

## **Notes on Tattvabodha**

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Based on Classes  
By  
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## तत्त्वबोधः

तत्त्वबोध = आत्मज्ञान – Self-Knowledge, knowledge of our own nature, leads to Moksha

Introduction -

तत्त्वबोधलाभाः - Benefits of Tattvabodha

मोक्षः - Liberation					
पञ्चलाभाः – Five benefits					
जिज्ञासानिवृत्तिः	विद्यानन्दप्राप्तिः आत्मविद्यानन्दप्राप्तिः	कार्पण्यनिवृत्तिः पारतन्त्र्यनिवृत्तिः	आघातनिवृत्तिः	दक्षताप्राप्तिः	
जिव जगत् ईश्वर जिज्ञासा	नित्यशुद्धबुद्धमुक्तः असङ्गः सर्वगतः स्वरूपः त्वम् असि		परिहार – remediable  अपरिहार्याथानाम् प्रभावं न्युनिकरोति	भोक्ता रागः द्वेषः कामः क्रोधः लोभः व्यथयति	कर्ता
Removing natural tendency to know, curiosity, most importantly curiosity about my self, who am I, where did I come from etc. Intellectual satisfaction.	Joy of knowing one- self, it is available all the time. Sense of insecurity goes away. Sense of fear and all emotional problems go away. विद्यानन्दः	Freedom from desperation, helplessness. I don't depend on the craving for external sources of pleasure.	Freedom from painful experiences of “remedy-less” situation, serves as shock absorber. It is emotional sock absorber. Shock coat. ज्ञानकवचम्	कर्ता कार्यदक्षतां प्राप्नोति Improving efficiency in any field of activity because I don't have desperate dependence. So my mind is relaxed and calm.	

- जिज्ञासानिवृत्तिः - removing natural tendency to know, curiosity, exploration, curiosity about self, world (Prakruti), and creator, GOD जिव जगत् ईश्वर जिज्ञासा । most importantly curiosity about self
- विद्यानन्दप्राप्तिः - Vidya-Ananda, objective pleasures are wonderful but being unpredictable, there is a lot of stress and strain involved. Vidya-Ananda can serve as a wonderful standby (like a back up system) pleasure. Once we know that there is a standby, we feel relaxed. With Vidyananda, we are not desperate to get joy from the wordly objects. If the wordly objects give me pleasure, it is wonderful, but if they don't I have Vidyananda to give me joy. It is a permanent source of joy.
- आत्मविद्यानन्दप्राप्तिः - joy of knowing oneself; it is available all the time. नित्यशुद्धबुद्धमुक्त असङ्गः सर्वगतः स्वरूपः त्वम् असि ।
- कार्पण्यनिवृत्तिः - freedom from desperation, helplessness
- आघातनिवृत्तिः - freedom from painful (shocking) experiences
- परिहार - remediable
- अपरिहार्यार्थः - situations with no remedy, “choiceless situations”, “non-remediable”. But impact can be altered.
- भोक्ता - receiver of experiences; goes through emotional reactions- रागः द्वेषः कामः क्रोधः लोभः belong to भोक्ता and they disturb him.
- कर्ता - performer of action. I want to do a lot of things in life. Efficiency of कर्ता depends on the condition of भोक्ता. If भोक्ता can be improved, the efficiency of the कर्ता can be improved. आघातनिवृत्तिः leads to better performance in life.  
Performance of actions improves.
- दक्षताप्राप्तिः - Improving efficiency (दक्षता) in whatever we do in life because of the balanced mind. This is because as an experiencer, (भोक्ता) you have the “shock absorber” (आघातनिवृत्तिः); therefore your mind is poised, calm, and therefore you can perform well.

## Sources of the Self-Knowledge

### 2 – Prayer

#### Four Layers of Scriptures concentrating on “Self-Knowledge”

1. Srutis or Vedas - Original source was discovered by the Rishis in meditation. They received this knowledge. All Upanishads come in Sruti.
2. Smruti – Body of literature written by the Rishis who elaborated the contents of the Srutis. Rishis are the authors of the Smruti. Bhagavad Gita comes under Smruti.
3. Sutra - Brahma Sutra's literature – Sutra literature is also authored by Rishis. It gives logical support to the contents given in the Srutis and Smrutis. It helps the intellect. It reinforces the Sruti and Smruti with Tarka or Nyaya. Bhrama Sutra is called न्याय-प्रस्थानम् | These three are called प्रस्थानत्रयम् - Prasthanatrayam – the three ways or three paths of knowing.
4. Prakaranams are authored by various Acharyas and Gurus like Sankaracharya and his disciples. There are many Prakaranams written by innumerable Acharyas.

Prakaranams are written with modern examples. It is easier than the first three. One should start with the Prakaranam and then go to the first three. One of the very simple Prakaranam is तत्त्वबोधः । It is a comprehensive prose work written by a disciple of Acharya Vasudeva Saraswati belonging to Kanchi tradition. Tattvabodha's first benefit is systematically acquiring Self-Knowledge. Its second benefit is that the author is systematically introducing the technical terms (परिभाषा), jargons used in scriptures which are almost impossible to translate.

Success always depends on 1) स्वप्रयत्नम् our own effort and 2) ईश्वरानुग्रहः the grace of the Lord by which all the other factors should be favorable. दैवम् = unpredictable + uncontrollable factors, e.g. cyclones and earthquakes. Luck is ईश्वरानुग्रहः We offer prayers to alter दैवम्. We offer invocatory verses प्रार्थनाश्लोकाः । ईश्वरप्रार्थना is replaced by गुरुप्रार्थना ।

#### मंगलाचरण – गुरुप्रार्थना ।

वासुदेवेन्द्रयोगीन्द्रं नत्वा ज्ञानप्रदं गुरुम् । मुमुक्षूणां हितार्थाय तत्त्वबोधोऽभिधीयते ॥

Having saluted Sri Vasudeva, the King of Yogis (here Acharya Vasudeva Saraswati), the Guru who is the bestower of Jnana, the knowledge of the “Truth”, expounds the 'Tattva Bodha' for the benefit of the seekers desiring liberation.

ज्ञानप्रदम् – who has given knowledge, lamp of wisdom.

गुरुम् – गु means darkness or ignorance, रु means light – गुरु means removing darkness by light.

तत्त्वबोधः means the Self-Knowledge is presented by me अभिधीयते (मया) ।

हितार्थाय – for the benefit.

मुमुक्षुः – seeker of Moksha; 5-fold benefits put together is called Moksha.

Guru Prayer गुरुप्रार्थना and Ishvar Prayer ईश्वरप्रार्थना are the same for us since Guru is considered the same as God.

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ । तस्यैते कथिताः ह्यर्थाः प्रकाशन्ते महात्मनः ॥

प्रकाशन्ते महात्मन इति । श्वेताश्वरोपनिषद् – ६-२३

यस्य देवे परा भक्तिः (अस्ति) यथा देवे तथा गुरौ (अपि भक्तिः अस्ति) ।

तस्य महात्मनः हि (indeed, only) एते कथिताः (taught, spoken) अर्थाः (meanings, truths) प्रकाशन्ते ।

प्रकाशन्ते महात्मनः इति

These truths, when taught, will reveal themselves only to that “high-souled” one who has intense devotion to God, and an equal devotion to the spiritual teacher. They shine forth in that “high-souled” one only.

#### Method for the fit-Aspirant for Self-liberation - मोक्षः

साधनचतुष्टयसम्पन्नाधिकारीणां मोक्षसाधनभूतं तत्त्वविवेकप्रकारं वक्ष्यामः ॥ १

We will explain for those who are endowed with the fourfold qualification (Sadhana Chatushtaya) the mode of discrimination, which is the means for liberation.

The author introduces the text in a very beautiful and systematic manner. He tells 3 points in this line.

## तत्त्वबोधः

- 1) What is the subject to be taught विषयः 2) for what benefit, purpose etc प्रयोजनः 3) to whom (audience, the target group) अधिकारी,

Subject - विषयः

तत्त्वविवेकप्रकारं- Method of self-analysis; self-inquiry will lead to self-knowledge.

तत्त्व yourself आत्मा.

विवेकः – analysis, self-inquiry, discrimination.

प्रकारः – method, procedure

For what benefit प्रयोजनः

मोक्षसाधनभूतं – that which is a means for attaining Moksha. साधनम् – a means, a cause – भूतम् – in the form of.

For whom? the target audience - अधिकारी

साधनचतुष्टयसम्पन्नाधिकारीणां – prepared students endowed with 4-fold virtues. अधिकारी – prepared student.

सम्पन्नः – endowed with virtue. साधनचतुष्टय 4-fold virtues, qualifications.

गुरुः → teaches आत्मज्ञानम् → to qualified person अधिकारी → for liberation मोक्षः



### Fourfold Effort.

साधनचतुष्टयं किम् ? २

What are the four fold qualifications?

If we don't have them, they need to be acquired.

नित्यानित्यवस्तुविवेकः । इहामुत्रार्थफलभोगविरागः । शमादि षट्कसंपत्तिः । मुमुक्षुत्वं वेति । २.१

The capacity to discriminate between the permanent and the impermanent, the dispassion for the enjoyment of the fruits of one's actions here and hereafter, the group of six accomplishments beginning with Sama, and the yearning desire for liberation are the four fold qualifications.

विवेकः – Discrimination is clarity of thinking. Clear thinking is the primary ornament. It is also called discrimination in a positive sense.

विरागः – Dispassion is freedom from all types of addictions, all types of sensory slavery and emotional “hooks”. Any passion creates tension.

षट्कसंपत्तिः – Discipline is the inner wealth of the 6-fold self-discipline.

मुमुक्षुत्वं – Desire of Moksha. Giving requires a giver and a ready and wanting receiver.

साधनचतुष्टयम् 4-Qualifications = 4-Ds			
Discrimination	Dispassion	Discipline	Desire
विवेकः	विरागः	षट्कसंपत्तिः	मुमुक्षुत्वं
Clear Thinking Nitya vs Anitya	Freedom From Slavery Emotional Relaxation	Inner Wealth	Intense Yearning Healthy Desire

नित्यम् – permanent

अनित्यम् – impermanent.

Discrimination is clear awareness of the fact about what is permanent and what is impermanent. Why should we know that? In order to avoid wrong expectations. Permanent happiness cannot come from impermanent things. Permanent security cannot come from impermanent things. Most of the sorrows are caused by my own wrong expectation. No like

and no dislike is permanent with regard to things and people also. Body changes, mind changes, value changes and so we cannot expect them to be permanent. Permanent happiness comes from permanent source.

The clarity of thinking between what is permanent and what is impermanent is called विवेकः

विरागः – freedom from addiction, obsession, craving, madness or slavery with regard to sense pleasure. Author is not against the sense pleasures, but author is against the addiction to sense pleasures. The sense pleasure is divided into इहार्थ – the sense pleasures available here at present time; and अमुत्रार्थ – the future sense pleasures in a different time and place (अमुत्र means स्वर्ग). Humans are obsessed with both i.e. the here and the future (building castles in the air). We are so preoccupied with the future that we leave the present.

फलम् – कर्मफलम् – the result of your own effort at present and in future.

भोगः – enjoyment.

शमः – disciplined mind - mental, discipline of thoughts.

नित्यानित्यवस्तुविवेकः कः ? ३-१

What is meant by the discrimination between the eternal (permanent) and the ephemeral (impermanent)?

नित्यवस्तुत्वेकं ब्रह्म तद्व्यतिरिक्तं सर्वमनित्यम् । अयमेव नित्यानित्यवस्तुविवेकः । ३-२

Brahman alone is the only one नित्यवस्तु, the eternal factor. Everything else is Anitya i.e. impermanent. This conviction is the discrimination. Everything we come across is impermanent, even earth, sun and stars are impermanent.

There is one permanent thing and that is Brahman. Brahman means a limitless entity; space and “time wise” limitless. बृहत् means big. All pervading, eternal entity is Brahman. Other than that Brahman, everything else is impermanent. It is free from “space-wise” (all pervading) and “time-wise” limitation (eternal, present at all times). Brahman means eternal all-pervading entity. Though Brahman is everywhere, only I have to discover that Brahman.

तद् व्यतिरिक्तं सर्वम् अनित्यम् – Everything else is impermanent.

Brahman alone is permanent, all pervading (not spatially limited) and eternal – not limited by time.

God is present everywhere and at all times. Brahman alone is the real source of permanent happiness and security.

Everything else is impermanent.

अयम् एव नित्य अनित्यवस्तुविवेकः – This understanding alone is called discrimination.

#### 4 - Spiritual discipline

विरागः कः ? ४-१

What is dispassion?

इहस्वर्गभोगेषु इच्छाराहित्यम् । ४-२

It is the absence of desire for the enjoyment of the fruits of one's actions in this world and in the other world.

राहित्यम् - absence of addiction, slavery from इच्छा which is passion, addiction, slavery, total dependence with regard to sense pleasures भोगेषु. Sensory pleasure is of two types, अधार्मिक unethical, immoral and this should be totally avoided. धार्मिक कामः भोगः – moderation of this type of sensory pleasure. Develop good addiction to remove bad addiction. Later good addiction should be transcended through wisdom (सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज). When? इह – here at present and स्वर्ग – in heaven in future.

समाधिसाधनसम्पत्तिः का ? ५-१

What are the accomplishments of Sadhana starting with Sama?

Sampatti means wealth; here it is meant internal wealth.

शमो दम उपरमस्तितीक्षा श्रद्धा समाधानं चेति । ५-२

They are: Sama, Dama, Uparama, Titiksha, Sraddha and Samadana.

शमः कः ? मनोनिग्रहः । ५-३

What is Sama? It is control or mastery over the mind.

शमः means शान्तिः, शान्तिः means समत्वम्. Therefore शमः means peace of mind, poise of mind, tranquility of mind. It is mind free from stress and strain. Why is peace of mind needed? अशान्तस्य मनोभारः Mind of a disturbed person is heavy । For one without peace of mind, life becomes a “dragging” life. A “light-mind” alone can be used as an instrument for accomplishing our goal. Therefore शास्त्र calls the mind a अन्तः करणम् । करणम् means an instrument. Only a “light-mind” can be carried by me and used as an instrument by me. A peaceful mind is required for the physical health also. Even our intelligence can be utilized only when our mind is calm. Disturbed mind is a VIRUS, meaning “Vital Information Resources under Seize”. शान्ति alone gives you happiness. So manage your mental stress. How to do it? तत्त्वबोध does not teach you the method. Krishna gives the method in Bhagavad Gita.

मनः is an internal sense organ.

दमः कः ? चक्षुरादिबाह्येन्द्रियनिग्रहः । ५-४

What is Dama? It is control or mastery over external sense organs.

निग्रहः means mastery, control इन्द्रिय means sense organ बाह्य external चक्षुरादि eyes, tongue, ears, etc.

Control does not mean suppression, शास्त्र does not believe in suppression because it will explode later. Control means intelligently channelizing them. I want the senses to go wherever I desire e.g. water is channelized with a dam. Proper direction of the sense organs is required; sensory control is required. Why? Our mental condition is dependent on our sense organs because they alone decide which part of the world should enter my mind. Sense organs are the gateways. They are the doors; they decide which part of the world, which sound must enter into me, which form must enter into me, what smell must enter into me etc. What enters my mind is determined by sense organs. If sense organs are not properly managed, anything and everything will enter my mind. This causes a security problem. A security person is needed. Whatever causes internal disturbance will have no permission to enter inside. No entry without permission. No trespassing allowed. This is called दमः or sensory control which is required for mental health. And mental health is required for the pursuit of the knowledge.

उपरमः कः ? स्वधर्मनिष्ठानमेव । ५-५

What is Uparama? It is the strict observance of one's own duty.

Meanings:

- 1) Maintenance of the peace of mind acquired through शमः । Preventing the mind from further disturbance.
- 2) सन्यासाश्रमः is उपरमः a monastic life itself is called उपरमः
- 3) स्वधर्मनिष्ठानम् – There are five types of activities:  
Nitya Karma, Naimitika Karma, Kamya Karma, Prayaschita Karma, Nishiddha Karma. Retain the first two namely, Nitya and Naimitika, and reduce the other three.
  - Nitya Karma, Naimitika Karma – स्वधर्म  
Nitya and Naimitika are conducive to the spiritual growth i.e. Vedanta friendly. Just like exercise is needed for physical growth, activities are needed for spiritual growth. Spiritual growth oriented activities or spiritual activities are Nitya and Naimitika Karmas.
  - Kamya Karma – materialistic activities
  - Prayaschita Karma or Parihara Karma is meant to neutralize, nullify our own past negative actions. They are like medicinal Karmani
  - Nishiddha Karmas are Vedanta unfriendly, prohibited actions. They are beneficial to me but will be harmful to others. We should avoid these types of Karmas. We should study them so that they are diligently avoided.

Uparama is the state of mind and senses that has withdrawn from the world of objects. When Sama and Dama become natural, Uparama is automatically achieved. In Sama and Dama the mind and senses may be amongst objects, but are restrained with alertness, but in Uparama they are automatically withdrawn from objects. The example given in the Gita is of the tortoise that withdraws its head and limbs effortlessly, into its shell.

उपरमः Strict Observance of One's Own Duty				
DOs Gradual Increase and doing only these		DON'T's Gradual Decrease and ultimate avoidance of these		
Nitya	Naimitika	Kamya	Prayaschit	Nishiddha

उपरमः is gradual increase of DOs and Gradual reduction of DON'T's

Sri Sankaracharya defines Uparama is the strict observance of one's own duties. Duties come to all of us according to our age, position and place in life. Many of us revolt against their performance, or do so out of force or habit, often bored and burdened by them. A student dislikes studies and goes to school as though to oblige his parents. But when one's duties are performed with enthusiasm and dedication, not only does the performance bring joy, but the mind becomes steady, single pointed, free of likes and dislikes, peaceful and withdrawn. The highest form of Uparama is when one remains in one's ultimate and true nature स्वधर्म which is Existence-Consciousness-Bliss. Outer withdrawal and performance of one's duty are necessary to reach that state. So, कर्मयोगः leads one to ज्ञानयोगः

### 5 – Spiritual discipline

तितिक्षा का ? शीतोष्णसुखदुःखादिसहिष्णुत्वम् । ५-६

What is Titiksha? It is the endurance, patience, forbearance of heat and cold, pleasure and pain etc.

This is an important and useful discipline for spiritual seekers and non-spiritual people too. This is because every one has to face painful experiences in life; no one's life is a uniform path of roses. In Puranas we find good and bad people confront pain. Rama, Krishna and Shiva faced many painful experiences. Life involves pleasurable and painful experience of various gradations. Some are physical and some are mental pain. Physical is called व्याधि and mental is called आधि। आधि व्याधि सहितं जन्म। When we go through pain, it is not a comfortable happy thing. When there is pain in the mind, the mind itself becomes a burden भारः। अशान्तस्य मनोभारः The mind of a disturbed person is heavy। With a heavy mind, even conducting life itself becomes a very difficult thing and there is no question of undertaking any constructive activity. Taking to spiritual study becomes still more difficult. Therefore every human being needs to find methods of handling pain. How to handle pain? We try conventional methods:

- 1) Find solution or remedy for the pain by bringing out appropriate changes in the condition. Sometimes this remedial measure works, but often they are very expensive physically, mentally, "time-wise", "energy-wise" and "stress-wise". The load is shifted from the left shoulder to the right shoulder. It replaces one pain with the other.
- 2) We go on tolerating the pain because the remedy is not appropriate. This will cause pressure to mount up in the mind and body. Time comes when we are not able to handle the pain; the pain gets converted to anger and explodes. We let out the pressure and steam. This is transferring my pain to the other.
- 3) We cannot explode because of the situation; therefore we silently suppress for years and years and years. I victimize myself; so I become a useless, worthless person. Suppression is not appropriate because I suffer myself.
- 4) Scriptures talk about the 4<sup>th</sup> solution. God has given us the capacity to tolerate pain, to withstand pain and it is called Titiksha. The tolerance threshold varies from person to person. Pain is not pain when it is within the threshold. It is a pain when it goes beyond the threshold. By right Sadhana and understanding, if we increase the threshold what others call pain, it will not be looked upon as pain. Pain is very subjective. Titiksha means increasing the level of endurance, patience, impunity or resistance power. Mental resistance is increased. A healthy mind has a high resistance power so that most of the situations in life which other people call painful is not painful at all to him. This is elevation of the threshold level सहिष्णुत्वम् – endurance, putting up with patience, forbearance tolerance etc. At physical level it is called endurance; at mental level it is called patience. Both together are called Titiksha. सहिष्णुत्वम् endurance with respect to heat and cold - शीतोष्णम् means the physical capacity to withstand the ups and downs in the physical conditions around us. This is physical endurance. One should develop endurance because it helps in the development of concentration. सहिष्णुत्वम् endurance with respect to happiness and sorrow - सुखदुःखम् means endurance with respect to emotional pain. It is caused by people around us, our own family members. We have got high expectation about how the husband should treat us or wife should treat us, how the children should treat us, how the daughter-in-law should treat us, how the grand children should treat us, how the boss should treat us etc. We have got expectations; any expectation not fulfilled comes as pain. It can be caused by their behavior; it can be caused by their language (also body language); when you are talking to a person and that person looks elsewhere. The more sensitive you are, greater the pain. Therefore sensitivity should always go with tolerance. In fact greater the sensitivity, greater should be the tolerance; otherwise life will be miserable. Other अदि means all the unfavorable conditions. You should have the capacity to bring शीतोष्णसुखदुःखादि within your tolerance limit. That means you should make the tolerance limit higher and higher. After increasing the limit, if the child misbehaves, I am correcting him because it is not good for the child to grow misbehaving and not because of my intolerance but because the situation has to be improved. Therefore correction based on intolerance is a form of suffering; it is a struggle in life. Therefore increase your Titiksha level.

