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## Sadhanas : Dhyanam



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# Sadhanas : Dhyanam

## Om Sri Gurubhyonamaha

The Body, Sense Organs, Mind and Intellect are collectively known as *Kṣētram* or *Anātma*. *Ātma* gives its enlivening energy (*Caitan'yam*) to *Anātma* with which *Anātma* functions. Otherwise, *Anātma* would be inert (*Jaḍam*). *Ātma* has no link with *Anātma* as *Anātma* derives energy from *Caitan'yam*, meaning *Ātma* does not give energy, but *Anātma* takes it. This is like electricity and the self-effulging Sun.

By the way Am I *Ātma*? or *Anātma*? I am *Ātma*, but do not associate with *Ātma* and always associate with *Anātma*. Why? We are habituated to identify ourselves with *Anātma* in many, many cycles of Birth and Death (*Janana maraṇa valayam*). How did we get this long-standing habit? It is due to Ignorance or *Māya*.

How does one get rid of Ignorance and know your True Nature? If the *Jīva* has meritorious deeds and has good fruits of action in the past many lives, he will get opportunity to reach *Sathguru* and get the Self-Knowledge. But I am unable to establish Self-Knowledge or *Paramātma*. Why?

**Mind is not at peace. Why Mind is not peaceful? It is due to accumulated *Vāsanās* over thousands of life cycles. *Vāsanās* provoke desires in the intellect which in turn raises mental agitations and thoughts. Based on these thoughts, body and sense organs perform desire prompted actions. These actions will have mixed results, some with success and some with failures. Thus, the mind is entangled with these desire prompted actions and loses peace of mind. Therefore, *Jīva* does not have the notion of *Ātma*. If one needs to be in Self-Knowledge, or in the notion of *Ātma*, it is very important to achieve annihilation of *Vāsanās*. (*Vāsanā kṣayam*).**

**How to annihilate all accumulated *Vāsanās*?**

- 1. *Japa Sādhana*: Always Chanting *Paramātma*'s name.**
- 2. Practice *Sākṣī bhāvana* (*Brahma bhāvana*) - How do you practice?**

**In all individuals there is an enlivening force (*Ātma caitan'ya*) and inert Body, Mind, Sense organs and Intellect, called equipment (*Upādhi*). This *Ātma caitan'ya* observes all actions, and thoughts and understands all these actions are done by these inert equipments and I just observe them as witness without doership and enjoyership. I, the**

witness is *Ātma, Sākṣī*, enquire and practice this ever.

**3. *Dhyānam*:** Observe as witnessing principle and with continued practice firmly establish in *Ātma*. To firmly establish as *Ātma*, one must practice *Śravaṇa, Manana* and *Nidhidhyāsana* (acquiring spiritual knowledge, reflecting on it and meditate upon it.) How? Meditate on *Paramātma* as WITHOUT form, *guṇās*, impurities, and without modifications, birthless, infinite, all pervading, and without beginning, middle and ending, and beyond imagination and thus visualize *Paramātma* in you.

To Annihilate all cumulative *Vāsanās* one must practice 1. *Japa Sādhana* 2. *Sākṣī Bhāvana* and 3. *Nidhidhyāsana*.

For *Ātma Darśanam* - When do you Experience *Ātma*? At the end of *Tripuṭi*.

What is *Tripuṭi*?

Knower is *Jñāta* (*Karta*-The doer)

To be Known is *Jñēyam* (*Karma*-to be known)

Knowing is the *Jñānam* (*Kriya*-action)

These 3 together are called *Tripuṭi*.

Practicing *Jīva* has *Tripuṭi*. A Realized master crosses this *Tripuṭi*. *Sādhaka* is *Jñāta*, what he learns is *Jñēyam*, the process of learning is *Jñānam*.

A Realized individual (*Jñāni*) is *Ātma* himself and so Knower and Known is the same and he has no need to know anything, he is *Sarvajñuḍu* and hence he has no *Tripuṭi*.

As long as one is in *Jīvahood*, one feels that I am a Man, Woman, good person, bad person, doctor, lawyer, *Brāhmaṇa* or *Śūdra*.

