



PRASNOPANISHAD

With

SHANKARABASHYAM

CHAPTER 1 to 6

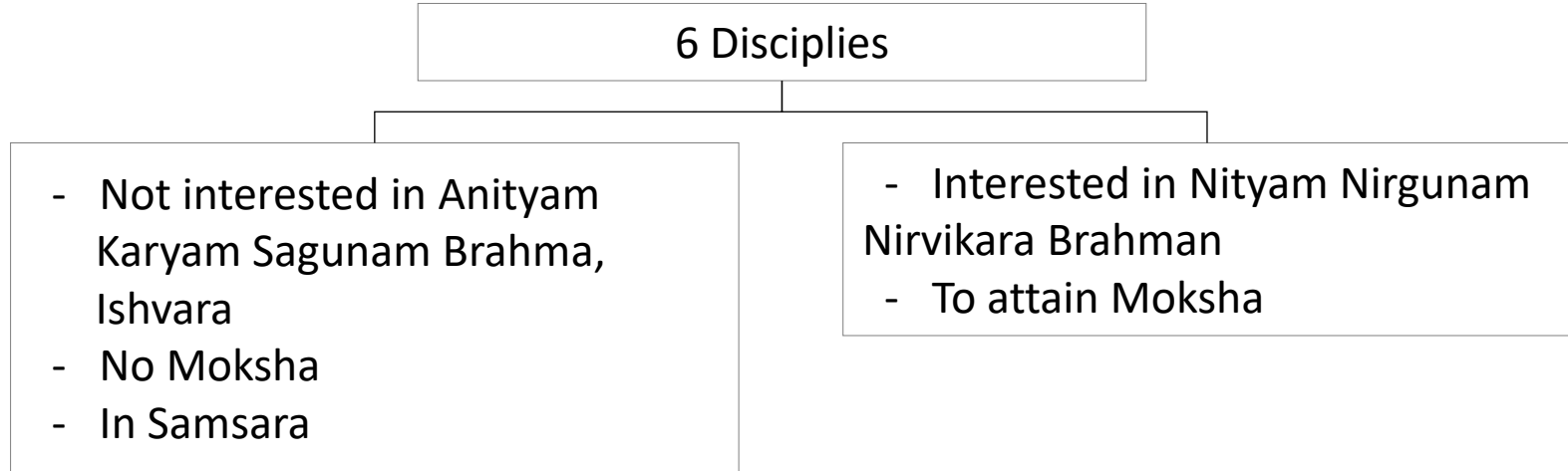
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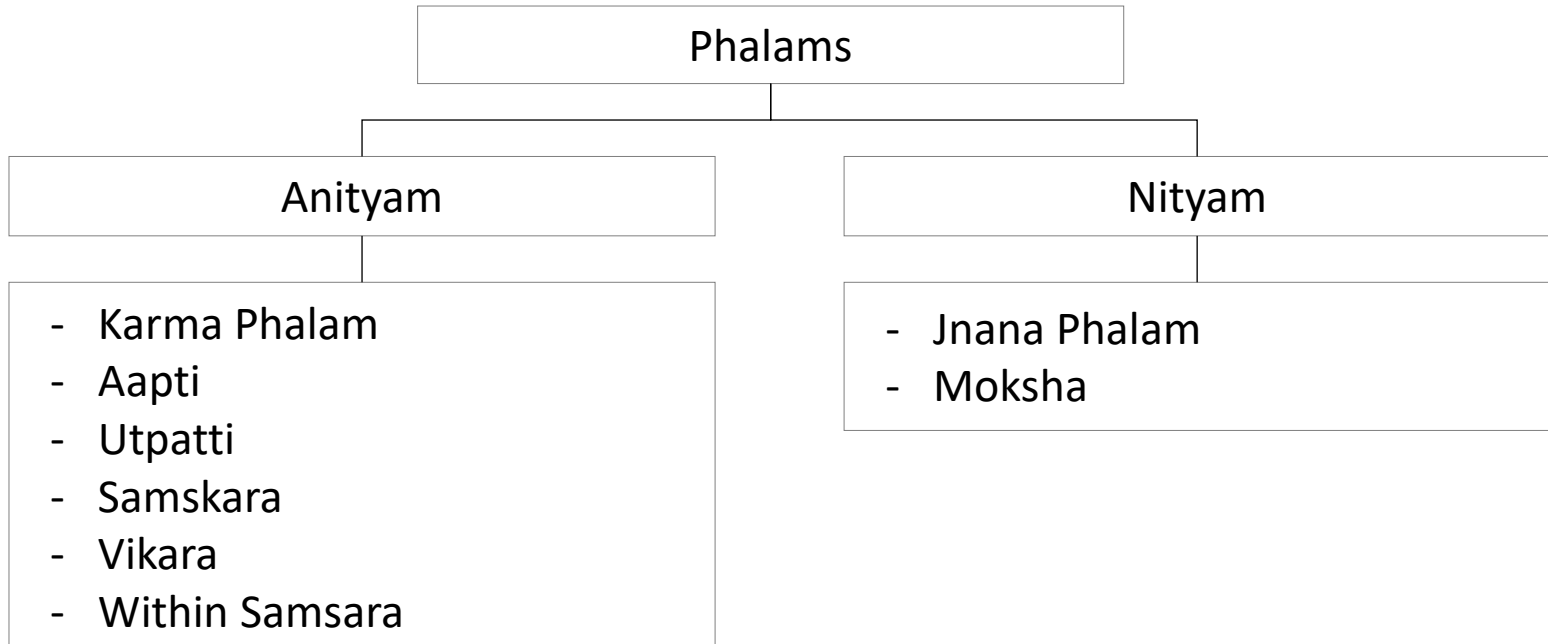
1) Mantra 1 :

- 16 Verses in Chapter 1

2)



3)

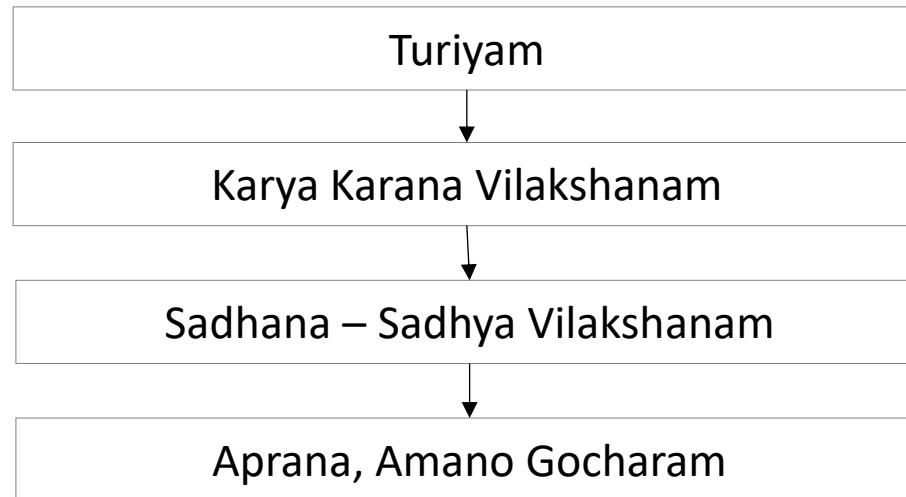


4) Prajapati is appearing as Kala, time principle, universe.

- He is both Nimitta and Upadana Karanam.
- **Gold Karanam is appearing as Ring, Chain, Bangle (Karyam).**
- **Prajapati, Karanam – Consciousness is alone appearing as me the waker consciousness (Karyam).**
- God is inherent in me as both causes.

5) Prasno Upanishad is commentary on Mundak Upanishad.

6)



7) Chapter 3 – Verse 1 :

ॐ अथाश्वलायनो भगवन्तं परमेश्चिनमुपसमेत्योवाच ।
अधीहि भगवन्ब्रह्मविद्यां वरिष्ठां सदा सद्भिः सेव्यमानां निगूढाम् ।
ययाऽचिरात्सर्वपापं व्यपोह्य परात्परं पुरुषं याति विद्वान् ॥ १ ॥

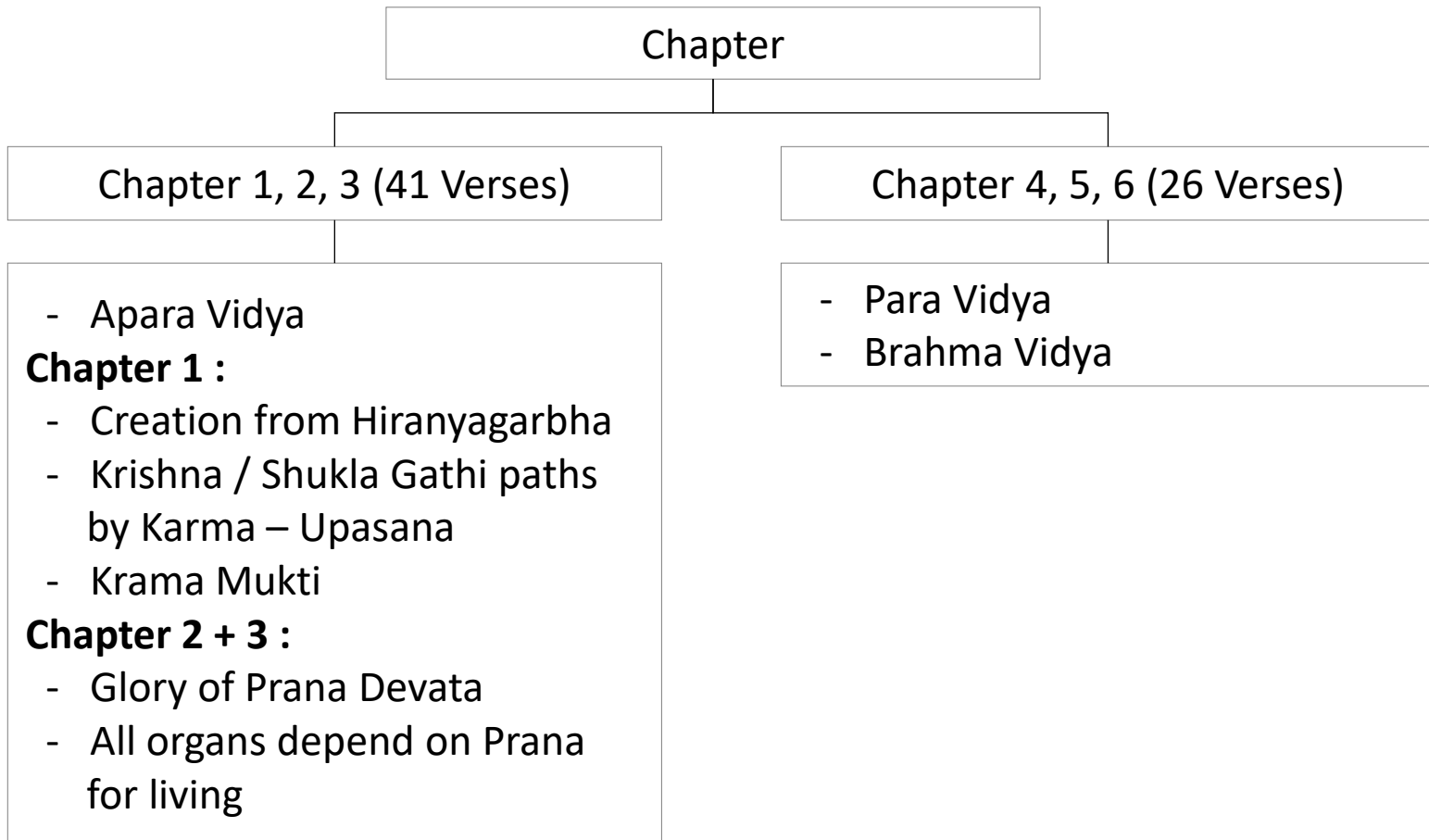
*om athāśvalāyano bhagavantam paramēṣṭhīnamupasametyovāca ।
adhihi bhagavanbrahmarvidyāṁ varīṣṭhāṁ sadā sadbhiḥ sevyaṁānāṁ nigūḍhām ।
yayā'cīrātsarvāpāṁ vyapohya parātparaṁ puruṣaṁ yāti vidvān ॥ 1॥*

Thereafter the sage Asvalayana approached Brahmaji, the revered grandsire and said, "Oh Lord! Please teach me brahma-vidya, self-knowledge, which is the noblest and is always resorted to by the good people, which is the highest secret, and by knowing which the learned ones cross all sins before long and reach the highest purusa. [Verse 1]

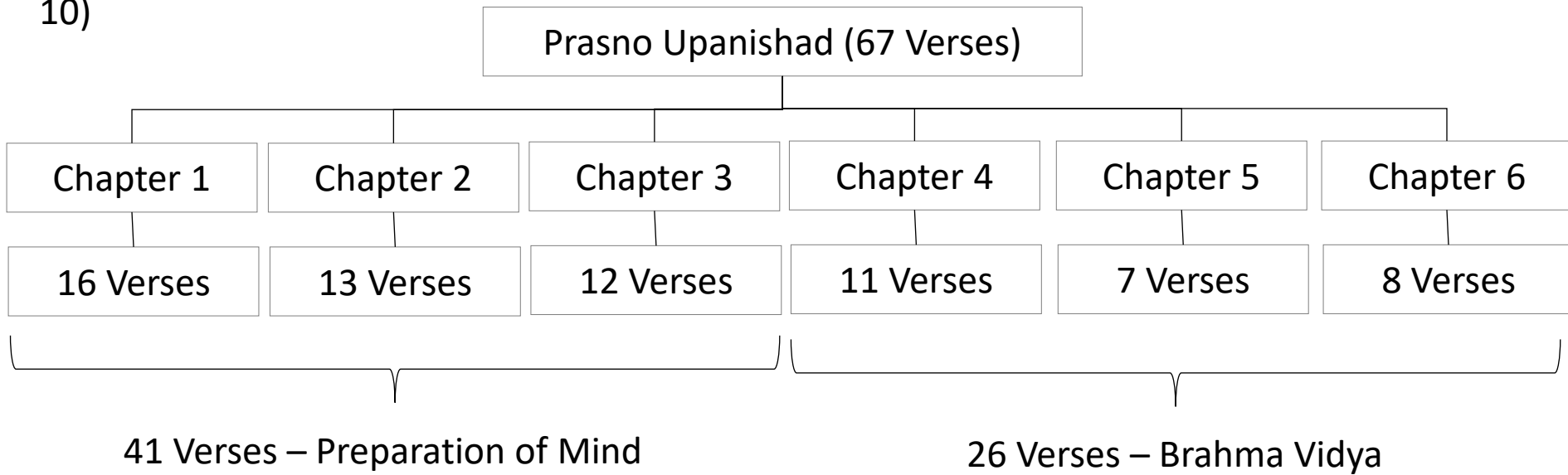
- From where Prana originates?
- From Atma, like shadow is born out of Purusha.
- Like Shadow = Mithya, Karyam.
- Prana = Mithya Karyam
- Atma = Karanam, Satyam

8) Amano Gocharam = Brahman never objectified by the Mind.

9)

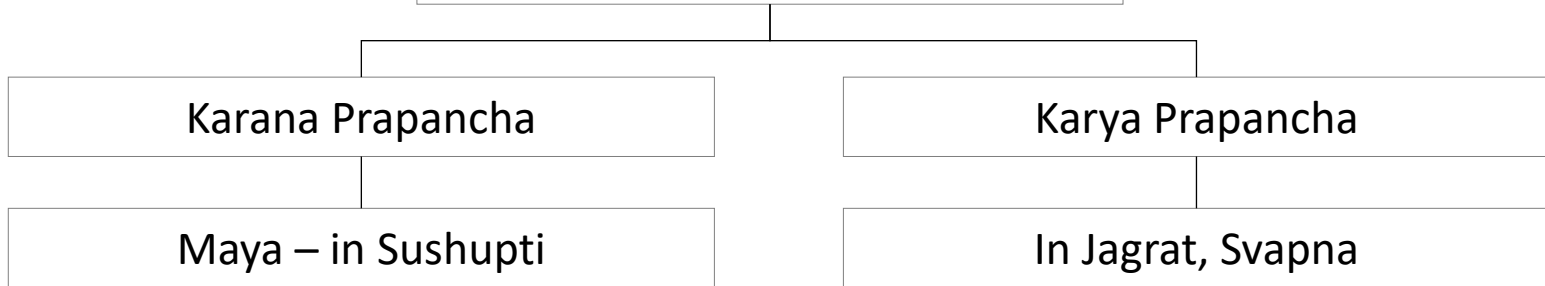


10)



11) Brahman = Atendriyam, Shivam (Eternally tranquil), Avyakrutam (Not Karyam) Satyam, Purusha.

12) Brahman (Adhishtanam for)



13) Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।

तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।

tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,

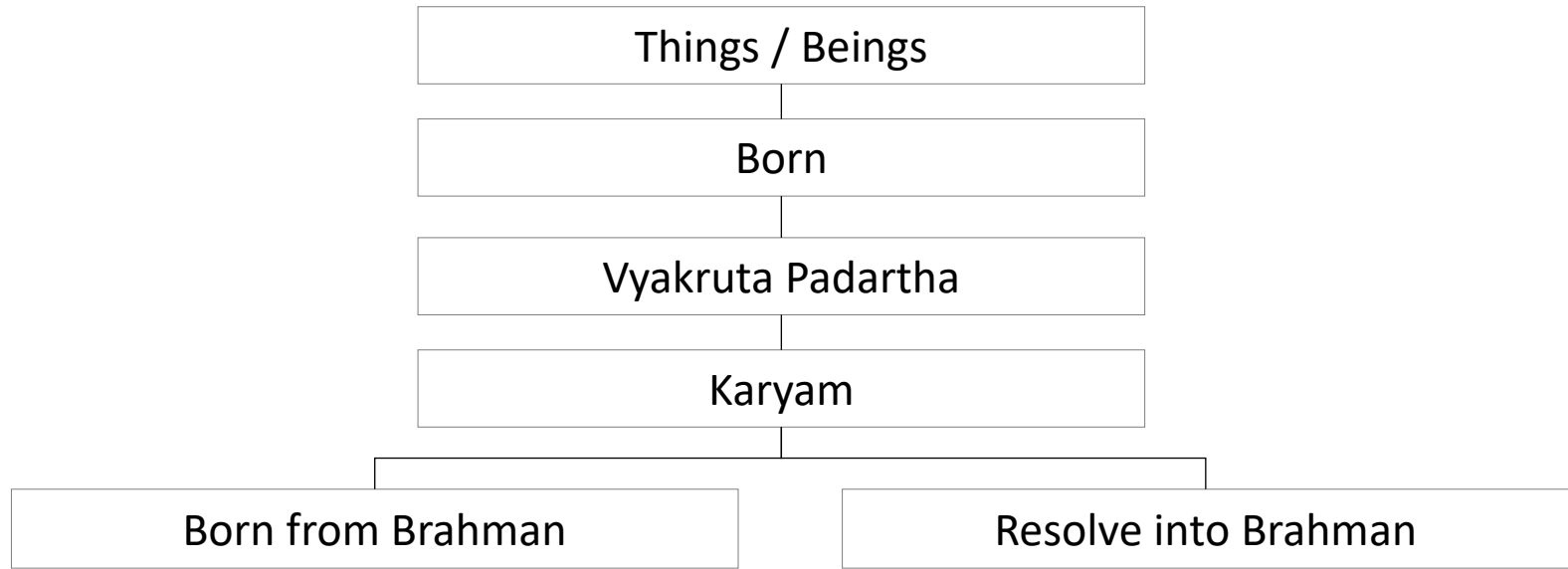
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

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]

Spark	Jiva – Jagat, Ishvara
- Originates and merges back into fire	- Originates and merges, back into Aksharam Brahman

- Brahman = Aksharam = Imperishable

14)



- Beings also born, Anityam.

15)

Uttama Purusha	Akshara Purusha	Kshara Purusha
Brahman	Maya	Things + Sthula, Sukshma Shariram

16) Sampratishta = Samyak Eki Buta

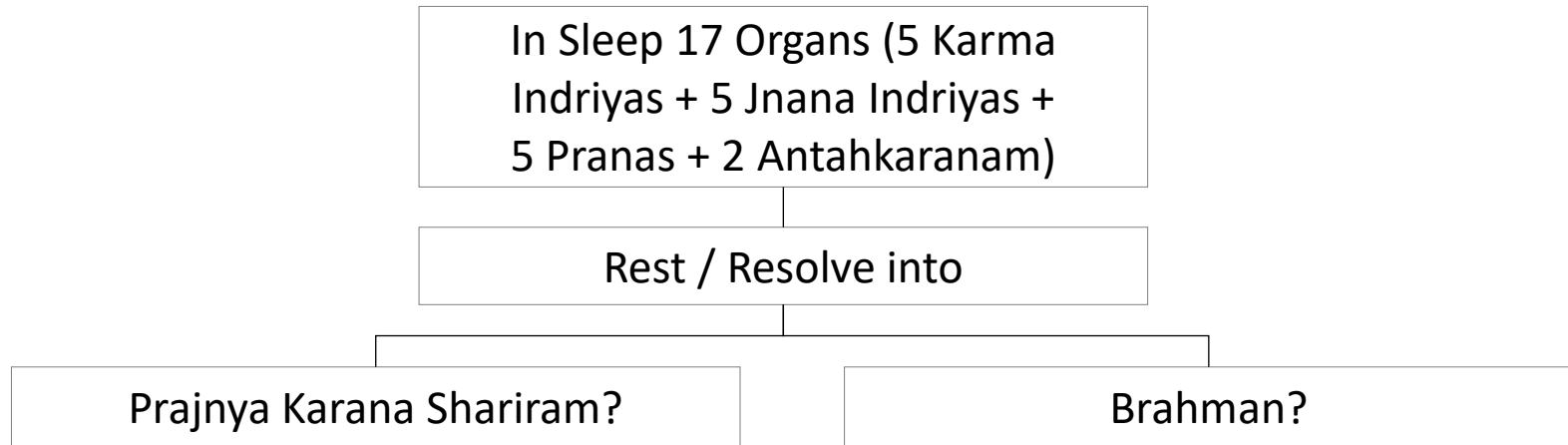
In Sushupti :

- Prapancha has become one undifferentiated and rests on Turiyam Brahma Adhishtanam.
- Adhishtanam alone is, Advaitam.

17) Instruments function, controlled by Chetana Carpenter, Mason.

- Jiva is Chetana controller of one body.
- Ishvara Chetana controller of all bodies.
- Body – Mind are instruments in Ishvaras tool kit for the universe's functioning.

18)



Answer :

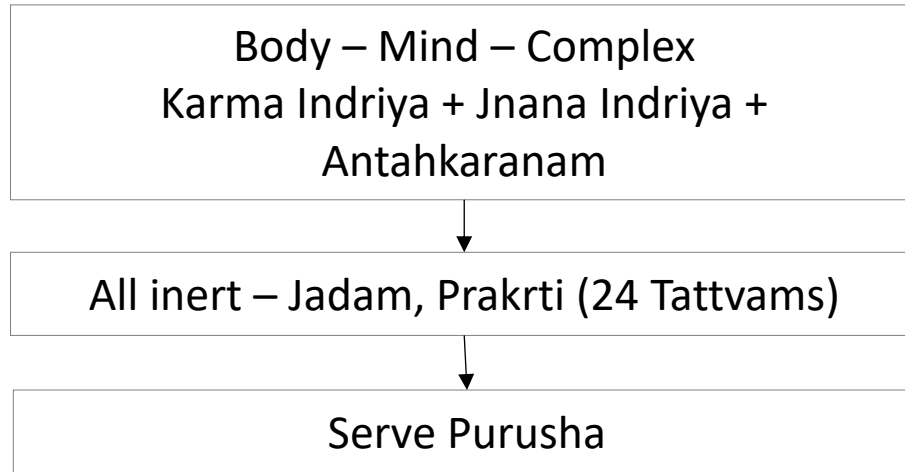
- Karyam resolves into Karana Shariram



Behind Karana Shariram is Brahman – Chetana Tattvam.

- It resolves into the Mixture, is answer.

19) Sankhya :



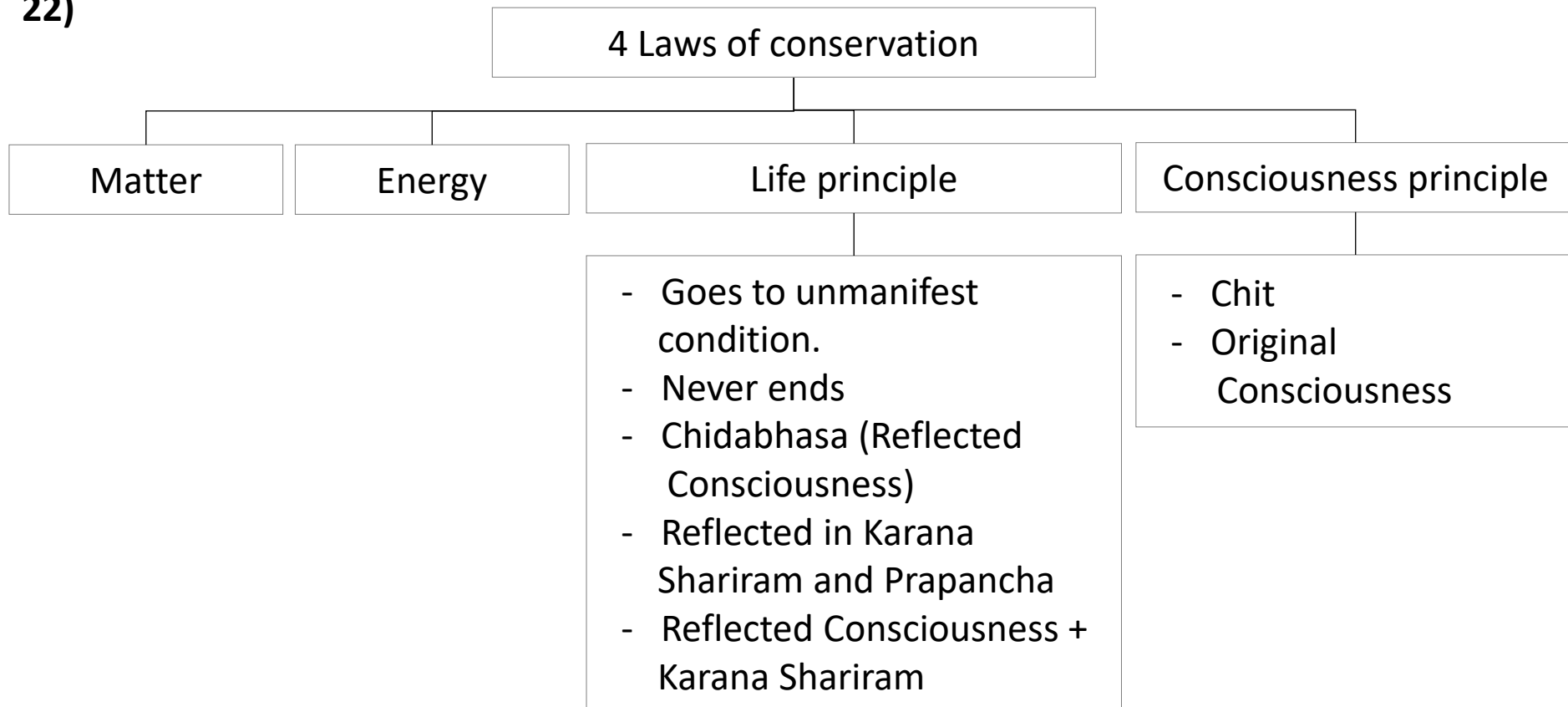
20) Chapter 4 – Verse 1 :

- All organs, tools, functioning under master controller Jiva.
- (All electrician's tools function only in presence of electrician).
- Body – Mind – Tool – Function for a Jiva.