श्रद्धा कीदृशी ? गुरुवेदान्तवाक्यादिषु विश्वासः श्रद्धा। ५-७

What is the nature of Shraddha? Faith in the words of the Guru and in the scriptures is Shraddha.

Shraddha means faith विश्वासः श्रद्धा। Faith in Guru and scriptures - गुरुवेदान्तवाक्येषु। Spiritual teacher is called Guru, Guru is one who dispels internal darkness i.e. ignorance. Vedanta says all problems are because of ignorance. Emotional problem means Samsara. Ignorance is bacteria. The antibiotic is the knowledge tablet, a therapy to cure the Bhava-Roga भवरोगः। We need to have faith in the doctor and the course of the treatment to cure the disease. Even a placebo works if there is faith in the doctor. Spiritual Sadhana is a form of treatment to get rid of Bhava-Roga. So we need to have faith in the doctor, the Guru. Guru practices a particular system of medicine called Vedanta. If the Shraddha is not there, the disease will not be cured. Have faith in the Guru and his practices called Vedanta.

समाधानं किम् ? चित्तैकाग्रता। ६-१

What is Samadhanam? It is single pointedness of the mind, focusing power on a single goal.

The focusing capacity of the mind, the attention; the attention span is called Samadhanam. We should be clear about our goal. What we want should be clear. We are not very clear about the goal, both the short term and long term. It should be thoughtfully decided and once it is decided it should be in the mind all the time. My priority should be clear. This capacity to keep the goal in mind all the time is called Samadhanam. Any success requires concentration.



## तत्त्वबोधः

Samadhanam is the state of the mind which one has with a single goal in sight. To reach this goal, one controls the mind (Sama) and the senses (Dama), withdraws from worldly pursuits (Uparama), endures the pinpricks of life (Titiksha) and faithfully follows the path indicated by the Guru and the scriptures (Shraddha). The resultant absorption of the mind in the Self is Samadhanam.

### 6 – Spiritual Discipline

मुमुक्षुत्वं किम् ? 'मोक्षो मे भूयाद्' इति इच्छा । ६-२

What is Mumukshutvam? "Let me attain Moksha (liberation). This intense yearning is Mumukshutvam.

What desire should you require for self-knowledge? Answer - it the desire for self-knowledge. An intense yearning for 'let me attain liberation'. If a person has desire for liberation, he should work for the self-knowledge because that is the only way for liberation. Our life journey should be for the development of qualifications for the knowledge for liberation. Why should I get the Moksha? You are not interested because you don't know the glory of the Moksha.

एतत्साधनचतुष्टयम् । ततस्तत्त्वविवेकस्याधिकारिणो भवन्ति । ७

These are the four fold qualifications. Thereafter (i.e. after having acquired these fourfold qualifications) they become Adhikaris i.e. persons fit for the enquiry into the "Truth".

### Four Qualifications (साधनचतुष्टयम्) → तत्त्वविवेकस्य अधिकारीणः

साधनचतुष्टयम् Four Qualifications = 4 Ds							
Discrimination	Dispassion	Discipline					Desire
विवेकः	विरागः	षट्कसंपत्तिः					मुमुक्षुत्वं
Clear Thinking about Nitya vs Anitya	Freedom From Slavery, Emotional Relaxation	Inner Wealth					
		शमः	दमः	उपरमः	तितिक्षा	श्रद्धा	Intense Yearning For Self- Knowledge (Healthy Desire)
		Mastery over Mind	Mastery Over Sense Organs	Doing ones Duty Dharma	Forbearance	Faith	
						Single Pointedness, Focus	

If you don't have these four qualifications, you need to get it from someone. In Bhagada Gita, Lord Krishna says there is one method i.e. Karma Yoga - कर्मयोगः Karma Yoga is not a particular action, but it is a particular way of life which a person should follow for a length of time, not for a few days, not for a few weeks, but for many years – it is a Karma Yoga way of life, or a religious life style. What is Karma Yoga? It involves three things:

- 1) Sat Karmani – सत्कर्मणि good actions in which the number of the beneficiaries of your actions are higher. परोपकारकर्मणि । In performing Satkarmani, one of the beneficiaries is yourself.
- 2) Sat GuNaha – सद्गुणाः healthy virtues, healthy values, healthy morals, truthfulness, compassion, humility, consideration for others etc.
- 3) Sat Bhavana – सद्भावना healthy attitude towards everything in creation i.e. family, neighbors, fellow human beings, animals, plants, nature etc. and a general attitude that our scriptures describe as a reverential attitude towards everything. Don't look upon the creation as an enemy to be conquered but it is your friend with which you have to work and grow.

Sit down and learn from a Guru. Why? Even vidya and any knowledge are considered as sacred as Saraswati. Guru is not looked upon as a person but as teacher representing knowledge; therefore knowledge must be at a higher level. The principle is that we should humbly receive the knowledge. Everything we do in our culture should be in a reverential attitude.

Veda - 1<sup>st</sup> part concentrates on Karma Yoga which give us a qualification - gives ज्ञानयोग्यता

2<sup>nd</sup> part – Vedanta is meant for giving knowledge – ज्ञानम्

वेदाः + वेदान्तः = मोक्षः



### Definition of Atma - Which the Seeker is Seeking

तत्त्वविवेकः कः ? ८-१

What is Tattva Viveka?

What is Self-Knowledge?

आत्मा सत्यम् तदन्यत् सर्वं मिथ्येति । ८-२

“Atman alone is real; all things other than that are unreal” This firm conviction is called Tattva Viveka

आत्मा सत्यं तद् अन्यत् सर्वं मिथ्या इति तत्त्वविवेकः ।

आत्मा – according to Vedanta, every mortal individual has got an inner essence, a core which is immortal. This immortal inner essence is not visible to our ordinary eyes; this inner essence of every mortal being is called Atma आत्मा । सत्यम् and मिथ्या come as a pair. Let us imagine that there is table in front of us. What we see in front of us as a tangible solid table is our direct experience. Vedanta says if you enquire into the truth of that table, you will find a surprising discovery. You will be surprised that it is not a solid tangible table but a piece of wood. Wood alone is the substance; wood alone you are seeing and touching. Wood is the substance; other than wood there is no substance that is called table. It is a misconception which is continuing because we refuse to think. Then what is the table? Table is a new name given to the wood itself. It is a nominal existence. Why do you give a new name to the wood? Why can't it be called a wood? Vedanta says we use the name because the wood is designed and given a particular shape and form. For the particular shape given by a carpenter a new name is given. So table is nothing but a name given to a form. So the table is “name-form” principle. In Vedanta it is called name and form नामरूपम्; it is not a substance and the substance is wood.

- 1) “name-forms” are many, but the substance behind the “name-form” is only one.
- 2) “name-forms” cannot exist separate from the substance. All “name-forms” have dependent existence; they borrow their existence from the substance wood. Substance does not depend on the “name-form”. When the “name-form” is destroyed, the substance does not get destroyed. All “name-forms” are called Mithya (मिथ्या) in Vedanta. All the ornaments are मिथ्या. All the Mithya ornaments depend on the “non dependent” substance called Gold.

Substance is truth सत्यम्, “name-forms” are “non real” मिथ्या.

Krishna – नासतो विद्यते भावो नाभवो विद्यते सतः । उभयोरपि दृष्टोऽन्तः त्वनयोस्तत्त्वदर्शिभिः । भ.गी- २-१६

Atma Satyam – the invisible, immortal inner essence is the only substance existing independently; everything else other than Atma is UnAtma. All the unAtmas are unreal Mithya मिथ्या.

आत्मा सत्यम् अनात्मा मिथ्या

### 7 – Gross Body

### Definition of Atma - Which the Seeker is Seeking

आत्मा कः ? ९-१

What (who) is Atman?

Immortal, invisible, inner essence of every individual is called the Atma. The outer cell is unAtma.

स्थूलसूक्ष्मकारणशरीराद्वयतिरिक्तः पञ्चकोशातीतः सन् अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा । ९-२

That which is other than the Sthula, Sukshma and Karana Sharira (gross, subtle and causal bodies respectively), which is beyond the five sheaths, which is the witness of the three states of awareness, which is the nature of Sat-Chit-Ananda (Existence-Knowledge-Bliss) is Atma.

स्थूलसूक्ष्मकारणशरीरात् व्यतिरिक्तः पञ्चकोश अतीतः सन् अवस्थात्रयसाक्षी सत् चित् आनन्दस्वरूपः सन् यः तिष्ठति सः आत्मा ।

UnAtma is divided into several layers. This is done for focused based study. UnAtma is divided into three groups:

- 1) शरीरम् त्रयम् – 3 fold bodies - स्थूलशरीरम्, सूक्ष्मशरीरम्, कारणशरीरम्
- 2) कोशपञ्चकम् – 5 fold layers of the human personality – stratification of the individual.
- 3) अवस्थात्रयम् – 3 fold states of experiences

Thus eleven components or ingredients make the UnAtma. Atma is different than (व्यतिरिक्तः) the eleven components.

अतीतः - Atitaha – beyond, transcending.

पञ्चकोशाः 5 layers

## तत्त्वबोधः

- १) अन्नमयकोशः
- २) प्राणमयकोशः
- ३) मनोमयकोशः
- ४) विज्ञानमयकोशः
- ५) आनन्दमयकोशः

अवस्थात्रयम् – three state of experiences

- १) जाग्रतावस्था – waking state of experience
- २) स्वप्नावस्था – dream state of experience
- ३) सुषुप्तावस्था – dreamless sleep state of experience - deep sleep, dreamless sleep

साक्षी – the witness, the observer which is different from all these three.

What is the nature (स्वरूपः) of that Atma? Answer – सच्चिदानन्दः

अनात्मा – Eleven “Non-Self” Items											आत्मा Self
शरीरत्रयम् Three Bodies			कोशपञ्चकम्					अवस्थात्रयम्			व्यतिरिक्तः अतीतः साक्षी सच्चिदानन्दः
स्थूल	सूक्ष्म	कारण	अन्नमय	प्राणमय	मनोमय	विज्ञानमय	आनन्दमय	जाग्रत	स्वप्न	सुषुप्त	
Physical Gross	Subtle	Causal	Food Modified	Pranic Energy	Emotional	Intellectual	Source of Relaxation	Waking	Dream	Deep Sleep	Beyond Non- Self, Witness Existence Knowledge Bliss

### The Gross Body

स्थूलशरीरं किम् ? १०-१

What is Sthula Shariram (the gross body)?

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं सुखदुःखादिभोगायतनं शरीरं, अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति

षड्विकारवदेतत्स्थूलशरीरम् । १०-२

The gross body is that which is composed of the five Mahabhutas (elements) after they have undergone the process of Panchikarana; It is born as a result of good actions of the past; it is the tenement (rented place) to earn the experiences of Sukha, Dukha and the like and is subject to the six modifications namely “is”, born, grows, changes, decays and dies.

Cause, function and nature are conditions of the Sthula Shariram (physical body).

Condition - gross, perceptible to sense organs. Can be seen, heard, and smelled. It is the Indriya Gocharam.

Cause – 1) General – सामान्य कारणम् is the same for every physical body. It is made up of five fundamental elements called पञ्चमहाभूतानि. They are space आकाशः, air वायुः, fire अग्निः, water जलम्, and earth पृथिवी. They are the raw materials for the physical body of all living beings; so the body is called पाञ्चभौतिकशरीरम्, which is produced out of, manufactured out of, and shaped out of कृतम् ।

2) Specific – विशेषकारणम् – varies from individual to individual based on good and bad actions कर्म – पुण्यपापकर्म. What is the role of the Karma? Karma determines the quality of the physical body and the type of the physical body (animal, human, divine). Raw material (5-elements) is the same but the plan (shape) is different. कर्म determines the plan of the body कर्मजन्य. Karma varies from individual to individual. So Karma is cause specific to an individual. Human body itself is considered as a great thing. It is the most sacred body; it can choose a goal and accomplish it. Human body is Punyam i.e. virtue पुण्यम् – सत्कर्मजन्यम् । It is born out of Punya Karma.

Function of the body – It is a temporary residence, abode (आयतनम्) of the individual – Jiva. Remaining in the body the Jiva can interact with the world. It is temporary because the Jiva later shifts the residence to another body. It is temporary; so do not fall in love with it; later on we need to vacate it.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ भ.गी – २-२२

It is an abode (आयतनम्) for Bhogaha – pleasurable, painful and mixed experiences – सुखदुःखादिभोग.

Nature of the body – This body undergoes constant change. Every second thousands and millions of cells are dying and growing. This modification is divided into six types:

## तत्त्वबोधः

- १) अस्ति – invisible existence in the womb of the mother as fetus.
- २) जायते – takes birth
- ३) वर्धते - grows
- ४) विपरिणमते – changes
- ५) अपक्षीयते - decays
- ६) विनश्यति – dies, but not total destruction. It is a form of transformation in which the body merges into five elements (Mahabhutas). This continuation of transformation is called षड्विकाराः – the six fold modification.

Constituents of the body are head, trunk, hands and legs.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा । तथा देहान्तरप्राप्तिः धिरस्तत्र न मुह्यति ॥ भ.गी २-१३

स्थूलशरीरम् Physical Gross Body													
कारणम् Cause					अवस्था: Condition, Nature							कार्यम् Function	
सामान्यकारणम् Common Cause			विशेषकारणम् Special Cause										
पञ्चीकृतम् made out of five elements					सत्कर्मजन्यम् result of Punya and Papam		सुखदुःखादिभोगायतनं Abode to enjoy happiness, sorrow, etc						
आकाश	वायु	अग्नि	जलम्	पृथिवी	पापम्	पुण्यम्							
Space	Air	Fire	Water	Earth	Papam	Punyam	Is	Birth	Grow	Change	Decay	Die	

Gross body dissolves at the time to death and a new body is formed at the time of rebirth.

### 8 – Subtle Body, the astral body

#### सूक्ष्मशरीरं किम् ? ११-१

What is the Sukshma Sharira (the subtle body)?

अपञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं सुखदुःखादिभोग साधनं पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्च प्राणादयः मनश्चैकं बुद्धिश्चैका एवं सप्तदशकलाभिः सह यस्तिष्ठति तत्सूक्ष्मशरीरम् । ११-२

The Subtle body is that which is composed of five Mahabhutas (elements) prior to their undergoing the process of Panchikarana, born of good actions of the past and is an instrument for experiences of pleasure, pain etc; it is constituted of the seventeen items namely: the five Jnanendriyas, (sense organs) the five Karmendriyas, (the organs of action) the five Pranas (Prana, Apana, Udana, Samana and Vyana), the Mind, and the Intellect.

Condition – It is called subtle body because it is not visible to others इन्द्रियागोचरम् – One of the constituents is the mind; you cannot see my mind; someone else cannot see your mind. Only you can know your mind and its condition.

Cause - अपञ्चीकृतपञ्चमहाभूतैः कृतं – created by the five great elements only. अपञ्चीकृत means subtle. It is born out of subtle matter; you may call it energy; energy is invisible form of matter. There is specific cause कर्मजन्यम् ।

Function - सुखदुःखादिभोग साधनं – it is a tool box with which the person contacts the external world. It is a bundle of several instruments of interactions and consequent experiences (भोगः)

Nature – It also goes through transformation or change and so they are also subject to destruction. The only difference is that the subtle body has longer life than the gross body. So at the time of individual death only the gross body dies; the subtle body continues to survive. It is supposed to travel in search of another body. Why? Gross body is the residence into which all transactions are possible. You don't see it travelling because it is the subtle body. Non perception is not a proof for “nonexistence”. I don't see your mind; that does not mean you don't have a mind. Subtle body continues for several births. It dies only at the time Pralaya, the cosmic dissolution.

Constituents – Seventeen parts are there - सप्तदशकलाभिः सह

- 1) Five organs of knowledge – knowledge means input – “knowledge gates” पञ्चज्ञानेन्द्रियाणि ।
- 2) Five organs of action - “output gates” पञ्चकर्मेन्द्रियाणि ।
- 3) Five Pranas– forms of energy, power centers, energy centers. The physical body is moving,

## तत्त्वबोधः

we do have a big fuel tank tummy and food in the fuel tank is converted into energy. That internal energy is called Prana-Shakti. – पञ्चप्राणादयः ।

- 4) One mind – the emotional faculty एकं मनः ।
- 5) One intellect – the rational faculty, the intellectual faculty एका बुद्धिः ।

क्षेत्रं त्वक् चक्षुः रसना घ्राणमिति पञ्च ज्ञानेन्द्रियाणि । ११-३

Ear (seanse of sound), skin (sense of touch), eyes (sense color), tongue (sense of taste) and nose (sense of smell). These are the five Jnanendriyas, the organs of perception.

Here we are not referring to the physical, gross organs but are referring to the subtle powers behind each gross organ. Therefore Indriya belongs to the subtle body. Physical parts are in the gross body. Indriyas are not in the dead body. Here the reference is to the subtle organs that will not be present in the dead body. In a deaf person the ears are there but the Indriya is not present. In a blind person the eyes are there but the Indriya is not there.

श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनायाः वरुणः । घ्राणस्य अश्विनौ इति ज्ञानेन्द्रियदेवताः ॥ ११-४

The presiding deity of the ear is Space, of the skin is the Air, of the eyes is the Sun, of the tongue is the Varuna (The principle of water), and of the nose is the Aswini Kumars (twins). Thus (the aforesaid) are the presiding deities of the organs of perception.

Devata is a unique concept in our scriptures. Every sense organ has got a faculty, like seeing, hearing, etc. Each has its own limitation. The owl can see more than us and the dog can hear sounds we cannot. Every faculty is a finite faculty. Every finite faculty must have a corresponding total power which exists in the cosmos. That power is called a Devata. A Devata is any power at a macro level. Like a prime minister giving part of his/her power to the minister, Devatas are given powers by Ishvar. God is the conglomeration of all the powers – hearing, listening, etc. – Devatas. Indriyas are functioning only with the blessing from the corresponding presiding Devata, the corresponding macro power.

दिग्, वायुः, सूर्यः वरुणः, अश्विनौ (२) – five Devatas.

श्रोत्रस्य विषयः शब्दग्रहणम् । त्वचो विषयः स्पर्शग्रहणम् । चक्षुषो विषयः रूपग्रहणम् । रसनायाः विषयः रसग्रहणम् । घ्राणस्य विषयः गन्धग्रहणम् इति । ११-५

The field of experience for the ear is the reception of sound; for the skin it is the cognition of touch; for the eyes it is the perception of forms; for the tongue it is the cognition of taste and for the nose it is the cognition of smell.

Functions – विषयाः – Grasping ग्रहणम्, sound शब्द, touch स्पर्श, color रूपम्, taste रस, smell गन्ध ।  
The world has five-fold properties of sound, touch, color, taste, and smell.

### 9 – Subtle body

वाक्पाणिपादपायूपस्थानीति पञ्चकर्मेन्द्रियाणि । ११-६

Speech, hands, legs, anus and the genitals are the five Karmendriyas - the organs of action, organs for output, for giving.

वाक् – organ of speech, not physical part but the invisible part, the power because of which mouth is able to express.

पाणि – handles the objects of the world, not the physical part but the Indriya.

पादः – feet, legs – for movement, mobility, power of movement.

पायुः - internal organ which removes the waste from the body. Body is the factory; the food is converted into energy for activity; any factory discharges waste. It is waste removal (both solid and liquid).

उपस्थः – organ of reproduction for perpetuating the Parampara.

वाचो देवता वह्निः । हस्तयोर्दिन्द्रः । पादयोर्विष्णुः । पायोर्मृत्युः । उपस्थस्य प्रजापतिरिति कर्मेन्द्रियदेवताः । ११-७

The presiding deity of the speech is Agni, of the hands is Indra, of the feet is Vishnu, of the anus is Mrityu, of the genitals is Prajapati. These are the presiding deities for the organs of action.

अग्निदैवम् – Devatas

अग्निः – Devata of total power of speech वाक् । Sometimes it is called सरस्वती । Another name is बृहस्पतिः ।

दिन्द्रः – Indra is the total power of handling – हस्तयोः ।

विष्णुः – Narayana in his Trivikrama Avatara – वामन – total power of mobility – पादयोः । In the Trivikrama Avatara, he showed his power of movement.

## तत्त्वबोधः

मृत्युः – यमधर्मराज – Why is Yama the presiding deity of removing the waste ? Yama removes people after they have contributed to the world. Dead body is a waste. Yama has the power to evacuate thereby giving way for fresh creation. Destruction is a way for fresh construction.

प्रजापतिः – चतुर्मुख ब्रह्मा – Prajapatihi means Chaturmukha Brahma. Brahma's total power of creation is present in every human being. We have limited power of reproducing only human beings, while Brahma has the capability of creating any creature. Any creation requires knowledge.

वाचो विषयः भाषणम् । पाण्योर्विषयः वस्तुग्रहणम् । पादयोर्विषयः गमनम् । पायोर्विषयः मलत्यागः । उपस्थस्य विषयः

आनन्दः इति । ११-८

The function of the organ of speech is to speak, of the hands is to grasp things, of the legs is locomotion, of the anus (excretory organ) is elimination of the waste products and of the genital organs is pleasure (procreation).

The field/function of each --

भाषणम् – speak

वस्तुग्रहणम् - handling of things

गमनम् - movements

पायुः – elimination, discharge of waste, Mala, sweat etc.

उपस्थः – reproduction, becoming parent, status of person to parenthood. Scriptures look at parenthood as Anandaha because I see myself in the child.

पञ्चप्राणाः – five fold physiological systems.

प्राणः - respiratory system because of which the external air is breathed, Prana Vayu is absorbed and the rest is exhaled..

