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# **KATHOPANISHAD WITH *SANKARA BHASYAM***

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***Chapter 1 – Section 3  
Verse 9 to 17***

**VOLUME - 06**

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#### 434) Introduction to Chapter 1 - Section 3 - Verse No. 9 :

कं तत्पदमित्याह ---

What is that goal if it is asked then the Upanishad answers thus -

- What is that goal, Padam, Destination.

I) Mantra 9 - Goal not mentioned, specified

II) That goal from which there is no return to Samsara of Birth / Death.

**III) General Statement :**

- Goal = Vishnu Padam  
= Moksha
- What is that goal?

IV) If curiosity comes, Upanishad answers.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।  
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं  
पदम् ॥ ९ ॥

vijñānasārathiryastu manaḥpragrahavānnaraḥ ।  
so'dhvanaḥ pāramāpnoti tadviṣṇoḥ paramam  
padam ॥ ९ ॥

The man who has Intelligence for his charioteer and the mind as the (well-controlled) rein, - he attains the end of the journey, that Supreme Place of Visnu (the all-pervading Atman). [1 - 3 - 9]

अन्वयः

यः नरः तु विज्ञानसारथिः मनःप्रग्रहवान्  
(भवति) सः अध्वनः पारम् आप्नोति, तत् विष्णोः  
परमं पदं (भवति) ॥

Anvayaḥ

yaḥ naraḥ tu vijñāna sārathiḥ manaḥpragrahavān  
(bhavati) saḥ adhvanaḥ pāram āpnoti, tat viṣṇoḥ  
paramaṁ padaṁ (bhavati) ॥

That person (who has) a discriminative intellect as the charioteer, and who has a disciplined mind as the reins, reaches the destination of the journey. It is the supreme nature of Brahman.

## **Gist :**

I) 1<sup>st</sup> Half - Repetition of Verse 3 - 2<sup>nd</sup> Line

II) Person endowed with 3 Qualifications

- Viveka - Vigyana Sarathi (informed Driver)
- Kshama - Manat Pragravan (Kshama)
- Damah - Sense organs controlled.

III) Such a person attains

- Destination of long Spiritual journey - Advanaha.
- Jnana Yoga, Moksha Marga
- Advan = Marga.

IV) Param = Supreme, end of destination.

## **V) Vishnur Padam**

- Vaikunta Loka
  - Prapti Padam = Abode of Vishnu
  - Shukla Gathi = Padam, goal
  - Moksha after death
  - Krama Mukti
  - Serving Vishnu = Moksha
- = Visisht Advaitin



## VI) Shankara :

- Not Vaikunta Loka
- Vishnu Padam = Nirguna Svarupam, Nirguna Brahma, Not a particular Loka
- Ata Brahma Sahashnute
- Does not require any path
- Attains Vishnu Rupa here and now.

## VII) Why call it Vishnu?

- Vish = To pervade
- Ve = Veshti iti Vishnu
- Veshti covers, all pervading, Vishnu Svarupa.

## 437) Bashyam : Chapter 1 - Section 3 - Verse No. 9 Starts

विज्ञानसारथिर्यस्तु यो विवेकबुद्धिसारथिः पूर्वोक्तो मनःप्रग्रहवान्  
प्रगृहीतमनाः समाहितचित्तः सञ्शुचिर्नरो विद्वान्सोऽध्वनः  
संसारगतेः पारं परमेव अधिगन्तव्यमित्येतदाप्नोति मुच्यते  
सर्वसंसारबन्धनैः ।

Suppose there is a person who has got a discriminative driver or intellect with some knowledge (Vijnana - Sarathih - Astu = Viveka - Buddhi - Sarathih Astu) as mentioned before (Purvoktah),

and is endowed with controlled reins in the form of the mind that does not go in different directions (Pragrahavan = Pragrhitā - Manah = Samahita - Cittah), and has pure (Suciḥ) sense organs; such a discriminative person (Vidwan), gets to the end of the road of samsara (Adhvanah = Samsara - Gateh - Param), and attains (Apnoti = Mucyate) the destination, (Param Eva) which should be reached (Adhigantavyam). It means the final destination of being released from the shackles of samsara is attained (Mucyate - Sarva - Samsara - Bandhanaiḥ - In other words, a Samsari has to realise he is an Asamsari, and let go the idea I am Samsari).

I) Suppose there is a person with a driver who has discriminative intellect - Vigyana Sara

## II) Previous Mantra 8 - Bashyam :

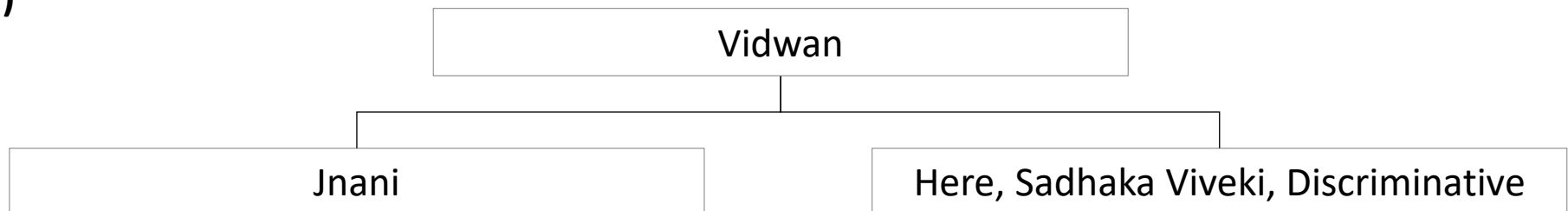
- Vijnana Vat Sarathi Yupto
- Viveka Buddhi Sarathy

III) Manah 'Pragrahavan' (Associated with healthy reins)

## IV) Pragrahita Manaha = Samahita Chittaha :

- Endowed with a mind which has Kshama, Samadhanam, Damaha.

V)



- Self ignorant person.

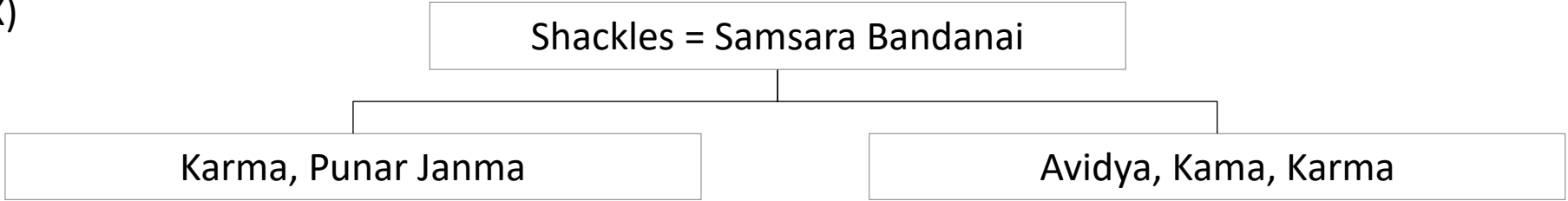
VI) Advanaha = Samsara Gatha, travel

VII) Paaram = End of journey, destination, will not travel further, final destination.

**VII) This destination he attains :**

- He is liberated from the shackles of Samsara, released by the shackles which were holding the Mind to a Shariram.

IX)



**438) Bashyam : Chapter 1 - Section 3 - Verse No. 9 Continues**

तद्विष्णोः व्यापनशीलस्य ब्रह्मणः परमात्मनो वासुदेवारख्यस्य परमं  
प्रकृष्टं पदं स्थानं सतत्त्वमित्येतद्यदसौ आप्नोति विद्वान् ॥ ९ ॥

That all pervading Nirguna Brahman (Visnoh = Vyapana - Silasya = Brahmanah = Paramatmanah) who is called as Vasudeva (Vasudeva - Akhyasya) is the supreme goal (Paramam = Prakrstham - Padam). Even though the primary meaning of Padam is abode or residence (Sthanam), here the contextual meaning being the nature (Satatvam); it means the wise person (Vidvan - through Sravana - Mananas) reaches the destination (Asau - Apnoti), which is that of gaining the knowledge of the nature of Visnu, the Nirguna Brahman.

Tatu Vishnoho Padam :

I) All Pervading Param - Atma

II)



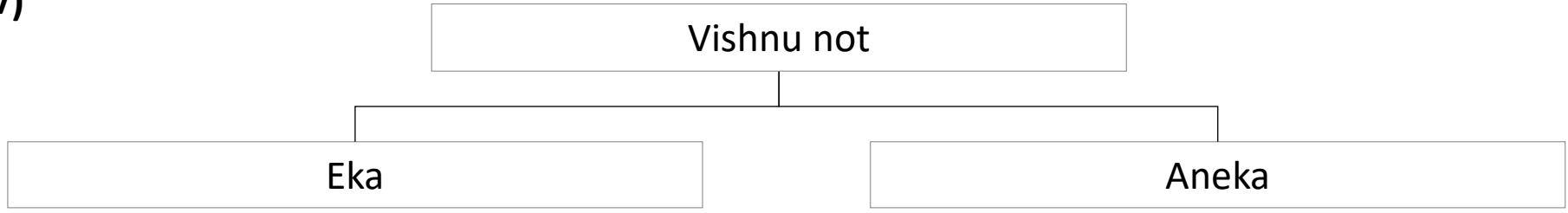
III) Vishwa = Mithya

Dakshinamoorthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया । यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमे वाद्वयं तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥	viśvandarpaṇa dṛśyamāna nagarī tulyaṃ nijāntargataṃ paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā   yassākṣātkurute prabodhasamaye svātmāname vādvayaṃ tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye    1
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He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration.  
[Verse 1]

IV)



- But Nirguna Chaitanyam
- Vyapaka Sheelasya, All pervading, Param Atma.

V) Gita :

<p>बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते । वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७-१९ ॥</p>	<p><b>bahūnāṃ janmanām antē jñānavān māṃ prapadyatē   vāsudēvaḥ Sarvam iti sa mahātmā sudurlabhaḥ    7-19   </b></p>
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At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

<p>उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः । यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥</p>	<p><b>uttamaḥ puruṣastvanyaḥ paramātmētyudāhṛtaḥ   yō lōkatrayam āviśya bibhartyavyaya īśvaraḥ    15 - 17   </b></p>
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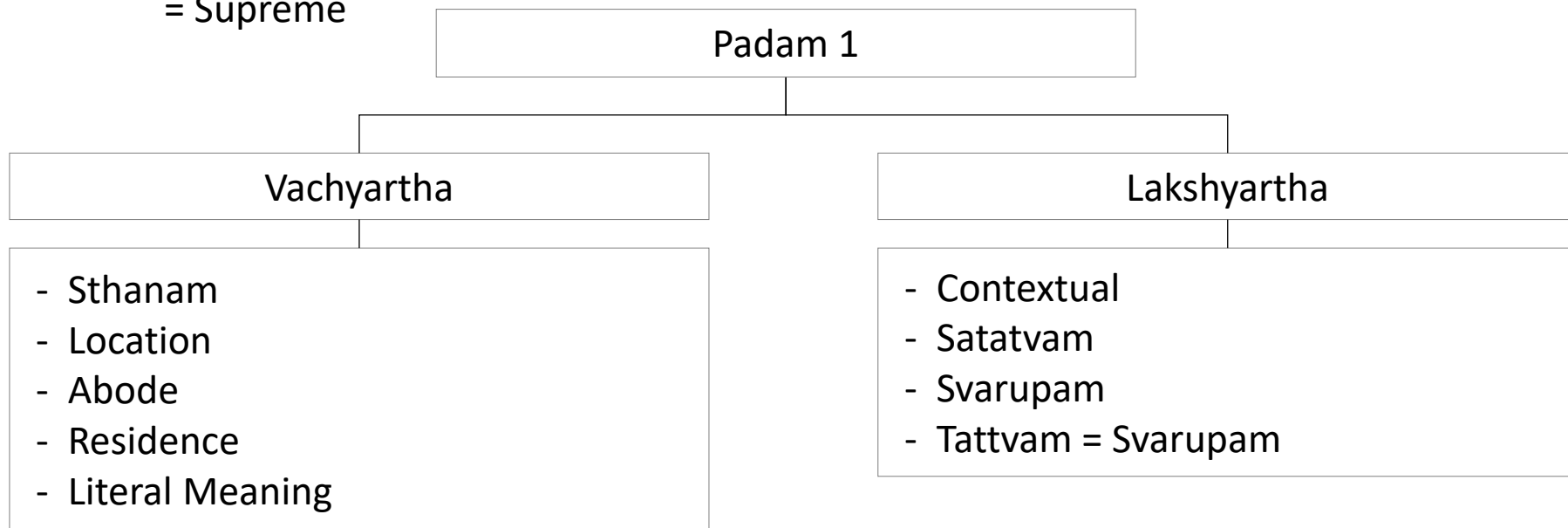
But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them.  
[Chapter 15 - Verse 17]

## VI) How Nirguna Brahma Vasudeva Putra

- Vasuscha Asou Devascha
- **Vasuhu = Sat Rupa Atma Brahman**
- **Deva = Chit Rupa Atma, Divyati**

## VII) Param = Prakrushtam

= Supreme



## VIII) Asou Vidwan Apanoti :

- That Destination, Vishnus Svarupam is attained by the Traveller Jiva.

## IX) Why Vishnu Padam not Vaikunta Loka?

Vishnu	Padam
- Brahman	- Not Abode, not Primary - But Contextual meaning Svarupa

### X) Why give up primary meaning?

- Primary meaning always more powerful
- Why Vishnu Svarupam taken?

## XI) Upanishad Says :

a) Reaching that destination, one will not return

b) If Loka by travel, it will not be permanent

**c) Karma Phalam, in time, subject to end.**

d) Place not eternal

- Christians talk of eternal heaven, we don't accept.

e) Moksha if reaching Vaikunta Loka, will be subject to end

- Hence there is logical fallacy.

f) Give up Vachyartham, take Vaikunta = Eternal Brahman = infinite

g) Shiva Loka, Vishnu Loka = Finite.

**XII) Anvaya :**

<p><b>अन्वयः</b> यः नरः तु विज्ञानसारथिः मनःप्रग्रहवान् (भवति) सः अध्वनः पारम् आप्नोति, तत् विष्णोः परमं पदं (भवति) ॥</p>	<p><b>Anvayaḥ</b> yaḥ naraḥ tu vijñāna sārathiḥ manaḥpragrahavān (bhavati) saḥ adhvanaḥ pāram āpnoti, tat viṣṇoḥ paramam padam (bhavati) ॥</p>
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That person (who has) a discriminative intellect as the charioteer, and who has a disciplined mind as the reins, reaches the destination of the journey. It is the supreme nature of Brahman.

**Revision - Mantra 9 :**

- I) Chariot imagery - Verse 3 to 9
- II) 3 important spiritual disciplines highlighted Viveka, Kshama, Dama.
- III) Whoever has Viveka, Kshama, Dama, will go through spiritual journey successfully
  - = Vishno Param Padam
  - = Brahma Svarupa, Not personal God
- IV) Padam not Vaikunta Loka, it is a symbolic expression of Brahma Svarupam.

**V) Verses 3 to 9 :**

- Chariot imagery over.
- One who possesses healthy mind (reins) reaches final goal.



#### 439) Introduction to Chapter 1 - Section 3 - Verse No. 10 :

अधुना यत्पदं गन्तव्यं तस्य इन्द्रियाणि स्थूलान्यारभ्य  
सूक्ष्मतारतम्यक्रमेण प्रत्यगात्मतया अधिगमःकर्तव्य इत्येवमर्थम्  
इदम् आरभ्यते---

The ultimate destination which is Visnu - Padam, otherwise called Brahma - Padam, has to be 'Attained' or rather understood (Yatpadam Gantavyam) by the seeker only through the knowledge of it. Starting from the gross sense organs (Indriyani - Sthulani - Arabhya), and gradually travelling towards the graded comparatively subtler plains (Suksma - Taratamya - Kramena), one has to gradually reach or understand (Adhigamah Kartavyah) the ultimate goal (Yat - Padam), the Visnu Padam, to be in the form of innermost - self (Pratyagatmataya). For the sake of this process of understanding, this (Verse No.) has been started.

I) Vishnor Padam of Verse 9 as Destination = Aksharam Brahma started in Mantra 2 (Sethuri Jananam Aksharam)

#### II) What is Brahman?

- Not revealed until Verse 9
- Verse 10, 11 - Brahman revealed
- Brahma Pratipadaka, Vishnor Padam Pratipadikam.

### III) Method :

- Similar to Panchakosha Viveka of Taittiriya Upanishad.
- **Brahman = Sukshma Tamam Vastu.**

IV) Our mind used to experience of gross universe, Body, Mind

- Mind can't suddenly understand subtlest Vastu in creation.