In the notion of *Ātma* (*Ātma Bhāvana*) I am *Ātma*. That is it. How do you practice I am *Ātma* “*Ahaṁ Ātma*”.

The *Ātma* I am, dreamt as *Jīva*. In that big dream (wakeful state - *Jāgrat* state), I developed multiple desires, followed by desire prompted actions resulting in enjoyment and displeasures. When the dream ends, if I remain as I am - *Ātma*, everything disappears. What is left is I alone (*Kēvalaṁ*).

I am there before the dream, during the dream and after the dream and I am always there. I have no thoughts or desires.

As I am *Ātma*, *Ātma* cannot be left out or cannot get hold. I can get hold of someone but cannot get hold of myself or leave out myself. I am beyond mind and sense organs and cannot be known to them. But I can observe them. That is how

one should meditate upon *Ātma*. One must firmly abide in *Ātma*.

### ***Tattvamasi***

*Tattvamasi* is one of the 4 *Mahāvākya*s. By analysis and deep meditation on this *Mahāvākya*, one will know one's own True Nature.

*Tat + Tvam + Asi*: That is, you. You are *Ātma*. That is, you.

This is *Upadēśa vākya*. This is given to a mature and qualified disciple who needs to constantly enquire and meditate.

You are *Ātma - Paramātma* and it is quoted in spiritual scriptures. But we think "how am I *Paramātma*"? Why are we thinking like this? Why don't we believe the scriptural quotation?

I am an ordinary human being enduring the pleasures and pains of life. I am the one, praying *Paramātma* to keep me free of life's pains and sufferings. How am I *Paramātma*? is our basic doubt. As an ordinary *Jīva*, I am deluded with the notion that I am the Body, Mind, and Intellect. But in fact, *Jīva* is the combination of 3 bodies-Gross, Subtle and Causal and the Enlivening Force, *Ātma caitan'ya*. So, one can assume I am these 3 Bodies OR I am these 3 Bodies along with the *caitan'ya (Ātma)*.

But the reality is that I am *Ātma*; and in delusion I think I am the Body and goes through life's miseries and sufferings, and keeps praying *Paramātmā* to remove all these difficulties in life and thus I remain as *Jīva*.

If one can think and elevate oneself to be *Ātma* -firmly abide in that notion-I am not the impermanent human body-I am not the one praying *Paramātmā*, but I am *Ātma* - *Paramātmā* - Blissful and Eternal *Paramātmā*.

**Q: What are the difficulties if one thinks I am the Body?**

**A: Miseries and sufferings in Life as well as going through Cycle of Birth and Death etc.**

**Q: When one says I am, what is our understanding? what it should be?**

**A: Take the example of Pot Space. When one says I am, your understanding should be I am the Pot space, but you are thinking you are the Pot.**

Thus, the fundamental problem lies in thinking that I am the Body- which is an error-due to delusion which in turn is due to Ignorance of one's True Nature is the root cause for human sufferings.

The 3 Bodies are equipments which are impermanent - *Midhya*. If one removes the 3 Body



notion and realizes one's own True Nature, one will come to understand that I am the Enlivening Force - I am *Ātma*.

Thus, if one strips off equipments (*Upādhi*) and what remains indeed is *Ātma*. *Ātma* and *Brahmaṁ* are the same and hence I am *Brahmaṁ* - *Paramātmā*. The all-pervading and Eternal *Brahmaṁ* is *Ātma* in the individual (*Pratyagātma*). As long as there is the husk cover on the rice, it is not edible but if the husk is removed it becomes edible rice. Similarly, if one removes the entanglements with equipments like Body, Mind and Intellect, what remains is the *Ātma*.

So, *Tvaṁ* is without the *Upādhi* (equipments). It is experienced in the state of *Samādhi* - Pure *Caitan'yam*, and it is the implied meaning of *Tvaṁ*. One should not take the apparent meaning of the word *Tvaṁ* as Body but should take the implied meaning of the word *Tvaṁ* as *Ātma*. Only then it suits as scriptural quote. It leads to liberation from Bondage.