अपानः - evaculatory system, power of removal of waste.

व्यानः - circulatory system, the energy that is converted from food; that energy has to be supplied to every cell of the body. This is the distributory system.

समानः - digestive system which converts the raw material from food into invisible energy, like the energy required to speak.

उदानः - reversing system, a unique system which will function only rarely; it is an emergency system. Only when there is an emergency it is required. Whenever any poison or toxin enters the system, this emergency system takes over and it throws out the poison. Vomiting, diarrhoea, sneezing, tearing from the eyes because of dust are examples. This is to save the person. This purging continues till the poison is removed. Tears because of the unhealthy emotions is an example. It operates at the time of death also, All the organs should withdraw its function; so Udana is active at the time of death.

मनः - Doubting faculty of mind – संशयमनः – संकल्पविकल्पात्मकमनः – oscillating faculty. In doubt you oscillate between two ideas. It is also an emotional faculty.

बुद्धिः - Intellect, judging, rational faculty निश्चयात्मकम् which puts an end of oscillation between Samkalpa and Vikalpa. This decisive faculty is called intellect.

Subtle body dissolves at the time of Pralaya and is reborn at the time of creation. Subtle body goes through many physical bodies. Thus the duration of the subtle body is the duration of the Shrushti श्रुतिः ।

	सूक्ष्मशरीरम् - Instruments											पञ्चपाणाः	मनः	बुद्धिः
	पञ्चज्ञानेन्द्रियाणि					पञ्चकर्मेन्द्रियाणि								
	श्रोत्रम्	त्वक्	चक्षुः	रसना	घ्राणम्	वाक्	पाणि	पाद	पायु	उपस्थानम्				
देवता	दिक्	वायुः	सूर्यः	वरुणः	अश्विनौ	अग्निः बृहस्पतिः सरस्वती	इन्द्रः	विष्णुः	यम धर्मराजः	प्रजापतिः ब्रह्मा	प्राणः अपानः व्यानः समानः उदानः			
विषयः	शब्द ग्रहणम्	स्पर्श ग्रहणम्	रूप ग्रहणम्	रस ग्रहणम्	गन्ध ग्रहणम्	भाषणम्	वस्तु ग्रहणम्	गमनम्	मलत्यागः	आनन्दः				

Two additional faculties of Sukshma Shariram are mentioned in some other books.

Memory faculty – Chittam चित्तः

Ego faculty – the “I” notion, Ahamkaram अहङ्कारः because of which I identify with the SthulaShariram and Sukshma Shariram.

### 10 – Causal body

कारणशरीरं किम् ? १२-१

What is the “Causal body”?

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं सत् स्वरूपाज्ञानं निर्विकल्परूपं यदस्ति तत्कारणशरीरम् । १२-२

That which is formed from the indescribable (since it has no shape, size, or quality) and without beginning. It is Avidya (ignorance of the real nature of everything) which manifests as the gross and the subtle bodies. That which is ignorant of its own real nature (Self) and that which does not undergo any modification is called the Karana Shariram or the “Causal” body.

Function – The important law of creation is that nothing really can be created. The law of conservation of matter and energy says, matter can never be created and can never be destroyed. Nothing can be created and destroyed. The carpenter does not create the desk; it was in the form of wood. By his effort he has only modified the wood into the desk; there is transformation only. We falsely call it creation. Same is true for the ornaments. Before a tree is generated or produced it already existed in the form of a seed. The tree was in an unmanifest form, in the form of a seed. Similarly our body existed in the womb in the potential form; so the creation of our body is the unmanifest coming again into manifestation. So everything existed all the time. The whole universe and the whole creation existed all the time. Bhagavan or GOD did not create even an ounce of matter. If the word existed all the time why do we talk of the creation (called Shrutihi) and dissolution (called Pralaya)? The scriptures point out that the creation is not really the creation of the world; the creation existed before also in unmanifest, potential seed, causal form. Before the big bang the whole universe existed in singularity; in Vedanta we call it Avyakta Prapancha. Creation is nothing but the unmanifest form coming into manifestation, like the seed sprouting into a tree. If creation is evolution what do we call the dissolution? Matter cannot be created; matter cannot be destroyed. At the time of dissolution the whole manifest form goes back to unmanifest condition.

Shrutihi: -- Unmanifest to manifest

Pralaya: -- Manifest to unmanifest

So the universe exists in either the unmanifest or the manifest form. This is true with regard to everything. So every object in the creation was existing before their creation in an unmanifest form; it existed in a potential form. The Sthula and Sukshma Shariram must have existed in the “seed-causal” form. Karana Shariram serves as the seed for the Sthula and Sukshma Shariram to originate. So the causal Shariram is the basic seed for the origination of the Sthula-Sukshma Shariram. At the time of dissolution, Sthula-Sukshma Shariram is converted into the causal-Shariram.

Water -> Vapor -> Water -> Vapor -> Water ----- continues for ever

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत । अव्यक्तनिधनान्येव तत्र का परिदेवता ॥ भ.गी – २-२८

What is birth and death? It is only in your perspective. It is all change in shape only. Nothing is born, nothing is gone.

What is the function of the Karana-Shariram? It serves as the seed or source of these two bodies. It is the resolution ground and dissolution ground of these two bodies - शरीरद्वयस्य कारणमात्रं. It is merely the seed; it does not do any function; it is only the seed.

What is the condition of the causal body? – It is Nirvikalpa Rupam निर्विकल्परूपं । When anything is in the seed form, it will be in an undifferentiated form which means the various parts are not clearly visible. In the trees you can clearly see the branches, leaves, bud, flower, fruit etc, but in the seed you don't see them eventhough every thing is there in an undifferentiated form. The diseases are already there in the DNA; we don't know which baby will get it because we cannot detect them in the seed form. Such an indistinguishable state is called निर्विकल्परूपं – Vikalpa means clear, Nirvakalpa means unclear, undetectable., unrecognizable, potential condition.

What is the Nature of the causal body ? सत् स्वरूपाज्ञानं – subject and object duality will not be recognizable. The “knower-known” division is not recognizable. So you cannot talk about any knowledge. So the nature is total ignorance; it is a state of ignorance. So the causal body consists of the ignorance of the real nature of everything. Scientists tried to find the condition before the big bang and the cause of the big bang. They found that they were not able to understand the condition and the cause at all. In fact they defined the singularity as a state of “no information”. They called it singularity; we call it Karana Shariram. They call it state of “no information”; we call it state of Ajnanam अज्ञानम्. They say scientists will never be able to know; they say they cannot know. Therefore Karanana Shariram is a state of ignorance –a state of no information.

What is the cause of the causal body ? – the question itself is wrong, because the causal body is the root cause of every thing; it is never a product. Every thing is born out of the causal body. So अनादि अविद्यारूपं – माया, शक्तिः, प्रकृतिः अव्यक्तम्, मूलाविद्या । It is the “causeless” cause of the Shariram or the universe.

प्रकृतिं पुरुषं चैव विद्वन्नादी उभावपि । विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ भ.गी – १३-१९

अनिर्वाच्या means Mithya मिथ्या – dependent existence - अनात्मा मिथ्या । - dependent existence. Entire Anatma components are Mithya. Causal body must be there before creation or after dissolution. So there is no way of seeing or experiencing now. If you want to get a taste of the causal body, the Shastras say that you will get a model of the causal body, just like a miniature model for a house before construction. You get a model of the causal body before creation. You get it regularly when you go to sleep. When you go to sleep the physical body is as though dissolved because you are not aware of the Sthula body. So we can say that the sleep is a miniature model of the dissolution of the Sthula Shariram; it is not actually dissolved, but it is as though dissolved because you don't experience the physical body. The subtle body is also as though dissolved during sleep because the subtle body is not functioning. Ego, buddhi are dissolved; everything is dissolved. Sleep is a miniature version of Pralaya; so sleep is also called Layam लयम् । There is only total ignorance in sleep सत् स्वरूपाज्ञानं निर्विकल्परूपं । Sleep is an example to recognize the causal body. Actual causal body is available during Pralaya.

Causal body dissolves at the time of Moksha मोक्ष. Causal body continues after the Pralaya and serves as the seed for the physical and subtle body at the time of creation. Thus causal body goes through many many subtle bodies. Each subtle body goes through many, many physical bodies. Causal bodies are the seeds of GOD for creating the gross and subtle bodies at the time of creation. Causal body continues Shruti after Shruti; it dissolves and goes away at the time of liberation or Moksha. We get liberation only once. परान्तकालः – the final time.

When does Atma die? It never dies. It is immortal. It has eternal life.

### 11 – Three States

Life of the physical body is short; life of the subtle body is longer (Janma to Janma to Janma) It dissolves at Pralaya, end of Shruti); Life of the causal body is still longer (Pralaya to Pralaya, Shruti after Shruti). It dissolves only once and that is at Moksha) परान्तकाले

अवस्थात्रयम् किम् ? १३-१

What are the three states of experience?

जाग्रत्स्वप्नसुषुप्त्यवस्थाः । १३-२

They are: the waking, the dream and the deep sleep states.

जाग्रत् – waking state of experience

स्वप्न – dreaming state of experience

सुषुप्तिः – sleeping state of experience

अवस्थाः - states

जाग्रदवस्था का ? १३-३

What is the waking state?

श्रोत्रादिज्ञानेन्द्रियैः शब्दादिविषयैश्च जायते इति या सा जाग्रदवस्था । १३-४

Waking state of experience – या जायते श्रोत्रादिज्ञानेन्द्रियैः (with the help of senses) शब्दादिविषयैः (and with the help of sense objects) च ।

An experience which is born out of the interaction between the sense organs of knowledge and the corresponding sense objects is the waking state. The Indriya group and the Vishaya group interact. During the deep sleep state the sense organs are not functioning; so there is no experience of the world and sense objects external to the physical body. The entire waking state is a series of pleasure and pain, both leading further reactions like “Kama, Krodha, Lobha, Moha, Mada and Matsarya. If this external interaction is not there, the Kama, Krodha, Lobha, etc are not there. All forms of emotions are based on these interactions. If these interactions are not there, these emotional problems are also not there, and even worry about the future is not there. So the interactions and the interactions based on responses, reactions, emotions etc come under Jagrata Avastha. Sense organs cannot function without my attention to them and my identification with them. If I have to identify with the sense organ, I have to identify with the physical part of the sense organ. Indriya functioning requires Indriya identification of Abhimana; Indriya Abhimanam requires physical organ identification. So identification with physical organs requires Sharira Abhimanam. Without identification with the physical body, I cannot operate the sense organs. If I cannot operate, I cannot experience the external world. So in deep sleep or dream, I do not experience the external world, because there is no identification with the physical body. So, if mosquitos may be all over the body, there is no mosquito bite experience. You do not experience smell even if



nostrils are open. This is because Deha-Abhimanam is absent. Waking state requires Sthula Sharira Abhimanam. The state of experience in which the sense objects (sound etc.) are perceived through the sense organs (ear etc.) is the waking state.

स्थूलशरीराभिमानि आत्मा विश्व इत्युच्यते । १३-५

The self identifying itself with the gross body is called 'Viswa'

When I am in the waking state with Sthula Sharira Abhimanam, I am called विश्वः the waker; so the author says स्थूलशरीराभिमानि आत्मा (Atma means I the self, the conscious being). When I identify with the physical body and experience the external world I am called the waker - विश्वः इत्युच्यते । In dream I don't identify with the body and so I don't experience the external world.

स्वप्नावस्था केति चेत् ? जाग्रदवस्थायां यद् दृष्टं यत् श्रुतं तज्जनितवासनया निद्रासमये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था । १३-६

For the question, what is Svapnavastha (the Dream state), the explanation is that the world that is projected while in sleep from the impressions born of what has been seen or heard in the waking state is called Dream.

First the author talks about the mechanism of the dream state or the cause of dream state. During the waking state, at the time of the experience of the external word, the mind is capable of recording the experiences. The mind is the most sophisticated recorder ever created because the mind not only experiences the world, but it simultaneously records all the five senses (sound, form, touch, taste, smell) and it also records the emotions (anger, fear, happiness, worry etc). Whatever you experience in Jagrat-Avastha, you register them all. The more powerful the experience, the more deep it gets registered. While recording the lectures, you have to regularly change the tape. But in registering the experiences, the "mind tape" can record any number of experiences from Janma to Janma. That registered experience is called Vasana or Samskaaraha वासना, संस्कारः । That is why musical and spiritual geniuses are possible. So the mind in the waking state serves as the video cassette recorder – VCR. Then what happens ? What does the mind do when you go to sleep? The mind replays the recorded experiences. The mind serves as VCP – video cassette player. The projected Vasana is called the dream state. यद्-दृष्टं what is seen, touched, tasted, and smelled - Vasanas – तज्जनितवासनया – born by that experience, तज्जनित means known by that experience अनुभव जानितम् । During the waking state, the Vasanaas are not activated. Recording and playing simultaneously cannot be done. In dream state, what is experienced is the internal world; it is the subjective world प्रपञ्चः (world) प्रतीयते (experienced) । In the waking state it is the objective external world. In dream state, it is the subjective internal world. In a dream you can never gather new experiences. Seemingly new experience is the rearrangement of the old experiences. Dreams can be based on the previous birth "Janma" जन्म experiences also. It is nature's built in method of exhausting your desires. If someone sees future events in the dream, it is called the extra sensory perception – ESP. Dream can never give you the experience of future, because dream by definition is replay of the waking state. Such an experience is Swapanaavastha स्वप्नावस्था. When you are in the dream, you never know you are in the dream. Dream is seen as dream, only in the waking state. Only in the waking state you know that you had a dream.

Dream is seen as dream only in waking state. That is how Vedanta says this (waking) is also another dream which we are never able to believe. It is a mind boggling statement. Dream is not dream in dream. Dream is waking in the dream because the people are there, the places are there, interactions are there and the sun and moon are there.

To experience the dream state, I have to identify with Vaasana. I have to activate my Vaasana. How? By going to sleep. For Swapana, Vaasana-Abhimaan is required. Vasanaas belong to the mind. The mind belongs to the Sukshma Shariram. So identify with Sukshma Shariram.

I am Sukshma-Shariraabhimani.

सूक्ष्मशरीराभिमानि आत्मा तैजसः इति उच्यते । १३-७

The Self identifying itself with the subtle body is called 'Taijasa'.

तैजसः – dreamer.

अतः सुषुप्त्यवस्था का ? १३-८

Then what is the deep sleep state?

अहं किमपि न जानामि सुखेन मया निद्राऽनुभूयत इति सुषुप्त्यवस्था । १३-९

That state about which one says later "I did not know anything, I enjoyed a good sleep" is the deep sleep state.

In deep sleep state there is neither the external world seen through the sense organs, nor an inner projected world through the Vaasanas. Neither the sense organs are operational nor the Vaasanaas activated. Therefore just as in a 2-in-1 instrument, we have got selector for radio (waking), and recorder (dream). There is no recorded or live program in sleep. There is total "no-experience" which is in the form of experience called "I don't know anything" (worries, anxiety etc are resolved), and even pain

is not experienced. So सुखेन happily, I am experiencing nothing except deep relaxation. This experience is called Sukha Ajnana Anubhavaha. I experience not through an active mind; the mind is also in resolved condition. This experience in the dormant mind, the resolved mind is called Karana Shariram, causal body. Since the the mind is resolved at the time of experience, you cannot claim the experience. So you say you slept well after waking up.

Identifying with Kaarana Shariram – Kaarana Sharira Abhimaani – प्राज्ञः

कारणशरीराभिमानि आत्मा प्राज्ञ इत्युच्यते । १३-१०

The Self, identifying itself with the causal body (in the deep sleep state) is called 'Prajna' - sleeper.

प्राज्ञः – प्रायेण अज्ञः । More or less ignorant.

### 12 - Five layers

पंचकोशाः के ? अन्नमयः प्राणमयः मनोमयः विज्ञानमयः आनन्दमयश्चेति । १४-१

What are the five sheaths? The “Food” sheath, the “Vital Air” sheath, the “Mental” sheath, the “Intellectual” sheath, and the “Bliss” sheath are the five sheaths.

मय means product.

Five layers of cover.

अन्नमयः - “Food modified sheath”, formed by the modification of the food that we consume

प्राणमयः – consisting of Pranic energy, the invisible “energy” sheath which the Pranic healers talk about.

मनोमयः – mental sheath, physiological, emotional layer of personality.

विज्ञानमयः – intellectual sheath, rational

आनन्दमय - the deepest personality which is the source of Ananda, relaxation, rejuvenation, revitalization.

Each layer becomes subtler than the previous.

अन्नमयः कः ? अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य अन्नरूपपृथिव्यां यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम् । १४-२

What is the “food sheath”? That which is born of food, which grows by food, and goes back to earth which is of the nature of food, is called the “food sheath”. This is the gross body.

The three Sharirams: These three Sharirams are divided from another functional angle.

From this angle, the physical body is called Annamaya Kosha. It is the product of the food that is consumed. Sperm is formed from the food consumed by the father; egg is formed from the food consumed by the mother. They are called Annarasa. They are joined in the mother’s womb or a test tube. अन्नरसेनैव भूत्वा । The fetus grows from the food, Annarasa अन्नरसेनैव वृद्धिं प्राप्य । There is an Upanishad called Garbhoupnishad. The body comes out; the body grows because of the food consumed by the baby. रसम् = nutrition. अन्नरूपपृथिव्यां यद्विलीयते the body dissolves in the earth which is the source of food for the next generation. Our body becomes plant, then food and then body for someone else. Annam is also Laya Kaaranam. Anna is the Shristi, Sthiti and Laya Kaaranam of this body. So this body is called Annamaya Kosha. मय means product.

Annamaya Kosha can be understood as the anatomic part of the body. The subtle body is divided into Pranamaya, Manomaya and Vijnanamaya Koshas.

प्राणमयः कः ? प्राणाद्याः पंचवायवः वागादीन्द्रियपंचकं प्राणमयः कोशः । १४-३

What is the “Vital Air” sheath? The five physiological functions such as Prana etc. (Prana, Apana, Vyana, Udana and Samana) together with the five organs of action namely speech etc., form the Pranamaya Kosha the “Vital Air” sheath.

प्राणाद्याः पंचवायवः - The five fold physiological system; the respiratory, excretory, circulatory, digestive and reversing systems. They alone are responsible for the generation of energy. This stored up energy is expressed in the form of Kriya Shakti, the power of action. वागादीन्द्रियपंचकं – the five fold organ of action expresses the energy. Therefore the organs of action come under Pranamaya Kosha. The Pranamayakosha can be understood as the physiological aspect of the body. In a dead body Annamaya is present; the Pranamaya has left.

मनोमयः कोशः कः ? मनश्च ज्ञानेन्द्रियपंचकं मिलित्वा यो भवति स मनोमयः कोशः । १४-४

What is the “Mental” sheath? The mind and the five organs of perception together form the “Mental” sheath.

मनः the mind is the seat of emotions and desires. Manomaya represents Ichha, “desire Shakti”. Pranamaya represents Kriya Shakti. Manomaya’s job is creating desires; Pranamaya’s job is to fulfill the desires.

## तत्त्वबोधः

ज्ञानेन्द्रियपंचकं – if you have to desire you desire what you know (e.g as a result of advertisements). Desire requires collecting data with the help of the Jnanedriyas – five sense organs of knowledge. Each sense organ creates a desire.

विज्ञानमयः कः ? बुद्धिश्च ज्ञानेन्द्रियपंचकं मिलित्वा यो भवति स विज्ञानमयः कोशः । १४-५

What is the “intellectual” sheath? The intellect, along with the five organs of perception together forms the “intellectual” sheath.

बुद्धिः intelligence, the rational, discriminative layer of the personality. It is an expression of the knowledge- power, Shakti-hi-power. Action pre-supposes desire, desire pre-supposes knowledge. There was no desire of computers in the old ages because there was no knowledge of the computer. One knows, then desires, and then acts. The combination of Buddhihi with five knowledge senses is the “knowledge- sheath”. Whatever you know you don’t desire; you use your discrimination to know what should be desired. Judging, Buddhi decides. ज्ञानेन्द्रियपंचकं – five sense organs of knowledge, each sense organ creates a desire. Knowledge sense is common to the Manomaya and Vijnamaya Koshas. Ichha, Jnana and Kriya Shakits put together is called Sukshma Shariram.

आनन्दमयः कः ? एवमेव कारणशरीरभूताविद्यास्थ मलिनसत्त्वं प्रियादिवृत्तिसहितं सत् आनन्दमयः कोशः । १४-६

What is the “Bliss” sheath? Bliss sheath is the causal body. The causal body’s nature is ignorance and has gradations of bliss.

कारणशरीरभूत – same as causal body; of the nature of causal body. When everything resolves into the seed form at the time of Pralaya it is called Karana Shariram. Causal body is renamed as Ananda Kosha. At the time of sleep the world is as if resolved for me. I am “so and so” is resolved. So in deep sleep we are in seed form and so it is called Karana Shariram. Causal body is given another technical name of Avidya; so the causal body is called as “established in Avidya – Avidyastha” अविद्यास्थ । In deep sleep one experience is total ignorance, another experience is total relief from worries, tension etc; in fact Anandaha आनन्दः । In deep sleep we experience Ajnanam अज्ञानम् and Anandaha. Ajnanam is called Malinasattvam मलिनसत्त्वम् - obstructed knowledge, ignorance. 2<sup>nd</sup> experience is Anandaha associated with degrees of happiness प्रियादिवृत्तिसहितं । There is gradation of happiness; e.g seeing an object you like is happiness, buying it is happier, using it is the happiest. Darshana Sukham, Grahana Sukham, Anubhava Sukham (seeing, owning, enjoying pleasure - प्रिय, मोद, प्रमोद). Deep sleep, deeper sleep, deepest sleep, so is the gradation of Ananda. Such Kaarana Shariram obtained in deep sleep is called Ananda Koshaha.

