

The background of the entire image is a misty, mountainous landscape. The mountains are layered, with the closest ones in a darker teal color and the ones further away fading into a lighter, hazy blue. The sky is a pale, clear blue. The text is overlaid on this background.

# NOTES OF A SEEKER OF SELF REALISATION

Volume 8

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श्रीभगवानुवाच ।  
इदं शरीरं कौन्तेय  
क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राहुः  
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca  
idaṃ śarīraṃ kauntēya  
kṣētramityabhidhīyatē |  
ētadyō vētti taṃ prāhuḥ  
kṣētrajña iti tadvidaḥ || 13 - 2 ||

**The Blessed lord said :** This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

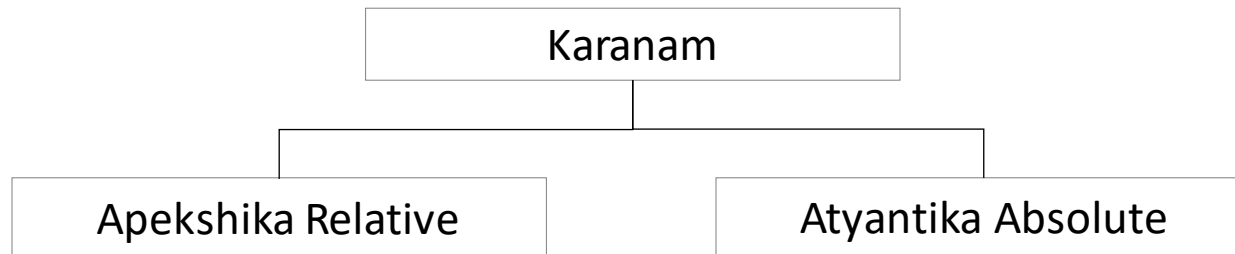
क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñaṃ cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānaṃ  
yat tajjñānaṃ mataṃ mama || 13 - 3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

Kshetram	Kshetrajna
<ul style="list-style-type: none"> <li>- Field</li> <li>- 3 States</li> <li>- Time / Space</li> </ul>	<ul style="list-style-type: none"> <li>- Knower of field</li> <li>- Atma / Chaitanyam / Brahman / Awareness / Cosmic being</li> </ul>

- Time is born in Awareness and resolves into Awareness.
- Awareness = Brahman = Ultimate cause of Universe



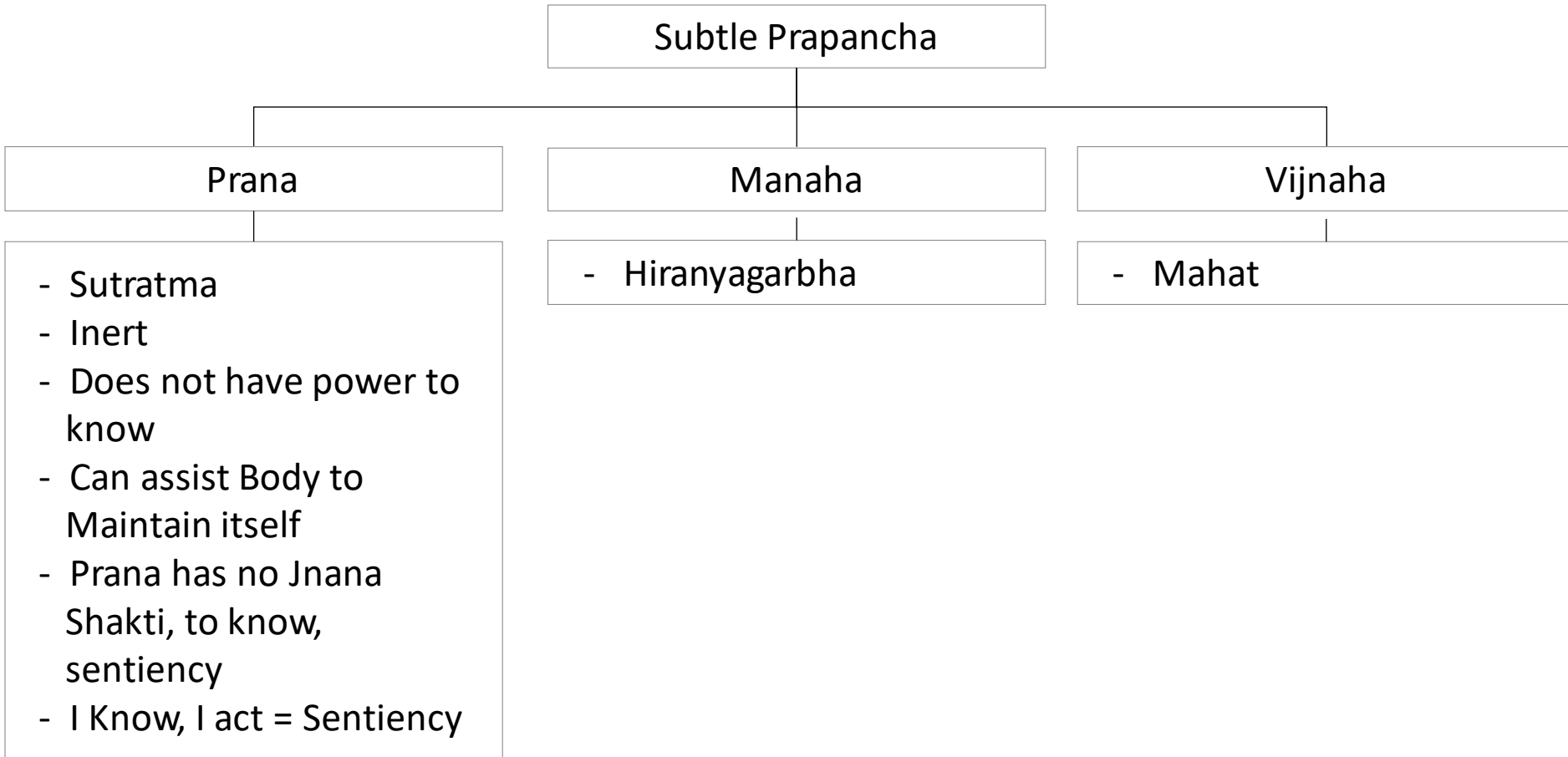
### Objective of Spiritual Study :

- To Realise I am Brahman
- Till then continue Enquiry, Tapas, intellect will not be Satisfied
- All Vyavahara is in time and Time is born in Awareness.

### Therefore, Awareness is Karanam :

Time	Chaitanyam
<ul style="list-style-type: none"> <li>- Karyam</li> <li>- Apekshika Brahman</li> </ul>	<ul style="list-style-type: none"> <li>- Karanam</li> <li>- Atyantika Brahman</li> </ul>

- Once you reach brahman, intellect knows and will stop all Questions
- Jingyasa Nivarthi only on reaching Nirgunam brahman.



- Awareness - No sleeper, dreamer, waker
  - Always wide awake

- w.r.t. Physical body - Awareness called waker
- w.r.t. Child - I am called father
- w.r.t. Father - I am son
- w.r.t. Mind - Sukshma Shariram - I am dreamer
- w.r.t. Karana Shariram - Avidya - I am Sleeper.

### **I am awareness Brahman :**

- Called by different names
- From my own standpoint I am Brahman Chaitanyam, immortal
- I am tall, short, mortal, w.r.t. body
- Body standpoint - Mortal
- I am immortal, not associated with body

<ul style="list-style-type: none"> <li>• <b>I can associate with many things in life, but don't take them to be myself</b></li> </ul>
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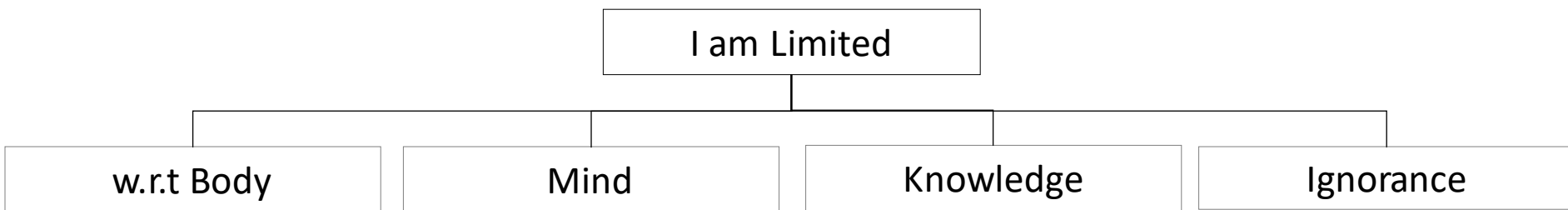
- King in rags - Can associate with costume and feel poor
- Don't take role as Self

<ul style="list-style-type: none"> <li>• <b>It is a Self loss</b></li> </ul>
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- Loss is limitless

I am	Body
<ul style="list-style-type: none"> <li>- Free from all limitations</li> <li>- Natural</li> </ul>	<ul style="list-style-type: none"> <li>- Subject to all limitations</li> <li>- I am limited as Body</li> <li>- I want to be free from Limitation because I am identified with Physical Body, Subtle mind, causal ignorance</li> <li>- Quest Starts</li> </ul>

- I Struggle to be free from Limitation which doesn't belong to I.
- I Take myself to be the mind with thoughts
- Say - I am restless, sorrowful, sad condition of mind becomes myself
- I Appreciate what happens in my mind.



### All Limitations :

- Due to self - I - ignorance



## Seek 3 things in life

### Want to live one day more

- Today cash, Tomorrow credit
- No Tomorrow always today
- Man want to live tomorrow, wants to be eternal
- Don't think you are permanent, others die
- Son, my image left behind
- Desire for Son = Desire for Immortality
- I Want to be immortal

### Can't stand ignorance

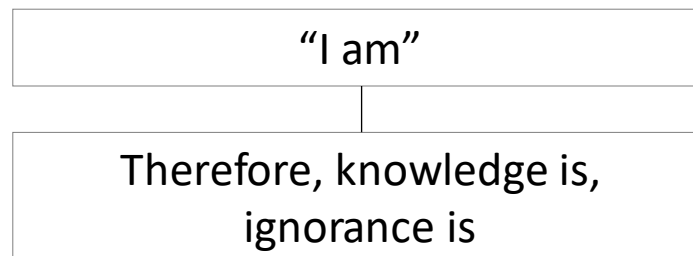
- Wants to know
- Love of Knowledge

### I want to be happy

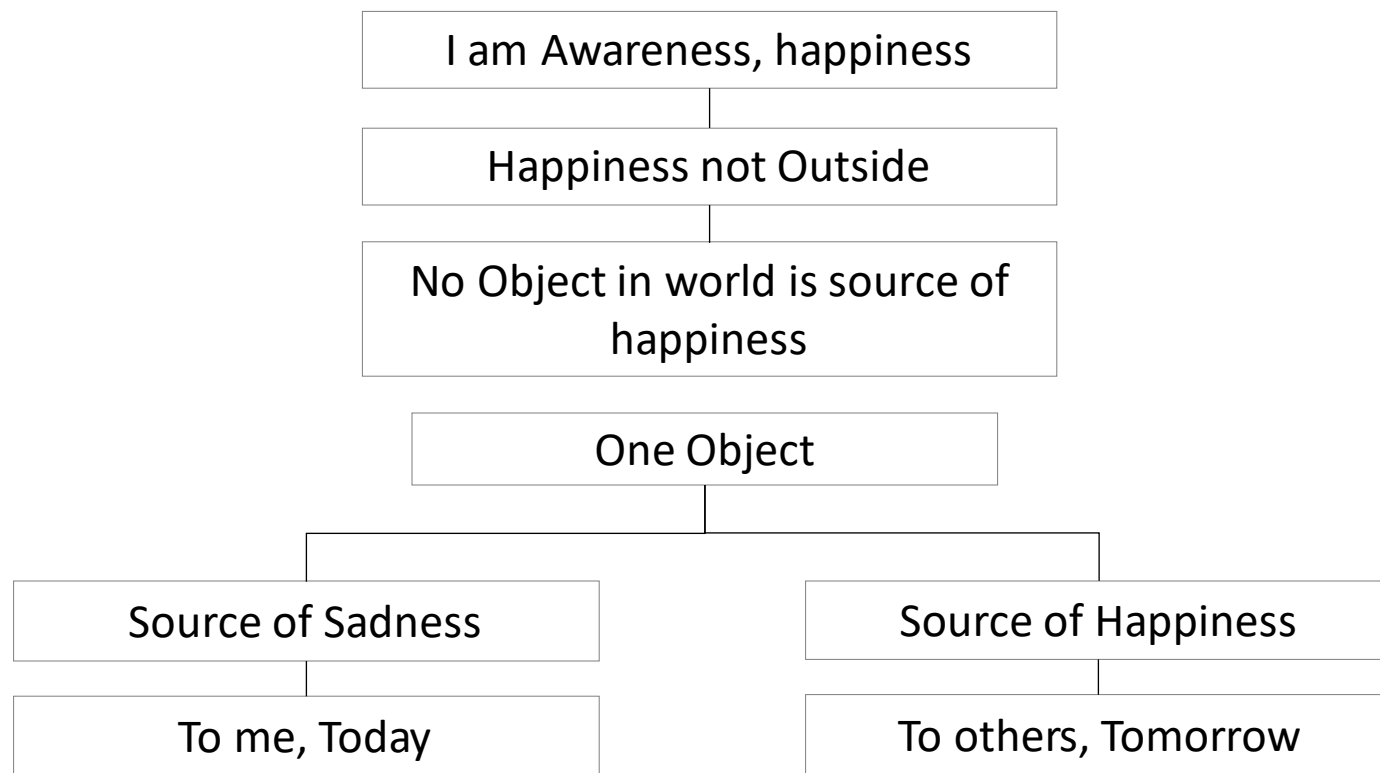
- Seek happiness all the time

Body	Remove I from Body
<ul style="list-style-type: none"> <li>- I</li> <li>- Mortal</li> <li>- Afraid</li> </ul>	<ul style="list-style-type: none"> <li>- No Mortality / Death</li> </ul>

I am Ignorant	Remove I from ignorance
	<ul style="list-style-type: none"> <li>- "I am" = Awareness, knowledge</li> <li>- Because of which I know my ignorance and knowledge</li> <li>- Intellect has limitation of ignorance and Knowledge</li> <li>- "I am" is free from knowledge and ignorance limitation</li> </ul>



- I - is free from ignorance and Knowledge
  - I am Awareness



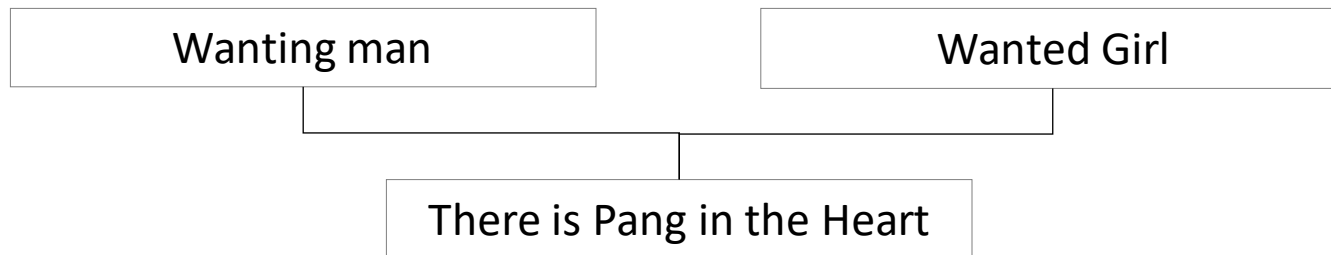
- How you look upon the object

**Example : Dog - Bone :**

- Want is fulfilled - Want is no more, mind is free, want is cleared away
- **I am happy - Object is not there.**

## One Unit of joy :

- Enjoyer is consumed
  - Enjoying is consumed
  - Enjoying object is consumed
  - I become the flame of joy = Awareness
  - All differences resolved
- **Enjoyer - Enjoyed become together in one awareness**
  - **Where differences are resolved, there is joy.**



- Heart longs - Thinks object important for my happiness
  - Object gained, Pangs tops for 24 Hours - Not seeker of object
- **Seeker and sought merge in one awareness - Flame**
- **In that resolved mind, Joy manifests, Atma manifests**
- Joy belongs to myself not to object
  - I am happiness, joy, it is unmanifest.

## **When mind clears, joy manifests :**

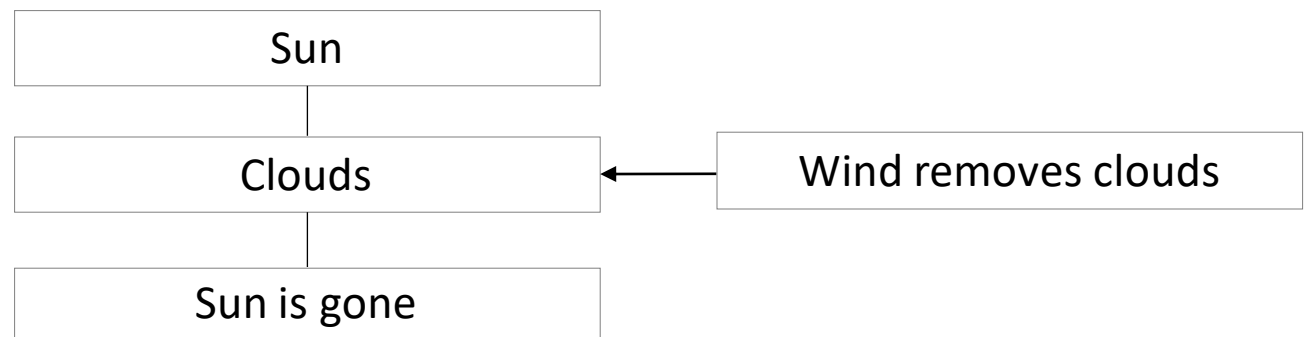
- Wanting, longing mind imputes happiness to the object
- Mind again projects joy in the object, wants the object
- Mind in ignorance, projects

### **Mind doesn't realize I am happiness, joy**

- Fullness of Joy I seek is in the mind alone
- Mind doesn't know
- Wants to experience same joy
- I become happiness
- I am a devotee, tiredness forgotten
  - Seeker - Sought consumed into one fullness
  - Fullness alone remains
  - Division-less, difference-less I alone remains
  - Lord becomes fullness

### **When seeker and sought become one, there is joy**

- That joy - is a condition, I grant in my mind, within myself which does not deny the joy I am.

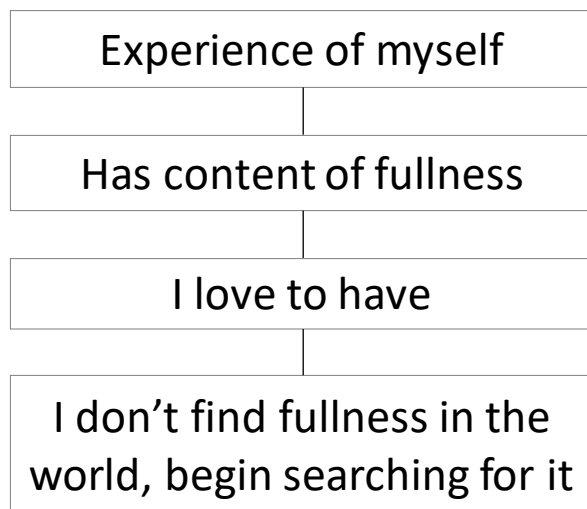


- Lord - Came with breeze and brought Sun back
- Wind helps me to see the Sun - it removed clouds
- Mind - Cloud of desire is there
- Desire is achieved, desire clouds Mind - Sun of Joy manifests
- Again projecting mind projects, my Ananda is gone somewhere
- My being, Nature is Ananda, fullness, Svarupam
- In deep sleep - Joy is there, in own intrinsic nature
- No car, office, class, temple in sleep
- Sleep = Field of happy experience

**Logic :**

- Nobody makes effort to get sadness
- Man is utilitarian - wants pleasure.
- Andah - Ananda Bavati
- Blind, not blind in sleep - All blind.

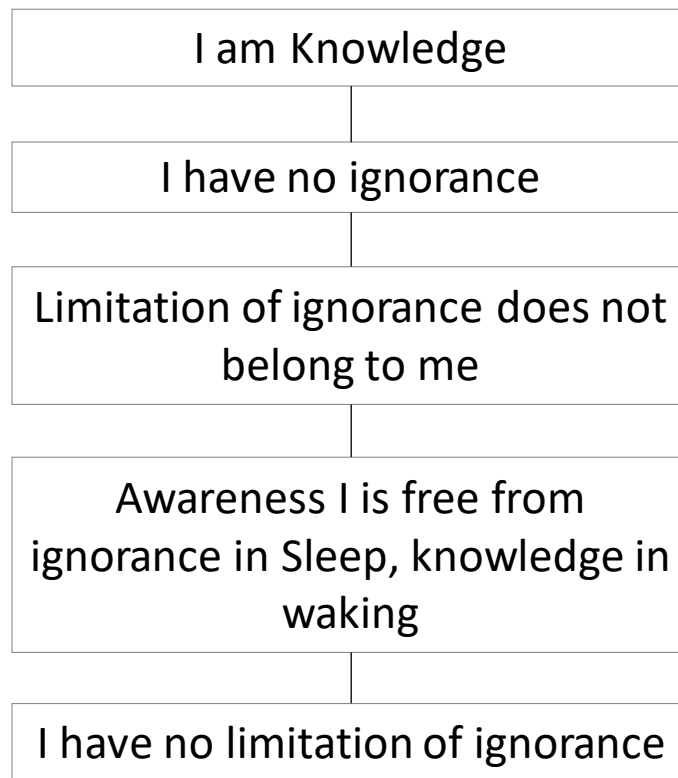
- **Rich / Fat / Lean... No more rich / fat / lean in Sleep.**
- **No Duality, Advaita in Sleep, No 2<sup>nd</sup> thing - Experience gives me Joy**
- **I am with myself Alone, not with anything.**



- **I know what it is to be free from all forms of limitations as in sleep**
- Can't settle for anything else
- **Nobody is denied fullness in sleep**
- It is nature of Self
- In life I seek Ananda, because I take myself to be the Body - Mind complex which is sorrowful.







### **I am fullness, happiness :**

- Fullness escapes from my mind often
- When there is no projection of the mind, mind abides in its own glory = Fullness, knowingly, or unknowingly
- When there is clearance in the mind, there is Joy.

If Person ignorant of self

Wants to be

Happy

Full

Knowledgeable

**I am not sorrowful :**

- I have experience of fullness and joy in deep sleep and look for the same in the external world

**• What I seek is what I am**

- I am Sat, chit, Ananda
- 3 Words - Reveal my nature
- Reveals what I seek in life

**• Fundamentally what I seek in life is myself**

- If fundamental problem of mind is solved, all problems are no more problems.
- Things to be faced, tackled, easy
- On stage, I don't lose Self identity
- On stage - Die
- All problems, apparent, I am already released.

श्रीभगवानुवाच ।  
इदं शरीरं कौन्तेय  
क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राहुः  
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca  
idaṃ śarīraṃ kauntēya  
kṣētramityabhidhīyatē |  
ētadyō vētti taṃ prāhuḥ  
kṣētrajña iti tadvidaḥ || 13 - 2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

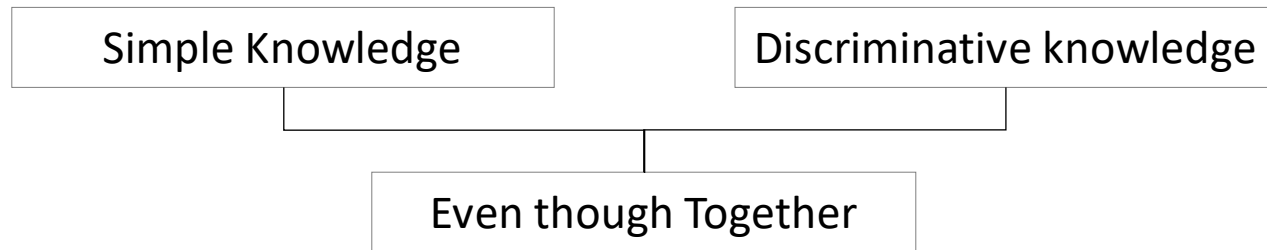
- One who knows is Kshetrajna
- Those who don't confuse between the 2
- They are in Association.

#### Example :

- Iron ball in association with fire is Red hot ball
- Iron burns - Fire burns - No confusion
- Together seen - Red hot ball seen
- Fire all pervading, fire burns, not iron - Ball.

Fire	Iron	} Viveka Jnanam
Heat / Brilliance	Weight	

- 2 Mixed - Know Separately
- Viveka Jnanam



- I - Knower of Kshetra is free from Kshetra - Knows everything
- Isha - Knowledge of Atma – Prakashatmika
  - Blesses in Self knowledge
  - One who revels in Self knowledge = Bharatha
- I am in all hearts - Only one Awareness
- You are aware of your memories, thoughts, emotions, sense organs, your body, my body, distance.

**Conclusion :**

**Gita :**

अर्जुन उवाच ।  
प्रकृतिं पुरुषं चैव  
क्षेत्रं क्षेत्रज्ञमेव च ।  
एतद्वेदितुमिच्छामि  
ज्ञानं ज्ञेयं च केशव ॥ १३-१ ॥

arjuna uvāca |  
prakṛtiṁ puruṣaṁ caiva  
kṣetraṁ kṣetrajñameva ca |  
etad vēditum icchāmi  
jñānaṁ jñeyaṁ ca keśava || 13.1 ||

**Arjuna said :** Prakirti (Matter) and Purusa (Spirit), also the ksetra (The field) and Ksetrajna (The Knower of the field), knowledge and that which ought to be known-these, I wish to learn, O Kesava. [Chapter 13 - Verse 1]

श्रीभगवानुवाच ।  
इदं शरीरं कौन्तेय  
क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राहुः  
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca  
idaṁ śarīraṁ kauntēya  
kṣētramityabhidhīyatē |  
ētadyō vētti taṁ prāhuḥ  
kṣētrajña iti tadvidaḥ || 13.2 ||

**The Blessed lord said :** This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

I) Time and space are born in awareness, sustained in awareness, resolve in awareness.

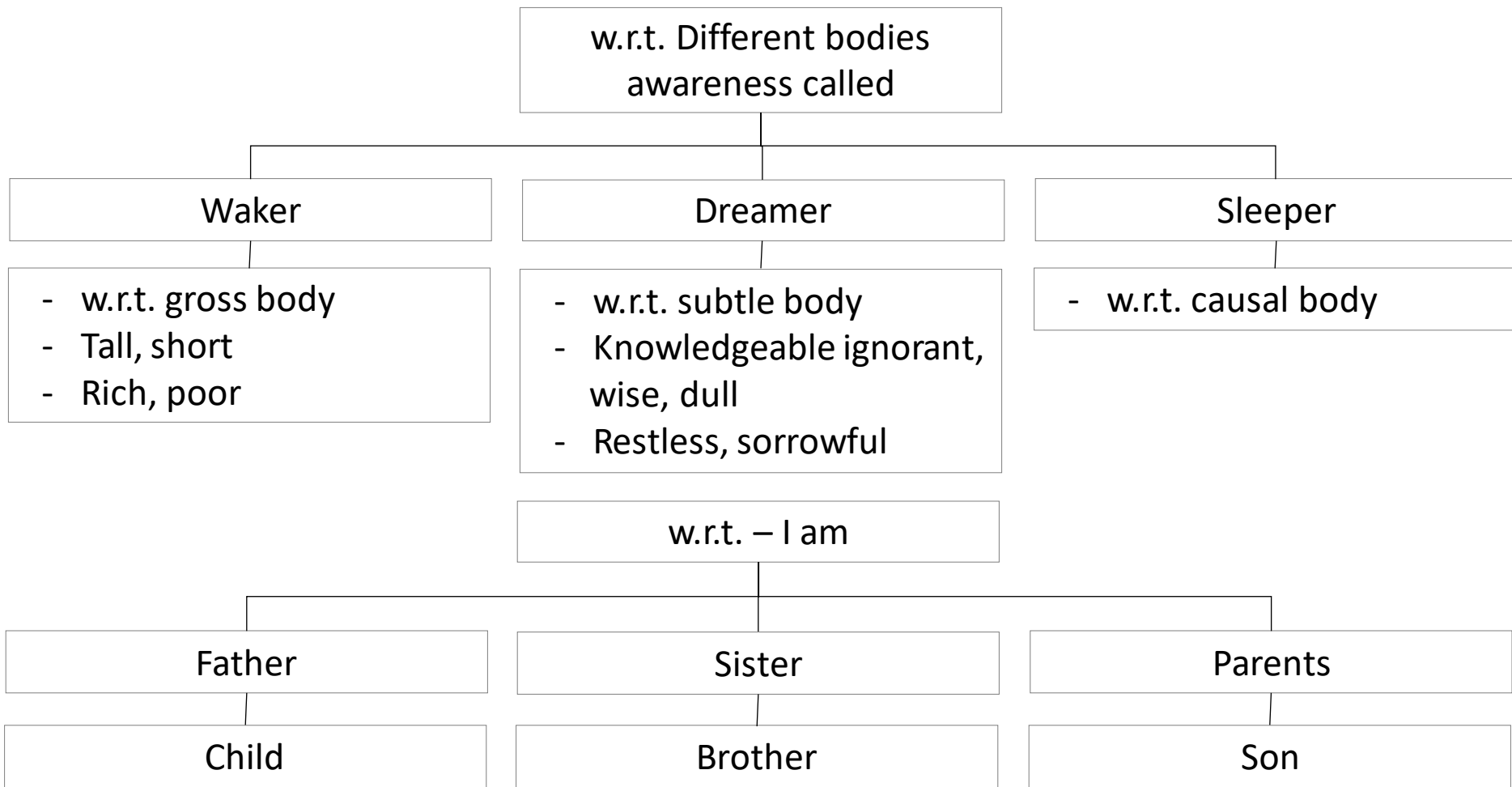
II)

Kshetram	Kshetrajna
<ul style="list-style-type: none"><li>- Field</li><li>- 3 states, 3 bodies, 5 Koshas</li><li>- Many, duality, experiential</li><li>- Object</li><li>- Dependent</li><li>- Searching place is oneself not the world</li><li>- Karyam</li><li>- Many relative causes in it, Apekshikam</li><li>- Mortal</li><li>- Limited, quest starts, struggle starts.</li></ul>	<ul style="list-style-type: none"><li>- Knower of field, awareness</li><li>- One, nondual, non experiential</li><li>- Subject</li><li>- Independent</li><li>- Karanam</li><li>- Ultimate cause Atyantikam</li><li>- Immortal</li><li>- Limitless</li></ul>

### III) Mandukya Upanishad :

- Awareness is in which waker, dreamer, sleeper come and go.

- **Awareness is wide awake all the time.**



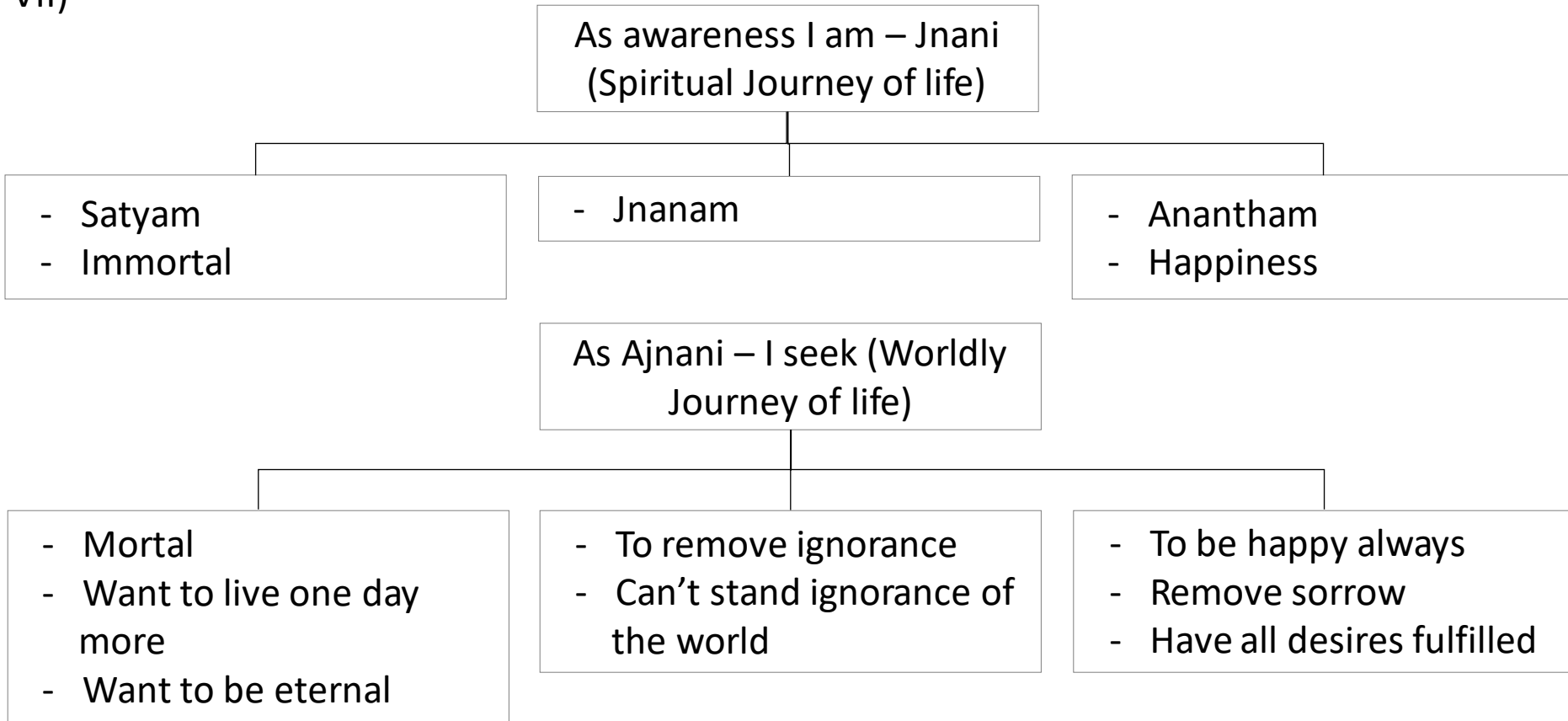
IV) From my own standpoint, I am called, awareness.

V) Associate with everything, be in the world but don't take them to be my real self.

- Relative self – ok.
- Play roles, taking associations.
- Conditions of mind should not be taken as my intrinsic self. (Angry, passionate, sorrowful, rich, poor, emotional).

VI) All limitations are due to self ignorance, ignorance.

VII)



**VIII) From Body :**

- Remove “I” – Aham
- No Mortality / Death
- Body – is Mortal
- Aham – I – Chaitanya
- Atma - Immortal



## IX) From Mind :

- Remove “I”
- I am aware of ignorance in sleep, knowledge in waking / dream.
- I am awareness because of which know both knowledge and ignorance.
- Intellect instrument has limitations of knowledge, ignorance.
- “I am” is free from knowledge and ignorance.
- I am, therefore, knowledge is, ignorance is.

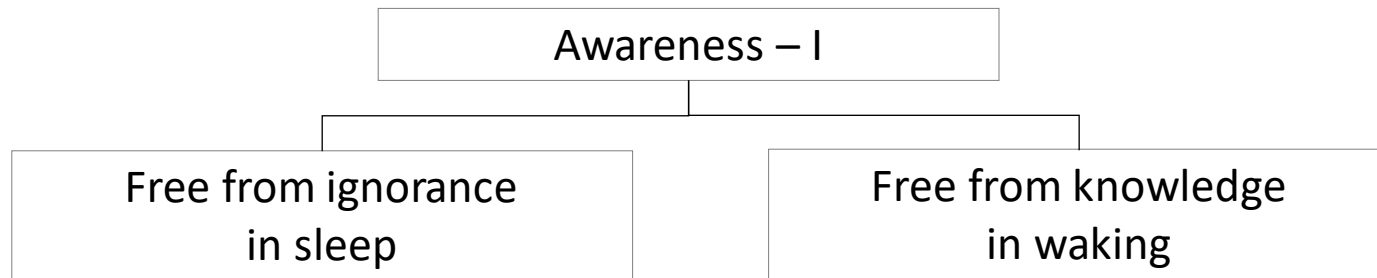
## X) I am awareness, happiness :

- In flame of Awareness, Enjoyer, Enjoyed, Enjoying – Triputi is consumed.
- All differences, divisions resolved.

<b>• Seeker, sought merge in one awareness flame.</b>
---

- Mind is no more projecting.
- In the resolved mind, joy of Atma manifests.
- Joy belongs to me not to object.
- Wanting mind imputes joy on the objects / beings.
- Mind is in ignorance, projects.
- Fullness of Joy is in the mind alone.
- Fullness, differenceless I alone remains.
- When seeker and sought become one, there is Joy, clouds of desire cover joy of Atma.
- No duality in sleep, all happy.

- I am with my “SELF” alone, not with any thing or being.
- I experience fullness in sleep (Nature of self).
- Don’t experience fullness in waking and start searching.
- I seek Ananda because I take myself to be body – mind.
- I am free all the time, content of time itself, free from mortality.
- This knowledge frees me from ignorance of SELF.



