ‘distress free’ mind back to you.”

“How can I handover my mind to you? It is within me”, asked the king.

The saint replied “Are you quite sure that your mind and its worries are within you?”

“Yes, I am sure about that” - the King said.

The saint replied, “You need not handover that to me. You keep it with you. But do a favour to me. Please see within yourself as to which part of your mind, do the worries reside? The moment you find them, please call me. I will come there itself and remove all your worries”.

Following what the saint said, the King deeply introspected and said to the saint, “Oh Saint, when I

look within myself, I don't find anything there, nothing exists there”.

The saint replied, “You only said you had worries in your mind. Please search patiently without any hurry”.

The King said, “I have seen inside very well. I cannot see anything there”.

What is the problem with the king?

Why can he not locate the place where his worries reside?

Once, in one of our discourses, during a question and answer session, one participant raised a question. “I am getting angry very easily. I find it difficult to control it. What should I do to control and overcome my anger?”

My discussion with him went on a lighter note.

I replied to him “You have got two viewpoints. The first one is that it is very easy for you to get angry. The second one is that it is rather difficult for you to control it...”

“You stated that it is very difficult to control anger.

At the same time you are asking me how to control that. If I tell you that it is not difficult to control anger and it can be controlled very easily, then I will become responsible for giving you the instructional steps...

“But I accept your second view point as my own viewpoint. Your idea is that it is very difficult to control anger. I too accept that idea. Hence I may not be qualified to give you advice on how to control anger...

“Though, I accept your second viewpoint, I am unable to accept your first one. You have yourself told that it is easy to get angry. You should prove that to me. If you say that it is very hard to get angry I will not ask you to prove. But you have said that it is very easy for you to get angry. If it is so please keep the anger with you from the morning to the evening and show it to me”.

- Our conversation went on like this.

Is it possible to remain and retain in anger from morning to evening?

Can we bring up emotions, as we wish? Can they be retained as per our wishes?

Let us assume that there is dirt in our dress. Will it

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disappear by itself? No, it will not go on its own.

The dirt will go off only if it is washed with some detergent.

But, there is no necessity to do something towards removing the emotions such as worry, fear and anger that we get.

Those emotions disappear on their own.

By attempting to do something towards removing these emotions, they actually get renewed in one way or the other.

In fact no feeling is under our control. We cannot bring out any feeling voluntarily and also we can't *remove* any feeling.

We have seen fire crackers. They explode with sound and light. With that, it just disappears. They disappear with no residue. There is nothing that remains after that.

Similarly our emotions too burst out like the fire crackers and disappear instantly. We do not have any need to streamline that.

Every second our feelings emanate like a cracker,

explodes and it is over .Every experience we face in our life is nothing but similar short explosion. There is no necessity for us to regulate it.

We would have seen the thunder and lightning during rainy season.

We see lightning as flashes of bright light.

Only after the disappearance of the lightning, can we hear the sound of the thunder.

No one is afraid of the flash of the lightning. Only when we hear the thunderous noise, we are afraid. We close our ears thinking that it would fall on us.

In fact there is no possibility of the thunder that we heard, to fall on our head.

The thunder and the lightning occur simultaneously. As light travels faster than the sound, the lightening reaches us faster and the sound of the thunder takes more time to reach us.

When we feel the roar of the thunder, it really does not there.

Similarly our *emotions explode and disappear*. Only when it explodes and disappears, we are aware of it. Such *explosion* turns out to be our *experience*.

Though our emotions are psychological, they leave certain vibrations in our nervous system. So, they create chemical changes in our body.

Though these involuntary, unconscious emotions disappear in less than a second, it takes a few seconds for these chemical changes to get balanced in our body.

So they create an impression that those emotions appear to be extending for a longer duration of few more seconds.

As a result we misunderstand that we need to do something to get rid of these emotions.

Let us say that we have a wide vessel full of water. With our finger, we touch the surface of the water. The still surface of the water gets disturbed and a round wave is created in concentric circles.

What do we need to do to remove the waves - ripples?

Should we rub the ripples with our hands to make it still?

If we do that new waves would be created.

If we leave them undisturbed, the concentric

ripples will automatically get balanced and soon disappear. We do not have to do anything for this.

We have seen wash basin. There are various types of wash basins with taps to wash our hands. In some taps, if we turn the handle to get water, in some other designs, we need to press the lever to get water. If we stop pressing the lever, the water flow will also stop.

Recently during one of my trips to Malaysia, I happened to wash my hands in one such wash basin. The mechanism of that tap was similar to the one in which one needs to press the tap with finger.

Once the lever was pressed with finger, water flowed. But the flow of water did not stop even after the lever had been released. Assuming that there may be an error with my handling the tap, I pressed it again and again trying to stop the water flow. But it didn't stop.

I asked a passer-by, how to stop the water flow. He suggested to leave the tap as it was and went off. Thinking that he was giving an irresponsible answer, I tried again to stop the water flow. But the water flow did not stop.

I did not have any other alternative, but to leave the tap as it is, as the person had told me. As soon as I moved a little away, the water flow from the tap stopped.

The tap had been designed like that. Once pressed with finger, it gives adequate amount of water and stops automatically. By pressing it again and again we disturb the possibility of stopping the water.

Similarly all *our involuntary, unconscious emotions too balance on its own, automatically.*

Indeed all our problems are *psychological* in nature. They get resolved automatically.

To resolve the external problems we face with the external situations, we require support from other people.

On the other hand we do not require any help or cooperation from others to resolve our *inner - psychological* problems.

Even our own effort is not needed for the inner problems. Instead of resolving the problems, our efforts intensify the problems.



*All our psychological problems get resolved on its own, without anyone else's help.*



## 4. Enlightenment and Liberation

Many people say that attaining *Gnana - Enlightenment* is the highest state of spirituality. In one way it is correct but in another way it is incorrect.

In spirituality, the highest state is *Mukti - Moksha - Liberation*.

*Gnana - Enlightenment* is only the path. But our destination is *Mukti - Liberation*.

Some people combine both *Enlightenment* and *Liberation* as one. This causes unnecessary confusion.

In fact, there is no state such as *Enlightenment*. But there exists a state called *Mukti*.

Suppose, we are travelling in a car to **Chennai**, a city in India. On the way, at one junction, the road diverges into two directions. One road leads to North

and the other leads to South.

We do not know which road to choose, to reach **Chennai** - the one leading to north or the one leading to South. We inquire a person standing there. He guides us to select the road that goes towards the North.

This is only an information. By using this information, we reach **Chennai**.

Information is not the destination. By using the *information* we reach our *destination*.

*Enlightenment* is also like an information like this. It is only *intellectual information*. By using this information, we reach our *destination*, called *Liberation*.

There exists a state called *Mukti*. But there is no state called **Enlightenment**. It is only an *information*.

We can say that **Chennai** is a *City*. But can we consider an information saying 'Take the road that goes in the Northern direction to reach **Chennai**' - as a *City*?

Can we consider that this message itself is **Chennai**? No, we can only mention that it is a message.

*Information* is only an *intellectual message*. It

is not an experience. Only if we reach **Chennai**, we can see and experience Chennai.

We cannot experience **Chennai** with the *information* of how to reach **Chennai**.

*Mukti* is a true state. It is a lively state.

But, *Enlightenment* is not a state. It is an *information* only.

*Enlightenment* is an information and a message regarding the *Do's and Don'ts* of attaining Liberation.

Some people mistakenly call the state of *Liberation* as *Enlightenment*.

So, they consider *Enlightenment* as a state of *experience*.

*Enlightenment* and *Liberation* are entirely *different*. They are not able to distinguish between the two and understand this truth.

Unless we understand that *Enlightenment* is different from *Liberation*, we may never understand Enlightenment and we may never attain Liberation.

Of course, there is a justifiable reason behind the confusion of considering *Enlightenment* and

*Liberation* as one and the same, without properly distinguishing the difference between the two.

We have seen that an *information* on the road leading to North would take you to Chennai and hence you should not go towards South, is just an *understanding*.

Using this information and by travelling towards North, we reach Chennai. This kind of *information* is called as *Enlightenment*.

Is **Enlightenment** also an **information** like this? Should one attain Liberation, using an information like this?

The information and the examples that we know help us to reach Chennai. But the reality seems to be different.

We do not need to travel to attain *Liberation*. No effort is required for that.

There is no doubt that *Liberation* is the highest level in Spirituality. The goal of our human life is to attain Liberation. There is no doubt in this too.

But *Liberation* is not a state to be attained.

The state, in which we exist, itself is the state of Liberation. *Our natural state itself is Liberation.*

What is *Liberated state*?

The innocent and child-like state of our *mind* is the state of *Liberation*. We have already seen the behaviour of the children.

Have you seen how a two or three years old child behaves?

The child expresses its emotions freely. The child expresses happiness, fear and anger. But does it ever feel guilty of such an expressed emotion?

The child never considers any of its emotions as wrong ones. Nor does it consider any of its emotions as superior ones.

Does the child have intellect?

Just because the child is not feeling guilty, does it mean that it doesn't have intellect?

Yes, it has intelligence. By using its intellect, it recognizes its parents. Whatever the child needs, it asks its parents alone. The child keeps itself away from strangers other than parents.

A child also applies its intellect for its action. It doesn't fight against maintaining its emotions.

As we intellectually keep growing, we start contradicting and struggling against our emotions.

We lost our innocent state by acquiring various *experiences* in life and by accumulating *knowledge*. Though we are stocked up with knowledge and experiences, our basic happiness and pleasant nature have disappeared.

Without losing *knowledge* and *experience* can we get back our natural, innocent state of *mind*?

If our *mind* acts without the involvement of *intellect*, then our *psychological emotions* appear and disappear on its own.

The state, in which all our *emotions flow like a stream, without the influence of intellect*, is called the *state of Liberation*.

The *natural state* of our *mind* is this *free flowing - streamy state*.

This *natural state* is called the *state of Liberation*.

Only is this the healthy state of the mind? If our

mind acts in a healthy state, then it means that it is acting in a state of *Liberation*.

We know about our tongue. We experience six different kinds of tastes through our tongue. The experience that the food creates in our tongue is called as *taste*.

If we eat a sweet, the quality of the sweet creates a reaction in our tongue. It is this reaction that is called as *taste* or sweetness.

Once the food that we ate crosses the tongue and enters the stomach, the taste also disappears.

When we eat a sweet we experience the sweetness in our tongue. Then it disappears. If our tongue is unable to let the sweet taste go what does it mean?

It means that our tongue is not in order. It means that the tongue has lost its health.

Like this, our human body has five sense organs.

Sound is perceived through our ears. We see through our eyes; we breathe through our nose; taste is perceived through the tongue; touch is sensed through the skin.



Our *sense organs* reflect the contact it has with them, as *sensory perception*.

When we hear a noise, for that particular moment, it is reflected as sound in our ears. It ends there.

When we see a lightening, it appears to our eyes as lightening for that particular moment and then it disappears.

Like this, all our *sense organs* express their reflections for a moment and they get detached even from that reflection.

A mirror reflects the image of an object that is placed in front of it. If new scenes or persons appear in front of it, the mirror too reflects new images.

It doesn't retain any image in itself.

Our *sensory organs* also function like this **mirror**. The experiences that are reflected in our sensory organs also befall and disappear every moment.

No particular taste is retained in our tongue for more than a moment.

No particular scene is retained in our eyes for more than a second.

No particular sound is retained in our ears for more than a second.

The moment it retains, it indicates the failure of that particular sense organ.

Only when all our sensory organs function like a mirror, are they in their natural and healthy state.

The mirror has a unique way of functioning. That is, they reflect and they don't retain any images. It is the mirror's *natural state*.

All our *sense organs* too function in a similar way. It is the *natural state* of our sense organs.

Apart from the five sense organs, we have our *Mind*, which is our *Sixth Sense organ*.

All our five sense organs function as *Gnanendriyas*. They don't play the role of *Karmendriyas*.

What is the concept of *Gnanendriya and Karmendriya*?

The aspect of Gnanendriya is nothing but the aspect of *intellect* and *sensory perceptions* like touching - sensing heat and chillness, seeing, hearing, tasting, smelling etc.,

*Karmendriya* aspect is different. Tasting through our tongue is a Gnanendriya aspect.

We speak through our mouth and it is not a sensory function. It is Karma-action. This is *Karmendriya* aspect.

Speech through mouth, actions of the hands and legs, excretion and reproduction - these are all *Karmendriya* aspects.

Our five sense organs play the role of Gnanendriya.

But our **mind** adapts both the aspects of *Gnanendriya* and *Karmendriya*.

Depending on the external situations that we encounter, emotions such as joy, sorrow, like, dislike, fear and anger arise in our **mind** on its own.

They arise as a reaction to an external situation.

These involuntary, spontaneous emotions that come about in our **mind**, without even our knowledge are the *Gnanendriya* aspects.

Their nature is that they appear and disappear on its own.

In our sense organs, *sensory perceptions* get

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reflected and disappear.

Similarly, in our **mind** also all the *emotions get reflected and disappear*. This is the *Gnanendriya* aspect of our **mind**.

When our **mind** functions in the **Gnanendriya** aspect, it should be considered as one among our sense organs.

When does our **mind** which functions in the *Gnanendriya* aspect, start functioning in the *Karmendriya* aspect?

Our **mind** takes the role of the *intellect* and manages all the activities.

If we want to eat, it triggers our legs to walk towards the dining room. It triggers our hands and the mouth to eat the food.

Let us assume that we are driving a car. What does happen here?

Our eyes reflect the images that appear before us on the road. Here our eyes function as *Gnanendriya* and reflect the images.

We listen to the sounds across the road, through

our ears. Here too our ears function as *Gnanendriya* and reflect the sounds.

Our **mind** receives all the information, decides on how we should be driving on the road and then operates our hands and legs.

When our **mind** thinks, takes decisions and operates concerned parts of our body, it functions as *Karmendriya*. The **mind**, which thinks and operates, exists as *Karmendriya* aspect.

The mind which functions as the *Karmendriya* operates the *Karmendriyas* like mouth - to speak, hands, legs etc. All the *Karmendriyas*, function by following the orders of our mind.

Our heart functions. Our lungs function. Many other internal organs function. They are not called as *Karmendriyas*.

Those *organs* which *accept and execute the commands of our mind* alone are called as *Karmendriyas*.

Without the help of our mind, our mouth does not speak; our hands and legs do not do anything.

Do we require the command of our mind for the

functioning of *Gnanendriyas* like hearing, seeing, tasting, smelling and touch sensing?

Without the instruction of our **mind**, all our *Gnanendriyas* reflect whatever they come across.

What will happen, if our **mind** gives instruction involving in the functioning of our *Gnanendriyas - the Sense Organs*?

We have seen that all our sense organs are *Gnanendriyas*.

We taste the food. Our tongue acts as *Gnanendriya* and reflects the taste of the food.

What will happen if our **mind** also involves in this function?

When our **mind** connects itself with the taste that our tongue reflects, we intellectually understand what we eat.

We *intellectually understand* whether we taste a fruit or milk.

It is the function of our mind that makes us understand the taste that we experience.

We have seen that our **mind** functions in **two**

forms - *Karmendriya* as well as *Gnanendriya*.

Our **mind** intellectually understands and identifies a particular taste.

What should we consider this *understanding* of our **mind** as?

Has it functioned like *Gnanendriya*? Or has it functioned like *Karmendriya*?

*Intellectually understanding* something is the *Gnanendriya* aspect of our *mind*. Knowing and feeling are all *Gnanendriya* aspects only.

This is how the *Gnanendriya aspect* of our **mind**, functions on the *Gnanendriyas* which exist as our sense organs.

Is it possible for the **Karmendriya** aspect of our **mind** to act upon the sensory *Gnanendriya* aspects?

We have already seen what is meant by the *functioning* of the *Karmendriya* aspect of the **mind**.

While driving a car, it is the *Karmendriya* aspect of our **mind**, that manages various actions such as steering and changing gears by using our hands, handling the clutch and accelerator by using our legs etc.,.

This is how the *Karmendriya* aspect of our *mind* operates the *Karmendriyas* of our body.

Like this, what will happen if the *Karmendriya* aspect of our **mind** connects with the *Gnanendriya* aspect of the sense organs and operates them?

All our sense organs are like a mirror; exist in an innocent state.

A mirror reflects whatever is placed in front of it, irrespective of any likes and dislikes.

Similar to this, our sense organs too experience and express whatever they come in contact with, irrespective of its likes and dislikes.

We eat a sweet. Our tongue reflects the sweetness. The sweetness provides a kind of pleasure to the tongue.

We consume a bitter medicine. Our tongue reflects the bitterness as it is. The bitterness creates displeasure in the tongue.

All this information is stored in our **mind** as *recorded memories*.

Next time, when we happen to eat a sweet, the



information which is stored in our mind, in the form of likes and dislikes, interferes with the *reflective aspect* of the tongue.

The tongue prepares itself to accept sweetness and reject bitterness.

The tongue that was functioning naively with innocence has started functioning cunningly.

It is the *Karmendriya* aspect of the **mind** that conveys to the *sense organs*, the message of what should be accepted and what should be rejected.

When a child is administered an injection it is quite natural for the child cry out of pain.

But the fact that the child starts crying as soon as it sees the needle is due to the *interference* of the *Karmendriya aspect* of the **mind**.

Just like the pleasurable sensations and painful sensations occur in the bodily sense organs, the *psychological emotions* occur in our **mind** also may be either pleasurable or painful.

We like it when we feel happy. We hate emotions such as sorrow and fear.

The very nature of them is like that.

A sweet makes us happy and bitter taste makes us unhappy.

Similarly pleasure gives us happiness. Sorrow and fear makes us unhappy.

Just because sweetness provides pleasure, if the tongue prefers to exhibit only sweetness always, and not bitterness, then it means that that our tongue is spoiled.

It has lost its eligibility to be a sense organ. It has lost its qualification of functioning as one of the *Gnanendriyas*.

Be it our *sense organs* or our *mind*, only when they function as *Gnanendriya*, will they be considered as healthy.

Only when the *psychological emotions* such as joy and sorrow function as *Gnanendriyas*, by *appearing and disappearing every moment* can we conclude that our *mind* functions in a healthy state.

As long as the *Karmendriya* aspect of our *mind* does not take the responsibility of managing the emotions of our mind, our mind functions in its natural,

healthy state.

Actually, *Liberation* is the *natural state* of our **mind**.

The average humans are with the habit of *fighting against their mind*.

So they have tagged the reverential jargons such as *State of Nirvana*, *State of Mukti* etc., to this natural *Liberated* state and started worshipping that by placing it on a divine platform.

In reality, we should be wearing this *free flowing state of our mind* as our footwear and walk over it. This is the practical reality.

The *Karmendriya* aspect of our *mind* should manage only the *Karmendriyas*.

The *Karmendriya* aspect of our **mind** should not interfere with the *Gnanendriya* aspects.

It must allow the *Gnanendriyas* to function freely on its own. Then only our **mind** will function in a healthy state.

This healthy, *free flowing state of our mind* is called *Mukti - Liberation*.



## 5. Inner world and Outer world

What is our *Inner world*?

What is our *Outer world*?

Our *mind* is our *Inner world - Psychological world*. In our mind, we come across various kinds of emotions such as joy, sorrow, fear, anger and desire.

All these are emotions of our *mind*. This is called as *Inner - Psychological world*.

We involve in various kinds of *Intellectual thinking*. By using this intellect alone, we manage various activities, occupations and business.

Our *intellect* also comes under our *Inner - Psychological world*.

Our *mind* is a manifestation of *Emotions* and *Intellect*. We call this mind as our *Inner - Psychological*

*world.*

What is the *Outer World - Physical world*?

We perform the role of a teacher; we perform the role of a doctor; we perform the role of an officer. We have to carry out our duties towards the responsible positions we hold.

The responsibilities and the duties that we perform and the situations that we come across belong to the *Outer world - Physical world.*

Though we classify our *mind* as *Inner - Psychological world* and *Outer - Physical world*, both are interconnected.

Let us assume that someone misbehaves with us. We have not committed any mistake. But he falsely accuses that we have done something wrong.

This is an external action that creates pain and agony in our mind. We become angry towards that person.

This pain and the angry that arises in our *mind* belongs to our *Inner - Psychological world.*

The external actions and the situations are the

cause for these inner emotions. Due to this anger that arose in us, we indulge in a fight with that person.

Fighting with that person is an *external action*. This belongs to the *Outer - Physical world*.

The anger that arose in our *mind* belongs to our *Inner - Psychological world*.

*External world* is the cause of *Inner world* and Inner world is the cause of External world. Even then they are different.

Though both the *Psychological* and the *Physical* worlds are different, they are entangled with one another.

Why should we see and analyse this as two different parts?

Only when we differentiate like this, can we understand where we should act and where we should not.

In our mind, various kinds of emotions arise involuntarily. There may be feelings of joy, sorrow, fear, and distress.

When we feel joyful, we do not try to manage it. But, when unfavourable emotions arise we struggle to discard them.

When we feel happy, there is no work that we need to carry out.

But when emotions like fear, anger and sorrow arise, we feel that there is work for us to discard them.

By just taking up that kind of work, we will not be able to provide a solution to our *Inner - Psychological* feelings, by handling our emotions.

Whatever work that is taken up, if we raise a question, *What is the purpose of doing it?*, then what would be our answer?

Either it will be about regulating our psychological emotions or it will be about regulating the external situations.

In other words, it will be either *regulating our Inner world or our Outer world*.

Like this, our activities fall under the two categories, *Inner world* and *Outer world*.

In fact, we do not have to do anything to regulate our *psychological emotions*.

So, as far as our *Inner - Psychological world* is concerned, we do not have any work to do.

It is sufficient if we *understand* what the *inner world* is. We can get rid of all the associated struggles and our efforts to set right the psychological world.

Let us assume that we struggle about something. If we ask ourselves, *towards what, do we struggle against?*, then what would be our answer?

In case we respond by saying that our struggle is *to regulate our psychological emotions*, then we can understand that it is an unnecessary struggle.

If our struggle is to resolve and rectify our external situation, then it is our duty and responsibility to approve of our struggle.

It is our duty to plan and execute our efforts, successfully.

As far as the *Outer - Physical world* is concerned we need to consider only one aspect.

Are all our efforts and struggles based on ethics and justice or not? This is what we should be concerned about.

All these ethical and righteous aspects are not natural. They are all artificially created for our convenience. All these are just disciplinary aspects;



controls; defensive fences.

Living righteously means that we must execute all our efforts successfully by not crossing these fences.

As far as our *Outer - Physical world* is concerned we should adhere to the *Dharma - righteousness*, justice and ethics to be followed.

As far as our *Inner - Psychological world* is concerned we should understand that there is neither any work to be carried out nor any *dharma* - justice and ethics to be followed.

For our *Inner world, Enlightenment* or *Surrender* shall be our way of life.

As far as the *Inner world* is concerned, *understanding our helplessness* is *Enlightenment*.

*Going by the flow of the inner events* by not trying to detach ourselves from the inner events and by not trying to streamline them, is *Surrender*.

As far as our *Inner - Psychological world* is concerned, there is nothing good or bad; there is nothing superior or inferior.

All of that are just *shadows*; something that does

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not exist; or a mirage. We do not need to do anything  
about it.

A lady known to me lives in *Coimbatore*, A City in India. It is said that in her previous birth, she happened to be the direct disciple of the great master *Sri Ramakrishna Paramahansa*.

She used to have rare spiritual experiences; experiences of ecstatic and *Samadhi* states, without any effort put in by her, she used to undergo these experiences naturally.

She even started to have a few disciples around her to take care of her. Once when she contacted, she asked me during our conversation, “At times I get the ecstatic experience. During that moment, I feel as if I am the God. I think that this the greatest experience I ever had. What do you think about that? “

The essence of my reply to her is this: “Ma, undoubtedly, your experience is one of the greatest. Not everyone gets these kinds of experiences. For sure, it is a rare experience...

“If an average human wants to undergo this sort of experience, one needs to perform a lot of spiritual practices. Only with such great effort and perseverance,

can he or she may get these spiritual experiences. Your natural ability to undergo these experiences without involving in any effort or practice indicates that you have born with some special qualities by your birth itself....

“At the same time there is another aspect that you need to understand. Instead of this ecstatic experience, if you happen to undergo negative emotions such as anger, hatred, jealousy, sorrow and fear towards someone, then there is no difference between these ecstatic experiences and those negative emotions. Basically, both the emotions - *ecstatic experiences and the negative emotions are of same kind....*

“As far as our *Psychological emotions* are concerned, they must appear and disappear instantly, on their own. It is not right to cling on to an emotion just because it makes us feel good or to just chase away some emotions just because they make us feel bad. Therefore, for the inner emotions, there is nothing superior or inferior. *All our emotions are mere shadows* only. So, there is no necessity for us to act upon”.

Most of the Great sayings - *Mahavakya* - by the

*Enlightened Masters directly address our Inner - Psychological world* only.

*Do Nothing* is one such *saying*. This doesn't indicate the state of *being idle* without doing anything in the *Physical world*.

This statement indicates the *effortless state* of *not trying to regulate our psychological emotions* in our *Inner world*.

In *Astavakra Gita*, the sage *Astavakra* describes the quality of an *Enlightened Master* through this example.

“An Enlightened master never gets surprised or perturbed, even if by chance, the scorching sun changes itself to be the moon and starts flinging cool rays or by chance, the cool moon changes itself to become the sun and start emitting hot scorching rays”.

If this type of approach is applied in our *Outer - Physical world*, it would lead to complete chaos.

This approach is suitable only to our *Inner - Psychological world*.

As far as our *Inner - Psychological world* is considered, expectations on the way our mind should

function, is also wrong.

The right approach would be to allow our mind to function on its own, as per its nature.

The official language of our *Inner - Psychological world* is *freedom* only.

The aspect of the *Outer - Physical world* is totally different. There we have various types of discriminatory aspects such as good and bad, right or wrong, do's and don'ts etc., .

So, we certainly need planning and order in the *outer world*.

As far as our *Inner - Psychological world* is concerned, virtues such as righteousness, discipline, justice, ethic - all are wrong.

There is neither good nor bad in our *Inner - Psychological world*.

In our *Inner - Psychological world* all the happenings are mere *shadows* and *reflections* only.

As far as the shadows are concerned, there is nothing called as a good shadow nor a bad shadow. Discriminating them as good or bad, wanted or unwanted is wrong.

As far as the emotions of our *Inner - Psychological world* are concerned, our *intellect* has no business there.

The functioning of our intellect is required only for external actions.

Improper use of our *intellect* will lead to the failure of our *External - Physical actions*.

As far as our external actions are concerned, all our actions should be similar to that of a righteous wise person.

In our *mind*, our thoughts and our emotions arise on their own. For instance, in a particular situation, happiness arises on its own, and fear or anger erupts, without our knowledge.

All our emotions are not converted into actions *unconsciously*, without our *knowledge*.

In our *Inner - Psychological world*, all our emotions arise involuntarily. But, all that becomes actions only after we approve them.

Suppose we have kept an expensive glass jar in our drawing room. Our child who is aged less than five, pushes it down and the jar breaks into pieces.

The moment we see it, we become angry. In that rage, we scold the child and even beat him up.

We convert our instant anger into action. Did this action take place unconsciously the same way we became angry unconsciously?

Let us approach the same example in a different way.

Suppose a close relative visits our home with his child of the same age. The child pushes the expensive glass jar and the jar breaks into pieces.

We become angry on this child also the same way we became angry on our child *unconsciously*.

But, do we beat our relative's child as we did with our child?

Definitely not.

Why it is so?

Our actions do not happen without our knowledge, unlike the anger we got unconsciously.

Since we have the responsibility of keeping our child under disciplinary control, we express our anger on the child after approving it.

But we do not have any responsibility to compulsorily discipline our relative's child. We do not approve of our anger upon our relative's child. So, we do not express our anger upon the relative child.

***We do not need to manage our psychological emotions.***

We do not need to set aside any of our emotions, considering them as unnecessary.

But, we are responsible for all our ***External actions.***

All of us have the responsibility to manage them.

It will only be right to execute our external actions abiding by the moral values and justice.

For that, we need to apply our ***intellect*** in the right way.

If required, we must use our ***psychological emotions*** to help our ***intellect.***

One of our Listeners had a problem and reported to me:

“Your approach is very helpful to me. My mind became calm after I accepted that. I thought that all



my problems had come to an end. But today, I got into a new problem...

“I have left my home and come out to attend a business meeting. The place where the meeting is scheduled is about 30 KM away from my home. I need to be there in the meeting within half an hour. But, I have been waiting for a bus for the past one and half hours. The regularly scheduled buses did not turn up so far. I am so agitated and tensed, thinking that I may not be able to attend the meeting...

