

MANDUKYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 2

KARIKA NO. 33 TO 38

VOLUME - 11

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CHAPTER 2

VAITHATYA PRAKARANAM

38 Karikas

KARIKA NO. 33 TO 38

375) Introduction to Chapter 2 - Karika No. 33 :

पूर्वश्लोकार्थस्य हेतुमाह-

The reason behind (Hetum) what was said in the previous sloka (Purva Slokarthasya) is being explained here (Aha).

376) Chapter 2 - Karika No. 33 :

भावैरसद्भिरेवायम् अद्वयेन च कल्पितः ।
भावा अप्यद्वयेनैव तस्मादद्वयता शिवा ॥ २-३३ ॥

Bhāvairasadbhirevāyamadvayena ca kalpitaḥ ।
Bhāvā apyadvayenaiva tasmāadvayatā śivā ॥ 2-33 ॥

This Atman is imagined both as the unreal Objects that are perceived and also as the Non-dual. The perceived objects are also imagined in the Non-duality itself. Therefore Non-duality is the (highest) auspiciousness. [2 - K - 33]

अनवयः

अयम् असद्भिः भावैः अद्वयेन च कल्पितः । भावाः
अपि अद्वयेन एव (सन्तः भवन्ति) तस्मात् अद्वयता
शिवा (भवति) ॥

Anvayaḥ

Ayam asadbhiḥ bhāvaiḥ advayena ca kalpitaḥ, bhāvāḥ
api advayena eva (santaḥ bhavanti), tasmāt advayatā
śivā (bhavati).

This (Atma) is imagined as unreal objects and as the Non-dual (Adhishtanam). But, the (unreal) objects (Exist) because of the non-dual (substratum) only. Therefore Non-duality (Adhishtanam) is auspicious (Here unreal objects mean Dvaita Prapancha).

Profound Verse :

I) From Paramartika Drishti Dvaita Prapancha is not there

II) No Srishti – Sthithi – Layaha

- No Mumukshu, Sadhaka, Mukta.
- All from Paramartika Drishti.

III) Dvaita Prapancha is technically called – Adhyasa – superimposition.

IV) From Paramartika Drishti, Adhyasa is not there

V) Adhyasa is only there from Vyavaharika Drishti, emperical standpoint

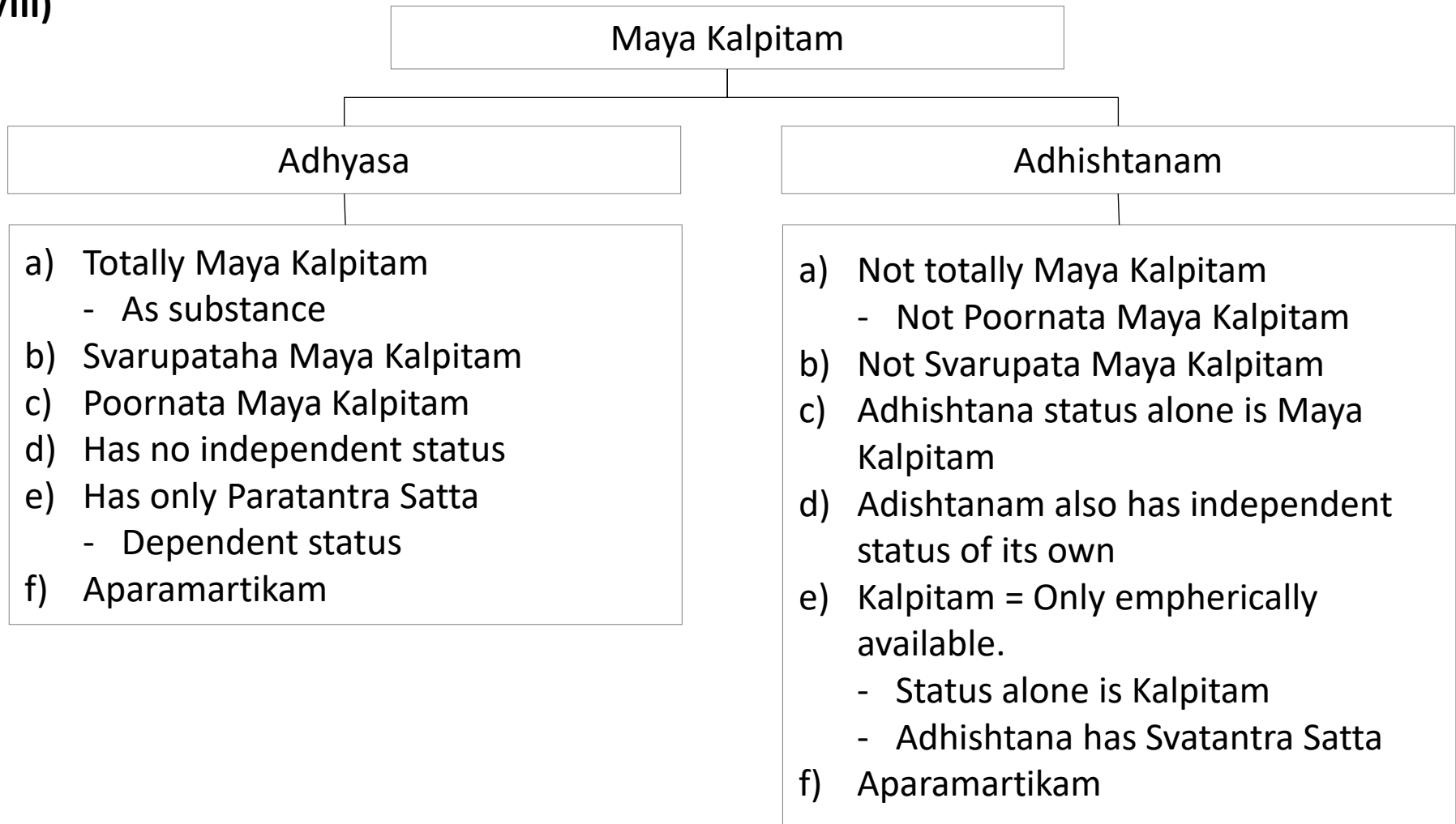
VI) Emperical standpoint means ignorance, Moola Avidya

VII)

Ajnani Drishti	Jnani Drishti
a) Ignorant b) Vyavaharikam c) Adhyasa is there d) Brahman called Adhishtanam of Vyavaharika Prapancha, support of Adhyasa	a) Wise b) Paramartikam c) No Adhyasa d) No Adhyasa, no Adhishtanam

- Both Adhyasa and Adhishtanam are Maya Kalpitam. (born from ignorance of Paramartikam).

VIII)



IX) In Paramartika Drishti :

- No Adhyasa – No Adhishtanam.

- **Only Vyavaharika Drishti Adhyasa and Adhishtana are available.**

x)

In Vyavaharika Drishti alone we talk of

- Paratantram
- Adhyasa
- Dependent
- Inferior
- Hold to Adhyasa for Samsara
- Kalpitam
- Amangala Ashiva Svarupa
- Gaudapada uses Dvaitam for Adhyasa

- Svatantram
- Adhishtanam
- Independent
- Superior
- Hold to Adhishtanam for Moksha
- Negate Adhyasa
- Also Kalpitam
- Require Adhishtanam for Moksha
- Have to negate Adhyasa for Moksha
- Mangala, Shiva Svarupa
- Gaudapada uses Advaitam for Adhishtanam
- There is only one Adhishtana Advaitam which is Adhishtanam for all Dvaitam

XI) In Paramartika Drishti, there is no Dvaitam, Adhyasa, Advaitam, Adhishtanam

Mandukya Upanishad : 7th Mantra says

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

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ 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]

- Shantam, Shivam, Advaitam, Chaturtham Manyante.

XII) 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 evāśya 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]

- Where there is Dvaitam, there is fear.

XIII) Taittiriya Upanishad : Chapter 2

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadr̥śye'nātmnye'nirukte'nīlayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati

yadā hyevaiṣa etasminnudaramantaraṃ kurute |

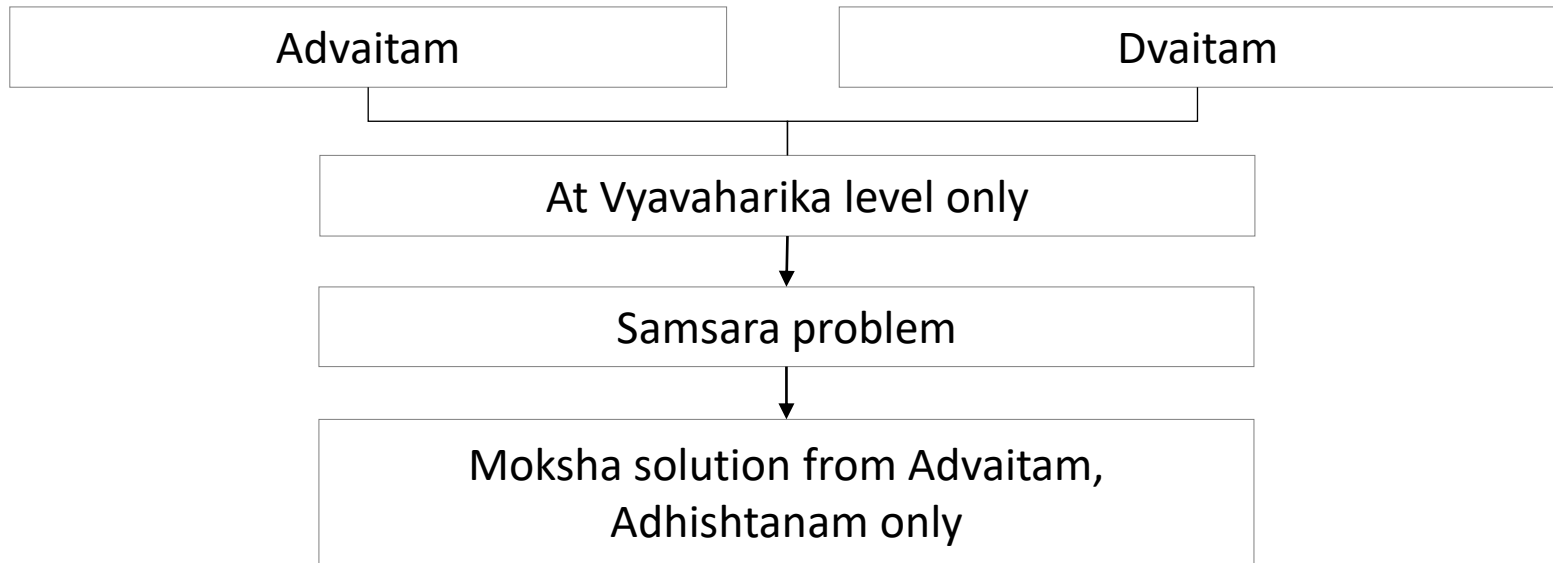
atha tasya bhayaṃ bhavati tattveva bhayaṃ

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- Anirukte, Anilayane, Abayam Pratishtam Vindate Tata So Abayam Gatho Bavati..

XIV)



- This is essence of Shloka

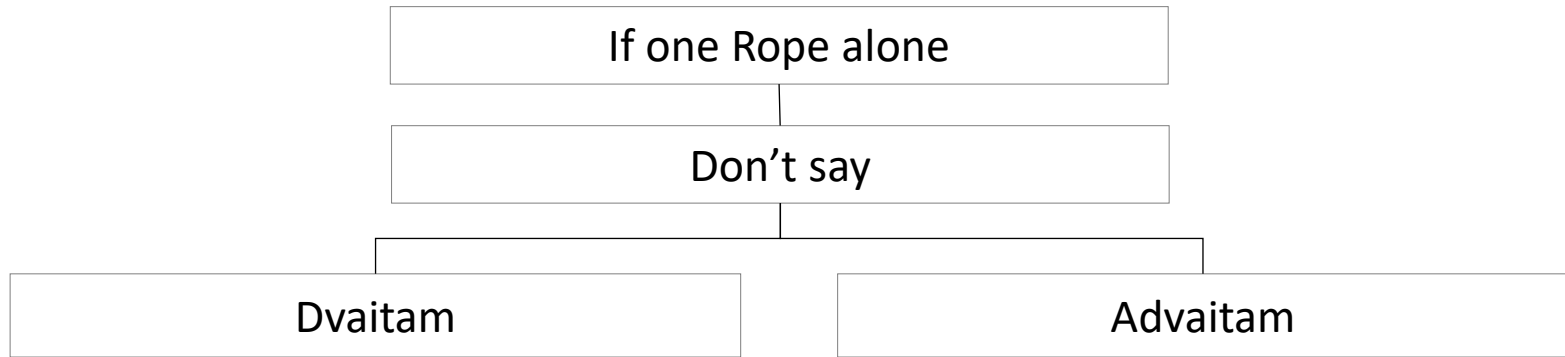
यथा रज्ज्वाम् असद्भिः सर्पधारादिभिः अद्वयेन च रज्जुद्रव्येण सता
अयं सर्पः । इयं धारा । दण्डोऽयमिति वा रज्जुद्रव्यमेव कल्प्यते ।
एवं प्राणादिभिरनन्तैः असद्भिरेव अविद्यमानैः । न परमार्थतः ।

Just as, the snake, a streak of water etc (Sarpa - Dharadibhih) do not exist (Asadbhih) on the rope (Rajjvam), and there being only the rope without a second (Advayena Rajju-dravyena Sata), the rope alone (Rajjudravyam Eva) is imagined (Kalpyate), as this snake (Ayam Sarpah) this streak of water (Iyam Dhara) and this stick (Ayam Dandah); so also (Evam - the Atma is made to appear as the Adhishtanam of) prana etc (Pranadhibih - Prana meaning Ishvara, Jagat, Jiva), endless (Anantaih) Mithya objects (Asadbhih = Avidyamanaih Eva), which both (meaning the superimpositions as well as the Adhishtanam status of Atma) do not really exist (Na Paramarthatah).

I) Both Dvaita and Advaitam are from empirical level only.

- In absolute level no Dvaitam or Advaitam.

II)



III) When superimposition takes place.

- This is Snake, Danda, streak of water, pipe, crack on earth...

- **Dvaitam has come in Pratibhasika Drishti.**

- Dvaitam = Snake, Danda.

- **Rope is Adhishtana for Rope Snake only.**

- **Rope has no Adhishtana status by itself.**

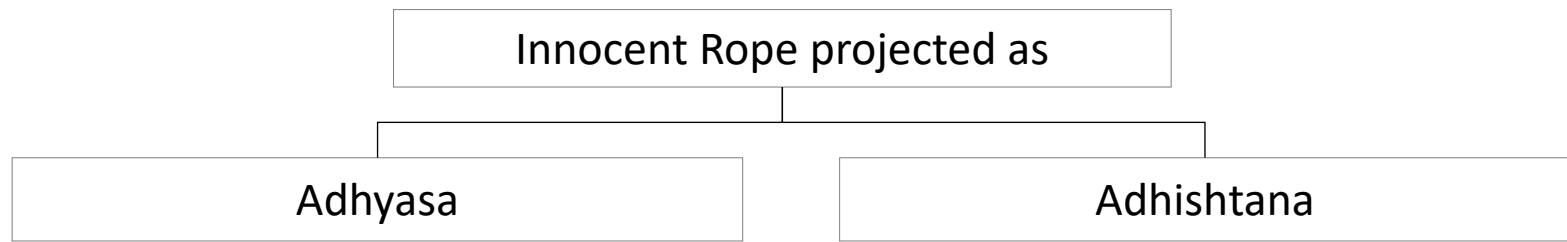
IV)

Adhyasa	Adhishtanam
Dvaitam	Advaitam

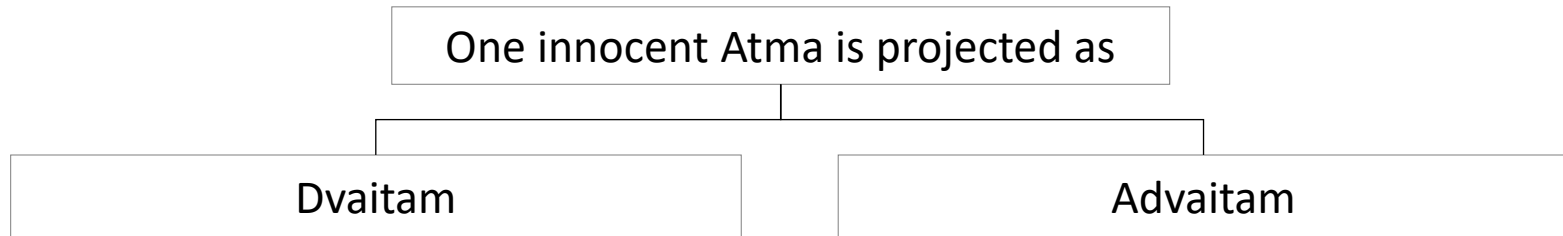
V) Inherent in Danda, Dhara, Sarpah is Rope.

- Rope is Antaryami in Danda, Dharah, Sarpah.

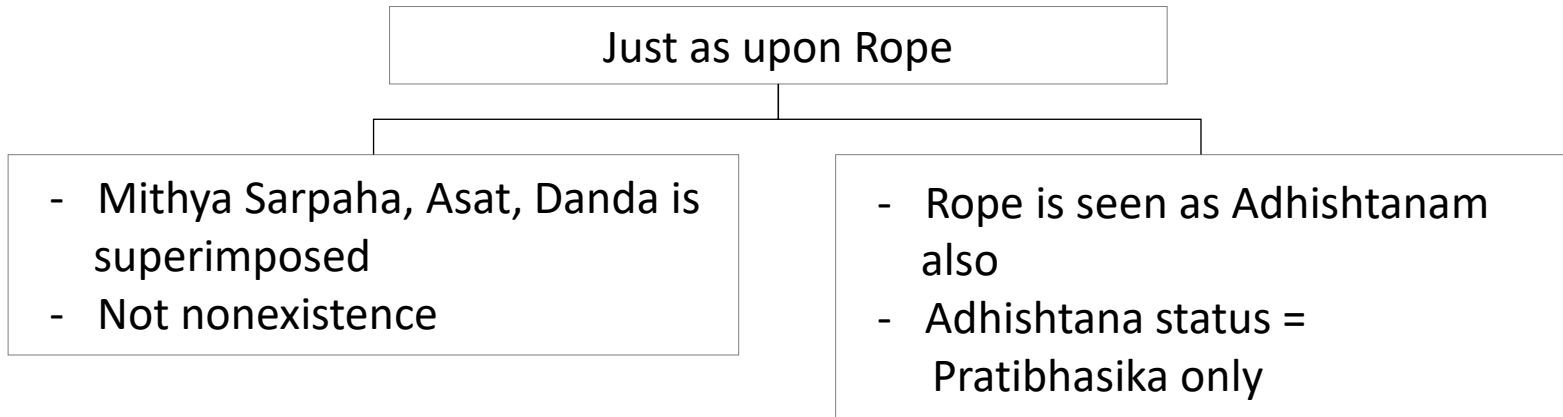
VI)



VII)



VIII)



IX) Vyavaharika Rope not involved.

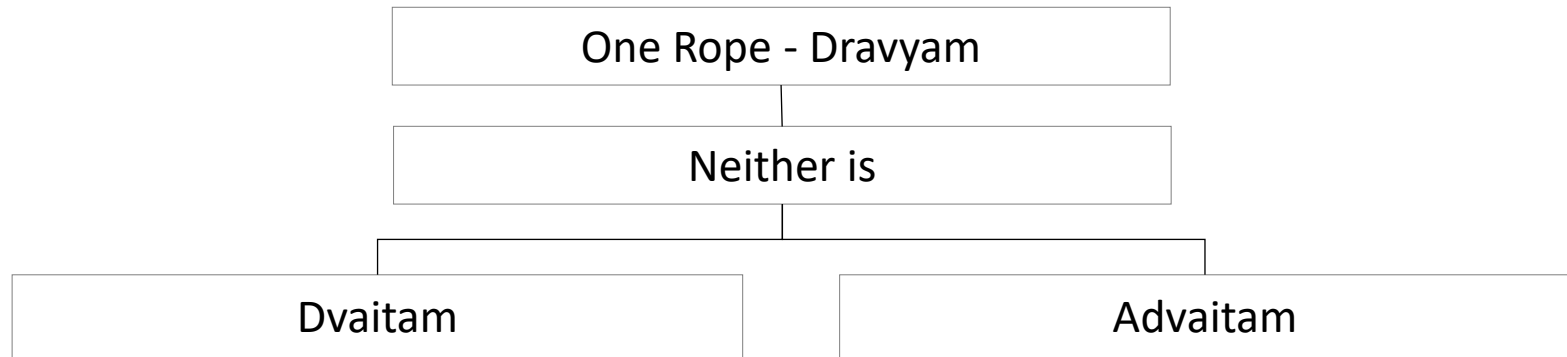
X) Sarpah = Asatbihi Bavaihi

- Sata = Rope = Drishyena

XI) How is Kalpana – imagination?

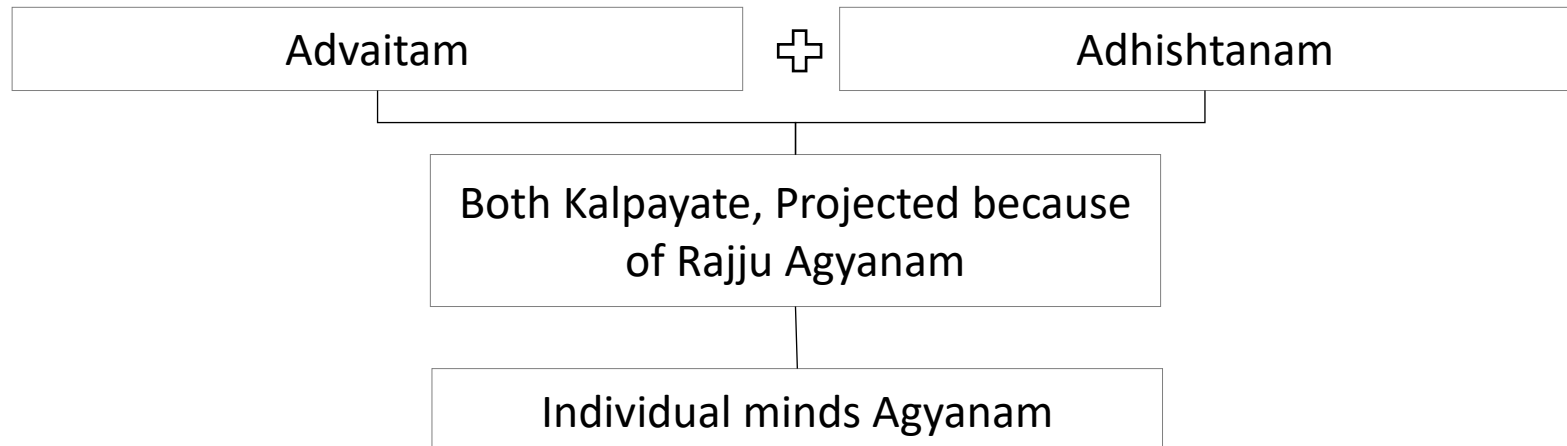
- Ayam Sarpaha
 - Iyam Dharah
 - Ayam Danda
- Iti Vara

XII)



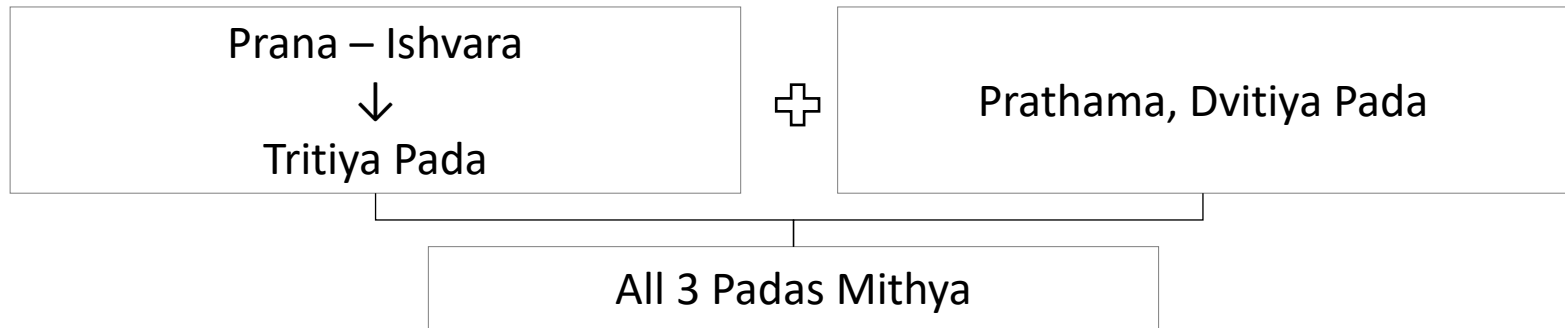
- Advaitam relveant only because of Dvaita Abhasa alone.

XIII) I have talked about Advaita Adhishtana Rope



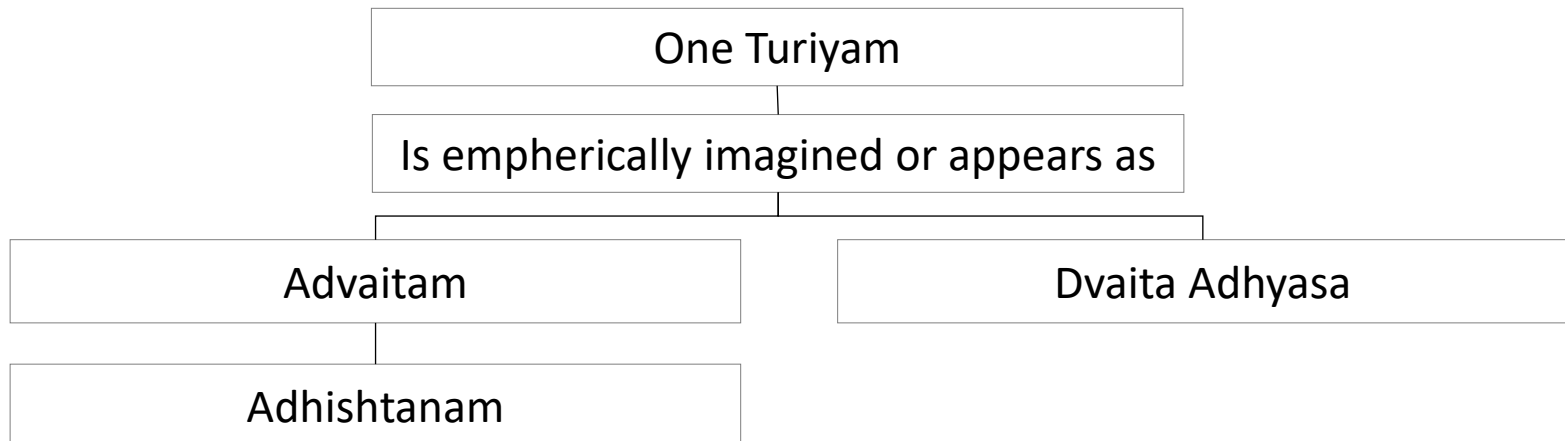
XIX) In the same way, Prana Adhibhi... Anantaihi – Bavaiyi...

- In the form of Prana... Ishvara, Jiva, Jagat... All of them... Anantaihi Bavaihi.
- All Asat Mithya...



XX) What is Satyam?

- Turiya Chaitanyam alone is Satyam.
- Asatbihi = Avidya Manaihi
= Really Non-existent
= Vyavaharikally existent
- Empherically alone existent.



- Na Paramarthatha.
- Both Kalpitam, not Paramartika Satyam.

XXI) Why world is Mithya?

379) Bashyam : Chapter 2 - Karika No. 33 continues...

न ह्यप्रचलिते मनसि कश्चिद्भाव उपलक्षयितुं शक्यते केनचित्
न चात्मनः प्रचलनमस्ति । प्रचलितस्यैव उपलभ्यमाना भावा
न परमार्थतः सन्तः कल्पयितुं शक्याः । अतः असद्भिरेव
प्राणादिभावैः अद्वयेन च परमार्थसता आत्मना
रज्जुवत् सर्पविकल्पास्पदभूतेन अयं स्वयमेवात्मा
कल्पितः सदैकस्वभावोऽपि सन् ।

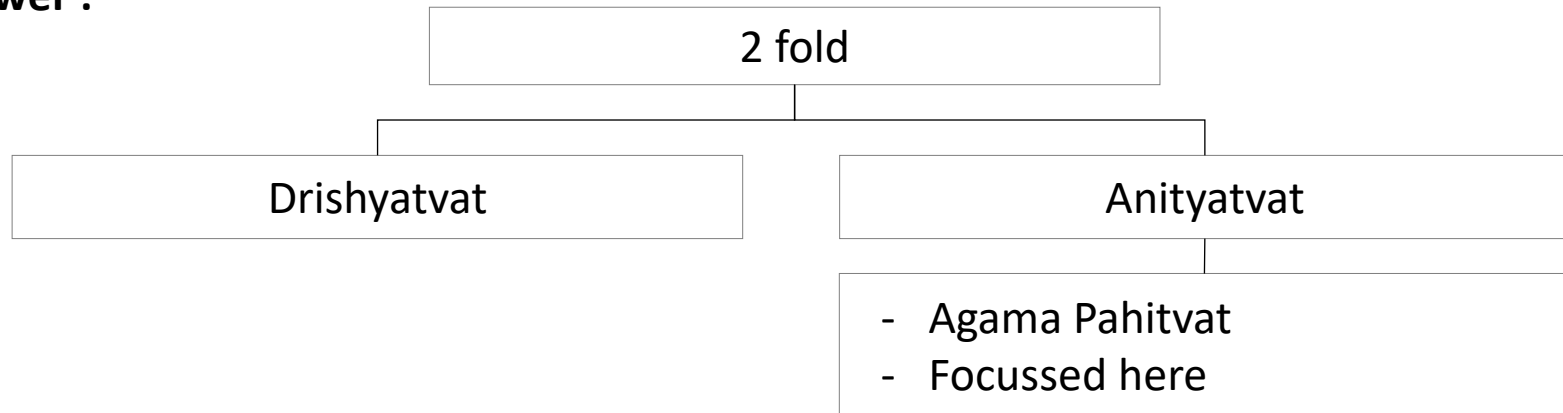
In a mind that is not functioning or moving in variety of thoughts (Apracalite Manasi), any kind of objects (Kascidbhavah) indeed cannot be experienced (Na Hi Upalaksayitum Sakyate) by any person (Kenacit). There is no movement at all on the part of Atma anytime (Na Ca Atmanah Pracalanam Asti). The waking world of objects (Bhavah) are experienced (Upalabhyamanah) only by the moving mind that undergoes change (Pracalitasya - Manasah Eva) and so they cannot be imagined or projected to be (Na Kalpayitum Sakyah - by the mind) as absolutely existent (Paramarthatah Santah).

Therefore (Atah), Atma which alone is the absolute reality (Ca Paramarthasata Atmana - is imagined both) as Adhishtanam, (Advayena Ca - in the form of Advaitam), and as well as (Ca) various Mithya objects (Asadbhih Eva - in the form of Dvaitam) like Ishvarah etc (Pranadi Bhavaih), in the same manner as the snake (Rajjuvat) is imagined. Even though Atma is of same changeless nature (Atma Sada Eka Svabhavah Api San), yet, such an Atma itself (Ayam Svayam Eva) becomes the locus (Aspada - Bhutena Kalpita) for various imagined things (Sarva Vikalpa).

I) Question :

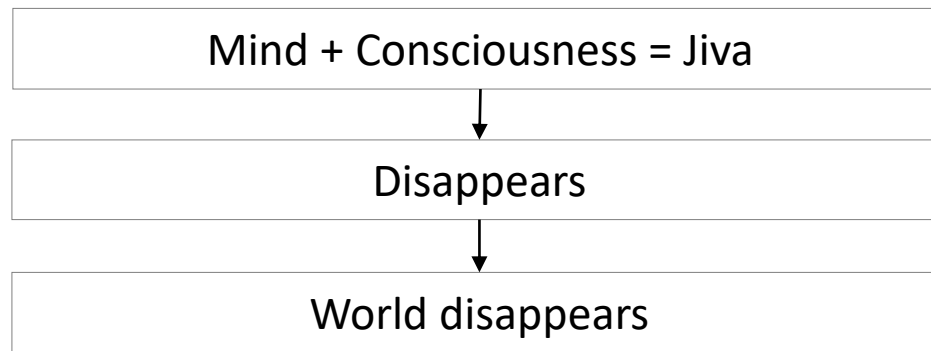
- Why Advaitins Prapancha is Mithya – Adhyasa – Kalpita – Asat?

II) Answer :



III) Drishti Srishti Vada :

- World is available only when Mind instrument is operational.
- Mind sleeps, world disappears.



- Jiva = Consciousness
- Equation is very easily understood.
- Vedanta, so easy

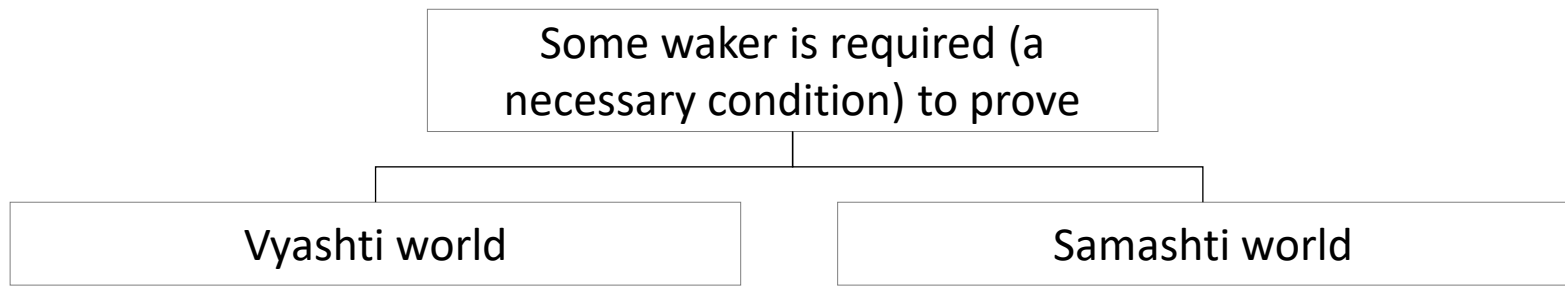
IV) From the standpoint of waker alone, we can talk of existence of the Jagrat world.

- Not from dreamer, sleepers standpoint.
- We have to accept dreamer, sleeper, Turiyam is also me myself.
- I am in Time and also without time.
- Vedanta takes me to my timeless nature.

V) Argument :

- When world is not there in deep sleep state for me, it is available for others – yes.
- But they are seeing it from their wakeful mind.

VI)

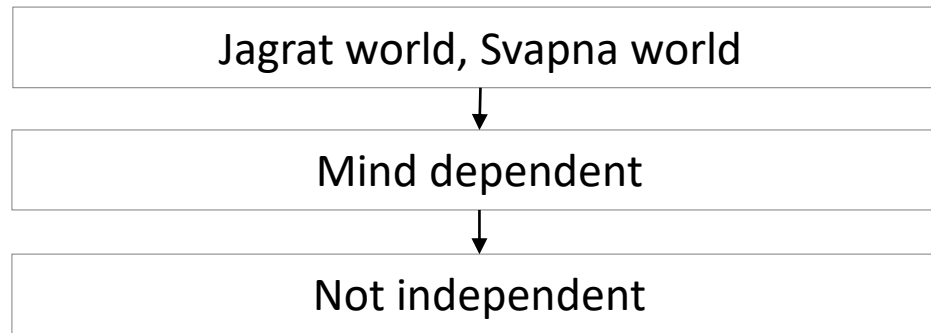


VII) Jagrat Padartha is movement of wakers mind – thoughts.

VIII) Can't prove existence of the world without a moving mind.

- Neither in dream (easy to accept) nor waking.
- So beautiful and subtle is this creation.

IX)



X) World is not created by the movement of Atma.

- Manah Spandanam, Alata Shanti – Chapter 4 introduced here.

XI) Atma can't move or create the world, it is silent Adhishtanam, Sakshi, pure existence principle, consciousness principle.

XII) World depends on mental movement in Jagrat and Swapna.

- Movement causes an illusion of a world outside but it is actually inside.

XIII)	Svapna	Jagrat
	- Projected by individual Mind	- Projected by Samashti Mind, Ishvaras Mind, Hiranyagarbha.

- Both are projections, Vrutti Parinama.

XIV) World available only for a moving mind (Prachalitasya Manaha not Atma).