- All functions of mind instrument.
- Fullness escapes from mind often.
- When there is no projection of mind, mind abides in fullness, in its own glory.
- Ajnani, seeks fullness, happiness, knowledge.

**What I seek is what I am.**

- One who knows to discriminate between Kshetram and Kshetrajna are free, Jeevan Muktas.
- Example : Iron ball in association with fire is red hot ball.
- Remove Adhyasa of taking Anatma as Atma and attain Moksha.

- I am knower of Kshetra, ever free from Kshetra.
- Each one aware of his memories, thoughts, sense organs, body.
- Discriminate and claim your Nitya Mukta status.

#### 1052) Upadesha Sara :

भेद-भावनात् सोऽहमित्यसौ ।  
भावनाऽभिदा पावनी मता ॥८॥

bheda-bhāvanāt so'ham-ityasau ।  
bhāvanā-'bhidā pāvanī matā ॥8॥

Contemplation without duality that 'He is me' is considered as holy and superior to contemplation with duality (of the individual and the Lord). [Verse 8]

- Contemplate without duality that he is me.
- This is superior to contemplation with duality (Individual and Lord).

#### 1053) Upadesha Sara :

आज्यधारया स्रोतसा समम् ।  
सरल चिन्तनं विरलतः परम् ॥७॥

ājya-dhārayā srotasā samam ।  
sarala cintanam 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]

- Contemplate on the Lord like a flow of river or stream of Ghee without interruption.

### 1054) Upadesa Sara :

भाव शून्यसद् भाव सुस्थितिः ।  
भावना-बलाद् भक्तिर-उत्तमा ॥९॥

bhāva śūnyasad bhāva susthitiḥ ।  
bhāvanā-balād bhaktir-uttamā ॥9॥

By the strength of the thought (He am I), firm abidance in the Existence Principle is gained which is free from all thought modifications. This is supreme Devotion. [Verse 9]

- By the strength of the thought, (He am I) firm abidance in the existence principle is gained which is free from all thought modifications.
- This is supreme devotion.

### 1055) Meditation – 55 :

- I am Sarvavyapaka, Shuddha, Asanga Sakshi Chaitanyam.
- I am not Kshetram – Body – Mind, World.
- I am Kshetrajna – witness, all pervading, pure, unaffected, untainted consciousness, awareness principle like the space of light.
- Chapter 13 – Gita is binary format.

## 1056) 2023 – Talks :

I) See life from larger Gita perspective.

II) Every Jiva is eternal (Taught in Battle ground)

III) Gita :

न त्वेवाहं जातु नासं  
न त्वं नेमे जनाधिपाः ।  
न चैव न भविष्यामः  
सर्वे वयमतः परम् ॥ २-१२ ॥

na tvevāham jātu nāsam  
na tvaṁ neme janādhīpāḥ |  
nacaiva na bhaviṣyāmaḥ  
sarve vayam ataḥ param ||2-12||

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 - Verse 12 ]

- We exist in the past without a body, we exist in the future without a body.
- We temporarily live in the body.

#### IV) Jiva = Individual living being with 4 components

##### 4 components / layers of Jiva

Sthula

Sukshma

Karana

Atma

- Shariram
- Matter
- External layers
- Unreal Jiva
- has no existence by itself
- Born – gone

##### **Sthula Shariram :**

- Gita : Chapter 2 – Verse 22
- Has birth, death
- Change bodies like changing clothes
- Differentiate between spiritual being and Human being with 3 Sharirams
- Atma enlivens all bodies eternally, without changing itself.

- Birthless, deathless
- Real Jiva
- Always exists
- Innermost layer
- Consciousness principle
- All pervading principle
- Makes 3 Sharirams sentient
- Enlivens

वासांसि जीर्णानि यथा विहाय  
नवानि गृह्णाति नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णान्  
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāṁsi jīrṇāni yathā vihāya  
navāni gr̥hṇāti narō'parāṇi |  
tathā śarīrāṇi vihāya jīrṇāni  
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

V) Atma survives, but not visible

**Katho Upanishad :**

येयं प्रेते विचिकित्सा मनुष्ये-  
ऽस्तीत्येके नायमस्तीति चैके ।  
एतद्विद्यामनुशिष्टस्त्वयाऽहं  
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye  
asti-tyeke nayam astiti caike,  
etad vidyam anusistas tvaya 'ham  
varanam esa varas trtiyah || 20 ||

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [I – I – 20]

- **When a person dies, is it the end of the individual?**
- **Is there something which survives and travels after death.**

**VI) Answer :**

- We see disappearance of only the outermost layer.

**Example :**

- See only tip of iceberg.
- We all survive death.

**VII) What travels after death :**

- Sukshma + Karana Shariram, secondary Atma travels.
- Primary, original Atma doesn't travel, it is all pervading.
- Individual survives.

**VIII) One Acharya compares it to entry of actor into green room for a dress change.**

**Example :**

- Dance / Drama Program.
- Don't see actor.
- In the green room, changing costume, not dead.
- Every Jiva, after living life for sometime, enters green room at regular intervals.
- Changes body, re-appears with new physical body.
- Play different roles.
- Disappears – re-appears with fresh costume.



- Kshanam Bado Butva, Kshanam Api Yuva Kama Rasikaha, Kshanam Vittair Hinaha, Kshanam Api Sampoorana Vibhava, Jara Jeerani Angai Natavalha Pari Pandita Tanuhu, Nara Samsaratmapi Vishati Yama Dhaniyam.

### What is life :

- Kshanam Bhado Butva.
- For a few moments, we are young boys moving about.
- Youth with Girl, Boy friends.
- Looses wealth, becomes Pamper.
- Gets wealth.
- Soon old age takes over, with withered limbs, like actor, limps to green room.
- Re-appears

XI) Old – Dilapidated body is gone.

- Comes with a fresh body.
- This is called Janma and Maranam.
- Eternal Phenomenon...

### Gita :

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]

- Eternal Jiva is going to eternally disappear into green room and reappear from green room with a fresh outer layer.
- This is called life.

XII) Cycle repeats several times

- Universe also has appearance, disappearance, re-appearance, re-disappearance.
- This is the Jagat we live in.

XIII) Who is controller of this phenomenon?

- Ishvara is controller of what we experience.
- Srishti, Sthithi, Pralayam.

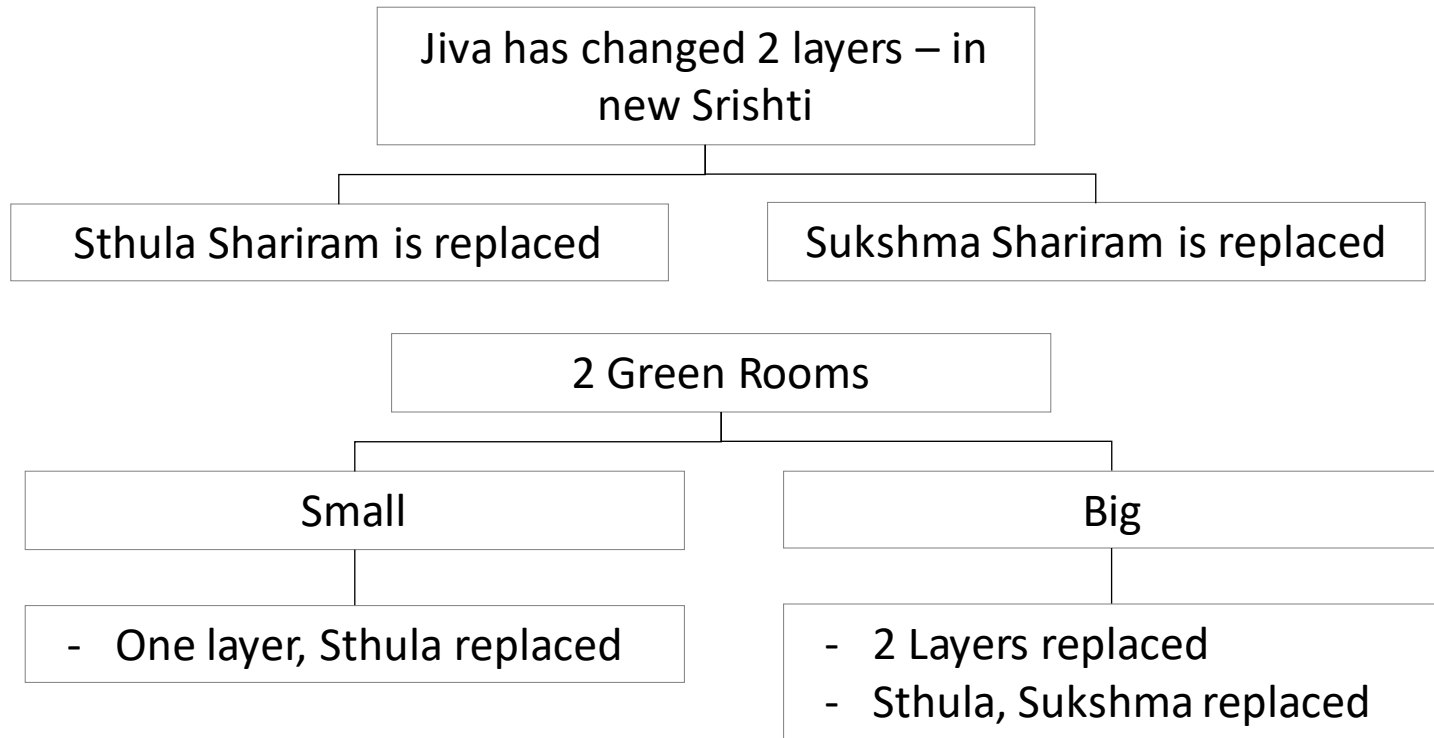
XIV) Even when entire universe disappears including Pancha butas, 5 elements, including time and space.

- Is Jiva existing?

**Krishna :**

- Jiva survives even cosmic phenomenon of Srishti and Pralayam.
- It's a bigger green room.
- Jiva remains in bigger green room for a longer time.
- Again when next Srishti comes, again Jiva appears.

XV) What is the difference between 2 green rooms?

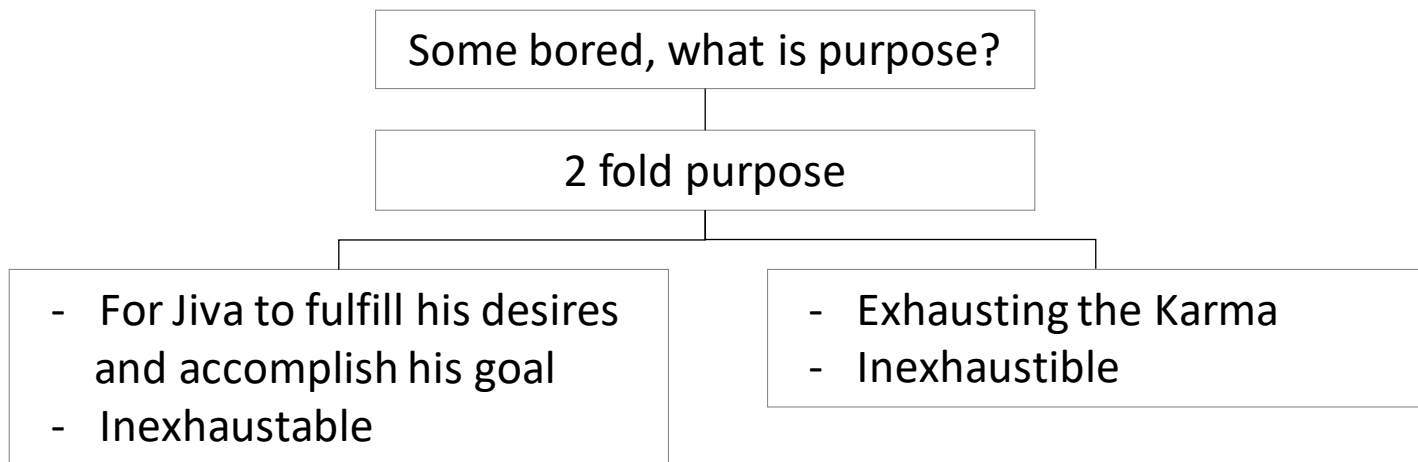


XVI) Karana Shariram and Atma continues

- Smaller and bigger cycles of appearance and disappearance go on eternally.
- This is the larger Gita picture of our life.

**XVII) Why this happens?**

- Small – big cycle – phenomenon – why eternally it continues?



- Jivas life is on + on + on
- Every Jiva has freewill and he has 3 fold faculty.

Ichha Shanti	Jnana Shanti	Kriya Shakti
Ability to get desires out of advertisement	Ability to know	Fulfill desire

- Janati – Ichhate – Yatate

XVIII) Many desires can't fulfill in one birth

- No end of desires.

**Mundak Upanishad :**

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।  
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २॥

Kaman yah kamayate manya-manah sa kamabhir-jayate tatra tatra ।  
paryapta-kamasya krt-atmanas-tu ihaiva sarve pravi-liyanti kamah ॥ 2 ॥

Whoever longs for objects of desire, brooding over them, they are born here and there for the fulfillment of those desires. But in the case of a Seer whose longings have found their final consummation in the Atman and who has realized the Self, his desires vanish even here, in the life. [III – II – 2]

- **As long Jiva has desires and goals to achieve, Jiva must be given an opportunity to fulfill the desires.**
- Only when Jiva is free from all desires and dies by saying :
  - Aham Poornaha, Poornamadaha, Poornamidam....

**XIX) When Jiva is Paryapta Kamasta Krutamastu, only in his case, all layers get disintegrated, individuality will merge into totality.**

- Until then, the individuality will survive, smaller and bigger cycle will continue.

**XX) Iceberg melts, mingles into ocean.**

- Jiva is Poornaha, Enlightened, attained Moksha, is free from individuality and merged into reality, totality.

**Mundak Upanishad :**

यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपे विहाय ।  
तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८॥

Yatha nadyah syanda-manah samudre-stam gacchanti nama-rupe vihaya ।  
tatha vidvan nama-rupat vimuktah parat-param purusam-upaiti divyam ॥ 8 ॥

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – the Supreme Divinity. [III – II – 8]

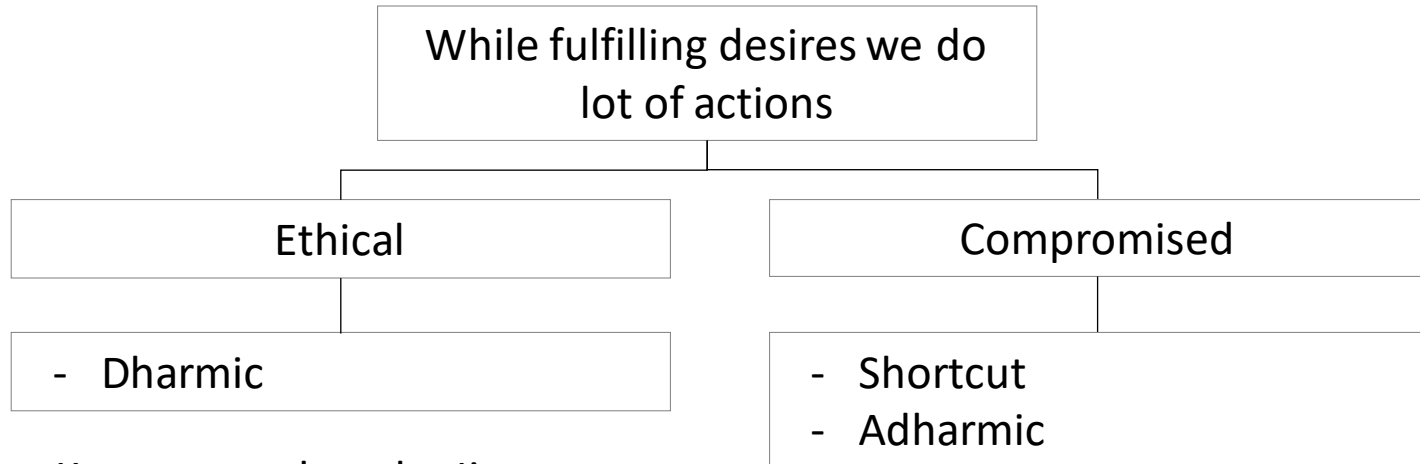
- Different rivers maintain individuality, Ganga, Saraswati, cauvery, Narmada, until they merge into the ocean.
- Then no individuality.

• **Individuality is maintained by our desires to retain the individuality and accomplish things.**

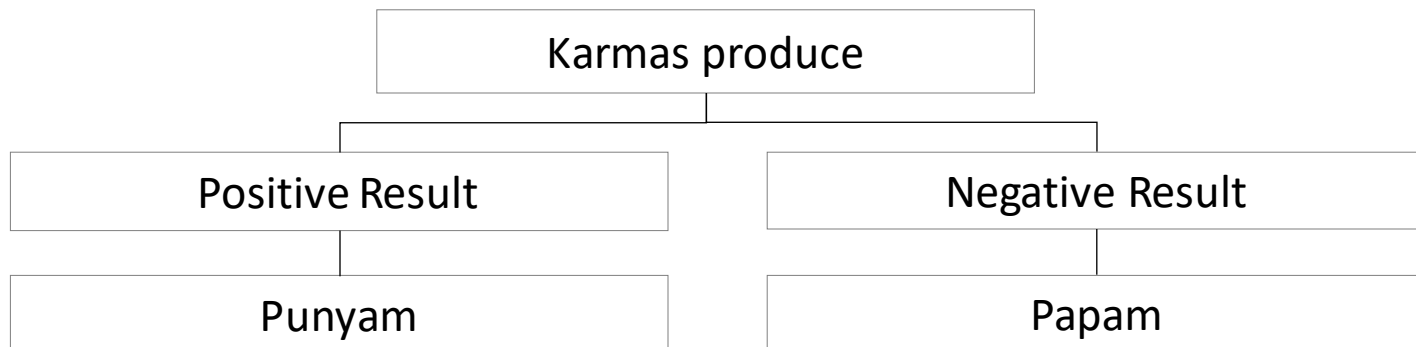
- This is purpose No. I, fulfilling our desires.
- Every year, we have fresh desires.

XXI) We have desires transferred from children, grand children.

XXII)



- These Karmas are done by Jiva.



- Some results immediate, some remain in gestation period.
- Some results take longer time to fructify.
- Example : Different plants produce fruits.
- Similarly every Jiva has unfructified, Karmas – good and bad, accumulated in 3<sup>rd</sup> layer – where core personality, individuality is there.

• **Karma and desires define the individuality = Core = Karana Shariram**

- Hence Jivas have to take new body.
- Only through physical body, Karma can be exhausted.
- Jiva requires all 4 layers to transact with the world.

XXIII) Also to experience pleasures, pains, successes – failures, union – separation, loss – gain.

• **All these experiences are possible only if we have a physical body.**

- Outermost layer is a necessity for exhausting of our Karma.
- This is the larger picture.

Big cycle	Small cycle
Drop 2 layers	Drop 1 layer

- This is the larger Gita picture.

## **XXIV) Krishna :**

- Accepts this fact.
- It's the law of the universe.
- Law of Karma, life.
- Between the appearance of one body and disappearance, body does not remain static same.
- Body being made of matter is subject to change.
- It is the law of universe.
- We are born with a baby body.
- Body is material and has to go through 6 transformations.

## **Law of Matter :**

- Asti, Jayate, Vardate, Viparinamate, Apakshiyate, Vinashyati.
- Asti – potentially existent in the womb of the mother.
- Jayate – 9 months – born.
- Vardate – grows.
- Viparinamate – Body changes without growing.
- Apakshiyate – Degeneration, decay.
- Vinashyati – Destroyed.
- This is law of nature.



## XXV) Gita :

देहिनोऽस्मिन्यथा देहे  
कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्ति  
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē  
kaumāraṃ yauvanaṃ jarā |  
tathā dēhāntaraprāptih  
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.[Chapter 2 - Verse 13]

- Asmin Dehe : Every Jiva through the outer layer, has to go through childhood, youth, old age, disease, decay, death.
- Replacement of body.
- Dhiraha Tatra Na Muhyati.
- Wise doesn't grieve.

### 2 Messages :

- Remember larger picture.
- Birth – Death natural
- Unstoppable
- Irreversible
- Unchangeable
- Childhood – youth – old age natural.

## **Dhiraha :**

- Matured, intelligent, discrete human being.

## **Na Muhyati :**

- Never gets deluded
- Accepts fact as fact.
- Willing to live by law of nature.
- Willing to go through old age.

XXVI) I am the citizen of the universe, I am part of the universe

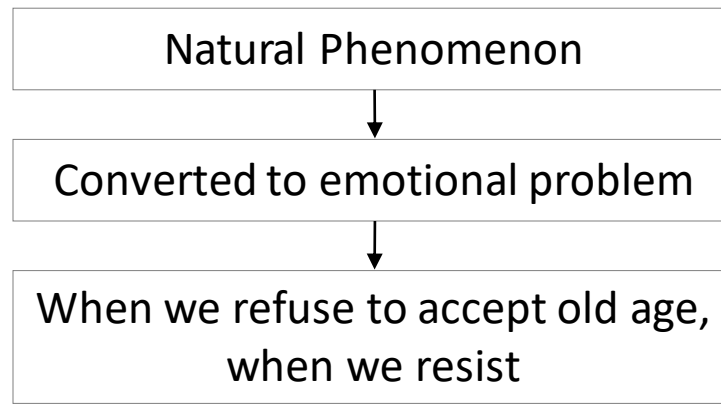
- Citizen abides by laws of country.
- I will abide by the laws of cosmos, law of Karma, Bagawan.
- I have gone through Kaumaram, Yauvanam, I enter Jara, Vyadhi...

- **No question of disliking, rejecting old age.**

- Once I tell clearly myself, I am willing to go through old age.
- I accept without resistance, it is maturity.

**XXVII) If I resist, refuse to accept that, then I am complicating the situation.**

- **I am converting a regular life into a Samsara.**
- **Moment I resist, I start emotionally reacting to the natural phenomenon.**
- **Moment emotional reaction starts, it becomes a series of emotional problems = Samsara.**



- **Never resist, learn to endure and go through them willingly.**
- That is the law of nature.

**XXVIII) Gita :**

मात्रास्पर्शास्तु कौन्तेय  
शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्या  
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

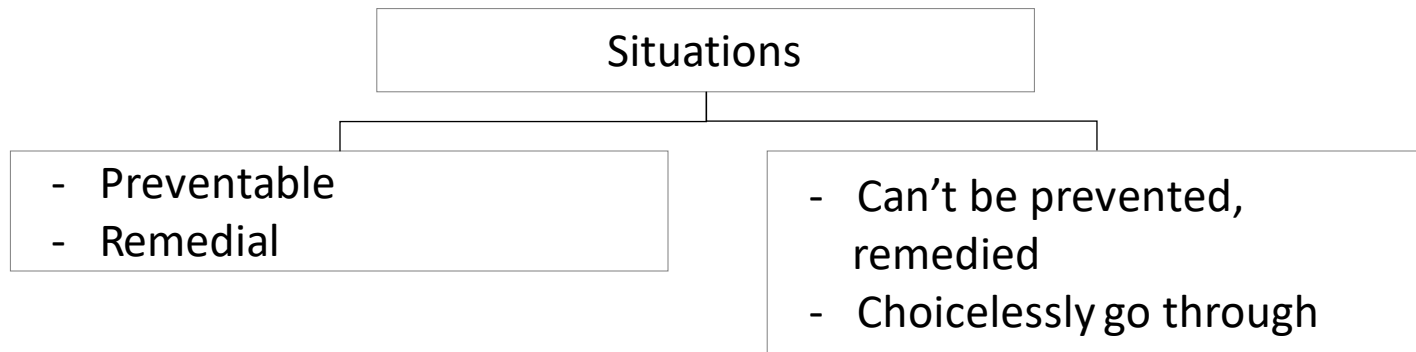
mātrāsparśāstu kauntēya  
śītōṣṇasukhaduḥkhadāḥ |  
āgamāpāyinō'nityāh  
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- Favourite verse of Swami.

- Interaction of world will happen.
- Will give pleasant, unpleasant experiences.
- Will come and go.
- Titikshasva – learn to bear with them.
- Some of them, we have power to change.

XXIX)



### **Our intelligent attitude :**

- I am willing to go through without resistance.

### **Agama Pahino Anitya :**

- Boyhood, youth Anityam.
- Old age Anityam.

- **Phenomenon is unstoppable if you refuse to accept, you will start emotionally reacting.**
- **Emotional resistance is Samsara.**

- This is the 1<sup>st</sup> lesson of Bhagavat Gita.

XXX) Gita :

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

śrī bhagavānuvāca ।  
aśocyānanvaśocatvaṁ  
prajñāvādāṁśca bhāṣase ।  
gatāsūn agatāsūṁśca  
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]

**Arjuna :**

- You are a strong person.
- In this battlefield, you are emotionally reacting to most natural phenomenon of birth and death of people.
- Drona – You are attached to, he can't be eternal.
- Wife, parents, brothers, not eternal.
- Remember the larger picture.
- As things come, welcome them, as things go, let them go.
- Aagathe Svagatham Kuryat, Gachhan Tan Nivarayet.
- **Converting a natural phenomenon into an emotional problem is Samsara.**

- Topic : Old Age
- Becomes emotional problem because of my resistance and unwillingness to go through.
- **Tell Bhagawan : Oh Lord, I am willing to go through what you want me to go through according to nature, law of Karma.**

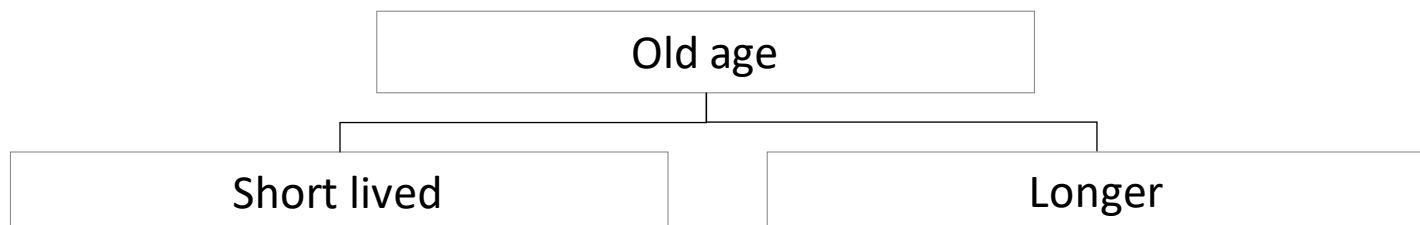
### Mukunda Mala Stotram :

*nāsthā dharme na vasu-nicaye naiva kāmopabhoge*

*yad bhāvyam tad bhavatu bhagavan pūrva-karmānurūpam*

*etat prārthyam mama bahu mataṁ janma-janmāntare 'pi  
tvat-pādāmbhoruha-yuga-gatā niścalā bhaktir astu ॥ 5 ॥*

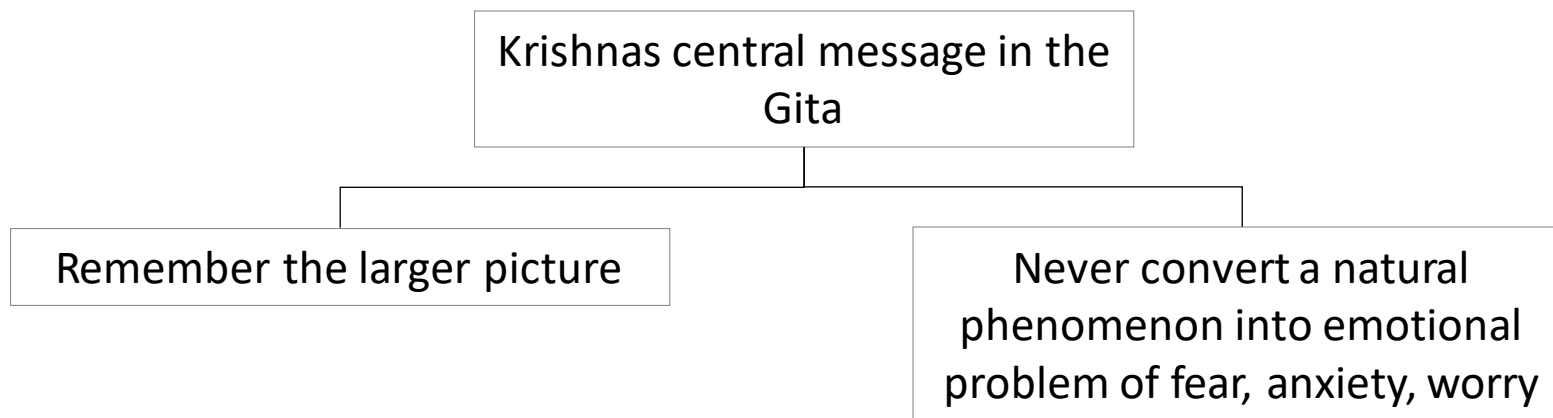
O my Lord! I have no attachment for religiosity, or for accumulating wealth, or for enjoying sense gratification. Let these come as they inevitably must, in accordance with my past deeds. But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet. [Verse 20]



- What has to happen, choiceless situations, never convert into emotional problems.
- **When I convert into emotional problems in the form of fear, worry, anxiety, we are miserable and make others miserable.**

**Saying :**

- I am burden to others, is also natural.
- All unavoidable.



- Go through silently, don't make it a problem to yourself and others.
- In new year, many youngsters, many old.
- **Tell Bhagawan regularly : I am willing to go through the natural phenomenon.**
- Let degeneration happen, ok.
- Let sense organs decay, see less, hearless, can't sit, all natural degeneration.
- Diseases waiting.

Acharya :

Vairagya Shatakam : Bhartuhari

व्याघ्रीव तिष्ठति जरा परितर्जयन्ती

रोगाश्च शत्रव इव प्रहरन्ति देहम् ।

आयुः परिस्रवति भिन्नघटादिवाम्भो

लोकस्तथाप्यहितमाचरतीति चित्रम् ॥३८॥

Old age looms (ahead) frightening men like a tigress; (different) diseases afflict the (human) body like enemies; life is flowing away like water running out of a leaky vessel; still, how surprising is it, that man goes on doing wicked deeds! [Verse 38]

- Like a Tigress waiting for its prey, old age waiting for its prey.
- Prey : Everyone.
- Disease waiting, may come, curable, live with them.
- Try becoming younger – not a solution.
- Degeneration happens, diseases happen, death happens.
- Death doesn't come as early as I want, it comes at its own time.

If I have the

- Larger Picture

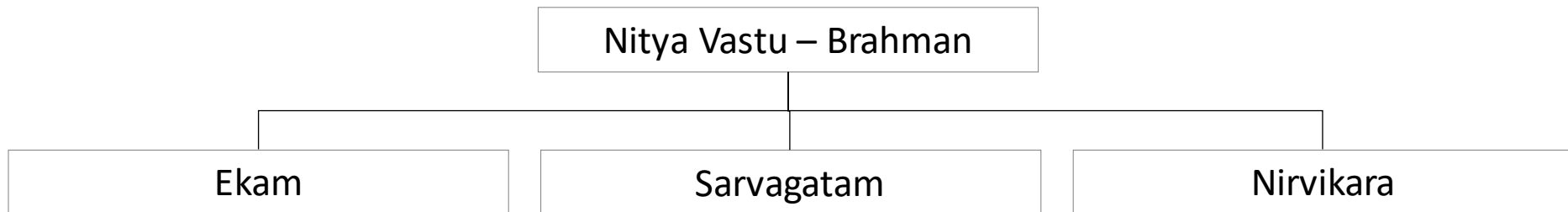
- Healthy Attitude
- I am willing to go through old age without converting that into a emotional problem, making myself and others miserable.



- We are not worried about 2023, 2024,... we will celebrate all of them.
- We have nothing to worry.
- **Larger picture + healthy attitude – important.**

### 1057) Reality :

- Non-material, beyond time and space, spiritual principle, eternal principle.
- Vedanta promises to reveal to me to my conviction, logically by analysing the teaching.
- Matter = Perishable.



### Scriptures have 2 purposes :

- To develop value for Moksha and give up Samsara.
- Gives Moksha

### Taittiriya Bashyam : Chapter 3 End

- 2 fundamental principles of Vedanta.

I) Subject, experiencer is different from experienced objects.

- Atma different from experienced objects of Consciousness – Body – Mind – World.
- Drk Drishya Viveka.

II) Experienced attributes always belong to experienced objects, never to experiencer subject

- Sorrow, pain experienced by mind, attribute of mind, not me, Chaitanyam, experiencer.
- Birth of body, death of birth – Drishtam, doesn't belong to me.
- They are objects of Chaitanyam.