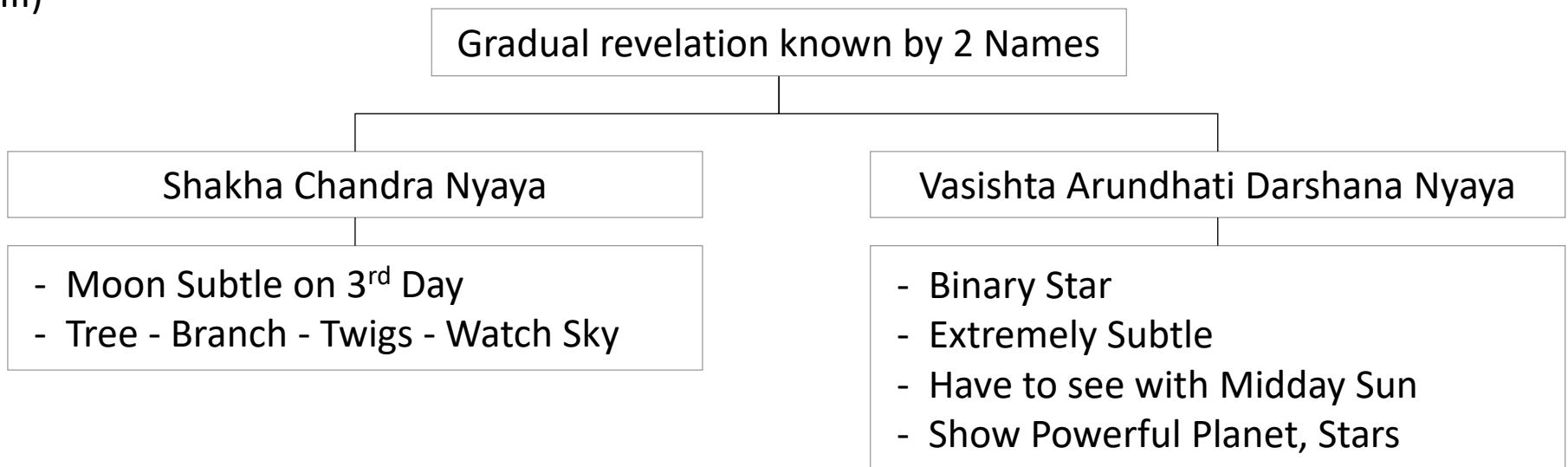
V) Go from Waking - Dream - Sleep - Beyond

VI) Example :

- Climbing Mount Everest.
- Set up camps to get acclimatization for lungs to breath
- Go from Sea level to 20,000 feet above not easy, blood vessels can burst.

VII) Annamaya, Pranamaya, Manomaya, Vigyanamaya, Anandamaya, Atma.

VIII)



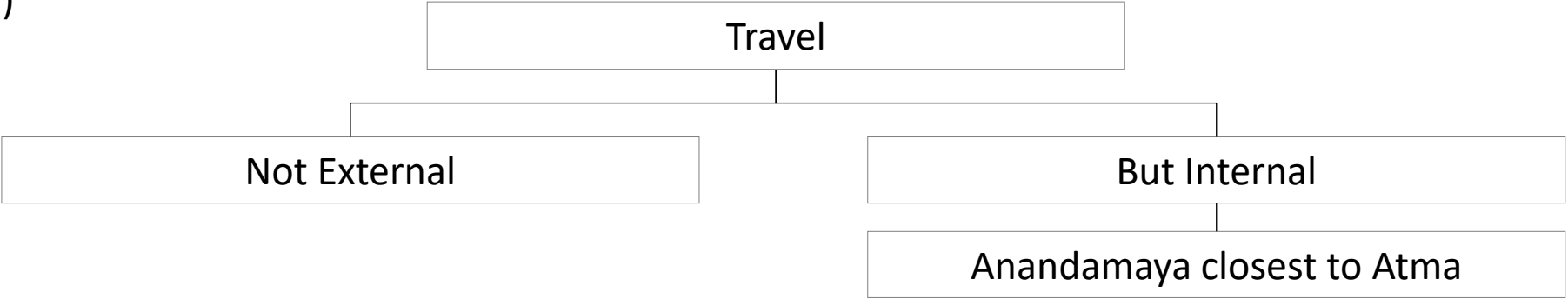
**IX) Adhuna :**

- After Yogyata Sadhanani, Yatu Vishnor Padam Granthavyam.

X) Knowledge of Vishnor Padam to be revealed as destination.

- Knowing = reaching in Vedanta.

XI)

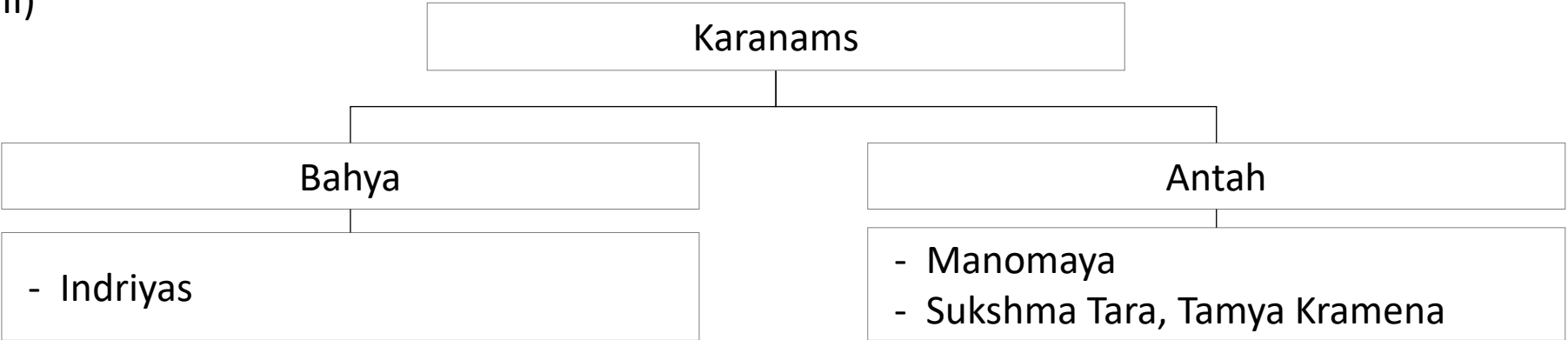


- Brahma Padam = Atma = My Self.
- Knowing, reaching, spontaneous.

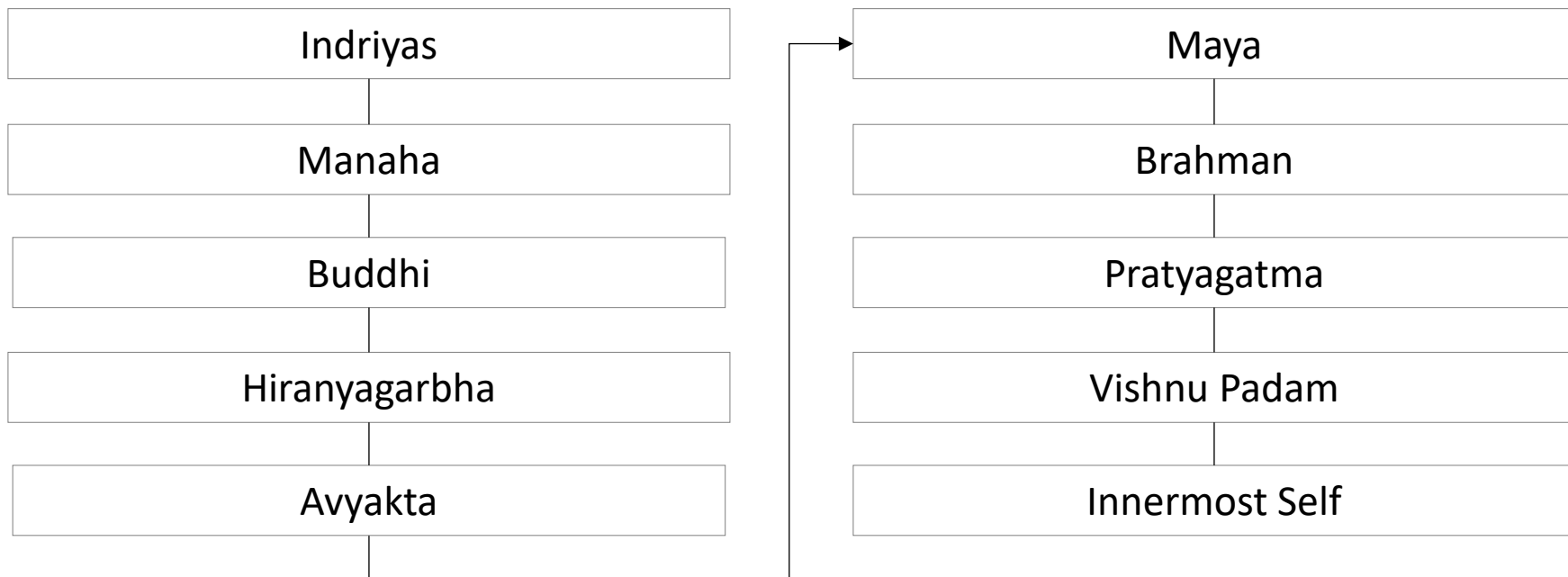
XII) Annamaya Skipped

- Sense organs gross compared to mind, intellect.

XIII)



XIV)



- Gradual understanding of Vishnu Padam in the form inner self, Pratyag Atma.

XV) Aham Eva Vishnu Asmi = Shivoham Shivoham

= Nirguna Brahma

- Pratyagatmataya Adigamyaha Kartavya.
- What is the understanding after Acclimatization?

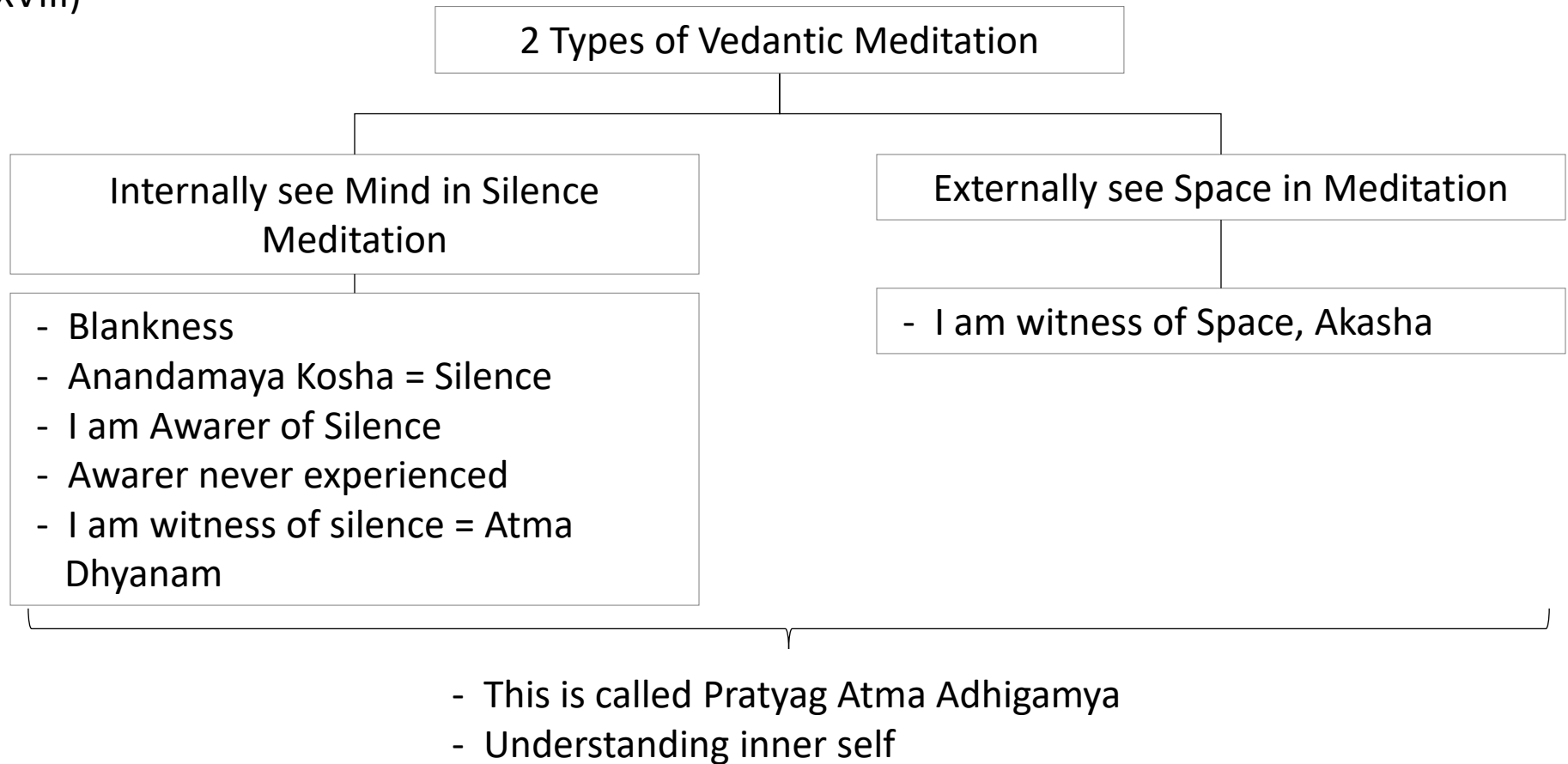
XVI) Meditation of Anandamaya in subtlest experience in Dhyanam = Blankness

- All things removed similar to sleep condition
- Inner silence, subtlest internal level.

XVII) Externally, Akasha is subtlest

- No colour, form, smell, taste, touch.

XVIII)



XIX) Pancha Kosha Viveka in Alternate form

- Remodeled Pancha Kosha Viveka.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च  
परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा  
महान्परः ॥ १० ॥

indriyebhyaḥ parā hyarthā arthebhyaśca  
param manah ।

manasastu parā buddhirbuddherātmā  
mahānparaḥ ॥ १० ॥

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

अन्वयः

अर्थाः हि इन्द्रियेभ्यः पराः (भवन्ति) । मनः च  
अर्थेभ्यः परं (भवति) । बुद्धिः तु मनसः परा  
(भवति) । महान् आत्मा बुद्धेः परः (भवति) ॥

Anvayah

arthāḥ hi indriyebhyaḥ parāḥ (bhavanti) । manāḥ ca  
arthebhyaḥ param (bhavati) । buddhiḥ tu manasaḥ parā  
(bhavati) । mahān ātmā buddheḥ paraḥ (bhavati) ॥

Sense - Objects are superior to the sense organs. Mind is superior to the sense objects. Intellect is superior to the Mind. Mahat is superior to the intellect.

## I) 5 Stages - Gross to subtle :

Indriyam	Sense Organs
<ul style="list-style-type: none"><li>- Artha</li><li>- Manaha</li><li>- Buddhi (Micro)</li><li>- Hiranyagarbha (Macro)</li></ul>	<ul style="list-style-type: none"><li>- Sense Objects</li><li>- Mind</li><li>- Intellect (Micro)</li><li>- Samashti Buddhi (Macro)</li></ul>

II) Sense objects are subtler than sense organs.

### First Step :

a) Objects (Gross) / Artha / Vishaya

b) What we are perceiving is not substance but 5 fold Gunas, properties of substance

c) Eyes - Don't see wall

- See colour of wall, not substance but rupam.

d) Hearing Swamiji - Hearing property Shabda

e) Sense objects - not substances but Shabda, Sparsha, Rupa, Rasa, Gandha.

### Second Step :

f) Properties = Expression of subtle sense organs

g) Shabda Gunaha = Shabda Tanmatra

= Sukshma Akasha



h) Guna is in Sthula Akasha

- Sukshma akasha expression is Sthula Akasha = Shabda Guna.

i) Rupa guna = Sukshma Agni's expression in Sthula Agni

j) Pancha gunas = Sukshma Butani

### **III) Steps of Argument :**

a) We are not experiencing gross objects

- We are experiencing Gunas of sense objects.

b) Gunas are subtle elements

- Arthas, objects are Sukshma Butani manifesting as Pancha Guna in Sthulam Butani.

**c) Artha :**

- Sukshma Butani Manifesting as Pancha Guna in Sthula Butani.

d) Through Sense Organs experiencing Sukshma Butani Alone

- This is 1<sup>st</sup> Level Argument.

### **IV) 2<sup>nd</sup> Level Argument :**

a) Sense Organs, Inbdriyam = Products of Sukshma Butani

b) Arthaha, Vishaya = Sukshma Butani only, Manifest as Shabda, Sparsha, Rupa, Rasah, Gandah.

c)

Indriya / Sense Organ	Arthaha
<ul style="list-style-type: none"> <li>- Sukshma Butani Karyam</li> </ul>	<ul style="list-style-type: none"> <li>- Sukshma Butani Karanam</li> <li>- Subtler than Karyam, Sense organ</li> <li>- Shabda, Adhi Tanmatras</li> </ul>

- Hence Indrebya Para Artheha...

## V) Arthebya Param Manaha :

a) Mind = Subtle Element

b)

Manaha	Artha
<ul style="list-style-type: none"> <li>- Karanam = Suskhma butani</li> <li>- Has to be Subtler than Indriya Karana Sukshma butani</li> </ul>	<ul style="list-style-type: none"> <li>- Sukshma butani</li> <li>- Cause of Indriyani</li> <li>- Indriya Karana buta</li> </ul>

c) Logic :

Manaha	Indriyam
<ul style="list-style-type: none"> <li>- Internal</li> <li>- Controller of Sense organ</li> <li>- Sukshma Buta of Mind Must be Subtler</li> </ul>	<ul style="list-style-type: none"> <li>- External</li> </ul>

d) Manasastu Para Buddhi.

Buddhi	Manas
<ul style="list-style-type: none"> <li>- Karana buta, Sukshma Butam</li> <li>- Controller, later</li> <li>- Superior to former</li> </ul>	<ul style="list-style-type: none"> <li>- Karana butam</li> <li>- Sukshma Butani</li> </ul>

e)

Manah Atma	Vyashti Mind
<ul style="list-style-type: none"> <li>- Samashti Mind</li> <li>- Superior</li> <li>- Controller</li> </ul>	<ul style="list-style-type: none"> <li>- Inferior</li> </ul>

442) Bashyam : Chapter 1 - Section 3 - Verse No. 10 Starts

स्थूलानि तावदिन्द्रियाणि तानि यैरर्थैरात्मप्रकाशनाय आरब्धानि  
तेभ्य इन्द्रियेभ्यः स्वकार्येभ्यस्ते परा ह्यर्थाः सूक्ष्मा महान्तश्च  
प्रत्यगात्मभूताश्च ।

All the sense organs (Tavad - Indriyani) are grosser (Sthulani) as they are created (Arabdhani) by the sense objects which are nothing but the subtle elements (Arthaih), for the purpose of revealing themselves (Atma - Prakasanaya) through these sense organs.

