

KATHOPANISHAD WITH *SANKARA BHASYAM*

Chapter 1 – Section 2

Verse 21 to 25

&

Chapter 1 – Section 3

Verse 1 to 8

VOLUME - 05

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356) Introduction to Chapter 1 - Section 2 - Verse No. 21 :

अन्यथा दुर्विज्ञेयोऽयमात्मा कामिभिः प्राकृतपुरुषैः, यस्मात् ---

Otherwise (Anyatha - without the necessary qualifications), this Atma cannot be easily comprehended (Durvijneyah - Ayam - Atma) by lay people (Prakrta Purusaih) who have desires (Kamibhih) because (Yasmat - of their not having refined themselves with sadhana Catustaya Samapattih and also specially because of their thinking that Atma has opposite attributes such as).

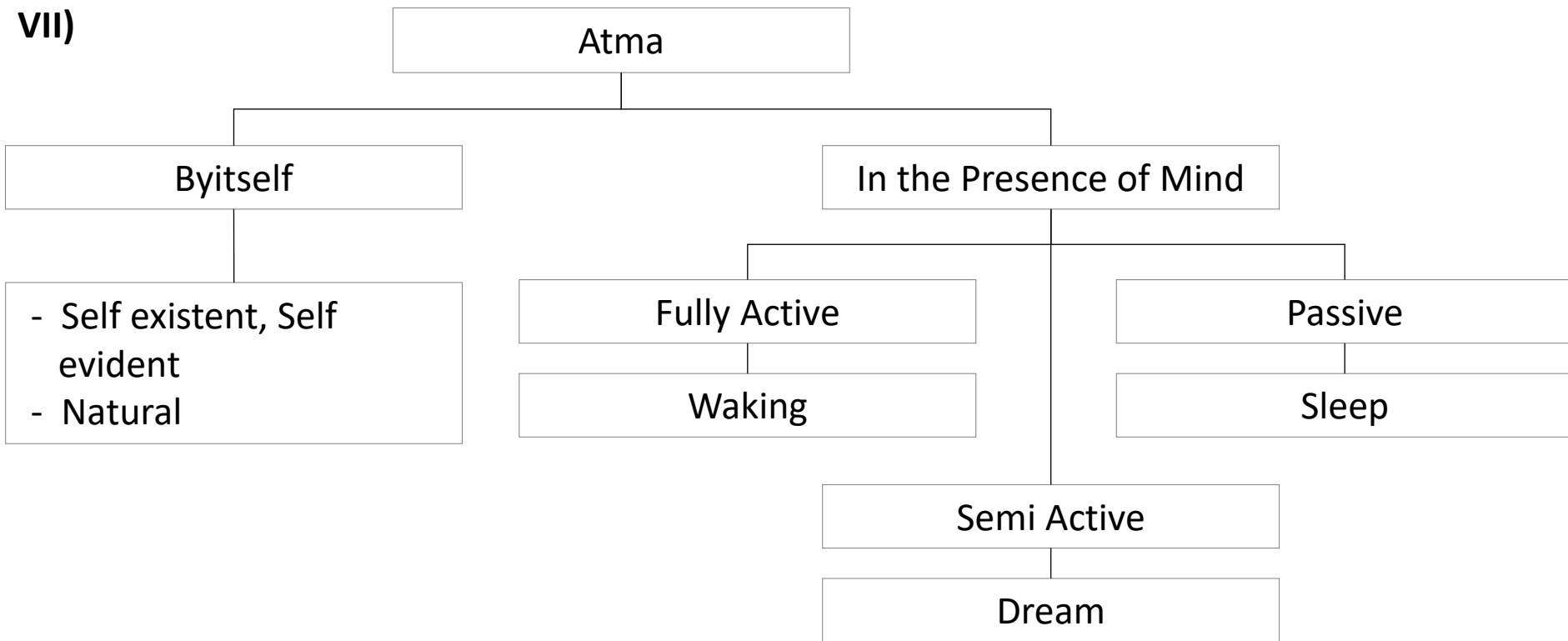
- I) Why Upanishad insists on Vairagyam as necessary qualification
- II) Why can't all people know Atma
- III) Why is it to be known by specially qualified people only?
- IV) Atma has contradictory features unlike any object in Vyavaharikam in the world
- V) Atma is a unique entity, has seemingly contradictory attributes because of its proximity to the mind.

VI)

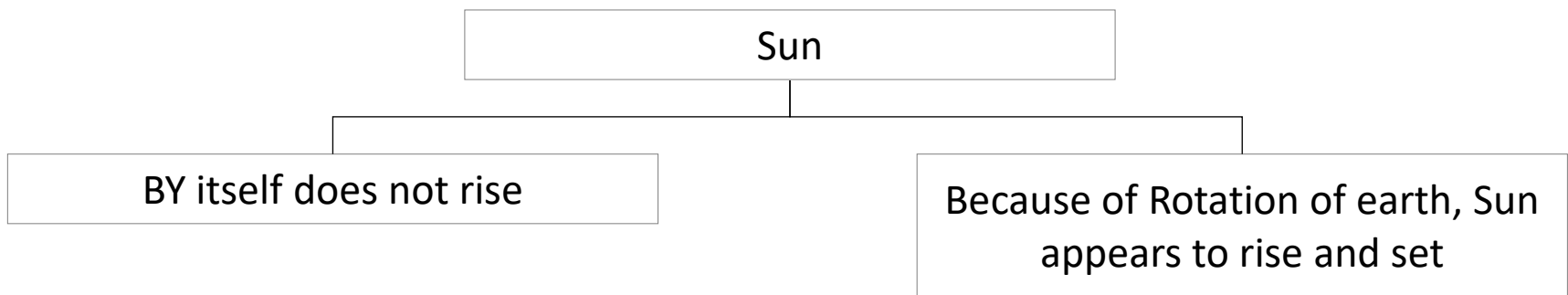
Atma	Mind
<ul style="list-style-type: none">- Has one Original Nature- Satchid Ananda Status	<ul style="list-style-type: none">- Has different Anatma features- Appearing on Atma

- Atma seems to have features borrowed from Anatma.

VII)



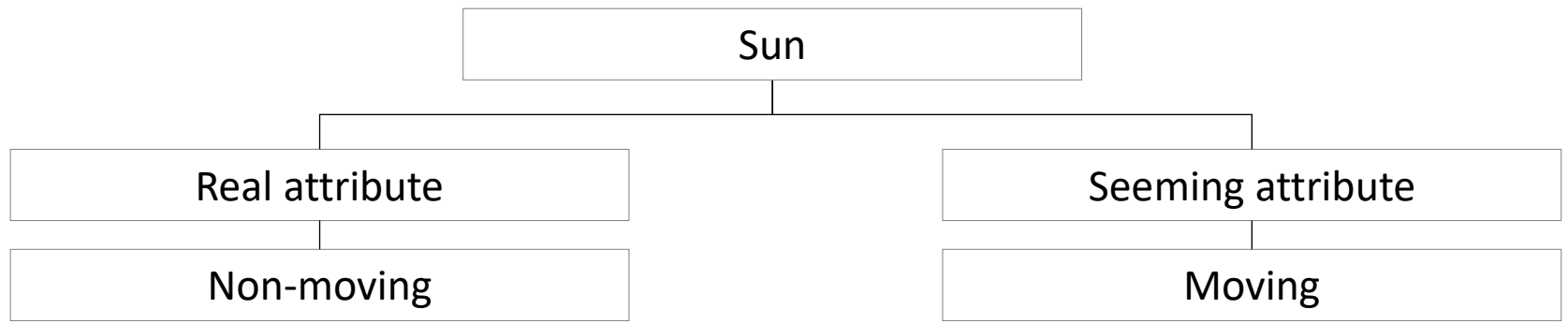
VIII) a)



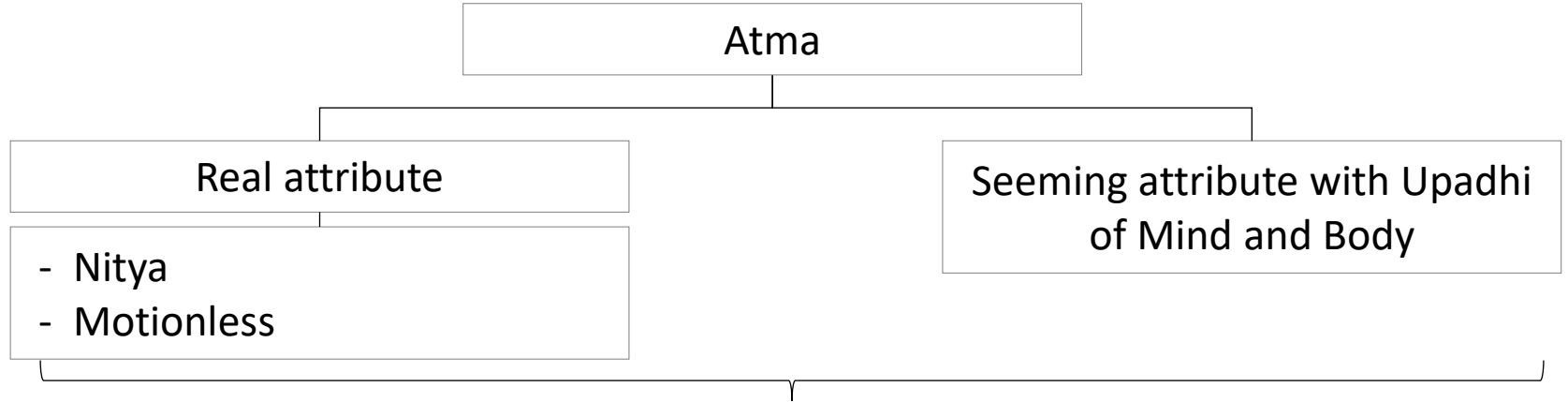
c) Sun by itself not rising :

- Because of movement of earth, sun seems to be rising.

d)



e)



Contrasting features

f) Because of Unique Nature, Ordinary intellect can't understand, requires special intellect.

g) Contradictions in Gita :

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

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

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

न च मत्स्थानि भूतानि

पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थः

ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni

paśya mē yōgamaīśvaram |

bhūtabhṛnna ca bhūtasthō

mamatmā bhūtabhāvanaḥ || 9-5 ||

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

- All beings in me, not in me.

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]

Unborn	Born
As Atma unborn	In form of Anatma

Gita :

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.
[Chapter 4 – Verse 13]

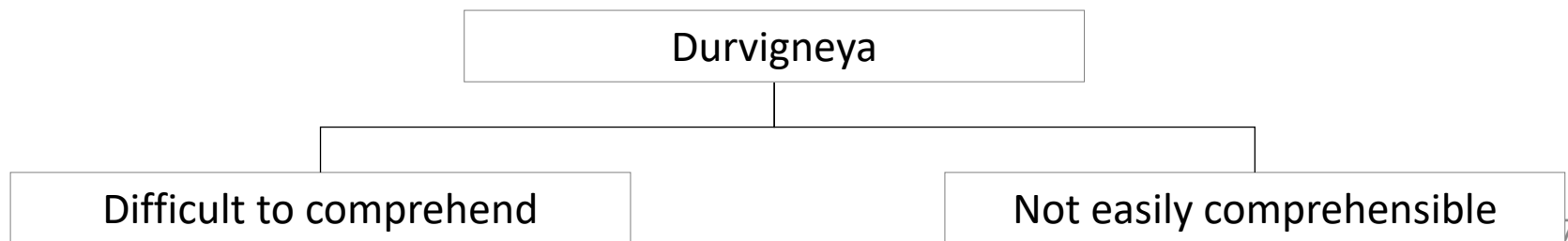
Karta / Akarta :

- Atma has opposite attributes due to Adhyasa
- Hence not easy to comprehend.

IX) Therefore Sadhana Chatushtaya Sampatti is compulsory :

- Anyatha - Without qualifications Abhave sati
- If intellect is not subtle, Ayam Atma Durvigneya, Atma can't be easily comprehended.

X)



XI) Those who don't have Sadhana Chatushtaya Sampatti = Kama, have no Vairagyam, Anadhikaris, not of refined mind.

XII) Not Samskruta Purusha : Gita :

यतन्तो योगिनश्चैनं
पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानाः
नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥

yatantō yōginaścainam
paśyantyātmanyavasthitam |
yatantō'pyakṛtātmānah
nainam paśyantyacētasah || 15 - 11 ||

The seekers striving (for perfection), behold Him dwelling in the self; but the unrefined and unintelligent, even though striving, see Him not. [Chapter 15 - Verse 11]

- Krutatmana = People of unrefined Mind - intellect
= Prakruta Purusha
= Durvigneya

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो
ज्ञातुमर्हति ॥ २१ ॥

āsīno dūraṁ vrajati śayāno yāti sarvataḥ ।
kastam madāmadam devam madanyo
jñātumarhati ॥ २१ ॥

Sitting he travels far ; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not? [1 - 2 - 21]

अन्वयः

आसीनः (सन् आत्मा) दूरम् व्रजति (इव) । शयानः (सन्
आत्मा) सर्वतः याति (इव) । मदन्यः कः तं
मदामदं देवं ज्ञातुम् अर्हति ॥

Anvayaḥ

āsīnaḥ (san ātmā) dūram vrajati (iva) । śayānaḥ (san
ātmā) sarvataḥ yāti (iva) । madanyaḥ kaḥ taṁ
madāmadam devam jñātum arhati ?

Sitting, it goes far. Lying, it goes everywhere. Who, other than me, can know that
effulgent one which is Joyful and Joyless?

Gist :

I) Atma has opposite attributes :

- Its own as well as that of body and mind because of proximity.

II)

Body	Atma
<ul style="list-style-type: none">- Born- Anityam	<ul style="list-style-type: none">- Unborn- Nityam

Opposite attributes transferred

III)

Body	Atma
Jadam	Chetanam

- Transferred to Body
- I feel Body is Sentient, unaware of Atma

IV)

Mind	Atma
- Has thoughts	- Asanga - Has no thoughts

Transferred

V)

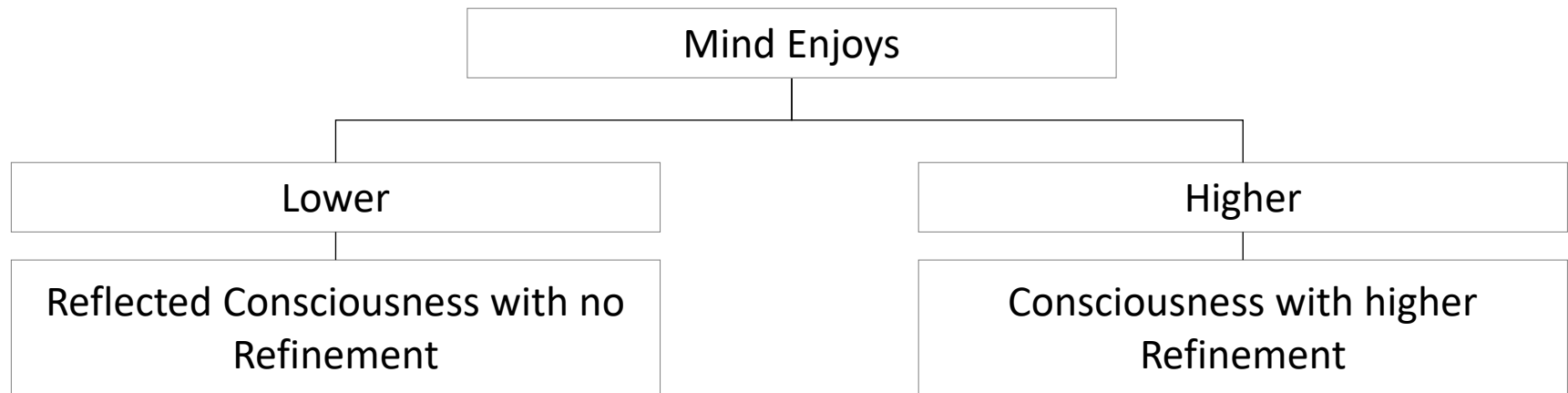
Body	Atma
- Thoughts - Have locus, finite	- All pervading

Transferred

I feel I am located in India / Singapore / USA / UK

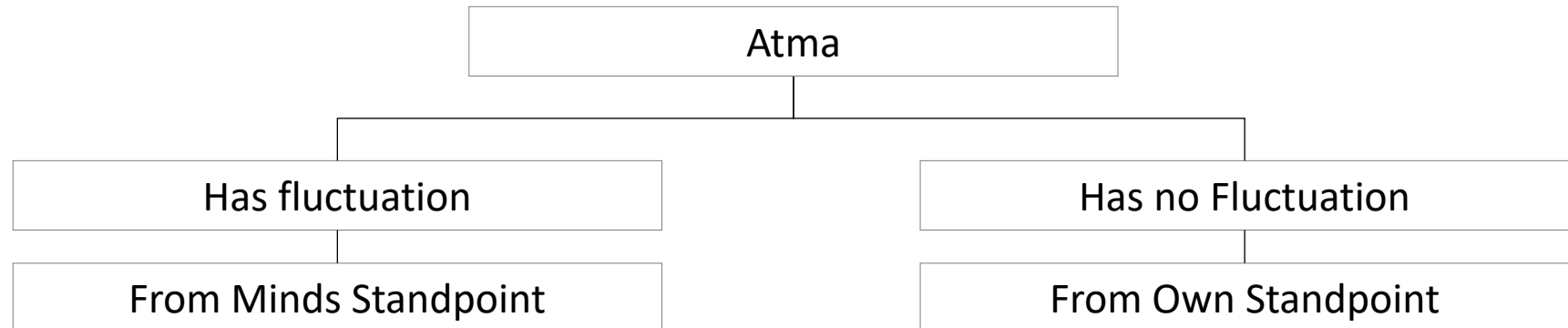
Thoughts travelling fast, I feel I am agitated

VI)

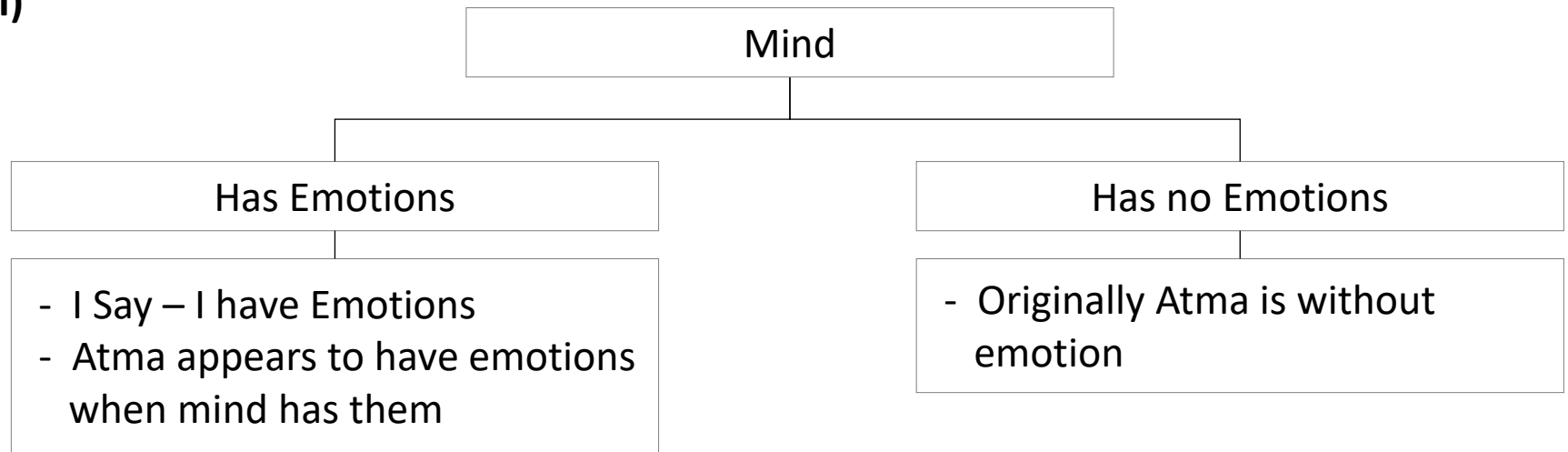


- Consciousness does not have lower, higher States, it can't move.
- I Transfer Minds quality to Consciousness and say mahatma is in higher State, we are in lower States.

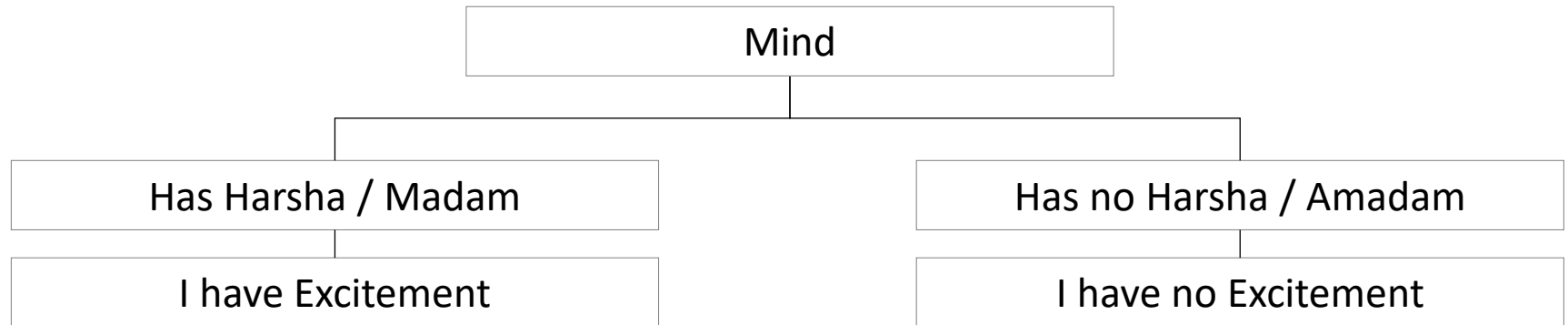
VII)



VIII)



IX)



- Thus, Atma has seemingly opposite features
- Hence difficult to discern Atma by ordinary people
- A Jnani alone can know the Atma.

आसीनोऽवस्थितोऽचल एव सन् दूरं व्रजति ।

The Atma remaining in one place (Asinah = Avasthitah) without any movement (Acalah Eva San), seems to move far (Duram Vrajati) as it were (along with the roaming Thoughts).

I) Asinaha :

- Atma remains in one place without any movement.

II) Avasthitaha :

- Achala, motionless.

III) Space and Consciousness Motionless, all pervading

- Both can't move
- Even while remaining motionless, consciousness moves far.

IV) When thought moves from one place to another, (Class to home) consciousness seems to move

- Mind is conscious of conditions at Home / Office
- Class gone, left class, gone somewhere else
- Consciousness travels when thoughts travel.

V) Duram Vrajeti :

- Along with thoughts as though it travels (IVA).

VI) While alive Mind travels, at death mind leaves the body

- Body unconscious
- Reflected Consciousness has left and travelled with mind.

VII) Atma travels remaining motionless

- Hence concept of Abhasa Chaitanyam introduced in Vedanta.

VIII)

Achalam	Sachalam
<ul style="list-style-type: none">- Atmas Standpoint- Nirupadhika	<ul style="list-style-type: none">- Mind / thought Standpoint- Sophadika

- Atma Aseenaha Sau, Duram Vrajeti Iva.

शयानो याति सर्वतः - एवमसावात्मा देवो मदामदः समदोऽमदश्च
सहर्षोऽहर्षश्च विरुद्धधर्मवानतोऽशक्यत्वाज्ज्ञातुं कस्तं मदामदं देवं
मदन्यो ज्ञातुमर्हति ?

This pertains to dream and waking state. Now, the Upanishad talks about what happens in the deep sleep state). Resting in one place (Sayanah), Atma or consciousness pervades all over (Sarvatah - Yati) as it were. Similarly, the self - evident, and self - effulgent Atma (Evam - Devah - Asau - Atma) seems to be with experiential happiness (Madah = Harsah), and without experiential happiness (Amadah - Ca = Aharsaha - Ca) also. Thus Atma due to contradictory super impositions on it by the Upadhi seems to be one, having contradictory attributes (viruddhadharmavatvat). Therefore a layperson cannot comprehend (Jnatum - Asakyatvat) Atma's true nature. Which ordinary person has the capacity to know (Jnatum Arhati) such an Atma (Devam) other than me? (Mad - Anyah. - Here me refers to qualified people, and in particular to Yamadharmaraja).

I) Shayanaha - Resting in one place :

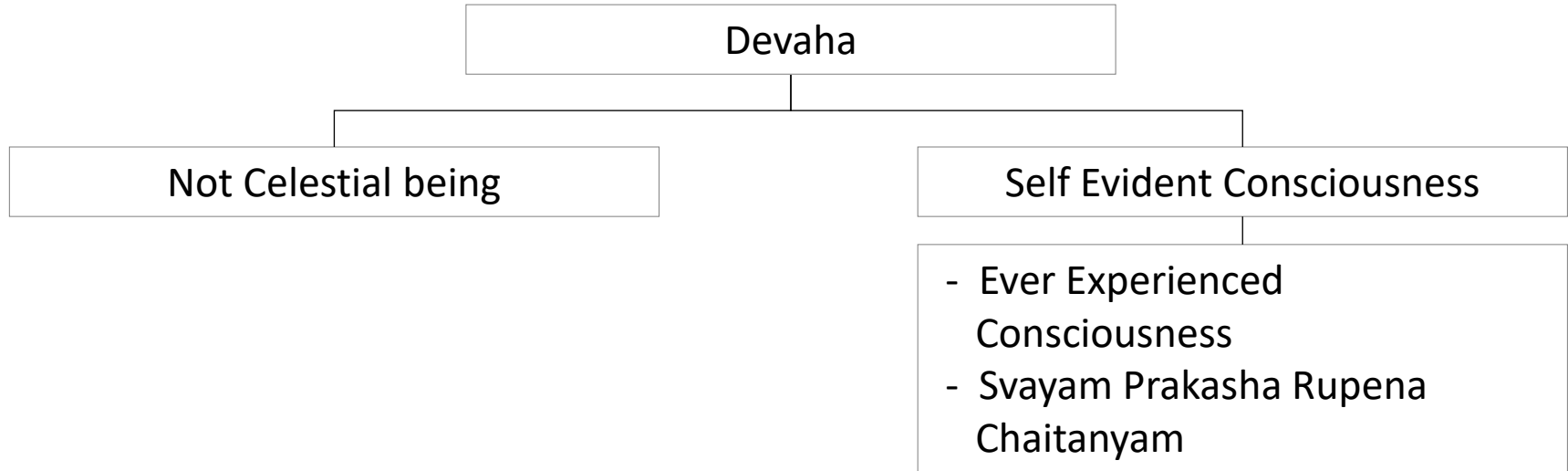
- Previously, sitting in one place.

II) Remaining motionless, Achala, consciousness travels all over.

III) Sanataha :

- Consciousness pervades.

IV) Asou Atma = This Atma :



V) 3rd Quarter :

Samadah	Amadaha
<ul style="list-style-type: none">- With Excitement- Sa Harsha- With Experiential Happiness- Belongs to Mind, Priya, Moda, Pramoda	<ul style="list-style-type: none">- Without Excitement- Without experiential happiness- Svarupa Ananda

VI) I consciousness identify with the mind, transfer happiness to me the observer, Sakshi, Asangaha

- I appear as though I am Now happy.

VII) I am the observer of mind with thoughts of enjoyment of happiness which is temporary

VIII) Because of Adhyasa, I say I am awake, I dreamt, I slept, I was happy, now sad

IX) Real nature of Atma :

- Amada
- Free from experiential happiness which is subject to arrival and departure
- From Atma's own standpoint Ananda
- Mind Standpoint - Samada with / without happiness.

X) Atma has seemingly opposite attributes, Viruddha Dharmat

XI) Ataha, because of opposite attributes, lay person can't comprehend Atma Svarupam

- Unrefined person = Anadhikari can't know.
- Which ordinary person can know that Atma.

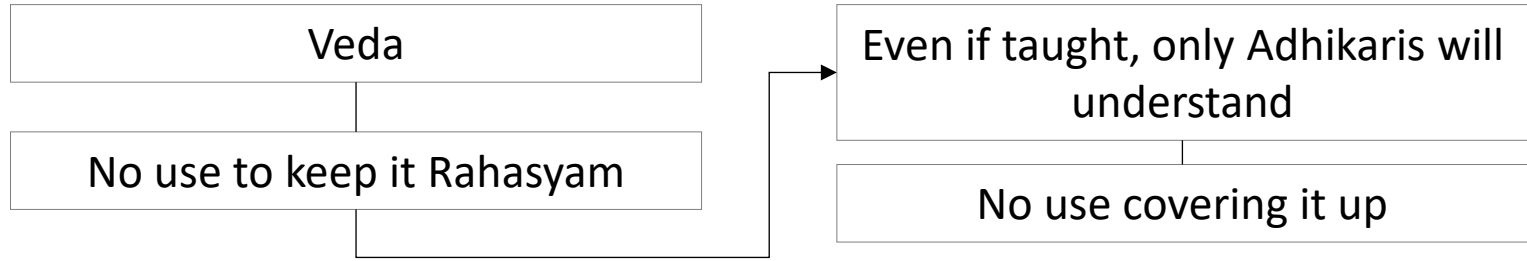
XII) Gita :

आश्चर्यवत्पश्यति कश्चिदेनम्
आश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥

āścaryavat paśyati kaścīd ēnam
āścaryavad vadati tathaiva cānyaḥ |
āścaryavaccainam anyaḥ śṛṇōti
śrutvā'pyēnaṁ vēda na caiva kaścit || 2-29 ||

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all! [Chapter 2 - Verse 29]

Chinmaya :



XIII) Gita :

राजविद्या राजगुह्यं
पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं
सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

rājavidyā rājaguhyaṃ
pavitram idam uttamam |
pratyakṣāvagamaṃ dharmyaṃ
susukhaṃ kartum avyayam || 9-2 ||

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

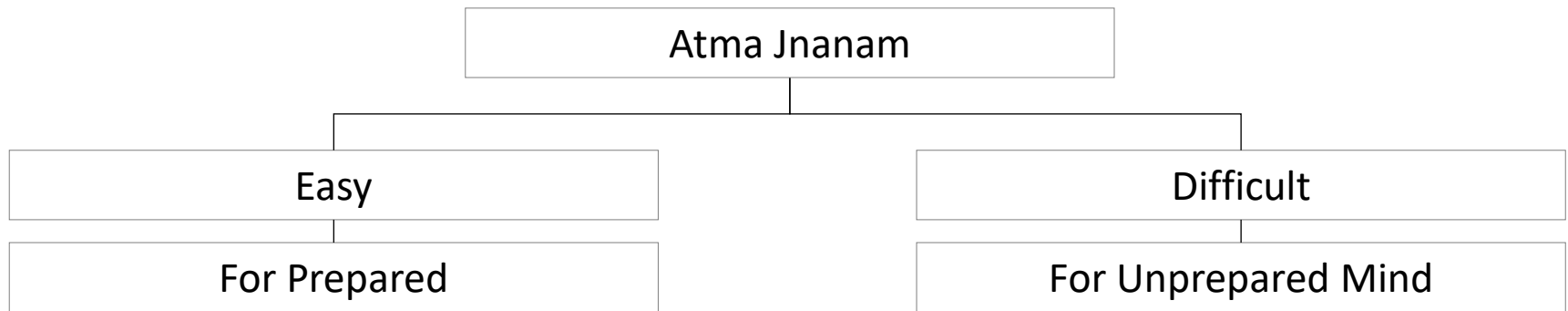
- Only prepared will understand
- For others prescribe Karma Yoga, Upasana Yoga
- Madha - Amadha Ananda opposite attributes.

अस्मदादेरेव सूक्ष्मबुद्धेः पण्डितस्य सुविज्ञेयोऽयमात्मा स्थितिगति-
नित्यानित्यादिविरुद्धानेकधर्मोपाधिकत्वाद्विरुद्धधर्मवत्त्वाद्विश्वरूप इव
चिन्तामणिवदवभासते ।

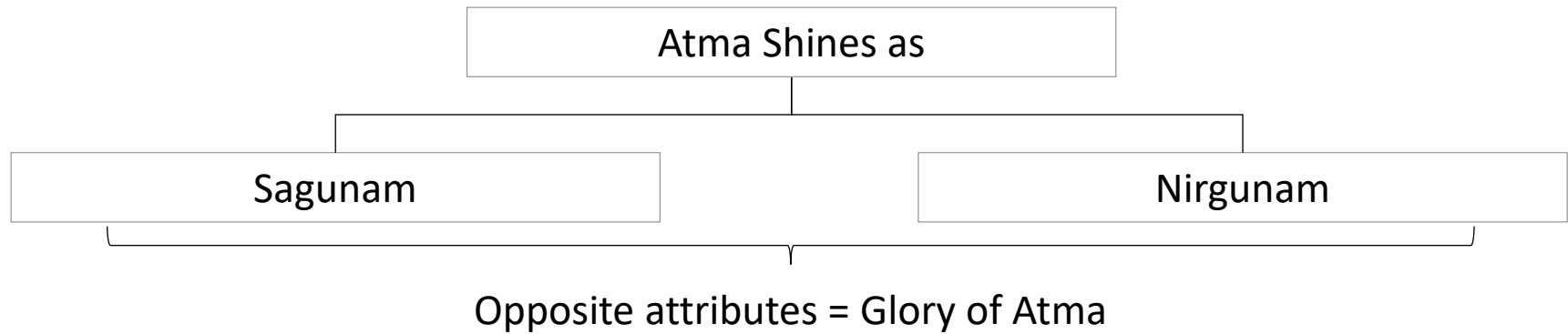
Only for people like us (Asmadadeh Eva) who are qualified beings, endowed with subtle intellect (Sukshmabuddheh) and are well informed (Panditasya), for us alone, this Atma is very easy to comprehend (Suvijneyah - Ayam Atma). This Atma is shining (Avabhasate) like a Chintamani in many ways (Visvarupa - iva), with multitude of opposite attributes (Viruddha - Aneka - Dharmah) in the form of both motionlessness and movement (Stithi - Gati), as well as permanence and impermanence (Nitya - Anitya) etc, which are all because of the upadhi and its contrary features superimposed on the Atma (Upadhikatvat - Viruddha - Dharmavat - Tvad). Therefore it is very difficult to recognise (Dur - Vijneyatvam Darsayati) Atma except for a capable person like me, who can understand (Madanyah - Jnatum - Arhati - iti), and reveal it.

- I) Who can understand other than us who have Sukshma buddhi, subtle intellect
- II) Pandita Ayam Atma = well informed, Suvigneya.

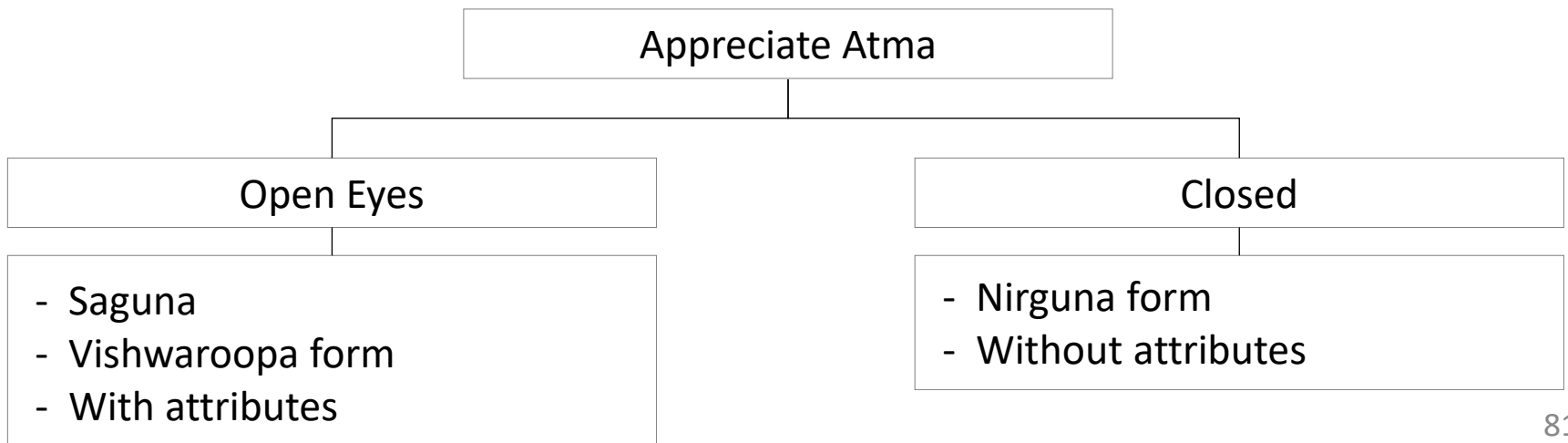
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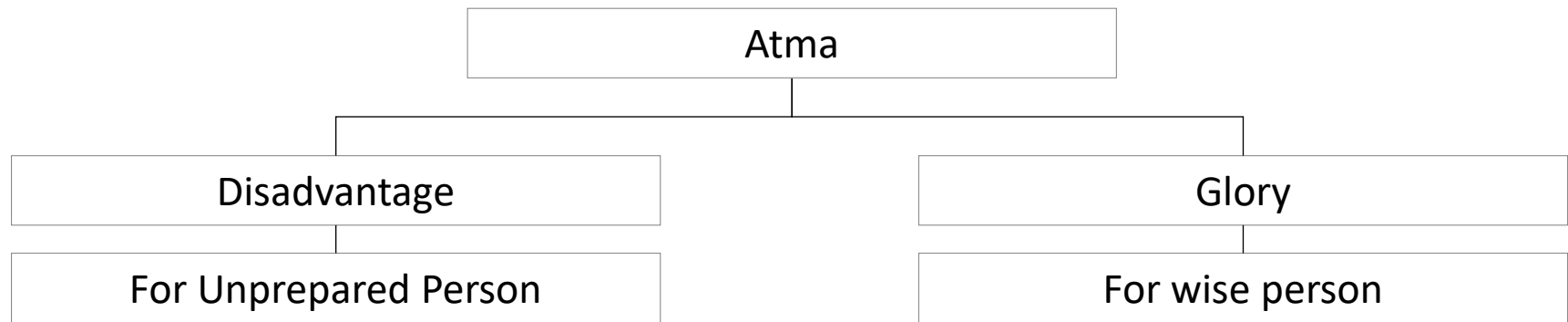
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V)

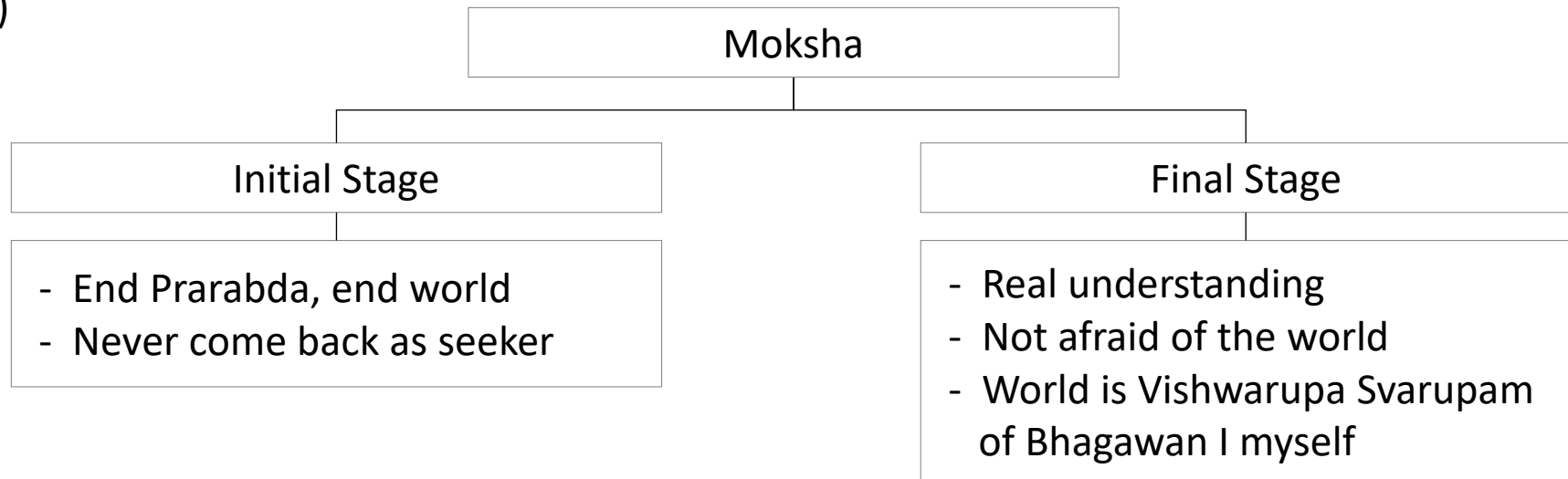


VI)



- One who has clearly understood Atma will never Pray for Videha Mukti, Escaping from the world.

VII)



- Why run away from myself.
- Creation is wonderful, Guna of Atma = Glory.