“Why am I so agitated now? Have I not understood your approach and concepts properly? Can my mind, that was calm so far, be engulfed in tension like this?”

My answer for his query was like this:

“You are on your way to an important work. Your journey is disturbed. Because of that you become agitated. Anyone, who is in the situation that you are in, will be under tension only. There is nothing wrong to feel agitated. It is this ‘tension’ that has come about like a stimulant to help you complete your action successfully. Only with the help of such a stimulant, you can successfully complete your journey...

“You can make an alternate arrangement by hiring a vehicle and reach the meeting place. In the absence of this 'tension', you may not even be able to complete your action successfully. There is nothing wrong in your getting agitated for that. But, to get agitated against your agitation is quite wrong.”

We may make use of all our *psychological emotions* to deal with our *External actions*.

We may call our *Inner - Psychological world* as a false and shadowy world, but our external world cannot be called so. We can't call our external world as false.

The *Outer - Physical world* that we see and experience is *real*.

There we need to carry out all our actions in an orderly manner. All that we need to do and achieve exist in the *Outer world*.

There is nothing wrong in giving importance to the *Outer - Physical world*, within the scope of ethics and justice.

It is wrong to give importance to the *psychological emotions* in order to keep the mind, peaceful and joyful.

It is *wrong to set right* the *Psychological world*.

What is the problem of that person who was waiting for a bus for a long time? What sort of solution does he expect?

If he asks how to reach the meeting place, then his entire problem is associated with the external world.

We may give relevant advices to him regarding how to reach the meeting place. But he did not expect any such advice from us.

His *expectation* was all about the *Inner - Psychological world*.

When he asks the questions, “Why did I get agitated? How can tension disturb my peace of mind?” his expectation is all about streamlining and transforming his *Inner - Psychological emotions*.

Instead of directing his *intellect* towards the *external action*, he has directed it towards his *inner emotions*.

Our *intellect*, instead of managing the actions successfully, takes the responsibility of how to manage the *psychological emotions*.

How do we handle our *Intellect*?

When our *intellect* instead of managing the external activities, tries to manage our *psychological emotions*, then we cannot treat our intellect as *Intellect* at all.

It can be treated as *intellect*, until it involves in the *External - Physical actions*. Its boundary ends with the external actions.

In the event of the *intellect* crossing its boundaries and stepping into the *inner world*, it loses the qualification of being the *intellect*.

As it loses its qualification of being the *intellect*, what should we call that as?

If our *intellect* takes the responsibility of regulating our psychological emotions, then we should consider our *intellect* also as one of our *emotions*.

We call our *psychological Emotions* as *mind*. In the way we call our *intelligence* as *Intellect*.

*Intellect has no business in regulating the psychological emotions of our mind.*

The job of the *intellect* is to handle only the

*external activities.*

If our *intellect* takes the responsibility of regulating the *psychological emotions* of our *mind* also, then it cannot be called as *intellect*.

It needs to be considered as **mind only**.

If *intellect* is considered as the *mind*, then there is no such a thing called *intellect* exists. Only the **mind** exists.

If *intellect* is considered as only an *emotion*, then emotion only exists there; *intellect* does not.

Only our *intellect* has responsibility; *emotions* do not; only *intelligence* has responsibility, not the **mind**.

*Inner - Psychological world* belongs only to the **mind**. It belongs only to *emotions*.

So the *Inner - psychological world* should be free from all responsibilities.

It should exist only with freedom. It should be free of any restrictions. It should not have any goals.

If *our Inner - Psychological world* should be free from responsibilities and restrictions and should

have only freedom, then there should not be intellect or *intelligence*.

Or, if *intellect* or intelligence exists in our *Inner - Psychological world*, then it should not have any goals.

Such *intellect* should not have any future resort.

There should not be any measurements for the actions of our *mind* or the *emotions*. There should not be any expectation for any logic and discipline.

It may rain all of a sudden. Suddenly there may be a storm. We cannot question the reason behind that.

Similarly, we should consider our *Inner - Psychological world* as a *natural* one.

In the Epics, there is a narration about an incident. There is a sage by name *Kagabhujanda* who lives as an *immortal* being.

His ancestors have passed away. All his heirs too have passed away. Even the universe has met with so many deluges. The Gods too have dissolved and disappeared and reappeared, again and again.

But the **sage *Kagabhujanda*** remains forever, as an immortal, without any change. Everyone is amazed on why he is like this.

Sage ***Narada*** goes to him and asks “Everything in this universe appears and disappears. Anything that is created has to disappear. Like anyone else, you too are born to your parents. When everything has disappeared, how do you remain as an immortal?”

Sage ***Kagabhujanda*** replies with a smile, “It happens to be so”.

How can the nature be explained?

It has to be accepted as it is.

Only when all our ***Inner - Psychological*** emotions are accepted as they are, without questioning them, our ***mind*** and ***intellect*** merge themselves.

**Intellect** and **emotions** merge themselves.

When will a student be praised as a good student?

When a student understands his subjects, and excels by demonstrating that in the exams, he is exemplified as the best student, to his fellow students.

When will a teacher be praised as a good teacher?

When the teacher possesses an excellent understanding of the subjects and is able to teach the subjects without doubts in a way the students can understand well, then the teacher can be exemplified as the best teacher.

When do we call a person as a good human being?

When one acts with humanitarian concern in all situations to the extent of being exemplified for that quality, then we would call him a good human being.

Like this we attach traits and merits to everything.

On this basis, how to define a *Lunatic person* by the traits, as a good Lunatic? There is no specific rules and discipline for a *Lunatic person*.

The Lunatic person may act in whatever way he wants, with sense or without sense.

There is one incident.

Following the orders passed by the Government, to inspect and submit a report on all the *Mental Asylums* in the district, a District Collector was carrying out inspection in one of the asylums.

A young person attracted the attention of the



Collector. The Collector interrogated that person. He said, “My neighbour girl and I were in love with each other. Our parents did not accept our love. Next week they are going to get my girlfriend married to someone else by compulsion. As both of our parents suspected that I may create some trouble, they have detained me here, saying that I am lunatic”.

The patient’s narration sounded very genuine to the Collector. The Collector sent a word to the doctor to meet him. The doctor was not at the hospital at that time. So the collector issued an order for the doctor to come and meet him urgently in his office, once he comes back.

When the collector was getting ready to leave the hospital, that young person approached him to offer his gratitude.

He said to the Collector, “Thank you very much for your help Sir. Please do not forget me”.

As he was saying this to the Collector, he gave a big punch on the collector’s face.

He started giving explanation for this to the Collector, “Don’t mistake me Sir, I punched on your face only because I wanted you to remember me. There

Can we define how a lunatic person should act?

A lunatic person can act in any way he wants.

As far as the *inner world - the mind - psychological Emotions* is concerned, it may act in any way it wants; whatever restrictions or definitions we may set, on how the *mind* should act, are all wrong.

If such an error is committed, who commits it?  
Which part of us commits this error?

If at all, we commit an error like this, it is only our *intellect* that commits the error.

Can our *intellect* commit such an error?

As far as our *Inner - Psychological world* is concerned, we have been considering our *intellect* as an *emotion* and *mind* and it is not considered as *intellect* at all.

Therefore as far as our *Inner - Psychological world* is concerned, our *intellect* has the right to commit this error; It is enough if we consider that all the mistakes that we commit are natural.

The right way to understand the *Inner - Psychological world*, is to treat it as *natural*, to ignore whatever happens inside and to give full freedom to it.

Only by ignoring our *Inner - Psychological world* completely, can we act upon the *Outer world* with utmost responsibility.

Let us look at an example.

Let us assume that you are coming to my house after two days of hectic journey, tired.

As my house is situated far away from the city and isolated from the city, you have reached my house with great difficulty.

Let us say that when you are arriving at my doorsteps, I am locking my door, in order to go out. I am asking you to stay in my house and I am leaving. As it may take some time for me to return home, it may even get delayed. But you have come after a tiresome journey. What you need now is rest.

If the door is locked from inside, then you will have to wake up and open the door for me. Therefore, I am locking the door from outside and taking the key with me. .

Now, you can take rest peacefully. Even if I return home late, you don't have to open the door for me. As I have the key with me, the door can be opened from outside. After seeing me off, you are entering the bedroom. There you see a big black *Cobra* upon the bed.

What will you do now?

Had the door not been locked from outside, your first action would be to escape from the house. But, here it is not possible, as the door is locked from outside. As it is an isolated house, you cannot even call anyone for help.

Now, what will you do?

Basically, you are not courageous enough to beat the snake. So far, you have not seen a **Snake** in your life, except in movies and pictures. This is the first time you encounter a snake.

Now, what will you do?

You can't fight the snake. At the same time you need to rescue yourself from the snake.

What will you do now?

You must face the snake now. In the event of an opportunity to escape from the place, we would not choose the option of dealing with the snake. Only when there is absolutely no chance to escape, will the thought of dealing with the snake arise.

Only when we come to a relaxed state, will we realize that the snake is also afraid of you the same way you are.

As we gradually become relaxed, the snake also relaxes.

Now, there appears to be a sort of unspoken deal struck between the snake and us. We start to understand that the Cobra does not do anything to us on its own.

Similarly the Cobra also gets a similar understanding that we will not do any harm.

It may be difficult for us to get out of the house as the door is locked from outside. Only if the door is opened from outside, can we come out of the house.

But it is very easy for the snake to go out of the room through an open window. So it leaves the room easily.

Only when we **ignore** our *Inner - Psychological world* completely, will we become eligible to take charge of our *Outer - Physical* actions.

As long as we try to regulate our *Psychological emotions*, all our energy is scattered apart.

Without any struggle in our *Inner - Psychological world*, when we involve only in the *Outer - Physical world*, our entire capability is directed towards handling the external activities, efficiently.

Because of this, both the *Inner world* and the *Outer world* are regulated.

By remaining **inactive**, our *Inner - Psychological world* is refined.

Sensible thinking and efficient performance brings refinement in all our *Outer - Physical* activities.

*Outer - Physical world* is not a mirage. It is very much real.

The earth and sky are real. Human beings and our life are real. The life in which we participate is real.

It would be excellent to live our life **intelligently**.

Each stage of our life should have the contribution

of our *intellect*.

It is the duty of all of us to establish a good life, a good environment and a good society with the help of our *intellect*.

***Mind*** should lead our ***Inner - Psychological*** life.

***Intellect*** should lead our ***Outer - Physical*** life.



## 6. Who am I?

The question *Who am I?* belongs only to the spiritual world.

If we ask “Who are you?” to a stranger who has come to our house, it is a meaningful question. Only when asked, will he tell us about him.

Instead of asking him who he is, if we ask him *who am I?* What will happen?

He will start staring at us up and down saying, “What happened to you?”

The question *Who am I?* has to be asked and understood by ourselves.

Why should we be asking this question ourselves?

What is the benefit of asking like this?



What will be the loss if we do not ask?

During a ‘Question and Answer’ session, disciples of *Ramana Maharishi* share their problems to him, seeking solutions. In a single answer, he gives them the *solution*.

“You ask yourself this question *who am I?* and understand yourself. That is the solution. You need to understand that you are the *Atma*. You need to attain *Atma Sakshatkar* - direct Consciousness of the Self. That is the real solution...

“You are assuming that you are the physical body. As long as you consider yourself as the body, all your physical problems will appear to be your own problems...

“Or, you are thinking yourself as the mind. As long as you consider yourself as the mind, all the problems of your mind will appear to be your problems...

“But, your real self is neither your body nor your mind. Your real self is the *Atma*. *Atma* does not have either birth or death. *Atma* does not know pleasure or pain. You should realize that you are the *Atma*. You

need to attain the *Atma Sakshatkar - Self Realization*. Only when you realize that you are the *Atma*, will you be able to get rid of all the sufferings”.

Now, the only way is to realize the *Atma*.

But, how to know the *Atma*?

We know that we have the body. We know the functioning of our mind.

But do we know that there exists something called *Atma*?

Then how to know the *Atma*? I see a tree. I perceive it through my eyes. I hear the musical sound of a bird. I perceive this through my ears.

Through our sense organs, we connect ourselves with the external world and perceive them this way.

Like this, can we perceive the *Atma* through our sense organs?

The *Shastras* and the *Enlightened Masters* who introduced the *Atma* to us say that “*Atma* can’t be perceived through our sense organs”.

In our mind we experience various emotions such as joy, sorrow and fear. We experience all these emotions

only through our mind.

Like this, can we experience and realize the *Atma* through our *mind*?

Shastras and scriptures say that we cannot realize the *Atma* through our mind either.

If we have to know something, we know either through our sense organs or through our mind.

Apart from these, do we have any other tool or method to realize the *Atma*?

No, barring those, we do not have anything else.

If we cannot know through these tools and methods, then how can we perceive the *Atma*?

If we ask these questions to the Shastras which introduced the *Atma*, what would they say?

Will the Shastras put on *ignorance*? *Shastras* teach us the approach of how to know and understand the *Atma*.

What do they say?

*Shastras*, without any hesitation, very clearly declare *Know Atma through Atma itself!* - Thus said the Shastras.

*Atma alone can know Atma* - They said like this.

We raise the question on how to know the *Atma* without even knowing that there is something called *Atma*.

Even we have not asked that ourselves.

When we question on “how to get rid of our sufferings and problems?” **Shastras** come forward to say that if you know that your real Self is *Atma* then all of your problems will be resolved.

Fine. When a question is put forth to the Shastras, on how to know the *Atma*, is it right on their part to answer like this?

We are asking the *Shastras*, without having any knowledge on the existence of something called *Atma*. Now what to do, if Shastras respond like this?

How to know about the *Atma* through the *Atma*?

Suppose one of our family members who went out has not returned home.

We have searched for him, in all the familiar places we know. But we could not find him. Finally we go to

the police station and lodge a complaint.

The Police Officer who receives the complaint asks us, “Does anyone know where that person went last?”

We reply to the Police Officer that only one person alone knows about it.

The officer anxiously asks us “Who is that person?”

“He himself is the missed person” - we reply thus.

Do we need to consider the concepts of *Shastras* also in a similar way?

*Shastras* don't declare anything humorously like this.

All the concepts and quotes of *Shastras* are *Pramanas* - valid truth and unquestionable declarations.

Then what do the *Shastras* intend to convey?

One of the disciples of *Ramana Maharishi* seeks an explanation: Put forward,

“Swami, you are declaring that attaining *Atma Sakshatkar* - Self Realization, is the only solution for

all the problems. What is *Atma Sakshatkar - Self Realization?* ...

“What is meant by realizing the *Atma* through *Sakshatkar* - direct Consciousness? Should *Atma* be perceived as *Prathyaksha Bhava* - direct perception through our senses? Is it possible to know *Atma as Prathyaksha Bhava* - direct perception through our senses?”

The word *Aksha* denotes *Indriyas* - the sense organs. *Prathyaksha Bhava* is witnessing the *Atma* through our sense organs.

When someone asks, “Is it possible to *experience* the *Atma* directly through our **sense organs**?” the question forces *Ramana Maharishi* to think for a while.

Then he replies, “Through the *Indriyas* - sense organs, it is not possible to know the *Atma*. In fact, there is nothing called *Atma Sakshatkar* that exists...”

“*Atma Sakshatkar* and *Atma Dharsan* are mere words. There is no such thing in the name of *Atma Sakshatkar* or *Atma Dharsan* exists. But it is our convention to say like this. What we really mean as

*Atma Sakshatkar* is to *attain freedom* from *Ignorance*. So, what we need to attain is *Destruction of Ignorance* and not *Atma Sakshatkar*”.

He says like this.

Now, how do we approach the question *Who am I?*

Do we need to realize and understand, *Who am I* or not?

Does something called *Atma* exist or not?

We have a story to explain the existence of *Atma*. It is narrated as if it has happened in olden days.

A traveller goes abroad. He stays in an inn there. Many travellers like him are also staying there. But, this traveller is remaining awake while others are sleeping.

The Manager of the inn observes him with concern and inquires “Don’t you get sleep, Sir?” The traveller comes up with a strange reason.

“When I was boy, I had been to a festival with my parents. I was lost in the crowd. I struggled a lot to find my parents. My parents too struggled to find me. From that day onwards, whenever I see a crowd, I

start panicking. Here too there is a huge crowd of travellers that are sleeping. My fear is that if I fall asleep amongst the crowd, I may get lost once again. So, I am awake trying not to sleep” - the traveller explained about his situation.

The manager assures him that he would help him in not getting lost in the crowd. So, he ties a red colour ribbon around his leg.

He encourages the traveller by saying “Now, there is no possibility of you to get lost in this crowd. Even if you get lost in any crowd, you can identify yourself with this ribbon. So, you can sleep in any crowd, anywhere, without fear.”

The traveller also felt convinced and fell asleep in that crowd. After confirming that the traveller is in deep sleep, the manager untied the red ribbon from the traveller’s leg and tied it to the leg of another traveller who was sleeping next to him.

The traveller woke up early in the morning and looked at his leg. There was no ribbon on his leg.

He found the ribbon tied to the leg of another traveller who was sleeping next to him. Not knowing what to do, he was just sitting in his bed.



The manager saw the traveller in deep thoughts, approached him and asked, “You seem to be in deep thoughts. What are you thinking about? Have you got lost once again?”

The traveller calmly replied “I have not got lost. I am safe here. It was only out of fear of getting lost in the crowd that I hesitated to sleep. It was fortunate that you came for my help. You smartly tied the ribbon on one of my legs so that I can easily identify myself in any crowd...

“Now, it is obvious that the person, who is with the ribbon tied in his legs, is me. Whoever has the ribbon tied on his leg is myself. There is no doubt about it. I am that person who is sleeping with the ribbon. With your help, I ensured myself that I did not get lost in the crowd. But, still I am confused.”

“What is the confusion?” the manager asked.

The traveller explained his confusion, “I understand that the person who is sleeping with the ribbon in his leg is none other than myself. There is no confusion here. But, who is this person who is speaking to you now, without the ribbon?”

- Are we trapped in a situation similar to this?

When we ask “What is our *real form* - true state?”

We are told that our real form is *Atma*.

It is also told to us that *we will not be able to know our Atma and only the Atma can know itself*.

In fact, we are always aware of ourselves. If so, who is that ‘*I*’ that is aware of *Who I am*?

We are aware of our presence through our sense organs. But, they say that we cannot know our *Atma* through our *sense organs*.

If so, *who is* this ‘*I*’, that is known directly through our sense organs?

We have the feeling continuously, that **I exist**.

Is there any moment when we do not have this feeling of existence?

Whenever we are awake, we have this *Consciousness of existence*.

Do we have this *Consciousness*, when we are asleep?

No we do not.

In case I have dreams in my sleep?

Do we have this *Consciousness of existence* in our dreams?

Yes. We do.

Only during a deep dreamless sleep, we are not aware of the existence of ourselves.

Similarly, during meditation and deep *Samadhi* state where there are *no thoughts*, this feeling of existence does not exist.

Whenever we have *thoughts*, we have this *Consciousness of existence - 'I' Consciousness*.

When we are *awake*, we have the function of *thought*.

While we are dreaming, we have the function of some kind of *memorable thought*.

The memorable thought that happens during our sleep is called as *dream*.

Whether we are awake or asleep, the *memorable thought* should exist there.

If *thought* exists, then there will be the existence of *'I' Consciousness*.

If there is no *thought*, then there would not be any *conscious existence*.

The presence of our *thought* is the reason for the **existence of *Consciousness***.

When there are *no thoughts*, the presence of '*I*' *Consciousness* would disappear.

Our *thought* is nothing but this '*I*' *Consciousness*.

What is this *thought* and what is our *thinking*?  
How does it function?

All of our experiences are stored in the form of *memories* in our *mind*.

The ripples of thoughts that are developed from our *memories* are called *thoughts*.

We are able to understand everything in this world, through our *thought* only.

When we walk on the road, we hear a sound. With the help of our thought, we classify and understand that as of the horn of a car.

Our *thought* functions as our *intellect* and explains everything to us.

This thought explains each and everything, by giving a name and property to it.

It distinguishes, classifies and explains everything and helps us to identify a human as a human, a tree as a tree, and an animal as an animal.

Let us assume that there is a blackboard. If we write something with a black ink, will it be visible?

The board is black in colour. The ink is also black. If both are black, we cannot read the letters and understand them.

Now, we write with a white chalk piece on that black board. Will it be visible?

Yes. The letters will be clearly visible.

Only if we can distinguish the letters from the black board, will the letters be clearly visible.

Only by distinguishing each and every object, we can understand them individually.

Our *thought* alone distinguishes everything as a separate and individual object.

Then only, we can understand an object as object.

As we understand a tree as a tree, a flower as a flower, we also understand ourselves as **'I'**.

When we look at a tree, we understand that it is a tree. We don't associate a man with the tree. We understand the man and the tree separately.

But, this **'I' Consciousness** is interconnected with all the objects.

What is this connection?

We see our mother. When we look at her, we recognize her as our mother. At the same time, we also recognize us as her son or daughter.

When we see our child, we recognize him or her as our child. At the same time, we also recognize us as its mother or father.

We see each and every object as the ***object that is seen.***

We understand ourselves as the ones who **see** them.

If we analyze any part of our ***thought*** process, it will have the subject ***Seer - 'I' Consciousness***, along with the object ***that is seen.***

When we see a tree as the *Object* there would be the *Seer* as the *subject*.

The ‘object that is seen’ would be apparently visible.

The *Seer* - ‘*I* *Consciousness*’ would be there but the ‘*I*’ would not be as prominent as the ‘objects that is seen.’

In educational institutions, examinations would be conducted for the students and evaluation would be done. The scores would be announced like this.

Subject	Score
Mathematics	90
Science	80
Social Science	70

The scores 90, 80, 70 do not indicate its absolute value.

Here,

90 mean 90 / 100,

80 mean 80 / 100.

70 mean 70 / 100.

Like this, the scores always indirectly indicate the number 100 as the base value.

Like this, whatever object, that we see, also creates a *subject Consciousness* - the *Seer* of the object.

The '*I*' is nothing but that *subject Consciousness*.

The *Seer* - '*I*' *who sees* and the *object that is seen* are always connected. They always appear together.

No object exists without this *Consciousness of 'I'*.

Object that is seen is apparently visible; the *Seer* - '*I*' *who sees* - remains as the *Consciousness*, as the *subject*.

Only if we distinguish like this and understand, can we function properly.

Let us assume that food has been served on the table.

Only, if we distinguish ourselves from the food, we can relate with the food and eat it. If we can't distinguish between the food and ourselves, we can't relate the food and eat it.



Only, if we distinguish us from the ‘objects that we see’ and relate with, can we perform external activities properly.

You consider a person as your friend.

I see the same person as my enemy.

He is a friend to you but an enemy to me. When you see him as a friend, you consider yourself as the one who is in deep friendship with him.

When I see him as an enemy, I consider myself as the one who is filled with hatred.

Discrimination of this kind is very much required to carry out our worldly activities.

Let us assume that someone cheated me and took money from me.

Whenever, I see him again, I see him as the one who has cheated me.

I consider myself as the one who has been deceived by him.

Is it correct to see like this? This is how it should be dealt with.

Only by distinguishing ourselves from him, can we decide what kind of relationship we can have with him. Thereby we can safeguard ourselves from getting cheated by him again. We can deal him, with caution.

Like this, only by distinguishing ourselves from others, we can involve in our day to day activities.

Our *thoughts* do not remain as a ‘still photograph’ or a static drawing. They come about continuously, like ripples of waves each moment.

All the thoughts that come by each moment, anew, are like the continuous smoke that comes out of an incense stick, anew each moment.

We have seen that every *thought* consists of *two* parts -the *object that is seen* and the *Seer - one who is seeing it*.

The Seer - ‘one who is seeing’, exists as a part in each *thought*. The ‘object that is seen’ also is a part in it.

So, a *thought* is nothing but these two parts put together.

If I am seeing a tree, there are two parts:

The first part is, '*I*' *who see the tree* and the second, the '*tree*' *that is seen by me*.

Among these two parts, which one came about first and which one, the second?

In my *thought*, does the experience of '*I*' occur first? Or does the experience of *seeing the tree* occur first?

In fact, there is no separate experience as '*I*' nor is there any separate experience as *seeing a tree*.

Only the experience - *I see a tree* - occurs that has both the parts it.

But, we assume, as if this *Consciousness of 'I'* exists permanently and it individually experiences and understands trees, humans, animals etc.

In fact, there is no separate entity as '*I*' exist.

This '*I*' exists along with an *experience* of an *object*.

We may think that there is an individual state of '*I Consciousness*' without the connection of any object. But it is not so.

Only the *experiencer* of an *experience* alone can

exist.

Each moment, there is some kind of *experience* or the other. So, the *Consciousness* of the *experiencer* also constantly remains.

Does the object exist depending upon the *experiencer* or does the *experiencer* exist depending upon the object?

Since the object exists depending upon the *experiencer*, the *experiencer* will always exist, without any change.

But, the *experiencer* is changing always.

The one who sees a flower, changes at the next moment to one who sees a tree.

Depending upon the *object that is seen*, the *Seer* also changes.

Depending upon the *object that is seen*, he becomes the *Seer* of the object.

Depending on the *object that is experienced*, he becomes the *experiencer*.

Between the object that is experienced and the experiencer, the experiencer alone reflects the quality

of the object.

The *experiencer is reflected* as an aspect of the *experience*.

In English language, grammatically, '**I**' is used as the subject for first person.

'**You**' is used as the object for the second person.

Next, '**It**' is used as the object for third person.

But practically, the objects '**you**' and '**it**' remains as the *first stage experience*.

The one who appears to be the *experiencer* remains as the *second stage experience*.

The *object* is the reason for the *experiencer*.

Only an object creates the subject.

When we have see a tree or a flower, we take us to be the *experiencer* of a tree or a flower.

Let us assume, in the place of a flower or a tree, we look at ourselves.

I am looking at myself.

Now, what is the *object* that is *experienced*?

Who is the *experiencer*?

Whether we look at ourselves or an object, whatever we see, they are all mere *experiences* of the object.

We *know* only our *experience*.

Whether we *know* a tree or our self, it is only an *experience* of knowing an *object*.

The *Experiencer* is created out of the *experience*.

Experiencing the *Consciousness of 'I'* is also the *experience* of the *experiencer*.

The *Consciousness of 'I'* is expressed as an *expression* of the *experiencer*.

All these are the functions of our *thought*.

Let us say that we are walking on the road. There does arise a need for us to cross the road. But lot of vehicles are moving on the road.

Only, if we distinguish ourselves from the vehicles, can we cross the road.

Since we apply the same approach against us, we land into psychological problems.

What is that *action against us*?

In our *mind*, we come across various emotions such as joy, sorrow, fear, anger. They become our *psychological experiences*.

All these *experiences* include an *experiencer* in it.

The one who is happy; the one who is sad; the one who is in fear; the one who is angry - like this, the *experiencer* always exists along with the *emotions*.

When we are walking on the road, we need to keep us away from the vehicle that comes in front of us.

It would be proper to distinguish ourselves from the vehicle and act accordingly.

Similarly, will it be right if we try to detach ourselves from our emotions like fear and sorrow?

When we look at a vehicle, we understand that it is a vehicle and decide to move away from the vehicle. They both happen in our **mind**. They happen through our *thoughts*.

Though such an understanding happens in our mind, we give way to the vehicle using our physical body.

It will not be enough if we just imagine in our mind that we are giving way to the vehicle.

We should move our body also. We need to perform this action to set things right.

Let us assume that an object of our utmost liking got destroyed. We will not be able to get it back. There is no action to be carried out in this regard.

But in our **mind**, grief over this loss permanently exists.

The grief exists in us, as a *psychological experience*. We want to get rid of this grief.

The grief exists in our mind only. The *thought* of getting rid of this grief also exists in our **mind** only.

It was the mind that noted the vehicle. It is the same **mind** in which the thought of going away from the vehicle also exists.

Using this *thought*, we physically moved away from the vehicle which was noted by our mind.

Here it is the mind that indicates the grief to us. The *thought* of getting rid of the grief is also in our *mind* only.



What do we do using the *thought* of ‘getting rid of the grief’?

That we should keep away from the vehicle does not mean that we keep away from our mind. It means that we keep our body away from the vehicle.

But, to get rid of the distress - to keep us away from distress is not a physical action.

It indicates that the **mind** has to get rid of the **mind itself**.

It denotes that the mind is the one that should get rid of the *distress*.

*Distress* is understood as a *psychological experience* of the *experiencer*.

Fear is understood as a *Psychological experience* by the *experiencer* of fear.

In truth, *grief* and the *experiencer of the grief* are one and the same.