What is reflected in you, me, him and in all holy Temples and holy places is *Chit* alone. That is *Brahmaṁ* and that is you, me, him and all is *Brahmaṁ*. While *Brahmaṁ* is shining the whole

Universe, the *Chit* in you is shining your Body like the Sun and Glowworm. (Sun shines the whole earth while glowworm shines its limited area). There is fieriness in the Sun and there is fieriness in the glowworm. The difference is in the equipments and if one sees without the equipments, then the fieriness is the same (substratum is the same). Another example is identical twin girls who have similar complexion, shape, and beauty but one got married to a rich man and the second one married to a poor man. Their dress style and way of expression has changed dramatically but the underlying complexion and beauty is unchanged and is the same. Similarly, *Īśvara* and *Jīva* where *Ātma caitan'ya* is the same but difference is in the external appearance like *Brahmāṇḍa* and *Piṇḍāṇḍa*.

### Contemplation/Reflection

*Caitan'ya* is the one and only one and it is *Ātma*. This *Ātma* got entwined with Body-Mind equipment/instrument.

The individual *Jīva* while functioning with gross body during wakeful state is called *Viśvuḍu*. The same *Jīva* while function with subtle body during dream state is called *Taijasuḍu* and the same *Jīva*

when functions with causal body in deep sleep state is called *Prājñuḍu*. But *Ātma* is the one that is present in all 3 states and that is I am. I spent some time on *Viśvuḍu* garb, some time on *Taijasuḍu* garb and some time on *Prājñuḍu* garb. But my real nature is *Ātma*.

The activities performed and results enjoyed while on *Viśvuḍu* garb belongs to *Viśvuḍu* but NOT to me, the *Ātma*. Similarly, the fearful activities and joyful moments during dream state belongs to *Taijasuḍu*, but not to me and same is true under *Prājñuḍu* garb. If the garb is removed, I remain always as Blissful *Ātma*. Due to superimposition of the Body on *Ātma*, I mistakenly attribute all the experiences to me.

I am forgetting my true Self. Why? I am falsely identifying myself as *Jīva*. I must keep reminding myself that I am *Ātma* and not to lead life as *Jīva*. One must reject the body notion and live with the notion that you are not *Jīva*.

Hence spiritual scriptures expound the concept of *Nēti-Nēti* meaning by process of elimination. I am not the body, not the sense organs, not the mind, not the intellect, not the *Prāṇās* - by removing all the instruments (*Upādhi*) and learn to reject these

equipments. One must reject the notion of Body, Mind and Intellect complex and live as Witnessing principle/ as *Caitan'ya*. How to achieve it?

***Sādhana*: (Practice): 1. Reject Instruments (*Upādhi*)**

1) Whenever any task is undertaken by the Body, practice the notion that you are not the body even though the work is being done by the body, I am the pure *Caitan'ya* which is behind this Body/Mind complex. I am not the one doing the work.

2) Similarly, whenever thoughts arise from the mind, practice the notion that I am not the mind, I am *Ātma*. The thoughts are put out by the mind not by me. Likewise, whenever a pleasant or sorrowful experience is encountered, these pains and pleasures belong to the mind, I am *Ātma* and so they don't belong to me. So, one must practice this way as I am an eternal blissful *Ātma*.

3) Whenever desires arise in Intellect, plans pop out, one must practice that these desires and plans belong to Intellect, not to me. I am *Ātma*.

This is how one should continue to reject these equipments and *Śruti* (scriptures) proclaims that these Body, Mind, and Intellect instruments are

***Midhya*** meaning they are impermanent, and they appear as real but truly they are NOT. There are Two examples to prove that:

**A) Rope appears to be like a snake in darkness. That frightens the individual, but the truth is uncovered when light brightens the area, and one concludes that there is no snake, and it is just a delusion due to darkness. The rope itself gave the impression that it was a snake!!**

**B) During a dream, one is walking along the way and finds golden nuggets in a small bag. You kept them in a Safe and rejoiced the event. But when the dream ended and upon checking the Safe you found no golden nuggets. The nuggets existence is real only during the dream phase. But in fact, it is unreal. Delusion in the external World is reflected in the Rope and Snake example. Internal Delusion is reflected in the example of Dream and Golden nuggets. If one analyzes and enquires this way, you come to a conclusion that these *Upādhis* (instruments) are not Real.**

***Sādhana* (Practice) 2: This is that *Dēvadatta*.**

**The correct way to analyze *Tvam*.**

**There are two aspects in *Jīva* or You.**

## 1. *Kṣētram* (Body)

## 2. Enlivening Force (*Chit / Ātma / Kṣētrajñuḍu*)

*Tvam* = *Tat*. Both are the same. When one says “*Tattvamasi*” one should understand to reject the Body (*Kṣētram*) and cling to *Chit / Ātma*, the enlivening force.