एतत्कोशपंचकम् । १४-७

These five put together is called Panchakosha - it is the three Sharirams expressed from a different angle only.

स्थूलशरीरम्	सूक्ष्मशरीरम्					कारणशरीरम्
अन्नमयकोशः Food Sheath (Physical Body)	पञ्चकर्मन्द्रियाणि	पञ्चप्राणाः	मनः	पञ्चज्ञानेन्द्रियाणि	बुद्धिः	आनन्दमयकोशः Bliss Sheath
	प्राणमयकोशः Energy Sheath (Act)		मनोमयकोशः Mental Sheath (Desire)			
			विज्ञानमयकोशः Knowledge Sheath (Know)			

13 --- Aatma आत्मा

### Beyond the Five Sheaths

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च मदीया बुद्धिर्मदीयं अज्ञानमिति स्वेनैव जायते तद्यथा मदीयत्वेन ज्ञातं कटककुण्डलगृहादिकं स्वस्माद्भिन्नं तथा पञ्चकोशादिकं स्वस्माद्भिन्नं मदीयत्वेन ज्ञातमात्मा न भवति । १५

Just as bangles, earrings, houses etc. known as "mine" are all other than the knower, so too, the five sheaths known by the Self as "my body, my Pranas, my mind, my intellect, and my ignorance" should all be other than the knower and so cannot be the Atman.

All the three Sharirams otherwise known as the Panchkoshas are not the real me. They are only a temporary medium through which I the Atma am interacting with the world. They are the media meant for my transaction only and so they are not me. The author is using the logic that whatever we are possessing and using we claim as mine is not me. I own a dog, but I am not a dog. Similarly all the Panchkoshas we claim as our own possessions are not me. I own the bangle, the earring, the house etc., but I am not the bangle etc. In the same way, the five Koshas are also claimed as mine, but are not me. We claim our body, but our body is not me. Body represents Annamayakosha. Similarly my Pranas are not me. Similarly the mind, intellect (Vijnanamayakosha) and ignorance (Anandamayakosha) are mine, but it is not me. The possessor is different from the possessed. I am different from all the eleven unAtmas अनात्मानः

### What is Atma – the Self?

आत्मा तर्हि कः ? सच्चिदानन्द स्वरूपः । १६-१

Then, what is the Atman? It is of the nature of Sat-Chit-Ananda (Existence-Knowledge-Bliss).

If I am not my body, mind, intellect, physiological system, waker, dreamer, then who is Atma? Atma is of the nature of Sat-Chit-Anananda.

सत्किम् ? कालत्रयेऽपि तिष्ठतीति सत् । १६-२

What is "Sat"? Sat is that which remains unchanged in the three periods of time.

Sat – Whatever is eternal is called Sat or Satyam. So in all the three periods of time the invisible, eternal consciousness is the Sat.

चित्किम् ? ज्ञानस्वरूपः । १६-३

What is Chit? It is of the nature of absolute knowledge.

Chit – means consciousness, Jnana ज्ञानम्, Vijnanam विज्ञानम्. This consciousness makes body sentient. Sentient means capable of feeling the surroundings. This capability of the body makes it different from the inert desk, inert chair etc. which are also chemicals like the body. The body is also made from chemicals, but this chemical bundle is different from the desk which is also made from chemicals. What is the uniqueness of this chemical bundle? We call it biochemical because it is alive and sentient. Whatever makes this body alive and sentient is called consciousness. This consciousness is not a property of the body like height, weight, etc. Similarly consciousness is not a part of the body like skin etc. Also, consciousness is not a product of the body like blood, cells etc. It is not a product generated by matter. Life is not product of matter.

- Consciousness is not a part, a property or product of the body.
- Consciousness is an invisible, independent entity which pervades the body and which makes the body alive. It makes chemistry into biochemistry. Like the electricity which makes the fan active. The visible fan is moving because of the invisible electricity behind the fan, which is not a property of the fan, not part of the fan, not even a product of the fan. It is a separate principle which is different from the fan. Electricity was there before the fan was produced. So too was consciousness before the body was produced.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ भ.गी – १६-६१

Just as the electricity makes the machines (like fan) move, this inert bundle of matter (body) is alive and kicking because of the invisible consciousness principle.

- This independent consciousness is not limited by the body or confined to the boundary of the body. It extends beyond the body just as electricity is not confined to the boundary of the fan. Therefore consciousness is without limit, without dimension or height, length etc. It is all pervading and limitless
- This independent consciousness will survive even after this body perishes. Even after the fan is broken, electricity continues to be there. You won't see the electricity because it is invisible, but it exists. Consciousness is eternal; it is "time – wise" without limit.

न जायते म्रियते वा कदाचित् नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ भ.गी – २-२०

- The surviving consciousness after the fall of the body cannot be contacted or recognized by us because the medium of its expression namely the body has died. Through the fan medium you recognize the electricity; without the fan, you cannot recognize the electricity. In the absence of the body, the consciousness is not recognizable because the medium is gone. Atma is of the nature of Chit. You should train yourself to claim the consciousness as I am (instead of body, Pranas etc. as I),

the inner immortal, inner invisible, eternal consciousness. I the Atma survives after the physiological system dies. So I am Jnana Swarupaha ज्ञानस्वरूपः. I The method to claim this Atma as I is given by Krishna – Dhruk Drishya Vivekaha. The technique is “I am different from whatever I experience”. I am the subject, the experiencer who is different from the object experienced. You apply this principle and start negating what you experience. This is called Neti Neti method. First the entire world is negated, because the world is the object of experience. Then you come to the body also. The body is also an object of my experience. I experience the body in the waking state, I experience another body in dream state; I do not experience any body in deep sleep state. Therefore, body is something I experience; therefore I am not the body. The emotions are objects of my experience; therefore I am not the mind. Knowledge is also experienced by me; therefore I am not the intellect. Ignorance is also experienced by me and so I am not the ignorance also. When everything is negated, nothing is left. When you come to the blankness, you ask the question, is this blankness experienced or not. The answer is that you talk of the blankness because you experience it. That consciousness principle because of which a blankness is known after negating everything is सर्व (all) अभाव (absence of everything, absence of even thought) साक्षी (witness, experiencer)।

This consciousness left behind because of which I experience this blankness also is “I am”. अहम् आत्मा अस्मि। This is Chitrupaha, Chit meaning Jnana ज्ञानस्वरूपः आत्मा।

आनन्दः कः ? सुखस्वरूपः । १६-४

What is Ananda? It is of the nature of absolute happiness.

The consciousness is not limited by the boundaries of the body; it is boundless, all-pervading. It is Anantaha अनन्तः, Purnaha पूर्णः। Purnaha means full and complete. Purnatvam or limitlessness is always experienced in the form of Anandaha आनन्दः. Whenever your mind is full, you don't lack anything; you have a sense of completeness. Whenever you lack something in life, it is expressed as sorrow. Sorrow is defined as limitation. Happiness is defined as without limit. अहम् पूर्णः अस्मि। Purnaha means sweet, Anantaha (purnaha) means Anandaha, I the Atma does not miss anything in life, I don't lack anything in life. All exists in the Atma only, so आनन्दः सुखस्वरूपः।

The sense of incompleteness expresses as desire. Freedom from limitation is called the Purnatvam पूर्णत्वम्।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ भ.गी – २-४५

एवम् सच्चिदानन्दस्वरूपं स्वात्मानं विजानीयात् । १६-५

Thus of such a nature Sacchidanandasvarupam that which is being Consciousness-Bliss- Anandam the Self should be known. May you know and recognize yourself as the Atma. Know thyself.

14 – Creation 1<sup>st</sup> stage – Sukshma Bhuta Srusti – सूक्ष्मभूतसृष्टिः – व्यष्टिः – microcosm – individual, individuality

Individual is of Atma-Anatma mixture. What is the composition of the creation? This is the Samasthi Vicharaha, Srushti Vicharaha.

### The Universe

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः । १७

Now, we shall explain the evolution of the twenty four Tattvas.

Here after completion of two major topics (4 qualifications and Atma/Anatma Vicharaha) we are entering into the 3<sup>rd</sup> topic - the method of creation. In modern science we call it cosmology; in the Vedic teaching it is called the Srusti Vicharaha. Entire cosmos is called Chaturvimshati Tattvam. This is used because the scriptures divide the whole universe into 24 basic principles.

Chaturvimshati Tattvam means Jagat, Prapanchaha. वक्ष्यामः - We shall teach you. Why does the author say we? Because he wants to claim that this teaching is not his. He has learned it from his Guru, who in turn learned from his Guru. So “we” refers to entire Guru-Parampara गुरुपरम्परा.

### The Maya

ब्रह्माश्रया सत्त्वरजस्तमोगुणात्मिका माया अस्ति । १८

Depending on Brahman for its existence is MAYA, which is of the nature of the three Gunas, Sattva, Rajas and Tamas.

Before the origin of this universe, the cause was of two factors, just like children have two parents the mother and father. The entire universe had the parents in the form of two basic principles, (1) Brahman – the name of the Atma itself, the eternal, all pervading consciousness – Sat-Chit-Anandaha. It existed before “origination”. Why are there two names for consciousness – Atma and Brahman? Atma is from the standpoint of individual and Brahman is from the standpoint of totality. The space in the hall is the “inside” space. The space outside the hall is the “total” space. When the consciousness is enclosed it is called Atma, and when “unenclosed” it is called Brahman. This Brahman was there before the creation. We will call it father Brahman. The

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mother is required. There was another factor (2). This whole matter universe was also existent before creation in a seed form or potential form, just as every tree was existent before, under the ground in the seed form. Without a seed a tree cannot come into being. Similarly the universe must have existed in the potential form, the seed form – MAYA. Maya is inert material. Brahman is the conscious principle, "non material". Maya is the inert principle, material, matter principle. This Maya did not originate from any where. It also existed without beginning. Brahman is without beginning. Maya is also without beginning. Both are Anadi अनादि । Brahman represents universal father. Maya represents universal mother. Maya is माया अस्ति ।

ब्रह्म – does not refer to one of the trinity - ब्रह्माजि with सरस्वती, it represents formless consciousness principle; it is Brahman ब्रह्मन् – परब्रह्म ।

ब्रह्मन् has independent existence, and therefore it is Satyam. Maya does not have independent existence. It has to depend on Brahman, and so it is Mithya. Therefore ब्रह्माश्रया माया । Maya is dependent on Brahman for its existence. What is the difference between Brahman and Maya?

Maya has three aspects, faculties called Guna-Shakti गुणशक्तिः । 1. Sattva represents the faculty of knowledge –Jnana Shakti ज्ञानशक्तिः । 2. Rajog Guna's power of action is Kriya Shakti क्रियाशक्तिः । 3. Tamo Guna's is called Dravya Shakti द्रव्यशक्तिः the power of inertia, that power which will suppress the other two powers. When the suppressing power, the power of inertia is dominant, the Jnana and Kriya Shaktis are suppressed. Having three Gunas, Maya is called Triguna Maya त्रिगुणमाया. What Shakti does Brahman have? Brahman does not have any Shakti of its own. So Brahman is called Nirguna – निर्गुणः ।

शिवः शक्त्या युक्तः यदि भवति शक्तः प्रभवितुम्, न चेदेवं देवः न खलु स्पन्दितुमपि । - सौन्दर्यलकरी  
Lord Shiva becomes able to do creation in this world along with Shakti only. Without her he cannot move even an inch. Brahman cannot do any thing unless he comes in association with Maya, the Shakti Tattvam. Before creation Nirguna Brahman and Triguna Maya were there. Chetanam चेतनं Brahman and Achetanam अचेतनं Maya were there. What is eternal cannot undergo any change. Therefore consciousness is Nirvikaram निर्विकारम् – changless. Maya is Savikaram सविकारम् – subject to change. Matter can change; matter can evolve. Energy can become; energy can evolve. Therefore out of this mixture the creation has to evolve. How? The answer in the next Shloka.



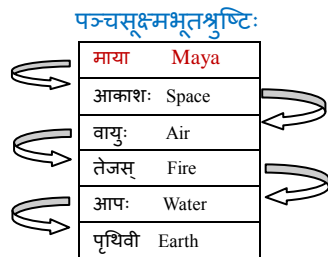
ब्रह्मन्  
Brahman – Chetan Independent Consciousness that supports Maya

त्रिगुणात्मिका माया - Achetana MAYA with three qualities		
सत्त्व ज्ञानशक्तिः Knowledge Power	रजस् क्रियाशक्तिः Action Power	तमस् द्रव्यशक्तिः Inertia Power

### Five Great Elements (Tanmatras) From Maya

ततः आकाशः सम्भूतः । आकाशाद्वायुः । वायोस्तेजः । तेजस आपः । अद्वा पृथिवी । १९

From that (Maya), Akasa is born. From Akasa, Vayu (the Air). From Air, the Fire. From Fire, Water. From Water, the Earth.



Out of this mixture of चेतन Chetana which is Nirguna, Nirvikar Brahman ब्रह्मन् consciousness and अचेतन Achetana which is Triguna, Savikar Maya, these two Ardhanarishvarau (अर्धनारीश्वरौ – Lord that is half female) as it were already there, the



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creation became. Out of this mixture only one can evolve and that is Maya. In the presence of Brahman the consciousness Maya evolves, matter evolves. This evolution is called creation. This creation is presented in four stages here:

- The 1<sup>st</sup> stage is that of Panchabhuta Srusti पञ्चभूतश्रुतिः the five invisible subtle elements – Sukshmaabhutaani सूक्ष्मभूतानि, सूक्ष्मश्रुतिः । These subtle elements are also called Tanmatras तन्मात्राः (तत् मात्र – that alone, pure element, plural is तन्मात्राः).
- The 2<sup>nd</sup> stage is where these five subtle elements produce varieties of subtle bodies. All subtle bodies are the products of subtle elements – Sukshmaabhautikani सूक्ष्मभौतिकानि । What is the difference between Bhutam and Bhautikam? Bhutam means elements and Bhautikam means elementals which are the combination of Bhutam; Bhutam modified becomes Bhautikam. All the different invisible Lokas - Svargaloka, Tapaloka, Janaloka, varieties of invisible worlds are also the products of the invisible five elements – Sukshmaabhautika shrusti सूक्ष्मभौतिकश्रुतिः ।
- The 3<sup>rd</sup> stage is the evolution of the gross elements called Sthulabhuta Sruti स्थूलभूतानि, स्थूलश्रुतिः – the visible concrete Panchabhutam; the physical or gross elements; therefore the Sthulabhuta Sruti.
- At the 4<sup>th</sup> stage – out of these 5 gross elements through the varieties of combinations, all the gross bodies are created called Sthulabhautika Sruti स्थूलभौतिकश्रुतिः evolution of gross bodies । It means creation of the gross body, the tangible physical body. Our gross body is a mixture of all the five elements. The body has got the earth Tattvam, has water Tattvam giving it shape, has Agni Tattvam because of which alone there is temperature of 98.4. Body has the Vayu Tattvam because of which there is air in the lungs, and finally the body occupies space. So body is not a Bhutam but is a combination. So it is called Bhautikam – it is tangible gross body.

ततः - From that Maya without beginning, blessed by Brahman, Aakasha is created, the Sukshma Aakashaha सूक्ष्माकाशः । Space is also a created element; it is not eternal – not Newtonian physics, Einstein physics; before big bang you could not talk about space; space is created entity. It is not ‘nothingness’, but a positive material, a very very subtle but positive material. It is not emptiness. Space is a very very subtle elastic matter. From this space the Aakashaha is born. The property of sound belongs to the space. Shabdaha is the property of Aakashaha. Aakashaha has only one property and that is Shabdaha. Because of the limitation of our ears, we cannot hear but the Aakashaha has Shabdaha. In the white light seven colors are there but we are not able to see them because our eyes cannot recognize them. When the light passes through a prism, our eyes can recognize the colors. Similarly when the other elements come into existence, we are able to recognize the sound. Without them the sound is there but we cannot recognize it. Yogis are able to recognize the subtle sound of Aakashaha, which they call the Omkara Nadaha ॐकारनादः, that is called Anahata Shabdaha अनाहतशब्दः the unstuck note. It is the Avyakta, unmanifest sound in the space which the ordinary ears cannot hear. Therefore Ekagunaka Aakashaha एकगुणकाकाशः is born. Akasha has one property; namely sound शब्दः ।

From the Aakashaha the Sukshma Vayu Bhutam सूक्ष्मवायुः is born. It has two qualities of the Shabda and Spars शब्दः स्पर्शः sound and touch. You don't see the Vayuhu but you can feel the Vayuhu. Therefore Dviguṇakavayu द्विगुणकवायुः is born.

From Vayu, the 3<sup>rd</sup> element, the Sukshma Agni सूक्ष्माग्निः Tattvam is born which has three properties, Shabda, Spars and Rupam शब्दः स्पर्शः रूपः – TrigunaakaAgnihi त्रिगुणाकाग्निः

From Agni the 4<sup>th</sup> element Sukshma Apaha सूक्ष्मापः, the Jala Tattvam is born. It has four properties - Shabda, Spars, Rupa and Rasam शब्दः स्पर्शः रूपः रसः – Chaturgunakam Jalam चतुर्गुणकम् जलम् ।

From the water, the 5<sup>th</sup> element Sukshma Pruthivihi, the earth tattva is born. It has five properties - Shabda, Spars, Rupa, Rasa and Gandha शब्दः स्पर्शः रूपः रसः गन्धः - Panchagunakam Pruthivihi पञ्चगुणकम् पृथिवीः.

Thus five elements are born, the 1<sup>st</sup> one namely Akasha can be recognized by only one sense organ because it has one property. 2<sup>nd</sup> by two sense organs, 3<sup>rd</sup> by three organs, 4<sup>th</sup> by four organs and 5<sup>th</sup> by five organs.

What is recognized by more sense organs is called gross and whatever can be recognized by less sense organs is called subtle. Akasha is the subtlest, Pruthivi is gross. So in a graded manner, five elements are born.

This is the 1<sup>st</sup> stage of creation called Pancha Sukshma Bhuta Srusti पञ्चसूक्ष्मभूतश्रुतिः ।

ब्रह्मन् Brahman	
माया Maya	
सूक्ष्मभूतम् Subtle Element	प्रधानगुणः Dominant Property
आकाशः	शब्दः
वायुः	स्पर्शः
अग्निः	रूपः
आपः जलम्	रसः
पृथिवी	गन्धः



15 – The 2<sup>nd</sup> state Sukshama Bhautika Srustihi – सूक्ष्मभौतिकसृष्टिः – समष्टिः – the total – the macrocosm

There are lot of similarities between the individual and the total. The Atma is Satyam, and Anatma is Mithya meaning it is a dependent matter principle. Satya-Mithya and Chetana-Achetna are the compositions of the individual. We can see the same pair operating at the cosmic level also. So the author begins the creation also with the introduction of these two principles the consciousness which is independent and the matter principle which is dependent. The only difference between the individual and total is that the names are changed. At the individual level it is Atma and Unatma. At the cosmic level the word Atma is changed to Brahman, the same immortal, invisible, inner conscious principle. Atma means all pervading, Brahman means without limit. All pervading is “limitless”, “limitless” is all-pervading. So before the creation was originated, this consciousness principle was there which is called Satyam “independently” existent. And there was also a 2<sup>nd</sup> factor which is the basic matter principle because out of matter alone the material universe can evolve. Matter cannot be freshly created. This matter principle at individual level is called Anatma and the same principle at the cosmic level is called Maya. Atma and Brahman are synonymous. Unatma and Maya are synonymous. Unatma is matter, Maya is matter. Unatma is Mithya – “dependently” existent. Similarly Maya is “dependently” existent principle. So sometimes they call it Maya Shakti. Shakti cannot exist independently; power has to always depend upon a powerful being. My “speaking” power cannot independently exist. Power has to rest on the powerful. Shakti has to rest on the Shaktiman - शक्तिमान् । Power is matter, powerful is consciousness, the sentient being, this sentient principle is called Brahman and the matter is called Maya. Backed by the powerful Brahman, Maya evolved into Panchabhutani पञ्चभूतानि । Maya has 3-fold powers, called the knowing, the doing, and the inertia faculty which suppresses the other two. They are called Satvaguna सत्त्वगुण, Rajoguna रजोगुण and Tamo guna तमोगुण. This Maya which is endowed with these three powers evolves into Pancha bhutani पञ्चभूतः । The indivisible five elements are born out of Maya. If Maya is three Gunatmika, the Maya Karyam is also three Gunatmika. Akasha also has Satva, Rajas and Tama Gunas. So also Vayur, Jalam, Agni and Pruthivi. These five elements can be graded in terms of properties - Gunas.

Akasha has one property, namely shabda. Vayu has two properties, namely shabda and touch. Agni has shabda, touch and form. Jalam has shubda, touch, form and taste. Earth has shabda, touch, form, taste and smell.

	जगत् Total Macrocosm समष्टिः	जीवः Individual Microcosm व्यष्टिः
चेतन Chetan Sentient Consciousness Independent Powerful	ब्रह्मन् Brahman	आत्मा - Atma
अचेतन Achetan, Matter	माया Maya	अनात्मा - UnAtma

Now we need to go further into the creation of the individual.

#### The Organs of Perception From Sattva Quality of the Elements

एतेषां पञ्चतत्त्वानां मध्ये आकाशस्य सात्त्विकांशात् क्षेत्रेन्द्रियं सम्भूतम् । २०

From among these five great elements, out of the Sattvic aspect of “Akasa”, the ear, the organ of hearing is evolved.

