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

# NOTES OF A SEEKER OF SELF REALISATION

Volume 11

## Index

SR. No	Upanishads	Verse	First 3 Words	Page No
1351	No reference mantra	NIL	NIL	1899
1352	Atma Bodha	Verse 17	Sada Sarvagatopyatma na	1899
1353		Verse 18	Dehendriyamanobuddhi	1900
1354	Kaupina Panchakam	Verse 1	Vedantavakyesu Sada Rama	1901
		Verse 2	Mulam taroh kevalama	1901
		Verse 3	Prajapatis Carati Garbhe	1902
		Verse 4	Balastavatkridasaktah	
		Verse 5	Uttishata Jagrata Prapya	
	Gita	Chapter 3 - Verse 17	Yastvatmaratireva Syad	1903
	Dakshinamoorthi	Verse 2	Bijasyantati Vankuro Jagadi	1905 to 1906
	Purusha Suktam	Verse 13	Brahmanosya Mukhamasid	1907 to 1908
	Gita	Chapter 4 - Verse 6	Ajopi Sannavyayatma	
		Chapter 6 - Verse 5	Uddhared Atmanatmanam	1909 to 1911

SR. No	Upanishads	Verse	First 3 Words	Page No
1354	Bhaja Govindam	Verse 7	Balastavarkridasaktah	1912
	Katho Upanishad	Chapter 1 - 3 - 14	Uttishata Jagrata Prapya	
	Mundaka Upanishad	Chapter 1 - 2 - 12	Pariksyā Lokan Karma Citan	1913 to 1915
	Shanti Mantra	Verse 1	Om Poornam Adah Poorna	1916
1355	Atma Bodha	Verse 19	Vyaprtesvindriyesvatma	
1356	No reference mantra	NIL	NIL	1917
1357	Mandukya Upanishad	i) Chapter 4 - K - 63 ii) Chapter 4 - K - 64 iii) Chapter 4 - K - 65 iv) Chapter 4 - K - 66 v) Chapter 4 - K - 67	i) Svapnadrk Pracaran Svap ii) Svapnadrkcittadrsyaste iii) Caran Jagarite Jagraddik iv) Jagracciteksaniyaste v) Ubhe hyanyonyadrsye te	1918 to 1919
	Kaivalyo Upanishad	Verse 19	Mayyeva Sakalam Jatam Ma	1920
		i) Verse 23 ii) Verse 24	i) Nabhumirapo na ca vahni ii) Samastasaksim Sadasadv	1921 to 1923
	Katho Upanishad	Chapter 2 - 1 - 11	Manasai Vedam Aptavyam	
	Gita	i) Chapter 9 - Verse 4 ii) Chapter 9 - Verse 5	i) Maya Tatamidam Sarvam ii) Na Ca Matsthani Bhutani	
1358	Atma Bodha	Verse 20	Atmacaitanyamasritya Dehe	1924 i
1359		Verse 21	Dehendriyagunankarmanya	

SR. No	Upanishads	Verse	First 3 Words	Page No
1360	Atma Bodha	Verse 23	Ragecchasukhaduhkhadi Bu	1925
1361		Verse 24	Prakasorkasya Toyasya	1926
1362		Verse 25	Atmanah Saccidamsasca	
1363	No reference mantra	NIL	NIL	1927
1364	Mandukya Upanishad	Chapter 4 - K - 73	Yosti Kalpitasamvrtya Para	
1365	Atma Bodha	Verse 27	Rajjusarpavadatmanam Jiva	1928
1366		Verse 28	Atmavabhasayatyeke Buddh	1929
1367		Verse 29	Svabodhe Nanyabodheccha	1930
1368		Verse 30	Nisidhya Nikhilopadhinneti	1930
1369		Verse 31	Avidyakam Sariradi Drsyam	1931
1370		Verse 22	Ajnananmanasopadheh Kar	1932
1371		Verse 45	Sthanau Purusavadbhrantya	1933
1372		Verse 44	Atma tu Satatam Prapto	
1373		Verse 43	Aruneneva Bodhena Purva	1934 to 1935 i
1374		Verse 42	Evamatmaranau Dhyanama	

SR. No	Upanishads	Verse	First 3 Words	Page No
1375 to 1376	No reference mantra	NIL	NIL	1936
1377	Atma Bodha	Verse 38	Viviktadese Asino Virago	
1378		Verse 37	Evam Nirantarabhyasta	1937
1379		Verse 36	Nityasuddhavimuktaikama	1938
1380		Verse 35	Ahamakasavatsarvam Bahi	1939
1381		Verse 34	Nirguno Niskriyo Nityo	
1382		Verse 33	Amanastvanna me Duhkhar	1940
1383		Verse 32	Dehanyatvanna me Janma	1941
1384		Verse 31	Avidyakam Sariradi Drsyam	
1385		Verse 30	Nisidhya Nikhilopadhinneti	1942
1386		Verse 46	Tattvasvarupanubhavadu	1942
1387		Verse 47	Samyagvijnanavanyogi	1943
1388	Mandukya Upanishad	Chapter 4 - K - 86	Vipranam vinayo hyesa sam	1944
1389	Gita	i) Chapter 3 - Verse 28 ii) Chapter 5 - Verse 13	i) Tattvavit tu mahabaho ii) Sarva Karmani Manasa	
1390	Atma Bodha	Verse 48	Atmaivedam Jagatsarvama	1945

SR. No	Upanishads	Verse	First 3 Words	Page No
1391	Atma Bodha	Verse 47	Samyagvijnanavanyogi	1946
1392	Atma Bodha	Verse 48	Jivanmuktastu tadvidvan	1947
1393	Mandukya Upanishad	Chapter 4 - K - 88	Avastvanupalambham ca	1948
	Chandogyo Upanishad	i) Chapter 6 - 8 - 1 ii) Chapter 6 - 8 - 2	i) Uddalako harunih Svetak ii) Sa Yatha sakunih Sutrena	1949 to 1953
	Mandukya Upanishad	Chapter 4 - K - 87	Savastu sopalambham ca	1954 to 1957
1394	Atma Bodha	Verse 51	Bahyanityasukhasaktim hit	1958
1395	Atma Bodha	Verse 50	Tirtva Moharnavam hatva	1959
1396	Mandukya Upanishad	Chapter 4 - K - 90	Heyajneyapyapakyani vijney	1960
1397	Atma Bodha	Verse 52	Upadhisthopi taddharma	1961
1398	Atma Bodha	Verse 53	Upadhivilayadvisnau Nirvise	1962
1399	Atma Bodha	Verse 55	Yaddrstva Naparam Drsyam	1963
1400	No reference mantra	NIL	NIL	1964
1401	Atma Bodha	Verse 56	Tiryagurdhvamadhah Purna	1965
1402	Atma Bodha	Verse 57	Atadvyavrttirupena Vedan	1966 i
1403	Atma Bodha	Verse 59	Tadyuktamakhilam Vastu	

SR. No	Upanishads	Verse	First 3 Words	Page No
1404	Mandukya Upanishad	Chapter 4 - K - 97	Anumatrepi Vaidharmye	1967 to 1969
	Kaivalyo Upanishad	Verse 19	Mayyeva Sakalam Jatam	1970
1405	Atma Bodha	Verse 60	Ananvasthulamahrsvamadi	1971
1406	Mandukya Upanishad	Chapter 4 - K - 97	Anumatrepi Vaidharmye	
1407	Mandukya Upanishad	i) Chapter 4 - K - 97 ii) Chapter 4 - K - 98	i) Anumatrepi Vaidharmye ii) Alabdhavaranaḥ Sarve	1972
1408	Atma Bodha	Verse 61	Yadbhasa Bhasyaterkadi bha	1973 to 1975
1409	Mandukya Upanishad	Chapter 4 - K - 98	Alabdhavaranaḥ Sarve Dhar	
	Kaivalyo Upanishad	Verse 19	Mayyeva Sakalam Jatam	1976
	Brihadaranyaka	i) Chapter 3 - 4 - 1 ii) Chapter 3 - 8 - 1	i) Atha Hainamusastascakra ii) Atha ha Vacaknavyuvaca	1977 to 1978
	Mandukya Upanishad	i) Chapter 2 - K - 12 ii) Chapter 4 - K - 98	i) Kalpayatyatmana Atmana ii) Alabdhavaranaḥ Sarve	1979 to 1980
1410	Atma Bodha	Verse 62	Svayamantarbahi	1981
1411	Atma Bodha	Verse 61	Jagadvilaksanam Brahma	
1412	Mandukya Upanishad	Chapter 4 - K - 98	Alabdhavaranaḥ Sarve Dhar	1982
1413	Mandukya Upanishad	Chapter 4 - K - 99	Kramate na hi buddhasya	1983

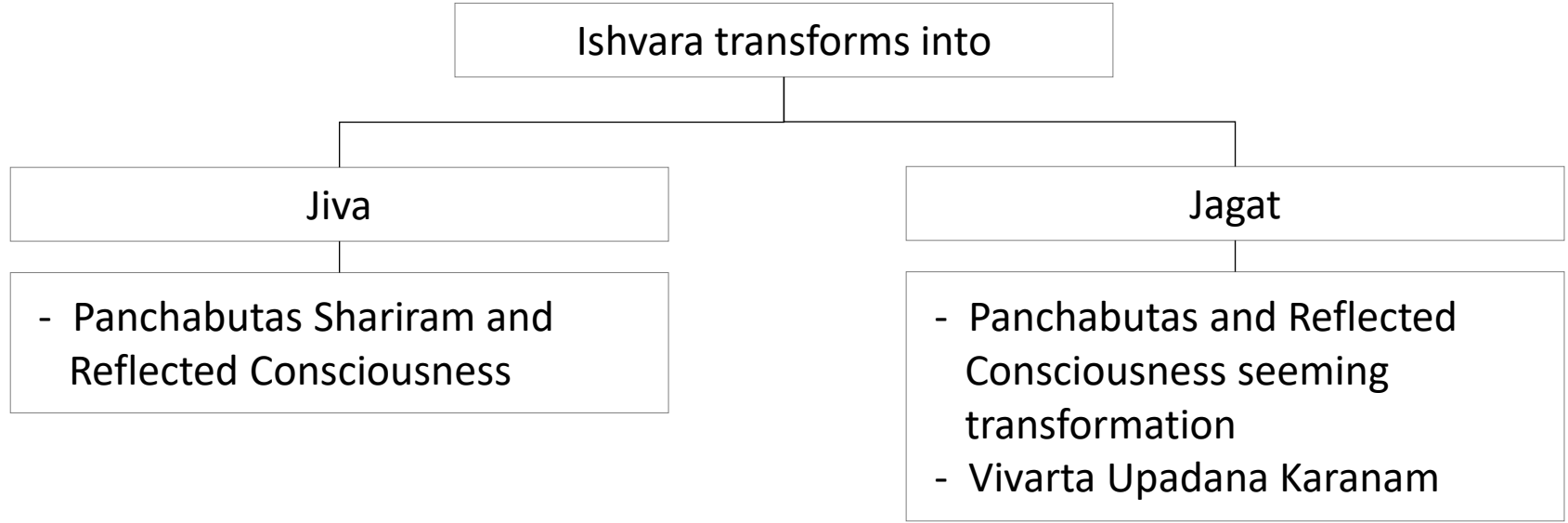
SR. No	Upanishads	Verse	First 3 Words	Page No
1413	Mandukya Upanishad	Chapter 4 - K - 98	Alabdhavaranaḥ Sarve Dhar	1984
	Mandukya Upanishad	Chapter 4 - K - 99	Kramate na hi buddhasya	1985 to 1986
1414	Atma Bodha	Verse 64	Drśyate Śrūyate Yadyad Bra	1987
1415	Mandukya Upanishad	Chapter 4 - K - 99	Kramate na hi buddhasya	
	Mandukya Upanishad	Chapter 1 - K - 2	Dakṣiṇakṣimukhe Viśvo ma	1988 to 1989
	Bṛihadaranyaka	Chapter 3 - 5 - 1	Atha hainam kaḥolaḥ kauṣi	1990 to 1991
1416	Atma Bodha	Verse 65	Sarvagam Saccidātmanam	1992
1417	Mandukya Upanishad	Chapter 4 - K - 100	Durdarsamatigambhīramaja	1993 to 1994
1418	Mandukya Upanishad	Chapter 4 - K - 99	Kramate na hi buddhasya	
1419	Taittirīya Upanishad	Chapter 2 - 7 - 3	Yada hyevaṣa eṭasminnad	1995
1420	No reference mantra	NIL	NIL	
1421	Atma Bodha	Verse 66	Śravanadibhiruddipta	1996
1422	Atma Bodha	Verse 67	Hṛdakaśodito hyātma Bodha	
1423	Atma Bodha	Verse 68	Digdeśakaladyanapekṣya sa	1997



SR. No	Upanishads	Verse	First 3 Words	Page No
1424	Tattva Bodha	Verse 1	Sadhanacatustaya Sampan	1998
1425 to 1426	No reference mantra	NIL	NIL	1999
1427	Brihadaranyaka	Chapter 2 - 4 - 14	Yatra hi dvaitamiva bhavati	2000
1428	Vishnu Sahasranamam	i) Verse 80 ii) Verse 79 iii) Verse 78 iv) Verse 82 v) Verse 83	i) Amani Manado Manyo ii) Suvarnavarno hemango iii) Eko naikah savah kah iv) Caturmurtiscaturbahus v) Samavarto nivrttatma dur	2001 to 2004
1429	Tattva Bodha	Verse 3	Nityanityavastuvivekah kah	2005
1430	Brihadaranyaka	Chapter 3 - 5 - 1	Atha hainam kaholah kausi	2006 to 2007

## 1351) Guru Poornima 2024 :

a)



## b) Example seed – Tree, Milk Curd :

- Parinami Upadana Karanam.

## 1352) Atma Bodha :

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।  
बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥ १७ ॥

sada sarvagato'pyatma na sarvatravabhasate,  
buddhavevavabhaseta svacchesu pratibimbavat. II 17 II

The Atman does not shine in everything although it is all-pervading. It manifests only in the inner equipment, the intellect (Buddhi), just as the reflection in a clean mirror. [Verse 17]

Face	Atma is all Pervading
Reflected in a Mirror only	Shines only in the Buddhi

### 1353) Atma Bodha :

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।  
तद्वृत्तिसाक्षिणं विद्यादात्मानं राजवत्सदा ॥ १८ ॥

dehendriyamanobuddhiprakrtibhyo vilaksanam,  
tadvrttisaksinam vidyadatmanam rajavatsada ॥ 18 ॥

One should understand that the Atman is always like the king, distinct from the body, senses, mind and intellect, which constitute the matter (Prakrti) and It is the witness of their functions.  
[Verse 18]

Atman	Body / Mind / Intellect
<ul style="list-style-type: none"> <li>- Witness</li> <li>- Sakshi</li> <li>- King</li> </ul>	<ul style="list-style-type: none"> <li>- Matter - Prakriti</li> </ul>

1354) Guru Poornima - 21 July 2024 :

I) Kaupina Panchakam - 5 Verses - Sanyasi remembers :

वेदान्तवाक्येषु सदा रमन्तो  
भिक्षान्नमात्रेण च तुष्टिमन्तः ।  
विशोकमन्तःकरणे चरन्तः  
कौपीनवन्तः खलु भाग्यवन्तः ॥ १ ॥

vedāntavākyeṣu sadā ramanto  
bhikṣānnamātreṇa ca tuṣṭimantaḥ ।  
viśokamantaḥkaraṇe carantaḥ  
kaupīnavantaḥ khalu bhāgyavantaḥ ॥ 1 ॥

Roaming ever in the insights of Vedanta, Ever Pleased with his beggars morsel, Wandering onward, his heart free from Sorrow, Blest indeed is the wearer of the loin-cloth. [Verse 1]

मूलं तरोः केवलमाश्रयन्तः  
पाणिद्वयं भोक्तुममन्त्रयन्तः ।  
कन्थामिव श्रीमपि कुत्सयन्तः  
कौपीनवन्तः खलु भाग्यवन्तः ॥ २ ॥

mūlaṁ taroḥ kevalamāśrayantaḥ  
pāṇidvayaṁ bhoktumamantrayantaḥ ।  
kanthāmiva śrīmapi kutsayantaḥ  
kaupīnavantaḥ khalu bhāgyavantaḥ ॥ 2 ॥

Sitting at the foot of a tree for shelter, Eating from this hands his meagre portion, Spurning wealth like a torn piece of cloth, Blest indeed is the wearer of the loin-cloth. [Verse 2]

स्वानन्दभावे परितुष्टिमन्तः  
सुशान्तसर्वेन्द्रियवृत्तिमन्तः ।  
अहर्निशं ब्रह्मसुखे रमन्तः  
कौपीनवन्तः खलु भाग्यवन्तः ॥ ३ ॥

svānandabhāve parituṣṭimantaḥ  
suśāntasarvendriyavṛttimantaḥ ।  
aharniśaṃ brahmasukhe ramantaḥ  
kaupīnavantaḥ khalu bhāgyavantaḥ ॥ 3 ॥

Satisfied fully by the Bliss within him, curbing wholly the cravings of his senses, delighting day and night in the bliss of Brahman, Blest indeed is the wearer of the loin-cloth. [Verse 3]

देहादिभावं परिवर्तयन्तः  
स्वात्मानमात्मन्यवलोकयन्तः ।  
नान्तं न मध्यं न बहिः स्मरन्तः  
कौपीनवन्तः खलु भाग्यवन्तः ॥ ४ ॥

dehādibhāvaṃ parivartayantaḥ  
svātmānamātmanyavalokayantaḥ ।  
nāntaṃ na madhyaṃ na bahiḥ smarantaḥ  
kaupīnavantaḥ khalu bhāgyavantaḥ ॥ 4 ॥

Witnessing the changes of mind and body, Naught but the Self within him beholding, Heedless of outer, of inner, of middle, Blest indeed is the wearer of the loin-cloth. [Verse 4]

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

brahmākṣaraṃ pāvanamuccaranto  
brahmāhamasmīti vibhāvayantaḥ ।  
bhikṣāśino dikṣu paribhramantaḥ  
kaupīnavantaḥ khalu bhāgyavantaḥ ॥ 5 ॥

Chanting Brahman, the word of redemption, meditating only on 'I am Brahman', Living on alms and wandering freely, Blest indeed is the wearer of the loin-cloth. [Verse 5]

- Live on Biksha
- Dwell on Vedantic teachings
- Body / Mind / Intellect - Ever insecure, costume
- I am Atma - Ever secure - Always happy.

## II) Gita :

यस्त्वात्मरतिरेव स्याद्  
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]

## III) Guru :

- Dispels Darkness of ignorance in the intellect “Andhakara Nivartaha”

## IV) Panchadasi :

- Wonderful is Guru, Shastram, Jnanam, Atma Sukham.

## V) What is glory of Spiritual knowledge (Brahma Vidya) ?

- Reversing the function of Maya.

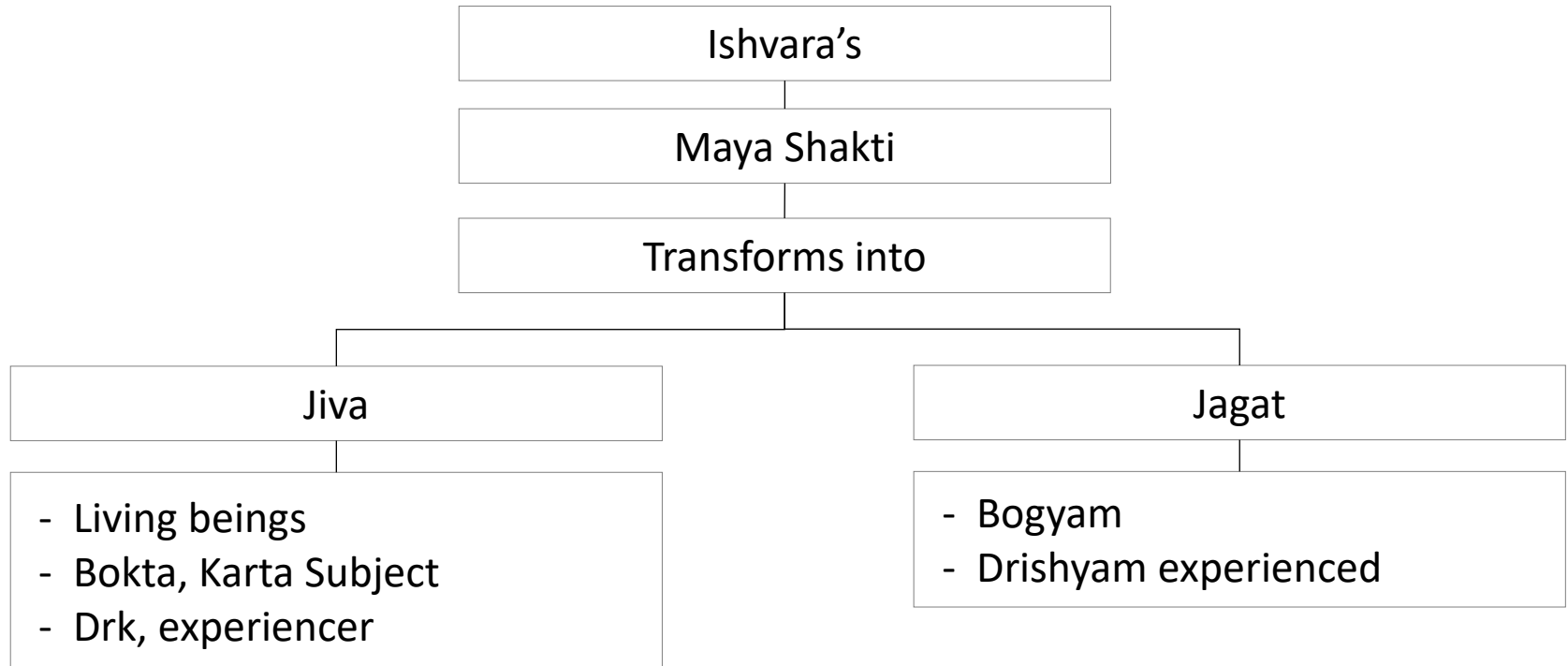
## VI) What is Maya?

- Shakti, power of God, Ishvara, Mysterious - Magical power.

## VII) Why is it mysterious?

- With the help of Maya, Ishvara transforms himself into this creation consisting of Jiva and Jagat.

## VIII)



## IX) This interactive power is Ishvara's - Maya's Shakti

X) Our entire life, Samsara = Interaction between Jiva - Jagat, generating countless experiences of pleasure, pain.

**XI) Dakshinamoorthi Stotram :**

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

bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ 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]

**XII) In the process of transformation into Jiva, Jagat, Ishvara retains his status :**

- No transformation of Ishvara when world, Jivas are witnessed.
- Ishvara is Vivarta Upadana Karanam.



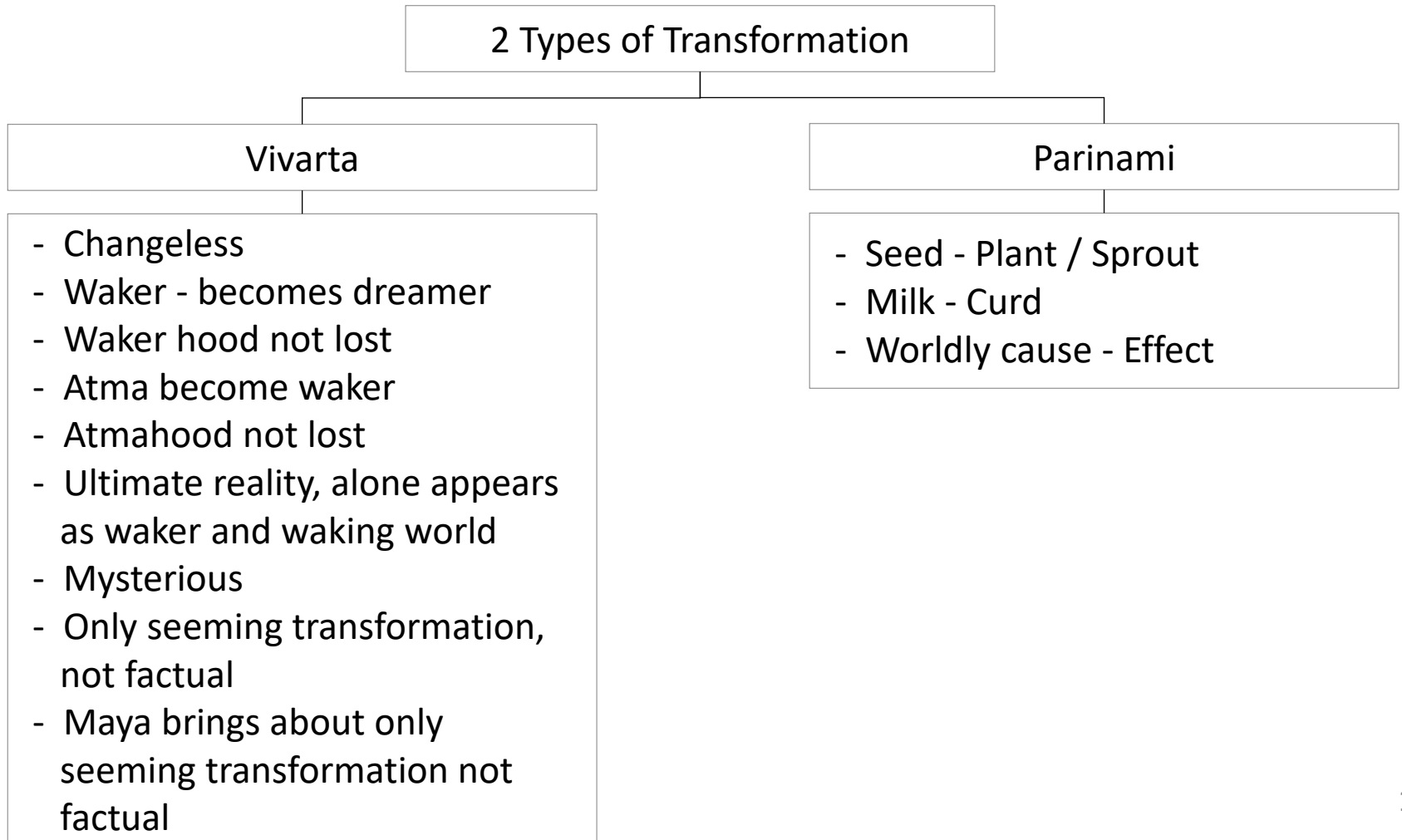
## Example :

- Waker - Dreamer, Gold - Ornaments, Clay - Pot, Wood - Furniture.