IX) Maya = Upadhi = Anatma, has Multitudes of attributes

a)

Sthithi	Gathi
<ul style="list-style-type: none">- Motionless without Motion- Nityam	<ul style="list-style-type: none">- With Motion- Anityam

b)

Maya	Brahman
<ul style="list-style-type: none">- Nityam because creation is Nityam- Mithya Nitya Vastu	<ul style="list-style-type: none">- Satya Nitya Vastu

X) Maya, Mithya can't be counted with Satya Vastu Therefore, Advaitam is truth

XI) Maya goes away by knowledge but how then is Maya - Nityam.

- Maya is falsified with knowledge.
- It is as good as destroyed
- Falsification is said to be end of Maya and beginning of Moksha.

XII) False Maya continues to be experienced even after Atma Jnanam.

XIII) Gita :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन चित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

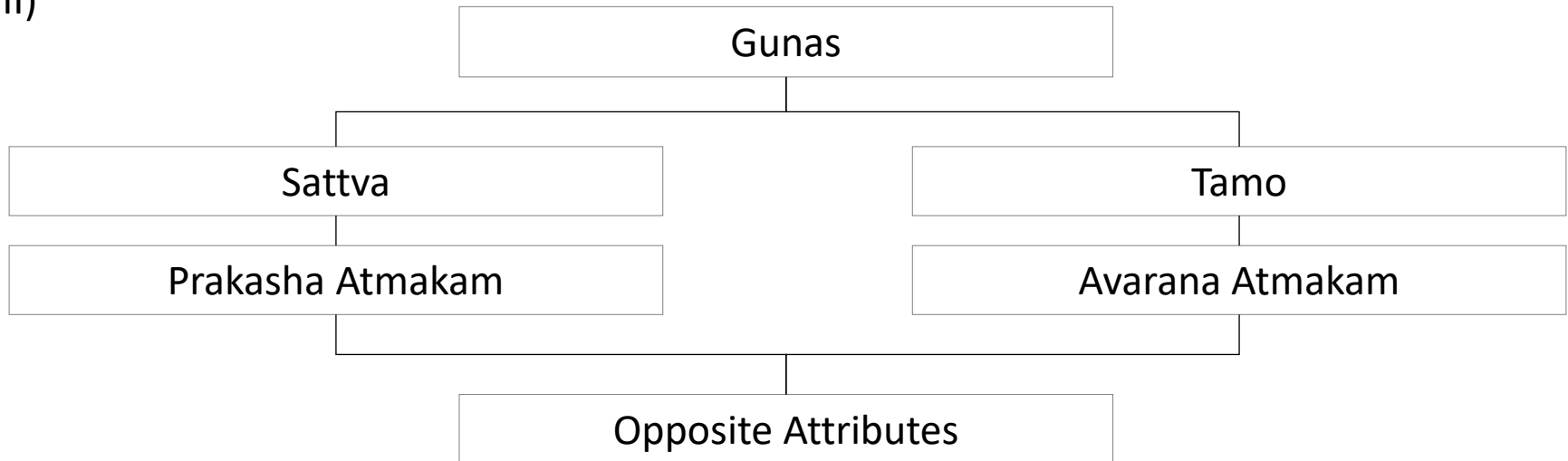
XIV) Nitya and Anitya vastus are there, Viruddhaha, Manifold attributes belonging to Maya Upadhi, Vesham

XV) Maya is medium of Brahman's expression.

XVI) Aneka Dharma Upadhikatvat :

- Atma is endowed with Maya medium which has manifold opposite attributes

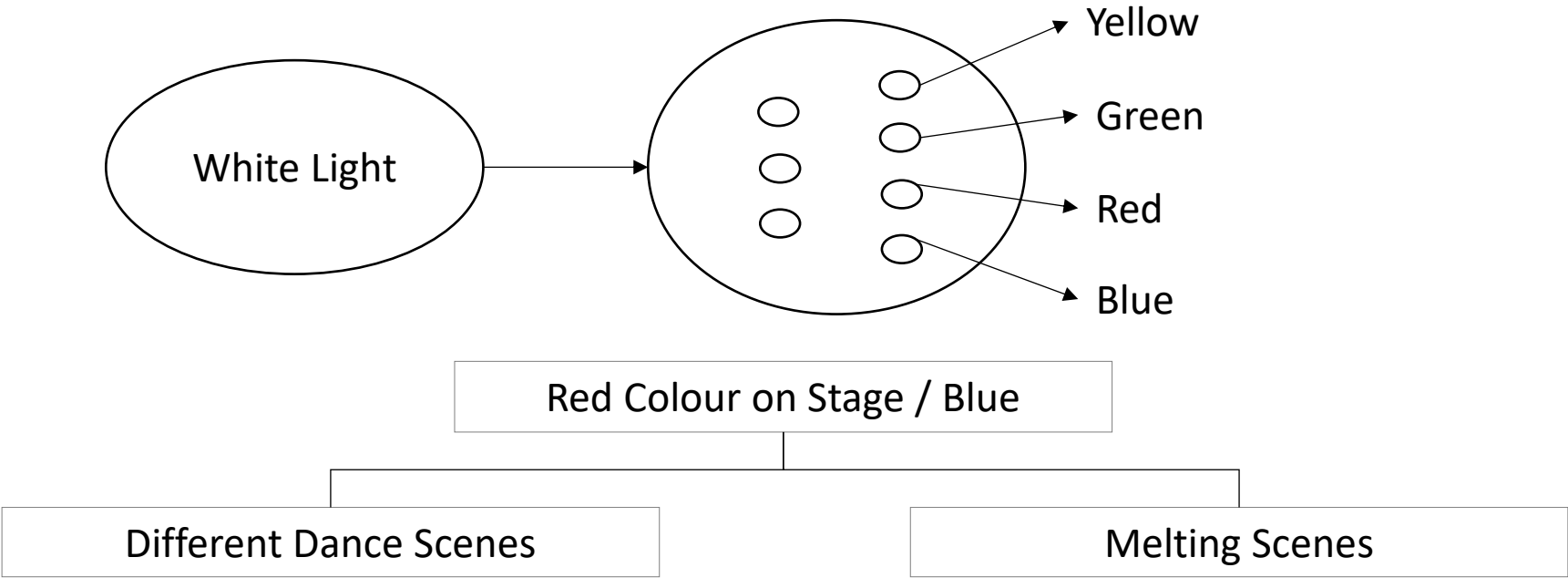
XVIII)



XVIII) Atma expresses through Maya medium, appears to have manifold attributes.

XIX) Dance Theatre :

a)



b)

Light	Appears
<ul style="list-style-type: none">- One- Pure	<ul style="list-style-type: none">- Multi Coloured- Because of medium of Coloured paper

c)

I am Pure light of Consciousness	Through Mind - Body medium
	Appear Differently

XX) Taittiriya Upanishad :

हा३वु हा३वु हा३वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्व देवेभ्योऽमृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ दमि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।

ahamannamahamannamahamannam ।

ahamannādo""hamannādo""hamannādaḥ ।

ahaṃ ślokaḥkṛdahaṃ ślokaḥkṛdahaṃ ślokaḥkṛt ।

ahamasmi prathamajā ṛtāāāsyā ।

pūrvam devebhyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

ahamannamannamadantamāāādmi ।

ahaṃ viśvaṃ bhuvanamabhyabhavāāām ।

suvarṇa jyotīḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

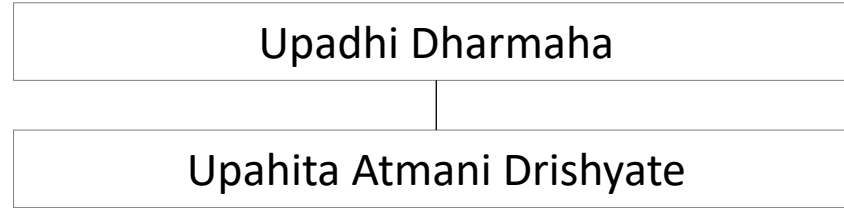
Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I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

- I myself am appearing as Universe, being endowed with Maya shakti - which has opposite attributes.
- Viruddha Dharmatvat
- Atma appears to be endowed with opposite attributes.

XXI) Atma is associated with Maya medium which has opposite attributes

- Therefore, Atma appears to be endowed with manifold opposite attributes.

XXII)



XXIII)

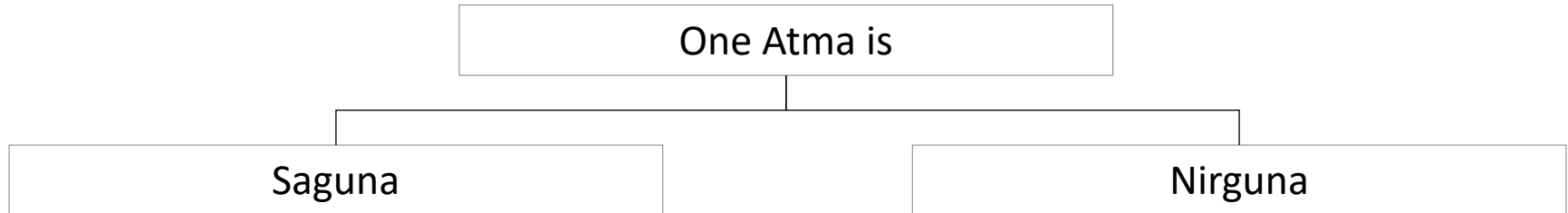
Upadhi	Upahitam
a) Vishnu Rupa - Multitudes of Colour b) Red flower - Varnaha c) Thought of Object - Object - Appears d) World Avabhasate e) Dream world thoughts f) Waking Objects	a) Crystal (Nir Upadhikam) - Has no colour b) Crystal - Pure - Colourless c) Chinta Mani Mythological Stone d) Atma like Chintamani e) Waker appears as dream tiger, house f) Turiyam becomes waking objects

362) Bashyam : Chapter 1 - Section 2 - Verse No. 21 Continues

अतो दुर्विज्ञेयत्वं दर्शयति कस्तं मदन्यो ज्ञातुमर्हतीति ।

Therefore it is very difficult to recognise (Dur - Vijneyatvam Darsayati) Atma except for a capable person like me, who can understand (Madanyah - Jnatum - Arhati - iti), and reveal it.

I)



II) Glory of wise Person

- Knows one Atma - Lay person does not know Anatma as Nirguna and Saguna.

III)

Glory	Obstacle
- Bhushanam	- Dushanam - Defect

IV) Durvigneyam Darshayati :

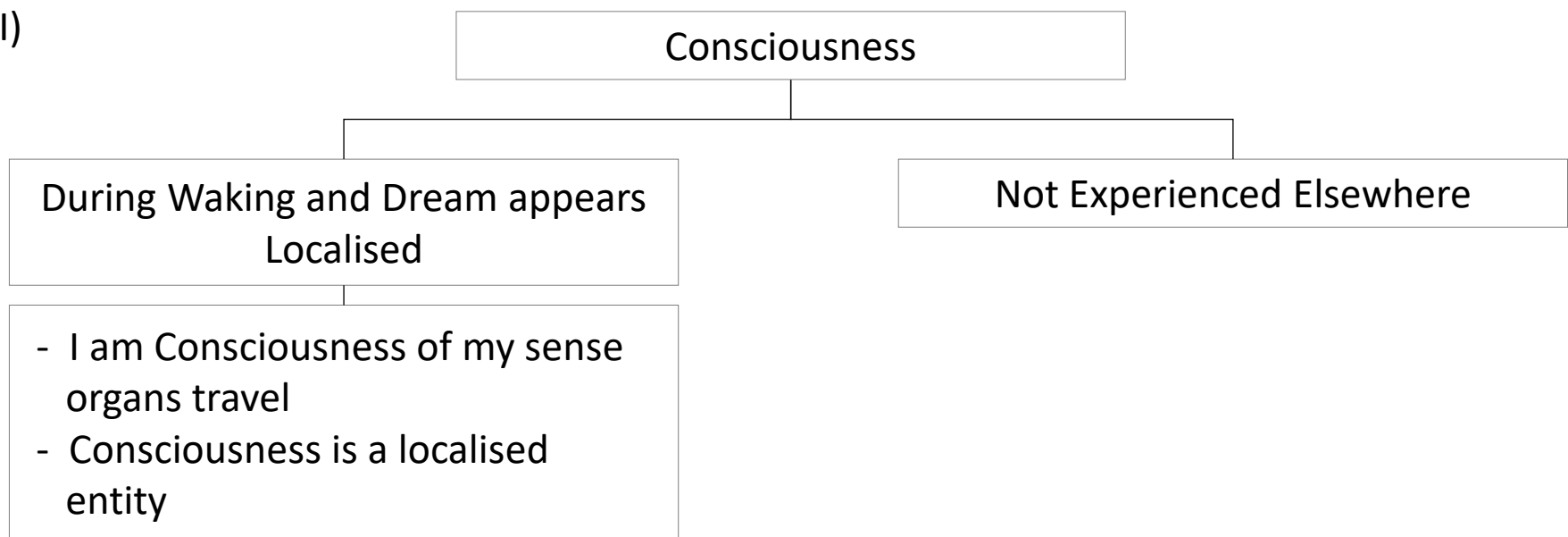
- Incomprehensibility of Atma revealed by Yama.

V) Katham Madanyaya Madham Arhati?

VI) 4th Quarter :

- Shayano Yati Sarvasyaha.

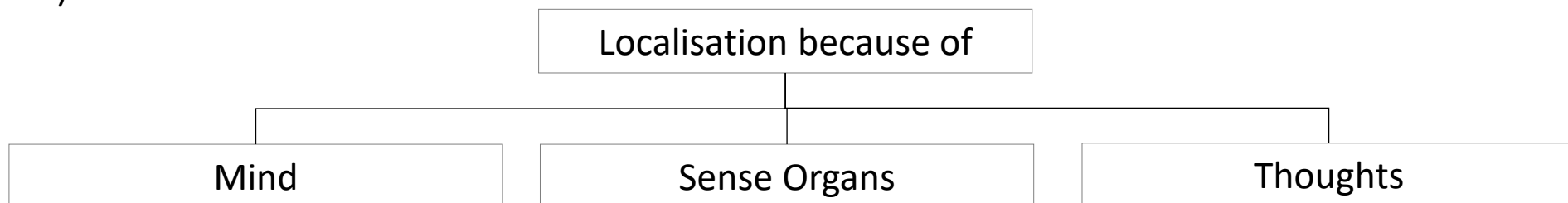
VII)



VIII) During Sleep

- Mind Sense Organs, thoughts resolved
- Mind responsible for Localisation of Consciousness.
- When Mind is resolved, I don't feel myself as a Localised conscious being.

IX)



- In deep sleep, I don't feel
- I am Localised in Chennai.

• **In sleep, unlocated conscious being, all pervading**

• I become all pervading.

X) In sleep I am without any travel

- I drop Localisation by resolving mind, sense organs
- Limited and localisation gone in sleep

• **I become all pervading consciousness in sleep.**

Revision : Bashyam : Chapter 1 - 2 - 21

363) Bashyam : Chapter 1 - Section 2 - Verse No. 21 Continues

करणानामुपशमः शयनं करणजनितस्यैकदेशविज्ञानस्य उपशमः
शयानस्य भवति ।

Deep sleep (Sayanam) means dissolution of all sense organs (Karananam - Upasamah - along with Antahkarana). (As a result), the finite awareness of myself (My Body) as well as the surroundings, that particular knowledge (Ekadesa - Vijnanam) born of sense organs (Karanajanitasya) gets resolved in deep sleep (Sayanasya Upasamah Bhavati).

Gist :

I) 1st Half of Mantra - Aseeno Duram Vrajati Shayano Yati Sarvataha

II) Figurative expression of Upanishad.

III) Consciousness is motionless in sleep

- Atma appears to be in motion in dream and waking.

IV) In Jagrat and Svapna, thoughts are moving

V) Movement of thoughts is falsely superimposed on consciousness.

VI) Movement appears on Consciousness because of Proximity of thought.

- Example : Earth goes round west to east.
- I Experience Rising, setting Sun.

VII) Transference of attributes from mind to Atma

VIII)

Upadhi	Upahitam
a) Whose attributes are transferred - Red Flower b) Earths Motion c) Pournami Night : - Clouds Moving d) Thoughts move e) Attributes of red flower - Superimposed	a) Where attributes are transferred - Crystal b) Appears on Surya c) Appears to move in opposite direction of Moon d) Atma is Stationary / Consciousness is Upahitam e) Crystal

IX) Motion of thought attributed to Atma - Self

- It appears as if Atma is travelling far in Jagrat, Svapna.

X) Asinaha Duram Vrajati :

- Being seated, being motionless in Jagrat and Swapna
- Atma seems to travel far because of travel of Subtle thought or gross body - Pancha Butas.

XI) Example : Movie on TV :

- We are all transferred to another world
- Seated in front of TV, our thoughts travel to another world
- We are consciousness.

XII) Shayano Yati Sarvasaha :

- Motionless consciousness in sleep = Shayano
- Aseemaha - Motion in Jagrat, Swapna

XIII) Consciousness becomes all pervading in Sleep, Sarvataha

- Significance of all pervading consciousness = It has no location.

XIV) We are Locationless, all pervading consciousness in sleep state

XV) Upahita Chaitanyam seems to be located

- Location of mind transferred to consciousness.

XVI) In Sushupti mind gets resolved

- Location of Mind is not available, it is not transferred to consciousness.

XVII) Transferred location was there in Jagrat and Swapna.

XVIII) When location is absent, in Sushupti it becomes as though all pervading consciousness

- It was all pervading in Jagrat also and Svapna also.

XIV) Temporarily location transferred in Jagrat and Svapna

- Transference does not take place in Sushupti
- I am not local entity
- Desha, Kala, Vastu, Paricheda is not there
- Hence called Paramartika Vastu
- No individuality.

XX) Kala/ Vastu / Desha Paricheda :

- Shunya Atma seems to have location in Jagrat, becomes all pervading in Sushupti
- Presented in figurative language.

Bashyam :

I) Karanam / Upashayanam

a) Shayana = Reclining, going to sleep
= Sushupti

b) Dissolution, Resolution of all sense organs = Upashamaha

- 5 Jnana Indriyas and 5 Khanda Indriyas and 5 Antahkaram = 11 Organs Shantani.

II) Karanas are responsible for me to feel Localised individual

- Karanams resolved in Sushupti.

III) Dakhinamurthy Stotram :

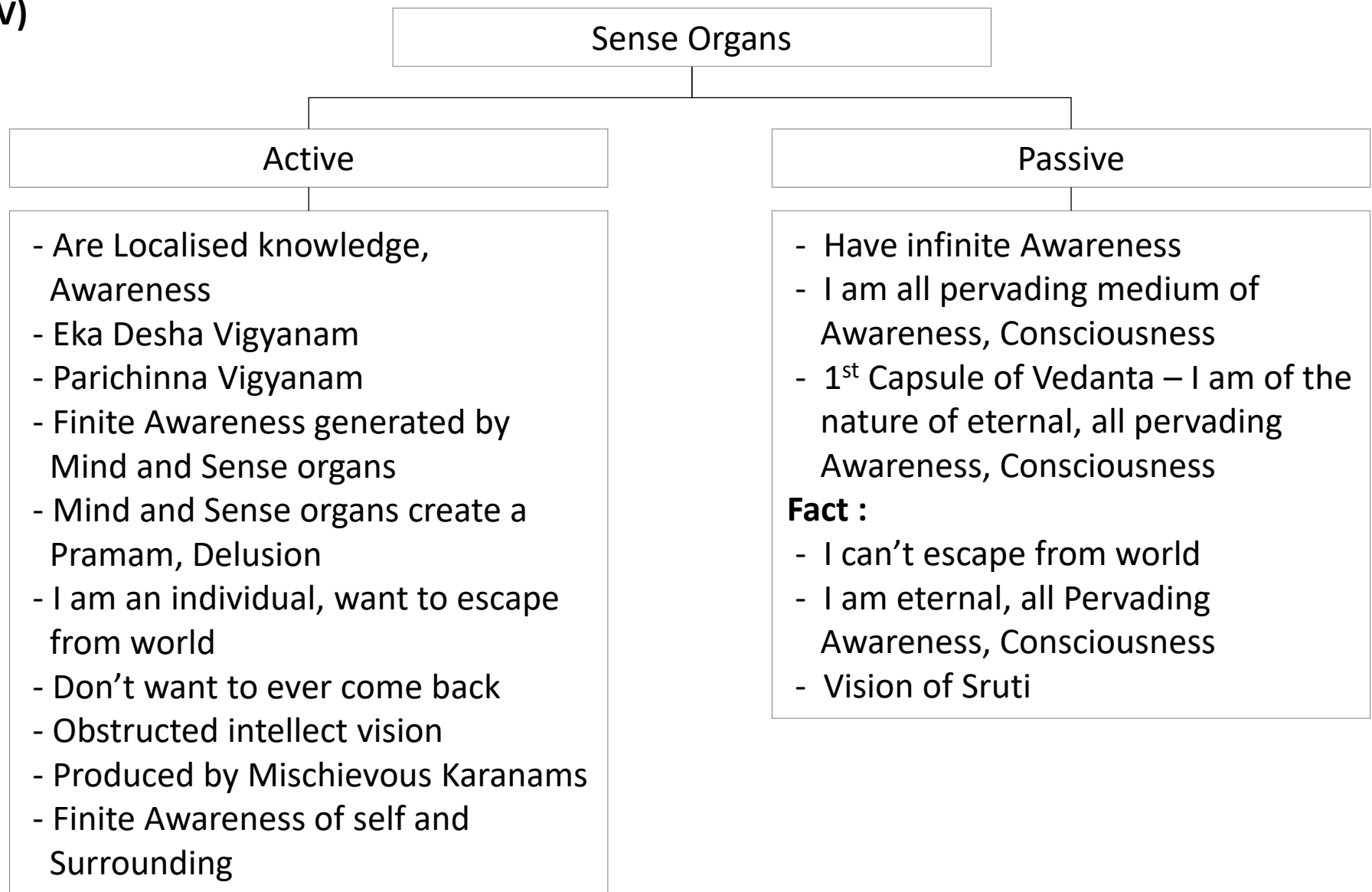
राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- Karana Upasamharaha = Shayana
= Resolution of sense organs.

IV)



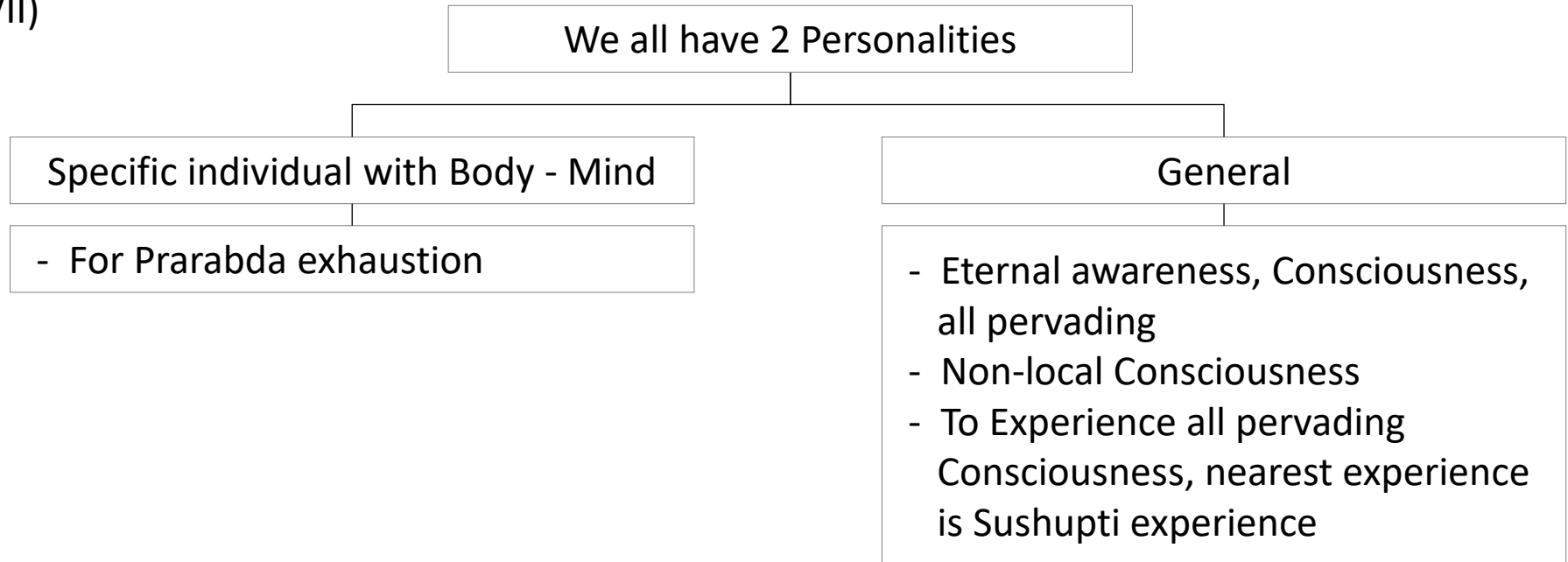
V) I look at myself as a finite individual located in a hall, country, because of body awareness (Deha Abhimana), localised individual

- This is required by Vyavahara, Prarabda transactions.

VI) In sleep :

- Eka Desha Vigyanam Upashamaha, gets resolved, Sanyasa, for sleeping individual.

VII)



VIII) I want to experience all pervading Consciousness as an individual is a contradiction.

IX) Maya :

- **Moment I become experiencer, all pervasiveness is gone**
- **Moment all pervasiveness is experienced, individuality is resolved.**
- As an individual, I can never experience all pervading Brahman, Turiyam.
- When local awareness is resolved, I am all pervading Consciousness.

यदा चैवं केवलसामान्यविज्ञानत्वात् सर्वतो यातीव-

Similarly also (Yada - Ca), when I loose my individual consciousness (in deep sleep state), the localised consciousness or Atma is gone because of there not being any Subject - Object - instrument division and thereby, there not being any particular object in its vision. But the non-localised consciousness (Kevala - Samanya - Vijnatam) is very much there, and not being limited by anything the consciousness seems to be everywhere (Sarvatah - Yati - Iva. At that time, it is as though I am pervading all over the universe. In fact I am that all pervading consciousness or Atma only).

I) Yada Cha Evam :

- When I Loose my Individualised awareness in Sushupti, what is there?
- Even thought located consciousness is gone, unlocalised consciousness is very much there in Sushupti, God awareness, Turiyam awareness.

II) Kevala Samanya Vigyanatvat :

- I am the Samanya - Chaitanyam in which Triputi is absent.

III) Where Triputi is there, there is Localised Consciousness, awareness

- When Triputi is absent Generalised consciousness am there.

IV)

I Generalised Awareness -
Consciousness am eternally there

Sometimes with Body - Mind

Sometimes without Body - Mind

Sruti wants me to claim this and
become free

V) The moment I claim this, it is instantaneous freedom from Samsara.

VI) Who wants to experience state of absence of Triputi?

- When you try to experience absence, you are introducing Triputi
- Attempt to experience brings Triputi.

VII) When Triputi is resolved, Vishesha Vijnanam (Specific Awareness) is absent

- Samanya Vignanam continues = Kevalam = Triputi Rahitam.

VIII) This is automatic process of Maya shakti which creates waking and dream states

- As individual body we don't have any control on waking up, dream, sleep.
- All Ishvara's law of Karma.

IX) Subject, object, instrument division is not there in Akhanda Chaitanyam.

X) Realise this Akhanda nature during Sushupti as your eternal intrinsic nature.

- This continues to exist even after body dies
- Nachiketa's question answered.

XI) Sarvata Eti Iva :

- In Sushupti I am as though all pervading consciousness.

XII) Consciousness is upto the body in waking I feel, not true

- Consciousness all pervading in 3 States
- Don't imagine it is all pervading only in sleep
- Real Svarupam, eternal = All pervading Chaitanyam only.

XIII) This explains 2nd Quarter of Mantra - Shayano Vyati Sarvataha

365) Bashyam : Chapter 1 - Section 2 - Verse No. 21 Continues

यदा विशेषविज्ञानस्थः स्वेन रूपेण स्थित एव सन्मनआदिगतिषु
तदुपाधिकत्वाद् दूरं ब्रजतीव । स चेहैव वर्तते ॥ २१ ॥

On the other hand when I wake up from sleep (Really speaking I, the Atma do not wake up for I never slept, only the mind and sense organs wake up), that is in waking state, when the specific awareness comes or objective knowledge comes (Visesa - Vijnanasthah),

And when the mind and sense organs move along with the moving thoughts, it appears as though I (the Atma), even though I am motionless by nature (Svena - Rupena - Sthita - Eva - San), yet seem to be also, as though travelling (Duram - Vrajati - iva) from one place to another. This is because of the mind etc (Manah - Adigatisu - etc stands for sense organs), act as an Upadhi (Tad Upadhikatvat - and due its proximity, it seemingly transfers its attributes namely the attribute of motion to me, the Atma). But the fact is Atma does not go anywhere, it being everywhere as well as here (Sa - Ca - ihaiva - Vartate), as it is all pervading.

I) Yada Vigneya Vijnana Staha :

- When I wake up from sleep, I - Consciousness don't wake up.

II) I am ever awake as Atma, Sakshi :

- Mind and sense organs are waking up.

III) 1st thought = Aham Asmi

= I exist

IV) Upadesa Sara - Ramana Maharishi :

- Aham vrutti arises
- Aham thought creates Localisation which belongs to mind and body not to me witness consciousness.

V) Samanya Chaitanyam Starts Vesham of Waker, Dreamer with Aham Vrutti and Idam Vrutti.

VI) I thought and this thought = Specific Awareness

- Subject, object, instrument Triputi Vyavahara - Starts.

VII) In subjective and objective knowledge I - Atma - Samanya Jnanam am present, never loose my Svarupam.

VIII) I am all pervading consciousness, helpless, can't leave.

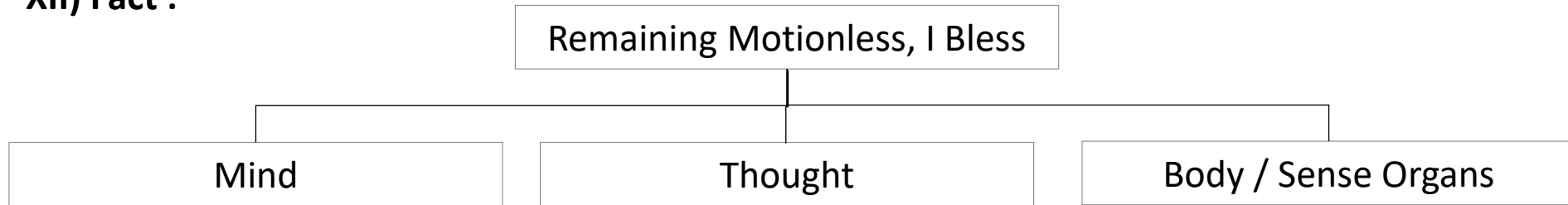
IX) I lend Chid - Abhasa to I thought and this thought.

X) Swapna Rupena Sthaha = Sthithaha :

- I remain motionless, which is my Svarupam, Achala Rupam.

XI) When mind or body moves from one place to another, I feel I - the intrinsic Chaitanyam, awareness is moving.

XII) Fact :



- In their functions, Vyapara
- Mind and sense organs move from one place to another = Duram Vrajati.

XIII) I feel I am travelling from one place to another or jumping in the mind from one topic to another.

IX)

Mind	I am
Acts as Upadhi	Upahita Chaitanyam

X) Definition of Upadhi :

- It is that which seemingly attributes on something proximate.

XI)

Transferring Factor	Transferred Locus
Upadhi	Upahitam

XII) Upa Samipe Sthithva Sveyam Pumani Anyatra Adatte

XIII) a) Upa Samipe Sthithva :

- Remaining nearby.

b) Sveyam Dharma :

- Own attribute.

c) Anyatra Adatte :

- Seemingly transfers onto a nearby entity, consciousness.

d) Duram Vrajati iva :

- Atma travels, thinks, feels , as though.

XIV) What is the truth?

- Sacha Iha Eva Vartate - Atma remains stationary.

XV) In Svapna, I feel I am travelling all over because of mental travel

XVI) Anvaya :

अन्वयः

आसीनः (सन् आत्मा) दूरम् व्रजति (इव) । शयानः (सन्
आत्मा) सर्वतः याति (इव) । मदन्यः कः तं
मदामदं देवं ज्ञातुम् अर्हति ॥

Anvayaḥ

āsinaḥ (san ātmā) dūram vrajati (iva) । śayānaḥ (san
ātmā) sarvataḥ yāti (iva) । madanyaḥ kaḥ taṁ
madāmadam devam jñātum arhati ?

Sitting, it goes far. Lying, it goes everywhere. Who, other than me, can know that effulgent one which is Joyful and Joyless?

a) Asinaha San Duram Vrajati Shayanaya San Atma Sarvata Yati (As Dhatu)

- Jagrat Iva, Yati Iva, Mad Anyaha Saha Tam Mada Madam Duram Jnatum Arhati.

b) Who can that Atma?

- No one can know that Atma unless one is qualified.

तद्विज्ञानाच्च शोकात्यय इत्यपि दर्शयति ---

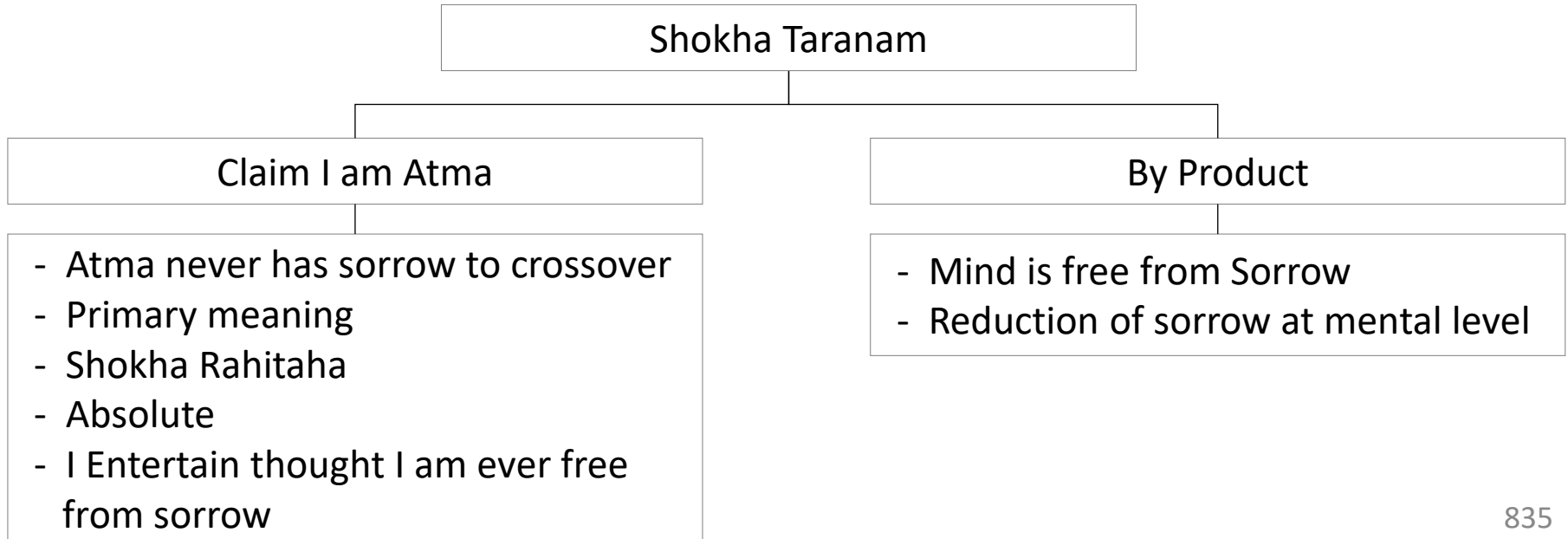
A person by the knowledge of the Atma (Tat - Vijnanat) also sees the end of sorrow (Sokatyayah - ityapi - Darsayati)-----

I) Atma Jnana Phalam :

- Tat Vijanant by knowledge of that Atma, Shokat Atyaya.
- Atyaya = Cross over, transcend sorrow iti Darshayati.

II) Phalam = Shoka Nivrutti :

- Phalam pointed out in Verse 22.



अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न
शोचति ॥ २२ ॥

aśarīraṃ śarīreṣvanavastheṣvavasthitam ।
mahāntaṃ vibhumātmānaṃ matvā dhīro na
śocati ॥ २२ ॥

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [1 - 2 - 22]

अन्वयः

अनवस्थेषु शरीरेषु अवस्थितम् अशरीरं महान्तं
विभुम् आत्मानं मत्वा धीरः न शोचति ॥

Anvayaḥ

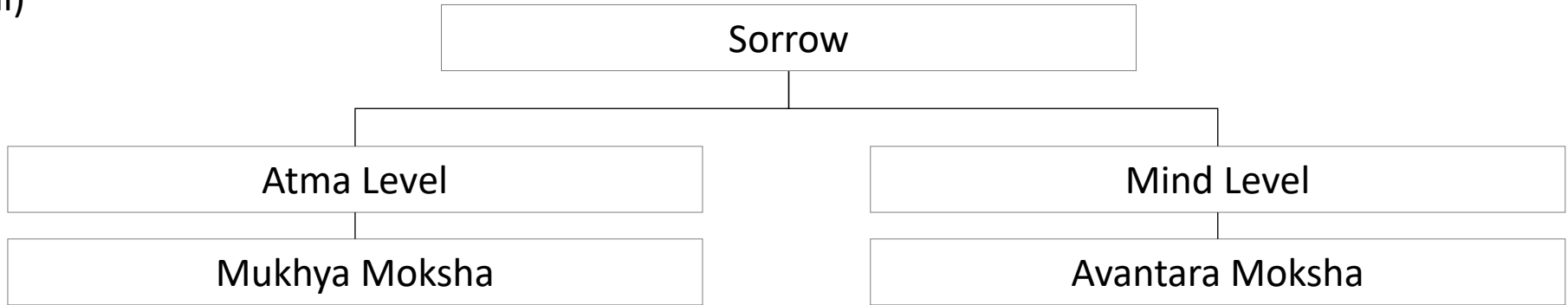
anavastheṣu śarīreṣu avasthitam aśarīraṁ mahāntaṁ
vibhum ātmānaṁ matvā dhīraḥ na śocati ॥

Having known the Atma, which is without a body, which is the permanent one in the impermanent bodies, which is big, which is all pervading, the discriminative one does not grieve.

i) By product of freedom from sorrow claimed at Atma level

ii) Reduction of sorrow at mental level is at relative level.

iii)



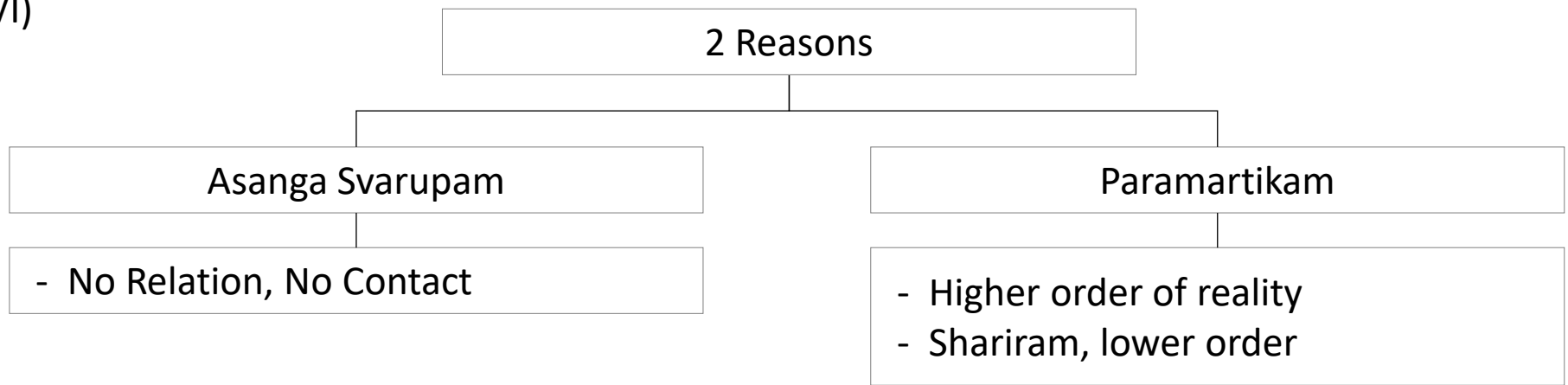
iv)

Atma Svarupam	Jnana Phalam
<ul style="list-style-type: none">- 1st Quarter- 2nd Quarter- 3rd Quarter	<ul style="list-style-type: none">- 4th Quarter

v) Atma = Ashariram, Sharira Sambandha Rahitam

- Atma has no Connection with 3 Bodies.
- Why?

VI)



- Object of higher order can't have Sambandha with object of lower order.