21) Brihadaranyaka Upanishad :

- Chapter 2 – 1st Section
- Student – Gargya
- Teacher – King Ajata Shatru
- Where does Jiva reside in sleep.
- Jiva withdraws his Sthula Shariram, Sukshma Shariram merges into his real nature Atma.
- That real nature is Satyasya Satyam.

22)



23)

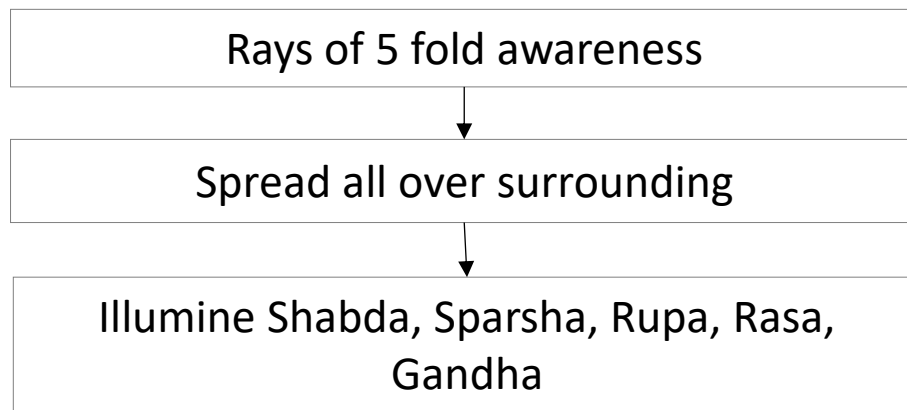
Vedanta	Science
- Unmanifest – Chidabhasa – Life consciousness – Chit	- Unmanifest – Energy and matter

24) 10 organs remain in the mind in an undifferentiated form, unmanifest form in Sushupti.

Golakas :

- Physical part of the body remaining in which Indriyas function.

25)



26) Question : Chapter 4 - Verse 2

- What goes to sleep?

Answer :

- 10 Organs go to sleep.
- 5 Jnana Indriyas + 5 Karma Indriyas sleeping / not functioning = Sleep state.

27) Chapter 4 - Verse 3

- What remains awake?
- Pancha Pranas

Prana	Apana	Vyana
<ul style="list-style-type: none">- Outgoing Air- Exhalation- Aahavania Agni- Basis to perform rituals	<ul style="list-style-type: none">- Inhaling Air- Stored in Lungs- Main fire at home kindled during marriage- Gargya Patya Agni	<ul style="list-style-type: none">- Dakshina Agni- To form Pitru Karma

28) Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ
me somya vijānīhīti yatra itatpuruṣaḥ svapiti nāma satā
somya tadā sampanno bhavati svamapīto bhavati
tasmādenaṃ svapitītyācakṣate svaṃhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

- Sleep analysis.

Chapter 4 - Verse 4 :

Samana	Udana	Manaha Continues in dream
<ul style="list-style-type: none">- Inhalation – Exhalation (Process) protects digestive fire- Offers 2 oblations to protect Agni in the body	<ul style="list-style-type: none">- Punyam of Ritual- During sleep takes Jiva to Brahman and Svarga Loka	<ul style="list-style-type: none">- Yajamana - Ritualist

Bashyam :

29) Yadu Udavasa Nishvasou Etau Ahuti.

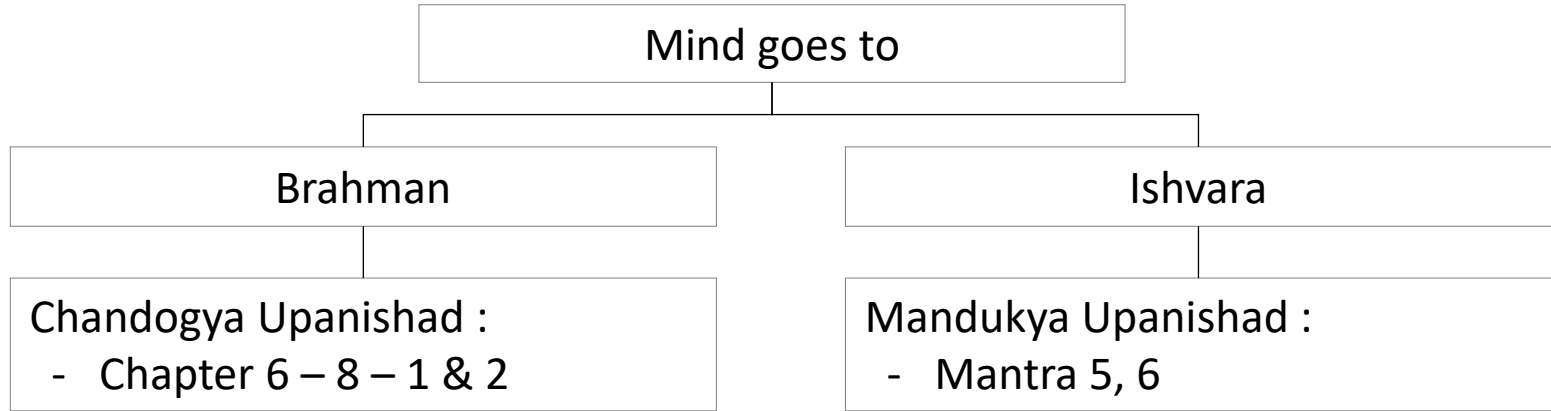
30) During Dream – Person doing Agnihotra ritual

- During sleep – not passive state, but active state, gets Karma Phalam – Brahma Prapti – Bokta.

31) During sleep one becomes Prajnya

- Prajnya = Ishvara based on Mandukya 5 – 6

32)



Chandogya Upanishad :

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सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
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स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत
एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते
प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata
evameva khalu somya tanmano diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

Mandukya Upanishad :

यत्र सुप्तो न कञ्चन कामं कामयते
न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।
सुषुप्तस्थान एकीभूतः प्रज्ञानघन
एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः
प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmam kāmayate
na kañcana svapnam paśyati tatsuṣuptam |
suṣuptasthāna ekībhūtaḥ prajñānaghana
evā'nandamayo hyānandabhuk cetomukhaḥ
prājñastṛtīyaḥ pādaḥ || 5 ||

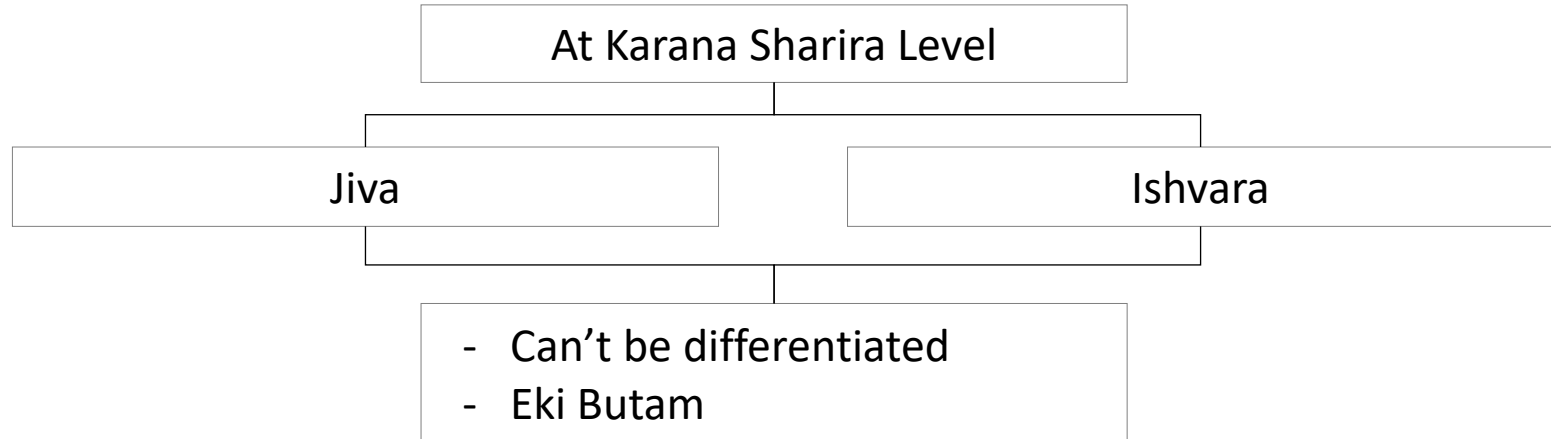
That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (Experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two Planes of Consciousness the dream and the waking. [Mantra 5]

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवोऽप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ 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]

33)



34) Jagrat Avastha belongs to 10 Sense Organs.

35) Chapter 4 – Verse 4 :

Svapna	Jagart
<ul style="list-style-type: none">- Function of 5 Pranas- Performs Yaga	<ul style="list-style-type: none">- Function of 10 Sense Organs

Atma :

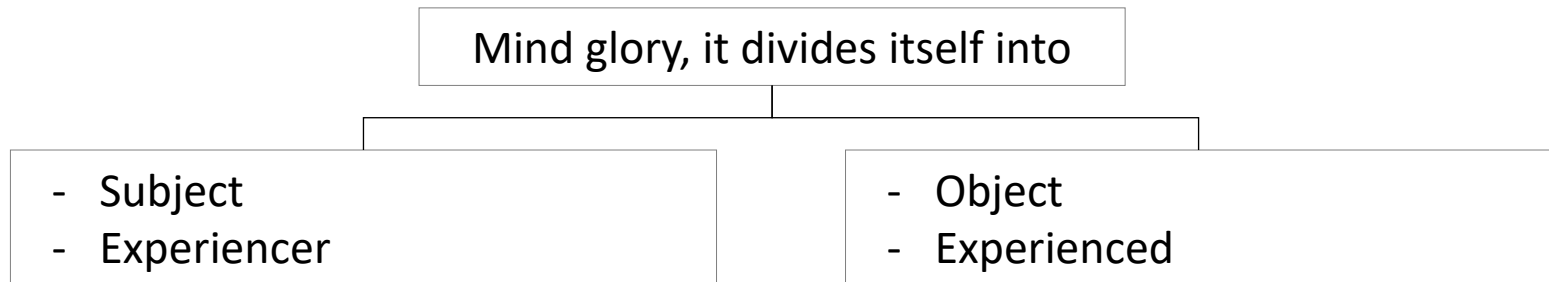
- Free from all organs + their functions.
- It is observing principle, Sakshi, consciousness principle.
- Do this Viveka and be a wise person.
- This Vidwan reaches Ishvara during sleep.
- Ignorant sleeps.

35) Sushupti :

- Enjoys Yaga Phalam.

36) Who enjoys dream?

- Mind Deva



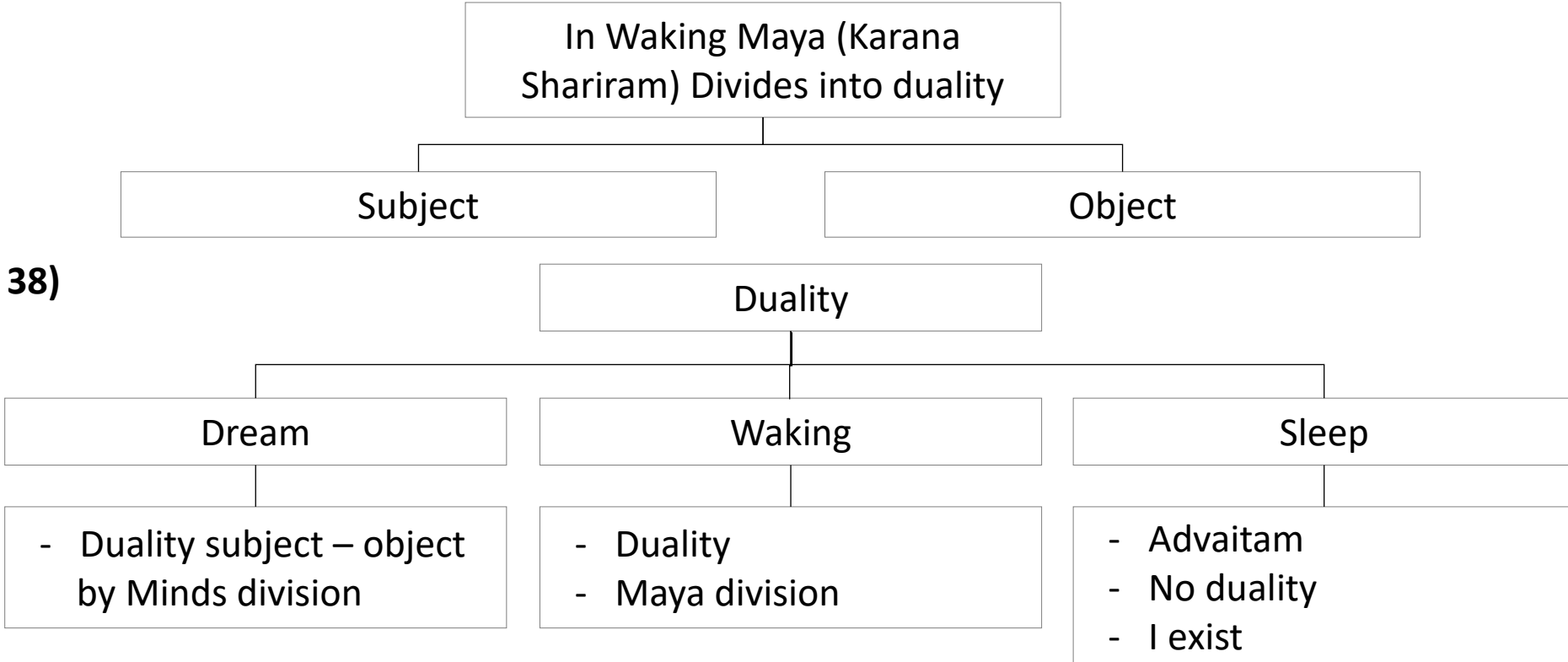
- In waking also mind divides itself into subject, object blessed by Chaitanyam.

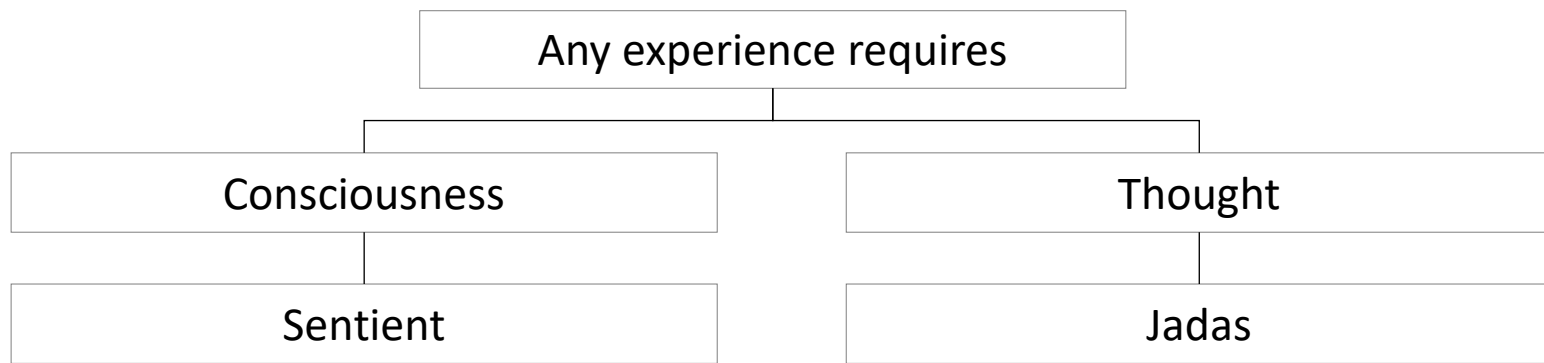
37) Dakshimanurti Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

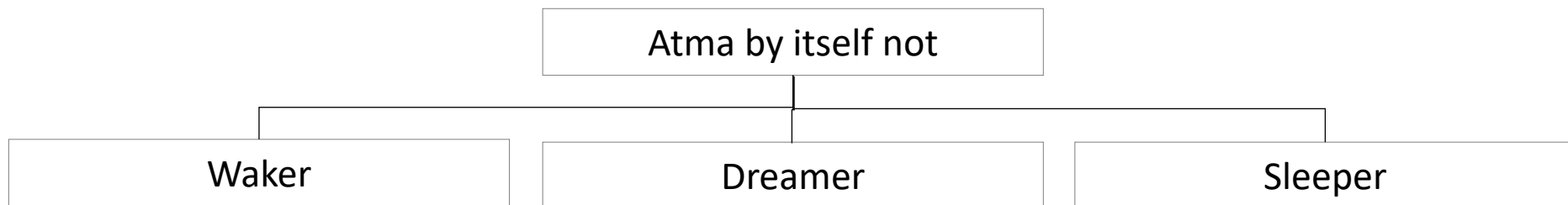




- Atma contributes consciousness
- Mind contributes thought.
- Each by itself can't experience world.
- Mind – Atma combination alone = Experienter.

39) Thought + Atma = Experience

- Not each one alone.
- Mind also enjoys experienter status.
- Kshetrajna (Experienter) status of Atma only with Mind Upadhi.



- On its own Atma is status free.

40) Consciousness can't experience anything if there is no mind.

41) Without Mind Atma is not awake, dream, asleep.

Brihadaranyaka Upanishad :

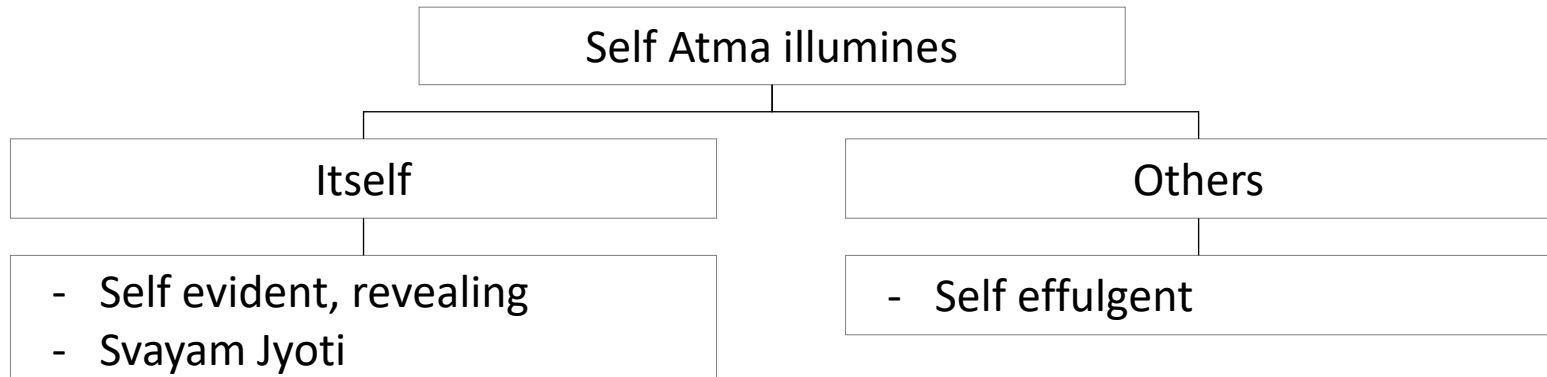
कतम आत्मेति; योऽयं विज्ञानमयः
प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः;
स समानः सन्नुभौ
लोकावनुसंचरति,
ध्यायतीव लेलायतीव;
स हि स्वप्नो भूत्वेमं
लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yaṃ vijñānamayaḥ
prāṇeṣu hṛdyantarjyotiḥ puruṣaḥ;
sa samānaḥ sannubhau
lokāvanusaṃcarati,
dhyāyatīva lelāyatīva;
sa hi svapno bhūtvemaṃ
lokamatikrāmati mṛtyo rūpāṇi || 7 ||

‘Which is the self?’ ‘This infinite entity (Puruṣa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world—the forms of death (ignorance etc.).’ [4 - 3 - 7]

42) Brihadaranyaka Upanishad : Chapter 4 – 3rd Section

- Svayam Jyoti Brahmana



Brihadaranyaka Upanishad : Chapter 4 – 3 – 14

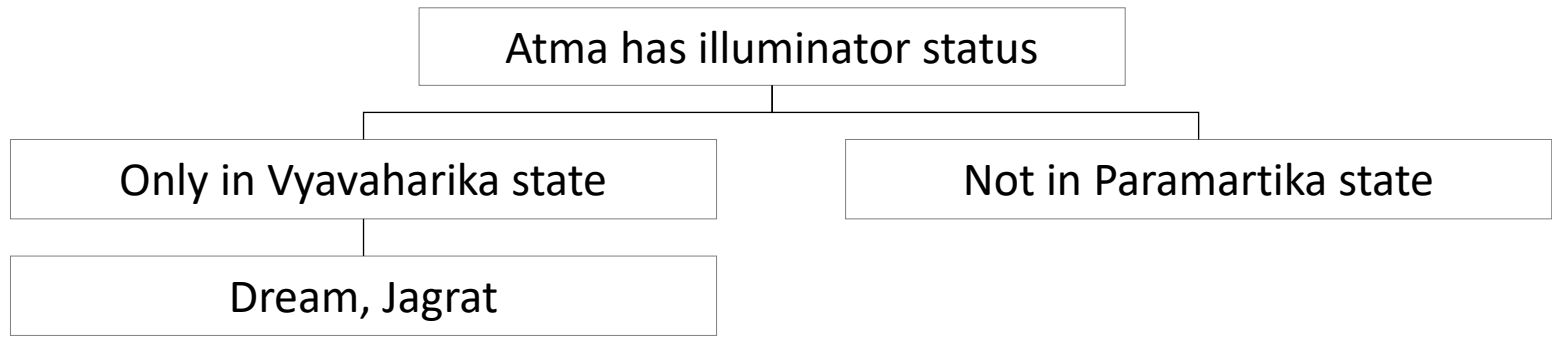
आराममस्य पश्यन्ति,
न तं पश्यति कश्चन ॥ इति ।
तं नायतं बोधयेदित्याहुः ।
दुर्भिषज्यं हास्मै भवति
यमेष न प्रतिपद्यते ।
अथो खल्वाहुः, जागरितदेश
एवास्यैष इति; यानि ह्येव जाग्रत्
पश्यति तानि सुप्त इति;
अत्रायं पुरुषः स्वयं ज्योतिर्भवति;
सोऽहं भगवते सहस्रं ददामि,
अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

ārāmamasya paśyanti,
na taṁ paśyati kaścana || iti |
taṁ nāyataṁ bodhayediti yāhuḥ |
durbhiṣajyaṁ hāsmāi bhavati
yameṣa na pratipadyate |
atho khalvāhuḥ, jāgaritadeśa
evāsyaiṣa iti; yāni hyeva jāgrat
paśyati tāni supta iti;
atrāyaṁ puruṣaḥ svayaṁ jyotirbhavati;
so'haṁ bhagavate sahasraṁ dadāmi,
ata ūrdhvaṁ vimokśāya brūhīti || 14 ||

‘Everybody sees his sport, but nobody sees him.’ They say, ‘Do not wake him up suddenly.’ If he does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dreams only those things that he sees in the waking state. (This is wrong.) In the dream state the man himself becomes the light. ‘I give you a thousand (cows), sir. Please instruct me further about liberation.’ [4 - 3 - 14]

- Dream state – Svayam Jyoti – Atma is illuminator.

43)



- Without thought Atma can't be illuminator of any object.

44)

Observer	Observed
- Self effulgent	- Body, world not self effulgent - Effulgent because of Atma

- Binary format.

45) Brihadaranyaka Upanishad :

यत्र वा अन्यदिव स्यात्,
तत्रान्योऽन्यत्पश्येत्,
अन्योऽन्यज्जिघ्रेत्,
अन्योऽन्यद्रसयेत्,
अन्योऽन्यद्वदेत्,
अन्योऽन्यच्छृणुयात्,
अन्योऽन्यन्मन्वीत्,
अन्योऽन्यत्स्पृशेत्,
अन्योऽन्यद्विजानीयात् ॥ ३१ ॥

yatra vā anyadiva syāt,
tatrānyo'nyatpaśyet,
anyo'nyajjighret,
anyo'nyadrasayet,
anyo'nyadvadet,
anyo'nyacchṛṇuyāt,
anyo'nyanmanvīta,
anyo'nyatsprśet,
anyo'nyadvijānīyāt || 31 "||

When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something. [4 - 3 - 31]

46) Brihadaranyaka Upanishad :

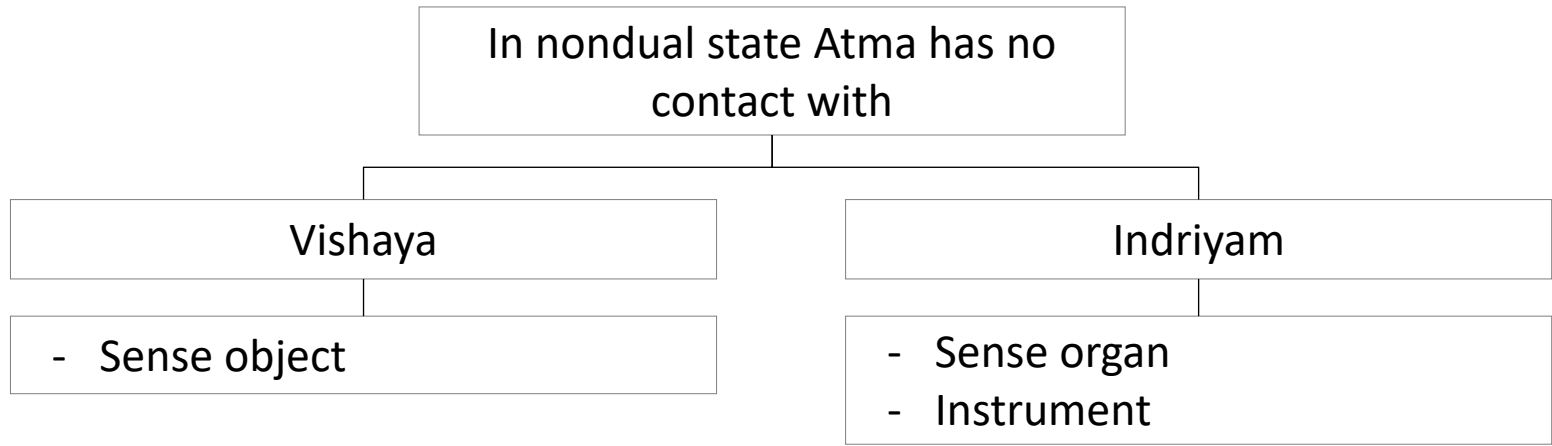
स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा,
दृष्ट्वैव पुण्यं च पापं च,
पुनः प्रतिन्यायं प्रतियोन्याद्रवति
स्वप्नायैव; स यत्तत्र
किञ्चित्पश्यत्यनन्वागतस्तेन भवति;
असङ्गो ह्ययं पुरुष इति;
एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते
सहस्रं ददामि,
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

sa vā eṣa etasminsamprasāde ratvā caritvā,
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca,
punaḥ pratinīyāyaṃ pratiyonīyādravati
svapnāyaiva; sa yattatra
kiñcitpaśyatyānanvāgatastena bhavati;
asaṅgo hyayaṃ puruṣa iti;
evamevaitadyājñavalkya, so'haṃ bhagavate
sahasraṃ dadāmi,
ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [4 - 3 - 15]

- Madhyandhika version not Kandwa

47)



- There is no illumination of anything.

48) Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन
कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

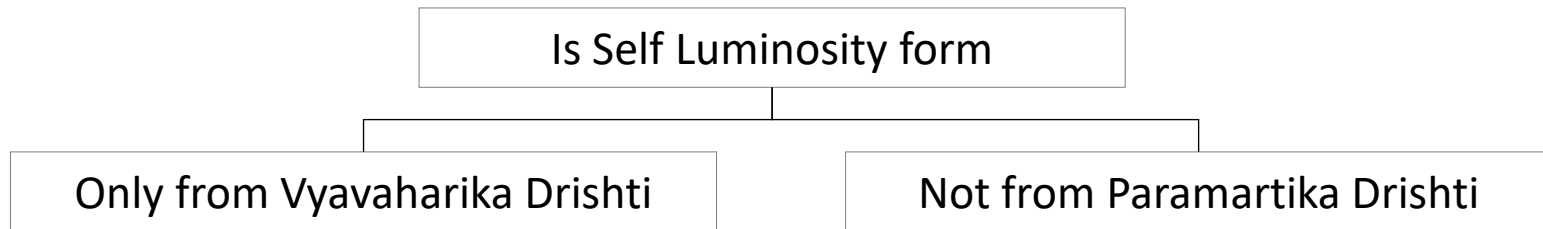
yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śrṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti;

yatra vā asya sarvamātmāivābhūttatkena
kaṃ jighret, tatkena kaṃ paśyet,
tatkena kaṃ śrṇuyat, tatkena kamabhivadet,
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

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

- In nondual state – self luminosity word has no relevance.
- Doubt possible only for ½ cooked wise people.
- Not for knowers of nondual Atma.

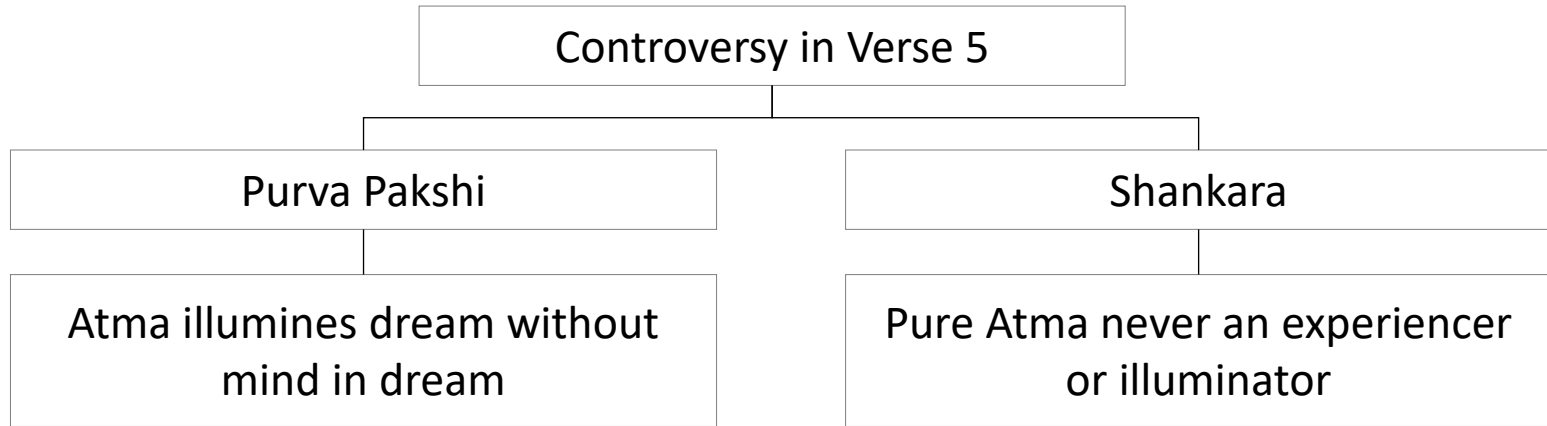
49) Doubt :



50) Atma is there in Jagrat, Svapna, Sushupti.

- Pure Atma is not there in any Avastha.

51)



52) Jiva = Chidabhasa = Sukshma Sharira Mind = Withdraws in Dream moves through various Nadis, reaches puritat membrane and Hridaya Akasha.

- Atma is with Nadis but has no association or relationship.

53) Atma is Asanga

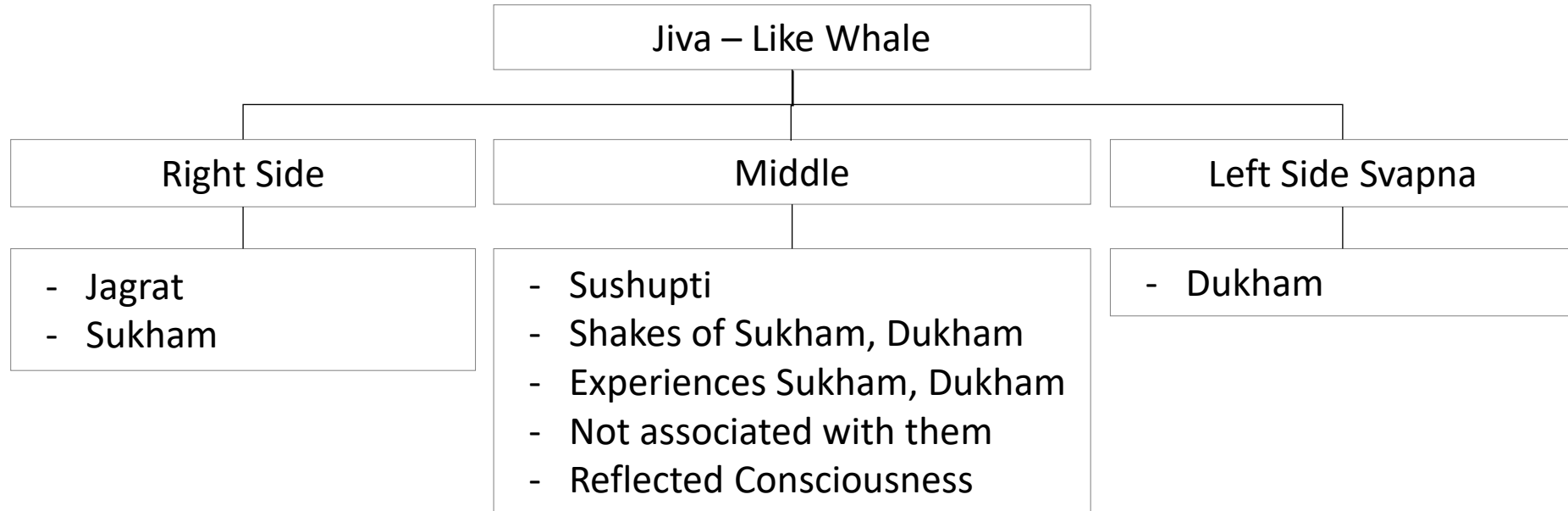
- **It moves with Body – Mind – Nadi – Puritat – Hridaya Akasha, but has no Sambandha, connection with all it illumines.**

54) Atma is able to move freely from Sharirams and Prapanchas.

- Sthula, Sukshma, Karana Sharirams, Prapanchas, Avasthas.

55) Chapter 4 – Verse 5 :

- Svayam Jyoti Brahmanam – Chapter 4 – Section 3
- Ajata Shatru Brahmanam – Chapter 2 – Section 1



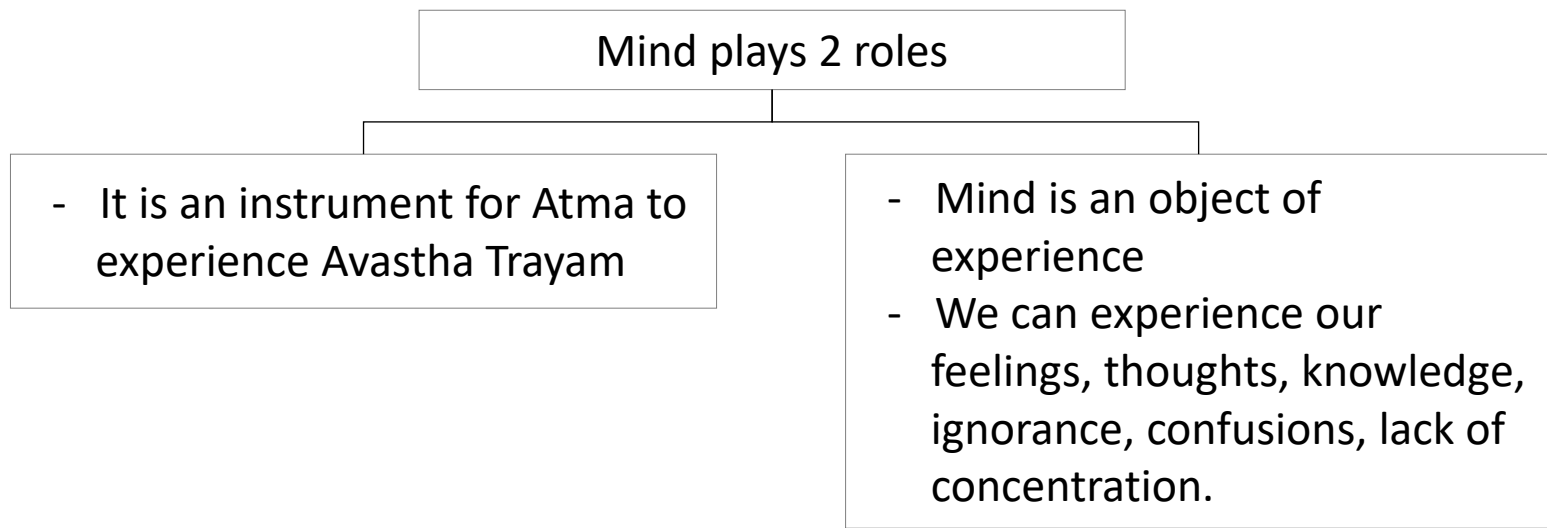
56) Atma has no Jagrat, Svapna, Sushupti.

- It is witness but not associated with 3 Avasthas.
- Observer, experiencer, consciousness.

57) What is the significance of Dream?

- a) Atma can't experience anything by itself even though it is self – effulgent Chaitanyam.
- b) Atma is experiencer, illuminator only alongwith the Mind.

c)



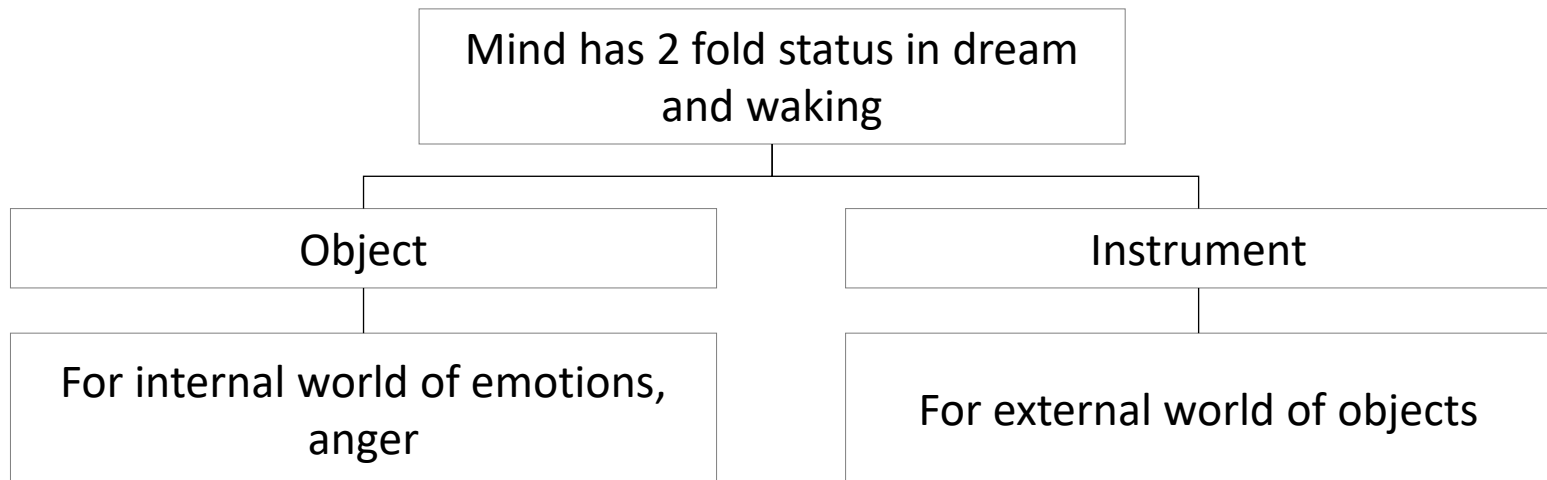
d) Waking :

- **Mind plays predominant role of instrument.**
- **External world = Object.**

58) Mind + Atma – Experiencer of 3 states.

- Pure Atma not witness of Avastha Trayam.

59)

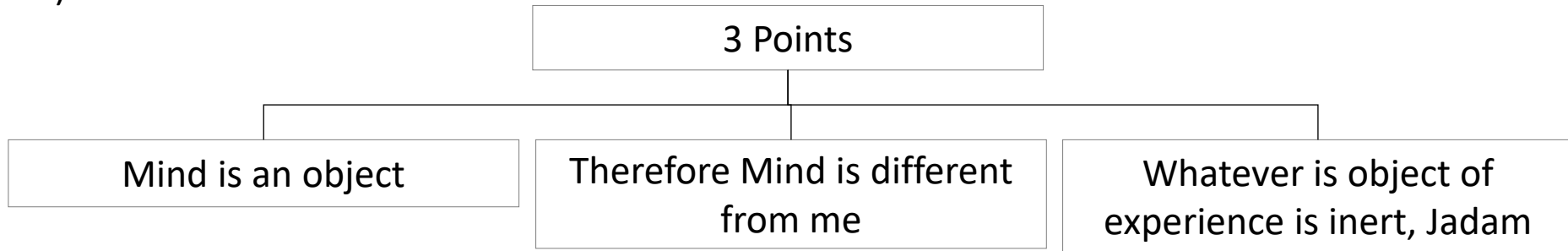


60)

Waking	Dream
<ul style="list-style-type: none"> - Instrumental status dominant - External sense objects are objects. 	<ul style="list-style-type: none"> - Objective status dominant - All thoughts = Objects

- I am always the subject, subject can't be object, object can't be the subject.

61)



62) Ghataha Jadam, Drishyatvat

- Manaha Jadam, Drishyatvat, Ghatavatu.

63)

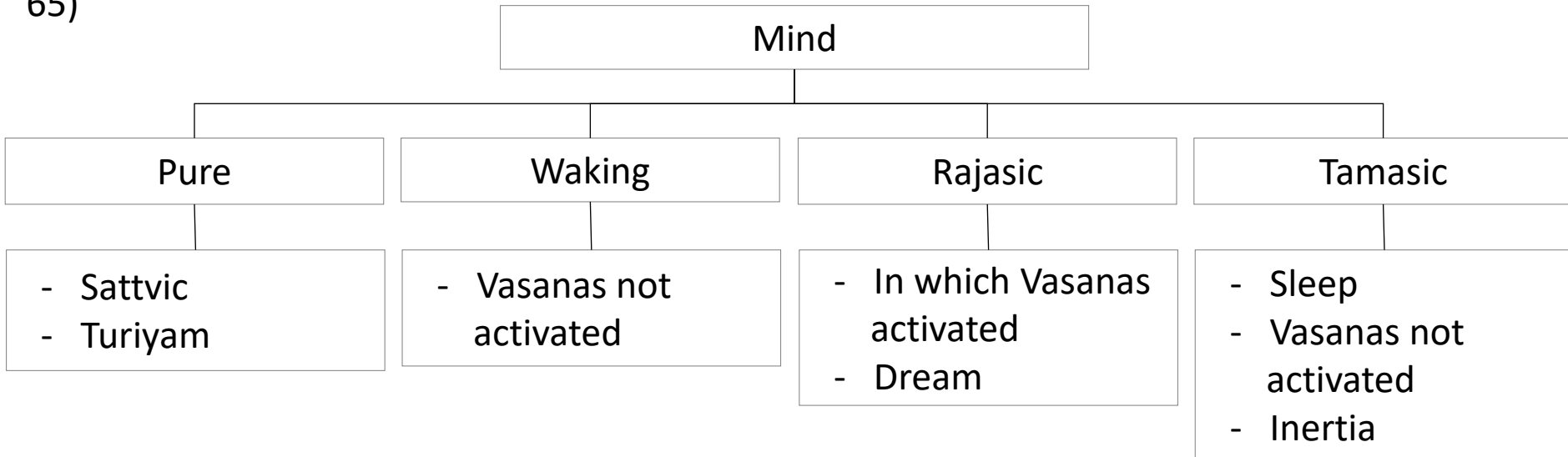
1 st Step	2 nd Step
<ul style="list-style-type: none"> - Mind Jadam because it is object like Pot. 	<ul style="list-style-type: none"> - Mind Jadam even when it is serving as an instrument

64)

3 rd Step	4 th Atma
<ul style="list-style-type: none"> - Mind - Registers experience - Mind Jadam 	<ul style="list-style-type: none"> - Illumines, the experiences - Atma is independently effulgent without help of Mind.

- Atma is self effulgent self existent eternal, nondual.
- World, Avastha Trayam has no independent existent.
- Claiming Atma = Moksha.

65)



66) What decides Vasana activation?

- Karma Nimittam not freewill.
- Freewill does not decide our Vasanas eruption.

- Prarabda theory validated, understood, in ones life.
- Mind whose Vasanas are activated, is there in dream.

67) Atma illumines Karma Nimitta Vasanas, activated Vasanas, activated by Karma.

- How does Atma experience dream?

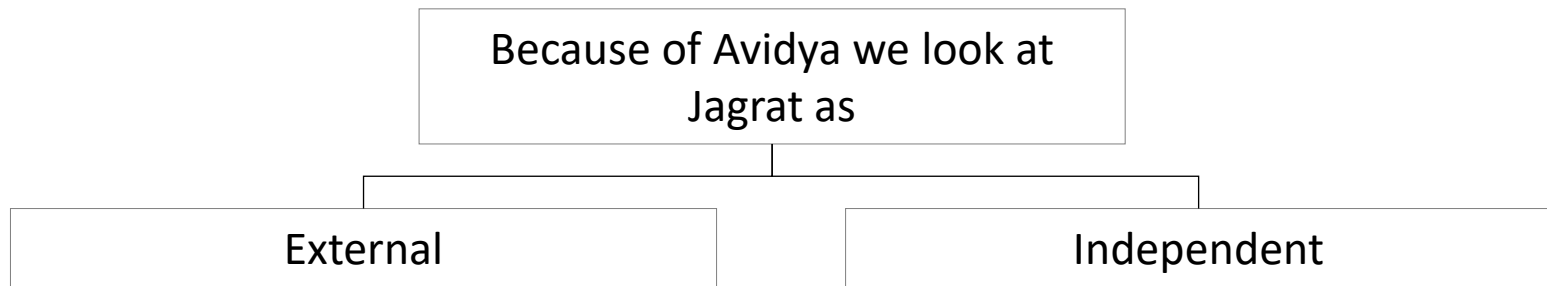
68) Atma sees mind as a distinct object

- **Atma does not see mind as an instrument of perception.**
- **Objective status of mind is dominant.**
- Avidyaya Anyatu Vastvayam.

69) Because of Avidya, ignorance, does not look at dream as an internal one.

- Sees dream world as an external world, as though it is a waking state.

70)



71) Atma has the felicity, ability to drop the physical body in sleep.

72) Atma is the lone, single, illuminator of the dream world.

- Mind used for registration, instrument.
- Why mind required for registration?

- On waking up, I remember my dream.
- What is not registered can't be remembered.

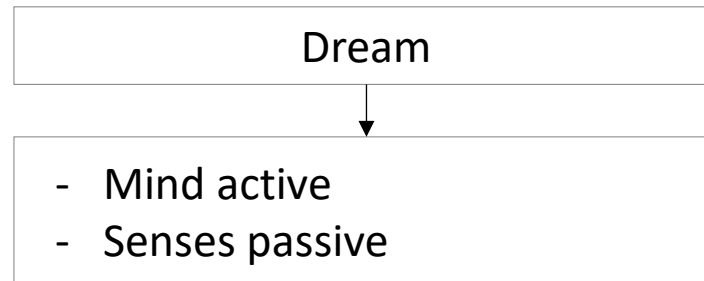
73) Same principle in waking.

- My Mind registers, remembers.
- It is an instrument not subject.
- Atma distinctly different

Mind	Atma
- Registers	- Illumines - Self effulgent illuminator

75) Dream Son, friend seen because of Vasanas gathered in waking and stored, registered in the Mind.

- It is seen because of Avidya. [I am the illuminating principle, not known]



76) Dakshinamurthi Stotram :

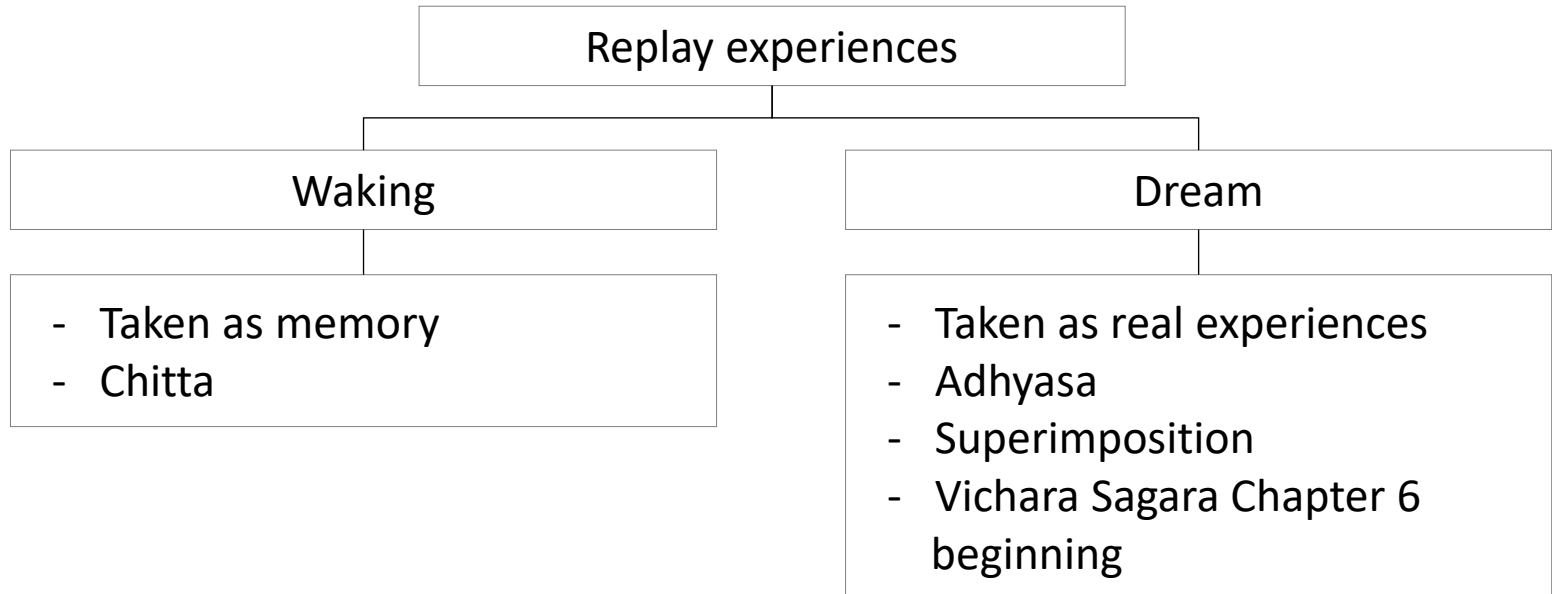
विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

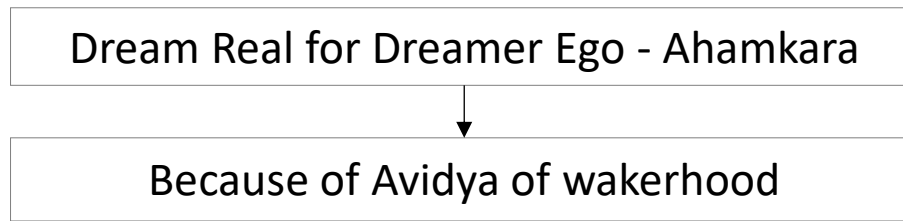
He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- **Dream and Waking seen as though outside consciousness, due to Maya Shakti.**

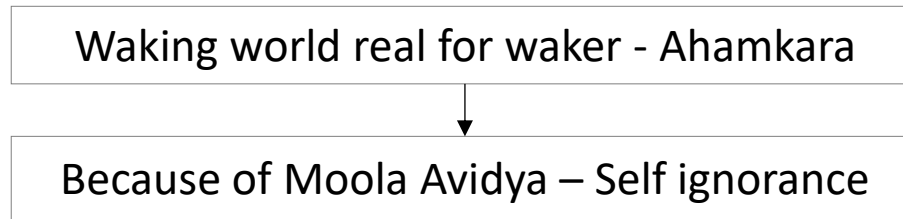
77)



78)



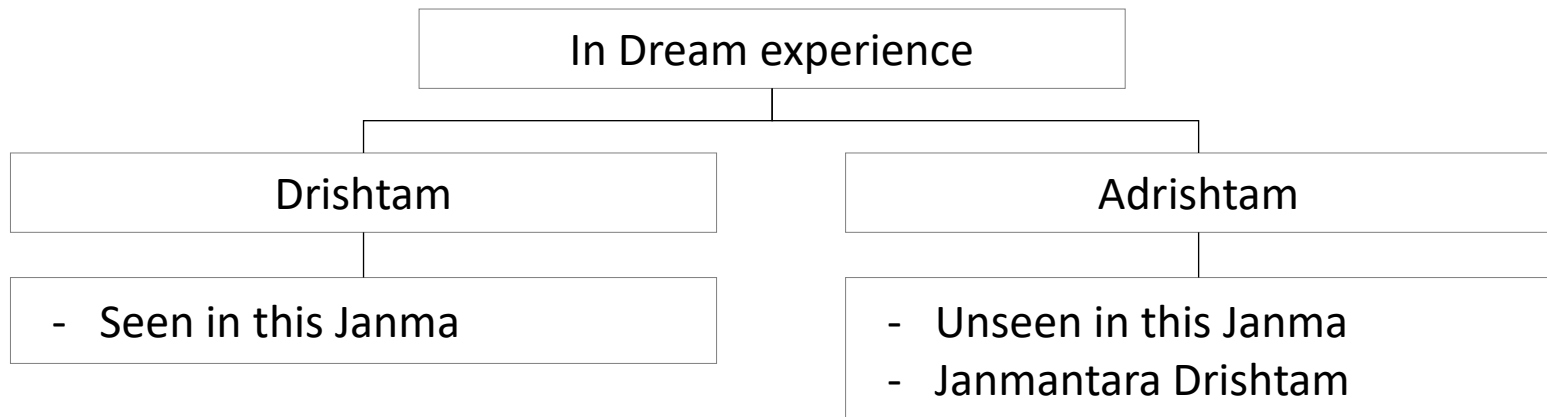
79)



- This is Drishti Srishti Vada.
- Brahman revealed in Drishti Srishti Vada.
- Dream is dream for a waker, but real for a dreamer.