*Fear* and the *experiencer* of the fear are one and the same. Both can't be separated.

But, we always think that they are two different things. We divide that by thinking, in two different ways:

*I am afraid, I am sad.*

As a result, we *struggle* to get rid of our grief or fear.

As far as our *Inner - Psychological world* is concerned, there is *no division* such as the *experience* and the *experiencer*.

Only when the *experiencer* wants to *get rid of the experience*, it appears as if there is division and struggle.

We drive a car on the road. There is a vehicle coming in the opposite direction. We should give way to that vehicle. The other vehicle should give way to our vehicle.

If we both do not give way for each other, what will happen? Both the vehicles will stop facing each other. There will be traffic jam and all movements will be paralysed. Entire traffic will come to a halt. It will be problematic for us as well as others.

Similarly, if the *experiencer of distress* does not come out of his distress, what will happen?

If the *experiencer of fear* does not come out of his fear, what will happen?

Will the *mind* come to a halt?

The *object* in the *Outer - Physical world* is different from the image that we have in our *mind*.

Whatever exists in the *outer world* is real and physical in nature.

Whatever exists in our *Inner - Psychological world* is only a *shadow*.

There is a need for the real and physical objects to move away and give way for other physical objects.

There is no need for the shadow to move away and give way for other shadows.

*Shadows* are not physical in nature - they *appear* and *disappear*.

All thoughts and the psychological experiences that are created by the thoughts are mere shadows.

If we keep an object on a table, it remains there. Similarly will our emotions and thoughts also remain forever?

They all will disappear on their own, the same way they appeared.

How long will it take for our *emotions* and *thoughts* to appear and disappear?

Will they take few days? Few hours? Few minutes?

Or within few seconds will they disappear?

What is the life span of this *thoughts* and *psychological emotions*?

Is it in days? Hours? Minutes? Or seconds?

The scientists who analyzed this, report that **60 thoughts come by, per second**. Per second, we will have about 60 emotions.

Since our thoughts appear continuously one over the other, it creates an impression that the same thought or emotion stays for a longer period.

All the emotions of our **mind** free themselves automatically.

There is no state such as “I need to get rid of my sorrow; I need to get rid of my fear”.

No thought or emotion stays more than a second.

Because of our *effort* to regulate the *thoughts* and the emotions, they get *renewed*.

The *experiencer* and the *experience* - are all *momentary expressions* only.

But we combine our *thoughts* and *emotions* with our *memory*.

Because we see like this, this combination creates an impression that the *experiencer* - *Consciousness of 'I'*, remains for a long time.

It also creates an illusion that *experiences* like joy and suffering happen to a *permanent experiencer*.

In fact, the '*I* *Consciousness* that is created, due to the flow of momentary *thoughts*, is also a momentary one.

Just like our *thoughts* that appear each moment afresh and anew, the *Consciousness of 'I'* also appears each moment afresh and anew.

The flame of candle appears as if it glows continuously.

But the flame is fresh and new every moment.

The light of an electric bulb looks as if it glows continuously.

But in fact the light flickers more than a hundred

times in a second.

As far as our *Inner - Psychological world* is concerned, the aspect of '*I*' doesn't exist as a constant factor.

All *experiences* are *transient*.

Similarly the *experiencer* who *experiences* is also temporary in nature.

*Experiencer* is not an individual. It is also an *experience* only.

The *experience* looks as if it is the *experiencer*.

Only the *experience* exists. Nobody as an *experiencer* exists.

The underlying state of *Awareness* which remains as the basis for all these *temporary experiences* is called, *Atma*.

Does a basic *Awareness*, like that, exist?

Is it that basic *Awareness* that is called as *Atma*?

Is that said to be the *real 'I'*?

We communicate with various people and various objects.

Which is the *real* one among all that we connect with?

Which is that real one that qualifies as the most real one among all others?

We have heard about Elephant and we have seen it in movies also. Let us assume that we have not seen it in real life. One day, we get a chance to see an Elephant directly.

Only, when you see the Elephant in person, it becomes a reality for you.

We return home after seeing the Elephant. Now, the elephant is not there. The Elephant doesn't appear to our eyes.

Let us say we hear about a tasty fruit. Only when we taste it, the fruit becomes a reality for us. The taste becomes a reality for us. Once we complete eating the fruit, the taste disappears.

Whatever we sense through our sense organs, only become a reality for us.

Only, when we *experience* through our *sense organs*, we are aware of the reality.

We touch fire with our hands. When heat burns the hand, we sense the heat.

We touch the ice cubes with our hands. When our hand freezes we are aware of the coldness.

Where does the *sensation of heat* exist? Is it in our hands or in the fire?

Where does the *sensation of coldness* exist? Is it in our hands or in the ice cubes?

Fire knows only how to emit heat, but it does not know how to sense it.

Ice cubes know only how to emit the chillness but it does not know how to sense it.

Only our hand senses the heat or coldness.

Our hand expresses the heat. It expresses the chillness too.

What is the property of our hand - hot or cold? We can neither say that it is hot nor can we say that it is cold.

But the sense of heat and chillness is expressed by our hands only.



By nature our hands are capable of *knowing* anything. It has the *Awareness*.

It is this *Awareness* that exists as the *basis* for everything.

It is this Awareness that is the most real in all that we have known.

This Awareness expresses all the emotions. This *Awareness* is called as *Pragna*.

How does this *Awareness* exist?

What is its *nature*?

All of us are aware of our body. Does it exist with *Consciousness* or not?

If such a question is asked, what would be our answer?

Let us assume that all of a sudden we become unwell. Due to fever, our whole body is afflicted with temperature and is painful.

Now, we feel our whole body as heat and pain. As we have taken some medicines, our fever and pain subsides gradually and disappears.

Now, are we aware of our body? Does it exist with ***Consciousness***?

We may say that we know the existence of this body. We may even say that our body has ***Consciousness***.

We have many internal organs and they keep functioning also. Do we sense their presence and their functioning?

Let us leave our internal organs. Let us take our hands and legs that are visible. We have ten fingers in our hands and ten toes in our legs. They all exist with ***Consciousness***.

Can we feel the fingers one by one?

Try to feel them. No one can feel them.

Why?

Our body has the ***Consciousness***, but it exists without expressing its existence.

The nature of the ***Pragjna - Awareness*** is like that.

Only when it is ***consciously revealed as physical sensation or psychological emotion***, we can sense it.

If we touch a part of our body gently, we can sense and be aware of only the revealed expression.

We cannot sense this state of *Awareness* that is the source of the *revealed expression*.

Even if we want to feel our finger tip, until unless we focus on it and create a slight vibration, we cannot feel that.

This *Pragjna - Awareness* is revealed as *emotions*.

We cannot *experience* the *Awareness*. But, we can *experience* the revealed emotions which are called as *Consciousness*.

We can only *experience* the *Expressed Consciousness*.

We cannot feel the *Awareness* which is the reason behind this expression.

It is this *Awareness* that reveals itself through the *body* as *physical Consciousness* and through the *mind* as *psychological Consciousness*. .

We can only become aware of the ‘expressed emotions’.

Can we *know* the *Awareness*, which is the *source* of all the revealed *Consciousness*?

What is the necessity for the *Awareness* to know about *itself*?

Even though our underlying source is *Awareness*, all our actions are based on the revealed *Consciousness*.

Though we *experience* and aware of ourselves as ‘*I*’, this also comes under the expressed *Consciousness*.

This ‘*I*’ *Consciousness* does not belong to the *Awareness* which is the common cause for all the expressed emotions in total.

The *Awareness* doesn’t express anything specific about itself. It does not describe itself as the ‘*I*’ *Consciousness*.

Once, one of the participants of our *Enlightenment workshop* asked a question.

“When I participate in an event like this, I experience complete serenity. My mind becomes very light. But, when I return home, my mind gets entangled as it used to be. All unwanted emotions come back.

My mind becomes heavy and agitated. Why is it so? Why does this serene mood cease to exist? It is not possible to stay in this kind of environment always, to maintain this peace of mind. Here, how should I handle this problem?”

He expressed his problems narrating his experiences. What do we need to do here?

Do we need to stay in this type of positive conducive environment forever to maintain peace of mind?

Let us assume that we have a huge mirror in our drawing room. The mirror reflects the image of whoever enters the room.

The mirror does not say, “Since he is the owner of this house, I shall reflect his image beautifully and clearly. Barring him, I will not reflect the image of any other person so beautifully.”

The mirror reflects all the objects that are placed in front of it, as it is. It is the property of the mirror.

If the mirror does not reflect like this, then it is not a real mirror.

Our **mind** is also like that.

It is proper only when our **mind** expresses emotions, according to the situations that we are in.

Let us assume that someone gets angry with us and scolds us.

In that situation, what kind of emotions will get expressed in us?

In that situation, we express hatred, anger or sorrow on him.

If someone praises us and expresses his gratitude for the timely help that he received from us, what would be our emotional expression in that situation?

We would express either happiness or love towards him.

It is quite natural to undergo pleasant emotions in a favourable situation and unwanted emotions in a situation that we do not like.

Seeking exception in these scenarios is against nature.

Expecting that 'I should feel happy when I am in distress' is against the nature.

When someone is sharing his distress with us by crying, what do we do?

Do we express our happiness to him?

Similar to a mirror that reflects the objects that is placed in front of it; our **mind** also expresses emotions of joy and sorrow in accordance with the joyful or sad events that it encounters.

This is the nature of the **mind**.

Will the mirror become dirty just because it reflects a dirty image?

Our **mind** doesn't get polluted just because it reflects sorrowful events.

Then, where does the problem exist?

If there is nothing wrong with the reflection, then there is no fault with the mirror too.

It reflects as *it is*.

If there is nothing wrong with the mirror, then where does the problem exist?

We do not consider the *nature of reflection* as problem.

Only the *reflected emotions* are considered as the *problem*.

We like few emotions. We dislike few other emotions.

We expect few emotions to stay for a while.

We want to get rid of few other emotions, at once.

Are these kinds of choices associated with the reflective quality of the mirror or with the reflected images of the mirror?

We do not wish to regulate the reflective nature of the mirror expecting that it should not reflect any unwanted images.

Our desire ‘to manage’ our emotions is all related to the images that are reflected in the mirror.

Our problem is not with the *reflection*. The problem is with the *reflected image*.

How should be the reflective images?

Let us assume that you are standing in front of a mirror and your image is reflected in the mirror.

Once you move away, your friend stands in front of the mirror. Now your friend’s image is reflected in



the mirror.

What did happen to your image which was reflected earlier? For the mirror to reflect fresh and new images, all the reflected images support by giving way to the new images.

None of reflected images are adamant enough to stay permanently.

Once we move away from the mirror, our image that is reflected in the mirror also must go away. That would be the proper and natural functioning of the mirror.

When we struggle to hold on to few emotions and get rid of few other emotions, only unwanted problems are created within the boundary of our *emotions*.

If we try to discard our image from the mirror, persistently standing in front of it, it will not help.

It would only help our image to stay in the mirror forever.

When we move away from the mirror, our reflected image also moves away.

We do not need to do anything to move the image also.

On the contrary, if we insist “No, I have a necessity to move my image out of the mirror. Until my image moves away from the mirror, I won’t move away from this place”, then the image will not move either.

Instead, it would only help the mirror to retain the image there.

***The moment we resign from our responsibility of regulating our emotions, all our emotions disappear on their own.***

As all the reflected images disappear from the mirror on their own, it is only natural and proper for our emotions too, to disappear automatically.

What do we need to do?

We need to understand that we do not need to do anything to regulate our emotions.

This ***understanding*** alone is sufficient.

Let us assume that we comb our hair in front of a mirror. We see our reflection in it. We stand outside the mirror. Our image is reflected inside the mirror.

In this scenario, who is this **'I'**?

Who are **'you'**?

Is this **'I'** a **shadow**?

Or is it the real one which stands outside?

Among these, which one is the real **'I'**?

We only see our reflected shadow image but not the real **'I'** who is standing outside the mirror.

If we say 'I sense my existence' then, it means that I recognize me as an 'object which is seen'.

The **'I'** who is sensed is only a **shadow** image that is created by our **memories**.

It is only a **shadow** reflected in the mirror. The thing which causes the shadow exists outside the mirror.

We know only of the **image** that is reflected in the mirror.

Do we need to resurrect the **'I'** who stays as a shadow image in the mirror?

Is it *that* **'I'** which needs to be **Liberated**?

In fact, all the **shadows** exist in **Liberated state**.

We can catch hold of a real object. Can we catch hold of the *shadow*?

It is sufficient, if we understand that the **aspect of 'I'** is only a *shadow*.

In that state, we will also realize that all our efforts regarding the *aspect of 'I'* are unnecessary.

We buy a house paying its price. By paying the price of a house, do we buy a photo of the house?

*Understanding the 'Self' means understanding that the 'I' is only a shadow.*

So we need not pay any price to get away from the shadow of 'I'.

- Need not pay any price in the name of effort.

*Our emotions, which are mere shadows, are fresh and new each moment.*

*They flow like a river.*

They are in *Liberated state*.



## **7. Liberation of the Masters**

We have already seen how *Buddha* attained *Liberation - Mukti*.

He attempted many meditative practices to attain the *Liberation*.

Because of those meditative practices, he underwent rare, ecstatic experiences.

But he could not sustain those experiences for ever as they were gone after sometime.

These experiences did not fetch him the solution that he was seeking.

Shattered by this, he helplessly sat under a tree.

What can he do with a shattered mind?

Can one tie with a broken rope?

He set his mind free, as it wanted. It started *functioning freely on its own*.

So far one part of his **mind** had been struggling to regulate the *total mind*. Once it recognized its inability, that part of the **mind** abandoned its attempt.

In that abandoned state, the **mind** transformed itself into something that had given up an attempt to swim against the current of the river.

What will happen to us if we do not swim against the current of the river?

Will the current stop as it is?

Regardless of whether we swim or not, the river will continue to flow.

When we stop swimming against the current, in that state, the river will merge with us in its flow.

The moment we stop battling with the flow of the **mind**, we merge into the flow of our **mind**.

As long as we try to *regulate* our mind and try to bring it into our control, our **mind** becomes a *battle-field*.

*Bondage* is nothing but clinging on to the **mind**.  
Allowing our *mind to flow* is *Freedom*.

Even though we set our **mind** free by not clinging on to it, it does not stop functioning.

In the event of the **mind** being let free, it functions with *Freedom*. It functions on its own.

It functions wholeheartedly without one part of the **mind** trying to control the other part.

*The total mind flows in one direction without any hesitation.*

*This free flow of our mind is the real Freedom.*  
This Freedom is nothing but the *Liberation*.

To attain this *Freedom of mind - Liberation*, should we be scholars of *Shastras*?

Should we be a *Yogi* practicing to regulate the rhythm of breathing by following chanting and meditative practices?

Nothing of this sort is required.

*The natural state of our mind itself is a free-flow state.*

Only when we think of managing that state, we obstruct its *free-flow nature*.

*Ramana Maharishi* was a young boy, who was hardly sixteen years old, when he attained this state.

In that young age, he had not learned any philosophies laid out in the *Shastras*. He had not been used to any yoga or meditative practices.

But he attained the *Liberation* that was required.

How?

All of a sudden, one day, he started feeling the fear of death. He did not know how to handle that fear. Nor did he want to run away from that fear.

Then, what did he do? He accepted that fear of death, as it is.

He granted total permission to his mind wholeheartedly, to let things happen the way things happen during death.

What happened to him, because of this?

Fear of death was only in his mind. The mind that experienced the fear of death, did not try to escape from that fear.



There existed a total mind that was functioning as an embodiment of fear. There was no reaction in the **mind** against that fear.

The **mind** that was functioning as an embodiment of fear now started functioning without any resistance.

It functioned freely.

It functioned in a state of *total Freedom*.

It functioned as *Freedom* itself.

He discovered the *freely flowing Freedom* that enabled his **mind** to function on its own.

He discovered *Freedom*.

He did not even understand what he discovered.

Only later when he had become familiar to the experts in *Shastras*, did he realize what had happened to him that day.

On that day, he did not get the *Awareness* of either the *Atma* or the *Brahman*.

He did not understand anything towards the question *Who am I?*

He found out that his **mind** was functioning on its

OWN.

He only found out that his **mind** was functioning with *Freedom*.

In his later part of life, only after his *experience* was stuffed in to the shells called the philosophies of the *Shastras*, did many explanations like **Atma**, **Atma Sakshatkar**, *Who am I?*, etc., have developed.

*Freedom of mind* evolved and acquired the name *Atma Sakshatkar*.

Similar thing happened in the life of the modern *saint J.Krishnamurti* also.

**Theosophical Society** adopted **J.Krishnamurti** and his brother **Nitya**. They predicted that **J.Krishnamurti** would become the '*Teacher of the World*' and his brother Nitya would be his assistant.

They prepared J.K. as Messenger of the World. **J.Krishnamurti** was taught various types of meditation practices.

He underwent various kinds of experiences like *Samadhi* states and trances - leaving one's physical body - astral travel - and exposing as Sukshma body etc.,

The Theosophical Society recognized him as the ‘Messenger of the world’. He worked towards that.

But he did not consider himself as a *Liberated* one. He was waiting for the *experience of Liberation*. He did not even know how that experience of *Liberation* would be.

He was waiting.

The prophecy was that *J.Krishnamurti* would emerge as ‘*Bodhi Satva Maithereya*’ - *Liberated Master* - for the world to prosper and he would offer his teachings. It was also announced that his brother Nitya would be one among his twelve Head Messengers.

When his brother Nitya was ill and bed ridden, **J.Krishnamurti** took care of him.

During that time, **Madame Annie Besant** invited **J.K** to attend a function in Chennai.

She invited J.K. by saying that the Divine powers had confirmed that they would not allow Nitya to die and that Nitya would be alive to carry out the work.

J.Krishnamurti also believed the divine message. On 9<sup>th</sup> November 1925, J.Krishnamurti started his journey from ‘Naples’ in a ship. When the ship was

crossing the ‘Suez Canal’, he received a telegram from his brother Nitya saying that his health condition had become worse.

As J.K. had full faith in divine power, he continued his journey. But on that night itself, he received the message of Nitya’s death. **J.Krishnamurti** was shaken to the core.

The divine prophecy stating that Nitya would survive and he would help **J.K.** by being one of his prime disciples, to carry out the future work, proved wrong.

**J.K.** was shattered thinking that everyone including the Gods ditched him.

He could not come out of the distress that the departure of his brother had caused. He did not attempt any *Samadhi* state to get rid of his distress.

Instead, he whole heartedly accepted the situation that was beyond his control. He also accepted his grief that was beyond his control. What was the result?

His mind which had become an embodiment of grief and distress started functioning without any resistance.

His **mind** started functioning as a *whole*.

He observed that his **mind** functioned, in an entirely new dimension.

Even then he did not understand the scientific nature behind this ‘new dimension of functioning’ and he got the necessary transformation.

Be it distress or despair that the **mind** brought in him; he did not offer any resistance to its functioning.

Then what?

His **mind** has to function with complete *Liberation*.

He understood this *Liberation*, in his own way, and expressed and published, thus, in a language that he knew: “Now, I have understood how to cry? It is human nature. Life is really beautiful. There is happiness of truth. I understand with firm conviction that nature can never be disturbed by any external actions. This eternal love is imperishable; unconquerable.”

Actually he had not found out any such eternal and imperishable love.

What he had found out was the *Liberation* of

his *mind*. He found out that the *Liberated mind* was functioning in a different dimension.

The natural and normal state of mind itself is *Liberation*.

In his words, he named this *Liberation* as *Eternal Love*.

Indeed, he underwent the same experience that all other *Enlightened Masters* had experienced.

No part of the mind really fights against the mind.

*A wholesome, conflict-free mind that functions in Liberation is Mukti.*

*Master Aurobindo* narrates his *experience* like this:

“I continued to practice many kinds of meditations. I practiced *Pranayamas* - breathing exercises. As a result of these, I got the ability to write poetry. I just do not know what the connection between pranayama and poetry is. Even then that change happened in me. ...

“Actually I was stuck without any improvement as if I was repeatedly doing the same thing again and

again. I never had the satisfaction of having attained that needed to be attained...

“So I abandoned all my meditative practices. I had stopped doing anything, for about a year. But, all of a sudden, I felt a phenomenal change in me. I could not understand how and why it happened. But the change that had happened was real. During that time, I was not involving in any practices. Hence I could not even guess why that change happened to me...

“I had a *Guru* - Master, at that time. I presumed that this change might have been the effect of his blessings and glory...

“I went to my master and inquired. He too inquired and understood the changes that happened in me. He said, ‘My son! Even I have not attained the state that you have attained. Then, how could I have blessed you with that experience’...

“If so, how did I attain that state? I would not say that it had happened due to my effort because I was not doing any meditation and other practices for a year. Then, how can I claim that I underwent that change because of my effort? Then, what is the reason for this change? Who is the reason for this change? I

can only say that the Gods whom I pray, *Lord Krishna* and *Parasakthi*, may be the reason behind the change.”

He concludes on his experience, like this.

What did really happen to him?

He underwent the same *experience* that had happened to all other *Enlightened Masters*. There is no difference in that.

At a stage, when he did not know what to do further, he allowed his **mind** to function on its own.

Even then, his **mind** has taken a year’s time to flow, to function on its own.

What did happen to *Nisargadatta Maharaj*?

*Nisargadatta Maharaj* was practicing so many meditation techniques. He too had various kinds of experiences. He had visual glimpses of the divine energies. Still he was persistently searching for something. He did not consider himself as a person who experienced the ‘Absolute’.

His master taught him, “You are not an individual. You are the Absolute Reality”.

“When I am the Ultimate Reality, what else do I



search for?" - He was thinking about this teaching for about three years.

All of a sudden, one day, his search came to an end. He announced to the world that he attained *Liberation*.

What did happen to him?

Until, he was in search of something, he was operating his **mind** himself.

Gradually he reached a state when he concluded that he himself was the *Absolute Truth* and he was that.

What will he search in this state?

There was nothing else that existed for him to search.

When he was not operating his **mind**, it started to function on its own, with *Freedom*. His mind convinced itself that it was the 'Absolute Reality'.

When that conviction was confirmed, the mind stopped its search. Just because it stopped its search, will the **mind** stop functioning?

No it was functioning. But it was functioning

It functioned on its own in a *Liberated state*. It functioned in Liberation.

He said to one of his disciples, “You need to understand that all the experiences are *illusions* and you alone are the Absolute Reality”.

The disciple inquired “After you attained your Self-Realization - the Enlightenment - the self-knowledge, did all the worldly experiences appear to you as *illusions*? ...

“Or did you get the *Enlightenment* because all the worldly experiences appeared to be *illusory*? Which one did happen first and which one, second?”

*Nisargadatta Maharaj* thought for a while and said with determination that he attained *Self Realization* first - the realization that *I am the Absolute*.

Only later did he realize that all the worldly experiences were *illusions*. Self-Realization happens first and then one understands that all the worldly experiences are *illusions*.

He sequenced his experience like this. Did it happen to him in this order?

As per his words, the Self Realization that ***I am the Absolute*** seems to be of the highest state. As a result, he must have felt that all the *worldly experiences* are **illusions**.

In fact, there does not exist any *Consciousness* within us to feel and realize that ***I am the Absolute***.

For him also, only his **mind** had worked.

His **mind** that was searching for something in the name of *Absolute Reality* held trust in the words of his *Guru*, and has come to a conclusion that ***I am the Absolute - I am That***.

After concluding that 'I am the one that I have been searching for' - his search ended.

In a state where there was nothing to be attained or searched for, his **mind** had started functioning on its own.

He has explained in his words how his **mind** functioned freely without getting stuck on anything.

He described about *Liberation* as a mindset that considers all the worldly *experiences* as *illusory*.

How did he discover that ***I am the Absolute - I***

***am That?***

How did he experience?

Let us assume that we have kept milk in a glass bowl. We drink the milk. By tasting it, we understand that it is ‘milk’.

Like this, is it possible for us to taste and understand the ‘Absolute Reality’? Is it possible to experience the ‘Absolute Reality’?

Did Nisargadatta Maharaj also experience and discover something as ‘I am That, I am the Absolute Reality’?

His words gave an impression that he discovered the ***Absolute Reality***, as if he has tasted it.

But, in fact, he had not discovered anything like that. No one can ever discover such a thing as ***Absolute Reality***.

***Absolute Reality*** is not an ***experience***. It can’t be experienced and realized.

Then, how did he realize and understand the ‘Absolute Reality’?

We have water in a glass bowl. We have milk in

another glass bowl. They have been kept on a table, side by side.

Just by looking at them, we can identify - which is water and which one is milk. There is no need to understand that by tasting only.

In our day to day life, when we are performing our activities, we always have the '*I' Consciousness - I am.*

From the words of a Master, if we form an opinion that 'I am the Absolute Reality' and start having faith in it as it is, then the thought of *I am the Absolute Reality* gets strengthened.

This is only a transformation of our *thought process*, and not an *experience*.

This transformation alone is sufficient. This transformation alone is required.

Once this transformation happens, in that state, all our thoughts regarding worldly pleasures start to lose their significance.

As a result, all our *thoughts* start to function, on their own, spontaneously. Because, we do not give importance to any of the thoughts and select them.

When we see an individual or an object we convert them into *thoughts* and recognize them.

Anything which is not converted into *thoughts* cannot be understood by us. All our activities are expressions of our **thoughts**.

‘I am the Absolute Reality’ - ‘I am that’ is also a *thought*.

Our faith on those *thoughts* creates a sense of Freedom in the functioning of the thoughts. But, among the viewers, *Nisargadatta Maharaj* is looked upon as a strange human.

He looks like a personality, one who carries the strange experience of *I am the Absolute Reality - I am that* with him.

The real transformation that took place in him was the Freedom of the mind’s functioning. This Freedom may happen due to many reasons.

In fact, Freedom of our mind’s functioning is not something that we need to bring in. It is the very nature of our **mind**.

Due to the change that had happened in our *thought process*, we stop interfering in the freedom of our mind.

As we do not select any part of our **mind**, the *Freedom* of our **mind** is protected without any hindrances.

The highest state that we need to attain is the *Liberated state of the mind* - the free flowing functioning of mind. That is the natural state of the mind too.

We convert this natural state to a battle field due to a wrong approach using our *intellect*.

The real solution to all of our problems is 'to understand the unnecessary function of our *intellect*.

All the *Enlightened Masters* who attained this solution just encountered that accidentally.

Many of them did not even know what they had attained and how they attained that.

But what they had attained was true *Liberation* - there is no doubt about it.

When every one of them started explaining this *understanding*, in their point of view, this natural happening got exaggerated.

It had been described as something that could

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not be attained by an average human being.

In fact, this *Liberation* is a state that can be attained only by an ordinary human being.

A few masters express the **Samadhi state** is the state of *Liberation*.

All kinds of **Samadhi states** are associated with efforts and practices. There is a possibility for our mind to soften and get rid of our struggles, due to the experiences of *Samadhi* state.

But, there is a danger for the mind's functioning to freeze to the extent of not even being able to perform our regular activities.

The *Liberation* that resulted from *Samadhi* effort is neither natural and nor healthy.

In the next section of this book, we are going to see more details about this *Samadhi* state with elaboration.

Even though *Liberation* is natural and simple, that is our Lifeline and the highest state of life.

In this *Liberated State*, there is no compulsion or violence; no responsibility that is forced upon.



It is not a state offering you with the promises of eternal bliss.

It is not a *destination*. So, no one can choose to attain it.

In this *Liberated state*, we do not choose any specific emotional experiences of our mind. We flow in this state of *Pravaagam - Flowing*.

If we choose anything, this *Pravaagam - free flow* gives in to that choice.

So anyone with desire of attaining it or thinking of attaining it cannot really attain.

For them, this becomes a mystery that will not ever show its existence. There is no such state or form to point to, just because we say something or the other about that.

In the *state of Liberation*, we do not hold on to any psychological experience. Hence all our experiences flow freely like *Pravaagam - free flowing river*.

The *State of Liberation* is the *free flow of our experiences*.

If there are no experiences then there won't be the flow of experiences - the state of Liberation.

All the *experiences* are associated with the **mind**. So, *Liberation* is also associated with the **mind**.

When the mind functions with interruptions, it is called as *Struggle* or *Bondage*.

*When the mind functions without any struggle or bondage, it is called Liberation.*

All the *Liberated* ones have attained only this.



## **Part - 3**

## 1. Truth Revealed By Vedas

*Vedas* and *Vedantas* - What do they tell us? What do they proclaim for us?

*Vedas* explain us how to lead a living in accordance with righteous principles.

