

MANDUKYA UPANISHAD With SHANKARABASHYAM

CHAPTER 3

KARIKA NO. 39 to 48

VOLUME - 18

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CHAPTER 3 ADVAITA PRAKARANAM

48 Karikas

KARIKA NO. 39 TO 48

607) Introduction to Chapter 3 - Karika No. 39:

यद्यपीदमित्थं परमार्थतत्त्वम्-

Even though (Yadi Api) in this manner (Ittham) the ultimate reality happens to be myself (Paramarthatattvam).

608) Chapter 3 - Karika No. 39:

अस्पर्शयोगो वै नाम दुर्दर्शः सर्वयोगिभिः। योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥ ३-३९॥

asparśayogo vai nāma durdarśaḥ sarvayogibhiḥ | yogino bibhyati hyasmādabhaye bhayadarśinaḥ || 3-39 ||

This Yoga, called the Touch-of-the-untouch, is hard to be attained by all seekers. Yogins are afraid of this path, for they feel frightened in That-where alone one can experience the true state of fearlessness! [3 - K - 39]

609) Anvaya: Chapter 3 - Karika No. 39:

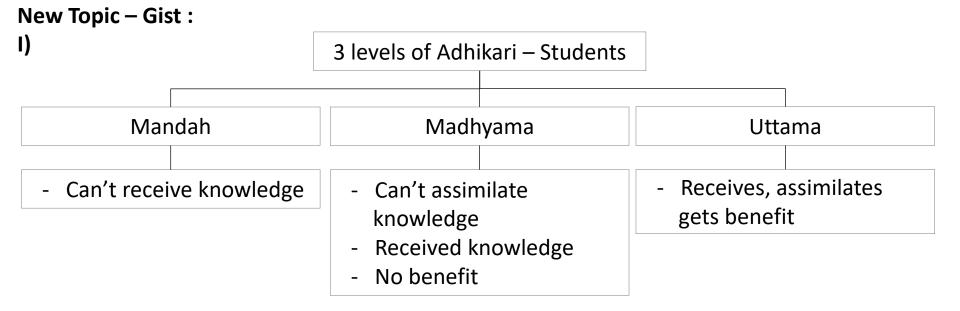
अन्वयः

अस्पर्शयोगः वै नाम (अयं = आत्मसत्यानुबोधात्) सर्वयोगिभिः दुर्द्शः (भवति)। येगिनः हि अस्माद् (= आत्मसत्यानुबोधः) बिभ्यति। (ते) अभये भयदर्शिनः (भवन्ति)॥

Anvayaḥ

asparśayogaḥ vai nāma (iyam = ātmasatyānubodhāt) sarvayogibhiḥ durdarśaḥ (bhavati) | yoginaḥ hi asmād (= ātmasatyānubodhaḥ) bibhyati | (te) abhaye bhayadarśinaḥ (bhavanti) ||

This yoga of detachment is indeed difficult to be comprehended by all yogis. Yogis are afraid of this (Yoga = Advaitam), for they see fear in this fearless (Brahman).



II) Karika No. 38 – Uttama Student leaves

Keno Upanishad : Student leaves

नाहं मन्ये सुवेदेति नो न वेदेति वेद च Naham manye suvedeti no na vedeti veda ca यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २ yo nastad veda tad veda no na vedeti veda ca

I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It. [II - 2]

- Understood Turiyam, job over, benefit attained.
- III) Many students lack qualifications Viveka, Vairagyam, Sadhana Chatustaya Sampatti, Mumukshutvam.

IV) Upasana – Meditation prescribed

- Here deficiency in Sadhana Chatustaya Sampatti.
- Kshama = Mano Nigraha, Mind has burdens, problems past, present, future health, relations, money.

V) Have Sa Pratibandhaka Jnanam.

- Knowledge with obstacles.
- I know Vedanta very well, but no benefit.
- I know I am Brahman, teaching wonderful.

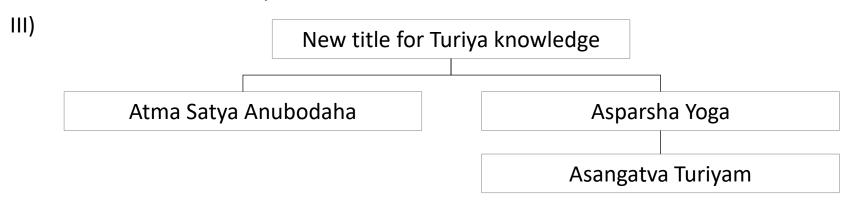
Introduction to Karika No. 39:

I) Yadyapi Admitham Paramartha Tatvam:

Ultimate reality = Myself.

II) I know I am Nitya Muktaha

 Even though it is the truth, still there are some problems for many students and they can't abide in Turiyam as their SELF.



IV) Sparsha = Connection, relation

Asparsha = Freedom from all relationships, connection from Vishwa, Teijasa, Prajna.

V) Contextual:

- Asparsha = Knowledge which makes me Asparsha, relationless.
- Asanga status giving knowledge.

VI) Aham Turiyam Asmi:

Makes me Asanga.

VII) I am not Vishwa – Waker – associated with Sthula Shariram

Teijasa – with Sukshma

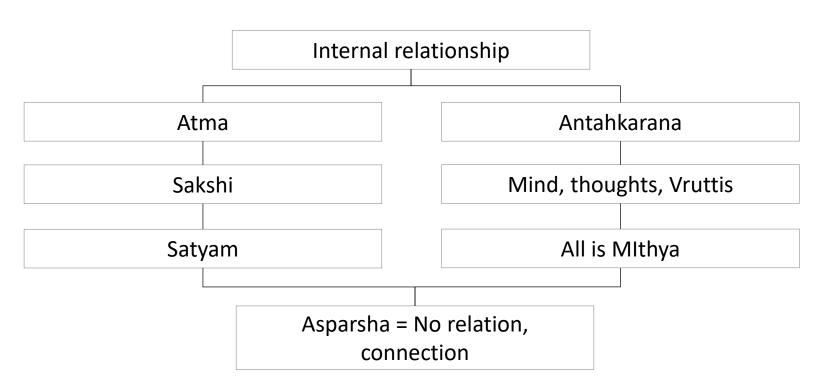
Prajna – with Karana

- I don't have Jathakam, Gothram, family in waking or dream.
- I don't have association with Prajna potential condition for waking, dream.

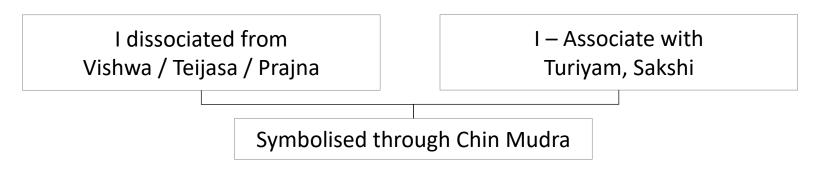
VIII) All 3 statuses makes me related to things and beings.

- Yatra Yatra Bandhuhu (Relations), Tatra Tatra Bandaha.
- Sarva Sanga Parityaga.
- Not by going to Rishikesh you can renounce.
- Physical relations may be cut off.

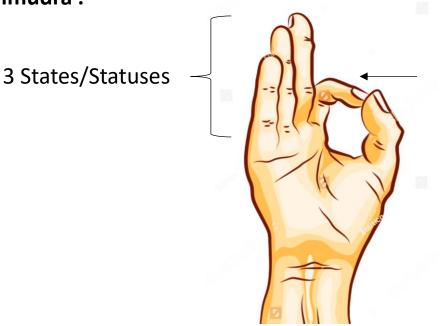




- X) Satyam can't have relation with any Mithya Vastu.
 - This knowledge is called Asparsha.
- XI) Anandagiri:
 - Jnanam = Yoga = Yuj = Union with Turiyam.



XII) Chinmudra:



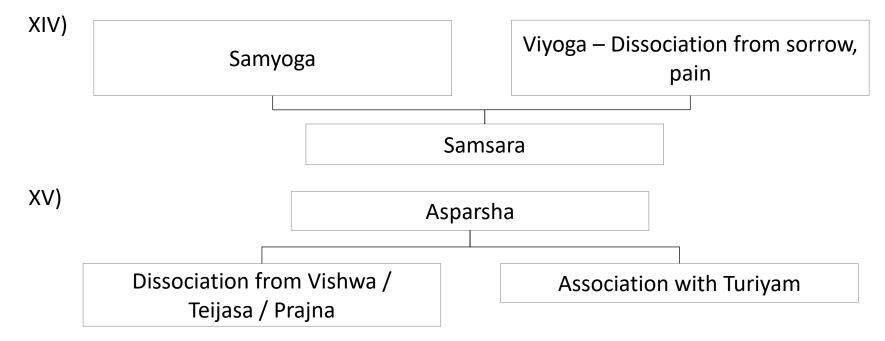
Index Finger

- Index finger is naturally associated with 3 fingers Vishwa / Teijasa / Prajna.
- I have to detach myself from Vishwa / Teijasa / Prajna.

XIII) Mandukya Upanishad: Mantra 7

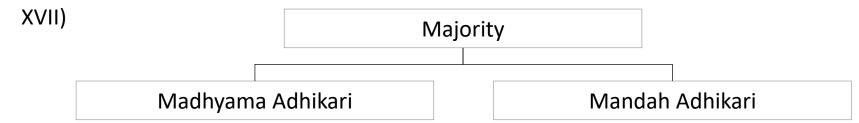
नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृश्यमव्यवहार्यमग्राह्यमलक्षणम् अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥ nāntaḥprajñaṃ na bahiḥprajñaṃ nobhayataḥ prajñaṃ na prajñānaghanaṃ na prajñaṃ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

- In all 3 states, I have relations, Samsara problem.
- Can I keep them away mentally in Jagrat? (Declaring Mithya)
- That Detachment = Asparsha Yoga.



XVI) Sarva Yogibihi Dur Darshaha:

This knowledge of Turiyam is not easy for seekers.



XVIII) Katho Upanishad:

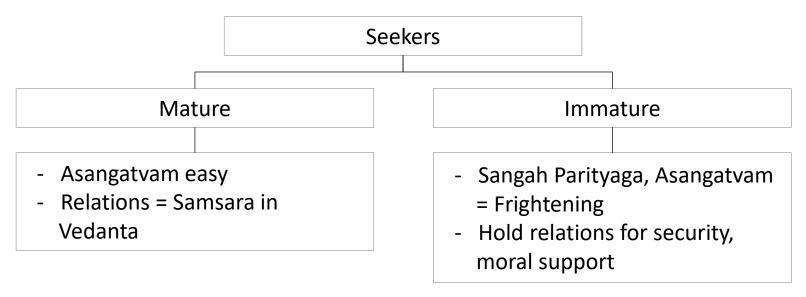
श्रवणायापि बहुभियों न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः । आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७॥

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

"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]

• Very rare to find Uttama Adhikari.

XIX) When person not qualified, topic of dropping relationship will be scary.

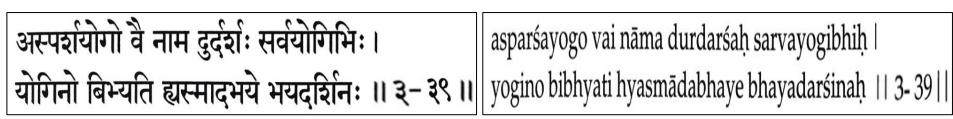


I want to hold to relationships as support.

XX) Until maturity comes, Vedanta won't work.

Revision:

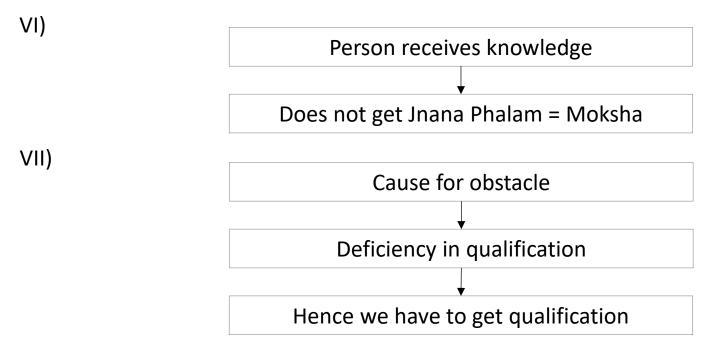
Karika No. 39:

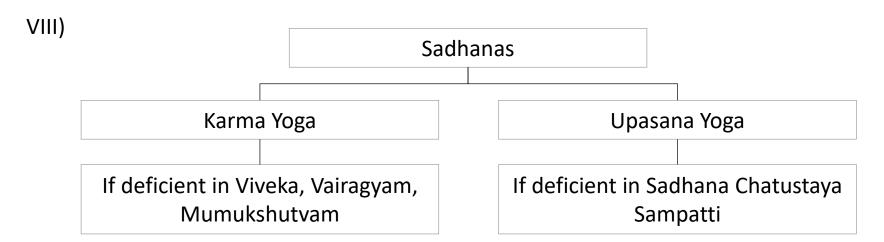


This Yoga, called the Touch-of-the-untouch, is hard to be attained by all seekers. Yogin-s are afraid of this path, for they feel frightened in That-where alone one can experience the true state of fearlessness! [3 - K - 39]

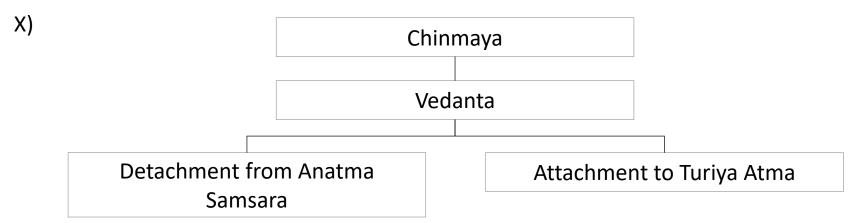
I) With Karika No. 38:

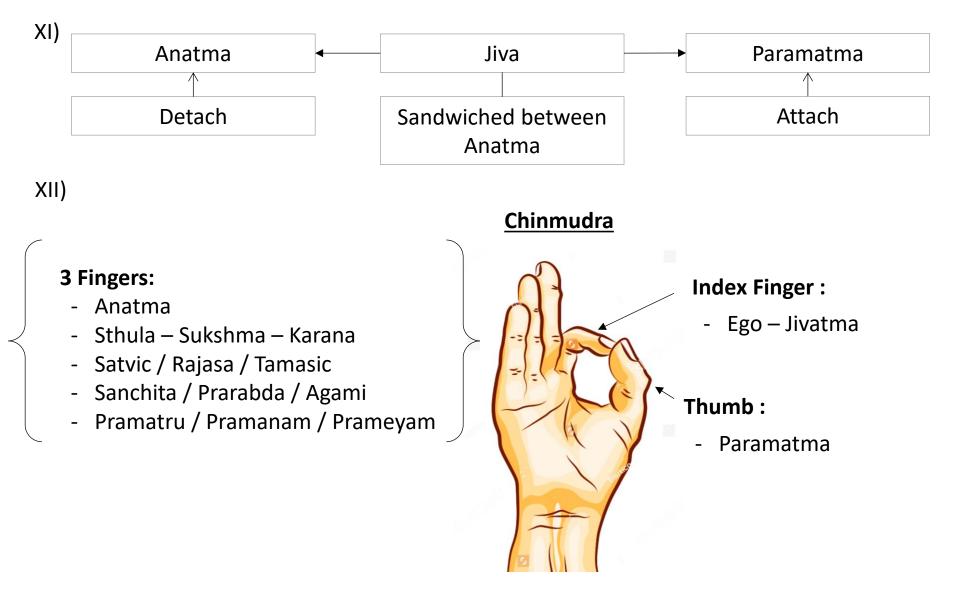
- Teaching of Advaitam over.
- II) Teaching works for student with qualification Uttama Adhikari.
- III) With deficient qualifications, knowledge will not take place.
- IV) For eligible mature Pramata, Veda = Pramanam for Advaita Turiyam.
 - For non Pramata (Immature) Veda not a Pramanam.
- V) Reception of knowledge obstruction by Jnana Pratibandhas.





- IX) Dhyanam = Mano Nigraha
 - Title of self knowledge = Asparsha Yoga.
 - Sparsha = Connection, relationship.
 - Asparsha = Freedom from Relationship connection, delinking, Yogaha, detaching.





XIII) Index finger is normally connected to 3 Anatmas.

- We have to pull away index finger, detach, and attach to thumb Paramatma.
- Attachment Detachment = Asparsha Yoga.

XIV) Katho Upanishad:

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः । ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३॥

Angustha-matrah puruso, jyotir-iva adhumakah,
Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat II 13 II

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II - I - 13]



XVI) Both Asparsha and Yoga are knowledge

- Knowledge which detaches Jivatma with Paramatma.
- XVII) Na Vidyate Sparshaha Yena, Yogena, Yena Jnane.
- XVIII) Asparsha Yoga = Atma Satya Anubodha.
 - Self knowledge which separates me from Anatma and unites me with Paramatma = Asparsha Yoga.

XIX) Very difficult, not easy for all Sadhakas.

XX) Gita:

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये । यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३॥ manuşyāṇāṃ sahasrēṣu
kaścidyatati siddhayē |
yatatām api siddhānāṃ
kaścinmāṃ 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]

- Qualifications = Rare
- Qualified = Rare

XXI) Know it is rare, hence Durdarshaha.

- Many not interested because of fear of being left alone.
- No support, security, companion.
- Advaitam becomes a scary proposal, Baya Karanam.

XXII) Taittriya Upanishad:

यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिष्कतेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुष्ते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥३॥

yadā hyevaişa
etasminnadṛśye'nātmye'nirukte'nilayan<mark>e'bhayaṃ
pratiṣṭhāṃ vindate |</mark> 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]

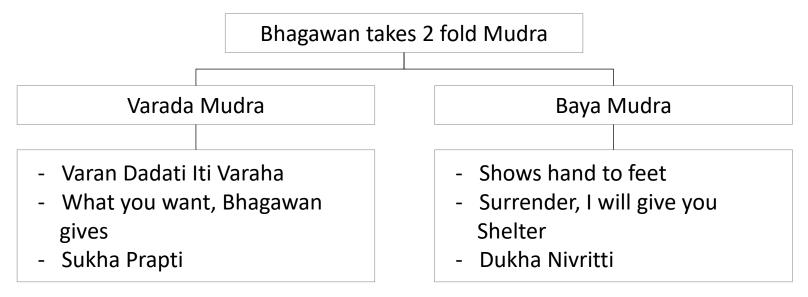
- Advaitam = Abhaya Karanam for Mature.
- For immature, Advaitam is loneliness, insecurity, lack of support, companion.
- Hence 80 year old wants to get married.

XXIII) Advaitam is source of security, seen as insecurity.

Abaya Baya Darshinaha.

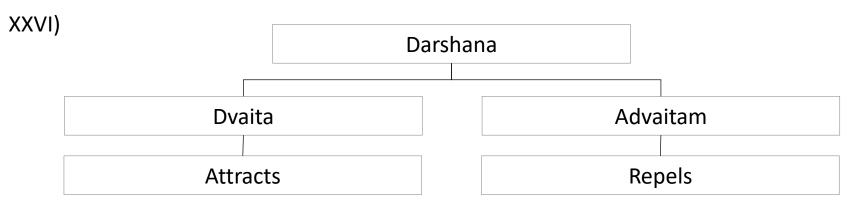
XXIV) Agama Shastram popular now, overshadows Veda.

- Dvaita Philosophy.
- Shiva, Shapta (Deivi), Vaishnava.



XXV) In Moksha, go to Shiva Loka, Vishnu Loka, Deviloka, Go Lokha.

Get companion + support + happiness of living with Bhagawan eternally.



This is gist of Shloka.

610) Bashyam: Chapter 3 - Karika No. 39 Starts...

अस्पर्शयोगो नामायं सर्वसम्बन्धाख्यस्पर्शवर्जित्वादस्पर्शयोगो नाम वै स्मर्यते प्रसिद्धमुपनिषत्सु । दुःखेन दृश्यत इति दुर्द्शः, सर्वैयोगिभिः वेदान्तविहितविज्ञानरिहतैः सर्वयोगिभिः । आत्मसत्यानुबोधायासलभ्य एवेत्यर्थः ।

Atmajnanam (Ayam) is known by the name Asparsayogah (Asparsayogo Nama), because it is a knowledge where one drops contact with everything (Sarva Samabandhakhya Sparsa Varjitatvat). It is well known in the Upanishads (Prasiddham Upanisadsu), being remembered indeed (Smaryate Vai) by the name Asparsayogah (Asparsayogo Nama). But, as it is known (Drsyate) with difficulty (duhkhena), it is also called Durdarsah (Durdarsah iti). (It is difficult to gain) by all seekers (Sarva Yogibhih) who are bereft of the knowledge revealed in Vedanta (Vedenta - Vihita - Vijnana - Rahitaih). It is attainable only with lot of effort (Ayasalabhyah Eva), involved in knowing in accordance with scriptures and teacher (Atma - Satyanubodha). That is the idea (iti Arthah).

- I) Self knowledge = Asparsha Yoga
 - Why this title?
 - Sarva Sambandha Varjitaha.
 - Knowledge by which you drop all connections, relationships.

II) Logic:

- Other than me the Turia Atma, everything else = Anatma, Mithya.
- There inert objects, living beings, all are Anatma.

III) Binary format:

Atma	Sarva Drishyam
SatyamHigher order of reality	MithyaLower order of reality

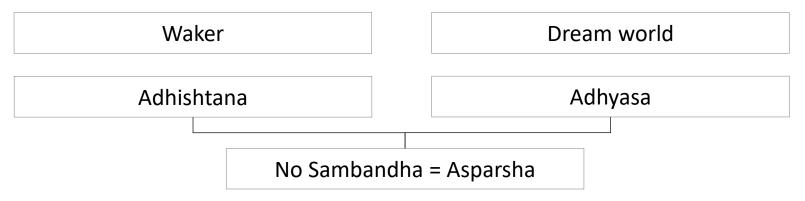
Binary format

- IV) Satya Mithya have Adhishtana Adhyasa Sambandha.
 - Adhyasa Sambandha = No Sambandha.
 - Superimposition means no relationship.

V) Example:



VI) Example:



VIII) Nama Vai Smaryate Prasiddham Upanishad:

Well known name in the Upanishad.

IX) Asangohamhi Ayam Purushaha It Prasiddham.

This is 1st quarter of Mantra.

X) Durdarshaha Sarva Yogibihi:

- Dukhena Darshana.
- Difficult knowledge to attain.

XI) Katho Upanishad: Chapter I – III - 12

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते । दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥१२॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih II 12 II

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I - III - 12]

- Difficult to grap.
- Requires subtle intellect.
- Shurasya Dhara... it is like waking on razors edge.
- Those who do not get the teaching of Vedanta, need Dhyanam, Mananam,
 Nididhyasanam.

XII)

Unique method of Vedantic teaching, communication (Prakriyas)

Adhyaropa – Apavada Nyaya Sharira Traya Viveka Avastha Traya Viveka

Pancha Kosha Viveka Neti Neti

- Prakriyas have to be handled by a Guru with Shastric Mantras.
- Self study does not work.
- If Sishya and Guru well qualified, knowledge takes place in Sravanam.

XIII) Keno Upanishad:

I understood that I can never understand.

XIV) Atma Satya Anubodha Ayasa (Committed effort):

- Atma don't put effort.
- Not sure Advaitam is source of security, fearlessness, happiness.

611) Bashyam: Chapter 3 - Karika No. 39 Continues...

योगिनो बिभ्यति ह्यस्मात्सर्वभयवर्जिताद्प्यात्मनाशरूपिममं योगं मन्यमाना भयं कुर्वन्ति अभयेऽस्मिन्भयदर्शिनो भयनिमित्तात्मनाशदर्शनशीला अविवेकिन इत्यर्थः॥ ३९॥

Many seekers are indeed scared (Yoginah Bibhyati Hi) about self knowledge or Asparsayogah (Asmat). Even though (Api) Advaitam indeed (Asmat Hi) is that where there is no fear at all (Sarvabhayavarjitat), they entertain fear (Bhayam Kurvanti), because they look upon (Manyamanah) Asparsayoga (Imam Yogam) as the destroyer of the individuality, the ahankara (Atma - Nasarupam). They entertain fear (Bhyam Kurvanti), where actually there is no fear (Abhaye Asmin). They are people without discriminative power Avivekinah), afraid of destruction of oneself (Bhaya Darsinah = Bhaya Nimitta Atmanasa Darsanasilah). That is the idea (iti Arthah).

I) 2nd line of Mantra

II) Sadhaka Asmat Bhibyati:

Seekers are scared of Advaitam, Asparsha Yga.

III) Self knowledge

- Advaitam
- Perfect security, source of strength, Abhayam.
- Sarva Baya Varjita.
- IV) Seekers have misconception, Bayam Kurvanti, entertain fear.
 - Δ format attracitve, Crutch = Ishvara, powerful, dont want to leave.

V) What is the fear?

- Atma (Ahamkara) Nasha Bayam.
- In Advaitam, I have to drop Ahamkara, hold to Turiya Atma and claim Sakshi Atma is very real self.
- Have to drop relationships, then individuality goes away.

VI) Sthula Shariram:

- Gives me individuality, father, mother, son, daughter, male, female.
- Rich, poor
- Born die.

VII) Sukshma Shariram:

My knowledge, education.

VIII) Vedanta destroys Ahamkara, self has no individuality, unborn.

• Vedanta takes away all Sambandha, systematically destroys Ahamkara, not waker, dreamer, sleeper I, small I.

IX)

Before Study	After study
- Ahamkara I - Small I	- Big I - Sakshi I, Turiyam I
- Father, mother	- Paramatma, I can't see

- X) Dreamer asked to wake up to waker by dream Guru.
 - Destruction of Dreamer I.
 - Replacing Dreamer I, by waker I.
 - Replacing smaller I by creator I of dream.

XI) Kaivalya Upanishad: Verse 19

मय्येव सकलं जातं मिय सर्वं प्रतिष्ठितम् । मिय सर्वं लयं याति तद्भृह्याद्वयमस्म्यहम् ॥ १९॥ mayyeva sakalam jātam mayi sarvam pratiṣṭhitam | mayi sarvam 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]

XII) Sishya:

- Where is waker, show me.
- Waker not one of the members in dream.

Guru:

- Can't show waker.
- Can't say you are waker.

Sishya:

I am in Dream.

Guru:

Dream Desha – Kala Ateeta you are.

Sishya:

What is proof of waker?

Guru:

- Not able to show waker, may not be there.
- Brahman may not be there, Paramartika Tattvam.

Sishya:

- Continues dream as Ahamkara
- Fears Ahamkara Nasha Bayam, fear of small I destruction.

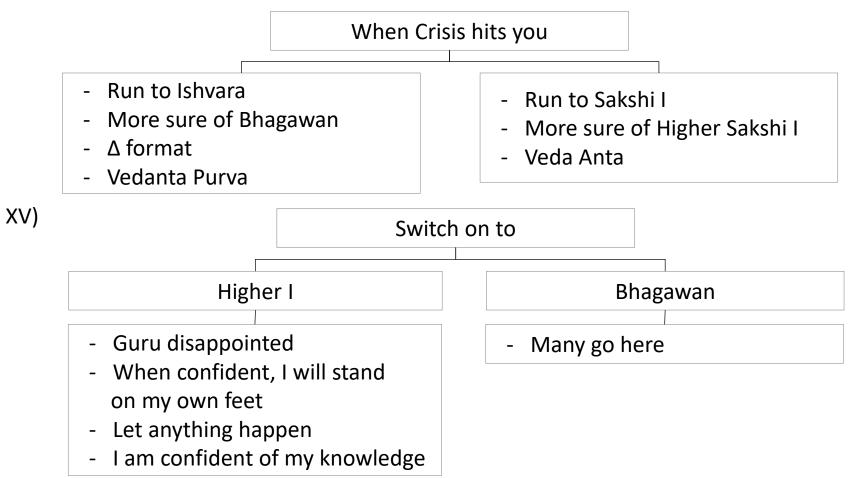
XIII) Guru:

- It is self replacement not self destruction.
- Transformation → Small "i" to Big "I".

