

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 more distant ones fading into a light blue and white mist. The overall atmosphere is serene and ethereal.

NOTES OF A SEEKER OF SELF REALISATION

Volume 9

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1150 to 1151	No reference mantra	NIL	NIL	1582 to 1583
1152	Mandukya Upanishad	Chapter 2 - K - 12	Kalpatyatmanatmanam	1584 to 1587
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1155	Vichara Sagara	Topic 492	NIL	1588
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1188	No reference mantra	NIL	NIL	1656 to 1657
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	Vichara Sagara	Topic 508	NIL	1665
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1216	No reference mantra	NIL	NIL	
1217	Vichara Sagara	Topic 518	NIL	1718 to 1719
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	Gita	Chapter 5 - Verse 8	Naiva Kincitkaromiti	1721

1122) 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. [Chapter 1 - Verse 2]

How to Attain Immortality?

Abandon the Sense of Self or i-
ness in

I

II

III

IV

V

Ear

Mind

Tongue

Pranas

Eyes

- 5 Jnana Indriyas, 5 Karma Indriyas and 5 Pranas and 2 Antahkarams.
- 17 Organs - Subtle Body = Ego I, Small I, Ahamkara.

2 I's in the Body for a Jiva - Indweller

Ahamkara Jiva

Sakshi Jiva

- Know Sakshi Jiva as Real preceptor I, and attain immortality.
- Drop Jnana and Artha Adhyasa
- Attain Moksha, pure Self, Nitya Mukta Svarupa.
- 1st Answer by Guru - Mahavakyam of Keno along with Chapter 2 :

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.
[Chapter 2 - Verse 4]

2 Mahavakyams In Keno

Chapter 1 - Verse 2

Chapter 2 - Verse 4

Keno Upanishad :

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

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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. [Chapter 1 - Verse 2]

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*Pratibodha-viditam matam amrtatvam hi vindate
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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.
[Chapter 2 - Verse 4]

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)?
[Chapter 1 - Verse 1]

Question by Student?

- What Powers the functioning of Subtle Body?
- Eternal Chaitanyam.

1123) Mandukya Upanishad :

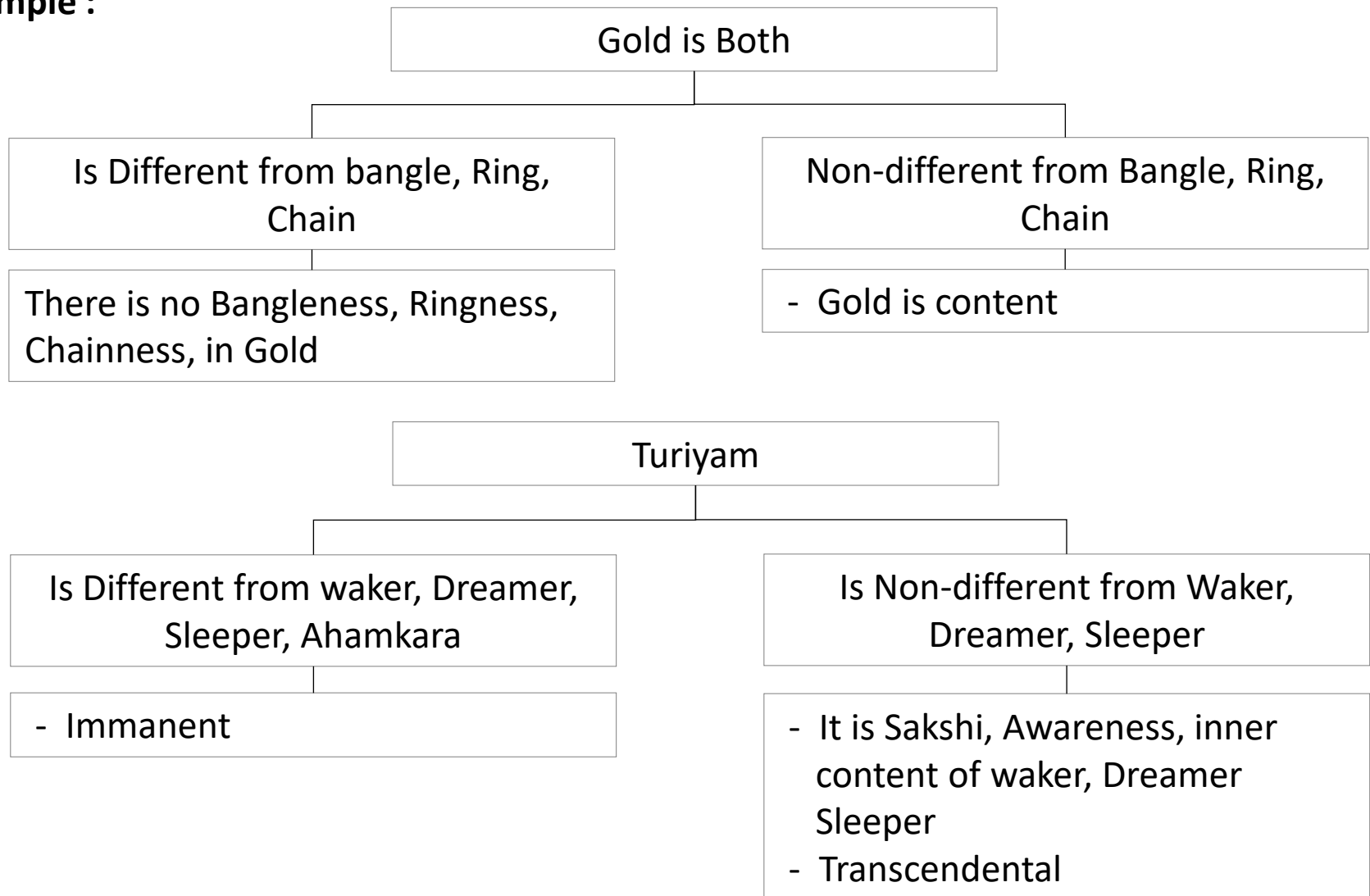
नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

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

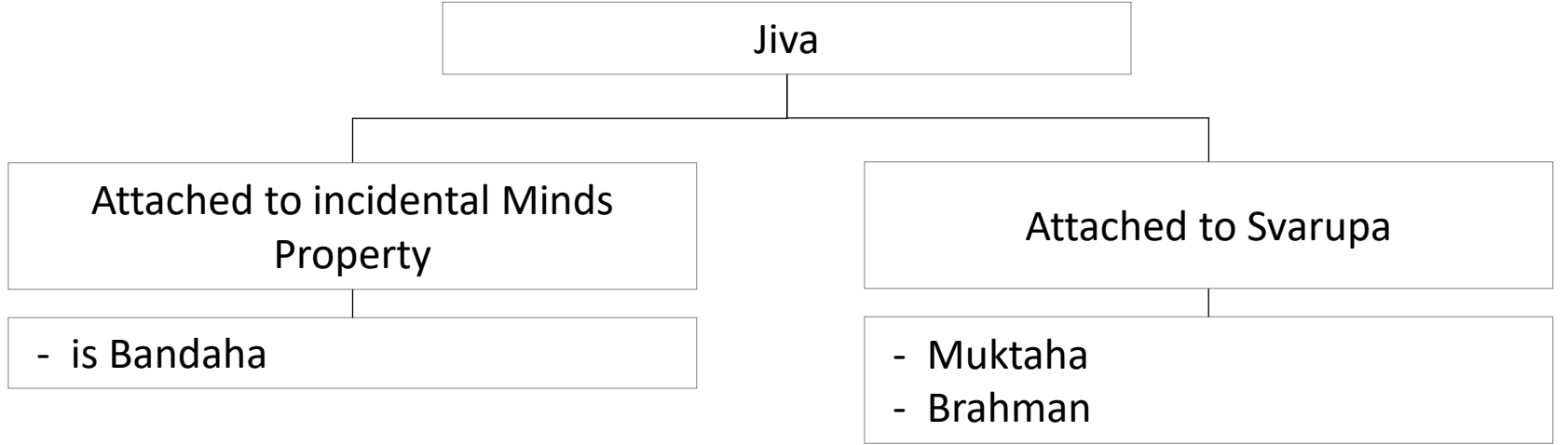
It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond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

- Turiyam minus Wakerhood, Dreamerhood, Sleeperhood = Pure Turiya Chaitanyam.
- 3 Hoods are attributes of the mind, incidental
- Turiyam is eternal, inherent and transcendental w.r.t. incidental attributes of mind, which is an object of Awareness.

Example :



- Waker minus Bahihi = Turiyam
- Dreamer minus Antahi = Prajnam
- Sleeper minus Ghanahi (Incidental Attributes of Mind) = Brahman
- Realise 3 Prapanchas exist, and resolve in the mind of Jivas.



Aitareya Upanishad :

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

eṣa brahmaiṣa indra eṣa prajāpatirete sarve devā
 imāni ca pañcamahābhūtāni pṛthivī vāyurākāśa
 āpo jyotīṃṣītyetānīmāni ca kṣudramiśrāṇīva ।
 bījānītarāṇi cetarāṇi cāṇḍajāni ca jārujāni ca
 svedajāni codbhijjāni cāśvā gāvaḥ puruṣā hastino
 yatkiñcedaṃ prāṇi jaṅgamaṃ ca patatri
 ca yacca sthāvaram sarvaṃ tatprajñānetram
 prajñāne pratiṣṭhitaṃ prajñānetro lokaḥ
 prajñā pratiṣṭhā prajñānaṃ brahma ॥ 3 ॥

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. [3 - 1 - 3]

Subhashita :

पुष्पे गन्धं तिले तैलं काष्ठेऽग्निः पयसि घृतम् ।
इक्षौ गुडं तथा देहे पश्यात्मानं विवेकतः ॥

puShpe gandham tile tailam kAShThe'gnim payasi ghRitam |
ikShau guDam tathA dehe pashyAtmAnam vivekataH ||

[As] fragrance in flower, oil in sesame seeds, fire in wood (araNi wood), ghee (fat) in milk, sugar in sugarcane, so see the Supreme Divine in the body by the power of discrimination. [Verse 1]

How to Discriminate?

I

Fragrance in a
Flower

II

Oil in Sesame
seeds

III

Fire in wood

IV

Ghee (Far or
Butter) in Milk

V

Sugar in
Sugarcane

See the Supreme Divine
Consciousness, Turiyam

In the Body by the Power of
Discrimination

1124) 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]

What is Brahman?

- The power behind the Mind, because of which the mind functions.
- Mind can feel emotions, know all perceptions received from 5 Sense organs.
- Mind can't know Brahman.

Who is God?

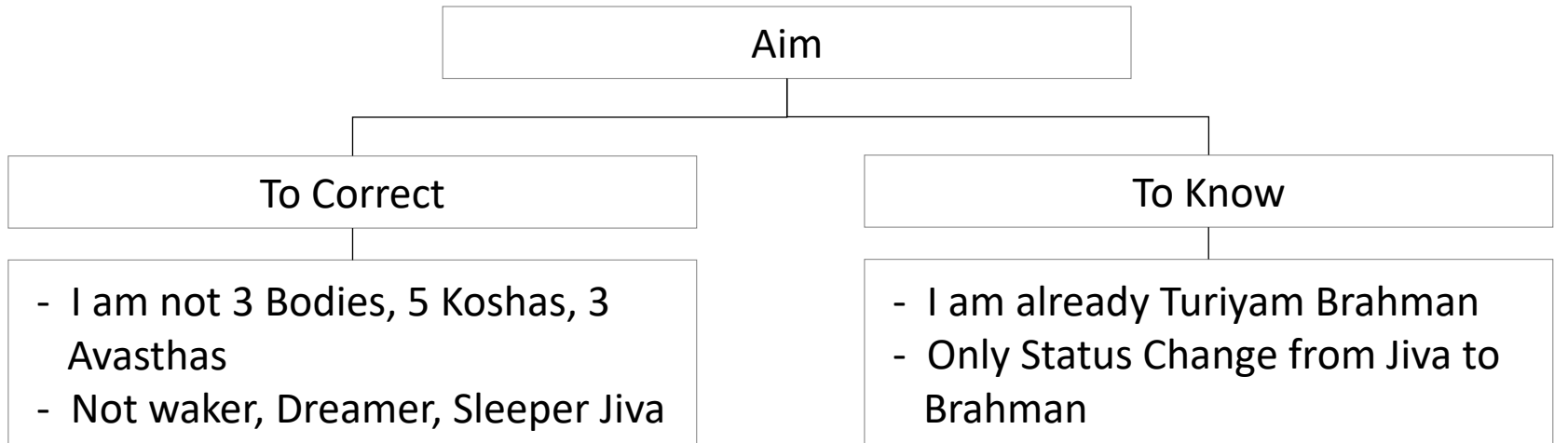
- Not only worshipped in temples
- But the power behind our mind which prompts the mind throughout our life.
- Brahman is the Sakshi behind our Mind always available as Aham.

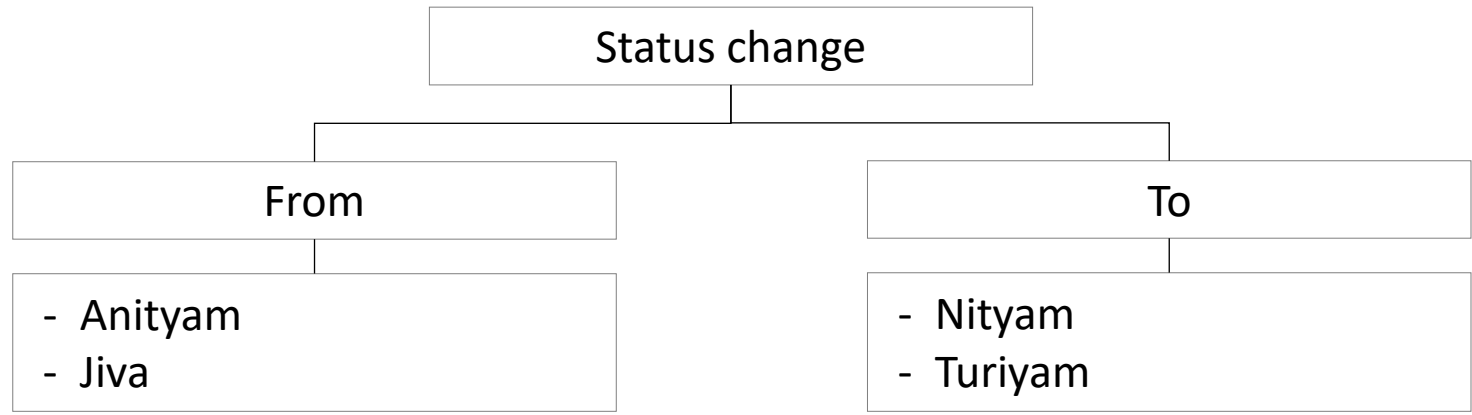
1125) Mandukya Upanishad :

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

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

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





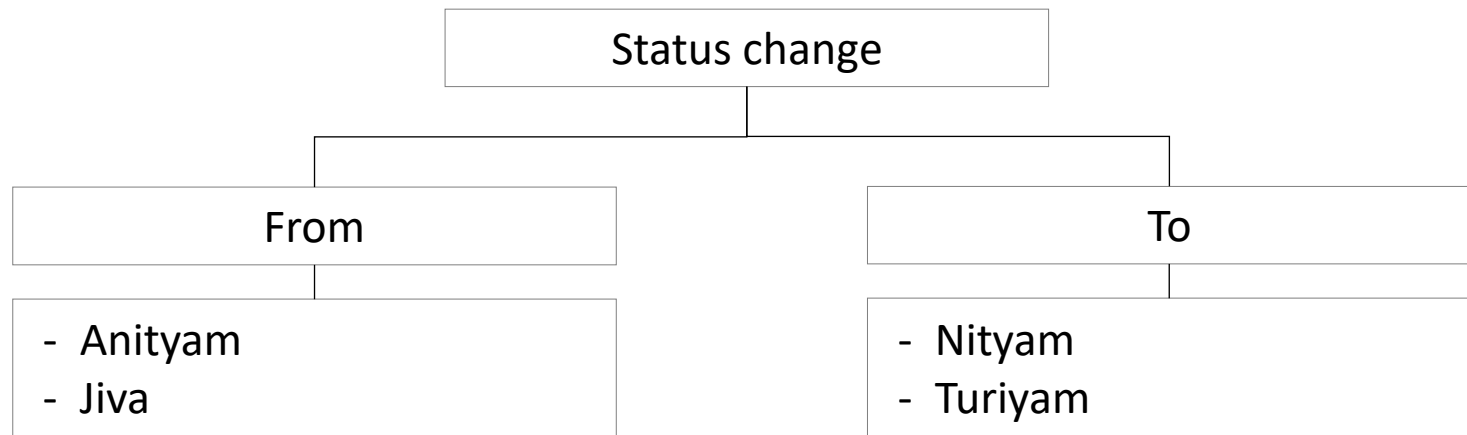
- Nothing new being revealed.

1126) Brihadaranyaka Upanishad (Viparilopo Vidyate) :

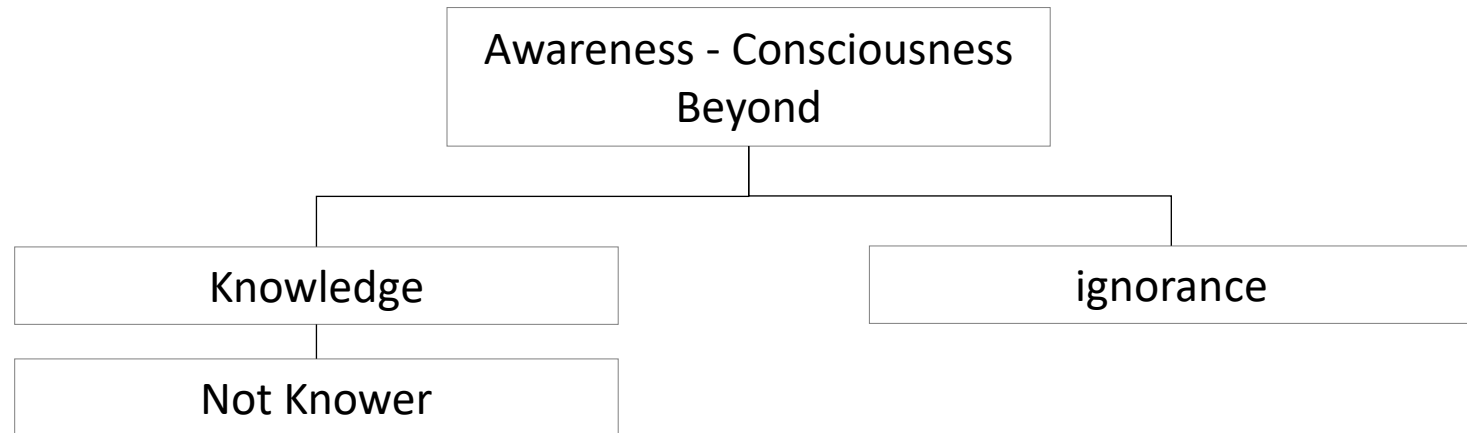
यद्वै तन्न विजानाति
विजानन्वै तन्न विजानाति,
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti
vijānanvai tanna vijānāti,
na hi vijñāturvijñāterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktam
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]



- Consciousness of knower Ahamkara never comes to an end.

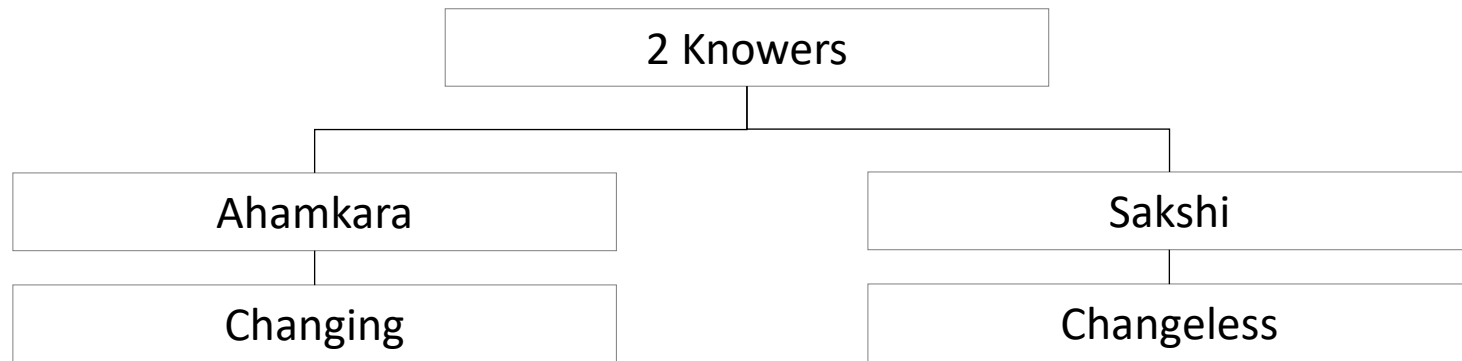


Brihadaranyaka Upanishad :

यो रेतसि तिष्ठन् रेतसोऽन्तरः,
यं रेतो न वेद, यस्य रेतः शरीरम्,
यो रेतोऽन्तरो यमयति,
एष त आत्माऽन्तर्याम्यमृतः;
अदृष्टो द्रष्टा, अश्रुतः श्रोता,
अमतो मन्ता, अविज्ञतो विज्ञाता;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञात,
एष त आत्मान्तर्याम्यमृतः,
अतोऽन्यदार्तम्; ततो ह्युद्दालक
आरुणिरुपरराम ॥ २३ ॥

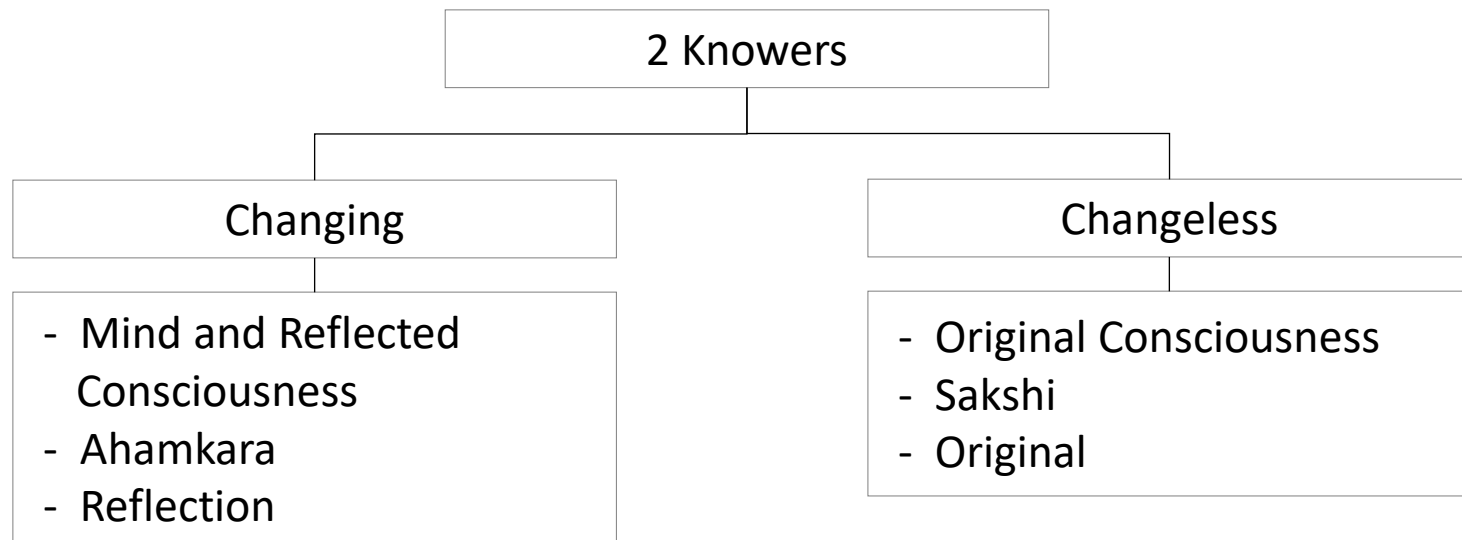
yo retasi tiṣṭhan retaso'ntaraḥ,
yaṁ reto na veda, yasya retaḥ
śarīram, yo reto'ntaro yamayati,
eṣa ta ātmā'ntaryāmyamṛtaḥ;
adṛṣṭo draṣṭā, aśrutaḥ śrotā,
amato mantā, avijñato vijñātā;
nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
nānyo'to'sti mantā, nānyo'to'sti vijñāta,
eṣa ta ātmāntaryāmyamṛtaḥ,
ato'nyadārtam; tato hoddālaka
āruṇirupararāma || 23 ||

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddālaka, the son of Aruṇa, kept silent. [3 - 7 - 23]



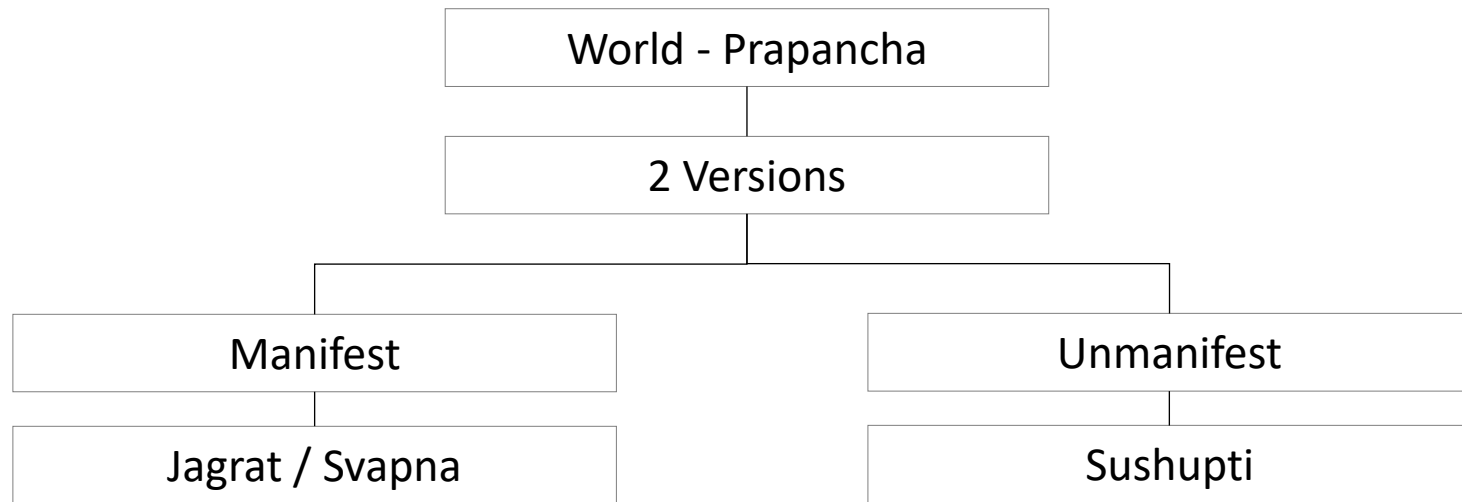
- Consciousness is the Atma of VTP - 3 Changing knowers, Ahamkara
- It is different from 3 Knowers, it is Changeless Sakshi.

Awareness / Consciousness	Ahamkara Knower
Never comes to an end	Comes to an end



- Original appears as VTP, WDS.
- VTP = Medium, Mirror
- Original Consciousness = face – Reflected in the Mind.

Original Consciousness	Reflected Consciousness
Unmanifest Version	Manifest Version



- Jnana Adhyasa + Artha Adhyasa in Jagrat, Swapna, Sushupti.
- Understanding role of Karana Shariram very important in Vedanta.

Brihadaranyaka Upanishad :

यद्वै तन्न विजानाति
विजानन्वै तन्न विजानाति,
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti
vijānanvai tanna vijānāti,
na hi vijñāturvijñāterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

- Same idea in 3 mantras
- Turiyam defined in Brihadaranyaka Upanishad - Chapter 4 - 3 - 30, best of Brihadaranyaka Upanishad.

Adhyaropa Kala	Apavada Kala
<ul style="list-style-type: none">- Turiyam should be known as 4th- WDS / VTP Turiyam 4th- Junior Student- Law of Karma- Savikalpa Sukham	<ul style="list-style-type: none">- 7th Mantra Taught- Senior Student- Binary Student- Turiyam is never known experienced- Nirvikara Sukham

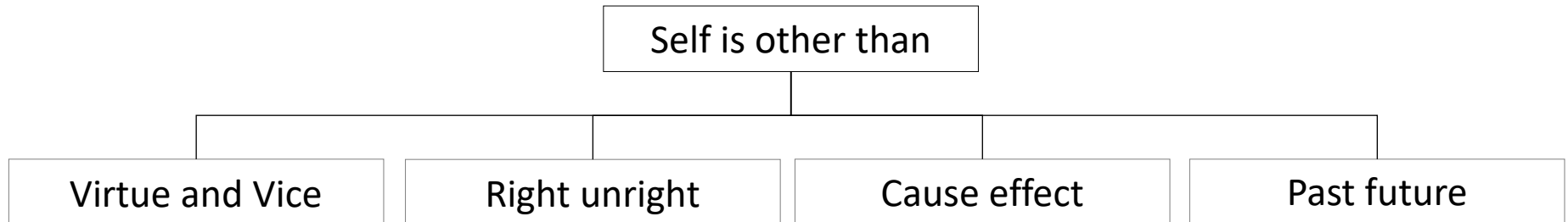
- Knowledge of 2 knowers crucial
- Important to understand role of Karana Shariram, 2 Knowers, Sakshi and Pramata, Manifest - Unmanifest condition, no world, Turiyam alone exists, Jnanam.
- VTP = Experience is an appearance in Turiya Adhishtanam.
- Nirvikalpa Samadhi Siddham of Yogi attained by Jnani after Sravanam / Mananam / Nididhyasanam, through Jnanam.

1127) Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [1 - 2 - 14]



1128) Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [1 - 3 - 10]

- Self (Paramaha, Highest) intellect - Mind - Sense - Sense Objects.

1129) I am not in the world :

- World is me the Awareness, Consciousness, Turiyam.

Waker / Dream	Sleep
Adhyasa and Agyanam	Ajnanam

Agyanam	Adhyasa
<ul style="list-style-type: none">- Agrahanam- Nidra- Karanam	<ul style="list-style-type: none">- Anyatha Grahanam- Svapna, Jagrat- Karyam

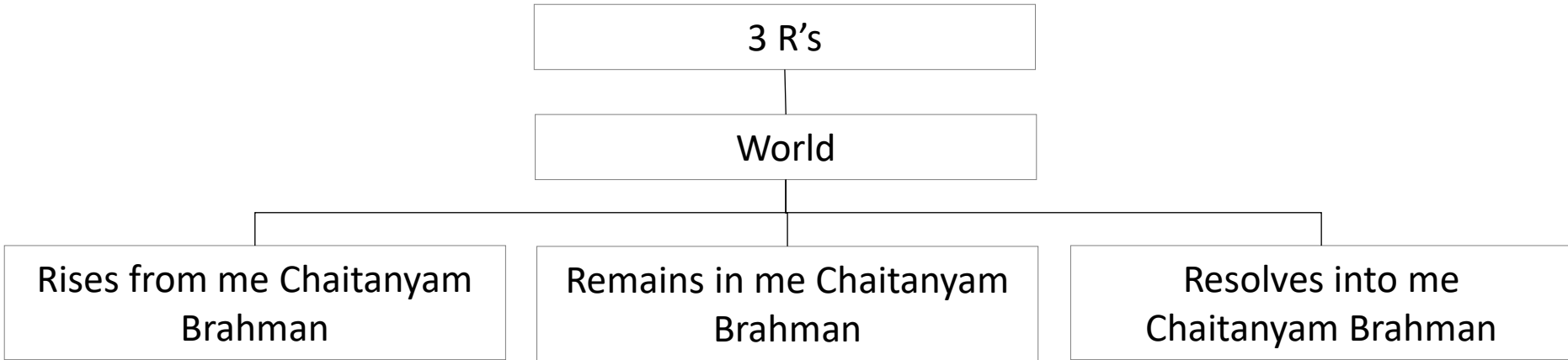
- Drop habitual thinking = I am in the world.
- World is in me the Consciousness.
- Very Important exercise for Jnana Nishta, Nididhyasanam.

Kaivalyo Upanishad :

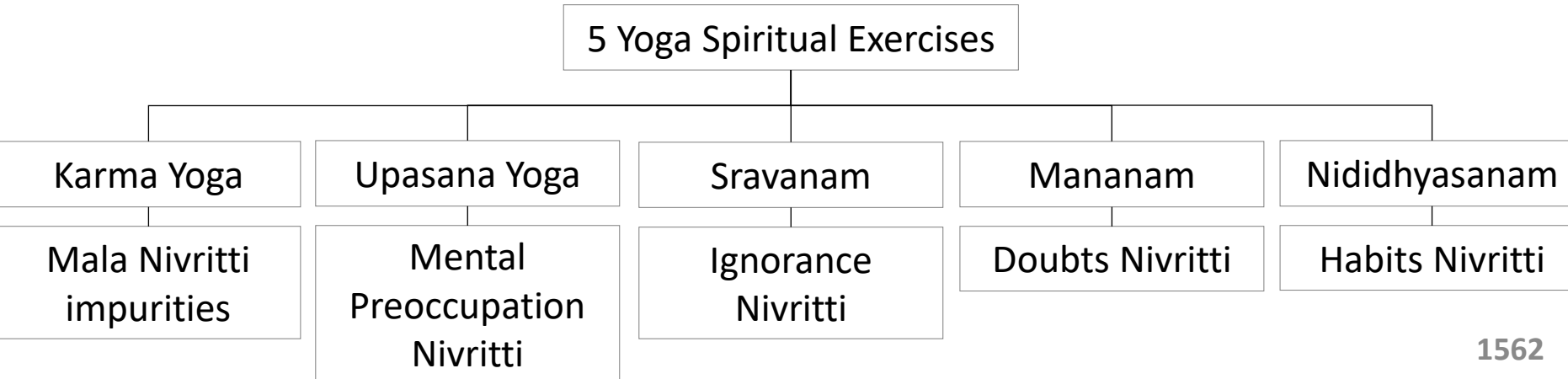
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

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]



1130)



1131) Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti || 14 ||

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [1 - 3 - 14]

- Arise - Awake to Turiyam Brahman
- Realise You are the atman
- Like sharp edge of razor is the spiritual journey, difficult to tread, cross.
- Thus say the wise
- Beautiful language.

1132) Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

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

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

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [1 - 3 - 15]

1133) Atma is without any :

“Sense Objects”

Touch

Form

Sound

Taste

Smell

- Hence without Decay.

Vivekachudamani
meditation 40 Verses

10 Verses

Verse 254 to 263

30 Verses

Verse 489 to 518

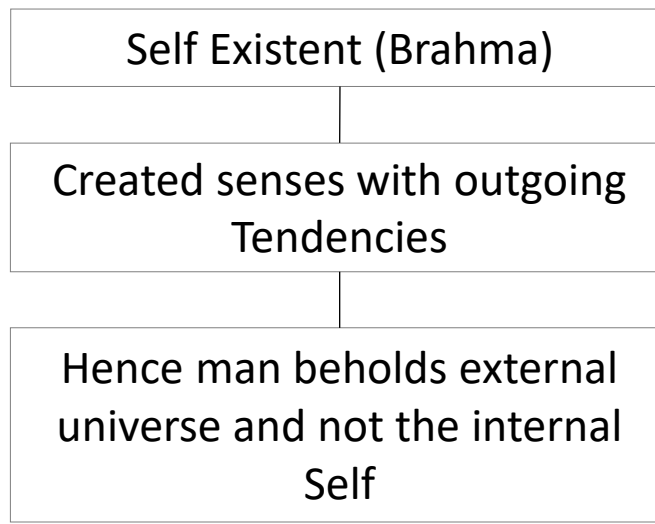
1134) Katho Upanishad :

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

Paranci khani vyatratat svayambhuh tasmāt paran pasyati na antaratman ;

Kascid dhirah pratyag atmanam aikṣat avṛtta cakṣur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [2 - 1 - 1]

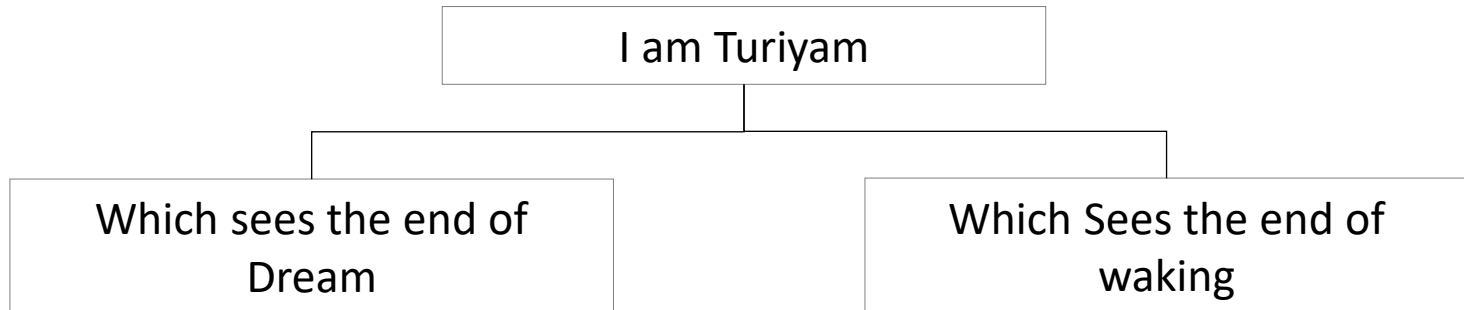


1135) Katho Upanishad :

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

Svapnantam jagaritantam, cobhau yenanu-pasyati,
Mahantam vibhum atmanam, matva dhiro na socati || 4 ||

“He, by whom the end of dream as well as waking is perceived – that all pervading Great Self – I am” knowing this the wise grieves not. [2 - 1 - 4]



- Know this, stop Grieving.

1136) Katho Upanishad :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,

mrtyoh sa mrtyum apnoti, ya iha naneva pasyati || 10 ||

(10) What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [2 - 1 - 10]

Visible world	Invisible Brahman
- What is here - Same is there	- Same is there - What is here

- No Difference between Brahman and the world.

