

AITAREYA UPANISHAD

With

SHANKARABASHYAM

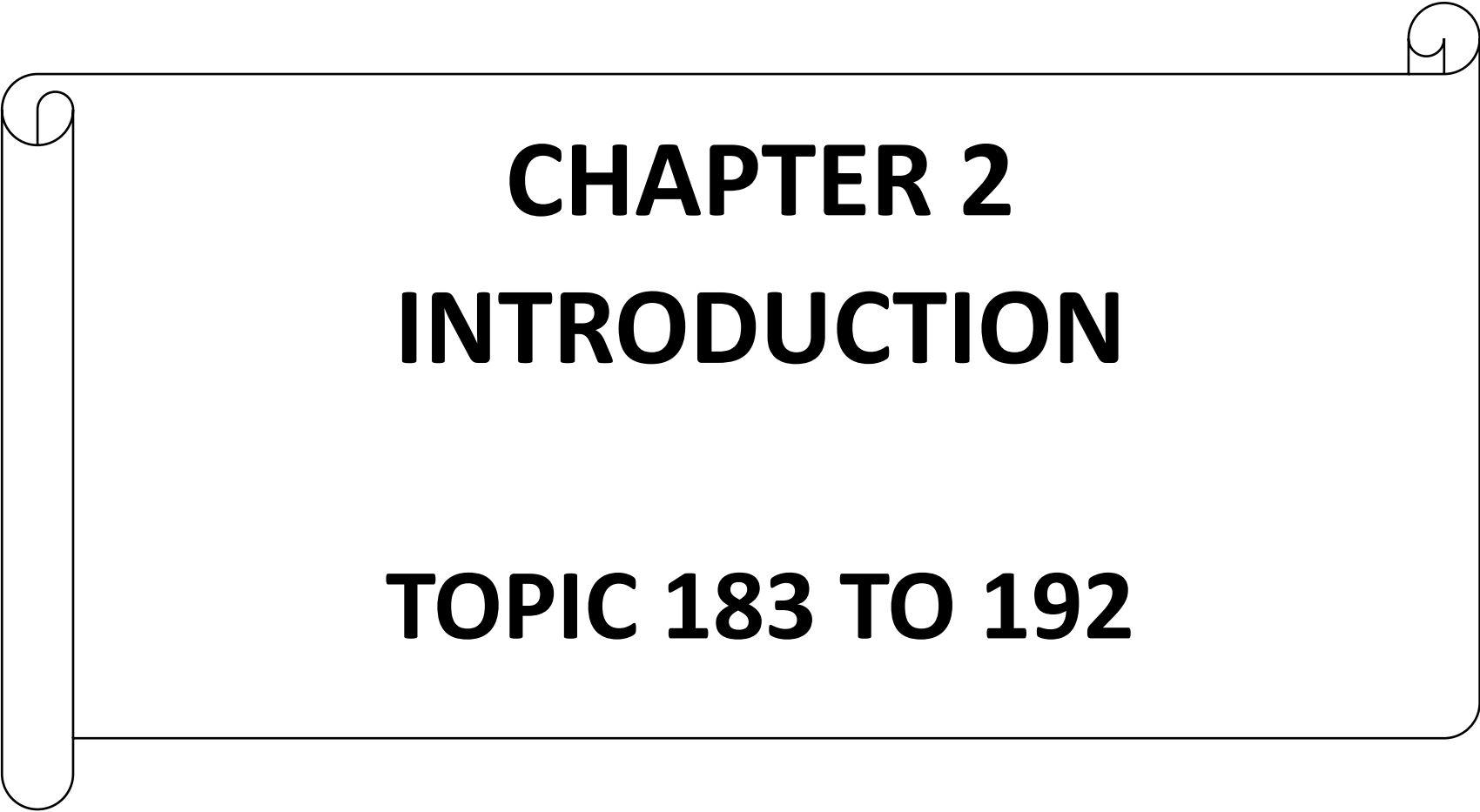
CHAPTER 2

INTRODUCTION

VOLUME - 6

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CHAPTER 2

INTRODUCTION

TOPIC 183 TO 192

तथा च श्रुतिः “ध्यायतीव लेलायतीव” (बृ० उ० ४।३।७) इति ।
तस्मादात्मदृष्टेर्नित्यत्वान्न यौग- पद्यमयौगपद्यं वास्ति ।

I) All conclusions based on above.

Dhyayiti Eva	Lelayati Eva
<ul style="list-style-type: none">- As though meditating- Through Meditation, calms mind- Calm Vrutti- One Vrutti	<ul style="list-style-type: none">- Mind appears to be restless- Restless Vrutti- Many Vrutti

II) All this in Mind Triputi

- Not in Atma Triputi.
- As though I am meditating.

• **I am changeless watcher of mind which is struggling to Meditate.**

III) I am not meditating, succeeding in Meditation, not failing in Meditation

• **I watch meditation attempt of the Mind.**

V) Gita : Chapter 13 – Verse 7

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

icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētraṁ samāsēna
savikāram udāhṛtam || 13.7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

VI) Bashyam study makes the Moolam of Gita, more impactful.

- Impact enhanced by study of Bashyam.

VII) Bashyam – requires time

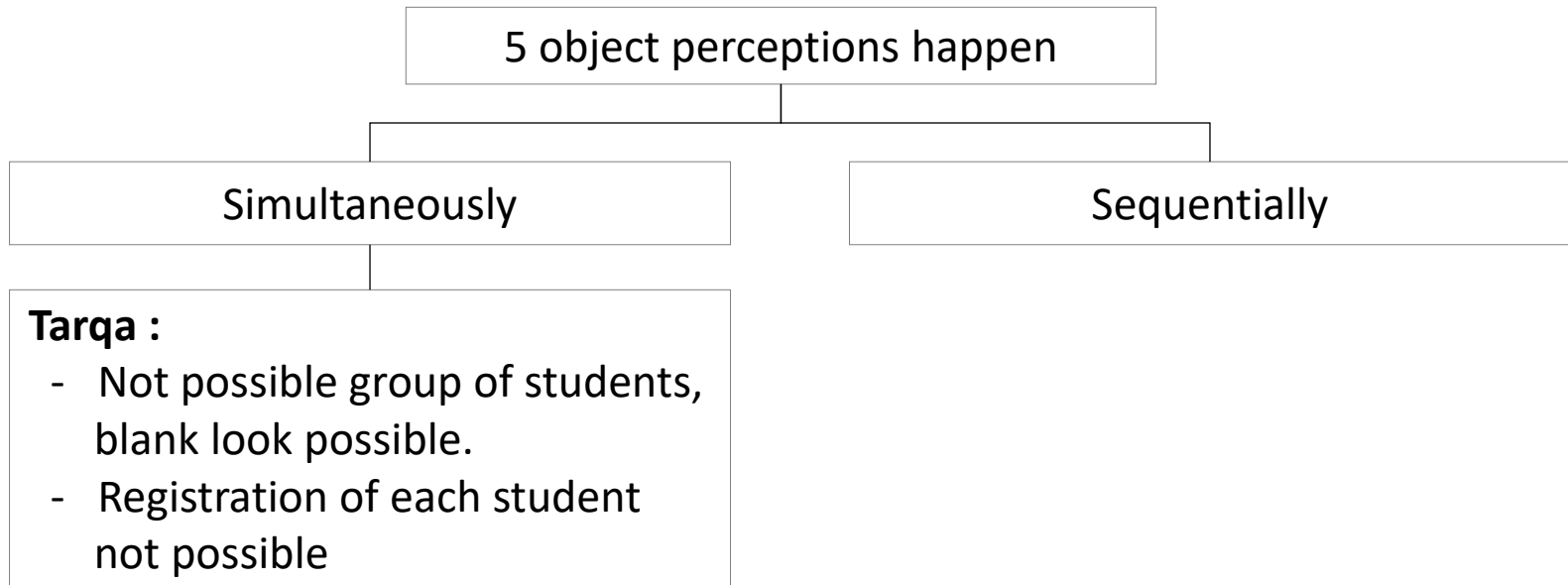
- Not recommended by Guru.
- See difference when you do Bashyam study.

VIII) Therefore, Atma Drishti is Nityam, permanent, Ekam.

- No question of simultaneous or non-simultaneous scope for such discussion with regard to Atma Triputi.

IX) W.r.t. Mind Triputi, we can discuss whether different perceptions are simultaneous or non-simultaneous (Sequential).

X)



XI) Nitya Triputi :

- No scope for simultaneity or sequence.
- Such questions don't rise at all for Atma Triputi because only one all pervading Chaitanyam is there, behind all minds.
- Atma Triputi remains Nirvikara.

XII) Anitya – Mind – Triputis – Many – acting, Savikara Triputis.

XIII)

Yugapatyam	Ayugapatyam
Simultaneous	Sequence

}

Nasti in Atma Triputi

बाह्यानित्यदृष्ट्युपाधिवशात्तु लोकस्य तार्किकाणां
चागमसंप्रदायवर्जितत्वाद् अनित्या आत्मनो दृष्टिरिति
भ्रान्तिरुपपन्नैव । जीवेश्वरपरमात्मभेदकल्पना
चैतन्निमित्तैव । तथा च अस्ति नास्तीत्याद्याश्च यावन्तो
वाङ्मनसयोर्भेदा यत्रैकं भवन्ति, तद्विषयाया नित्याया
दृष्टेर्निर्विशेषायाः

I) Nirviseshaya :

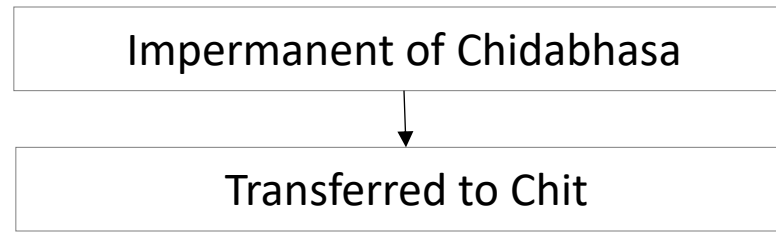
- Without Visesham = Atma Triputi.

II) Confusion :

- How mixing up happens between Chit Rupa Chaitanyam and Chidabhasa Rupa Chaitanyam?

III) Result :

- Eternal consciousness is taken as ephemeral.



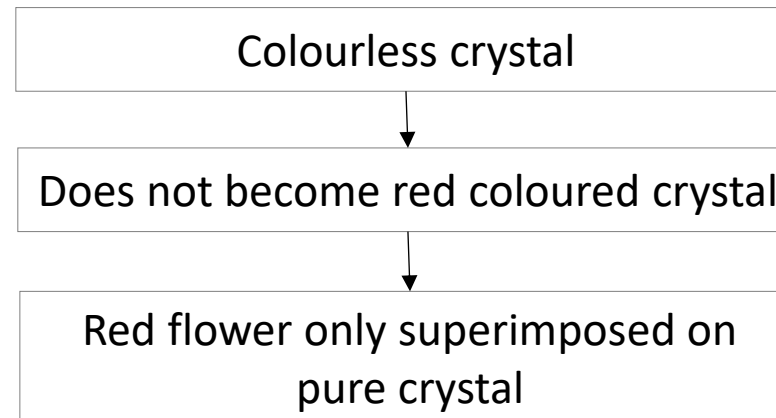
- Chit is also taken as impermanent.

IV) Upadhi = Distorting medium which causes distortion.

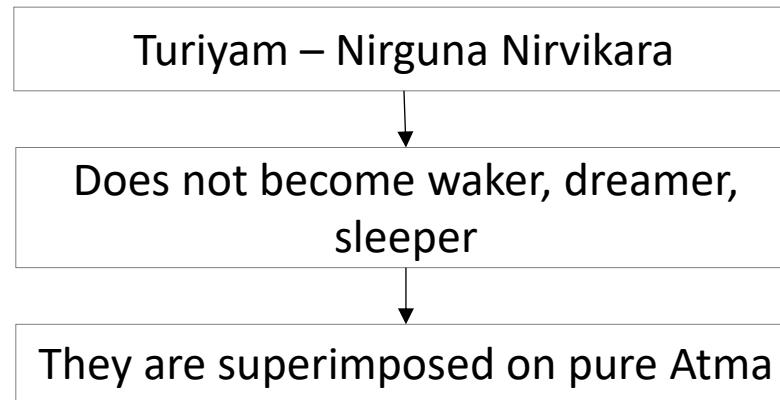
- Redness of crystal
- Red flower = Upadhi, distorts crystal.
- Colourless crystal appears as coloured crystal.

V) Pure Atma, Nirvikara, Nirguna appears with Vikaras, Gunas of Shariram, world.

VI)



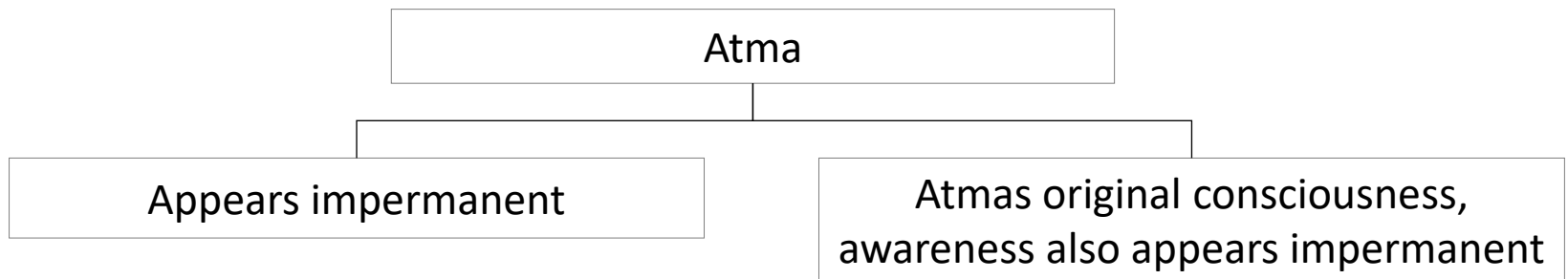
VII)



VIII) Upadhi :

- Does not actually change.
- Only makes it appear.
- Chidabhasa Chaitanyam and Anatma are Upadhi because of which Atma and Chit appear distorted.

IX)



X) Because of Anatma distorting medium consisting of Mind, thought, Chidabhasa = Anatma distorting medium

- They distort Atma

- Anitya Drishti Upadhi Vashat Tu Lokasya, Tarquika.
- Common man, philosophers are confused.
- Nyaya – Veiseshika = Tarquika.

XI) Tragedy :

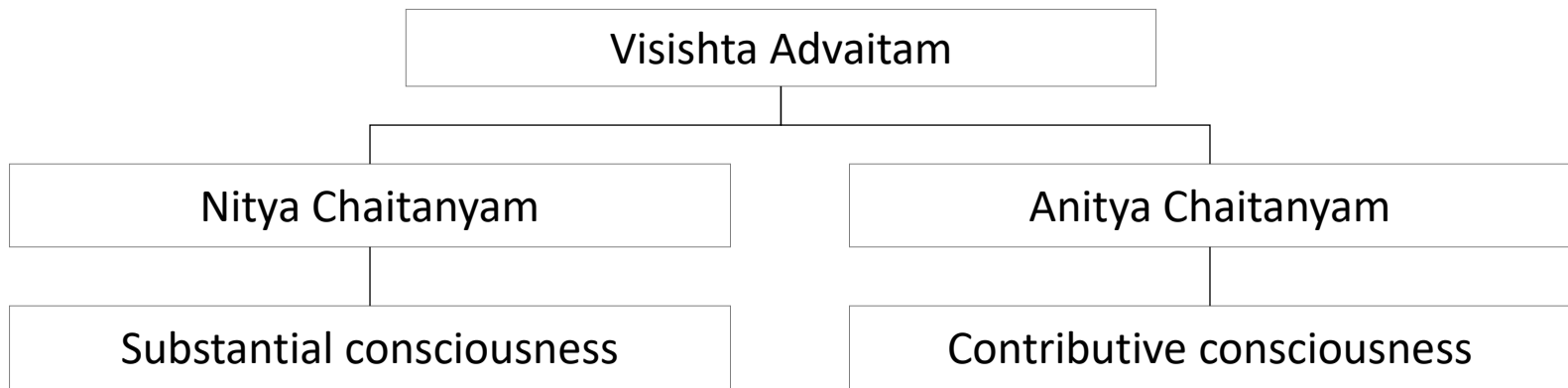
- Tarquikas are Astikas.
- Has Veda Pramanam
- Studies all Upanishads.
- Interpret wrongly.
- Gives over importance to Tarqa and Anubhava, made Veda Subservient.

Veda	Tarqa
Secondary	Primary

XII) Mistake :

- Atma is Jadam, Anityam.
- Lack traditional Advaita Vedanta Guru Parampara.
- Visishta Advaitins – confused.
- Dvaita – confused.

XIII)



- All 2.

XIV) Agama here = Veda

- Blunderous conclusion of

Veiseshika :

- **Atma is inert.**
- **Consciousness is temporary attribute of inert Atma.**

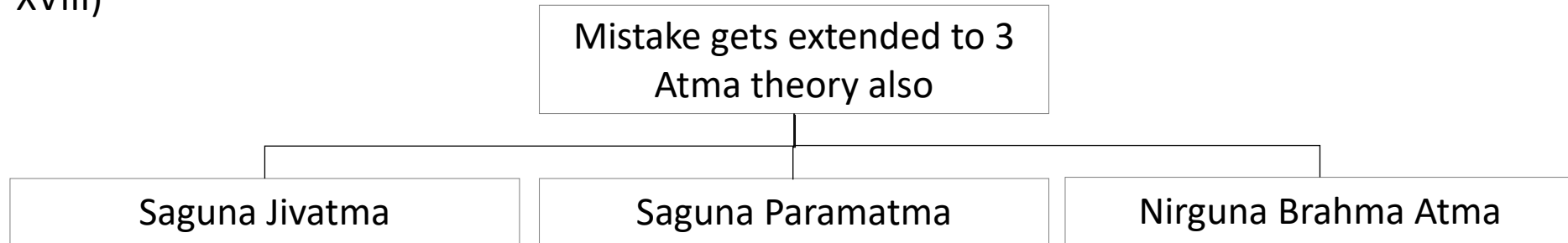
XV) This is effect of Branthi, Natural.

XVI) Chandogya Upanishad :

- Acharyavam Purushaha Veda.
- If a traditional competent Acharya is there, Sishya will helplessly understand.
- Shastra gives responsibility to Guru.

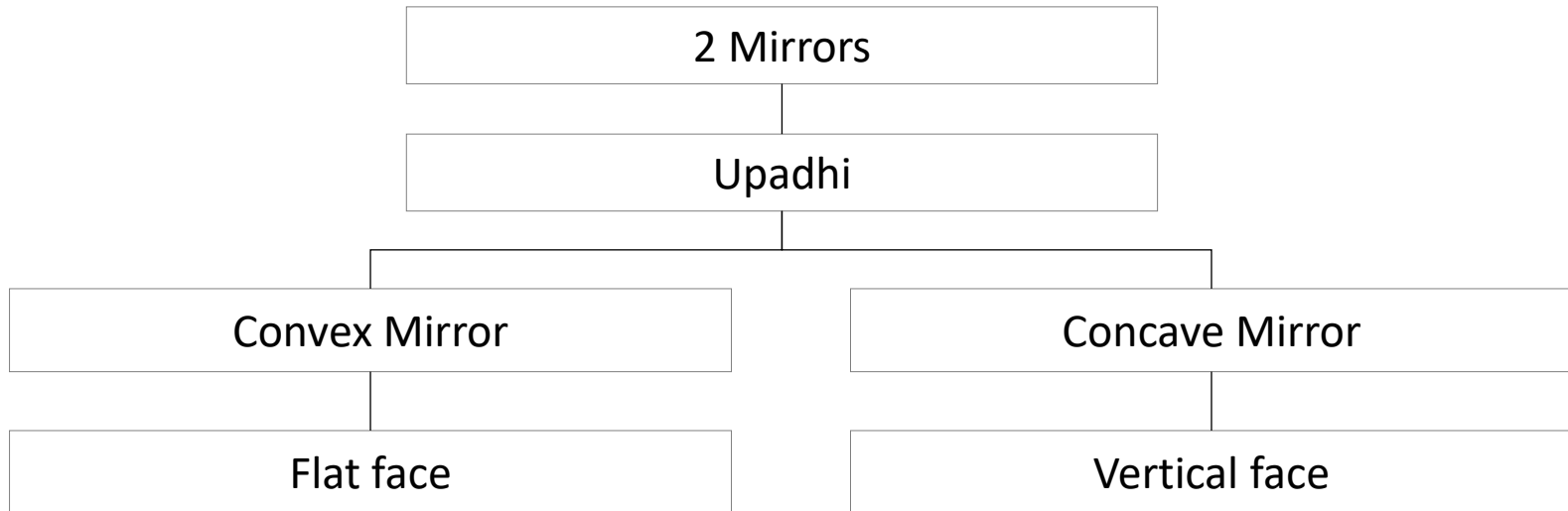
XVII) If Sishya does not understand, it is deficiency of Guru.

XVIII)



- Atma Bahutvam is caused by Anatma Upadhi which serves as distorting medium (Upadhi).

XIX)



- Don't get frightened with 3 states, I Turiyam have not changed.

XX) Mirror – 3 Sharirams only Upadhi.

- Makes my face appear distorted, does not make my face flat.

XXI) I am Advaita Turiya Atma, even when I appear as finite Jivatma, waker,dreamer, sleeper.

- Even now I am infinite Eka Atma only.

Revision :

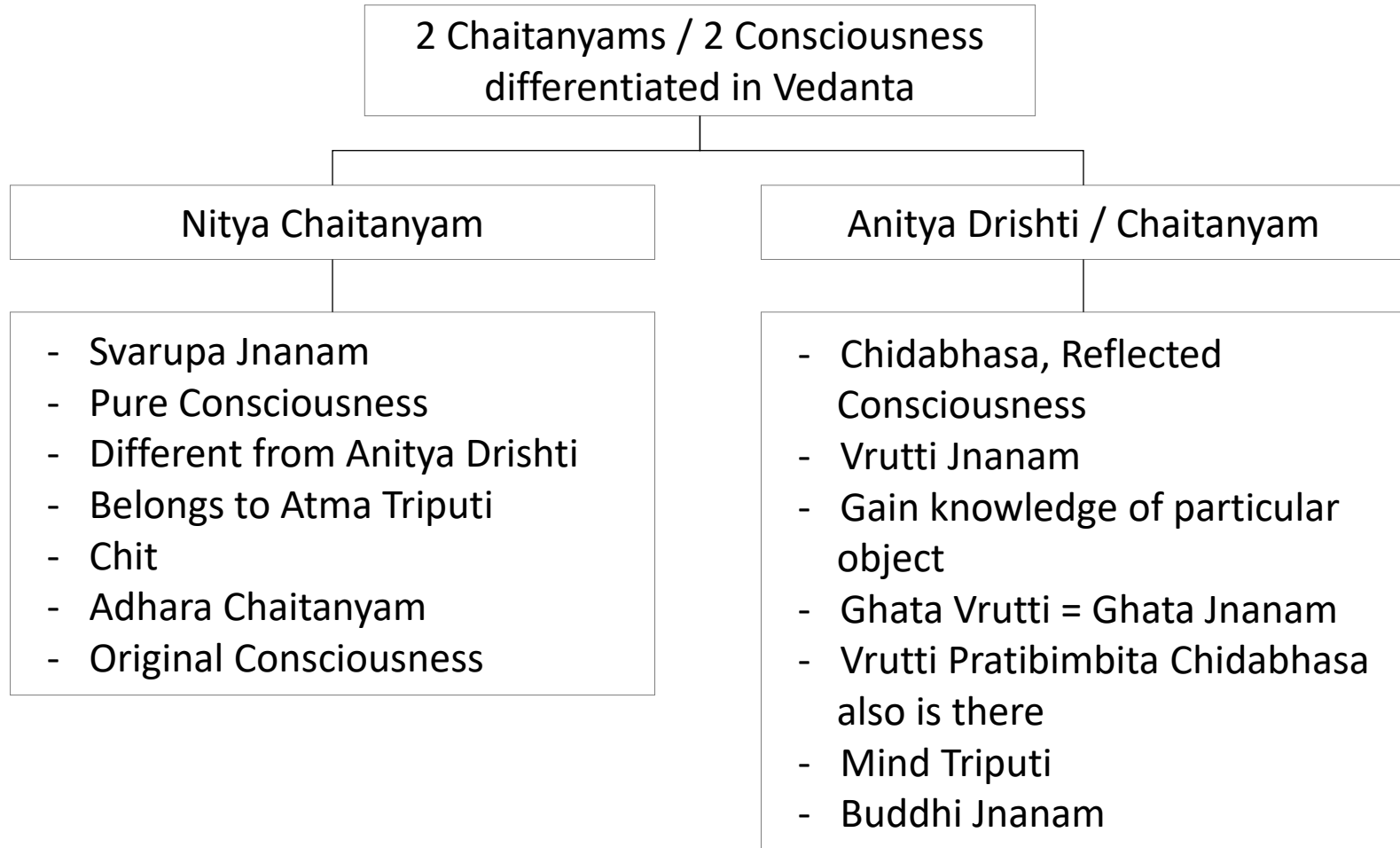
Chapter 2 – Introduction – Topic 184

I) Long debate with Vedanta Eka Deshi – now Shankara presenting Parama Siddhanta.

II) There is only Eka Chaitanya = Atma

- Atma also Ekam.

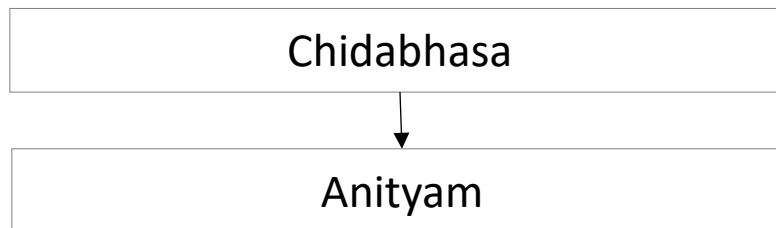
III)



IV) Two Consciousness intimately together

- People get deluded, mistake by Vedanta Ekadeshi and Nyaya Veiseshi Philosopher.