Sishya:

- How do i know it will happen?
- Aviveka, immaturity, lack of self knowledge is the problem.

XIV) Until you are comfortable, continue Δ format.



XVI) Watch, what you do in crisis?

- If you can't stand on higher I, continue Sravanam.
- Practice meditation, improves mind, will feel confident to hold on to the knowledge in crisis.

XVII) Karika No. 39 : Anvaya

भयदर्शिनः (भवन्ति) ॥

अन्वयः अस्पर्शयोगः वै नाम (अयं = आत्मसत्यानुबोधात्) सर्वयोगिभिः दुर्द्शः (भवति)। येगिनः हि अस्माद् (= आत्मसत्यानुबोधः) बिभ्यति। (ते) अभये

Anvayaḥ

asparśayogaḥ vai nāma (iyam = ātmasatyānubodhāt) sarvayogibhiḥ durdarśaḥ (bhavati) | yoginaḥ hi asmād (= ātmasatyānubodhaḥ) bibhyati | (te) abhaye bhayadarśinaḥ (bhavanti) ||

This yoga of detachment is indeed difficult to be comprehended by all yogis. Yogis are afraid of this (Yoga = Advaitam), for they see fear in this fearless (Brahman).

- Asparsha Yoga Vai Nama Ayam Atma Satyam Bodaha Sarva Yogibihi Durdashane Bavati
- Yoginaho Asmad (Self knowledge) Bhidyati.
- People are afraid of self knowledge.
- Tey Abhaye Baya Darshinaha Bavanti.

XVIII) People find comfort in Dasoham not Soham.

- Intellectually can hold to soham.
- When emotional problem, want to hold to Dashoam.
- Very serious issue, every seeker has to tackle.

येषां पुनर्बह्मस्वरूपव्यतिरेकेण रज्जुसर्पवत्कित्पतमेव मन इन्द्रियादि च न परमार्थतो विद्यते तेषां ब्रह्मस्वरूपाणामभयं मोक्षाख्या चाक्षया शान्तिः स्वभावत एव सिद्धा नान्यायत्ता नोपचारः कथंचनेत्यवोचाम ।

For the Uttama Adhikari who has shifted the 'I' from the mind, to Atma (Yesam Punah), other than 'I' the Brahmatma (Brahmasvarupa Vyatirekena), the Body - Mind -Sense - Complex, as well as the universe including Vasanas in the mind (Mana Indriyadi Ca), like the rope-snake (Rajjusarpavat), are Mithya only (Kalpitam Eva); as they do not have a real existence of their own (Paramarthatah Na Vidyate). For those qualified people (Tesam), who know they are Non-separate from Brahmatma (Brahmasvarupanam) fearlessness (Abhayam), which is known as freedom (Moksakhya - because fear is also Antahkarana vritti), and everlasting peace (Aksaya Santih Ca) has been accomplished (Siddha) as their nature itself (Svabhavata Eva), through Sravanam, without going through any other means (Na Anya Ayatta Na Kathancana Upacarah like meditation etc). This has already been mentioned (iti Avocama - in the 36th Karika of this chapter. So for all such people the following Karikas are not relevant). 3300

- I) The following portion not for Adhikaris who have received the knowledge.
- II) This is for Mandah and Madhyama Adhikaris.

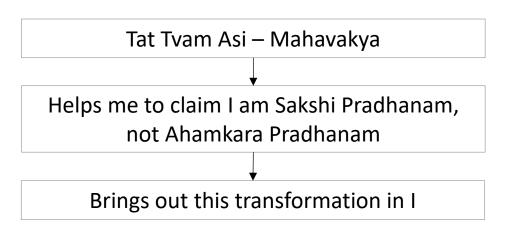
III) Senior Seekers:

- Discover Sakshi I different from Ahamkara I.
- I should feel comfortable with myself as Sakshi I.
- IV) When ever I judge myself, I never judge myself as Ahamkara.
 - My self judgement always based on Sakshi Bava.
- V) As long as self judgement is based on Ahamkara I, waker, dreamer, sleeper I, I will always feel inadequate, have a long journey Ahead.
 - Mind based self judgement is wrong.
- VI) Learn to base my self judgement based on Atma Sakshi.
 - Journey over here and now.
 - How do I look at myself from a new angle?
 - From Sakshi angle (Not Ahamkara angle).

VII) First understand:

- a) Brahman, Turiyam, Sakshi alone is appearing as Ahamkara.
 - Brahman = Higher nature
 - Ahamkara Lower nature

b)



- c) No more Sadhanas for seeker, Uttama Adhikari has shifted.
 - I from mind to Atma, Brahma Svarupa.
- d) Manaha Kalpita Eva = Ahamkara I.
 - There is no mind at all for Sakshi I.
 - Amani Bhava has taken place.
 - Mind experience is there, factually not there.
 - He understands mind is Mithya.
- e) Aham Paramartika Satyam Anatma Mithya
 - Like Rajju Sarpavatu.
 - Indriyas, sense organs, Karana, Sukshma, Sthula Prapancha, Mithya.

f) Na Paramartatha Vidyate:

- It does not have real existence of its own.
- Therefore, it cannot frighten me.
- Mithya can't frighten Satyam.

VIII) 4th Capsule of Vedanta

- Capsule for Samsara Roga Nivritti.
- I am never affected by any event in creation, material world.
- Asangoham, Asangoham...
- This is dominant thought, when mind is free.

Brahma Jnana Valli Mala:

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः । सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ २ ॥

asango'ham asango'ham asango'ham punah punah

saccidanandarupo'ham ahamevaham avyayah II 2 II

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence - Knowledge - Bliss am I; I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 2]

- It is no more a worrying mind.
- It is a mind which claims the glory of Mind.

IX) Paramartatha Na Vidyate:

- What type of students are they, who claim Brahman?
- Brahma Svarupam.
- They claim I am Brahman.

X) Jnani Says:

- Upanishads are my biography.
- Brahma Svarupam Abhayam, Na Bibheti Kutashchana Iti.

XI) Bayam = Antahkarana Vrutti

- Baya Vrutti is because of Karana Shariram Vasana.
- If seen, it is Mithya Vruttihi.
- Baya Vrutti is not there for a Jnani once he has owned up Atma Svarupam clearly.

XII) I don't have any Sambandha with Mithya Rupa Baya, Kama Vrutti which may be in the Mind because of Purva Vasana.

- Vasana Janita Vruttis are seen as Mithya by Jnani.
- I have no connection with Karana Shariram, Sukshma Shariram, Sthula Shariram.
- Aham Brahma Asmi.

XIII) Nirvana Shatkam:

न मे द्वेषरागौ न मे लोभमोहौ

मदो नैव मे नैव मात्सर्यभावः।

न धर्मो न चार्थो न कामो न मोक्षः

चिदानन्दरूपः शिवोऽहं शिवोऽहम्॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau Mado Naiva Me Naiva Matsarya Bhavah Na Dharmo Na Chartho Na Kamo Na Mokshah Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

There is no connection for me, Sakshi.

XIV) Abhayam, Akshaya Shanti Cha:

- In exhanstible peace, eternal peace called Moksha.
- Not mental peace for a few minutes, seconds.
- In Turiya Atma, Mind is not there.
- Peace = Nature of Atma.

XV) Shantam, Shivam, Advaitam is my intrinsic nature, Svarupam

Akshaya Shanti	Abhayam
Atma Shanti	Atma Abhayam

Not mental condition

XVI) Whatever is the mental condition, I am free.

- My freedom, Atmas freedom unconditional.
- Does not depend on 3 states of the Mind.
- Shantihi Svabavataha Eva.
- Peace is natural to Atma, it is Siddham.
- Available not after Jnanam, Sravanam / Mananam / Nididhyasanam.
- It was, is, will ever.

XVII)

Spiritual peace	Mental peace
EternalLiberation, Moksha	- Temporary - Bandaha

Na Anya Asti:

- Moksha is unconditional because Vasanas are declared as Mithya
- Why remove Mithya Vasanas?

XVIII) Vasana Kshayaha, Mano nasha, Brahmavit, Varaha, Variyan are all w.r.t. Mental liberation.

XIX) Here ungradable spiritual liberation – Na Anya Yastha.

- It is non-conditional.
- Therefore no Upachara, Kathanchana.
- No more Sadhana or Meditation required after Assimilation of Atma Jnanam.
- Iti Avochama, mentioned earlier in Karika No. 36.

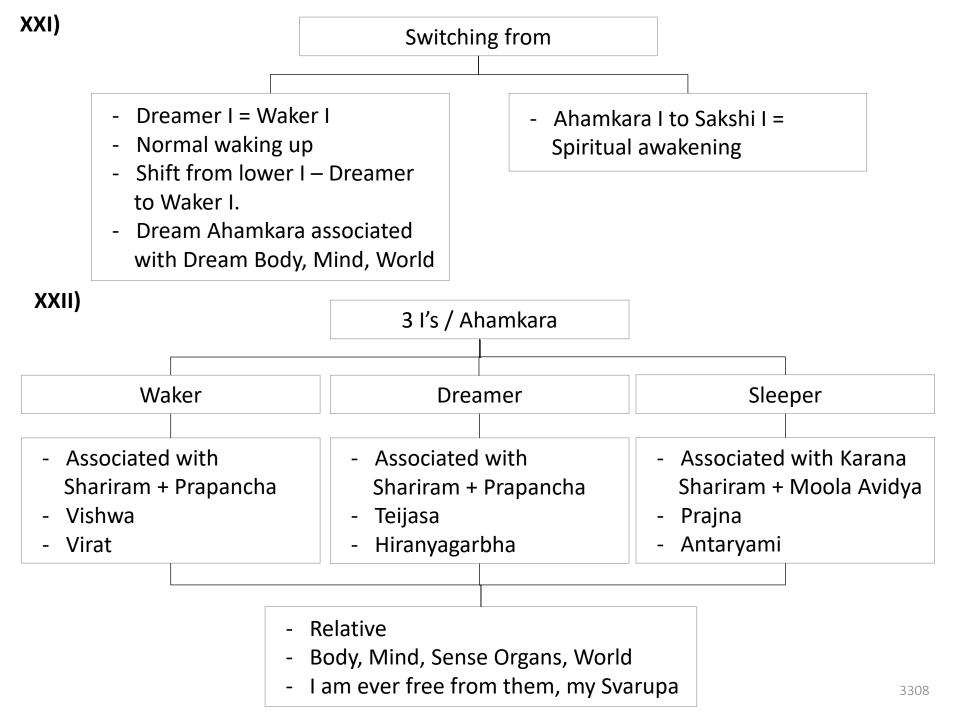
XX) Mandukaya Upanishad: Chapter 3 – Karika No. 36

अजमनिद्रमस्वप्नमनामकमरूपकम्। सकृद्विभातं सर्वज्ञं नोपचारः कथंचन॥३-३६॥

ajamanidramasvapnamanāmakamarūpakam | sakṛdvibhātam sarvajñam nopacāraḥ kathañcana | | **3-** 36||

The Brahman is birthless, sleepless, dreamless, and without name and form, ever effulgent, omniscient. Nothing has to be ritualistically done in any way at the altars of Brahman. [3 - K - 36]

- Now doing 40th Karika.
- Upachara = Dhyanam, Samadhi Abhyasa not required for Jnani who has heard and understood Mahavakyam clearly and instantaneously shifted I – from Ahamkara to Sakshi.
- This is called awakening, Uttishtata, self realisation.



- I am not sleeper with ignorance any more.
- I have woken from eternal sleep called Moola Avidya.

XXIII) Jnani has disassociated with Dream Body, Mind complex + Ahamkara – I am Dreamer.

- Atma sees Vasana Maya Dream World.
- Dreamer has Avidya of Wakerhood.
- I am not waker but am Dreamer.
- Similar Agyanam exists in waking.
- I am not waker I (Ignorance blown away), I am Turiyam I.

XXIV) Waker w.r.t. Dream world can declare.

Kaivalya Upanishad:

मय्येव सकलं जातं मिय सर्वं प्रतिष्ठितम्। मिय सर्वं लयं याति तद्भह्याद्वयमस्म्यहम्॥ १९॥ mayyeva sakalam jātam mayi sarvam pratiṣṭhitam | mayi sarvam 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]

XXV) Jnani w.r.t. Waking world can declare Same Verse – Sees from Sakshi Drishti.

On Waking up From Dream From Waking - Dream Triputi goes - To spiritual knowledge

XXVII) Dakshinamurthi Stotram:

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं पश्यन्नात्मिन मायया बिहिरिवोद्भ्तं यथानिद्रया । यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥ viśvandarpaṇa dṛśyamāna nagarī tulyaṃ nijāntargataṃ paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā | yassākṣātkurute prabhodhasamaye svātmāname vādvayaṃ tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

Waker Triputi goes

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]

- Advayam very clear to Jnani.
- Purpose of Chapter 3

XXVIII) For Seeker who has become Sakshi Jnani, verse 40 – 48 not relevant.

XXIX) For others who are wavering, I may be Brahman, Karika No. 40 – 48 is relevant.

XXX) How do I know I am Jnani?

Gita:

अर्जुन उवाच । स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव । स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ २-५४॥ arjuna uvāca sthitaprajñasya kā bhāṣā samādhisthasya kēśava | sthitadhīḥ kiṃ prabhāṣēta kim āsīta vrajēta kim || 2-54 ||

Arjuna Said: What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

- How does a Jnani walk, talk?
- How to know I am Jnani?

Revision:

Karika No. 40 – Bashyam:

I) Advaita Atma is based on 7th Mantra of Mandukya Upanishad.

II) Gaudapada establishes Advaitam means :

Atma is neither Karanam or Karyam.

III)

Karyam	Karakam	Turiyam
- Prathama Pada Dvitiya Pada	- Tritiya Pada - Maya	Chaturtha PadaKarya – KaranaVilakshana

IV) Both Karya and Karana Padas are appearing in me the Turiya Pada.

V) Even though I accommodate the Karya + Karana Padas, I am not affected by them because they belong to lower order of reality.

- VI) To come to individual level, I am neither Vishwa, Teijasa, Prajna.
- VII) I am Turiyam.
 - I accommodate Vishwa / Teijasa / Prajna even after knowing Turiyam.
 - Vishwa = Waker I, identified with gross body.
 - Teijasa = Dreamer I, identified with subtle body.
 - Prajna = Sleeper I, identified with Karana Body.

VIII) Vishwa will continue to confront the world.

- World affects Vishwa definitely but not Turiyam.
- Vishwa continues to exhaust Prarabda.
- Goes through Ups + Downs, gets battered by, Lashed by Punya Papa Phalams in Karana Shariram.

IX) I will remember:

Whatever happens to Vishwa does not touch me the Turiyam.

X) Asangoham, Asangoham:

I don't forget this nature of me as Turiya Sakshi.

Brahma Jnanavalli Mala:

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः । सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ २ ॥

asango'ham asango'ham asango'ham punah punah

saccidanandarupo'ham ahamevaham avyayah II 2 II

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence - Knowledge - Bliss am I; I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 2]

- XI) If a person is able to assimilate this knowledge, the teaching correctly, Moksha is instantaneous, unconditional.
 - This called spiritual liberation.

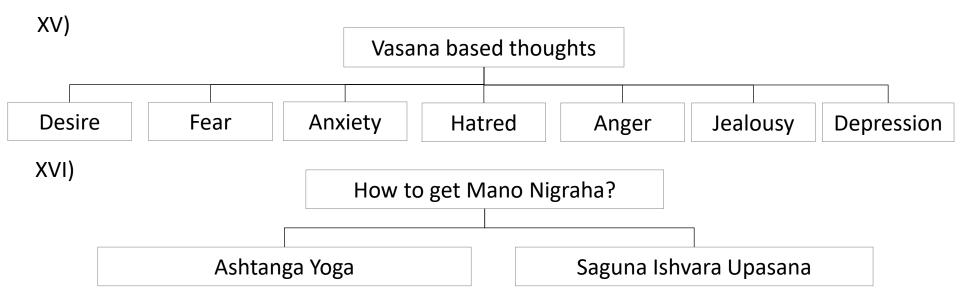
- It does not depend on condition of Mind, Vasana, Prarabda, Body.
- Nothing can determine or disturb my intrinsic nature, unconditional.
- Spiritual liberation is claimed immediately after knowledge.
- Topic until now was Moksha through Advaita Jnanam in Chapter 3.

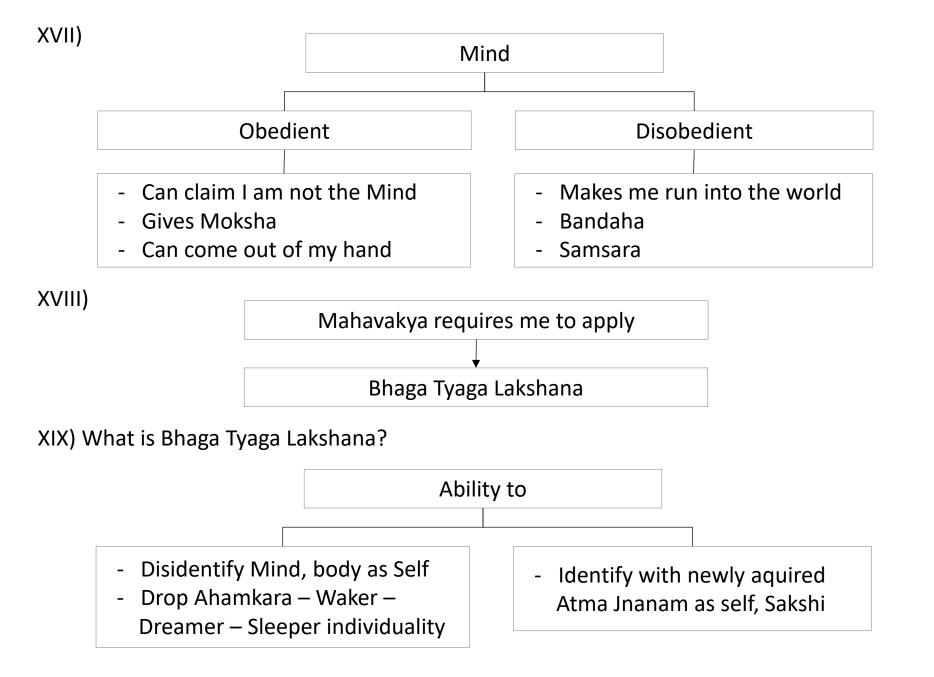
XII) New topic:

- This teaching works and gives spiritual liberation from point of I Atma.
- It is Atma based unconditional liberation = Spiritual liberation.

XIII) It will be claimed instantaneously at time of teaching itself, if I have Sadhana Chatustaya Sampatti especially Kshama, Mano Nigraha.

XIV) Mano Nigraha = Capacity to handle thoughts in the Mind because of Vasanas.





- XX) With obedient mind, claim I am not the Mind.
 - Sufficient Ashtanga Yoga and Upasana required.
 - Otherwise mental issues will overpower.
 - I want to handle, Mind doesn't obey my orders.
 - Mind carries the Body into the world like a fragrance from a Rose is carried away by the wind.
- XXI) Obedient Mind drops Ahamkara at will and effortlessly claims I am Sakshi.
- XXII) This facility I don't have If I lack Sadhana Chatustaya Sampatti.
 - I will be Ahamkara Pradhana, will distressed Mind all the time.
 - Distressed Ahamkara can't accept I am Ananda Svarupa.
 - I am not comfortable.
 - There is a constant fight, struggle between identification to Ahamkara and withdrawing from Ahamkara.
 - Bhaga Tyaga Lakshana only in notebook, lipservice.
 - Jahal, Ajahal, Bhaga Tyaga can teach, can't follow.
- XXIII) For many seekers, Ahamkara does not go away.
 - Issues, problems remain at conscious, subconscious level.
 - They are powerful.
 - Shaking off ahamkara is impossible.

XXIV) Nirvana Shatkam:

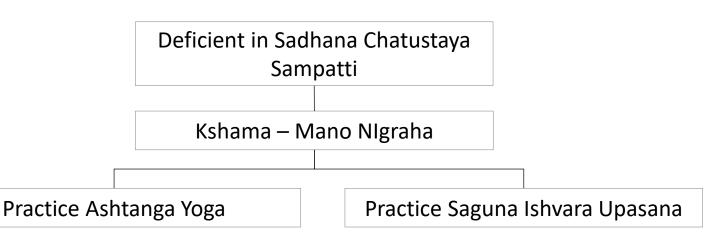
मनोबुद्धाहङ्कारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे। न च व्योमभूमिः न तेजो न वायुः चिदानन्दरूपः शिवोऽहं शिवोऽहम्॥१

Mano Buddhi Ahankara Chitta Ninaham Nacha Shrotra Jihve Na Cha Ghrana Netre Nacha Vyoma Bhoomir Na Tejo Na Vayu Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

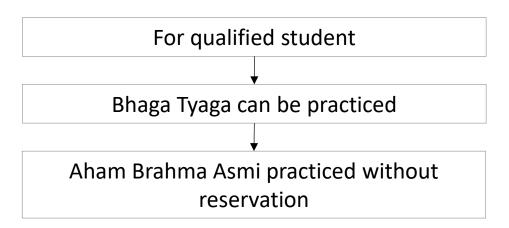
Meditating Ananda Svarupa does not replace worries.

XXV)



- Fill up, after Vedantic study.
- Mano Nigrahaha = Mind Management.

XXVI) Tesham:



- They can say, I am fearless, world is Mithya, I am Satyam.
- Atma is ever free, fearless without the world.

XXVII) Akshaya Shanti:

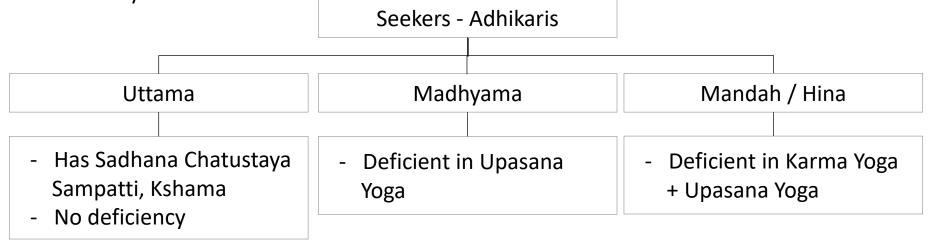
- Unbroken peace experienced by Jnani.
- I am permanently peaceful as Atma.
- Turiyam incapable of disturbance, Svabavaaha Eva.
- Peace, not aquired Shanti through Vedanta, but discovered through Vedanta.
- Peace not gained through Sravanam / Mananam / Nididhyasanam, it is my nature,
 Atma always peaceful because world is Mithya.

ये त्वतोऽन्ये योगिनो मार्गगा हीनमध्यमदृष्टयो मनोऽन्यदात्मव्यतिरिक्तमात्मसम्बन्धि पश्यन्ति तेषामात्मसत्यानुबोधरहितानाम्--

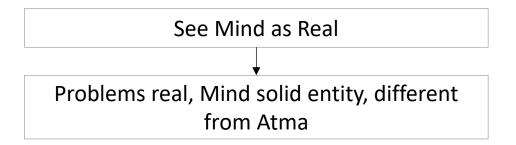
Where as, on the other hand (Tu) the other seekers, (Ye Atah Anye Yoginah -in order to gain mind control), go for other Margas (Margagah); depending on their understanding, if it is dull to karma yoga, or if it is average to Upasana Yoga (Hina - Madhyama - Drstayah); as they see or consider (Pasyanti) the mind as an independent entity (Manah Anyad), different from Atma (Atma Vyatiriktah) and connected to them (Atma Sambandhi - as part of their physical body and therefore, mental problems are considered as their problems). Those students (Tesam), are still ignorant regarding the reality of Atma (Atma Satyanubodha Rahitanam = Inspite of all the teaching given to them by Guru and Sastra).

I) Karika No. 36:

- Senior students don't require meditation, Samadhi.
- ETU Experiencability (E), Transactability (T), Utility (U), for other junior seekers, Anye.



II) Problem:



III) Teaching:

- Nothing exists other than Advaita non dual Atma.
- Atma Satyam, minds appear, disappear in one Atma.
- Dream and waking Triputi come and go in Atma.



- Mind, part of world, Mithya.
- Can't exist different from Turiya Atma.

Mind	Atma
Mithya	Satyam
	Y

No Relationship

- Mind has no independent existence - I am ever free liberated Atma

2 Lessons

- Seen Mind is Mithya
- Has no connection with me
Atma

For Junior Students

- Mind exists independently
- Different entity

- Mind is real, has problems
- I claim them as my problems
- Anger, desire Lobha, my problem

- Mind + Mental problems real.
- Liberation is an empty word, I have so many problems, Moksha not meaningful.

VI) Atma Vyatirikta Sambandi Manaha:

- Mental problems are my problems.
- Atma = Sambanda Rahitaha.
- Moksha Sadhyam, far away, not Siddham.

VII) Do not have knowledge of Atma Satya Aubodha.

- Bhaga Tyaga not happened, struggling.
- Ahamkara is strongly sticking to Atma.
- For them, Moksha will depend on Mano Nigraha, Meditation where you separate the Mind from Atma.

VIII) Atma is source of Mind, Meieva Sakalam Jatam remembered.

Kaivalya Upanishad:

मय्येव सकलं जातं मिय सर्वं प्रतिष्ठितम्। मिय सर्वं लयं याति तद्भृह्याद्वयमस्म्यहम्॥ १९॥ mayyeva sakalam jātam mayi sarvam pratiṣṭhitam | mayi sarvam 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]

- I am Turiyam Adhishtanam, and content of the Universe and the Mind.
- IX) Learn to handle disturbing thoughts as Anatma Nama Rupa Prapancha.
 - Neighbourisation of Mind, Ahamkara, Triputi.
 - Disturbing thoughts, Vasanas, memories deep in subconscious mind.
 - For Mandah, (Deficient in Karma Yoga + Upasana Yoga), Madhyama (Deficient in Upasana Yoga) Meditation prescribed for Mano Nigraha.

614) Chapter 3 - Karika No. 40:

मनसो निग्रहायत्तमभयं सर्वयोगिनाम्। दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ ३-४०॥

manaso nigrahāyattamabhayam sarvayoginām duḥkhakṣayaḥprabodhaścāpyakṣayāśāntirevaca || 3-40 ||

Yogi-s who do not follow the path of knowledge as declared in this Karika depend upon the control of their mind for fearlessness and destruction of misery, and also the knowledge of the Self and eternal peace. [3 - K - 40]

615) Anvaya: Chapter 3 - Karika No. 40:

अन्वयः

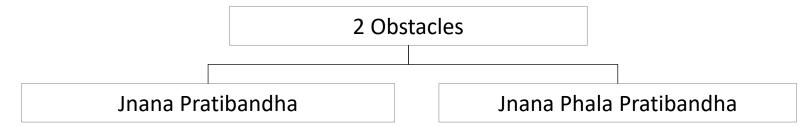
सर्वयोगिनाम् अभयं मनसः निग्रहायत्तं (भवति)। प्रबोधः च दुःखक्षयः च अक्षया शान्तिः अपि (मनो निग्रहायत्तम्) एव (भवति).