Anandagiri :

- Atma can't be Prachalitam

Satchit Ananda Saraswati :

- Wrote Mandukya Rahasyam – subcommentary.
- In deep sleep mind rests, no world.

XV) Bavaha = Jagrat Padarthaha

- **Na paramartha Santaha**
- **Jagrat Prapancha is not independently existing.**
- **Only when mind is functioning, Prapancha exists.**

- These are huge findings, revelations of spiritual science.

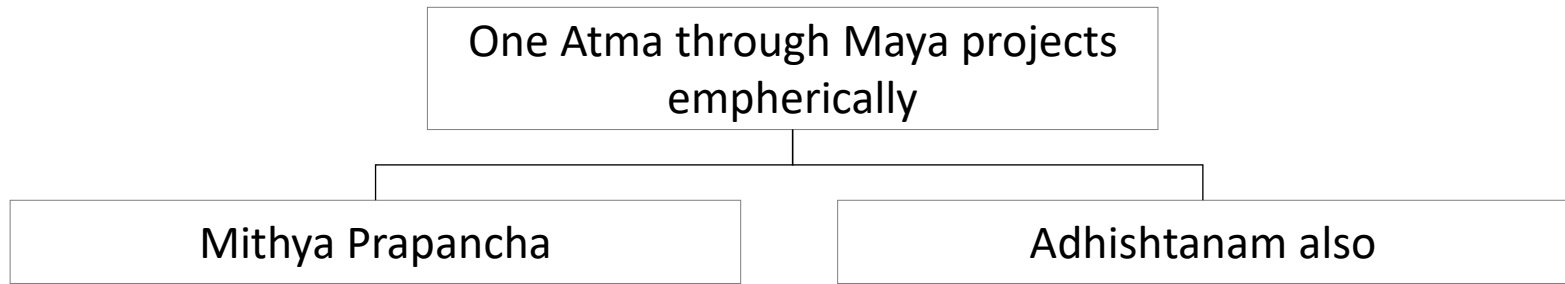
XVI) Jagrat Prapancha is only conditionally existent, hence Mithya not independently existent.

- Mandukya Karikas take you to Turiyam and drops you there!

XVII) All these paragraphs commentary on one word – “Asatbihi Bavaihi”.

- Jagrat Prapancha is Mithya Padartha only.

XVIII)



- In the presence of Maya alone, Atma becomes Adhishtanam.

XIX) What is glory of Adhishtanam?

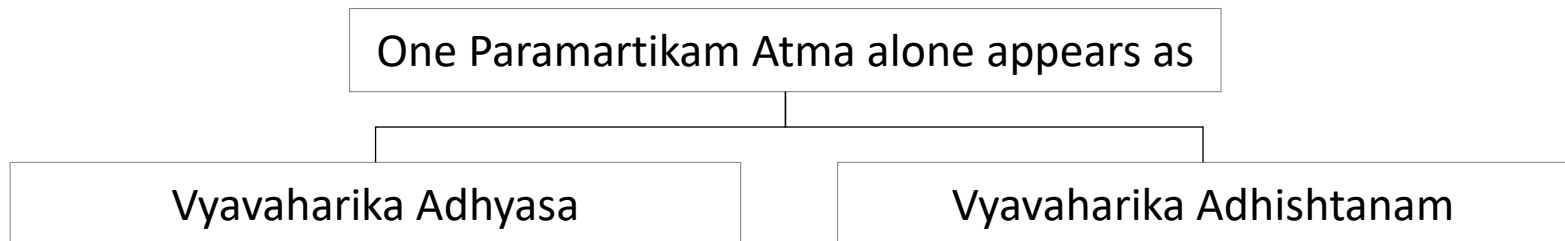
- Paramarthatha – really existent.

XX)

Adhyasa	Adhishtanam
<ul style="list-style-type: none">- Really non-existent- Seemingly existent	<ul style="list-style-type: none">- Really existent

Both Maya Kalpitam Atmanaha

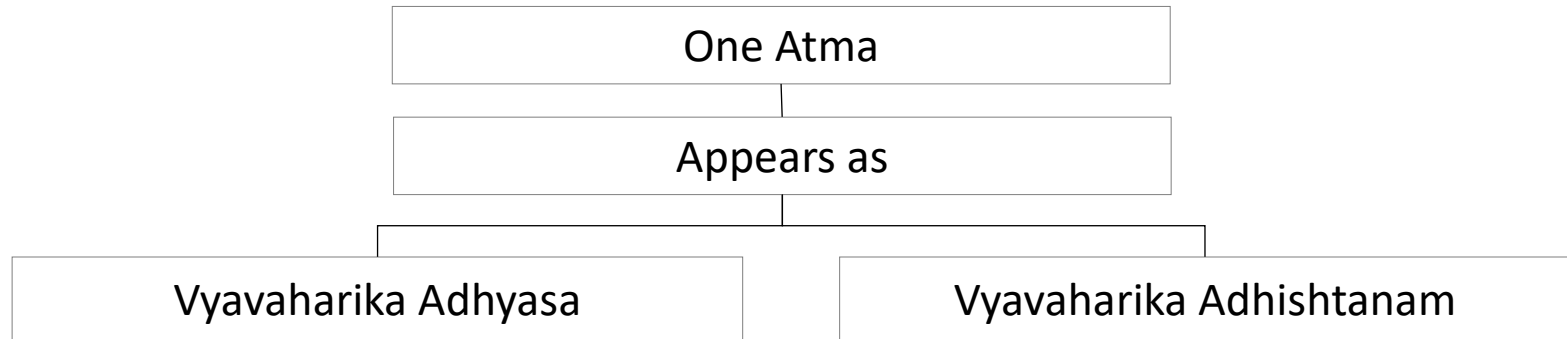
XXI)



- These concepts difficult to understand and swallow.
- Hence repeated several times in notes.

Revision : Karika No. 33

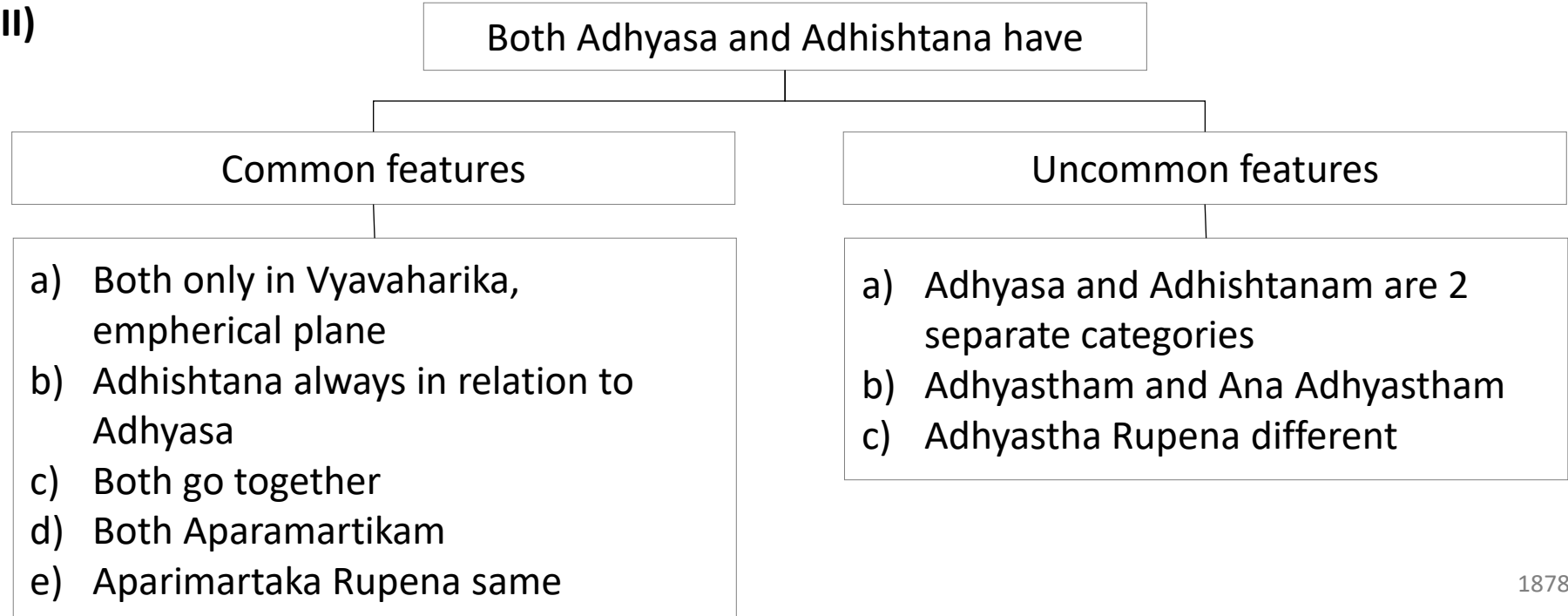
I)



II) **Seeker :**

- Reaches ignorance 1st → Moola Avidya.
- Then knock it off with Turiya Jnanam – ultimate step in Vedanta by Baga Tyaga Lakshana, Mahavakhya operation.

III)



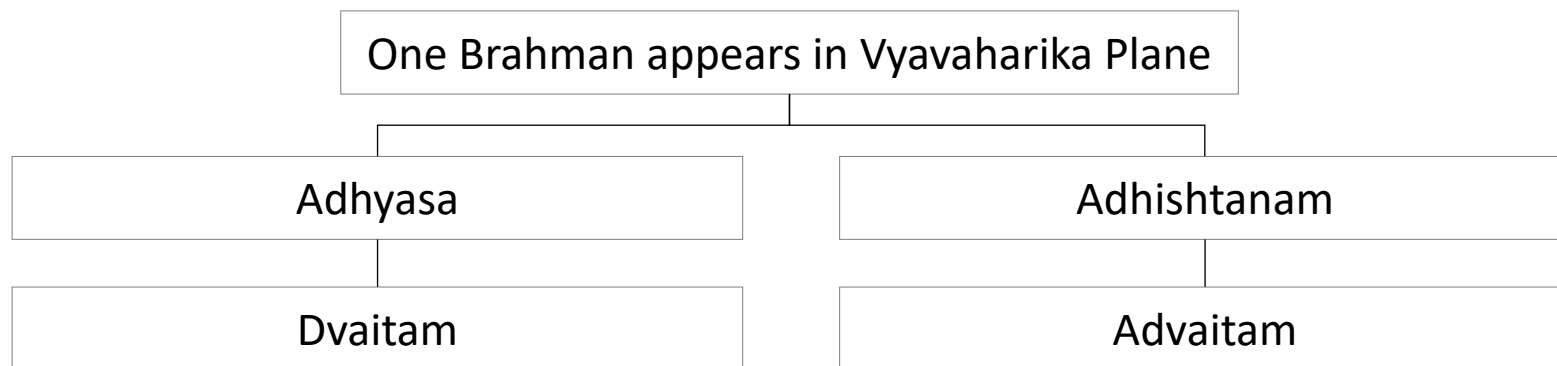
IV) Corollary : Based on uncommon feature

Advaitam	Dvaitam
<ul style="list-style-type: none">- Anadhyastham- Adhishtanam- Lends existence- Has natural existence- Auspicious- Shivam- Even in empherical plane, Dvaita plane- Mangalam	<ul style="list-style-type: none">- Adhyastham- Does not have existence of its own- Always borrows existence- Mithya- In auspicious- Ashivam- Amangalam

V) During Vyavahara, if you want to hold to Anadyashtam, it is possible.

- It will give you Jeevan Mukti.
- This is the message of Shankara in this Paragraph.

VI)



VII) From Paramartika Plane, can't call it Dvaitam or Advaitam

- Both words can't be applied in Paramartika plane.

VIII) Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.
[2 - 4 - 1]

- Can only call it Amatra and Mantra 7 description.

IX) Aham Svayam Eva Atma

- Aham Brahma Asmi
- Technical topic
- Requires reasoning
- Atma is beyond words
- It appears (Kalpitaha) as Dvaitam + Advaitam.

X) Does not undergo any change to become Adhyasa or Adhishtanam.

- Hence called Vivarta Karanam.

XI) Turiyam = Adhishtana, Adhyasa Ateeta Svabavaha.

ते च प्राणादिभावाः अपि अद्वयेनैव सता आत्मना
विकल्पिताः । न हि निरास्पदा काचित्कल्पनोपपद्यते ।
अतः सर्वकल्पनास्पदत्वात् स्वेनात्मना अद्वयस्याव्यभिचारात्
कल्पनावस्थायामपि अद्वयता शिवा । कल्पना एव त्वशिवाः ।
रज्जुसर्पादिवत् त्रासादिकारिण्यो हि ताः । अद्वयता अभया ।
अतः सैव शिवा ॥ २-३३ ॥

So those Dvaita objects like Ishvara etc also (Te Ca Pranadibhavah) supported by Advaya Atma alone (Advayena Eva Api Satatmana) are superimposed (Vikalpitah) on the Satya Atma (Satatmana), for without the basis, Adhishtana (Niraspada hi), no superimposition is possible (Kacit Kalpana Na Upapadyate). Therefore (Atah), being the lender of existence (Aspadatvat) to the innumerable superimpositions (Sarva Kalpanayah, - it thereby implies) that Atma has its own existence (Svena Atamana). The Non-dual (Advayasya - nature of Atma) does not undergo any change (Avyabhicarat) even at the time of superimpositions (Kalpana Avasthayam Api). Therefore non-duality (Advayata) is auspicious (Siva). Whereas all the superimpositions are (Kalpana Eva Tu) inauspicious (Asivah) as they indeed generate fear, aversion, sorrow etc (Tah Trasadikarinyo Hi) like in the case of rope snake etc (Rajjusarpadivat). Non-duality is free from fear (Advaita Abhaya). Therefore (Atah), Advaya alone (Sa Eva) is auspicious (Siva).

I) 2nd Half of Karika 33 in this Paragraph

II) How Adhishtanam is superior to Adhyasa even though both are in Vyavaharika plane only.

III) Karika No. 21, Prana = Ishvara

पादा इति पादविदो विषया इति तद्विदः ।

लोका इति लोकविदो देवा इति च तद्विदः ॥ २-२१ ॥

pāda iti pādavidō viṣayā iti tadvidah ।

lokā iti lokavidō devā iti ca tadvidah ॥ 2-21 ॥

Those who are acquainted with the quarters (Pada-s) call the Atman as quarters. Those who are familiar with the sense-objects, declare that the only fundamentals in the world are the sense-objects; those familiar with the Loka-s declare the reality to be the Loka-s and those who know the Deva-s equally insist on believing that the Deva-s constitute the great Reality. [2 - K - 21]

- **Entire Dvaita Prapancha is supported by Adhishtana Atma alone.**

- Dvaita Prapancha enjoys borrowed existence.

IV) Adhishtana Advaita Padartha has non-borrowed existence

- Hence superior
- Vikalpitaha

V) How do you know that?

- If Adhishtana also is Adhyastham, what will be the problem?
- Will require anothe Adhishtanam.

- **Only Adhishtanam has intrinsic existence of its own.**

VI) Adhyasa always exists with borrowed existence, Mithya, Rope Snake, Jnana Adhyasa

- Nahi Niraspada – No Adhyasa without Satya Adhishtanam.

- **Adhyasa is not possible without Adhishtanam.**

VII)

Adhyasa	Adhishtanam
<ul style="list-style-type: none">- Totally superimposed	<ul style="list-style-type: none">- Partially superimposed- Only status superimposed when Adhyasa is experienced- Intrinsically Adhishtanam = Turiyam Brahma, reality behind Jiva, Jagat, Ishvara

VIII) In Paramartika plane, no Adhyasa.

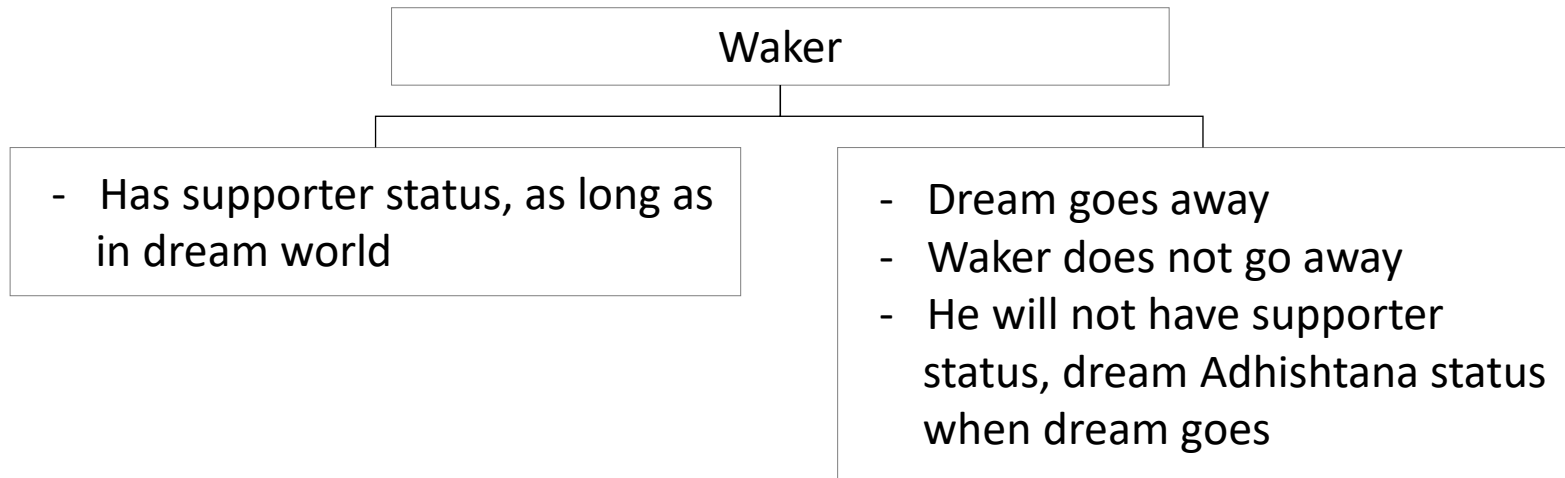
- Adhishtana alone is existence, consciousness, bliss, Shivam.

IX) Adhishtana will not be there in Paramartikam because there is no Dvaitam, no Adhyasa.

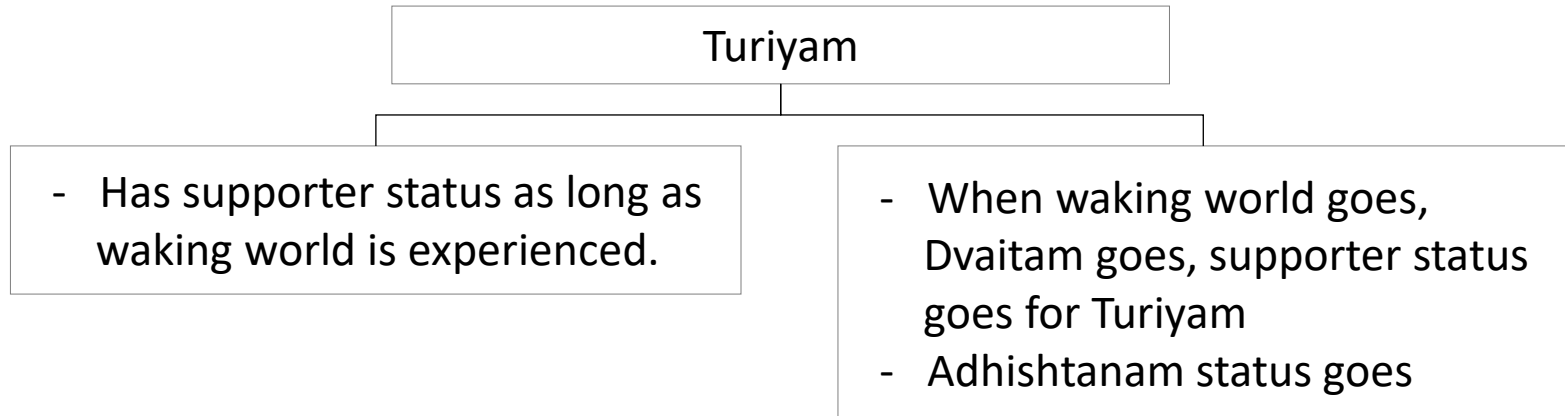
X)



XI)



XII)



- Turiyam is Karya – Karana Vilakshanam, ultimate Svarupam, final destination.

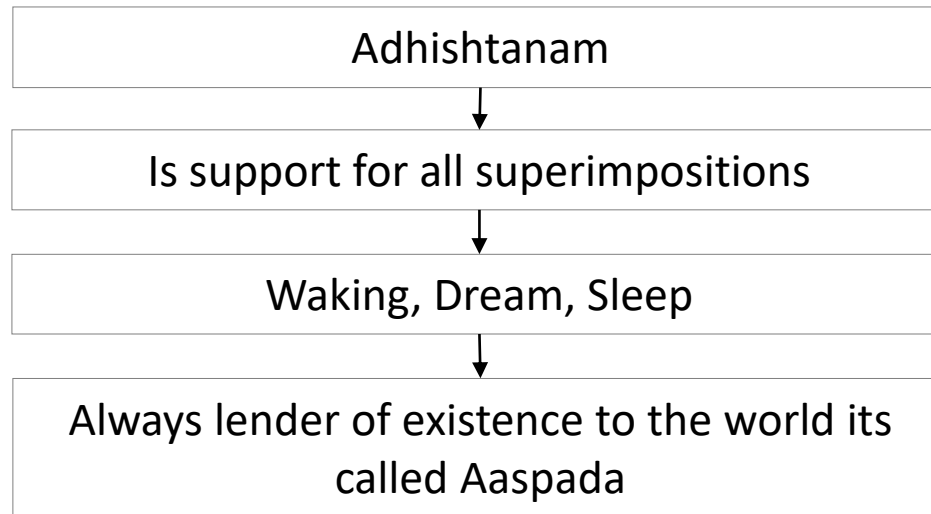
XIII) Final steps in self – realisation comes from only Karikas of Gaudapada.

- Gaudapadacharya is Sakshat Shivaha.

XIV)

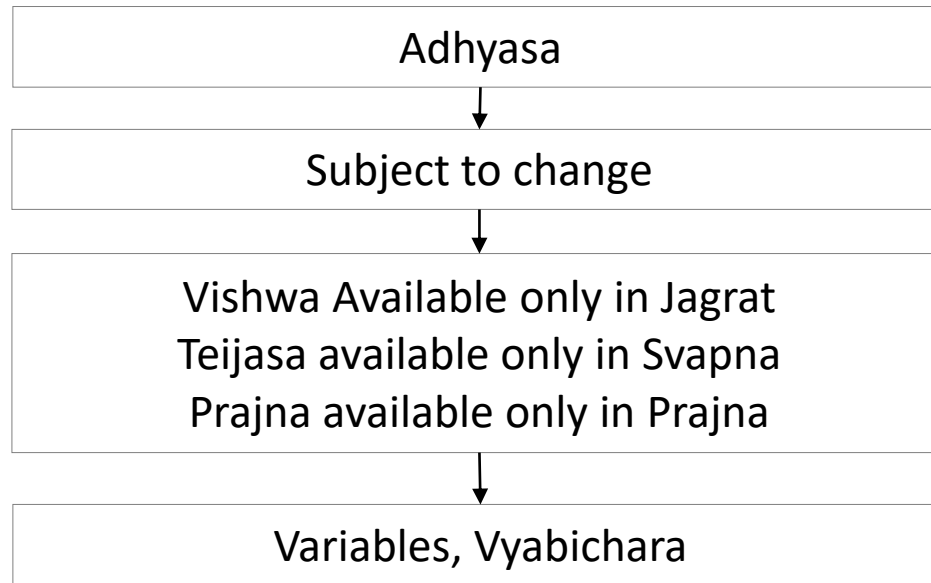
Total Superimposition	Partial superimposition
<ul style="list-style-type: none">- Dvaitam- Ashiva- Adhyasa- Amangala	<ul style="list-style-type: none">- Advaitam- Shiva- Mangala- Shiva Kalpana Aspadatvat

XV)



XVI) Since Advaitam is never subject to Vyabichara, change it is called Aaspadam

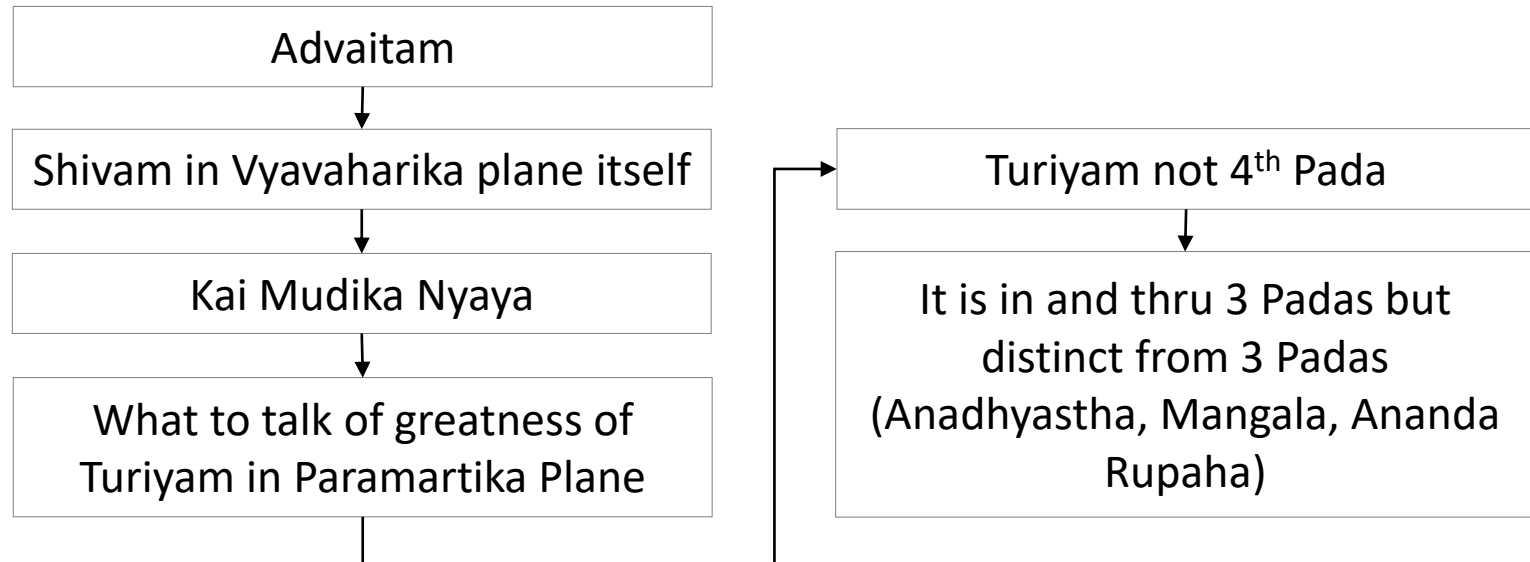
XVII)



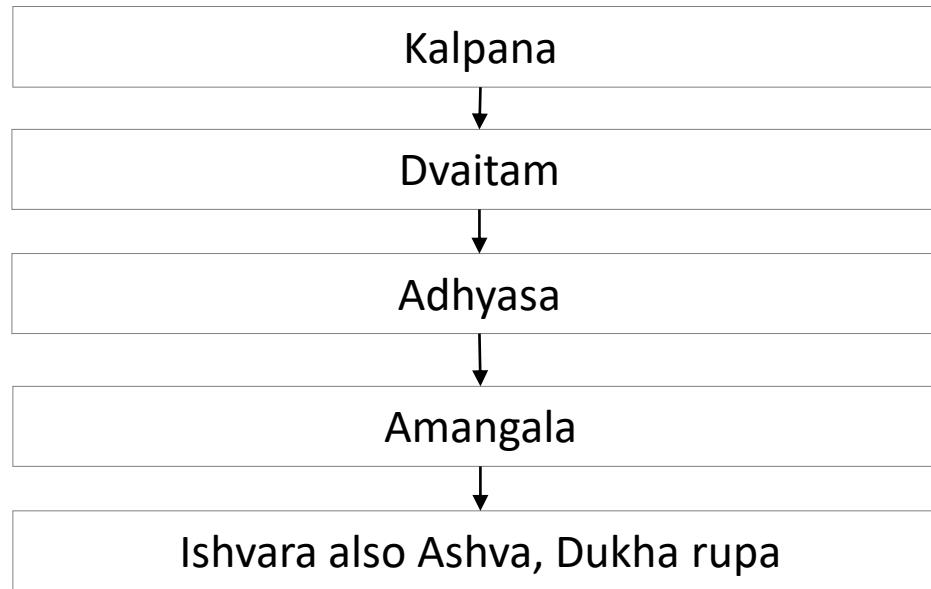
XIX) Turiyam alone is Avyabichara, non-variable even in Vyavaharika plane

- Immanent and Transcendent Turiyam.

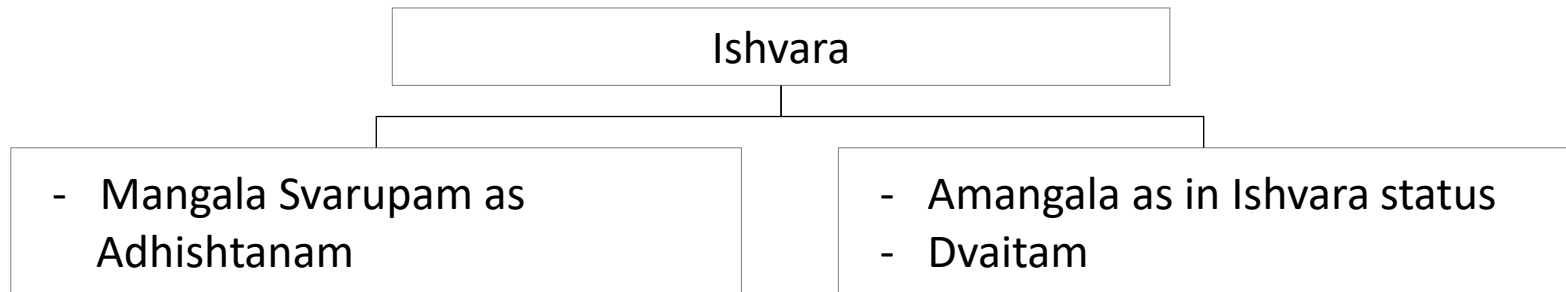
XX)



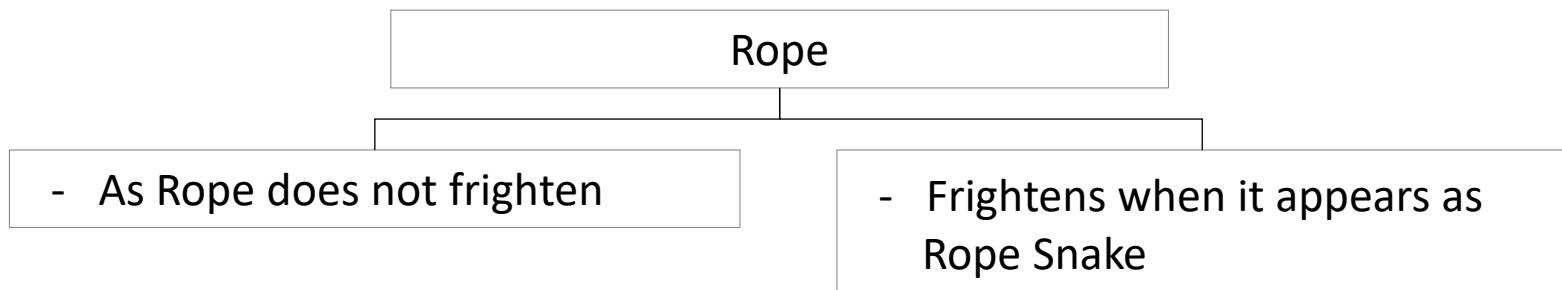
XXI)



XXII)



XXIII)



XXIV)

Advaitam

- Never frightens as Advaitam

- Frightens when it appears as
Vishwa, Teijasa, Prajna

XXV) 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 evāśya 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]

Taittiriya Upanishad :

यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |
atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- Udaramantaram Kurute, Ata Tasya Bayam Bavati...

Upanishad :

- Yo Devanam Yad Upasate Te Anyosa Anyoh Masmiti Tasya Veda...

XXVI)

Dvaitam	Advaitam
<ul style="list-style-type: none"> - Brings fear - Karanam for fear - Dukham, Bayam always superimposition 	<ul style="list-style-type: none"> - Always fearless - Advaitam Abayam Bavati - Ever secure - Advaitam Eva Shiva Bavati

XXVII) Taittiriya Upanishad : Chapter 2 – 7 – 3

- Adrishye, Anilayane, Abayam Pratishtam Vindate....

XXVIII)

Deep Sleep	Turiyam
<ul style="list-style-type: none">- Temporary Advaitam status, sample experience- Temporary Moksha	<ul style="list-style-type: none">- Svarupam- Abayam- Shivam- Advaitam- Permanent- No Dvaitam- Permanent Moksha revealed by Veda

- Dream and waking – Dvaitam, Bayam Bavati.

XXIX) Anvaya :

अन्वयः

इदं नाना आत्मभावेन न (अस्ति) स्वेनापि कथञ्चन
न (अस्ति) । किञ्चित् (अपि) पृथक् न (अस्ति)
अपृथक् न (अस्ति) - इति तत्त्वविदः विदुः ॥

Anvayaḥ

Idaṁ nānāt ātmabhāvena na (asti); svena api kathañcana
na (asti)| kiñcit (api) pṛthak na (asti);
apṛthak na (asti)-- iti tattvavidāḥ viduḥ.

This plurality does not (exist) as identical with Atma nor (does it exist) on any account by itself (independent of Atma). An object (Any Anatma) is neither different nor Non-different (from another). Thus, the knowers of the ultimate reality understand.

- Ayam Asatbihi Bavaihi Advayena Cha Kalpitaha.
- Ayam = Atma = I am
- Bavaha Api Adhishtana Eva Santaha Bavanti.
- Santaha = Endowed with existence
- Tasmad Advaita Shiva Bavati

XXX) Verse 32 – 38 worth by hearting.

- Deep Advaita revealed.

381) Introduction to Chapter 2 - Karika No. 34 :

कुतश्चाद्वयता शिवा नानाभूतं पृथक्त्वमन्यस्य अन्यस्माद्यत्र दृष्टं
तत्राशिवं भवेत् ।

Why is non-duality said to be auspicious (Kutasca) Advayata Siva?). All forms of differences (Nana Bhutam = Prthaktvam) of one object from the other (Anyasya Anyasmat), when seen (Yatra Drstam - As Real), then there is sorrow (Tatra Asivam Bhavet).

I) Because of what additional reason do we say :

Advaitam	Dvaitam
<ul style="list-style-type: none">- Shiva- Auspicious- Real- Nonduality- Reliable	<ul style="list-style-type: none">- Ashiva- Inauspicious- Unreal- Duality- Gives anxiety, fear, sorrow, insecurity

II) Reason :

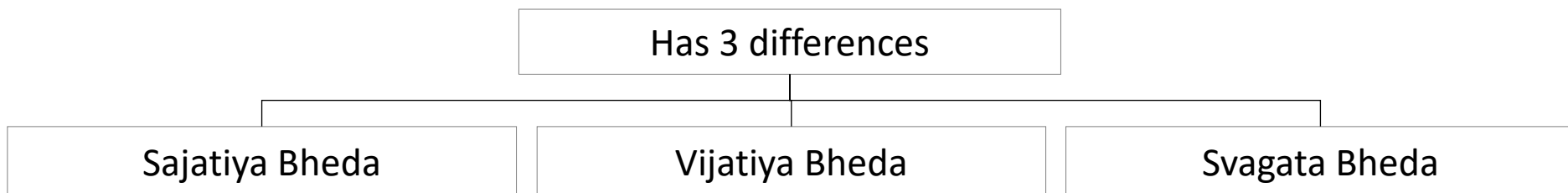
Non dual	Duality
<ul style="list-style-type: none">- Lender of existence- Intrinsic existence- Nitya Vastu	<ul style="list-style-type: none">- Borrower of existence- Borrowed existence- Anitya Vastu

III) Example :

- World = Cardboard chair.
- Experienced, decorated, useful.
- Can't sit over it, will fall.
- Can't emotionally lean over it.

IV) Duality :

- Na Nabuta, Pritaktvam



V) Anyasya Anyasmat = Pritaktvam

- Differences seen in one object from another object.
- Difference always in 2 objects, not one.

VI) Dream + Waking :

- Experienced but not real.
- Experiencability not condition for reality.
- Drishyatvam hence Anityam.

VII) Emotionally don't invest reliability on the world.