Thus, compared to the sense Organs (Tebhya indriyebhyah) which are the products, the sense objects (Artheybhyah), which created the sense organs for their own use (Svakaryebhyah) are superior (Parah) as they are more subtle (Suksmatarah), more pervasive (Mahantah), and more interior or closer to the self (Pratyag Atmabhutah).

I) Katho Interpretation is touch Krishna dropped Sense objects in Gita :

इन्द्रियस्येन्द्रियस्यार्थे  
रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत  
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē  
rāgadvēṣau vyavasthitau |  
tayōrna vaśam āgacchēt  
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

II) How can Sense Objects – Jadam be superior to Indriyams - Sentient?

III) Sense Objects :

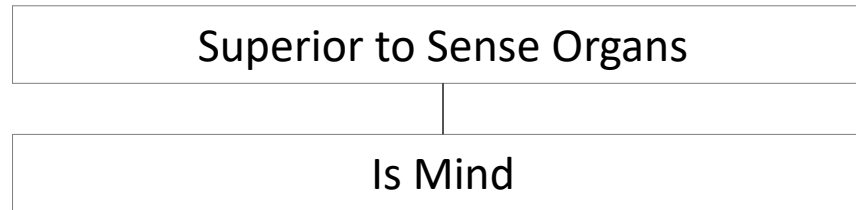
- Not Substances but properties, Gunas of Sukshma butams.

IV)

इन्द्रियाणि पराण्याहुः  
इन्द्रियेभ्यः परं मनः ।  
मनसस्तु परा बुद्धिः  
यो बुद्धेः परतस्तु सः ॥ ३-४२ ॥

indriyāṇi parāṇyāhuḥ  
indriyēbhyaḥ paraṁ manaḥ ।  
manasastu parā buddhiḥ  
yō buddhēḥ paratastu saḥ || 3-42 ||

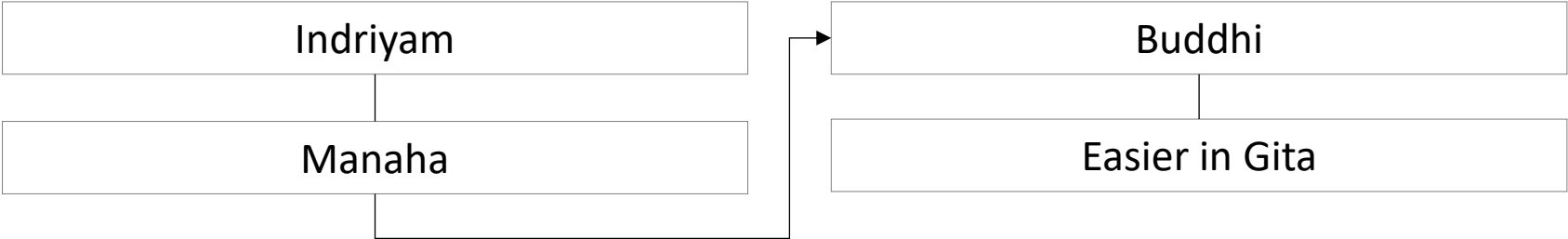
They say that the senses are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman). [Chapter 3 – Verse 42]



V) Logic :

Mind	Intellect
<ul style="list-style-type: none"><li>- Controller of Sense organs</li><li>- Superior to Sense Organs</li><li>- Samshaya Atmika</li></ul>	<ul style="list-style-type: none"><li>- Controller of Mind</li><li>- Superior to Mind</li><li>- Nishchaya Atmika</li><li>- Nishchayam always conquers Samshayam</li></ul>

**Travel from :**



**VI) Katho :**

- Athaha - Sense Objects confuse us.

**a) Sthulam Tavat Indriyani Tavat :**

Indriyas	
<ul style="list-style-type: none"><li>- Gross</li><li>- External Object</li><li>- Kosha</li><li>- Not grosser to Body but gross compared to Mind</li></ul>	

**b) Thani Arthaihi Arabdani :**

- Sense Organs – Created by Sukshma butas (Sattvic Amsha)
- Born out of Pancha Guna of Subtle elements.

C) Sukshma Akasha created Srotra Indriyam to reveal itself.

d) To reveal Shabda Guna, Sukshma Akasha, Sukshma Akasha created Srotra Indriyam Manifest in Sthula Akasha.

e) Shabda Guna Manifests in Sthula Akasha.

f) Sukshma Vayu created Tvak Indriyam to reveal Sukshma Vayu.

- Tvak Indriyam is Manifest in Sthula Vayu.

g)

Sense Organs	Sukshma Butas
<ul style="list-style-type: none"><li>- Products</li><li>- Karyam</li></ul>	<ul style="list-style-type: none"><li>- Subtler</li><li>- Para</li><li>- Karanam</li><li>- 5 Subtle elements are Subtler than 5 Sense Organs</li></ul>

h) Logic :

Sense Organs	Subtle Elements
<ul style="list-style-type: none"><li>- Karyam</li></ul>	<ul style="list-style-type: none"><li>- Karanam</li><li>- Paraha</li><li>- Superior</li><li>- More intangible, imperceptible</li><li>- Mahantam</li><li>- More Pervasive, in extent, in Magnitude</li></ul>

I) Pratyag Butas are closer to inner self - Pratyag Atma.

J) Interiority, Proximity, closeness to self, Pervasiveness, Subtlety, Sense Organs inferior, Subtle elements are Superior.

- 1<sup>st</sup> Quarter of Mantra over.

**443) Bashyam : Chapter 1 - Section 3 - Verse No. 10 Continues**

तेभ्योऽप्यर्थेभ्यश्च परं सूक्ष्मतरं महत् प्रत्यगात्मभूतं च मनः ।

Compared to those sense objects, superior is the mind (Manah) as it is more subtle (Suksmataram), more pervading (Mahatah) and closer or interior to Atma (Pratyag - Atma - Bhutam).

- I) Arthabyaha - compared to Sense objects = Sukshma butani, Manaha is Param.
- II) Mind is superior to Sense objects
- III) What can't be removed first is interior, subtler
- IV) Experientially also, when we close all sense organs, Mind operation continues.
- V) Can't say - Mind I will remove and keep Sensory operation.
- VI)

Sense Organs	Mind
External	Internal

Arthaha	Pratyag
External	Atma butancha



मनःशब्दवाच्यं मनस आरम्भकं भूतसूक्ष्मं संकल्पविकल्पादि  
आरम्भकत्वात् ।

The word Manah (Manah - Sabda - Vacyam) here does not mean the mind, but the five subtle elements , which cause (Arambhakam Bhuta Suksmam) the mind.  
(Compared to the sense objects) these subtle elements are more subtle as they create mind together which has the function of thinking of the pros and cons (Sankalpa - Vikalpa), a function which the sense organs do not have.

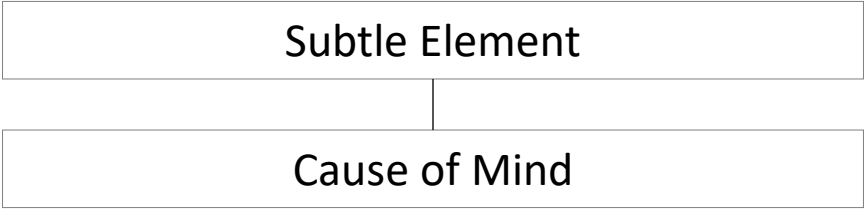
I) Shankara does not take Manaha as mind here

- We can take Mind also.

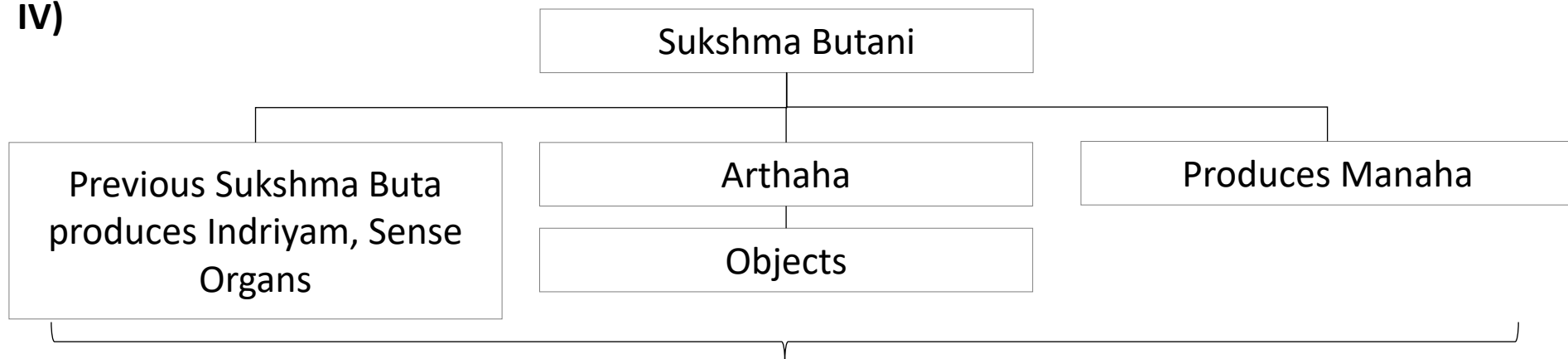
II) Manaha here is subtle elements which are the producers of Manaha.

III) Manaha Karana Buta Sukshma Butani

- Manaha = Manah Shabda Vachyam Sukshma Butah, Subtle element.



IV)



- Fine Difference

**Example :**

- Wheat flour, is Rava also finer

**V) Anandagiri Wrote :**

- Sub-commentary text called Gopala Yati - Tika
- More complicated.

**VI) Sankalpa - Vikalpa Aramba Katvat :**

- Subtle elements create Mind which does greater function of Sankalpa - Vikalpa, Pros and Cons.

**VII) Sense Organs only reveal the objects**

- Mind has a greater function
- Ponders over Perceptions - Thinks Pros / Cons.
- Therefore, Mind is superior - Superior subtle elements produce Mind.

मनसोऽपि परासूक्ष्मतरा महत्तरा प्रत्यगात्मभूता च बुद्धिः,  
बुद्धिशब्द- वाच्यमध्यवसायाद्यारम्भकं भूतसूक्ष्मम् । बुद्धेरात्मा  
सर्वप्राणिबुद्धीनां प्रत्यगात्मभूतत्वादात्मा महान्सर्व - महत्त्वात् ।

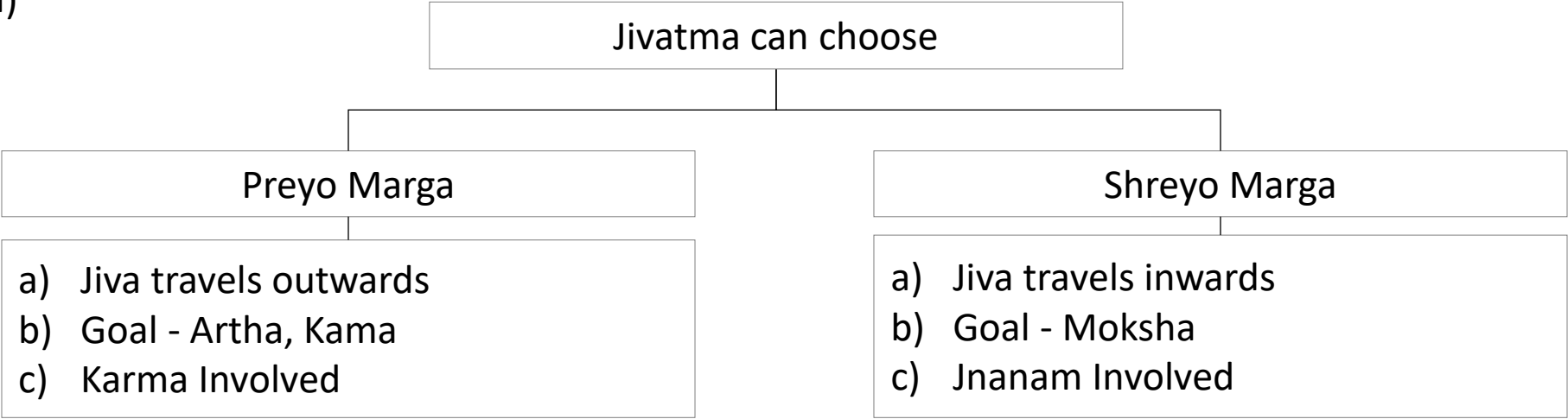
Superior than the mind (Manasah - Api - Parah), is the word buddhi (Buddhisabda Vacyam) in terms of subtlety, pervasiveness and intimacy or proximity with oneself (Suksmatara - Mahattara - Pratyagatmabhuta - Ca Buddhih. Again Sankaracharya reminds us here that) the word buddhi here should not be taken as the mere intellect, but should be taken only as the five subtle elements (Bhutasuksmam), which are subtler as they are the generator (Arambhakam) of the more subtle instrument called buddhi, which is of the nature of decision making faculty (Adhyavasayah). Compared to the individual intellect (Buddhi), the Samasti Buddhi or total intellect known as Hiranyagarbha (Atma), is more Superior. Hiranyagarbha is here referred to in this Verse No. as Mahan - Atma. It is called 'Atma', because it is the inner essence (Pratyagatma - Bhuatatvat) of all the individual intellects (Sarva - Prani - Buddhinam) and 'Mahan' as it is all the individual intellects together, as one entity (Sarvamahattvat).

**Revision :**

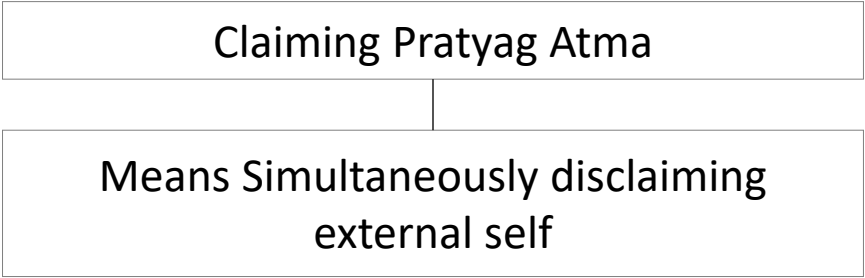
I) Verses 3 to 9 :

- Main sadhanas received for Atma Vidya
- Viveka, Kshama, Damah
- Chariot imagery.

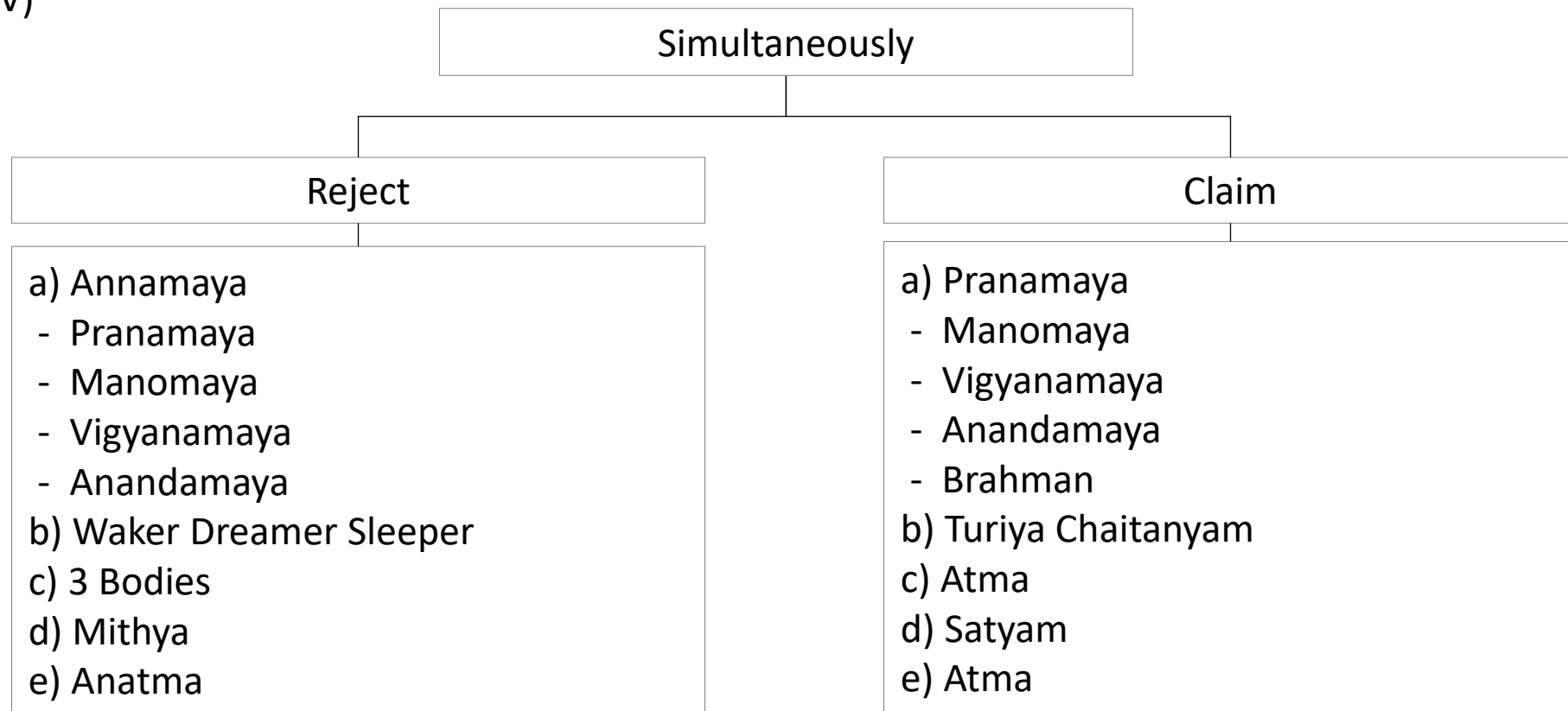
II)



III)

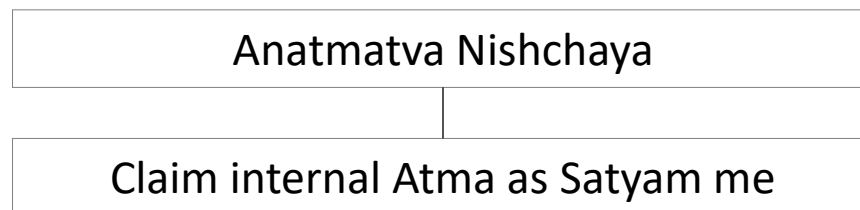


IV)



- Each Kosha is Gradually shed as Anatma.