Whenever one says I and You, keep in mind the *Ātma* only, NOT the Body. Let us look into this further:

I acted in a drama last night. In that play my friend took the role of *Dēvadatta*. He was dark, ugly, and crippled. I met him this morning at my home and introduced him to my wife saying he is *Dēvadatta* in the play. It simply means that he is the one that acted the role of *Dēvadatta* last night, does not necessarily mean he is still in that *Dēvadatta's* attire. He acted the role of dark and ugly man last night but now in his natural appearance he is quite handsome.

When we say that he is that *Dēvadatta*, we refer to this handsome man and the same way when we say *Tvam* - you, we should understand and infer it is not the BMI complex, but deeper unseen enlivening force - *Ātma*.

One must practice that way to understand “*Tattvamasi*”. When I say I am *Brahmam*, “I am” also is an enlivening force. This is how one must analyze and practice Scriptural Terms and meditate upon them.

The Body is inert, but *Ātma* is sentient; those two together is *Jīva*. I am the sentient *Ātma* and after rejecting the inert Body, I must remain firmly abide in *Ātma*.

### ***Sādhana* (Practice) 3: *Dhyānam* (Meditation)**

What is *Dhyānam*? Is it just sit quietly in the prescribed way? What to think? What is the role of Intellect in *Dhyānam*?

Who am I? One should strive to find the correct answer and then firmly abide in it and that is *Dhyānam*.

I am perceiving the world and the objects through my Sense organs. Emotions and agitations are perceived through the mind. Desires and thoughts are expressed through the Intellect. Who am I that is learning all these items? I am not the object, nor the emotion nor the thought. I cannot perceive myself the way I perceive the Objects, Emotions, and Thoughts. There is no equipment to

know myself. As I am the one able to perceive everything, I have to perceive myself. (*Ātma* must know *Ātma*). If I must know myself, there is only one way, by the process of elimination- *Nēti-Nēti*.

If I transcend / eliminate OET (Objects, Emotions and Thoughts) I remain as I and am self-effulgent.

Therefore, one should practice the notion daily and uninterrupted that I am not the body, not the sense organs, not the mind, not the intellect, not the *Prāṇās* but I am the enlivening force behind all these equipments. I am the *Caitan'ya*, *Ātma* and firmly abide in it. Contemplate on *Ahaṁ Ātma-Ātma Ahaṁ*. (I am *Ātma* - *Ātma* I am)

If you forget that you are *Ātma*, you at once perceive the world and its objects in this wakeful state. You remain as *Viśvuḍu* in this wakeful state. If you forget that you are *Viśvuḍu*, then the dream world appears. You remain as dreamer in the dream world. If you want to come out of the miseries in the dream world, you must enter the wakeful world and need to cognize yourself as the waker.

If the miseries in the wakeful state must be eliminated, you have to terminate the wakeful state and elevate yourself to *Ātma* state and cognize



yourself as *Ātma*. Just like you terminate the dream state by waking up and you need to dissolve the waking state and elevate yourself to *Jñāna* state and realize the Self.

### **Self-enquiry in *Dhyānam***

When you are in darkness, you thought you noticed a snake and got frightened. Your friend reassured you that it was a rope and not a snake and you collected some courage and moved the rope around and confirmed it was indeed a rope. Similarly, when you are suffering from fangs of life due to ignorance induced delusion that you are *Jīva* and if *Sathgurū* tells you that you are not *Jīva*, nor Body-Mind-Intellect; but you are the *Ātma* that gives enlivening force (*Caitan'ya*) to all these equipments, and you are the everlasting Bliss. So, isn't it your duty to practice and enquire and confirm your true nature?

