

# MANDUKYA UPANISHAD With SHANKARABASHYAM

CHAPTER 2
VAITATHYA PRAKARANAM

**HIGHLIGHTS** 

# CHAPTER 2 KARIKA NO. 1 TO 38

**POINT NO. 474 TO 626** 

# 474) Chapter 2 - Introduction:

Vaitatyam = Reveal unreality of Jagrat Prapancha.

475)

Dream	Waking
<ul><li>Seemingly appears</li><li>During dream appears real</li><li>Fact : Unreal</li></ul>	<ul><li>Appears Real</li><li>Fact = Unreal</li></ul>

- Phenomena = Maya Shakti of Brahman
- Called Mithya

# 476) Example:

Rope Snake, Mirage Water

477) Stand in Turiyam and make the statement:

- Jagrat / Svapna Mithya.
- Wake up and stand up first on the ground of Turiyam.

2 Steps

Stand on Turiyam for sometime to get Jnana Nishta

Later conclude Jagrat like Svapna, experiencable, not factual, has ETU

# 479) Our mistake:

- We don't climb to higher level first and keep making mistake by standing in Jagrat itself, trying to say it unreal.
- Intellect never convinced.
- 480) Understand Turiyam from all the Upanishads first clearly.
  - Understand definition of Mithya.
  - Stand on Turiyam, wake up, conclude intellectually.

# 481) Mandukya Upanishad:

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृश्यमव्यवहार्यमग्राह्यमलक्षणम् अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ nāntaḥprajñaṃ na bahiḥprajñaṃ nobhayataḥ prajñaṃ na prajñānaghanaṃ na prajñaṃ nāprajñam | adṛśyamavyavahāryamagrāhyamalakṣaṇam acintyamavyapadeśyamekātmapratyayasāraṃ prapañcopaśamaṃ śāntaṃ śivamadvaitaṃ caturthaṃ manyante sa ātmā sa vijñeyaḥ | | 7 | | It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

# **Chandogya Upanishad:**

सदेव सोम्येदमग्र आसीदेकमेवादवितीयम् ।

तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ tasmādasataḥ sajjāyata | 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one

sadeva somyedamagra äsidekamevädvitiyam

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# without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्वह्याद्वयमस्म्यहम् ॥ १९॥ mayi sarvam layam yāti tadbrahmādvayamasmyaham | 19||

मिय सर्वं लयं याति तद्भह्माद्वयमस्म्यहम् ॥ १९॥ | mayi sarvam layam yāti tadbrahmādvayamasmyah In me alone everything is born ; in me alone does everything exist and in me alone gets

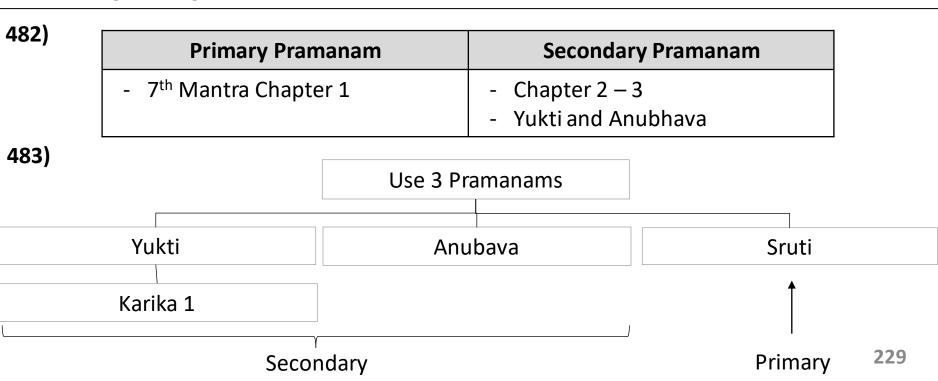
everything dissolved. I am That non-dual Brahman. [Verse 19]

# Taittriya Upanishad:

ॐ ब्रहमविदाप्नोति परम् । तदेषाऽभ्कता सत्यं ज्ञानमनन्तं ब्रहम । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान्सह । ब्रहमणा विपश्चितेति ॥ १ ॥

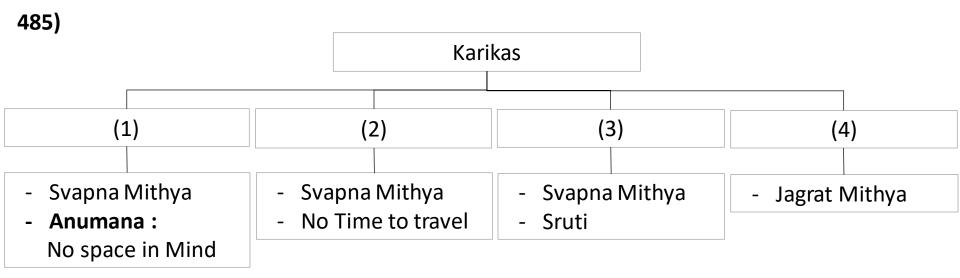
Om brahmavidapnoti param | tadeṣā'bhuktā | satyam jñānamanantam brahma | yo veda nihitam guhāyām parame vyoman I so'snute sarvān kāmānsaha I brahmanā vipaściteti | 1 |

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]



# **484)** Karika **1** : Dream

- Uchita Desha Abava
- Dream experienced in Svapriya Nadi.
- No Sufficient space, hence dream is Vasanamaya Jagat.
- Similarly waking is Vasana Maya Jagat.
- Impressions of world taken into the mind for experience of Jagrat also.
- Drishyamana Nagari Reflection in a mirror of the Mind hence unreal.



# 486) Karika 3:

# **Brihadaranyaka Upanishad:**

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ रथान्नथयोगान्पथः सृजते; न तत्रानन्दा मुदः प्रमुदो भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते; न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान्पुष्करिणीः स्रवन्तीः सृजते; स हि कर्ता ॥ १० ॥

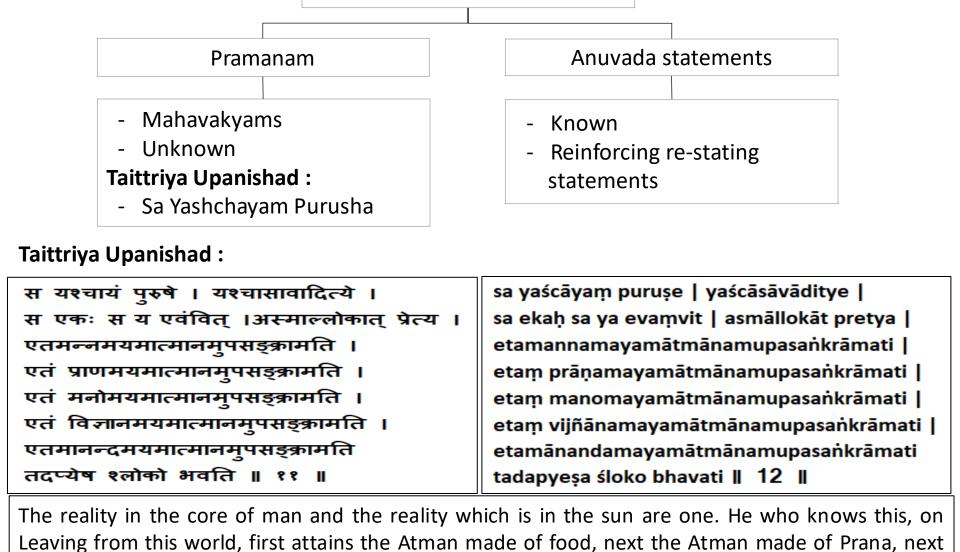
na tatra rathā na rathayogā
na panthāno bhavanti, atha
rathānrathayogānpathaḥ sṛjate;
na tatrānandā mudaḥ pramudo
bhavanti, athānandān mudaḥ
pramudaḥ sṛjate;
na tatra veśāntāḥ puṣkariṇyaḥ
sravantyo bhavanti,
atha veśāntānpuṣkariṇīḥ
sravantīḥ sṛjate; sa hi kartā || 10 ||

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, animals and roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [4 - 3 - 10]

Atma's self effulgence illumines

Absence of objects in sleep

Presence of objects in waking and dream



attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman

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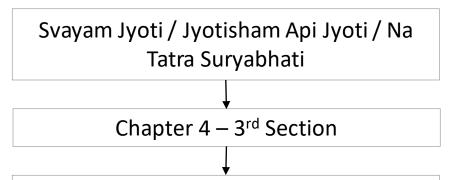
made of Bliss... Regarding this there is the following Vaidika Verse.[2 - 8 - 12]

**Sruti Statements** 

487) Hold on to Turiyam, declare 3 states as Mithya Prapancha

488)

489)



- Pramanam for self effulgence of Atma
- It alone exists
- Brahma Satyam
- Jagan Mithya
- Neha Na Na Asti Kinchana
- Na Bumirapou Na Cha Vanni Asti

# 490) Karika 6:

- Jagra Prapancha Mithya:
  - Because it is experienced (Drishyatvam)
- Very important Karika of 2<sup>nd</sup> Chapter.

# 491) Karika 4:

# **Common Features:**

Svapna	Jagrat
a) Drishyatvam (Experiencability)	a) Drishyatvam
b) Mithyatvam (Unreal)	b) Mithyatvam
c) Anityatvam (Short lasting)	c) Anityam (Long lasting)
d) Has ETV	d) Has ETU

# 492) Uncommon Features:

	Svapna		Jagrat
a)	Ishvara Srishti	a)	Jiva Srishti
b)	Internal World	b)	External World
c)	Bautika Janyam	c)	Vasana Janyam
d)	Subjective world	d)	Objective World
e)	Has a Short life	e)	Has a Long life
f)	Without Sense Organs + Mind	f)	With Sense Organs + Mind
g)	Semi Active Mind	g)	Fully Active Mind
	<ul> <li>Without will power</li> </ul>		- With will power
h)	Different worlds in different	h)	Same world continues in every
	Svapna		Jagrat
i)	Subtle objects	i)	Gross objects
j)	Has no sufficient space – time	j)	Has sufficient space – time

## **Conclusion:**

- World is unreal because we experience it Drishyatvam.
- World comes and goes Agama Pahitvam.
- Subject remains the same.