V)



## **VI) Rejection Process - 5 Steps :**

a) Anamatkatva Nishchaya

- Karyatva Nishchaya
- Because every Anatma = Karyam.

b) Every Karyam = Namarupam

- Karyatva Nishchaya = Nama Rupertva Nishchaya.

c) Nama Rupa does not exist of its own = Mithyatva Nishchaya.

d) Mithya as Good as Non-existent = Resolution, Pravilapanam, Swallowing Anatma into me the Atma.

VII) By Waking up, we Swallow Dream world into myself

- By Waking up to Atma Svarupam, I am Swallowing Anatma.
- This is called Pravilapanam.

## **VIII) 5 Deliberate processes in the Mind :**

a) World = Anatmatva Nishchaya

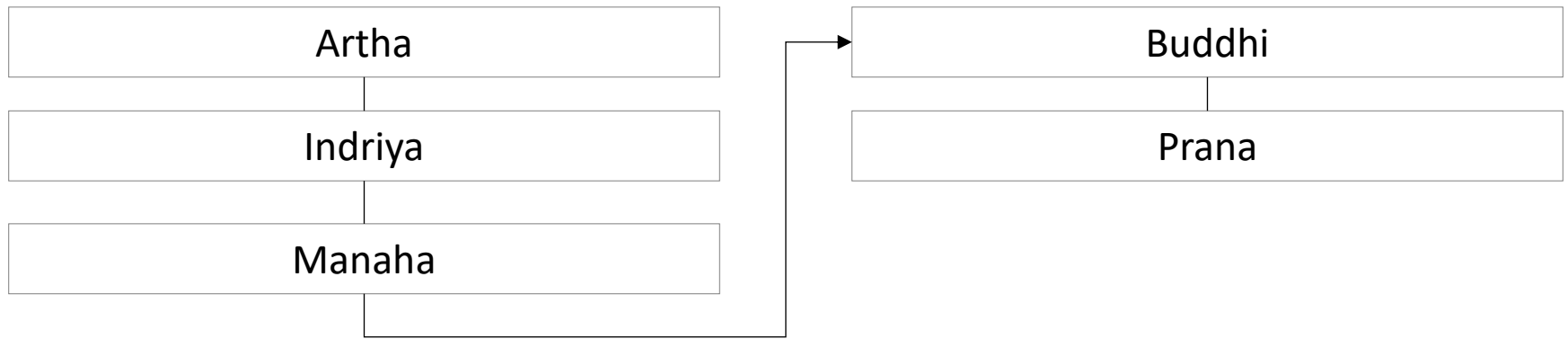
b) = Karyatva nischaya

c) = Nama rupertva nischaya

d) = Mithyatva nischaya

e) = Pravilapanam

**IX) This process should take Place in Katho Upanishad from :**



X) This great wisdom journey is prescribed in Mantra 10 and 11.

XI) Bashyam :

- a) See Artha subtler than Indriyam
- b) Sukshma Butani are subtler than Sense organs
- c) Superior to sense organs is cause of Mind = Sukshma butas
- d) Manasche Karanam Buta Pancha Butani
- e) Manaha Shabda Vachayam Manaha Arambakam
- f) Meaning of Manas in this mantra = Sukshma Butas, subtle elements
  - Subtle elements = Cause of Mind.

**g) Sankalpa Vikalpatmakatvat :**

- Mind is Superior to Sense organs because it does the function of thinking Pros / Cons.

**h) Sense Organs blindly report :**

- This is Gulab Jamoon.
- Eat / Not Buddhi has to Decide.

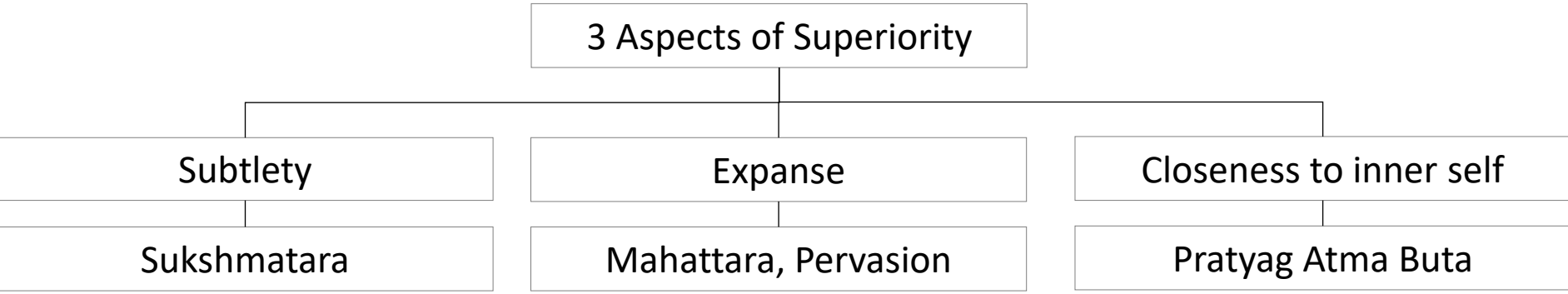
I) Mind decides whether to Swallow and do tread mill or not.

Sankalpa Vikalpa	Buddhi	Sense Organs
Job of the Mind	Nishchayamika	Only report

- Mind Superior to Sense organs.

बुद्धिशब्द- वाच्यमध्यवसायाद्यारम्भकं भूतसूक्ष्मम् । बुद्धेरात्मा सर्वप्राणिबुद्धीनां प्रत्यगात्मभूतत्वादात्मा महान्सर्व - महत्त्वात् ।

**I) Greater than Mind is Buddhi in 3 Aspects :**



- Hence Para, Superior.



II) Buddhi made of 5 finer subtle elements compared to Artha and Manaha.

- **Within elements gradation exists for subtlety, pervasiveness and proximity to inner self**
- 5 Elements, Arambakam, generator, creator of Buddhi.

### III) Definition of Buddhi :

- Adhya Vasayadhi Atmakam
- Nature of Adhya Vyavasaya = Nischitam, Determination, decision making faculty.
- Adhi and Ava and Yo Dhatu
- Yati, Yataha, Yaviti, Advasyati.

### IV) Gita :

भोगैश्वर्यप्रसक्तानां  
तयापहृतचेतसाम् ।  
व्यवसायात्मिका बुद्धिः  
समाधौ न विधीयते ॥ २-४४ ॥

bhōgaiśvaryaprasaktānām  
tayāpahṛtacētasām |  
vyavasāyātmikā buddhiḥ  
samādhau na vidhīyatē || 2-44 ||

For, those who cling to joy and lordship, whose minds are drawn away by such teaching, are neither determinate and resolute nor are they fit for steady meditation and samadhi.  
[Chapter 2 – Verse 44]

Mind	Intellect
- Pros and Cons	- Puts end to wavering condition by Decision - Hence more powerful than Mind

- Subtle elements which are cause of Buddhi finer.

#### 4<sup>th</sup> Quarter :

V) Compared to Buddhi, Intellect Atma Paraha

VI) Atma = Samashti buddhi, Hiranyagarbha

- Macro intellect - superior to Micro intellect of an individual.

VII) Why Hiranyagarbha = Atma, not original Atma?

- Hiranyagarbha = Apnoti, Vyapnoti iti Atma  
= Pervades Micro

VIII) Sarva Prani Butani Pratyag Atma Buddhivt

- Hiranyagarbha = inner essence of individual intellect
- India pervades all States.

IX)

Whole Angi	Part Angam
- Pervades Angam - Samashti Pervades Vyashti Buddhi of all Devatas, Manushyas, Animals	- Vyasht

### **X) a) Pratyag Atma Butatvat :**

- Being inner essence of all.

b) Not Sat chit Ananda Atma but Hiranyagarbha = Macro Sukshma Prapancha

- Perceiver, pervading Macro.

c) Ocean - Pratyag Atma of all waves

- Gold - Pratyag Atma of all ornaments
- Wood - Pratyag Atma of all furniture.
- Buddhehe Sakshat Atma
- Hiranyagarbha Paraha Bavati
- Sarva Prani Buddhinam Pratyag Atma

d) Hiranyagarbha, being essence of all Micro intellect.

e) Hiranyagarbha Manaha Api Bavati

- Mahan = Title of Hiranyagarbha.

f) Why Mahan?

- Sarva Mahatvat
- Being bigger than all individual intellects.

g) Macro intellect must be bigger than all the micros.

- Hiranyagarbha superior to individual intellects.

## h) Taittiriya Upanishad :

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ।  
सुवरित्यादित्ये । मह इति ब्रह्मणि ।  
आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।  
वाक्पतिश्चक्षुस्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।  
एतत्ततो भवति । आकाशशरीरं ब्रह्म ।  
सत्यात्म प्राणारामं मन आनन्दम् ।  
शान्तिसमृद्धममृतम् इति प्राचीनयोग्योपास्व ॥ २ ॥

bhūrityagnau pratitiṣṭhati | bhuva iti vāyau |  
suvarityāditye | maha iti brahmaṇi |  
āpnoti svārājyam | āpnoti manasaspatim |  
vākpatiścakṣuṣpatiḥ | śrotrapatirvijñānapatiḥ |  
etattato bhavati | ākāśaśarīraṁ brahma |  
satyātma prāṇārāmaṁ mana ānandam |  
śāntisamṛddhamamṛtam iti prācīnayogyopāssva || 2 ||

With the word Bhuh, he stands in fire; in the air in the shape of Bhuvah; as Suvah in the sun; in the Brahman as Mahah. He obtains self-effulgence. He obtains Lordship over minds; he becomes the lord of speech, lord of the eyes. Lord of the ears, the Lord of knowledge. Then he becomes this Brahman, whose body is space, whose nature is truth, who sports in dynamic life Prana, whose mind is bliss, who is full of peace, who is immortal. Thus, oh descendant of the ancient Yoga culture, meditate. [1 - 6 - 2]

- All are description of Hiranyagarbha.

## 446) Bashyam : Chapter 1 - Section 3 - Verse No. 10 Continues

अव्यक्ताद्यत्प्रथमं जातं हैरण्यगर्भं तत्त्वं बोधाबोधात्मकं महानात्मा  
बुद्धेः पर इत्युच्यते ॥ १० ॥

This principle, Hiranyagarbha (Hiranyagarbham Tattvam) which is first born (Prathamam Jatam) from maya, or Maya Sahita Isvara (Avyaktah = Brahman), and which is the originator of Jnana Sakthi (Bodhah) and iccha and Kriya Saktis (Abodhah), is said here to be Superior to buddhi, the individual intellect (Buddheh - Parah - iti - Ucyate).

I) Tattvam = Principle called Hiranyagarbha

II) Hiranyagarbha = Mahan Atma Iti Uchyate in Katho Upanishad mantra

III) Mahan Atma = Buddhehe Paraha

- Superior to Buddhi of individual
- Jiva is total intellect = Hiranyagarbha.

#### IV) Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।  
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।  
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

#### V) Mahanyasa Mantra :

- Hiranyagarbha - Agre Samavartata.

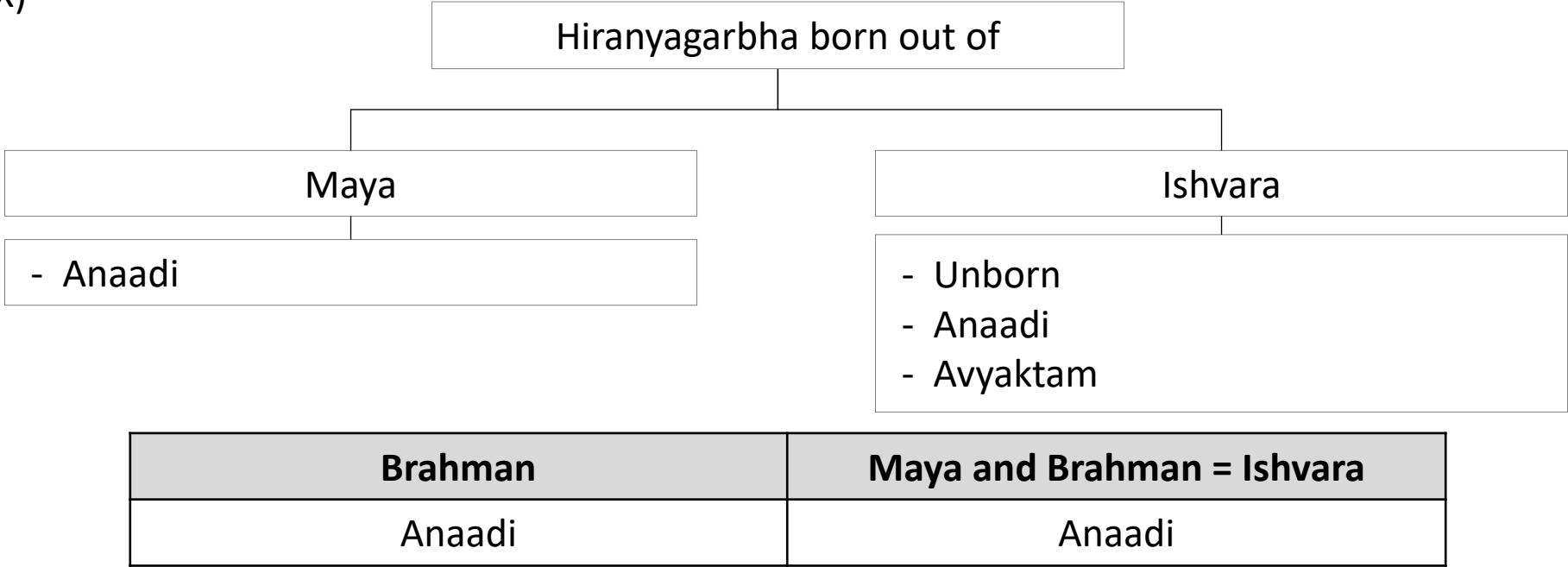
VI) 1<sup>st</sup> Born = Prathamaja

- Jyeshtaha, Sreshtaha
- Eldest, Greatest

VII) Chandogya Upanishad, Brihadaranyaka Upanishad

VIII) Hiranyagarbha is born out of Avyakta = Maya Sahita Ishvara

IX)



X) Don't Say :

- Maya come from Brahman.

XI)

Maya	Brahman
Anaadi	Anaadi

Mixture - Ishvara



Anaadi



From Anaadi Ishvara, Hiranyagarbha is born

## XII) Puranas :

- Ishvara = Vishnu lying in Milky ocean.
- From navel, Lotus came on which Hiranyagarbha appeared.
- Puranic Symbolism
- Ishvara delegated rest of creation to Brahma, Hiranyagarbha.
- Shantakaram, Bhujanga Shayanam = Vishnu.

## XIII) Another great quality of Hiranyagarbha

### a) Bodha - Abodha Atmakam

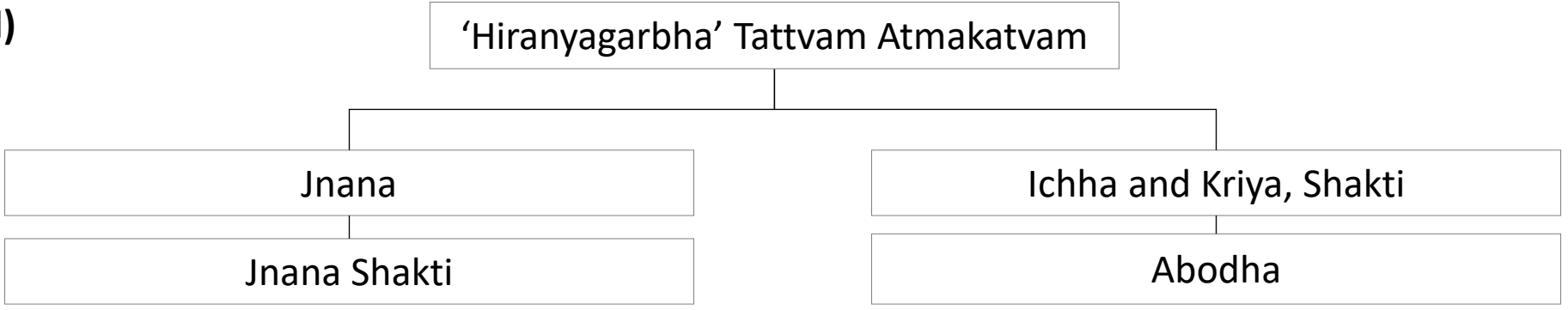
- Knowledge (Jnana shakti) - Ignorance (Kriyan Ichha Shakti).