V)

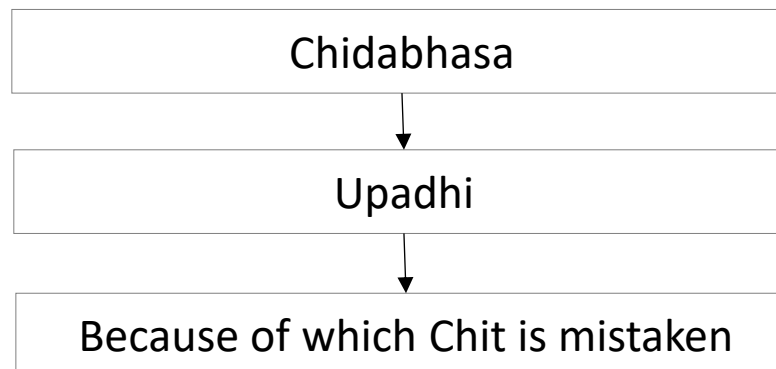


- Based on Chidabhasa Anityatvam, they concluded Original Consciousness also is Anityam.
- Impermanence of Chidabhasa is transferred to Chit.
- Where ever Chidabhasa is not there, we should say Chit is there.

VI) During sleep, Chidabhasa is resolved, Chit is there.

- Nyaya Veiseshika makes mistake.
- Says Atma is there without consciousness because of mixing up of Chidabhasa and Chit.

VII)



VIII) Chidabhasa is plural, temporary, located, Travels

- Each Vrutti and mind has its own Chidabhasa.
- Travel after death = chidabhasa travel.

IX) Meitreyi Brahmanam :

a) Yajnavalkya talks about temporary consciousness.

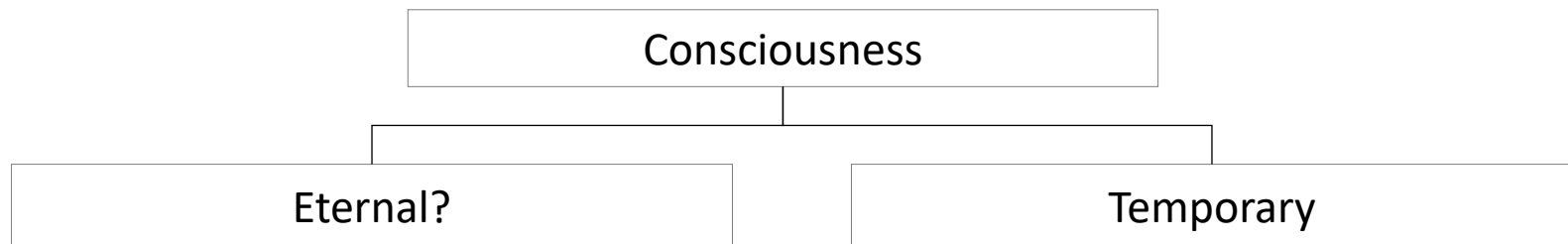
- Meitreyi confused

b) Yetebyo Butebya Samuthaya, Tan Eva Anuvinashyati Na Pretya Samnyati Atiti Braviti Hovacha – Yajnavalkya

c) Consciousness is born alongwith body Mind complex.

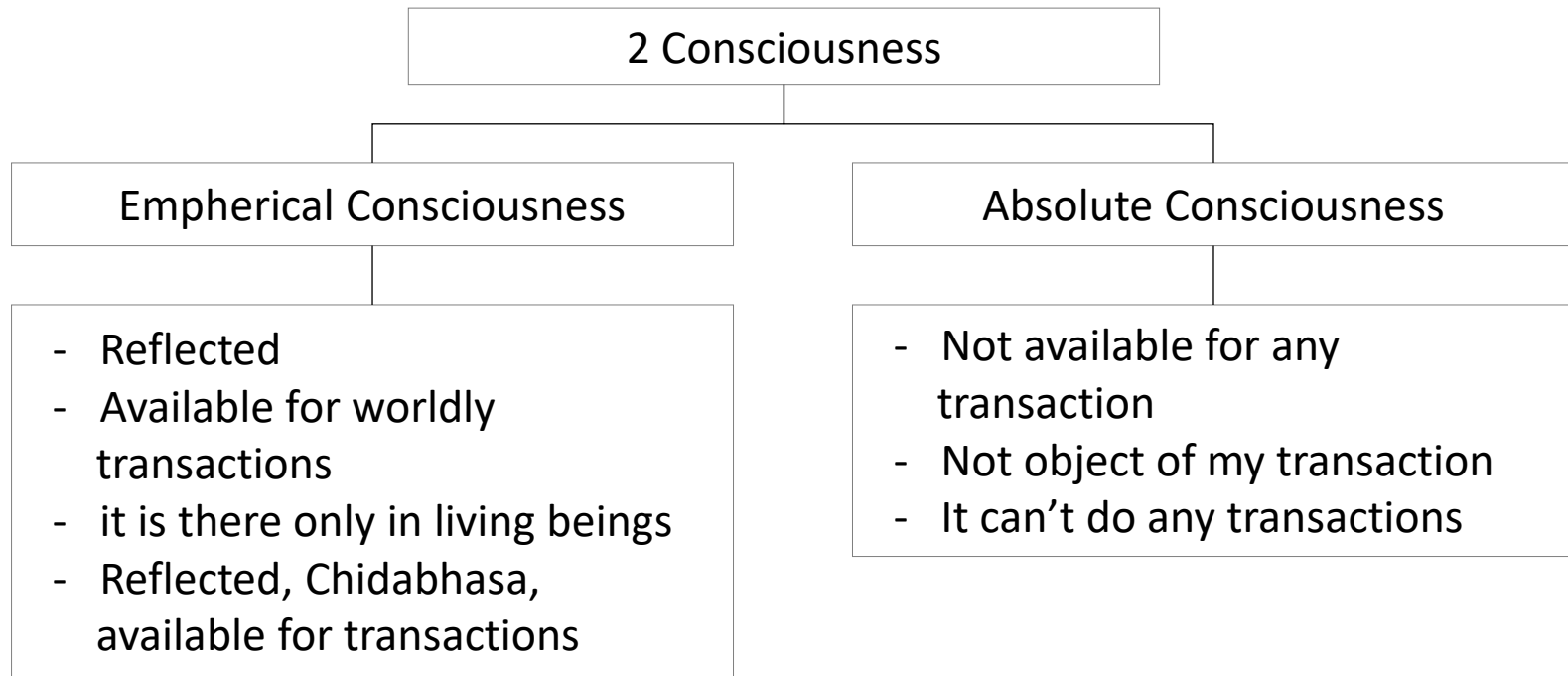
- Consciousness goes...

d)



e) Na Va are Moham Bravimi yatra Hi Dvaitam Iva Bavati

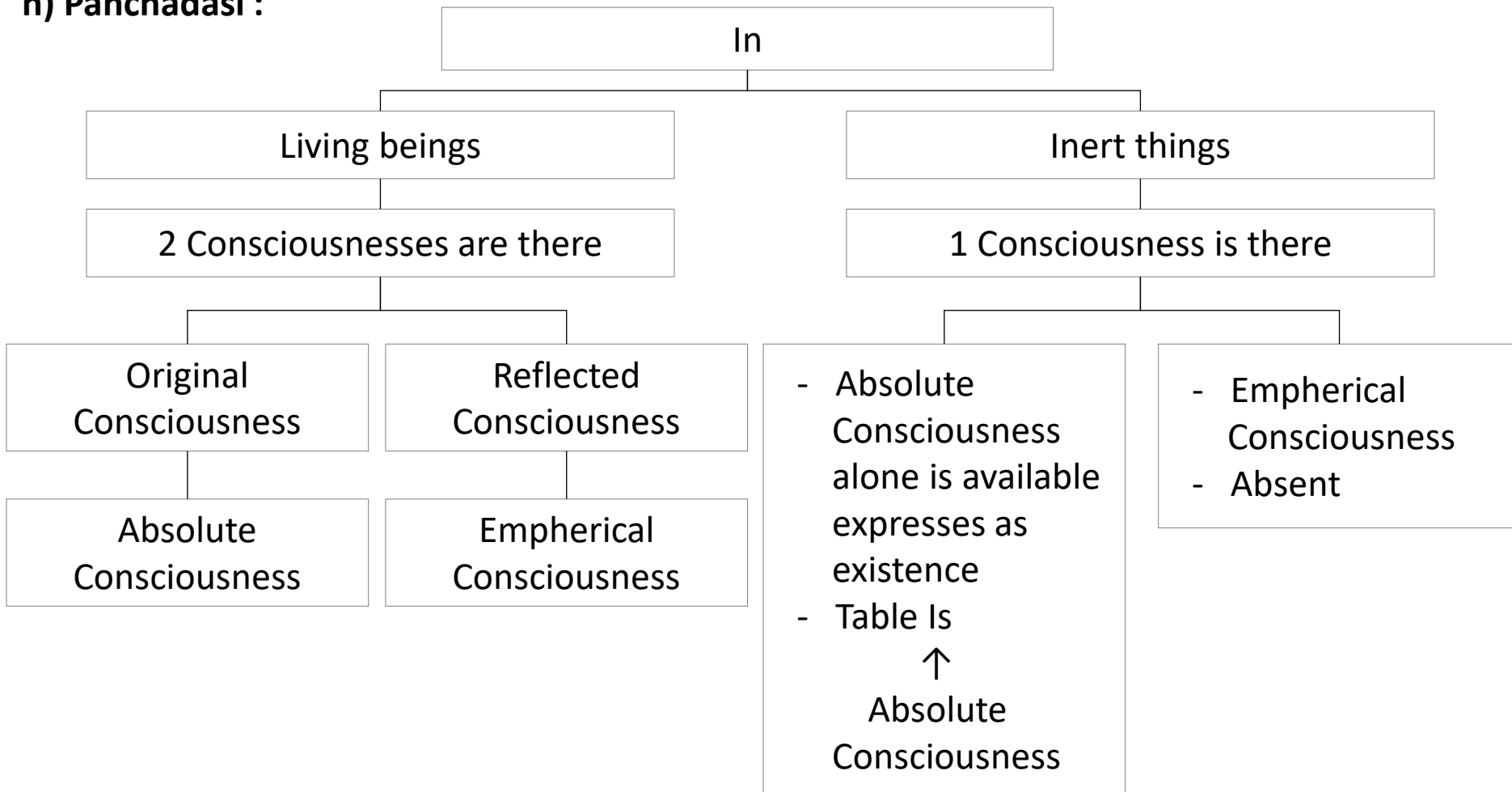
f)



g) In Table :

- Absolute Consciousness is there, it is eternal.
- It can't do any transaction saying I am the table, I am absolute consciousness.
- Once you inject Sukshma Shariram + Chidabhasa, table can say – I am.

h) Panchadasi :



X) a) Because of proximity of Vrutti Jnanam, they make wrong conclusion.

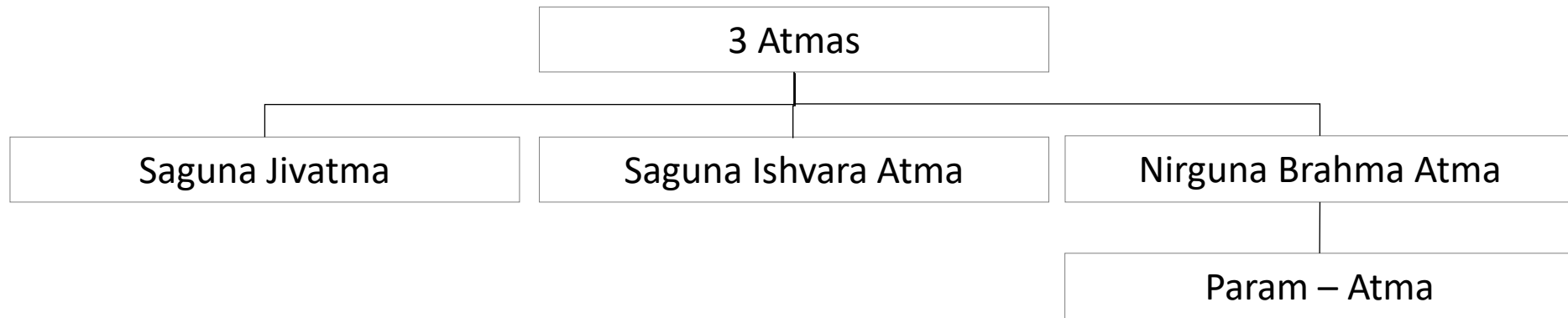
b) Atmas consciousness is Anityam

c) Atmas consciousness is absolute and Nityam, that they don't understand.

- They are confused.

d) They don't come under traditional Guru – Sishya Parampara.

XI) Original confusion of Purva Pakshi

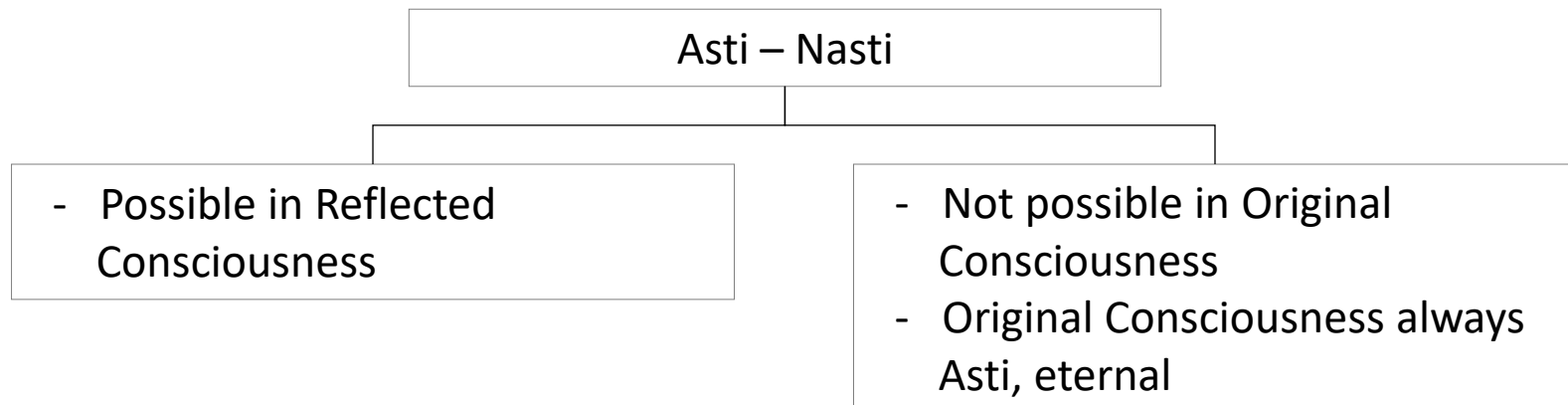


- Mistake of confused people.
- **Bheda – differentiation is because of Chidabhasa proximity only.**
- Upadhi Vashat – Aupadhika Bheda, Natu Vastavika Bheda.

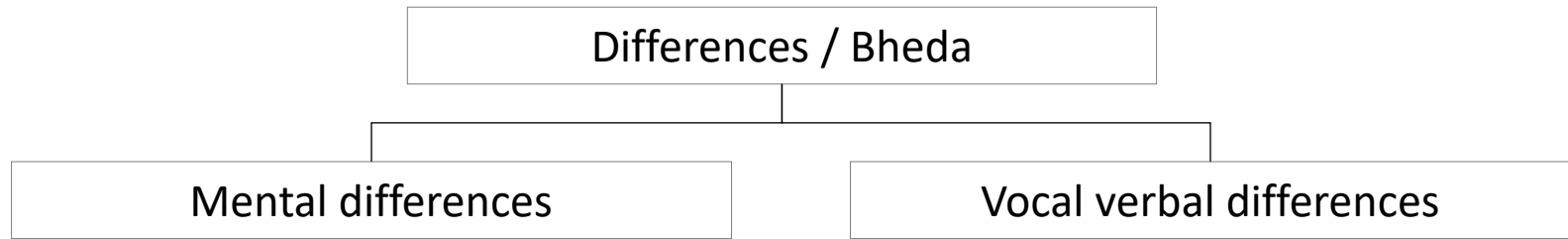
XII) There are many other differences also :

a) Asti – Nasti :

- Dead Body does not have Consciousness – “Reflected Consciousness”
- People conclude = No Original Consciousness also

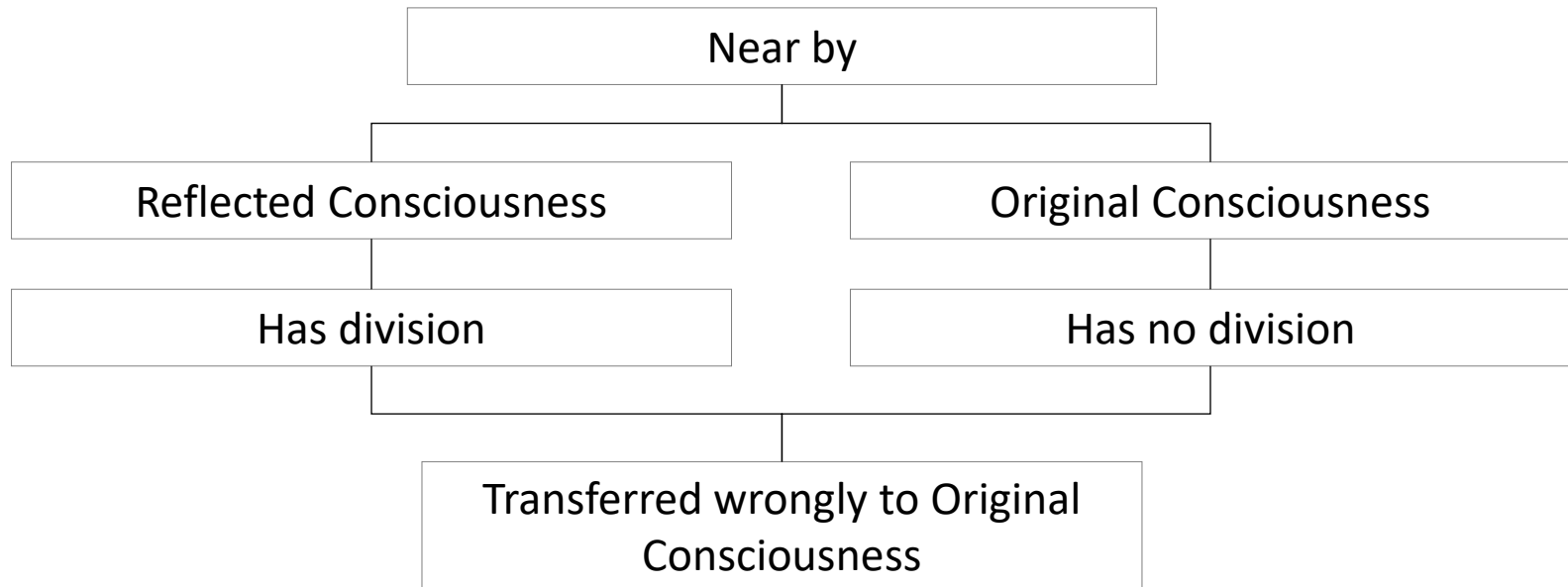


XIII)



- Confusion because of Chidabhasa proximity.
- No divisions in eternal consciousness, confusion borrowed from division with regard to non-eternal consciousness.

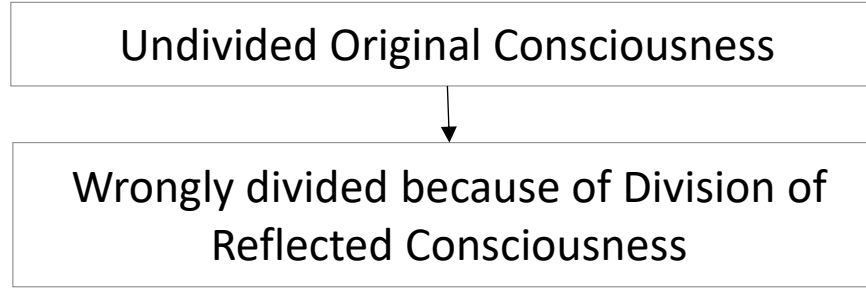
XIV)



XV) We call Original Consciousness as Nitya (Eternal), Nirvisesha (Attributeless), Drishte (Original Consciousness) – Chaitanyam.

- Original Consciousness – is in which all divisions are resolved.

XVI) Original Consciousness free from all divisions – Vang – Manaso Bheda.



XVII)



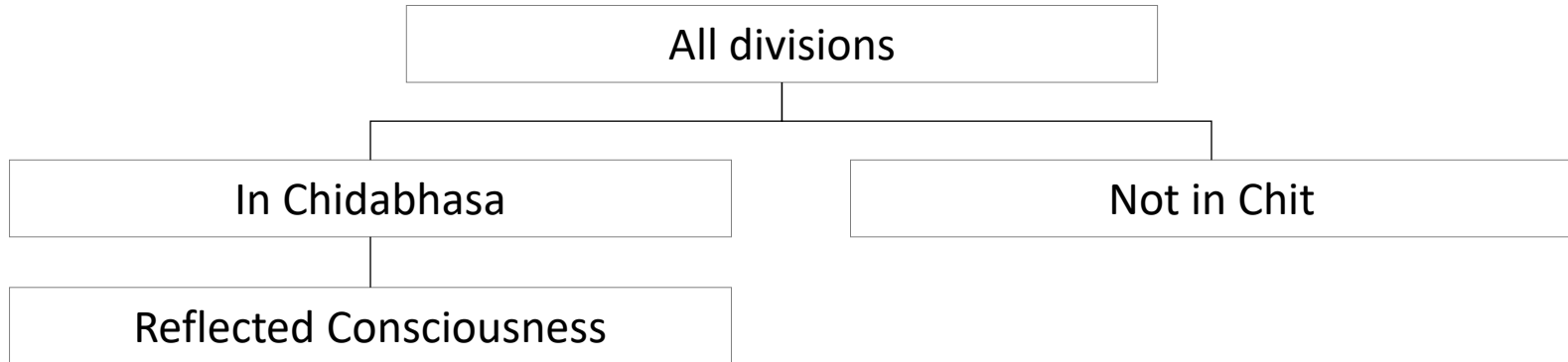
- Aupadhika Bheda.

185) Chapter 2 – Introduction continues...

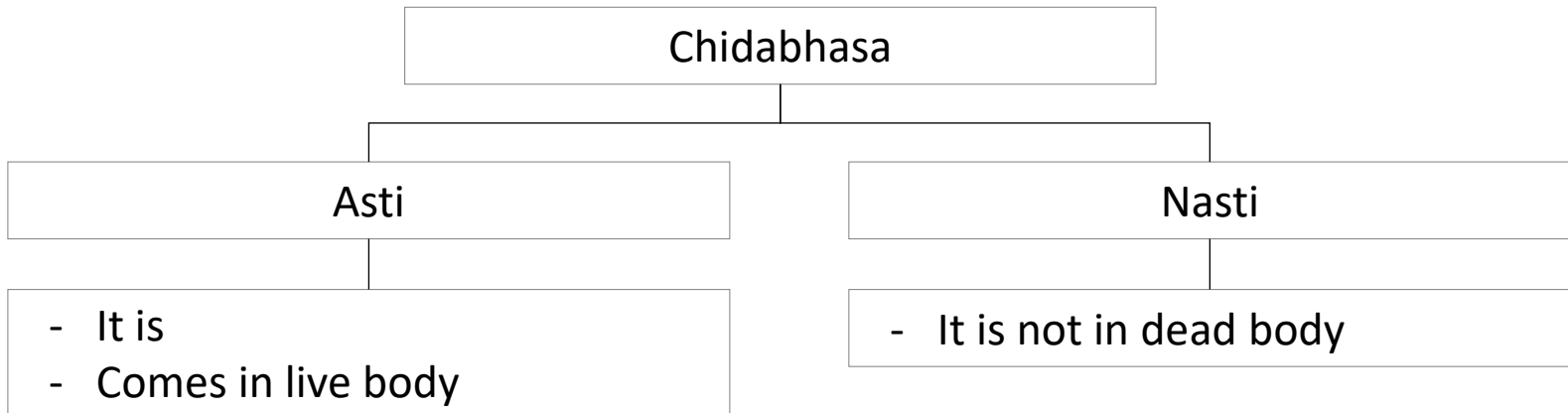
अस्ति नास्ति, एकं नाना, गुणवदगुणम्, जानाति न जानाति,
क्रियावदक्रियम्, फलवदफलम्, सबीजं निर्बीजम्,
सुखं दुःखम्, मध्यममध्यम्, शून्यमशून्यम्, परोऽहमन्य इति वा
सर्ववाक्प्रत्ययागोचरे स्वरूपे यो विकल्पयितुमिच्छति; स नूनं खमपि
चर्मवद्वेष्टयितुमिच्छति, सोपानमिव च पद्भ्यामारोढुम्, जले खे च
मीनानां वयसां च पदं दिदृक्षते ।

I) Topic is complex, language complex, makes fun of Nyaya philosopher + Purva Pakshi.

II)



III)

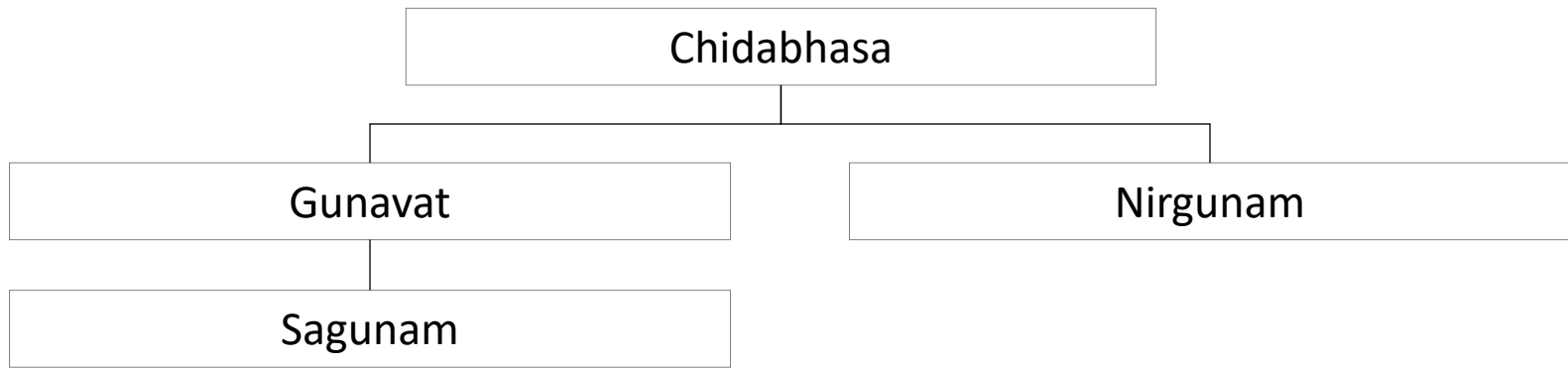


- Not applicable to Chit.

