

॥ अयत्नमुक्तिः ॥

॥ *Ayatna-muktiḥ* ॥

Effortless Liberation

Hopkinton, MA

September 27 & 28, 2025

With Swami Advayatmananda Saraswati

शान्तिपाठः

Śāntipāṭhaḥ

ॐ स॒ह॒ना॒व॒व॒तु॑ । स॒ह॒नौ॑ भुनक्तु ।

स॒ह॒ वी॒र्यं॑ क॒र॒वा॒व॒है॑ । ते॒ज॒स्वि॒ ना॒व॒धी॒त॒म॒स्तु॑ ।

मा॒ वि॒द्वि॒षा॒व॒है॑ ॥

ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥

हरिः॑ ॐ । श्री॒गु॒र॒भ्यो॒ न॒मः॑ । हरिः॑ ॐ ॥

Om saha nāvavatu / saha nau bhunaktu /

saha vīryam karavāvahai / tejasvi nāvadhītam astu /

mā vidviśāvahai ॥

Om śāntiḥ śāntiḥ śāntiḥ ॥

Om May He, the Lord, protect us both. May He nourish us both (with knowledge).
May we together make proper effort to enable this knowledge to take place. May our
studies be brilliant and clear.

May we not have any misunderstanding.

Om Peace, Peace, Peace

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

हरिः ॐ । श्रीगुरभ्यो नमः । हरिः ॐ ॥

Om pūrṇam adah pūrṇam idam pūrṇāt pūrṇam udacyate ।

pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate ॥

Om śāntiḥ śāntiḥ śāntiḥ ॥

Hariḥ Om । Śrīgurubhyo namaḥ । Hariḥ Om ॥

Om That formless reality is limitless wholeness.

This apparent reality of form is limitless wholeness.

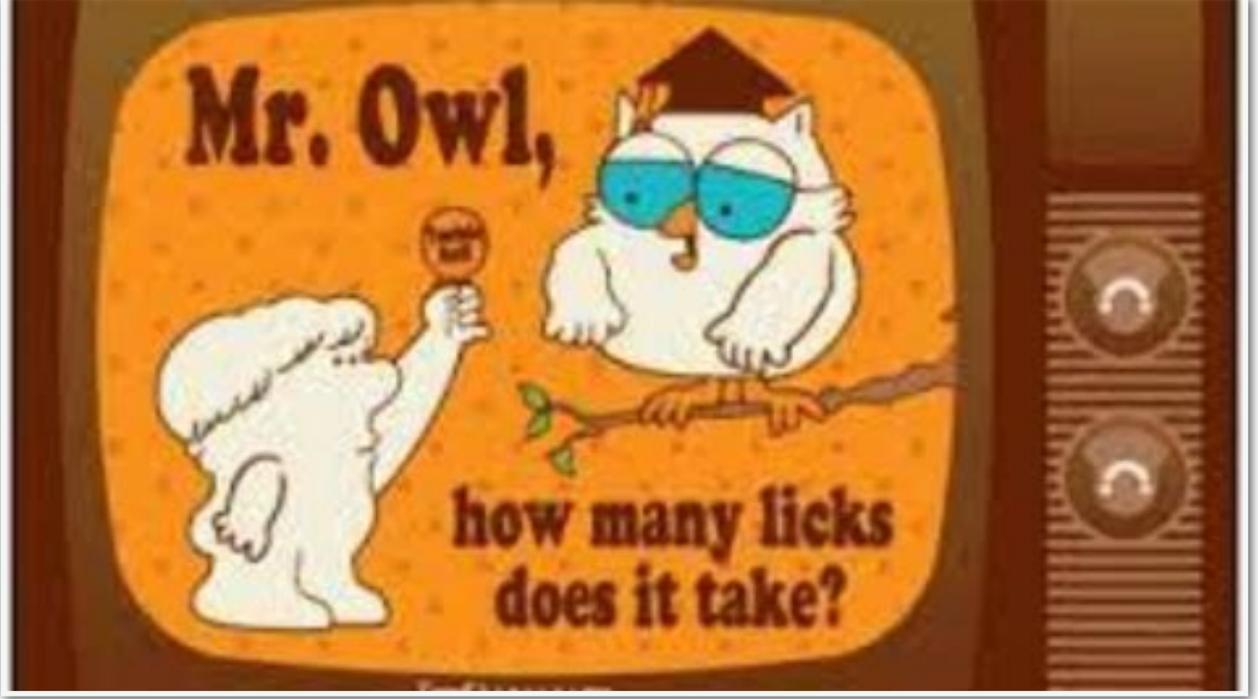
From that limitless wholeness this limitless wholeness comes forth.