Anvayaḥ

sarvayoginām abhayam manasaḥ nigrahāyattam (bhavati) | prabodhaḥ ca duḥkhakṣayaḥ ca akṣayā śāntiḥ api (mano nigrahāyattam) eva (bhavati) ||

Fearlessness, cessation of grief, self knowledge and ever lasting peace (All this is) dependent on the discipline of the mind, for all (these) yogis.

- I) Low efficiency in Mano Nigraha is obstacle for Junior seekers (Pratibandha).
- II) Undisciplined Mind is obstacle.



- I am an informed Samsari.
- No use.
- Samsara inspite of Vedantic study.
- III) Lack of Mind discipline is the problem.
 - I feel I need to study more Bashyams to get Moksha.

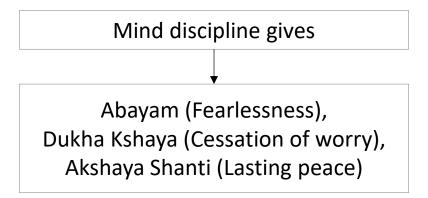
Example:

- Coffee with Sugar needs to be stirred to taste the sweetness.
- IV) Stirring up = Mind discipline by Meditation and Ashtanga Yoga.
- V) Need not study more Vedantic texts.
 - Anger, fear, desire, worry does not go away.
- VI) Learn to handle mind in such a way so that Bhaga Tyaga takes place.
 - For some, Tattwa Bodha is enough (Keno students, Vichara Sagara Uttama Adhikari, Nachiketas, Svetaketus, Narada)

VII) For some need to study 5 commentaries on Brahma Sutra by Bamati, Kalpatru, Parimala.

Develops scholarship, not a disciplined Mind.

VIII)



- This is Jnana Phala Prapti.
- IX) Have Jnanam, no Jnana Phalam.
 - Practice Mano Nigraha.
 - For lack of Jnanam and lack of Jnana Phalam, for both Mano Nigraha is the capsule, thought discipline.
- X) I should be able to handle involuntary thoughts at will.
 - Involuntary thoughts can't be avoided.
 - They are not deliberate thoughts.
 - Can I handle, neutralize them at will?

मनसो निग्रहायत्तमभयं सर्वेषां योगिनाम्। किं च दुःखक्षयोऽपि, न ह्यात्मसम्बन्धिन मनसि प्रचितिते दुःखक्षयोऽस्ति अविवेकिनाम्। किं चात्मप्रबोधोऽपि मनोनिग्रहायत्त एव। तथाक्षयापि मोक्षाख्या शान्तिस्तेषां मनोनिग्रहायत्तेव॥ ४०॥

All spiritual seekers (Sarvesam Yoginam) should control the mind (Manasah Nigraha Ayattam) for fearlessness (Abhayam). And moreover (Kim Ca) these indiscriminate people (Avivekinam - who consider themselves as the mind and not the Atma) think that elimination of sorrow also (Duhkha Ksayah Api - depends on mental discipline, because sorrow is also a thought form). When the mind is restless (Manasi Pracalite they think), elimination of sorrow certainly will not be there (Duhkha Ksayah Hi Na Asti), as the mind is connected to them (Atma - Sambandhini). And moreover (Kim Ca - at the time of crises), they cannot bring Atma Jnanam to the mind at all (Atmaprabodah Api - because they consider Atma Jnanam can take place only), after mind control is achieved (Mano - Nigraha Ayattah Eva - Meaning only after emptying, the mind of all thoughts). Moreover (Tatha - They Think) even eternal peace (Aksaya Api Santih) known as Moksa (Moksakhya), is also dependent on mind control (Tesam Manonigraha Ayatta Eva).

I) Anyastham Mano Nigraha:

- Dependent on Mind discipline is Abhayam, fearlessness.
- One of Jnana Phalam.
- Jnanam alone not enough Mind discipline is important.
- Without Mind discipline, Jnanam will not come.
- Even if Jnanam comes, Jnana Phalam Abhayam will not come.
- Depends on mental discipline.
- II) All spiritual seekers should discipline their Mind.
 - Dukha Shaya Api Manasya Nigraha Tasya Eva :
 From Pain, sorrow, grief depends on mental discipline.
- III) Fear, sorrow are type of thoughts only.

IV) Gita:

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः । एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-७॥

icchā dvēṣaḥ sukhaṃ duḥkhaṃ saṅghātaścētanā dhṛtiḥ | ētat kṣētraṃ samāsēna savikāram udāhṛtam || 13.7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

- Mind and all thoughts belong to Kshetram.
- Control of sorrowful thoughts possible by Mental discipline.

V) Nahya Atma Sambidini Manasi Prachilate:

- If mind is disturbed because of past events which I am remembering now, (Vasanas) or current events, if my knowledge is clear.
- Mind and thought Mithya can easily be removed.
- We can replace thought by any other thought at will.
- VI) Displace worrying thoughts by Vedantic thoughts.

VII) Gita:

श्रीभगवानुवाच । अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे । गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११॥

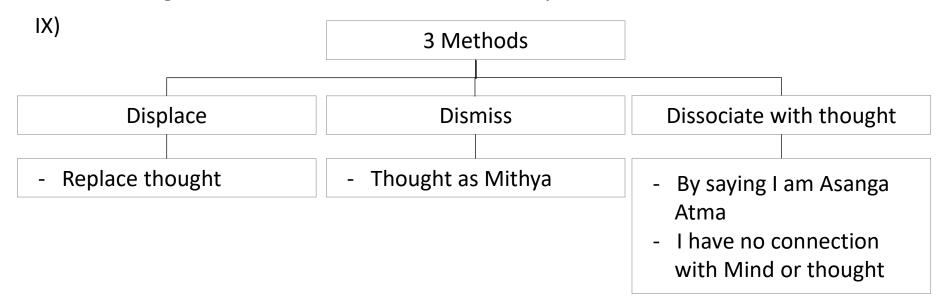
śrī bhagavānuvāca |
aśocyānanvaśocatvam
prajñāvādāmśca bhāṣase |
gatāsūn agatāsūmśca
nānuśocanti paṇḍitāḥ ||2-11||

The Blessed Lord said: You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

I have facility to replace any thought rising in my Mind = Thought discipline, Mano
 Nigraha.

VIII) Even without replacement, I see whole thinking as Mithya.

Thoughts have no connection to me the Turiya Atma.



- X) I can effortlessly do if I have Mano Nigraha and if Jnanam is available at my back and call.
- XI) For Mandah Adhikari Problem :
 - Atma Sambindini Manasi Prachalayate.
 - When Mind is disturbed and if no Mano Nigraha then Dukha Shayaya nasti.
 - Can't have freedom from sorrow.

XII) They can't displace, dismiss, disassociate from thoughts.

XIII) All 3 doors closed

- Avivekina They are non-discriminate.
- Discrimination: I am not the Mind.

XIV) Nirvana Shatkam:

मनोबुद्धाहङ्कारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे। न च व्योमभूमिः न तेजो न वायुः चिदानन्दरूपः शिवोऽहं शिवोऽहम्॥१

Mano Buddhi Ahankara Chitta Ninaham Nacha Shrotra Jihve Na Cha Ghrana Netre Nacha Vyoma Bhoomir Na Tejo Na Vayu Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

Mano Atma Viveka, they don't have at time of sorrow.

XV) Lord Krishna:

- Ma Shuchah, why are you grieving.
- Seeker has no facility to practice this.

XVI) Kincha, moreover, at time of crisis, can't bring Atma Jnanam to the Mind at all.

- Vedanta very far away.
- All knowledge in notebook.
- Money in bank, not handy.

XVII) When we really require Vidya or Dhanam, it is not available.

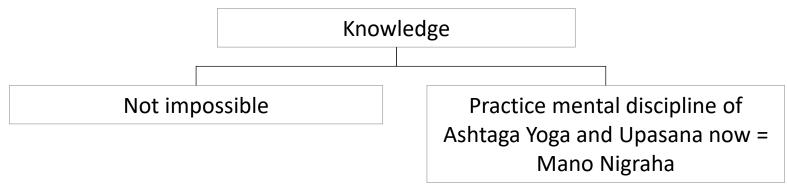
XVIII) Those who have no discipline, Atma Prabodha Api Nasti.

Sravana Kale, Jnanam Na Agachhati.

XIX) Moreover, Thatha, Akshaya Shanti, lasting inexhaustible peace, Jeevan Mukti, Moksha also not available.

Who wants peace after death?

XX) Conclusion:



Anvayah:

अन्वयः सर्वयोगिनाम् अभयं मनसः निग्रहायत्तं (भवति)। प्रबोधः च दुःखक्षयः च अक्षया शान्तिः अपि (मनो निग्रहायत्तम्) एव (भवति).

Anvayaḥ

sarvayoginām abhayam manasaḥ nigrahāyattam (bhavati) | prabodhaḥ ca duḥkhakṣayaḥ ca akṣayā śāntiḥ api (mano nigrahāyattam) eva (bhavati) ||

Fearlessness, cessation of grief, self knowledge and ever lasting peace (All this is) dependent on the discipline of the mind, for all (these) yogis.

उत्सेक उदधेर्यद्वत्कुशाग्रेणेकिबन्दुना। मनसो निग्रहस्तद्वद्भवेदपरिखेदतः॥ ३- ४१॥

utseka udadheryadvatkuśāgraṇaikabindunā | manaso nigrahastadvadbhavedaparikhedataḥ || 3- 41 ||

The mind can be brought under control only by relentless effort like that which is required to empty the ocean drop by drop with the help of the front tip of a Kusagrass-blade. [3 - K - 41]

618) Anvaya: Chapter 3 - Karika No. 41:

अन्वयः यद्वत् कुशाग्रेण एकबिन्दुना उद्धेः उत्सेकः (भवति) तद्वत् मनसः निग्रहः अपरिखेदतः (भवेत्) ॥

Anvayaḥ

yadvat kuśāgreņa ekabindunā udadheḥ utsekaḥ (bhavati) tadvat manasaḥ nigrahaḥ aparikhedataḥ (bhavet) ||

Just as the emptying of the ocean, drop by drop, with the tip of a blade of grass is possible (only) with perseverance, so also, the discipline of the mind (is attainable only with perseverance).

- I) Mental discipline is extremely tough.
 - Thought displacement skill (TDS).
 - Worry, fear, are thoughts.
 - Develop skill to displace thoughts by Vedantic thoughts.
 - Thought displacement skill (TDS) is tedious, not easy.

Thoughts continuously come because of 3 factors

- External world is a gateway
- Enters without our permission
- Neighbours cooking reaches us
- World based, including family members.

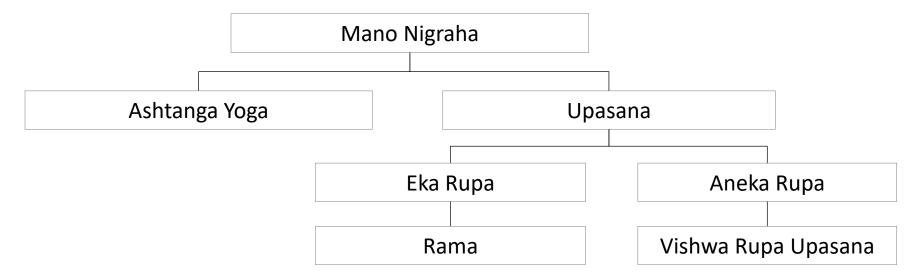
- Vasana based thoughts from past Janmas
- Will generated thoughts
- Chanting and reflecting on Nirvana Shatkam

III) There is a tug of war between 3 of them when I sit in Meditation.

मनोनिग्रहोऽपि तेषामुद्धेः कुशाग्रेणैकबिन्दुना उत्सेचनेनशोषणव्यवसायवद्व्यवसायवतामनवसन्नान्तः करणानामनिर्वेदाद-परिखेदतो भवतीत्यर्थः॥ ४१॥

For the yogis (Tesam) the mastery of the mind (Manonigrahah Api) has to be done with relentless, tireless effort (Vyavasayavatam), by an enthusiastic, not in despair (Anavasanna) untiring Antahkarana (Nirvedat = Aparikhedatah Antahkaranat - as it is a hectic task); like the effort put forth (Vyavasayavat) to dry up (Sosana) the ocean (Udadheh) with the tip of the kusa grass (Kusa Grena) by emptying or transferring it to outside, to the shore (Utsecanena) drop by drop (Eka Binduna). That is the idea (iti Arthah).

- I) In final part of Chapter 3 Gauda Pada Highlights importance of Mano Nigraha.
- II) Kshamaha = One of the qualifications.



- III) Ashtanga Yoga is for integrating the Human personality.
 - Dvaita philosophy of Yoga we don't accept.
- IV) Mental discipline, Chitta Vrutti Nirodha, ability to discipline involuntary thoughts, we accept.
- V) Presence of involuntary thoughts is not a problem, it is natural.
- VI) They are a problem when they refuse to vacate on my requisition, commandment, pleading appeal.

VII) Involuntary thoughts take my Mind as hostage.

VIII) Mind then not available for Sravanam, Mananam, Nididhyasanam.

It is a Big obstacle, Pratibandha even after Jnana Nishta.

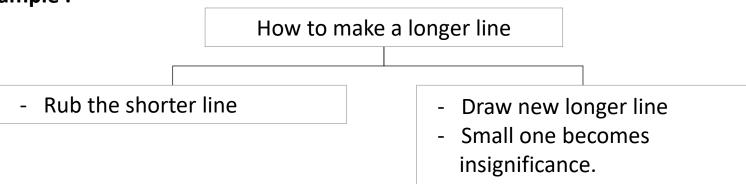
IX) Prarabda brings several situations in every life.

- No remedy.
- We have to go through.
- Unsolvable problems = Prabala Prarabdam.
- Have to face after Jnanam also.

X) The only method:

Make Prarabdha problem insignificant by bringing a Vedantic thought.

Example:



- XI) Can't escape from Prarabda
 - Bring higher thinking.
 - Shorten Ahamkara by bringing in infinite Atma thought.

XII) In the presence of infinite Atma, which I bring to my Mind, Ahamkara and Prarabda becomes non-entity.

XIII) Example:

- Ghetti Melam in wedding reduces all Amangala thoughts.
- Vedantic thoughts (Aham Brahma Asmi) = Ghetti Melam

= Mangalam Vadyam.

XIV) In presence of Aham Brahma Asmi thought, disturbing thoughts should get suppressed

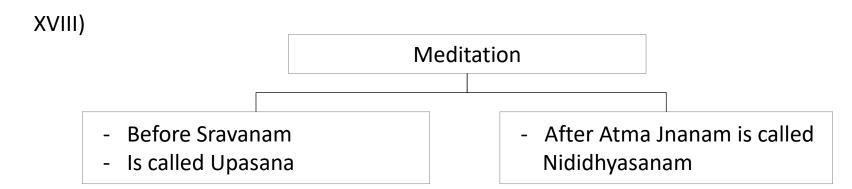
- Practice again and again.
- XV) This is the only Method to make mind obey my commandment.
- XVI) Practice not when crisis is there.

Example:

- Digging bore well in Chennai when house is on fire.
- Water should be handy when in emergency.

XVII) Mano Nigaraha will make this possible.

- We can withstand all sorrows by invoking the Atma higher I.
- Do this training after Karma Yoga practice.
- Many seekers don't practice training the mind before Jnana Yoga.



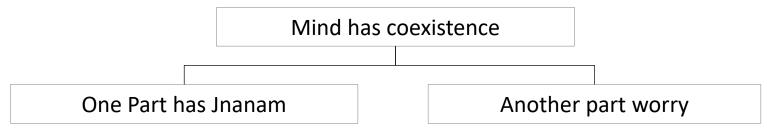
XIX) Vidyaranya in Jeevan Mukti Viveka says in Kali Yuga, we don't practice Ashtanga Yoga or Upasana.

Hence Nididhyasanam is compulsory.

XX) Meditation required for Jnana Prabodha and for Jnana Phalam Prapti.

XXI) Jnana Phalam – Akshaya Shanti will only come if Mano Nigraha is there.

XXII) Otherwise:



XXIII) Mind control not easy, not a physical entity like legs / hand which can be tied up, can't be clamped.

XXIV) Mind is a subtle instrument, like emptying ocean with a blade of grass.

- Dip a grass and take out drop of water, throw it on the shore.
- Effort + diligence required.

Bashyam:

- I) Vyavasaya = Perseverance and relentless effort
 - Like Kushagra blade of grass to transfer, empty ocean.
 - Hence practice meditation repeatedly.

II) Gita:

तं विद्याद् दुःखसंयोग वियोगं योगसंज्ञितम् । स निश्चयेन योक्तव्योः योगोऽनिर्विण्णचेतसा ॥ ६-२३॥

taṃ vidyād-duḥkhasaṃyōga viyōgaṃ yōgasaṃjñitam | sa niścayēna yōktavyaḥ yōgō'nirviṇṇacētasā || 6-23 ||

Let it be known; the severance from the union with pain is yoga. This yoga should be practised with determination and with a mind steady and undespairing. [Chapter 6 – Verse 23]

सङ्कल्पप्रभवान्कामान् त्यक्तवा सर्वानशेषतः । मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६-२४॥ saṅkalpaprabhavān kāmān tyaktvā sarvānaśēṣataḥ | manasaivēndriyagrāmaṃ viniyamya samantataḥ || 6-24 ||

Abandoning, without reserve, all desires born of Sankalpa, and completely restraining the whole group of senses by the mind from all sides... [Chapter 6 – Verse 24]

शनैः शनैरुपरमेद् बुद्धा धृतिगृहीतया । आत्मसंस्थं मनः कृत्वा न किश्चिद्पि चिन्तयेत् ॥ ६-२५॥

śanaiḥ śanairuparamēd buddhyā dhṛtigṛhītayā | ātmasaṃsthaṃ manaḥ kṛtvā na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

यतो यतो निश्चरित मनश्चञ्चलमस्थिरम् । ततस्ततो नियम्यैतद आत्मन्येव वशं नयेत् ॥ ६-२६॥

yatō yatō niścarati manaścañcalamasthiram | tatastatō niyamyaitad ātmanyēva vaśaṃ nayēt || 6-26 ||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

- III) Anavasana Antahkaranam = Tireless effort in Meditation.
 - Without getting depressed, despondent.
 - It is possible to control the Mind.

Anvayah:

अन्वयः

यद्वत् कुशाग्रेण एकबिन्दुना उद्धेः उत्सेकः

(भवति) तद्वत् मनसः निग्रहः अपरिखेदतः

(भवेत्)॥

Anvayaḥ

yadvat kuśāgreņa ekabindunā udadheḥ utsekaḥ (bhavati) tadvat manasaḥ nigrahaḥ aparikhedataḥ (bhavet) ||

Just as the emptying of the ocean, drop by drop, with the tip of a blade of grass is possible (only) with perseverance, so also, the discipline of the mind (is attainable only with perseverance).

620) Introduction to Chapter 3 - Karika No. 42:

किमपरिखन्नव्यवसायमात्रमेव मनोनिग्रह उपायः ? न इत्युच्यते।

Blind relentless (Aparikhinna) effort alone (Vyavasaya - Matram Eva) is it (Kim - Enough, or is something more required to bring the mind under control (Manonigraha Upayah)? No, it is being explained (Na iti Ucyate).

- Introduces next Karika 41 by raising a question.
- Is blind relentless effort alone sufficient?
- Aparikinna Vyavasaya relentless effort alone enough for Mind control?
- No, use strategy also.

उपायेन निगृह्णीयाद्विक्षिप्तं कामभोगयोः। सुप्रसन्नं लये चैव यथा कामो लयस्तथा ॥ ३-४२॥

upāyena nigṛhṇīyādvikṣiptam kāmabhogayoḥ | suprasannam laye caiva yathā kāmo layastathā | | 3-42 | |

A mind distracted with desires and enjoyments as well as mind enjoying the pleasure of "Complete Oblivision" (Laya) should be brought under perfect discipline by awakening it through proper channels. For, the "state of trance" or "Oblivision" (Laya) is as harmful as agitations of desires. [3 - K - 42]

622) Anvaya: Chapter 3 - Karika No. 42:

अन्वयः

कामभोगयोः विक्षिप्तं (मनः मुमुक्षुः) उपायेन निगृह्णीयात्। लये सुप्रसन्नं (मनः) च एव (मुमुक्षुः निगृह्णीयात्)। यथा कामः (प्रतिबन्धः भवति) तथा लयः (अपि प्रतिबन्धः भवति)॥

Anvayaḥ

kāmabhogayoḥ vikṣiptaṁ (manaḥ mumukṣuḥ) upāyena nigṛhṇīyāt | laye suprasannaṁ (manaḥ) ca eva (mumukṣuḥ nigṛhṇīyāt) | yathā kāmaḥ (pratibandhaḥ bhavati) tathā layaḥ (api pratibandhaḥ bhavati) ||

By proper means one should discipline (the mind) which is lost in the objects of desire and enjoyment and (which is) Pleased in slumber. Slumber (is) as (Undesirable) as desire.



2 problems in Meditation (Thought control)

Rajo Guna

Tamo Guna

- Vikshepa makes Mind over active, restless, scattered, wandering
- **Gita**: Chapter 6 Verse 34

- Makes Mind inactive, sleep
- No wandering

Gita:

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् । तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६-३४॥

cañcalaṃ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham | tasyāhaṃ nigrahaṃ manyē vāyōriva suduṣkaram || 6-34 ||

The mind verily is, O Krsna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

• Meditation requires suppression of Rajo and Tamo Guna and Dominance of Sattva Guna.

II) Shuddha Satva gets converted to Malina Satva by Rajo, Tamo Guna (Obstructed Satva)

III) Use appropriate strategy for Rajo, Tamo Gunas.

IV) 1st Line:

Solution for wandering Mind.

2nd:

• Solution for dozing off Mind.

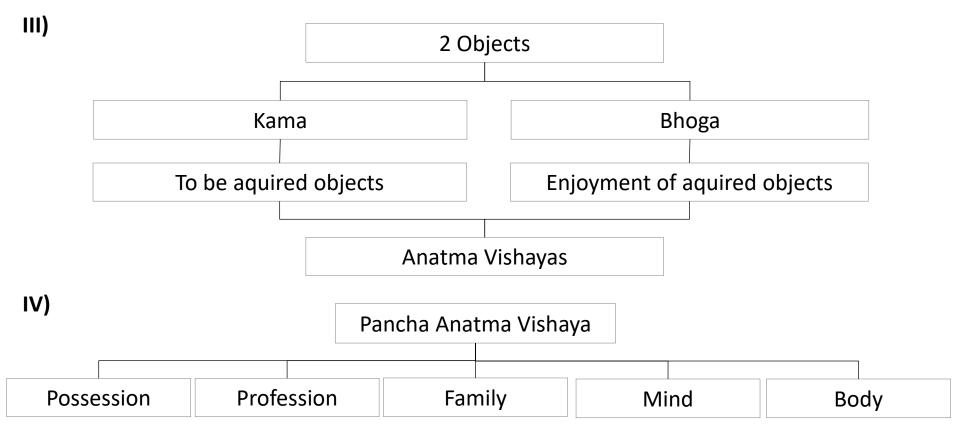
अपरिखिन्नव्यव्सायवान्सन् वक्ष्यमाणेनोपायेन कामभोगविषयेषु विक्षिप्तं मनो निगृह्णीयान्निरुन्ध्यादात्मन्येवेत्यर्थः। किं च लीयतेऽस्मिन्निति सुषुप्तो लयस्तस्मिन् लये च सुप्रसन्नम् आयासवर्जितम् अपि इत्येतत्, निगृह्णीयादित्यनुवर्तते।

Maintaining with undaunted enthusiasm (Aparikhinna) the effort (Vyavasayavan San), with which one has to employ an intelligent means (Upayena), is going to be told (Vaksyamanena). The mind which is distracted or disturbed (viksiptam manah), due to desire for enjoyment of objects to be acquired (Kama - Visayesu) and in enjoyment of the already acquired objects (Bhoga Visayesu), has to be brought back (Nigrhniyat -Nirundhyat - from the Anatma objects) and get fixed in the Atma (Atmani Eva - by continuous practice of Nididhyasanam, because here we are talking about a person who has done Sravanam and Mananam, but has missed Upasana). That is the idea (iti Arthah). And (Kim Ca) when the mind resolves during meditation, if in case the mind resolves into sleep, it is Layah (Liyate Asmin Iti Susuptih, Layah) but, in that Laya (Tasmin Laya Ca), even though the mind is peaceful (Suprasannam Api) effortlessly (Ayasa Varjitam), even then (it Etah), 'it has to be stopped from going to sleep and brought under control (Nigrhniyadit - by some other means', that part of the sentence), has to be added (Anuvartate - as it is an important point).

- I) In Meditation, don't get disappointed, dejected.
 - Continue relentless effort.

II) Aparikinna Vyavasayavansan:

- Effort must be there.
- Complement it with strategy.



- V) Mind goes on wandering in Pancha Anatmas.
 - Mind is stuck in them.

- VI) Develop facility to drop these thoughts at will by Abhyasa Nirundhyat.
- VII) Yoga Chitta Vrutti Nirodhat
 - One should pull back the Mind from Anatma.
 - Bring back thought to its source Atma.

VIII)

Upasaka	Nididhyasanam
 Before Sravanam Meditation Knows only Ishvara Δ Format Fix mind on Ishta Devata or Vishwarupa Ishvara 	 Knows Atma – Anatma binary format After Sravanam, Mananam Here it is Meditation after Sravanam

- IX) Here Nididhyasanam strategy mentioned.
 - Bhupadav = Vishwarupa Ishvara
 - With Kiriti = Ishta Devata.
- X) I am Sthula, Sukshma, Karana Vyatirikta Atma... have knowledge from Tattwa Bodha itself.
 - In Meditation, this knowledge does not come but Pancha Anatma.
- XI) I don't have ignorance of Tattva Bodha, Vedanta when I sit for Meditation.
- XII) Except Vedanta, everything else comes.
 - I say: I must Meditate on Atma.
 - Mind says: I will do what I want.

Mind not my instrument, it becomes my master.

VIII) Example:

I take dog for a walk.

Later:

Dog makes me run.

IX)

In Meditation

I want to take Mind to a particular field

Mind takes its field of Pancha Anatma

X) Gita:

शनैः शनैरुपरमेद् बुद्धा धृतिगृहीतया । आत्मसंस्थं मनः कृत्वा न किञ्चिद्पि चिन्तयेत् ॥ ६-२५॥ śanaiḥ śanairuparamēd buddhyā dhṛtigṛhītayā | ātmasaṃsthaṃ manaḥ kṛtvā na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

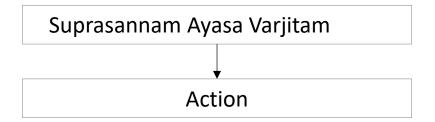
• This is a big challenge for the Meditator.

XI) Atmani Eva Nirundyat:

- Mind should be fixed upon Ishta Devata.
- Wen Mind has Vikshepa problem, bring it to Atma.

XII) 2nd Problem: Dozing off

- Suprasannam Laye Caiva.
- Laya = Deep sleep state.
- Leeyate asmin iti Layaha = Sushuptaha.