We have five subtle elements each with three gunas. From the five subtle elements, the five sense organs of knowledge are born. These five sense organs belong to Sukshma Shariram, the subtle body. These are not the physical parts, but they are the powers of perception behind the physical organs, the Indriyas.

If the senses are born out of the subtle elements, which Guna is responsible for the sense organs? Each element has Satva, Rajas and Tamas. Satva guna stands for knowledge. So Sattvic part of each element will be responsible for one sense organ of knowledge. Now the question is, which element is responsible for which sense organ?

From the Sattvic part of the space element, the ears are evolved. The space produces the ears because Akasha has Shabda as its unique property. The ears which are the product of Akasha recognize the sound of Akasha.

यत् इन्द्रियम् यस्मात् भूतात् जायते तत् इन्द्रियम् तस्य भूतस्य विशेष गुणम् जानाति ।

Whichever organ is evolved out of whichever element, that organ perceives the special property of that particular element.

#### Antahakarana from the combined Sattva Qualities of all of the Elements

वायोः सात्त्विकांशात्त्वगिन्द्रियं सम्भूतम् । २०-१

From the Sattvic aspect of the “Vayu (air)”, the skin is evolved as the organ of touch.

Vayu has sound and touch as its two properties. Sound is perceived by the ears. Touch is the special property of Vayu. That special property of touch is perceived by skin which is produced from the Sattvic aspect of the Vayu.

अग्नेः सात्त्विकांशाच्चक्षुरिन्द्रियं सम्भूतम् । २०-२

From the Sattvic aspect of “Fire”, the “Eyes” are evolved.

Fire has additional properties of form and color which are perceived by the eyes, which are produced from the Sattvic aspect of Agni.

अग्निकार्यम् अग्निविशेषगुणम् जानाति ।

जलस्य सात्त्विकांशाद्रसनेन्द्रियं सम्भूतम् । २०-३

From the Sattvic aspect of the “Water”, the tongue, the organ of taste is formed.

From the water the tongue is born which recognizes the special guna of water which is taste (Rasam)

जलकार्यम् जलविशेषगुणम् जानाति ।

पृथिव्याः सात्त्विकांशात् घ्राणेन्द्रियं सम्भूतम् । २०-४

From the Sattvic aspect of “Earth”, the organ of smell is evolved.

From the earth element, the organ of smell is born which perceives the special property of earth, namely smell.

पृथिवीकार्यम् पृथिवीविशेषगुणम् जानाति ।

### Organs of Action from the Rajas Quality of the Elements

एतेषां पञ्चतत्त्वानां समष्टिसात्त्विकांशान्मनोबुद्ध्यहंकारचित्तान्तःकरणानि सम्भूतानि । २१-१

From the total Sattvik content of these five elements, Antahakaranam (the inner organ) constituted of Manas, Buddhi, Ahamkara, and Chitta are formed.

From the Sattva gunas of all the five elements the inner organ “Mind” is created, part of inner organ called the Antahakaranam. This requires the Sattva guna because the mind has to coordinate with all the five sense organs. Mind has to function behind ears, eyes, etc. Mind has to collect all the five stimuli and coordinate. It should be born out of the Sattva of all the five. Otherwise what the eyes see, the ears will not know. Mind is the coordinating instrument. It is called the inner organ – Antahakaranam.

This inner organ has four different functions. Depending on the four functions it is known by the four different functional names. Man can be officer, secretary, student etc., in different places. The names are मन बुद्धिः अहंकारः, चित्तम्

संकल्पविकल्पात्मकं मनः । २१-२

“Manas” is of the nature of indecision or doubt.

Mind is like a pendulum with wavering movements. With pros and cons thinking, vacillation etc it is called the doubting faculty. It includes emotions also.

निश्चयात्मिका बुद्धिः । २१-३

Intellect is of the nature of decision.

Decisive faculty, thinking faculty is called Buddhihi.

अहंकर्ता अहंकारः । २१-४

“I am the doer”- this sense is the ego, Ahamkara.

With the sense of individuality, the “I” notion, the ego is called Ahamkara. Because of it I claim the body as myself, the Sukshmarshiram as myself. That identifying faculty is Ahamkaram.

चिन्तनकर्तृ चित्तम् । २१-५

The thinking faculty (or the faculty of recollections) is the Chitta.

The faculty of remembering, recollecting.

Each organ has a presiding deity also, which represents the corresponding total power.

मनसो देवता चन्द्रमा । बुद्धेर्ब्रह्मा । अहंकारस्य रुद्रः । चित्तस्य वासुदेवः । २१-६

The presiding deity of the mind is the Moon. For the intellect the presiding deity is Brahma. For the ego, it is Rudra, Shiva because ahamkara is cause for destruction. For the Chitta the presiding deity is Vasudeva.

### Now Rajoguna

From the rajasik part of the 5 elements the 5 karmendriyas are born because rajoguna stands for activity.

एतेषां समष्टि राजसांशात्पञ्चप्राणाः सम्भूताः - The prana shakti energy for activity must be born out of the samsti-rajoguna. Why? Because the energy must bless all the 5 organs. The Prana is one Shakti, but has 5 fold functions:

- Prana - respiratory
- Apana - excretory
- Vyana - circulatory
- Udana - reversing
- Samana - digestive

5 Pranas, 5 Jnanendriyani, 5 Karmendriyani, Mana, Buddhi, Chitta, Ahamkara = 19 organs.

5 elements + 19 organs = 24 Tattvams.

एतेषां पञ्चतत्त्वानां मध्ये आकाशस्य राजसांशात् वागिन्द्रियं सम्भूतम् । २२-१

Among these five elements, from the Rajas aspect of space, the organ of speech is formed.

वायोः राजसांशात् पाणीन्द्रियं सम्भूतम् । २२-२

From the Rajas aspect of Air, the hand is formed.

वह्नेः राजसांशात् पादेन्द्रियं सम्भूतम् । २२-३

From the Rajas aspect of Fire, the leg is formed.

जलस्य राजसांशादुपस्थेन्द्रियं सम्भूतम् । २२-४

From the Rajas aspect of Water, the Anus is formed.

पृथिव्या राजसांशात् गुदेन्द्रियं सम्भूतम् । २२-५

From the Rajas aspect of the Earth, the genital is formed.

### Five Pranas (Life Forces) from the combined Sattva Qualities of all of the Elements

एतेषां समष्टि राजसांशात्पञ्चप्राणाः सम्भूताः । २३

From the total Rajas aspect of all these five elements, the five vital airs are born.

**Gross Body - Tamasik portion of each element will be utilized for the creation of the gross 5 elements which will produce the gross body.**

### Creation of Gross Body from the Tamas Qualities

#### Grossification of the Five Elements from the Tamas Qualities of all of the Elements

एतेषां पञ्चतत्त्वानां तामसांशात् पञ्चीकृतपञ्चतत्त्वानि भवन्ति । २४

The gross elements are created from the Tamasik portion of the subtle elements. The "grossified" 5 elements are born. How does the invisible element become visible? This process of "concretization" is called "grossification" – in Sanskrit it is known as Panchikaranam.

पञ्चीकरणं कथम् इति चेत् ? २४-१

If asked how this Panchikarana (grossification) takes place, it is as follows:

How does the "grossification" take place?

इतेषां पञ्चमहाभूतानां तामसांशस्वरूपम् एकमेकं भूतं द्विधा विभज्य एकमेकमर्धं पृथक् तूष्णीं व्यवस्थाप्यापरमपरमर्धं चतुर्धा विभज्य स्वार्धमन्येषु अर्धेषु स्वभागचतुष्टयसंयोजनं कार्यम् । तदा पञ्चीकरणं भवति । २४-२

The Tamas aspect of each of the five elements divides into two equal parts. One half of each remains intact. The other half of each is divided into four equal parts. Then to the intact half of one element, one one-eighth portion from each of the other four elements is joined. Then Panchikarana (the process by which the subtle elements become the gross elements) is complete

5 elements in Tamasik part

- Are divided into 2 द्विधा विभज्य
- ½ remains intact – पृथक् तूष्णीं व्यवस्थाप्य
- the other ½ is divided into 4 pieces अपरमर्धं चतुर्धा विभज्य, each is 1/8 of the original element.

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→ Each 1/8 into 1/2 of each one of the other elements स्वार्धम् अन्येषु अर्धेषु स्वभागचतुष्टयसंयोजनं कार्यम्

So,

1/8 Akasha will go to 1/2 Vayu  
1/8 Akasha will go to 1/2 Agni  
1/8 Akasha will go to 1/2 of Jalam  
1/8 Akasha will go to 1/2 Earth

Before each element was pure and called Tanmatra. Each element will become an alloy at the time of “grossification” which is combination of the five. The naming is based on the domination. In gross space, 1/2 will be space and other 4 are 1/8 each. So the hardware for the body is created.

एतेभ्यः पञ्चीकृतपञ्चमहाभूतेभ्यः स्थूलशरीरं भवति । २५

From these five “grossified” elements the gross body is formed.

So the gross tangible hardware is created. Body and entire Prapanch are created.

Thus the Identity between microcosm and macrocosm

(The individual Gross Body is part of the total Gross Body)

एवं पिण्डब्रह्माण्डयोरैक्यं सम्भूतम् । २६

Thus there is the identity between the Pindanda and the Brahmanda i.e. the Microcosm and the Macrocosm.

The individual and cosmos are also 5 elementals. So every thing is called Prapancha, meaning creation out of the 5.

## Creation

ब्रह्मन् Brahman							
माया		सत्त्व		रजस्		तमस्	
चतुर्विंशतितत्त्वानि Evolution of 24-Tattvas True Principles					पञ्चीकृतपञ्चतत्त्वानि स्थूलभूतानि Grossification of 5-Elements from 5-Subtle Elements		स्थूलभौतिकश्रुष्टिः Creation of Gross Body
पञ्च सूक्ष्मभूतानि 5-Subtle Elements तन्मात्राः		19 - Subtle Organs					
		पञ्च ज्ञानेन्द्रियाणि 5- Knowledge Organs	अन्तःकरणम् 4-Internal Organs	पञ्च प्राणाः 5-Vital Air Organs	पञ्च कर्मेन्द्रियाणि 5-Action Organs		
आकाशः	शब्दः	क्षेत्रम् Hear	मनः बुद्धिः अहङ्कारः चित्तम्	प्राणाः	वाक् Speech	आकाशः = १/२ आकाशः + १/८वायुः+१/८अग्निः+१/८आपः+१/८पृथिवी	स्थूलशरीम् Gross Physical Body From Grossified Elements  Powered by Powerful Atma- Brahman Which is you  तत् त्वम् असि अहम् ब्रह्म अस्मि
वायुः	स्पर्शः	त्वक् Touch			पाणि Hand	वायुः = १/२ वायुः + १/८आकाशः+१/८अग्निः+१/८आपः+१/८पृथिवी	
अग्निः	रूपः	चक्षुः See			पादम् Leg	अग्निः = १/२ अग्निः + १/८आकाशः+१/८वायुः+१/८आपः+१/८पृथिवी	
आपः	रसः	रसना - जिह्वा Taste			उपस्थम् Anus	आपः = १/२ आपः + १/८आकाशः+१/८वायुः+१/८अग्निः+१/८पृथिवी	
पृथिवी	गन्धः	घ्राणम् - नासिका Smell			गुदा Genital	पृथिवी = १/२ पृथिवी + १/८आकाशः+१/८वायुः+१/८अग्निः+१/८आपः	

16--- “Tat Tvam Asi” – You are that

From Maya there is the creation of the five subtle elements, then creation of the whole subtle universe including all the subtle bodies, then the evolution of five gross elements, universe, and gross bodies. Maya is the seed of the universe. The seed of the Maya expands to become the universe. The universe was in the seed in the potential dormant form. So is the case for all the

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creations. So Maya is called the Causal (KaraNa) Prapancha. This Maya in causal form produces the Sukshma Prapancha and later the universe becomes the Sthula Prapancha.

Causal → Subtle → Gross state (Macro Level)  
e.g. Seed → plant form → tree form

Fetus Form → Baby state → Adulthood  
Causal Body → Subtle Body → Gross Body (Micro Level) (Individual Level, Micro Level)  
(Sukshma Shariram) (Sthula Shariram)

Causal Universe → Subtle Universe → Gross Universe (Universe Level, Macro Level)

Three fold Microcosm is called Pindandam → All- inert matter  
Three fold Macrocosm is called Brahmandam → All- inert matter

Thus पिण्डब्रह्माण्डयोरैक्यं

Now entering the 4th major topic – Jivatma Paramatma Aikyam.

The major topic is the Jivatma Paramatma Aikyam, recognizing the oneness of the essential nature of Micro and the essential nature of the Macro. This is the central theme of the Tattvabodha, Gita, all Upanishads, BrahmaSutras, Itihasas, etc.

स्थूलशरीराभिमानि जीवनामकं ब्रह्मप्रतिबिम्बं भवति, स एव जीवः प्रकृत्या स्वस्मात् ईश्वरं भिन्नत्वेन जानाति । २७

The reflection (as it were) of Brahman (in Sukshma Sharira) which identifies itself with the gross body is called Jiva. This Jiva by nature (ignorance) takes Isvara to be different from him.

**Jiva**

अविद्या उपाधिः सन् आत्मा जीवः इत्युच्यते । २८

The consciousness (Atma) conditioned (Upadhi) by Avidya is called Jiva.

Distorted version #1 = Jivatma

**Ishvar**

मायोपाधिः सन् ईश्वरः इत्युच्यते । २९

The awareness conditioned by Maya is called Isvara.

Distorted version #2 = Paramatma

Three fold Microcosm is called Pindandam पिण्डाण्डम् → All inert matter

Three fold Macrocosm is called Brahmandam ब्रह्माण्डम् → All inert matter

What was happening to Brahman, the consciousness principle? Nothing was happening to him. In the presence of Brahman everything else was happening. Sun does not do anything, but in the presence of the sunlight lot of activities are happening. Similarly in the presence of the Atma Chaitanyam (who does not do anything) the three pairs (3 forms of universe and 3 forms of body) are capable of manifesting and reflecting the Atmachaitanyam. A mirror is capable of illumining a dark room with the help of the borrowed light. Similarly when the consciousness pervades the 3 universes, we get the reflected consciousness in the 6 mediums. Causal, subtle, and the gross body becomes a reflecting medium to reflect the consciousness and the matter begins to behave as though sentient. The inert body becomes alive, the sentient body. “Sentieny” is borrowed from the Atma consciousness. 3 bodies; 3 reflections.

Causal body reflecting medium 1 - RM1  
Subtle body reflecting medium 2 – RM2  
Gross body reflecting medium 3 – RM3

Causal universe reflecting medium 4 – RM4  
Subtle universe reflecting medium 5 – RM5  
Gross universe reflecting medium 6 – RM6

6 RMs → 6 “Reflected Consciousness” - RCs

RC1 in RM1, RC2 in RM2, RC3 in RM3, RC4 in RM4, RC5 in RM5 and RC6 in RM6

Micro level → RC1 is called Pragnaha प्राज्ञः, RC2 is called Taijasaha तैजसः, RC3 is called Vishvaha विश्वः

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Macro Level → RC4 is called Antaryami अन्तर्यामी, RC4 is called Hiranyagarbhaha हिरण्यगर्भः and RC6 is called Virataha विराटः

Reflections are many but the original is one.

The micro reflection group is called Jivatma – जीवात्मा - Reflection

The macro reflection group is called Paramatma – परमात्मा, ईश्वरः – Reflection

Jivatma and Paramatma are reflections; the original is neither Jivatma nor Paramatma. The original is only Atma.

In the micro medium it is Jivatma and in the macro medium it is Paramatma.

What will be the nature (size) of the reflection? It will depend on the reflecting medium (RM). If the medium is very small, the reflection is also small. If the reflector is dirty, the reflection will be small and dull. Depending on the medium the reflection will be dull or bright.

Jivatma is in micro medium which is small in size and also with varieties of problems. So Jivatma has limited qualities or negative attributes like Alpajnanam अल्पज्ञानम्, Alpa Ishvaratvam अल्पईश्वरत्वम्। Jivatma has limited attributes, but the very same consciousness is reflected in macro medium, the cosmic intelligence which harmonizes the universe and the planetary movements. The cosmic movements of the system are very systematic and organized. Moral and cosmic laws are very well maintained by a cosmic intelligence called the Paramatma which is the reflected consciousness at macro medium level. So Paramatma qualities are superior qualities because of superior medium. It appears to have superior quality, but it is also a distortion. At the micro level there is inferior distortion. The original is the same in both the macro and micro level and it is without any distortion.

Jivatma is Nikrushta Guna निकृष्टगुणः

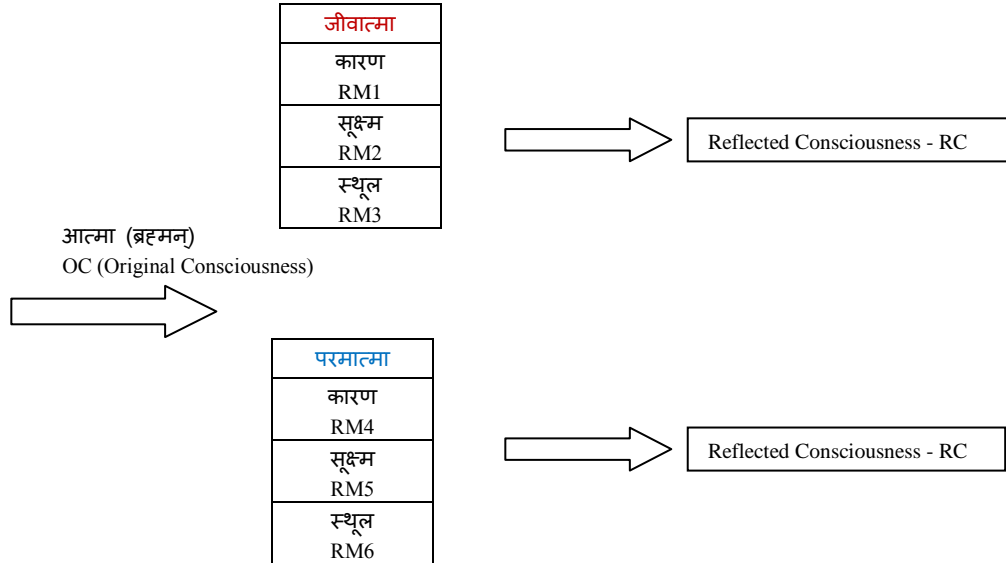
Paramatma has Utkrushta Guna उत्कृष्टगुणः

Atma has no Guna - निर्गुणः

If you take the Jivatma and remove the distorting medium, take Paramatma and remove the distorting medium, what you get is only one Atma

Jivatma Minus RM = Atma

Paramatma Minus RM = Atma



A wise person is one who calls GOD and says I and you are one and the Same.

I am miserable because of the distortion; remove the distortion and ask who am I? The answer is Nirguna Atma– Original consciousness – OC. From Paramatma, remove the distortion and ask who is Paramatma? The answer is Nirguna Atma – Original consciousness – OC. So Aham Brahma Asmi अहम् ब्रह्मास्मि । Because I have a distorted look I am not worried; even

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though the look is distorted, the distortion does not belong to me. So the wise person says अहम् ब्रह्मास्मि । This knowledge is called Jivatma Paramatma Aikyam जीवईश्वर ऐक्यम् ।

स्थूलशरीराभिमानि (also Shuksma and causal Shariram) जीवनामकं ब्रह्मप्रतिबिम्बं भवति (identified with RM) ,  
स एव जीवः प्रकृत्या (by his natural ignoranance because of distortuon)  
स्वस्मात् ईश्वरं भिन्नत्वेन जानाति  
(look at Paramatma as different from Jivatma – This is called Jivatma Paramatma Bheda – Dvaita philosophy) ।  
जीवात्मा अविद्या (शरीरत्रयम्) उपाधिः (medium) सन् ।  
Atma appearing in the micro medium, micro reflection as a 5-watt dim night lamp.  
परमात्मा माया (प्रपञ्चत्रयम्) उपाधिः सन् । Atma appearing in macro medium as an infinite -watt lamp.

17 “Tat Tvam Asi”

The original, undistorted consciousness (Atma) is manifesting in two distortions. 1) Sharira-Trayam शरीरत्रयम् - micro matter medium-“Avidya”, “Upadhihi” and 2) Prapancha Trayam - Macro matter medium - Maya Upadhihi. Distorted version with inferior attribute in version #1 is Jivatama; and version with superior attributes in version #2 is called Paramatma. Through the distorting medium, the Atma will look different. Without distorting medium both are the same. Jivatma and Paramatma are superficially different, but they are one and the same undistorted original Atma.

Jivatma – Inferior attribute = Undistorted Atma = Brahman

Paramatma – Superior attribute = Undistorted Atma = Brahman

If you focus on the distorted version, it will create problems, because the distorted version is untrue. You should focus on the undistorted version.

From difference you should go to no difference. If you don't focus on this you suffer the Samsaraha संसारः.

एवमुपाधिभेदाज्जीवेश्वरभेददृष्टिर्यावत्पर्यन्तं तिष्ठति तावत्पर्यन्तं जन्ममरणादिरूपसंसारो न निवर्तते । ३०

So long as the notion which is due to conditionings that Jiva and Ishvar are different remains, until such time, there is no redemption from ‘Samsara’ which is of the form of repeated birth, death etc.

Why are the human beings suffering in life? It is caused by the misconception. It is caused by the distorting medium; there is superficial difference in the two distorted versions. The experienced difference is not factual. As long as the misconception continues in life, the Samsara continues. The problem is me and so the solution is also me. Changing people, society and other people is not the solution. You have to turn the interior knob instead of the exterior knob. Attack your misconception.