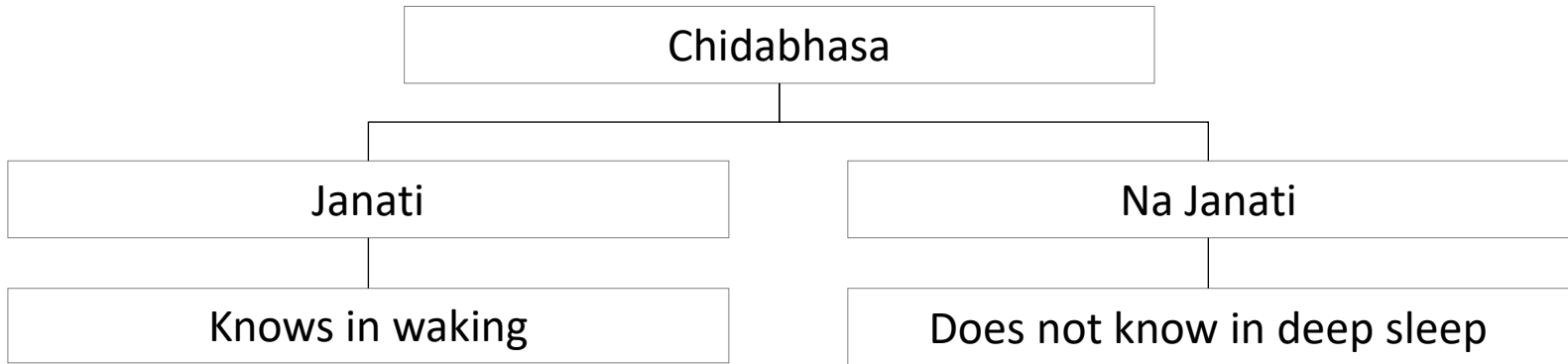
IV)

Ekam	Nava
<ul style="list-style-type: none">- Ishvaras Macro Chidabhasa- Ishvara = One- His Chidabhasa	<ul style="list-style-type: none">- Jivas Micro Chidabhasa Anekam- Jivas many- Chidabhasas as many

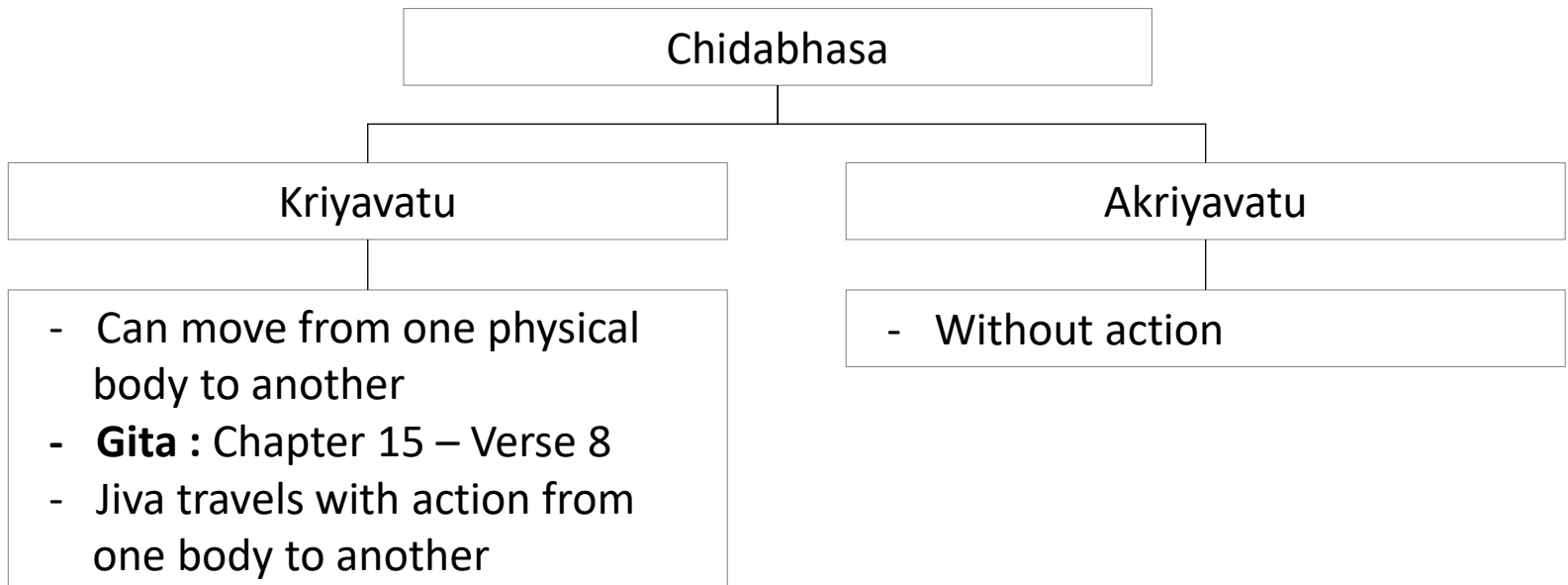
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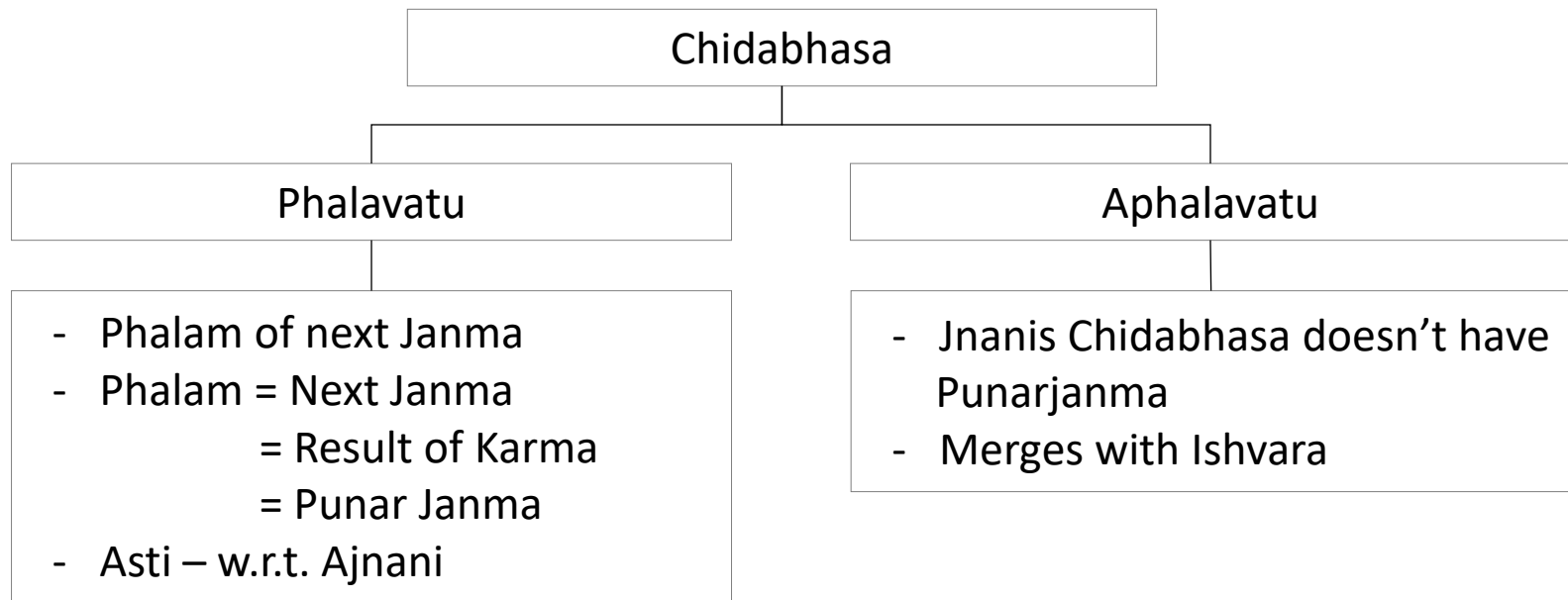
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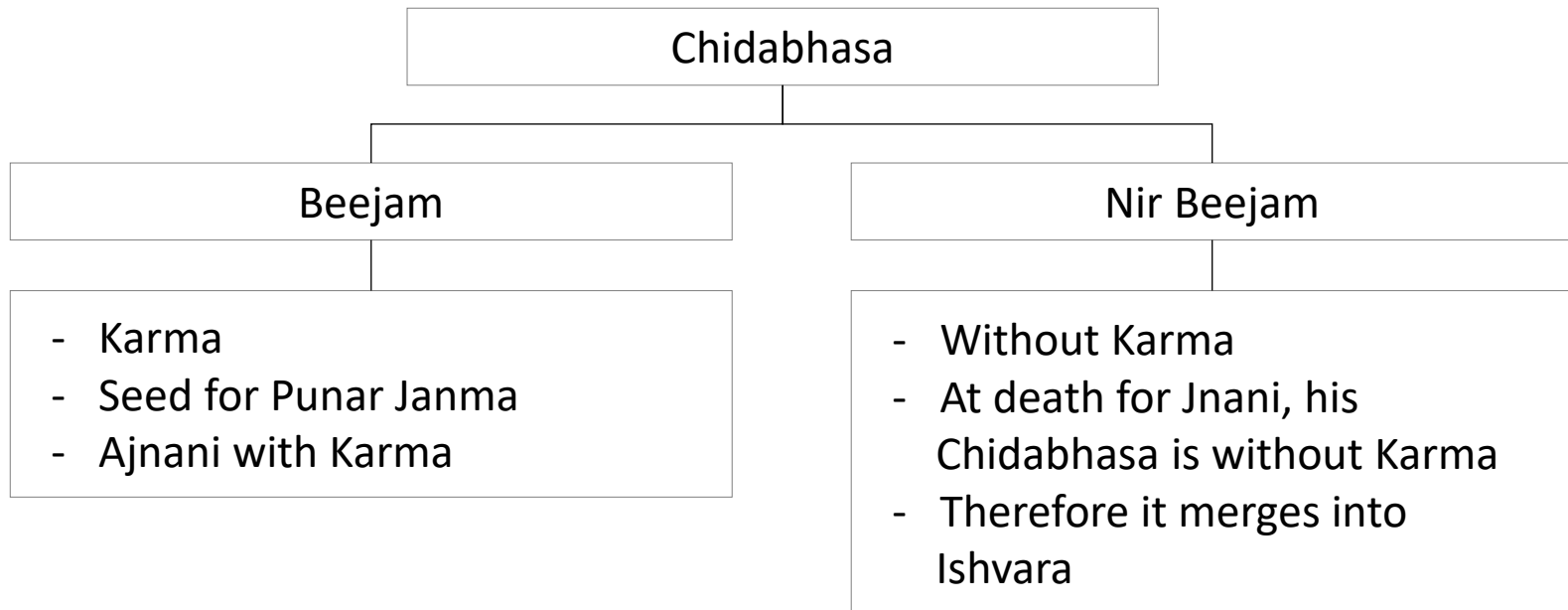
VII)



VIII)

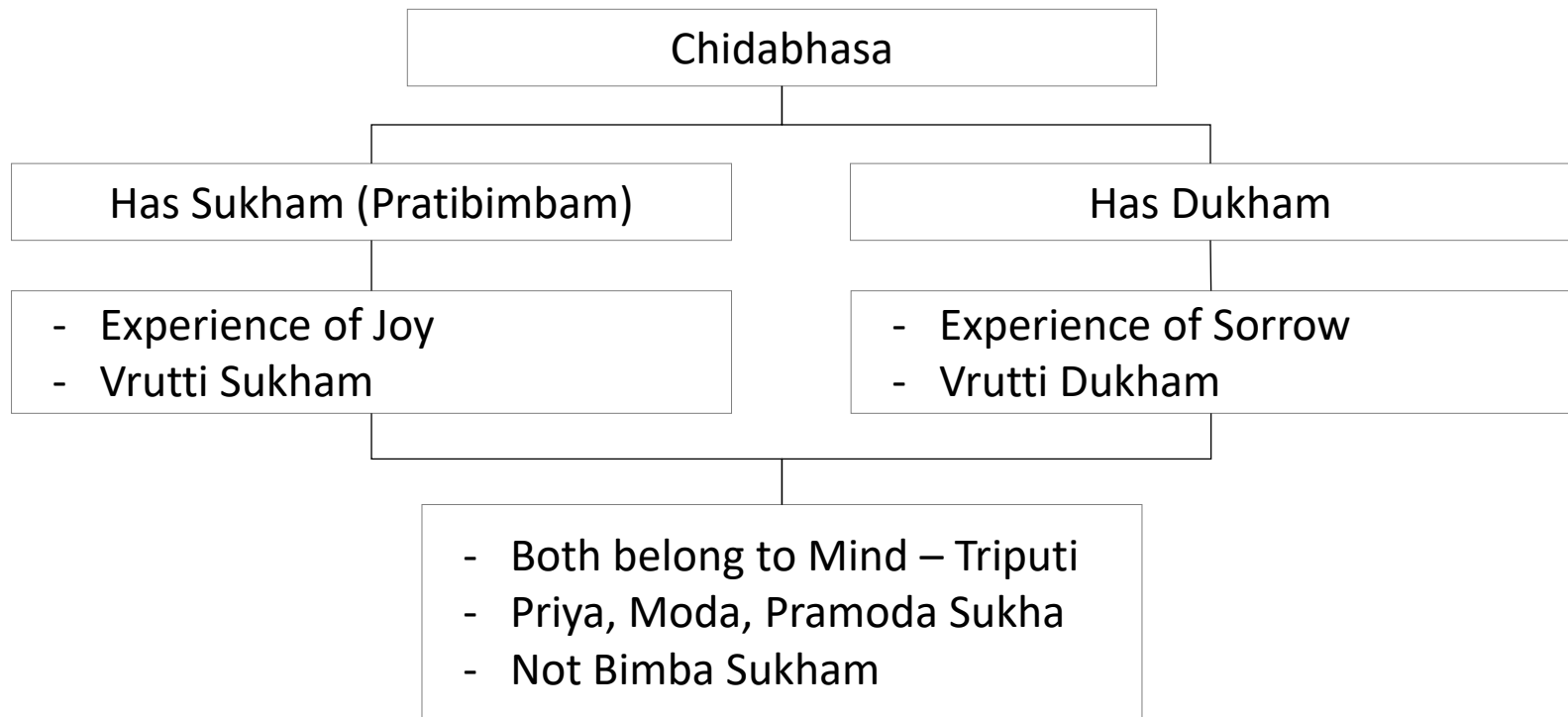


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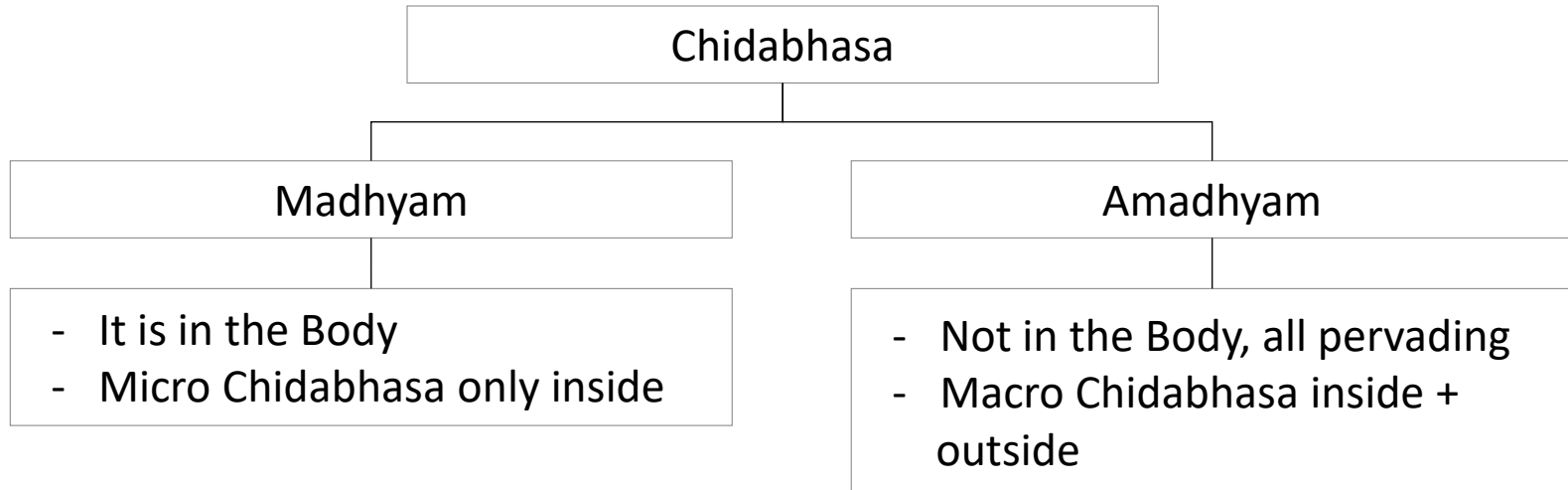


- All w.r.t. Chidabhasa only.

X)



XI)



- All w.r.t. Chidabhasa, all these dichotomy, divisions are possible.

XII)

Madhyama Parimanam	Amadhyama
<ul style="list-style-type: none"> - Finite size - Jivatmas Chidabhasa - Localised 	<ul style="list-style-type: none"> - All pervasive - Ishvaras Chidabhasa

XIII)

Shunyam	Ashunyam
<ul style="list-style-type: none"> - Like Asti - Absent in deep sleep state 	<ul style="list-style-type: none"> - Like Nasti - Present in waking state

XIV) Shunyavadi :

- In deep sleep state, no consciousness.
- Statement is right when consciousness means Chidabhasa.
- We agree with Shunyavadi
- **We don't accept Chit, which is present in deep sleep state.**

XV)

Paraha Aham	Aham Anyaha
<ul style="list-style-type: none"> - This Jiva is different - Outside - Para Atma 	<ul style="list-style-type: none"> - I am different - I am inside - Pratyag Atma

XVI) These differences are possible only to Chidabhasa.

- All these differences, you can't attribute to Chit.

XVII) Makes fun of Purva Pakshi

- They are foolishly trying to attribute divisions on Chit Original Consciousness.
- Their attempt will not be successful to Original Consciousness but will be successful to Chidabhasa.

XVIII) How unsuccessful they will be, by attributing division to Original Consciousness.

- In this attempt, how will they fail?
- Examples given.

XIX) What kind of Original Consciousness?

- **Transcendental**
- **Beyond thoughts and words.**

XX) Example one :

- Attempting to roll blue sky like a carpet.
- Blue sky like a canopy.
- Seems to touch earth on one side.
- Touch earth on other side.
- Go to end of earth, travel in the sky, roll sky, come to otherside, make it like a carpet.
- Like rolling deer skin, they are trying.
- It will not be successful.
- Similarly, dividing Original Consciousness will not be successful.

XXI) Example 2 :

- Kham = Akasha
- Charmavatu = Like Carpet, Skin
- Veshta Itum = Folding.

XXII) Attempting to climb middle of sky and go to one corner of earth, where sky is touching the earth.

- Through that, wants to climb the sky in a staircase.
- Indicates foolishness, not possible.

XXIII) Example 3 :

- In the water, fish is moving.
- Trying to see their foot steps.
- Seeing trail of their travel.

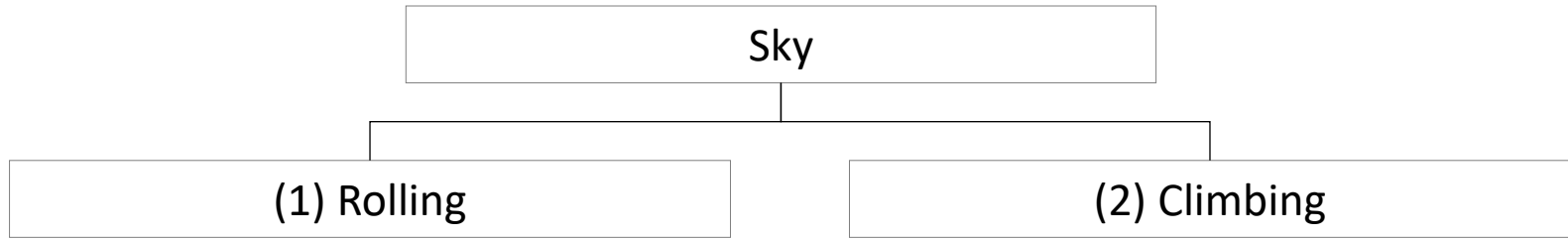
XXIV) 4th Example :

- Birds (Vayaha) flying in sky.
- Wants to find foot steps of birds in the sky.



- How he will miserable fail.

XXV)



- All impossible, dividing Original Consciousness impossible.
- Akhanda Chaitanyam

XXVI) Akhanda Mandalakaram Vyaptam Yena Chara Achara

- Di Drikshayate – Desiring to see

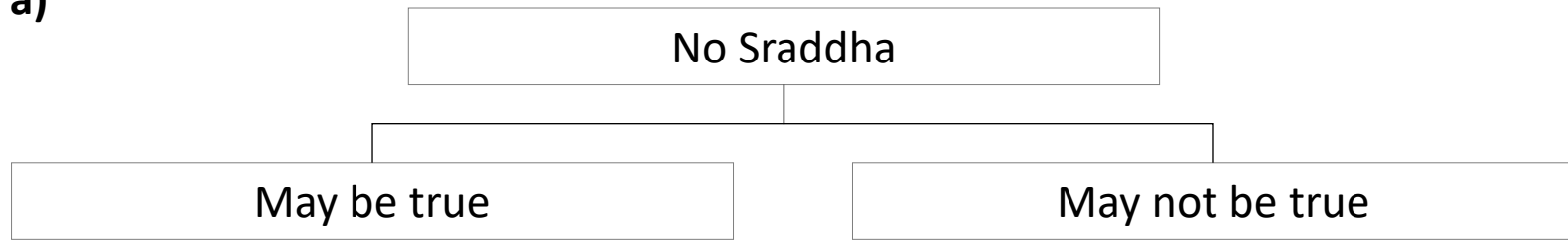
XXVII) How Shankara sure about Original Consciousness / Reflected Consciousness?

- How confidence comes regarding absolute consciousness.
- Yukti – Original Consciousness not available for reasoning.
- Not perceptually available.
- Not scientifically available.
- Sarva Pramana Agocharam.

XXVIII) With regard to absolute, there is one Pramanam.

- **Once you hold on to Veda Pramanam, for you that Pramanam is valid.**

XXIX) a)



b) Means you can't hold it, can't have courage to say or own up.

c) Once you accept Apaurusheya Pramanam – Veda, like you accept your eyes and ears for this finite world, then alone owning up Atma, Sakshi, Turiyam, Brahman, Buma, Uttama Purusha, Nirguna Ishvara, Bhagawan is possible.

d) Jagat Karanam Sakshi Brahman is acceptable.

e) Sraddhavan Labathe Jnanam.

f) You can know and own up Brahma Svarupa Atma, absolute consciousness only with Sraddha in the Veda.

g) Scientists are studying empirical consciousness called Chidabhasa, fluctuating depending upon our brain Chemistry.

