

The background of the entire image is a misty, mountainous landscape. The mountains are layered, with the closest ones in a darker teal color and the ones further away fading into a light blue and white mist. The overall atmosphere is serene and ethereal.

NOTES OF A SEEKER OF SELF REALISATION

Volume 10

Index

SR. No	Upanishads	Verse	First 3 Words	Page No
1221	Prashno Upanishad	Chapter 4 - Verse 5	Atraisha Devah Swapne	1722
	Mundak Upanishad	Chapter 2 - 2 - 10	Na Tatra Suryo bhati na	1724
1222	Kaupina Panchakam	Verse 1	Vedantavakyesu Sada Rama	1726
		Verse 2	Mulam Taroh Kevalamasra	1727
		Verse 3	Deha Abhimanam Parihrat	1728
		Verse 4	Svanandabhava Paritustima	1729
	Gita	Chapter 3 - Verse 17	Yastvatmaratireva Syad	1730
	Kaupina Panchakam	Verse 5	Pancaksaram Pavanamucca	
	Dakshinamoorthi	Verse 2	Bijasyantati Vankuro Jagadit	1737
	Purusha Suktam	Verse 21	Prajapatis Carati Garbhe	1740
	Gita	Chapter 4 - Verse 6	Ajo'pi Sannavyayatma	
		Chapter 6 - Verse 5	Uddhared Atmanatmanam	1742
	Bhaja Govindam	Verse 7	Balastavatkridasaktah	1747
	Katho Upanishad	Chapter 1 - 3 - 14	Uttishata Jagrata Prapya	1749
	Mundak Upanishad	Chapter 2 - 2 - 12	Pariksyā Lokan Karma Citan	

SR. No	Upanishads	Verse	First 3 Words	Page No
1222	Shanti Mantra	Verse 1	Om Poornam Adah Poorna	1754
1223	Mandukya Upanishad	Chapter 3 - K - 39	Asparasayogo Vai Nama	1755
1224		Chapter 3 - K - 48	Na Kascijayate Jivah Sambha	1760
1225	Prashno Upanishad	Chapter 4 - Verse 6	Sa Yadaa Tejasaabhibhoo	1760
1226		Chapter 4 - Verse 7	Sa Yathaa Somya Vayamsi	1762
1227		Chapter 4 - Verse 7	Sa Yathaa Somya Vayamsi	1763
		Chapter 4 - Verse 8	Prithivee Cha Prithive Matra	
		Chapter 4 - Verse 9	Esha Hi Drashtaa Sprashtaa	1764
1228 to 1229	No reference mantra	NIL	NIL	1766
1230	Mandukya Upanishad	Chapter 4 - K - 3	Bhutasya Jatimicchanti Vadi	
1231	Vichara Sagara	Topic 525	NIL	1767
1232	Mandukya Upanishad	Mantra 12	Amatrascaturtho Vyavahary	1768
1233 to 1234	No reference mantra	NIL	NIL	1769
1235	Mandukya Upanishad	Chapter 2 - K - 5	Svapnajagatitasthane	1770

SR. No	Upanishads	Verse	First 3 Words	Page No
1236	Mundak Upanishad	i) Chapter 2 - 1 - 2 ii) Chapter 2 - 1 - 6	i) Divyo hyamurtah purusah ii) Yad Tad Adresyam Agrahy	1771
		Mantra 7	Nantah Prajnam Na Bahih	1772
	Taittriya Upanishad	i) Chapter 2 - 8 - 12 ii) Chapter 3 - 1 - 2	i) Sa Yascayam Puruse ii) Yato va Imani Bhutani	1773
	Kaivalyo Upanishad	Verse 19	Mayyeva Sakalam Jatam	1774
	Katho Upanishad	Chapter 1 - 3 - 15	Asabdam Asparsam arup	
	Brihadaranyaka	i) Chapter 4 - 3 - 23 ii) Chapter 3 - 8 - 8 iii) Chapter 4 - 3 - 23	i) Yadvai Tanna Pasyati ii) Sa Hovaca, Etadvai Tada iii) Yadvai Tanna Pasyati	1775 to 1776
	Chandogya Upanishad	i) Chapter 6 - 8 - 1 ii) Chapter 6 - 8 - 2	i) Uddalako Harunih sveta ii) Sa Yatha Sakunih Sutrena	1777
	Mundak Upanishad	i) Chapter 2 - 2 - 10 ii) Chapter 3 - 1 - 1	i) Na Tatra Suryo bhati na ii) Dvau Suparna Sayuja Sa	1778 to 1779
1237	Gita	i) Chapter 2 - Verse 41 ii) Chapter 4 - Verse 40	i) Vyavasayatmika Buddhih ii) Ajnascasraddadhanasca	
1238	Brihadaranyaka	Chapter 2 - 4 - 12	Sa Yatha saindhavakhilya	1780
1239	Mandukya Upanishad	Chapter 4 - K - 12	Karanadyadyananyatvamata	1781
1240	Prashno Upanishad	Chapter 4 - Verse 10	Param Eva Aksharam Pratipa	1782
1241		Chapter 4 - Verse 10	Param Eva Aksharam Pratipa	1784 ⁱⁱ

SR. No	Upanishads	Verse	First 3 Words	Page No
1241	Gita	i) Chapter 9 - Verse 4 ii) Chapter 9 - Verse 5	i) Maya tatamidam sarvam ii) Na Ca Matsthani Bhuta	1785
1242 to 1244	No reference mantra	NIL	NIL	1786 to 1787
1245	Mundak Upanishad	Chapter 2 - 1 - 2	Divyo Hyamurtah Purusah	1788 to 1789
1246	Mundak Upanishad	Chapter 1 - 1 - 3	Saunako Ha Vai Mahasalo	1790
1247	Chandogya Upanishad	Chapter 6 - 1 - 4	Yatha somyaikena Mrtpinde	
1248	No reference mantra	NIL	NIL	1791
1249	Brihadaranyaka	Chapter 1 - 4 - 10	Brahma Va Idamagra Asit	1791 to 1792
1250 to 1251	No reference mantra	NIL	NIL	1792 to 1793
1252	Prashno Upanishad	Chapter 4 - Verse 11	Vijnanatma Saha Devaischa	1794
1253	No reference mantra	NIL	NIL	1795 to 1796
1254	Taittiriya Upanishad	Chapter 3 - 10 - 6	Aham Annam Aham Annam	1797 to 1798 ii

SR. No	Upanishads	Verse	First 3 Words	Page No
1255	Mandukya Upanishad	Chapter 4 - K - 22	Svato va Parato va pi na	1799
1256	No reference mantra	NIL	NIL	1800 to 1801
1257	Mandukya Upanishad	Chapter 4 - K - 22	Svato va Parato va pi na	
1258	Chandogya Upanishad	Chapter 6 - 1 - 4	Yatha somyaikena Mrtpinde	1802 to 1806
1259	Manisha Panchakam	Verse 1	Jagrat Swapna Sushuptishu	1807
1260	Mandukya Upanishad	Chapter 4 - K - 22	Svato va Parato va pi na	1808
1261	Manisha Panchakam	Verse 3	Shashvannashvaramева vish	1809
1262		Verse 2	Brahmaivaham Idam Jagacc	1810
1263	No reference mantra	NIL	NIL	1811
1264	Manisha Panchakam	Verse 4	Ya Tiryang Nara Devatabhira	1812
1265		Verse 5	Yat Saukhyambhudhileshale	1812
1266	Hastamalika Stotram	Verse 1	Kastvam Shisho Kasya Kuto	1813
1267 to 1268	No reference mantra	NIL	NIL	1814 to 1815 ii
1269	Brihadaranyaka	Chapter 4 - 3 - 30	Yadvai Tanna Vijanati	

SR. No	Upanishads	Verse	First 3 Words	Page No
1270	Brihadaranyaka	Chapter 3 - 7 - 23	Yo retasi tisthan retaso	1816
1271	No reference mantra	NIL	NIL	1817
1272	Hastamalika Stotram	Verse 3	Nimittam Manashchakshura	1818 to 1819
1273	Hastamalika Stotram	Verse 5	Mukhabhasako Darpane	
	Dakshinamoorthi	Verse 1	Visvandarpana Drsyamana	
1274	Hastamalika Stotram	Verse 6	Yatha Darpanabhava	1280
1275	Mandukya Upanishad	Chapter 4 - K - 25	Prajnapteh Sanimittatvami	1821
1276	Hastamalika Stotram	Verse 7	Manashchakshuraderviyuk	1822
1277		Verse 8	Ya Eko Vibhati Svatah	1823
1278	Mandukya Upanishad	i) Chapter 1 - K - 9 ii) Chapter 4 - K - 27	i) Bhogartham Srstirityanye ii) Nimittam na Sada cittam	1824
1279	Hastamalika Stotram	Verse 9	Yathanekachakshuh Prakash	1825
1280	Prashno Upanishad	i) Chapter 4 - Verse 7 ii) Chapter 4 - Verse 8 iii) Chapter 4 - Verse 9	i) Sa Yatha Somya Vayamsi ii) Prithivee cha prithivee iii) Esha hi drashta Sprashta	1826 to 1828 ii
1281	Mandukya Upanishad	i) Chapter 1 - K - 9 ii) Chapter 4 - K - 27	i) Bhogartham Srstirityanye ii) Nimittam Na Sada Cittam	
	Dakshinamoorthi	Verse 1	Visvandarpana Drsyamana	

SR. No	Upanishads	Verse	First 3 Words	Page No
1282	Mandukya Upanishad	Chapter 4 - K - 27	Nimittam na Sada cittam	1829
1283	No reference mantra	NIL	NIL	1830
1284	Mandukya Upanishad	i) Chapter 4 - K - 24 ii) Chapter 4 - K - 25 iii) Chapter 4 - K - 26 iv) Chapter 4 - K - 27	i) Prajnapteh Sanimittvaman ii) Prajnapteh Sanimittatva iii) Cittam Na Samsprsatya iv) Nimittam Na Sada Cittam	1831 to 1832
1285	Hastamalika Stotram	Verse 10	Vivasvat Prabhatam Yatha	1832
1286	Prasno Upanishad	Chapter 5 - Verse 6	Tistro Matra Mrityumatyah	1833
	Gita	i) Chapter 14 - Verse 24 ii) Chapter 14 - Verse 25 iii) Chapter 12 - Verse 19	i) Samaduhkhasukhah Svas ii) Manapamanayostulyah iii) Tulyanindastutirmauni	1834 to 1835
	Chandogyo Upanishad	Chapter 6 - 1 - 4	Yatha Somyaikena Mrtpinde	
1287	Hastamalika Stotram	Verse 11	Yatha Surya Ekopsvanekash	1836
1288	No reference mantra	NIL	NIL	1837
1289	Hastamalika Stotram	Verse 12	Ghanacchannadrushtirgha	1838 to 1839 ii
1290	Hastamalika Stotram	Verse 13	Samasteshu Vastushvanus	
1291	Hastamalika Stotram	Verse 14	Upadhou Yatha Bhedata San	

SR. No	Upanishads	Verse	First 3 Words	Page No
1292	Upadesha Sara	Verse 1	Kartur Ajnaya Prapyate	1840
1293	Mandukya Upanishad	Chapter 4 - K - 29	Ajatam Jayate yasmat Ajat	1841 to 1842
1294	Upadesha Sara	Verse 2	Krti Maho Dadhau Patana	1843
1295	No reference mantra	NIL	NIL	1843
1296	Hastamalika Stotram	Verse 5	Mukhabhasako Darpane	1844
1297	No reference mantra	NIL	NIL	1845
1298	Hastamalika Stotram	Verse 4	Yamagnyushnavannitya	1845 to 1847
1299	Prasno Upanishad	Chapter 4 - Verse 2	Tasmai sa hovacha iha iva	
1300	Mandukya Upanishad	Chapter 4 - K - 36	Svapne Cavastukah Kayah	1848
1301	Mandukya Upanishad	Chapter 4 - K - 38	Utpadasyaprasiddhatvadaja	1849
	Mundak Upanishad	i) Chapter 2 - 1 - 2 ii) Chapter 2 - 2 - 11	i) Divyo hyamurtah Purusah ii) Bramai Vedam Amrtam	1849
	Gita	Chapter 4 - Verse 24	Brahmarpanam Brahma havi	1850
1302	Upadesha Sara	Verse 11	Vayu rodhanat liyate manah	1851 ii
1303	Upadesha Sara	Verse 10	Hrtsthale manah Svasthata	

SR. No	Upanishads	Verse	First 3 Words	Page No
1304	Upadesha Sara	Verse 9	Bhava sunyasad bhava	1852
1305	Upadesha Sara	Verse 8	Bheda Bhavanat so'ham itya	1853
1306	Upadesha Sara	Verse 7	Ajya Dharaya srotasya sama	1853
1307	Upadesha Sara	Verse 4	Kaya Van Manah Karyam	1854
1308	Upadesha Sara	Verse 12	Citta Vayavas Cit kriya Yutah	1855
1309	Upadesha Sara	Verse 13	Laya - Vinasane Ubhaya	
1310	Upadesha Sara	Verse 17	Manasam tu kim Margane	1856
1311	No reference mantra	NIL	NIL	1857
1312	Upadesha Sara	Verse 15	Nasta Manasotkrsta Yoginah	
1313	Upadesha Sara	Verse 14	Prana bandhanat lina Mana	1858
1314	Prashno Upanishad	Chapter 6 - Verse 2	Tasmai Sa hovaacha iha iva	1858 to 1861
1315	Mandukya Upanishad	Chapter 1 - K - 12	Natmanam Na Paramscaiva	1862
	Brihadaranyaka	Chapter 4 - 3 - 23	Yadvai tanna Pasyati Pasya	1863 to 1864
1316	Upadesha Sara	Verse 18	Vrtta Yastvaham Vrttim Asri	1865 ii
1317	Upadesha Sara	Verse 20	Ahami Nasa Bhajyaham Aha	

SR. No	Upanishads	Verse	First 3 Words	Page No
1318	Upadesha Sara	Verse 19	Aham Ayam Kuto bhavati	1866
1319	Prashno Upanishad	Chapter 6 - Verse 2	Tasmai Sa hovaacha iha iva	
1320	No reference mantra	NIL	NIL	1867
1321	Dakshinamoorthi	Verse 1	Visvandarpana Drsyamana	1868 to 1870
	Kaivalyo Upanishad	i) Verse 20 ii) Verse 23 iii) Verse 24	i) Anoraniyanahameva ii) Na Bhumirapo na ca vah iii) Samastasaksim sadasad	1871 to 1872
	Katho Upanishad	Chapter 2 - 1 - 11	Manasai Vedam Aptavyam	
1322	Upadesha Sara	Verse 21	Idam Aham Pada bhikhyam	
1323	Upadesha Sara	Verse 23	Sattva Bhasika citkva Vetara	1873
1324	No reference mantra	NIL	NIL	1874
1325	Prashno Upanishad	Chapter 6 - Verse 2	Tasmai Sa hovaacha iha iva	
1326	Upadesha Sara	Verse 25	Vesa hanatah Svatma	1875
1327	Upadesha Sara	Verse 24	Isa jivayor vesa dhi bhida	
1328	No reference mantra	NIL	NIL	1876 ⁱⁱ

SR. No	Upanishads	Verse	First 3 Words	Page No
1329	Upadesha Sara	Verse 26	Atma Samsthitih Svatma	1876
1330		Verse 27	Jnana varjita Jnana Hinacit	1877
1331		Verse 28	Kim Svarupam ityatma	1878
1332	Mandukya Upanishad	Chapter 4 - K - 48	Aspandamanamalatamana	1878 to 1879
1333	Upadesha Sara	Verse 30	Aham Apetakam Nija Vibha	1880
1334	Atma Bodha	Verse 1	Tapobhih Ksinapapanam	
1335	Mandukya Upanishad	Chapter 4 - K - 53	Dravyam Dravyasya hetuh	1881
	Dakshinamoorthi	Verse 3	Yasyaiva Sphuranam sad	1882
1336	Atma Bodha	Verse 6	Samsarah Svapnatulyo hi	1883
1337		Verse 7	Tavatsatyam Jagadbhati	1884
1338		Verse 8	Upadane khiladhare Jagan	1885
1339		Verse 9	Saccidatmanyanyusyute nitye	
1340		Verse 10	Yathakaso hrsikeso Nanopad	1886
1341		Verse 11	Nanopadhivasadeva jativar	1887
1342		Verse 12	Pancikrtamahabhutasam	1888 ⁱⁱ

SR. No	Upanishads	Verse	First 3 Words	Page No
1343	Atma Bodha	Verse 13	Pancapranamanobuddhi	1888 to 1889
1344	Mandukya Upanishad	Chapter 4 - K - 58	Dharma Ya iti Jayante Jaya	1890
	Svetasvatara Upanishad	Chapter 4 - Verse 10	Mayam tu prakrtim vidyan	
	Katho Upanishad	Chapter 2 - 1 - 11	Manasai Vedam Aptavyam	
	Kaivalyo Upanishad	i) Verse 23 ii) Verse 24	i) Na Bhumirapo na ca vah ii) Samastasaksim Sadasad	1891
	Gita	i) Chapter 13 - Verse 35 ii) Chapter 7 - Verse 14	i) Ksetraksetrajnayorevam ii) Daivi hyesa gunamayi	1891 to 1892
1345	No reference mantra	NIL	NIL	
1346	Mandukya Upanishad	Chapter 4 - K - 59	Yatha Mayamayad bijajjayat	1893 to 1894
	Dakshinamoorthi	Verse 1	Visvandarpana Drsyamana	1895
1347	Atma Bodha	Verse 14	Anadyavidyanirvacya Kara	1896
1348	Atma Bodha	Verse 15	Pancakosadiyogena tattan	1897
1349	Mandukya Upanishad	Chapter 4 - K - 59	Yatha Mayamayad bijajjayat	
1350	Atma Bodha	Verse 16	Vapustusadibhih Kosairyuk	1898 ii

1221) Prashno Upanishad :

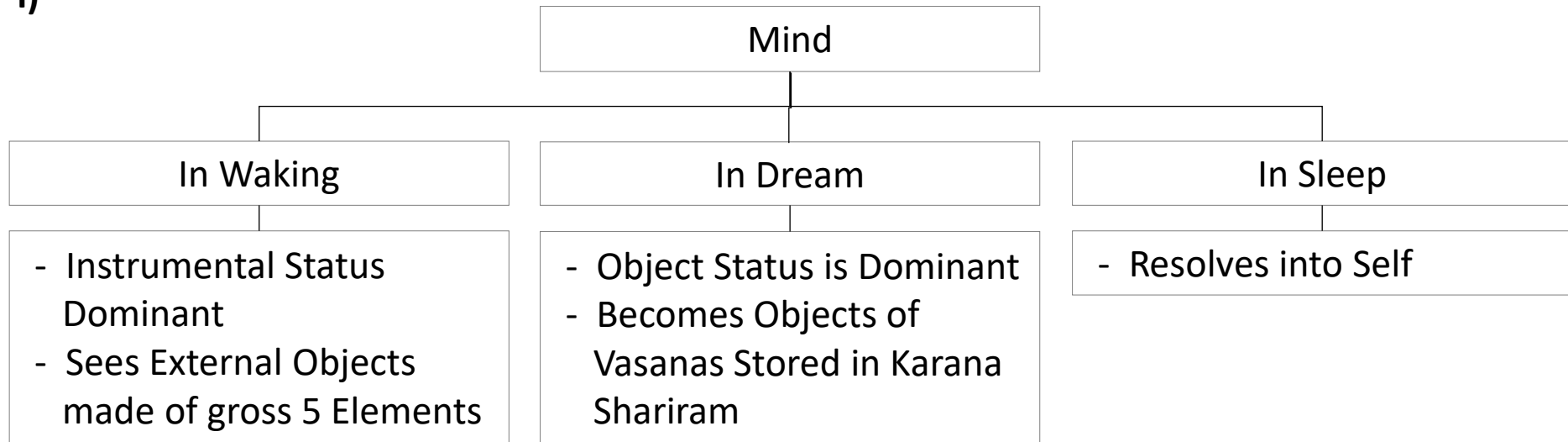
अत्रैष देवः स्वप्ने महिमानमनुभवति ।
यद्दृष्टं दृष्टमनुपश्यति
श्रुतं श्रुतमेवार्थमनुशृणोति
देशदिगन्तरैश्च प्रत्यनुभूतं
पुनः पुनः प्रत्यनुभवति
दृष्टं चादृष्टं च श्रुतं चाश्रुतं
चानुभूतं चाननुभूतं च
स्त्वासच्च सर्वं पश्यति सर्वः पश्यति ॥ ५॥

atraisha devah svapne mahimaanam-anubhavati.
yad-drshtam drshtam-anupasyati
srutam srutam-eva-artham anusrnoti.
desa digantaraischa praty-anubhootam
punah punah : praty-anubhavati.
drashtam cha-adrshtam cha, srutam cha-asrutam
cha anubhootam cha-ananubhootam cha
satcha-asatcha sarvam pasyati sarvah pasyati ॥ 5 ॥

In this state the mind enjoys the dream and its greatness. What has been seen it sees again; what has been heard it hears again ; what has been enjoyed in different places and countries it enjoys again. What has been seen and not seen, heard and not heard, experienced and not experienced, real and unreal, he sees all. He being all, sees all. [IV – 5]

- Understanding our Mind and Self.

i)



II) I am Turiya Atma, spiritual self, different from mind

III) Mind is an object or instrument for transactions

IV) Whatever is object of experience is inert (living beings, wall)

- Drishyam, Jadam
- Mind is Jadam because it is an object, seen, experienced.

V) Mind is Jadam even when it is serving as an instrument

VI) I use the mind as an instrument to illumine Avastha Trayam.

VII)

Mind	Atma / Self
Registers experiences	Illumines all experiences of the Mind

VIII) Atma - Self Effulgent

- Self existent, without body, Mind, world
- Eternal, Birthless, Deathless
- Claiming Atma = Moksha

IX) Mundak Upanishad :

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

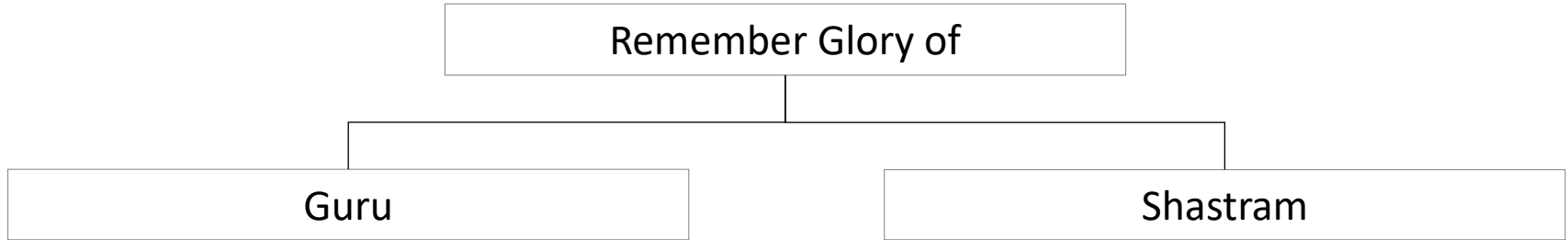
Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

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]

- Atma illumines Cosmos
- Atma is not illumined by anything else
- Atma is Svayam Jyoti.

1222) Guru Poornima Talk - 2024 :

- 1) All Spiritual Seekers appreciate towards Guru and Shastram and express their Gratitude.
- 2) All Orthodox Sanyasis Start their Chatur Masya Vratam and Stay in one Place for this day 4 months or 2 Months and Share their Spiritual teaching with people Around.
- 3)



4) Shankara : Yadi Panchakam :

- 5 Verses on glory of Sanyasi Guru
- Yadi = Sanyasi
- Param Hamsa Parivrajaka Vidwat Sanyasi
- Vidwat Sanyasi = Enlightened person.
- Capable of Enlightening others also

5) Parivrajaka :

- One who does not Stay in one Place
- No Ashram, Center, Kutia, nothing he owns, becomes a wandering monk.

6) Chooses lifestyle to avoid attachment to a particular Place :

- Avoid attachment to Particular people, Place.
- Moves from one Place to another.

7) Biksha :

- Takes from Nearby Village
- Parama Hamsa Sanyasa, Digambara, Avadoota, Sanyasi, wears Kaupinam.

8) This guru, Shankara takes in 5 Verses :

- Yathi Panchakam, Kaupina Panchakam represents Parama Hamsa Sanyasi.

9) Kaupina Panchakam :

वेदान्तवाक्येषु सदा रमन्तो
भिक्षान्नमात्रेण च तुष्टिमन्तः ।
अशोकवन्तः करुणैकवन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥१॥

*vedāntavākyeṣu sadā ramanto
bhikṣānnamātreṇa ca tuṣṭimantaḥ
aśokavantaḥ karuṇaikavantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ. ॥1॥*

Revelling ever in the insights of Vedanta, Ever pleased with morsels received as alms, his heart free from sorrow, ever compassionate, Blessed indeed is the loin - clothed ascetic. [Verse 1]

10) Glorious are these Parama Hamsa Parivrajaka Sanyasis because they spend all the time Dwelling upon the teaching of Vedanta.

11) Satisfied with any type of food they receive as Biksha :

- Has no Conveniences of life, don't complain.
- We Complain continually nothing to Grieve about or Complain.
- Embodiment of Compassion to help others who are full of complaints.

12) Where he sleeps?

Kaupina Panchakam :

मूलं तरोः केवलमाश्रयन्तः
पाणिद्वये भोक्तुममत्रयन्तः ।
कन्थामपि श्रीमिव कुत्सयन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥२॥

*mūlaṁ taroḥ kevalamāśrayantaḥ
pāṇidvaye bhoktumamatrayantaḥ
kanthāmapi śrīmiva kutsayantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ. (2)*

Sitting at the foot of a tree for shelter, eating from his palms his paltry portion, spurning wealth like a Patched-up garment, blessed indeed is the loin - Clothed ascetic. [Verse 2]

- Under feet of a tree sleeps
- Panitvam Boktru Mamatya Yantaha
- Hands, Palms joined is the Vessel.

13) We have immense Value for money, greatest god in society, feel insecure, inspite of our wealth :

- Sanyasi has no Property
- Feels ever secure
- Wealth gives security
- Security is in the knowledge he has got
- Like piece of Rag, doesn't depend on wealth.
- If someone gives wealth, distributes to others.
- Others waiting with tongue out.

14) Kaupina Panchakam :

देहाभिमानं परिहृत्य
दूरादात्मानमात्मन्यवलोकयन्तः ।
अहर्निशं ब्रह्मणि ये रमन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥३॥

*dehābhimānaṁ parihṛatya
dūrādātmanamātmanyavalokayantaḥ
aharniśaṁ brahmaṇi ye ramantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ. (3)*

Transcending the body, witnessing the play of the self by the self, delighting Day and night in the bliss of Brahman, blessed indeed is the loin - Clothed ascetic. [Verse 3]

- Through teaching he constantly remembers his real nature.

- I am not the Body - Mind sense complex which is ever insecure.
- Jnani Remembers Body is a Costume
- I am the Atma, ever Secure, reality.
- Not obsessed with anything outside, inside.
- Uses things, has no Obsession.
- Remembers his own higher nature.

15) Kaupina Panchakam :

स्वानन्दभावे परितुष्टिमन्तः
स्वशान्तसर्वेन्द्रियवृत्तिमन्तः ।
नान्तं न मध्यं न बहिः स्मरन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥४॥

*svānandabhāve parituṣṭimantaḥ
svaśāntasarvendriyavṛttimantaḥ
nāntaṁ na madhyaṁ na bahiḥ smarantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ. (4)*

Satisfied full by the Bliss within him, senses silenced, aware of Non-existence of inner, Middle, or outer, Blessed indeed is the loin - Clothed ascetic. [Verse 4]

- Happiness does not come from outside.
- It is my own Nature.
- Invokes his own Ananda Svarupam.

16) Gita :

यस्त्वात्मरतिरेव स्याद
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||

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

- Does not miss anything in life.
- Spends entire life appreciation glory of Atma and Maya which is this creation.

17) Kaupina Panchakam :

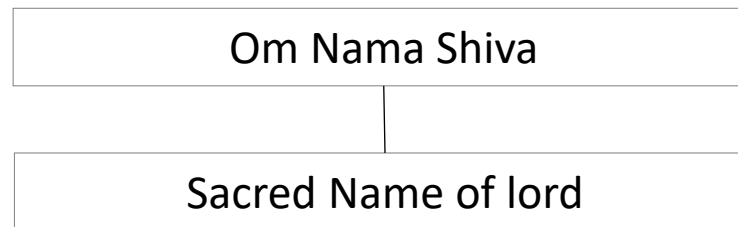
पञ्चाक्षरं पावनमुच्चरन्तः
पतिं पशूनां हृदि भावयन्तः ।
भिक्षाशना दिक्षु परिभ्रमन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥५॥

*pañcākṣaraṃ pāvanamuccarantaḥ
patiṃ paśūnāṃ hṛdi bhāvayantaḥ
bhikṣāśanā dikṣu paribhramantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ. (5)*

Chanting pancaksara Mantra, adoring the Lord of all beings, living on alms and wandering freely, blessed indeed is the loin - Clothed ascetic. [Verse 5]

- For greeting people, Sanyasis uses Nama of lord.
- Hi for driving away cows, dogs.
- Namaste... You are temple of God
- Ram Ram, Shiva Shiva, Om Namashivaya, Om Namo Narayananaaya (In Rishikesh), Om, Narayana Narayana.
- Greeting or receiving Good News, or Bad News, Birth, Death, wedding, Divorce.

18) Panchaksharam :



- Om Namo Narayanaya
- Jai Sri Ram Constantly utter that, Greeting or responding.

19) Remember Lord Paramishvara, Pashupathi, Atma Inside Bava Yantaha :

- Take role of Guru, when somebody seeks knowledge
- Otherwise they enjoy within themselves.
- Don't Market themselves as Guru.
- If anybody interested, available to teach.

20) Guru :

- One who dispels ignorance, Darkness from the Mind of the Disciple.

21) Andahkara Nivartaha :

Gu	Ru
<ul style="list-style-type: none">- Andhakara- Not external Darkness but internal Darkness, ignorance	<ul style="list-style-type: none">- Nivartakaha- Light- Remover of Darkness

22) Every Guru is a light of wisdom, who will remove the Darkness of ignorance in the Mind of Disciple :

- This is the glory of Paramahansa Parivrajaka, Vidwat Sanyasa.

23) Chatur Masya ritual is for Parivrajaka Sanyasi only :

- He should not stay in one Place for more than a day - 7 Days.

24) During rainy Season, Sanyasis can't freely move about :

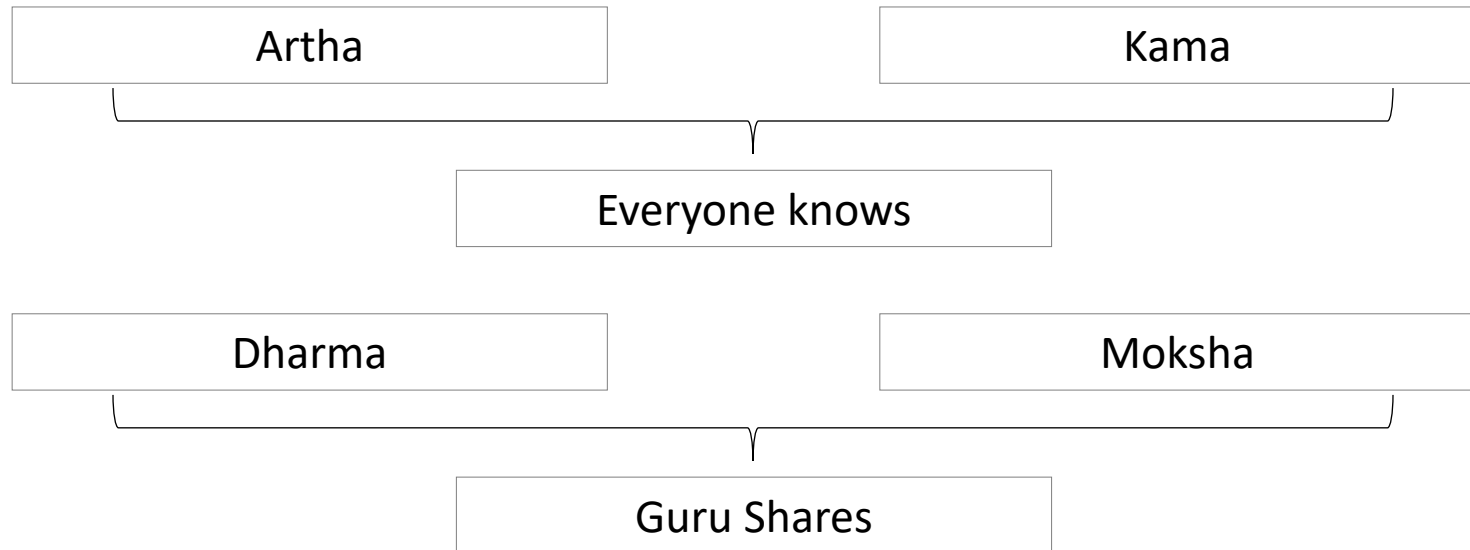
- Insects move about
- They will be killing insects
- Vow : to Avoid killing other insects.
- We have Mosquito Bat, Concentrated killing.
- Hence Sanyasi doesn't move around.

25) Village hosts him, will Stay :

- Had reverence for Sanyasis
- Looked for Opportunity, welcomed Sanyasi, offered Shelter.
- We give food, Shelter, Biksha, you give us Jnana Biksha.

26) Life not merely earning and enjoying :

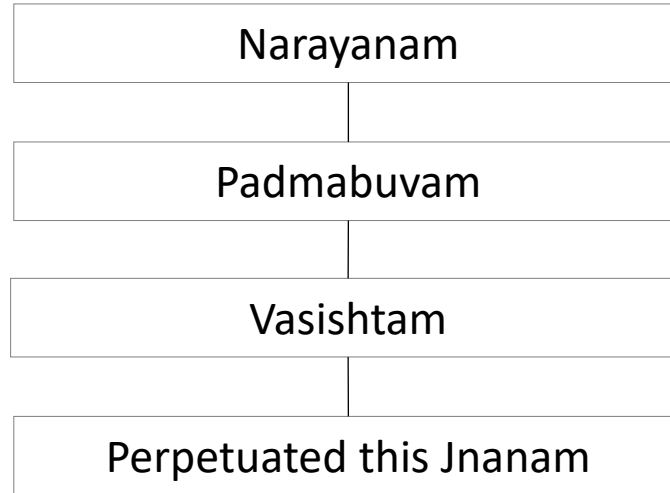
- Not for Marriage and raise Children
- Animals do better than us



27) This is the glory of Guru, Parama Hamsa parivrajaka Vidwat Sanyasi who observes chatur Masya Vratam or from 21st July 24 :

- Relevant only for a wandering Monk.

18)



19) Shastra Mahima : Panchadasi :

- Aho Shastram, Aho Shastram Aho Guruhu Aho Guruhu, Aho Jnanam Aho Jnanam, Aho Sukham Aho Sukham...
- Aho = means wonderful, indeed
- Spiritual teaching is indeed wonderful
- Guru wonderful, Shastram wonderful only because it is explained properly by a Guru.
- Because of Grace of Guru, I have got this wonderful knowledge.
- Invoke the spiritual knowledge which has Transformed me.
- Aho Sukham Aho Sukham
- Ananda I derived, fulfillment transformation derived, is also Aho - Wonderful it is.

20) What is glory of Shastram :

- Spiritual Scriptures - Gita, Uddhava Gita, Upanishads
- Shastra gives me knowledge helped by a Guru.
- Guru and Shastram = Complimentary
- Without Shastram, Guru not Guru
- Without Guru, Shastram not Shastram
- Together give me knowledge.

21) What is the Job of Knowledge?

- **Glory of Knowledge is reversing the function of Maya**

22) What is Maya, what is the function of Maya?

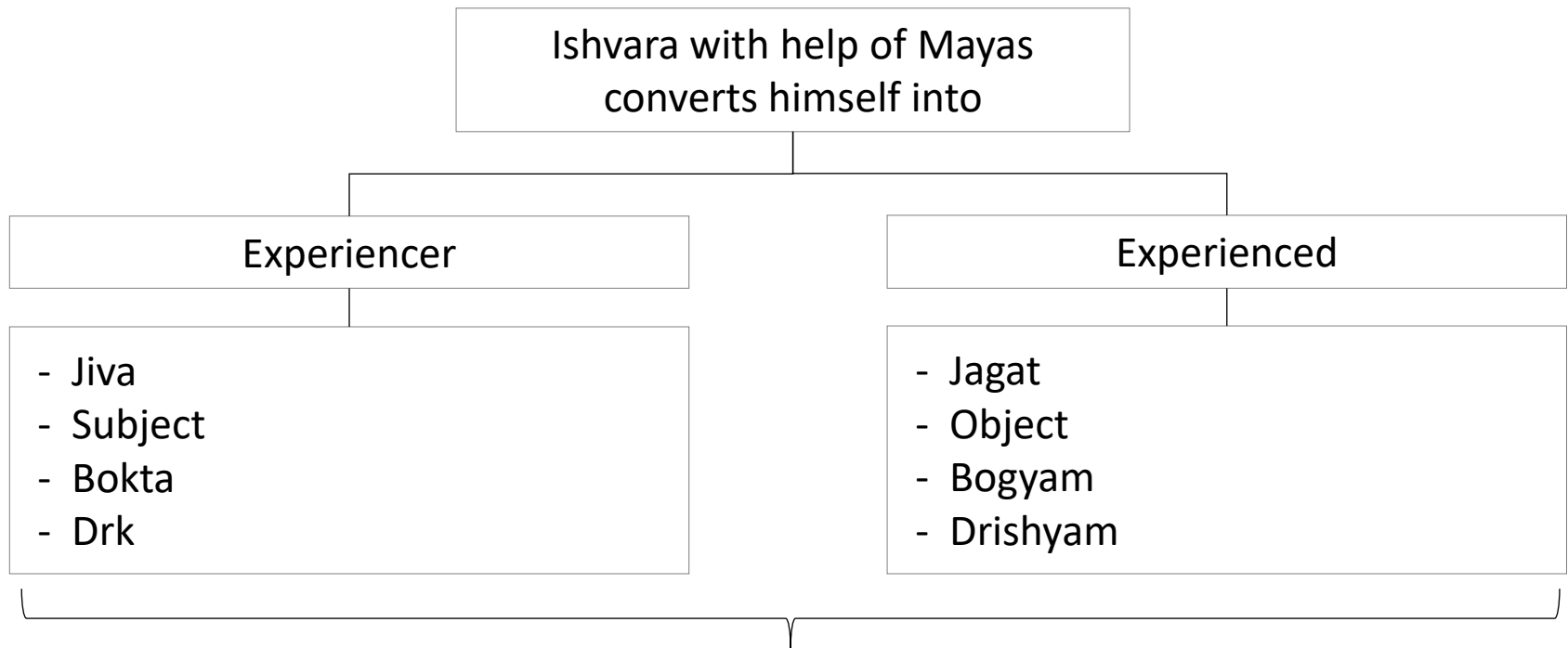
Definition of Maya :

- **Shakti, power of god or Ishvara, Magical, Mysterious power.**

23) Why it is Mysterious?

- With the help of Maya, Nirguna Ishvara transforms himself into this creation, consisting of living beings (Jiva), Jagat - World for Jivas experience.

24)



- This interactive pair is Ishvara, Bhagawan with magical Power
- This pair is Capable of doing interaction

- Our entire life = Interaction between Jiva and Jagat.
- Generates countless experiences of Pleasure and pain.
- We avoid pain, Acquire Pleasure.
- Transaction goes on and on sometimes we succeed, sometimes fail, in these interaction.
- It is because of Maya Shakti.

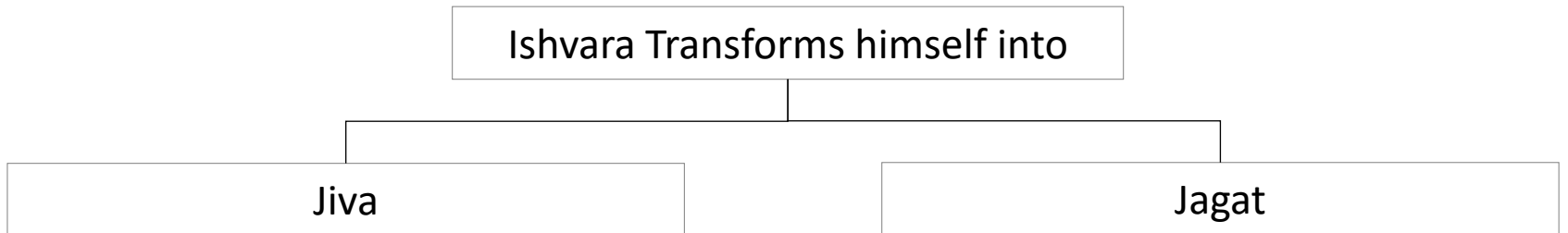
25) Dakshinamoorthi Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्निर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnirvikalpaṃ punaḥ
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

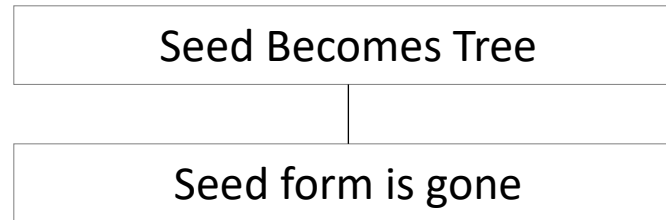
26) Maya = Mysterious magical Power :



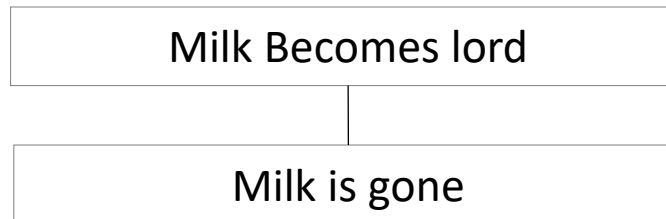
- **In this process of Transformation Ishvara retains his Ishvara Status.**
- It is a Transformation in which Ishvara is not lost
- Otherwise, Ishvara transforms to become Jagat and he is gone.