Therefore, to arrive at a firm conclusion that You are *Ātma* you need to contemplate and enquire that I am *Brahmaṁ - Ahambrahmāsmi*. Experience your true nature-how? Am I *Brahmaṁ* - Yes. What kind of *Brahmaṁ*?

- 1) I do not have any caste, creed, or clan.
- 2) I do not have any name, form, traits, or shortcomings.
- 3) I do not have a place or land. I am present everywhere, not present in one place and present in some other place is NOT my nature. Similarly, I am always present. I am not confined to one time. I am ever present and present everywhere.
- 4) I am not perceivable by any sense organs. I am pure consciousness.
- 5) I am known only through the eye of Self-Knowledge (wisdom eye). Wisdom eye means pure intellect which is free from desires and thoughts. It refers to unwavering, firm, and pure intellect.
- 6) I am pure consciousness. I cognize all the desires; and the thoughts that provoke them and I am *Chit*, the Awareness.
- 7) I am neither. I am ever present.
- 8) I have neither hunger nor thirst. I have no sufferings nor delusions. I am free from decay and death. These physical changes and sufferings are for Body and Mind, but not for me, the *Ātma*.
- 9) The spiritual seekers meditate on me with pure mind. They want to know all about me and remain blissful.

10) The World and the Body appear to exist in delusion. Even if you see a snake in the darkness, you realize that it is indeed a rope. Similarly, even if you visualize *Jīva* and *Jagat* (Body and the World) in ignorance, you realize that I am the substratum for both (*Ātma*).

11) I am beyond and different from *Sat* and *Asat*. I am not visible and hence I am not *Sat*; cannot say *Asat* as I am the cause for both Body and Mind. Therefore, I am beyond and different from *Sat-Asat*.

12) You can divide the space, (*Ākāś*) but I am indivisible. Hence you cannot say I am inside or outside.

13) I am incomparable.

14) I do not go through the six-fold changes, and I do not disintegrate.

15) I am the cause of Creation, Existence and Dissolution.

16) I am neither tall nor short; black nor white; thin nor stout; I do not have these differences. I am devoid of desire and anger, greed and delusion, praise and prejudice.

17) I am serene and calm like the middle of Ocean, free of waves. The equipments, Body and Mind rise and fall like waves. I am the waves too.

18) I am aloneness, non-dual, indivisible and am the cause for plurality. I am cause for all causes and am causeless.

19) I have no thoughts and desires. I am free from agitations and anxieties. I have no limits (Infinite). So long as you think you are the body, you are limited- finite. If you perceive only the Pot, you are limited to pot space, but if you perceive the clay, your horizon is unlimited space- *Ākāś*.

20) I am imperishable. I am beyond perishable imperishable.

21) There is nothing more precious than me.

22) My form is indivisible and blissful. Bliss is beyond description.

23) I cannot perceive my form due to mind driven thoughts.

24) I am NOT separate and different from *Jīva*. If one removes the notion of *Jīva*, what remains is pure Self (*Ātma*). If the make up is removed, the Self appears at once like an actor in a play.

Thus, enquiry is needed to perceive my true nature. *Brahman* is indefinable and beyond thoughts, but to define and perceive Him, enquiry has to be done with above listed notions. The above helpful hints act like pointers towards *Ātma*. One

must meditate and enquire till all doubts are cleared. If one contemplates like above, one becomes *Brahmaṁ*. You should stay apart from Body, Mind and Intellect and their functions but firmly abide as witnessing principle (*Sākṣī*) and observe as *Kēvala Sākṣi*.

If enquiry is to continue, and if Self must be experienced, you need to have certain qualifications. Those are:

- 1) Faith in *Guru* and the Scriptures.
- 2) Listen to the Scriptures (*Śāstrās*) with calm and peaceful mind.
- 3) Uninterrupted practice of *Japa* and Meditation.

Those who can stay apart from Body, Mind and Intellect and their functions and firmly experience and abide in the Self (*Ātma*), they will NOT have rebirth and attain Liberation (*Mōkṣa*).