80) Waking is real for waker not for Jnani who has awakened to Turiya Atma and has dropped Moola Avidya.

81)



- Dream – proof of Mind continuing in Many Janmas.

82) Dream :

- a) Mind divides into subject – object.
- b) Projects world based on Vasanas.
- c) Dreamer experiences varieties of things and beings.

83) Mind + Atma mixture experiences waking, dream, sleep.

- Dormant mind + Atma – witnesses sleep.
- Passive mind + Atma – experiences the waking and dream.

84) Chapter 4 - Verse 5 :

- 3 questions over.
- Who sleep? 5 Jnana Indriyas + 5 Karma Indriyas.
- Who is awake in sleep? 5 Pranas
- Who watches dream? Passive Mind + Atma
- Mind is the dreamer.

85) Chapter 4 – Verse 6 :

- How does dream end?

Waking :

- Mind located in 5 Jnana Indriyas + 5 Karma Indriyas.

86)

Vatham	Pitham	Kapham
Vayu	Agni	Jalam

- Surya Rashmi flows through Nadis and energises body.

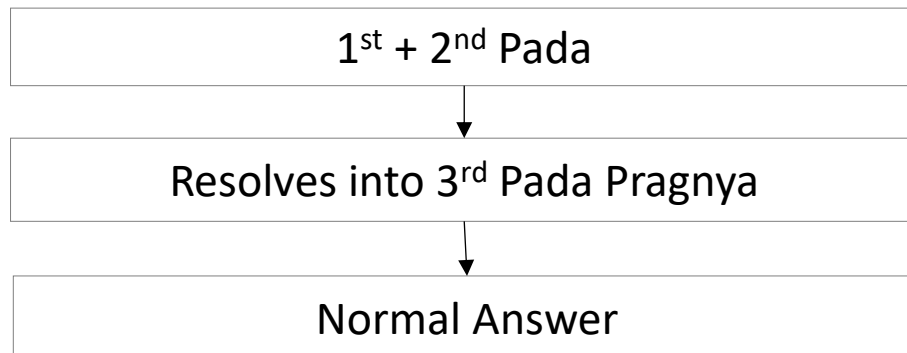
87) Mind + Reflected Consciousness is spread all over the body in sleep.

- In dream, move within Nadis.
- In sleep Vasana Passages are blocked Surya Rashmi enters Nadis and nourishes body.
- Mind not in specific Golakam or in specific Nadis.
- Mind in diffused state is in Sushupti, spread over entire body.

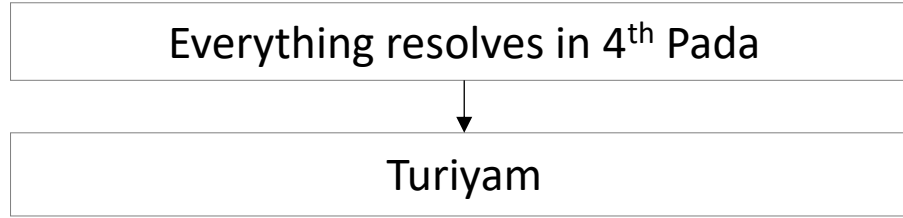
88) Chapter 4 – Verse 6 :

- Atma Ananda is reflected in Karana Shariram in Sushupti hence it is called Ananda Maya Kosha.

89) Verse 7 :



90) Compromise Answer :



91) Just as all birds go towards the tree, similarly, the entire creation goes towards Turiyam, Brahman.

92) Prashno Upanishad is elaboration of Mundak Upanishad.

- Hence bird example in Prashno, Mundak Upanishad.
- Brahman = Aksharam in both.

93) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.
[I – I – 6]

94) Question 5 :

- What is resting ground of creation?
- Aksharam Brahma = Ultimate
- Creation is born out of Maya, resolves into Maya.

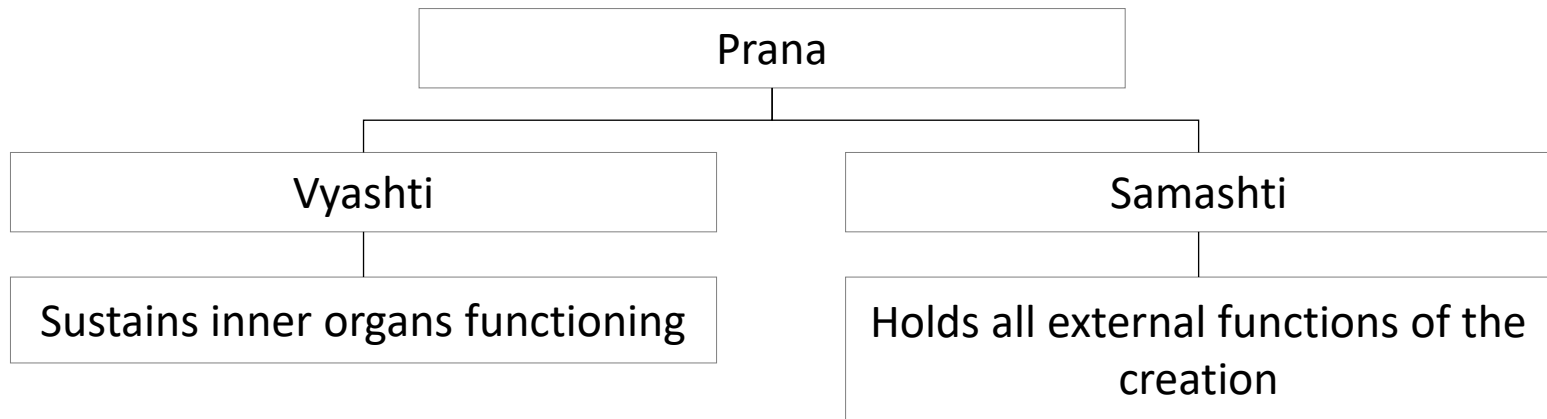
Answer :

- Mantra 7, 8 9, 10

95) Mantra 8 :

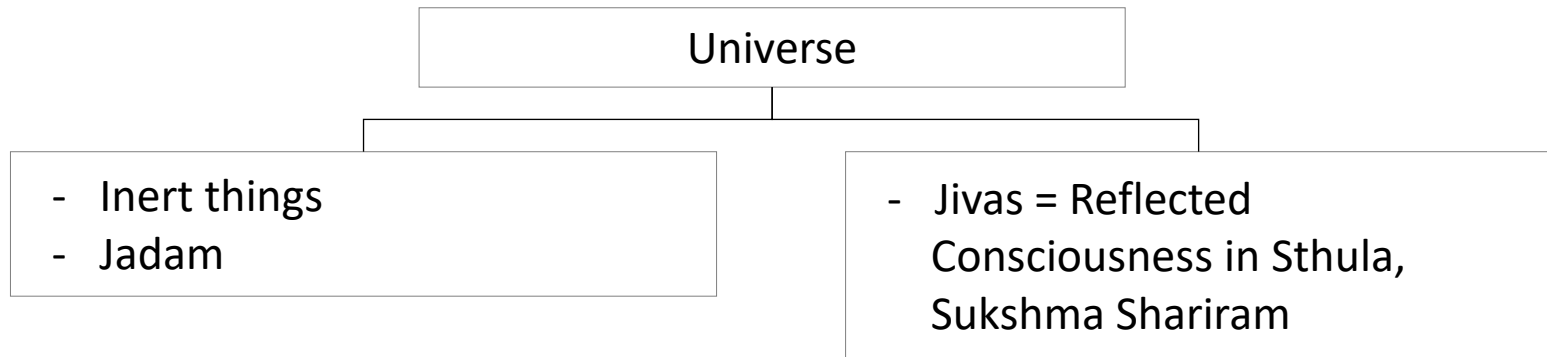
- Brahman = Container of Universe with 5 Gross, Subtle Elements, Bodies, 19 Sense Organs, and their objects.

96)

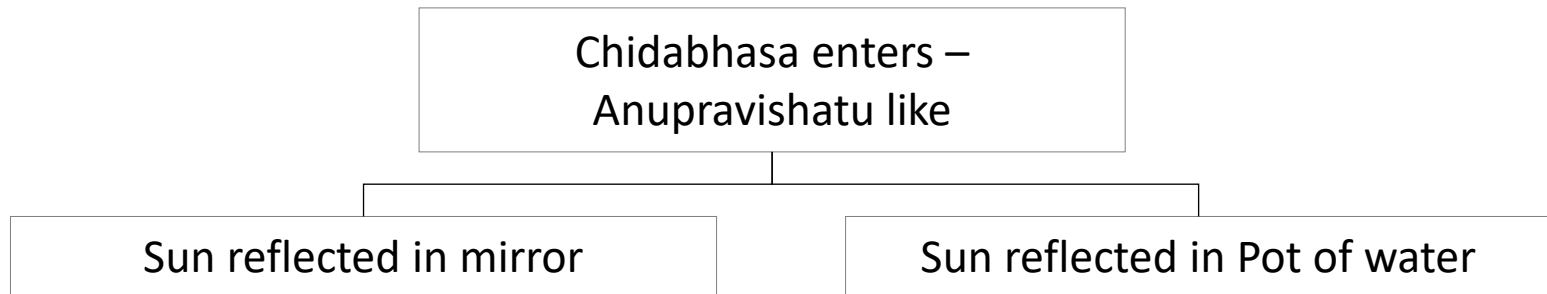


97) Achetana Prapancha for someone other than the world = Chetana Jiva.

98) Jiva definition by Shankara : Chapter 4 – Verse 9



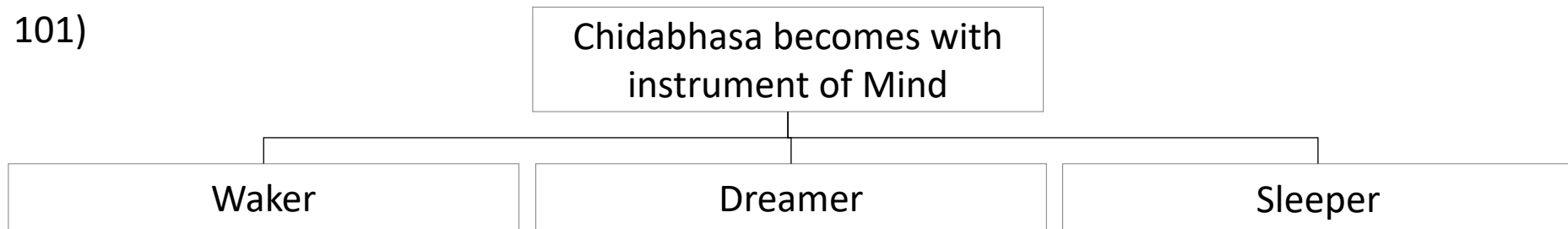
99)



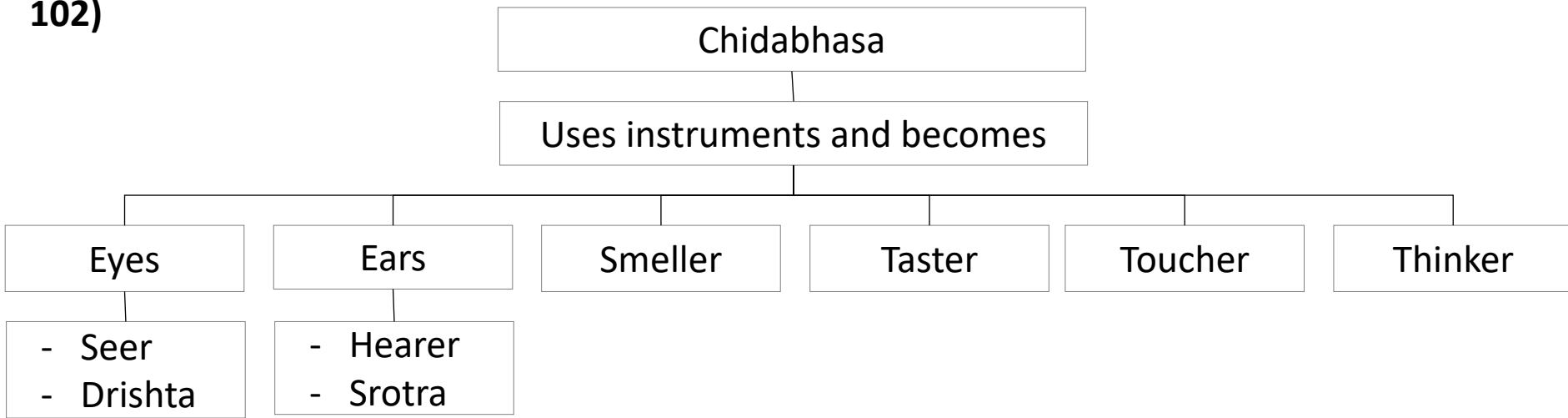
100) What is nature of Chidabhasa?

- Karta, Bokta, Pramata.
- Doer, enjoyer, perceiver.
- Chidabhasa can't exist independently.
- Exists alongwith Sukshma Shariram.

101)

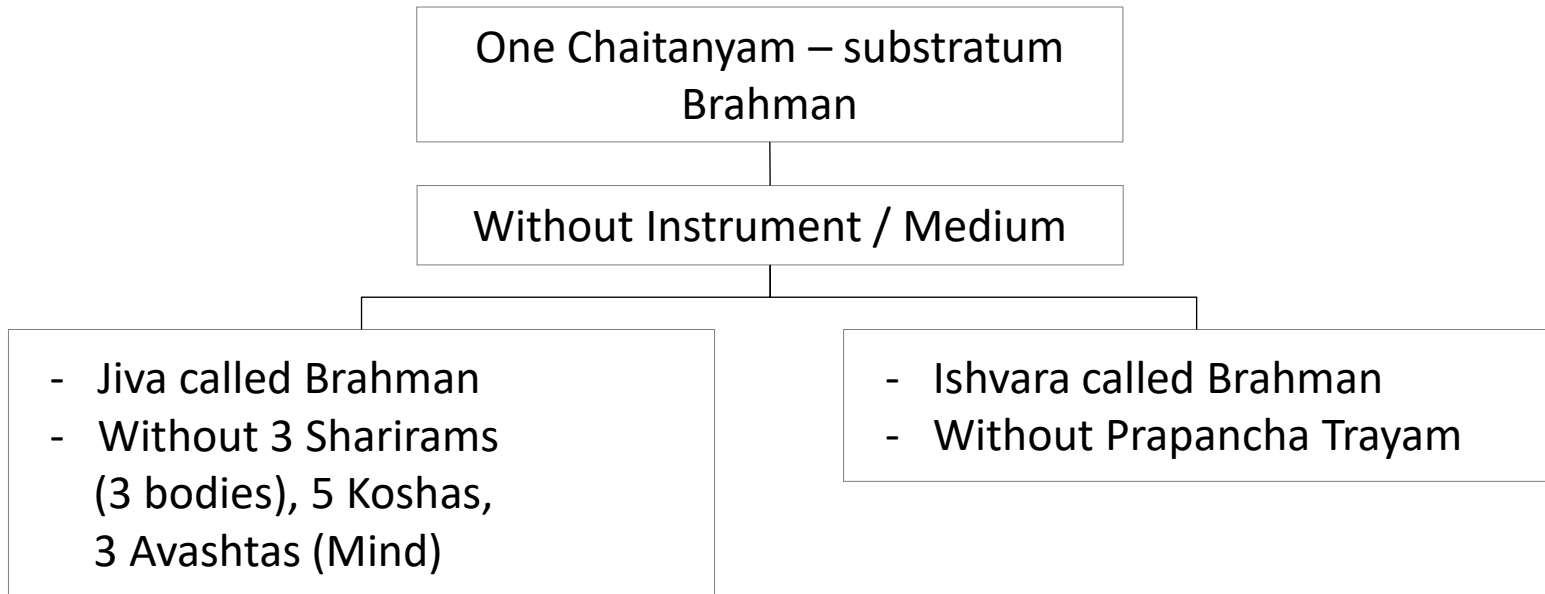


102)



- All error = Chidabhasa

103)



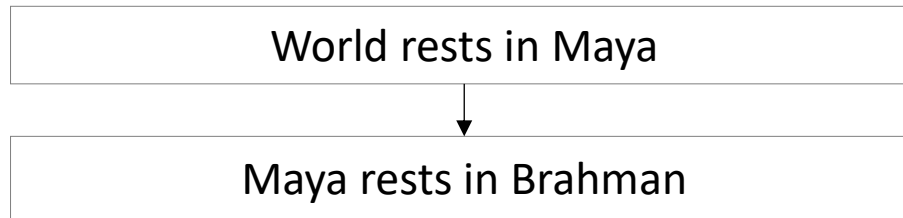
- Entire Tattwa Bodha is in Verse 7, 8, 9 – Chapter 4 Prashno Upanishad.

104) Verse 9 :

- Observer of the world = Pramata = Ahamkara

Verse 8 :

- World = 14 organs + objects.



105) Ahamkara = Sharira Trayam Anatma + Chidabhasa

= Reflected Medium + Reflected Consciousness.

= Buddhi + Reflected Consciousness

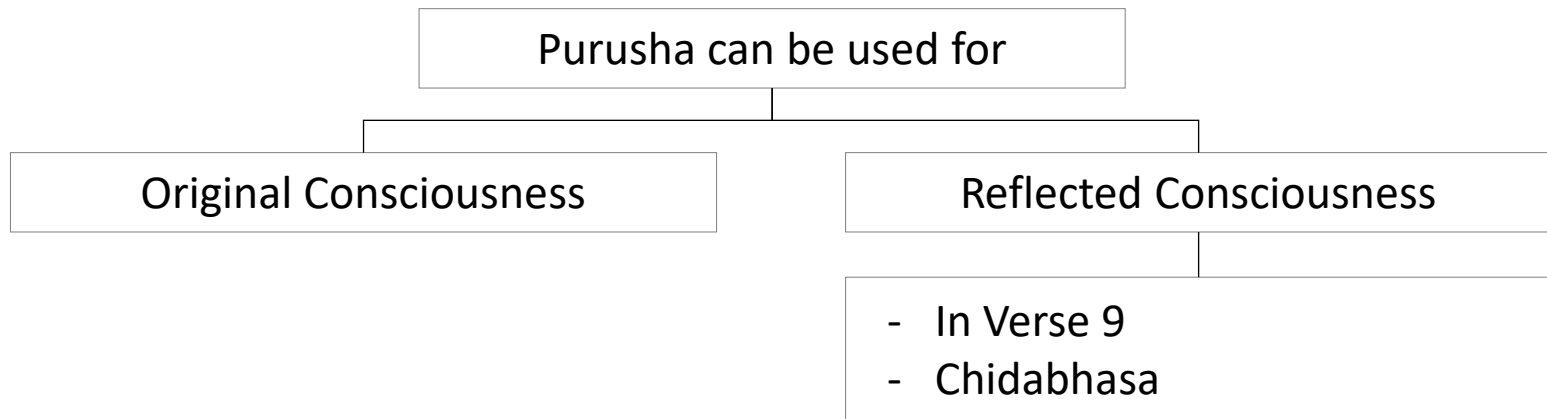
= Pramata + Reflected Consciousness

= Karta

106) Purushaha :

- Poornatvat Purusha
- Pervader of 3 bodies of the individual Vyashti and 3 Prapanchas of Samashti.

107)



- Pooraya Iti Purusha.
- Reflected pervades all over body – Mind – hence called Purusha.
- Except Nail + Hair.

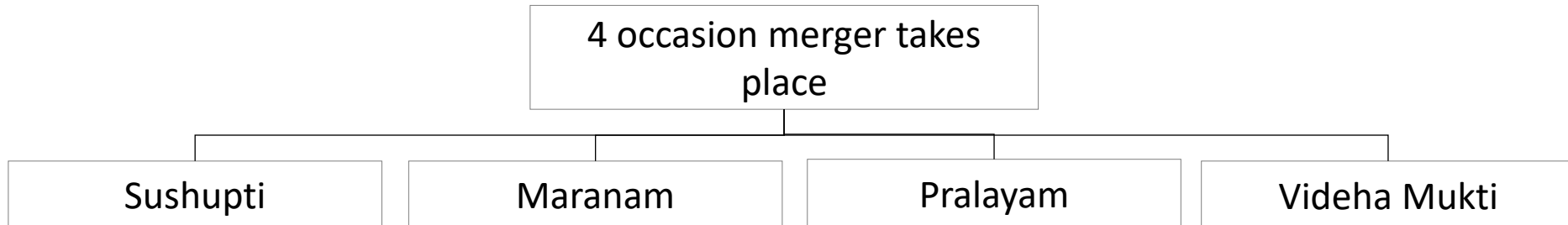
108) Question 5 :

- Where does everything rest?

Answer :

- Everything Karta Chidabhasa also rests in Original Consciousness.

109) Chidabhasa merges with Bimba Chaitanyam like reflected of Sun merges with the Sun.



110) Achetana world is Adharam for Pratibimba Chaitanyam.

111) When World, Adhara for Chidabhasa resolves, Chidabhasa also resolves.

112) Pramanam for Chidabhasa – Brihadaranyaka Upanishad – Meitreyi Brahmanam.

- Chidabhasa rises with Body / Mind complex and sets with Body / Mind complex.
- In Death Chidabhasa dries up.

113) Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha I

Kasmin nu bhagavo vijñate sarvam-idam vijñatam bhavatiti II 3 II

The great householder Saunaka duly approaching Angira in the prescribed manner asked.
“What is That, my Lord, having known which all these become Known?” [I – I – III]

- Brahman = All
- Knower of Brahman = Omniscient, knower of all Sarvagnyaha Bavati.
- Sarvam Bavati = Becomes all.

Chapter 4 - Verse 9 : Saurayini to Pippalada

Question 5 :

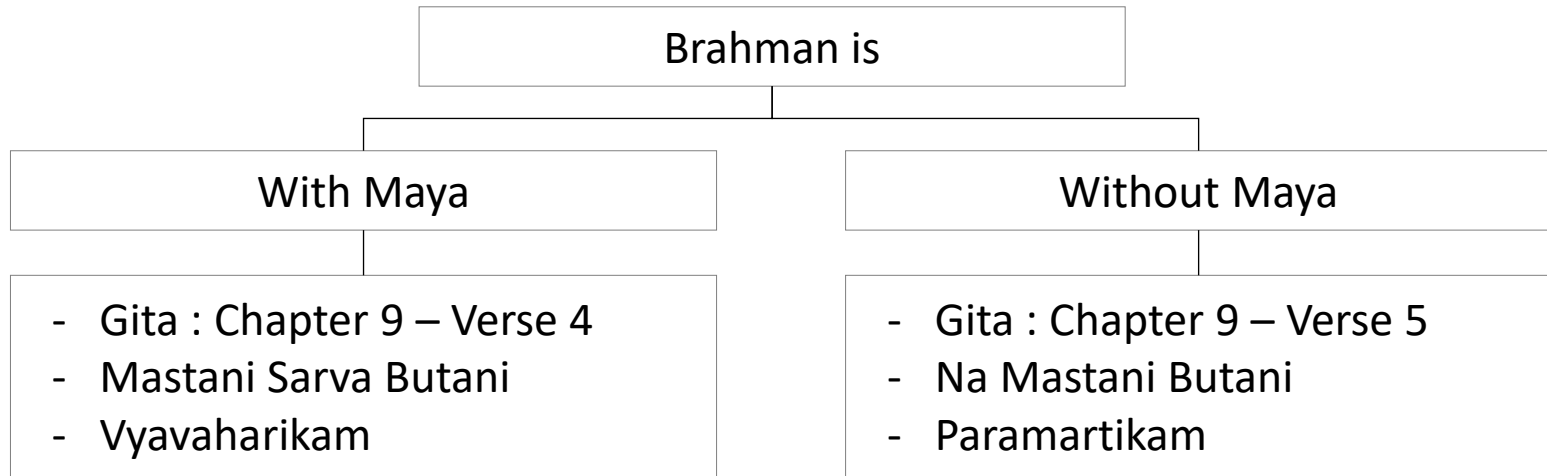
114) Where does Universe rest in Sushupti?

115) Universe rests in Maya in Sushupti as it is born out of Maya.

116) Maya itself being Mithya is resting on Brahman.

117) Maya and Brahman are both eternal.

118)



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 ||

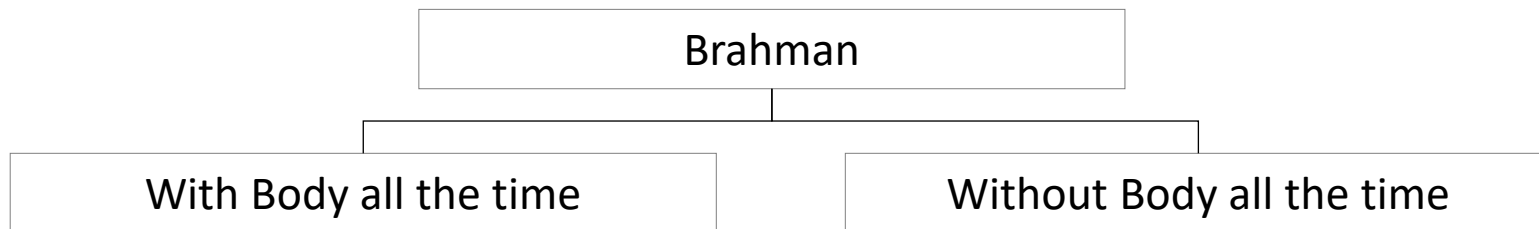
Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

119) Atchayam :

- Maya Rahitam, Tamaha Rahitam all the time.

120) Ashariram :

- Without 3 Sharirams.



121) Alohitam / Arohitam :

- Without Red Colour
- Without Attributes.