तस्मात्कारणात् जीवेश्वरयोर्भेदबुद्धिः न स्वीकार्याः । ३१

Due to that reason, the notion that ‘Jiva is different from Ishvar should not be accepted.

Therefore, misconception of division (divisive vision) between Jivatma and Paramatma you should never entertain. You should never see a distance between you and GOD. No distance. No Samsara. No Distance = Aikyam ऐक्यम्.

Enquiry into “You are That”

Doubt about “You are That”

ननु साहंकारस्य कंचिज्ज्ञस्य जीवस्य निरहंकारस्य सर्वज्ञस्य ईश्वरस्य तत्त्वमसीति महावाक्यात्कथमभेदबुद्धिः स्यादुभयोः विरुद्धधर्माक्रान्तत्वात् । ३२

Doubt: - But the Jiva is endowed with ego and his knowledge is limited. (Whereas) Isvara, is without ego and is omniscient. Then how can there be identity as stated in the Mahavakya TAT TWAM ASI (That Thou Art), between these two who are possessed of contradictory characteristics?

How to remove the distance between individual and GOD? Division and distance is attacked by Vedic scriptures. It is removed by right knowledge like the inquiry commissions are used to find the truth. Misconception does not go away automatically; it requires intellectual exercise of enquiry. Misconception is the intellectual problem. Right knowledge alone can remove the misconception. Vedantic enquiry is the method. Vedanta does not deny the superficial, visible difference. Vedanta says the visible difference is superficial, not factual. That statement which reveals the oneness is called a Maha Vakyam. MahaVakyams reveal the fact that the Jivatma and Paramatma are one and the same. The most popular Mahavakyam from SamaVeda Chandogya Upanishad is TAT Paramatma TVAM Jivatma ASI you are -> You Jivatma = Paramatma. It is called Aikya Bodhaka Vakyam ऐक्यबोधकवाक्यम् ।

Doubt is - How can it be since there are so many clear differences between Jivatma and Paramatma?

कथम् अभेद बुद्धिः स्यात् = how can there be a vision of "indifference". आक्रान्त = endowed with विरुद्धधर्म contradictory characteristics?



The teacher solves the problem as follows:

### The Direct and Implied Meaning of “You”

इति चेन्न, स्थूलसूक्ष्मशरीराभिमानी त्वम्पदवाच्यार्थः । उपाधिविनिर्मुक्तं समाधिदशासम्पन्नं शुद्धं वैतन्यं त्वम्पद लक्ष्यार्थः । ३३

No (the doubt has no stand). The literal meaning of the word ‘Thou’ is the one who identifies himself with gross and subtle bodies (i.e. Jiva). The implied meaning of the word ‘Thou’ is pure awareness which is free from all conditionings and which is appreciated in the state of ‘Samadhi’

### The Direct and Implied Meaning of “That”

एवं सर्वज्ञत्वादिविष्ट ईश्वरः तत्पदवाच्यार्थः । उपाधिशून्यं शुद्धचैतन्यं तत्पदलक्ष्यार्थः । ३४

So also is the literal meaning of the word ‘That’ which is the Isvara having omniscience etc. The implied meaning of the word ‘That’ is the pure awareness which is free from all the “conditionings”.

### Jiva and Ishvar and non-different

एवं च जीवेश्वरयोश्चैतन्यरूपेणाऽभेदे बाधकाभावः । ३४-१

Thus there is no contradiction regarding the identity between Jiva and Ishvar from the stand point of awareness

Whenever we use a word, it is used to communicate a meaning to the listener. The word reveals an object to the mind of the listener. Every padam reveals a Padarthaha. We learn this by studying a language. What we hear is a sound but we understand it as an object. This object which is referred to by a word is called Vachyarthaha – the primary meaning conveyed by a particular word. A word can convey either a total object or a part of the object. The meaning other than the primary meaning is called a secondary meaning, or a filtered meaning according to the context. Similarly when I say the Jivatma and Paramatma, what I mean is the consciousness part. Then you see that Jivatma is Atma. Similarly Paramatma is Atma; and so there is oneness – Aikyam ऐक्यम् ।

18 Tat Tvam Asi

Maha Vakyam equates Jivatma with Paramatma. The most popular Mahavakyam is Tat Tvam Asi. How can the micro individual be equal to macro- Mahatama? The student has doubt. You have to take the Lakshyaartha लक्ष्यार्थम् instead of the Vachyarthaha वाच्यार्थम् । Here you have to take the appropriate part of ‘Me’. Don’t take the meaning to be the physical, subtle and the causal bodies, but take the conscious principle as I. I am the Atma Chaitanyam. You take consciousness principle for the Paramatma. Both Jivatma and Paramatma are conscious principle which is common for Tat and I. GOD and I are the one original consciousness manifesting through two reflecting media. If you take the meaning as consciousness, the MahaVakyam will be meaningful. If you take the meaning as the body/mind, the Mahavakyam will not make sense.

स्थूलसूक्ष्मशरीराभिमानी त्वम्पदवाच्यार्थः = 3 bodies+ consciousness = direct meaning, primary meaning of Tvam  
From this direct meaning Mahavakyam will not make sense.

शुद्धं वैतन्यं त्वम्पद लक्ष्यार्थः = Suddham Chaitanyam, ie only the unmixed consciousness part = Tvam Pada  
Lakshyaarthaaha = implied meaning, indirect meaning of Tvam. समाधिदशासम्पन्नं = understood, obtained at the time of discrimination.

समाधि = Viveka, दशा = time, समाधिदशा = At the time of discrimination,

लक्ष्यार्थः = by the process of discrimination when you arrive at the filtered meaning, it is called Lakshyaarthaaha.

उपाधिविनिर्मुक्तं = The reflecting matter medium set aside.

एवं सर्वज्ञत्वादिविष्ट ईश्वरः तत्पदवाच्यार्थः ।

उपाधिशून्यं (without distorting matter media) शुद्धचैतन्यं तत्पदलक्ष्यार्थः (implied meaning) ।

एवं च (in this manner) जीवेश्वरयोश्च (Of Jivatma and Paramatma) चैतन्यरूपेण

अभेदे (no difference at all in the form of consciousness) बाधकाभावः (there is no contradiction in saying I am GOD)

5<sup>th</sup> Topic – What will I get out of this knowledge? - Jnana Phalam ज्ञानफलम्

### Liberated Man

एवं च वेदान्तवाक्यैः सद्गुरुरूपदेशेन च सर्वेष्वपि भूतेषु येषां ब्रह्मबुद्धिरुत्पन्ना ते जीवन्मुक्ता इत्यर्थः । ३५

Thus by the words (teachings) of Vedanta, imparted by a content teacher (Sadguru), those in whom the knowledge of Brahman in all beings is born, they are the Jivanmuktas (liberated even while living).

एवं च = In this matter

This knowledge is highly beneficial and highly practical. It can bring out revolutionary changes in your very approach to life. There will be a change of perspective in everything you do. This benefit is called Mokshaha मोक्षः or Muktihi मुक्तिः । How should I get the knowledge of the Maha-Vakyam? Never make independent self-study. It will not work in Vedanta. Gain this knowledge with the help of Scriptures and Guru to guide you – वेदान्तवाक्यैः – by Vedanta Maha Vakyam. Also gain this knowledge सद्गुरुरूपदेशेन च with help of systematic teaching उपदेशेन of a SadGuru. SadGuru is one who is a master in communicating in an appropriate way. As to how this knowledge must be communicated is shown in the scriptures. It is called सम्प्रदायः । With the help of Scriptures and Guru you come to know the knowledge of Brahman – Atma in every medium (all bodies) सर्वेष्वपि भूतेषु ब्रह्मबुद्धिः (ऐक्यज्ञानम्) उत्पन्ना येषां - And those people who have managed to grasp this are called Jivanmuktaha – liberated they are ते जीवन्मुक्ता इत्यर्थः ।

Liberated from what? When I know I am the OC, temporarily in RM in a distorted form, and after death the RM will perish and the distorted reflection will also perish. Even when RC and RM perish, I the OC will be there eternally. I am immortal. I will have freedom from fear, and mortality; freedom from the sense of insecurity. The sense of insecurity is expressed in the form of all emotional problems. Insecurity is the seed for Raga, Dvesha, Kama, Krodha, Mada, Matsarya, and Asuya (jealousy). All of these are different versions of one fundamental problem, the insecurity. We are struggling to earn money, clinging to money because we feel money will give security. Why do I need security from money? I feel that I myself am insecure and therefore I need money. I hold on to position, house, and relationship etc. भयम् - Bhayam is driving the humanity. Freedom means freedom from the sense of insecurity and the consequent ramification put together called Samsaraha. Therefore Moksha means Samsara Nirvrttihi. Nobody wants to die erased from the earth. I want to cling. It is survival instinct. Nobody wants to die because desire for immortality is instinctive. Therefore Jivanmuktihi is the result.

What is Jivan- Muktihi?

19 – Muktihi - Liberation

The liberation can be gained in this very life only; it is not something we get after death. Since this liberation can be enjoyed while living, it is called Jivanmuktihi. One who enjoys it is called the liberated one – JivanMuktaha – also called ज्ञानी who is the liberated?

ननु जीवन्मुक्तः कः ? ३६

Then who (exactly) is Jivanmukta?

यथा देहोऽहं पुरुषोऽहं ब्राह्मणोऽहं शब्दोऽहमस्मीति दृढनिश्चयः तथा नाहं ब्राह्मणः न शूद्रः न पुरुषः किन्तु असंगः सच्चिदानन्द स्वरूपः प्रकाशरूपः सर्वान्तर्यामी चिदाकाशरूपोऽस्मीति दृढनिश्चयरूपः अपरोक्षज्ञानवान् जीवन्मुक्तः । ३६.१

Just as one has the firm belief that 'I am the body', 'I am a man', 'I am a Brahmin', 'and I am a Sudra', so also 'I am not a Brahmin', 'I am not a Sudra', 'I am not a man' but 'I am unattached, I am of the nature of Satchidananda, effulgent, the indweller of all, the formless awareness and thus one having this firmly ascertained Aparoksha Jnana (immediate knowledge) is the Jivanmuktha

अपरोक्षज्ञानवान् (possessing self-knowledge) जीवन्मुक्तः

Knowledge is of three types.

- 1) Of object which is far away from me and which is not available for experience; it is called परोक्षज्ञानम्
- 2) Of object available for my direct experience प्रत्यक्षज्ञानम्
- 3) Self-knowledge will come neither under Paroksha or Pratyaksha knowledge, both of which are the knowledge of the object. Self-knowledge is अपरोक्षज्ञानम् । It is knowledge without doubt and with firm conviction regarding myself – दृढनिश्चयरूपः । What kind of firm conviction? That I am सच्चिदानन्द स्वरूपः existence without limit, consciousness. It is असंगः स्वरूपः । It pervades the body mind complex, but is not connected to it. It is consciousness present in every body सर्वान्तर्यामी । Bodies are many but Atma is one; inherent, invisible in every body. This Atma is comparable to two examples, one example is Akashaha – space चिदाकाशरूपः, and the second example is Prakasha - प्रकाशः the spreading light. In

what respect do you compare the Atma to Aaksha and Prakasha? What are the common attributes for comparison?

- Both Akasha and Prakasha are **"formless"**. So is the Atma - Nirakara निराकारः
- Space is without division, Prakasha is also without division. So is the Atma – Nirvikalpaha निर्विकल्पः
- Space cannot be populated by any dirty object, it is "blot-less", light is also without blemish. So is the Atma – Nirmalaha निर्मलः
- Space does not have a boundary; it is without bounds or limit. So is light. So is Atma. – Nisimaha निसिमः
- Akasha is associated with every object but is not connected to any object. It is without connection. Similarly is light and so is Atma. – Nisangaha निसंगः

I am such an Atma – This the Jnani knows. How does he look at this body?

He never says I am the body, he only says that I temporarily use the body. So he says Naham Brahmanaha, Vaishya or Shudraha. Consciousness is VarnaAtitaha वर्णातिताः । I don't have any complex based on body or cast. Next complex is gender based. For Jnani नपुरुषः/नस्त्री gender identity is dropped. I am the eternal consciousness. How firm is this knowledge? The knowledge is firm like the knowledge is of an ignorant person of himself – यथा । The ignorant person believes देहोऽहं पुरुषोऽहं ब्राह्मणोऽहं शूद्रोऽहमस्मीति दृढनिश्चयः । As such a firm wrong conviction the ignorant person has, so strong is the conviction of the Jnani with regard to his real nature. It is the spontaneous knowledge never forgotten at any time, especially when the body is growing old. The body identification becomes stronger, worry or concerns about death become stronger, concern about children become stronger. At those times the Jnani is aware of the fact that the body is an incidental medium; it has to arrive, grow and go. And because of this objectivity he does not have any obsession with his physical body or the physical bodies of the near and dear ones. He accepts that the body has to come and go. He does not look upon the old age and death as a tragedy. He looks at them as the most natural events which have to be seen as it is. As the strong wrong conviction of the ignorant is, so is the strong conviction of the Jnani– यथा अज्ञानीनाम् तथा दृढनिश्चयः ।

What is the practical benefit out of this conviction? – It is Mokshaha or freedom. Mokshaha has five fold benefits as mentioned in the introduction. What will happen to him/her at the time of death?

ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेन निखिलकर्मबन्ध विनिर्मुक्तः स्यात् । ३६-२

By the immediate knowledge (Aparoksha Jnana) that 'I am Brahman' one becomes free from bondage of all the Karmas.

By the sheer power of Aparoksha knowledge that I am Brahman, at the time of death, this Jivanmukta becomes free from all the Karmas which are called बन्धः – shackles. Karma is also called Punya/Papam. This means that at the time of the ignorant's death, he is not free from all the Karmas. So what? Punya and Papams are responsible for rebirth. So the ignorant will have Punar Janma. Jnani will not have Punar Janma – rebirth. He is free from the arrival of a new body. This freedom is called VidehaMuktihi. This is the merger into GOD –the totality. This is called Karma Nashaha – निखिलकर्मबन्धनाशः ।

What is the Karma? Here it is not meant the dictionary meaning of action. Here it means the technical meaning of Punyam पुण्यम् and Papam पापम् ।

Now the law of Karma.

### 20 – The law of Karma

The cessation of individuality is Videhamuktihi. The acquisition of totality is IshvarPraptihi. Like the river merges into the ocean and exists in the ocean as an ocean and not as a river. The law of Karma is unique to Vedas. Every action that a person does will produce two types of results called KarmaPhalam. One result of action is the visible result which we can see and experience directly दृष्टफलम्. Behind every action there is an invisible motive which produces an invisible result called अदृष्टफलम्. Since the motive can be positive or negative, the Adrushta phalam can be positive or negative. The positive Adrushta Phalam is called Punyam and the negative Adrushta Phalam is called Papam. So for every action we do we are gathering Punyam and Papam. Same action can turn into Punyam or Papam based on the motive behind the action. This Punyam and Papam get accumulated in the name of the individual Jiva. This Punyam and Papam later get converted into happy and unhappy experiences. Punyam will get converted into happy सुखम् and Papam into unhappy experiences दुःखम् । Every Punyam and Papam is an invisible seed of future pleasure or pain. अदृष्टपुण्यं सुखं ददाति अदृष्टपापं दुःखं ददाति । How long will it take the Punyam and Papam to be converted into pleasure and pain ? How long will it take the seed to be fructified into Sukham and Dukham? The duration is not uniform.

Just as not all the seeds take the same time to turn into a tree and give fruits, the duration will vary from seed to seed. Some may fructify tomorrow, next year, next century; some may not fructify in this birth. Fructification requires a conducive atmosphere. They will remain in potential form till the next Janmas. The unfructified Punya/Papas which accumulate in several Janmas are called Sanchita Karmas सञ्चितकर्माणि like a saving deposit. Of the Sanchita Karma, one portion gets ready for fructification; its gestation period is over like the maturity of a fixed deposit. A bunch of Sanchit Karma which is mature and ready is called the Prarabdha Karma प्रारब्धकर्म –i.e. matured Sanchita Karma. That Prarabdha Karma alone decides the type of body one will get. If it is Punya Prarabdham, the body will be a very favorable body; it can be plant, animal or human body. Whether it is a male or female body is also decided by the Prarabdham. Even in the body, if it is healthy or with disease or with genetic deficiencies etc is determined by the sanctified Prarabdham. This Prarabdha alone determines the parentage, rich/poor etc; even the duration of life is controlled by the Prarabdham. During our life whenever we face an experience for which we have not worked for, it may be a favorable condition ie good luck or unfavorable condition which is bad luck; it is the work of the Prarabdham. While we are exhausting the Prarabdham we won't be keeping quiet. We will keep on doing Karmas. This present action will also produce fresh Punyam/Papam. This Punyam/Papam arriving is called Agami Karma आगामिकर्म – Punyam/Papam acquired in this Janma. Some of these Agami Karma will fructify in this life and some will be unfructified. These unfructified Agami Karma will accumulate in my account. Like this I will exhaust my Prarabdham and part of my Agami Karma. When the Prarabdha and part of the Agami Karma are exhausted, the body falls. When the body falls, the other part of the Agami at the time of death will join the Sanchita pile. Out of this pile another bunch gets ready for fructification – the next CD matures. When it will fructify is not definite, but it is definite that it will fructify. This cycle continues, thus Punarapi Janmam and Purnapi Maranam पुनर्पि जननम् पुनर्पि मरणम्. This is called the law of Karma.

What will happen to three Karmas of a Jnani? The three Karmas are the Sanchita, Prarabdha and Agami. All the three are exhausted at the end of the Jnani's life. The account will show nil balance. So the file is closed. Individuality is not there but totality is there – Ishvar Praptiḥ ईश्वरप्राप्तिः – as the river merging into an ocean.

#### Types of Karma

कर्माणि कतिविधानि सन्तीति चेत् आगामिसञ्चितप्रारब्धभेदेन त्रिविधानि सन्ति । ३७-१

If asked as to how many kinds of Karmas are there? The reply is that there are three kinds of Karma namely, Agami, Sanchita and Prarabdha.

Karmani – The invisible Punyam/Papam Phalam. They are three types - Agami Punyam/Papam, Sanchita Punyam/Papam and Prarabdha Punyam/Papam.

#### Future Karma

ज्ञानोत्पत्त्यनन्तरं ज्ञानिदेहकृतं पुण्यपापरूपं कर्म यदस्ति तदागामीत्यभिधीयते । ३७-२

The results of actions good or bad performed through the body of the Jnani after the dawn of knowledge is known as Agami.

The definition of Agami Karma will vary depending on whether a person is a Jnani or Ajnani. In the case of an Ajnani, Agami Karma is Punyam/Papam acquired from birth. In the case of a Jnani, the Jnani's Agami starts from the time of his Janma. Up to getting the Janma, his Karma will come under Sanchit Karma. ज्ञानोत्पत्त्यनन्तरं पुण्यपापरूपं कर्म ज्ञानिदेहकृतं – done by the body of the Jnani from the time of his Janma is called Agami Karma. Jnani does not consider himself as body. So what is done by his body is called Agami Karma. What happens to Jnani's Agami will be explained later.

#### Stored Karma

सञ्चित कर्म किम् । ३७-३

What is Sanchita Karma?

अनन्तकोटिजन्मनां बीजभूतं सत् यत्कर्मजातं पूर्वार्जितं तिष्ठति तत् सञ्चितं ज्ञेयम् । ३७-४

The results of actions performed in (all) the previous births which are in the seed form to give rise to endless crores of births (in future) is called Sanchita (accumulated) Karma.

What is Sanchita Karma? Whatever Punyam/Papa is accumulated in all the past Janmas and in this Janma also up to the attainment of Jnanam is Sanchita Karma. पूर्वार्जितं Sanchita Karma is the cause of the innumerable future Janmas, the seed for countless future Janmas अनन्तकोटिजन्मनां बीजभूतं सत् ।

#### Prarabdha Karma – Gives Birth to the Body

प्रारब्धं कर्म किमिति चेत् । ३७-५

If asked “What is Prarabdha Karma”?

इदं शरीरमुत्पाद्य इह लोके एवं सुखदुःखादिप्रदं यत्कर्म तत्प्रारब्धं भोगेन नष्टं भवति प्रारब्धकर्मणां भोगादेव क्षयं इति । ३७-६

Having given birth to this body, the actions which give results in this very world in the form of happiness or misery and which can be destroyed only by enjoying or suffering them, is called Prarabdha Karma. The definition of Prarabdha Karma is the same for the Jnani and Ajnani. It is whichever part of the Sanchita has fructified and which has started the body and its experiences. It is a journey on this earth - इदं शरीरमुत्पाद्य इह लोके - It decides its date of birth, Rahu/Ketu etc. It gives both pleasurable and painful experiences without one working for it सुखदुःखादिप्रदं यत्कर्म तत्प्रारब्धं ।

What will happen to the three Karmas of the Jnani? Prarabdham will have to be exhausted. One has to go through Prarabdha Karma - भोगेन नष्टं भवति । It is because of the law of Karma even for the Jnani - प्रारब्धकर्मणां भोगादेव क्षयः । In the case of a Jnani, he does not identify himself with the body and so he does not react to the Prarabdha Anubhava.

### Freedom from Bondage of Action

संचित कर्म ब्रह्मैवाहमिति निश्चयात्मकज्ञानेन नश्यति । ३८

The Sanchita Karma is destroyed by the knowledge ‘I am Brahman’.

This knowledge is so powerful that it is capable of destroying all the unfructified Karma known as Sanchita Karma. So निश्चयात्मकज्ञानेन – with the knowledge “I am Brahman” – ब्रह्मैवाहमिति. Like radiation destroys cancer cells, the powerful knowledge of the self has the power to destroy the Sanchita Karma.