## XIII) Ishvara, Consciousness, Drk, Ever remains as Drk, Seer, Changeless :

- Jiva - Jagat are appearances on the Seer.
- Products, Appearances, Karyam on Substratum, Atma, Karanam.

## XIV)



## XV) Purusha Sukhtam :

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।  
ऊरू तदस्य यद् वैश्यः पद्भ्याँ शूद्रो अजायत ॥

brāhmaṇo'sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ,  
ūrū tadasya yad vaiśyaḥ padbhyāṅ śūdro ajāyata.

‘From the ‘face’ of the Virat-Purusha were born the Brahmins (thinkers); from His ‘Hands’ the Kshatriys (Kings); from his ‘thighs’ the Vaisyas (traders), and from His ‘feet’ the Sudras (Servant-of-man)”. [Verse 13]

- Without actually being born as world and Jiva, Bhagawan becomes world and Jiva (Appearance - Adhyasa).

## XVI) Gita :

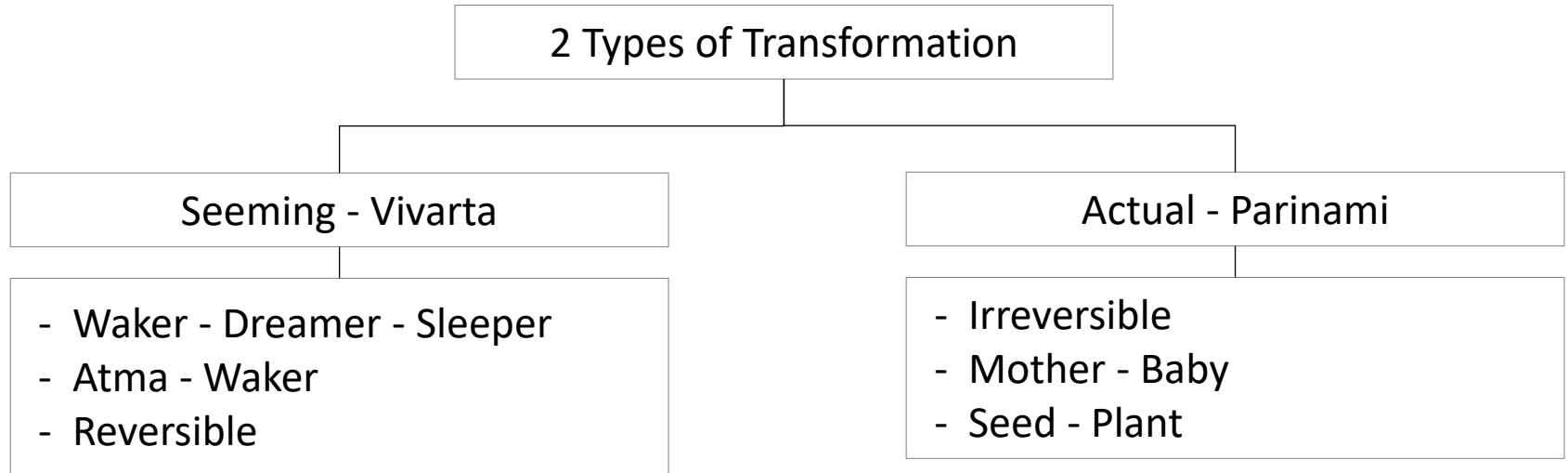
अजोऽपि सन्नव्ययात्मा  
भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय  
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā  
bhūtānām īśvarō'pi san |  
prakṛtiṃ 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]

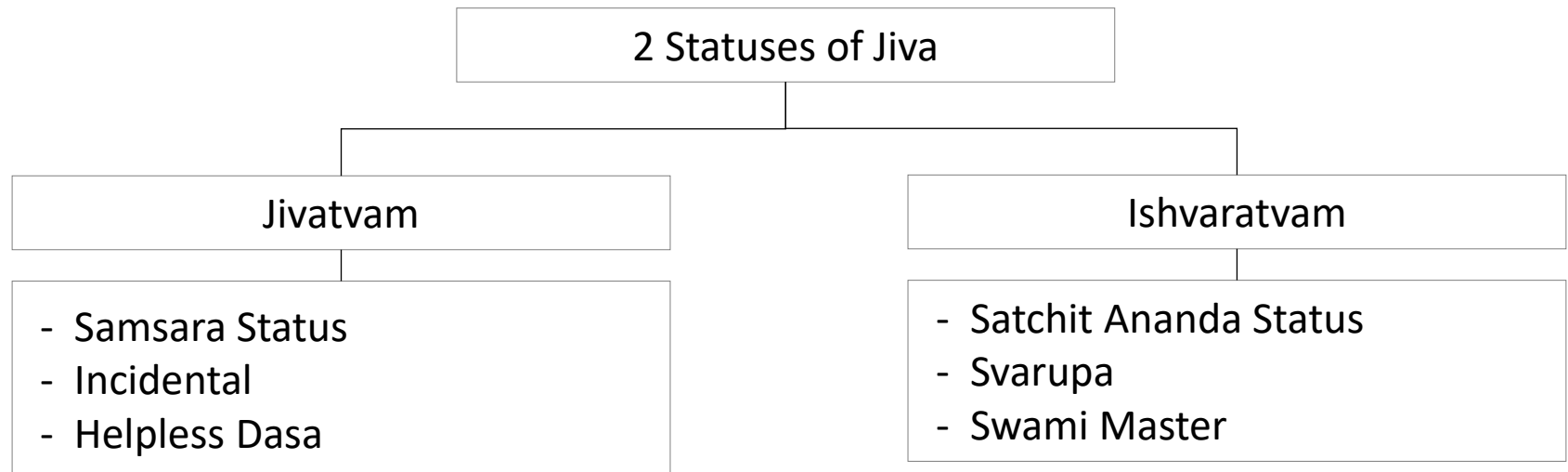
- With Maya Shakti god becomes Jiva, jagat.

**XVII)**



**XVIII) Jiva can reclaim his Ishvara status because it is seeming reversible transformation**

**XIX)**



XX) By Reclaiming Ishvara Status, I become a Master, Asamsari, liberated, Mukta, fulfilled in life

XXI) All Jivas have a Possibility, opportunity to reverse the function of Maya

**XXII) What is Mayas function?**

- Transforming Ishvara into Jiva.

**XXIII) What is Shastras and Gurus function?**

- Reconvert bound Jiva into liberated Jiva = Ishvara, through Jnanam.

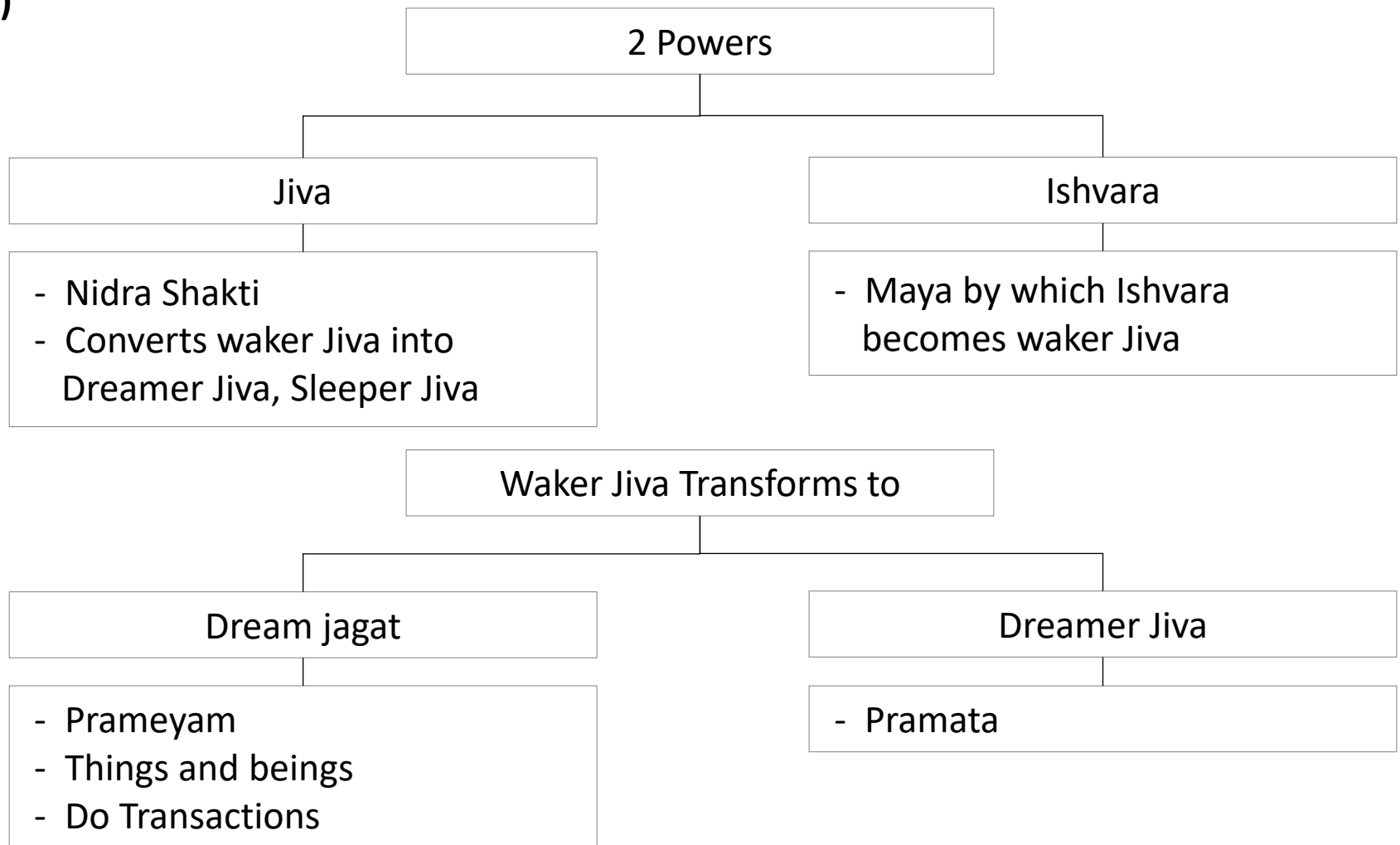
**XXIV) Gita :**

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

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

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

- With confidence, Jiva can claim Ishvara Status = Moksha.



## **XXVI) Dream real for dreamer :**

- Dreamer Jiva does not know I am Waker Jiva
- All Transactions real
- Wonderful, terrible experiences.
- Waking up is reverse process of Nidra Shakti.
- I am liberated from Dream Samsara.
- Drop Dream Prapancha and Dreamer hood Status.

## **Waking real for Waker :**

- Spiritual Waking up is reverse process of Maya Shakti
- Drop waking Prapancha and Waker-hood Status.
- I Claim Turiyam Svarupa Status and Claim Nitya Mukta Status.
- Waking up is reverse process of Nidra Shakti.
- I am liberated from Dream Samsara.
- Drop Dream Prapancha and Dreamer hood Status.

## **XXVII) Same Process we have to Duplicate in waking :**

- Do 2<sup>nd</sup> Awakening.

## XXVIII) 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]

## XXIX) Change your Destiny :

- I want freedom from Jeeva Bhava = Moksha.

## XXX) 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]

- I can wake up to Ishvara Status.

### XXXI) 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]

- Jivatvam is a costume - Vesham, Mind – thought Costume that I have worn temporarily in dream and waking drama conducted by Maya shakti as per Prarabdha karma.

### XXXII) Sakshi - Akarta, Abokta, Punya Papa Rahita, Turiya Atma :

**My real nature :**

- Avastha Traya Sakshi
- Pancha kosha Vilakshana Turiya Atma.
- Claiming it = Moksha.

### XXXIII) Just as dreamer awakens to be a waker :

- I Created dream world from dream Vyavahara, never affected by the loss of dream world.



**XXXIV) As Sakshi I am never affected by loss of Waking world :**

- I am not Ahamkara or Buddhi
- I am Sakshi Pratyag Atma Shivoham
- I am not the temporary Body - Mind - Complex which appears in Waking state.
- The Waker's world is a magical transformation of 5 elements.

**XXXV) If I am not the Jiva Waker, I don't have Aham - Mamakara with the world :**

- I am Jiva - Paramatma Turiyam Brahman
- Jiva status to Ishvara status is a magical transformation caused by Maya Shakti.
- I am happy going to my eternal home.

**XXXVI) With Sakshi status, I am not Jiva - waker in waking world :**

- Sakshi Nityaha - Pratyag Atma Shivoham.

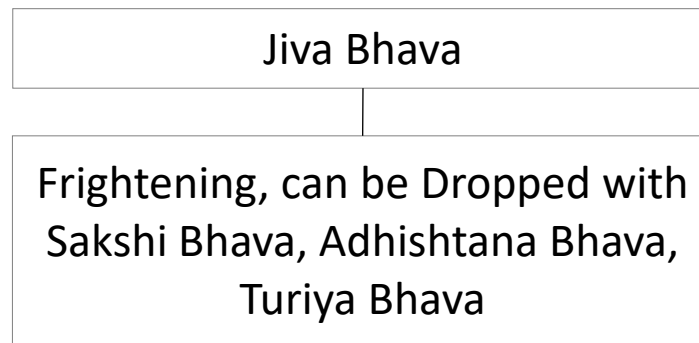
**XXXVII)“I am Sakshi, without Jiva jagat bhava”**

**XXXVIII)**

Body	Sakshi
<ul style="list-style-type: none"><li>- Born, Dies</li><li>- Bound by Time - Space</li></ul>	<ul style="list-style-type: none"><li>- Unborn</li><li>- Akaranam, Shivoham</li></ul>

**XXXIX) Rope Snake :**

- Due to ignorance
- Reversible Transformation.



**XXXX) Universe is a Magical Transformation brought about by Power of Maya :**  
**XXXXI)**

Dream world	Jagrat world
Appears on Waker I	Appears on Sakshi I

- I am Shuddaha, Poornaha, Mukta.

**XXXXII) There is no dream world separate from waker :**

- Dream world is Waker's temporary projection
- No dream universe separate from Waker.

**XXXXIII) No Jagrat universe separate from me Sakshi :**

- Jagrat is temporary projection of Maya to retrace Jivas steps to his eternal home.

**XLIV)I am always Non-dual, Shivaha**

**XLV)We have to achieve reversal of Maya function, with the help of Guru and Shastra :**

- Hence our Namaskaras to Guru and Shastra.

## 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]

## 1355) Atma Bodha :

व्यापृतेष्विन्द्रियेष्व्वात्मा व्यापारीवाविवेकिनाम् ।  
दृश्यतेऽभ्रेषु धावत्सु धावन्निव यथा शशी ॥ १९ ॥

vyaprtesvindriyesvatma vyaparivavivekinam,  
drsyate'bhresu dhavatsu dhavanniva yatha sasi || 19 ||

The moon appears to be running when the clouds move in the sky. Likewise, to the non-discriminating person, the Atman appears to be active when it is observed through the functions of the sense organs. [Verse 19]

Clouds Move	Sense Organs and Mind Active
Moon appears to move	Atma appears to be Active

### 1356) Ekashloki of Shankara :

What is the source of light?

To see	Light
a) Day time	a) Sunlight
b) Night time	b) Moonlight
c) Dark Room	c) Lamp
d) Lamp	d) Eyes
e) Eyes	e) Intellect
f) Intellect	f) Pure Consciousness

### 1357) Third - Eye - Consciousness :

#### a) Get by study of Mandukya Upanishad - Chapter 4 :

स्वप्नदृक् प्रचरन् स्वप्ने दिक्षु वै दशसु स्थितान् ।  
अण्डजान् स्वेदजान्वाऽपि जीवान् पश्यति यान् ॥ ६३ ॥

svapnadṛk pracaran svapne dikṣu vai daśasu sthitān |  
aṇḍajān svedajānvā'pi jīvān paśyati yān || 63 ||

The whole variety of living beings born of eggs, moisture, etc., always seen by the dreamer when he lives his dream and goes about therein, in the ten directions, have no existence ever, apart from the mind of the dreamer. [4 - K - 63]

स्वप्नदृक्चित्तदृश्यास्ते न विद्यन्ते ततः पृथक् ।  
तथा तद्दृश्यमेवेदं स्वप्नदृक्चित्तमिष्यते ॥ ६४ ॥

svapnadṛkcittadṛśyāste na vidyante tataḥ pṛthak |  
tathā taddṛśyamevedaṃ svapnadṛkcittamiṣyate || 64 ||

These separative centres which are Objects of the mind of the dreamer have no independent existence of their own apart from his mind. Similarly, this mind of the dreamer is admitted to be the Object of perception of the dreamer only. Therefore, the mind of the dreamer is not separate from the dreamer himself. [4 - K - 64]

चरन् जागरिते जाग्रद्विषु वै दशसु स्थितान् ।  
अण्डजान् स्वेदजान्वाऽपि जीवान्पश्यति यान्सदा ॥ ६५ ॥  
जाग्रच्चित्तेक्षणीयास्ते न विद्यन्ते ततः पृथक् ।  
तथा तद्दृश्यमेवेदं जाग्रतश्चित्तमिष्यते ॥ ६६ ॥

caran jāgarite jāgraddikṣu vai daśasu sthitān |  
aṇḍajān svedajānvā'pi jīvānpaśyati yānsadā || 65 ||  
jāgraccittekṣaṇīyāste na vidyante tataḥ pṛthak |  
tathā taddṛśyamevedaṃ jāgrataścittamiṣyate || 66 ||

The whole variety of ego-centres born of eggs, moistures, etc., perceived by the waking man going about in his waking condition, in all the ten directions, is only the object of the waker's mind. Similarly, the mind of the waking man is admitted to be the object of perception of waking person only. Therefore, the mind is not separate from the perceiver. [4 - K - 65, 66]

उभे ह्यन्योन्यदृश्ये ते किं तदस्तीति नोच्यते ।  
लक्षणाशून्यमुभयं तन्मतेनैव गृह्यते ॥ ६७ ॥

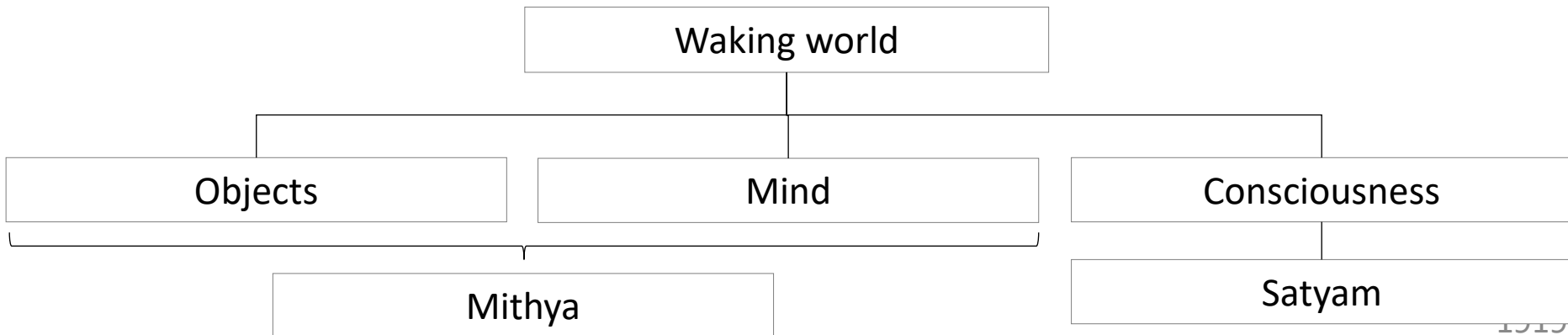
ubhe hyanyonyadṛśye te kiṃ tadastīti nocyate |  
lakṣaṇāśūnyamubhayam tanmatenaiva grhyate || 67 ||

Both the mind and the ego-centres are objects of perception to each other; which then can be said to exist independent of the other? Both are devoid of the marks by which they could be distinguished, for either can be cognised only through the other. [4 - K - 67]

- Drop Waker, Dreamer.
- Realise I am Turiya Chaitanyam.

b) Prapancho Upashamam, Advaitam Shivam, Shantam, Adbutam

c)





### g) 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 cāmbaram ca |  
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

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

### h) 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]

### i) Gita :

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

mayā tatamidaṁ sarvaṁ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṁ 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]

j) Adhyaropa - Apavda Prakriya

k)

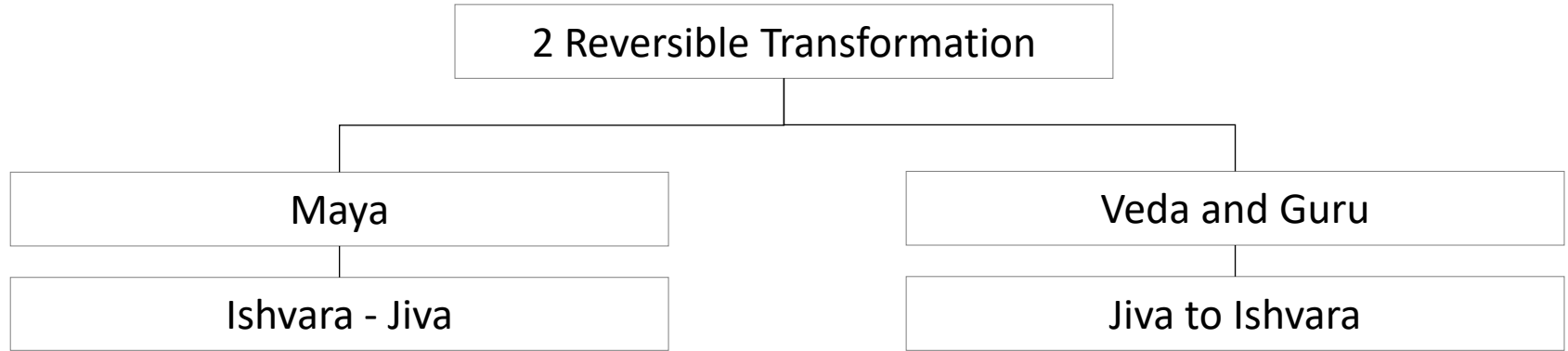
Waking / Dream	Sleep
<ul style="list-style-type: none"><li>- Karyam</li><li>- Patterns</li></ul>	<ul style="list-style-type: none"><li>- Karanam</li><li>- Upashanam</li><li>- Spark / Alatam</li></ul>

L) Turiyam, Vilakshanam, Akaranam Brahma.

m) 2 Questions of Nachiketa

n) Ashabdam, Asparsham

o)



p)

Sagunam	Nirguna
3 <sup>rd</sup> Pada	4 <sup>th</sup> Pada

q)

Vyavaharikam	Paramartikam
<ul style="list-style-type: none"><li>- Unreal</li><li>- Mithya</li><li>- Ever Drishyam</li><li>- 3 Avasthas</li><li>- 5 Koshas</li><li>- Adhyasa</li><li>- Sound Ohm</li></ul>	<ul style="list-style-type: none"><li>- Real</li><li>- Satyam</li><li>- Ever Drk</li><li>- Ekam</li><li>- Sat / Chit / Ananda</li><li>- Adhishtanam</li><li>- Silence Ohm</li></ul>

### 1358) Atma Bodha :

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।  
स्वक्रियार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः । २० ॥

atmacaitanyamasritya dehendriyamanodhiyah,  
svakriyarthesu vartante suryalokam yatha janah II 20 II

Depending upon the Atman which is of the nature of Consciousness, the body, senses, mind and intellect engage themselves in their respective activities, just as men work depending upon the light of the sun. [Verse 20]