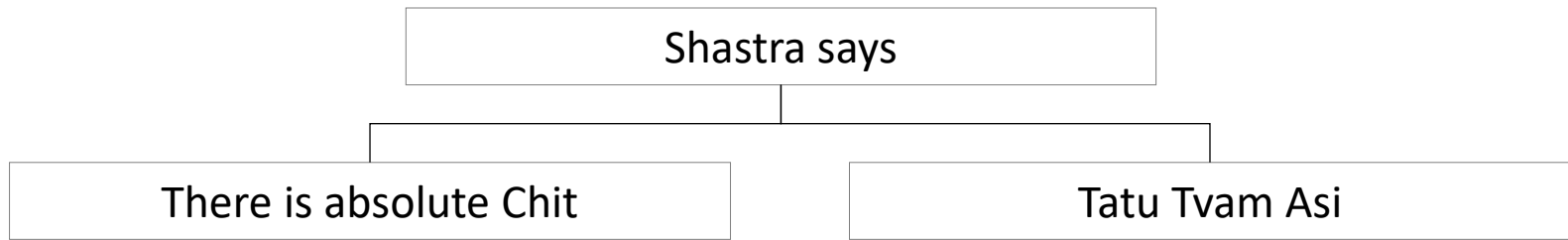
h) Veda reveals absolute consciousness called Chit, independent principle, Chidabhasa Adhishtanabuta Chit.

i)

Chit	Chidabhasa
Ashraya	Adhyasa

- Know only through Shastra Pramanam.

j)

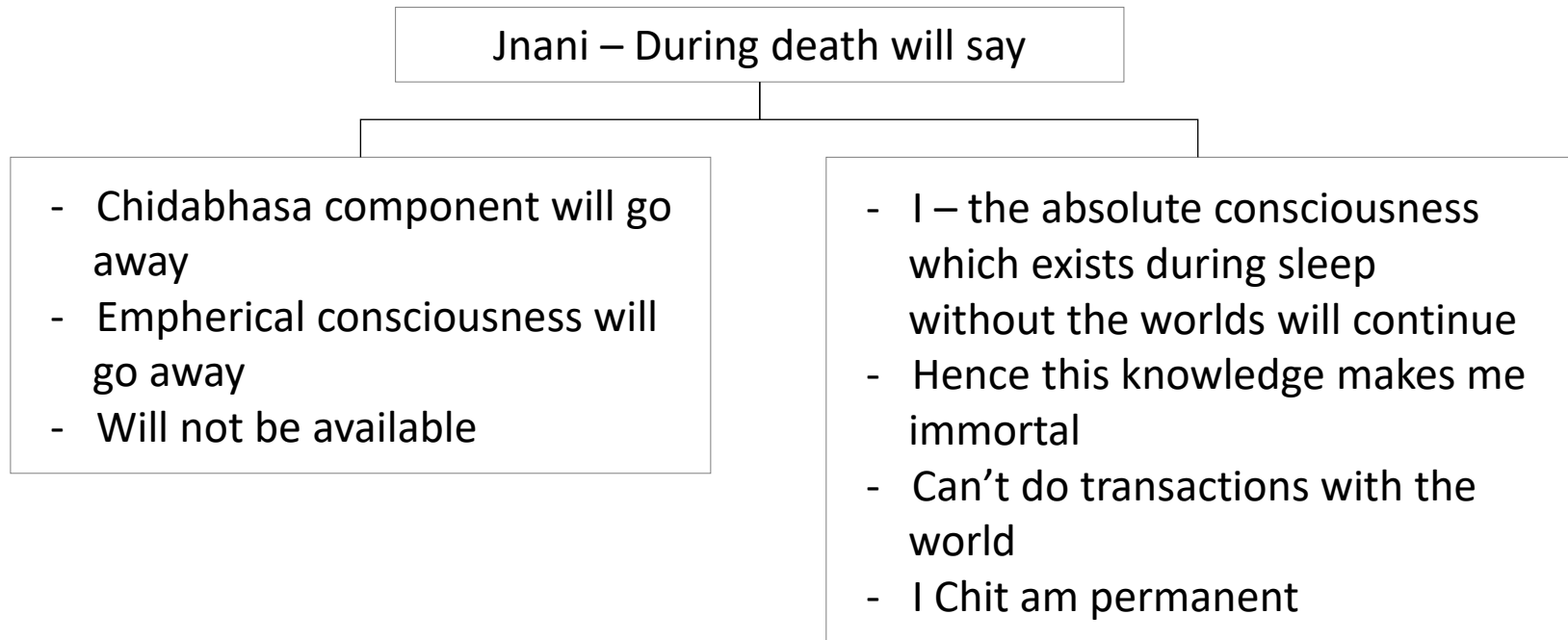


k) I am that Chit + Chidabhasa mixture

l)

Chidabhasa	Chit
<ul style="list-style-type: none"> - Arrives, departs with 3 worlds - Empirical 	<ul style="list-style-type: none"> - Permanent - Eternal, absolute

m)



n) Gita :

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

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

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

- All based on Shastra Pramana Chit.
- You can discuss these topics only with those who accept Shastra Pramanam.

o) If a person does not accept Shastra Pramanam, never engage with that person.

p) We accept validity of science in empirical field.

XXX) a) Can talk business, socializing

b) Before introducing Atma, introduce Samadhi Shatka Sampatti, Shama, Dama, Titiksha, Sraddha.

- Accept Apaurusheya, Abadya, Shabda Pramanam.
- Shankara assumes Purva Pakshi is Sraddhavan.

c) Purva Pakshi quoted Shastram – 3 Atmas – 3rd one based on Shastra Pramanam.

- Shankara quotes Shastra Pramanam as my source of Jnanam.
- I have Sraddha, for me absolute consciousness not a theory, it is a fact.

d) I am absolute consciousness is not a theory but a fact.

- Sraddhavan Labathe Jnanam.

186) Chapter 2 – Introduction continues...

“नेति नेति” (बृ० उ० ३।१।२६) “यतो वाचो निवर्तन्ते”
(तै० उ० २।४।१) इत्यादिश्रुतिभ्यः । “को अद्धा वेद”
(ऋ० सं० १।३०।६) इत्यादिमन्त्रवर्णात् ।

I) Brihadaranyaka Upanishad : Chapter 3 – 9 – 26

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति;
प्राण इति; कस्मिन्नु प्राणः प्रतिष्ठित इति; अपान इति;
कस्मिन्नुवपानः प्रतिष्ठित इति; व्यान इति;
कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति;
कस्मिन्नुदानः प्रतिष्ठित इति; समान इति;
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
अशीर्यो न हि शीर्यते, असङ्गो नहि सज्यते,
असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि,
अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;
स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्,
तं त्वौपनिषदं पुरुषं पृच्छामि;
तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति ।
तं ह न मेने शाकल्यः;
तस्य ह मूर्धा विपपात, अपि हास्य
परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvaṃ cātmā ca pratiṣṭhitau stha iti;
prāṇa iti; kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti;
kasminnuvapānaḥ pratiṣṭhita iti; vyāna iti;
kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;
kasminnūdānaḥ pratiṣṭhita iti; samāna iti;
sa eṣa neti netyātmā, agrhyo nahi grhyate,
aśīryo na hi śīryate, asaṅgo nahi sajyate,
asito na vyathate, na riṣyati | etānyaṣṭāvāyatanāni,
aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;
sa yastānpuruṣānniruhya pratyuhyātyakrāmat,
taṃ tvaupaniṣadam puruṣaṃ pṛcchāmi;
taṃ cenme na vivakśyasi, mūrdhā te vipatiṣyatīti |
taṃ ha na mene śākalyaḥ;
tasya ha mūrdhā vipapāta, api hāsyā
parimoṣiṇo'sthīnyapajahruranyanmanyamānāḥ || 26 ||

‘On what do the body and the heart rest?’ ‘On the Prāṇa.’ ‘On what does the Prāṇa rest?’ ‘On the Apāna.’ ‘On what does the Apāna rest?’ ‘On the Vyāna.’ ‘On what does the Vyāna rest?’ ‘On the Udāna.’ ‘On what does the Udāna rest?’ ‘On the Samāna.’ This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upaniṣads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Śākalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.[3 - 9 - 26]

II) Neti Neti :

- Original Consciousness can’t be revealed by any Pramanam.
- Upanishad negates everything else including Chidabhasa.

III) Taittiriya Upanishad : Chapter 2 – 4 – 1

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.[2 - 4 - 1] 1050

- About which words can't reveal.

IV) Rig Veda Samhita : (Vedapurva)

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन्वाजे शतक्रतो ।
समन्येषु ब्रवावहै ॥ 6 ॥

Lord of a Hundred Powers, stand up to lend us succour in this fight In others too let us agree. [I – 30 – 6]

- Ko Addah Veda
- Who knows that Atma directly, Addah?
- By objectification?
- Nobody knows Atma by objectification.
- Manasa Agocharaha.

V) Rig Veda Samhita :

- Kaha Iva Provachadu
- Same mantra.
- Who know this Atma and who talked about this Atma?
- Nobody can talk about Atma directly.
- Can talk indirectly by negating everything including Chidabhasa.

VI) In Sushupti, everything resolved

Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्

सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।

प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्जायते

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]

- What is left out is absolute consciousness after everything is left out.

VII) After negating everything, how do you know that I, the absolute existence, consciousness is left behind?

a) May be nothing

Buddhist – Shunya Vadi :

- Shunyam, nothingness.

b) How do you prove that it is not Shunyam?

- Not objectified

VIII) Important Logic :

- **Once Sruti negates everything, whatever is negated and negatable is Mithya.**
- **What is Satyam can't be negated.**

- Why Satyam can't be negated?

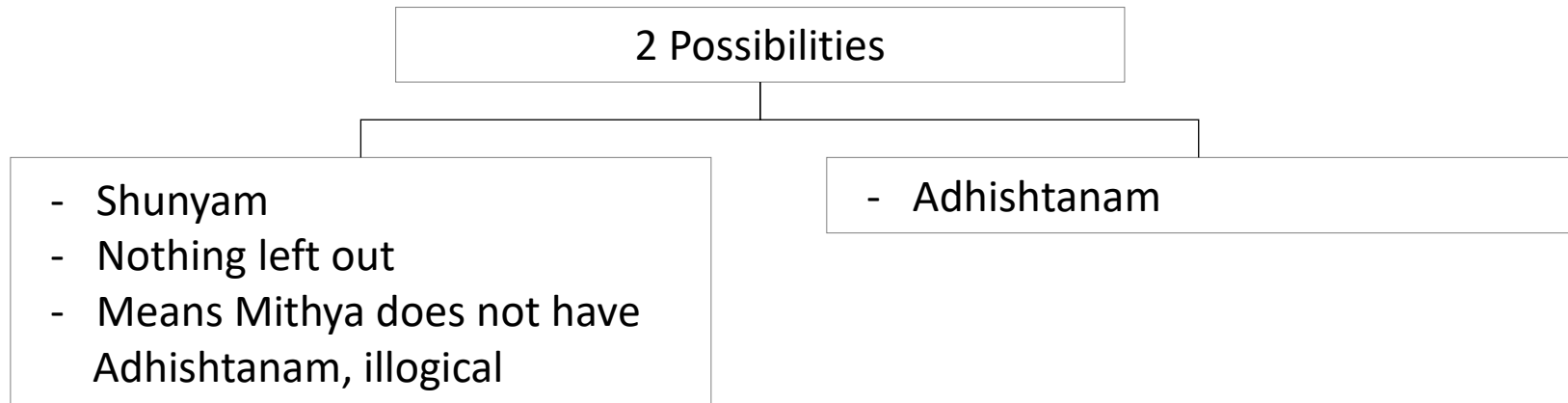
- **Definition :**

What can't be negated in 3 periods of time is Satyam.

IX) After negating Mithya, something is left out

- I can't watch it.

X)



- No Mithya can be there without an Adhishtanam.
- Therefore, what is left out can't be Shunyam.
- It must be the supporter, lender of existence to Mithya.

XI)

Waker	Turiyam Brahman
Lender of existence to Mithya Dream World	Lender of existence to Waking World

XII) What is left out is absolute existence, which supports the waking universe, Mithya Prapancha.

XIII) San – Matra :

- Pure existence I am, once I negate everything.
- I can't know pure existence.
- I can't claim I am pure existence by myself.
- To claim I need Body / Mind / Intellect.
- To know, to claim I require Body / Mind / Intellect.

XIV) To be pure existence, I don't require Body / Mind / Intellect or world.

- That pure existence I am.
- This knowledge has to be gained in empirical plane.

XV) Only in empirical plane when body, mind is available, I should claim, I am pure existence in my real nature.

XVI) Kaho Iva Pravochatu

- Brahman can't be known directly.
- But can be known indirectly.

- Brahman can't be revealed directly verbally, or by words.

XVII) Indirectly words can reveal Brahman by negating.

- Nishedha Avadhi Rupena.
- Tarqa created vocabulary, coined words very well.
- We use Tarqa terminology, because they have exercised their intellect and have discussed fine concepts and named them.

XVIII) Shankaras commentary is full of Jargons borrowed from Tarqa, Mimamsa, Vyakaranam.

- We can study Vedanta without Tarqa, Mimamsa, Vyakaranam.
- Vedanta without Nyaya Shastra.

187) Chapter 2 – Introduction continues...

कथं तर्हि तस्य स म आत्मेति वेदनम् । ब्रूहि केन
प्रकारेण तमहं स म आत्मेति विद्याम् ।

I) Purva Pakshi – comes down, there is an absolute non-empherical Atma.

II) How can we know that absolute Atma in the empherical plane?

- Absolute Atma is not knowable in the empherical plen.
- In absolute plane also not knowable.

III) Keno Upanishad :

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

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

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

- I don't know how to teach

IV) Negates everything known

- Arrives at unknown Atma, reveals Atma.
- Becomes silent.
- Silence reveals.

V) Dakshinamurthi Stotram :

ॐ मौनव्याख्या प्रकटितपरब्रह्मतत्त्वंयुवानं
वर्शिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं
स्वात्मरामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ १ ॥

om̐ maunavyākhyā prakāṭitaparabrahmatatvaṃyuvānaṃ
varśiṣṭhāntevasadr̥ṣigaṇairāvṛtaṃ brahmaṇiṣṭhaiḥ ।
ācāryendram̐ karakalita cinmudrah̐mānandamūrtim̐
svātmarāmaṃ muditavadanaṃ dakṣiṇāmūrtimīḍe ॥

(Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Dhyanam Verse 1]

VI) Silence reveals I am, Satchit Ananda principle.

- I am absolute existence.
- I don't have to know the absolute existence like an object in creation.

VII) Katham Tarhi :

- If unknowable, inexplainable.
- Mano Vacham Agocharam.

VIII) How can we know that as my real nature?

- That absolute Atma is my nature – how to know?

IX) Sama Atma Iti Vidyat?

- Aitareya Aranyakam – Purva Pakshi quoted.

X) Veda wants one to know – you should know Atma for liberation.

XI) You say it can't be known

- How can I know the unknowable?
- Vedanam = How knowledge is possible.

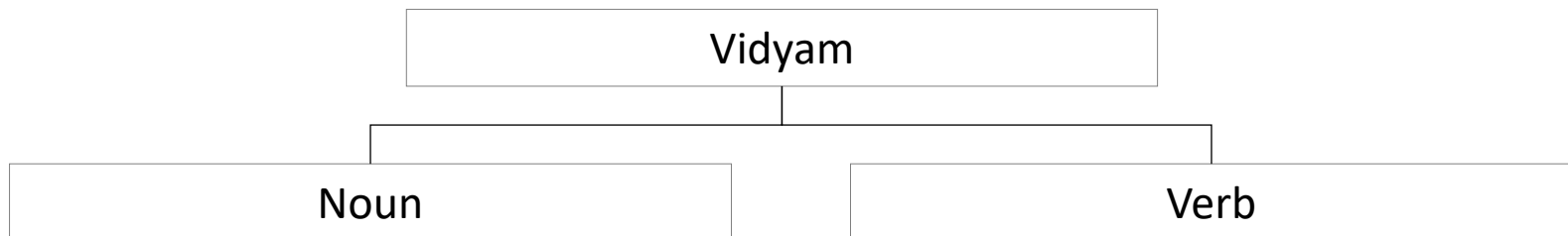
XII) Purva Pakshi converted into Sishya

- Arjuna in Chapter 1 – Gita, Purva Pakshi, argued with Krishna.
- 2nd Chapter – Arjuna Sishya.

XIII) Teach me, by what method can I know I am Brahman, Atma.

- Mahavakyam
- Tam = Original Consciousness.

XIV)



XV) Shankara quotes story :

a) Are you a human being?

- Do you have Buddhi?

b) Listener – developed doubt.

c) Goes to Guru – Am I a Human being.

- Pratyaksha Gocharam

d) You are not a Rat, Cat, reveals, keeps quiet.

- You are not a non human being.

e) Person understood – evident Manushyatvam is a fact to be recognized.

f) Similarly, consciousness need not be revealed because consciousness is self evident.

g) We need not reveal consciousness.

h) We have to only drop misconceptions, negate regarding consciousness.

Revision :

Introduction – Chapter 2 – Section 1 – Topic 187

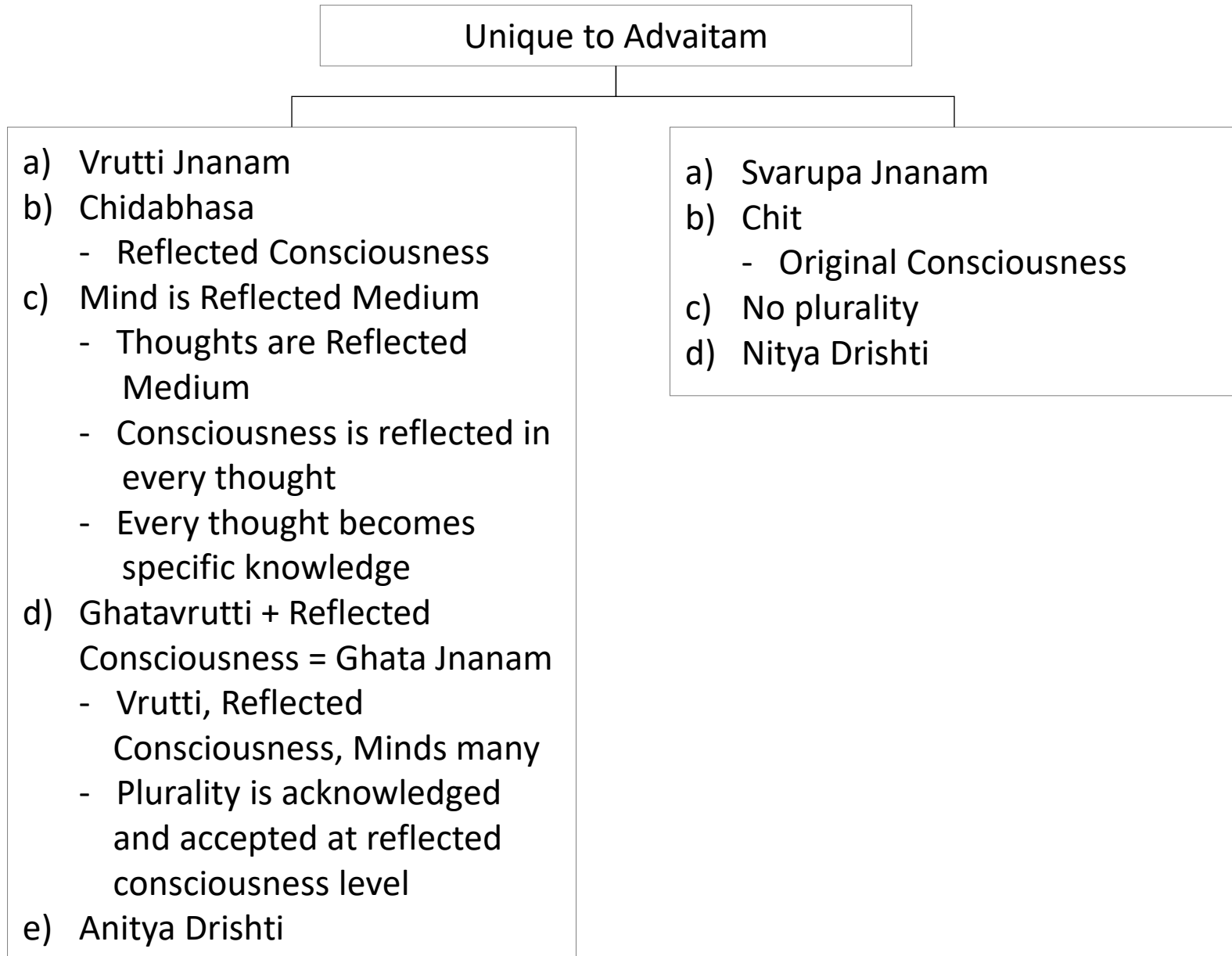
I) Shankar refuted Purva Pakshi's opinion that Atmas are many.

- Atma Bahutvam refuted
- Established Atma Ekatvam.

II) Why this mistake is committed by common man and other philosophers?

III) Brihadaranyaka Upanishad :

- 2 consciousness introduced.



IV) Pramanam for Chidabhasa :

Brihadaranyaka Upanishad :

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

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

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

V) Alongwith Body – Mind, Reflected Consciousness also arises.

- When Body / Mind / Intellect resolves, Reflected Consciousness resolves.
- What remains is just Original Consciousness in sleep, death.

VI) Plurality and impermanence belongs to Reflected Consciousness.

- Original Consciousness has no plurality.
- It is permanent.

VII) Problem we face :

- Reflected Consciousness + Original Consciousness are intimately together.
- Intimacy can't be avoided.

VIII) Location of Reflected Consciousness :

- Mind, Body, living being is location of Reflected Consciousness.

IX) Original Consciousness has no location.

- It is Nityaha, Sarvagataha, Sthanuhu, Achalaha, Sanatana.

X) Gita : Chapter 2 – Verse 20

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

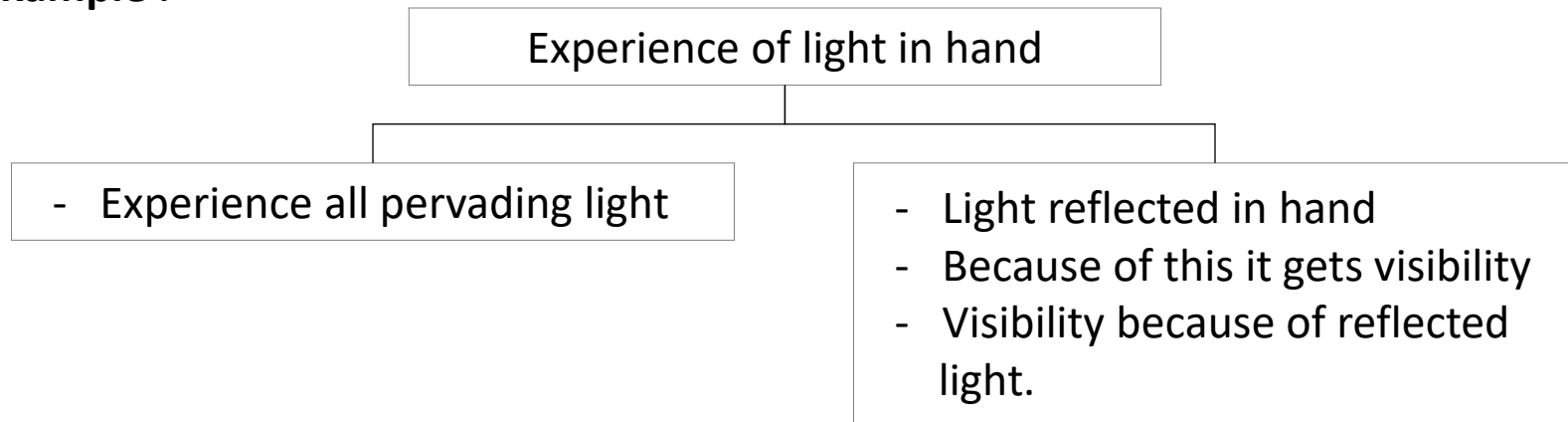
na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

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

XI) Being all pervasive, Original Consciousness must be there wherever, whenever Reflected Consciousness is there.

XII) Reflected Consciousness + Original Consciousness always together.

XIII) Example :



XIV) When I remove the hand, the visibility goes, reflection goes, original light continues where my hand was there.

XV) All Upanishads are trying to reveal Original Consciousness.

- In this Original Consciousness, there is no division, Triputi is not possible.

XVI) Objectification, experience of Original Consciousness, knowledge of Original Consciousness through objectification are not possible.

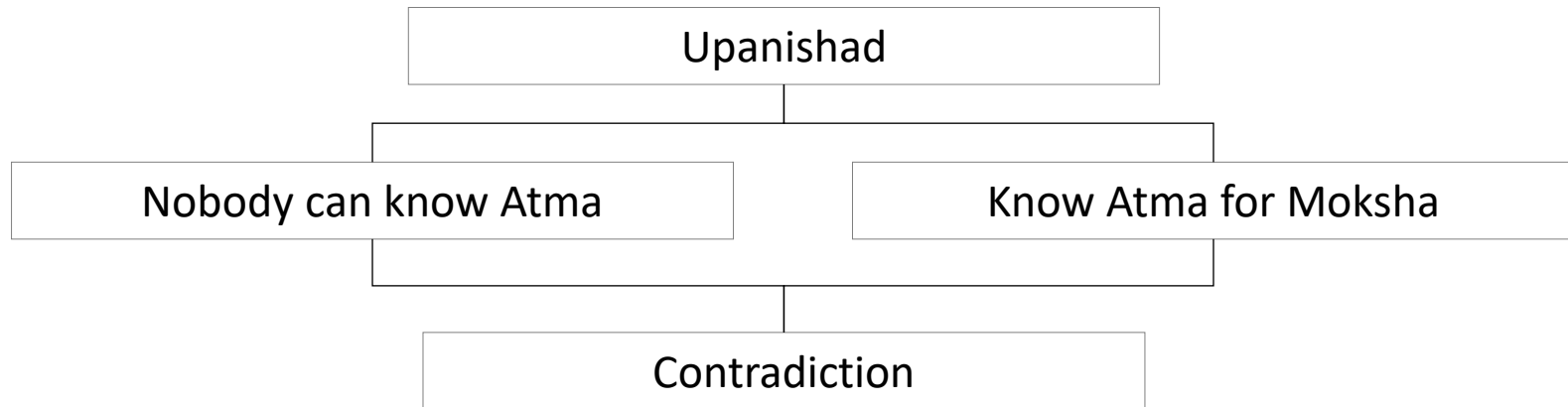
- Original Consciousness can't be a Prameyam.
- Not known through objectification.

XVII) Shankara quoted Sruti, and Rig Samhita Mantra

- Ko Addha Veda
- Who can objectify and reveal consciousness?
- Addha = Sakshat = Through objectification.
- Nobody can know consciousness as an object.
- That is Siddhantas message.

XVIII) a) If Consciousness is not knowable directly, how Upanishads are asking us to gain Atma Jnanam?

b) Atma Jnanam is impossible.



c) How to know the unknown and unknowable?

- Knowing the unknowable is contradiction.

d) Triputi Rahita Atma, Advatiya Atmanaha, Avedya Atmanaha, Sama Atma Iti Vedanam?

- How can I know Atma is my nature?

e) Saha Me Atma – Iti Katham Vedanam :

- How can we know Atma is my nature?
- Once we know, it becomes known.

f) Purva Pakshi :

- Bruhi – may you tell.
- Kena Prakarena – what is the methodology, procedure, modus operandi of the knowledge.

g) How to know Original Consciousness is me, my intrinsic nature?

