

Sadhana Panchakam – Class 5

Shankaracharya discussing final stages of Jñāna yoga – sravanam, mananam, nidhithyasanam. Sravanam is nothing but systematic analysis of upaniṣadic statement. It is called vedanta vichara, vedanta mimamsa etc. Through systematic analysis we discover consciousness is the essence of individuals, and existence is the essence of the world; consciousness and existence are one and the same. This we call sat chit atma. Consciousness called sat and existence is called chit. This alone we call jivatma paramatma aikyam. This is sravanam.

Mananam is logically refuting all other systems which are contrary to vedantic teaching. Any knowledge involves two paths; one is seeing the rightness of the right path; second is seeing the wrongness of the wrong path. It is not enough to see the right alone; we also need to see the wrongness of wrong idea; if we don't, one day the wrong idea may appear right. Knowledge is knowledge only when it can't be shaken by anybody. I should know truth as truth and non-truth as non-truth. For opinions we can have variety, but for knowledge we can't have variety. Rope is rope and it is not a snake.

Vedanta makes statement regarding three fundamental things: Jiva, jagat and Eeswara. First it says jiva is infinite and ananda swaroopam. This we are not able to accept. Then it makes the statement about the world that the world is unreal. I am solidly facing the world all the time. How can I dismiss this wonderful solid universe? The third statement says that you are not different than the lord. This I can't accept at all. When we are in such despair, other system will be easily acceptable. Other systems say jivatma is different than paramatma. Paramatma created the universe and jivatma. All other systems are very appealing to intellect. They all claim that they are rational systems based on logic and reasoning. Advaidam is based on sruthi, the vedas and use tarka or logic

as a subservient tool. That is why we say shraddha in sruthi is important. A rational person will not accept faith. Their order is reason and scripture. Our order is scripture and reason. Mananam is where every other system is clearly negated. That can be done only with logic. Acharyas of advaidam have logically pointed out the logical contradictions in other systems.

Shankaracharya establishes that logic can't be used in the discovery of reality because logic has inherent limitations. Logic and modern science etc. are deficient in discovering reality. Sruthi itself has said this limitation. This logical repudiation of other systems and seeing innate deficiency of logic alone increase our faith in vedanta.

If logic is deficient and can't reveal the truth, does it mean logic should be totally given up? Sankarachariyar says logic does not need to be given up totally but used as a tool to extract the meaning of sashtra. Don't use logic to invent a philosophy but use it to bring out the teaching of sashtra. This is called sruthi madha tarkakas. For all our questions and doubts, vedas does not give explicit answer. But at the same time, answers are hidden in vedas. We have to bring out the answer to remove my particular doubt. The method used for this is logic. Logic will be helpful in bringing out implicit answers. Many systems were not there at Sankarachariyar time, so he did not repudiate those systems. Later acharyas repudiate those systems based on vedas, using Shankaracharya's method. Answering all my doubts is mananam. The benefit of mananam is conviction of vedanta. I can say "Aham Brahma Asmi" without any doubt. That is a knowledge with conviction.

The final stage of sadhana is nidhithyasanam. Nidhithyasanam is a process by which the knowledge has to be converted into emotional, mental and psychological strength. Our original disease is ignorance, which is at the intellect, but the symptoms are expressed at mental level in the form of kama,

raga, lōbha etc. All the samsara is emotional but the root cause is at the intellect level. The solution is at the intellectual level. But it is not enough. I am convinced I am brahma asmi, but the symptoms of raga dwesha etc. must be totally rooted out. If not, the knowledge is as good as being ignorant. A vedanta does not help me in gaining calm, compassionate, considerate, generous, charitable mind – for that vedanta is utterly useless. This requires assimilation of the teaching. The knowledge coming at the emotional level as emotional strength, duty and refinement. This is called jivan mukthi. Knowledge is at the intellectual level, but the benefit is at emotional level. Assimilating vedanta requires effort and requires removing each weakness. It is a lifelong painful long process. It is a lifelong process of consciously addressing every emotional weakness. The weakness is different for each person. For one it may be a superiority complex and another it may be inferiority complex. Each of them should be removed. This is nidhithyasanam and it requires time and constant alertness to discover the weakness coming up. For this introspect is required to gain auto suggestions when the weakness appear on day to day life.

We should look at what I am (Brahman) and what I am not (śarīra thrayāṃ). I should be able to see my own body as one of the objects of the world. We should have the same objective attitude towards our body as well as the bodies of the ones we love. Then the knowledge will be steady and firm. Cultivate I am brahman notion and negate I am body notion. This is nidhithyasanam and it requires lifelong commitment.