1137) Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

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

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

- Realise Brahman through mind
- See there is no difference between Brahman and the world.
- One who sees difference goes from Death to death.
- Neha Na Na Asti Kinchana.... (Katho Upanishad - Chapter 2 - 1 - 11)

1138) Vedanta Sara :

**सा तु चित्प्रतिबिम्बसहिता सती प्रत्यगभिन्नमज्ञातं
परं ब्रह्म विषयीकृत्य तद्गताज्ञानमेव बाधते तदा पटकारण-
तन्तुदाहे पटदाहवदखिलकारणेऽज्ञाने बाधिते सति तत्-
कार्यस्याखिलस्य बाधितत्वात्तदन्तर्भूताखण्डाकाराकारिता
चित्तवृत्तिरपि बाधिता भवति ॥ १७२ ॥**

That mental state, illumined by the reflection of Pure Consciousness, makes the Supreme Brahman, unknown but identical with the individual self, its Object and destroys the ignorance pertaining to Brahman. Then, just as a cloth is burnt when the threads composing it are burnt, so all the effects of ignorance are destroyed when their cause, Viz., ignorance, is destroyed. Hence the mental state of absolute Oneness, which forms part of those effects, is also destroyed. [Verse 172]

तत्र प्रतिबिम्बितं चैतन्यमपि यथा दीपप्रभादित्यप्रभा-
वभासनासमर्था सती तयाभिभूता भवति तथा स्वयम्प्रकाश-
मानप्रत्यगभिन्नपरब्रह्मावभासनानर्हतया तेनाभिभूतं सत्-
स्वोपाधिभूताखण्डवृत्तेर्बाधितत्वाद्दर्पणाभावे मुखप्रतिबिम्ब-
स्य मुखमात्रत्ववत्प्रत्यगभिन्नपरब्रह्ममात्रं भवति ॥ १७३ ॥

As the light of a lamp cannot illumine the lustre of the sun but is overpowered by it, so Consciousness reflected in that State of the mind is unable to illumine the Supreme Brahman, self-effulgent and identical with the individual self, and is overpowered by it. And on the destruction of this state of Absolute oneness with which that Consciousness is associated, there remains only the Supreme Brahman, identical with the individual self, just as the image of a face in a looking - Glass is resolved into the face itself when the looking glass is removed. [Verse 173]

Pramana Vrutti (thought) and Reflected Consciousness

Vrutti Vyapti

- Thought covering object
- Removes ignorance or Avaranam
- Avarana Vrutti
- Pramana Vrutti becomes Prama Vrutti when senses contact the Object

Phala Vyapti

- Reflected Consciousness aspect of thought / Chidabhasa
- Prakasha Utpatti
- Reveals the Object

Objective Knowledge	Subjective Knowledge
<ul style="list-style-type: none"> - Both Vyaptis needed - Senses = Pramanam 	<ul style="list-style-type: none"> - Only Vrutti Vyapti is required - Self ignorance removal is done by Vedanta Pramanam - Reflected Consciousness can't illumine Original Consciousness - Original Consciousness is myself

- When ignorance is burnt, Mistake of giving reality to the Prapancha is Burnt.
- The entire creation is seen as Mithya i.e not having independent reality.
- Phala Vyapti has no role to Play in Subjective knowledge.

(485) ज्ञानिनो विदेहमोक्षत्यागः परलोकेच्छा च न जायते—अत्र केचनाक्षिपन्ति—जीवन्मुक्तिसुखं त्यक्त्वा तुच्छविषयभोगे प्रवृत्तो विदेहमोक्षमपि त्यक्त्वा वैकुण्ठादिलोकेच्छया तत्तल्लोकमपि प्राप्नुयादिति।

Difference

Jnani

- No Agyanam
- Knows jagan Mithya

Ajnani

- Has Ajnanam
- Thinks world is Real and Suffers

1140) Katho Upanishad :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,

Ekas-tatha sarva-bhut-antaratma na lipyate loka dukkhena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [2 - 2 - 11]

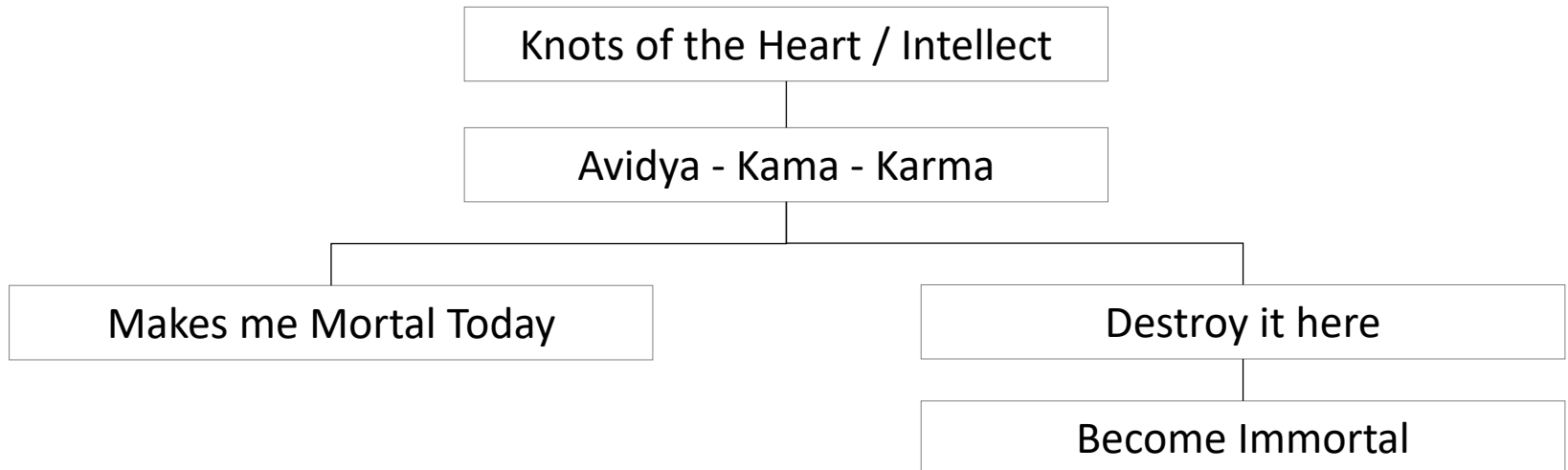
Sun	Atma
<ul style="list-style-type: none"> - Eye of the infinite world - Sun not contaminated by defects of external eye 	<ul style="list-style-type: none"> - Innermost essence in all beings - Atma is not contaminated by external sources of Sorrow

1141) Katho Upanishad :

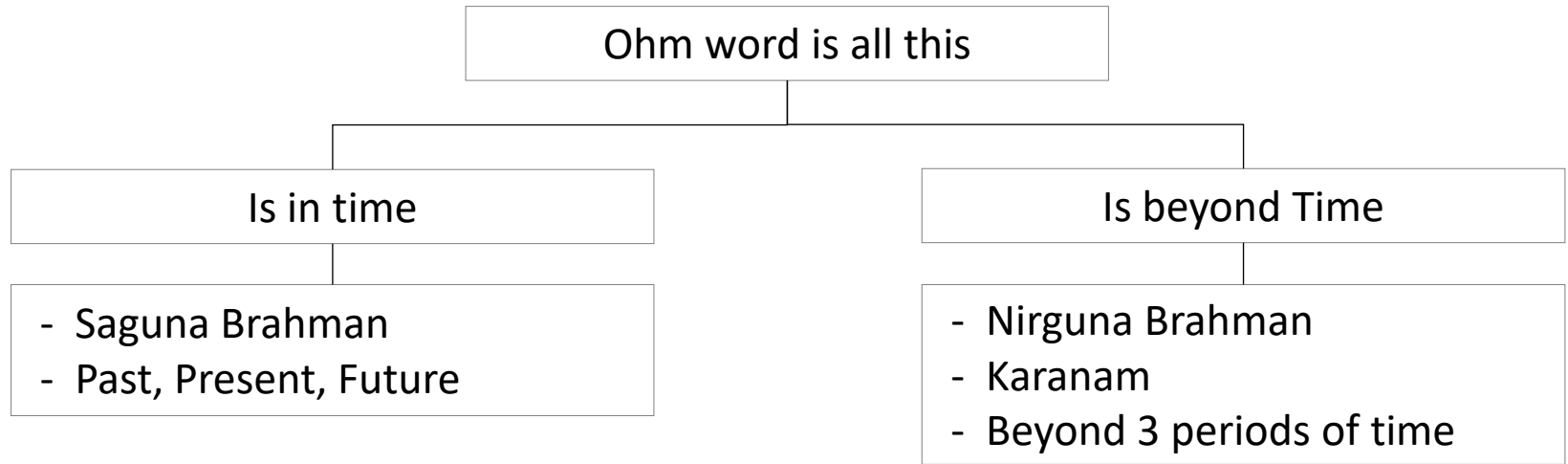
यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्व्यनुशासनम् ॥ १५ ॥

Yada sarve prabhidyante hrdayasyeha granthayah,
Atha martyo 'mrto bhavati etavad anusasanam ॥ 15 ॥

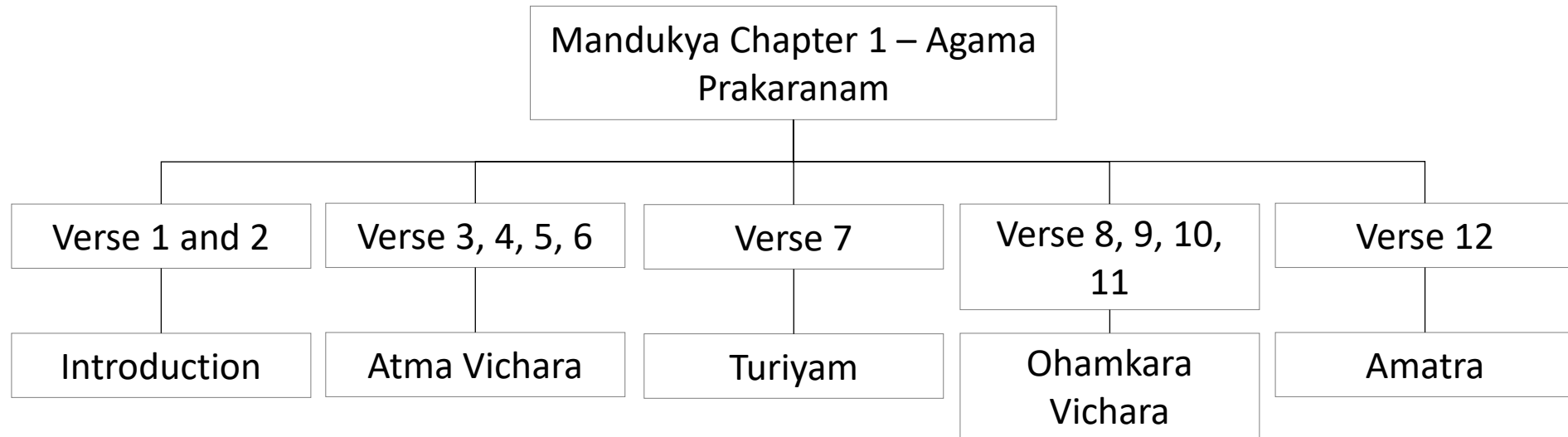
When all the knots of the heart are destroyed here (even while a man is alive), then the mortal becomes immortal. This much alone is the instruction (of all the Upanishad-s). [2 - 3 - 15]



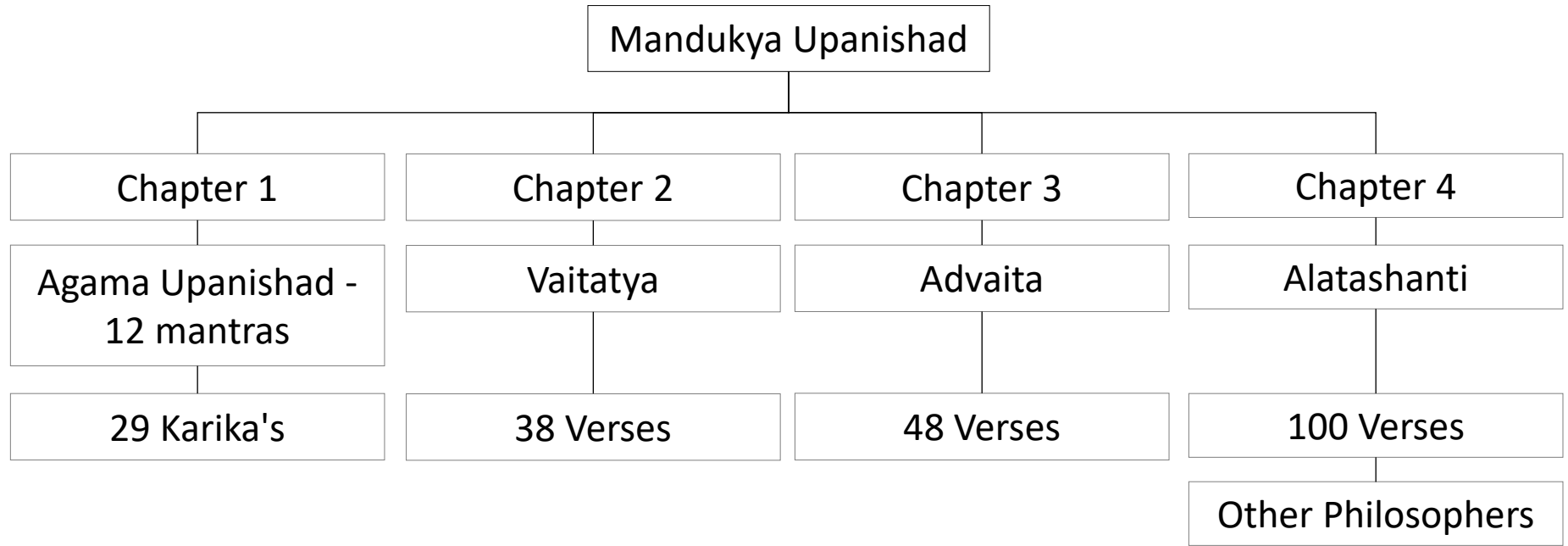
1142) Mandukya Upanishad :



1143)



- Ohmkara Vichara = Brahma Vichara = Atma of Vichara.



1144) Mandukya Upanishad :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

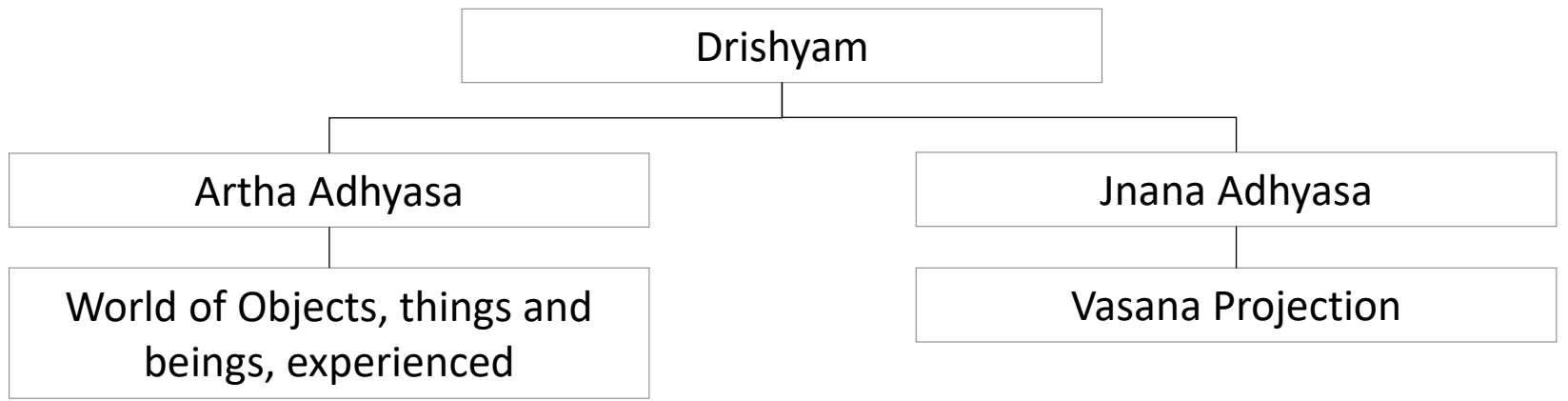
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

ādāvante ca yannāsti vartamāne'pi tattathā |

vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ || 6 ||

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

- Jugrat Prapancha Mithya - Drishyatvat.



Subject	World
<ul style="list-style-type: none"> - Ever exists - Never experienced - Experience requires Mind and Upadhi 	<ul style="list-style-type: none"> - Ever experienced - Never exists

- Atma is self Shining, ever existent.

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]

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.
[2 - 2 - 15]

1145) Mandukya Upanishad :

अन्तःस्थानात्तु भेदानां तस्माज्जागरिते स्मृतम् ।
यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥ ४ ॥

antaḥsthānāttu bhedānāṃ tasmājjāgarite smṛtam |
yathā tatra tathā svapne saṁvṛtatvena bhidyate || 4 ||

Different objects cognised in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. Just as in the waking state, so also in the dream, the nature of Objects remains the same. The only difference is the limitation of space in the case of dream Objects, they being seen inside the body. [2 - K - 4]

स्वप्नजागरितस्थाने ह्येकमाहुर्मनीषिणः ।
भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥ ५ ॥

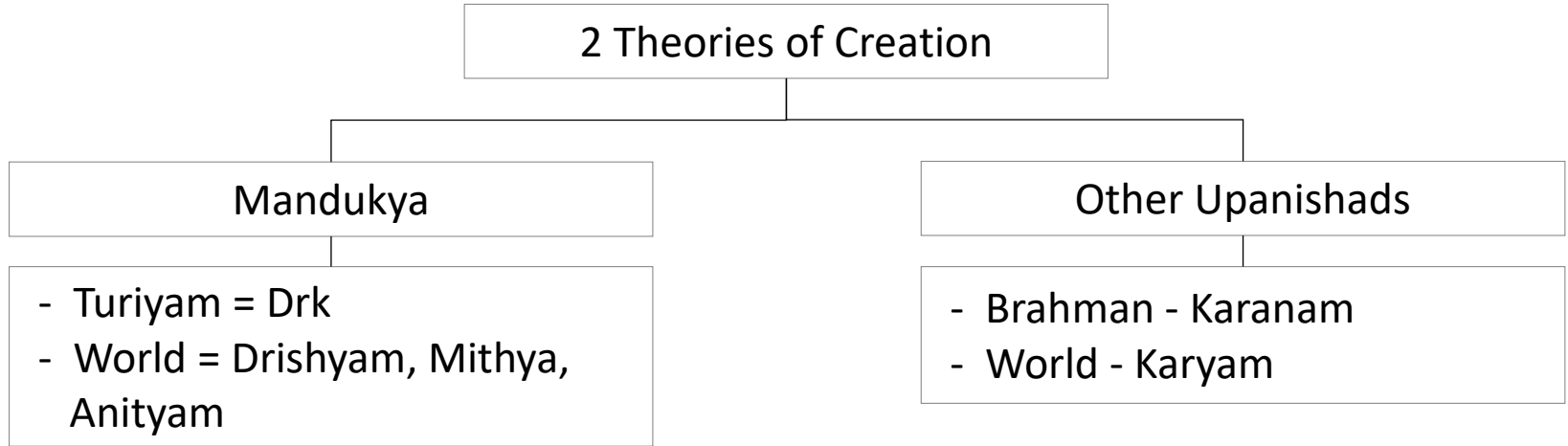
svapnajāgaritasthāne hyekamāhurmanīṣiṇaḥ |
bhedānāṃ hi samatvena prasiddhenaiva hetunā || 5 ||

The thoughtful persons speak of the sameness of the waking and dream states on account of the similarity of the diverse objects perceived in these two states and on the well-known grounds already described. [2 - K - 5]

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

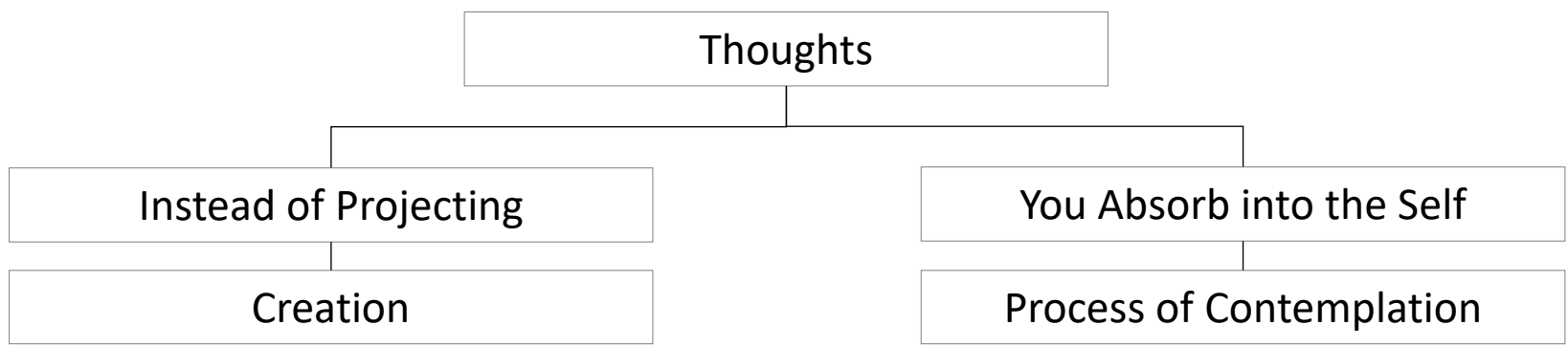
ādāvante ca yannāsti vartamāne'pi tattathā |
vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ || 6 ||

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



1146) How to Control Anger?

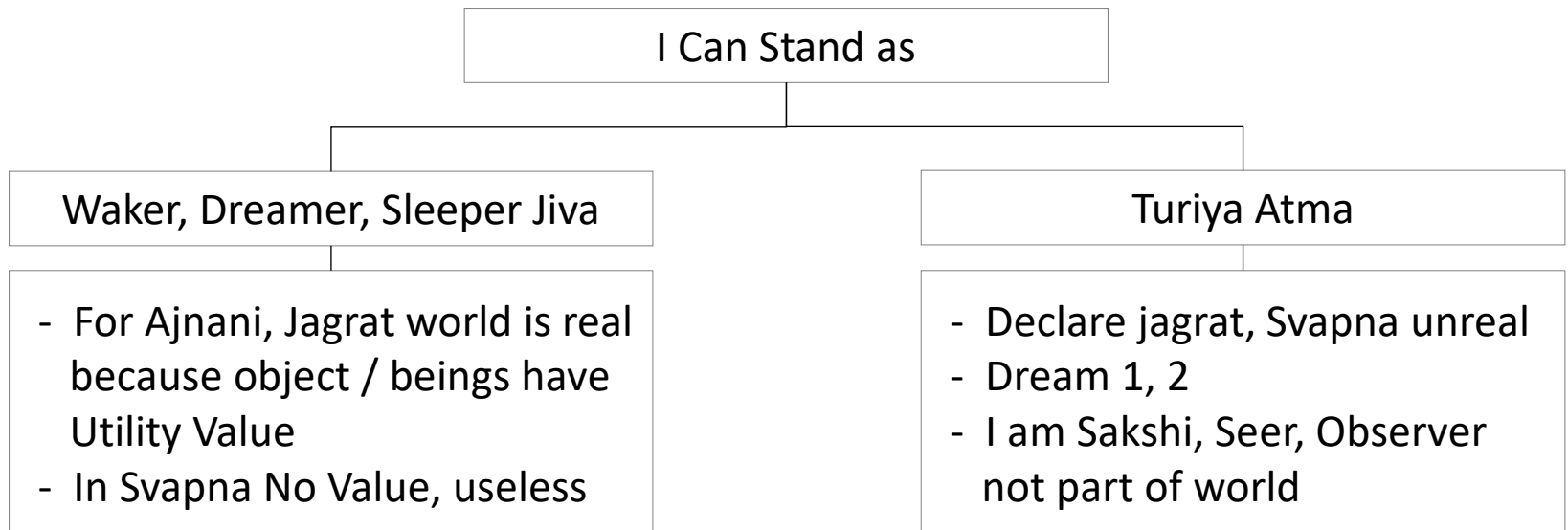
- Don't Blabber whatever comes into your Mind
 - Anger - Refuse to express
 - Jealousy - Refuse to express it will come Upto throat from Heart
- Reduce Speech to the Mind.
- Speech = Representative of 5 organs of Actions
- **Control your responses, it merges into your Pure Self.**



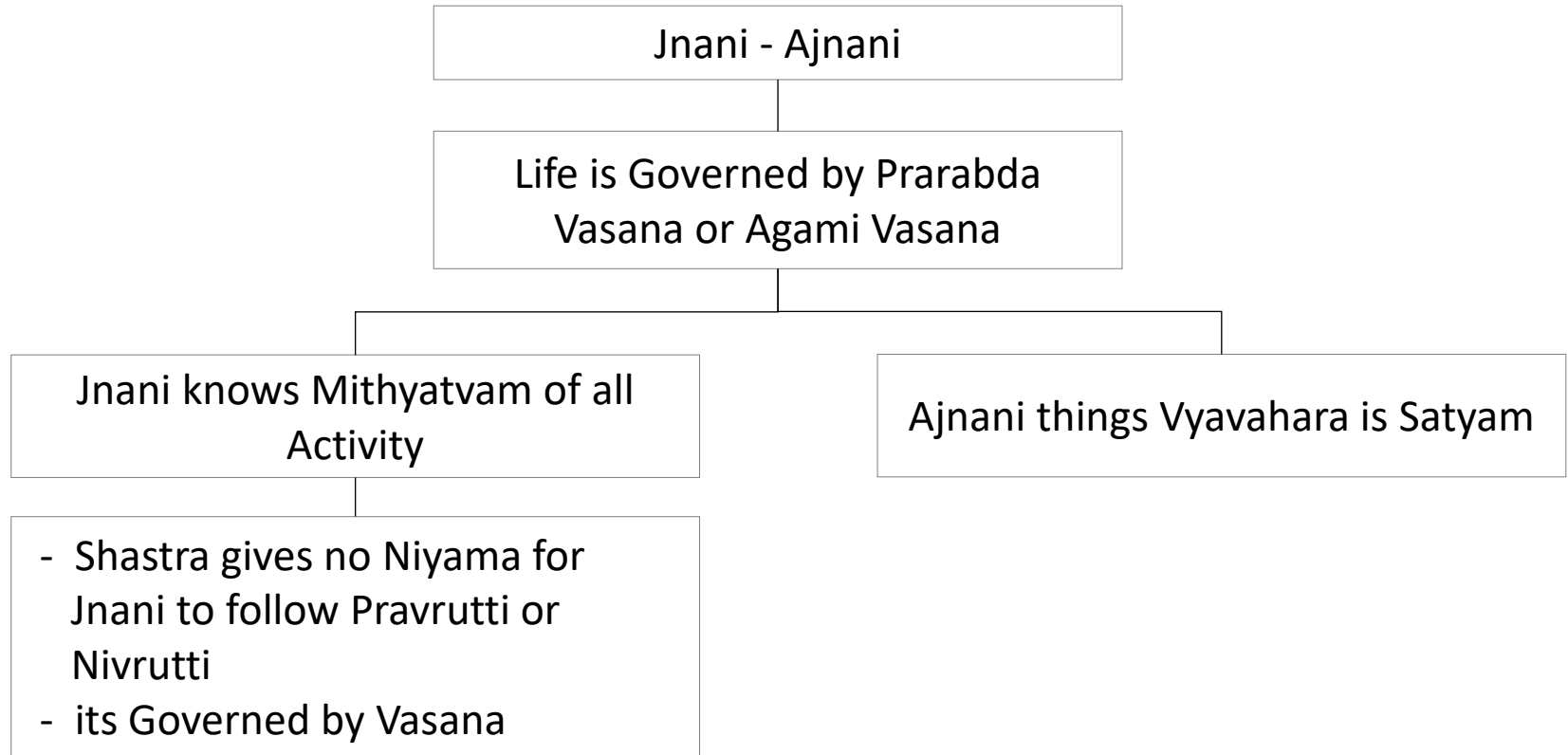
1147) Mandukya Upanishad :

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते । तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥ ७ ॥	saprayojanatā teṣāṃ svapne vipratipadyate tasmādādyantavatvena mithyaiva khalu te smṛtāḥ 7
--	--

The Objects of the waking state serve no purpose in the dream state being contradicted. Therefore, these (Objects) are associated with beginning and an end. Hence these are illusion indeed. [2 - K - 7]



1148)



1149) Mundak Upanishad :

अग्नीर्मूर्धा चक्षुषी चन्द्रसूर्यो दिशः श्रोत्रे वाग् विवृताश्च वेदाः ।

वायुः प्रणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

Agnir-murdha caksusi candra-suryau disah srotre vag vivrtasca vedah I

vayuh prano hridayam visva-masya padbhyam prthivi hyesa sarva-bhutant-ratma II 4 II

Fire (Agni) is his head; Sun and Moon – his eye; four Quarters or Directions – his breath; the Universe – his mind (heart); the Earth originated from his feet. He is indeed the inner Self of all beings. [II – I – 4]

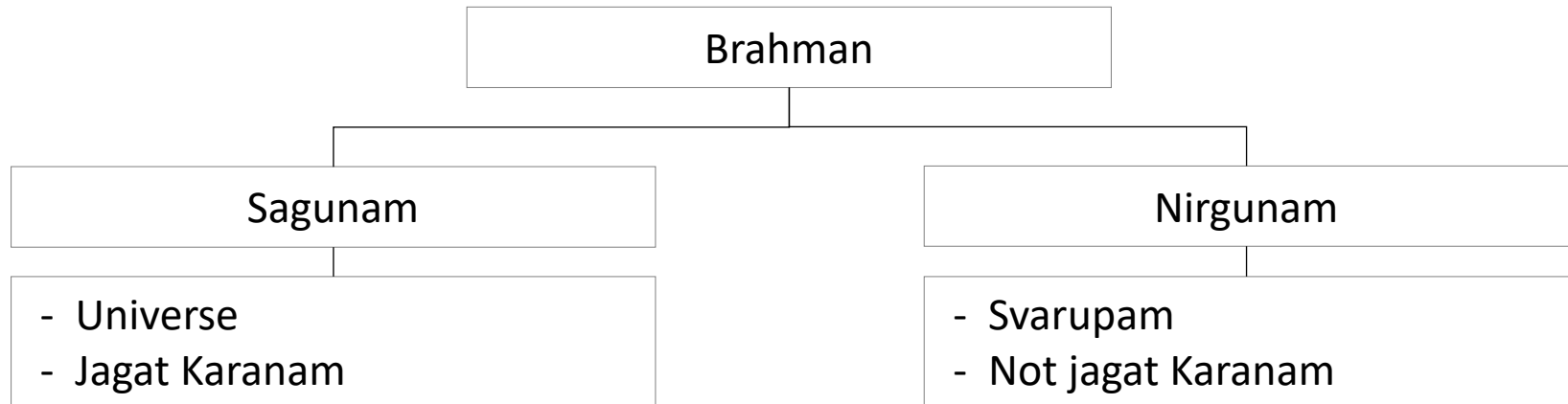
i)

Brahman	Universe
Karanam	Karyam

ii) Eka Vigyanena Sarva Vigyanam Bavati :

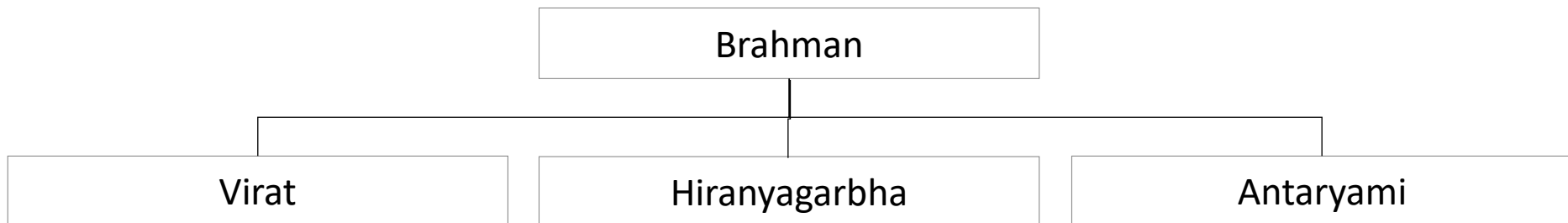
- All effects known by their cause
- Son known when you know father.

iii)



iv) Universe made of Panchabutas

v)



vi) Description of Virat in this Shloka

vii) Dhyana Shloka Vishnu Sahasranamam :

**Bhoo padau yasya nabhi r viyadasu ranila schandra suryaau cha nether
Karnavasasiro dhaumugamabhi dhahano yasya vasteyamabhdhi I
Anthastham yasya viswam sura nara khaga go bhogi gandharva dhaityai
Chitram ram ramyathe tham thribhuvana vapusham vishnumeesam namami II 2 II**

I bow before that God, Vishnu Who is the lord of three worlds, Who has earth as his feet, Who has air as his soul, Who has sky as his belly, Who has moon and sun as eyes, Who has the four directions as ears, Who has the land of gods as head, Who has fire as his mouth, Who has sea as his stomach, And in whose belly play and enjoy, Gods, men birds, animals, Serpent men, Gandharvas and Asuras. [Verse 2]

- Taken from Mundak Upanishad.
- Similar Descriptions in Chandogya Upanishad, Dakshinamoorthi Stotram.

viii) Behind inert universe is Chaitanyam, sentient factor called God / Brahman / Chaitanya Tattvam :

- Chaitanyam is inherent in every part of universe, cosmos
- Non-dual principle - One coin - 2 Sides.

IX) Whole universe = Body of / Vishwa Rupa Ishvara :

- a) Svarga = Head
- b) Bhu Loka = Pada of Virat - Prithvi, feet of Lord
- c) Intermediary 12 Lokas = Different limbs
- d) Agnihi = Mouth = Moordah
- e) Chakshu (eyes) = Surya - Chandra
- f) 10 Disha - Direction / Quarter - Ears of Virat
 - 4 Primary, 4 secondary, up and down.
- g) Akasha = Shabda Guna - Stotram ears
- h) Vast voluminous Veda = mouth of Virat
 - Ishvara speaks primarily through Veda mantras, Vak = Organ of speech.
- i) Vayu = Wind all over = Brahma each of Virat.

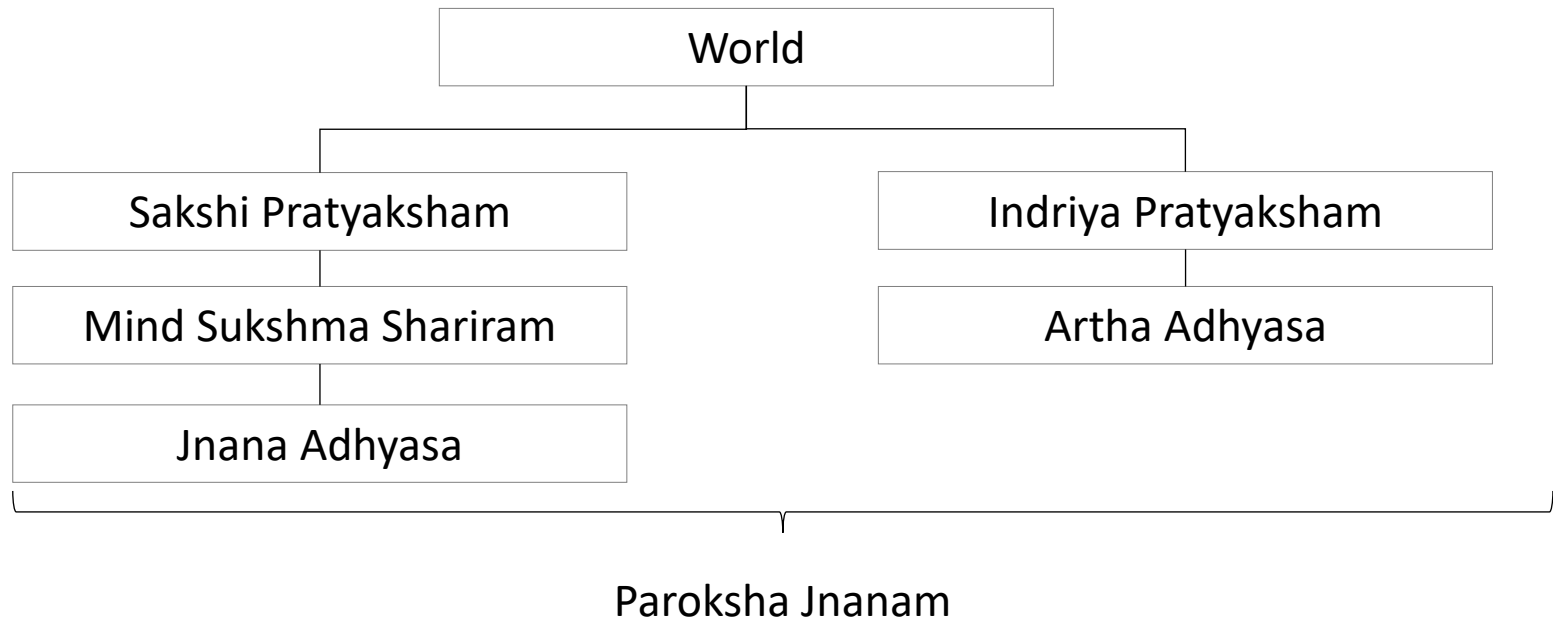
j) Whole universe = Mind of Virat :

- Waker's universe = Projection of Hiranyagarbha (Total Mind)
- Our Dreamworld, own mind's projection.

k) Dream objects = thought in waker's mind :

- Waking objects = thoughts, Sankalpa of Ishvara
- Bhagawan's dream = our waking
- Hridayam = Mind.