VII) Waker can't eat dream food

VIII) Atma is free from Sharira Sambandha all the time

IX) Never Say :

- I will become free from body incorrect prayer.

X) Why become free from body - it was never bound to body in 3 Periods of time.

XI) Don't think Atma is far away

- Sharireshu Avasthitham
- It is in and through in all Sharirams

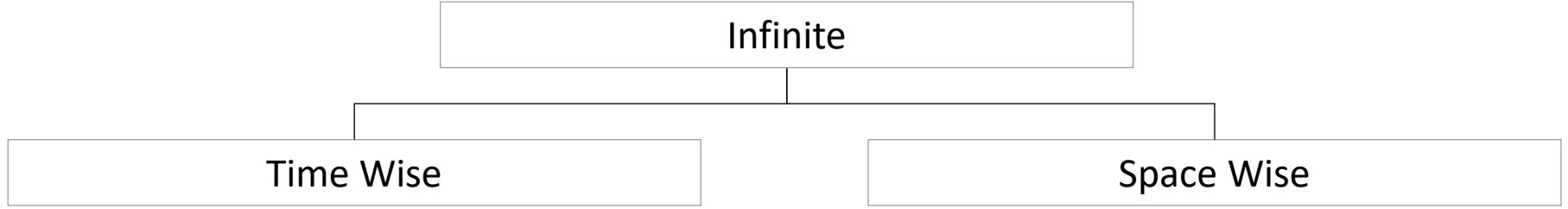
XII) Screen is in and through all characters in a movie

- Screen has no Sambandha with the characters.

XIII)

In and through	Transcendental
<ul style="list-style-type: none">- Called Antaryami- Immanent- Sharireshu Avasthitham	<ul style="list-style-type: none">- Ashariram

XIV) Mahantam - Vibhum :



XV) Knowing that Atma through Veda Pramanam, Dhiraha Na Shochati

- Wise does not grieve at all.

XVI) Gets Atyantika, Apekshika freedom

XVII) Gita :

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

śrī bhagavānuvāca ।
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase ।
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

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

369) Bashyam : Chapter 1 - Section 2 - Verse No. 22 Starts

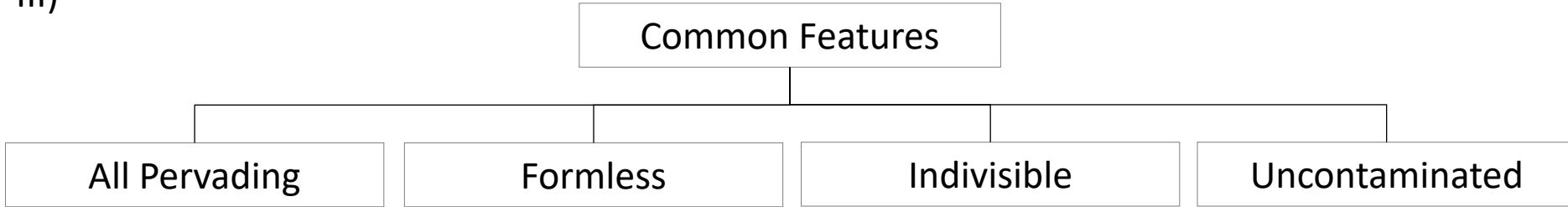
अशरीरं स्वेन रूपेण आकाशकल्प आत्मा तमशरीरं शरीरेषु
देवपितृमनुष्यादिशरीरेषु अनवस्थेष्ववस्थितिरहितेष्ववस्थितं
नित्यमविकृतमित्येतत् , महान्तं महत्त्वस्यापेक्षिकत्वशङ्कायामाह --
विभुं व्यापिनमात्मानम्

Atma, in its own original or intrinsic nature (Svena Rupena) is one without a body (Asariram), like the space (Akasa - Kalpah). Atma does not have a body and therefore does not undergo changes (Avikrtam), and therefore is permanent (Avastitham = Nityam); yet it always changelessly pervades the bodies of the celestials, ancestors, human beings etc (Deva - Pitr - Manusya - Adi - Sariresu), which bodies are all constantly changing (Anvasthesu = Avasthiti - Rahitesu), and therefore, Impermanent. That is what is being said here. Atma is very huge (Mahantam). In case, we get a doubt (Sankayam) that the bigness is only a relative bigness (Apeksikam), the Upanishad refutes the idea and says it is not relatively big but infinitely big (Vibhum), in fact it is all pervading (Vyapinam), and I am that Atma (Atmanam).

I) Ashariram = Atma Svena Rupena Akasha Kalpaha Sadrushaha, Tulyaha

II) Like space in its original intrinsic nature not space itself

III)



IV) Dissimilarity :

Space	Atma
<ul style="list-style-type: none">- Inert Jadam- Karyam- Born	<ul style="list-style-type: none">- Sentiency- Karanam- Unborn

V) Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥	tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ ākāśādvāyuḥ vāyoragniḥ agnerāpaḥ adbhyaḥ pṛthivī pṛthivyā oṣadhayaḥ oṣadhībhyo'nnam annāt puruṣaḥ ॥ 2 ॥
--	--

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

VI) Atma = Bodyless, means Relationless :

- Atma has no relationship with body like space has no relationship with the objects in space.

VII) Atma accommodates all bodies within itself

Mastani Sarva Butani	Nacha Mastani Butani
<ul style="list-style-type: none">- All Bodies in Atma- Immanent- I can never get away from Body- Panchabutas depend on Atma for their existence and appearance- Bodies will be in me Atma all the time- Objects will be in Space all the time- One body may get Videha Mukti, other Bodies in me- Lower order of reality, Vyavaharikam	<ul style="list-style-type: none">- No Body in Atma- Transcendental- Asanga- I have no association, relationship, connection with the Body- Hence Ashariram- I am not affected by the conditions of Body, Mind, Sense organs, Sense objects- Higher order of reality, Paramartikam- I have no complaints- Let then remain, continue, go away- Atma not part, product, property of Atma

VIII) Svena Rupena Akasha Kalyapa Atma

- Tam Ashariram : That Atma one should know.

IX) Sharireshu Avasthitham :

- Even though Atma has no connection with the body, Atma pervades all body.
- Waker pervades all dream world.

X) 5 Features of Consciousness :

a) Consciousness is not a part, product, property of body

- Asanga, transcendental.

b) Atma is an independent entity

c) Pervades entire body - Immanent nature

d) Enlivening factor of body and world.

XI) Sharireshu :

- In every body, Deva Shariram - Celestial, Pitru Shariram - Ancestors, Manushya Shariram, Plants, Animals.

XI) What is nature of body?

- Anavastheshu - Perishable, continuously changing, does not remain same for one second.
- Constantly changing body, world, Prakriti.

XII) Avasthitham = Changelessly present.

XIII) Nityam Avikrutam

- Always present changelessly
- Atma is in the changing Body but by itself changeless.

- Space changeless amongst all changing objects.
- Iti Etat, this is meaning of Avasthitham = Nityam Avikrutam.

XIV)

Mahantam	Vibhum
<ul style="list-style-type: none"> - Big, huge relatively - Big - Depends on Noun it qualifies - Noun also qualified by Adjective - Adjective Varies according to noun - Big Mountain - Look up - Big Ocean - Look Down - Big Mosquito - Big = Relative - Atma not relatively Big thing 	<ul style="list-style-type: none"> - Infinite, Absolutely Big - Bigness of Brahman is absolute, nothing beyond that - Vibhum is Vyapikam, all pervading, infinitely big - Not big Mosquito or Mountain

XV) Relative Bigness

Tennis Ball	Foot Ball
<ul style="list-style-type: none"> a) Earth b) Jupiter c) Sun d) Stars e) Cosmos 	<ul style="list-style-type: none"> a) Jupiter b) Sun c) Star d) Cosmos e) Galaxy

XVI)

Immeasurable - Universe - Cosmos

96% Invisible

No study

73%

Dark Energy

23%

Dark Matter

Both Dark

4% Invisible

- My house
- Me
- Mind
- How Tiny I am!

XVII) Purusha Sukhtam :

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यत्तिष्ठद्दशाङ्गुलम् ॥

ōm sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt ।
sa bhūmim viśvato vṛtvā'tyatiṣṭaddaśāṅgulaṁ ॥

“He, the Cosmic lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, Pervading all the Universe. Still extends ten ‘inches’ beyond”. [Verse 1]

एतावानस्य महिमाऽतो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

etāvānasya mahimā ato jyāyāṅśca pūruṣaḥ ।
pādo'sya viśvā bhūtāni tripādasyā'mṛtaṁ divi ॥

“This much is His glory only. And Purusha is much more than all these. The entire Universe of happenings (Viswa) and creatures (Bhootani) constitute but a quarter (Pada) of him. The remaining three quarters (Tripad) of his glory consists of the immutable Consciousness.”
[Verse 3]

- Chaitanyam extends beyond all these.

XVIII) In Binary format :

- a) Don't see Brahman, escape from Brahman
- b) I am that Brahman in which cosmos is floating
- c) I accommodate, but am Non-participant

- I have to practice remembering my independent status, after knowing this Atma as myself = Moksha

- d) Binary format - Dhiraha, wise man, practices

e) Phalam :

- Na Shochati, Don't talk of family complaints.

XVIII) Kaivalya Upanishad or Chandogyo Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

स पर्यगाच्छुक्रमकायमव्रणम

अस्त्राविरं शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भुः याथातथ्यतः

अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

Sa paryagac-chukram-akayam-avranam

asna-viragm suddham-apapa-viddham,

kavir-manisi paribhuh svayam-bhuh yatha-tathyatah

arthan-vyadadhac-chasva-tibhyah samabhyah [8]

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

XIX) Upanishads Talk about our glory

- Claim and Enjoy = Atmanam.

370) Bashyam : Chapter 1 - Section 2 - Verse No. 22 Continues

आत्मग्रहणं स्वतोऽनन्यत्वप्रदर्शनार्थम् , आत्मशब्दः
प्रत्यगात्मविषय एव मुख्यस्तमीदृशमात्मानं

The Upanisadic usage (Grahanam) of the word Atma is to show that Brahman or Atma described here is not different from oneself (Svatah Ananyatvam).

I) Atmanam :

- Why Upanishad uses Atma as Self, I?
- Description not of Brahman which you have to experience but you yourself.

II) I don't have to meditate on Brahman

- Meditate - I am already Brahman.

III)

I am Brahman	I am Experiencing Non-brahman
Atma	Anatma

IV) Let me not attempt to experience

- Atma Grahanam, Svataha Ananyatvam
- I am ever experienced Consciousness
- Let me not attempt to experience Brahman.

V) Nitya Upalabdhi Svarupam, Aham Atma.

Revision - Bashyam = Chapter 1 - 2 - 22 :

I) Atma Svarupam

- Shokha Nivrutti = Phalam for Atma Jnanam.
- 1st Half of Mantra over.

II) 2nd Half :

- Mahantam Vibhum Atmanam Matva Dhiro Na Shochati...

a) Seeker knows Atma

b) Atma is infinitely big, Mahantam

c) Atma description not of some object in universe, but of subject, my SELF, intrinsic nature

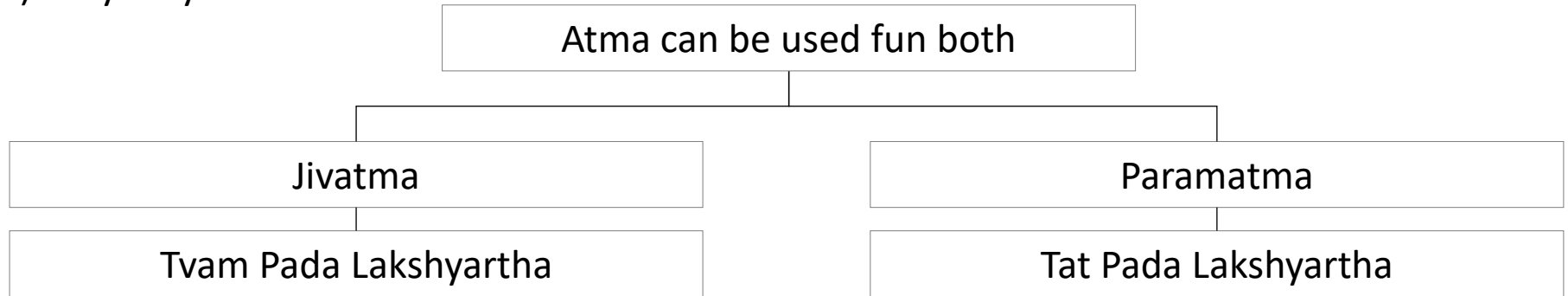
d) Atma Grahanam :

- Usage of Atma Pradharshanartham
- Svataha Anarhartham.

e) Atma here not different from my self

f) Jivatma - Paramatma Aikya Jnanam

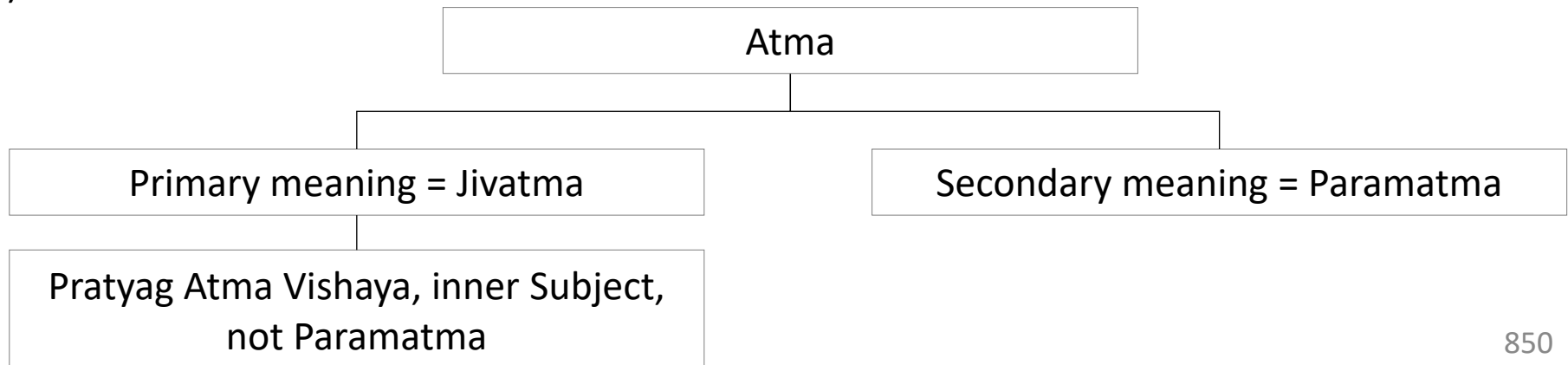
III) Why Aikya Jnanam?



IV) Shankara :

a) When no specific Atma is mentioned, take it as Atma Tvam Pada Lakshyartham

b) Self = One self



मत्वा अयमहमिति धीरो धीमान्न शोचति ।
न ह्येवंविधस्यात्मविदः शोकोपपत्तिः ॥२२॥

Having known (Matva) the Atma of the above description in this way (idrsam) as oneself, and not as an object, the wise person (Dhirah - Dhiman) does not grieve (Na Socati). Thus, for a person who has indeed in this manner (Hi - Evam Vidhasya) realised the nature of Atma (Atma - Vidhah), there is no logical reason for the existence of sorrow for him. The primary meaning of Atma is the inner self (Pratyag - Atma).

I) Matva :

- Having known Atma of above 4 Descriptions
- Atma is in the body not of the body.

II) Immanent and transcendental at same time

- Such an Atma Matva, know this Atma.

III) Has to recognise this Atma?

- Atma should be known as I am Atma.

IV) Not as an object of experience at a particular time

- I am Atma all the time

V) I - the self am self evident, self conscious Atma all the time, self experienced, ever experienced

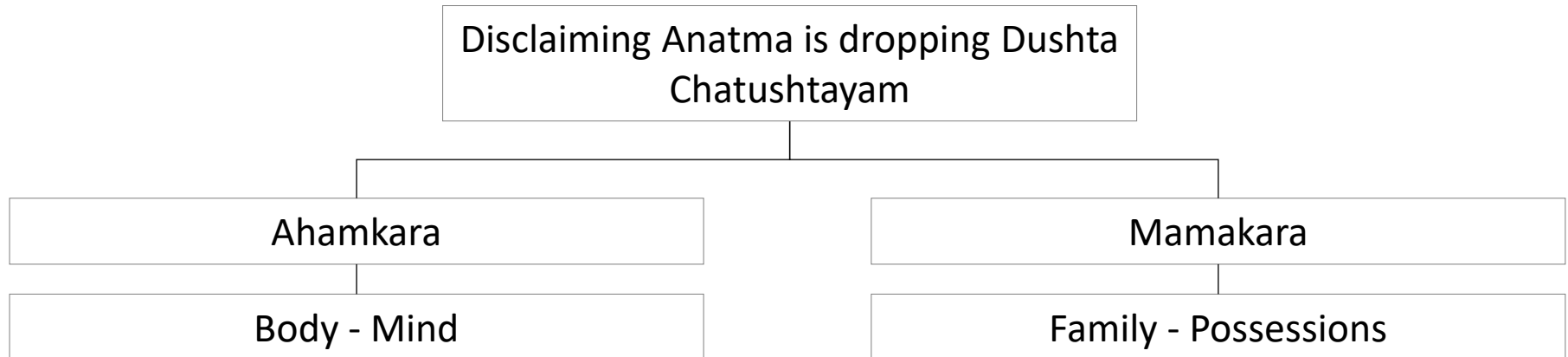
VI) Anatma Body, Mind, World dependently existing

- Ayam Aham - This Atma is my SELF.

VII) Corollary - important :

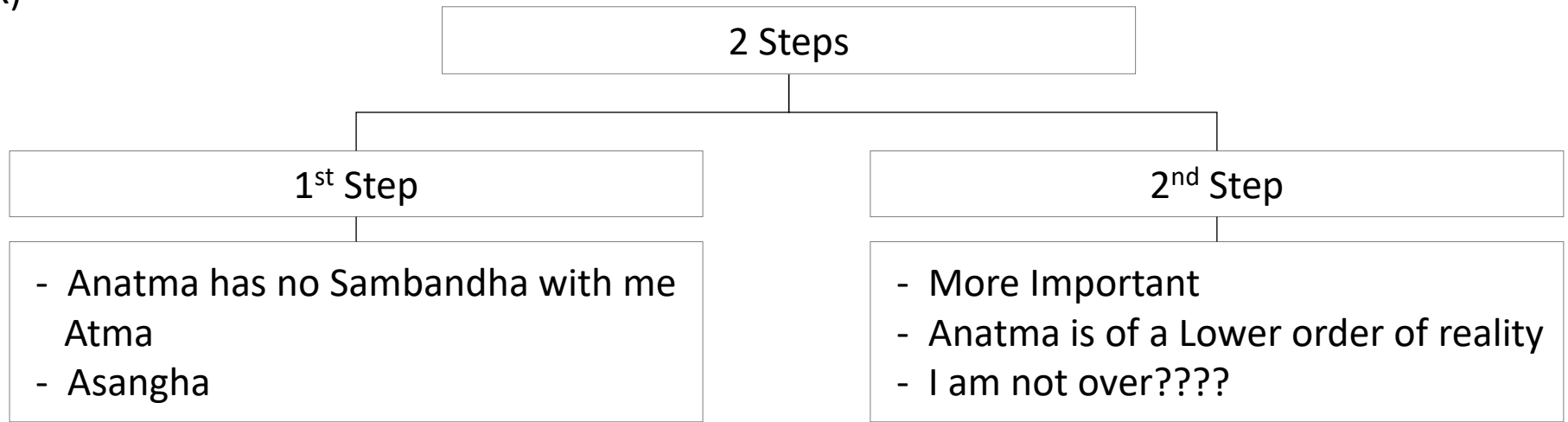
- **Claiming Atma includes**
- **Disclaiming Anatma**
- **Claiming Atma is never complete without disclaiming Anatma as a Mithya momentary appearance like a dream.**

VIII)



IX) If we claim Atma and Retain Anatma, Inner knowledge will not be complete.

X)



XI) Put Anatma in its right Place

- Placing Anatma properly is more important than claiming Atma.

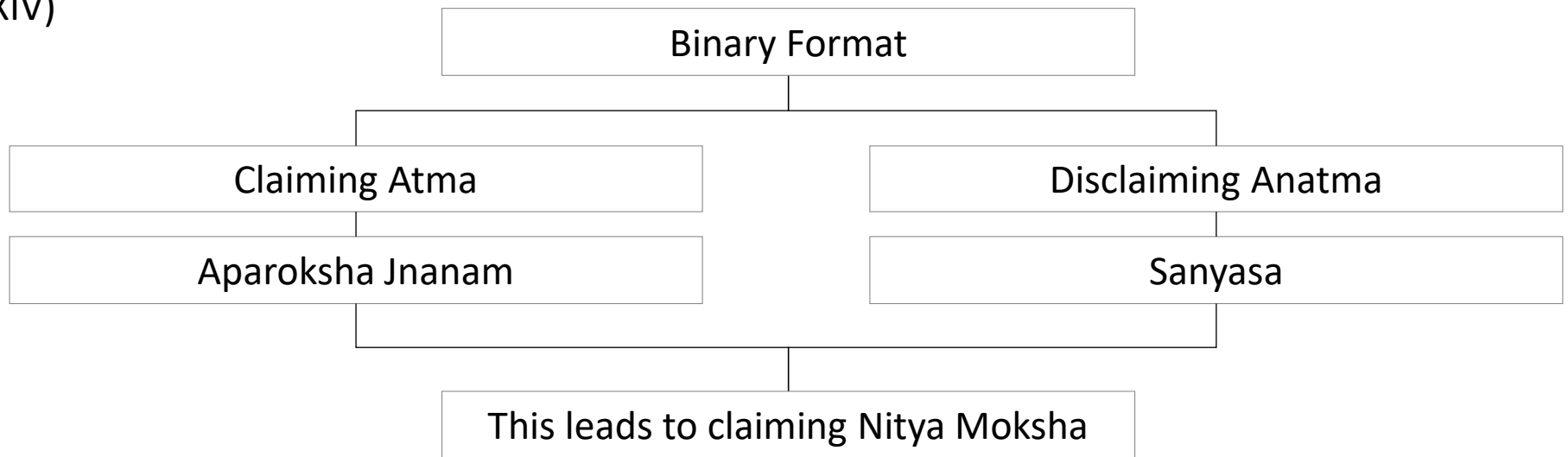
XII) Atma - Anatma are 2 sides of one coin

- There is no coin with one side
- Ayam Aham iti Jnanatva
- This is Aparoksha Jnanam.

XIII) I don't say, I know, I experience Atma

- I only say : I am the Atma
- This Atma-owning, Anatma disowning is called Binary format.

XIV)



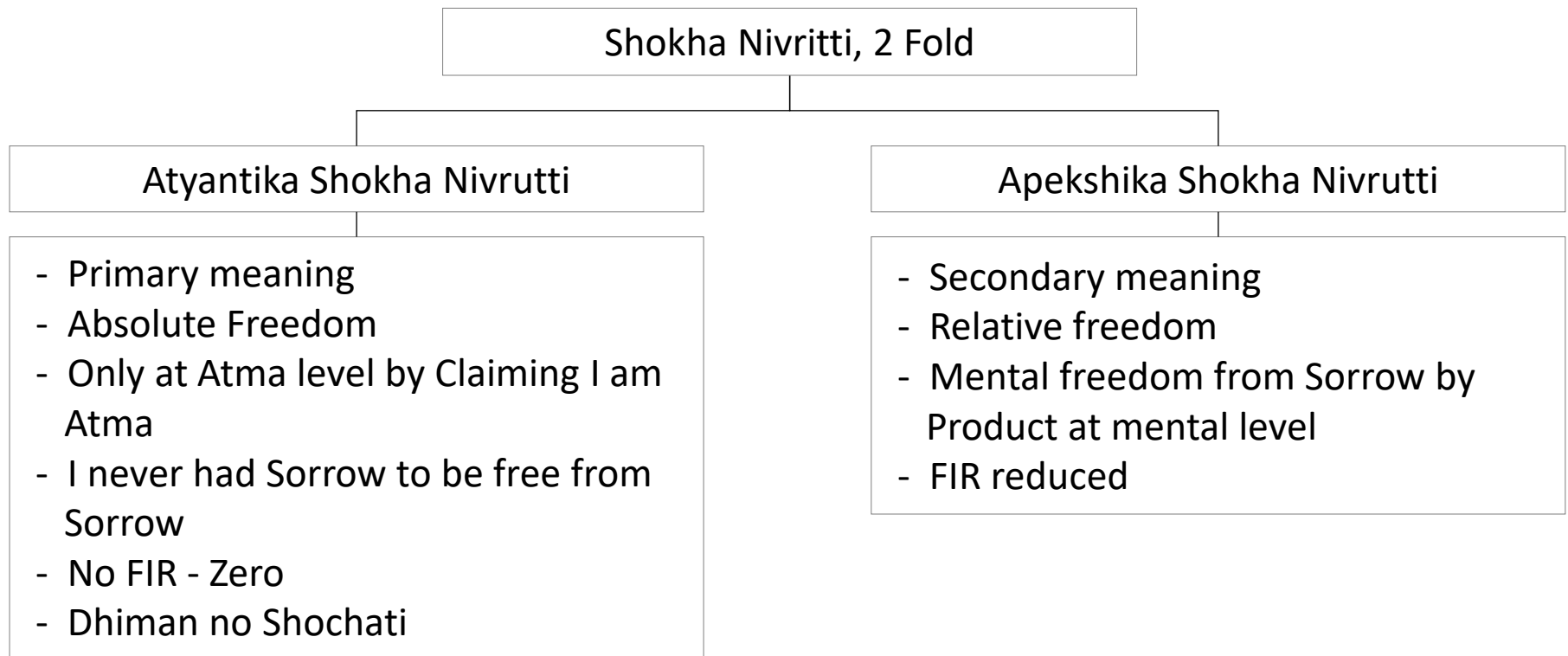
XV) Dhiraha = Jnani :

Dhi	Man
Aparoksha Jnanam	Possessor

Sri	Man
Wealth	Possessor

XVI) Saha Na Shochati

- He is free from Shokha, sorrow, grief.



XVII) Once I claim Atma, I will be free from Anatma.

- Why simultaneous?

a) Jnani does not claim Mind is me, Body is me

- Mind has issues, I will deal with it, Anatma.

b) Mind and Atma have no connection.

Atma	Anatma
<ul style="list-style-type: none"> - Paramartikam - Sorrow is impossible - No legitimate reason for Sorrow to remain after Jnanam - Evam Vidasya, Atma Vidaha - For man who has claimed Atma, Disclaimed Anatma, no reason for Sorrows existence 	<ul style="list-style-type: none"> - Vyavaharika - I Disclaim from Mind at time of Jnanam - Mind has sorrow, excitement, Passion, Anger, Jealousy

XVIII) Anvaya :

<p>अन्वयः अनवस्थेषु शरीरेषु अवस्थितम् अशरीरं महान्तं विभुम् आत्मानं मत्वा धीरः न शोचति ॥</p>	<p>Anvayaḥ anavastheṣu śarīreṣu avasthitam aśarīram mahāntam vibhum ātmānaṁ matvā dhīraḥ na śocati ॥</p>
--	---

Having known the Atma, which is without a body, which is the permanent one in the impermanent bodies, which is big, which is all pervading, the discriminative one does not grieve.

- 4 Adjectives for Atma.

372) Introduction to Chapter 1 - Section 2 - Verse No. 23 :

यद्यपि दुर्विज्ञेयोऽयमात्मा तथाप्युपायेन सुविज्ञेय एवेत्याह ---

Even though (Yadyapi) this Atma is very difficult to comprehend (Durvijneyah - Ayam - Atma), even then (Tathapi) it is possible to comprehend (Suvijneyah) it by cultivating the appropriate means or virtues (Upayena) and that is being talked about here----

I) Diversion from topic in Verse 24 :

- Jnana Sadhanani important trait virtue required in seeker.

II) If you have Mumukshutvam, Viveka, Vairagyam, Sadhana Chatushtaya Sampatti will automatically come

- Intense desire for Moksha, for Jnanam.

III) Teevra Mumukshutvam us Upaya, means for Atma Jnanam.

IV) Ayam Atma Durvigneya :

- No doubt this Atma is difficult to comprehend.
- Yadyapi - Even though this is a fact
- Thathapi - Still, Suvigneya Eva
- It is still possible to know Atma.
- Develop Appropriate Virtues.

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः
तस्यैष आत्मा विवृणुते तनूँस्वाम् ॥ २३ ॥

nāyamātmā pravacanena labhyo
na medhayā na bahunā śrutena ।
yamevaiṣa vṛṇute tena labhyaḥ
tasyaiṣa ātmā vivṛṇute tanūṃsvām ॥ २३ ॥

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [1 - 2 - 23]

अन्वयः

अयम् आत्मा प्रवचनेन न लभ्यः । मेधया न
(लभ्यः) । बहुना श्रुतेन न (लभ्यः) । एषः (आत्मा)
वृणुते तेन एव लभ्यः । एषः आत्मा तस्य स्वां
तनूं विवृणुते ॥

Anvayaḥ

ayam ātmā pravacanena na labhyaḥ । medhayā na
(labhyaḥ) । bahunā śrutenā na (labhyaḥ) । eṣaḥ (ātmā)
vṛṇute tena eva labhyaḥ । eṣaḥ ātmā tasya svām
tanūm vivṛṇute ॥

This Atma can be attained neither through (Mere) recitation (of the Vedas), nor through (Mere) memory, nor through (mere) repeated listening. (It is) attained by him only, whom this (Atma) chooses. This Atma reveals its nature to him.

I)

4 Sadhanas Prescribed by Upanishad
– Means - Upaya for Atma Jnanam

Sravanam

- Under Teacher
- Received Teaching

Pravachanam

- Self Study
- Teaching
- No Homework
- Patanam

Medha

- Retain Teaching
- Smaranam

Atma Varanam

- Teevra Mumukshutvam

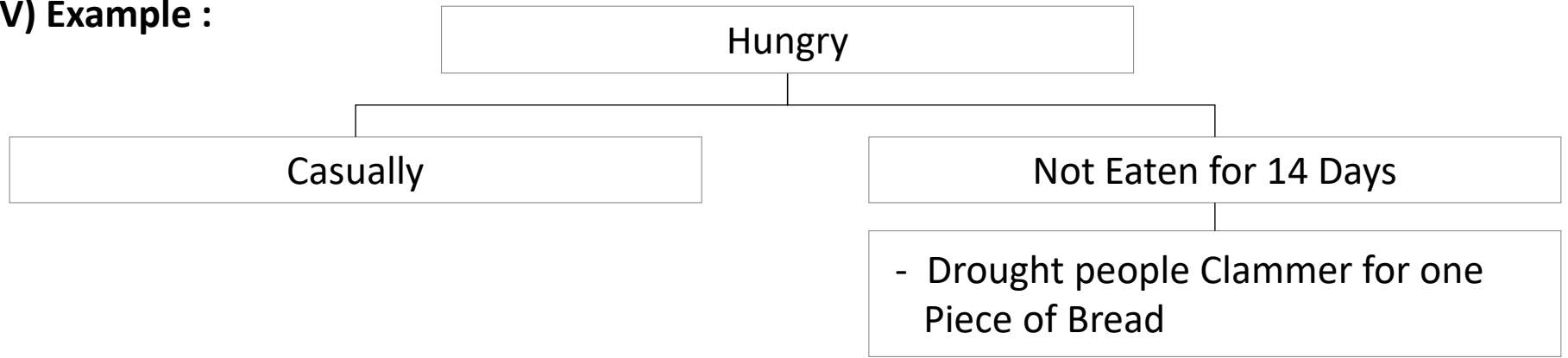
II) Mumukshutvam :

- Atma Jnanam - Top priority
- Teevra Jingyasa
- Anatma - As goal not important, secondary.

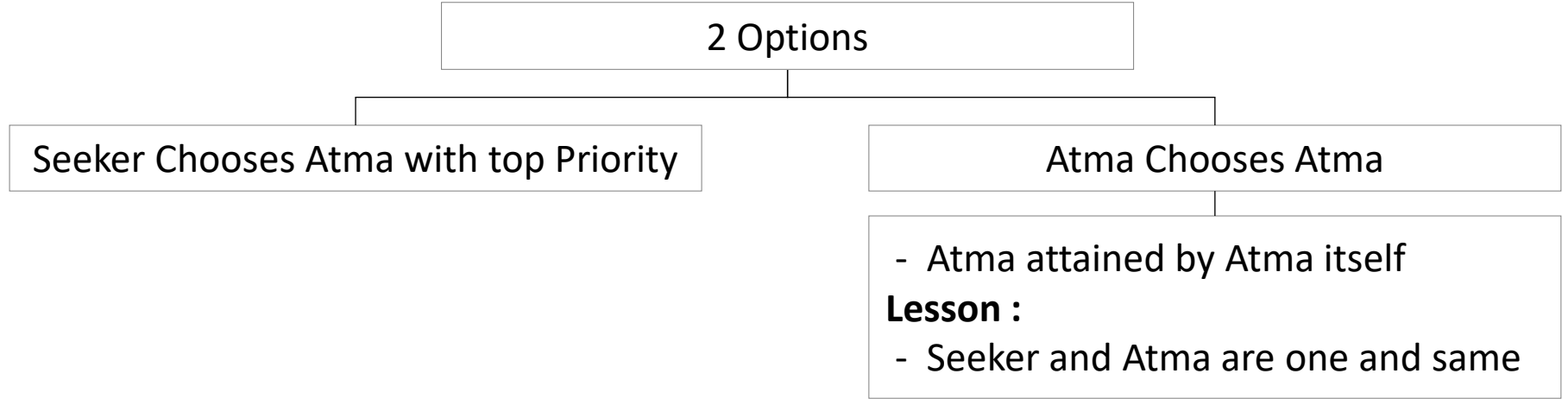
III) Among 4, Most Important is Mumukshutvam :

- If Desire is intense, other Sadhanas will become intense.
- If Desire lukewarm, other Sadhanas Lukewarm.
- Other 3 Sadhanas put down Sravanam useless without desire.

IV) Example :



V) 2nd Message :



375) Bashyam : Chapter 1 - Section 2 - Verse No. 23 Starts

नायमात्मा प्रवचनेनानेकवेदस्वीकरणेन लभ्यो ज्ञेयो नापि मेधया
ग्रन्थार्थधारणशक्त्या । न बहुना श्रुतेन केवलेन । केन तर्हि लभ्य
इत्युच्यते ---

This Atma cannot be attained (Na Labhyah = Na Jneyah) merely by chanting the Vedas (Pravacanena) or merely by receiving many Vedas (Aneka - Veda - Svikaranena) for study. Nor can Atma be known by merely memorising or remembering the Upanisadic text as well as its meaning (Medhaya = Grantha - Artha - Dharana Saktya), nor by merely listening to it (Bahuna - Srutena - Kevalena). Then by what means can Atma be attained (Kena Tarhi Labhyah) if you ask, that is being told here---

I) This Atma can't be attained by Pravachanam :

- Mere Veda Prayanam, chanting, no use, can't get Atma.
- Study should be complemented with desire for Mumukshutvam.

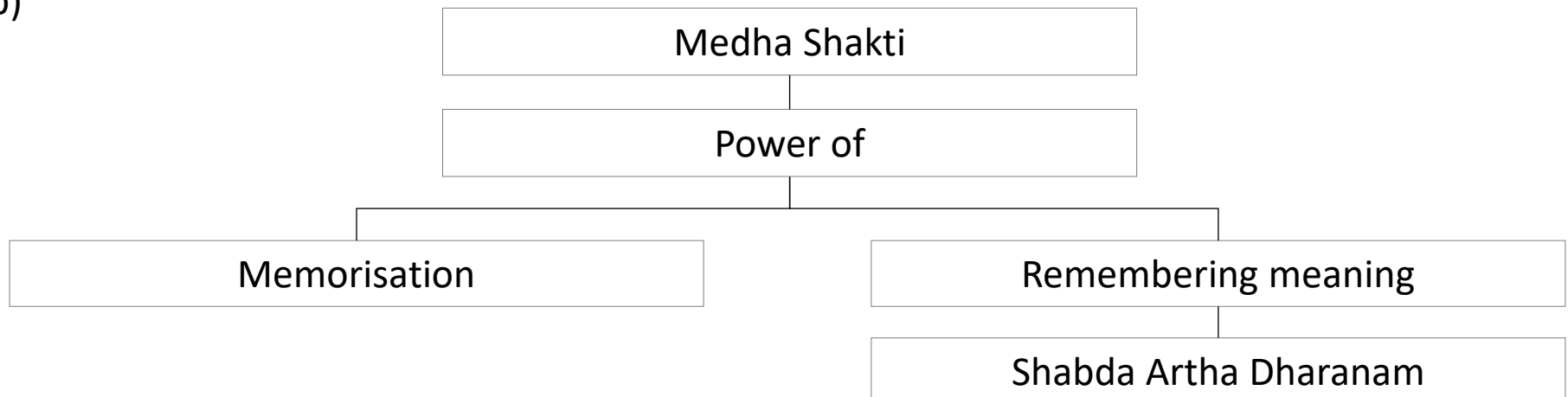
II) Layaha = Jneyaha :

- Atma can't be known by mere Veda Parayanam.

II) a) Nabi Medhaya :

- Grantha Artha Dharana Shakti.

b)



c) Mechanical Sravanam no use Intensity of desire required

- Sravanam, Patanam, Smaranam must be accompanied by Mumukshutvam.

376) Bashyam : Chapter 1 - Section 2 - Verse No. 23 Continues

यमेव स्वात्मानमेष साधको वृणुते प्रार्थयते तेनैवात्मना वरित्रा
स्वयमात्मा लभ्यो ज्ञायत एवमित्येतत् । निष्कामस्यात्मानम् एव
प्रार्थयत आत्मनैवात्मा लभ्यत इत्यर्थः ।

The Atma (Yam - Eva = Svatmanam), which this seeker (Esa Sadhakah) whole heartedly or with intense desire chooses (Vrunete = Prarthayate) to know, that very Atma, which is the same as seeker, and which he has chosen to know (Tena - Eva - Atmana - Varitra) reveals itself or makes itself attainable or known (Svayam - Atma - Labhyate = Jnayate) to the seeker. This is the idea. A person whose desires have become diluted or Non-binding (Niskamasya), and thereby, one who has become totally committed to spiritual knowledge, and therefore prays for it (Atmanam Eva Prarthayata), such a person can attain Atma by himself (Atmana - Eva - Atma - Labhyate), as he, himself is the Atma. That is the meaning.

I) Eshaha Yam Vrunute :

- Whichever Atma / Seeker is choosing, that Atma is attained.

II) By Atma alone Atma is attained.

III) What is the use of Atma attaining Atma?

- Seeker alone should attain Atma.

IV) Atma is same as seeker

- Atma attained by seeker or by Atma is same.

V) Atma = Vrunute = Seeker

VI) Labyaha = Jnanayate

- Attaining = Knowing
- No attainment separate from knowing.

VII) If I have mentally known, I have understood teaching

- Understanding = I am Nitya Mukta Atma
- I am ever free from Body - Mind complex = Nitya Mukta Atma.

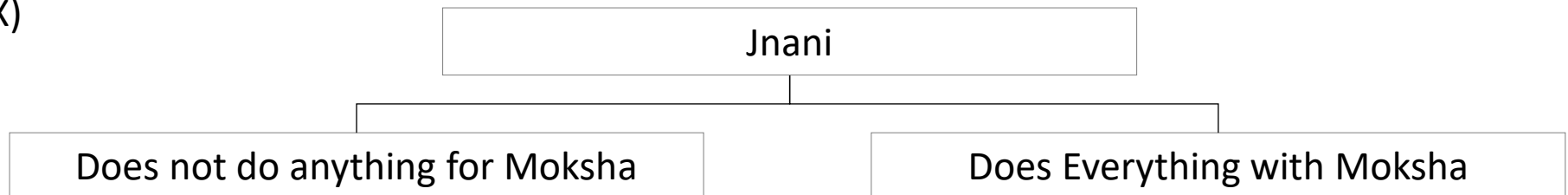
VIII) Understanding is claiming Atma

- Simultaneously, disclaiming Anatma.

IX) Hence no more complaints, sorrows, in life

- I can improve Body - Mind as Leela, game, hobby, not as project Moksha.
- Part of Anatma hobby as a liberated person.

X)



- Improvement is an eternal process
- Mind can never become perfect for Jnani.

- **Improvement is a game of life without linking to my intrinsic freedom.**

XI) Example :

- After winning 3 Matches, 4th Match for fun
- Jeevan Mukta always in the 4th Match.