With the grace of *Sathguru* and with intense unwavering practice that I am the blissful *Ātma*; subtlest of the subtle, without name, form or traits, all pervading I am; free from the bondage of Body, Mind and Intellect and deeply entwined with *Ātma* and abide firmly with *Ātma*. With this, all fruits of actions and all past impressions of past lives will be completely nullified. (All *Saṅcita Karmās* are burned

in the fire of Self-Knowledge). There is no further need for rebirth.

That is free from Rebirth and that is *Mōkṣa*.

## *Vāsanākṣayaṁ*

### [Annihilation of Past Impressions/Vāsanās]

I realized that I am *Ātma*, *Ātma* is all pervading or *Brahmaṁ* and hence I am *Brahmaṁ*, and this realization is bestowed on me either due to the merits from previous births, listening to scriptures OR due to *Sathguru's* compassionate teachings.

Even though I knew all this, I am unable to exist like *Brahmaṁ*. I live as *Karta* and *Bhōkta* (doer and enjoyer) and very much with *Jīva* notion. WHY? Because I fail to abide as *Brahmaṁ* - I am unable to experience as *Brahmaṁ* which is due to lack of understanding that I am *Brahmaṁ*. Why I fail to experience and establish as *Brahmaṁ*?

I have spiritual knowledge but unable to adopt *Vairāgya* (detachment), still have cravings for worldly objects and sensuous pleasures. So, I continue to perform actions and enjoy the fruits of the actions, either good or bad, and thus keeping

myself away from *Paramātmā*. I fail to experience *Brahmaṁ* and am remaining as *Jīva*.

It means, I am still bound by Past *Vāsanās* or impressions and hence continue to lead life as *Jīva*. If one can annihilate all past cumulative *Vāsanās*, one can firmly abide in the experience of *Brahmaṁ*. So *Jīva* must annihilate all Past impressions (*Vāsanās*). How?

*Pratyag dr̥ṣṭyā ātmani nivasatā*

One must turn inwards and abide in *Ātma* perpetually and experience *Ahambrahmāsmi* - one must do enquiry and understand and realize that *Ātma* and *Brahmaṁ* are the same which will lead to annihilation of *Vāsanās*. Remove the notion that I am the doer, and enjoyer & develop the notion that all these actions are performed by the body and sense organs.

I am just witnessing the actions and aware of the actions. I am the Witness and Awareness (*Sākṣī* and *Prajña*). This is *Ātma* and one must enquire about it and firmly abide in it. (*Ātmaniṣṭa*).

One must keep the mind away from worldly matters and objects and be like an *Ātma* / Witness. One must abandon “I” notion and “mine” notion

**(Ahaṅkāra and Mamakāra) and get entwined with Ātma and abide firmly as Ahambrahmāsmi.**

Replace “I am the Body notion” with “I am Ātma notion”. Be a Witness to *Anātma*, and firmly abide in the understanding that Witness I am is *Ātma*. One should fight tooth and nail in adopting the above understanding and notion. The three major obstacles to achieving Liberation (Mōkṣa /Mukti) are *Lōkavāsana* (worldly impressions), *Dēhavāsana* (Body attachment/*Vāsana*) and *Śāstravāsana* (forest of *Śāstrās*/scriptures).

Therefore, (1) Do not follow the world or its people blindly. The ordinary people in the world are not after *Mukti* but for *Bhukti* (Not for liberation but for self-enjoyment and sensuous pleasures). So, do not follow them.

2) Do not get carried away with the notion that Body is meant for enjoyment. Be firmly abide in the notion that Body is meant for spiritual practice (*Dhyānam*). Give up attachment to the Body.

3) *Śāstrās* (scriptures) are here to guide you and show you the path to Self-Knowledge/*Paramātma*. Once you understand and know the path, follow the path diligently. Do not get lost in the forest of scriptures. Dissolve all 3 *Vāsanas* and put an end to



the superimposition of Body over *Ātma* / Body delusion, and firmly abide in *Ātma* as *Ātma*.