27) In Normal is Transformation, Original form is gone :

Example :

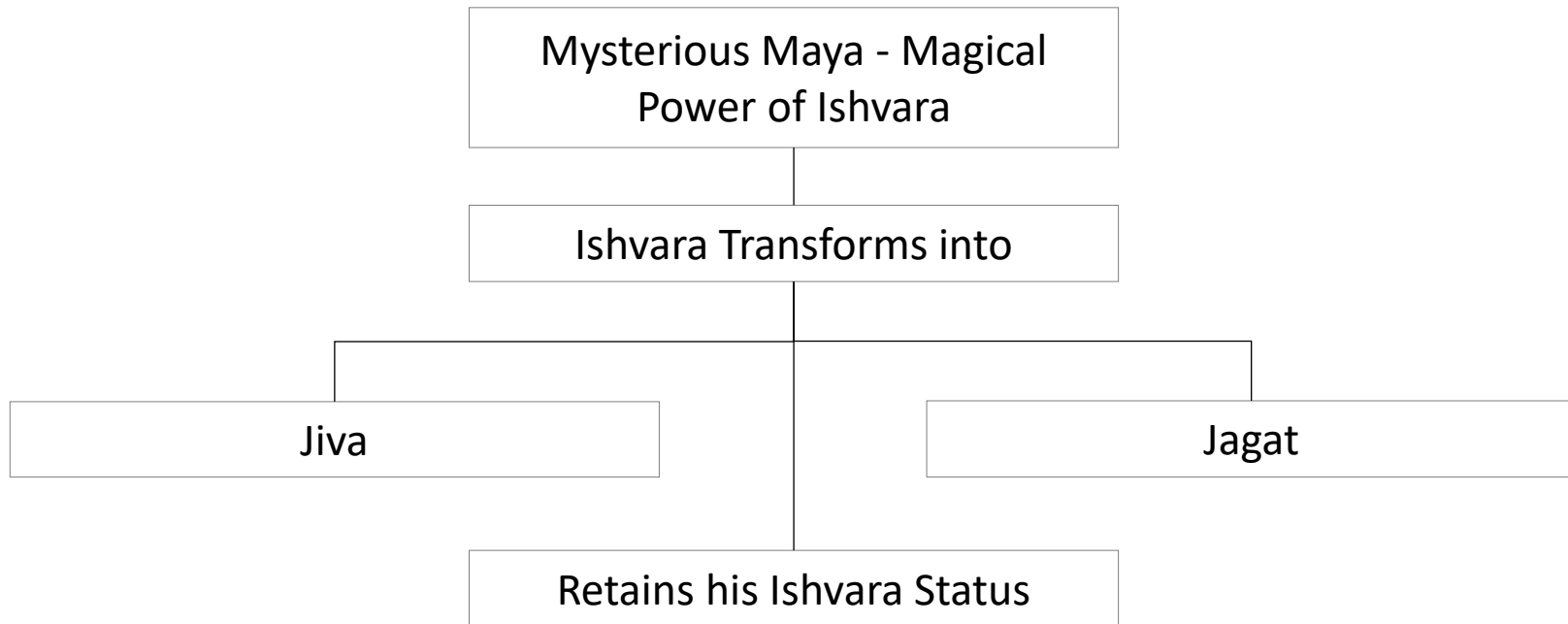


Example :



- In normal Transformation, Original State is lost = Parinamaha.

28)



- Transformation is only a seeming Transformation, an apparent transformation, not actual transformation.
- Therefore Maya is called mysterious power, it brings about seeming transformation in Ishvara.
- Vivartaha = Ishvara becomes Jiva, jagat without really become living being and Universe.

29) Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

prajāpātīś carati garbhē antaḥ | ajāyamāno bahudhā vijāyate |

tasya dhīrāḥ pari jānanti yonim | marīcīnām padam icchanti vedhasaḥ ||

Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn, He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others. [Verse 21]

Ajaya

Mano

Bahuda

Vijayate

Without being born

Becomes Jiva - jagat

- Without being born as world and Jiva, Bhagawan becomes world and Jiva.

30) Gita :

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtiṁ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- With maya Shakti, god becomes Jiva, jagat.

31) Since transformation is not Actual transformation, it becomes a reversible Transformation :

- If Actual irreversible, Ishvara will be gone in the arrival of Jiva.
- Seeming transformation, not final irreversible transformation.
- **Jiva can reclaim back his Ishvara Status.**
- **Jiva Status makes Jiva helpless = Samsara.**

32) By Reclaiming Ishvara Status, I become a master, Asamsari, liberated, Mukta :

- All Jivas have an opportunity and a possibility to reverse the function of Maya.

33) What is Mayas function?

- Transforming Ishvara into Jiva.

34) What is our Job?

- We can reconvert Jiva into Ishvara.
- Miserable Samsari jiva Status converted to Ishvara Status.
- This is called Transforming bound Jiva into a liberated one.
- This transformation is possible through Jnanam.

35) What is the Job of Jnanam?

- Reversing the function of Maya.

Mayas Function	Jnanams Function
Converting Ishvara into Jiva	Re-converting Jiva into Ishvara

36) Is it really possible?

- Jivas Conversion into Ishvara
- Entire Scriptural literature is talking of this possibility only.
- Through consistent Systematic learning, Scriptures, helps Jiva to get the Confidence that it is possible.

37) Gita :

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

uddharēd ātmanatmānaṁ
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]

- With confidence, it is possible and we can reclaim our Ishvara Status, Moksha Status.

38) To Convince the Students, Scriptures give an example :

Example :

- Magical transformation brought out by Maya.
- Ishvara into Jiva.

39) Scriptures give Example of what we are Experiencing :

- As Jiva we have a Miniature magical power.
- Ishvara has Magical power called Maya by which Ishvara becomes Jiva as it were.

40) Jiva has Miniature Maya Shakti - Nidra Shakti :

- Power we have sometimes Overpowers us in the Middle of Discourse also.

41) What is glory of Nidra Shakti?

- Now I am a Waker, awake to body, Mind, world of Pancha Butas, Jnana Indriyas, experiencing the Universe.
- Go to bed as Waker, Jiva Individual.
- Nidra Shakti becomes Active.
- Right Atmosphere, Dinner taken.

42) There is an experience of Dream, next Moment :

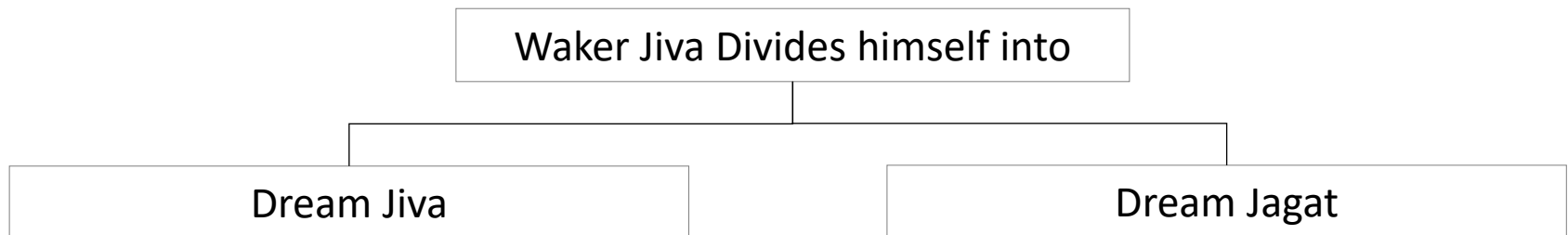
- I go to bed without anything.
- In the dream, because of Nidra Shakti, I - Waker Jiva transforms myself into another Creation.

43) Ishvara Transforms himself into a Creation, Consisting of Jiva, jagat

44) Waker Jiva with help of Nidra Shakti transforms himself into Dream Creation, Dream Jiva and Dream Jagat :

- Who is the Dream Jiva, waker Jiva.
- What is the Dream jagat, it is waker Jivas Mind alone.

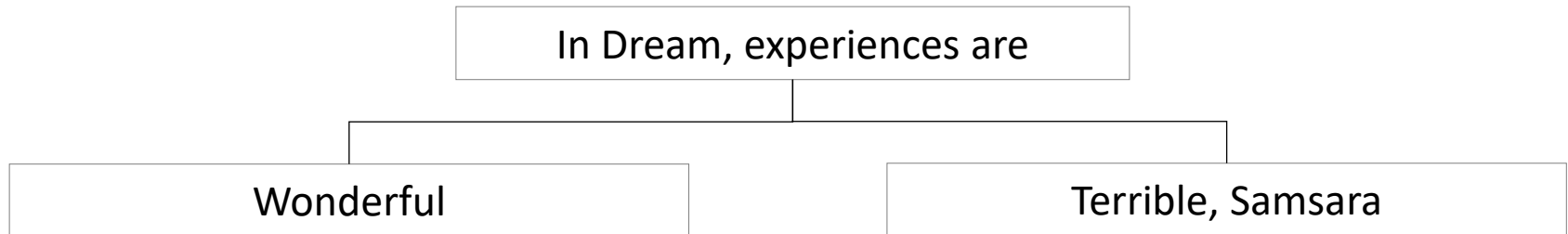
45)



- I continue to do all transactions, go Shopping Mall.
- We do all transactions within Dream world.
- Dream Jiva does not know that it is the waker.
- Dream real for Dreamer
- Dream Jiva doesn't know that it is a dream
- For Dreamer, Dream State is waking State.

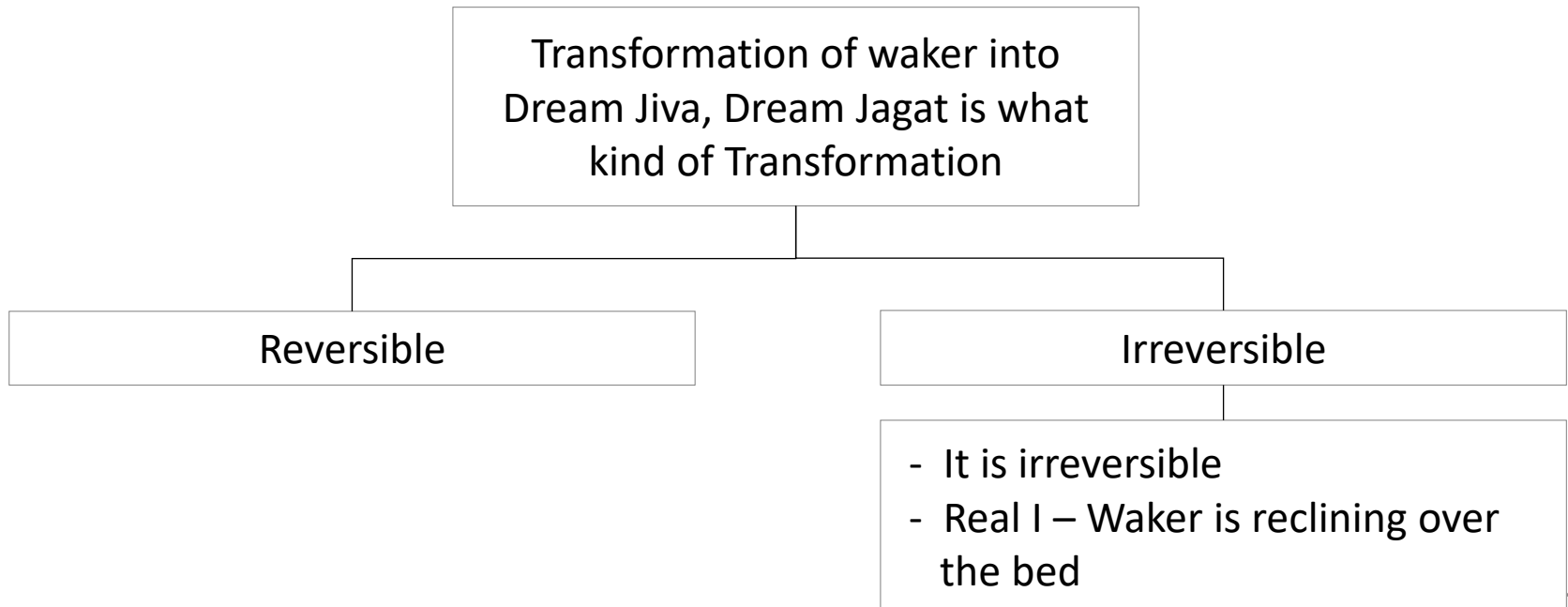
- Dream world is waking world.
- All Transactions are real wakers transactions.

46)



- Maya, Ishvara completes the job on waking up wakers Mind
- Wonderful Program goes on.

47)



- In the dream, I may face hunger.
- Went for trekking - Fell from Cliff
- 3 Days no food, Screaming, Praying to god.
- Dreaming because of overeating.

48) Suddenly, fortunately wake up, reverses function of Nidra Shakti :

- Waking up is the Process in which I reverse the function of Nidra Shakti.
- I Convert myself from Dream Jiva to waking Jiva in a Sleep-well Mattress.
- I am liberated, released from Dream Samsara.

49) Nidra Shaktis function is transforming waker Jiva into Dream Jiva :

- Waking up is the process by which I reverse the process from Dream Jiva to waker Jiva.
- I Drop the dream world, Prapancha.

50) Our Scriptures Say :

- The same Process we have to Duplicate.
- Now we are Awake.

51) Do 2nd Awakening :

- From Waker Jiva to Ishvara
- It is possible, called Awakening.
- Many Jivas happy with waker Jiva Status.

52) Bhaja Govindam :

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥
(भज गोविन्दं भज गोविन्दं...)

Balastavatkridasaktah
tarunastavattarunisaktah ।
Vrddhastavaccintasaktah
parame brahmani ko'pi na saktah ॥ 7 ॥
(bhaja govindam bhaja govindam...)

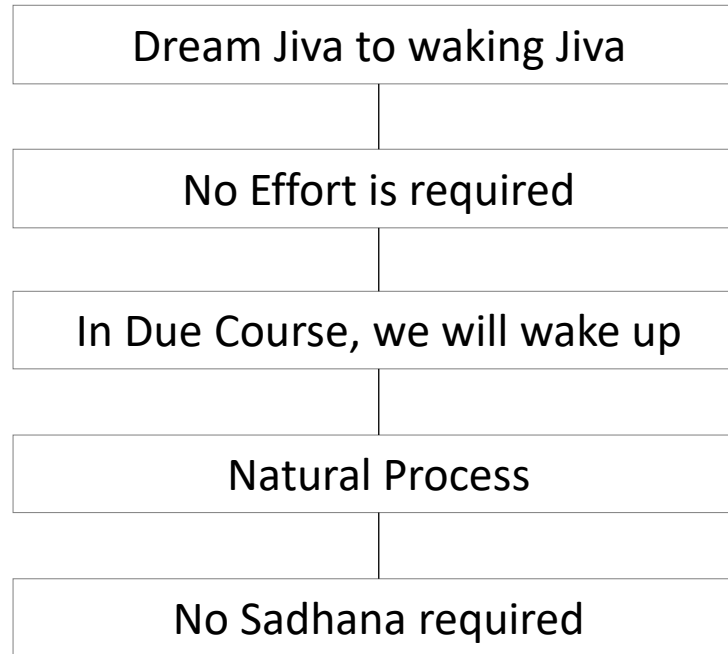
So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

- Many wallow in life of Jiva Bhava, even though with lot of worries.

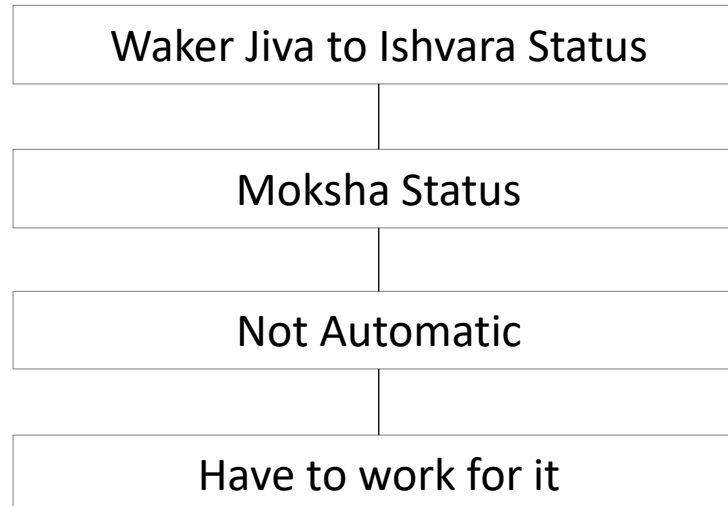
53) Some Jivas want to change their destiny :

- Karta, Karma, Phalam Bokta, Bogyam, work for security, loose security.
- How long should I struggle
- I want freedom from Jiva Bhava itself.
- **Desire for release from, freedom from Jiva Bhava, is called Moksha**

54) 1st Waking Up :



55) 2nd Awakening :



56) 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]

- May you wake up to the fact that you can wake up.

57) How to wake up?

- Prapya varan go to a Spiritual guru.
- There is no other way.

Mundaka Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtēna,

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 (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

59) Guru and Shastram - Educate me and reverse the function of Maya :

- I will learn how to claim, I am not a Jiva.

60) Jivatma is a Vesham, Mind - thought Vesham, costume that I have, temporarily for the Drama Conducted by Maya (As per Prarabda Karma)

61) My real nature is not Jiva Bhava but Ishvara Bhava :

- This is called Moksha, for this I require Guru and Shastram.
- On a Guru Poornima Day, every Spiritual seeker remembers the teaching and Claims the Ishvara Status.

62) Shankara writes 5 Verses on Awakening Process :

- Just as a Dreamer has become a Waker.
- How will waker look at the Dream world?
- I have Created dream world, for dream Vyavahara.
- I am not the dreamer, I am never affected by any loss in the Dream.

63) Naham ne Indriyani Tarangaha :

- Naham Ahamkara Pranako Na Buddhihi...
- Dara Pathya Kshetreadhi Duraha...
- Sakshi Pratyag Atma Shivoham

64) I am Shivaha, I am not this Body, Mind Sense complex, which is a Temporary transformation brought about by Maya

65) Body, Mind, Sense Organs = Magical transformation of 5 Elements, unreal :

- Being not a Jiva, I don't have Ahamkara, Mamakara
- This is my wife, Children, all belong to Dream.

66) When awakening takes place, I understand, this is also another Magical Transformation

67) I am Ishvara who is without Jiva - Jagat Bhava, but Sakshi

68) Sakshi Nityaha Pratyagatma Shivoham

69) Naham Jatam Na Pravardo Na Nashtaha, Dehasyokta Prakruta Dharma :

- Kartrutradhi Chinmayashcha Naham Karasyaiva Shivoham.
- I am not born, Birth - Death belongs to body
- I am Ishvara, not Jiva bound by Time and Space.
- I am Shivoham.

70) Rajja Jnanat - Shivoham :

- If there is a Rope in a Partially dark area, no tearily possible.
- Mistake as Snake
- Rope has seemingly transformed into a Snake because of Magical power of ignorance.
- Transforms rope into a Frightening Snake.
- Transformation of rope into Snake is Reversible.

- When Guru puts torchlight, Snake gets retransformed into the Rope
- Frightening Snake becomes Non-frightening Rope because of help of Guru.

71) Similarly my Frightening Jiva Bhava has been dropped :

- Now I am Enjoying, now frightening, Ishvara Bhava.

72) Abhasitam - Shivoam :

- Person has Awakened
- He does not look upon himself as Jiva but as Ishvara.

73) As Ishvara when I look at Universe, it is nothing but a Magical Reversible transformation brought about by Maya :

74) World appears in waking, like the dream world :

- It Dances in me like the Dream world.
- It will resolve into me.

75) After Srishti, Sthithi, Laya, I the Ishvara, will always continue to exist.

76) I am Nityaha, Shuddaha, Poornaha, Ishvara Asmi :

- All because of Guru and Shastra.
- Therefore, Namaskaram to Guru and Shastram.

77) Matto Nanyat Kinchit Shivoam :

- Imagine waker looking at the dream world.
- There is no Dream world existing Separate from me.

- Even though in Dream, I looked upon Dream world as outside me.
- In Dream, I looked upon myself as Insignificant, Small Dream individual.
- Dream world was so vast.
- That was my Conception.

78) After Awakening :

- Entire Dream world and all Dream jivas are my Projections.
- They don't exist separate from me.
- They appeared temporarily in me, like the dream world appeared temporarily.
- There is no universe separate from me

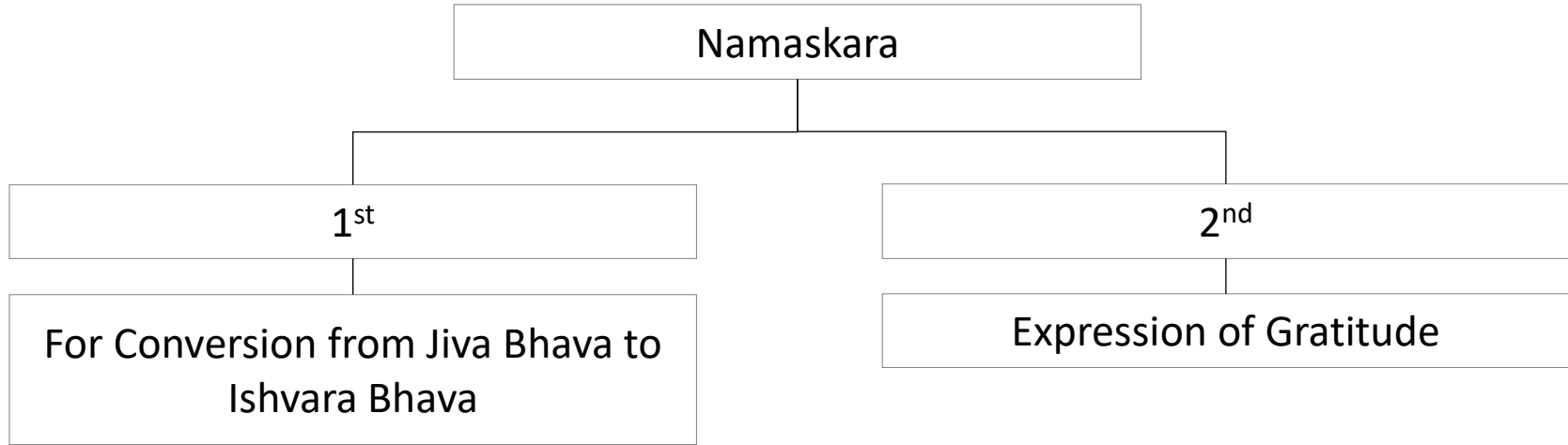
79) Me means, Ishvara, No universe at all :

- It is just a transformation, Temporarily brought in by Maya.

80) I am Non-dual Shivaha :

- This reversal of Maya function, which we have to Achieve with the help of Guru and Shastram.
- Therefore we worship guru and Shastram, initially for converting outself.

81) After Converting ourself, Again we do Namaskaram to Guru and Shastram as Gratitude :



82) Appreciate glory of Guru and Shastram :

- Express our Gratitude to Guru and Shastram.

83) Shanti Mantra :

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate |
Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||
Om Shaantih Shaantih Shaantih ||

Om, That (Outer World) is Purna (Full with Divine Consciousness); This (Inner World) is also Purna (Full with Divine Consciousness); From Purna is manifested Purna (From the Fullness of Divine Consciousness the World is manifested), Taking Purna from Purna, Purna indeed remains (Because Divine Consciousness is Non-Dual and Infinite), Om, Peace, Peace, Peace.
[Verse 1]

1223) Mandukya Upanishad :

अस्पर्शयोगो वै नाम दुर्दर्शः सर्वयोगिभिः ।

योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥ ३९ ॥

asparśayogo vai nāma durdarśaḥ sarvayogibhiḥ |

yogino bibhyati hyasmādabhaye bhayadarśinaḥ || 39 ||

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

i) Kshama :

- Mano Nigraha, Mind discipline.

Teaching of Chapter 2 and 3 – Mandukya :

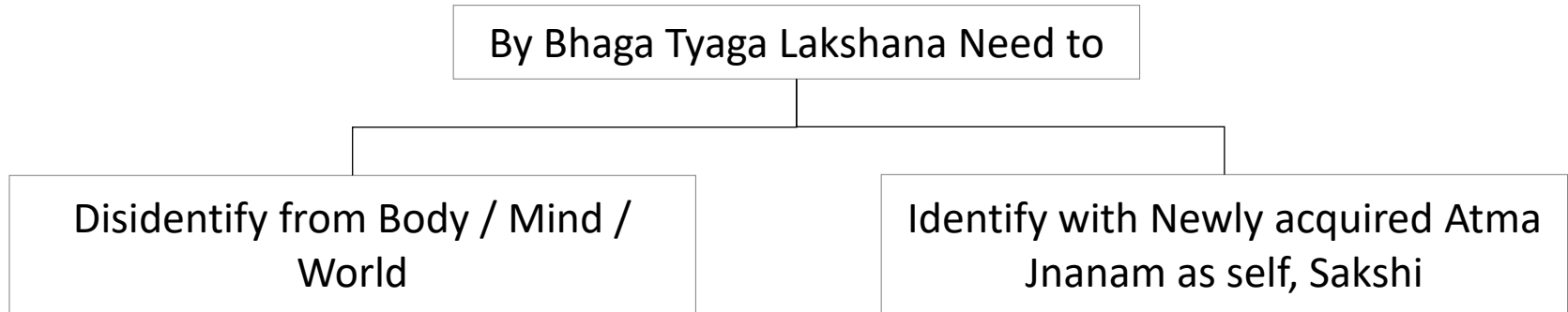
- Nothing exists other than Advaita Atma.

Atma	World (including Mind)
<ul style="list-style-type: none">- Satyam, eternal- illumines Matter- Karana and Karya Padas appear in me- I am neither Karanam or Karyam- I Accommodate 3 Padas	<ul style="list-style-type: none">- Mithya- Matter- Waking, dream Triputis appear and disappear in Atma- Ahamkara rules our life

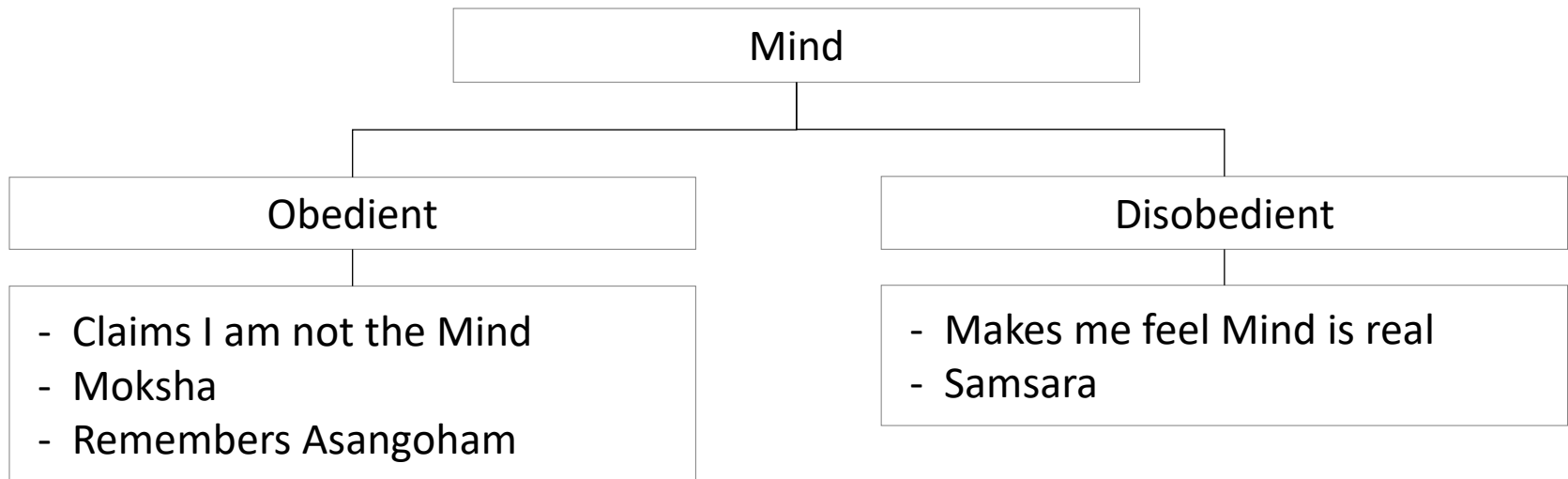
ii) Problem :

- We see mind as real, world as real, Body as real, independently existing, different from Atma.

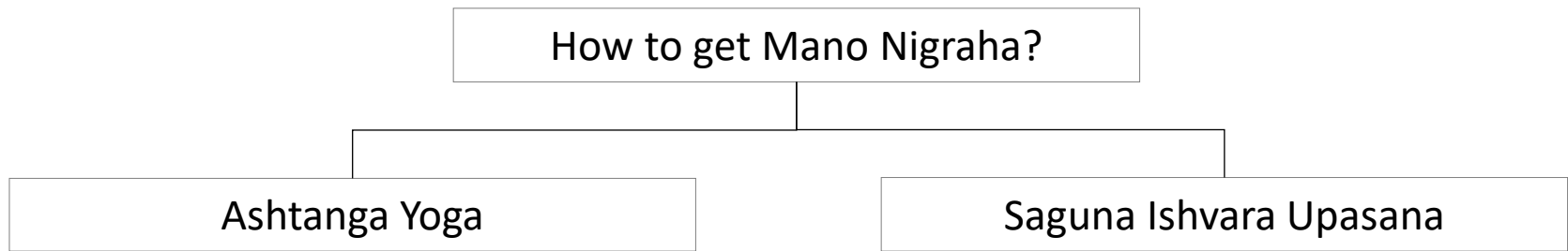
iii)



iv)

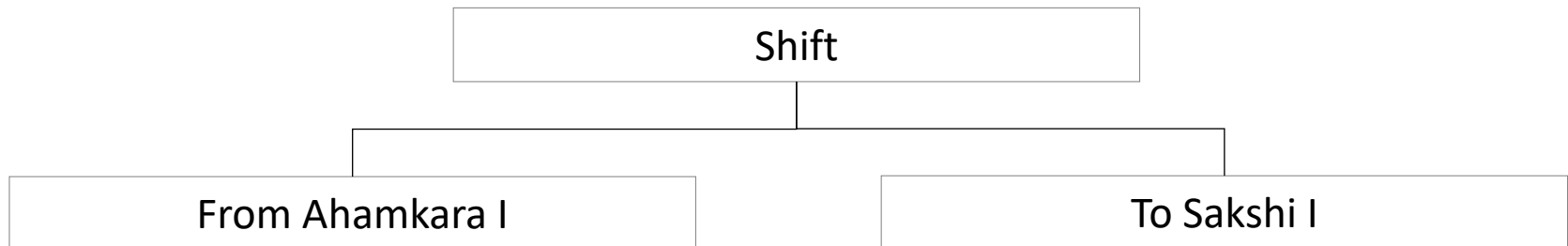


V)



VI) Vasana based thoughts = Desire, fear, Anxiety, Hatred, Anger, jealousy, depression :

VII)



VIII) Mind has no independent existence :

- I lend Existence and illumination to Subtle body, causal body, Sthula Body.
- I am ever free, unattached Turia Atma.
- I have no connection with Mithya Mind.

IX) For Junior Seekers :

- Mind real, exists independently.
- Minds attributes are my attributes (Adhyasa - Superimposition)
- Desire, Anger, are my problems.

- Moksha not meaningful, sorrow, Grief, real.
- Ahamkara Strongly sticks to Atma.

X)

Sakshi I	Ahamkara I
<ul style="list-style-type: none"> - Turiyam I - Big 'I' 	<ul style="list-style-type: none"> - Waker I, Dreamer I, Sleeper I - Small 'I'

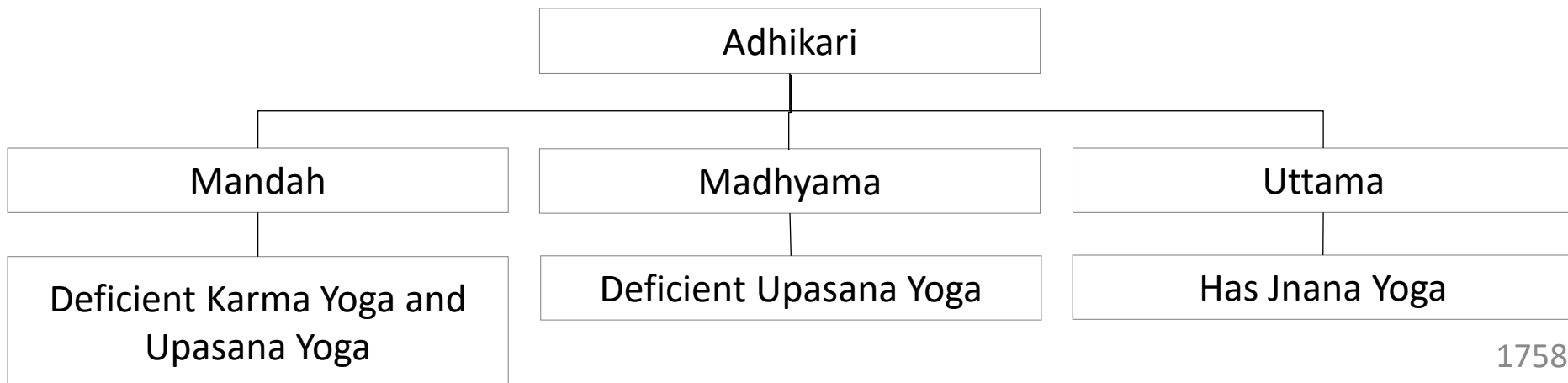
XI) Need to practice Neighbourisation of 'I' / Mind :

- Learn to handle Disturbing thoughts as Nama Rupa Anatma.

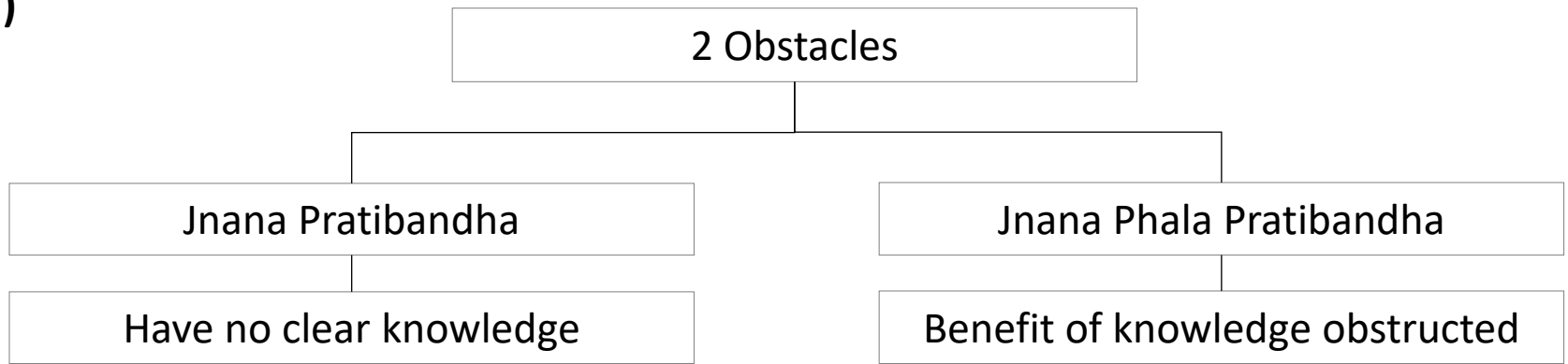
XII)

Dream	Waking
Vasana Mayam	Chitta Mayam

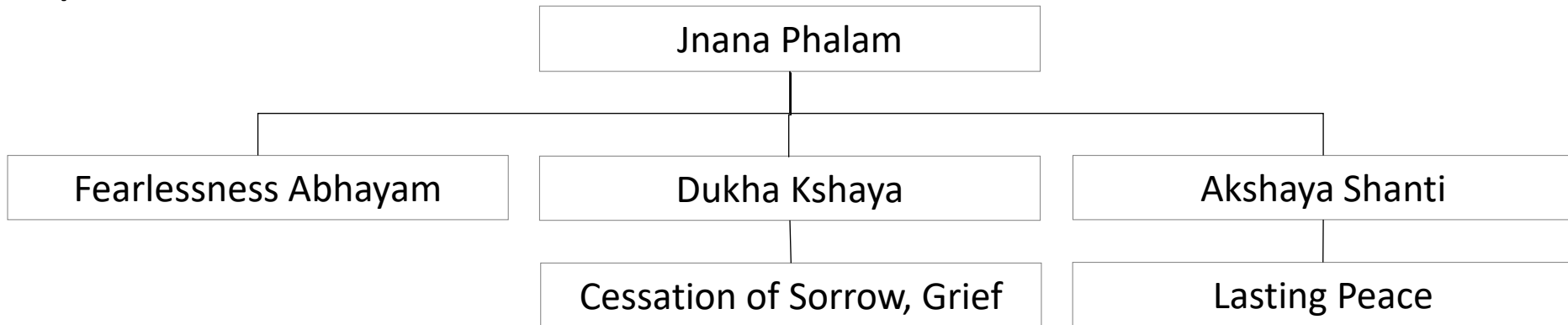
XIII)



XIV)



XV)



XVI) Have Jnanam, no Jnana Phalam because of lack of mind discipline

1224) Mandukya Upanishad :

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

na kaścijjāyate jīvaḥ saṁbhavo'sya na vidyate |
etattaduttamaṁ satyaṁ yatra kiṁcinna jāyate || 48 ||

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

- 3 States relatively real.
- Absolutely real = Brahman

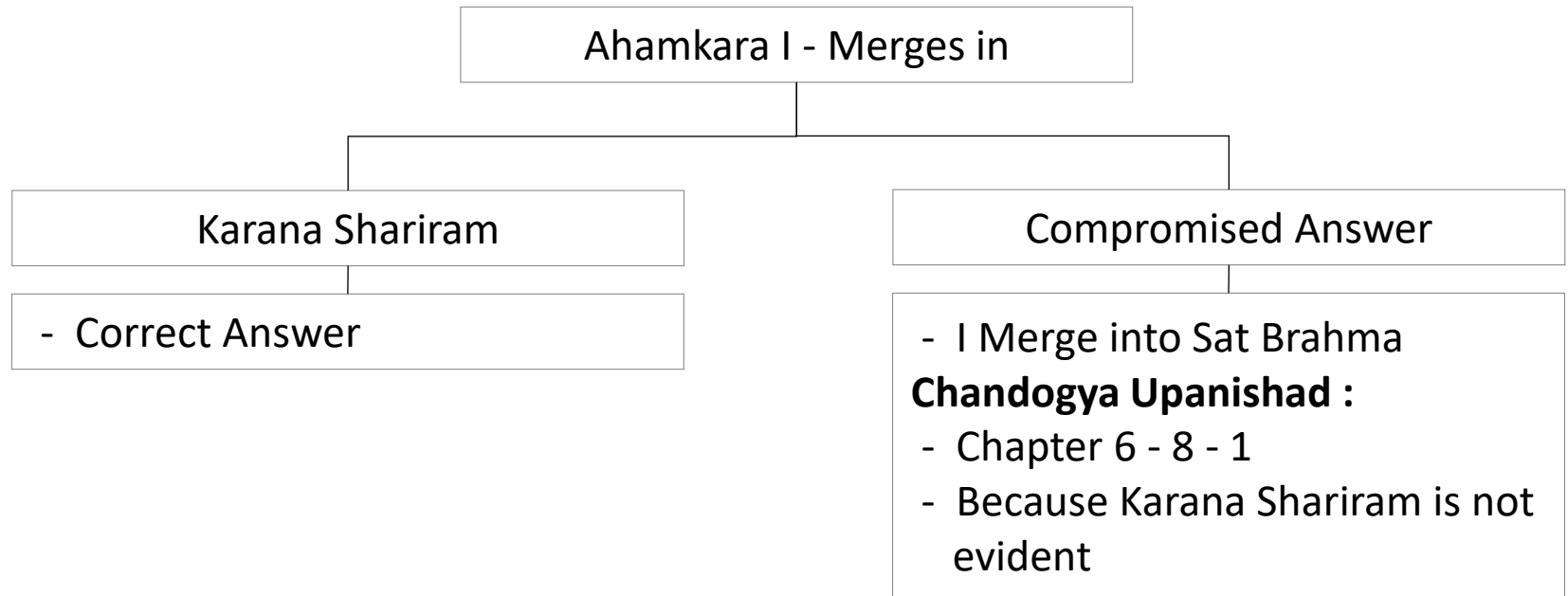
1225) Prashno Upanishad :

स यदा तेजसाऽभिभूतो भवति ।
अत्रैष देवः स्वप्नान्न पश्यति
अथ यदैतस्मिंश्शरीर एतत्सुखं भवति ॥ ६॥

Sa yadaa tejasaabhibhooto bhavati
atraisha devah svapnaan na pasyati
Atha tadaitasmin sareere etat sukham bhavati || 6 ||

When a mind is overpowered by light, that mind sees no dream. At that time bliss arises in body. [IV - 6]

a)



b) Everything rests only in Atma

c) Atma appears as Jiva During waking State (Vishwa – Virat with Upadhi)

- Atma is Misunderstood as individual Jiva in the waking State as father, son with Raaga, Dvesha.
- Jiva = Misunderstood Atma = Understood Jiva.
- Jiva becomes Brahman in Sleep.