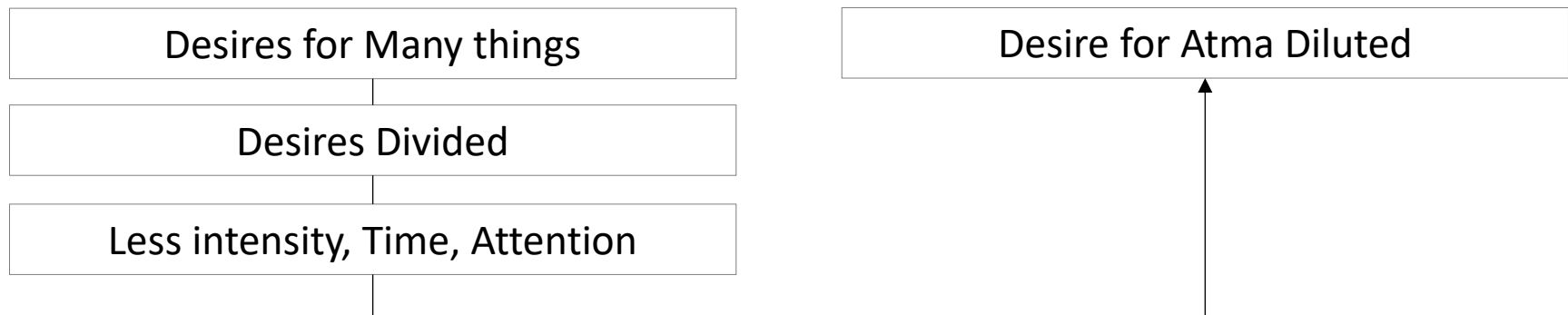
XII) FIR reduction has nothing to do with my freedom

- Jnanayate Evam = Labyaha.

XIII) I am in all bodies, pervade all bodies but Asaneem.

- Ashariram, Mahantam, Vibhum, Atmanam.
- Nishkamasya Atmanam Eva Pratyartat
- Intensity of Mumukshutvam = intensity of Jingyasa.

XIV)



XV) Desire for Atma Varies inversely proportional to Anatma Ichha

XVI) As 'PORT' increases, pre occupation increases

- Commitment to Atma decreases.

- Vairagyam is compulsory for Mumukshutvam.
- P = Possessions, O = Obligatory duties, R = Relations, T = Transactions.

XVII) Vairagyam - 2nd Qualification

- Mumukshutvam - 1st Qualification
- Great Vairagyam, Greater Mumukshutvam.

XVIII) Reduce, dilute Anatma desires, make them Non-binding desires

1st Section :

- Yama offers kingdoms, horses, gold, music, dance, svarga - Test of Vairagyam.

XIX) For Virakta purusha, one committed to Spiritual knowledge, Vairagyam becomes intense

XX) Example :

- Guru pushed disciple's head under water
- Compassionate Guru became suddenly cruel
- How intense was your desire for oxygen under water
- So intense must be desire for Atma Jnanam
- Shishya Understood
- Got Aparoksha Jnanam of Mumukshutvam
- This is Tatparyam of Mantra, Atma will be attained by Atma itself.

कथं लभ्यत इत्युच्यते--तस्यात्मकामस्यैष आत्मा विवृणुते
प्रकाशयति पारमार्थिकीं तनूं स्वां स्वकीयां स्वयाथात्म्यम्
इत्यर्थः ॥ २३ ॥

How will the seeker (Effortlessly) know the Atma (Katham Labhyate) if it is asked, it is being told here. For such an intense seeker only (Tasya - Atma - Kamasya - Eva), this Atma itself reveals (Vivrunute = Prakasayati), its own (Tanum = Svam = Svakiyam = Svayathatmyam) higher nature (Paramarthikam).

I) Katham Labhyate Iti Uchyate :

- How Seeker effortlessly attains Moksha?
- 4th Quarter of Mantra.

II) For intense seeker, this self Vivrunute, Prakashayate, revealed

- **Paramartha - Higher nature, Svarupa.**

III) Not Rama, Krishna Shariram

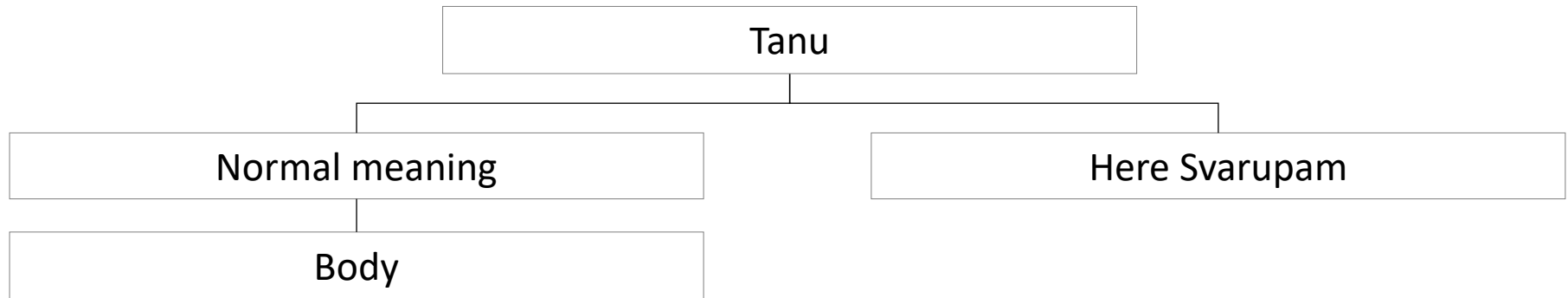
- Puranic story
- You take 10 Steps - Bhagawan will take 20 Steps.
- Figurative.

IV) Real nature, can't take steps

- All pervading nature, my own SELF.

V) Atma itself reveals for intense seeker

- Svam Tanum - its own nature.



VI) Mercury lamp becomes brighter

VII) Atma reveals itself as Chaitanya rupam

- Consciousness is already revealed
- It is as though newly revealed, Atma Co-operates, Knowledge becomes easier
- Figurative, effort becomes lesser

VIII) Bhagawan is Sarva Butanam

- Krishna Shariram, Rama Shariram is Avatara Katha
- No real Bhagawan rushing, Bhagawan is everywhere, within me also

IX) Revelation is not new event

- Figurative expression.

X) Same mantra in Mundak Upanishad

- Svam Tanu explained there elaborately.

XI) Anvaya :

अन्वयः

अयम् आत्मा प्रवचनेन न लभ्यः । मेधया न
(लभ्यः) । बहुना श्रुतेन न (लभ्यः) । एषः (आत्मा)
वृणुते तेन एव लभ्यः । एषः आत्मा तस्य स्वां
तनूं विवृणुते ॥

Anvayaḥ

ayam ātmā pravacanena na labhyaḥ । medhayā na
(labhyaḥ) । bahunā śrutena na (labhyaḥ) । eṣaḥ (ātmā)
vṛṇute tena eva labhyaḥ । eṣaḥ ātmā tasya svām
tanūṁ vivṛṇute ॥

This Atma can be attained neither through (Mere) recitation (of the Vedas), nor through (Mere) memory, nor through (mere) repeated listening. (It is) attained by him only, whom this (Atma) chooses. This Atma reveals its nature to him.

Revision - Mantra 23 - Bashyam :

I) Mantra 23 and 24 - Diversion topic

- Sadhanas, qualifications.

II) Verse 23 :

- Teevra Mumukshutvam Jingya
- Intense desire for Moksha, freedom, Atma Jnanam
- Atma Varnanam.

III) Choose Atma as top goal of life.

378) Introduction to Chapter 1 - Section 2 - Verse No. 24 :

किं चान्यत् ---

Moreover---

- Moreover, same topic disciplines in Mantra 24.

379) Chapter 1 - Section 2 - Verse No. 24 :

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

nāvirato duṣcaritānnāśānto nāsamāhitaḥ ।
nāśāntamānaso vāpi prajñānenainamāpnuyāt ॥ २४ ॥

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [1 - 2 - 24]

अन्वयः

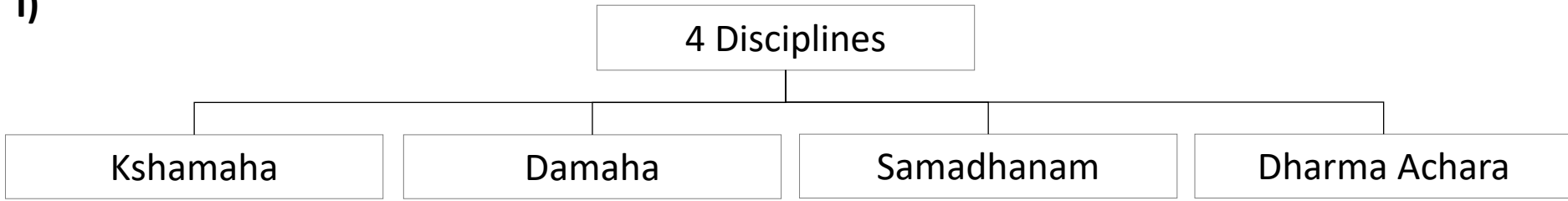
न अविरतः दुश्चरितात् न अशान्तः न वा अशान्तमानसः
न अपि समाहितः आप्नुयात् एनम् प्रज्ञानेन ॥

Anvayaḥ

na avirataḥ duṣcaritāt na aśāntaḥ na vā aśāntamānasaḥ
na api samāhitaḥ āpnuyāt enam prajñānena ॥

Neither the one who has not withdrawn from bad conduct, nor the one who lacks sense-control, nor the one who lacks mind control, nor the one who lacks concentration can attain this (Atma) through knowledge.

I)



II) a) Kshama - Mano Nigraha

- Mental control, restraint

b) Damaha - Sensory, Indriya Nigraha

c) Samadhanam - Chitta Ekagratha

- Focussed Mind

d) Dharma Achara - Anushtanam

- Righteous, virtuous life style

- Those people with 4 qualifications will attain Moksha.

381) Bashyam : Chapter 1 - Section 2 - Verse No. 24 Starts

न दुश्चरितात्प्रतिषिद्धाच्छ्रुतिस्मृत्यविहितात्पापकर्मणोऽविरतः
अनुपरतो नापीन्द्रियलौल्याद् अशान्तोऽनुपरतो नाप्यसमाहितः
अनेकाग्रमना विक्षिप्तचित्तः,

(The following persons with the following disqualifications will not gain Moksa). They are - the one who has not given up (Aviratah = Anuparatah) prohibited (Pratisiddha) adharmic actions (Duscaritah) which give Papam (Papa - Karmanah), and which are not sanctioned (Avihitat) by Sruti and Smruti; the one who does not have Damah (Asantah) because he has not given up (Anuparatah), the addiction of revelling in the sense Pleasures (Indirya - Loulyah), the one who is lacking concentration of the mind (Asamahitah = Na Ekagramanah), that is one whose mind goes to many (Aneka) things when thinking of one thing, in short, a preoccupied mind (Viksipta - Cittah); all these people cannot attain Moksa or Atma.

I) Adharma Avirataha :

- Who has not given up (Virataha)
- One who continues Adharma achara, Na Atmanam Apnuyat.
- Can't attain Atma.
- Disqualification No. 1.

II) Continuation of Adharma Anushtana :

- Dushcharita = Pratisheda
- Prohibited action.

III) Not supported by Sruti, Smruti = Adharma = Papa Karma

- Avirataha = Not given up - Vi and Rum.

IV) Na Atmanam Anuparataha :

- One who has not given up papa karma will not attain Atma.

V) 2nd Disqualification :

- Damaha - Ashantaha = One who does not have Indriya Loulyat.
- One who has sensory weakness, habits.

VI) One who continues in sensory indulgences at level of 10 Sensory organs (5 Jnana Indriyas and Jnana Indriyas and Karma Indriyas)

VII) Napi Atmanam Apnuyat :

- Will not attain Moksha.

VIII) 3rd Disqualification

- Napa Samahataha Vikshipta Chittaha = Asamhita Manaha
- Anekagra Manaha, lacks focussed mind
- Unfocussed mind, Extrovert
- Vikshipta Chitta always Pre-occupied with Anatma world.

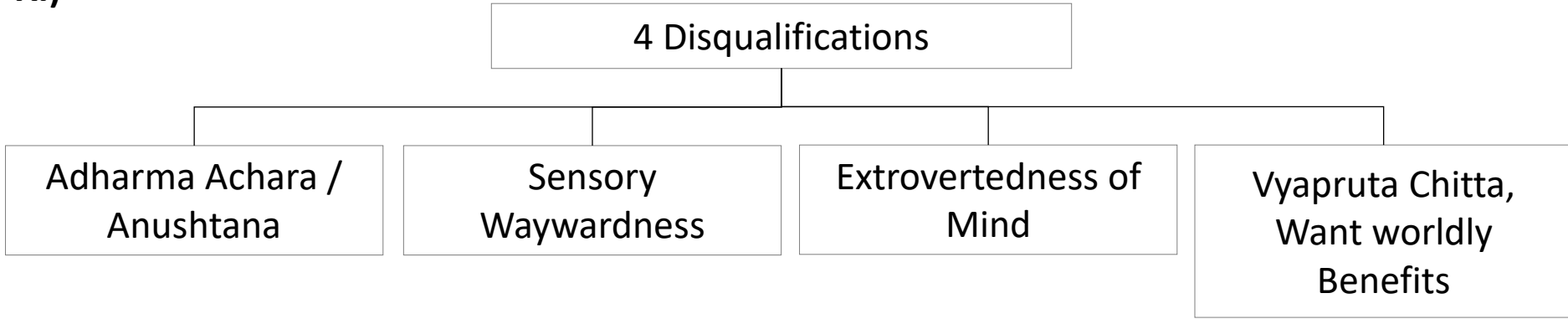
IX) Atmanam Na Apnuyat :

- Person with Pre-occupied mind will not listen at all
- No question of knowledge.

X) When no knowledge, where is question of attaining Atma

- 3rd Disqualification is extrovertedness.

XI)



382) Bashyam : Chapter 1 - Section 2 - Verse No. 24 Continues

समाहितचित्तोऽपि सन्समाधानफलार्थित्वान्नाप्यशान्तमानसो
व्यापृतचित्तः

There are people who possess concentration of mind (Samahita Cittah - Api - San) and are able to do Upasanas, yet they do not have a totally calm mind (Asanta - Manasah), as their minds are pre-occupied (Vyaprta - Cittah) with the material benefits to be gained through the Upasanas (Samadhana - Phalarthitvat).

I) Some have focussed mind 'Samadhanam' by practice of Upasana

II) Have concentration, can do Upasana

- Not Nishkama Upasana but Sakama Upasana.

III) Has concentration of mind but interested in worldly benefits

- Mind partially calm
- Does worldly meditation.

IV) Example :

- Dhruva - Meditated on Vishnu
- Not for Moksha
- Wanted kingdom
- Does not have calm mind
- Samahita Chitta = People with concentration ability
- But Ashanta Manasa
- Mind totally not calm
- Seekers of material benefits
- Mind focussed on worldly things.

V) Example :

- Hiranyakashyapu had concentration of mind
- Meditated on worldly benefits.

VI) No Kshamaha - Have Samadhanam

- Why Vyapruta Chitta?
- Ashanta Manasa, Pre-occupied mind.

VII) Napi Atmanam Apnuyat :

- 4th Disqualification, “Vyapruta Chitta”
- Mind Pre-occupied for material benefits.
- Sakamatvam, will not attain Atma.

383) Bashyam : Chapter 1 - Section 2 - Verse No. 24 Continues

प्रज्ञानेन ब्रह्मविज्ञानेनैनं प्रकृतमात्मानमाप्नुयात् ।

None of the above mentioned persons would be able to attain (Na Apnuyat) through knowledge (Prajnanena), through Atma Jnanam (Brahma - Vijnanena), the Atma that has been talked about (Enam - Prakrtam - Atmanam).

I) Such a person with 4 - 3 - 2 - 1 Disqualifications, will not attain Atma

- Discussed in Verses 18 to 22
- Contextual Atma.

II) Verse 23 = Sadhanas

- Through Prajnam, knowledge will not attain Atma
- Will not get Brahma Jnanam and Moksha
- Negative presentation.

III) Persons with 4 qualifications will get Brahma Jnanam.

यस्तु दुश्चरिताद्विरत इन्द्रियलौल्याच्च समाहितचित्तः समाधान-
फलादप्युपशान्तमानसश्चाचार्यवान्प्रज्ञानेन यथोक्तम् आत्मानं
प्राप्नोतीत्यर्थः ॥ २४ ॥

On the other hand, a person who disassociates himself from adharmic practices (Duscaritat Viratah), and is withdrawn (Viratah) from revelling in sense pleasures, (Indriya Laulyat), and has concentration of the mind (Samahita - Cittah) that is, his mind is not occupied by desirous thoughts for worldly objects as benefit of the Upasana (Samadhana - Phalat) he has done, but is totally peaceful (upasantamanasah), and he who has also systematically studied the scriptures under the guidance of a competent Acarya (Acaryavan - this point is added by Sankaracharya); such a person will certainly attain (Prapnoti) the Atma of the above description (Yathoktam Atmanam) through knowledge (Prajnanena). That is the idea.

I) On the other hand, Yastu :

- Suppose there is a Person, who does not have – 1st Qualification.

II) Dushcharitat Virataha :

- Who drops Adharma Activities, is Virataha, withdrawn.
- All Asuri Sampat Dropped, takes up Deivi Sampat.

III) Withdraws from Indriya Loulya

- Withdraws from Sensory waywardness, sensory indulgences.

IV) Indriya Loulyat Samahita Chittaha :

- One free from extrovertedness of Mind has focussed mind.

V) 4th Disqualification :

- Samadhana Phala Api Upashanta Manasaha
- One whose mind is subsided from all desires, thoughts for worldly objects.

VI) Samadhana Phalam :

- Benefit of concentration, Upasana
- Material benefit.

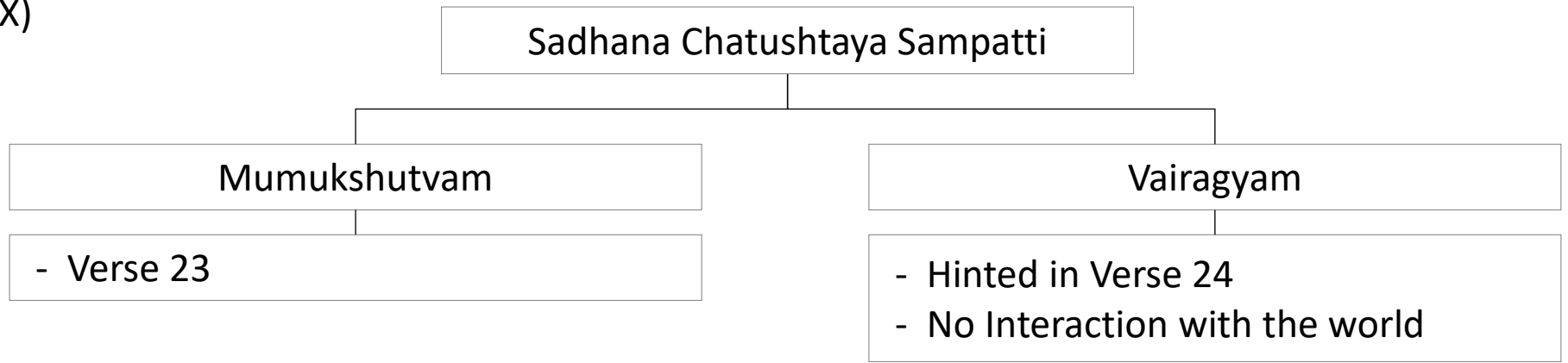
VII) Iha - Amurtha Bhoga Phalam Rahitaha = Upashanta Manaha.

- Has Kshama qualification
- Enjoys Kshamaha.

VIII) Sadhana Shakta Sampatti (SSS) :

- Acharyavan = Consistent systematic study under competent Acharya
- One will then certainly attain Atma through knowledge.
- Atma will be of above description in Verses 21 and 24.

IX)



X) Tattva Bodha :

- Borrows Sadhana Shakta Sampatti from Katho Upanishad :

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥

Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,
Yam evaisa vrute tena labhyah tasyaisa atma vivrute tanum svam II 23 II

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [1 - 2 - 23]

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,
Nasanta-manaso va'pi, prajnane-naina-mapnuyat II 24 II

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [1 - 2 - 24]

Anvaya :

अन्वयः

न अविरतः दुश्चरितात् न अशान्तः न वा अशान्तमानसः
न अपि समाहितः आप्नूयात् एनम् प्रज्ञानेन ॥

Anvayaḥ

na avirataḥ duṣcaritāt na aśāntaḥ na vā aśāntamānasah
na api samāhitaḥ āpnuyāt enam prajñānena ॥

Neither the one who has not withdrawn from bad conduct, nor the one who lacks sense-control, nor the one who lacks mind control, nor the one who lacks concentration can attain this (Atma) through knowledge.

- One who is free from 4 disqualifications will attain Atma.

I) Yadha Dushcharitvat Avirataha Na Bavati

II) Ashantaha Na Bavati

III) Asamahitaha Na Bavati

IV) Ashanta Manasa Va Api Na Bavati

V) Saha Prajnyanena Evam Apnuyat

- AAP - Dhatu will attain Atma.

385) Introduction to Chapter 1 - Section 2 - Verse No. 25 :

यस्त्वनेवंभूतः,

Suppose there is a person without all those qualifications mentioned so far (Anevam bhutah),

- One who has 4 Qualifications alone will attain Atma.

386) Chapter 1 - Section 2 - Verse No. 25 :

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र
सः ॥ २५ ॥

yasya brahma ca kṣatram ca ubhe bhavata odanaḥ ।
mṛtyuryasyopasecanam ka itthā veda yatra
saḥ ॥ २४ ॥

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! (Thus ends the Second Valli of the First Chapter). [1 - 2 - 25]

अन्वयः

यस्य ओदनः उभे ब्रह्म च क्षत्रं च भवतः ।
यस्य उपसेचनं मृत्युः (भवति) । (तम् अत्मानं) ।
कः इत्था वेद (कः तस्य स्वरूपम् वेद) यत्र सः
(प्रथिष्ठितः) ॥

Anvayaḥ

yasya odanaḥ ubhe brahma ca kṣtram ca bhavataḥ ।
yasya upasecanam mṛtyuḥ (bhavati) । (tam atmānam)
kaḥ itthā veda? (kaḥ tasya svarūpam veda) yatra saḥ
(prathiṣṭhitaḥ) ॥

For that (Atma) both brahmanas, and Kstriyas are food. Death is side Dish (Sauce or Pickle) for that (Atma). Who can know thus where that (Atma) is?

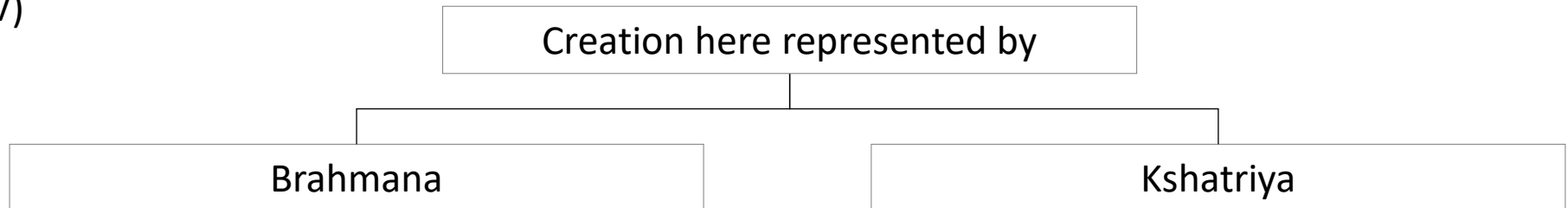
I) Understand importance of Qualifications :

II) 2 important descriptions of Atma in Verse 25.

III) Atma is a Swallower of entire creation including Space.

IV) Creation = Food for Atma.

V)



- Prominent members of Society, represent entire Chetana, Achetana Prapancha including Pancha Butas = Food for Atma.

VI) Atma is beyond Space Desha Ateeta

VII) Side dish - chutney = Mrityu, Kala devata

VIII) Atma swallows space and Time principle of Universe

- **Atma = Desha Kala Ateeta because it is their swallower.**

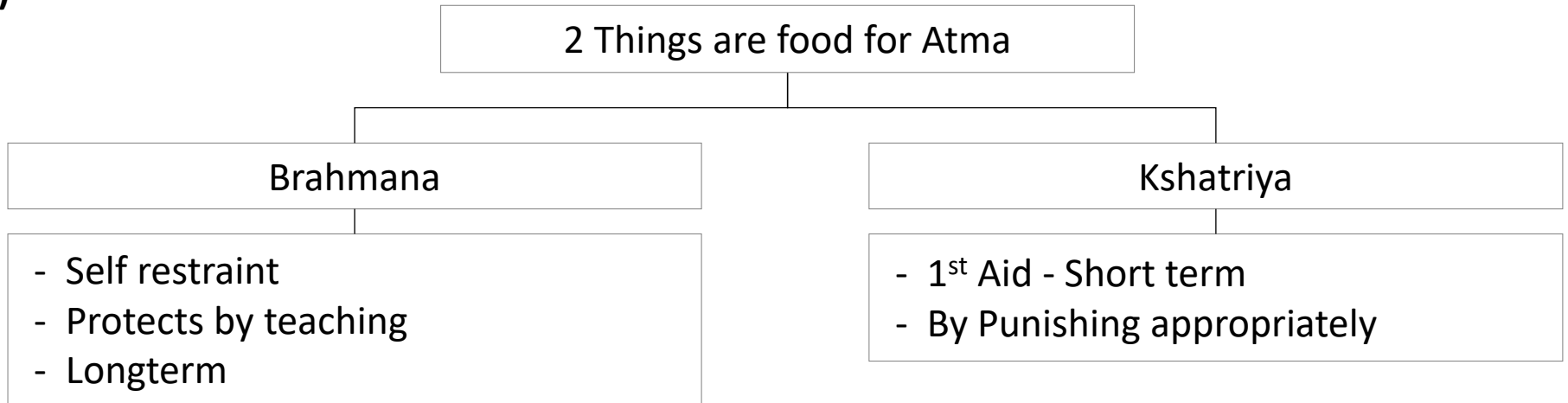
IX) Beautiful description of Atma

- Such an Atma, how a Disqualified person can know
- They can never know.

यस्यात्मनो ब्रह्मक्षत्रे सर्वधर्मविधारके अपि सर्वप्राणभूते उभे
ओदनोऽशनं भवतः स्याताम्,

How can a person know that Atma, for which Atma (Yasya - Atmanah) the brahmanas and Kstriyas, who as they protect dharma (Sarvadharmas - Vidharake - Api) represent the whole universe (Sarvapranabhute - as they protect it), have both (Ubhe) become mere food (Odanam = Asanam Bhavatah); and for which Atma, the time principle (Mrtyuh).

I)



II) Prominent in society, protect All Varna ashrama dharmas.

II) Prominent in society, protect All Varna ashrama dharma.

III) Chetana, Achetana Prapancha :

- Dharma = Health of the universe, cosmos
- Our health sustains our body.

IV) External security will not work always.

389) Bashyam : Chapter 1 - Section 2 - Verse No. 25 Continues

सर्वहरोऽपि मृत्युर्यस्योपसेचनम्- इवौदनस्य, अशनत्वेऽप्यपर्याप्तः -

Who even though threatens the whole cosmos (Sarvaharah - Api) has become a mere side dish (Upasecanam - Iva - Odanam), which dish even though edible (Asanatve - Api), is not even enough for a bite (Apyaptah).

I) Sarvaharo Mrityu Yasya :

- For Atma, Cosmos = Main Dish.

II) Side dish is Mrityu - Kala devata

- Threatens entire cosmos
- Most powerful Kala devata.

III) Bhagavan, powerful, Kala Kalaha :

- Kala Kala = Mrityun Jaya
= Chandrasekara

- Swallower of Kala Tattvam.
- Time = Only chutney, side dish for Bhagavan.

390) Bashyam : Chapter 1 - Section 2 - Verse No. 25 Continues

तं प्राकृतबुद्धिर्यथोक्तसाधनरहितः सन् क इत्था इत्थमेवं
यथोक्तसाधनवानिवेत्यर्थः, वेद विजानाति यत्र स आत्मेति ॥ २५ ॥

Atma which is thus beyond space and time (Tam), how will a person with unrefined mind (Prakrta - Buddhih), that is a person who does not have the previously mentioned qualifications (Yathokta - Sadhana - Rahitah San) know (Veda = Vijanati) where (Yatra) and how (ittha) that Atma is (Atma - iti), in the manner (ittham - Evam) which a qualified person will know (Yathokta - Sadhanvan - Iva)?

I) Tam Kaha Veda :

- Which disqualified person can know this Atma (Vijanati).

II) Tam = Atma

III) Who is disqualified person?

- Prakrutha Buddhi, unrefined Mind
- No Kshama, Dama, Samadhana.

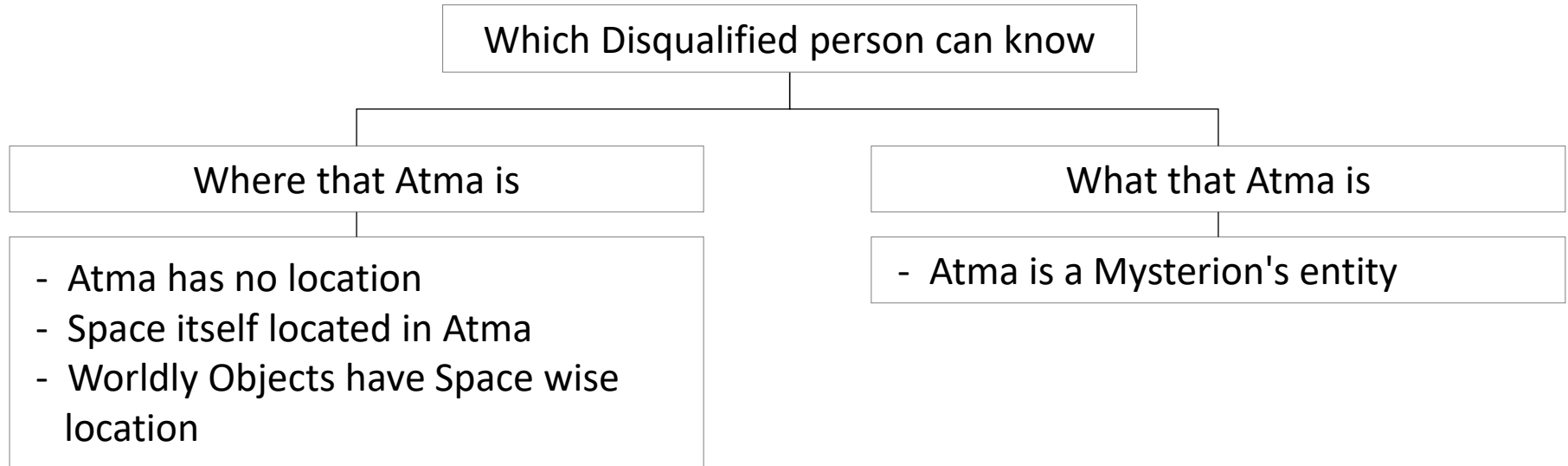
IV) Not Samskruta Buddhi :

- One who does not have Sadhana Chatushtaya Sampatti Qualification - Kshama, Dama, Samadhanam can't know Atma in the manner described here and in Verse 21, 22⁸⁸⁷

V) Qualified person alone can know

- What is that Atma?
- Where is that Atma?

VI) Yatra Saha Atma kaha Veda?



VII) Comprehending Atma not that easy

- **In Meditation we struggle to locate Atma in the Mind, forgetting the fact that it is all pervading.**
- We wait for mystic experience which never comes.

VIII) Atma is experienced as Chaitanyam in which Space and Time are located

IX) Anvaya - Verse 25 :

अन्वयः

यस्य ओदनः उभे ब्रह्म च क्षत्रं च भवतः ।
यस्य उपसेचनं मृत्युः (भवति) । (तम् अत्मानं) ।
कः इत्था वेद (कः तस्य स्वरूपम् वेद) यत्र सः
(प्रतिष्ठितः) ॥

Anvayaḥ

yasya odanaḥ ubhe brahma ca kṣtram ca bhavataḥ ।
yasya upasecanaṁ mṛtyuḥ (bhavati) । (tam atmānaṁ)
kaḥ itthā veda? (kaḥ tasya svarūpam veda) yatra saḥ
(prathiṣṭhitaḥ) ॥

For that (Atma) both brahmanas, and Kstrijas are food. Death is side Dish (Sauce or Pickle) for that (Atma). Who can know thus where that (Atma) is?

- Kaha Itha Veda? Kaha Tasya Svarupam Veda? Yatra Saha Pratishtitaha (Vid - Dhatu to know)
- 2nd Section of 1st Chapter over.

Katho Upanishad - 120 Mantras

Chapter 1 (Adhyaya) – 71 Mantras

1st Valli

Verse 29

2nd Valli

Verse 25

3rd Valli

Now - Verse 17

Chapter 2 - Verse 49 Mantras

3rd Vallis

- I - 15 Verses
- II - 15 Verses
- III - 19 Verses

II) Ratha Kalpana - Chariot Imagery :

- Life of Human being like Journey of Yajamana in Chariot.

391) Bashyam : Chapter 1 - Section 2 - Verse No. 25 Continues

इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्य-
श्रीमदाचार्यश्रीशङ्करभगवतः कृतौ कठोपनिषद्भाष्ये प्रथमाध्याये
द्वितीयवल्लीभाष्यं समाप्तम् ॥ २ ॥

Thus, the commentary of the second Valli of the first Adhyaya of Kathopanishad given by, Srimad Acarya Sri Sankarabhagavatah, who is the student of Srimat - Paramahansa Parivrajaka Acarya, the reverent Govindabhagavatpada, has been concluded.

ऋतं पिबन्तावित्यस्या वल्ल्याः सम्बन्धः ---- विद्याविद्ये
नानाविरुद्धफले इत्युपन्यस्ते न तु सफले ते यथावन्निर्णीति ; तन्निर्णयार्था
रथरूपककल्पना, तथा च प्रतिपत्तिसौकर्यम् । एवं च
प्राप्तप्राप्यगन्तृगन्तव्यविवेकार्थं द्वावात्मानौ उपन्यस्येते ---

This third Valli which starts with 'Rtam Pibantau' is going to be connected with the previous two Vallis (Vallyah Sambandhah) in the following manner---- In the previous two vallis, vidya and avidya (in the name of (Jnana - Margah and Karma Margah) were talked about (iti - Upanyaste) along with their diagonally opposite results (Nana - Viruddhaphale). However, these two Margas have been only briefly mentioned and not elaborately treated with their distinct results (Na Tu Sa - Phale), as it should have been explained (Yathavad - Nirnite). Therefore, in order to facilitate better understanding (Pratipatti Saukaryam) of the above, a beautiful imaginary, in the form of a chariot (Ratha - Rupaka - Kalpana) is introduced. Further, for the sake of distinctly understanding Karma - Marga traveller (Praptr) and his destination (Prapya), as well as the Jnana - Marga traveller (Gantr) and his destination (Gantavya), Two Atmas (Paramatma, the original Chaitanyam, and Jivatma the reflected Chaitanyam) are being introduced here (Dvav - Atmanau Upanyasyete).

I) What is connection between 2nd and 3rd Valli?

II) 2nd Valli :

Vidya	Avidya
<ul style="list-style-type: none">- Sreya Marga- Jnana Marga- Moksha Phalam- Jnani Traveller- Infinite Destination- Brahman, Moksha, Destination	<ul style="list-style-type: none">- Preya Marga- Karma Marga- Rituals, Upasana- Samsara / Anatma Phalam- Karmi Traveller- Finite Destination- Krishna Gathi- Svarga- Brahma Loka Shukla Gathi

- 2 Margas Briefly taught.
- Needs more discernment, discrimination.

III) Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

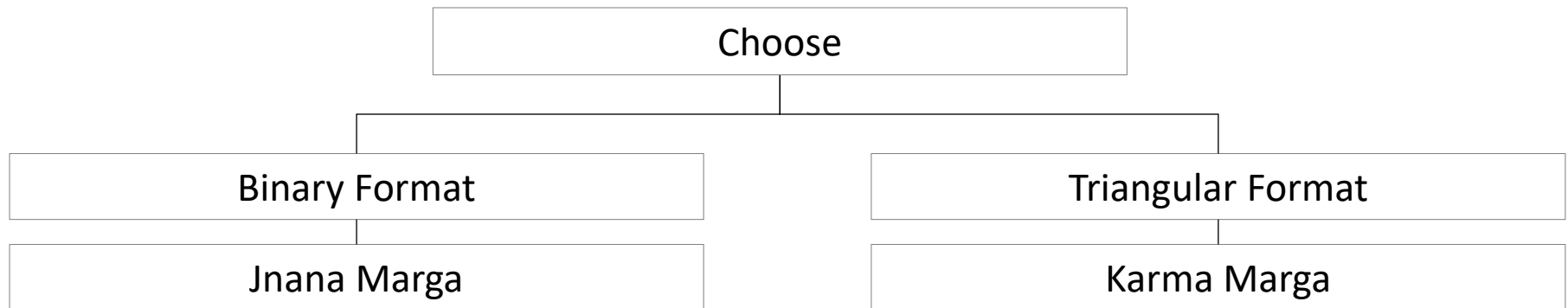
Sreyas-ca preyas-ca manusyam-etah
tau samparitya vivinakti dhirah,
Sreyo hi dhiro'bhi preyasos vrnite
preyo mando yoga-ksemad vrnite ॥ 2 ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [1 - 2 - 2]

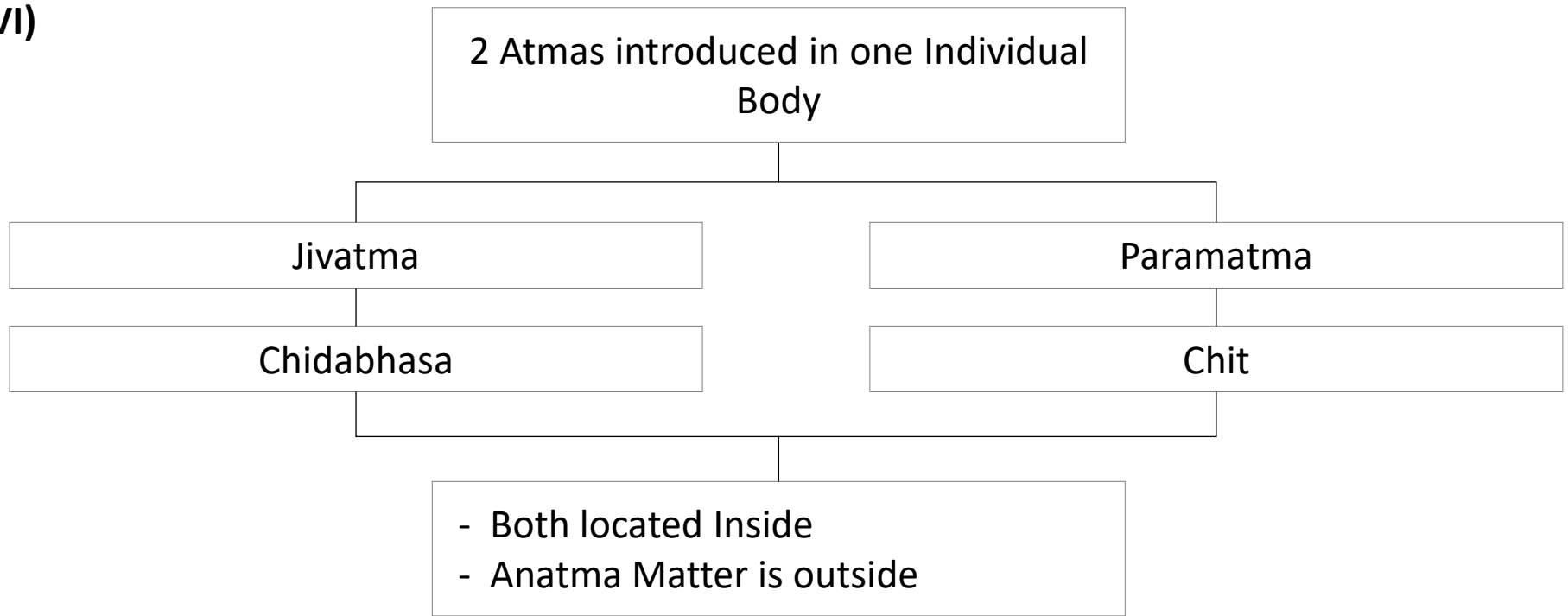
IV) Ratha Kalapanan - imagery

- Helps Sadhaka to understand 2 Margas - 2 Destinations.
- Ratha example like funnel used to pour liquid in a narrow bottle.