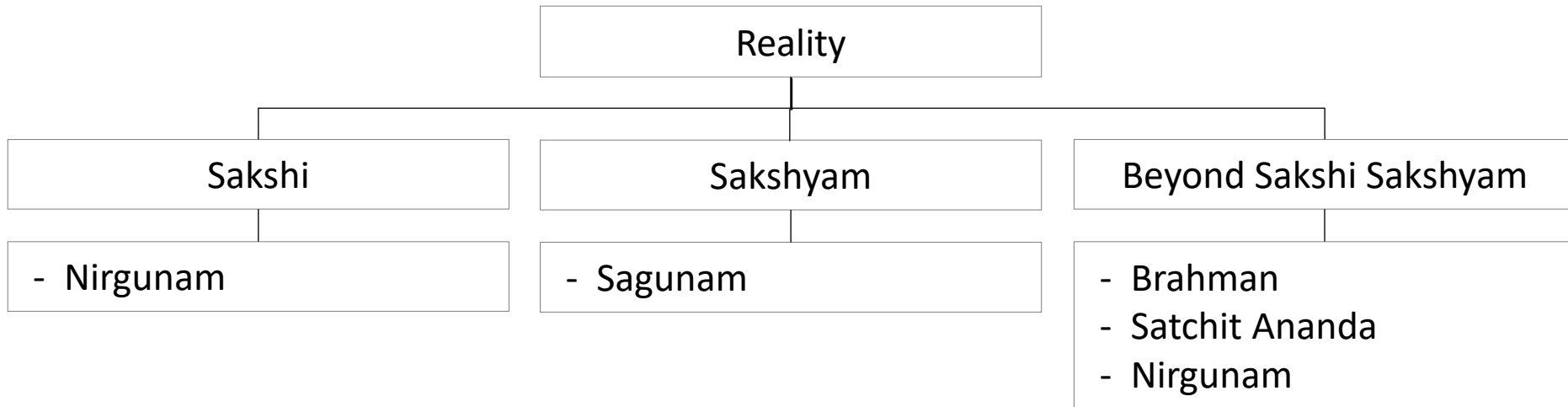
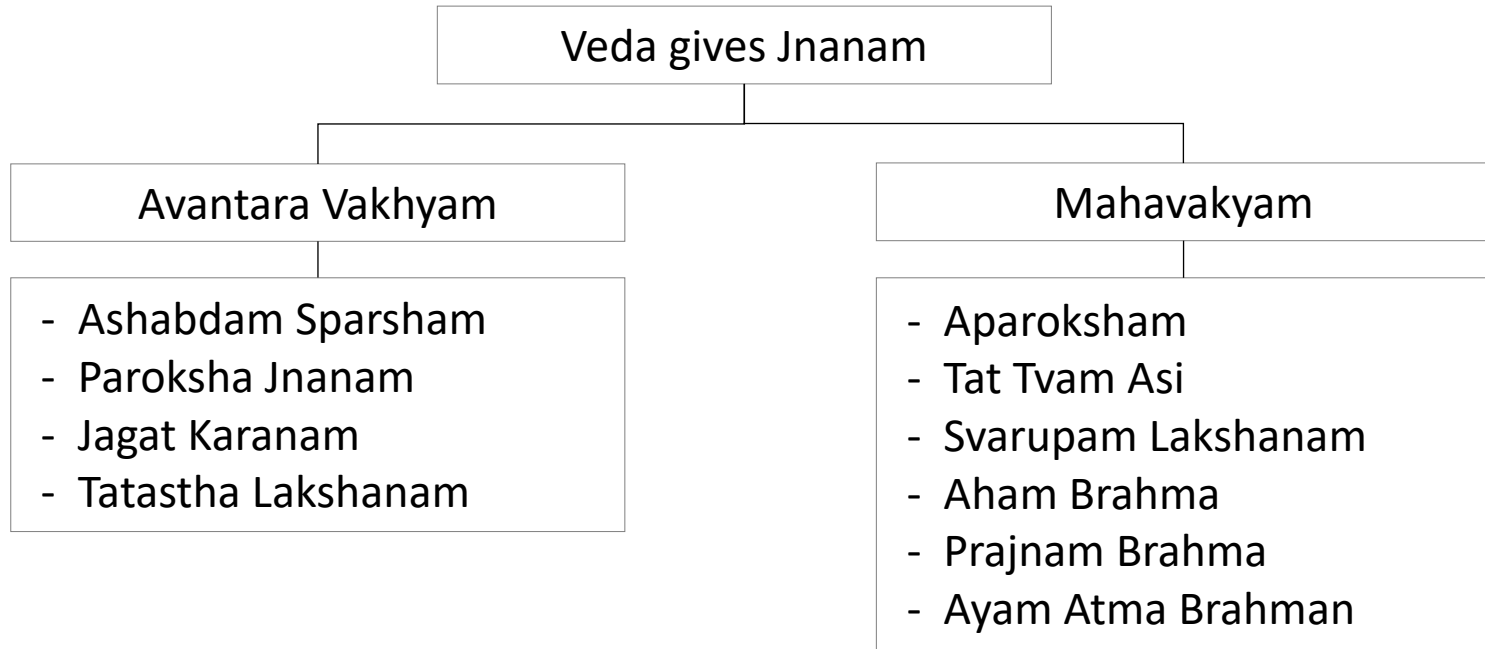
1150) Self realisation - Very important :



Mind Sukshma Shariram :

- Doubt, Desire, Thoughts, Emotions, Knowledge, ignorance Ajnanam, Blankness.

1151) Self Realisation :



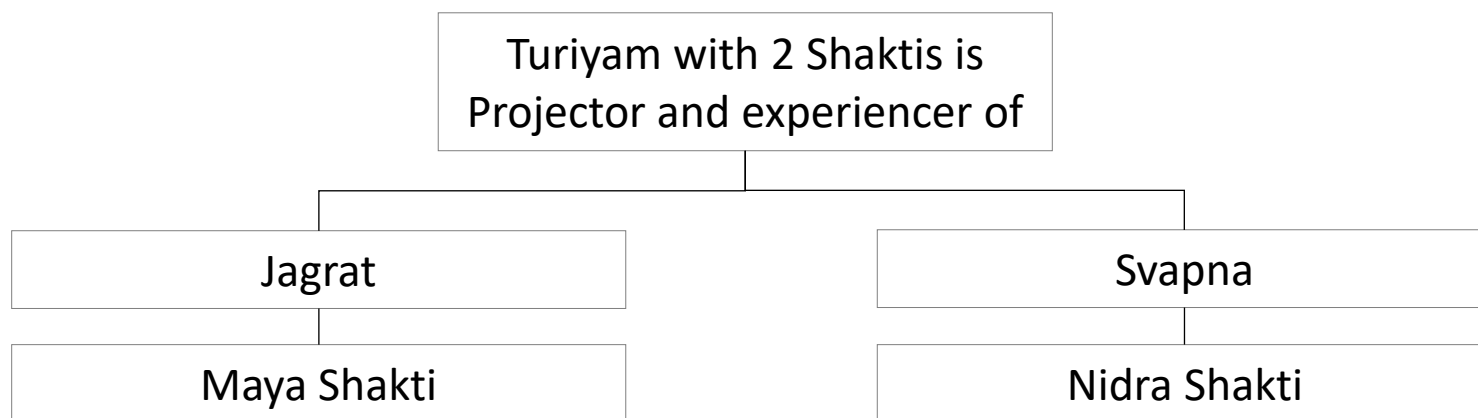
- Realising this on waking up from Sleep is self realisation in Sub-conscious Mind.
- After Jnanam, Jnana Nishta gives Jeevan Mukti, Videha Mukti.

1152) Mandukya Upanishad :

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

kalpayatyātmanā'atmānamātmā devaḥ svamāyayā |
sa eva budhyate bhedāniti vedāntaniścayaḥ || 12 ||

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



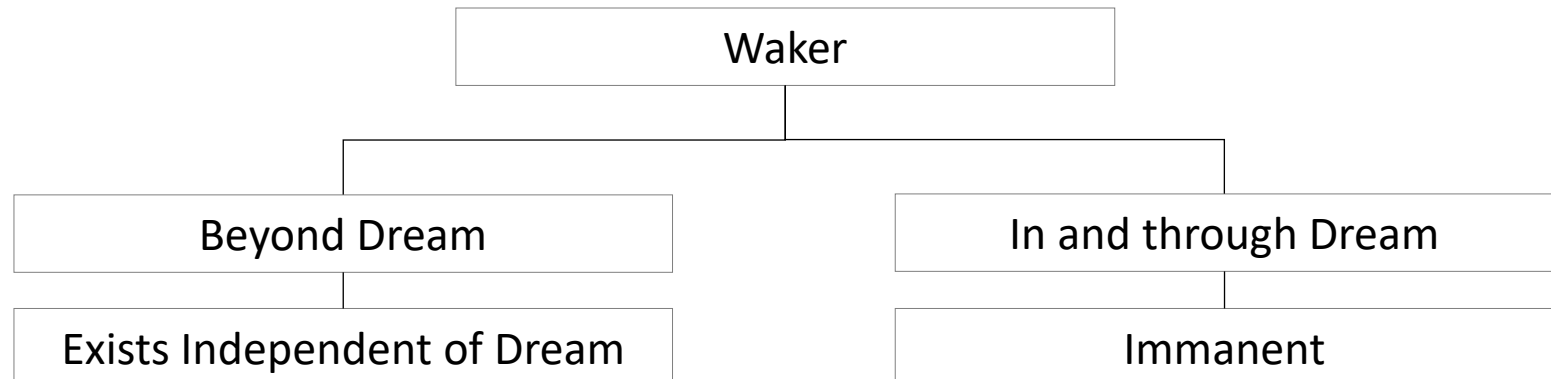
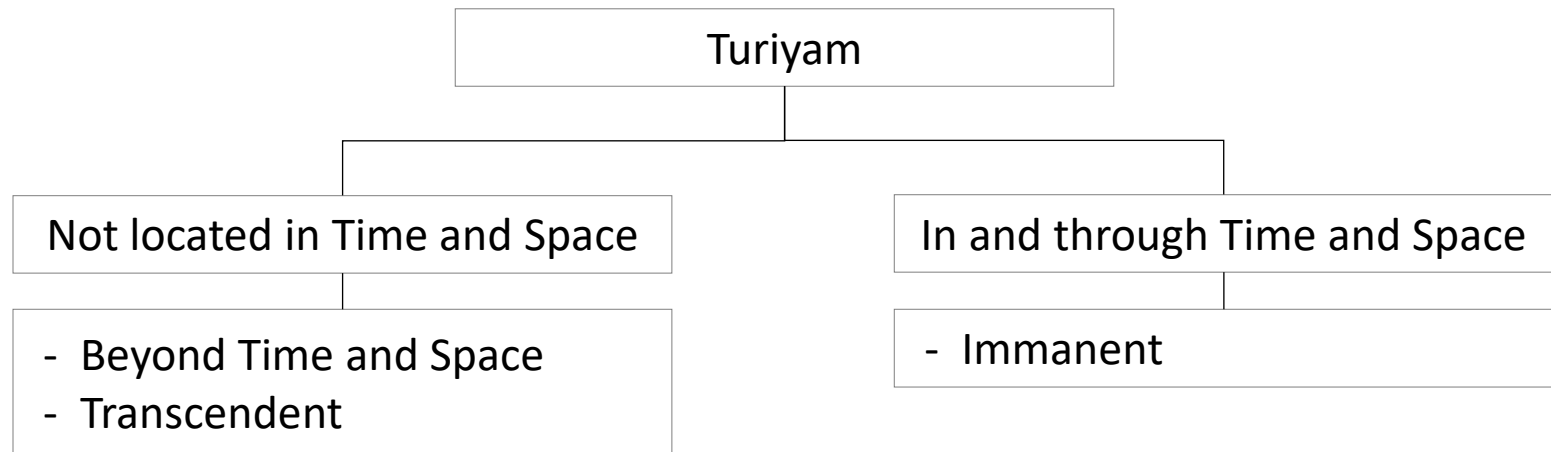
1153) Mandukya Upanishad (Chapter 2 - Verse 12) :

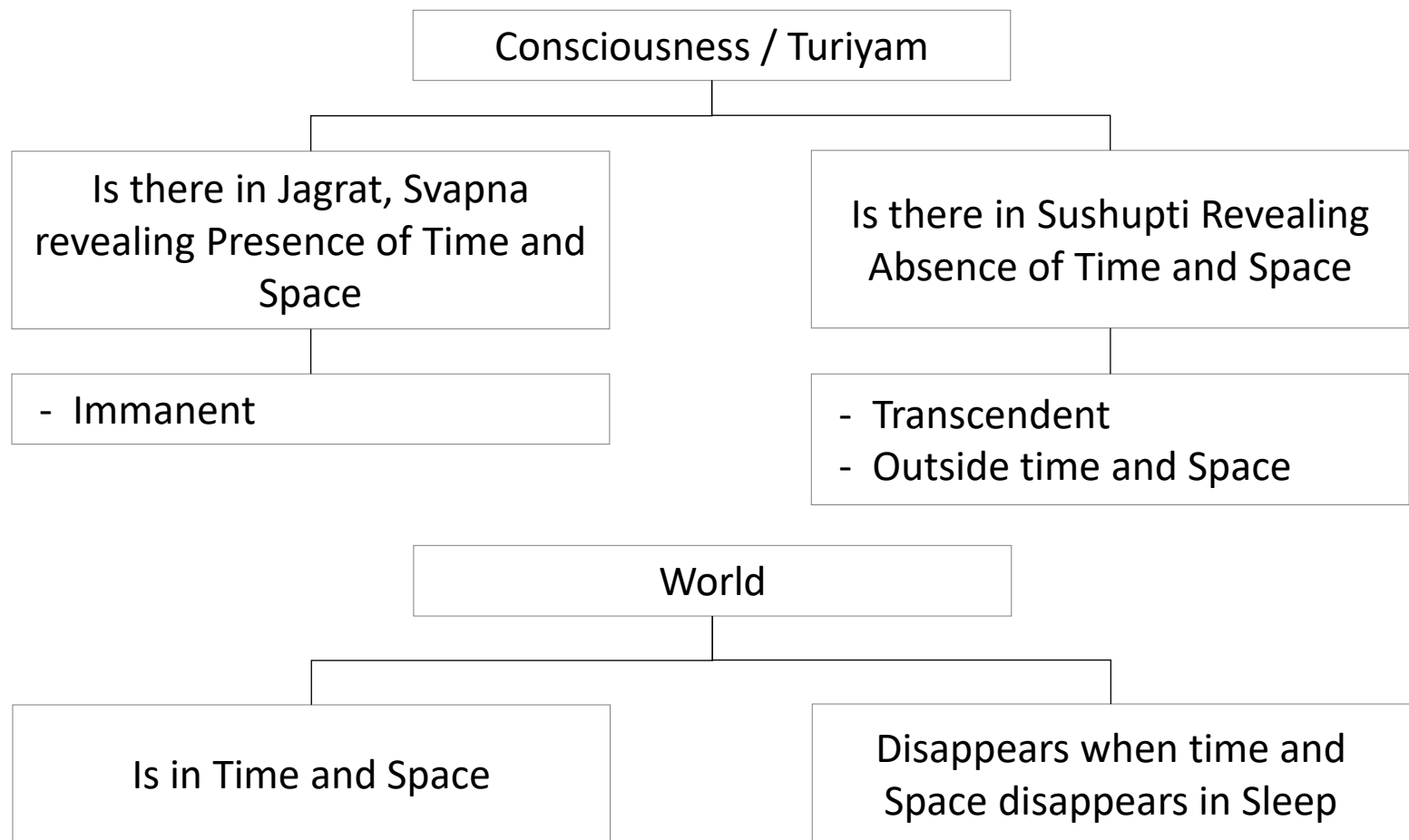
a)

Jagrat	Svapna
Ishvaras Projection	Jivas Projection

b) Consciousness, Turiya Chaitanyam Projector, experienter of all 3 Avastha's :

- Turiyam I - lends existence to Jagrat, Svapna, Sushupti
- **Vedanta accepts ETU of both Jagrat and Svapna but concludes they are Mithya, without independent existence.**
- I - Turiyam - am Desha - Kala - Ateeta



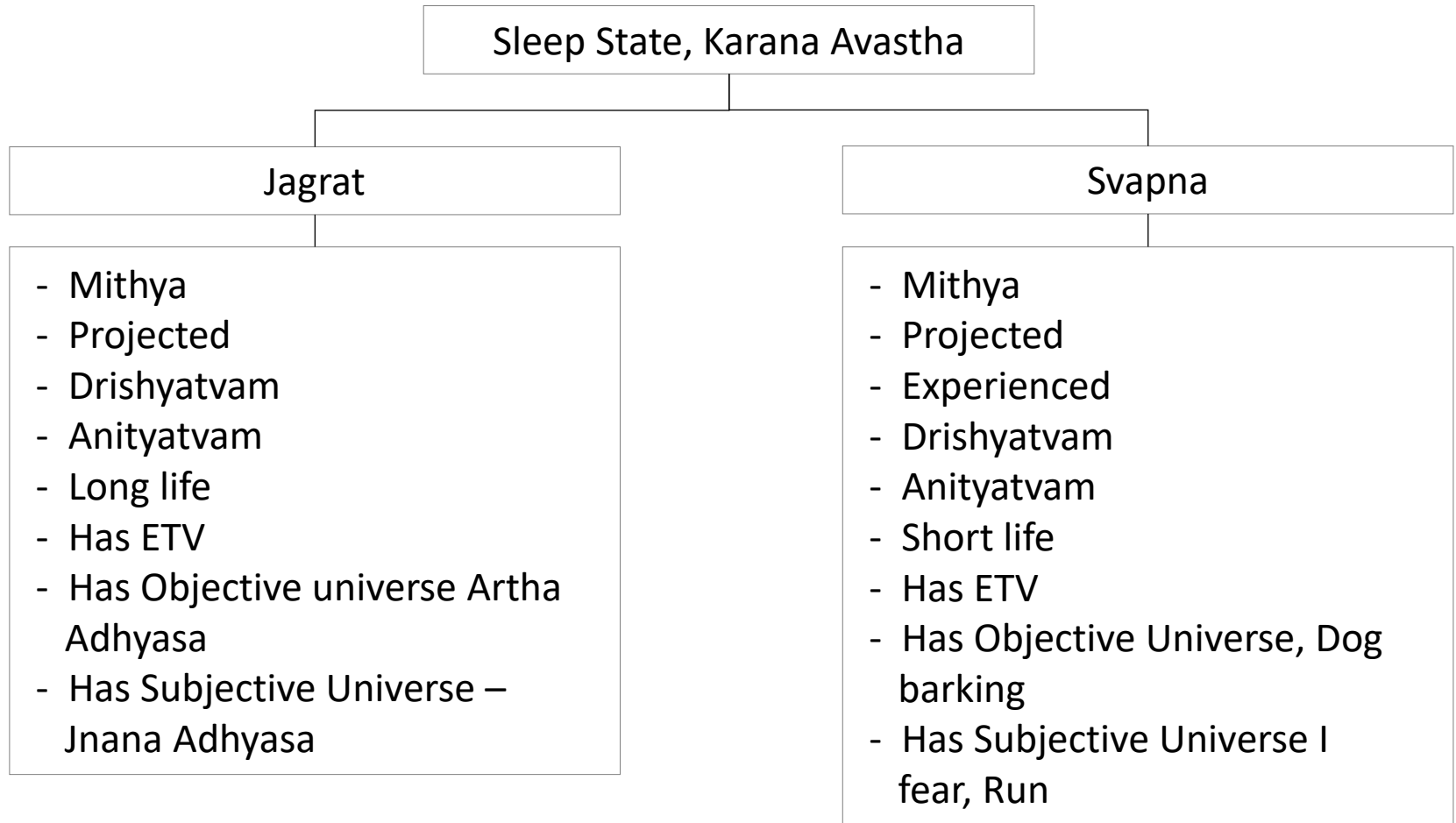


- World is located in Time and Space
- Consciousness is Not located in Time and Space
- Continues in absence of time, space, hence called Anantham, infinite, limitless.

1154) Mandukya Upanishad :

I) Do enquiry on waking up

II)



- Beyond Sleep State - Karya - Karana Vilakshana is Satchit Ananda, Turiya Atma.

I Consciousness, Awareness in
which

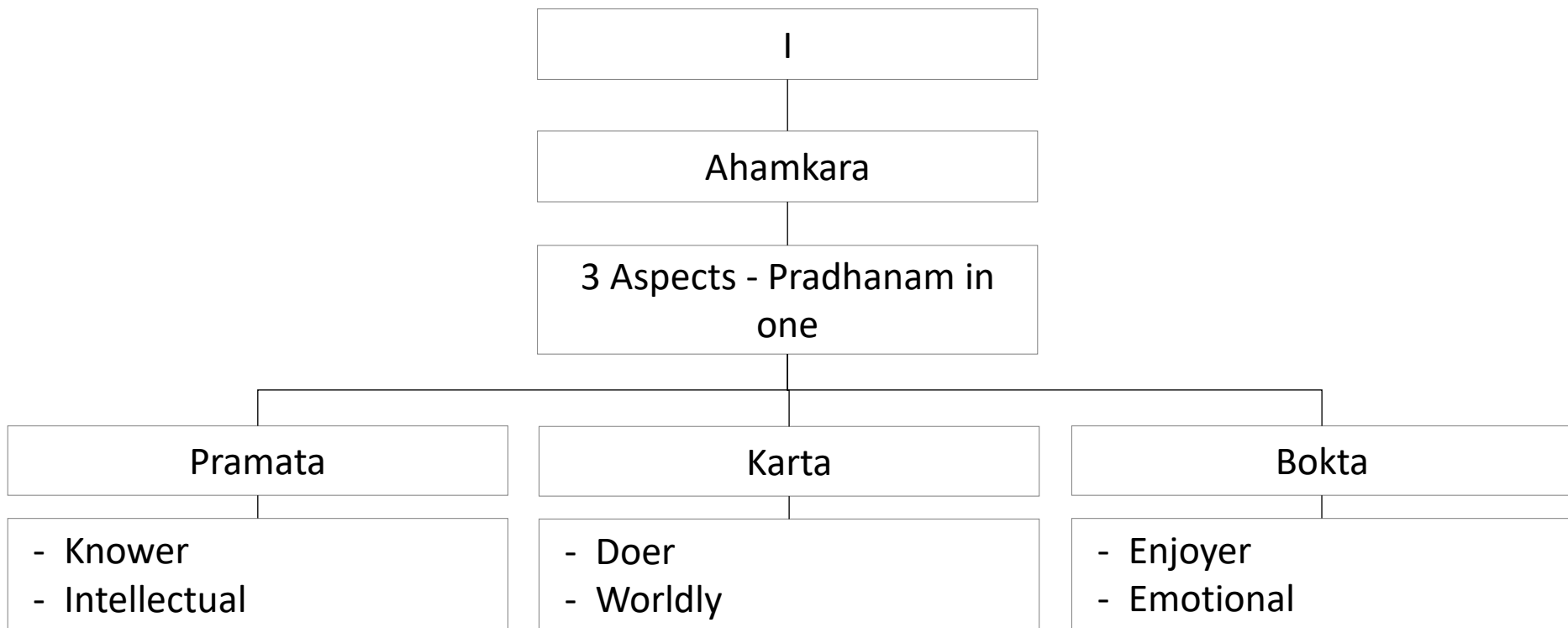
Time, Space appears

Time, Space world Disappears

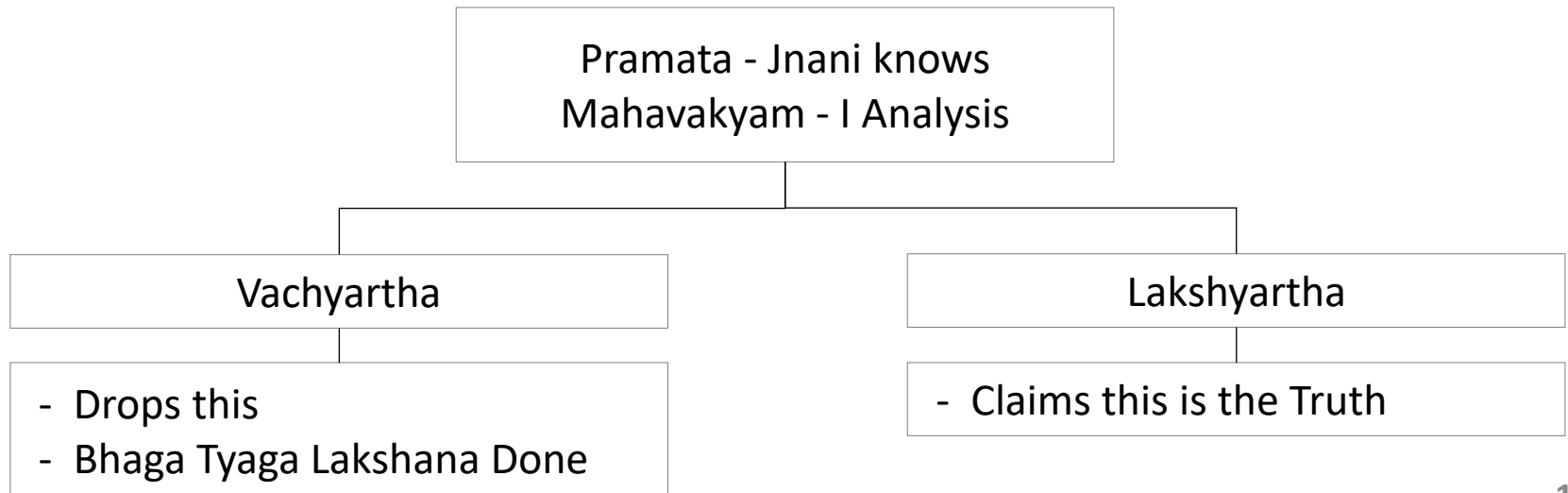
- Vedanta is very simple - must know how to discover it with Sruti, Yukti, Anubhava.
- Use Adhyaropa, Apavada, Adhyasa 3 Sharirams, 5 Koshas, 3 Avasthas, Neti Neti, Karanam - Karyam, discover, claim and be a Jeevan Mukta.
- Enjoy a Sorrow free Lifestyle.

1155) Vichara Sagara - Topic 492 :

(492) अष्टादश विद्यास्थानानि सर्वाण्यपि च शास्त्राणि ब्रह्मज्ञान-
हेतुभूतानि-



1156)



- Bhaga Tyaga Lakshana takes place in the mind, Does not remain in the note book.
- Jnani drops 3 Avasthas of Ahamkara - Waker - Dreamer - Sleeper from his mind and claims Turiyam Sakshi nature in his mind.
- Knowledge and freedom happens in the mind of a knower of truth.

1157) Being attached to Ahamkara, I will always be finite, Apoorna, waiting to fulfill the next erupting desire in the mind :

- Jnani - Poornaha, drops Ahamkara, Santushta Satatam Yogi

Objective World	Subjective World
<ul style="list-style-type: none"> - Indriya Pratyaksham - External world - Indriyas = Seer, Knower - Bautikam 	<ul style="list-style-type: none"> - Sakshi Pratyaksham - Vasanas, thoughts, doubts - Sakshi = Seer, knower - Manasam

- Atma beyond Sakshi - Sakshyam.

1158) Mandukya Upanishad :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

ādāvante ca yannāsti vartamāne'pi tattathā |

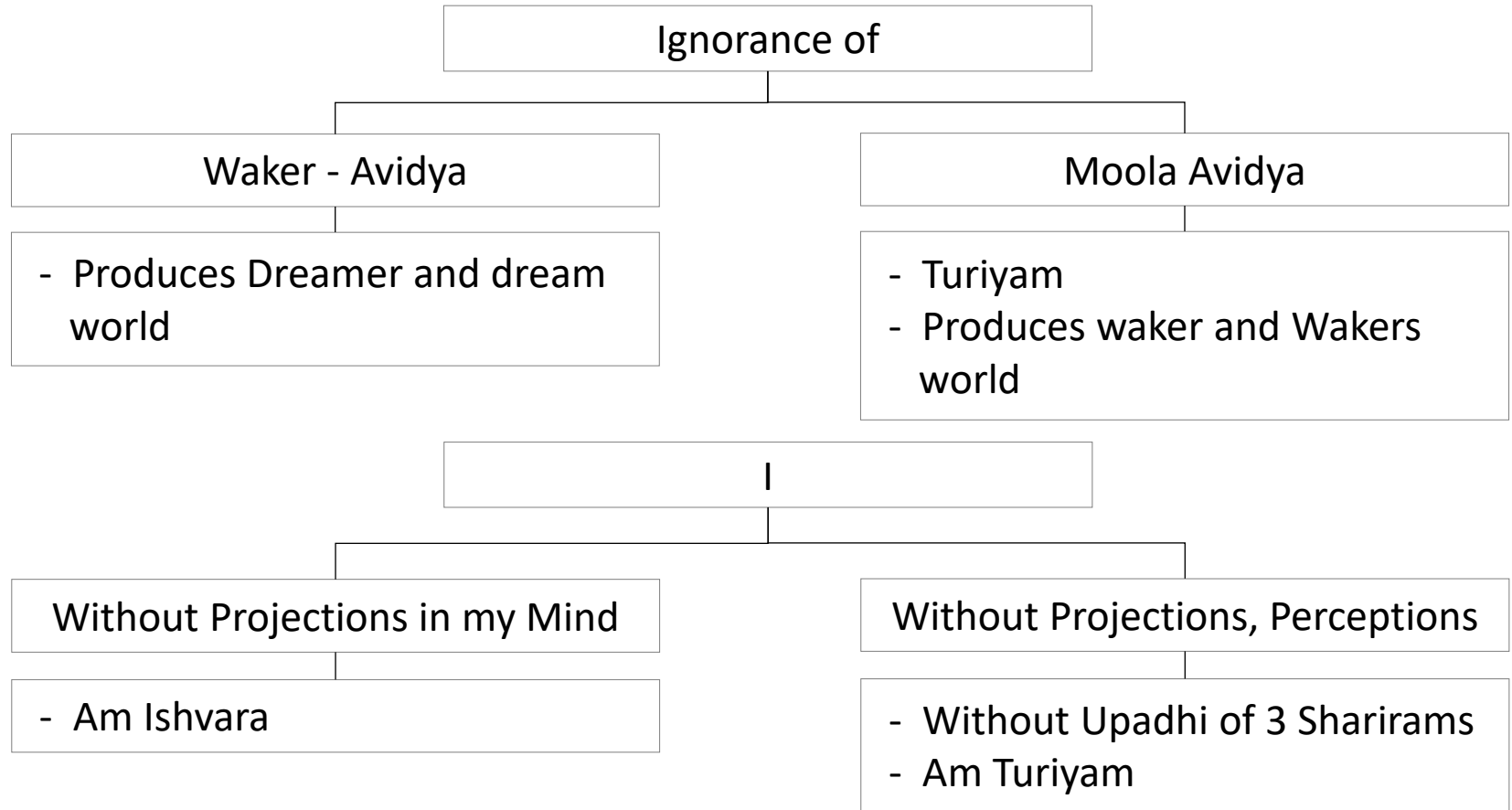
vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ || 6 ||

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

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।
सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥ १७ ॥

aniścitā yathā rajjurandhakāre vikalpitā |
sarpadhārādibhirbhāvaistadvadātmā vikalpitaḥ || 17 ||

As the rope whose real nature, when not known, is imagined in the dark to be a snake, a water-line, etc., so also the Atman is imagined in various ways. [2 - K - 17]



- **Sleep = ignorance of Waker**
= Moola Avidya

1159) Atma Ekaha, Non-dual, Advayaha :

a) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते,
सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
स न साधुना कर्मणा भूयान्,
नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण
एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन
ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो
लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं
विद्वांसः प्रजां न कामयन्ते, किं प्रजया
करिष्यामो येषां नोऽयमात्मायं लोक इति;
ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा
वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे
एव भवतः । स एष नेति नेत्यात्मा,
अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,
असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;
एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः
कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ
prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,
sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
sa na sādhunā karmaṇā bhūyān,
no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,
eṣa seturvidharaṇa eṣām lokānāmasambhedāya;
tametaṁ vedānuvacanena brāhmaṇā
viviḍṣanti yajñena dānena tapasā'nāśakena;
etameva viditvā munirbhavati | etameva pravrajino
lokamicchantāḥ pravrajanti | etaddha sma vai tat
pūrve vidvāmsaḥ prajāṁ na kāmāyante,
kiṁ prajāyā kariṣyāmo yeṣām no'yamātmāyaṁ
loka iti; te ha sma putraiṣaṇāyāśca
vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
bhikṣācaryaṁ caranti; yā hyeva putraiṣaṇā sā
vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ |
sa eṣa neti netyātmā, agrhyo nahi grhyate,
aśīryo nahi śīryate, asaṅgo nahi sajyate,
asito na vyathate, na riṣyati; etamu haivaite na tarata
iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;
ubhe u haivaṣa ete tarati, nainaṁ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

b) Chandogya Upanishad :

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा
पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत
आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं
मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन
आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु
कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते
क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो
भवति ॥ ७.२५.२ ॥

॥ इति पञ्चविंशः खण्डः ॥

athāta ātmādeśa evātmaivādhastādātmopariṣṭhādātmā
paścādātmā purastādātmā dakṣiṇata ātmottarata
ātmaivedaṃ sarvamiti sa vā eṣa evaṃ paśyannevaṃ
manvāna evaṃ vijānannātmaratirātmakrīḍa ātmamithuna
ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu
kāmacāro bhavati atha ye'nyathāto viduranyarājānaste
kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣvakāmacāro
bhavati || 7.25.2 ||

|| iti pañcaviṃśaḥ khaṇḍaḥ ||

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

c) Brihadaranyaka Upanishad :

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

idaṃ vai tanmadhu
dadhyaṅnātharvano'śvibhyāmuvāca |
tadetadṛṣiḥ paśyannavocat |
rūpaṃ rūpaṃ pratirūpo babhūva,
tadasya rūpaṃ praticakṣaṇāya |
indro māyābhiḥ pururūpa īyate,
yuktā hyasya harayaḥ śatā daśa || iti |
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,
bahūni cānantāni ca;
tadetadbrahmāpūrvamanaparamanantaramabāhyam,
ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||

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

d) Mundak Upanishad :

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

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

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

e) Brihadaranyaka Upanishad :

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म;
अभयं वै ब्रह्म;
अभयं हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

sa vā eṣa mahānaja ātmājaro'maro'mṛto'bhayo brahma;
abhayaṃ vai brahma;
abhayaṃ hi vai brahma bhavati ya evaṃ veda || 25 ||

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman.[4 - 4 - 25]

f) Kaivalyo Upanishad :

अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ।
तमादिमध्यान्तविहीनमेकं विभुं चिदानन्दमरूपमद्भुतम् ॥ ६ ॥

acintyamavyaktamanantarūpaṃ śivaṃ praśāntamamṛtaṃ brahmayonim ।
Tamādimadhyāntavihīnamekaṃ vibhuṃ cidānandamarūpamadbhutam ॥ 6 ॥

The Unthinkable, the Unmanifest, the One of endless forms, the Ever-auspicious, the Peaceful, the Immortal, the Origin of the very Creator, the One without a beginning, a middle and an end, the only One, the All-pervading, the Knowledge-Bliss, the Formless, and the wonderful
[Verse 6]

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

सम्पश्यन्ब्रह्म परमं याति नान्येन हेतुना ॥ १० ॥

sarvabhūtaṣṭhamātmānaṁ 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]

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।

सूक्ष्मात्सूक्ष्मतरं नित्यं स त्वमेव त्वमेव तत् ॥ १६ ॥

yatparaṁ brahma sarvātmā viśvasyāyatanam mahat ।

sūkṣmātsūkṣmataram nityam sa tvameva tvameva tat ॥ 16॥

That which is the Supreme Brahman, the Self in all, the ample Support of the Universe, Subtler than the subtle and Eternal... That alone thou art, thou alone art that. [Verse 16]

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।

mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

g) 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 | yatprayantyabhisamviśanti |
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]

a) Kaivalyo Upanishad :

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत्प्रकाशते ।
तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥ १७ ॥

jāgratsvapnasuṣṭyādiprapañcam yatprakāśate |
tadbrahmāhamiti jñātvā sarvabandhaiḥ pramucyate || 17||

“That which illumines the world of relative experiences lived in the waking, dream and deep - sleep conditions, that Brahman am I” – and realising thus, one is liberated from all shackles. [Verse 17]

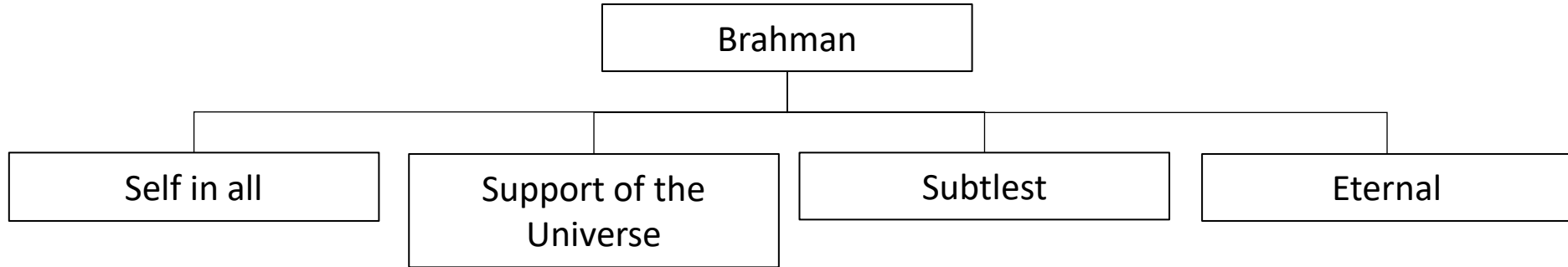
- Brahman illumines world of relative experiences lived in waking Dream, Sleep conditions of the Minds of Jivas.
- That brahman am I and realizing thus one is liberated.

b) Kaivalyo Upanishad (Mahavakyam):

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।
सूक्ष्मात्सूक्ष्मतरं नित्यं स त्वमेव त्वमेव तत् ॥ १६ ॥

yatparam brahma sarvātmā vishvasyāyatanam mahat |
sūkṣmātsūkṣmataram nityam sa tvameva tvameva tat || 16||

That which is the Supreme Brahman, the Self in all, the ample Support of the Universe, Subtler than the subtle and Eternal... That alone thou art, thou alone art that. [Verse 16]



- That Brahman alone am I

c) Kaivalyo Upanishad :

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

सम्पश्यन्ब्रह्म परमं याति नान्येन हेतुना ॥ १० ॥

sarvabhūtaṣṭhamātmānaṁ 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]

Realise Self

I am the Self in all

All beings are in the self

- That brahma alone Am I

d) Kaivalyo Upanishad :

अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ।

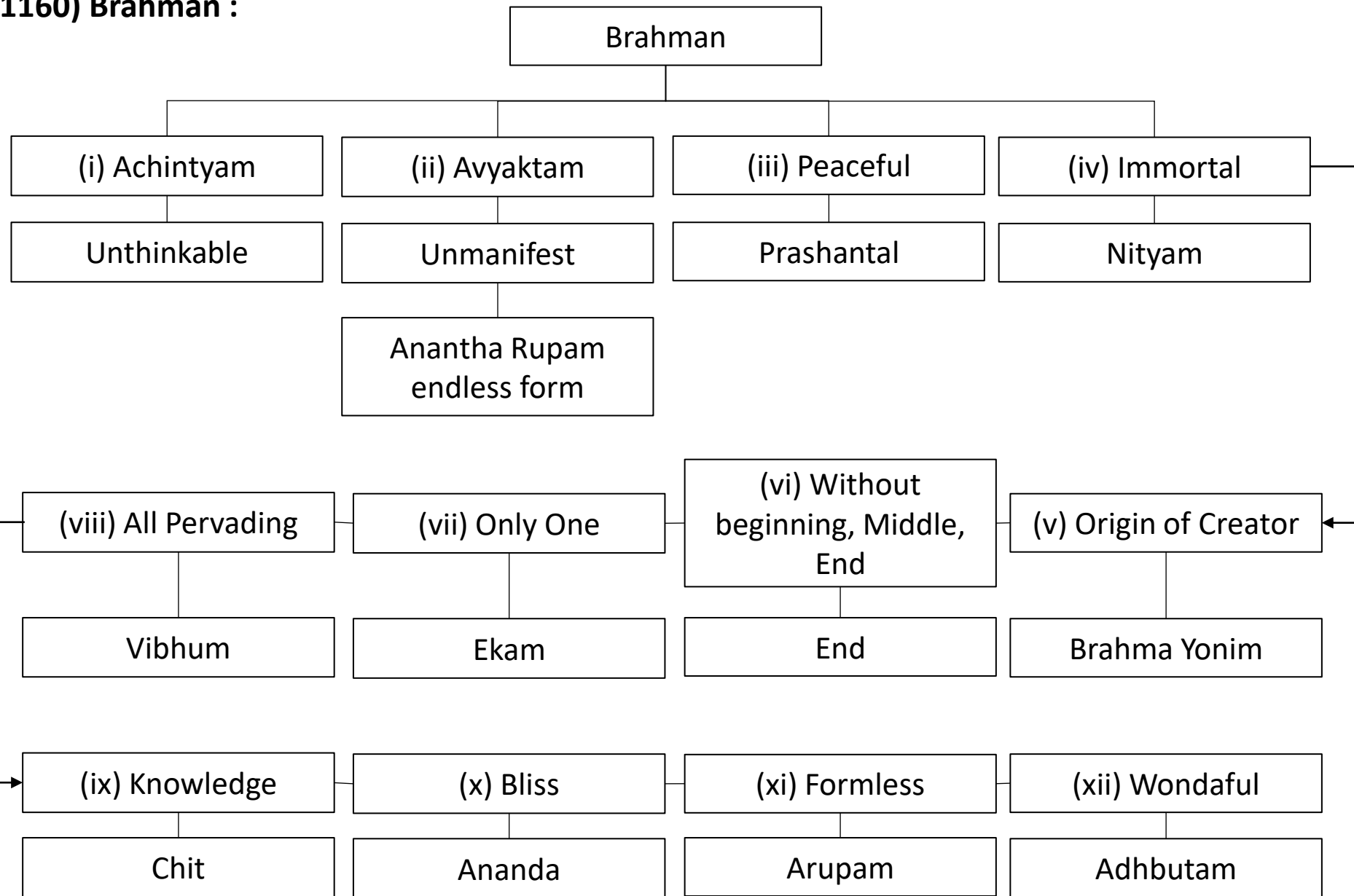
तमादिमध्यान्तविहीनमेकं विभुं चिदानन्दमरूपमद्भुतम् ॥ ६ ॥

acintyamavyaktamanantarūpaṁ śivaṁ praśāntamamṛtaṁ brahmayonim ।

Tamādimadhyāntavihīnamekaṁ vibhuṁ cidānandamarūpamadbhutam ॥ 6॥

The Unthinkable, the Unmanifest, the One of endless forms, the Ever-auspicious, the Peaceful, the Immortal, the Origin of the very Creator, the One without a beginning, a middle and an end, the only One, the All-pervading, the Knowledge-Bliss, the Formless, and the wonderful. [Verse 6]