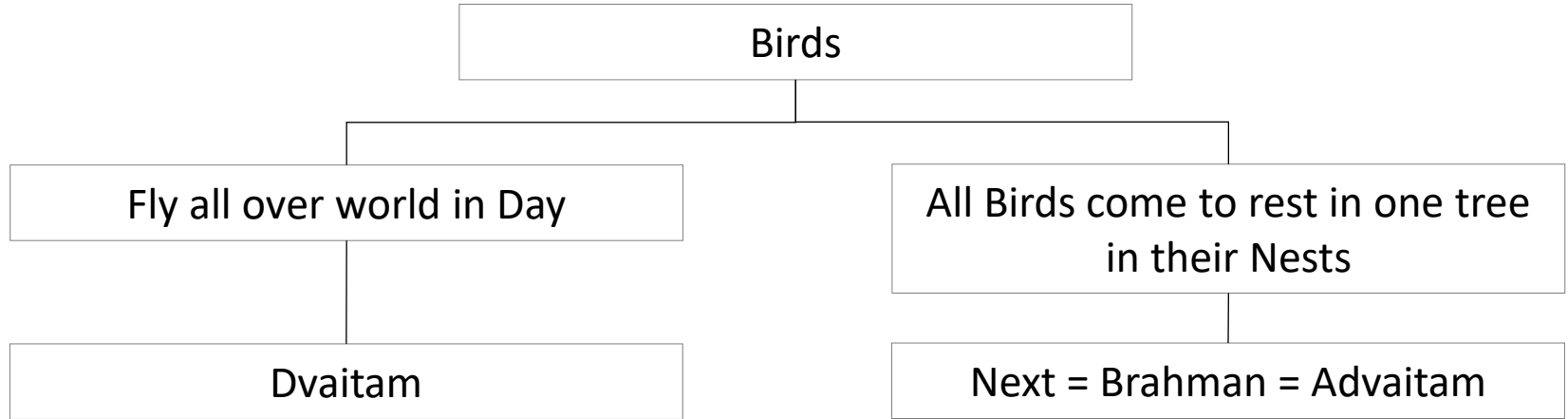
1226) Prashno Upanishad :

स यथा सोम्य वयांसि वसोवृक्षं सम्प्रतिष्ठन्ते ।
एवं ह वै तत् सर्वं पर आत्मनि सम्प्रतिष्ठते ॥ ७ ॥

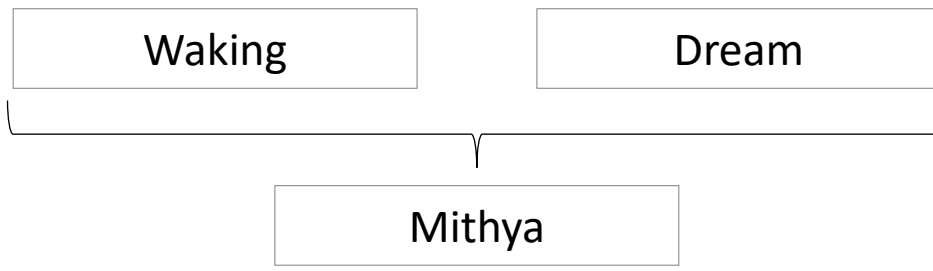
Sa yathaa somya, vayaamsi vaaso vriksham sampratishthante
evam ha vai tat sarvam para atmani sampratishthate ॥ 7 ॥

Just as, O beloved, birds retire to a tree roost, so indeed do all these rest in the supreme Atman. [IV – 7]

Example :



- Jiva travels between Original home of Advaitam to the Dvaitam world Daily.
- Home Brahman, Turiyam and this Jagrat world daily.



- Reveals Satya Atma.

1227) Prashno Upanishad :

स यथा सोम्य वयांसि वसोवृक्षं सम्प्रतिष्ठन्ते ।
एवं ह वै तत् सर्वं पर आत्मनि सम्प्रतिष्ठते ॥ ७ ॥

Sa yathaa somya, vayaamsi vaaso vriksham sampratishthante
evam ha vai tat sarvam para atmani sampratishthate II 7 II

Just as, O beloved, birds retire to a tree roost, so indeed do all these rest in the supreme Atman. [IV – 7]

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च
तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा
च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च ग्राणं च
घ्रातव्यं च रसश्च रसयितव्यं च त्वक् स्पर्शयितव्यं च
वाक् वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं
च पायुश्च विसर्जयितव्यं च यादौ च गन्तव्यं च मनश्च
मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यं च
चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च
विद्यारयितव्यं च ॥ ८ ॥

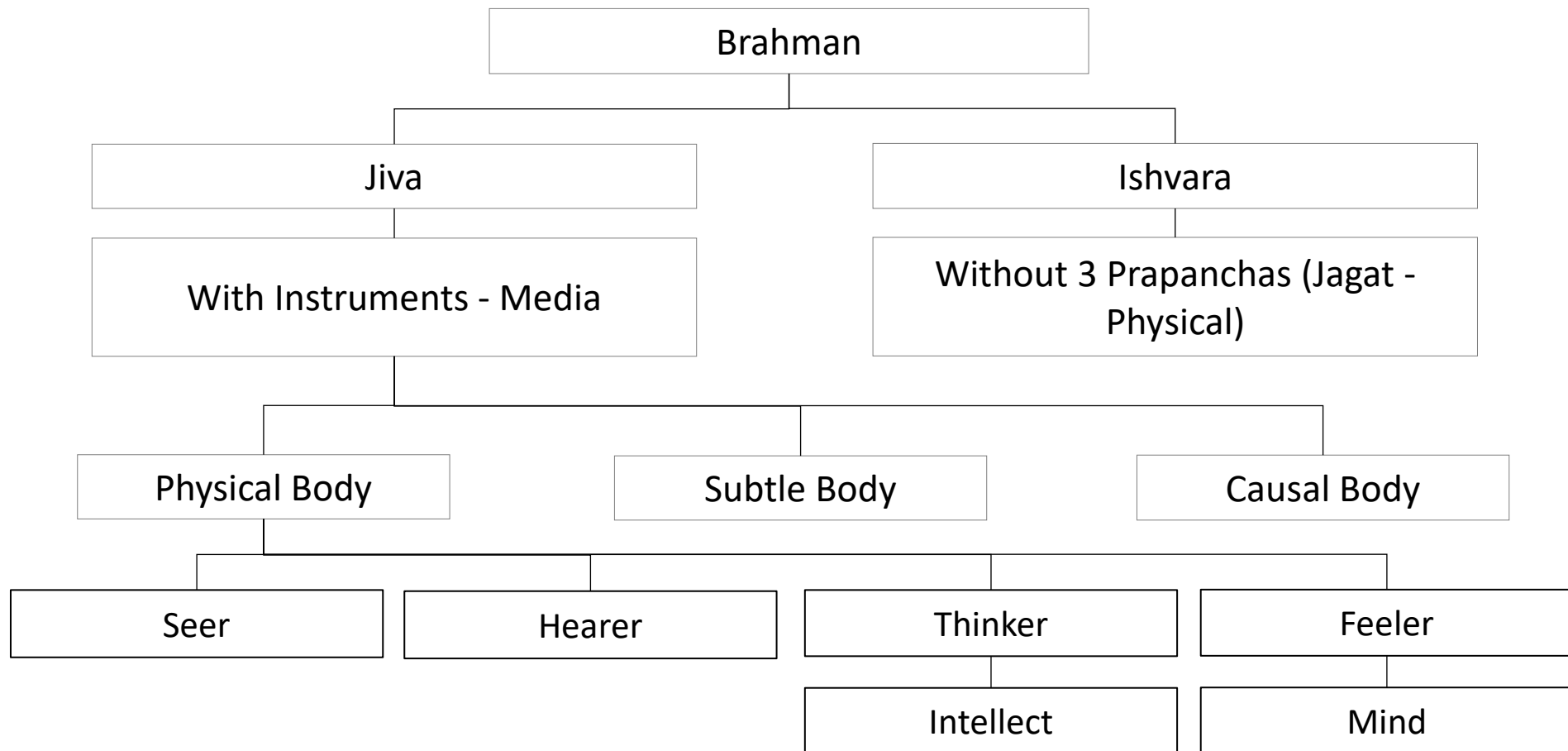
Prithivee cha prithivee maatraa cha apascha-apomaatraa cha tejascha
tejo maatra cha vaayuscha vaayu maatraa cha aakaasa-schaakaasa maatraa
cha chakshucha drashtavyam cha srotavyam cha ghraanam cha
ghraatavyam cha rasam cha rasayitavyam cha tvak cha sparsayitavyam cha
vaak cha vaktavyam cha hastau chaadaatavyam cha upasthascha aanandayitavyam
cha paayuscha visarjayitavyam cha paadau cha gantavya cha manascha
mantavyam cha buddhischa boddhavyam cha ahankaarascha-ahamkartavyam cha
chittam cha chetayitavyam cha tejascha vidyotayitavyam cha
praanascha vidhaarayitavyam cha II 8 II

The Earth and its subtle elements, the water and its subtle elements, the Akasa and its subtle elements, the eye and what can be seen, the ear and what can be heard, the nose and what can be smelt, taste and its objects, the hands and what can be grasped, the feet and what can be walked on, the organs of generation and what is to be enjoyed, the organs of excretion and what must be excreted, the mind and what must be thought of, the intellect and what must be determined, the egoism and its objects ; citta and its objects, the light and its objects, the Prana and everything supported by it – all these rest in the state of sleep like birds in their nest. [IV – 8]

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa
boddhaa kartaa vijnaanaatmaa purushah
sa pare-akshare aatmani sampratishthate || 9 ||

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]



- Body / Mind / Intellect - Chart.
- Without the Body - Instrument, I in Sleep State called Brahman
- Without Jagat - Instrument, Ishvara is called Brahman.
- I and world Resolve into Brahman.
- Vedanta Over.
- Claim Aham Brahma Asmi and be free.

1228) Paramarthika Vyavaharika Main Topic in Vedanta for Moksha :

- Other Schools : No Paramartika, in Vyavaharikam, no Moksha.

1229)

Jnanam - 4 Vyutpattis

Kartru

- Knower
- Subject

Karanam

- Instrument
- Eyes, Ears, Mind, Pratyaksha, Anumanam, Upamanam

Bava

- Knowledge

Karma

- Known Object
- That which is known

- For all 4 can use Jnanam.

1230) Mandukya Upanishad :

भूतस्य जातिमिच्छन्ति वादिनः केचिदेव हि ।
अभूतस्यापरे धीरा विवदन्तः परस्परम् ॥ ३ ॥

bhūtasya jātimicchanti vādinaḥ kecideva hi |
abhūtasypāpare dhīrā vivadantaḥ parasparam || 3 ||

Quarrelling among themselves some disputants postulate that an already existing entity undergoes an evolutionary change, while others, wise in themselves, maintain that evolution proceeds from a non-existing entity. [4 - K - 3]

Sat Karya Vadi	Asat Karya Vadi
<ul style="list-style-type: none"> - Sankhya / Yoga - Pot exists in Clay before Origination - World exists in Brahman before Origination 	<ul style="list-style-type: none"> - Nyaya / Veiseshika - Pot does not exist in Clay before Origination - World does not exist in Brahman before Origination

Advaitin :

- Creation = Mithya Proved by Adhyaropa - Apavada
- Individual not only waker but also Dreamer, Sleeper and Turiyam.
- No Creation, only Manifestation, Unmanifestation like dream world from waker.
- From Brahman which exists without creation, waking Manifests, unmanifest.
- Maya Shakti / Function of Mind / Jnana Adhyasa / Sense Organs - Artha Adhyasa.
- Pancha butas reveal unreal creation.

1231) Vichara Sagara - Topic 525 :

(525) मूर्तिप्रतिपादनाभिप्रायः—यद्यपि चतुर्भुजत्रिनेत्रसतुण्डाष्टभुजादि-मूर्तयो मायापरिणामाः चैतन्यविवर्तश्चेति कार्यात्मका एव तासामुपासना च विहिता तथापि, तादृशचतुर्भुजादिमूर्तीनां यत्कारणात्मकं मायाविशिष्टं चैतन्यं तद्विचारे क्रियमाणे न कोऽपि भेदः सिध्यति।

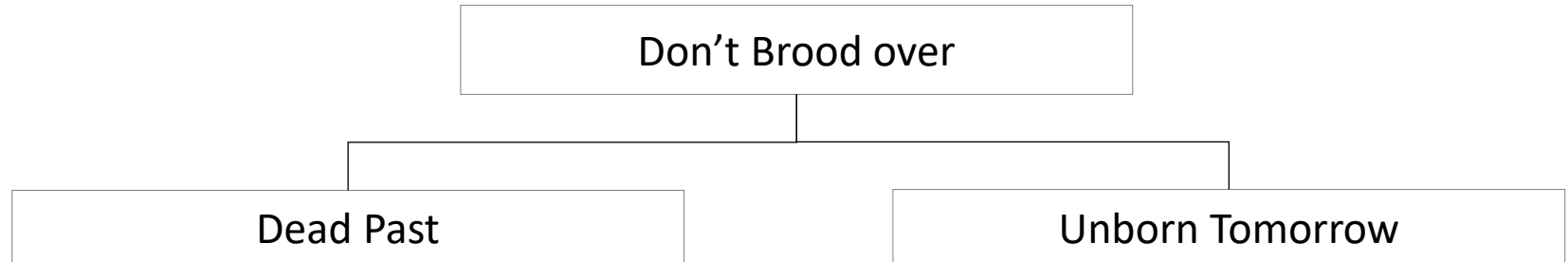
- Aim of all Scriptures to go from formed Jiva - Ishvara - Jagat to formless Substratum Brahman behind them and holding on to formless by our Vigyanamaya Kosha throughout life.
- This is Jeevan Mukti.

1232) Mandukya Upanishad :

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः
शिवोऽद्वैत एवमोङ्कार आत्मैव
संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२ ॥

amātraścaturtho'vyavahāryaḥ prapañcopaśamaḥ
śivo'dvaita evamoṅkāra ātmaiva
saṁviśatyātmanā'ātmānaṁ ya evaṁ veda || 12 ||

That which has no parts, the soundless, the incomprehensible, beyond all the senses, the cessation of all phenomena, all blissful and non-dual Aum, is the fourth, and verily it is the same as the Atman. He, who knows this, merges his self in the Supreme self the individual in the Total. [Mantra 12]



- Life is all here and Now all the time.
- Amatra = Chaitanyam = Eternal, Non-changing.

1233)

Brahman	Jiva, Jagat, Ishvara
Has independent Satta	Dependent on Brahman

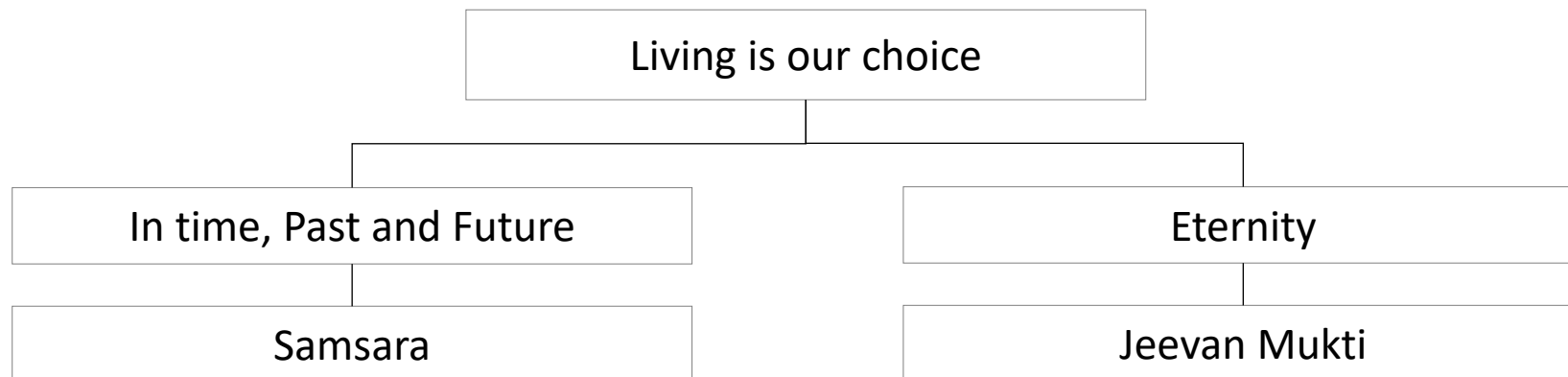
- Live as Brahman, Jnani, Jeevan Mukta after Atma Jnanam and be free.
- Atma is as though born in all Bodies as the prana Principle.
- Bodies born from food.
- Devata enters all Sense organs to function - Recognise this 'Hiranyagarbha' Principle.

1234) 11 Times Etadvaitad in Katho Upanishad :

- Lord of Past and Future is Ahamkara
- Abiding in present is natural to us
- Hurt guilt causes Samsara
- Attachments keep us away from Self
- We think of Past - Future and give reality to them.

Past	Future
Guilt	Anxiety

- Every present moment is full, unique, complete, Poornaha
- When you live in present, you live in eternity.
- In sleep - we live in eternity, no mind experienced.



- Neighbourise mind (Ahamkara) from Atma.
- Jiva is of nature of immortal Brahman.

1235) 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]

- Pramanam Jagrat = Swapna.

1236) i) 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]

ii) 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]

iii) 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]

iv) Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये ।
स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति
तदप्येष श्लोको भवति ॥ ११ ॥

sa yaścāyaṃ puruṣe | yaścāsāvāditye |
sa ekaḥ sa ya evaṃvit | asmāllokāt pretya |
etamannamayamātmānamupasaṅkrāmati |
etaṃ prāṇamayamātmānamupasaṅkrāmati |
etaṃ manomayamātmānamupasaṅkrāmati |
etaṃ vijñānamayamātmānamupasaṅkrāmati |
etamānandamayamātmānamupasaṅkrāmati
tadapyeṣa śloko bhavati ॥ 12 ॥

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

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]

v) 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]

vi) 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]

vii) Brihadaranyaka Upanishad :

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

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

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

viii) Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदकशरः,
गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वहस्वमदीर्घम
लोहितमस्नेहमच्छायमतमोऽ-
वायवनाकाशमसङ्गमचक्षु
ष्कमश्रोत्रमवागमनोऽ-
तेजस्कमप्राणममुखम
मात्रमनन्तरमबाह्यम्,
न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ,
gārgi brāhmaṇā abhivadanti,
asthūlamanaṇvahasvama
dīrghamalohitamas
nehamacchāyamatamo'-
vāyvanākāśamasanḡamacak
śuṣkamaśrotramavāgamano'-
tejaskamaprāṇamamukhama
mātramanantaramabāhyam,
na tadaśnāti kiṃcana,
na tadaśnāti kaścana || 8 ||

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 - 8 - 8]

ix) Brihadaranyaka Upanishad :

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

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

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

x) Chandogya Upanishad :

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

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

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

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

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

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

xi) 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]

xii) Mundak Upanishad :

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

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor 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]

1237) Gita :

व्यवसायात्मिका बुद्धिः
एकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च
बुद्धयोऽव्यवसायिनाम् ॥ 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]

अज्ञश्चाश्रद्धधानश्च
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]

- 3 Obstacles for Moksha.

1238) Brihadaranyaka Upanishad - Meitreyi Brahmana :

- Pramanam for Chidabhasa rising and settling in Sleep, Maranam, Pralayam, Videha Mukti.
- It dries up when person dies, Hence person can't perceive.
- Etebyo Butebyo Samuthaya Tan Eva Anuvinashyati Na Pretya Sampratye Eva Bravini...(2 - 4 - 12).

Brihadaranyaka Upanishad :

स यथा सैन्धवखिल्य
उदके प्रास्त उदकमेवानुविलीयेत,
न हास्योद्ग्रहणायेव स्यात्,
यतो यतस्त्वाददीत लवणमेव,
एवं वा अर इदं
महद्भूतमनन्तमपारं
विज्ञानघन एव । एतेभ्यो भूतेभ्यः
समुत्थाय तान्येवानु विनश्यति,
न प्रेत्य संजास्तीत्यरे ब्रवीमीति
होवाच याज्ञवल्क्यः ॥ 12 ॥

sa yathā saindhavakhilya
udake prāsta udakamevānuvilīyeta,
na hāsyodgrahaṇāyeva syāt,
yato yatastvādadīta lavaṇameva,
evaṃ vā ara idaṃ
mahadbhūtamanantamapāraṃ
vijñānaghana eva | etebhyo bhūtebhyaḥ
samutthāya tānyevānu vinaśyati,
na pretya saṃjñāstītyare bravīmīti
hovāca yājñavalkyaḥ || 12 ||

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whomsoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yājñavalkya. [2 - 4 - 12]

1239) Mandukya Upanishad :

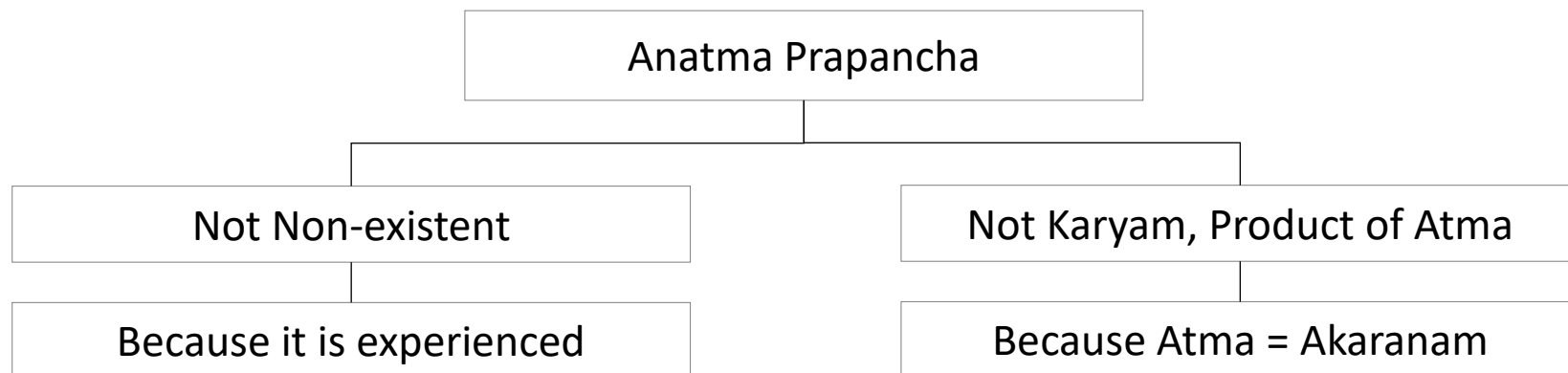
कारणाद्यद्यनन्यत्वमतः कार्यमजं यदि ।

जायमानाद्धि वै कार्यात्कारणं ते कथं ध्रुवम् ॥ १२ ॥

kāraṇādyadyananyatvamataḥ kāryamajam yadi |

jāyamānāddhi vai kāryātkāraṇam te katham dhruvam || 12 ||

If, as you say, the cause is identical with the effect, then the effect must also be eternal and unborn. Further, how can the cause be permanent or eternal if it be not different from (or identical with) the effect which is born. [4 - K - 12]

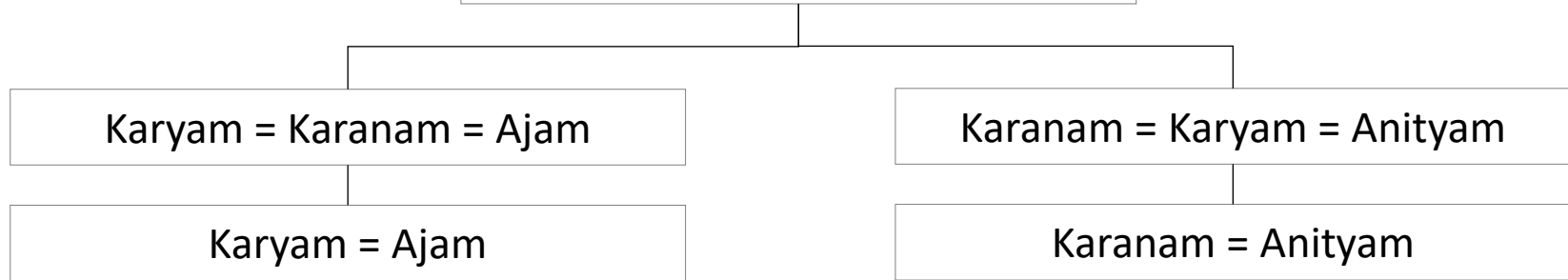


Then what is it?

- **Anatma Prapancha, universe is an appearance in Turia Atma.**

Prakiriti	Prapancha
a) Karanam b) Nityam (Eternal) c) Ajatam (Birthless)	a) Karyam Product b) Anityam (Not eternal Perishable) c) Jatam (Born) Product

Veiseshikas refutation of Sankhya
2 Equations



1240) Prashno Upanishad :

परमेवाक्षरं प्रतिपद्यते स यो ह वै
तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य ।
स सर्वज्ञः सर्वो भवति । तदेष श्लोकः ॥ १० ॥

Param-eva-aksharam pratipadyate sa yo ha vai
tad-achchhaayam-asareeram-alohitam subhramaksharam vadayate
yastu somya, sa sarvajnah sarvo bhavati ; todesha slokah II 10 II

One who, O Beloved, knows this Being which is without shadow, without body, without colour, which is pure and indestructible, becomes omniscient and becomes all ; the supreme, Indestructible being he surely attains. For this, there is a mantra. [IV – 10]

- In Sleep universe is in Maya
- Maya is in Brahman
- Maya = Unmanifest = Avidya = Moola Avidya
- Aham Brahma Asmi in Sleep
- No world in Sleep
- World is Maya Shakti of Brahman
- I am Brahman and Can exist without Universe.
- I have experience of Brahmanhood, Turiyamhood.
- Only I didn't know = Moola Avidya
- I recognise that as my Svarupa after Vedic knowledge
- Asangaha, Independent nature
- Birth, Death, all Activities = Maya Shakti.
- No longer waker, Dreamer, Sleep = Maya Shakti
- I am Turiyam Brahma
- Vyashti resolves into Samashti.
- Brahman = Adhishtanam.

1241) Prashno Upanishad :

परमेवाक्षरं प्रतिपद्यते स यो ह वै
तदच्छायमशरीरम्लोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य ।
स सर्वज्ञः सर्वो भवति । तदेष श्लोकः ॥ १० ॥

Param-eva-aksharam pratipadyate sa yo ha vai
tad-achchhaayam-asareeram-alohitam subhramaksharam vadayate
yastu somya, sa sarvajnah sarvo bhavati ; todesha slokah II 10 II

One who, O Beloved, knows this Being which is without shadow, without body, without colour, which is pure and indestructible, becomes omniscient and becomes all ; the supreme, Indestructible being he surely attains. For this, there is a mantra. [IV – 10]

- Bashyam - Prashno Upanishad.

5 Words describe Turiyam Brahman :

- a) Atchayam - Maya Rahitam
- b) Ashariram - No 3 Sharirams
- c) Alohitam (Free of form, colour, smell)
- d) Shubram (Pure - free of good - Evil attributes Sarva Guna - dosha Varjitam)
- e) Aksharam - imperishable
 - Atchayam = Maya Rahitam.

Maya	Brahman
<ul style="list-style-type: none"> - Eternal - Vyavaharika - Mastani Sarva Butani <p>Gita :</p> <ul style="list-style-type: none"> - Chapter 9 - Verse 4 	<ul style="list-style-type: none"> - Eternal - Paramartikam - Nacha Mastani Butani <p>Gita :</p> <ul style="list-style-type: none"> - Chapter 9 - Verse 5

Gita :

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

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

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

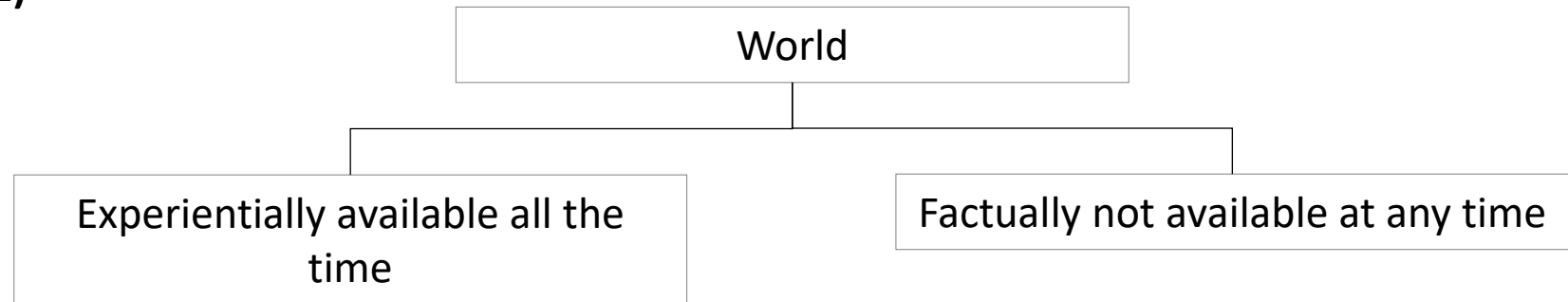
न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

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

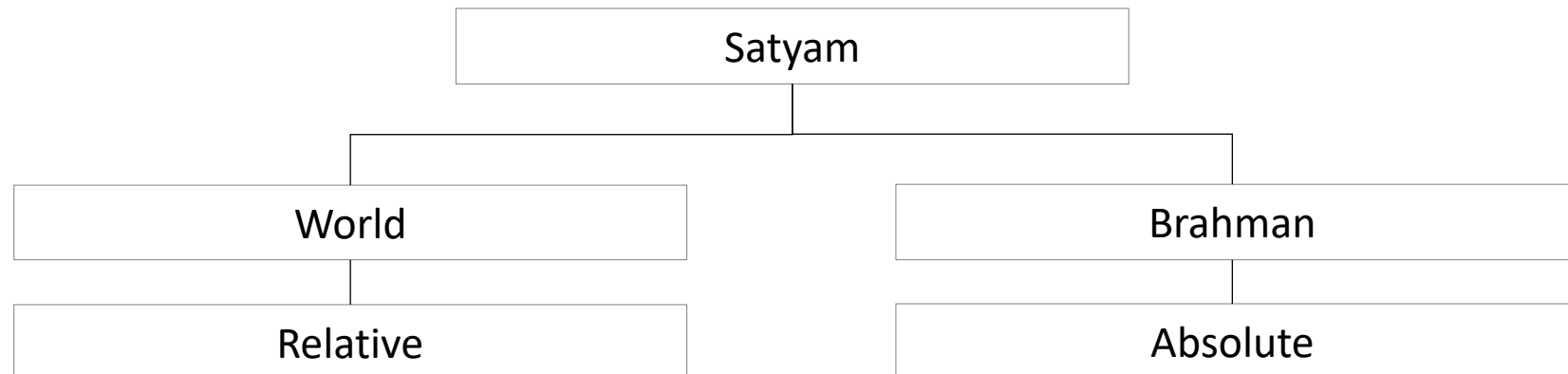
Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

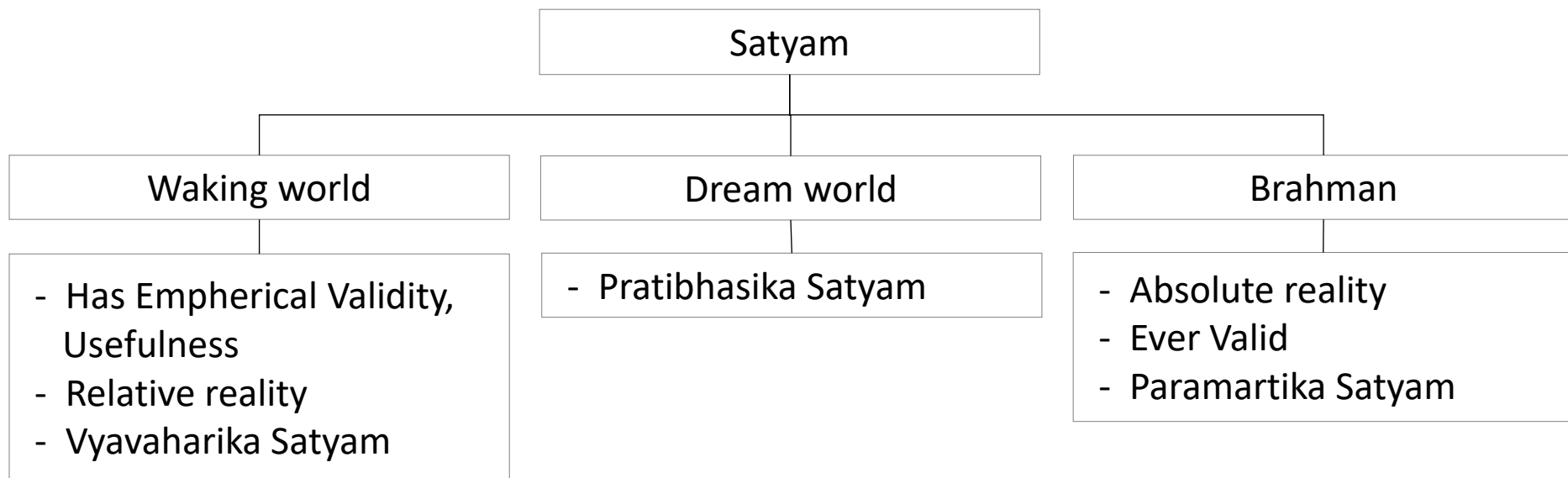
- Maya is with Brahman all the time
- While experiencing Jagrat, know higher Paramartika nature, real nature and claim Mukti status.
- Maya = Unreal = Universe real
- Brahman = Reality, Adhishtanam.

1242)

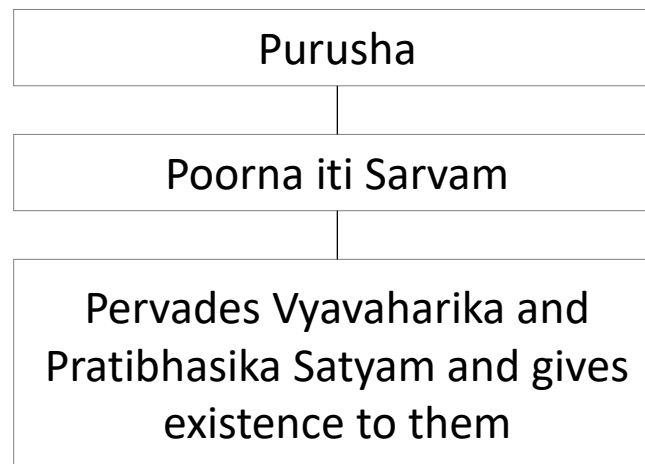


1243)

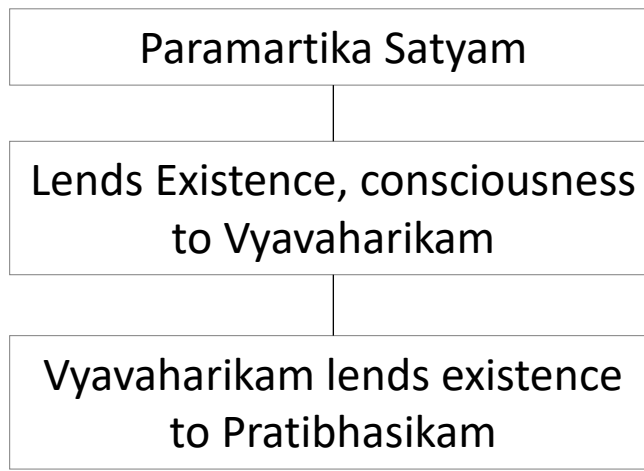




1244)



- Pratibhasika Satyam borrows Satyam from Vyavaharika Satyam
- This is Drishti Srishti Vada



- Srishti Drishti Vada = Dream world borrows, Existence from the waker
- Drishti Srishti Vada = Dream world borrows, Existence from Brahman only
- No difference between dream and waking.

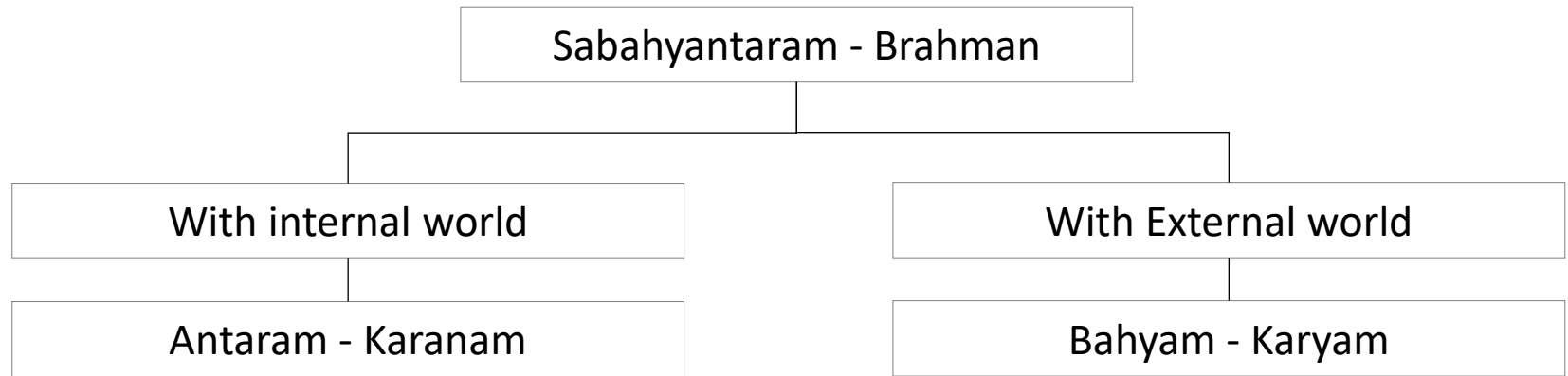
1245) Mundak Upanishad :

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

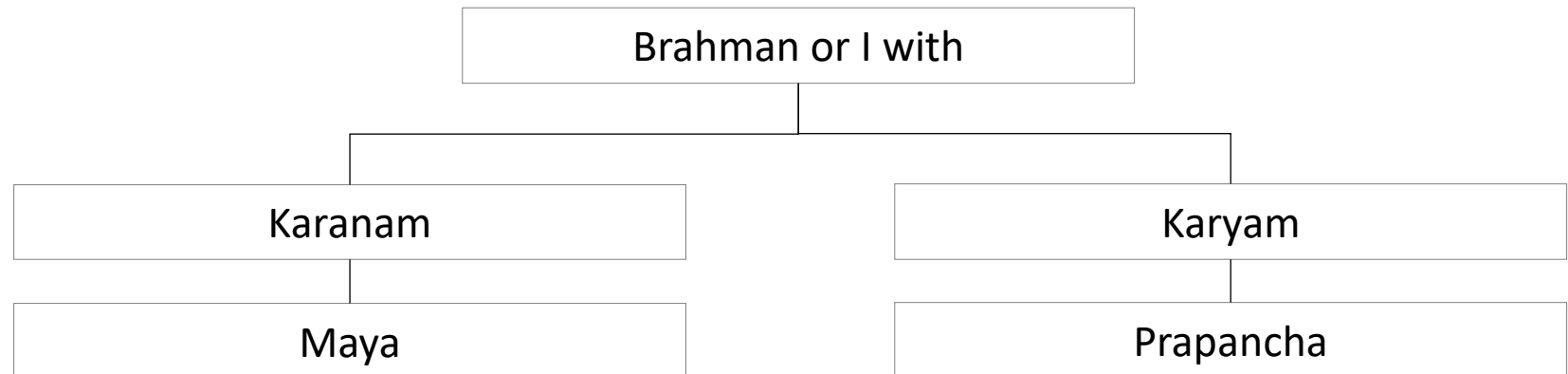
Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

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]

- Aprana : Brahman is without Prana
- Amanaha : I am with Mind in Waking, Dream, without Mind in sleep.
- Shivam : Auspicious, Ananda Svarupa
- Shantam : Ever peaceful.



- As their Adhishtanam, lending existence.
- Brahman is along with both Karyam and Karanam.



- Lending existence to both
- I am Karya - Karana Vilakshana Turia Atma
- Ajam = Unborn.
- Sarva Tyagi = Renouncer of everything.

1246) Mundak Upanishad :

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

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha ।

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

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

- Sarva Janyaha = One knows Brahman becomes omniscient.

What is the logic?

- Because Brahman is everything.

1247) Chandogya Upanishad :

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

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

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

- Jnani knows everything essentially.