- Dont expect peace, security, happiness from the world.
- Our Vasanas make the world a reality.
- In such a situation, Dvaitam = Ashivam Bavet Amangalam Bavet, Dukham Bavet.

नात्मभावेन नानेदं न स्वेनापि कथञ्चन ।
न पृथङ् नापृथक्किञ्चिदिति तत्त्वविदो विदुः ॥ २-३४ ॥

Aātmabhāvena nānedam na svenāpi kathañcana ।
Napr̥thañ nāpr̥thakkiñciditi tattvavido viduḥ ॥ 2-34 ॥

This manifold plurality does not exist as identified with the Atman. Nor can it remain ever independently of itself. It is neither separate from Brahman. Nor is the plurality non-separate from it. So say they realised wise-men of the Upanishad-s. [2 - K - 34]

अन्वयः

इदं नाना आत्मभावेन न (अस्ति) स्वेनापि कथञ्चन
न (अस्ति) । किञ्चित् (अपि) पृथक् न (अस्ति)
अपृथक् न (अस्ति) – इति तत्त्वविदः विदुः ॥

Anvayaḥ

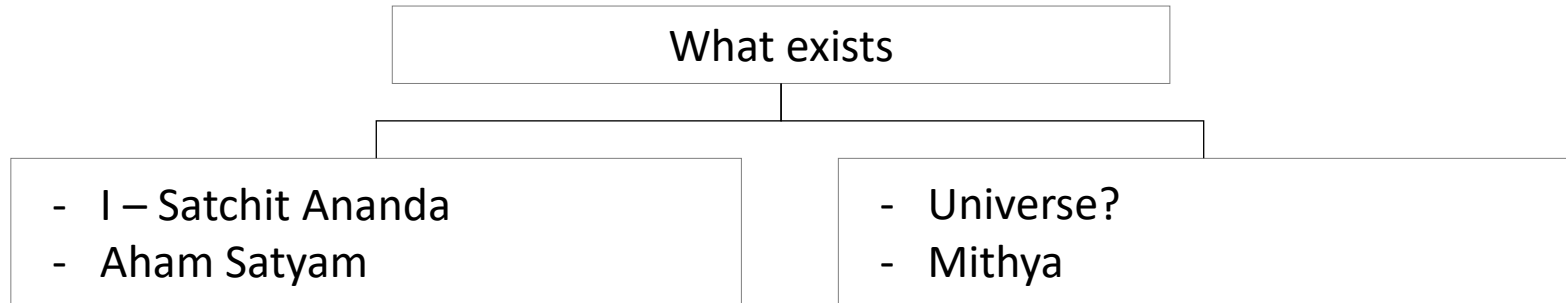
Idam nānāt ātmabhāvena na (asti); svena api kathañcana
na (asti)| kiñcit (api) pṛthak na (asti);
apṛthak na (asti)-- iti tattvavidāḥ viduḥ.

This plurality does not (exist) as identical with Atma nor (does it exist) on any account by itself (independent of Atma). An object (Any Anatma) is neither different nor Non-different (from another). Thus, the knowers of the ultimate reality understand.

I) Differences are experientable

- Don't question experienciability.

II) Enquire existence of duality, with a Pramanam.



III) 6 Pramanams :

- Pratyaksha, Anumana, Upamana, Arthapatti, Anupalabdi, Laukika Shabda.
- All 6 for Dvaita Prapancha.
- For Advaitam, Satyam, only shastra Shabda can be used to prove nonduality in existence.

IV) Example :

- To see nature of Darkness.
- Pramanam = Light
- Show light, Darkness disappears.

V) For the world :

- Show Mandukya Mantra 7 = Pramanam, Universe proved Mithya.

VI) Eyes work only in the medium of light, can't study darkness.

VII) With Pramanam, differences negated.

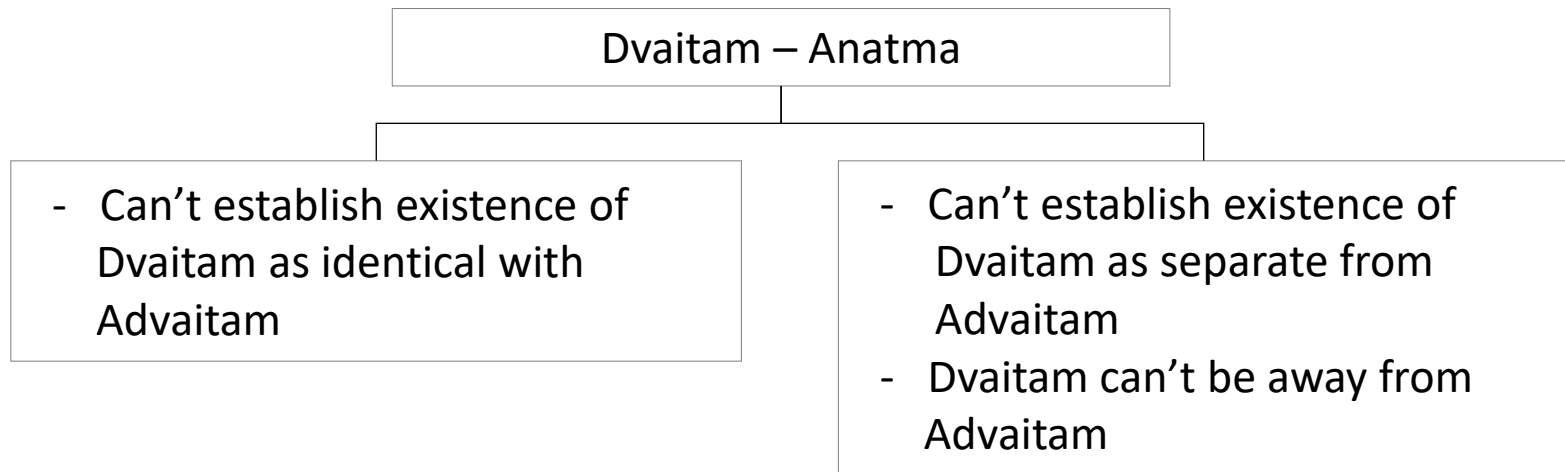
- Mandukya Upanishad – Mantra 7 is Pramanam for Advaitam as Reality.

VIII) Based on this verse many books written

- Bheda Dik Kara.
- Pooh Poohs Bheda, condemns differences.
- Use Shastra Pramanam to dispel darkness of Moola Avidya about Jagat.

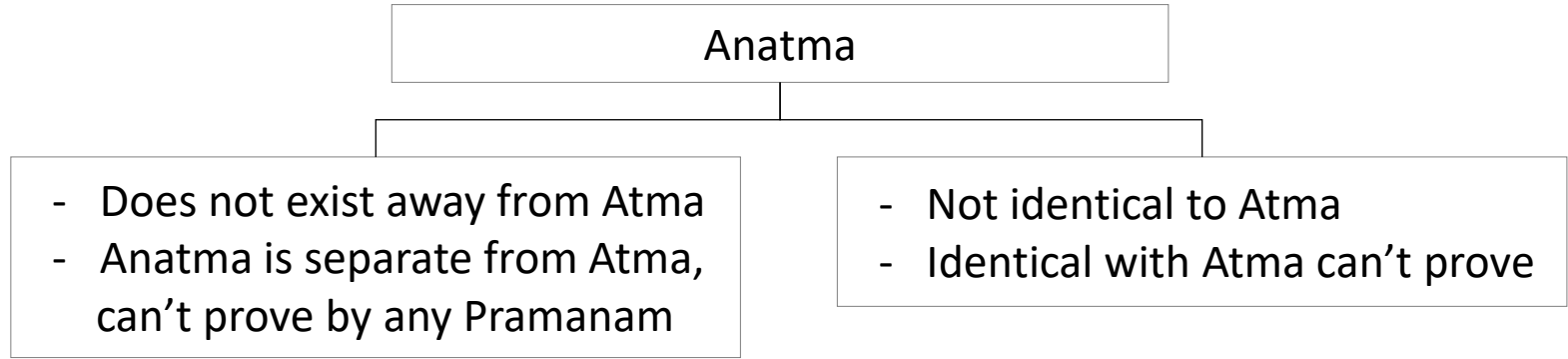
IX) What is analysis of Advaitam?

a)



b) If Dvaitam comes away from Advaitam it will become nonexistent.

c)



d) Anatma can't be established to be existent by any Pramanam.

- Can be experienced by Pratyaksha etc.

Chapter 2 – Karika No. 34 :

नात्मभावेन नानेदं न स्वेनापि कथञ्चन । न पृथङ् नापृथक्किञ्चिदिति तत्त्वविदो विदुः ॥ २-३४ ॥	Aātmabhāvena nānedam na svenāpi kathañcana । Napr̥than nāpr̥thakkiñciditi tattvavido viduḥ ॥ 2-34 ॥
--	--

This manifold plurality does not exist as identified with the Atman. Nor can it remain ever independently of itself. It is neither separate from Brahman. Nor is the plurality non-separate from it. So say they realised wise-men of the Upanishad-s. [2 - K - 34]

I) 1st Line :

- Atma – Atma pair



Idam

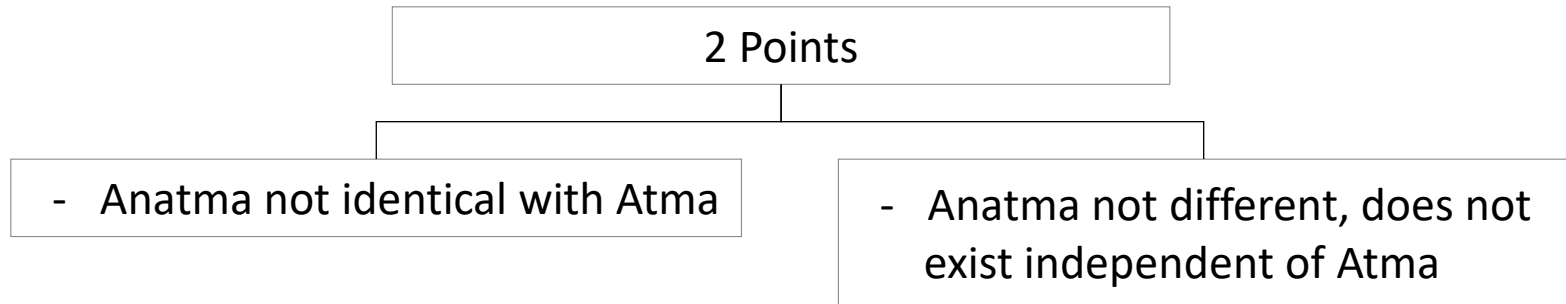
II) Idam Anatma, Atma have Na Na Asti

III) Anatma does not exist identical with Atma.

IV) Na Svena Api Asti Kathamchana:

- Nor does Anatma exist independent of Atma.

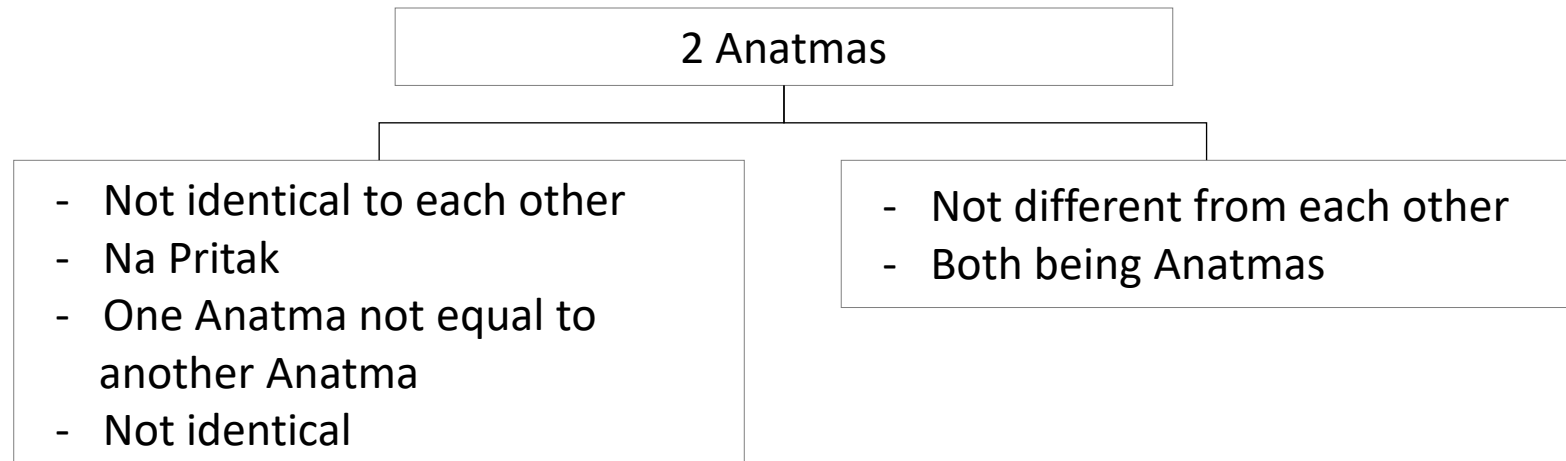
V)



- 1st line Atma – Anatma pair.

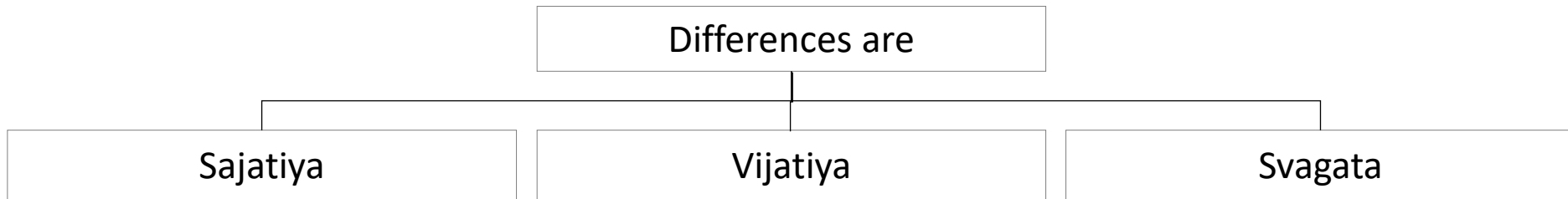
VI) 2nd Line :

- 2 anatma's
- Akasa – Vayu
- Vayu – Agni



VII) Bottom Line :

- Differences can't be prove to exist by any Pramanam.



- Appearances to sense organs not questioned.
- Existence is questioned.
- Mithyatvam is proved.

VIII) We accept differences at experience level, Vyavaharika level.

- But not at Paramartika level.

IX) All Anatma is Mithya category.

Example :

- Mirage water – No Pramanam can prove existence, appearance, experience accepted.
- Similarly Rope Snake, Shell Silver, Magic Show.

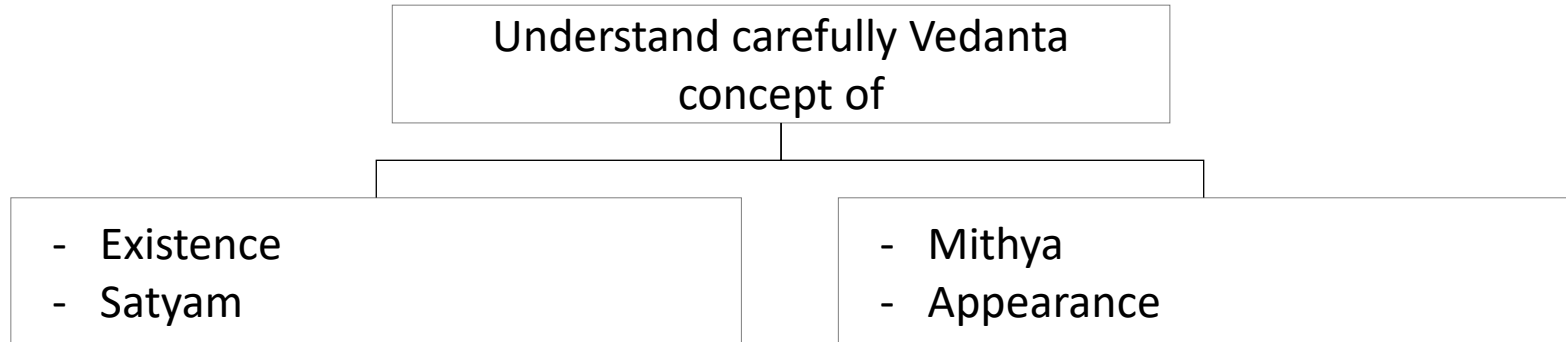
X) Brahma Satyam, Jagan Mithya proved in this verse.

Brahma Jnanavalli Mala :

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः । अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २० ॥	brahma satyam jaganmithya jivo brahmaiva naparah । anena vedyam sacchastram iti vedantadindimah ॥ 20 ॥
--	---

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separateness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

XI)



न हि अत्राद्वये परमार्थसत्यात्मनि प्राणादिसंसारजातमिदं
जगदात्मभावेन परमार्थस्वरूपेण निरूप्यमाणं नाना
वस्त्वन्तरभूतं भवति । यथा रज्जुस्वरूपेण प्रकाशेन निरूप्यमाणो
न नानाभूतः कल्पितः सर्पोऽस्ति तद्वत् । नापि स्वेन
प्राणाद्यात्मना इदं विद्यते कदाचिदपि रज्जुसर्पवत्कल्पितत्वादेव ।

This universe (Idam Jagat) of plurality (Nana) consisting of entire group of things like Ishvara etc (Pranadi - Samsara - Jatam) when analysed with the help of a Pramanam (Nirupyamanam), then it is found that from the standpoint of the supreme reality, which is the true nature of Atma (Atmabhavena = Paramartha - Svarupena), it does not indeed exist as identical (Vastu Antarabhutam Na Hi Bhavati) with the Non-dual Atma or Brahman (Atra Advaye), which is there in all the three periods of time (Paramartha Satyamani). (Yet), just as (Yatha) the rope snake (Kalpita Sarpah) is found on inquiry (Nirupyamanah) with the help of the light of Pramana (Prakasena) to be rope alone (Rajjusvarupena) and not a second thing separate from the locus (Nanabhutam Na Asti);

In the same way (Tadvat), this universe (idam) does not exist (Na Vidyate) at any time (Kadacit Api, even at the time of ignorance) in the form of Ishvara etc (Pranadi Atmana) independently on its own (Na Svena), because it is projected (Kalpitatvat Eva) like the rope snake (Rajjusarpavat, but exists only as an imagined superimposition on the Adhishtana Atma).

I) Nahi Atra Advaye Paramatma Satyam Atmani :

- **Atma is nondual Paramartika Satyam.**

II) Idam :

- In that Atma.

III) Prana Ishvara :

- This Jagat, Jiva, Ishvara.

IV) Paramartha Svarupe Nirupanam :

- When you enquire into nondual Advaya Atma.

V)

Is Jagat	Rope is Snake
- Identical with Advaya Atma	- Identical with Rope

VI)

Snake	Rope
<ul style="list-style-type: none"> - Chetanam - Pratibhasikam - Unreal 	<ul style="list-style-type: none"> - Jadam - Vyavaharikam - Real

VII) Atma not identical with Anatma is essence of 1st line of Karika No. 34.

VIII)

Anatma	Atma
<ul style="list-style-type: none">- Jadam- Savikara- Saguna- Mithya- Dependently exists- Savikalpa- Tamaha – Darkness	<ul style="list-style-type: none">- Chetana- Nirvikara- Nirguna- Satyam- Independently exists- Nirvikalpa- Prakasha – Light

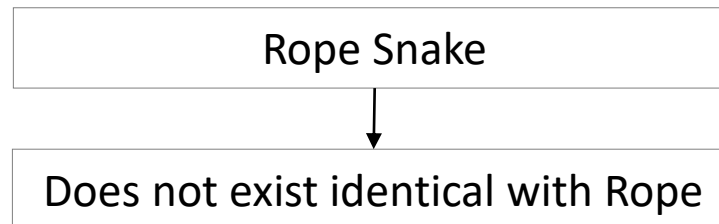
Virudha Svabavaha

IX) Enquire with Torchlight to see whether Rope and Rope Snake are same.

- Snake, Pipe, crack on earth are superimpositions on Rope.

X) Na Asti Tad Vastu

XI)



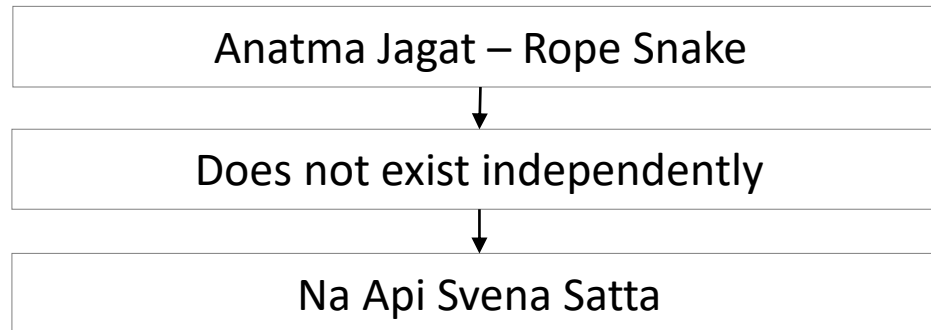
XII) Next enquiry :

- Can Rope Snake exist independent of Rope?

XIII) Moment Snake is separated from Rope, Rope Snake loses its existence.

- Moment Anatma is separated from Atma, Anatma loses its existence.
- Moment I claim I am Sakshi, Jiva, Jagat, Ishvara loses its existence.
- Moment I claim I am Sakshi in Meditation, thoughts lose their existence.

XIV)



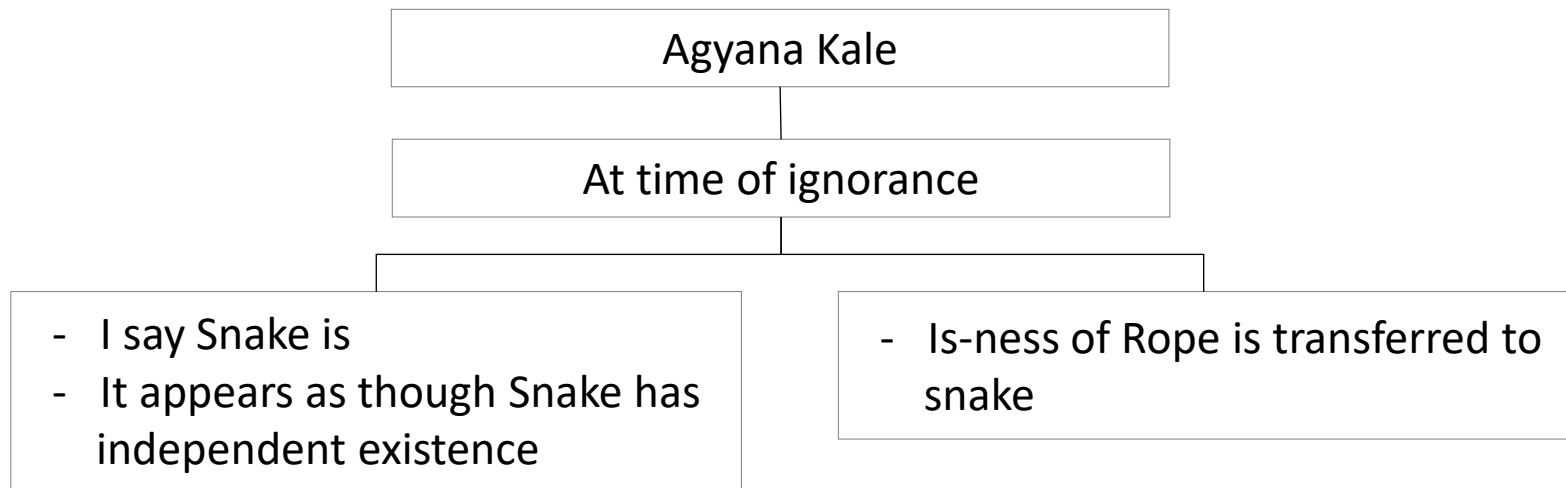
XV) Akasha as Akasha does not have existence of its own.

- Vedanta is so simple when you put Sruti + Yukti + Anubhava together and get a vision.

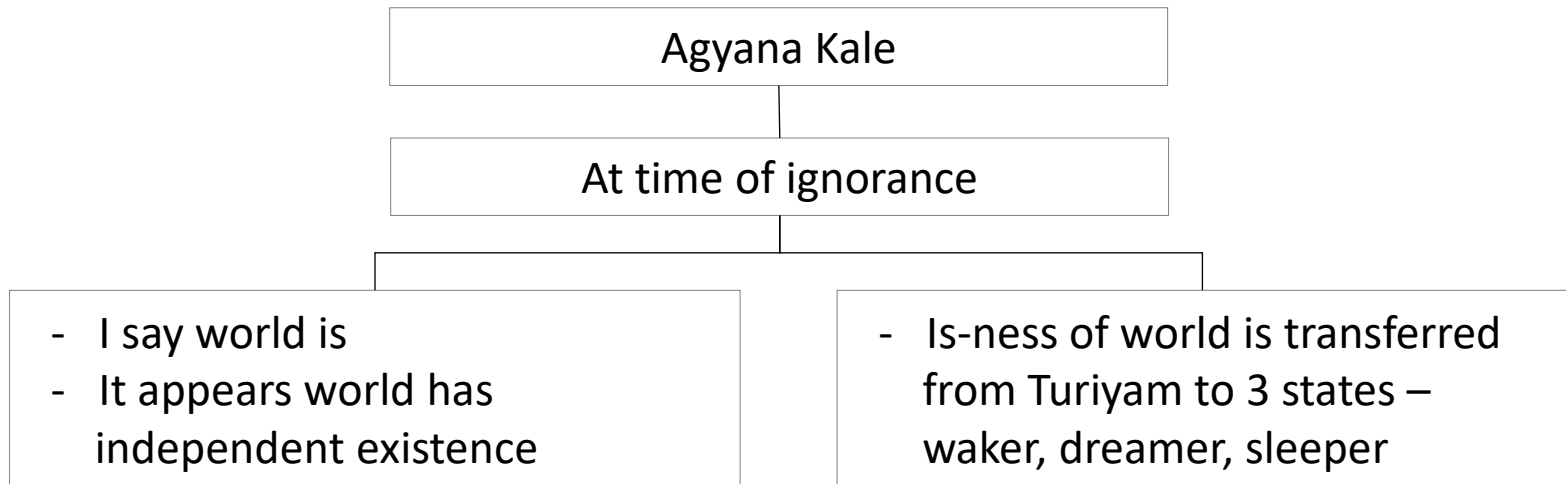
XVI) Jagat does not have its own existence in 3 periods of time.

- I Atma, Brahman, Turiyam alone Am Satyam, exists in 3 periods of time.

XVII)



XVIII)



XIX) Turiyam is Anirvachaniam, in explicable, not Tuccham, nothingness, non-existences it is positively existing reality called Brahman.

XX)

Agyana Kale	Jnana Kale
<ul style="list-style-type: none">- Sarpasya Satta- Satta of Jiva Jagat, Ishvara- I – Turiyam lend existence of Jiva, Jagat Ishvara, waking, dream, sleep states, 3 Sharirams, 5 Koshas	<ul style="list-style-type: none">- No Satta in Sarpah- No Satta in Jiva, Jagat, Ishvara- I – Turiyam can exist without the world = Moksha- Discover of self

XXI)

Na Vidyate	Atma
<ul style="list-style-type: none">- World not experienced- Rope Snake like reflection- Kalpitatvat, Jnana – Artha Adhyasa in Moola Avidya	<ul style="list-style-type: none">- Exists without world experience- That Atma, Turiyam I am, original face of mine.

- 1st line explanation, Bashyam is over.
- Atma = Anatma pair Analysed.

XXII) Anatma – Anatma pair

- Mike – desk in Vyavahara
- I can bring mike or desk separately.
- In Vyavahara difference is accepted.

XXIII) How can you prove difference with a Pramanam?

- How desk and mike different?
- With Pramanam, difference can't be proved.

XXIV)

Sense Organs	Sense Organ
<ul style="list-style-type: none">- Shape – Sound- Sparsha – Touch- Rupa – From- Rasa – Taste- Gandha – Smell	<ul style="list-style-type: none">- Ears- Skin- Eyes- Tongue- Nose

- Ears can't perceive touch.
- Eyes can't perceive sound.
- Sense organs can't talk of differences between Sparsha and Gandha.

XXV)

Skin	Eyes
<ul style="list-style-type: none">- Experiences Sparsha- Touch- Not Sound	<ul style="list-style-type: none">- Experiences Form / Rupa- Not sound

XXIV) Skin can't talk of difference between smell and touch

- Shabda – Rasa – Sparsha – Gandha – rupa Bheda not in Sense Organs.

XXV) Vedanta :

- Shabda – Shabda Bheda, not by Srotra Indriyam.
- Difference between Yellow / Red colour, eyes can't establish.
- Pratyaksha does not prove it.

Revision :

I) Karika No. 32 – Main teaching

- From Paramartika Drishti, there is no creation at all.
- No Dvaitam at all.

II) Dvaitam is Avidya Kalpita

- I don't know Rope, I experience Rope Snake.

- **I dont know Brahman, I experience waking world.**

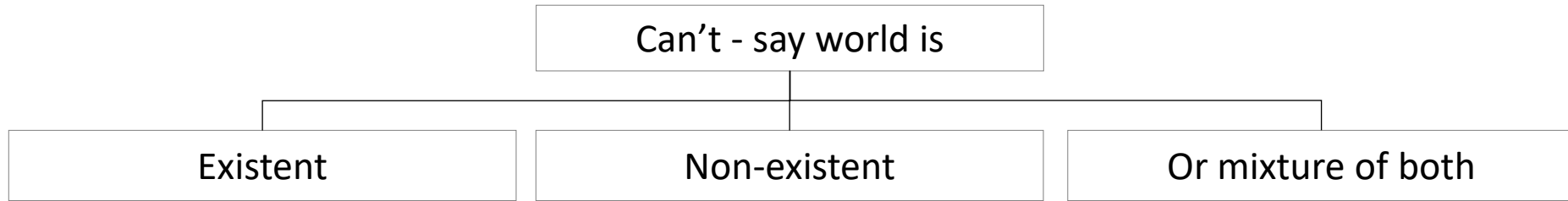
III) Being Mithya, World is not available for categorical definition.

IV) Vivekachudamani : Definition of Maya

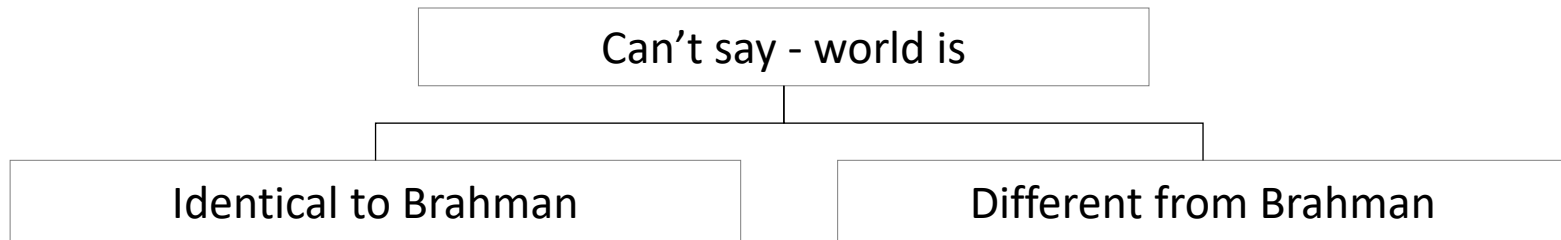
सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]



V) Binnat Ya Binnat Ubayatmikano :



VI) Sangyatmi Sangat Ubayatmikano :

- Can't say world is endowed with part or Partless.

VII) Here, 2nd difference mentioned in Karika No. 34.

VIII) From Karika No. 34, Shankara takes in Vivekchudamani.

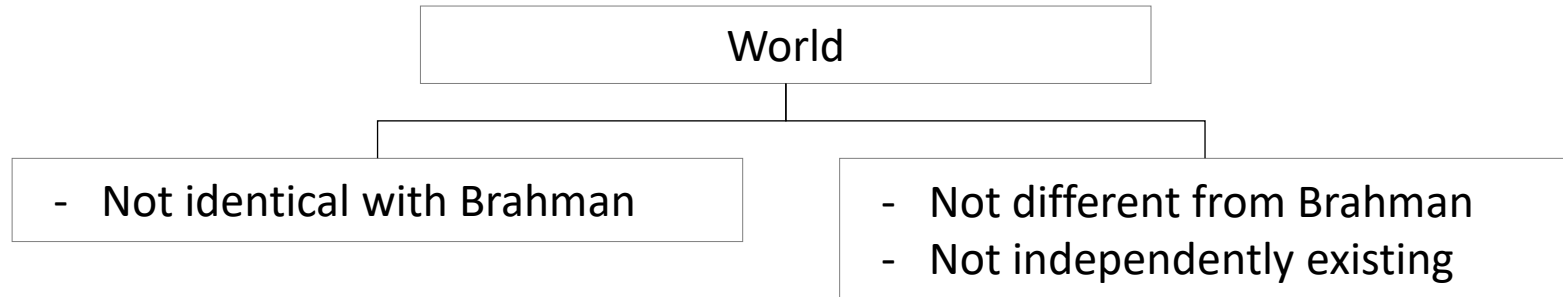
IX) 1st like : Idam Nana Atma Bhavena :

- This plurality we experience, can't say is identical with Atma – Brahman.

X) Na Svena Api :

- At same time.
- **Duality is not available in Atma.**
- For an awakened Jnani.

XI)



- Intellect swings between these 2 positions.
- World not identical or different from Brahman.
- But it is strongly experienced.