# 493) Principle:

 Without experiencer, Chaitnayam, you can't talk of existence of any object or being in the world.

World	I – Chaitanya Atma
Has borrowed existence	Lend existence

- Knowability, consciousness is lent to the world by me.
- Retain knowability in Mahavakyam by Bhaga tyaga Lakshana, understand world is Jadam, Drishyam, Anityam, Mithya.

# 494)

# 2 standpoints

- I am Ahamkara
- Waker Real
- Dreamer Real
- Sleeper Real
- I am Real, world is real
- Nothing else exists
- Ajnani, other philosophers

- I am Sakshi Turiyam
- Mantra 7
- Ashabdam, Asparsham
- Meieva Sakalam
- Jyotisham Jyoti
- Na Tatra Suryo Bhati
- Jnani

# 495) Stand on Turiyam:

- Easy to say Aham Satyam, Jagan Mithya.
- Important to believe:

There exists a 4<sup>th</sup> state beyond 3 experienced states – revealed only by Veda.

496) I can boldly say, I am immortal Atma.

Time – Space – World comes, Goes, in one Adhishtana, Chaitanyam.

497)

Standpoint very important in Upanishad learning

Ahamkara

- Ego I
- Waker Dreamer Sleeper
- Limited I
- Jiva Jagat Ishvara Δ format

Sakshi

- Brahman, Turiyam
- Limitless I
- Beyond Time Space
- Vedanta educates me to come to this
- Binary format



I – Turiyam lend existence to3 worlds – 3 Statuses

Waker + Objective world of Sense Organs, Sense Objects 4<sup>th</sup> State (Bautikam) Dreamer + Vasana Mayam World Sleeper + Agyanam World (Ignorance Dominate)

Knowing Turiyam = Waking up

= Self realisation

499) Karika 6 – Bashyam – Very important

Stand as	Stand as Turiyam – Mantra 7
<ul><li>As Waker, Dreamer</li><li>World real</li></ul>	<ul> <li>Dream 1 = Waking</li> <li>Dream 2 = Dream</li> <li>No Dream = Sleep, Ignorance of SELF</li> </ul>

500)

Look at Avasthas from their respective stand points

- Jagrat

Real

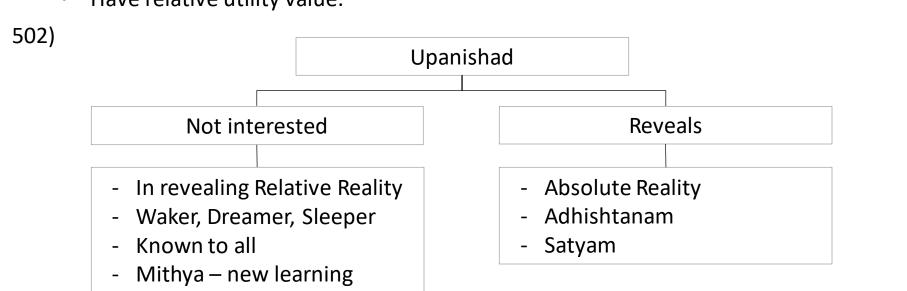
- Svapna - Real

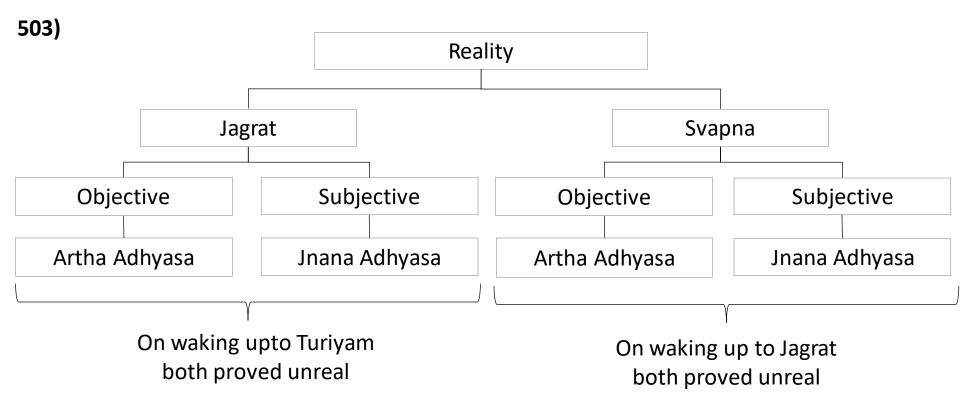
- Sushupti
- Real

- Svapna from Jagrat view point Mithya
- Jagrat from Turiyam view point Mithya.



Have relative utility value.





Turiyam = Adhyasa free – Nitya Mukta I.

# 504) Karika 10:

Objectivity and subjectivity common to Dream and Waking

505) Study Mithyatvam verses in all Upanishads, Gita.

a) Mandukya Upanishad: Mantra 7

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृश्यमव्यवहार्यमग्राह्यमलक्षणम् अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñaṃ na bahiḥprajñaṃ nobhayataḥ
prajñaṃ na prajñānaghanaṃ na prajñaṃ nāprajñam |
adṛśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṃ
prapañcopaśamaṃ śāntaṃ śivamadvaitaṃ
caturthaṃ manyante sa ātmā sa vijñeyaḥ | | 7 | |

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Prapancho Upashamam Advaitam.

# b) Katho Upanishad:

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥११॥ Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II

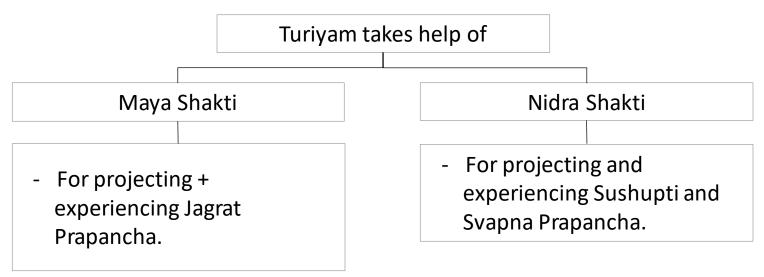
By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [II - I - 11]

# 506) Karika 11:

• Who is Projector + experiencer?

=Adhishtanam = Alambanam

# 507) Karika 12:

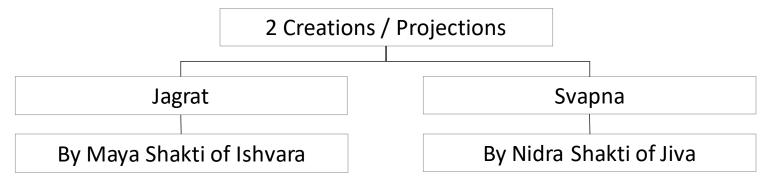


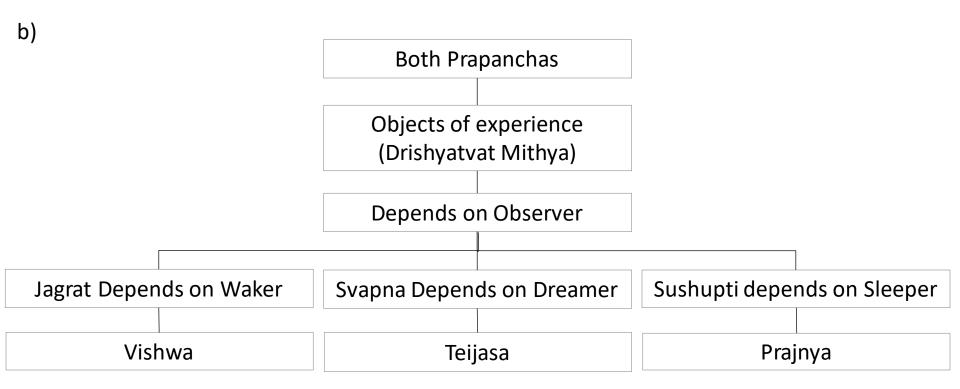
- 508) Without Alambanam, Adhishtanam no recollection of Svapna, Sushupti possible in Jagrat.
- 509) We have to accept Turiya Chaturtha Atma as common factor, who is God, projector, experiencer, Adhishtanam of 3 Avasthas.
- 510) Pure Atma by itself can't do anything Avyapadeshyam, Avyavaharyam

# 511) Projector has to be experiencer.

Waker	Atma
<ul><li>Projector experiencer of Dream</li><li>Junior student</li></ul>	<ul> <li>Projector, experiencer of all</li> <li>3 Avasthas</li> <li>Final teaching</li> <li>Senior student</li> </ul>

- 512) Atma becomes experiencer with Karana Shariram and Sukshma Shariram.
- 513) What is the reason we say that Prapanchas have borrowed existence?
- a) Both Karyam, created





c) All Prapanchas are only relatively real in their Avasthas

# **Chapter 2 – Karika 6:**

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]

Anityatvat Mithya.

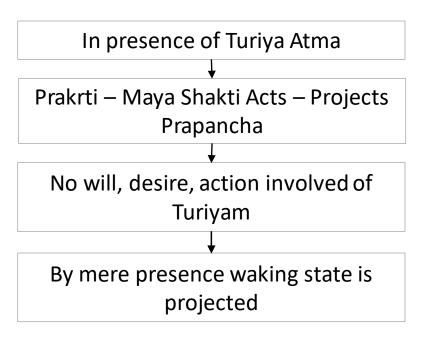
# 514) Purva Pakshi:

• Who is projector of Mithya Jagrat + Svapna?

## **Answer:**

- Karika 12
- Vedanta Nishchaya
- Final verdict of Vedanta.
- Turiya Atma alone is projector of Jagrat, Svapna Prapancha.
- Atma Atmanam Atmana Kalpayanti.

# 515)



516) Turiyam – Cause of all 3 states for mankind to come as per law of Karma and exhaust Prarabda.