XIX) Page 59 – Vedic reference : Aitareya Aranyakam : Chapter 3 – 2 – 4

दुग्धदोहा अस्य वेदा भवन्ति न तस्यानूक्ते^१ भागोऽस्ति न वेद सुकृतस्य पन्थानमिति । तदप्येतदृषिणोक्तम् । यस्तित्याज सचिविदं सखायं न तस्य वाच्यपि भागो अस्ति । यदीं शृणो-
त्यलकं शृणोति न हि^२ प्र वेद सुकृतस्य पन्थामिति ॥ न तस्यानूक्ते भागोऽस्ति न वेद सुकृतस्य पन्थानमित्येतत्तदुक्तं भवति । तस्मादेवं विद्वान् परस्मा अग्निं^३ चिनुयान् परस्मै महाव्रतेन स्तुवीत न परस्मा एतदहः शंसेत् । कामं पिबे वाचार्याय वा शंसेदात्मन एवास्य तत्कृतं भवति । स यश्चाय-
मशरीरः प्रज्ञात्मा यश्चासावादित्य एकमेतदित्यवोचाम । तौ यत्र विहीयेते चन्द्रमा इवादित्यो^४ दृश्यते न रश्मयः प्रादुर्भवन्ति लोहिनी द्यौर्भवति यथा मज्जिष्ठा व्यस्तः पायुः काककुलायग-
न्धिकमस्य शिरो वायति संपरेतोऽस्यात्मा न^५ चिरमिव जीवि-
यतीति^६ विद्यात् । स यत्करणीयं मन्येत तत्कूवीति यदन्ति यच्च

दूरक इति सप्त जपेदादित्प्रत्नस्य रेतस इत्येका यत्र ब्रह्मा
 पवमानेति षष्ठुद्वयं तमसस्परीत्येका । अथापि यत्र छिद्र इवा-
 दित्यो दृश्यते रथनाभिरिवाभिख्यायेत छिद्रां वा छायां पश्येत्त-
 दप्येवमेव विद्यात् । अथाप्यादर्शे वोदके वा जिह्वशिरसं वा-
 शिरसं^७ वात्मानं पश्येद्विपर्यस्ते वा कन्याके जिह्वेन वा दृश्ये-
 यातां तदप्येवमेव विद्यात् । अथाप्यपिधायाक्षिणी उपेक्षेत
 तद्यथा बटरकाणि^८ संपतन्तीव^९ दृश्यन्ते तानि यदा न पश्येत्त-
 दप्येवमेव विद्यात् । अथाप्यपिधाय कर्णा उपप्लुणुयात्स एषो
 अग्नेरिव प्रज्वलतो^{१०} रथस्येवोपन्दिस्तं^{११} यदा न प्लुणुयात्तदप्ये-
 वमेव विद्यात् । अथापि यत्र नील इवाग्निर्दृश्यते यथा मयूर-
 ग्रीवा^{१२}मेघे वा विद्युतं^{१३} पश्येन्मेघे वा विद्युतं न पश्येन्महामेघे
 वा मरीचीरिव पश्येत तदप्येवमेव विद्यात् । अथापि यत्र भूमिं
 ज्वलन्तीमिव पश्येत तदप्येवमेव विद्यात् । इति प्रत्यक्षदर्श-
 नानि । अथ स्वप्नाः^{१४} । पुरुषं कृष्णं कृष्णदन्तं पश्यति स एनं
 हन्ति वराह^{१५} एनं हन्ति मर्कट एनमास्कन्दयत्यंशु वायुरेनं
 प्रवहति सुवर्णं खादित्वापगिरति^{१६} मध्वन्नाति विसानि भक्षय-
 त्येकपुण्डरीकं धारयति खैरैर्वराहैर्युक्तैर्याति कृष्णां धेनुं कृष्णवत्सां

नलदमाली दक्षिणामुखो ब्राजयति । स यद्येतेषां किञ्चित्पश्ये-
दुपोष्य पायसं स्थालीपाकं श्रपयित्वा .रात्रीसूक्तेन" प्रत्यूचं
हुत्वान्येनान्येन ब्राह्मणान्भोजयित्वा चरुं स्वयं प्राश्नीयात् । स
योऽन्तोऽश्रुतोऽगतोऽमतोऽन्तोऽदृष्टोऽविज्ञातोऽनादिष्टः श्रोता
मन्ता द्रष्टादेष्टा घोष्टा विज्ञाता प्रज्ञाता सर्वेषां भूतानामन्तर-
पुरुषः स म आत्मेति विद्यात् ॥४॥²⁰

To him the Vedas yield no milk; he has no part in what his teacher has taught him. He knows not the path of virtue. A Rsi says this also (RV, X, 71, 6), "He who forsakes the friend who knows his friends, in speech he has no part. What he hears, he hears in vain, he knows not the path of virtue." This means that he has no part in what he has studied and that he does not know the path of virtue. So a man who knows this should not lay the fire for another, nor sing the Samans of the Mahavrata for another, nor recite the Sastras of that day for another. Only may he recite for a father or a teacher, for that is done for oneself. We have said that this incorporeal conscious self and that sun are one and the same. Where these two are separated, the sun is seen like the moon, its rays do not manifest themselves, the sky is red like madder, the wind is not retained, his head smells like a raven's nest, and a man should know that his self is gone and that he will not have long to live. Let him do then whatever he considers must be done, and recite seven verses beginning, "What is near, what is far" (RV, IX, 67, 21-27), the single verse,

Of the ancient seed" (RV., VIII, 6, 30), six verses beginning, "Where purifying Brahman" (RV, IX, 113, 6-11), and the single verse, "We from the darkness" (RV., I, 50, 10). Next when the sun is seen pierced, and looks like the nave of a cart-wheel, or he sees his shadow pierced, let him know that this is so. Next when he sees himself in a mirror or in the water with a crooked head" or without a head, or when his pupils are seen inverted" or crooked, let him know that this is so. Next let him cover his eyes and look; then threads are seen as if falling together. If he sees them not, let him know that this is so. Next let him cover his ears and listen, then there is a sound as of a burning fire or of a chariot. If he does not hear that sound, let him know that this is so. Next when the fire appears blue like the neck of a peacock, or when he sees lightning in a cloudless sky, or no lightning in a cloudy sky, or in a great cloud sees bright rays as it were, let him know that it is so. Next when he sees the ground as though burning, let him know that this is so. So far as regards the visible signs. Then come the dreams. He sees a black man with black teeth, he kills him; a boar kills him; a monkey jumps on him; the wind carries him swiftly along; having swallowed gold he spits it out; he eats honey; he chews stalks; he carries a single lotus; he drives with a team of asses and boars; wearing a wreath of red flowers, he drives a black cow with a black calf towards the south. If he sees any of these, he should fast and cook a pot of milk, and offer it, reciting a verse of the Ratri hymn (RV, X, 127, 16) to each oblation, and having fed the Brahmins with other food, himself eat the oblation. Let him know that the person within all beings who is not heard, not reached, not thought, not subdued, not seen, not understood, not classified, but who hears, thinks, sees, classifies, sounds, understands, and knows is his own self. [3 – 2 – 4]

- One should know Original Consciousness as my very real nature.

XX) How can Veda give such introduction instruction story by Shankara.

188) Chapter 2 – Introduction continues...

अत्राख्यायिकामाचक्षते— कश्चित्किल मनुष्यो मुग्धः
कैश्चिदुक्तः कस्मिंश्चिदपराधे सति धिक्त्वां नासि मनुष्य इति ।
स मुग्धतया आत्मनो मनुष्यत्वं प्रत्यायितुं कंचिदुपेत्याह—
ब्रवीतु भवान्कोऽहमस्मीति ।

I) In this regard, regarding knowledge of unknowable Atma.

- We are telling a story.

II) a) Once upon a time there was a dull person – Mugdaha

- Whose IQ is low.
- Was scolded by someone else.
- When dull witted person committed a mistake, the other person scolded him.

b) Dhigdham – Dull

- You are not a human being.
- Dull witted, took it seriously.
- Developed a doubt.
- Am I a human being.

c) If not, who am I?

- Did self enquiry.
- Wants to re-confirm his Manushya status, human-ness.

d) Person went to wise person, not scolder.

e) Kindly teach me, who am I

189) Chapter 2 – Introduction continues...

स तस्य मुग्धतां ज्ञात्वाह—क्रमेण बोधयिष्यामीति ।
स्थावराद्यात्म-भावमपोह्य न त्वममनुष्य इत्युक्त्योपरराम ।
स तं मुग्धः प्रत्याह—भवान्मां बोधयितुं प्रवृत्तस्तूष्णीं
बभूव किं न बोधयतीति ?

I) Seeing person is dull witted

- If clever, no doubt.
- Tat Tvam Asi – could have been told.

II) Shall step by step teach you.

- By gradual negation.

III) Pancha Kosha Viveka :

- Grossest living being = Plant
= Sthavaram
- Does not move from place to place.
- Rock = Achetanam

IV) You are not plant, animal, cow, monkey.. Neti Neti Vachanaihi.

V) You are not a non-human being

- Negate all non-human-ness
- What is left behind = Manushyatvam.

VI) Guru does not say :

- You are Manushya
- Manushyatvam is evident
- Pratyaksha Vishaya.

VII) What is already evident need not be positively revealed.

- Only misconceptions have to be negated.
- Whatever is evident, will be acknowledged by the listener.

VIII) Tvam Na Amanushya you are not a non-human being.

IX) Did not positively reveal Manushyatvam.

- It is already evident for Pratyaksham.

X) Guru kept quiet

- Hoped that by Neti Neti person will understand.
- Teacher has stopped talking.

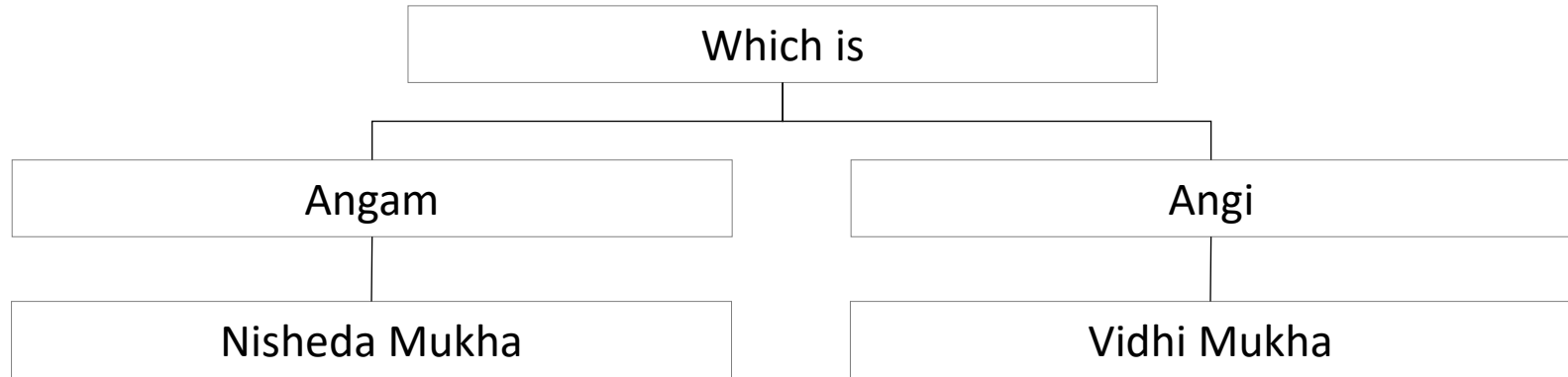
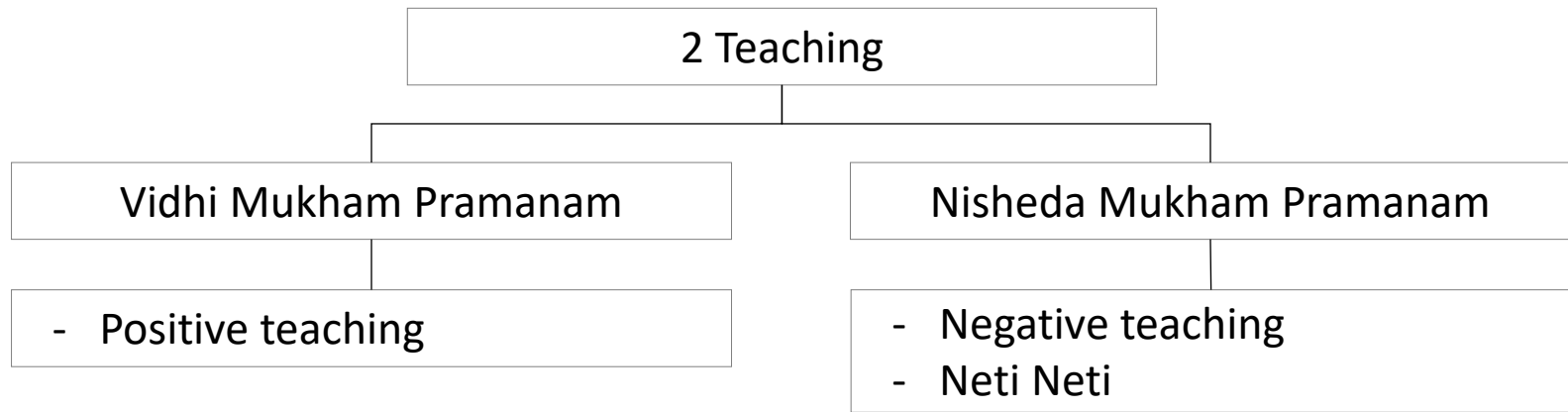
XI) Complain to Teacher :

- You told me, you will teach me.
- You have negated all others.
- You are not teaching positively.

XII) Humble complaint, with humility

- You engaged me to enlighten me.
- You have done Apavada.
- Not positively teaching.
- Nisheda Mukha Pramanam.

XIII)



XIV) Upadesa Sahasri – discussion Chapter 18, elaborate.

- Vidhi Mukha Pramanam primary.

XV) Why are you not teaching positively.

- Upto this is story.

XVI) Shankara :

- This is condition of all of us – who are asking – how to know Brahman.

तादृगेव तद्भवतो वचनम् । नास्यमनुष्य इत्युक्तेऽपि
मनुष्यत्वमात्मनो न प्रतिपद्यते यः स कथं
मनुष्योऽसीत्युक्तोऽपि मनुष्यत्वमात्मनः प्रतिपद्येत ?

Question of Purva Pakshi :

I) Shankara :

- Your question resembles question of our hero.

II) Your words similar to man in the story.

III) When I taught negatively that you are not Amanushya, you should have claimed – I am Manushya.

- It is evident to you.

IV) After negating all superimpositions (Waker, Dreamer, Sleeper) you should be able to claim Turiyam.

V) How are you going to claim by positive teaching?

- “Tvam Manushya Asi”
- You don’t understand.

VI) Manushyatvam is evident

- If evident you don't understand, you will not understand whether I say positively or negatively.

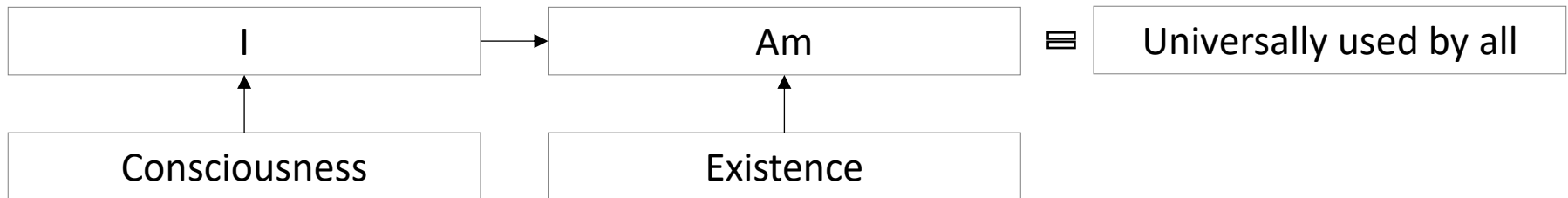
VII) In spite of Nisheda Mukha Pramanam, you are not able to claim your Manushyatvam.

VIII) How you will understand – “Tvam Manushyaha Asi” even if positively taught.

IX) After negation of everything, waker, dreamer, sleeper, Turiyam self evident consciousness must be claimed as self.

X) Who am I?

- What is evident?



- We are all conscious beings.

XI) Upon I am – Conscious being, Satchit Atma, we have superimposed – I am male, humanbeing, father, waker, etc.

XII) Sruti negates everything superimposed.

- **What is left behind = I am.**

XIII) I am without superimposition is my nature.

- What is that = Non-location
- **Superimposition gives me a location.**

XIV) Once location is removed, locationlessness is called Turiyam Brahma.

- Brahman = I am, without locus.

XV) I am = Adhishtanam of everything with locus.

- Student is supposed to understand “Neti Neti” and claim left over remainder as Svarupam.

XVI) Neti Neti is complete by itself.

XVII) Aside Note :

- If everything is negated and Guru observes silence, is it Shunyatvam, nothingness.
- You can't reveal nothingness because everything negated is Mithya.

XVIII) Student wants to know the truth.

- What is negated is not the truth.
- Whatever is not truth = Mithya.

- **If Mithya is negated, what is left behind is Shunyam.**

XIX) Logic :

a) Shunyam can't be Adhishtanam of Mithya.

- Why?

Logic :

b) Mithya is that which appears to exist by borrowing existence.

c) Whatever is negated has borrowed existence.

Cloth	Pot	Universe
Thread	Clay	Pure Existence

d) If what is left behind is Shunyam, who lends existence to Mithya?

e) Shunyam can't lend existence to Mithya Universe.

- Shunyam is not nothingness.
- Shunyam is name of absolute reality.

XX) The fullness of the void

- Shunyam = Poornam, Satyam, I can't be nothingness.

- **I am unobjectifiable Adhishtanam of everything objectifiable.**

XII) Aham Satyam, Jagan Mithya.

- **This is binary format.**

XXII) How can a person understand by positive language, if contextual negative language does not reveal the Adhishtanam.

तस्माद्यथाशास्त्रोपदेश एवा- त्मावबोधविधिर्नान्यः ।
न ह्यग्ने- दाह्यं तृणाद्यन्येन केनचिद्गन्धं शक्यम् । अत एव शास्त्रमात्म-
स्वरूपं बोधयितुं प्रवृत्तं सदमनुष्यत्वप्रतिषेधेनेव “नेति नेति”
(बृ० उ० ३।१।२६) इत्युक्त्योपरराम । तथा “अनन्तरमबाह्यम्”
(बृ० उ० २।५।१९, ३।८।८) “अयमात्मा ब्रह्म सर्वानुभूः”
(बृ० उ० २।५।१९) इत्यनुशासनम् । “तत्त्वमसि”
(छा० उ० ६।८—१६) “यत्र त्वस्य सर्वमात्मैवाभूत्तत्त्वेन कं
पश्येत्” (बृ० उ० २।४।१४, ४।५।१५) इत्येवमाद्यपि च ।

I) Panchadasi – Vidyaranya – reveals same thing

II) If a person can't understand consciousness which is self evident, which need not be pointed out by somebody else, inspite of Shastric study, how can Shastra help that person?

III) Person is made of clay with human shape.

IV) Panchasai :

- Bodhe Anupya Bodh Yasya Na Katham Cha Na Jayate, Tam Naram Loshta Sama Krutim Katham Shastram bodhayet.

Loshtam	Narasam Akrutu
Clod of earth	Made in human shape

- Katham Tam Bodhayet Shastret?
- Shastra can't use positive language.

V) If positive language is used Sishya will conclude that it is an object to be realized later not me.

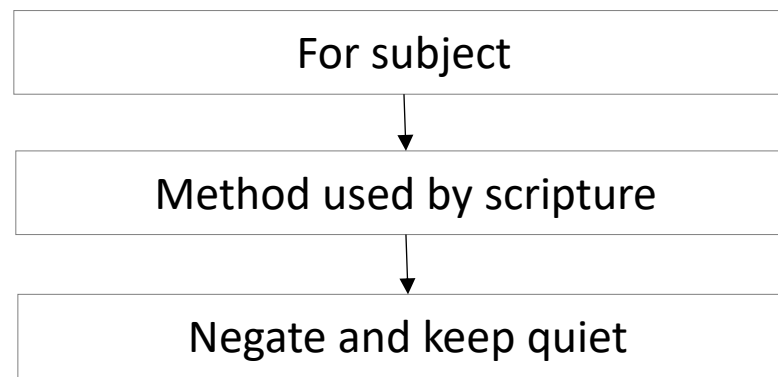
VI) Objectification tendency will be there, sitting in Nirvikalpa Samadhi, will wait for Brahman experience to come one day.

- Without understanding, if Brahman experience comes one day, Brahman will be one of the objects in creation, not the subject.

VII) Own up self as Paramartika Satyam, without objectification.

VIII) Any mystic experience will reveal mystic Anatma, not Atma.

- Objectification orientation is very powerful in the intellect of all human beings because everything in the universe is objectified for experience (Shabda, Sparsha, Rupa, Rasah, Gandah).
- Here topic is subject consciousness, hence Neti Neti.

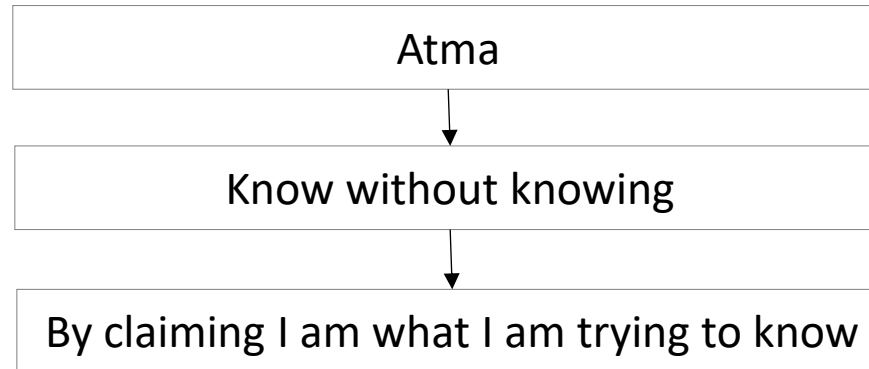


X) Then claim, whatever is left behind is Brahman.

XI) Therefore, Shastric method of teaching, Nisheda Mukha Pramanam alone is Atma Avabodha Vidhihi.

- Vidihi = Prakaraha = Mode, Methodology of knowing Atma.

XII)



XIII) Atma Jnana Upadesha Vidhi – by Shankara.

- Method of imparting self knowledge.
- Adhyaropa followed by Apavada.
- Na Anyaha, no other method.

XIV) In the name of doing research, some contribute and create new methods of teaching.

- Can use only traditional method of teaching.
- Use method reverentially, is the only means of self knowledge.

XV) Other than Shastric method no other method will work.

XVI) Example :

- Fire alone can burn an object, dry fire wood or grass.
- What fire can do, no other thing can do.
- Burnable by only Agni.
- Job can't be done by Akasha, Vayu, Jalam, Prithvi.
- Match stick generates fire which burns.
- Na Shakhyam.
- Shastra Pramanam has to be compulsorily used.

XVII) Traditional teacher at regular intervals uses appropriate Shastra Pramanam

XVIII) Don't sit and ask who am I.

- I am confused, only answer I will get, I am useless, others tell me.
- Go to Guru who handles Shastram.

Otherwise he will end in a mistake

- Shunyam

- Wait for experience closing eyes
- Ring, ring, colours

XIX)

Handle Shastric words to avoid

Shunyam

Objectification

- Carefully avoid by exposing yourself to Shastra.
- It works.

XX) Mundak Upanishad :

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

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham || 12 ||

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

Guru :

- Knows how to handle the Shastram and who has benefitted from handling of Shastram by his Guru.

XXI) Therefore, Shastram which engages seeker, reveals his Atma Svarupam.

XXII) Like negation of non human-ness in the example.

XXIII) Brihadaranyaka Upanishad :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति;
प्राण इति; कस्मिन्नु प्राणः प्रतिष्ठित इति; अपान इति;
कस्मिन्वपानः प्रतिष्ठित इति; व्यान इति;
कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति;
कस्मिन्नूदानः प्रतिष्ठित इति; समान इति;
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
अशीर्यो न हि शीर्यते, असङ्गो नहि सज्यते,
असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि,
अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;
स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्,
तं त्वौपनिषदं पुरुषं पृच्छामि;
तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति ।
तं ह न मेने शाकल्यः;
तस्य ह मूर्धा विपपात, अपि हास्य
परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvam cātmā ca pratiṣṭhitau stha iti;
prāṇa iti; kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti;
kasminnvapānaḥ pratiṣṭhita iti; vyāna iti;
kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;
kasminnūdānaḥ pratiṣṭhita iti; samāna iti;
sa eṣa neti netyātmā, agrhyo nahi grhyate,
aśīryo na hi śīryate, asaṅgo nahi sajyate,
asito na vyathate, na riṣyati | etānyaṣṭāvāyatanāni,
aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;
sa yastānpuruṣānniruhya pratyuhyātyakrāmat,
tam tvaupaniṣadam puruṣam prcchāmi;
tam cenme na vivakśyasi, mūrdhā te vipatiṣyatīti |
tam ha na mene śākalyaḥ;
tasya ha mūrdhā vipapāta, api hāsyā
parimoṣiṇo'sthīnyapajahruranyanmanyamānāḥ || 26 ||

‘On what do the body and the heart rest?’ ‘On the Prāṇa.’ ‘On what does the Prāṇa rest?’ ‘On the Apāna.’ ‘On what does the Apāna rest?’ ‘On the Vyāna.’ ‘On what does the Vyāna rest?’ ‘On the Udāna.’ ‘On what does the Udāna rest?’ ‘On the Samāna.’ This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upaniṣads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Śākalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.[3 - 9 - 26]

- Neti comes in 3 places in Brihadaranyaka Upanishad.
- Upama, Upanishad keeps quiet.
- Does not positively say anything.
- More – supports Nisheda Mukha Pramanam.