What is *Jiva* - Individual Self? Who is *Ishwara* - Supreme Self? How did the so called *Prapancha* - Universe which consists of various worlds come into existence? How did the *Panchabuta* - five elements evolve?

- *Vedas* convey all these information.

Having explained all these, what do *Vedas* expect from us?

“Vedas explain. So, I listened to it. I don’t know anything directly. I can understand what Vedas explain.

I accept it as Vedic Truth. These are not my experiences”.

- Do *Vedas* expect us to say like this?

“I have learnt by my own experience and verify, what Vedas explain. All these Vedic teachings are perceivable by me directly in its real sense.”

- Do *Vedas* expect us to say like this?

How can we directly know, how *Ishwara* - God and *Prapancha* came into existence?

Do we need to acquire the supernatural powers such as the power to sense and the vision to comprehend, which is called **ESP** - Extra Sensory Perception by practicing Yoga and Meditation?

How did *birth* come into existence? How did *Karma* come into existence? How did *Papa and Punya - sin and virtues* come into existence? Do we need to know all these through such extraordinary vision?

If *Vedas* insist us to attain this peculiar vision, they need to only teach us how to attain that vision.

If we have attained that vision, there is no need to

prepare a list to know what all we can learn.

What is the use of describing repeatedly to a person with closed eyes, about what all he can view, if he otherwise opens his eyes?

If he opens his eyes, he himself would know.

*Vedas* do not teach in terms of attaching significance to such a practice.

*Vedas* do not teach in terms of attaching significance to attaining such a vision.

*Vedas* do address how *God* came into existence, how the *Panchabuta* came into existence and how the *Sthula, Sukshma, Karana Shariras* - gross, subtle, causal bodies and *Prapancha* came into existence.

It is enough if we just acknowledge them as they are.

*Vedas* have not provided any responsibility to us to research and find out whether these are true or false.

Suppose we are going to the railway station to receive an unfamiliar person coming by train.

We have not seen him earlier. He is about six feet tall, with fair complexion; without moustache; aged

about fifty years; his hair is slightly greyed; he will be wearing spectacles always.

- We have been provided with the identification marks of that person like this.

We are waiting at the railway station expecting this man.

In that situation, a person sitting nearby speaks to us, about in which year the Railway station was built, under whose Government it was built, what changes and developments were carried out later etc., like this he is informing us about the historical details of the railway station.

There is no relevance between the person who is arriving in the train and the historical facts about the railway station. Just to pass the time, we can listen to it.

At that time, train has come and all the passengers are alighting. Now, we become busy in searching the person whom we wanted to receive.

If involve in a debate as to whether the railway station was built during the reign of King George - II or King George - I, instead of finding the person whom

we came in search of, we will miss the person.

The person who has to be found is of primary importance. Rest are all of secondary details.

Similarly, universal truths revealed by *Vedas* are secondary details only. Then, what is the main truth revealed and indicated by *Vedas*?

On the basis of *Vedas*, what is the *predominant truth* to be known by us?

*Who am I?* What is my *Real Nature*? - These are the main truths to be known by us.

This is the main truth revealed by *Vedas*.

*Vedas* and *Vedanta Shastras* explain *Who am I?* They clarify what our *Svarupa - natural state* is. Through this, we need to understand and realize, *Who am I?*

Our *Svarupa - natural state* is neither the mind nor the body; it is *Atma Svarupa - ever pure blissful Consciousness*.

- This is what is told by Vedas.

*Vedas* expect us to understand as it is. How to understand this?



How should we know that our real nature is the nature of the *Atma*?

Will the Vedas lie? What Vedas reveal must be true. Hence I believe what *Vedas* convey, as true. I do not know if I am the *Atma* or not. As I have accepted the revelations of *Vedas*, I am the *Atma*. Otherwise, I do not know anything about me.

- Is it right for us to say like this?

Do Vedas say that it is enough if we know to this extent? Is that what *Vedas* expect from us?

We are visiting a Dentist to check our tooth.

Doctor inquires about the problem in the tooth. We reply to the doctor, "Doctor, my mother says that I have tooth ache".

Doctor replies "Let your mother say so. Do you have tooth ache?"

We further reply, "I do not know anything doctor. My mother does not lie. I believe in what she says. So, I must be having tooth ache".

- If we reply in this manner, how will it be?

Do *Vedas* expect a reply like this, from us?

I do not know whether I am the *Atma* or not? As I believe in *Vedas*, as per the teachings of *Vedas*, I believe that I am the *Atma*.

- Is it enough if we say this? Do *Vedas* expect from us like this? Let us come back to the dentist example.

We tell the doctor, “I have pain in the left side of the lower posterior teeth”.

Doctor asks, “How many teeth have the pain?”

We reply to him “all the teeth have pain, doctor. I am not able to point out particularly”.

Now the doctor examines our left side teeth in the bottom row by pressing them one by one.

When the aching tooth is pressed the pain increases. The doctor finds out the tooth which caused the pain.

Even though, the pain appeared to be there in all the teeth, only one tooth has been the cause for the whole pain.

The doctor could find out the problematic tooth only when he diagnosed by pressing each tooth, one by one.

Who has found out the problematic tooth?

Is it the doctor or us?

Tooth was pressed by the Doctor and the pain was felt by us.

Here, there is involvement by both.

It is the responsibility of the *Vedas* to indicate, what is *Atma*?

It is our responsibility to understand it, experientially.

When the doctor checks the teeth by pressing them one by one, it is our duty to sense and tell him, which tooth causes pain, when pressed.

Likewise, under the guidance of *Vedas*, we have to perceive and understand ourselves that we are the *Atma*.

The way we understand which one is the painful tooth and which one is the painless tooth, we have to understand in ourselves, what *Atma* is and what *Anatma* - 'non-self' is.

We have to understand what *Atma* is. *Vedas* teach us only this.

*Vedas* impose this particular responsibility - work - duty, on us.

*Vedas* talk about many things. *Vedas* give lots of information.

They do not insist that it is essential for us to understand all the details.

We have to understand *Who am I?* We have to understand that ‘I am the *Atma* and not *Anatma*’.

*Vedas* put forth only this stipulation in front of us.

*Vedas* and *Vedantas*, their commentaries and the sub commentaries altogether have become an ocean.

You might have heard the story of *TenaliRama* - a wise minister in the royal court of *king Krishnadevaraya*.

Once, a well-versed ‘Vedanta scholar’ came for a debate at King Krishnadevaraya’s royal court. Being a connoisseur of scriptures, where ever he went, the unrivalled scholar won all the debates.

All the scholars in the king’s royal court were worried and afraid. They all absconded much before the debate started.

The king was clueless on how to face this scholar.

The king sought the help of *TenaliRama*.  
TenaliRama did not fear at all.

He told the king very boldly, “Your Highness! Don’t worry. As far as I know, I am the only one who knows about the scripture called *Thilakashtha Mahisa Bandhana*. So, undoubtedly, I would win the debate by presenting all the truths revealed by that scripture.”

The Vedanta scholar presented himself with hesitation at the king’s royal court.

TenaliRama covered and decorated a huge bunch of manuscripts with silk cloth and laid a garland on the bunch and made it to be brought in a palanquin.

Looking at this, the scholar became scary.

“A scripture like this! That too this big? I have never seen or heard about such a huge scripture”- the Vedanta scholar thought like this and was shaken with fear. The fear of possible defeat created more scare for him.

So, he pleaded with the King, “Oh, Respected king! In the whole of scriptures that I have learnt from my Guru-Master, I have not come across such a

scripture. What I have learnt is as big as a mere handful of sand. What I have not learnt is as big as the size of the universe.”

Confessing this way, the scholar accepted his defeat and fled from the palace without even debating.

It was a big amazement for the King. The king felt great respect towards TenaliRama as he seemed to have learnt such a scripture that even the well-versed Vedanta scholar had not learnt.

The king also wanted to get a glimpse of the bunch of those special manuscripts.

*TenaliRama* brought the covered bunch from the palanquin, removed the cloth cover and showed it to the king.

Dry branches of gingelly plant had been tied with the ropes that were used to tie buffalo.

*Thilakhasta* means dry gingelly plant. *MahisaBandhana* means rope used to tie buffalo. By combining both the words, he had named the scripture as ‘*ThilakashtaMahisaBandhana*’.

With the increase in number of Vedanta scriptures, it was no surprise, when the scholar assumed that there

may also be a scripture called ‘Thilakashta Mahisa Bandhana’.

Be whatever, the number of scriptures, Upanishads, Brahma Sutras.

Overall, all these convey only one ‘Absolute Truth’ that our *natural state* is *Atma Svarupa* - the ever pure blissful Consciousness.

We have to perceive and understand it.

This is the one and only great truth revealed by all the *Vedas* to humanity.



## 2. Atma Sakshatkar

*“I am Atma. My natural state is Atma Svarupa. I am neither the body nor the mind. I am not Anatma. I am Atma.”*

- **Vedas**, Upanishads and all Vedanta scriptures conveyed the same message.

Since these scriptures together proclaimed this, have we realized ourselves as *Atma*? Is it possible to know like this?

Are there any instructions and techniques also available to know this?

How do we recognize the great Truth - *I am Atma*?

How can we find that all that exist as *Anatmas* - ‘non-self’ are not *Atma*?



Is it enough to learn all the scriptures? Is it enough to debate and understand all the concepts of scriptures?

Here, how do Vedanta scriptures guide us?

‘None of us are qualified enough to excel in the study of Vedanta scriptures. Hence learning Vedanta scriptures ourselves and understanding it through self study is not possible’ - *Shastras* declare so.

Then, how can we realize the ‘Absolute Reality’?

We are not qualified enough to understand. How we can understand this *Ultimate Truth*?

The scripture itself says that Vedanta scriptures must be learnt and understood through a Real *Guru* - Real *Master*.

If we learn by ourselves, we would understand it haphazardly. It must be only through a Guru, we should learn how to understand.

Who is a *Guru*? What kind of a *Guru* he must be? Should he be the one who is well-versed in all the scriptures and who has won all the related debates?

Or should he be the one who have realized the *Atma* and who would always be firmly established in

the knowledge of 'self'. Should he be an *Atma Bodha*?

Scriptures define two qualifications for a *Guru*.

- One who knows and well versed in all the Shastras - *Shrotriya Nishtaha*.

- Secondly, he must be always firmly established and be living in the *Atma - Brahman* i.e., *Brahma Nishtaha*.

These are the qualifications defined by Vedic scriptures.

The *Guru - Master* must be a Self realized one who is firmly established in the knowledge of the *Absolute Reality*. He must be a *Brahma Nishtaha*. Then only, he becomes qualified to teach others.

But only that is not enough. He must be capable of expressing it in a language that is easily understood by others. So, he has to be well-versed in knowledge of *Shastras* - scriptures too.

By choosing such a 'Brahma Nishtaha', we have to understand and realize our *natural state* - the *Atma*.

Let us assume that we have got a qualified master. Now, what should we study?

We have to develop our capability to understand *who am I?* Developing our qualification is the only lesson that we need to learn.

In the name of *Sadhana Chatushtaya*, a fourfold qualification that consists of nine types of disciplines are given. *Chatushtaya* means four. We have already seen these details in the first part of this book. They are as follows:

The *Sadhana Chatushtaya* are *Viveka* - Wisdom, *Vairagya* - Detachment from worldly pleasures, *Shad-Sampat* - the six fold virtue, *Mumukshutva* - the desire for liberation.

*Shad-Sampat* - the six fold virtue are *Sama* - mastery of the mind, *Dama* - mastery over the senses, *Uparama* - withdrawal, *Titiksha* - forbearance, *Shraddha* - faith, *Samadhana* - concentration.

Among these, *Viveka* - Intelligence and *Vairagya* - Detachment from worldly pleasures - are of primary importance.

These two aspects are of great importance as they help us to understand *Who am I?*

All other disciplines such as *Sama*, *Dama*,

*Uparama, Titiksha, Shraddha, Samadhana and Mumukshutva* - are required only as a help to the primary aspects of *Viveka* and *Vairagya*.

*Viveka* - Intelligence is nothing but the understanding of what is *Nitya* - eternal and what is *Anitya* - transient.

Proper understanding results in differentiating between *Atma* and *Anatma, Nitya and Anitya*.

Nitya is *Atma*. Anitya is *Anatma*.

*Viveka* is to differentiate and understand that *Atma* alone is eternal and *Anatma* is transient.

Getting detached from *Anatmas* - transient things and firmly established in the *eternal blissful Consciousness* is called *Atma Sakshatkar* - Direct Awareness of the Self.

Even though we differentiate and understand all *Anatmas*, still we are attracted by the pleasures of the senses which are *Anitya - transient* by nature.

The detachment from such pleasures is *Vairagya*.

With the help of *Vairagya*, when the mind does not pursue after the pleasures of the senses, then it

turns towards the Self.

In that state, we attain *Atma Sakshatkar*.

Those who have deep reverence and attachment towards the Vedantic scriptures may please pardon me.

To attain *Atma Sakshatkar* through *Viveka* and *Vairagya* is a route of deception; it is a drama well written for a good purpose and well played with good intention.

Those who practise *Viveka* and *Vairagya*, in search of *Atma Sakshatkar* persistently would certainly end up in disappointment for certain.

A story goes like this,

A rich business man had a son. He was born with the silver spoon. He lived a life devoid of hardship and worries. He was accompanied by friends with dreadful habits and despicable behaviour.

Due to the bad conduct of his son, the broken hearted business man passed away very soon.

On his deathbed the business man called his son and said, “My dear son, your way of life and conduct is not good; your friends are also outrageous. I trust

upon you and handover all of our wealth to you. Don't lose the wealth by getting trapped with your disgraceful friends ...

“In case a situation arises wherein you disregard my advices and because of your bad company, you loose all the wealth, become indebted, and you are forced to even sell the house, then you go the next room and open the box placed there. Read the manuscript in the box and act in accordance with what is said in the script. Till that time, don't open the room.”

Delivering his last advice, he handed over the key of the room and passed away.

The son didn't pay attention to his father's advice. Due to his bad conduct and companions, his business came to stand still. His wealth started deteriorating.

He was pushed to a state of borrowing money from others. All his friends, whom he had trusted by thinking that they would be of help, ran away from him.

He was left alone. The debt burden started tightening up his neck. Wherever he sought help, he was shunned away. He decided to sell the house and settle the debts partially.

When he thought of running away from the town, he remembered his father's last advice.

He thought: "My father might have shown some way to recover from this distressful situation. At least, here after let me listen to his words".

Thinking so, he decided to obey his father's advice. Then, he opened the room, found the box and started reading the manuscript.

This was written in the letter:

"My dear Son, you are so unlucky. When I died I left with you an unlimited wealth and a profitable business. Only when you lost all, you would have understood whom to trust and whom not to, whom to mingle with and whom not to. Now, the debt may be beyond redemption. Whatever you know now is of no use to you. You cannot clear all the debt even if you sell the house. You can't start a new business. You have to hide yourself like a thief from the lenders. Hence you can't achieve anything now. So, it is better to commit suicide that too in this house where you lived happily. I have placed a rope to hang yourself in this room. You commit suicide with the help of that rope, die and join with us in the other world. "

He expected some help from his father, but was disappointed.

So, he decided to commit suicide as per his father's advice, finding no other choice. He also felt suicide is the only way.

That was the scale to which he had been humiliated by the betrayals.

As per his father's request, he hanged himself in the rope.

When he thought that his life had come to an end, the hanging rope due to his weight, untied him instead of tightening his neck.

At that moment, the ceiling door, where the rope had been tied, opened up and precious diamonds started to pour upon him.

By the value of those precious diamonds, he can even buy the whole town. The hanging rope blessed him like this.

- *Viveka* and *Vairagya* aspects of *Sadhana* - the spiritual disciplines, have been taught in such a way that they lead us to commit suicide.



Through these, what treasures are we going to get?

Are we going to attain the treasure of *Atma Sakshatkar*?

For sure, we are going to get the treasure, but that would not be *Atma Sakshatkar* - *Direct Awareness of self*.

Are the qualifications like *Sadhana Chatushtaya* mere gimmicks?

No, they are correct.

But, it is the *Atma Sakshatkar* that we are going to attain is a gimmick. It is the act of knowing the *Atma*, which is a gimmick.

What is it that we are going to attain through the *Sadhana Chatushtaya*, if they are correct?

What is it that we are going to perceive if the *Atma* can't be perceived?

Already, we have read the story of a business man.

Similarly there was another businessman.

He had three sons. He had unlimited wealth. Based on the character and quality of his sons, his wealth had

to be shared. How to share?

He had written a 'will' and died. He had seven horses. In his will, he had mentioned how to share the seven horses among his three sons.

He had also mentioned that whoever is doing the apportionment, should divide his other properties too equally among his three sons.

He not only indicated the horses to be shared equally but he had also mentioned that half of the share should reach first son, half of what the eldest gets should go to the second son and half of what the second son gets should go to the third son.

How to divide the horses like this?

But, this is how it had been mentioned in the 'will'. If we give half of the 7 horses to the first son, he would get  $3\frac{1}{2}$  horses. If half of this should be given to the second son, then the second son would get  $1\frac{3}{4}$  horses. If half of that has to go to the third son, then the third son won't even get a full horse.

How to execute this sharing?

They visited various places and approached many persons to help them do the sharing. But all their effort

proved futile.

At last they approached a wise minister of the kingdom, for help.

He promised “I will come to your house and share the horses as per the will of your father”.

He went to the house in his horse.

With the existing seven horses, the minister added his own horse too.

Now, it became 8 horses altogether.

Out of the eight horses, he asked the first son to take 4 horses as his share as half of the total horses. The second son should be given 50% of what was given to the first son. So the minister asked the second son to take 2 horses as his share. Second son also took 2 horses.

Third son should be given 50 % of what was given to the second son. So the third son was given 1 horse, as his share.

The first son got 4 horses; second son got 2 horses; third son got 1 horse.

Having distributed the 7 horses this way, to the

three sons, the minister left for the palace in his horse. After this he also helped the three sons in distributing other properties equally amongst them.

The purpose of adding the 8<sup>th</sup> horse was only to divide the existing 7 horses.

Eighth horse appeared from somewhere and went off as it came. The eighth horse participated in the apportionment for the sake of participation and went off not getting trapped in the apportionment.

*Atma* is also like that.

The eighth horse is this *Atma Sakshatkar - Direct Awareness of the Self*.

**Sadhana Chatushtaya** are taught to attain *Atma Sakshatkar*.

Due to this, *Viveka* - Intelligence and *Vairagya* - detachment from the worldly pleasures - gain importance.

We are encouraged to believe that, through *Viveka and Vairagya*, we can escape from the *Anatma* and set our foot in the *Atma Sakshatkar* by knowing that “I am the Atma”.

We take up *Viveka* and *Vairagya* for the sake of *Atma Sakshatkar*.

If there is no need to attain *Atma Sakshatkar*, then there will not be any need for *Viveka* and *Vairagya* too.

Eighth horse appeared for name sake and went off. The problem is not with what is to be done for the eighth horse but how to share and distribute the other horses.

Only the seven horses is the problem.

*Atma Sakshatkar* is like the eighth horse, which just appeared for name sake and went off.

Because nothing exists in the name of *Atma Sakshatkar*.

Then why do we strive hard to attain something in the name of *Atma Sakshatkar* which doesn't exist.

Is there nothing that we should know?

Is there nothing that we should attain?

Do we not have anything to understand? Do we not have anything to practice and achieve?

There may not be an obligation to attain *Atma*

***Sakshatkar.***

That does not mean that nothing exists there for us to attain.

When there is no necessity to attain something in the name of *Atma Sakshatkar* then what would we gain by attaining something?

Even if there is something that is to be attained, will it not be an unnecessary one?

When *Atma Sakshatkar* itself became unnecessary and nonexistent, what do we gain by *Sadhana Chatushtaya*?

Actually solution is needed only for the seven horses. Eighth horse does not need any solution.

Eighth horse came into picture to solve the apportionment issue of the seven horses. The seven horses did not come to resolve issue with the eighth horse.

Sadhana Chatushtaya are nothing but the seven horses. Eighth horse is the *Atma Sakshatkar*.

Sadhana Chatushtaya are used for the purpose of attaining *Atma Sakshatkar* .

In fact, this aspect called *Atma Sakshatkar* itself is used only to assist *Sadhana Chatushtaya*.

Therefore, what we need to attain is not *Atma Sakshatkar*.

We need to attain only *Sadhana Chatushtaya* - four kinds of disciplines.

What is this meaningless blabbering then? When there is nothing to attain, what is the necessity to have *Sadhana Chatushtaya*?

Suppose we travel to a nearby city or a foreign country. Only if we have a destination to reach, then there we take up the journey in a vehicle.

Suppose we do not have a destination to go. But we have boarded a bus. Then the conductor will ask us “Which place do you need the bus tickets for?”

If we tell him that we do not need ticket for any place, then he would ask us to get down from the bus.

When we don't have anything to attain, then why do we need *Sadhana Chatushtaya*?

Endeavour in the name of *Sadhana* - practice is prescribed only to achieve the destination.

When the destination called *Atma Sakshatkar* doesn't exist, why do we have *Sadhana Chatushtaya*?

If someone says, "You can't attain anything by *Sadhana Chatushtaya*. It is your duty to practice. So keep practising *Sadhana Chatushtaya*", then what will we do?

What will we do if someone says "You will not be able to reach any destination, but you need to travel continuously in the bus"?

What is the necessity of adhering to *Sadhana Chatushtaya* when we are aware of the fact that we cannot gain anything called *Atma Sakshatkar* through practising *Sadhana Chatushtaya*?

Ok, let us assume that *Atma Sakshatkar* exists. Let us also assume that we have attained the *Atma Sakshatkar*.

What do we gain by having attained *Atma Sakshatkar*?

Let us assume that there is a reason for boarding the bus; also assume that we have boarded the bus to reach a particular destination.

What do we gain by reaching the destination?



Why does everyone say that we should attain *Atma Sakshatkar*?

What do we gain by attaining *Atma Sakshatkar*?

It is said that we can attain *Mukti - Liberation* and freedom from *Samsara Bandha - bondage of worldly life* by realizing that we are the **Atma**.

Therefore?

What we need to attain, indeed, is *Mukti - Liberation* not *Atma Sakshatkar*.

We want to attain *Atma Sakshatkar* for a reason that it would liberate us from *Samsara Bandha - the bondage of worldly life*.

A story is told with fun:

A devotee wished to get the dharsan of Lord Ganesha. His guru initiated him into 'Mantra Diksha' - Mantra Chanting.

His guru said "If you chant this mantra for one lakh times, Lord Ganesha would bless you with his presence and offer the boons that you ask."

He also taught him the procedure. The devotee earnestly started chanting the mantra. When he

completed 50,000 chants, Lord Ganesha appeared before him and asked his devotee “Bhaktha, tell me your wishes”.

The devotee humbly put forward an appeal: “Oh, Lord! Kindly pardon me. I have only completed 50,000 chants. I request you with love and respect, to calmly wait until I complete the remaining 50,000 chants also”.

*Atma Sakshatkar* is only a means to attain *Mukti* - *Liberation*; it is not the destination.

Mantra chanting is only for the *dharsan* - *presence* of Lord Ganesha, but what is the need of chanting as Lord Ganesha has already given the dharsan to the devotee?

We step out of our house to meet our friend who resides in the next street. But, when we open our door, we found our friend standing there at our door step.

How will it appear if we tell that friend, “I have stepped out of my house to meet you at your house, so, you kindly wait here for me, until I return after going to your house to confirm that you are not there”.

- What do we try to conclude here?

Without attaining *Atma Sakshatkar*, we can derive

the benefit of Atma Sakshatkar; that is *Mukti* - *Liberation*.

- Are we intending to say like this?

Now our attention has turned towards *Liberation*.

There is no difference of opinion between us and the *Shastras* - *scriptures*, regarding the fact that the final destination that we need to attain is *Liberation*.

It is our idea that the highest state to be attained is *Liberation*. This is the idea of the Shastras too.

Now, the next question starts hereafter.

Who requires *Mukti*?

Who should attain *Mukti*? Where should it happen?

Does *Atma* need *Mukti* or does Brahman need *Mukti*?

*Liberation* is necessary for those who are caught up in *Samsara* - bondage of worldly life.

When, we are neither in bondage nor in *Samsara*, we do not require *Liberation*.

Here who is caught up in the *Samsara Bandha*?

Is it the *Atma* that is caught up in the *Samasara Bandha*?

If it is so, then, for sure, *Atma* is in need of *Mukti*.

But, *Atma* is neither in bondage nor in *Samsara*. There is no need for *Atma* to get rid of *Samsara Bandha*.

So, *Atma* is not in need of *Liberation*.

Only those who are in prison need freedom. Others, who are outside the prison, do not need freedom.

Then who is locked in prison?

Who is in bondage?

Who is in *Samsara*?

Who is in need of *Mukti - Liberation*?

*Atma* is neither in *Samsara* nor in bondage.

*Jiva - Individual Personality* is in *Samsara Bandha*.

*Jiva* as *individual* personality needs to be liberated. We, the *Jiva* need to attain *Mukti*.

Who is this *Jiva*? Who are we, that is the *Jiva*?

*Who am I*, that is the *Jiva*?

*Jiva* is the combination of both *Atma* and *Anatma*.

Our *individual personality* is a combination of both *conscious* and *non-conscious* factors.

Can we say that all those problems like the bondage and *Samsara*, that the *Jiva* faced, have been faced by the *Atma* also?

We cannot say that *Atma* faces these problems. *Atma* is the *Chaitanya* - *pure Awareness*.

Can we consider that the *Anatma* faces all these problems? We can't consider like that too.

Because, except *Atma* everything else is just *Jatam* - lifeless objects.

Does the *Jatam* - '*Lifeless Matter*' have any problem?

No. Lifeless matter - object will not have any problems.

If there is neither any problem to the *Atma* nor to the *Anatma*, then who has the problem?

If the problem is for *Jiva* - *Individual personality*,

who is this *Jiva*?

Is this *Jiva* an *Atma*? Or *Anatma*?

If *Jiva* is an *Atma*, there can't be any problem to it.

Even, if *Jiva* is an *Anatma*, there cannot be any problem to the *Jiva*.

If so, who is *Jiva*?

If it is neither an *Atma* nor *Anatma*, then who is this *Jiva*?

The shadow of the tree falls beneath the tree. The shadow is in the shape of the tree.

Which one is the reason behind this shadow?

Is the tree the reason behind the shadow, or the sun?

Without tree, there is no shadow of the tree.

Without sun also, there is no shadow of the tree.

The shadow is the aspect that is caused by the combination of the tree and the sun.

Does the tree try to create the shadow? No. Does the sun try to create the shadow? No. The shadow is in

the place where there are no rays of sun.

The shadow exists as an image of the tree when there is a combination of the sun and the tree.

Similarly, the **Jiva** is created as an aspect of **Anatma** inside the sanctum sanctorum of the **Atma** - in the presence of **Atma**.

**Jiva** reveals itself in the form of **psychological experiences** - Mano Vritti or Chitta Vritti. **Jiva** reveals itself through the experiences of the body and the mind.

All these *experiences* exist in the name of **Jiva**.

The **Atma** or the **Anatma** may be the source of our *experiences*. But they are not the direct reasons for these experiences.

The **Jiva** that exists as our *experiences* considers itself as the **Jiva**. It assumes itself to be in bondage and **Samsara**.

Even though, **Atma** is not directly attributable to our experiences, in some way or the other, **Atma** is a reason too.

So, the **Sat** - *quality of existence* and the **Chit** - *quality of knowing* aspects of the **Atma** are revealed

through each and every experience of ours.

But, the third aspect of *Atma* which is *Ananta* is boundless and infinite.

As the aspect of *Anatma* also takes part indirectly in our experiences, these experiences are within certain boundaries; within a frame of measure; they exist as *transient experiences* that occur afresh every moment.

When we speak of experiences, they are something that appear and disappear. There is nothing like an immobile *experience*, an unchanging *experience* or an everlasting *experience*.

*Experience* is like tides of the sea. Whatever happens to us like multiple waves, are called as *experiences*.

Something like a tide that emerges and expresses itself is the *Jiva - Individual Self*.

It is neither *Sat* - existence nor *Asat* - 'non - existent'.

It exists as the combination of *Sat* and *Asat*, that is *SatAsat - combination of existence and non-existent*.

It is this *Jiva* that considers itself to have been



bonded and being in *Samsara*.

- It tries to free itself.

It is this *Jiva* that learns the *Shastras* and practices the *Sadhana Chatushtaya*.

It is this *Jiva* that practices *Viveka* and *Vairagya* - 'Intelligence and Detachment' from the worldly pleasures.