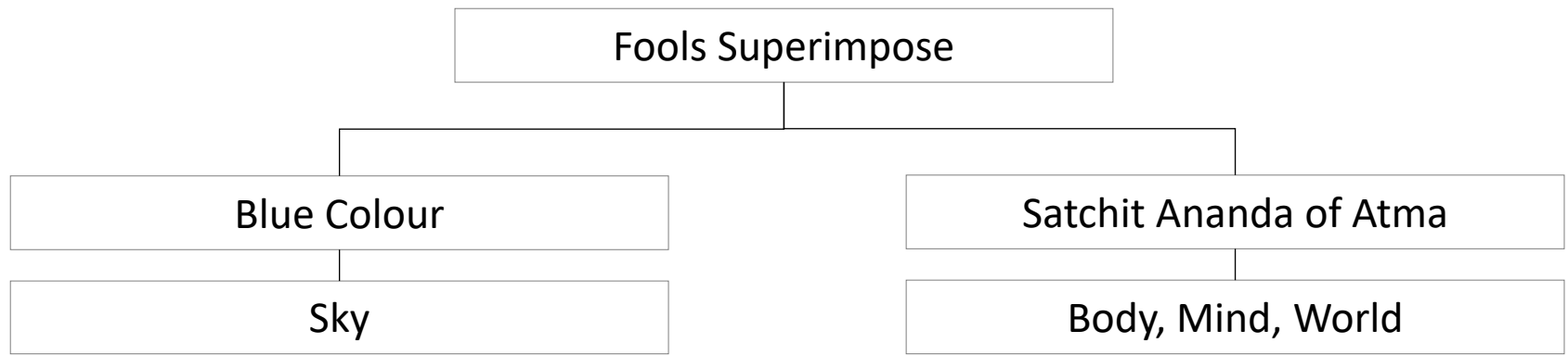
Depending on light of Sun	Depending on Atma
Men work	Body Acts

### 1359) Atma Bodha :

देहेन्द्रियगुणान्कर्माण्यमले सच्चिदात्मनि ।  
अध्यस्यन्त्यविवेकेन गगने नीलतादिवत् ॥ २१ ॥

dehendriyagunankarmanyamale saccidatmani,  
adhyasyantyanvivekena gagane nilatadivat II 21 II

Fools, because they lack in their power of discrimination, superimpose on the Self of the nature of absolute Existence-Knowledge (Sat-chit), all the varied functions of the body and the senses, just as they attribute blue colour and the like to the sky. [Verse 21]



### 1360) Atma Bodha :

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।  
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३ ॥

ragecchasukhaduhkhadi buddhau satyam pravartate,  
susuptau nasti tannase tasmadbuddhestu natmanah ॥ 23 ॥

Attachment, desire, pleasure, pain and so on are perceived to exist only as long as the intellect or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not the Atman. [Verse 23]

Waker I - has Desire, Attachment Pleasure, pain	Atma - I Does not have desire, Pleasure, pain
Attributes, exist only functions of the Mind	As in Deep Sleep

### 1361) Atma Bodha :

प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णता ।  
स्वभावः सच्चिदानन्दनित्यनिर्मलतात्मनः ॥ २४ ॥

prakaso'rkasya toyasya saityamagneryathosnata,  
Svabhavah saccidanandanityanirmalatatmanah ॥ 24 ॥

Just as luminosity is the nature of the sun, coolness is that of water and heat is that of fire, so too, the nature of the Atman is Eternity, Purity, Existence, Consciousness and Bliss. [Verse 24]

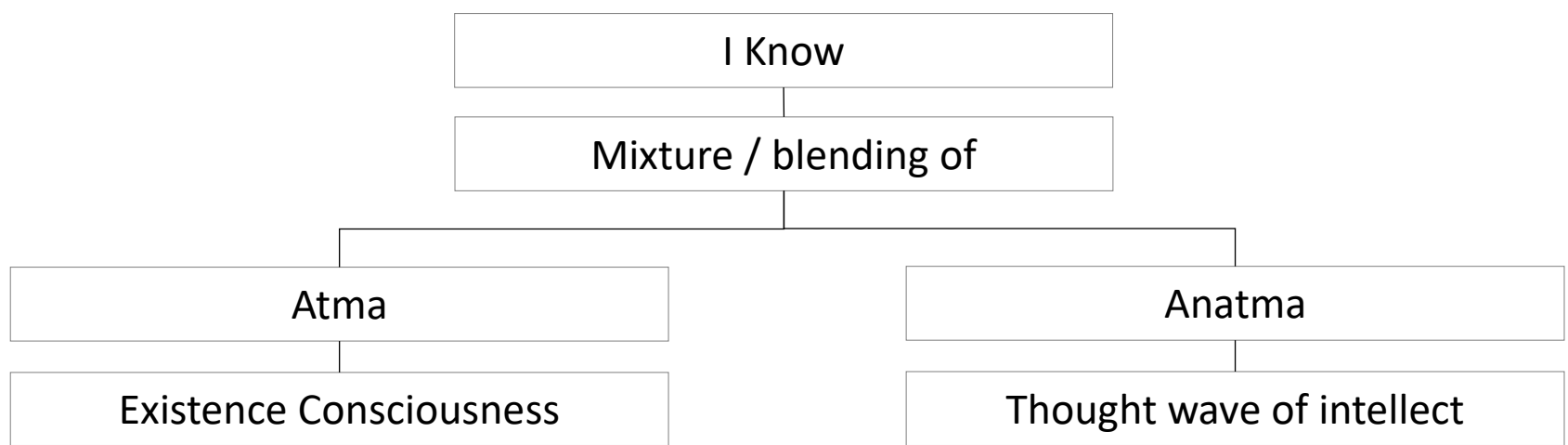
Object	Nature
<ul style="list-style-type: none"><li>- Sun</li><li>- Water</li><li>- Fire</li><li>- Atman</li></ul>	<ul style="list-style-type: none"><li>- Luminosity</li><li>- Coolness</li><li>- Heat</li><li>- Eternity, Purity, Existence, Consciousness</li></ul>

### 1362) Atma Bodha :

आत्मनः सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।  
संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५ ॥

atmanah saccidamsasca buddhervrttiriti dvayam,  
samyojya cavivekena janamiti pravartate ॥ 25 ॥

By the indiscriminate blending of the two, the Existence-Consciousness aspects of the Self and the thought wave of the intellect, there arises The notion of 'I know'. [Verse 25]



- Atma is protected in each body by Ishvara carefully like baby Protected in womb by Mother.

1363)

Atma	Intellect
<ul style="list-style-type: none"> <li>- Akarta</li> <li>- Awareness Principle</li> </ul>	<ul style="list-style-type: none"> <li>- Can't experience on its own "I - Know", Awareness</li> <li>- Pramata Ego, thinks that it itself is seer, knower</li> </ul>

1364) Mandukya Upanishad :

योऽस्ति कल्पितसंवृत्या परमार्थेन नास्त्यसौ ।  
परतन्त्राभिसंवृत्या स्यान्नास्ति परमार्थतः ॥ ७३ ॥

yo'sti kalpitasamvṛtyā paramārthena nāstyasau |  
paratantrābhisamvṛtyā syānnāsti paramārthataḥ || 73 ||

That which exists on the strength of illusion does not, in fact, exist. That which again is said to exist on the strength of views supported by other schools of thoughts, does not to be precise ever exist. [4 - K - 73]

- Advaita Jnanam claimed inspite of experience of Dvaitam.
- Dvaitam = Mithya
- Advaitam = Satyam.

**Example :**

Experience	Jnanam
<ul style="list-style-type: none"> <li>- Blue Sky</li> <li>- Earth Stationary</li> <li>- Moon Moving</li> <li>- Sunrise</li> <li>- Dvaitam</li> </ul>	<ul style="list-style-type: none"> <li>- Sky Colourless</li> <li>- Earth Moves</li> <li>- Clouds Moving</li> <li>- Sun Stationary</li> <li>- Advaitam</li> </ul>

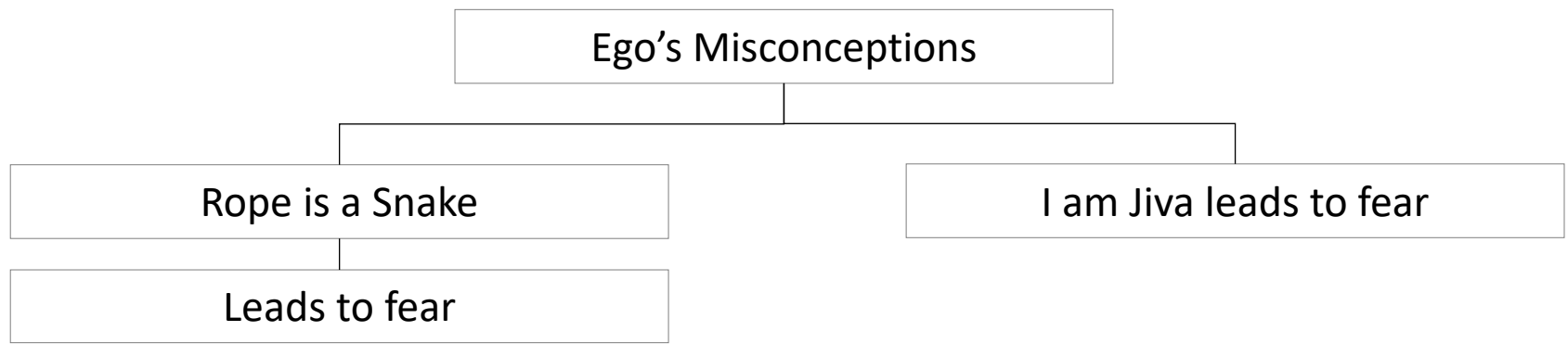
- Advaitam Jnanam claimed as Satyam inspite of experience of Dvaitam.
- Dvaitam = Mithya
- Advaitam = Satyam.

**1365) Atma Bodha :**

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।  
नाहं जीवः परात्मेति ज्ञातं चेन्निर्भयो भवेत् ॥ २७ ॥

rajjusarpavadatmanam jivam jnatva bhayam vahet,  
naham jivah paratmeti jnatascennirbhayo bhavet II 27 II

Just as the person who regards a rope as a snake is overcome by fear, so also one considering oneself as the ego (jiva) is overcome by fear. The egocentric individuality in us becomes fearless by realising that it is not A Jiva but the supreme Self. [Verse 27]



- Ego discovers - I am not a Jiva but I am the supreme Self.
- Ego = Waker, dreamer, sleeper
- Self = Turiyam I
- Supreme = Because it is the substratum of whole universe.

### 1366) Atma Bodha :

आत्मावभासयत्येको बुद्ध्यादीनीन्द्रियाण्यपि ।  
दीपो घटादिवत्स्वात्मा जडैस्तैर्नावभास्यते ॥ २८ ॥

atmavabhasayatyeke buddhyadinindriyanyapi,  
dipo ghatadivatsvatma jadaistairnavabhasyate II 28 II

Just as a lamp illumines a jar in a pot, so also the Atman illumines the mind, the sense organs and so on. These material objects cannot illumine themselves by themselves because they are inert. [Verse 28]

Lamp illumines	Atman
Pot	Illumines inert Matter Body / Mind / Intellect



### 1367) Atma Bodha :

स्वबोधे नान्यबोधेच्छा बोधरूपतयात्मनः ।  
न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥ २९ ॥

svabodhe nanyabodheccha bodharupatayatmanah,  
na dipasyanyadipeccha yatha svatmaprakasane || 29 ||

A lighted lamp does not need another lamp to illumine its light . So too, Atman which is knowledge itself, needs no other knowledge to know itself. [Verse 29]

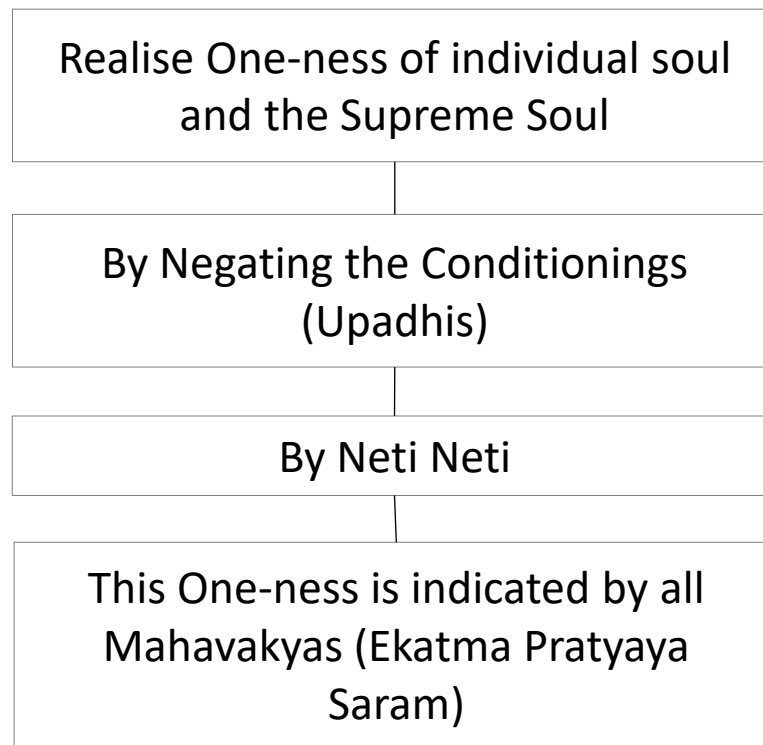
Lighted lamp	Atma
<ul style="list-style-type: none"><li>- Self illumined</li><li>- Needs no other lamp to illumine it</li></ul>	<ul style="list-style-type: none"><li>- Svayam Jyoti</li><li>- Knowledge itself, knower itself</li><li>- Needs no other knowledge to known itself</li></ul>

### 1368) Atma Bodha :

निषिध्य निखिलोपाधीन्नेति नेतीति वाक्यतः ।  
विद्यादैक्यं महावाक्यैर्जीवात्मपरमात्मनोः ॥ ३० ॥

nisidhya nikhilopadhinneti netiti vakyatah,  
vidyadaikyam mahavakyairjivatmaparamatmanoh || 30 ||

By the process of negation of the conditionings (Upadhis) as per scriptural statement ‘ it is not this, it is not this’, the oneness of the individual soul and the supreme Soul as indicated by the great Mahavakyas has to be realised. [Verse 30]

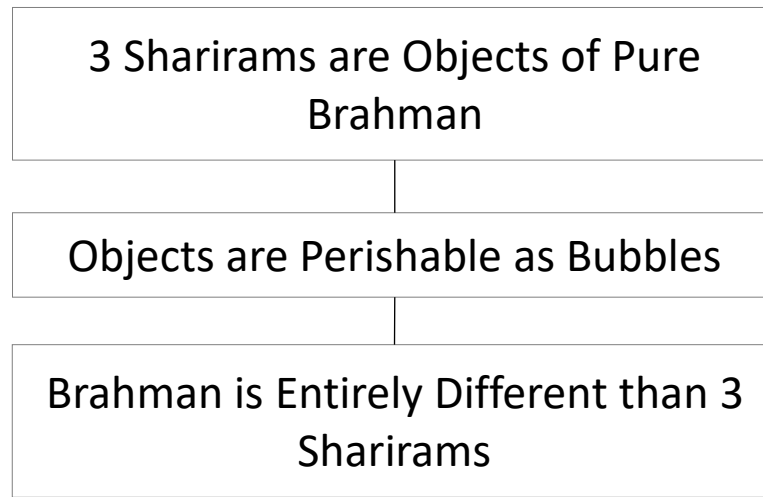


**1369) Atma Bodha :**

आविद्यकं शरीरादि दृश्यं बुद्बुदवत्क्षरम् ।  
एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥

avidyakam sariradi drsyam budbudavatksharam,  
etadvilaksanam vidyadaham brahmeti nirmalam ॥ 31 ॥

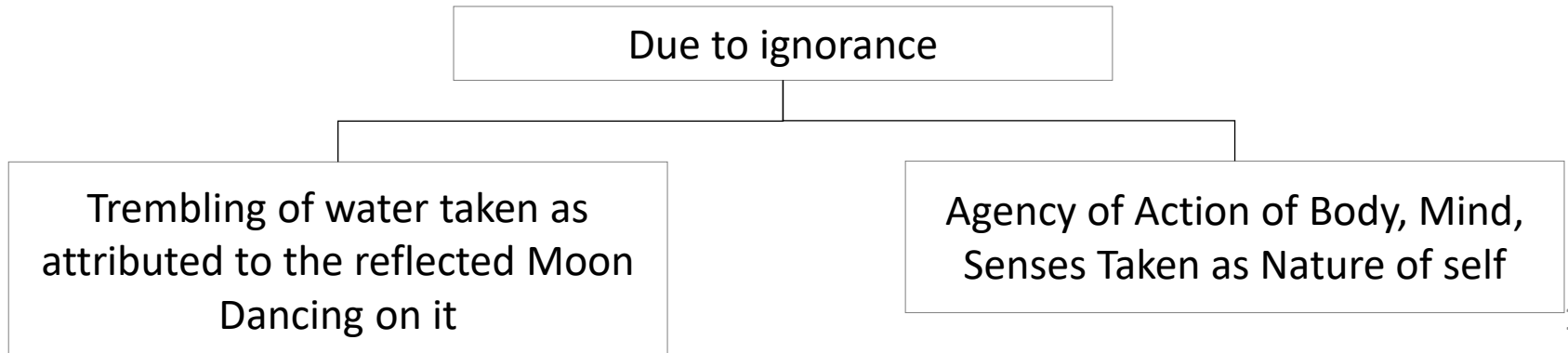
The body and so on, upto the causal body (ignorance) are objects perceived and thus they are perishable as bubbles. Realise through discrimination that I am ever the pure Brahman entirely different from all these. [Verse 31]



### 1370) Atma Bodha :

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि । कल्प्यन्तेऽम्बुगते चन्द्रे चलनादि यथाम्भसः । २२ ॥	ajnananmanasopadheh kartrtvadini catmani, kalpyante'mbugate candre calanadi yathambhasah II 22 II
--	--

Due to ignorance, the trembling that belong to the water are attributed to the reflected moon dancing on it, likewise the agency of actions and so on are delusively understood as the nature of the Self (Atman). [Verse 22]



### 1371) Atma Bodha :

स्थाणौ पुरुषवद्भ्रान्त्या कृता ब्रह्मणि जीवता ।  
जीवस्य तात्त्विके रूपे तस्मिन्दृष्टे निवर्तते ॥ ४५ ॥

sthanau purusavadbhrantya krta brahmani jivata,  
jivasya tattvike rupe tasmindrste nivartate II 45 II

Just as a post appears to be a ghost, Brahman appears to be a Jiva because of ignorance. The egocentric individuality is destroyed when the real nature of the Jiva is realised as the Self. [Verse 45]

Post	Turiyam Brahman
- Appears to be the Post	- Appears to be the Ahamkara – Jiva - Ego Centric Individuality - Because of ignorance of Turiyam

- Individuality is Destroyed when Turiyam, the real nature of Jiva is Known.

### 1372) Atma Bodha :

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।  
तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥ ४४ ॥

atma tu satatam prapto'pyapraftavadavidyaya,  
tannase praptavadbhati svakanthabharanam yatha II 44 II

Atman is an ever existing Reality. Yet, because of ignorance It is not realised. Therefore, as soon as the ignorance is dispelled, the Atman is realised. It is like the missing ornament of one's neck. [Verse 44]

Chain in the Neck	Atman in the Body is ever existing reality
<ul style="list-style-type: none"> <li>- Is Missed</li> <li>- Discovered</li> </ul>	<ul style="list-style-type: none"> <li>- We miss it due to Self ignorance</li> <li>- Discovered by Exposure to Upanishads</li> </ul>

### 1373) Atma Bodha :

अरुणेनेव बोधेन पूर्वं सन्तमसे हृते ।  
तत आविर्भवेदात्मा स्वयमेवांशुमानिव ॥ ४३ ॥

aruneneva bodhena purvam santamase hrte,  
tata avirbhavedatma svayamevamsumaniva ॥ 43 ॥

Just as the sun rises soon after lord of the early dawn (Aruna) has dispelled the thick darkness that existed before, so too, the Self manifests on Its own accord, once the right knowledge has dispelled ignorance. [Verse 43]

Lord Dispells Darkness	Right knowledge of Veda dispels the Darkness of Self ignorance
Sun Rises	Self Manifests

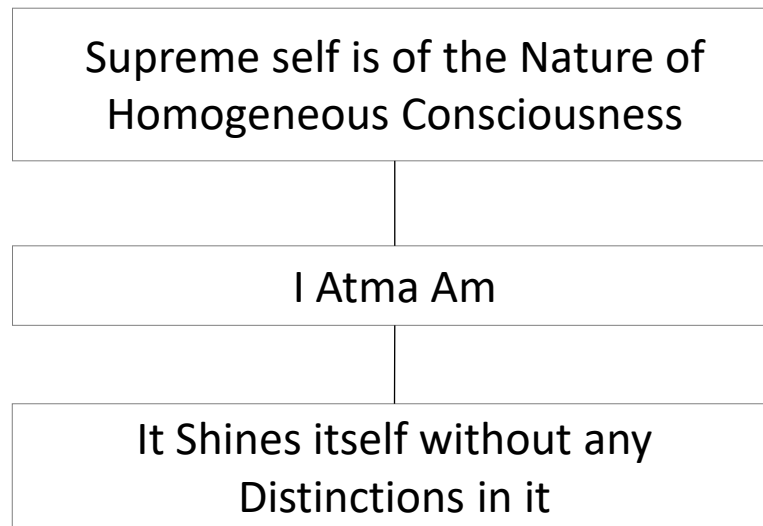
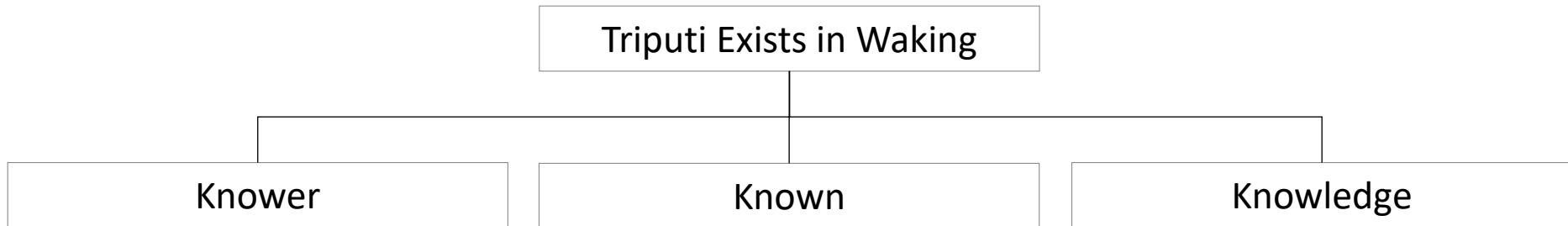
### 1374) Atma Bodha :

एवमात्मारणौ ध्यानमथने सततं कृते ।  
उदितावगतिर्ज्वाला सर्वाज्ञानेन्धनं दहेत् ॥ ४२ ॥

evamatmaranau dhyanamathane satatam krte,  
uditavagatirjvala sarvajnanendhanam dahet ॥ 42 ॥

Thus, when the lower and higher aspects of the Self are churned together, the fire of knowledge which is generated shall burn down all the fuel of ignorance. [Verse 42]

Fire	Knowledge Generated in Mananam
- Burns Fuel	<ul style="list-style-type: none"> <li>- Burns fuel of Self ignorance</li> <li>- Atma becomes Manifest</li> </ul>



1375)

Discard identification with names  
and forms

Dwell as Embodiment of Infinite  
Pure Consciousness

This is the way to self realisation

1376)

Merge the Entire world of Objects in  
the Atman

Understand the Self is  
Uncontaminated like Space

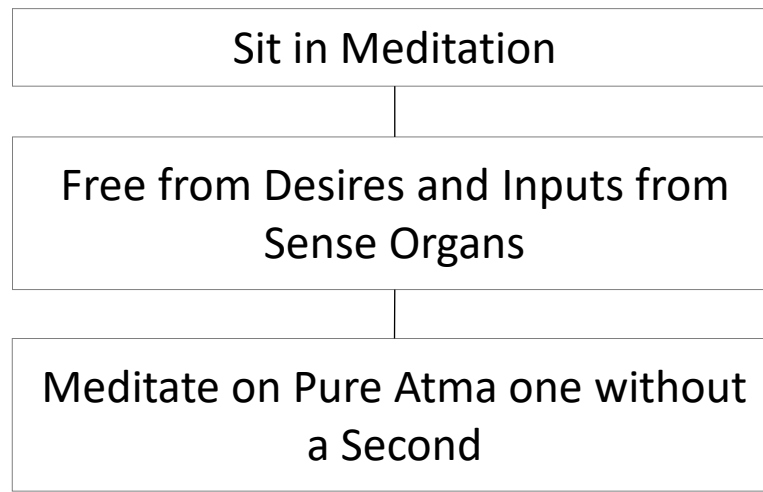
1377) Atma Bodha :

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।  
भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥ ३८ ॥

viviktadese asino virago vijitendriyah,  
bhavayedekamatmanam tamanantamananyadhih || 38 ||

Sitting in a solitary place, freeing the mind from desires and controlling the senses, meditate upon the Atman which is One without a second, with unswerving attention. [Verse 38]

1936

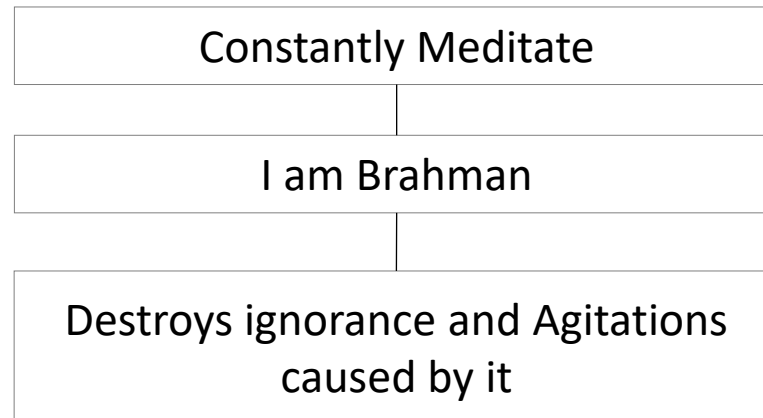


### 1378) Atma Bodha :

एवं निरन्तराभ्यस्ता ब्रह्मैवास्मीति वासना ।  
हरत्यविद्याविक्षेपान् रोगानिव रसायनम् ॥ ३७ ॥

**evam nirantarabhyasta brahmaivasmiti vasana,  
haratyavidyaviksepanroganiva rasayanam II 37 II**

The impression 'I am Brahman' thus created by constant practice destroys ignorance and the agitations caused by it, just as medicine or Rasayana destroys diseases. [Verse 37]





Like Rasayana Medicine

Destroys Disease

**1379) Atma Bodha (Important) :**

नित्यशुद्धविमुक्तैकमखण्डानन्दमद्वयम् ।  
सत्यं ज्ञानमनन्तं यत्परं ब्रह्माहमेव तत् ॥ ३६ ॥

nityasuddhvimuktaikamakhandanandamadvayam,  
satyam jnanamanantam yatparam brahmahameva tat || 36 ||

I am verily that supreme Brahman which is eternal, pure, ever liberated, one, indivisible, blissful, non-dual Truth and of the nature of Existence-Knowledge-Infinite. [Verse 36]

I am

Eternal, Pure, Ever free, Indivisible,  
blissful, Non-dual Truth, Existence -  
Knowledge - Infinite

I am Nitya, Shuddha, Mukta,  
Akhandam, Advayam, Satyam, Jnanam,  
Anantham, Param brahma

### 1380) Atma Bodha :

अहमाकाशवत्सर्वं बहिरन्तर्गतोऽच्युतः ।  
सदा सर्वसमः सिद्धो निःसङ्गो निर्मलोऽचलः ॥ ३५ ॥

ahamakasavatsarvam bahirantargato'cyutah,  
sada sarvasamah suddho nihsango nirmalo'calah ॥ 35 ॥

Like the space I fill all things within and without. Changeless and the same in all, at all times, I am pure, unattached, stainless and motionless. [Verse 35]

Space - Changeless	I Consciousness am Changeless at all times
- Fills all things within and without	- Fill the Entire Universe within me - I am Pure, Unattached, Stainless, Motionless

- Shuddha, Nissango, Nirmalam, Achalaha.