### b) Ichha Shakti and Kriya Shakti = Abodha

### c) Abodha = Anyarthe, not Virodharthe

= Ichha and Kriya Shakti

**d)**



**e) Samashti Pranamaya = Kriya Shakti Macro**

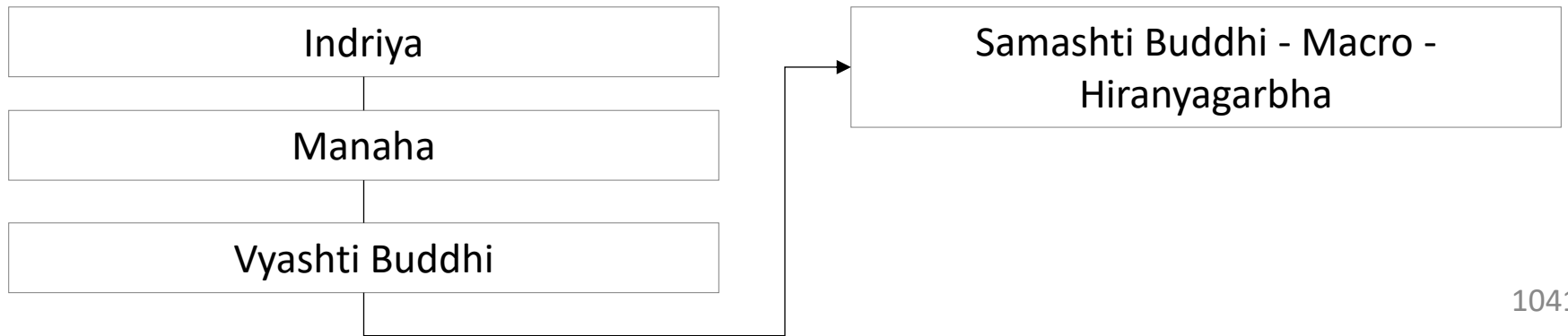
- Samashti Manomaya = Ichha Shakti Micro
- Samashti Vigyanamaya = Jnana Shakti Macro

**XIV) Hiranyagarbha = Samashti Pranamaya and Manomaya and Vigyanamaya**  
= Infinite measure

Jiva = Ichha, Kriya, Jnana shakti finite

**XV) Hiranyagarbha = Mahan Atma Tattvam**  
= Bodha, Abodha Atmakatvam

**XVI) Travel Inwards :**





## XVII) Anvaya :

अन्वयः

अर्थाः हि इन्द्रियेभ्यः पराः (भवन्ति) । मनः च  
अर्थेभ्यः परं (भवति) । बुद्धिः तु मनसः परा  
(भवति) । महान् आत्मा बुद्धेः परः (भवति) ॥

Anvayah

arthāḥ hi indriyebhyaḥ parāḥ (bhavanti) । manah ca  
arthebhyaḥ param (bhavati) । buddhiḥ tu manasaḥ parā  
(bhavati) । mahān ātmā buddheḥ paraḥ (bhavati) ॥

Sense - Objects are superior to the sense organs. Mind is superior to the sense objects.  
Intellect is superior to the Mind. Mahat is superior to the intellect.

- Paraha = Adjectival word has 3 Genders, numbers.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

mahataḥ paramavyaktamavyaktātpuruṣaḥ paraḥ ।

puruṣānna paraṁ kiñcitsā kāṣṭhā sā parā gatiḥ ॥ ११ ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakṛti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [1 - 3 - 11]

अन्वयः

अव्यक्तम् महतः परं (भवति) । पुरुषः अव्यक्तात्  
परः (भवति) । पुरुषात् परं किञ्चित् न (अस्ति) । सा  
काष्ठा (भवति) । सा परा गतिः (भवति).

**Anvayaḥ**

avyaktam mahataḥ param (bhavati) । puruṣaḥ avyaktāt  
paraḥ (bhavati) । puruṣāt param kiñcit na (asti) । sā  
kāṣṭhā (bhavati) । sā parā gatiḥ (bhavati) ॥

The unmanifest is superior to Mahat. Atma is superior to the unmanifest. There is nothing superior to Atma. That is the Culmination. That is the supreme goal.

## **Gist :**

I) Mahata Param Avyakta :

- Avyaktam = Maya

II) Maya is superior to Hiranyagarbha.

## **III) Reason :**

- Maya = Karanam
- Hiranyagarbha = Karyam
- Karanam is Superior to Karyam.

IV) Avyaktatu Purushaha Paraha

- Purusha = Brahman, Chaitanyam is superior to Maya - Why?
- Not that Purusha is Karanam of Maya (which is a product)
- Maya = Anaadi

**V) Superiority is because Purusha is Adhishtana and it gives existence to Maya**

VI) Brahman = Independently existing principle

= Satyam

- Maya = dependently existing  
= Mithya

VII) Journey completed with Brahman Purushatu Param Kinchit Nasti

- Nothing beyond Brahma Chaitanyam.

VIII) Kasta = Culmination w.r.t. subtlety, expansiveness, pervasiveness, intimacy, proximity

- Brahman is absolute
- Others are relatively subtle, pervading.

IX) Brahman = Absolutely subtle, All pervasive, closest to me (It is me, distance = zero)

X) Para Gathi - Destination reached

- Others are intermediary, relative stations
- Journey ends in Brahman.

**449) Bashyam : Chapter 1 - Section 3 - Verse No. 11 Starts**

महतोऽपि परं सूक्ष्मतरं प्रत्यगात्मभूतं सर्वमहत्तरं च अव्यक्तं सर्वस्य  
जगतो बीजभूतम् अव्याकृतनामरूपसतत्त्वं सर्वकार्यकारणशक्ति-  
समाहाररूपम् अव्यक्ताव्याकृताकाशादिनामवाच्यं परमात्मन्योत-  
प्रोतभावेन समाश्रितं वटकणिकायामिव वटवृक्षशक्तिः ।

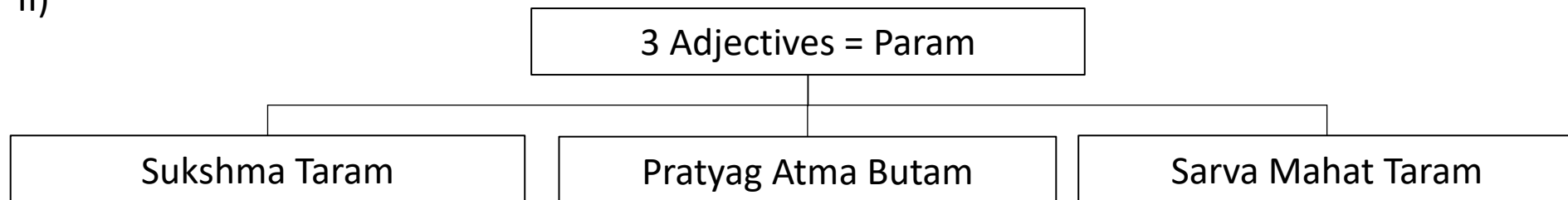
Greater (Param) than even Hiranyagarbha (Mahatah - Api) in terms of subtlety (Suksmataram), proximity or Interiority (Pratyagatmabhutam), and exaltedness (Sarvamahattaram) due to its all-pervasiveness, is maya, the un-manifest creation (Avyaktam). It is of the nature of the seed or causal principle for the entire creation (Sarvasya - Jagatah - Bijabhutam ), including Hiranyagarbha;

And therefore is the material cause or essence or truth (Satattvam) in potential form of all the names and forms of (Avyakrta - Namarupah). This maya is also known by several names like Avyakrtam, Akasam, etc. It is based on (Samasritam) on Paramatma, having Paramatma as its web and warp (Otam - Protam). Maya - Saktih, which is aggregate of all the causal and effectual powers (Sarva - Karya - Karana - Sakti - Samahara - Rupam) in the creation, rests in Paramatma like the potential banyan tree Sakti (Vata - Vrksa - Saktih) rests in the banyan tree seed (Vata - Kanikayam - iva).

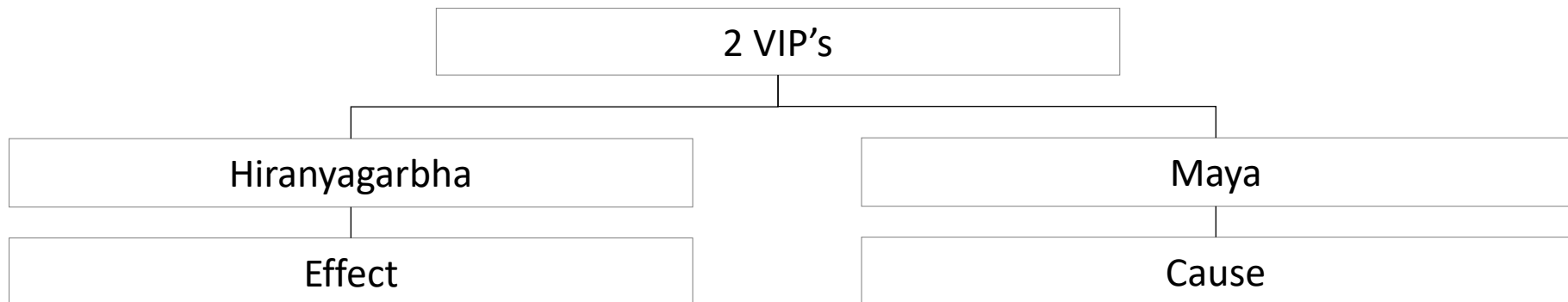
I) Mahataha - Greater than

- Mahat Hiranyagarbha.

II)



III)



IV) Maya's introduction by Shankara.

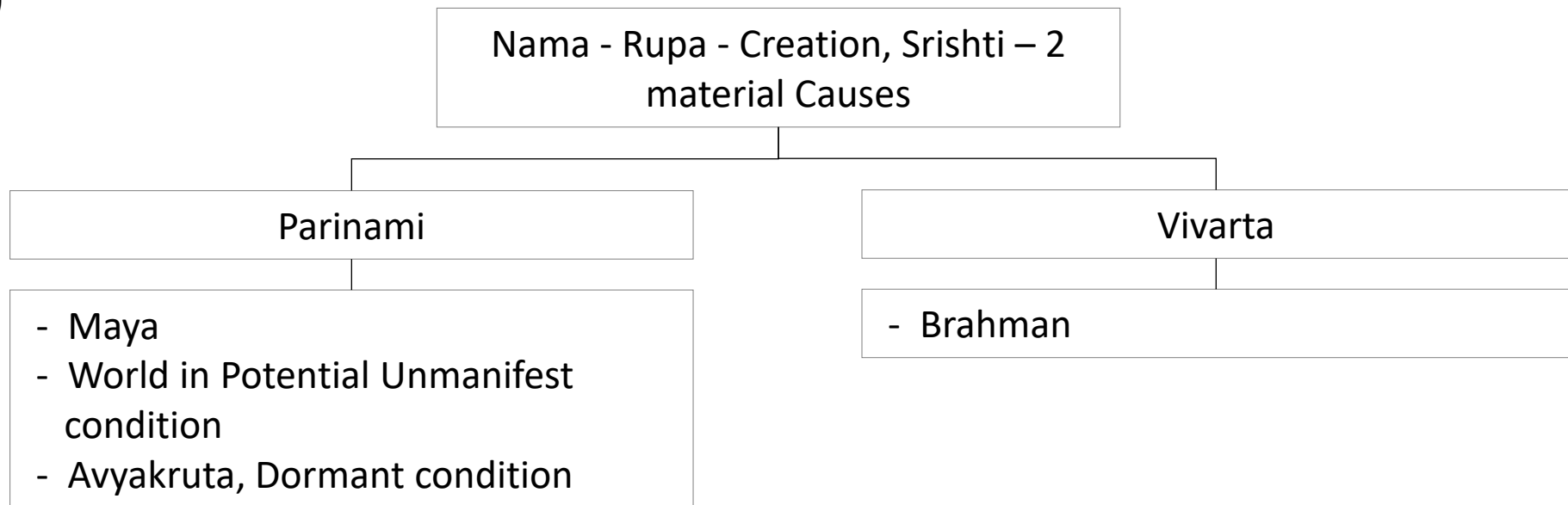
**a) Sarvasya Jagataha Beejam :**

- Seed of entire universe
- Causal principle of creation, including Hiranyagarbha and Virat.
- Both born out of Maya.
- 14 Lokas, Panchabutas, born out of Maya.

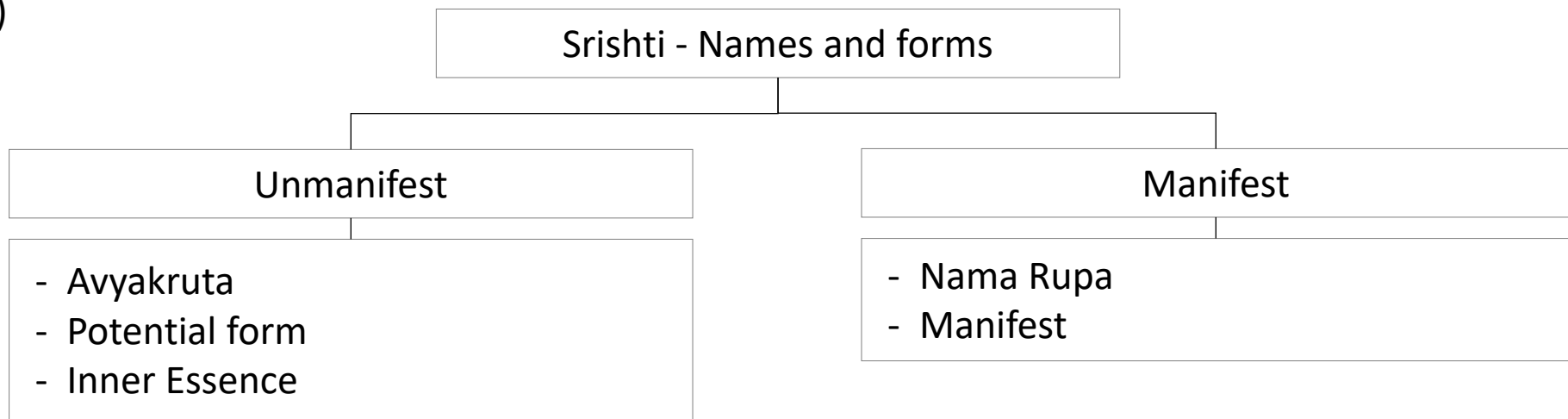
**b) Nama Rupa Satatvam**

- Inner Essence, Parinami Upadana Karanam.

**c)**



d)



## v) Brihadaranyaka Upanishad :

- Chapter 3 - Section 8 : Gargi - Yajnavalkya.

Hiranyagarbha	Maya	Brahman
<ul style="list-style-type: none"> <li>- Called Aakasha</li> <li>- Effect</li> </ul>	<ul style="list-style-type: none"> <li>- Called Vayu</li> <li>- Cause</li> </ul>	<ul style="list-style-type: none"> <li>- Aksharam</li> <li>- Support of Vayu, Maya, Ishvara</li> </ul>

- Akasha Is Supported By Aksharam, Otap, Proktam Bavana.
- Asthulam, 23 adjectives for Aksharam Brahma.

VI) Maya, Prakrti, Pradhannam, Avyaktam, Avyakrutam, Nidhanam, Akasha.

Creation	Maya
Effect, Product	Cause



- Para Atmani Otap - Prokte Bavana Samsritam (Based on)
- Warp and hoof - Long and Cross threads in cloth.

VII) Existence of Maya borrowed from Purusha, Brahman, Param Atma.

- Shankara wants to differentiate Avyaktam in Sankhya and Vedanta.

VIII) Mahat, Prakrti, Avyakta, Purusha, used by both Sankhya and Vedanta.

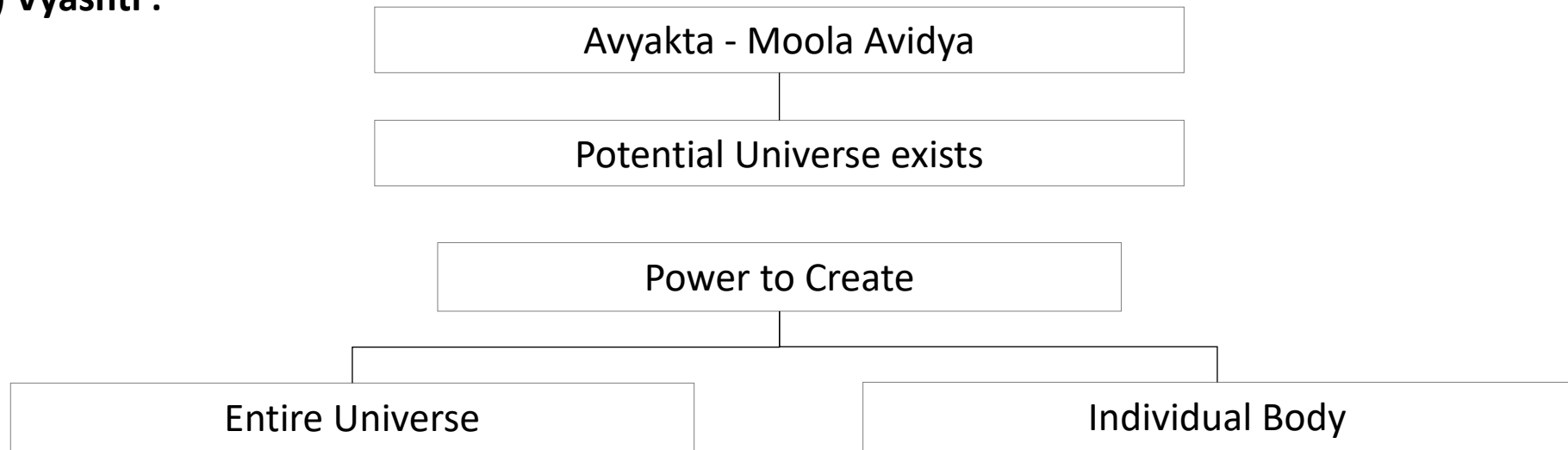
- Meanings are different.