Katho Upanishad :

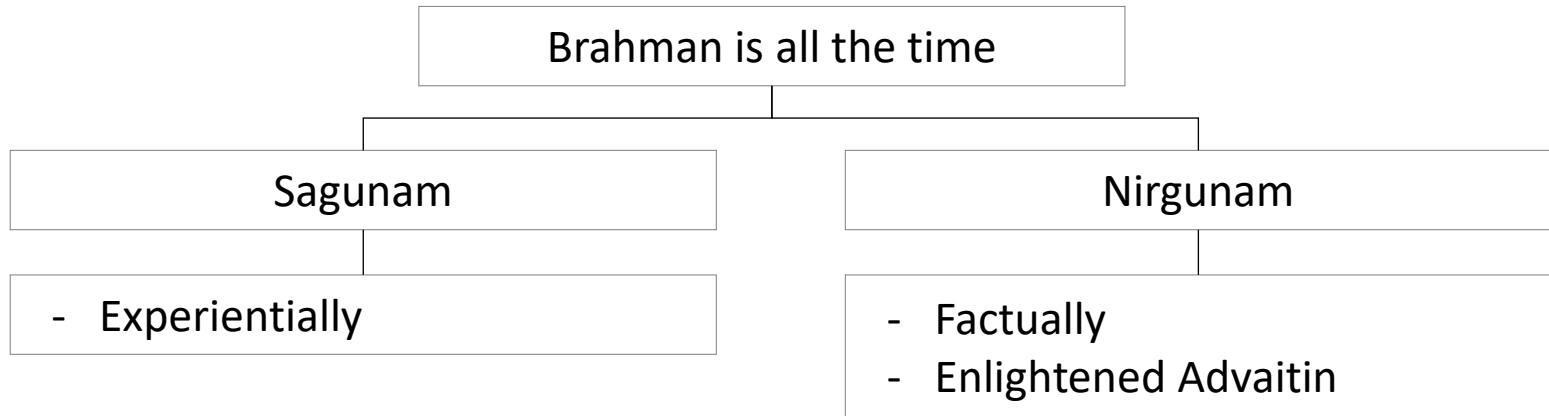
अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

122)

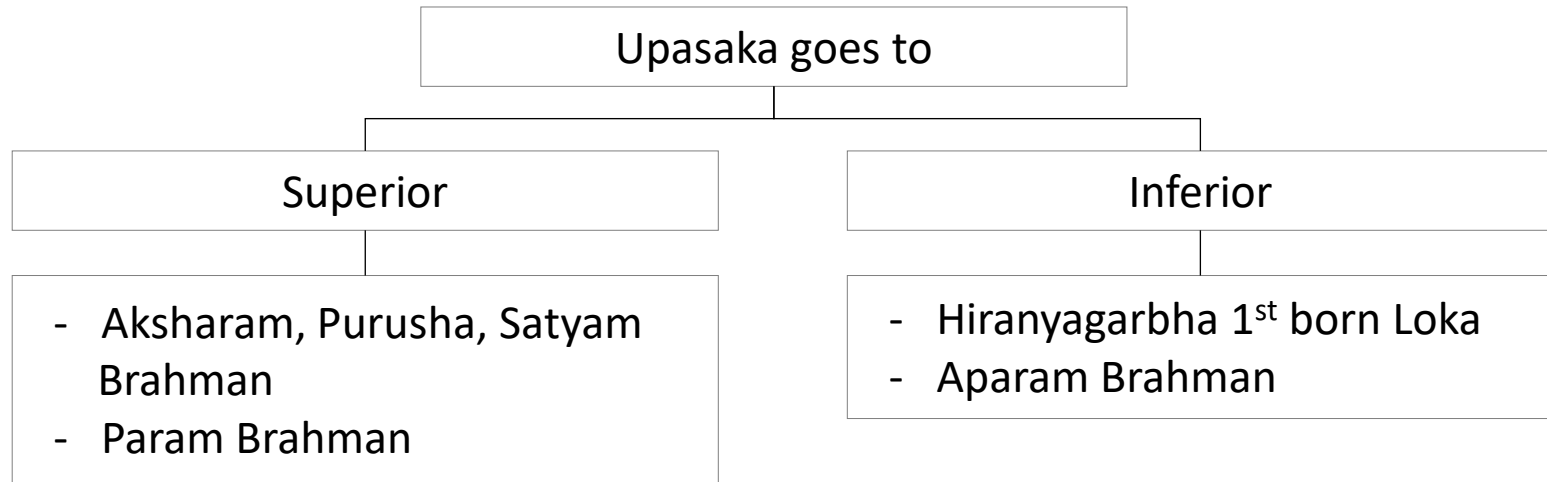


123) Brahman is Shubram – Pure

124) Verse 1 :

- Question in Chapter 6
- Which Loka Omkara Upasaka goes to.

125) Verse 2 :



126) Shaligrama → Only Vishnu invoked

- Linga → Only Shiva invoked
- Omkara → Both Param + Aparam Devatas invoked
- Hence unique.

126) Katho Upanishad :

- Before teaching starts – Ohmkara Upasana prescribed.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

Etad alambanam srestham, etad alambanam param,
Etad alambanam jnatva, Brahma loka mahiyate II 17 II

Most glorious is this support, this is the supreme-most support, He who has realised (known) this support comes to be adored (worshipped in the world of Brahmaji – the Creator. [I – II – 17]

- Main teaching in Chapter 2 of Katho Upanishad.

127) Katho Upanishad :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

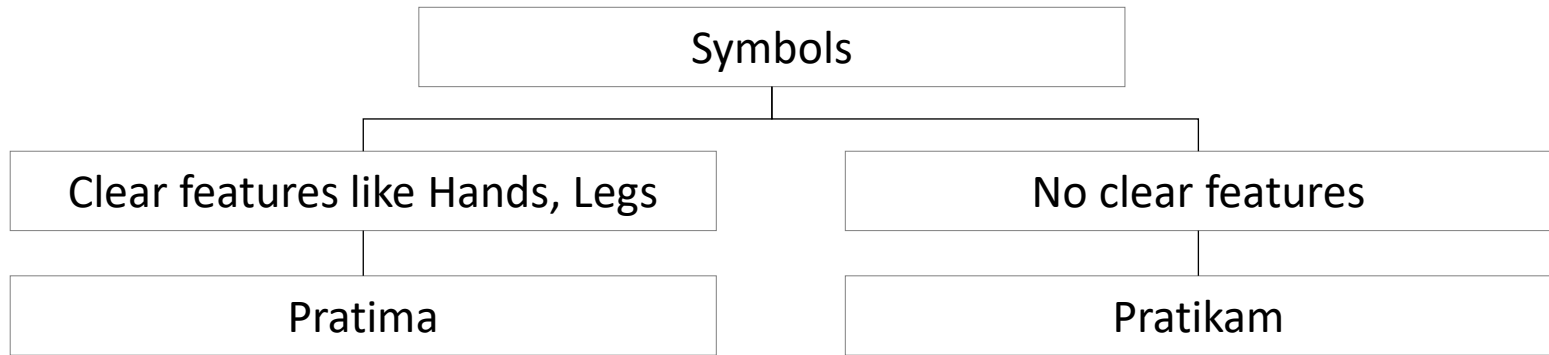
Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,

Yad icchanto brahma-caryam caranti tat te padam sangrahena bravimy-om-ity-etad II 15 II

Yama said : The goal (word) which all the Veda-s declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacharin, that goal (word) I will briefly tell thee. It is Om.”[I – II – 15]

- Goal of Seekers is “Ohmkara”.

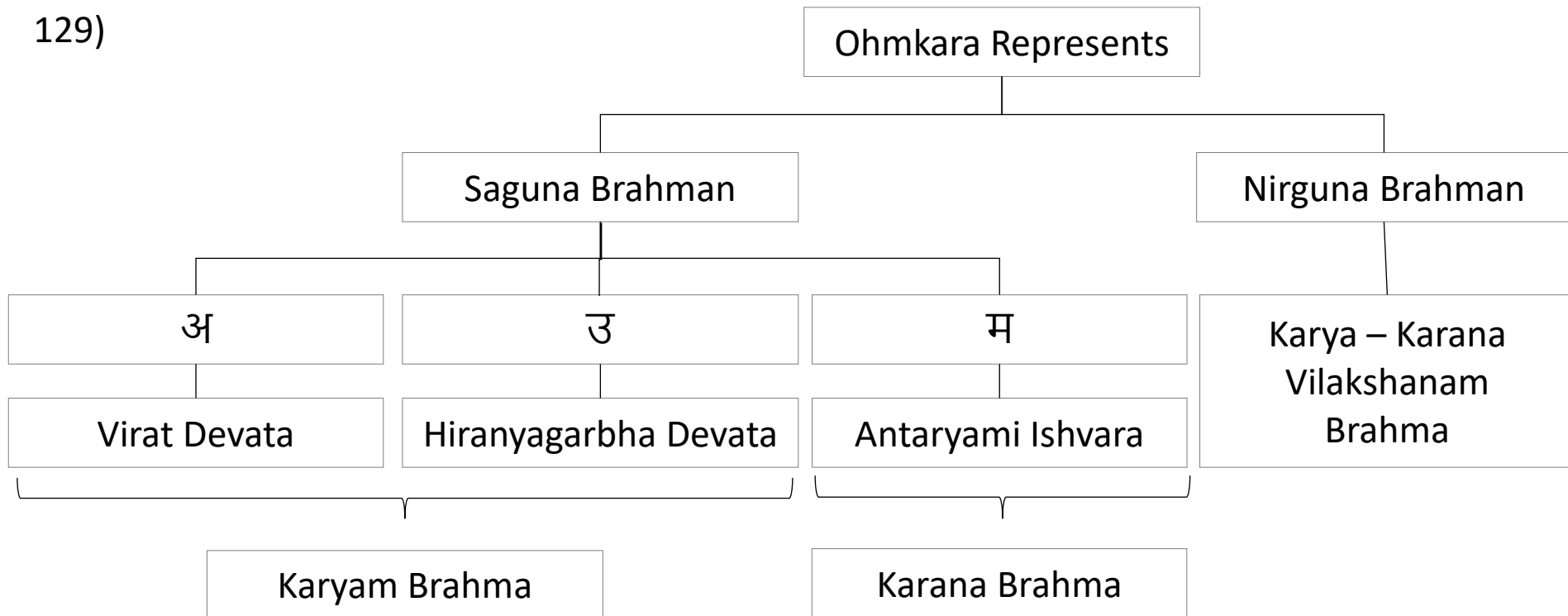
128)



128) Sound Omkara is Alambanam not written Ohmkara Alphabets.

- Pratika Upasana

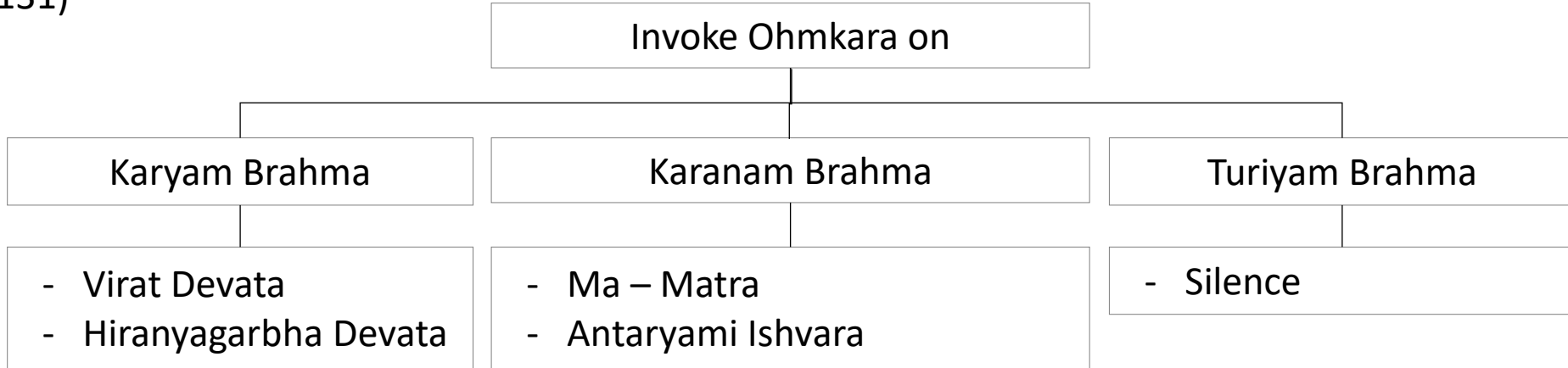
129)



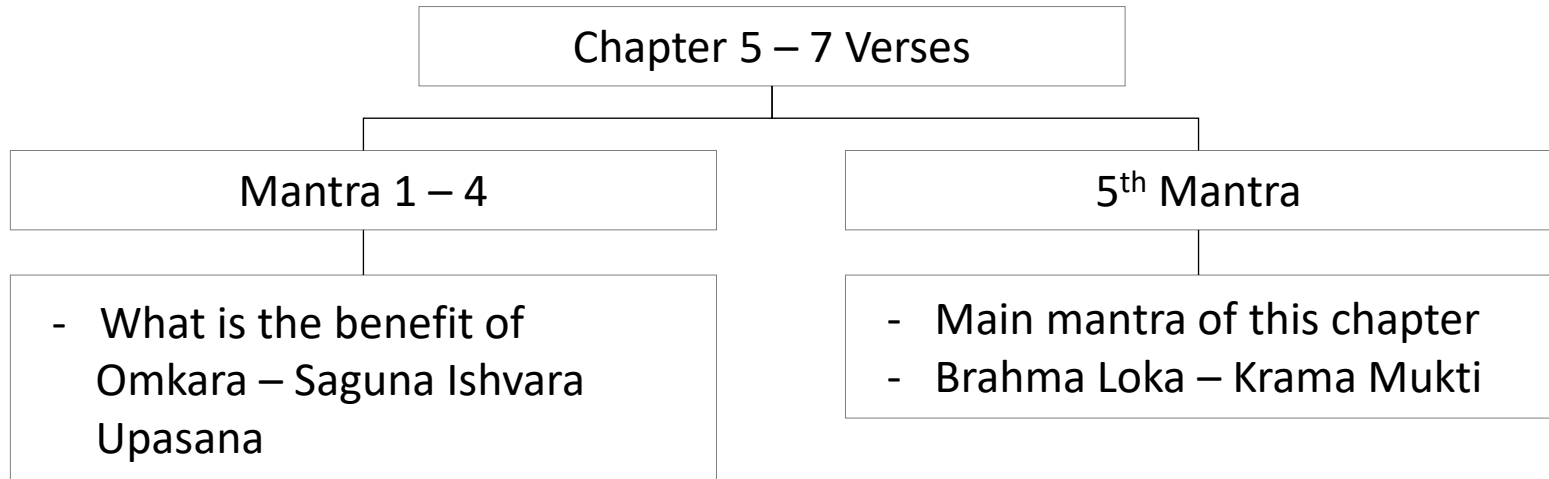
- Meditate Omkara as power of Brahman – Sound symbol of Brahman.

130) Panchadasi – Chapter 9 – developed based on Chapter 5 – Verse 2

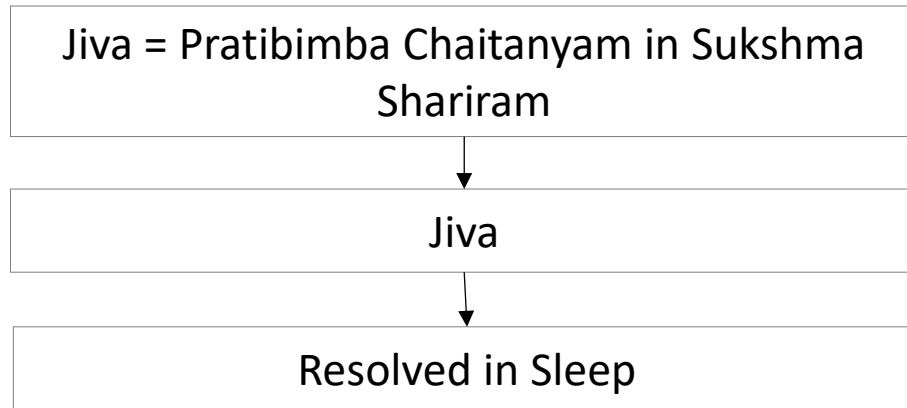
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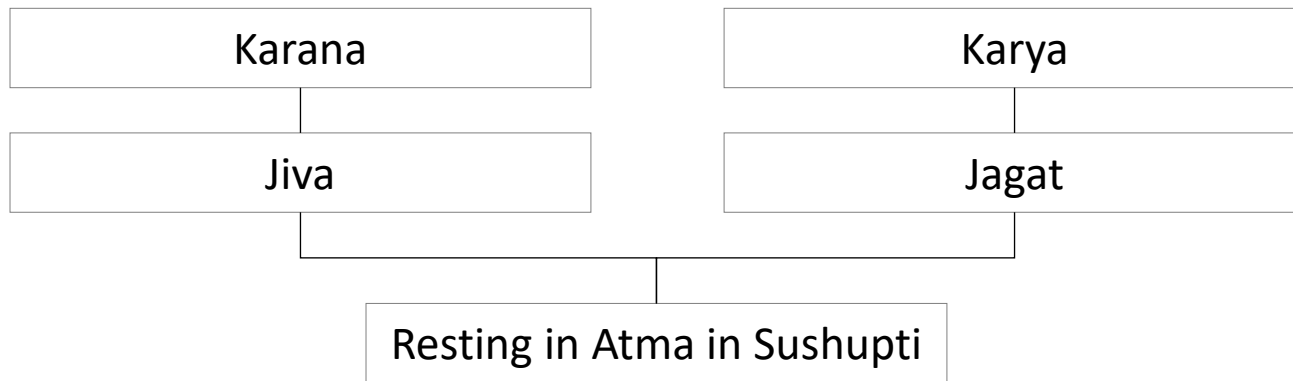
132)



133) Chapter 5 – Verse 9 :



134)



- Jiva = Reflected Consciousness in Sukshma Shariram.

135) Chapter 6 – Verse 1 :

- When Chidabhasa is formed, Jiva originates.
- In Karana Shariram, Chidabhasa is dominant.
- New Sukshma Sharirams are created.
- In every Sukshma Shariram, Chidabhasa will also be formed.
- Living beings are born when Chidabhasa originates.

136) No Mind is newly created

- All minds are there in potential form.

137) Otherwise it will become Asat Karya Vada (Neiyayika).

- World can never be freshly created.

138) Life, Jivas, can never be created or destroyed.

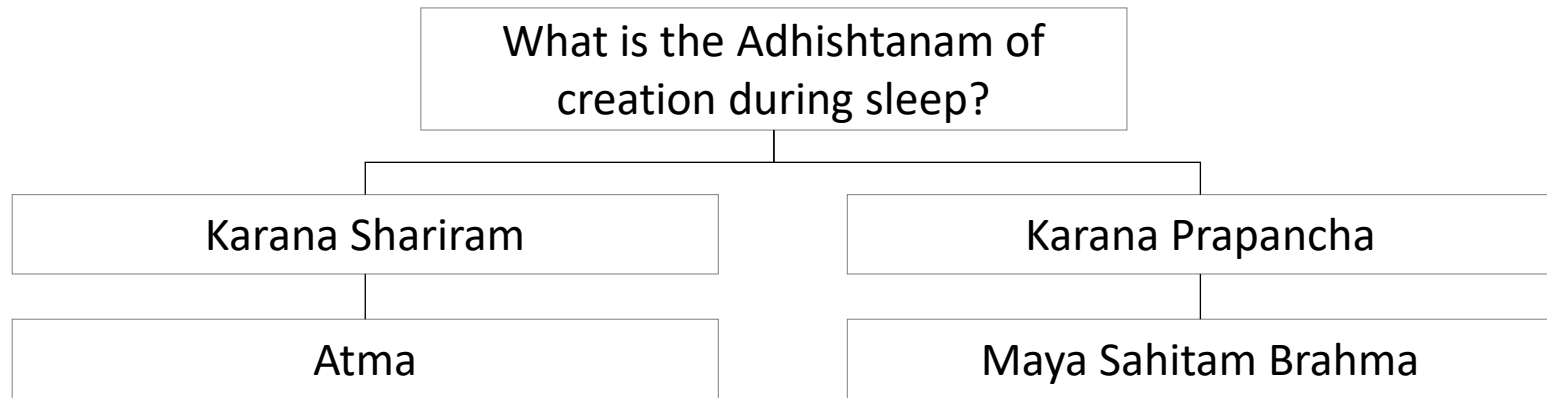
- During Pralayam Jivas exist in potential condition.

- **Acknowledge the fact I exist without Sthula Shariram and get rid of fear of death.**

139) Chapter 6 – Connected to Chapter 4

- Chapter 5 – Krama Mukti

Chapter 4 – 5th Question :

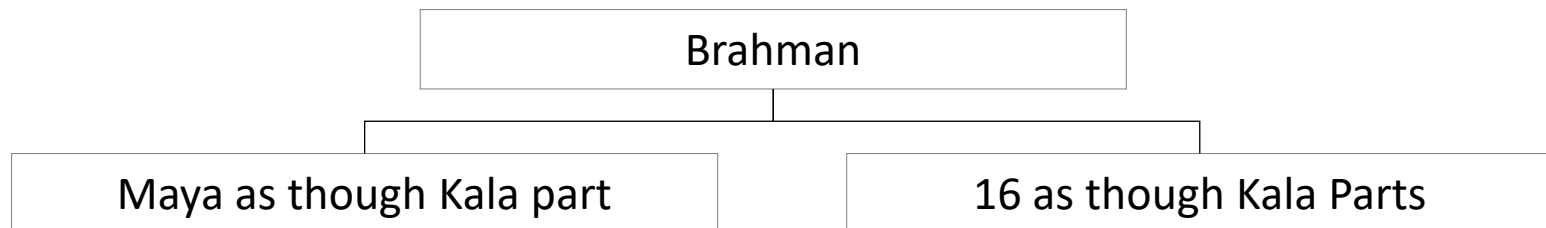


140) Chapter 6 – Verse 1 :

- What is location to recognise Brahman, understand Brahman? Moksha Karanam location kim?
- Aksharam, Satyam, Purushakhyam Vigneyam = Locus of knowledge of Brahman.

141) 6th Chapter : Question

- What are the 16 Kalas of Brahman?



- Both as though, Mithya, unreal parts.

142) Gita Bashyam – 14 years, 600 classes

143) Question 1 :

- What is that Consciousness – Shodasha Kala Purusha?

a) 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]

b) Mundak Upanishad :

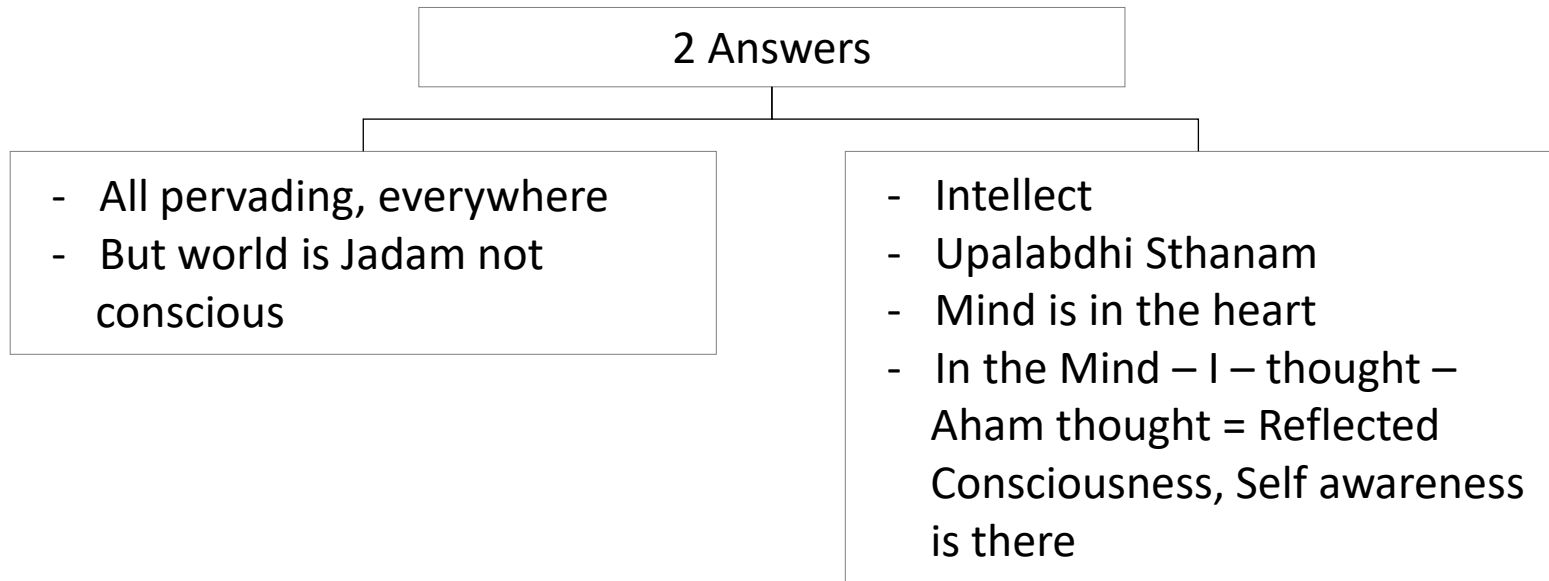
न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih I

tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati II 10 II

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

144) Where is Consciousness? Upalabdhi Sthanam? Availability where?



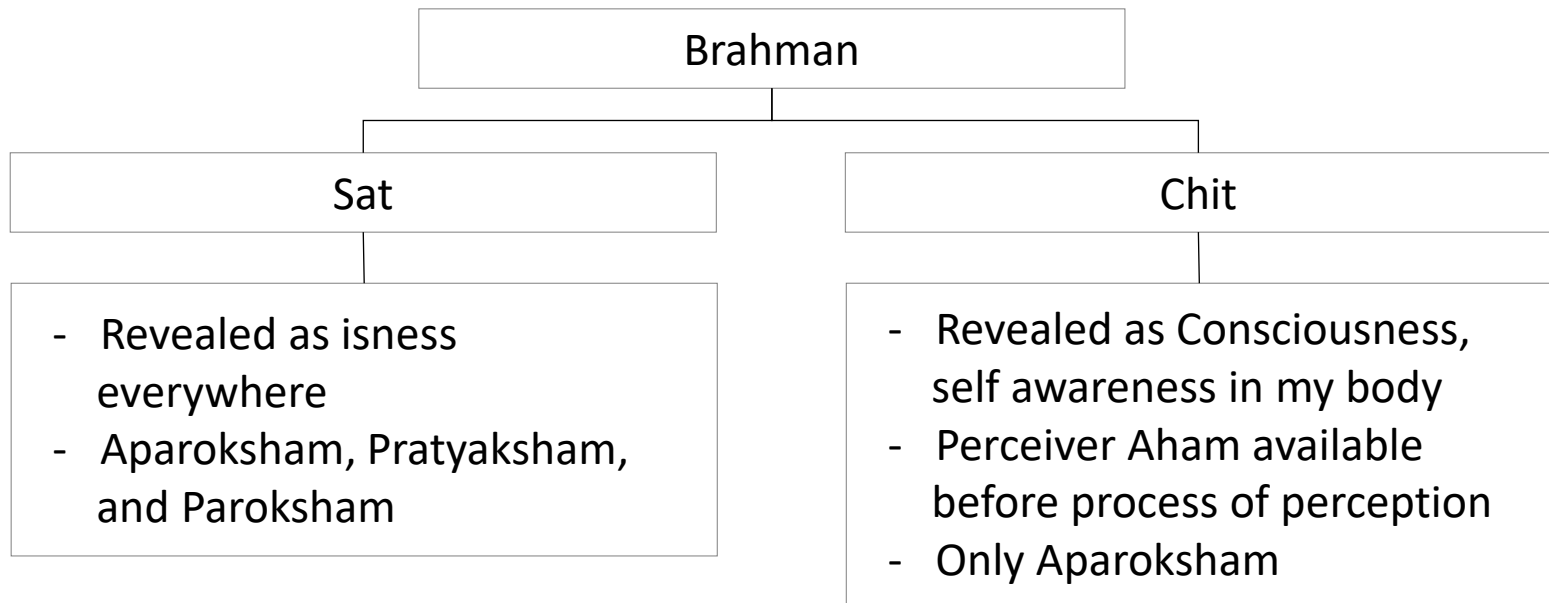
145) 16 Limbs = 16 parts of creation

- Creation is born of Purusha only.