- Don't keep Asana high, will break bones if you fall.
- You the waker are not there in sleep.

सुप्रसन्नं चेत्कस्मान्निगृह्यत इत्युच्यते । यस्माद्यथा कामोऽनर्थहेतुस्तथा लयोऽपि । अतः कामविषयस्य मनसो निग्रहवल्लयादपि निरोद्धव्यमित्यर्थः ॥ ४२॥

When the mind is fully peaceful (Suprasannam - in sleep, why should it be awakened and then) with effort, why should it be controlled (Kasmat Nigrhyate), if it is asked (Cet); it is answered that (iti Ucyate) because (Yasmat) just as wandering mind after desires is an obstacle (Kamah Anarthah Hetuhu), so also is the sleeping mind (Tatha Layah Api - an obstacle for meditation). Therefore (Atah) just as the mind wandering around desired objects (Kama Visayasya Manasah) has to be controlled by discrimination (Nigrahavad Api), from Laya or sleep also the mind has to be protected or alerted or awakened (Layad Api Niroddhavyam), that is the idea (iti Arthah).

- I) Why Mind in sleep is a problem?
- II) In sleep no Samsara, Brihadaranyaka Upanishad Sleep = Moksha Vedantically.

Brihadaranyaka Upanishad:

अत्र पितापिता भवति, मातामाता, लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः अत्र स्तेनोऽस्तेनो भवति, भूणहाभूणहा, चाण्डालोऽचण्डालः, पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः,; तापसोऽतापसः, अनन्वागतं पुण्येनानन्वागतं पापेन, तीर्णो हि तदा सर्वाञ्छोकान्हृदयस्य भवति ॥ २२ ॥

atra pitāpitā bhavati, mātāmātā,
lokā alokāḥ, devā adevāḥ, vedā avedāḥ l
atra steno'steno bhavati,
bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālaḥ,
paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ,;
tāpaso'tāpasaḥ, ananvāgataṃ
puṇyenānanvāgataṃ pāpena, tīrṇo hi tadā
sarvāñchokānhṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brāhmaṇa no killer, a Caṇḍāla no Caṇḍāla, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [4 - 3 - 22]

Brihadaranyaka Upanishad:

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् । न तु तद्द्वितीयमस्ति 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]

III) Jiva merges into Paramatma.

When you want to go to sleep

- Blessing
- Appropriate time, place, occassion

Sleep

When you want to Meditate, attend class

- Sleep = Obstacle in Nididhyasanam

V) Suprasannam Chet:

- If Mind quiet by sleep, isn't sleep a blessing, why obstacle?
- Kasman Nigrihyate Kimartham?

VI) Wandering Mind – Obstacle for meditation = Kamaha

• Anartha Hetu = Obstacles

VII) Ataha, therefore

2 disciplines required for 2 obstacles

One for wandering Mind

One for Sleep

- Mind has to be awakened, be alert.
- Sleep is a problem in any place other than bedroom.

VIII) Anvaya:

अन्वयः

कामभोगयोः विक्षिप्तं (मनः मुमुक्षुः)
उपायेन निगृह्णीयात्। लये सुप्रसन्नं (मनः) च एव upāyena nigṛhṇīyāt | lay
(मुमुक्षुः निगृह्णीयात्)। यथा कामः (प्रतिबन्धः
भवति) तथा लयः (अपि प्रतिबन्धः भवति)॥

Anvayaḥ

kāmabhogayoḥ vikṣi;
upāyena nigṛhṇīyāt | lay
(mumukṣuḥ nigṛhṇīyāt)

kāmabhogayoḥ vikṣiptaṁ (manaḥ mumukṣuḥ) upāyena nigṛhṇīyāt | laye suprasannaṁ (manaḥ) ca eva (mumukṣuḥ nigṛhṇīyāt) | yathā kāmaḥ (pratibandhaḥ bhavati) tathā layaḥ (api pratibandhaḥ bhavati) ||

By proper means one should discipline (the mind) which is lost in the objects of desire and enjoyment and (which is) Pleased in slumber. Slumber (is) as (Undesirable) as desire.

IX) One should discipline a wandering Mind and a sleeping Mind also in the seat of Meditation.

- Yatha Kamaha Pratibandaha Bayati.
- Thatha Layaha Api Pratibandaha Bavati.
- X) Wandering and sleeping Mind, both are obstacles in Meditation.
 - Rajo, Tamo Guna Janyam
 - Both have to be handled and Mind should remain Satvic.
 - Satvic Mind is alert non wandering Mind, obedient Mind.
- XI) Mind is available for any task at hand.

XII) Example:

- Mind should be like a helper with folded hands.
- In the seat of Meditation, Mind should ask what should I do for you?

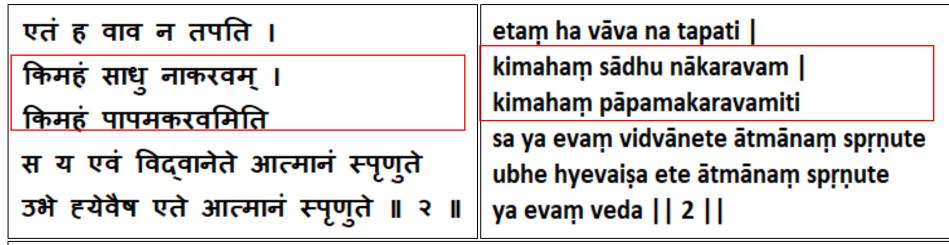
Meditator:

- Next 15 minutes invoke higher I, don't think of family, body, Mind, Possessions, profession.
- Mind drops all other tasks.
- Mind does what I ask it to do.
- Mind is obedient.
- Keeping Mind obedient is very useful in Vyavahara also.

XIII) When we become old, there are health problems and we are bed ridden.

- Others not available.
- My Mind wanders in old age.

XIV) Taittriya Upanishad:



Such thoughts 'Why have I not done what is good? Why have I committed a sin?' certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [2 - 9 - 2]

At that time, we will value the obedient Mind.

XV) Whole world should disappear at will and there should only be Brahman.

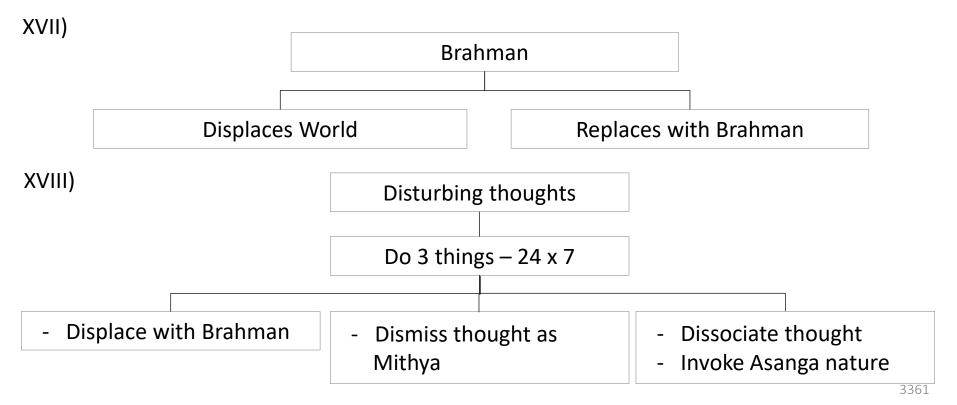
XVI) Mundak Upanishad:

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II - II - 11]

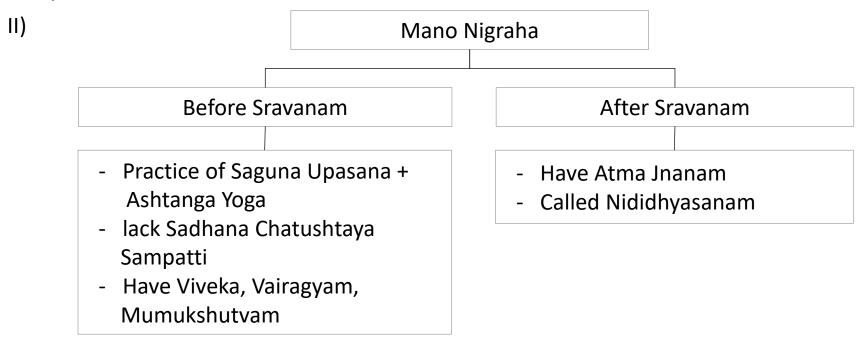
• Invoke any Brahman Mantra and it alone should remain, no world = Moksha, Jeevan Mukti.



- XIX) Can I displace, dismiss, disassociate when Mind is overpowering me because of Prarabda?
 - If I can enjoy 3D facility, I can claim Jeevan Mukta status, enjoy Moksha here and now.
- XX) Mental liberating facility try to develop now itself, so that I can save mental energy during old age.
 - 3D facility will always be useful to claim "Aham Brahma Asmi".
 - Effort I am willing to put forth relentlessly and I will practice.

Revision: Bashyam Karika No. 42

I) Final part of Chapter 3, Gaudapada talks about Vedantic Medtation, Mano Nirgraha, mental discipline.



- III) If Mano Nigraha is lacking, it is a serious obstacle to Turiya Jnanam Prapti and Phalam.
- IV) Mano Nigraha is compulsory
 - After Sravanam, don't go back to Upasana, Dvaitam, retrogative step.

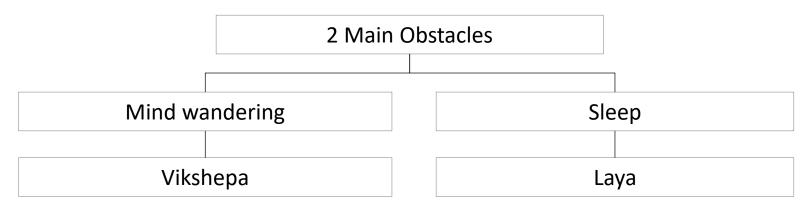
V) Mahavakya Vichara:

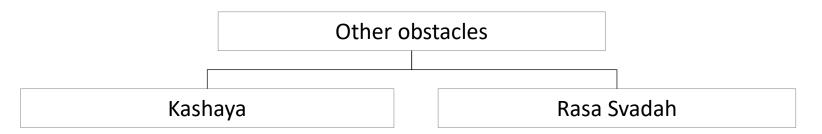
- Concentrate on Advaitam
- Upasana will be Dvaitam, will cancel each other.
- Practice Advaitam in Meditation.
- If Sravanam not done for long time then Dvaita Upasana is ok.
- Ishta Devata Upasana not recommended after Atma Jnanam.

VI) Vedantic teaching:

Use for Mano Nigraha, Nididhyasanam.

VII) If Meditation has obstacles, it will be a failure



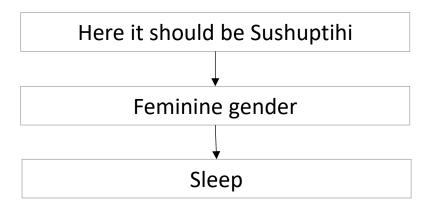


VIII) Laya – Vikshepa taken in Karika No. 42.

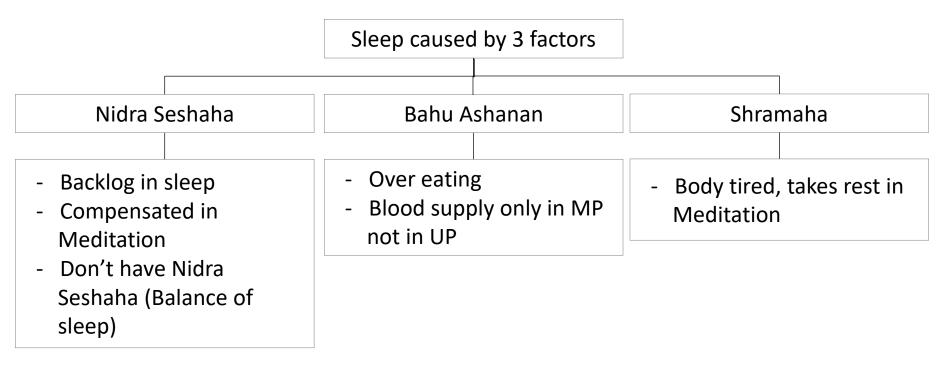
- Laya = Sleep overpowering.
- Layata Asmin Iti Sushuptaha.

Sushuptam	Sushuptam
- Masculine gender	- Neuter gender
- Sleeping person	- Sleep process

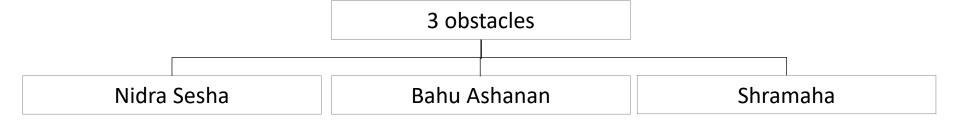
IX) Satchidehanendra Saraswati:



- X) When sleep is a problem, remove it by appropriate method.
- XI) Vishnu Devananda Saraswati gives important footnotes for Prasthana Trayam Moolam + Bashyam.
 - Gives remarks for sleep.



- XII) Practice Meditation in the morning when the days work has not started.
 - Anytime in which 3 obstacles are not there, its ok for Meditation.



XIII) 4th Obstacle:

- Habit
- Mind habituated to withdraw from worldly activities when we go to bed, close our eyes.
- Mind associates with sleep when we close eyes in Meditation.

XIV) Yatra Yatra withdrawl, Tatra Tatra sleep

- Mind does not know you are withdrawing for Meditation.
- Mind not trained.
- By sheer habit, mind goes to sleep.
- Auto suggestion :

This is not time for sleep but Meditation.

XV) Abhyasa, practice required for breaking habit of sleep.

- Remedies given by sub commentators.
- Change time of Meditation.

Example:

 In school, teacher asks student to stand up, sit down, walk, or sprinkle water on eyes to make the Mind alert.

XVI) Vikshepa – Mental wandering.

625) Introduction to Chapter 3 - Karika No. 43:

कः स उपायः ? इत्युच्यते-

What is the method for controlling the mind (Kah Sa Upayah?) That is being told (iti Ucyate - in the following Karika).

What is strategy for Mental wandering.

626) Chapter 3 - Karika No. 43:

दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्तयेत्। अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति ॥ ३–४३॥

duḥkham sarvamanusmṛtya kāmabhogānnivartayet | ajam sarvamanusmṛtya jātam naiva tu paśyati || 3-43 ||

Turn the mind back from the enjoyment of pleasures in the growing conviction that the sense-objects are ever riddled with misery. The created duality will not intrude upon our perception if we consistently reflect upon the Brahman, which is unborn (changeless). [3 - K - 43]

627) Anvaya: Chapter 3 - Karika No. 43:

अन्वयः

"सर्व दुःखम् " (इति) अनुस्मृत्य (निदिध्यासन योगी) कामभोगात् निवर्तयेत् । "सर्वम् अजम्" (इति) अनुस्मृत्य (निदिध्यासन योगी) जातं (जगत्) तु न पश्यति ॥

Anvayaḥ

"sarvam duḥkham" (iti) anusmṛtya (nididhyāsana yogī) kāmabhogāt nivartayet | "sarvam ajam" (iti) anusmṛtya (nididhyāsana yogī) jātam (jagat) tu na paśyati ||

Constantly remembering that everything is a source of sorrow, one should turn away (the mind) from the sense object of desire as well as from the enjoyment of the acquired desired object. Constantly remembering that everything is birthless (Brahman), one should never see anything which is seemingly born.

Gist:

I) Gita: Chapter 6

Remedy for Vikshepa

Brahmaa Abhyasaha for senior student in Jnana Yoga

Vairagyam for Junior student in Karma Yoga

cañcalam hi manah kṛṣṇa

pramāthi balavad dṛḍham |

II) Gita:

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् । तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६-३४॥

tasyāhaṃ nigrahaṃ manyē
vāyōriva suduṣkaram || 6-34 ||
trong and unvielding: I deem it quite (as)

The mind verily is, O Krsna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

श्रीभगवानुवाच । असंशयं महाबाहो मनो दुर्निग्रहं चलम् । अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५॥

Šrībhagavān uvāca asamsayam mahābāhō manō durnigraham calam | abhyāsēna tu kauntēya vairāgyēņa ca gṛhyatē || 6-35 || The blessed Lord said: O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained.

[Chapter 6 – Verse 35]

III) I find it difficult to control the Mind, it is running all over.

IV) Vairagyam:



- Once you get used to worldly things (mobile), you get addicted.
- Can't survive without them.
- V) Viveka = Dosha Darshana Abhyasa
 - We will turn mind away from the world because of pain.
- VI) Sureshvaracharya Naishkarmya Siddhi example
 - When you are very hungry, someone gives your favourite dish with attractive dressing but with potassium cynide.

- You are not going to eat.
- Similarly, is the world with potassium cynide.
- World has novelty, variety, but is mixed with poison.
- Viveka or Varagya Abhyasa discipline given to Karma Yoga Junior student.

VII) 2nd Abhyasa – Brahmaa Abhyasa

No such thing called worldly taught in Chapter 2 – Verse 32

Mandukya Upanishad:

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

na nirodho na cotpattirna baddho na ca sādhakaḥ | na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

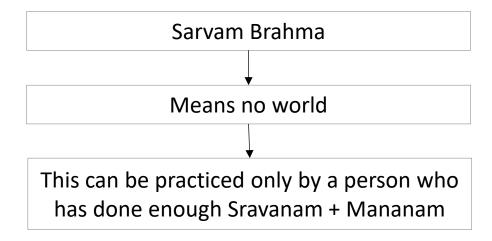
There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- World is Mithya, doesn't really exist, like Svapna.
- World resolves into Turiya Atma daily.
- Dream world resolves into waker daily.

VIII) No Srishti, Sthithi, Laya

- World only an appearance
- Brahman alone is

- No creation.
- Dearest person does not exist at all.
- IX) By negating the world, drop the attachment and turn the mind away from the world.
- X) Ajam Sarvam Brahma Eva
 - Trikale Api Tishtati.
 - Bada Samanadhi Karanyam



- XI) Understood Ajati Vada of Gaudpada.
 - There is no creation at all.

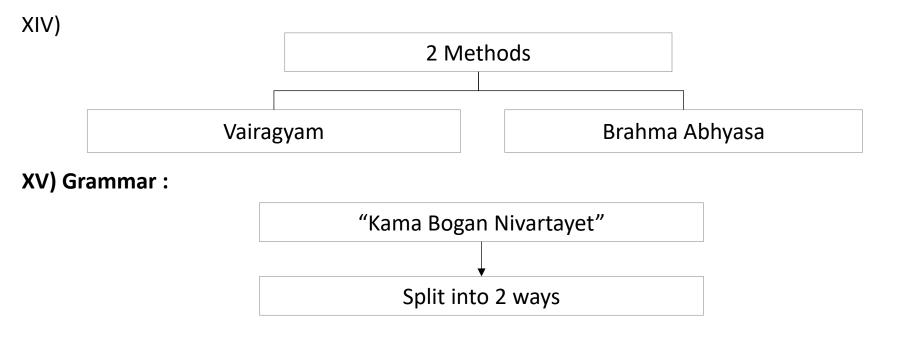
XII) Ajam Sarvam Anusmrutya Jatam Neiva Pashyati:

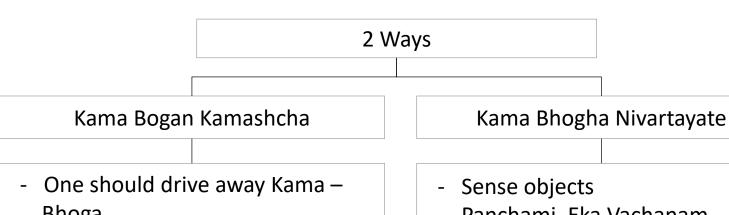
- Don't see world separately.
- Sees world as Brahman.

XIII) Mundak Upanishad:

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥ Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II - II - 11]





- Bhoga
- Kama Unaquired sense objects to be enjoyed
- Boga Aquired sense objects to be enjoyed by me at the moment
- Kama Enjoy in future
- Kamayate Iti Kama
- Dvitiya, Bahu Vachanam
- Bhojyamana Vishaya

- Sense objects
- Panchami, Eka Vachanam
- Kama Nimitta Bogaha = Kama Boga

XVI) Objects of Pleasure

- Throw away from mind sense objects by seeing them as poison or by seeing them as non-existent.
- Don't get lost in them during Vedantic Meditation.

सर्वं द्वैतमविद्याविजृम्भितं दुःखमेवेत्यनुस्मृत्य कामभोगात्कामनिमित्तो भोग इच्छाविषयस्तस्माद्विप्रसृतं मनो निवर्तयेद्वैराग्यभावनयेत्यर्थः।

Contemplating, repeatedly reminding oneself, in keeping with sastra, (Anusmrtya) that (iti) all duality (Sarvam Dvaitam), projected by ignorance (Avidya Vijrmbhitam) is sorrow only (Duhkham Eva - and not even sorrow mixed with pleasure, but mere sorrow only); may one turn away (Nivartayet) the wandering mind (Viprasrtam Manah) from desires and from their enjoyment (Kamabhogat). (Shankaracharya now explains what is Kamabhogah). Any object that becomes a binding sense object to be enjoyed (Kama Nimitta Bhogah), because of the mind's desire or attachment for it (icchavisayah - is Kama Bhogah). From that object of desire (Tasmad), the mind which has gone out wandering (Viprasrtam Manah - after sense objects), has to be withdrawn (Nivartayet) through dispassion (Vairagyabhavanaya - by remembering that they are all causes of bondage and so, one should never get attached to them); that is the idea (iti Arthah).

I) First Line – Sarvam = Dvaitam, Dualistic Universe

II) Moola Avidya Vijrumbitam:

- Drishti Srishti Vada
- Everything is Pratibasikam.
- Projected by Moola Avidya.
- Have no substantiality of their own.

III) Example : Mirage Water

- Pratibhasikam
- Go near, dssappears, doesn't exist.
- Deer in desert, thirsty, runs after mirage water, dies.
- Can quench thirst.

IV) Jivas running after Sense Object of Universe, can quench their Kama, Desires.



- Seem to give pleasure.
- Go near, give sorrow.

VI) Understand by own experience or interview people.

All suffering, learning valid.

VII) Gita:

इन्द्रियार्थेषु वैराग्यम् अनहङ्कार एव च । जन्ममृत्युजराव्याधि दुःखदोषानुदर्शनम् ॥ १३-९॥

indriyārthēṣu vairāgyam anahaṅkāra ēva ca | janmamṛtyujarāvyādhi duḥkhadōṣānudarśanam || 13.9 ||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

Anusmrutya = Repeatedly remind yourself.

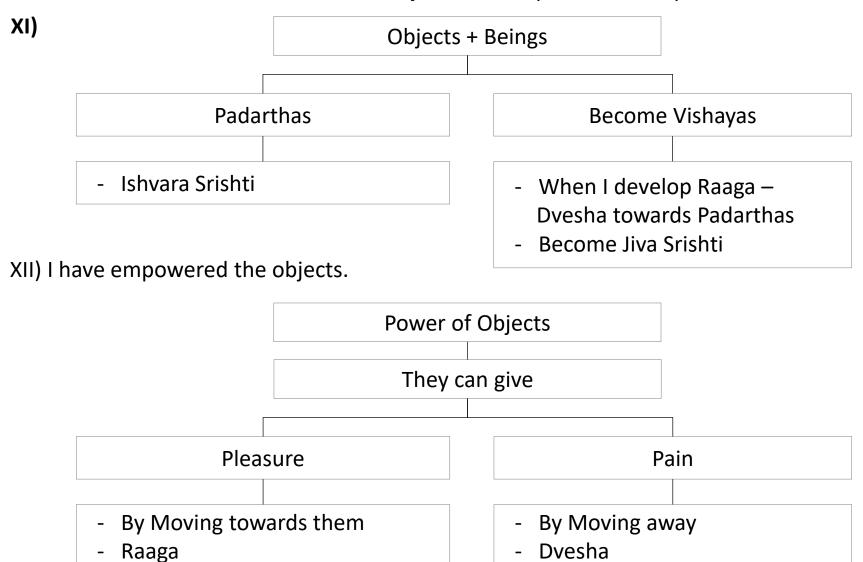
VIII) World mixture of pleasure and pain

- Dukham Eva.
- Seeing pleasure in world where it is not there.

IX) Anu Smrutya:

- From Sense Objects turn Mind away.
- Nivartayet.

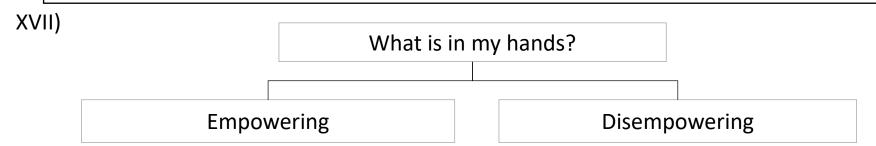
- X) Don't develop Raaga or Dvesha towards Objects beings of the world
 - They don't have power to bind me.
 - Innocent Ishvara Srishti, can't bind me.
 - Once I come into contact with object, I develop a relationship, attachment.



- XIII) Pleasure, pain giving capacity, object does not have by itself.
- XIV) By Developing Raaga, or Dvesha.
 - I empower objects.
 - I empower the Objects, get bound by Objects.
 - I blame the Object.

XV) Bhagawan:

- You are responsible for empowering the Objects.
- XVI) Keep the world only as Ishvara Srishti.
 - Don't empower the world and make it Jeeva Srishti.



- By Dosha Darshanam, very intense Viveka Shakti required in the Mind.
- XVIII) Bhagawans world not cause of Samsara.
 - Your Mind alone is cause of Samsara.

XIX) Amrit Bindu Upanishad:

मन एव मनुष्याणां कारणं बन्धमोक्षयोः। बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम्॥ २॥ mana eva manuṣyāṇāṁ kāraṇaṁ bandhamokṣayoḥ, bandhāya viṣayāsaktaṁ muktaṁ nirviṣayaṁ smṛtam. (2)

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

- Object becomes Bogha Vishaya because of my Raaga, Kama Bogaha, Ichha Vishaya.
- Object of desire, attachment.

XX) Tasmat Upasmrutam Manaha:

- Withdraw from the wandering Mind.
- Empowered object distracts my Mind, empowered by me.
- Pancha Anatma = Empowered by me.
- They are objects of desire.
- Viprasutam Extrovert Mind, wandering mind.
- Nivartayet = You have to withdraw.

XXI) Gita: Chapter 6 – Verse 26

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् । ततस्ततो नियम्यैतद आत्मन्येव वशं नयेत् ॥ ६-२६॥

yatō yatō niścarati manaścañcalamasthiram | tatastatō niyamyaitad ātmanyēva vaśaṃ nayēt || 6-26 ||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

- May you withdraw by Vairagyam, causes of bondage.
- Never get attached.
- Objects if there, not there, both wonderful.

XXII) Shiva Stuti: Mukunda Mala – Verse 5

nāsthā dharme na vasu-nicaye naiva kāmopabhoge

yad bhavyam tad bhavatu bhagavan purva-karmanurupam

etat prārthyam mama bahu matam janma-janmāntare 'pi

tvat-pādāmbhoruha-yuga-gatā niścalā bhaktir astu

O my Lord! I have no attachment for religiosity, or for accumulating wealth, or for enjoying sense gratification. Let these come as they inevitably must, in accordance with my past deeds. But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet. [Verse 5]

3381

- Oh Lord, whatever you do with future, I am ready.
- This withdrawl process can be practiced by Junior and Senior student.
- 1st method Dosha Darshanam for all seekers.
- 2nd method only for Nididhyasanam students, not for Karma Yoga students.