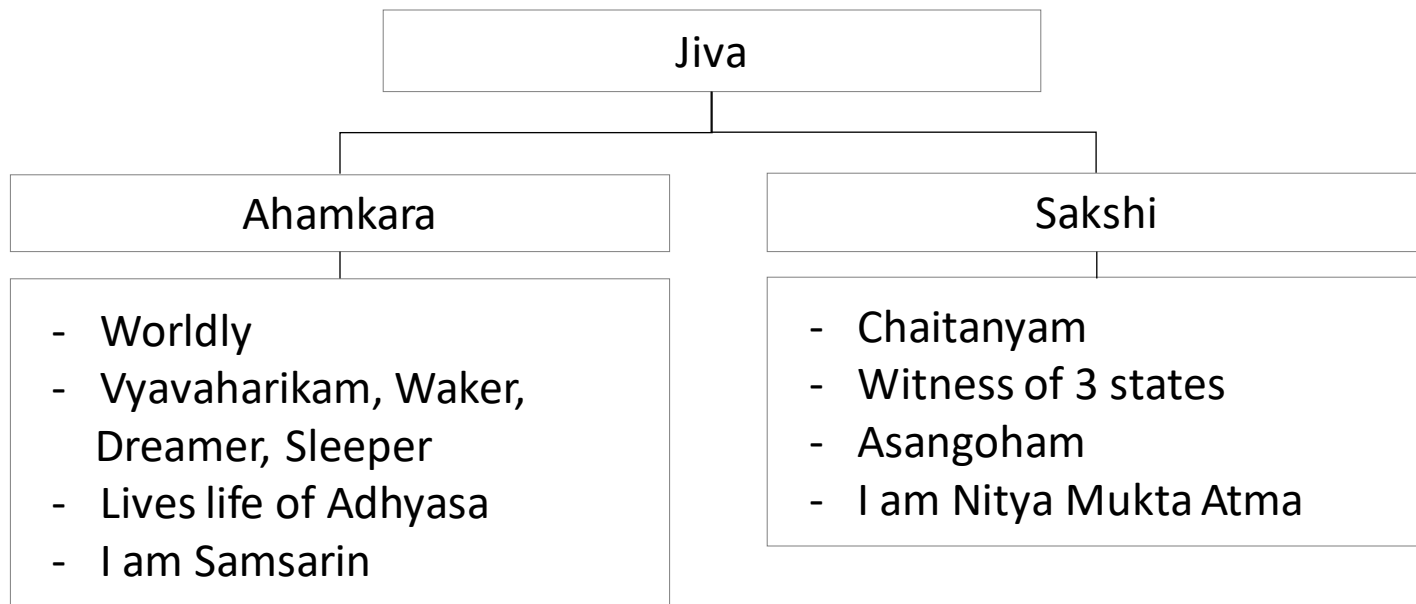
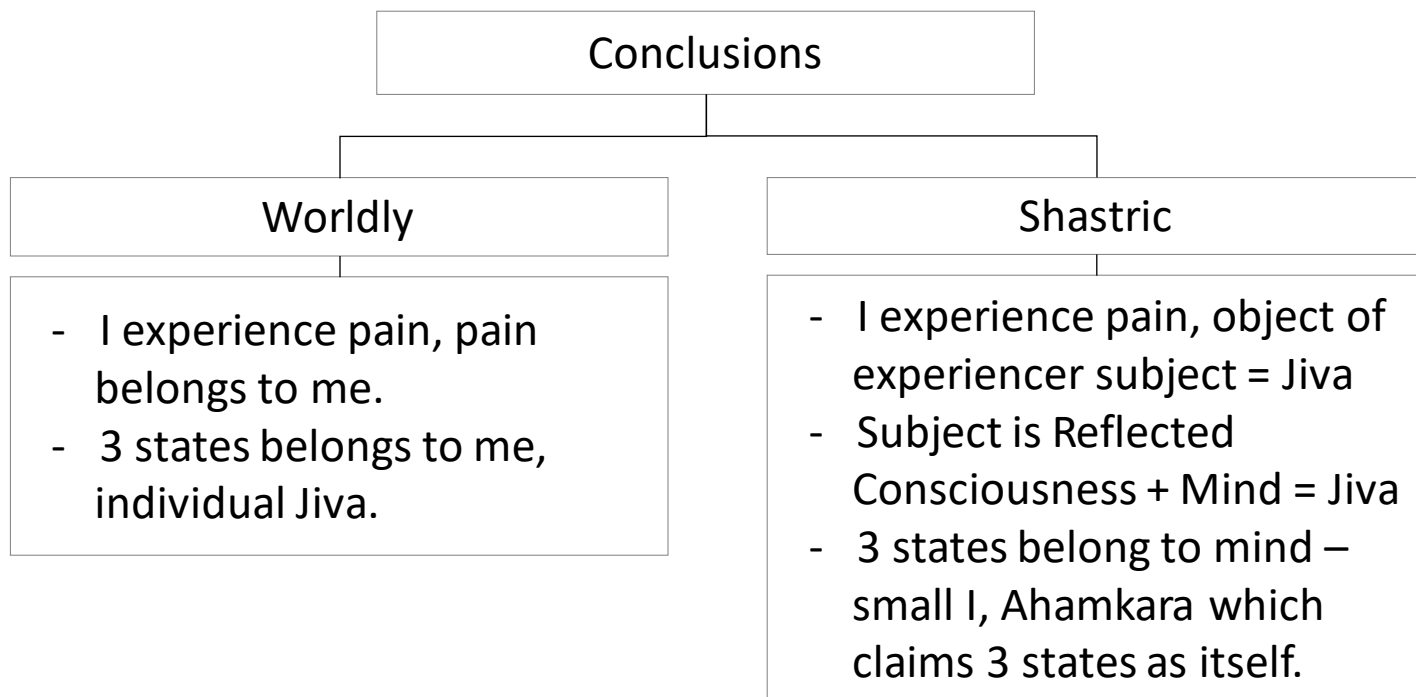
Gita :

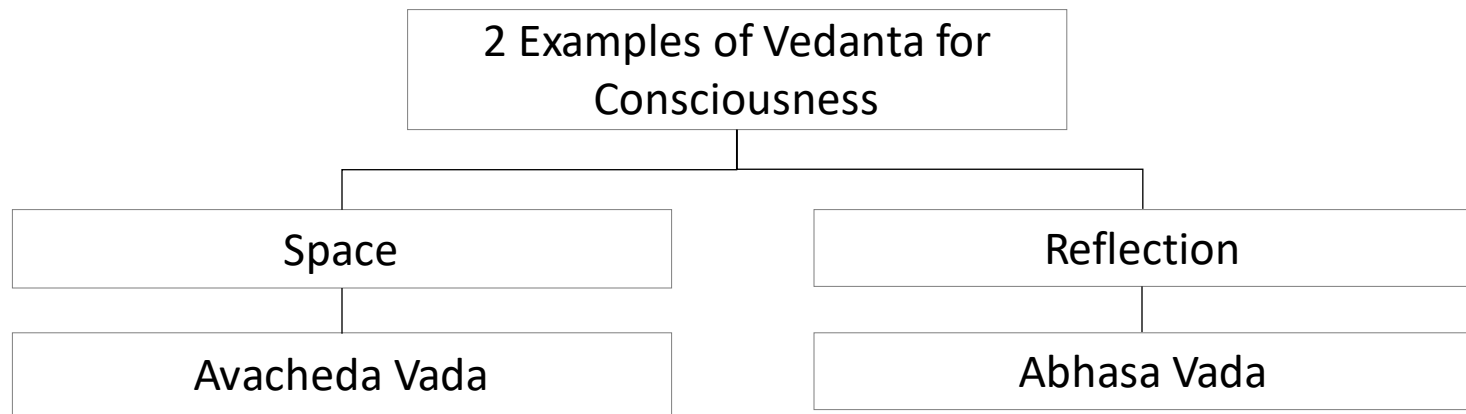
न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।  
ajō nityaḥ śāśvatō'yaṃ purāṇah  
na hanyatē hanyamānē śarīrē || 2-20 ||

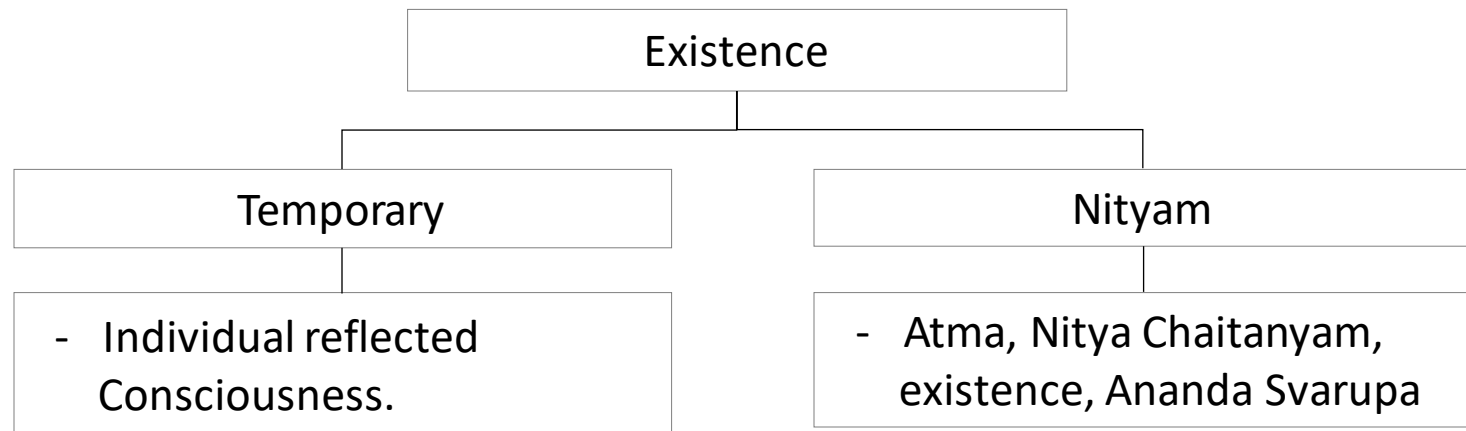
He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Clear
- Samsara belongs to Ego, Ahamkara – owner of Body – Mind complex, small I.
- I am big I – Atma.





- Space is seemingly born, dies when pot is born, destroyed.
- Reflection is seemingly born when mirror is in front, Mithya, not counted as 2.
- Hence Advaita Atma alone exists.



( 464 ) ज्ञानिनो व्यवहारनियमो नास्ति-पूर्वपीठिका-उत्तममध्यम-  
 कनिष्ठानामधिकारिणां त्रयाणामित्थं गुरूपदेशश्रवणादिभिर्निःसंशयं “ अयमात्मैव  
 ब्रह्म ” इति अत्युत्तमं ज्ञानं बभूव। त्रयाणामप्येतेषां गुरूपदेशे समानेऽपि,  
 ब्रह्मसाक्षात्कारः उत्तमस्य तत्त्वदृष्टेरेवाभूत्। वृक्षस्य शुष्कानिपर्णानि पतितानि  
 यथा वायुनेतस्तत उह्यन्ते तथा प्रारब्धकर्मशेषवशात् नाना कर्म कुर्वत्  
 ज्ञानिनः शरीरमपि इतस्ततो नीयमानमिव प्रतिभाति। ज्ञानी हि कदाचिद्रथवाजिग-  
 जाद्यारूढः सन् वनारामादीन् पश्यति। कदाचिद्विनापि पादरक्षां स्मरति।  
 तस्य शयनासनादिकमप्यव्यवस्थितमेव। तस्य कदाचिद्भोगभोजनाद्युत्तममेव  
 भवति। कदाचिदनशन एव गिरिगुहायां वसज्छिलातले शयानो रजनीमतिवाहयति।  
 कदाचित्सहस्रशस्तं पुरुषाः प्रणमन्ति। कदाचिदयमुभयलोकभ्रष्ट इति कर्मिभि-  
 र्निन्द्यते। ये तावत्तं पूजयन्ति ते तस्य सुकृतं प्राप्नुवन्ति। ये तु तं दोषदृष्ट्या  
 पश्यन्ति ते तस्य पापमश्नुवन्ति। इत्थं ज्ञानिदेहस्यानियतो व्यवहारः। तत्त्वविदो  
 भ्रमसंशयादयो नैव सम्भवन्ति। कदाचित्कुत्रचिदपि नैवास्ति किञ्चित्कर्तव्यं  
 तस्य। यतः समग्रतया तस्य भेदभ्रमभयादयो नष्टाः। सर्वोत्तमवेदप्रमाणजनितस्व-  
 प्रकाशाद्वितीयप्रत्यग्ब्रह्मात्मापरोक्षसाक्षात्कारवान्ह्यसौ।

- For Jnani, Shashtra Vidhi Nisheda not applicable.
- Allows Prarabda to run its course.
- Has Sakshi Bhava always.

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अशनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

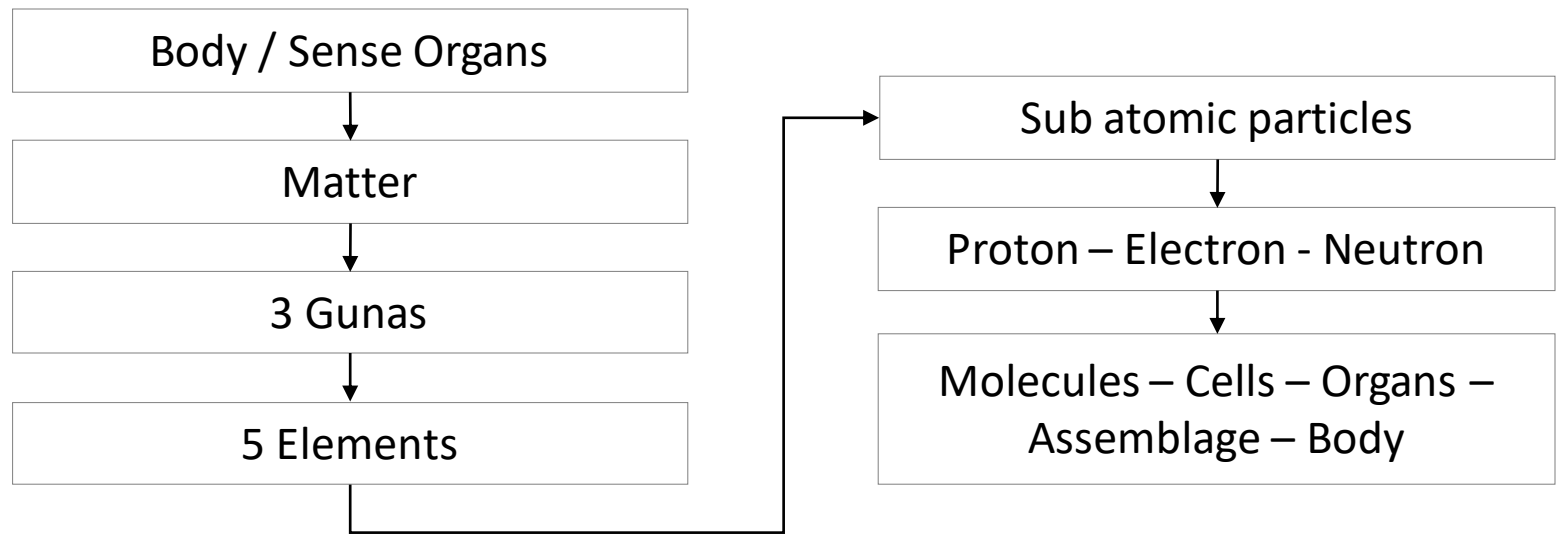
I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

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

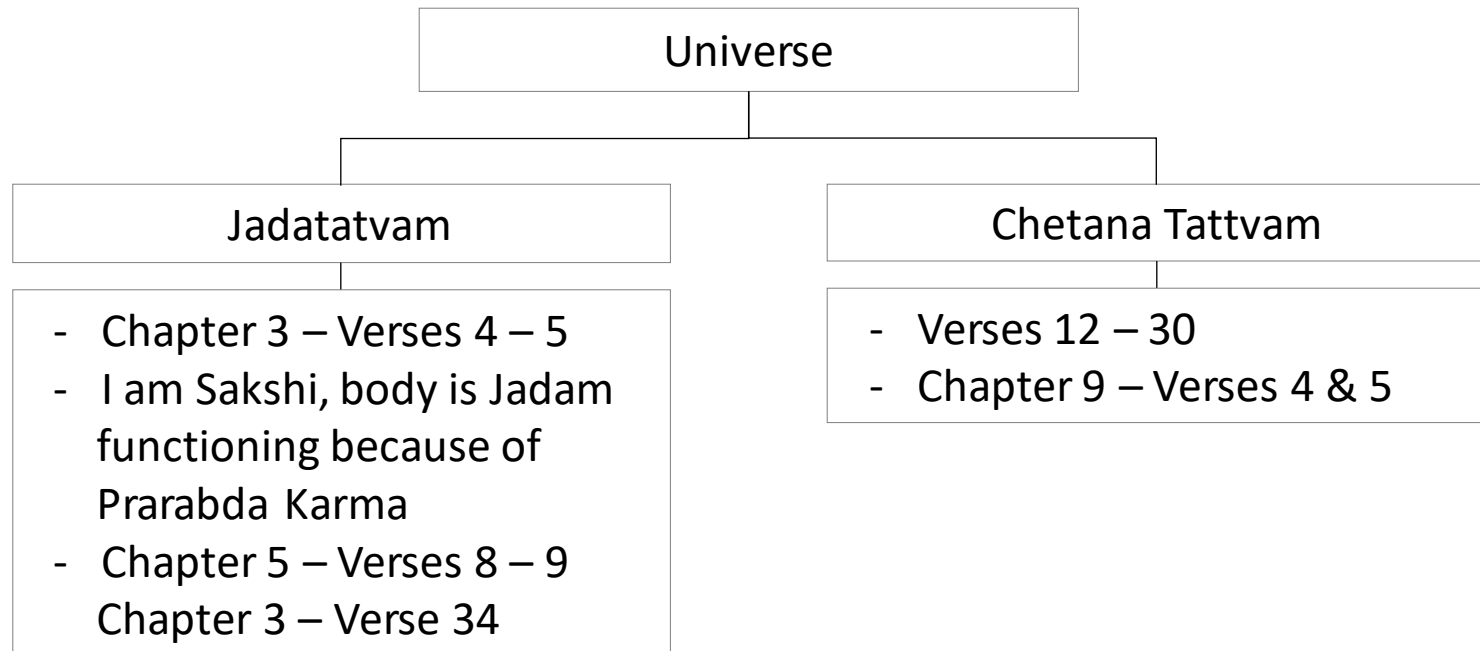
pralapan visṛjan grhṇan  
unmiṣan nimiṣannapi |  
indriyāṇīndriyārthēṣu  
vartanta iti dhārayan ||5-9||

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

- Prarabda cannot be uniform.
- After Jnanam lead lifestyle of Sakshi – allow Prarabda to Run – Quantitatively (Long life), qualitatively (Good / Bad).



## 1059) Gita : Chapter 2 - Revelation



न कर्मणामनारम्भाद्  
नैष्कर्म्यं पुरुषोऽश्नुते ।  
न च संन्यसनादेव  
सिद्धिं समधिगच्छति ॥ ३-४ ॥

na karmaṇāmanārambhād  
naiṣkarmyam puruṣō'snutē |  
na ca sannyasanādēva  
siddhiṁ samadhigacchati ||3-4||

Not by non-performance of action does man reach action lessness; nor by mere renunciation does he attain perfection. [Chapter 3 – Verse 4]

न हि कश्चित्क्षणमपि  
जातु तिष्ठत्यकर्मकृत् ।  
कार्यते ह्यवशः कर्म  
सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

na hi kaścit kṣaṇam api  
jātu tiṣṭhatyakarmakṛt |  
kāryatē hyavaśaḥ karma  
sarvaḥ prakṛtijaigunaiḥ ||3-5||

Verily, none can ever remain, even for a moment, without performing action; for, everyone is made to act helplessly, indeed, by the qualities born of prakṛti (nature). [Chapter 3 – Verse 5]

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||



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

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

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

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

इन्द्रियस्येन्द्रियस्यार्थे  
रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत  
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

**indriyasyēndriyasyārthē  
rāgadvēṣau vyavasthitau |  
tayōrna vaśam āgacchēt  
tau hyasya paripanthinau || 3-34 ||**

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

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

**mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||**

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

न च मत्स्थानि भूतानि

पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थः

ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni

paśya mē yōgamaīśvaram |

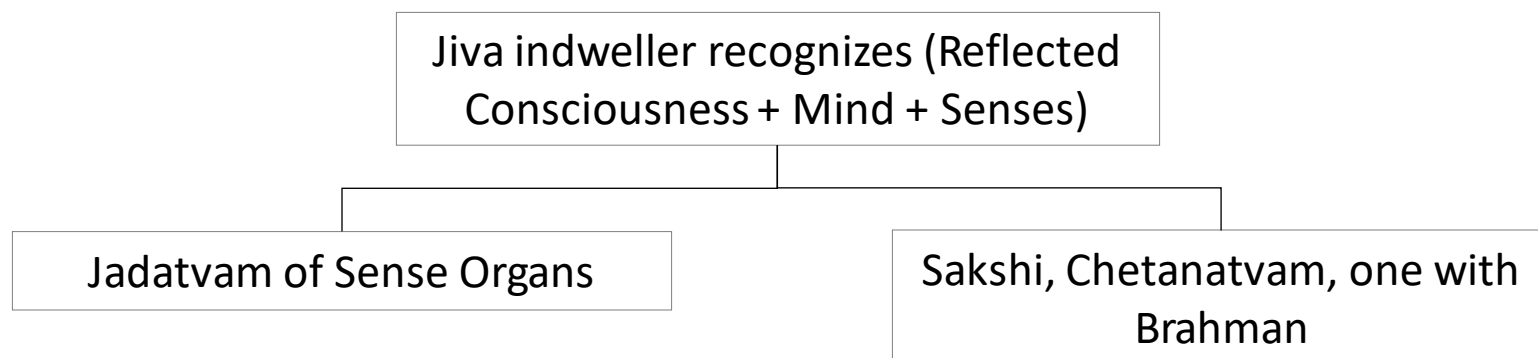
bhūtabhṛnna ca bhūtasthō

mamatmā bhūtabhāvanaḥ || 9-5 ||

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

### Keno Upanishad :

- Body experientially sentient, intrinsically Jadam.
- Borrows sentiency from Atma.
- Sense organs functioning for the benefit of Jiva – Reflected Consciousness – indweller in the body, Dehi.



## 1060) Mahavakyam : Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो  
न विद्यो न विजानीमो यथैतदनुशिष्या  
अन्यदेव तद्विदितादथो अविदितादधि  
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah  
na vidmo na vijanimo yathaitad-anusisyat  
Anyadeva tad vidad atho aviditadadhi  
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [1 – 3]

- Indirect definition of Atma.

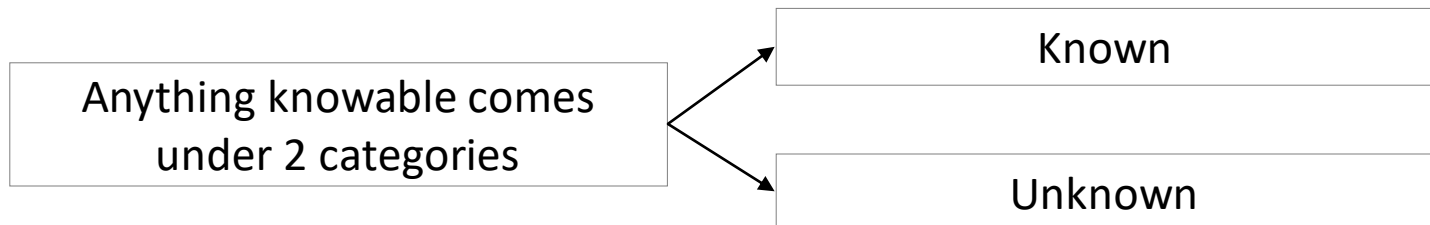
## Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [1 – 2]

## Rule 1 :



## Rule 2 :

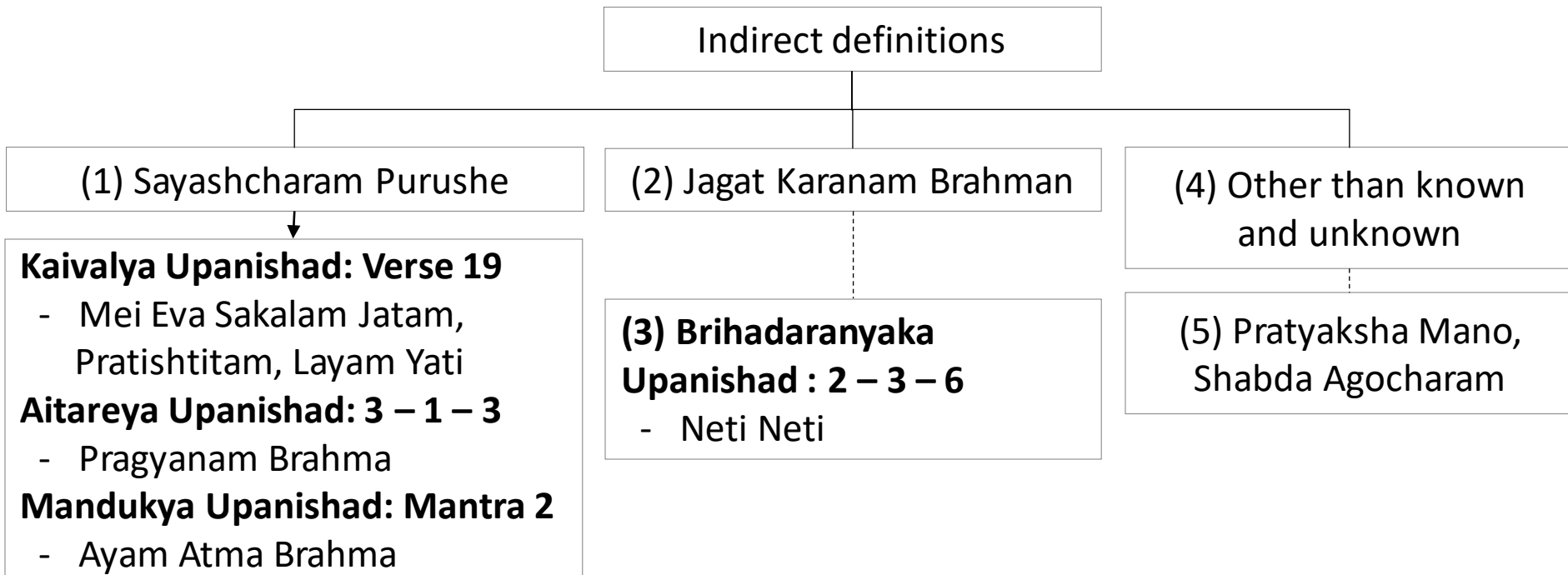
- Anything knowable is an object.

## Rule 3 :

- What is other than knowable?

## Answer :

- Unknowable – subject Brahman – Atman.
- Subject of universe, subject of body – mind complex.
- Indirect definition of Atman.



## Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ 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]

## Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा  
इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो  
ज्योतीर्षीत्येतानीमानि च क्षुद्रमिश्राणीव  
बीजानीतराणि चेताराणि चाण्डजानि च  
जारुजानि च स्वेदजानि चोद्भिज्जानि च  
अश्वा गावः पुरुषा हस्तिनो यत्किंचेदं  
प्राणि जङ्गमं च पतत्रि च  
यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रम् ।  
प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः  
प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

*Eṣa brahmaiṣa indra eṣa prajāpatir-ete sarve devā  
imāni ca pañca mahābhūtāni pṛthivī vāyur-ākāśa āpo  
jyotīrṣī tyetānī-māni ca kṣudra-miśrāṇīva  
bījānī-tarāṇi cetarāṇi cāṇḍajāni ca  
jārūjāni ca svedajāni codbhijjāni ca  
aśvā gāvaḥ puruṣā hastino yat-kiñcedaṁ  
prāṇi jaṅgamaṁ ca patatri ca  
yacca sthāvaram sarvaṁ tat-prajñā-netram  
prajñāne pratiṣṭhitam prajñā-netro lokah  
prajñā pratiṣṭhā prajñānam brahma.*

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3] **1422**

## Mandukya Upanishad :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म  
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṃ hyetad brahmāyamātmā brahma  
so 'yamātmā catuspāt || 2 ||

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts). [Mantra 2]

## Brihadaranyaka Upanishad :

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

tasya haitasya puruṣasya rūpam |  
yathā māhārajanam vāsaḥ,  
yathā pāṇḍvāvikam, yathendragopaḥ,  
yathāgnyarciḥ, yathā puṇḍarīkam,  
yathā sakṛdvidyuttam;  
sakṛdvidyutteva ha vā asya  
śrīrbhavati ya evaṃ veda;  
athāta ādeśaḥ—neti neti,  
na hyetasmāditi netyanyatparamasti;  
atha nāmadheyam—satyasya satyamiti;  
prāṇā vai satyam, teṣāmeṣa satyam || 6 ||

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



## Direct Definition



### **Chandogya Upanishad : 6 – 8 – 7**

- Tatu Tvam Asi

### **Taittiriya Upanishad : 2 – 1 – 1**

- Satyam Jnanam Anantham Brahma

### **Brihadaranyaka Upanishad : 1 – 4 – 10**

- Aham Brahma Asmi

### **Chandogya Upanishad :**

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

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā  
tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti  
tathā somyeti hovāca || 6.8.7 ||

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

### **Taittiriya Upanishad :**

ॐ ब्रह्मविदाप्नोति परम् । तदेष्टाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेद निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्सह ।  
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |  
satyaṃ jñānamanantaṃ brahma |  
yo veda nihitaṃ guhāyāṃ parame vyoman |  
so'shnute sarvān kāmānsaha |  
brahmaṇā vipaściteti || 1 ||

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

### Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।  
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,  
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः  
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,  
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,  
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;  
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,  
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः  
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?  
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

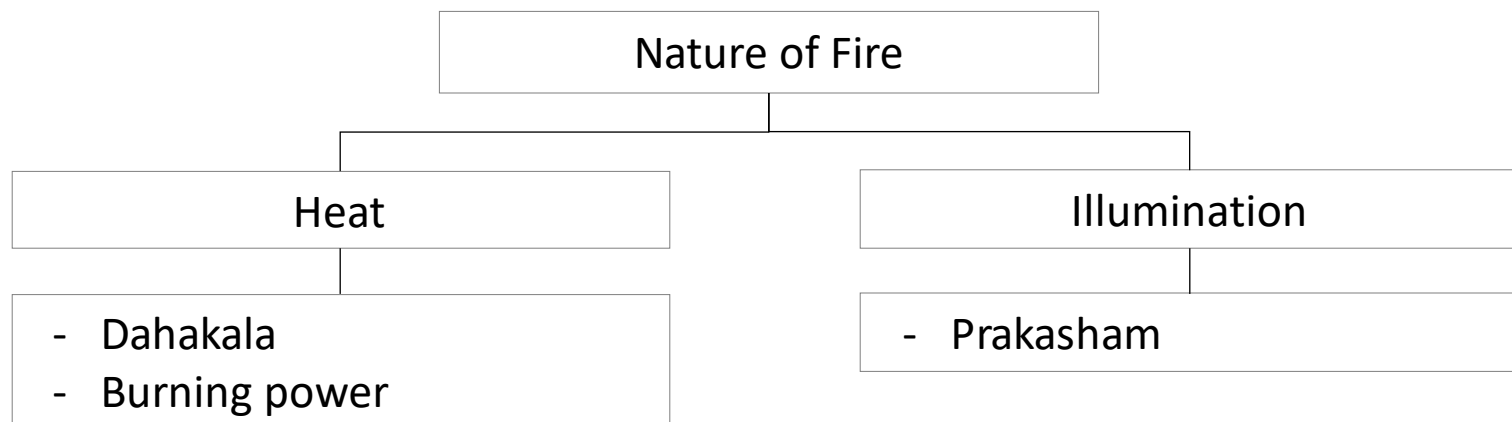
brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |  
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata  
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat  
paśyannrṣirvāmadevaḥ pratipede,  
aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,  
aham brahmāsmīti, sa idaṁ sarvam bhavati,  
tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;  
atha yo'nyāṁ devatāmupāste, anyo'sāvano'hamasmīti,  
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ  
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;  
ekasminneva paśāvādiyamāne'priyam bhavati, kiṁu bahuṣu?  
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

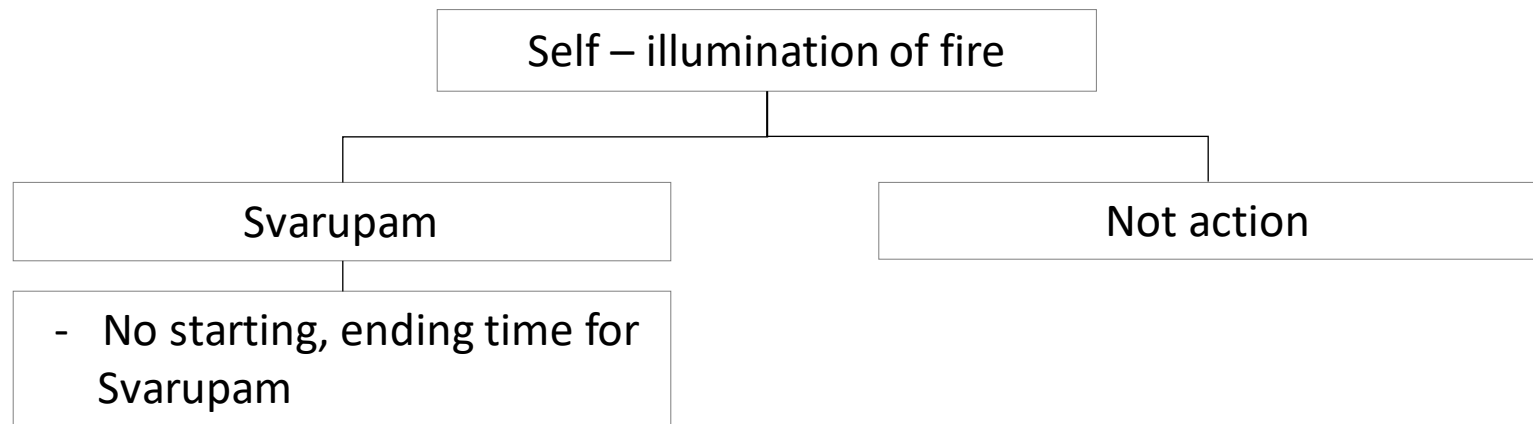


This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

1061)

Action	Svarupam – Nature
<ul style="list-style-type: none"> <li>- Anityam</li> <li>- Waters heat</li> </ul>	<ul style="list-style-type: none"> <li>- Nityam</li> <li>- Heat of fire</li> </ul>





- Reflection – Not action, it happens.
- Shadow of Body falls – Not action, happy.
- Chaitanyam – Vivarta Karanam of Jagat
  - Sat Chit Ananda gets reflected in material universe
  - Material universe has a Rythem, order, manifests, unmanifest as per status of mind equipment.
- Jnana Adhyasa + Artha Adhyasa relevant for knowing Brahman.
- It reveals Brahman.
- Anupravesha and Pravilapana Bashyam of Taittriya Important.
- Burning – illumination, not action (verb) of fire, but nature of fire.
- Nature of Ama = Consciousness = Awareness.
- Body – mind – world appear, disappear in ever existing awareness.
- Atma – ultimate Vivarta Karanam.
- Body – Mind – World – Karyam.

## 1062) Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

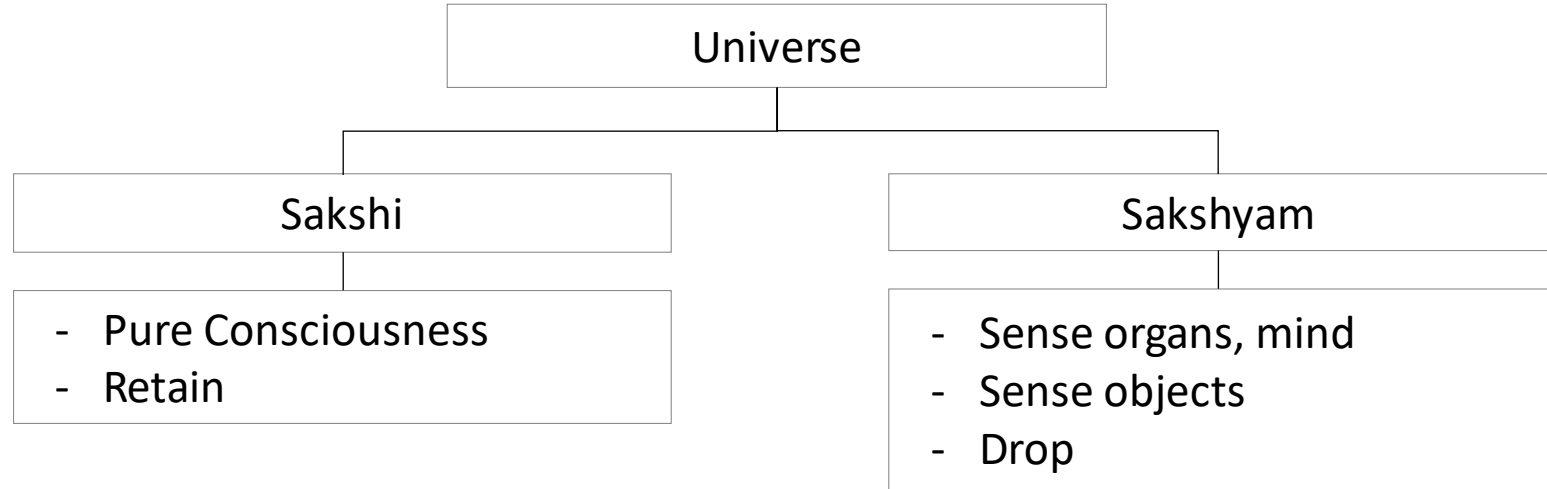
*Yad vaca'nabhyuditam yena vagabhyudyate*  
*Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [I – 4]

- Tad Brahma Tvam Vidhi

↓      ↓

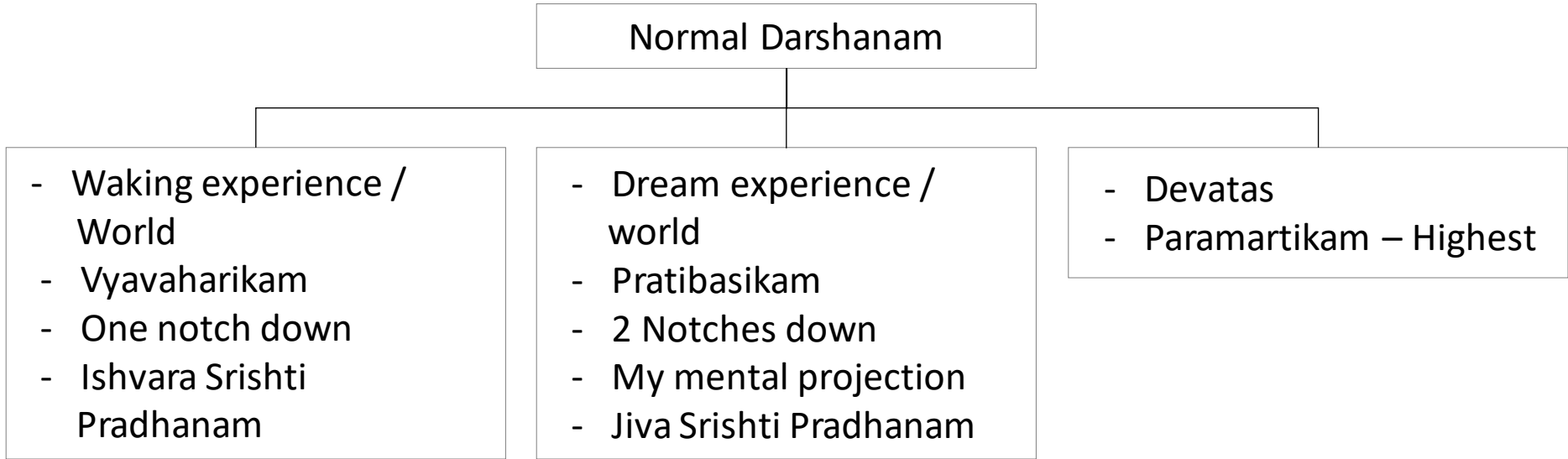
Tvam = Tat = Mahavakya



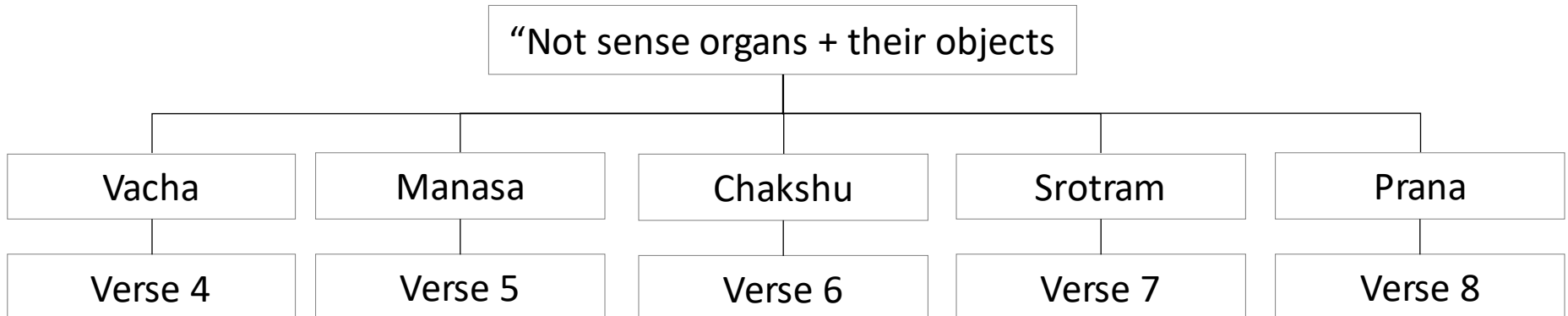
- Claim I am Sakshi, using sense organs, thoughts = Benefit of Mahavakya.