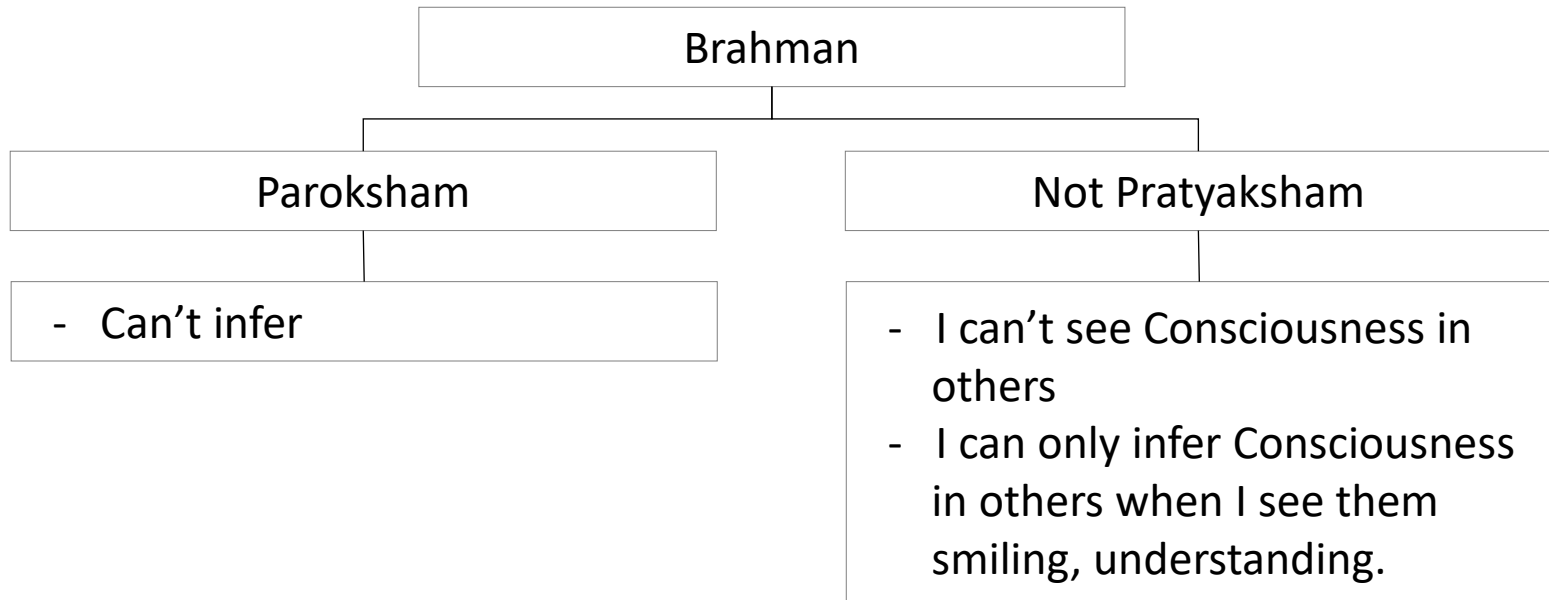
146)



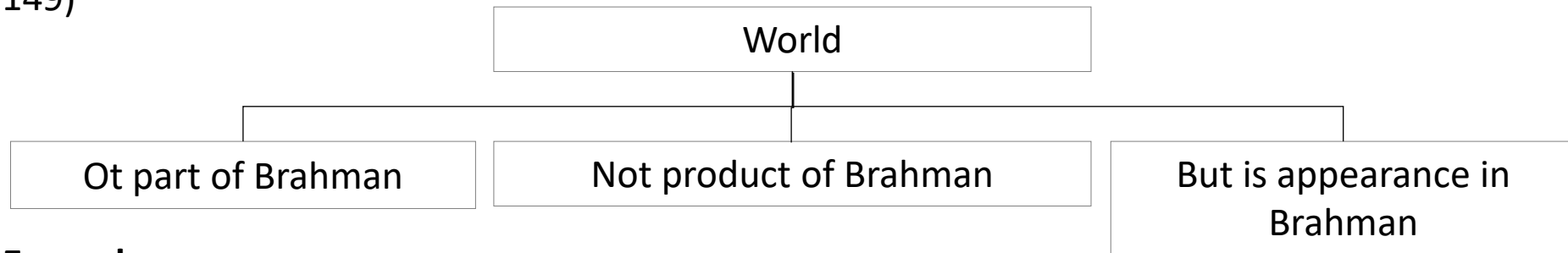
147)



148)



149)



Example :

- Dream world is an appearance in the waker.

150) If World is product / Karyam of Brahman which is Karanam, both will be real, Samana Avastha.

- **Karana – Karya Sambandha.**

151) If world is an appearance in Brahman, world is unreal, Brahman is real.

- Adhishtana – Adhyasa Sambandha.

152) World has no origination – manufacture, expiry dates.

- It has manifestation, unmanifestation.

Gita :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

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]

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]

153) Chapter 6 – Verse 2 :

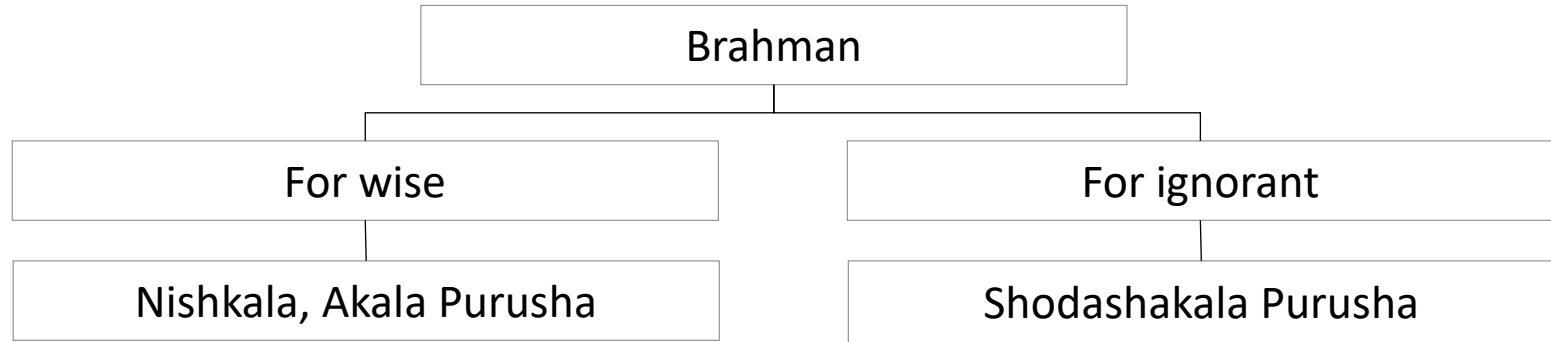
Brahman	World
<ul style="list-style-type: none">- Satyam- Adhishtanam- Real	<ul style="list-style-type: none">- Mithya, Appearance- Adhyasa- Unreal

154) Brahman is existence principle in the Adhyastha Prapancha.

155) Adhyasa does not have existence of its own

156) Upadhi : 16 Kalas

- Make Brahman appear endowed with 16 constituents.

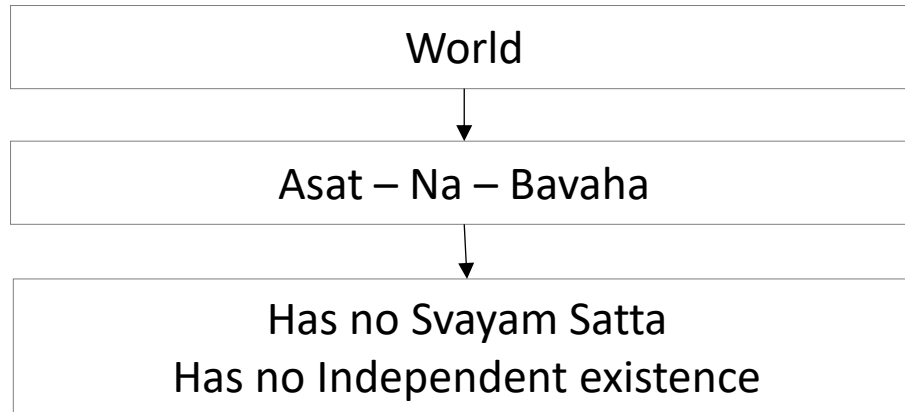


157) Gita : Chapter 2 – Verse 16

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ ।
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]



I	World
<ul style="list-style-type: none"> - Observer - Has Svata Satta - Lends existence to the world 	<ul style="list-style-type: none"> - Has no independent existence - Na Svataha Satta - Na Asato Bavaha - There is existence in the world - That existence does not belong to the world - World is, mobile is

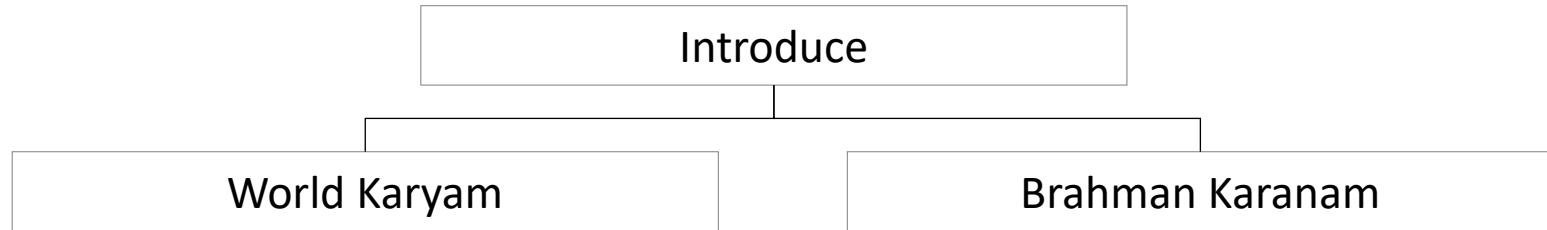
- Upon the Hand there is light.
- Light is on the hand, does not belong to the hand.

• **Is-ness belongs to Brahman which is existence consciousness principle.**

158) In sleep I am “Existence” principle.

- For revelation require the world.
- Existence can exist without any support.

159)

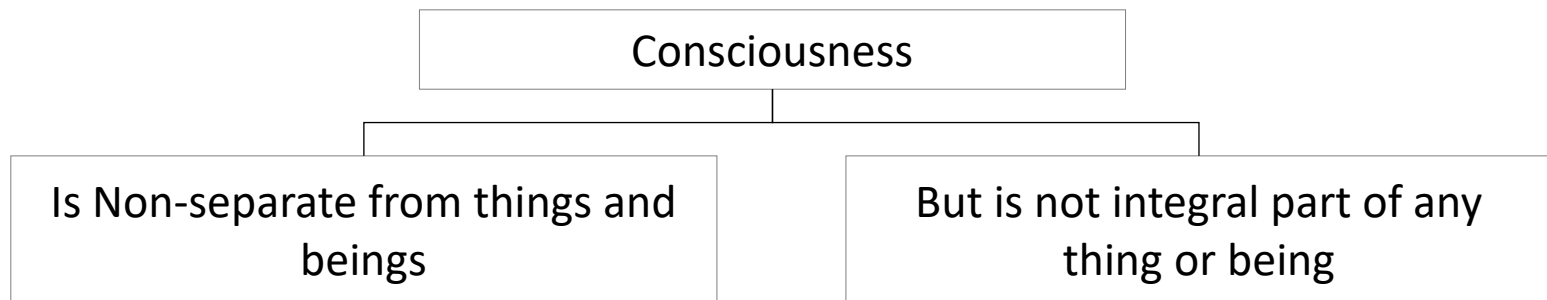


- Negate the world, Karanam status of Turiyam goes.
- **Worldless, I, Turiyam, Vilakshanam alone remains.**
- Nishprapancha Brahma, Turiyam, Aham Asmi = Culmination, not nothingness.

160) Brahman is Avyabichari Svarupa :

- Invariably co-existent with the world.

161)



162) Other schools have established different relationship between Consciousness and world.

- Hence confused
- **Advaitin** : Adhishtana – Adhyasa

163) Kshanika Vigyani :

- Chaitanyam takes different forms of objects, no world outside.

164) Shunya Vada :

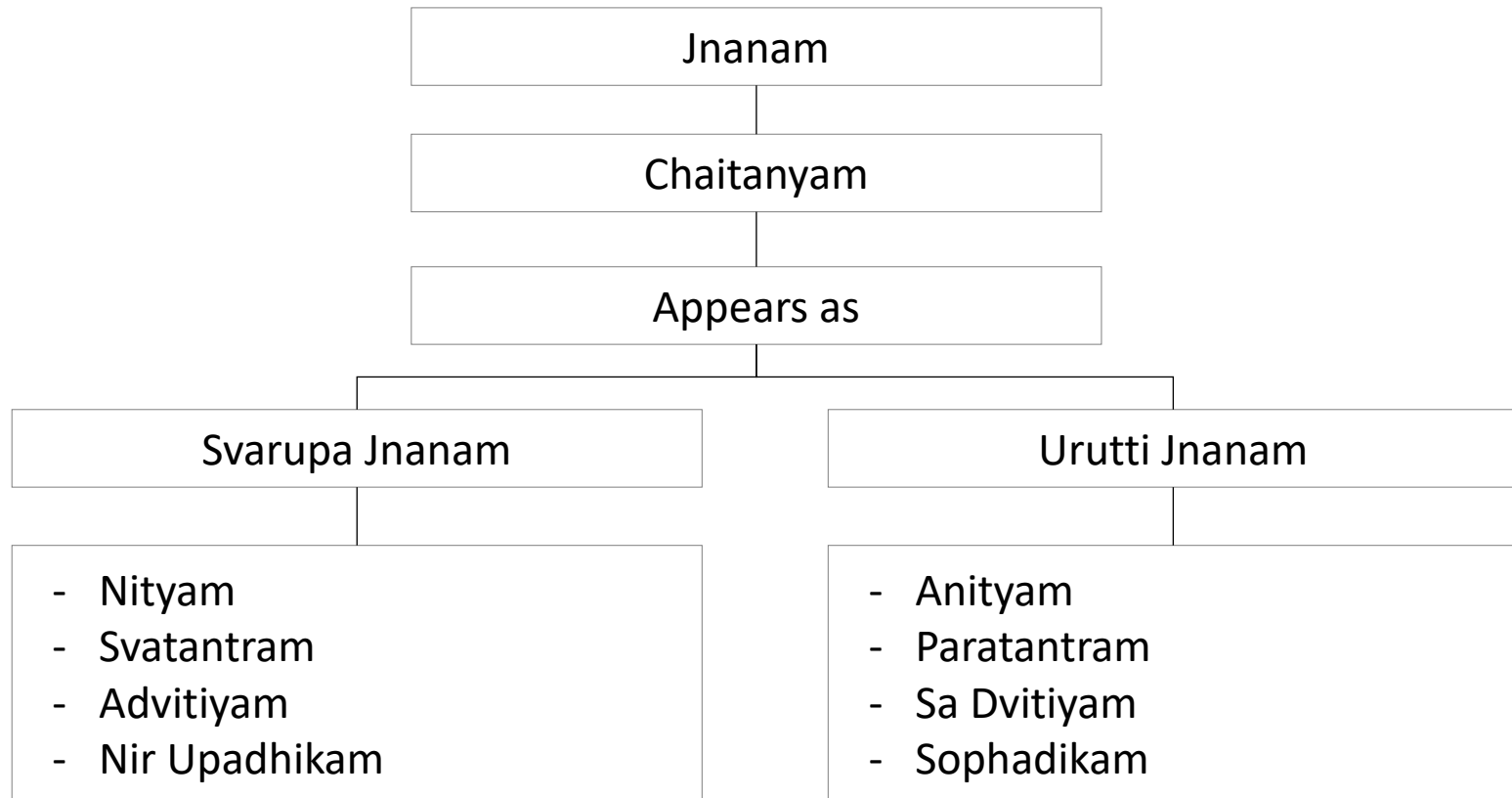
- In sleep, Samadhi, between 2 thoughts, no cognition, no experience.
- Whats left out is Shunyam.
- From Shunyam world rises, cognition rises, experiences rise and fall.
- Shunyam = Ultimate reality.
- Negative entity.

165) Why reason for wrong conclusion by others?

- Because Consciousness is always associated with impermanent matter as its Adhishtanam.

166) All Vrutti Jnanams are essential Svarupa Jnanam – only.

167) Chapter 6 – Verse 2 :



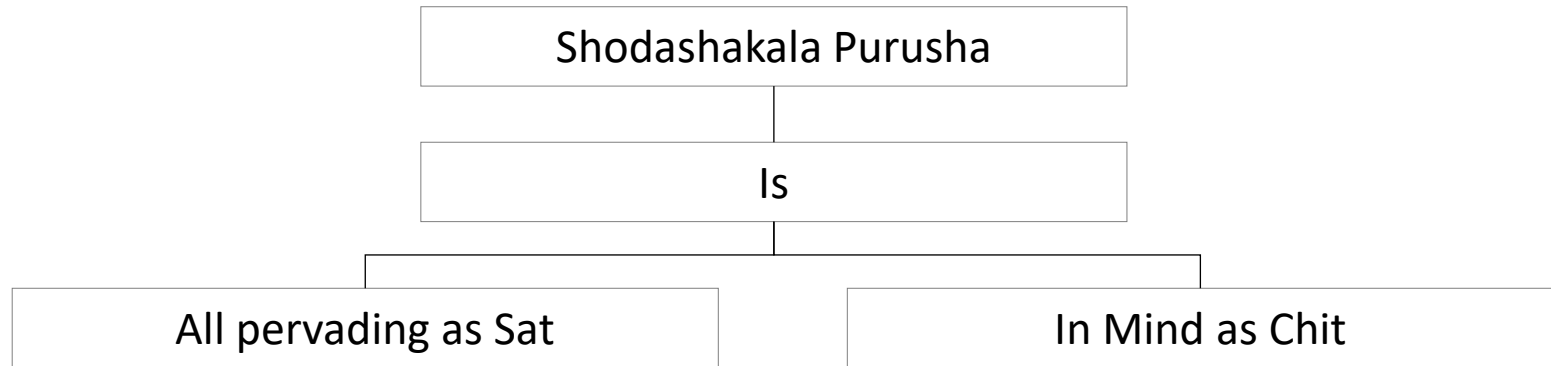
- Essentially both same.

Example :

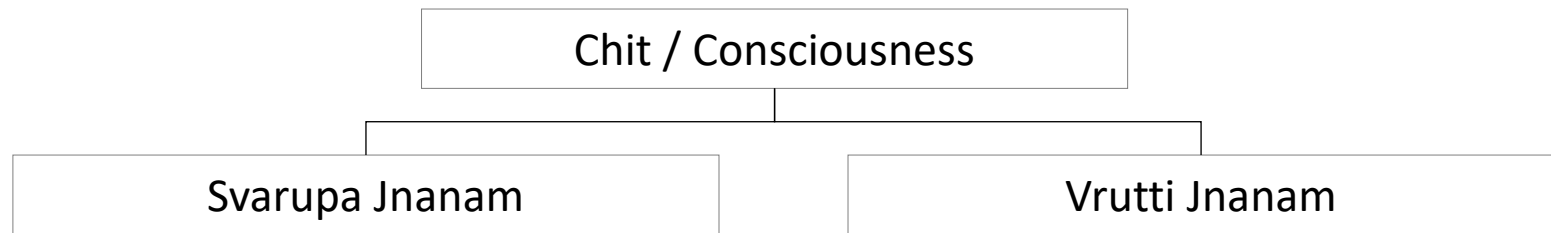
- Wood – Table.

168) Vrutti Jnanam ends, Svarupa Jnanam continues.

169) Foundation of Vedanta :



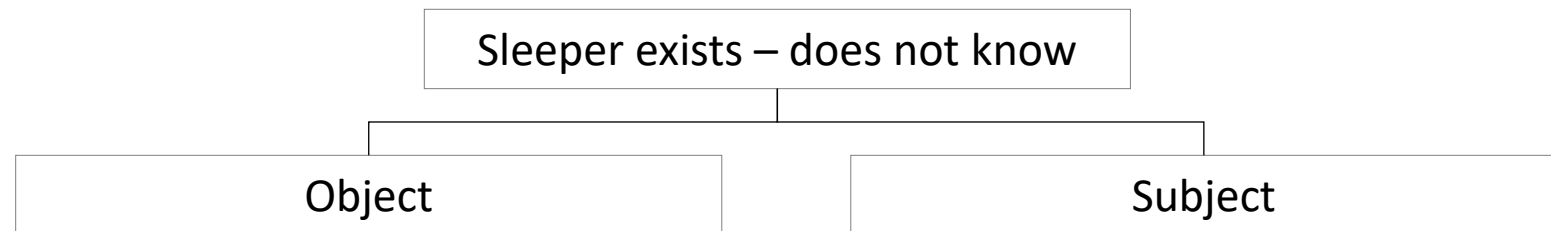
170)



171) Without objects consciousness can be there – Vyabichara Svarupam.

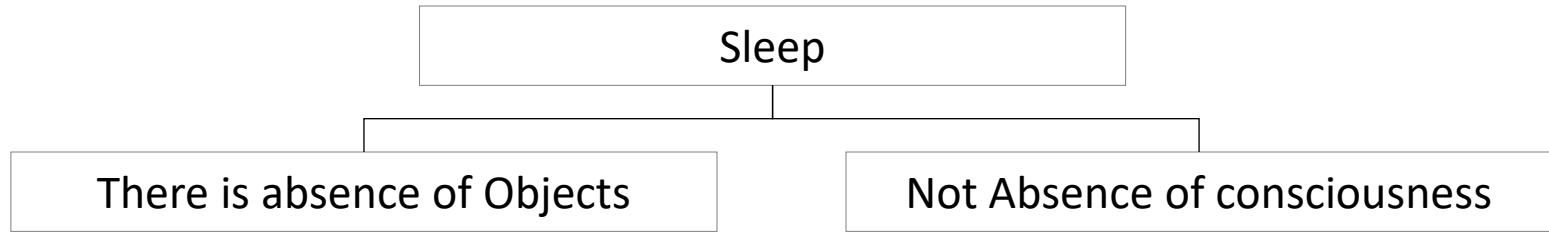
172) Without Consciousness, objects can never be there (Avyabichara Svarupam).

173)



174) Don't have Pramanam for absence of Consciousness in sleep.

175)



176) Brihadaranyaka Upanishad : Very Important

यद्वै तन्न पश्यति पश्यन्वै
तन्न पश्यति, न हि
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

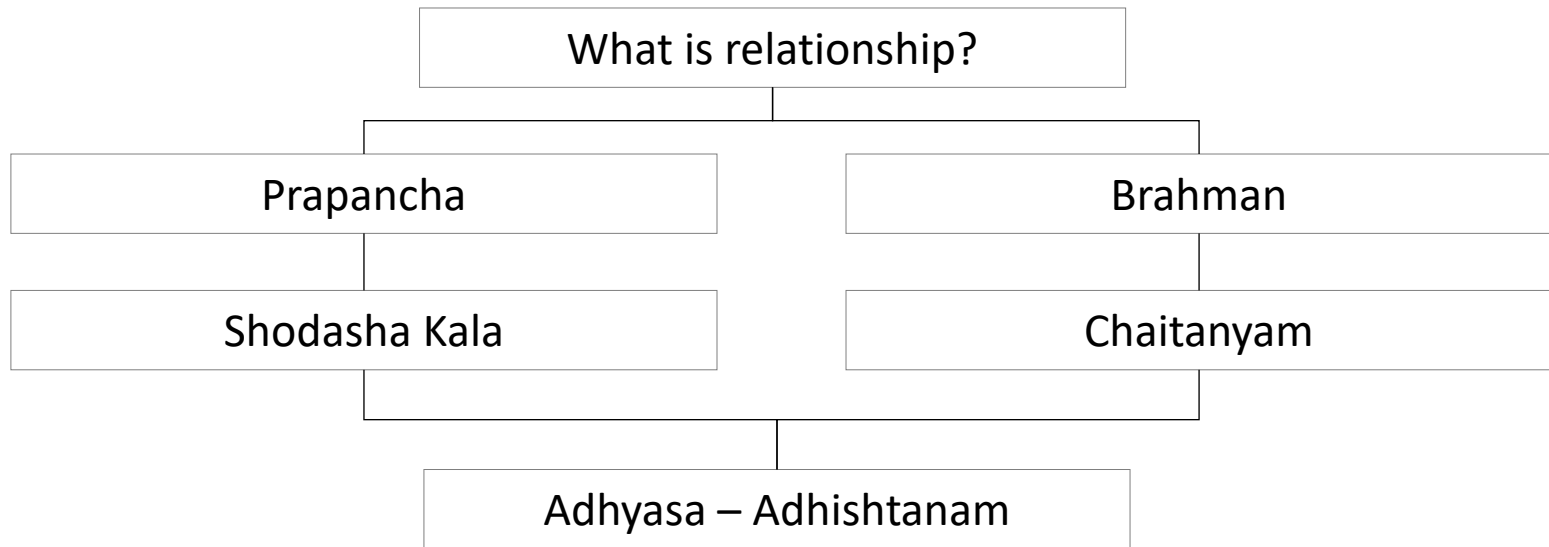
yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |
na tu taddvitīyamasti
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

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

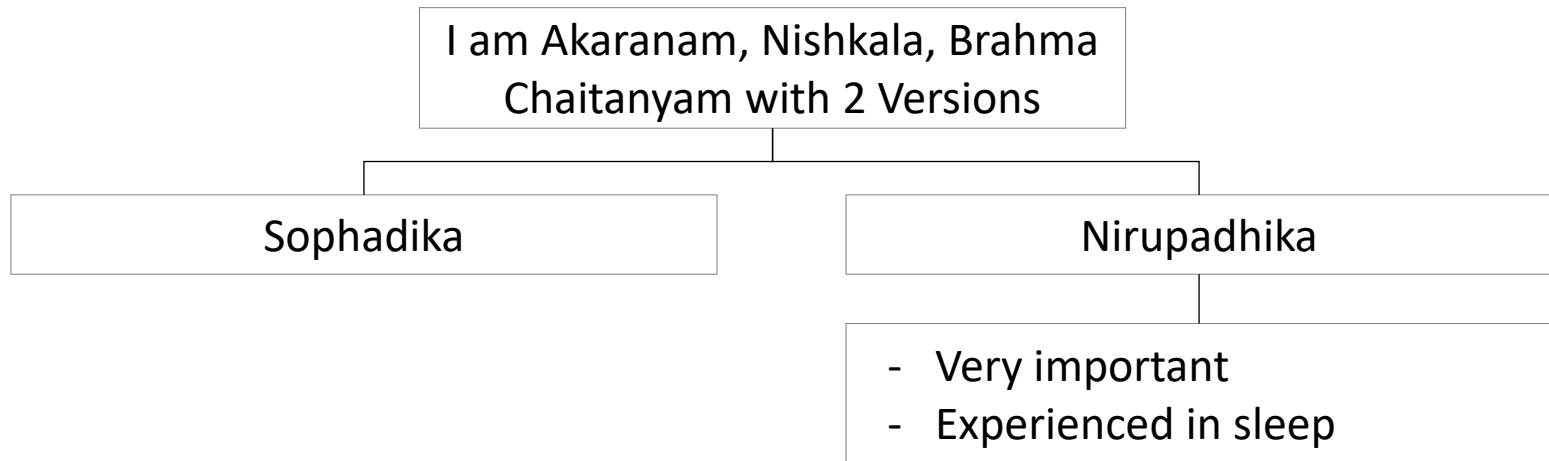
177) Because of absence of objects, can't say there is absence of illuminator consciousness.