Vedanta	Sankhya
<ul style="list-style-type: none"> <li>- Prakirti Depends on Brahman for Support, Existence</li> <li>- Based on Para Atmani</li> <li>- Satyam only one entity in creation, me!</li> </ul>	<ul style="list-style-type: none"> <li>- Purusha, Pradhanam independently existing</li> <li>- Avyakta - Independent, Satyam</li> </ul>

IX) Vata Kanika = Like Banyam seed.

Banyan Tree	Seed
<ul style="list-style-type: none"> <li>- Product</li> <li>- Tree rests on Vata Breejam</li> </ul>	<ul style="list-style-type: none"> <li>- Cause, Prakirti</li> <li>- Potential of Banyan Tree in see</li> <li>- Maya has potential Universe in it in Unmanifest, latent, Potential form</li> </ul>

## X) Vyashti :



XI) Sarva Karya Karana Shakti, Samahara Rupam = Vata Kanika Iva.

XII) a) Maya Samahara = Rupam

= Aggreyate of Conglomeration of Association of Sarva Shakti

b) All powers = Darshana, Sravana, Manana, Shakti

c) Vayu, Agni, Prithivi - Shakti in creation, Aggregate Power.

- Karya - Karana Shakti
- All effectual - Causal Power

d) Karya Shakti - Belongs to all effects

- Karana Shakti - Belongs to all causes.

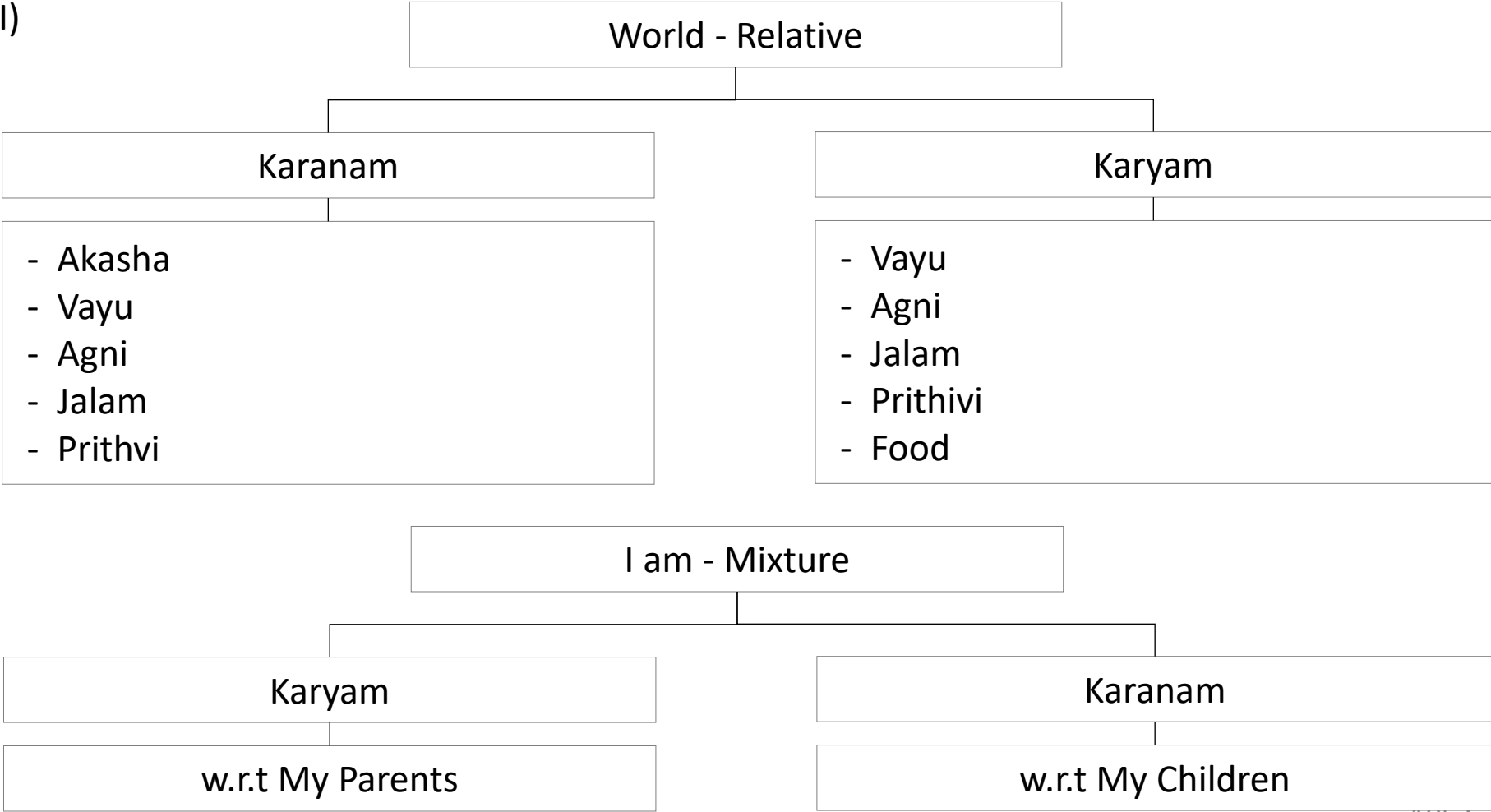
e) World / Body

- Mixture of Karya - Karana Shakti
- Mixture of relative and Absolute Karanam.

f) Maya

- Absolute Karanam.

XII)



#### XIV) Gita :

कार्यकारणकर्तृत्वे  
हेतुः प्रकृतिरुच्यते ।  
पुरुषः सुखदुःखानां  
भोक्तृत्वे हेतुरुच्यते ॥ १३-२१ ॥

kāryakāraṇakartṛtvē  
hētuḥ prakṛtirucyātē |  
puruṣaḥ sukhaduḥkhānām  
bhōkṛtvē hēturucyātē || 13 - 21 ||

In the Production of effect (Karya) and cause (Karana) Prakirti is said to be the cause; and in the experience of pleasure (Sukha) and Pain (duhkha) Purusa is said to be the cause.  
[Chapter 13 - Verse 21]

- Maya is cause of series of causes - Effects
- For production, creation, Shakti is required which Maya provides.

XV) Maya in potential form = Sarva Karya - Karana Samahara.

- Aggregate = Maya
- Vata Kanikayam
- Vata Shakti Iva
- That is Avyaktam.

XVI) Journey not over.

**Revision : Mantra 11 - Bashyam :**

I)

**Mantra 10, 11 - Moksha Journey**

**Inward**

a) Shift Abhimana from outer Anatma :

- Annamaya Kosha
- Pranamaya Kosha
- Manomaya Kosha
- Vijnanamaya Kosha
- Anandamaya Kosha
- Atma

**Outward**

II) Disidentify from previous Dosha, Anatma, claim next one as myself.

III)

Initially travel Vyashti	Samashti
a) Indriya b) Manaha c) Buddhi	d) Samashti Buddhi = Hiranyagarbha

IV) Why shift from Vyashti to Samashti?

a) If not, there is a problem of Atma Bahutvam.

b) Atma is revealed as inner essence of one Jiva

c) **Jiva will conclude :**

- I have one Atma, behind my Pancha kosha.

d) There are 8 Billion Jivas, Atmas

e) Plurality of Atmas like Sankhya.

f) **Blunder by Sankhya :**

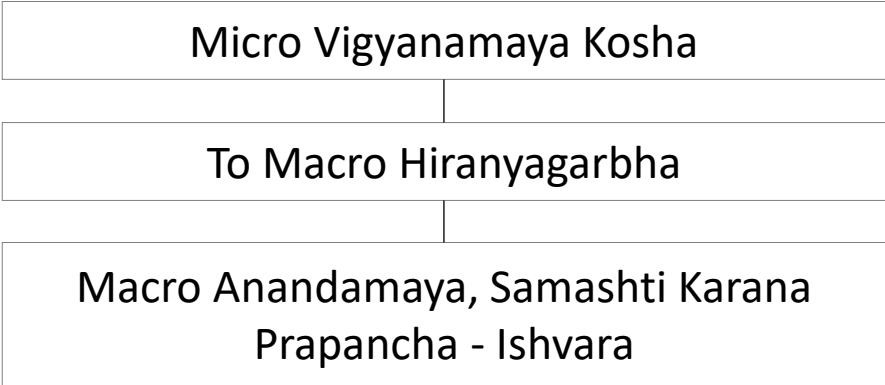
- As many bodies, so many Atmas.

V) Upanishad quietly shifts from Micro to Macro intellect.

- Individual intellect is a part of Macro intellect, Sukshma Prapancha.

VI) When you come to Adhishtanam, you will get only one Adhishtanam which supports entire Cosmos.

VII) **Mantra 11 :**



VIII) Vyashti Anandamaya = Blankness = Karana Sharira = Karana Prapancha, Samashti Anandamaya, Avyakrutam, Prakrti, Maya, Samashti Karana Prapancha, Moola avidya (Naishkarmya Siddhi).

**IX) Shankara describes Avyaktam :**

- a) Rare Maya description
- b) Akasha Di Namna Vachyam Paratmani Otah - Prokta Bavena Samasristam.
  - Most important part of Verse 11.

**c) Shankara Differentiates :**

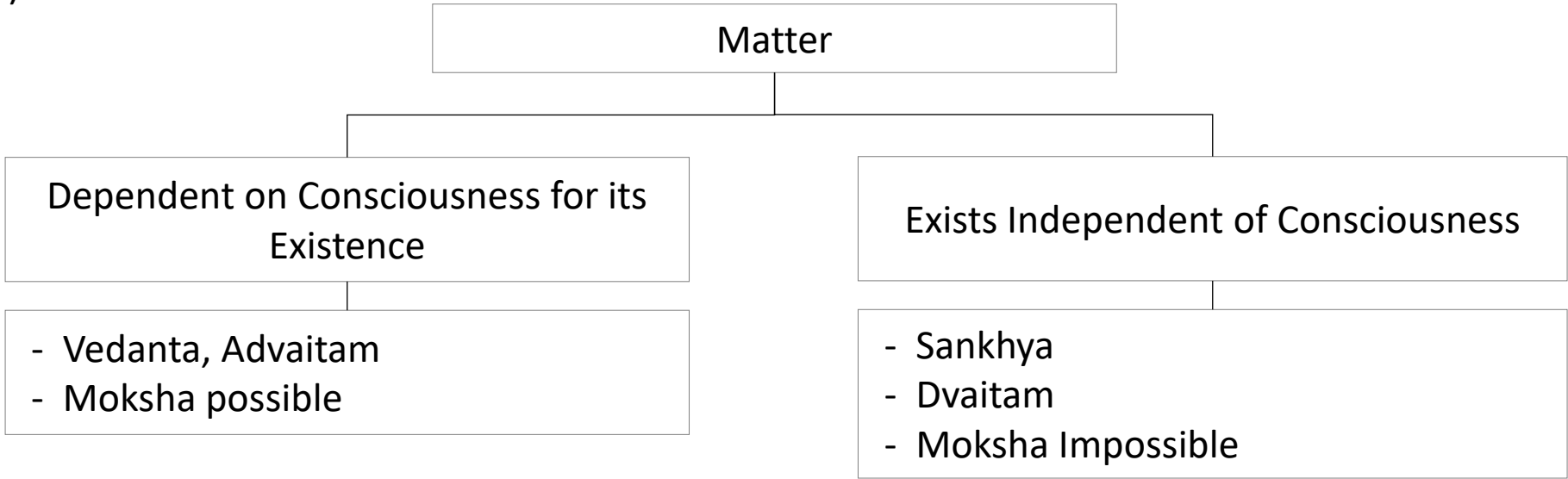
Sankhya - Avyaktam	Vedanta - Avyaktam
a) Basic matter = Avyaktam, independent of Consciousness	a) Basic Matter = Avyaktam - Dependent on Consciousness for its existence <b>b) In Brahman :</b> - Otap - Protta Bavena, as warp - Hoof of Maya

C) Vata Karikaya Vatu Shakti Iva Samasritam.

**X) Brahma Sutra :**

- Chapter 1 - 4<sup>th</sup> Pada - Sutra 1 to 7
- 7 Sutras Analyse entire section and 2 Mantras of Katho Upanishad.

XI)



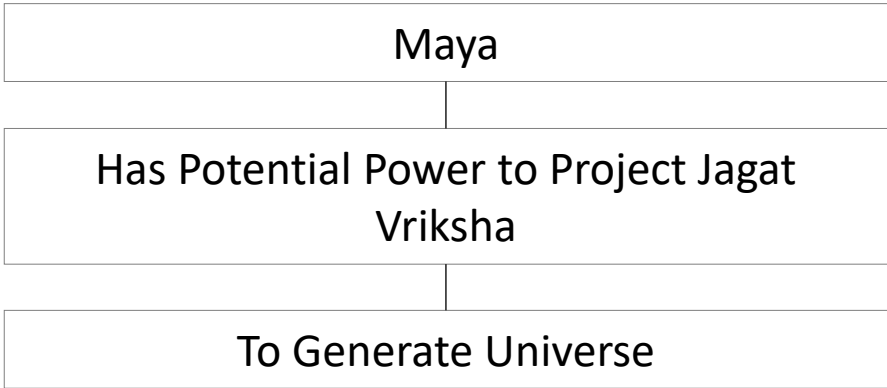
**XII) a) Seed :**

- Has potential power to produce Banyan tree.

b) Invisible, inferred after tree comes

c) Power is in unmanifest form

XIII) a)



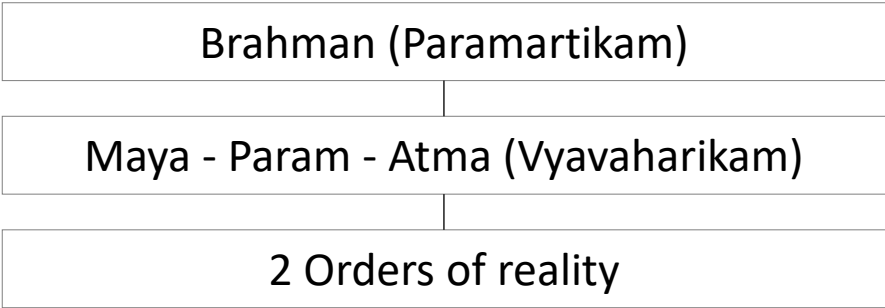


b) Maya Shakti is resting in Paramatma - Upadana Karanam for jagat, Srishti.

c) **See - Potential Power - Tree :**

- Have Same order of reality.
- Vyavaharika Satyam.

d)



e) Maya not Part, Product, Property of brahman.

- Normally we say Consciousness is not Part, Product, Property of Body - Mind - Universe.

f)

Maya	Brahman
<ul style="list-style-type: none"><li>- Adhyastham for Jagat</li><li>- Dream - World</li><li>- Lower order of reality</li></ul>	<ul style="list-style-type: none"><li>- Adhishtanam</li><li>- Like Waker</li><li>- Higher order of reality</li></ul>

g) Can't apply Karanam – Karya theory here between Brahman - Maya

h) Maya is a seeming power of Brahman, apparent power of Brahman.

i) Like apparent power of Jiva to product a Dream world.

तस्मादव्यक्तात्परः सूक्ष्मतरः सर्वकारणकारणत्वात्प्रत्यगात्मत्वाच्च  
महांश्च अत एव पुरुषः सर्वपूरणात् ।

Compared to that Avyaktam called maya, Atma (Purusah) is superior (Parah) in terms of subtlety (Suksmatarah), exaltedness (Mahan) due to its all-pervasiveness and interiority (Pratyagamatvat). Atma is superior to maya, as it is the very cause of the cause of everything (Sarva - Karana - Karanatvat) and as it fills up everything (Sarvapuranat). (In other words, it is the Adhishtanam of everything, lending existence to everything, including maya).

## 2<sup>nd</sup> Quarter of Mantra : Avyakta Purusha Paraha :

I) Compared to Avyaktam, Unmanifest, Maya, Sleep state, Moola avidya, Prakrti, Pradhanam, rudimentary seed condition of universe, fundamental matter -

### II) Purusha - Paraha :

- Greater than, Superior to Maya = Purusha, Atma.

III) Sukshma Taraha - Subtlest Pratyag Atmatvat - More inward, internal

- Mahanscha - More pervading than Maya.

IV) Maya occupies only a part of Brahman.