आगामि कर्म अपि ज्ञानेन नश्यति किञ्च आगामिकर्मणां नलिनीदलगतजलवत् ज्ञानिनां सम्बन्धो नास्ति । ३८-१

The Agami Karma is also destroyed by Jnana—and the Jnani is not affected by it just as a lotus leaf is not affected by the water on it.

The knowledge destroys the Agami Karmas also - आगामि कर्म अपि ज्ञानेन नश्यति । Agami Karma does not come at all because the Jnani does not have ego in performing the Karma. Ego means Deha-Abhiman देहाभिमान्. The world may praise him or criticize him but it does not bother him because he does not have Deha-Abhimanam (आगामिकर्मणां ज्ञानिनां सम्बन्धो नास्ति) like the water on the lotus leaf नलिनीदलगतजलवत् । You see action coming from a Jnani, but that action does not have any Sambandhaha because he does not identify with the body. Not only that,

### Distribution of Karma

किञ्च ये ज्ञानिनं स्तुवन्ति भजन्ति अर्चयन्ति तान्प्रति ज्ञानिकृतं आगामि पुण्यं गच्छति । ये ज्ञानिनं निन्दन्ति द्विषन्ति दुःखप्रदानं कुर्वन्ति तान्प्रति ज्ञानिकृतं सर्वमागामि क्रियमाणं यदवाच्यं कर्म पापात्मकं तद् गच्छति सुहृदः पुण्यकृत्यं दुर्हृदः पापकृत्यं गृह्णन्ति । ३८-२

Furthermore those who praise, worship and adore the Jnani, to them go the results of the good actions done by the Jnani. Those who abuse, hate or cause pain or sorrow to a Jnani, to them go the results of the sinful actions done by the Jnani.

The Jnanis do not have ego; they are not going to reciprocate positively or negatively. So one has to be very careful in relating to a Jnani. If a person ill-treats a Jnani, the Jnani will not retaliate or take revenge or curse because he does not have Abhiman or feeling of insult. So a person may take advantage of a Jnani. If one ill treats a Jnani, the Karmas will transgress to that person. One will have Papam if one misbehaves. Jnani will not reward Punyam, but Bhagavan will take care of giving the result of the Punyam. The idea is that it is a Punyam to worship a Jnani and it is a Papam to hurt a Jnani. This is the intended meaning.

### Self-Knowledge: the Only Worthy Goal - Quotes from Shruti and Smruti

तथा च आत्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति । 'तरति शोकम् आत्मवित्' इति श्रुतेः ॥ ३८-३

Thus the knower of the Self, having crossed the Samsara attains the Supreme Bliss here itself. The Sruti affirms: ‘The knower of the self goes beyond all sorrows’.

Therefore the wise person is free from Sanchit, Agami and Prarabdha. There is no reason for Punarjanma – he merges into the Lord.

### 21 ---- Law of Karma

“तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथवा । ज्ञानसम्प्राप्तिसमये मुक्तोऽसौ विगताशयः ॥” इति स्मृतेश्च । ३८-४

Let the Jnani cast his body in Kasi (a sacred place) or in the house of a dog eater (Chandala). It is immaterial because at the time of gaining the knowledge (itself) he is liberated, being freed from all results of actions. So assert the Smritis too.

The law of Karma is unique to Vedic teaching. It is very significant teaching with a lot of corollary. If we understand the law of Karma and all its corollaries, then this very understanding itself will give a lot of mental relaxation.

The 1<sup>st</sup> corollary is that the very experience we undergo in life is because of our own Prarabdha Karma from past Janmas or Agami Karma from immediate past and current Janmas. I can never blame any third party for my own pleasant and painful experiences. I cannot even blame the GOD. Because the rule is यः कर्ता भवति सः एव कर्मफलभोक्ता भवति i.e. whoever is Karta (doer) that Karta becomes the current Bhokta – reaping the action. The past Karta is me, the current Bhokta is me. **So stop putting blame on someone else.**

The 2<sup>nd</sup> corollary is that if the past "I" is responsible for the present "I", the present "I" is responsible for the future "I". The past "I" cannot be corrected. So no use grieving over the spilled milk, but you can concentrate on present "I" because it is still not past. This way you can influence the future "I" very much. So the law of Karma says to take responsibility of your future. Don't take to a fatalistic philosophy and wash off your responsibility. You and none other than you are responsible for the future "you". Therefore law of Karma is the only remedy of the wrong philosophy of fatalism. Krishna says in the Gita, Uddharet Atman Atmanam उद्धरेत् आत्मना आत्मानम्. You have to uplift yourself. Bhagavan can only cheer you (like a cheer leader), but you have to take charge of your life i.e. pay or run. **Take charge of yourself right from this moment onwards.**

3<sup>rd</sup> corollary is that a person is experiencing both Agami Phalam and Prarabdha Phalam. Agami is done by current Karta. Prarabdham is done by the remote – past Karta. Whenever an experience comes, our tendency is to correlate the Karta and the experiences. When you correlate the Agami Phalam and current Karta equation, it will tally well. He is a good person; so good experiences. When Prarabdha experience comes, that experience and the current Karta can not be correlated because Prarabdha is not associated with current Karta but the Purva Janma Karta whom I don't know. So Prarabdha Anubhav and the current Karta will not tally. So you see good people suffering in life and you see a corrupt person having all prosperity. Therefore you are disturbed and you are angry with the world because you see good people suffering and bad people enjoying. You say that in the world there is no justice; you get angry with the world and even with GOD. The problem is my wrong equation of Prarabdham with the current Karta.

If you understand that human experience is a mixture of Prarabdha and Agami, you will not see any injustice in the world. There is seeming injustice but there is no injustice. Never make the wrong equation that good people suffer, bad people enjoy and question the justice of Lord.

The 4<sup>th</sup> corollary is that our experiences are in the form of both Agami and Prarabdha. Generally the Prarabdha Karma is not known to us. So it is called Adrurstam अदृष्टम् । So we don't know what our Prarabdha is until it is fructified. If the experience is pleasant I can infer that my Prarabdha was good. If fructification was painful, then I can infer that my Prarabdha was bad. Since we don't know the Prarabdha we cannot deal with it. How can you deal with something which is unknown? But Shastra says that there are methods by which we do have access to know our Prarabdha. Generally it is better not to know. You can know Prarabdha by several methods. One method is one's horoscope. The various positions of planets and constellations are supposed to indicate your Prarabdha. We should be very careful here. Planets are not the cause of suffering, but they are the indicators of your Prarabdha. In Sanskrit it is कारकम् – cause and ज्ञापकम् – indicator. Suppose we are able to know our Prarabdham at sometime, then the Sastra says that you have got a method of handling them. Because not only your future is dependent on Prarabdha, but on Agami also. If you are able to generate an Agami which is capable to neutralizing the Prarabdha, then that Agami can handle the Prarabdha. When you create an Agami as a remedy for Prarabdha, that Karma is called Prayaschit Karma प्रायश्चित्तकर्म – Parihara Karma परिहारकर्म । It is a production of an appropriate Agami to handle an arriving Prarabdha.

Can Prayaschit cure or remedy all the Prarabdha Karmas ? It depends on the type of Prarabdha. Like medicine depends on the type of disease, some times there is no medicine to cure the disease but there is medicine to manage the disease. Sometimes there is no medicine for certain diseases. Medicine can cure, manage or alleviate the pain in some cases. Shastra says Prayaschit karma also will act as cure, management or alleviation. In weaker Prarabdha it will cure, in intermediate Prarabdha it will manage and in strong Prarabdha it will alleviate. Sometimes Prayaschits are general and you call it Prayer. When it is specific you call it Parihara. So Parihara and prayer are one and the same. But prayer is Samanyam and Prayaschit is specific and well directed. The 4<sup>th</sup> corollary is availability of the Prayaschit Karma.

The 5<sup>th</sup> corollary is that in any particular Janma you never exhaust all the Karmas. So the law of Karma says that Punar Janma is a compulsory necessity. **Rebirth is the 5<sup>th</sup> corollary.**

Even in the case of animals, it will exhaust all Prarabdha through varieties of experiences. Animals do not have Agami Karma since they do not have an ego to do deliberate and planned actions. Animals avoid Agami like a Jnani. Animals cannot gain Jnanam; they cannot burn the Sanhita Karmas. Therefore animals will have to be reborn.

How does rebirth happen?

Since Prarabdha is gone, a part of the Agami is experienced and another part is unexperienced. The unexperienced will join the Sanchita Karma. Since Prarabdha is already experienced, the Prarabdha based body falls off. Only Sthula Shariram falls off; the Sukshma Shariram continues even after death; the Karana Shariram continues. Only Sthula Shariram RM1, RC1 go away. OC1 is



still there. The invisible Jiva nucleus continues and will have to travel to acquire the next body depending upon the next fructifying Prarabdha. Of this Jiva nucleus which part travels and which part does not? Sukshama and Karana Sharirams travel. Reflected consciousness also travels. RC and RM travel; OC cannot travel because it is already all pervading. All parts other than OC travel.

In the case of Jnani, Prarabdha exhausts; so physical experiences of pleasure and pain continue. Because of the knowledge of Atman, the sorrow and pain is over shadowed by the Ananda of the knowledge. This is called Abhibhavaha; the Prarabdha Dukham is overshadowed by the Vidya Ananda. Fulfillment born out of Vidya overshadows the Prarabdha's painful experiences. Sanchita karma gets destroyed for Jnani. Agami will not arrive. It will be avoided because Jnani does not have an ego just like the animal (taken positively). In some places the Shastra talks about the Agami karma of a Jnani. But that is not to say that Agami karma is there, but it is for some other purpose. Agami Punyam of a Jnani goes to worshipers of Jnana and Agami Papam of Jnani goes to those who criticize and hurt the Jnani. This should not be taken as a proof for Agami Punyam/Papam of Jnani because Jnani does not have Agami Punyam and if Jnani has Agami Papam what is the use of Jnanam itself? Shastras want to say that you don't criticize and hurt a Jnani. Criticizing Jnanis is Maha Papam महापापम् and worship of Jnani is Maha Punyam महापूण्यम् । This is a figurative statement – Artha Vada portion. So revere a Jnani.

So a wise person crosses over Samsara consisting of three Karmas. So when the Jnani dies all three Shirirams dissolve. All RMs and RCs dissolve. OC does not dissolve; it does not travel; it merges. Therefore we say the Jnani merges with the Lord. Chandogya Upanishad says Tarati Shokam Aatmavid 'तरति शोकम् आत्मवित्' ।

A Jnani may die in Kashi – a sacred place, or he may die in the house of a dog eater (uncultured person). Let him die in a very sacred or an ordinary place. The place, time and mode of death do not matter to him because by the power of knowledge he will attain Ishvar. He is free from all the Karmas residing in the Sukshma Shariram विगतकर्माश्रयः ।

Veda is Shruti, Veda based secondary literature is Smruti. Thus Shruti and Smruti point out that Jnanam gives both Jivan and Videha Mukti. Therefore interested people are welcome to vote for Jnanam.

### 22 – Summary

Tattvabodha consists of 5 topics.

1. Sadhana Chatustayam - the four fold qualifications required for a spiritual seeker.
2. Vysati (individual, microcosm); Vicharaha (analysis), analysis of individual.
3. Samsti (total, universal, macrocosm) Vicharaha (analysis), analysis of the total.
4. Aikya Vicharaha – essential oneness of Vyasti and Samasti – Vyasti-Samasti Swarupa Aikya Vicharaha.
5. Jnana phalam – benefit of gaining this knowledge – Aikya Jnana Phalam.

### 1<sup>st</sup> topic – Shlokas – 1 to 7.

In this topic the author says, a spiritual student must have four qualifications to derive a complete benefit out of the Vedantic study. The four qualifications are “Discrimination, Dispassion, Discipline, and Desire”.

Discrimination is the knowledge which will differentiate between a fake and a real security in life. Any impermanent thing can give only pseudo security. Real security can be given only by a permanent thing; permanent thing is ever secure. This is discrimination between pseudo and real security, discrimination between Nitya and Anitya.

Dispassion is freedom from yearning for fake security and not being cheated by the pseudo security because of the power of advertisement. This is not being passionate, not being obsessed with ephemeral. It is called Vairagyam वैराग्यम् ।: not having hatred to them. I use them but I do not expect real security from them; in short not having false expectations from them.

Desire is turning towards the real security; turning towards the permanent is the healthy desire. I desire what will be fulfilled because I can expect real security from the permanent one and not from the impermanent. Desire can be healthy expectation, possible expectation which can be successfully fulfilled.

Discipline is preparing the personality to discover the real security which is otherwise called Mokshaha; it is a six fold discipline. Essentially it means healthy organs; all the constituents of my personality are healthy. Discipline is not losing sight of the immediate and ultimate goal. Finally and most importantly it is faith in the scripture's capacity to help you. Scriptures give you promise that I will educate you; I will strengthen you which will help you in discovering real security. It is a promise given by the scriptures; if I am not willing to give benefit of doubt I can never sincerely study. If I should sincerely study, I should have confidence in the scriptures and the person who is teaching the



scriptures, a Guru; faith in the Shashtra and the Guru. Shraddha is another important faculty. Finally harmony of personality is important. Not having split personality, but having all the organs perform in harmony like an orchestra. Spirital Sadhana should be an attempt in harmony, a consorted effort. My body, Karma, Indriyani, Jnanendriyane, emotion and intellect should perform in concert.

One who has the four fold qualifications in abundance is an Adhikari अधिकारी, an eligible student. The author does not tell you how to acquire it; he only says I want these qualifications from you if you want entrance. This is an entrance examination with four papers. If you fail the entrance, you go to tutorial college called Bhagavad Gita. BG elaborately deals with the acquisition of the four fold qualification in addition to Tattva bodha content.

### 2<sup>nd</sup> topic- Vyasti Vicharaha – Shlokas 8.1 to 16.4.

Author says, every individual is a mixture of two parts, one which is grossly visible and the other invisible; and so the invisible part is taken for granted.

Example – A fan consists of visible fan and invisible electricity. Every individual consists of Unatma and Atma parts. For understanding the material part, namely the body, the author studies it from two angles; one angle is Sharira Trayam and the second angle is the five fold Koshas. Both angles are the study of the material part of the individual. Sharira Trayam is an angle in the form of texture of the personality. The physical is the gross “handleable” body, where as the subtle body with the mind is the subtler non-“handleable” part of the individual. And the causal body is the subtlest part of the individual. Based on the texture, it is fine, finer, and finest. The other division is the fivefold functional division. The 1<sup>st</sup> layer is the anatomical part of the body, the anatomy that you see. The 2<sup>nd</sup> layer is physiological part of the body. I can see the anatomical personality, but I cannot see the physiological part. Then is the “emotional” personality which you can never know even by labtest. The 4<sup>th</sup> layer is your rational – intellectual personality. All four are material Anatma layers. The 5<sup>th</sup> is hidden which you don’t know. It comes out at a time which surprises you. I never thought I will behave like that, I feel ashamed to tell you that I do have a certain hidden personality; scientists call it unconscious personality – hidden emotions, hidden anger etc. This is the innermost layer. All of these five Koshas are called Unatma or material personality because they are subject to change.

Then there is a non-material spiritual part of you which is other than the five fold and three fold layers, which is the non changing “consciousness” principle. What is the nature of this consciousness? Consciousness is not a part, property or product of the body or of the mind. It is an independent principle which pervades the body and which makes the body alive. It extends beyond the body just like electricity extends beyond the fan. Even after the material body falls, the Atma Tattvam continues to survive; even after removing the fan, electricity continues. Consciousness survives the death of the body. The surviving consciousness is not contactable, not recognizable, because there is no medium for its expression, namely the body. Consciousness can express only through the body medium. This is called Atma which is the same in all the bodies. Atma is one, its expressions are different. Atma is called Sat-Chit-Ananda. Chit means “non-material” consciousness, Sat means eternal consciousness; Ananada means immortal consciousness – Purnam. The aim of the individual is to gradually shift the importance from UnAtma to Atma. I should learn to own up my Atma part which is my real and permanent nature rather than identifying with this temporary, aging, “falling sick”, dying, dead and putrifying body. Instead of claiming this bundle of decaying matter as “yourself”, learn to claim the eternal Atma as yourself. Shifting is one of the Sadhans of the spiritual student. Use the body as your instrument but don’t claim it as yourself. If you claim it as yourself, the fear of old age and death will constantly haunt you.

### 3<sup>rd</sup> topic- Samasti Vicharaha – Shlokas 17 to 25.

The universe was never created by anyone. Nobody can create the universe because of the simple scientific law that matter cannot be created and cannot be destroyed. Creation is the most unscientific word to use. That means the creation was always there. It was nowhere there in this particular form. e.g. The tree was in existence in seed form before becoming a tree. Similarly the universe existed in the seed form called Maya. Maya is the seed form of the universe. The so called creation is nothing but the potential universe coming to manifestation. The word used should not be creation but the appropriate word is manifestation. Butter existed in milk; someone puts an effort to extract butter. Maya evolves in the creation in four stages. 1<sup>st</sup> - Sukshma Bhuta Abhivyakti, 2<sup>nd</sup> Sukshama Bhautika Shrusti – creation of all the subtle bodies, 3<sup>rd</sup> Sthula Bhuta Shrusti – evolution of gross element, 4<sup>th</sup> Sthula Bhautika Shrusti – Sthula Sharira Shrusti – the creation of the physical bodies. With this we have got the full-fledged creation. All individuals with Sthula, Sukshma, and Karana Sharirams; and at the total level with Sthula Sukshama Karana Prapanchaha. All of them are material in nature; three microcosmic and three macrocosmic layers.

4<sup>th</sup> topic – One consciousness which is eternal, formless and all-pervading expresses through the individual and the total. This is called Aikya Vicharaha ऐक्यविचारः। Shlokas – 27 to 35.

Atma is one, it is of the nature of consciousness; it is without any property. We have two mediums – Sharira Trayam and Prapancha Trayam. The consciousness expresses through these media – convex and concave mirrors. The consciousness is distorted in both the media. In the individual medium, the consciousness gets inferior attributes like Alpa-Jnana अल्पज्ञानम्, Alpa-Ishvaraha अल्पईश्वरहः and Alpa-Shaktiman अल्पशक्तिमान् etc. This distorted Atma with inferior attributes is called Jivatma; The same “Atma” expression through macro medium, the universal intelligence

which maintains the orderliness in the universe, the planetary motion, the gravitation force, etc. That consciousness also has distortion with superior attributes. This consciousness with superior attributes is called Paramatma. Atma does not have any attributes. This Atma is me. This is the Aikya Vicharaha – Tat Tvam Asi.

5<sup>th</sup> topic – Jnana Phalam - Shlokas – 36 to 38-4

The direct benefit is that the fear of immortality goes away. Body is the medium that I use. End of transaction is not my end. This attainment of immortality and freedom from fear of death is Jivan Mukti. Karmas are dissolved by waking up to my higher nature. Sharira Trayam will merge into Prapancha Trayam. This is called Videha Muktihi; it does not matter at which place the Jnani dies.