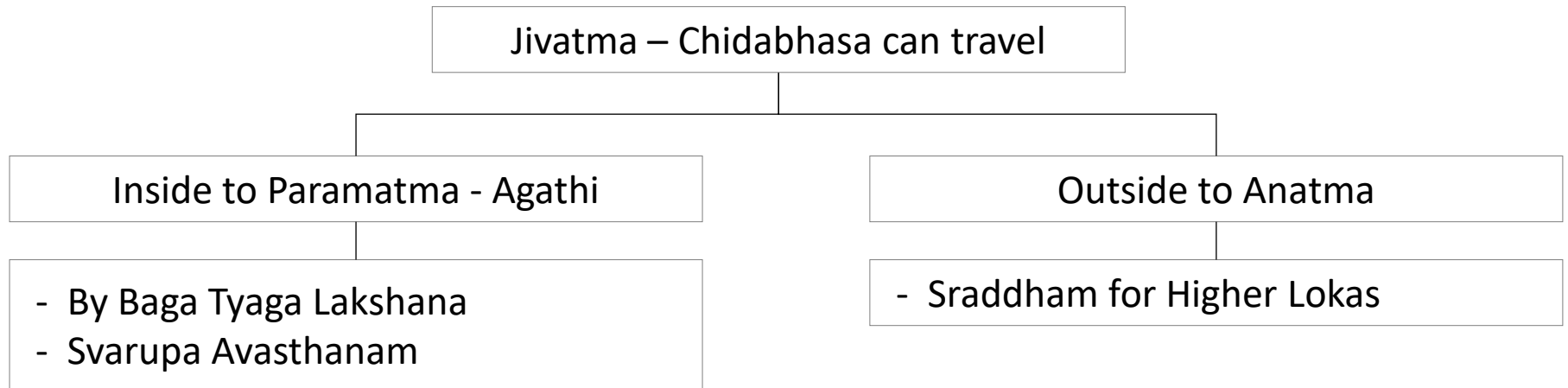
V) We are at Cross Roads.



VI)



VII)



VIII) Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः
मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्थाः
अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvaṃ gacchanti sattvasthā
madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā
adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]

IX) Mundak Upanishad :

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

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate |
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti || 1 ||

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

ऋतं पिबन्तौ सुकृतस्य लोके
गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति
पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

ṛtaṁ pibantau sukṛtasya loke
guhāṁ praviṣṭau parame parārdhe ।
chāyātapau brahmavido vadanti
pañcāgnayo ye ca triṇāciketāḥ ॥ १ ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [1 - 3 - 1]

अन्वयः

लोके सुकृतस्य ऋतं पिबन्तौ परमे परार्धे गुहां
प्रविष्टौ (जिवात्मपरमात्मानौ) छायातपौ (इव
विलक्षणे भवतः) ।(एवम्) ब्रह्मविदः वदन्ति ।
ये त्रिणाचिकेताः पञ्चाग्नयः(ते) च (वदन्ति) ॥

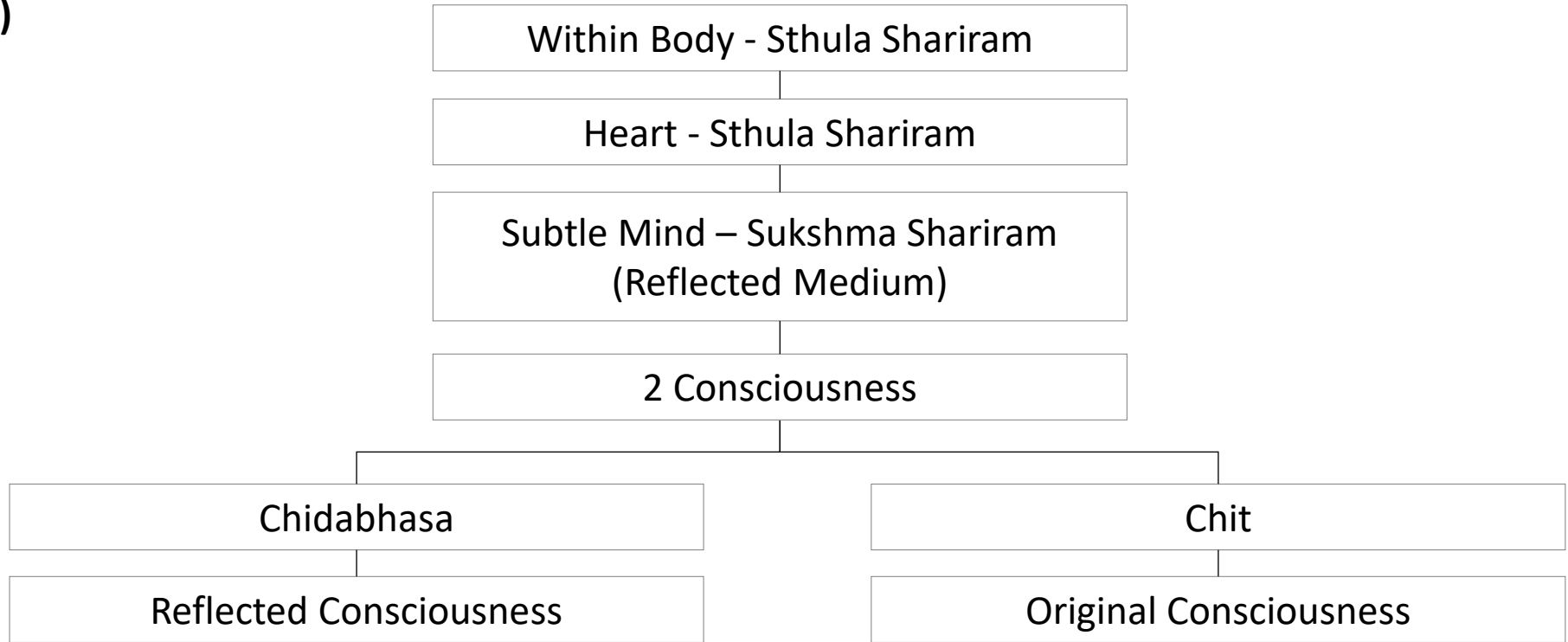
Anvayaḥ

loke sukṛtasya ṛtaṁ pibantau parame parārdhe guhām
praviṣṭau (jivātma-paramātmānau) chāyātapau (iva
vilakṣaṇou bhavataḥ)| (evam) brahmavidāḥ vadanti ।
ye triṇāciketāḥ pañcāgnayaḥ (te) ca (vadanti) ॥

The knowers of Brahman say that (Jivatma and Paramatma) which are like shade and light, have entered the intellect within the supreme abode of Paramatma, experiencing the results of their own actions in the body. Those who invoke five fires and who invoke the Naciketa fire thrice (also say so).

Gist : Chandogya Upanishad : Dahara Akasha

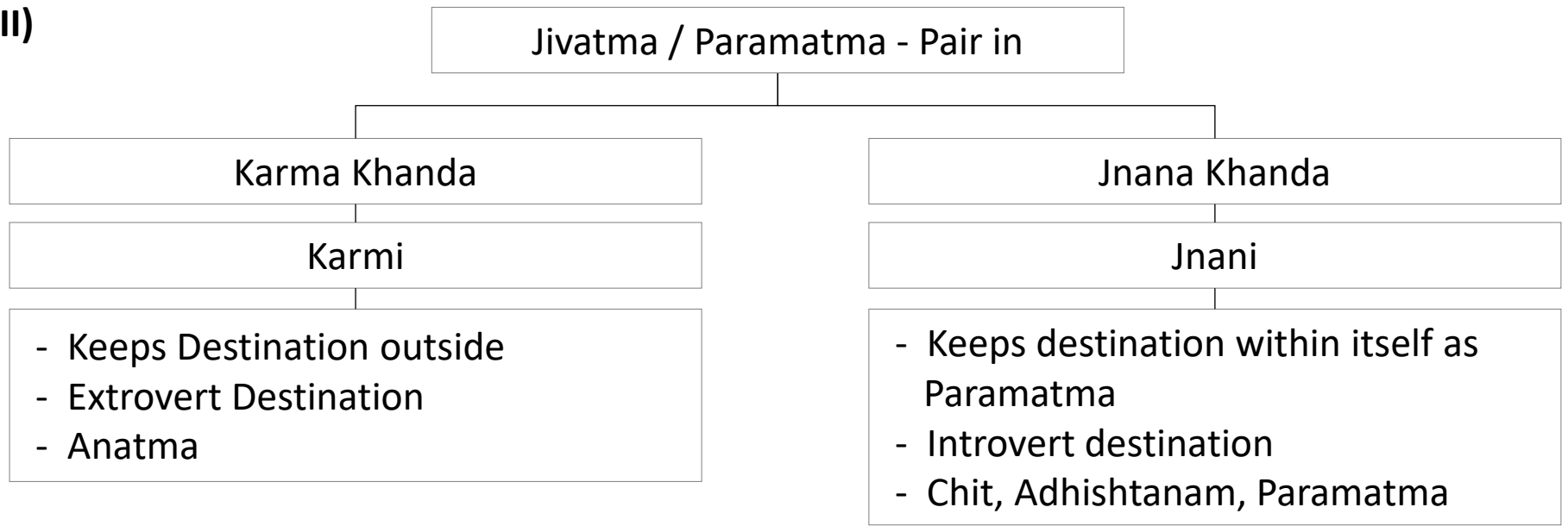
I)



II) All Pervading Consciousness is within the Mind as Chidabhasa.

Chit	Chidabhasa
<ul style="list-style-type: none">- Infinite- Sakshi- Non traveller- Located in the Mind also- Light- Satyam	<ul style="list-style-type: none">- Finite- Ahamkara- Traveller- Located only in the Mind of Jiva- Shadow Chaya- Mithya

III)



395) Bashyam : Chapter 1 - Section 3 - Verse No. 1 Starts

ऋतं सत्यमवश्यंभावित्वात् कर्मफलं पिबन्तौ, एकस्तत्र कर्मफलं
पिबति भुङ्क्ते नेतरः ; तथापि पातृसम्बन्धात्पिबन्तौ इत्युच्यते
छत्रिन्यायेन,

Rtam means Satyam, one which will definitely come into being, as the result of one's Karmas (Rtam = Satyam = Avasyam - Bhavitvat = Karma - Phalam). The Jivatma Paramatma pair are experiencing (Pibantau) Punyapapa Karma - Phalam (Rtam) in the form of Sorrow and happiness. Really speaking only one (Ekah - The Jivatma) in the Jiva Sariram experiences (Pibati = Bhunkte) the Karma - Phalam, and not the other one (Na - Itarh – The Paramatma).

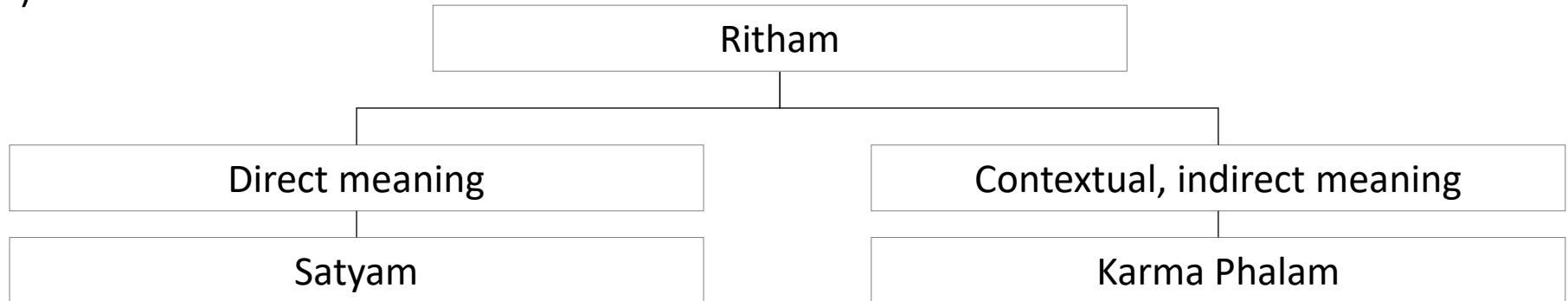
Even though (Tatha - Api) the Paramatma does not experience, due to the connection with the experience (Patr - Sambandhat) the Upanishad figuratively says that Paramatma experiences, using the Umbrella logic (Chattri - Nyayena).

I) 1st Quarter - Ritham Pibantau :

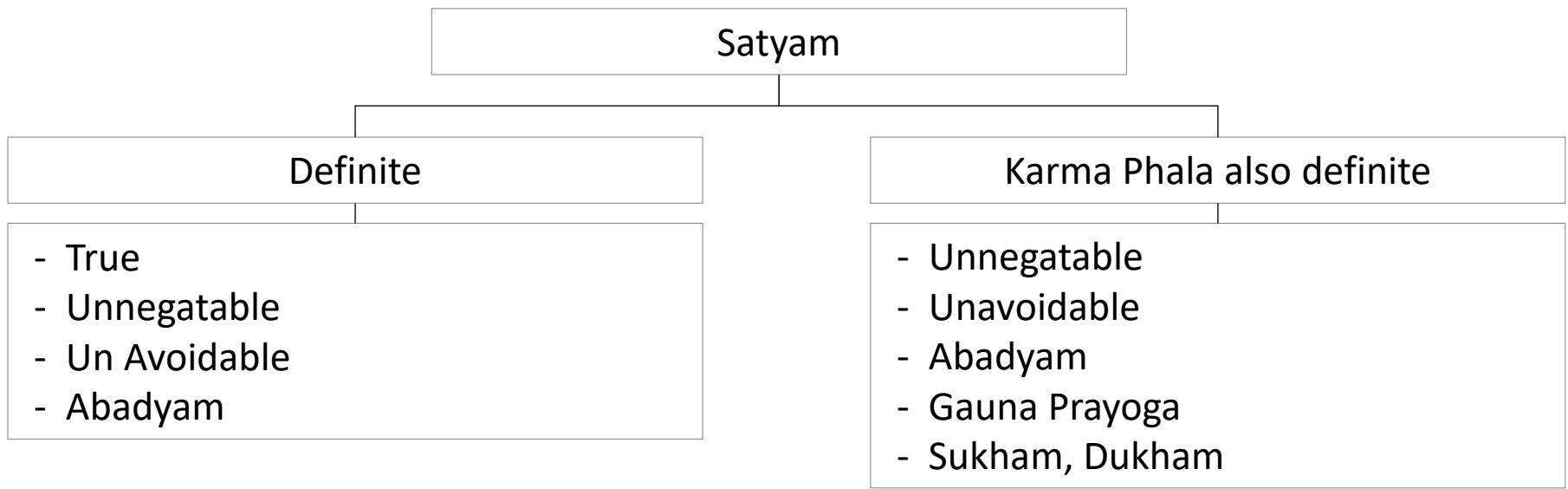
- Jivatma / Paramatma - Original Consciousness / Reflected Consciousness pair is Pibantau, consuming, drinking, experiencing.

II) Ritham = Satyam, Karma Phalam, Sukha, Dukham Pleasantness and pains.

III)



IV) Why Karma Phalam called Satyam



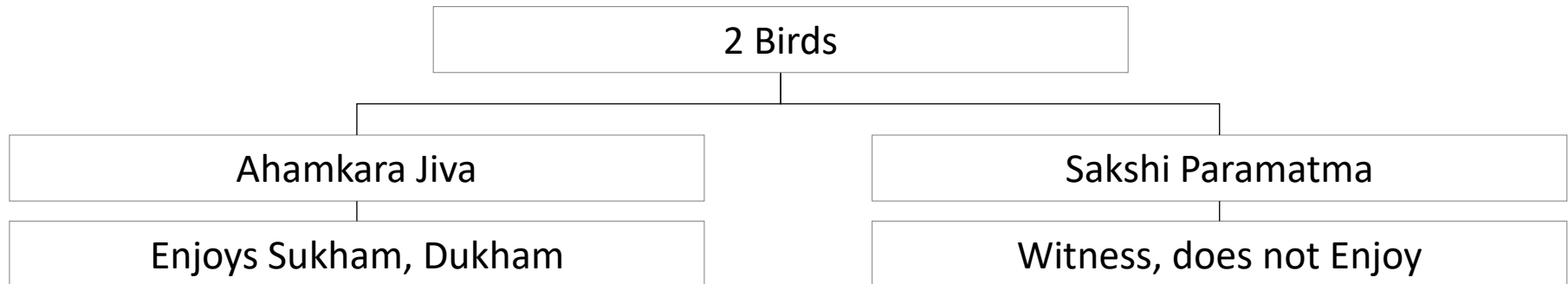
V) Both Jivatma and Paramatma experience Sukham, Dukham.

VI) Mundak Upanishad :

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

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

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

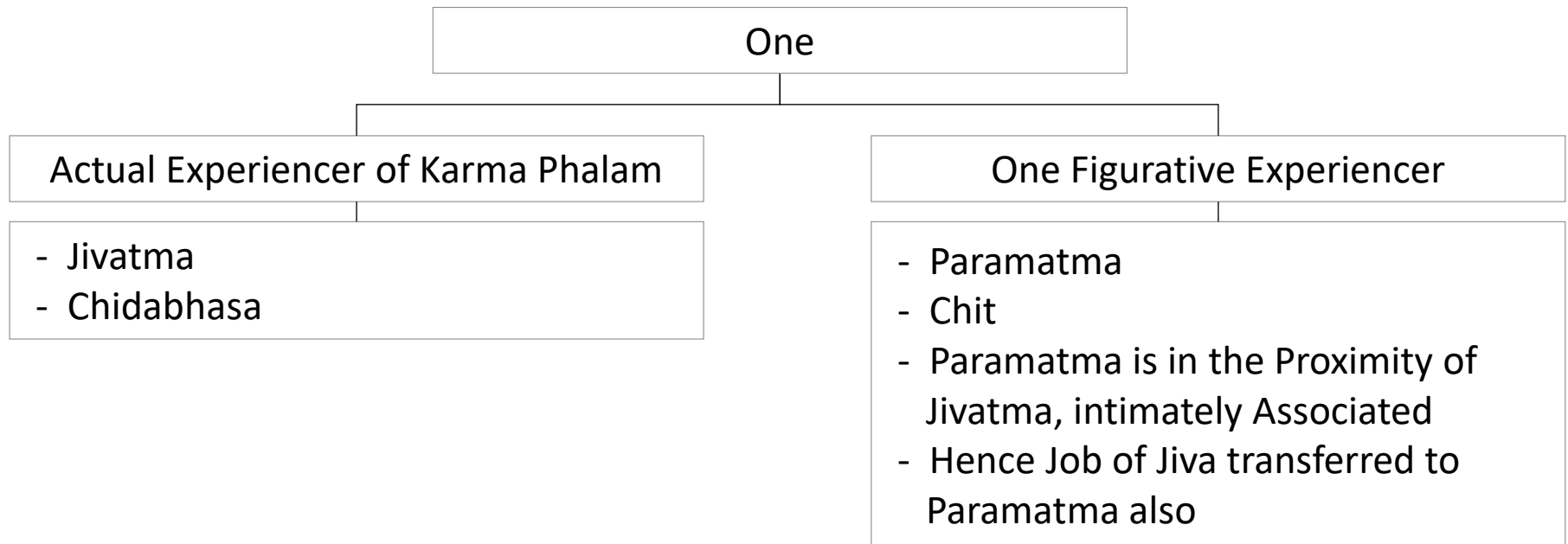


VII) Katho Upanishad :

- Jivatma / Paramatma pair is enjoying Karma Phalam.
- Pibantau - Dual.

VIII) Example : Rama - Krishna Gachhati - Both going.

IX) Ekam Pibantaha (Bunkte).



X)

Wife	Husband
Cooks	Akarta

- Because of Proximity, attribute of one figuratively transferred to other.

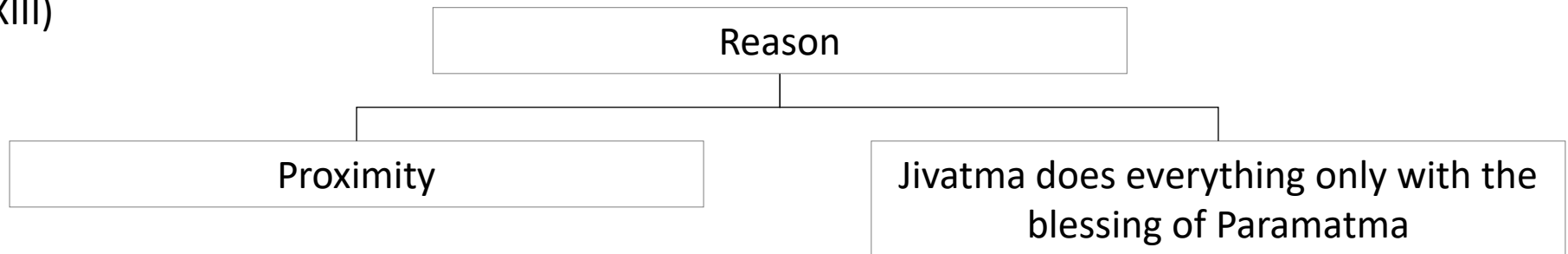
XI) Word Adhyasa can be used if transference is out of ignorance

- Shell Silver, Rope - Snake
- Atma - Anatma (Body / Mind / Intellect)
- Turiyam - Waker / Dreamer / Sleeper.

XII) Here transference not out of ignorance

- Upanishad deliberately superimposes because of experiencer Jiva's close association, proximity.
- Figuratively it is said both are experiences.

XIII)



- Paramatma is indirect Contributor.
- Because of Indirect contribution, we say figuratively, he is also experiencer of Sukha, Dukham.

XIV) Example :

Wife Cooks	Husband
	<ul style="list-style-type: none">- Contributes Money, Does not interfere- Indirect Contributor

Example :

Army Commander	Prime Minister Claims
Wins War	I have Won the War

XV) Patru Sambandhadhi Patru Anugraha Cha :

- Because of proximity and blessing of Paramatma, Upanishad says Jivatma and Paramatma are experiencing.

XVI) Deliberate transference of attributes done by Upanishad in Katho Upanishad.

XVII) Keno Upanishad :

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

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

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

XVIII) Chatri Nyaya (Proverb)

- During rainy season, majority carrying umbrella
- We say all carrying umbrella
- Chataram = Umbrella

- Chatri - One who holds umbrella
- Chadanat Trayate, Protects by covering.

XIX) Boktru status given to Paramatma also

Jivatma	Paramatma
- Actual Experiencer	- Figurative - Gaunam

XX) Example : Sapta Parni Nyayi (Proverb) :

- Mainly 7 Leaved Bunches hanging.
- Some Bunches 6/8 Also.

XXI) Pibantau Applicable to both in text but we have to filter.

396) Bashyam : Chapter 1 - Section 3 - Verse No. 1 Continues

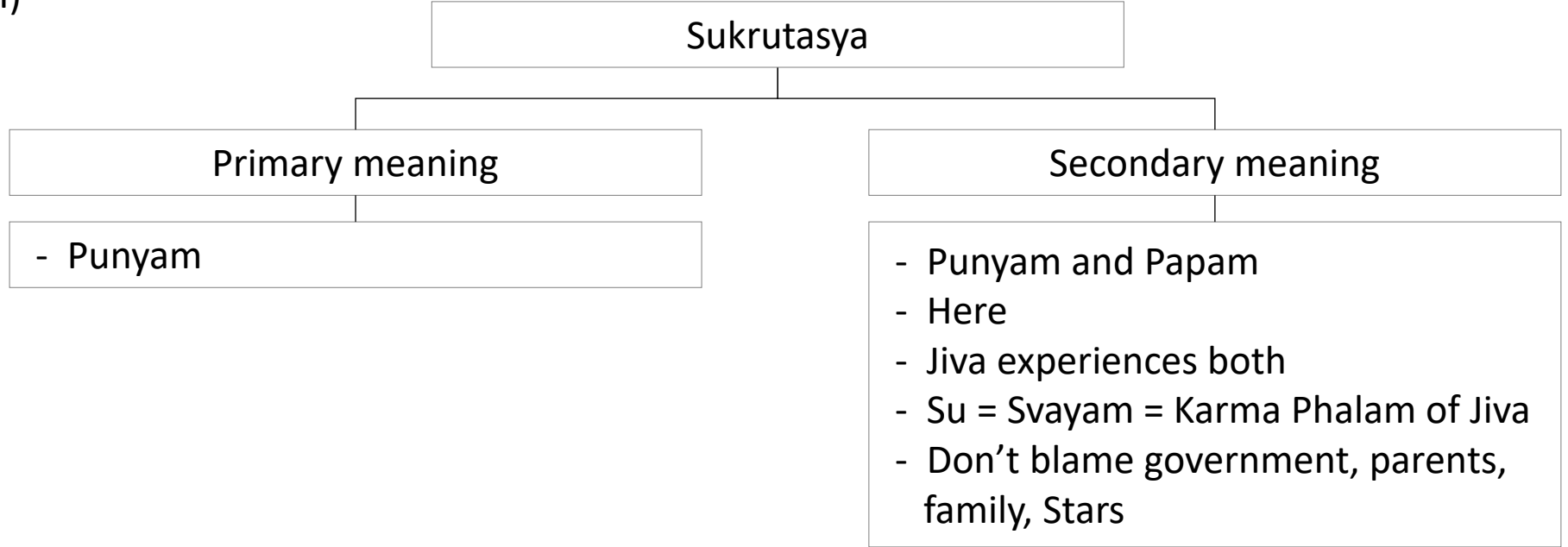
सुकृतस्य स्वयंकृतस्य कर्मण ऋतम् इति पूर्वेण सम्बन्धः ;

(Thus) Jivatma experiences Sukrtam, and (in this context) Sukrtam (which usually means good karma), means here, one's own Karma - Phalam (Svayankrtasya - Karmanah - Phalam - the logic being that the karma one does for one's own self is always done properly). It means the Jiva experiences the phalam of his own karmas. Hence the word Rtam (Karma - Phalam) has to be connected with the previous word (Iti Purvena Sambandhah) in the Verse No., Sukrutasya (which means one's own, and not with loke which is the word next to Sukrutasya, in the Verse No.).

I) Ritham, Pibantau over Now Sukrutasya :

- Punya Karma performed by Jiva.
- Dush Krutam = wrong action, Papam.

II)



III) Sukrutasya Ritham Pibantau – Prose order (Anvaya)

- Jivas experiencing his own Phalam of good, bad actions.

IV) After grammar Study of Sanskrit

- Do Application study in Gita.
- 701 Shlokas - Write Anvaya first.

V)

Write 4 Components of each Shloka

Vyutpatti

Vibhakti

Verb (Root)

Samsara for
Compounds

- This is traditional study of Shastra.

397) Bashyam : Chapter 1 - Section 3 - Verse No. 1 Continues

लोकेऽस्मिन् शरीरे गुहां गुहायां बुद्धौ प्रविष्टौ,

They (Jivatma - Paramatma Pair) are situated (Pravistau) in this body (Loke = Asmin Sarire) in the cave of the heart space, which is the mind (Guham = Guhayam = Buddhau).

I)

Loke - 2 meanings

World

Normal meaning

Here : Asmin Sharire

Body

- Lokayate Asmin Iti Lokaha...

II) Body is locus in which Jiva 'Remains' and experiences karma Phalam - Sukham, Dukham

- Locus hence called Loka = Asmin Sharire.

III) Guham = Guhyam

= Buddhau

- Pravishtou - Jivatma and Paramatma have entered the body, heart, mind.
- Entered means they are available, situated.

Revision : Verse 1 - Bashyam - Topic 3 - Chapter 1 - 3 – 1

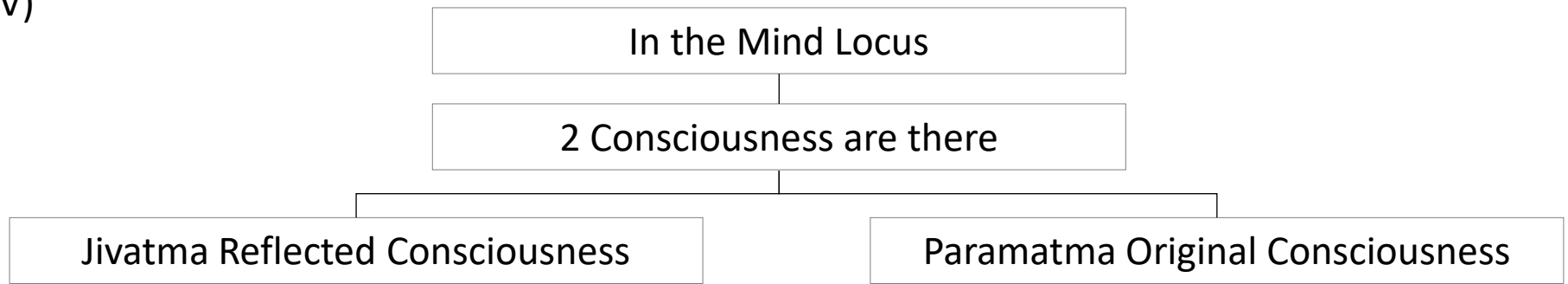
I)

Jivatma	Paramatma
<ul style="list-style-type: none">- Chidabhasa- Reflected Consciousness- Part Paramatma by reflection of Awareness	<ul style="list-style-type: none">- Chit- Sakshi - Original Consciousness

II) Both Jivatma and Paramatma are located in one locus - Where mind is there, Reflected Consciousness is there, Original Consciousness is there

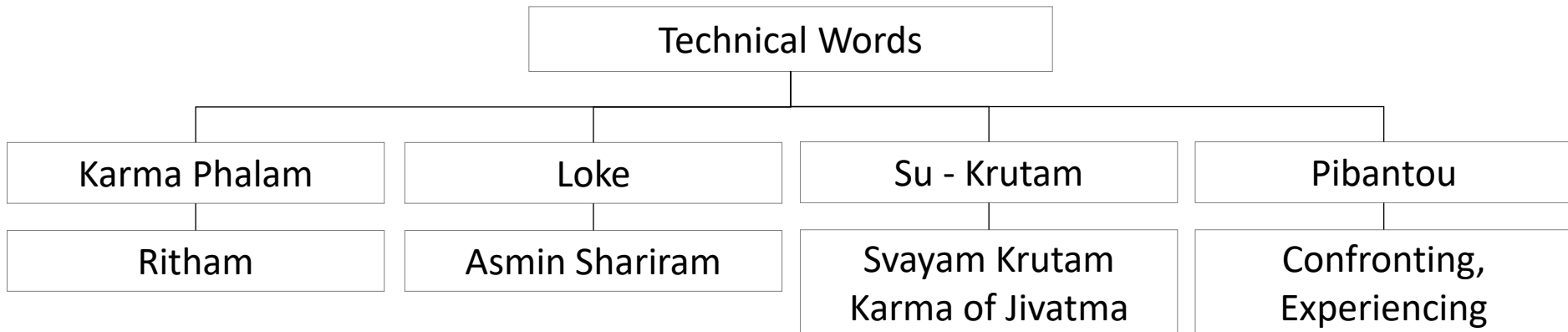
III) Original Consciousness is all pervading consciousness in and through the mind.

IV)



V)

Jivatma	Paramatma
a) Ahamkara b) Karta, Bokta c) Experiences Karma Phalam, Sukham, Dukham - Real Experienter	a) Sakshi b) Akarta, Abokta c) Blesses Ahamkara by its mere presence - Seeming experienter



परमे बाह्य पुरुषाकाशसंस्थानापेक्षया परमम् , परस्य
ब्रह्मणोऽर्धं स्थानं परार्धम् । तस्मिन्हि परं ब्रह्मोपलभ्यते,
अतस्तस्मिन्परमे परार्धे हार्दाकाशे प्रविष्टावित्यर्थः ।

From the standpoint of external space (Bahya - Akasasam) and even from the standpoint of internal space (Purusa - Akasasam - space of the entire Sthula Sarira), this small internal heart space is sacred (Paramam), because it is the supreme abode of Brahman (Brahmanah - Ardham - Sthanam = Parardham). That sacred place (Tasmin - Hi - Param) where Param - Brahman is available, is the place of its recognition (Brahma - Upalabhdhi - Sthanam), and not the place of its location. In such a sacred (Atastasmin - Parame - Pararthe) heart space (Hardakase), the Jivatma - Paramatma have entered (Pravistau) as it were. This is the meaning.

I) Loke :

- Contextual meaning - Shariram
- Regular meaning - World

II) Shariram remaining in which Jiva experiences Sukham, dukham in Waking and dream

III) Without Waking body, dream body, Jiva exists as Karana and Sukshma Shariram.

IV) Between 2 Janmas, intermediary stage, Sukshma Shariram is there but no Sthula Shariram, no experiences.

V) Body is Bhoga Ayatanam :

- Locus remaining in which Sukshma Shariram can experience.

a) Lokayate, Anubuyate :

- Karma Phalam, Loka, world.

b) Adhikarana Vyutpatti = Sharire

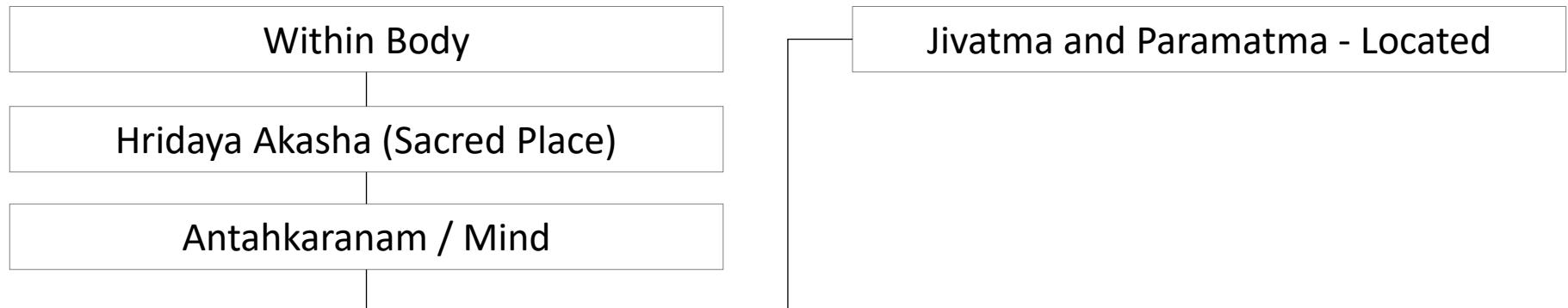
c) In this Body, Jivatma and Paramatma experience Sukham, Dukham

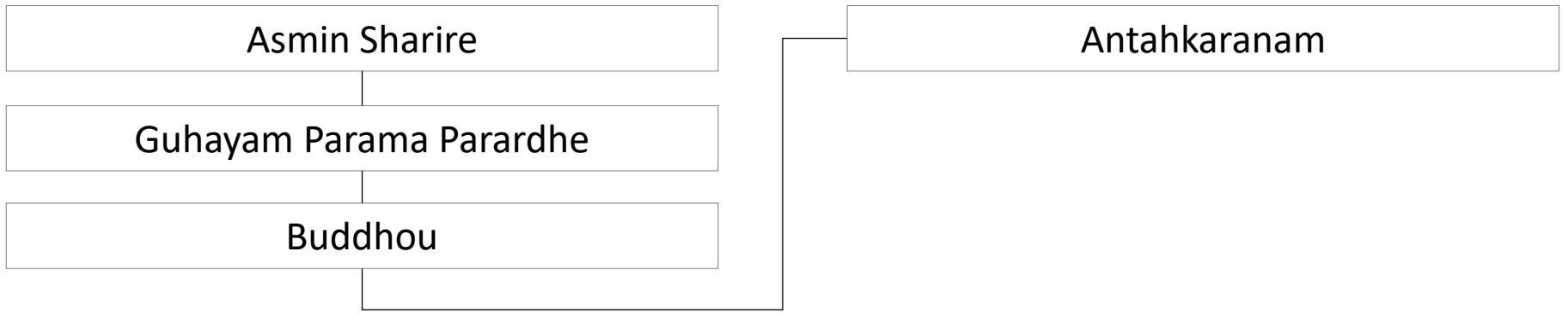
VI) Where Specifically is Jivatma - Paramatma Located

Example :

- Not general location at home.

VII)



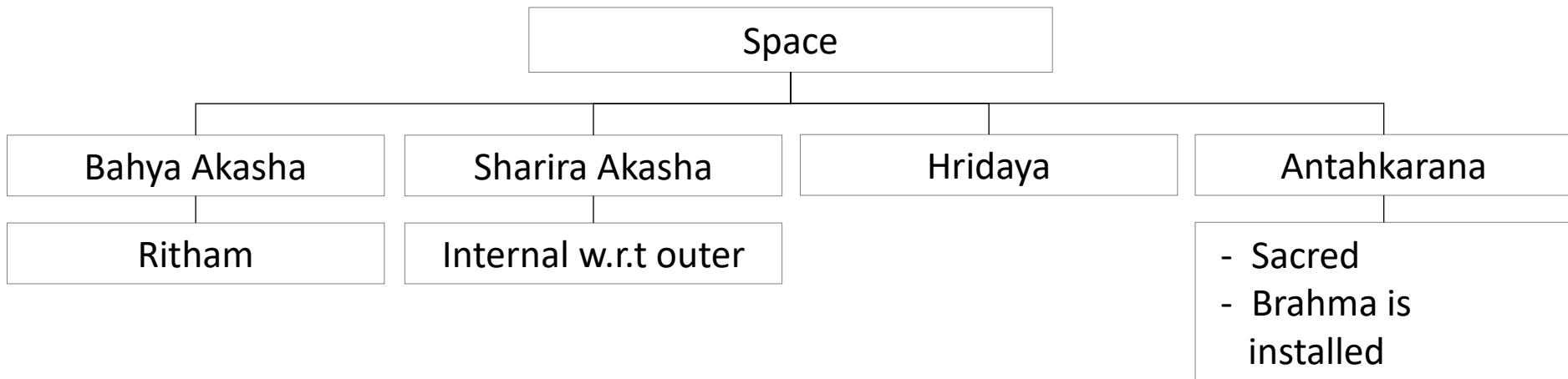


- Pratishtou - Entered, Located.

Para	Ardham
Brahma	Sthanam

- Brahma Sthanam = Residence of Brahman
= Sacred Place

IX) Space - All Pervading same everywhere.



X) Chandogya Upanishad - Chapter 8 :

॥ अष्टमोऽध्यायः ॥

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति ॥ ८.१.१ ॥

|| aṣṭamo'dhyāyaḥ ||

atha yadidamasminbrahmapure daharaṃ puṇḍarīkaṃ veśma
daharo'sminnantarākāśastasminyadantastadanveṣṭavyaṃ
tadvāva vijijñāsitavyamiti || 8.1.1 ||

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 - 1 - 1]

XI) Hridaya Akasha = In the mind, Jivatma and Paramatma are located.

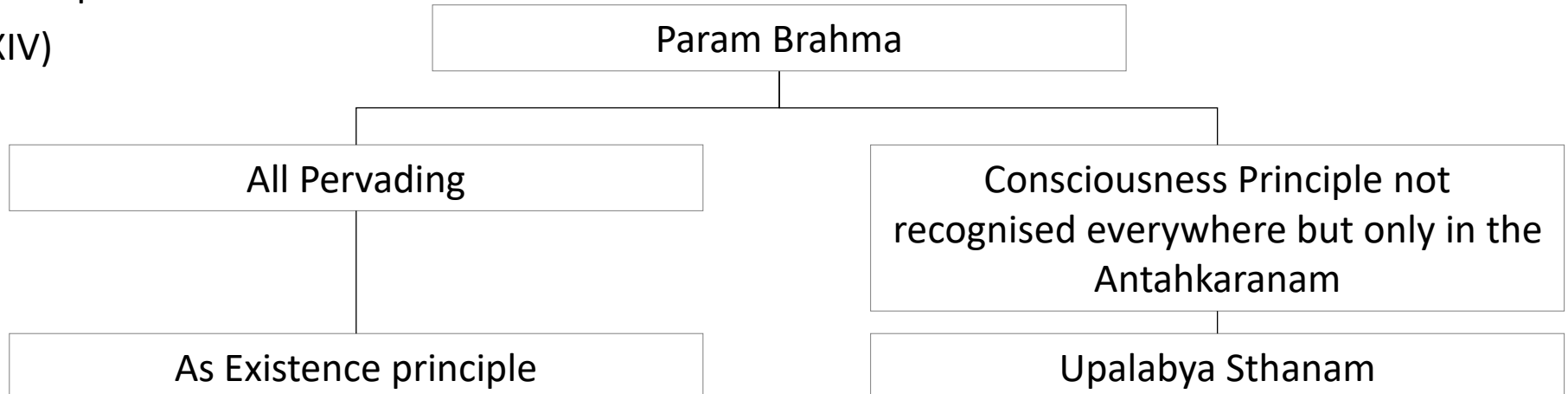
XII) Experience Sukham, dukham in the mind.

XIII) Doubt - How Param Brahma infinite if located in the mind?

a) Location - Does not mean situated there but recognisable there.

b) Sthanam = Availability, recognizability, not location, Upalabyate, Chaitanya Rupena, Sakshi
Rupena.

XIV)



XV) In the Hridaya Akasha, Jivatma, Paramatma Pravishtou :

- Entered as it were
- 2nd Quarter of Mantra over.
- Next - 3rd Quarter
- Chaya Tapou Brahma Vido Vadanti

399) Bashyam : Chapter 1 - Section 3 - Verse No. 1 Continues

तौ च च्छायातपाविव विलक्षणौ संसारित्वासंसारित्वेन ब्रह्मविदो
वदन्ति कथयन्ति ।

Jivatma and Paramatma are like shadow (Cchaya) and sunlight (Atapa) totally distinct (Vilaksanau), and opposed to each other. Wise people (brahmavidah) declare (Vadanti = Kathayanti) that they are like the bound one and the unbound one (Samsaritva - Asamsaritvena) respectively.