Are *Viveka* and *Vairagya* required for *Atma*?

Are the *Sadhana Chatushtaya* required for *Atma*?

No, nothing is required for *Atma*.

Only the *Jiva* needs all these.

We, the *Jiva* are practicing *Viveka and Vairagya* as *Sadhanas* - spiritual disciplines.

In fact, *Viveka and Vairagya* are not really the spiritual disciplines to reach a destination. They are in fact, the **destination** itself that we need to attain.

They are really the goals that we need to achieve.

*Enlightenment* and *Viveka* are not two different things. *Mukti* and *Vairagya* are also not different.

*It is Gnana - Enlightenment* that is described in the name of **Viveka**.

*It is Mukti - Liberation* that is described in the name of **Vairagya**.

*The goal of the Jiva is Vairagya only. Viveka is the path to attain Vairagya.*

The goal of Individual Self is Detachment from worldly pleasures. Intelligence is the way to attain it.

There is no association between *Sadhana Chatushtaya* and *Atma*. These are related only to the *Jiva*.

What is **Viveka**? What kind of Viveka should happen to us?

**Viveka** is said to be the wisdom that enables us to know and distinguish between *Nitya* - eternal and **Anitya** - Transience.

We call that as **Viveka**, which denotes the freedom from the illusory thing, that is - 'a wrong understanding of some non-existing things that appear to be existing'.

We misunderstand the rope to be a snake.

Snake is something that does not exist, but the

rope really exists.

If we get the experience of a snake by looking at the rope, it means that we have understood wrongly.

When we correctly understand that it is a rope, the experience associated with the snake i.e., the fear, disappears from us.

Wrongly understanding the rope as a snake is similar to understanding ourselves as *Jiva*.

- It is similar to perceiving ourselves as *Anatma*.

We need to recognize a rope as a rope without wrongly understanding it as a snake.

Recognizing a rope as a rope is similar to understanding ourselves as **Atma**.

Only *Sat* has the *Existence Aspect*. If at all anything exists, we have to understand that it is *Sat*.

Rope is the *Sat* aspect. It will not perish. It has the *existence aspect*.

Snake does not exist. It has an appearance based on the existence of the rope. If it is seen in the light, the appearance of snake disappears.

We, the *Jiva*, exist with the perception that we

*exist.*

Our *Sat* aspect is this ‘quality of being’ - ‘*is-ness*’. This is the aspect of our *Atma*.

As we perceive ourselves with various names and qualifications, we attain the nature of a separate individual.

Our being - existence - ‘the feeling that we exist’ becomes the source for us.

“I co-exist with body; I have mind; I am a Doctor; I am a Teacher; I am a Father; I become happy; I become sad”.

- Like this, ‘*I*’ - our *existential Awareness* - ‘*is-ness*’ attach some qualifications to its existential aspect.

-

Like attaching an image of a snake to the rope, we attach all these aspects and many more different types of these aspects, to our ‘existential Awareness’ - ‘*is-ness*’.

The rope does not fight with us because we perceived the rope as a snake.

The rope does not fight with us questioning how

we have understood it as snake.

But, we only get frightened because of this.

Just because we attach some merits and qualities to our *Atma*, the *Sat* aspect - *existence* does not start fighting with us saying “How can you consider me as someone having experiences and qualities?”

But, as we fail to understand that the experiences and the qualifications that happen to us are just an **illusion**, we get stuck in the swirl of self-contradiction, struggle and suffering.

- This is said to be the bondage.

- This is said to be the *Samsara*.

There arises a necessity to unwind from these bondage and *Samsara*.

This is what is said to be *Mukti* - *Liberation*.

Who is getting frightened, when rope is perceived as snake?

Is it the rope? Rope never considers itself as snake. Rope is always a rope.

So, rope does not get frightened by considering itself as a snake. Hence there is no necessity for the

rope to get rid of the fear.

There is no necessity for the *Atma* to unwind from the delusion of *Samsara* and bondage.

*Atma* doesn't have any necessity to attain *Mukti*.

In this scenario, who has got fear? Who has got an issue?

If the issue is not with the rope, then is it with the snake?

Even the snake does not have an issue because there was nothing called snake. Then who has got an issue?

Someone has misunderstood the rope as a snake and was afraid of the rope.

Who is that person in fear?

Is he the rope?

Is he the snake?

Or someone else?

Are there three aspects in this scenario?

Rope, snake and the observer - are there three aspects in this scenario?

In fact, there can be only two possible aspects here.

Rope may be there. The person who sees the rope may also be there. Only rope and the observer are real.

It is the fault of the observer who, instead of seeing the rope as a rope, sees it as a snake.

As he is seeing wrongly, he has got an issue of fear. Then, there arises the necessity to get rid of the issue.

Here the rope indicates the *Atma*.

He, who sees the rope as a snake indicates us, the *Jiva - Individual self*.

How to see the rope as a rope? How to see the *Atma* as *Atma*?

Is *Atma*, the real nature of *Jiva*? How do we see *Atma Svarupa - our natural state*?

‘We should see the rope as rope, not as snake’ - This example is very simple.

This example has become very much refined, through the continuous explanation of this great truth,

by the scriptural experts.

But, how to see the rope as a rope?

Is *Atma*, an object to be seen?

In case it is an object to be seen, it has to be in the control of viewer. We see the rope. Can we see the *Atma*?

Rope is within our visibility. It is within the boundary of our *knowledge*.

Is Atma within our visibility?

Is it within the boundary of our perception?

Is attaining **Atma Sakshatkar** by knowing that 'I am **Atma**', all about knowing **Atma**?

Is this called *Viveka*?

We touch the fire with our finger. What will happen? Heat attacks the finger. We sense the heat of fire through our finger.

Now, we immerse our finger in cold water. Finger senses the chillness.

What do we sense with our finger? Is it the fire? Or, is it the cold water?



Even after taking out our finger from the fire, the impact of the fire is staying with the finger for some time.

Even after taking out our finger from the cold water, the impact of the chillness is staying with the finger for some time.

If we say that our finger has been sensing the fire, we should feel the heat only when the finger is in touch with the fire.

If we say that our finger has been feeling the chillness, we should be *conscious* of the chillness only when the finger is in contact with the cold water.

If that feeling continues even after taking out the finger, are we *conscious* of the fire, or the finger?

Are we sensing the water, or the finger?

In fact, we can only be conscious of the finger, not the fire or the water.

The fire may be a reason for the sensation in the finger; water may be a reason; but, we feel only the sensation in our finger.

We cannot perceive fire or water.

But we do not say that I sense my finger when I touch the fire. We only say that we sense the fire.

We do not say that we sense the finger when we touch the cold water; we only say that we sense the cold water.

Are we sensing the finger or are we sensing fire or water, in reality?

We proclaim that we sense the fire; but we sense only the finger.

We proclaim that we sense the cold water; but we sense only the finger.

We have only felt the sensation of the finger. If so, are we conscious of the finger or the characteristic of the finger?

We can feel only the sensation of the finger. We can only be *conscious* of the change that is happening in the finger. Hence, what we are conscious of is the finger only - *Consciousness* of finger only.

What is a finger?

Each has its own characteristic. Fire has heat; lamp has light; water has chillness.

Like these characteristics, should there not be a characteristic for the finger too? What is that characteristic of the finger?

Heat or Chillness?

If we say that we have not sensed either the fire or water, but only the finger, then how do we sense the finger?

What is the natural characteristic of the finger?

What is its natural characteristic?

Just because it indicates heat, can we say that its characteristic is heat?

Just because it indicates chillness, can we say that its characteristic is chillness?

In reality, our finger exists with certain *Awareness*.

Only that *Awareness* expresses itself as the ***bodily Consciousness*** of heat or cold.

We understand that *Awareness* - *Chit factor* only through its ***Conscious*** expression.

That *Awareness* does not otherwise express itself separately.

Our *quality of being* - 'is-ness' is also like this. It does not express its *existential Awareness* individually.

*Atma is pure Awareness.*

When **Atma** expresses itself as the emotions of **mind** and sensations of body, it appears to be the **Jiva**.

Now what is our problem?

We have to sense a rope as a rope but not as a snake.

Perceiving a rope as rope is about perceiving ourselves as the *Atma*.

What does it mean by perceiving ourselves as *Atma*?

What we call as perceiving our *Atma* is nothing but the perception that *our natural state is the aspect of 'Sat-Chit' - existential Awareness.*

Can we perceive this way?

If we can perceive this way, then who is the perceiver?

Is it the *Chit* - *the existential Awareness* that perceives itself, by trying to know itself?

Or

Is it *Jiva* - the *expressed experience*, which acts based on the source of *Chit* - *existential Awareness* that knows its source?

Should *Jiva* know that its 'Natural form' is *Atma Svarupa*?

*Jiva* is only an expression.

Is it this expression that needs to understand about its source?

The *Jiva* or considering ourselves as the *Jiva* is only an *experience of the mind*.

Should it be this mental *experience* that needs to perceive its source - *Chit aspect*, as a part it?

Does our '*quality of being*' - '*is-ness*', come within the boundary of the experience of our mind?

All *experiences* are possible through the *Atma*.

But, *Atma is not an experience*. All the experiences are effects. They are not the cause.

Now, what do we need to know?

Should we know *Atma*?

Though *Shastras* - scriptures repeatedly say that we should know *Atma*, the same scriptures also say that we cannot know or feel *Atma*.

All Shastras proclaim in unison, that *Brahman - Absolute Reality* is the only un-polluted aspect.

If there is an existence of an object or an experience, it is not possible to exist without the *Atma*.

All our *experiences* are possible only because of the *Atma*.

Experience of heat or cold is not possible if there is no finger. The feelings of heat and chillness are nothing but the experiences of the finger.

It is the *Atma* that is expressed as the *Jiva*.

Heat alone is not the sensation of the finger. Chillness alone is not the sensation of the finger.

Though *Atma* expresses itself as the *Jiva*, *Jiva* alone is not the *Atma*.

But *Jiva* is also *Atma*.

The commentaries of Vedic Shastras consider two types of stances.

We should get rid of the *experience* called the snake.

We should *understand* the rope as a rope.

We should understand the *truth* called the *Atma*.

We should come out of the *delusion* called the *Jiva*.

Snake should not be visible to our eyes. Only the rope should be seen.

Sight of the *Atma* should befall, like that of the rope. Vision of the *Atma* should befall, like that of the rope.

- Do the *Shastras* claim like this?

Or

- Do they claim that only the sight of the snake befalls; that too should be considered as the sight of a rope?

It claims both ways.

Like the first version, *Shastras* mostly proclaim that the rope should be understood; *Atma Sakshatkar* - *Direct Awareness of the Self* should be attained.

All those who learn Shastras also start putting in unrelenting effort with a yearning to have the *direct Awareness* of the *Atma*.

But *Shastras* make their desires desperate.

Shastras abandon them by stating “As long as there exists a recognizable object, *Atma* considers itself as the one who knows or as a witness...

“When there is no recognizable object, *Atma* cannot be considered as the one who knows or as the witness”.

The Shastras that kept on nurturing the desire of knowing the *Atma* become hesitant to say that the *Atma* cannot be known at all.

So the learners of *Shastras* become perplexed.

“All of our experiences are temporary; illusionary; misunderstood; non - existent...

“In truth, only *Atma* exists as the source of all these experiences; it is the *Sat* - existence; it is the *Chit* - *basic Awareness*.”

Like this, Shastras struggle to prove *Atma* with many such analogies; provide explanations over explanations.



But the same *Shastras* that struggle to such an extent, run away and hide, without any concern, after having proclaimed the truth - *Atma cannot be known* - as if it is an unimportant one.

Shastras confuse the scholars by not proclaiming, tellingly, that *Atma* cannot be known.

All scholars think “*Atma* can be witnessed. *Atma* has its own being. We can know it”.

Shastras too have been proclaiming this way to give life to this idea.

*Ramana Maharishi* has said that there is nothing called *Atma Sakshatkar* - Direct Awareness of the Self.

What is surprising in this is the comment of scriptural experts: “We do not accept Ramana Maharishi”- they would say this with a casual smile.

Ramana Maharishi also has been proclaiming that we should attain *Atma Sakshatkar* based on *Shastras*.

When he was questioned on how to attain *Atma Sakshatkar* and if it can be attained as *Prathyaksha Bhava* - directly through sense organs, he said, “There is nothing called *Atma Sakshatkar* or *Atma Dharsan*.

We say that the '*destruction of the ignorance*' is ***Atma Sakshatkar***.

Let us park *Ramana Maharishi* aside.

What do then *Shastras* say at all, about the ***Atma***?

It says that ***Atma*** exists as ***Sat, Chit*** and ***Ananda***.

***Sat*** is *Existing Realty*.

***Chit*** is *Awareness*.

***Ananda*** is *Completeness or Wholeness*.

*Shastras* say that out of these three, only ***Chit*** exists as a quality, the same ***Chit*** quality only exist as ***Sat*** as well as ***Ananda*** - *Wholeness*.

Therefore the ***Atma*** represents only the ***Chit*** aspect.

What is this ***Chit*** - *Awareness*?

How do the ***Shastras*** explain about it?

*Shastras* say that this ***Chit*** aspect is the basis for everything.

But, how do we understand this ***Chit*** aspect?

Is it possible to understand it?

Who does have the necessity to understand it?

Because of this, the *Upanishads* kept quiet, having said, *Know the Atma through Atma*.

What is need for the *Atma* to know the *Atma* itself?

There is a need for knowing the *Atma*, only to *something* that considers itself as the *Jiva*.

How can that *something* - *Jiva*, know and realize, the *Atma*?

Through what means will it feel *Atma*?

Does it have any tools or methods to know *Atma*?

There is nothing that has the qualification of feeling and knowing the *Atma* as *Atma*.

It is not possible to feel *Atma* by making it an *experience*.

Does it mean that all the approaches of the *Shastras* are incorrect?



### 3. SatChitAnanda

*Sat, Chit, Ananda* - all these three are combined together, called as *Sat-Chit-Ananda*.

*Sat is Existence or Reality, Chit is Awareness and Ananda is infinite or Total.*

The Natural form of *SatChitAnanda* is nothing but the natural form of *Atma* or *Brahman* - *Absolute Truth*.

*Sat* means *Existence*.

In the analogy of snake and rope, rope alone exists.

That is called as *Sat*.

Snake is non-existing one. But it looks as if it is exists.

Snake is not *Sat*. Rope is considered as *Sat*.

Rope exists. But snake does not exist. Thus, which has existence is *Sat*.

*Sat aspect* is **Atma's - Brahman's natural state**;

- **Atma's** natural quality;

- **Atma's natural state**;

The *Atma* is having the *Sat* quality.

- Is the **Atma** a *Jatam* - Lifeless matter?

Or ...

- Is it a *conscious* object?

*Jatam* - Lifeless matter is the one which does not have **self Consciousness**.

We don't call a man or an animal as a *matter*.

Man knows his existence. Animal too knows its existence. This is being with *self Consciousness*.

The book which we are reading, is it with *self Consciousness*?

The chair which we are sitting, is it with *self Consciousness*?

All these are not with *self Consciousness* and we call these as *Jatam* - Matter.

*Atma* is not a *Jatam* - matter. It exists with self Consciousness; *Chaitanya* - life.

Self Consciousness is the natural state of *Atma* - its natural form.

*Sat* is Existence.

*Chit* is *Awareness* - knowing nature.

*Atma* - Brahman is both *Sat* and *Chit*.

We know what is *Sat* and we also know what is *Chit*.

*Sat* is existence.

Now, let us come back to the rope-snake analogy.

Rope is the existing one.

We are citing this as an example for *Atma*. Rope is visible to us.

Does *Atma* exist like this?

If it is existing, then how does it exist?

Existence of the rope can be seen by you and me. So we are clear about its existence.

Does *Atma* exist like this?

If **Atma** exists then what is the nature of its ‘*existence*’?

We see fire, nature of fire is heat. Fire has existence.

It expresses heat. Fire is the source.

Its expression is heat.

Like this, **Atma** which exists with the quality of *existence*, does it express its quality of perception - *Awareness*?

or

Is this *Awareness*, ‘*existence*’?

Does **Sat** exist as source?

Or is the **Chit** basis?

The next attribute of **Atma** is *Ananda* - *Bliss*.

*Ananda* is expression of joy.

Is **Atma** expressing joy every moment?

Is it creating experience of bliss always?

Is **Atma**’s *Ananda* - *bliss*, an *experience*?

Who is experiencing that blissful experience?

**Atma**’s third quality of *Ananda* is also referred

as *Ananta* - infinite, endless.

*Ananta* means endless, infinite, without any limitation.

Only if we limit any object, then alone we can understand and *experience* it as an object.

We cannot limit and perceive *Atma* so it is called *Ananta* - infinite, endless.

When we say *Ananda* - bliss then it becomes an experience with its limitation - finiteness.

But, the meaning of *Ananta* - infinite suits perfectly with *Atma*'s quality.

When we say *Atma* is in 'indescribable infinity', then it becomes *Ananta*.

Now if we try to fit *Atma*'s this aspect of *Ananta* - infinite with *Sat* and *Chit*, then what will happen?

*Atma*'s *Sat* quality is there, but it is infinite and endless.

*Atma*'s *Chit* quality is there; but we cannot describe by limiting it.

If we are able to describe then all become limited and finite.



- it will lose the status of *Ananta* - infinite, endless.

Then how do we know *Atma*?

Can't we know *Atma*?

How did they know that one such thing like *Atma* is existing?

Let us again come to the rope-snake example.

One thinks and sees rope as snake but rope does not think itself as snake.

Rope is there. The Person who sees the rope is also there. Only these two are true.

Snake is only a projection; an experience.

This *experience* does not happen to the rope. This *experience* happens only to a person who sees the rope.

If we see the rope as a rope then snake disappears; the fear of snake also disappears.

The problem is not either in rope or with snake.

The problem exists only with the person who sees the rope as a snake. We described this person as *Jiva* - *Individual Self*.

From the analogy of snake-rope, we need to understand, who is this *Jiva*?

- We understand ourselves as *Jiva*. Indeed, who are we?

- What is our *natural state*?

Only this needs to be understood.

In reality, our *natural state* is that of *Atma - Atma Svarupa*.

The concept of *Individual Self* is in our imagination only. We misunderstand that we are *Jiva*.

Our *natural state* is rope not that of snake.

When we perceive and understand ourselves as rope, we are free from the experience of snake.

When we understand that we are *Atma*, then we are liberated from the *experience of Jiva* and *Samsara*.

As we see a rope as a rope how can we see *Atma* as *Atma*?

Can we see like that?

Or when we come to know that there is nothing like a snake exists, can we assume that we have seen

the rope which forms the basis for snake?

Through the understanding that there is no *Jiva*, should we understand that our natural state is *Atma*?

Should we understand that we are only the rope?

Or should we understand that we are not the snake?

Should we understand that we are *Atma*?

Or should we understand that we are not the *Jiva*.

For our eyes, only snake is visible.

Rope is not visible.

Only *Jiva* is visible to us; not the *Atma*.

The rope is seen as a snake in an inadequate light. In proper light, snake disappears and the rope is seen.

*Jiva - Individual Self* appears because of *ignorance*. In the annotation of wisdom, *Jiva* disappears. The *Atma* which is the source of the *Jiva* is perceived.

- Is it like this?

What is *ignorance*? What is clear wisdom?

We call wisdom as *Chit aspect*.

What is *Chit*?

What is *Wisdom or Intellect*?

Is **Intellect** all about properly understanding man as a man, tree as a tree and an animal as an animal?

Is it *Chit*?

Is *ignorance* all about wrongly understanding a tree as a man or a man as a tree and a rope as a snake?

We all have **Intellect**. We do all our work using only Intellect.

If our Intellect is not working, then it is not possible to understand what is said in this book.

Not only that, we may not be able to lead a normal life, if the Intellect is not working.

**Intellect** is needed even to know what is our **Intellect**.

What is that Intellect that is known very well to us?

How does our *Intellect* exist?

How does it act?

We are walking on the road. Vehicles are surging

in front of us.

Only when we understand that they are vehicles, do we give way to them and go aside.

What will happen if we do not understand that they are vehicles?

We will not be able to give way to them. The drivers of the vehicles will go yelling at us “Do you have sense?”

It may also happen that some vehicles may hit us.

Something that happens, that we see and understand is termed as *Intellect* by us. If we do not understand, we say it is *ignorance*.

Is *Intellect* all about understanding this way?

Is this the *Chit* aspect?

We buy a new book. The rear-side wrapper of the book has some notes in very small letters. As the letters are very small, we are unable to read.

We bring a magnifying glass and see. Now the letters are visible clearly.

What has happened here?

There is no flaw in our eyes. Our vision is as normal as that of others.

We use lens to see something that is not visible to the normal eyes.

What is the *knowing* factor in this?

Is just seeing the letters clearly, called *knowing*?

Or is it the *ability to know*, that is called *knowing*?

In reality, the ability of the eyes to see represents the *knowing*.

When the ability to see is passed through the lens, the letters are boldly visible.

The magnifying glass does not modify our ability to see.

It only magnifies the object and shows to us.

It does not modify the *knowing*. It only magnifies the object and shows to us.

It does not modify the *knowing*. It only magnifies the object that is to be known.

Here the *knowing ability* is not *modified*.

The objects that are to be known are modifiable.

With this *knowing ability*, we can know the letters; the objects; and the people.

We can know by changing it again and again; in many new ways.

But there is no change in the *knowing ability*.

That is natural; cannot be changed.

*Knowing* is *Chit*.

*Knowing* does not denote the *object that is known*. It denotes only the *knowing*.

It denotes only the *Chit factor - knowing*.

This *knowing ability* has the power to sense. It has *vitality - life*.

This is the *first level* feature.

Everything else that is *seen* and *known* is of the *second level* feature.

Be it a tree that is seen or a human that is seen, both are of second level aspect only.

Seeing alone is life feature, *Chaitanya* - the *Spirit*.

The thing that is *seen* is *lifeless - Material feature - Jatam - the matter*.

Nothing can be known in the absence of the *ability to know* - the *knowing* - *Chit*.

The *ability to know* is the same. But the objects that are known keep changing.

An example:

A pleasant night time. We have a torch light in our hand.

We flash the torchlight on a person. Only that person is seen in the torchlight. Rest of the things are all dark.

Now we divert the flashlight to a tree. Now the person has disappeared. Only the tree is seen in the light.

In the darkness, we see each object by flashing the torchlight on them, like this. Each object is distinctly seen.

Now without diverting the torchlight on anything, we divert the light to the open air towards the sky. Now the light does not strike on anything.

What do we see now?

Nothing can be seen.



Even the presence of light can be known only if any dust particles or smoke interrupts the light. Otherwise the presence of light itself will not be known.

Only in the event of a seen object being sighted, can the light too be sighted.

This is the *knowing* feature of ourselves.

It does not show its *existence* on itself.

Its exposure is only in the method of *knowing the object that is being seen*.

The *Chit* quality is nothing but the existence of this *knowing*.

*Chit* aspect alone is the *knowing*.

What does our *Chit* aspect know?

Even our *Chit* aspect knows through lens only.

- Knows through a magnifying glass.

The magnifying glass is not anything else, it is our *sensory organs*.

Our *Chit* aspect alone knows the five different perceptions through the five different senses.

We see, hear, taste, smell and feel.

- In this way, five different experiences are caused through this lens.

These sensory *experiences* are nothing but the *perceived objects* and not the *knowing Chit*.

All these are not the first level feature that exists as the state of *knowing*. Not the *knowing Chit*.

All these are the *second level* feature that exists as the *objects that are being known* - perceived objects.

What do we see through the lens? We see the illegible letters in a legible manner.

By seeing that legibly, we understand the information mentioned in that.

Our eyes show a view very clearly.

We understand that view as what it is.

We understand the sensory view through our idea.

Eyes show someone. We understand that person as our friend through our *knowledge*.

The eyes show another person. We understand that person as an undesirable one through our *knowledge*.

Knowing is one aspect. Understanding is another aspect.

But both work together.

*Chit* aspect alone is the true *knowing*. That alone is the first level.

*Chit* aspect that is seen through *sensory experience* is the second level.

Understanding of those sensory perceptions through our *idea* is the *third level*.

We see someone through our senses. That sensory perception is the second level.

Through our perception we understand that the image that is shown by our eyes is our friend.

- This is the third level *experience*.

Understanding that he is our friend, we get some kind of happy experience in our *mind*.

- This is the fourth level *experience*.

The first level that is the source of all these layers is the *Chit* aspect - *Awareness* - Inner Quality.

Other three qualities are related to the *Outer* -

*Physical world.*

- Related to the external objects.

But what we call as *intellect* or *knowledge* in our practical life is something different.

We call the understanding of something rationally, based on our experiences and perceptions, as Intellect.

We do not consider the cognitive *knowing* of what we see and what we hear as *Intellect or Wisdom*.

We consider all this as sheer sensory perception.

We do not consider it as wisdom or Intellect.

Wisdom is the understanding of what we see, hear and feel etc., that are converted into different forms of ideas, based on our perceptions and discrimination as human, animal, tree, my friend, desirable or undesirable person etc.,

If we fail to understand like that, it means that our intellect has not worked well.

The rope-snake example is also like this only.

Rope should not be wrongly understood as snake. Rope should be perceived only as rope rightly.

- It is said like this there.

Rational understanding means an understanding in the right manner, ideally - with clarity of ideas without any doubt.

But all these are the third level experiences.

Our Vedic researches and the effort to understand that are in this third layer only.

Only the *Chit* aspect, that is *knowing*, exists as the *first level* - first layer.

The second and third layers might have existed keeping the first layer as the source.

Knowing the first layer through these is not possible.

The letters can be known by the lens. But the *sensitivity to see* - cannot be known by that.

All our senses are designed in such a way that they indicate only the external phenomena.

Through the eyes that are designed for viewing, only the views can be seen. Sound cannot be heard by them.

Similarly, the ears that are designed for hearing

can only hear the sound. No views can be seen by them.

The senses have not been designed to know the *Chit* aspect, by converting them into a *sensory experience*.

*Chit* is the *source* of all senses.

We can only know those things that are shown by our senses.

How do we identify and understand a human as a human and a tree as a tree?

How is it understood that a friend is a friend?

If at all we know something that is nothing but the view shown to us by our senses.

We cannot know anything that is not shown by the senses. No one can know.

All our *senses* exist like mirrors that show the views - experiences that come in front of us, by reflecting them.

The senses do not keep anything on hold.

All the experiential sights that were seen by our senses are recorded into our mind as *memories*.

All the mental recordings are nothing but the consumptive experiences of the senses. But all those *recorded experiences are a thing of past.*

With the help of these mental recordings, we understand our sensory perceptions - the views that are shown by the senses.

Through this only we understand human as human; animal as animal; friend as friend.

Understanding the events through the mental recordings keeps happening in the third layer.

Here the information gathered by us exist there and keep acting as our *knowledge*.

All the reflections caused in the senses appear and disappear momentarily.

No past experiences are stored and kept in our senses.

Our **mind** only acts as a storage godown.

It acts based on the information gathered.

It thinks and understands.

With the help of what is known, it also assumes what is not known by it.

It borrows the mental recordings of others.

Our **mind** that acts from the third layer alone tries to know the *Atma*; tries to understand the *Chit* aspect.

It *assumes* the *Chit* aspect from the information it has gathered.

Our *Chit* aspect does not try to do this.

Even the senses that act from the second level do not involve in this effort.

The third layer is a storage of past experiences; a mansion constructed by burnt ashes.

In this *third layer*, only imaginations and dreams are possible.

Current *experiences* are possible only in the senses; possible only in the *second layer*.

Our senses do not try to reflect upon its source. This second layer does not try to know the *Chit* aspect in the first layer that is its source.

It only reflects what it comes across.

Only this *third layer - mind* is little different.

In our practical life, only this third layer assumes



significance.

We consider the activities of this third layer as our superior wisdom.

In a way, that is also right.

As far as the first two layers are concerned, there is no discrepancy between human and animals.

There is no discrepancy even in the *Chit* aspect in the first layer. Nor is any difference in the second layer which is the *sense feature*.

Discrepancy occurs between human and animal based on the third layer that acts on the basis of the stored experiences.

Only this third layer of the human, acts in a different manner to the extent of considering it as *rational - reasoning mind*.

Through the *experiential memories* that we have stored, we have nurtured a performance capability that enables us 'to think and act' ourselves.

An animal or a bird does not act on *thoughts*. It lives and disappears the way it was created.

We are not like that. We plan our life and establish

based on the plan. That is why we call our life as a meaningful life - rational life.

Only the aspect of *memory* gives explanation by distinguishing each and everything. It makes us to understand.