XXIV) Brihadaranyaka Upanishad :

इदं वै तन्मधु

दध्यङ्गार्थर्वनोऽश्विभ्यामुवाच ।

तदेतदृषिः पश्यन्नवोचत् ।

रूपं रूपं प्रतिरूपो बभूव,

तदस्य रूपं प्रतिचक्षणाय ।

इन्द्रो मायाभिः पुरुरूप ईयते,

युक्ता ह्यस्य हरयः शता दश ॥ इति ।

अयं वै हरयः, अयं वै दश च सहस्राणि,

बहूनि चानन्तानि च;

तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,

अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19 ॥

idaṃ vai tanmadhu

dadhyaṅnātharvano'śvibhyāmuvāca |

tadetadṛṣiḥ paśyannavocat |

rūpaṃ rūpaṃ pratirūpo babhūva,

tadasya rūpaṃ praticakṣaṇāya |

indro māyābhiḥ pururūpa īyate,

yuktā hyasya harayaḥ śatā daśa || iti |

ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,

bahūni cānantāni ca;

tadetadbrahmāpūrvamanaparamanantaramabāhyam,

ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||

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

स होवाच, एतद्वै तदक्शरः,
गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वहस्वमदीर्घम
लोहितमस्नेहमच्छायमतमोऽ-
वाय्वनाकाशमसङ्गमचक्षु
ष्कमश्रोत्रमवागमनोऽ-
तेजस्कमप्राणममुखम
मात्रमनन्तरमबाह्यम्,
न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

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

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

a) Anantharam, Abahyam

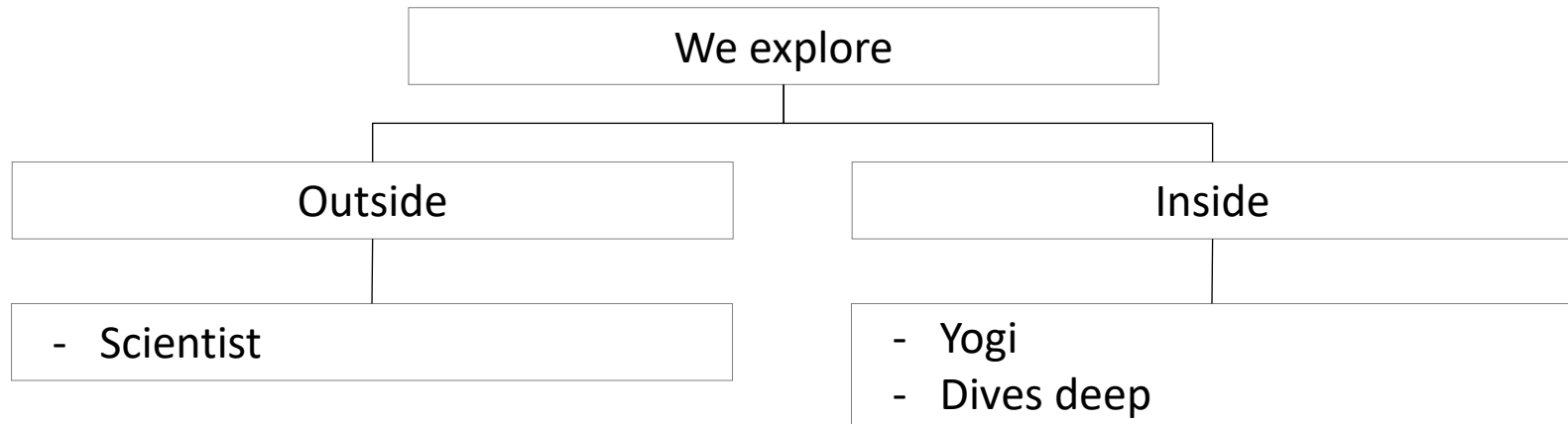
- Atma is without inside, outside.

b) Initially we say, look within

- Kashchit Dhirah Pratyagatma Aikshamayatikshit Avrutta Chakshu Amrutatva Michhan.

c) Atma is inside, remove layer after layer, look at Atma, smile, say Hi to Atma and withdraw.

d)



e) Both miserably fail

- Atma neither outside object nor inside object.
- It is not an object.
- It is me.

f) Me excludes body, mind, see organs.

- Not see something new but should know what to exclude.
- Exclude Anatma Sharirams, Koshas, Avasthas.

g) What is left out is unnegatable, unlocatable Atma – I.

XXV) Regularly, we experience Atma I in deep sleep state without 3 Avasthas of the mind.

- Brahmanaha Eki Butaha.
- **Everytime we go to sleep, we are abiding as Brahman.**

XXVI) Chandogya Upanishad :

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

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

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

- **Unlocated I, we do experience, my Svarupa.**

XXVII) Wake up with the help of Mind, body, sense organs.

- Sleep, death, Pralaya, Same Ekibuta experience.
- Why fear, worry?

XXVIII) We are adding, superimposing Anatma status.

XXIX) Brihadaranyaka Upanishad : Chapter 2 – 5 - 19

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

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

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

Mandukya Upanishad : Ayam Atma Brahma

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

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

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

- Sarva Anubhu, all experiencer all revealer.
- Consciousness alone reveals everything through one body or another.

XXX) Chandogya Upanishad : Chapter 6 – Section 8 to 16

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

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

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

a) Doubt :

- Upanishad is revealing positively, not Nisheda Mukha Pramanam.
- You are Brahman.

b) Vakhya Vrutti :

- Tat Tvam Asi – not revealing something new.
- It is negating 2 misconceptions w.r.t. Brahma and Atma.

c) Vakhya Vrutti : Verse 40

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् ।
अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥ ४० ॥
तदर्थस्य पारोक्ष्यं यद्येवं किं ततः शृणु ।
पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते ॥ ४१ ॥

"The misconception that the word "Thou" means something other than Brahman and the word "That" has for its meaning something mediately known cease immediately on the comprehension of the mutual identity of the meanings of these two words." (Disciple) "What follows this?" (The Teacher) "Listen: the individual conscious Self stands as the One All-pervading Bliss without a second. (This is the Highest Knowledge and is the goal to be achieved). [Verse 40, 41]

- When Tat (Paramatma) and Tvam (Jivatma) are equated, what happens in mind of seeker.

d) Abrahmatvam Nisheda :

- Brahman as an object is a misconception.

e) By saying Brahman is an object, indirectly concluded, I am not Brahman.

- By looking for Brahman as an object, I conclude I am not Brahman, hence looking for.

f) When Tat Tvam Asi is said, Brahman is not revealed

- My non-Brahman status, conclusion, Abrahmatvam is negated.

g) My non-Brahman hood, I have assumed.

- How?
- By looking for Brahman outside.

h) Abrahmatvam is negated from the students Mind.
--

i) How?

- By equating Brahman to me.
- Equating me to Brahman.

j)

By equation, misconceptions about

- Me goes away
- Abrahmatvam goes away

- Misconception of Brahman
- Tad Arthasya Parokshyam removed
- Brahman is a remote object, spatially, and timewise

k) Brahman = Karanam, before big bang
= Timewise remoteness

l) Looking at Vaikunta, Kailasa, for Brahman = Spatially remote Parokshyam.

- Objectivity of Brahman is negated.
- **Brahman is not an object, I am not non Brahman.**

XXXI) Meditate on above

- Joining these 2 statements, conclusion – I am Brahman.
- Not new revelation.
- **Referring to consciousness which is already evident.**
- Self evident, before teaching, even when misconception was there, I – Brahman was evident.

XXXII) By retaining the self evident I – always, I negate my Abrahmatvam and Brahman's Parokshyam.

XXXIII) Tat Tvam Asi – appears as positive revelation.

- Even Tat Tvam Asi – is Nisheda Mukha Pramanam only – as said in Vakhya Vrutti.

XXXIV) Brihadaranyaka Upanishad : Chapter 2 – 4 - 14

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

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

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

yatra vā asya sarvamātmāivābhūttatkena
kaṁ jighret, tatkena kaṁ paśyet,
tatkena kaṁ śṛṇuyat, tatkena kamabhivadet,
tatkena kaṁ manvīta, tatkena kaṁ vijānīyāt?
yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

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

a) When you understand that there is nothing other than Brahman.

b) Sarvam Atmeiva Abuth :

- Everything is Atma.

c) Corollary :

- There is nothing other than Atma.

d) Atma = Nondual, Advaitam

e) 3 Steps :

- Everything is Atma – Upanishad
- There is nothing other than Atma.
- Therefore Atma is nondual
- Therefore Triputi is not there in Atma for knower, known duality.

f) Tat Ken Kam Pashyet :

- | |
|---------------------------------------|
| • Who will see what with what. |
|---------------------------------------|



Subject

Prameyam

Pramanam



Pramat

- Where is Pramata, Prameyam, Pramanam.1

g) Jnanam = Claiming “I am”

- All quotations are Nisheda Mukha Pramanams which reveal Atma Ekatvam.
- Whole discussion started with this only.

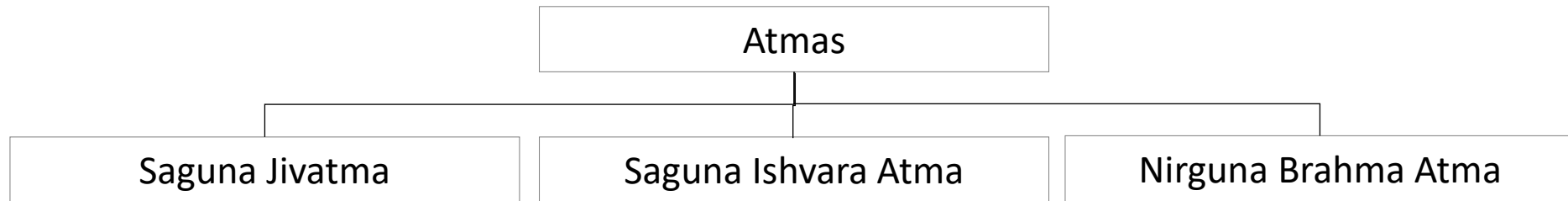
XXXV) Shankara summarized teaching of 1st Chapter.

a) Summary :

- Chapter 1 – Revealed Atma Ekatvam.

b) Purva Pakshi :

- Atmas many



c) Plurality of Atma is seeming plurality caused by Upadhi.

d) Jiva Upadhi – Ishvara Upadhi – Nir Upadhi

e) Because of Upadhi, there is a seeming plurality.

f) Actually, there is no plurality.

- Concludes summary of 1st Chapter.
- It is Eka Atma alone.

बाह्यानित्यदृष्ट्युपाधिवशात्तु लोकस्य तार्किकाणां
चागमसंप्रदायवर्जितत्वाद् अनित्या आत्मनो दृष्टिरिति
भ्रान्तिरुपपन्नैव । जीवेश्वरपरमात्मभेदकल्पना
चैतन्निमित्तैव । तथा च अस्ति नास्तीत्याद्याश्च यावन्तो
वाङ्मनसयोर्भेदा यत्रैकं भवन्ति, तद्विषयाया नित्याया
दृष्टेर्निर्विशेषायाः

h) Saguna Jiva – Saguna Ishvara – Nirguna Brahma is Kalpana, your imagination.

i) Sruti = Reveals Atma Ekatvam

- Introduction to 2nd Chapter is over.
- General introduction.
- Samanya Avatarika.

j) Specific introduction to 2nd Chapter.

- Aslong as I don't know this fact that I am Advaita Atma.

k) I am going to look upon myself as Karta, Bokta, Pramata Parichinna Jiva.

l) As a Jiva, I will have to travel

- While living itself, I travel from one country to another.

m) After death, I will keep travelling.

- Punarapi Jananam, Maranam.

n) If it is deliberate travel, planned travel, tour program, it is enjoyable.

o) Human beings tour is unpredictable, uncontrollable, tour.

- Punarapi Jananam, Maranam = Samsara.

p) 2nd Chapter – Talks about Samsara of the ignorant person

- For what purpose it is talking?
- Vairagya Sampadanartham.
- For developing Vairagyam from mortality.
- Janma, Mrithyu, Jara, Vyadhi.

q) Degeneration, disease, death.

- Have Vairagyam from 3 D's
- So that you can pray

r) Asatoma Satgamaye

- From Mithya Shariram take me to Sat Atma.

s) Tamasoma Jyotirgamaya :

- Take me from darkness to light.
- Ignorance to knowledge.

t) Mrityor Ma Amrutangamaya :

- From mortality to immortality.
- This is possible only when there is Vairagyam.

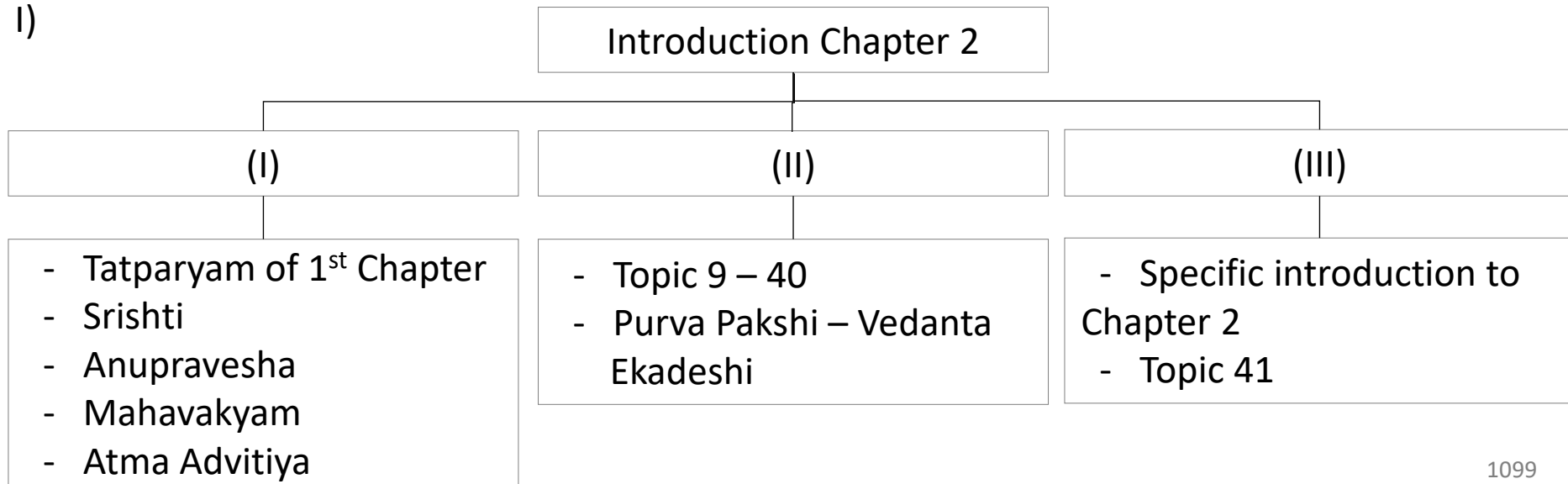
u) 2nd Chapter :

- For highest one with Sadhana Chatustaya Sampatti.
- Among Sadhana Chatustayam is Tapas, detachment, Vairagyam.

Revision :

Summary Chapter 2 – Introduction :

I)



II) 2nd Topic :

a) Doubt regarding Vedantins Tatparyam, central message of Shastra.

- Interpretational doubt.
- Pramana Asambavana.

b) Vedanta = Shuddha Advaitam?

Visishta Advaitam?

Dvaitam?

Dvaita – Advaitam?

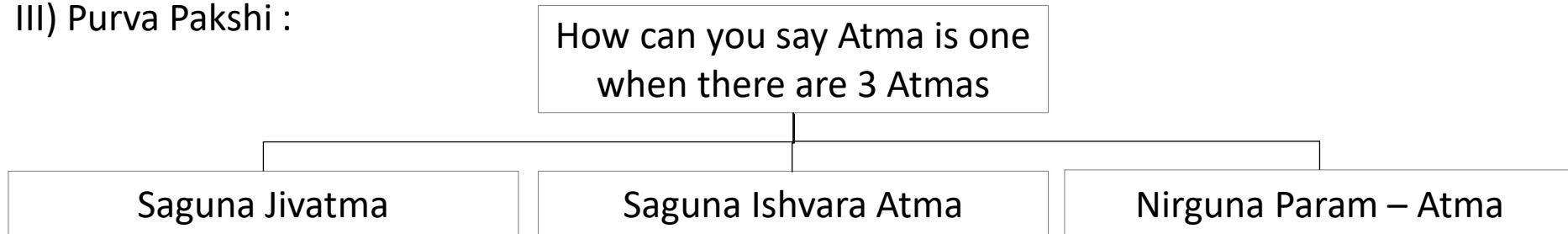
c) What is Tatparya Nirnaya which we have arrived at?

- Textual challenge.

d) Logical challenge = Prameya Asambavana.

e) Here textual challenge by Vedanta Eka Desi.

III) Purva Pakshi :



- Gives equal validity to all 3.
- All 3 are Satyam.

IV) Shankara refutes Pramana Asambavana problem

- Sravanam No. 2.
- Answering textual challenges, interpretational doubts.

V) Shankara concludes

a) 3 Atmas are there

b) 2 Atmas are Vyavaharika Satyam

- Saguna Jiva and Ishvara Atma are Vyavaharika Satyam.

c) Nirguna Param – Atma is Paramartika Satyam.

d) Paramartika Atma = Advaitam

e) Purva Pakshi and Visishta Advaitam = Does not accept Vyavaharika, Paramartika Bheda.

f) No 2 or 3 orders of reality.

g) We answer only by differentiating 3 orders of reality.

h) Shankara concludes – Tatparya Nirnaya.

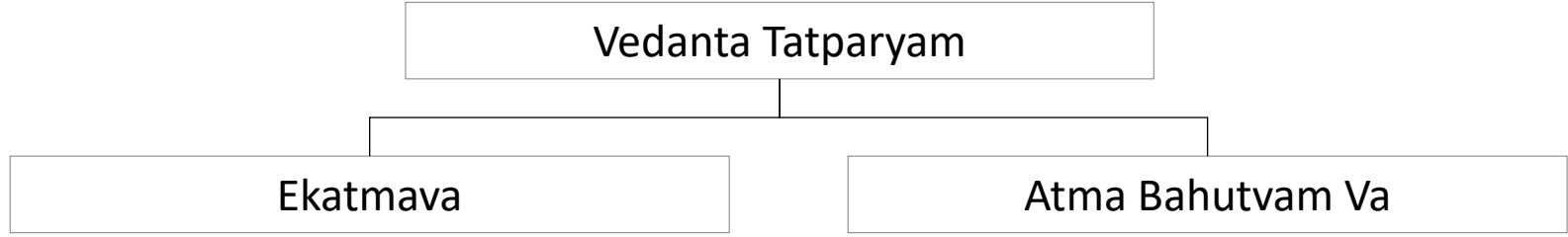
- Purva Pakshi – Uttaram = 2nd part of introduction.

VI)

1 st part	2 nd Part	3 rd Part
- Our Tatparya Nirnaya	- Purva Pakshi – Prashna and Uttaram - Bulky	- Specific introduction to Chapter 2

VII) Previous portion – Part I and II can be independently discussed.

VIII) Discussion is general



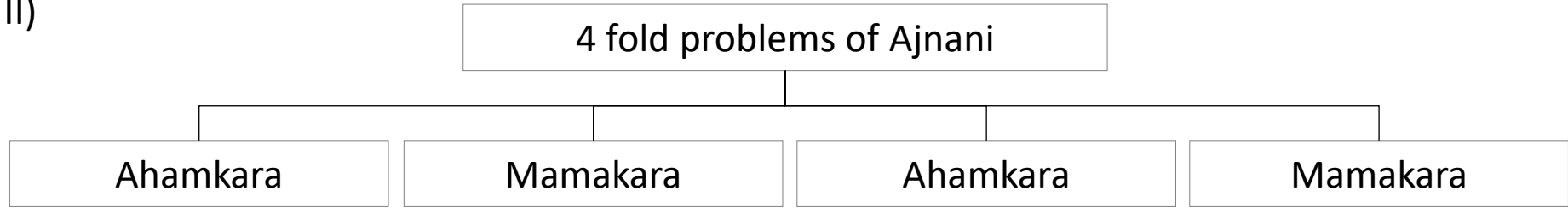
192) Chapter 2 - Introduction Continues...

यावदयमेवं यथोक्तमिम-मात्मानं न वेत्ति तावदयं बाह्यानित्य-
दृष्टिलक्षणमुपाधिमात्मत्वेनोपेत्य अविद्या उपाधिधर्मा-
नात्मनो मन्यमानो ब्रह्मादिस्तम्ब-पर्यन्तेषु देवतिर्यङ्मनस्थानेषु
पुनः पुनरावर्तमानोऽविद्याकामकर्म-वशात्संसरति । स एवं संसर-
न्नुपात्तदेहेन्द्रियसंघातं त्यजति । त्यक्त्वान्यमुपादत्ते । पुनः पुन-
रेवमेव नदीस्रोतोवज्जन्ममरण-प्रबन्धाविच्छेदेन वर्तमानः
काभिरवस्थाभिर्वर्तत इत्येतमर्थं दर्शयन्त्याह श्रुतिर्वैराग्यहेतोः —

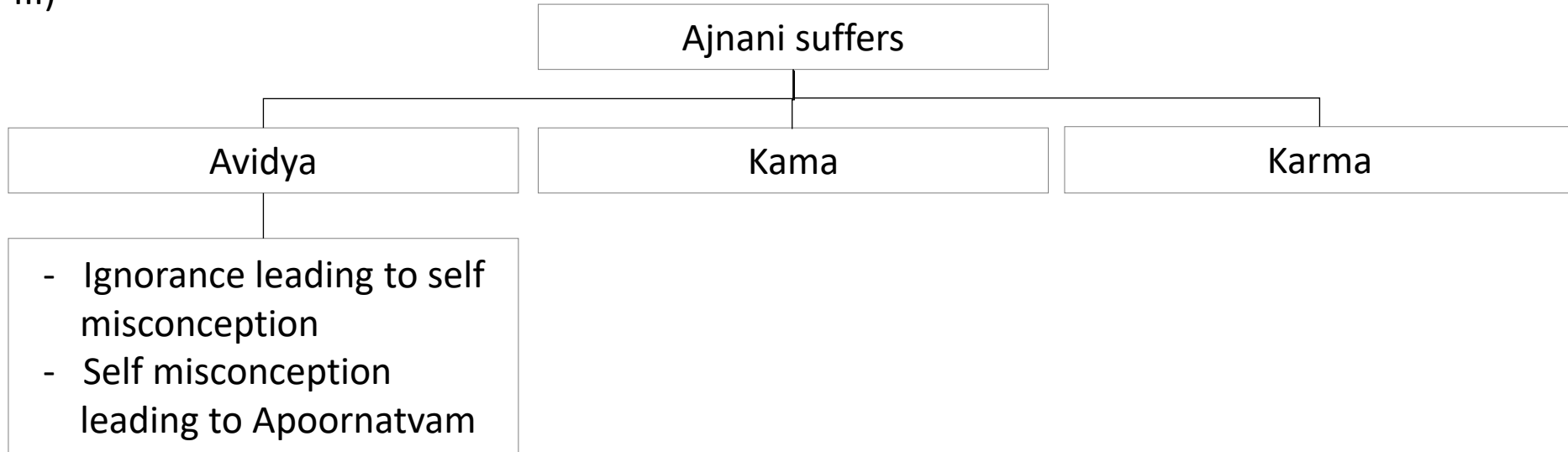
Gist :

I) Until Vedanta Tatparyam is understood and assimilated, a person will remain Ajnani.

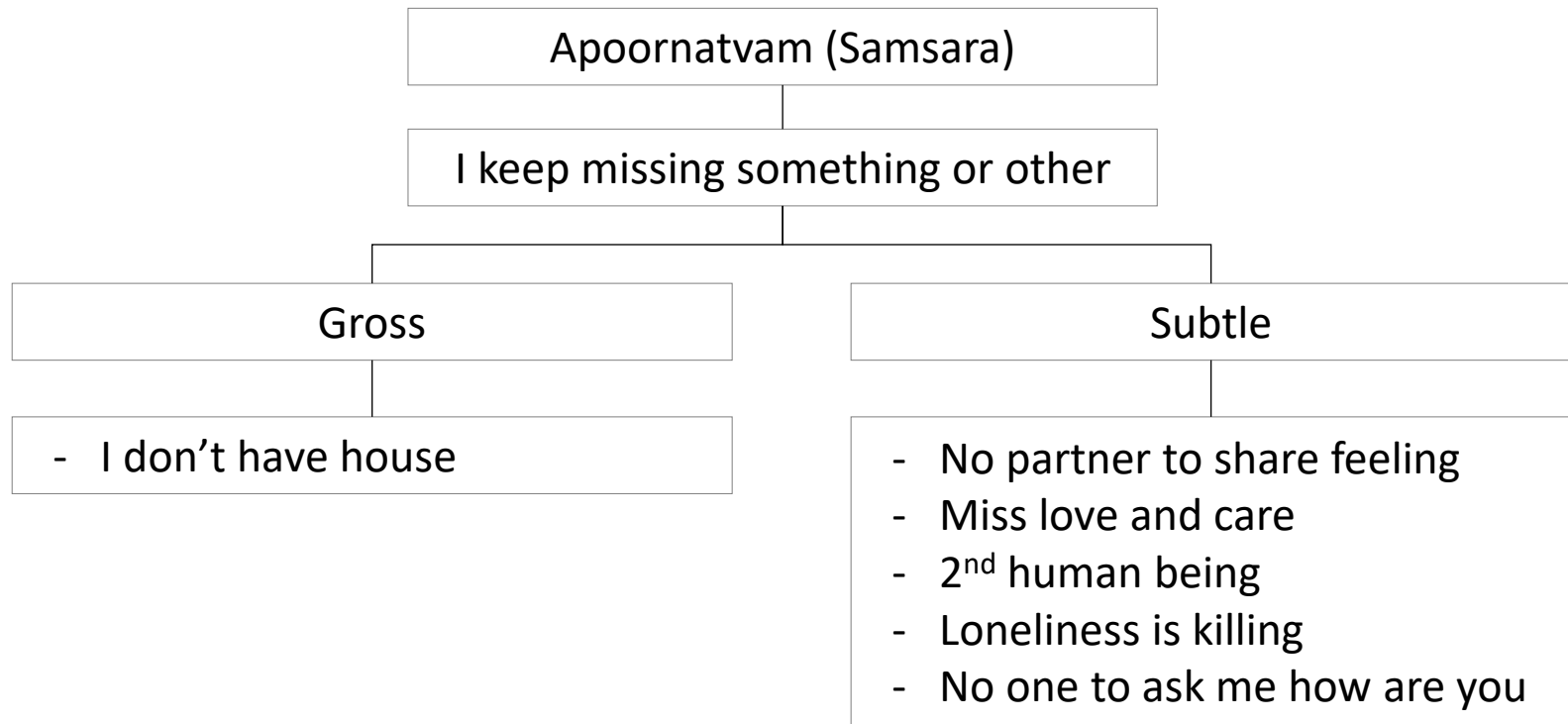
II)



III)



IV)



V) FEDEREL :

- FE → Fear
- DE → Depression
- RE → Regret
- L → Loneliness

VI) We can miss anything, that is Apoornatvam, Samsara.