1248) Status which comes in time will be lost in time :

- Jnani does not become Brahman
- Because of ignorance he thought he was Jiva with Body - Mind - Complex technical language.
- Because of ignorance he Superimposed Abrahmatvam on Brahman.
- Through knowledge he does not become Brahman.
- Negates Superimposed Non-brahmanhood.

1249) Discussed in Brihadaranyaka Upanishad :

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

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

This (self) was indeed brahman in the beginning. It knew only itself a, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realizing this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another go thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.[1 - 4 - 10]

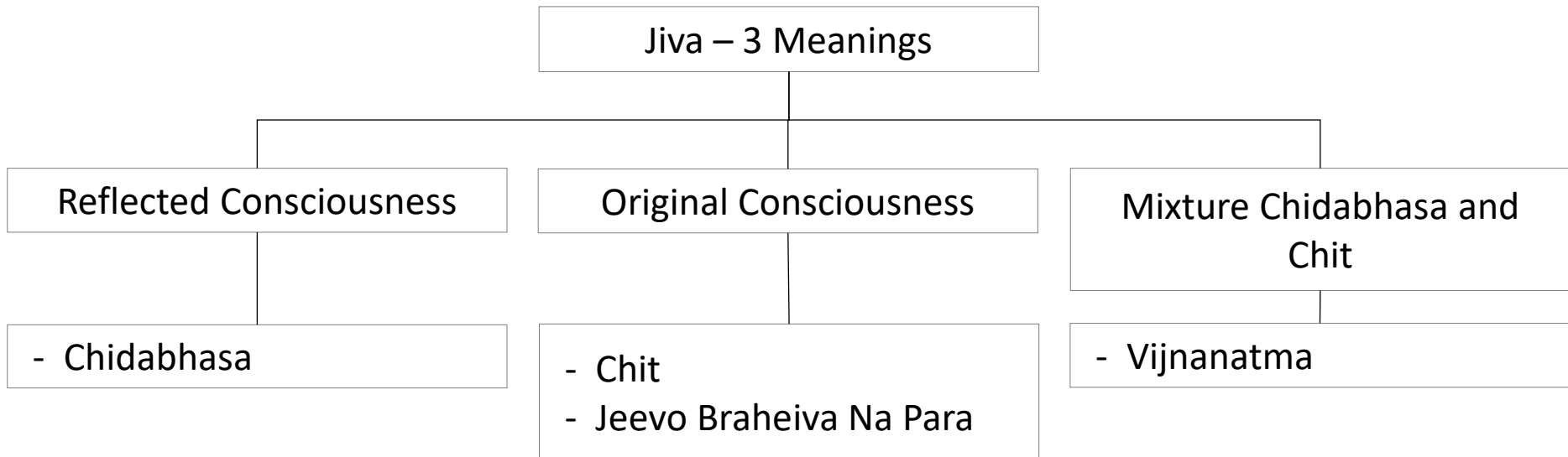
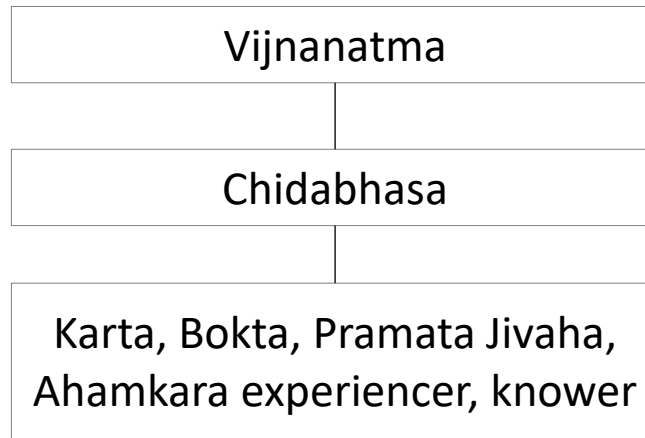
Don't Say : Jiva knew itself as :

- I am Brahman
- It will be in Time
- It is erroneous knowledge
- Brahman alone knows - I am Brahman
- He is knower of all, he is all.

1250) Atharvana Veda :

- Mundak Upanishad
- Prashno Upanishad
- Mandukya Upanishad

1251)

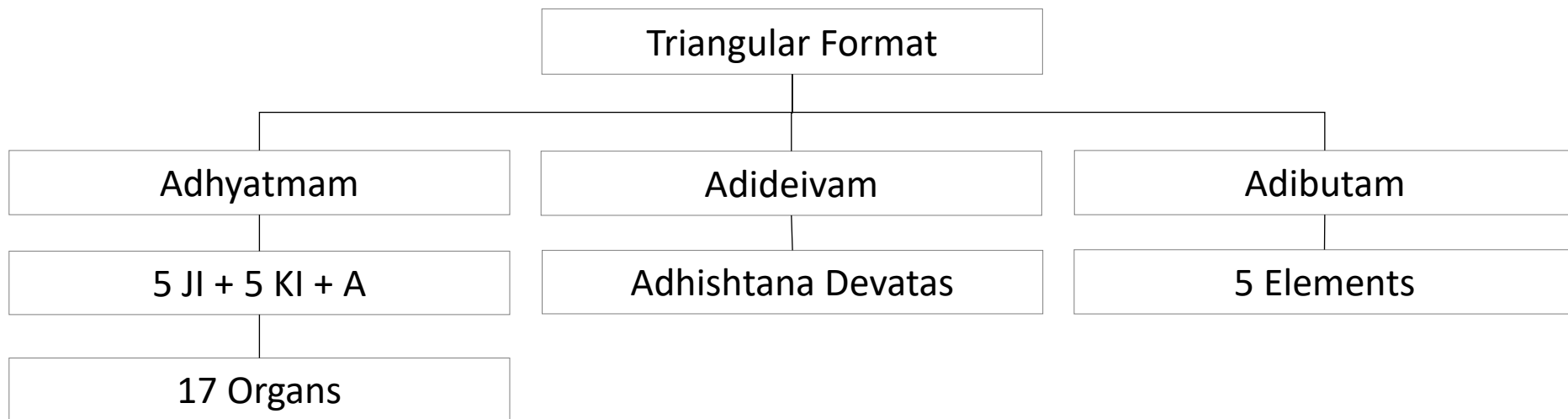


1252) Prashno Upanishad :

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि सम्प्रतिष्ठन्ति यत्र
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११॥

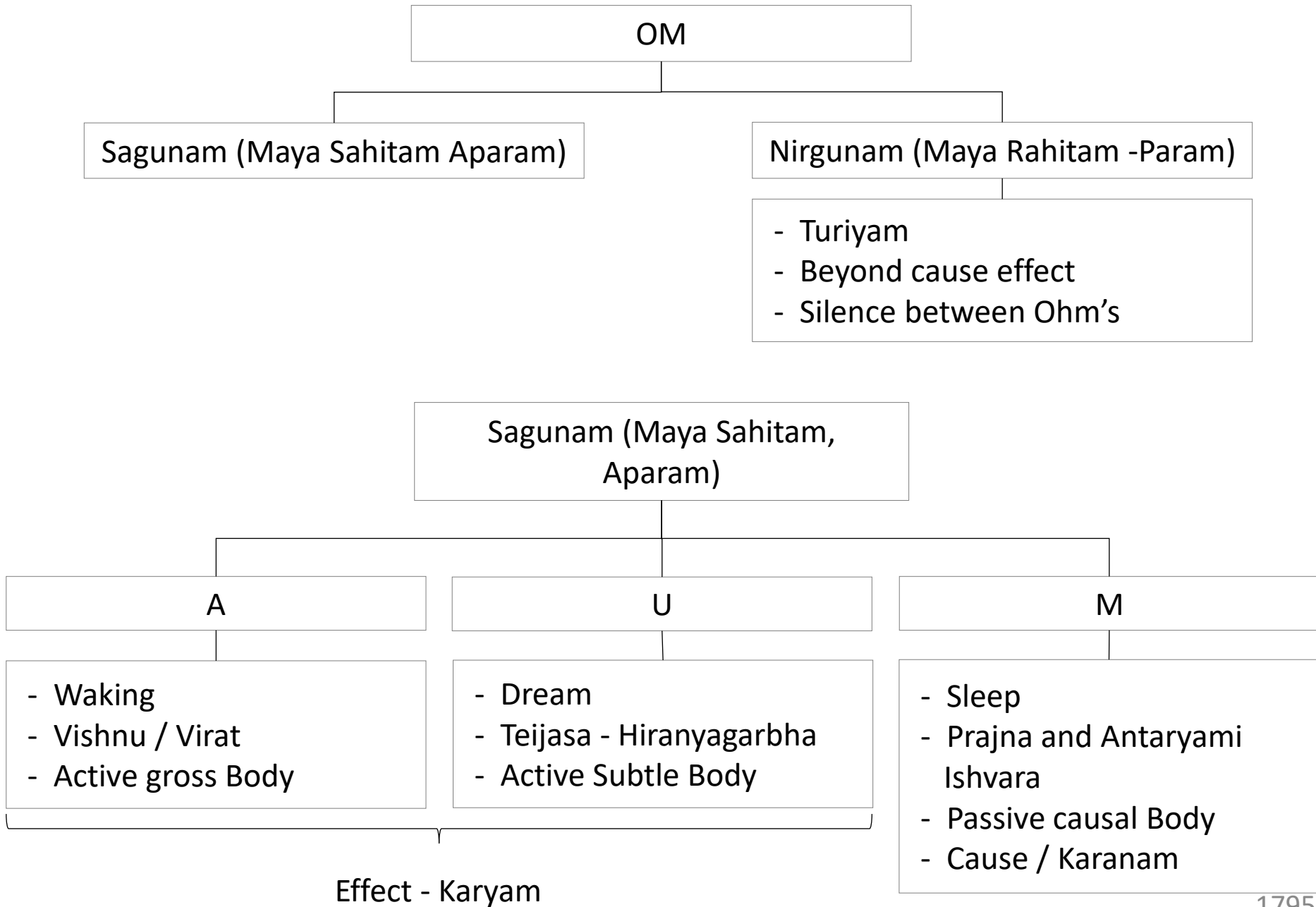
Vijnaanaatmaa saha devaischa sarvaih, praano bhootaani sampratishthathi yatra,
tadksharam vedayate yastu somya, sa sarvajnah, sarvameva-avivesa iti || 11 ||

O Beloved one, he who knows the imperishable Atman in whom rests the 'Knowing self (ego) with all the Devas, the Prana and the five elements, becomes omniscient and, indeed, enters (all) to become all. [IV – 11]



- All resolve into Aksharam Brahma through Maya
- Aksharam = Sarva Adhishtanam Brahman
- Whoever knows Brahman as I am, Sarva Adhishtanam Brahma becomes free.
- Then only Aparoksha Jnanam.

1253) Mandukya Chart :



Mandukya – 3 Levels

I) Vyashti

- Individual
- Waking - Vishwa
- Dream - Teijasa
- Sleep - Prajna

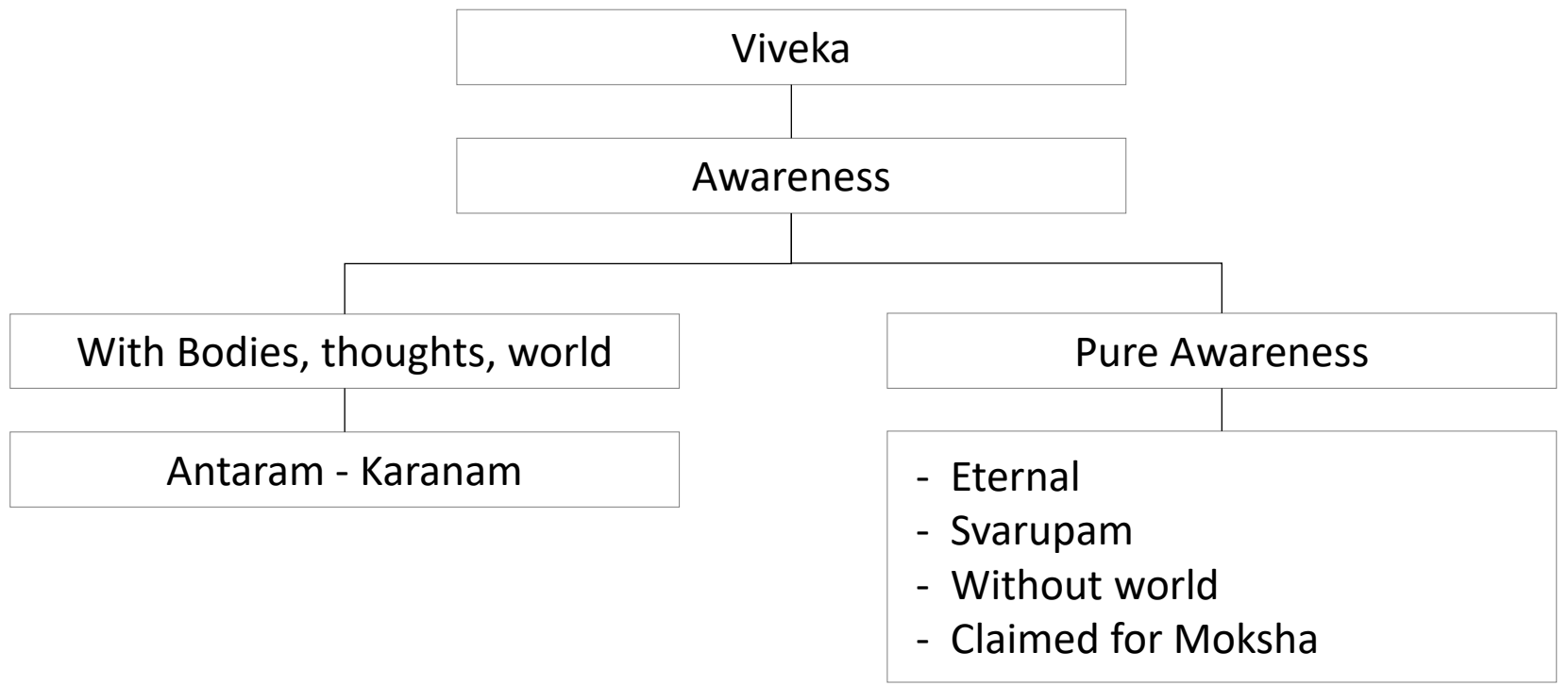
II) Samashti

- Total
- Virat - Vyavaharikam
- Hiranyagarbha -
Pratibhasikam
- Ishvara - Moola Avidya

III) Beyond

- 1) Turiyam
- 2) Satyam
- 3) Advaitam
- 4) Prapancho Upasamam
- 5) Akaranam
- 6) Jnanam
- 7) Aksharam
- 8) Nirvikaram
- 9) Nityam
- 10) Anantham
- 11) Kala Ateetam
- 12) Nirgunam
- 13) Paramartikam
- 14) Buma
- 15) Uttama Purusha
- 16) Moksha

Mithya

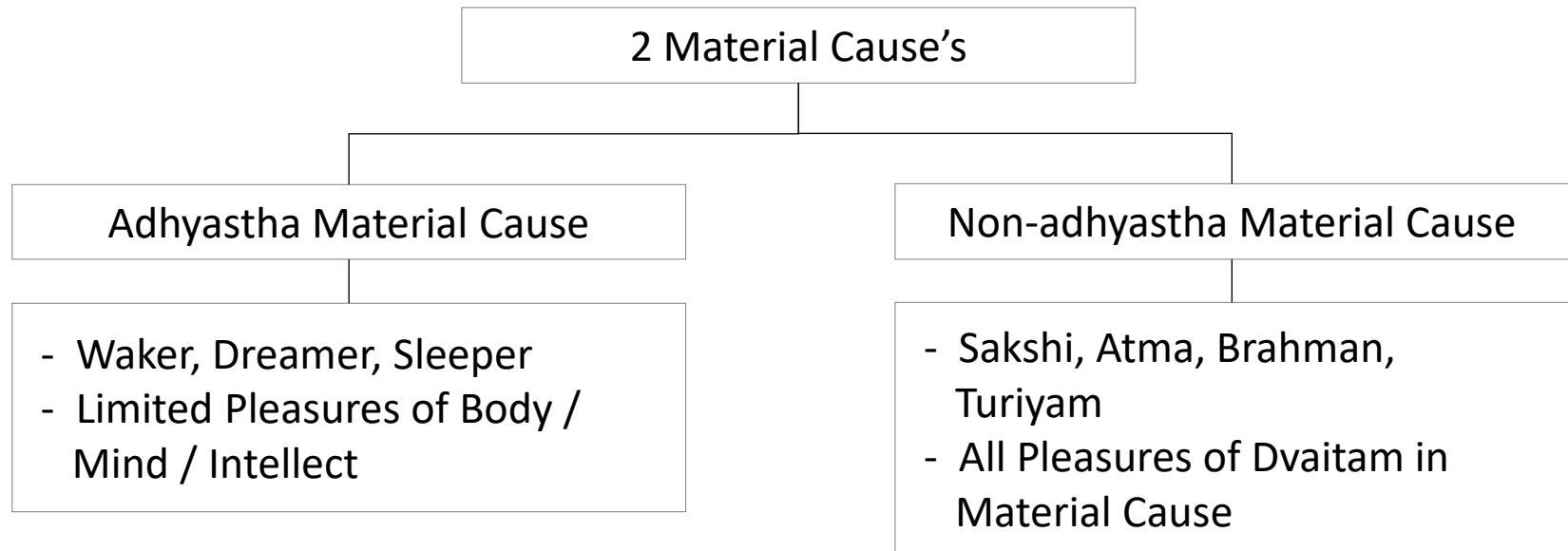


1254) Taittiriya Upanishad :

हा३वु हा३वु हा३वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।
 अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋता ३ स्य ।
 पूर्व देवेभ्योऽमृतस्य नाआआभायि ।
 यो मा ददाति स इदेव मा ३ वाः ।
 अहमन्नमन्नमदन्तमा ३ द्मि ।
 अहं विश्वं भुवनमभ्यभवा ३ म् ।
 सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।
 ahamannamahamannamahamannam ।
 ahamannādo'''hamannādo'''hamannādaḥ ।
 ahaṃ ślokakṛdahaṃ ślokakṛdahaṃ ślokakṛt ।
 ahamasmi prathamajā ṛtāāāsyā ।
 pūrvaṃ devebhyo'mṛtasya nāāābhāyi ।
 yo mā dadāti sa ideva māāāvāḥ ।
 ahamannamannamadantamāāādmi ।
 ahaṃ viśvaṃ bhuvanamabhyabhavāāām ।
 suvarna jyotīḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

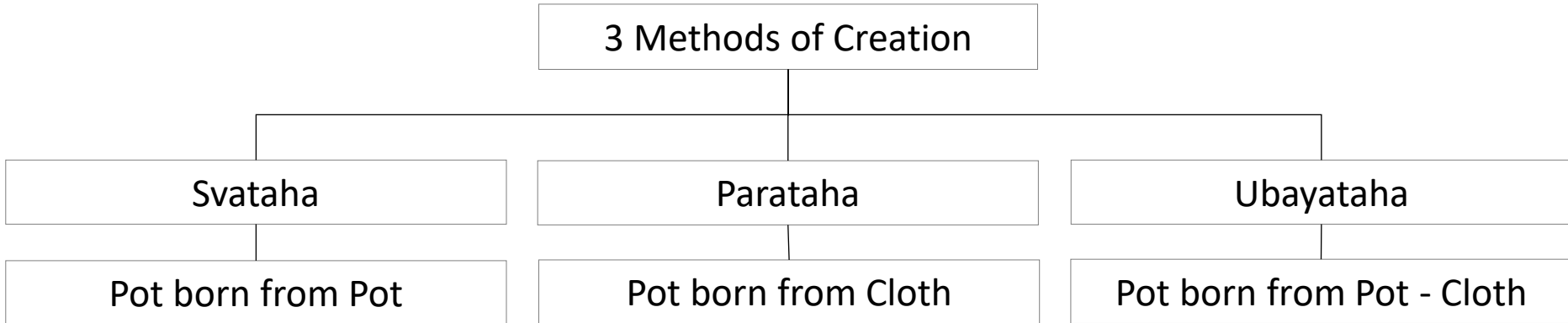


1255) Mandukya Upanishad :

स्वतो वा परतो वाऽपि न किञ्चिद्वस्तु जायते ।
सदसत्सदसद्वाऽपि न किञ्चिद्वस्तु जायते ॥ २२ ॥

svato vā parato vā'pi na kiṃcidvastu jāyate |
sadasatsadasadvā'pi na kiṃcidvastu jāyate || 22 ||

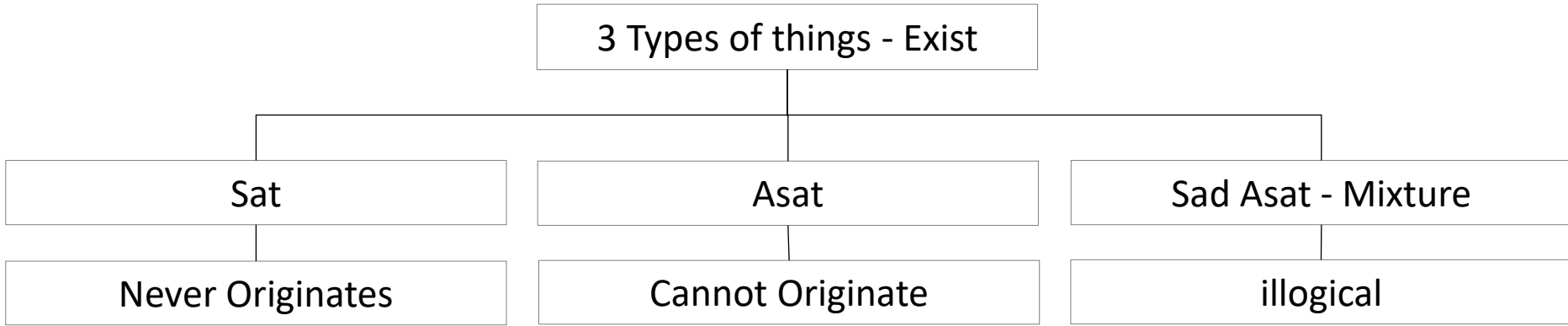
Nothing is ever born either of itself or of another or of both. Nothing at all is ever born whether it be being or non-being or both-being and non-being. [4 - K - 22]



4th Possibility :

- Pot born from Clay
- Pot another name for Clay
- World born from Brahman, world another name for Brahman.

1256)



1257) Mandukya Upanishad :

स्वतो वा परतो वाऽपि न किञ्चिद्वस्तु जायते ।
सदसत्सदसद्वाऽपि न किञ्चिद्वस्तु जायते ॥ २२ ॥

svato vā parato vā'pi na kiṃcidvastu jāyate |
sadasatsadasadvā'pi na kiṃcidvastu jāyate || 22 ||

Nothing is ever born either of itself or of another or of both. Nothing at all is ever born whether it be being or non-being or both-being and non-being. [4 - K - 22]

i) Gaudapada negates Origination, creation, birth of world for Brahman

Adhyaropa Stage	Apadava Stage
<p>a) World is Karyam - Brahman = karanam</p> <p>b) World temporarily Accepted</p> <p>c) Samana Satta : - Equally real - Brahman and world</p> <p>d) Brahman and world are both in time</p> <p>e) World = Movie</p> <p>f) Brahman as immanent</p> <p>g) World affects me</p> <p>h) Nitya Baddah</p> <p>i) I can never be equal to Brahman</p> <p>j) I can Never be equal to Brahman</p>	<p>a) No Karya - Karana Sambandha between Brahman and world</p> <p>b) World left as lower order</p> <p>c) Binna Satta : - Brahman = higher – Super waker - World = Waking Prapancha lower order</p> <p>d) Brahman = Timeless - World = In time</p> <p>e) Brahman = Screen - World = Movie</p> <p>f) Transcendent</p> <p>g) World Doesn't affect me, Brahman</p> <p>h) Nitya Mukta</p> <p>i) Realise : - Tad Brahma Aham Asmi</p>

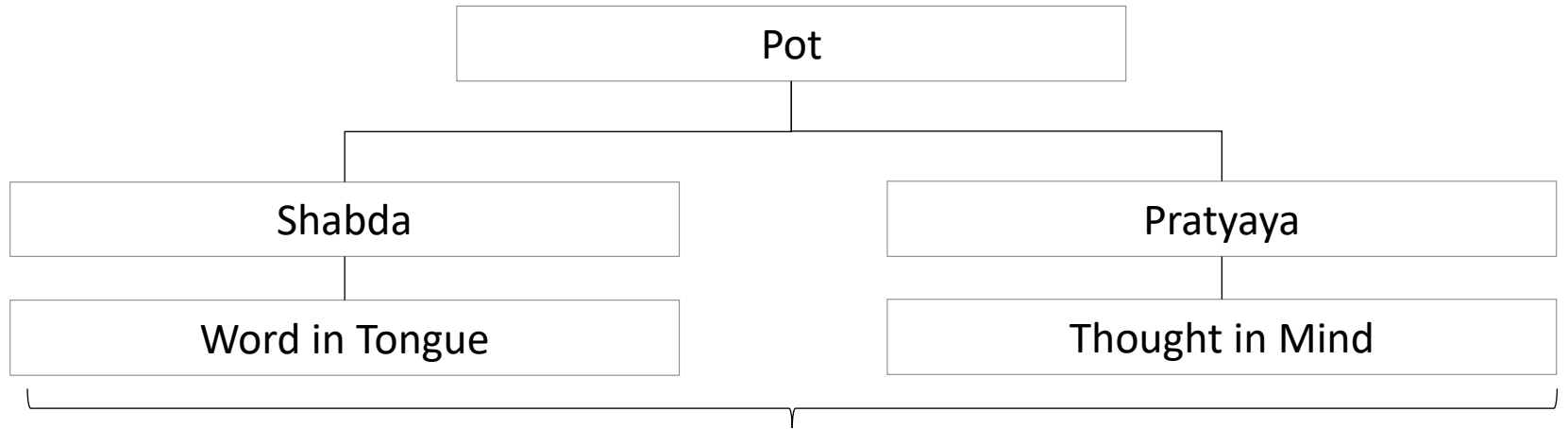
1258) Chandogya Upanishad :

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

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

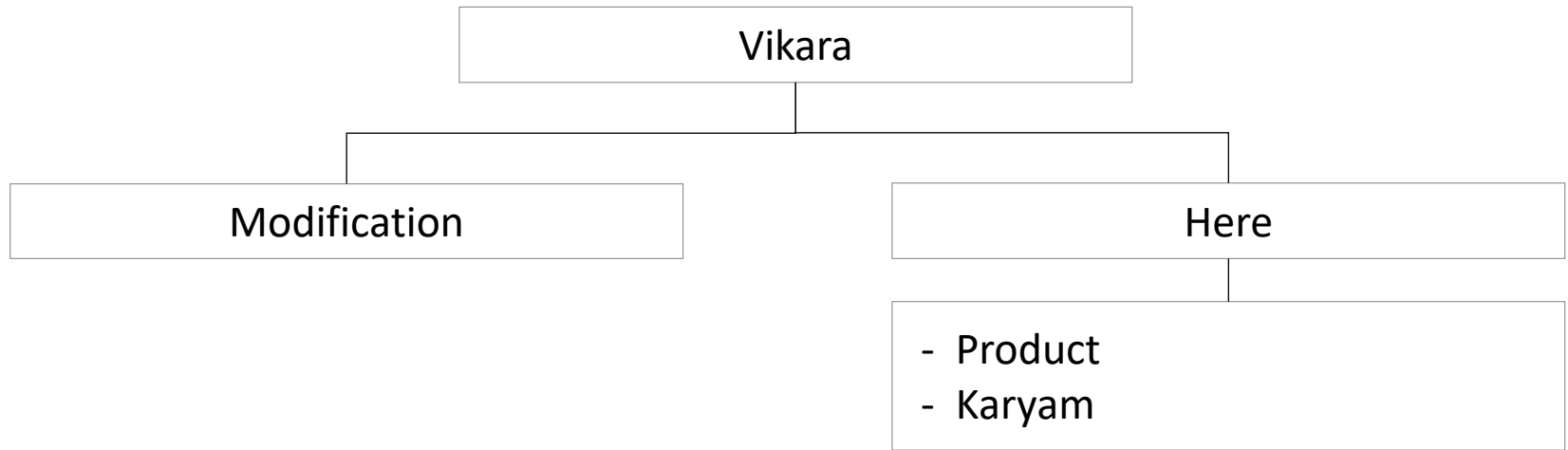
O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

- i) Clay = Pot
- ii) Not 2 Separate Substances
- iii) No Separate weight of Pot
- iv)



No Substance outside

v)



vi)



No Karya – Karana
Sambandha

vii) Sambandha requires 2 Separate things



- No Karya - Karana Sambandha
- Not separate Substances
- World = name and form
- it is Brahman alone
- Ajati Vada established
- Brahma Satyam, jagan Mithya

viii) One clay appears as pot :

- One Gold appears as Ring, Bangle, Chain Nama - Rupa
- One sat appears as various Names and Forms in creation.

Nama Rupa	Clay
<ul style="list-style-type: none">- Has no is-ness, existence of its own- Jiva - jagat - Ishvara have no isness of their own- Borrow isness from Brahman	<ul style="list-style-type: none">- Lends is-ness to Nama Rupa Pot- Brahman Aham, lends is-ness to Jagat Nama Rupa

- No Separate, independent existence of Nama Rupas.
- Advaitam is the Truth
- From one Brahman, Turiyam, Jagat rises and resolves

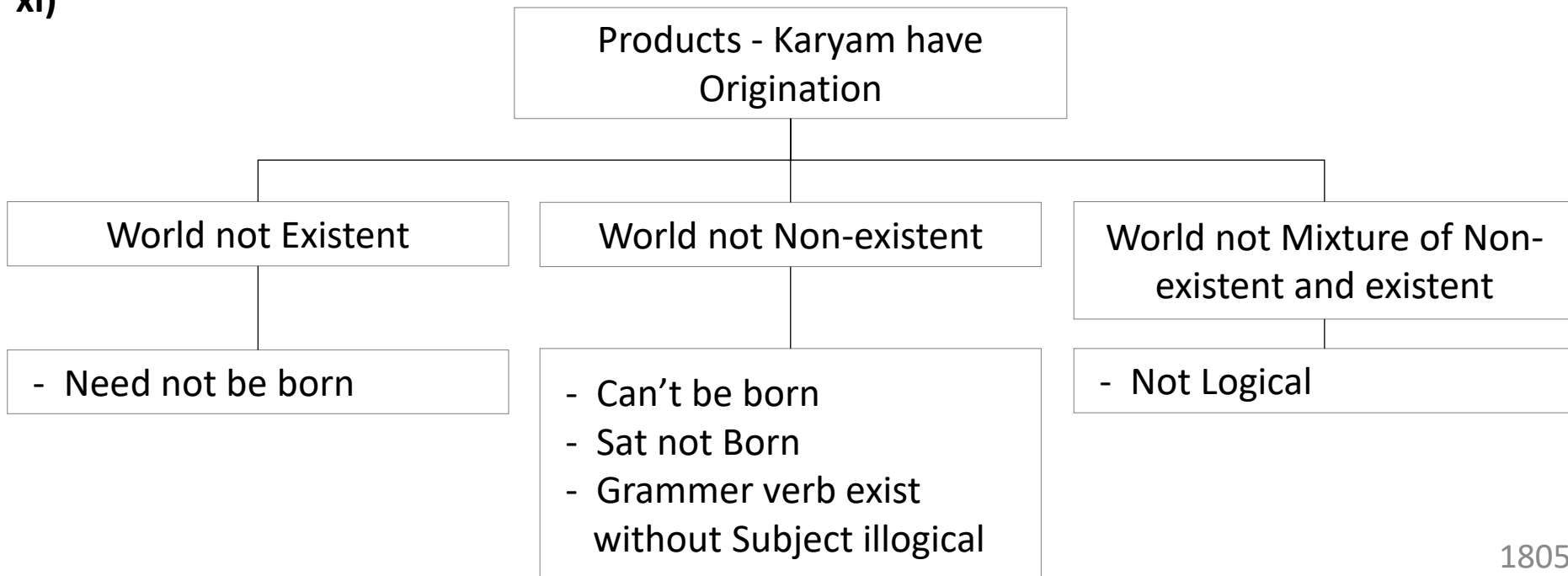
ix) 2 Things / Substances don't Exist :

- Hence no Karya Karana Sambandha.

x) Son is an extension of the Mothers Body :

- Mother appears as the son
- Weight of mother before = weight of mother and Son now after Birth.
- Law of Conservation of Matter and energy is the truth, in the world of Matter.

xi)



xii)

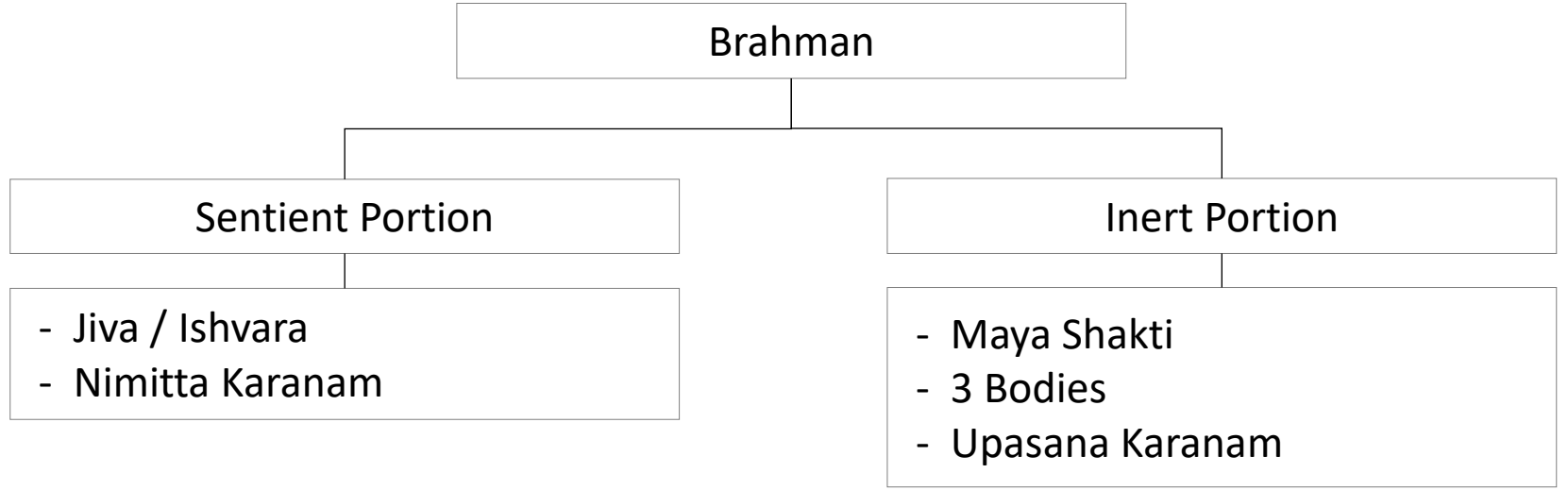
Matter / jagat	Adhishtanam
<ul style="list-style-type: none">- Only Appears- Adhyasa	<ul style="list-style-type: none">- Brahman

- Brahma Satyam, Jagan Mithya.

xiii)

Adhyaropa Stage	Pavada Stage
<ul style="list-style-type: none">- Karya Karana Sambandha theory works- Analysing the world- Vyavaharika Level- Triangular format	<ul style="list-style-type: none">- Adhyasa - Adhishtana theory works- Appearance - Substratum- Brahman = Existence / Consciousness- World = Mithya, appearance

xiv)

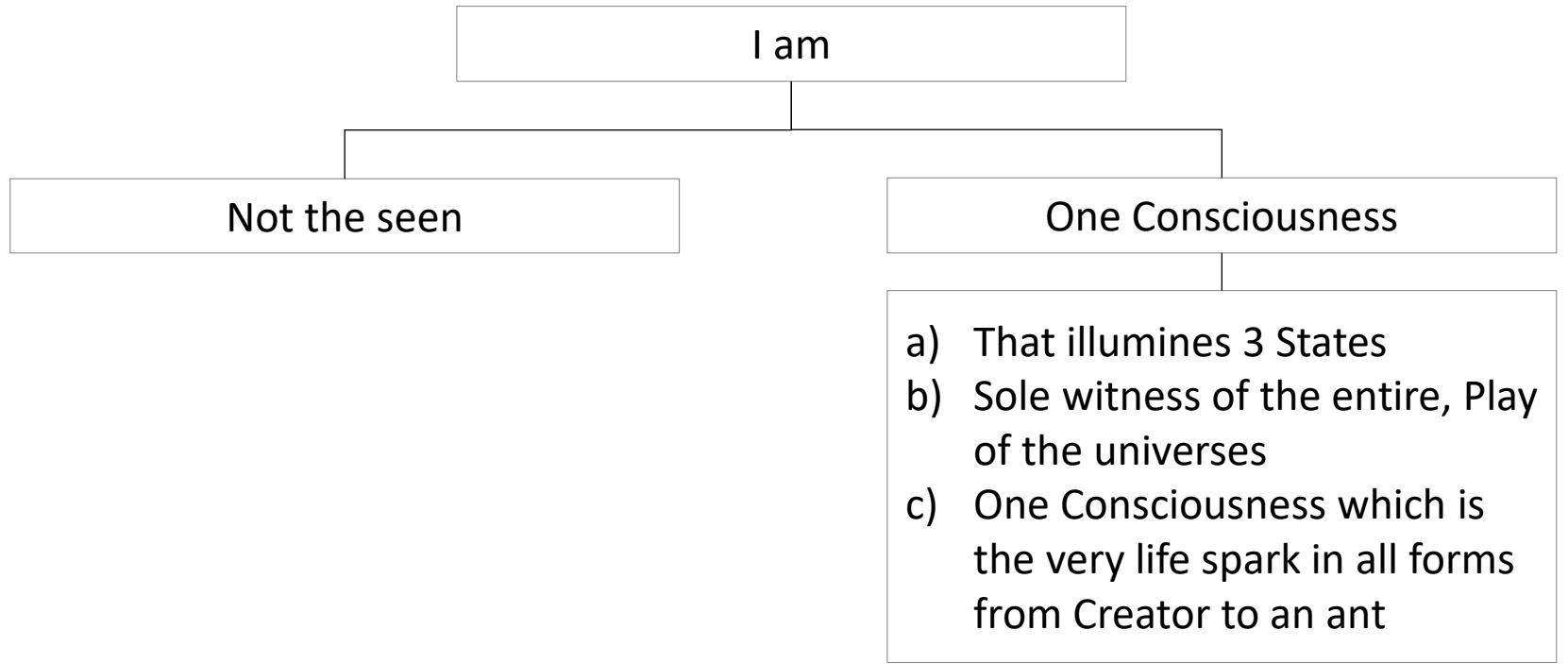


1259) Manisha Panchakam :

जग्रत्स्वप्नसुषुप्तिषु स्फुत्तारा या संविदुज्जृम्भते
या ब्रह्मदिपिपीलिकान्तनुशु प्रोता जगत्साक्षिणी ।
सैवाहं न च दुश्यवास्त्विति दृढप्रज्ञापि यस्यास्ति चेत
चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ १ ॥

jagrat svapna sushuptishu sphutatara ya samvid ujjrimbhate
ya brahmadi pipilikantatanushu prota jagatsakshini |
saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||1||

This indeed is my deep conviction : he who has realised that he is not the seen, but that he is the one Consciousness that illumines all experiences during the waking, dream and deep-sleep states, the one Consciousness that is the sole witness of the entire play of the universe, the one Consciousness which is the very life spark in all forms from the Creator down to the ant, he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 1]



1260) Mandukya Upanishad :

स्वतो वा परतो वाऽपि न किञ्चिद्वस्तु जायते ।

सदसत्सदसद्वाऽपि न किञ्चिद्वस्तु जायते ॥ २२ ॥

svato vā parato vā'pi na kiṃcidvastu jāyate |

sadasatsadasadvā'pi na kiṃcidvastu jāyate || 22 ||

Nothing is ever born either of itself or of another or of both. Nothing at all is ever born whether it be being or non-being or both-being and non-being. [4 - K - 22]

Advaitin	Yogachara / Kshanika Vigyana Buddhisim
i) Accept Ajati Vada, no Origination of world ii) There exists external and internal world - Both Mithya iii) World is not a Karyam iv) Experience and Objective Existence Mithya	i) Accept Ajati Vada, no Origination of the world ii) No External world - Only Kshanika Vijnanam iii) World is not a Karyam iv) No Prapancha only Kshanika Vijnanam experience

1261) Manisha Panchakam :

शश्वन्नस्वरमेवा विश्वमखिलं निश्चित्य वाचा गुरोः
नित्यं ब्रह्म निरंतरं विमृशता निर्व्याजशान्तात्मना ।
भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके
प्ररब्धाय समर्पितं स्वप्पुरित्येशा मनीषा मम ॥ ३ ॥

shashvannashvameva vishvam akhilam nishcitya vaca guroh
nityam brahma niranteram vimrishata nirvyajashantatmana |
bhutam bhavi ca dushkritam pradahata samvinmaye pavake
prarabdhaya samarpitam svavapurityesha manisha mama || 3

He who has done long reflections upon his teacher's words that this world of change is permanently in a state of flux; he who has tamed his mind to a true state of quiet and poise; he who has brought his mind, devoid of all dissimilar thoughts, constantly to contemplate upon Brahman; he who has burnt up all his past and future residual-vasanas in the fire of pure Consciousness; he who has offered his body to live through and exhaust its present destiny – he alone is my Guru, “be he a sweeper, be he a brahmana.” [Verse 3]

- Tame your mind to a Positive, True state of Quiet itude and Poise.
- Make your Mind devoid of Dis-similar thoughts
- Constantly contemplate on Brahman
- Residual vasanas are burnt in the fire of Pure Consciousness.
- Let body to live and exhaust its Present destiny.