1160) Brahman :



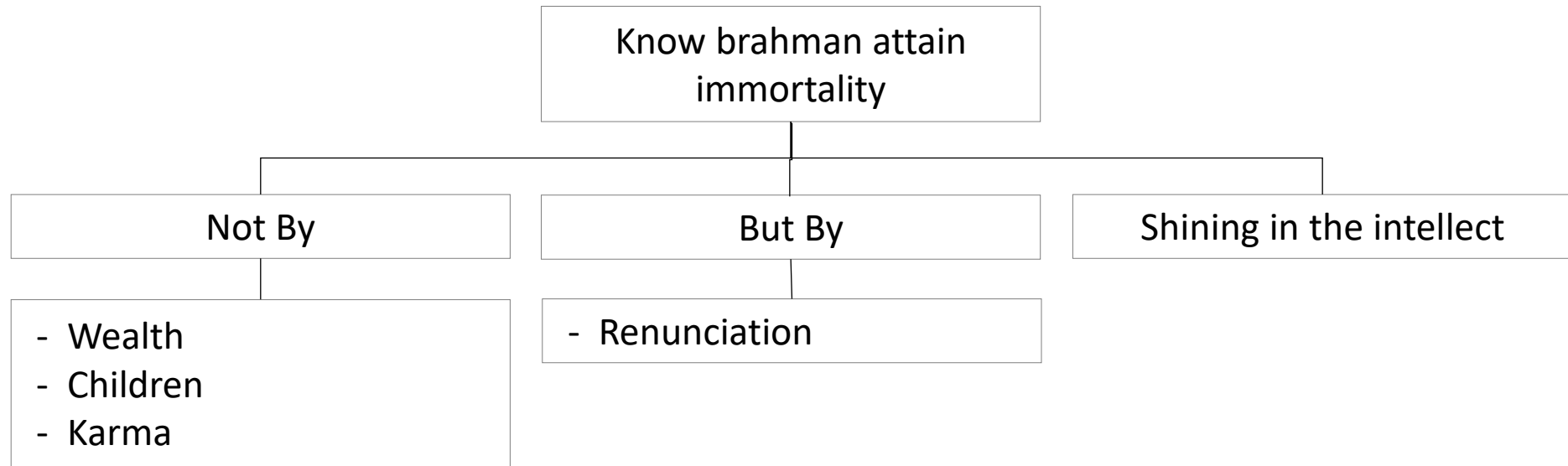
- That Brahma am I.

e) Kaivalyo Upanishad :

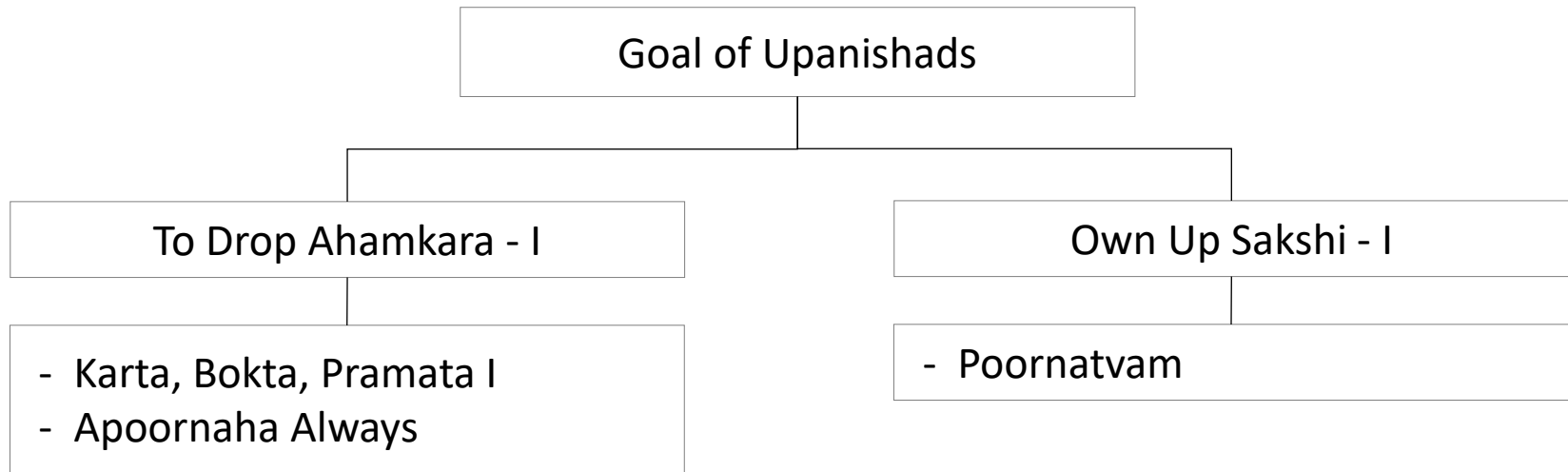
न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]



1161) Vichara Sagara - Chapter 7 :



- Ahamkara wants to learn 18 Branches of Vedic Science to see Central goal of living is Moksha.

Ahamkara I	Sakshi I
<ul style="list-style-type: none">- Waker, Dreamer, Sleeper I- False I- Anityam I- Limited I- Unreal I- Relative I	<ul style="list-style-type: none">- Nityam I- Real I- Limitless I- Relationless I

1162) Mandukya Upanishad (9 Verses) :

प्राण इति प्राणविदो भूतानीति च तद्विदः ।

गुणा इति गुणविदस्तत्त्वानीति च तद्विदः ॥ २० ॥

prāṇa iti prāṇavido bhūtānīti ca tadvidaḥ |

guṇā iti guṇavidastattvānīti ca tadvidaḥ || 20 ||

Those who know the Prana, call the Atman as Prana; those who know the Bhuta-s, call the Atman as Bhuta-s; and those who know the Guna-s, call the Atman as Guna-s; and those who know the Tattva-s call the Atman as Tattva-s. [2 - K - 20]

पादा इति पादविदो विषया इति तद्विदः ।

लोका इति लोकविदो देवा इति च तद्विदः ॥ २१ ॥

pādā iti pādavido viṣayā iti tadvidaḥ |

lokā iti lokavido devā iti ca tadvidaḥ || 21 ||

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

वेदा इति वेदविदो यज्ञा इति च तद्विदः ।

भोक्तेति च भोक्तृविदो भोज्यमिति च तद्विदः ॥ २२ ॥

vedā iti vedavido yajñā iti ca tadvidaḥ |

bhokteti ca bhoktrvido bhojyamiti ca tadvidaḥ || 22 ||

Those knowing the Veda-s call it the Vedha-s; those who know the sacrifices, call it the sacred sacrifices; those conversant with the enjoyer, designate it as the enjoyer; and those who understand the objects of enjoyment, think it to be the objects of enjoyments. [2 - K - 22] 1604

सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः ।
मूर्त इति मूर्तविदो मूर्त इति च तद्विदः ॥ २३ ॥

sūkṣma iti sūkṣmavidaḥ sthūla iti ca tadvidaḥ |
mūrta iti mūrtavido mūrta iti ca tadvidaḥ || 23 ||

The knowers of the subtle consider it (The Reality) as the subtle; the knowers of the gross designate it as the gross; those who worship a form call it a person with form and those who believe in the formless call it as void. [2 - K - 23]

काल इति कालविदो दिश इति च तद्विदः ।
वादा इति वादविदो भुवनानीति तद्विदः ॥ २४ ॥

kāla iti kālavido diśa iti ca tadvidaḥ |
vādā iti vādavido bhuvanānīti tadvidaḥ || 24 ||

Believers of time call it time; the believers of space call it Space; the alchemists and magicians call it Vada (their Science) and the knowers of the worlds call it the worlds. [2 - K - 24]

मन इति मनोविदो बुद्धिरिति च तद्विदः ।
चित्तमिति चित्तविदो धर्माधर्मौ च तद्विदः ॥ २५ ॥

mana iti manovido buddhiriti ca tadvidaḥ |
cittamiti cittavido dharmādharmau ca tadvidaḥ || 25 ||

The believers of the mind call the mind as the Reality while the believers of intellect call the intellect as the Reality. (Similarly) the believers of the Citta (mind-stuff) call Citta to be the Reality and the believers of the righteousness (Dharma and Adharma) call this to be the Reality. [2 - K - 25]

पञ्चविंशक इत्येके षड्विंश इति चापरे ।
एकत्रिंशक इत्याहुरनन्त इति चापरे ॥ २६ ॥

pañcaviṁśaka ityeke ṣaḍviśa iti cāpare |
ekatriṁśaka ityāhurananta iti cāpare || 26 ||

Some say that the reality consists of twenty-five categories; to others it is twenty-six; to some others it is thirty-one and there are yet some others who consider it to be infinite in number.
[2 - K - 26]

लोकॉल्लोकविदः प्राहुराश्रमा इति तद्विदः ।
स्त्रीपुंनपुंसकं लैङ्गाः परापरमथापरे ॥ २७ ॥

lokāṁllokavidaḥ prāhurāśramā iti tadvidaḥ |
strīpuṁnapuṁsakam laingāḥ parāparamathāpare || 27 ||

Those who know only how to please others i.e., the Laukika-s, call it (the Reality) to be the “Act of pleasing the world”; those who recognise the Asrama-s, and faithfully follow the rules of those Asrama-s, consider it (the Reality) to be the Asrama-s, to the Grammarians, it (the Reality) is but the male, and the female and the neuter genders; and some others consider Brahman to be manifest or unmanifest (Para and Aparā). [2 - K - 27]

सृष्टिरिति सृष्टिविदो लय इति च तद्विदः ।
स्थितिरिति स्थितिविदः सर्वे चेह तु सर्वदा ॥ २८ ॥

sṛṣṭirīti sṛṣṭivido laya iti ca tadvidaḥ |
sthitirīti sthitividaḥ sarve ceha tu sarvadā || 28 ||

The creationists call it (the Reality) reaction, those who believe in dissolution describe it as dissolution, and believe in sustenance believe it to be sustenance. In fact, all these ideas are nothing but imaginations in Atman. [2 - K - 28]

- 35 Theories to explain the world of Plurality - Duality.

Advaitin :

- Content of plurality, Sagunam, Adhishtanam is Nirguna Turiyam Brahman.
- World is Mithya, Requires Satyam Adhishtanam Turiyam.
- Content of world = Space
- Atma is content, cause of space
- Know Karana Atma, know the products - Karyam
- I - Turiyam is content of Kala, Desha, Vastu.
- I Satchit Ananda - Turiyam Brahman, am content of Waker, dreamer, sleeper, Material and intelligent cause of universe.
- No separate universe other than me.

1163) Brihadaranyaka Upanishad : Meitreiyi Brahmanam comes 2 Times in Upanishad :

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

brahma taṃ parādādyo'nyatrātmano
brahma veda, kṣatram taṃ
parādādyo'nyatrātmanah kṣatram veda,
lokāstaṃ parāduryo'nyatrātmano lokānveda,
devāstaṃ parāduryo'nyatrātmano devānveda,
bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,
sarvaṃ taṃ parādādyo'nyatrātmanah sarvaṃ veda;
idaṃ brahma, idaṃ kṣatram, ime lokāḥ,
ime devāḥ, imāmi bhūtāni,
idaṃ sarvaṃ yadayamātmā || 6 ||

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

ब्रह्म तं परादाद्योऽन्यत्रात्मनो
 ब्रह्म वेद, कशत्रं तं
 परादाद्योऽन्यत्रात्मनः कशत्रं वेद,
 लोकास्तं परादुर्योऽन्यत्रात्मनो
 लोकान्वेद, देवास्तं
 परादुर्योऽन्यत्रात्मनो देवान्वेद,
 वेदास्तं परादुर्योऽन्यत्रात्मनो
 वेदान्वेद, भूतानि तं
 परादुर्योऽन्यत्रात्मनो भूतानि वेद,
 सर्वं तं परादाद्योऽन्यत्रात्मनः
 सर्वं वेद; इदं ब्रह्म,
 इदं कशत्रम्, इमे लोकाः, इमे देवाः,
 इमे वेदाः, इमानि भूतानि,
 इदं सर्वं यदयमात्मा ॥ ७ ॥

brahma taṃ parādādyo'nyatrātmano
 brahma veda, kśatram taṃ
 parādādyo'nyatrātmanah kśatram veda,
 lokāstaṃ parāduryo'nyatrātmano
 lokānveda, devāstaṃ
 parāduryo'nyatrātmano devānveda,
 vedāstaṃ parāduryo'nyatrātmano
 vedānveda, bhūtāni taṃ
 parāduryo'nyatrātmano bhūtāni veda,
 sarvaṃ taṃ parādādyo'nyatrātmanah
 sarvaṃ veda; idaṃ brahma,
 idaṃ kśatram, ime lokāḥ, ime devāḥ,
 ime vedāḥ, imāni bhūtāni,
 idaṃ sarvaṃ yadayamātmā || 7 ||

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

- Idam Sarvam yad Ayam Atma
- All I experience as the world, Jiva, Ishvara is me the Turiya Chaitanyam.

Gita :

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

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

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

- Universe = Me myself.

1164) Mandukya Upanishad :

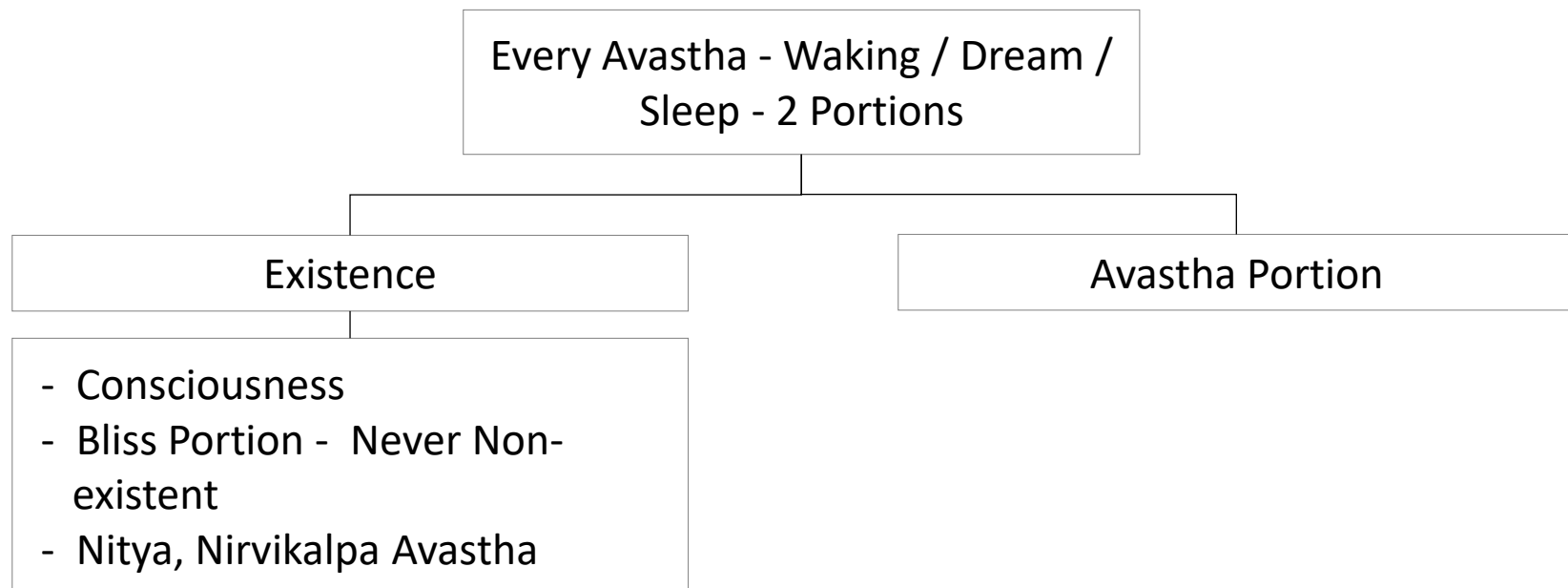
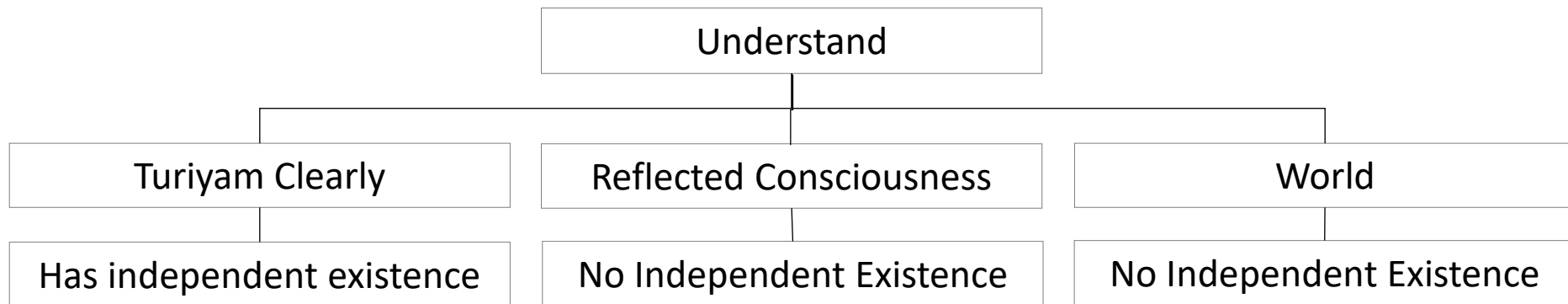
स्वप्नमाये यथा दृष्टं गन्धर्वनगरं यथा ।
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ ३१ ॥

svapnamāye yathā dṛṣṭaṃ gandharvanagaraṃ yathā |
tathā viśvamideṃ dṛṣṭaṃ vedānteṣu vicakṣaṇaiḥ || 31 ||

Just as the dream and magic are seen to be illusions, or as “the palace city of the fairy Morgan” is imagined in the sky; in the same manner, this whole Universe is viewed (As an illusion) by the experienced Vedantin-s. [2 - K - 31]

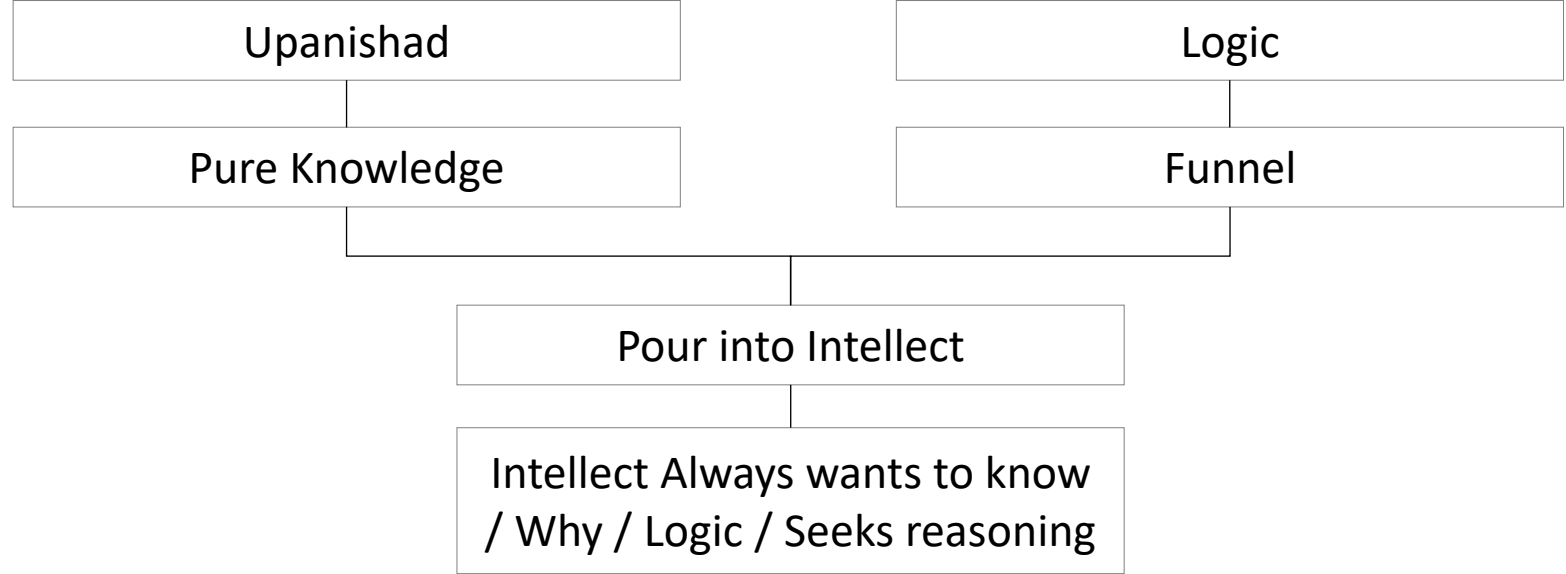
- World unreal = World relatively real.

Observer	Ahamkara	Prapancha
<ul style="list-style-type: none"> - Consciousness Turiyam - Absolutely real - Lends existence, Consciousness, Bliss to relative Observers 	<ul style="list-style-type: none"> - Reflection of Consciousness - Waker, Dreamer, Sleeper - Relative Observers 	<ul style="list-style-type: none"> - World - Inert



1165) Nirvikalpa :

- **Without Sajatiya, Vijatiya, Svagata Bheda**
- In Meditation, ponder over these Upanishadic Ideas to Make it a firm Conviction.



- Turiyam Beyond Logic.

Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।

यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,

Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta || 9 ||

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [1 - 2 - 9]

1166) Mandukya Upanishad :

स्वप्नमाये यथा दृष्टं गन्धर्वनगरं यथा ।

तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ ३१ ॥

svapnamāye yathā dr̥ṣṭaṃ gandharvanagaraṃ yathā |

tathā viśvamiḍaṃ dr̥ṣṭaṃ vedānteṣu vicakṣaṇaiḥ || 31 ||

Just as the dream and magic are seen to be illusions, or as “the palace city of the fairy Morgan” is imagined in the sky; in the same manner, this whole Universe is viewed (As an illusion) by the experienced Vedantin-s. [2 - K - 31]

3 Examples of Mithya – Relative reality

Maya

Magic Show

Svapna

Gandharva Nagari (City on
Clouds)

- Understand Consciousness, knowing principle of dream and Jagrat, which is different than Jada Prapancha made of 5 Elements (including mind)
- Reflected Consciousness and Consciousness = Substratum of Prapanchas
= Absolutely real

1167) Jagan Mithya : Mandukya Upanishad :

स्वप्नमाये यथा दृष्टं गन्धर्वनगरं यथा ।
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ ३१ ॥

svapnamāye yathā dr̥ṣṭam gandharvanagaram yathā |
tathā viśvamidam dr̥ṣṭam vedānteṣu vicakṣaṇaiḥ || 31 ||

Just as the dream and magic are seen to be illusions, or as “the palace city of the fairy Morgan” is imagined in the sky; in the same manner, this whole Universe is viewed (As an illusion) by the experienced Vedantin-s. [2 - K - 31]

i) Kaivalya Upanishad :

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

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnaṁ prayāti śuddham paramātmārūpaṁ || 24 ||

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

ii) Katho Upanishad :

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

Manasai-vedam aptavyam, neha nanasti kincana,

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

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

1168) Upanishads form (To Remember)

- i) Isavasya Upanishad
- ii) Keno Upanishad
- iii) Katho Upanishad
- iv) Prashna Upanishad
- v) Mundak Upanishad
- vi) Mandukya Upanishad
- vii) Taittiriya Upanishad
- viii) Aitareya Upanishad
- ix) Chandogya Upanishad
- x) Brihadaranyaka Upanishad

1169) Mandukya Upanishad :

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

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

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

- Central Verse of Chapter 2.
- From Turiyam angle, Status, Negate all experienced Prapancha
- It is Verse of Apavada Stage for Senior Student.
- Karika 1 to 31, Adhyaropa... Dropping all experienced Objects, own up Chaitanyam as your Svarupam.

1170) All Padavada Vakyams in Upanishads :

i) Kaivalya Upanishad :

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

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

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

ii) Brihadaranyaka Upanishad :

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

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

yatra hi dvaitamiva bhavati taditara itaraṃ jighrati,
taditara itaraṃ paśyati, taditara itaraṃ śṛṇoti,
taditara itaramabhivadati, taditara itaraṃ manute,
taditara itaraṃ vijānāti;

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

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

iii) Katho Upanishad :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

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

(10) What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [2 - 1 - 10]

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

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

iv) Chandogya Upanishad :

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं
वाचार्यं वा ब्राह्मणं वा किञ्चिद्भृशमिव प्रत्याह
धिक्त्वास्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै
त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा
वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ ७.१५.२ ॥

sa yadi pitaram vā mātaram vā bhrātaram vā svasāram
vācāryam vā brāhmaṇam vā kiṃcidbhr̥śamiva pratyāha
dhiktvāstvitvityevainamāhuḥ pitṛhā vai tvamasi mātṛhā vai
tvamasi bhrātṛhā vai tvamasi svasṛhā vai tvamasyācāryahā
vai tvamasi brāhmaṇahā vai tvamasīti || 7.15.2 ||

If a person speaks rudely to his father, mother, brother, sister, teacher, or to a brāhmin, people say to him: 'Shame on you! You have murdered your father. You have murdered your mother. You have murdered your brother. You have murdered your sister. You have murdered your teacher. You have murdered a brāhmin'. [7 - 15 - 2]

v) Narsimho Uttara Upanishad : Verse 7

vi) 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]

vii) Brihadaranyaka Upanishad :

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

brahma taṃ parādādyo'nyatrātmano
brahma veda, kṣatram taṃ
parādādyo'nyatrātmanaḥ kṣatram veda,
lokāstaṃ parāduryo'nyatrātmano lokānveda,
devāstaṃ parāduryo'nyatrātmano devānveda,
bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,
sarvaṃ taṃ parādādyo'nyatrātmanaḥ sarvaṃ veda;
idaṃ brahma, idaṃ kṣatram, ime lokāḥ,
ime devāḥ, imāmi bhūtāni,
idaṃ sarvaṃ yadayamātmā || 6 ||

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

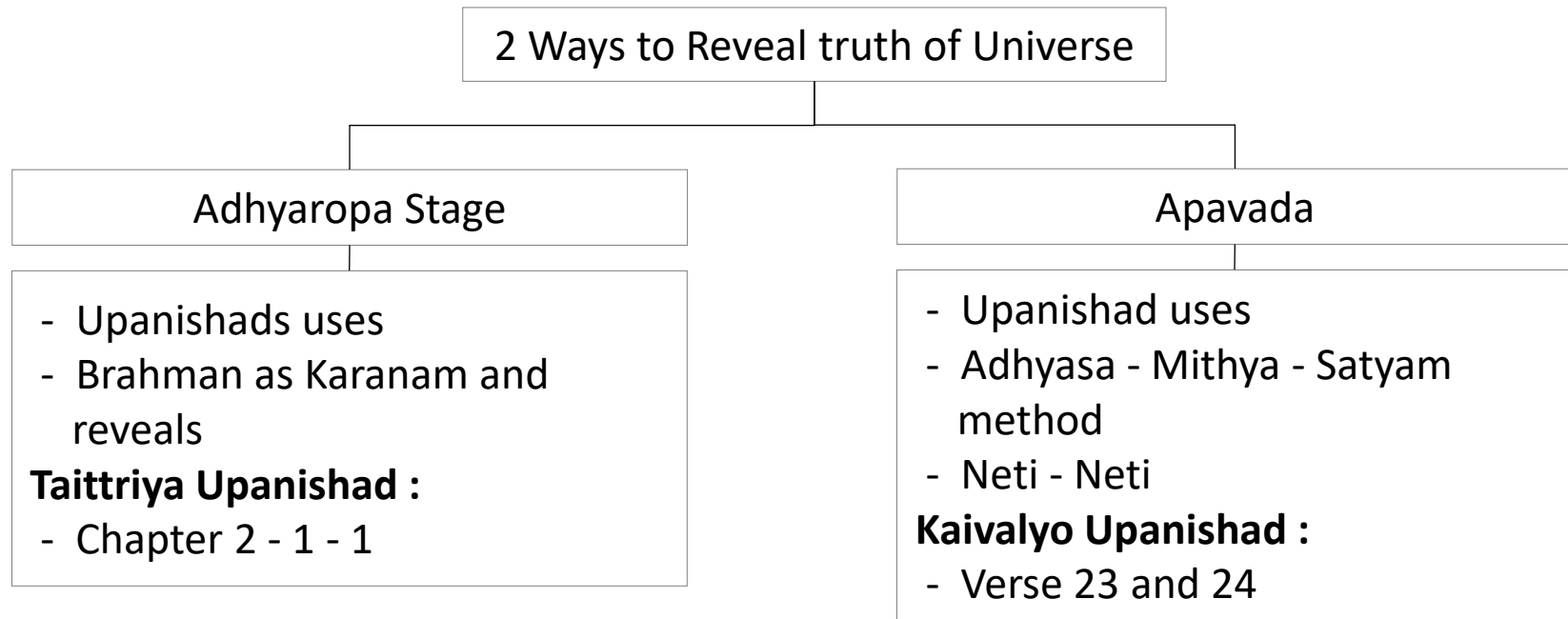
vii) Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो
ब्रह्म वेद, कशत्रं तं
परादाद्योऽन्यत्रात्मनः कशत्रं वेद,
लोकास्तं परादुर्योऽन्यत्रात्मनो
लोकान्वेद, देवास्तं
परादुर्योऽन्यत्रात्मनो देवान्वेद,
वेदास्तं परादुर्योऽन्यत्रात्मनो
वेदान्वेद, भूतानि तं
परादुर्योऽन्यत्रात्मनो भूतानि वेद,
सर्वं तं परादाद्योऽन्यत्रात्मनः
सर्वं वेद; इदं ब्रह्म,
इदं कशत्रम्, इमे लोकाः, इमे देवाः,
इमे वेदाः, इमानि भूतानि,
इदं सर्वं यदयमात्मा ॥ ७ ॥

brahma taṃ parādādyo'nyatrātmano
brahma veda, kśatram taṃ
parādādyo'nyatrātmanah kśatram veda,
lokāstaṃ parāduryo'nyatrātmano
lokānveda, devāstaṃ
parāduryo'nyatrātmano devānveda,
vedāstaṃ parāduryo'nyatrātmano
vedānveda, bhūtāni taṃ
parāduryo'nyatrātmano bhūtāni veda,
sarvaṃ taṃ parādādyo'nyatrātmanah
sarvaṃ veda; idaṃ brahma,
idaṃ kśatram, ime lokāḥ, ime devāḥ,
ime vedāḥ, imāni bhūtāni,
idaṃ sarvaṃ yadayamātmā || 7 ||

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

1171) Advaita Siddha Vakyams :



Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
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'snute 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]

Kaivalyo Upanishad :

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

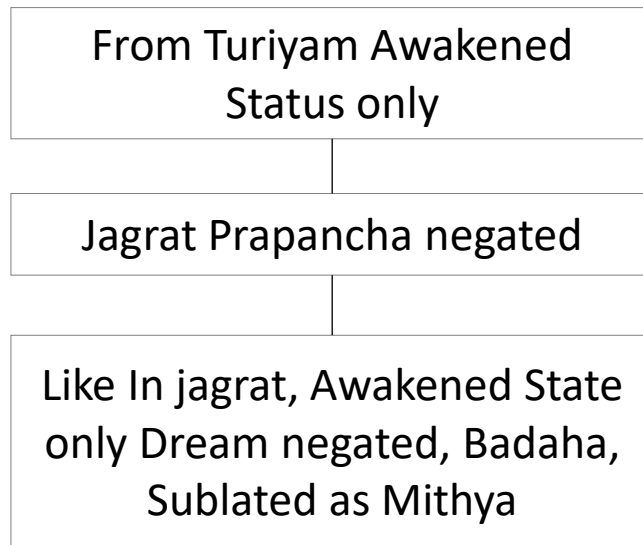
na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmārūpaṃ guhāśayaṃ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṃ sadasadvihīnaṃ prayāti śuddhaṃ paramātmārūpaṃ || 24 ||

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

1172)

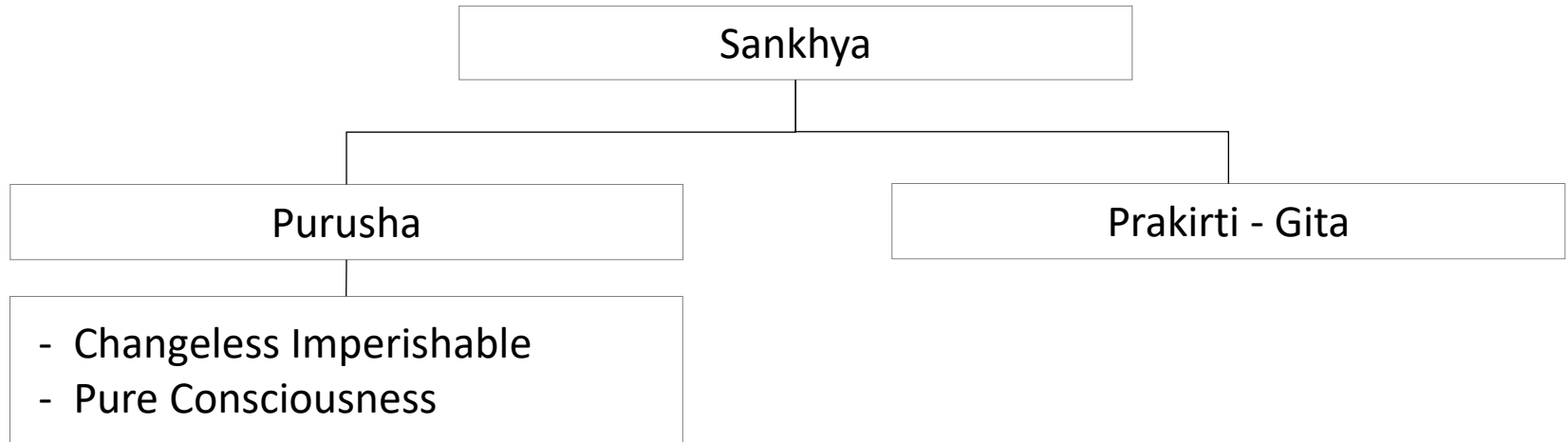


- Body - Mind also part of Observed Universe by Chaitanyam, Sat, Turiyam Atma.

Swamy Sarvapriyananda :

- How do I know I exist after death?
- Table / Body Destroyed = I - Body Biological Object = Not me "I am"
- How Consciousness comes into the body?
- How Science shows I am Consciousness?

Question :



Purusha	Prakriti
<ul style="list-style-type: none">- Self (Male / Female)- w.r.t Consciousness	

- In Sankhya, Purusha = Many.

Gita :

- One consciousness not part of consciousness.

Question :

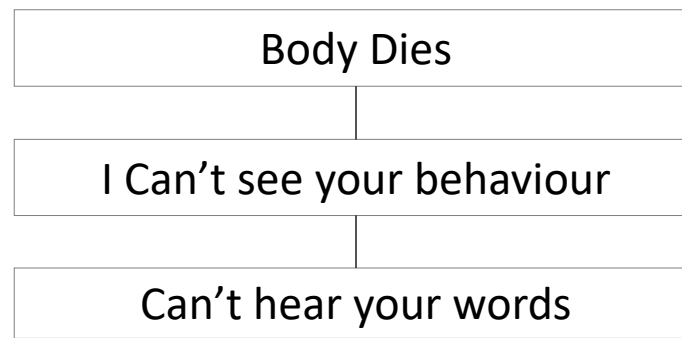
- After death how do I know
- I am imperishable "I am"

Answer :

- I think "I am"
- I am today means - I am alive for us
- All of us have experience - I am not, I am not Experience means - I am
- Without experience can't say anything but still I am = Pure being.
- We don't experience of being dead, don't remember.

We cannot say :

- When body dies, I will be
- Our thinking plays a trick on us
- I see a lot people who have died
- They don't exist anymore
- They can't say I am
- One day I will also die
- We are making a clear logical fallacy
- I am, I am Conscious, I have all experience is my experience.
- I only infer you also have same, I am feeling based on my experience.
- They also have same inner experience which I infer.

