

Saddharshanam, Class 9

Verse 13

Can that be true knowledge when the knower does not know himself? To one who knows oneself, the support of knowledge and the object of knowledge the two will vanish.

How para vidhya is different from apara vidhya? How abatma vidhya is different than atma vidhya

Verse 14

Sleep is not knowledge. Perception of objects is not knowledge. In the knowledge as it is, one does not hold anything. True knowledge is other than sleep and the perception of objects. It is awareness alone, shining, not void.

Any wordy knowledge is a process in which the intellect grasps something. Brahma vidhya is a knowledge in which the intellect does not grasp anything new. So drop the idea of grasping something new as Brahman. It may lead to the conclusion that Brahma vidhya is something where we don't grasp anything, so it must be nithra or state of blankness or thoughtlessness. But it is not a state of blankness or thoughtlessness. If thoughtlessness is Brahma vidhya, then sleep will be Brahma vidhya. Perception, knowing, objectification are also not Brahma vidhya and no perception, not knowing and not objectifying are also not Brahma Vidhya. Then what is Brahma vidhya – it is chaithanyam or consciousness itself.

This creates more confusion in that everybody already has consciousness so everybody is already liberated and no need for sravana manana nidhidhyasanam. Brahma vidhya is dropping the two fold misconception. It is not a thoughtless state or it is not grasping something. It is a state where thought

arises which removes two misconceptions. What is that thought that arises in the mind is aham brahma asmi. At the time of brahma vidhya, I don't have thoughtless mind, but I have an unique thought that I am aham brahma asmi. This thought removes the following two misconceptions:

1. I am jiva different from Brahman.
2. Brahman is an object to be grasped, but it is the very subject which grasps everything.

The thought that eliminates these two misconception is Brahma Vidhya.

Verse 15

The Consciousness that is the Self is the Truth. The knowledge which is of various forms is entirely different nor can it exist without consciousness. Here, in the world, can the various gold ornaments exist without gold?

One gold associated with different forms and names appear as ornaments. In the same way, when consciousness is associated with any particular thought, the consciousness becomes particular knowledge. General consciousness becomes particularized consciousness. Pot outside enters my mind through sense organs, generating pot thought. This is different than any other thought. Before this thought entered the mind, the general consciousness was in the mind. When I opened my eyes, I saw pot, creating pot thought and general consciousness became pot consciousness. This pot consciousness is pot knowledge. When turn my eyes to some other object, the pot knowledge disappears and replaced by the knowledge of that object.

Consciousness is called knowledge when it is associated with a thought. Plurality does not belong to consciousness, it belongs to thoughts. Every knowledge is consciousness associated with a relevant thought. If you extend this principle, Brahma Vidhya is also a consciousness associated

with the relevant thought "Aham Brahma Vidhya". Consciousness itself appears as manifold cognition. Consciousness is one but cognition are many. These cognition can never exist separate from consciousness, because consciousness alone is appearing as cognition. Without consciousness, there is no knowledge of pot, ornament, wall etc. Just as ornaments do not exist separate from gold. Gold can exist without ornaments, but ornaments can't exist without gold. Consciousness can exist without cognition, but cognition can't exist without consciousness. Consciousness is sathyam and cognition are mithya. Without real gold, ornaments exists? Similarly without consciousness, the unreal cognition exist? Brahma Vidhya is also a cognition, can it exist without consciousness. We boldly says that is also mithya. Brahman is sathyam, but Brahma vidhya is mithya. But this mithya gyanam is enough to remove the mithya samsara. To remove dream thirst, it is enough if you have dream water and dream water alone remove dream thirst. Similarly for mithya samsara, mithya gyanam and mithya gyanam alone is required. Vyavahariga sathyam not paramarthika sathyam is required.

Verse 16

"That" and "thou" are based firmly "I". From the knowledge of their origin, when that "I" has perished, for one without the notion of "that", "thou" and "I", that natural state of oneself that is shining, will emerge.

This thought is not generated by meditation but by guru sashtra pramanam. Misconception dropping is brahma vidhya. First misconception is that I am a finite localized individual. This misconception is ahangara creating individuality. Once I create this first person ahangara, then second a's and third person arrives. The finite second person and finite third person arise because of finite first person called ahangara. When gyani says aham, it denotes infinite first person and so there is not second or third person. The word first person is not relevant to gyani.