- **Repeated in 5 Mantras : Verse 4 – 8**

- “Tad Eva Brahma Tvam Viddhi Nedam yadidam Upasathe”
- Like 9 time Tat Tvam Asi.



- In Mahavakya understanding
- I = Brahman retained as highest, consciousness, existence, limitless principle.
- Devatas brought down to Vyavaharika level.



Tad	Brahma
Lakshyarthā of Jiva	Lakshyarthā of Paramatma

One

**1063) Who is ultimate speaker, hearer, walker, digester, thinker?**

- Atma

**Brihadaranyaka Upanishad : Antaryami Brahmanam**

यो वाचि तिष्ठन्वाचोऽन्तरः, यं वाङ् न वेद,  
यस्य वाक् शरीरम्, यो वाचमन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ १७ ॥

yo vāci tiṣṭhanvāco'ntaraḥ, yaṃ vāṅ na veda,  
yasya vāk śarīram, yo vācamantaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 17 ||

He who inhabits the organ of speech but is within it, whom the organ of speech does not know, whose body is the organ of speech, and who controls the organ of speech from within, is the Internal Ruler, your own immortal self. [3 - 7 - 17]

आत्मैवेदमग्र आसीत्पुरुषविधः, सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्,  
सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहं नामाभवत्;  
तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति;  
स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन अउषत् तस्मात्पुरुषः  
ओषति ह वै स तम् योऽस्मात्पूर्वो बुभूषति य एव वेद ॥ १ ॥

ātmaivedamagra āsitpuruṣavidhaḥ, so'nuvīkṣya nānyadātmano'paśyat,  
so'hamasmītyagre vyāharat, tato'haṁnāmābhavat;  
tasmādapyetarhyāmantrito'hamayamityevāgra uktvāthānyannāma prabrūte yadasya bhavati;  
sa yatpūrvō'smātsarvasmātsarvānpāpmana auṣat tasmātpuruṣaḥ;  
oṣati ha vai sa tam yo'smātpūrvō bubhūṣati ya evaṃ veda || 1 ||

In the beginning, this (universe) was but the self (Virāj) of a human form. He reflected and found nothing else but himself. He first uttered, ‘I am he.’ Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, ‘It is I,’ and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Puruṣa. He who knows thus indeed burns one who wants to be (Virāj) before him.[1 - 4 - 1]

**Gita :**

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

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

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

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

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

ममैवांशो जीवलोके  
जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि  
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē  
jīvabhūtaḥ sanātanaḥ |  
manaḥṣaṣṭhānīndriyāṇi  
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

अहं वैश्वानरो भूत्वा  
प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः  
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

ahaṃ vaiśvānarō bhūtvā  
prāṇināṃ dēham āśritaḥ |  
prāṇāpānasamāyuktaḥ  
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

- Entire Chapter 10 + Chapter 11 of Gita – Lord glories.
- One who activates universe by mere presence, lending power, Maya Shakti is the Intelligent Cause + Material Cause of Universe.

**Gita :**

ईश्वरः सर्वभूतानां  
हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि  
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānām  
hṛddēśē'rjuna tiṣṭhati |  
bhrāmayan sarvabhūtāni  
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

- Words have power to illumine objects of Universe.
- Power belongs to consciousness only.



## 1064) Keno Upanishad : 2<sup>nd</sup> Chapter – Shankara Bashyam

I) Direct experience of Brahman is not possible because Brahman is essential Nature, Sva-Atma, inner essence of every experiencer.

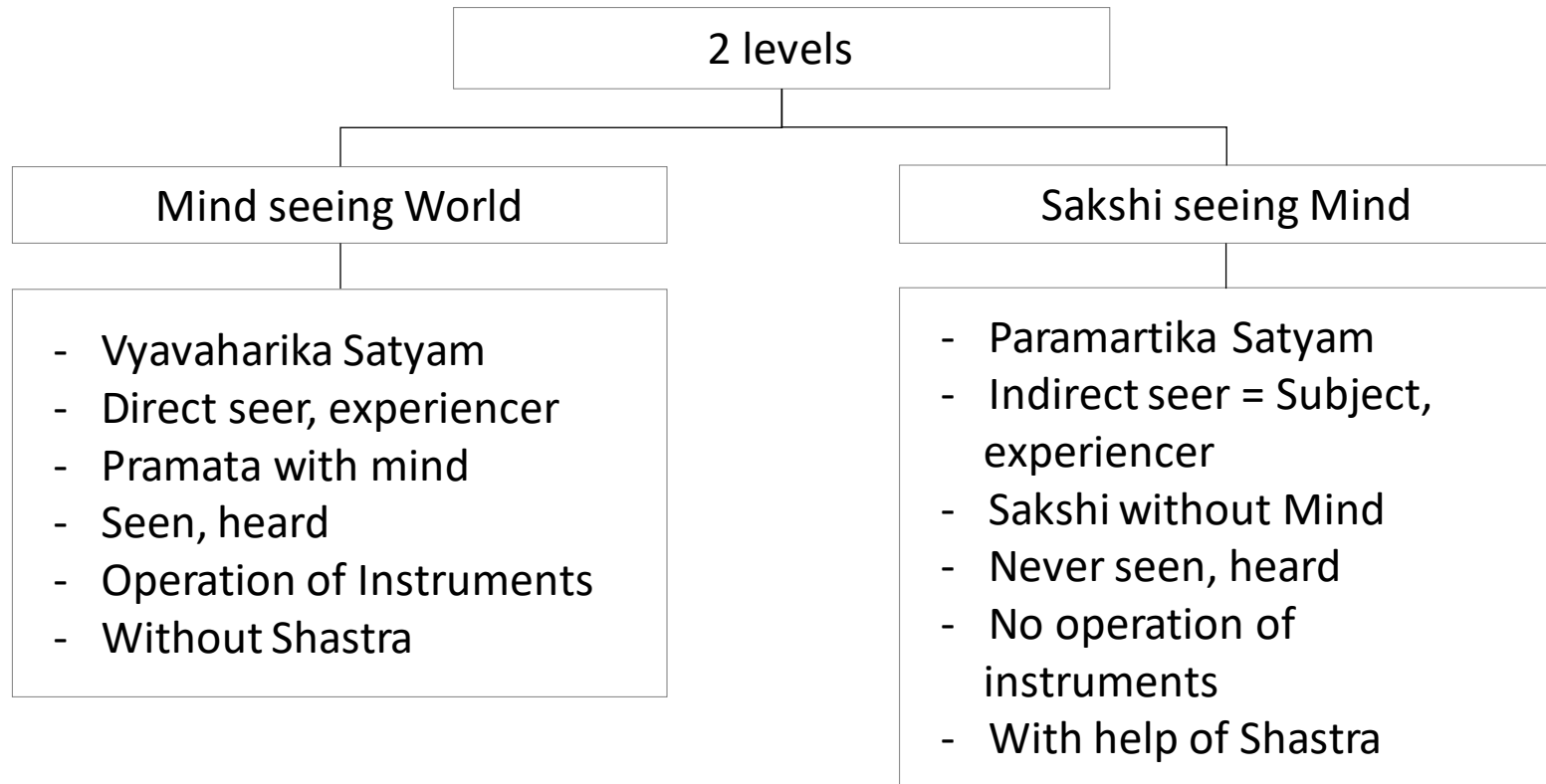
### II) Brihadaranyaka Upanishad :

तद्वा एतदक्षरं गार्ग्यदृष्टं  
द्रष्टृ, अश्रुतं श्रोतृ,  
अमतं मन्तृ, अविज्ञातं विज्ञातृ;  
नान्यदतोऽस्ति द्रष्टृ,  
नान्यदतोऽस्ति श्रोतृ,  
नान्यदतोऽस्ति मन्तृ,  
नान्यदतोऽस्ति विज्ञातृ;  
एतस्मिन्नु खल्वक्षरे  
गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakśaram gārgyadr̥ṣṭam  
draṣṭṛ, aśrutam śrotṛ,  
amataṁ manṭṛ, avijñātam vijñāṭṛ;  
nānyadato'sti draṣṭṛ,  
nānyadato'sti śrotṛ,  
nānyadato'sti manṭṛ,  
nānyadato'sti vijñāṭṛ;  
etasminnu khalvakśare  
gārgyākāśa otaśca protaśceti || 11 ||

This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [3 - 8 - 11]

### III) Brahman = Ever ultimate seer, hearer, thinker, experiencer



IV) We work not for new experience but new conclusion based on available experiences.

V) With help of Shastra Pramanam as source of knowledge, declare – I am not Pramata but am Sakshi all the time.

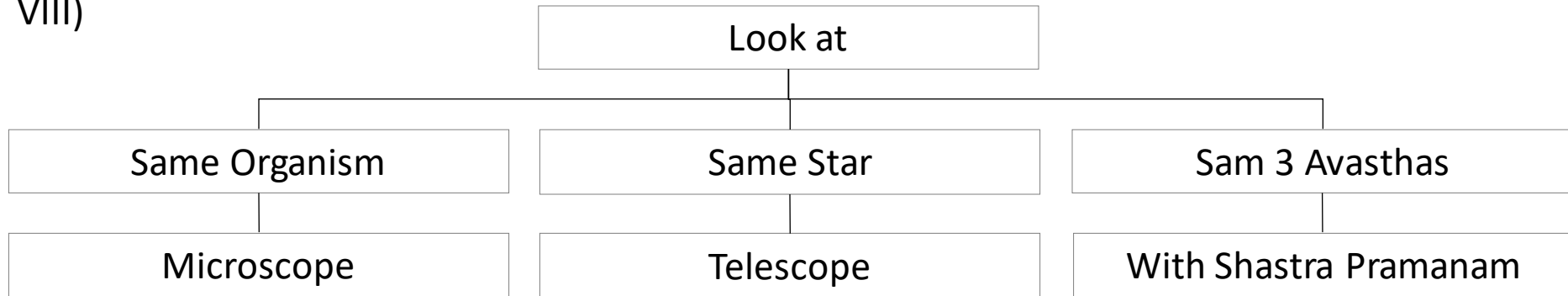
VI)

Sravanam	Mananam	Nididhyasanam
- Gain Atma Jnanam	- Clear doubts, self misconception	- Claim self = Brahman

## VII) Do not require new mystic experience

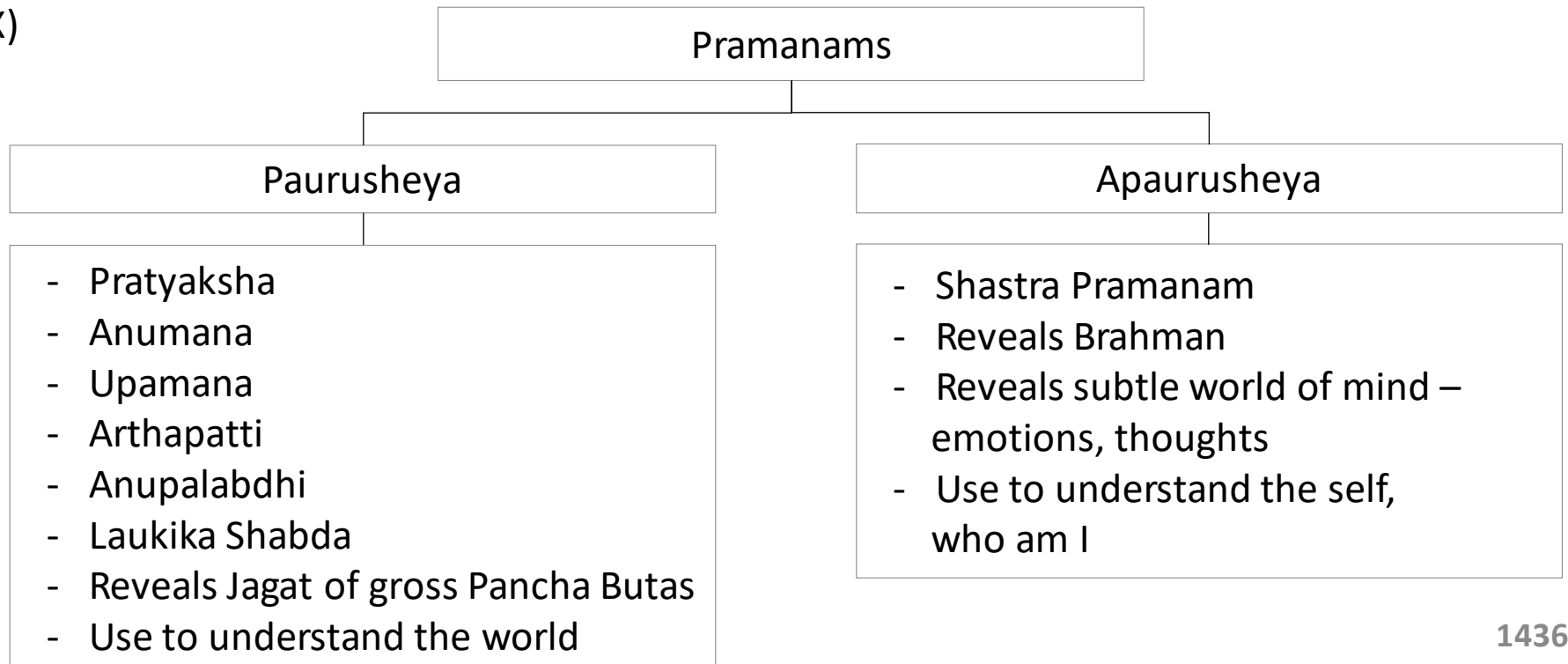
- Require revised conclusion about ourself based on additional Shastra Pramanam.

## VIII)



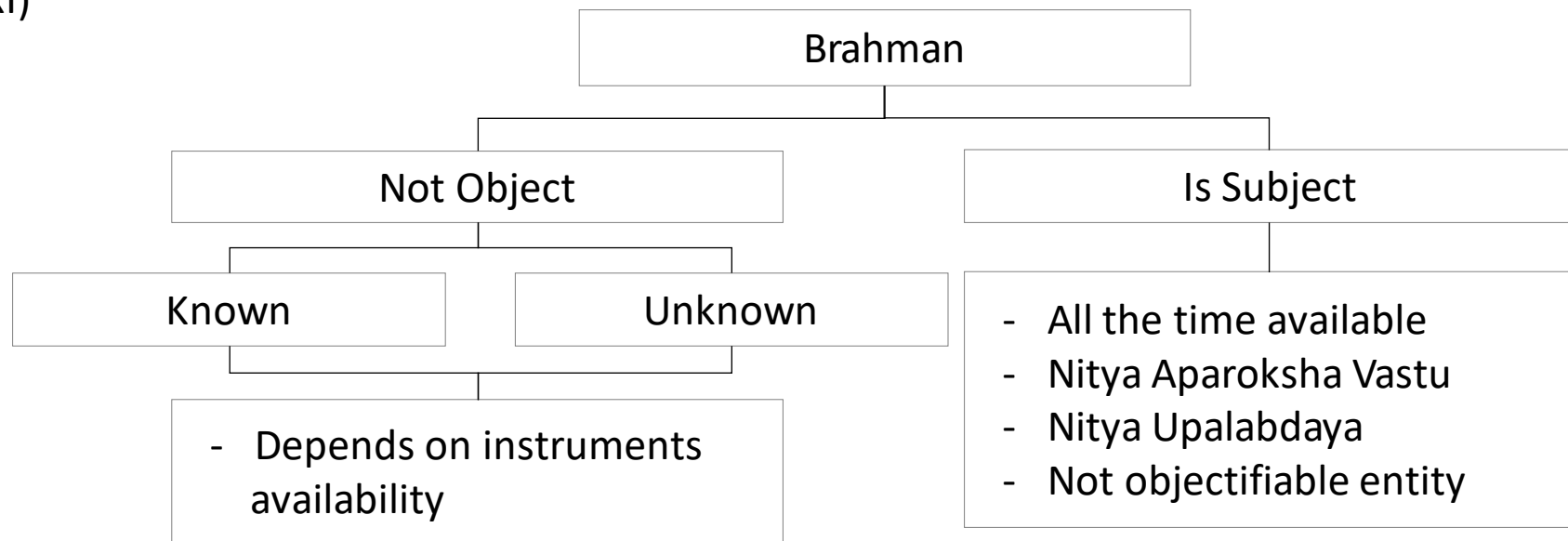
- Available sense organs not adequate to study or reveal Brahman, the Chaitanya principle.

## IX)



X) I require revision of my understanding and conclusions.

XI)



## XII) Through Question + Answer :

- Brahman revealed as Srotrasya Srotram

### Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasy pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [I – 2]

Sparsha, Rupa Rasa, Gandha	I am Atma
<ul style="list-style-type: none"> <li>- Apra Vidya</li> <li>- Kshetram</li> <li>- Drishyatvam, Sagunatvam, Savikaratvam, Agama Pahitvam, Bautikatvam</li> <li>- Have no connection with Brahman / Atma</li> </ul>	<ul style="list-style-type: none"> <li>- Kshetrajna</li> <li>- Para Vidya</li> </ul>

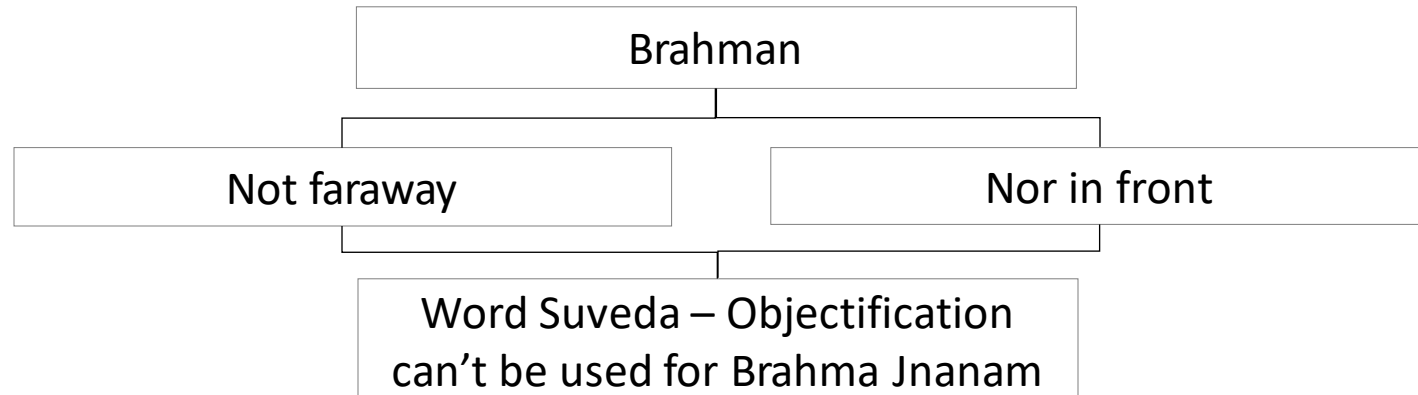
XIII) Yat – Chakshusha Na Pashyati reveals unobjectifiability of Brahman, hence o question of direct experience of Brahman.

**Keno Upanishad :**

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

*Yaccaksusa na pasyati yena caksugmsi pasyati  
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [I – 6]



## 1065) Keno Upanishad - Chapter 3 :

Kartrutvam Boktrutvam	Lifting power of Vayu
- Incidental Nature	- Burning power of Agni - Incidental nature

Gita :

य एनं वेत्ति हन्तारं  
यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतः  
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ  
yaścainaṃ manyatē hatam |  
ubhau tau na vijānītaḥ  
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

### Most Important Verse of Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [1 - 2] **1439**

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो  
न विद्यो न विजानीमो यथैतदनुशिष्या  
अन्यदेव तद्विदितादथो अविदितादधि  
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah  
na vidmo na vijanimo yathaitad-anusisyat  
Anyadeva tad vidad atho aviditadadhi  
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [1 - 3]

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [2 - 4]

- Ishvara Sakshi Chaitanyam is director = Srotrasya Srotram.

Gita :

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānam  
yat tajjñānam mataṁ mama || 13- 3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- Changeless activator - Nirakara Prayokta
- By mere presence, Ishvara activating all Karanams, instruments.
- Failures experienced in life because of Mithya Abhimanam, I did this, I enjoyed this.
- Maya = 3 Gunas combined power.
- Inner controller very powerful, Jiva's mind, will inadequate

Gita :

उद्धरेदात्मनात्मानं  
नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धु  
आत्मैव रिपुरात्मनः ॥ ६-५ ॥

uddharēd ātmanatmānam  
natmānam avasādayēt |  
ātmaiva hyātmanō bandhuḥ  
ātmaiva ripurātmanah || 6-5 ||



Let a man lift himself by his own self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

- Never become diffident inspite of obstacles in life.

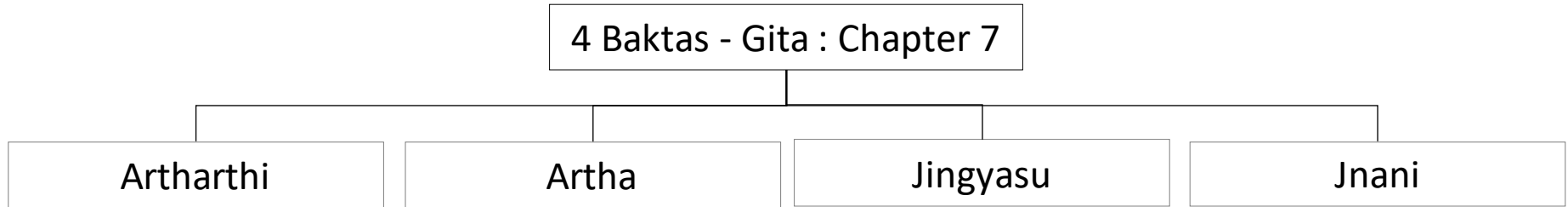
**Gita :**

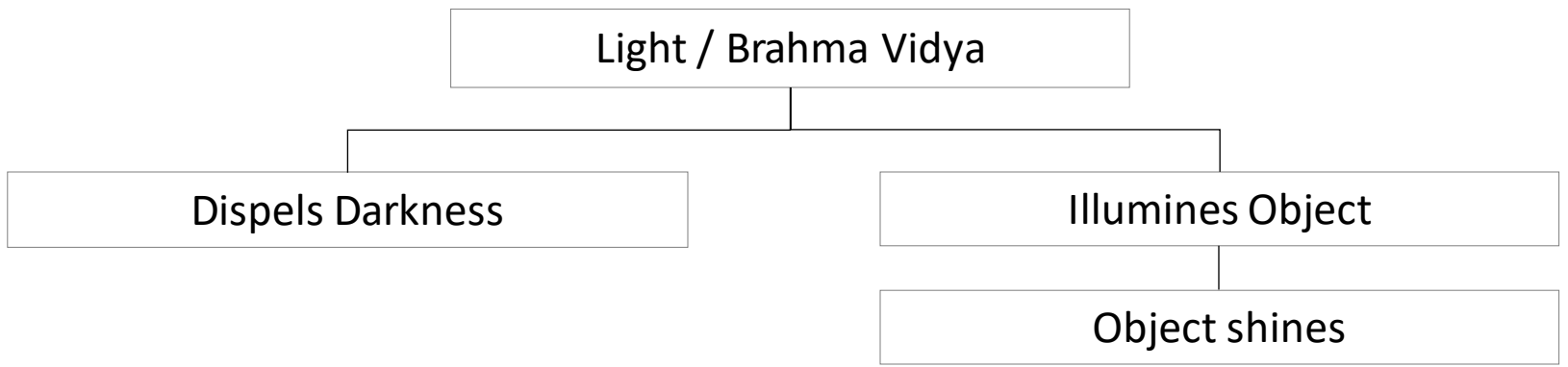
कार्पण्यदोषोपहतस्वभावः  
पृच्छामि त्वां धर्मसम्मूढचेताः ।  
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे  
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ  
pṛcchāmi tvām dharmasammūḍhacetāḥ |  
yacchreyaḥ syānniścitaṁ brūhi tanme  
śiṣyaste'haṁ śādhi mām tvām prapannam ||2- 7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- Arjuna went to Krishna with Subdued ego compassion to Seekers.





**Gita :**

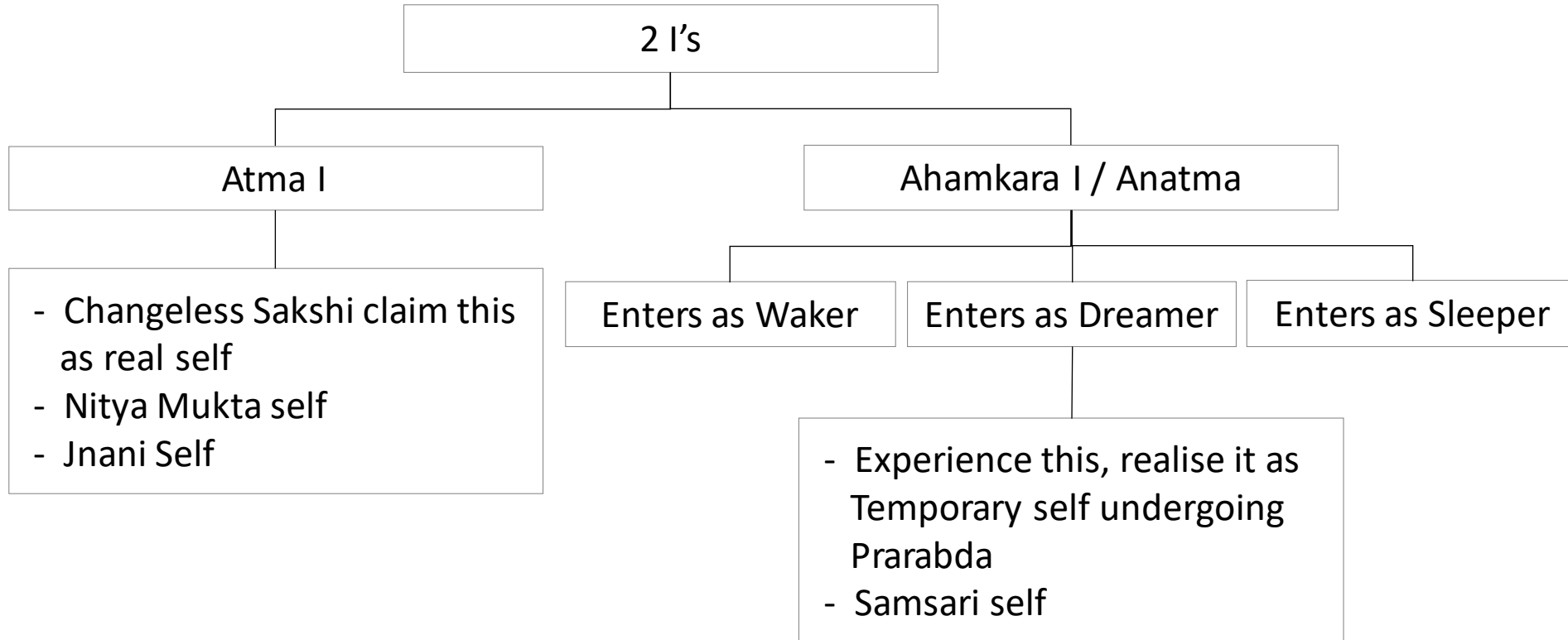
तद्विद्धि प्रणिपातेन  
परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं  
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna  
paripraśnēna sēvayā |  
upadēkṣyanti tē jñānaṁ  
jñāninastattvadarśinaḥ || 4-34||**

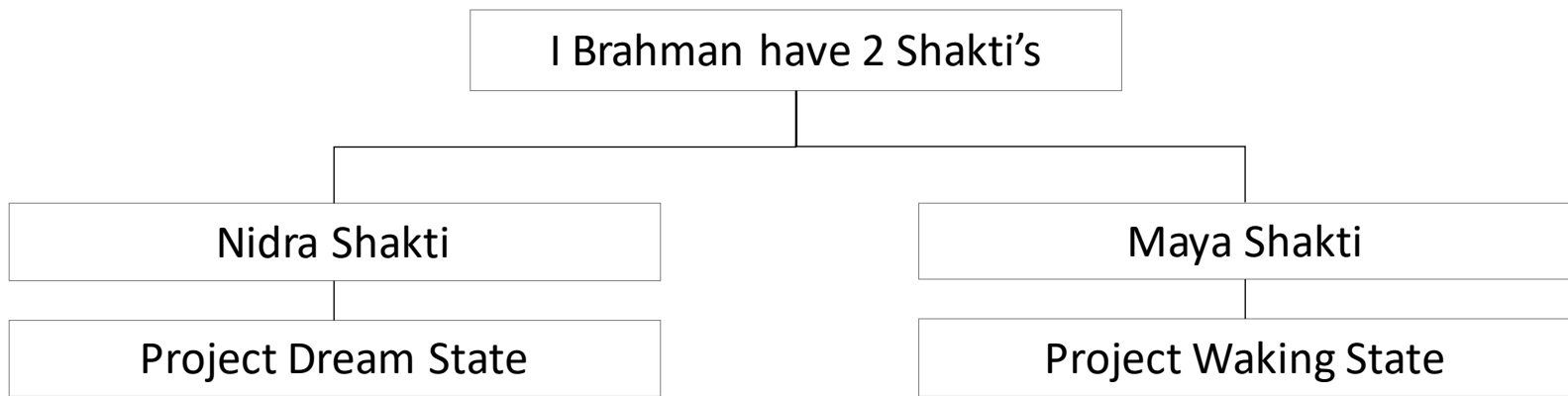
Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

## 1066) Mahavakya Analysis in Nididhyasanam is the ultimate spiritual exercise :

- Meditation 74 of Swamiji the best
- Aham Satyam, jagan Mithya.

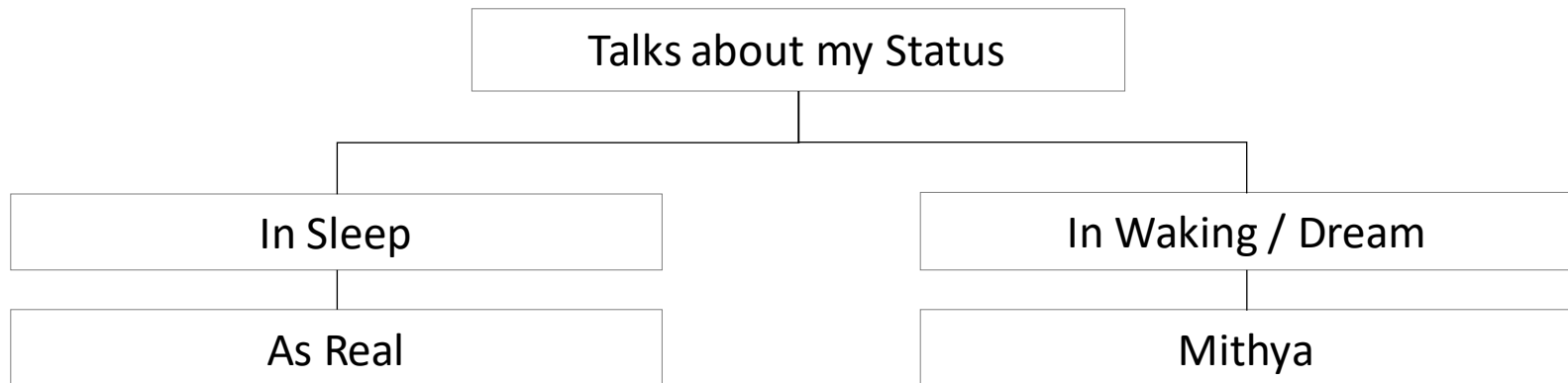


- In Transactions never forget my Real nature of Adhishtana Satchit Ananda.
- World experience is a Drama of Prarabda karma.
- Anatma Appears, disappears in me the Brahma Chaitanyam.



- Drop Jnana and Artha Adhyasa's and Claim Nitya Mukta Status.
- When I don't project any state, I am resting in my Swaroopam - Sat - Chit - Ananda - Turiyam - State (Non-Adhyasa me)

**1067) Upadesha Sahasri - Chapter 10 and 11 :**



## 1068) Nature of Sakshi Brahman :

### i) Gita :

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

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

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

### ii) Kaivalyo Upanishad :

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
सम्पश्यन्ब्रह्म परमं याति नान्येन हेतुना ॥ १० ॥

sarvabhūtaasthamātmānaṁ sarvabhūtāni cātmani |  
sampaśyanbrahma paramaṁ yāti nānyena hetunā || 10||

Experiencing one's own Self in all beings and all beings in the Self, one attains the Highest Brahman – and not by any other means. [Verse 10]

### iii) 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]

- Svapna fire can't born Jagrat Body.

Gita :

अनादित्वान्निर्गुणत्वात्  
परमात्मायमव्ययः ।  
शरीरस्थोऽपि कौन्तेय  
न करोति न लिप्यते ॥ १३-३२ ॥

anāditvānnirguṇatvāt  
paramātmāyam avyayaḥ ।  
śarīrasthō'pi kauntēya  
na karōti na lipyatē || 13-32 |

Being without beginning, and being devoid of qualities, the supreme Self, the imperishable though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 - Verse 32]

## All experienced attributes belongs to Object :

- Body / Mind / world, never to experienter Subject, consciousness (Asanga Svarupa).
- Sakshi - Nirguna
- Dukham belongs to Antahkarana, desire, Sorrow, Happiness belongs to Subtle Body not me.

Gita :

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

icchā dvēṣaḥ sukhaṁ duḥkhaṁ  
saṅghātaścētanā dhṛtiḥ ।  
ētat kṣētraṁ 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]

## I am Shuddha Chaitanyam :

- Atma has no Agyanam
- Ignorance of any object / Russian, know to me
- Without ignorance being known, no teaching can take Place.
- Agyana Malam Nasti = Such Sakshi alone is called Brahman.
- Jiva full of Agyanam.

- Atma = Sakshi of Mind, therefore different than Mind.
- Sense of Limitation caused by Adding Body - Mind - Sense organs (BMS) to Sakshi.
- Mind is Limited, located in the Body
- Atma is not located in the body, its all pervading.

In Jagrat / Svapna	In Sushupti
Feel located because of Body / Mind	Locationless all Pervading self

- Once Mind joins - Sakshi becomes Ahamkara, becomes Pramata, Karta, Bokta (Tvam Pada - Vachyarth).
- Sakshi mixed with mind, understood without mind after Shastric study.
- Sakshi without mind is called Lakshyarth
- Sakshi + Mind = Dressed Sakshi
- Sakshi - Mind = Undressed Sakshi
- All Upanishadic attributes of Brahman belongs to Lakshyarth Sakshi - Abokta, Akarta, Chinmatra, Sarvagataha, Asanga, Nirguna, Shuddha - belongs to Tvam Pada Lakshyarth.



## Svetasvatáro Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।

karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

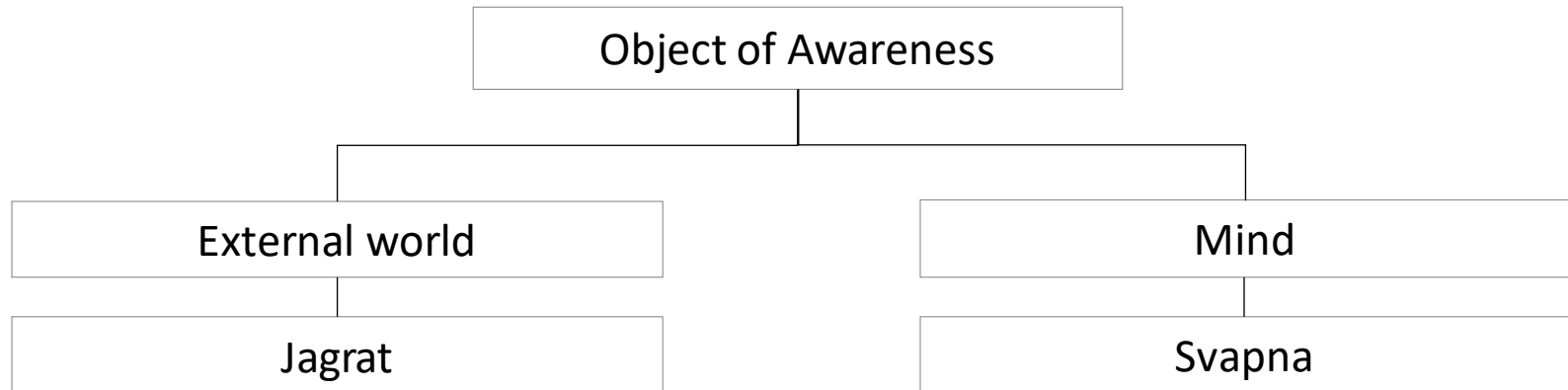
God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

Sankhya Yoga	Brahman
<ul style="list-style-type: none"><li>- Each Jiva has one Atma</li><li>- Many Jivas, many Atmas</li></ul>	<ul style="list-style-type: none"><li>- Tad Pad</li><li>- Laksyartha</li><li>- Jagat Karanam</li><li>- Srishti, Sthithi, Laya Karanam</li></ul>

- 2 States of Mind - Dream and Waking - Rise, rest, resolve into me, Brahman.
- World = Prapancha - Jagrat and Svapna Prapancha = Mithya = inert.