So long as one possesses these 3 *Vāsanās*, one cannot experience *Ātma*, and one cannot get transcendental Self-Knowledge. These 3 obstacles throw *Jīva* into the prison of *Samsāra* / cycle of birth and death. If one must get liberated, one must break the shackles of *Samsāra* (these 3 *Vāsanās*), like a prisoner who intensely desires to be freed.

Sandal wood generates pleasant aroma, but if one keeps the sandal wood in the water for a long time, it emanates bad smell. But if one scrubs the same sandal wood on a rough stone, it re emanates good aroma again. The pleasant aroma is not new, it is its true nature, but the water with its covering gave the bad smell to the sandal wood. Similarly, the *Jīva* who is the *Ātma* to begin with, got enveloped by desires and *Vāsanās*, the True nature of *Ātma* is concealed. How to remove these coverings? One needs to scrub with Self-Knowledge. Then *Ātma* in me shines forth. How to scrub with Self-Knowledge?

1) One needs to calm the mental agitations and desires. Actions need to be carried out without attachment to the fruits of actions.

2) Reach out to a *Sathguru* and listen to his teachings and reflect on them.

3) One must do deep and intense meditation (*Dhyānam*) and annihilate the mind (*Manōnāśanam*). Experience *Ātma* and firmly abide in it.

### **Removal of Superimposition [*Adhyāsa*]**

The notion that I am the Body is *Adhyāsa* (superimposition). Whenever I say I am, I should mean *Ātma*, not the Body and one should keep that notion perpetually.

How to remove *Adhyāsa* and keep everlasting *Ātma* notion (*Bhāvana*)?

1) One must always firmly abide in *Ātma*. Remain as *Ātma* uninterruptedly. What is causing the obstacles? Just *Vāsanās* only. There are 3 kinds- Body related, Mind related and Intellect related.

A) Body related - Perform actions without attachment to the fruits of actions and thus exhaust body affiliated *Vāsanās*.

B) Mind related - One can exhaust them by listening to holy scriptures, *Japa* and by performing auspicious undertakings.

C) Intellect Related - One can exhaust Intellect related *Vāsanās* by Intense *Tapas*.

2) If one is to remain in *Ātma* uninterruptedly, one must practice *Japa* by chanting- "*Jīvōnā 2ham, dēhōnā 2ham pratyaga bhinnam brahmaivā 2ham*" (I am NOT *Jīva*, I am NOT the Body but I am different from both and I am *Brahmam* alone). One needs to do *Japa* by chanting and at the same time getting absorbed in its meaning. This should go as background music. One needs to enquire its counter point-

3) Besides following above principles, one must condemn the notion that I am the Body and realize that my True nature is *Ātma - Brahmaṁ*. I became *Jīva* entwining with Body, Mind and Intellect and performing all activities with objects, emotions and thoughts of this world and experience pains and pleasures, but in reality, I am NOT *Jīva*. One needs to intensely meditate on I am *Ātma - Paramātma* notion and enquire using the tools of *Śravaṇa, Manana* and *Nidhidhyāsana*.

How long does one have to do this *Dhyānam*? Till the Body notion delusion is removed and firmly abide in *Ātma* notion.

4) One may wonder if one is fully occupied with *Dhyānam* all the time, how to meet bodily needs! *Prārabda* brought this Body into this world and *Prārabda* will take care of all bodily needs. So, one should be detached from the worldly objects and their related experiences.

5) What are the obstacles one may encounter to perform intense *Dhyānam*? — worldly activities particularly gossip and getting attached to sensuous pleasures. One must overcome these obstacles to perform intense *Dhyānam*.

6) When one says, “I am”, I am referring to the visible Body and the invisible *Ātma*. But our focus is on the Body notion but instead, focus should be on the *Ātma* notion. To accomplish this correct notion, one needs to reject the Body!! But How? Just enquire what does the body consists of? It is nothing but full of solid waste materials, flesh, globs of fat, wax in the ears, discharge from the eyes, snot from the nose, saliva from the mouth and sweat from the entire body - This is how one needs to comprehend and reject the Body and keep it far away.

7) You are acting in the dress (garb) of the body and when the action is over, remove the garb at

once, and thus the body notion ends and I remain as  
“1”.



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