517) Gita Chapter 9 – Verse 10 = Chapter 2 – Karika – Verse 12

Gita:

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥१०-१०॥

tēṣāṃ satatayuktānāṃ bhajatāṃ prītipūrvakam | dadāmi buddhiyōgaṃ taṃ yēna māmupayānti tē ||10-10||

To the ever-steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to me. [Chapter 10 - Verse 10]

# Mandukya Upanishad:

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया | स एव ब्ध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥ kalpayatyātmanā"tmānamātmā devaḥ svamāyayā | sa eva budhyate bhedāniti vedāntaniścayaḥ || 12 ||

This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

# 518) Karika 14:

Jagrat	Svapna
<ul><li>Ishvaras projection of plurality</li><li>Maya Shakti of Ishvara</li></ul>	<ul><li>Jivas projection of Plurality</li><li>Nidra Shakti of Jiva</li></ul>

- Both Mithya
- Adhishtanam = Turiya Atma
- Prapanchas as different, both Mithya because both are projections

# 519) Karika 14:

Jagrat	Svapna
<ul> <li>Has objective existence</li> <li>Accept when I perceive and don't perceive.</li> <li>Ajnana Satta, Anyonya Parichedyatvam = Objective existence</li> <li>I don't know, Ajata, still accept existence.</li> </ul>	<ul> <li>Has subjective existence</li> <li>Accept only when I perceive</li> </ul>

# 520) Dream:

- Duration of existence is determined by the perception of the Mind = Chitta Kala.
- Chittam = Perception.

# 521) Reason 1: Mithyatvam

Both Jagrat + Svapna, Karyam, product, Ishvara Srishti, Jiva Srishti, Vyavaharikam –
 Pratibhasikam.

# 522) Reason 2: Mithyatvam

- Differences we don't admit.
- Look at Svapna from Svapna angle, Jagrat from Jagrat Angle.

# 523) Karika 15:

## Purva Pakshi:

Jagrat	Dream
- Clear – Sphutam, Vyaktam	- Avyaktam Vague, not clear
- Satyam	- Mithya

# Gaudapada:

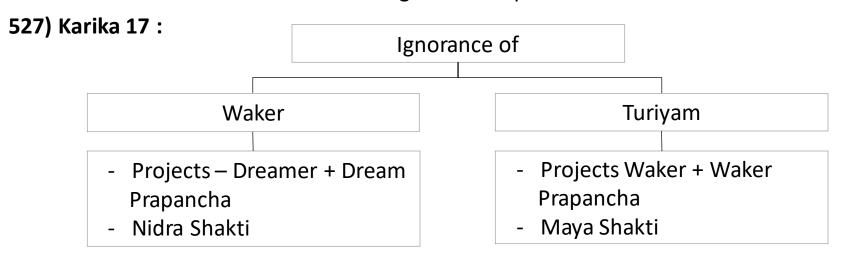
- This is Sajatiya Bheda between 2 Mithya Padarthas.
- Not Vijatiya Bheda Satyam Mithya.

# 524) Observer in each Avastha important

- World is secondary
- Dream clear from dreamers standpoint.
- Both Vyaktam, clear.

## 525) Karika 16:

- Prajna Antaryami projects
  - Vishwa Virat Waker Jiva
  - Teijasa Hiranyagarbha Dreamer Jiva
- Prajna Antaryami is Adhishtanam for error.
- Jiva gets knowledge of Prajna Ishvara Adhishtanam and Turiyam and removes his bondage (Moksha Sadhanam)
- 526) Veda (Mandukya Upanishad) is Pramanam for Prajna Antaryami Turiyam.
  - Without Pramanam no knowledge can take place.

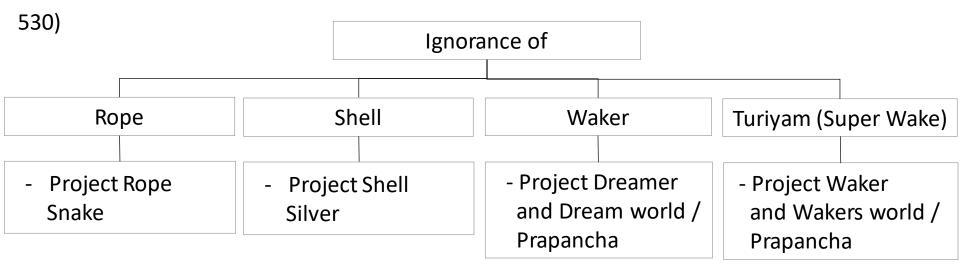


• Ignorance = Anirvachaniam

528)

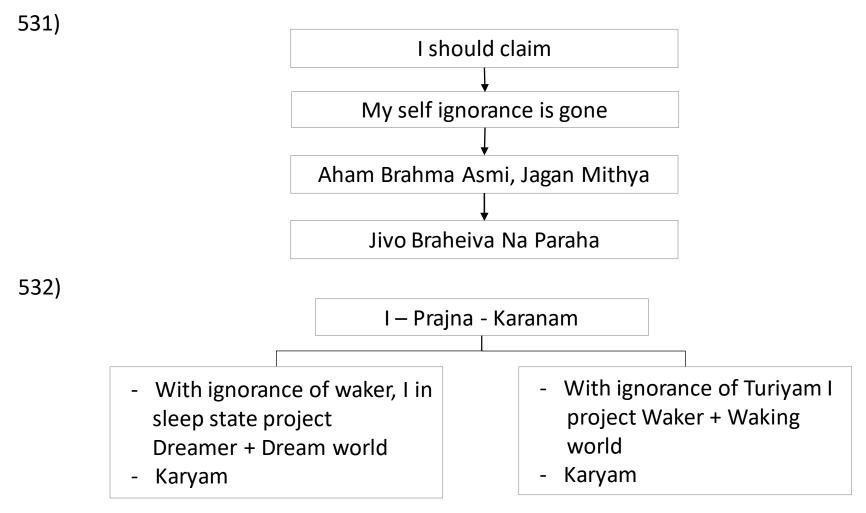
Turiyam

- Without Maya or Nidra Shakti or Moola Avidya
- Ever free
- I am that Turiyam
- 529) "Apply ignorance to I"
  - I am ignorant of My real Turiyam Nature.
  - I project waker + Waking Prapancha called a Phenomena.

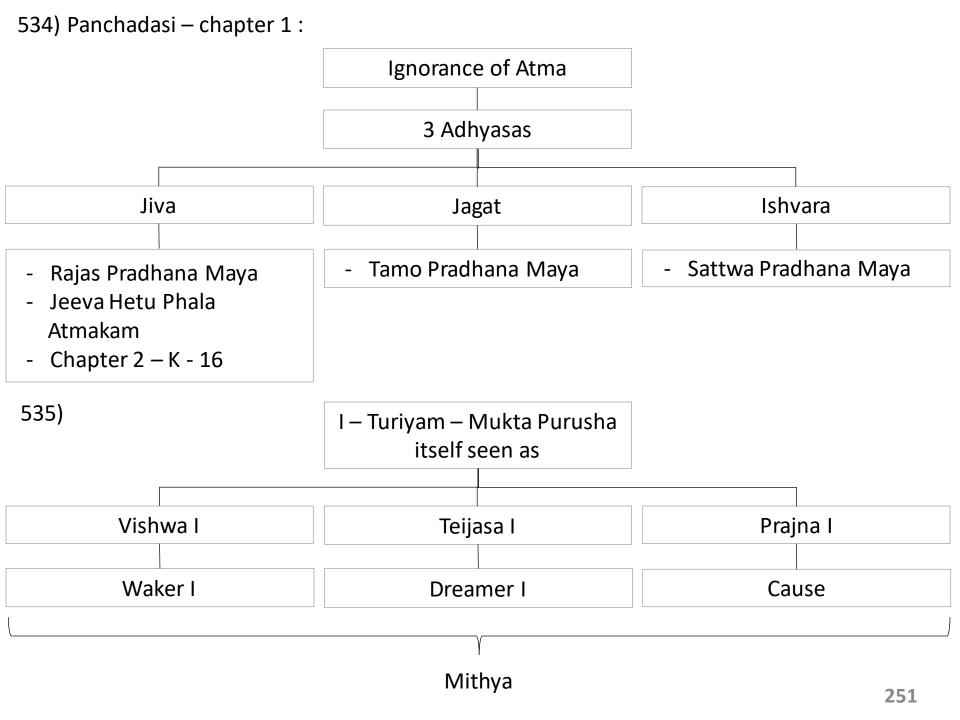


- Sleeper = Turiyam with Maya Shakti.
- Ignorance = Anaadi.

- Jiva exist without 3 Sharira Upadhis.
- Ishvara exists without 3 Prpanchas.
- At the level of existence, Jiva = Ishvara = Satchit Ananda Svarupa Turiya Atma.



533) Anaadi Jiva appears + disappears in Jagrat + Svapna because of Anaadi Moola Avidya, Maya.



# 535) Why Jiva born?

- Because of Ignorance Moola Avidya.
- Knowledge I am Adhishtanam of universe not firmly established, subconsciously.
- Jiva born out of desire to enjoy the Jagrat Prapancha.
- Jiva born out of Moola Avidya, ignorance.



Chapter 1 - K - 9

Chapter 2 - K - 12

Advaitins answer for

Chapter 2 - K - 19

# **Mandukya Upanishad:**

536)

स्वप्नवृत्ताविप त्वन्तश्चेतसा कल्पितं त्वसत् । बहिश्चेतोगृहीतं सद्दृष्टं वैतथ्यमेतयोः ॥ ९ ॥

svapnavṛttāvapi tvantaścetasā kalpitam tvasat | bahiścetogrhitam saddrętam vaitathyametayon | 9 |

जाग्रद्वृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।

jägradvṛttāvapi tvantaścetasā kalpitam tvasat | bahiśceto grhitam sadyuktam vaitathyametayon | 10 | |

बहिश्चेतो गृहीतं सद्युक्तं वैतथ्यमेतयोः ॥ १० ॥ In the dream also what is imagined by the dreamer within his mind is illusory and what is cognised by him outside in the dream appears to be real. But in truth both these are known to be unreal-Both belong to the dream. Similarly, in the waking-state also what is imagined within by the mind is considered illusory and what is experienced outside by the mind appears to be real; But both these in fact, should be rationally 252 held to be equally unreal. [2 - K - 9, 10]

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया | स एव ब्ध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥ kalpayatyātmanā"tmānamātmā devaḥ svamāyayā | sa eva budhyate bhedāniti vedāntaniścayaḥ || 12 ||