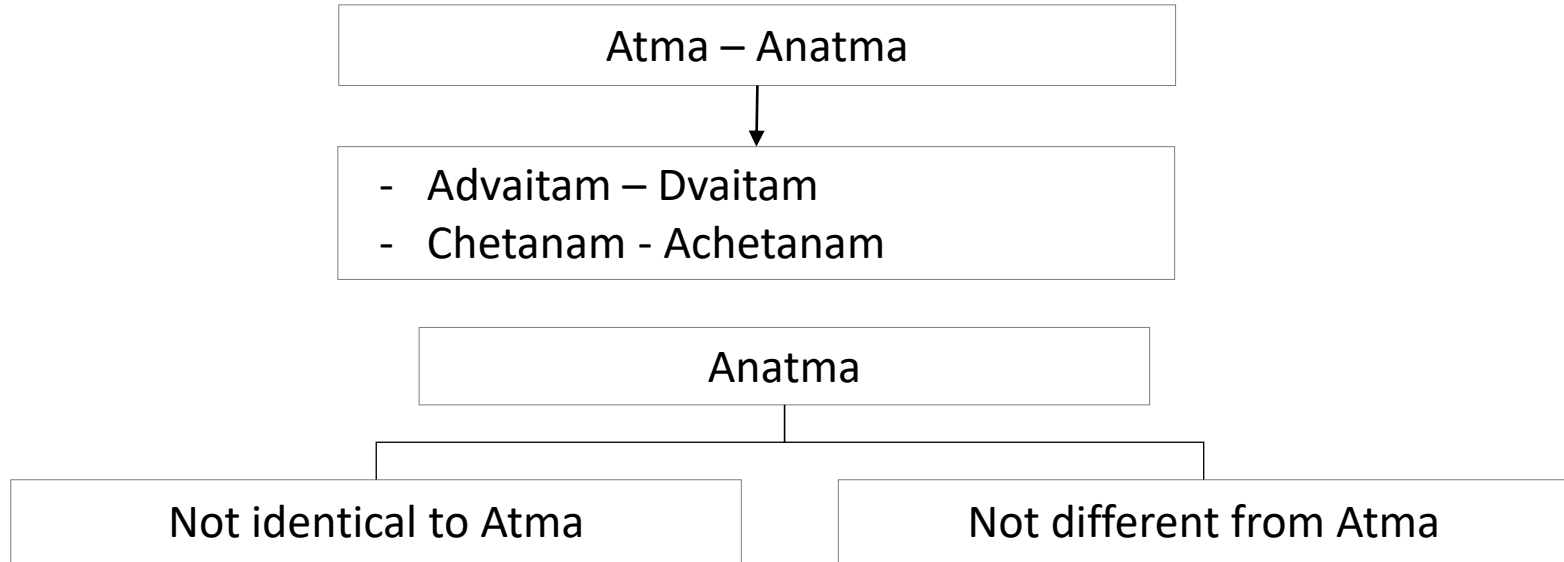
• **Intellect is overwhelmed in understanding Mithya.**

- **Next :** 2nd half of Karika No. 34 Bashyam

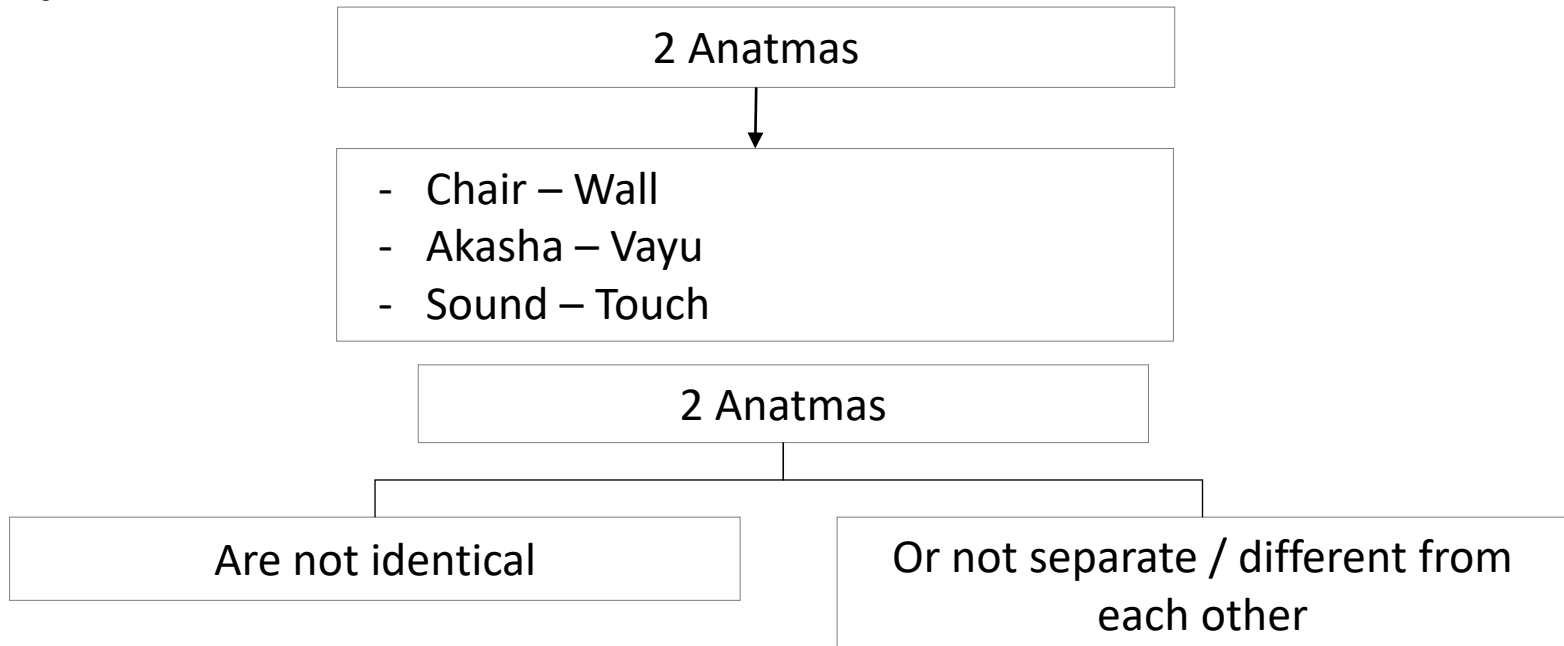
तथान्योन्यं न पृथक् प्राणादि वस्तु यथा अश्वान्महिषः पृथग्
विद्यते एव । अतः असत्त्वान्नापृथग् विद्यतेऽन्योन्यं परेण वा
किञ्चिदिति । एवं परमार्थतत्त्वविदो ब्राह्मणा विदुः ।
अतः अशिवहेतुत्वाभावादद्वयतैव शिवेत्यभिप्रायः ॥ २-३४ ॥

In the same way, like Atma - Anatma pair (Tatha) between two Anatma objects also, like Ishvara onwards (Pranadi vastu - of the vyavaharika universe) there is no difference amongst them mutually (Na Prthak Anyonyam) as a buffalo (Mahisah) does exist (Vidyate Eva) different (Prthag) from the horse (Asvat - which is only vyavaharika but not from the standpoint of absolute truth). Therefore (Atah), any object (Kincid) in the entire Dvaita Prapancha being Mithya (Asatvat) does not exist Non-separate (Na Aprthag Vidyate) mutually different from each other (Anyonyam) or from Atma or Brahman (Parena - Va). In this manner (Evam), the knowers of Atma, brahmajnani (Atmavidah = Brahmanah) know (Viduh) that all this is the supreme reality (Paramartha - Tattvam). Therefore (Atah), due to the absence of duality (as the presence of a second thing makes one small, within the time and space), the cause of sorrow (Asiva Hetutva) not being there (Abhavat), Non-duality alone is auspicious (Advayata Eva Siva) is the conclusion (iti Abhiprayah).

I) 1st Half of Karika No. 34 :



II) 2nd Half :



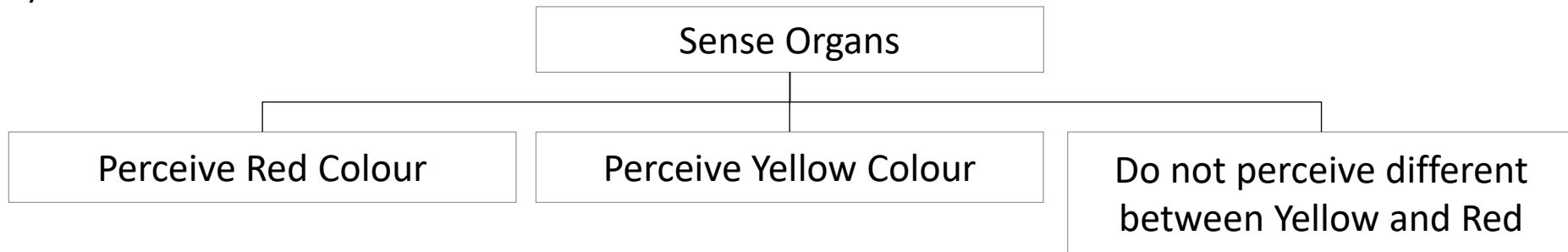
III) Without enquiry we do Vyavahara.

- Pot different from wall.
- We try to prove their nature.

IV) Can't establish through any Pramanam.

- Shabda – Sparsha
- Sound – Touch
- Yellow – Red
- Differences not proved by sense organs.
- Eyes don't know sound at all.
- Ears don't know form at all.
- Not Pratyaksha Siddham.

V)



VI) Eyes designed to see colour / form but not differences between Red / Yellow.

- Difference is intellectual interpretation not sensory perception.
- Bhedaha Na Pratyaksha Pramana Siddham.

VII) Differences not perceived by Sense Organs.

VIII) Other Pramanams – like Anumanam, Arthapatti are Based on Pratyaksham.

- Hence they also can't reveal differences.

IX) Without perception of fire, can't infer fire

- Without Pratyaksha Siddham, Vyapti impossible.
- Anumanam, Upamanam, Arthapatti, Anupalabdh, based on Pratyaksha Pramanam.
- Science is totally based on Pratyaksham.

Conclusion :

- Difference is an assumption of intellect, not proved by a Pramanam.

X) Hence Sruti Vakhyams :

a) 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 || 11 ||

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.

- Plurality is an assumption can't be proved by any Pramanam.

b) Kailvalya Upanishad :

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

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 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]

c) Svapna, Rope Snake, Mirage water Dvaita experiences – Mithya.

- On enquiry disappear.
- Jnana Adhyasa.

d) Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1] 1917

XI)

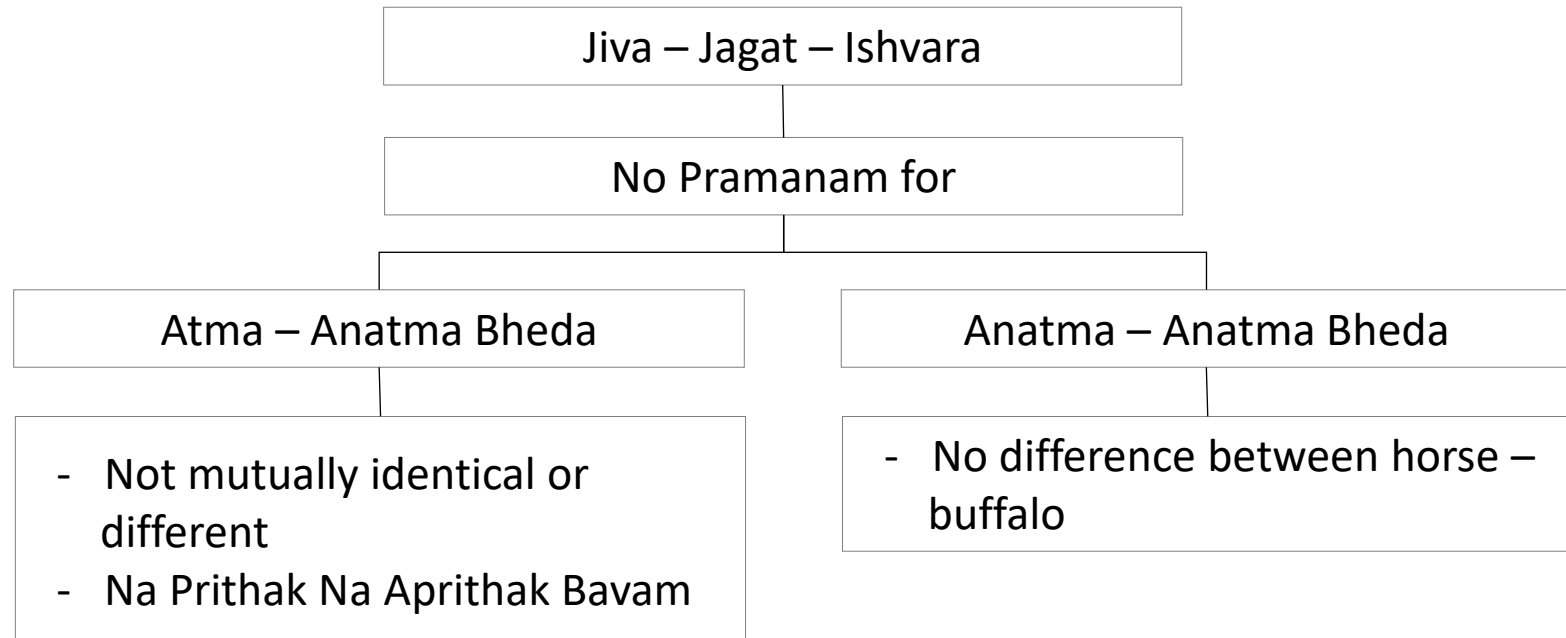


- Dvaitam = Mystery = Maya Kalpitam = Born out of ignorance of real SELF.

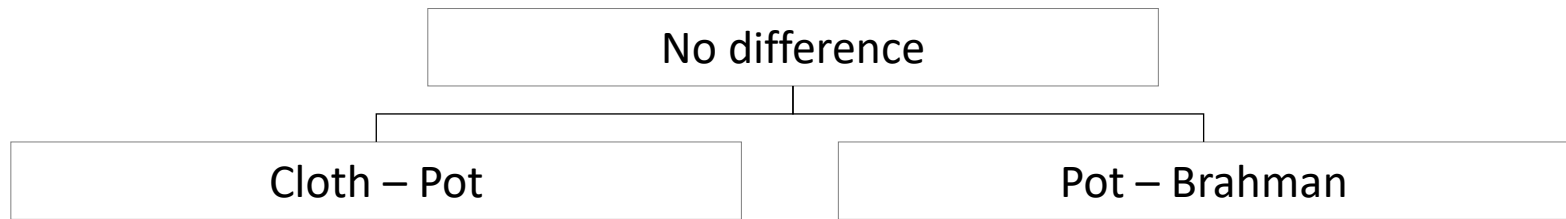
XII) Aparoksha Anubhuti by Shankara :

- Dvaitam = Trigunatmika Maya = Anirvachania
- Tasmāt Mounam = Description of reality.

XIII)



XIV) Ataha Asatvat Prithak Na Prithak :



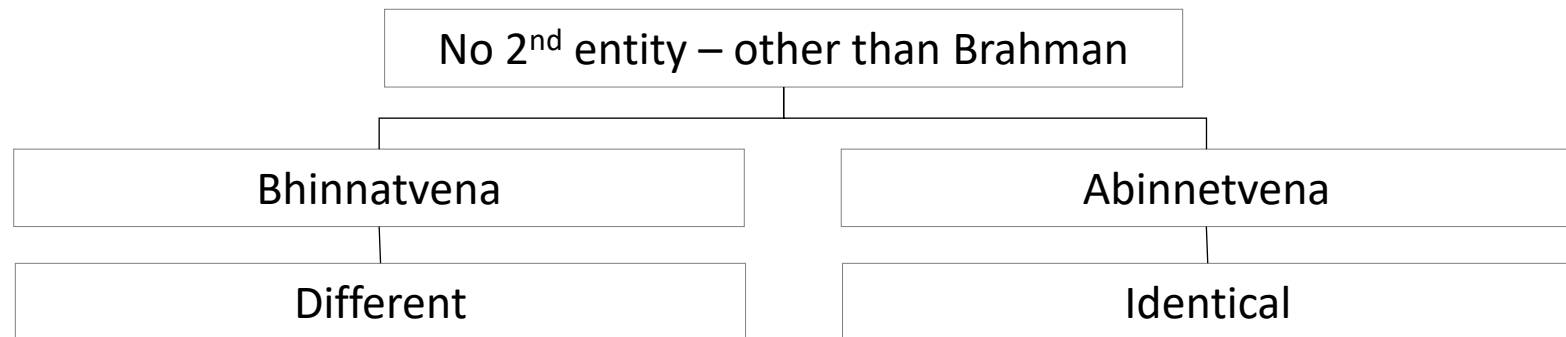
XV) Kinchit Iti Evam :

- In this manner, wise recognise Brahman as nondual entity.

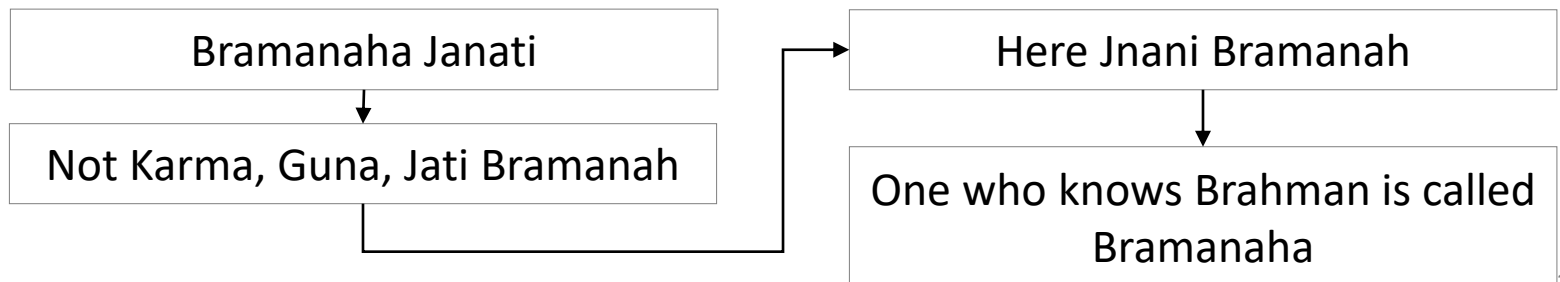
XVI) Why?

- Because 2nd entity does not really exist.

XVII) Paramarta Tatvam Atma Vidho Brahmana Viduhu :



XVIII)



XIX) Brihadaranyaka Upanishad : Chapter 3 – Section 5 – Verse 1

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;
याज्ञवल्क्येति होवाच, यदेव
साकशादपरोक्ताद्ब्रह्म, य आत्मा सर्वान्तरः,
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्षाचर्यं चरन्ति;
या ह्येव पुत्रैषणा सा वित्तैषणा,
या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ?
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;
yājñavalkyeti hovāca, yadeva
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,
taṃ me vyācakśveti; eṣa ta ātmā sarvāntaraḥ |
katamo yājñavalkya sarvāntaraḥ ?
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
vyutthāyātha bhikṣācaryaṃ caranti;
yā hyeva putraiṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ?
yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

- Definition of Bramanah.
- One who is wise, understands Brahman, has no fear, no duality which is cause of fear.

Ashiva	Shiva
- Baya, Dukha Hetu, cause Dvaitam	- Advaitam - Cause of fearlessness

XIX) 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 evāsyā 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]

XXI) Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmnye'nirukte'nilayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati

yadā hyevaiṣa etasminnudarāmantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

Non duality	Dvaitam
<ul style="list-style-type: none"> - Alone auspicious, Shiva - Mangalam 	<ul style="list-style-type: none"> - In-Auspicious - Amangalam

- Iti Abhiprayaha.
- Karika No. 34 is explanation of Karika No. 33 end.

Anvaya :

अन्वयः

इदं नाना आत्मभावेन न (अस्ति) स्वेनापि कथञ्चन
न (अस्ति) । किञ्चित् (अपि) पृथक् न (अस्ति)
अपृथक् न (अस्ति) – इति तत्त्वविदः विदुः ॥

Anvayaḥ

Idam nānāt ātmabhāvena na (asti); svena api kathañcana
na (asti)| kiñcit (api) pṛthak na (asti);
apṛthak na (asti)-- iti tattvavidāḥ viduḥ.

This plurality does not (exist) as identical with Atma nor (does it exist) on any account by itself (independent of Atma). An object (Any Anatma) is neither different nor Non-different (from another). Thus, the knowers of the ultimate reality understand.

- Brahma Satyam, Jagan Mithya Aham Braheiva Na Paraha is the tattwa Jnanam.

Brahma Jnanavalli Mala :

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २० ॥

**brahma satyam jaganmithya jivo brahmaiva naparah I
anena vedyam sacchasttram iti vedantadindimah II 20 II**

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separateness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

386) Introduction to Chapter 2 - Karika No. 35 :

तदेतत्सम्यग्दर्शनं स्तूयते

Now (Tad) this (Etat) right (Samyag) vision or knowledge (Darsanam - of Non-duality) is praised (Stuyate).

387) Chapter 2 - Karika No. 35 :

वीतरागभयक्रोधैर्मुनिभिर्वेदपारगैः
निर्विकल्पो ह्ययं दृष्टः
प्रपञ्चोपशमोऽद्वयः ॥ २-३५ ॥

vitarāgabhayakrodhairmunibhirvedapāragaiḥ
nirvikalpo hyayaṁ dṛṣṭaḥ
prapañcopaśamo'dvayaḥ || 2-35 ||

By the great seers of old, who are without attachment, fear and anger, who are deeply read, and well established in the truths of the Upanisad-s, this Self has been verily realised as totally devoid of all imaginations and also that it is free from the illusions of the manifold world and that it is Eternally non-dual. [2 - K - 35]

अन्वयः

वीतरागभयक्राधैः वेदपारगैः मुनिभिः हि
अयं निर्विकल्पः प्रपञ्चोपशमः अद्वयः (आत्मा)
दृष्टः ॥

Anvayaḥ

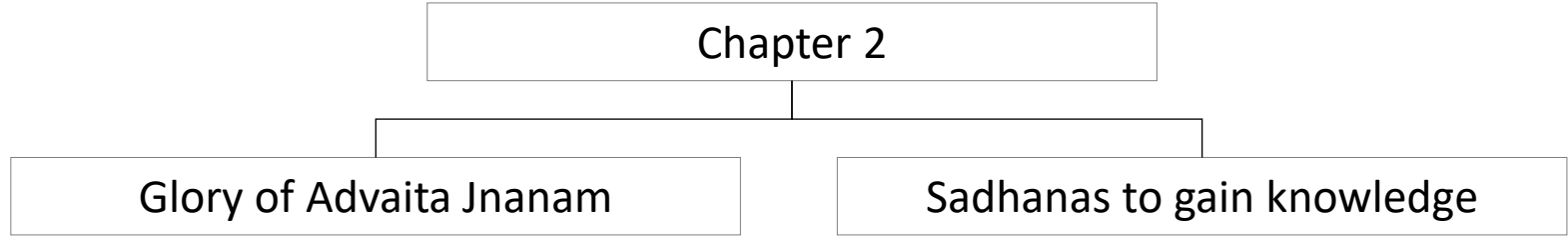
vīitarāgabhayakrodhaiḥ vedapāragaiḥ munibhiḥ hi
ayam nirvikalpaḥ prapañcopaśamaḥ advayaḥ (ātmā)
dr̥ṣṭaḥ.

This Non-dual Atma which is Divisionless and which is free from the world is indeed seen by the sages who are committed, who are free from attachment, fear and anger and who are well versed in Vedas.

I) With Karika No. 34 :

- Teaching over.
- Atma Satyam, Jagan Mithya.

II) Karika No. 35 – 38 :



III) Tadetat Samyak Darshanam :

- Right knowledge : Nonduality alone is the truth – reality.
- Duality is a temporary appearance.
- This is the grand design of lords universe.

IV) This vision is glorified.

- Very few people alone do grasp this knowledge.

Gita :

मनुष्याणां सहस्रेषु
कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां
कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

manuṣyāṇāṃ sahasrēṣu
kaścidyatati siddhayē |
yatatām api siddhānām
kaścinmām vētti tattvataḥ || 7-3 ||

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

V) Among Millions, few come to this knowledge.

- Few grasp.

VI) Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विदुः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah ॥ 7 ॥

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

VII) Majority do not get opportunity to get exposed to this teaching.

- After exposure many don't understand.
- Communicator + receiver are both a wonder.
- Some don't understand that also is a wonder.

- Some don't understand that also is a wonder.
- **Chinmaya** : Don't keep this knowledge a secret, after sharing also it remains a secret.

VIII) Remains a secret because we don't have qualification for a pure, focussed mind.

- Viveka, Vairagyam, Sadhana Chatustaya Sampatti, Mumukshutvam.

IX) Vita Raaga Baya Krodha :

Raaga	Baya	Krodha
Attachment	Fear, Anxiety of loosing object of attachment	Anger if you don't get

X) Gita :

अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam

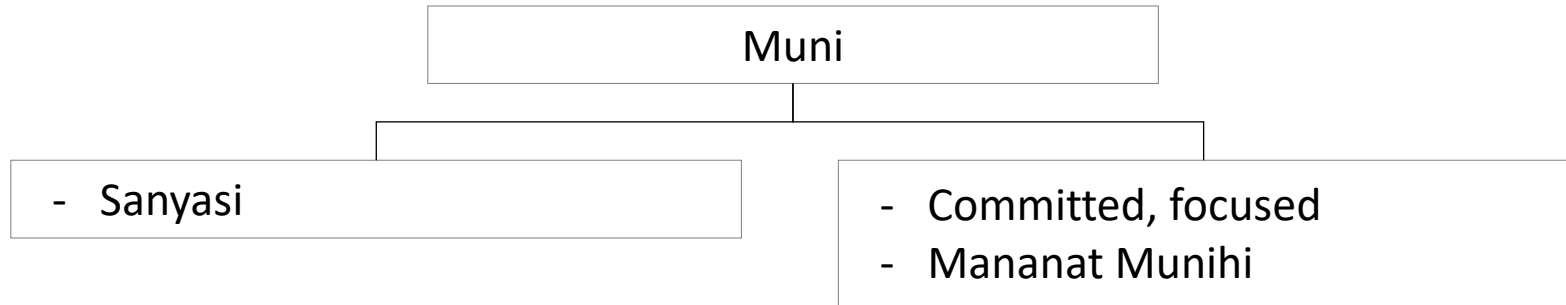
ahiṃsā kṣāntirārjavam ।

ācāryōpāsanaṃ śaucaṃ

sthairyam ātmavinigrahaḥ || 13.8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

XI) Munihi Veda Paragai :



- Veda Paragai = High thinking intellect + scriptures are the tools to gain the knowledge.
- We can't think independently and gain Jnanam.
- Pure intellect + scriptures required to understand absolute reality.
- No duality is there in reality.
- What we are experiencing is itself reality.
- Only one must grasp the truth.
- Claim : I am the ultimate reality.
- This is gist of Mantra.

विगतरागभयद्वेषक्रोधादिसर्वदोषैः सर्वदा
मुनिभिर्मननशीलैर्विवेकिभिर्वेदपारगैरवगतवेदार्थतत्त्वैश्च
निभिर्निर्विकल्पः सर्वविकल्पशून्योऽयमात्मा दृष्ट
उपलब्धो वेदान्तार्थतत्परैः प्रपञ्चोपशमः ॥
प्रपञ्चो द्वैतभेदविस्तारस्तस्योपशमोऽभावो
यस्मिन्स आत्मा प्रपञ्चोपशमोऽत एवाद्वयो विगतदोषैरेव
पण्डितैर्वेदान्तार्थतत्परैः संन्यासिभिः परमात्मा द्रष्टुं शक्यः ।
नान्यै रागादिकलुषितचेतोभिः
स्वपक्षपातिदशनैस्तार्किकादिभिरित्यभिप्रायः ॥ २-३५ ॥

By the sages (Munibhih) who are free (Vigata) from all defects or limitations of the mind (Sarva Dosaih), such as desire (raga), fear or anxiety (Bhaya), dislike or aversion (Dvesa) anger etc (Krodha Adi) at all times (Sarvada), and who are well versed in reasoning or capable of independent thinking (Munibhih = Maanasilaih - meaning) who have the discriminative analytical power to see what is true and what is not true (Vivekibhih), and who are well versed in Vedas (Vedaparagaih - meaning), who are able to understand the central message of all the Upanisads (Avagata Vedartha -Tattvaih); in other words by those who are jnanis (Jnanibhih), the Atma (Ayam Atma) is seen or known (Drstah = Upalabdah), as one which is free from all forms of duality (Nirvikalpah = Sarva - vikalpa - Sunyah) as 'I' (Vedantārtha - Tatparaih - the absolute reality), where in the world is (as good as) not there (Prapancopasamah). The universe (Prapancha) being nothing but the projection (Vistarah) of duality or plurality (Dvaita Bheda) is resolved (Tasya Upasamah) without any trace (abhavah). The self is the place where (Yasmin Sah Atma) the universe resolves (Prapancha Upasamah). Because of that reason alone (Atah Eva - I am) Non-dual (Advayah). The self or Atma can be recognised (Paramatma Drastum Sakyah) only by people from whom all faults have gone away (Vigata - Dosaih - Eva), who are learned (Panditaih) and who are men of renunciation and unpreoccupied mind (Sannyasibhih) and who are totally committed to the truth revealed by Vedanta (Vedantārtha - Tatparaih) which is seeing or Claiming (Drastum Sakyah) "I am Brahmatma" (Paramatma); and not by others (Na Anyaih) whose minds (Cetobhih) are sullied (Kalusita) by faults like attachment etc (raga adi) and are prejudiced and think their own Philosophies are true (Svapaksapati -Darsanaih), and also by people of high thinking but who are mainly logicians (Tarkikadibhih - like Sankhya, Vaiseshika, Nyaya, Yoga etc); that is the conclusion (iti Abhiprayah).

I) Vita Raaga Baya Krodha :

- Free from Attachment, Anxiety – Fear, Anger, Jealousy, Dosha of the Mind.
- **All Doshas are limitations, drawbacks of the Mind instrument which blocks the grasping of the truth.**

II) Chapter 16 – Gita :

- Asuri Sampath = Dosha of the Mind.

III) Jnani is ever free from these Doshas.

- Predominately – Dosha free.
- 100% absolute Zero not possible.

IV) Munihi :

- Manana Shilaha - capable of independent thinking.

V) Guru :

- Gives method of logical thinking.
- Use reasoning, never go away from Shastric teaching.
- If spiritual statement illogical, don't blindly swallow.
- Study again, get new knowledge, wisdom.
- Guru trains us to think correctly, become Viveki.

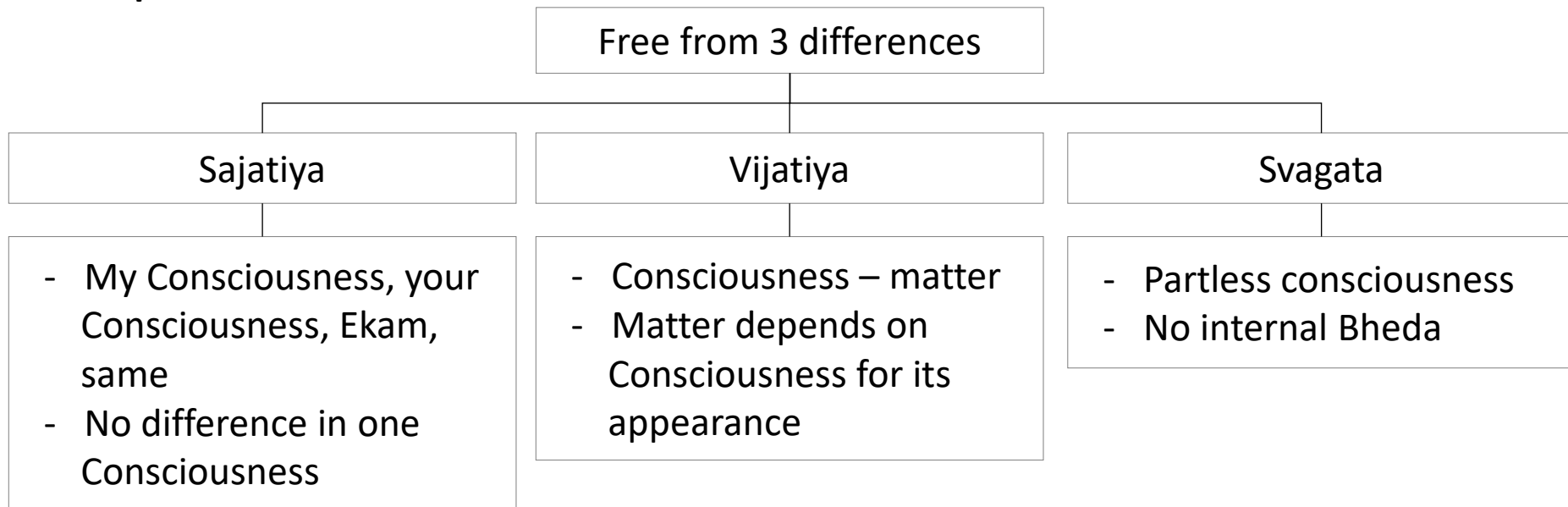
VI) Avagatha Vedartha Tattva Vijnanam :

- Through Avastha Traya Viveka, learn to say :
Aham Satyam, Jagan Mithya
- Tatparyam of all Upanishad.

VII) By claiming, truth is grasped.

VIII) What is nature of reality?

Nirvikalpa :



- 3 Bhedas are not there in Consciousness.

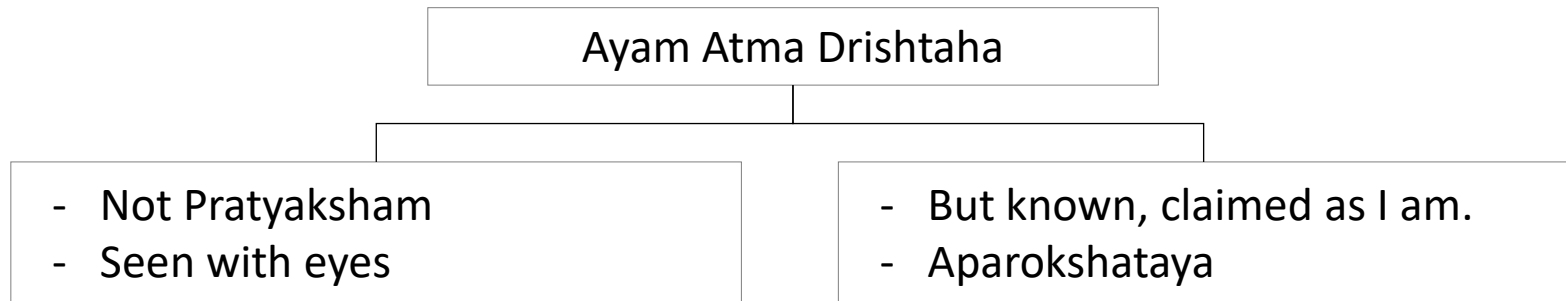
Assert in Meditation :

- “Aham Bheda Rahita”
- As Sakshi, I am without I and Mine.

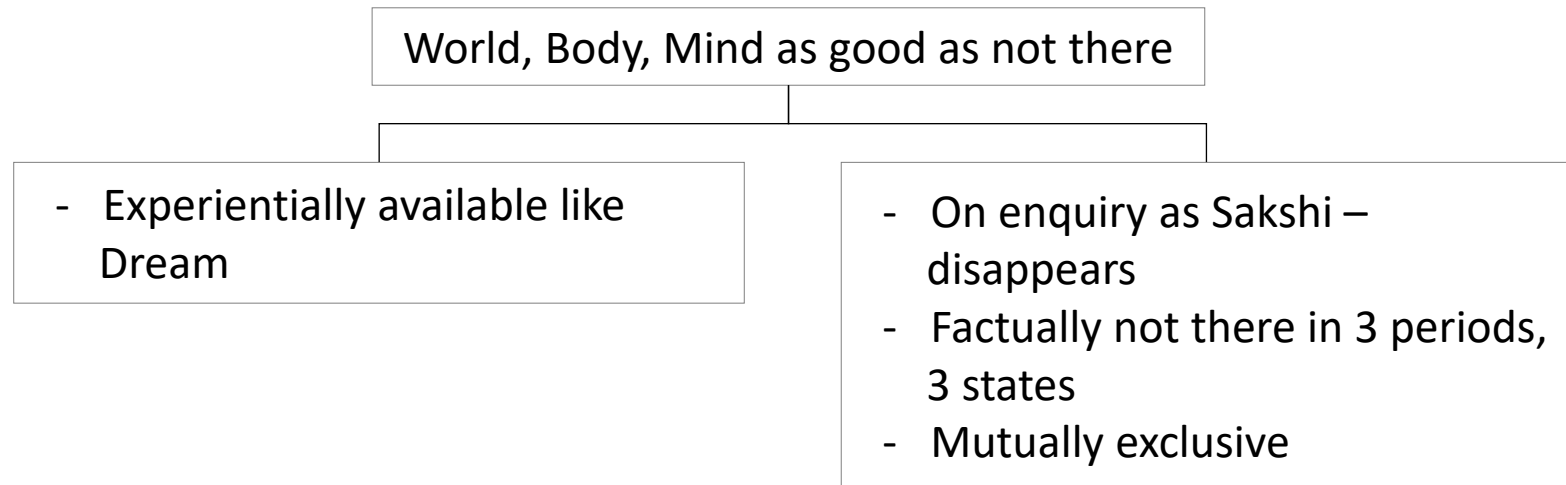
IX) Don't sit in Meditation and look for Sakshi or Brahman or Turiyam.

- Assert and claim self as Turiyam.
- Seeker is sought.
- To be claimed as "Aham".

X)



XI)



XII) Gita :

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

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ 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 yōgamaīśvaram |
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]

XIII) Prapancha = Dvaita Bheda Sahitaha

= Dvaita Bheda Vistara

- Extended plurality, variety = Prapancha.

XIV) Absolute reality definition in Mantra 7 :

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

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

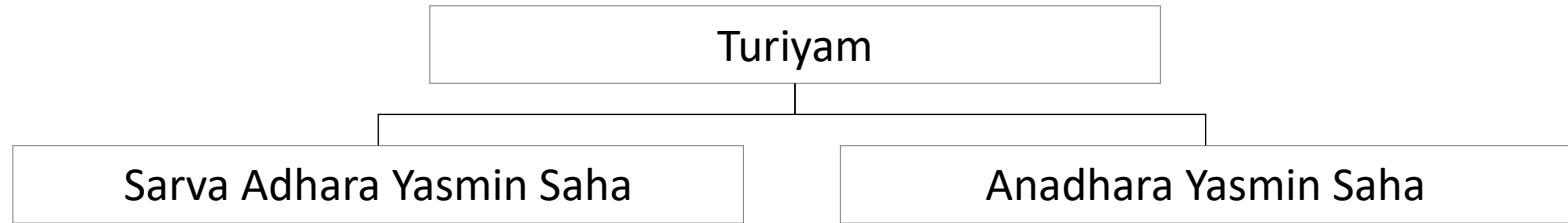
It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond 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]

- Prapancha Upashamaha
- Karika not independent teaching of Gaudapadacharya.
- It is extention of Mantra 7.
- Shantam, Shivam, Chaturtham Manyante.