629) Bashyam: Chapter 3 - Karika No. 43 Continues

अजं ब्रह्म सर्विमित्येतच्छास्त्राचार्योपदेशतोऽनुस्मृत्य तद्विपरीतं द्वैतजातं नैव तु पश्यति, अभावात् ॥ ४३॥

So remembering (Anusmrtya) from the teaching of sastra and Acarya (Sastra Acarya Upadesatah) that "the causeless Brahman is everything, the entire creation" (Ajam Brahma Sarvam Iti Etat); one does not certainly perceive (Naiva Tu Pasyati) the host of duality that is other than Brahman, the vastu (Tad Viparitam Dvaitajatam) as it ceases to exist for him (Abhavat - as he realises, as it is only name and form, but not any substance).

I) Sarvam:

Entire Universe.

II) Ajam Brahma:

Naishkaranam Brahma

Chandogya Upanishad:

यदग्ने रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ६.४.१ ॥

yadagne rohitamrupam tejasastadrupam yacchuklam tadapām yatkrsnam tadannasyāpāgādagneragnitvam vācārambhanam vikāro nāmadheyam trīni rupānītyeva satyam | 6.4.1 ||

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 - 4 - 1]

- World = Name
- Substance = Consciousness

III)

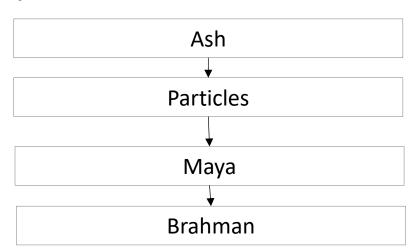
Names	Substances
Desk, ChairChain, Bangle	- Wood - Gold
- Universe of 5 elements	- Brahman, consciousness

- IV) Our Mind has an idea of desk, chair for Vyavahara.
 - Heavy desk, light chair.
 - Our Mind is conditioned to think, there is a substance called Desk, person called Rama.

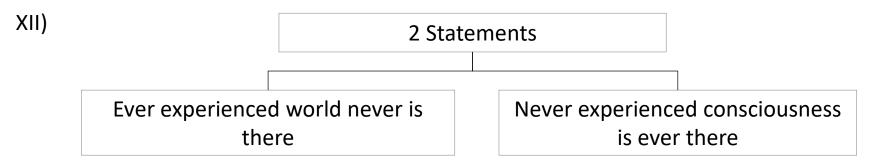
- Wood alone is there.
- Chair, Name and form makes you forget wood.
- V) Practice wood Meditation, no substance called Chair.
 - Replace chair by wood.
- VI) No world other than Consciousness, Brahman.
 - Akasha = Word
 - Body = Word

- Pancha butani
- Body previously earth, goes back to earth.
- Body worth 6 trillion dollors.
- Body becomes Ash.
- World = Nama Rupa.
- We get hooked to the world.
- Brahma Eva = World

VII)



- We do Vedantic Meditation after Sravanam, Mananam.
- Get conviction that there is no world = Moksha = Brahman alone is I alone am.
- VIII) World = Intangible energy in motion, creates illusion of Tangible world.
- IX) Chapter 4 Mandukya Upanishad:
 - Intangible consciousness in seeming motion is appearing as tangible world.
 - Alatam, Alata Shanti Prakaranam.
 - Consciousness alone is.
 - Matter does not exist independent of consciousness.
- X) Remember Chapter 2 3 4, revise regularly.
- XI) Tad Advaita Viparitam Dvaita Jatam Neivatu Pashyati.
 - Brahman alone is world is not there.



- XIII) Assimilate above statements.
 - Vedanta will work for you.

Revision:

Karika No. 43 – Bashyam:

- I) Gaudapada is talking about Nididhyasanam for those who have not practiced Karma Yoga and Upasana Yoga.
- II) Upasana Yoga helps in disciplining the Mind.
 - If Upasana has been practiced, then mental discipline is already there.
 - Then Samadhi Abhyasa Rupa Meditation will not be required.
 - If required, only Minimum will be required.
- III) If Upasana is not practiced, Mind will be lacking Samadha Shatka Sampatti (Mental discipline).
 - Sravanam + Mananam alone not sufficient.
- IV) Jnanam will not come or Jnana Phalam will not come.
 - During Nididhyasanam, 4 obstacles are there.
- V) Karika No. 43 is completed.
 - Here Vikshepa, wandering Mind disturbed by external objects of Raaga Dvesha was discussed.

Kama Vishaya

Objects of attachment handled in 2 ways

- See all of them endowed with 3 fold Doshas
- Dukha Mishritatvam, Atrupti
 Karatvam Bandah Katvam
- Anatma, entire world = Dukham
- Atma alone Ananda Hetu

- Ajam = Brahma
- See everything as Brahma
- There is nothing other than Brahman, hence no need to get attached to world

VII) Method of Mananam:

- 1st Line = Entire creation = Sorrow, Dukham
- 2nd Line = Entire creation = Brahma

VIII) Equating these 2:

Brahman = Sorrow, wrong derivation.

Entire World

- Vachyartha Drishtya
- Nama Rupa Prapancha Atmakam
- Drishtya
- Popularly understood
- Avidya Vijrumbita SarvamJagat = Dukham
- Hence, don't get attached to the world

- Lakshyartha Drishtya
- Chaitanya, Brahma Drishtya
- Implied meaning
- Asti Bhati, World = Satchit
 Brahman
- No need to get attached to Brahman, it is you.

"2 Darshanams of world possible"

X) Sarvam Ajam Brahman:

 Whole creation from standpoint of existent consciousness is eternally there and is Brahman.

XI)

Vachyartha	Lakshyartha
Laukika, known to allWorld = Brahman	- Known only through Shastra – Acharya Upadesha

- XII) World = Brahman known only by Lakshyartha.
 - During Sravanam and Mananam Anusmrutya, remember again and again

XIII)

Opposite to Advaitam Brahma is

- Nama Rupa Dvaitam Jatam Neiva Pashyati
- Avidya Vidrumbyatitvat Adhyasatatvat,
 Baditatvat, Dvaitam Na Pashyati
- Jnani does not see the world

XIV) Abavat:

- It is not there.
- After torch light, dont see snake.
- Seeing nonexistent snake / world is glory of Moola Avidya.
- Negating non-existing, simply appearing world is Shastra's glory.

XV) Anvayah:

अन्वयः

अन्वयः "सर्व दुःखम्" (इति) अनुस्मृत्य (निदिध्यासन योगी) कामभोगात् निवर्तयेत्। "सर्वम् अजम्" (इति) अनुस्मृत्य

(निदिध्यासन योगी) जातं (जगत्) तु न पश्यति ॥

Anvayaḥ

"sarvam duḥkham" (iti) anusmṛtya (nididhyāsana yogī) kāmabhogāt nivartayet | "sarvam ajam" (iti) anusmṛtya (nididhyāsana yogī) jātam (jagat) tu na paśyati ||

Constantly remembering that everything is a source of sorrow, one should turn away (the mind) from the sense object of desire as well as from the enjoyment of the acquired desired object. Constantly remembering that everything is birthless (Brahman), one should never see anything which is seemingly born.

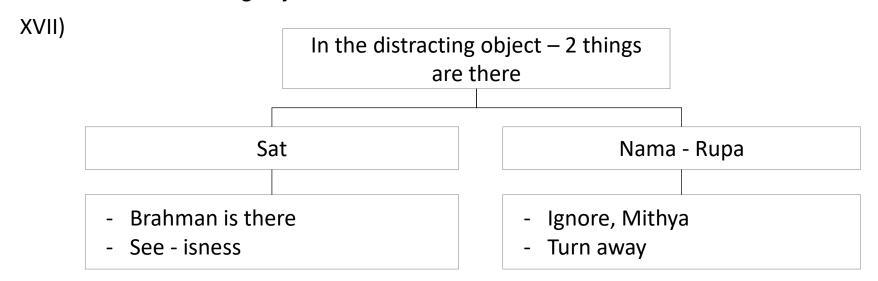
XVI) Gita: Chapter 6 – Verse 26

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् । ततस्ततो नियम्यैतद आत्मन्येव वशं नयेत् ॥ ६-२६॥

yatō yatō niścarati
manaścañcalamasthiram |
tatastatō niyamyaitad
ātmanyēva vaśaṃ nayēt || 6-26 ||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

• When Mind is disturbed by any external object, being, how do you turn mind away from distracting object?



Satya Bavana Darshanena Abhasi Krutya.

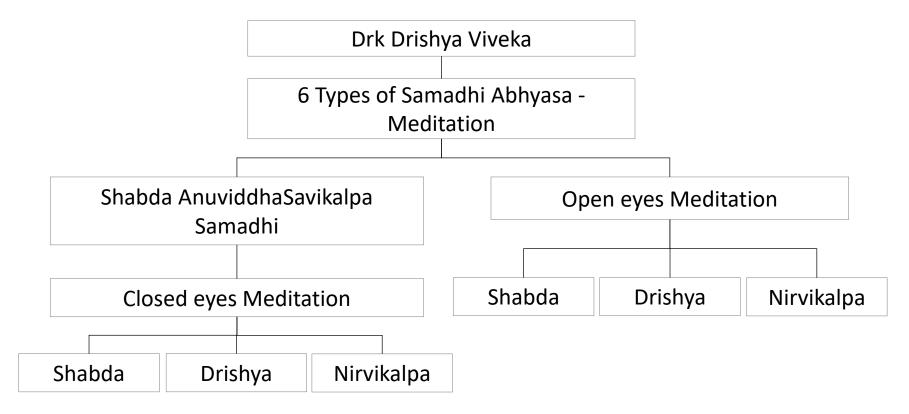
- May you falsify every object by seeing them as Nama Rupa Mithya.
- Keep only Sat part.

XVIII) Dakshinamurthi Stotram:

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते साक्षातत्वमसीति वेदवचसा यो बोधयत्याश्रितान् । यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३॥ yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān | yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

May you see Sad Atmakam.



- See world, look at non-variable factor Sat / Chit.
- Ignore variable, falsify as Nama Rupa.

XIX) Body = Variable, turns to Ashes.

- Kaumaram, Yavanam, Jara, Vyadhi, Nasha.
- Dont get lost in the body.
- Focus on Sat Chit in the body.
- Connect Drk Drishya Viveka, Gita, Dakshinamurthi Shlokas to Karika No. 43.

लये सम्बोधयेचित्तं विक्षिप्तं शमयेत्पुनः। सकषायं विजानीयात्समप्राप्तं न चालयेत्॥ ३-४४॥

laye sambodhayeccittam vikṣiptam śamayetpunaḥ | sakaṣāyam vijānīyātsamaprāptam na cālayet | | 3-|44| |

In the state of this oblivision we should again awaken the mind; when agitated we should pacify it; in between we should understand that the mind is full of desires-yet-unmanifested but full of potency. If the mind has reached the state of perfect equilibrium then do not disturb it again. [3 - K - 44]

631) Anvaya: Chapter 3 - Karika No. 44:

अन्वयः

लये (सित योगी) चित्तं सम्बोधयेत्; विक्षिप्तं (चित्तं) पुनः श्मयेत्; सकषायं (चित्तं) विजानीयात्; समप्राप्तं (चित्तं) न चालयेत्॥

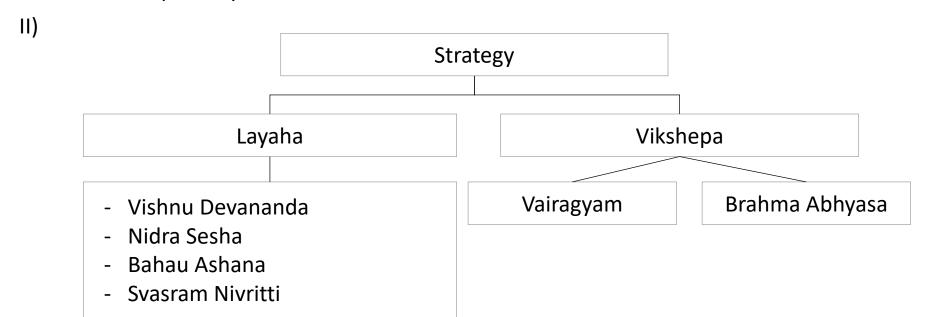
Anvayaḥ

laye (sati yogī) cittam sambodhayet; vikṣiptam (cittam) punaḥ śamayet; sakaṣāyam (cittam) vijānīyāt; samaprāptam (cittam) na cālayet ||

One should awaken the mind in drowsiness. One should quieten the disturbed (Mind) repeatedly. One should know (the mind in the intermediary state) to be one with latent desires. One should not disturb (The Mind) which has become tranquil.

I) Karika No. 42 + 43

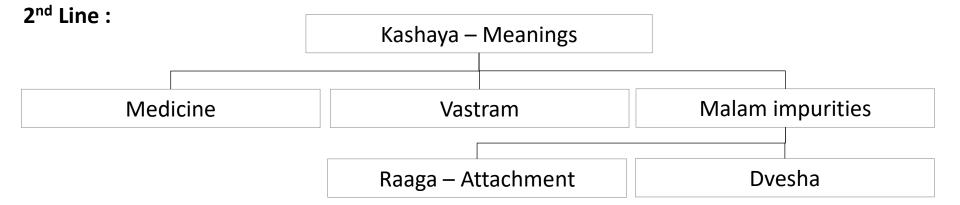
Vikshepa + Laya.



III) Karika No. 44:

1st Line:

Anuvada of Laya and Vikshepa, restatement.

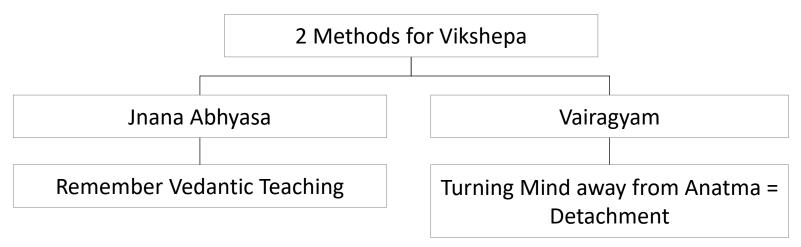


एवमनेन ज्ञानाभ्यासवैराग्यद्वयोपायेन लये सुषुप्ते लीनं सम्बोधयेन्मन आत्मविवेकदर्शनेन योजयेत्। चित्तं मन इत्यनर्थान्तरम् । विक्षिप्तं च कामभोगेषु शमयेत्पुनः । एवं पुनः पुनरभ्यस्यतो लयात्सम्बोधितं विषयेभ्यश्च व्यावर्तितं नापि साम्यापन्नमन्तरालावस्थं सकषायं सरागं बीजसंयुक्तं मन इति विजानीयात्। ततोऽपि यत्नतः साम्यमापादयेत्।

In this manner, as mentioned in the previous two Karikas (Evam), through Vedantic teaching by repeated Sravana, Manana, Nidhidhyasanas (Jnanabhyasa) and through detachment born out of Viveka (Vairagya - for Kama - Bhogas), by these two appropriate means (Anena Dvaya Upayena); when the mind gets into a stupor, that is, when it is entering into sleep (Laye Susupte Linam Manah), the mind has to be woken up (Manah Sambodhayet), and then turned or connected (Yojayet) to the exercise of discrimination between Atma and Anatma, which would lead to the knowledge of the self (Atma Viveka Darsanena). Cittam and mind are synonymous (Cittam Manah Iti).

I) Evam:

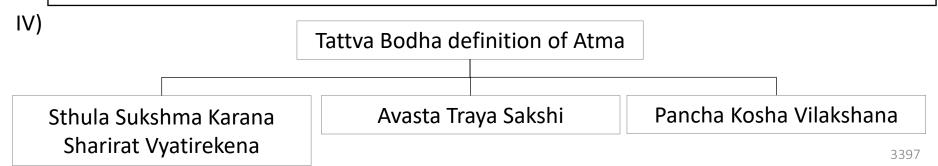
Anena Jnana Abyasa, Vairagyam Upaya (Method / Strategy)



- II) When Mind goes to sleep in Meditation = Laye.
 - Leenam Manaha Sambodayet = Dozing Mind, one should awaken.

III) After waking up:

- Awakened Mind should be connected to Vedantic teaching.
- Atma Anatma Viveka Darshanena.
- Turn away from Anatma and go towards Atma.



Claim I am that Atma.

V) Yojayet:

- May you connect Mind to Vedanta.
- Chittam Manaha Anarthartham.
- Chintam = Manaha Synonomous.
- Arthartham = Another entity.
- Anar Artham = Not another entity.

VI) Vikshetamcha:

- When Mind wakes up, when I connect Mind to Vedanta, Mind runs away to sense objects in the world, like Children running towards toys.
- Again bring back the mind, Punaha Shamaye.

Pendulam Goes to Vikshepa Or Sleep - Anatma Jagat waking world - Rajo Guna - Tamo Guna

- Mind never comes to Atma.
- This is restatement of 2 obstacles mentioned in Verses 42 + 43.

VIII) Vikshiptam cha Kama Bogeshu Shanayet Punaha:

3rd Obstacle:

- Meditator has solved problem of Vikshipta + Laya.
- Mind does not go to sleep or wander.

IX) What is job I have to do?

- Use Mind for Atma Dhyanam.
- Atma Samstham Manah Krutva, Kinchit Api Na Chintayet.

X)

Yogic Meditation	Vedantic Meditation
Become thoughtless	Entertain thoughts of Atma

XI) Features of Atma:

- Asangha, Nityaha, Shuddaha, Sarva Adhishtana Butaha.
- Bring all these to my mind and say, that Atma I am, without trying to objectify Atma.

XII) Nitya Atma Aham Asmi

- Asangatma Aham Asmi
- Shuddha Atma Aham Asmi
- Without objectification, I entertain thought.

XIII) I – Consciousness am with all these features

• This is job, Mind has to do.

XIV) Sometimes Meditator can't entertain Vedantic thoughts also

- Neither Anatma Vrutti nor Atma Vrutti It is not doing both.
- It is awake.
- This awake Mind is stressed, can't entertain any thought.
- Example : CD stuck, does not run forward.
- This is called Stabdhi Bhava = Obstacle.

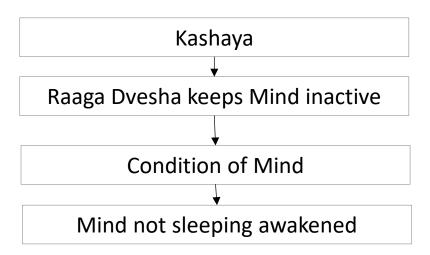
Why it gets stuck?

Raaga, Dvesha has powerful hold on the Mind.

XV) Anjaneer:

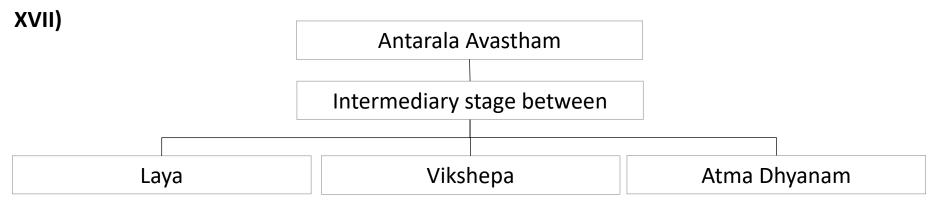
- Simihike Rakshashi puts a shadow on Anjaneers path.
- He can't move forward, backward = Kashaya in Meditation.

XVI)



Example:

- Book in hand, blank state of Mind, turned away from Sense Organs.
- Not in Atmani Avastham.
- If in Atma, not obstacle.



Example:

Stuck in traffic Jam, can't move forward, backward.

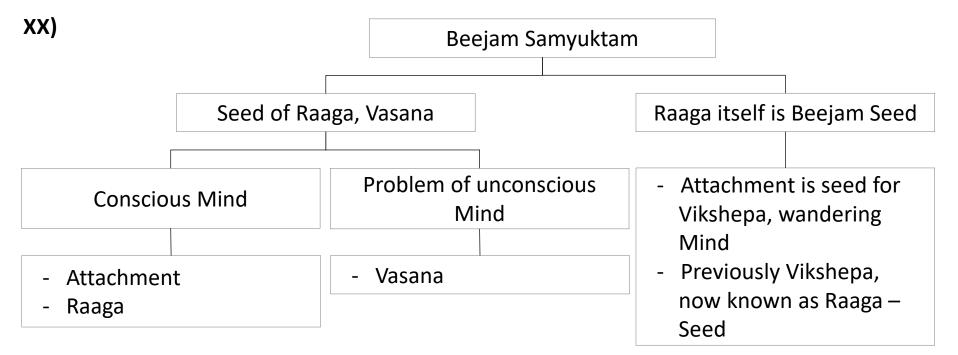
XVIII) Mind in grip of past pain, regret of past, stops the Mind can't sleep also = Kashayam.

Example:

- After final match both winner, looser can't sleep.
- Joy of victory / regrets of failure.

XIX) Sa Ragam – Kashayam

- Mental condition = Dukham, Kama, Krodha, Moha
- Any emotional disturbance deep in unconsciousness Mind = Kashayam.
- It holds Mind away from Atma Dhyanam.



XXI) Deep Pschological issues surfaces as physical problems, psychosomasis.

- Hynotism, regression analysis.
- Put person to hypnotic sleep.
- Example : Ask what happened in school, previous Janmas.
- Neuro doctor finds out what is sub-conscious problem.
- Problems in deeper mind.
- Bring that Mind out of that obstacle in subconscious mind.

XXII) Solution in Veda:

- Yatnaha = Waiting
- Once it comes to conscious mind, tackle.

XXIII) Kashayed Api Samyam Apadayet:

- Mind has to be brought to Atma.
- Understand it is Kashaya problem, impurities of Mind.

XXIV) Anandagiri:

- Viveka Darshanam = Solution
- Worrying about 2nd daughter.
- Setting account with Prarabda.

XXV) Mind should be free from unsolved issues for Atma Dhyanam

633) Bashyam: Chapter 3 - Karika No. 44 Continues

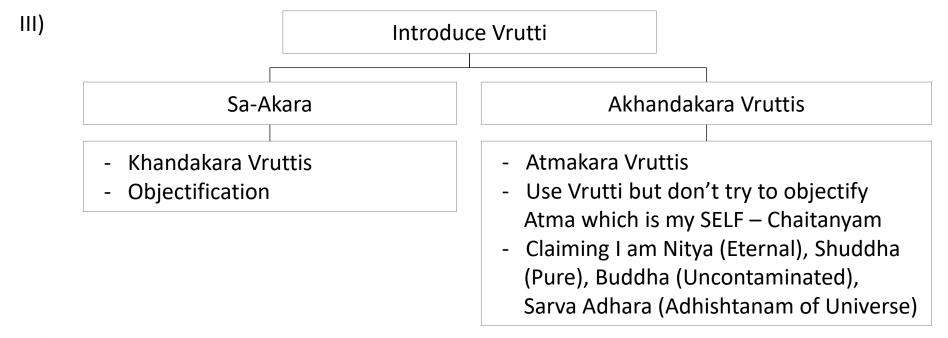
यदा तु समप्राप्तं भवति समप्राप्त्यभिमुखी भवतीत्यर्थः ततस्तन्न विचालयेद्विषयाभिमुखं न कुर्यादित्यर्थः॥ ४४॥

So when the mind having got free from numbness (Yada Tu) has realised the state of equilibrium (Samapraptam Bhavati); meaning (iti Arthah) when it is about to realise that the Brahmatma is oneself (Samaprapti Abhimukhi Bhavati Iti Arthah, - then the mind being what it is) one should not allow (Na Kuryat) the mind (Tat) to go away from the Atma (Tatah Na Vicalayet) and not let it run towards ahankara, Mamakara and Raga - Dvesas (Visaya Abhimukham that is the idea (iti Arthah).

3403

I) 4th Quarter of Karika:

- Sama Praptam Na Chalayet
- II) Now free from Laya, Vikshepa, Kashayam.
 - Mind available for Vedanta thought, Mind released, relaxed.



IV) Use words and see their meaning

- Get used to blankness of the mind, thoughtless, objectless, awareness, consciousness, substratum Sarva Adharam.
- Every word should find meaning in the self, objectless, formless, timeless principle.
- V) Word comes out from the mouth and sits on the object.
 - Atma word rises from me and goes to self, the consciousness principle, which makes the body alive.

- VI) Consciousness not a part, product, property of any object or being in the world.
 - Use word and mean I am consciousness, Shuddham, Buddham, Nityam.
- VII) When I tend to entertain Akhanda Akara Vrutti, minds nature being extrovert, it will again tend to go out.
- VIII) Sama Praptam Bavati = Samprapte
 - Abhimukho Bavati.
- IX) When Mind is entertaining Akhandakara Vrutti towards Atma, Abhimukhi, tending to.

X) Ataha Tan Na Vichalayet:

Make sure mind is going to Atma alone.

XI) Vishaya Abhimukhi Na Kuryat:

- Don't allow Mind to Run to Ahamkara, Mamakara, Raaga, Dvesha = Dushta Chatushtayam.
- XII) 4 not allowed to come anywhere near me, Atma.

XIII) Dushta Chatushtaya Vishaya:

Abhimana Na Kuryat = Dhyana Abhyasa.

XIV) Tug of war inside

Dharana - Dhyanam

Samadhi:

When Mind not distracted by any other thought.

- Don't disturb that Mind which abides in Atma.
- XV) When Mind tends to go to Atmakara Vrutti, encourage it.
 - 3 obstacles completed Laya, Vikshepa, Kashaya.

XVI) Tathaya Tan Na Vchalayet:

Tathaya	Tan
From Atma	Mind

- Don't allow the Mind to go away from Atma.
- Vishaya Abhimukhi Na Kuruyat.
- Let it not go to external objects.

XVII) Anvayah:

अन्वयः

लये (सित योगी) चित्तं सम्बोधयेत्; विक्षिप्तं (चित्तं) पुनः श्मयेत्; सकषायं (चित्तं) विजानीयात्; समप्राप्तं (चित्तं) न चालयेत्॥

Anvayaḥ

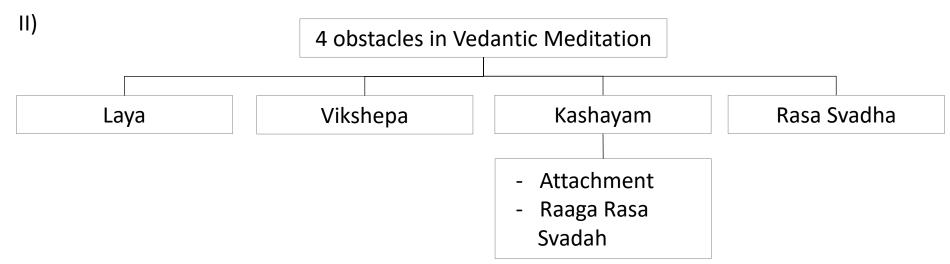
laye (sati yogī) cittam sambodhayet; vikṣiptam (cittam) punaḥ śamayet; sakaṣāyam (cittam) vijānīyāt; samaprāptam (cittam) na cālayet ||

One should awaken the mind in drowsiness. One should quieten the disturbed (Mind) repeatedly. One should know (the mind in the intermediary state) to be one with latent desires. One should not disturb (The Mind) which has become tranquil.

Revision:

Karika No. 44:

I) Vedantic Meditation, 4 obstacles and remedies.