### 1381) Atma Bodha (Important) :

निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरंजनः ।  
निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥ ३४ ॥

nirguno niskriyo nityo nirvikalpo niranjanah,  
nirvikaro nirakaro nityamukto'smi nirmalah ॥ 34 ॥

I am Attributeless, Actionless, eternal, formless, without any desire, thought or modification, ever liberated and ever pure. [Verse 34]

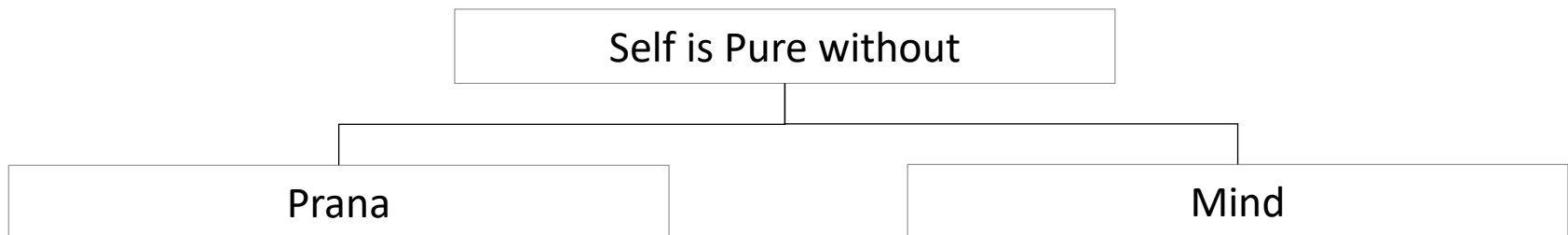
- Nirguno - Attributless
- Nishkriyo - Actionless
- Nityo - Eternal
- Nirvikalpo - Without thoughts
- Niranjana - Without desire
- Nirvikaro - Formless
- Nirmalam - Ever pure, Nitya Mukto

### 1382) Atma Bodha :

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।  
अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥ ३३ ॥

amanastvanna me duhkharagadvesabhayadayah,  
aprano hyamanah subhra ityadisrutisanat II 33 II

I am other than the mind and hence, I am free from sorrow, attachment, malice and fear, for 'the Self is without Prana and without mind, pure and so on' is the commandment of the great scripture, the Upanishads. [Verse 33]



### 1383) Atma Bodha :

देहान्यत्वान्न मे जन्मजराकार्श्यल्यादयः ।  
शब्दादिविषयैः सङ्गो निरिन्द्रियतया न च ॥ ३२ ॥

dehanyatvanna me janmajarakarsyalayadayah,  
sabdadivisayaih sango nirindriyataya na ca ॥ 32 ॥

I am other than the body, and so I am free from the changes such as birth, wrinkling, senility, death and so on. I have nothing to do with the sense objects such as sound and taste, for I am without the sense organs. [Verse 32]

- I am not the Body - Hence free from Birth, Wrinkles, Senility, Death.
- I have nothing to do with Sense organs of touch, sound, taste, form.
- I am without Sense Organs.

### 1384) Atma Bodha :

आविद्यकं शरीरादि दृश्यं बुद्बुदवत्क्षरम् ।  
एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥

avidyakam sariradi drsyam budbudavatksaram,  
etadvilaksanam vidyadaham brahmeti nirmalam ॥ 31 ॥

The body and so on, upto the causal body (ignorance) are objects perceived and thus they are perishable as bubbles. Realise through discrimination that I am ever the pure Brahman entirely different from all these. [Verse 31]

- Gross Body, Subtle Body, Causal Body (ignorance) are Objects Perceived, and hence perishable as Bubbles.
- I am Turiyam, Entirely different from the Universe.

### 1385) Atma Bodha :

निषिध्य निखिलोपाधीन्नेति नेतीति वाक्यतः ।  
विद्यादैक्यं महावाक्यैर्जीवात्मपरमात्मनोः ॥ ३० ॥

nisidhya nikhilopadhinneti netiti vakyatah,  
vidyadaikyam mahavakyairjivatmaparamatmanoh ॥ 30 ॥

By the process of negation of the conditionings (Upadhis) as per scriptural statement ' it is not this, it is not this', the oneness of the individual soul and the supreme Soul as indicated by the great Mahavakyas has to be realised. [Verse 30]

- By Neti, Neti, One-ness of the Individual soul and Supreme Soul has to be realized, as indicated in the Mahavakyas.

### 1386) Atma Bodha :

तत्त्वस्वरूपानुभवादुत्पन्नं ज्ञानमंजसा ।  
अहं ममेति चाज्ञानं बाधते दिग्भ्रमादिवत् ॥ ४६ ॥

tattvasvarupanubhavadutpannam jnanamanjasa,  
aham mameti cajnanam badhate digbhamadivat ॥ 46 ॥

Just as right information removes the wrong notion about the directions, so too, the knowledge that is gained as a result of the experience of the Truth, destroys the ignorance that is characterised by the notions of 'I-ness' and 'my-ness'. [Verse 46]

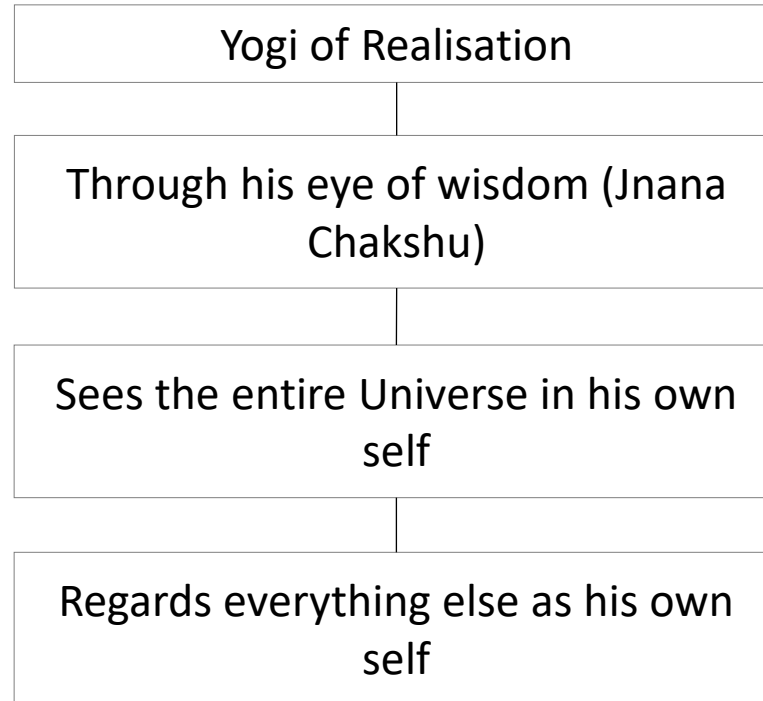
Right information	Right Knowledge gained by experience of Truth
- Removes wrong notions about Directions	<b>Destroys :</b> <ul style="list-style-type: none"><li>- I-ness</li><li>- My-ness</li></ul>

## 1387) Atma Bodha :

सम्यग्विज्ञानवान् योगी स्वात्मन्येवाखिलं जगत् ।  
एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ॥ ४७ ॥

samyagvijnanavanyogi svatmanyevakhilam jagat,  
ekam ca sarvamatmanamiksate jnanacaksusa ॥ 47 ॥

The perfect yogi of Realisation and Enlightenment sees, through his 'eye of wisdom' (Jnana Chakshu), the entire universe in his own Self and regards everything else as his own Self and nothing else. [Verse 47]



### 1388) Meditate : Mandukya Upanishad :

विप्राणां विनयो ह्येष शमः प्राकृत उच्यते ।

दमः प्रकृतिदान्तत्वादेवं विद्वाञ्शमं व्रजेत् ॥ ८६ ॥

viprāṇāṃ vinayo hyeṣa śamaḥ prākṛta ucyate |

damaḥ prakṛtidāntatvādevaṃ vidvāñśamaṃ vrajet || 86 ||

The realisation of Brahman is itself the humility natural to the Brahmana. Their mental equipoise is also declared to be spontaneous. They are said to have attained perfect sense control as it comes quite natural to them. He (the wise man) who thus realise the Brahman which is all peaceful, himself becomes tranquil and peaceful. [4 - K - 86]

- I am Neither the Mind nor the Owner of the Mind
- I am neither the Body nor the Owner of the Body
- Ishvara is the owner of the Body - Mind - Complex, Entire Pancha Butas.

### 1389) Gita :

तत्त्ववित्तु महाबाहो  
गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त

इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō

guṇakarmavibhāgayōḥ |

guṇā guṇēṣu vartanta

iti matvā na sajjatē || 3-28 ||

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

सर्वकर्माणि मनसा  
संन्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही  
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā  
sannyasyastē sukhaṃ vaśī ।  
navadvārē purē dēhī  
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

- In Nididhyasanam claim, I am Paramartika Svarupa Turiya Atma, with Svabavika Kshama, Damah.

### 1390) Atma Bodha :

आत्मैवेदं जगत्सर्वमात्मनोऽन्यन्न विद्यते ।  
मृदो यद्वद्वटादीनि स्वात्मानं सर्वमीक्षते ॥ ४८ ॥

atmaivedam jagatsarvamatmano'nyanna vidyate,  
mrdo yadvadghatadini svatmanam sarvamiksate || 48 ||

The tangible universe is verily the Atman itself. Nothing whatsoever other than the Atman exists. Just as pots and jars are verily made of clay and cannot be said to be anything but clay, so too, for the enlightened person, all that is perceived is the Self. [Verse 48]



Pots / Jars Perceived	Universe Perceived
Are nothing but clay	Is nothing but Atma, the self

Appearances Many	Existence One
<ul style="list-style-type: none"> <li>- Artha Adhyasa</li> <li>- Like Dream universe Plurality</li> <li>- Waking Universe Plurality</li> </ul>	<ul style="list-style-type: none"> <li>- Adhishtanam</li> <li>- Like Waker</li> <li>- Atma - One</li> </ul>

- No more Sleep for one who has had a Spiritual Awakening.

### 1391) Atma Bodha :

सम्यग्विज्ञानवान् योगी स्वात्मन्येवाखिलं जगत् ।  
एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ॥ ४७ ॥

samyagvijnanavanyogi svatmanyevakhilam jagat,  
ekam ca sarvamatmanamiksate jnanacaksusa ॥ 47 ॥

The perfect yogi of Realisation and Enlightenment sees, through his ' eye of wisdom' (Jnana Chakshu), the entire universe in his own Self and regards everything else as his own Self and nothing else. [Verse 47]

Enlightened Yogi sees

Entire Universe Rising in him  
resolving in him (The Turiyam)

Through his Jnana Chakshu

- Appearance of Plurality continues as per Prarabda but Considered as Mithya.
- Aham Turiyam Brahma Satyam, Jagan Mithya.

### 1392) Atma Bodha :

जीवन्मुक्तस्तु तद्विद्वान्पूर्वोपाधिगुणान्स्त्यजेत् ।  
सच्चिदानन्दरूपत्वात् भवेद्भ्रमरकीटवत् ॥ ४९ ॥

jivanmuktastu tadvidvanpurvopadhigunamstyajet,  
sa saccidanandarupatvat bhavet bhramarakitavat II 49 II

A liberated Soul, endowed with Self-knowledge, gives up the traits of his previously explained equipments (upadhis) , and because of his Sat-Cit-Ananda nature, he verily becomes Brahman, as the worm transforming into the wasp. [Verse 49]

Worm	Jivatma
Transforms into a Wasp	Transforms into Turiyam

Jiva transforms into Turiyam

Gives up traits of his Upadhis,  
Equipments

Remains in Svarupa - Sat, Chit,  
Ananda - which is called Moksha

## 1393) Mandukya Upanishad :

अवस्त्वनुपलम्भं च लोकोत्तरमिति स्मृतम् ।

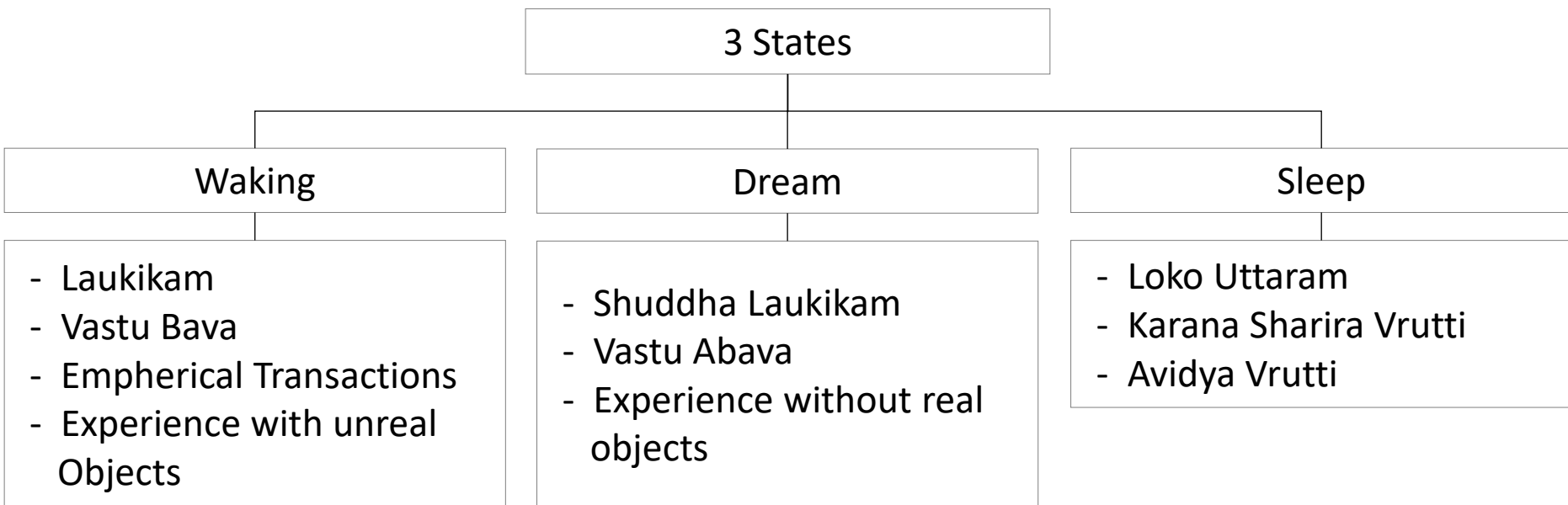
ज्ञानं ज्ञेयं च विज्ञेयं सदा बुद्धैः प्रकीर्तितम् ॥ ८८ ॥

avastvanupalambhaṃ ca lokottaramiti smṛtam |

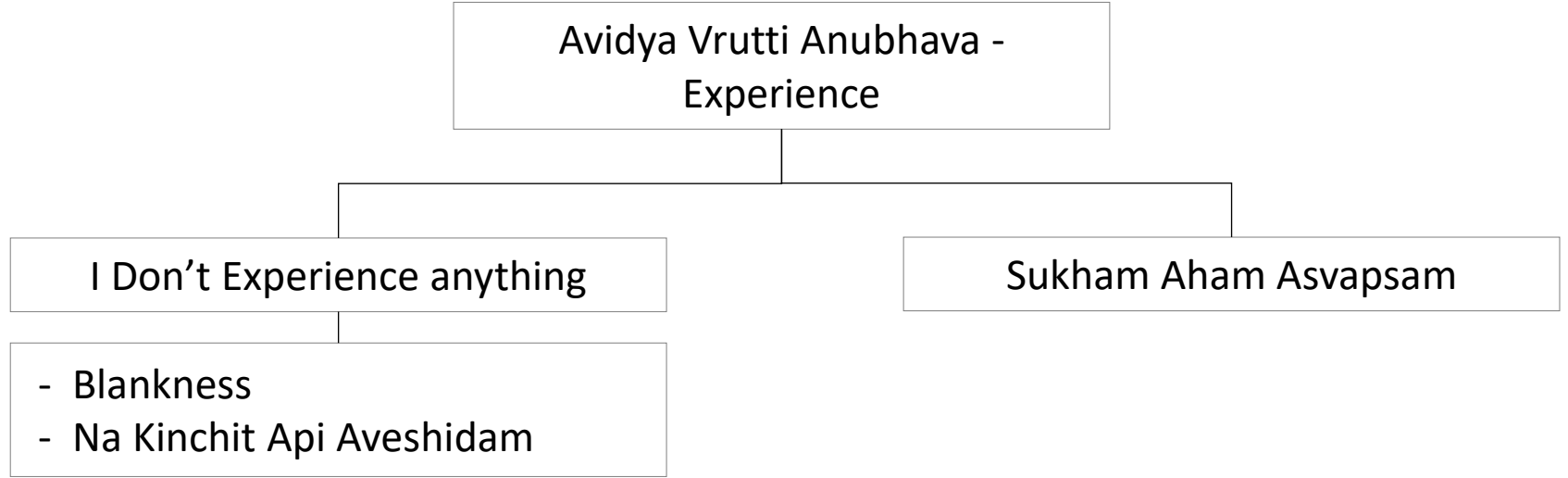
jñānaṃ jñeyaṃ ca vijñeyaṃ sadā buddhaiḥ prakīrtitam || 88 ||

There is yet another state of Consciousness admitted by the wise which is free from contact with external objects and also free from the inner thought forms, This state is beyond all empirical experiences. The men of wisdom always described the three-the knowledge, the Objects of knowledge and the knowable as the Supreme Reality.[4 - K - 88]

a)



## b) Sleep State :



## c) Chandogyo 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]

**d) Blankness proves seer of Blankness, existence of experiencer, Turiya Chaitanyam :**

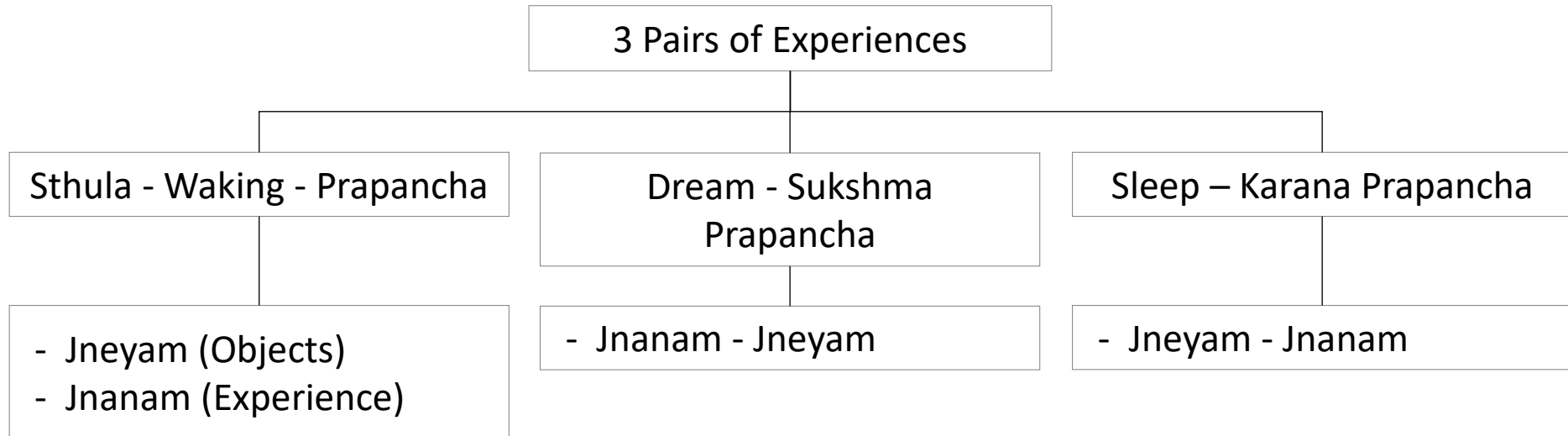
- Object of Experience = Vastu.