XV) Definition :

- Prapanchasya Upashamaha, Abavaha Yasmin.
- **Absolute reality is that in which world is not there.**
- Upashamaha = Absene of Universe, Abavaha.
- Locus in which world is not there is called Turiyam, Brahman, Satyam, I.

XVI)



- Absolute reality remains a mystery always because it happens to be me the seeker – Aham in the Body – Mind complex.

XVII) We explore cosmos, and atom in search of self.

- See everything, never turn to consciousness, awarer – Chaitanya Svarupam.

XIX) Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

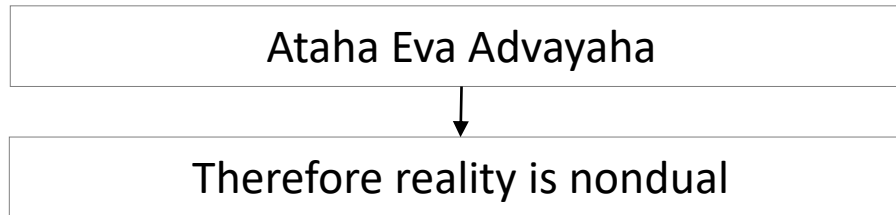
Paranci khani vyatratat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksāt avṛtta cakṣur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

Example :

- Musk Deer
- Has musk fragrance in its own navel.
- Runs in search of that fragrance.
- We are all searching for God, reality outside.
- Veda teaches you how to see it inside you.

XX) Wonderful conclusion :



- Since world is seemingly there, Mithya, really not there like dream, Turiya Atma, Paramartika Svarupa is the reality.

- **I am the non dual, Advaita Svarupa Atma.**

XXI) Prapancha Upasham (Chapter 2) leads us to conclusion of Advaita Atma (Chapter 3).

Revision :

I) I exist, am Satyam, Jagan Mithya world is not there factually.

II) Karika No. 34 :

नात्मभावेन नानेदं न स्वेनापि कथञ्चन ।

न पृथङ् नापृथक्किञ्चिदिति तत्त्वविदो विदुः ॥ २-३४ ॥

Aātmabhāvena nānedam na svenāpi kathañcana ।

Napṛthan nāpṛthakkiñciditi tattvavido viduḥ ॥ 2-34 ॥

This manifold plurality does not exist as identified with the Atman. Nor can it remain ever independently of itself. It is neither separate from Brahman. Nor is the plurality non-separate from it. So say they realised wise-men of the Upanishad-s. [2 - K - 34]

III) Teaching completed in Karika No. 34.

IV) Gaudapada emphasising in Vaitatya Prakaranam – Chapter 2, Mithyatvam of Jagat.

V) Takes Swapna as example for Mithyatvam of Jagrat.

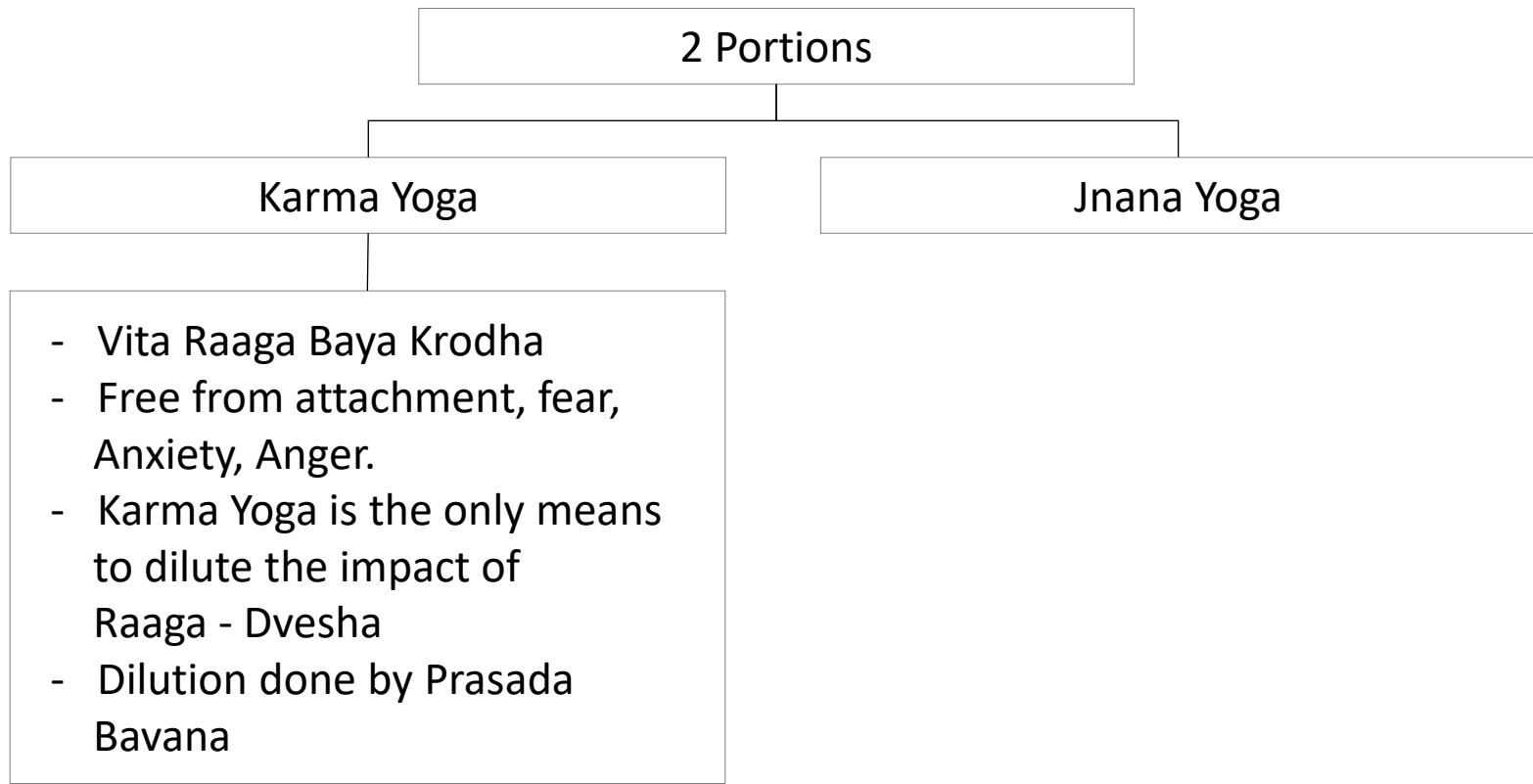
VI) Corollary :

- If Swapna and Jagrat are both Mithya, what is Satyam? Reality?
- This is the focus in Chapter 3.
- That Satyam is Turiya Atma.

VI) Kalpayati Atmanam Atmeva Svayam Mayaya Sva Eva...

- Karika No. 35 – 38 Sadhanas to be practiced for getting this knowledge.

VII) Karika No. 35 :



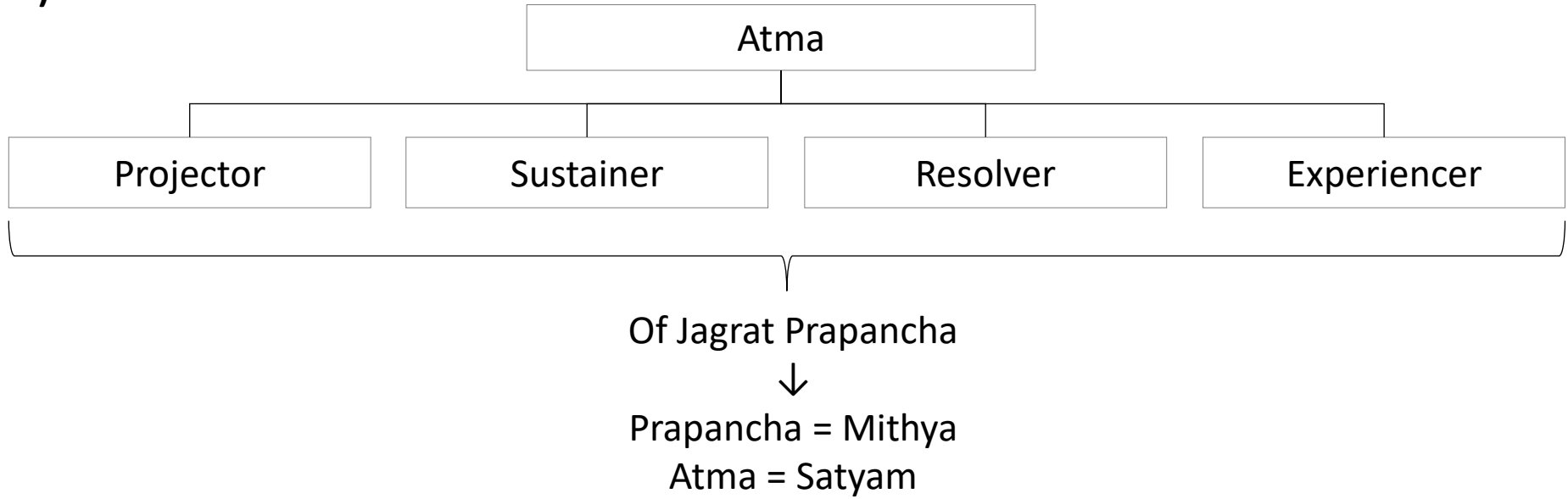
VIII) Raaga Dvesha makes us to Judge Jagrat Avasta situations and react as per our Vasanas.

- Prakruta Purusha.

IX) Job of Raaga – Dvesha is to get attached to the world of objects to get pleasure.

X) Atma projects Jagrat Prapancha, sustains Prapancha, experiences Jagrat Prapancha, not independently but through Body – Mind complex.

XI)



- Aham Atma Satyam, Jagan Mithya.
- Essence of Chapter 2 – Karika No. 1 – 34.
- Neutralised by Prasada Bavana.

Gita :

मयि सर्वाणि कर्माणि
संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा
युध्यस्व विगतज्वरः ॥ ३-३० ॥

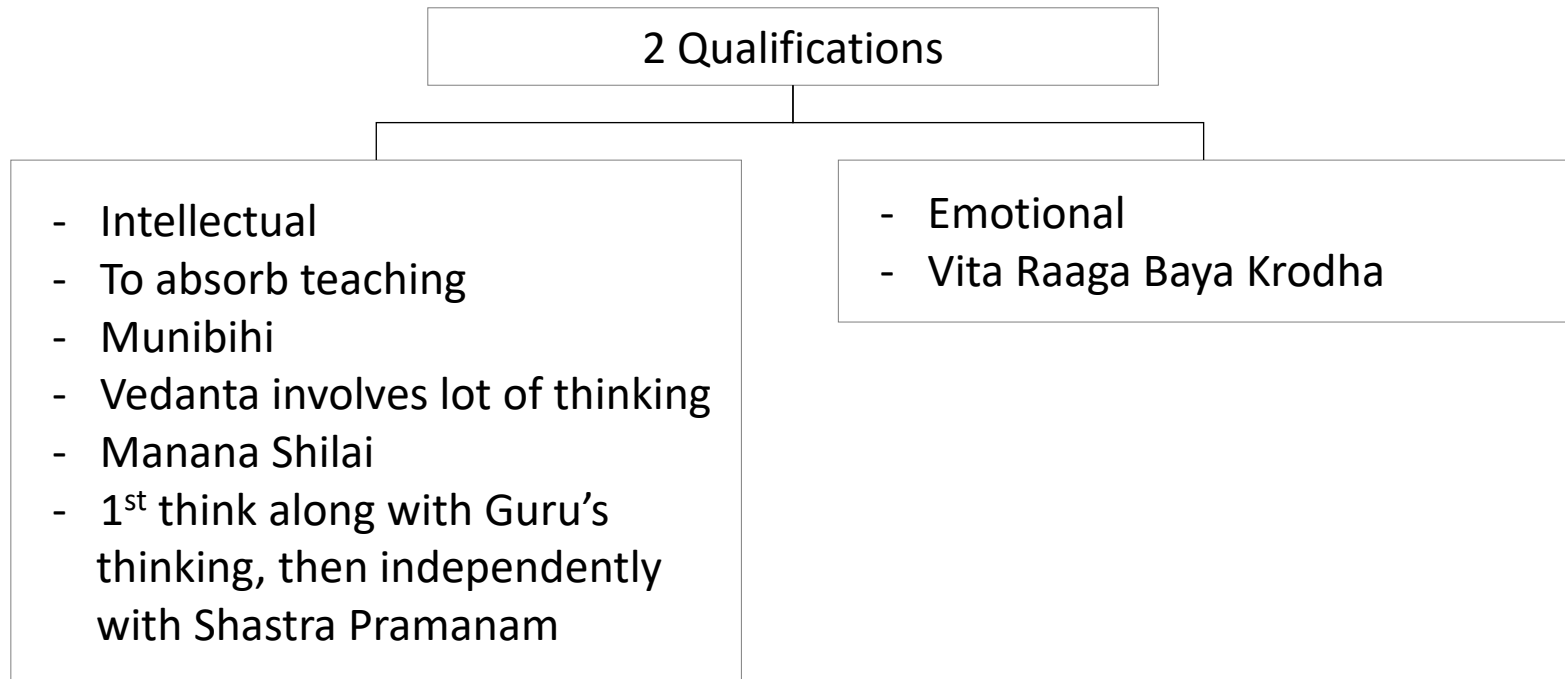
mayi sarvāṇi karmāṇi
sannyasyādhyātmacētasā |
nirāśīrnirmamō bhūtvā
yudhyasva vigatajvaraḥ || 3-30 ||

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

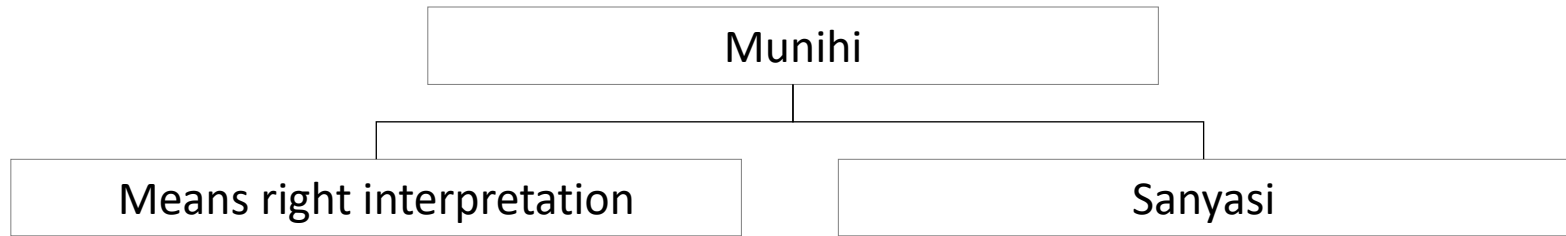
XII) Raaga – Dvesha Job = Reaction, Prasada Bavana = Neutralising

- What is dilution?
- What so what
- Munihi Veda Paragai = Jnana Yoga.
- One who has studied Vedanta.
- Vedanta Janati – Gachati = Jnana Yoga.

XIII)

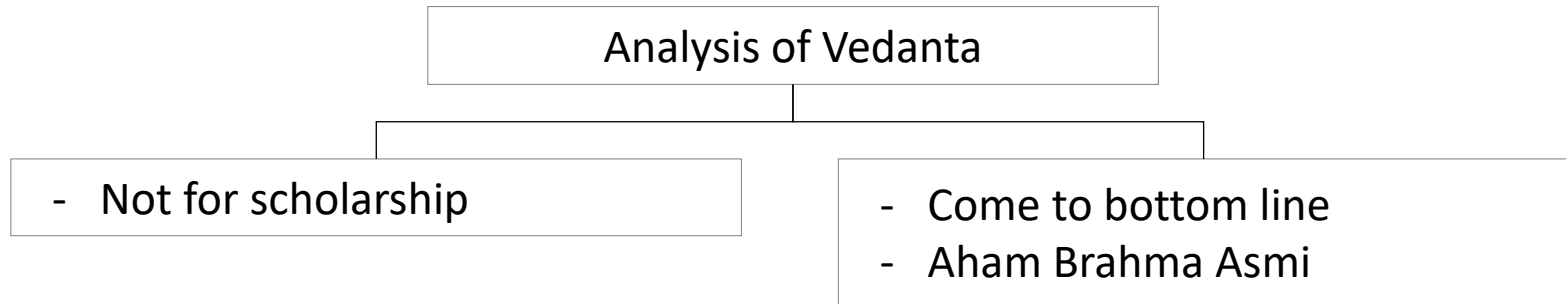


XIV)

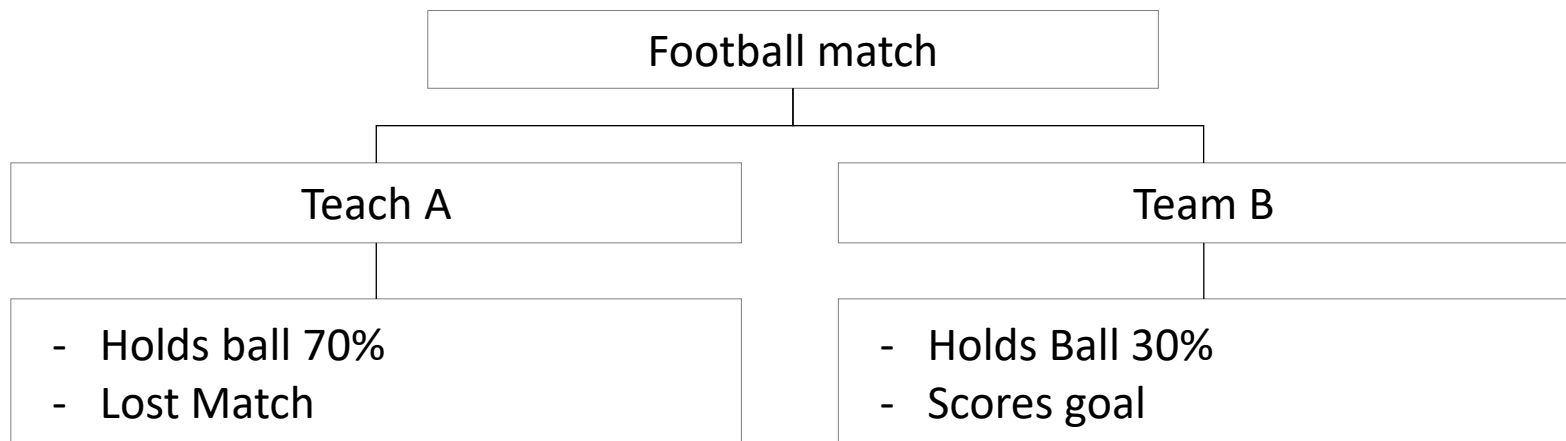


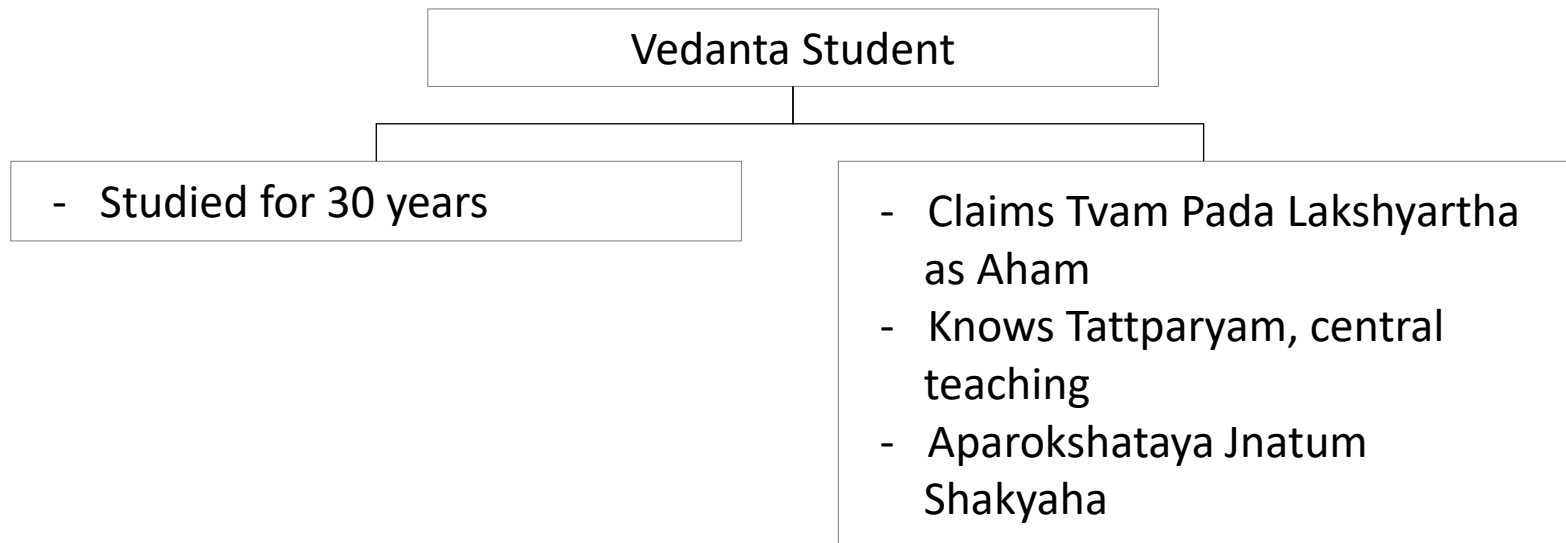
- Possessions / Obligatory duties / Relations / Transactions [PORT] reduction, clasp reduction = Munihi.
- Availability of time + mind without pre-occupation, quality time.

XV)



XVI) Example :





XVII) Shankara criticises unprepared student

- Mind is polluted with intense Raaga – Dvesha.

XVIII) Many have intellectual capacity, no Guru.

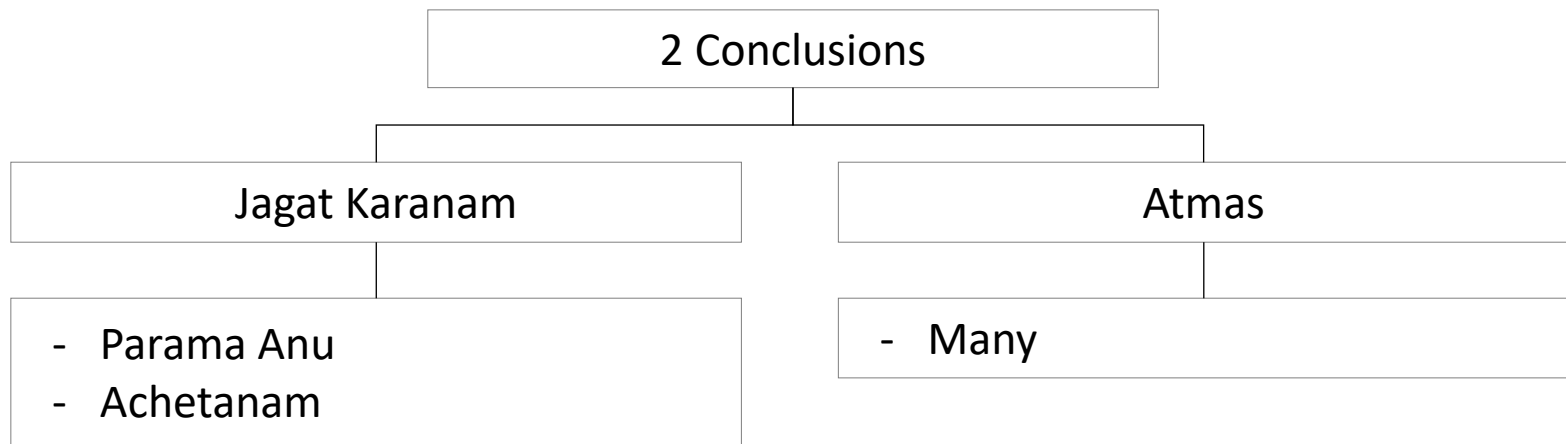
- Conclusion - opposed to Vedanta.

XIX) Sankhya, great thinkers concluded Pradhanam, Achetanam as Jagat Karanam.

- Have profound logical skill, accept Veda.

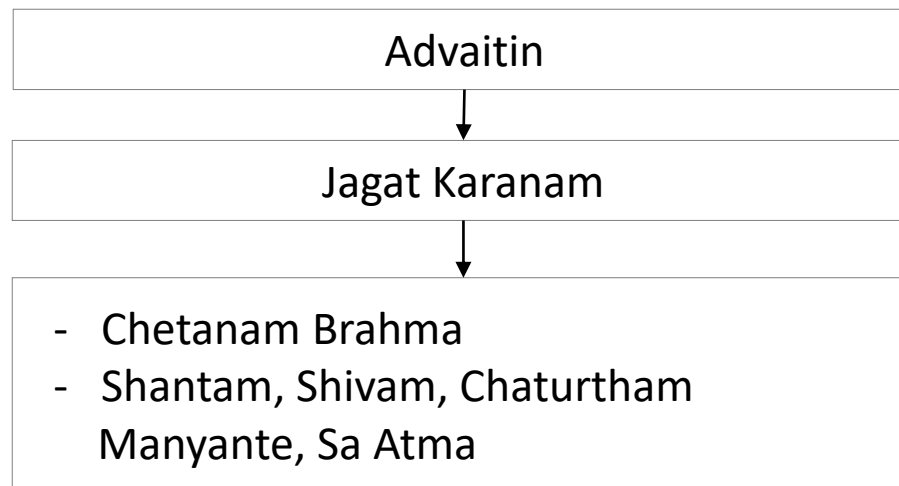
XX) Neiyayikas, Tarquikas, accept Veda.

- Also conclude wrongly.

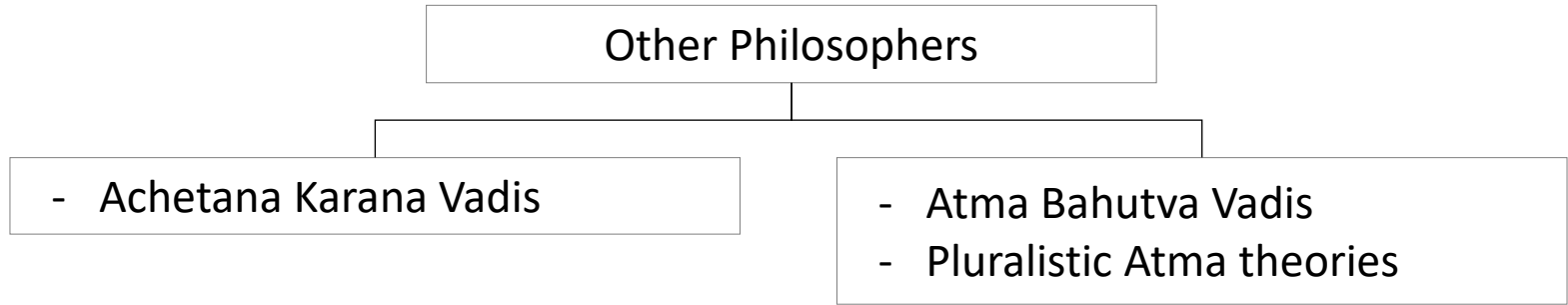


- Made Veda subsidiary to Tarqa.
- Miss reality – Mandah Drishti = Tarqa Drishti.

XXI)

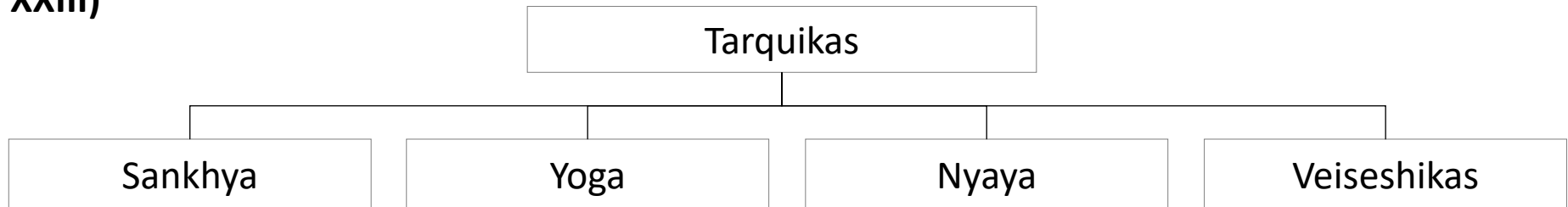


XXII)



- Tarqa clouds their intellects.
- Intellect can't think, under thinks, over thinks.
- Require sufficient thinking capacity to understand Vedanta.
- Otherwise, miss Vedanta.
- No hair splitting logic is required.
- Prejudiced, prejudged vision already concludes that their philosophy is correct.
- They come to Vedanta to find quotes for their matams.

XXIII)



- Purva Mimamsa not Tarquika.

XXIV) Anvayah :

अन्वयः

वीतरागभयक्राधैः वेदपारगैः मुनिभिः हि
अयं निर्विकल्पः प्रपञ्चोपशमः अद्वयः (आत्मा)
दृष्टः ॥

Anvayaḥ

vīitarāgabhayakrodhaiḥ vedapāragaiḥ munibhiḥ hi
ayam nirvikalpaḥ prapañcopaśamaḥ advayaḥ (ātmā)
dr̥ṣṭaḥ.

This Non-dual Atma which is Divisionless and which is free from the world is indeed seen by the sages who are committed, who are free from attachment, fear and anger and who are well versed in Vedas.

390) Introduction to Chapter 2 - Karika No. 36 :

यस्मात्सर्वानर्थप्रशमरूपत्वादद्वयं शिवमभयम्

Since (Yasmat) Atma resolves (Prasama - Rupatvat) all problems (Sarva Anartha - like insecurity, fear, sorrow etc), the Non-dual Atma (Advayam) is auspicious free from sorrow (Sivam) and fear (Abhayam).

391) Chapter 2 - Karika No. 36 :

तस्मादेवं विदित्वैनमद्वैते योजयेत्स्मृतिम् ।
अद्वैतं समनुप्राप्य जडवल्लोकमाचरेत् ॥ २-३६ ॥

tasmādevaṁ viditvainaṁadvaita yojayetsmṛtim ।
advaitaṁ samanuṣṭhāpya jaḍavallokaṁācāret ॥ 2-36 ॥

Therefore, having realised this Atman to be of such a nature, identify your mind with it (non-duality). Having realised fully the Non-dual Reality, thereafter move about in life as an inert, insentient thing! [2 - K - 36]

अन्वयः

तस्मात् एनम् (आत्मानम्) एवं विदित्वा (मुमुक्षुः
अद्वैते) स्मृतिम् योजयेत् । अद्वैतम् समनुप्राप्य (सः)
जडवत् लोकम् आचरेत् ।

Anvayaḥ

tasmāt enam (ātmānam) evaṁ veditvā (mumukṣuḥ
advaita) smṛtim yojayet । advaitam samanuprāpya (saḥ)
jaḍavat lokam ācaret ॥

Therefore having thus known this (Atma), one should fix the mind on the non-dual, contemplate (Atma). Having attained clearly the non-dual (Atma), one should behave in the world like an ignorant one.

Gist :

I) Since nondual Atma is that which resolves all problems of Samsara, it is Auspicious (Shivam – 7th Mantra)

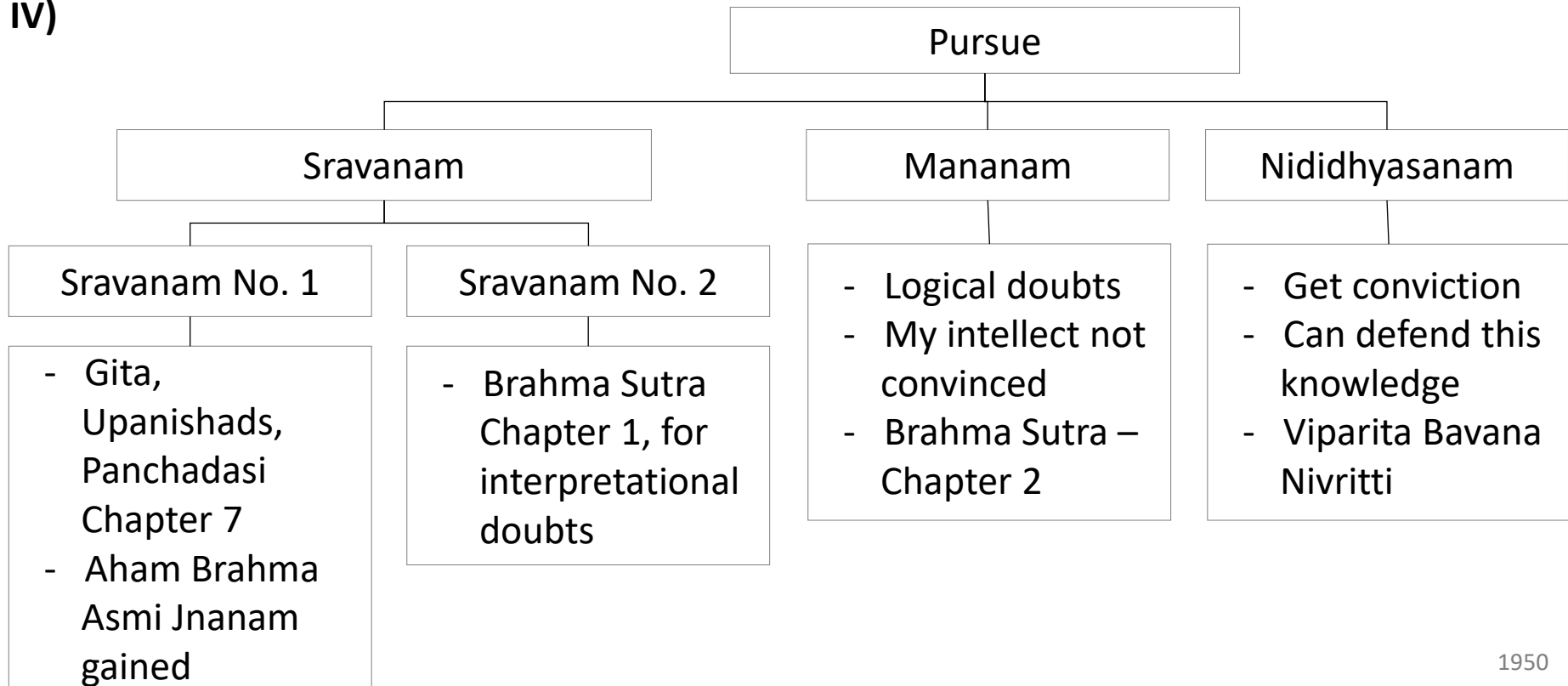
II) Shivam = Always Ananda Svarupa

- Hence Abayam = Free from fear.
- Atma = Only source of security.

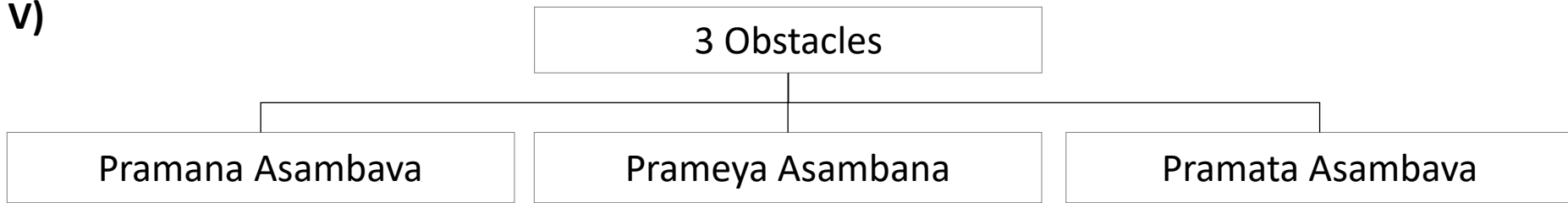
III) Sarva Anartha Prashana Rupa :

- Therefore, dedicate your life for pursuit of Atma Jnanam Prapti.

