



|| Jyotiṣāmayanam Cakṣuḥ ||
(Vedic Astrology is the Eye of Wisdom)

Sri Sankara Bhagavadpada's
॥'Tat Tvam Asi' Ātmajñāna Yajñā ॥
for
**[Self Knowing, Inner Contentment, Self
Realization]**

Oct 6 & 7, 2012, Mexico City
MEXICO

‘Tat Tvam Asi’ Yajna in 7 Parts

Part I : Introduction to

‘Tat Tvam Asi’ & *Atma*

[BG:7.16, 6.34, 6.35, 2.67]

1st Meditation (Self knowing)

Part II :Recognizing ‘Maya & Duality’ and Overcoming the Same

[BG: 7.27, 7.14]

**2nd Meditation (Observing ‘Maya &
Duality’ at work and the havoc they cause)**

'Tat Tvam Asi' Yajna in 7 Parts

Part III : 'Pratyahara'

[Withdrawal of the Senses from their Sense Objects]

[BG:13.7, 13.8, 2.58, 6.5, 6.6]

3rd Meditation (Observing *What Is*)

'Tat Tvam Asi' Yajna in 7 Parts

Part IV : Understanding 'Atma Tattva'
[Understanding the Nature of
the *Atma* as our True Self]
[BG: 2.29, 2.23, 2.24, 2.25, 2.70]

4th Meditation (Introspective Discovery of
The Imperceptible Inner Self [*Atma*])

‘Tat Tvam Asi’ Yajna in 7 Parts

Part V: ‘Perfection in the Understanding’ of ‘Atma Tattva’

[‘Realization’ of the Nature of the *Atma* as our
True Self]

[BG: 13.15, 13.16, 13.12, 13.22]

**5th Meditation (Verifying the Existence of the
Imperceptible Inner Self [*Atma*])**

‘Tat Tvam Asi’ Yajna in 7 Parts

Part VI : Realizing the ‘Already Existing Connection’ to the Unmanifest Divine

[BG: 13.15, 13.16, 13.12, 13.22]

6th Meditation (Verifying the Existence of the Imperceptible Inner Self [*Atma*])

‘Tat Tvam Asi’ Yajna in 7 Parts

Part VII: Summing up, Thanksgiving , The Road Beyond,

7th (Last) Meditation

(‘Tat Tvam Asi’, ‘Sivoham Sivoham’)

**Part I: Introduction to
'Tat Tvam Asi' & Atma**

COMMENCES

Three Kinds of Knowledge

1. Loka Jñāna



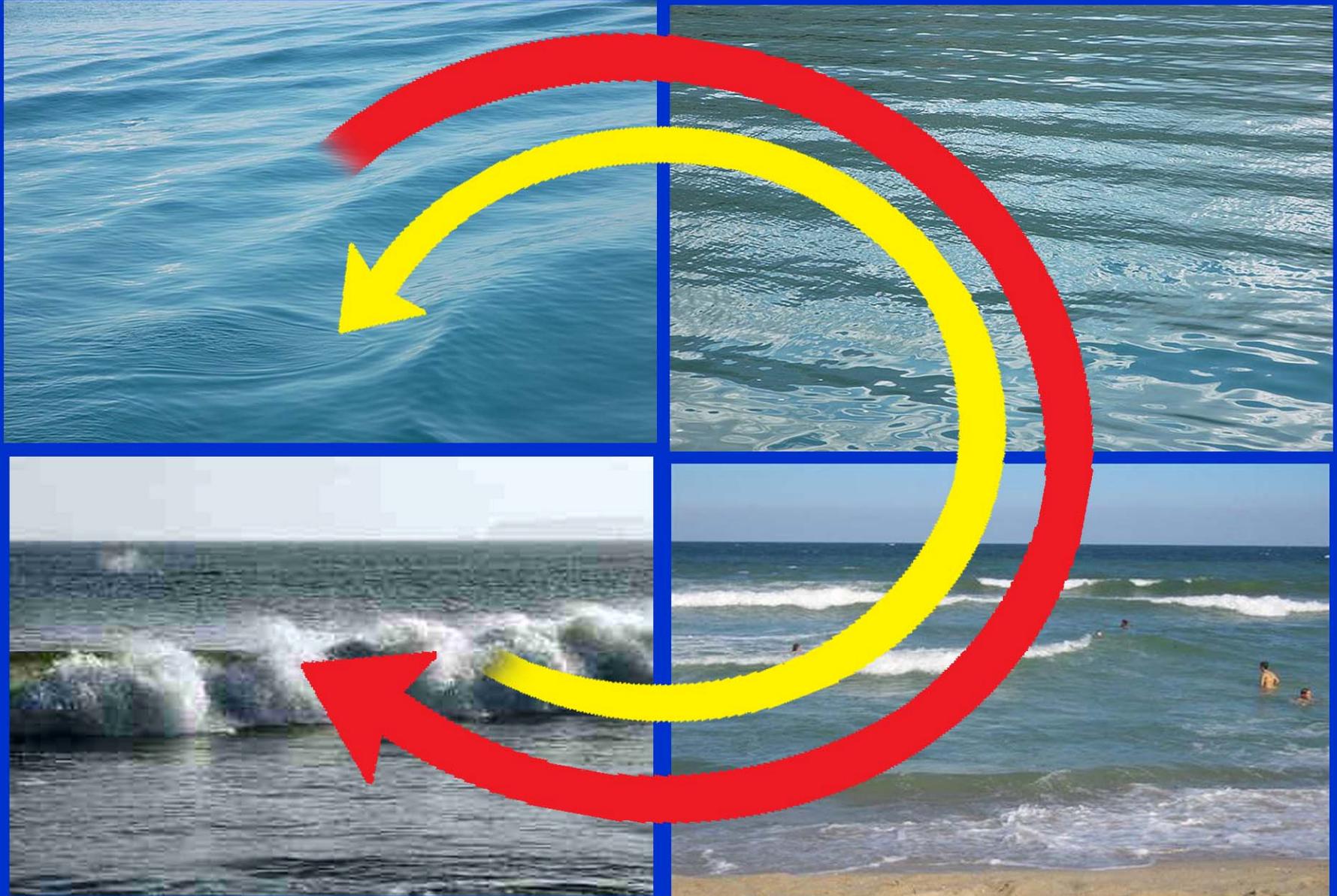
2. Ātma Jñāna



3. Daiva Jñāna



'Tat Tvam Asi' [Thou Art That] 2



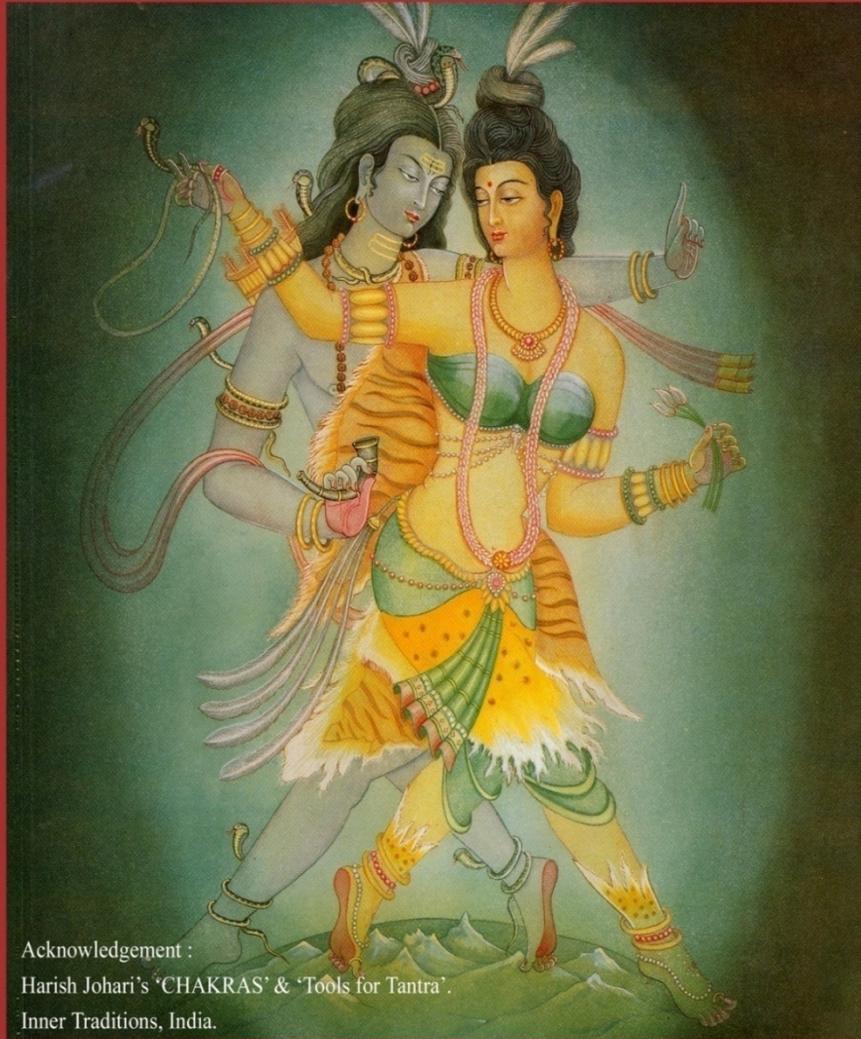
The Bhagavad Gita:

3

Hindu Teaching: Advaita, 'Tat Tvam Asi'



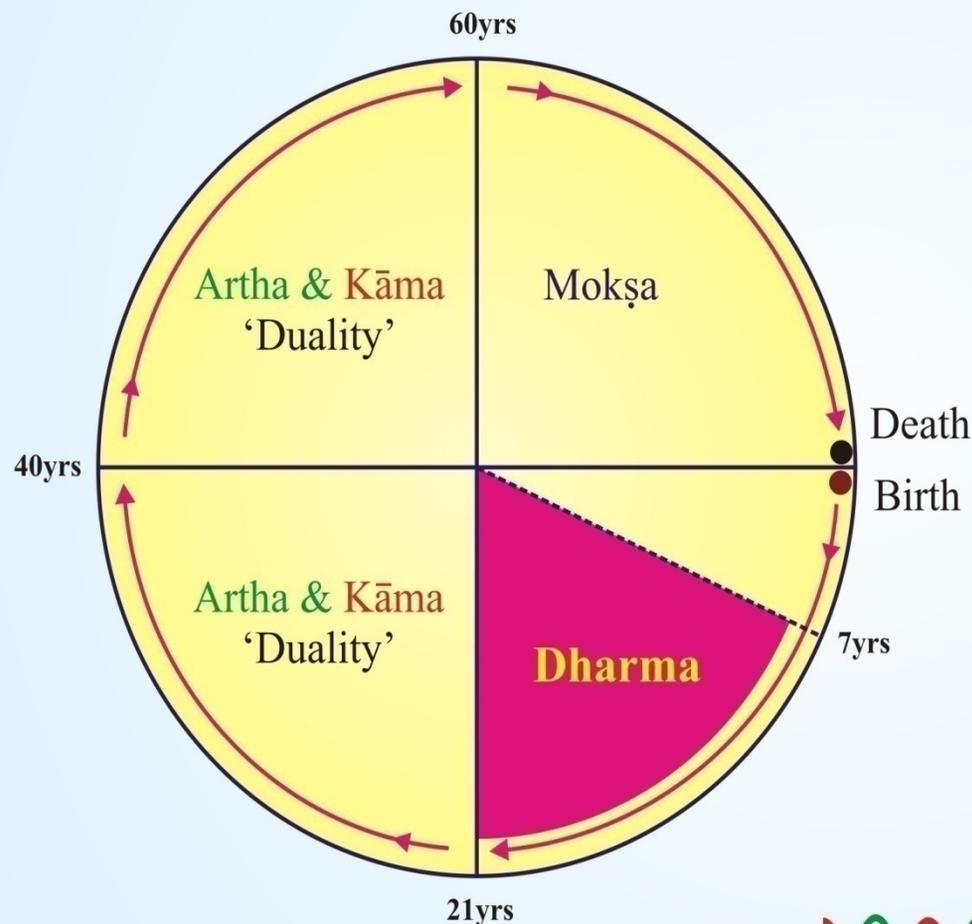
Siva-Sakti Tattva; Ardhanareesvara 4



Siva Tattva & Sakti Tattva of Water



Four Puruṣārthās [Goals] of Life



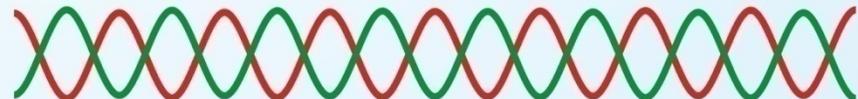
Artha : Achievement & Success,
Wealth

Kāma : Aesthetic Enjoyment
of Sensory Pleasures

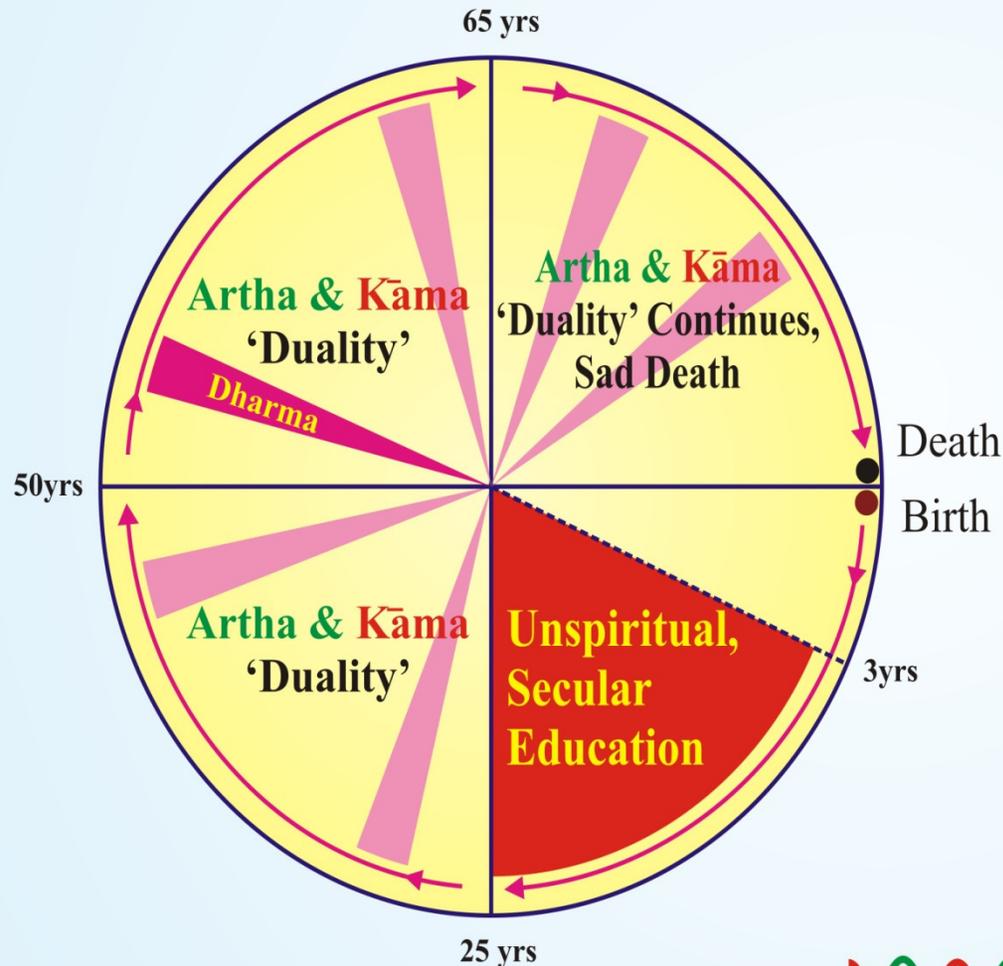
Dharma : Spiritual Education

Mokṣa : Duality Ended : God &
Self Realized

Artha & Kāma Intertwined :



'Four Puruṣārthās [Goals]' in Modern Life



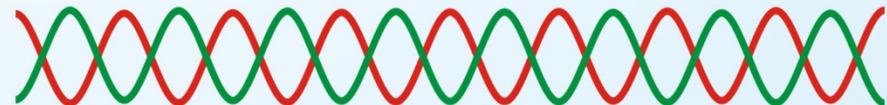
Artha : Achievement & Success, Wealth

Kāma : Aesthetic Enjoyment of Sensory Pleasures

Dharma : Spiritual Learning

Last Stage of Life : Instead of Moksa, Artha & Kama Continue

Artha & Kāma Intertwined :



The 'Duality' of Life

Sukha [pleasure]	Dukha [pain]
Success	Failure
Acceptance	Rejection
Honour / Praise	Dishonour / Censure
Good Health	Ill Health/ Disease
Life [birth]	Death