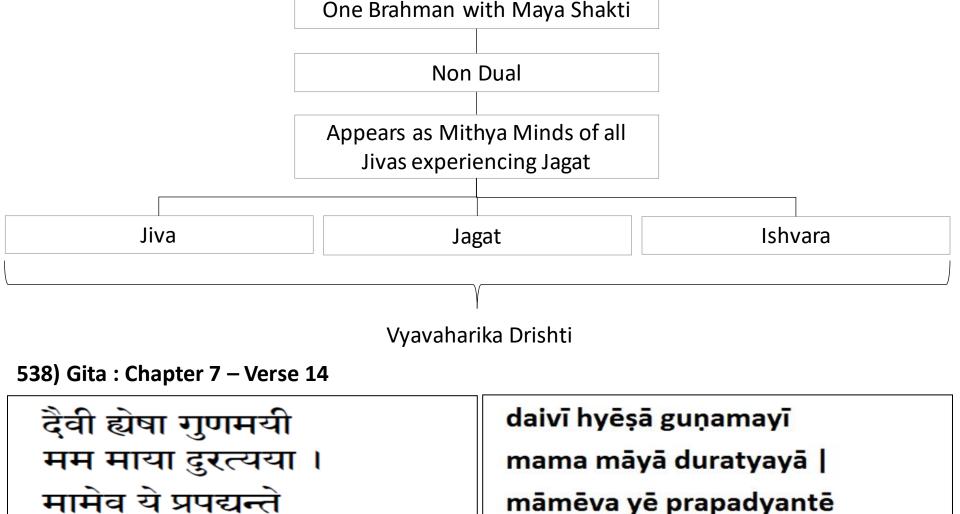
This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

प्राणादिभिरनन्तैश्च भावैरेतैर्विकल्पितः ।

मायैषा तस्य देवस्य यया संमोहितः स्वयम् ॥ १९ ॥

prāṇādibhiranantaiśca bhāvairetairvikalpitaḥ | māyaiṣā tasya devasya yayā saṃmohitaḥ svayam || 19 ||

The Atman is imagined in innumerable varieties, as Prana (Vital force), etc. This is due to ignorance (Maya) of the self-luminous Atman, by which it gets, as it were, itself deluded. [2 - K - 19]

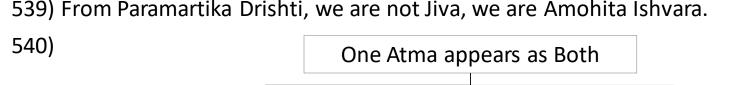


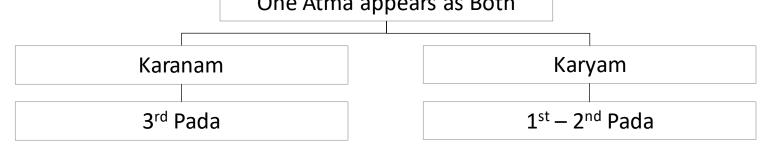
537) Karika No. 19:

मायामेतां तरिन्त ते ॥७-१४॥ māyāmētāṃ taranti tē || 7.14 ||

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion.

[Chapter 7 – Verse 14]





# 541) Karika No. 30 :

- Where Vishwa / Teijasa / Prajna is, there is Turiyam.
- Turiyam ultimate reality.
- Jiva / Ishvara / Jagat Unreal
- Chaitanyam real, existence Real, timeless real.
- 542) Eyes will always present duality, plurality.
  - Shastric eyes will always show you singularity, nondual phenomenon in 12 Upanishads.
- 543) Atma not separate entity, every experience of Anatma = Atma experience only.

# -

544) Keno Upanishad : Chapter 2 – Verse 14प्रतिबोधविदितं मतममृतत्वं हि विन्दतेPratibodha-viditam matam amrtatvam hi vindateग्रात्मना विन्दते वीर्यं विद्या विन्दतेऽमृतम् ४Atmana vindate viryam vidyaya vindate'mrtam.

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II -4]255

- 545) Every experience is Atma Anubava alone.
  - There is no distinct Separate Atma Anubhava, only Jnanam, understanding through Shastra = Shastric vision.

# 546) World does not have independent existence

# Brihadaranyaka Upanishad : Meitreyi Brahmanam

ब्रहम तं परादाद्योऽन्यत्रात्मनो brahma tam parādādyo'nyatrātmano ब्रहम वेद, क्षत्रं तं brahma veda, kşatram tam परादादयोऽन्यत्रात्मनः क्षत्रं वेद, parādādyo'nyatrātmanaḥ kṣatram veda, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, lokāstam parāduryo'nyatrātmano lokānveda, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, devāstam parāduryo'nyatrātmano devānveda, bhūtāni tam parāduryo'nyatrātmano bhūtāni veda, भूतानि तं पराद्याँ sन्यत्रात्मनो भूतानि वेद, sarvam tam parādādyo'nyatrātmanah sarvam veda; सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद; इदं ब्रहम, इदं क्षत्रम्, इमे लोकाः, idam brahma, idam kṣatram, ime lokāḥ, ime devāh, imāmi bhūtāni, इमे देवाः, इमामि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥ idam sarvam yadayamātmā || 6 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self. [2 - 4 - 6]

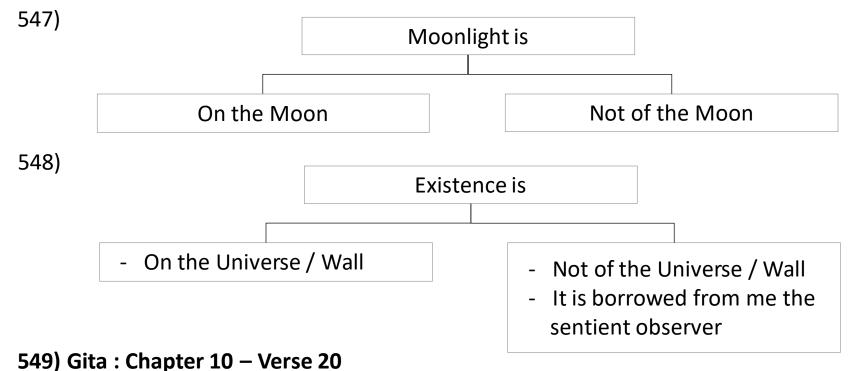
# **Brihadaranyaka Upanishad:**

ब्रहम तं परादादयोऽन्यत्रात्मनो ब्रहम वेद, क्शत्रं तं परादादयोऽन्यत्रात्मनः क्शत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं पराद्यॉऽन्यत्रात्मनो देवान्वेद, वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद, भूतानि तं पराद्र्यों sन्यत्रात्मनो भूतानि वेद, सर्वं तं परादादयोऽन्यत्रात्मनः सर्वं वेद; इदं ब्रहम, इदं क्शत्रम्, इमे लोकाः, इमे देवाः, इमे वेदाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ७ ॥

brahma tam parādādyo'nyatrātmano brahma veda, kśatram tam parādādyo'nyatrātmanaḥ kśatraṃ veda, lokāstam parāduryo'nyatrātmano lokānveda, devāstam parāduryo'nyatrātmano devānveda, vedāstam parāduryo'nyatrātmano vedānveda, bhūtāni tam parāduryo'nyatrātmano bhūtāni veda, sarvam tam parādādyo'nyatrātmanah sarvam veda; idam brahma, idam kśatram, ime lokāḥ, ime devāḥ, ime vedāḥ, imāni bhūtāni, idam sarvam yadayamātmā || 7 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these Vedas, these beings and this all—are the Self. [4 - 5 - 7]

- Comes 2 times
- Everything is me myself.



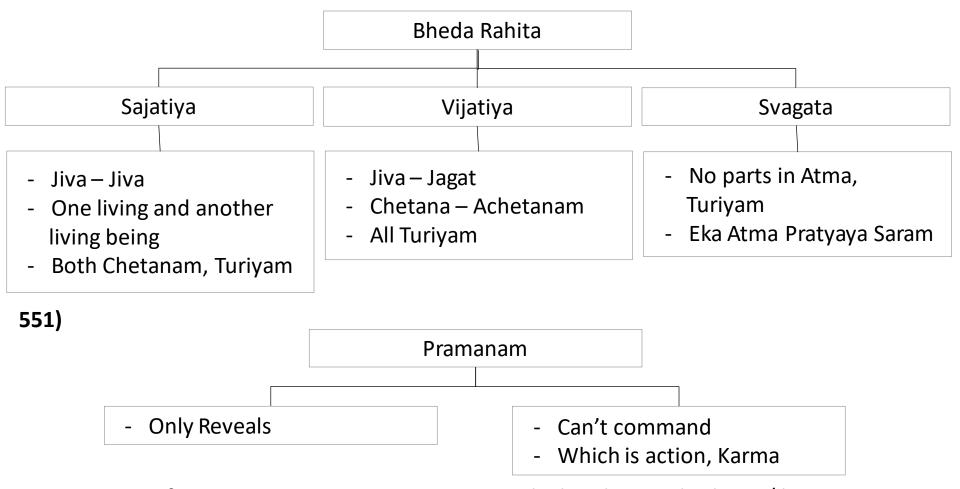
# अहमात्मा गुडाकेश

अहमात्मा गुडाकश सर्वभूताशयस्थितः । अहमादिश्च मध्यं च भूतानामन्त एव च॥१०-२०॥ aham ātmā guḍākēśa sarvabhūtāśayasthitaḥ | aham ādiśca madhyaṃ ca bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

Aham = "Chaitanyam" Glory of Ishvara

# 550) Atmanam Kevalam Nirvikalpakam:



Desire forces person to act not Pramanam which only reveals object / being.

# 552) Karika No. 31:

- Unreal = Relatively Real = Mithya.
- Real = Absolutely there all the time, irrespective of 3 states of the Mind.

- Mind plays a key Role.
- Controller of Mind Hiranyagarbha plays a key role.

#### 3 Examples:

Svapna, Gandharva Nagari (City in the cloud), maya (Magic show)

#### 553) Karika No. 31:

- Only gold exists - No Universe - Only Turiya Atma exists - Ornaments, incidental, Nama Rupa - World, Incidental, Fleeting, Nama Rupa.