VII) With Vedanta Tatparya Nirnayena I can claim I am.

- Poornaha Asmi, I don't miss anything.

VIII) As long as Apoornatvam is there, Kama (Desire for things, relationships)

- How loneliness goes?
- By some relationship.

IX) Kama leads to Karma, which leads to Punya Papam, leads to Punar Janma.

- Every Raaga has got Arohanam, Avarohanam.
- This is called Samsara.

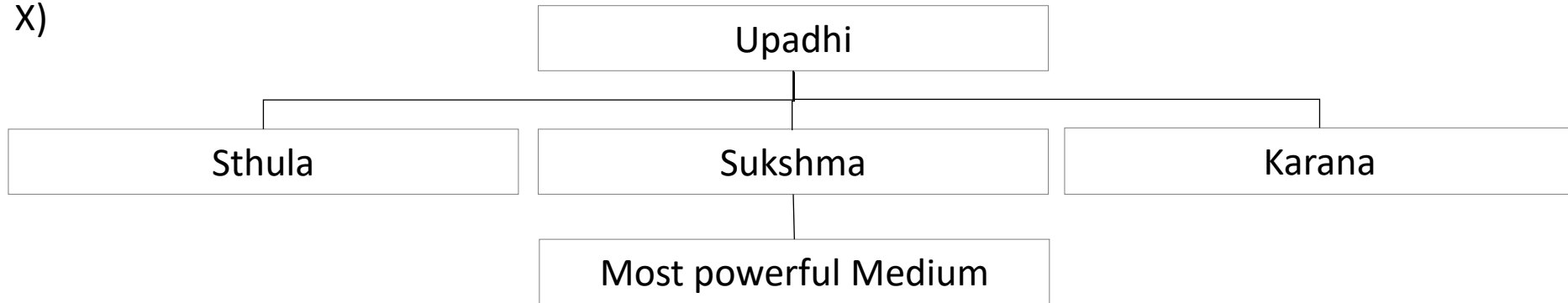
X) Advaita Atma discussed in 2 parts of Introduction must be known as me.

- Not there is Atma.
- I know, I am Poorna Advaita Atma... I don't know.

XI) This person will use Mind Upadhi (Medium of transaction)

- **Upadhi (Body / Mind) brings Paramartika Atma to the Vyavaharika level.**
- **It is pulling instrument.**

X)



XI) Definition of Mind :

- **Bahya Anitya Drishti Lakshanam Yasya Antah Karanam.**

- Mind centred Triputi has Anitya Drishti.
- It is Bahyam.
- Anitya Drishti of Mind is regarding external world.

XII)

Mind	Atma
Objectifies the world	Objectifies the Mind in waking, dream, sleep

XIII) 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]

- The moment I become the Mind, Apoornatvam comes.

XIV) Continuously complaining, my mind is not perfect.

- Wrong expectation.
- As long as I look for a perfect mind, I will be missing perfection.
- Blunder.
- Mind does not have perfection, has Sattva, Rajo, Tamo dominations.

XV) Gita : Chapter 14 – Verse 22

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava ।
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- Jnani's Mind will have : Prakasha Pravrutti Moha.
- Conflicts.
- Once I – the Atma come down from Paramartika level Apoornatvam strikes.

XII) If Jnani claims, I am Poornaha, it is not Poornaha.

- Mind will have deficiency.
- **He claims Poornatvam because I am the Atma in which all the Apoorna Minds bodies Anatmas are superimposed.**

XIII) Atmatvena Upethya – Because of Avidya.

- Because of ignorance.

XIV) Why conceptualise – I am the Mind?

- Once I mistake myself to be the Mind – Dharmi Adhyasa or Tadatmya Adhyasa.
- All attributes of the Mind, deficiencies of the Mind, wrong thoughts of the Mind, I say I am getting wrong thoughts.
- Dharma Adhyasa, thoughts are attributes of the Mind.
- I mistake minds attributes as my own attributes.
- Samsarga Adhyasa.
- Fact : I am attributeless Atma, Sakshi, Kevaloham.

XV) Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।
karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

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

XVI) a) Therefore we have to do Vasana Kshayam

- Creates BP
- I don't have Vasana.

b) Vasana struggle is Adhyasa

- Jnani never uses words Vasana Kshaya, Mano Nasa.

c) After knowing mind = Mithya

- Don't struggle to destroy Mithya Mind.
- Know Snake = Mithya
- Bring stick, until Rope Snake is destroyed.
- No question of Mano Nasa.

d) All misconceptions, have to be handled.

- Reinterpret Mano Nasa = Mano Mithyatva Nishchaya.
- Mind = Trigunatmika Maya Shakti in creation.
- I am Nitya Shudha, Mukta Atma.

e) Other than understanding, Mind = Mithya, there is no Mano Nasa.

f) What is Vasana Kshayam?

- Understand Vasana = Mithya, Prakrti, Maya, Trigunatmika appearances in me, Pure Chaitanyam.

g) World – Mind – Trigunatmika Maya appear – disappear in me the Atma.

h) Vasana / Mano – Mithyatva Nishchaya is Vasana, Mano Nasa.

i) You interpret instead of saying those Acharyas are wrong.

XVII) Upadhi Dharma – Samsarga Adhyasa, Atmana Manyamanah

1st :

- Tadatmya Adhyasa – Mind
- Adhyasa – I am Mind.

2nd :

- Samsarga Adhyasa – Attributes of Mind = Mine.
- We take it as our own Dharma, fact, reality for me.
- Avidya – Kama – Karma
- Disease attacks a person, goes from one body to another.
- He may go to highest Loka or lowest.

XVIII)

Brahma	Stambah
- Chaturmukha Shariram	- Blade of grass of minor insect, living being micro-organism

- Deva Shariram, Tiryak (Animal Shariram), Nara (Human being)
- In such bodies, comes back again and again.

XIX) Vedantin :

- a) Does not believe in evolution theory, lower animal will go to higher
- b) Evolution theory talks about linear growth, lower form of life to higher form of life.

c) Vedanta :

- Does not accept linear life growth.

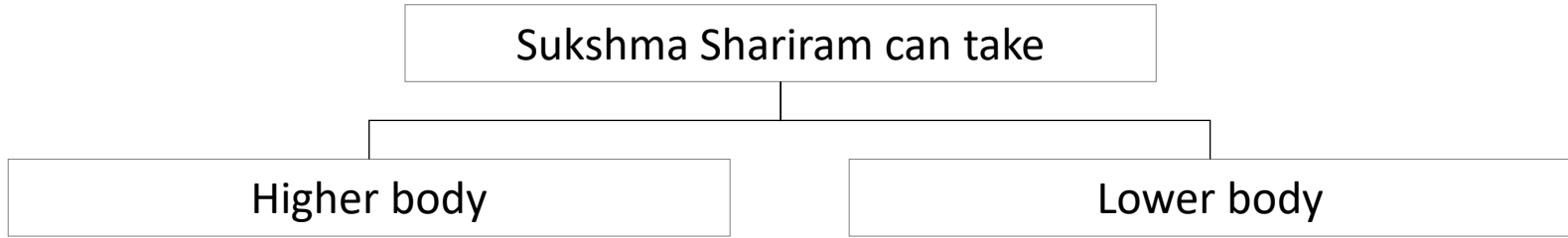
d) According to Vedanta, higher form of life can become lower also.

e) Punarapi Jananam – not about Sthula Shariram but Sukshma Shariram travelling from higher body to lower body.

f) Sukshma Shariram travel we talk.

g) Darwinian theory is talking Sthula Shariram.

h) Vedantic Samsara is talking about Sukshma Shariram.



i) Pramanam :

Katho Upanishad :

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,
Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

j) Corollary :

- Human being will take a lower Janma and lower Janma can again become higher Janma.
- Dog can be born as a human being, not based on dogs Agami Karma.
- Dog does not have Agami Karma.
- Dog takes human birth based on its Sanchita Karma.

k) We can be born a human being millions of times.

- We can be born dog millions of times.
- Any Shariram can be taken again and again.

l) Without self knowledge, we can have 84 Lakh species.

- Shankara says Punaha Punaha Avartamana, moving around.

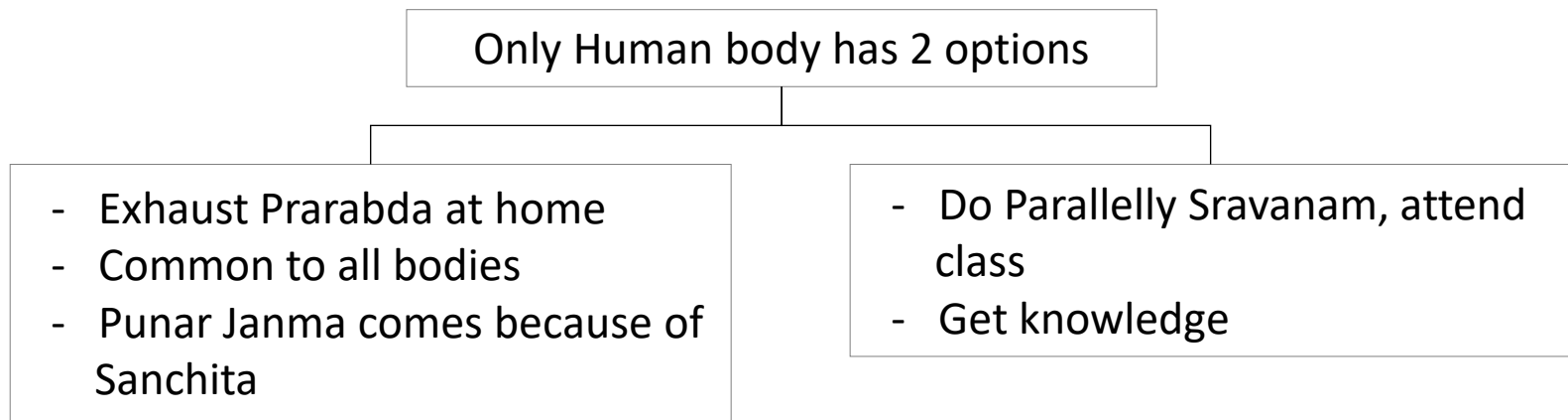
m) Avidya, Kama, Karma Vashat Idiom / Samsariti :

- Ignorance, desire, action (IDA) = Samsara.

n) After taking a particular Body, he will have different duration of life.

- Mosquito insect... few days.
- Tortoise lives 300 years.
- For exhausting Prarabda.

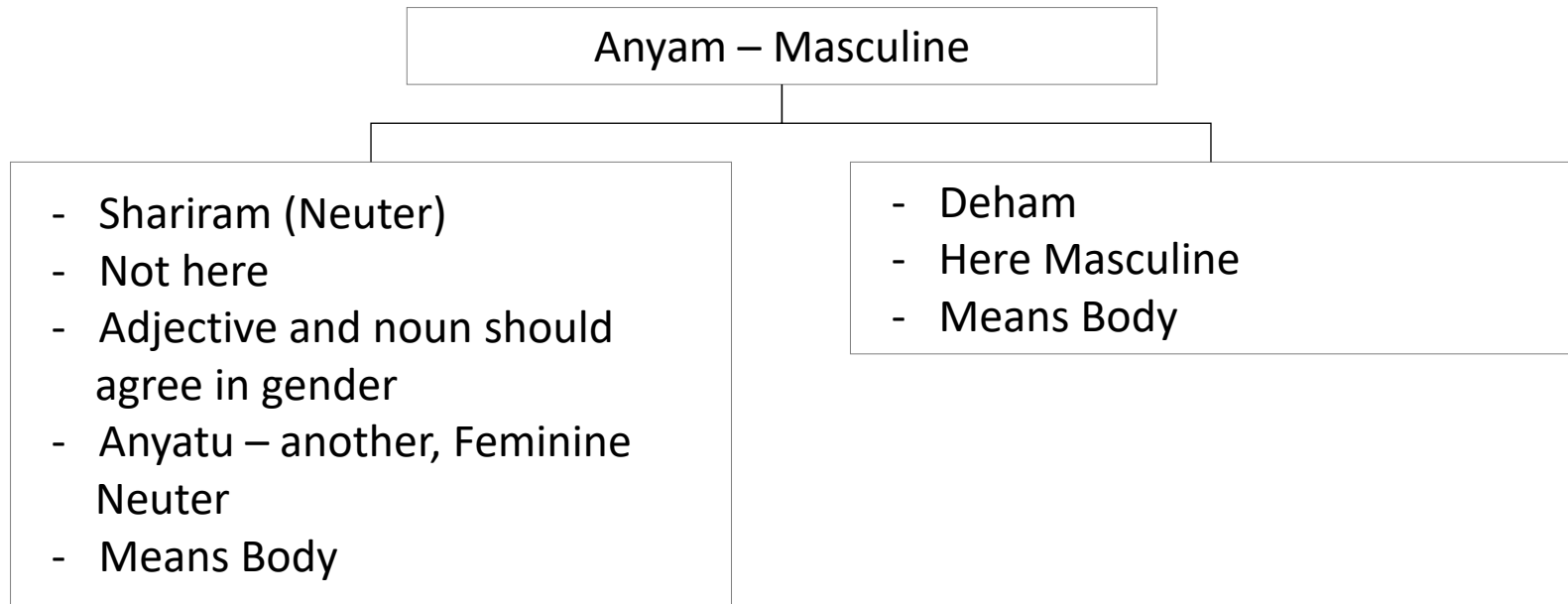
o)



p) Agami avoided, Sanchita destroyed, Prarabda ends.

- If no study, ignorant will give up the Body to take another Body.

q)



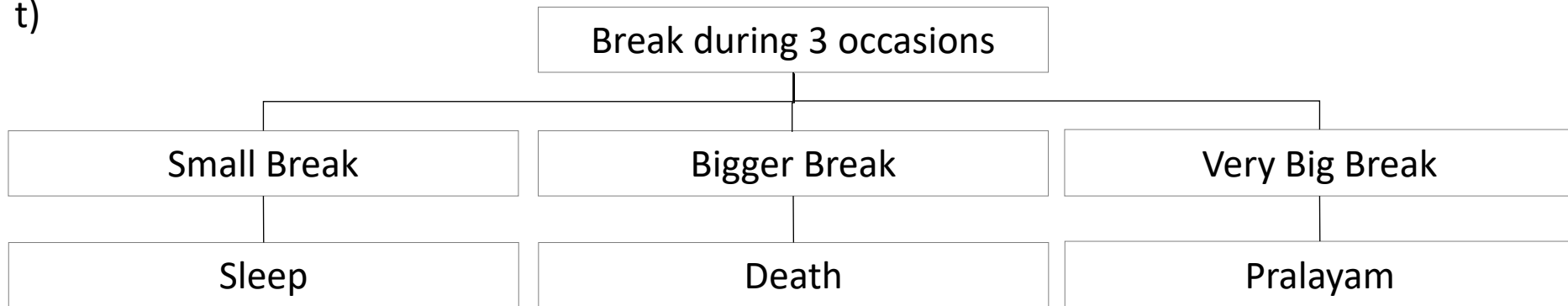
r) Example :

- Like streams of perennial rivers – Ganga... gets water from rain during rainy season and melted ice during summer.
- Hence Ganga is perennial river.

s) Janma – Marana Bondage without break continuously flows.

- He will be travelling.

t)



- Only breaks, again will come back.

u) What are the different states, conditions through which Jiva will travel?

- Travelling stations in train, plane, ship travels.

v) What are intermediary stations during Jivas travel?

- That is the subject matter of Chapter 2 of Aitareya Upanishad.
- Stations during Samsara Travel.

w) Avathatha = Abode, stations in Chapter 1

- 3 stations Avathatha.

XX) What are intermediary stations where Jiva takes a coffee break?

- To answer this question, Sruti Answers in Chapter 2.
- Vairagya Hetoh – To get Vairagyam, hoping.

XXI) 2nd – 6 Verses :

a) 3 abodes through which Human child will travel.

- How child comes down to earth.

b) When Jiva dies in previous Janma and cremated.

- Jiva loses physical body.

c) Next physical body comes at time of death.

- Not in next mother's womb.
- Chandogya Upanishad, Brihadaranyaka Upanishad, Brahma Sutra.

d) Physical body is dysfunctional

- It is very minute that it cannot be used for exhausting Prarabda.
- Sukha, Dukha Anubhava is not possible.

e) With that Sukshma body, Jiva will go through Pancha Agni.

- Heaven (No experience)
- Megha – Cloud
- Bumi – through rainy water.
- Departed soul occupies plant – no experience, only host, guest of plant.

- Male body, Purusha.
- Directly if it goes to female body, no birth.
- In each station, minute body is evolving.

f) Aitareya Upanishad :

- Starts from 4th stage.
- Purusha Shariram – 1st Abode, before coming as human child.

g) If male remains Brahmachari, no use.

h) Marry and decide to have child.

i) During conception, departed soul, baby child, from fathers body comes to mother body.

j) Stree Shariram – 2nd abode

- Not fully functional.
- Sense organs not developed enough to experience pleasure and pain.

k) After 9 months, gets functional, independent body, experiences full fledged world.

l) 3rd Body : Svashariram

- Pitru Shariram – 1st Avasatha
- Matru Shariram – 2nd Avasatha
- Sva Shariram – 3rd Avasatha
- Umbilical chord is snapped.

m) Becomes valid Jiva

- Birth certification.
- Sva Shariram becomes operational, deserving birth certificate.
- 3 Avasthas.

n) Svarga, Megha, Bumi, Purusha, Nari

- Pancha Agni
- Not for all living beings.
- From Branch, another Tree.
- Amoeba multiplies by division.

o) Pancha Agni talks about one method of Punar Janma.

p) Require one method for Vairagyam.

- Sample one.
- Don't know how it happens in other species.

q) After child has Sva Shariram, child's father dying and going to another body.

XXI) Upanishad does not make a difference between father's next birth and child's next birth.

- Similar process.

XXII) 5th mantra – Vedantic significance.

तदुक्तमृषिणा

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।
शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति ।
गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥ ५ ॥

Tad-uktam-rsina -

garbhe nu sann-anvesam-avedam-aham devanam janimani visva ।
satam ma pura ayasir-araksann-adhah syeno javasa niradiya-miti ।
garbha evaitac-chayano vama-deva evam-uvaca ॥ 5 ॥

As to this, it has been said by a Rsi – Being yet in embryo, I knew well, all the births of these gods! A hundred iron citadels confined me down, And yet, like a hawk with swiftness, forth I flew! Thus spoke Vamadeva even while lying in the womb. [II – I – 5]

a) Vamadeva got self knowledge in the womb of the mother.

- Loudly proclaims – I have gone through so many bodies.

b) Each body is like a Chain, enclosure, binding me, confining me.

c) Thousands of confining bodies, I have gone through.

- Now I am released from Deha Abhimana.

d) I don't look at myself as confined Jivatma.

- Now I look upon myself as unconfined Paramatma.

e) Like bird released from the cage.

- Has spiritual significance.

f) How can baby get liberated?

- Requires Karma Yoga, Upasana Yoga, Sravanam, Mananam, Nididhyasanam under a Guru.
- Child doesn't have anything inside the womb.
- How you explain this phenomena?

XXIII) Special case :

a) Vamadeva - Yoga Brashta of previous Janma

- Gone through Karma Yoga, Upasana Yoga, Sravanam, Mananam finished.
- Has Nis-samshaya Jnanam already.

b) Jnanam was not competent enough to give him Videha Mukti.

- Extra ordinary cases... Pratibandhas possible.

c) Can't claim, I am a Jnani

- Knowledge I have is liberating knowledge.

d) Sishya :

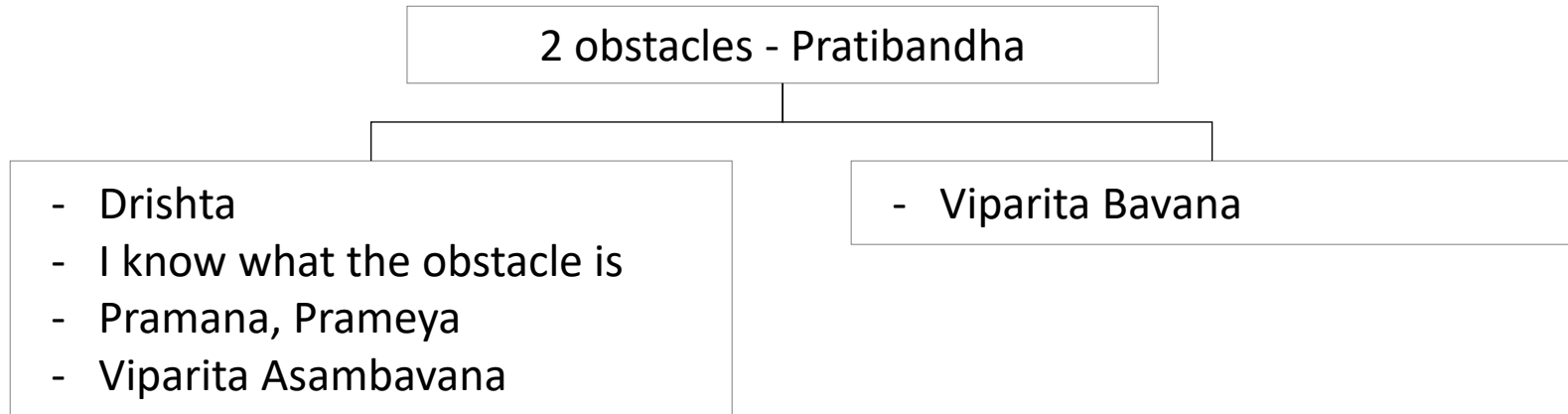
- Does not accept that knowledge for Moksha.
- He has sa Pratibandhaka Jnanam.
- Obstructed knowledge, incapable of giving Videha Mukti.

e) Will look upon himself as Sadhaka.

- I know I am Brahma Asmi.
- I am not yet Jivan Mukta, even though I know thoroughly.
- I can teach others and they have got liberated.
- I continue to be Badda Jiva, I am not Jnani, Jeevan Mukta, Videha Mukta.
- Sa Pratibandhaka Aparoksha Jnanam.

f) Knows Aham Brahma Asmi

XXIV)



g) Pramana Asambavana :

- Requires Sravana No. 2.

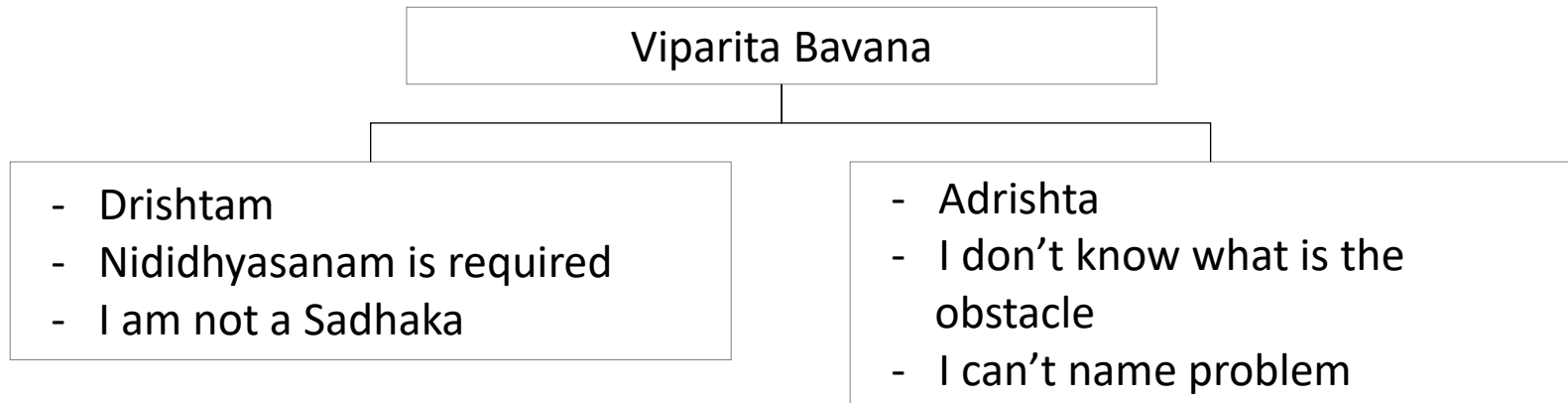
Prameya Asambhavana :

- Mananam is required.

h) Viparita Bhavana :

- I still look upon myself as a Sadhaka.
- Sadhakatva Viparita bhavana is there.
- It is known obstacle.
- Thought is there in my mind.
- I can't claim I am Jeevan Mukta.

i)



j) Idiopathic disease

- Doctors don't know what is the disease, Doctor is idiot and patients condition is Pathetic, idiopathic.

k) I know Vedanta thoroughly, I can't claim I am Jnani, Jeevan Mukta, Nitya Mukta.