The 'Duality' of Life

Plenty

Poverty

Love

Hate

Wealth

Poverty

Excited

Depressed

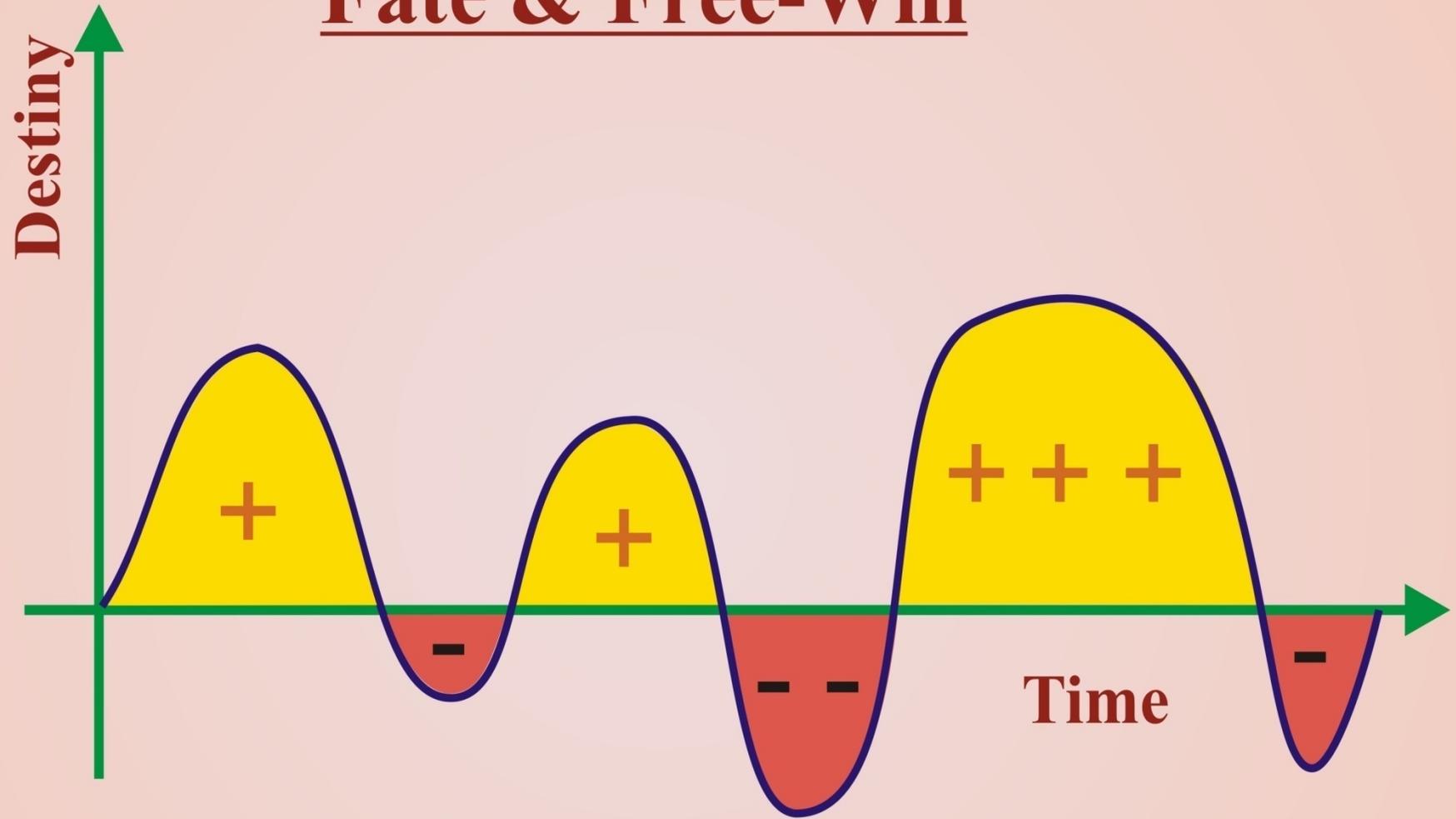
'Me'

'Not Me'

Raga
[attraction]

Dvesha
[repulsion]

Fate & Free-Will



The Devas-Asuras Model [of Vedic Astrology]¹¹

Remember this Model also in Slide 28, wherein, the Divine and **Demonic** Natures are considered again.

Devas

Asuras



Four Kinds of Devotees[BG:7. 16]

Catur-vidhā bhajante Mām janāḥ
sukṛtino' rjuna ।

Ārto jijñāsur arth'arthī jñānī ca
Bharata'rṣabha ॥
॥ 7.16 ॥

Your Life Journey



4. **Jnanis**
(Atma Prasannis)



3. **Jignasus**
(Seekers in D&M)



2. **Artharthis**
(Seekers in A&K)



1. **Arthaha**
(Distressed)

Mind is 'Restless & Turbulent' [BG:6.34]

Cañcalaṁ hi manaḥ Kṛṣṇa
pramāthi balavad dṛḍham ।

Tasyāhaṁ nigrahaṁ manye
vāyoriva suduṣkaram ॥
॥6.34॥

Mind is 'Restless & Turbulent' [BG:6. 34]



KALI DANCING ON SHIVA
69. Kālī dancing on Shiva (Modern Period)

Arjuna: “The mind verily is restless, turbulent, strong and unyielding, O Krishna; I deem it as difficult to control it as to control the wind”.

Success thro' Sadhana, Detachment [BG:6. 35]

Asaṁśayaṁ mahā-bāho,
mano durnigrahaṁ calam ।

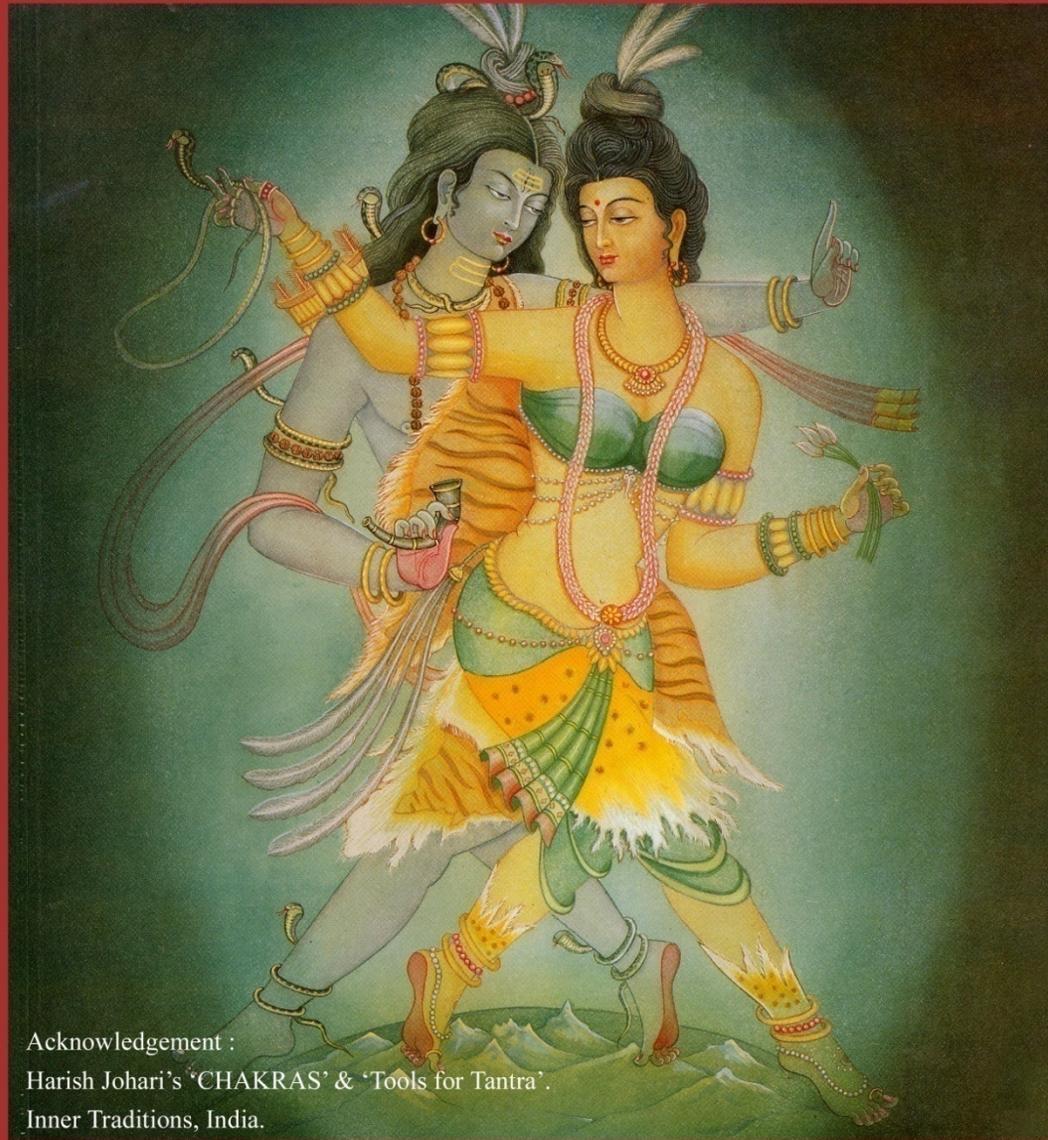
Abhyāsenā tu Kaunteya
vairāgyeṇa ca gr̥hyate ॥
॥6.35॥

Success thro' Sadhana, Detachment: VI. 35



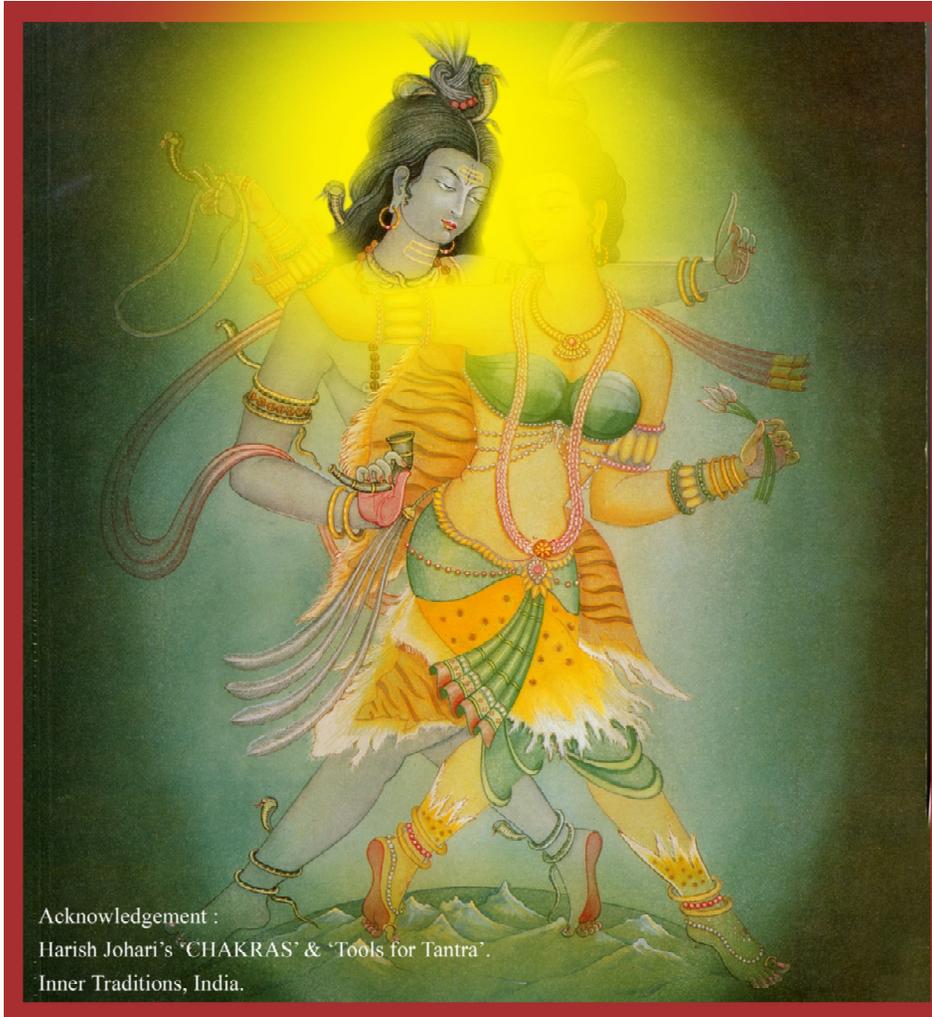
Undoubtedly, O mighty-armed Arjuna, the mind is difficult to control and restless; but by practice & detachment it may be brought under control.

The Cosmic Dance of Siva & Sakti¹⁸



Acknowledgement :
Harish Johari's 'CHAKRAS' & 'Tools for Tantra'.
Inner Traditions, India.

SIVA becomes more dominant than SAKTI



Acknowledgement :
Harish Johari's "CHAKRAS" & "Tools for Tantra".
Inner Traditions, India.

Conduct in Dharma [BG:13. 7]

Amānitvam adambhitvam

ahiṁsā kṣāntir ārjavam ।

Ācāry'opāsanam śaucam

sthairyam ātma-vinigrahaḥ ॥

॥ 13.7 ॥

Prerequisites for a Life in Dharma & Moksha[BG:13.7]

- 1) Humility,
- 2) Unpretentiousness,
- 3) Non-violence,
- 4) Patience,
- 5) Straight-forwardness,
- 6) Service to the teacher,
- 7) Cleanliness[Purity, Integrity],
- 8) Steadfastness,
- 9) Self-control.

All these virtues spontaneously arise in the Sthitha Prajna's state of consciousness.

Prerequisites in Dharma [BG:13. 8]

Indriy'ārtheṣu vairāgyam

anahaṅkāra eva ca |

Janma-mṛtyu-jarā-vyādhi-

duḥkha-doṣ'ānudarśanam ||

|| 13.8 ||

Prerequisites in Dharma [BG:13.8]

- 1) Indifference to the objects of the senses and to sensory pleasures;
- 2) Absence of egoism; 3) Contemplating the reality of: birth & death; old age & sickness; sorrow & evil.

The above three virtues spontaneously arise in the Sthita Prajna's state of consciousness.

PART I MEDITATION

‘Tat Tvam Asi’ Atma Jnana Yajna

Part II :Recognizing ‘Maya and Duality’ & Over coming the Same

[BG: 7.27, 7.14]

2nd Meditation (Observing Maya and Duality at work and the havoc they cause)

COMMENCES

‘Mother and Daughter Having an Argument’ 24



'Duality' Caused by 'Maya' [BG 7.27]



Sutra On Maya [BG: 7. 27]

Icchā-dveṣa-samutthena dvandva-
mohena Bhārata ।

Sarva-bhūtāni sammohaṃ sarge yānti
Parantapa ॥

॥ 7.27 ॥

Sutra On Maya [BG: 7. 27]

O scion of Bharata's lineage. From their very birth, all beings are deluded by 'duality', springing from the instinctive feelings of attraction & aversion for the pairs of opposites.

Sutra On Maya [B:7. 14]
**(Bhakti Minimizes the Negative Impact
of Maya)**

Daivī hy eṣā guṇamayī Mama māyā
duratyayā ।

Mām eva ye prapadyante māyām etām
taranti te ॥

॥ 7.14 ॥

‘Manas’ Pursuing a Sensory Pleasure [BG:2. 67]

29

Indriyāṅgāṃ hi caratām

yan mano’ nuvidhīyate ।

Tad asya harati prajñām

vāyur nāvam ivāmbhasi ॥

॥ 2.67 ॥

'Manas' Pursuing A Sensory Pleasure [BG:2. 67]

30

Whichever of the *wandering senses*, the consciousness ['Manas'] gets engrossed in, that wandering sense-faculty carries away his 'Atmic Intelligence', in just the same way, *in which a gale would carry away a boat, (moving) on the waters.*

'Manas' Pursuing a Sensory Pleasure [BG: 2. 67]



Solar Eclipses / Atma Eclipsed by Maya 32



The Panchakośas & Ātma Tattva 33



PART II MEDITATION

‘Tat Tvam Asi’ Atma Jnana Yajna

Part III : ‘Pratyahara’

**[Withdrawal of the Senses from their
Sense Objects]**

[BG:13.7, 13.8, 2.58, 6.5, 6.6]

3rd Meditation (Observing What Is)

COMMENCES

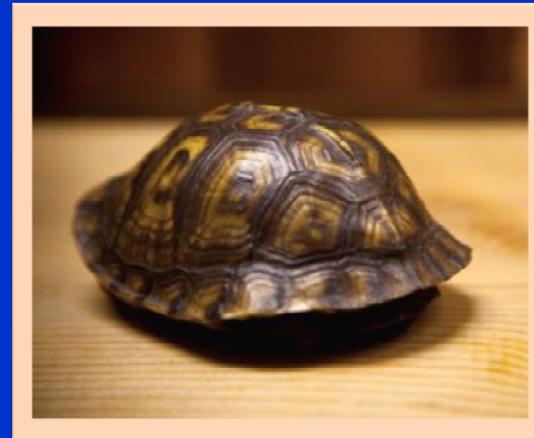
'Pratyahara' Sutras[BG:2.58]

34

Yadā samharate cāyam kūrmo'ngānī'va sarvaśaḥ ।

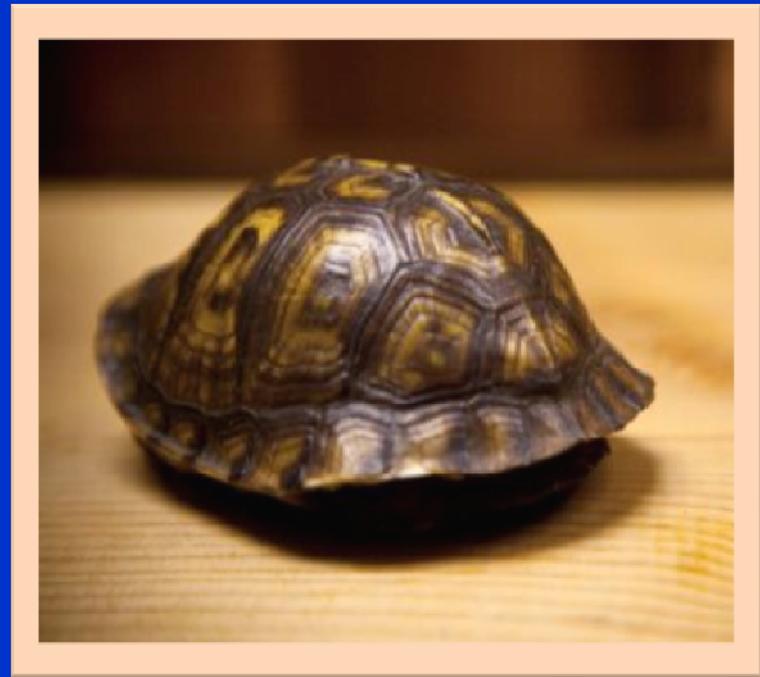
Indriyāṇī'ndriy'ārthebhyas tasya prajñā pratiṣṭhitā ॥

॥ 2.58 ॥



Withdrawal of the Senses [BG:2. 58]

35



Meditation , contemplation, observation of mouna, fasting, solitude, spiritual retreats – all of these facilitate withdrawal of the senses [Pratyahara] from their sense objects.