178) In Kshanika Vigyana Vada, there is no objective world other than the mind.

179)



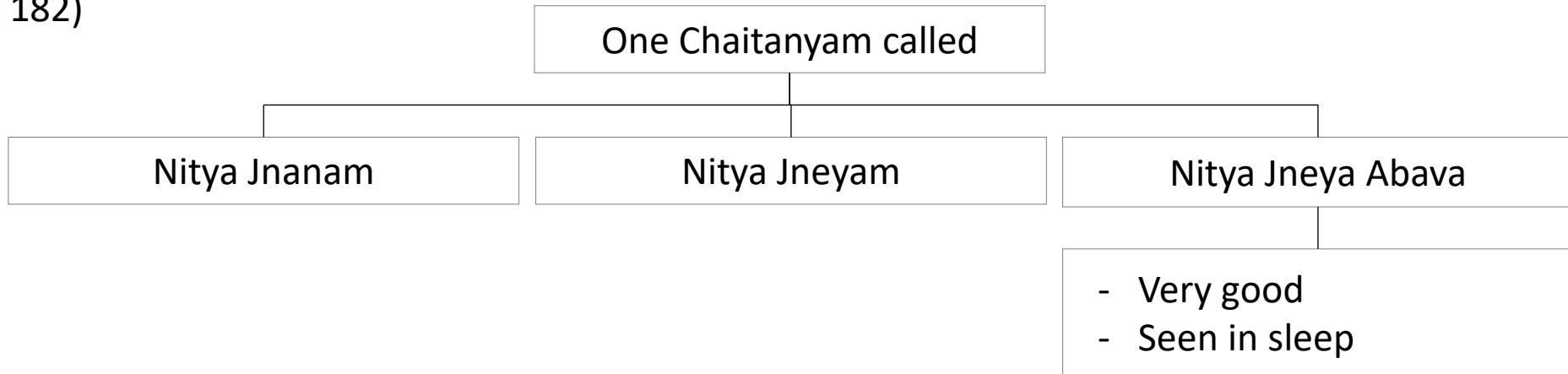
180)



181) Chapter 6 – Verse 2 :

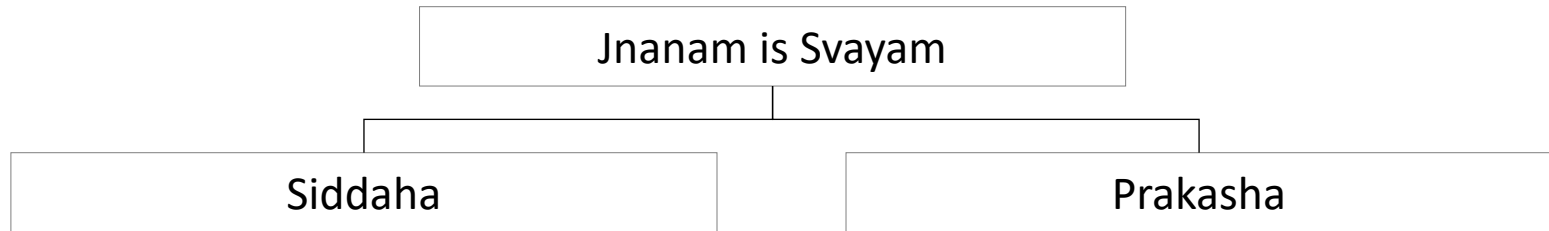
- Abhava is Bava Rupa Chaitanyam

182)



183) Consciousness does not depend on the Universe.

184)



185) Jnanam does not have Jneyatvam.

- Don't try to see Sakshi.
- Claim I am Sakshi of every thought.

186) Brihadaranyaka Upanishad :

अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ;
याज्ञवल्क्येति होवाच, यत्साक्षदपरोक्षद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;
एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य
सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,
योऽपानेनापानिति स त आत्मा सर्वान्तरः,
यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,
य उदानेनोदानिति स त आत्मा सर्वान्तरः,
एष त आत्मा सर्वान्तरः || 1 ||

atha hainamūṣastaścākrāyaṇaḥ papraccha;
yājñavalkyeti hovāca, yatsākṣādaparokṣādbrahma,
ya ātmā sarvāntaraḥ, taṁ me vyācakṣva iti;
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya
sarvāntaro ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ,
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ,
yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,
ya udānenodāniti sa ta ātmā sarvāntaraḥ,
eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, 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 breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 - 4 - 1]

187) Chapter 6 – Verse 2 :

- Brahman is already known, experienced as self, always.

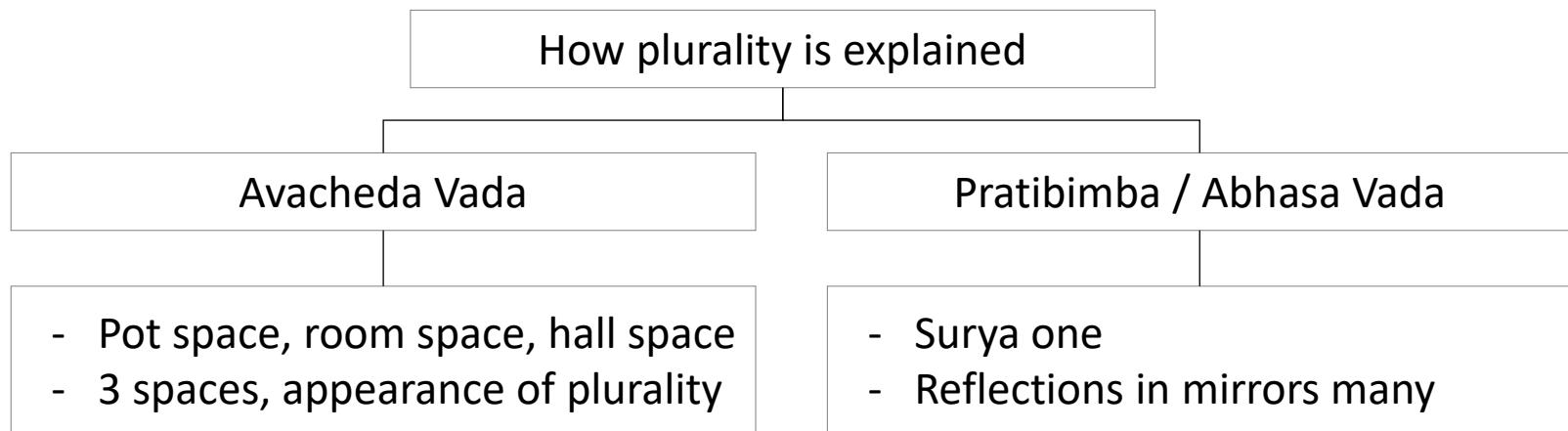
188) Brahman is only removing all misconceptions, wrongly added attributes.

- Neti Neti.

189) I have to negate only superimposed Jiva status.

190) Experientially, there seems to be plurality of consciousness.

191)



192) Sarva Desha, Kala, Purusha Eka Chaitanyam.

193) Chaitanyam here = Svarupa Chaitanyam

- Nityam, Advitiyam, Svatantra Chaitanyam.

194) Exists independent of Body – Mind – Sense Organs – World.

- Sat Svarupa – Pure existence before origination of the world.

195) Chaitanyam is not revealed by itself through a process of action.

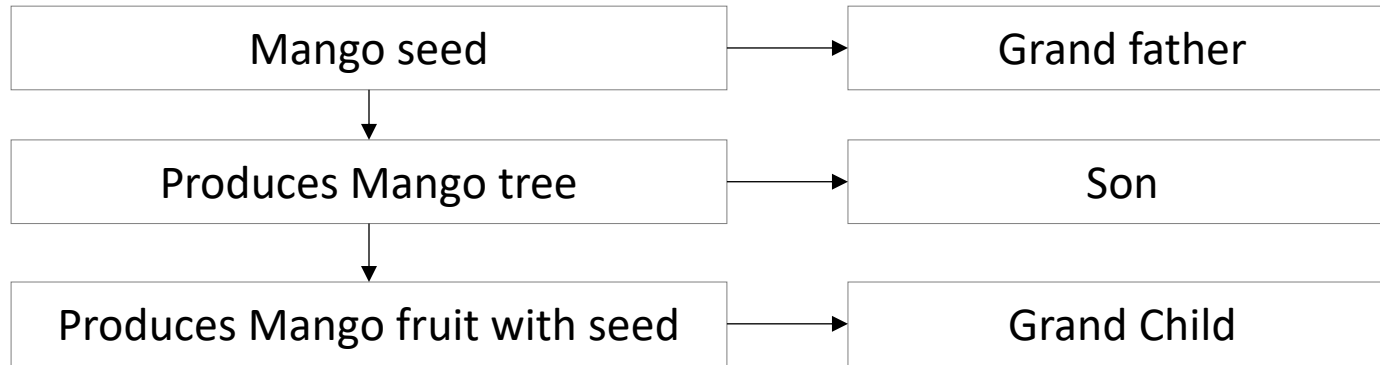
196) Svata Siddham, Svayam Prakasha.

- Ever revealed without requiring a process of revelation.
- Self revealed, ever revealed.

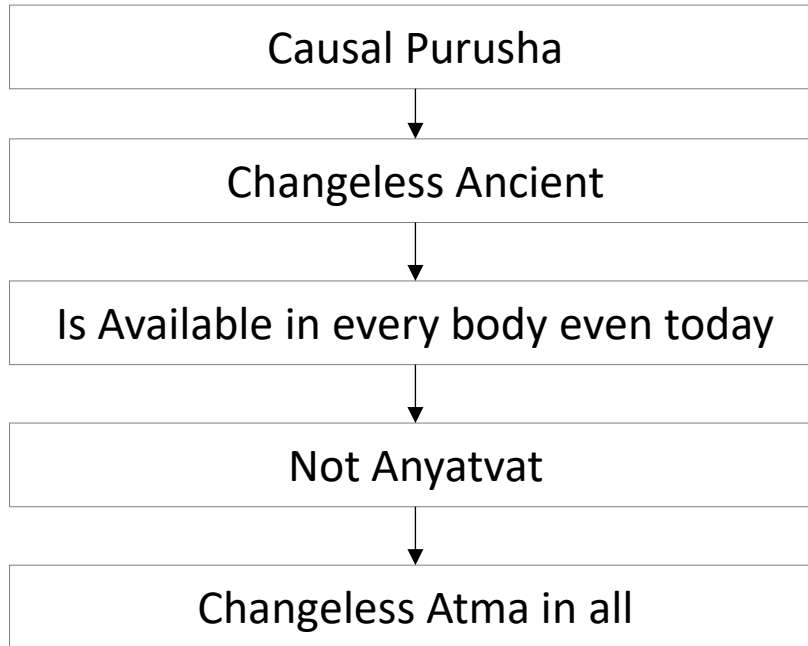
197) Shankara :

- We experience seeming plurality, not factual, real plurality.

198)



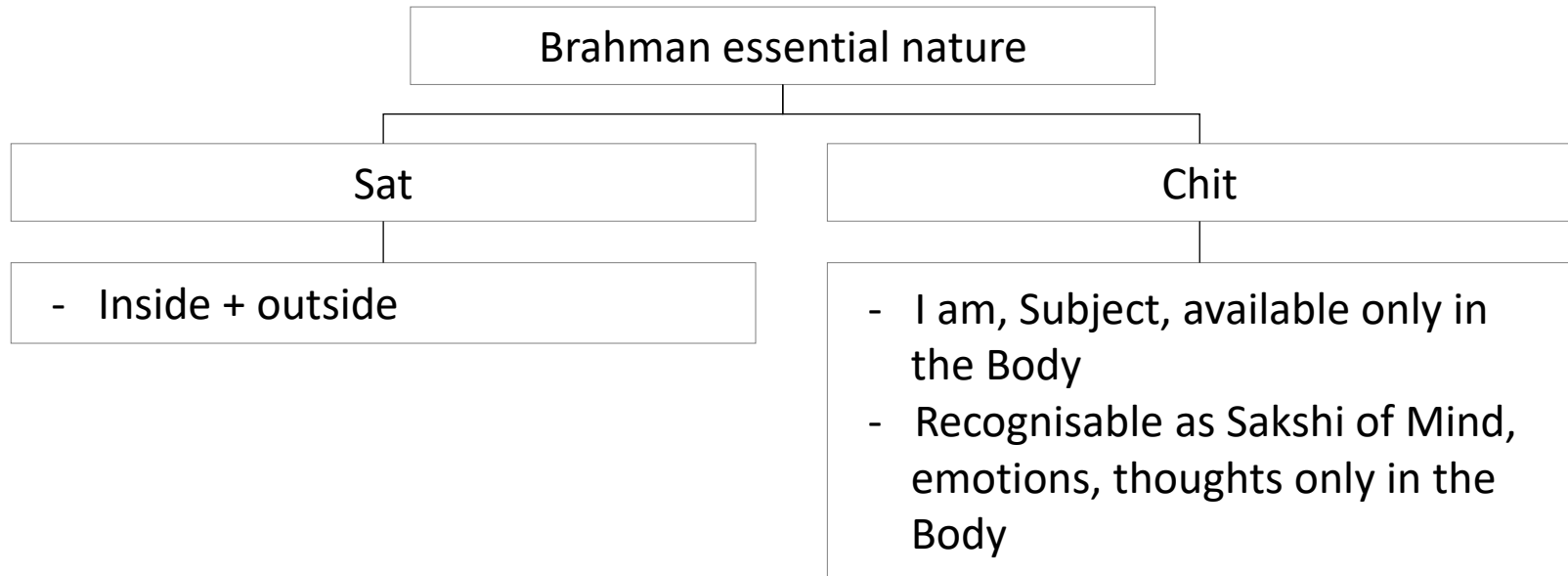
- Causal seed different than the product seed.
- Anyavat argument of Shankara.



199) 2nd reason :

- Savayatvat of Shankara.

200) Chapter 6 – Verse 2 :

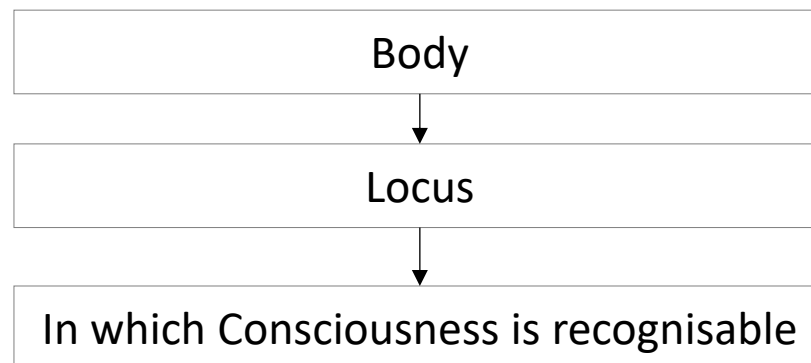


201) Jiva Bava is located in Aham.

202) Self misconception will go away only when I say – I am Brahman.

- Otherwise I remain as Jiva always.
- **Brahman knowledge as Aham is very very important. Then alone Samsara Nivritti will take place.**

203)



204) Mantra 1 :

Question :

- Where is Purusha available.

Answer :

- In the Body.

Additional Information :

- In which whole universe arises.

205) Jagat Karana Purusha, from whom universe emerges is in you.

206) Purpose of creation :

- To point out that creation is an appearance and Purusha is the Adhishtanam.
- To reveal the Adhishtanam, the creation is incidentally mentioned.

207) a) Hence creation

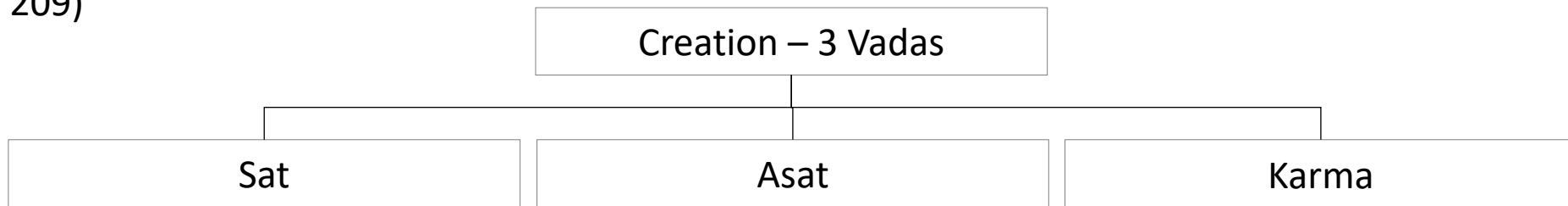
- Sukshma Buta – 1st
- Prana – 2nd

208) Importance wise :

- Prana – 1st
- Butas – 2nd
- Why?
- Prana is 1st born which can reflect consciousness.

- Life originates only with origination of Prana.

209)



210) Busted by Mandukya + Katho Upanishad :

Mandukya Upanishad :

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

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 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]

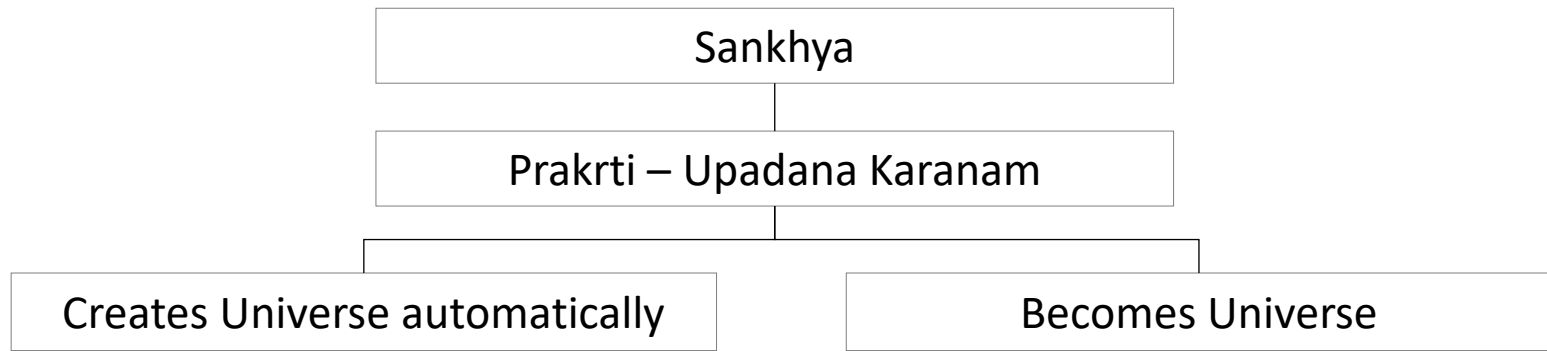
Katho Upanishad :

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. [II – I – 11]

211)



Shankara :

- Do you require Ishvara Nimitta Karanam?

Sankhya / Modern Scientist :

- No Nimitta Karanam is required.

212) Chapter 1 – Brahma Sutra establishes Ishvara.

213) Mundak Upanishad – Chapter 1 – 1 – 9 = Prashno Upanishad – Chapter 6 – Verse 3

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

214) If no Jiva, you can't talk about existence of the planet

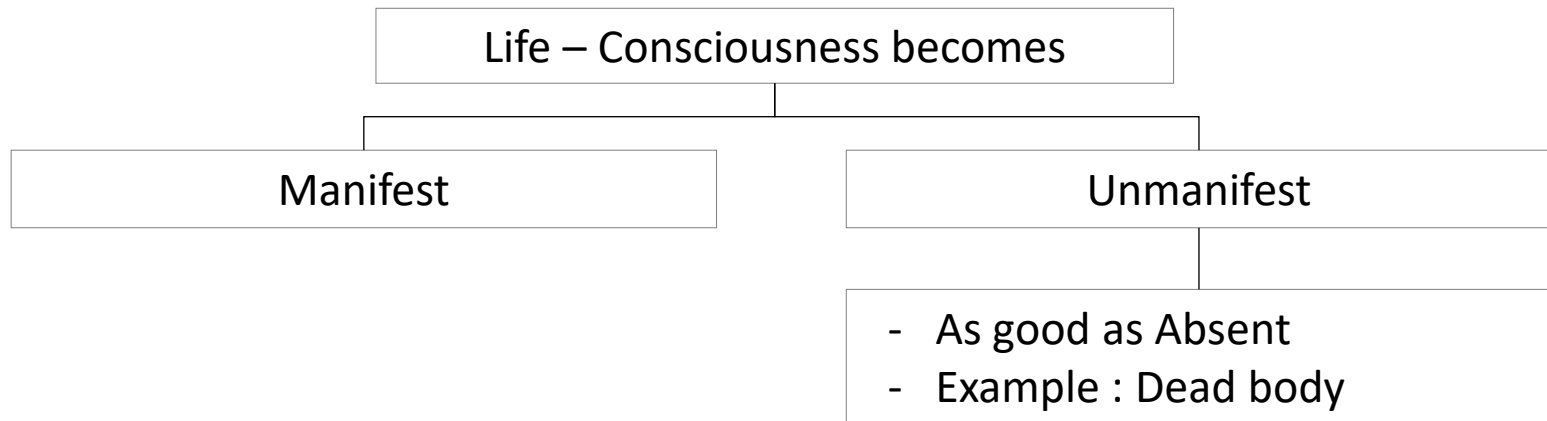
- Universe becomes non-relevant, unknown.
- Universe relevant only because of living beings.

215) Ishvara can remain in the Jivas body as reflected consciousness only in the presence of Prana.

- Title Jiva only when Prana is there.

216) If Prana quits, Ishvara can't stay there as Jivatma.

217) What is that Tattvam

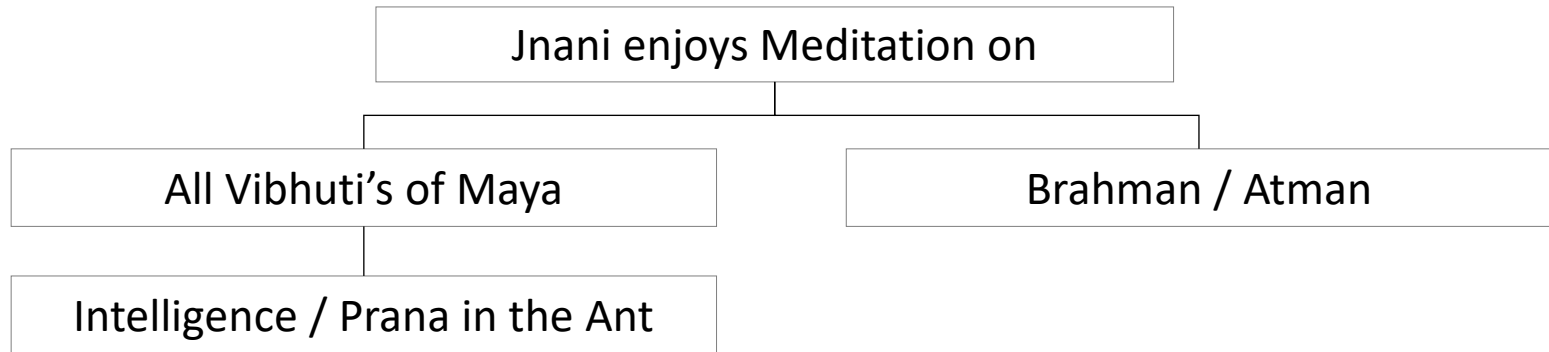


218) Ants “Prana” and Mind glorious

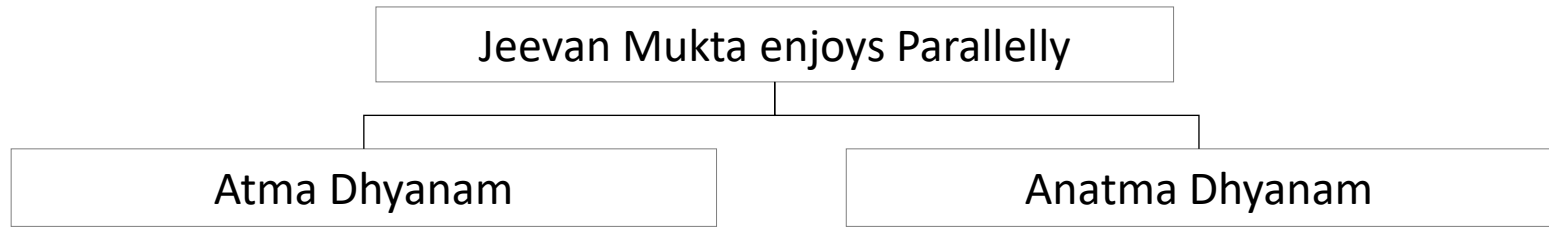
- Remember Vibhuti of Bhagawan.

219) Even though Maya is Mithya – Maya is as glorious as Brahman.