I) Tou = Jivatma and Paramatma

= Ahamkara and Sakshi

= Chidabhasa and Chit

= Shade / Shadow and Light

= Mithya and Satyam

II) Atatapa = Light

Chaya = shadow

III) Mind = Chaya

= Chidabhasa has no independent existence, Mithya.

IV)

Light	Shadow
<ul style="list-style-type: none">- Prakash- Paramatma- Nitya Mukta- Asamsari- Sakshi	<ul style="list-style-type: none">- Tamaha- Jivatma- Baddaha- Samsari- Ahamkara

V) Popularity in Jnana Khanda discussed here

400) Bashyam : Chapter 1 - Section 3 - Verse No. 1 Continues

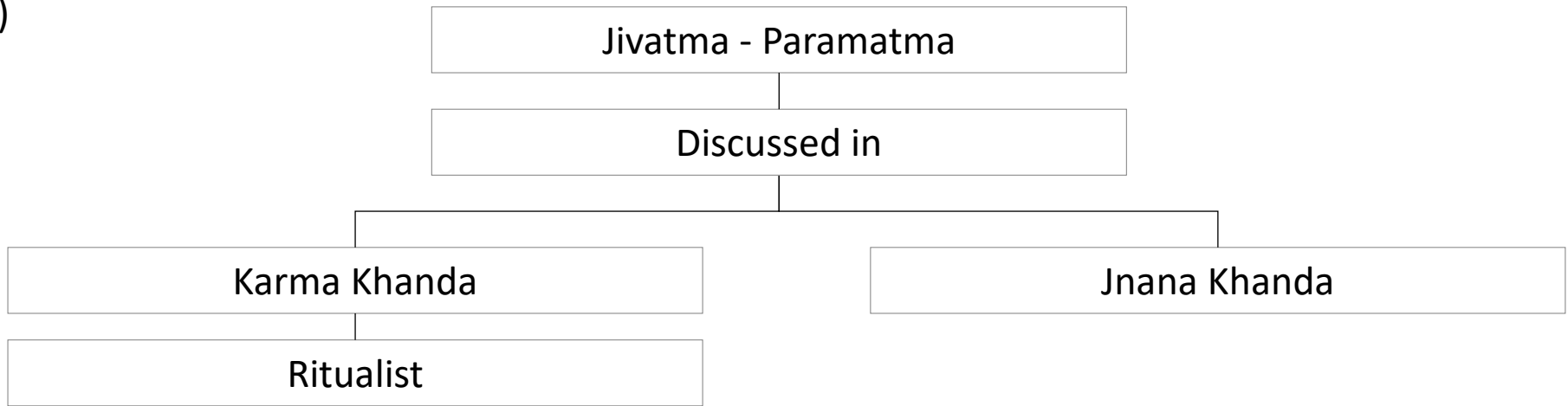
न केवलमकर्मिण एव वदन्ति । पञ्चाग्नयो गृहस्था ये च त्रिणाचिकेताः
त्रिःकृत्वो नाचिकेतोऽग्निश्चितो यैस्ते त्रिणाचिकेताः ॥ १ ॥

Not only sannyasis (Akarmis - those without karma) of the Jnanakanda talk about the Jivatma and Paramatma, but also ritualists (Pancagnayah) who are Grahasthas talk about them in Karma Kanda.

These Grahasthas are also known as Trinaciketa, because besides performing a variety of rituals, they also perform the Naciketa ritual also (adds Yamadharmaraja, in order to make Naciketas happy about the new name given to the Fire - Ritual).

4th Quoter :

I)



II) Jivatma / Paramatma in Karma Khanda discussed here in 4th Quarter

- Akarminaha = Sanyasi, Jnani
- Committed to Jnana Khanda, Asamsaru, Niragni
- Sanyasi alone, without karma.

III) Grihastha = Panchagnaya

= Karminaha

a) Jiva - associated with 5 Agnis

b) 6th Chapter - Gita - Jnani - Sanyasi = Niragni.



VI) Upasana for Grihastha = Panchagni, hence Jiva called Panchagunya.

VII) Performs Nachiketa Ritual 3 times (Trikrutva)

- Chitaha = Kindled fire
- Trinachiketa Grihastha.

VIII) Jivatma / Paramatma are located in Hridaya Sthana

IX) Anvaya :

अन्वयः

लोके सुकृतस्य ऋतं पिबन्तौ परमे परार्धे गुहां
प्रविष्टौ (जिवात्मपरमात्मानौ) छायातपौ (इव
विलक्षणै भवतः) ।(एवम्) ब्रह्मविदः वदन्ति ।
ये त्रिणाचिकेताः पञ्चाग्नयः(ते) च (वदन्ति) ॥

Anvayaḥ

loke sukr̥tasya ṛtaṁ pibantau parame parārdhe guhām
praviṣṭau (jivātma-paramātmānau) chāyātapau (iva
vilakṣaṇou bhavataḥ)| (evam) brahmavidāḥ vadanti ।
ye triṇāciketāḥ pañcāgnayaḥ (te) ca (vadanti) ॥

The knowers of Brahman say that (Jivatma and Paramatma) which are like shade and light, have entered the intellect within the supreme abode of Paramatma, experiencing the results of their own actions in the body. Those who invoke five fires and who invoke the Naciketa fire thrice (also say so).

यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ।
अभयं तितीर्षतां पारं नाचिकेतः शकेमहि ॥ २ ॥

yaḥ seturījānānāmakṣaram brahma yatparam |
abhayam titīrṣatām pāram nāciketaṃśakemahi ॥ २ ॥

May we master that Naciketas fire-sacrifice which is the bridge for those who perform sacrifices, as also that which is the highest Immortal Brahman, fearless, and the other shore for those who wish to cross the ocean of Samsara. [1 - 3 - 2]

अन्वयः

यः ईजानानाम् सेतुः (भवति तं) नाचिकेतं (ज्ञातुम्)
शकेमहि । अभयं पारं तितीर्षतां यत् अक्षरं
ब्रह्म परम् (आलबनं भवति तत् च ज्ञातुं
शकेमहि) ॥

Anvayaḥ

yaḥ ījānānām setuḥ (bhavati tam) nāciketam (jñātum)
śakemahi । abhayam pāram titīrṣatām yat akṣaram
brahma param (ālabanam bhavati tat ca jñātum
śakemahi) ॥

We can resort to the naciketa- (Fire), which is the means (to reach heaven) for the ritualists. (We can also resort to) the supreme, imperishable, fearless Brahman which (is the means) for those who want to reach the shore (of samsara).

Gist :

I)

Jiva has 2 Options - 2 Bridges to cross over Samsara

Karma Khanda

- Saguna Brahma
- Follow Nachiketa Agni - 3 Times with Virat Upasana
- 2nd Boon
- Krama Mukti
- Go to Brahma Loka

Jnana Khanda

- Nirguna Brahma
- 3rd Boon
- Sadhyo Mukti

II) Both bridges (Sethu) Give Mukti in the end - Cross Samsara Sagara.

403) Bashyam : Chapter 1 - Section 3 - Verse No. 2 Starts

यः सेतुरिव सेतुरीजानानां यजमानानां कर्मिणां दुःखसंतरणार्थत्वात्
नाचिकेतोऽग्निस्तं वयं ज्ञातुं चेतुं च शकेमहि शक्नुवन्तः ।

Nacikatagnih is like a bridge (Yah - Setuh - iva setuh - it is a means to cross over) for the ritualistic people (Ijananam = Yajamananam = Karminam), because it helps them to cross the waters of sorrow (duhkha - Santaranarthat). We, the Jivatmas (Vayam) are capable (Sakemahi = Saknuvantah) of knowing (Jnatum), as well as performing (Cetum) that Naciketagnih and thereby gaining Krama - Mukti.

- Karmi ritualist, Yajamanam through Nachiketa ritual.
- Bridge and Upasana, using Sagunam Brahma crosses Samsara.

Revision :

404) Bashyam : Chapter 1 - Section 3 - Verse No. 2 Continues

किं च यच्चाभयं भयशून्यं संसारपारं तितीर्षतां तर्तुमिच्छतां ब्रह्मविदां
यत्परमाश्रयमक्षरमात्मारव्यं ब्रह्म तच्च ज्ञातुं शकेमहि शक्नुवन्तः ।

Moreover, for the jnana-yogis who are desirous of reaching (Titirsatam = Tartum-icchatum) the safe shore (Param) of samsara (Moksa) which is totally free from fear and insecurity (Bhaya - Sunyam); a great support (Parama - Asrayam), which is free from the six fold changes (Aksaram) and which is known (Akhyam) as Atma or Brahman is available; and that Nirgunam Brahma we are capable of knowing (Jnatum Sakemahi = Saknuvantah).

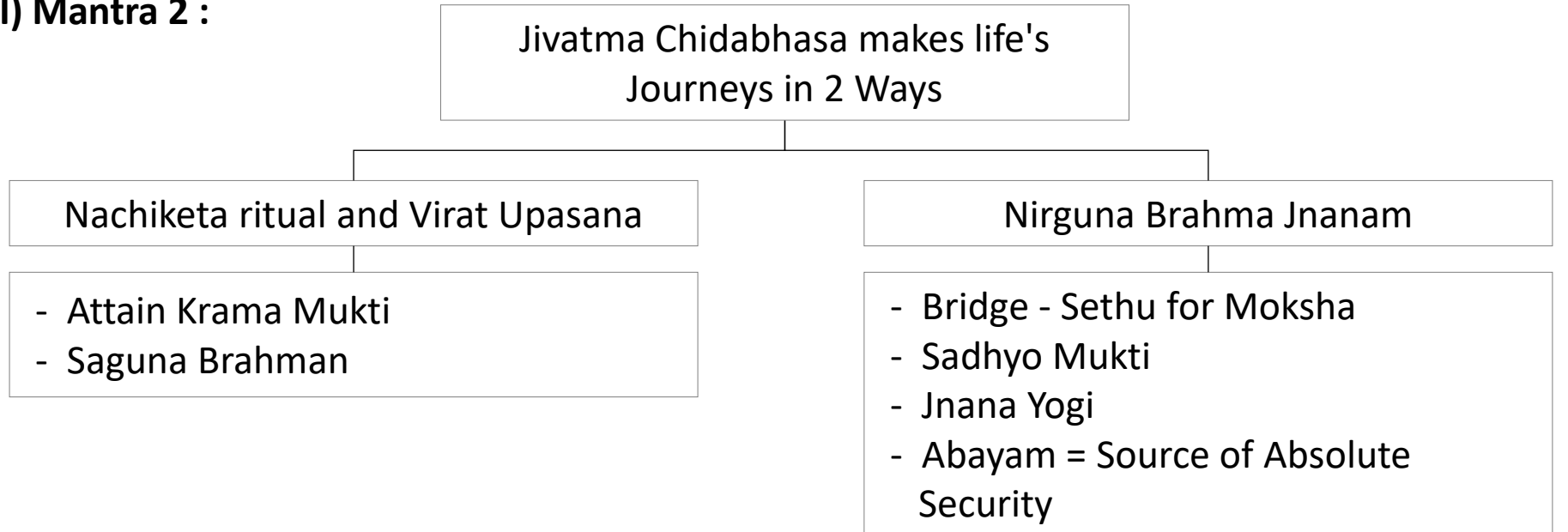
I) Mantra 1 :

Jivatma	Paramatma
<ul style="list-style-type: none"> - Chidabhasa - Ahamkara 	<ul style="list-style-type: none"> - Chit - Sakshi Chaitanyam

परापरे ब्रह्मणी कर्मब्रह्मविदाश्रये वेदितव्ये इति वाक्यार्थः । एतयोरेव
ह्युपन्यासः कृत ऋतं पिबन्ताविति ॥ २ ॥

Thus the purpose (Vakyarthah) of this Verse No. is to make us understand (Veditavye) that both Karmakanda followers, as well as the Jnanakanda followers, have a support (Karma - Brahmaavid - Asraye) or bridge. Nirgunam Brahma (Param - Brahma) is the support for Jnanakanda people while, Sagunam brahma (Aparam - Brahma) is the support for the Karmakanda followers. The introduction (Upanyasah) of these two kinds of seekers (Etayoh - Eva- Hi) has already been done (Krtah) in the first Verse No. starting with 'Rtam Pibantau iti'.

II) Mantra 2 :



III) Free from insecurity, has total security

- Ashrayam = Support = Bridge
- Aksharam - Nirgunam Brahma.

IV) Jiva by mere Jnanam of Nirguna Brahma

- Shaknuvantaha = will be able to cross Samsara.

V)

Saguna Brahman	Nirgunam Brahman
<ul style="list-style-type: none">- Know and Practice ritual, Upasana- Jnantom, Chetum- Karma Khanda	<ul style="list-style-type: none">- No Separate practice- Knowledge is Enough- Jnana Khanda it is enough to get Moksha benefit

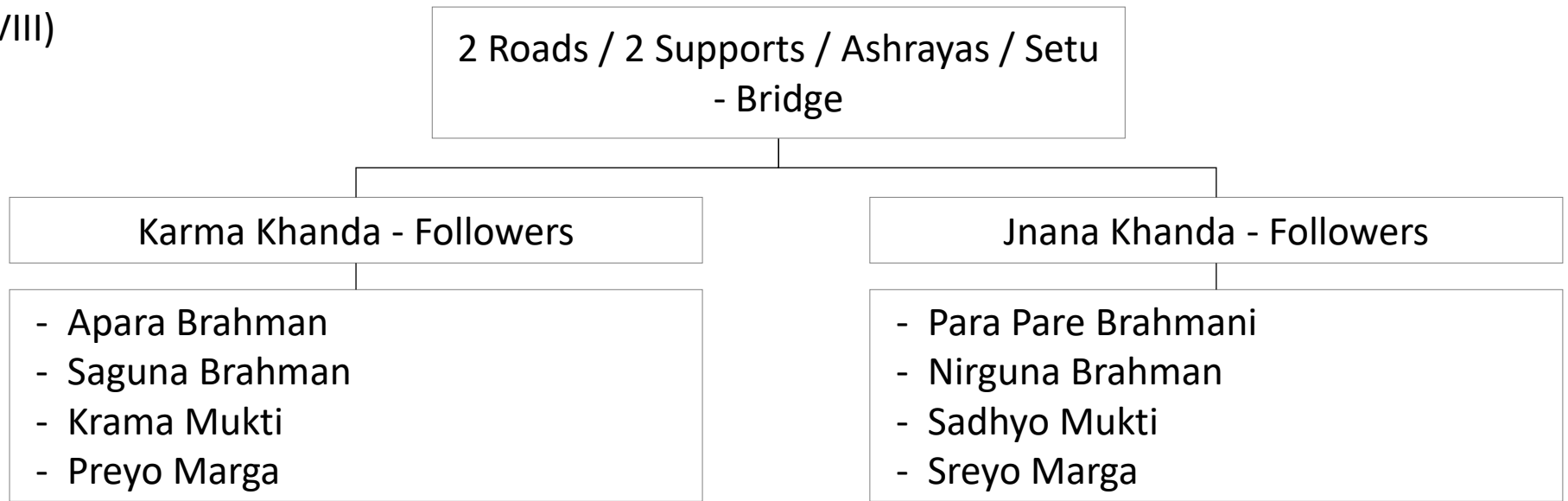
VI) Para Pare Brahmani Karma Brahma Vida Ashraye :

- Shankara concludes shloka in one sentence.

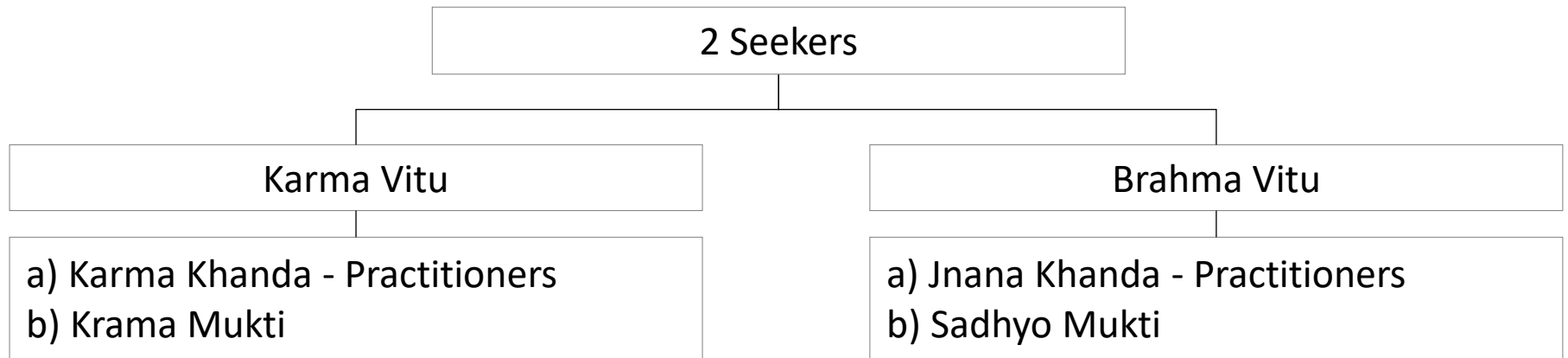
VII) Vakhyartha - Tatparyam, Essence :

- Karma Vitu, Brahma Vitu.

VIII)



IX)



X) Krutaha = 1st Mantra :

- 1st Line Ritham Pibautou Chaya Tapou Brahma Vidhi Vadanti = Jnana Khanda followers.

XI) 1st Mantra :

- 4th Line = Panchagni yena Grayo Techa Trinachiketa.
= Karma Khanda followers
- They both are mentioned in 2nd Mantra also.

XII) Anvaya :

अन्वयः

यः ईजानानाम् सेतुः (भवति तं) नाचिकेतं (ज्ञातुम्)
शकेमहि । अभयं पारं तितीर्षतां यत् अक्षरं
ब्रह्म परम् (आलबनं भवति तत् च ज्ञातुं
शकेमहि) ॥

Anvayaḥ

yaḥ ijānānām setuḥ (bhavati tam) nāciketam (jñātum)
śakemahi । abhayam pāram titīrṣatām yat akṣaram
brahma param (ālabanam bhavati tat ca jñātum
śakemahi) ॥

We can resort to the naciketa- (Fire), which is the means (to reach heaven) for the ritualists.
(We can also resort to) the supreme, imperishable, fearless Brahman which (is the means) for
those who want to reach the shore (of samsara).

406) Introduction to Chapter 1 - Section 3 - Verse No. 3 :

तत्र य उपाधिकृतः संसारी विद्याविद्ययोरधिकृतो मोक्षगमनाय
संसारगमनाय च तस्य तदुभयगमने साधनो रथः कल्प्यते ---

Among those two, Jivatma and Paramatma, the Jivatma who is associated with the reflecting medium (Upadhi - Krtah - the Body - Mind - Complex). is a Samsari. He is the eligible candidate (Adhikrtah) to travel in life by practising either vidya (Atmajnanam) or avidya (Karma). By practising vidya, he can go to Moksa Marga (Moksa Gamanaya) or by practicing avidya, he can choose successful continuation in the Samsara Marga (Samsara Gamanaya). For this eligible traveller, as the means (Sadhanah) to reach either of the destinations (Tad - Ubhaya - Gamane) the Upanishad visualises a chariot (Rathah Kalpyate) as the vehicle for travelling. Here, the chariot is the example (Drstantah), and the eligible traveller is the Subject (Darstantah) for which the example is given.

I) 3rd Mantra - Ratha Kalpana, Visualisation

II) Yaha Upadhika Krutaha Samsari :

- Jivatma associated with upadhi = Samsari.

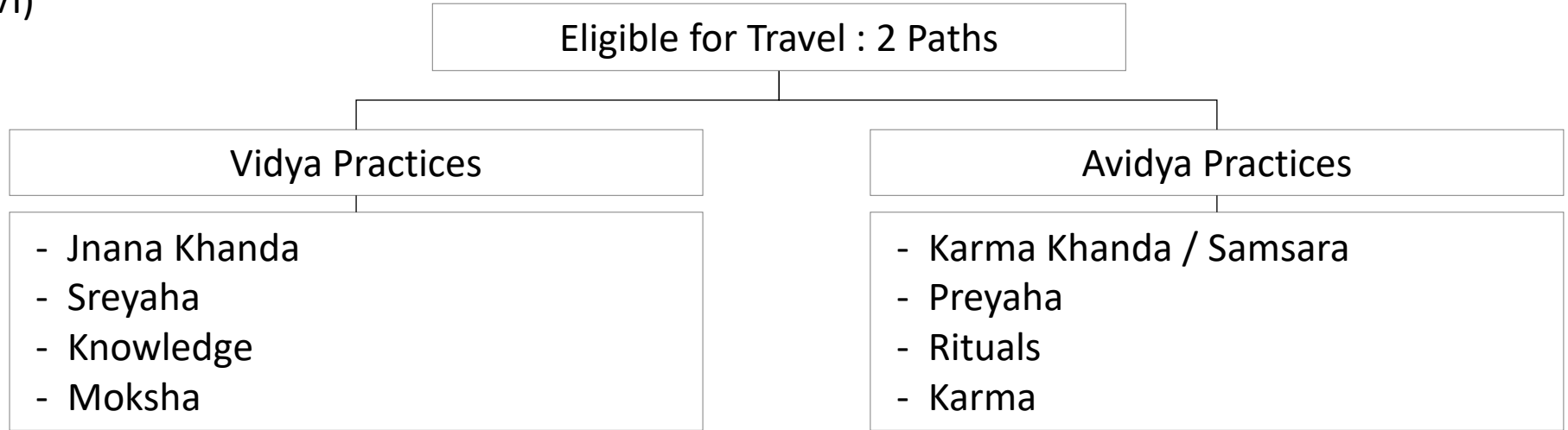
III) Upadhi Pratibimbitaha :

- Upadhi = Mind = Reflecting medium
- Antahakarana Pratibimba Chidabhasa Chaitanyam.

IV) Jiva associated with Mind, Ahamkara, Samsari

V) Adhikrutaha = Eligible, qualified Traveller in life

VI)



Katho Upanishad :

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

Duram-ete viparite visuci
avidya ya ca vidyeti jnata,
Vidyabhi-psinam Naciketasam manye
na tva kama bahavo 'lolupanta ॥ 4 ॥

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee.

VIII) Chariot as means, vehicle for Moksha is imagined by Upanishad.

IX) Sadhana = Vehicle, Kalpayate, Visualised.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः
प्रग्रहमेव च ॥ ३ ॥

ātmānaṁ rathinaṁ viddhi śarīraṁ rathameva tu,
buddhiṁ tu sārathiṁ viddhi manaḥ
pragrahameva ca ॥ ३ ॥

Know the Atman as the Lord of the chariot, who sits within it and the body as the chariot, Know the intellect as the charioteer and the mind as, verily, the reins.

[1 - 3 - 3]

अन्वयः

(त्वम्) आत्मानं रथिनं विद्धि । शरीरं तु रथम्
एव (विद्धि) । बुद्धिं तु सारथिं विद्धि । मनः
प्रग्रहम् एव च (विद्धि) ॥

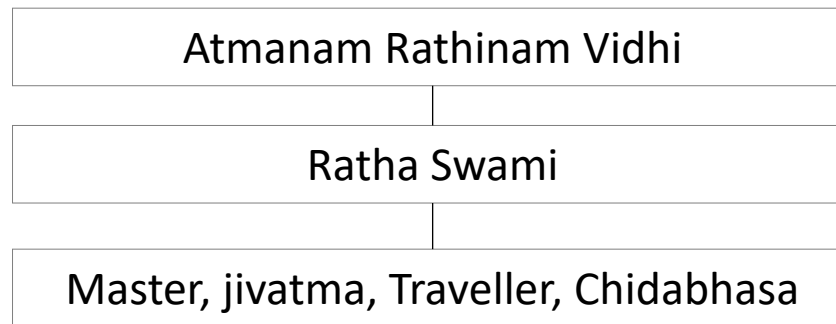
Anvayaḥ

(tvam) ātmānam rathinam viddhi । śarīram tu ratham
eva (viddhi) । buddhim tu sārathim viddhi । manaḥ
pragraham eva ca (viddhi) ॥

Know the Jivatma to be the master of the chariot (and) the physical body to be the chariot. Know the intellect to be the charioteer, and the Mind to be the reins.

Gist :

I)



II) Shariram = Body = Vehicle = Chariot

III) Buddhim Tu Saratim Viddhi :

- Intellect = Driver = Decides direction of travel.

IV) Mind = Pragraha

= String

= Reins connecting intellect and horses

= Controls movement of chariot

409) Bashyam : Chapter 1 - Section 3 - Verse No. 3 Starts

तत्र तमात्मानमृतपं संसारिणं रथिनं रथस्वामिनं विद्धि जानीहि ।

In this context, may you understand (Viddhi - janihi) that Jivatma (Atmanam), the consumer of Karma Phalam (Tam - Rtapam), a Samsari, is the owner (Ratha - Svaminam) of the chariot (Rathinam).

I) **Tatra** : In this context.

II) Mritapam = Ritham of Pibanthou Kartau

Ritham = Karma Phalam

Pa = consumer

Bokta = Karma Phala Bokta

= Samsari Jivatma

= Ratha swami, seated in chariot

III)

Jivatma	Intellect
<ul style="list-style-type: none">- Master sitting in Chariot- Ratha Swami	<ul style="list-style-type: none">- Driver of the Mind- Gives direction of Marga to horses - Sense organs

410) Bashyam : Chapter 1 - Section 3 - Verse No. 3 Continues

शरीरं रथमेव तु रथबद्धहयस्थानीयैरिन्द्रियैराकृष्यमाणत्वात्
शरीरस्य ।

He travels in the chariot, which may you understand to be the body (Sariram Rathameva Tu). And by the five sense organs (indriyaih) which are the five horses (Haya - Sthaniyah), the body (Sarirasya) chariot is pulled (Akrsyamanatvat).

I) Shankara Justifies imagery

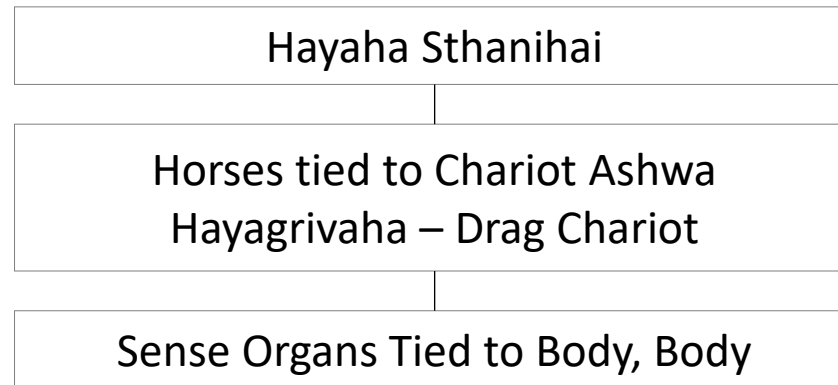
II) Jivatma - Ratha Swami wants to travel in the body vehicle to various destinations

- Traveller occupies body

III) Body = Ratham = Chariot

Chariot	Body / Sense Organs
Dragged by Horses	Sense organs Drag Physical Body

IV)



V) Upama = Figure of speech

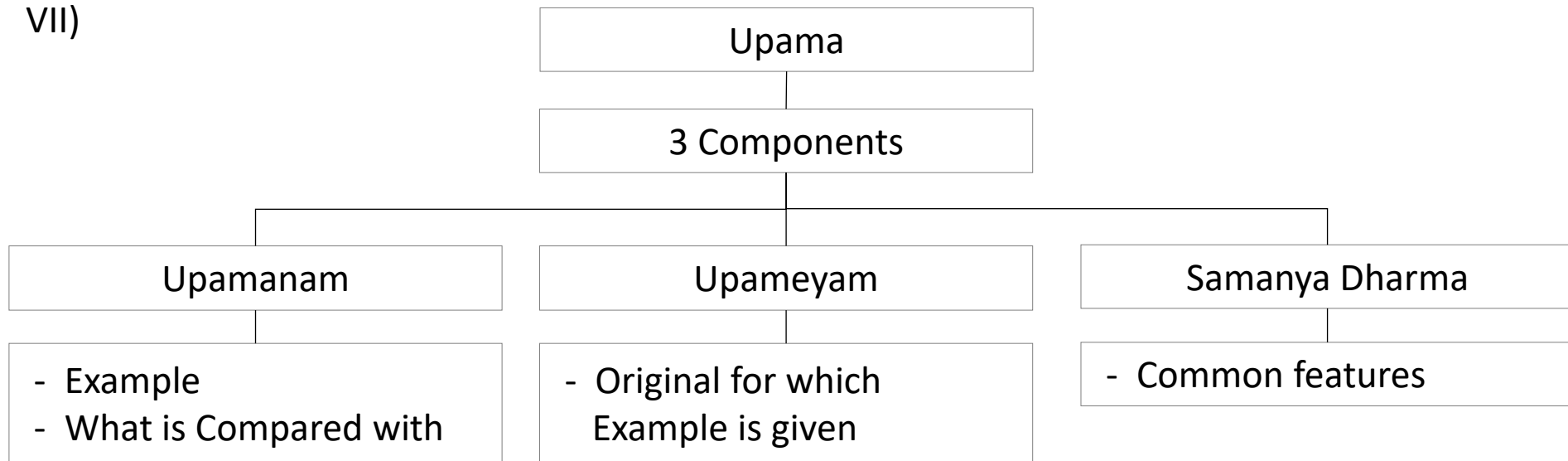
= Simile

= Comparable

VI) Maha Kavi = Bhairavi and Kalidasa and Daudi

= All 3 great poets.

VII)



- More Common factors, greater is the Example.

VIII)

Shariram	Ratha
Upameyam	Upamanam, example

- What is Samanya Dharma?

IX) Example :

- Face = Moon (bright, Shining, Cool, Attractive)
- Don't compare craters on Moon with problem in face.
- Sadrushyam = Sadharmyam Akrutya Manatvam.

बुद्धिं तु अध्यवसायलक्षणां सारथिं विद्धि बुद्धिनेतृप्रधानत्वाच्छरीरस्य
सारथिनेतृप्रधान इव रथः ।

May you know (Viddhi) that the intellect (Buddhi) which is the decision maker (Adhyavasaya - Laksanam) is compared to the the driver of the chariot (Sarathim) because both are prominent (Pradhanatvat) in their respective fields. Just as driver (Sarathi) is the leader (Netr) for the chariot, in the same way, the intellect (Buddhi) is the leader for the body chariot.

3rd Quarter of Mantra :

I) Buddhim Tu Sarathim Viddhi :

- Intellect = Driver of the body, charioteer.

II) Buddhi = Adhyavasaya Lakshanam

= Judgement maker

= Decides right goal, Safe path, Right path, Weighs Pros-cons

= Nischaya Lakshanam

= Determining, deciding faculty.

III)

Upamanam	Upameyam
<ul style="list-style-type: none">- Chariots Sarathi, Driver- Example	<ul style="list-style-type: none">- Buddhi

IV) Sadrushtam - Similarity :

- Both Pradhanam, Prominent in respective fields.
- Leadership is Samanya Dharma.

Chariot	Body
<ul style="list-style-type: none">- Driver decides whether Yajamana reaches goal, Destination- Driver important for Vehicles Journey- Sarathi Netha	<ul style="list-style-type: none">- Intellect Decides Whether Jiva reaches destination of Moksha or Samsara- Buddhi Important for Human Journey- Intellect is Permanent Sarathi, Leader, Director of Body- Sharira Netha

What is importance of Buddhi as a Leader?

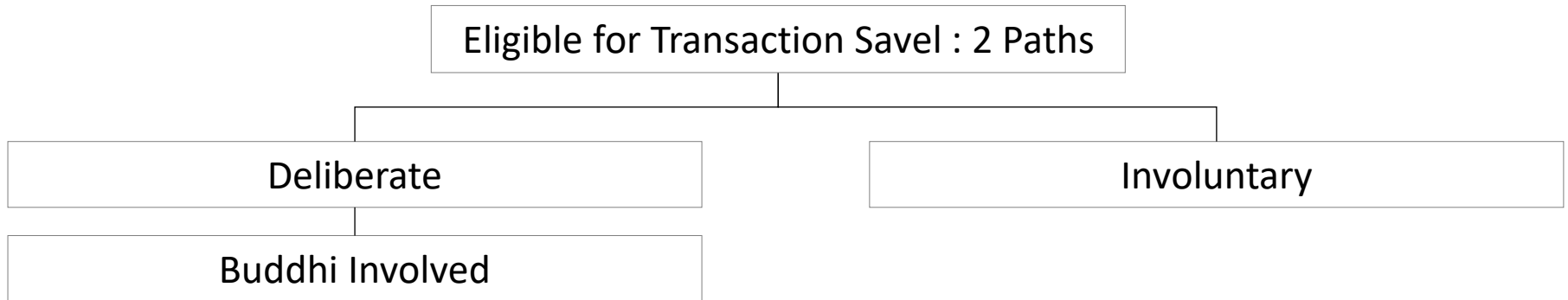
412) Bashyam : Chapter 1 - Section 3 - Verse No. 3 Continues

सर्वं हि देहगतं कार्यं बुद्धिकर्तव्यमेव प्रायेण ।

Buddhi is said to be the Pradhanah or the leader, because all the activities at the level of the body (Dehagatam Karyam) are mostly (Prayena) determined by the intellect only (Buddhi - Kartavyam - Eva).

Supporting Logic :

- I) All activities at the level of the Body - Sthula, Sukshma Sharirams are determined by intellect alone
- II) Chosen, executed, implemented by Buddhi.



413) Bashyam : Chapter 1 - Section 3 - Verse No. 3 Continues

मनः संकल्पविकल्पादिलक्षणं प्रग्रहं रशनां विद्धि । मनसा हि
प्रगृहीतानि श्रोत्रादीनि करणानि प्रवर्तन्ते रशनयेवाश्वाः ॥ ३ ॥

May you know that the mind, which is characterised by the faculties of pros and cons of thinking (Sankalpa - Vikalpa - Adi - Laksanam), is like the reins (Pragraham = Rasanam). Just as the horses are controlled with the help of the reins (Rasanaya - Iva - Asvah), so also the sense organs (Karanani) like the ears etc (Srotradini) controlled through the mind alone, they perform (Pravartante).

4th Quarter :

- Manaha Pragrahameva.

I) Mind directly operates the sense organs (Reins)

- Intellect = Driver.

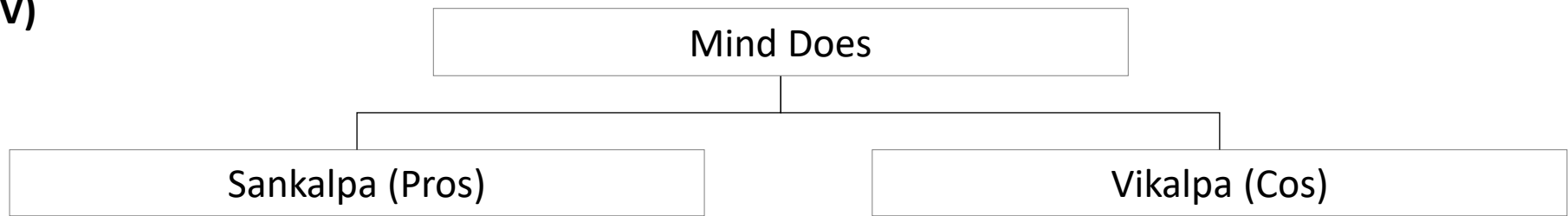
II) Decision implemented by the Mind

- Mind alone behind 10 Sense Organs.

III)

Intellect	Mind
<ul style="list-style-type: none">- Decider- Intellect chooses to attend Class	<ul style="list-style-type: none">- Implementer, Executor of intellects Decision- Mind May not Co-operate- Will think of home and Miss the Class

IV)



V) Mind = Pragraham, Reins, Rashane, String connecting horse.

VI) Samanya Dharma :

Driver	Mind
<ul style="list-style-type: none">- Holds horses through reins	<ul style="list-style-type: none">- Holds Sense Organs- With Mind alone Sense Organs are held in the Class- Holds ears in the Class- Holding Instrument

VII) Pragrihi Thani :

- Pragrahyasyaha Anena Iti Pragraha
- Pragraha = Holding instrument.

VIII) Mind is the holding instrument for intellect and sense organs

- Sense organs are held in place by the Mind only.

IX) Pravartante :

- Sense organs function in their respective fields.

X) Railway Station / Airports :

- We raise our eye brows and listen to the announcements.
- Total Mind behind ears.

XI) Mind and Indriyam, both intangible

XII) Just as horses are held by reins, Rashana

- Being held, Pragraha is common to reins and mind.

XIII)

Mind	Reins
Holder of Sense Organs	Holder of Horses

XIV) Anvaya :

अन्वयः

(त्वम्) आत्मानं रथिनं विद्धि । शरीरं तु रथम्
एव (विद्धि) । बुद्धिं तु सारथिं विद्धि । मनः
प्रग्रहम् एव च (विद्धि) ॥

Anvayaḥ

(tvam) ātmānaṁ rathinaṁ viddhi । śarīraṁ tu ratham
eva (viddhi) । buddhiṁ tu sārathiṁ viddhi । manaḥ
pragraham eva ca (viddhi) ॥

Know the Jivatma to be the master of the chariot (and) the physical body to be the chariot.
Know the intellect to be the charioteer, and the Mind to be the reins.

- May you understand Atma to be Master of the Body.

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं
भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

indriyāṇi hayānāhurviṣayāṁsteṣu gocarān ।
ātmendriyamanoयुक्तम्
bhoktetyāhurmanīṣiṇaḥ ॥ ४ ॥

The sense (and the instincts) they say, are the horses, and their roads are the sense-objects. The wise call Him the enjoyer (when He is) united with the body, the sense and the mind. [1 - 3 - 4]

अन्वयः

(मनीषिणः) इन्द्रियाणि हयान् आहुः । विषयान् तेषु
गोचरान् (आहुः) । आत्मेन्द्रियमनोयुक्तं (आत्मानं)
भोक्ता इति मनीषिणः आहुः ॥

Anvayaḥ

(manīṣiṇaḥ) indriyāṇi hayān āhuḥ । viṣayān teṣu
gocarān (āhuḥ) । ātmendriyamanoyuktam (ātmānaṁ)
bhoktā iti manīṣiṇaḥ āhuḥ ॥

They declare the sense organs to be horses, (and) the sense objects to be their paths.
Wise men declare that (the Jivatma) along with body, sense organs, and mind is the
experiencer.

Gist :

I)

Indriyam	Hayan Ahuhu
Sense Organs	Horses

II) Hayaha = Ashvaha, horse

III) Vishaya Tehu Gocharan :

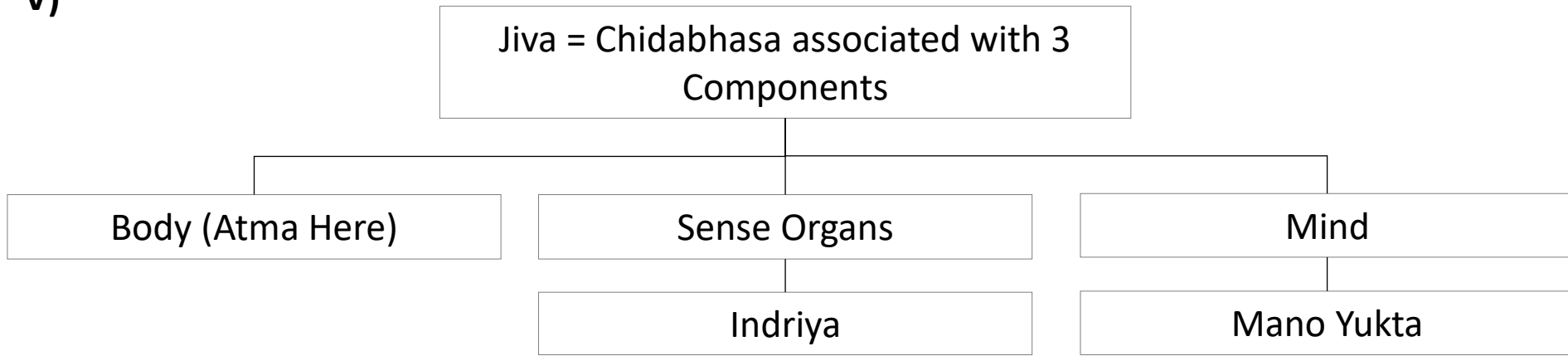
- 5 Fold Sense Objects
 - Shabda
 - Sparsha
 - Rasa
 - Rupa, Gandha
 - Gochara = Pathways.
- Roads, Paths by which Sense Organs move

IV) Chakshu - Moves only in the field of Rupa

Srotram - Moves only in the field of sound

- Exclusive lanes in the world outside
- Like cycle, 4 wheeler, Pedestrian pathways.