1262) Manisha Panchakam :

ब्रह्मैवाहिम जगच्च सकलं चिन्मत्रिविस्तारितं
 सर्वं चैताद्विध्यया त्रिगुनायोशेषं मया कल्पितम् ।
 इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
 चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

brahmaivaham idam jagacca sakalam cinmatravistaritam
 sarvam caitad avidyaya trigunaya'shesham maya kalpitam |
 ittham yasya dridha matih sukhatare nitye pare nirmale
 candalo'stu sa tu dvijo'stu gururityesha manisha mama ||2||

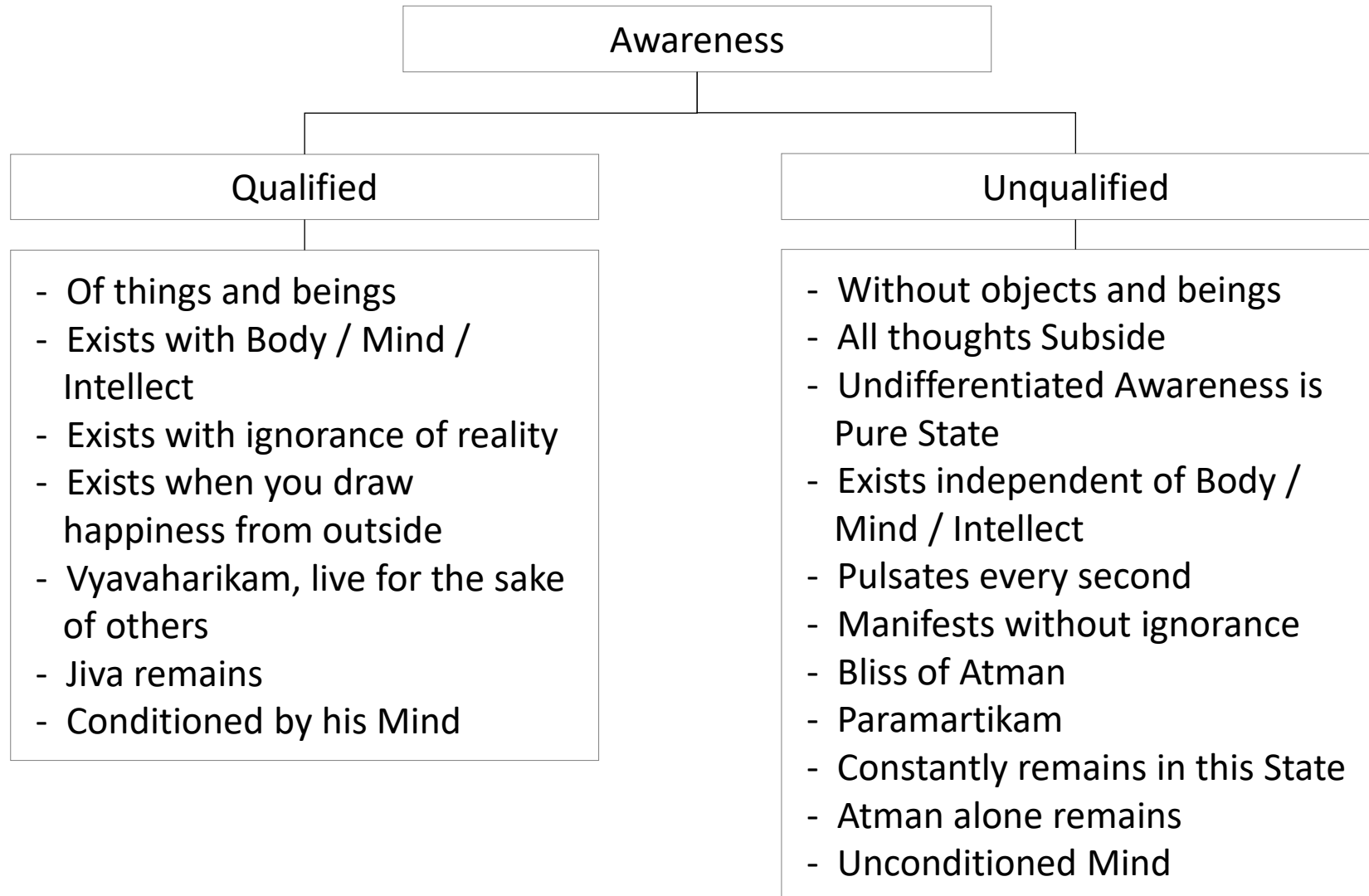
He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his “ignorance” expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

- Universe is a play of one pure Consciousness with Maya Shakti.
- Universe is Projected by ignorance in 3 Modes of the mind (3 Gunas of the Mind)
- Self remains as brahman always, changeless Substratum.

1263) Sri Avadhootanand Maharaj :

i) Realise you exist all the time as Pure Awareness, Consciousness

ii)



1264) Manisha Panchakam :

या तियान्नर्नार्देवताभिराद्वित्यांतः स्फुटा गृह्यते
यम्दासा हृदयाक्षदेहविश्या भांति स्वतोअचेतनाः ।
तां भास्यैः पिहिताकर्मदालिभां स्फूर्तिं सदा भावयन्
योगी निवृत्तमसो हि गुरुरित्येषा मनीषा मम ॥ ४ ॥

ya tiryang nara devatabhirahamityantah sphuta grihyate
yadbhasa hridayakshadehavishaya bhanti svato'cetanah |
tam bhasyaih pihitarkamandalanibham sphurtim sada bhavayan
yogi nirvritamanaso hi gururityesha manisha mama ||4||

A yogi with his hushed mind lives, meditating upon That, which expresses as “I – I” the subjective individuality in all creatures : plant, animal, human and angles; That, by whose Light, mind and senses and body are all enlivened to activity, even though they are all made up of inert and insentient matter; That, which illumines everything as sun from behind a bank of clouds – He alone is my Guru : this is my firm conviction. [Verse 4]

- Yogi lives with a hushed mind
- Meditates upon that which expresses as I, I Subjective individuality in all Creatures Plant, Animal, human, angels.
- That enlivens inert Mind, Senses, bodies to activity.
- It illumines everything, like the Sun behind the clouds.

1265) Manisha Panchakam :

यात्सौख्याम्बुधिलेश्लेशत इमे शक्यो निवृत्ता
याच्चित्ते नितरां प्रशान्तकालने लब्ध्वा मुनिनिर्मुक्तः ।
यस्मिन्नित्यासुखाम्बुधारा गलित्तिब्रह्मैव न ब्रह्मविद
यः कश्चित्सा सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥ ५ ॥

yat saukhyambudhilesaleshata ime shakradayo nirvritah
yaccitte nitaram prashantakalane labdhva munirnirvritah |
yasmin nityasukhambudhau galitadhirbrahmaiva na brahmavit
yah kashcit sa surendravanditapado nunam manisha mama ||5||

During its moments of utter quiet, a yogi's mind gains that Ocean of Bliss, a tiny droplet from which is sufficient to make Indra and others feel contented and happy. Such a one who has dissolved his individual intellect in this eternal Ocean of Bliss, is verily Brahman, not a mere Knower of Brahman – That rare one, whose feet are worshipped even by the very King of Gods indeed, he alone is my Guru; this is my firm conviction. [Verse 5]

- Dissolve Individual intellect in the ocean of Bliss, Atma, Brahman.
- Don't merely know Brahman.

1266) Hastamalika Stotram :

कस्त्वं शिशो कस्य कुतोऽसि गन्ता
किं नाम ते त्वं कुत आगतोऽसि ।
एतन्मयोक्तं वद चार्भक त्वं
मत्प्रीतये प्रीति विवर्धनोऽसि ॥ १ ॥

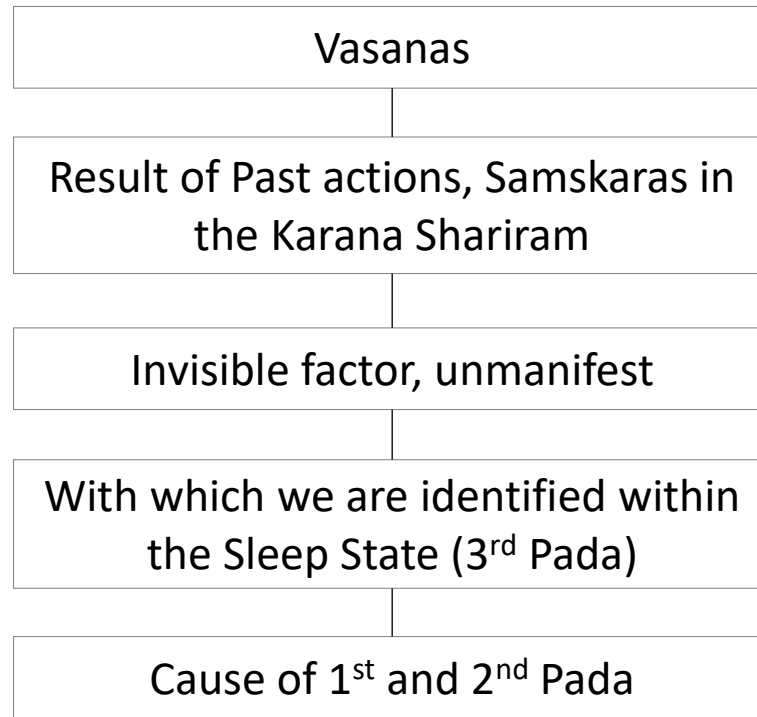
kastvam shisho kasya kutosi ganta
kim nama te tvam kuta agatosi |
etanmayoktam vada charbhaka tvam
matpriyate priti vivardhanosi || 1 ||

O child, who are you? Whose (Son) are you? Where are you going? What is your name? from where have you come? O Young one, Please tell me what I have asked you for the sake of my love, since you ever increase my love. [Verse 1]

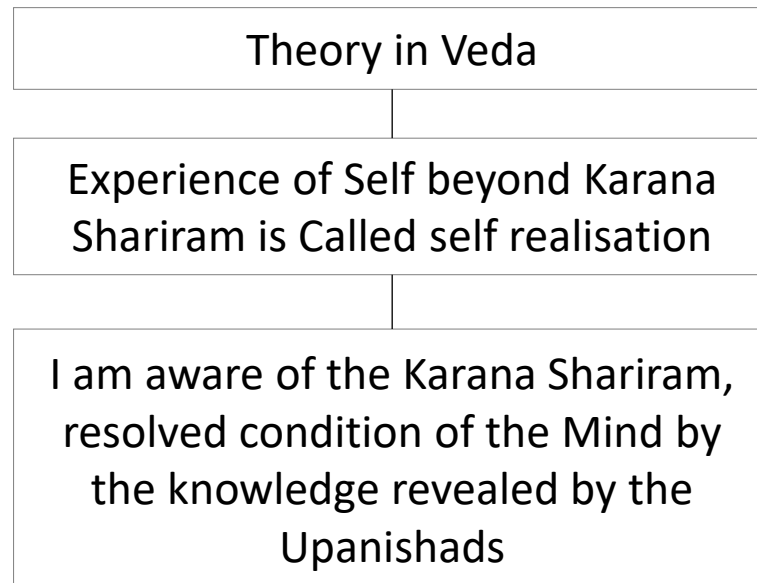
- I am not man or god, Brahmana, Brahmachari Grihastha.
- I am of the Nature of Chaitanyam knowledge.

1267)

a)



b)



- I as Turiyam am Untouched by Karana Shariram, Svayam Jyoti = Final realisation of seeker.

c) Body and Mind Medium = Upadhi of Ajani Jiva :

- I am Satchit Ananda, Brahma Svarupa = Jnanis Vision of the Universe and self

d) Karanam, Karyam = Vyavaharika Level :

- Turiyam = Vilakshanam
= Nitya Mukta Svarupa

1268) Sakshi = Power behind Mind

- = Always available as Aham
- = Prompts the mind, throughout our life, invigorating life principle behind all bodies, kshetrajna.

1269) Best of 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]

- Knowers function of Jiva is never lost, it is immortal.

1270) Brihadaranyaka Upanishad :

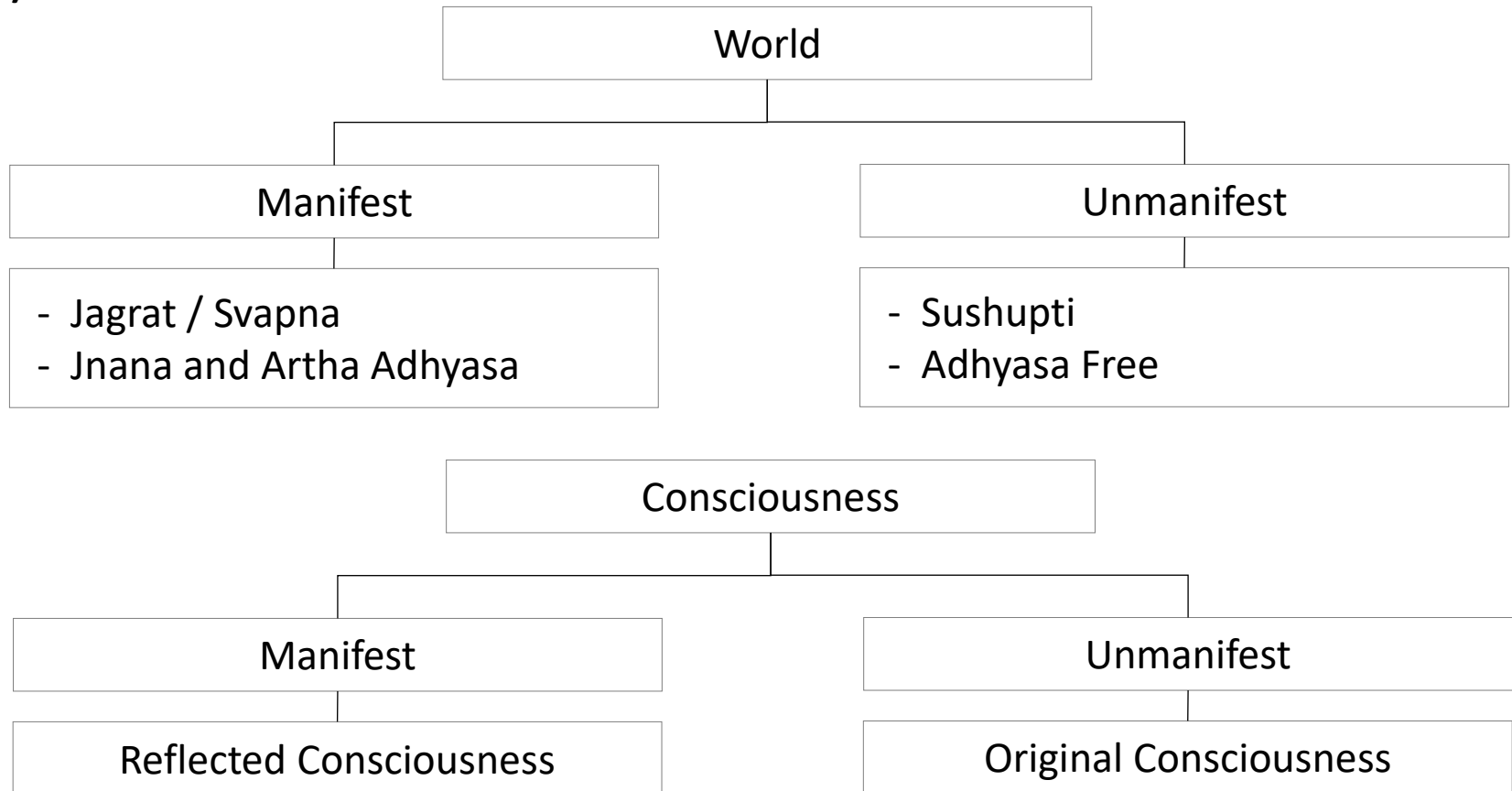
यो रेतसि तिष्ठन् रेतसोऽन्तरः,
यं रेतो न वेद, यस्य रेतः शरीरम्,
यो रेतोऽन्तरो यमयति,
एष त आत्माऽन्तर्याम्यमृतः;
अदृष्टो द्रष्टा, अश्रुतः श्रोता,
अमतो मन्ता, अविज्ञतो विज्ञाता;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञात,
एष त आत्मान्तर्याम्यमृतः,
अतोऽन्यदार्तम्;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

- Internal Ruler = Your own immortal self.

1271)



1272) Hastamalika Stotram :

निमित्तं मनश्चक्षुरादिप्रवृत्तौ
निरस्ताखिलोपाधिराकाशकल्पः ।
रविलोकचेष्टानिमित्तं यथा यः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ३ ॥

nimittam manashchakshuradipravruttau
nirastAkhilopAdhirAkAshakalpah |
ravirlokacheshTAnimittam yathA yah
sa nityopalabdhisvarUpohamAtmA ||3||

Who is the cause for the activities of the mind and eyes, is devoid of all limiting adjuncts, like space, just as the sun is the cause for all worldly activities (but is the witness), I am of the nature of that ever-existing Atman. That, which is the cause for the activities of the mind and eyes.. [Verse 3]

- I am ever Existing Atma cause of all Activities of Sense organs and Mind.
- I am like Space without limiting Adjuncts
- I am witness like Sun for all Activities.

1273) Hastamalika Stotram :

मुखाभासको दर्पणे दृश्यमानो
मुखत्वात् पृथक्त्वेन नैवास्ति वस्तु ।
चिदाभासको धीषु जीवोऽपि तद्वत्
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ५ ॥

mukhabhasako darpane drushyamano
mukhatvat pruthattavena naivasti vastu |
chidabhasako dhishu jivopi tadvat
sa nityopalabdhisvarupohamatma ||5||

The image of face reflected in the mirror has no real existence apart from the face. Similarly, Jiva (The individual Self) is also a reflection of Consciousness in the thoughts (Intellect). I am of the nature of that ever-existing Atman [Verse 5]

Reflection (Image)	Original Face / Atman
<ul style="list-style-type: none">- Consciousness and world- Mirror = Mind <p>Dakshinamoorthi Stotram : Verse 1</p> <ul style="list-style-type: none">- Image has no independent real existence apart from the face- World has Consciousness, immanent in form- Jiva, individual Self = Reflection of Consciousness in the thoughts of intellect	<ul style="list-style-type: none">- Consciousness- World has no separate existence- Consciousness also transcendent- Paramatma, Total self, remains independent of Jiva- Consciousness remains, independent of thoughts intellect

Dakshinamoorthi Stotram :

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

viśvandarpaṇa drśyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṃ
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

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

1274) Hastamalika Stotram :

यथा दर्पणाभाव आभासहानौ
मुखं विद्यते कल्पनाहीनमेकम् ।
तथा धी वियोगे निराभासको यः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ६ ॥

yatha darpanabhava abhasahanou
mukham vidyate kalpanahinamekam |
tatha dhi viyoge nirabhasako yah
sa nityopalabdhisvarupohamatma ||6||

Just as, when the mirror is removed, the image Vanishes, only one face remains without reflection; in the same way, when dissociated from the intellect, pure awareness alone remains without a reflection. I am of the nature of that Ever-existing Atman. [Verse 6]

Mirror	Mind
<ul style="list-style-type: none"> - When removed, the Image Vanishes - Only Original face remains 	<ul style="list-style-type: none"> - When Mind is removed, reflected Awareness Vanishes - Only Pure Awareness, Substratum of Universe remains without a Reflection

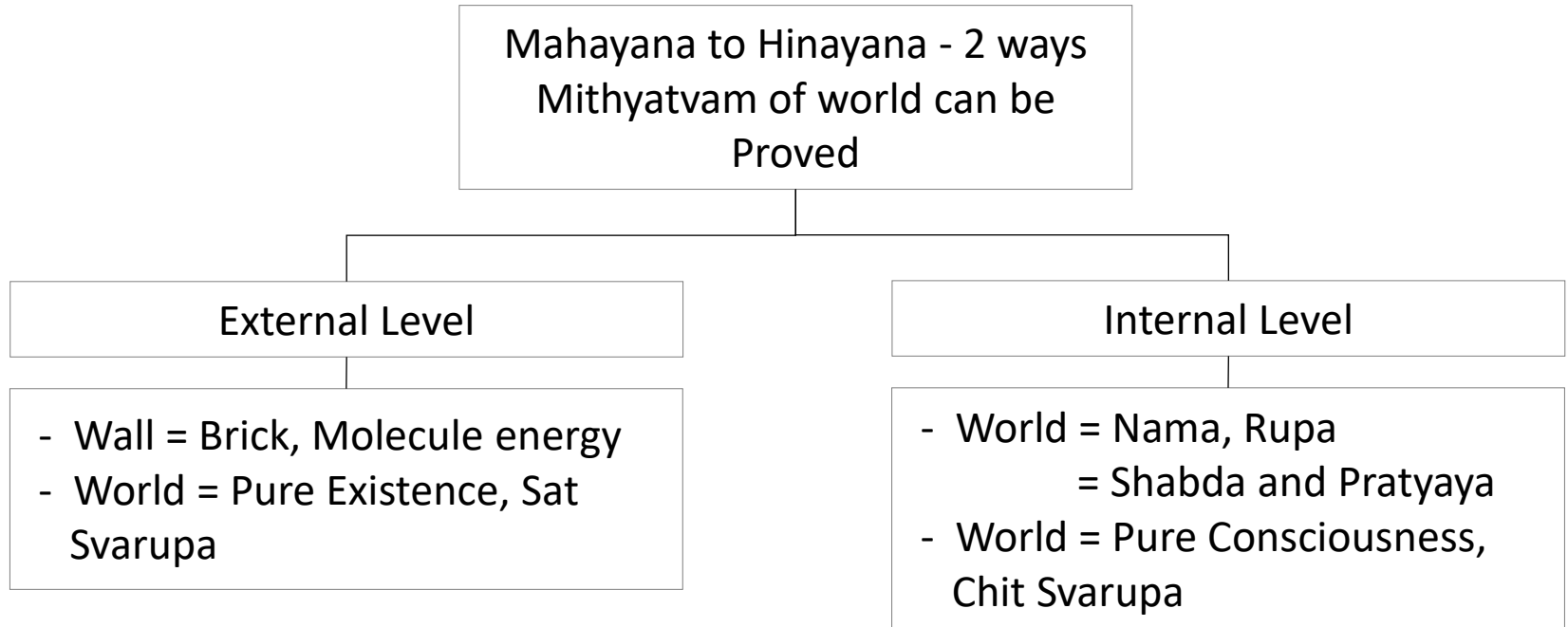
- I am of the Nature of Ever existing Atman.

1275) Mandukya Upanishad :

प्रज्ञप्तेः सनिमित्तत्वमिष्यते युक्तिदर्शनात् ।
निमित्तस्यानिमित्तत्वम् इष्यते भूतदर्शनात् ॥ २५ ॥

prajñapteh sanimittatvam iṣyate yuktidarśanāt |
nimittasyānimittatvam iṣyate bhūtadarśanāt || 25 ||

So far as empirical reason (Yukti Darsana) goes, the fact of plurality is to be accepted. But, from the stand-point of the Absolutist Theory (Bhuta Darsana) Pluralistic world, with all its variety and relation, is illusory. [4 - K - 25]



1276) Hastamalika Stotram :

मनश्चक्षुरादेर्वियुक्तः स्वयं यो

मनश्चक्षुरादेर्मनश्चक्षुरादिः ।

मनश्चक्षुरादेरगम्यस्वरूपः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ७ ॥

manashchakshuraderviyuktah svayam yo

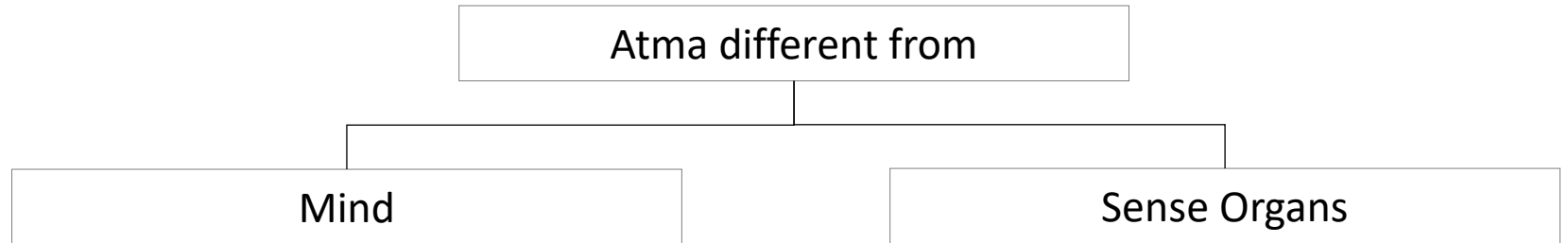
manashchakshuradermanashchakshuradih |

manashchakshuraderagamyasvarupah

sa nityopalabdhisvarupohamatma ||7||

That which itself is different from mind, eye, etc. and is mind of the mind, eye of the eye, etc., which is inaccessible to mind, eyes, etc., I am of the nature of that ever-existing Atman.

[Verse 7]



- It is Mind of Mind, eye of the eye
- In Accessible to Mind, eyes.
- I am of the Nature of Ever lasting Atma
- Nityo Svarupo Upalabdhi Svarupoha Atma.

1277) Hastamalika Stotram :

य एको विभाति स्वतः शुद्धचेताः
प्रकाशस्वरूपोऽपि नानेव धीषु
शरावोदकस्थो यथा भानुरेकः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ८ ॥

ya eko vibhati svatah shuddhachetah
prakashasvarupopi naneva dhishuh |
sharavodakastho yatha bhanurekah
sa nityopalabdhisvarupohamatma ||8||

Just as one sun (reflected) in various pots filled with water (Appears differently), that which shines by itself to the pure minded, being self-luminous, though one, appears as many and different in different intellects, I am of the nature of that ever-existing Atman. [Verse 8]

One Sun	One Consciousness
<ul style="list-style-type: none">- Reflects in Many Pots- Appears many and, differently	<ul style="list-style-type: none">- Self luminous- Shines in the intellect- Appears as many and Differently

- I am of the nature of Ever existing Atman.

1278) Mandukya Upanishad :

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वाभावोऽयमाप्तकामस्य का स्पृहा ॥ ९ ॥

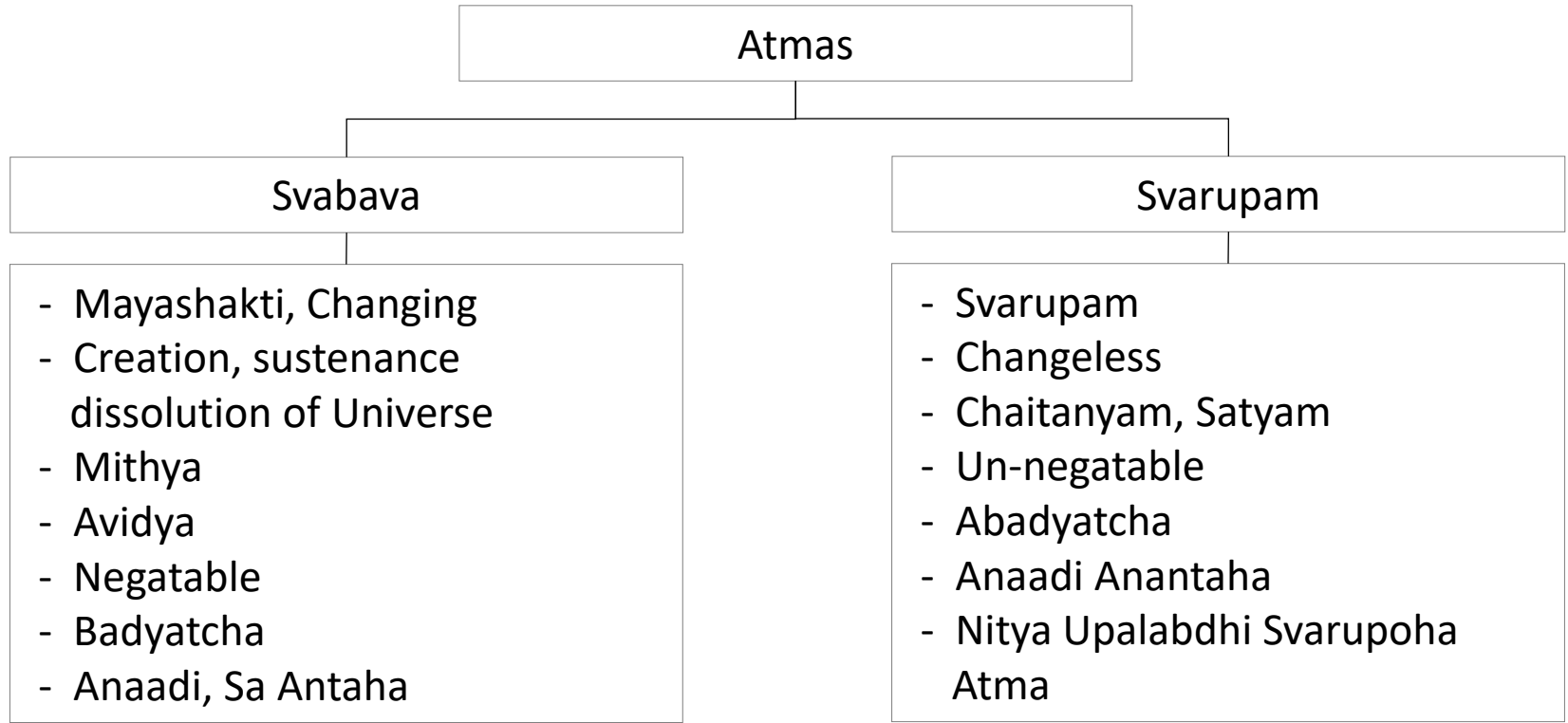
bhogārthaṃ sṛṣṭirityanye krīḍārthamiti cāpare |
devasyaiṣa svābhāvo'yamāptakāmasya kā sprhā || 9 ||

Others think that the world is being created for the purpose of God's enjoyments, while still others attribute it to a mere Play of the Lord. But it is the very nature of the effulgent being, the Atman; for, what desire is possible for Him, whose desires are always in a state of perfect fulfilment? [1 - K - 9]

निमित्तं न सदा चित्तं संस्पृशत्यध्वसु त्रिषु ।
अनिमित्तो विपर्यासः कथं तस्य भविष्यति ॥ २७ ॥

nimittaṃ na sadā cittam saṃsprśatyadhvasu triṣu |
animitto viparyāsaḥ katham tasya bhaviṣyati || 27 ||

The mind does not ever touch or enter into a causal relationship with any external object in any of the three periods of time. How can the mind be ever subject to delusion, as there is no cause (External object) for any such mental mischief. [4 - K - 27]



1279) Hastamalika Stotram :

यथाऽनेकचक्षुः-प्रकाशो रविर्न
 क्रमेण प्रकाशीकरोति प्रकाश्यम् ।
 अनेका धियो यस्तथैकः प्रबोधः
 स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ९ ॥

yathanekachakshuh prakasho ravirna
 kramena prakashikaroti prakashyam |
 aneka dhiyo yastathaikah prabodhah
 sa nityopalabdhisvarupohamatma ||9||

Just as the sun illumines many eyes, and does not illumine the Objects one by one, in the same way, that which is one Awareness, (illumines) many intellects. I am of the nature of that ever-existing Atman. [Verse 9]

Sun	Awareness
<ul style="list-style-type: none"> - illumines many eyes - Eyes illumine Objects one by one - Sun does not illumine the Objects directly 	<ul style="list-style-type: none"> - illumines many intellects - intellects illumine Sense Organs - Sense organs illumine the world - Awareness does not illumine to world directly

- Sa Nityo Upalabdhi Svarupoha Atma...

1280) Prashno Upanishad :

स यथा सोम्य वयांसि वसोवृक्षं सम्प्रतिष्ठन्ते ।
एवं ह वै तत् सर्वं पर आत्मनि सम्प्रतिष्ठते ॥ ७ ॥

Sa yathaa somya, vayaamsi vaaso vriksham sampratishtante
evam ha vai tat sarvam para atmani sampratishtate II 7 II

Just as, O beloved, birds retire to a tree roost, so indeed do all these rest in the supreme Atman. [IV – 7]

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च
तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा
च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च ग्राणं च
घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च स्पर्शयितव्यं च
वाक्च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं
च पायुश्च विसर्जयितव्यं च यादौ च गन्तव्यं च मनश्च
मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यं च
चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च
विद्यारयितव्यं च ॥ ८ ॥

Prithivee cha prithivee maatraa cha apascha-apomaatraa cha tejascha
tejo maatra cha vaayuscha vaayu maatraa cha aakaasa-schaakaasa maatraa
cha chakshucha drashtavyam cha srotavyam cha ghraanam cha
ghraatavyam cha rasam cha rasayitavyam cha tvak cha sparsayitavyam cha
vaak cha vaktavyam cha hastau chaadaatavyam cha upasthascha aanandayitavyam
cha paayuscha visarjayitavyam cha paadau cha gantavya cha manascha
mantavyam cha buddhischa boddhavyam cha ahankaarascha-ahamkartavyam cha
chittam cha chetayitavyam cha tejascha vidyotayitavyam cha
praanascha vidhaarayitavyam cha II 8 II

The Earth and its subtle elements, the water and its subtle elements, the Akasa and its subtle elements, the eye and what can be seen, the ear and what can be heard, the nose and what can be smelt, taste and its objects, the hands and what can be grasped, the feet and what can be walked on, the organs of generation and what is to be enjoyed, the organs of excretion and what must be excreted, the mind and what must be thought of, the intellect and what must be determined, the egoism and its objects ; citta and its objects, the light and its objects, the Prana and everything supported by it – all these rest in the state of sleep like birds in their nest. [IV – 8]

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa
boddhaa kartaa vijnaanaatmaa purushah
sa pare-akshare aatmani sampratishthate || 9 ||

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]

1281) Mandukya Upanishad :

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वाभावोऽयमाप्तकामस्य का स्पृहा ॥ ९ ॥

bhogārthaṃ sṛṣṭirityanye krīḍārthamiti cāpare |
devasyaiṣa svābhāvo'yamāptakāmasya kā sprhā || 9 ||

Others think that the world is being created for the purpose of God's enjoyments, while still others attribute it to a mere Play of the Lord. But it is the very nature of the effulgent being, the Atman; for, what desire is possible for Him, whose desires are always in a state of perfect fulfilment? [1 - K - 9]

निमित्तं न सदा चित्तं संस्पृशत्यध्वसु त्रिषु ।
अनिमित्तो विपर्यासः कथं तस्य भविष्यति ॥ २७ ॥

nimittam na sadā cittam saṁspṛśatyadhvasu triṣu |
animitto viparyāsaḥ katham tasya bhaviṣyati || 27 ||

The mind does not ever touch or enter into a causal relationship with any external object in any of the three periods of time. How can the mind be ever subject to delusion, as there is no cause (External object) for any such mental mischief. [4 - K - 27]

a)

Waker - Vishwa	Turiyam
<ul style="list-style-type: none"> - Swallows entire Dream world, dreamer on waking up - Becomes one with it 	<ul style="list-style-type: none"> - Swallows entire waking and waker Upon Spiritual Awakening - Jnani becomes one with the entire world

b) Dakshinamoorthi Stotram :

<p>विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया । यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥</p>	<p>viśvandarpaṇa drśyamāna nagarī tulyaṁ nijāntargataṁ paśyannātmāni māyayā bahirivodbhūtaṁ yathānidrayā yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye 1 </p>
--	--

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

1282) Mandukya Upanishad :

निमित्तं न सदा चित्तं संस्पृशत्यध्वसु त्रिषु ।
अनिमित्तो विपर्यासः कथं तस्य भविष्यति ॥ २७ ॥

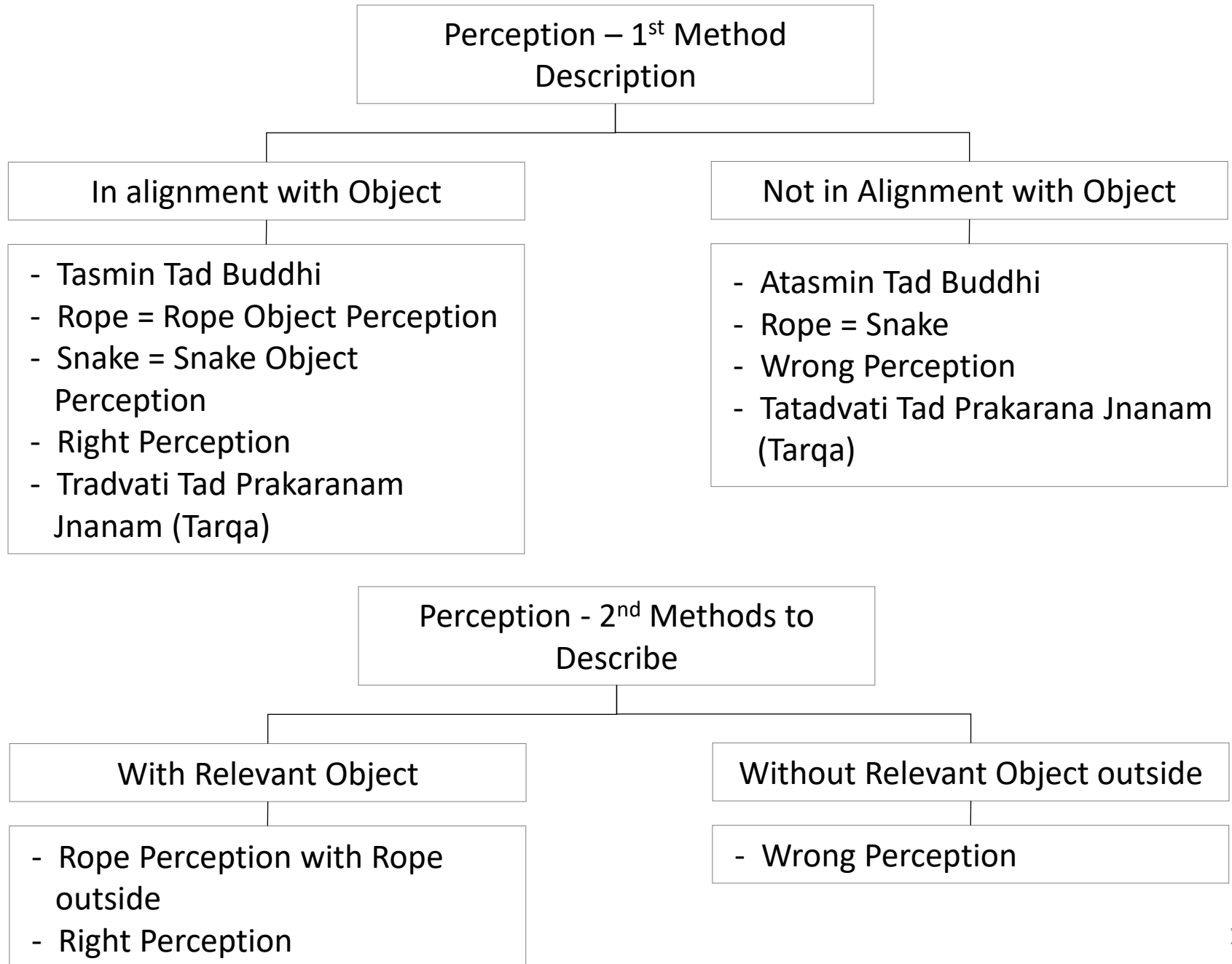
nimittam na sadā cittam samspṛśatyadhvasu triṣu |
animitto viparyāsaḥ katham tasya bhaviṣyati || 27 ||

The mind does not ever touch or enter into a causal relationship with any external object in any of the three periods of time. How can the mind be ever subject to delusion, as there is no cause (External object) for any such mental mischief. [4 - K - 27]

Hina Yani	Maha Yani
<ul style="list-style-type: none">- There is an external world Corresponding to our experiences	<ul style="list-style-type: none">- There is no external world in waking- In Dream, we experience an unreal world due to Nidra Shakti of Waker- For Jnani, who has woken up to his Svarupa, waking world is unreal, but is available for experience- He has Maya Shakti- Woken up to Nitya Chaitanya Svarupam- Nityo Upalabdhi Atma (Hastamalika)- Swallows up waking world in his Spiritual nature (Pravilapanam)

- Jnani recognizes his Maya Shakti and lives comfortably as a Jeevan Mukta.