Sankarachariyar gives instructions on how to live. These instructions assume a person is at the stage of sanyasi. We will modify it to fit everyone:

1. Make sure you don't become arrogant because of this knowledge. Constantly remove the arrogance. Always be

- humble.
2. Never argue with wise people.
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Sadhana Panchakam – Class 4

Sankarachariyar talked about the first three stages, karma yoga and upasana which are to be practiced in the first three ashramas. Once the person has successfully gone through the first three stages, then he is ready for Jñāna yoga which is generally pursued in sanyasa ashrama. Whether a person physically renounces or not is not the question. A mind with a renunciation is ready for final sadhana which is Jñāna yoga.

First Sankarachariyar wants to emphasize that Jñānam must be pursued under the guidance of a guru alone. Knowledge without a guru will give information but not transformation. To learn anything, we go to a teacher. We do accept exceptions to any rule and if there is anyone who becomes a Jñāni without a guru, that is an exception and not the rule. Even if one gets knowledge without a teacher, we can accomplish the same thing faster with a teacher. Two meanings of this verse:

1. May you approach a brahma Jñāni.
2. May you approach a competent Jñāni. We should approach a Jñāni who has been a disciple of a guru, who has not studied independently. This guru knows the traditional methods of teaching and communication.

If we are approaching a vidwan and gain knowledge, that person must be alive. Other mahatmas can be kept for inspiration and worship; for learning we require a live teacher.

Why should we worship a teacher, a human being? First, it helps weaken our ego. Secondly, the scriptures are not going to speak to us directly. Upanishads themselves do not speak to us and we get the upaniṣad teachings from the guru. For the students, the guru is sastram. We must develop as much faith in the guru as much faith he has with the sastram. Physical actions like puja, namaskara etc. create an inner attitude of divinity.

Once the rapport has been created and the channels have been opened, we may ask for brahma knowledge. In this context, Brahman should be understood as brahma jñānam. Jñāna yoga consists of a threefold process of sravanam, mananam and nidhithyasanam.

Systematic Study consist of:

1. Analysis of jivatma; anvaya vrithireka method, to find out the essential nature. Whatever feature is there all the time that is my essential nature and permanent nature. Whatever feature is incidental feature is temporary. Another example is hot water; heat is not the essential nature of water; but fire has heat as the essential nature. So, heat is the incidental nature of water and essential nature of fire. Based on this, chit or awareness is the only essential nature of jivatma.
2. Analysis of paramatma; macrocosm by the method of adhyaropa apavara; through this analysis we come to the essential nature of totality, which is sat or pure existence. The permanent and changeless nature of creation. Everything else is subject to change.
3. Then come to the mahā vakya tat tvam asi; pure existence and pure consciousness are one and same.

Systematic, consistent study for a length of time is sravanam.

Verse 3

Here Sankarachariyar briefly mentions sravanam, mananam and nidhithyasanam. The upaniṣad vakyam does not convey the teaching explicitly or directly. Mimamsa sasthanam is the key to fully unlocking the meaning of vedanta. Without mimamsa, vedas will be abstract and contradictory.

In Kaivalya Upanishad, in one verse the Upanishad says from Brahman the panca buddha is born. (Around 12th or 13th verse). Since all these are born from Brahman, Brahman is nirgunam and therefore, they are not there. These two statements are contradictory.

In Taittiriya Upanishad, mantra is Sathyam, jñānam and anandam. In the beginning it said Brahman is all pervading but now it says it entered everything. These two are contradictory. In mimamsa method, when a sentence is not clear, you do not go deep into the statement. You arrive at the proper meaning by considering all other statements made by the Upanishads. Then we will find the beautiful meaning conveyed by the statement. Six factors of mimamsa are used to tie together all the Upanishad statement and arrive at the true meaning. This is sravanam and by this you arrive at the conclusion that essence of jivatma is chit, essence of paramatma is sat. And paramatma and jivatma are one and the same. Aham Brahma Asmi.

Note regarding mimamsa:

Swamiji referred to six factors or Shadanga. They are:

1. Shabda (Word): Shabda refers to the words of the Vedic text, which are considered to be the ultimate authority. Mimamsa emphasizes the importance of analyzing and understanding the precise meaning of each word in the text.
2. Artha (Meaning): Artha refers to the meaning of the

words in the Vedic text. Mimamsa believes that the true meaning of the text can only be understood by analyzing the words and their meanings in great detail.

3. Prayojana (Purpose): Prayojana refers to the purpose or goal of the Vedic text. Mimamsa emphasizes the importance of understanding the context and purpose of each text in order to properly interpret it.
4. Dosha (Fault): Dosha refers to any faults or contradictions in the Vedic text. Mimamsa believes that these faults must be identified and resolved in order to properly understand the text.
5. Samkhya (Inference): Samkhya refers to the process of inference or logical deduction. Mimamsa uses inference to draw conclusions and establish the meaning of the text.
6. Upapatti (Example): Upapatti refers to the use of examples to clarify the meaning of the text. Mimamsa believes that examples can help to illustrate complex ideas and make them easier to understand.