Adding form or removing form,

Still, only limitless wholeness remains.

Om Peace, Peace, Peace

Hariḥ Om. Reverential salutations to the illustrious teachers of our lineage. Hariḥ Om.



तुत्सी-पाप् *Tutsī-pāp* Tootsie Pop

भगवद्-गीता ॥ २.२० ॥ Bhagavad-gītā 15.14

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५.१४ ॥

ahaṃ vaiśvānaro bhūtvā prāṇināṃ dehamāśritaḥ ।

prāṇāpānasamāyuktaḥ pacāmyannaṃ caturvidham ॥ 15.14 ॥

Having become the digestive fire obtaining in the bodies of living beings,
endowed with prāṇa and apāṇa, I cook the four-fold food.

चतुर्विधम् अन्नम् *caturvidham annam*

भोज्यम् *bhojyam* - what is drunk

भक्ष्यम् *bhaksyam* - masticated

चोष्यम् *coṣyam* - sucked

लेह्यम् *lehyam* - licked

अयत्न-मुक्तिः Ayatna-mukṭiḥ Effortless Liberton

भगवद्-गीता ॥ १८.५० ॥ Bhagavad-gītā 18.50

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

siddhim prāpto yathā brahma tathāpnoti nibodha me ।

samāsenaiiva kaunteya niṣṭhā jñānasya yā parā ॥ 50 ॥

O Son of Kuntī, understand briefly from me the manner in which one who has acquired preparedness attains *Brahman* (the acquisition of) which is in the form of unsurpassed effortless abidance of self-knowledge.

1) आत्मनः अत्यन्त-प्रसिद्धत्वम्

Ātmanaḥ atyanta-prasiddhatvam

Ātmā is absolutely ever self-evident, uninterruptedly unhidden

2) आत्मनः सुविज्ञेयत्वम्

Ātmanaḥ suvijñeyatvam

Ātmā is easily known, effortlessly cognized

3) न ब्रह्म-विज्ञाने यत्नः

Na brahma-vijñāne yatnaḥ

There is no effort in the cognizance of *Brahman*

तैत्तिरीय-उपनिषद्-शाङ्कर-भाष्य-उपोद्धातम्

Taittirīya-upaniṣad-śāṅkara-bhāṣya-upodghātam

Śaṅkarācārya's introduction to the Taittirīya-Upaniṣad

आप्त-कामानां हि काम-अभावे स्व-आत्मनि अवस्थानात् प्रवृत्ति-अनुपपत्तिः ।

āpta-kāmānāṃ hi kāma-abhāve sva-ātmani avasthānāt pravṛtti-anupapattiḥ ।

Indeed, for those who have gained fulfilment of all their desires i.e. whose desires have all resolved in the *ānanda-svarūpa-ātmā*, due to their natural abidance in the self, there is the irrelevance of any pursuit (to make themselves complete).

अविद्या-निवृत्तौ स्व-आत्मनि अवस्थानं पर-प्राप्तिः

avidyā-nivṛttau sva-ātmani avasthānaṃ para-prāptiḥ

When (self-)ignorance has been removed, there is abidance in oneself, which is called the attainment of the limitless

अयत्नतः एव स्व-आत्मनि अवस्थानं मोक्षः ।

ayatnataḥ eva sva-ātmani avasthānaṃ mokṣaḥ ।

Mokṣa, freedom, is effortless abidance in oneself .