Real I	Unreal world Includes Ahamkara I
- Sakshi Chaitanyam	<ul style="list-style-type: none"> <li>- Can't limit Satya Chaitanyam brahman</li> <li>- Can't be counted as 2<sup>nd</sup></li> <li>- Hence Advaitam</li> </ul>

- Prakriti / Maya = Potential unmanifest Nama, Rupa, Kriya (NRK)
- Sakshi different from Nama Rupa Kriya
- Nama Rupa Kriya - Jagrat ever shining in Chaitanyam
- Moksha - not event in time, then it will be Anityam
- Moksha - Svarupam, beyond Time / Space
- Study Svapna - to know mind is object of awareness during both waking and Dream.



- Mind = Clean Cloth
- World = 5 Colored Solution.

- Mind dipped in World tainted with passion, Anger
- Mind gathers - Vasanas of Sukham, Dukham, Raaga, Dvesha and we experience a Colorful Mind in waking.
- Sakshi is free from Mind, Kartrutvam, Boktrutvam, they belong to Mind, not Sakshi.
- **Changeless Seer of dream / Waking (Sakshi) - Svapna - Jagrat Darshini**
- Body can't see, Mind can't see itself, both inert
- Hence Sakshi is 3<sup>rd</sup> Entity
- Every day, we experience Sakshitvam status.
- Vasanas belong to mind, not Sakshi.

### Upadesha Sahasri :

कोशादिव विनिष्कृष्टः कार्यकारणवर्जितः ।

यथासिर्दृश्यते स्वप्ने तद्वद् बोद्धा स्वयंप्रभः ॥ 11. 11 ॥

Kosadiva viniskrstah karyakarana varjitah I

Yathasirdrsyate svapne tadvad boddha svayamprabhah II 11. 11 II

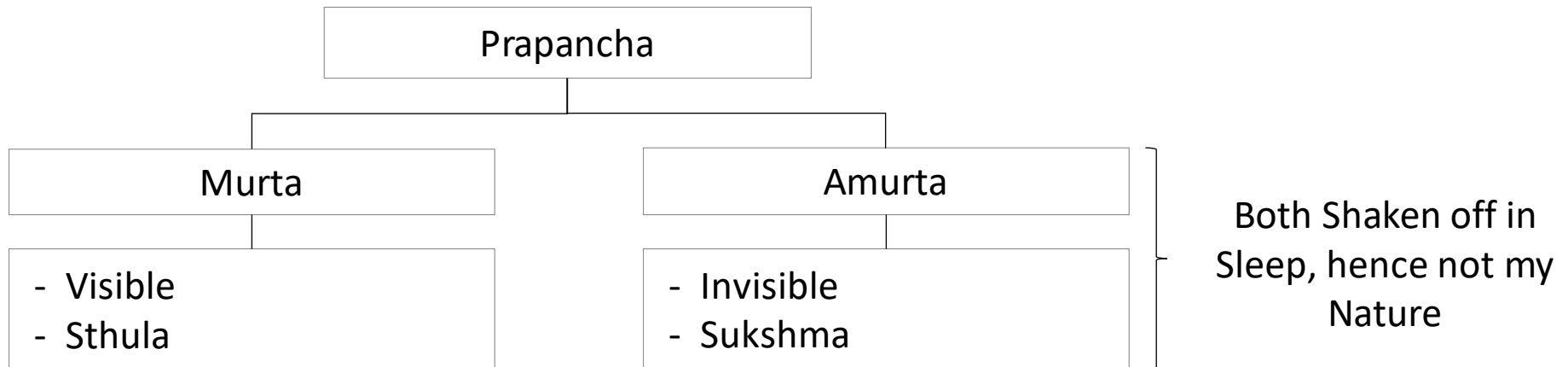
False conceptions of people such as, 'Mine', 'this', 'thus', 'this is so', 'i am so', 'another is not so, etc., are all due to delusion. They are never in brahman which is auspicious, the same in all and without a second. [Chapter 11 - Verse 1]

Sheath	Sword
<ul style="list-style-type: none"> <li>- Container</li> <li>- Sakshi</li> </ul>	<ul style="list-style-type: none"> <li>- Content</li> <li>- Mind</li> </ul>

- Easy to identify when separated
- Together difficult
- Separated in Svapna Easy
- Together in Jagrat Difficult.
- Sakshi clearly identified as experiencer of Mind in Dream
- Sakshi free from Cause (Sleep) and Effect (Jagrat and Svapna)
- Svayam Prabah, Svayam Prakasha.

### **Brihadaranyaka Upanishad Sleeping Man :**

- Prana and Person different - Sakshi different from Prana.



- Brahman different from Murtha - Amurtha Neti Neti
- Superimposed on Atma
- Adhyastha - Adhyaropitam.

- In Absolute Plane, Atma not useful, can't Serve anyone
- Absolute, serves as Adhishtana, for Relative waker Plane.
- Jagrat Adhishtana for Dream
- Sushupti Adhishtana for jagrat Dream
- Screen doesn't do anything
- When there is Sthula, Sukshma, there is natural Adhyasa
- Body - Mind - Attributes taken as my attributes - Tadatmayam identification, oneness.
- All actions lead to increase of Vasanas, do Karma Again.

Gita :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा  
गुणप्रवृद्धा विषयप्रवालाः ।  
अधश्च मूलान्यनुसन्ततानि  
कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

adhaścōrdhvaṃ prasṛtāstasya śākhāḥ  
guṇapraṇṛddhā viṣayapraṇālāḥ |  
adhaśca mūlānyanusantatāni  
karmānubandhīni manuṣyalōkē || 15- 2 ||

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action.  
[Chapter 15 - Verse 2]

- Ahamkara only Vyavaharika entity, I am not That entity, use it.
- Withdraw from Ahamkara, Identification, Tadatmyam.
- Remainder after all negations - Neti, Neti, is my true Self.

Gita :

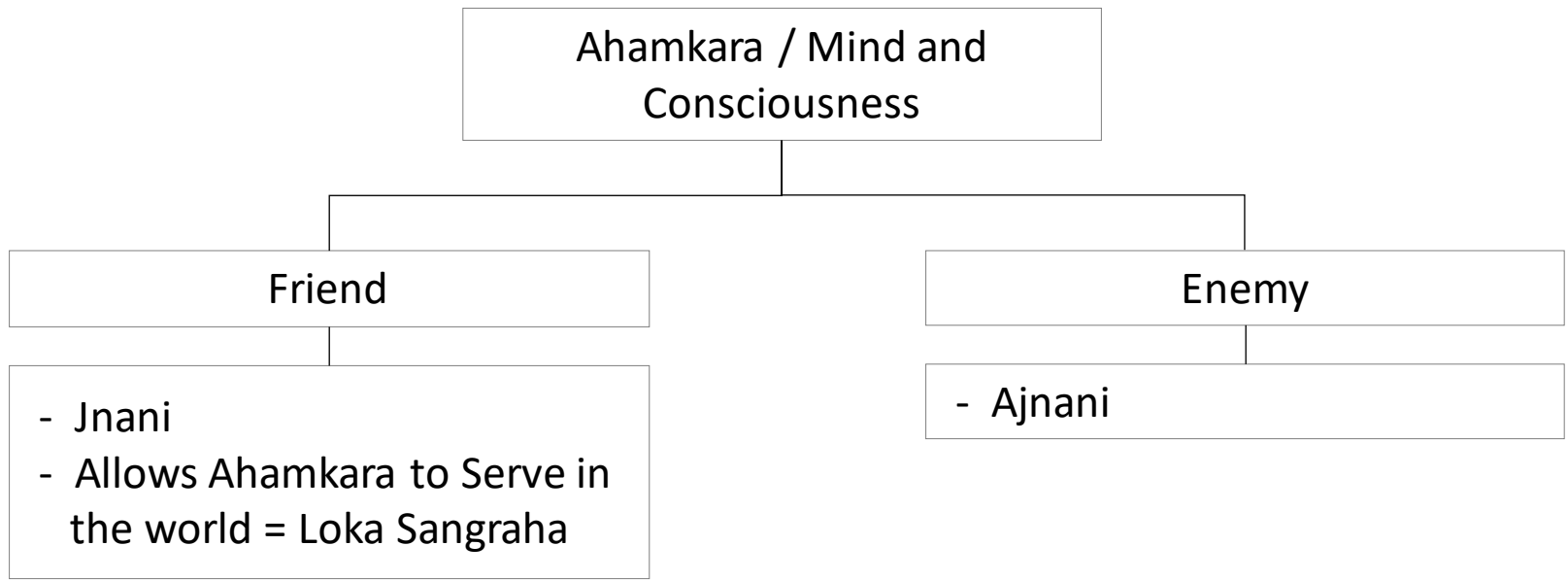
न मे पार्थास्ति कर्तव्यं  
त्रिषु लोकेषु किञ्चन ।  
नानवाप्तमवाप्तव्यं  
वर्त एव च कर्मणि ॥ ३-२२ ॥

na mē pārthāsti kartavyaṃ  
triṣu lōkēṣu kiñcana |  
nānavāptam avāptavyaṃ  
varta ēva ca karmaṇi || 3-22 ||

There is nothing in the three worlds, O Partha, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage myself in action.  
[Chapter 3 – Verse 22]

I As Sakshi	I As Ahamkara
Poornaha	Under Prarabda

- Once Ahamkara gets separated from Sakshi, it becomes my Abarnam, Snake on Shivas Neck.



- Moksha = Accomplished fact, Agyana Nivritti alone.
- Karma not opposed to ignorance
- Light opposed to Darkness, only Jnanam opposed to Ajnanam.

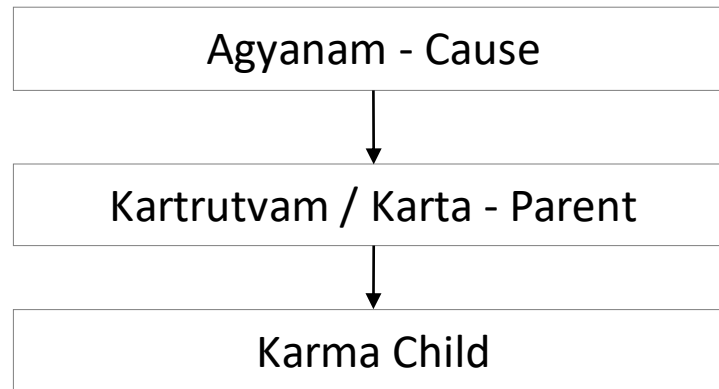
### Atma Bodha :

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।  
विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ ३ ॥

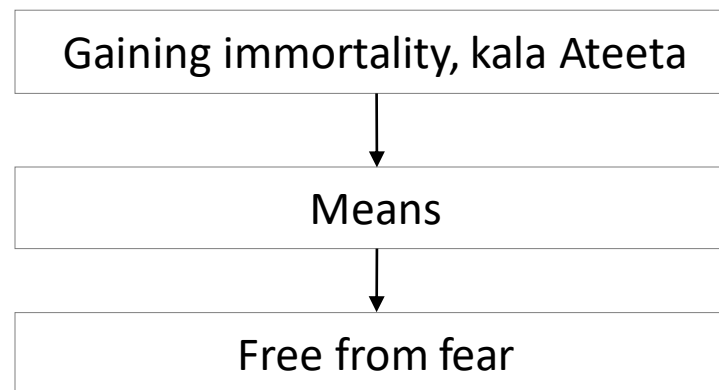
avirodhitaya karma navidyam vinivartayet,  
vidyavidyam nihantyeva tejestimirasanghavat ॥ 3 ॥

Action cannot destroy ignorance, as it is not opposed to ignorance. Knowledge does verily destroy ignorance just as light destroys deep darkness. [Verse 3]

- Karma is pet Child of ignorance.
- Because of ignorance, I become Karta, Have Deha Abhimana

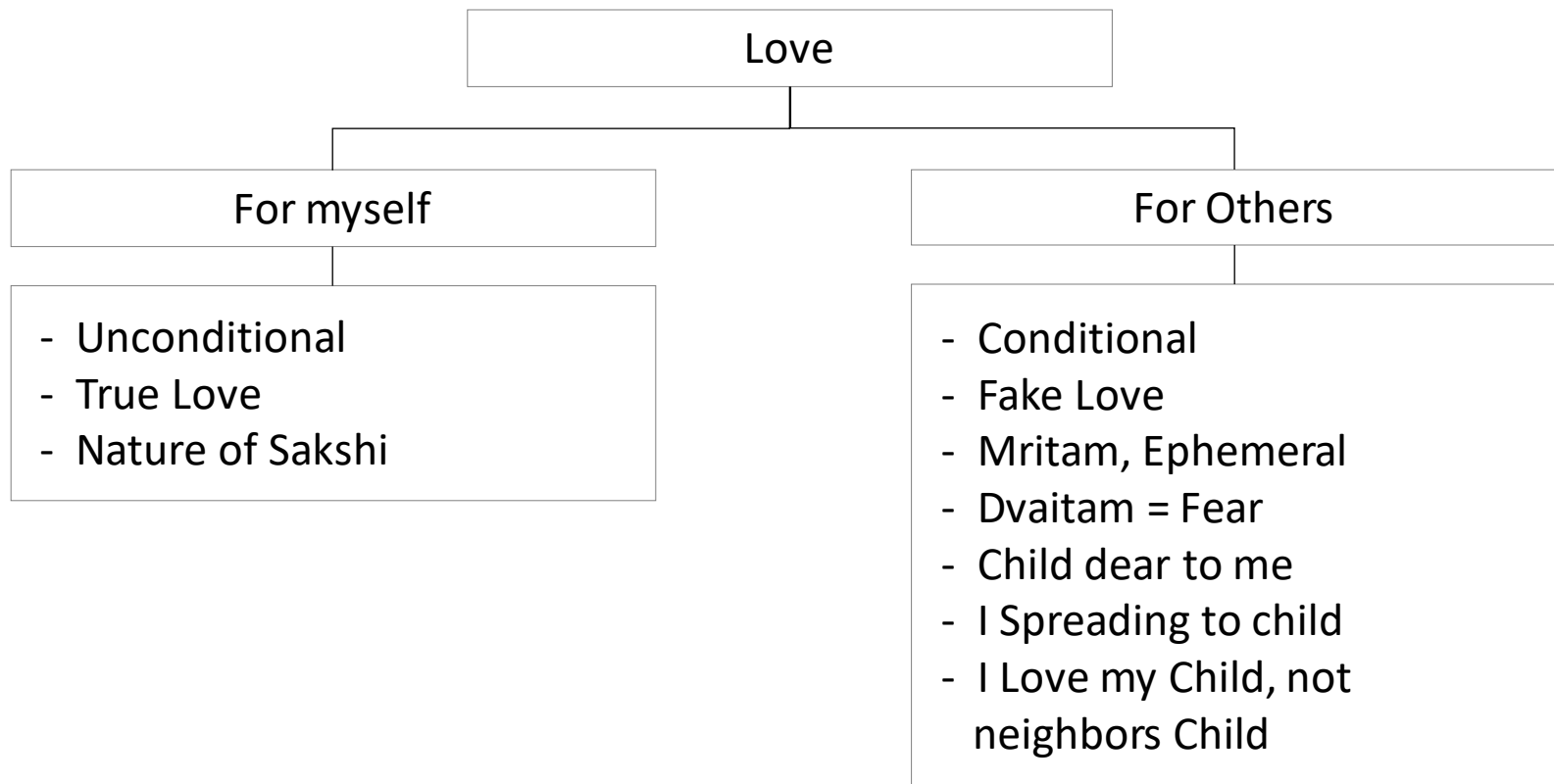


- Once Chitta Shuddhi comes, Mahavakya Jnanam gives Agyana Nivritti, Moksha.



- I have Absolute love to Atma / Self, means I love Atma without Putting any conditions.
- I love myself everywhere, every time, not because I am in Chennai Etc.





- Love of child spreads to my company, my wife, my book, my guru.
- Love is always towards Atma
- I - Self spreads through Sambandha, Mamakara
- Jnani in all Atmas, Sarva Buteshu Atmanam Extend love to Universe, my own projection.
- Don't add Karma to Jnanam.
- Jnana Matrena Moksha.

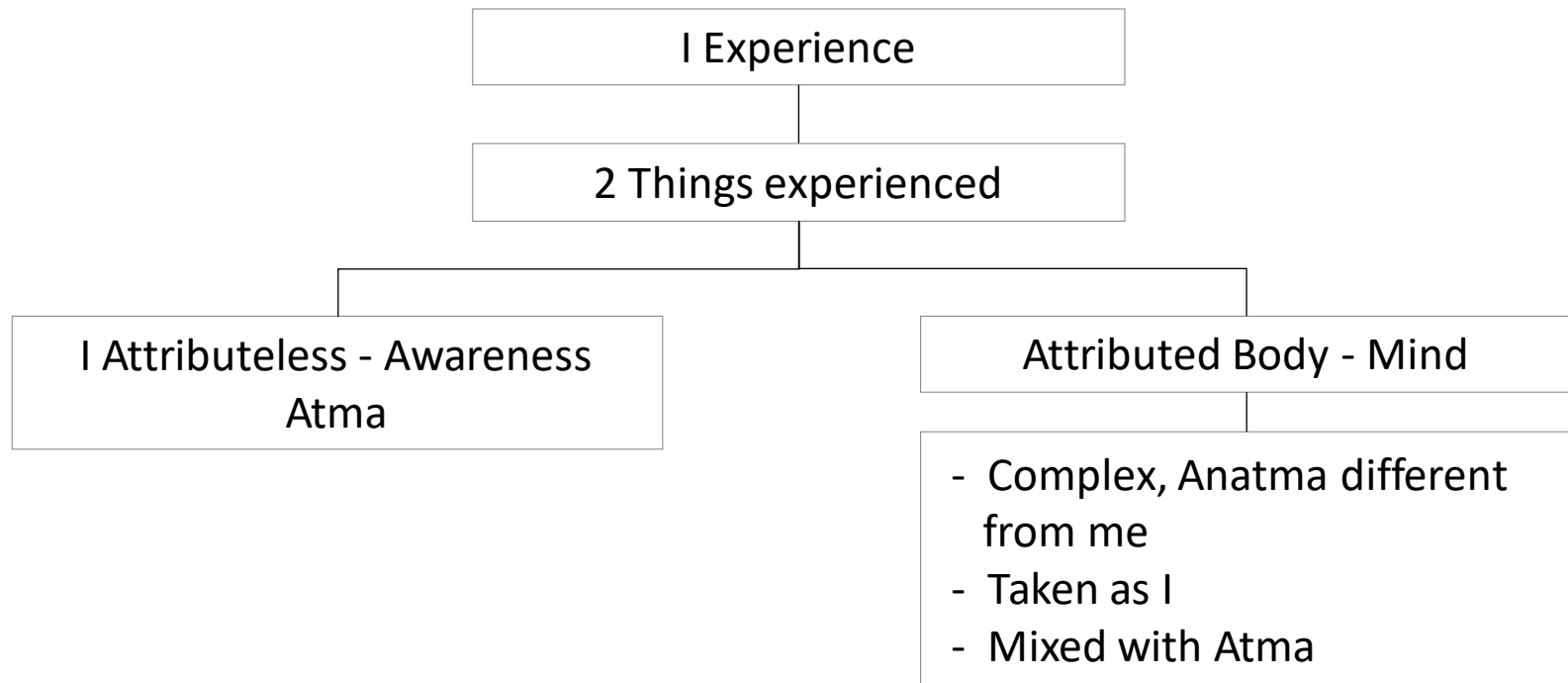
## Upadesha Sahasri - Chapter 11 - Verse 3 to 13 :

- Brahmatvam = 8 Virtues combined
- Chinmatratvam, Sarvatmakatvam, Nityatvam, Advayatvam, Asangatvam, Nirgunatvam, Siddhatvam, Muktatvam.
- Bakti / Yoga can't destroy Ajnanam.
- Moksha = Poornam, Trupti, Anandam all the time, all the places
- When nothing else remains in creation, Atma revealed.

Rituals	Jnanam
- Gives Purity of Mind	<ul style="list-style-type: none"><li>- Gives Moksha</li><li>- Upanishad is destroyer of Samsara, reveals self</li><li>- Self knowledge destroys Punyam, Papam</li></ul>

- Jnanam can't destroy Prarabda, can insulate him, Protects Jiva from Sorrows of life.
- Rain coat doesn't stop rains, protects from wetness.
- Upadesha Sahasri - Fantastic text
- I am Karta, makes me Bokta, Samsarin, False conclusion taken without enquiry.
- Guru, Upanishads, teaches from Atma higher level, all the time
- We are in love with false conclusion.

- **You are Akarta, don't plan**
- **I am akarta Chaitanyam - fact**
- Self not unknown, always known as I.



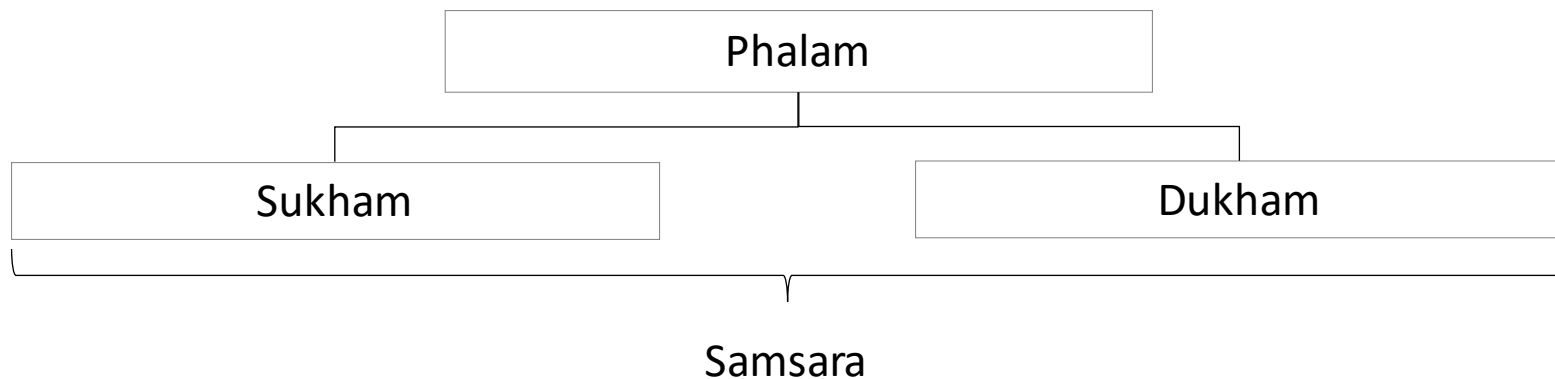
- Body is fat - Mind is agitated, I am ever free Atma.
- I say = I am agitated
- Anonya Adhyasa, Tadatmya Adhyasa - Correction / Fixing up is Vedanta.
- Split Consciousness from BMS and World
- No time when Consciousness alone is there
- No time when Mind alone is there.

- Teaching is for correction at cognitive, intellectual level.
- In my presence, Sakshi's presence, BMS interacts with world, appear, disappear as per law of Karma.
- Atma = Sarvagya = Knower of all
- Atma lamp - illumines slide show of mind, projects experiences of life.
- Any part within frame of mind, illumined
- Anything outside, can't be proved to be existent
- Mind wandering in search of pleasure, enjoyments, possessions, positions - Planning all the time.
- That is the nature Mind, it can't stop.
- With Vedanta, mind asked to relax, enough of wandering - Stop crying, complaining.

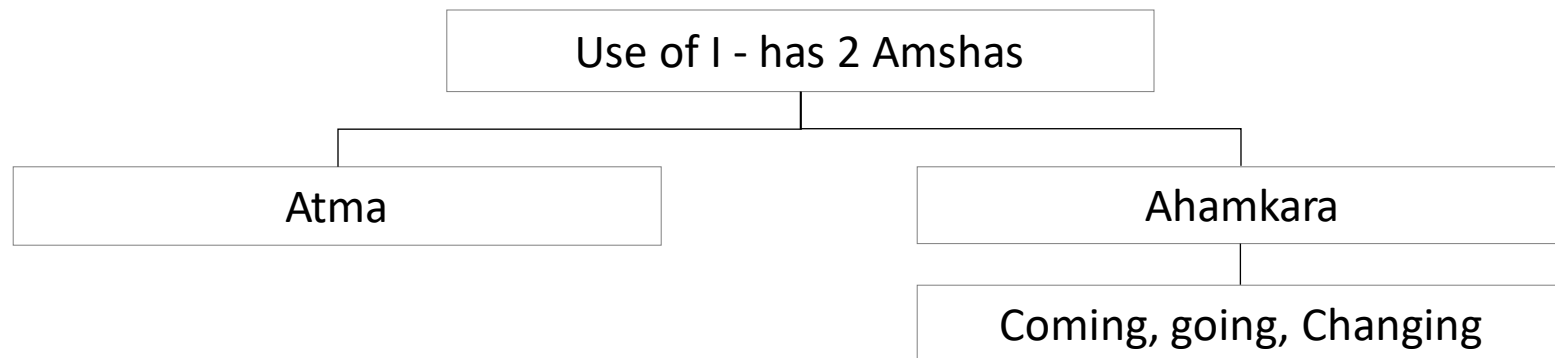
### **Upadesha Sahashri - Chapter 12 :**

- Without bringing I - No Vedantic Meditation.

<b>Karta Ahamkara has Karma</b>
Doer / Agent of Action



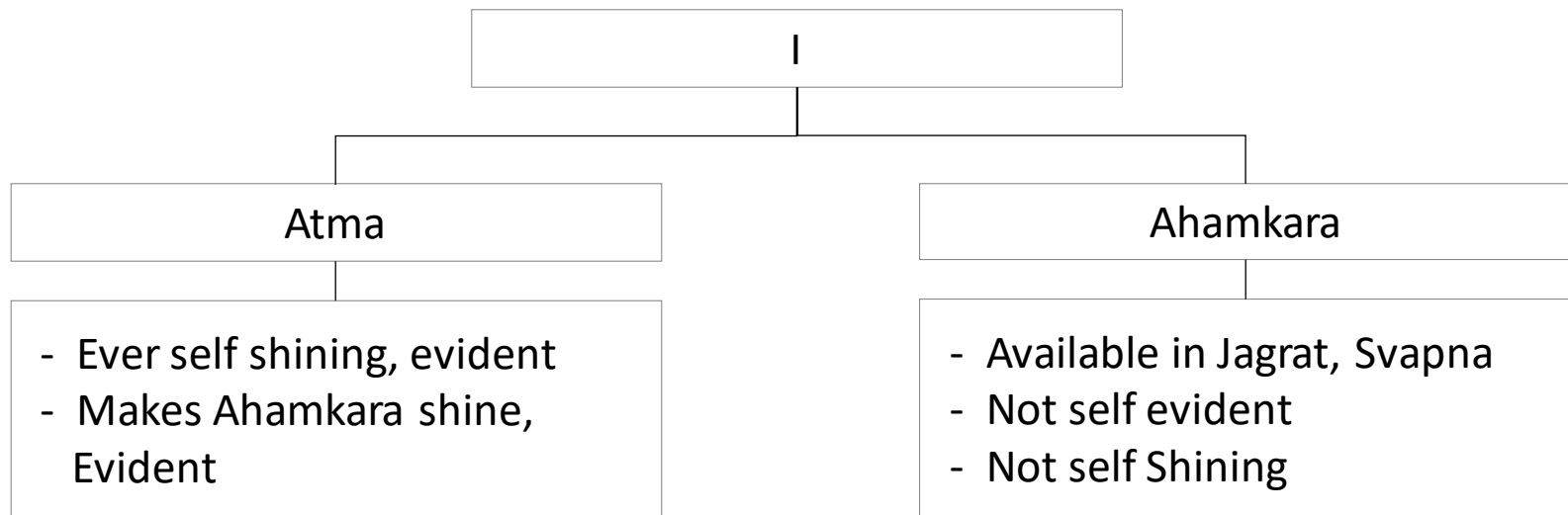
- Punya - Papam Crystallizes into Sukham - Dukham
- Samsara = Going through Sukham, dukham repeatedly.
- Ahamkara - Karta, Bokta = Samsari
- Atma = Opposite of Ahamkara.



- Pure Atma or Pure Ahamkara can't use word I
- Who uses I?
- Mixture of Atma and Ahamkara experiences light and Objects in a room.
- Discrimination, sorting out required through Brahma Vidya, Veda.

Light	Book / Objects
- Indivisible Motionless like Atma	<ul style="list-style-type: none"> <li>- Divisible</li> <li>- Have Motion</li> <li>- Divided</li> </ul>

Separation not easy

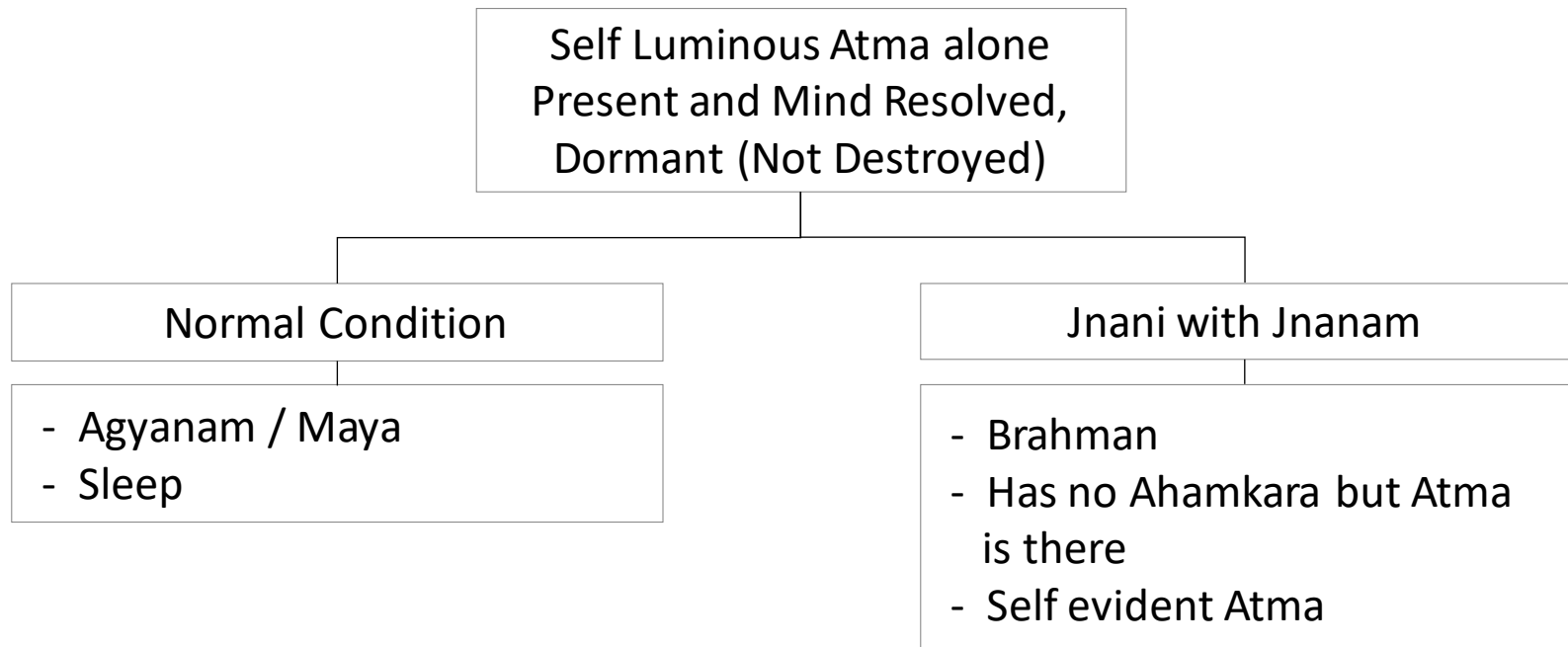


- Self luminous, Atma big "I", illumines Non-luminous Mind / Ahamkara / Small I
- Mind becomes luminous because of presence of self luminous, self evident Atma.

## Definition of Mind :

- Non-luminous mind which has become luminous in presence of Self luminous Atma = Ahamkara.
- Mind by itself not called Ahamkara
- Mind and Atma = Mixture = Ahamkara
- Atma - Aham = Self conscious
- Mind = Desk in dark room
- Mind and Light = Ahamkara
- Self luminous Atma and Inert Mind = Ahamkara

## Sleep :



- Self Evident Atma = Ever Present Consciousness = Our True nature.
- Ahamkara - Karta - Bokta, Temporarily comes, goes, Samsarin.

Gita :

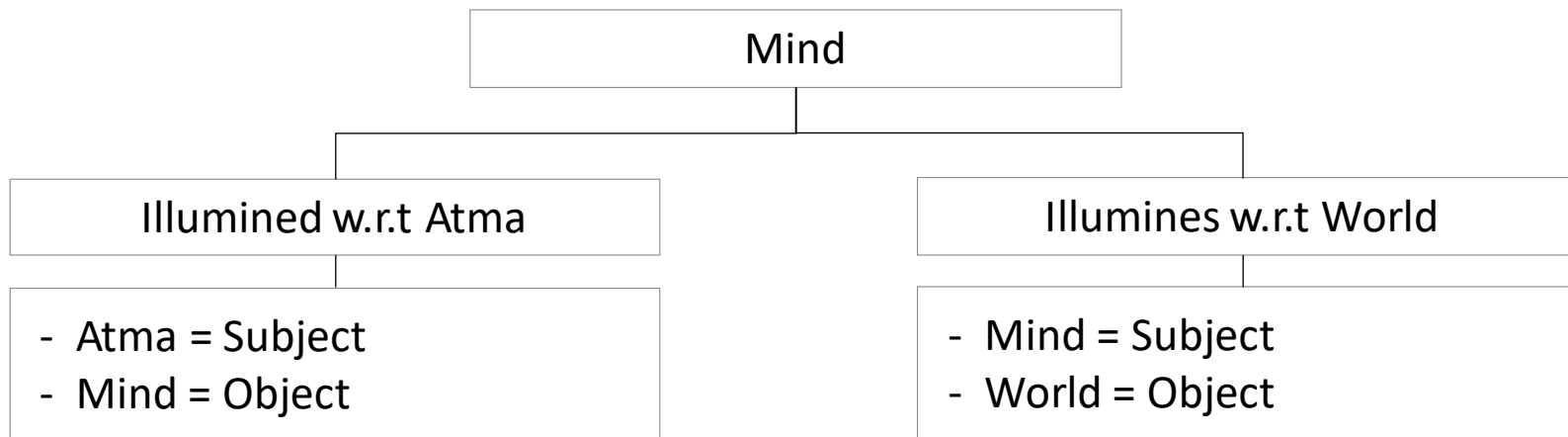
अच्छेद्योऽयमदाह्योऽयम्  
अक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुः  
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam  
aklēdyō'śōṣya eva ca |  
nityaḥ sarvagataḥ sthāṇuḥ  
acalō'yam sanātanaḥ || 2 - 24 ||

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

- Mind gets borrowed light of Consciousness.
- Mind and Borrowed light of Consciousness
- Shabda, Sparsha, Rupa, Rasa, Gandha become Evident because of Ever Presence of Atma.





- Mind enjoys status of Subject
- Atma - Ever object
- Mind in presence of Atma gets illumined
- Atma gets status of illuminator.

### Example :

- Mirror under sunlight - Luminous, otherwise at night, dark, Non-luminous.
- Mirror and Sunlight - illumines dark room
- Atma and Mind - illumines world of 5 Butas
- Sun / Atma - Ever illuminator

Mind - illumined	Not illumined
Jagrat Svapna	Sleep

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

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

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

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

na ca matsthāni bhūtāni  
paśya me yōgamaīśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 9-5 ||

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

Maya is Brahman	Maya is not in Brahman
<ul style="list-style-type: none"> <li>- Vyavaharika Drishti</li> <li>- Waker is in Dream</li> <li>- Brahman is in Waking called Ishvara</li> <li>- Vyavaharika Drishti</li> </ul>	<ul style="list-style-type: none"> <li>- Paramartika Drishti</li> <li>- Waker is not in Dream</li> <li>- Brahman is not in waking</li> <li>- Ishvara is called Nirguna brahman</li> </ul>

- Waker, dreamer, sleeper, Ishvara, Jagat, Jiva, Brahman - all are Mithya entity.
- Maya - Mithyatvam Nischaya = Badhaha
- Jiva only instrument of Ishvara in Vyavahara.