554) Proof / Pramanam for Jagan Mithya

# a) Kaivalya Upanishad:

न भूमिरापो न च विह्नरिस्त न चानिलो मेऽस्ति न चाम्बरं च।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमिद्वतीयम् ॥ २३॥

समस्तसाक्षिं सद्सद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmarūpam ॥ 24॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

# b) Katho Upanishad:

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥ Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II

By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [II - I - 11]

#### c) Brihadaranyaka Upanishad:

मनसैवानुद्रष्टव्यं, नेह नानास्ति किंचन । मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥ manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana | mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [4 - 4 - 19]

#### d) Brihadaranyaka Upanishad:

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इदं वै तन्मधु
दध्यङ्ङाथर्वनोऽश्विभ्यामुवाच ।
तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता हयस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि,
बहुनि चानन्तानि च;
तदेतदब्रहमापूर्वमनपरमनन्तरमबाहयम्,
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19. ॥
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idam vai tanmadhu dadhyannātharvano'svibhyāmuvāca | tadetadrsih pasyannavocat rūpam rūpam pratirūpo babhūva, tadasya rūpam praticakṣaṇāya | indro māyābhiḥ pururūpa īyate, yuktā hyasya harayaḥ śatā daśa || iti | ayam vai harayah, ayam vai dasa ca sahasrāni, bahūni cānantāni ca; tadetadbrahmāpūrvamanaparamanantaramabāhyam, ayamātmā brahma sarvānubhūḥ, ityanuśāsanam | | 19. | |

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hi\$ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

# e) Brihadaranyaka Upanishad:

आत्मैवेदमग्र आसीतेक एवः सोऽकामयत—जाया मे स्यात्, अथ प्रजायेयः अथ वित्तम् मे स्यात्, अथ कर्म कुर्वीयेतिः एतावान् वै कामः, नेच्छंश्वनातो भूयो विन्देतः तस्मादप्येतर्ह्यकाकी कामयते—जाया मे स्यात्, अथ प्रजायेयः अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेतिः स यावदप्येतेषामेकैकम् न प्राप्नोति, अकृत्स्न एव तावन्मन्यतेः तस्यो कृत्स्नता—मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा, चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दतेः श्रोत्रं दैवम्, श्रोत्रेण हि तच्छुणोतिः अत्मैवास्य कर्म, आत्मना हि कर्म करोतिः स एष पाङ्क्तो यज्ञः, पाङ्कः पशुः, पाङ्कः पुरुषः, पाङ्क्तमिदं सर्व यदिदं किञ्चः तदिदं सर्वमाप्नोति य एवं वेद ॥ १७ ॥

ātmaivedamagra āsīteka eva; so'kāmayata—jāyā me syāt, atha prajāyeya; atha vittam me syāt, atha karma kurvīyeti; etāvān vai kāmaḥ, necchaṃścanāto bhūyo vindet; tasmādapyetarhyekākī kāmayate—jāyā me syāt, atha prajāyeya; atha vittaṃ me syāt, atha karma kurvīyeti; sa yāvadapyeteṣāmekaikam na prāpnoti, akṛtsna eva tāvanmanyate; tasyo kṛtsnatā—mana evāsyātmā, vāgjāyā, prāṇaḥ prajā, cakṣurmānuṣaṃ vittam, cakṣuṣā hi tadvindate; śrotraṃ daivam, śrotreṇa hi tacchṛṇoti; atmaivāsya karma, ātmanā hi karma karoti; sa eṣa pāṅkto yajñaḥ, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ, pāṅktamidaṃ sarvaṃ yadidaṃ kiñca; tadidaṃ sarvamāpnoti ya evaṃ veda | | 17 | |

desired, 'Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites.' This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, 'Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.' Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors—the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.[1 - 4 - 17]

This (aggregate of desirable objects) was but the self in the beginning—the only entity. He

# f) Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति । तस्मातत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यतं स एव तदभवत्, तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहम् मनुरभवं सूर्यश्वेति । तदिदमप्येतर्हि य एवं वेद, अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति, तस्य ह न देवाश्वनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः

पशवो मन्ष्यम् भ्रञ्ज्यः, एवमेकैकः पुरुषो देवान् भ्रनिकः;

एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बह्षु?

तस्मादेषाम् तन्न प्रियम् यदेतन्मन्ष्याविद्यः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannṛṣirvāmadevaḥ pratipede,
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
aham brahmāsmīti, sa idaṃ sarvam bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
atha yo'nyāṃ devatāmupāste, anyo'sāvanyo'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ

paśavo manuşyam bhuñjyuḥ, evamekaikaḥ puruṣo devān bhunakti;

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ekasminneva paśāvādīyamāne priyam bhavati, kimu bahuşu?

tasmādesām tanna priyam yadetanmanusyāvidyuh | 10 | |

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many

animals? Therefore it is not like by them that men should know this. [I - IV - 10]

# g) Brihadaranyaka Upanishad:

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति, तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥ so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre, yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsya bhayaṃ vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

# h) Brihadaranyaka Upanishad:

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुईष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥ yadvai tanna paśyati paśyanvai tanna paśyati, na hi drasturdrsterviparilopo vidyate'vināśitvān | na tu taddvitīyamasti tato'nyadvibhaktam yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

# i) Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर

इतरं पश्यति, तदितर इतरंजिघ्रति, itaram paśyati, taditara itaramjighrati, तदितर इतरं रसयते, तदितर taditara itaram rasayate, taditara इतरमभिवदति, तदितर इतरं शृणोति, itaramabhivadati, taditara itaram śṛṇoti, तदितर इतरं मनुते, तदितर इतरं taditara itaram manute, taditara itaram spṛśati, taditara itaram vijānāti; स्पृशति, तदितर इतरं विजानाति; yatra tvasya sarvamātmaivābhūt, यत्र त्वस्य सर्वमात्मैवाभूत्, tatkena kam paśyet, tatkena kam jighret, तत्केन कं पश्येत, तत्केन कं जिघ्रेत, tatkena kam rasayet, tatkena kamabhivadet, तत्केन कं रसयेत्, तत्केन कमभिवदेत्, tatkena kam śrnuyāt, tatkena kam manvīta तत्केन कं शृण्यात्, तत्केन कं मन्वीत tatkena kam sprset, tatkena kam vijānīyāt? तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्? yenedam sarvam vijānāti tam kena vijānīyāt? येनेदं सर्वं विजानाति तं केन विजानीयात? sa eşa neti netyātmā, agrhyo na hi grhyate, स एष नेति नेत्यात्मा, अगृहयो न हि गृहयते, aśīryo na hi śīryate, asaṅgo na hi sajyate, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते, asito na vyathate, na rișyati; vijñātāramare असितो न व्यथते, न रिष्यति; विज्ञातारमरे kena vijānīyāt, ityuktānuśāsanāsi maitreyi, केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, etāvadare khalvamṛtatvamiti एतावदरे खल्वमृतत्वमिति hoktvā yājñavalkyo vijahāra | 15 | 1 होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājña-valkya left. [4 - 5 - 15]

555)	Adhyaropa Kala	Apavada Kala
	<ul><li>Universe created by God</li><li>Jiva, Jagat, Ishvara format</li></ul>	<ul><li>No Universe</li><li>Advaitam</li><li>Atma – Anatma format</li><li>Binary format</li></ul>

Worldly transactions are done in Avidya = Self forgetfulness

Veidika

Laukika



Turiyam Angle

- World is in me

- World is not in me
- I, Turiyam can exist independently without world

From Turiyam Angle, self Angle alone

Angle alone can see / witness / be Sakshi of

World manifests

World in unmanifest form

This self knowledge only from Veda = Moksha = Free from world

= Mental Sannyasa

#### Gita:

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् । पश्यञ्श्रण्वन्स्पृशञ्जिघन् अश्चनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८॥ naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan spṛśañ jighran
aśnaṅ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think — seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 — Verse 8]

प्रलपन्विसृजन्गृह्णन् उन्मिषन्निमिषन्नपि । इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९॥

pralapan visṛjan gṛhṇan unmiṣan nimiṣannapi | indriyāṇīndriyārthēṣu vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । मत्स्थानि सर्वभृतानि न चाहं तेष्ववस्थितः ॥ ९-४॥

mayā tatamidam sarvam jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāham tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् । भूतभृन्न च भूतस्थः ममात्मा भूतभावनः ॥ ९-५॥

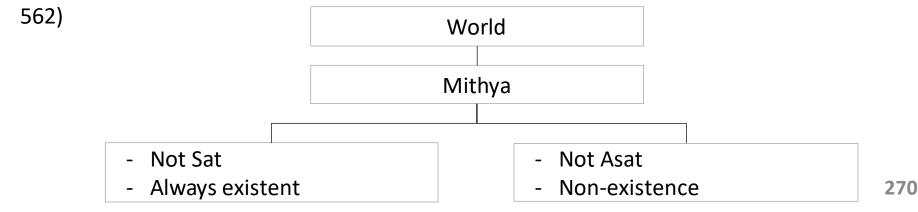
na ca matsthāni bhūtāni paśya mē yōgamaiśvaram | bhūtabhṛnna ca bhūtasthō mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- 558) Understand Moola Avidya self forgetfulness and Avidya waker forgetfulness clearly.
- 559) Jagrat Prapancha activities meaningful only at time of self ignorance.
  - Svapna Prapancha meaningful only at time of ignorance of waker.
- 560) Karma Valid only during Avidya time.

#### 561) Karika No. 32:

Jump from Vyavaharika to Paramartika level.