उपाधिः *Upādhiḥ* Apparently Limiting Adjunct

आत्मनि अविद्या-ज-अनात्म-उपाधि-अध्यासः संसार-कारणम्

Ātmani avidyā-ja-anātma-upādhi-adhyāsaḥ saṃsāra-kāraṇam

The cause of self-non-acceptance struggle is ignorance-born superimposition of the not-self *upādhi* upon the self

उपाधि-लक्षणम् *Upādhi-lakṣaṇam* - Definition of *upādhi*

उप समीपे स्थित्वा स्वीयं धर्मं अन्यत्र आदधाति इति उपाधिः

upa samīpe sthitvā svīyaṃ dharmam anyatra ādadhāti iti upādhiḥ

Upādhi is that which lends its own attributes to another (that does not inherently possess those attributes) due to mere proximity

कार्य-करण-संघातः

kārya-karaṇa-saṃghātaḥ

Body-mind-sense complex, system, structure

पञ्च-कोशाः

Pañca-kośāḥ

Five points of misidentification

शरीर-त्रयम्

śarīra-trayam

Three-fold body

अध्यासः Adhyāsa Superimposition

अध्यास-लक्षणम् *Adhyāsa-lakṣaṇam* Definition of superimposition

अतस्मिन् तद्-बुद्धिः, यथा रजौ असर्पे सर्प-बुद्धिः

a-tasmin tad-buddhiḥ, yathā rajau asarpe sarpa-buddhiḥ

Adhyāsa is the notion of one thing in regard to another thing that it is not

Like having notion of a snake in regard to a rope, which is not a snake

अन्योन्य-अध्यासः तप्त-लोह-पिण्ड-वत्

Anyonya-adhyāsaḥ tapta-loha-piṇḍa-vat

Mutual superimposition is like a red-hot iron ball

अध्यास-भाष्यम् *Adhyāsa-bhāṣyam*

तम् एतम् अविद्या-आख्यम् आत्म-अनात्मनोः इतरेतर-अध्यासम् पुरस्-कृत्य सर्वे
प्रमाण-प्रमेय-व्यवहाराः लौकिकाः वैदिकाः च प्रवृत्ताः । (आत्मनि प्रमातृत्वम् कर्तृत्वम्
च अध्यस्ते)

*tam etam avidyā-ākhyam ātma-anātmanoh itaretara-adhyāsam puras-kṛtya sarve
pramāṇa-prameya-vyavahārāḥ laukikāḥ vaidikāḥ ca pravṛttāḥ । (ātmani pramāṭṛtvam
kartṛtvam ca adhyaste)*

Operating on the erroneous premise of this mutual superimposition of the self and non-self, which is called ignorance, all secular and sacred activities involving means of knowledge and objects of knowledge operate (knowership and agency being superimposed upon the self)

भगवद्-गीता-शाङ्कर-भाष्यम् १८.५० *Bhagavad-gītā-śāṅkara-bhāṣyam* 18.50

सर्वत्र बुद्धि-आदि-देह-अन्ते आत्म-चैतन्य-आभासता आत्म-भ्रान्ति-कारणम्

sarvatra buddhi-ādi-deha-ante ātma-caitanya-ābhāsatā ātma-bhrānti-kāraṇam ।

Everywhere (there is self-misidentification), it is the mere appearance /reflection of *Ātma-caitanya* (awareness that is the *Ātmā*) in that which starts with the *buddhi* and ends with the body (i.e. in the *jīva-upādhi*) that is the cause of the error regarding the *Ātmā*.