**All the other scriptural texts are the magnification of these five topics.**

॥ ओम् तत्सत् ॥

॥ निर्वाणषट्कम् ॥

मनोबुद्ध्यहङ्कारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।

न च व्योमभूमिर्न तेजो न वायुः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ १ ॥

न च प्राणसंज्ञो न वै पञ्चवायुर्न वा सप्तधातुर्न वा पञ्चकोशः ।

न वाक्पाणिपादं न चोपस्थपायु चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ २ ॥

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः ।

न धर्मो न चार्थो न कामो न मोक्षः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ३ ॥

न पुण्यं न पापं न सौख्यं न दुःखं न मन्त्रो न तीर्थो न वेदा न यज्ञाः ।

अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ४ ॥

न मृत्युर्न शङ्का न मे जातिभेदः पिता नैव मे नैव माता न जन्म ।

न बन्धुर्न मित्रं गुरुर्नैव शिष्यः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ५ ॥

अहं निर्विकल्पो निराकाररूपो विभुर्व्याप्य सर्वत्र सर्वेन्द्रियाणाम् ।

सदा मे समत्वं न मुक्तिर्न बन्धः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ६ ॥

## तत्त्वबोधः

साधनचतुष्टयम्

साधनचतुष्टयम् Four Qualifications = 4 Ds									
Discrimination	Dispassion	Discipline						Desire	
विवेकः	विरागः	षट्कसंपत्तिः						मुमुक्षुत्वं	
Clear Thinking about Nitya vs Anitya	Freedom From Slavery, Emotional Relaxation	Inner Wealth						Intense Yearning For Self-Knowledge (Healthy Desire)	
		शमः	दमः	उपरमः	तितिक्षा	श्रद्धा	समाधानम्		
		Mastery over Mind	Mastery Over Sense Organs	Doing ones Duty Dharma	Forbearance	Faith	Single Pointedness, Focus		

व्यष्टिः

अनात्मा – Eleven “Non-Self” Items											आत्मा Self
शरीरत्रयम् Three Bodies			कोशपञ्चकम्					अवस्थात्रयम्			व्यतिरिक्तः अतीतः साक्षी सच्चिदानन्दः
स्थूल	सूक्ष्म	कारण	अन्नमय	प्राणमय	मनोमय	विज्ञानमय	आनन्दमय	जाग्रत	स्वप्न	सुसुप्त	
Physical Gross	Subtle	Causal	Food Modified	Pranic Energy	Emotional	Intellectual	Source of Relaxation	Waking	Dream	Deep Sleep	Beyond Non-Self, Witness Existence Knowledge Bliss

स्थूलशरीरम् Physical Gross Body												
कारणम् Cause						अवस्थाः Condition, Nature						कार्यम् Function
सामान्यकारणम् Common Cause				विशेषकारणम् Special Cause								
पञ्चीकृतम् made out of five elements					सत्कर्मजन्यम् result of Punya and Papam		सुखदुःखादिभोगायतनं Abode to enjoy happiness, sorrow etc					
आकाश	वायु	अग्नि	जलम्	पृथिवी	पापम्	पुण्यम्						
Space	Air	Fire	Water	Earth	Papam	Punyam	Is	Birth	Grow	Change	Decay	Die

सूक्ष्मशरीरम् - Instruments													
	पञ्चज्ञानेन्द्रियाणि					पञ्चकर्मन्द्रियाणि					पञ्चप्राणाः	मनः	बुद्धिः
	क्षेत्रम्	त्वक्	चक्षुः	रसना	घ्राणम्	वाक्	पाणि	पाद	पायु	उपस्थानम्	प्राणः		
देवता	दिक्	वायुः	सूर्यः	वरुणः	अश्विनौ	अग्निः	बृहस्पतिः	इन्द्रः	विष्णुः	यम धर्मराजः	प्रजापतिः	ब्रह्मा	
विषयः	शब्द	स्पर्श	रूप	रस	गन्ध	भाषणम्	वस्तु ग्रहणम्	गमनम्	मलत्यागः	आनन्दः	प्राणः	अपानः	
	ग्रहणम्	ग्रहणम्	ग्रहणम्	ग्रहणम्	ग्रहणम्						व्यानः	समानः	
											उदानः		

स्थूलशरीरम्	सूक्ष्मशरीरम्					कारणशरीरम्
अन्नमयकोशः Food Sheath (Physical Body)	पञ्चकर्मन्द्रियाणि	पञ्चप्राणाः	मनः	पञ्चज्ञानेन्द्रियाणि	बुद्धिः	आनन्दमयकोशः Bliss Sheath
	प्राणमयकोशः Energy Sheath (Act)		मनोमयकोशः Mental Sheath (Desire)			
			विज्ञानमयकोशः Knowledge Sheath (Know)			

## तत्त्वबोधः

	जगत् Total Macrocosom समष्टिः	जीवः Individual Microcosom व्यष्टिः
चेतन Chetan Sensient Consciousness Independent Powerful	ब्रह्मन् Brahman	आत्मा - Atma
अचेतन Achetan, Matter	माया Maya	अनात्मा - UnAtma

समष्टिः



पञ्चसूक्ष्मभूतश्रुष्टिः

माया Maya	
आकाशः Space	
वायुः Air	
तेजस् Fire	
आपः Water	
पृथिवी Earth	

ब्रह्मन् Brahman – Chetan Independent Consiousness that supports Maya
--

माया - MAYA		
सत्त्व ज्ञानशक्तिः Knowledge Power	रजस् क्रियाशक्तिः Action Power	तमस् द्रव्यशक्तिः Inertia Power

ब्रह्मन् Brahman	
माया Maya	
भूतम् Element	प्रधानगुणः Dominant Property
आकाशः	शब्दः
वायुः	स्पर्शः
अग्निः	रूपः
आपः जलम्	रसः
पृथिवी	गन्धः

ऐक्यम्

ब्रह्मन् Brahman								
माया		सत्त्व		रजस्		तमस्		
चतुर्विंशतितत्त्वानि Evolution of 24-Tattvas True Principles					पञ्चीकृतपञ्चतत्त्वानि स्थूलभूतानि Grossification of 5-Elements from 5-Subtle Elements		स्थूलभौतिकश्रुष्टिः Creation of Gross Body	
पञ्च सूक्ष्मभूतानि 5-Subtle Elements तन्मात्राः		19 - Subtle Organs						
		पञ्च ज्ञानेन्द्रियाणि 5- Knowledge Organs	अन्तःकरणम् 4-Internal Organs	पञ्च प्राणाः 5-Vital Air Organs				
आकाशः	शब्दः	क्षेत्रम् Hear	मनः बुद्धिः अहङ्कारः चित्तम्	प्राणाः	वाक् Speech	आकाशः = १/२ आकाशः + १/८वायुः+१/८अग्निः+१/८आपः+१/८पृथिवी	स्थूलशरीम् Gross Physical Body From Grossified Elements  Powered by Powerful Atma- Brahman Which is you तत् त्वम् असि अहम् ब्रह्म अस्मि	
वायुः	स्पर्शः	त्वक् Touch			पाणि Hand	वायुः = १/२ वायुः + १/८आकाशः+१/८अग्निः+१/८आपः+१/८पृथिवी		
अग्निः	रूपः	चक्षुः See			पादम् Leg	अग्निः = १/२ अग्निः + १/८आकाशः+१/८वायुः+१/८आपः+१/८पृथिवी		
आपः	रसः	रसना - जिह्वा Taste			उपस्थम् Anus	आपः = १/२ आपः + १/८आकाशः+१/८वायुः+१/८अग्निः+१/८पृथिवी		
पृथिवी	गन्धः	घ्राणम् - नासिका Smell			गुदा Genital	पृथिवी = १/२ पृथिवी + १/८आकाशः+१/८वायुः+१/८अग्निः+१/८आपः		

Why even after knowing so much there is no change in someone's life?

There are three reasons for asking a question to gain knowledge:

- I. कुतुहलता – Inquisitiveness. When someone asks a question for this reason, first of all there is no reason to ask. This is because whether the person gets an answer or not, it does not matter to that person. The question is asked just for the sake of asking.
- II. जिज्ञासा – Curiosity. In this case, the answer is important for the purpose of intellectual growth बौद्धिकविकासार्थम्, but not for the growth of the spirit आत्मिकविकासार्थम् । The question is asked to gather knowledge and for broadening of one's opinion. It is like accumulation of wealth. It does not help internal growth; it does not change anything in life.
- III. मुमुक्षा – Spiritual growth. If the जिज्ञासा is not only for the intellectual growth, but also for making changes in life, then that जिज्ञासा is called मुमुक्षा - a wish to attain salvation. Here the answer is used as a pillar, support of change.

The use of the answer depends at which level the person is at कुतुहलता, जिज्ञासा or मुमुक्षा । No matter what you think or do, each one of us has a part - अंश of God, in a seed form. That seed needs to be nourished. In fact this seed is eager to be nourished. Getting fertile soil and nourishment is the destiny of that seed. But every seed is different and the time for germination of each seed is different. हरिकथा: stories of God and शास्त्राध्यायनम् study of scriptures with intention to change the life help us provide the soil and nourishment for the seed in us. In some of us, it germinates soon and for some of us it will take time, but the germination will happen. The effort will not get wasted – Bhagavad Gita 6-40 to 6-45.

### Collection of All Shlokas:

#### Prayer to Guru

वासुदेवेन्द्रयोगीन्द्रं नत्वा ज्ञानप्रदं गुरुम् । मुमुक्षूणां हितार्थाय तत्त्वबोधोऽभिधीयते ॥

#### Method for the Fit-Aspirant for Self-Knowledge

साधनचतुष्टयसम्पन्नाधिकारीणां मोक्षसाधनभूतं तत्त्वविवेकप्रकारं वक्ष्यामः ॥ १

#### Fourfold Effort

साधनचतुष्टयं किम् ? २

नित्यानित्यवस्तुविवेकः । इहामुत्रार्थफलभोगविरागः । शमादि षट्कसंपत्तिः । मुमुक्षुत्वं वेति । २-१

नित्यानित्यवस्तुविवेकः कः ? ३-१

नित्यवस्तुत्वं ब्रह्म तद्व्यतिरिक्तं सर्वमनित्यम् । अयमेव नित्यानित्यवस्तुविवेकः । ३-२

विरागः कः ? ४-१

इहस्वर्गभोगेषु इच्छाराहित्यम् । ४-२

समादिसाधनसम्पत्तिः का ? ५-१

शमो दम उपरमस्तितिक्षा श्रद्धा समाधानं चेति । ५-२

शमः कः ? मनोनिग्रहः । ५-३

दमः कः ? चक्षुरादिबाह्येन्द्रियनिग्रहः । ५-४

उपरमः कः ? स्वधर्मानुष्ठानमेव । ५-५

तितिक्षा का ? शीतोष्णसुखदुःखादिसहिष्णुत्वम् । ५-६

श्रद्धा कीदृशी ? गुरुवेदान्तवाक्यादिषु विश्वासः श्रद्धा । ५-७

समाधानं किम् ? चित्तैकाग्रता । ६-१

मुमुक्षुत्वं किम् ? 'मोक्षो मे भूयाद्' इति इच्छा । ६-२

एतत्साधनचतुष्टयम् । ततस्तत्त्वविवेकस्याधिकारिणो भवन्ति । ७

#### Definition of Atma - Which the Seeker is Seeking

तत्त्वविवेकः कः ? ८-१

आत्मा सत्यम् तदन्यत् सर्वं मिथ्येति । ८-२

आत्मा कः ? ९-१

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन् अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा । ९-२

#### The Gross Body

स्थूलशरीरं किम् ? १०-१

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं सुखदुःखादिभोगायतनं शरीरं, अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति

षड्विकारवदेतत्स्थूलशरीरम् । १०-२

#### The Subtle Body

सूक्ष्मशरीरं किम् ? ११-१

अपञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं सुखदुःखादिभोग साधनं पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्च प्राणादयः मनश्चैकं बुद्धिश्चैका एवं

सप्तदशकलाभिः सह यस्तिष्ठति तत्सूक्ष्मशरीरम् । ११-२

क्षेत्रं त्वक् चक्षुः रसना घ्राणमिति पञ्च ज्ञानेन्द्रियाणि । ११-३

श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनायाः वरुणः । घ्राणस्य अश्विनौ इति ज्ञानेन्द्रियदेवताः ॥ ११-४

श्रोत्रस्य विषयः शब्दग्रहणम् । त्वचो विषयः स्पर्शग्रहणम् । चक्षुषो विषयः रूपग्रहणम् । रसनायाः विषयः रसग्रहणम् । घ्राणस्य विषयः गन्धग्रहणम्

इति । ११-५

वाक्पाणिपादपायूपस्थानीति पञ्चकर्मेन्द्रियाणि । ११-६

वाचो देवता वह्निः । हस्तयोर्विष्णुः । पादयोर्विष्णुः । पायोर्मृत्युः । उपस्थस्य प्रजापतिरिति कर्मेन्द्रियदेवताः । ११-७

वाचो विषयः भाषणम् । पाण्योर्विषयः वस्तुग्रहणम् । पादयोर्विषयः गमनम् । पायोर्विषयः मलत्यागः । उपस्थस्य विषयः

आनन्दः इति । ११-८

#### The Causal Body

कारणशरीरं किम् ? १२-१

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं सत् स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम् । १२-२

### The Three States

अवस्थात्रयम् किम् ? १३-१

जाग्रत्स्वप्नसुषुप्त्यवस्थाः । १३-२

जाग्रदवस्था का ? १३-३

श्रोत्रादिज्ञानेन्द्रियैः शब्दादिविषयैश्च जायते इति या सा जाग्रदवस्था । १३-४

स्थूलशरीराभिमानी आत्मा विश्व इत्युच्यते । १३-५

स्वप्नावस्था केति चेत् ? जाग्रदवस्थायां यद् दृष्टं यत् श्रुतं तज्जनितवासनया निद्रासमये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था । १३-६

सूक्ष्मशरीराभिमानी आत्मा तैजसः इति उच्यते । १३-७

अतः सुषुप्त्यवस्था का ? १३-८

अहं किमपि न जानामि सुखेन मया निद्राऽनुभूयत इति सुषुप्त्यवस्था । १३-९

कारणशरीराभिमानी आत्मा प्राज्ञ इत्युच्यते । १३-१०

### The Five Sheaths

पञ्चकोशाः के ? अन्नमयः प्राणमयः मनोमयः विज्ञानमयः आनन्दमयश्चेति । १४-१

अन्नमयः कः ? अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य अन्नरूपपृथिव्यां यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम् । १४-२

प्राणमयः कः ? प्राणाद्याः पञ्चवायवः वागादीन्द्रियपञ्चकं प्राणमयः कोशः । १४-३

मनोमयः कोशः कः ? मनश्च ज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति स मनोमयः कोशः । १४-४

विज्ञानमयः कः ? बुद्धिश्च ज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति स विज्ञानमयः कोशः । १४-५

आनन्दमयः कः ? एवमेव कारणशरीरभूताविद्यास्थ मलिनसत्त्वं प्रियादिवृत्तिसहितं सत् आनन्दमयः कोशः । १४-६

एतत्कोशपञ्चकम् । १४-७

### Beyond the Five Sheaths

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च मदीया बुद्धिर्मदीयं अज्ञानमिति स्वेनैव जायते तद्यथा मदीयत्वेन ज्ञातं कटककुण्डलगृहादिकं स्वस्माद्भिन्नं तथा पञ्चकोशादिकं स्वस्माद्भिन्नं मदीयत्वेन ज्ञातमात्मा न भवति । १५

### What is Atma – the Self?

आत्मा तर्हि कः ? सच्चिदानन्द स्वरूपः । १६-१

सत्किम् ? कालत्रयेऽपि तिष्ठतीति सत् । १६-२

चिक्किम् ? ज्ञानस्वरूपः । १६-३

आनन्दः कः ? सुखस्वरूपः । १६-४

एवम् सच्चिदानन्दस्वरूप स्वात्मानं विजानीयात् । १६-५

### The Universe

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः । १७

### Maya

ब्रह्माश्रया सत्त्वरजस्तमोगुणात्मिका माया अस्ति । १८

### Five Great Elements (Tanmatras) From Maya

ततः आकाशः सम्भूतः । आकाशाद्वायुः । वायोस्तेजः । तेजस आपः । अद्भ्यः पृथिवी । १९

### The Organs of Perception From Sattva Quality of the Elements

एतेषां पञ्चतत्त्वानां मध्ये आकाशस्य सात्त्विकांशात् क्षोत्रेन्द्रियं सम्भूतम् । २०

वायोः सात्त्विकांशात्त्वगिन्द्रियं सम्भूतम् । २०-१

अग्नेः सात्त्विकांशाद्बुधिरिन्द्रियं सम्भूतम् । २०-२

जलस्य सात्त्विकांशाद्रसनेन्द्रियं सम्भूतम् । २०-३

पृथिव्याः सात्त्विकांशात् प्राणेन्द्रियं सम्भूतम् । २०-४

### Antahakarana from the combined Sattva Qualities of all of the Elements

एतेषां पञ्चतत्त्वानां समष्टिसात्त्विकांशान्मनोबुद्ध्यहंकारचित्तान्तःकरणानि सम्भूतानि । २१-१

संकल्पविकल्पात्मकं मनः । २१-२

निश्चयात्मिका बुद्धिः । २१-३

अहंकर्ता अहंकारः । २१-४

चिन्तनकर्तुं चित्तम् । २१-५

मनसो देवता चन्द्रमाः । बुद्धेर्ब्रह्मा । अहंकारस्य रुद्रः । चित्तस्य वासुदेवः । २१-६



### Organs of Action from the Rajas Quality of the Elements

एतेषां पञ्चतत्त्वानां मध्ये आकाशस्य राजसांशात् वागिन्द्रियं सम्भूतम् । २२-१

वायोः राजसांशात् पाणीन्द्रियं सम्भूतम् । २२-२

वह्नेः राजसांशात् पादेन्द्रियं सम्भूतम् । २२-३

जलस्य राजसांशादुपस्थेन्द्रियं सम्भूतम् । २२-४

पृथिव्या राजसांशात् गुदेन्द्रियं सम्भूतम् । २२-५

### Five Pranas (Life Forces) from the combined Sattva Qualities of all of the Elements

एतेषां समष्टि राजसांशात्पञ्चप्राणाः सम्भूताः । २३

### Creation of Gross Body from the Tamas Qualities

#### Grossification of the Five Elements from the Tamas Qualities of all of the Elements

एतेषां पञ्चतत्त्वानां तामसांशात् पञ्चीकृतपञ्चतत्त्वानि भवन्ति । २४

पञ्चीकरणं कथम् इति चेत् ? २४-१

इतेषां पञ्चमहाभूतानां तामसांशस्वरूपम् एकमेकं भूतं द्विधा विभज्य एकमेकमर्धं पृथक् तूष्णीं व्यवस्थाप्यापरमपरमर्धं चतुर्धा विभज्य स्वार्धमन्येषु अर्धेषु स्वभागचतुष्टयसंयोजनं कार्यम् । तदा पञ्चीकरणं भवति । २४-२

एतेभ्यः पञ्चीकृतपञ्चमहाभूतेभ्यः स्थूलशरीरं भवति । २५

### Thus the Identity between microcosm and macrocosm

#### (The individual Gross Body is part of the total Gross Body)

एवं पिण्डब्रह्माण्डयोरैक्यं सम्भूतम् । २६

### Jiva

स्थूलशरीराभिमानि जीवनामकं ब्रह्मप्रतिबिम्बं भवति, स एव जीवः प्रकृत्या स्वस्मात् ईश्वरं भिन्नत्वेन जानाति । २७

अविद्या उपाधिः सन् आत्मा जीवः इत्युच्यते । २८

### Ishvar

मायोपाधिः सन् ईश्वरः इत्युच्यते । २९

एवमुपाधिभेदाज्जीवेश्वरभेददृष्टिर्यावत्पर्यन्तं तिष्ठति तावत्पर्यन्तं जन्ममरणादिरूपसंसारो न निवर्तते । ३०

तस्मात्कारणात् जीवेश्वरयोर्भेदबुद्धिः न स्वीकार्याः । ३१

### Enquiry into “You are That”

#### Doubt about “You are That”

ननु साहंकारस्य कंचिज्ज्ञस्य जीवस्य निरहंकारस्य सर्वज्ञस्य ईश्वरस्य तत्त्वमसीति महावाक्यात्कथमभेदबुद्धिः स्यादुभयोः विरुद्धधर्माक्रान्तत्वात् । ३२

### The Direct and Implied Meaning of “You”

इति चेन्न, स्थूलसूक्ष्मशरीराभिमानी त्वम्पदवाच्यार्थः । उपाधिविनिर्मुक्तं समाधिदशासम्पन्नं शुद्धं वैतन्यं त्वम्पद लक्ष्यार्थः । ३३

### The Direct and Implied Meaning of “That”

एवं सर्वज्ञत्वादिषु ईश्वरः तत्पदवाच्यार्थः । उपाधिशून्यं शुद्धचैतन्यं तत्पदलक्ष्यार्थः । ३४

### Jiva and Ishvar and non-different

एवं च जीवेश्वरयोश्चैतन्यरूपेणाऽभेदे बाधकाभावः । ३४-१

### Liberated Man

एवं च वेदान्तवाक्यैः सद्गुरूपदेशेन च सर्वेष्वपि भूतेषु येषां ब्रह्मबुद्धिरुत्पन्ना ते जीवन्मुक्ता इत्यर्थः । ३५

ननु जीवन्मुक्तः कः ? ३६

यथा देहोऽहं पुरुषोऽहं ब्राह्मणोऽहं शण्डोऽहमस्मीति दृढनिश्चयः तथा नाहं ब्राह्मणः न शूद्रः न पुरुषः किन्तु असंगः सच्चिदानन्द स्वरूपः प्रकाशरूपः

सर्वान्तर्यामी चिदाकाशरूपोऽस्मीति दृढनिश्चयरूपः अपरोक्षज्ञानवान् जीवन्मुक्तः । ३६-१

ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेन निखिलकर्मबन्ध विनिर्मुक्तः स्यात् । ३६-२

### Types of Karma

कर्माणि कतिविधानि सन्तीति चेत् आगामिसञ्चितप्रारब्धभेदेन त्रिविधानि सन्ति । ३७-१

### Future Karma

ज्ञानोत्पत्त्यनन्तरं ज्ञानिदेहकृतं पुण्यपापरूपं कर्म यदस्ति तदागामीत्यभिधीयते । ३७-२

### Stored Karma

सञ्चित कर्म किम् । ३७-३

अनन्तकोटिजन्मनां बीजभूतं सत् यत्कर्मजातं पूर्वार्जितं तिष्ठति तत् सञ्चितं ज्ञेयम् । ३७-४

### Prarabdha Karma – Gives Birth to the Body

प्रारब्धं कर्म किमिति चेत् । ३७-५

इदं शरीरमुत्पाद्य इह लोके एवं सुखदुःखादिप्रदं यत्कर्म तत्प्रारब्धं भोगेन नष्टं भवति प्रारब्धकर्मणां भोगादेव क्षयं इति । ३७-६

### Freedom from Bondage of Action

## तत्त्वबोधः

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संचित कर्म ब्रह्मैवाहमिति निश्चयात्मकज्ञानेन नश्यति । ३८

आगामि कर्म अपि ज्ञानेन नश्यति किञ्च आगामिकर्मणां नलिनीदलगतजलवत् ज्ञानिनां सम्बन्धो नास्ति । ३८-१

### Distribution of Karma

किञ्च ये ज्ञानिनं स्तुवन्ति भजन्ति अर्चयन्ति तान्प्रति ज्ञानिकृतं आगामि पुण्यं गच्छति । ये ज्ञानिनं निन्दन्ति द्विषन्ति दुःखप्रदानं कुर्वन्ति तान्प्रति ज्ञानिकृतं सर्वमागामि क्रियमाणं यदवाच्यं कर्म पापात्मकं तद् गच्छति सुहृदः पुण्यकृत्यं दुर्हृदः पापकृत्यं गृह्णन्ति । ३८-२

### Self-Knowledge: the Only Worthy Goal - Quotes from Shruti and Smruti

तथा च आत्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति । तरति शोकम् आत्मवित् इति श्रुतेः ॥ ३८-३

तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथवा । ज्ञानसम्प्राप्तिसमये मुक्तोऽसौ विगताशयः ॥ इति स्मृतेश्च । ३८-४