1283) Adhyasa Bhashyam :



1284) Mandukya Upanishad :

प्रज्ञप्तेः सनिमित्तत्वमन्यथा द्वयनाशतः ।

संक्लेशस्योपलब्धेश्च परतन्त्रास्तिता मता ॥ २४ ॥

prajñapteh sanimittatvamanyathā dvayanāśataḥ |

saṁkleśasyopalabdheśca paratantrāstitā matā || 24 ||

Subjective knowledge must have an objective cause: Otherwise both must be Non-existent. For this reason as well as that of the experience of pain the existence of external Objects accepted by the Dvaitin-s must be admitted. [4 - K - 24]

प्रज्ञप्तेः सनिमित्तत्वमिष्यते युक्तिदर्शनात् ।

निमित्तस्यानिमित्तत्वम् इष्यते भूतदर्शनात् ॥ २५ ॥

prajñapteh sanimittatvamiṣyate yuktidarśanāt |

nimittasyānimittatvam iṣyate bhūtadarśanāt || 25 ||

So far as empirical reason (Yukti Darsana) goes, the fact of plurality is to be accepted. But, from the stand-point of the Absolutist Theory (Bhuta Darsana) Pluralistic world, with all its variety and relation, is illusory. [4 - K - 25]

चित्तं न संस्पृशत्यर्थं नार्थाभासं तथैव च ।

अभूतो हि यतश्चार्थो नार्थाभासस्ततः पृथक् ॥ २६ ॥

cittaṁ na saṁspṛśatyartham nārthābhāsaṁ tathaiva ca |

abhūto hi yataścārtho nārthābhāsaḥ tataḥ pṛthak || 26 ||

The mind does not contact objects of the external world nor are the ideas which appear as external Objects any delusory reflection upon the mind. We say so because objects are non-existent, and the ideas, which appear as objects in the outer world, are not in any sense separate from the mind. [4 - K - 26]

निमित्तं न सदा चित्तं संस्पृशत्यध्वसु त्रिषु ।
अनिमित्तो विपर्यासः कथं तस्य भविष्यति ॥ २७ ॥

nimittam na sadā cittam saṁspṛśatyadhvasu triṣu |
animitto viparyāsaḥ katham tasya bhaviṣyati || 27 ||

The mind does not ever touch or enter into a causal relationship with any external object in any of the three periods of time. How can the mind be ever subject to delusion, as there is no cause (External object) for any such mental mischief. [4 - K - 27]

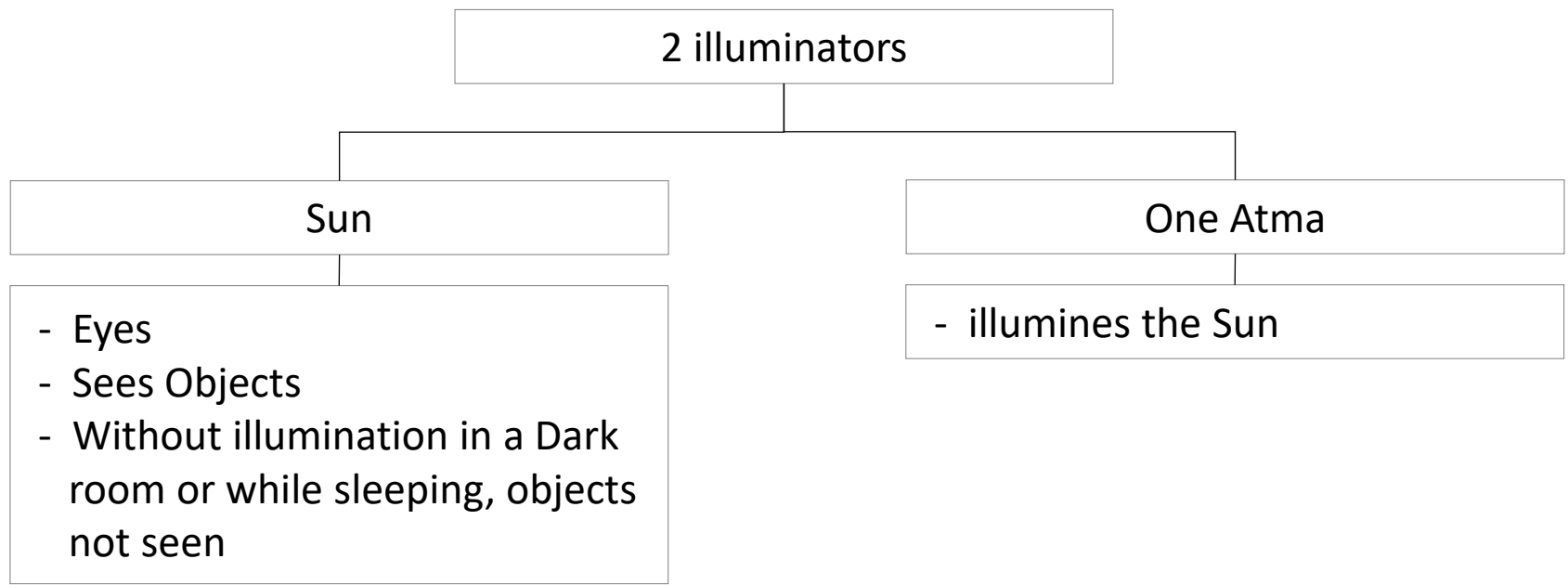
Hina Yani	Maha Yani
<ul style="list-style-type: none"> - Vaibhashika and Sautrantika - External world and Observer both exist - Both have equal reality 	<ul style="list-style-type: none"> - Yogachara Kshanika Vigyana Vadi and Vedantin - Observer alone exists - No External world - Observer, higher reality - World Vyavaharika Satyam

1285) Hastamalika Stotram :

विवस्वत् प्रभातं यथा रूपमक्षं
प्रगृह्णाति नाभातमेवं विवस्वान् ।
यदाभात आभासयत्यक्षमेकः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १० ॥

vivasvat prabhatam yatha rupamaksham
pragruhnati nabhatamevam vivasvan |
yadabhata abhasayatyakshamekah
sa nityopalabdhisvarupohamatma ||10||

Just as, illumined by the sun, an Object is seen by the eye (but not) what is not illumined; similarly, illumined by whom, the sun, illumines the eye, which is one, I am of the nature of that ever-existing Atman. [Verse 10]



- I am of the Nature of ever existing Atman.

1286) Prasno Upanishad :

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ताः अनविप्रयुक्ताः ।

क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥ ६॥

Tistro maatraa mrityumatyah prayukta annyonnya-saktaa anaviprayuktah

kriyaasu baahya-abhyantara-madhyamaasu samyak-prayuktaasu na kampate jnah || 6 ||

The three matras, when employed separately, are mortal-finite, but when they are strung together they are not in any sense of the term 'wrongly employed'. But when they are properly employed in all their internal, external and midway functions, the knower thereafter trembles not. [V – 6]

a) Jnani :

- I the Consciousness, Observer am the Atma, self, essential Nature of Everything.
- World does not exist separate from me.

b) Hance Jnani has Samatvam all the time : Gita :

समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः
तुल्यनिन्दात्मसंस्तुतिः ॥१४-२४॥

samaduḥkhasukhaḥ svasthaḥ
samalōṣṭāśmakāñcanaḥ |
tulyapriyāpriyō dhīrah
tulyanindātmasaṁstutiḥ || 14-24 ||

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are Alikes; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise...[Chapter 14 - Verse 24]

मानापमानयोस्तुल्यः
तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ॥१४-२५॥

mānāpamānayōstulyah
tulyō mitrāripakṣayōḥ |
sarvārambhaparityāgī
guṇātītaḥ sa ucyatē || 14-25 ||

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings- he is said to have crossed beyond the Gunas. [Chapter 14 - Verse 25]

तुल्यनिन्दास्तुतिर्मौनी
सन्तुष्टो येन केनचित्।
अनिकेतः स्थिरमतिः
भक्तिमान्मे प्रियो नरः ॥ १२-१९ ॥

tulyanindāstutirmaunī
santuṣṭō yēna kēnacit |
anikētaḥ sthirāmatih
bhaktimān mē priyō naraḥ || 12 - 19 ||

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion - That man is dear to Me. [Chapter 12 - Verse 19]

c) I am Non-dual Atma :

- No 2nd thing other than me to affect me.

d) Pot can't affect Clay, Ornament can't affect Gold

e) Chandogya Upanishad :

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

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

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

- Pot = Clay
- Brahman = World
- No world other than Awareness, Consciousness, Amatra, Chathurthaha, Avyavaharyaha.
- I am 3 Matras, 3 Avasthas, 3 Purushas (Unmanifest / Manifest)
- 9 Items = Me Turiyam
- No 2nd thing other than Turiyam.

1287) Hastamalika Stotram :

यथा सूर्य एकोऽप्स्वनेकश्चलासु
स्थिरास्वप्यनन्यद्विभात्यस्वरूपः
चलासु प्रभिन्नः सुधीष्वेक एव
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ११ ॥

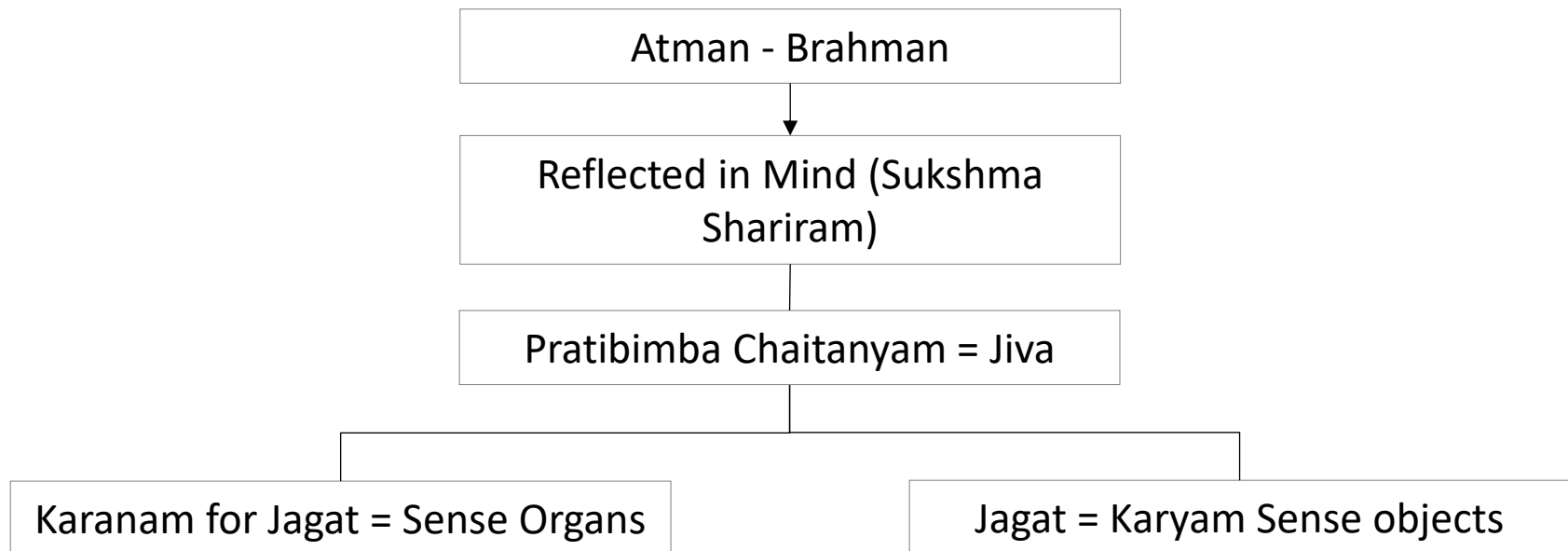
yatha surya ekopsvanekashchaliasu
sthirasvapyananyadvibhavyasvarupah |
chaliasu prabhinnah sudhishva eka
sa nityopalabdhisvarupohamatma ||11||

Just as one sun reflected in unsteady water appears to be many, reflected in steady water, it appears steady. Similarly, in various intellects of different temperaments, one Atman (Appears to be different). I am of the nature of that ever-existing Atman. [Verse 11]

One Sun	One Consciousness
<ul style="list-style-type: none"> - Reflected in unsteady water - Appears Many 	<ul style="list-style-type: none"> - Reflected in many unsteady intellects - Appears Many

- I am of the Nature of ever existing Atma.

1288) Prashno Upanishad - Chapter 5 :



- Sense Organs, sense Objects, Jiva resolved in Atma / Brahman during Sleep.
- Most Important Discovery in Upanishads :
 - Prashno / Chandogya / Mandukya / Kaivalyo / Brihadaranyaka Upanishad

1289) Hastamalika Upanishad :

घनच्छन्नदृष्टिर्घनच्छन्नमर्कम्
यथा निष्प्रभं मन्यते चातिमूढः ।
तथा बद्धवद्भाति यो मूढ-दृष्टेः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १२ ॥

ghanacchannadrushtirghanacchannamarkam
yatha nishprabham manyate chatimudhah |
tatha baddhavadbhati yo mudha-drushteh
sa nityopalabdhisvarupohamatma ||12||

Just as a evet ignorant person, whose vision is covered by clouds, thinks that the sun is covered by clouds and has lost its brilliance, in the same way, that which appears to be bound to a person with deluded vision, I am of the nature of that ever-existing Atman. [Verse 12]

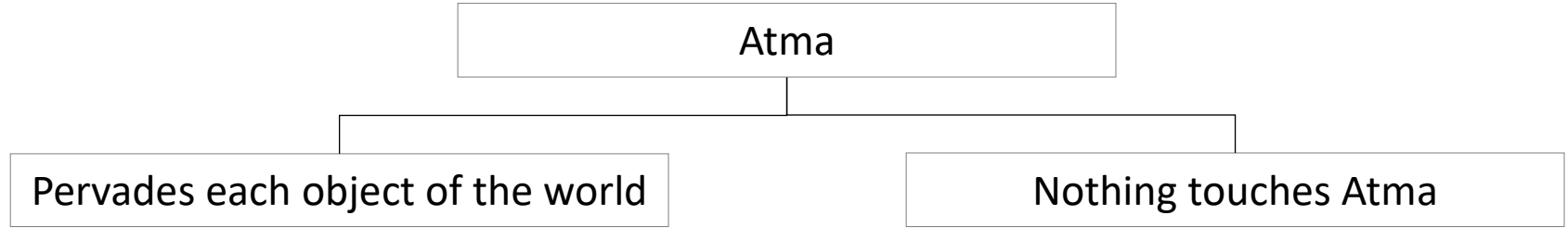
Ignorant	Atma
<ul style="list-style-type: none">- Sun covered by Clouds- Thinks sun is covered and has lost its Brilliance	<ul style="list-style-type: none">- Atma appears bound in the thoughts of a person with Deluded Vision

1290) Hastamalika Upanishad :

समस्तेषु वस्तुष्वनुस्यूतमेकं
समस्तानि वस्तूनि यन्न स्पृशन्ति ।
वियद्वत्सदा शुद्धमच्छस्वरूपं
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १३ ॥

samasteshu vastushvanusyutamekam
samastani vastuni yanna sprushanti |
viyadvatsada shuddhamacchasvarupam
sa nityopalabdhisvarupohamatma ||13||

The one (Self), which pervades each and every Object of the world, (Yet) nothing can touch it. Like space, (Which is) always pure (And of) immaculate nature, I am of the nature of that ever-existing Atman. [Verse 13]



Space	I am
Always Pure	Always pure

- I am of the Nature of ever existing Atman.

1291) Hastamalika Upanishad :

उपाधौ यथा भेदता सन्मणीनां
तथा भेदता बुद्धिभेदेषु तेऽपि ।
यथा चन्द्रिकाणां जले चञ्चलत्वं
तथा चञ्चलत्वं तवापीह विष्णो ॥ १४ ॥

upadhou yatha bhedata sanmaninam
tatha bhedata buddhibhedeshu tepi |
yatha chandrikanam jale chanchalatvam
tatha chanchalatvam tavapiha vishno || 14 ||

O Lord, Vishnu! Just as differences seen in crystals are only because of different adjuncts, in the same way, for you also, the difference is because of the different intellects. Just as the moon appears moving (When reflected) in moving water, so is your changeful appearance. I am of the nature of that ever-existing Atman. [Verse 14]

Reflection of moon in water	Atman's Reflection moves in Mind
Appears to move in Moving waters	Appears to move, when thoughts move in the intellect

- Differences in the world are because of Bodies and intellect.
- Content of the Universe is one Atma, indivisible, Changeless.

1292) Upadesha Sara :

कर्तुराज्ञया प्राप्यते फलम् ।
कर्म किं परं कर्म तज्जडम् ॥ १ ॥

kartur-ājñayā prāpyate phalam ।
karma kiṁ param karma tajjadam ॥ 1 ॥

By the command (according to the laws) of the Creator of the world (the Lord), the fruits (of action) are gained. Then how is action the Supreme (Reality)? (It is not; since) that action is inert. [Verse 1]

Who controls all Actions?

- Lord with his Laws of Creation gives Laws of actions and results of actions - Fruits of actions.

What is the Supreme reality?

- Not action which is inert.

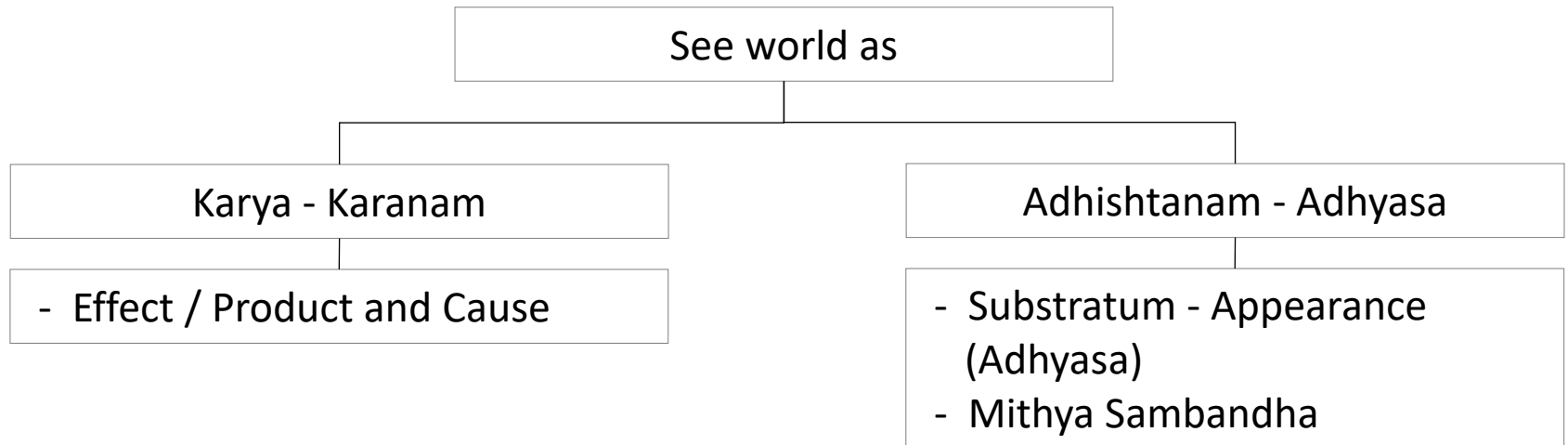
1293) Mandukya Upanishad :

अजातं जायते यस्मात् अजातिः प्रकृतिस्ततः ।
प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥ २९ ॥

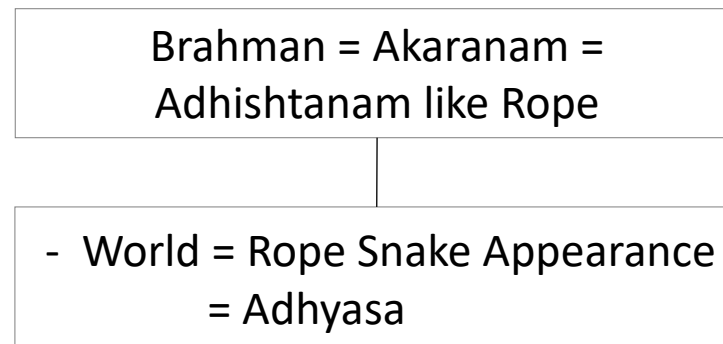
ajātaṃ jāyate yasmāt ajātiḥ prakṛtistataḥ |
prakṛteranyathābhāvo na kathamcidbhaviṣyati || 29 ||

In the opinion of the disputants, That which is unborn, is born. The very nature of That is to be ever unborn. It is never possible for a thing to be ever other than what it is. [4 - K - 29]

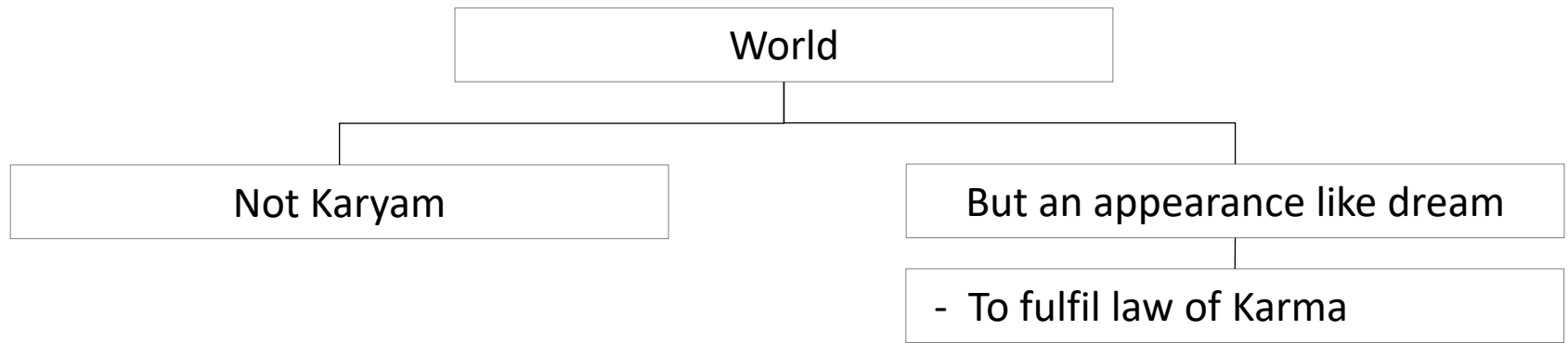
i) Self realisation is change in format :



ii)



iii)



iv)



v) Change thinking to Adhishtanam Adhyasa :

- Then, can realise waking is Dream No. 2

vi) When this dream is realised (Maya Shakti) and Brahman :

- Adhishtanam is claimed, I am Nitya Mukta, Swarupa Atma, ever free.
- This is Moksha, liberation from body, Mind and World.
- Remain in my eternal nature of Pure Consciousness, beyond Time Space, beyond sleep.
- I am Turiya Atma, very clear.

1294) Upadesha Sara :

कृतिमहोदधौ पतनकारणम् ।

फलमशाश्वतं गतिनिरोधकम् ॥ २ ॥

kṛti-maho-dadhau patana-kāraṇam ।

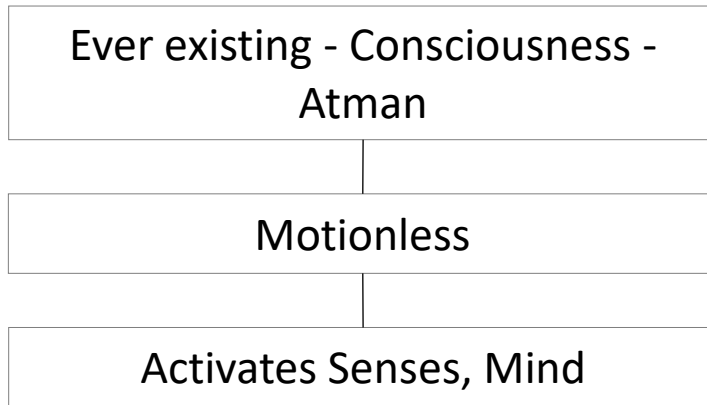
phalam-aśāśvataṁ gati-nirodhakam ॥ 2 ॥

In the vast ocean of actions, impermanent result is the cause for fall (of man), and is a barrier to progress. [Verse 2]

- In the ocean of actions, impermanent result is the cause for fall of man.

1295)

Heat	Eternal Knowledge, Consciousness
Nature of fire	Nature of Self



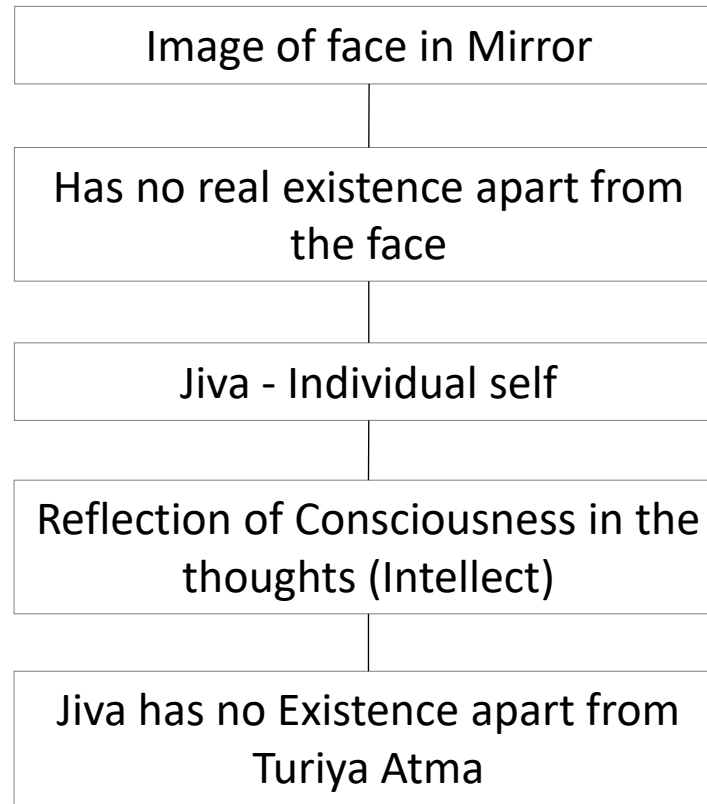
1296) Hastamalika Stotram :

मुखाभासको दर्पणे दृश्यमानो
मुखत्वात् पृथक्त्वेन नैवास्ति वस्तु ।
चिदाभासको धीषु जीवोऽपि तद्वत्
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ५॥

mukhabhasako darpane drushyamano
mukhatvat pruthattavena naivasti vastu |
chidabhasako dhishu jivopi tadvat
sa nityopalabdhisvarupohamatma ||5||

The image of face reflected in the mirror has no real existence apart from the face. Similarly, Jiva (The individual Self) is also a reflection of Consciousness in the thoughts (Intellect). I am of the nature of that ever-existing Atman [Verse 5]

1297)



- I am of the nature of ever existing Atma - Nityo Upalabdh Svarupo - Atma.

1298) Hastmalika Stotram :

यमग्न्युष्णवन्नित्यबोध स्वरूपं
मनश्चक्षुरादीन्यबोधात्मकानि ।
प्रवर्तन्त आश्रित्य निष्कम्पमेकं
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ४ ॥

yamagnyushnavannityabodha svarupam
manashchakshuradinyabodhatmakani |
pravartanta ashritya nishkampamekam
sa nityopalabdhisvarupohamatma ||4||

As heat is the nature of fire, the one whose nature is eternal knowledge, motionless, depending upon whom, inert mind, eyes, etc. Become active, I am of the nature of that ever-existing Atman. Inert mind and eyes, etc, depending upon whom become active... [Verse 4]

Heat	Consciousness existence, Bliss
Nature of Fire	Nature of Self

- I am of the Nature of that ever - Existing Atman.

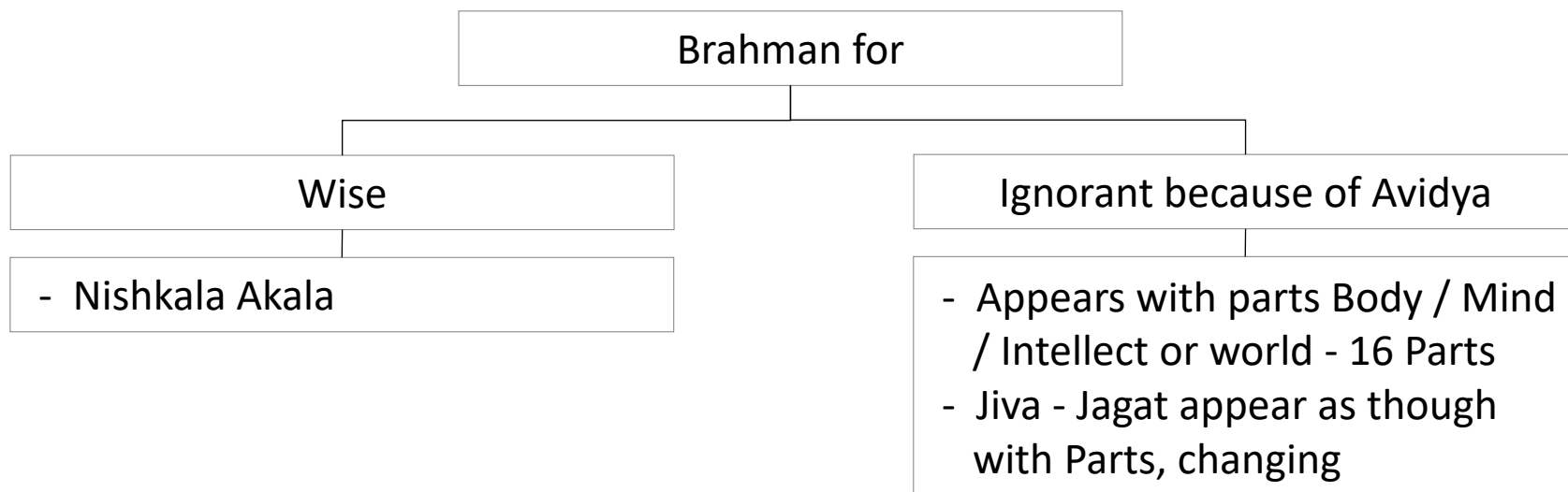
1299) Prashno Upanishad :

तस्मै स होवाच । इहईवान्तःशरीरे सोम्य स पुरुषो
यस्मिन्नताः षोडशकलाः प्रभवन्तीति ॥ २॥

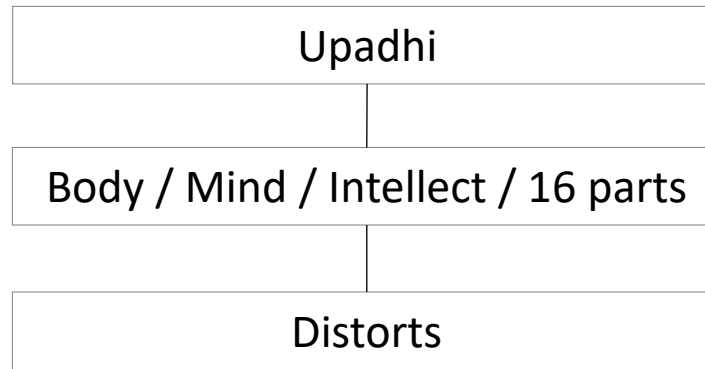
Tasmai sa hovaacha, iha-iva-antah-sareere, somya, sa purusho,
yasmin-netaah shodasakalaah prabhavanti iti || 2 ||

He replied, “O Gentle Youth, That Purusa in whom these sixteen kalas are born is right here within the body.” [VI – 2]

a)



b)

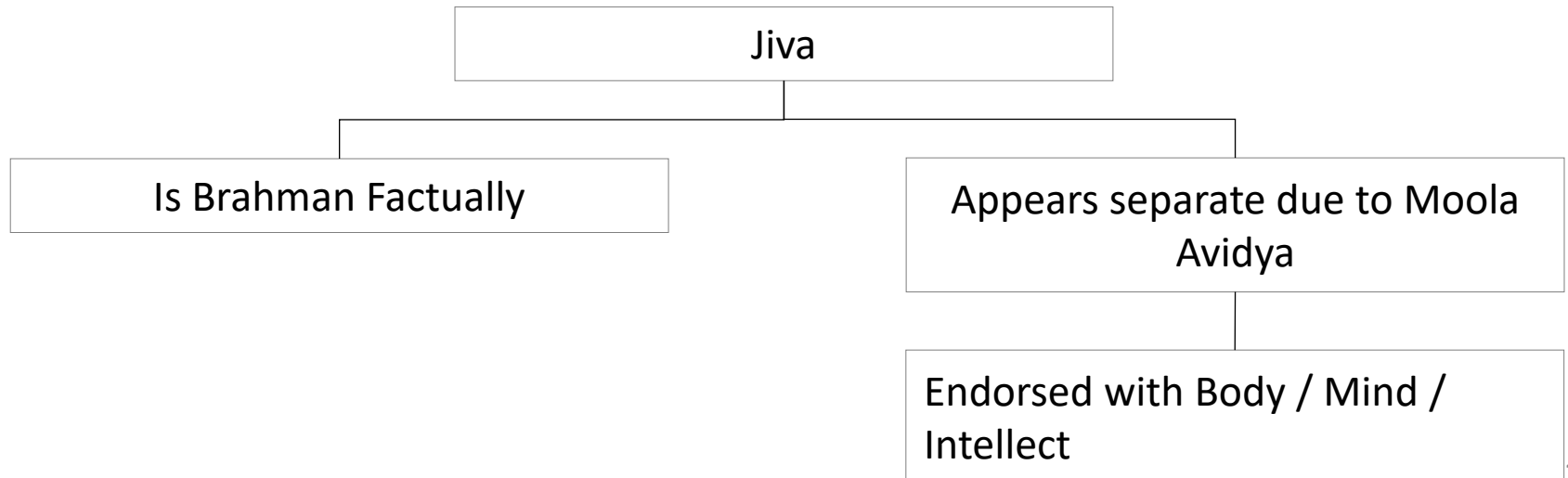


Example :

- Crystal red flower
- Mind in dream - Clouds - Moon.

C) Vedanta removes Avidya :

- Helps me see who I am without Body / Mind / Intellect - Upadhi, without 3 Avasthas = Turiyam.



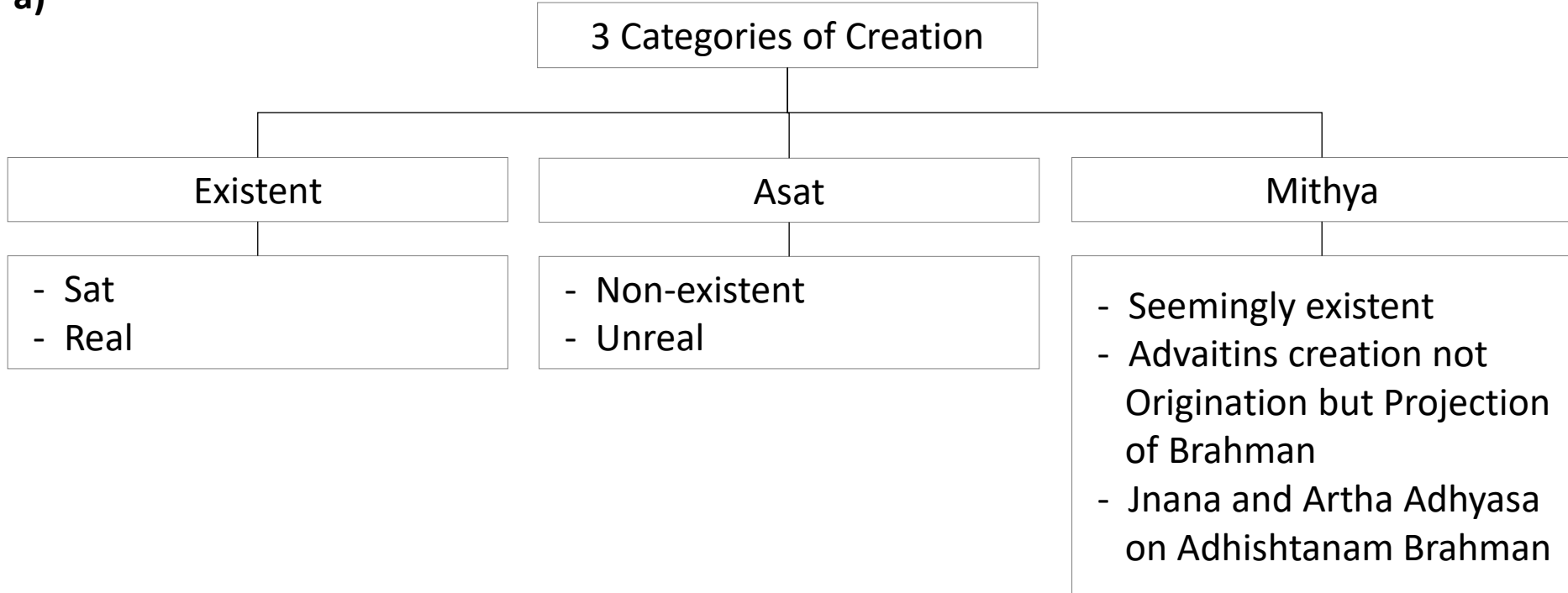
1300) Mandukya Upanishad :

स्वप्ने चावस्तुकः कायः पृथगन्यस्य दर्शनात् ।
यथा कायस्तथा सर्वं चित्तदृश्यमवस्तुकम् ॥ ३६ ॥

svapne cāvastukaḥ kāyaḥ pṛthaganyasya darśanāt |
yathā kāyastathā sarvaṃ cittadr̥śyamavastukam || 36 ||

The body which is actively participating in the dream life must necessarily be unreal since the other body of the dreamer is perceived as lying in the bed as distinctly different from his dream-body. Like the body everything cognised in the dream is certainly unreal. [4 - K - 36]

a)



b) Waking and Dream both Projected by Brahman for Exhaustion of Prarabda Karmas.

1301) Mandukya Upanishad :

उत्पादस्याप्रसिद्धत्वादजं सर्वमुदाहृतम् ।

न च भूतादभूतस्य संभवो'स्ति कथंचन ॥ ३८ ॥

utpādasyāprasiddhatvādajam sarvamudāhṛtam |

na ca bhūtādabhūtasya sambhavo'sti kathamcana || 38 ||

Since the Creation or evolution cannot be established de facto all these (Dream Objects) are known as unborn. It is ever impossible for the unreal to be born of the real. [4 - K - 38]

- Brahman alone is existent
- World is an appearance due to maya Shakti.

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]

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]

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

brahmārpaṇaṁ brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṁ
brahma karma samādhinā ||4-24||

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

- Only Brahman existent
- World is Brahman alone
- Non-existent child never born, existent child need not be born.

What is born - gone?

- **Seemingly existent child is born and Gone = Mithya = Asat**
- There is manifestation, un-manifestation w.r.t. Brahman
- Brahman = Akaranam Central theme of Chapter 4 - Mandukya.