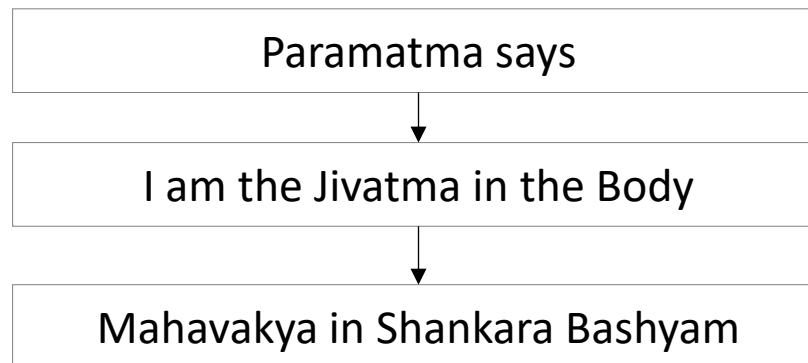
220)

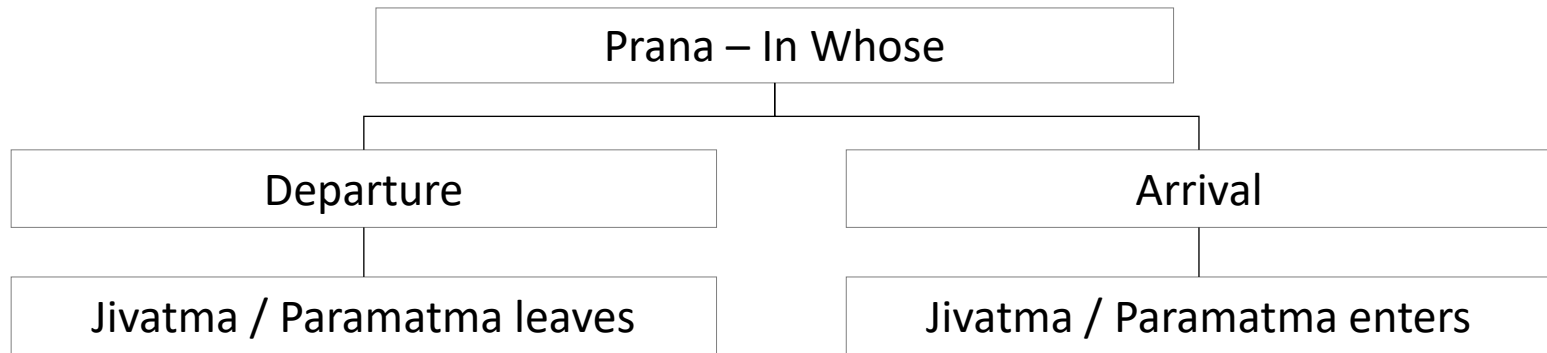


221)



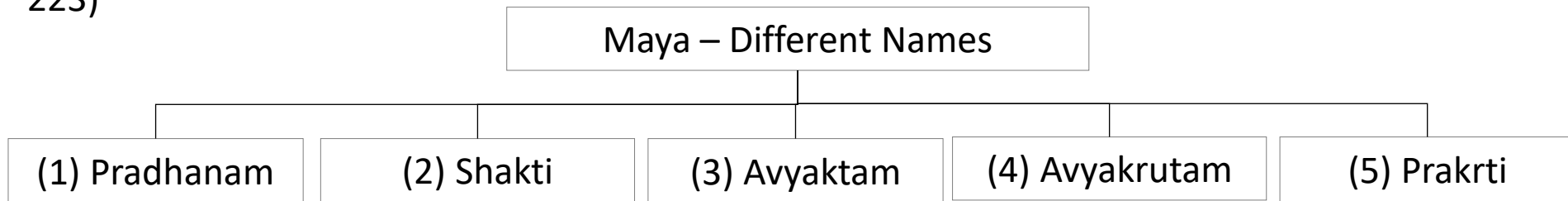
222) Bashyam – Chapter 6 – Karika No. 3 :



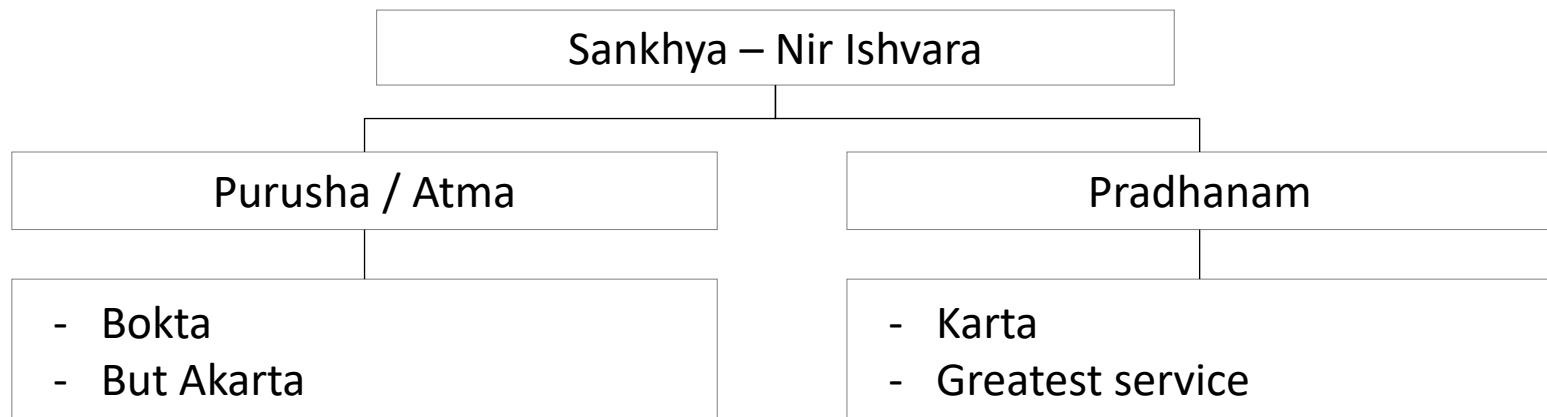


- Both together, 2 birds are present in the same body tree.

223)

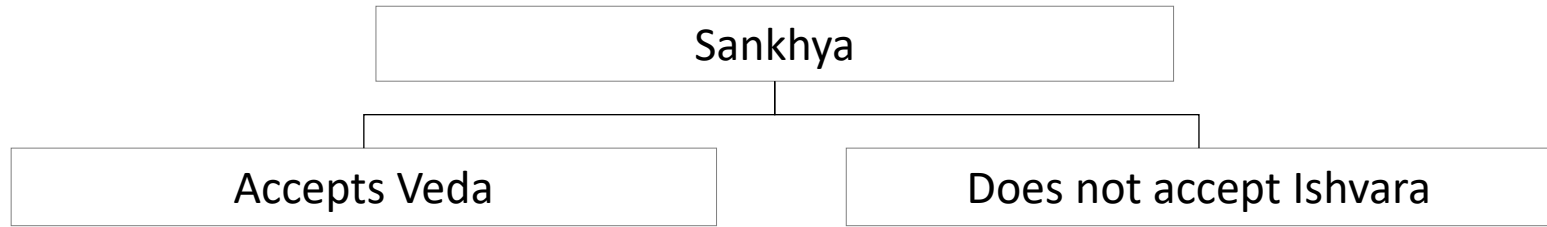


224)



225) Chapter 6 – Verse 3 :

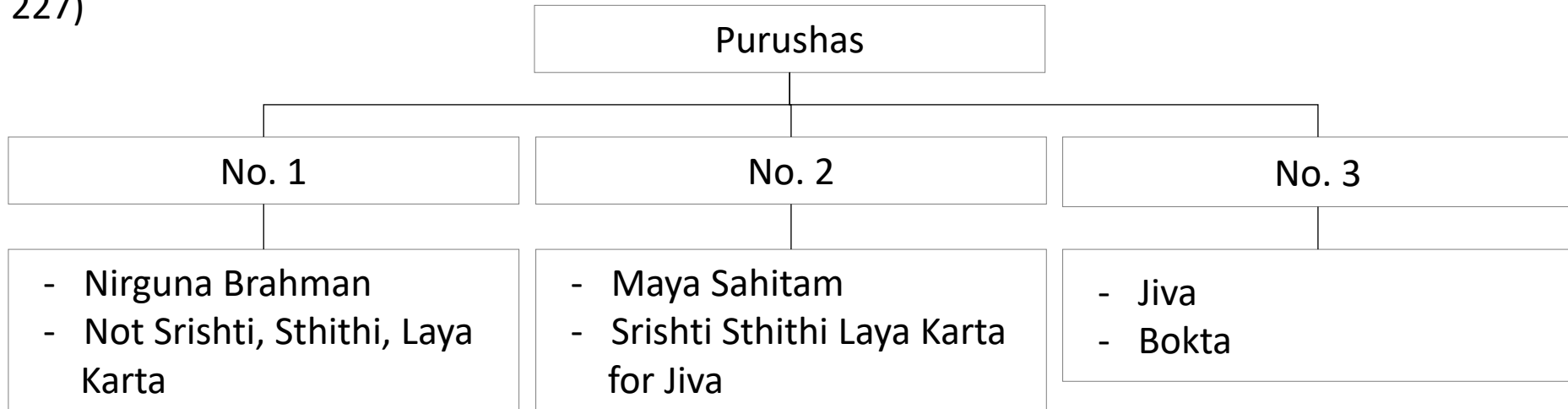
Sankhya Debate :



226) Ultimate we have to reject Jiva, Ishvara, Jagat

- Any Prakriya ok.

227)



228) See Adyasa :

Prakrti	Purusha
<ul style="list-style-type: none">- Body / Mind / Intellect- Karta	<ul style="list-style-type: none">- Akarta- Atma- Consciousness

229) Simple Moksha :

Gita : Chapter 3 – Verse 27 & 28

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

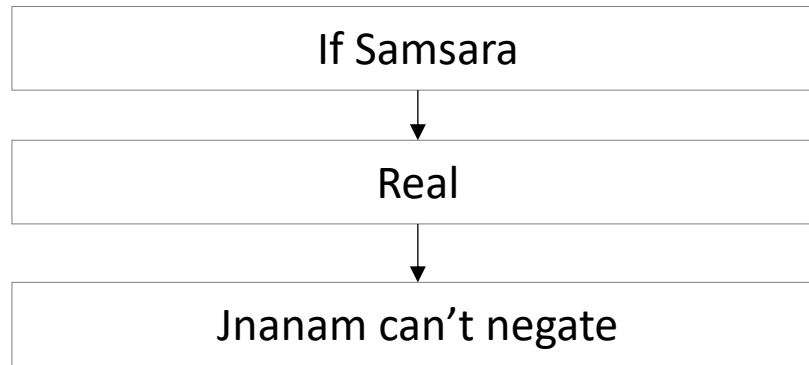
tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

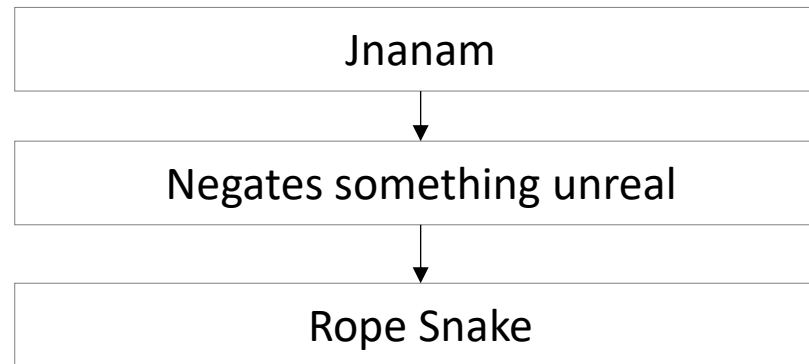
230) If Boktrutvam belongs to Atma, Sukha, Dukha Anubhava, Samsara will be real.

- No Moksha.

231)



232)



233) Hence own up Consciousness, nature of I – in which Samsara comes and goes like Rope Snake projections come and go.

234) Kartrutvam is falsely transferred to Atma, Turiyam I because of Avidya.

235) Svetasvataro Upanishad :

- For Jnani, Maya, creator of Prakrti is negated, eliminated during Moksha.

236) For Sankhya :

- Prakrti as real as Purusha.

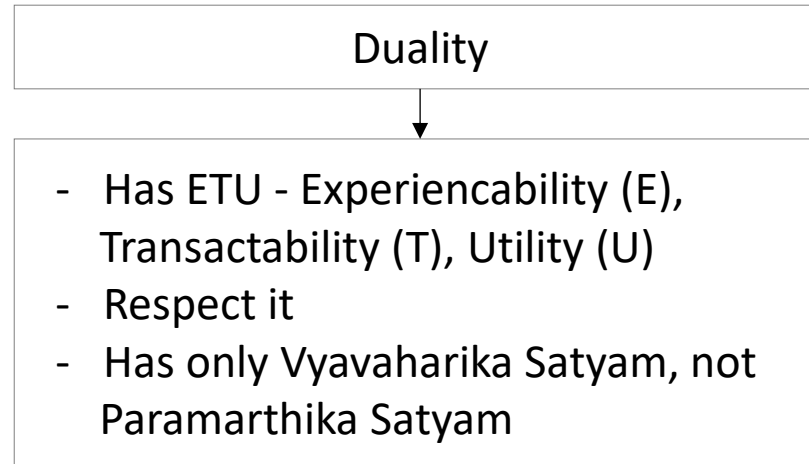
237) Advaitin :

- For Jnani Prakrti is negated, eliminated.

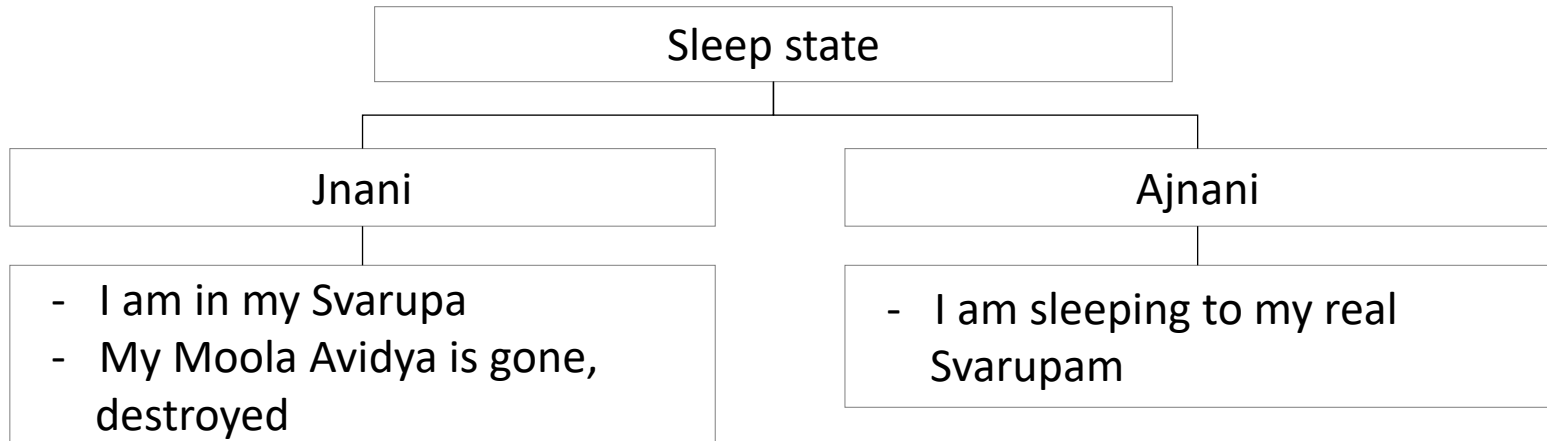
238) Superimposed Prakrti can't touch me the Atma

On waker	On Atma
<ul style="list-style-type: none">- Dream superimposed- Can't touch waker	<ul style="list-style-type: none">- Waker superimposed- Can't touch Atma

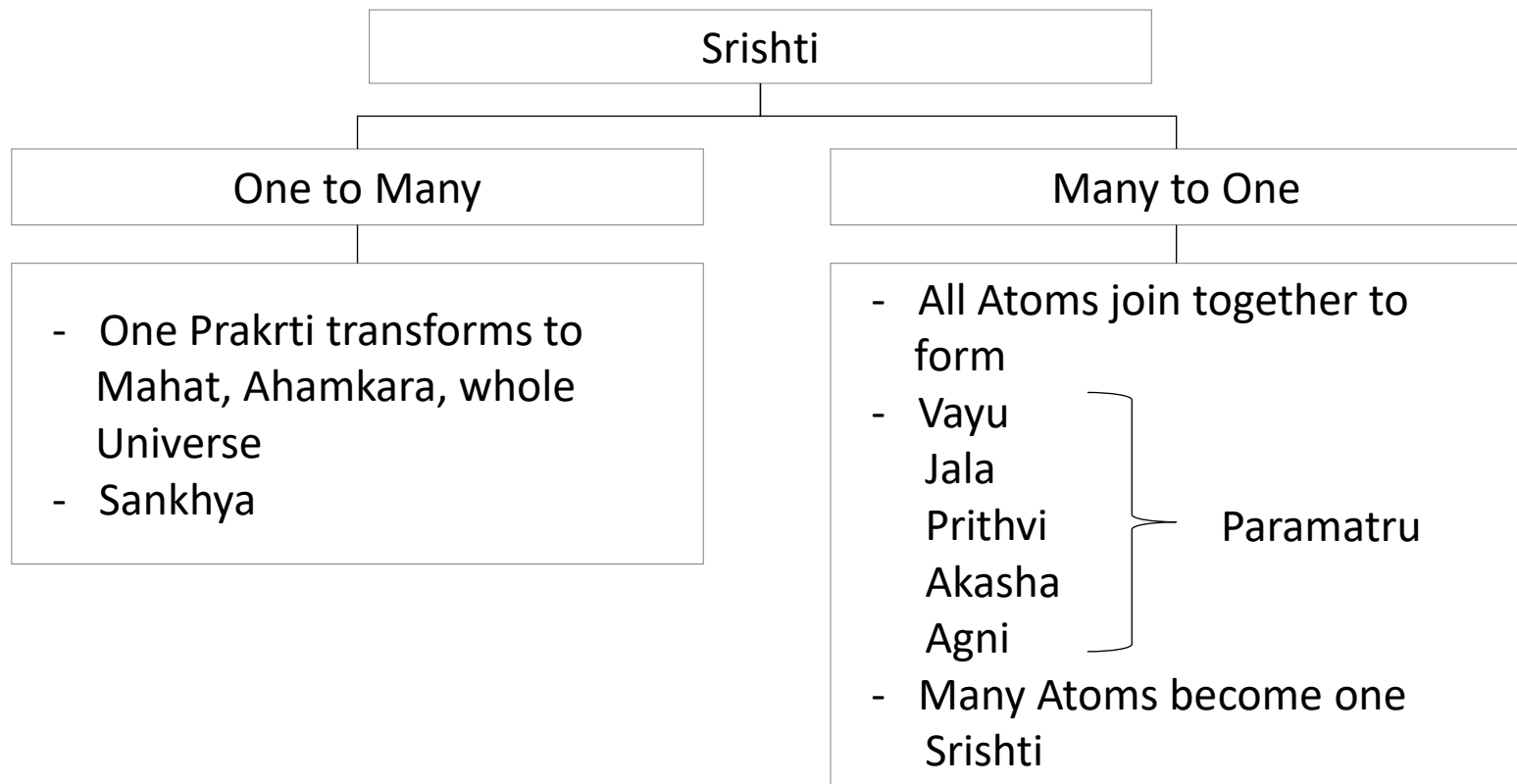
239)



240)



241)

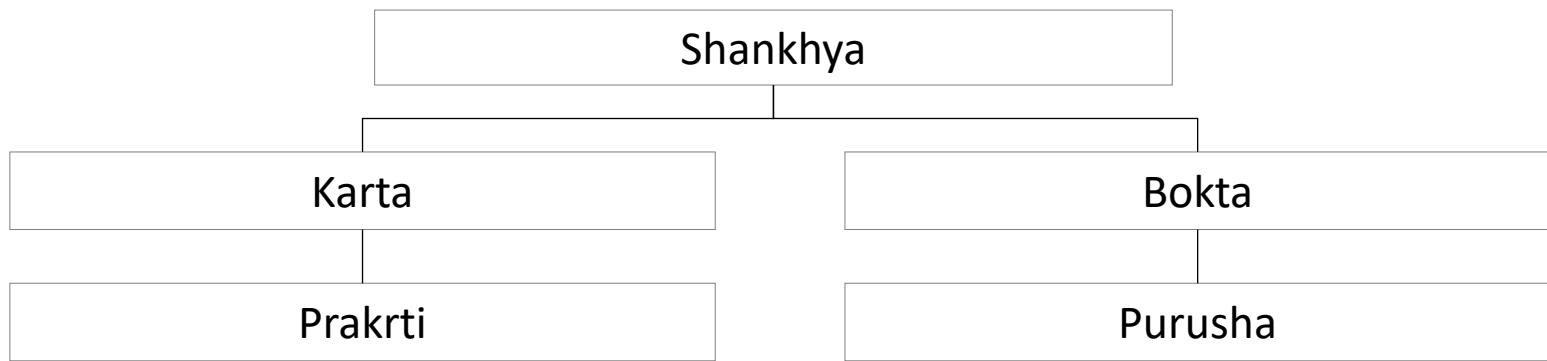


242)

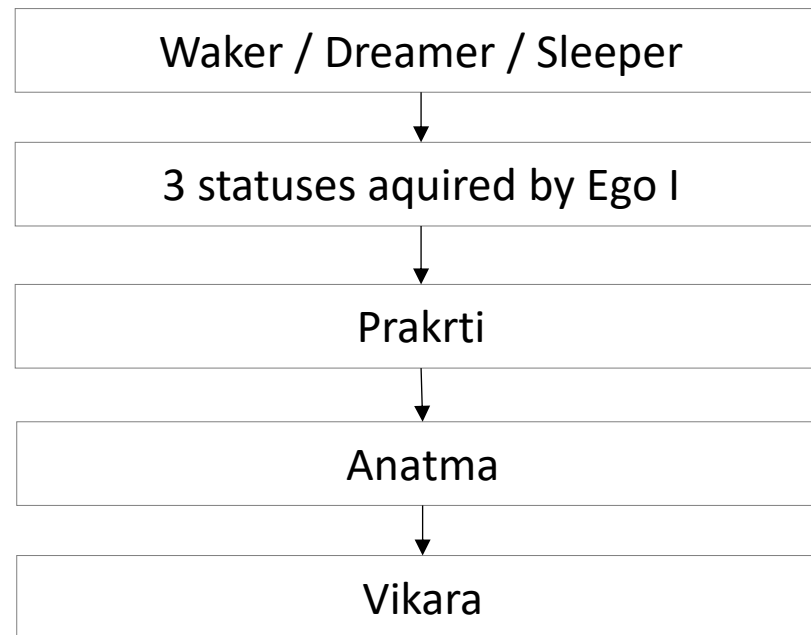
Prakrti Dosha	Purusha
<ul style="list-style-type: none"> - Anekatvam - Ashuddhatvam - Achetanam 	<ul style="list-style-type: none"> - Ekam - Shuddham - Chetanam

243) Shankara :

- Boktrutvam + Kartrutvam of Jiva only Adhyaropa – Adhyasa.



244)



- Atma – Nirvikara.

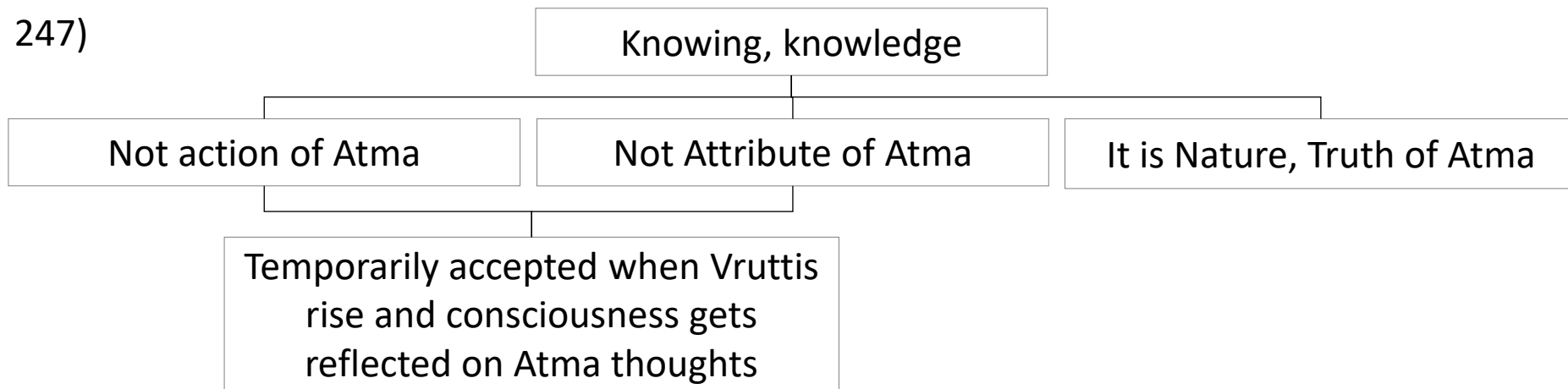
245) Chapter 6 - Verse 4 :

- Jiva = Subtle Body = Chidabhasa + Mind
= Experiencer
- Physical Body – Temporary – Medium only.

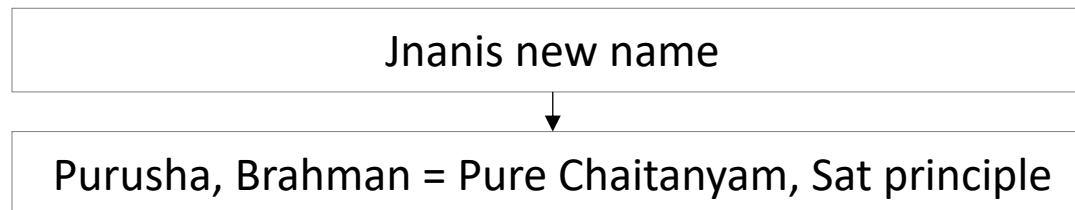
246) Bhagavan creates 5 Gross Elements which are cause (Adhishtanam).

- Physical body is means – Sadhanam for Karma Phalam.

247)



248) Chapter 6 – Verse 5 :



249) 16 Kalas make Jnani a Jiva.

- They merge with Ishvara.
- Jnani remains with 16 Kalas = Jeevan Mukta Jnani.

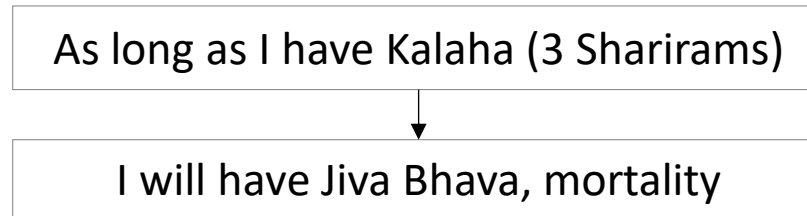
250) 16 Kalas = Upadhis – 3 Sharirams 5 Koshas

- Kalas make Paramatma Jivatma.

251) During Jivan Mukti Kala, dissolving means falsification = Jeevan Mukti

- During Pralayam, 3 Sharirams merge into Ishvara = Videha Mukti.

252)



253) Once you become wise, drop all Kalas, you will become immortal.

254)