#### 563) World Mithya:

#### **Sruti Quotations:**

1) Kaivalya Upanishad: Verse 10, 16, 23, 24, 19, 6

न भूमिरापो न च विह्नरिस्त न चानिलो मेऽस्ति न चाम्बरं च। एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम्॥ २३॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca | evam viditvā paramātmarūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmarūpam 🕕 2411

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

# 2) Taittriya Upanishad:

तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रहमेति स तपोऽतप्यत स तपस्तप्त्वा ॥ २ ॥ tam hovāca | yato vā imāni bhūtāni jāyante | yena jātāni jīvanti | yatprayantyabhisamviśanti | tadvijijnāsasva | tadbrahmeti sa tapo'tapyata sa tapastaptvā || 2 || To him (Bhrgu) he (Varuna) Again said: "That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman". He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

# 3) Taittriya Upanishad: Chapter 2 – 1 – 1

ॐ ब्रहमविदाप्नोति परम् । तदेषाऽभुक्ता ।	Om̃ brahmavidāpnoti param   tadeṣā'bhuktā
सत्यं ज्ञानमनन्तं ब्रहम ।	satyam jñānamanantam brahma I
यो वेद निहितं गुहायां परमे व्योमन् ।	yo veda nihitam guhāyām parame vyoman I
सोऽश्नुते सर्वान् कामान्सह ।	so'śnute sarvān kāmānsaha
ब्रहमणा विपश्चितेति ॥ १ ॥	brahmaṇā vipaściteti    1

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

4) Gita: उत्तमः पुरुषस्त्वन्यः uttamaḥ puruṣastvanyaḥ परमात्मेत्युदाहृतः । paramātmētyudāhṛtaḥ | यो लोकत्रयमाविश्य yō lōkatrayam āviśya

बिभर्त्यव्यय ईश्वरः ॥ १५-१७॥ bibhartyavyaya īśvaraḥ || 15 - 17 || But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading 272 the three worlds (Waking, dream and deep sleep), sustains them.[Chapter 15 - Verse 17]

ब्रह्मार्पणं ब्रह्म हविः र्ब्रह्मास्रो ब्रह्मणा हुतम् । ब्रह्मेव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥

brahmārpaṇaṁ brahma havih brahmāgnau brahmaṇā hutam | brahmaiva tēna gantavyaṁ brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

# 5) Brihadaranyaka Upanishad : Chapter 2 – 4 – 14

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati, taditara itaram śrņoti, तदितर इतरं पश्यति, तदितर इतरम श्र्णोति, taditara itaramabhivadati, taditara itaram manute, तदितर इतरमभिवदित, तदितर इतरम् मन्ते, तदितर इतरं विजानातिः taditara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena यत्र वा अस्य सर्वमात्माइवाभूतत्केन kam jighret, tatkena kam pasyet, कं जिप्रेत, तत्केन कं पश्येत, tatkena kam śrnuyat, tatkena kamabhivadet, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्, tatkena kam manvīta, tatkena kam vijānīyāt? तत्केन कं मन्वीत, तत्केन कं विजानीयात? yenedam sarvam vijānāti, tam kena vijānīyāt? येनेदम् सर्वं विजानाति, तं केन विजानीयात्? vijñātāram are kena vijānīyāditi | 14 | | विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower? [2 - 4 - 14]

#### 6) Katho Upanishad: Chapter 2 - 1 - 10 & 11

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १०॥

Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati II 10 II

(10) What is indeed here (visible as the world) the same is there (invisible as Brahman); and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II - I - 10]

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥११॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II

By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [II - I - 11]

# 7) Chandogya Upanishad: Chapter 7 – 25 – 2

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथ्न आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु कामचारो भवति अथ येऽन्यथातो विद्ररन्यराजानस्ते क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो भवति ॥ ७.२५.२ ॥ ॥ इति पञ्चविंशः खण्डः ॥

athāta ātmādeśa evātmaivādhastādātmoparistādātmā paścādātmā purastādātmā daksiņata ātmottarata ātmaivedam sarvamiti sa vā eşa evam paśyannevam manvāna evam vijānannātmaratirātmakrīda ātmamithuna ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu kāmacāro bhavati atha ye'nyathāto viduranyarājānaste kşayyalokā bhavanti teşām sarveşu lokeşvakāmacāro bhavati || 7.25.2 ||

|| iti pañcaviṃśaḥ khaṇḍaḥ ||

Next is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 - 25 - 2]

- 8) Narsimha Uttara Upanishad: Chapter 7
- 9) Chandogya Upanishad: Chapter 6 2 1

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

# 10) Brihadaranyaka Upanishad : Chapter 2 – 4 – 6 & 4 – 5 - 7

ब्रहम तं परादाद्योऽन्यत्रात्मनो ब्रहम वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद; इदं ब्रहम, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमामि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma tam parādādyo'nyatrātmano
brahma veda, kṣatram tam
parādādyo'nyatrātmanaḥ kṣatram veda,
lokāstam parāduryo'nyatrātmano lokānveda,
devāstam parāduryo'nyatrātmano devānveda,
bhūtāni tam parāduryo'nyatrātmano bhūtāni veda,
sarvam tam parādādyo'nyatrātmanaḥ sarvam veda;
idam brahma, idam kṣatram, ime lokāḥ,
ime devāḥ, imāmi bhūtāni,
idam sarvam yadayamātmā | | 6 | |

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self. [2 - 4 - 6]

बहम तं परादाद्योडन्यबात्मको brahma taṃ parādādyo'nyatrātmano brahma veda, kśatraṃ taṃ parādādyo'nyatrātmanaḥ kśatraṃ veda,

लोकास्तं पराद्यीं इन्यत्रात्मनो lokāstam parāduryo'nyatrātmano लोकान्वेद, देवास्तं lokānveda, devāstam परादुर्योऽन्यत्रात्मनो देवान्वेद, parāduryo'nyatrātmano devānveda, वेदास्तं परादुर्योऽन्यत्रात्मनो vedāstam parāduryo'nyatrātmano vedānveda, bhūtāni tam वेदान्वेद, भूतानि तं parāduryo'nyatrātmano bhūtāni veda, परादुर्योऽन्यत्रात्मनो भूतानि वेद, sarvam tam parādādyo'nyatrātmanah सर्वं तं परादादयोऽन्यत्रात्मनः sarvam veda; idam brahma, सर्वं वेद; इदं ब्रहम, idam kśatram, ime lokāh, ime devāh, इदं क्शत्रम्, इमे लोकाः, इमे देवाः, ime vedāķ, imāni bhūtāni, इमे वेदाः, इमानि भूतानि, idam sarvam yadayamātmā || 7 || इदं सर्वं यदयमात्मा ॥ ७ ॥

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these Vedas, these beings and this all—are the Self. [4 - 5 - 7]

#### 11) Mundak Upanishad: Chapter 2 – 1 – 2

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः । अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah, aprano hyamanah subhro hy-aksarat paratah parah 11 2 11

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II - I - 2]

# 12) Brihadaranyaka Upanishad : Chapter 2 - 5 - 19

```
इदं वै तन्मध्
दध्यङ्डाथर्वनोऽश्विभ्याम्वाच ।
तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता हयस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि,
बह्नि चानन्तानि चः
तदेतदब्रहमापूर्वमनपरमनन्तरमबाहयम्,
अयमात्मा ब्रहम सर्वानुभूः, इत्यनुशासनम् ॥ 19. ॥
```

idam vai tanmadhu dadhyannātharvano'svibhyāmuvāca | tadetadrsih pasyannavocat rūpam rūpam pratirūpo babhūva, tadasya rūpam praticaksanāya | indro māyābhiḥ pururūpa īyate, yuktā hyasya harayaḥ śatā daśa || iti | ayam vai harayah, ayam vai daśa ca sahasrāni, bahūni cānantāni ca; tadetadbrahmāpūrvamanaparamanantaramabāhyam, ayamātmā brahma sarvānubhūḥ, ityanuśāsanam | | 19 | | This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hi\$ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19] 564) Advaita Atma is Anaadi – No origination (Utpatti) or no dissolution (Na - Antatvat) Nitya Svarupa.

- 565) Jagat Anitya Svarupa
- How you say world is not there but we experience it?

# **Answer:**

Rajju

is nonexistent.

- Dream, Rope Snake, Sky City, Mirage on dry sand.
- 566) At time of ignorance and experience of

Person never says Sarpah Person never says dream is nonexistent

Dream

- Person never says waking is non-existent 279

Waking

Power of ignorance is strong and creates delusory projections.

567) Entire waking + dream Avasthas are states of ignorance and projections of either Jiva's Mind or total Mind (Hiranyagarbha) or Ishvara.

#### Karika No. 32:

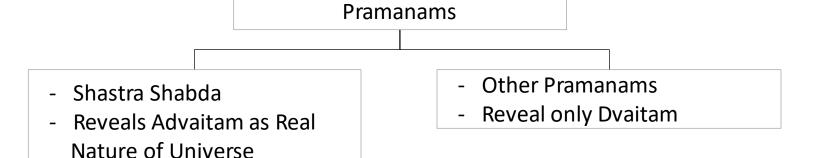
#### 568) Dream:

- Proof that Non-existent can be experienced.
- We call it Mithya.

#### 569) Waking:

Projection of Ishvara, also false, Mithya, experienced, nonexistent.

#### 570)



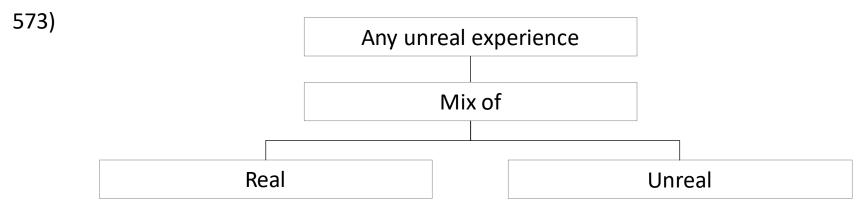
#### 571) No Mithya without Adhishtanam

Rope	Adhyasa
<ul><li>Turiyam</li><li>Adhishtanam</li></ul>	<ul><li>- 3 states, 3 bodies, 5 Koshas</li><li>- Mithya Prapancha</li></ul>

- Rope not another Mithya Vastu in the example of Rope Snake
- Purva Pakshi = Rope, Rope Snake both Mthya.
- Adhishtanam can't be Shunyam but Chaitanyam Svarupa Atma.

572) There is nothing in Jagrat which is totally Mithya, unreal.

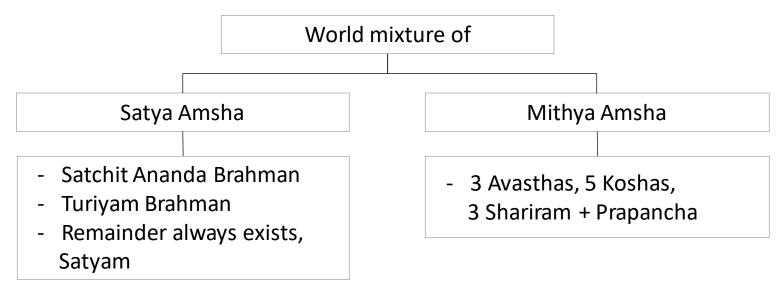
Total Unreality is impossible.



# 574) Uddhava Gita: Chapter 8

- Teaching of Mandukya Upanishad.
- Kaivalya Upanishad Some Verses, Chandogya Upanishad Chapter 8.
- Teach Mandukya Upanishad.