IV)

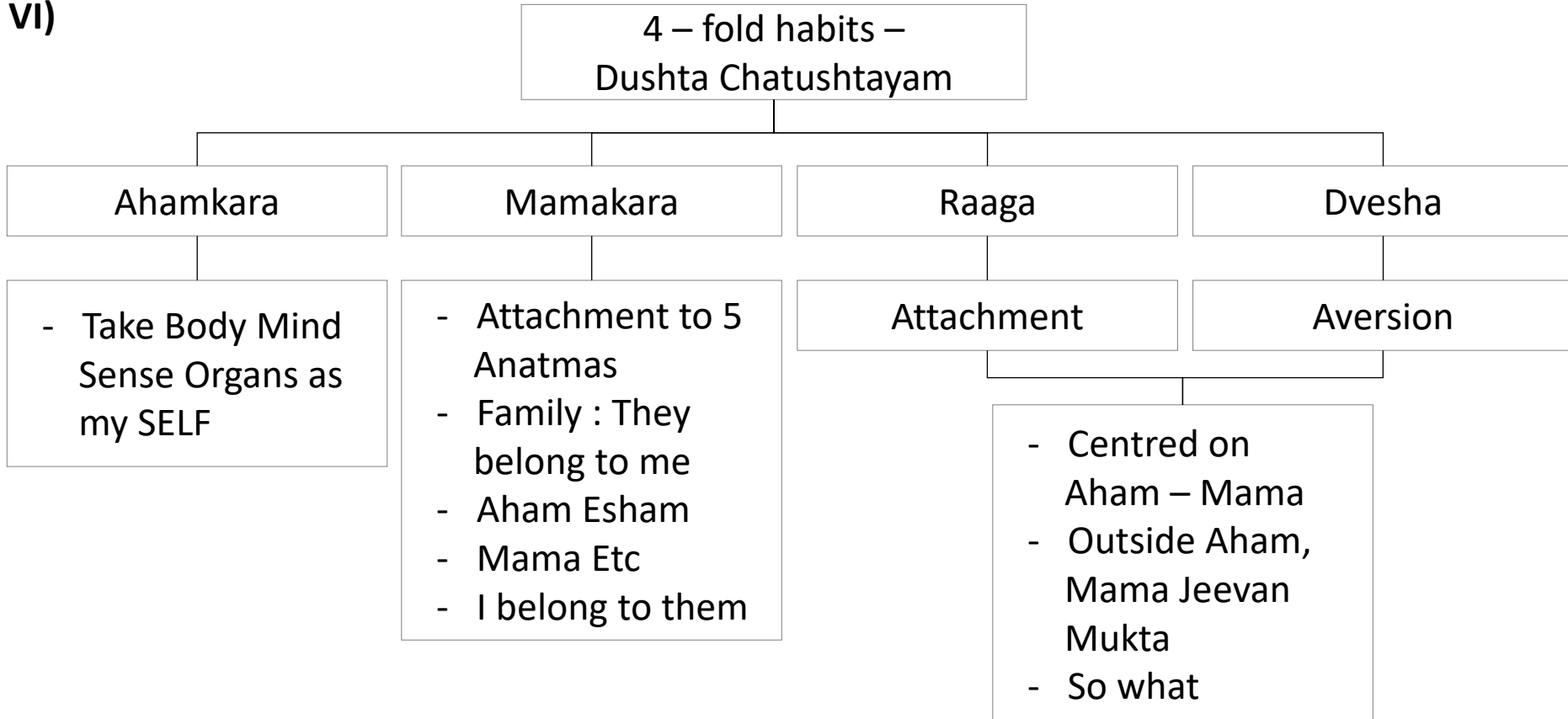


V)



Interpretational doubts :

VI)



- Practice Sadhanas depending on obstacles.

VII) Aim :

- Smruti = Thought flow should be directed to Brahmakara Vrutti.
- Advaita Srutim Yogayate
- All obstacles are gone, have Brahma Nishta.
- Do duty as per Ashrama Dharma, worldly standpoint as Grihasta, Sanyasin, Vanasprastha, Brahmachari.

VIII) Gita :

कर्मणैव हि संसिद्धिम्
आस्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ ।
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

IX) Never share this Atma Jnanam unless a person is positively interested.

Gita :

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṁ janayēd
ajñānāṁ karmasaṅginām ।
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

X) Behave in the world like an Ajnani.

Mentally	Behaviourily
<ul style="list-style-type: none">- Remain in Binary format	<ul style="list-style-type: none">- Only in Δ format- Do Namaskara in temples, to Guru- Do Pancha Maha Yagya

अत एवं विदित्वैनमद्वैते स्मृतिं योजयेत् ।
अद्वैतावगमायैव स्मृतिं कुर्यादित्यर्थः ।
तच्चाद्वैतमवगम्याहमस्मि परं ब्रह्मेति
विदित्वाशनायाद्यतीतं साक्ष
दपरोक्षादजमात्मानं सर्वलोकव्यवहारातीतं
जडवल्लोकमाचरेत् । अप्रख्यापयन्नात्मानमहमेवंविध
इत्यभिप्रायः ॥ २-३६ ॥

Therefore (Atah) knowing Atma in the way it was unfolded (Evam - Veditva - Asrama Advaiyam, Prapanca Upasamam etc), may one contemplate on this Advaitam again and again (Smrtim Advaita Yojayet - so that Viparita Bhavanas, which might be there get removed). It means that (iti Arthah) one should concentrate one's mind (Smrtim kuryat - on those words, in short, do Mananam) for the gaining of obstacle free Advaita Jnanam (Advaita Avagamaya Eva).

And after gaining this (Tat Ca Avagamyā - Ostacle free knowledge) of the non-dual Atma (Advaitam), which is free from, or devoid of hunger, thirst etc (Asanayadi Atitam), and which is evident as oneself (Saksad Aparoksam), and which is unborn (Ajām), and which is beyond or untouched by all transactions (Sarvaloka - Vyavahara - Atitam like the the screen in the movie, which does not play any part in the movie but yet is unavoidable as it is beyond transaction, but yet supports all transactions), having known such an Advaita Atma (Iti Atmanam Veditva) as "I am that supreme Brahman" (Ahamasmi Param Brahma); one should behave and live pretending in this world (Lokam Acaret) like any other normal ignorant person (Jadavat), without declaring (Aprakhyapayan) that 'I am such an Atma' (Atmanam Aham Evam Vidah); that is the idea (Iti Abhiprayah).

I) Ataha :

- Therefore, as said in introduction, and knowing Turiya Atma as taught in Chapter 2, Aham Satyam, Jagan Mithya.

II) Atma alone is free from 6 Oormis.

III) After gaining Nishta in Atma Svarupa.

- After Sravanam 1, 2, Mananam, Nididhyasanam.
- My intellect must be convinced.

Guru :

- Karmani Eva Adhikaraha Aste
- Mananam, Nididhyasanam done by Sishya alone.

IV) Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

- No Karma – Jnana Samuchhaya.

Sravanam	Mananam + Nididhyasanam
- Meant for generating Jnanam	- Meant for removing obstacles

V) Advaita Avagama Eva Smruti Kuryat :

- For obstacle free knowledge do Sravanam, Mananam, Nididhyasanam.

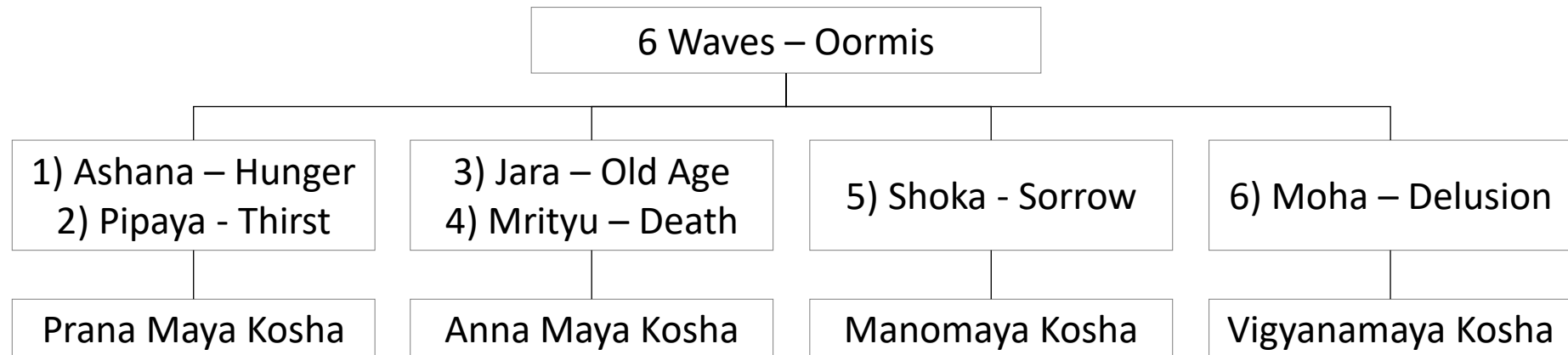
Brihadaranyaka Upanishad : Chapter 3 – Section 4 & Section 5

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;
याज्ञवल्क्येति होवाच, यदेव
साकशादपरोक्षद्ब्रह्म, य आत्मा सर्वान्तरः,
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्षाचार्यं चरन्ति;
या ह्येव पुत्रैषणा सा वित्तैषणा,
या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः
पाण्डित्यं निर्विद्य बाल्येन तिष्ठामेत् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ?
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;
yājñavalkyeti hovāca, yadeva
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,
taṃ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ |
katamo yājñavalkya sarvāntaraḥ ?
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |
etaṃ vai tamātmānaṃ veditvā brāhmaṇāḥ
putraīṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
vyutthāyātha bhikṣācaryaṃ caranti;
yā hyeva putraīṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ?
yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

- Sakshat Aparokshat... [Kahola + Ushasta Brahmanam]



- Transcend all Samsara problems.
- Free from 6 waves is giving in Advaitam free Jnanam.

VII) Brihadaranyaka Upanishad : Chapter 3 – 4 – 2

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्,
असौ गौः, असावश्व इति,
एवमेवैतद्व्यपदिष्टं भवति;

यदेव साकशादपरोक्षशाद्ब्रह्म,

य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति;
एष त आत्मा सर्वान्तरः;

कतमो याज्ञवल्क्य सर्वान्तरः?

न दृष्टेर्द्रष्टारं पश्येः,

न श्रुतेः श्रोतारं शृणुयात्,

न मतेर्मन्तारं मन्वीथाः,

न विज्ञातेर्विज्ञातारं विजानीयाः ।

एष त आत्मा सर्वान्तरः, अतोऽन्यदार्तं ।

ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥

sa hovācoṣastaścākrāyaṇaḥ, yathā vibrūyāt,
asau gauḥ, asāvaśva iti,
evamevaitadvyapadiṣṭaṁ bhavati;

yadeva sāksādaparokśādbrahma,

ya ātmā sarvāntaraḥ, taṁ me vyācakśveti;
eṣa ta ātmā sarvāntaraḥ;

katamo yājñavalkya sarvāntaraḥ ?

na dṛṣṭerdraṣṭāraṁ paśyeh,

na śruteḥ śrotāraṁ śṛṇuyāt,

na matermantāraṁ manvīthāḥ,

na vijñātervijñātāraṁ vijānīyāḥ ।

eṣa ta ātmā sarvāntaraḥ, ato'nyadārtam ।

tato hoṣastascākrāyaṇa upararāma || 2 ||

Uṣasta, the son of Cakra, said, ‘You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.’ Thereupon Uṣasta, the son of Cakra, kept silent. [3 - 4 - 2]

- After gaining obstacle free Advaita Jnanam live like Ajnani in Vyavahara.

VIII) Brahman is available not outside me, inside me but as me myself = Sakshat Aparoksham.

IX) 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 ॥ 2 ॥

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]

X) Jnani = Birthless, Na Jayate Janma Rahita.

XI) Sarva Loka Vyavahara Ateeta

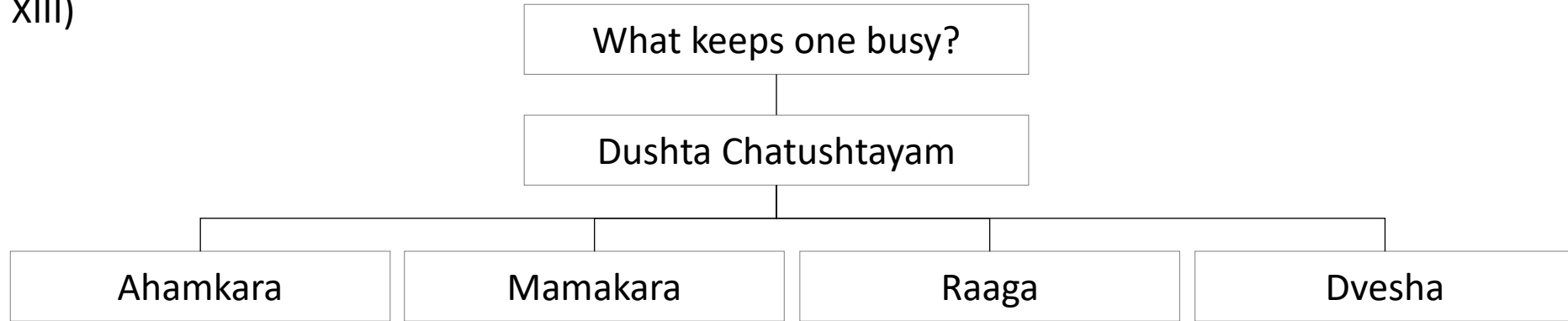
- Non-participant in any transaction.
- Screen not participant of any movie transaction, but supports everything, transcendental, absolute.
- Ajaha, Avyavaharyam.

XII) Veditva :

- Know Atma Brahman as Aham Brahma Asmi.
- Advaitam Aham Asmi.

- Sakshat Aparoksha Aham Asmi, Veditva.
- Learn to live, enjoy, be Soaked in Atma Jnanam.

XIII)



- No Vedanta will enter.

IX) Aprakhyapayam Atmanam :

- Be Jadavat, Ajnani, in Samsara.
- Behave like a lay person.
- Never say I am Jnani, no self publicity, I have done Sravanam / Mananam / Nididhyasanam, Indriya Indriyarth Vartante...
- No Buddhi Bhedam Janayet Gita says.

Gita :

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṃ janayēd
ajñānāṃ karmasaṅginām |
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- Encourage others to do Pancha Maha Yagya.

X) Insider Remember :

Gita :

सक्ताः कर्मण्यविद्वांसः
यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः
चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṃsah
yathā kurvanti bhārata |
kuryād vidvāṃstathā'saktaḥ
cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

XI) Brahma Nishta Prapya.

Revision :

I) Chapter 2 - Karika No. 36 :

तस्मादेवं विदित्वैनमद्वैते योजयेत्स्मृतिम् ।
अद्वैतं समनुप्राप्य जडवल्लोकमाचरेत् ॥ २-३६ ॥

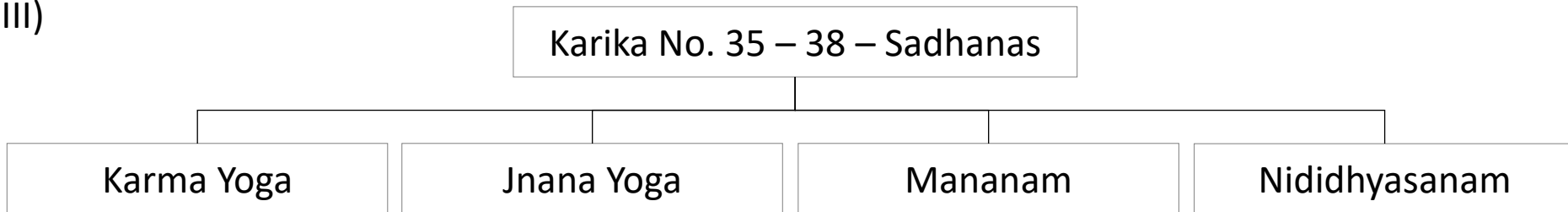
tasmādevaṁ viditvainaṁadvaite yojayetsmṛtim ।
advaitaṁ samanuprāpya jaḍavallokaṁācaret ॥ 2-36 ॥

Therefore, having realised this Atman to be of such a nature, identify your mind with it (non-duality). Having realised fully the Non-dual Reality, thereafter move about in life as an inert, insentient thing! [2 - K - 36]

II) Upto Karika 34 – is main teaching of Chapter 2 – Prapancho Upashamam = Jagan Mithyatvam.

- Brahma Satyam is briefly indicated.

III)



- Gain knowledge – Aham Brahma Asmi.

IV) Karika No. 36 :

- Do Nididhyasanam
- Viparita Bavana Nivritti.

V) Jiva Bhava – Deeply entrenched habit consists of Dushta Chatushtayam.

- Ahamkara, Mamakara, Raaga, Dvesha.
- Practice Nididhyasanam Advaita Smrutim Yojayet.
- **Let flow of thoughts be in Advaitam.**
- As far as worldly transactions are concerned be an Ajnani.

VI) Does not voluntarily declare I am Jnani.

- Remains Jadavatu, Ajnani - Δ format
- Act in Δ format in Jagrat Avastha.

VII) Inside the Mind, keep Binary format.

VIII) Nididhyasanam – mentioned in Karika No. 36.

394) Introduction to Chapter 2 - Karika No. 37 :

कया चर्यया लोकमाचरेदित्याह-

What should be code of conduct of a jnani in this world (Kya Caryaya Lokam Acaret); that is being told (iti Aha).

395) Chapter 2 - Karika No. 37 :

निस्तुतिर्निर्नमस्कारो निःस्वधाकार एव च
चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥ २-३७ ॥

nistutirnirnamaskāro niḥsvadhākāra eva ca
calācalaniketaśca yatiryādr̥cchiko bhavet || 2-37 ||

The sage of self-restraint should be above all praise and salutation, every prescribed rites... Religious or otherwise. He should have the Atman as his only support for his body and he must depend upon mere chances for his physical needs. [2 - K - 37]

अन्वयः

निस्तुतिः, निर्नमसकारः, निःस्वधाकारः एव च
चलाचलनिकेतः च (सन्) यतिः यादृच्छिकः भवेत् ॥

Anvayaḥ

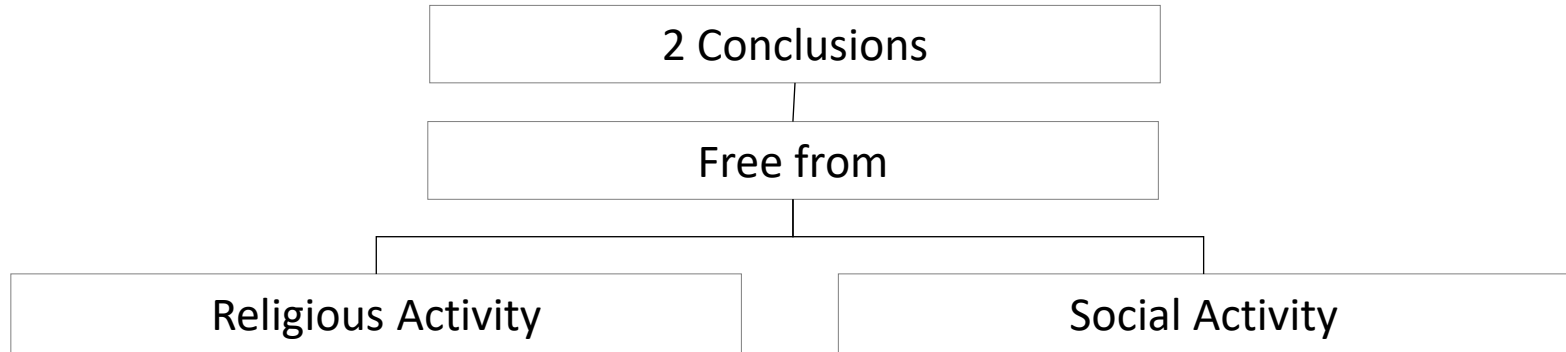
nistutiḥ, nirnamaskāraḥ, niḥsvadhākāra eva ca
calācalaniketaḥ ca (san) yatiḥ yādr̥cchikaḥ bhavet.

A sannyasi is without praise, without salutation, without religious rituals, and thus reside sometimes with the body (during worldly transactions) and sometimes (when one is free from worldly transactions) with the Atma as abode. He should live spontaneously on whatever comes to him by chance.

I) Charyam = Lifestyle

- What type of lifestyle seeker should have during Nididhyasanam and while functioning in the world.

II) Ideal lifestyle = Sanyasa

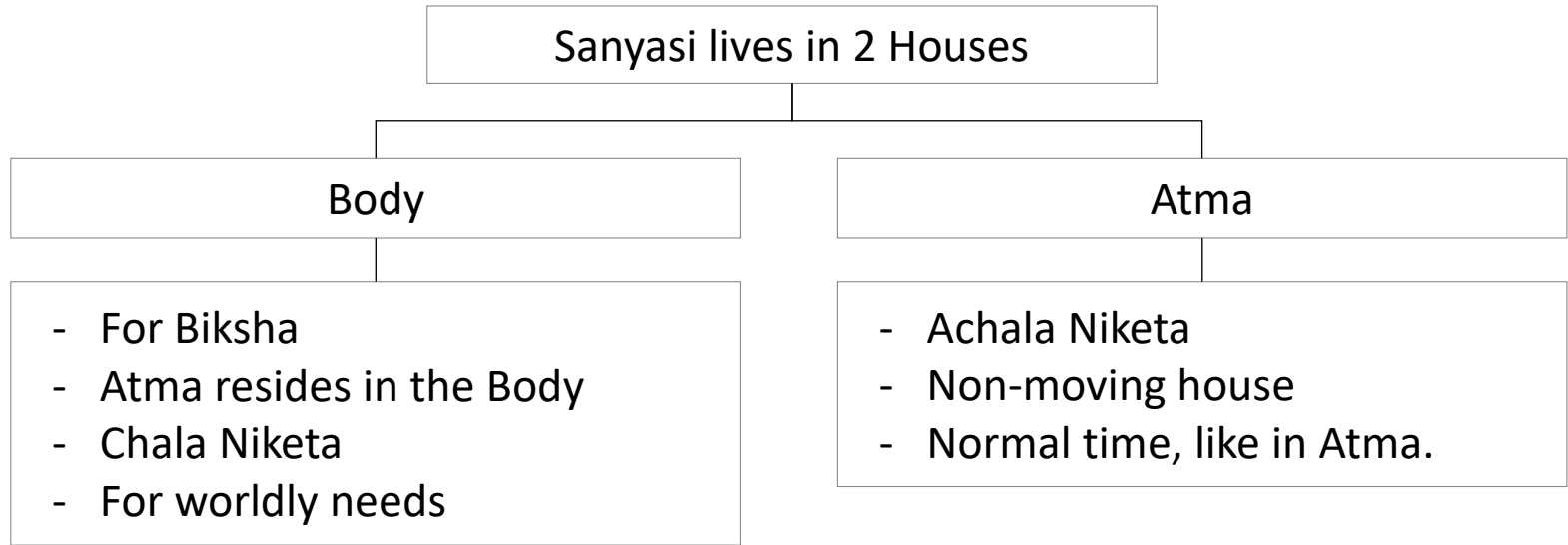


- Svadaha – Pitru Yagya, Tarpanam, Sraddha.
- Svaha = Deva Yagya

III) Nis Svadaha Kara :

- No Pitru Yagya or Pancha Maha Yagya.
- No religious, social, family duty.
- Reduction of Possession / Transactions.
- PORT and CLASP reduction of Dushta Chatushtayam.
- Freedom from Duty.
- Will have time and free from preoccupied Mind.

IV)



V) Gita :

यदृच्छालाभसन्तुष्टः
द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च
कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadṛcchālābhasantuṣṭah
dvandvātītō vimatsarah |
samaḥ siddhāvasiddhau ca
kṛtvā'pi na nibadhyatē ||4-22||

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

स्तुतिनमस्कारादिसर्वकर्मवर्जितस्त्यक्तसर्वबाह्यैषणः
प्रतिपन्नपरमहंसपारिव्राज्य इत्यभिप्रायः

He should give up such formalities as chanting, salutations, rituals etc (Stuti - Namaskaradi - sarvakarma Varjitaha) and also giving up (Tyakta) the desire for all worldly things (Sarva Bahyaisanah - by giving up Grahastha asrama), he should take up the life of Paramahamsaparivarjyah sannyasa (Pratipanna paramahamsa - Parivrajyah), that is the conclusion iti Abhiprayah).

I) Vedica Ritual Vivaha :

- For Putra.

II) Laukika Vyavahara :

- For Vitta.

III) Taittiriya Upanishad : Chapter 1

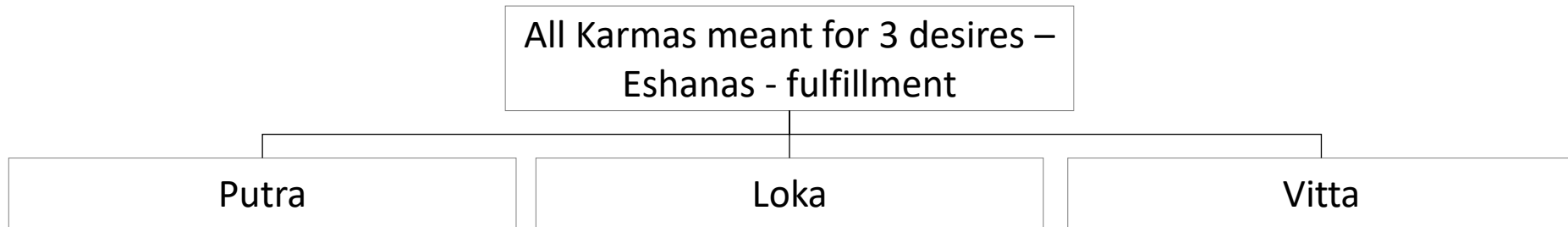
- Avahanti Homa for Svarga Loka.
- All Karma Phalams.
- When you drop 3 desires, Karmas not required.

IV) Brihadaranyaka Upanishad :

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;
याज्ञवल्क्येति होवाच, यदेव
साकशादपरोक्ताद्ब्रह्म, य आत्मा सर्वान्तरः,
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्षाचर्यं चरन्ति;
या ह्येव पुत्रैषणा सा वित्तैषणा,
या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ?
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;
yājñavalkyeti hovāca, yadeva
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,
taṃ me vyācakśveti; eṣa ta ātmā sarvāntaraḥ |
katamo yājñavalkya sarvāntaraḥ ?
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
vyutthāyātha bhikṣācaryaṃ caranti;
yā hyeva putraiṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ?
yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]



- Drop 3 desires, only Moksha becomes the ultimate desire.

V) Jnani = Sarva Karma Sanyasi

- Renounce Karma officially.
- Unofficially dropping in Grihasta not permitted by Shastra, will bring Pratyavaya Papam.
- Become Paramhansa Parivrajaka Ashrama Sanyasi.

“एतं वै तमात्मानं विदित्वा” (बृ-उ-३-५-१) इत्यादि श्रुतेः
“तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः” (गीता-५-१७)
इत्यादिस्मृतेश्च ।

He should give up such formalities as chanting, salutations, rituals etc (Stuti - Namaskaradi - sarvakarma Varjitaha) and also giving up (Tyakta) the desire for all worldly things (Sarva Bahyaisanah - by giving up Grahastha asrama), he should take up the life of Paramahamsaparivarjyah sannyasa (Pratipanna paramahamsa - Parivrajyah), that is the conclusion iti Abhiprayah). "Knowing this very self, the brahmanas renounce desires - and take up sannyasa (Etam Vai Tamatmanam Veditva)" says Brihadaranyaka Upanisad 3-5-1 (Ityadi Sruteh). And Smrtis like (Iti Adi Smrteh Ca) Gita say in 5-17 "(that sannyasa should be taken up by those)" whose minds have Recognised Atma as themselves (Tad Buddhayah Tad Atmanah), whose commitment is only in that Parambrahma vastu etc ("Tad Nisthah Tat Prayanah" Ityadi - and thus gain that from which there is no return, meaning Moksha).

IV) Brihadaranyaka Upanishad : Chapter 3 – 5 – 1

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;
याज्ञवल्क्येति होवाच, यदेव
साकशादपरोक्ताद्ब्रह्म, य आत्मा सर्वान्तरः,
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः
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व्युत्थायाथ भिक्षाचर्यं चरन्ति;
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उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ?
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

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taṃ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ |
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etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
vyutthāyātha bhikṣācaryaṃ caranti;
yā hyeva putraiṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ?
yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

Gita :

तद्बुद्धयस्तदात्मान
तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं
ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥

**tadbuddhayastadātmānah
tanniṣṭhāstatparāyaṇāḥ |
gacchantyapunarāvṛttiṁ
jñānanirdhūtakalmaṣāḥ || 5-17 ||**

Intellect absorbed in That, their Self being That, established in That, with That for their supreme Goal, they go whence there is no return, their sins dispelled by Knowledge. [Chapter 5 – Verse 17]

II) Always committing to Jnanam = Pramanam for taking up Sanyasa

- Nishta = Commitment to Jnanam.

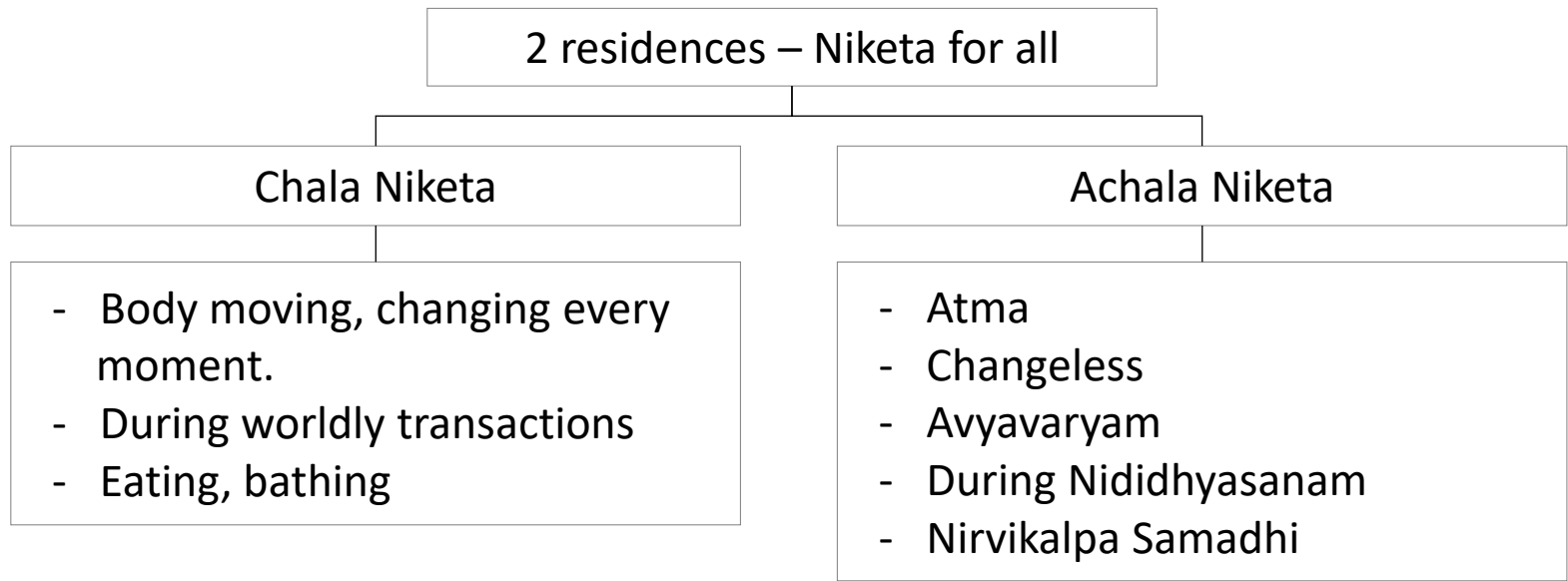
III) 2nd half of Shloka next Chala Achala Niketa.

399) Bashyam : Chapter 2 - Karika No. 37 continues...

चलं शरीरं प्रतिक्षणमन्यथाभावात् । अचलमात्मतत्त्वम्,
यदाकदाचिद्धोजनादिव्यवहारनिमित्तमाकाशवदचलं
स्वरूपमात्मतत्त्वमात्मनो निकेतमाश्रयमात्मस्थितिं
विस्मृत्याहमिति मन्यते यदा तदा चलो देहो निकेतो
यस्य सोऽयमेवं चलाचलनिकेतो विद्वान्न पुनर्बाह्यविषयाश्रयः ।
स च यादृच्छिको भवेत् । यदृच्छाप्राप्तकौपीनाच्छादनग्रासमात्रदेह
स्थितिरित्यर्थः ॥ २-३७ ॥

Physical body (Shariram) is subject to change (Calam) every moment (Prati - Ksanam), become different from what it was (Anyatha Bhavat). And that which does not move or change or undergo modifications (Acalam) is Atma (Atmatattvam). Whenever perhaps (Yada Kadacit), impelled by the need of eating etc (Bhojanadi - Vyavahara - Nimittam - the Vidvan person comes to the physical body), forgetting, or rather moving away once in a while (Vismrtya) from one's place of abode, Atma (Atmanah Niketam = Asrayam = Atma Sthitim), which Atma by its very nature (Svarupam = Atmatattvam) does not change like a sky (Akasavat Acalam); at such times (Tada), one thinks of 'I' (Aham iti Manyate), as the changing body (Calam Deham) as one's support, place of abode (Yasya Niketam). That Vidvan (Sah Ayam Vidvan), he (Evam) is said as one having the abode that is both changeless and subject to change (Cala - Acala - Niketah - Depending on whether he is contemplating, or for whatever reason like when he is hungry etc, he is not contemplating); but he is one for whom the abode or support is not outside objects (Na Punah Bahya - Visaya - Asrayah). And he would be a person (Sah Ca), who would live his life as things come and go (Yadrcchikah Bhavet), wearing (Acchadana) whatever comes his way, like loin cloth etc (Yadrccha - Prapta - Kaupinah) and eating whatever food (Grasa Matram) he gets for the sustenance of the body (Deha - Shitih). That is the idea (iti Arthah).

I)



II) Prati Shanam, ever moment internally body changes.

- We become one moment older, all moments put together is our life on earth.

III) Chalatattvam here :

- Inwardly changing body.
- Not physical movement.

IV) Achala tattvam here : Atma

Gita :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yaṁ sanātanah || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

V) During Vyavahara, we naturally abide in the body.

- Not thinking of Atma.
- Thoughts centred on the world.

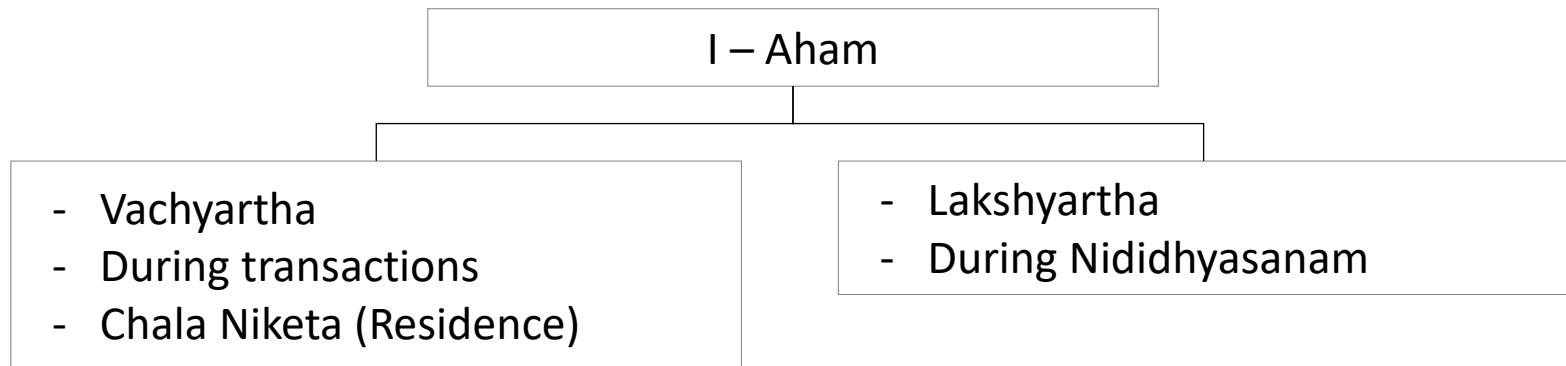
VI) Achalam Vismrutya :

- During Vyavahara we forget Achala Svarupa Atma, forgets abidance in Atma, does not deliberately think of Atma Svarupam.

VII) We use Aham for the Body by the exclusion of Atma.

- Aham Iti Manyante.

VIII)



IX) Gita :

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhaṁ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

X) In Dhyanam one thinks of Achala Niketa Atma

- Achala Avasta Bavati

XI) Jnani does not want to emotionally depend on any external Anatma.