**e)**

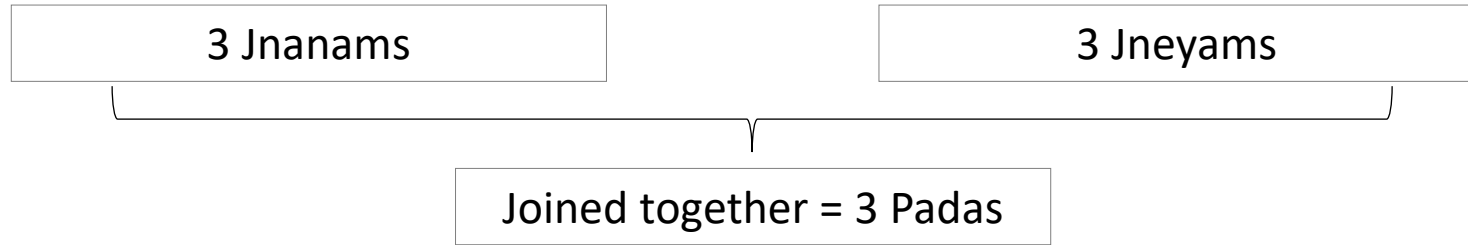
Advaita Avasta = Sleep State, experience	Advaita Vastu
<ul style="list-style-type: none"> <li>- Objects are there in potential form</li> <li>- Absence of all objects</li> <li>- Experience and Object both available</li> <li>- Unique Karana Sharira Experience</li> <li>- Recollect experience Upon waking</li> <li>- Exists together with Sakshi Chaitanyam</li> </ul>	<ul style="list-style-type: none"> <li>- Experiencer, Seer of Objects in potential form</li> <li>- Nitya, this sight never fades, doesn't increase - Decrease</li> <li>- Homogenous mass of Consciousness</li> <li>- Only Experience, no Objects</li> </ul>

Advaita Avasta	Advaita Vastu
	<ul style="list-style-type: none"> <li>- Will remember Svarupa always, once Discovered</li> <li>- Unforgettable Svarupam</li> <li>- Nitya, Mukta Svarupa without any Prapancha, Sva Svarupam</li> <li>- Self Evident, Sva-prakasha, Svata Siddha</li> <li>- Sakshi Chaitanyam</li> </ul>

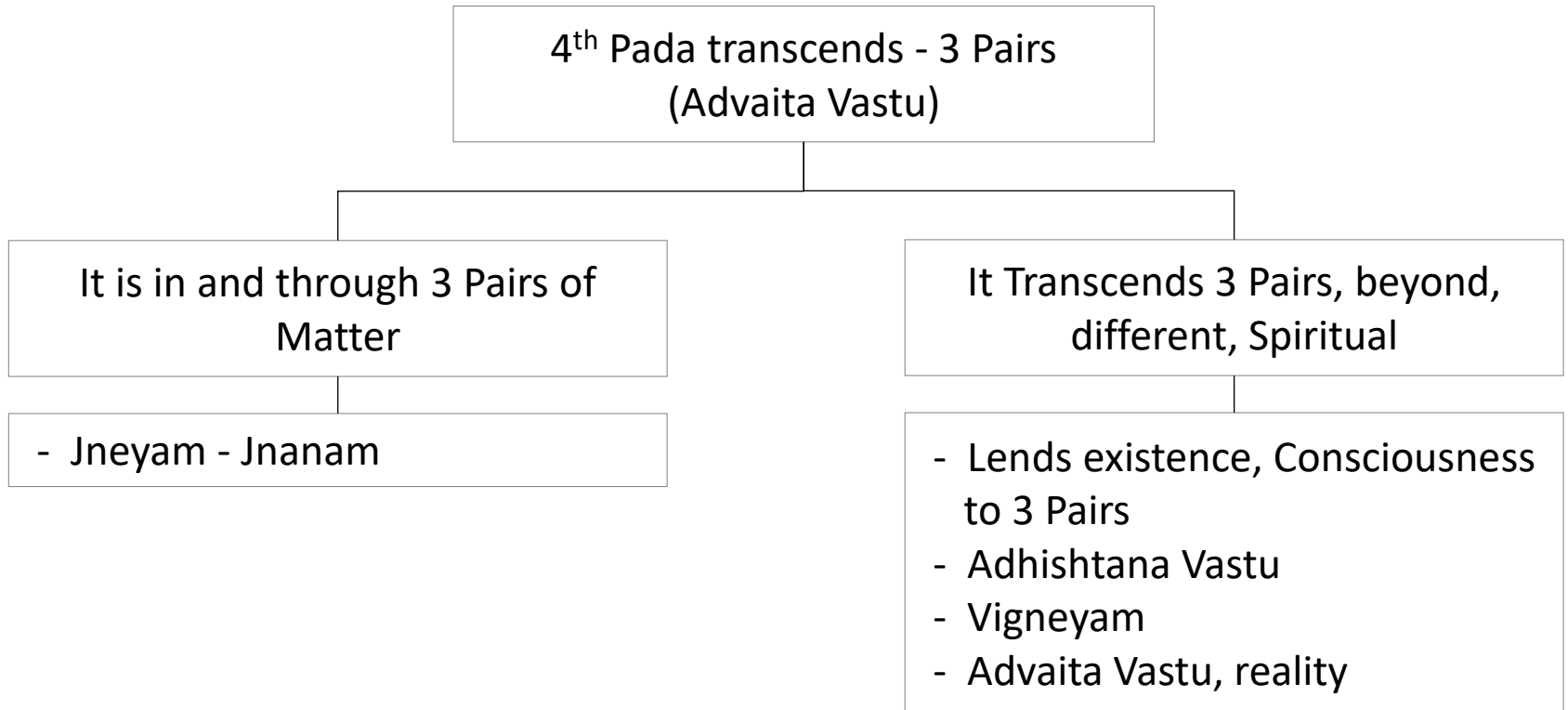
f)



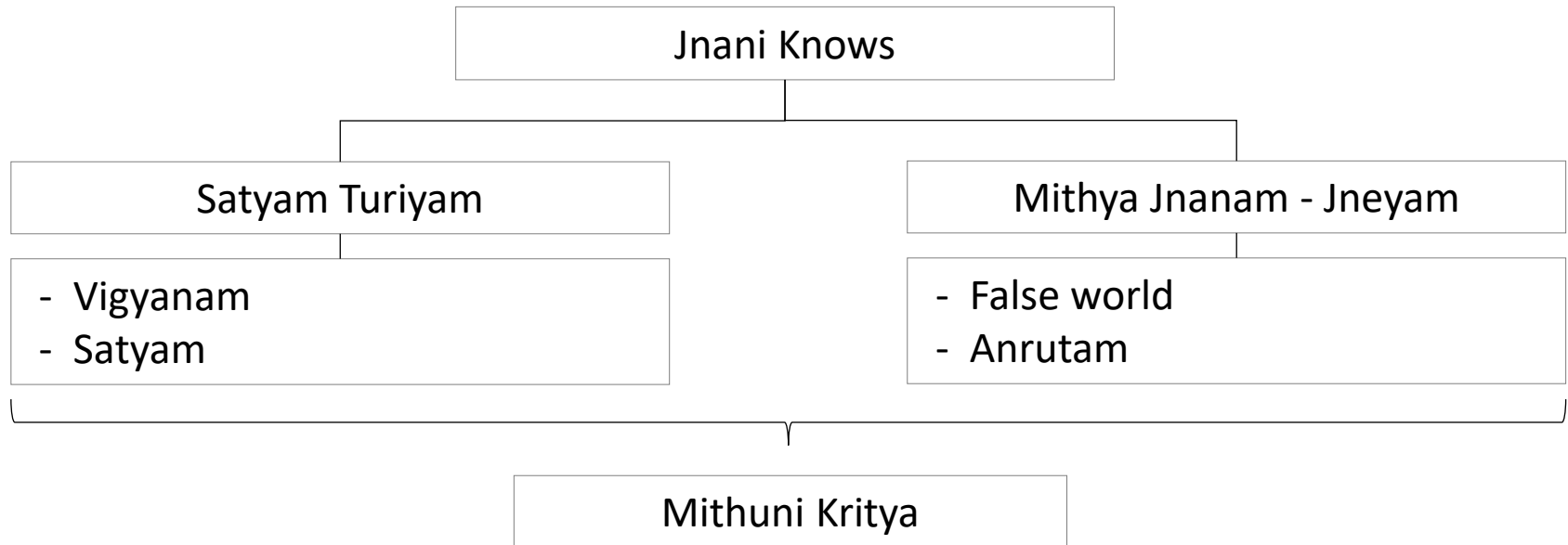
g)



h)



**i) 3 Pairs known Distinctly by a Jnani - Samyak Jnanam :**



**j) Who am I?**

- Satyam, Turiyam, Mantra 7.

**k) Hats off to Gaudapadacharya, Greatest teacher of Brahma Vidya :**

**i) Bashyam :**

- Deep sleep state - Avastu, without gross, subtle objects, without specific object, specific experience, Grahya, Grahana Varjitam.

**ii)**

No Grahya Grahanam	No Graham, Grahanam (Experience)
Mandukya Upanishad - K - Verse 87	



## Mandukya Upanishad :

सवस्तु सोपलम्भं च द्वयं लौकिकमिष्यते ।  
अवस्तु सोपलम्भं च शुद्धं लौकिकमिष्यते ॥ ८७ ॥

savastu sopalambham ca dvayam laukikamiṣyate |  
avastu sopalambham ca śuddham laukikamiṣyate || 87 ||

Vedanta recognises the ordinary (waking) experience to be that state-of-duality where ideas co-exist with the real (empirical) things. It further recognises another pure subtle (dream) experience in which the ideas come in contact with objects which do not really exist.[4 - K - 87]

### iii) Title of Sleep State :

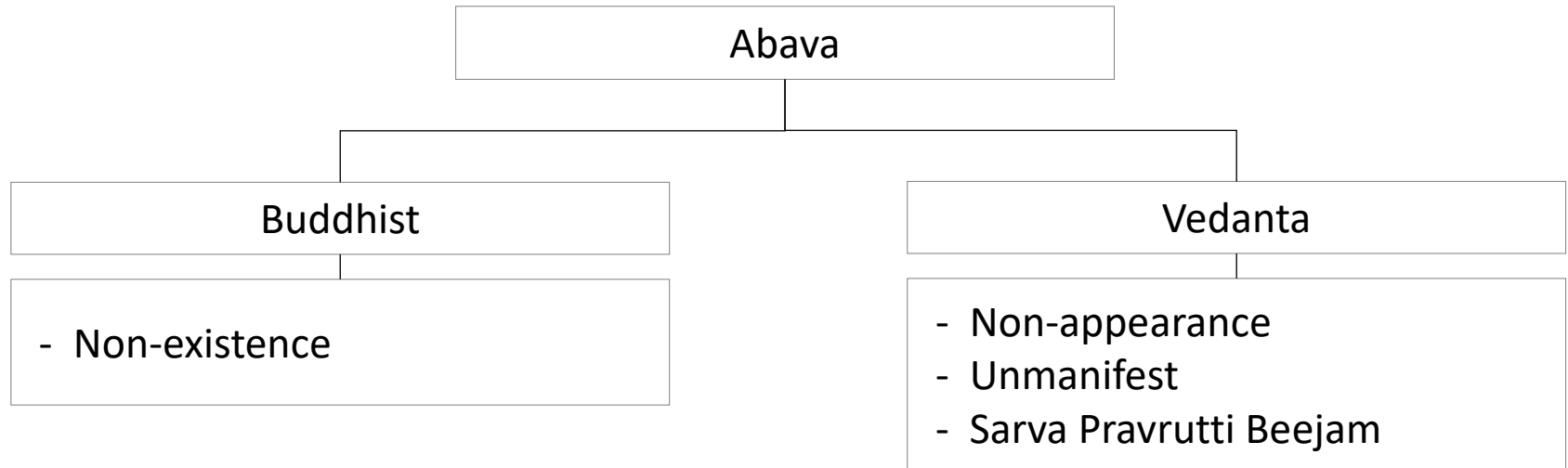
- Loko Uttaram
- Loka Ateetam
- Transcending Transactions, Vyavahara.
- Specific Conglomeration of Objects and Experience is Absent (Abava).

IV) Shunya Vadin, Nihilist, Conclude - Non-existence is the Truth

### V) Vedanta :

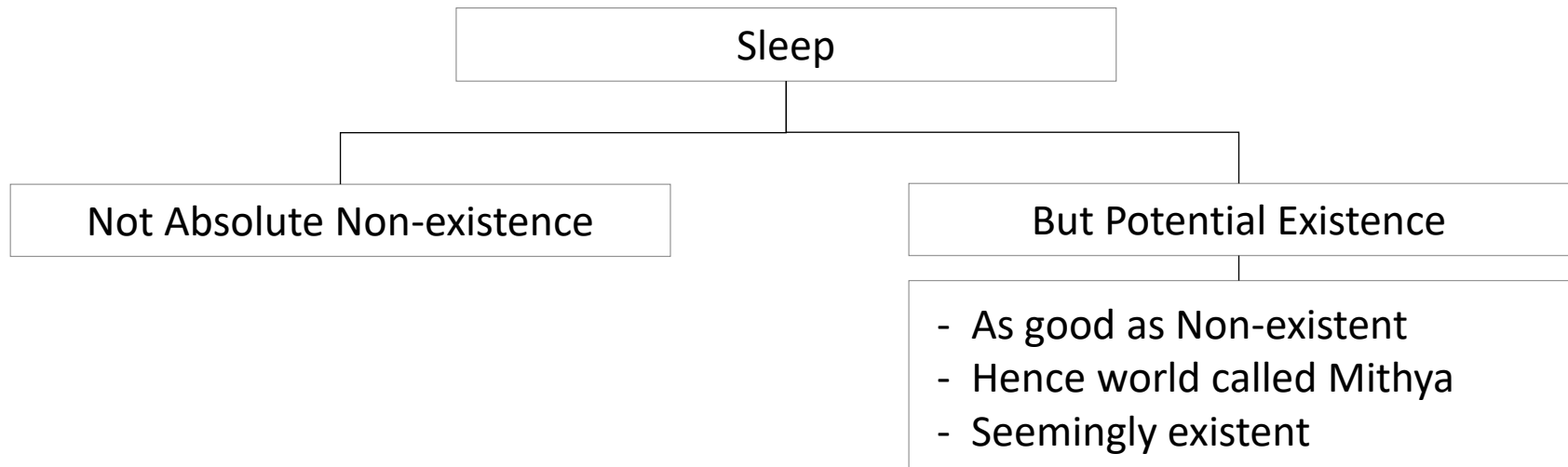
- Grahya - Grahaka Vishaya Loka Abavat.
- Absence of Conventional world.
- World exists in Potential unmanifest Condition.
- Beyond that is Turiyam.

vi)

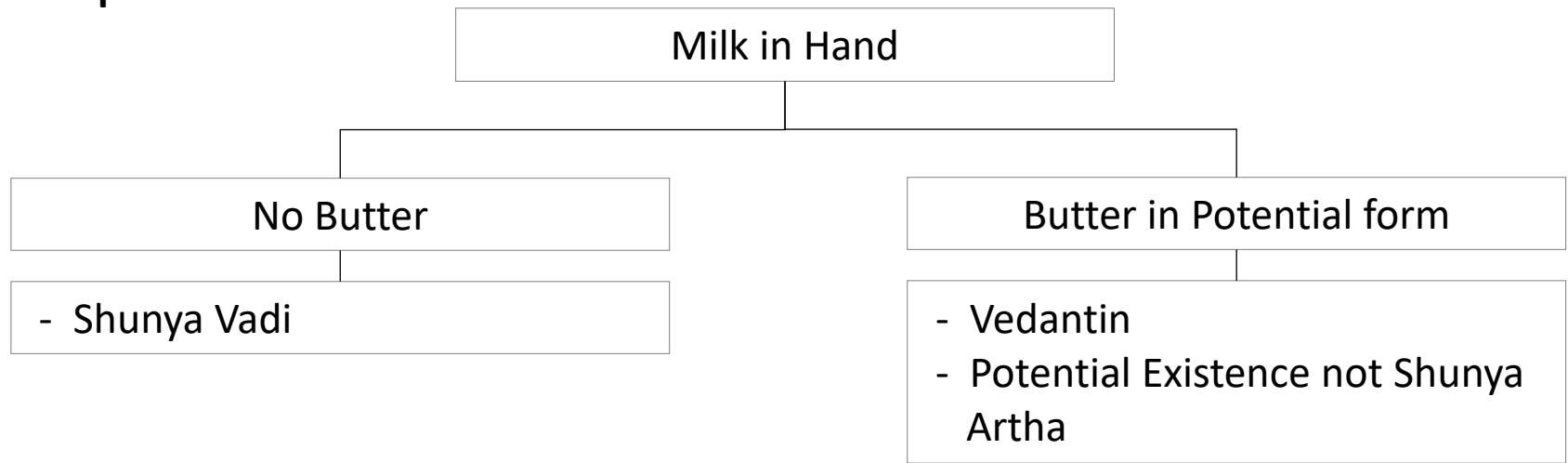


- Whole Vedanta built on Manifest, unmanifest theory of Adhishtanam - Adhyasa (Adhyasa Bashyam of Shankara).

vii)



**viii) Example :**



- Word Abava very Critical in Vedanta.
- World is in Bava, Abava Rupam, which is called Appearance.

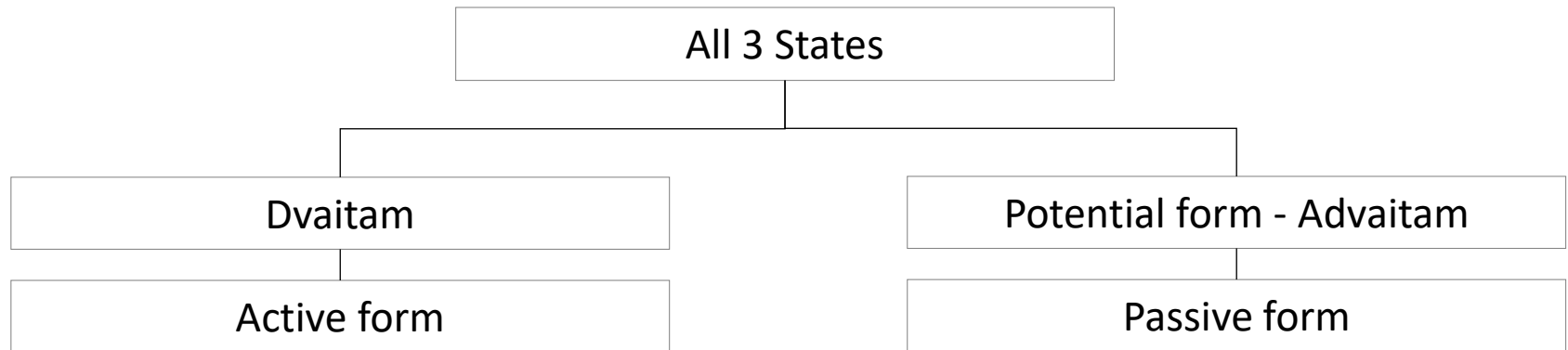
**ix)**

Advaita State	Advaita Vastu
<ul style="list-style-type: none"><li>- Deep Sleep, Samadhi, Maranam, Pralayam</li><li>- Nirvikalpa Avastha</li><li>- Does not give any Jnanam</li><li>- Dvaitam exists in potential form</li><li>- Advaita State is an appearance on reality does not exist, Mithya</li></ul>	<ul style="list-style-type: none"><li>- Reality</li><li>- Always exists</li><li>- Eternal gives pure knowledge of Svarupam</li><li>- Advaitam, Svarupa Shantam, Shivam</li><li>- Prapacho Upashamam</li><li>- Advaita Vastu exists</li></ul>

## x) Sleep State Definition :

- Sarva Pravrutti Dvaita Beeja Rupam.
- Advaita State is an Appearance, does not exist.

xi)



xii) Sushupti, Samadhi, Maranam, Pralayam are all potential Dvaitam States only

xiii) Real Advaitam not a State but Vastu

xiv) Reality, not a State, it is in and through Dvaitam

xv) Waker is in and through Dream experience, Adhishtanam.

- Turiyam is in and through waking Experience, Adhishtanam.

xvi) Advaita Vastu is not Advaita Avastha :

- Advaita Avastha is a Big Misconception, Adhyasa, Error.
- Advaita Vastu is the reality to be Known.

**xvii) We go to Advaita State and realise our Advaita Vastu :**

- We can Experience Advaitam directly in Dvaita State.
- Seeing the world, Say it is Mithya.

**xix) Conclusion :**

- Brahma Satyam, Jagan Mithya.

**xx) Mandukya Upanishad - Chapter 4 :**

- Sva-prakasha Advaita – Avastha Traya Sakshi Prakriya.

**1394) Atma Bodha :**

बाह्यानित्यसुखासक्तिं हित्वात्मसुखनिर्वृतः ।  
घटस्थदीपवत्स्वस्थं स्वान्तरेव प्रकाशते ॥ ५१ ॥

bahyanityasukhasaktim hitvatmasukhanirvrtah,  
ghatasthadipavatsvasthah svantareva prakasate ॥ 51 ॥

The Self-abiding Jivanmukta, relinquishing all his attachments to the fleeting joys of the world and satisfied with the bliss derived from the Atman, shines inwardly like a lamp placed inside a jar. [Verse 51]

Self – Abiding Jeevan Mukta  
relinquishes all his attachments to  
the fleeting Joys of the world

Satisfied with the bliss derived from  
the Atman

Shines inwardly

### Example :

- Like a Lamp Placed inside a Jar.

### 1395) Atma Bodha :

तीर्त्वा मोहार्णवं हत्वा रागद्वेषादिराक्षसान् ।  
योगी शान्तिसमायुक्त आत्मारामो विराजते ॥ ५० ॥

tirtva moharnavam hatva ragadvesadiraksasan,  
yogi santisamayuktah atmaramo virajate || 50 ||

After crossing the ocean of delusion and killing the monsters of likes and dislikes, the yogi who is united with peace becomes Atmarama , that is, he comes to revel in himself. [Verse 50]

Yogi

Crosses ocean of  
Delusion

Kills the Monsters of  
likes and dislikes

Is united with Peace  
(Atma Rama)

Revels in himself

### 1396) Mandukya Upanishad :

हेयज्ञेयाप्यपाक्यानि विज्ञेयान्यग्रयाणतः ।

तेषामन्यत्र विज्ञेयादुपलम्भस्त्रिषु स्मृतः ॥ ९० ॥

heyajñeyāpyapākyāni vijñeyānyagrayāṇataḥ |

teṣāmanyatra vijñeyādupalambhastriṣu smṛtaḥ || 90 ||

The four things to be known in the very beginning are : (1) the things to be avoided, (2) the object to be realised, (3) things to be attained or accepted and (4) thoughts to be rendered ineffective. Among these four all the rest excepting what is to be realised (i.e., Brahman), exist only as imaginations. [4 - K - 90]

- Raaga Dvesha, 3 Padas, Sravanam, Mananam, Nididhyasanam, Turia Jnanam = Vrutti Jnanam Mithya.
- Experiences, appearances, Don't have their Own existence.
- **First 3 Padas are Mithya, if you want to understand Turiyam.**

**xxiv) 3<sup>rd</sup> Pada = Sarvasya Atmani = Nimitta Ishvara :**

- Negates everything as Mithya
- Jnani will tell outside
- Jnani will do Puja, Worship
- Worshipper, worshipped, Mithya, Jnani remembers.

**xxv) In Turiyam, 3 Padas are Non-existent :**

- Don't exist as Separate Entities.