अविद्या अध्यास-कारणम् Avidyā adhyāsa-kāraṇam

Ignorance is the Cause of Superimposition

आत्म-अविद्यया आत्मनि उपाधिः अध्यस्तः

ātma-avidyayā ātmani upādhiḥ adhyastah

Due to self-ignorance, the upādhi is superimposed upon the self

अविद्या-शक्ति-द्वयम् Avidyā-śakti-dvayam Two-fold power of ignorance

आवरण-शक्ति *Āvaraṇa-śakti* Veiling power

विक्षेप-शक्ति *Vikṣepa-śakti* Projecting power

सामान्य-ज्ञानम् *Sāmānya-jñānam* General knowledge

विशेष-ज्ञानम् *Viśeṣa-jñānam* Specific knowledge

रज्जु-सर्प-वत् *Rajju-sarpa-vat* Like a rope-snake

आत्मनः अत्यन्त-प्रसिद्धत्वम् Ātmanah atyanta-prasiddhatvam

Ātmā is absolutely ever self-evident, uninterruptedly unhidden

भगवद्-गीता-शाङ्कर-भष्यम् १८.५० Bhagavad-gītā-śāṅkara-bhaṣyam 18.50

न आत्म-चैतन्य-विज्ञानं कार्यम्

na ātma-caitanya-vijñānaṁ kāryam

Cognizance of Ātmā-caitanya need not be achieved / accomplished

केन-उपनिषद् २.४ Kena-Upaniṣad 2.4

प्रति-बोध-विदितं मतम्

Prati-bodha-viditaṁ matam

Brahman is truly known when it is known as present in every state of mind (as *Ātma-caitanya*)

केन-उपनिषद्-शाङ्कर-भाष्य Kena-Upaniṣad-śāṅkara-bhāṣya (paraphrased)
सर्व-प्रत्यय-दर्शी ... चित्-शक्ति-स्वरूप-मात्रः प्रत्ययैः एव प्रत्ययेषु अविशिष्टतया लक्ष्यते
... नित्यत्वं विशुद्धत्वम् आत्मत्वं एकत्वं च सर्वभूतेषु सिद्धं भवेत्... न अन्यत् द्वारम् अन्तर्-
आत्मनः विज्ञानाय ।

*sarva-pratyaya-darśī ... cit-śakti-svarūpa-mātraḥ pratyayaiḥ eva pratyayeṣu
aviśiṣṭatayā lakṣyate ... nityatvaṃ viśuddhatvam ātmatvaṃ ekatvaṃ ca
sarvabhūteṣu siddham bhavet... na anyat dvāram antar-ātmanah vijñānāya ।*

The witness of changing thought-forms ...timeless, absolutely pure, the one self abiding in all beings. Ātma is revealed through these changing thought-forms by the power of its very nature as awareness, present in the midst of all thought, pervading them all. There is no other door to its recognition...

बुद्धिः चिद्-आभास-स्थानं तस्मात् आत्म-उपलब्धि-स्थानम् ।

buddhiḥ cid-ābhāsa-sthānam tasmāt ātma-upalabdhi-sthānam ।

The mind is the location of the reflection of awareness, therefore it is place where Ātmā is recognized.

अध्यारोप-अपवादः

adhyāropa-apavādaḥ

Teaching methodology of assuming provisional dualistic perspectives to lead student to an understanding, then removing that provisional perspective.

मोक्षः आत्म-अविद्या-निवृत्तेः Mokṣah ātma-avidyā-nivṛtteḥ

Liberation is born from the removal of self-ignorance

ज्ञानम् - प्रमाण-तन्त्रम् & वस्तु-तन्त्रम्, सूर्यास्तवत्

jñānam - pramāṇa-tantram & vastu-tantram, sūryāstavat

Knowledge is dependent upon the functioning of a means of knowledge and the presence of the thing to be known e.g. sunset

आत्म-ज्ञानम् अपरोक्ष-ज्ञानम्

ātma-jñānam aparokṣa-jñānam

Self-knowledge is not indirect knowledge

अविद्या-ज-अध्यास-निवृत्तिः Avidyā-ja-adhyāsa-nivṛttih

Removal of ignorance-born superimposition

अध्यास-भाष्यम् Adhyāsa-bhāṣyam

युष्मद्-प्रत्यय-गोचर

yuṣmad-pratyaya-gocara - referent of the "You"-thought
i.e. *idam-pratyaya-viṣaya*, object of the "This"-thought