The Wholeness of Consciousness 36 & The Fragmentation of Consciousness



Consciousness [represented by the ten heads] as Sakti is fragmented. This is represented by the 10 heads of Ravana, each head in conflict with the other heads. When Sakti returns to Siva, consciousness becomes whole & blessed.

Higher Self, 'Saving' the Lower self [BG:6. 5]

Uddhared Ātmanā'tmānaṁ

n'ātmānam avasādayet ।

Ātmaiva hy Ātmano bandhur

Atm'aiva ripur ātmanaḥ ॥

॥6.5॥

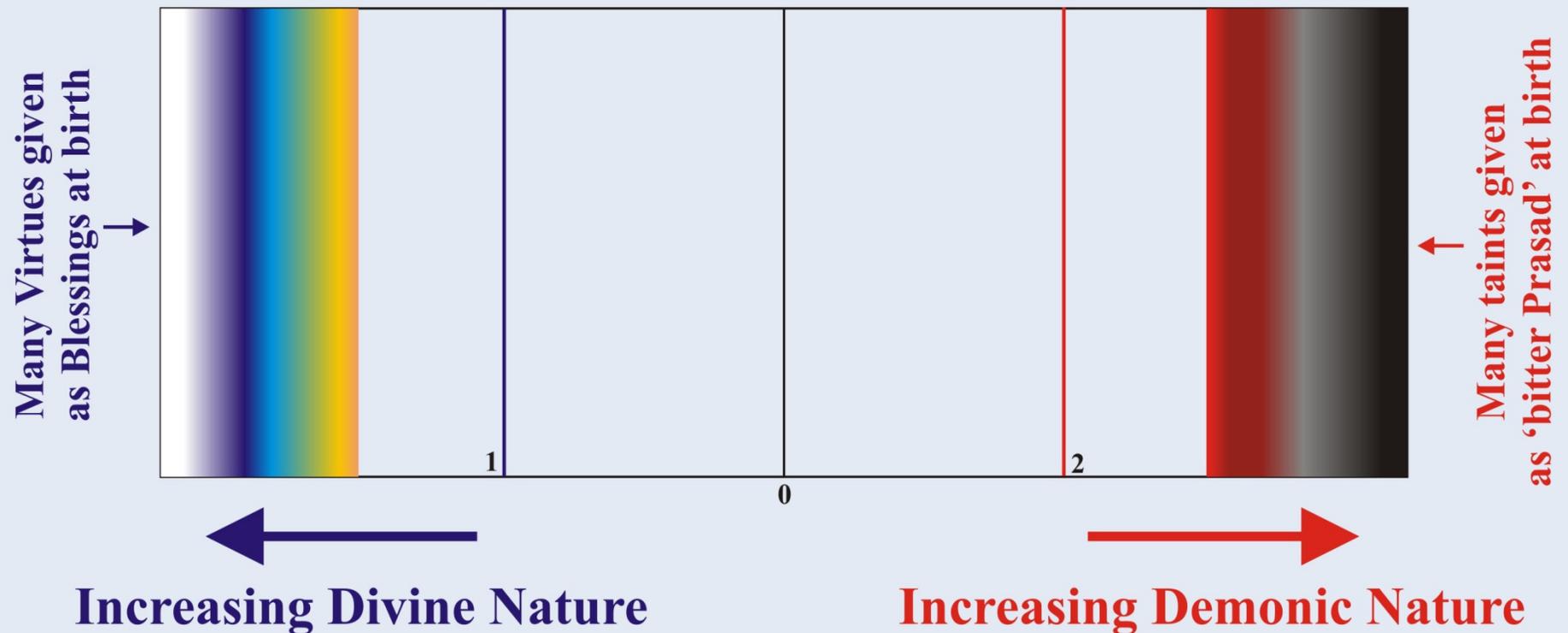
Self-knowing, Observing *What Is* [BG: 6.5]



KALI DANCING ON SHIVA
69. Kālī dancing on Shiva (Modern Period)

One should raise oneself by one's **Self** alone; let not one lower oneself; for the **Self** alone is the friend of oneself, and the **self** alone is the enemy of oneself.

**‘Striving’ for Ideals - for whom ?
‘Acceptance of *what is*’ - for whom ?**



Use the **Devas-Asuras Model** to understand this slide # 36

Self-knowing, Observing *What Is* [BG:6. 5]

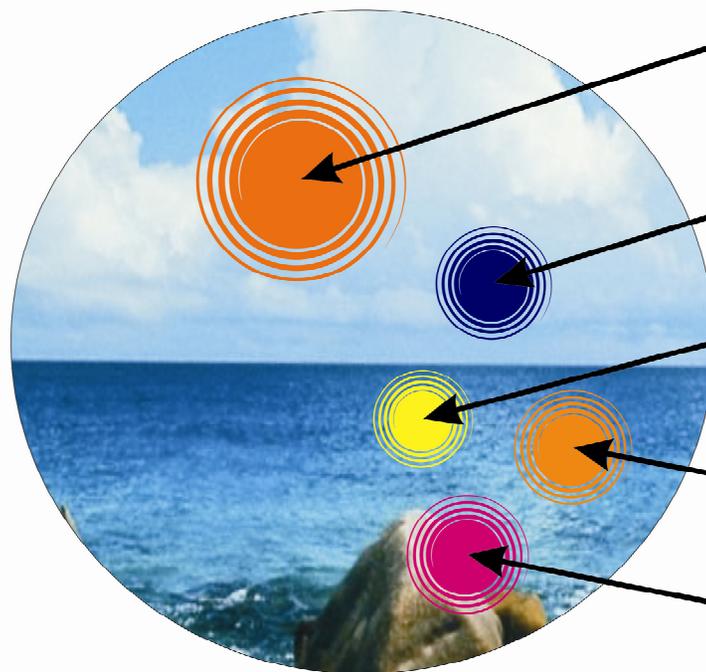


One should raise oneself by one's **Self** alone; let not one lower oneself; for the **Self** alone is the friend of oneself, and the **self** alone is the enemy of oneself.

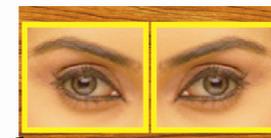
**‘Manas’ can face the Paramatma or the ‘Sensory Stimuli’
The Sense - Organs are ‘Portals’**



Paramatma



Manas



Indriyas

**‘Manas’ can face the Paramatma or the ‘Sensory Stimuli’
The Sense - Organs are ‘Portals’ - 2**



Self –Friend or Enemy? Fragmentation and Wholeness of Self [BG:6.6]

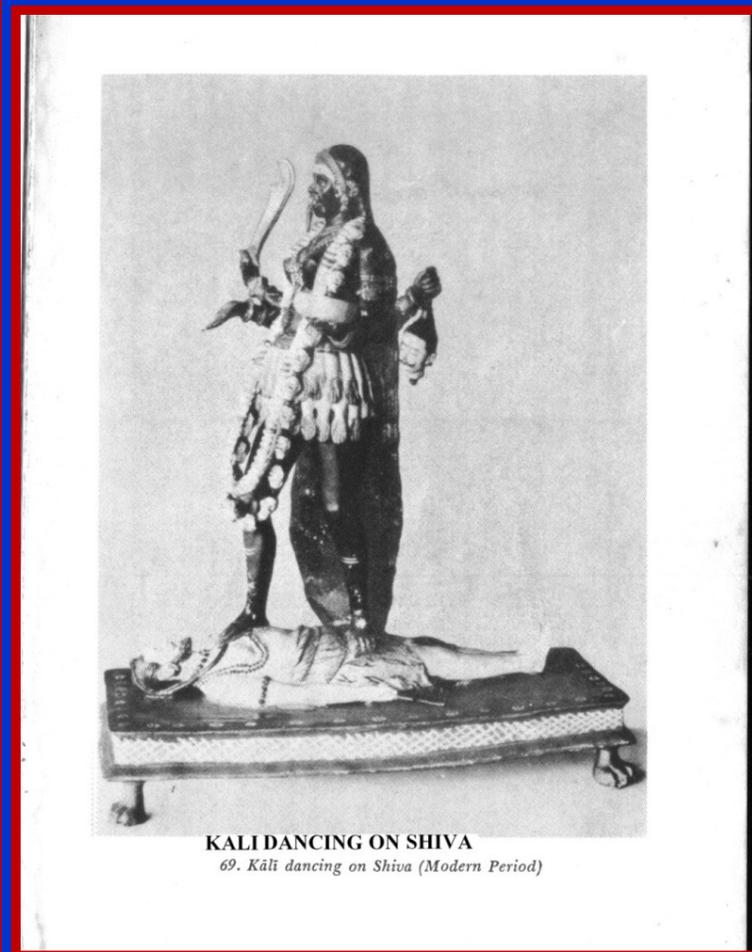
Bandhur ātmā'tmanas tasya

yen'ātm'aiv'ātmanā jitaḥ ।

Anātmanas'tu śatrutve

vartet'ātm'aiva śatruvat ॥ ॥6.6॥

The Self –Friend or Enemy? [BG:6.6]



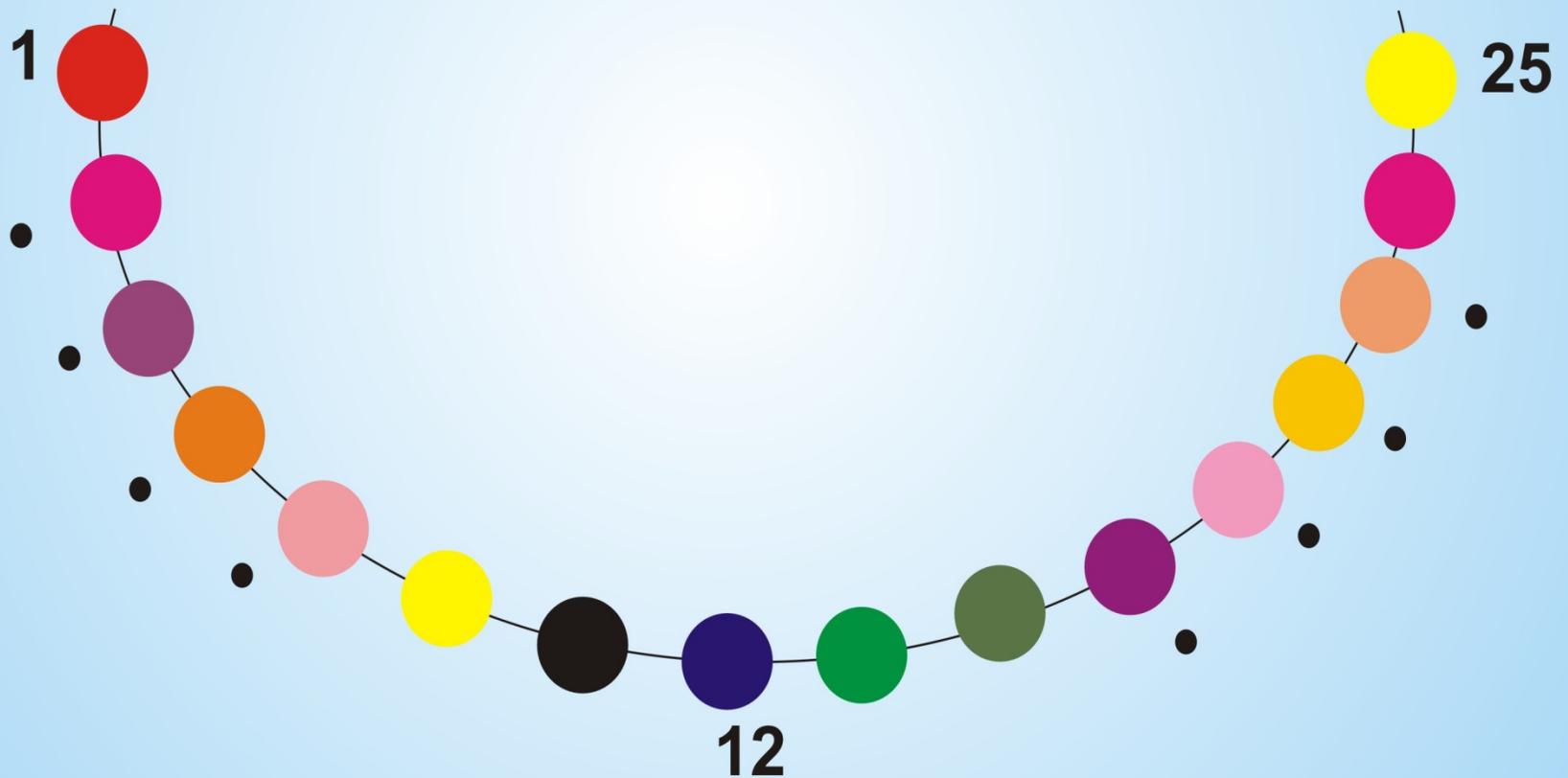
The **Self** is the friend of the self of him by whom the self has been 'mastered' by the **Self**, but to the unconquered self, this **Self** stands in the position of an enemy, like an (external) foe.