1302) Upadesha Sara :

वायुरोधनात् लीयते मनः ।
जालपक्षिवत् रोध-साधनम् ॥११॥

vāyu-rodhanāt līyate manaḥ ।
jāla-pakṣivat rodha-sāadhanam ||11||

By the restraint of the Pranas or breathing, the mind becomes absorbed. This is a means of checking the mind like the net that is used to ensnare birds. [Verse 11]

- By Restraining Prana, Mind become absorbed.
- 3 To ensnare Birds, nets used.
- To catch the Mind, Prana used

1303) Upadesha Sara :

हृत्स्थले मनः स्वस्थता क्रिया ।
भक्तियोगबोधाश्च निश्चितम् ॥१०॥

hṛtsthale manaḥ svasthatā kriyā ।
bhakti-yoga- bodhāśca niścitam ||10||

It has been ascertained that the goal of the Path of Action (Karma Yoga), Devotion (Bhakti Yoga), Astanga Yoga and of Knowledge (Jnana Yoga) is the abidance of the mind in the heart (one's own nature). [Verse 10]

God of Karma Yoga, Bhakti Yoga,
Ashtanga Yoga, Jnana Yoga,
Upasana Yoga

To make Mind Abide in the heart

Ones own nature

1304) Upadesha Sara :

भाव शून्यसद् भाव सुस्थितिः ।

भावना-बलाद् भक्तिर-उत्तमा ॥९॥

bhāva śūnyasad bhāva susthitiḥ ।

bhāvanā-balād bhaktir-uttamā ॥9॥

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

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

1305) Upadesha Sara :

भेद-भावनात् सोऽहमित्यसौ ।
भावनाऽभिदा पावनी मता ॥८॥

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

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

Contemplate without Duality

He is me

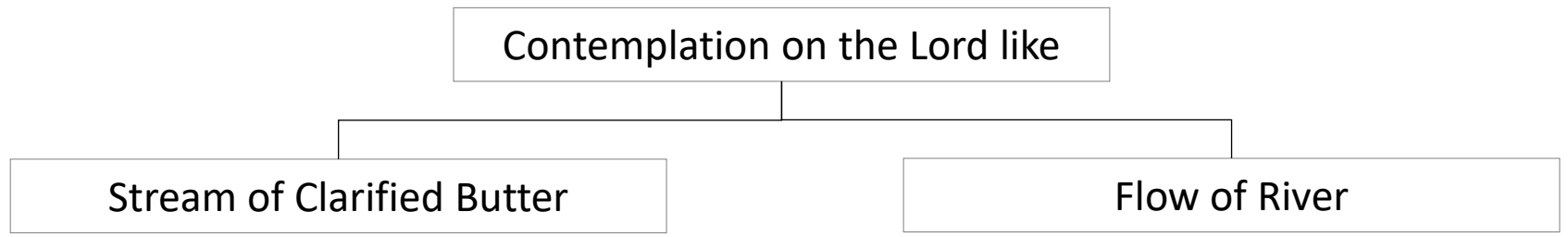
Is Superior to Contemplating with
Duality the individuality and the
lord

1306) Upadesha Sara :

आज्यधारया स्रोतसा समम् ।
सरल चिन्तनं विरलतः परम् ॥७॥

ājya-dhārayā srotasā samam ।
sarala cintanam viralataḥ param ॥7॥

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



1307) Upadesha Sara :

**कायवाङ्मनः कार्यमुत्तमम् ।
पूजनं जपश्चिन्तनं क्रमात् ॥४॥**

**kāya-vāñ-manah kāryam uttamam ।
pūjanam japaś-cintanam kramāt ॥4॥**

The actions done by the body – Puja (ritualistic worship of the Lord), the speech – Japa (chanting the name of the Lord) and the mind – Cintanam (contemplation) are serially superior to each other. (Japa is superior to Puja and contemplation to Japa). [Verse 4]



1308) Upadesha Sara :

चित्तवायवश् चित्क्रियायुताः ।

शाखयोर्द्वयी शक्तिमूलका ॥१२॥

citta-vāyavaś cit-kriyā-yutāḥ ।

śākhayor-dvayī śakti-mūlakā ||12||

The mind and the vital airs are endowed with knowledge and activating power respectively. These are the two branches of the one basic power (of the Lord). [Verse 12]

2 Magical powers of the Lord

Mind

Power of Knowledge

Breath

Activating power

1309) Upadesha Sara :

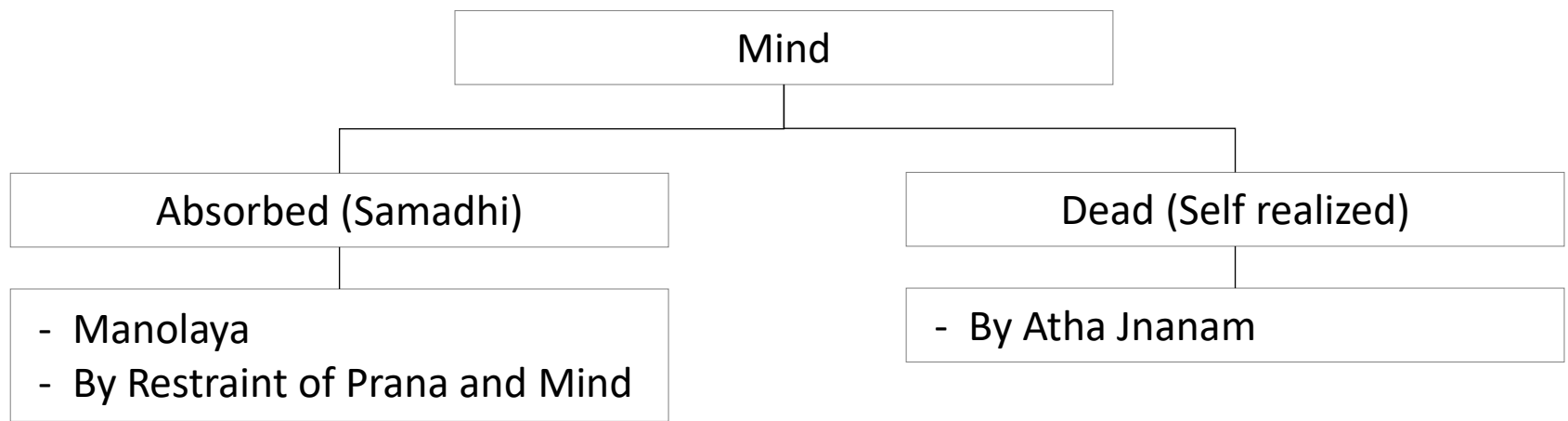
लयविनाशने उभयरोधने ।

लयगतं पुनर् भवति नो मृतम् ॥१३॥

laya-vināśane ubhaya-rodhane ।

laya-gataṁ punar bhavati no mṛtaṁ ||13||

The absorption of the mind (manolaya) and the destruction of the mind (manonasa) occur by the restraint of both (the prana and the mind respectively). The absorbed mind comes back but never indeed the dead mind. [Verse 13]

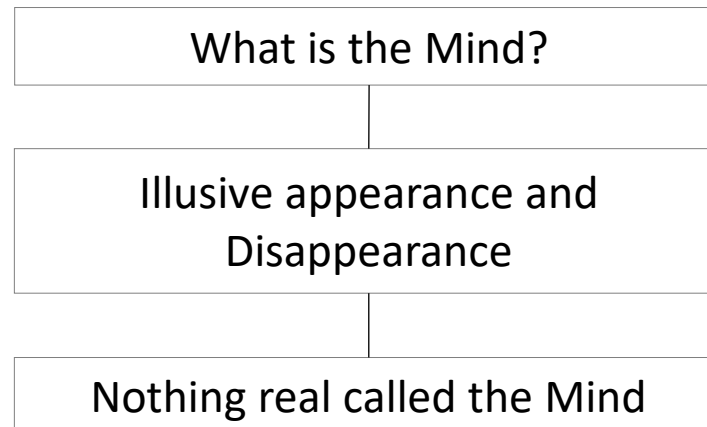


1310) Upadesha Sara :

मानसं तु किं मार्गणे कृते ।
नैव मानसं मार्ग आर्जवात् ॥

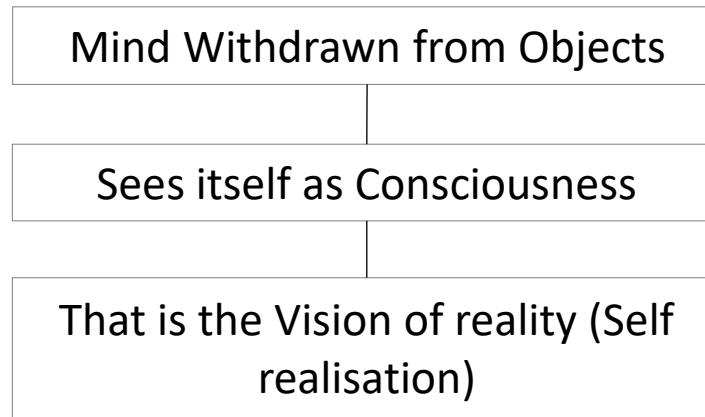
mānasam tu kiṁ mārgaṇe kṛte ।
naiva mānasam mārga ārjavāt ॥

Now, on enquiry as to ‘what is the mind’, (we realise that) there is nothing (real) called the mind. There is a directness in this path. [Verse 17]



- But the illusive Maya power called the Mind appear to be the main player, Hero of all our lives.
- It is example of Adhyasaa - "Rope Snake"
- It must have an Adhishtanam which is changeless, the real me
- The Mind's cause is Karana Shariram, called Maya shakti, Purva Vasanas
- Learn to decipher, understand the difference between Adhyasa, Superimposition and Substratum Adhishtnam and be ever free, Realise Nitya Mukta Svarupa.

1311) Upadesha Sara (Maharishi) :



1312) Upadesha Sara :

नष्टमान्सोत्कृष्ट योगिनः ।

कृत्यमस्ति किं स्वस्थितिं यतः ॥

naṣṭa-mānasotkrṣṭa yoginaḥ ।

kṛtyam-asti kiṁ svasthitim yataḥ ॥

What duty is there for the exalted Yogi whose mind has been annihilated? None, since he has gained abidance in the Self. [Verse 15]

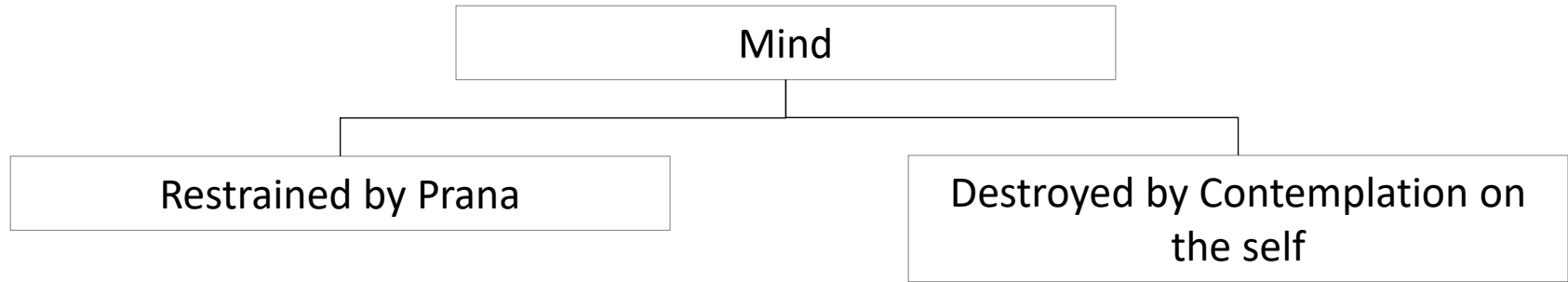
- No Duty left for Yogi who has learnt to Quieten, Annihilate his Mind and who Abides in the self.

1313) Upadesha Sara :

प्राणबन्धनात् लीनमानसम् ।
एकचिन्तनात् नाशमेत्यदः ॥

prāṇa-bandhanāt līna-mānasam ।
eka-cintanāt nāśam-etyadaḥ ॥

This mind that gets absorbed by the restraint of the pranas gets destroyed by contemplation on that One (Reality). [Verse 14]



1314) Foundation of Vedanta : Prashno Upanishad :

तस्मै स होवाच । इहृइवान्तःशरीरे सोम्य स पुरुषो
यस्मिन्नताः षोडशकलाः प्रभवन्तीति ॥ २॥

Tasmai sa hovaacha, iha-iva-antah-sareere, somya, sa purusho,
yasmin-netaah shodasakalaah prabhavanti iti ॥ 2 ॥

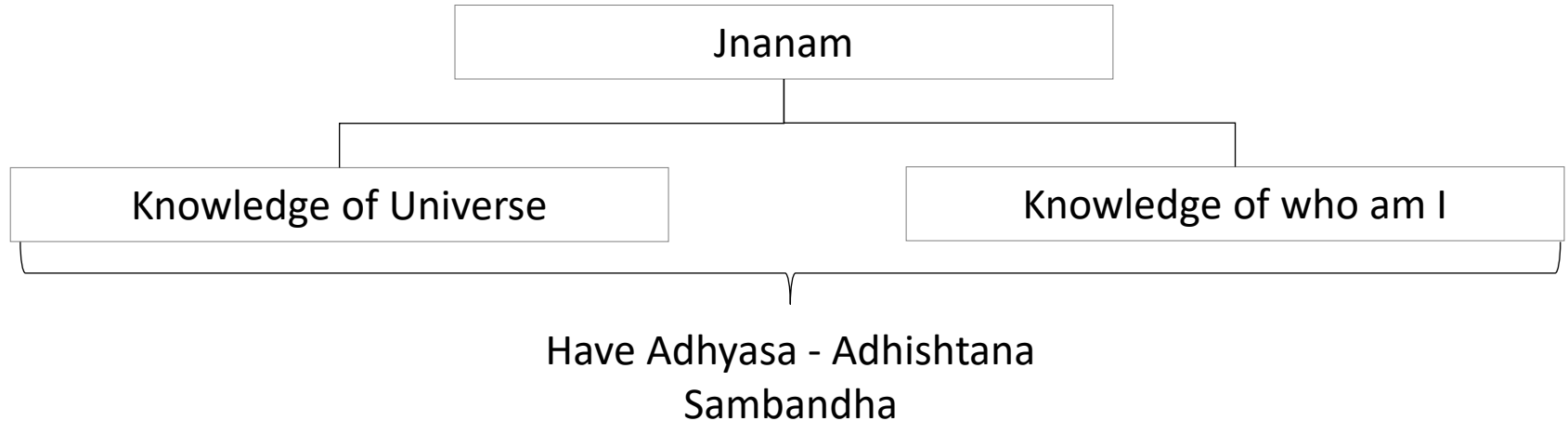
He replied, “O Gentle Youth, That Purusa in whom these sixteen kalas are born is right here within the body.” [VI – 2]

a)

Vrutti Jnanam	Svarupa Jnanam
i) Located ii) Many - Sa Dvitiyam iii) Mithya iv) Anityam v) Adhyasa vi) Prakirti vii) Vyabichara Svarupam	i) Locationless ii) Advaitam iii) Satyam iv) Nityam v) Adhishtanam vi) Purusha, brahman, Atman vii) Avyabichara Svarupam

b) Shodasha Kala Purusha is Available in the Body, Heart, Mind, I thought, as self awareness, Consciousness, ever Evident, Independent, Substratum of the Universe, called “Aham” – 1

c)



d)



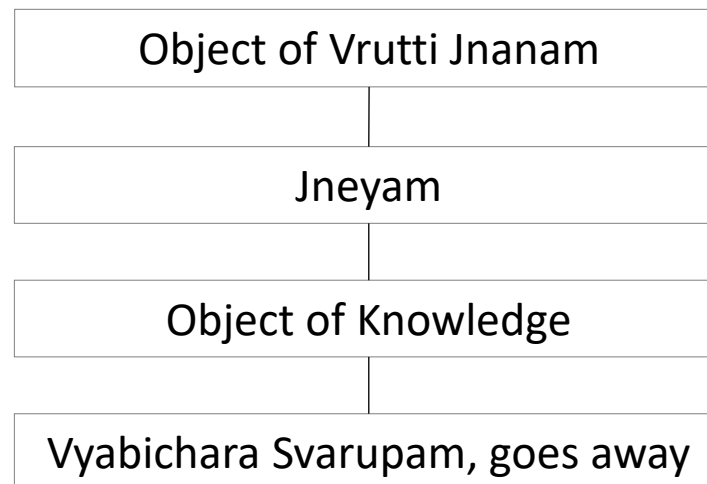
- Adhyasa called Anirvachaniam, has Tadatmya Sambandha with Adhishtanam, Bheda - Abheda Sambandha.

e) During Vyavahara, Svarupa Jnanam permanently appears as Vrutti Jnanam

f) **Vrutti Jnanam = Vrutti and Chidabhasa and Chit**

- Vrutti Jnanam is constantly there in waking and Dream, disappears in Sleep (or as Karana Sharira Vrutti Jnanam).

g)

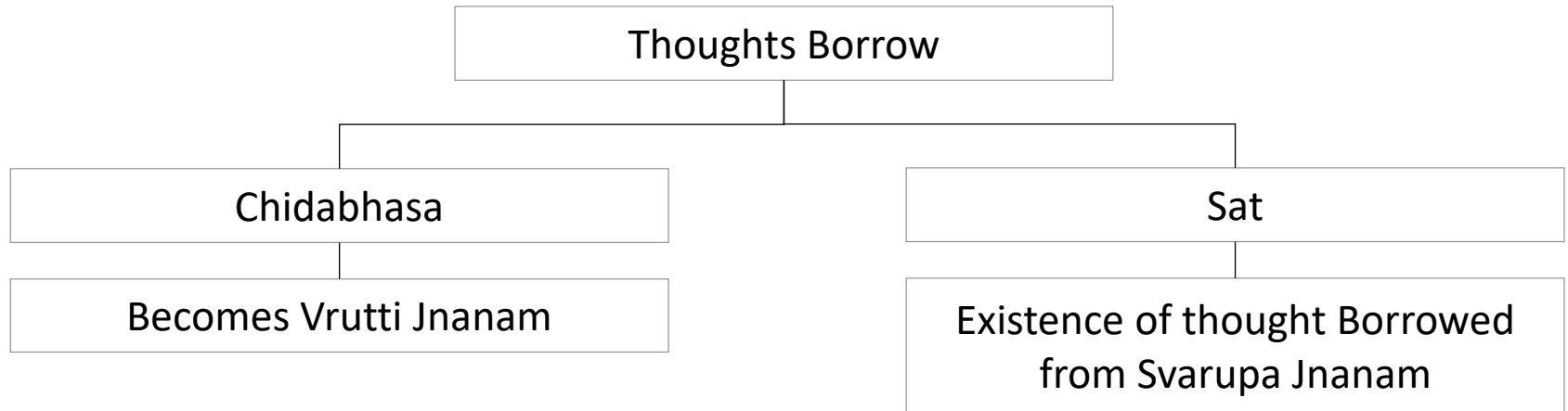


h) Svarupa Jnanam = Avyabichara Svarupam, changeless

i)

Changing	Changeless
<ul style="list-style-type: none">- Vrutti- Chidabhasa- Jneyam <p>↑</p> <p>Appears, disappears with Vrutti</p>	<ul style="list-style-type: none">- Chit <p>↑</p> <p>Never goes away</p> <ul style="list-style-type: none">- Always available in one Vrutti or other

j)

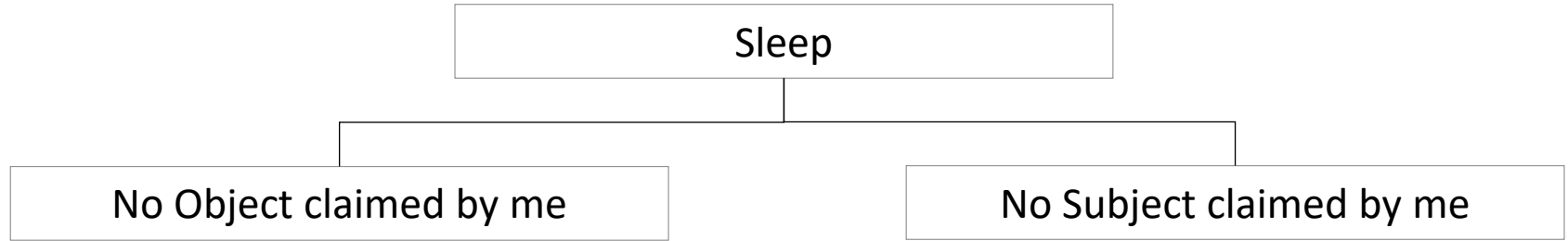


k)

Jneyam	Jnanam
<ul style="list-style-type: none">- Vyavrutta Vyabichara Svarupa- Changing	<ul style="list-style-type: none">- Anuvrutta Avyabichara Svarupa- Changeless

1315) Sleep State :

a)



b) Jnanam Nasti

c) Mandukya Upanishad :

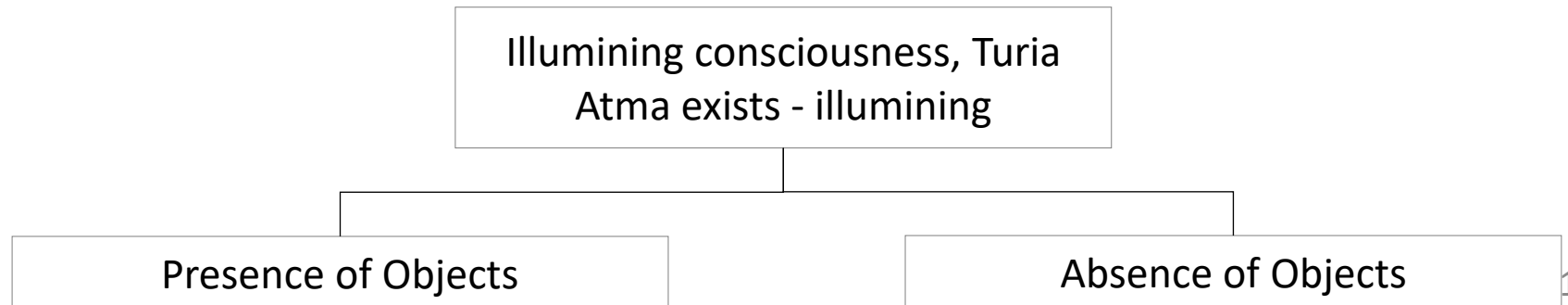
नाऽऽत्मानं न परंश्चैव न सत्यं नापि चानृतम् ।
प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥

nā"tmānaṃ na paraṃścaiva na satyaṃ nāpi cānṛtam |
prājñāḥ kiṃcana saṃvetti turyaṃ tatsarvadṛksadā || 12 ||

Prajna does not know anything of the Truth or the untruth, nor does Prajna know anything of the self or of the non-self: Prajna knows nothing. But Turiya is ever, and it is always the All-knowing, the All-seeing. [1 - K - 12]

d) Object not there does not mean illumining Consciousness not there

e)



f) Brihadaranyaka Upanishad :

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

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

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

g)

2 Examples

Light on Stage remains when
actors go away

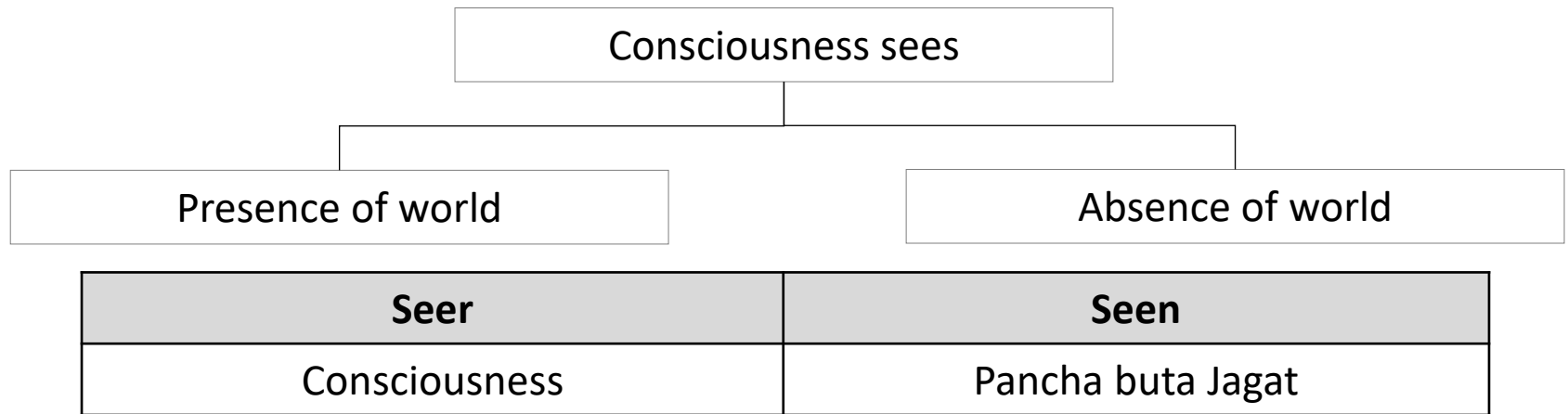
Eyes exists

In light

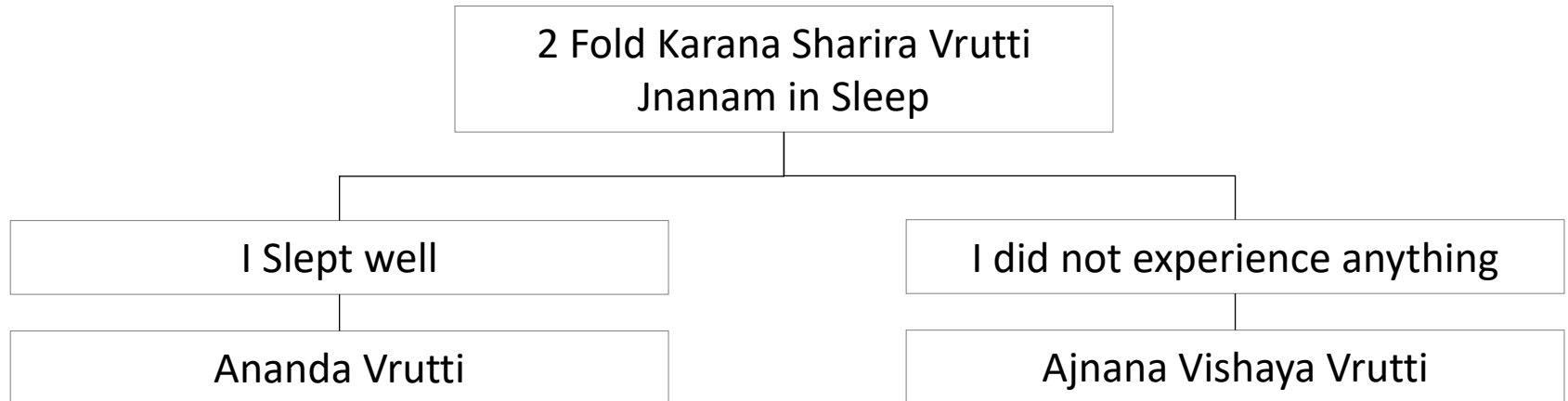
In Darkness

With Objects

No Objects



h)



- It takes place in Karana Shariram not in Sukshma Shariram.
- Even when Vrutti Jnanam goes away, Svarupa Jnanam remains.

1316) Upadesha Sara :

वृत्तयस्त्वहं वृत्तिमाश्रिताः ।
वृत्तयो मनो विद्ध्यहं मनः ॥

vṛtta yas-tvahaṁ vṛttim-āśritāḥ ।
vṛttayo mano viddhyahaṁ manaḥ ॥

Now, thoughts make the mind. All thoughts depend on the I-thought. Therefore, know the I-thought to be the mind. [Verse 18]

- Mind = thought
- All thoughts depend on I - thought
- I thought = Mind

1317) Upadesha Sara :

अहमि नाशभाज्यहमहंतया ।
स्फुरति हृत्स्वयं परमपूर्णसत् ॥

ahamī nāśa-bhājyahaṁ ahaṁtayaḥ ।
sphurati hṛt-svayaṁ parama-pūrṇa-sat ॥

When the ego is destroyed, the Self which is the Supreme-Infinite-Existence shines forth of its own (independently) as “I” – “I”. [Verse 20]

- When Ego - I is destroyed
- Atma I - Shines forth independently.

1318) Upadesha Sara :

अहमयं कुतो भवति चिन्वतः ।
अयि पतत्यहं निजविचारणम् ॥

aham-ayaṁ kuto bhavati cinvataḥ ।
ayi patatyaham nija-vicāraṇam ॥

From where does this “I”-thought arise? For one who enquires thus, the “I”-thought (ahankara) falls. This is Self-enquiry. [Verse 19]

Enquire :

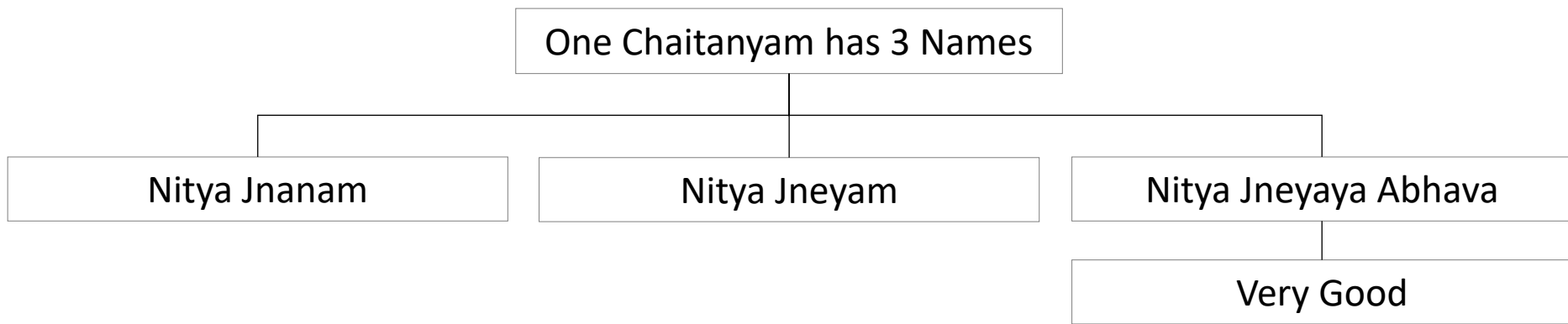
- From where does I - thought arise
- The I - thought Ahamkara falls.

1319) Prashno Upanishad :

तस्मै स होवाच । इहईवान्तःशरीरे सोम्य स पुरुषो
यस्मिन्नताः षोडशकलाः प्रभवन्तीति ॥ २॥

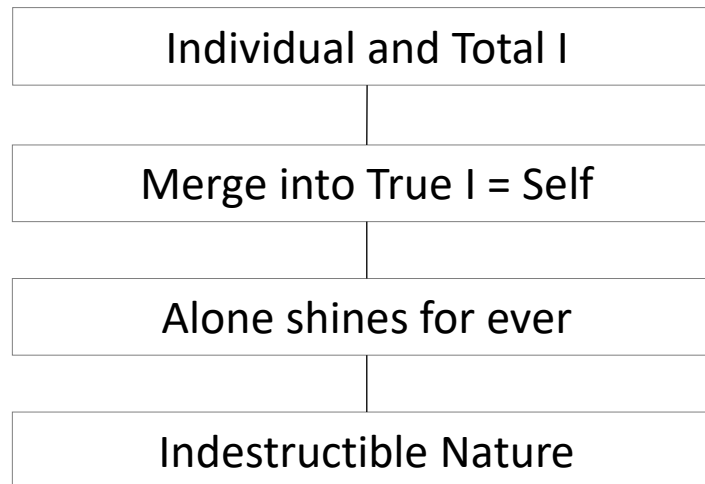
Tasmai sa hovaacha, iha-iva-antah-sareere, somya, sa purusho,
yasmin-netaah shodasakalaah prabhavanti iti ॥ 2 ॥

He replied, “O Gentle Youth, That Purusa in whom these sixteen kalas are born is right here within the body.” [VI – 2]



- No Jnanam of Prapancha in Chaitanyam = Prapancho Upashamam.

1320)



1321) Self Realisation : Dakshinamoorthi Stotram :

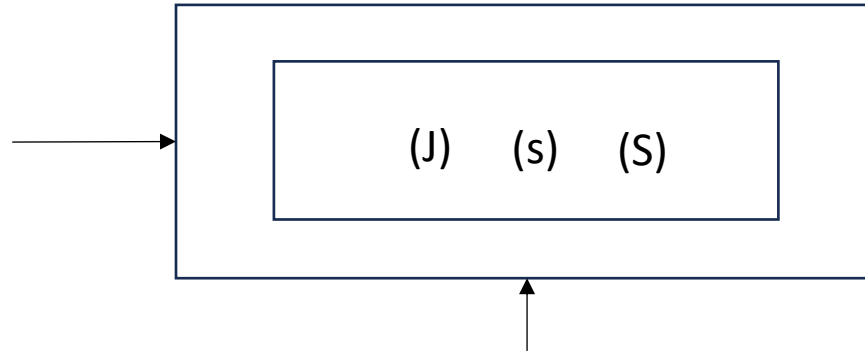
विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

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

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

a)

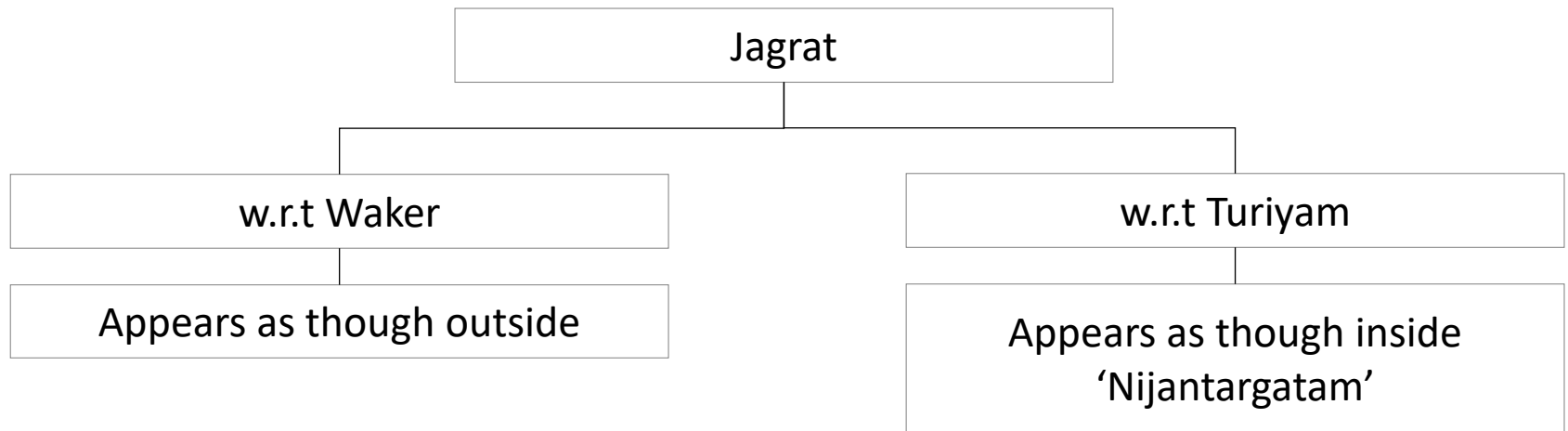
- I am Turia Chaitanyam
- All Pervading



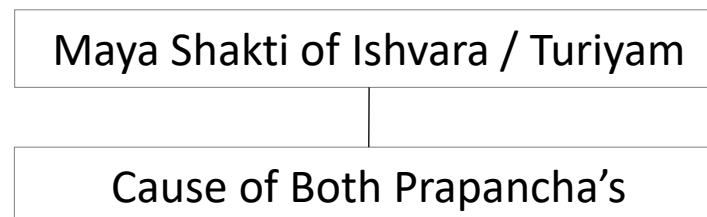
- Individual mind experiences waking, Dream, Sleep with Maya Shakti, Nijantargatam
- Jagrat = J
- Svapna = s (Small)
- Sushupti = S - Capitals

- b) Because of Maya shakti Jagrat Prapancha appears as though external
- c) Same as in Swapna Prapancha
- d) Turiyam not 4th State but only Non-dual status of mine
- e) World manifest, unmanifest in Maya, which is owned by Turiyam
- f) Turiyam is Paramartikam, can't be affected by anything in waking state
- g) Knowing Turiyam as me is claiming my status of Nitya moksha
 - This is the phenomena of the appearing, disappearing universe.
- h) Swapna appears as though inside from Waker's standpoint and as though outside from Dreamer's standpoint

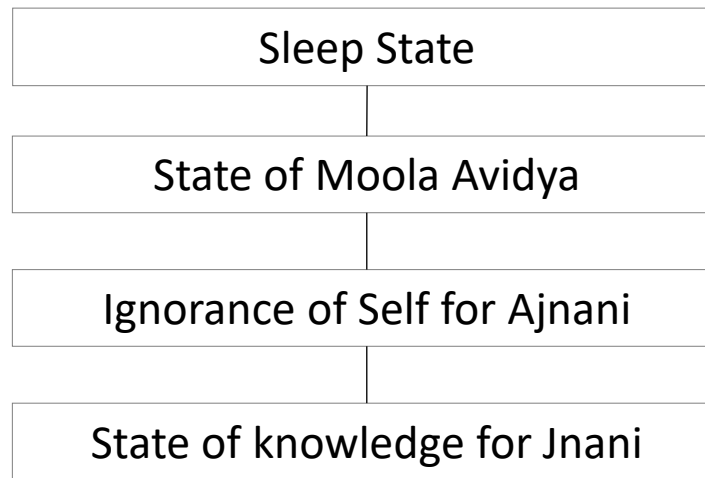
i)



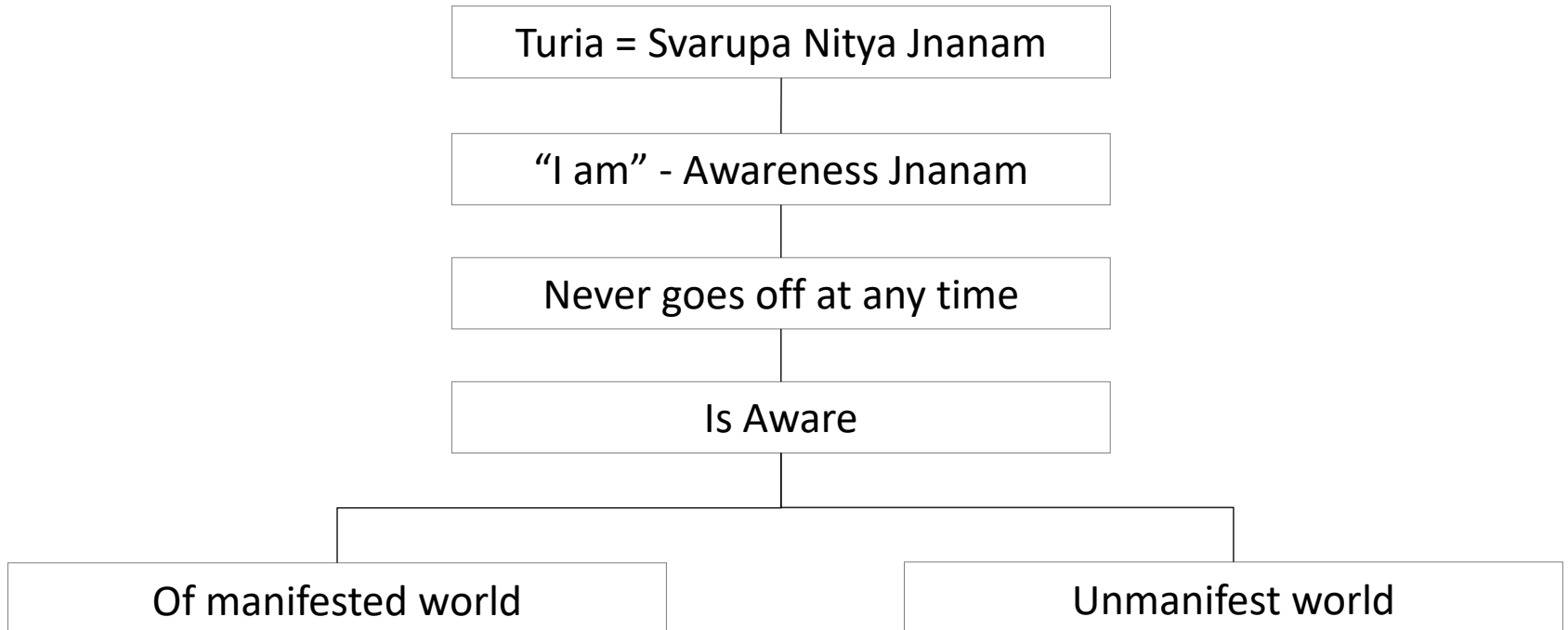
j)



k)

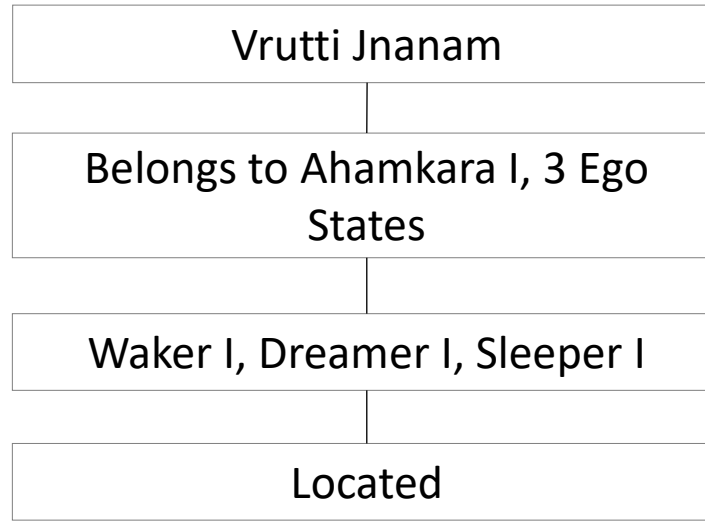


L)



- Locationless - Timeless.

m)



n) Kaivalyo Upanishad :

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

aṇoraṇīyānahameva tadvanmahānaham viśvamaham vicitram |
purātano'ham puruṣo'hamīśo hiraṇmayo'ham śivarūpamasmi || 20||

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious. [Verse 20]

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

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

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

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]

- W.r.t Turiyam.

o) 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]

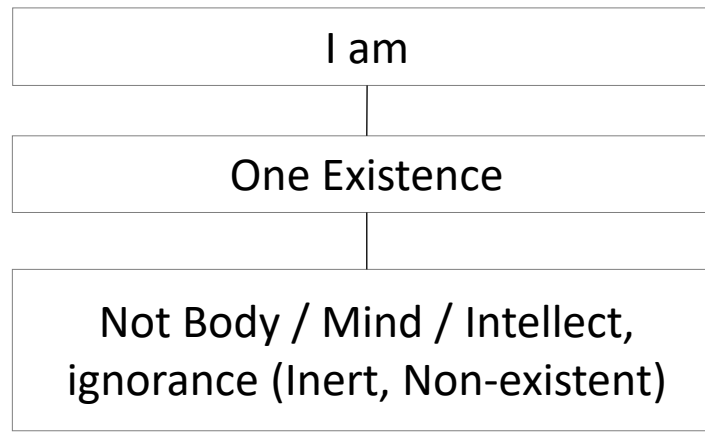
- W.r.t Turiyam.

1322) Upadesha Sara :

इदमहं पदाऽभिरव्यमन्वहम् ।
अहमिलीनकेऽप्यलय सत्तया ॥ २१ ॥

idam-aham padā-'bhikhyam-anvaham ।
ahamī-līnake-'pyalaya sattayā || 21 ||

Following the merger of the individual I (in pure Consciousness), the total I also merges. This (Self) which is known as the (true) I shines due to its indestructible nature. [Verse 21]



1323) Upadesha Sara :

सत्त्वभासिका चित्क्व वेतरा ।

सत्तया हि चित् चित्तया ह्यहम् ॥ २३ ॥

sattva-bhāsikā citkva vetarā ।

sattayā hi cit cittayā hyaham ॥ 23 ॥

Is there another Consciousness which illumines Existence? (There is not), Because Existence is Consciousness and Consciousness indeed am I (the Self). [Verse 23]

- Consciousness illumines existence.
- I am existence, Consciousness, bliss.