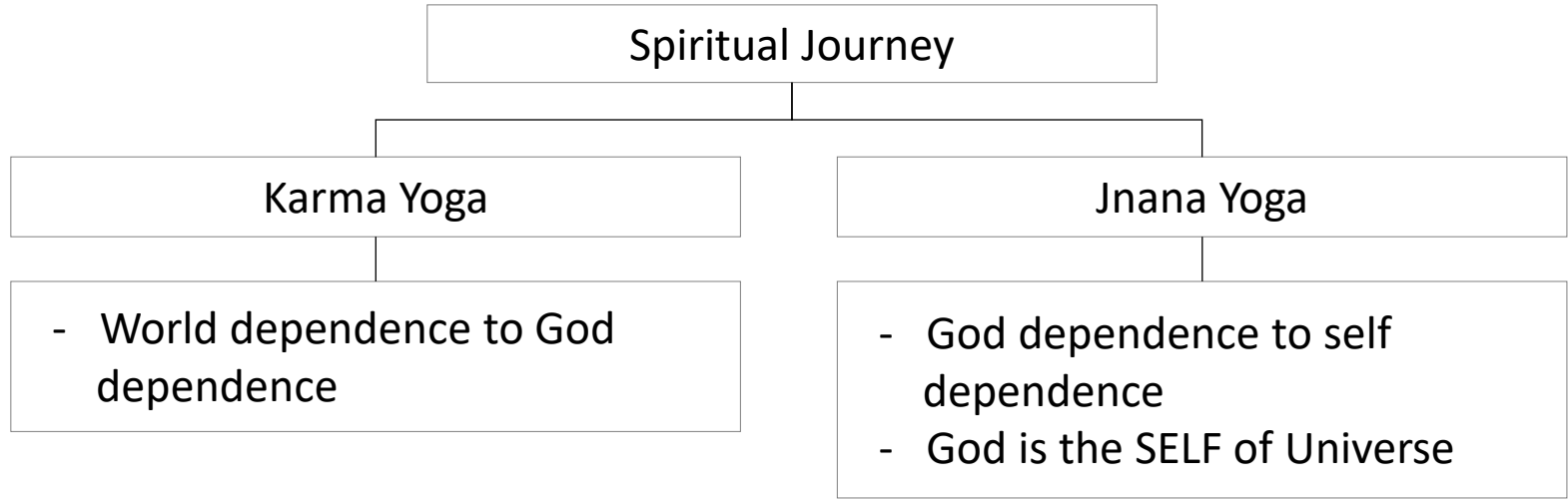
Gita :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gatasangasya muktasya
jñānavasthitacētaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē ||4-23||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

XII)



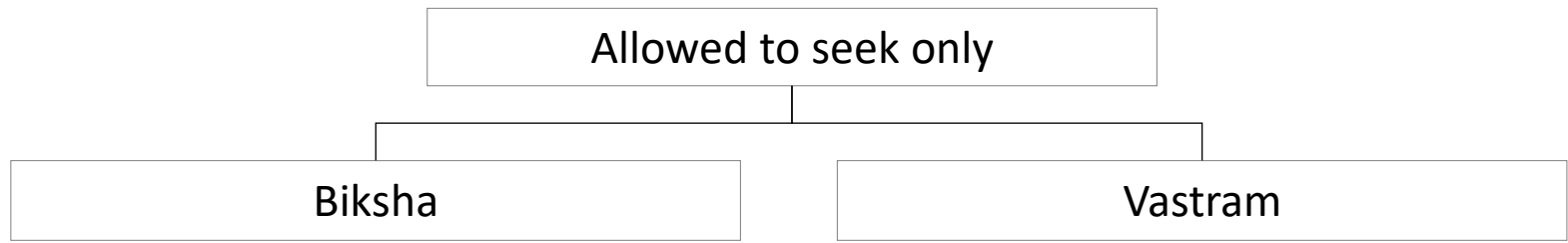
**XIII) Bahya Vishaya Ashraya Sharira Yatra Mantram Yadrucha Praptana Santushtaha :
Gita :**

यदृच्छालाभसन्तुष्टः
द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च
कृत्वापि न निबध्यते ॥ ४-२२ ॥

**yadṛcchālābhasantuṣṭah
dvandvātītō vimatsarah |
samaḥ siddhāvasiddhau ca
kṛtvā'pi na nibadhyatē ||4-22||**

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

- Sanyasi does not judge what he gets as Biksha, accept everything.



XIV) Bajagovindam :

- Rags available on the street = Vastram

Anvaya :

अन्वयः

निस्तुतिः, निर्नमसकारः, निःस्वधाकारः एव च
चलाचलनिकेतः च (सन्) यतिः यादृच्छिकः भवेत् ॥

Anvayaḥ

nistutiḥ, nirnamaskāraḥ, niḥsvadhākāra eva ca
calācalaniketaḥ ca (san) yatiḥ yādr̥cchikaḥ bhavet.

A sannyasi is without praise, without salutation, without religious rituals, and thus reside sometimes with the body (during worldly transactions) and sometimes (when one is free from worldly transactions) with the Atma as abode. He should live spontaneously on whatever comes to him by chance.

तत्त्वमाध्यात्मिकं दृष्ट्वा तत्त्वं दृष्ट्वा तु बाह्यतः ।
तत्त्वीभूतस्तदारामस्तत्त्वादप्रच्युतो भवेत् ॥ २-३८ ॥

tattvamādhyaātmikaṁ dr̥ṣṭvā tattvaṁ dr̥ṣṭvā tubāhyataḥ ।
tattvībhūtaṣṭadārāmaṣṭatattvādaprac̣yuto bhavet ॥ 2-38 ॥

Having known the truth, internally within the body as well as the same truth externally in the outer world, he becomes one with the Reality; and thereafter derives his pleasures from it and never does he deviate from Truth. [2 - K - 38]

अन्वयः

आध्यात्मिकम् तत्त्वम् दृष्ट्वा, बाह्यतः तु तत्त्वम्
दृष्ट्वा, तत्त्वीभूतः, तदारामः (सन् यतिः) तत्त्वात्
अप्रच्युतः भवेत् ॥

Anvayaḥ

ādhyātmikam tattvam dr̥ṣṭvā, bāhyataḥ tu tattvam
dr̥ṣṭvā, tattvībhūtaḥ, tadārāmaḥ (sa yati) tattvāt
apracyutaḥ bhavet

Seeing the reality within the body and seeing the reality outside, he becomes one with the reality. Revelling in that (reality), he does not deviate from the reality.

Gist :

I) Gita :

a) Chapter 5 – Verse 18 :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

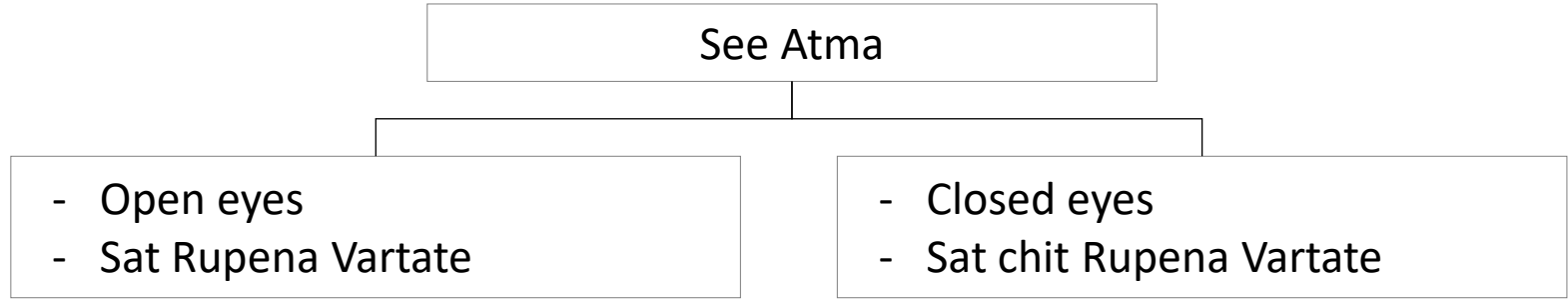
b) Chapter 6 – Verse 29 :

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtastham ātmānaṁ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

II) May you not loose sight of Atma Tattvam at anytime



III) Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyam rūpam nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpam jagad-rūpam tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

IV) Truth outside, inside is me the Turiyam, substratum

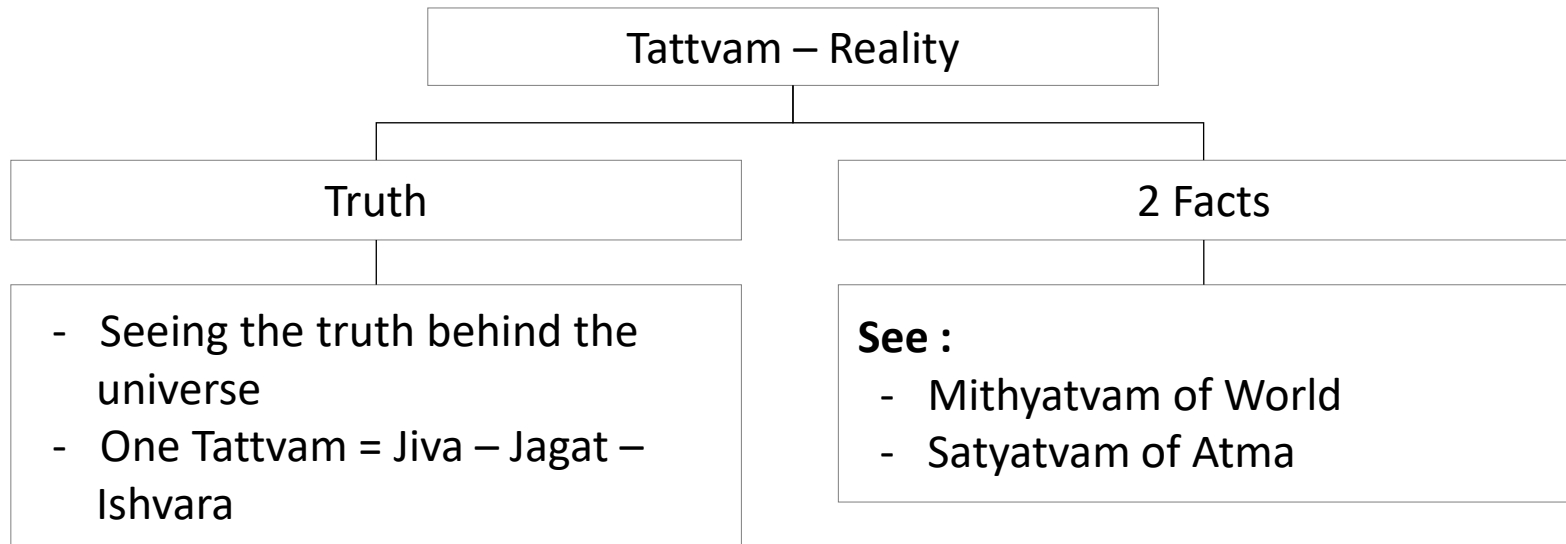
- I become one with Tattvam.
- Reveal in the knowledge of the truth.

बाह्यं पृथिव्यादितत्त्वम् आध्यात्मिकं च देहादिलक्षणं
रज्जुसर्पादिवत्स्वप्नमायादिवच्च असत्
“वाचारम्भणं विकारो नामधेयम्” (छा-उ-६-१-४) इत्यादिश्रुतेः ।
“आत्मा च सबाह्याभ्यन्तरो ह्यजोः” अपूर्वोऽनन्तरोऽबाह्यः “कृत्स्न
आकाशवत्सर्वगतः” सूक्ष्मोऽचलो निर्गुणो निष्कलो निष्क्रियः
“तत्सत्यं स आत्मा तत्त्वमसि” (छा-उ-६-८-७) इति श्रुतेः ।

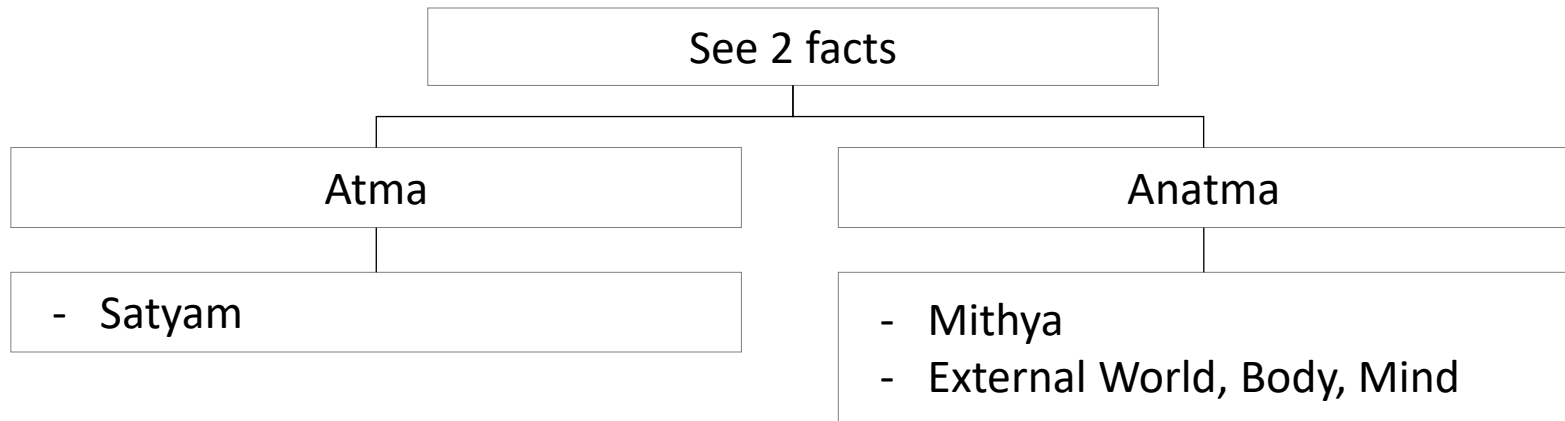
He sees the fact (Tattvam) regarding external (Bahyam) objects Characterised by earth etc (Prthviyadi - meaning the Panca-bhutas, all things external to the body) and the fact regarding the internal objects (Adhyatmikam Ca) Characterised by body etc (Dehadi Laksanam) that they are all Mithya (Asat) like the rope snake etc (Rajjusarpadivat), or like the dream and magic show etc (Svapna - Mayadivat Ca).
"Speech is the basis for all transformations as they exist in name only"
("Vacarambhanam Vikaro Namadheyam") says Chandogya Upanishad 6-1-4 (ityadi Sruteh).

Srutis say that (Iti Sruteh) "The real self (Atma) is all that is outside and all that is inside the body (Ca Sabahybhyantrah" - which means Atma is everything and is) 'indeed unborn' ("Hiajah - Says Mundakopanisad in 2-1-2). "It does not have a cause (Apurvah" - because it is not a product) "Nor is it itself a cause (Anantarah) nor does it have anything outside it (Abahyah" - Says Brihadaranyaka 2-5 -19). It is therefore complete, everything ('Krtsnah' - says Maitreyi brahmanah), all pervasive like the space (Akasavat Sarvagatah), therefore is formless, not tangible, is Subtle (Suksmah), motionless or changeless (Acalah), Attributeless (Nirgunah), Partless (Niskalah), and actionless (Niskriyah). 'That (Sat) is Satyam and that is Atma and that you are' "Tat Satyam Sa Atma Tattvam Asi" (says Chandogya Upanishad in 6-8-7).

I)



II)



III) See one truth behind Micro + Macro.

IV) Example :

- Rajju – Rajju Sarpah, Swapna, Maya (Magic show).
- All are not Shunyam – Non – existent but Mithya appearances.

V) Pramanam :

For fact No. 1 :

a) Chandogya Upanishad : Chapter 6 – 1 – 4

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

- Atma = I – Real self.

b) 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 || 2 ||

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]

c) Brihadaranyaka Upanishad : Chapter 2 – 5 – 19

इदं वै तन्मधु
दध्यङ्डाथर्वनोऽश्विभ्यामुवाच ।
तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता ह्यस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि,
बहूनि चानन्तानि च;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19 ॥

idaṃ vai tanmadhu
dadhyaṇṇātharvano'śvibhyāmuṇvāca |
tadetadṛṣiḥ paśyannavocat |
rūpaṃ rūpaṃ pratirūpo babhūva,
tadasya rūpaṃ praticakṣaṇāya |
indro māyābhiḥ pururūpa īyate,
yuktā hyasya harayaḥ śatā daśa || iti |
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,
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 Hiṣ 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]

d) Brihadaranyaka Upanishad :

- Meitreyi Brahmanam

e) Akashavatu Sarvagya :

- Source – not known

f) Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I

tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

g) Svetasvatáro Upanishad :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।
tam ha devam atmabuddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

niskalam niskriyam santam niravadyam niranjanam ।
amrtasya param setum dagdhendhanam ivanalam ॥ 19 ॥

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 - Verse 18, 19]

h) Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.८.७ ॥

sa ya eṣo'ṇimaitadātmyamidam sarvaṁ tatsatyam sa ātmā
tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛṇmayam
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

403) Bashyam : Chapter 2 - Karika No. 38 continues...

इत्येवं तत्त्वं दृष्ट्वा तत्त्वीभूतस्तदारामो न बाह्यरमणो
यथातत्त्वदर्शी कश्चिच्चित्तमात्मत्वेन प्रतिपन्नश्चित्तचलनमनु
चलितमात्मानं मन्यमानस्तत्त्वाच्चलितं देहादिभूतमात्मानं
कदाचिन्मन्यते प्रच्युतोऽहमात्मतत्त्वादिदानीमिति; समाहिते
तु मनसि कदाचित्तत्त्वभूतं प्रसन्नात्मानं मन्यत इदानीमस्मि
तत्त्वीभूत इति; न तथात्मविद्भवेत् । आत्मन एकरूपत्वात्
स्वरूपप्रच्यवनासम्भवाच्च । सदैव ब्रह्मास्मीत्यप्रच्युतो
भवेत् तत्त्वात्सदाप्रच्युतात्मतत्त्वदर्शनो भवेदित्यभिप्रायः
“शुनि चेव श्वपाके च पण्डिताः समदर्शिनः” (गति-१२-१८)
“समं सर्वेषु भूतेषु” (गति-१३-२७) इत्यादिस्मृतेः ॥ २-३८ ॥

In this manner having meditated on Atma as being the truth of himself (Iti Evam Tattvam Drstva), he becomes one with the truth (Tattvibhutam) and derives his enjoyment from this truth, Atma Jnanam (Tadaramah) and not from external objects or situations (Na Bahya - Ramanah). Unlike the (Yatha) one who does not understand 'I am the Atma' (Atattva - Darsi), such a person (Kascit) mistaking the mind as himself (Cittam Atmatvena Pratipannah), when the mind is restless, (Citta - Calanam Anu) considers (Manyamanah) Atma to be restless (Calitam Atmanam Manyamanah - and that therefore he should quieten the mind), or that he has moved away or slipped from Atma (Tattvat Calitam) because he considers (Kadacit Manyate) Atma is nothing but mind (Dehadibhutam Atmanam) and therefore thinks that (iti) "I have slipped away or alienated (Pracyutah Aham) from Atma (Atmatattvat) now (idanim)"; and on some other times (kadacit) when the mind is composed (Samahite Tu Manasi) thinks (Manyate) "I am happy (Prasanna Atmanam) because I have become now one with Atma (Atmavit) will never think either way (Na Tata Bhavet - because he knows that) one cannot slip away from one's own nature of Atma (Svarupa Pracyavana Asambhavat Ca), Atma ever being the same (Eka Rupertatva). Tattvavit knows that he is always Brahman (Sada Eva Brahma Asmi Iti- and therefore) he never slips away or wavers (Apracyutah Bhavet - from that truth, because) he has got the vision of Atma (Atma - Tattva - Darsanah), and he always remains not deviating from that truth which is never subject to loss (Tattvat Sada Apracyuta Bhavet), is the conclusion (iti Abhiprayaha). "An enlightened man (Panditah) sees Atma in all beings, (Sama - Darsinah) whether it be a dog (Suni Ca Eva) or outcaste, a dog eater (Svapake Ca) or a learned man (Ca Panditah)" and also sees that Atma "is common to all beings (Samam Sarvesu Bhutesu)" says Gita 12-18 and Gita 13-27 respectively (ityadi Smrte).

2nd Half of Verse :

I) Tattvam : Brahman, not as an object but as himself.

- I become one with the Tattvam – Brahman, Turiyam principle in the Universe, reality.

II) Don't create mental separation from Turiya Atma.

III) Tattvi Butayahe :

- Tad buddaya Tad Atmanaha.
- Revelling in Atma Jnanam, awareness, Turiyam.
- Without being attached to external sense pleasures.

IV) Na Bahya Ramanaha :

Bahya	Ramanaha
Sense Objects	Revealling

Gita :

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

V) At Karma Yoga level itself practiced Vairagyam, what to talk of at Nididhyasanam level.

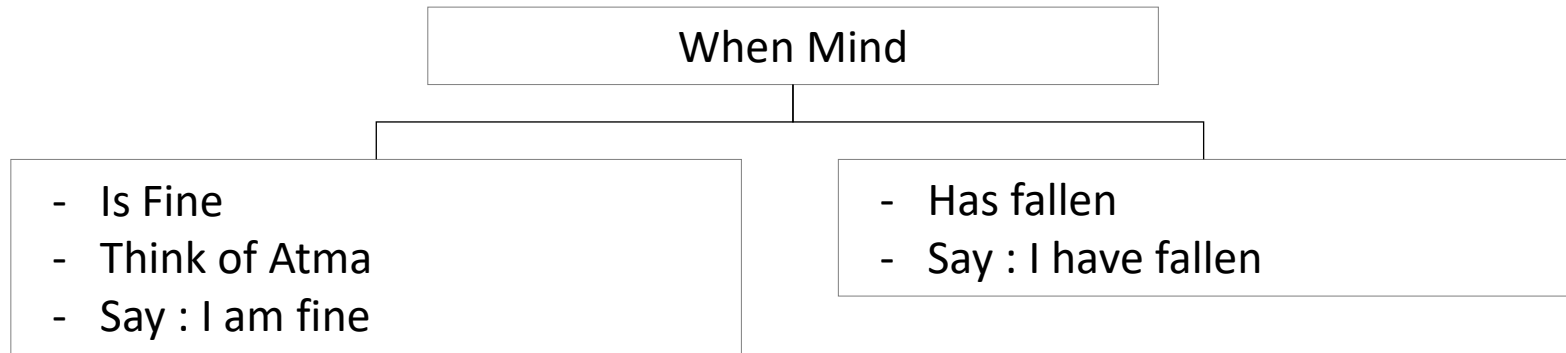
- Just to remember the Sadhana.
- Never be addicted to sense pleasures.

VI) Wiseman :

- Remembers Turiyam and abides, not to dwell or fall off the mind.

VII) Ignorant commit mistake of identifying mind or body as the Self during Jagrat Avastha.

VIII)



Ignorant says :

- I have slipped.

Truth :

- I am Atma, Turiyam, awareness, consciousness, I can never fall, I am always Nitya Chaitanyam.
- Practice saying this again and again = Nididhyasanam.

IX) Example :

- I have fallen from the stage / mind.
- Means – I am not the stage or mind.
- I am different than the mind.
- I – awareness is with wrong identification = Error.

X) Understanding – I am pure Turia Chaitanyam, Asanga without any attachment to body – mind – world = Vedanta.

XI) I am incapable of falling or rising.

XII) Yatat Tattva Darshi :

- Just as a person thinks I am not Atma and wrongly thinks I am the mind.

XIII) Kashchit :

- This person.

XIV) Chittam Atmatvena Pratipannah :

- Mistaking the mind as himself.

XV) Chitta Chalam Anu :

- When mind is slipping from Atma thought, he says.

XVI) Chalitam Atmanam Manya Manaha :

- Mind has slipped – says : I have slipped from truth.

XVII) Tattvat Hi Chalitam :

- Thinks he himself as slipped.

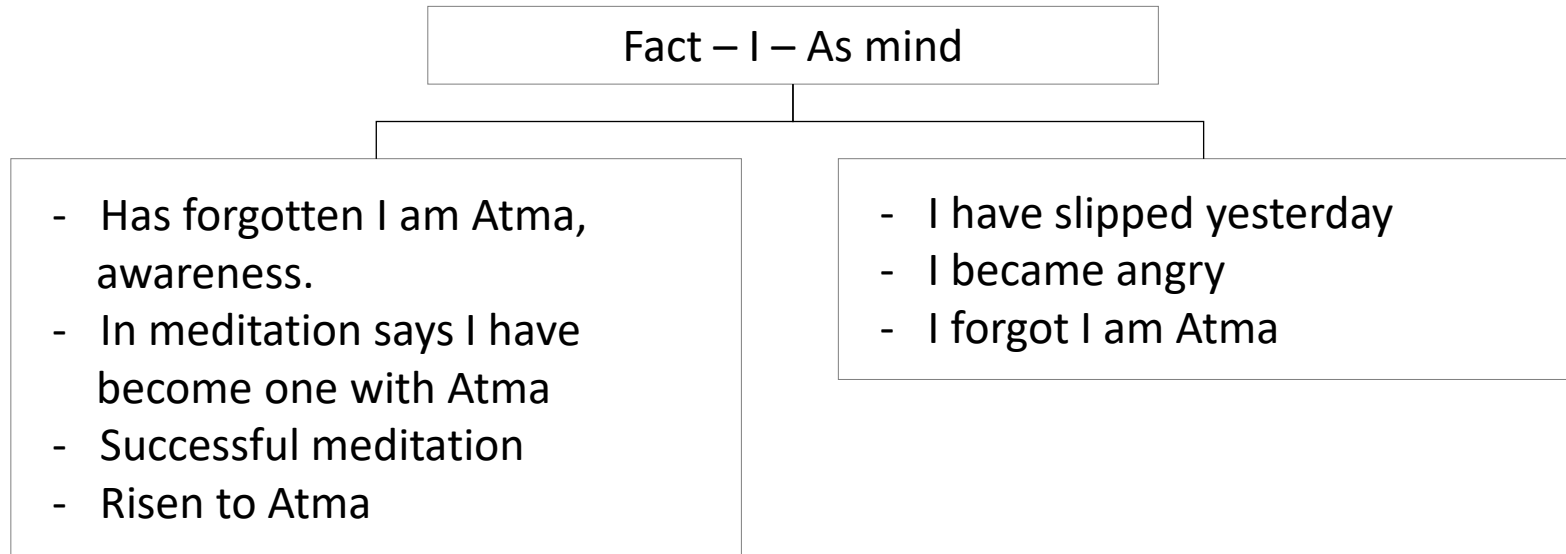
XVIII) Dehadhi Butatmanam :

- I have become one with Body – Mind.

XX) Atmanam Kadachit Manyate :

- **Looks himself as a fallen guru when mind forgets Vedanta.**
- Very important paragraph for correction during Nididhyasanam process for a seeker.

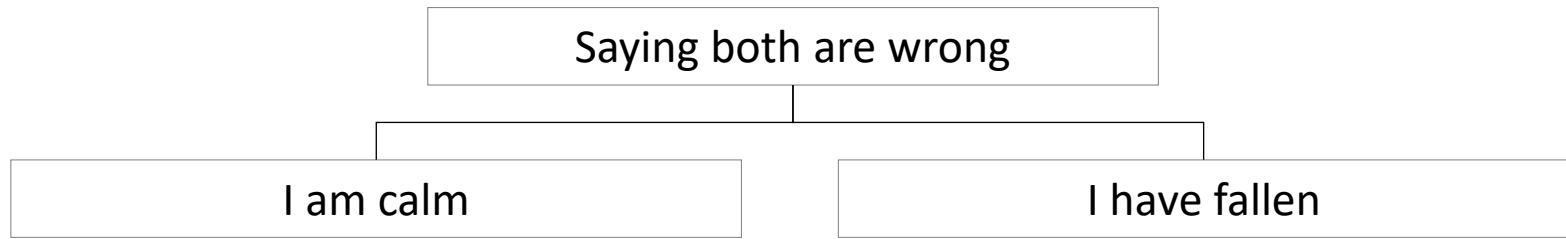
XXI)



XXII) Prachyuta :

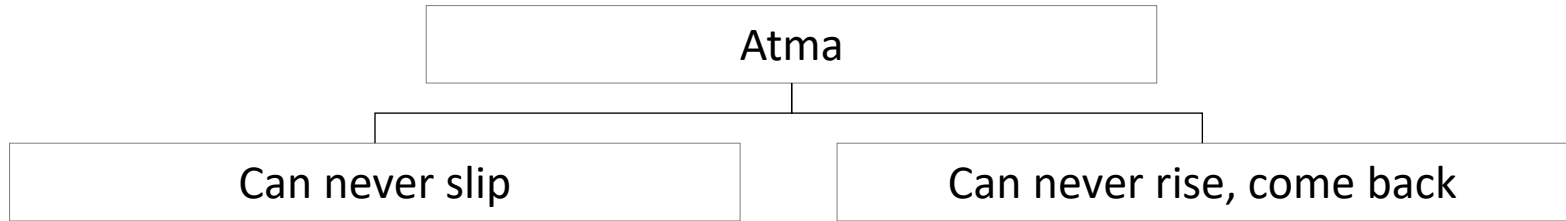
- Slipped from Atma.
- Now and then in Samadhi Avastha claim – I have become one with Atma, am very calm, mind absorbed in Atma.

XXIII)



- Both Adhyasa of I on mind.

XXIV)



- **One can never get out of ones own nature, Svarupam.**
- Mind slips, mental issue, I can work towards correcting it.

XXV) Improve mind / body.

- **Never connect conditions of body mind with Turiya Atma – I – which is Nitya Asangaha.**
- **Sada Eva Brahma Asmi.**
- I am always unslippable Brahman.

XXVI) Tat Vat Prachyuto Bavet :

- **Being aware of fact, I can't slip from Atma because I am Atma.**
- Meditate on this fact, it is matter of being the awareness, not forgetting my Svarupam, nature.
- Not doing something.

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

समः शत्रौ च मित्रे च
तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु
समः सङ्गविवर्जितः ॥ १२.१८ ॥

samaḥ śatrau ca mitrē ca
tathā mānāpamānayōḥ |
śītōṣṇasukhaduḥkhēṣu
samaḥ saṅgavivarjitaḥ || 12.18 ||

He, who is the same to foe and friend and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment...[Chapter 12 - Verse 18]

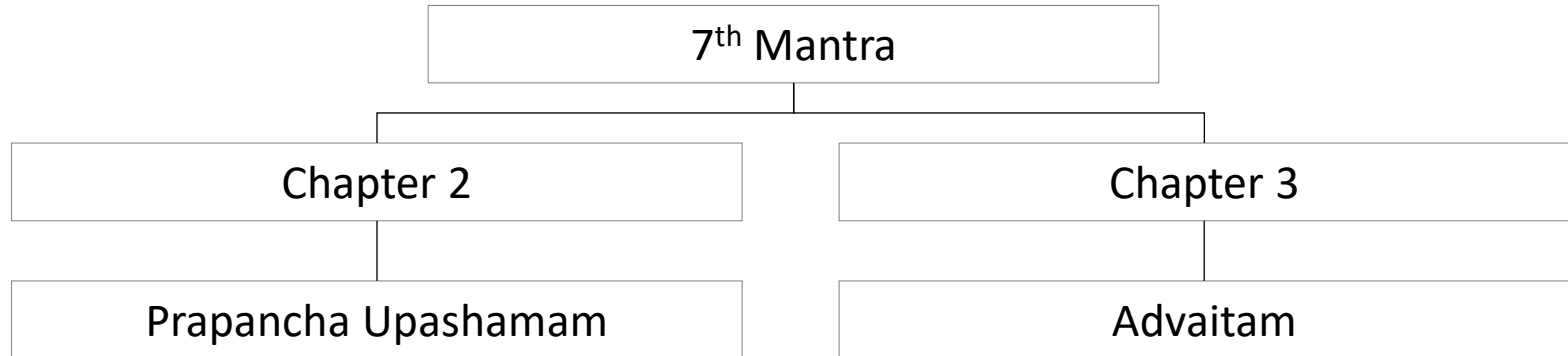
समं सर्वेषु भूतेषु
तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं
यः पश्यति स पश्यति ॥ १३-२८ ॥

samaṁ sarvēṣu bhūtēṣu
tiṣṭhantaṁ paramēśvaram |
vinaśyatsvavinaśyantaṁ
yaḥ paśyati sa paśyati || 13.28 ||

He sees, who sees the supreme lord existing equally in all beings, the unperishing within the perishing. [Chapter 13 - Verse 28]

- Adhyatmikan Tattvam Drishtva.
- Bahyatatu Tattvam Drishtva.
- Tattvi Butaha, Tadaanamanaha San Yatihi Tadvat Aprachyata bavet.
- Not slipping from truth, remembering fact I can't slip from the truth – because I am the truth.

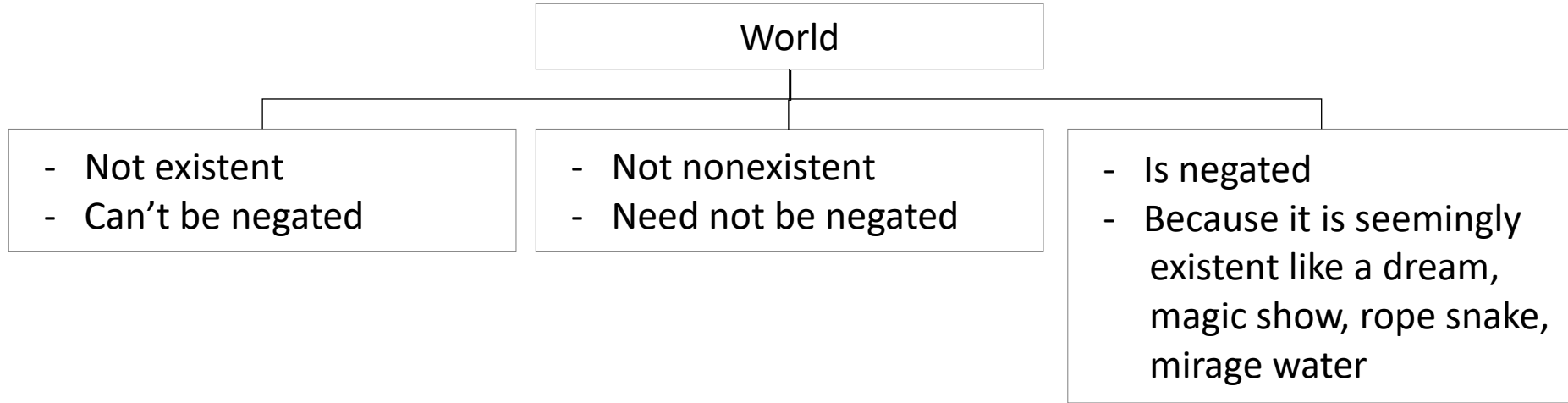
XXIX)



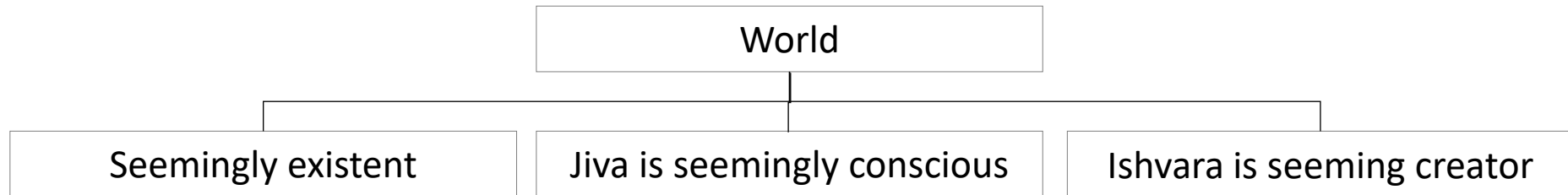
XXX) Turiyam :

- In which the world is absent.
- Upanishad is negating the entire universe.
- Hence world = Mithya.

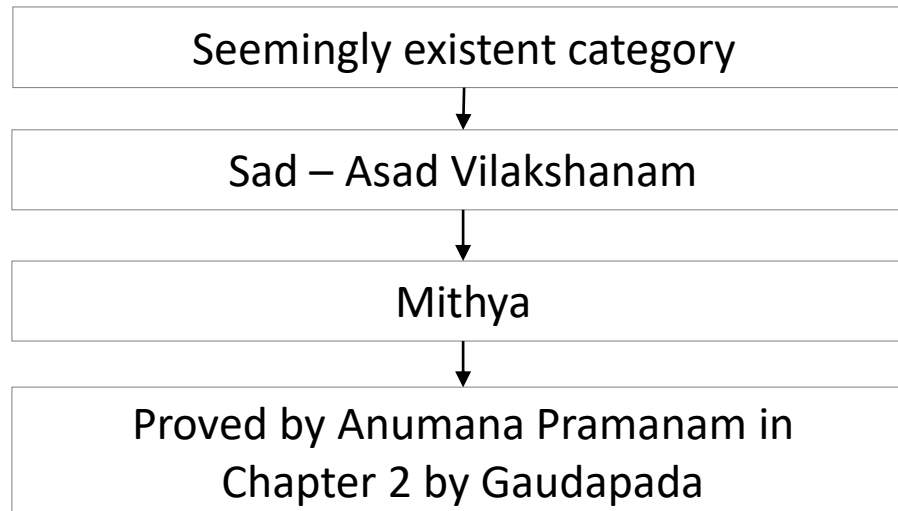
XXXI) How world is negated?