अस्मद्-प्रत्यय-गोचर

asmad-pratyaya-gocara
Referent of the "I"-thought
i.e. *aham-pratyaya-viṣaya*, object of the "I"-thought

तमः-प्रकाशवद् विरुद्ध-स्वभावः

tamaḥ-prakāśavad viruddha-svabhāvaḥ
Have natures as different as darkness and light

दृक्-दृश्य-विवेकः

dr̥k-dr̥śya-vivekaḥ
Discriminative discernment between the seer and the seen

मोक्ष Mokṣa Liberation

भगवद्-गीता-शाङ्कर-भाष्यम् १८.५० Bhagavad-gītā-śāṅkara-bhāṣyam 18.50

तस्मात् अविद्या-अध्यारोपित-निराकरण-मात्रं ब्रह्मणि कर्तव्यम्

tasmāt avidyā-adhyāropita-nirākaraṇa-mātraṃ brahmaṇi kartavyam
Therefore, what is to be achieved is merely the abandonment of that which has
been superimposed by ignorance upon *Brahman*

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।
व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥

*Īśvaro gurur ātmeti mūrti-bheda-vibhāgine ।
vyomavad-vyāpta-dehāya dakṣiṇāmūrtaye namaḥ ॥*

Salutations to Śrī Dakṣiṇāmūrti who manifests as-though divided into the three forms of Lord, teacher, and the individual self, but whose true form is all-pervasive, like space.

आकाशः अवकाश-प्रदाता ।

ākāśaḥ avakāśa-pradātā ।

Space is that which gives room, provides accommodation

व्योमवत् - घट-आकाशः & महा-आकाशः

vyomavat - ghaṭa-ākāśaḥ & mahā-ākāśaḥ

Like the space within and outside of a pot

आत्मा आकाशवत् स्वगत-सजातीय-भेद-रहितः निराकारः ।

Ātmā ākāśavat nirākāraḥ svagata-sajātiya-bheda-rahitaḥ

The self, similar to space, is formless, free of internal division and division due to a similar external other.

न मोक्षः कर्मणा उत्पद्यते *na mokṣaḥ karmaṇā utpadyate*

Liberation is not born of action

भगवद्-गीता-शाङ्कर-भष्यम् १८.५० Bhagavad-gītā-śāṅkara-bhaṣyam 18.50

आत्म-विषयं ज्ञानं न विधातव्यम् ।

ātma-viṣayaṃ jñānaṃ na vidhātavyam ।

Knowledge pertaining to the Ātmā is not to subject to being enjoined (ordained by some rule to be accomplished by an action)

न आत्म-चैतन्य-विज्ञानं कार्यम्,

na ātma-caitanya-vijñānaṃ kāryam

Cognizance of Ātmā-caitanya is not something to be achieved

किं तर्हि ? नाम-रूप-आदि-अनात्म-अध्यारोपण-निवृत्तिः एव कार्या,

kiṃ tarhi ? nāma-rūpa-ādi-anātma-adhyāropaṇa-nivṛttiḥ eva kāryā

What then? What is to be undertaken is merely the cessation / cognitive eradication of the superimposition (upon the Ātmā) of anātmā (not-self) which is nothing but name and form (*mithyā*).

अविद्या-अध्यारोपित-सर्व-पदार्थ-आकारैः अविशिष्टतया दृश्यमानत्वात् इति ।

avidyā-adhyāropita-sarva-padārtha-ākāraiḥ aviśiṣṭatayā dṛśyamānatvāt iti

... (after Ātma-anātma-viveka) Ātmā is cognized as unqualified, unconditioned by all of the forms, objects superimposed by ignorance. (upon it)

न तु ब्रह्म-विज्ञाने यत्नः प्रसिद्ध अत्यन्त-प्रसिद्धत्वात्

na tu brahma-vijñāne yatnaḥ atyanta-prasiddhatvāt

But there is no effort (required) in respect to the cognizance of Brahman because of being absolutely self-evident!