III) Kashayam:

- All impurities Raaga, Dvesha, Kama, Krodha.
- Learn to handle.

IV)

Vikshepa	Kashaya
- Effect / Product	- Cause
- Wandering	- Raaga, Dvesha, Kama

- V) If Raaga Dvesha is in subconscious Mind, one will not know what it is.
 - From subconscious Mind it will come to conscious Mind then we can handle.

- VI) How to handle Kashaya?
 - Pratipaksha Bavana.
 - Not Mentioned in Karika.

VII) When Laya, Kashaya, Kashaya handled, Mind goes towards Atma Dhyanam, invokes Vedantic teaching.

VIII) Make sure it doesn't get Distracted once again.

- Sama Prapti Abhimukhi Bavati Yade.
- Sama Prapti = Atma Dhyanam.
- Only thing ever in Samam, equipoise, is Atma.
- When Mind is turning towards Samatvam or Atma Nishta, Na Vichalayet.
- Don't allow Mind to Run outwards again.
- Vishaya = Abhimukham.
- Don't allow your Mind to go towards Anatma once again.

नास्वादयेत्सुखं तत्र निःसङ्गः प्रज्ञया भवेत्। निश्चलं निश्चरिच्चत्तमेकीकुर्यात्प्रयत्नतः॥३–४५॥

nāsvādayetsukham tatra niḥsaṅgaḥ prajñayā bhavet | niścalam niścaraccittamekīkuryātprayatnataḥ | | 3 - 45 | |

Mind should not be allowed to enjoy the Bliss that is eked out of the condition of Samadhi. It should be freed from attachment to such happiness through a steady exercise of discrimination. If the mind once having attained the state of equanimity, seeks to rush out into the external objects, then it should be unified with the Self again with self-effort. [3 - K - 45]

635) Anvaya: Chapter 3 - Karika No. 45:

अन्वयः (योगी) तत्र सुखं न आस्वादयेत्; निःसङ्गः प्रज्ञया भवेत्; निश्चलं निश्चरत् चित्तं प्रयत्नतः एकीकुर्यात्॥

Anvayaḥ

(yogī) tatra sukham na āsvādayet; niḥsaṅgaḥ prajñayā bhavet; niścalam niścarat cittam prayatnataḥ ekīkuryāt ||

One should not enjoy the happiness at that time. One should remain detached (from that happiness), through discrimination. By proper effort one should unite the tranquil mind (with the Atma) as it goes out.

I) 1st Line:

4th obstacle introduced

Sasaha	Asvadaha
Ananda	Experiencing, relishing, enjoying

II) Taittriya Upanishad:

यद्वै तत् सुकृतम् । रसो वै सः । रसं हयेवायं लब्ध्वाऽऽनन्दी भवति को हयेवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष हयेवाऽऽनन्दयाति ॥ २ ॥

yadvai tat sukṛtam | raso vai saḥ |
rasaṃ hyevāyaṃ labdhvā''nandī bhavati ko
hyevānyātkaḥ prāṇyāt | yadeṣa ākāśa ānando
na syāt | eṣa hyevā''nandayāti || 2 ||

This which was self-made... That is taste(Joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this Joy were not there in the cavity of the heart:? This Brahman itself brings us Joy. [2 - 7 - 2]

- Rasaha = Ananda.
- III) In seat of Meditation when Mind is withdrawn, quietened, no distraction quiet mind can reflect Atma Anandaha because it is Sattvic state.
 - In that Mind, Atma Ananda Pratibimba happens.

- IV) Meditation happiness, comes, will go, experiential happiness, Kosha Ananda, Pratibimba Ananda.
 - Seeker should not be interested in Pratibimba Ananda in Meditation.
- V) We can enjoy Vyaharika, experiential Ananda coming due to Prarabda.
- VI) Purpose of Vedantic Meditation not Pratibimba Ananda purpose = Bimba Ananda VII) How to experience Bimba Ananda?
 - It has to be claimed as the subject.
 - May you be detached from experiential Ananda in Meditation = 4th obstacle = Rasa Svadah – Avoid that.

VIII) Mind becomes quiet but will tend to go out.

1st:

Nischalam Bavati – Becomes quiet.

2nd:

- Nishcharat Bavati Generally, it again runs out
 - Bring from Anatma to Atma

Eki Kuryat

IX) Job:

- Pull back mind.
- Chanchala Asthira.

X) Gita:

शनैः शनैरुपरमेद् बुद्धा धृतिगृहीतया । आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६-२५॥

śanaiḥ śanairuparamēd buddhyā dhṛtigṛhītayā | ātmasaṃsthaṃ manaḥ kṛtvā na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

यतो यतो निश्चरित मनश्चञ्चलमस्थिरम् । ततस्ततो नियम्यैतद आत्मन्येव वशं नयेत् ॥ ६-२६॥ yatō yatō niścarati manaścañcalamasthiram | tatastatō niyamyaitad ātmanyēva vaśaṃ nayēt || 6-26 ||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

- Running Mind = Chittam.
- Gist over.

समाधित्सतो योगिनो यत्सुखं जायते तन्नास्वादयेत् तत्र न रज्येतेत्यर्थः। कथं तर्हि? निःसङ्गो निस्पृष्टः प्रज्ञया विवेकबुद्धचा यदुपलभ्यते सुखं तदविद्यापरिकल्पितं मृषेवेति विभावयेत्। ततोऽपि सुखरागान्निगह्णीयादित्यर्थः।

The seeker, a Vedantic meditator (Yoginah) who is attempting to meditate or practice absorption in Vedantic teaching (Samadhisatah), may he not taste (Tat Na Asvadayet) whatever happiness (Yat Sukham), which might arise (Jayate - at the time of meditation); meaning that (iti Arthah) may he not develop desire or attachment, for that habit of enjoying experiential happiness (Tatra Na Rajyeta, - because once one gets attached to that happiness, the purpose of the meditation will be defeated). Then what should one do (Katham Tarhi)? May one be detached uninvolved (Nihsangah = Nisprhah) by one's discriminative knowledge and right understanding (Prajnaya = Viveka Buddhya) that whatever happiness is experienced at the time of meditation (Yat Sukham Upalabhyate) is set up, superimposed by avidya or maya (Tad Avidya Parikalpitam) and therefore is Mithya only (Mrsa Eva - and therefore only, one would say once the meditation is over that 'I was very happy at the time of meditation',

The very past tense, revealing its temporary nature); thus one should remind oneself (iti Vibhavayet - of its temporary nature). In other words, it means (iti Arthah), even to that mysterious happiness that comes in meditation (Tatah Api Sukharagat) one should restrain (Nigrhniyad - the mind from it).

- I) Yogi = Vedantic Meditator
 - Samadhistaha Sam + A + Dha



Dhatu

Practices absorbtion in Vedantic teaching.

II) Tat Sukham Jayate:

- For that Meditator, happiness rises in Meditation.
- Not Bimba Atma Ananda but Pratibimba Ananda.
- III) Bimba Ananda is me, does not arrive.
 - Don't be carried away by that Joy.
 - Na Asvadhaye.
 - Don't develop Raaga, Don't get attached to that happiness.
 - Purpose of Meditation to claim Atma will be defeated, hence Rasa Svadah is an obstacle.

IV) Katham Tarhi:

What should I do?

V) Nissanga Bavet:

- Ignore that Joy, get detached (Nis Sprihaha)
- Be indifferent to that Joy.
- Example: Diabetic sees Laddoo, very tasty, ignores, has discrimination (by Prajnayaya)

VI) Have Viveka Buddhi:

Discretion, right understanding.

VII) Yatu Sukham Upalabyathe:

What is coming in Meditation, arriving out of Avidya about my nature of Joy.

VIII) Moola Avidya Parikalpitam = Maya = Anatma

- Superimposed by Adhyasa.
- Pratibimba and Anandamaya Kosha = Anatma

= Kalpitam

= Mithya, Mrisha Eva

= Temporary, goes away

Example:

 After experiencing extraordinary Ananda in Meditation, coming down is like 100 scorpion stinging. Meditation is so pleasurable.

Example:

- Come out of A/C Room or power goes off.
- Even if you get mystic happiness in Meditation, nothing to do with Vedanta Jnanam or spirituality.
- IX) In Samadhi, I had Ananda = Belongs to Anatma.
 - Vedanta talks of Atma.
 - Don't be carried away by mystic happiness.
 - It is mystic Mithya.
- X) Samadhi = Mystic Mithya
 - Normally = Ordinary Mithya.
 - Restrain Mind from attachment to mysterious happiness.

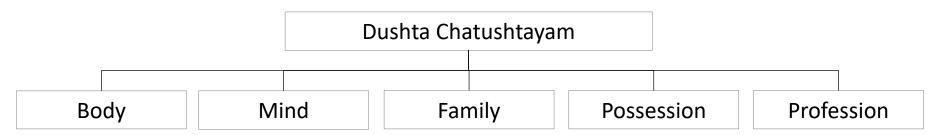
यदापुनःसुखरागान्निवृत्तंनिश्चलस्वभावंसिन्नश्चरद्विर्निगच्छिद्भवित चित्तं ततस्ततो नियम्योक्तोपायेनात्मन्येवैकीकुर्यात्प्रयत्नतः। चित्स्वरूपसत्तामात्रमेवापादयेदित्यर्थः॥ ४५॥

The mind (Cittam), which thus (Yada Punah), has been withdrawn, from longing desires, for meditational pleasure (Sukharagat Nivrttim), and is no longer subject to vacillation, thus though having become quite (Niscala Svabhavam Sat), is still quite capable of going out, the very next moment to an outside object (Niscarat = Bahir Nirgacchid Bhavati); and therefore from that object (Tatah Tat) the mind should be withdrawn (Niyamya) with the help of the abovementioned intelligent means or methodology (Ukta - Upayena - by understanding it as a superimposition on Atma, or by developing dispassion for that Anatma object, as the case may be), with lot of committed effort (Prayatnatah), focussing the mind on Atma (Atmanyeva Eki Kuryat) to attain (Apadayet) its true nature of pure consciousness alone (Cit Svarupa Satta Matram Eva). That is the idea (iti Arthah).

- I) Yada Punaha Sukha Raagat Nivruttam = Nishchala Svabavam
 - Mind withdrawn from attachment to Meditation pleasure.
 - Weaned away from Meditation Joy.

II) Tatu Nishcharatu:

- Mind again goes out.
- Bahir Nirgachhatu
- Chittam Bavati.
- III) Mind goes out to one of Pancha Anatmas.



- External Anatma w.r.t. Atma.
- IV) Body thought = Anatma Vrutti
 - Pancha Anatma is cause of my Mind going outwards.

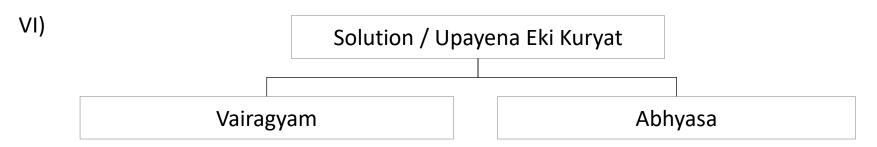
V) Tatas Tataha...

Gita:

यतो यतो निश्चरित मनश्चञ्चलमस्थिरम् । ततस्ततो नियम्यैतद् आत्मन्येव वशं नयेत् ॥ ६-२६॥

yatō yatō niścarati manaścañcalamasthiram | tatastatō niyamyaitad ātmanyēva vaśaṃ nayēt || 6-26 ||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]



VII) Yoga Sutra:

अभ्यासवैराग्याभ्यां तन्निरोधः

abhyāsa vairāgyābhyām tannirodhaḥ

That non-operation of the vibrational modes is achieved by effective practice in not having an interest in the very same operations. [Verse 12]

VIII) Focus, converge the Mind on Atma, with lot of effort, diligently, committedly, sincerely.

IX) Chit Svarupa Satta Matram:

- Atma in the form of Chit Svarupaha = Shivoham = Satta Matram Apadayet.
- X) Mind should entertain Atma thought Nityam, shuddham, Buddam, Muktam Asangaha, Akarta, Abokta, Sarvagyaha, Sarva Adhishtana Niranjana.
 - Dwell in their meaning.
- XI) These are glories of not some Brahman / Atma.
 - They are my glories.
 - This is the meaning, Iti Arthaha.

XII) Anvayah: Karika No. 45

अन्वयः

(योगी) तत्र सुखं न आस्वादयेत्; निःसङ्गः प्रज्ञया भवेत्; निश्चलं निश्चरत् चित्तं प्रयत्नतः एकीकुर्यात्॥

Anvayaḥ

(yogī) tatra sukham na āsvādayet; niḥsaṅgaḥ prajñayā bhavet; niścalam niścarat cittam prayatnataḥ ekīkuryāt ||

One should not enjoy the happiness at that time. One should remain detached (from that happiness), through discrimination. By proper effort one should unite the tranquil mind (with the Atma) as it goes out.

यदा न लीयते चित्तं न च विक्षिप्यते पुनः। अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत्तदा ॥३– ४६॥

yadā na līyate cittam na ca vikṣipyate punaḥ | aninganamanābhāsamniṣpannambrahmatattadā | | 3 - 46 | |

Stripped off its states of trance and its state of desire-agitations, that is to say, when the mind becomes quiet and does no more raise apparitions of thoughts, then it verily becomes Brahman. [3 - K - 46]

639) Anvaya: Chapter 3 - Karika No. 46:

अन्वयः

यदा चित्तं न लीयते पुनः न विक्षिप्यते च तदा तद् अनिङ्गनम् अनाभासम् (चित्तं) ब्रह्म निष्पन्नम् ॥

Anvayaḥ

yadā cittam na līyate punaḥ na vikṣipyate ca tadā tad aninganam anābhāsam (cittam) brahma niṣpannam ||

When the mind does not sleep and is not disturbed again, then, that motionless, projectionless (Mind) has become Brahman.

Very important verse:

- I) What is culmination of Meditation?
 - Laya Vikshipta Kashaya Rasa Svada.
- II) All obstacles avoided.
- III) What is Alinganam?
 - Not shaken, distracted by Anatma thoughts.
- IV) Ingate = to move

V) Gita: Chapter 6 – Verse 19

यथा दीपो निवातस्थः नेङ्गते सोपमा स्मृता । योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९॥ yathā dīpō nivātasthah nēṅgatē sōpamā smṛtā | yōginō yatacittasya yuñjatō yōgamātmanaḥ || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self). [Chapter 6 – Verse 19]

- Ing Dhatu = Chalanam
- Aningam = No more Chalanam of the Mind.

- No Rajo Guna in the Mind.
- No more distracted by Anatma.

VI) Ana – Abhasam:

- Mind does not have Anatma Akara Vrutti.
- Abhasa = Anatma Akara Vrutti.
- Abhasa = Vrutti Inanam
 - = Anatma Jnanam

VII) Anatma Vrutti Jnana Rahitaha Manas = Brahman

Atma Akara Vrutti alone successfully entertained by the Mind = Atma Samstam Manah
 Krutva Na Kinchit Api Chintayet Gita (Chapter 6 – Verse 26)

यतो यतो निश्चरित मनश्चञ्चलमस्थिरम् । ततस्ततो नियम्यैतद आत्मन्येव वशं नयेत् ॥ ६-२६॥ yatō yatō niścarati manaścañcalamasthiram | tatastatō niyamyaitad ātmanyēva vaśaṃ nayēt || 6-26 ||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

VIII) After making Mind abide in Atma, don't think of anything else.

IX) What is conclusion of meditator?

- Mind of Meditator has become Brahman.
- Tatu Chittam = Mind.
- X) Karika No. 35 same idea

लीयते हि सुषुप्ते तन्निगृहीतं न लीयते। तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः ॥३–३५॥

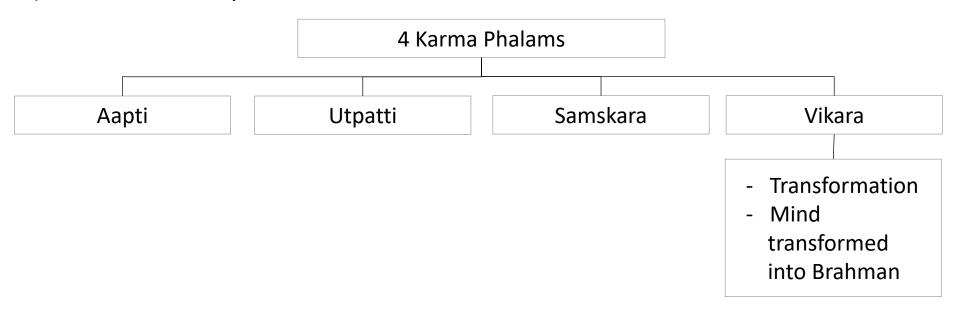
līyate hi suṣupte tannigṛhītam na līyate | tadevanirbhayambrahmajñānālokamsamantataḥ | | 3-35||

In the deep-sleep-state. The mind is only withdrawn or drowned in ignorance but in the case of Vedantik discipline, it is not so (withdrawn). That very mind becomes the fearless Brahman, possessed of the light of knowledge all around. [3 - K - 35]

- Tad Eva Nirbayam Brahma Bavati
 - 个

Mind

XI) Can't take it literally as it will become meditation Karma Phalam.



XII) Transformation not possible

a)

Mind	Brahman
Finite	Infinite

By any process mind can't become Brahman

Mind	Brahman
Mithya	Satyam

Mithya can't become Satyam.

XIII) Assume Mind becomes Brahman

- Brahman becomes product of transformation, one of 4 Karma Phalams.
- Mind will undergo Vikara Brahman will be Vikara Rupa Karma Phalam.

XIV) Brahman can also become Mind after sometime.

- Water Ice Water
- Water Vapour Water
- Mind Brahman Mind

XV) Brahman will become Anityam

- Hence don't take literally
- Mind becoming Brahman

XVI) When Atmakara Vrutti takes place based on Shastra Pramanam, Aham Nitya, Suddha Atma.

- Mind understands that Sarvam Brahma Mayam.
- Everything including Mind is Brahman.

XVII) Taittriya Upanishad: Chapter 2 – 9 – 1

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कृतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha | ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

- Mind understands Sarvam Brahma Mayam Jagat.
- XVIII) During Sravanam and Mananam, this fact was not understood, missed central teaching of Upanishad
 - Brahma Satyam, Jagan (Including Mind) Mithya.
- XIX) When obstacles, misconceptions are gone, Mind understands itself as Brahman.
 - Brahman appears as the world of thoughts in Jivas Mind and Mind itself resolves into Brahman.

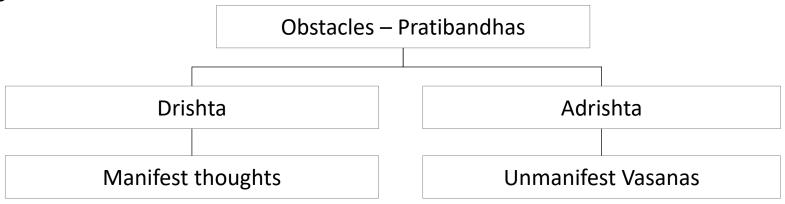
XX) Gita: chapter 4 - Verse 24

ब्रह्मार्पणं ब्रह्म हविः र्ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥

brahmārpaṇam brahma havih brahmāgnau brahmaṇā hutam | brahmaiva tēna gantavyam brahma karma samādhinā | |4-24| | Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Mind, world understood as projection of Karanam Brahma.

XXI) Meditation has removed the block / obstacle which didn't allow the knowledge to flow through before.



XXII) Sometimes Jokes / teaching clicks later in a tranquil mind.

XXIII) Same teaching in verse 40.

Mandukya Upanishad: Chapter 3 – Karika No 40 Introduction

आत्मसत्यानुबोधरहितानाम्--

(Atma Satyanubodha Rahitanam = Inspite of all the teaching given to them by Guru and Sastra).

- Sravanam and Mananam done, words entered Mind, did not do the expected job, required Phalam.
- During Sravanam, seeker could not claim Aham Brahma Asmi.
- Seeker remains ignorant, has no knowledge.

XXIV) Panchadasi Chapter 9 – Samvadi Bramana

- Repeating Aham Brahma Asmi is Upasana not knowledge.
- Not a fact for meditator.
- It is not Tasmin Tat Buddhi but Atasmin Tat Buddhi.
- Vidyaranya calls it Nirguna Brahma Upasanam.
- It should become Jnanam.
- If Upasana, It is Manasa Karma.

XXV) If I have understood Mahavakya during Sravanam and if I am dwelling upon this knowledge, then it is Nididhyasanam.

- Invoking knowledge is different than Upasana.
- Dwell upon knowledge as a fact.

XXVI) Upasana produces Punyam.

Punyam removes Adrishta obstacles from the Mind.

XXVII) If obstacles remain, seeker will say:

- Your teaching is wonderful.
- Refuses to claim I am Mukta here and now.
- Looks forward to Moksha in the future.
- Seeks blessings.
- Sishya still Sadhaka, Mumukshu, increases Sadhana.
- Never says, I am Siddham Brahma
- Obstacles remain after Moolam and Bashyam study of Gita, Upanishads, Brahma Sutra.

Vidyaranya's Advice:

Practice Nirguna Brahma Samvadi Brahma Rupa Aham Brahma Asmi Upasana.

XXVII) guru's waiting for students to say:

- Teaching has worked for me.
- I am not Pramata, using Pramanam and Prameyam.
- I am not knower of Brahman.
- I am Brahman.
- Nitya, Mukta Brahma, Aham Asmi.
- Not waiting for Videha Mukti.

- Remove invisible obstacle till Mahavakya works.
- Then we will say:

Mind has become Brahman.

This is gist of Shloka.

XXVIII) Don't wait for Moksha Mystic event

- Understand Tat Tvam Asi.
- Sadhaka, Mumukshu Bavana should be wiped out from our innermost Mind.
- Sit in Mukta Chair, then Guru passes exam as a teacher.

Revision:

I) Chapter 3 - Karika No. 46:

यदा न लीयते चित्तं न च विक्षिप्यते पुनः। अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत्तदा ॥३– ४६॥

yadā na līyate cittam na ca vikṣipyate punaḥ | aninganamanābhāsam niṣpannam brahma tattadā | | 3 - 46 | |

Stripped off its states of trance and its state of desire-agitations, that is to say, when the mind becomes quiet and does no more raise apparitions of thoughts, then it verily becomes Brahman. [3 - K - 46]

II) Vedantic Meditation from karika No. 40 onwards in Advaita Prakaranam – Chapter 3

III) It is for those who have done Sravanam but have not got the knowledge because of some obstacles in their intellect.

- They can't claim I am free from Body Mind complex.
- Still holding to Ahamkara Anatma as Real.



VII) Brahma Sutra – 1st Chapter = Sravanam No. 2

- 1st Sravanam, receive teaching.
- 2nd Sravanam Brahma Sutra to compare, criticize other interpretations and establish Advaitam.

VIII) Tatparya Nishchaya 6 Lingas – Upakrama... done in Chapter 1 of Brahma Sutra.

IX) Rama Rai Kavi wrote:

- Shankara Bashya Vimarshaha.
- Takes crucial Vedantic Vakhyam and Analyses.

X) Prameya Asambavana:

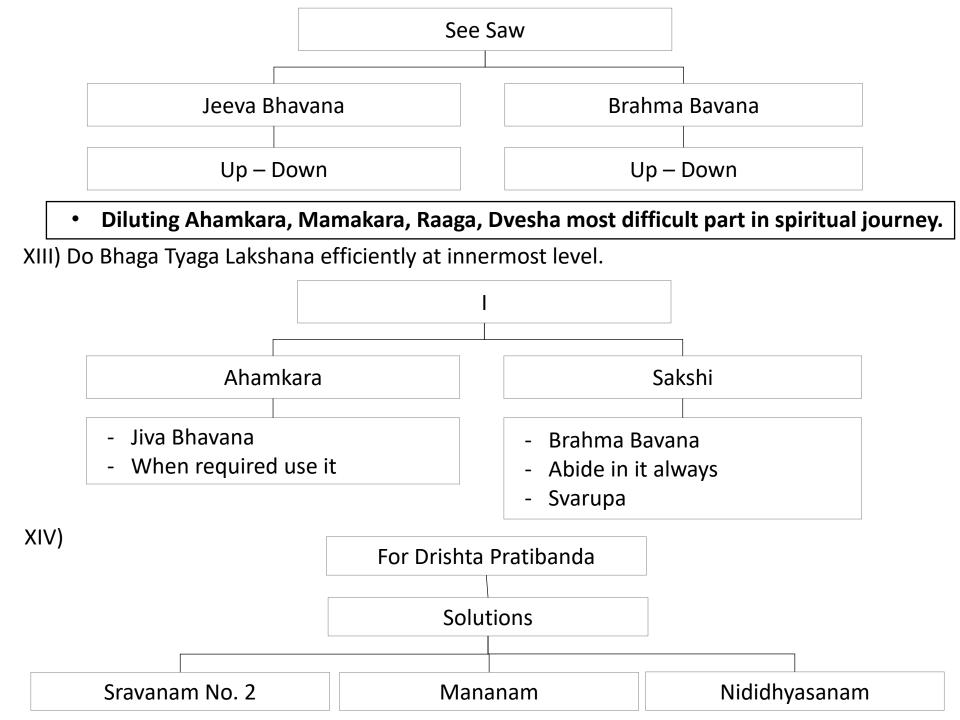
- Logical doubt.
- Negation of doubts done by Mananam.

XI) Viparita Bavana – Jiva Bavana – No Brahma Bavana :

- Caused by Ahamkara, Mamakara, Raaga, Dvesha.
- Makes Jiva Bavana Prominent, problems prominent, Atma Ananda faraway.
- When Sakshi is dominant, Aham Brahma Asmi is assimilated.

XII) Nididhyasanam dilutes Ahamkara, Mamakara, Raaga, Dvesha = Jeeva Bhavana

Nididhyasanam dilutes Jeeva Bavana.



XV) Adrushta Pratibanda – Obstacle:

- I am not able to claim I am free because of Purva Janma Karma (Prarabda).
- Create Punyam to neutralize Adrishta Pratibanda Papam.
- Both Adrishtam, Phalam and old Karma.

XVI) Panchadasi – Chapter 9:

- Even if you are not able to claim I am free, practice saying I am free, based on Vedantic teaching.
- Samadhi Abhyasa = Producer of Dharma, Punyam.

XVII) Chapter 1 – Panchadasi:

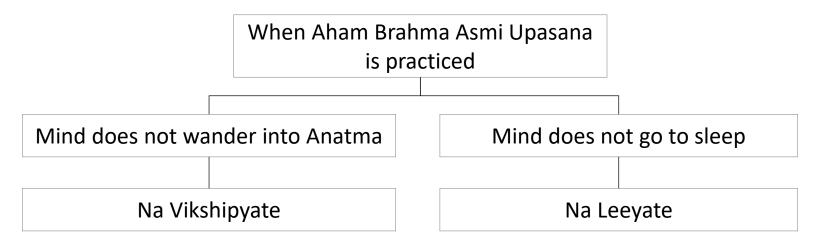
धर्ममेघिममं प्राहुः समाधिं योगवित्तमाः । Dharma megha mimam prāhus samādhim yoga vittamāḥ, वर्षत्येष यतो धर्मामृतधाराः सहस्रशः ।।६०।। varṣa tyeṣa yato dharmā mṛta dhārā ssaha sraśaḥ || 60 ||

The experts in Yoga call this samadhi "a Rain cloud of dharma" because it pours forth countless showers of the bliss of dharma. [Chapter 1 - Verse 60]

Dharma = Punyam attacks unseen obstacle.