**1397) Atma Bodha :**

उपाधिस्थोऽपि तद्धर्मैरलिप्तो व्योमवन्मुनिः ।  
सर्वविन्मूढवत्तिष्ठेदसक्तो वायुवच्चरेत् ॥ ५२ ॥

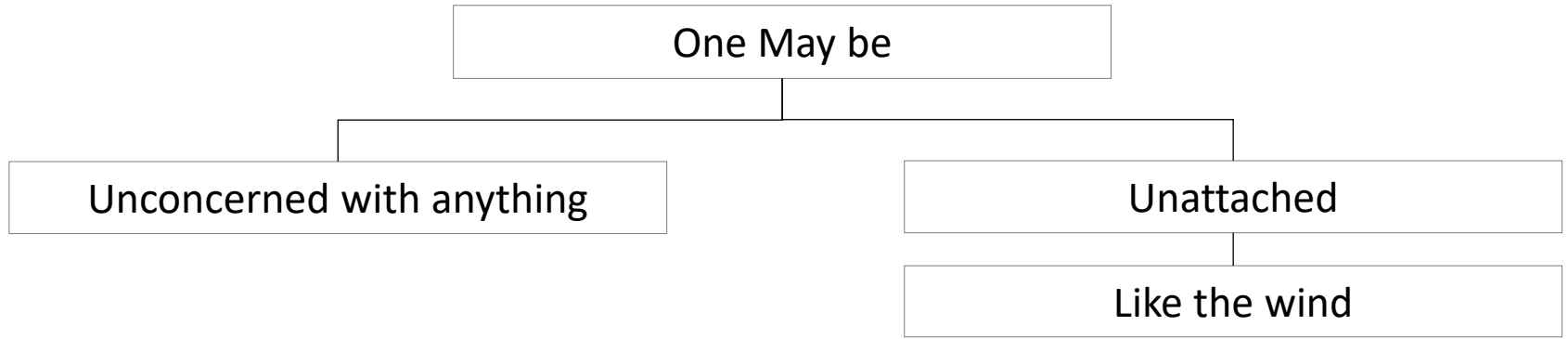
upadhistho'pi taddharmairalipto vyomavanmunih,  
sarvavinmudhavattisthedasakto vayuvaccaret || 52 ||

Though he lives in the conditionings, just as the space, the contemplative one may remain like a fool, ever unconcerned with anything or he may move about like the wind, totally unattached. [Verse 52]

a) Wise one lives with Conditions just like the Space lives with all Objects.



b)

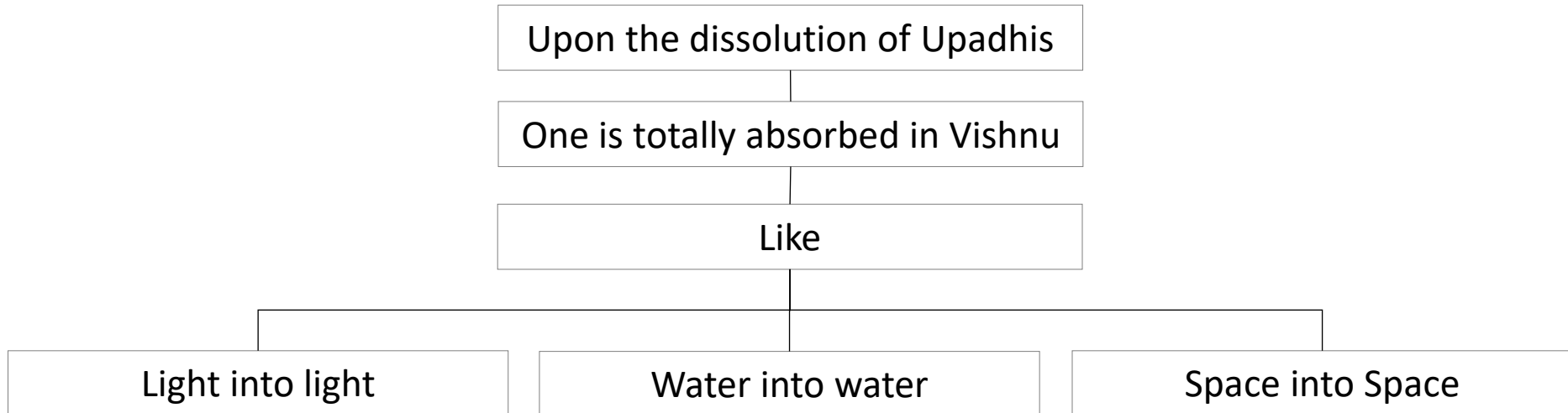


**1398) Atma Bodha :**

उपाधिविलयाद्विष्णौ निर्विशेषं विशेन्मुनिः ।  
जले जलं वियद्व्योम्नि तेजस्तेजसि वा यथा ॥ ५३ ॥

**upadhivilayadvisnau nirvisesam visenmunih,  
jale jalam viyadvvyomni tejastejasi va yatha II 53 II**

Upon the dissolution of the upadhis, the contemplative one is totally absorbed in 'Vishnu', the all-pervading Attributeless Spirit, like water into water, space into space or light into light. [Verse 53]

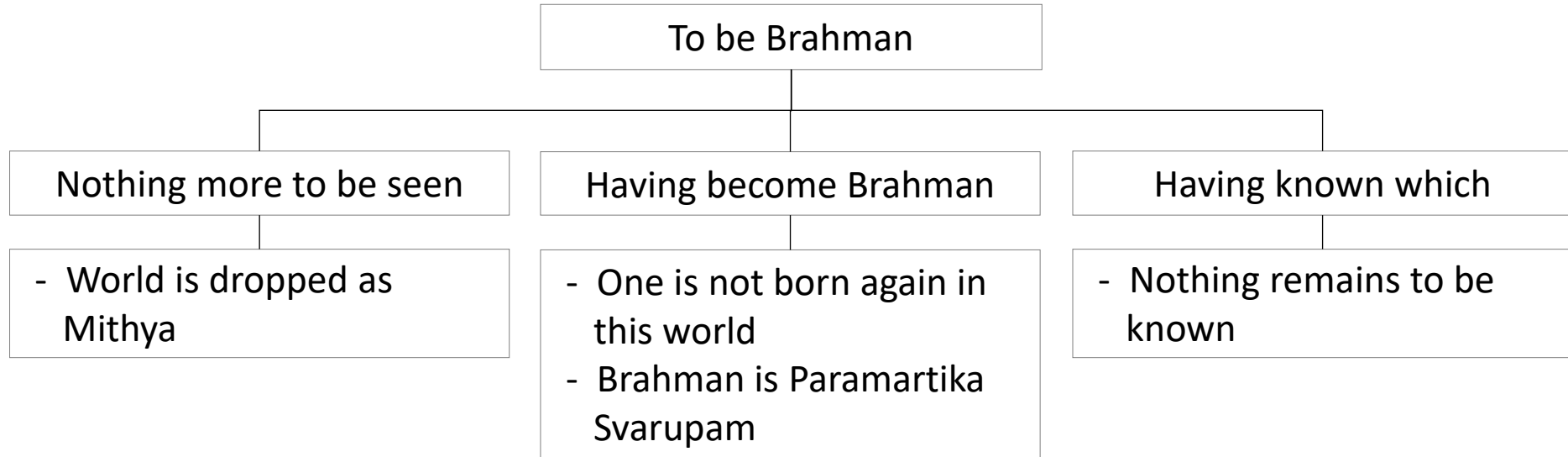


### 1399) Atma Bodha :

यदृष्ट्वा नापरं दृश्यं यद्भूत्वा न पुनर्भवः ।  
यज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारयेत् ॥ ५५ ॥

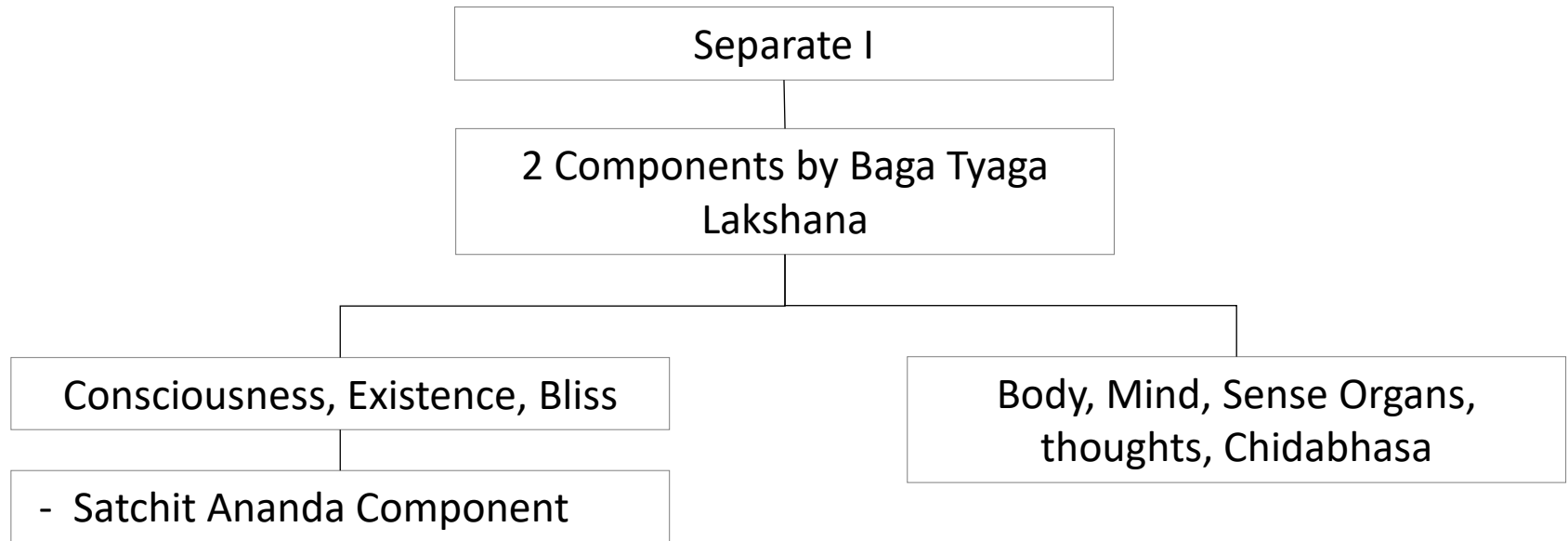
yaddrstva naparam drsyam yadbhutva na punarbhavah,  
yajjnatva naparam jneyam tadbrahmetyavadharayet II 55 li

Realise that to be Brahman, having seen which nothing more remains to be seen, having become which, one is not born again in this world, and having known which, nothing remains to be known. [Verse 55]



## 1400) Meditate :

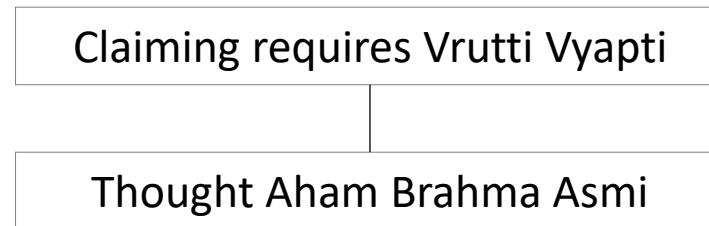
a)



b) Repeat when Claiming, I am the Atma

c) Claiming process requires Pramanam, not to reveal the Atma

d)



e) Claiming Vrutti is called Vrutti Vyapti

f) Phala Vyapti is not required

**g) Only Vrutti Vyapti is required to claim :**

- No Revelation is required as Atma is self Evident.

**h) I am the Substratum, Atma, Revealer of Jiva, jagat, Ishvara, Vyavaharika Satyam**

**1401) Atma Bodha :**

तिर्यगूर्ध्वमधः पूर्णं सच्चिदानन्दमद्वयम् ।  
अनन्तं नित्यमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५६ ॥

tiryagurdhvamadhah purnam saccidanandamadvayam,  
anantam nityamekam yattadbrahmetyavadharayet II 56 II

The one, eternal, non-dual, infinite which pervades all the quarters, above, below and all that which exists in between, which is of the nature of Existence-Consciousness-Bliss - realise that to be Brahman. [Verse 56]

**Brahman Avadharayet :**

- Ekam - One
- Nityam - Eternal
- Advayam - Non-dual
- Anantam - Infinite  
- Satchit Ananda
- Poornam - Full, Non-lacking.

### 1402) Atma Bodha :

अतद्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽद्वयम् ।  
अखण्डानन्दमेकं यत्तदब्रह्मेत्यवधारयेत् ॥ ५७ ॥

atadvyavrttirupena vedantairlaksyate'dvayam,  
akhandanandamekam yattadbrahmetyavadharayet II 57 II

Realise that to be Brahman which is non-dual, indivisible one and blissful, and which is indicated in Vedanta as the immutable Substratum, realised after the negation of all tangible objects. [Verse 57]

### Brahman :

- Indivisible
- Blissful
- Non-dual
- Immutable Substratum
- Realise after Negation of all Tangible Objects in creation.

### 1403) Atma Bodha :

तद्युक्तमखिलं वस्तु व्यवहारस्तदन्वितः ।  
तस्मात्सर्वगतं ब्रह्म क्षीरे सर्पिरिवाखिले ॥ ५९ ॥

tadyuktamakhilam vastu vyavaharastadanvitah,  
tasmatsarvagatam brahma ksire sarpirivakhile II 59 II

All objects are pervaded by Brahman. Also, all actions are possible because of Brahman alone. Therefore Brahman permeates everything as butter permeates milk. [Verse 59]

## Brahman Pervades all

### Objects

- Brahman Permeates
- Everything like Butter Permeates Milk.
- Invisible Brahman Pervades this world.

### Actions

#### 1404) Mandukya Upanishad :

अणुमात्रेऽपि वैधर्म्ये जायमानेऽविपश्चितः ।  
असंगता सदा नास्ति किमुताऽऽवरणच्युतिः ॥ ९७ ॥

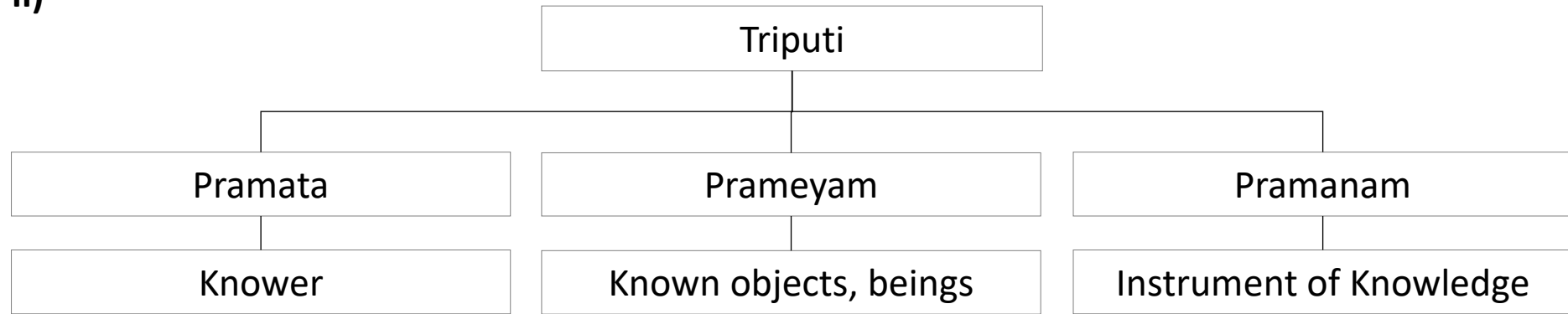
aṇumātre'pi vaidharmye jāyamāne'vipaścitaḥ |  
asaṁgatā sadā nāsti kimutā''varaṇacyutiḥ || 97 ||

The slightest idea of plurality in Atman entertained by the ignorant, walls them off from their approach to the unconditioned; where then is the destruction of the veil covering the real nature of the Atman? [4 - K - 97]

#### Why Turiya Jnanam is Maha Jnanam?

i) It is the Only Knowledge where Triputi gets Resolved.

ii)



**iii) In all other Knowledge, knower and known is always finite :**

- Jagrat, Svapna, Sushupti Avastha Jnanams are finite.
- Knower gets born and gone every Day on waking, Sleep.

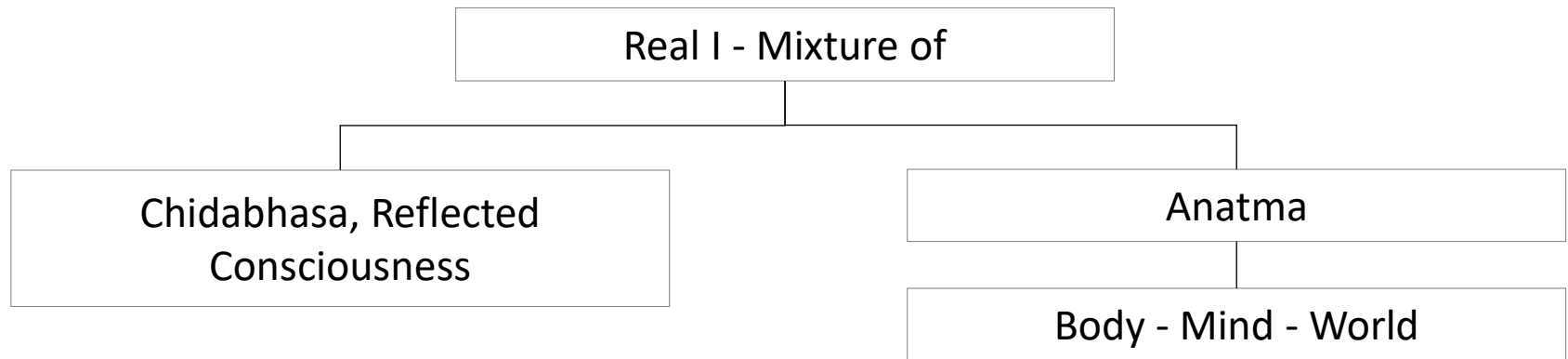
**iv) Pramata - Alone realizes :**

- I am the Lakshyarth of meaning of Aham – I, Jagat Karanam Brahma.
- Implied meaning.

v)



vi)



- Pramata = Anatma plus Chidabhasa.

vii) **Real I = Adhishtanam of Triputi I :**

- Real I can't claim, Triputi I, alone can claim.

viii) **After real I Jnanam becomes Nishta, Triputi becomes Mithya**

ix)

Triputi I	Real I
<ul style="list-style-type: none"><li>- Experientially Available</li><li>- As good as resolved, Mithya</li></ul>	<ul style="list-style-type: none"><li>- Factually Available</li><li>- Satyam</li></ul>

x) Maha Jnanam = Turiya Jnanam which removes my sense of Smallness, Limitations, is the Greatest knowledge

xi) I am the Biggest, all galaxies, Stars, continents, countries, in me the Chaitanyam, Consciousness, is Vedic wisdom.



## xii) 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]

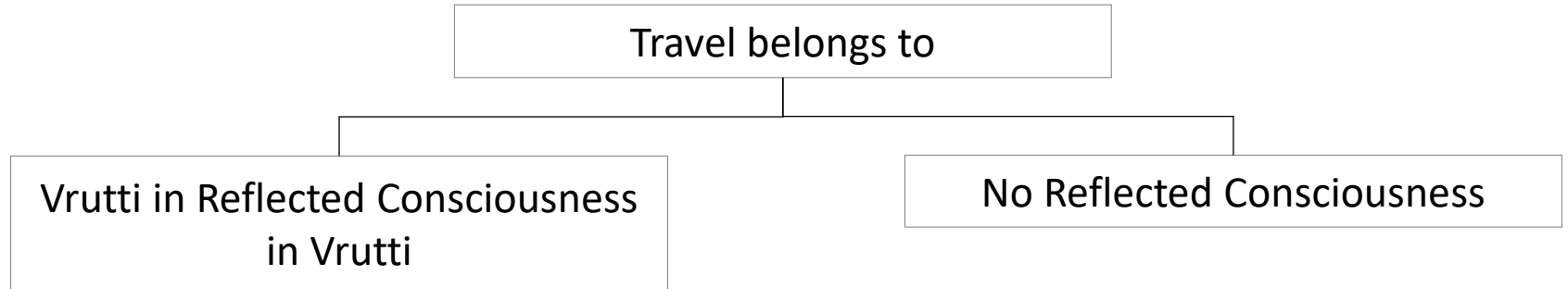
## xiii) Asankrutam :

- Consciousness in every Jiva does not go out and Contact all Objects.
- Consciousness remains motionless, changeless
- Does not shift from Pramata to Prameyam.

## xiv) Turiya Jnanam :

- **Achalam, motionless, changeless, all Pervading, Non-moving Jnanam.**

## xv)



- Vrutti in Consciousness travels.
- Consciousness by itself does not Travel, is unconnected, even though all Pervasive, like Space, Asangam, Ajam - Unborn.

### 1405) Atma Bodha :

अनण्वस्थूलमह्रस्वमदीर्घमजमव्ययम् ।  
अरूपगुणवर्णारख्यं तद्ब्रह्मेत्यवधारयेत् ॥ ६० ॥

ananvasthulamahrsvamadirghamajamavyayam,  
arupagunavarnakhyam tadbrahmetyavadharayet || 60 ||

Realise that to be Brahman which is neither subtle nor gross, neither short nor long, without birth or change, without form, attributes, colour and name. [Verse 60]

- i) Neither Subtle nor gross
- ii) Neither Short nor long
- iii) Without birth or change
- iv) Without form, attributes, color and name

### 1406) Mandukya Upanishad :

अणुमात्रेऽपि वैधर्म्ये जायमानेऽविपश्चितः ।  
असंगता सदा नास्ति किमुताऽऽवरणच्युतिः ॥ ९७ ॥

aṇumātre'pi vaidharmye jāyamāne'vipaścitaḥ |  
asaṁgatā sadā nāsti kimutā''varaṇacyutiḥ || 97 ||

The slightest idea of plurality in Atman entertained by the ignorant, walls them off from their approach to the unconditioned; where then is the destruction of the veil covering the real nature of the Atman? [4 - K - 97]

- Any external object or internal thought, emotion = Anatma, Mithya, unreal.
- If you relate to the object, Asangatvam will be lost, Adhyasa in Vishaya - Vishayi bhava, will be generated.

- You continue to Perceive the Objects but with detachment.
- **Any object, Person, event, has no Independent Existence.**
- Therefore, Mithya, this knowledge will give Vairagyam, Agyana Nivrutti, Moksha.
- Detachment and Moksha go together.

### 1407) Mandukya Upanishad :

अणुमात्रेऽपि वैधर्म्ये जायमानेऽविपश्चितः ।  
असंगता सदा नास्ति किमुताऽऽवरणच्युतिः ॥ ९७ ॥

aṇumātre'pi vaidharmye jāyamāne'vipaścitaḥ |  
asaṅgatā sadā nāsti kimutā''varaṇacyutiḥ || 97 ||

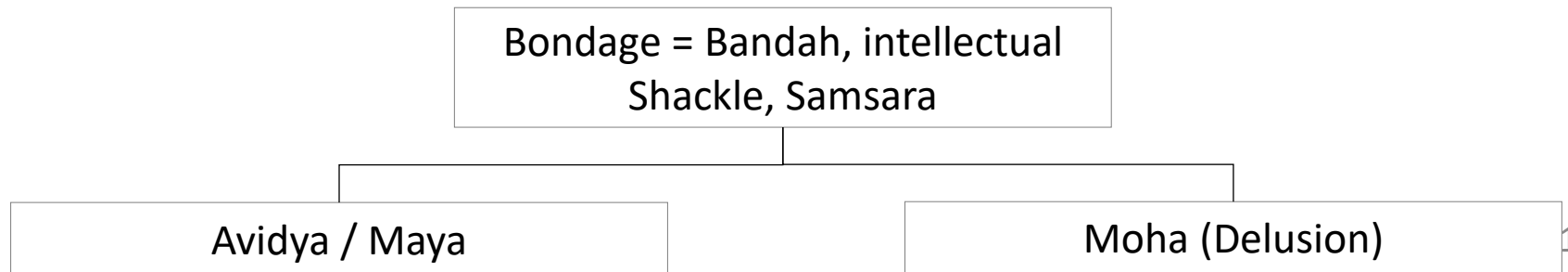
The slightest idea of plurality in Atman entertained by the ignorant, walls them off from their approach to the unconditioned; where then is the destruction of the veil covering the real nature of the Atman? [4 - K - 97]

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।  
आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः ॥ ९८ ॥

alabdhāvaraṇāḥ sarve dharmāḥ prakṛtinirmalāḥ |  
ādau buddhāstathā muktā budhyanta iti nāyakāḥ || 98 ||

All Jiva's are ever free from bondage and pure by nature. They are ever illumined and liberated from the very beginning. Still the wise speak of the individuals as 'Capable of knowing' the Self-hood. [4 - K - 98]

i)



ii) I am Nitya, Shuddha, Mukta Svarupa Jnanam attained, from Upanishads has to be Claimed as my Paramartika Svarupa

1408) Atma Bodha :

यद्भासा भास्यतेऽर्कादि भास्यैर्यत्तु न भास्यते ।  
येन सर्वमिदं भाति तद्वह्मेत्यवधारयेत् ॥ ६१ ॥

yadbhasa bhasyate'rkadi bhasyairyattu na bhasyate,  
yena sarvamidam bhati tadbrahmetyavadharayet || 61 ||

That by the light of which, the luminous orbs like the sun and the moon are illumined, but that which is not illumined by their light – realise that to be Brahman. [Verse 61]

Brahman illumines the orbs of

Luminous Sun / Moon

And that which they do not  
illumine

1409) Mandukya Upanishad :

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।

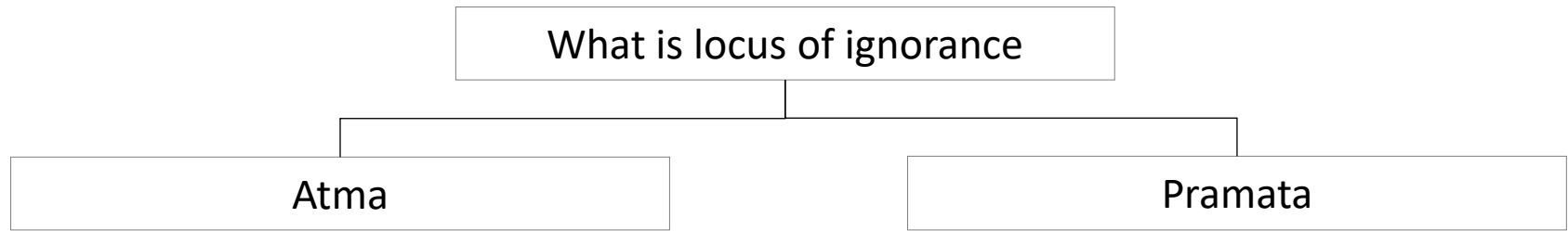
आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः ॥ ९८ ॥

alabdhāvaraṇāḥ sarve dharmāḥ prakṛtinirmalāḥ |

ādau buddhāstathā muktā budhyanta iti nāyakāḥ || 98 ||

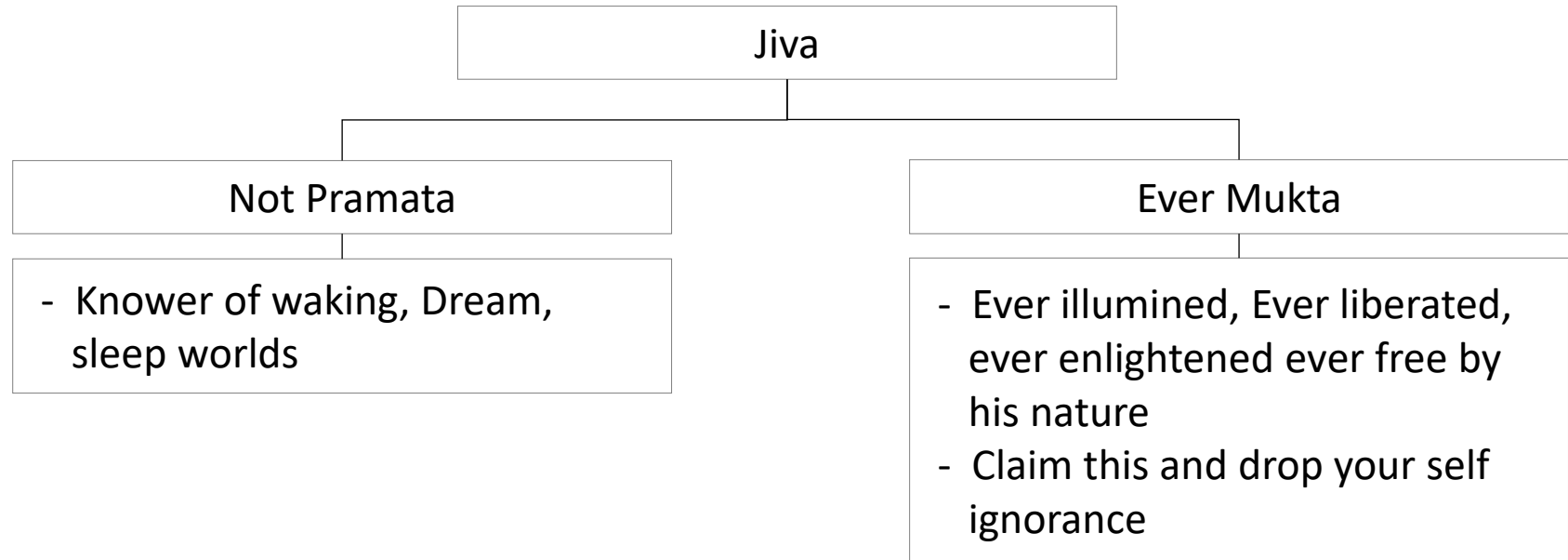
All Jiva's are ever free from bondage and pure by nature. They are ever illumined and liberated from the very beginning. Still the wise speak of the individuals as 'Capable of knowing' the Self-hood. [4 - K - 98]

a)



- Location of ignorance is Anirvachaniam.