V) Purusha Sukhtam :

एतावानस्य महिमाऽतो ज्यायाँश्च पूरुषः । पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥	etāvānasya mahimā ato jyāyāḡśca pūruṣaḥ । pādo'sya viśvā bhūtāni tripādasyā'mṛtaṁ divi ॥
--	---

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

VI) Brahma Sutra (Towards End)

विकारावर्ति च तथा हि स्थितिमाह । Vikaravarti cha tatha hi sthitimaha ।
And (there is a form of the Supreme Lord) which is beyond all created things (because, so the scripture declares) (His) existence (in a two-fold form unmanifest and manifest). [IV – IV – 19]

VI) Brahman is more pervading, extensive, inner than Maya

- Subtler, extensive, interior = Paraha
- Sukshmatara, Pratyag Atma, Mahan.

VIII) Why is Atma superior even to Maya?

- **Atma = Sarva Karana Karanatvat = Cause of all causes.**

IX) Maya = Sarva Karanam

= Cause of entire material universe

X) Maya has modified to become the universe

**XI) Brahman = Sarva Karana Karanam**

**= Karanam of Maya**

XII)

Maya	Brahman
- Karyam	- Karanam - 2 <sup>nd</sup> Cause = Adhishtanam - Satyasya Satyam

- Gauna Prayoga here for Karanam.

XIII) Adhishtanam is called Karanam

- Supports Maya
- Waker supports dreamer
- Brahman, Turiyam, supports Waker, Waking world, Adhishtanam.

3 <sup>rd</sup> Pada	4 <sup>th</sup> Pada
Maya, Ishvara	Turiyam, Brahman

XIV) Figuratively Brahman called Karanam not really Karanam.

XV) Purusha = Sarva Purant

- Atma - fills up Maya and Maya Karyam (Jagat)
- Maya - fills up Universe

XVI)

Maya / Ishvara	Jagat	Brahman / Turiyam
Karanam	Karyam	Karyasya Karanam

XVII) a) Brahman alone fills up entire Maya and Maya Karyam.

b) How?

- By lending existence, is-ness to 3 Sharirams, 3 Prapanchas, 5 Koshas, 3 Avasthas.

c) Maya is / Body is / World is / Mind is (Sat Rupena, Ananda Rupena, Brahman Asti)

d) Brama Eva Sarvam Purayati Iti Purushaha

e) Drk - Drishya - Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् । आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥	<i>asti bhāti priyam rūpam nāma cetyaṁśa-pañcakam, ādyatrayaṁ brahma-rūpam jagad-rūpam tato dvayam. (20)</i>
--	--

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

- Brahman lends existence to all, Sarva Puranat.

ततोऽन्यस्य परस्य प्रसङ्गं निवारयन्नाह पुरुषान्न परं किञ्चिदिति ।  
यस्मान्नास्ति पुरुषात् चिन्मात्रघनात् परं किञ्चिदपि वस्त्वन्तरं  
तस्मात्सूक्ष्मत्वमहत्त्वप्रत्यगात्मत्वानां सा काष्ठा निष्ठा पर्यवसानम् ।

Now, in order to rule out the possibility of another superior entity to Atma being there (Anayasya - Parasya - Prasangam - Nivarayan), the Upanishad says (Aha) here that there is nothing (Kincit) superior to Atma (Purusah). Thus there is nothing superior (Para) to the Atma (Purusat), which is nothing but pure mass of consciousness (Cinmatra - Ghanat). Since other than this, there is no other entity (Kincitapi Vastvantaram Na Asti), one reaches the destination, which is Atma, the self. Thus the three fold journey of absolute subtleness, all - pervasiveness and inwardness (Suksmatva - Mahattva - Pratyagamatvanam) has got the culmination (Kastha = Nistha = Paryavasana) in Atma (which is the subtlest, Inward most, and the infinite entity).

### 3<sup>rd</sup> Quarter of Mantra :

- Purushana Param Kinchit Nasti.

l) Internal journey has come to Atma.

- What is after Atma?

**II) Prasangam :**

- Curiosity, possibility, expectation of a seeker.

III) Next higher level Upanishad itself wants to negate - Nivarayan.

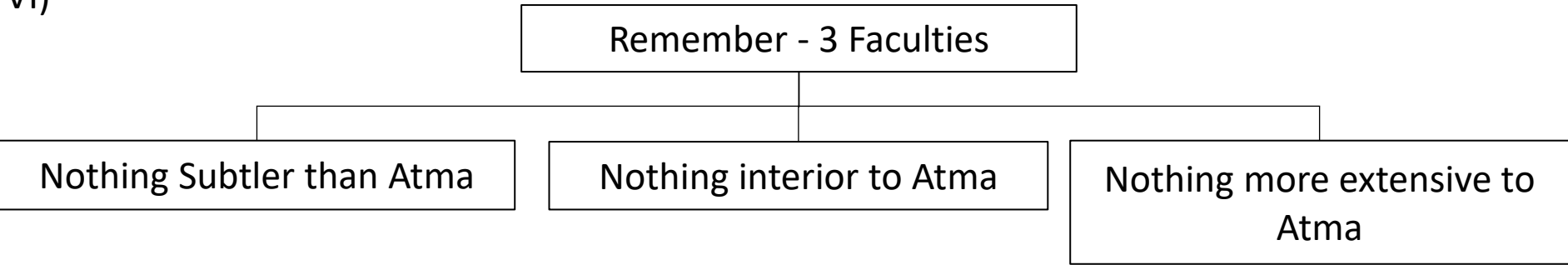
**IV) Tataha Anyaha Atma :**

- Superior to Atma
- Possibility is rejected, negated by Upanishad itself.

**V) Kinchit Param Nasti :**

- There is nothing superior to Purusha.

VI)



VII) Atma is Closest to me

- It is me
- I am the Subtlest entity in Creation, greatest with Maximum expanse, all Pervading, Adhishtana of Creation.

VIII)

Creation	Claim
<ul style="list-style-type: none"><li>- Vyavaharika Satyam</li><li>- Negate as Mithya, appearance like Swapna</li></ul>	<ul style="list-style-type: none"><li>- Paramartika Satyam</li><li>- Atma alone is</li><li>- Claim as my higher nature</li></ul>

IX) I am the Consciousness, existent, Ananda principle in creation.

- Gross subtle matter are resting in me
- Mind, body, universe rests on me Brahman, Turiyam.
- I exist all alone in my Svarupam.

X) Kaivalya Upanishad :

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

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

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

XI) Switch over from Triangular format to Binary

- This is the grand expectation of Upanishad
- All students have levitated from triangular format to Binary format.
- Purushanna Param Kinchit Nasti, iti Aha
- 3<sup>rd</sup> Quarter = Reason.



XII) 4<sup>th</sup> Quarter - Conclusion :

a) Hetu Hetu Mat Bhava Sambandha

- Because of reasoning of 3<sup>rd</sup> Quarter of Mantra we arrive at 4<sup>th</sup> quarter conclusion.

b) Sa Kashta Sa Para Gathihi = 4<sup>th</sup> Quarter

c) There is nothing superior to Purusha

- What type of Purusha

d) Chin Matra Ghanat :

- Pure mass of Consciousness
- Unmixed with anything other than Consciousness
- Turiyam.

e) Sajatiya Bheda Nasti = There is no 2<sup>nd</sup> Consciousness.

f) Gita :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥	kṣētrajñam cāpi mām viddhi sarvakṣētrēṣu bhārata   kṣētrakṣētrajñayōrjñānam yat tajjñānam mataṁ mama    13- 3
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Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3] 1066

**g) Vijatiya Bheda Nasti :**

- The is nothing else other than Consciousness.

**h) Katho Upanishad :**

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

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

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

**i) Svagata Bheda Nasti :**

- There is no internal division
- Uniform, homogenous pure mass of consciousness.
- Chin Matra Ghanam, Vijnana Ghanam, I alone am.

**j) Other than me, there is no other entity**

- Etat Vai Tat, Nachiketa.

**k) This is the Paramartika Tattvam, highest in revelation of Advaita Vedanta.**

- This one verse enough for Nachiketa's 3<sup>rd</sup> Question.

**l) No 2<sup>nd</sup> Consciousness**

- Sankhya accepts Sajatiya Bheda, many consciousnesses.

m) No material entity in consciousness, no Vijatiya Bheda

XIII) Vastuvantaram Nasti

- Yasmat Purushat Chinmatra Ghanatu Param Kinchit Api Vastavantaram Nasti.

XIV) Because of this reason, we conclude we have reached our destination, after long inward journey.

XV) We travel all over the world to find peace of mind

- Peace is available only within ourselves
- There is not even an iota piece of peace anywhere else in the world.
- Without peace there is no Ananda.

XV) Journey starts from me, ends in me alone

XVI) a) Tasmat Sukshmatva, journey of subtlety.

b) Mahatva - Journey of expansion

c) Pratyag Atma - Journey of inwardness

d) 3 fold inward journey ends

- Sa Kashta has culmination, Apex, Zenith, in Atma.

e) Atma is innermost, most expansive, subtlest, infinite entity.

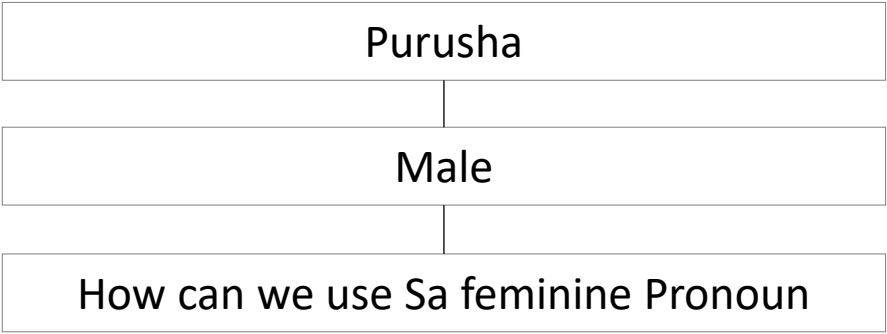
f) Meditate on this verse for clear understanding of Atma.

- Best verse of Kathopanishad.

g)

Sa	Kashta
- Purusha	- Zenith - Apex - Culmination - Nishta - Paryavasnam

h)



i) Vidaha Pradhanatvat Nyaya

- Sa - Kashtaha comes later - which is feminine.

XVII) Para Gathi.

अत्र हीन्द्रियेभ्य आरभ्य सूक्ष्मत्वादिपरिसमाप्तिः । अत एव च  
गन्तॄणां सर्वगतिमतां संसारिणां परा प्रकृष्टा गतिः "यद् गत्वा न  
निवर्तन्ते" (गीता ८।२१ ; १५।६ ) इति स्मृतेः ॥ ११ ॥

(Thus) in this Atma which is nothing but one -Self, ends (Parisamaptih) the journey which indeed started with the sense organs (Hi Indriyebhya Arabhyah), and the analysis of their three fold faculties or attributes beginning with subtlety etc, (Suksmatvadi- etc including inwardness and pervasiveness) as they are found to be in the Atma in their absolute form. Because of this reason only, for all the Samsari travellers who started their journey from endless births and are associated with all sorts of Margas or Paths (Gantrnam= Sarvagatimatam), this Atma is the ultimate destination (Para Prakrsta Gatih), reaching which one does not return ("Yad Gatva Na Nivartante") says the Smrti (Bhagavat Gita - 8.21 and 15.6).

#### 4<sup>th</sup> Quarter - Sa Para Gathithi :

- I) In this Atma alone, Sukshma Prapancha ends, culminates.
- II) End of 3 fold faculties, beginning with Subtlety, inwardness, expansiveness in me the Atma.
  - Hence Advaitam, Mei Eva etc.

III) Started from Verse 10, Indrebyaha, Manaha, Prana, Mahat, Hiranyagarbha, Ishvara.

III) Atra = Atmani

- Samsari travelers, wayfarers who started journey
- Anaadi Vasanaya took several bodies and with Punyam journey ends.

V) If journey not in proper direction, will be associated with Shukla, Krishna, Adho Gathi.

- So many paths are there
- Atma is Para Gathi, ultimate destination.

VII) Gita :

अव्यक्तोऽक्षर इत्युक्तस्तः  
तमाहुः परमां गतिम् ।  
यं प्राप्य न निवर्तन्ते  
तद्धाम परमं मम ॥८-२१॥

avyaktō'kṣara ityuktah  
tam āhuḥ parāmāṃ gatim |  
yaṃ prāpya na nivartantē  
tad dhāma parāmaṃ mama || 8-21 ||

That, which is called the Unmanifest, and the Imperishable, they say is the highest Goal (path). They who reach it, never again return. This is my highest abode (state ).

[Chapter 8 – Verse 21]

न तद्भासयते सूर्योः  
न शशाङ्को न पावकः ।  
यद्गत्वा न निवर्तन्ते  
तद्धाम परमं मम ॥ १५-६ ॥

na tadbhāsayatē sūryah  
na śaśāṅkō na pāvakaḥ |  
yadgatvā na nivartantē  
taddhāma paramaṃ mama || 15 - 6 ||

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

- Svarga = Temporary destination
- Atma = Final, Para, Prakrushta, Uttama, greatest destination.
- No more journey thereafter.
- Yat Gatva Na Nivartante - Reaching which one does not return to Samsara Marga.

### VIII) Katho Upanishad :

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

Yastu vijnanavan bhavati, samanaskah sada suchih,  
Sa tu tat padam-apnoti, yasmad bhuyo na jayate ॥ 8 ॥

But he who is intelligent, ever-pure and with the mind controlled, verily reaches that goal from whence none is born again. [1 - 3 - 8]

- Pancha Kosha Viveka Over.

### IX) Anvaya :

अन्वयः  
अव्यक्तम् महतः परं (भवति) । पुरुषः अव्यक्तात्  
परः (भवति) । पुरुषात् परं किञ्चित् न (अस्ति) । सा  
काष्ठा (भवति) । सा परा गतिः (भवति).

#### Anvayaḥ

avyaktam mahataḥ param (bhavati) । puruṣaḥ avyaktāt  
paraḥ (bhavati) । puruṣāt param kiñcit na (asti) । sā  
kāṣṭhā (bhavati) । sā parā gatiḥ (bhavati) ॥

The unmanifest is superior to Mahat. Atma is superior to the unmanifest. There is nothing superior to Atma. That is the Culmination. That is the supreme goal.

ननु गतिश्चेदागत्यापि भवितव्यम् । कथं यस्माद् भूयो न जायत इति ?

(The word 'Nanu' indicates a Purvapakshi's objection, which is as follows) :  
If moksha is attained in time and space (Gatih - Cet), then return from Moksa will be definitely there (Agati - Api - Bhavitavyam). How is it (Katham) then that you are claiming that after gaining Moksa, one is not born again "Yasmad Bhuyo Na Jayata" - iti (in Verse No. 8)?

Shankara's Question :

I) Gathi = Destination, reached by travel

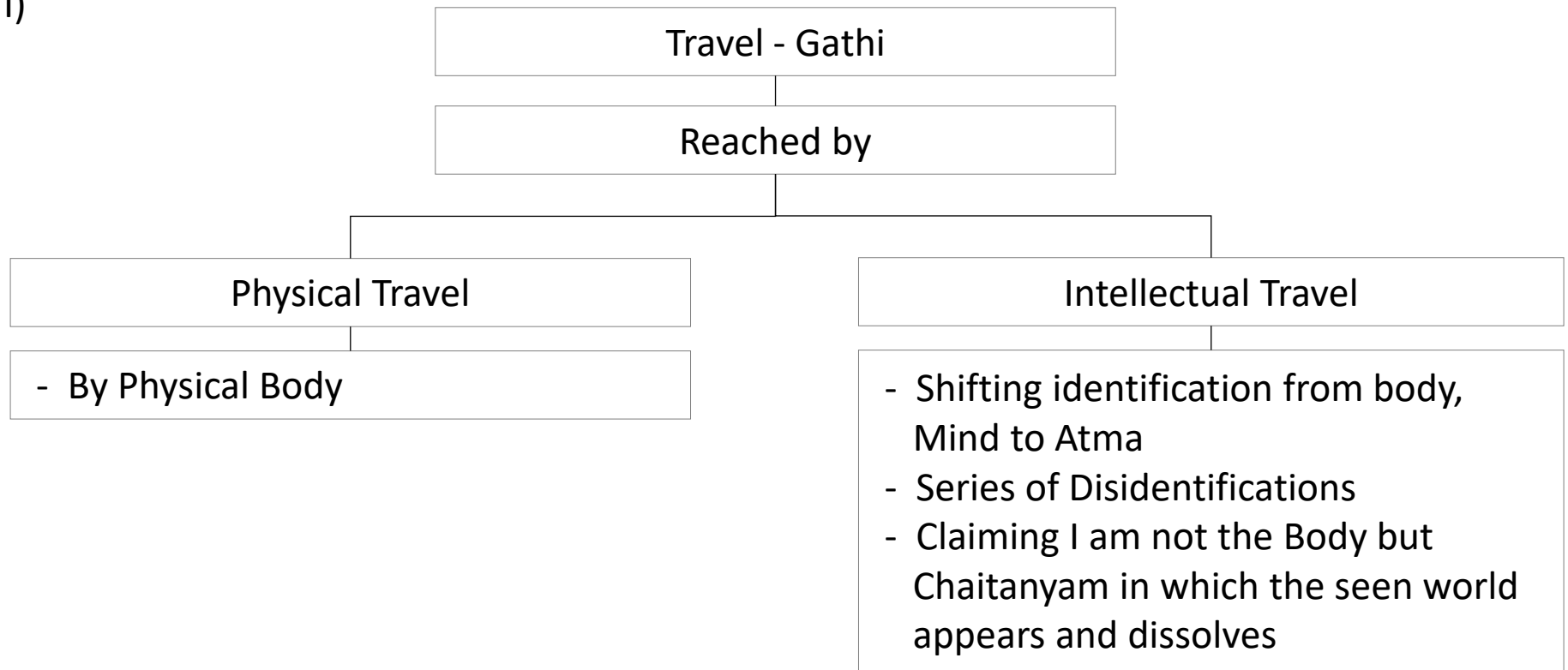
Gam = To travel, to move Reached by movement or travel.