Only with the help of our *thoughts* - *memories* we understand by distinguishing between us and the vehicles that come across us.

If we are unable to understand that way, Unable to distinguish and know, we will not be able to give way to the vehicle that comes across us.

Only by understanding this way through discrimination, we are able to carry out our activities well.

What is *understanding* by *discrimination*?

We identify everything with the information stored.

We set boundaries to everything by distinguishing them separately.

It is only through the stored information and our ideas that we distinguish and understand everything.

We think that we have known fire by touching the

fire.

In reality, we do not perceive the fire. We only perceive the reaction caused in our hands by the fire.

We think that we see the fire. In reality, fire is not something that is contained in our vision.

The sight of fire reflects in our eyes. We only know the reflection, not the reality of the fire.

We see only the reflections reflecting in our senses. We assume the reason behind such reflection ourselves.

Only the reflections that occur in our senses and the reactions exist as our *experiences*.

All our *experiences* are within certain *limits*; they are restricted by our senses.

The *sensory experiences* that are *limited* are again restricted more by our *ideas*.

We appreciate this *knowledge* by *restriction* - limitation, as *discrimination*.

What we call *knowledge* in practical life is knowing through restrictions.

What we call as *Chit* is not this discrimination - not knowing through restrictions.

We call the *source*, which is the *ability to know*, as ***Chit -Awareness***.

That remains as ***Ananta - Infinite*** without getting restricted.

This ***Chit - ability to know*** exists naturally as ***Atma Svarupa*** - the natural state of Atma.

In our practical life, we do not consider this ***Chit*** - true ***knowing ability*** to mean wisdom.

We cannot know anything with the help of our wisdom or intellect.

But we are in an illusion that we are knowing everything.

If there is a tree in front of us, we do not ***know*** that tree. No one else will be able ***to know*** the tree, other than the tree itself.

No one will know how the tree is. Even then we know the tree. How do we know?

We know only the reflection created in our retina by the tree. All those ***reflections*** are just the ***shadows***.

But what we know in the name of a tree is just the reflective shadow of the tree.

Even that reflective shadow is not perceived as it is.

We paint the reflective shadows with the burnt remains of the past experiences.

We identify the tree as a banyan tree or a peepal tree.

A cricket player played very well, hit more than a century and came as a champion out of the ground.

Everyone expressed happiness and appreciated him.

One person alone asked the cricket player with a sad face, “Why did you disappoint me like this?”

The cricket player could not understand anything. He asked that person, “Did I not play well? How did I disappoint you?”

That person gave an explanation:

“Usually you do not play like this. Hence I had a bet with my friend saying that you would not score hundred runs. But you played well and disappointed me. I have lost ten thousand rupees because of you.”

The cricket player did not really know that person.

Can he be responsible if that person has had a betting on him?

Similarly, the tree in front of us does not know who we are. The tree does not know that it has reflected in our eyes or that we have given a name 'banyan tree' to that reflective image.

We do not know anything else about the tree directly except the reflection caused in us by the tree.

Whatever we see are just the *reflective images* that occur in our *senses* and the images we attach to them through our *memories*.

We understand only these mixed experiences of pleasure and pain that occur in us as a result of the reflective images.

What that works within us is the *Chit* aspect - the *first level*.

But it is not an *experience* itself. It is the *source* of all kinds of *experiences*.

All the experiences that occur in our *senses* because of this source are the *second level*.

Whatever in the world, that we know, can be

known only by converting them into *sensory perceptions* - converting them into the second level.

We get sensory feelings through the outer objects outside us, reflecting in our senses.

Fire reflects in our sense of touch. It also reflects in our eyes. We perceive the heat of the fire through our sense of touch.

We perceive its image through the reflections that are caused in our eyes.

Likewise we perceive water, each and every object.

Each and everything exists as a reason behind its expression, by creating reflections in our senses in a unique manner.

Fire exhibits heat; exhibits light.

Water exhibits chillness. It also shows its image and taste.

Will the *Chit* aspect also exhibit its uniqueness in our second level senses, like the outer objects exhibiting their own uniqueness in our second level senses?

Will the *Chit* aspect *exhibit* itself as a *unique sensory perception*?

Like the way we understand, this sensory feeling was caused by fire; that sensory feeling was caused by water; or like saying that this was a sensory feeling caused by the *Chit* aspect - Is there any unique sensory perception exists?

Because whatever we know are all that our *senses* exhibit on us.

The mixed *experiences* of *pleasure and pain* that we come across are also the *sensory experiences* that occur in our nervous systems.

We do not know anything other than the *sensory experiences*.

Will the first level *Chit* aspect exhibit any unique sensory feeling for itself?

When we see a tree, we actually do not see the tree; we perceive only the reflective sight it creates in our senses. We will not be able to perceive directly a tree, or fire or anything else.

We don't even know how they exist in their state.

All that we know is their reflection - The reflection caused in our senses.



Like this,

We may not know the *Chit* aspect directly.

We may not even know how it would be.

But would it create a unique exposure for itself, in our senses?

All the exposures that emerge as sensory feelings are the exposures of *Chit* aspect only.

There is no separate exposure for *Chit* aspect exclusively.

The existential *Awareness* that 'I exist' is also a manifestation of the sensory perception created by our mental activities.

There is no direct relationship between that and the *Chit* aspect.

Five different sensory consumptions - sensory perceptions like seeing, hearing etc., occur in us.

How do all these work?

Do all the senses work together simultaneously or do they work one after one? Will other senses not be working, when one sense expresses a view or a feeling?

Which ones do we perceive? Which ones do we not perceive?

For example, we are listening to the music and enjoying it. The sense of hearing helps us in this.

What do the other senses do when the sense of hearing is in action?

Are they taking rest without reflecting anything?

In reality, all our senses are wide open. The reflective traits associated with all our senses continue to exist in our senses.

But, primarily we *perceive* only that feeling which we are attentive with our *mind*.

The other sensory perceptions appear to have lost significance like the *day moon*.

The synchronization of the mind like this is called involvement of mind, concentration, paying attention etc.,

This involvement of mind synchronizes itself where there is interest. In case of lack of interest, we have to try hard to synchronize this attention.

All the meditative practices have been designed

to be focussing this *attention* on something or the other.

We may be concentrating on our breath. We may be concentrating on our thoughts; or our body movements; or fix our attention on a point in our body; or even paying attention to the attentiveness itself.

- The activities of the *attention* exist like this in many different ways.

What is this *attention*?

Whatever we attempt to perceive, we may not be able to perceive anything without this attention.

- Is it this *attention* that acts as the *source* of everything, the *Chit* aspect of the *Atma*?

Even this is just the expression of *Chit* aspect only. Not the *Chit* aspect itself.

This *attention* is also a part of our mental activity. We can manoeuvre this as we wish.

What is this **attention**? What is its activity?

Before knowing this, it will be quite useful to know a little information on our *sleep*.

We know that three kinds of *experiences* such as - *Consciousness, dream and sleep*, occur.

*Consciousness* is the **waking state**. In the conscious state, we will know whatever happens.

We know everything about what we are doing, what have we connected with, etc., here our *attentiveness* alone works in totality. Our attentiveness understands the activities of our senses and our mind very well.

Only through this are we able to face our routine work on a day-to-day basis.

Our *dream state* is a state of exposure through a combination of our *attentiveness* and our *thoughts*.

As all the senses are under rest here, there are no reflections in the senses.

Here, only our body is under rest. So nothing related to our body comes to our attention. Only the **mind** is awake here. Our attention goes along with the thoughts that occur on their own. This is our dream state.

In a *dreamless sleep*, the **mind** along with the **body** is under rest.

When both the body and the mind are taking rest, it becomes impossible for the attentiveness also to

reflect anything.

It becomes impossible for exposing anything by combining with any other thing. Even then there exists the *Awareness*, it does not express anything.

During sleep, we are in the form of this attentiveness, this *Awareness*.

As we become just this *Awareness*, we, who are in this state of being, are called *Pragjanan*, by the *Shastras*.

*Pragjna* means the *capacity of knowing*.

During sleep, we are in the form of this *attentiveness*, this *Awareness*.

As it does not expose anything, we are in a state of not knowing anything.

Some describe this sleep as a comfortable *experience*. Our *Shastras* describe this sleep as a trait of our *Anandamaya Kosha* - sheath made of bliss.

But during sleep, we do not get any experiences. During dreaming, we may get some experiences, but during dreamless sleep we do not get any experience.

Then how can we say that *sleep* is comfortable -

blissful?

In the absence of any *knowledge*, how to perceive this comfort?

- How to perceive this bliss?

Let us see an example.

There is a wedding function going on in your house. Because of that you have lost sleep for three days. There has been restless work for the past three days. You have not slept well during these three days. Especially you have not at all slept in the last day.

All programmes come to an end in three days.

There is no work on the fourth day for you. You are earmarking that day for your rest.

You are sleeping and taking rest after breakfast. Because of the hectic work and the resulting exhaustion, as you have not slept well in the past three days, you go to deep sleep within two minutes of going to your bed.

You have slept only for one hour. Someone is waking you up saying that there is another important work pending. That is also an important work. It is

necessary for you to go out with regard to that work.

But you are half-asleep. You will get rid of your exhaustion only if you sleep for at least two or three hours.

You are being pulled to sleep because you have just caressed the sleep and left it half-over.

At the same time you are being summoned by the duty to work.

Sleep pulls you inside and duty pulls you outside.

If you carefully observe this state, you will understand the characteristic of sleep.

The blissful - comfortable state of the sleep will be visible to you only when the sleep is dispersed but also not dispersed.

You will be able to perceive that sleep has occupied you as a blissful and comfortable feeling. This kind of *experience* can only be felt during daytime sleep.

*Anandamaya Kosha* - the sheath made of bliss is nothing but this kind of *Awareness* - a feeling of attentiveness.

All meditative practices are aimed at activating this *Anandamaya Kosha*.

We can activate our blissful feelings by diverting our attention on our attention itself. We can remain in the state of attentiveness, with the feelings inactive.

Bringing out the *attentiveness* without any kind of *experience*, through our endeavour, is known as *Nirvikalpa Samadhi*.

If we perceive only the blissfully ecstatic state of *Anandamaya Kosha* without perceiving anything else, then we call that as *Bhava Samadhi*.

All these are the expressions of the traits of our *mind*.

Even though the *source* of all these is our *Chit* aspect, all the expressions are perceived as the traits of the *mind* and the *sensory perceptions*.

As far as the *Chit* aspect is concerned, it is just a *source* of all the *experiences*, but not an *experience* in itself.

- It is not an unique *experience*.

The *Shastras* that describe the *Chit* aspect of the



*Atma* and the *Brahman* in various ways pass on a conclusion like this.

*“One whose mind does no longer dwell on whether he knows Brahman or not but who remains identified with pure Consciousness or knowledge is not merely a knower”*

*“That man whose mind is not subject to distraction is not merely a knower of Brahman but Brahman Itself, so declare the sages versed in the scriptures of Vedanta”.*

*(Panchadasi - 4.68, 67)*

*Chit* aspect i.e. the *Atma* does not forget itself once and then again knows itself.

*Atma* does not attain *Mukti* after having been in the *Samsara*.

The one who thinks that he is the *Jiva - Individual Self* only has to attain *Mukti*.

Not giving importance to the expression of *Jiva* and giving total freedom to the function of *Jiva* is *Liberation*.

Not giving importance to *Jiva* means giving

importance to the original *Chit - Atma*.

*Chit* aspect alone shines through our perceptions of *body* and *mind*.

*Chit* aspect is expressed as the *Bodily Consciousness* and *Psychological Consciousness*.

There are both pleasure and pain feelings in our senses. Some of our bodily perceptions are likeable and some of them are not likeable.

For example, lets us take our tongue. Sweet taste makes our tongue happy; Bitter taste causes strain. Due to this, our tongue does not argue saying “I will express only sweetness; not the bitterness”.

But our **mind** that acts along with our senses accepts all the sensory consumptions as ‘its own’ consumptions and likes to keep some perceptions and abandon some.

*Chit* aspect does not have an issue. So it does not need *Mukti* - Liberation.

*Senses* do not seek *liberation* even though there are problems in the sensory perceptions.

We saw that our *Chit* aspect acts as four levels -

*four layers.*

*Chit* aspect existing as *Chit* aspect itself is the first layer.

*Senses* act in the second layer.

We come across a person while walking on the road. Using our senses, we see him, his image.

These are the *sensory experiences* that occur in the *second layer*.

We understand that person whom we saw, as our close friend, through our mind and the *recordings* in the *mind*.

This is the third layer.

Having understood the person whom we saw, as our close friend, we receive an experience of happiness, a vivacious feeling and the Satisfaction of having met an important person.

- These kinds of experiences occur in the *Fourth layer*.

In all these four layers, where is *Samsara* - *bondage* - *attachment* - *problem*?

First two layers are natural. They will be like that.

They will act like that. Changes are not possible there.

Third and Fourth layers are artificial. There is *artificiality mixed in naturality*.

**Chit** aspect emerges like a *perceptive trait* in our senses and in our sensory *mind*.

Even in the senses that act in the second layer, this *perceptive trait*, *this knowing nature*, *this Awareness* - this **Chit** aspect only acts through senses.

Our senses will act like this, irrespective of whether **Mukti** is attained or not.

The job of the senses is to show as it is - the reflection of what our senses encounter. There is no relationship between **Mukti** and the job of the senses.

Likewise, there is no relationship between **Samsara** and the senses.

Irrespective of whether we are in bondage or in liberation, our **mind**, in the third layer, distinguishes each and everything through its *memories*.

First two layers are natural. So it is common for all. Senses of all of us act in the same way.

But this third layer - *mind* is not natural. This is artificial.

The first and second layers are *living reality*.

Third layer is made up of memories. *Memory* means dead things. In the third layer living things take the role of dead things. *Chit* takes the role of *Jatam*. *Atma* takes the role of *Anatma*. Rope takes the role of a snake.

This acts for everyone, based on the *memories* stored using individual *experiences*.

Here our contribution of *memory* is high. So it is *artificial*.

Our eyes show the reflection of a person it encounters.

You understand him as your friend. I identify him as a person undesirable to me.

That person becomes a friend to you, but undesirable to me.

You become happy because you met him.

But I get a hatred feeling.

All this vary from person to person. You will get

*experiences* based on the *mental recordings*. I get experiences based on my mental recordings.

These recordings bring happiness to us; and also distress.

Only due to this, we come to know that our *freedom* has been snatched away and we are bonded.

It is here that we need freedom - **Liberation**.

Our *Mukti - Liberation* is all about our third and fourth layer.



## 4. Viveka and Vairagya

A Commander-in-Chief of a country admitted his two sons in a *Gurukul* - residential school in India with pupils living near the Guru. Both the children received all kinds of education from the *Gurukul* by rendering their service to the guru.

The Commander used to visit the *Gurukul* once in a while to see his children in the *Gurukul*. He told the children about his responsibility only when the children started getting the awareness.

“Children, our country has been invaded by the King of an enemy country. The King of our country has been absconding along with the Minister. I have also gone underground. I have to save our country from the enemy and handover it to our King. I have been putting in the entire endeavour that I can. In case

I fail to fulfil my responsibility in my lifetime, you should assume my responsibility to save the country and handover to our King. That is the request from this Father”.

- The Commander explained the situation and the responsibility of his children clearly in detail.

The children also understood the need of the hour and enhanced their skills quickly. They joined hands with their father and saved the country from the enemy very easily.

Now there is only one duty that is left to be completed.

To find out the whereabouts of the King and the Minister and handover the Kingdom to them.

The left out work was completed by the Father himself.

He told his children: “Please forgive me. In order to save you both and develop you, I lied to you saying that I was your father. You are not really my children. The elder among you is the *Prince* and the younger one is the son of the *Minister* ....

“The King and the Minister were killed by the



enemy. I hid that from you...

“Only you are privileged to rule this country. You have all the Knowledge and Skills required to rule this country as the King and the Minister. I request that the elder become the King and the younger become the Minister and save this country and the people.”

The Commander went ahead and made the elder to assume as the King and the younger the Minister of the kingdom.

*Viveka* - Wisdom and *Vairagya* - Detachment from worldly pleasures, have been portrayed as the servants to explore the soul.

In Truth, *Viveka* is the Minister's son and *Vairagya* is the Prince.

Like finding out the King and handing over the Kingdom to him, these two folks - *Viveka* and *Vairagya* are trying to find out the *Atma Sakshatkar* - *Direct Awareness of the Self*.

In reality, they are the ones that are going to crown themselves.

*Sadhana Chatushtaya* - the “four means of salvation” are nothing but the juggling to deceive

ourselves.

*Atma Sakshatkar - Direct Awareness of the self* is not the highest level that we need to attain.

The highest level that we should attain is only *Mukti - Liberation*. The highest level that we should attain is *Gnana - Enlightenment*.

*Viveka* denotes *Gnana - Enlightenment* and *Vairagya* denotes *Mukti - Liberation*.

*Viveka* and *Vairagya* appear to be the *Sadhanas*-disciplines.

In truth, they are not the devices but they are the destination. They are the ‘goals’ to be achieved.

What is indicated by *Viveka - Wisdom* and *Vairagya - Detachment from the worldly pleasures*?

What is *Viveka*?

What is *Vairagya*?

Distinguishing *Nitya - Eternal* from *Anitya - Transience* is *Wisdom*.

Distinguishing *Atma* from *Anatma* is *Viveka*.

Distinguishing what is *Atma* and *Anatma*, is

*Wisdom.*

By discriminating this way, we get rid of *deceptions* and come into *Reality*.

We keep aside the *Anatma* and become *Atma*.

*Vairagya* is keeping oneself away from the materialistic pleasures.

*Vairagya* is dispassion for the pleasures of this world and of heaven. It is mental detachment from all worldly objects.

*Viveka* and *Vairagya* are described this way.

First, let us review what *Viveka* is:

Distinction between *Nitya - Eternal* and *Anitya - Transience* is emphasised here.

We are in front of a mirror. Our image reflects in the mirror.

Reflection in the mirror is like a shadow. Actually it is not an object. It is the reflective shadow of the object.

We, who stand in front of the mirror are the true object. The reflection seen in the mirror is not an object. It is only a 'mirror image'.

But that which is ‘outside’ the mirror and what we see ‘inside’ the mirror are ourselves.

How do we split into two images when we were only one?

In reality, we did not split into two. We are always one. What is seen inside the mirror is not another me. That is only the reflective image of mine.

If you tell that image “As you resemble me, you go to the office instead of me!” what will that image do?

It will remain there. It doesn’t act or move independently.

But we are objects outside the mirror and can roam around freely, as we wish. We can carry out all the necessary actions. Because we are not just illusions; not shadow.

We can move around from there. We are the form of truth and reality. While we move, the image inside the mirror also can move. We are able to see ourselves, as well as, our reflective image.

Is it difficult to find out which is true and which is not?

Is there a challenge in finding out the object and the reflective image?

We can very easily distinguish.

It is possible even for a child to know the difference.

Like this, can we know *Nitya* - eternal versus *Anitya* Transience? *Atma* versus *Anatma*?

Is it really a difficult task to know the truth and the deception?

Truth shall be obviously visible, shouldn't it?

But is the Truth visible like that?

The person that is a 'true object' in front of the mirror only sees his image in the mirror.

The real person only sees both the true object and the image.

Who is seeing the *Atma* and *Anatma* like this?

Is it the *Atma* that sees itself and also its shadow like *Anatma*?

Does the *Atma* only need *Viveka* - *Wisdom*?

Is it only required for the *Atma* to distinguish

between the *Atma* and *Anatma*?

In the same way, an effort is described in *Siddantha philosophy*.

They describe this by classifying into three categories - *Pasu* - *Atma*, *Pati* - *God*, *Supreme Self* and *Pasa* - *delusion*.

*Pasu* is the *Atma*; *Pati* is all pervading supreme God; *Pasa* is delusion, bondage - *ignorance* that hampers the free expression of the spirit.

As the *Atma* is connected with *delusion*, it is bonded; if it is connected with God, then it is detached from the bondage.

We, who hinge on the bondage, are given the responsibility of being connected with God.

Next question is how to be connected with God?

Where to go to see God?

How to unify with God?

Is it possible to know God? Is God an object to be known?

The *Siddantha philosophy* says that God is not an object to be known.

It is said that God is the *life factor* of one's life itself.

Then, how to know God, who is *inner life* of one's life? How to hinge on to God?

*Vedanta* also states that *Atma* and *Anatma* should be distinguished like this.

Is it the *Atma* that distinguishes between *Atma* and *Anatma*?

Or is it the *Anatma* that distinguishes between the *Atma* and *Anatma*?

Does the *Atma* manifest in a confused state? Or is it in a state of delusion? Is it hung on to attachment?

Or is it the *Anatma* that is in attachment and *ignorance*?

*Atma* is *Chaitanya* - a *conscious* factor. *Anatma* is *Jatam* - *lifeless matter*.

We have already seen that there is neither issue in the *Atma* nor in the *Anatma*.

We saw that there is an issue only in the aspect of *Jiva* - which is a combination of *Atma* and *Anatma*.

We also saw that the *Jiva* is only hinging on to

attachments and that alone is trying to get rid of the bondages.

Only *Jiva* should distinguish between the *Atma* and *Anatma*.

Only *Jiva* should discriminate the nature of the *Atma* and *Anatma* that is manifested in us.

What is the nature of our *Atma* and *Anatma* that are manifest in us?

*Chit* aspect is the *Atma*.

When *Chit aspect - Awareness* manifests either as *body Consciousness* or as *mind Consciousness* it is actually attributed to the non-*conscious* factor - *Anatma*.

We looked at the *Chit* aspect in four levels.

Only the *first level* out of the four is actually the *Chit*.

Rest of the three levels are just the *expositions* of the *Anatma*.

Is it the *Atma* or *Anatma* that has the ability to discriminate this way?

The ability to discriminate this way lies only with



*Anatma*. Only the *Anatma* has the ability to discriminate and classify them.

*Viveka* is not related to *Atma*. It is related to *Anatma*.

*Anatma* does not have the power to know *Chit*.

*Anatma*, with the *knowledge* gained, can only assume the thing that it does not know or which does not come under its purview.

*Chit aspect*, which is the first level, did not demonstrate itself.

Nor did it demonstrate to others about its nature, its power and its form.

The *senses* and the *mind* which act based on the *source* of *Chit* only, try to explain the *Chit*.

*Anatma* only, tries to understand *Chit* through six *Pramanas* - different means of acquiring knowledge.

*Pramana* is valid means for acquiring *knowledge*. There are six of these - perception, inference, scriptural or verbal testimony, analogy, presumption and non-apprehension.

We looked at these six different *Pramanas* in the sixth chapter of Part One.

Here we need the sixth means of *Pramana* that is based on the *Apta Vakya - Trustworthy declarations*.

We need to accept the *Chit aspect* through the Vedic testimonies and the trustworthy declarations of the scholars.

In the absence of an explanation available for the aspect *Chit*, which is eternal, to prove itself as eternity, even we, who are the *Jiva*, are unable to understand and explain the *eternal* form of the *Chit aspect*.

All that we know is that the *body* and the *mind* that act based on the *Anatma* are always changing.

We see the body change. We see thoughts come and go. We see the emotions of the body and the mind come and go.

We are able to see all this directly.

These remain as our own *experiences* that we can know and understand.

We can very clearly see that whatever that is within the boundaries of our experience are bound to change.

There is no doubt about that.

But can we know the unchanging *Nitya* - *eternal* with the help of continuously changing **Anitya** - transience?

We can assume something using some reasonable causes.

*Assumptions* are always *transient*. It is not compulsory that all assumptions may be true.

They may be right or wrong.

What is the necessity for us to assume and understand about this *Chit aspect*?

Why is it necessary to assume that our natural state - the real form of the *Atma* - is *eternal*?

Can we stop all the effort put in towards earning our food, just based on the conclusion that we are immortals?

In what way, does the understanding that *Chit aspect alone* is *eternal*, help?

It is of primary importance to know that all *Anatmas* are *transient*.

*Freedom* from the clutches of *Anatma* can be

attained only when the transience is boycotted as *transient*.

The fact that there is something *eternal* - *Nitya* exists, help us to get rid of the clutches of *Anitya*.

If we are climbing the staircase, we lift the leg from the first stair only when we keep the other leg on the second step.

Something is required to keep the foothold, if we need to detach from something.

Our life is designed like that. Our lifestyle and our way of life are designed like that.

We need something or other to cling on to.

The *Chit* aspect that is in the first level did not require any solution for this.

Only the nature of the *mind* that is in the *third* and *fourth levels* needs solutions.

It is this nature of the *mind* that acts to attain its own solution, tries to cling on to know the *Chit* aspect which is in the first level.

This nature of the *mind* clings on to the *Chit* factor, for the sake of its own solution.

Because the first level does not fall under its boundaries, our mind seeks the assistance of *Pramanas* i.e., the six different means of acquiring knowledge.

We have already seen the activities of the *mind*.

We own all the *experiences* from the reflections in our senses that act as the second level.

We identify and understand everything in the third level, by recording such reflections and converting them to *memories*.

This third part contacts with everything that comes across, by converting them into the *mental forms*.

This *mind* also converts all the feelings that occur in the senses, into *psychological aspect*.

Even when it approaches something unknown, it connects psychologically based on the information it has gathered.

In this way, be it *Atma* or *Brahman* or *Chit factor*, this third part - *mind* functions based on its knowledge gained through the *psychological assumptions*.

Having been accustomed to connect through assumptions and reasoning, it also becomes easy for us to assume the *Atma*.

As *shastras* and many masters do support this *reasoning* and *assumption*, this also becomes vital.

Because of this, some people get a feeling of mental Satisfaction that they have known something that cannot be known.

Outcome?

They too get *liberated*. We cannot underestimate this kind of *Mukti*.

The *Mukti* that they have attained is a real one. A complete one.

Is it possible to attain *Mukti* by this way of reasoning?

Entire aspect of *surrender* is based on this assumption.

Whatever attribute, our surrender is based on, if it is based on total faith, it creates a state of *Mukti* - *Liberation*.

Many Great masters have attained this state of

*Liberation* through this *surrender*.

Even knowing the *Chit* aspect through *assumption* becomes useful.

How is it possible?

It is possible.

Because all our bondages are made of *assumption*.

When there are no *assumption*, where is the question of having bondage?; *Samsara* ; Issues?

So the *assumption* that we do based on the *Chit* *factor* also helps us; gives solutions.

*Nitya* - real eternity cannot be understood; it cannot be known.

We can only understand the *assumed* eternity.

We can assume the knowledge gained.

But we do not like the term assumption. So we set this term out.

We become very happy to term this assumption as *Discriminative Intelligence*.

Discriminative intelligence really means

*assumptions.*

*Wisdom* is nothing but a building constructed with the *memories* made from the experiences that are dead.

Everything that we know through memories is nothing but *assumption*.

They are not real. Sometime they may harmonize with reality. Sometimes they may miss the reality.

A friend had sent some messages from his mobile phone:

“Add 40 to the number 1000; after that add another 1000; Then add 30; Add another 1000; Add a 20 with that; Add another 1000; finally add a 10 to that. How much will the sum be? 5000 right?”

- But do this sum in the calculator. You will know the fact.

There was another thoughtful scoop like this from his mobile phone:

Mary’s father had 5 daughters. He was passionate towards English grammar. He named his first daughter *Nana*. Second one *Nene*. Third one *Nini* and the Forth one is *Nono*. What name would he have given to the



fifth daughter? *Nunu*?

You will understand whose father is naming like this, if you read it once again.

Our *knowledge* helps. But it comes to some conclusions hastily. Hence the reality is also ignored. Reality is to know things as they are.

In fact, it is not possible to know an object the way it is.

We think that we are looking at a tree in front of us and that the tree is real truth.

Do we know the reality of the tree really?

Nobody can know the tree for real.

We only know it through the reflections of the tree into our eyes.

So we assume the tree based on the reflection that is caused in the eyes.

We feel the heat when we touch the fire. What is it that we feel?

Is it the fire or the sense that reflects in the hands?

We cannot know any object directly.

We can only know the reflection that the object creates in our body and in the senses.

The perceptions that is caused in the senses, creates another reflection in our mind.

It is this second reflection that we use to name and discriminate every object.

Each reflection of ours is a kind of assumption only.

First *assumption* is that of *sensory perceptions*.

*Psychological assumption* is the Second one.

All our actions are some forms of assumption only. So we need not consider that as inferior.

To act in conjunction with assumption is our real action.

Our cars are fitted with rear view mirrors so that we see the vehicles coming behind our car.