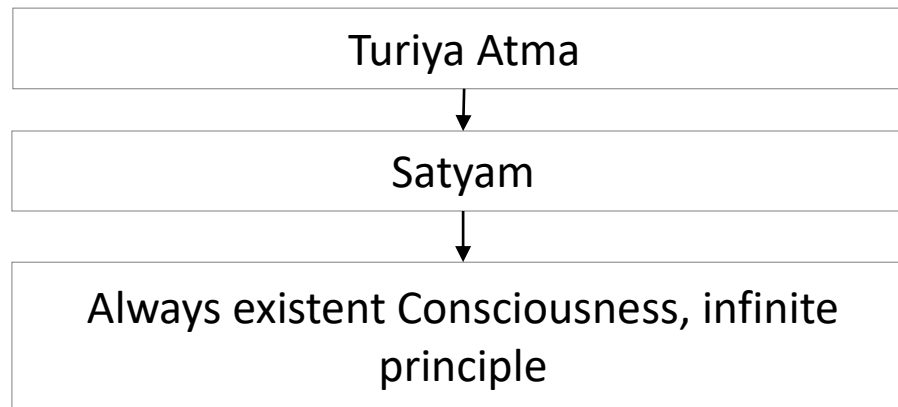
XXXII) World is as though existent, not really existent.



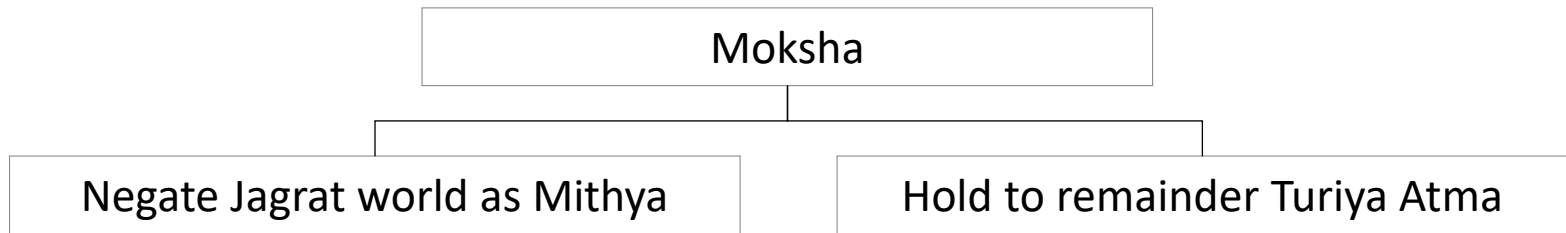
XXXIII)



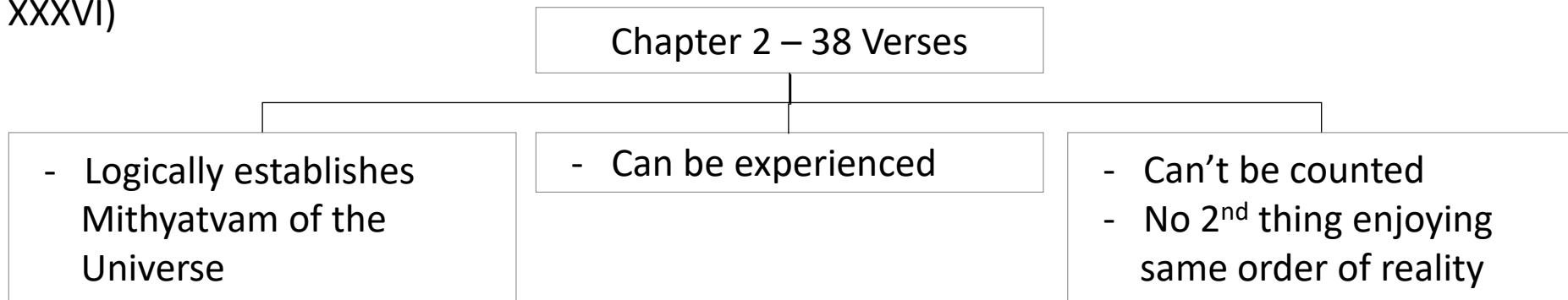
XXXIV)

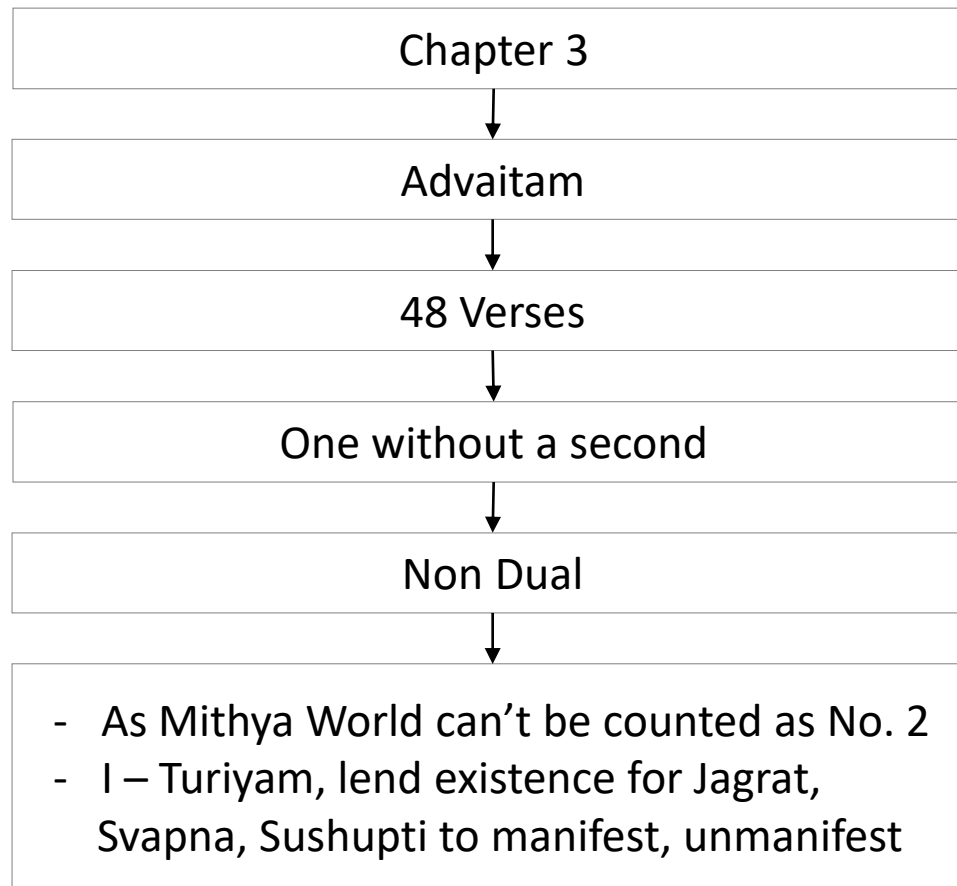


XXXV)



XXXVI)



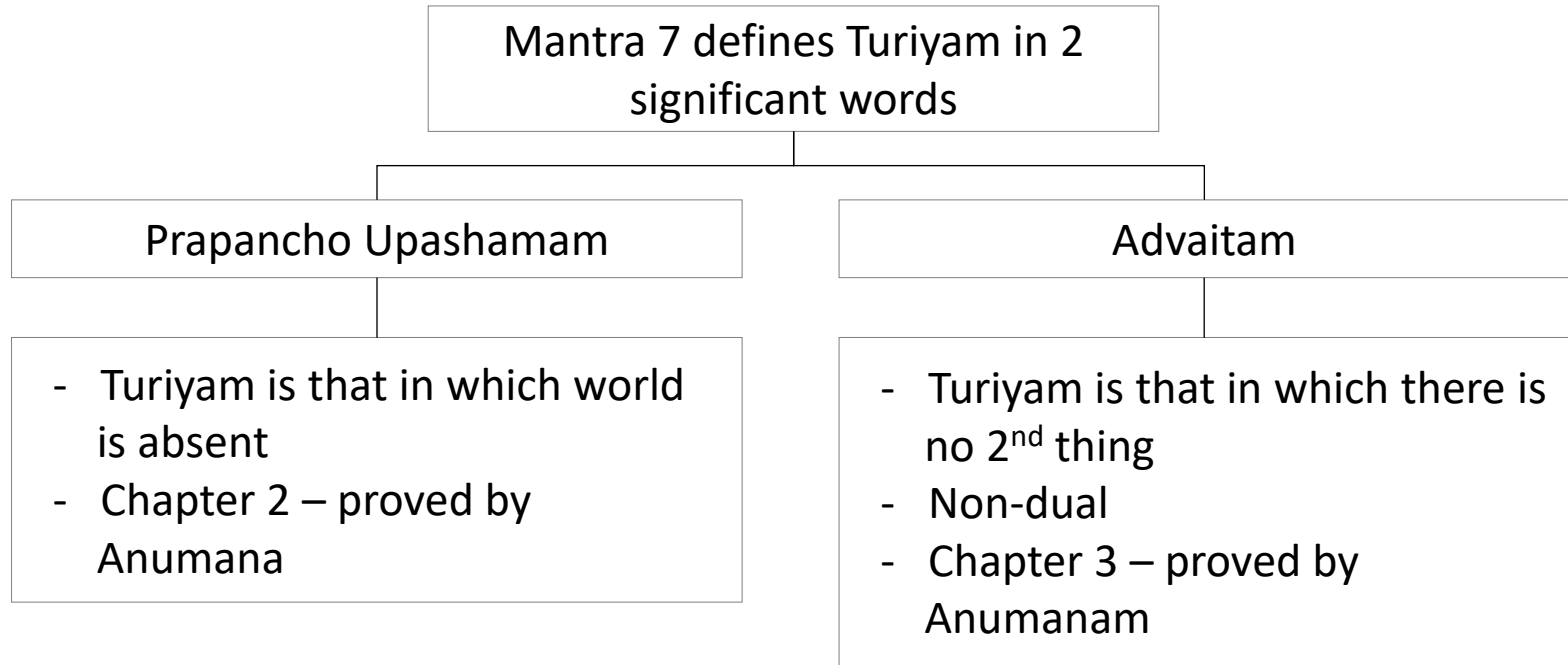


- I – Brahman – Turiyam am Satyam, Jagan Mithya, Aham Braheiva Na Paraha.
- Central message of all Upanishads.

Revision :

Chapter 2 – Vaitatya Prakaranam :

I)



II) Turiyam not 4th state but what is invariable, common to all 3 states of experiences, knowledge principle, knowing, Chaitanyam principle.

- Universe is Jadam, born of Prakrti – 3 Gunas.

III) Gaudapada only reinforces

- Truth of the Universe revealed in the Sruti by Anumana Pramanam.

IV) Prapancha Upashamaha, Abavaha, Yasmin Saha Turiyaha

- Turiyam = Vaiadhikaranya Saptami Samasa
- Turiyam is that in which world is not there but I am there as Satchit Ananda Svarupa.

V) Turiyam is ever free from the world

- Nitya Mukta Svarupa (Not Bandah Svarupa of Jiva)

VI) Through Prapancha Upashamam, Turiyam – Upanishad is negating the entire universe.

VII) Based on negation, we arrive at Mithyatvam of the Universe.

- Aham Satyam, Jagan Mithya.
- All 3 states gone, 5 Koshas gone, 3 Sharirams gone.
- Remainder Satchit Ananda Svarupam is Atma.
- Turiyam revealed in Tattva Bodha as Atma.

VIII) How do we negate the Universe?



Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।

mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

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]

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

2) Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

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

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]

Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् ।
यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,
यथाग्न्यर्चिः, यथा पुण्डरीकम्,
यथा सकृद्विद्युत्तमः;
सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद;
अथात आदेशः—नेति नेति,
न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति;
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6 ॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanam vāsaḥ,
yathā pāṇḍvāvikam, yathendragopaḥ,
yathāgnyarciḥ, yathā puṇḍarīkam,
yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya
śrīrbhavati ya evaṁ veda;
athāta ādeśaḥ—neti neti,
na hyetasmāditi netyanyatparamasti;
atha nāmadheyam—satyasya satyamiti;
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]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति 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 veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 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]

Taittiriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṁ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyaabhisamviśanti |
tadvijijñāsasva | 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, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

IX) What requires negation?

- Seemingly existent category.
- Sad Asad Vilakshanam
- Maya – definition – Vivekachudamani definition :
Binnat Abinnat Ubayaratmikano.
- Mithya, Vitatam, Maya, Avidya, Anirvachania, Unmanifest.

X) We can give derive unreality of world by the word Prapancho Upashamam.

- Does not reveal Vitatam explicitly but implicitly
- Vaitatyam is revealed by Sruti Pramana Vakyams in all Upanishads.

XI) Gaudapada Re-inforces by Anumana Tarqa Pramanam the Vaitatyam (Mithya Sthapitham)

- Advaitam, Prapancho Upashamam, Neti Neti Upashamam are 3 powerful words in Upanishads.

XII) Turiyam is Advaitam – which there is no 2nd thing.

XIII)

Turiyam	Universe
<ul style="list-style-type: none">- Chaitanya Svarupam- Knower principle- Advaitam- Satyam- Exists independently	<ul style="list-style-type: none">- Jada Svarupam- Inert- Dvaitam- Mithya- Can't exist independently

- What can't be revealed by our limited sense organs, mind, Laukika Shabda, Anumana, Upamana, Artha Patti, Anupalabdi is revealed by Sruti Shabda Pramanam.

XIV) Corollary of 2nd Chapter :

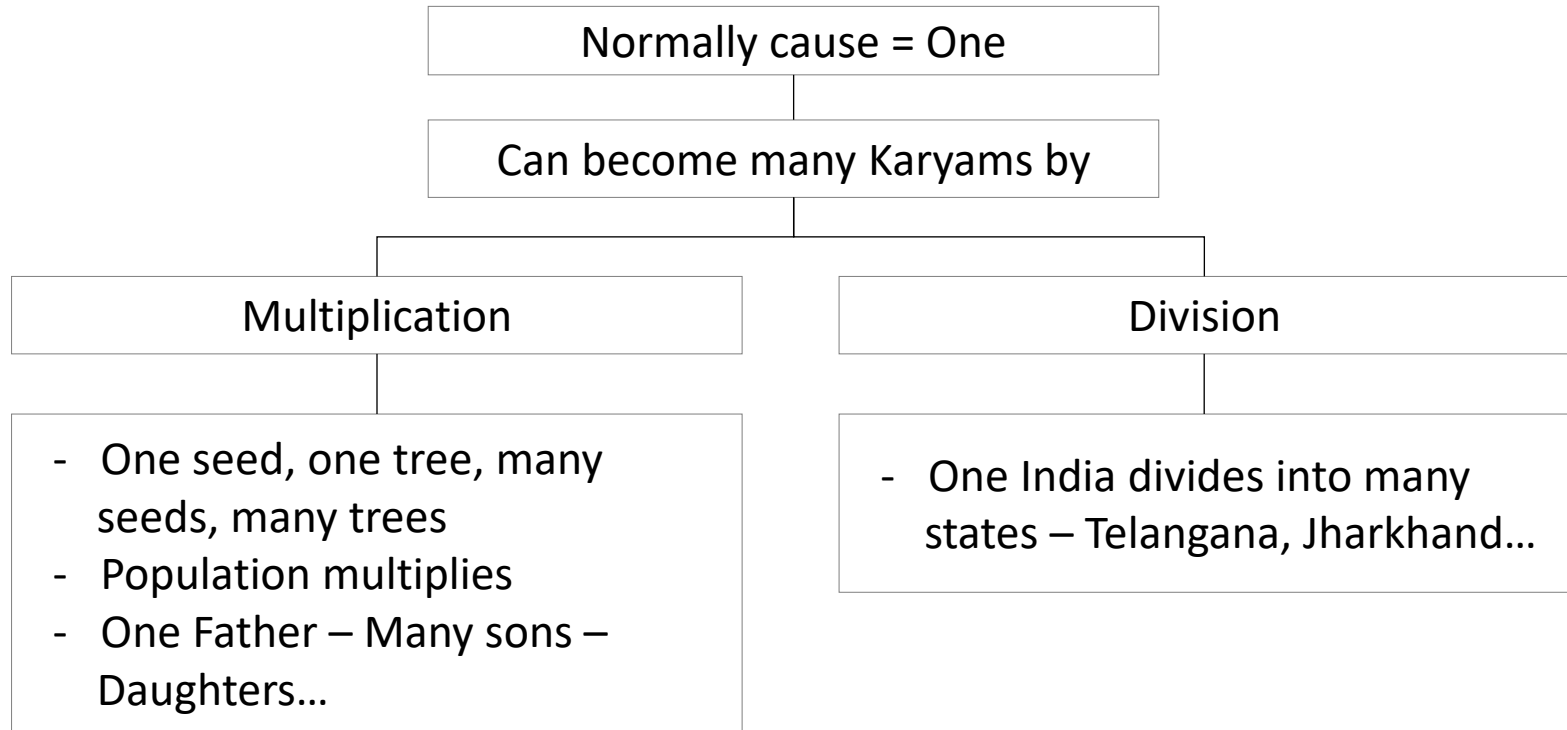
World	Turiyam
<ul style="list-style-type: none"> - Unreal, Mithya - Revealed in Chapter 2 - Not countable - Requires Adhishtanam - Dukha Svarupam - 3 Doshas - Savikara - Source of insecurity, sorrow, bondage - Living in ignorance, I am bound, born, gone - Swapna Avastha No. 2 - Example : Fake Rs. 2000 can't be counted, no value - Jagat – not countable 	<ul style="list-style-type: none"> - Satyam - Adhishtanam - I – Turiyam, only countable thing in the Universe. - Nir Dosha - Nityaha - Nirvikara - Only source of peace, security, happiness, freedom - Knowing my nature, I claim Moksha Svarupa - No birth / death - Eternal, timeless - Transcendent, immanent - Only countable entity = Turiyam Advaitam, Satyam

- Advaitam negates only 2nd Paramartika Satya.

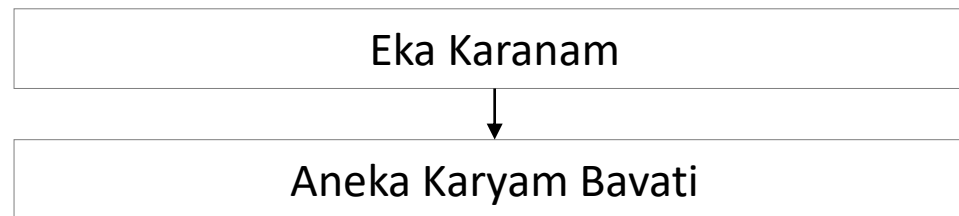
- **No 2nd thing can enjoy same order of reality.**

XVI) Advaitam – 2nd significance

a)



b)



XVII) Can Turiyam Ekam become Many?

XVIII)

3 rd Pada	1 st & 2 nd Pada
<ul style="list-style-type: none">- Karana Pada- Mantra 6	<ul style="list-style-type: none">- Karya Padas

Mandukya Upanishad :

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य
प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvara eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām ॥ 6 ॥

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

- One Karana Prapancha becomes many Karya Sharirams.

XIX) In Turiyam subject to become many? By multiplication or division?

XX) Advaitam : 3rd Significance

- Can never become 2 or many either by multiplication or division.
- **That which can never become many = Advaitam.**
- **Advaitam, Turiyam = That which can become a cause.**

XXI) Karanam – 3rd Pada alone becomes many Karyams.

- Turiyam = Karya – Karana Vilakshanam.

XXII)

1 st & 2 nd Pada	3 rd Pada	4 th Pada
Karya Pada	Karana Pada	Karya – Karana Vilakshana Pada

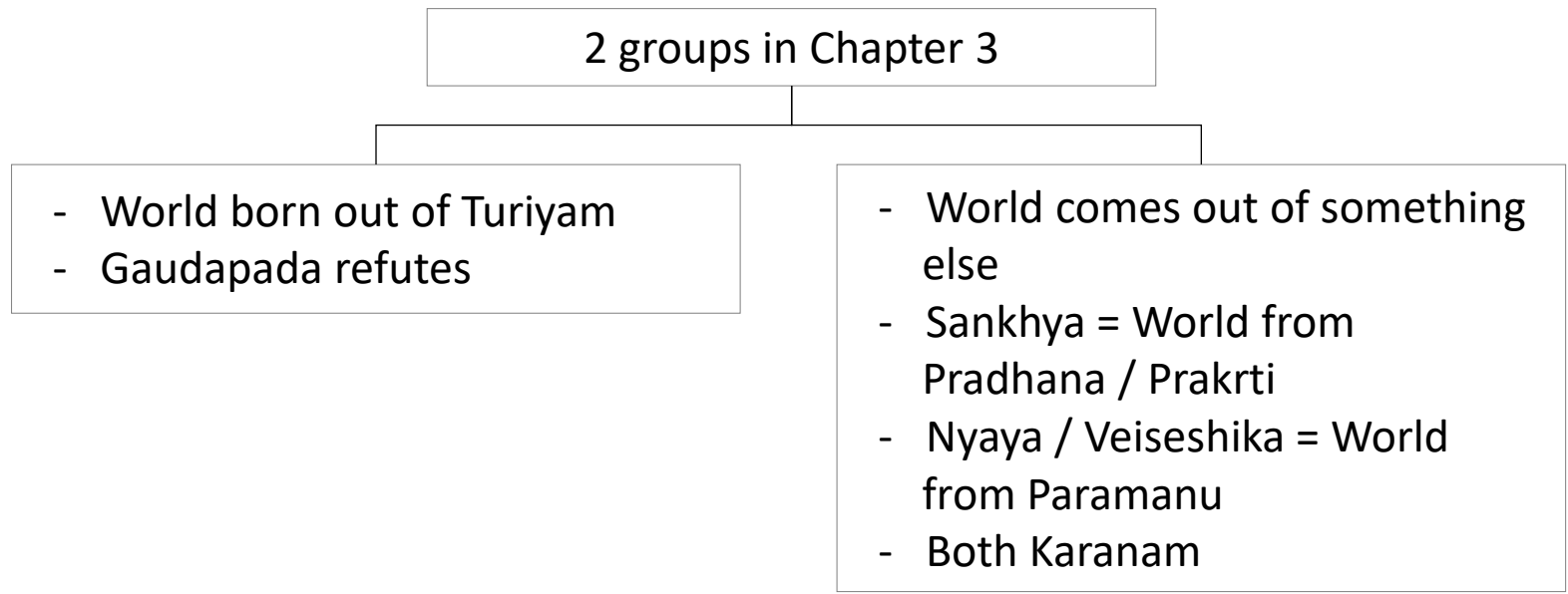
XXIII) Don't ask – from Turiyam, Brahman, what was born?

- Nothing
- It alone is
- Ajati, akaarana, Vada.
- 3rd Chapter – 48 Karikas

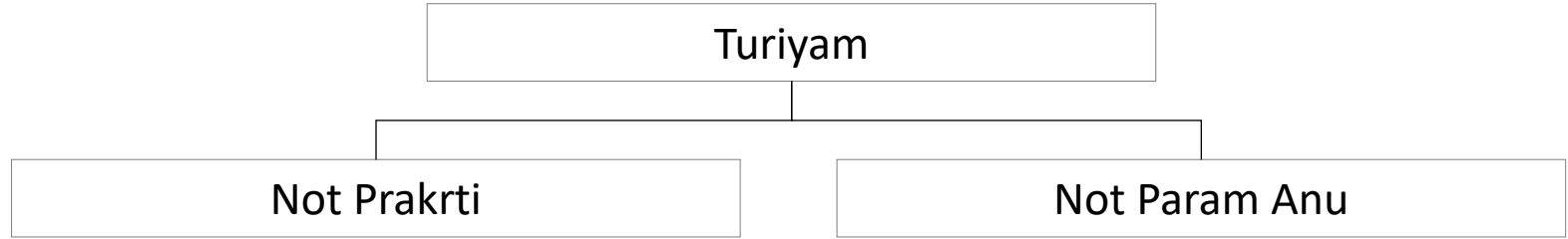
XXIV) World can't come out of Turiyam.

- Turiyam Advaitam, not Karanam.
- Jagrat + Svapna Avasthas = Karya Pada
- Sushupti = Karana Pada
- World from Sushupti

XXV)



XXVI)



XXVII) Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ २-३२ ॥

na nirodho na cotpattirna na baddho na ca sādhaḥ ।
na mumukṣurna vai mukta ityeṣā paramārthatā ॥ 2-32 ॥

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- World = Mysterious Maya
- Experience which can't be logically established.
- I am the only non-appearing, nondual reality.

XXVIII) Advaitam :

- No 2nd thing enjoys same reality.

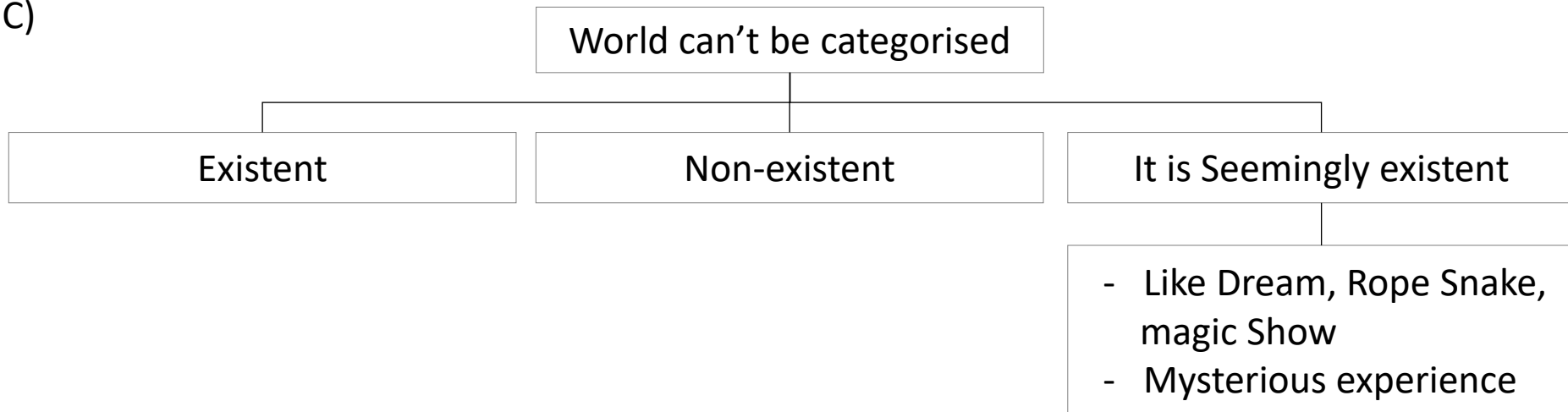
A) Significance No. 1 :

- Same order of reality.
- Gaudapada does not discuss.

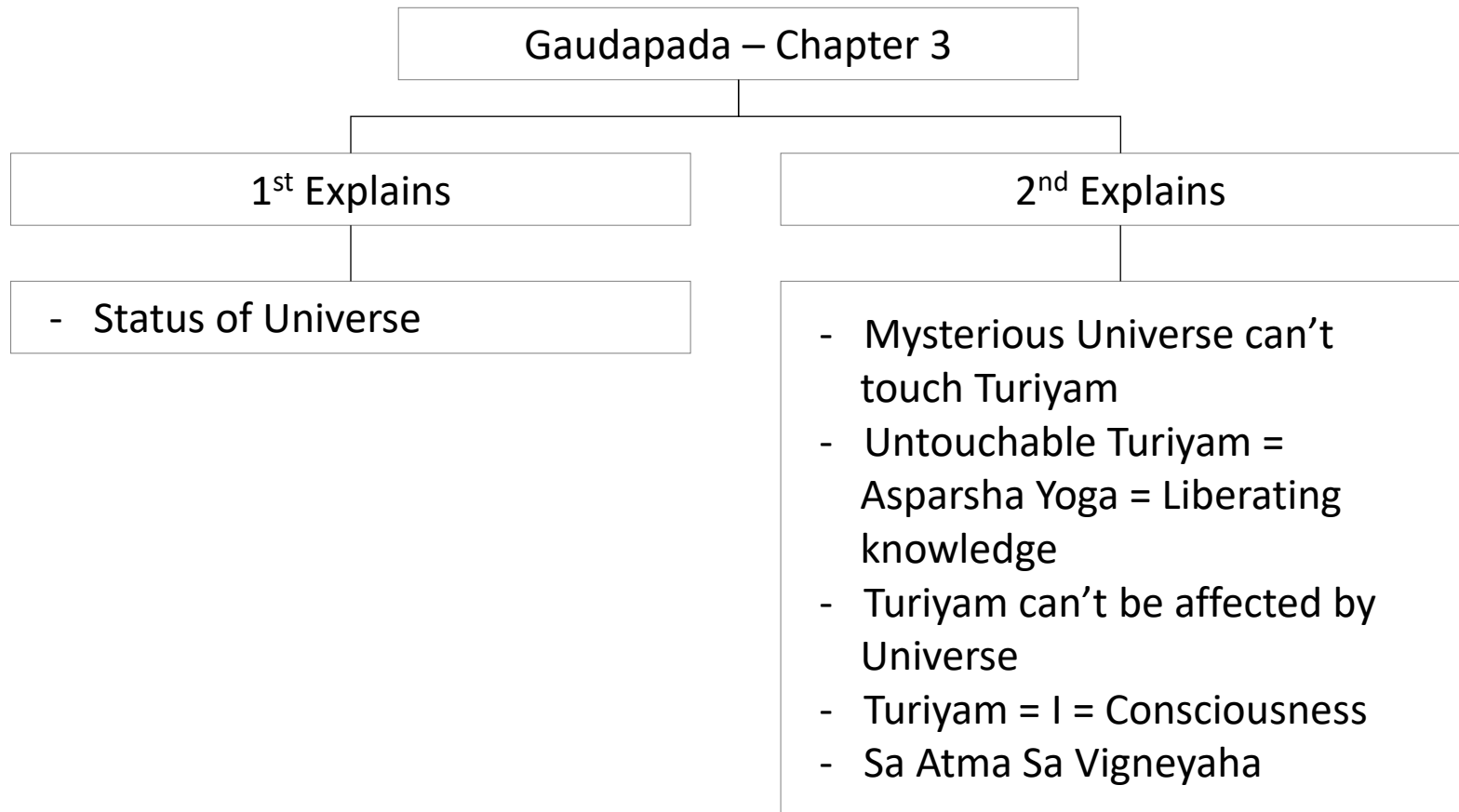
B) Significance No. 2 :

- Advaitam means Turiyam is not Karanam.

C)



XXIV)



XXV) Aham Satyam, Chaitanyam Satyam, Turiyam Satyam.

- Jagan Mithya

- **I am the only reality**
- **Great Conclusion of our study of chapter 3**
- **Huge Jump from Jivatvam to Turiyam = Spiritual Journey.**

XXVI) Advaita Prakarana = Turiya Akaratva Prakaranam

XXVII) Brihadaranyaka Upanishad :

इदं वै तन्मधु
दध्यङ्गार्थर्वनोऽश्विभ्यामुवाच ।
तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता ह्यस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि,
बहूनि चानन्तानि च;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19 ॥

idaṃ vai tanmadhu
dadhyaṅnātharvano'śvibhyāmuvāca |
tadetadṛṣiḥ paśyannavocat |
rūpaṃ rūpaṃ pratirūpo babhūva,
tadasya rūpaṃ praticakṣaṇāya |
indro māyābhiḥ pururūpa īyate,
yuktā hyasya harayaḥ śatā daśa || iti |
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,
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 Hiś 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]

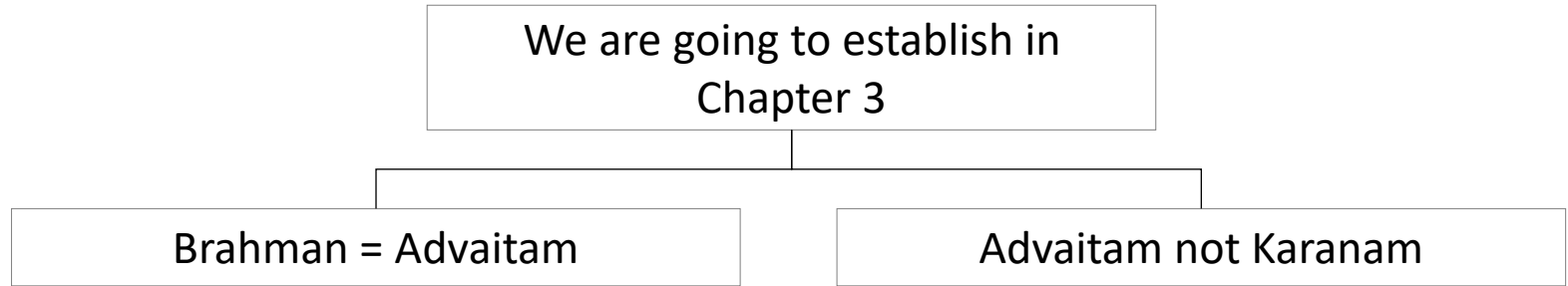
Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. . [I – II – 18]

XXVIII) Last Side Note :



- Several Upanishads say Brahman is Karanam.

XXIX) A) Taittiriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṁ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyaabhisamviśanti |
tadvijijñāsasva | 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, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

B) Brahma Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [1 – 1 – 2]

- Brahman = Jagat Karanam.
- How then Gaudapadacharya establishes Brahman is not a Karanam?

XXX) Veda initially compromises during Adhyaropa time – Junior student – beginner.

- Veda says – Brahman = Kaaranam = Adhyaropa stage.
- Veda attributes Karanam status to Brahman which is not there.
- World has come from Brahma.
- If teacher negates world in 1st class, student will not come.

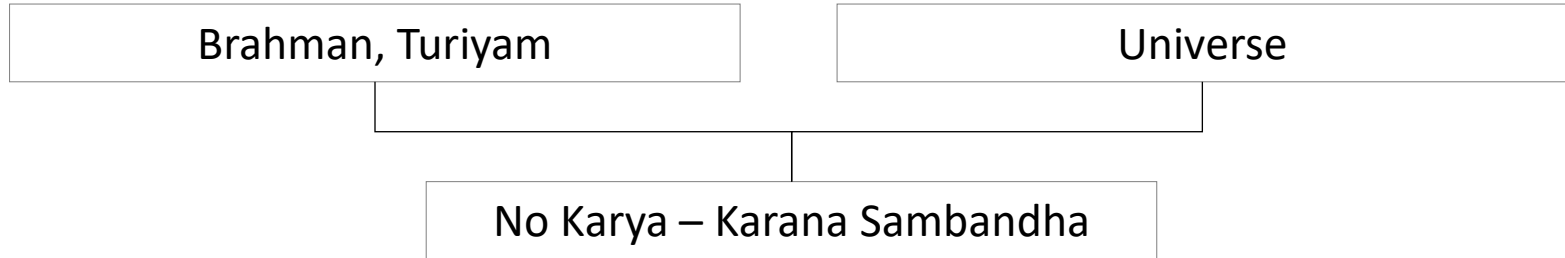
XXXI)

1 st Chapter	2 nd Chapter	3 rd Chapter
- Ohmkara + Atma Vichara	- Vaitatya Prakaranam - Prapancha Upashamam	- Advaita Prakaranam - No Universe 2020

- Prepares mind of student, wins trust of student.

XXXII) Once student prepares mind, Veda hits the ultimate truth.

XXXIII) Really speaking :



- Yavat Hetu Phala Veshaha.

XXXIV) Remaining in Karya – Karana = Remaining in time = Samsara

- Field of mortality, Kshetram, in time.

XXXV) Immortality requires transcending time, transcending cause – effect relationship concept.

Cause – Effect	Karya – Karana Prakriya
<ul style="list-style-type: none"> - Within time - Cause – Before in time - Effect – Later in time 	<ul style="list-style-type: none"> - Adhyaropa

- Gaudapada will show that there is no contradiction between Veda and this chapter.
- Very significant chapter.
- Can derive many corollaries.