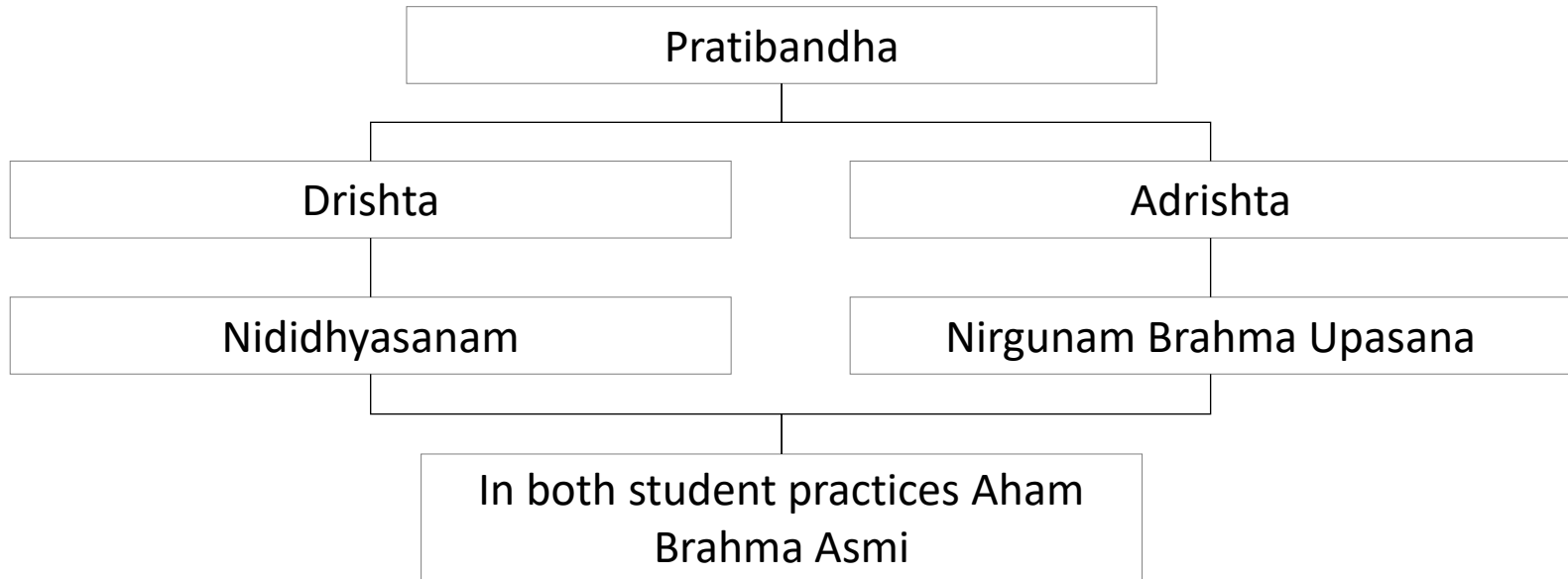
l) Vidyanaraya – Panchadasi – Chapter 9 :

- Do Nirguna Brahma Upasana.
- Do Upasana – imagining
- You imagine you are a Jeevan Mukta.

m) As though spiritual Journey is complete.

- Atasmin Tat Buddhihi, it will not be called Nididhyasanam.
- It is called Nirguna Brahma Upasanam which will produce Punyam.
- Punyam will remove Adrishta Pratibandha which is Papam.

n)



o) In the case of Vamadeva, his obstacle was Adrishta Pratibandha.

- Unknown Papam was restricting him.
- Responsible for Punar Janma, Jnanam not complete.
- In Garbha Vasa, invisible obstacle got exhausted.

XV) When Adrishta Pratibandha Papam went, he declared – I am a Jnani, I may not declare, we will have a conviction, I don't require anything more.

- I am Jeevan Mukta, spiritual journey is over.
- I will be Videha Mukta.
- I don't care about Videha Mukti.
- **I am Nitya Mukta.**

XVI) When Nitya Muktatvam becomes doubtless, then I don't care about Videha Mukti also.

XVII) You will get Videha Mukti when you don't bother about Videha Mukti.

XVIII) Bothenation indicates ignorance.

- Desire for Videha Mukti is an obstacle for Videha Mukti.
- When that ends, you will get Videha Mukti.

XIX) Stop worrying about sleeping or getting up early, then you will sleep.

- Anxiety makes you sleepless.
- Obstructs sleep.
- Drop worry, you go to sleep.

CHAPTER 2 – SECTION 1

Summary

Verse No.	Meaning
Verse 1	- Seed from father to mother Jivas 1 st Birth
Verse 2	- Seed nourished by mother as a limb of her own
Verse 3	- Embryo formed in the womb - Child is born, Jivas 2 birth
Verse 4	- Jiva dies and reborn in new body Jivas 3 rd birth
Verse 5	- Vamadeva gets Moksha in the womb - Realises he has been in several bodies with Pratibandaka Jnanam
Verse 6	- Vamadeva becomes immortal - Phala Sruti

यावदयमेवं यथोक्तमिम-मात्मानं न वेत्ति तावदयं बाह्यानित्य-
दृष्टिलक्षणमुपाधिमात्मत्वेनोपेत्य अविद्या उपाधिधर्मा-
नात्मनो मन्यमानो ब्रह्मादिस्तम्ब-पर्यन्तेषु देवतिर्यङ्मनरस्थानेषु
पुनः पुनरावर्तमानोऽविद्याकामकर्म-वशात्संसरति । स एवं संसर-
न्नुपात्तदेहेन्द्रियसंघातं त्यजति । त्यक्त्वान्यमुपादत्ते । पुनः पुन-
रेवमेव नदीस्रोतोवज्जन्ममरण-प्रबन्धाविच्छेदेन वर्तमानः
काभिरवस्थाभिर्वर्तत इत्येतमर्थं दर्शयन्त्याह श्रुतिर्वैराग्यहेतोः —

I) Upto topic 192 – Introduction

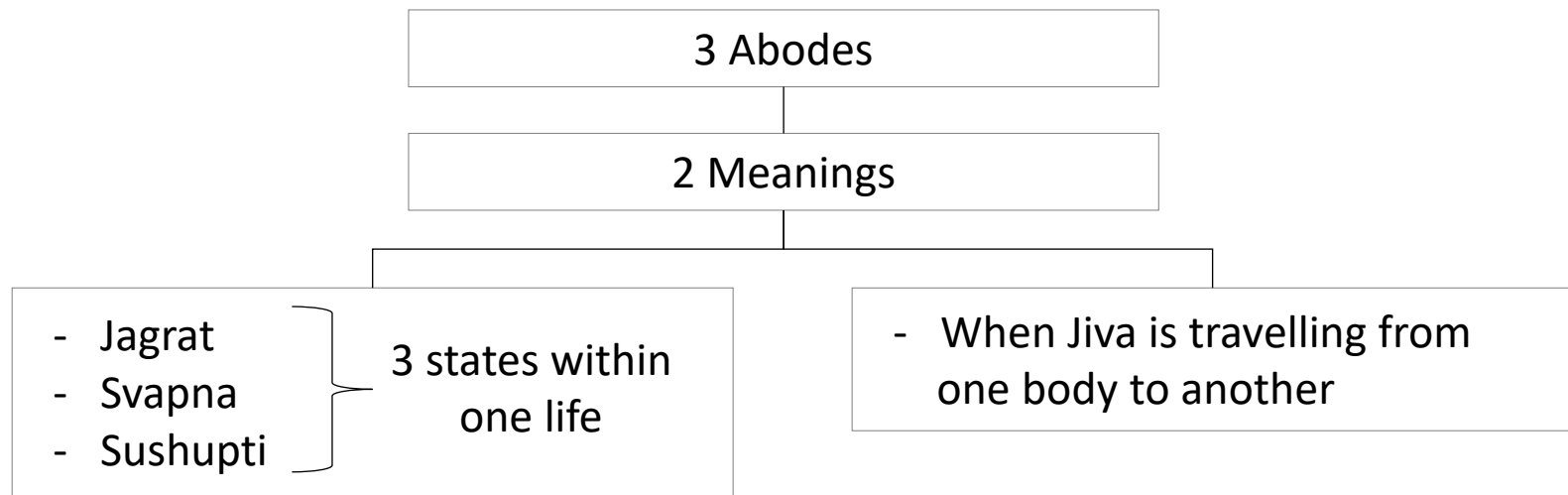
a) General Introduction :

- Tatparyam of 1st Chapter = Atma Ekatvam (Not Atma Bahutvam)

b) Specific Introduction to Chapter 2

- 3 abodes through which Jiva keeps on travelling.

c)



- Trans bodily travel.

d) **3 abodes for Jiva :**

- Pitru / Matru / Sva Shariram (one Self).

e) 3 Jnanams / 3 abodes / 3 Avasthas

- Pitru – Matru – 1st Janma
 - Matru – Svashariram – 2nd Janma
 - Sva Shariram – New Pitru – 3rd Janma
- } Subject matter of 2nd Chapter

f) 4 Mantras – 3 Abodes, purpose not for knowing them.

- Don't worry what after death.

g) How many years to take rebirth – don't know.

- Will take many Janmas till Videha Mukti
- Don't probe, enquire.

h) Why 2nd Chapter :

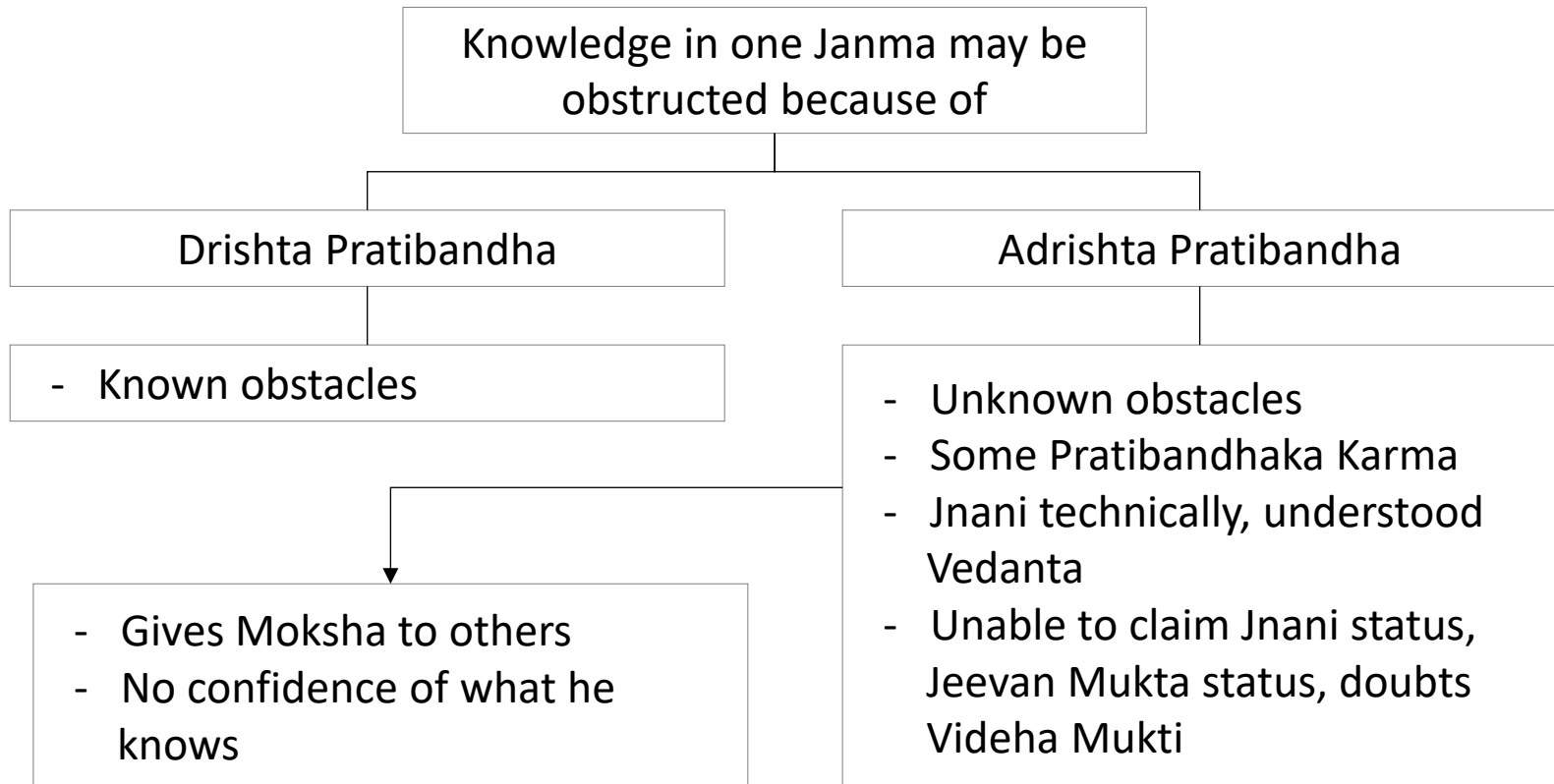
- Darshayanti Aha Srutihi Vairagya Hetoho (Topic 192 last sentence)
- To get Vairagyam towards Punarapi Jananam, Maranam cycle.

i) Darshayanti Aha – Drishdhatu.

II) Mantra 1 – 4 → 3 Avasthas

a) Mantra 5 – Vamadeva Rishi gains knowledge in the womb of the mother.

b) Spiritual message :



III) Vamadeva :

- Had Adrishta Pratibandha from previous Janma.
- He couldn't have unobstructed Aparoksha Jnanam.
- He had obstructed Aparoksha Jnanam.
- Punar Janma = Proof.

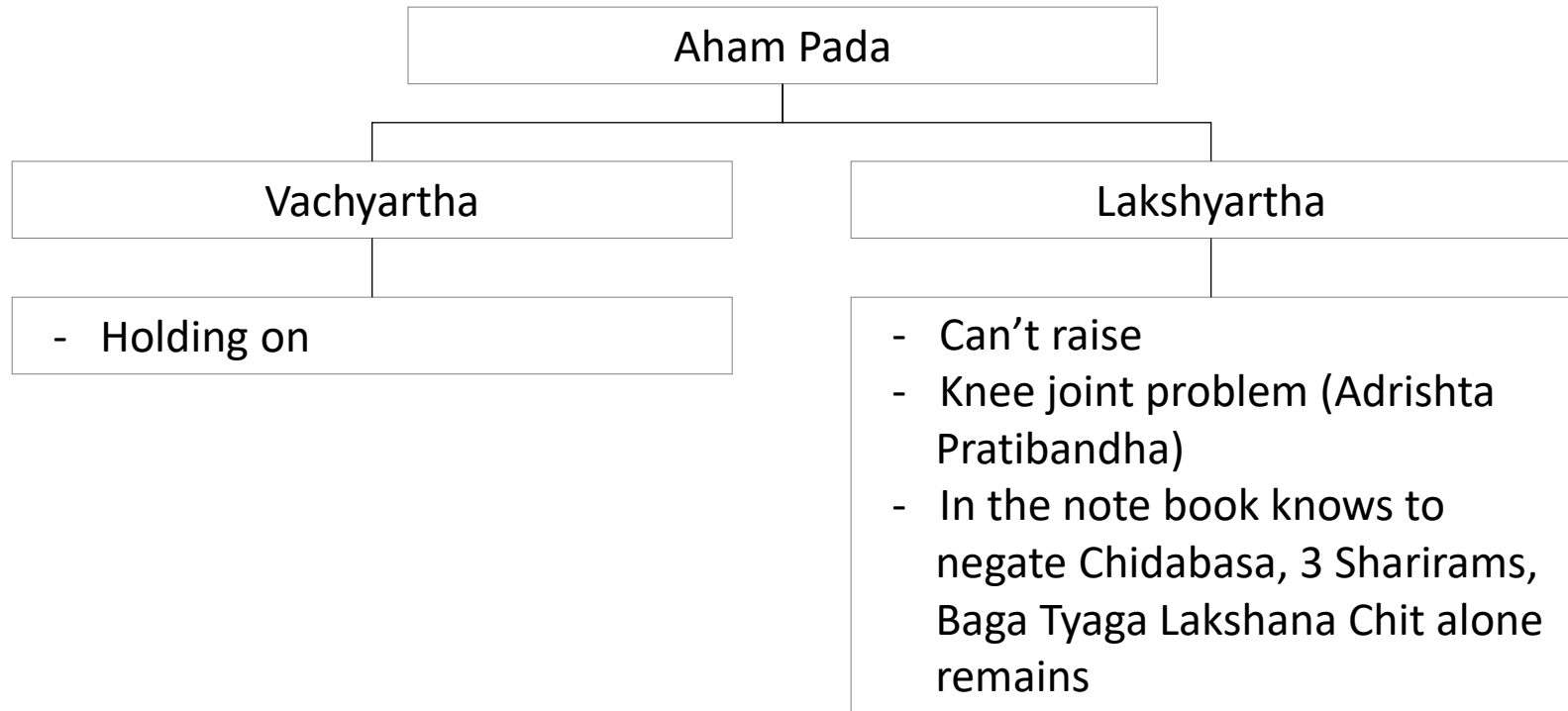
IV) In the womb, without Shastra, Guru he is able to claim Aham Brahma Asmi.

- Within himself, without external source.
- Had knowledge within himself.

V) Recollects knowledge.

- This is Pramanam for obstructed Aparoksha Jnanam.
- Sa – Pratibandhaka Aparoksha Jnanam.
- Intellectual knowledge, no experiential knowledge means with obstruction.

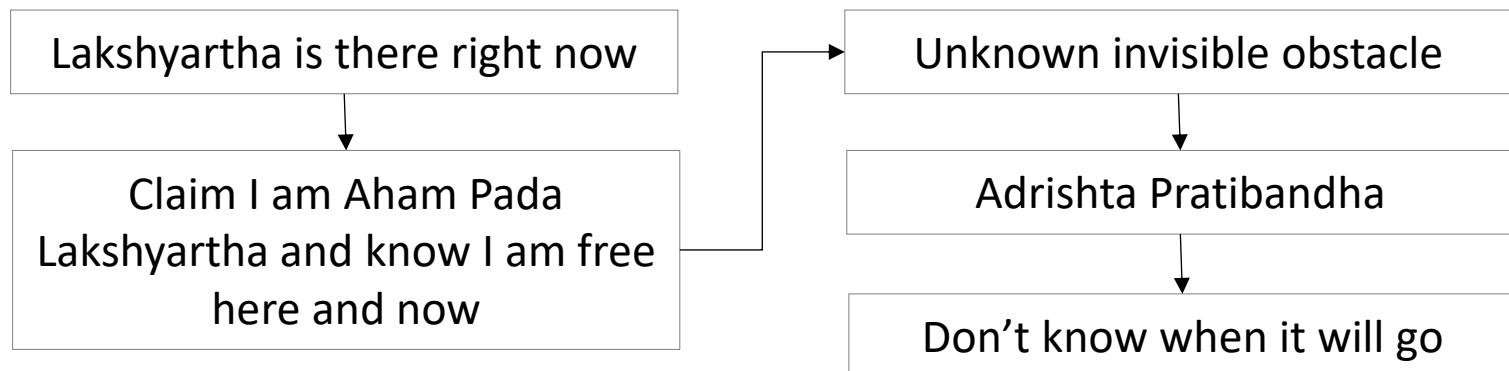
VI) Panchadasi – Chapter 9 :



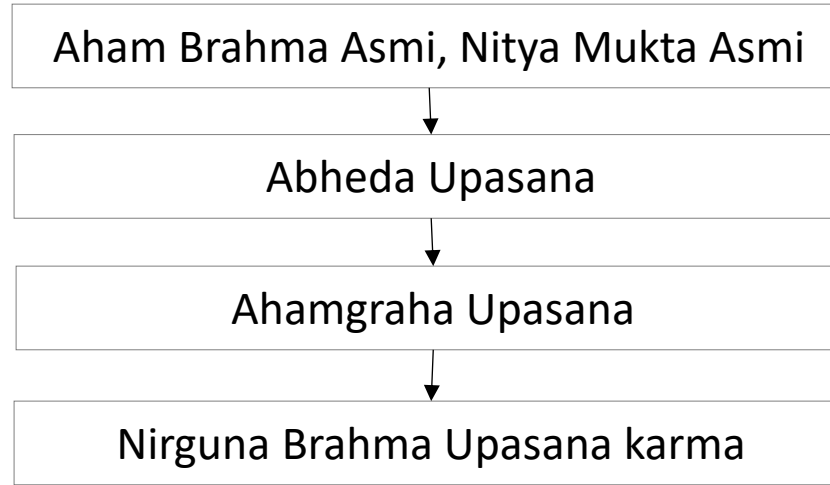
VII) Can tell what is Vachyarth, Lakshyarth.

- **To claim I am Jeevan Mukta, Nityamukta, I should raise myself to Lakshyarth, I have no difficulty.**

VIII)



IX) Panchadasi – Chapter 9 :



X) Lalita Sahasranama :

अरुणां करुणातरङ्गिताक्षीं
धृतपाशाङ्कुशपुष्पबाणचापाम् ।
अणिमादिभिरावृतां मयुखैः
अहमित्येव विभावये भवानीम् ॥

Arunam karuna tarangitakshim
Dhruta pashankusha pushpa banachapam
Animadibhi ravrutam mayukhai
ahamityeva vibhavaye, bhavanim

I meditate on the great Empress. She is red in color, and her eyes are full of compassion, and holds the noose, the goad, the bow and the flowery arrow in Her hands. She is surrounded on all sides by powers such as anima for rays and She is the Self within me. [Dhyanam 2]

XI) Upasana Karma produces Punyam, not removes Viparita Bavana.

- Removes Adrishta Pratibandha.

XII) Brihadaranyaka Upanishad : Chapter 1 – 4 – 10

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

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

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

- Vamadeva = Case study in Vedanta.

XIII) Verse 6 :

स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे
लोके सर्वान् कामानाप्त्वाऽमृतः समभवत् समभवत् ॥ ६ ॥

Sa evam vidvan-asmac-charira-bhedat urdhva utkranya-musmin svarge
loke sarvan kaman-aptva-mrtah sama-bhavat samabhavat II 6 II

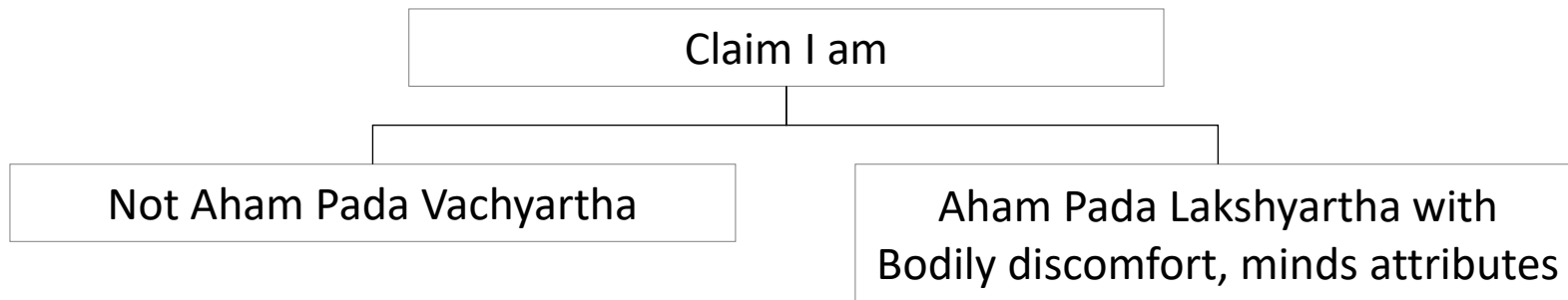
He, Rsi Vamadeva, realising this Atman, betook on his upward path and after the destruction of the body, attained all desires in the heavenly world and become immortal – became immortal. [II – I – 6]

- Phala Sruti.
- Whoever gets knows without Pratibandha.
- Get Jeevan Mukti in the womb, Videha Mukti later.

XIV) Note :

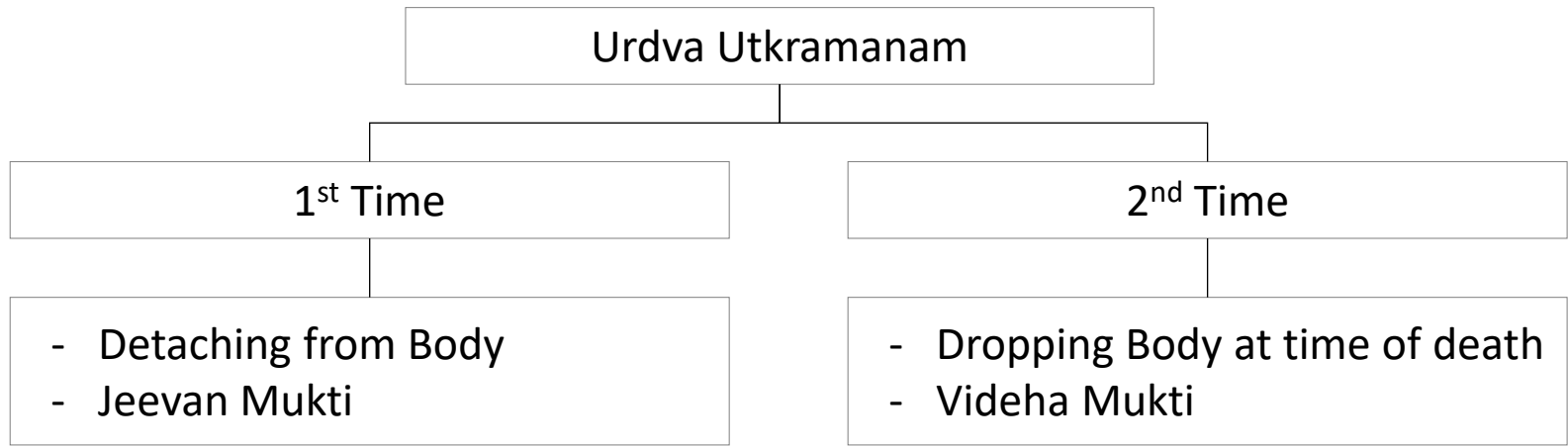
- Like Vamadeva, whoever gets Jnanam, he detaches himself from this body by Bhaga Tyaga Lakshana, it is called Jeevan Mukti.

XV)



- This is Bhaga Tyaga Lakshyarth to claim Jeevan Mukti here and now with bodily problems.

XVI)



- Jnani goes to Svarga Loka.
- Svarga in this context is Brahman
- Amushmin Svarg Loke Brahmani

XVII) Jnani merges into Brahman from Paramartika Drishti.

- Jnani merges into Ishvara from Vyavaharika Drishti.
- As Ishvara, he is always Poornaha.

XIX) Gita : Chapter 2 – Verse 55

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

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

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

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

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

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

XX) Amrutas Samabavatu :

- He does not take another body, does not come to plane of mortality once gain.