**Gita :**

तस्मात्त्वमुत्तिष्ठ यशो लभस्व  
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।  
मयैवैते निहताः पूर्वमेव  
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

tasmāttvamuttiṣṭha yaśo labhasva  
jītvā śatrūn bhun̄kṣva rājyaṁ samṛddham ।  
mayaivaite nihaṭāḥ pūrvameva  
nimittamātraṁ bhava savyasācin ॥ 33 ॥

Therefore, stand up and obtain fame. Conquer the enemies and enjoy the flourishing kingdom. Verily, by Myself they have already been slain; be you a mere instrument, O left-handed archer.  
[Chapter 11 - Verse 33]

## 1070) Upadesha Sahasri :

सुषुप्तवज्जाग्रतियोनपश्यतिद्वयंतुपश्यन्नपिचाद्वयतः।  
तथाचकुर्वन्नपिनिष्क्रियश्चयःसआत्मविन्नान्यइतीहनिश्चयः ॥10.13 ॥

susuptavajjāgratiyōnapāśyatidvayaṁ tu paśyannapicādvayataḥ |  
tathā ca kurvannapiniṣkriyaścayaḥsaātmavinnānyaitīhaniścayaḥ ||10.13 ||

it is the conclusion here (in the Vedantas) that one who, though perceiving the world of duality in the waking State, does not, as a man in Deep Sleep does not, perceive it owing to duality being negated and who is (really) actionless even when (Apparently) acting, is a man of Self-knowledge; but no one else is so. [Chapter 10 – Verse 13]

**Gita :**

या निशा सर्वभूतानां  
तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि  
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām  
tasyām jāgarti saṁyamī |  
yasyām jāgrati bhūtāni  
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

Jnani	Advaitam
<ul style="list-style-type: none"> <li>- Doesn't see Dvaitam as real</li> <li>- Always in Nirvikalpana Avastha</li> <li>- Nishkriyaha</li> </ul>	<ul style="list-style-type: none"> <li>- Not Absence</li> <li>- But inspite of Dvaitam</li> </ul>

**Gita :**

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

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

- Does action but is free from Action.
- Action belongs to Mithya Anatma which can't affect Satya Atma.
- For Jnani - Karma Phalam no lipyate, Jeevan Mukta.

Sakshi	Brahman
Tvam Pada Lakshyarth	Tat Pada Lakshyarth

<b>Atma</b>	<b>Mind / Ahamkara</b>
<ul style="list-style-type: none"> <li>- Experiences everything without changing</li> </ul>	<ul style="list-style-type: none"> <li>- Experiences world with Change</li> <li>- Savikara Pramata Karta, Bokta</li> </ul>

<b>Sakshi I</b>	<b>Mind and Reflected Consciousness = Ahamkara I</b>
<ul style="list-style-type: none"> <li>- No Kartrutvam, Boktrutvam, Pramatrutvam</li> <li>- Mukti, Original, immortal</li> <li>- Witness in 3 Avasthas</li> <li>- Svarupam in Sushupti</li> <li>- No Kartrutva, Boktrutva, Pramatrutvam in Sleep</li> <li>- Avyavaharyam</li> <li>- Jnana Matrena Mukti</li> <li>- Svarupam Prakasha Rupatvat = Chaitanyam</li> </ul>	<ul style="list-style-type: none"> <li>- Has Kartrutvam, Boktrutvam, Pramatrutvam</li> <li>- Chit Chaya</li> <li>- Ahamkara comes and goes</li> <li>- Pramatrutvam = Knowership</li> <li>- Only in Jagrat, Svapna</li> <li>- Ahamkara I Agama Pahi</li> <li>- Comes, goes in waking, Dream</li> <li>- Does Vyavahara</li> <li>- Vachyarth</li> </ul>

- Kartrutvam on Sakshi I = Adhyasa.

## Other than Sakshitvam :

- 3 identities - Kartrutvam, Boktrutvam, Pramatrutvam are negated, falsified.
- Things get illumined in presence of Atma Chaitanyam.
- Ahamkara = Sabasha Antahkaranam
- For Jnanam to come, Chitta Shuddhi is required
- For light to come, wick, oil is required
- Once light comes, it destroys darkness
- Only when Jnanam comes, Avidya gone, I am ever free.
- I am Sakshi of Mind
- Mind attached to one Body as per Prarabdha Karma
- Can't watch other minds, only one mind.

## Gita :

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānam  
yat tajjñānam mataṁ mama || 13- 3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3] 1472

- Because of Presence of thoughts in the Mind, things are known.

**Gita :**

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

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

Sleep	Waking
<ul style="list-style-type: none"> <li>- Sakshi is there</li> <li>- Mind is not there</li> <li>- World is not there</li> <li>- Chinmatra Svarupam</li> </ul>	<ul style="list-style-type: none"> <li>- Sakshi is there</li> <li>- Mind is there</li> <li>- World is there</li> <li>- Sakshi Svarupa</li> </ul>

- Mind is cause of the world.

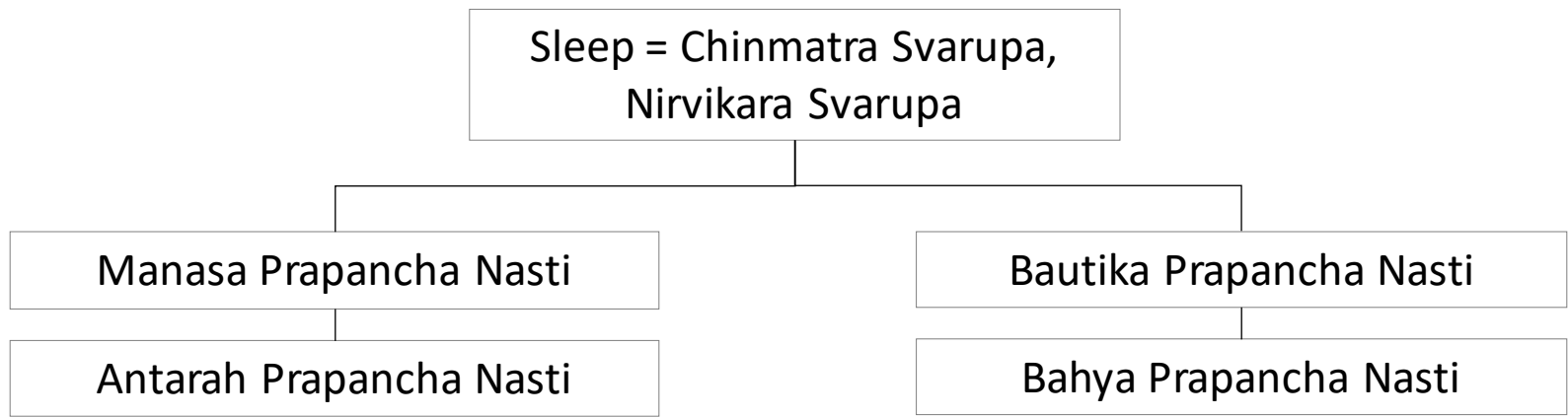


ज्योतिषामपि तज्ज्योतिः  
तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं  
हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

jyōtiṣām api tajjyōtiḥ  
tamasah param ucyatē |  
jñānaṃ jñēyaṃ jñānagamyam  
hṛdi sarvasya viṣṭhitam || 13-18 ||

That (Brahman), the 'light of all lights', is said to be beyond darkness; (it is ) Knowledge, the object of Knowledge, seated in the hearts of all, to be reached by Knowledge.  
[Chapter 13 - Verse 18]

- Illumination not a job but nature
- When Mirror in front, reflection Automatic.
- Chinmatra Svarupa = Chaitanyam  
= Awareness, Consciousness.
- Sakshi of nothingness.



### 1071) Upadesha Sahasri :

मनोवृत्तमनश्चैवस्वप्नवज्जाग्रतीक्षितुः।

सम्प्रसादेद्वयासत्त्वाच्चिन्मात्रःसर्वगोऽद्वयः॥ 11. 04 ॥

manōvṛttammanas̥caivasvapnavajjāgratikṣituḥ |

samprasādēdvayāsattvāccinmātraḥsarvagō:'dvayaḥ || 11.04 ||

How can there be any Special property in Me who am changeless by nature and witness the modifications of the minds of all without any exception? (How can again there be any change in Me) who witness the mind and its functions in the waking state as in dream? But as there is the absence of both the mind and its functions in Deep Sleep I am Pure Consciousness, all pervading and changeless. [Chapter 11 - Verse 04]

### Jagrat :

- I = Mind and Object = External world
- Mind - Object when I talk of mental condition.

### Mind included in I – Subject :

- Experience Bautika - Material Prajnata.

## Svapna :

- Mind separated from I - Sakshi
- See internal mind projected world
- World is indirectly illumined by Sakshi and directly illumined by Mind and Chidabhasa.

## Dakshinamoorthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastam jagat  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Gross body can't borrow consciousness directly from Sakshi.
- Mind - Subtle body is required.

- Every gross object doesn't borrow Consciousness
- Only mind borrows.
- Entire Bogtru Prapancha is inert Prapancha, doesn't borrow Chaitanyam.
- When thoughts resolve, world resolves, we call it Sushupti.
- Desha, Kala, Vastu resolved.

<ul style="list-style-type: none"> <li>• <b>When objects in front Chaitanya is called Sakshi</b></li> </ul>
---

- I - Sakshi not conditioned by Kala
- Desha - Kala - Shunyam Aham Asmi
- Sakshya Prapancha is unreal, Mithya
- Can't be counted as existent - Hence no duality.
- Sakshya Prapancha is unreal, Mithya.

### **What is experienced need not be real?**

- Experience does not prove reality
- Every object useful, has identity value
- Atma has no use, Avyavaharya
- Whatever is useful is Mithya including Ishvara.

### **Vedantin :**

- World is useful , wonderful, but unreal
- Swapna world doesn't exist separate from mind.

- Waking world doesn't exist separate from observer, experiencer, consciousness, Chaitanyam.

Jagrat Doesn't exist separate from  
Atma

Dream doesn't exist separate from  
Mind

- Swapna Satyam until you wake up.

### Atma Bodha :

संसारः स्वप्नतुल्यो हि रागद्वेषादिसङ्कुलः ।  
स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भावेत् ॥ ६ ॥

samsarah svapnatulyo hi ragadvesadisankulah,  
svakale satyavadbhati prabodhe satyasadbhavet || 6 ||

The world which is full of attachments, aversions and so on is like a dream. It appears to be real as long as the dream continues but becomes unreal when one wakes up - when true wisdom dawns. [Verse 6]

### Dakshinamoorthi Stotram :

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

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

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

- I am alone as pure Chaitanyam then waking came, went away, Svapna came, went away, Sushupti came, went away.
- What comes and goes - 3 worlds, 3 Avasthas, 3 bodies, 5 koshas - is Mithya, appearance, unreal
- Seer Consciousness - Alone is Satyam, Real, Nitya Mukta Svarupa Atma

- **Dvaitam Prapancha - Unreal**
- **Advaita Sakshi alone - Real**

Chandogya Upanishad :

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

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

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

- Upadesha Sahasri - Chapter 11 – Very important.
- I am not the mind, I am Consciousness experienter of the mind.

Mind	I Atma Consciousness
<ul style="list-style-type: none"> <li>- Object</li> <li>- Kala / Desha Object of Consciousness</li> <li>- Mind is resolved</li> <li>- It can't limit me the Subject Atma</li> </ul>	<ul style="list-style-type: none"> <li>- Am Subject</li> <li>- Kala Doesn't limit one</li> <li>- Timeless, Spaceless consciousness</li> </ul>

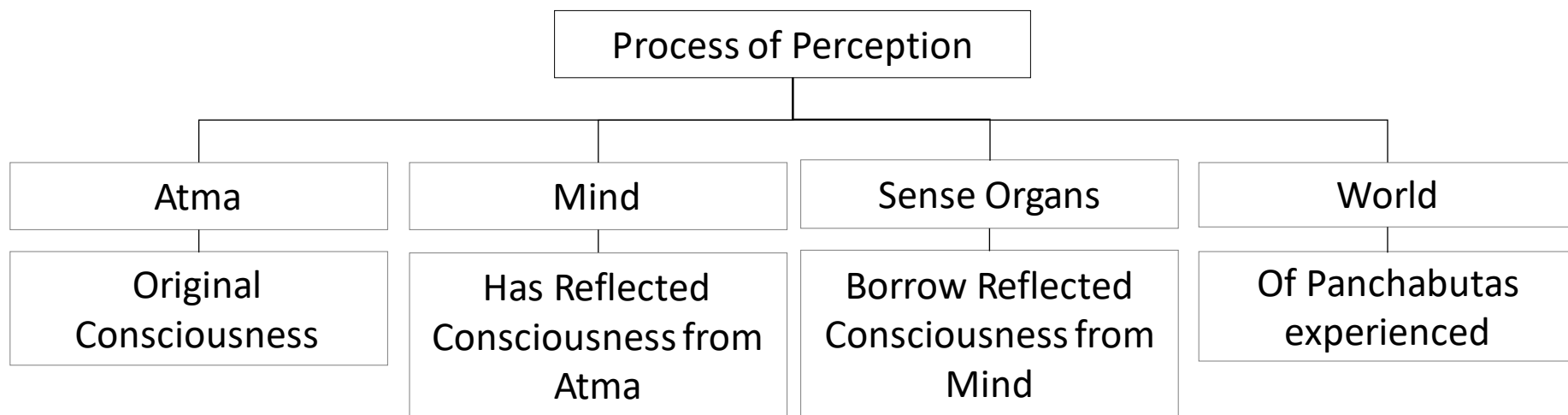
- Jnanena Matrena Nivritti...

Agyanat	Jnanat
Samsara	Moksha

- Ahamkara is kanchukam Coat, like night Dress – Sports Dress.
- I put Ahamkara I – Dress for Vyavahara.
- During Sushupti I remove Ahamkara Kanchukam
- Other than Jnanam, no Karma is required.
- Mind is Jadam, born out of Sattva Guna of Pancha Butas.
- In Presence of Sakshi, mind is illumined by Presence not by action of Sakshi.

- **Mind borrows Chaitanyam from Atma in the form of Chidabhasa.**

- With Abhasa, mind no more jadam, it becomes alive, Chetana Antahkarana.
- Mind with borrowed consciousness becomes Karta, Bokta, Pramata (Knower).
- Mind is actor, Reaper of result, capable of knowing world through sense organs and become knower.
- Sakshi - Sarvagataha, Shuddha, Nirvikara, Asanga, Karya - Karana Vilakshana, Nirguna.
- Sense organs perceive Duality with help of borrowed light of Atma from the mind.



- Duality is not reality, only temporary appearance during Jagrat Avastha, experience Material Panchabuta made Up of Sense Objects.



देहापत्यकलत्रादिष्व  
आत्मसैन्येष्वसत्स्वपि ।  
तेषां प्रमत्तो निधनं  
पश्यन्नपि न पश्यति ॥ ४ ॥

dehāpatya-kalatrādiṣv  
ātma-sainyeṣv asatsv api ।  
teṣāṁ pramatto nidhanam  
paśyann api na paśyati ॥ 4 ॥

Persons devoid of Atma - Tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction. [2 - 1 - 4]

- Jnani negates world as Mithya - Pashyanapi Na Pashyati.
- Sun never rises, Sky never Blue.
- Jnani does not attribute reality to Dvaitam.
- Knows I am Advaita Svarupam Chaitanyam Brahman.
- Pashynapi - Satyavena Na Pashyati
- Sees Dvaitam as Mithya not Satyam.

1072)

Mandukya	Turiyam Brahman
<ul style="list-style-type: none"><li>- Waker - Understands I was dreamer, Sleeper</li><li>- Waker understand he is Nirgunam brahma through Brahma Vidya</li></ul>	<ul style="list-style-type: none"><li>- Appears as Waker is Brahma Vidya</li></ul>

**1073) Every thought reflects Consciousness of Brahman, Awareness of Brahman :**

- Every Wakers mind reflects Consciousness of Brahman, Awareness of Brahman.
- Consciousness, all pervading beyond Time - Space - Objects.
- Its in all the time, all the Place in all objects.
- Thoughts inert, rise in the mind as per law of Karma, Punya - Papam.
- Thoughts, Mind, have no awareness, consciousness of their own.
- Thoughts made of subtle element, can reflect consciousness
- Brahman gets flashed in every thought and appears as lightning in our mind.
- In Reflected Medium, thought of Brahman flashes.
- Every thought lighted, creates a flash.
- Flash does not belong to the thought.
- Flash belongs to consciousness, Brahman.

- Thought reveals object directly
- Thought manifests Brahman serves as Reflected Meditation for flash of Consciousness.
- Light of awareness on mind, sense organs, objects belongs to Brahman and not to the Anatma world.

**Gita :**

ज्योतिषामपि तज्ज्योतिः  
तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं  
हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

jyōtiṣām api tajjyōtiḥ  
tamasah param ucyatē |  
jñānaṃ jñēyaṃ jñānagamyam  
hṛdi sarvasya viṣṭhitam || 13-18 ||

That (Brahman), the 'light of all lights', is said to be beyond darkness; (it is ) Knowledge, the object of Knowledge, seated in the hearts of all, to be reached by Knowledge.  
[Chapter 13 - Verse 18]

### **1074) 3 Avasthas for Ajnani :**

- 4<sup>th</sup> One for Jnani – Nirguna, Turiya Avastha Svarupa.
- World – Manifest, unmanifest, Manifests Gita.

Gita :

अव्यक्ताद् व्यक्तयः सर्वाः  
प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते  
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ  
prabhavantyahaṛāgamē |  
rātryāgamē pralīyantē  
tatraivāvyaktasaṁjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- **Light Brahman illumines Vasana Janya dream world and also all thoughts of the mind.**

1075)

Attachment	Love
<ul style="list-style-type: none"><li>- Demands</li><li>- Commands from within</li></ul>	<ul style="list-style-type: none"><li>- Gives</li><li>- Likes and Dislikes go away</li></ul>

1076)

Desh, Kala, Deha vastu (Akar), Vruttis Dominate	Brahman = Adesh, Akal, Avastu (Nirakar) can't enter
---	---

1077)

On Higher	See Lower
<ul style="list-style-type: none"><li>- Man</li><li>- Money for all</li><li>- Body of 5 Elements</li></ul>	<ul style="list-style-type: none"><li>- Husband</li><li>- See for me</li><li>- Say its my Body</li></ul>

- Utkrishta Vastuni - Nikrishta Chintanam = attachment
- Attachment = Agyanam
  - = What is not mine, I make it mine
  - = What is not I, I make it me

• **With contemplation on object, attachment comes.**

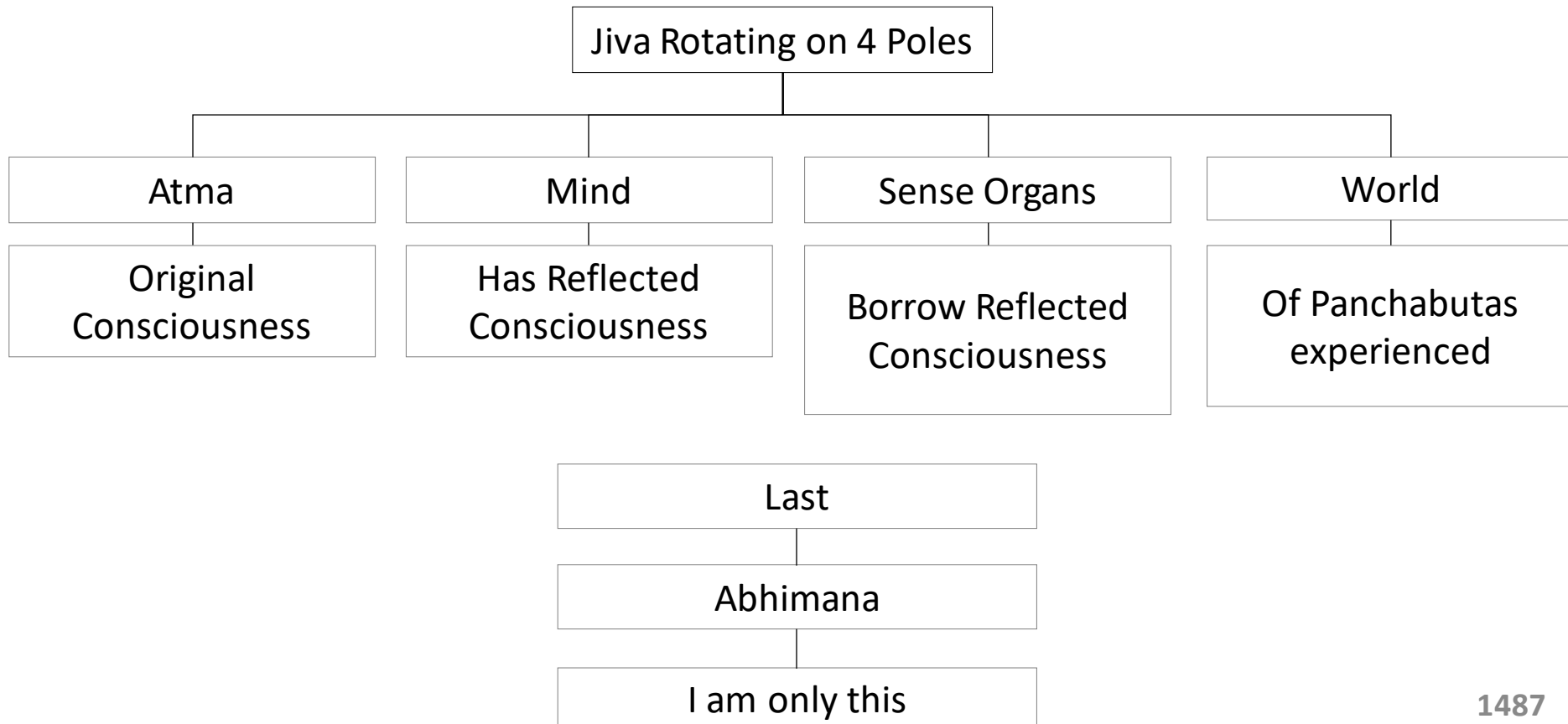
- In all experiences, we bring out hidden Vruttis (Unmanifest to manifest, Punya - Papa fructification).
- Brahman, pervades, sustains 3 worlds

Worlds	Bhu	Bua	Suar
	<ul style="list-style-type: none"><li>- Rig Veda</li><li>- Prana</li></ul>	<ul style="list-style-type: none"><li>- Sam Veda</li><li>- Apana</li></ul>	<ul style="list-style-type: none"><li>- Yajur Veda</li><li>- Vyana</li></ul>

- From Sukha Buddhi - Mahatva Buddhi comes
- Thoughts follow, only on ready tracks, internal whirlpool Section, thoughts in Circles.

- Identifying track does not change
- Let me get Rs 50 / Rs 500 / 1 Million
- To leave the Track and go on wider track is function of Upasana.
- Jagatakar Vrutti Creates Samskaras of reality in jagat.
- Buddhi gives me Status of a Jiva
- Jeevatvam : Constant realisation of gaining and loosing some identity.

**Tulsidas :**



- Jeeva Dharma strengthens by repeated thinking.
- Visualise form, Vrutti comes
- Train Ishvara Akara Vrutti on jagat.

Gita :

दुःखेष्वनुद्विग्नमनाः  
सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः  
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ  
sukhēṣu vigataspr̥haḥ |  
vītarāgabhayakrōdhaḥ  
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom.  
[Chapter 2 – Verse 56]

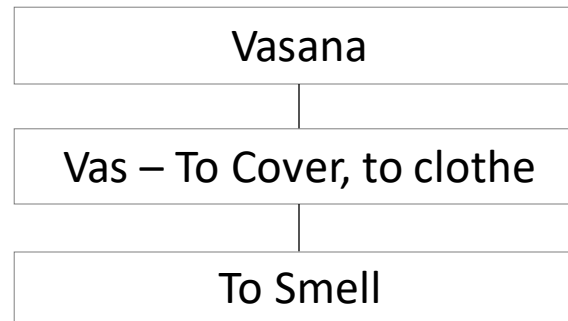
अनपेक्षः शुचिर्दक्षः  
उदासीनो गतव्यथः ।  
सर्वारम्भपरित्यागी  
यो मद्भक्तः स मे प्रियः ॥ १२-१६ ॥

anapēkṣaḥ śucirdakṣaḥ  
udāsīnō gatavyathaḥ |  
sarvārambhaparityāgī  
yō madbhaktaḥ sa mē priyaḥ || 12-16 ||

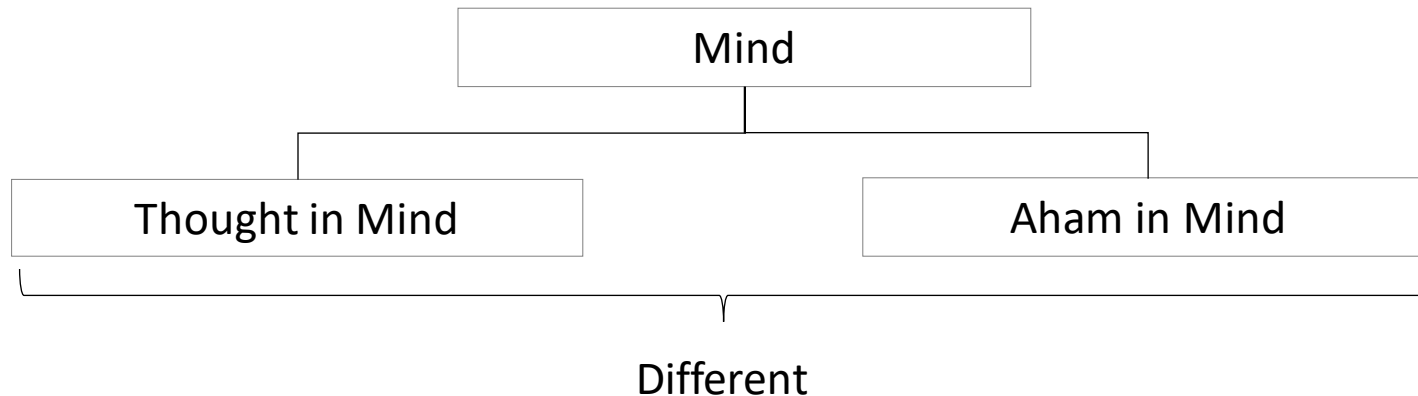
He, who is free from wants, pure, alert, unconcerned, untroubled, renouncing all undertakings (Or commencements) he, who is (Thus) devoted to me, is dear to Me. [Chapter 12 - Verse 16]

## How to Overcome thoughts?

- Practice different Opposite thoughts.



- Nature of Aham = Nature of our thought Grove



- Shuddha Aham = nature of Sat
- Samskara not formed in Shuddha Chaitanya.



- There is sense of emptiness in Aham
- Idam thought stays for more time creating emptiness in Aham
- Capacity to create vacancy in Aham is called Vairagyam.
- There is Sukha, Dukha buddhi on object of thought which gives it a reality and will not allow thought to budge.
- Seated there, it creates more vacancy in Aham.

### Delusion :

- Capacity of thought to create vacancy in Aham
- Some object of thought, I have coloured with conviction that this can give joy, others can't give joy.
- Capacity of world to create emptiness, shortness in Aham = Moha / Delusion.

### 1078) Vivekachudamani (Meditation) :

जातिनीतिकुलगोत्रदूरगं  
 नामरूपगुणदोषवर्जितम् ।  
 देशकालविषयातिवर्ति यद्  
 ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

*jātinītikulagotrādūragaṁ*  
*nāmarūpaguṇadoṣavarjitam |*  
*deśakālavīṣayātivartī yad*  
*brahma tattvamasi bhāvayātmani || 254||*

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense objects 'That Brahman thou art' Meditate on this in your mind. [Verse 254]

षड्भिरूर्मिभिरयोगि योगिहृद्-

भावितं न करणैर्विभावितम् ।

बुद्ध्यवेद्यमनवद्यमस्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 256 ॥

ṣaḍbhirūrmibhirayogi yogihṛd-

bhāvitam na karaṇairvibhāvitam |

buddhyavedyam anavadyamasti yad

brahma tattvamasi bhāvayātmani || 256 ||

That which is untouched by the 'six waves of sorrow', which the yogi's heart meditates upon but which is not grasped by the sense organs, that which the intellect cannot know, which is unimpeachable - 'That Brahman thou art' Meditate on this in your mind. [Verse 256]

भ्रान्तिकल्पितजगत्कलाश्रयं

स्वाश्रयं च सदसद्विलक्षणम् ।

निष्कलं निरुपमानवद्धि यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 257 ॥

bhrāntikalpitajagatkalāśrayam

svāśrayam ca sadasadvilakṣaṇam |

niṣkalaṁ nirupamānavaddhi yad

brahma tattvamasi bhāvayātmani || 257 ||

That which is the 'substratum' for the universe and its various aspects which are all due to delusion, which supports itself, which is other than the gross and the subtle, which has no parts and truly has no comparison 'That Brahman thou art' - Meditate on this in your mind. [Verse 257]

जन्मवृद्धिपरिणत्यपक्षय-

व्याधिनाशनविहीनमव्ययम् ।

विश्वसृष्ट्यवविघातकारणं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 258 ॥

*janmavṛddhipariṇatyapakṣaya-*

*vyādhināśanavihīnamavyayam |*

*viśvasṛṣṭyavavighātakāraṇam*

*brahma tattvamasi bhāvayātmani || 258 ||*

That which is changeless and so free from birth, growth, development, Decline, disease and death, which is indestructible and the cause of the creation, maintenance and dissolution of the universe 'That Brahman thou art' - Meditate on this in your mind.[Verse 258]

अस्तभेदमनपास्तलक्षणं

निस्तरङ्गजलराशिनिश्चलम् ।

नित्यमुक्तमविभक्तमूर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 259 ॥

*astabhedamanapāstalakṣaṇam*

*nistarāṅgajalarāśiniścalam |*

*nityamuktamavibhaktamūrti yad*

*brahma tattvamasi bhāvayātmani || 259 ||*

That which is free from all distinctions, which is never of the nature of Non-existence, which is calm like an ocean without waves, which is ever free and is of indivisible form 'That Brahman thou art' - Meditate on this in your mind. [Verse 259]

एकमेव सद्नेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

*ekameva sadanekakāraṇaṁ*

*kāraṇāntaranirāsyakāraṇam |*

*kāryakāraṇavilakṣaṇaṁ svayaṁ*

*brahma tattvamasi bhāvayātmani || 260||*

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

निर्विकल्पकमनल्पमक्षरं

यत्क्षराक्षरविलक्षणं परम् ।

नित्यमव्ययसुखं निरञ्जनं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 261 ॥

*nirvikalpakamanalpamakṣaraṁ*

*yatkṣarākṣaravilakṣaṇaṁ param |*

*nityamavyayasukhaṁ nirañjanaṁ*

*brahma tattvamasi bhāvayātmani || 261||*

That which is free from Maya, which is infinite and indestructible, which is other than the world of change, which is supreme and eternal, which is permanent and indivisible bliss, untainted 'That Brahman thou art' - Meditate on this in your mind. [Verse 261]

यद्विभाति सद्नेकधा भ्रमा-

न्नामरूपगुणविक्रियात्मना ।

हेमवत्स्वयमविक्रियं सदा

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 262 ॥

*yadvibhāti sadanekadhā bhramā-*

*nnāmarūpaṇavikriyātmanā |*

*hemavatsvayamavikriyaṁ sadā*

*brahma tattvamasi bhāvayātmani || 262||*

That one reality, which appears variously because of delusion though itself always unchanged and assumes names and forms, qualities and changes, like gold through all its modifications 'That Brahman thou art' - Meditate on this in your mind. [Verse 262]

यच्चकास्त्यनपरं परात्परं

प्रत्यगेकरसमात्मलक्षणम् ।

सत्यचित्सुखमनन्तमव्ययं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 263 ॥

*yaccakāstyānaparaṁ parātparam*

*pratyagekarasamātmalakṣaṇam |*

*satyacitsukhamanantamavyayaṁ*

*brahma tattvamasi bhāvayātmani || 263||*

That beyond which there is nothing, which is above Maya which is superior to its effects - The universe which is the innermost subjective self, which is of one essence, which is continuous existence-knowledge-bliss, which is infinite and immutable 'That Brahman thou art' - Meditate on this in you mind.[Verse 263]

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् ।

नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात् ॥ 489 ॥

dhanyo'ham kṛtakṛtyo'ham vimukto'ham bhavagrahāt |  
nityānandasvarūpo'ham pūrṇo'ham tvadanugrahāt || 489||

Blessed am I , I have reached the Fulfillment of my life and am free from the 'Shark' of transmigration. I am the embodiment of eternal bliss, I am the infinite, all by your grace.  
[Verse 489]

असङ्गोऽहमनङ्गोऽहमलिङ्गोऽहमभङ्गुरः ।

प्रशान्तोऽहमनन्तोऽहममलोऽहं चिरन्तनः ॥ 490 ॥

asaṅgo'hamanaṅgo'hamaliṅgo'hamabhaṅguraḥ |  
praśānto'hamananto'hamamalo'ham cirantanah || 490||

Unattached am I, disembodied am I, free from the subtle body am I and Undecaying; serene am I, infinite am I, unsullied am I, and endless too. [Verse 490]

अकर्ताहमभोक्ताहमविकारोऽहमक्रियः ।

शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥ 491 ॥

akartāhamabhoktāhamavikāro'hamakriyaḥ |  
śuddhabodhasvarūpo'ham kevalo'ham sadāśivaḥ || 491||

I am not the doer, I am not Experiencer, I am without modification and without activity; I am the embodiment of pure knowledge, I am absolute, and eternal auspiciousness am I.  
[Verse 491]

द्रष्टुः श्रोतुर्वक्तुः कर्तुर्भोक्तुर्विभिन्न एवाहम् ।

नित्यनिरन्तरनिष्क्रियनिःसीमासङ्गपूर्णबोधात्मा ॥ 492 ॥

draṣṭuḥ śroturvaktuḥ karturbhokturvibhinna evāham |  
nityanirantaraniṣkriyaniḥsīmāsaṅgapūrṇabodhātmā || 492||

Indeed, I am other than the seer, hearer, speaker, doer and Experiencer. I am eternal and unbroken, beyond activity, boundless, unattached and infinite, the essence of knowledge.  
[Verse 492]

### 1079) Mandukya Upanishad :

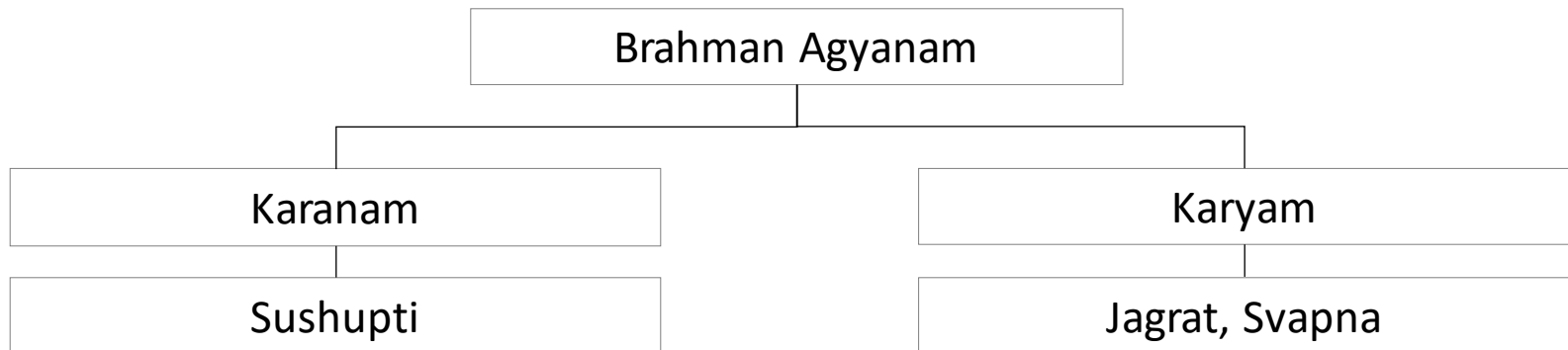
Advaitam	Dvaitam
<ul style="list-style-type: none"><li>- Sakshi</li><li>- Satyam, real</li><li>- Ananda Svarupa</li><li>- Non-dual</li><li>- Nirgunam – Eternal</li><li>- Nirvikaram</li><li>- Jnana Svarupam</li><li>- Moksha Svarupam</li><li>- Abayam</li><li>- Indestructible</li></ul>	<ul style="list-style-type: none"><li>- Ahamkara</li><li>- Mithya, apparent</li><li>- Dukha Svarupa</li><li>- Duality</li><li>- Sagunam incidental</li><li>- Savikaram</li></ul> <p><b>Goal :</b></p> <ul style="list-style-type: none"><li>- Aapti, Utpatti, Samskara Vikara</li><li>- Bayam</li><li>- Destructible</li></ul>

- Does not deal with Karma Yoga and Upasana Yoga
- Svasta = Abiding in natural self = Advaitam
- Medicine = To get natural health - Remove disease
- Shastra = To get to natural Svarupam - Remove samsara disease.

- Advaita Brahman alone is, Free from Maya, 3 Gunas, Karanam, Ekam, one existence, ever free, Never Non-existent, birthless, deathless, sorrowless, not grasped by sense organs, mind, beyond space, time, objects.
- Jiva - Brahma Aikyam = Focus of Mandukya Upanishad.