1324)

Atma	Anatma
<ul style="list-style-type: none">- Svayam Siddha, self existent- Svayam Prakasha, self evident- Does not require Jneyatvam to become Vyavahara Yogyam	<ul style="list-style-type: none">- Requires Jneyatvam to become Vyavahara Yogyam

1325) Prashno Upanishad :

तस्मै स होवाच । इहईवान्तःशरीरे सोम्य स पुरुषो
यस्मिन्नताः षोडशकलाः प्रभवन्तीति ॥ २॥

Tasmai sa hovaacha, iha-iva-antah-sareere, somya, sa purusho,
yasmin-netaah shodasakalaah prabhavanti iti II 2 II

He replied, “O Gentle Youth, That Purusa in whom these sixteen kalas are born is right here within the body.” [VI – 2]

Jnana Svarupa	Jneya Svarupa
<ul style="list-style-type: none">- I am Jnana Svarupa- Satchit Svarupa- Sentient- Spiritual Essence- in Nitya Mukta Svarupa Atma	<ul style="list-style-type: none">- Jadam- Body / Mind / Intellect, world- Matter Principle

- IN Jnana Svarupa, Jneyam comes and goes, Manifest, unmanifest.

1326) Upadesha Sara :

वेषहानतः स्वात्मदर्शनम् ।

ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

veṣa-hānataḥ svātma-darśanam ।

īśa-darśanam svātma-rūpataḥ ॥ 25 ॥

One who gives up the conditionings gains Self-realisation. The vision of the Lord as the Self is true God-realisation. [Verse 25]

- One who gives up the conditions of Body - Mind - World attains God realisation.

1327) Upadesha Sara :

ईशजीवयोर वेषधीभिदा ।

सत्स्वभावतो वस्तु केवलम् ॥ २४ ॥

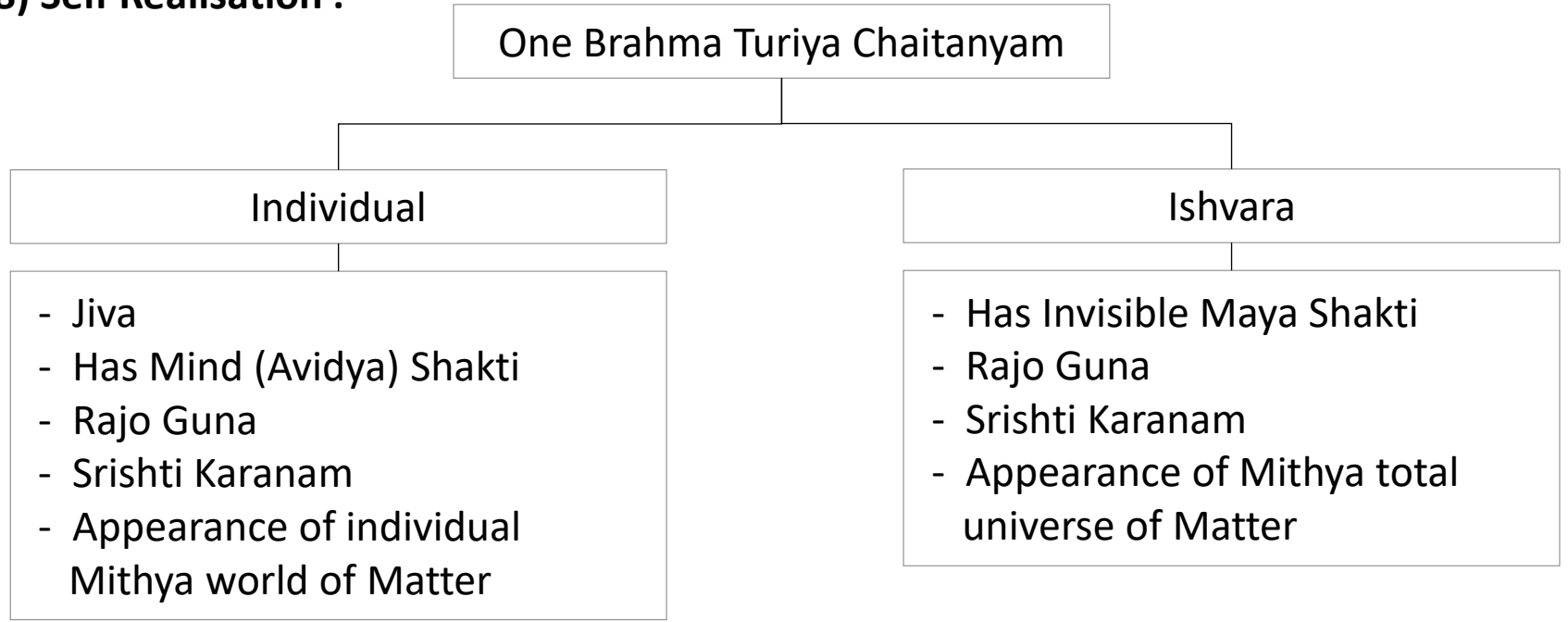
īśa-jīvayor veṣa-dhī-bhidā ।

sat-svabhāvato vastu kevalam ॥ 24 ॥

From the standpoint of the gross and subtle equipment, there is difference between the Jiva and Isvara. But from the standpoint of their true nature, the supreme Reality alone is. [Verse 24]

- Gross and Subtle equipment of Jiva and Ishvara are different.
- Their true nature is the Supreme reality alone.

1328) Self Realisation :

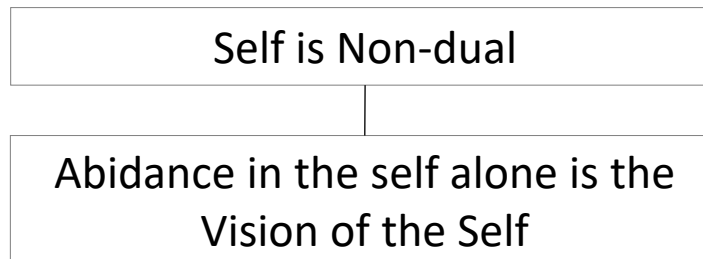


1329) Upadesha Sara :

आत्मसंस्थितिः स्वात्मदर्शनम् ।
आत्मनिर्द्वयादात्मनिष्ठता ॥ २६ ॥

ātma-saṁsthiṭiḥ svātma-darśanam ।
ātma-nirdvayād-ātma-niṣṭhatā ॥ 26 ॥

Since the Self is non-dual, the abidance in the Self alone is the 'vision of the Self' and that alone is known as firm abidance in the Self. [Verse 26]



1330) Upadesha Sara

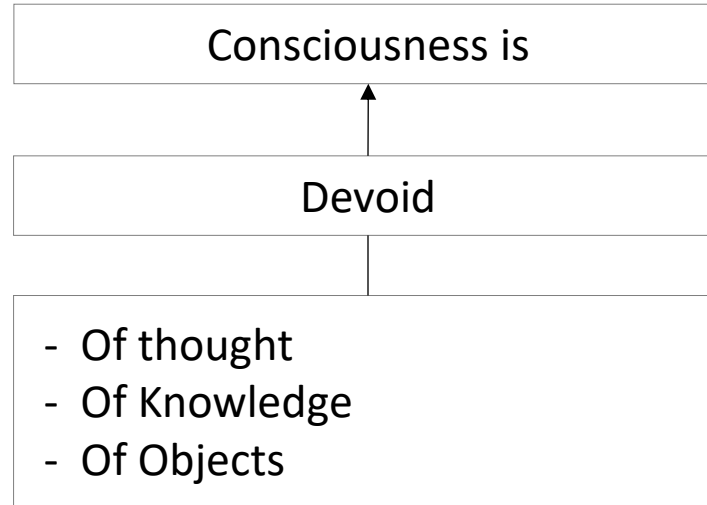
ज्ञानवर्जिताऽज्ञानहीन चित् ।

ज्ञानमस्ति किं ज्ञातुमन्तरम् ॥ २७ ॥

jñāna-varjitā'jñāna-hīnacet |

jñānam-asti kiṁ jñātum-antaram || 27 ||

Consciousness is devoid of the thought of knowledge (of objects) and the thought of ignorance (of objects). Is there a knowledge other than Consciousness to know the Self? (There is none). [Verse 27]



- There is no knowledge other than Consciousness to know the self.

1331) Upadesha Sara

किं स्वरूपमित्यात्मदर्शने ।

अव्ययाभवाऽऽपूर्णचित्सुखम् ॥ २८ ॥

kiṁ svarūpam-ityātma-darśane ।

avyayā-bhavā''pūrṇa-cit-sukham ॥ 28 ॥

‘What is (my) nature?’ Thus inquiring, one realizes the Self and knows, ‘I am the undelaying, unborn, all-complete Consciousness-Bliss.’ [Verse 28]

I am

Undecaying

Unborn

All Complete

Consciousness Bliss

1332) Mandukya Upanishad :

अस्पन्दमानमलातमनाभासमजं यथा ।

अस्पन्दमानं विज्ञानमनाभासमजं तथा ॥ ४८ ॥

aspandamānamalātamanābhāsamajaṁ yathā ।

aspandamānaṁ vijñānamanābhāsamajaṁ tathā ॥ 48 ॥

When not in motion, the firebrand is free from all appearances and remains changeless. Similarly Consciousness when not vibrating into its imaginations is free from all appearances and remains changeless. [4 - K - 48]

a)

Alata	Consciousness
<ul style="list-style-type: none"> - In motion - Patterns formed 	<ul style="list-style-type: none"> - In Motion in Jagrat and Svapna - World appears - Svarupa Jnanam becomes Vrutti Jnanam - Paramartikam becomes Vyavaharikam - Vivartam without any change - Adhishtanam (Appears with Adhyasa)

b)

Consciousness	World
<ul style="list-style-type: none"> - Observer - Called Karanam Brahma – Ishvara (3rd Pada) 	<ul style="list-style-type: none"> - Observed

c) When no world, Ishvara is called Turiyam Brahma (4th Pada) :

- Silent Shift from Sleep State to Karya - Karana Vilakshana Status Vyavaharikam to Paramartikam.

1333) Upadesha Sara

अहमपेतकं निजविभानकम् ।
महदिदंतपो रमणवागियम् ॥ ३० ॥

aham-apetakam nija-vibhānakam ।
mahad-idam-tapo ramaṇavāg-iyam ॥ 30 ॥

This Self-enquiry, devoid of ego, is a great penance which is the revealer of the Self. This is the Self-realised Truth uttered by Sage Ramana. [Verse 30]

Who am I without the Ego - I - Mind?

- This leads to reveal the Self

1334) Atma Bodha :

तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम् ।
मुमुक्षूणामपेक्ष्योऽयमात्मबोधो विधीयते ॥ १ ॥

tapobhiḥ kṣinapapanam santanam vitaraginam,
mumukṣūṇamapekṣyo'yamatmabodho vidhiyate ॥ 1 ॥

I am composing this 'Atmabodha', the treatise on the Self-knowledge, for those who have purified themselves by austerities, who are peaceful in heart, who are free from cravings and are desirous of Liberation. [Verse 1]

Text for those

Who have Purified
their Mind

Who are Peaceful

Free from Craving

Desirous of liberation

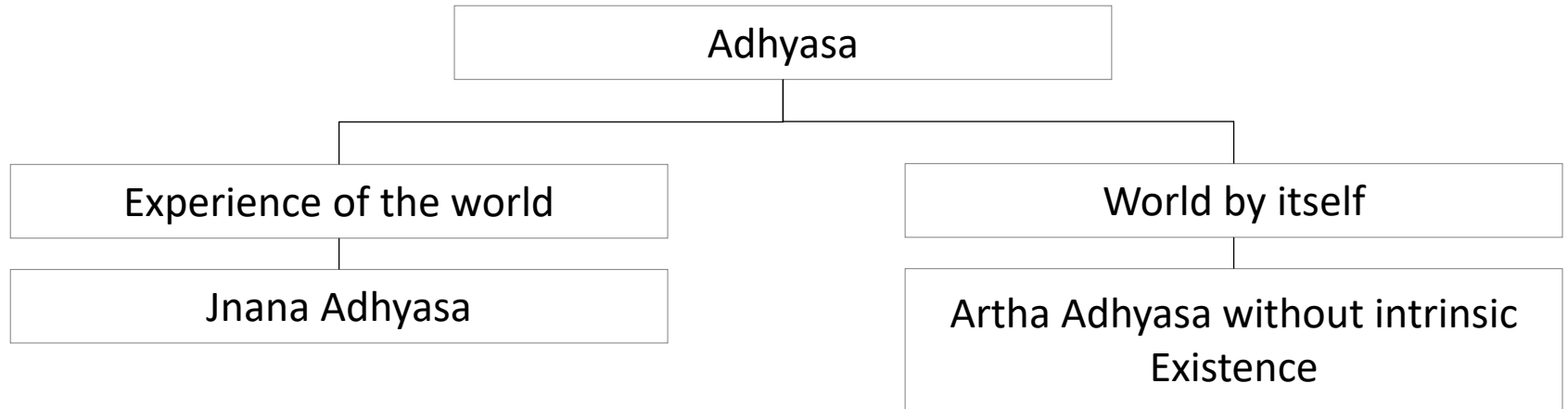
1335) Mandukya Upanishad :

द्रव्यं द्रव्यस्य हेतुः स्यादन्यदन्यस्य चैव हि ।
द्रव्यत्वमन्यभावो वा धर्माणां नोपपद्यते ॥ ५३ ॥

dravyaṃ dravyasya hetuḥ syādanyadanyasya caiva hi |
dravyatvamanyabhāvo vā dharmāṇāṃ nopapadyate || 53 ||

A physical thing can be the product of another thing: that which is not a substance can be the cause of another which also it itself 'not-a-substance'. But the ego-centres (souls) can neither be a substance nor be 'other' than the substance. [4 - K - 53]

a)



b) I am the Observer Consciousness lending existence to the world for Appearance

c) World is Mithya, Seemingly existent, not really existent.

d) Dakshinamoorthi Stotram :

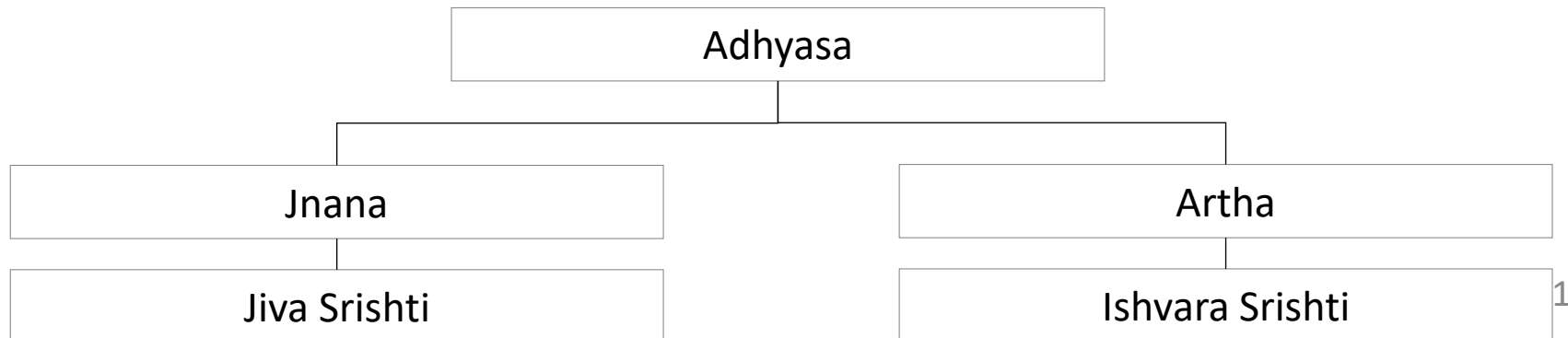
यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāstate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

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

e) Isness of Universe belongs to Atma.

f)

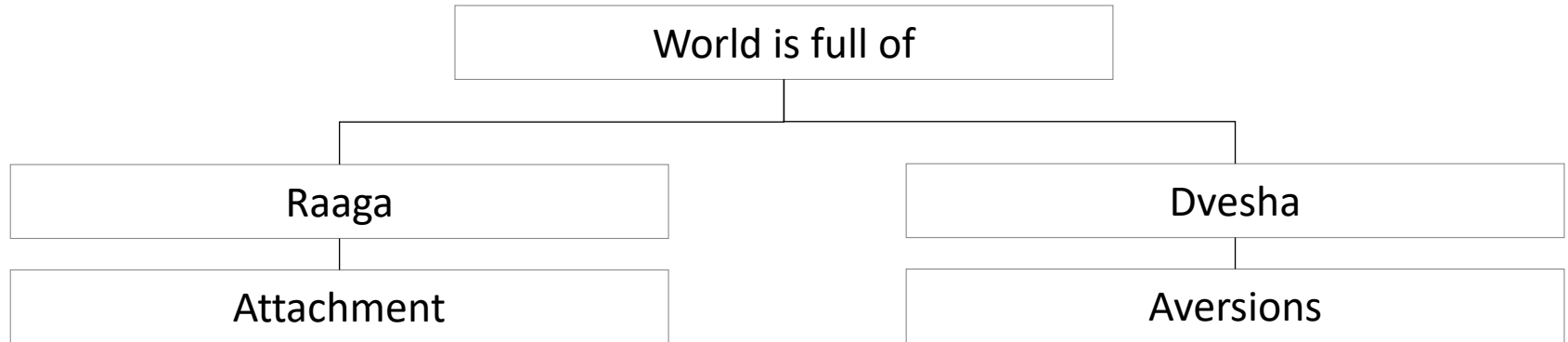


1336) Atma Bodha :

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

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

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



- Hence it is like a Dream
- Appears to be real
- Minds Vikshepa Shakti, Part of Maya makes Jagrat appear real.
- Wake up to Atma, the Presence in which this is happening.
- Life then becomes Mithya, unreal, after dawning of wisdom of Atma.

1337) Atma Bodha :

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा ।
यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमद्वयम् ॥ ७ ॥

tavatsatyam jagadbhati suktikarajatam yatha,
yavanna jnayate brahma sarvadhishthanamadvayam ॥ 7 ॥

The world appears to be real, so long as Brahman, the non-dual substratum of the entire creation, is not realised. It is like the illusion of silver in the mother-of-pearl. [Verse 7]

Mirage Water	World	Shell Silver	Rope Snake
<ul style="list-style-type: none">- Real- Till sand Recognised	<ul style="list-style-type: none">- Real- Till Brahman, Non-dual Substratum is Recognised	<ul style="list-style-type: none">- Real- Till shell is Recognised	<ul style="list-style-type: none">- Real- Till Rope Recognised

Dream	Waking
<ul style="list-style-type: none">- Real- Till you wake up to your nature of Waker	<ul style="list-style-type: none">- Real- Till you wake up to your real nature of Turiyam

1338) Atma Bodha :

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।
सर्गस्थितिलयान् यान्ति बुद्बुदानीव वारिणि ॥ ८ ॥

upadane'khiladhare jaganti paramesvare,
sargasthitilayanyanti budbudaniva varini ॥ 8 ॥

Like bubbles in the water, the worlds rise, exist and dissolve in the supreme Self, which is material cause and the support of everything. [Verse 8]

- **Bubbles rise in water, exist in water, dissolve in water**
- Water is natural cause of bubbles
- World rises in Consciousness, exists in Consciousness, dissolves into Consciousness.
- Consciousness is the material cause and support of everything in the world.

1339) Atma Bodha :

सच्चिदात्मन्यनुस्यूते नित्ये विष्णौ प्रकल्पिताः ।
व्यक्तयो विविधाः सर्वा हाटके कटकादिवत् ॥ ९ ॥

saccidatmanyanyusyute nitye visnau prakalpitaḥ,
vyaktayo vividhah sarva hatake katakadivat ॥ 9 ॥

The entire world of things and beings is only a mental projection upon the substratum which is the eternal all-pervading Vishnu, whose nature is Existence-Consciousness; just as, all the different ornaments are made out of the same gold. [Verse 9]

All Ornaments	All things and beings
- Made of one Gold	- Projection upon the Substratum - Vishnu - Whose nature is existence Consciousness

1340) Atma Bodha :

यथाकाशो हृषीकेशो नानोपाधिगतो विभुः । तद्भेदाद्भिन्नवद्भाति तन्नाशे केवलो भवेत् ॥ १० ॥	yathakaso hrsikeso nanopadhigato vibhuh, tadbhedadbhinnavadbhati tannase kevalo bhavet II 10 II
--	--

The all-pervading space appears to be diverse on account of its association with various conditionings (Upadhis) which are different from each other. However, upon the destruction of these limiting adjuncts the space becomes one. So also, the omnipresent Truth appears to be diverse on account of Its association with various upadhis and becomes one on the destruction of these upadhis. [Verse 10]

One Space	One Atma
Appears as many because of Upadhi (Conditioning)	Appears many in Many Bodies

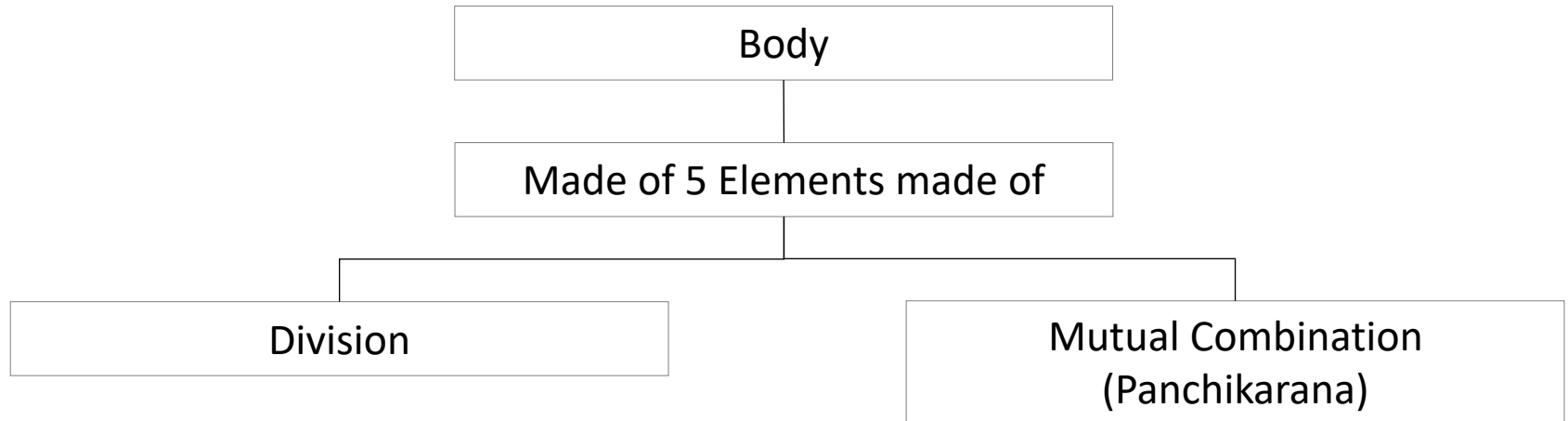
1341) Atma Bodha :

नानोपाधिवशादेव जातिवर्णाश्रमादयः ।
आत्मन्यारोपितास्तोये रसवर्णादि भेदवत् ॥ ११ ॥

nanopadhivasadeva jativarnasramadayah,
atmanyaropitastoye rasavarnadibhedavat ॥ 11 ॥

Because of its association with different conditionings (Upadhis), the idea of caste, colour, position and so on, are superimposed upon the Atman, just as flavour, colour, and so on are superimposed on water. [Verse 11]

- Body - Vehicle to enjoy Pleasure or Pain
- Tenement for experience



1342) Atma Bodha :

पंचीकृतमहाभूतसंभवं कर्मसंचितम् ।
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ १२ ॥

pancikrtamahabhutasambhavam karmasancitam,
sariram sukhaduhkhanam bhogayatanamucyate II 12 II

Determined for each individual by his own past actions and made of the five elements - that have gone through the process of fivefold self division and mutual combination (Pancikarana) - is born the gross body, the medium through which pleasure and pain are experienced - the tenement of experience. [Verse 12]

Dream :

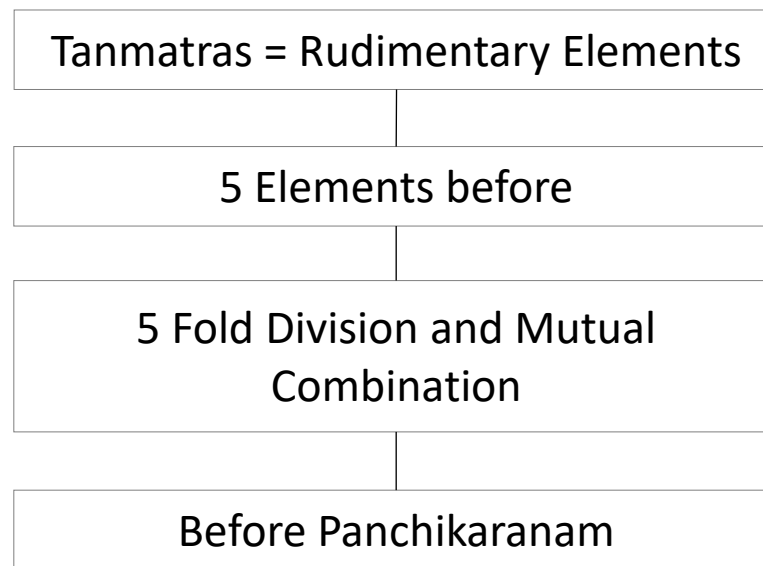
- Subtle movements of thoughts forming patterns.
- Seer is Sakshi, always the changeless one in Waking, Dream, Sleep.
- I am the Turiya Atma - witness of the subtle movements of Vrutis and even absence of the Vrutis.

1343) Atma Bodha :

पंचप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् ।
अपंचीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ १३ ॥

pancapranamanobuddhidasendriyasamanvitam,
apancikrtabhutottham suksmangam bhogasadhanam II 13 II

The subtle body, which is the instrument of experience is constituted of five Pranas, the ten organs, the mind and intellect, formed from the rudimentary elements (Tanmatras) as they exist before their fivefold division and mutual combination with one another (Pacikarana).
[Verse 13]



Produce Subtle Body :

- 10 Organs
 - 5 Pranas
 - 1 Mind
 - 1 Intellect
 - 17 Organs
- Gross body made from gross Elements different Category.

1344) Mandukya Upanishad :

धर्मा य इति जायन्ते जायन्ते ते न तत्त्वतः ।
जन्म मायोपमं तेषां सा च माया न विद्यते ॥ ५८ ॥

dharmā ya iti jāyante jāyante te na tattvataḥ |
janma māyopamaṁ teṣāṁ sā ca māyā na vidyate || 58 ||

Those entities constituting the separative ego-centres are said to be born; but that birth is not possible from the stand-point of the Ultimate Reality. Therefore birth is like that of an illusory object. That very illusion again, is non-existent. [4 - K - 58]

- Experienced world = Maya = Magic show.

Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram |
tasyavayavabhutais tu vyaptam sarvam idam jagat || 10 ||

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

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 bhūmīrāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |
evaṁ 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]

Gita :

क्षेत्रक्षेत्रज्ञयोरेवम्
अन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च
ये विदुर्यान्ति ते परम् ॥ १३-३५ ॥

kṣētrakṣētrajñayōrēvam
antaraṁ jñānacakṣuṣā |
bhūtaprakṛtimōkṣaṁ ca
yē viduryānti tē param || 13-35 ||

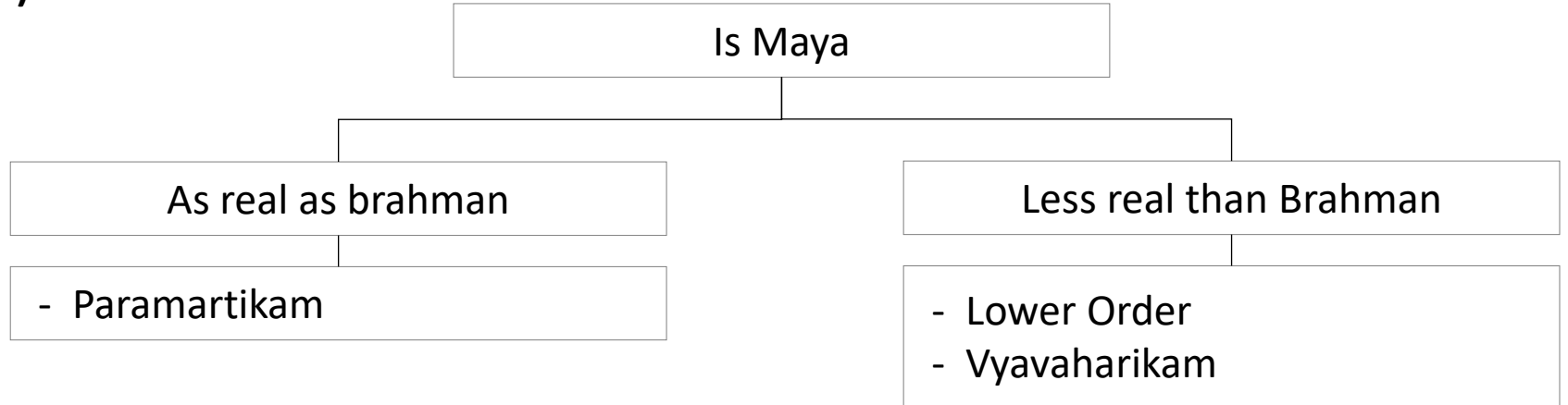
They who, with their eye of wisdom come to know the distinction between the field and the knower of the field, and of the liberation from the Prakirti of the being, Go to the Supreme. [Chapter 13 - Verse 35]

दैवी ह्येषा गुणमयी
मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते
मायामेतां तरन्ति ते ॥७-१४॥

daivī hyēṣā guṇamayī
mama māyā duratyayā |
māmēva yē prapadyantē
māyāmētāṃ taranti tē || 7.14 ||

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion.
[Chapter 7 – Verse 14]

1345)



- All other schools Shiva, Vishnu, Devi Baktas give equal reality to Maya and Brahman except Vedanta.
- What is negated by Sruti not real, Mithya.
- Sruti alone is Pramanam for revelation of Turiyam negation of world.

Maya / World / 3 Avasthas / Magic
show of Turiyam

Not Asat

Not Sat

Seemingly Existent

Vyavaharika Satyam

Culmination of Vedanta :

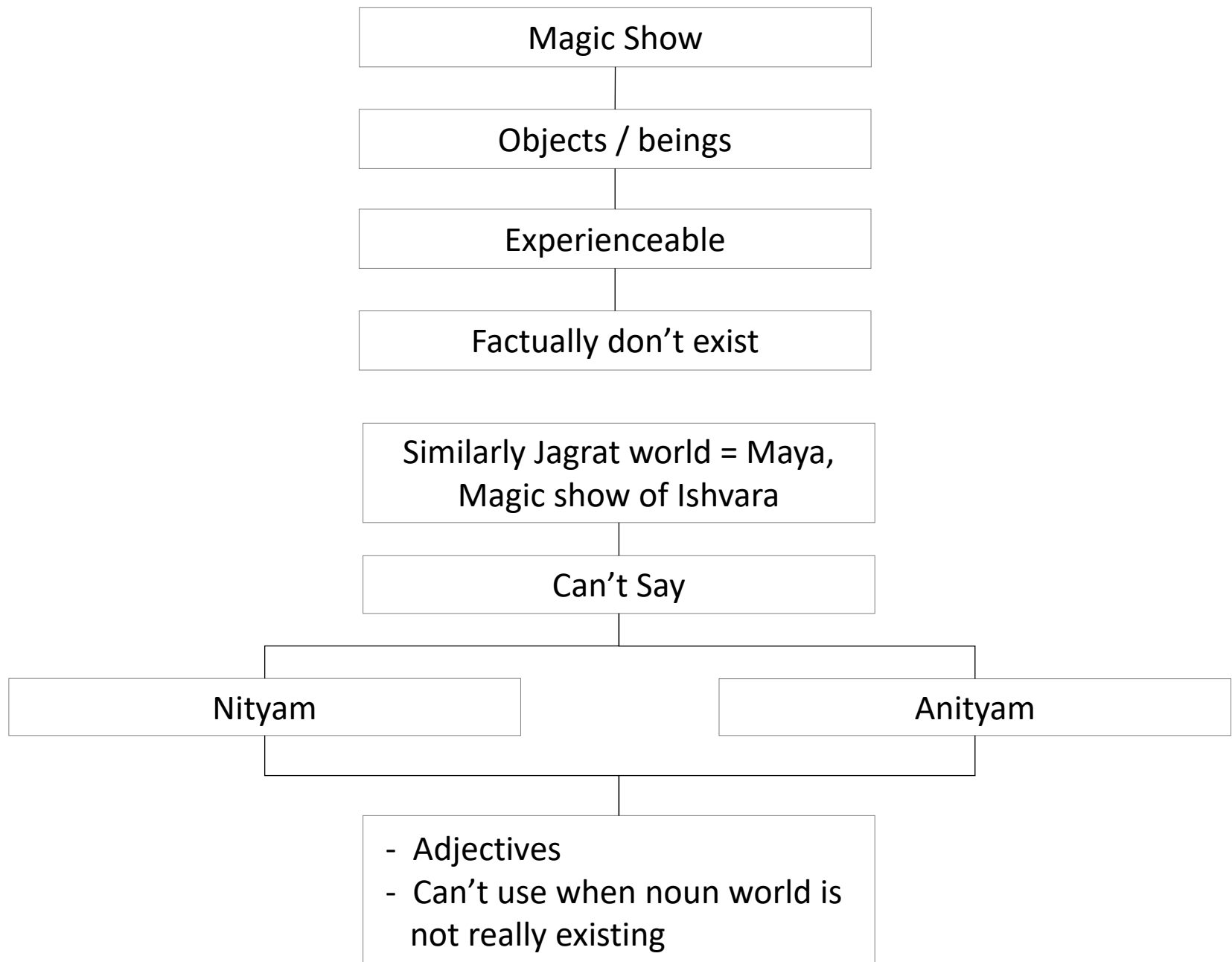
Karanam Brahma	Karyam Brahma
<ul style="list-style-type: none">- I am Satyam- Accepting this truth is Jeevan Mukti, Moksha	<ul style="list-style-type: none">- Maya / jagat / Jiva- Drop

1346) Mandukya Upanishad :

यथा मायामयाद्बीजाज्जायते तन्मयोऽङ्कुरः ।
नासौ नित्यो न चोच्छेदी तद्वद्धर्मेषु योजना ॥ ५९ ॥

yathā māyāmayādbījājāyate tanmayoṅkuraḥ |
nāsau nityo na cocchedī tadvaddharmeṣu yojanā || 59 ||

An illusory seedling sprouts forth from the illusory seed. This illusory sprout is neither permanent nor impermanent. The same reasoning applies to Jiva-s. [4 - K - 59]



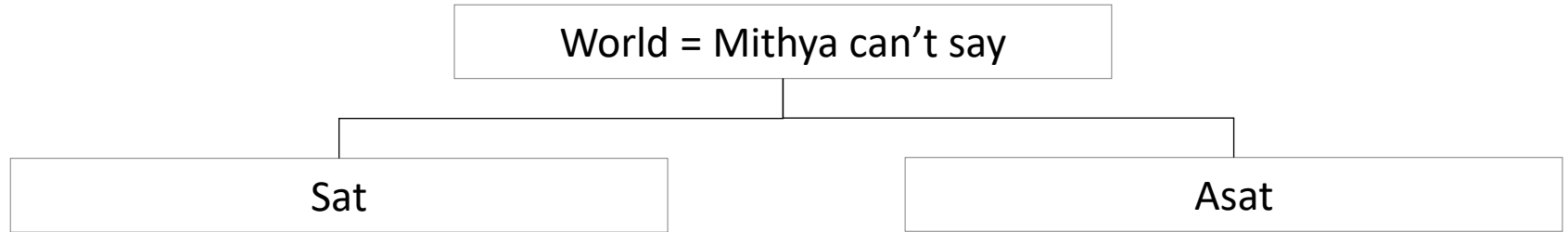
- Vishwana Darpana Drishya Mana Nagari (Dakshinamoorthi Stotram).

Dakshinamoorthi Stotram :

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

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

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



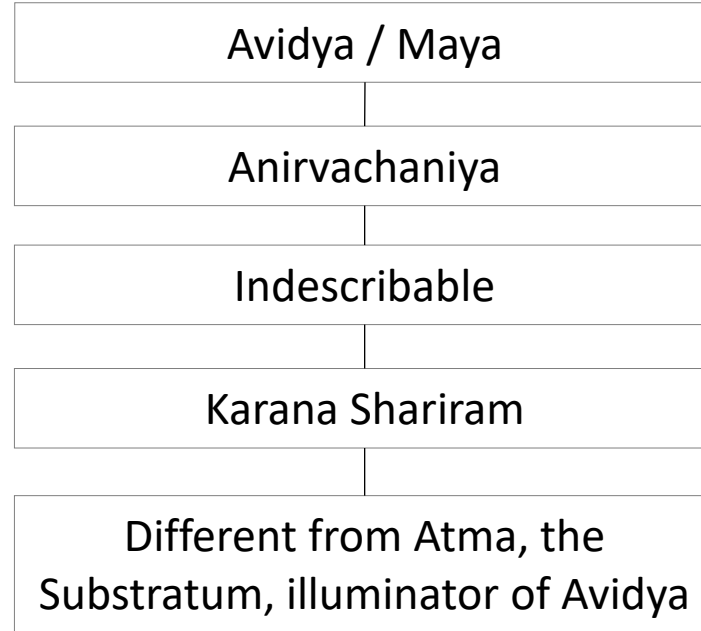
- I Turiyam, Vilakshanam alone real.

1347) Atma Bodha :

अनाद्यविद्यानिर्वाच्या कारणोपाधिरुच्यते ।
उपाधित्रितयादन्यमात्मानमवधारयेत् ॥ १४ ॥

anadyavidyanirvacya karanopadhirucyate,
upadhitritayadanayamatmanamavadharayet ॥ 14 ॥

Avidya which is indescribable and Beginningless is the causal body. Know for certain that the Atman is other than these three conditioning bodies (Upadhis). [Verse 14]



1348) Atma Bodha :

पंचकोशादियोगेन तत्तन्मय इव स्थितः ।

शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा ॥ १५ ॥

pancakosadiyogena tattanmaya iva sthitah,

suddhatma nilavastradiyogena sphatiko yatha || 15 ||

In its identifications with the five sheaths, the immaculate Atman appears to have borrowed their qualities upon Itself, as in the case of a crystal which appears blue or yellow depending upon the colour of the cloth in its vicinity. [Verse 15]

In the Vicinity of Body, Mind

Atma appears to borrow Qualities
of Body and Mind upon itself

Like Crystal Borrowing red colour
of Flower

1349) Mandukya Upanishad :

यथा मायामयाद्बीजाज्जायते तन्मयोऽङ्कुरः ।

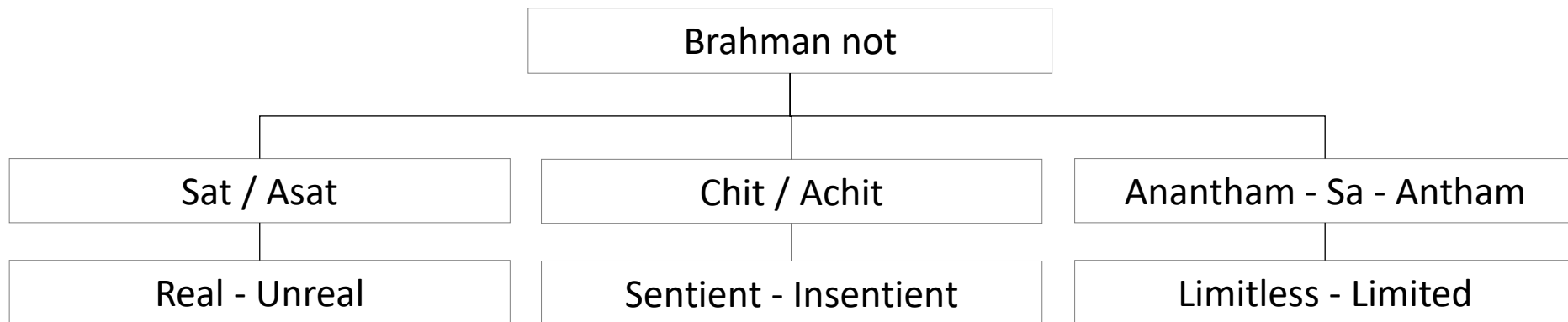
नासौ नित्यो न चोच्छेदी तद्वद्धर्मेषु योजना ॥ ५९ ॥

yathā māyāmayādbījājāyate tanmayoṅkurah |

nāsau nityo na cocchedī tadvaddharmeṣu yojanā || 59 ||

An illusory seedling sprouts forth from the illusory seed. This illusory sprout is neither permanent nor impermanent. The same reasoning applies to Jiva-s. [4 - K - 59]

- Satyam Jnanam Anantham only from Vyavaharika Drishti.



- No words can be used to Describe Brahman.

1350) Atma Bodha :

<p>वपुस्तुषादिभिः कोशैर्युक्तं युक्त्यवघाततः । आत्मानमन्तरं शुद्धं विविच्यात्तण्डुलं यथा ॥ १६ ॥</p>	<p>vapustusadibhih kosairyuktam yuktyavaghatatah, atmanamantaram suddham vivicyattandulam yatha 16 </p>
---	--

Through discriminative self-analysis and logical thinking one should separate the pure Self within, from the sheaths, as one separates the rice from the husk, bran and so on, that are covering it. [Verse 16]

- Separate Rice from Husk
- Separate Atma from 5 Koshas.