Kali [Sakti] Trampling on Siva [Awareness]

Atma Jnana Yajna

(BG Sutras : 7.7, 13.15)



**The Imperceptible Inner Self is the
Paramatma[BG: 7.7]**

47

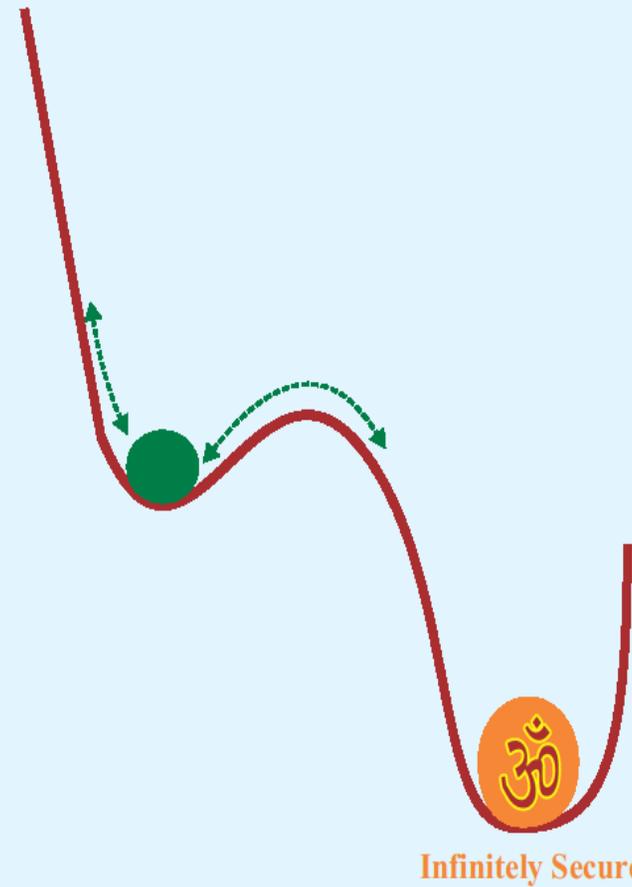
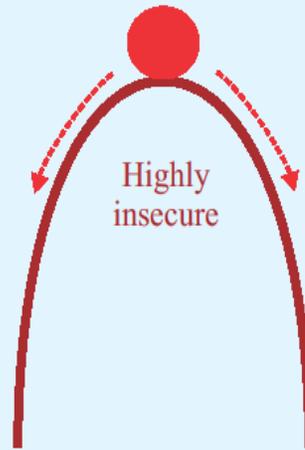
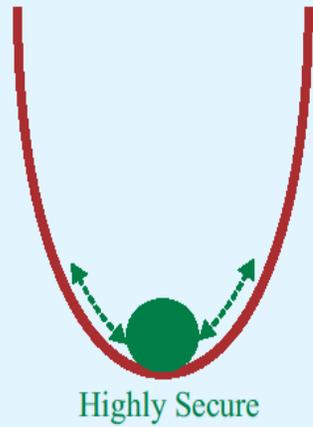
Mattaḥ parataram nānyat kiñcid asti
Dhanañjaya ।
Mayi sarvam idam protam
sūtre maṇigaṇā iva ॥

॥ 7.7 ॥

**There is nothing whatsoever higher than Me,
O Dhananjaya. All this is strung on Me, as clusters of
gems on a string.**

Anātmā - Ātma Transition

48



Prerequisites in Dharma[BG XIII. 8]

Indriy'ārtheṣu vairāgyam

anahaṅkāra eva ca |

Janma-mṛtyu-jarā-vyādhi-

duḥkha-doṣ'ānudarśanam ||

|| 13.8 ||

Prerequisites in Dharma:[BG XIII.8]

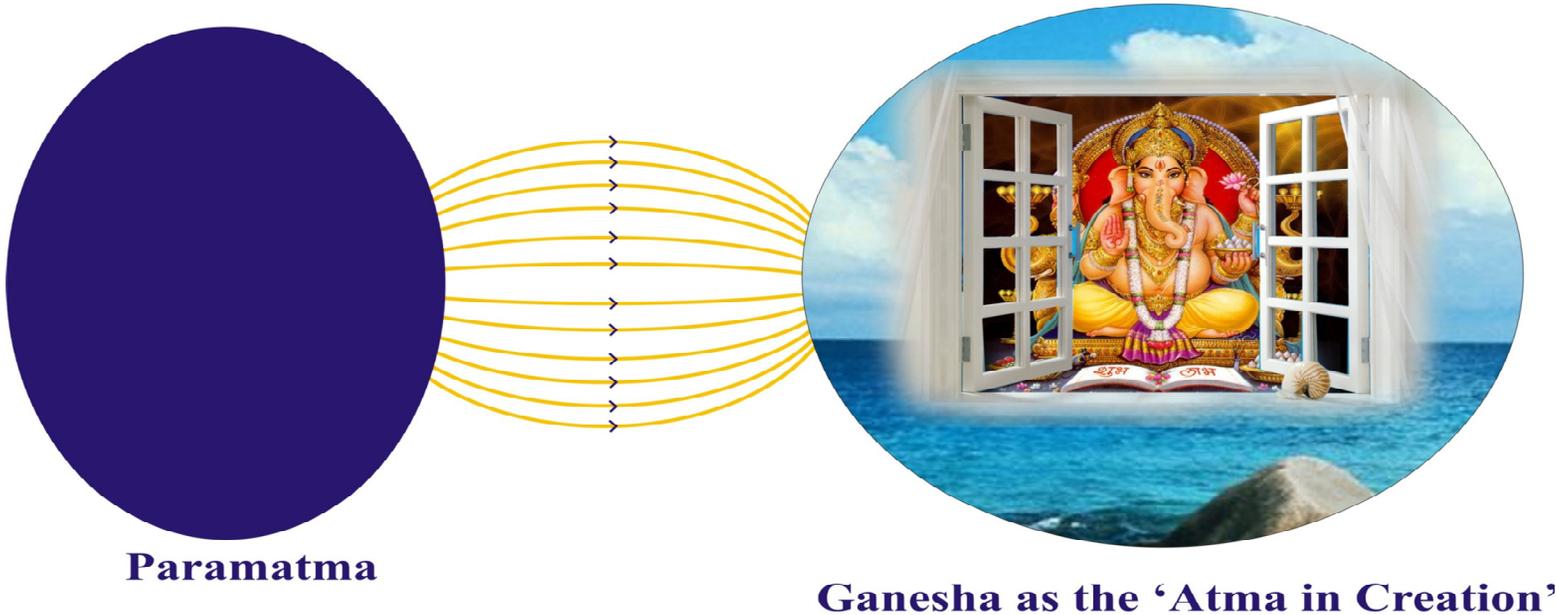
- 1) Indifference to the objects of the senses and to sensory pleasures;
- 2) Absence of egoism; 3) Contemplating the reality of: birth & death; old age & sickness; sorrow & evil.

The above three virtues spontaneously arise in the Sthita Prajna's state of consciousness.

Atmajnana Sutra [BG:2.25]

51

At the heart of the Manas is the 'I AM NESS', the Representative of the 'Paramatma in Creation'.



This (**Atma**) is unmanifest, not graspable by thought and unchangeable. Therefore having known this well, as such, you ought not to grieve.

Ganapathy 'Visarjana'

[Releasing and Offering back to the Panchabhutas]

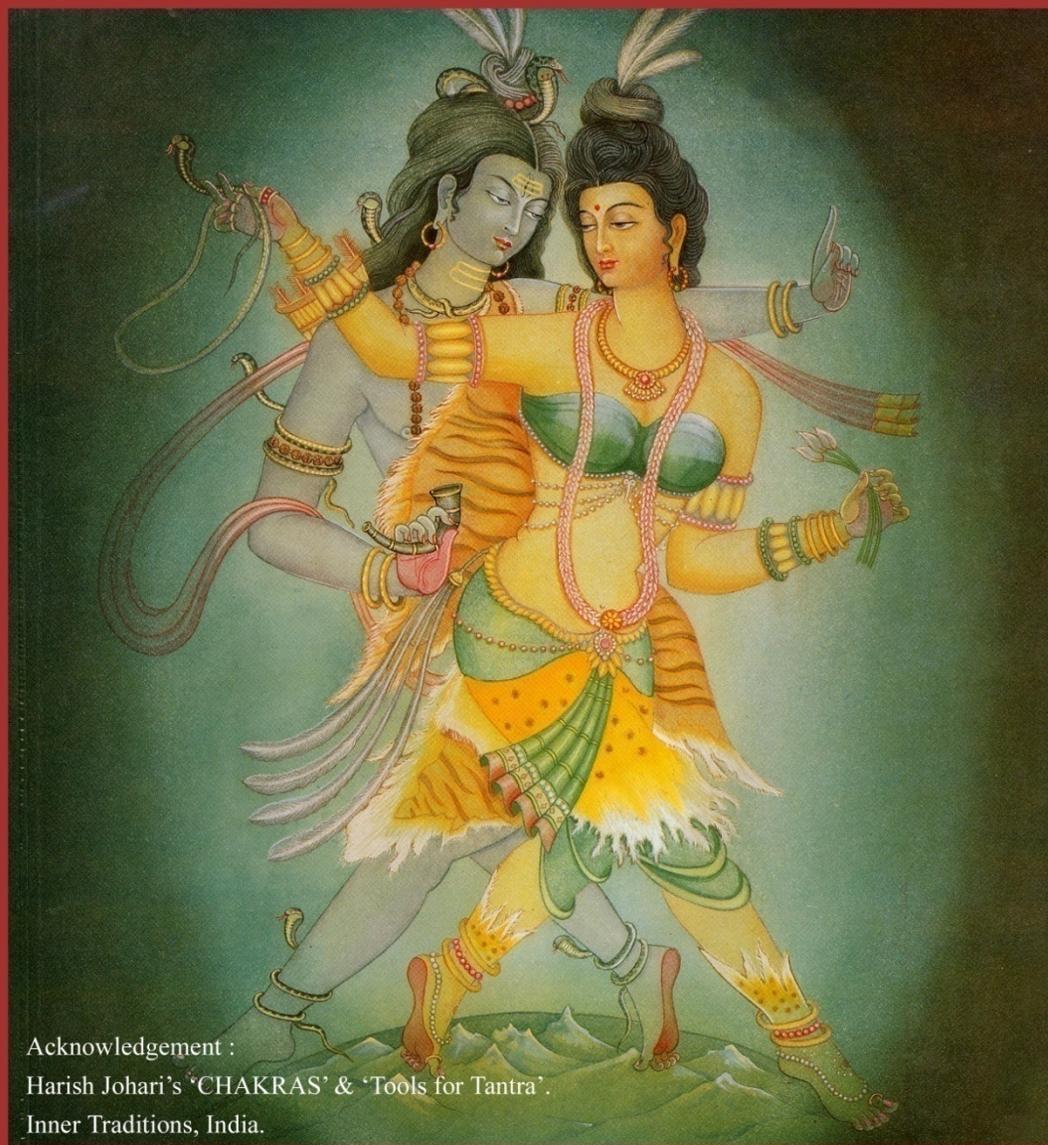
52



Sakti takes refuge in Ganesha

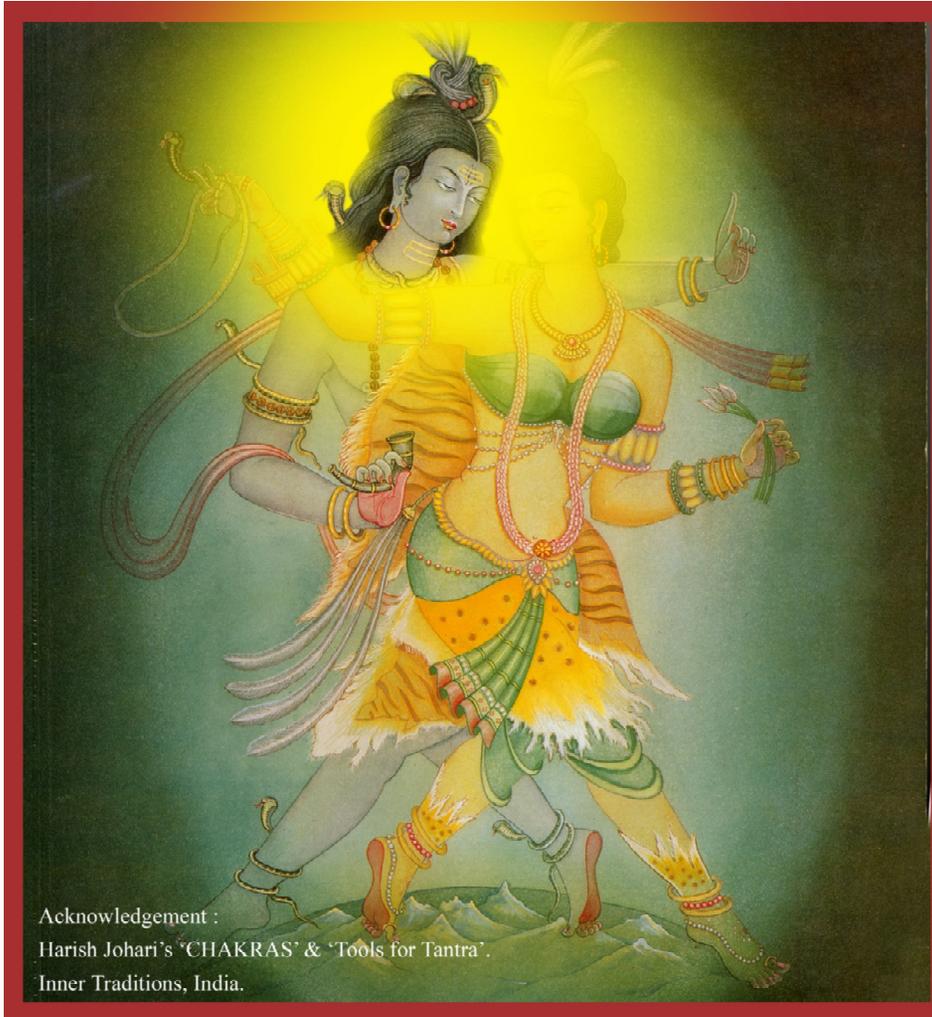


The Cosmic Dance of Siva & Sakti



Acknowledgement :
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Inner Traditions, India.

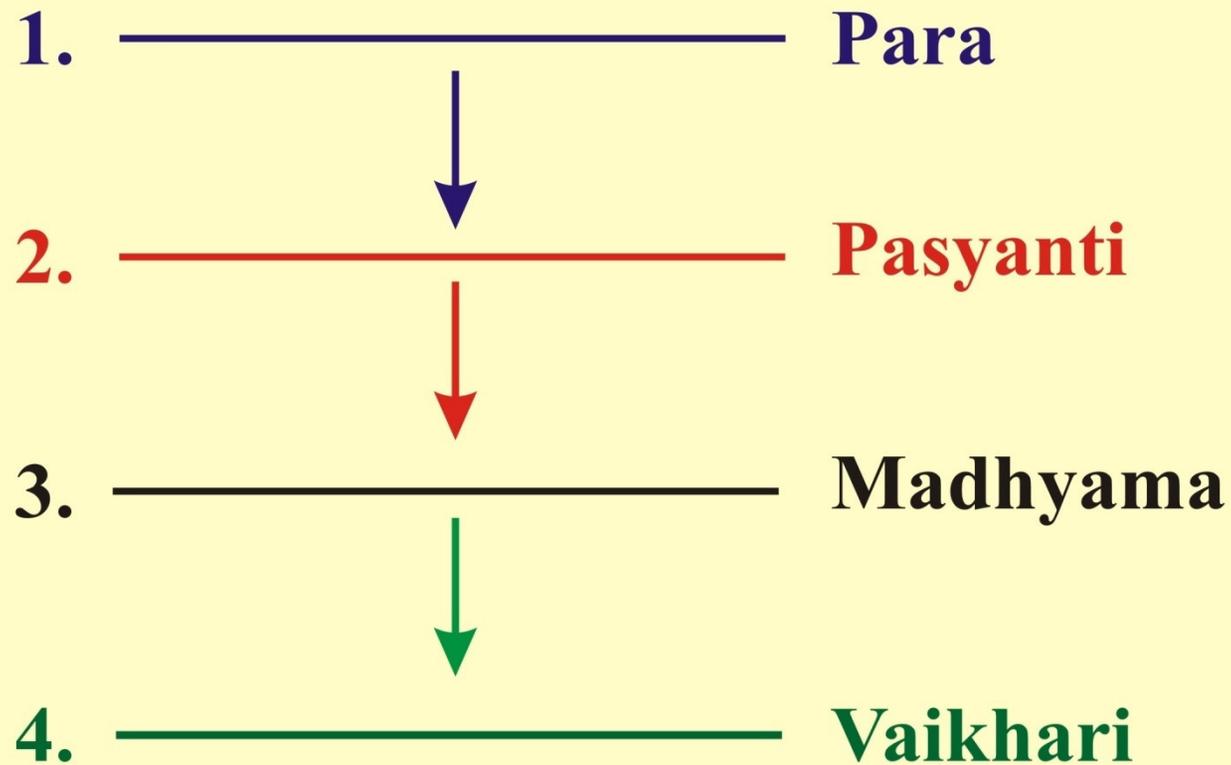
SIVA becomes more dominant than SAKTI



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Inner Traditions, India.

Birth of Insights

56



Higher Self, 'Saving' the Lower self[BG VI. 5]

Uddhared Ātmanā'tmānam

n'ātmānam avasādayet ।

Ātmaiva hy Ātmano bandhur

Atm'aiva ripur ātmanaḥ ॥

॥6.5॥

Self-knowing, Observing *What Is* [BG VI. 5]:



One should raise oneself by one's **Self** alone; let not one lower oneself; for the **Self** alone is the friend of oneself, and the **self** alone is the enemy of oneself.