1080)

Advaitam	Dvaitam
- Truth, Satyam	<ul style="list-style-type: none"> <li>- Seeming incidental, Appearance</li> <li>- 3 States, 5 koshas, 3 Bodies</li> <li>- Born out of Agayanam</li> </ul>



- Brahma Agyanam
  - Rajju Agyanam
  - Shell Agyanam
- } Cause



By Karyam	By Karma	By Jnanam
<ul style="list-style-type: none"> <li>- Jagat Adhyasa</li> <li>- Sarpah Adhyasa</li> </ul>	<ul style="list-style-type: none"> <li>- Nasha Possible</li> </ul>	<ul style="list-style-type: none"> <li>- Only Badaha not Nasha</li> </ul>

### 1081) Vivekachudamani :

द्रष्टुः श्रोतुर्वक्तुः कर्तुर्भोक्तुर्विभिन्न एवाहम् ।

नित्यनिरन्तरनिष्क्रियनिःसीमासङ्गपूर्णबोधात्मा ॥ 492 ॥

draṣṭuḥ śroturvaktuḥ karturbhokturvibhinna evāham |  
nityanirantaraniṣkriyaniḥsīmāsaṅgapūrṇabodhātmā || 492||

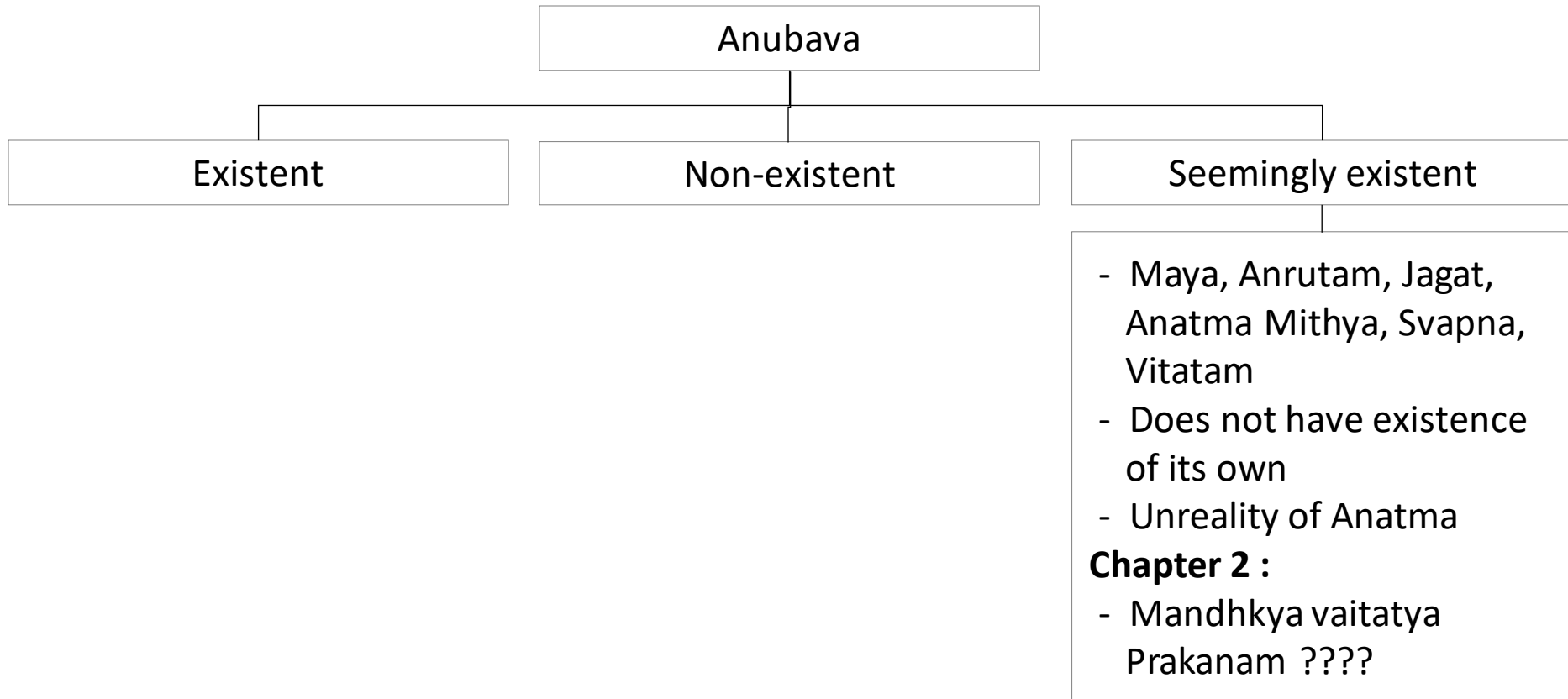
Indeed, I am other than the seer, hearer, speaker, doer and Experiencer. I am eternal and unbroken, beyond activity, boundless, unattached and infinite, the essence of knowledge.  
[Verse 492]

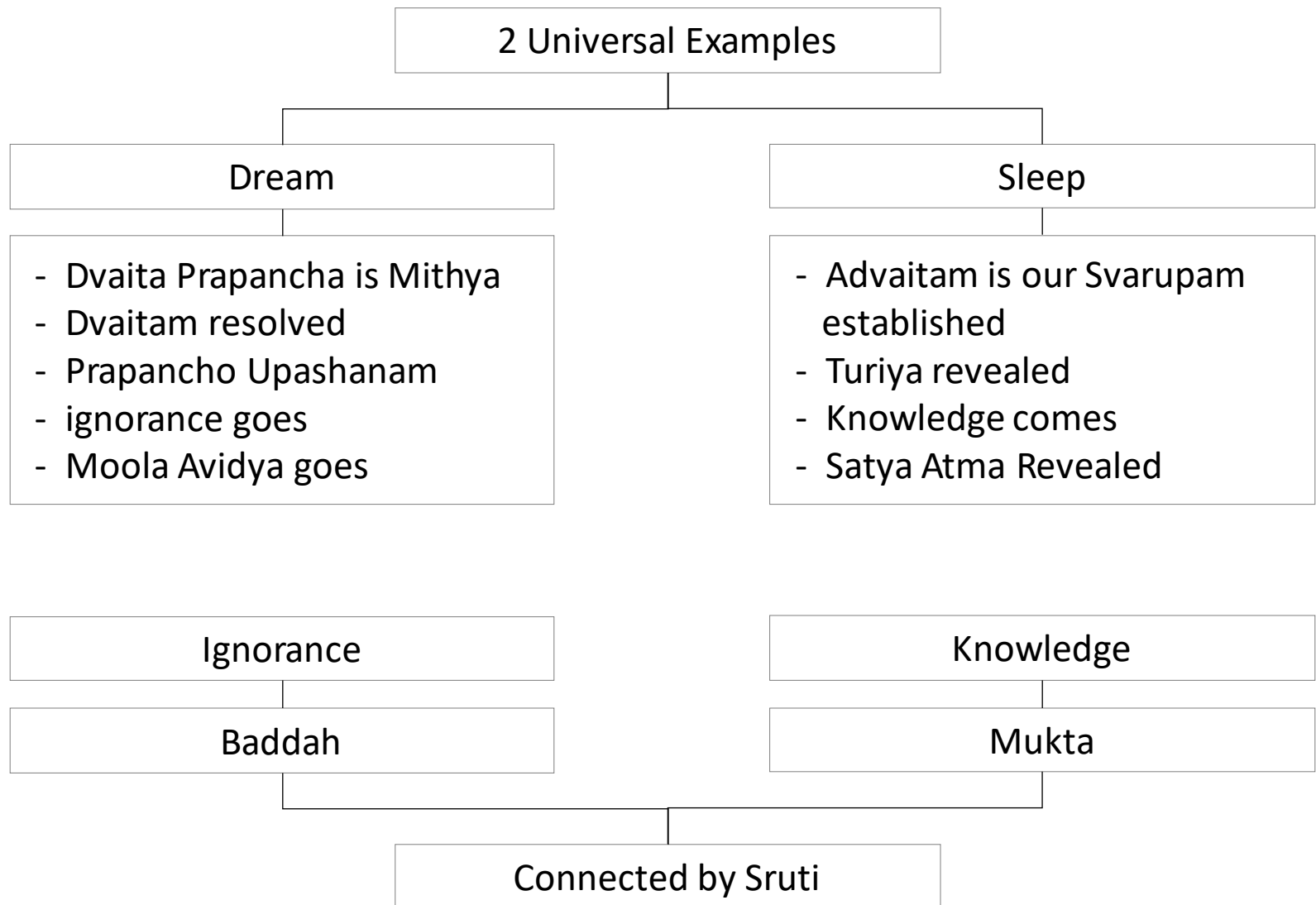
- I am Chaitanya - Atma
- Not seer, hearer, speaker, doer, experiencer.

**I am :**

- Eternal, unbroken, beyond activity, boundless, unattached, infinite, essence of knowledge.

## 1082) 3 categories of our experiences :





**1083) Vivekachudamani :**

नारायणोऽहं नरकान्तकोऽहं  
पुरान्तकोऽहं पुरुषोऽहमीशः ।  
अखण्डबोधोऽहमशेषसाक्षी  
निरीश्वरोऽहं निरहं च निर्ममः ॥ 495 ॥

nārāyaṇo'haṁ narakāntako'haṁ  
purāntako'haṁ puruṣo'hamīśaḥ |  
akhaṇḍabodho'hamaśeṣasākṣī  
nirīśvaro'haṁ nirahaṁ ca nirmamaḥ || 495||

I am Narayana, I am the slayer of Naraka. I am the destroyer of Tripura ; I am the supreme being, the lord. I am unbroken knowledge, I am the witness of everything; I have no other lord and I am devoid of 'I' and 'mine'. [Verse 495]

- a) I am the Supreme being
- b) Witness of everything
- c) I am Devoid of I and mine

**1084) Vivekachudamani :**

निरुपममनादितत्त्वं त्वमहमिदमद् इति कल्पनादूरम् ।  
नित्यानन्दैकरसं सत्यं ब्रह्माद्वितीयमेवाहम् ॥ 494 ॥

nirupamamanāditattvaṁ tvamaḥamidamada iti kalpanādūram |  
nityānandaikarasam satyam brahmādvitīyamevāham || 494||

I am Unparalleled, the Originalless reality, beyond such imaginations as you and I, this and that. The essence of bliss eternal, the truth, Nondual Brahman am I. [Verse 494]

- a) I am Unparalleled
- b) Originless reality
- c) Beyond I and you, this and that
- d) I am essence of Bliss eternal, the truth, Non-dual brahman

**1085) Vivekachudamani :**

<p>नाहमिदं नाहमदोऽप्युभयोरवभासकं परं शुद्धम् । बाह्याभ्यन्तरशून्यं पूर्णं ब्रह्माद्वितीयमेवाहम् ॥ 493 ॥</p>	<p>nāhamidaṁ nāhamado'pyubhayoravabhāsakaṁ paraṁ śuddham   bāhyābhyantaraśūnyaṁ pūrṇaṁ brahmādvitīyamevāham    493  </p>
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I am neither this nor that but the supreme, illuminator of both; I am pure. I have neither an exterior nor an interior. I am infinite; Verily, I am the non-dual Brahman. [Verse 493]

- a) Neither this Nor that
- b) Illuminator of this and that
- c) Pure
- d) I have no inner or outer
- e) I am infinite, Non-dual brahman

## 1086) Vivekachudamani :

सर्वेषु भूतेष्वहमेव संस्थितो  
ज्ञानात्मनाऽन्तर्बाहिराश्रयः सन् ।  
भोक्ता च भोग्यं स्वयमेव सर्वं  
यद्यत्पृथग्दृष्टमिदन्तया पुरा ॥ 496 ॥

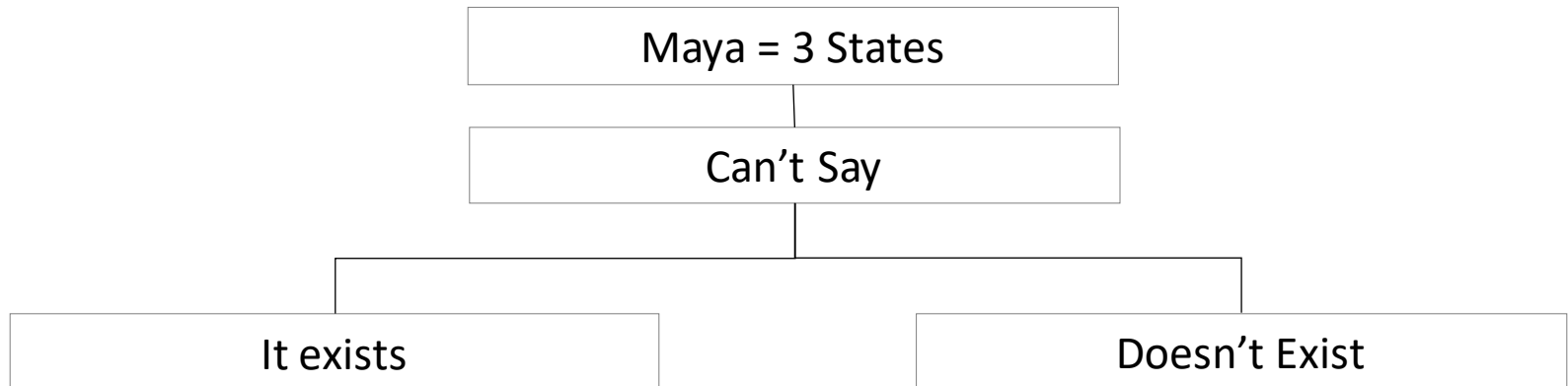
sarveṣu bhūteṣvameva saṁsthito  
jñānātmanā'ntarbahirāśrayaḥ san |  
bhoktā ca bhogyam svayameva sarvaṁ  
yadyatpṛthagdr̥ṣṭamidan̥tayā purā || 496||

I alone reside as knowledge in all beings and am their external and internal support. I myself am the Experiencer and the experienced; I am all that was experienced by me separately as 'This; and 'Not-this' before. [Verse 496]

- I am the internal Support of Knowledge in all beings
- I am the experiencer and experienced
- I am this and not this

## 1087) Pravilapanam = Unmanifest of 3 States into Brahman :

- Brahman appears as 3 States by maya Shakti.



- Only Appearance
- I - Brahman Exist in 3 periods of time or I am Timeless
- Satyam, Jnanam, Anantham is my Intrinsic nature
- Everything else is Maya, an appearance.
- Brahma Satyam, Jagan Mithya Jeevo Braheiva Na Paraha...

### **Kaivalya Upanishad :**

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ 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]

### **Chandogyo Upanishad :**

- Buma...

## Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः  
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्  
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं  
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
prajñam na prajñānaghanam na prajñam nāprajñam |  
adr̥śyamavyavahāryamagrāhyamalakṣaṇam  
acintyamavyapadeśyamekātmapratyayasāram  
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ  
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

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

## Taittiriya Upanishad :

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

yato vā imāni bhūtāni jāyante |  
yena jātāni jīvanti | yatprayantyaabhisamviśanti |  
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata  
sa tapastaptvā || 2 ||



To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

### 1088) Vivekachudamani :

स्थुलादिभावा मयि कल्पिता भ्रमा-

दारोपितानुस्फुरणेन लोकैः ।

काले यथा कल्पकवत्सराय-

णत्वा द्यो निष्कलनिर्विकल्पे ॥ 498 ॥

sthulādibhāvā mayi kalpitā bhramā-

dāropitānusphuraṇena lokaiḥ |

kāle yathā kalpakavatsarāya-

ṇartvā dyo niṣkalanirvikalpe || 498 ||

Concepts of gross and so on, are wrongly imagined in me by people because of the manifestation of superimpositions; just as in the indivisible and absolute time, cycles, years, half-years, seasons and so on, are imagined. [Verse 498]

- Gross - Concept is wrongly imagined in me (Brahman), because of manifestations of superimpositions.
- In the indivisible Brahman, absolute Timelessness, cycles, years, half years, seasons are imagined.

### 1089) Vivekachudamani :

मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।

उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ 497 ॥

mayyakhaṇḍasukhāmbhodhau bahudhā viśvavīcayaḥ |

utpadyante viliyante māyāmārutavibhramāt || 497||

In me the ocean of unbroken bliss, endless waves of the universe are created and destroyed by the play of the storm of Maya.[Verse 497]

- In the endless ocean of Bliss of Brahman, endless waves are created and destroyed by the storm of Maya in the minds of human beings.

### 1090) Vivekachudamani :

सर्वेषु भूतेष्वहमेव संस्थितो

ज्ञानात्मनाऽन्तर्बहिराश्रयः सन् ।

भोक्ता च भोग्यं स्वयमेव सर्वं

यद्यत्पृथग्दृष्टमिदन्तया पुरा ॥ 496 ॥

sarveṣu bhūteṣvameva saṁsthito

jñānātmanā'ntarbahirāśrayaḥ san |

bhoktā ca bhogyam svayameva sarvaṁ

yadyatpṛthagdr̥ṣṭamidantayā purā || 496||

I alone reside as knowledge in all beings and am their external and internal support. I myself am the Experiencer and the experienced; I am all that was experienced by me separately as 'This; and 'Not-this' before. [Verse 496]

- I alone reside as knowledge in all beings
- I am their external and internal support
- I myself am the experiencer and experienced
- I am Non-dual reality.
- I am all that was experienced as this and that, me - Mine, before.

### 1091) Vivekachudamani :

आरोपितं नाश्रयदूषकं भवेत्  
 कदापि मूढैरतिदोषदूषितैः ।  
 नार्द्रिकरोत्यूषरभूमिभागं  
 मरीचिकावारि महाप्रवाहः ॥ 499 ॥

āropitaṁ nāśrayadūṣakaṁ bhavet  
 kadāpi mūḍhairatidoṣadūṣitaiḥ |  
 nārdrikarotyūṣarabhūmibhāgaṁ  
 marīcikāvāri mahāpravāhaḥ || 499 ||

That which is superimposed by supremely ignorant fools, can never sully the substratum; the great onrush of waters perceived in a mirage can never wet the desert tract. [Verse 499]

- Mirage water can't wet the desert sand
- Ignorant people superimpose thoughts in their minds as themselves
- Substratum Atma can never be sullied.

## 1092) What is Mithya?

- Vivekachudamani :

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

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

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

## 1093) Vivekachudamani :

आकाशवल्लेपविदूरगोऽहं  
आदित्यवद्भास्यविलक्षणोऽहम् ।  
अहार्यवन्नित्यविनिश्चलोऽहं  
अम्भोधिवत्पारविवर्जितोऽहम् ॥ 500 ॥

*ākāśavallepavidūrago'ham  
ādityavadbhāsyavilakṣaṇo'ham |  
ahāryavannityaviniścalo'ham  
ambhodhivatpāravivarjito'ham || 500||*

Like space I am beyond contamination, like the sun I am distinct from things illumined, like the mountain I am always motionless, like the ocean I am limitless. [Verse 500]

#### 4 Examples : Atma Svarupa :

- Space - Beyond contamination, Asanga
- Sun - Distinct from illumined things, Chaitanyam
- Mountain - Always motionless, Nirvikara
- Ocean - Limitless, Sarvagataha

#### 1094) Vivekachudamani :

न मे देहेन सम्बन्धो मेघेनेव विहायसः ।

अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥ 501 ॥

na me dehena sambandho megheneva vihāyasah |

atah kuto me taddharmā jākratsvapnasuṣuptayah || 501||

I have no relationship with the body just as the clouds (Have no connection) with the sky, so how can the waking, dream and deep sleep states - Attributes of the body - Ever affect me?[Verse 501]

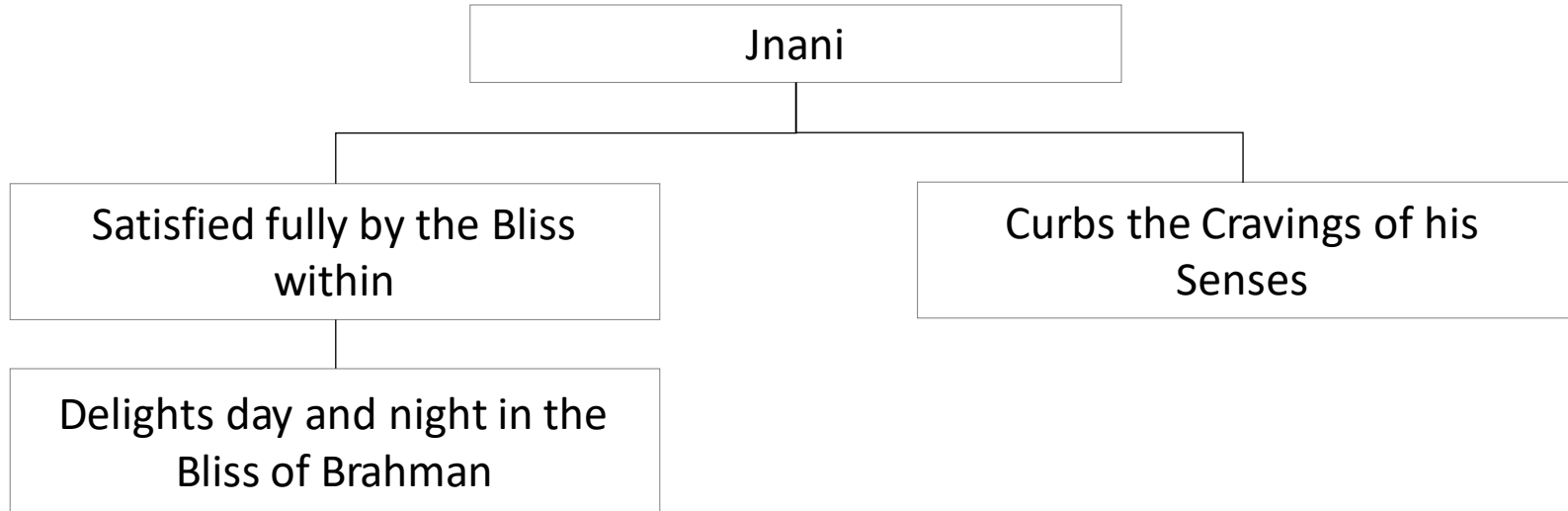
Clouds have no Connection with Space	I Consciousness have no connection with the body
	<ul style="list-style-type: none"><li>- Body has attributes in Waking, Dream, Sleep</li><li>- Attributes of Body can't affect me the Consciousness</li></ul>

## 1095) Kaupina Panchakam :

स्वानन्दभावे परितुष्टिमन्तः  
सुशान्तसर्वेन्द्रियवृत्तिमन्तः ।  
अहर्निशं ब्रह्मसुखे रमन्तः  
कौपीनवन्तः खलु भाग्यवन्तः ॥ 3 ॥

Swananda bhava pari thushti mantha  
Sushantha sarvendriya vruthi mantha ।  
Aharnisam brahma sukhe ramantha  
Kaupeenavantha Khalu bhaghyavantha ॥ 3 ॥

Always contented in the joy of ones own self Who is peaceful by curbing desires his senses  
Who is immersed day and night in the bliss of Brahman The man with just the loincloth is  
indeed the lucky one. [Verse 3]

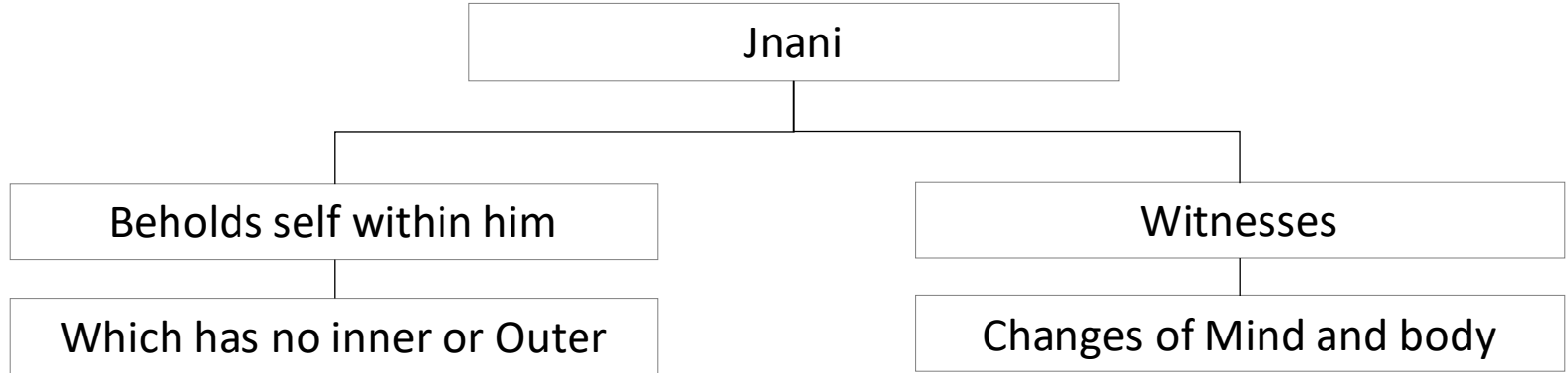


## 1096) Kaupina Panchakam :

देहादिभावं परिवर्तयन्तः  
स्वात्मानमात्मन्यवलोकयन्तः ।  
नान्तं न मध्यं न बहिः स्मरन्तः  
कौपीनवन्तः खलु भाग्यवन्तः ॥ 4 ॥

Dehadhi bhavam parivarthayantha  
Swathmana athmanyavalokayantha ।  
Naantha na Madhyam na bahi smarantha  
Kaupeenavantha Khalu bhaghyavantha ॥4 ॥

Always witnessing the changes of his own body, Who is seeing himself as the Self, the changeless, And who never bothers to think about the end, middle and outside (of the world), The man with just the loincloth is indeed the lucky one. [Verse 4]



### 1097) Kaupina Panchakam :

ब्रह्माक्षरं पावनमुच्चरन्तो  
ब्रह्माहमस्मीति विभावयन्तः ।  
भिक्षाशिनो दिक्षु परिभ्रमन्तः  
कौपीनवन्तः खलु भाग्यवन्तः ॥५॥

Brahmaksharam pavanamucharantho  
Brahmahamasmeethi vibhavayantha ।  
Bhikshashano dikshu paribramayantha  
Kaupeenavantha Khalu bhaghyavantha ॥5॥

Always singing the sacred glory of Brahman, the eternal Always contemplating that 'I am Brahman', Who is wandering around just on alms obtained, The man with just the loincloth is indeed the lucky one. [Verse 5]

Jnani

Meditates on I am Brahman

### 1098) Sub-conscious Mind :

- Records everything
- Always Alert and Awake
- Its built on habituation
- It Speaks to you in Dreams.
- It has no Verbal language



- It take everything liberally
- Its not logical
- It is the feeling Mind

### 1099) Vivekachudamani :

उपाधिरायाति स एव गच्छति

स एव कर्माणि करोति भुङ्क्ते ।

स एव जीर्यन् म्रियते सदाहं

कुलाद्रिवन्निश्चल एव संस्थितः ॥ 502 ॥

upādhirāyāti sa eva gacchati

sa eva karmāṇi karoti bhuṅkte |

sa eva jīryan mriyate sadāham

kulādrivanniścala eva samsthitaḥ || 502 ||

It is the conditioning which comes and that alone which goes. It performs actions and experiences (Their results); it alone decays and dies. I remain immovable like the Kula Mountain. [Verse 502]

### What comes and Goes?

- Appears – Disappears
- Conditioning - comes and goes
- Upadhi - Body - Mind appears and disappears
- Performs actions, experiences their results.
- It alone decays - Dies
- I - Consciousness remain immovable like the Kula mountain.

## 1100) Vivekachudamani :

न मे प्रवृत्तिर्न च मे निवृत्तिः

सदैकरूपस्य निरंशकस्य ।

एकात्मको यो निविडो निरन्तरो

व्योमेव पूर्णः स कथं नु चेष्टते ॥ 503 ॥

na me pravṛttirna ca me nivṛtṭiḥ

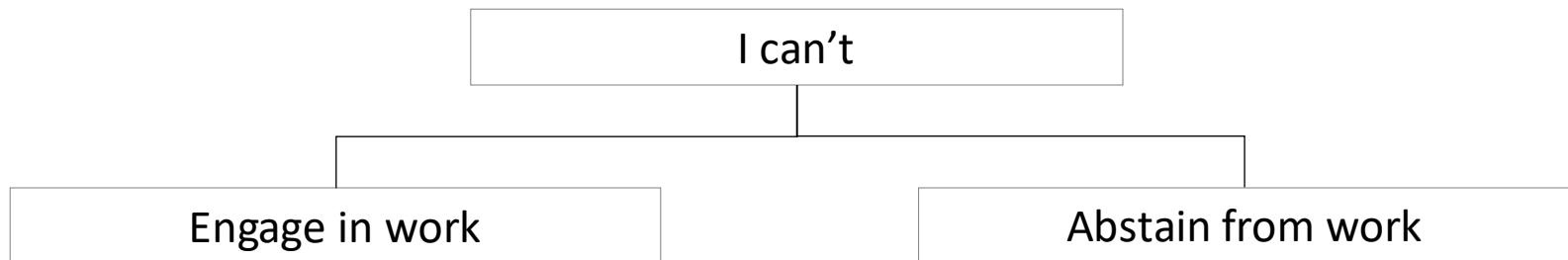
sadaikarūpasya niraṁśakasya |

ekātmako yo niviḍo nirantaro

vyomeva pūrṇaḥ sa katham nu ceṣṭate || 503||

There is neither 'Engaging in work' nor 'abstaining from it' for me who am always the same and without parts. How can that which is one, unbroken and infinite like the sky, ever strive?  
[Verse 503]

- As Consciousness, I am not Karta.

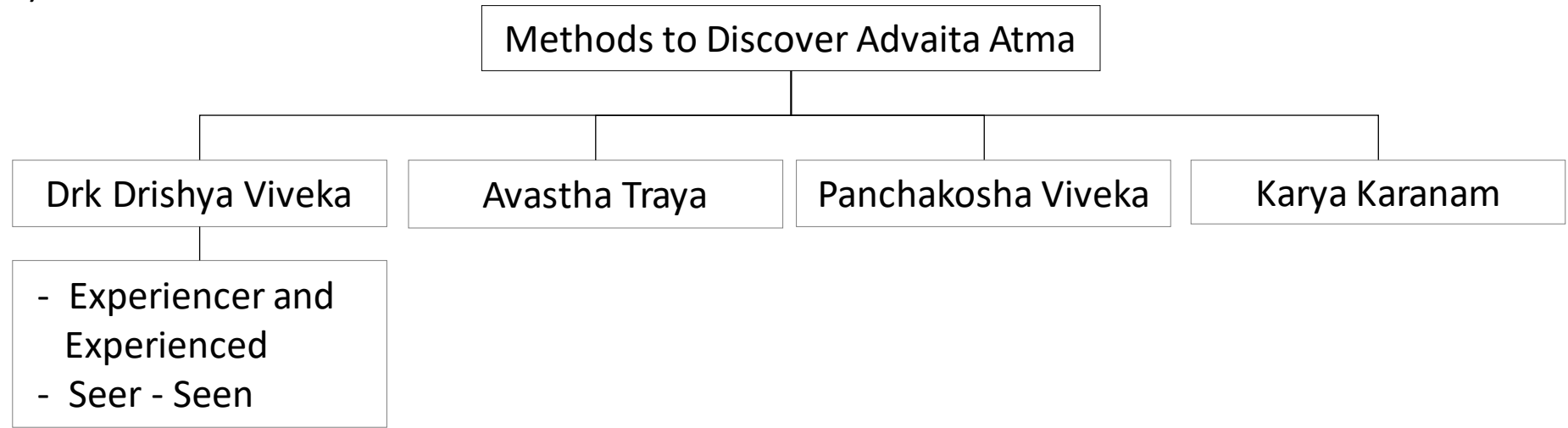


- I am without parts
- I can't strive to do anything.
- I am unbroken, infinite like the Sky.

## 1101) Swamy Sarvapriyananda 27 July – 2023 :

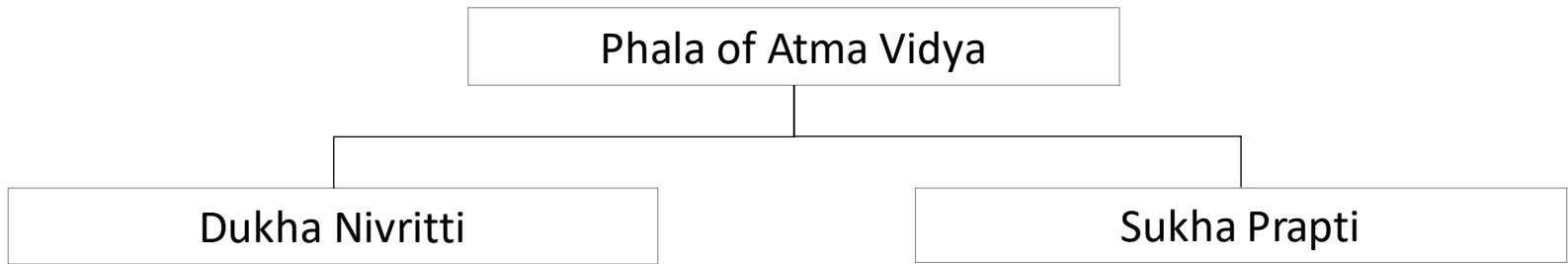
i) Atma Nitya, Aprameya, knower, Ekaha, Sarvagataha

ii)



### Avasta Traya :

- Wakers Body not seen in Dream, Sleep
- Conscious experience continues without body.



- Arvindam Chakraborty - Harvard Scholar, Book on Drk - Driya.

### III) Sthira Pratignya = Steady wisdom :

#### Buddhist Monks Book :

- After the ecstasy, the laundry.

#### IV) Gita :

- Chapter 2 - Verse 55 to 72 - Basis for Topic - Supreme empowerment, stabilized wisdom.
- How to manifest Jnanam? Gita :

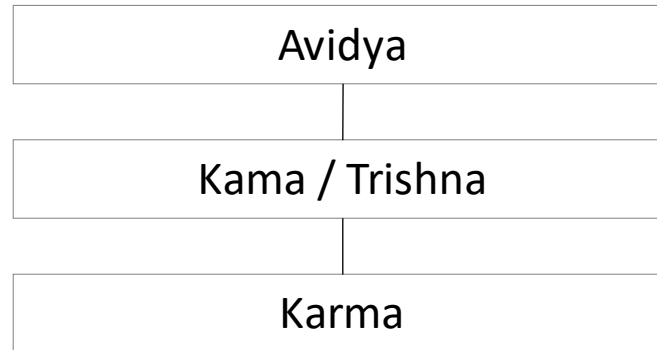
श्रीभगवानुवाच ।  
प्रजहाति यदा कामान्  
सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः  
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca  
prajahāti yadā kāmān  
sarvān pārtha manōgatān ।  
ātmanyēvātmanā tuṣṭaḥ  
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.  
[Chapter 2 – Verse 55]

V) All desires - Satisfied, dried up, Given up by Atman in Atman.

## VI) Problem :



- **80 % of our problems = Trishna = Thirst**
- Solution = Vairagyam.

## Example :

- Son not listening, Do best, Rest leave to God.
- We try to re-arrange world to our Raaga - Dvesha.

## VII) Objects appearing not a problem :

- My thirst binds me, run towards, away
- Knot - of the Mind to the object outside is the problem
- This makes the world real for me.

## VIII) Knot = Ignorance of my Asanga Atma :

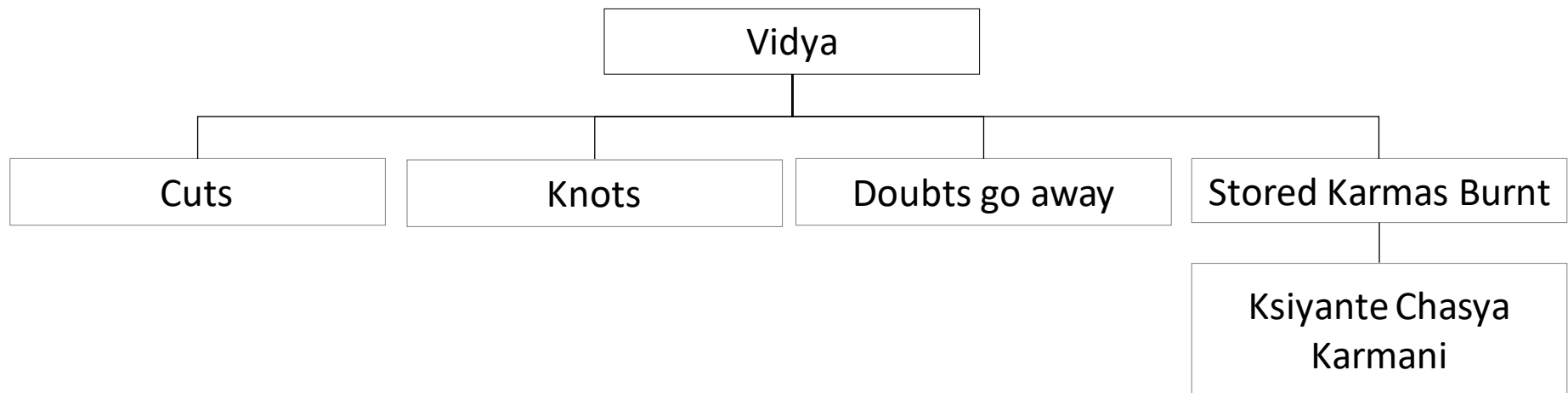
- Manifests desire.

## IX) Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah I  
ksiyante casya karmani tasmin drste paravare II 8 II

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]



### Example :

- Cotton mountain burnt in one second by fire.

## X) Guru of Ramanujam - Book :

- Hymn of surrender
- Can't ask forgiveness for my thoughts.