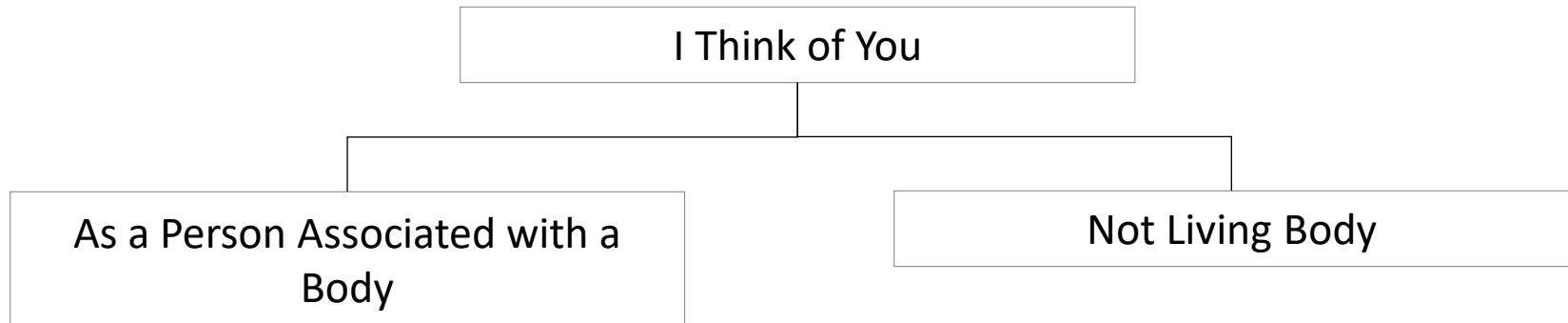


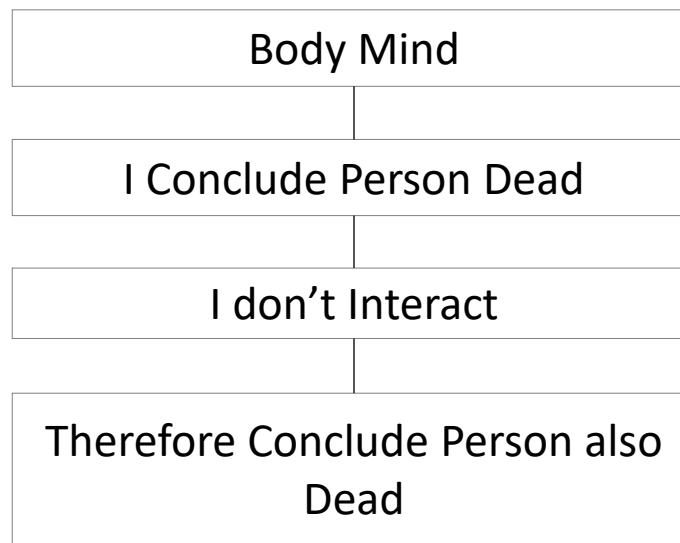
Infer :

- Inner experience must have seized.

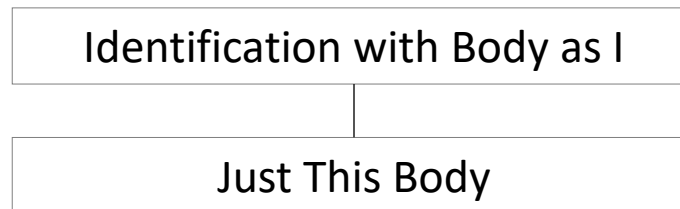
How do you know :

- We think each of us is a Person Something in the body.
- Embodied being, Person like me is in Everybody.





Root :



All religions say :

- You are not body, something more.

Table destroyed, body destroyed, How will I exist?

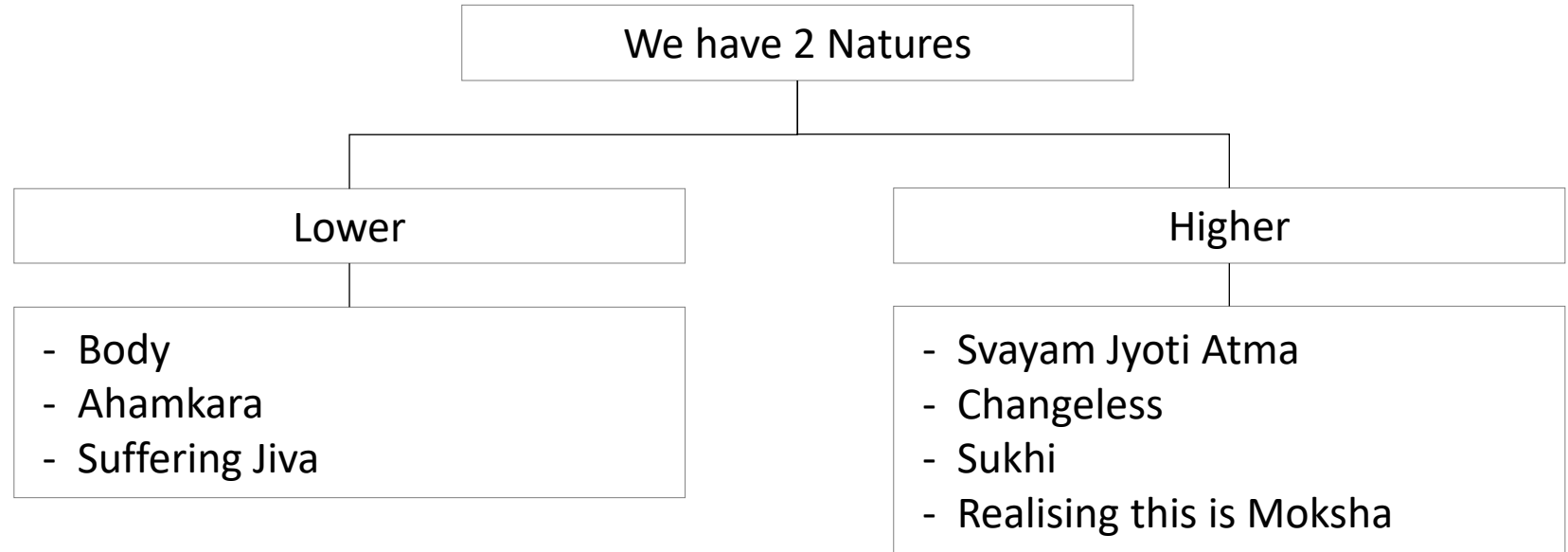
- Table = Object - I am not object
- Body = Biological object like table - Not me
- Pure Consciousness different from body.

How consciousness comes to a body?

- Death of body not death of Consciousness.

Science :

- You are not body but consciousness.

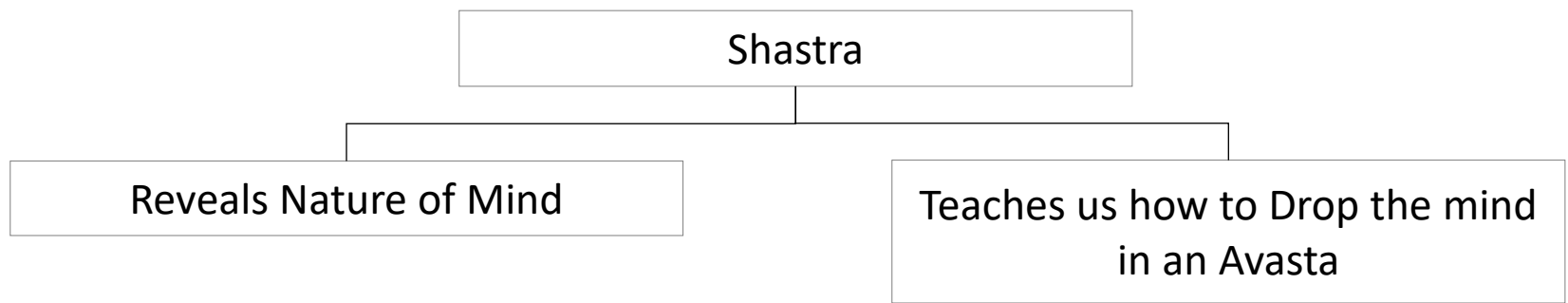


1173) Mandukya Upanishad : Most Important Commentary of Shankara :

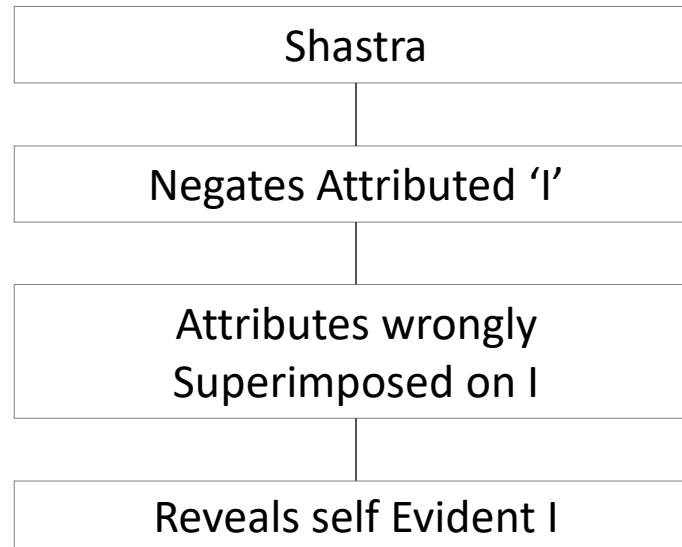
न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

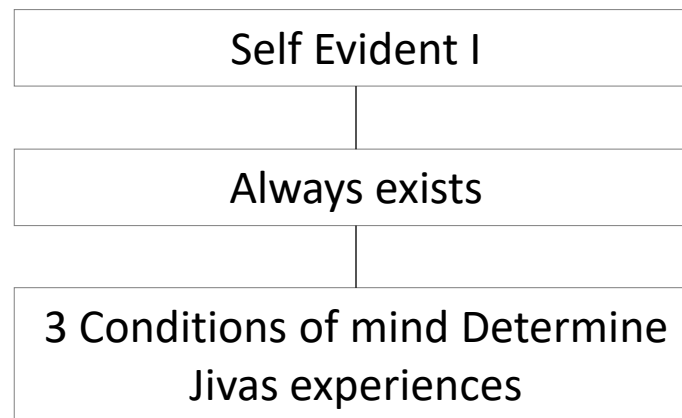
na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

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



- By Neti, neti - We learn to drop all negatable
- Un-negatable shines on its own
- Ever-evident Atma = Awareness in which 3 Avasthas appear, disappear.





Awareness,
Consciousness, Self
Evident I

- Mind / Body Wakes up sees the world of Sense Objects
- Manifestation / Unmanifest of Mind, is whole life experience for a Jiva

1174) Aitareya Upanishad :

यदेतद्दृढं मनश्चैतत् संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं

मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति

सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

Yadetad hrdaym manas-caitat, samjnanam-ajnanam vijnanam prajnanam

medha drstir-dhrtir-matir-manisa jutih smrtih samkalpah kraturasuh kamo vasa iti

sarvanye-vaitani prajnanasya namadheyani bhavanti ॥ 2 ॥

That which is known as the heart, this mind... that is consciousness or perception, direction or injunction, wisdom or understanding, intelligence or knowledge, retentive power or capacity to remember the import of books, vision of insight, firmness, or perseverance, thought, independent thinking, mental depression, interpretivity, memory, recollection of imagination, resolution or firmness, life or vitality, desire or attachment, ambition or love and such others.. All these, indeed, are names of Consciousness (prajnanam). [III – 1 – 2]

- Mind = Pramanam
= Consciousness
= Spiritual life in us

1175) Mandukya Upanishad :

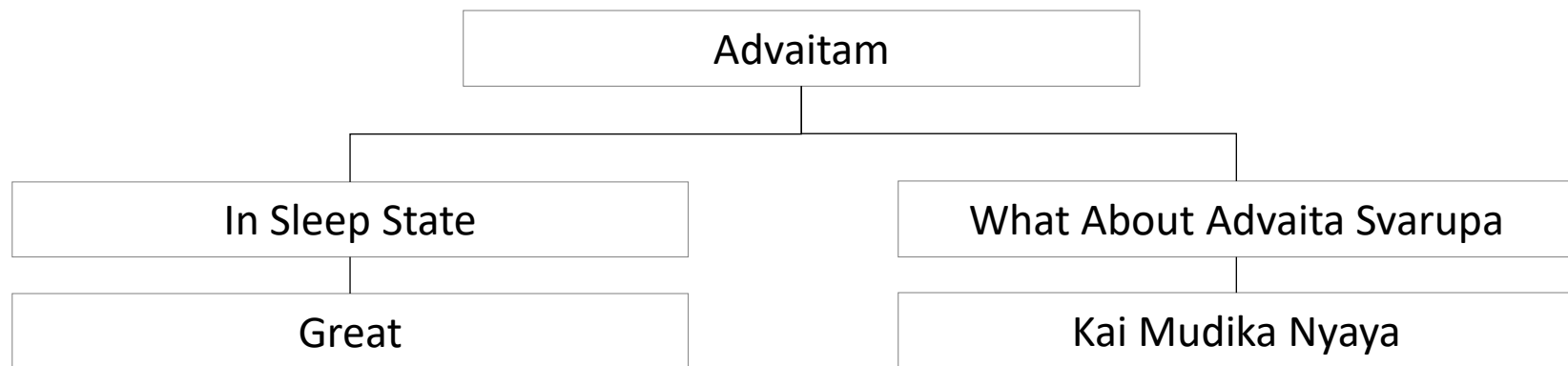
भावैरसद्भिरेवायमद्वयेन च कल्पितः ।

भावा अप्यद्वयेनैव तस्मादद्वयता शिवा ॥ ३३ ॥

bhāvairasadbhirevāyamadvayena ca kalpitaḥ |

bhāvā apyadvayenaiva tasmāadvayatā śivā || 33 ||

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



Mandukya Upanishad :

- Chapter 2 - Verse 32 to 38 – Worth by Hearting.

1176) Mandukya Upanishad :

नाऽऽत्मभावेन नानेदं न स्वेनापि कथंचन ।

न पृथङ्नापृथक्किंचिद् इति तत्त्वविदो विदुः ॥ ३४ ॥

nā"tmabhāvena nānedam na svenāpi kathamcana |

na prthannāprthakkiṃcid iti tattvavidō viduḥ || 34 ||

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

Advaitam	Dvaitam
<ul style="list-style-type: none">- Satyam- Shiva- Auspicious- Lender of Existence- Non-duality- Nitya Vastu- Can depend on it for Peace, Security happiness- Changeless, Amrutam, eternal- Mangalam, Sukham	<ul style="list-style-type: none">- Mithya- Difference disappears on enquiry- Duality- Borrower of Existence- Anitya Vastu, Amangalam, Dukham- Can't depend on it for Peace, Security, happiness- Changes, Dukha Svabava- Gives Anxiety, fear, Sorrow

1177) Seeing, experiencing not a problem :

- Senses designed to see differences
- Giving it reality is the confusion.

Dream and Waking :

- **Experience it but know it is unreal.**

Darkness	Ignorance - Moola Avidya
<ul style="list-style-type: none">- To know Darkness normal- Pramanam = light- Darkness goes	<ul style="list-style-type: none">- Don't know nature of self and world Mandukya : <ul style="list-style-type: none">- Show Mantra 7 - Pramanam for Advaitam

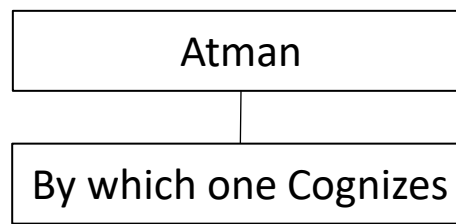
1178) Katho Upanishad :

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

Yena rupam rasam gandham sabdan sparsamsca maithunan,

Etena iva vijanati kim atra parisisyate , Etad vai tat || 3 ||

That Atman by which man cognizes form, taste, smell, sounds, and the sexual joys... what is there unknowable to that Atman in this world? This is verily that (Atman thou hast wanted to know). [2 - 1 - 3]



- There is nothing, unknowable in the world to that Atman.

1179)

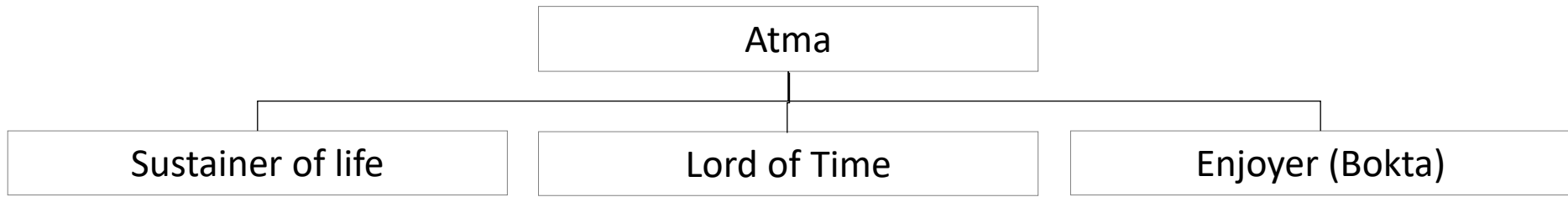
I Brahman Turiyam	Jiva, Jagat, Ishvara
<ul style="list-style-type: none"> - Exists Independently - Have Independent Satta 	<ul style="list-style-type: none"> - Exist Depending on Brahman - No Independent Satta

- Living in the world as Brahman is Jeevan Mukti Status Acquired by Jnani.

1180) Katho Upanishad :

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् । ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥	Ya imam madhvadam veda, atmanam jivam antikat, Isanam bhuta-bhavyasya na tato vijugupsate, Etad vai tat ॥ 5 ॥
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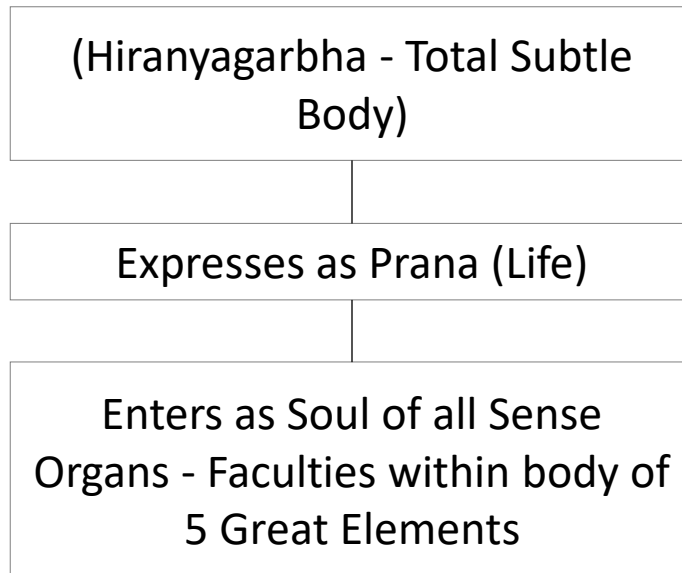
He who knows this Atman, the enjoyer of honey, the sustainer of life and the lord of the past and the future, as very near.. He fears no more thereafter. This is verily That. [2 - 1 - 5]



1181) Katho Upanishad :

या प्राणेन संभवत्यदितिर्देवतामयी । गुहां प्रविश्य तिष्ठन्ती या भूतेभिर्व्याजायत । एतद्वै तत् ॥ ७ ॥	Ya pranena sambhavati, aditir devatamayi ; Guham pravisya tisthantim ya bhutebhir vyajayata ; Etad vai tat II 7 II
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That Aditi (Hiranyagarbha) expressing as the Prana (life) having entered and existing as the soul of all the faculties within the body of five great elements and is thus (as if) “born.” This is indeed That. [2 - 1 - 7]



- Atma is as though born in different bodies through the life principle prana.
- Sthula Shariram born from food goes back to 5 Gross elements.

Divine Principle - Hiranyagarbha :

- Devata enters Sthula body
- Devata principle in sense organs must be recognized.

1182) Katho Upanishad :

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।

गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वै तत् ॥ ६ ॥

Yah purvam tapaso jatam, adbhyah purvam ajayata,

Guham pravisya tisthantam yo bhutebhir vyapasyata, Etad vai tat ॥ 6 ॥

He who was born of Tapas of Brahmaji (Knowledge) in the beginning and born (even) prior to the five elements (water etc) from Consciousness (Brahman), who beholds the First Born (Hiranyagarbha), who entered the cave of the heart and dwells within the five great elements (kosa-s) there (he verily sees Brahman). This is verily that (Brahman) which thou has asked for.
[2 - 1 - 6]

- Brahmaji - Consciousness - Sentient did Tapas
- Created Hiranyagarbha (intellect)
- Intellect dwells within Five elements.

1183) Katho Upanishad :

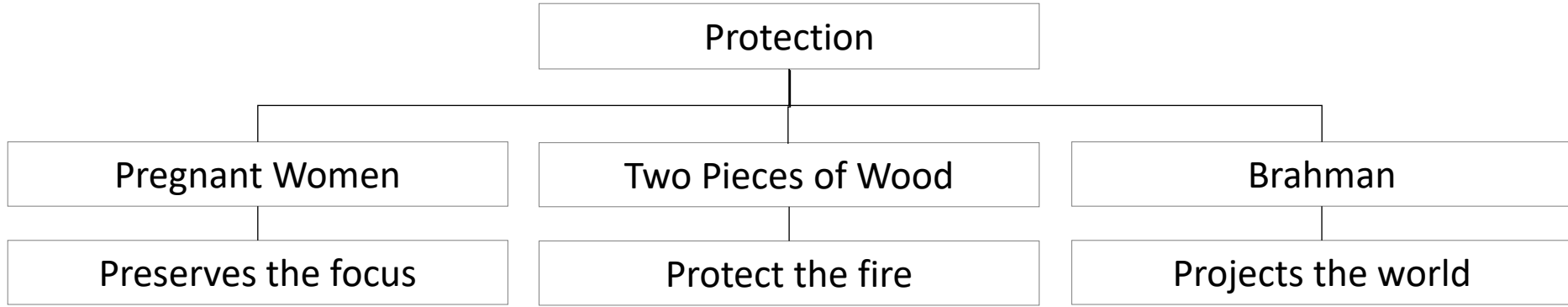
अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।

दिवे दिवे ईदो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत् ॥ ८ ॥

Aranyor nihito jataveda, garbha iva subhrto garbhi-nibhih,

Dive dive idyo jagr-vadbhih havis-madbhir manusye-bhir agnih, Etad vai tat ॥ 8 ॥

As the foetus is well preserved by the pregnant woman, the omniscient fire, that is lodged within two pieces of wood (fire sticks), is worshipped day after day (both) by awakened men and by the sacrificial offerers. This is indeed That. [2 - 1 - 8]



1184) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः

प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्

अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं

प्रपञ्चोपशमं शान्तं शिवमद्वैतं

चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ

prajñam na prajñānaghanam na prajñam nāprajñam ।

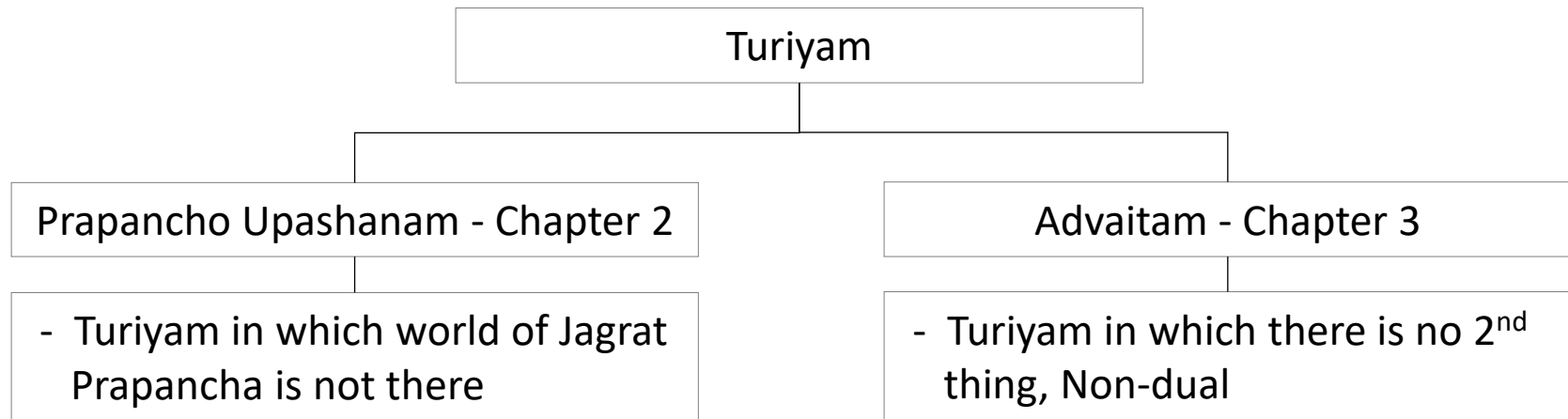
adrśyamavyavahāryamagrāhyamalakṣaṇam

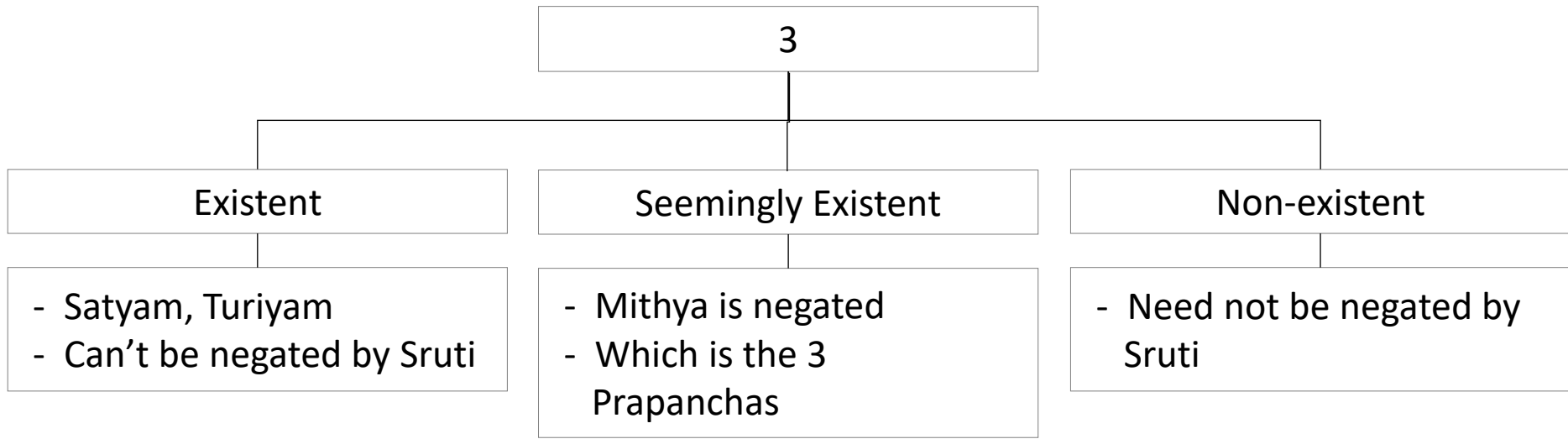
acintyamavyapadeśyamekātmapratyayasāraṁ

prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ

caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

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





Katho Upanishad :

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

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

Kaivalyo Upanishad :

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

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

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmārūpam || 24 ||

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

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṁ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

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

यतो वा इमानि भूतानि जायन्ते ।

येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।

तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत

स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante |

yena jātāni jīvanti | yatprayantyabhisamviśanti |

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]

kaivalya Upanishad :

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

mayyeva sakalam jātam 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]

Chandogya Upanishad :

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

sa ya eṣo'ṇimaitadātmyamidaṁ sarvaṁ tatsatyaṁ sa ātmā
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca ॥ 6.8.7 ॥
॥ iti aṣṭamaḥ khaṇḍaḥ ॥

‘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]

- Gaudapada establishes by Yukti - Anumana Pramanam, Sruti words of Prapancha Upashanam and Advaitam.

1185) Katho Upanishad :

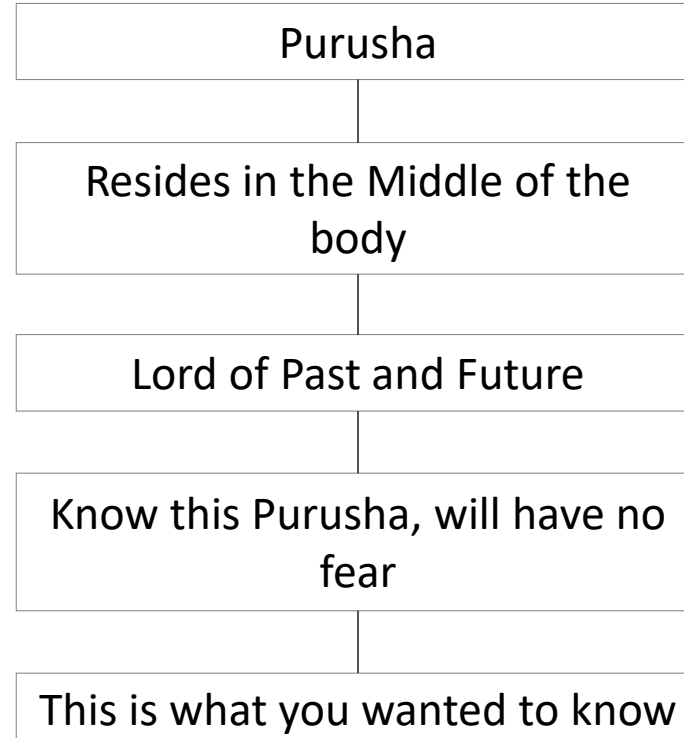
अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

Angustha-matrah puruso, madhya atmani tisthati,

Isano bhuta-bhavyasya, na tato vijugupsate. Etad vai tat ॥ 12 ॥

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That.

[2 - 1 - 12]



1186) Etad vai tad Mantras - Katho Upanishad :

- Description of Turiyam, Karanam brahma.

i) Chapter 2 - 1 - 3 :

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

Yena rupam rasam gandham sabdan sparsamsca maithunan,

Etena iva vijanati kim atra parisisyate , Etad vai tat ॥ 3 ॥

That Atman by which man cognizes form, taste, smell, sounds, and the sexual joys... what is there unknowable to that Atman in this world? This is verily that (Atman thou hast wanted to know). [2 - 1 - 3]

ii) Chapter 2 - 1 - 5 :

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

Ya imam madhvadam veda, atmanam jivam antikat,

Isanam bhuta-bhavyasya na tato vijugupsate, Etad vai tat ॥ 5 ॥

He who knows this Atman, the enjoyer of honey, the sustainer of life and the lord of the past and the future, as very near.. He fears no more thereafter. This is verily That. [2 - 1 - 5]

iii) Chapter 2 - 1 - 6 :

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वै तत् ॥ ६ ॥

Yah purvam tapaso jatam, adbhyah purvam ajayata,

Guham pravisya tisthantam yo bhutebhir vyapasyata, Etad vai tat ॥ 6 ॥

He who was born of Tapas of Brahmaji (Knowledge) in the beginning and born (even) prior to the five elements (water etc) from Consciousness (Brahman), who beholds the First Born (Hiranyagarbha), who entered the cave of the heart and dwells within the five great elements (kosa-s) there (he verily sees Brahman). This is verily that (Brahman) which thou has asked for. [2 - 1 - 6]

iv) Chapter 2 - 1 - 7 :

या प्राणेन संभवत्यदितिर्देवतामयी ।

गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत । एतद्वै तत् ॥ ७ ॥

Ya pranena sambhavati, aditir devatamayi ;

Guham pravisya tisthantim ya bhutebhir vyajayata ; Etad vai tat II 7 II

That Aditi (Hiranyagarbha) expressing as the Prana (life) having entered and existing as the soul of all the faculties within the body of five great elements and is thus (as if) “born.” This is indeed That. [2 - 1 - 7]

v) Chapter 2 - 1 - 8 :

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।

दिवे दिवे ईदो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत् ॥ ८ ॥

Aranyor nihito jataveda, garbha iva subhrto garbhi-nibhih,

Dive dive idyo jagr-vadbhih havis-madbhir manusye-bhir agnih, Etad vai tat II 8 II

As the foetus is well preserved by the pregnant woman, the omniscient fire, that is lodged within two pieces of wood (fire sticks), is worshipped day after day (both) by awakened men and by the sacrificial offerers. This is indeed That.

vi) Chapter 2 - 1 - 12 :

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

Angustha-matrah puruso, madhya atmani tisthati,

Isano bhuta-bhavyasya, na tato viju-gupsate. Etad vai tat ॥ 12 ॥

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That.

[2 - 1 - 12]

vii) Chapter 2 - 1 - 13 :

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,

Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat ॥ 13 ॥

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [2 - 1 - 13]

viii) Chapter 2 - 2 - 1 :

पुरमेकादशद्वारमजस्यावक्रचेतसः ।

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

Puram ekadasa-dvaram, ajasya-avakra-cetasah,

Anusthaya na socati, vimuktas-ca vimucyate. Etad vai tat ॥ 1 ॥

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily that.

[2 - 2 - 1]

ix) Chapter 2 - 2 - 4 :

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

Asya visram samanasya, sarirasthasya dehinah,
Dehad vimucya-manasya, kim atra pari-sisyate ; Etad vai tat ॥ 4 ॥

When this Atman, who dwells in the body, is separated from the body. He is freed from this body, what remains here (in this body)? This verily is That. [2 - 2 - 4]

x) Chapter 2 - 2 - 8 :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
Tad eva sukram tad Brahma, tad eva amrtam ucyate.
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [2 - 2 - 8]

xi) Chapter 2 - 3 - 1 :

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,
Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,
Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That. [2 - 3 - 1]

xii) Chapter 2 - 1 - 13 :

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angushta-matrah puruso, jyotir-iva adhumakah,

Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat || 13 ||

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [2 - 1 - 13]

Angushta Matra Purusha

Is like flame without Smoke

Lord of the Past and Future

He alone is there even today and
will be Tomorrow

This is What you asked for

1187) Panchadasi :

i) Chapter 1 :

- Tattva Viveka - 65 Verses
- Self – Taittriya - Satchit Ananda.

ii) Chapter 3 :

- Panchakosa Viveka - 43 Verses
- Self not 5 koshas
- Self Aparoksha - Satchit Ananda

iii) Chapter 4 :

- Dvaita Viveka - 69 Verses
- Ishvara Dvaitam
- Jiva Dvaitam - Bandah Karanam
- Jnanena Jiva Dvaita Nivritti...

iv) Chapter 5 : Mahavakya - 8 Verses.

v) Chapter 2 :

vi) Chapter 8 (Good) :

- Kootasta Deepa - 16 Verses
- Identify with Chidabhasa = Samsara.
- Shakshi illumines Chidabhasa range as known - Unknown.

- Kevala Sakshi always Subject - Never object - Experienced Chidabhasa enquiry.

vii) Chapter 9 :

- Dhyana Deepa - 158 Verses
- Repeated I am liberated for liberation.

viii) Chapter 10 :

- Nataka Deepa - 26 Verses
- Drama stage and light
- Knower - Pramata
- Instrument - Pramanam
- Object of knowledge - Prameya
- Process - Vritti
- Witness - Paramatma in the body is the Light of the Body.

ix) Chapter 6 :

- Chitra Deepa - 290 Verses
- Adhara - Abhasa Chaitanyam
- 4 Levels of canvas / Brahman
- Ishvara - Brahma Viveka.
- Pure cloth - Brahman, stiffened = Brahma and Maya.
- Marked - outlined = Hiranyagarbha - Sukshma, Painting - Sthula - Virat.

X) Chapter 7 :

- Trupti Deepa.

xi) Yoga Ananda - 134 Verses

xii) Atma Ananda - 90 Verses

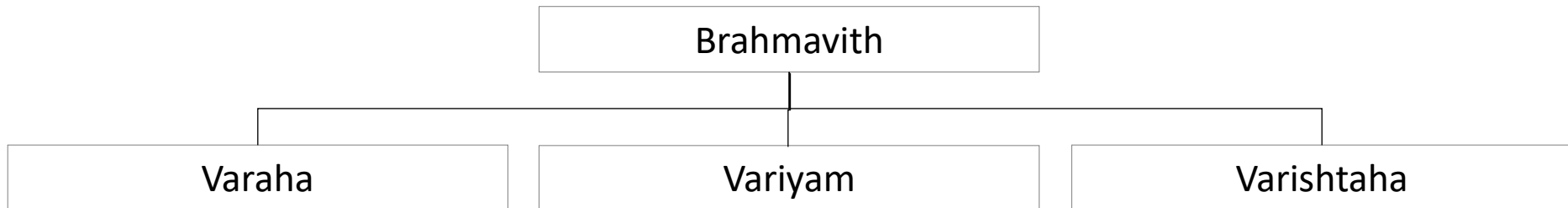
xiii) Advaita Ananda - 105 Verses

xiv) Vidya Ananda - 65 Verses

xv) Vishaya Ananda - 35 Verses

xvi) Chapter 11 (134 Verses) - Yoga Ananda :

- Resolution always in Karanam
- Samadhi Anubava Ananda = Brahma Ananda.



- Jeevan Mukti Sukham, Nididhyasanam Ananda.

xvii) Chapter 12 (90 Verses - Atma Ananda) :

- Atma unconditionally, universally loved by all.

Dukham :

- Universally disliked, unconditionally rejected.

Anatma Prapancha conditionally loved :

- In sleep - Atma, Drishta, seer, consciousness left.
- In sleep - Atma alone is there, Atma is alone, unconditionally universally loved
- Witness nature of Sakshi is never lost (Viparilopa)
- Atma = Sat Chit Ananda Rupa.

xviii) Chapter 13 :

- Advaita Ananda (105 Verses)
- Atma alone was there before creation
- Atma Prapancha = Karyam.