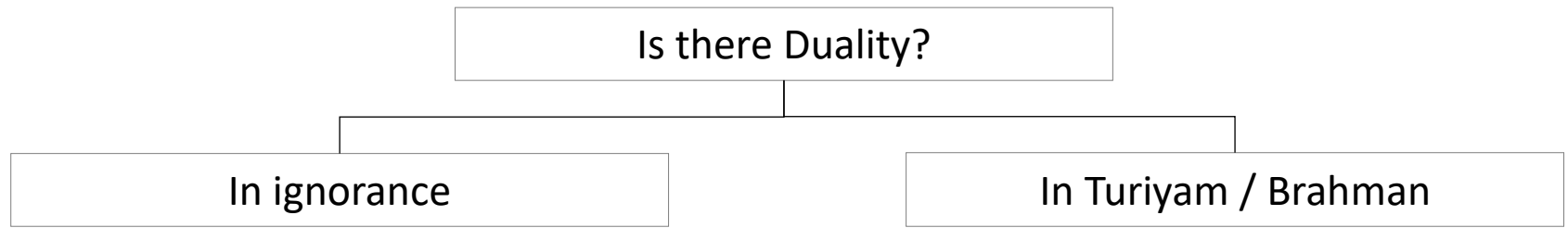
b)



**c) Upon ever illumined I, ever enlightened I, ever free I, there is a notion of self ignorance :**

- I don't know who I am = Problem
- I know I am Turiyam I = Solution.
- I think I am Ahamkara I - Knower I, doer I, Enjoyer I.
- Very Subtle topic, highest in Vedanta.

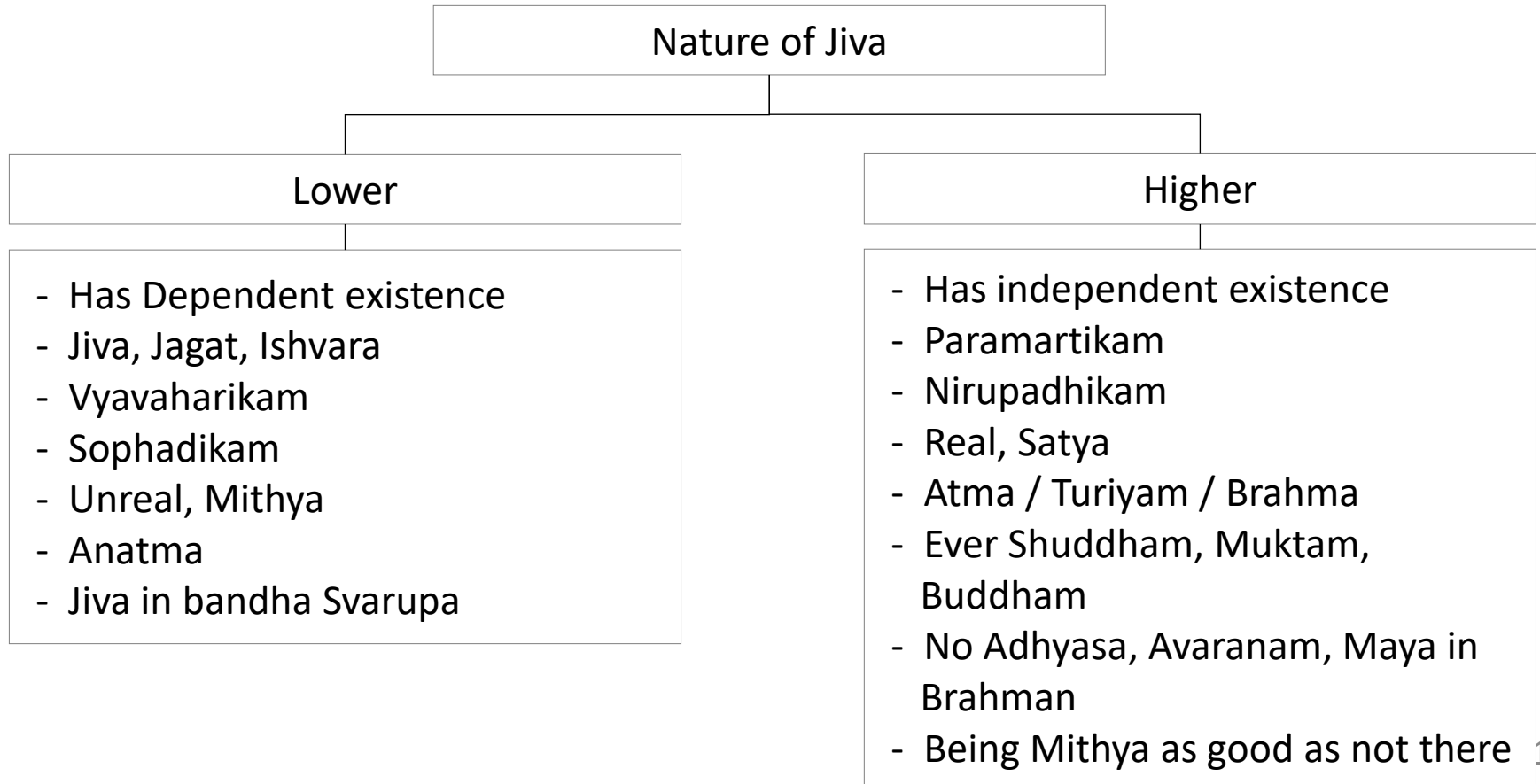
d)



e) Ignorance not 2<sup>nd</sup> thing, can't be counted as 2<sup>nd</sup> thing, independently Existing :

- It is Mithya, Dependent on Turiyam I, illuminator of ignorance.

f)



- g) Jnani jivas are never tainted by Avidya or Product of Avidya – Waker, Dreamer, Sleeper  
h) Jiva - Nitya Buddham, ever enlightened, ever free, ever illumined, alone exists.

**i) Kaivalya Upanishad :**

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

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

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

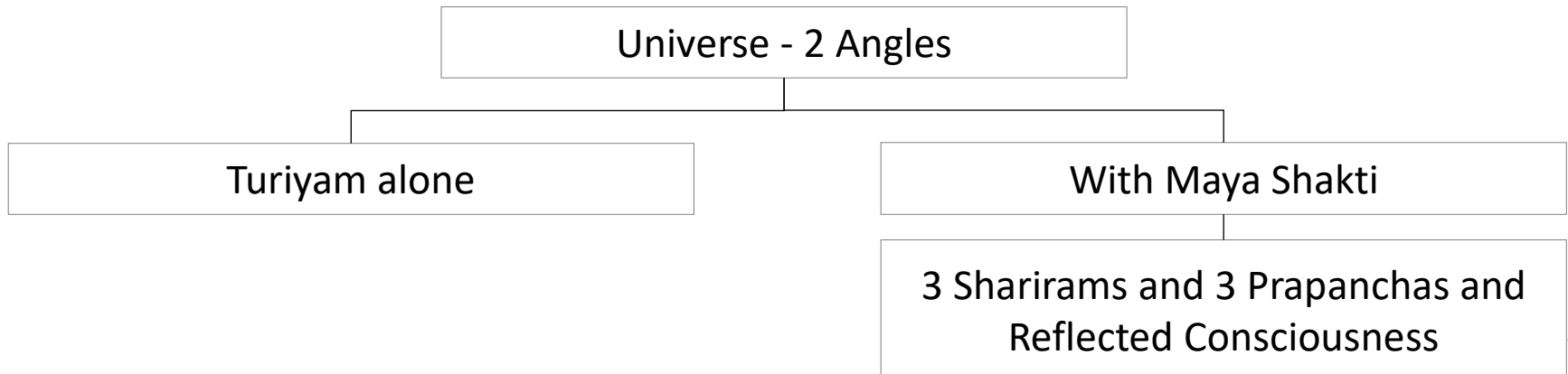
**j) Avarana Shakti does not Affect Atma :**

- Whom does it affect? Ajana Pramata.

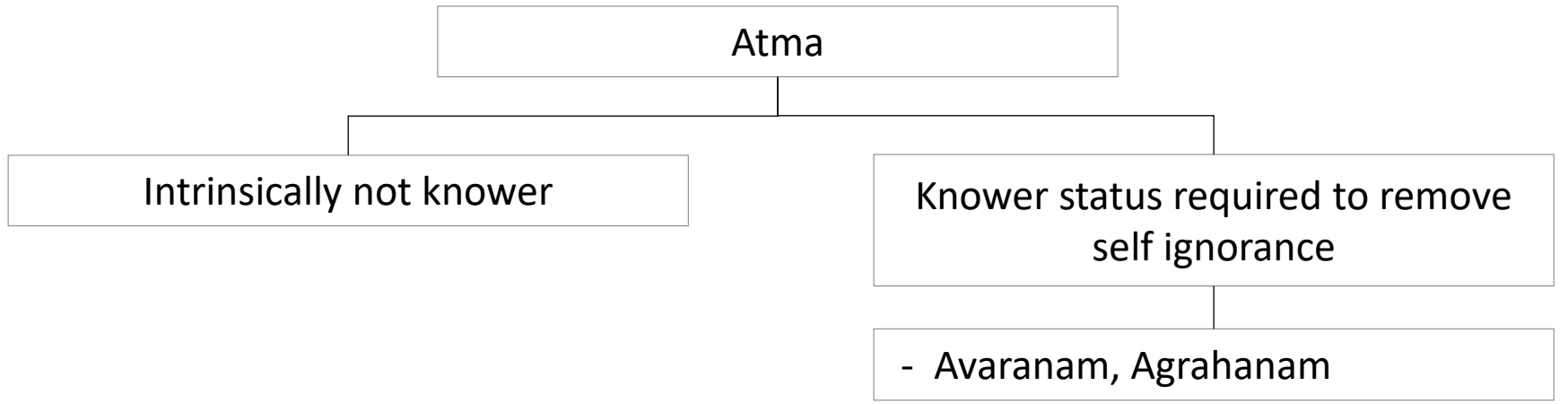
**k) Pramata :**

- Anatma (3Sharirams) and Chidabhasa (Reflected Consciousness)
- Ahamkara - Affected by Moola Avidya.

**l)**



m)



**n) Brihadaranyaka Upanishad :**

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

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



Then Uṣasta, the son of Cakra, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 - 4 - 1]

अथ ह वाचकनव्युवाच,  
ब्राह्मणा भगवन्तो  
हन्ताहमिमं द्वौ प्रश्नौ  
प्रक्ष्यामि, तौ चेन्मे वक्ष्यति,  
न वै जातु युष्माकमिमं  
कश्चिद्ब्रह्मोदयं जेतेति;  
पृच्छ गार्गीति ॥ १ ॥

atha ha vācaknavyuvāca,  
brāhmaṇā bhagavanto  
hantāhamimaṁ dvau praśnau  
prakśyāmi, tau cenme vakśyati,  
na vai jātu yuṣmākamimaṁ  
kaścidbrahmodyaṁ jeteti;  
pṛccha gārgīti || 1 ||

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 - 8 - 1]

- Drishter - Drishta
- Manter - Manta
- Vignyate - Vignyata
- Satyasya Satyam.

#### o) Mandukya Upanishad :

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

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

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

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।  
आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः ॥ ९८ ॥

alabdhāvaraṇāḥ sarve dharmāḥ prakṛtinirmalāḥ |  
ādau buddhāstathā muktā budhyanta iti nāyakāḥ || 98 ||

All Jiva's are ever free from bondage and pure by nature. They are ever illumined and liberated from the very beginning. Still the wise speak of the individuals as 'Capable of knowing' the Self-hood. [4 - K - 98]

- This Mandukya Upanishad - Chapter 4 - Verse 98 is liberation Mantra
- Vedanta gives you 2<sup>nd</sup> Birth to your Svarupa.

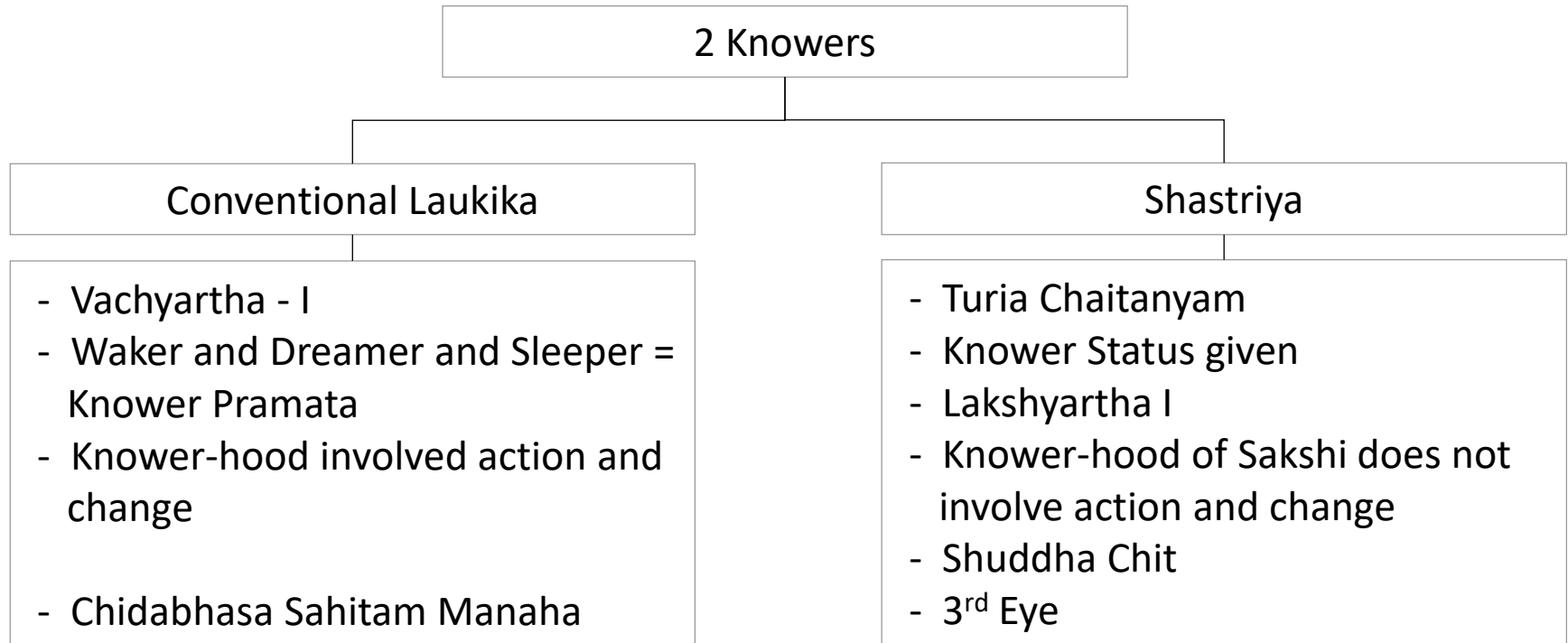
### q) Suffix - ER :

- Indicates Action - Runner, Seer, thinker
- Vrutti Modifications
- Sa Vikara Svarupam = Ahamkara.
- Nirvikaram = Sakshi, Turiyam.

### r) Strictly speaking Shastra can't use illuminator, experiencer, knower :

- But Shastra uses it, put them in inverted commas.

iii)



### 1410) Atma Bodha :

स्वयमन्तर्बहिर्व्याप्य भासयन्नखिलं जगत् ।  
ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डवत् ॥ ६२ ॥

svayamantarbahirvyapya bhasayannakhilam jagat,  
brahma prakasate vahniprataptayasapindavat II 62 II

Pervading the entire Universe within and without , the supreme Brahman shines by Itself like the fire that permeates a red-hot iron ball and glows by itself. [Verse 62]

- Brahman - Shines by itself and Pervades whole Universe.
- Example : Fire Shines by itself and Permeates a red hot iron ball and Glows by itself.

### 1411) Atma Bodha :

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यन्न किंचन ।  
ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका ॥ ६३ ॥

jagadvilaksanam brahma brahmano'nyanna kincana,  
brahmanyadbhati cenmithya yatha marumaricika II 63 II

Brahman is other than the Universe. There exists nothing whatsoever that is not Brahman. If any object other than Brahman appears to exist, it is unreal like the mirage. [Verse 63]

Brahman	Universe
<ul style="list-style-type: none"><li>- Is other than the Universe</li><li>- Alone Exists</li></ul>	<ul style="list-style-type: none"><li>- Unreal like the Mirage</li><li>- Mithya</li></ul>

## 1412) Mandukya Upanishad :

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।

आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः ॥ ९८ ॥

alabdhāvaraṇāḥ sarve dharmāḥ prakṛtinirmalāḥ |

ādau buddhāstathā muktā budhyanta iti nāyakāḥ || 98 ||

All Jiva's are ever free from bondage and pure by nature. They are ever illumined and liberated from the very beginning. Still the wise speak of the individuals as 'Capable of knowing' the Self-hood. [4 - K - 98]

- Normally Verbs indicate Action and sometimes nature.

**a) Man Sings (Verb) - Starts, ends**

**b) Sun Shines :**

- Not action nature
- Sun is light itself
- Does not Start shining in the Morning and ends Shining at Night.

**c) Fire Burns :**

- Not Action, nature.

**d) Mountain - Stands :**

- Verb not Action nature.

**e) I am Existence, Consciousness :**

- Not Verbs
- But Nature
- No Beginning or end of Existence, Consciousness, Nature.

f) Since it refers to nature, it does not change

**g) Atma Janati - Knows :**

- Not Action, Nature, can lend Knower-hood to mind
- Chaitanya Svarupa.

**h) I am Nitya Mukta Anandaha (Svarupaha) :**

- Atma is Master of Knower-hood, it lends Knower-hood to Mind, Sense organs and the world.

**1413) Mandukya Upanishad :**

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तापि (यि) नः ।  
सर्वे धर्मास्तथा ज्ञानं नैतद्बुद्धेन भाषितम् ॥ ९९ ॥

kramate na hi buddhasya jñānaṃ dharmeṣu tāpi (yi) naḥ |  
sarve dharmāstathā jñānaṃ naitadbuddhena bhāṣitam || 99 ||

The knowledge of the realised one who is all-wisdom is ever untouched by objects. Similarly, all the entities as well as knowledge are also ever untouched by any object. “This is not the view of the Buddha”. [4 - K - 99]

### i) Knower-hood for Atma used in figurative Sense :

- Pramata - Literally = Knower
- Consciousness is nature of wise Person, Atma = Jnanam, in this verse, not intellectual knowledge.

### ii) Chaitanyam, Turiyam is Asangaha :

- It never is in contact with Ahamkara - Waker, Dreamer, Sleeper
- It is changeless, ever existing, ever illumined
- Thought, Body, Gunas, all arrive and depart in Consciousness.

iii) Atma never contacts Anatma because there is no real Anatma, only false Anatma

iv) Atma is always Alone because Anatma is Mithya, no 2<sup>nd</sup> thing really exists Atma is Asangaha

### v) Mandukya Upanishad :

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।

आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः ॥ ९८ ॥

alabdhāvaraṇāḥ sarve dharmāḥ prakṛtinirmalāḥ |

ādau buddhāstathā muktā budhyanta iti nāyakāḥ || 98 ||

All Jiva's are ever free from bondage and pure by nature. They are ever illumined and liberated from the very beginning. Still the wise speak of the individuals as 'Capable of knowing' the Self-hood. [4 - K - 98]

### a) Atma is free from Avidya, Avaranam because both are Mithya :

- As good as Non-existent, can't Influence Atma.

- a) Avarnam, Maya, can affect influence Pramata only, waker only not turiyam
- b) I am eternal, changeless Awareness, Partless Awareness, Nirguna Awareness

**vi) We use expression – Atma is a Knower**

**vii) Brihadaranyaka Upanishad :**

- Atma = Adrishto Drishta, Ashruta Srota, Amato Manta, Avigyanato Vijnanata.
- Atma contributes to knower-hood status of mind
- Atma - Figuratively is called knower in

**viii) Mandukya Upanishad :**

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तापि (यि) नः ।  
सर्वे धर्मास्तथा ज्ञानं नैतद्बुद्धेन भाषितम् ॥ ९९ ॥

kramate na hi buddhasya jñānaṃ dharmeṣu tāpi (yi) naḥ |  
sarve dharmāstathā jñānaṃ naitadbuddhena bhāṣitam || 99 ||

The knowledge of the realised one who is all-wisdom is ever untouched by objects. Similarly, all the entities as well as knowledge are also ever untouched by any object. “This is not the view of the Buddha”. [4 - K - 99]

- Why Atma is not real, Knower is only figurative, seeming knower.

**Answer :**

**a) Really speaking Atma can't be called a knower :**

- 2<sup>nd</sup> Thing - Known should exist.



- b) Since no 2<sup>nd</sup> Real thing, Atma can't be a knower
- c) **2<sup>nd</sup> Thing = Mithya :**
  - Hence Atma's Knower-hood will be Mithya.
- d) Real Knower-hood of Atma not possible
- e) Consciousness of Wise person never comes in contact with any real object (Asangaha)
- f) Because they are not there
- g) Pure Consciousness does not depend on anything, it is supported by itself
- h) Like light of Sun
- i) In the vision of Jnani, no 2<sup>nd</sup> Object
- ii) Wise man is all pervading one (Taihi)
- iii) Wise man identifies only with all pervading Consciousness**
- iv) Wise man's body limited
- v) Consciousness, all pervading one
- vi) Nirantarasya = Continuous one, without a gap.

#### 1414) Atma Bodha :

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यन्न तद्भवेत् ।  
तत्त्वज्ञानाच्च तद्ब्रह्म सच्चिदानन्दमद्वयम् ॥ ६४ ॥

drsyate sruyate yadyadbrahmano'nyanna tadbhavet,  
tattvajnanacca tadbrahma saccidanandamadvayam || 64 ||

All that is perceived or heard is Brahman and nothing else. Gaining the knowledge of the Reality one sees the universe as the non-dual Brahman, Existence-Consciousness - Bliss Absolute. [Verse 64]

- All that is perceived is Brahman
- See the Universe as Non-dual Brahman, existence, Consciousness, Bliss absolute.

#### 1415) Mandukya Upanishad :

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तापि (यि) नः ।  
सर्वे धर्मास्तथा ज्ञानं नैतद्बुद्धेन भाषितम् ॥ ९९ ॥

kramate na hi buddhasya jñānaṃ dharmeṣu tāpi (yi) naḥ |  
sarve dharmāstathā jñānaṃ naitadbuddhena bhāṣitam || 99 ||

The knowledge of the realised one who is all-wisdom is ever untouched by objects. Similarly, all the entities as well as knowledge are also ever untouched by any object. “This is not the view of the Buddha”. [4 - K - 99]

#### I) Consciousness never contacts the external objects for all :

- Space like, Asangaha, Adorable, intelligent, has wisdom.

## II) Ignorant Mix Up (Adhyasa) :

Atma	Anatma
Consciousness	Body - Mind - Universe

iii) Mind goes out, comes in contact, illumines objects

iv) Ignorant assume that there is Duality, there is a real external world of objects and beings :

- Wise person knows world as Mithya
- Turiyam is Asangam.

v) Advaitam because Asangam

vi) Jnani identifies with Consciousness as Self and is free :

- Ajnani identifies Body - Mind as Self and suffers.