# 575) You can't totally negate world



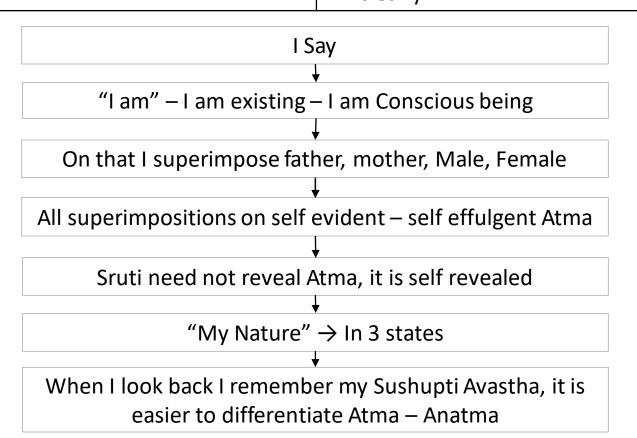
# 576) Shastram:

- Only negates Mithya 3 Avasthas, Prapanchas.
- Not required to reveal Atma.
- Atma is self revealing in 3 periods of time.
- Svayam Prakasha Svarupa Atma Karanam for Universe and Vilakshanam.
- No future time for Moksha.
- I am Nitya Moksha Svarupa Atma.

577	
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Dvaitam	Advaitam
<ul> <li>Mithya</li> <li>Incidental appearance</li> <li>Seen with Pramanam's</li> </ul>	<ul> <li>Svarupam</li> <li>Self evident</li> <li>Resolution ground, emergence ground of Universe</li> <li>Changeless</li> <li>Ever free</li> <li>Apply Shastra Chakshu, see it clearly.</li> </ul>

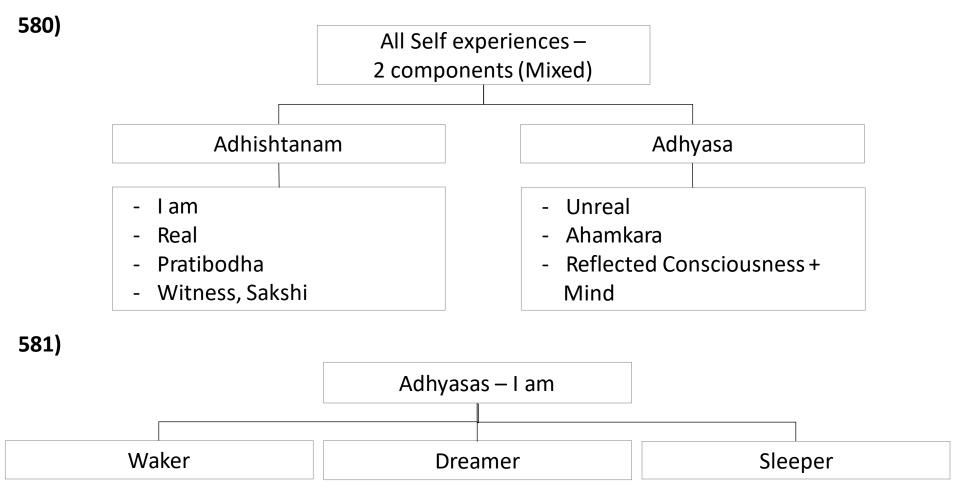
578)

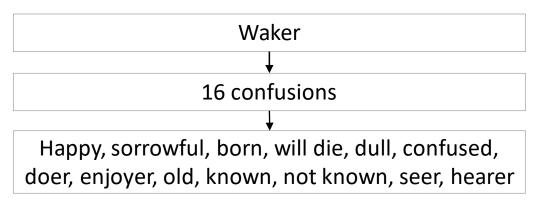


# 579) Upadesa Shahasri - Chapter 18:

# पुत्रदुःखं यथाध्यस्तं पित्राऽदुःखं स्व आत्मिन । अहंकर्ता तथाध्यस्तो नित्यादुःखं स्व आत्मिन ॥ २०॥

Just as the distress experienced by one's son is superimposed by the father on himself who has no distress at all, so, the ego is superimposed on the self which is eternally free from any pain whatsoever. [Chapter 18 - Verse 20]



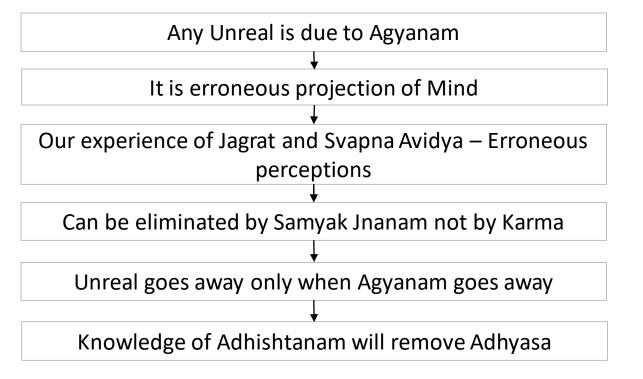


• I am + Anatma = All experiences

582) Upanishad negates Jagat Srishti, Utpatti, Laya as the Adhyasa in the mind of an individual.

 Person experiences manifest – Unmanifest condition of his mind in the presence of "Nitya Atma".

583)



Adhishtanam	Adhyasa
- Object - Rope	<ul><li>Rope Snake</li><li>Dry Sand</li><li>Shell Silver</li></ul>
<ul><li>- Mirage Water</li><li>- Shell</li></ul>	- Sileli Silvei

585) For entire Jagrat and Svapna Prapancha, Adhishtanam = Subject, not object.

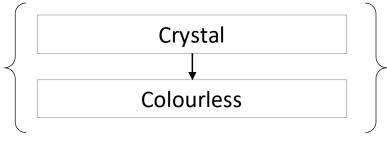
586) Subject happens to be self evident Atma

Shastra need not reveal Atma.

587) Even when I appear with Body / Mind / Intellect + world in Jagrat, I, Turiya Chaitanyam, don't become Jiva, Jagat, Ishvara.

- Asanga Svarupa
- Always Brahman.

#### **Example:**



- Appears Red in front of Red Rose
- Doesn't become Red

588) Realise Jeevan Mukti status here and now

• Nirgunam + Sagunam enjoy same locus.

#### Karika No. 32:

589) All Adjectives – Father – Son, Sadhaka, siddha, bar me from abiding as Shanta, Trupta, Poorna Atma.

All are obstacles, Pratibandhas.

# 590) Brihadaranyaka Upanishad : Chapter 2 – 3 – 6 - Murtha

तस्य हैतस्य पुरुषस्य रूपम् । tasya haitasya puruşasya rūpam | यथा माहारजन वासः. yathā māhārajanam vāsah, यथा पाण्डवाविकम्, यथेन्द्रगोपः, yathā pāṇḍvāvikam, yathendragopaḥ, यथाग्न्यचिः, यथा पुण्डरीकम्, yathāgnyarciḥ, yathā puṇḍarīkam, यथा सकृद्विद्यूतम्; yathā sakrdvidyuttam; सकृद्विद्युतेव ह वा अस्य sakrdvidyutteva ha vā asya श्रीभविति य एवं वेद: śrīrbhavati ya evam veda; अथात आदेश:-नेति नेति, athāta ādeśah—neti neti, न हयेतस्मादिति नेत्यन्यत्परमस्तिः na hyetasmāditi netyanyatparamasti; अथ नामधेयम्-सत्यस्य सत्यमिति; atha nāmadheyam—satyasya satyamiti; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६॥ prāṇā vai satyam, teṣāmeṣa satyam | | 6 | |

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

Amrutha Brahman – Neti Neti...

#### 591) Brihadaranyaka Upanishad: Chapter 3 – 8 – 8

स होवाच, एतद्वै तदक्शरः, गार्गि ब्राह्मणा अभिवदन्ति, अस्थूलमनण्वह्नस्वमदीर्घम लोहितमस्नेहमच्छायमतमोऽ-वाय्वनाकाशमसङ्गमचक्शु ष्कमश्रोत्रमवागमनोऽ-तेजस्कमप्राणममुखम मात्रमनन्तरमबाह्यम्, न तदश्नाति किंचन, न तदश्नाति कश्चन ॥ ८ ॥ sa hovāca, etadvai tadakšaraḥ, gārgi brāhmaṇā abhivadanti, asthūlamanaṇvahrasvama dīrghamalohitamas nehamacchāyamatamo'-vāyvanākāšamasaṅgamacak śuṣkamaśrotramavāgamano'-tejaskamaprāṇamamukhama mātramanantaramabāhyam, na tadaśnāti kiṃcana, na tadaśnāti kaścana | | 8 | |

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 - 8 - 8]

- Asthulam Ananu.. Amsha Brahmanam
- Gargi comes 2<sup>nd</sup> time.

592) 2<sup>nd</sup> Chapter is focusing on Vaitatyam – Adhyasa fully.

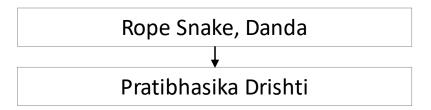
#### 593) Karika No. 33:

- From Paramartika Drishti Dvaita Prapancha is not there.
- No Srishti Sthithi Laya.

594) Dvaita Prapancha is technically called superimposition – Adhyasa – false projection – Vikshepa.

595) Adhyasa is only there from empherical standpoint = Ignorance, Moola Avidya.

596)



597) Rope has no Adhishtana status by itself.

- It has Adhishtana status only w.r.t. Rope Snake.
- Because of error, Rope gets Adhishtana status.

Dvaita	Advaitam
Adhyasa	Adhishtana

598) World is created by movement of the Mind by Consciousness.

Jagrat	Svapna
- Samashti Mind	- Individual Mind
- Maya, Moola Avidya	- Avidya

- No world in deep sleep state.
- If others experience, their Mind is awake.
- Both are caused by ignorance of higher states.

Waking	Svapna
Ignorance of Turiyam	Ignorance of waker

599) Entire Dvaita plane is supported by Adhishtana Atma only.

600)

Adhistanam	Adhyasa
Alone has intrinsic existence	Always on borrowed
of its own	existence

- Fundamentals of technical Vedanta to understand Mahavakyam
   601) Adhyasa is not possible without Adhishtana Atma.
  - No waker / dreamer / sleeper without Adhishtana Atma.
  - No rope Snake without Rope Agyanam.