Karanam	Karyam
<ul style="list-style-type: none">- Advaita- Satyam- Existence, Consciousness, happiness - Ekam, not Many- Original Ananda Ekam	<ul style="list-style-type: none">- Dvaitam- Seeming- Ananda reflects in Minds, Bodies- happiness not Part of Mind

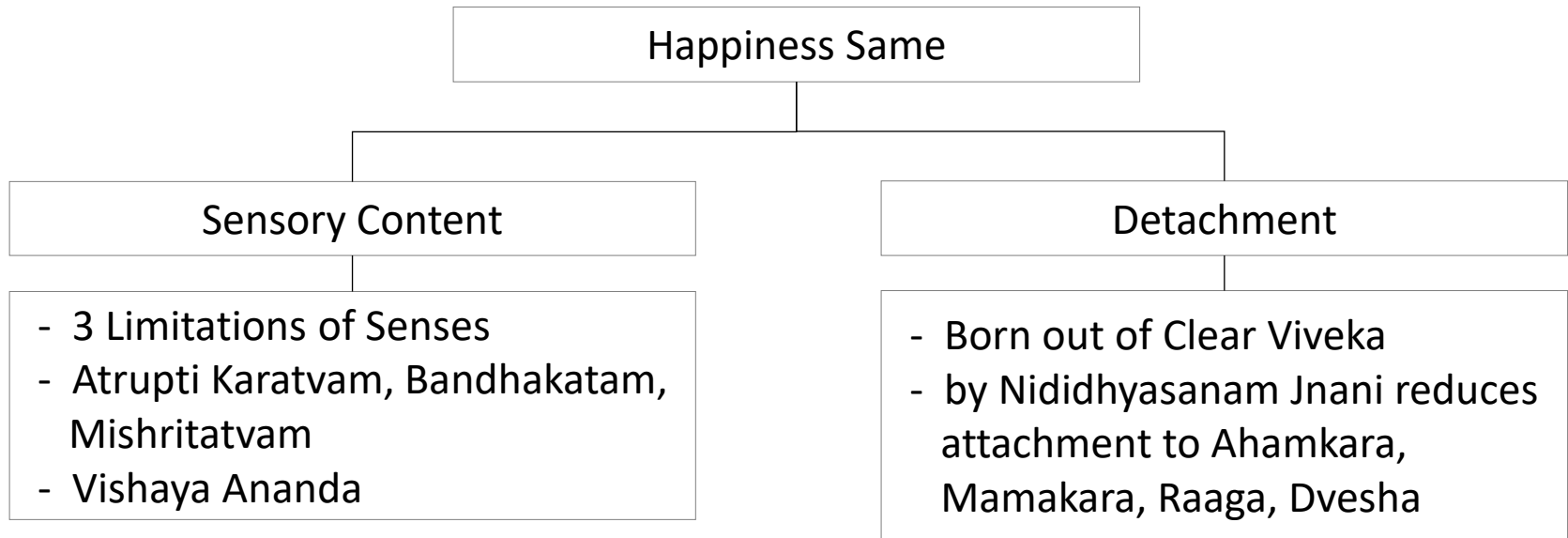
- Karana Shariram = Anandamaya kosha.
- Pure happiness Survives after mind is resolved
- Pure happiness - Not available for transaction.

xix) Chapter 14 :

- Vidya Ananda - 65 Verses
- Ananda born out of Jnanam

Taittiriya - 8 Levels of Ananda :

- Manushya, Manushya Gandharva, Deva Gandharva, Pitru, Ajananda Deva, Deva, Indra, Prajapati.



xx) Chapter 2 :

- 109 Verses - Panchabuta Viveka
- Buta Bautika Viveka

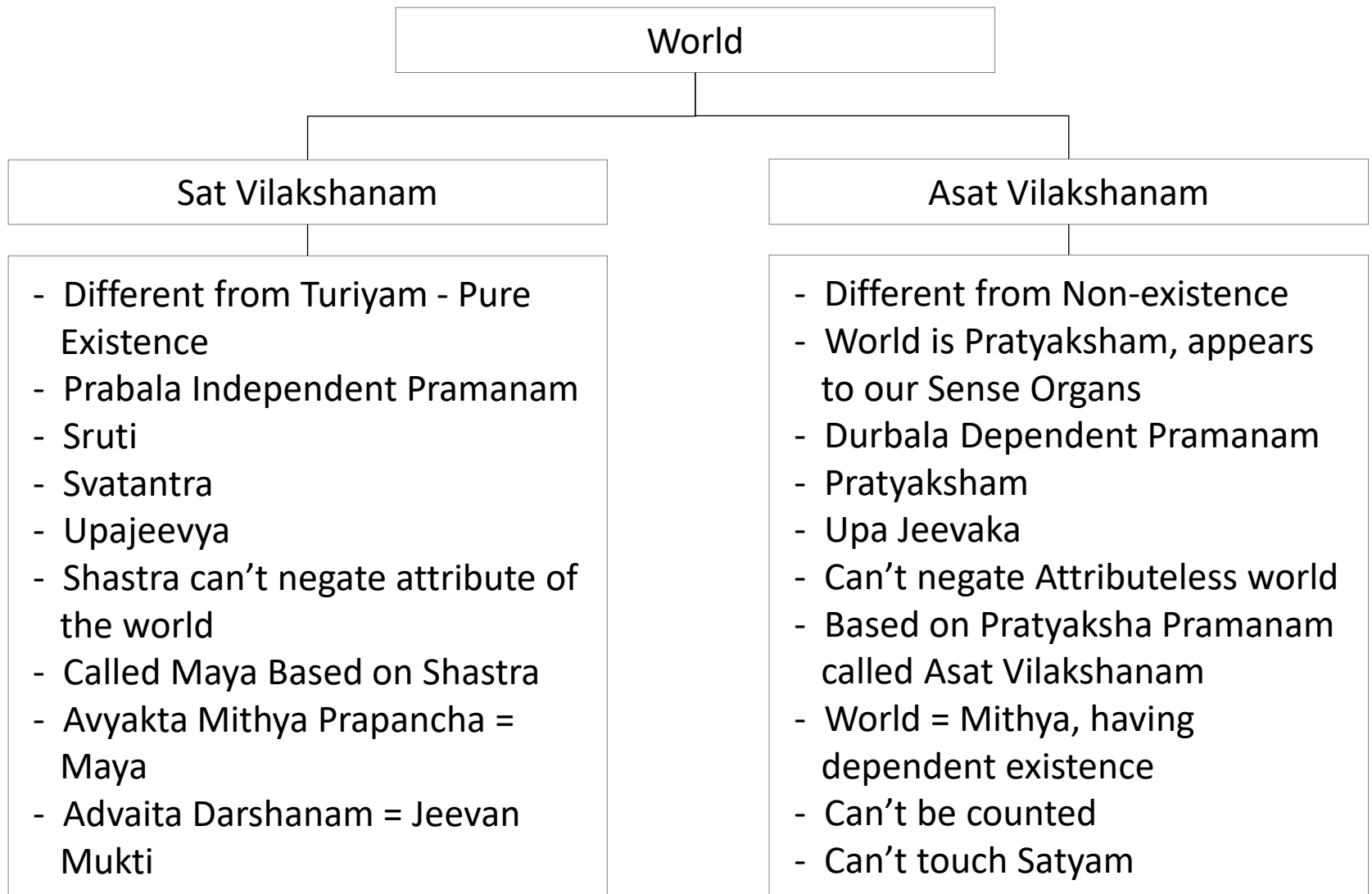
Chandogya Upanishad :

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]

- Other schools don't study existence.
- Is-ness survives when pot is destroyed or when body dies
- Existence does not have Sajatiya, Vijatiya, Svagata Bheda
- Other than existence, nothing else is there, no 2nd Existence
- Non-dual, attributeless existence is eternal
- World is Asat Vilakshanam different from Sat - Existence and Asat - Nonexistence, it is Mithya - 3rd Category.

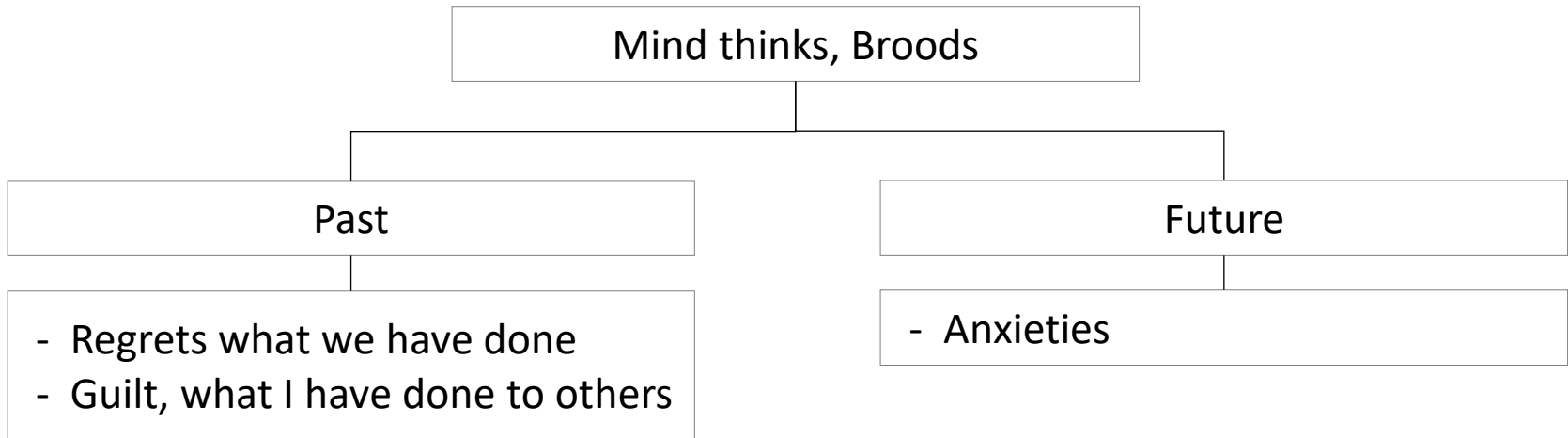


Asangatva Drishti :

- Anything happening in the world, I have Asangatva Drishti
- Panchabuta Viveka - Chapter 3
- Tattva and Pramanam - Chapter 1

1188) What is time?

- Time is eternal consciousness, our natural self, eternity
- Division in Time is caused when our mind thinks of the past or future
- Abiding in present is natural to us.



- Also brood on what others have done to us (Hurt)
- Thinking causes Samsara
- Temporal affections, attachments in the sense objects keep us away from our Self.
- The more we are lost with the world of objects, the more we are away from our Self.
- I am the Awareness, constant principle, time comes and goes.
- Self is constant, Time is constant
- Our Body - Mind changes and gives us an experience of time, events, circumstances, life.

- We think of past and future and give reality to them
- Learning to detach from our thoughts is a great skill to be learnt in the spiritual journey.
- If we can withdraw our attention from the ghosts, shadows of our thoughts, many of our problems would simply dissolve in time.
- As we meditate, we focus more on the present
- We discover past and future exist only in our minds, appear to be real.
- We are released from any burden of guilt about the past and any anxiety about the future.
- Every moment is unique and complete - Poornaha
- Then we do not live in time but we live in eternity (as in sleep, no experience of time).
- Whether we want to live in time or eternity is our choice.
- Living in eternity is Jeevan Mukta status of a Jiva, moksha
- Living in past and future is Bandah status of Samsari Jiva.

1189) Katho Upanishad :

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।

देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

Asya visram samanasya, sarirasthasya dehinah,

Dehad vimucya-manasya, kim atra pari-sisyate ; Etad vai tat ॥ 4 ॥

When this Atman, who dwells in the body, is separated from the body. He is freed from this body, what remains here (in this body)? This verily is That. [2 - 2 - 4]

2 Dwellers in the Body

Atman

- Is Separated from the body
- He is freed from the Body
- What remains here is that Brahman, which you asked for

Manaha

- Anxieties

1190) Katho Upanishad (Important) :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
Tad eva sukram tad Brahma, tad eva amrtam ucyate.
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [2 - 2 - 8]

- The Purusha is this body is pure, immortal Brahman
- Purusha shapes all sorts of objects of desire into dreams in waking and sleep.
- In that Purusha, rests all the worlds, none can transcend that - which you asked for.

1191) Katho Upanishad :

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,
Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,
Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That. [2 - 3 - 1]

Ashvatta Tree (Ancient)

Roots Above

- Pure Brahman Immortal

Branches Spread Below

- Worlds

Brahman

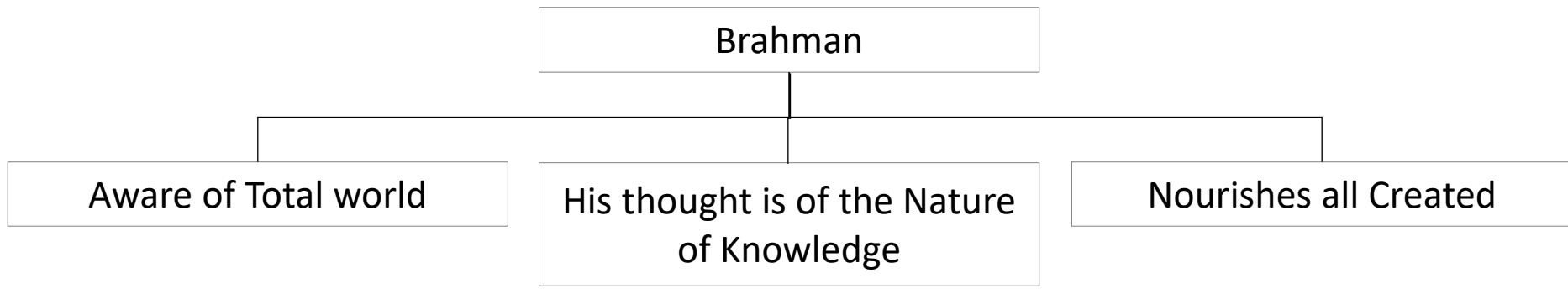
- Pure
- Immortal
- In that all worlds rest
- None can Transcends it

1192) Mundak Upanishad :

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

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

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



1193) Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।

यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,

Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam || 7 ||

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

From Spider	From Earth	From Body	From Imperishable being
<ul style="list-style-type: none"> - Web is Projected - Web withdrawn 	<ul style="list-style-type: none"> - Plants Sprout 	<ul style="list-style-type: none"> - Hair Grows 	<ul style="list-style-type: none"> - Comes out Universe

1194) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

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

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

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

Yad Tad Adarshyam, Agrahyam - Source of all creation :

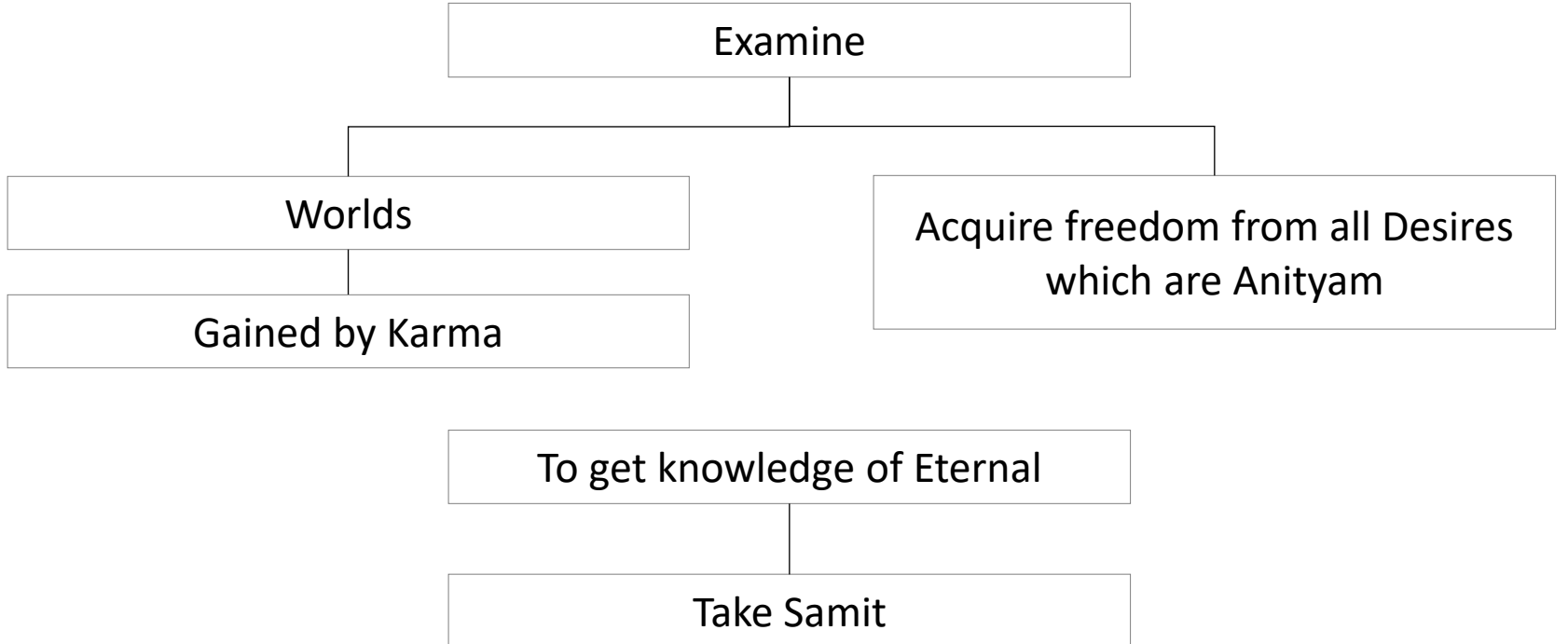
- I) Adreshyam - invisible
- II) Agrahyam – Ungraspable
- III) Agothram, Avaranam - No Colour, No lineage
- IV) Achakshu, Srotram, Apani, Padam - Has no eyes, no ears, hands, legs
- V) Nityam - Eternal
- VI) Vibhum - Full of manifestations
- VII) Sarvagatam - All pervading
- VIII) Sukshmam - Subtlest
- IX) Avyayam - Imperishable being
- X) Buta Yonim - Of all beings.

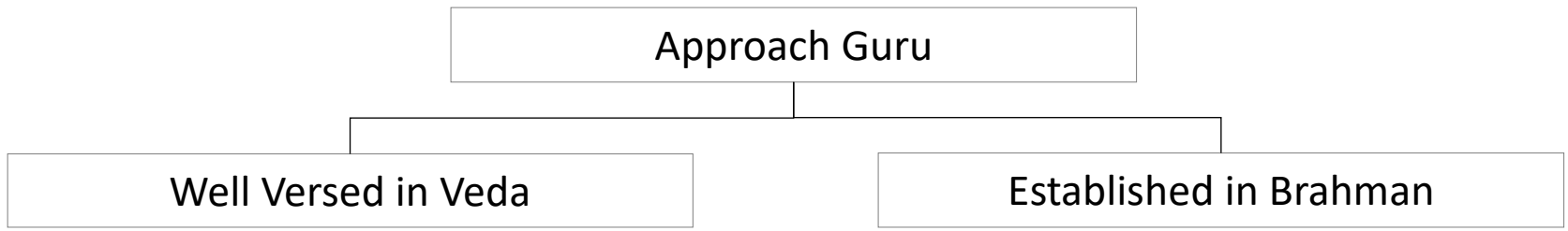
1195) Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Semit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]





1196) Trigunatmika Maya :

a) Gita :

ब्रह्मणो हि प्रतिष्ठाहम्
अमृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य
सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥

brahmaṇō hi pratiṣṭhāham
amṛtasyāvyayasya ca |
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca || 14-27 ||

For, I am the abode of Brahman, the immortal and the immutable, of everlasting dharma and of absolute bliss. [Chapter 14 - Verse 27]

- b) Maya Panchakam
- c) Vivekachudamani
- d) Naishkarmya Siddhi

(508) ज्ञानिन इच्छादिसम्भवेऽपि व्यवहारे औदासीन्यम्—

- What is important to note - Mind.

Gita :

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

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

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

यदा सत्त्वे प्रवृद्धे तु
प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकान्
अमलान्प्रतिपद्यते ॥ १४-१४ ॥

yadā sattvē pravṛddhē tu
pralayaṃ yāti dēhabhṛt |
tadōttamavidāṃ lōkān
amalān pratipadyatē || 14-14 ||

If the embodied one meets with death when sattva is predominant, then he attains to the spotless worlds of the knowers of the highest. [Chapter 14 - Verse 14]

रजसि प्रलयं गत्वा
कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि
मूढयोनिषु जायते ॥ १४-१५ ॥

rajasi pralayaṃ gatvā
karmasaṅgiṣu jāyatē |
tathā pralīnastamasi
mūḍhayōniṣu jāyatē || 14-15 ||

Meeting death in rajas, he is born among those attached to action; and dying in tamas, he is born in the womb of the senseless. [Chapter 14 - Verse 15]

- Na Vichalyate...
- One is not affected
- I am screen not the movie
- Neighbourisation of Anatma problem - Mind problem
- Jvara = Natural
- Anujvara = Avoided = I am suffering.

1197) Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah |
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti || 1 ||

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

Example :

Flaming Fire	Immortal Brahman
<ul style="list-style-type: none">- 1000's of Sparks Produced- Similar to form of fire	<ul style="list-style-type: none">- Jivas Originate- And resolve

- Jiva is immortal, of the nature of immortal Brahman.
- Pramanam for relationship between Jiva and Brahman and Nityatvam.

1198) Mandukya Upanishad :

स्वप्नजागरितस्थाने ह्येकमाहुर्मनीषिणः ।
भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥ ५ ॥

svapnajāgaritasthāne hyekamāhurmanīṣiṇaḥ |
bhedānām hi samatvena prasiddhenaiva hetunā || 5 ||

The thoughtful persons speak of the sameness of the waking and dream states on account of the similarity of the diverse objects perceived in these two states and on the well-known grounds already described. [2 - K - 5]

Consciousness :

- Science can't understand nature of consciousness and thinks it is a part of brain.
- Sankhya and Vedanta - Divide Consciousness and Matter
- Consciousness - Matter Different.
- Science agrees there is one consciousness
- Come to Veda to study Consciousness
- Consciousness is not a part, property, product of body.

1199) Mundak Upanishad :

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

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

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

Brahman : Supreme :

- I) Divyah - Self resplendent
- II) Amurtha - Formless
- III) Ajaha - Unoriginated
- IV) Aprana - Without Breath

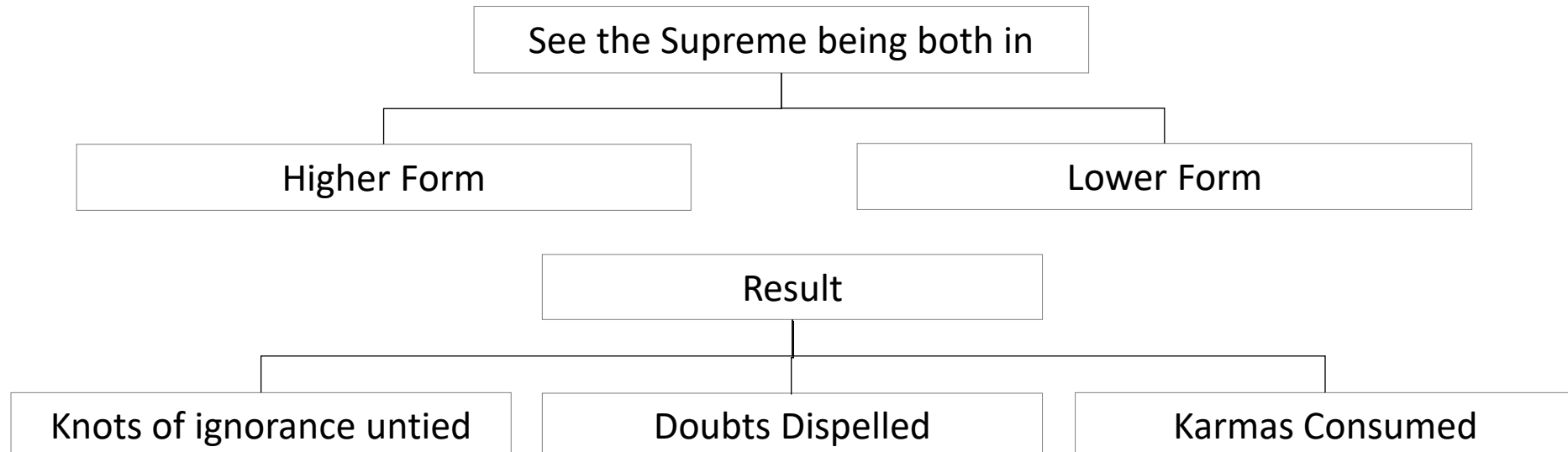
- v) Shubrah - Pure
- vi) Amanah - Without mind
- vii) Aksharam - All-pervading
- viii) Sabahya Antarah - Within and without
- ix) Parah Ta Parah - Transcends unmanifest causal state of universe

1200) 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]



1201) Mundak Upanishad :

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

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

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

- There, Sun, Moon, lightening's do not shine

How can this earthly fire illumine that Lord?

- Everything shines after him, reflecting his glory
- This whole world is illumined by his light.

1202) Mundak Upanishad :

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

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

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

All this universe = Brahman =
Supreme being

Above below - Front back right Left

1203) Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
taylor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

2 Birds Close Friends in one tree

One Eats fruits with Relishes (Jiva)

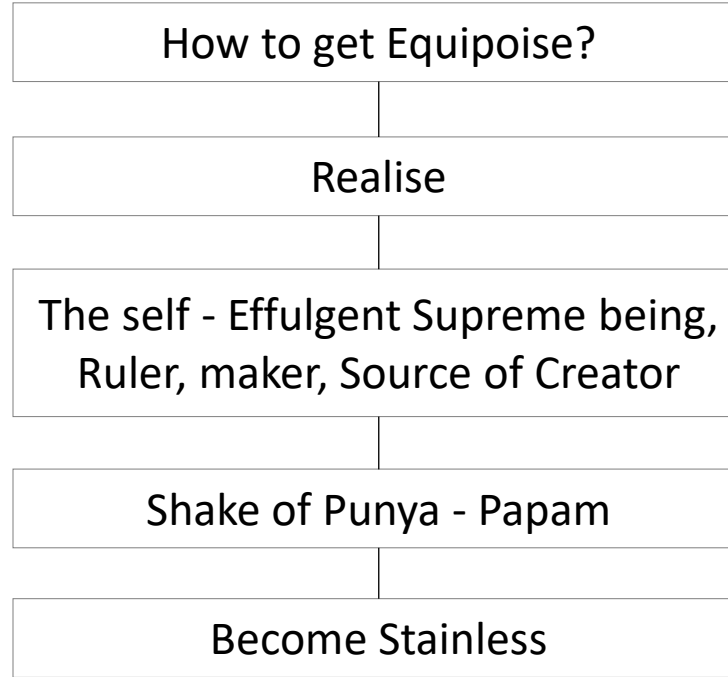
One looks on without eating
(Sakshi)

1204) Mundak Upanishad :

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyash pasyate rukma-varnam kartaram-isam purusam brahma-yonim ।
tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaiti ॥ 3 ॥

When the seer realizes the self-effulgent Supreme Being – ruler, maker and source of the Creator even – then that wise one, Shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipoise. [III – I – 3]



1205) Mundak Upanishad :

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

Samane vrkse puruso nimagno-nisaya socati muhyamanah I
justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah II 2 II

Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the Worshipful – and also His Glory, he becomes free from dejection. [III – I – 2]



1206) Jnani learns to Neighbourise Ahamkara's Decision – Guilts, failure, Success, Regrets :

- Ahamkara will have duties to do
- For Jnani Non-binding, for Ajnani - Binding.

1207) Mundak Upanishad :

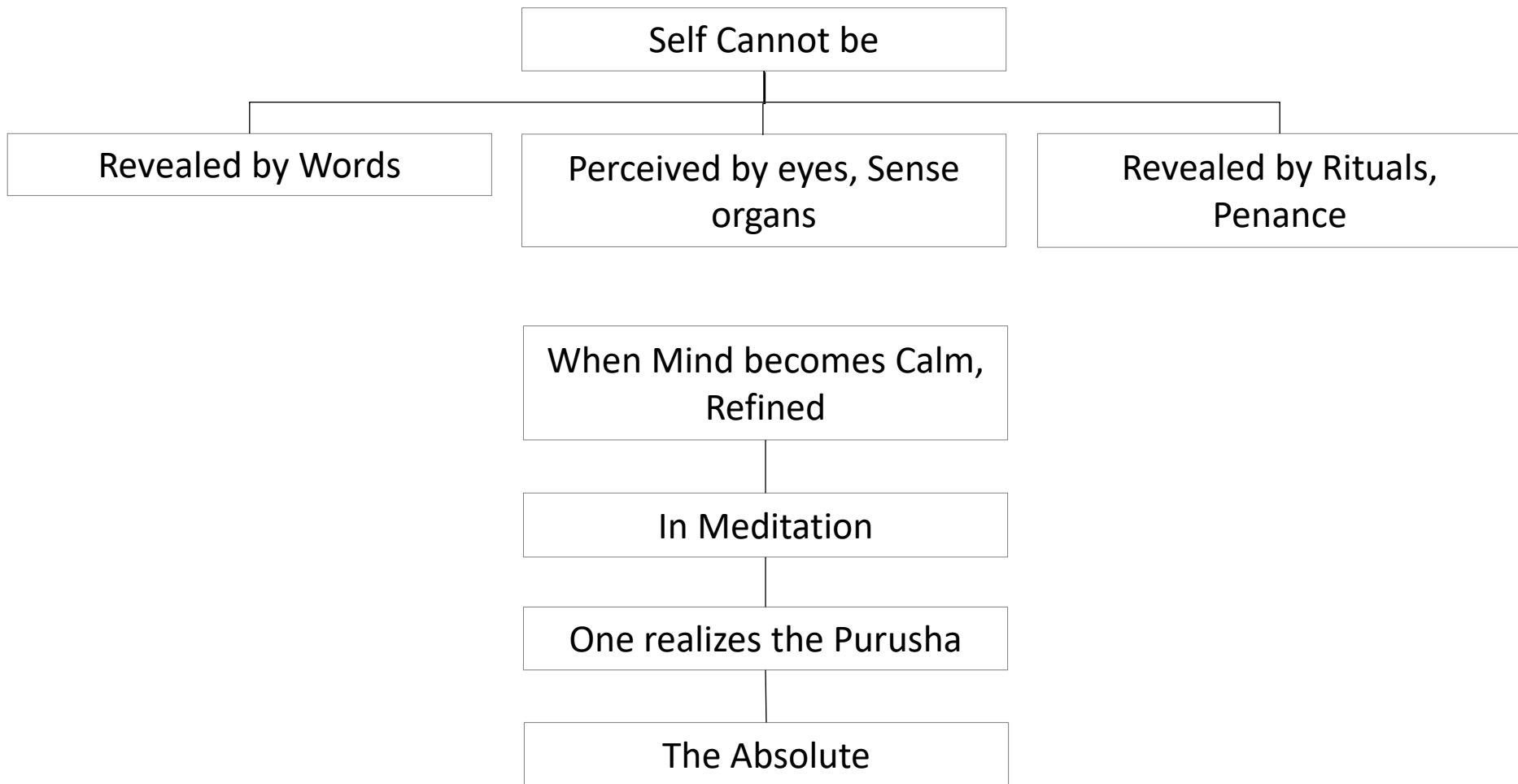
न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मण वा ।

ज्ञानप्रसादेन विशुद्धसत्त्व- स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

na caksusa grhyate napi vaca na-anyair-devais-tapasa karmana va ।

jnana-prasadena visuddha-sattvah tatastu tam pasyate niskalam dhyaya-manah ॥ 8 ॥

The Self cannot be described by words, nor perceived by eyes or the senses, nor revealed by rituals and penance. When the understanding becomes calm and refined, then alone, in meditation, one realizes Him, the Absolute. [III – I – 8]

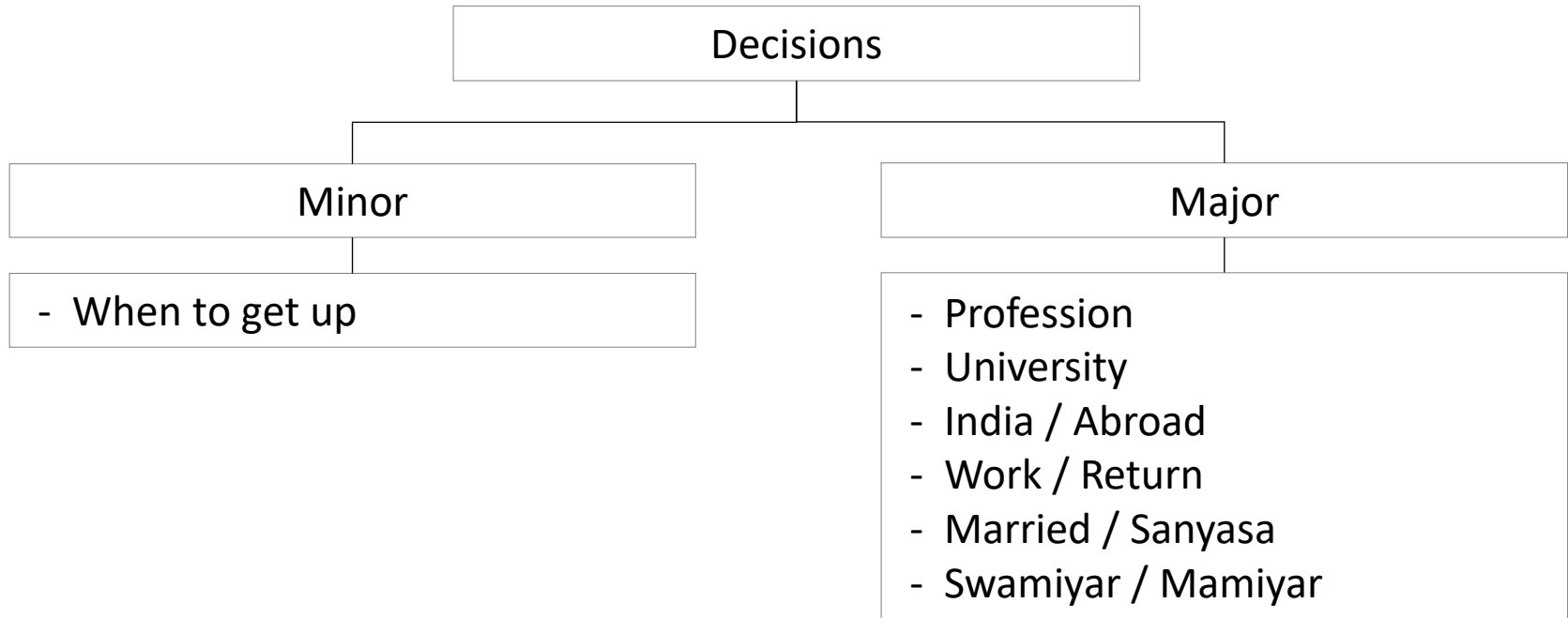


1208) 2024 Talk :

I) Wish happy, peaceful, prosperous 2024

II) "Taking Decisions" - Topic

III)



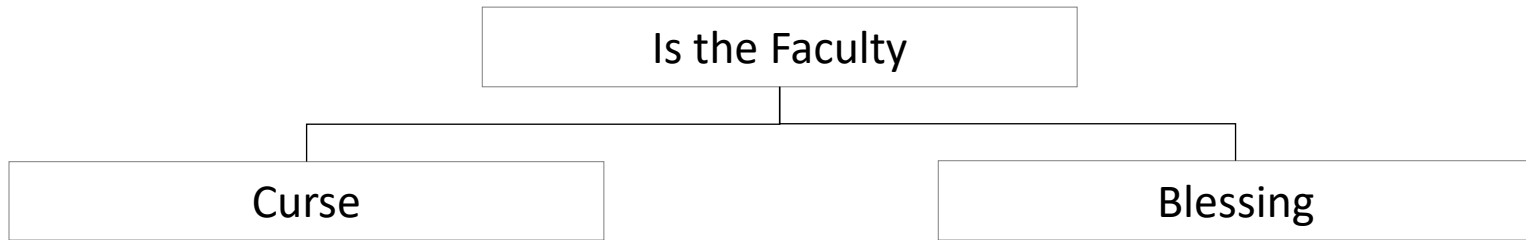
IV) Future decided by our decisions in early life :

- You are what your decisions are

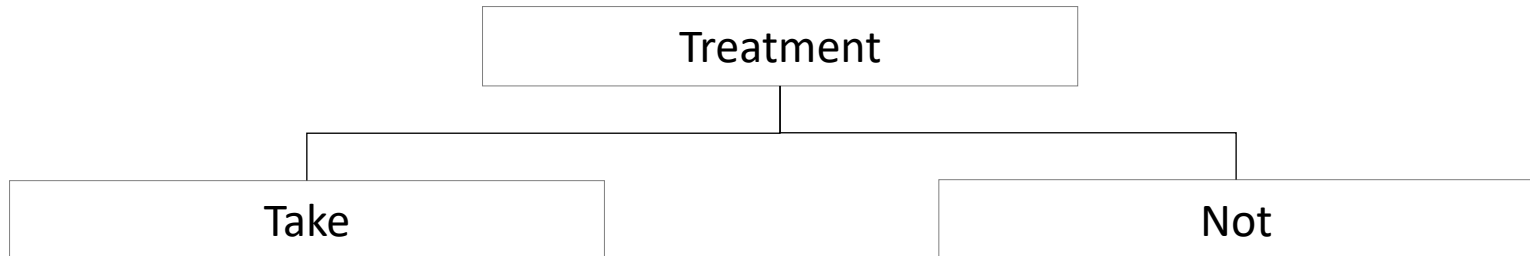
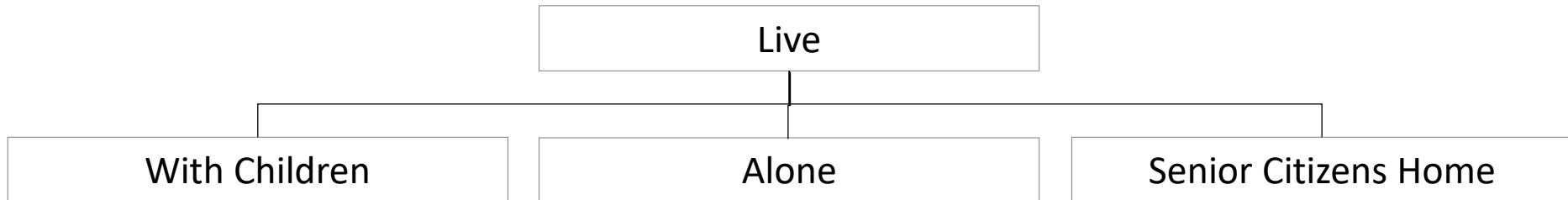
V) Fatalist :

- Everything pre-ordained
- After decision, attributes to fate
- Freewill first, fate later accepted.

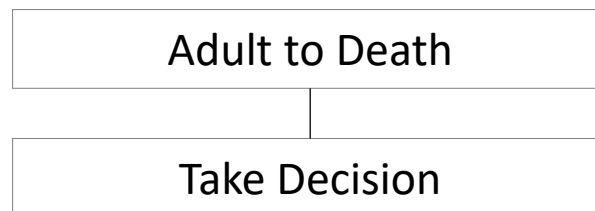
VI) Exercise Unique to Human :



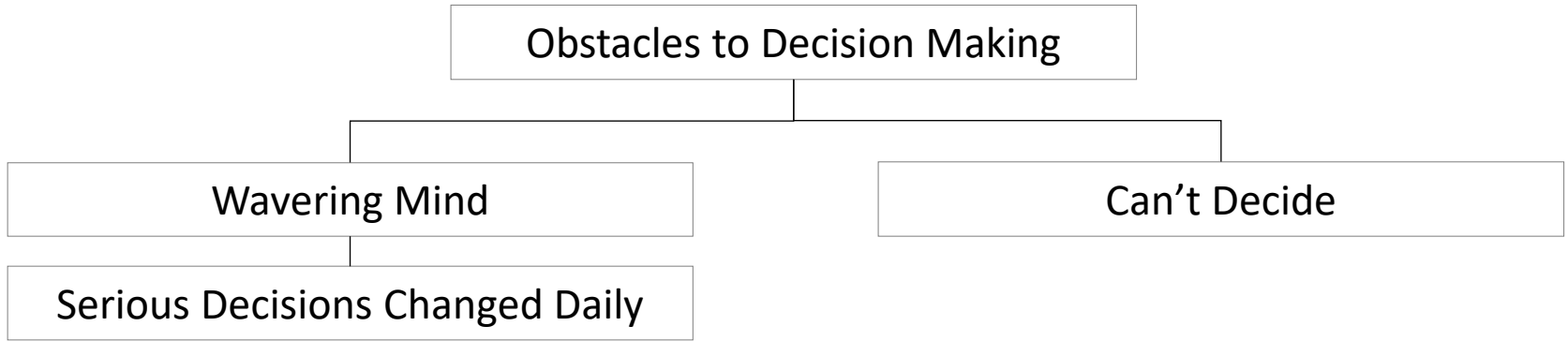
- While Making tough Decisions.