We see the vehicles coming behind us, with the help of those rear view mirrors.

Whenever we reverse the car, these rear view mirrors only help us a lot.

Likewise, we need to connect with the real world through assumption only.

If *assumptions* do not help us, we may not be able to understand anything through our *thoughts*.

*Understanding* is nothing but *knowing through assumptions*.

Now, how to know something that is beyond assumption?

How to know the *eternal* form of *Chit*, which is the source for everything?

Can the sky be measured with the help of a half-foot ruler?

It can only be imagined that sky can be measured with the ruler.

In fact, *Viveka* does not mean *to know the eternity* - *Nitya*.

Actually giving significance to *eternity* is, to get away from the attachment with *Anitya* - transient things, through the understanding of the transient nature of **transience**.

Unifying with *Pati* - *God, the Absolute*

*Consciousness*, is nothing but ‘getting freedom’ from *Pasa* - *bondages*.

*Pati* - *God, the Supreme Self*, is not an object to be known; not an object to be obtained.

We may be dependent on the *bondages* or we may be free of *bondages*.

When we attain the *bondage-free state*, we are with *Pati* - the basic life of our life. It is the source of everything; base of everything.

*Viveka*, in fact, is nothing but understanding this *bondage* - *Pasa*.

Within the reach of our limited *knowledge*, understanding what eternity is and what transience is, *Viveka* - *Wisdom*.

This *Viveka* is sufficient. We need not have to confuse ourselves thinking that a different kind of discriminative wisdom is necessary.

What we are going to see hence forth, is the *core section* of this book.

This is the core of human life.

*Upanishads* and the *Siddantha philosophies* are

attempting to explain this.

The help of *Viveka* is needed to understand this.

Is this that difficult?

No, it is simple.

Very, very simple.

That is why we miss this very easily.

*Viveka* helps in understanding this correctly, without missing out anything.

This special core section is *Vairagya*.

This is the *Prince* that was admitted in the *Gurukul* by the Commander-in-Chief.

We are going to crown this *Prince* as the *King*.

What is this *Vairagya*?

**“*Iga Amudra Bogae Viragaga Vairagya*”**

- *Vairagya* is Detachment from the worldly pleasures. It is dispassion for the pleasures of this world and of heaven’

“*Vairagya* is nothing but keeping away from the indulgences of luxuries of this world and the other heavenly world.”

- This is how the *Shastras* - *Sacred scriptures* explain.

It appears as if nothing is so significant in this *Vairagya*. It looks very dry without any interesting object.

But the mystery of human life is contained in this. The mystery of spiritual life is contained in this.

What is so special in keeping away from the luxuries and pleasures?

Is the life complete without these luxuries and pleasures?

A middle-aged person did a medical check-up for him. He did not have any disease. He sought advice from the doctor.

“What ways and means that I should follow in life to live for hundred years?”

The doctor wanted to know his lifestyle of activities. By knowing that, the doctor can actually give advice for a healthy life.

“Do you have the habit of drinking?”

“No, no one drinks in our family”.

“Do you have the habit of smoking?”

“No, not that even”.

“Do you like eating meat?”

“No, we are vegetarians. We do not eat meat”.

“Do you like eating fried food?”

“No, never we eat fried items”.

“... Affair with ladies?”

“No, I do not have such desires”

“Do you attend entertainment programs and keep yourself awake for a long time without sleeping? “

“I do not attend entertainment programs at all”

Now the doctor sits upright and asks the person:

“Then what will you achieve by living for hundred years?”

What is life without such luxuries and pleasures?

Is that mundane life without any entertainment, called *Vairagya*?

We enjoy various pleasures through our *body* and *mind*.

We have only heard of heaven and hell, but we really do not know anything about the luxuries and pleasures available there.

How to be free of all these ‘unknown’ pleasures?

Suppose there is a delicious food available.

We relish that food. Relishing that food like this is a pleasure to us.

We come into contact with such a food by tasting it. We connect with it through our *desire*.

Instead of connecting with the food through our *desire*, if we connect with *Vairagya* - *detachment*, do we get the pleasure?

We know what it means to come into contact with a substance with our *desire*.

We do not understand what is meant by approaching the substance with *Vairagya*.

Desiring for food for its taste is nothing but involving with the desire.

Connecting with the food in the absence of a desire for its taste - without involving in the food is like connecting with *Vairagya*.



“The comfort and pleasure you receive by approaching the food with **Vairagya** is hundred times superior to the comfort you get by approaching the food with **desire**” - experts of *Shastras* explain this way.

We easily understand what is meant by seeking pleasure by approaching a substance with desire.

But we never understand what is meant by ‘seeking pleasure’ by approaching a substance with *Vairagya*.

Could they probably have wrongly said that it is hundred times better?

Definitely they have said it wrongly.

They have said it wrongly, in haste.

The statement that it is hundred times better is wrong.

It will only be right if it is said that it is thousand times better.

What kind of explanation is this?

This explanation is something that is practically impossible.

What to do? It is like that.

Suppose you are asked to choose any one opportunity out of two different opportunities given to you.

*First* opportunity is like this:

“You will face pleasures and distress. Both will show up on you. You will be happy when pleasure surfaces. You wish that, that happiness should last forever and it should not go away from you.

You become sad when you face distress. You are just not able to tolerate that and break-down. Even after the suffering has gone away, you dread that it may come back again.”

This is the first opportunity.

Next is the *second* opportunity:

“Like the first opportunity, you will face happiness and suffering here also. You are happy when you receive pleasure and become sad when you receive distress.

But you accept both easily.

You are not dreadful that the happiness will go away. Similarly you are not dreadful that the distress may surface back.”

When we are given these two opportunities, which one will we choose?

When our *mind* acts in two different ways like these, which one would we prefer?

Let us read these two kinds of activities once again and then decide.

Both happiness and distress have full control on you in the first situation. You are tattered between both.

The second situation also has both happiness and distress. But they do not have any control on you.

Of these two, which one will you choose?

Action of the second kind is known as action with *Vairagya*.

All kinds of experiences are here. But we are not attached to any experience. We set those experiences free. Those experiences also set us free.

We get trapped in the clutches of the pleasures when we are in a mood thinking “there should be only happiness, never any distress”.

We set ourselves free from the clutches of the pleasures when we are ready to accept the suffering

also.

Becoming free from the clutches of pleasure is *Vairagya*.

The moment we are free from the clutches of pleasure, we are free from the clutches of suffering too.

In the first situation, we become slaves of pleasure and distress.

We are not slaves to anything in the second situation.

An intelligent person will choose the second situation only. This second state is what is known as the state of *Vairagya*.

The first state is the materialistic state full of bondages, *Samsara*.

Do we call, choosing the second state, as *Vairagya*?

Does acting with *Vairagya* mean choosing this second state?

No, definitely not.

Choosing this second state is not *Vairagya*.

We go to shop to buy things.

If there is a shop, there will be many things available. There may be things that we need and things that we do not need.

We choose only what we need. We bring them home after paying the necessary money for that.

Should we choose a *mind* that acts with this kind of *Vairagya*?

Do we follow *Vairagya* by choosing that way?

Because *Vairagya* is described as one of the *Sadhanas* - disciplines. When we say one of the spiritual disciplines, should there not be space for effort and practices?

Should we bring up this state by adhering to spiritual discipline - *Sadhana*?

Only after necessary effort is put to practice the *Sadhana Chatushtaya* - four means of salvation, we understand our *natural state of Atma*, through which we attain *Mukti*.

- This is how it is explained. It is not true.

All this is a drama that has been staged wrongly.  
But it is not a deceitful drama.

It is a good drama that has been staged with good intention.

But one should not be disappointed by believing that the drama is true.

We cannot choose this second state. Nor can we follow this as one of the spiritual disciplines to attain *Mukti*.

But there is no doubt that the explanation given for this second state is the state of *Vairagya*. The state of *Vairagya* is nothing but this second state.

Total detachment towards the pleasure as well as the distress is the state of *Vairagya*.

There is no doubt in that.

If we have not chosen this, how to attain that?

How to reach this second state? How to implement the state of *Vairagya*?

*Our normal - natural state* is this *second state* - the state of *Vairagya*.

***The state that happens when we do not choose anything is this second state - the state of Vairagya.***

Because whatever we chose, it will be an indication of having chosen pleasure only.

***Choosing pleasure*** is like ignoring distress. Similarly ignoring distress is also like choosing pleasure.

All our choices are against ***Vairagya***; against the second state.

We 'choose pleasure' because of our ***ignorance***. Hence the normal state of ***Vairagya*** is ignored.

Our ***ignorance*** is the cause of all our ***inner problems***.

Only if we get rid of this ***ignorance***, we will not be choosing like this.

It is very important to get rid of ***ignorance***.

Only when there is ***knowledge*** of what ***ignorance*** is, one can get rid of ***ignorance***.

Understanding through discrimination and assessment of everything, with the help of our recorded memories is known as ***knowledge***.

If there is no such knowledge, if there is no such discrimination, it will not be possible to distinguish between a tree and a human.

***Discriminative knowledge*** is related to the ***Outer - Physical world***.

It exists in order to carry out the external activities of the ***Outer - Physical world***.

When we take this discriminatory knowledge to our ***Inner - Psychological world***, this discrimination itself becomes ***ignorance***.

It acts based on the discrimination where it is not needed.

It chooses things, where choice is not needed.

***Knowledge in the Outer - Physical world becomes the ignorance in the Inner - Psychological world.***

We see objects very clearly in day light. All objects are visible clearly in sunlight. We understand that we can see things clearly in the sunlight.

A day show is going on in the theatre. All the doors are closed and the entire theatre is dark.



How will it be, if we say “Open the doors also, I want to see the movie in the sunlight”.

Light called the *knowledge* is needed for our life. It is needed for all our activities.

We will not be able to carry out any action without *knowledge*.

But the same *knowledge* becomes *ignorance* in the inner- psychological world.

If we bring *knowledge* to our **Inner - psychological world**, calculation will start setting in there.

Hypocrisy sets in.

Inner - psychological world and the experiences of the inner - psychological world are natural.

**Outer - Physical world** is not like that.

**Outer - Physical world** is made of actions. It is related to many others. Many others participate there.

**Inner - Psychological world** acts only within our *mind*.

**Inner - Psychological world** is nothing but the shadow experiences that we see in the mirror.

We will not be able to create these shadows and manage them ourselves. It is enough if we understand and treat them as *shadows*.

Discriminating these shadows called *experiences*, with our rational, as superior or inferior, good or bad, holy or disgraceful, is *ignorance*.

Considering ourselves as 'I am', happens when we take our intellect within our *mind*.

As far as the inner *experience* is concerned, only one *experience* occurs at a particular moment.

Each *experience* stays for that moment only. New experience occurs each moment.

Here there is no *experience* as '*I*' or another one as 'occurring to me'.

When one gets angry, there is only anger. When someone is afraid of something, there is only fear. When there is distress, there is only distress.

But when our *knowledge* enters inside, we understand by distinguishing these *experiences* as the 'fear that struck me', 'the anger that I got', and the 'distress that I suffered'.

Outcome?

There occurs an inner crisis wherein, *the experience* itself needs to run away from the *experience*.

There occurs a crisis, a burden, wherein, *the experience* itself needs to control and manage the *experience*.

Life becomes a battlefield with search for happiness and expelling the distress.

We call this as *Samsara* - bondage. We say we are in *Agnana* - *ignorance*.

The reason behind all this *Agnana* is that *we took* our **intellect** to our *inner - psychological world*.

We falter without knowing that something which is admired and celebrated as *intelligence* has become *ignorance* here in the *Inner - psychological world*.

Escaping from this **intellect** - this *ignorance* is the only way to implement the state of *Vairagya*.

How to keep the intellect idle?

Only when we discriminate, intellect acts. If we are unable to discriminate, intellect stops acting.

Can we make the **intellect** indiscriminate?

A prisoner has escaped from the jail. The jail guards started searching for him. Does the prisoner have any easy identification mark?

If there is something like that, he can easily be caught. He has shaved his head. This is his obvious identification.

The guards, who were searching for the prisoner with the shaven head, kept on getting information about him.

The guards continued to get reports that the prisoner was spotted here, spotted there etc.,

The absconding prisoner, went to \*Tirupati temple and mingled with the devotees there.

[\*Tirupati temple in India is well-known for the practice of offering hair as a tribute to God, the Lord Balaji]

Now there was no information forthcoming on the prisoner. How to identify him with the shaven head, when all devotees in the temple are with shaven heads?

If we paint all the **experiences** like this with the

same colour, the **intellect** will become inactive without the discriminatory power of choosing what is needed and what is not needed.

What colours, then, can we paint all our *experiences* with?

We do not need to paint anything new. Already in this way, many have painted with colours.

*Adi Sankara* has also painted with such a colour in his book “*Viveka Chudaamani*”.

What colour?

He has said “All the experiences that we come across are the revelations of *Chit* aspect only. All our experiences are that of the *Atma*”.

‘*Sarvam Bramha Mayam* - “The Universe is Brahman”;

‘He is all pervading’; ‘All is God’s will’.

- Like these there are many approaches that have been formed, which bring all our *experiences* under one colour.

As a result, we are unable to discriminate between necessary and unnecessary, good and bad, superior

and inferior.

In a state of this indiscrimination, our discriminative mind turns out to be idle. The *Discriminative intellect* called *Agnana - ignorance*, turns out to be idle.

When intellect is idle, it does not try to activate the mind.

It does not compel the mind to act.

Our mental action too, acts on itself, without any interference of our intellect.

The action that acts on itself, the way it wants, is called *Vairagya*.

There is another name to this *Vairagya*.

That is *Mukti*. That is *Freedom*; that is *Liberation*.

*Mukti* and *Vairagya* are not different. Both are the same.

This is a *natural state*.

We cannot bring this *Mukti, Moksha - freedom - Awakening - Liberation* by hard work.

It has been always with us naturally.

There is no need to bring this by hard work.

In fact, all our effort is interference to this; against this. Practicing *Vairagya* is against nature.

If *Vairagya* is natural; if we do not need to do anything with regard to that, then what is it that we need to do with regard to that?

Is there anything that we need to do? Is there anything for us to do with regard to *Vairagya*?

Our actions are until the *Viveka*.

Only with the help of discriminatory power, we can understand what we need to understand.

It is our duty to understand that we need to decide carefully with patience, composure, with an open mind.

It is our responsibility.

We saw that *Viveka* is nothing but discriminating *Nitya* from *Anitya*.

We also saw that we will not be able to know the *Nitya* -eternity.

We also saw that everything that we come into contact with and *experience* is momentary, subject to change and can vanish.

*Viveka* is seeing *Anitya* as *Anitya* - transience.

We are able to understand that all our *psychological experiences* are *transitory*.

What is so special in it to call it *Viveka*?

Do we need to understand *Anitya* also in a special manner?

Our target is to attain *Mukti* through an understanding of **who am I**.

We call all the *psychological attachments* and sufferings as *Samsara* and getting freedom from them as *Mukti-Liberation*.

Our *experiences* are the manifestations of the *Chit* aspect of the **Atma**.

Only that *Chit aspect* is the *source*. Everything else is its manifestation.

Only that *Chit aspect*, which is the source, is *eternal* - *Nitya*.

All its manifestations are *Anitya* - *momentary, transient*.

*Chit* aspect cannot be understood by the



manifestation it caused. It is not at all possible to know the *Chit* aspect.

We have already seen this.

Now there are only the *transient* 'psychological experiences' that were the manifestations of the *Chit*.

What is the problem in the approach towards considering this *transient* nature as *Anitya* - *transience*?

Instead of approaching this *Anitya* as *Anitya*, we approach that considering it as *Nitya* - eternal.

How is that possible?

*Anitya* is apparently visible.

May be the *Chit* aspect which is *Nitya* - eternal is not so visible.

But is it not so obvious that all our *psychological experiences* are *transitory*? How can we treat that as *Nitya* - eternal?

But we consider that as *Nitya* - eternal only.

So once again the *discrimination of eternal and transient* - *Viveka of Nitya and Anitya* are needed to be viewed here in a different dimension.

What is that different dimension?

How do we consider our *transient* psychological experiences as *eternal*?

We board a stationary vehicle. Do we board a running vehicle?

All our *psychological experiences* are *Anitya* only - running vehicles only.

But unknowingly we consider those *experiences* as *Nitya* - *eternal*.

Unknowingly, we consider the running vehicle as stationary one.

How is that possible? *Unconsciously* we are interested to retain all the *pleasurable experiences* forever.

What is the meaning of this?

We take it for granted that there is a chance for all the happy experiences to stay with us permanently.

Similarly we wish that all the sufferings shall go away from us.

What is the meaning of this?

We misunderstand that the sufferings will stay with us eternally; we presume that If only we do something about it, it becomes *transient* and will go away from us.

We understand like this *unconsciously*.

We act based on the understanding that the *psychological experiences* are *Nitya* - eternal.

This happens without our *knowledge*.

Only happy experiences give us mental Satisfaction.

We try to make these *pleasurable experiences* permanent.

All psychological experiences are like flowing river. What will happen if we try to block the gushing river?

There will be a tug of war between us and the river.

Only the tendency to pursue pleasure claims a permanent nature - eternity - *Nitya*.

As far as our *transient psychological experiences* are concerned, this kind of 'seeking eternity in transience' exists as a problem.

Transience - Anitya is not a problem. The effort to create *eternity in transience* is the problem.

Seeking pleasure and indulging in pleasure is called as *Boga*. The desire to have pleasure is *gratification*.

That is the reason for searching Nitya - eternity in Anitya - transient things.

Knowing the truth of transience is seeing *transience* as *transience*. Knowing the truth of *Anitya* is seeing *Anitya* as *Anitya*.

Trying to make a part of the transience as eternity is what causes a hindrance to see transience as transience;

It ...

- Prevents truth;
- Brings problems;
- Brings distress;
- Causes attachment;
- Causes bondages.

As far as the *inner emotions* and *experiences* are concerned, there is nothing to search or attain.

If we are searching for something, then it is the affinity towards pleasure. That is the effort to make it *eternal*.

The tendency to attribute eternity in transience is wrong.

Understanding that mistake is real *Viveka*.

- This real discrimination of transient and eternal things is a practical possibility which we all need. This is *Nitya Anitya Vastu Viveka*.

As far as *Boga - pleasure* is concerned; two different kinds of gratification are described: *Material pleasure* and *heavenly pleasure*.

It is enough if we understand these as *bodily pleasure* and *psychological pleasure*.

All bodily pleasures can be considered as material pleasures. The pleasure obtained through our *senses* is *material gratifications*.

The happiness and composure that we derive from *mind* can be called *heavenly gratifications*.

Ecstatic states attained during meditation and so, are also *mind* related.

Even though we distinguish some of the experiences as our *psychological experiences*, they emerge with the help of the nervous system in our body.

Even then there is nothing wrong in distinguishing them as *psychological experiences*.

In total, we cause hindrance in the movement of our experiences that are flowing like a river, because of the desire towards pleasure.

An understanding that it is right to *keep away* from the *pleasure* is *Viveka*.

Thereby, the state of *Vairagya* functions freely; the state of *Mukti - Liberation* which does not remain in anything functions freely.

All the three words, *Vairagya*, *Freedom* and *Mukti* denote the same state.

It indicates all our *psychological experiences flowing like a gushing river without any hindrance*.

*Vairagya* is not any particular psychological emotion.

*Vairagya* is not a particular psychological experience also.

*Vairagya* is all about the psychological emotions and experiences that flow like a river.

This is *Liberation*. This is *Mukti*.

*Viveka*, that is the reason behind this *Mukti*, is *Gnana - Enlightenment*.

*Gnana* and *Viveka* are the same.

*Vairagya* and *Mukti* are the same.

Searching for some strange *Gnana* or *Mukti* outside this is not a practical reality.

*Mukti* is our *natural state*. It is not necessary to attain it.

It is enough if the state of *Mukti* is understood and no hindrance is caused to that.



## 5. Chit-Jata-Granthi

What is *Atma*?

**Atma** is described using many terms - intellect aspect, *Chit* - intelligence aspect, *Awareness*, *Consciousness*, *Turiya* - non dual state of Consciousness, *Sakshi* - witness state etc.,

It is also explained by another term - *Chaitanya*.

Though there are many names to it, all these denote *Atma* only.

Various things are kept in a dark room where there is no light at all. We do not see anything in that room because of the darkness.

We light a candle.

In the candle light, everything in the room is visible to us. We are able to see the table. We are able to see



the books on the table.

We are able to see all these things only with the candle light.

Without the help of the candle, we will not be able to see the table. To see the table, we may need a candle.

But what should be done to see the candle itself?

Should another candle be brought to see the first candle?

Not needed.

Because the candle has self-illumination. It can show itself through its own illumination.

Something that has got this kind of *self-illumination* is called *Atma* or *Chaitanya*.

A thing that does not have this self-illumination is called *Jatam* or Lifeless matter.

We have contacts with many things. Of these, which ones have the property of expressing on their own?

While walking, we slip and fall and injure our leg. There has been pain in the leg.

How to know the pain? Through the light of a lamp?

No, you do not need light to know the pain. The pain itself expresses on its own. It announces itself and after announcing, it knows itself.

A person says he is sad. Another person says he is fearful.

Is it possible to understand their feelings like sorrow and fear with the help of light?

No, we cannot know these through light.

But the emotions like sadness and fear are real and lively. All these emotions have the property of expressing by themselves.

Our *Atma - Chaitanya - Chit* aspect alone functions as our *bodily Consciousness*, emotions and *psychological Consciousness*.

The *Chit* aspect - *Awareness* only exists as the foundation of all these *expressed Consciousness*.

The expressions of this *Chit* aspect - *Awareness*, are the psychological emotions or the *psychological Consciousness*.

*Consciousness* - emotions has its own individuality. But *Awareness* doesn't have any individuality.

*Awareness* is a source. The emotion that comes out of this source is *Consciousness*.

*Consciousness* - emotions have multiple forms. It exists as *bodily Consciousness* such as cold, heat, pain, pleasure etc.,

Similarly emotions of mind also vary - happiness, anger, like, dislike etc.,

*Awareness* is not a multitude. It is just a single feature. Though *consciousness* exists in different forms, the base is only one.

Basically all our emotions are the forms of *Chit*. But only in their expression, does the *non-Chit* or *Asat* aspect exist.

We come across many thoughts. What is *thought*?

Let us assume that we get the *thought* of our friend. He is not there in front of us.

Only through a *thought*, we think about him. We just imagine the presence of our friend, who is not in

front of us.

All the details of our friend have been recorded in our memory. It is only through these *recorded memories* that the *thoughts* emanate.

Only the completed events are recorded as memories like this. All these recordings are outdated and dead.

- They are only the ashes that remain.
- They are Lifeless - Matter.
- They don't exist.
- They are aspects of *Jatam*.
- They are *Asat* aspect.

But it is only through these recordings that the *thoughts* emanate.

Is the *thought* that we get, existential or non-existential?

It is existential. It demonstrates its existence by itself.

*Thought* has the *Chit* aspect. It has *existential* nature. It has *Sat* aspect.

But the 'information' that is contained in that does not have existence. They are outdated and 'dead memories'.

*Consciousness* has existential nature.

*Memory* is something that does not have existentiality.

When both these merge, it becomes a *thought*. Thought has *existentiality*.

But all the information contained in that is just 'inanimate' notes - just *memories*.

Our *thoughts* are nothing but a combination of *Chit aspect* and the *Jatam aspect*.

This combination is known as *Granthi or knot*.

**The combined knot of *Chit* and *Jatam* is called 'Chit Jata Granthi.'**

Our *thoughts* are not *Awareness*.

*Thoughts* are the *Consciousness* expressed from *Awareness*.

All our *Consciousness* is *Chit-Jata-Granthi*. What is exposed to us is only *Consciousness* - only 'Chit Jata Granthi.'

We get experiences of our mind as well as our body.

All these *experiences* are nothing but *Consciousness - Chit-Jata-Granthi* only.

The *psychological experiences* and sensations are the expressions of the *mind*, which is a combination of the *Jata* and the *Chit* aspect.

Similarly, the *bodily experiences* and emotions are the expressions of the *body*, which is a combination of the *Jata* and the *Chit* aspect.

Though all these *Granthis - knots* are the *expressed Consciousness*, it is not only the *Chit* aspect.

- These are already expressed.
- *Transient* - remain only for seconds.
- These appear and disappear in seconds.
- Even then these are aspects of *Chit* - based on *Chit* aspect.

In each experience - *Chit Jata Granthi*, the *inner aspect* is nothing but *Chit*.

- It is *Atma*.

- It is *Brahman*.

Only the *external aspects* are the expressed ones.

-These are the *experiences*.

-These are the messages - *informative* aspects.

-These are the events.

-These exist as the *Jagam* - the universe.

The *inner aspect* exists as *Brahman* and the *outer -external* aspect exists as *Jagam*.

Each experience should be treated as *Paramarthika Satya - Spiritual Truth*, in the *inner - psychological* aspect. It should be treated as natural.

The *Outer - Physical* aspect of each experience should be treated as *Vyavahaarika Satya - Practical Truth*.

We do not need to streamline, regulate all our experiences.

They are natural. They are forms of *Brahman*.

The *informative* aspects of all our experiences are *artificial*.

They exist in order to manage our situation. The worldly events can be regulated with these. Our actions can be regulated.

All our *experiences - Chit Jata Granthi's* are ***Brahman*** by themselves.

Let us not find fault in them.

***Inner - Psychological*** aspect exists as ***Brahman*** only.

***Aham Brahmasmi.***





## 6. Jivanmukti

It is said that the goal of the spiritual world is to obtain *Mukti*.

*Mukti* also means *liberation, freedom* or *awakening*.

We say that *Mukti* is about getting freedom from *Samsara* - the worldly affairs and the distress of mind.

*Vedanta* talks about the ways in which freedom can be targeted:

- We should realize that we are the *Atma*. When we consider ourselves as *Atma*, we get rid of the problems.

- When we treat ourselves as body and *Anatma*, then only we feel that we are affected.

An advertisement is shown like this:

They show someone splashing water from a bucket on us. When we think that the splashed water may hit on us, they will show that the glass barrier between the water and us blocks the entire water.

When we realize that there is no impact on the **Atma** which is our natural state, we do not take responsibility for the distress of our mind and we get freedom from all such impacts.

We get peace of mind by the absence of any such impacts on our mind.

This is said to be freedom from *Samsara* - bondage of worldly life and to attain *Mukti*.

But we had seen that we cannot feel and realize that we are the *Atma*.

We also saw that we can only conclude based on the confirmation through our intellectual understanding that we ought to be the **Atma**.

How far does this *intellectual conclusion* help us?

Our issues related to *Samsara* are nothing but our *psychological experiences*.

These *experiences* of our *mind* become issues only when they cause problems and misery to us.

If someone behaves indecently with us, the incidence becomes an issue only when our mind suffers.

It is not at all an issue when the mind does not suffer.

Even, when the external incidence is problematic, it will not be treated as a problem, as far as it does not cause misery of the mind.

*Mukti* is something that is associated with the *inner-psychological mind* and not with the *Outer - Physical world*.

What do we mean by *Mukti - Liberation* that happens in the mind?

What does it indicate when we say that we, as *Jiva* should get freed from *Samsara*?

Among our psychological problems that are related to our mind, what is *Jiva*?

What is the *Mukti* of that *Jiva*?

If we are in distress or fear, it affects us. We try to

get rid of our distress or fear.

If we are able to get rid of this distress and fear, does it mean that we have obtained *Mukti*?

Should we - *Jiva* be freed of all the distress that is caused in our *mind* and from *Samsara*?

What is *Jiva* and what is *Samsara* in us?

We saw that we discriminate things using our *thoughts*.

When we look at a tree, our thought enables us to discriminate that ‘we’ and the ‘tree’ are two different things.

There is no separate thought to distinguish a ‘tree’ and another separate thought to distinguish ‘us’.

It is the same *thought* that distinguishes the two objects - ‘us’ and the ‘object’ that we see.

In the same manner, our *thoughts* distinguish between the distress and happiness that we may face.

It creates two different objects - one the *experience* and the other the *experiencer* - the person who *experiences*.

What occurs is only one *experience*.

It may be distress or happiness. But when we know this through our *thoughts*, it becomes an *experience* by the *experiencer*.

What happens next?

The person, who experiences that, gets life. The *experiencer* is created. He intends to get rid of all those *experiences*.

In reality, all the experiences are fresh every moment. Every moment, one gets fresh thoughts.

But there is a hallucination that there is *someone* that exists permanently.

The *experiencer* gains strength till the moment he bears the burden of the responsibility to regulate and prune his *experience*.

All experiences occur on their own and disappear on their own. We do not have to act upon that.