VIII) Consciousness is Non-different from a wise person

## IX) Mandukya Upanishad :

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

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

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

**x) Atma and Space Similar :**

- i) Achalam - Motionless
- ii) Avikriyam - Changeless
- iii) Nirvavyavam - Partless
- iv) Nityam - Absolutely eternal
- v) Advitiam - Non-dual, Ekam
- vi) Asangam - Unconnected, untainted, uncontaminated by Body, Mind, Universe - Made of Pancha Butas, Prakriti

**Very important for Nidhidhyasanam :**

- Otherwise will take all problems of Mind as our problems
- In sleep, I exist as Turiyam without body, mind, universe.

7) Agrahyam can't be grasped by Hand, Mind or Any instrument.

## 8) Ashana - Pipasa Ateeta :

- Brihadaranyaka Upanishad : Chapter 3 - Section 5 :

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यदेव  
साकशादपरोक्षद्ब्रह्म, य आत्मा सर्वान्तरः,  
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।  
कतमो याज्ञवल्क्य सर्वान्तरः ?  
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।  
एतं वै तमात्मानं विदित्वा ब्राह्मणाः  
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च  
व्युत्थायाथ भिक्षाचर्यं चरन्ति;  
या ह्येव पुत्रैषणा सा वित्तैषणा,  
या वित्तैषणा सा लोकैषणा,  
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः  
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।  
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,  
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;  
स ब्राह्मणः केन स्यात् ?  
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।  
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;  
yājñavalkyeti hovāca, yadeva  
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,  
taṃ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ |  
katamo yājñavalkya sarvāntaraḥ ?  
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |  
etaṃ vai tamātmānaṃ veditvā brāhmaṇāḥ  
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca  
vyutthāyātha bhikṣācaryaṃ caranti;  
yā hyeva putraiṣaṇā sā vittaiṣaṇā,  
yā vittaiṣaṇā sā lokaiṣaṇā,  
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ  
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |  
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,  
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;  
sa brāhmaṇaḥ kena syāt ?  
yena syāttenedṛśa eva, ato'nyadārtam |  
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]



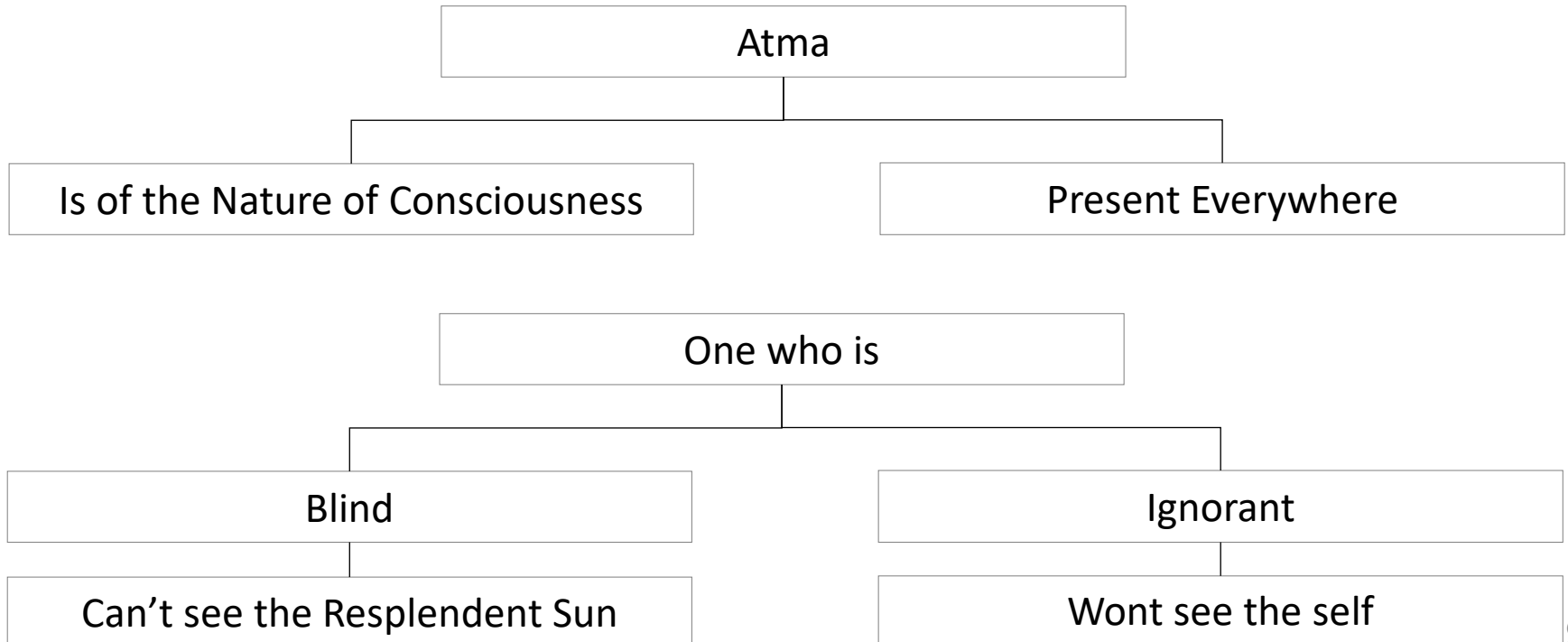
- We are constantly Bashed by 6 Waves of thoughts and this constitutes sorrow, Samsara.

### 1416) Atma Bodha :

सर्वगं सच्चिदात्मानं ज्ञानचक्षुर्निरीक्षते ।  
अज्ञानचक्षुर्नेक्षेत भास्वन्तं भानुमन्धवत् ॥ ६५ ॥

Sarvagam saccidatmanam jnanacaksumiriksate,  
ajnanacaksumekseta bhasvantam bhanumandhavat II 65 II

Though Atman is of the nature of pure Consciousness and ever present everywhere, yet It can only be perceived by eye of wisdom, just as the blind do not see the resplendent sun, so too, one whose vision is obscured by ignorance does not see the self. [Verse 65]



### 1417) Mandukya Upanishad :

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् ।

बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम् ॥ १०० ॥

durdarśamatigambhīramajaṃ sāmyaṃ viśāradam |

buddhvā padamanānātvaṃ namaskurmo yathābalaṃ || 100 ||

Having realised that state of Supreme Reality which is extremely difficult to be grasped in its profound nature-unborn, Ever-the-same, pure (All-knowledge) and free-from-plurality-we salute it as best as we can. [4 - K - 100]

- Claiming Turiyam as my self is the only way to understand Turiyam.
- Meditate on Turiyam as the self.

### Similarity :

- Buddhism and Advaitam.

Observer	Observed world
Real, Satyam	Mithya, Falsified

### 1418) Mandukya Upanishad :

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तापि (यि) नः ।

सर्वे धर्मास्तथा ज्ञानं नैतद्बुद्धेन भाषितम् ॥ ९९ ॥

kramate na hi buddhasya jñānaṃ dharmeṣu tāpi (yi) naḥ |

sarve dharmāstathā jñānaṃ naitadbuddhena bhāṣitam || 99 ||

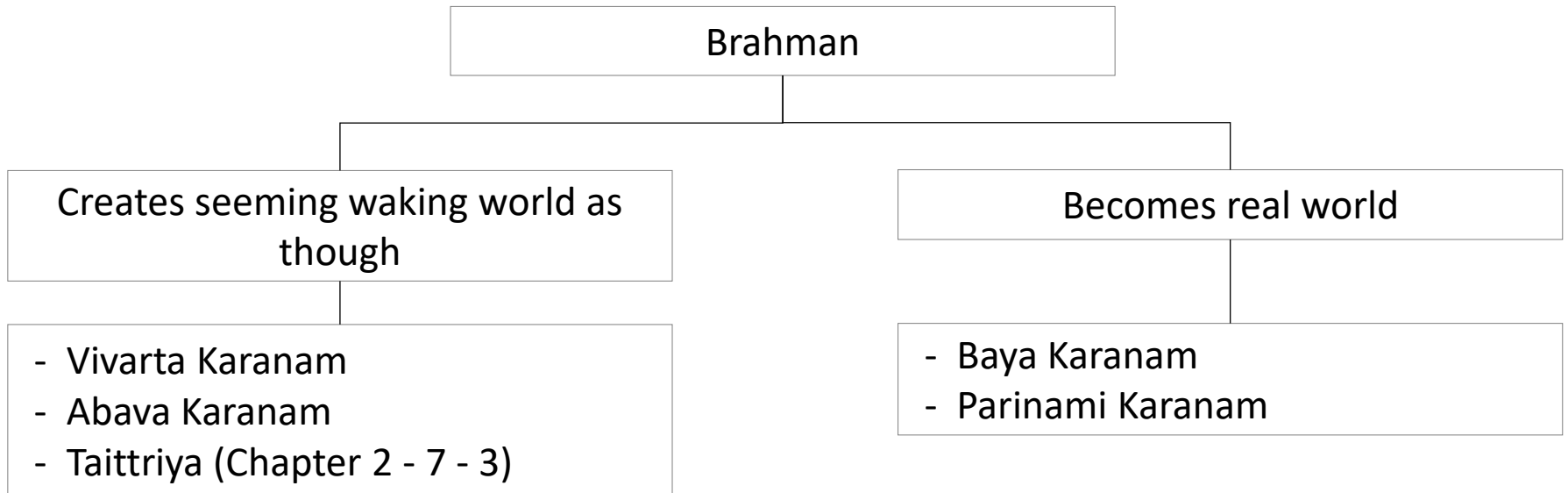
The knowledge of the realised one who is all-wisdom is ever untouched by objects. Similarly, all the entities as well as knowledge are also ever untouched by any object. “This is not the view of the Buddha”. [4 - K - 99]



- Triputi Rahita Consciousness is undivided, Divisionless
- In Turiyam, Triputi is in potential form.

### Differences :

Buddhism	Advaitam
<ul style="list-style-type: none"> <li>- Plurality of Consciousness</li> <li>- Vyavaharika Chaitanyam</li> <li>- Fleeting, Momentary Consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- Ekam Consciousness</li> <li>- Paramartika Chaitanya</li> <li>- Eternal, Changeless Consciousness</li> </ul>



### 1419) Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadr̥śye'nātmye'nirukte'nīlayane'bhayam  
pratiṣṭhām vindate | atha so'bhayam gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

### 1420) Wrong Rule :

- Whatever I experience = reality
- Connect experience = reality
- Vedanta Pluralistic world experienced but unreal.
- Experiencer Consciousness, changeless real.

### 1421) Atma Bodha :

श्रवणादिभिरुद्दीप्तज्ञानाग्निपरितापितः ।

जीवः सर्वमलान्मुक्तः स्वर्णवद्योतते स्वयम् ॥ ६६ ॥

sravanadibhiruddipta jnanagniparitapitah,

jivah sarvamalanmuktah svarnavaddyotate svayam II 66 II

The Jiva, on being heated in the fire of knowledge kindled by listening to the scriptures and so on, becomes free from impurities and shines by itself like gold. [Verse 66]

- Jiva by Sravanam becomes free from impurities of the mind and shines by itself like gold.
- Samskaras are burnt, purification happens.

### 1422) Atma Bodha :

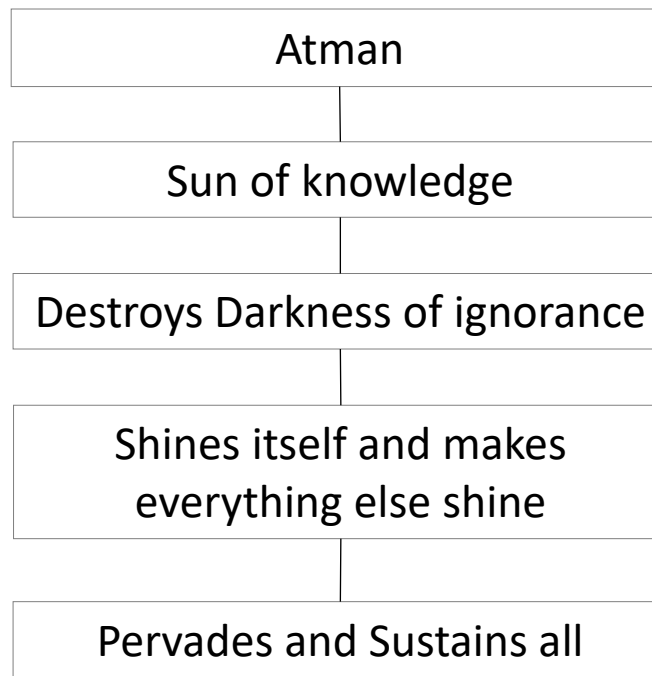
हृदाकाशोदितो ह्यात्मा बोधभानुस्तमोऽपहृत् ।

सर्वव्यापी सर्वधारी भाति भासयतेऽखिलम् ॥ ६७ ॥

hrdakasodito hyatma bodhabhanustamopahrt,

sarvavyapi sarvadhari bhati bhasayate'khilam II 67 II

The Atman, the sun of Knowledge that rises in the heart, destroys the darkness of ignorance, pervades and sustains all, shines by Itself and also makes everything shine. [Verse 67]



### 1423) Atma Bodha :

दिग्देशकालाद्यनपेक्ष्य सर्वगं शीतादिहृन्नित्यसुखं निरंजनम् ।  
यः स्वात्मतीर्थं भजते विनिष्क्रियः स सर्ववित्सर्वगतोऽमृतो भवेत् ॥६८॥

digdesakaladyanapeksya sarvagam sitadihrnnityasukham niranjanam,  
yassvatmatirtham bhajate viniskriyah sa sarvavitsarvagato'mrto bhavet II 68 II

One who renounces all activities, who is free of all the limitations of time, space and direction, who worships his own Atman- which is present everywhere, which is the destroyer of heat and cold, which is stainless and eternal Bliss –becomes all knowing and all – pervading and thereafter, attains immortality. [Verse 68]

- Jnani : Immortal, all knowing, all pervading
- Renounces mentally all activities

- Is free from limitations of Time, Space, direction
- Worships his own Atman
- Atman is present everywhere
- Atman destroys heat and Cold
- Atman is stainless, eternal, Bliss.

#### 1424) Tattva Bodha :

साधनचतुष्टयसंपन्नाधिकारिणां मोक्षसाधनभूतं  
तत्त्वविवेकप्रकारं वक्ष्यामः ।

*Sādhana-catustaya-sampannādhikārinām mokṣasādhana-bhūtaṁ  
tattva-viveka-prakāraṁ vakṣyāmaḥ |*

We shall explain to those who are endowed with the four fold qualifications, the mode of discrimination which is the means of liberation. [Verse 1]

- 4 Fold mode of Enquiry into reality.

#### 1425)

4 Fold Qualification

Viveka

- Nitya - Anitya
- Discrimination

Vairagya

- Dispassion
- Towards enjoying fruits of Actions

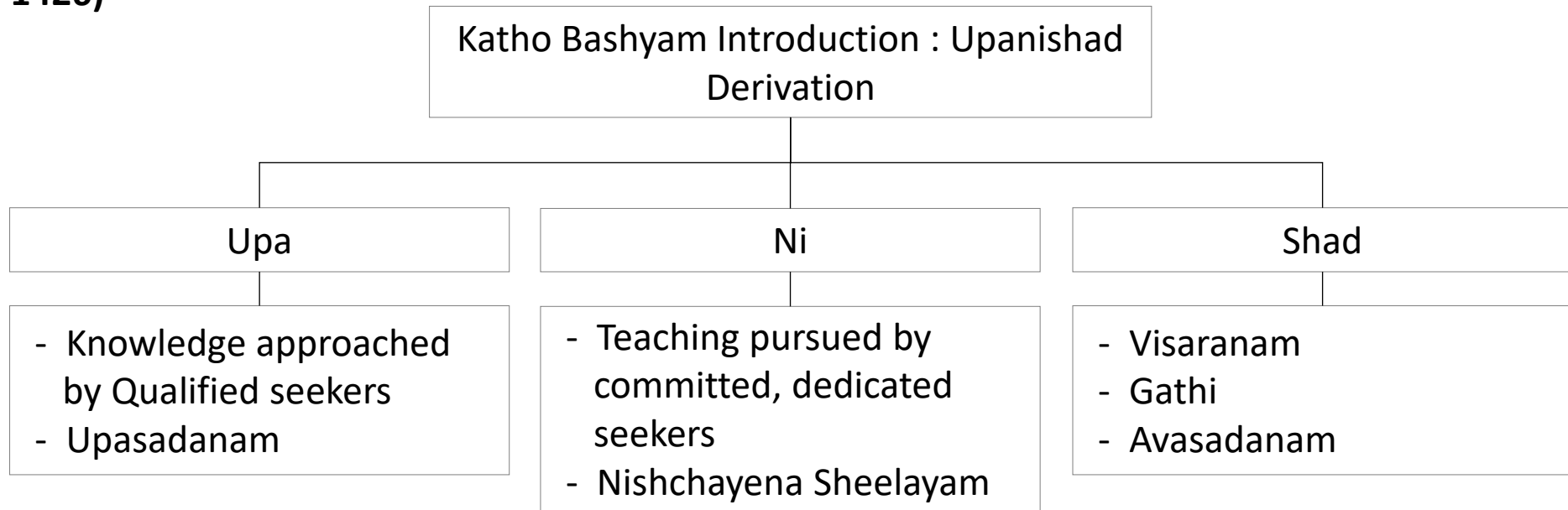
Shama Adhi Shatka  
Sampatti

- Discipline

Mumukshutvam

- Desire for Liberation

1426)



**Visaranam :**

- Destroyer of Samsara - Avidya, Kama, Karma (Repeated Births - Deaths)

**Gathi :**

- Carrier of Mumukshus to Timeless, Paramartika, Tattvam where no world exists.
- Praptaha - One who gains Brahma Vidya becomes one with Brahman.

**Avasadanam :**

- Weakens hold of Samsara.

## 1427) Brihadaranyaka Upanishad :

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

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

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

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

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

Saguna Ishvara	Nirguna Brahma
<ul style="list-style-type: none"> <li>- Vyavaharikam</li> <li>- 3 Padas</li> <li>- Lower level</li> <li>- Avidya Avastha State of ignorance</li> <li>- Anga - Angi Bhava</li> <li>- Part - Whole</li> <li>- Mrityu, Bandah</li> </ul>	<ul style="list-style-type: none"> <li>- Paramartikam</li> <li>- Mantra 7</li> <li>- Higher Level</li> <li>- Vidya Avastha State of knowledge</li> <li>- No Anga - Angi - Bhava</li> <li>- No Part - Whole</li> <li>- Partless, Divisionless</li> <li>- Moksha</li> </ul>

### 1428) Vishnu Sahasranamam :

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृत् ।  
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥८०॥

amānī mānadō mānyō lōkasvāmī trilōkadhr̥t |  
sumedhā medhajō dhanyaḥ satyamedhā dharādharah̐ || 80 ||

He who, being of the nature of Pure Consciousness, has no sense of identification with anything that is not Atman. One who by His power of Maya induces the sense of self in Non-self. Or one who has regard and beneficence towards devotees. Or one who destroys in the knowing ones the sense of identification with the Non-self. One who is to be adored by all, because He is the God of all. One who is the Lord of all the fourteen spheres. One who supports all the three worlds. One with great and beneficent intelligence. One who arose from Yaga (a kind of sacrifice). One who has attained all His ends and therefore is Self-satisfied. One whose intelligence is fruitful. One who supports the worlds by His fractions like Adishesha.

[Verse 80]



- Manadah - One who has power of Maya which induces sense of Self on Non-self.

### Vishnu Sahasranamam :

सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।  
वीरहा विषमः शून्यो घृताशीरचलश्चलः ॥७९॥

suvarṇavarṇō hemāṅgō varāṅgaścandanāṅgadī |  
vīrahā viṣamaḥ śūnyō ghṛtāśīracalaścalah || 79 ||

One who has got the colour of gold. One whose form is like that of gold. He the parts of whose form are brilliant. One who is adorned with armlets that generate joy. One who destroyed heroes (Viras) like Kiranyakashipu for protecting Dharma. One to whom there is no equal because nothing is comparable to Him by any characteristic. One who, being without any attributes, appears as Sunya (emptiness). One whose blessings are unfailing. One who cannot be deprived of His real nature as Truth, Intelligence and Infinity. One who moves in the form of air. [Verse 79]

### Sunyah :

- One who being without any attributes, appears as Sunyam (Emptiness).

### Vishnu Sahasranamam :

एको नैकः सवः कः किं यत्तत्पदमनुत्तमम् ।  
लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥७८॥

ekō naikaḥ savah kaḥ kiṁ yattatpadamanuttamam |  
lōkabandhurlōkanāthō mādhavō bhaktavatsalah || 78 ||

One without any kind of differences that are internal or that relate to similar objects external or to dissimilar objects. One who has numerous bodies born of Maya. That Yajna in which Soma is made. The syllable 'Ka' indicates joy or happiness. So it means one who is hymned as constituted of joy. [Verse 78]

One who is fit to be contemplated upon, because He is the summation of all values. One who is by nature existent. The word 'Yat' indicates a Self-subsisting entity. Brahma is so called because He 'expands'. Braman is 'Pada' or Status, because He is the goal of all Moksha-seekers. It is Anuttama, because It is that beyond which there is nothing else to be attained. One who is friend of the world. One to whom all the worlds pray. One who was born in the clan of Madhu. One who has got love for devotees. [Verse 78]

- Ekah - Without differences, Internal - external
- Naikah - One who has numerous bodies, born of Maya
- Yat - By nature existent
- Padam Anuttamam - Status beyond which there is nothing, God of Mumukshus.

### Vishnu Sahasranamam :

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।  
चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥८२॥

caturmūrtiścaturbāhuścaturvyūhaścaturgatiḥ |  
caturātmā caturbhāvaścaturvedavidekapāt || 82 ||

One with four aspects as Virat, Sutratma, Avyakruta, and Turiya. Or one with four horns with colours white, red, yellow and black. One with four arms, as Vasudeva is always described. One having four manifestations. One who is sought as the end by the four Orders of life and four Varnas ordained by the scriptures. One whose self is specially endowed with puissance, because it is without any attachment, antagonism, etc. One from whom has originated the four human values - Dharma, Artha, Kama, and Moksha. One who understands the true meaning of the four Vedas. One with a single Pada, part or leg. Or one with a single foot or manifestation. [Verse 82]

## Chatur Mukhi

Virat

Sutratma

Avyakruta

Turiyam

## Chatur-bhava – 4 Human Values

Dharma

Artha

Kama

Moksha

## Vishnu Sahasranamam :

समावर्तो निवृत्तात्मा दुर्जयो दुरतिक्रमः ।  
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥८३॥

samāvartō nivṛttātmā durjayō duratikramah |  
durlabhō durgamō durgō durāvāsō durārihā || 83 ||

One who effectively whirls the wheel of Samsara. One who is not Nivruta (separated from) anything or anywhere, because He is all-pervading. One who cannot be conquered. One out of fear of whom, even heavenly objects like sun do not dare to oppose His command. One who can be attained by Bhakti, which is difficult for a person to be endowed with. One whom it is difficult to attain. One the attainment of whom is rendered difficult by various obstructions. He whom the Yogis with very great difficulty bring to reside in their hearts in Samadhi. One who destroys beings like Asuras. [Verse 83]

- Anivrutatma : Not separated from anything, all Pervading.

## 1429) Tattva Bodha :

नित्यानित्यवस्तुविवेकः कः ?  
नित्यवस्त्वेकं ब्रह्म तद्व्यतिरिक्तं सर्वमनित्यम् ।  
अयमेव नित्यानित्यवस्तुविवेकः ।

*Nityānityavastuvivekah kah |*  
*Nityavastvekam brahma tadvyatiriktaṁ sarvamanityam |*  
*Ayameva nityānityavastu-vivekah |*

What is meant by discrimination between the permanent and the impermanent? The Reality alone is eternal, everything else is ephemeral. This conviction alone is the discrimination between the permanent and the impermanent. [Verse 3]

Nitya Vastu	World
Brahman / Reality alone	Ephemeral

## 1430) Brihadaranyaka Upanishad :

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यदेव  
साकशादपरोक्षद्ब्रह्म, य आत्मा सर्वान्तरः,  
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।  
कतमो याज्ञवल्क्य सर्वान्तरः ?  
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।  
एतं वै तमात्मानं विदित्वा ब्राह्मणाः  
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च  
व्युत्थायाथ भिक्षाचर्यं चरन्ति;  
या ह्येव पुत्रैषणा सा वित्तैषणा,  
या वित्तैषणा सा लोकैषणा,  
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः  
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।  
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,  
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;  
स ब्राह्मणः केन स्यात् ?  
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।  
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;  
yājñavalkyeti hovāca, yadeva  
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,  
taṃ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ |  
katamo yājñavalkya sarvāntaraḥ ?  
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |  
etaṃ vai tamātmānaṃ veditvā brāhmaṇāḥ  
putraīṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca  
vyutthāyātha bhikṣācaryaṃ caranti;  
yā hyeva putraīṣaṇā sā vittaiṣaṇā,  
yā vittaiṣaṇā sā lokaiṣaṇā,  
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ  
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |  
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,  
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;  
sa brāhmaṇaḥ kena syāt ?  
yena syāttenedṛśa eva, ato'nyadārtam |  
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