Self –Friend or Enemy? Fragmentation and Wholeness of Self [BG VI.6]:

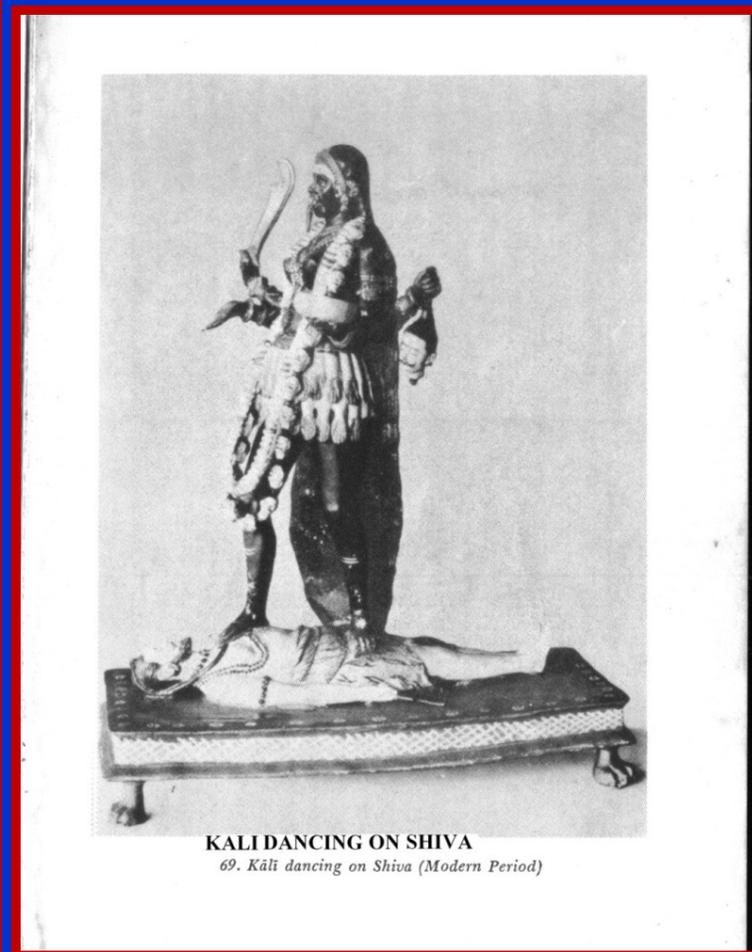
Bandhur ātmā'tmanas tasya

yen'ātm'aiv'ātmanā jitaḥ ।

Anātmanas'tu śatrutve

vartet'ātm'aiva śatruvat ॥ ॥6.6॥

The Self – Friend or Enemy? [BG VI.6]



The **Self** is the friend of the self of him by whom the self has been 'mastered' by the **Self**, but to the unconquered self, this **Self** stands in the position of an enemy, like an (external) foe.

Proximity to the Paramatma[BGVI.7]

61

Jit'ātmanaḥ praśāntasya

Param'ātmā samāhitaḥ ।

Śīt'oṣṇa-sukha-duḥkheṣu

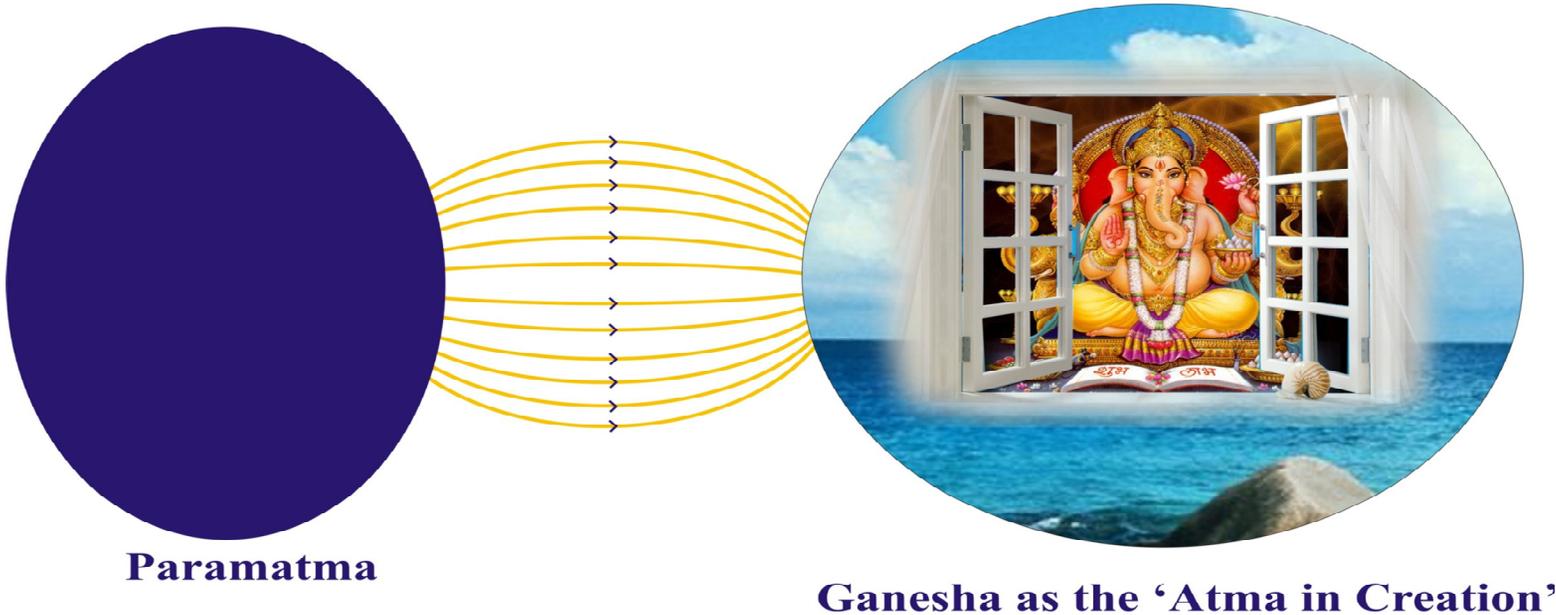
tathā mān'āpamānayoḥ ॥

॥6.7॥

Atmajnana Sutra [BG:2.25]

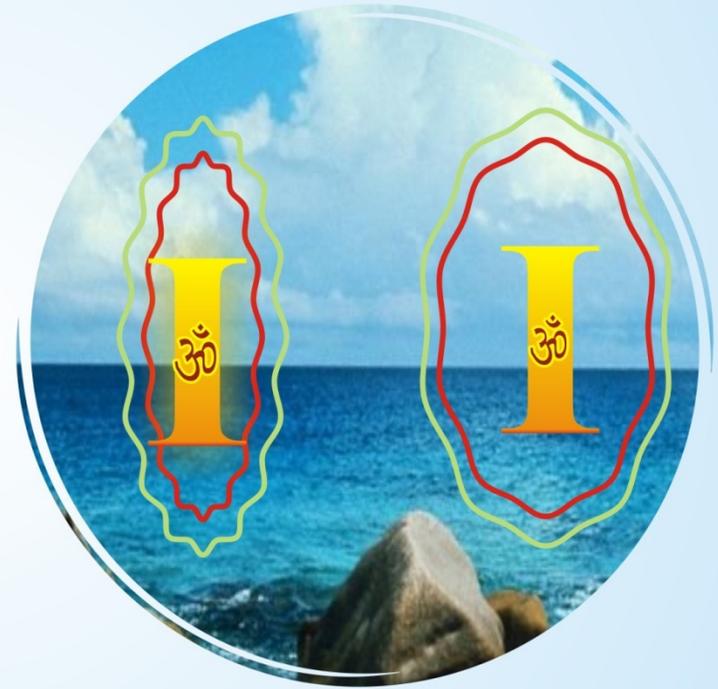
62

At the heart of the Manas is the 'I AM NESS', the Representative of the 'Paramatma in Creation'.



This (**Atma**) is unmanifest, not graspable by thought and unchangeable. Therefore having known this well, as such, you ought not to grieve.

‘Bahir Anthas Cha Bhutanam...’ [BG(XIII.15)]



PART III MEDITATION

‘Tat Tvam Asi’ Atma Jnana Yajna

Part IV : ‘Understanding Atma Tattva’

**[Understanding the Nature of the *Atma*
as our *True Self*]**

[BG: 2.29, 2.23, 2.24, 2.25, 2.70]

**4th Meditation (Introspective Discovery of
The Imperceptible Inner Self [*Atma*])**

COMMENCES

‘Awakened Intelligence’: [BGII.41] ⁶⁴

Vyavasāy' ātmikā buddhir

ek'eha Kuru-nandana |

Bahu-śākhā hy anantāś-ca

buddhayo' vyavasāyinām ||

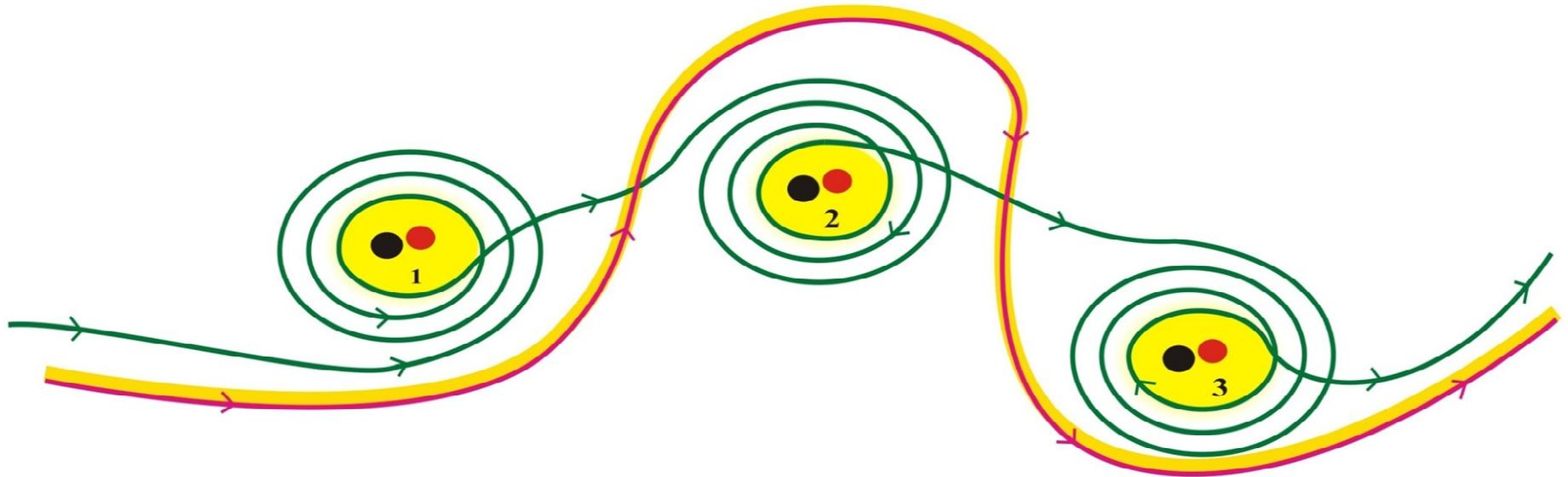
|| 2.41 ||

‘Awakened Intelligence’[BGII.41] 65

In this path of Buddhi Yoga (of observing *What Is*), O Arjuna, *the intention of diligence and perseverance is in a single direction,* whereas, the thoughts of the irresolute (worldly people) are scattered endlessly in many directions [this diffusion is a hall-mark of the Malefic Life Energy, called Rahu, which continually distracts, disperses and diffuses all intentions].

‘Vyavasayatmika Buddhih’ [BG II.41]

66



‘Vyavasayatmika Buddhih’ = The Understanding & Discriminating aspect of consciousness which produces Conviction, when Awareness is present enough to stay with *what is*.

Pink trajectory : ‘Wandering attention’, which does not possess intelligence,
so cannot come to grips with *what is*

- : Awareness or ‘Knowingness’, Atma
- : Anatma of the self, which is body centered
- : ‘The other’ in consciousness, in relationship for example, pointing to strong presence of duality

‘Vyavasayatmika Buddhihi’: BG II.41



1. ‘Vyvasayaha’ –name of both Mahavishnu & Siva.
2. ‘Vyvasayatmika’ - resolute, without any vacillation.
3. ‘Vyvasayatmika’ - because totally undistracted, the intelligence is steady & sharp [Picture illustrates].

'Lower Nature' of Supreme Reality [BG VII. 4]

68

Bhūmir āpo'nalo vāyuh kham mano
buddhir eva ca ।

Ahaṅkāra itī'yaṁ Me bhinnā prakṛtir
aṣṭadhā ॥ ॥7.4॥

'Lower Nature' of Supreme Reality [BG VII. 4]

69

- Earth, water, fire, air, space, manas, intellect, ego – these constitute my eightfold lower nature [Prakrtih].

‘Lower-Nature’ of Reality [BG 7.4]

70



'Higher Nature' of Supreme Reality [BG VII. 5]

71

- Apar'eyam itas tv anyām prakṛtiṁ viddhi
me parām ।
- Jīvabhūtām mahā-bāho yayedam dhāryate
jagat ॥ ॥ 7.5 ॥

'Higher Nature' of Supreme Reality [BG VII. 5]

72

- This is the inferior nature (Prakriti) different from it, know you, o mighty-armed, My higher nature (Prakriti), forming the life essence of all the Jivas, is also the support of the whole Universe.

‘Sahasra Sirsha Purushha’

73



The 'Higher Nature' of The Supreme Reality

[BG Sutra 7.5]