VII)



VIII)



IX) Gita :

व्यवसायात्मिका बुद्धिः

एकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च

बुद्ध्योऽव्यवसायिनाम् ॥ २-४१ ॥

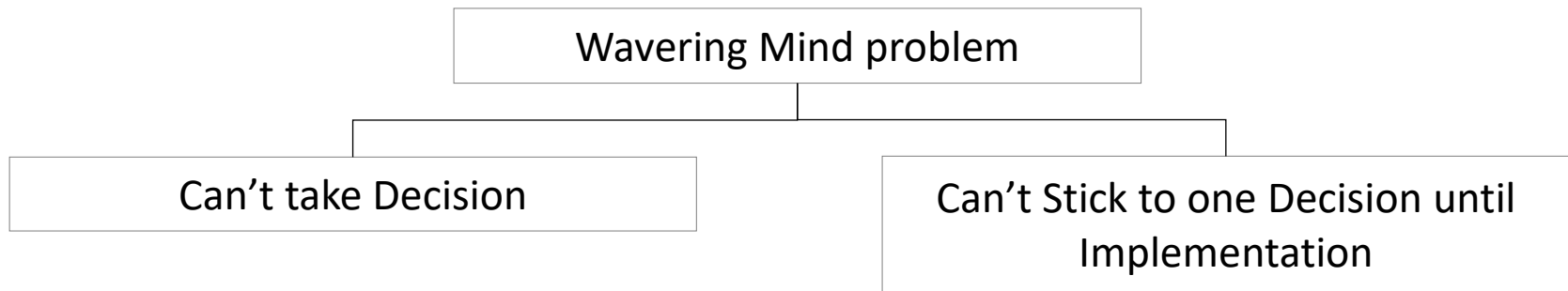
vyavasāyātmikā buddhih

ēkēha kurunandana |

bahuśākhā hyanantāśca

buddhayō'vyavasāyinām || 2-41 ||

Here, O Joy of the Kurus (Kurunandana) there is but a single pointed determination; many-branched and endless are the thoughts of the irresolute.[Chapter 2 - Verse 41]



X) Can't achieve great things :

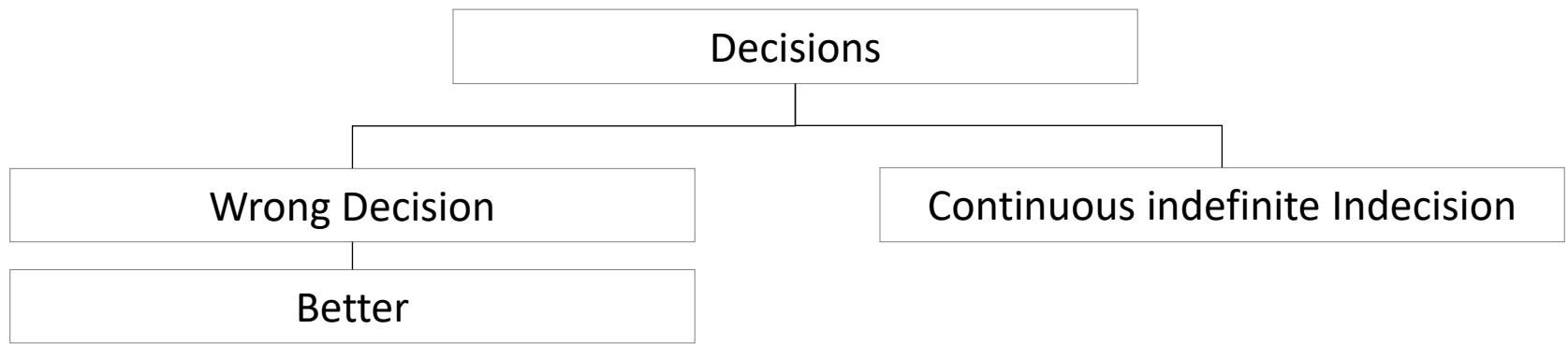
- Big achievements require long effort
- Stick to decision till I complete the job
- **Yoga, meditation, prayers help to hold to decisions.**

XI) Doubts :

- Give options
- Have advantages, disadvantages
- Makes one attractive
- Go round and round
- Can't Crystallise and come to a decision.

XII) Doubting person avoids impulsive decisions :

- He is in indefinite indecision
- No effect can be put forth with indecision.



- Use cut off date - Pongal, New year.
- Take help of God, take up a lot, write in a paper.

XIII) Wavering mind - Doubting mind (Problem) :

XIV) Gita :

अज्ञश्चाश्रद्धानश्च
संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परः
न सुखं संशयात्मनः ॥ ४-४० ॥

ajñāścāśraddadhānaśca
saṁśayātmā vinaśyati |
nāyaṁ lōkō'sti na parah
na sukhaṁ saṁśayātmanaḥ ||4-40||

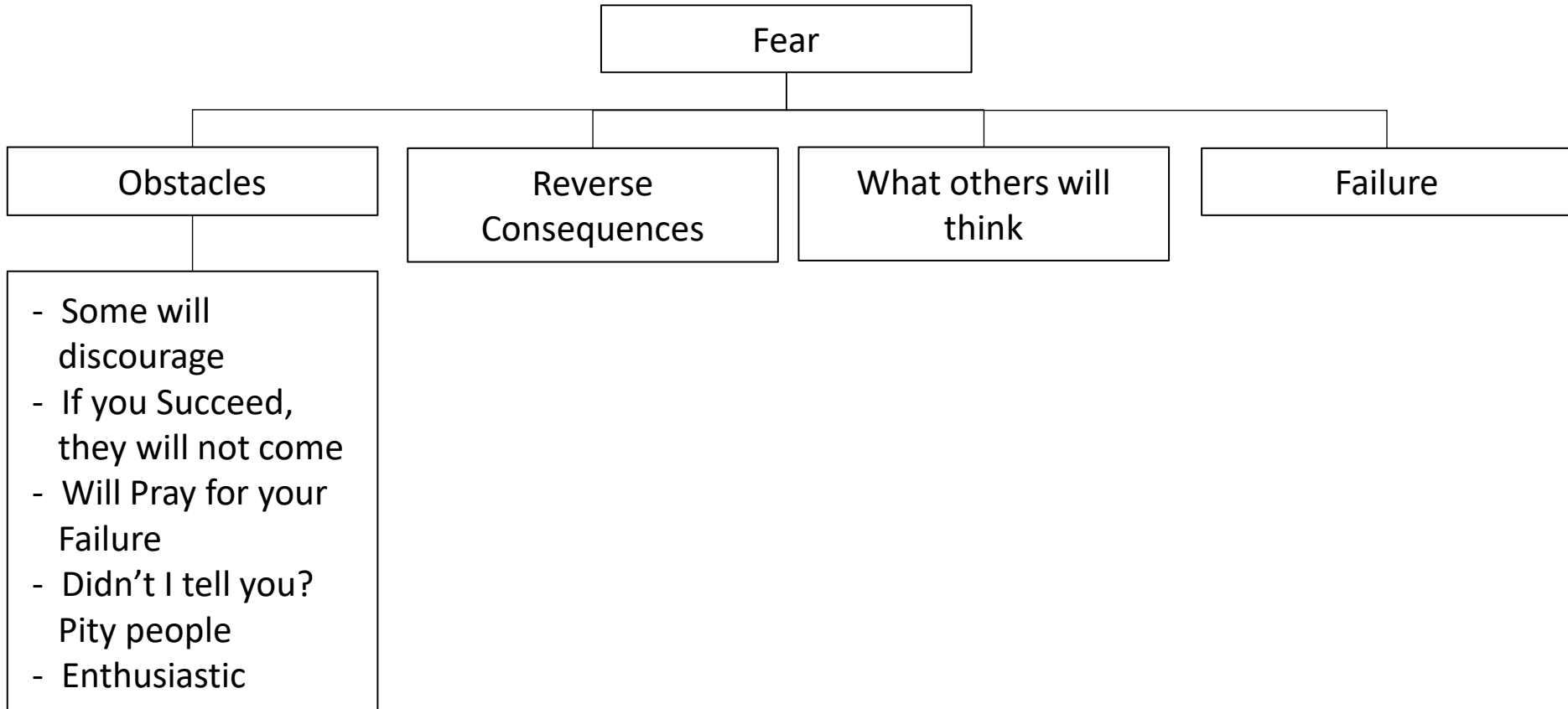
The ignorant, the faithless, the doubting-self goes to destruction; there is neither this world, nor the other, nor happiness for the doubter. [Chapter 4 – Verse 40]

- Doubting Thomas, will perish without achieving in life
- Na Ayam Lokaha or Paraha Asti...

XV) Fear to take decision :

- Mind sees risk in decision
- Risk free decision does not exist
- **"Take calculated risk with Plan B"**

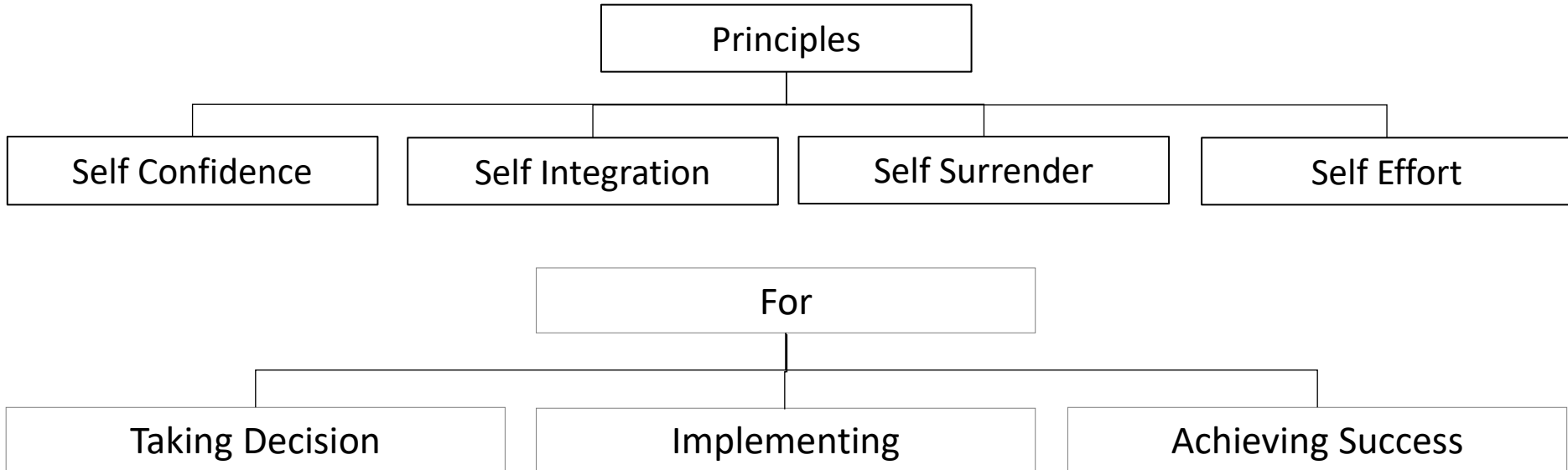
XVI)



XVII) Guidelines Principles in Gita to Achieve goal :

- Gita : Goal - Moksha

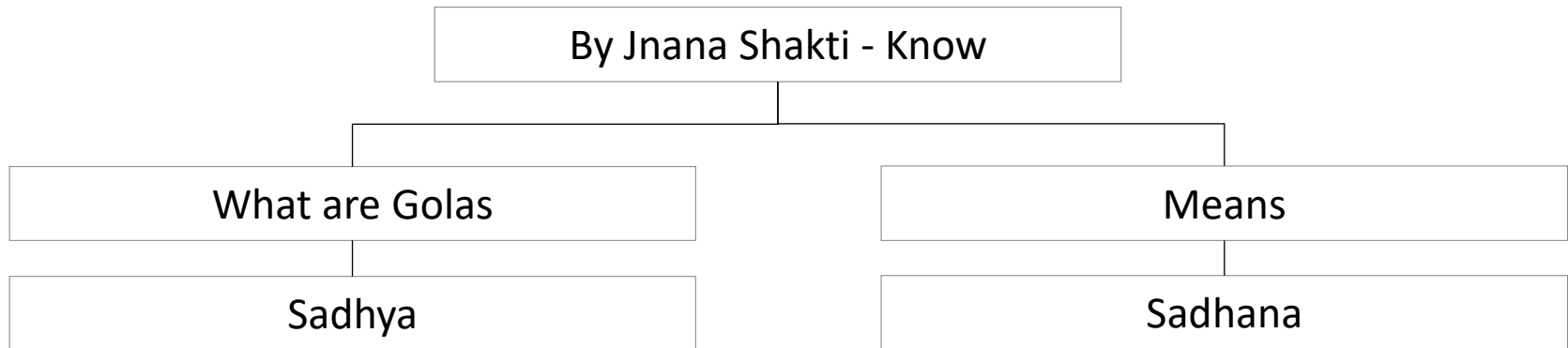
XVIII) 4 Principles :



XIX) Self Confidence :

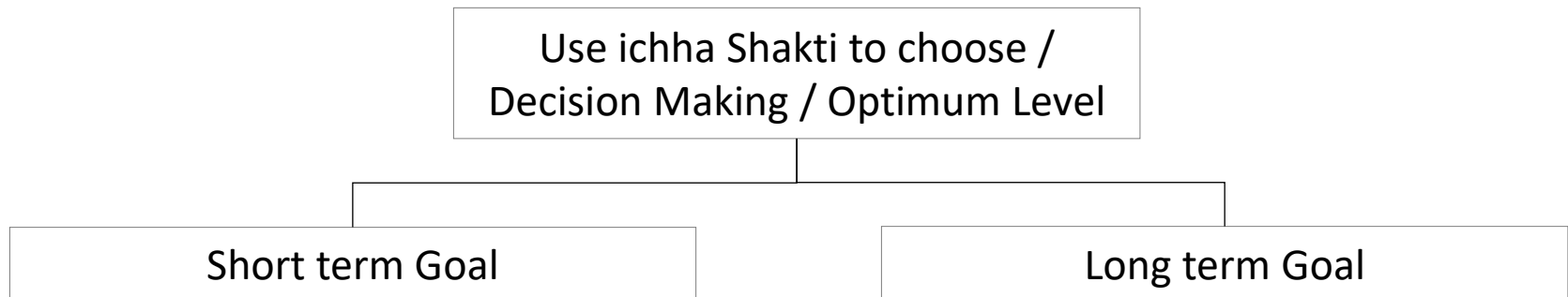
- Never have low self image
- Never have inferiority complex.
- Jnana, Ichha, Kriya Shakti in us.

a)



- Dharma, Artha, Kama, Moksha, are Goals.

b)



c) Kriya Shakti = will Power :

- Regularly give Auto Suggestion : I am Capable of Taking decision, implement Decision, Achieve Goals.

d) Gita :

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

uddharēd ātmanatmānaṃ
natmānam avasādayēt |
ātmaiva hyātmanō bandhuḥ
ātmaiva ripurātmanaḥ || 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 weaken yourself, Achievements not for others, meant for me.
- Uplift yourself by thoughts of self confidence and self courage.

e) Meditate on glorious faculties in ourself - Taittiriya Upanishad :

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः ।
कर्मणि हस्तयोः । गतिरिति पादयोः ।
विमुक्तिरिति पायौ । इति मानुषीसमाज्ञाः ॥ २ ॥

kṣema iti vāci | yogakṣema iti prāṇāpānayoḥ |
karmeti hastayoḥ | gatiriti pādayoḥ |
vimuktiriti pāyau | iti mānuṣīsamājñāḥ || 2 ||

The supreme resides in speech as ‘Well-being’; in Prana and Apana as acquirer and preserver; in the hands as action, in the legs are movement, in the Anus as the activity of excretion. Thus, is the meditation of Brahman in respect of man. [3 - 10 - 2]

- I have so many organs with faculties, I am endowed with great power.

f) Do daily puja :

- Purvanga puja - Atma puja - Puja to ourself.

g) Deva Devalaya Proktaha Jiva Jivasya Sanatana Tyajet, Ajnana Nirmalyam Moham Bave Na Pujayet

h) Body = Temple :

- I - Jiva = Bhagawan
- I have all powers to achieve anything
- Give up your ignorance, I am a Miserable Jiva.
- **I am a powerful being**
- I can decide, implement, achieve = Self confidence, daily reminder.

i) When there is self diffidence, you become your own enemy :

- Enemy = Who blocks your progress.

j)

Self Diffidence	Self Confidence
Enemy	Friend, Support

Gita :

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

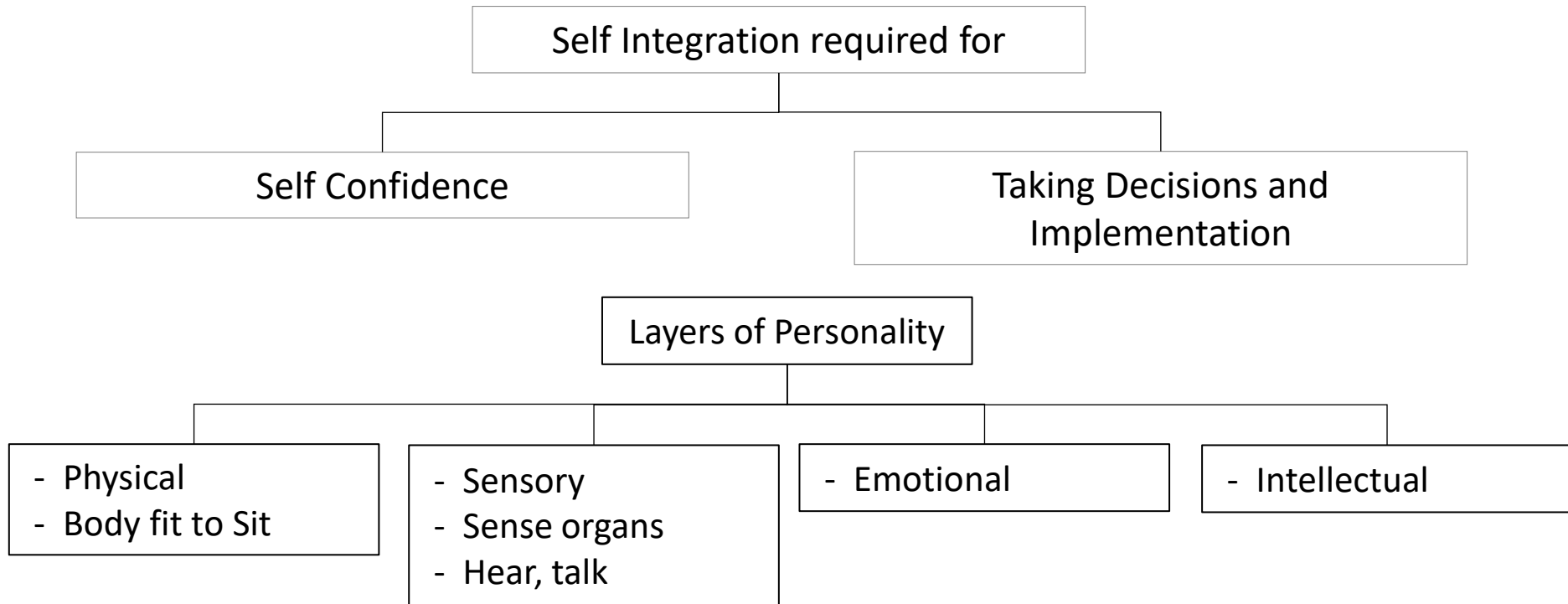
uddharēd ātmanatmānaṃ
natmānam avasādayēt |
ātmaiva hyātmanō bandhuḥ
ātmaiva ripurātmanaḥ ||6-5||

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]

1st lesson for taking Decision :



XX)



- All should be healthy and function in a Co-ordinated form as a teamwork for any achievement.
- Body = Team of organs.

XXI) Katho Upanishad - Ratha Kalpana :

- a) Chariot / Car - Body
- b) Sense Organs - Horses - Drag Body to various Destination (Hotel / Cinema / Class)
- c) Mind - Reins - Direct
 - Horses - Behind Sense organs

- Sense organs can function only if mind is behind.
- If mind not behind ears, you are here, but you don't hear.
- Mind directs sense organs.

d) Intellect should have knowledge, Charioteer who holds the reins :

- Driver informed to know Destination and reach Destination.
- End, route must be Clear
- Firm Decision in the Buddhi required (Vyavasayatmika)
- All 4 Factors should be Integrated.

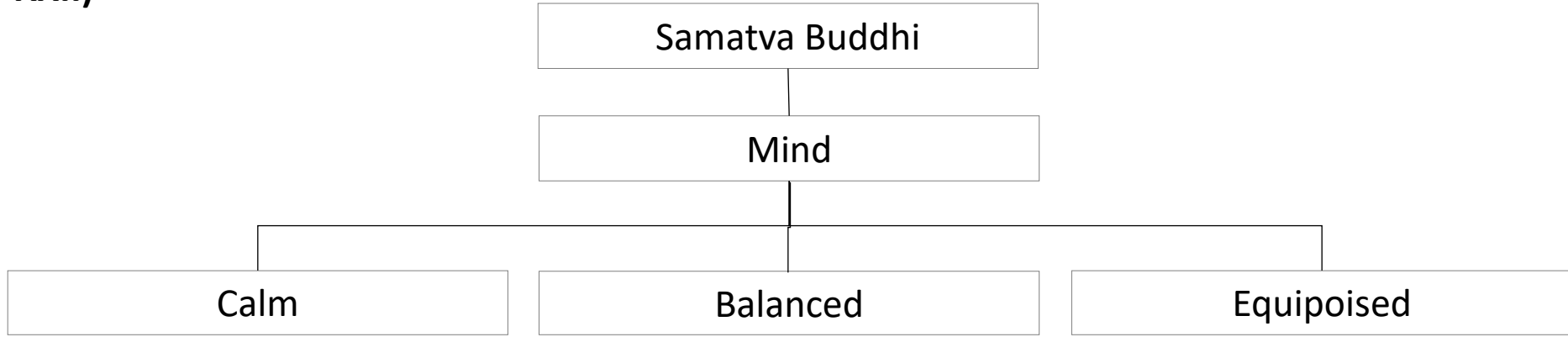
e) Yastu Vigyanavan Bhavati Sadasastu Samanas Stutihi, Karmendriyani Vashyani Sada Eva Sarate :

- When Driver is good, reins under control, horses good, Chariot Journeys Properly, Chariot reaches Destination.
- Every organ must be healthy and must work in Co-ordination.

f)

- IQ - Intelligence
 - EQ - Focussed Mind
- } Required
- Attention Span must be there, not be at tension.

XXII)

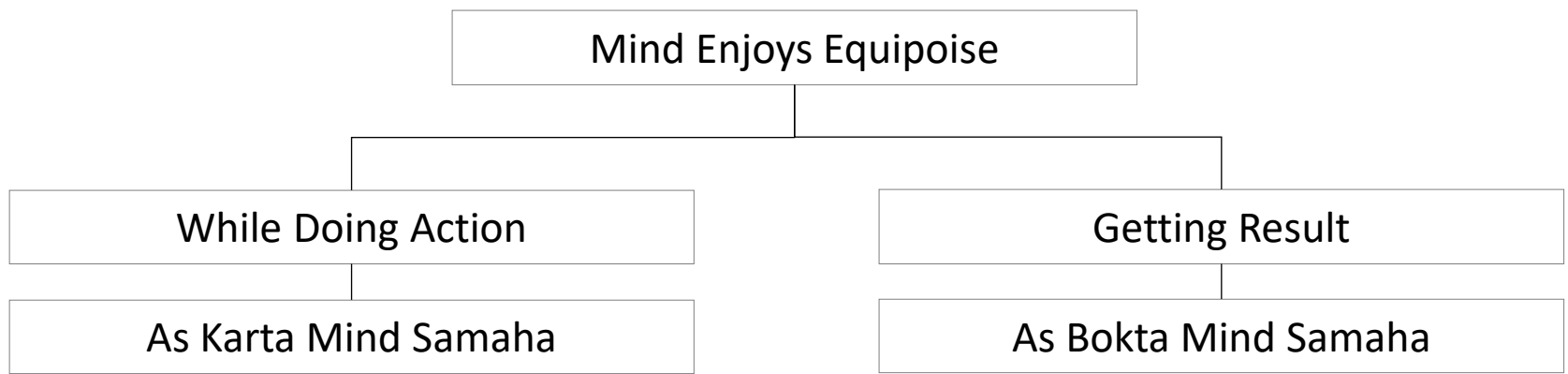


Gita :

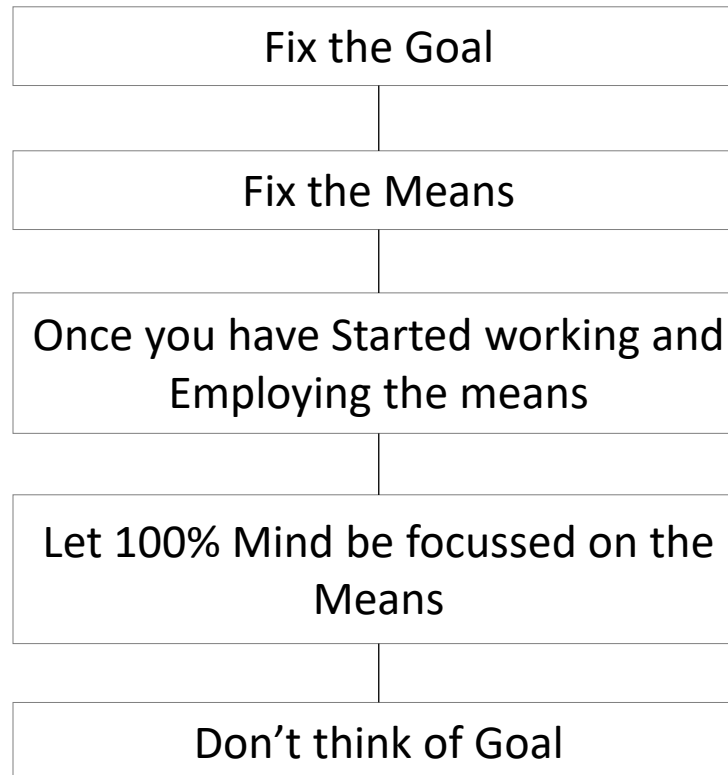
योगस्थः कुरु कर्माणि
सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा
समत्वं योग उच्यते ॥ २-४८ ॥

yōgasthaḥ kuru karmāṇi
saṅgaṃ tyaktvā dhanañjaya |
siddhyasiddhyōḥ samō bhūtvā
samatvaṃ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 - Verse 48]



XXIII)



- If Goal comes, then attention Disturbed.
- Our Attention required in the Means not in the end.
- **When the mind is on the Means, Don't allow the goal to come to the Mind.**
- When Goal comes, mind will worry if it will be reached or not, fear, tension, Pre-occupation comes.
- Until you fix the means, think of the goal.
- **Once the means are fixed, forget the Goal.**

xxiv) Gita :

योगस्थः कुरु कर्माणि
सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा
समत्वं योग उच्यते ॥ २-४८ ॥

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Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. "Evenness of mind is called Yoga." [Chapter 2 - Verse 48]

- Phale Sangam Tyaktva
- Don't think of the Goal
- Once you fix on the means, Goal will be Achieved.

XXV)Goal in Sub-conscious Mind, not in conscious mind, because 100% of Conscious mind should be on the Steps I have to follow

XXVI)Shodasha Upachara Puja :

- Vagyam Samarpayami...
- Our Discipline is Important in Puja.

xxvii) Gita :

त्रैगुण्यविषया वेदाः
निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थः
निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

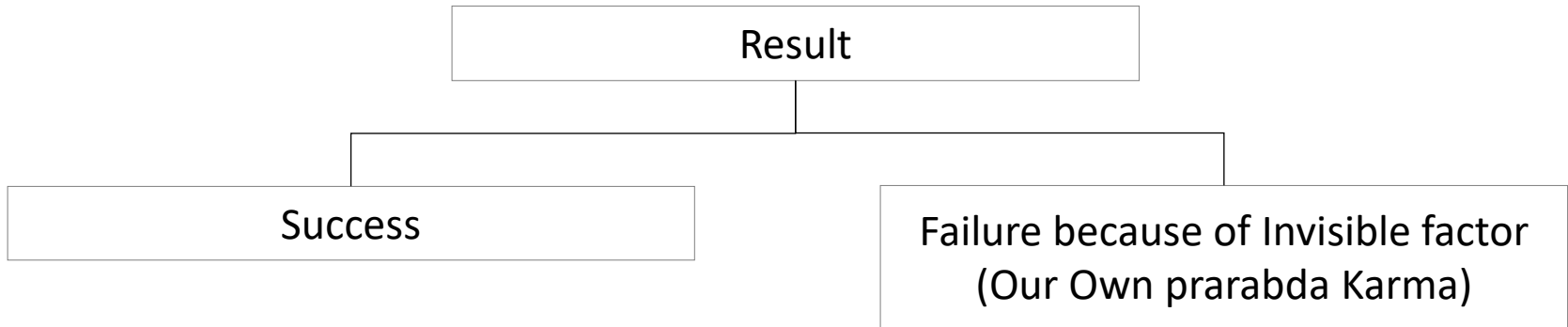
traiguṇyaviṣayā vēdāḥ
nistraiguṇyō bhavārjuna |
nirdvandvō nityasattvasthaḥ
niryōgakṣēma ātmavān || 2-45 ||

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

- Be Mindful of Whatever Steps you are taking
- This is Samatvam as karta Buddhi.

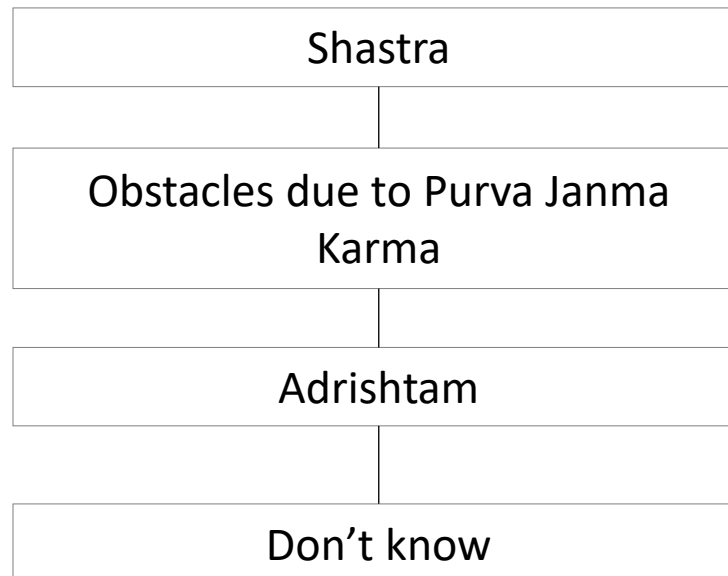
XXVIII) Bokta Buddhi - Samatvam :

- When results come, have equipoised mind.



- Known, unknown factors
- Known factors - No Control.

XXIX)



XXX) Don't Loose equanimity :

- Don't violently reactly to results.

Gita :

योगस्थः कुरु कर्माणि
सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा
समत्वं योग उच्यते ॥ २-४८ ॥

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samatvaṃ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. "Evenness of mind is called Yoga." [Chapter 2 - Verse 48]

- Siddhi = Success
- Siddhi Vinayaka Namaha
- Asiddhi = Failure.

Samo Butva :

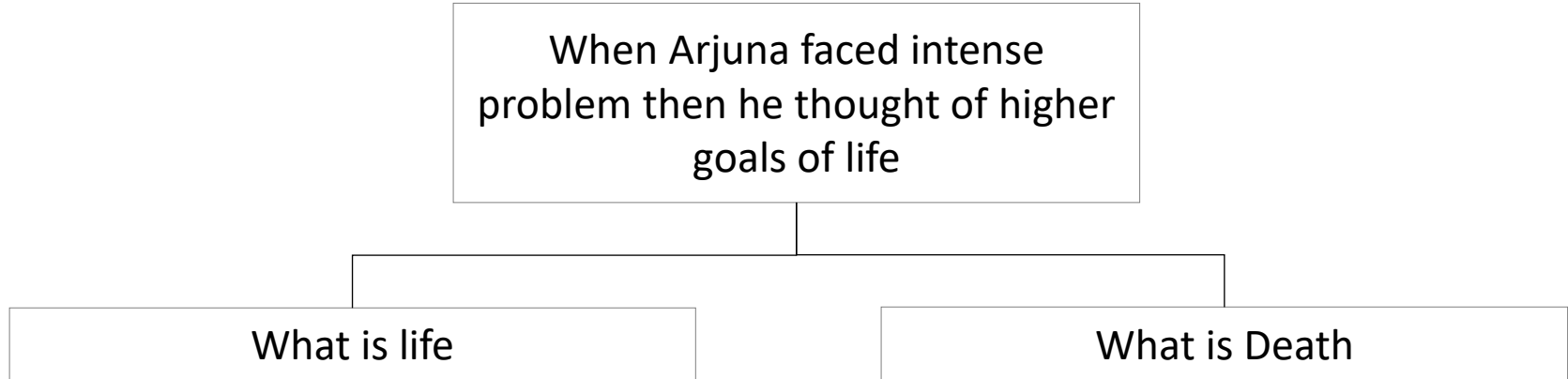
- Don't react to success - No over excitement
- Don't violently react.

XXXI) A reacting mind cannot learn from the experiences of life :

- All experiences of life will polish, refine our personality
- All experiences useful
- Unpleasant experiences will polish us more than pleasant ones.
- **Spiritual hunger is often kindled because of disturbing experience.**

XXXII) Arjuna never asked for Bhagavad Gita :

- Krishna was a friend.



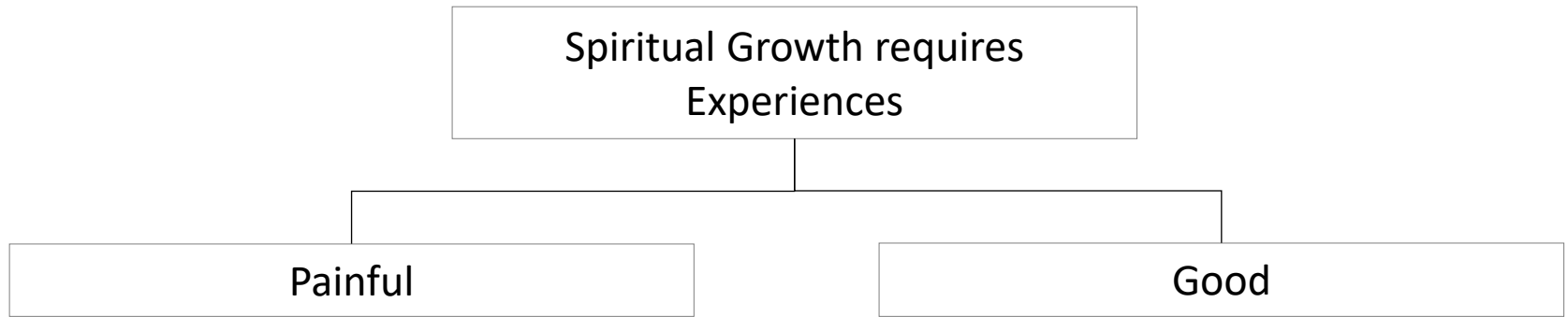
- Is there Bhagawan? Why world?

XXXIII) Gita :

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

kārpaṇyadoṣopahatasvabhāvaḥ
prcchāmi 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]



- That is life.

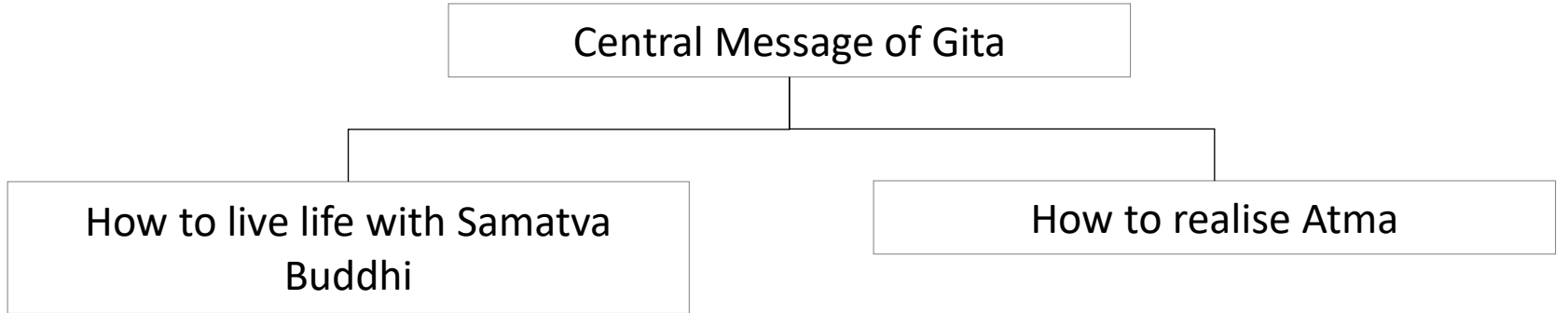
XXXIV) Gita :

सुखदुःखे समे कृत्वा
लभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā
lābhālābhau jayājayau |
tatō yuddhāya yujyasva
naivam pāpam avāpsyasi || 2-38 ||

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin.[Chapter 2 - Verse 38]

XXXV)



XXXVI) Gita :

असक्तिरनभिष्वङ्गः

पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्

इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ

putradāragṛhādiṣu |

nityaṃ ca samacittatvam

iṣṭāniṣṭōpapattiṣu || 13-10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...
[Chapter 13 - Verse 10]

- Maintain Samatvam of mind
- Non-reacting mind, is a learning mind
- Don't react - Smile

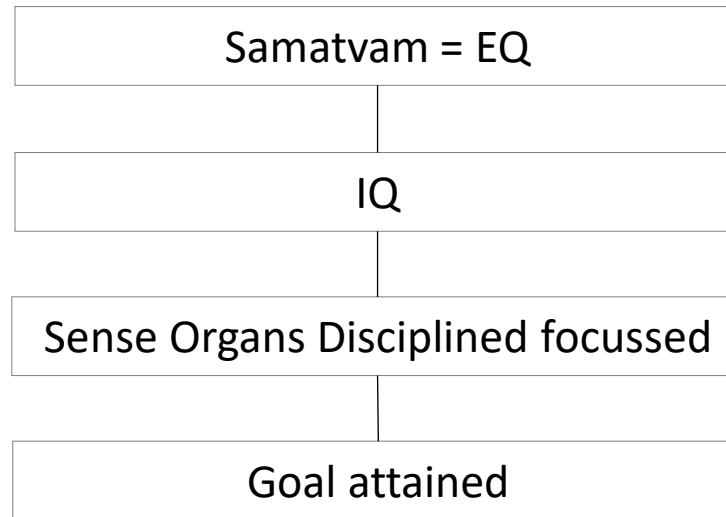
XXXVII) Look at failure as a brief stopover for continuing the journey with more Vigour, knowledge, refinement.

With Integrated mind

Can Learn on the Journey

Can Continue till Goal is Reached

XXXIX)



- Journey continues in next life also.

XXXX) Life does not end permanently at death :

- Start from where we stopped
- Body dropped - Mind, Prana - subtle body
- Astral body = Punyam, maturity, gathered, carried forward, brought forward
- Prodigies in different field
- Spiritual prodigy also.

XXXXI) Arjuna asked Krishna :

- I may work hard in Vedanta
- May Die without getting Moksha will it not be a waste of effort?