### **XI) In Self realisation, Good and Bad karmas destroyed :**

- **Desire is obstacle to Consciousness.**

### **XII) Consciousness operates through senses, makes world known to me :**

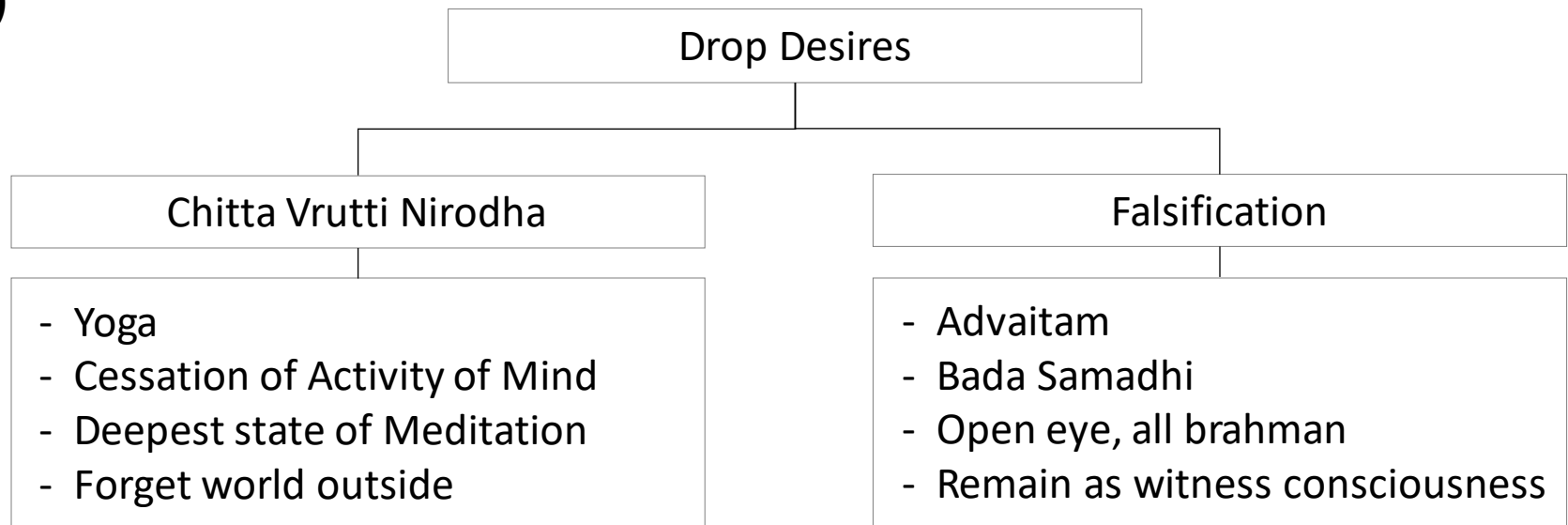
- Function of Sattva Guna of matter.
- I - Consciousness becomes incidental knower in Waking state with the Waking universe (Satvic).
- I - Consciousness becomes incidental dreamer in Dream state with dream universe (Rajasic).
- I - Consciousness becomes incidental sleeper in Sleep state with ignorance as object (Tamasic).

### **XIII) Presence of desire shows, Jnanam is absent :**

- Mano Gatham = Desires in the mind not mine  
= Belongs to Prakriti
- Sublate them, Badaha
- Like mirage on sand, appear, disappear.

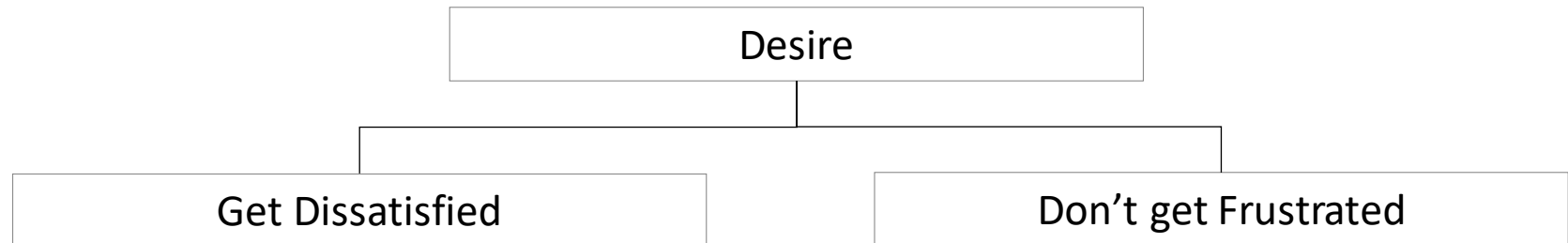
### **Example :**

- Brahmarpanam , Brahma Hari.



- Be Satisfied by Atman in Atma.

### If no Desires, how fulfillment?



### Fulfillment from Within :

- 'I am Satchit Ananda' Poornaha, Causeless happiness.
- I do same actions but expect different results = Insanity.
- Atman Eva Atmana Tushtaha (Gita : Chapter 2 - Verse 55)



Gita :

श्रीभगवानुवाच ।  
प्रजहाति यदा कामान्  
सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः  
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca  
prajahāti yadā kāmān  
sarvān pārtha manōgatān |  
ātmanyēvātmanā tuṣṭaḥ  
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.  
[Chapter 2 – Verse 55]

Nisheda

Vishaya - Don't give happiness

Book :

- Exploring happiness by Cesela Bok
- Asian Drama - Gurnal Mrinal
- Both parents Nobel peace awardees.

## Keno Upanishad :

यन्मनसा न मनुते येनाहुर्मनो मतम्  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

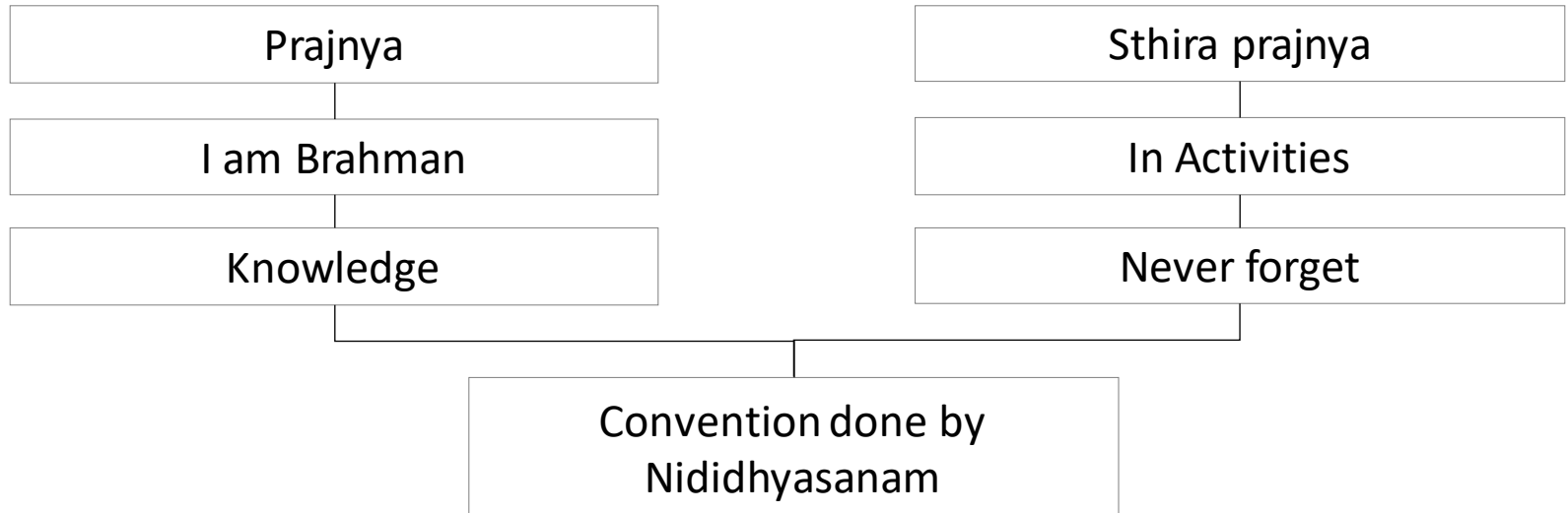
*Yan-manasa na manute yena' 'hur mano matam  
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here.[Chapter 1 - Verse 5]

- Mind can't think of Atma
- Eyes can't see Atma
- Give up activity of mind
- Stabilise in wisdom, I am Sat chit Ananda = Samadhi.

## Book :

- Beautiful Mind - John Nash, Mathematician.



Gita :

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

brahmārpaṇam brahma havih  
brahmāgnau brahmaṇā hutam |  
brahmaiva tēna gantavyam  
brahma karma samādhinā ||4-24||

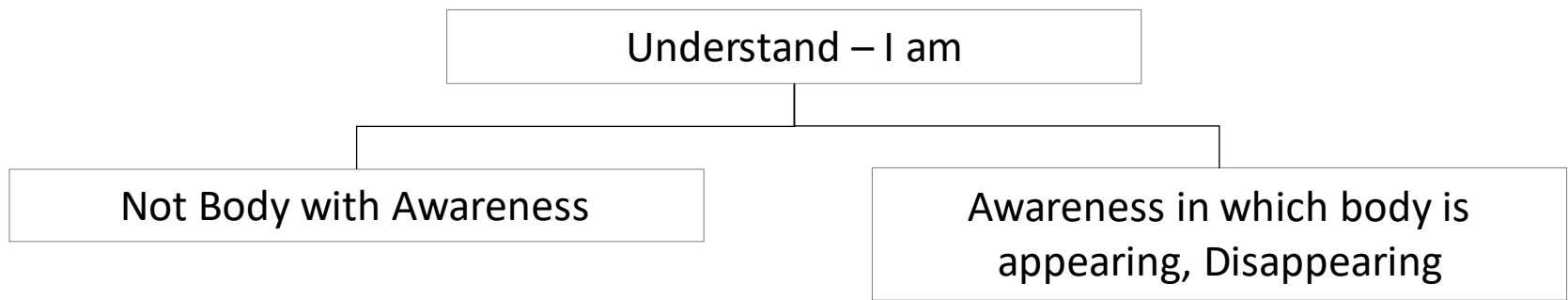
Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

**Jeevan Mukti Viveka :**

5 Reasons

Why Sadhana is required after  
Dawn of knowledge

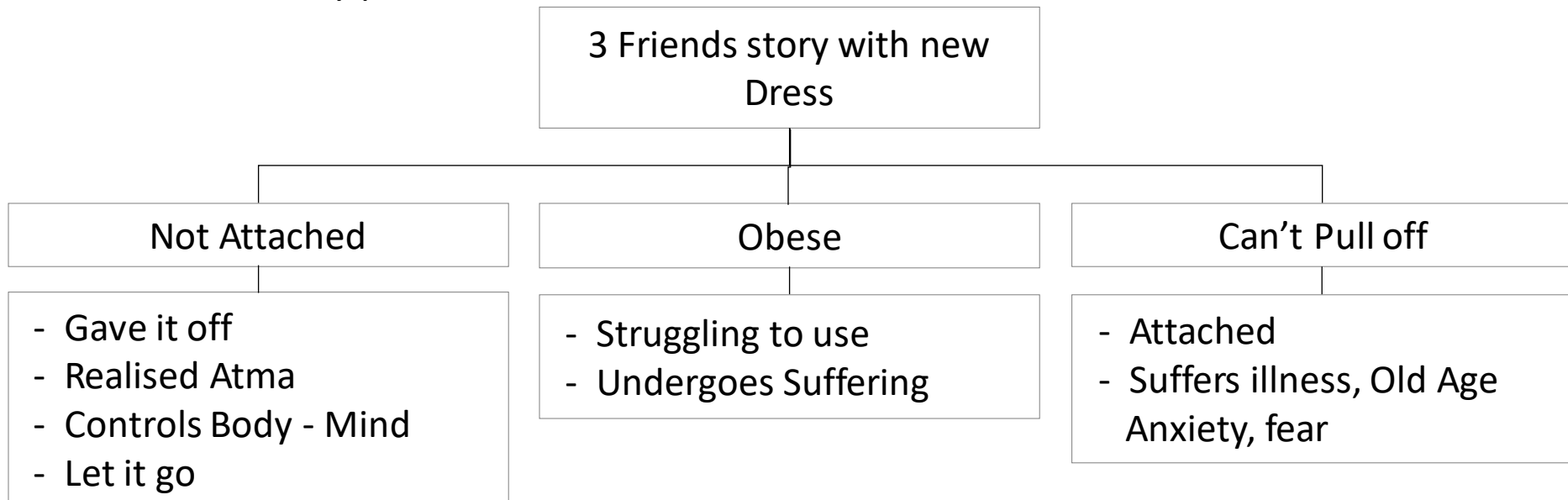
- a) Jnana Rakshanam - Protect knowledge
- b) Tapasya - Stick with Knowledge of Atma
- c) Abhisamvada - No Contradiction Stabilize on Sakshi
- d) Dukha Nivrutti
- e) Sukha prapti



- **Shift attention from Body or mind to Awareness, Sakshi principle.**

### **Austerity - Tapasya :**

- Don't give concession to Body to enjoy pleasures
- Let body - Mind - Rest
- Deliberately practice.



- **Don't be Lax with Body - Mind, can I be Happy - Calm - Goal all the time**

### 1102) Vivekachudamani :

पुण्यानि पापानि निरिन्द्रियस्य  
निश्चेतसो निर्विकृतेर्निराकृतेः ।  
कुतो ममाखण्डसुखानुभूतेः  
ब्रूते ह्यनन्वागतमित्यपि श्रुतिः ॥ 504 ॥

punyaṇi pāpāni nirindriyasya  
niścetaso nirvikṛternirākṛteḥ |  
kuto mamākhaṇḍasukhānubhūteḥ  
brūte hyananvāgatamityapi śrutiḥ || 504||

How can there be merits and demerits for me who have no sense organs, no mind, who am without modification, and form, who am the Realisation of absolute bliss? In the passage, ‘not touched’ and so on, Sruti also mentions this. [Verse 504]

- I have no Sense Organs, mind, have no Modifications, or form.
- I have no Punyam or Papam.

### 1103) Vivekachudamani :

छायया स्पृष्टमुष्णं वा शीतं वा सुष्टु दुःष्टु वा ।  
न स्पृशत्येव यत्किञ्चित्पुरुषं तद्विलक्षणम् ॥ 505 ॥

chāyayā sprṣṭamuṣṇaṁ vā śītaṁ vā suṣṭhu duṣṭhu vā |  
na sprṣātyeva yatkiñcitpuruṣaṁ tadvilakṣaṇam || 505||

If the shadow of a man is touched by heat or cold, good or evil, it does not in the least affect the man who is other than his shadow. [Verse 505]

- Heat, Cold, Good, evil May touch a Shadow not the Man who is other than the Shadow.
- Sakshi is different than Ahamkara Shadow.

### 1104) Vivekachudamani :

न साक्षिणं साक्ष्यधर्माः संस्पृशन्ति विलक्षणम् ।  
अविकारमुदासीनं गृहधर्माः प्रदीपवत् ॥ 506 ॥

na sākṣiṇaṁ sākṣyadharmāḥ saṁspṛśanti vilakṣaṇam |  
avikāramudāsīnaṁ grhadharmāḥ pradīpavat || 506||

The witness is not affected by the properties of things observed, for, it is distinct from them; it is without modification and indifferent just as the properties of a room (Do not affect) the lamp (That illumines it) [Verse 506]

Properties of Room	Properties of Body - Mind - World
Does not affect the Lamp which illumines the room	Does not affect Sakshi which illumines the body - Mind - World

### 1105) Vivekachudamani :

खेयं यथा कर्माणि साक्षिभावो  
व वह्नेर्यथा दाहनियामकत्वम् ।  
रज्जोर्यथाऽऽरोपितवस्तुसङ्गः  
तथैव कूटस्थचिदात्मनो मे ॥ 507 ॥

raveryathā karmaṇi sākṣibhāvo  
vahneryathā dāhaniyāmakatvam |  
rajjoryathā"ropitavastusaṅgaḥ  
tathaiva kūṭasthacidātmano me || 507||

Just as the sun is the witness of all men's actions, just as fire burns everything without distinction, just as the rope is connected with a superimposition, so too am I, the unchangeable self, the essence of intelligence. [Verse 507]

Sun	Fire	Rope	Self
Witnesses all Actions	Burns everything	Connected to Snake	Essence of Intelligence

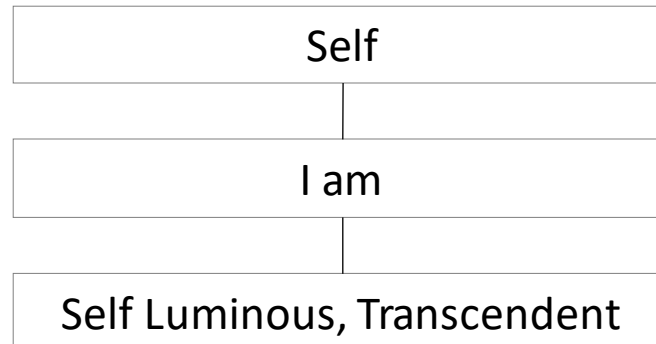
### 1106) Vivekachudamani :

कर्तापि वा कारयितापि नाहं  
भोक्तापि वा भोजयितापि नाहम् ।  
द्रष्टापि वा दर्शयितापि नाहं  
सोऽहं स्वयंज्योतिरनीदृगात्मा ॥ 508 ॥

kartāpi vā kārayitāpi nāham  
bhoktāpi vā bhojayitāpi nāham |  
draṣṭāpi vā darśayitāpi nāham  
so'ham svayañjyotiranīdṛgātmā || 508 ||

I am neither the doer nor do I make others do anything, I am neither the Experiencer nor do I make others experience, I am neither the seer nor do I make others see. The self am I, self-luminous and transcendent. [Verse 508]

- I am not doer or Make others do
- I am not experiencer or make others Experience
- I am not Seer or make others See.



## 1107) Vivekachudamani (Very Deep Verse) :

चलत्युपाधौ प्रतिबिम्बलौल्य-

मौपाधिकं मूढधियो नयन्ति ।

स्वबिम्बभूतं रविवद्विनिष्क्रियं

कर्तास्मि भोक्तास्मि हतोऽस्मि हेति ॥ 509 ॥

calatyupādhau pratibimbalaulya-


maupādhikam mūḍhadhiyo nayanti |

svabimbabhūtaṁ ravivadvinīṣkriyam

kartāsmi bhoktāsmi hato'smi hetī || 509||

When the conditioning moves, fools attribute the resulting movement of the reflection to the object reflected, like the sun which is devoid of activity and they cry out, 'I am the doer. I am the enjoyer, I am being killed, Alas!' [Verse 509]

Sakshi - Chaitanyam	Ahamkara
- Akarta, Abokta	- Body and Mind and Chaitanyam - Karta, Bokta

- 
- Conditioned Consciousness
  - Reflected Consciousness
  - Sunlight reflected in the Water in a Bucket

- Water / Mind - Body
- Reflecting Medium with the conditioning I become born, Die, Doer, Killer, Killed. 1529



### 1108) Vivekachudamani :

जले वापि स्थले वापि लुठत्वेष जडात्मकः ।  
नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा ॥ 510 ॥

jale vāpi sthale vāpi luṭhatveṣa jaḍātmaḥ |  
nāhaṁ vilipyē taddharmairghaṭadharmairnabho yathā || 510||

Whether in water or on land, let this inert body drop down; I am untouched by its properties like the sky (is untouched) by the properties of the Jar. [Verse 510]

Sky	I
Untouched by Properties of Pot	Am Untouched by Properties of Inert Body

- Inert Body May fall in Land or Sea
- I am not affected.

### 1109) Vivekachudamani :

कर्तृत्वभोक्तृत्वखलत्वमत्तता-  
जडत्वबद्धत्वविमुक्ततादयः ।  
बुद्धेर्विकल्पा न तु सन्ति वस्तुतः  
स्वस्मिन्परे ब्रह्मणि केवलेऽद्वये ॥ 511 ॥

karṭṛtvabhokṭṛtvakhalatvamattatā-  
jaḍatvabaddhatvavimuktatādayaḥ |  
buddhervikalpā na tu santi vastutaḥ  
svasminpare brahmaṇi kevale'dvaye || 511||

Doership, enjoyer ship, cunning, drunkenness, dullness, bondage and freedom these passing states of the intellect are, in reality, never in the self, which is the supreme Brahman, absolute and non-dual.[Verse 511]

- All notions in the mind (Doership, Enjoyership, Dullness, Bondage, Freedom are) in reality never the Self.
- Brahman is Absolute, Non-dual.

### 1110) Vivekachudamani :

सन्तु विकाराः प्रकृतेर्दशधा शतधा सहस्रधा वापि ।  
किं मेऽसङ्गचितस्तैर्न घनः क्वचिदम्बरं स्पृशति ॥ 512 ॥

santu vikārah prakṛterdaśadhā śatadhā sahasradhā vāpi |  
kim me'saṅgacitastairna ghaṇaḥ kvacidambaram spṛśati || 512||

Let there be modifications in Prakṛti in ten, hundred or thousand ways. What have I - unattached, knowledge absolute - Got to do with them? The clouds can never touch the sky!  
[Verse 512]

Prakirti	I am Atma
<ul style="list-style-type: none"> <li>- Changing, modifying</li> <li>- Clouds</li> <li>- Thoughts in the Mind</li> </ul>	<ul style="list-style-type: none"> <li>- Unattached, knowledge Absolute, I alone am</li> <li>- I am the Sky</li> <li>- Seer Atma am I, the Spiritual Essence</li> <li>- Sarvagya, Sarvayoni, Sarva Ishvara, Sarva Vyapi, Sarva Antaryami</li> </ul>

### 1111) Vivekachudamani :

अव्यक्तादिस्थूलपर्यन्तमेतत्  
विश्व यत्राभासमात्रं प्रतीतम् ।  
व्योमप्रख्यं सूक्ष्ममाद्यन्तहीनं  
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 513 ॥

avyaktādisthūlaparyantametat  
viśva yatrābhāsamātram pratītam |  
vyomaprakhyam sūkṣmamādyantahīnam  
brahmādvaitam yattadevāhamasmi || 513||

That in which the entire universe from the Unmanifest down to the gross, appears as but a shadow, which is like the sky, Subtle and without beginning and end, indeed, that Nondual Brahman am i. [Verse 513]

#### Consciousness is that in which :

- Unmanifest
  - Manifest
  - I am Non-dual consciousness like the sky.
- } Appears as a shadow

### 1112) Vivekachudamani :

यत्प्रत्यस्ताशेषमायाविशेषं  
प्रत्यग्रूपं प्रत्ययागम्यमानम् ।  
सत्यज्ञानानन्तमानन्दरूपं  
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 515 ॥

yatpratyastāśeṣamāyāviśeṣam  
pratyagrūpaṁ pratyayāgamyamānam |  
satyajñānānantamānandarūpaṁ  
brahmādvaitaṁ yattadevāhamasmi || 515||

[That which transcends the endless differentiations of Maya, which is the subjective essence in all, which is beyond the range of consciousness, which is of the nature of truth, knowledge and endless bliss, indeed, that non-dual Brahman am I. [Verse 515]

### Who am I?

- Different than Maya, Satchit Ananda
- Non-dual brahman.

### 1113) Vivekachudamani :

निष्क्रियोऽस्म्यविकारोऽस्मि  
निष्कलोऽस्मि निराकृतिः ।  
निर्विकल्पोऽस्मि नित्योऽस्मि  
निरालम्बोऽस्मि निर्द्वयः ॥ 516 ॥

niṣkriyo'smyavikāro'smi  
niṣkalo'smi nirākṛtiḥ |  
nirvikalpo'smi nityo'smi  
nirālambo'smi nirdvayaḥ || 516||

I am devoid of activity, modifications, part and forms. I am absolute and eternal, with no other support, and non-dual am I. [Verse 516]

## Who am I?

- Akarta, without activity, modification, part and form.
- I am absolute, eternal, with no support Non-dual am I.

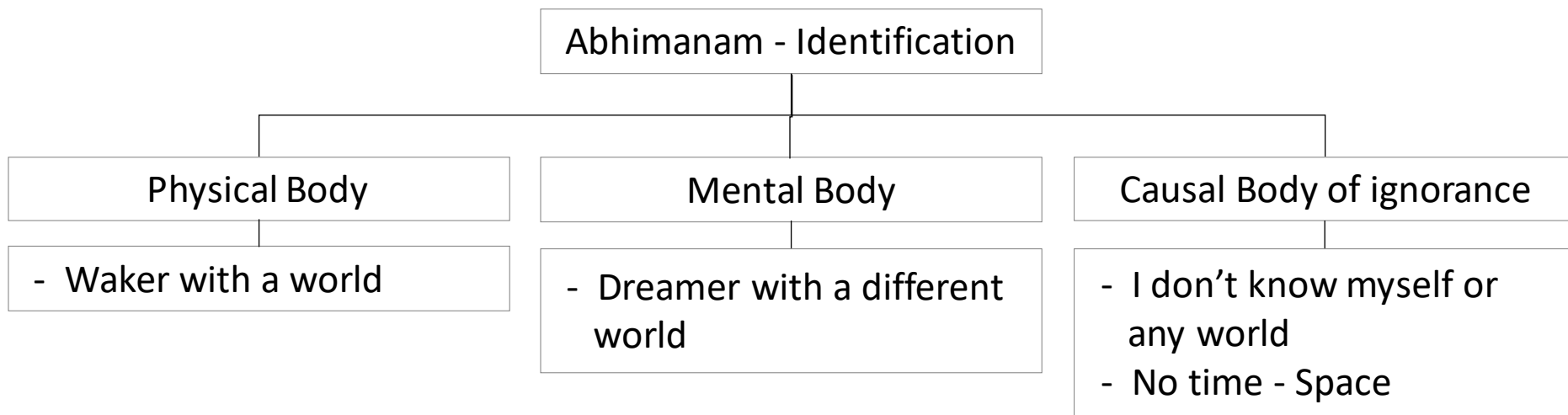
## 1114) Mandukya Upanishad - Karika :

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।  
आकाशे च ह्रिद् प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ २ ॥

dakṣiṇākṣimukhe viśvo manasyantastu taijasaḥ |  
ākāśe ca hṛdi prājñastridhā dehe vyavasthitaḥ | |

Visva works from the right eye, Rajasa from the mind and Prajna from the heart-space. Thus, the one self is conceived as working from three headquarters as three distinct entities. [1 - K - 2]

- Discard all wakeful, Dream, Sleep experiences as Mithya, Appearance.
- Remain as Turiya Chaitanyam - Pure Consciousness.



### Vedanta not for 3 Abhimanas :

- It reveals Abhimana-less Nirguna Brahman as my nature.
- Beyond Time / Space
- Jnani identifies with Brahman as Self and has Nishta in it.

#### • **From Sleeper's standpoint Prana resolved, Sukshma Shariram is resolved.**

- In sleep, Vyashti - Samashti Bheda is dissolved but I exist as Sakshi of that Avastha.
- When I drop Abimana as sleeper also, I remain Abhimanaless Sakshi, Nirguna Brahma Aham Asmi.
- Sleeper is Eki buta - Resolved condition of universe

#### • **From Sleepers standpoint Avyakruta prana = Avyakruta Prajnya**

- Hence Pragnya called as Prana.

## Explained in Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।  
तदेव सक्तः सह कर्मणैति  
लिङ्गं मनो यत्र निषक्तमस्य ।  
प्राप्यान्तं कर्मणस्तस्य  
यत्किञ्चेह करोत्ययम् ।  
तस्माल्लोकात्पुनरैत्यस्मै  
लोकाय कर्मणे ॥  
इति नु कामयमानः;  
अथाकामयमानः—योऽकामो  
निष्काम आप्तकाम आत्मकामो  
न तस्य प्राणा उत्क्रामन्ति,  
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |  
tadeva saktaḥ saha karmaṇaiti  
liṅgaṃ mano yatra niṣaktamasya |  
prāpyāntaṃ karmaṇastasya  
yatkiñceha karotyayam |  
tasmāllokātpunaraityasmai  
lokāya karmaṇe ||  
iti nu kāmaya mānaḥ;  
athākāmaya mānaḥ—yo'kāmo  
niṣkāma āptakāma ātmakāmo  
na tasya prāṇā utkrāmanti,  
brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 - 4 - 6]

मनोमयोऽयं पुरुषो  
 भाःसत्यस्तस्मिन्नन्तर्हृदये,  
 यथा व्रीहिर्वा यवो वा;  
 स एष सर्वस्य सर्वस्येशानः,  
 सर्वस्याधिपतिः, सर्वमिदं  
 प्रशास्ति यदिदं किञ्च ॥ २ ॥  
 इति षष्ठं ब्राह्मणम् ॥

manomayo'yaṃ puruṣo  
 bhāḥsatyastasminnantarhṛdaye,  
 yathā vrīhīrvā yavo vā;  
 sa eṣa sarvasya sarvasyeśānaḥ,  
 sarvasyādhīpatiḥ, sarvamiḍaṃ  
 praśāsti yadidaṃ kiñca || 1 ||  
 iti ṣaṣṭhaṃ brāhmaṇam ||

This being identified with the mind and resplendent (is realised by the Yogins) within the heart like a grain of rice or barley. He is the lord of all, the ruler of all, and governs whatever there is.  
 [5 - 6 - 1]

- Avyakruta = Desha Kala Visesha Abhava  
 = Undifferentiated
- For Prana to be Avyakruta, it should not have Desha.

### Kala Specifications :

Vyakruta	Avyakruta
<ul style="list-style-type: none"> <li>- Differentiation</li> <li>- Desha - Kala - Bhava</li> </ul>	<ul style="list-style-type: none"> <li>- Non-differentiation</li> <li>- Desha – Kala - Abhava</li> </ul>



- Universe has differentiated (with Time space) and undifferentiated with form, without Time - Space.
- Both seen, experienced by Jnani, Sakshi.
- I Brahman can exist without Time - Space specification beyond sleeper status as Turiyam Brahman.
- Spiritual science is going body, prana, mind, sense organs into a different realm.

### 1115) Chandogya Upanishad :

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

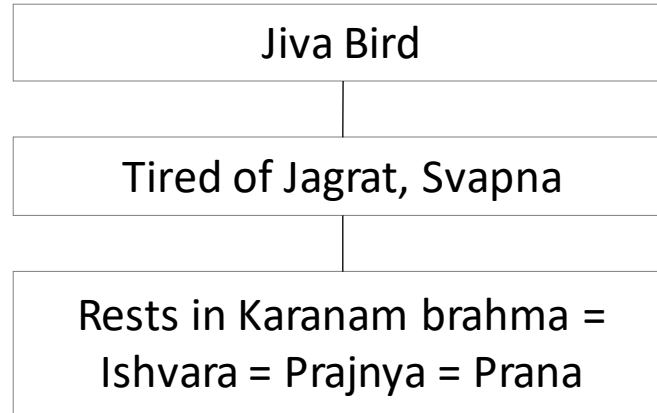
uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ  
me somya vijānīhīti yatra itatpuruṣaḥ svapiti nāma satā  
somya tadā sampanno bhavati svamapīto bhavati  
tasmādenaṃ svapitītyācakṣate svaṃhyapīto bhavati || 6.8.1 ||

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

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं  
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत  
एवमेव खलु सोम्य तन्मनो दिशं दिशं  
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते  
प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ  
patitvānyatrāyatanamalabdhvā bandhana mevopashrayata  
evameva khalu somya tanmano diśaṃ diśaṃ  
patitvānyatrāyatanamalabdhvā prāṇamevopashrayate  
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

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



**Chandogya Upanishad :**

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

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

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

- Karana - Karya Vilakshana Brahma.

## Debate in Mandukya Upanishad :

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।  
आकाशे च ह्रियद् प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ २ ॥

dakṣiṇākṣimukhe viśvo manasyantastu taijasaḥ |  
ākāśe ca hyiḍ prājñāstridhā dehe vyavasthitaḥ ||

Visva works from the right eye, Raijasa from the mind and Prajna from the heart-space. Thus, the one self is conceived as working from three headquarters as three distinct entities. [1 - K - 2]

## 1116) Mandukya Upanishad :

प्रभवः सर्वभावानां सतामिति विनिश्चयः ।  
सर्वं जनयति प्राणश्चेतोऽंशून्पुरुषः पृथक् ॥ ६ ॥

prabhavaḥ sarvabhāvanāṃ satāmiti viniścayaḥ |  
sarvaṃ janayati prāṇaśchetomśūnpuruṣaḥ pṛthak || 6 ||

It is well established that something can come out as an effect only from a cause that is existent (not non-existent). The Prana manifests all insentient things; the Purusa creates separately the conscious beings, the egos, in their manifold forms. [1 - K - 6]

Sankhya	Advaitam
<ul style="list-style-type: none"><li>- World has Independent existence</li><li>- Satyam</li><li>- Purusha also Satyam</li><li>- Dvaitam</li><li>- No Moksha</li></ul>	<ul style="list-style-type: none"><li>- World has Dependent existence</li><li>- Hence Advaitam, Non-dual</li><li>- Brahman is real Adhishtanam for the universe 3 States, 5 Koshas, 3 Sharirams (Anatma)</li></ul>

World	Brahman
<ul style="list-style-type: none"> <li>- Unreal</li> <li>- Mithya</li> </ul>	<ul style="list-style-type: none"> <li>- Real</li> <li>- Satya</li> </ul>

- Brahman Satyam Jagan Mithya Very clearly Proved.

### 1117) Maya Panchakam :

सुखचिदखण्डविबोधमद्वितीयं  
वियदनलादिविनिर्मिते नियोज्य ।  
भ्रमयति भवसागरे नितान्तं  
त्वघटितघटनापटीयसी माया ॥ ३ ॥

sukhacidakhanãavibodhamadvitèyam  
viyadaniládivinirmitau niyojya  
bhramayati bhavaságare nitántam  
tvaghatitaghatanápatiyasi máyá.(3)

Máyá which is skilful in accomplishing the impossible makes the Self, which is of the nature of bliss and consciousness which is impartite and non-dual, whirl round very much in the ocean of samsára by associating it with the created ákásha, air etc. [Verse 3]

- Maya has skill to accomplish the impossible
- Maya makes the Self, which is Non-dual and impartial, associate with Samsara.

## 1118) Maya Panchakam :

अपगतगुणवर्णजातिभेदे  
सुखचिति विप्रविडाद्यहंकृतिं च ।  
स्फुटयति सुतदारगेहमोहं  
त्वघटितघटनापटीयसी माया ॥ ४ ॥

apagatagunavarna jātibhede  
sukhaciti vipraviāa dyahamkrutim ca  
sphutayati sutadāraḡgehamoham  
tvaghatitaghatanāpatèyasi máyá(4)

Máyá which is skilful in accomplishing the impossible causes the appearance of notions ., and the passion for son, wife and house in the bliss-consciousness which is free from the distinctions of quality, colour, and caste. [Verse 4]

- Maya skillful accomplishes impossible (Landing on Moon)
- Causes appearance of notions in the mind.

### Example :

- Passion for son, wife, house, chanting's
- All happens in Bliss Consciousness which is free from all attributes - quality of colour, caste.

### 1119) Maya Panchakam :

विधिहरिहरविभेदमप्यखण्डे  
बत विरचय्य बुधानपि प्रकामम् ।  
भ्रमयति हरिहरभेदभावा-  
नघटितघटनापटीयसी माया ॥ ५ ॥

vidhiharihara vibhedámapyakhande  
bata viracayya budhánapi prakámam  
bhramnayati hariharavibhedabháván  
aghatitaghatanápatèyasè máyá.(5)

Máyá which is skilful in accomplishing the impossible deludes, alas, very much Harim Hara, and others, though wise, by introducing the distinctions of Brahmá, Hari and Hara in the unitary reality. [Verse 5]

### Maya - Skillful Deludes :

- In Unitary reality introduces Harim, Hara and others Triputi.

### 1120) Maya Panchakam :

निरुपमनित्यनिरंशकेऽप्यखण्डे  
मयि चिति सर्वविकल्पनादिशून्ये ।  
घटयति जगदीशजीवभेदं  
त्वघटितघटनापटीयसी माया ॥ १ ॥

nirupama nityaniramshake api akhande  
mayi citi sarvavikalpanádishünye  
ghatayati jagadèshajèva bhedam  
tvaghatita ghatanápatiyasè máyá.(1)

Máyá which is skilful in accomplishing the impossible brings about the distinctions of the world. Èshvara, and jèva in my consciousness, which is unique and eternal, partless and impartite, and which is free from all distinctions. [Verse 1]

## Maya - Skillful :

- Brings distinctions of Jiva, Jagat, Ishvara in my consciousness
- My consciousness is unique, eternal, Partless, free from all distinctions.

## 1121) Maya Panchakam :

श्रुतिशतनिगमान्तशोधकान-  
प्यहह धनादिनिदर्शनेन सद्यः ।  
कलुषयति चतुष्पदाद्यभिन्ना-  
नघटितघटनापटीयसी माया ॥ २ ॥

srutishatanigamánta sodhakán  
apyahaha dhanádinidarshanena sadyah  
kaluúayati catuúpadádyabhinnán  
aghatitaghatanápatiyasè máyá.(2)

Máyá which is skilful in accomplishing the impossible deludes at once, alas, even those who can clarify hundreds of Veda and Vedánta texts by showing up wealth, etc. and makes them non-different from quadrupeds. [Verse 2]

## Maya - Skillful :

- Deludes by Showing wealth.