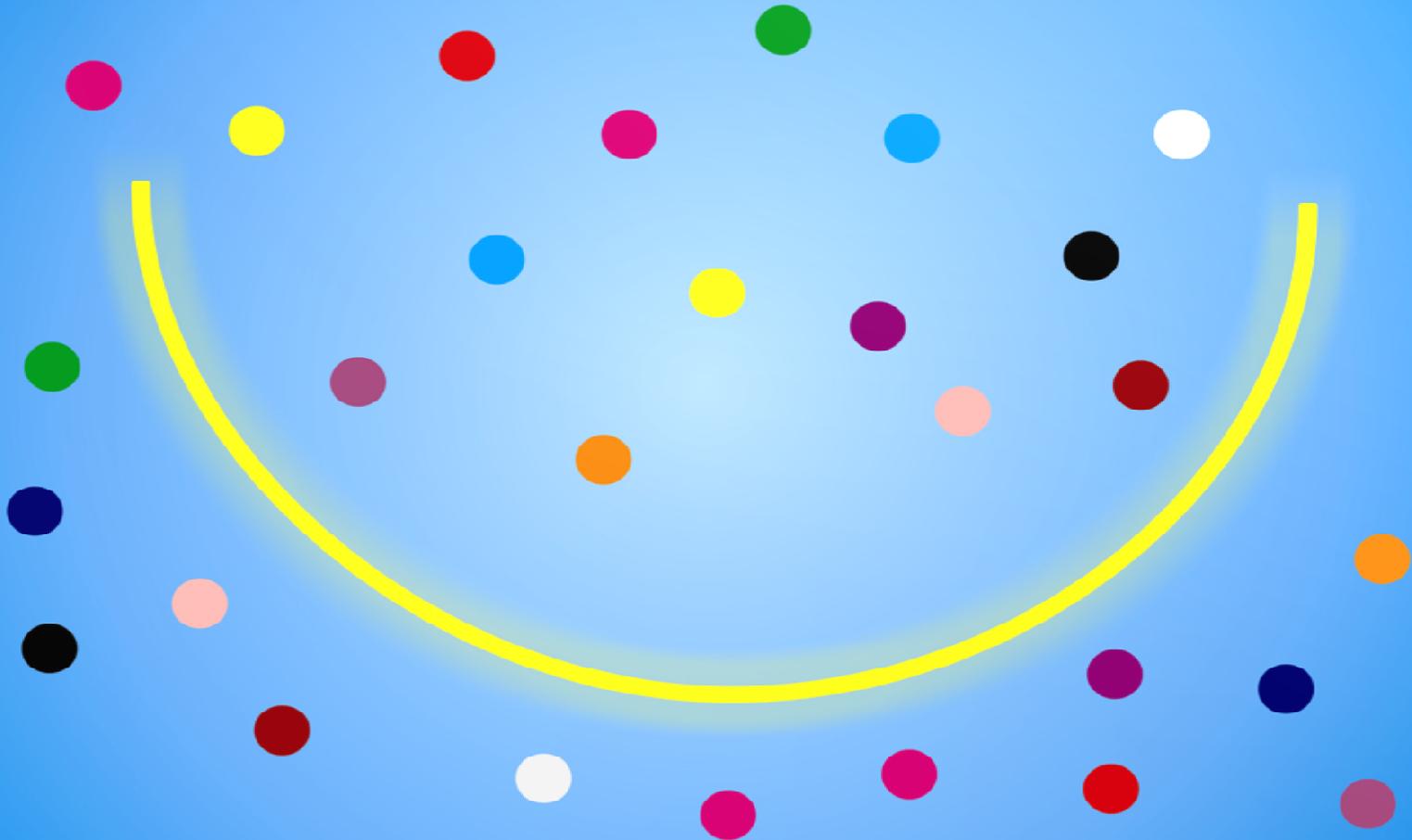


Atma Hidden

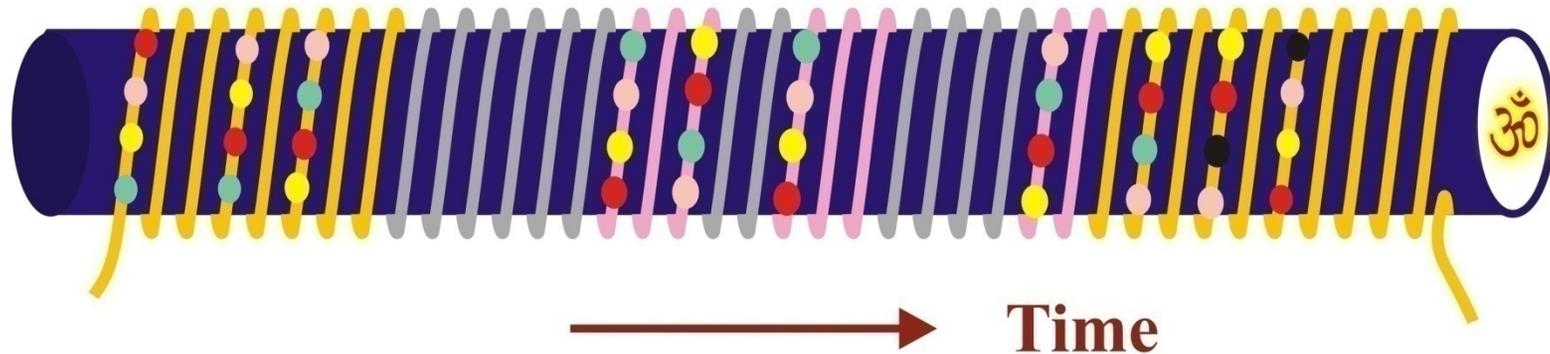


Atma Revealed

76



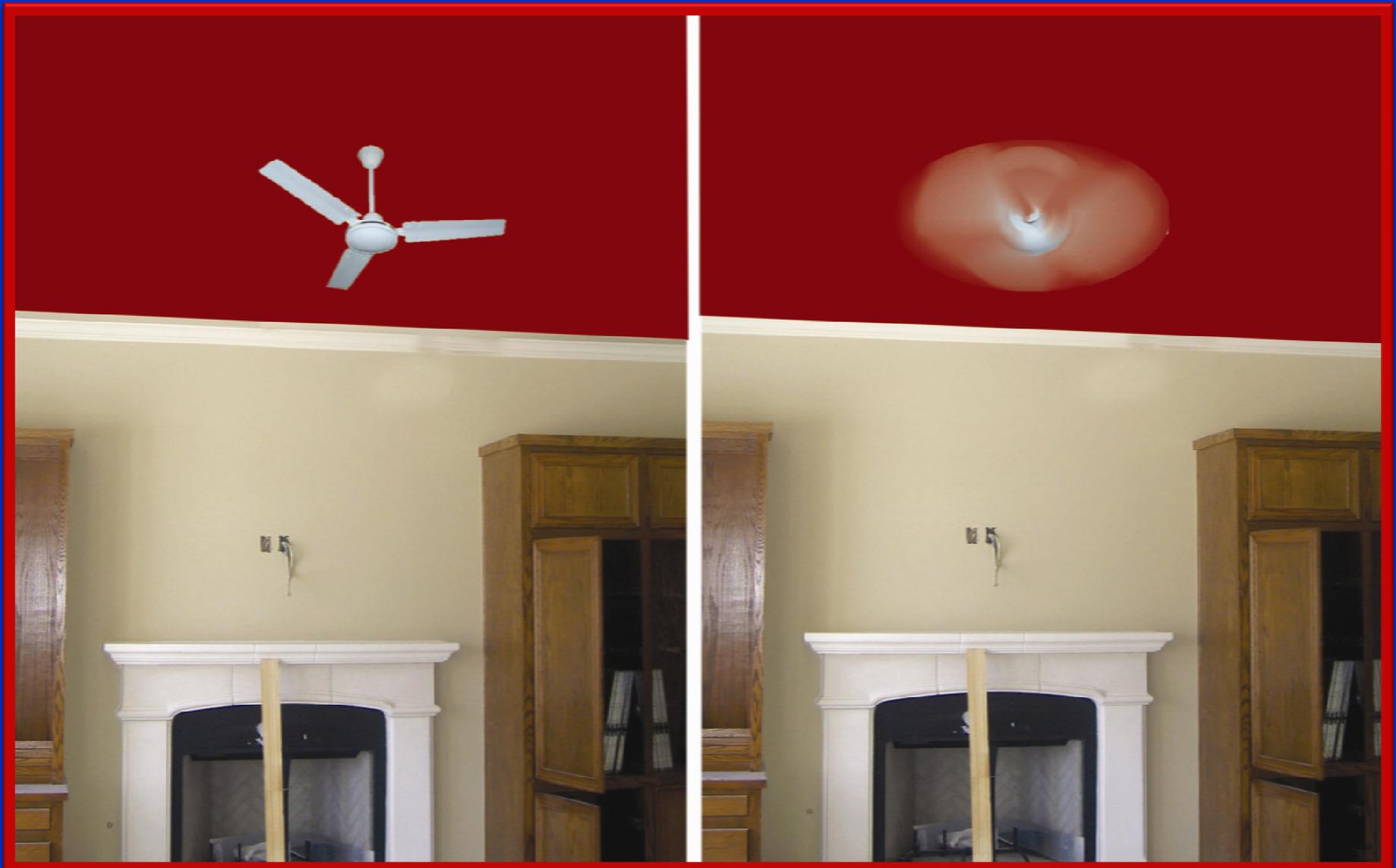
Three States of Consciousness 77 Superimposed on the *Atma*



- : Atma
- : Waking State
- : Sleeping State
- : Dreaming State

The Un-Recognized Atma

78



Atmajnana Sutra[BG II. 23]:

Nainam chindanti śastrāṇi

nainam dahati pāvakaḥ |

Na cainam kledayantyāpo

na śoṣayati mārutaḥ ||

||2.23||

Atmajnana Sutra[BG II. 24]:

Acchedyo 'yam adāhyo 'yam

akledyo 'śoṣya eva ca |

Nityaḥ sarva-gataḥ sthāṇur

acalo 'yaṁ sanātanāḥ ||

|| 2.24 ||

Atmajnana Sutra[BG II. 29]: 81

Āścarya-vat paśyati kaścīd enam
āścarya-vad vadati tathaiva cānyaḥ ।

Āścarya-vac cainam anyaḥ śṛṇoti
Śrutvāpy enam veda na caiva kaścit ।।

|| 2.29 ||

‘Witness, Sanctioner’:[BGXIII.22]

Upadraṣṭā’numantā ca

bhartā bhoktā Mah’eśvaraḥ ।

Param’ātm’eti c’āpyukto

dehe’smin puruṣaḥ paraḥ ॥

॥ 13.22 ॥

‘Close Witness, Sanctioner’,...: XIII. 22

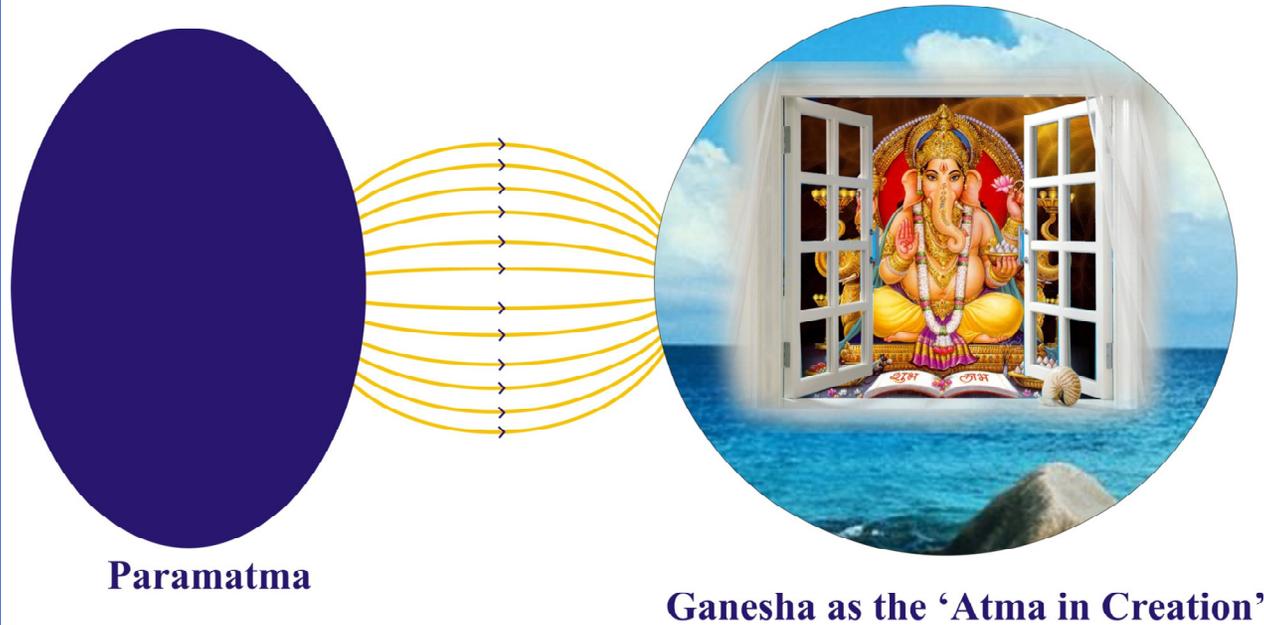
The Paramatma, who is beyond the little self, is also called the:

1. Close Witness [Upadrashtha],
2. Sanctioner [Anumanta],
3. Supporter [Bhartha],
4. Enjoyer [Bhokta],
5. Sovereign Lord [Mahesvara] and
6. Supreme Self [Purushaha Paraha].

Atma Jnana Sutra: II. 23

84

At the heart of the Manas is the 'I AM NESS', the Representative of the 'Paramatma in Creation'.



The **Atman** can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor parched by wind.

Neither 'Existent', nor 'Non-Existent'[BG XIII.12]

Jñeyam yat tat pravakṣyāmi

85

yat jñātvā'mṛtam aśnute |

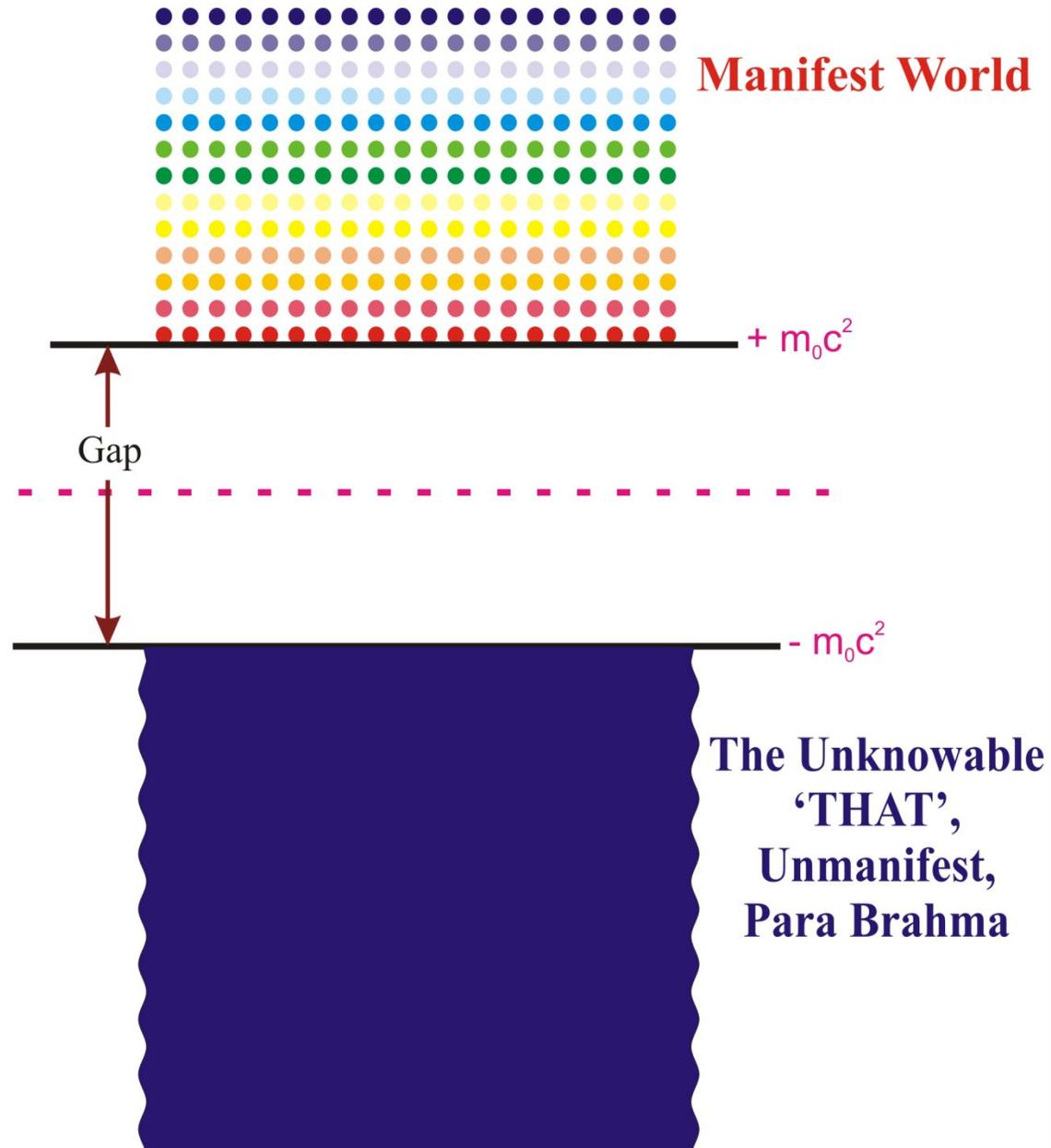
Anādimat param brahma

na sat tan n'āsad ucyate ||

|| 13.12 ||

I shall enunciate 'That' which has to be known, knowing which one attains immortality. It is the beginningless Supreme Brahman - which is spoken of as **neither Existent nor non-Existent**.

Bhagavad Gita [XIII.12] : Para Brahma





From the Hindu dated Oct 12th, 2011, 'Sirimanotsavam' at Vizianagaram, in Andhra Pradesh.

PART IV MEDITATION

‘Tat Tvam Asi’ Atma Jnana Yajna

Part V : ‘Perfection in the Understanding’ of ‘Atma Tattva’ implies ‘Awakened Intelligence’

[BG: 2.41, 6.5, 6.6, 6.7, 13.12, 13.22, 13.24]

**5th Meditation (Verifying the Existence of the
Imperceptible Inner Self [*Atma*])**

COMMENCES

‘Awakened Intelligence’ [BG:2.41]

Vyavasāy’ ātmikā buddhir
ek’eha Kuru-nandana ।

Bahu-śākhā hy anantāś-ca
buddhayo’ yavasāyinām ॥

॥ 2.41 ॥

‘Awakened Intelligence’[BG:2.41] 89

In this path of Buddhi Yoga (of observing *What Is*), O Arjuna, *the intention of diligence and perseverance is in a single direction,* whereas, the thoughts of the irresolute (worldly people) are scattered endlessly in many directions [this diffusion is a hall-mark of the Malefic Life Energy, called Rahu, which continually distracts, disperses and diffuses all intentions].

‘Vyavasayatmika Buddhihi’ [BG:2.41]



1. ‘Vyvasayaha’ –name of both Mahavishnu & Siva.
2. ‘Vyvasayatmika’ - resolute, without any vacillation.
3. ‘Vyvasayatmika’ - because totally undistracted, the intelligence is steady & sharp [Picture illustrates].