V)



Revision - Mantra 4 :

I) Comparison :

- a) Jiva Atma = Master of body chariot, Rathihi, Traveller
- b) Body = Chariot
- c) Intellect = Driver
- d) 5 Sense Organs = 5 Horses
- e) Shabda, Sparsha, Rupa, Rasa, Gandha = Roads, exclusive traffic lanes, 5 Distinctive tracks.

II) Sense organs, drag body chariot like horses.

III) a) Jivatma by itself Param Atma, Sakshi in his Original Nature

b) When Jivatma is associated with Upadhi Medium - Body, Mind Complex, he becomes Karta, Bokta, Pramata

c) Original Nature of Jivatma = Turiyam.

d) The Proximity of Anatma makes Jivatma commit a Mistake - takes himself as Karta, Pramata, Bokta, which is superimposed on pure Self, Atma.

e) With superimposition Paramatma becomes Jivatma.

f) Example :

- Waker with superimposition of dream universe, becomes dreamer.

g) Turiyam with superimposition of Waking universe of Panchabutas becomes Waker.

h) Atma is Ekam, Kshetrajna, Nirvikara, Nirguna Turiyam

i) It alone is in all the Jiva Sharirams and in the Jagat as Ishvara

- All seeming reflections, Mithya appearances.

j) Upanishads are stories of unseen Atma, Soul, Awareness, Consciousness revealing itself.

IV) 2nd Line :

- Atmanam Bokte Iti Ahuhu
- Atma becomes Bokta, Karta, Pramata
- Yuktam = When associated with Anatma.

V) Param Atma by itself is Sakshi, Akarta, Abokta, Apramata, Nityaha.

VI) In association with Anatma, Atma seems to become Karta, Bokta, Pramata.

VII) Atma, Indriya, Mano Yukta :

- (Body - Shariram, Chariot - Here)
- Atmanam - Chaitanyam.

- Sharira, Indriya, Mano Upadhi Yukta Chaitanyam Bokte iti Ahuhu.
- Wise declare it is seeming Bokta, not real Bokta.
- This essence of mantra.

416) Bashyam : Chapter 1 - Section 3 - Verse No. 4 Starts

इन्द्रियाणि चक्षुरादीनि हयान् आहू रथकल्पनाकुशलाः
शरीररथाकर्षणसामान्यात् ।

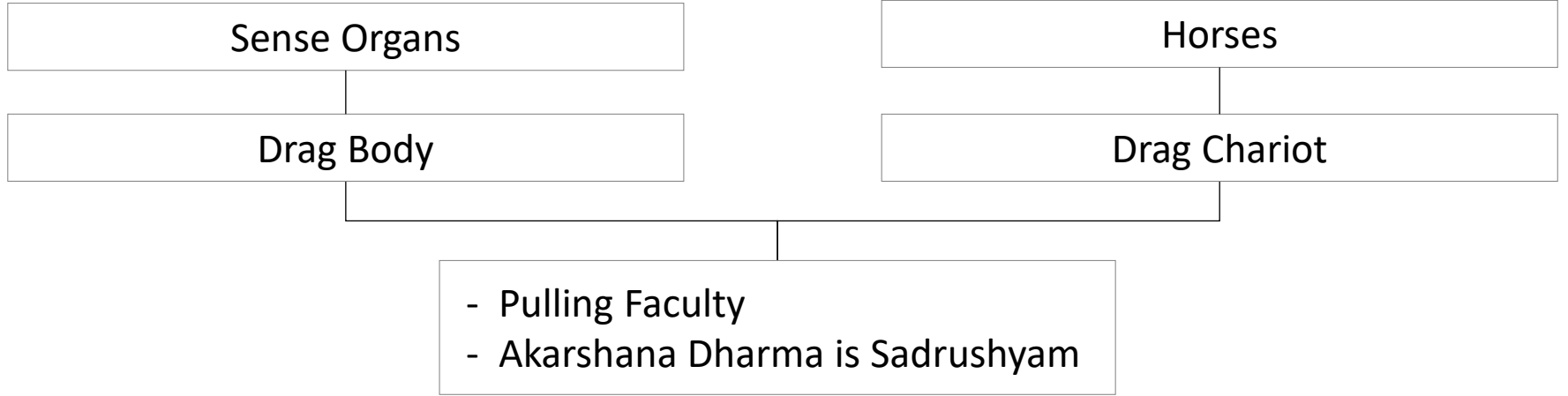
Those who are experts in the chariot imagery (Ratha - Kalpana - Kusalah) declare that the sense organs (Indriyani) like the eye etc (Caksuradini), are to be imagined (Parikalpitesu) as the horses (Hayan) of the chariot, because of the common feature among both of them, which is that both of them are draggers or pullers (Akarsana - Samanyat).

- I) Indriyam = 5 Sense Organs
- II) Hayam = Ashwan = Horses
- III) Ahuhu Ratha Kalpana - Imagery experts understand.
- IV) Why horses = Sense Organs?
- V)

Upamanam	Upameyam	Sadrushyam
<ul style="list-style-type: none"> - Horses - Example 	<ul style="list-style-type: none"> - Sense Organs - Original 	<ul style="list-style-type: none"> - Common factors

VI) Samanya Dharma Sharira Akarsha : Common feature :

- Both are pullers, Drawers.



417) Bashyam : Chapter 1 - Section 3 - Verse No. 4 Continues

तेष्वेव इन्द्रियेषु हयत्वेन परिकल्पितेषु गोचरान्मार्गान्रूपादीन्विषयान्
विद्धि ।

When the sense organs are compared to the horses (Tesu - Eva - Indriyesu - Hayatvena - Parikalpitesu), then for those horses may you understand that their tracks (Gocaran= Margan) are the sense objects with forms, etc (Rupadadini - Visayan).

I) Tesu :

- For sense organs, horses.

II) Sense objects = are tracks, Gocharan, Marga.

III) Sense objects = Vishayam

= Rupa, Adhi

IV) Vidhi - May you understand.

V) Normal Language :

- Book / Wall / Chair is object of eye.

VI) Traditional language :

a) You are not seeing Book / Wall / Chair

- You are seeing Colour and form.

b) Listen to Swamiji = Object of ears

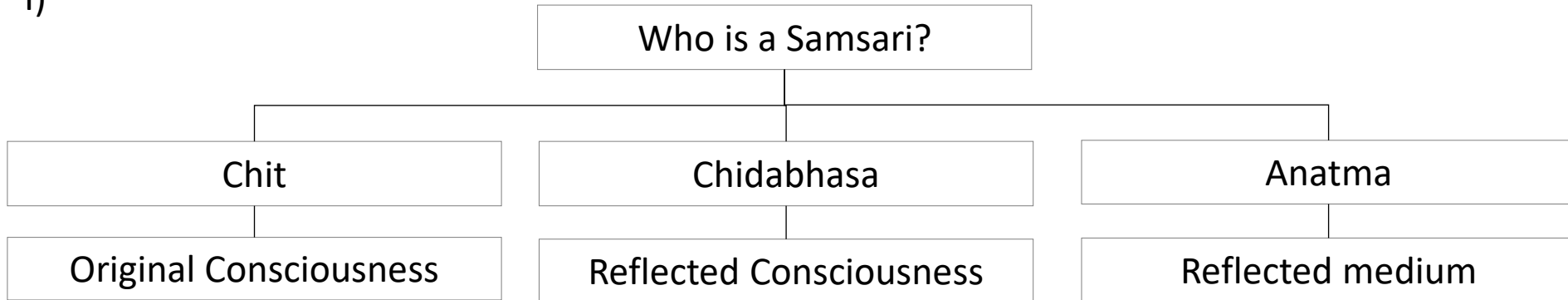
- Say : Shabda I am listening
- Sense objects = Shabda, Sparsha, Rupa, Rasa, Gandah are being experienced
- Don't use name of objects but their Gunas, Indriya Vishaya
- Don't enumerate objects but use Rupa adjective.

418) Bashyam : Chapter 1 - Section 3 - Verse No. 4 Continues

आत्मेन्द्रियमनोयुक्तः शरीरेन्द्रियमनोभिः सहितं संयुक्तमात्मानं
भोक्तेति संसारीत्याहुर्मनीषिणो विवेकिनः ।

Wise men (Manisinah - Vivekinah) declare, that the Atma because of its association (Yuktam) with sense organs and mind, that is when the Atma is combined (Samyuktam - Atmanam) with the body - mind - sense - complex (Sarira - indriya - Manobhih), it appears to be as though an experiencer or enjoyer (Bhokta), in short as a Samsara.

I)



- Samsari attribute given to whom?

II) a) Individual is a mixture of all three components

b) Original Consciousness is associated with Reflected Consciousness

- Reflected Consciousness can't exist without Original Consciousness independently.

c) Where Reflected Consciousness is, there Reflected medium is there together.

d) Where Jiva is, 3 are there, mixture is there.

III) a) Samsari attribute normally belongs to Reflected Consciousness - Ahamkara only.

b) Karta, Bokta, Pramata belong to Anatma

c) Anatma belongs to Chidabhasa Reflected Consciousness.

- d) Chidabhasa = Ahamkara = Samsari
- e) All 3 Plus Samsara attribute belongs to Mithya Anatma which is resting on Original Consciousness
- f) Samsara, Reflected Consciousness / Reflected Medium = Mithya resting on Adhishtanam only.
- g) 3 Are Superimposed, appearing on Atma
- h) Atma itself is appearing as seeming Samsari
 - Samsara belongs to Reflected Consciousness - Chidabhasa.
- i) In Vedanta we say sometimes as Chidabhasa is appearing on Chit Atma, Atma is Samsari.
- j) Samsara is transferred from Chidabhasa to Atma
- k) Atma Original Consciousness is seeming Samsari because of Samsara Dharma transferred from Chidabhasa.

l) Atma - Indriya - Mano Yuktam :

- Sharira - Indriya - Manah Sahitam.
 - In Association with Chidabhasa and Shariram.
- m) In the Proximity of Reflected Medium and Reflected Consciousness
- Atma Original Consciousness, Adhishtana appears as Karta, Bokta Pramata.

n) Brahma Sutra - Adhyasa Bashyam :

- Satya Anrute Mithuni Kritya Aham Idam Mama Idam Naisargikm Loka Vyavahara...

O) Satya Atma appears to be Samsari because of transferred Samsara from Ahamkara to Atma.

- Atma appears to be Samsari, Anityam.

p) Boktamanam - Bokta, Samsari.

q) Manishina = Vivekina, wise person say this

R) I - Sakshi appear as Samsari because of transference of Samsara attribute from Ahamkara to real I - Sakshi.

419) Bashyam : Chapter 1 - Section 3 - Verse No. 4 Continues

न हि केवलस्यात्मनो भोक्तृत्वमस्ति बुद्ध्याद्युपाधिकृतमेव
तस्य भोक्तृत्वम् । तथा च श्रुत्यन्तरं केवलस्याभोक्तृत्वमेव
दर्शयति - “ध्यायतीव लेलायतीव” (बृ -उ- ४ ।३ ।७) इत्यादि ।

But pure Atma (Kevalasya - Atmanah) certainly does not have Bhoktrtvam (Na Hi Bhoktrtvam Asti). Atma's bhoktrtvam is caused only from the standpoint of the Body - Mind - Complex which is its upadhi (Buddhi - Adi - Upadhi - Krtam - Eva - Tasya - Bhoktrtvam). Atma being intrinsically Abhokta is explicitly revealed (Darsayati) by another Sruti Verse No.

(Sruti - Antaram - the Sruti being Brihadaranyaka Upanishad 4-3-7). I, the Atma, which am intrinsically Abhokta only (Kevalasya - Abhoktrtva - Meva), the Upanishad says "Appears to be as though meditating (Dhyayati - Iva) and wavering or moving (Lelayati - iva) etc (iti - Adi)"

I) How I Sakshi appear as Samsari?

- Because of transferred Status of Ahamkara I

II)

I Sakshi	I Ahamkara
<ul style="list-style-type: none">- Unreal- Intrinsic Status- Transfer	<ul style="list-style-type: none">- Real- Karta, Bokta, Pramata- Incidental Status

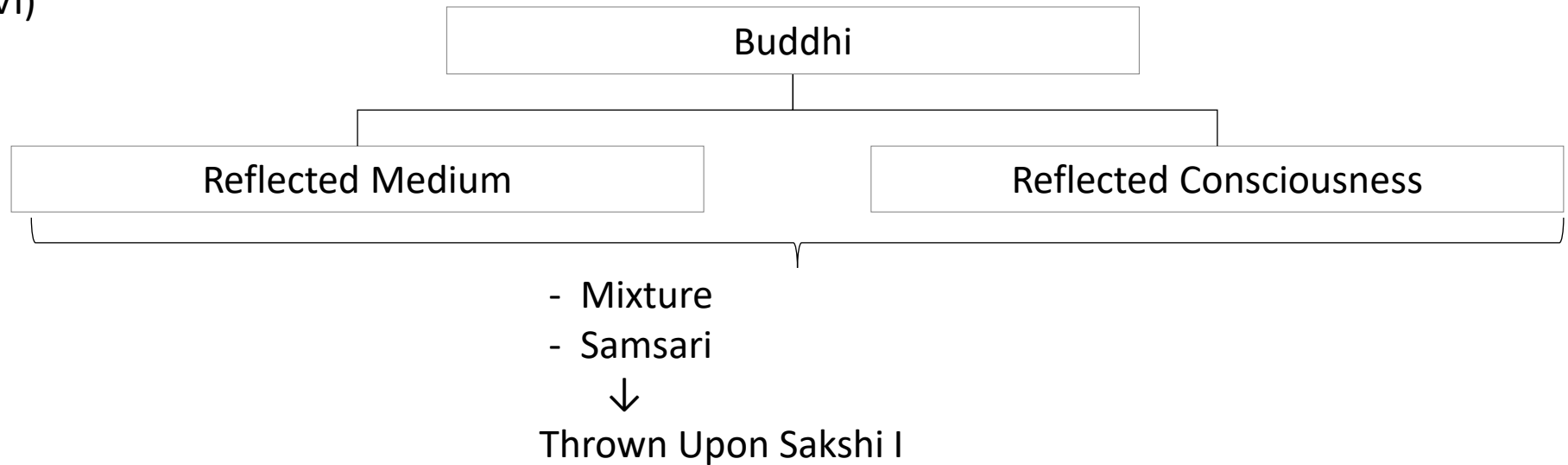
III) I am Asamsari but appear to be Samsari incidentally only not intrinsically.

IV) Kevala Atma, Original Consciousness, Pure Sakshi, Real I.

- Akarta, Abokta, Apramata, Nitya Asamsari.

V) Because of Proximity of Buddhi Upadhi, Karta Status of Buddhi, transferred to I Sakshi.

VI)



- Boktrutvam (Caused by) = Upadhi Krutam.

VII) This is additional note of Shankara, very important.

VIII) Incidental status need not be removed because unreal status can't disturb me the Sakshi.

IX) Only understand Samsari status is incidental, unreal, Mithya, conditioned status because of upadhi.

X) I am Nitya Mukta Atma, ever free

XI) Other than understanding Ahamkara is Mithya, nothing else is required.

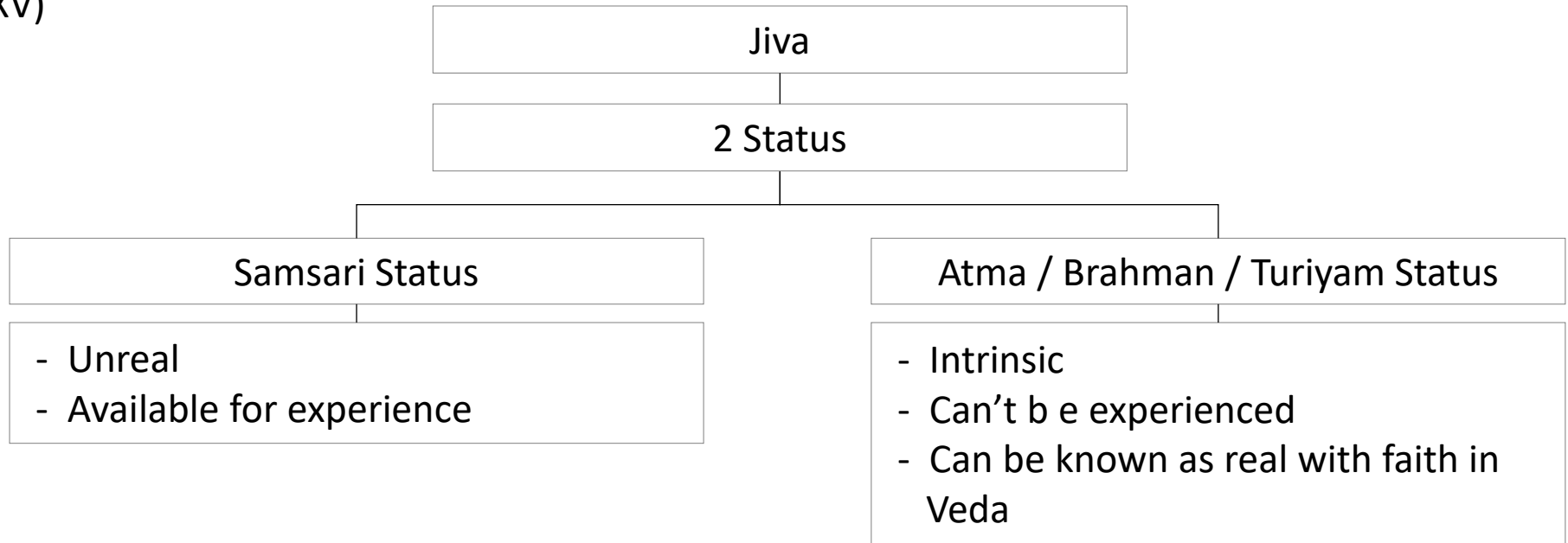
XII) If not understood, Baddhaha, Samsara taken as real

XIII) Other than knowledge from Katho Upanishad, nothing else required for liberation.

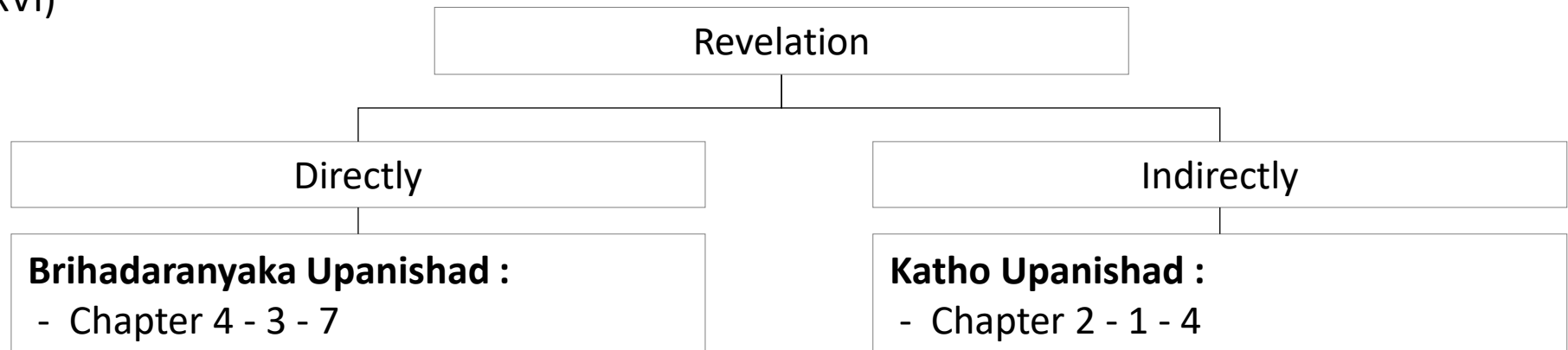
XIV) Doership is incidental, unreal

- Enjoyership is incidental, unreal
- Perception is incidental, real.
- Samsara = Kartrutvam and Boktrutvam and Pramatrutvam.

XV)



XVI)



Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः
प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः;
स समानः सन्नुभौ
लोकावनुसंचरति,
ध्यायतीव लेलायतीव;
स हि स्वप्नो भूत्वेमं
लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yaṃ vijñānamayaḥ
prāṇeṣu hr̥dyantarjyotiḥ puruṣaḥ;
sa samānaḥ sannubhau
lokāvanusaṃcarati,
dhyāyatīva lelāyatīva;
sa hi svapno bhūtvemaṃ
lokamatikrāmati mṛtyo rūpāṇi || 7 ||

‘Which is the self?’ ‘This infinite entity (Puruṣa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world—the forms of death (ignorance etc.).’ [4 - 3 - 7]

Katho Upanishad :

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

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

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

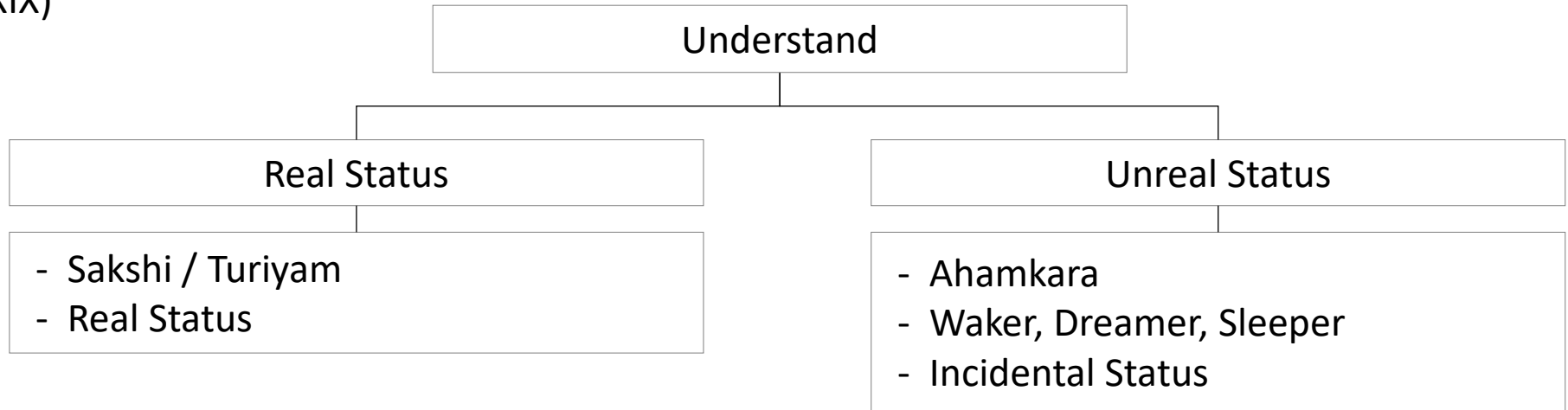
XVII) Brihadaranyaka Upanishad :

- Pet Quotation of Shankara.
- Kevalasya Aboktrutvam, Akartrutvam, Apramatrutvam = Real Status.

XVIII) When you try to remove Karta, Bokta, Pramata status, you give reality, causes Samsara.

- Understand only nature of Atma as Akarta, Abokta, Apramata.

XIX)



XX) Never Say :

- I want to complete Prarabda, I have to exhaust it
- It will create Samsara.

XXI) Know I don't have any Karma status at any time because I am not Ahamkara

- Ahamkara status, incidental, comes, goes, Waker, dreamer, sleeper comes and goes.
- Sakshi I, Adhishtanam, Real status, own with knowledge from Veda.

XXII) Videha Mukti only for Junior students.

Senior students :

- I am Akarta, no Prarabda, Sanchita, Agami
- I am in Binary format.

XXII)

Atma	Anatma
<ul style="list-style-type: none">- Real Sakshi- Akarta- Abokta	<ul style="list-style-type: none">- Waker, Dreamer, Sleeper- Ahamkara with 3 Sharirams

XXIV) How does Brihadaranyaka Upanishad - Reveal Sakshi :

a) Dhyayati Iva :

- I Atma am as though meditating really, can't meditate.
- I have no Shariram.

b) Lilayati Iva :

- I Atma as though wavering, agitated, deluded.

c) Really speaking I am not the mind in agitation or require meditation

d) All belong to Reflected Medium and Reflected Consciousness = Anatma, Mithya.

e) I am Original Consciousness, ever Mukta.

- My intrinsic nature is Nitya Mukta Atma.

f) I have no Sadhana to do.

g) Dhyayati Iva, Leelayati Iva.

h) Srutyartham Darshayati.

एवं च सति वक्ष्यमाणा रथकल्पनया वैष्णवस्य पदस्यात्मतया
प्रतिपत्तिरुपपद्यते नान्यथा स्वभावानतिक्रमात् ॥ ४ ॥

That being so (Evam Ca Sati - That Atma is not one which really experiences but appears to be as though experiencing), only if this truth is understood, through the chariot imagery which is going to be further elaborated (Vaksyamana - ratha - kalpanasya); the knowledge of one's own real nature (Atmataya - Pratipattih) being that of Brahman (Vaisnavasya - Padam) is going to be realised (upapadyate), but not otherwise. In fact, one's intrinsic true nature cannot be ever eliminated (Svabhava - Anatikramat). (In other words, it is not possible to negate Bhoktrtvam and Karttrtvam, if they are really one's intrinsic true nature).

I) Fact :

- **Reflected Medium = Body, Mind, Sense complex = Mithya.**

II) Reflected Consciousness = Mithya

III) Reflected Medium and Reflected Consciousness = Ahamkara, Waker, dreamer, sleeper
= Mithya
= Experienced and experiencer Jiva, not
real
= Kshetram

IV) Ahamkara Jiva has Samsara, Sakshi, I am Original Consciousness, Sakshi, Satyam.

V) I am Asamsari all the time

- Because of ignorance, I transfer Samsara of Anatma I - Ahamkara I to Sakshi I.
- Attributes of Anatma transferred to Atma - Sakshi - Turiyam.

VI) Through study of Vedanta, I learn to discriminate first what is Sakshi - Atma and what is Ahamkara - Anatma.

- Purely intellectual change by knowledge.
- Ignorance of Turiya Atma clearly removed, Moola avidya goes.

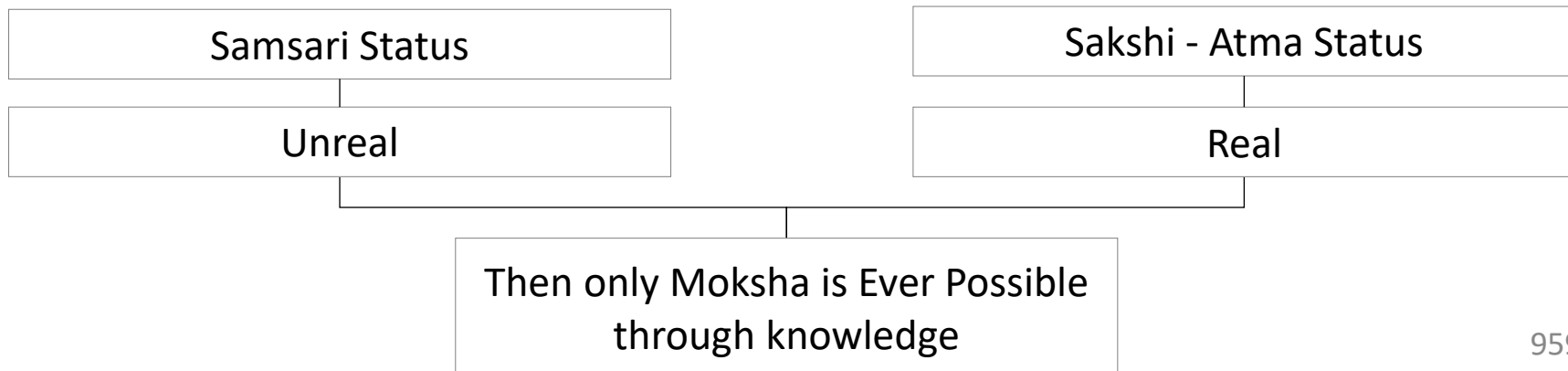
VII) I withdraw from Anatma - 3 Sharirams and Chidabhasa by knowledge of Atma.

- Samsari status does not belong to me
- Negate Anatma and its Samsarga attributes = Adhyasa.

VIII) Claim Svarupam as Atma

- I - Chid Rupam, Nitya Mukta.

IX)



X) Whatever is Real can never be negated, erased.

- Intrinsic nature of a thing can never be negated.

XI) No Sadhana - Karma, Upasana, Jnanam can remove Samsara if it is real.

- Satyam is Abadyam.

XII) Evam Cha Sati :

- Only if Samsari status is unreal is a fact.

XIII) Vakshyama Pratipattihi :

- Knowledge given in Rathi Kalpana, understanding that Vishnu Svarupam is my Real nature.

XIV) Asamsari Jiva :

- Nitya Mukto Svarupa is the knowledge.

XV) If Samsari real, Moksha never possible

XVI) Example : Fire's prayer :

- Make me cold
- Fire and heat are always present or absent together
- Real status cannot be eliminated.

XVII) Mandukya Upanishad :

- Svabhava can't be erased
- If Samsara is my Svaupa, it cannot be erased.

XVIII) Important commentary :

- Relevant to negate Karma - Jnana Samuchhaya also
- If Moksha is possible by Jnanam why do Karma Anushtanam regularly.
- Anushtanam before knowledge, OK as Loka Sangraha or Sadhana for liberation.
- Not after Atma Jnanam.

XIX) Anvaya :

<p>अन्वयः (मनीषिणः) इन्द्रियाणि हयान् आहुः । विषयान् तेषु गोचरान् (आहुः) । आत्मेन्द्रियमनोयुक्तं (आत्मानं) भोक्ता इति मनीषिणः आहुः ॥</p>	<p>Anvayaḥ (manīṣiṇaḥ) indriyāṇi hayān āhuḥ । viṣayān teṣu gocarān (āhuḥ) । ātmendriyamanoyuktam (ātmānam) bhoktā iti manīṣiṇaḥ āhuḥ ॥</p>
<p>They declare the sense organs to be horses, (and) the sense objects to be their paths. Wise men declare that (the Jivatma) along with body, sense organs, and mind is the experiencer.</p>	

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्चा इव सारथेः ॥ ५ ॥

yastvavijñānavānbhavatyayuktena manasā sadā ।
tasyendriyāṇyavaśyāni duṣṭāścā iva sāratheḥ ॥ 5 ॥

One who is always of unrestrained mind and devoid of right understanding, his sense-organs become uncontrollable like the vicious horses of a charioteer. [1 - 3 - 5]

अन्वयः

यः अविज्ञानवान् (बुद्धि) सारथिः तु सदा अयुक्तेन
मनसा भवति तस्य इन्द्रियाणि सारथेः दुष्टाश्वाः इव
अवश्यानि (भवन्ति) ॥

Anvayaḥ

yaḥ avijñānavān (buddhi sārathiḥ) tu sadā ayuktena
manasā bhavati tasya indriyāṇi sāratheḥ duṣṭāśvāḥ iva
avaśyāni (bhavanti) ॥

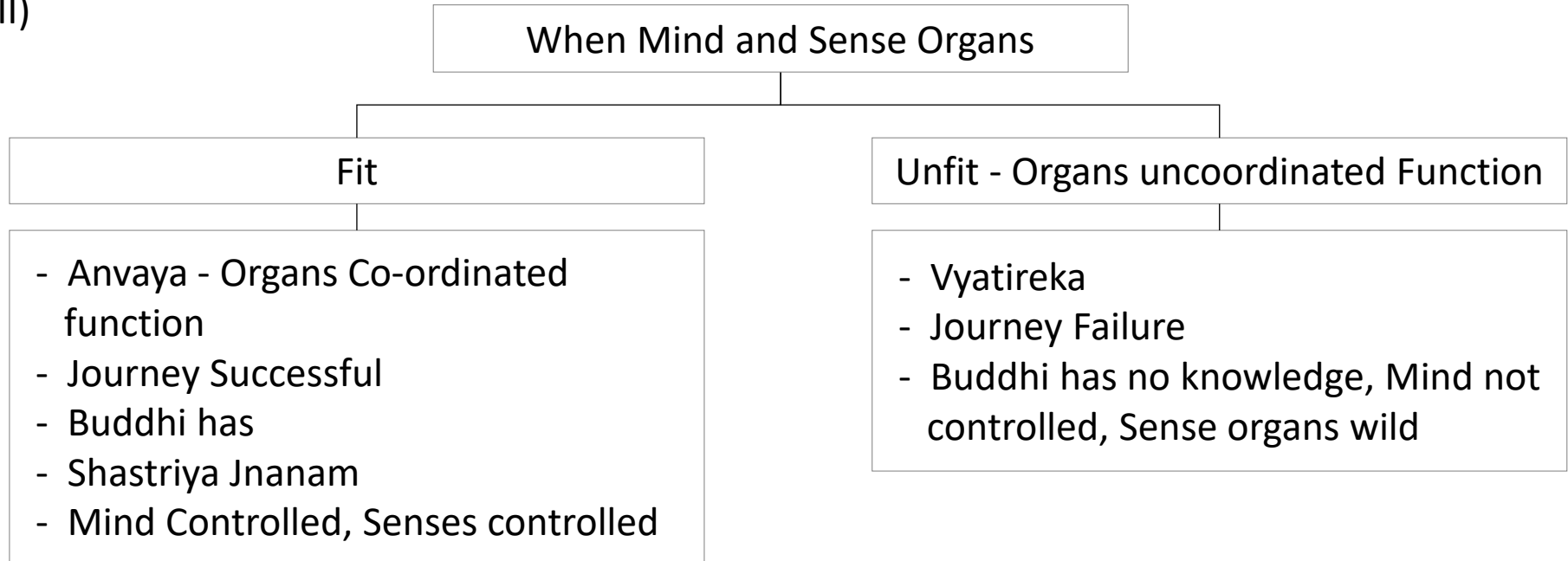
Suppose there is one who is without discrimination (and) always with undisciplined mind. His sense organs (will be) uncontrollable like the unruly horses of the Charioteer.

I) Verse 3 and 4 = Chariot imagery.

II) Verse 5 :

- Based on imagery values, disciplines, Sadhana required for Driver / intellect for successful completion of journey.

III)



IV) a) Driver - Buddhi must be well informed, should have spiritual knowledge.

b) Reins - Mind :

- Must be under control
- Kshamaha.

c) Horses - Sense Organs :

- Will be under control, Damaha.

- d) Informed Driver and Controlled Mind = Mastery of sense organs (Successful Journey)
e) Uninformed Driver and Uncontrolled Mind = Unmastered sense organs (Journey is Failure)

Revision :

- Chapter 1 - 3 - 5

I)

Chariot Example, Spiritual Journey	
<ul style="list-style-type: none">- Jiva- Intellect- Mind- Sense organs- 5 Sense Objects	<ul style="list-style-type: none">- Traveller- Charioteer- Reins- Horses- 5 Roads (Shabda, Sparsha, Rupa, Rasah Gandah)

II) Based on imagery, Upanishad gives values :

- a) Driver - Must be well informed, Sane, not drunk.
b) Intellect - Has Viveka of Sreyas, Preyas given by Shastras.
c) Mind - Disciplined = Kshama
 - Viveka leads to Kshama
d) Sense Organs - Mental discipline leads to Damah, disciplined sense organs.

III) Shastra gives Viveka

- Viveka gives Kshama
- Kshama gives Damah
- This is Anvaya argument.

When 3 Disciplines are there, Journey
Successful, Destination reached

IV) Vyatireka Argument :

- If Viveka Absent, Kshama Absent, Damah Absent, wavered Sense Organs, takes one to wrong Destination = Samsara.
- This is gist of Mantra.

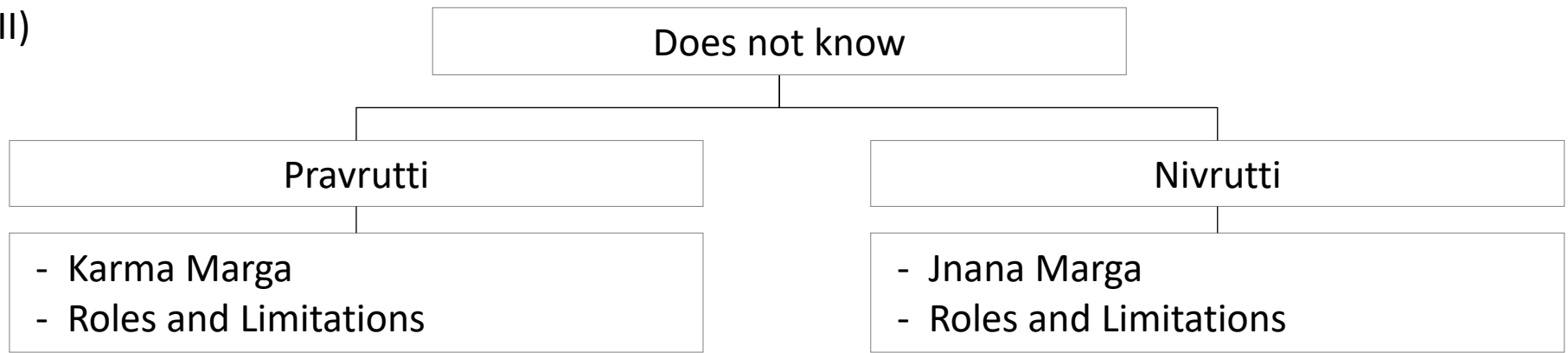
423) Bashyam : Chapter 1 - Section 3 - Verse No. 5 Starts

तत्रैवं सति यस्तु बुद्ध्याख्यः सारथिरविज्ञानवाननिपुणोऽविवेकी
प्रवृत्तौ च निवृत्तौ च भवति यथेतरो रथचर्यायामयुक्तेन
अप्रगृहीतेनासमाहितेन मनसा प्रग्रहस्थानीयेन सदा युक्तो भवति
तस्याकुशलस्य बुद्धिसारथेः इन्द्रियाण्यश्वस्थानीयान्यवश्यानि
अशक्यनिवारणानि दुष्टाश्वा अदान्ताश्वा इवेतरसारथेर्भवन्ति ॥ ५ ॥

This being the imagery (Tatraivam Sati) with regard to the spiritual journey, suppose the charioteer (Sarathih) of the jivatma, known as the intellect (Buddhi - Ayakhyah) is not well informed (Avijnanavan), and is an unskilled (Anipunah) Aviveki, incapable of holding the Indriyas and therefore is confused with regard to Karma - Marga (Pravrtih) and jnana - Marga (Nivrtih); then he cannot reach the chariot to the destination, unlike the other charioteer (itarah), who is able to make the chariot go (Ratha - Caryayam) to the destination. Therefore, because of the lack of Viveka on the part of the intellect (Tasya - Akusalasya Buddhi - Saratheh), the mind which plays the role of reins in the imagery (Manasa Pragraha Sthaniyena), is for ever (Sada) uncontrolled or unrestrained (Ayuktah = Apragrhita = Asamahita - Bhavati). For such an indiscriminate mind, the sense organs which are in this imagery in the position of horses (Indriyani - Asvasthaniyani), unlike the trained horses of the other charioteers (itara - Saratheh) they become incapable of being controlled or restrained (Avasyani = Asakya - Nivaranani) like the untrained wild or bad horses (Dustasvah = Adantah - Asvah - iva - Bhavanti).

- I) If charioteer of Jiva - intellect is Avigyavan, has no discrimination of Sreyas, Preyas.
- II) Anipunaha, if intellect is not skilled, Aviveki, Vague, confused, indiscriminate.

III)



IV) Limitation of Karma (Preyas) = Can't give Moksha

- Limitation of Jnanam (Sreyas) = Can't directly enter without Karma Yoga.

V) Aviveki = Confused regarding both Margas.

- Karma Yoga - incomplete without Jnana Yoga
- Jnana Yoga - impossible without Karma Yoga
- This understanding = Viveka.

VI) If driver intellect is confused w.r.t. path, like driver of chariot then he is a an Aviveki.

- Driver does not know destination and Path, can't reach destination.

VII) If Viveka is absent, mind has no Kshamaha, no mind control.