श्रीभगवानुवाच ।
पार्थ नैवेह नामुत्र
विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्
दुर्गतिं तात गच्छति ॥ ६-४० ॥

śrībhagavānuvāca
pārtha naivēha nāmutra
vināśastasya vidyatē |
na hi kalyāṇakṛt kaścīd
durgatiṁ tāta gacchati ||6-40||

The Blessed Lord said : O Partha, neither in this world nor in the next world is there destruction for him; none, verily, who strives to be good, O my son, ever comes to grief.
[Chapter 6 – Verse 40]

प्राप्य पुण्यकृतां लोकान्
उषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे
योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

prāpya puṇyakṛtām lōkān
uṣitvā śāśvatīḥ samāḥ |
śucīnām śrīmatām gēhē
yōgabhraṣṭō'bhiajāyatē ||6-41||

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy.
[Chapter 6 – Verse 41]

XXXXIV) Failure of current Janma :

- Prodigy of next Janma
- Yoga Brashta - Discontinued in this janma, continues in next janma.

XXXXIV) Gita :

तत्र तं बुद्धिसंयोगं
लभते पौर्वदेहिकम् ।
यतते च ततो भूयः
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṁ buddhisamyōgaṁ
labhatē paurvadēhikam |
yatatē ca tatō bhūyaḥ
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

- He will get all Shubha Vasanas
- We need not be worried about failures
- With self confidence, integrity, equanimity, we will work hard, success definite in one janma or the other.

Gita :

प्रयत्नाद्यतमानस्तु
योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धः
ततो याति परां गतिम् ॥ ६-४५ ॥

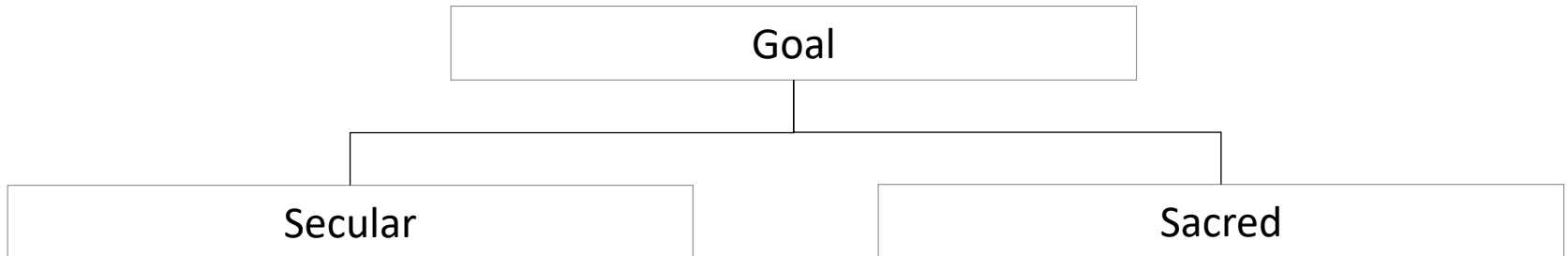
prayatnādyatamānastu
yōgī saṁśuddhakilbiṣaḥ ।
anēkajanmāsamsiddhaḥ
tato yāti parāṁ gatim || 6-45 ||

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]

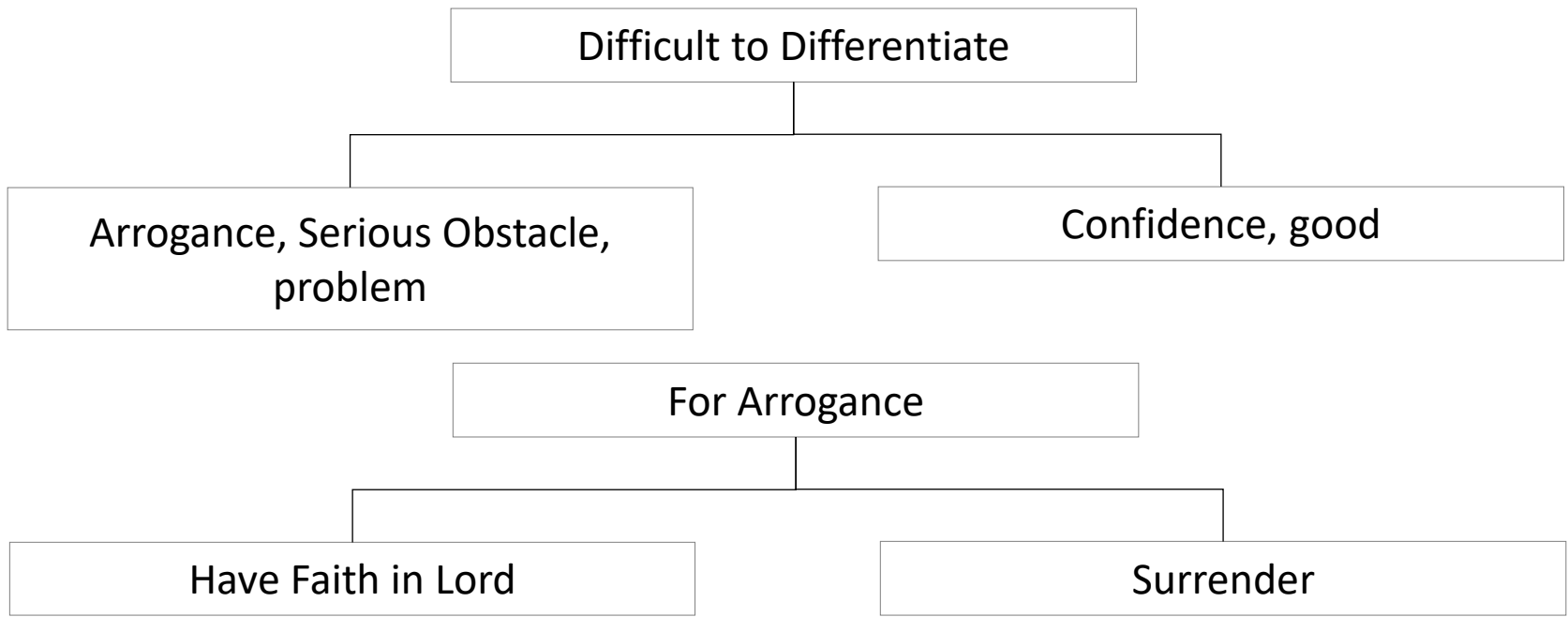
- Self integration - 2nd Lesson.

XXXXV) Self surrender :

- Surrender to the Lord, Faith important, devotion important.



- **Surrender important for Humility.**
- Self confidence may bring about self Arrogance, self conceit.



XXXXXXVI)

a) 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]

b) Gita :

तमेव शरणं गच्छ
सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं
स्थानं प्राप्स्यसि शाश्वतम् ॥ १८-६२ ॥

tamēva śaraṇaṃ gaccha
sarvabhāvēna bhārata |
tatprasādātparāṃ śāntiṃ
sthānaṃ prāpsyasi śāśvatam || 18 - 62 ||

Fly unto him for refuge with all your being, O Bharata; by His grace, you shall obtain Supreme peace (and) the eternal abode.[Chapter 18 - Verse 62]

- Bhagawan in the Body / Heart.
- Sarva Butanam Tishtati....

c) Close eyes, invoke the Lord in your heart, pray, to the power center :

- Ultimate power from where entire universe rises, resolves is in our heart.

d) Gita :

यतः प्रवृत्तिर्भूतानां
येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य
सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

yataḥ pravṛttirbhūtānāṃ
yēna sarvamidaṃ tatam |
svakarmanā tamabhyarcya
siddhiṃ vindati mānavaḥ || 18.46 ||

From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with one's own duty, man attains perfection. [Chapter 18 - Verse 46]

- From that one God power, entire creation has emerged, all pervading, within me.

e) Invoke the Lord charge your mind, transform your Mind :

f) Example :

- Cell phone - Charge
- Regularly charge your mind, like a cell phone, to work on a particular day.

g) Gita :

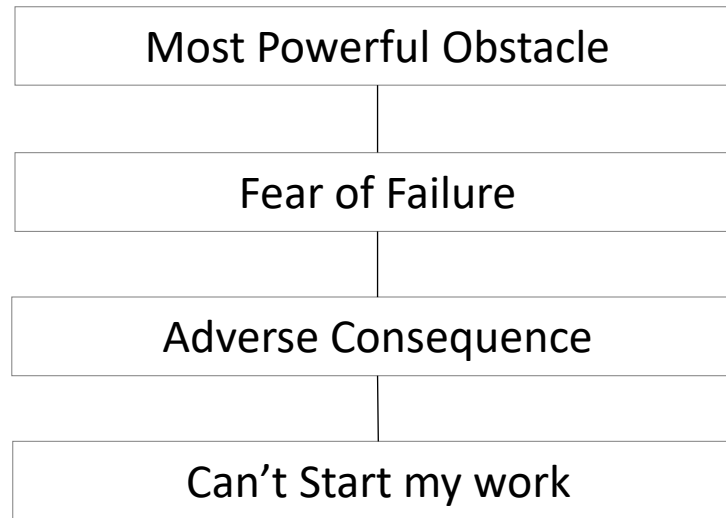
मच्चित्तः सर्वदुर्गाणि
मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्काराद्
न श्रोष्यसि विनङ्क्ष्यसि ॥१८-५८॥

maccittaḥ sarvadurgāṇi
matprasādāt tariṣyasi |
atha cēttvamahaṅkāṛād
na śrōṣyasi vinaṅkṣyasi || 18 - 58 ||

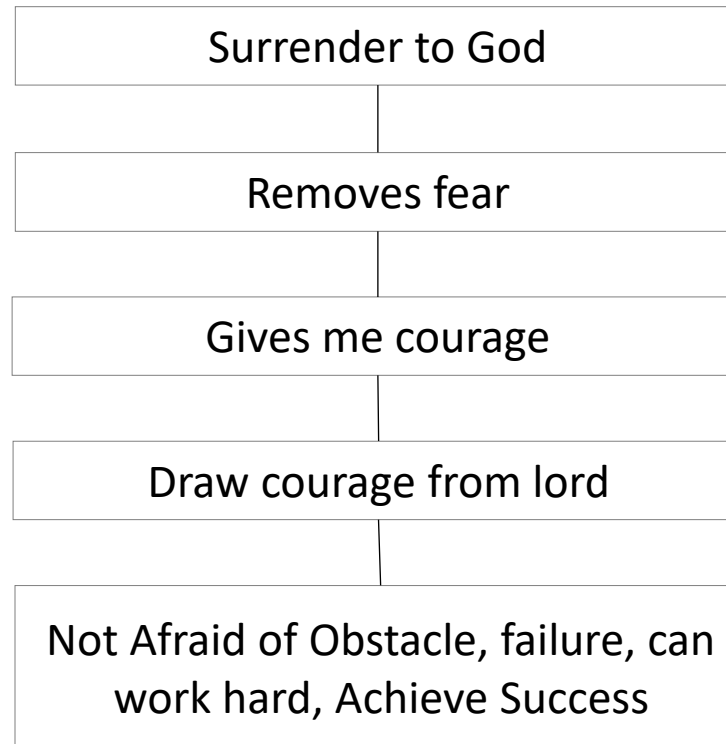
Fixing your mind upon me, you shall, by my grace, overcome all obstacles; but if, from egoism, you will not hear me, you shall perish. [Chapter 18 - Verse 58]

- If you have got Memory of self, God is in you.
- Sub-conscious mind, all Obstacles for self Effort will go away.

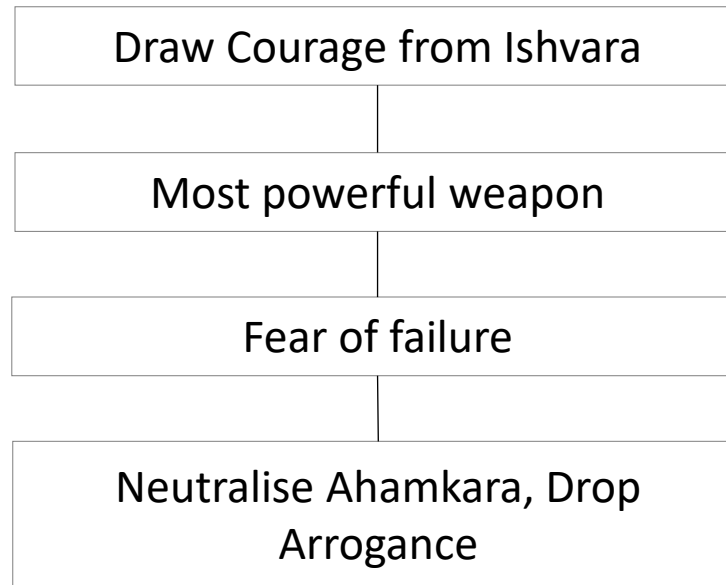
h)



i)



j)

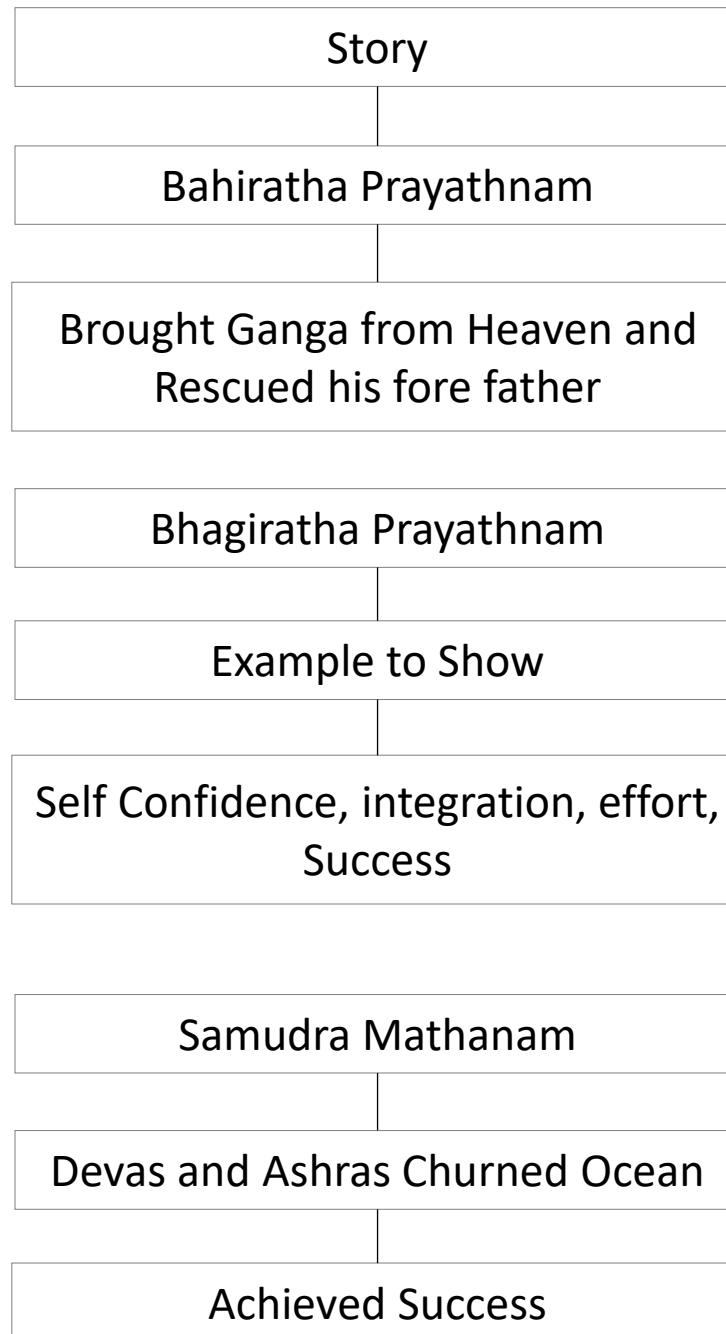


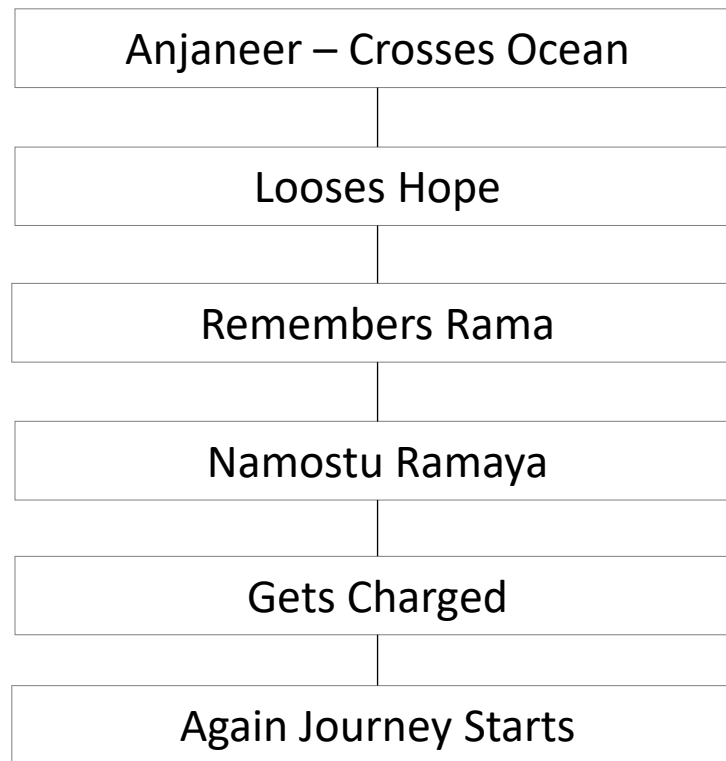
- This is self Surrender.

XXXXVII)

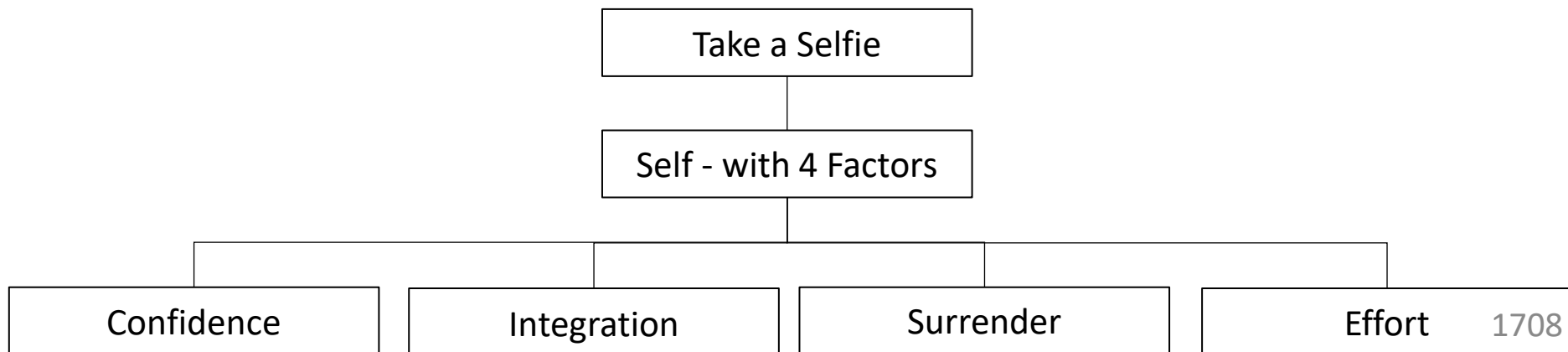
1 st Three	Last
<ul style="list-style-type: none">- Launching Pad- Self confidence, integration, UPS - Uninterrupted power supply in the form of god in my Heart	<ul style="list-style-type: none">- Main

- I work, I will Achieve Success.



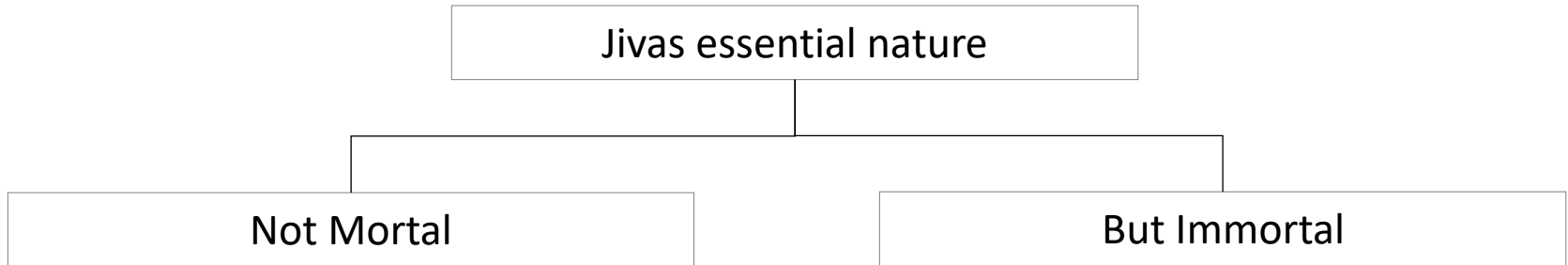


- Ultimately meets Sita.
- Puranic Stories Indicates these 4 Lessons.



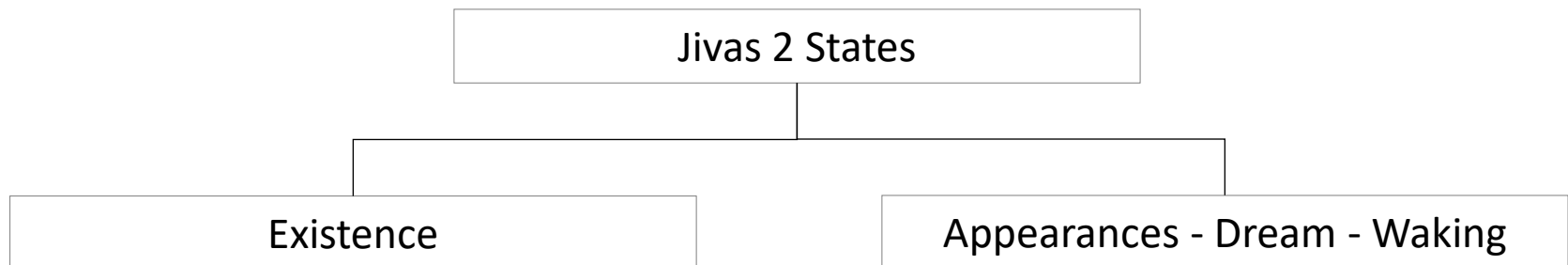
- New Year blessing of Siddhi Vinayaka Murti will be successful
- Pray to Siddhi Vinayaka to achieve Your goals of life.

1209)



- Only remove notion in the intellect - I never die.
- I am always there, I exist and then world appears - Disappears in the waking state of the mind of a Jiva.

1210)



- In between Complete Cessation - Ignorance Maya Shakti - Sleep.

1211)

i) Taittiriya Upanishad :

- Brahma Satyam focussed
- 8 Reasons given for existence of Brahman
- 5 koshas of Individual - Appearances
- Karanam = Brahman

ii) Mandukya Upanishad :

- Jagan Mithyatvam focussed in Chapter 3
- Prapancho Upashamam in Chapter 2 - Focussed (Mithyatvam)
- 3 States of Individual
- Karanam = Ishvara
- Turiyam = Vilakshanam.

iii) Mundak Upanishad :

- One Karanam = brahman for Universe

iv) Kaivalyo Upanishad :

- Karya Karana Vilakshanam 3 States

v) Chandogya Upanishad :

- Sat = Jagat Karanam.

vi) Aitareya Upanishad :

- Prajnam Chaitanyam = Karanam

vii) Katho Upanishad :

- Other than Dharma - Adharma
- Past - Future
- Action - In Action
- After Death anything exists.

viii) Keno Upanishad :

- What is behind Individual Organs, Mind, prana

ix) Brihadaranyaka Upanishad :

- What is the spiritual light by which man does all Actions.

x) Amrit Bindu Upanishad :

- What is behind Mind which is cause of Bondage and liberation.

xi) Svetasvataro Upanishad :

- What pervades Universe.

xii) Isavasya Upanishad :

- What pervades Universe.

1212) Isavasya Upanishad :

- a) Verse 1 to 8 - Teaching over
- b) Read - Verse 12, 13, 14 First
- c) Next - Verse 9, 10, 11

Isavasya Upanishad :

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥

*Andham tamah pravisanti ye'sambhuti-mupasate,
tato bhuya iva te tamo ya u sambhu-tyagm ratah [12]*

They fall into blinding darkness who worship the Unmanifested (Prakrti) ; but those who devote themselves to the Manifested (Hiranyagarbha) enter into greater darkness. [Verse 12]

Karma Yoga and Upasana Yoga

Samuchhaya for Antahkarana
Shuddhi

Called Avidya

- Avidyaya Mrityum Tirthva
- Cross over death of Mental impurities - Raaga - Dvesha by karma Yoga and Upasana Yoga

Isavasya Upanishad :

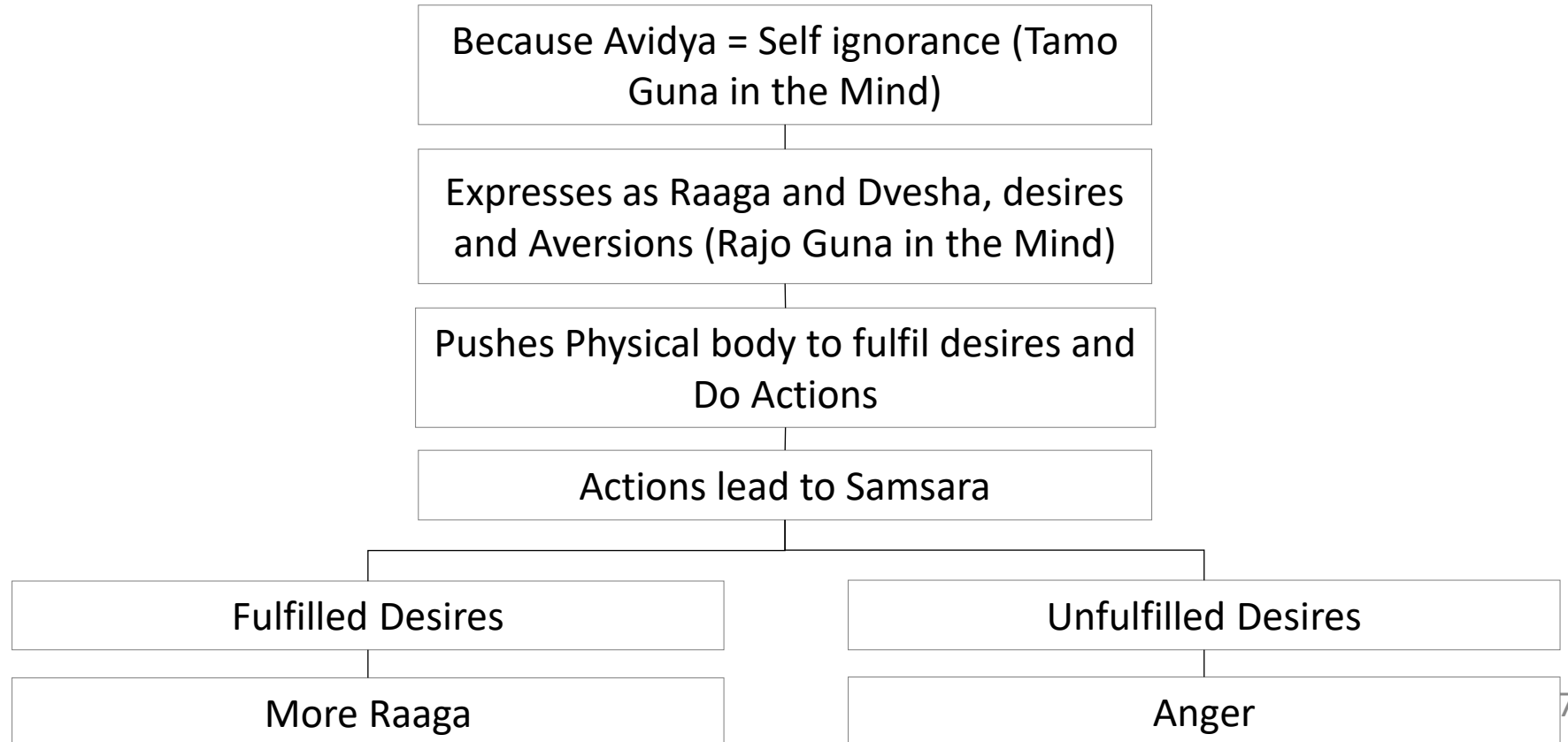
विद्यां च अविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

*Vidyam cavidyam ca yastad vedo-bhayagm saha,
avidyaya mrtyum tirtva vidyaya-'mrtam-asnute [11]*

He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya. [Verse 11]

- Then come to brahma Jnanam Samuchhaya which is called Vidyaya Moksha Prapnute

1213) Human internal Struggles :



Whenever Raaga comes in the Mind, remember it is all Avidya :

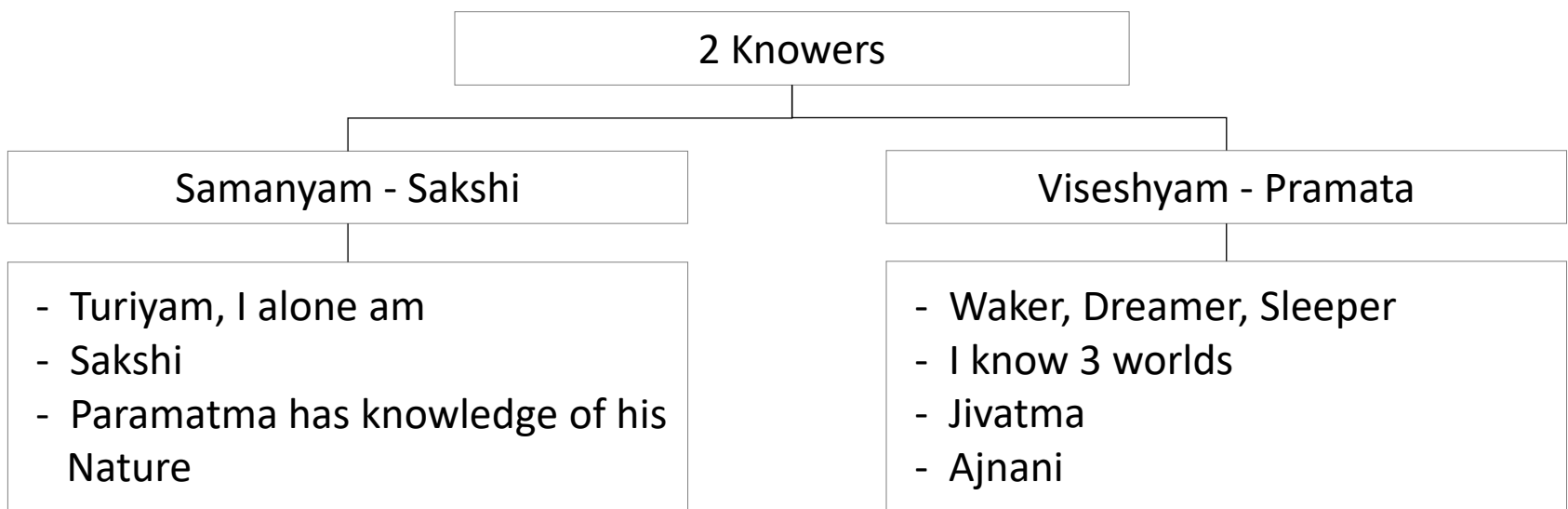
- Karta = Ahamkara
- Akarta = Atma = Pure Aham = Sakshi, eternal, ever existing
- Internal transformation through understanding of above process is called Moksha, Jeevan Mukti.
- Karma Upasana in the field of Samsara, Ahamkara only, Does not give Jnanam, Moksha, only gives reduction of Raaga - Dvesha.

1214) Mandukya Upanishad :

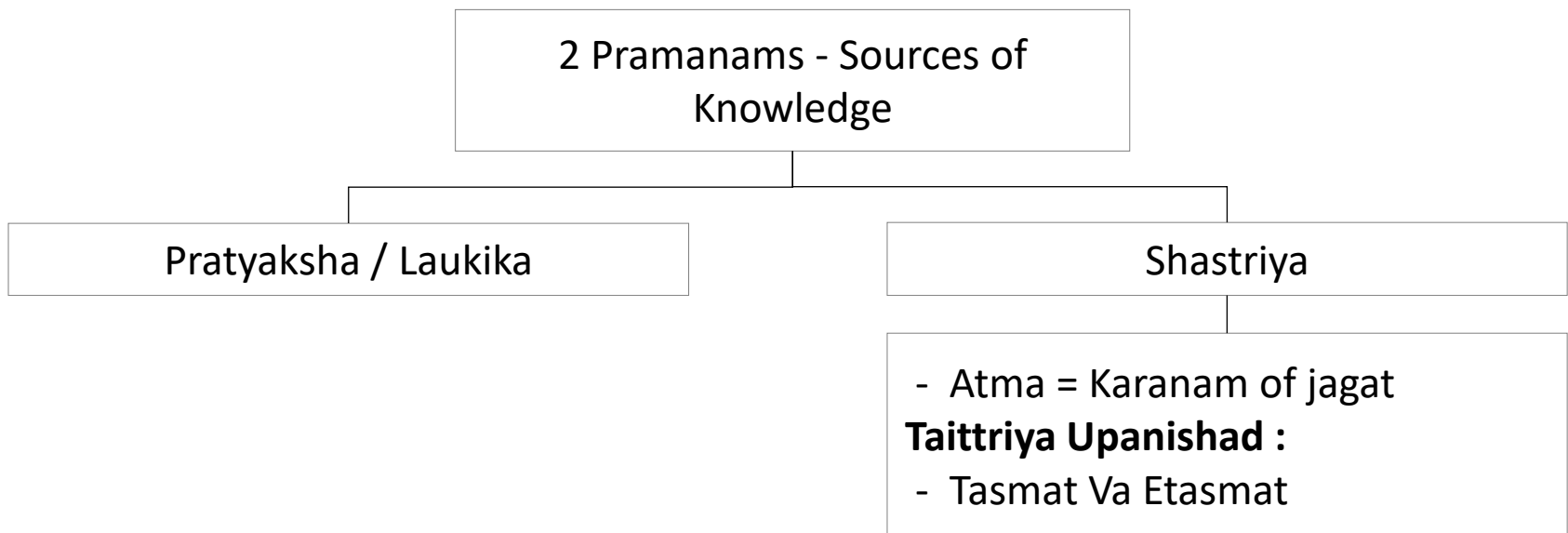
सतो हि मायया जन्म युज्यते न तु तत्त्वतः ।
तत्त्वतो जायते यस्य जातं तस्य हि जायते ॥ २७ ॥

sato hi māyayā janma yujyate na tu tattvataḥ |
tattvato jāyate yasya jātaṁ tasya hi jāyate || 27 ||

That which is ever existent appears to pass into birth through delusion alone; it is not true from the stand-point of Reality. Those who believe that this passing into birth is real, assert in fact that what is born, alone is born again, ad infinitum. [3 - K - 27]



- Neti Neti - Used because subject can't be Revealed by any Pramanam
 - Atma is Aprameyam
- Words of Veda = Pramanam for subject Atma, Sakshi.



1215) Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

1216) Taittiriya Upanishad - Bashyam - Talk 117 :

- Paramatma entering creation or in the body is figurative not literal.
- Anupravesha Entry - 2nd Chapter - 7th Section
- Upasamkrmya Merger - 2nd Chapter - 8th Section

2 Meanings of Anupravesha

Abhasa Vada

- a) Ahamkara Drishti, Chidabhasa, Pratibimba Drishti
- b) Formation of Chidabhasa in Sattva Pradhana Mind
- c) Figuratively called entry of Brahman, seeming entry
- d) Chandogya - Chapter 6 :**
 - Sun enters Mirror like a Reflection = Anupravesha
- e) Aham Brahma Asmi in sleep, reflection of Brahman on waking up in the Mind

Avacheda Vada

- a) Bimba Chaitanya Drishti
- b) Pot Space :
 - Obtains in pot
- All Pervading Space :
 - Total Space
- c) Space Indivisible
- d) Availability of Original Consciousness within Body / Mind = Anupravesha, Seeming entry
- c) Called Sakshi w.r.t Mind, Body complex, otherwise Brahman, Awareness in the body and total cosmos is same

(518) तर्कदृष्टेः पितृदर्शनम्-ईदृशविरुद्धवादश्रवणेन राज्ञः
इतोऽप्यपूर्वः⁸¹ संशयः समजनि। “सर्वेऽपि हि युक्तिप्रमाणोपेतमेव कथयन्तीति।
एवं वदतां कस्य मतं प्रामाणिकं यथार्थभूतं चेति।” एतादृशसंशयशोकदुःखा-
द्याविष्टस्य राज्ञो मनस्युपास्यदैवमिदमेवेति निश्चयो नाभूत्। एतत्संशयनिवर्तकः
को वास्ति इति चिन्ताकुलो जातः। अस्मिन्नवसरे तर्कदृष्टिर्यदृच्छया पितृदर्शनाय
तदन्तिकमाजगाम। तावुभावपि परस्परमालिलिङ्गतुः। तर्कदृष्टिः पुत्रः पितरं
यथाविधि प्रणनाम। पितापि पुत्रायाशिषः कृत्वाऽऽसनमदात्।

लीयते हि सुषुप्ते तन्निगृहीतं न लीयते ।
तदेव निर्भयं ब्रह्म ज्ञानलोकं समन्ततः ॥ ३५ ॥

līyate hi suṣupte tannigrhītaṃ na līyate |
tadeva nirbhayaṃ brahma jñānalokaṃ samantataḥ || 35 ||

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

Know

Vilakshanam Brahma

- Formless
- Brahman without Maya
- Turiyam
- Nityam
- Uttama Purusha

Karanam Brahma - Ishvara

- Nityam, cause of Fearlessness
- Advaitam
- Formless
- Brahman with Maya Shakti formless
- Anityam

Karyam Brahma

- 5 Koshas, 3 Avasthas, 3 Sharirams
- Anityam
- Fear
- Dvaitam
- Many forms of gods
- Prakirti
- Dependent

Self in Sleep - Karanam

Karyam - Dream

- Dream, Dvaitam gets projected
- Subject - Object - World
- Nidra Shakti
- Avidya

Karyam - Waking

- Waking Triputi gets Projected
- Subject - Object - Instrument world
- Moola Avidya

Awaken from Sleep

Conventional Sleep

- To Waking
- Freedom from Identification of Dreamer as Self
- Avastha also not Absolutely real wakeup to Jagrat reality

Maya Sleep

- To Self - Moksha
- Freedom from identification with Waker as self / Real
- Avastha also not real
- Wake-up to Absolute Atma reality
- Advaita Vastu only Reality
- Beyond which nothing exists

- Clear understanding of 2 shakti's - Avidya (Nidra) and Maya shakti is required to get awakened to Turiyam.

1219) Shivratri :

- When subject - Object get absorbed into one reality, Turiyam - it is called Shivaratri.

1220) Mandukya Upanishad :

सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः ।

सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः ॥ ३७ ॥

sarvābhilāpavigataḥ sarvacintāsamutthitaḥ |

supraśāntaḥ sakṛjjyotiḥ samādhiracalo'bhayaḥ || 37 ||

This self is beyond all expressions or words, beyond all acts of the mind. It is all-peace, ever effulgent, free from activity and fear. It is attainable through concentrated intellect. [3 - K - 37]

- Jnani uses 5 Jnana Indriyas and Karana Ishvara (19 Organs), Antahkarana, as Vyavaharika Satyam.
- Knows, he is free as Turiyam - Paramartika Satyam, spiritual being.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्रन्
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]