‘Proximity’ to the Paramatma [BG:6.7]

Jit'ātmanah praśāntasya

Param'ātmā samāhitaḥ ।

Śīt'oṣṇa-sukha-duḥkheṣu

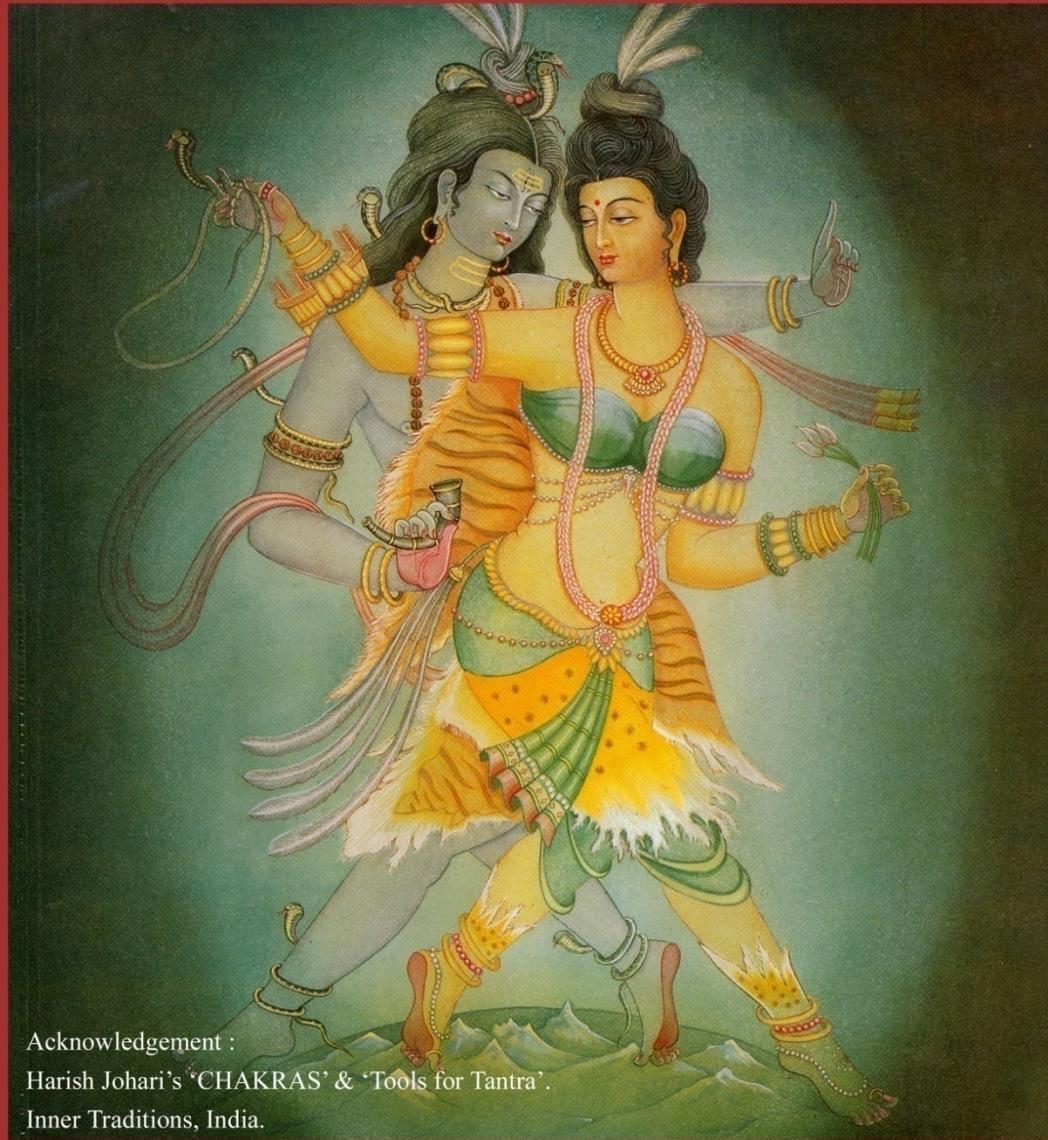
tathā mān'āpamānayoḥ ॥

॥6.7॥

‘Proximity’ to the Paramatma[BG :6.7]

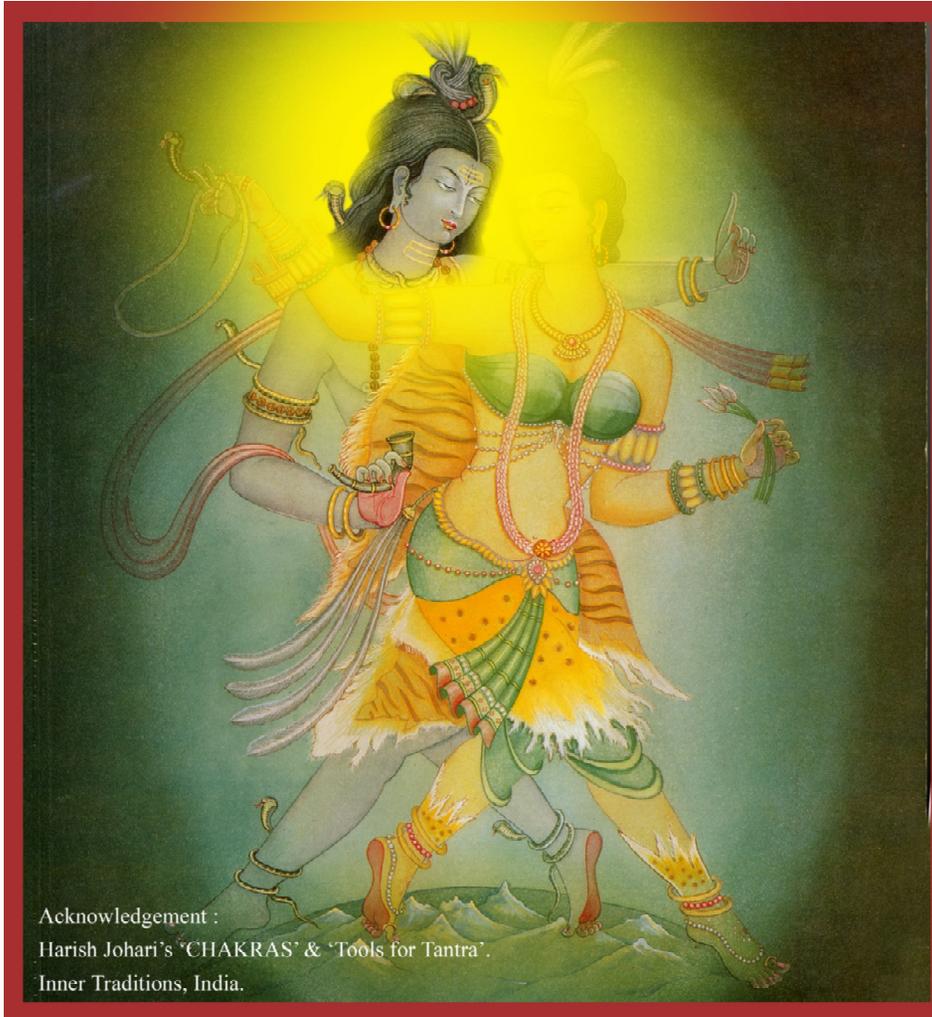
The Supreme Self for one who is in equanimity, and for one, who is peaceful in the extremes of ‘cold & heat’ [pleasure & pain], as also in honour and dishonor; *is very very proximate.*

The Cosmic Dance of Siva & Sakti⁹³



Acknowledgement :
Harish Johari's 'CHAKRAS' & 'Tools for Tantra'.
Inner Traditions, India.

SIVA becomes more dominant than SAKTI



Acknowledgement :
Harish Johari's "CHAKRAS" & "Tools for Tantra".
Inner Traditions, India.

A & K; Pratyahara; Metamorphosis

Moth – Butterfly Metamorphosis - 1



Acknowledgement : www.butterflyschool.org

Caterpillar – Butterfly Metamorphosis -2



Acknowledgement :
<http://ourniftynotebook.blogspot.com/>

Mount Kailash, Abode of Siva



**Many are the Paths to Self-Realization:
BG:13. 24**

Dhyānen'ātmani paśyanti

kecid ātmānam ātmanā |

Anye sāṅkhyena yogena

karma-yogena c'āpare ||

|| 13.24 ||

Many are the Paths to Self-Realization: 99

[BG:13. 24]

Dhyānen'ātmani paśyanti

kecid ātmānam ātmanā |

Anye sāṅkhyena yogena

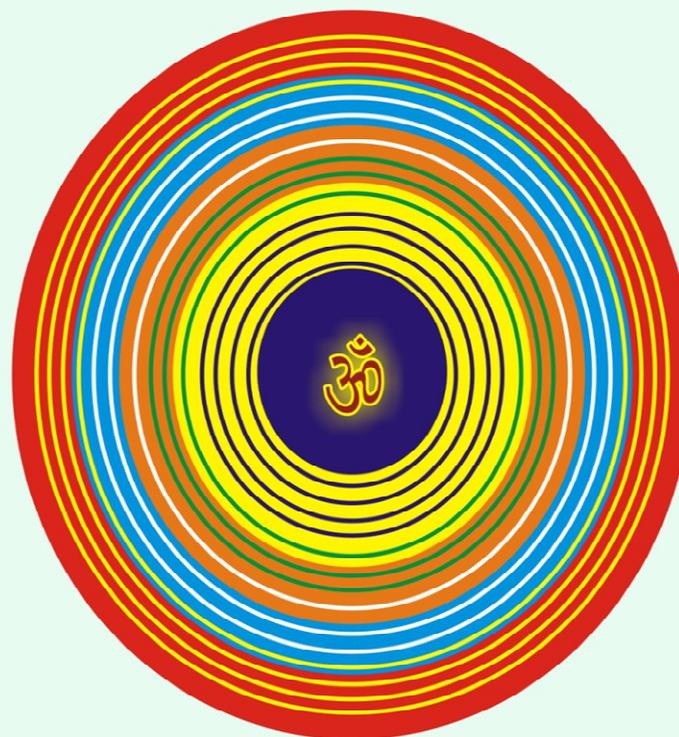
karma-yogena c'āpare ||

|| 13.24 ||

Some 'See' the **Atma[Self]** by meditation and through the 'self' purified by the **Atma**; others by the Yoga of discriminative knowledge; and still others by the Yoga of selfless action.

Jnana, Bhakti, Dhyana, Karma, Yogas 'Orbits' represent 'intensity of Yogas'

Yellow : Jnana Yoga
Orange : Bhakti Yoga
Cyan : Dhyana Yoga
Red : Karma Yoga



The Orbits in each Yoga : Sometimes the inner most Orbit of one Yoga, say Bhakti Yoga, will be almost coincident with the outermost Orbit of the previous Yoga, say Jnana Yoga, in this case. Thus the Yogas can also overlap somewhat.

PART V MEDITATION

‘Tat Tvam Asi’ Atma Jnana Yajna

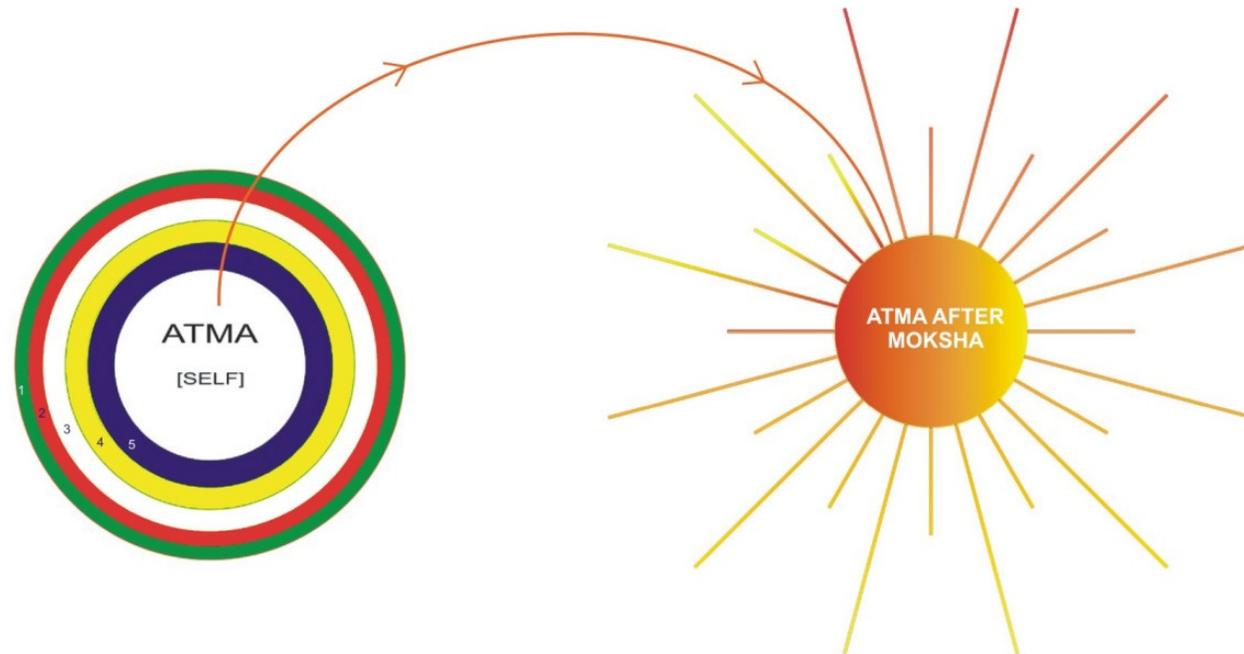
**Part VI : Realizing the ‘Already Existing
Connection’ to the Unmanifest Divine**

[BG: 13.12, 13.15, 13.16, 13.22]

**6th Meditation (Verifying the Existence of the
Imperceptible Inner Self [*Atma*])**

COMMENCES

ATMA & ANATMAS



1. ANNAMAYAKOSA [BODY] - IH
 2. PRANAMAYAKOSA [BREATH] - IIIH
 3. MANOMAYAKOSA [MIND & FEELING] - IVH
 4. VIJNANAMAYAKOSA [INSIGHTS & WISDOM] - VH
 5. ANANDAMAYAKOSA [BLISS - SHEATH] - VH
- ATMA [SELF]- IVH AFTER MOKSHA

1. 'I AM THE BODY' - ANATMA [FALSE self] - IH
2. 'I AM SO' & 'SO' - ANATMA - IHH
3. I-am - ness = ASMITA - IV H [Root]
4. 'I AM THE THINKER' - ANATMA : Me
5. 'I FEEL' - ANATMA : Mo
6. Asdt Lord, Asdt H, Me, Mo, Su, - all carry the 'taints' of the ANATMAS. IVH carries the taint of Asmita.

Neither 'Existent', nor 'Non-Existent' [BG:13.12]

Jñeyam yat tat pravakṣyāmi

yat jñātvā'mṛtam aśnute |

Anādimat param brahma

na sat tan n'āsad ucyate ||

|| 13.12 ||

Neither 'Existent', nor 'Non-Existent'[BG :13.12]

Jñeyam yat tat pravakṣyāmi

yat jñātvā'mṛtam aśnute |

Anādimat param brahma

na sat tan n'āsad ucyate ||

|| 13.12 ||

I shall enunciate 'That' which has to be known, knowing which one attains immortality. It is the beginningless Supreme Brahman - which is spoken of as **neither Existent nor non-Existent.**

Parabrahma: 'Very Far, Very Near' [BG:13.15]

Bahir antaś ca bhūtānām

acaram caram eva ca |

Sūkṣmatvāt tad avijñeyam

dūrastham c'āntike ca tat ||

|| 13.15 ||

Parabrahma: 'Very Far, Very Near' [BG:13.15]

Parabrahma, is within & without all beings, both living as well as non-living. For the reason of His subtlety, i.e., He cannot be 'seen & understood, like all other sense objects'; we may say, He is very, very far, although in reality He is very, very near.

One Indivisible Whole Appearing As 'Many' [BG: 13.16]

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Avibhaktam ca bhūteṣu

vibhaktam iva ca sthitam ।

Bhūta-bharṭṛ ca tat jñeyam

grasiṣṇu prabhaviṣṇu ca ॥

॥ 13.16 ॥

One Indivisible Whole Appearing As¹⁰⁷ 'Many' [BG:13.16]

What is to be known: Parabrahma, is 'One Indivisible Whole', yet because of sensory perception, He seems to dwell in all beings, as if divided into many. He is the protector, the destroyer as well as the originator of all beings .

Arunachala (Hill) - Thiruvannamalai

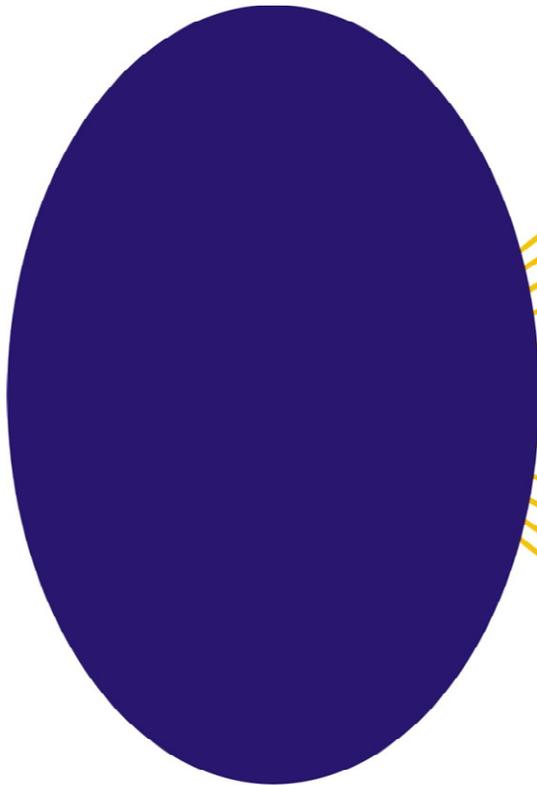


Meenakshi's Kalyanam to Sundaresvarar

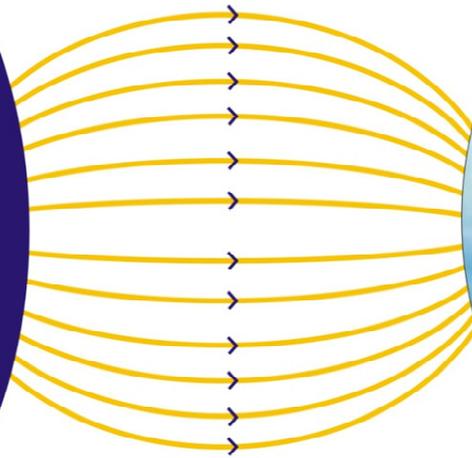


Sakti , giving up her restlessness and taking refuge in Siva, is reflected in Sanatana Dharma in many ways: in the legend of Ardhanareesvara & in the mythic image of 'Meenakshi Sundaresvarar Kalyana' in Madurai.

At the heart of the Manas is the 'I AM NESS', the Representative of the 'Paramatma in Creation'.