Even though the *experiencer* understands this, he is not ready to keep quiet.

He at least takes the new responsibility of giving freedom to the *experiences*.

There will be two doors in many buses. What will happen when we try to alight the bus from the front door when we cling to the rear door?

Similar is the situation when *Jiva* thinks of getting freed of *Samsara* and distress.

It is like trying to retain the *experiencer* but not the *experience*.

The *experiencer* is also a part of the *experience*.

But we all have a hallucination that there is someone as an *experiencer* who exists permanently apart from the *experience*.

What we understand and feel in the name of *Jiva* is this *experiencer only*.

But this *experiencer* himself is an *experience* only.

In reality, there is only existence of the **experience** that appears and disappears.

The appearance and disappearance of the *experience* alone exists.

This *experiencer* exists as *experience*.

This *experience* exists also as *Jiva*.

It appears justified if we say “We must aim at getting freed of all the distress and fear”.

But when we say “We should get liberated from *Jiva*”, it appears as a non-sense.

But the true liberation happens only this way.

*Jiva* getting freed of *Samsara* is not *Jivanmukti*.

*Jivanmukti is the freedom that the Jiva attains from the Jiva itself.*

What should be done to be liberated from the *Jiva*?

Whatever we do, *Liberation* does not occur.

On the contrary, whatever we do, responsibility will proceed; Burden will arise; Future will develop; Attachment occurs; *Samsara* ensues.

*Jiva* gets strength because of the thoughts of getting freed of the attachment or *Samsara*.

When we think of liberating *Jiva*, one more *Jiva* who wants to liberate this *Jiva*, is created.

Responsibility alone creates *Jiva*. Responsibility alone creates future and attachment.

As long as responsibility is there, there will be bonding and attachment which is nothing but *Jiva*.

Lack of responsibility removes the bonding and attachments of *Jiva* and liberates the *Jiva*.

When do we take responsibility?

Only, when we need something to be achieved.

What do we need?

We should get what we like. Or we should get rid of what we do not like.

We like to retain pleasure and get rid of suffering and distress. This is what we need.

We take responsibility only towards this necessity. *Jiva* gets strength as long as responsibility is with it - The bonding called *Jiva* is strengthened.

The bonding and the attachments become laidback when the entire responsibility disappears.

In the state of this loose bonding *Jiva* gets liberated.

- gets sanctified

- attains *Mukti* - Liberation



How to attain this *responsibility free state*?

Even the desire to attain this state also causes a responsibility.

Hence this state does not become a possibility through our desires and the effort we put in.

Then how does something that is not possible through our desires and effort, becomes a possibility?

Let us take another overview of how it becomes a possibility.

How will a person without any responsibility, be?

How will such a person act?

Please do not imagine the persons that do not want to take any kind of responsibility.

How will a responsible person be, when he has gotten rid of all the responsibilities?

Let us say we are going for a walk in the evening.

It is common that we do the walking through the streets where there is less traffic. Let us say we are going for a walk one day and we have a commitment to give a piece of cloth to the tailor shop that is on the way we usually go every day. The street is usually empty.

But on this day a part of the road is dug-up to such an extent that we cannot enter the street.

The only way to reach the tailor shop is to take a round-about way through another street. Hence giving that piece of cloth has become a work that day. We do it as a work.

Let us look at this example in a different way:

We go for walking in this manner every day. We take the usual route every day. But we do not have any kind of work on the way. No work like giving cloth to the tailor.

The usual road has been dug-up. It is not mandatory to enter that particular road. So we leave that road and take a different road to continue our walking.

In the first example there is responsibility.

The disruption caused in executing that responsibility gives us trouble.

In the second example, we do not have any responsibility.

Hence there is a freedom in our action. We take it

easy choosing the next street, if the usual one is not fit for walking.

We feel the *freedom* in the ‘responsibility-free state’.

Thus, *Jiva*, which does not take any responsibility, grabs the freedom of being whatever way it wants to be.

*The 'I' which is the Jiva, that has liberated, transforms into a stream.*

Similar to the way we allowed the *experiences* to flow like a stream; we also leave the *Jiva* - the *individual Self* - the *experiencer*, to flow as a stream.

*The transformation of this Jiva into a flowing stream is called Jivanmukti - Liberation of the Jiva.*

How does the *Mukti* of the *Jiva* become possible?

*If this Jiva* considers itself as the form of *Sat Chit Ananda*, it does not take any responsibility.

Our *Jiva* gets liberated because we believe ourselves as *Atma* by having faith in the truth and the logic that manifest in the *Shastras* - *Holy Scriptures*.

It is sufficient if our *mind* that acts as *Jiva*, considers itself as the form of *Sat Chit Ananda*, in a language that is understandable. Our ordinary language is enough.

In total,

The centre of the activities of the *mind* -

The central part, called the *experiencer* -

The centre called as the *Jiva* -

Shall act in total liberation; shall act like a freely flowing stream.

Or otherwise ...

As per the approach of *shastras*, we should consider this *Jiva* called '*I*' which comprises character and affair, as *Anatma* only.

We should consider the nature of this *Anatma* as the snaky appearance of the rope or a shadow.

Let the shadow be, what it be, we should give *total freedom* to that *shadow*, which is called '*I*'.

We should remain without any responsibility, without any work, leaving the *Jiva* called '*I*' to act in any way it wants to act.

As far as the *inner-psychological feelings* are concerned, the psychological experiences are concerned; we can remain without any work.

But will this apply to the external actions also?  
Can we remain without any responsibility or work?

The psychological feelings and experiences cannot be distinguished as superior or inferior.

They are all *shadows - transient, deceptive appearances* that come and go.

We need not do anything about these.

They come on its own and disappear on its own.

But the external actions are not like these.

They are not just appearances. Unlike the transient psychological emotions, *external actions* are very much real.

The human beings and trees that we see are real - true and alive.

*Inner - Psychological* happenings are all just deceptions and hallucinations.

But *Outer - Physical* happenings are real and true.

Inner events are alterable on their own. We do not have any work there.

But external actions are not like these. They are not transient mirages that appear and fade away.

The psychological happenings and emotions of the inner world are like the rope appearing as a snake. It disappears when it gets light.

But if we see a snake in the *Outer - Physical world*, it is just not an image. If there is light, the image of the snake will be clearer.

This snake that we see outwardly will go away only when we do something to shoo it away.

Because, it is just not an impression. It is a true one.

Let us now come to the next level. We either get fearful or sad.

What do we do next?

We feel that we have got fear or sorrow.

We understand that we do not like that fear or sorrow.

We like to get rid of the fear and sorrow.

Fear and sorrow are the *first level* experience.

The realization that these emotions have occurred in '*me*' is the *second level* experience.

Fear and sorrow are the first level. '*I*' is the second level.

Fear is just the *experience*. '*I*' is the *experiencer*.

Please record this in your *mind*.

Let us go to the next.

Now I really see a Snake.

This is an outer scene. This is an external event.

Here, the *Snake* is the first level.

'*I*' that 'see the snake' is the second level.

I may see the snake or a tree or a mountain.

We consider 'whatever we see', as the first level.

We consider 'ourselves' as the second level.

Now let us look at both the outer and inner events collectively.

The feature called '*I*' comes into contact with

something or the other.

As far as the *inner scene* is concerned, **‘I’** is the *experiencer*.

I feel the fear or despair as my *inner - psychological experience*.

This **‘I’** who is the *experiencer*, is the second level *experience* as far as the *inner - psychological world* is concerned.

Even for the *Outer - Physical world* also, the **‘I’** remains as the second level *experience*.

As far as the *Outer - Physical world* is concerned, this second level **‘I’**, remain as something that sees the snake or shoos away the snake.

- Someone who is in action.

In the *Inner - Psychological world*, it is the *experiencer*.

In the *Outer - Physical world*, it is the *doer* - one who takes action.

The *inner experiences* and the *experiencer*, who *experiences* these, are just an *experience of the mind*.

- The *transient* mental activity that comes and



disappears.

Who is this *doer* that acts in the *Outer - Physical world*?

Similar to the reality of the snake, does this person who acts - *doer*, who sees the snake and shoos it away, really exist?

Whether the *experience* called '*T*' is caused by either the *experiencer* or the *doer*,

- Both are psychological experiences only;
- Both are Psychological aspect only ;
- shadow aspect alone.

Whether this *Jiva*, called '*T*', comes into contact with the 'Inner - Psychological world' or 'Outer - Physical world,' it is a transient image caused by the mind - a shadow image designed by our *thoughts*.

This *Jiva* called '*T*' is not at all responsible for transforming and regulating the *Inner - Psychological world*.

Hence he is free of responsibility as far as the *Inner - Psychological world* is concerned.

In the absence of any responsibility, his

*experiences* disappear like a stream.

He, who is the *experiencer*, also blends with the stream and disappears.

But what is his state as far as the *Outer - Physical world* is concerned?

For the *Outer - Physical world*, this **Jiva** has responsibilities.

There are actions. He can transform and regulate only by actions.

External activities do not become all right on their own. They become alright only when they are set right.

As far as the *Outer - Physical world* is concerned *actions* are first level.

The **doer**, who is the ‘*I*’, is the second level.

For the *Inner - Psychological world*, *experience* is the first level.

The *experiencer*, who is the ‘*I*’ is the second level.

Are the *experiencer* that has merged with the ‘Inner - Psychological world and the *doer* that has merged with the ‘Outer - Physical world’ different?

- Or are they same?

- Both are one.

Call it the experiencer, by coming into contact with the *Inner - Psychological world* or the *doer*, by coming into contact with the *Outer - Physical world*; both are one and the same.

The *Jiva* is a psychological aspect.

'*I*' is also psychological aspect.

When we are afraid, we feel that we are affected.  
When we are in despair, we feel that we are affected.

Like these, we feel affected if the things that happen are not to our liking. We feel affected, when our ideas are opposed.

This person who is affected is *Jiva* - the *individual Self*.

It is essential that this *Jiva* gets *Mukti*.

This affected person only should get *Liberation*.

**It is enough if he lets him free without taking any responsibility of managing himself.**

He will get *freedom* on his own.

He will get *liberation* on his own.

He need not establish himself as one who transforms the *Outer - Physical world*.

It is good for both the *Jiva* and his actions, to let free without attaching much importance to him.

The outer environment that we have come into contact may be problematic and challenging. It may continue to be an unresolved issue.

But *Jiva* that is in contact with this issue is not true.

*Jiva* is nothing but the *psychological experience* that occurs intermittently.

*Jiva* is the aspect of *Anatma* - the non *conscious* factor; It is a form of *mind* that is *Anitya* - transient.

The intermittent changes that occur in *Jiva*, only can lead to the *total liberation*.

It keeps changing that way.

*Shastras* term this freedom of the *Jiva* as the *dissolution of the Self*.

This *Jiva* becoming a successful warrior in *Inner - Psychological world* is not right.

*Jiva* should always be ready to loose.

As far as the *Inner - psychological world* is concerned,

- Failure is success;
  - Success is failure;
  - Success is that *Jiva* exists as a stream;
  - Getting freed of the permanent form is success;
- Attaining *Mukti* is success.

If *Jiva* attains *liberation* in this way, will it affect the actions to be taken in the *Outer - Physical world*?

If the *doer* attains liberation this way, will it affect the actions to be taken in the *Outer - Physical world*?

In reality, only when the *doer* attains *liberation*, the outer actions related to him, get completed well.

A liberated *mind* only helps in actions.

To attain *Mukti*, *Jiva* only should understand itself, be it *Atma* or *Anatma*.

If he fumbles this or that way - *Atma* or *Anatma*, it will affect the *Liberation* also.

*Liberation of Jiva - individual Self is possible only when there is confirmation and faith in its discovery.*



## **7. Satyam vada; Dharmam chara Speak Truth; Lead Righteous Life**

We have now come to know about whatever we wanted to know and understood whatever we wanted to understand.

What shall we do next?

*Taittiriya Upanishad* explains what we need to do.

*Satyam vada* - Speak Truth;

*Dharmam chara* - Lead righteous life;

- We need to do only this.

It is enough if we understand Truth. There is nothing to act there. It is not necessary that we need to keep the truth to ourselves. Once we understand the truth, we can share that with others too.

What truth should we understand? What truth did we understand?

The Shanti Mantra of *Isavasya Upanishad* articulates this way:

*“Om poornamadah poornamidam  
poornaat poornamudachyate  
poornasya poornamaadaaya  
poornamevaavashishyate  
Om shaantih shaantih shaantih”*

What does this mean?

“Om, that is complete, this is complete, from the completeness comes the completeness. If completeness is taken away from completeness, only completeness remains.

Om, Peace... peace... peace....”

“God is Complete - Absolute Consciousness is complete and this universe is complete. From the completeness comes the completeness. If completeness is taken away from completeness, only completeness remains.”

- This is the meaning.



We are in contact with this universe and the universal events.

We can realize these only when we make these as our *inner - psychological experience*.

Fire and Water are two different things. They are opposite in nature.

But we know this by touching both these in different ways. This does not mean that we have two different types of hands.

Hand is one. But the characteristic that we know is different.

What is the purpose of knowing these two things differently?

It is just to know an external thing in a different way.

As far as our *Inner - Psychological world* is concerned, all our psychological experiences are possible only with the *Chit* aspect which is the first level.

Everything that we know in our 'Inner - Psychological world' is the manifestation of the *Chit*

There is no harm in touching the water that is outside.

But this is not the case with fire. Fire will burn our hands.

Hence we should keep away from the fire. There is no need to stop touching water.

So it becomes necessary to accept one thing and reject the other thing.

The actions for this also manifest in our ‘inner - psychological world’.

Hence we accept the experience with water and reject the experience with fire.

Thus we act in two different ways within our ***Inner - Psychological world***.

The entire purpose of this is to know how to face the external things or events.

Just because our hands and ***mind*** acted in two different ways, we do not become two.

All these ‘inner actions’ are meant to reform the ‘outer actions’.

All the psychological happenings are the manifestation of the *Chit* aspect.

The *psychological experiences* that we *experience* are all just reflections.

We do not need to reform these reflections.

Looking at the mirror, we comb our hair.

The hair seen in the mirror is also sloppy. But we do not need to reform the reflection seen in the mirror.

Reflections seen in the mirror are only that of the mirror. Images that we see in the mirror are only that of the mirror.

Only the sloppy hair that is seen outside the mirror needs to be combed. The reflection seen in the mirror can only aid us in combing our hair.

Reflective images do not thus need any reforming.

All our inner experiences - pleasure and pain - occur for the sake of the *Outer - Physical world* and are meant to reform the outside events.

Regulating the *Inner - Psychological world* is not at all required.

As far as the *Inner - psychological world* is

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concerned, everything is *Chit* aspect.

It is sufficient for the *Inner - psychological world* to obtain peace by accepting that *everything is infinite - completeness*.

Here it is just sufficient if we understand this.

It is sufficient to *understand* the truth.

It only appears that we have two different things in our *Inner - Psychological world*, that we need transformation, that we have flaws and that we need perfection.

But this is only an **illusion**.

In reality, everything is the manifestation of the *Chit* aspect; Characteristic of the *completeness*.

It is not likely to have any flaw in the ‘completeness’, whatever comes out of the ‘completeness’, in whatever manner.

Hence there is no need to panic as far as our *Inner-Psychological world* is concerned.

- It is just sufficient to understand this and be peaceful.

We can understand this truth within us and share with others too by conversing with them.

*Satyam* - the Truth exists only for understanding and sharing with others.

As far as the *Inner - Psychological world* is concerned, everything is infinite and everything is good.

Let us understand this.

Let us share this with others.

Should we consider the 'outer world' without any divide, like we do within our 'Inner - Psychological world'?

We can consider the hand that touches the water and fire, the experience that it gets - as one.

That does not mean that water and fire are the same.

Can we set fire in a place where we need to pour water?

Can we pour water where we need to set fire?

*Outer - Physical world* is full of diversities.

It has good and bad, right and wrong, necessary

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and unnecessary, high and low.

- Everything is there.

- It has all the diversities.

It is required there to do the good and avoid the bad.

Do the right and abstain from the wrong.

The way we act in the *Outer - Physical world* is called *Dharma*.

*Dharma* is a discipline. There is a discipline for all the actions.

As far as *Satya* - the truth is concerned, it is just sufficient to understand that.

There is no need to act upon that. There is no need for any action there.

But the *Outer - Physical world* is not made this way.

Mere *understanding* is not sufficient there. It is necessary to act upon the *understanding*.

It is not possible to reform the actions by only talking and sharing. Only actions can transform actions.

If we become hungry, we can remove the hunger only by taking food.

It is absolutely mandatory to travel by vehicles if you want to go to places.

It is not possible to treat the worldly events and actions as two different things. Only actions reform and fulfil the worldly events.

A person used to grow a drumstick tree in his backyard.

On an evening, he saw that a branch of the tree had been broken and removed.

That branch had seven to eight drumsticks also.

It was likely that the neighbour must have broken the branch that had leaves, flowers and drumsticks. His compound wall was close to the tree.

He asked the neighbour. The neighbour and his wife told him that they had no idea about that.

After they left, he asked their child “What did you have today for lunch? What type of Sambar\* and curry?”

[\* *lentil-based vegetable stew*]

The child replied “today we had drumstick

Sambar, drumstick side dish; drumstick leaves fry and drumstick flower soup.”

Is the neighbours’ behaviour right here?

Can we act in any way we want, just to fulfil our desires?

If everyone acts according to his own whims and fancies without following any discipline, how will this society be? Will it not be a shattered one?

It is required that there is freedom in the outside activities. But all that should be within certain boundary of discipline.

We call this discipline Dharma, Honesty, Character etc.

All sins, virtues, and the karmic actions happen only due to our outwardly deeds.

Everyone who is a part of this society is bound to participate in the duties related to the society.

All this is called *Vyavahaarika Satya*.

*Dharma* is nothing but this *Vyavahaarika Satya*  
- Worldly Truth.



*Paramarthika Satya* - Spiritual Truth is called as *Gnana - Enlightenment* or *Mukti - Liberation*.

Both are truths.

One is the truth to be understood.

The other is the truth to be acted upon.

We should not confuse ourselves by treating both these as the same.

In spirituality, there is a practice called *Arthavada*.

*Arthavada* is to create belief in a lie told for good purpose.

Every religion and every institution based on trust and faith has a place for this *Arthavada*.

Some may be adamantly sticking to something. They will be reluctant to face the world with an open mind.

How to discipline them?

*Arthavada* is meant for such people.

It is a belief that we can destroy our sins by taking dip in the holy river **Ganges**.

Is this a truth or a lie?

It is said that taking dips in sacred waters and visiting some temples is virtue.

Is it true?

A person commits a murder. He has committed a punishable crime. He takes a dip in the holy river **Ganges** and says 'I have taken a dip in the **Ganges**. All my sins have been pardoned. I have got rid of all the sins. Hence no one shall convict me for committing this murder. No one shall punish me'.

- How to treat this if he says so?

If the sins are pardoned, where is the question of crime? How can the murderer be convicted then?

- How can he be punished?

Does it mean that his sins are not pardoned if he is arrested even after he had the dip in the **Ganges**?

*Arthavada* is not meant to interpret like this.

One should believe that taking a dip in the **Ganges** pardons him of the sins. Due to this, one gets freedom at the mind level.

*Freedom of mind is Mukti - Liberation.*

It does not matter how it is obtained.

*Liberation* is great. If *Arthavada* helps in that we should accept that too.

But we should not act upon this doing something about it. If we start indulging in too many interpretations the building called *Arthavada* will collapse.

It is utmost important to have belief and trust in the ideas of *Arthavada*, the people talking about that and the scriptures relevant to that, rather than interpreting.

This kind of *Arthavada* concepts have been mentioned in many scriptures and even in *Bhagavad Gita*.

“Every action is carried out proceeds from me. You are just an aid”.

- Ideas like these have been mentioned in *Bhagavad Gita*.

‘Everything is God’s will’. ‘Everything happens according to what is destined. We do not have the freedom to desire’.

- Many ideas like these are given. If we consider

all these as truth related to the happenings within *the Inner - Psychological world*, all these are true.

These kinds of ideas that free us from the burden of responsibilities help in getting freedom to the *Inner - Psychological world*.

At the same time, these become a cause of obstruction for all the responsible actions in the *Outer - Physical world*.

It is very important to have freedom from the burden of responsibility and duties, as far as the *Inner - Psychological world* is concerned.

The burden of duties is the poison there.

As far as the *Outer - Physical world* is concerned responsibility and duties are the saviours of this world and make the world liveable.

Hence *Taittiriya Upanishad* talks about these:

*“Don’t keep away from the things that do good to us. Don’t keep away from good deeds”.*

*“In a problematic situation or with a problematic person, if you are confused about what your responsibility is or how you should conduct*

*yourself in that situation, you should follow the examples of scholars who with a composed mind, with a free mind, without any indifference conduct themselves thoughtfully. This is the secret of Vedas. This is God's Command. It should be done this way”.*

Our actions should be good. Earning from selling groceries is low. Earning from selling wine is huge.

Groceries are the needs of life for all. There is nothing wrong in selling groceries. This is not the case with wine. There are chances that many will be addicted to wine and do harm. We should keep away from those things.

Sometimes it is not possible to determine if what we are doing is good or bad.

We work in an institution. Some of our colleagues may be fraudsters. They may be corrupt in what they do.

We are in a situation that necessitates us to work with them.

Now, we will not be in a position to decide clearly, to what extent we should work together with them and

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in what situations should we keep away.

In this situation, we should conduct ourselves in such a way a scholarly person conducts himself.

As far as the *Inner - Psychological world* is concerned, there is nothing good or bad, *Dharma* or *Adharma*;

- It is right to treat everything as a shadow;

- It is right to treat everything as the manifestation of the *Chit* aspect, aspect of God.

- What is needed there is to look at everything with equanimity.

When we look at things with *equanimity*, we do not have to change anything there.

When we do not implement any change there, natural change happens on its own.

Its natural action is the state of *Mukti - Liberation*.

As far as the *external world* is concerned, it is our responsibility to follow *Dharma*.

One should not look at things with equanimity there.

One has to look at good and bad, high and low in a different perspective.

Following and acting upon the good and the high is living with *Dharma*.

*“In this world of changing nature, everything should be filled with God. Experience and enjoy the world with such sacrificial ideologies”.*

*“Love to live responsibly for hundred years carrying out all the responsibilities. Responsibility does not imprison you”.*

- Thus *Isavasya Upanishad* also describes how one should live in the *Inner - Psychological* and *Outer - Physical worlds* and completes in this manner.



## **EXIT ...**

Having visited everything, we have now come to the exit gate.

We looked at what *Vedanta* says. We also looked at what we say about our own ideas.

After that we looked at both the ideas and also how they synchronize with each other and contradict from the other.

What did we learn?

Have we demonstrated victory and won by arguing on the *Vedanta*?

*Vedanta* explains the truth on its own way.

All the words of *Vedanta* make it colossal.

Compared to this substantiation, our ideas are just ordinary.



If we compare our ideas with the *Vedanta*, it will appear as if we are comparing a spider to the mountain *Himalayas*.

The endeavour of everyone is to attain *Mukti*.

Those who are liberated in this way, share what they have understood, in their own way, with others.

Purpose?

Everyone should attain what we have attained - what we have seen and blessed with.

Languages may differ. But the purpose is one.

If we are caught up in the web of languages, we will be exhausted.

You should be able to see your face reflected in the mirror, irrespective of the type of mirror.

It will not be a mirror, if it reflects something other than your face, even if it is a right kind of a mirror.

It will reflect your face only if you handle it in such a way that it is made to reflect your face.

Having shown everything to you, you have been now, brought to the exit gate.

You do not have to enter inside again and again.

You do not have any job inside.

All that you need to do are with *you* only.

You are your best friend and you are your worst foe.

Your success and failure are in your hands only.

*Isavasya Upanishad* prays like this:

*“Hiranmayena patrena Satyasyapihitam  
mukham tat tvam pushannapavrunu  
Satyadharmaya drushtaye”*

*“With the golden lid, the face of Truth is covered. Oh Sun! Let me see with true principle. I have been meditating on the truth. Please bless me by clearing off that shutter so that I understand and experience the Truth”.*



## **Description of Books**

1. Don't Delay Enlightenment
2. Smash Your Sorrow
3. Give up Meditation ! Get Enlightenment ?
4. Divine You
5. Renounce God ! Be God !
6. Absolute Reality
7. Karma ? (Fate ?)
8. Secret of Enlightenment

### **1. Don't Delay Enlightenment**

Enlightenment is encapsulated in this small book.

Nature has created this great book for the solution of this century. Many got Enlightenment by this book.

This book has been translated also in the languages - German, Italy, Russian, Hebrew, Tamil and Hindi. Many more People are trying to translate this book in their own language.

This book is available as audio book also.

### **2. Smash Your Sorrow**

Sorrow is the devil which is destroying our life. It kills even a healthy person. If we are free from sorrow, our total life would become a blessing.

This book dissects our mind psychologically and finds out the way to remove the primary root of Sorrow.

Many got total relief from their psychologically and finds out the way to remove the primary root of Sorrow.

Many got total relief from their psychological problems by this book.

This book answers total solution and one can face the remaining life in a different dimension permanently.

### **3. Give up Meditation ! Get Enlightenment ?**

Are we not thinking that mediation will bring us Enlightenment ?

Unfortunately it can't give us Enlightenment !

It is good to do meditation, if we were only beginners.

Unless we go beyond meditation, we cannot get Enlightenment.

This book makes you Enlightenment, explaining everything.

### **4. Divine You**

You can find out the Divine You.

How is it possible ?

The Divine You is not a static me. It is ever new and ever flowing.

Many got the flow by discussing the same with SRIBAGAVATH. This book contains the collection of those discussions, happened in many places and in many vacations.

Most of the participants blossomed with Enlightenment.

This book clears and answers all the doubts and questions which may be there even after reading his other books.

### **5. Renounce God ! Be God !**

Atman or God is described as an unsolved mystery.

Can we know Atman or God ? How ?

We cannot know Atman or God through our senses or our mind - thus said by our scriptures.

Then how can we know Atman or God ? How can we experience Atman or God ?

Setting right all the contradicting aspects of Atman or God the Atman or God is introduced to you in a new different and acceptable way by this book.

## **6. Absolute Reality**

Scriptures employ many words and terms to describe Truth.

If we do not understand the terms in the true sense, we will get confusion only, instead of getting clarity.

This book reveals the basic truth of Reality without confusing you.

This book is the best option after the book, “Renounce God ! Be God !”

Both the books describe and reveal the secrets of Scriptures in a practical way.

## **7. Karma ? (Fate ?)**

Is there Fate ? - Karma ?

Do the stars and planets have any power over us ? Do they govern our life ? - Our activities ?

Is there any truth in Astrology ?

Is there any free - will to human beings ?

What is the role of God and Goddess ?

Is there rebirth ?

All these things are discussed in a scientific way in this book.

### **8. Secret of Enlightenment**

Enlightenment is explained in a scientific way not using the terminology of scriptures.

You may understand the hidden secrets and scientific aspects of your own Religion more deeply in the light of this book.

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+91 9443290559.
2. Sribagavath Mission,  
Chennai Centre,  
New 24 / Old 35 Kirupasankari Street,  
West Mambalam, Near Rangarajapuram 5 Lights,  
IOB ATM, Sringeri Sharda Peetam Temple,  
Chennai-600033.  
Ph.+91 9444402986, 24802986
3. Sribagavath Mission,  
Thiruppur Centre,  
Sri Balakumaran Nits, 40, Thattan Thottam,  
4th Street, Palladam Street, Thiruppur-4.  
Ph.+91 9944044988, +91 9442215248,  
+91 9865623709.
4. Sribagavath Mission,  
Paramatti Velur Centre,  
270, Pothanur, Opp.to Murugan Theatre,  
Paramatti Velur, Namakkal Dst.  
Ph.+91 9360579181, +91 9360110755,  
+91 9787253751.
5. Sribagavath Mission,  
Myladuthurai Centre, Poorani Gas Agency,  
Near Mariamman Kovil, Aakkur & Post-609801,  
Via- Myladuthurai, Nagapattinam Dst.  
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Ashram Bookshop,  
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- Madurai : Sarvodaya ilakkia Pannai,  
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Sidhashram,  
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Mr.Gopi.  
Ph.+91 9965768841.

Tirunelveli : Arul Nandhi Sivam,  
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Egle Book Store,  
Ph.0462 2578899.

Thoothukudi : Egle Book Store,  
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Thanjavur : Mr.Sathananthan,  
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Mumbai : Mr.Subash Chandrabose,  
Ph.+91 9820249653.