XVIII) Upasana gets converted into Jnanam with help of same Vedanta Vakhyam mentioned in Karika No. 46.

XIX)



XX) What Mind does?

- Mind remains in Atma as revealed in Sravanam.
- Sravanam did not click, it became only scholarship.
- Knows Vedanta very well, still Samsari.
- Has clarity of understanding, communicates verbally and in written form but not got rid of sorrow?

XXI) Kevala Si

3 types of Guru

Kevala Srotriya

Kevala Brahma Nishta

Uttama Guru

- Not benefited
- Madhyama Guru
- Can't mislead people
- Teaches out of scholarship

- Because of Purva Janya
 Punyam
- Mandah Guru
- Knows Aham Brahma
 Asmi
- Does not have communication tools
- Not studied Shastra
- Mystic
- As Jnani free
- Don't approach him as Guru

- Srotriyam
- Brahma Nishtam
- Can teach

XXII) Panchadasi – Chapter 9:

Samvadi Bramaha = Nirguna Brahma Upasana



Unique word coined by Vidyaranya

XXIII) Upasana generates Punyam, removes invisible obstacle.

- Scholarship gets converted into Aparoksha Jnanam.
- Aningam Anabhasam Chitta.
- Mind which dwells on Atmakara Vrutti as Upasana is unshaken mind without Vishayakara Vrutti.

XXIV) What happens to the Chittam?

- Tada Brahma Nishpannam.
- Mind gets converted into Brahman.
- Now Mind is understood as Brahman.
- Mind = Upalakshana for entire Anatma.

XXV) Mundaka Upanishad:

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena

adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II - II - 11]

- Everything is Brahman
- Advayam Brahman alone appears as Jiva, Jagat, Ishvara.

XXVI) Mind stops = No more Mind = Amani Bava

If Mind is not Mind, it is Brahman.

XXVII) What is chain?

Gold.

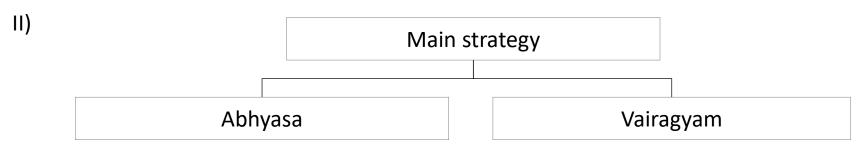
XXVIII) Mind is a crucial word with a lot of misinterpretation.

640) Bashyam: Chapter 3 - Karika No. 46 Starts...

यथोक्तोपायेन निगृहीतं चित्तं यदा सुषुप्ते न लीयते न च पुनर्विषयेषु विक्षिप्यते, अनिङ्गनमचलं निवातप्रदीपकल्पम्। अनाभासं न केनचित् कल्पितेन विषयभावेनावभासत इति, यदैवंलक्षणं चित्तं तदा निष्पन्नं ब्रह्म ब्रह्मस्वरूपेण निष्पन्नं चित्तं भवतीत्यर्थः॥ ४६॥ By practising the appropriate methodology (Yathokta Upayena - which can handle the four fold obstacles, namely Laya, Viksepa, Kasaya And Rasasvada), the mind (Cittam) will get disciplined (Nigrhitam), like (yada), it will neither sleep during meditation (Susupte Na Liyate) nor will it again wander towards sense objects (Na Ca Punah Visayesu Viksipyate); that is to say when the mind (Cittam) becomes steady (Aninganam = Acalam) like the flame of a protected lamp (Nivata Pradipa Kalpam) and does not appear anymore in (Anabhasam = Na Avabhasate Iti) the thought form of any particular sense object, or person, that is imagined (Kenacit Kalpitena Visayabhavena), but entertains continuously only similar Vedantic thoughts (Yada Evam Laksanam), then (Tada) it means the mind (Cittam) has 'become' or reconverted into (Nispannam) its original nature of being Brahman (Brahma Svarupena Nispannam Bhavati). That is the meaning (iti Arthah - and thereafter Upasana is no longer required, because no longer 'Aham brahma Asmi' is a visualisation, or imagination, but has become a fact).

I) Mind becomes Brahman

• By practicing appropriate strategy, handle 4 obstacles.



III) Gita: Chapter 6 – Verse 36

श्रीभगवानुवाच । असंशयं महाबाहो मनो दुर्निग्रहं चलम् । अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५॥

Śrībhagavān uvāca asamśayam mahābāhō manō durnigraham calam | abhyāsēna tu kauntēya vairāgyēņa ca gṛhyatē || 6-35 ||

The blessed Lord said: O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained.

[Chapter 6 – Verse 35]

IV) Yoga Sutra also gives same strategy.

Vairagyena, Abhyasena Nirgrihitam Chittam.

When Mind is disciplined, it is free from 4 obstacles

Laya

Vikshepa

Kashaya

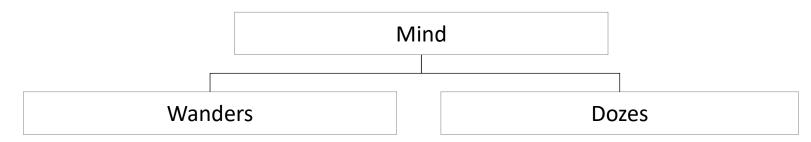
Rasa Svadah

VI) Yada Sushupte Na Leeyate:

Mind does not doze off in Meditation.

VII) Buddhist Meditation:

- Guru will wake you up
- Rigorous, vigorous, punishing meditation.



Here students mind awake thinking of Atma.

VIII) Aninganan Chittam:

Mind does not stray to sense objects, Achalam, focused.

IX) Gita: Chapter 6 - Verse 19

```
यथा दीपो निवातस्थः
नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य
युञ्जतो योगमात्मनः ॥ ६-१९॥
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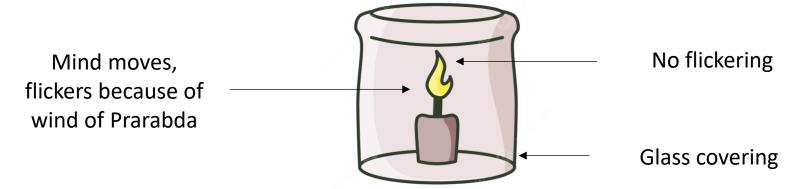
yathā dīpō nivātasthah nēṅgatē sōpamā smṛtā | yōginō yatacittasya yuñjatō yōgamātmanaḥ || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self).

[Chapter 6 – Verse 19]

X) Inganam = Chalanam = Wandering

- Like flame protected from wind by a glass cover.
- Flame does not flicker.



- Meditative Mind is non-flickering Mind.
- Nivasa, protected, windless flame.
- Pradeepam
- Aningyena similar to flame is the Mind.

XI) Mind does not entertain thought of any Vishaya.

- Vishaya Akara Vruttya Na Avabhasate
- Vishaya = Sense object + other people.
- Kalpitena, Mithya appearances like Svapna.

XII) 2nd Chapter – Vaitatya Prakaranam

- Jagrat Prapancha is like Svapna Prapancha.
- Waking = Dream for a few years .
- Does not deserve over obsession.

XIII) In waking, must have sufficient awareness to do duty.

- Once duty done, don't keep anything in the head during Meditation.
- Dismantle al Anatma (Worldly things + beings)

XIV) Gita: Chapter 2 - Verse 27

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च । तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७॥

jātasya hi dhruvō mṛtyuh dhruvaṁ janma mṛtasya ca | tasmād aparihāryē'rthē na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 - Verse 27]

- Empty mind of all Karma so that Rama can come in.
- Mind houseful Rama can't come.
- Many members crowding inside.

XV) Vishaya Bavena Na Avabhasate:

Mind does not have thoughts.

Iti Anabhasam:

• Therefore, Mind is called Anabhasam – free from worldly thoughts.

XVI) Yada Evam Basamanam Bavati:

• Mind is entertaining only Vijatiya Pratyaya Anantaram Sajatiya Pratyaya Anantaram Sajatiya Pratyaya Pravaha Dhyanam.

XVII) Gita: Chapter 6

Similar thoughts are flowing undistracted by Anatma thoughts.

XVIII) Upadesa Sara:

आज्यधारया स्रोतसा समम्। सरल चिन्तनं विरलतः परम्॥७॥

ājya-dhārayā srotasā samam | sarala cintanaṁ viralataḥ param ||7||

Uninterrupted contemplation (on the Lord), which is like a stream of clarified butter (ghi) and the flow of river, is superior to interrupted contemplation. [Verse 7]

• Like Dhara of Ghee, thought of Atma flows continuously.

XIX) Yada Evam Lakshanam Chittam:

- When Mind is in this condition always, Upasana for 10 20 years, you will be successful.
- Aham Brahma Asmi is a fact for me, not my visualization or imagination.

XX) Why meditate on fact?

- I should be incapable of Meditation.
- Why Meditate I am a male, human, father of..
- Without Meditation, there is Pravaha.
- Don't need to Meditate on a fact Aham Brahma Asmi.
- Until it is realized as a fact, meditate.
- XXI) Tada, then that Mind, Chittam becomes Brahman.
 - Mind converts to non mind.

Rope	Brahman
 Converted into Snake, during ignorance time Rope Snake converted to Rope, during knowledge time 	 Converted to Mind, during ignorance time Mind converted to Brahman during knowledge time Brahma Svarupena Nishpannam Mind has got back its original nature non-mindness

XXII) Original nature is Brahman

Chain known as gold after Jnanam.

XXIII) Chandogya Upanishad : Chapter 6 - 1 - 4

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

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ 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]

- Manaha Brahma Svarupena Nishpannam Mind transforms, becomes Brahman.
- Actually no transformation.
- Rope Snake becomes Rope as it were.
- Mind was, is, always Brahman.
- Brahman = Vivarta Upadana Karanam.

XXIV) No Real transformation Jiva – Paramatma into Brahman.

Rope became Rope Snake without becoming.

XXV) Brahma Sutra: Samsadi Avirbavatikaranam

सम्पद्याविर्भावः स्वेन शब्दात् । Sampadyavirbhavah svena sabdat ।

(When the Jiva or the individual soul) has attained (the highest light) there is manifestation (of its own real nature) as we infer from the word 'own'. [IV - IV - 1]

मुक्तः प्रतिज्ञानात् । Muktah pratijnanat ।

(The self whose true nature has manifested itself is) released; according to the promise (made by scripture). [IV - IV - 2]

आत्मा प्रकरणात् । Atma prakaranat ।

(The light into which the individual soul enters is) the Supreme Self; owing to the subject matter of the chapter. [IV - IV - 3]

Jiva becomes Brahman through Brahma Jnanam.

XXVI) Chandogya Upanishad:

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समृत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ८.१२.३ ॥ evamevaisa samprasādo'smāccharīrātsamutthāya paraṃ jyotirupasampadya svena rūpeṇābhiniṣpadyate sa uttamapuruṣaḥ sa tatra paryeti jakṣatkrīḍanramamāṇaḥ strībhirvā yānairvā jñātibhirvā nopajanaṃ smarannidaṃ śarīraṃ sa yathā prayogya ācaraṇe yukta evamevāyamasmiñcharīre prāṇo yuktaḥ | | 8.12.3 | |

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramātman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prāṇa [life] remains harnessed to the body [due to karma]. [8 - 12 - 3]

- Nishpad No transformation involved.
- Jiva becomes Brahman without becoming Brahman in sleep state.

XXVII) Example:

- Dreamer becomes waker without becoming Brahman.
- XXVIII) Shankara establishes Nishpadati, mere understanding
 - Upasana becomes Jnanam.

XXIX) Panchadasi Chapter 9 – Idea taken up by Vidyaranya in Chapter 5.

- Aham Brahma Asmi Upasana and Jnana Bheda difference.
- Brilliant discussion

Upasana / Dhyanam	Jnanam
TemporaryAgain come to duality	 Fact, accepted, eternal truth I was, am, ever will be Brahman Aham Brahma Asmi fact not Upasana

• Panchadasi – century earlier Vichara Sagara – century later.

XXX) Brahma Svarupena Nishpannam Chittam Bavati

- Mind becomes Brahman for Upasana.
- After Jnanam, Upasana not required.

XXXI) Anvayah:

अन्वयः यदा चित्तं न लीयते पुनः न विक्षिप्यते च तदा तद् अनिङ्गनम् अनाभासम् (चित्तं) ब्रह्म निष्पन्नम्॥

Anvayaḥ

yadā cittam na līyate punaḥ na vikṣipyate ca tadā tad aninganam anābhāsam (cittam) brahma niṣpannam ||

When the mind does not sleep and is not disturbed again, then, that motionless, projectionless (Mind) has become Brahman.

641) Chapter 3 - Karika No. 47:

स्वस्थं शान्तं सनिर्वाणमकथ्यं सुखमुत्तमम्। अजमजेन ज्ञेयेन सर्वज्ञं परिचक्षते ॥ ३ - ४७ ॥

svastham śāntam sanirvāṇamakathyam sukhamuttamam | ajamajena jñeyena sarvajñam paricakṣate | | 3- 47 | |

This highest bliss is based upon the rediscovery of the Self. It is peace identical with liberation, indescribable and unborn. It is further described as the Omniscient Brahman for it is one with the unborn Self which is the object of the Knowledge-Absolute. [3 - K - 47]

642) Anvaya: Chapter 3 - Karika No. 47:

अन्वयः

(तत्) सुखं स्वस्थं शान्तं सनिर्वाणम् अकथ्यम् उत्तमम् अजं (भवति)। अजेन ज्ञेयेन (अभिन्नं तत् सुखं ब्रह्मविदः) सर्वज्ञं परिचक्षते॥

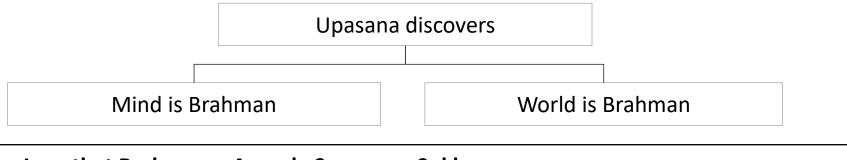
Anvayaḥ

(tat) sukham svastham śāntam sanirvāṇam akathyam uttamam ajam (bhavati), ajena jñeyena (abhinnam tat sukham brahmavidaḥ) sarvajñam paricakṣate.

(They) declare (this knowledge to be) the highest Ananda which is based on the Atma which is undisturbed, which is co-existent with liberation, which is difficult to describe, which is unborn, which is the all illumining consciousness being identical with the unborn Brahman.

Gist:

I) As a result of Upasana, obstacles went away.



- I am that Brahman = Ananda Svarupa = Sukham
- II) Chandogya Upanishad: Chapter 7

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥ ७.२३.१ ॥ ॥ इति त्रयोविंशः खण्डः ॥ yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva sukhaṃ bhūmā tveva vijijñāsitavya iti bhūmānaṃ bhagavo vijijñāsa iti || 7.23.1 || || iti trayoviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

III) Taittriya Upanishad:

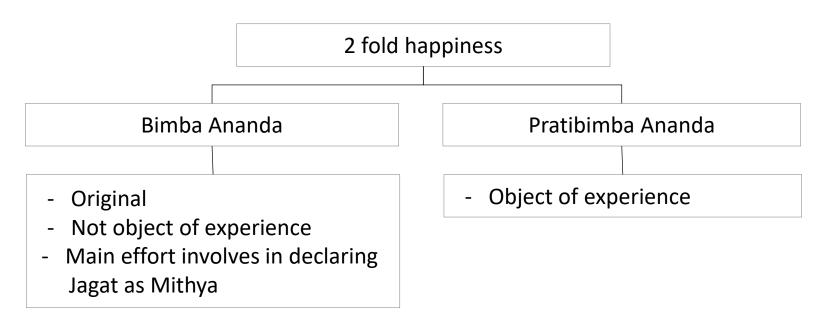
आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव खिल्वमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यिभसंविशन्तीति सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता य एवं वेद प्रतितिष्ठिति अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

ānando brahmeti vyajānāt | ānandādhyeva khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti | ānandam prayantyabhisamviśantīti saiṣā bhārgavī vārunī vidyā | parame vyomanpratiṣṭhitā ya evam veda pratitiṣṭhati annavānannādo bhavati | mahānbhavati prajayā paśubhirbrahmavarcasena | mahān kīrtyā | | १ | |

He knew that bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it - This is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space - In the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (Assimilator) of food and the eater (Enjoyer) of it. He becomes great in progeny, cattle and gains the splendour of true Brahman-hood, Indeed, he becomes great through fame and renown. [3 - 6 - 1]

Tatu Brahman, that Brahman which Upasaka has becomes is Ananda.





Brahma Satyam known from Shastra

V) Karika No. 47:

Describes Brahma Ananda Sukham.

VI) What is that Brahman?

VII) 7 Descriptions:

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- 2. Shantam
- 3. Anirvanam
- 4. Uttamam

5. Uttamam

6. Ajam

7. Sarvagyam

यथोक्तं परमार्थसुखमात्मसत्यानुबोधलक्षणं स्वस्थं स्वात्मनि स्थितम्, शान्तं सर्वानर्थोपशमरूपम्। सनिर्वाणं निर्वृतिर्निर्वाणं कैवल्यं सह निर्वाणेन वर्तते, तच्चाकथ्यं न शक्यते कथियतुम्। अत्यन्तासाधारणविषयत्वात् ; सुखमुक्तमं निरितशयं हि तद्योगिप्रत्यक्षमेव। न जातमित्यजं यथा विषयविषयम्। अजेनानुत्पन्नेन ज्ञेयेनाव्यतिरिक्तं सत्स्वेन सर्वज्ञरूपेण सर्वज्ञं ब्रह्मेव सुखं परिचक्षते कथयन्ति ब्रह्मविदः॥ ४७॥

The above mentioned in the previous Karika, that is the Upasaka's mind, which has become Brahman (Yathoktam), is of the absolute happiness (Paramartha Sukham), characterised by the knowledge, in keeping with sastra and acarya teaching of the true self (Atma Satyanubodha Laksanam), and as Centered in the self (Svastham = Svatmani Sthitam), is peaceful (Santam), as it is the resolving point of all samsara problems, which one does not want to have (Sarva Anartha Upasama - Rupam), is free from discontent, that is, it is, in fact, in Purnatvam, total fulfillment (Sanirvanam = Nirvrtih), it is oneness, not being in the state of duality (Kaivalyam), which goes along with moksha (Saha Nirvanena Vartate).

And this oneness, Moksananda cannot be expressed, is impossible to be described in words (Tat Ca Akathyam = Na Sakyate Kathayitum) being unlike anything else we know, like the worldly pleasure (Atyanta Asadharana Visayatvat). It is of the nature of highest ungraded Ananda (Sukham Uttamam) there being indeed no limitation to it (Niratisayam Hi - as it cannot be displaced by anything as it has no inhibiting factor), and is very clear to a jnani as Aparoksa Ananda (Tad Yogi - Pratyaksam Eva). This Brahmananda is never born (Na Jatam = Iti Ajam - as it is always available as Aham) unlike the happiness which is born out of the objects (Yatha Visayavisayam). This unborn Brahmananda (Ajena), which is not produced (Anutpannena) is not different from the object of knowledge (Jneyana Avyatiriktam) the absolute truth, the Brahman (Sat). The knowers of Brahman say (Kathayanti Brahmavidah) this happiness is in the form of all illuminating consciousness, oneself, which appears in the form of everything (Svena Sarvajnarupena), and is the omniscient Brahman alone, as the embodiment of absolute happiness (Sarvajnam Brahmaiva Sukham Paricaksate).

- I) Description of Svarupa Sukham, happiness which is myself.
- II) Brahman mentioned in Karika No. 46 Upasakas Mind when it becomes Brahman, that Brahman is the original happiness, Paramartika Sukham, bimba Sukham.
- III) Pratibimba Ananda is Vyavaharika Satyam, Bimba Ananda is Paramartika Sukham
- IV) Atma Satyam Anubodha Lakshanam, which becomes evident through the knowledge of Satyam Atma given in 7th Mantra.

V) Svastham Sukham Bavati:

- It resides, in ones self.
- Does not come from outside world.
- Ingineous Sukham not outsource or imported happiness.

VI) Gita: Chapter 3 – Verse 17

यस्त्वात्मरितरेव स्याद आत्मतृप्तश्च मानवः । आत्मन्येव च सन्तुष्ट तस्य कार्यं न विद्यते ॥ ३-१७॥ yastvātmaratirēva syād ātmatṛptaśca mānavaḥ | ātmanyēva ca santuṣṭaḥ tasya kāryaṃ na vidyatē ||3-17||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

• Vastham = Svatmani Sthitham.

VII) Sa Nirvanam Bavati:

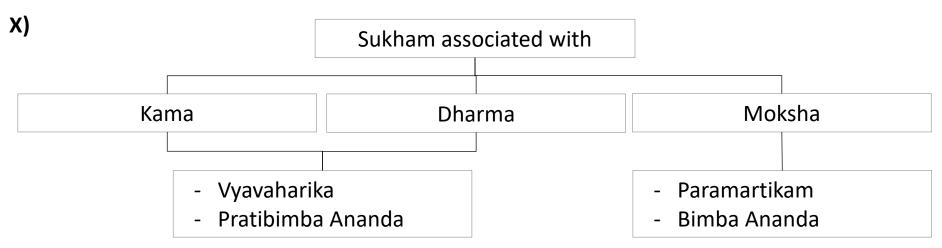
- This happiness is associated with Nirvanam, Moksha.
- It is identical with Moksha.

VIII) Sarva Anartha Upashama Rupam:

- It is in the form of end of all Samsara.
- Anartha = Ending.
- Vyavaharika problems caused by Prarabdam continue for our experience but are seen as Mithya.
- Health problems continue.

IX) How does it end?

- Mithyatva Nischaya, falsification of waking state, dream state.
- Prapancha Upashamam.
- Sarva Nivrutti = Nirvanam, total quietitude, fulfillment, relaxation, totally being at home with myself, Nimmadi, Kaivalyam, Moksha.



XI) Satcha Apadyam:

- Na Shakyate kathayutham indescribable.
- How is Moksha Ananda? Just smile
- Non experiential Ananda = Nature of Chit, Sat
- Bimba Chaitanyam = Bimba Sat
 - = Bimba Ananda
- In reflected version, they become different.
- Reflected consciousness, existence, happiness = Vyavaharikam.

XII) We are miserably sentient, happy in Vyavahara

- All temporary.
- Tad Eva Chit, Tad Eva Sat, Ananda at Bimba level, all 3 indescribable.



• Indescribable word = Original consciousness, original existence, original happiness = Nivartante.

XIV) Akathaya:

Taittriya Upanishad:

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

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

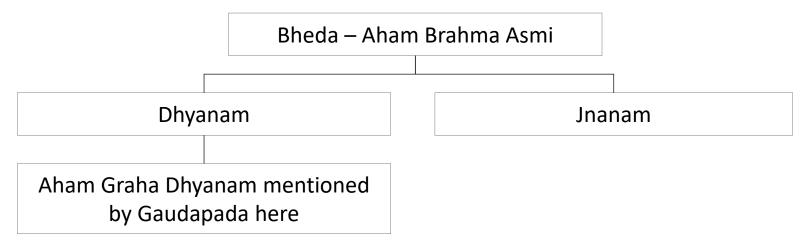
Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

- This is Yatho Vacho, indescribable
- Atyanta Asadharana Vishaya.
- Not like anything we know this happiness.
- Atma = Rarerest thing, not like any Anatma.
- Nearest Anatma = Akasha

Revision:

Karika No. 47 Bashyam:

- I) Atma Ananda gets disturbed by Jivas 3 Ahamkara states, waking dream, sleep.
- II) Mano Nigraha is topic here and in Panchadasi Chapter 9.
- III) Nirguna Brahma Upasana prescribed for those who are not able to claim Aham Brahma Asmi after Sravanam.
- IV) Vichara Sagara, Nischaladasa discusses same in topic 293.

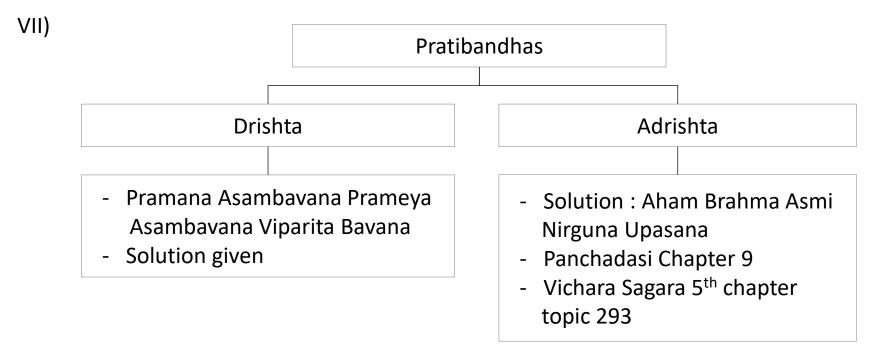


V) Vichara Sagara:

- Sravanam, Mananam must give me Aham Brahma Asmi Jnanam.
- Some get Jnanam but can't claim Aham Brahma Asmi due to Pratibandhas, can't claim I am free.

VI) They look at themselves as Sadhaka

Understand but not Jeevan Mukta or Jnani.



VIII) Vidyaranya and Nishchala Dasa say – Upasana produces Punyam.

- Punyam removes obstacle.
- Scholarship gained in Sravanam and Mananm gets converted into Aham Brahma Asmi Jnanam.
- Upanishad does not produce Jnanam but removes Adrishta obstacles.
- When obstacles are gone, Tat Tvam Asi heard in class begins to work now.
- When it is a fact, no need to Meditate now.

IX) Karika 35:

- Aham Brahma Asmi Jnanam through Sravanam.
- Tad Eva Nirbhaya Brahma
- Those who don't have Adrishta Pratibandha.

X) Karika 46:

- Nishpannam Brahma Tatu
- If Adrishta Pratibandha is there, Upasanam Aham Brahma Asmi required.

Upasana Purvam	Upasana Anantaram
Mandah Adhikari	Madhyama Adhikari

XI) Shankara does not mention Nirguna Brahma Upasana, Samvadi Brahma, Ahamgraha Upasana.

Nishchala Dasa and Vidyaranya use these terms.

XII) Karika 47:

Connection between Karika 46 and Karika 47 not smooth.

Karika No. 46	Karika No. 47
By Upasana Mind becomes Brahman after Jnanam	Highest happiness, Uttama Sukham after Upasana

You need to add Brahma Uttama Sukham Bavati in Karika No. 46.

XIII) What is Uttama Sukham?

Shankara – Yathoktam Sukham

XIV) Sangatih:

- Link between 46 + 47
- Uttama Sukham description given in Karika No. 47.
- I) Svastham
- II) Shantham
- III) Sa-Nirvanam
- IV) Akathyam
- V) Ajam
- VI) Sarvagyaha
 - 6 description finished.
- VII) Jneyena Abinnam = Akathyam Na Shakyathe Kathayitam.
 - Highest Brahma Ananda is indescribable.

Taittriya Upanishad:

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

yato vāco nivartante | aprāpya manasā saha | ānandam brahmaņo 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]

VIII) Brahmananda = Bimba Ananda

- Here not experiential happiness which is negated in Meditation.
- Here non-experiential happiness.
- IX) Happiness identical with Sat and Chit.
- X) Nirathi Shaya Ananda, ungraded Ananda

Pratibimba Ananda

- Graded Ananda
- Sadi Shayam
- Manushya, Gandharva, Deva Gandharvananda, Ajanananda

XI) Taittriya Upanishad:

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स यश्चायं पुरुषे । यश्चासावादित्ये ।

स एकः स य एवंवित् ।अस्माल्लोकात् प्रेत्य ।

एतमन्नमयमात्मानमुपसङ्क्रामति ।

एतं प्राणमयमात्मानमुपसङ्क्रामति ।

एतं मनोमयमात्मानमुपसङ्क्रामति ।

एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।

एतमानन्दमयमात्मानमुपसङ्क्रामति

तदप्येष श्लोको भवति ॥ ११ ॥
```

sa yaścāyam puruṣe | yaścāsāvāditye |
sa ekaḥ sa ya evamvit | asmāllokāt pretya |
etamannamayamātmānamupasankrāmati |
etam prānamayamātmānamupasankrāmati |
etam manomayamātmānamupasankrāmati |
etam vijnānamayamātmānamupasankrāmati |
etamānandamayamātmānamupasankrāmati
tadapyeṣa śloko bhavati || 12 ||

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse. [2 - 8 - 12]

- Bimba Ananda, Sa Ekaha ungradable.
- Nirati Shayam = Uttamam.