VIII) Ayultena

- **Aparigrihitvena, Aprakritena**
- **Lack restraint, Discipline**
- **Most of the thoughts happen without my Awareness.**

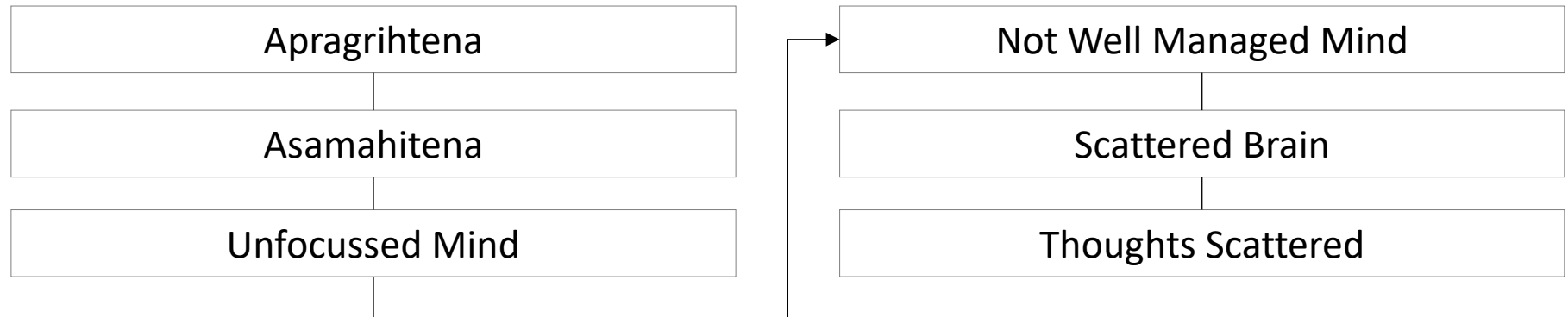
IX) Thoughts don't take my Permission to enter or Continue

- **Mind Chattering, Prattling own thoughts.**

X) What happens in the Mind, I don't know

- If I know, I can't stop
- Example : Worry, fear, Anxiety.
- I have a restless Mind, unrestrained Mind.

XI)



XII) Convex lens - Rays converge to one point

- Samahitam = focussed Mind.

XIII) Pragraha Sthaniya Manaha Sada Yuktaha Bavati :

- Reins if controlled, horses on the path, does not move backward or standstill lifting its legs.

XIV) No perfect mind, no perfect health

- Now and then scattering OK.

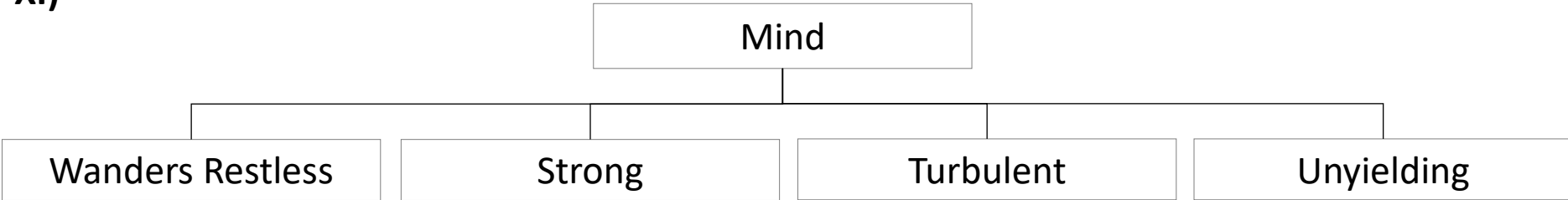
XV) Gita :

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

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

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

XI)



XVI) If most of the time, mind is wavered, then dangerous

- Generally focussed, sometimes scattered, wavered is fine.

XVII) Check frequencies, intensity, Recovery period of scattered mind or body's health.

XVIII) Do you have internal resources to get naturally cured without taking external medicine?

- If cured without permanent damage, OK.

XIX) Binary format gives healthy mind, controlled mind.

- Panchadasi Jvaras natural.

XX) Here, Sada Yuktaha :

- Now and then scattered.

XXI) Tasya Akulasya Buddhi :

- For indiscriminate intellect, charioteer, Non-discriminate driver, Buddhi.
- Horses will not listen to the commandment of driver.

XXII) Body in class, ears not available, mind at home

XXIII) Ashakyam Vivaranam :

- Indriya Avasthani - Unrestrainable horses
- They do what they want

XXIV) 4th Quarter : Dushtashva Iva :

- Like wild horses, unrestrained, uncontrolled horses
- Not Buddhi Sarathi but general driver.

XXV) Vyatireka Argument :

Viveka Abhava	
Kshama Abhava	
Damah Abhava	

XXVI) Anvaya - Verse 5 :

अन्वयः

यः अविज्ञानवान् (बुद्धि) सारथिः तु सदा अयुक्तेन
मनसा भवति तस्य इन्द्रियाणि सारथेः दुष्टाश्वाः इव
अवश्यानि (भवन्ति) ॥

Anvayaḥ

yaḥ avijñānavān (buddhi sārathiḥ) tu sadā ayuktena
manasā bhavati tasya indriyāṇi sāratheḥ duṣṭāśvāḥ iva
avaśyāni (bhavanti) ॥

Suppose there is one who is without discrimination (and) always with undisciplined mind. His sense organs (will be) uncontrollable like the unruly horses of the Charioteer.

- Na Vashyami.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

yastu vijñānavānbhavati yuktena manasā sadā ।
tasyendriyāṇi vaśyāni sadaśvā iva sāratheḥ ॥ ६ ॥

But he who has the right understanding, and has a mind always controlled, his senses are always controllable as the good horses of the charioteer. [1 - 3 - 6]

अन्वयः

यः विज्ञानवान् (बुद्धि सारथिः) तु सदा युक्तेन
मनसा भवति तस्य इन्द्रियाणि सारथेः सदश्वाः इव
वश्यानि (भवन्ति) ॥

Anvayaḥ

yaḥ vijñānavān (buddhi sārathiḥ) tu sadā yuktena
manasā bhavati, tasya indriyāṇi sāratheḥ sadaśvāḥ iva
vaśyāni (bhavanti) ॥

Suppose there is one who is with discrimination (and) always with disciplined mind.
His sense organs will be controllable like the tame horses of the Charioteer.

Gist of Sloka :

I) Here is Anvaya argument in Verse 6 :

- Previously Vyatireka argument in Verse 5.

II) Yatra Yatra Vivekaha :

- Tatra Tatra Kshama Bavaha (Previously in Verse 5 - Viveka Abava).

III) Yatra Yatra Khsama Bavha, Tatra Tatra Dama Bavaha :

426) Bashyam : Chapter 1 - Section 3 - Verse No. 6 Starts

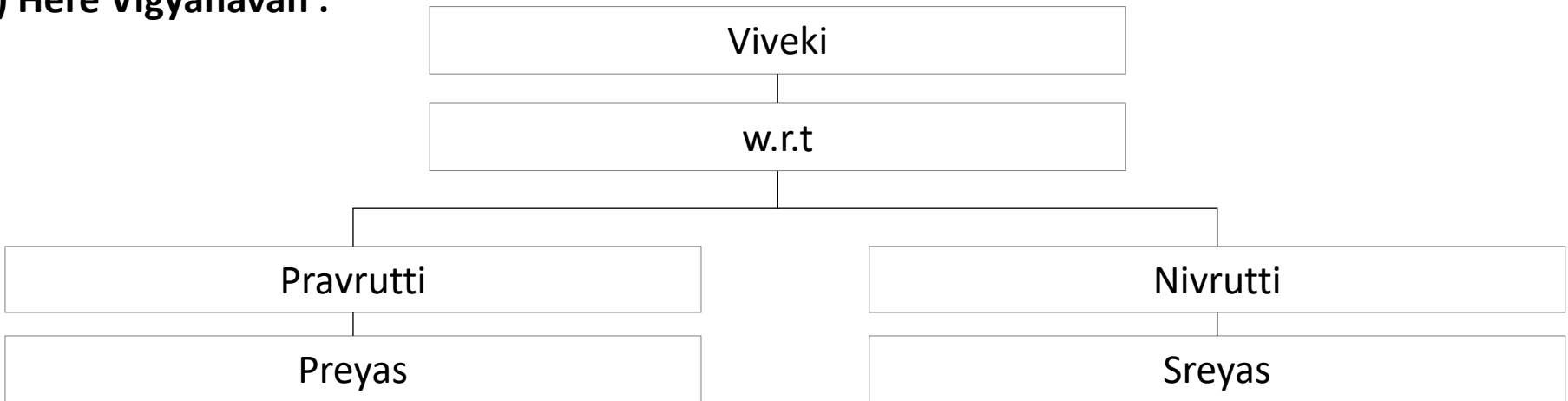
यस्तु पुनः पूर्वोक्तविपरीतः सारथिर्भवति विज्ञानवान्प्रगृहीतमनाः
समाहितचित्तः सदा तस्याश्वस्थानीयानीन्द्रियाणि प्रवर्तयितुं
निवर्तयितुं वा शक्यानि वश्यानि दान्ताः सदश्वा इवेतरसारथेः ॥ ६ ॥

This intellect (Sarathih) is opposite (Viparitah) in nature to the previously mentioned (Purvokta) one. This intellect is a well informed one (Vijnanavan) with a restrained and focussed mind which can hold on to one thought process (Pragrhitamanah = Samahitacittah). Such a mind can always (sada) keep, the sense organs, which are in the place of horses (Tasya - Asva - Sthaniyani - Indriyani - in the chariot imagery) under control (Sakyani = Vasyani). That is, the sense organs are available for Nivrtih as well as for Pravritih like the well - trained (Dantah) good horses (Sadasva - iva) of the other charioteer (itara - Saratheh).

I) Yaha Tu Punaha :

- Driver here opposite to previous driver (Charioteer - intellect - Buddhi).

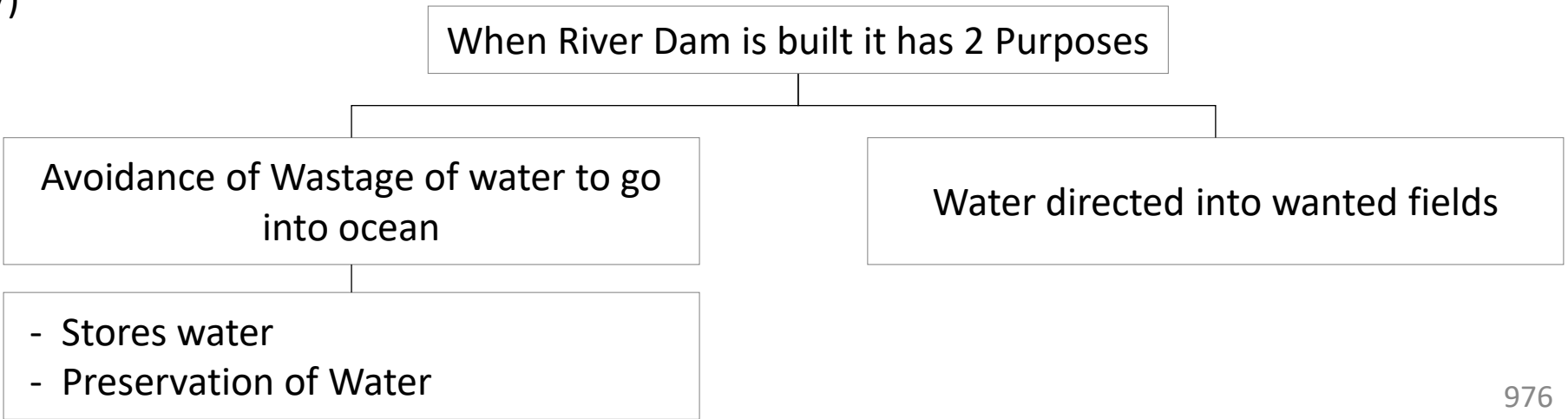
II) Here Vigyanavan :



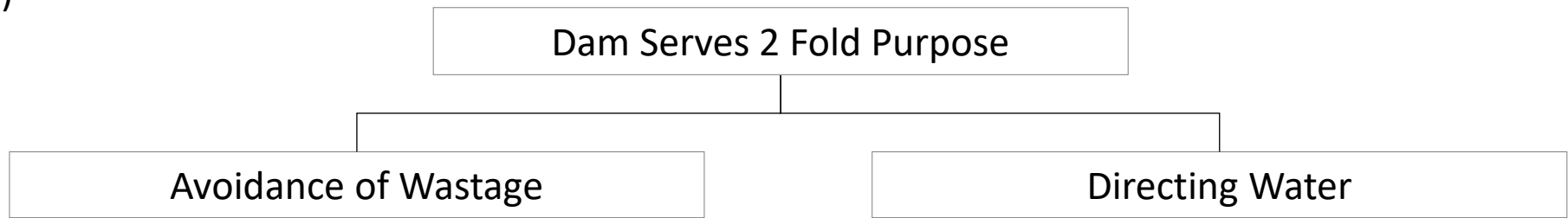
III) Suppose person has Viveka - Pragrahita

- Manaha - Bavati
- Yuktena Manasa Bavati with restrained mind, Samahita Chittaha, focussed mind.

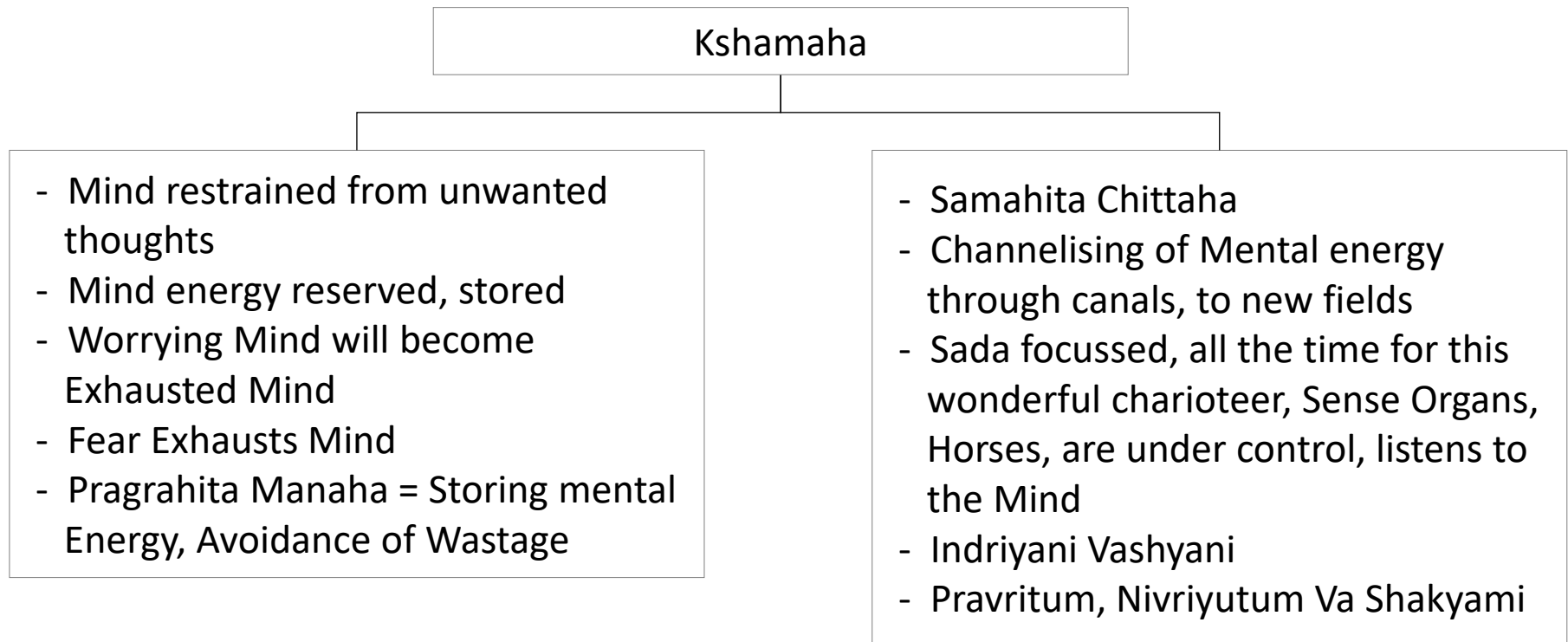
IV)



V)

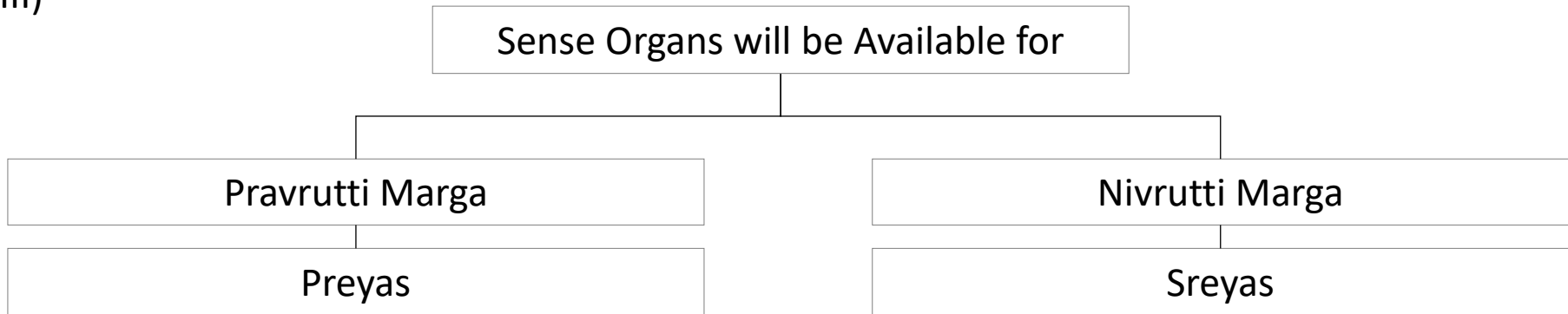


VI)



VII) Controlled Mind / Reins will Say :

- Look at this, not this
- Then Indriyas will obey the Mind.



- Shakyani = Vashyani
= Available
- Like well trained, tamed horses of a charioteer, Sad Ashva, Danta Ashva.

IX) Anvaya :

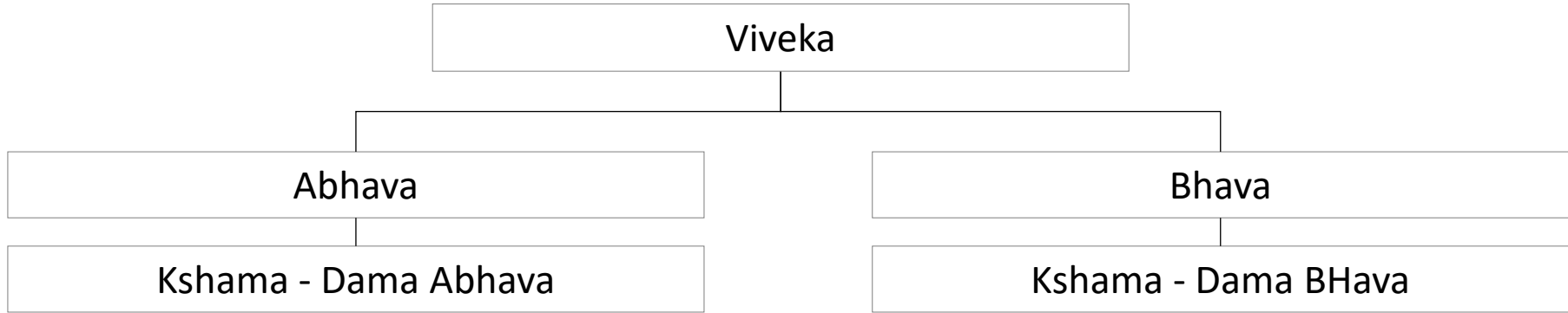
<p>अन्वयः</p> <p>यः विज्ञानवान् (बुद्धि सारथिः) तु सदा युक्तेन मनसा भवति तस्य इन्द्रियाणि सारथेः सदश्वाः इव वश्यानि (भवन्ति) ॥</p>	<p>Anvayaḥ</p> <p>yaḥ vijñānavān (buddhi sārathiḥ) tu sadā yuktena manasā bhavati, tasya indriyāṇi sāratheḥ sadaśvāḥ iva vaśyāni (bhavanti) ॥</p>
<p>Suppose there is one who is with discrimination (and) always with disciplined mind. His sense organs will be controllable like the tame horses of the Charioteer.</p>	

427) Introduction to Chapter 1 - Section 3 - Verse No. 7 :

तस्य पूर्वोक्तस्याविज्ञानवतो बुद्धिसारथेरिदं फलमाह---

For that intellect (Charioteer) which has been enumerated before (Tasya - Purvoktasya - in the fifth Verse No.), as being Non-discriminate (Avijnanavatah), this is the consequence it will have to face.

I)



II) Verse 7 and 8 :

- Consequences for both Drivers / Jivas, w.r.t. reaching destination.

III) Vyatireka - Verse 7 :

- 3 Qualities of Buddhi in Verse 5 absent
- Aviveki, Lacks Kshama, Dama
- Driver and Jiva - Traveller Master
- Reach Samsara destination.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

yastvavijñānavānbhavatyamanaskaḥ sadāśuciḥ ।
na sa tatpadamāpnoti saṁsāraṁ cādhigacchati ॥ ७ ॥

And he who is devoid of proper understanding, thoughtless, and always impure, never attains that goal and gets into the round of births and deaths. [1 - 3 - 7]

अन्वयः

यः (बुद्धि सारथिः) तु अविज्ञानवान् अमनस्कः सदा
अशुचिः भवति (तेन) सः(रथी)तत् पदम् न अप्नोति ।
सः संसारं अधिगच्छति च ॥

Anvayaḥ

yaḥ (buddhi sārathiḥ) tu avijñānavān amanaskaḥ sadā
aśuciḥ bhavati (tena) saḥ (rathī) tat padam na āpnoti ।
saḥ saṁsāram adhigacchati ca ॥

Suppose there is one, who is without a discriminative intellect, without a (Disciplined) mind, and is ever impure; (then), that person does not attain that goal. He attains Samsara only.

I) 1st and 2nd Quarter - Repetition in Verse 7 and 8

II) Avigyavan - Viveka Rahitaha

Amanaha - Kshama Rahitaha

Ashinchi - Damah Rahitaha

III) Has impure sense Organs

- Goes to all guttery roads (Aschuchi).

IV) Description of Driver - 1st Half

V) Saha Tada Padam Na Apnoti :

- Will never reach Moksha Padam.

VI) Samsara Adi Gachhati Anuvartate, continues in Samsara

VII) Whole 3rd Section beautifully explains Ratha Kalpana, journey of Aviveki Jiva.

430) Bashyam : Chapter 1 - Section 3 - Verse No. 7 Starts

यस्त्वविज्ञानवान्भवति, अमनस्कोऽप्रगृहीतमनस्कः स तत
एवाशुचिः सदैव, न स रथी तत्पूर्वोक्तमक्षरं यत्परं पदम् आप्नोति
तेन सारथिना । न केवलं कैवल्यं नाप्नोति संसारं च
जन्ममरणलक्षणम् अधिगच्छति ॥ ७ ॥

Suppose (Yastu) there is a intellect (Charioteer) without the discriminative power (Avijnanavan Bhavati) nor a mind (Amanaskah), meaning that it does not have the control of the mind (Apragrhita - Manaskah), and has for ever impure (Asucih - Sadaiva) sense organs as it does not have control over them; then such an intellect or chariot owner (Rathi) mentioned above, would never attain (Na Apnoti) the ultimate goal that has already been mentioned before (Purvoktam) as Aksaram Brahman (Param Padam). The Jiva (thus) will not only, not attain moksha (Na Kevalam Kaivalyam Na Apnoti) but will go on it (Adigacchati) samsara, which is in the form of birth and death cycle (Janma - Marana - Laksanam).

I) Avigyavan = Viveka Rahitaha Bavati

= Aviveki

II) Amanaskaha Bavati = Has no mind control

= Absence of mental discipline

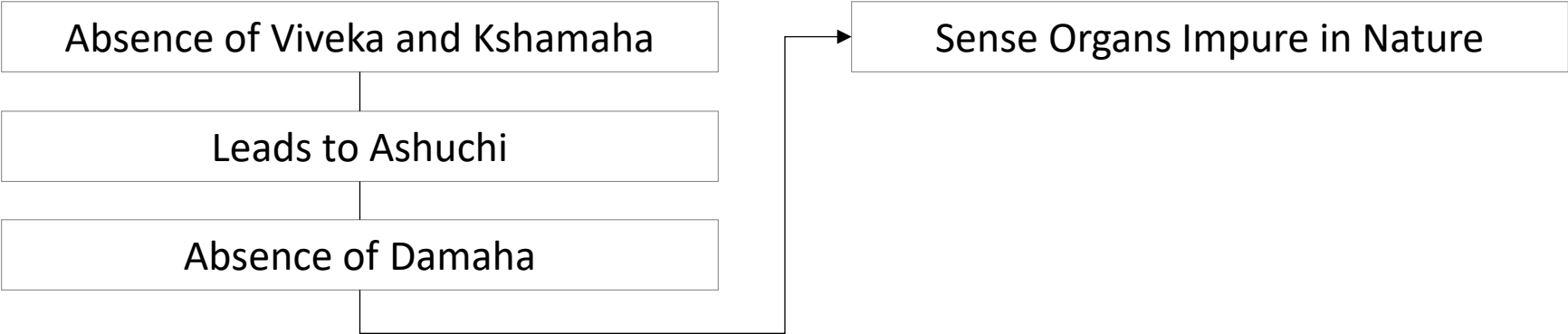
= Mano Nigraha Rahitaha

III) Apragrihita Manasa = Unrestrained Mind

- Does not know how to conserve mental energy properly
- Wastes mind's energy in Temporary sensory indulgences, fear, tension.

IV) Such a Buddhi Sarathi - Driver is Ashuchi has impure Sense Organs.

V)

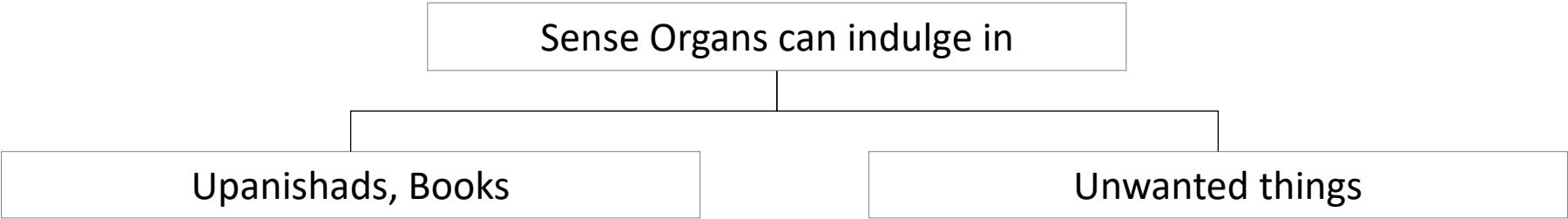


- Indriya Shancha Rahitaha.

VI)

Honeybees	Housefly
<ul style="list-style-type: none">- Spiritual Person- Sits only where honey is there	<ul style="list-style-type: none">- Sits on our- Face and in Dirty Places also

VII)



VIII) Master Jivatma, Traveller in the Body Sada Ashuchi.

IX)

Tad	Padam Na Apnoti
- Purvoukta	- Aksharam Brahma - Ultimate Goal, Moksha

X) Mundak Upanishad - Aksharam Definition :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

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

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

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

XI) Katho Upanishad :

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।

अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥ २॥

Yah setur-ijananam, aksaram Brahma yat param,

Abhayam titirsatam param, Naciketam sakemahi II 2 II

May we master that Naciketas fire-sacrifice which is the bridge for those who perform sacrifices, as also that which is the highest Immortal Brahman, fearless, and the other shore for those who wish to cross the ocean of Samsara. [I – 3 – 2]

XII) Uncontrolled Jiva will not attain Brahman.

XIII) Grammar Problem :

a) Yaha Buddhi Sarathi = Uncontrolled intellect, Driver, Does not reach goal, uncontrolled

b) Saha Tad Padam Na Apnoti :

- Jiva - Master - Original traveler not Driver, does not reach destination, moksha.

c) Co-relative are not tallying

d) Example :

- One who came to the temple worshipped the Lord.

e) How Upanishad starts with the driver and ends with the Master.

f) Shankara supplies Answer

- Tena Saratana - Co-relative.

g) With the help of such a driver mentioned in 1st Line, Saha Jivatma will not attain Moksha goal
(With help of that Driver - intellect).

h) When driver intellect not all right, he can't take Traveller Jivatma to the destination.

i) Driver - intellect without Preyas - Sreyas knowledge is a problem for most of the seekers.

- We always go for Preyas, whatever pleases our sense organs, not what the mind says.
- Mind hijacked by sense organs always.

j) Tena saratana to be converted to Yastu Avigyavan Bhavati not Saha Rathih.

XIV) 4th Quarter :

- Na Kevalam Kaivalyam Na Apnoti
- Not only Jiva will not attain Moksha but Samsaram Adi Gachhati
- Continues in Samsara, Birth - Death Layete.

XV) Anvaya :

<p>अन्वयः</p> <p>यः (बुद्धि सारथिः) तु अविज्ञानवान् अमनस्कः सदा अशुचिः भवति (तेन) सः(रथी)तत् पदम् न अप्नोति । सः संसारं अधिगच्छति च ॥</p>	<p>Anvayaḥ</p> <p>yaḥ (buddhi sārathiḥ) tu avijñānavān amanaskaḥ sadā aśuciḥ bhavati (tena) saḥ (rathī) tat padam na āpnoti । saḥ saṁsāram adhigacchati ca ॥</p>
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Suppose there is one, who is without a discriminative intellect, without a (Disciplined) mind, and is ever impure; (then), that person does not attain that goal. He attains Samsara only.

Revision - Mantra 7 :

- I) Ratha Kalpana - Chariot imagery.
- II) Primary message Sadhana Chatushtaya Sampatti is Pre-requisite, compulsory for Brahma Vidya
- III) Message given out by Anvaya - Vyatirekam method.

IV) Logic :

Anvaya :

- Yad Satve - Yat Satvam.

Vyatireka :

- Yat Abhave - Yad Abhavaha
- Tatu Tasya Karanam.

V) Anvaya :

- Mrit Satve - Ghata Satvam

Vyatireka :

- Mrit Abhave - Ghata Abhava
- Tada Mrut Eva Ghatasya Karanam.

VI) Sadhana Chatushtaya Sampatti - Bhave - Moksha Prapnoti

- Sadhana Chatushtaya Sampatti - Abhave - Jnana Yoga - Na Vijaye
- Tasmāt Sadhana Chatushtaya Sampatti Eva - Jnana Yoga - Vjayasya Siddhe Karanan Bavati.

VII) Vivekachudamani :

- Through Anvaya Vyatireka, we come to know Sadhana Chatushtaya Sampatti is important.

VIII)

3 Values in Ratha Kalpana

Viveka

Sanity of Driver, Charioteer,
Seeker

Kshama

Control over Reins

Dama

Control over Horses

IX) Viveka, Kshama, Damah explicitly mentioned, open teaching.

- All others implicitly, indirectly mentioned.
- Vairagya, Mumukshutvam, Uparama, Titiksha, Sraddha, Samadhanam (Hidden teaching).

X) Anvaya of 7th mantra over before.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद् भूयो न जायते ॥ ८ ॥

yastu vijñānavānbhavati śamanaskaḥ sadā śuciḥ ।
sa tu tatpadamāpnoti yasmād bhūyo na jāyate ॥ ८ ॥

But he who is intelligent, ever-pure and with the mind controlled, verily reaches that goal from whence non is born again. [1 - 3 - 8]

अन्वयः

यः तु विज्ञानवान् समनस्कः सदा शुचिः भवति सः
(रथि) तत् पदम् आप्नोति यस्मात् भूयः न जायते ॥

Anvayaḥ

yaḥ tu vijñānavān śamanaskaḥ sadā śuciḥ bhavati saḥ
(rathī) tat padam āpnoti yasmāt bhūyaḥ na jāyate ॥

Suppose there is one who is with a discriminative intellect, with a (disciplined) mind, and ever pure (sense organs; then) he will certainly attain that goal from which he is not reborn.

I) Aside Point :

- Sadhana Chatushtaya Sampatti as one package not available in Gita or Upanishad.
- No Sruti Pramanam available for Sadhana Chatushtaya Sampatti.
- It is extracted from Veda by Shankara and taught in Tattva Bodha.
- Ratha Kalpana mentions Viveka, Kshama, Damah.

Gist : Mantra 8 :

II) 1st Half of mantra Repetition of Anvaya logic

- Suppose person has Viveka (Vigyanavan), Kshama (Jnana Sthitham Manaha), Damaha (Shuchihi)
- He attains goal of Moksha.

III) Yasmat Buyo Na Jayate :

- After Moksha attainment, no Punar Janma as Atma is my Svarupam.

IV) Gita :

न तद्भासयते सूर्योः न शशाङ्को न पावकः। यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६ ॥	na tadbhāsayatē sūryah na śaśāṅkō na pāvakaḥ yadgatvā na nivartantē taddhāma paramaṃ mama 15 - 6
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Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

- Non-returnable destination = Moksha.

V) Viveka, Kshama, Damah are supportive sadhanas for Mananam, Nidhidhyasanam.

433) Bashyam : Chapter 1 - Section 3 - Verse No. 8 Starts

यस्तु द्वितीयो विज्ञानवान् विज्ञानवत्सारथ्युपेतो रथी विद्वान् इत्येतत्
युक्तमनाः समनस्कः स तत एव सदा शुचिः स तु तत्पदमाप्नोति,
यस्मादाप्तात्पदाद् अप्रच्युतः सन्भूयः पुनर्न जायते संसारे ॥ ८ ॥

Suppose (Yastu) there is a second (Dvitiyah) type of chariot owner who is a discriminative person (Vijnanavan), with some knowledge (Rathi - Vidvan - ityetat), associated with (Upetah) a charioteer like intellect, endowed with discriminative power (Vijnanavat - Sarathi), and who has a disciplined mind (Yuktamanah = Samanaskah) and as a consequence is naturally endowed with sensory purity (Sa Tata Eva Suci); then such a person will gain the goal of Moksa (Tat - Padam - Apnoti), from which much desired goal he can never slip down (Yasmad - Aptat - Padad - Apracyutah) nor again (Bhuyah = Punah) be born in the field of samsara (Na Jayate Samsara).

I) Suppose a person is there with buddhi endowed with Viveka = Vijnanavan.

II) 1st Line :

- Viveki Sarathi - Charioteer will reach destination.

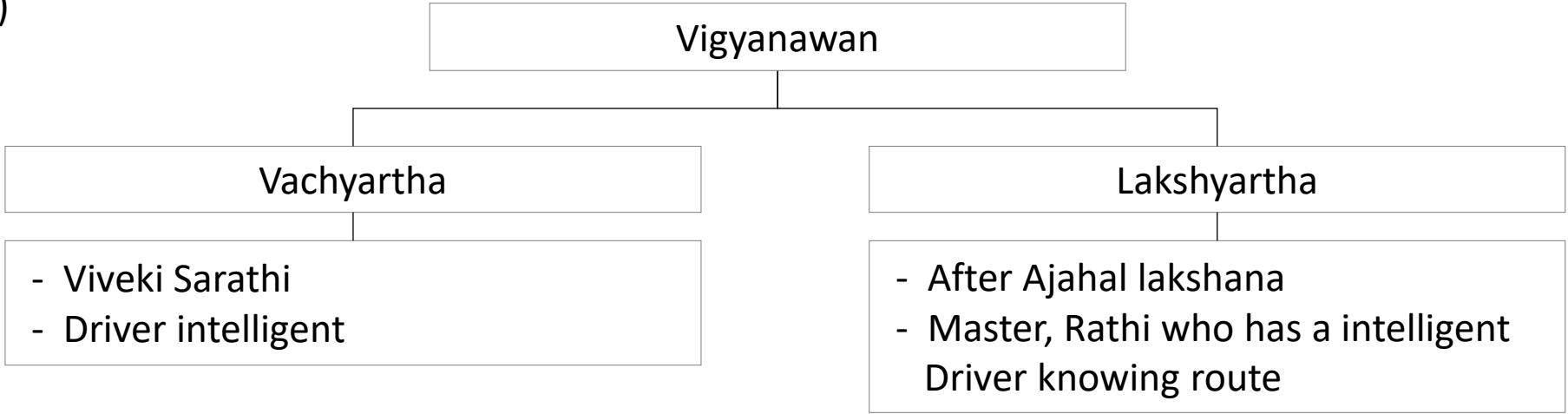
2nd Line :

- Master wants to reach goal.

III) Reinterpret 1st Line by Ajahal Lakshana

IV) That master who has an intelligent Driver - intellect, Driver reaches destination.

V)



VI) Rathi = Traveller, who has a Viveki Sarathi, discriminative driver
= Vigyanavan

VII) Samanaskaha :

- Yukta Manaha
- One who has controlled his mind, disciplined mind.

VIII) Shamanastavam = Kshami Saha Tata Eva Sada Shuchi :

- Because of Viveka and Kshama, Damah is natural
- Where Mind control is there, Sense control need not be practical.

IX) a) Initially Mind control is tougher than Sense control

b)

Mind	Sense Organ
<ul style="list-style-type: none">- Subtle Organ- Internal	<ul style="list-style-type: none">- External- Grosser

c) Initially start with Damaha :

- Put slight pressure on sense organs, withdraw
- Tempting food, pleasures, leave the place, stay out
- Damaha comes under control with slight pressure.

d) Thereafter, come to Kshama

e) Once Kshama achieved, need not work for Damaha, it is natural consequence.

f) Jnanam does not stay in the mind without Kshama Damah

- Jiva becomes constantly extroverted.

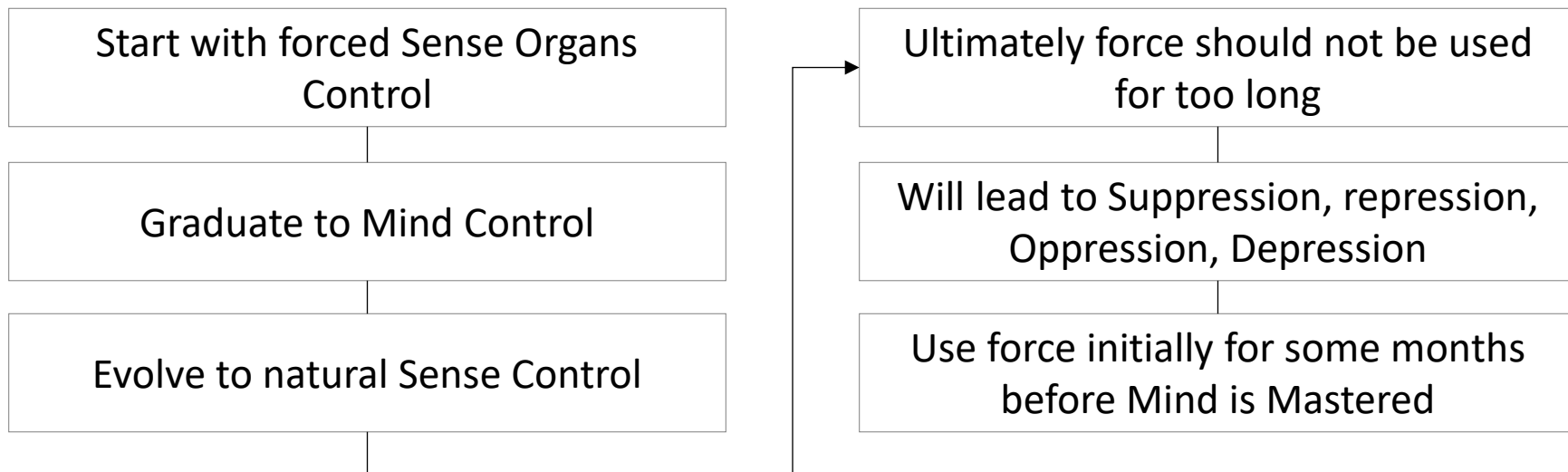
g) Even if I am in Dark room with all dishes, nobody watching, and I have sugar problem, I will not touch anything.

h) This is mind control :

- Like a well trained dog.

i) I don't Violate rules Even if nobody is watching

j)



X) Samanaskaha Tataha Cha Eva :

- Because of Kshama, Damah, Saha Shuchi.
- Always pure sensorily
- Will not wander into unwanted tempting objects in creation.
- Creation today very tempting with Youtube and Social media.
- Very different from Vedic times.

XI) Purity = Shuchi = Damaha, Dantaha :

- Saha Tu = Vigyanavat Sarathi
- Tu - Differentiates from other person without Sense, mind control, Ashuchi Vai Lakshana.

XII) Sravanam, Mananam = Walkover for person with mind, sense control

- Nidhidhyasanam not required.

XIII) Tad Padam Aṇnoti Param :

- Padam = Goal, Abode
- Person does not slip down or return.

XIV) Chyavati = To slip

Achyuta = Bhagvan, unfailing, without slipping.

XV) Buyaha Na Jayate :

- Not born again in the field of Samsara.

XVI) Anvaya :

अन्वयः यः तु विज्ञानवान् समनस्कः सदा शुचिः भवति सः (रथि) तत् पदम् आप्नोति यस्मात् भूयः न जायते ॥	Anvayaḥ yaḥ tu vijñānavān śamanaskaḥ sadā śuciḥ bhavati saḥ (rathī) tat padam āpnoti yasmāt bhūyaḥ na jāyate ॥
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Suppose there is one who is with a discriminative intellect, with a (disciplined) mind, and ever pure (sense organs; then) he will certainly attain that goal from which he is not reborn.

XVII) Normally Vigyanavan = Sarathi
= Driver

- Here Vigyanavat Sarathi Yukta Rathi Amanas Kaha...