#### 602) Why?

Duality	Nonduality
- Mithya	- Advaitam
- Ashiva - Universe	<ul><li>Satyam</li><li>Shivam – Auspicious</li></ul>
	- Brahman

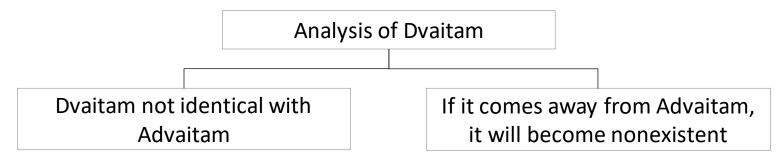
#### Reason:

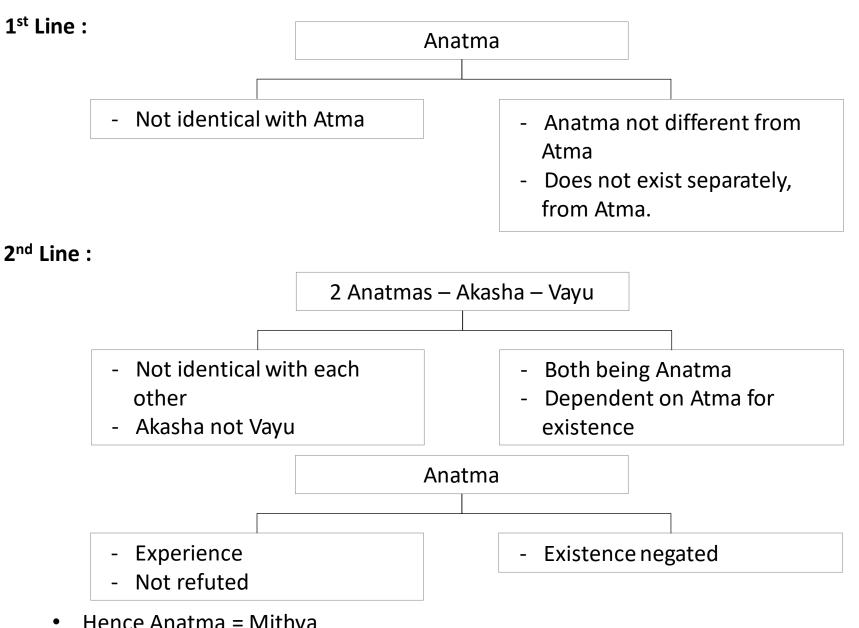
Reality	Duality
Lends existence	Borrows existence

# 603) Seeing, experiencing world, not a problem

- Senses designed for Dvaita experiences, law of Universe.
- Giving Universe / world a reality, Satyatva Buddhi is the problem.
- Use Veda Pramanam to prove Jagan Mithya.

#### 604) Karika No. 34:

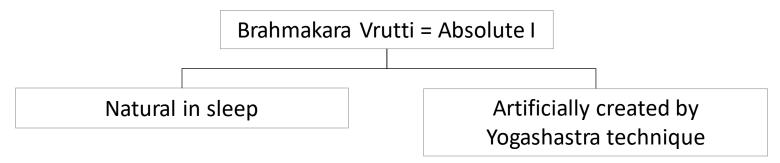




- Hence Anatma = Mithya
- Atma = Satyam
- Brahma Satyam, Jagan Mithya.

605) What is the main Vedantic lesson from Dhyanam?

- In Brahmakara Vrutti, world of differences resolve.
- Sajatiya, Vijatiya, Svagata Bhedas resolve in Brahmakara Vrutti.



606) Vedantic knowledge = Aham Brahma Asmi = Brahmakara Vrutti Asmi = Moksha = Jeevan Mukti.

Advaitam is the absolute truth.

#### **Dvaitam:**

- Dependent on Advaitam for its existence.
- Appears, experienced by sense organs.
- No Pramanam can prove existence of Anatma, Dvaita Prapancha.
- They only appear as per law of Karma for Jivas.
- Absolute I = Brahman = Is the reality behind the universe.
- Realise by Baga Tyaga Lakshana of Mahavakya.

607) Pravilapanam of 3 Avasthas, 5 Koshas, 3 Sharirams in the mind very important to understand Advaitam.

- Hence Ohmkara + Avastha Traya Vichara.
- Method : Pravilapanam.

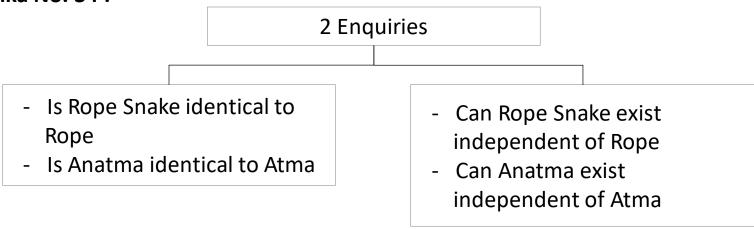
608) Jiva experiences the world when it forgets its nature – Aham Brahma Asmi.

Dvaitam – Mithya with purpose to realise Advaita Atma.

609) Till the questioner – doubter is dropped, Advaitam can't be understood as the reality.

Advaita Atma is Adhishtanam of Buddhi - Anatma.

#### 610) Karika No. 34:



2 crucial questions for all seekers to answer in their own Mind.

#### 611)

Atma	Anatma
- Sentient	- Jadam
- Nirvikara	- Savikara
- Nirvikalpa	- Savikalpa
- Nirguna	- Saguna
- Nityam	- Anitya
- Satyam	- Mithya
<ul> <li>Independently exists</li> </ul>	- Dependently exists
- Brahman	- Jiva, Jagat, Ishvara

- Moment I claim I am Sakshi, thoughts loose their reality.
- Moment I claim I am Atma, Brahman, Jiva Jagat Ishvara (Anatma) Loose their reality.
- 612) I Brahman, Turiyam, Atma alone am I, in 3 periods of time Past, present, future.
  - I Chaitanyam am eternal, Nityam
  - World exists borrowing existence from me Satya Atma.

613)

During ignorance

- I say Snake is
- World is

- Isness of Snake transferred from Rope
- Isness of Turiyam transferred to world (Waker, Dreamer, Sleeper)

Very crucial point to be discovered on Vedantic enquiry.

#### 614) Karika No. 34:

- Anatma Anatma difference.
- Sparsha skin cant reveal difference in Shabda sound.
- Shabda and Sparsha are different.
- Different sense organs, different sense objects.

615) Karika No. 34 – Teaching of Chapter 2 completed

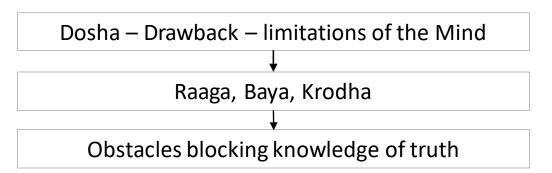
#### Chapter 35 - 38:

Glorification of knowledge and benefit.

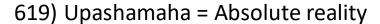
#### 616) Duality is an appearance

This understanding is glorified.

617)



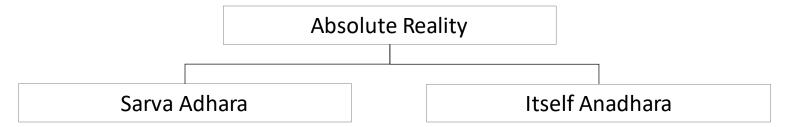
618) Prapancha = Dvaita, Bheda Rahitaha, factually not there, experientially there.



- Absolute reality is that in which world is not there.
- Hence, it is Asserted as Mithya.
- Realisation of Rishis in Meditation.

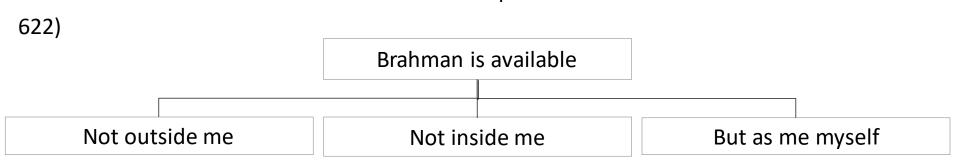
#### 620) Locus in which universe is not there is called Brahman, Turiyam, Satyam

Jiva – Ishvara – Jagat Abava.

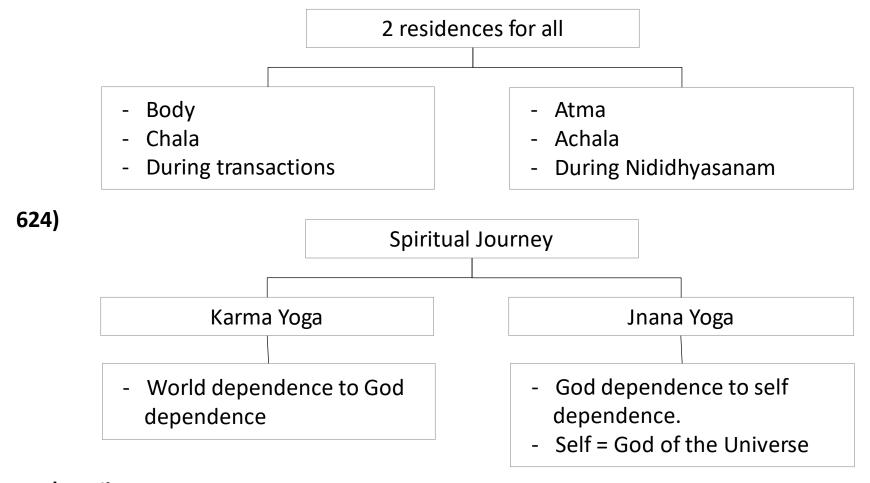


#### 621) Karika No. 36:

- Atma = Shivam, always Ananda Svarupa
   = Solves all Samsara problems
- Therefore dedicate life to Atma Jnana Praptihi.



#### 623) Karika No. 37:



# 625) Karika No. 38:

Remember I am Atma always, never slip and identify with Body – Mind as self.

# Turiyam defined by 2 words

- Prapancho Upashamam
- In which world is absent
- I am present

- Advaitam
- In which there is no 2<sup>nd</sup> thing
- Nondual
- Neti Neti