XII) Tadu Hi:

- Brahma Ananda is Yogi Pratyaksha Neva, Aparoksha Ananda.
- Aparoksha Ananda only for a Jnani possible.
- Jnani does not experience Brahma Ananda.

• Jnani claims – I am non-experiential Brahma Ananda = Yogi Pratyaksha.

XIII) Ajam:

- Na Jatam Iti Ajam.
- Brahmananda not born at time of Meditation.
- If in Meditation, Ananda comes, it will be Pratibimba Ananda Reflected Happiness.
- Jnanis Ananda does not come from Meditation.
- It is claimed as ever available Ananda.
- Ever available absolutely real "Aham"

XIV) Gita: Chapter 10 - Verse 20

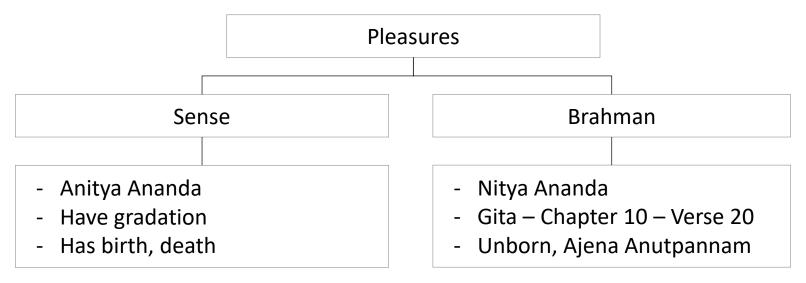
अहमात्मा गुडाकेश सर्वभूताशयस्थितः । अहमादिश्च मध्यं च भूतानामन्त एव च॥१०-२०॥

aham ātmā guḍākēśa sarvabhūtāśayasthitaḥ | aham ādiśca madhyaṃ ca bhūtānām anta ēva ca || 10-20 ||

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

XV) Yatha Vishaya Ananda:

Unlike sense pleasures.



Gita:

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

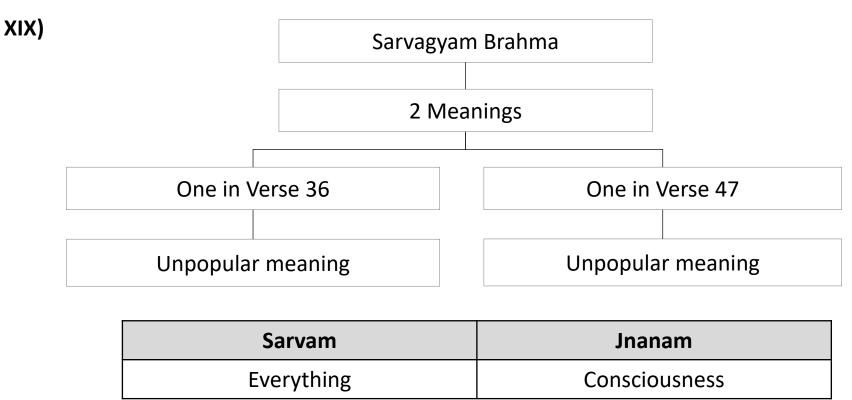
I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

XVII) Jneyena Avyatiraktam:

Jneyena	Avyatiraktam
Brahma Ananda	Is identical with Ananda of Jnani

XVIII) Ajena Anutpannena Jnanena Svacha Sarvagya Rupena Avyatiriktam Sat:

Brahma Ananda is identical with Sat.



- Brahman which is consciousness which appears in the form of everything.
- Braheiva Sukham = Highest Ananda.

XX) Brahma Vidaha Parichakshate, Kathayanti:

Wise declare that Brahma Ananda is of these 7 descriptions.

XXI) Anvayah: Karika No. 47

अन्वयः

(तत्) सुखं स्वस्थं शान्तं सनिर्वाणम् अकथ्यम् उत्तमम् अजं (भवति)। अजेन ज्ञेयेन (अभिन्नं तत् सुखं ब्रह्मविदः) सर्वज्ञं परिचक्षते॥

Anvayaḥ

(tat) sukham svastham śāntam sanirvāṇam akathyam uttamam ajam (bhavati), ajena jñeyena (abhinnam tat sukham brahmavidaḥ) sarvajñam paricakṣate.

(They) declare (this knowledge to be) the highest Ananda which is based on the Atma which is undisturbed, which is co-existent with liberation, which is difficult to describe, which is unborn, which is the all illumining consciousness being identical with the unborn Brahman.

644) Introduction to Chapter 3 - Karika No. 48:

सर्वोऽप्ययं मनोनिग्रहादिर्मृह्लोहादिवत्सृष्टिरुपासना चोक्ता परमार्थस्वरूपप्रतिपत्त्युपायत्वेन न परमार्थसत्येति । परमार्थसत्यं तु--

All these means discussed so far in the third chapter (Sarvah Api Ayam), like mind control etc (Manonigrahadih), as well as Upasanas given (Ukta Upasana Ca), and creation (Sristih - of the universe, including one's own Body - Mind - Sense - Complex), which is said to be, just like the pots created from clay and just as various instruments are created from metal etc (Mrt - Lohadivat); all these are taught as a methodology (Upayatvena) for understanding (Pratipattih) Advaita Brahmajnanam, which is the real nature of Atma (Paramarthasvarupam. - All these means mentioned above are not of absolute reality (Na Paramartha Satyam Iti - but are only of the empirical truth, the Vyavaharika Satyam). As for Paramartha Satyam (Paramartha Satyam Tu).

I) Sarvagyaya:

- All topics in Chapter 3.
- II) Mano Nigraha Adhihi Upasana Cha: Mind control (Karika No. 40 48)

Upasana:

Aham Brahma Iti.

Srishti:

 Mrl Lohatha – Karika 15 – Pot – created out of clay Iron instruments created out of Metal.

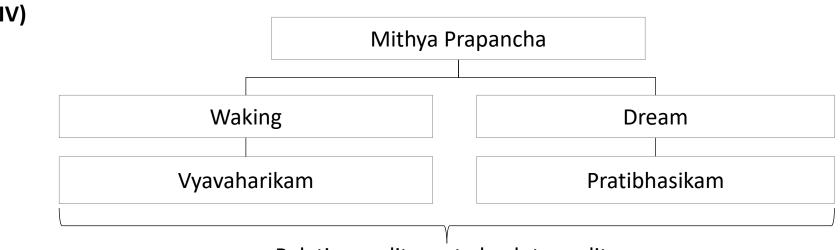
Chandogya Upanishad:

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

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ 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]

- III) All topics have taught Advaitam
 - Paramartha Svarupam Pratipatti Upayatvena
 - Waking World, dream World, not absolute reality.



Relative reality, not absolute reality

V) Absolute reality = Brahman in which relative realities are observed and gone.

Absolute Reality	Relative Reality
- Satyam, Jnanam, Anantham - I am Brahman - Unconditional reality - Non dual - I alone Am - Turiyam I, changeless I, alone is the reality - Paramartika Satyam	- I am waker, dreamer, sleeper - Conditional reality - Jagrat real only for waker not for dreamer - Dream real only for dreamer not waker - Each real only for that Relative observers — Vishwa, Teijasa, Prajnya - It is observer based reality, conditional - Vyavaharika Satyam, Pratibasika Satyam,
 Vivarta Upadana Karanam of Jagat Karya – Karana Vilakshanam Apply Mahavakya to understand this 	Mithya - Apekshika (Relative) Satyam.

645) Chapter 3 - Karika No. 48:

न कश्चिज्ञायते जीवः सम्भवोऽस्य न विद्यते। एतत्ततुत्तमं सत्यं यत्र किञ्चिन्न जायते॥३-४८॥

na kaścijjāyate jīvaḥ sambhavo'sya na vidyate | etattaduttamam satyam yatra kiñcinna jāyate | | 3- 48 | |

No Jiva-the ego-centric separative creatures is ever born. There does not exist any cause (Which can produce them as its effect.) This (brahman) is that highest Truth where nothing is ever born. [3 - K - 48]

646) Anvaya: Chapter 3 - Karika No. 48:

अन्वयः

न कश्चिद् जीवः जायते ।अस्य (जीवस्य) सम्भवः न विद्यते । तत् एतत् उत्तमं सत्यं (भवति), यत्र किञ्चित् (जगत्) न जायते ॥

Anvayaḥ

na kaścid jīvaḥ jāyate | asya (jīvasya) sambhavaḥ na vidyate | tat etat uttamaṁ satyam (bhavati), yatra na kiñcit (jagat) na jāyate ||

No Jiva is born. This (Jiva) has no cause. This (Brahman) is the absolute truth from which nothing is born.

- I) Brahma Ananda mentioned in Karika No. 47 with 7 features is the highest reality.
 - 1. Svastham
 - 2. Shantam
 - 3. Sa Nirvanam
 - 4. Kathyam
 - 5. Sukham Uttamam
 - 6. Ajam
 - 7. Sarvagyam
- II) From that reality, nothing is born.
 - No Jiva or Jagat is born = Ajati Vada.
- III) Yatra Kinchit Na Jayate

न कश्चिजायते जीवः कर्ता भोक्ता च नोत्पद्यते केनचिदिप प्रकारेण । अतः स्वभावतोऽजस्यास्यैकस्यात्मनः सम्भवः कारणं न विद्यते नास्ति । यस्मान्न विद्यतेऽस्य कारणं तस्मान्न कश्चिजायते जीव इत्येतत्।

No Jiva is ever born out of this Brahman (Na Kascid Jivah Jayate) and Karta - Bhokta Jiva is never created (Karta Bhokta Ca Na Utpadyate) in any conventional method (Kenacid Api Prakarena). As this Non-dual Atma of every one of us (Asya Ekasya Atmanah) is intrinsically, by its very nature (Svabhavatah) is unborn (Ajasya - but only seemingly born from the angle of Body - Mind - Sense - Complex - therefore it cannot be a cause (Sambhavah Karanam Na Vidyate = Nasti). Since (Yasmat) there does not exist any cause for this Atma (Na Vidyate Asya Karanam), therefore (Tasmat) no Jiva whatever is born (Na Kascit Jayate Iti Jiva Iti Etat).

I) Kaschit Jiva Na Jayate:

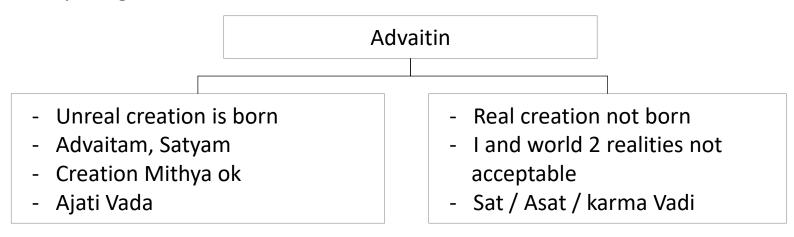
- No Jiva is ever born out of this Brahman described in karika No. 47.
- Karta, Bokta Jiva is not at all really born.

II) Kenachit Api Prakarena:

- By any conventional method.
- Sat Karya Prakarena karaneva or Asat karya Prakarena Va.

III) This is discussed in Chapter 4

- Sankhya Veiseshika Srishti can't talk of Srishti, origination of a real world, creation.
- IV) We accept origination of unreal creation.



- V) This Atma, everyone of us, Jivas, are nondual Svabavataha.
 - Intrinsically, naturally, non-dual.

2 Drishtis

Sharira Drishtya

Turiyam Drishtya

- Born
- Dvaitam seemingly born
- We accept origination of unreal world
- Unreal creation is born like dream
- Auphadika Drishtya Janma Vartate,
 Svabavika Drishtya, Sakshi Drishtya,
 Janma nasti
- Seeming origination is there, not real origination

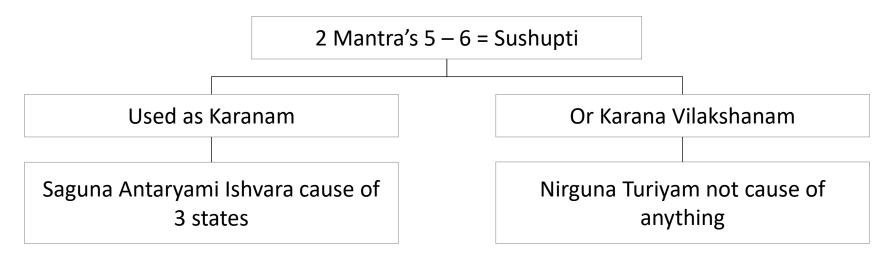
- Jiva unborn
- Mithya appearance
- Real creation is not born

VI) Anandam Sambava Karanam Na Vidyate:

- There is no cause for the origination of Jiva or Jagat.
- Svabava = Karanam
- For Jivas origination, there is no cause at all.

VII) Paramatma cause of Jiva negated throughout

Paramatma not cause of anything.

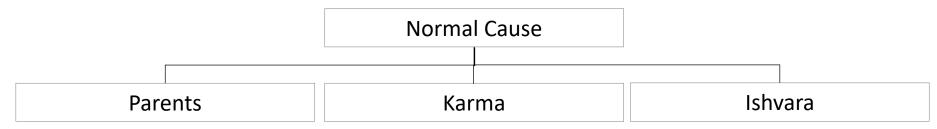


• Na Vidyate = Nasti, is not there.

VIII) Yasmat Na Vidyate

- Asya Karana Tasmat Na Kaschit jayate.
- Jiva is not born because there is no cause.
- IX) For the birth of real Jiva, no cause.

X) For Junior students:



- Study 4th Chapter.
- Karma Karana Vadi is demolished.
- Sat, Asat, Karma Vadis negated in Chapter 4.

XI) For Senior Students:

- Karma not Karanam.
- We are born, is our mistake, wrong notion in the intellect.
- Details in 4th chapter.

648) Bashyam: Chapter 3 - Karika No. 48 Continues

पूर्वेषूपायत्वेनोक्तानां सत्यानामेतदुत्तमं सत्यं यस्मिन्सत्यस्वरूपे ब्रह्मण्यणुमात्रमपि किंचिन्न जायत इति ॥ ४८ ॥

In comparison to the relative reality (Satyanam) described in the previous Karikas (Purvesu Uktanam - like creation, Upasanas etc) as a methodology (Upayatvena - for knowing Brahman); Brahman (Etat) is the highest reality (Uttamam Satyam). In this absolute reality (Yasmin, Satyasvarupe), Brahman (Brahmani), even a tiniest bit of creation (Anumatram Api) whatever so ever (Kincit) is not really born (Na Jayata Iti).

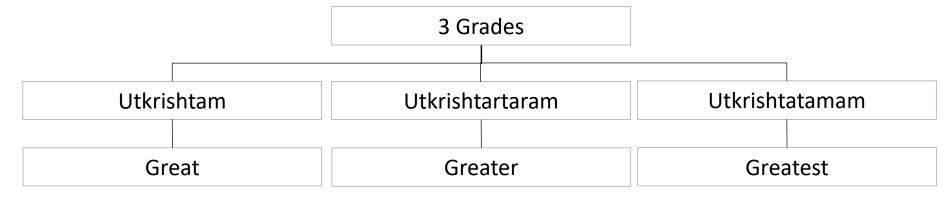
I) Vedanam Satyanam Etadu Satyam Yasmin Satya Svarupe Kinchana Jayate Iti Etatu Tatu Uttamam Satyam.

II) 2nd line of Mantra described now:

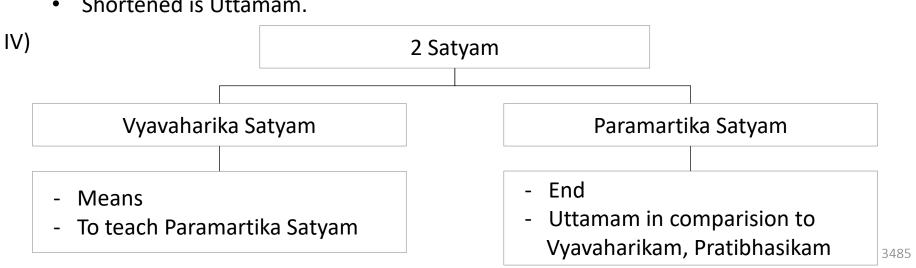
Akaranam Brahma = Ultimate Truth

III) Etatu – Tade Tatu:

- Akaranam described in Karika No. 47.
- Gaudapada connects Karika No. 47.
- Brahman described is Uttamam Satyam.
- Greatest reality, truth.

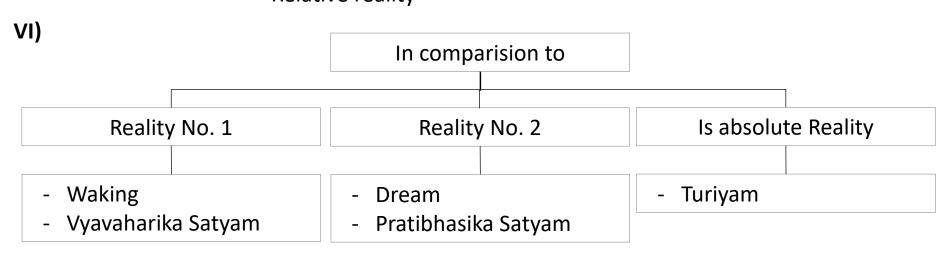


- **Utkrishta Tamam**
- Shortened is Uttamam.



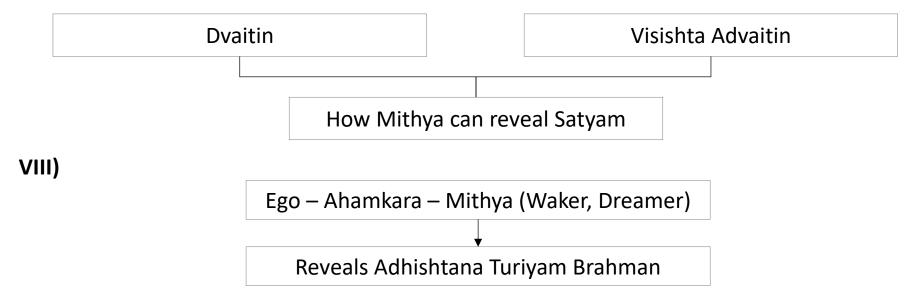
V) Ananda Giri:

- How can unreal reveal reality?
- How Mithya reveals Satya Vastu?
- Rope Snake Reveals Rope
- Dream Reveals waking
- Waking Reveals Turiyam
- Purvokta Upaya = Apekshika SatyamRelative reality



• 2 relative Satyams are methods to know absolute reality – Paramartika Satyam (Atyantika Satyam).

VII)



IX) Unreal – Mirage Water, Rope Snake, Silver – Reveals real rope, shell, sand.

X) Vichara Sagara: Topic 242 – 245

How unreal Mithya can reveal Satya Vastu

Nyaya:

- Samana Satta Kayo Eva
 Sadhana Bhablaka Bavati.
- XI) Anandagiri here furnishes 2 lines
 - Pratibimba Mukhavatu.

Reflected Face	Original Face
PratibimbamUnrealUseful to locate original and put Kumkum on real face	- Bimba Mukham - Real

• With help of unreal 5 Koshas, 3 Avasthas, 3 Sharirams (Adhyaropa), understand real Atma – Brahman (by Apavada)

XII)

Vyavaharika Satta = Mithya	Paramartika Satta
UnrealVedanta Pramana, Guru,Antahkaranam	- Real - Uttama Satya

XIII) What is glory of absolute reality?

- Paramartika Satya Svarupa Brahmani Anumatram Api.
- In that absolute reality, even an iota, drop of creation is not there.
- Gap = Moola Avidya Ignorance
 - = Maya Shakti, Nidra Shakti.

XIV) Mandukya Upanishad: Chapter 2 – Karika No. 32

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

na nirodho na cotpattirna baddho na ca sādhakaḥ | 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]

Same idea repeated in Chapter 3 – Karika No. 48.

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते । एतत्तदुत्तमं सत्यं यत्र किंचिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvaḥ saṃbhavo'sya na vidyate | etattaduttamaṃ satyaṃ yatra kiṃcinna jāyate || 48 ||

No Jiva-the ego-centric separative creatures is ever born. There does not exist any cause (Which can produce them as its effect.) This (brahman) is that highest Truth where nothing is ever born. [3 - K - 48]

XV) Creation is not really there

- Vedantin accepts unreal, appearing, disappearing, Mithya creation, dream, Rope –
 Snake, Mirage Water, Jagrat Avastha.
- Pratibhasika Satyam, Vyavaharika Satyam.

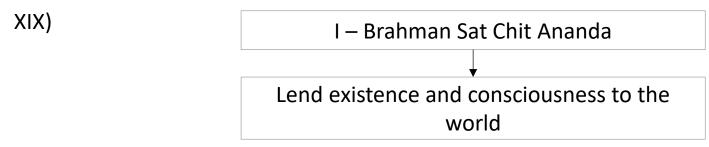
XVI) Chapter 2:

• Like Svapna appears for me without having real existence, Jagrat also appears for me without real existence.

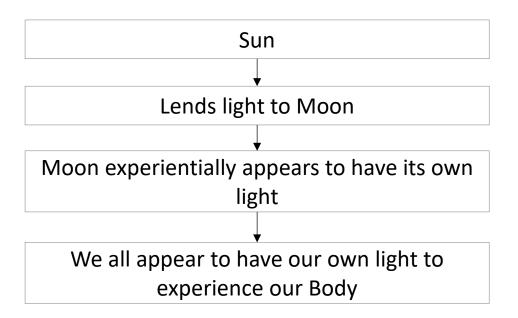
XVII) If it does not have real existence, how I experience existence in the solid world?

Wall is, table is, mount Everest is.

XVIII) How I experience existence in the world?



XX) Example:

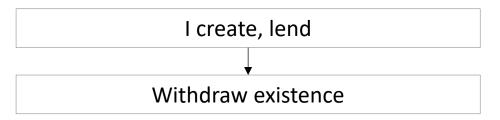


XXI) Moon shines with Borrowed light.

• World, bodies shine with borrowed spiritual light of Brahman.

XXII) Waker, I, lend existence to Svapna Prapancha.

By waking up, I withdraw existence from Svapna.



XXIII) Jagrat – I lend, create, withdraw

- I = Brahman not a body in creation.
- I Chaitanyam through Maya Shakti create Jagrat.

XXIV)



XXV) Both Jagrat, Svapna do not have existence of their own.

They just appear – disappear with borrowing existence from Brahman.

XXVI) Even though Jagrat + Svapna have borrowed existence, they have ETU - Experiencability (E), Transactability (T), Utility (U).

- Experiencable
- Transactable

In their respective states

- Useful
- Dream water for dream thirst.

XXVII) Yatra Kinchana Na Jayate:

- World is really not born.
- We don't negate appearance of the world.

XXVIII) We don't negate ETU - Experiencability (E), Transactability (T), Utility (U).

- We negate only its own intrinsic existence.
- Technical word = Mithya, Loaded word

= Has ETU - Experiencability (E), Transactability (T), Utility (U) but no existence of its own.

XXIX) Anumatram Api Kinchit Na Jayate:

- Nothing is ever born.
- Chapter 3 Powerful Advaita Prakaranam.

XXX) Anvayah: Karika No. 48

अन्वयः

न कश्चिद् जीवः जायते ।अस्य (जीवस्य) सम्भवः न विद्यते । तत् एतत् उत्तमं सत्यं (भवति), यत्र किश्चित् (जगत्) न जायते ॥

Anvayaḥ

na kaścid jīvaḥ jāyate | asya (jīvasya) sambhavaḥ na vidyate | tat etat uttamaṁ satyam (bhavati), yatra na kiñcit (jagat) na jāyate ||

No Jiva is born. This (Jiva) has no cause. This (Brahman) is the absolute truth from which nothing is born.

- Previously Jivaha Na Jayate.
- 2nd line Jagat Na Jayate.

Revision:

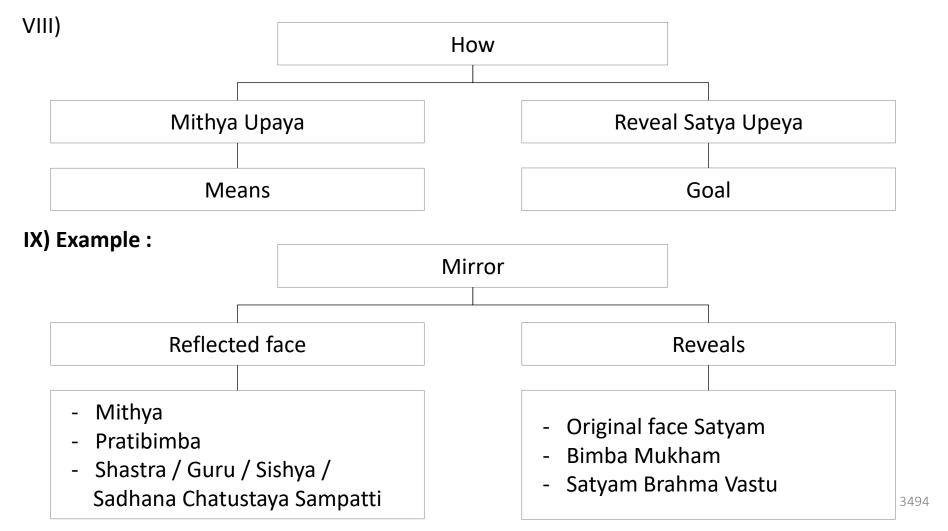
- I) Shankaras introduction to Karika No. 48.
 - All ideas in Chapter 3 are methods of knowing the truth.
- II) Srishti, Mano Nigraha, Meditation are means to understand the absolute reality.
- III) They are not absolutely real.
 - Creation, Mind, mental disciplines not real, Mithya, Vyavaharika Satyam.
- IV) Upanishad introduces these topics for understanding absolute truth.
 - This is method of Adhyaropa Prakaranam.
- V) Creation, Mind, are Mental images, are negated once you arrive at absolute truth, reality.
 - All negated as Apavada.

VI) Chapter 3 upto Karika No. 47 – Adhyaropa, Karika No. 48 – Apavada.

Nothing has been created out of Brahman.

VII) Ananda Giri:

- How can unreal means reveal reality.
- No creation, no Shastra, no mind.



X) Vichara Sagara:

Topics – 242 – 245 same ideas.

Nyaya:

Samana Satta Kayo Eva
 Sadhana Bhadhaka Bava