कर्म Karma Action

कर्म - पुरुष-तन्त्रम्

karma - puruṣa-tantram

Action is dependent upon the person's choice

ब्रह्म-सूत्र-भाष्यम् १.१.२ Brahma-sūtra-bhāṣyam 1.1.2

कर्तुम् अकर्तुम् अन्यथा वा कर्तुं शक्यं लौकिकं वैदिकं च कर्म;

kartum akartum anyathā vā kartuṃ śakyam laukikaṃ vaidikaṃ ca karma;

Religious and worldly actions are available to being done, not being done, or being done differently.

यथा अश्वेन गच्छति, पद्भ्याम्, अन्यथा वा, न वा गच्छतीति।

yathā aśvena gacchati, padbhyām, anyathā vā, na vā gacchati iti ।

Just as a man can go by horse, by foot, proceed in a different manner, or not go at all

आप्यम् उत्पाद्यम् संस्कार्यम् विकार्यम्

āpyam - Reached

utpādyam - Created

saṃskāryam - Purified

vikāryam - Transformed

बृहदारण्यक-उपनिषद्-शाङ्कर-भाष्यम् ४.४.22

Brihadarānyaka-Upaniṣad-śāṅkara-bhāṣyam

आत्मा च नः आत्मत्वाद् एव न केनचित् साधनेन उत्पाद्यः आप्यः विकार्यः संस्कार्यो वा।

ātmā ca naḥ ātmatvād eva na kenacit sādhanena utpādyah āpyah vikāryah

saṃskāryo vā ।

Ātmā, because of being our very (non-objectifiable) self cannot be produced, reached, modified, purified by any means whatsoever.

आत्म-ज्ञान-निष्ठा-योग्यता *Ātma-jñāna-niṣṭhā-yogyatā*

Fitness for effortless abidance in self-knowledge

कर्म-साधनं कर्तव्यम् आत्म-ज्ञान-निष्ठा-योग्यता-प्राप्ति-अर्थम्

karma-sādhanam kartavyam adhikāritva-prāpti-artham

Performance of action-based practices are to be done for gaining fitness for effortless abidance in self-knowledge

भगवद्-गीता-शाङ्कर-भाष्यम् १८.५० *Bhagavad-gītā-śāṅkara-bhāṣyam* 18.50

अविद्या-कल्पित-नाम-रूप-विशेष-आकार-अपहृत-बुद्धीनाम् ... अविवेकिनाम्

avidyā-kalpita-nāma-rūpa-viśeṣa-ākāra-apahṛta-buddhīnām ... avivekinām

For those who lack *viveka*, discrimination, whose minds are carried away by the various appearances of names and forms imagined through ignorance,

अप्रसिद्धं दुर्विज्ञेयम् अतिदूरम् अन्यत् इव च प्रतिभाति ।

aprasiddham durvijñeyam atidūram anyat iva ca pratibhāti

(this *Brahman*), appears as though hidden / remote, difficult to know, very distant, and other (than oneself).

अत्यन्त-प्रसिद्धं सुविज्ञेयम् आसन्नतरम् आत्म-भूतम् अपि,

atyanta-prasiddham suvijñeyam āsannataram ātma-bhūtam api,

even though being absolutely self-evident, effortlessly cognized, nearer (than all else), being one's very self,

बाह्य-आकार-निवृत्त-बुद्धीनां तु लब्ध-गुरु-आत्म-प्रसादानां न अतः परं सुखं सु-प्रसिद्धं सु-विज्ञेयं सु-आसन्नतरम् अस्ति ।

bāhya-ākāra-nivṛtta-buddhīnāṃ tu labdha-guru-ātma-prasādānāṃ na ataḥ paraṃ sukham su-prasiddham su-vijñeyam su-āsannataram asti

But on the other hand, for those whose minds have turned away from external appearances, who have obtained the grace of a teacher, and quietude of mind / grace of oneself, there is no greater joy, nothing more evident, well-known, nearer to oneself than that (*Brahman*).



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