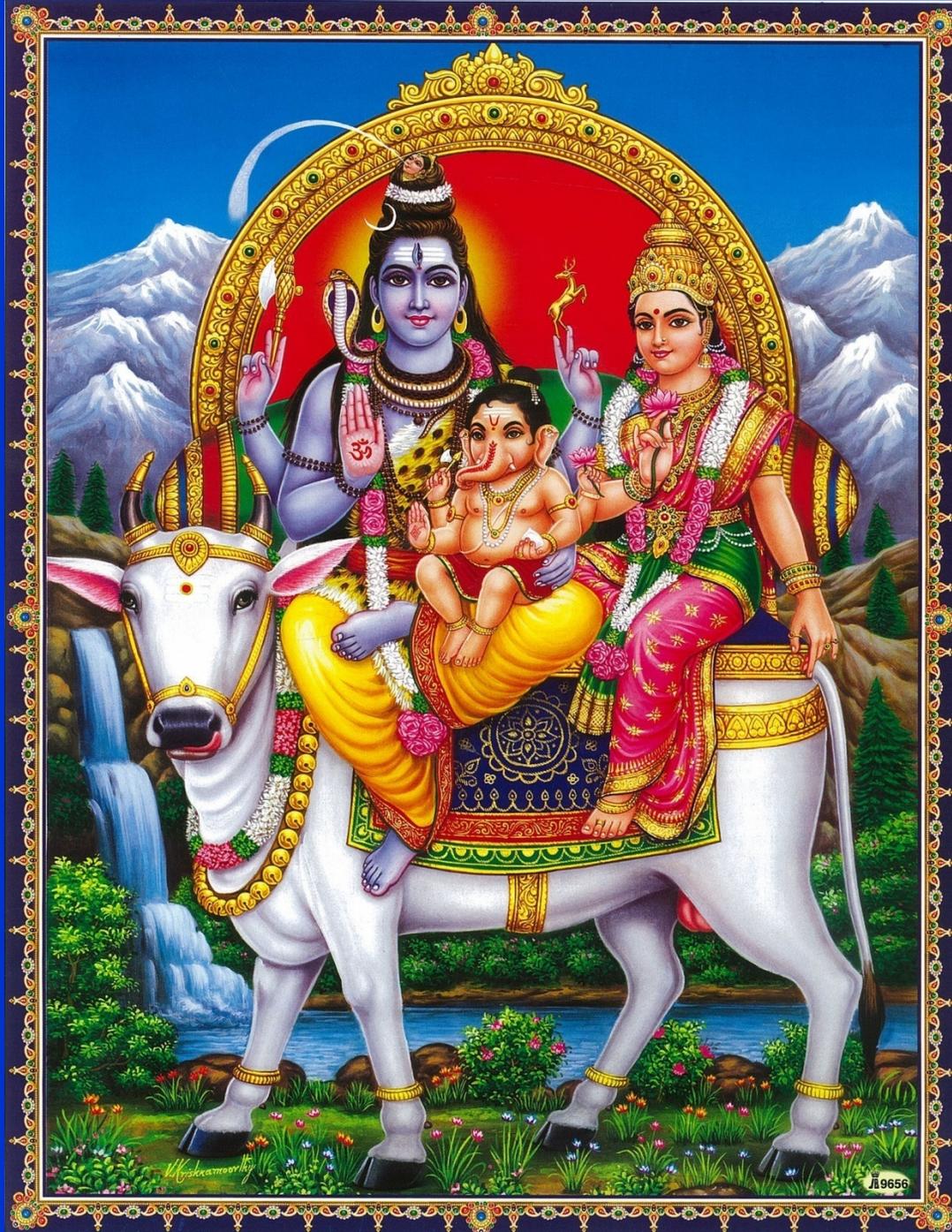
Paramatma



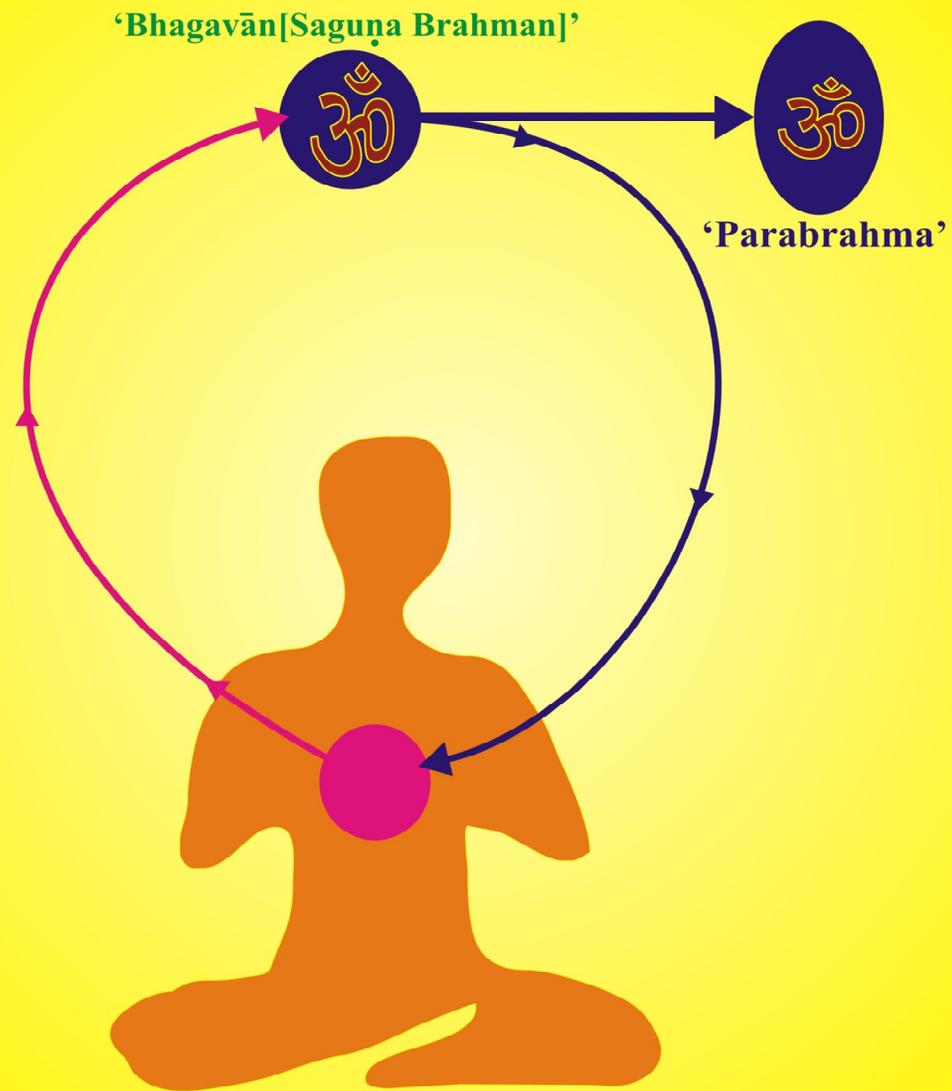
Ganesha as the 'Atma in Creation'

Maha Vishnu is Parabrahma & 'Atma in Creation' is Brahma in the Nabhikamala



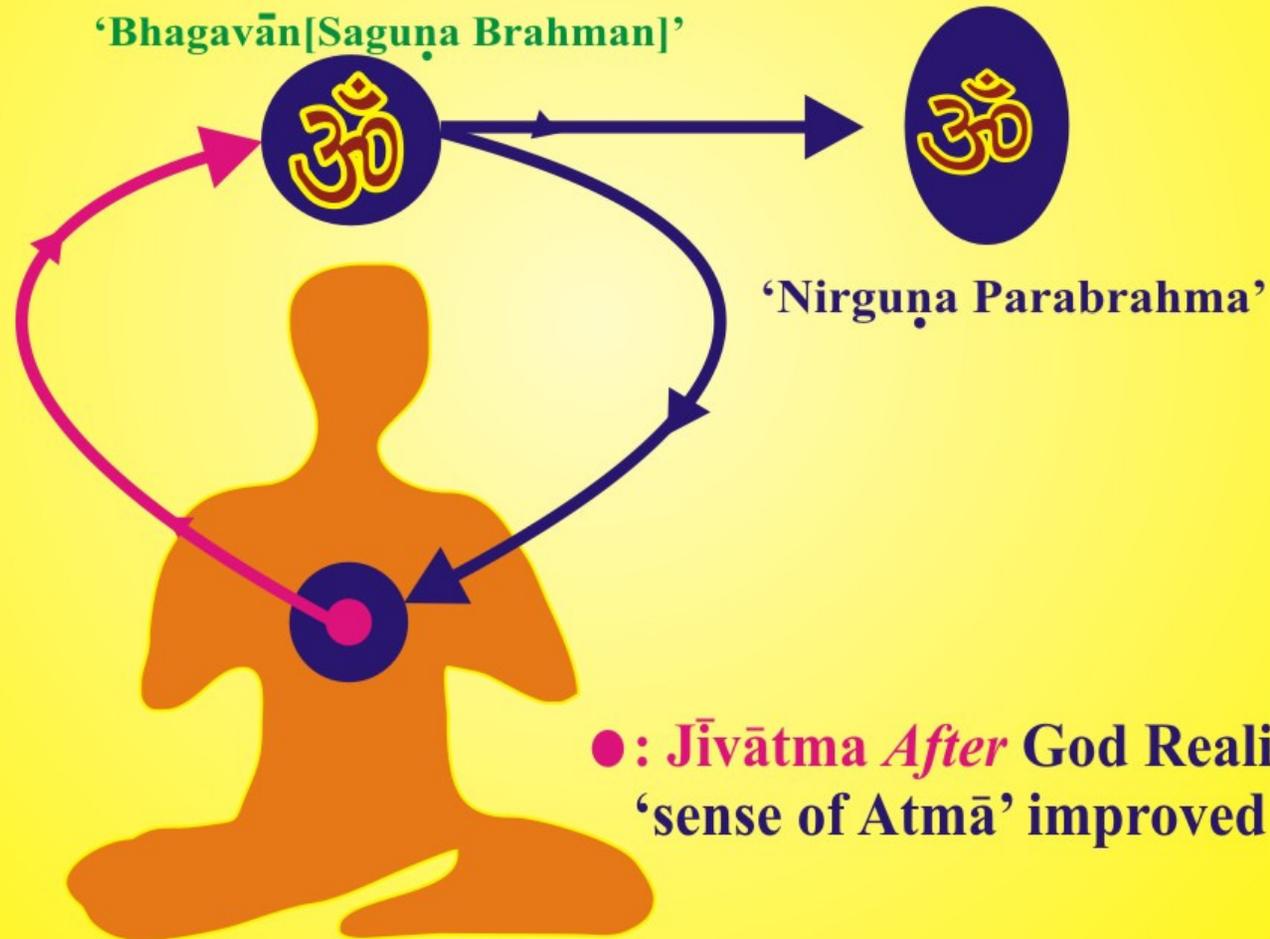


Jīvātma *before* God Realization

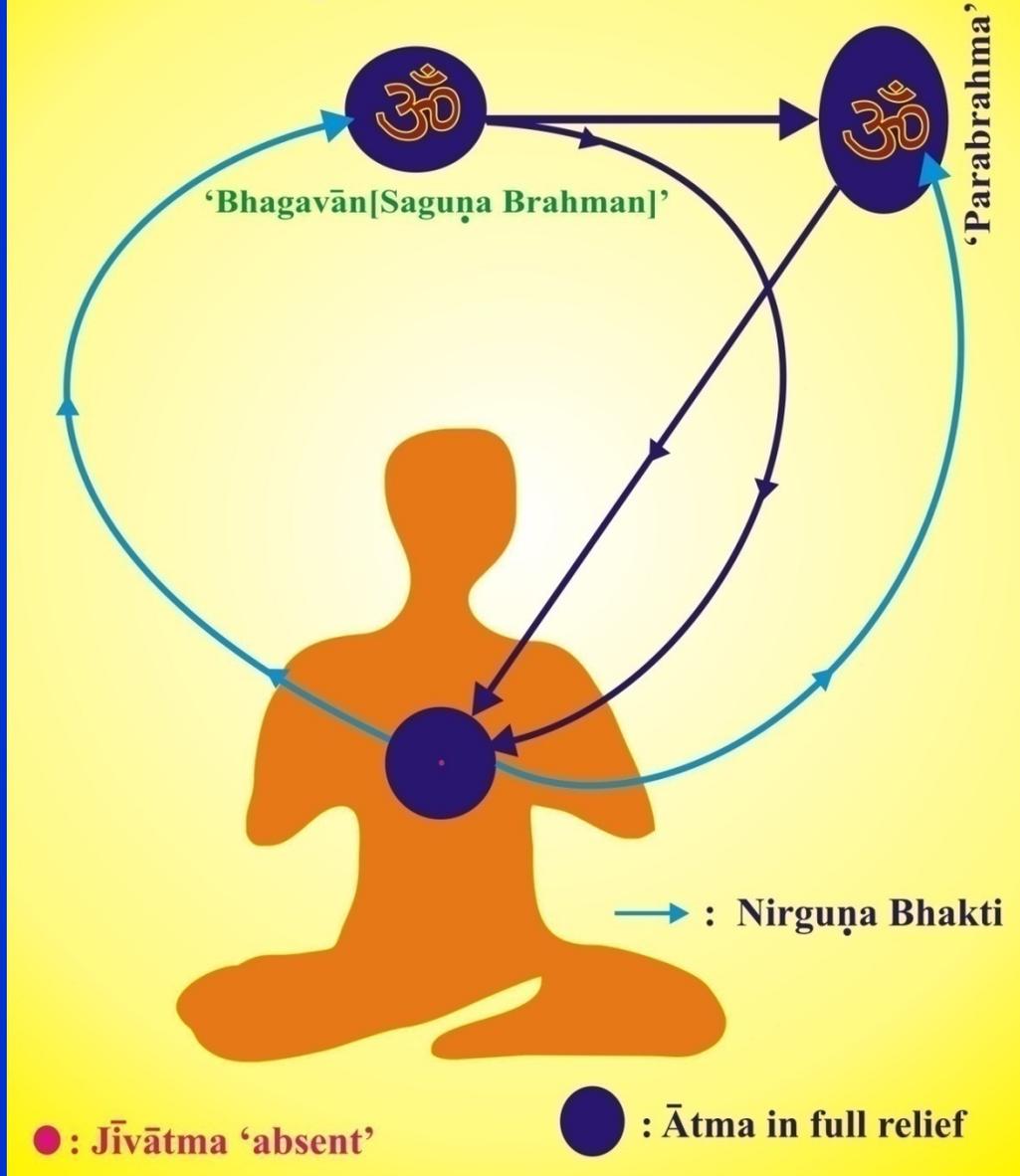


● : Jīvātma *before* God Realization, Ātma ‘unreal’

Jīvātma After God Realization, but before Self Realization



**'Jīvātama' After God Realization
& After Self Realization**



PART VI MEDITATION

‘Tat Tvam Asi’ Atma Jnana Yajna

Part VII: Summing up, Thanksgiving, The Road Beyond,

7th (Last) Meditation

BG: 2.46, 2.60, 2.61, 2.65

(‘Tat Tvam Asi’, ‘Sivoham Sivoham’)

COMMENCES

ओं सत्-चित्-आनन्द परब्रह्मा पुरुषोत्तम
परमात्मा ।

श्री भगवति समेत श्री भगवते नमः ॥

Aum Sat-Cit-Ānanda Parabrahmā
Puruṣottama Paramātmā ।
Śrī Bhagavati Sameta Śrī Bhagavate
Namaḥ ॥

Profound Gratitude :

- To the highly sensitive participating **Atmaswarupis** , especially those who have come from near and far [Mexico, Uruguay and other Latin American Countries], to add glory & fulfillment to this two-day **Atmajnana Yajna**.

Profound Gratitude :

To Sri Kannanji, for his selfless dedication and extraordinary sincerity & sensitivity in this Lokakalyana work, during the last 20 yrs and for being that constant source of highly dependable support in numberless ways; & to the graphics designer, Sri Innasi Muthu, who prepared my Yajna PPP and all previous design assignments.

Profound Gratitude :

120

To Sri Maggiji & her family(our gracious hosts),
To Sri Ricardoji and his family[who under Divine
inspiration, organized these Yajnas], and his close
associates and team mates :

Sri Monicaji & Sri Gabrielji; Sri Roselbaji; Sri
Sebastianji; Sri Pipeji & Sri Jimeji; Sri Elviraji & Sri
Marcoji; Sri Humbertoji. To Sri Al Noorji & Sri Pepeji,
for their spontaneous Seva and many other lovely
devotees of Sri Sri Amma Bhagavan in Latin America
and lovely sadhakas, who have sustained my Vedic
Astrological work, in one way or the other, over the
last 10 yrs;

Profound Gratitude :

- To many beloved friends, & members of my extended family, wise and loving elders in the family circle, beloved departed ancestors, importantly, **my extended family, my wife Dr Prema Shanker, my daughter Sri Gayatri Shanker,** who have been a constant source of immeasurable support all through life .

Profound Gratitude :

To the beloved Living Masters:

**Sri Sri Amma Bhagavan, for their ever- lasting
Blessings at all times.**

Also to the beloved *departed* Advaitic Masters :

**Sri J Krishnamurti,
Sri Nisargadatta Maharaj,
Sri Ramana Maharshi**

Also to the beloved Vedic Astrologers,

**Prof V K Choudhry, Pandit Vamadeva Shastri and
many others.**