II) Atma, Moksha here described as Gathi

- **Is Atma a destination reached by travel.**



III)



IV) Atma has nothing to do with born physical body

V) There is a truth in the universe beyond Birth and Death = Chaitanyam, Atma  
= My higher nature

VI) Moksha is dropping identification with body, Mind and having a new identification as Self.

- Brahman identification, Jagat Karanam Self
- Pratyag Atman = Inner Self = Brahman.

VII) Student has not heard Upanishad properly and hence asking doubt about "Gathi".

### VIII) Student's doubt : (Purva Pakshi) :

- If Atma is reached through Jnanam (Sravanat), it will be temporary.
- You will reach Brahma Loka and slip off
- Will enjoy Moksha for some time and slip.

### IX) Gathi Sthanatvat :

- Atma Api - Aagati Sahitaha
- We go with return ticket to Atma.

X) Question is based on improper listening

- **Purva Pakshi thinks Moksha is attained in Time and Space.**

XI) If Moksha is obtained in Time and Space, as a process, called spiritual sadhana, then it will go away.

- Slip will definitely exist.

XII) Purva Pakshi : Katham?

- How are you claiming
- Yasmat Bujoha Jayate...
- **That there is no return from Moksha or Atma.**
- Moksha is attained by Jnana Sadhana
- It will be subject to loss.

### XIII) Shankara :

a) Moksha is not attained in Time

- Mantra 8 - 4<sup>th</sup> Quarter
- Yasmat Bujo Na Jayate...

b) We don't accept Moksha attained in Vaikunta, specific time, space.

- Reaching Vaikunta is Visishta Advaitin moksha
- Go by Shukla Gathi to Vaikunta
- No Non-returnable Loka in Time and Space.
- Krama Mukti don't return after Brahma Jnanam.

#### 454) Introduction to Chapter 1 - Section 3 - Verse No. 12 : Continues

नैष दोषः । सर्वस्य प्रत्यगात्मत्वादवगतिरेव गतिरित्युपचर्यते ।

There is no scope for such an objection (Naisa Dosah). Being the most internal or the Essence (Pratyagatmatvat) of the Whole creation (Sarvasya), Atma does not have to be reached at all. Atma (or Moksa or Brahman) is nothing else, but one's own true Nature, and therefore the very understanding itself (Avagatih - Eva) of the true nature of One-self, is figuratively expressed (Upacaryate) as attainment (Gatih) of Moksa.

## Advaitin :

### I) Important sentence

- There is no scope for objection in our Moksha.

### II) Atma is Pratyag Atma, innermost self of body and Prapancha.

### III) Brahman is myself, Moksha Svarupam is myself, not

- **Moksha is destination not to be reached but to be understood, my Svarupam, my nature.**

### IV) No question of Gathi, reaching

- I don't need to reach because I am my SELF.
- I am never away from my nature, Svarupam, to reach.

### V) Why Upanishad used Gathi, destination to be reached?

### VI) Grammatical Significance :

- **All Sanskrit verbs, groups Going - have meaning of knowing also.**

### VII) Gathi yathana Dhatunam Jnanarthana Niyama.

- All Verb Roots which have meaning of going have meaning of knowing.

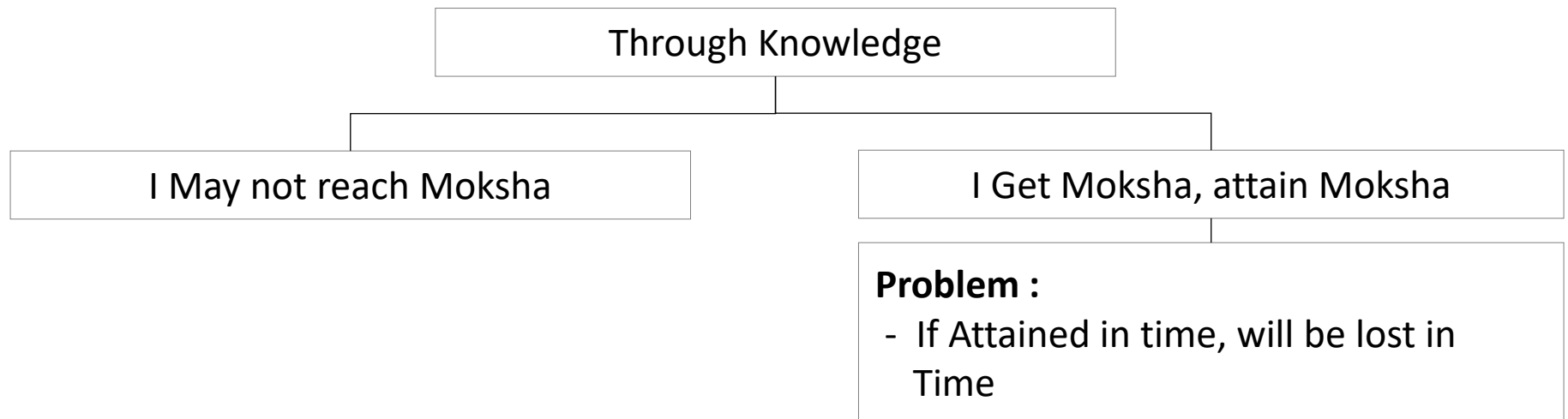
### VIII) Going to Moksha = Knowing Moksha to be my self.

- Gathi = Avagathi
- Take figurative meaning.

## IX) Example :

- Did idea Enter your Mind?
- No question of idea travelling, entering etc.
- Entering = Understanding
- No physical travel from Mind of Guru to student.
- Entry = understanding.

## X) Moksha is a matter of knowing



## XI) What is happening through knowledge?

- I am dropping a Notion, I am Samsari
- Claiming my nature = Protecting Notion, I need Moksha.

## **XII) Misconception :**

- I am Samsari now
- From Samsaritam, have to go to Moksha
- This Misconception is dropped
- It is figuratively called attaining Moksha.

## **XIII) Drop :**

- I am Baddha requiring Moksha
- Baddha Adhyasa Nivrutti = Moksha Prapti
- Upacharyate, figuratively said.

XIV) Attainment of Moksha = Silently dropping Notion, I have not got Moksha.

XV) This is power of Maya

- Students listen but in the end ask blessings to attain Moksha.
- Refuse to drop misconception.
- **Moksha is my higher nature, not a new attainment.**

## **Revision : Verse 12 : Introduction - Topic 12 :**

I) Verse 11 :

- Brahman = Moksha  
= Ultimate destination  
= Sapara Gathi

## II) Purva Pakshi :

- If Brahman is destination reached by seeker in Time, Moksha is attained, one will be forced to return also.

III) Person who reaches in space or time, both will be finite

IV) By reaching Svarga or Brahma Loka, he will be forced to return.

V) Samyoga Viparyaha Antha Iti Nyaya

- Every Samyoga ends in separation.
- If I reach brahman, then there will be separation.

VI) If Moksha is an event, in time it will end.

VII) Problem :

- If Gathi is Understood literally, it is a Problem.

VIII) Solution :

- **Gathi should be understood as Avagathi which means Jnanam.**
- Reaching Brahman = Attaining Moksha is only in the form of Jnanam.

IX) Misconception is only dropped

- Attainment of Moksha is a figurative expression to convey the idea that misconception of Bondage has gone away.

X) Example :

- Key lost, 10<sup>th</sup> Man, Bondage, are only misconceptions
- Due to ignorance.

XI) I am bound by Body - Mind complex is an intellectual event.

- I am born, will die is a thought, Vrutti in the mind of individuals.
- Jnana Adhyasa.

XII) There is a bigger event in creation, we are unaware of

- Manifestation, Unmanifestation of World including Body - Mind complex in Waking - sleep (Effect of Maya).

XIII) We suffer silently because of Self ignorance and continue in several Janmas = Samsara.

XIV) Moksha is a silent intellectual process of dropping the notion.

**XV) Karna :**

a) Had misconception

- I am Radheya not Kaunteya, Kunti Putra.

b) I am Radheya notion is dropped, Silent intellectual event.

c) Consequences are great

- Karma had tremendous inferiority complex, could not fight with Arjuna, a Kkshatriya, because of his Status in Birth.

d) Had Several complexes caused by intellectual Misconception.

e) I am Radheya Bavana is dropped.



## **XVI) Similarly here in the world, we have wrong notions :**

a) I am a Sadhaka, Mumukshu

b) Gathi = Avagathi, understanding

c) Aham :

- Sarvasya Pratyag Atma = Moksha  
= My Svarupam

d) I am Brahman, Turiyam, self, Atma of the Universe.

- Adhishtanam of Body - Mind Complex (Atma) and Universe (Brahman)

e) That is my intrinsic nature

- In Vedanta, knowing Brahman = Moksha  
= Svarupa  
= Innermost self of all Sadhakas

## **XVII) Avagathi Eva :**

- **Claiming Svarupam is alone figuratively called attainment of Moksha.**

## **XVIII) Gathi Hi Upacharyate :**

- Figuratively stated as attainment of Moksha
- Not a mystical event in Samadhi state
- Silent intellectual event of dropping false notion as a result of correct understanding, silent event.

XIX) In Mahabharata serials, it is Dramatised with zooming the face, pearls of sweat dropping, I am not a Charioteer but great Karna.

- Upto this last class.

#### 455) Introduction to Chapter 1 - Section 3 - Verse No. 12 : Continues

प्रत्यगात्मत्वं च दर्शितमिन्द्रियमनोबुद्धिपरत्वेन ।

Brahman or Atma being the innermost essence (Pratyak Atmatvam), it is more Superior to the Mind, sense organs and intellect (Indriya - Mano - Buddhi – Paratvena). This was already revealed (Darsitam).

I) Moksha is my innermost essence revealed in Verses 10, 11 as Pratyaga Atmatvam.

II) Absolute selfhood of Brahman = Moksha

= Naishkarmya Siddhi

III) Pratyag Atma Darshanam is already revealed in Verses 10, 11 through Pancha Kosha Viveka.

IV) How was it done?

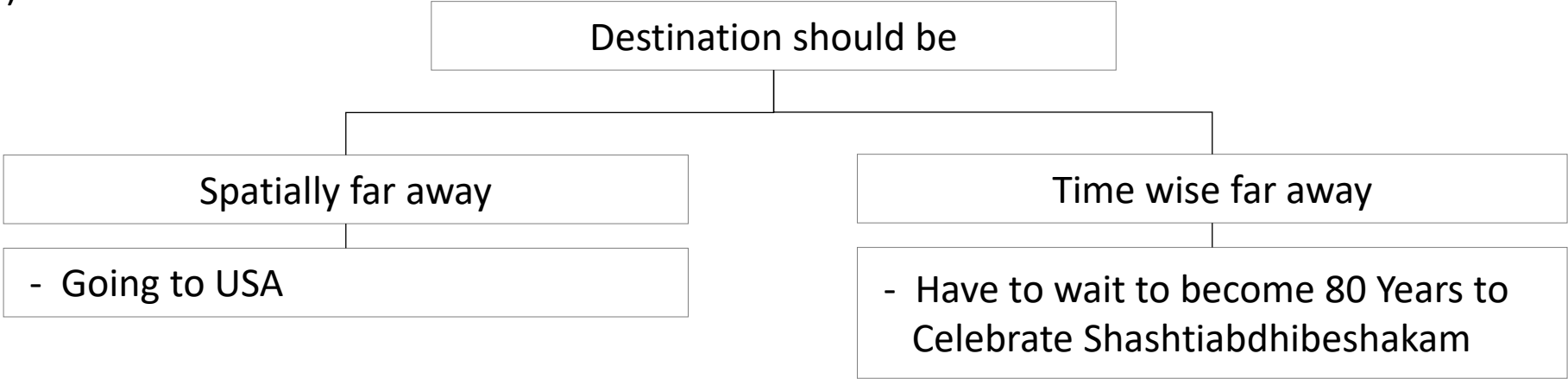
- Indriya, Mano, buddhi Paratvena.
- Brahman is something more interior, expansive, subtle.

V) No travel involved but clear understanding of Self.

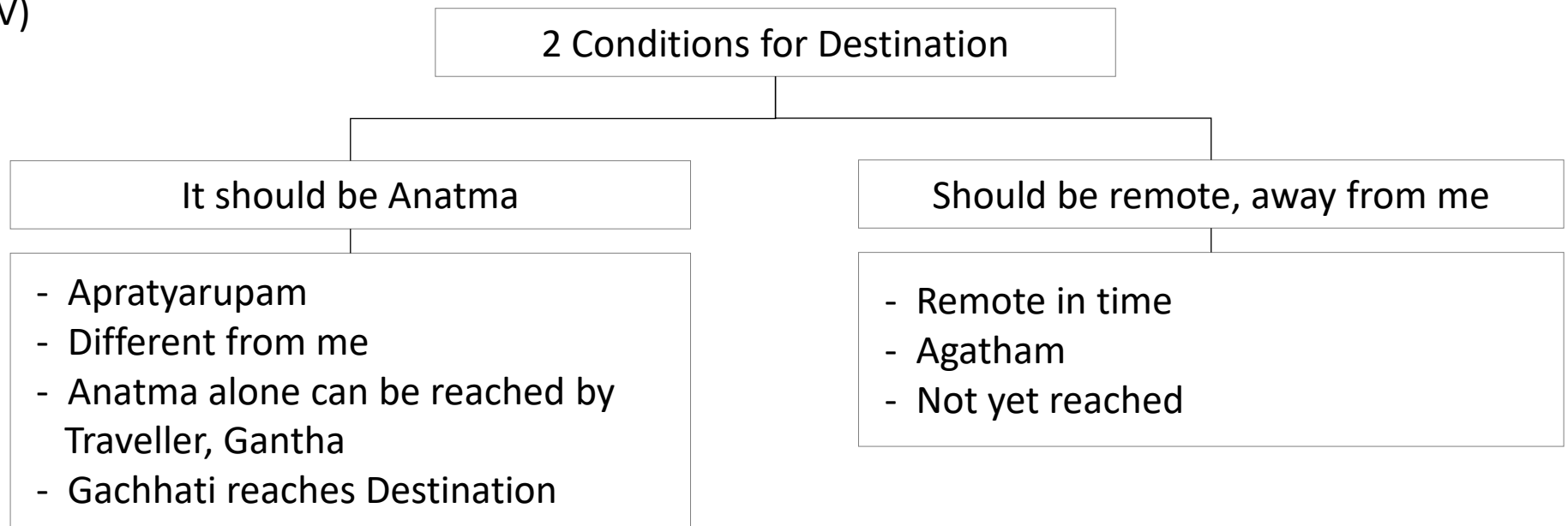
यो हि गन्ता सोऽगतमप्रत्यग्रूपं गच्छत्यनात्मभूतं न विपर्ययेण ।

If one has to travel and reach a Destination, then that destination reached by such a Traveller (Ganta) would be an Anatma destination (Anatmabhutam--- which is both time – Wise and Space – Wise Limited), and which is therefore something other than oneself (Apratyag - Rupam), and not of the Opposite (Na Viparyayena) Nature.

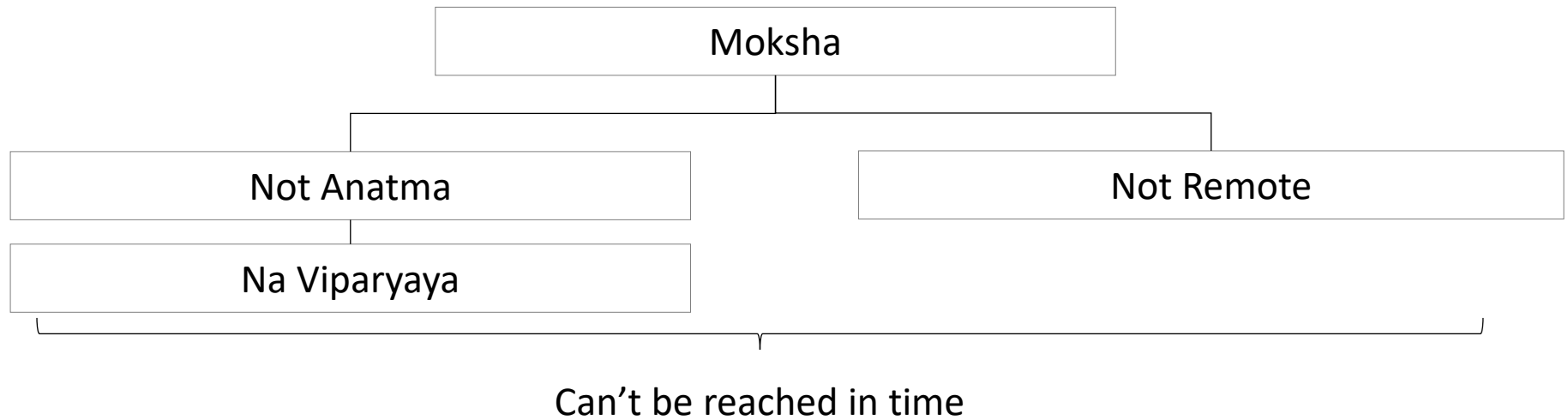
- I) Same idea restated
- II) Travel and reach means Destination should fulfill 2 conditions.
- III)



IV)



V) Moksha does not fulfill both these Conditions.



VI) Expectation of Moksha Makes it Non-Moksha.

- By expecting Moksha, you are making it Remote Anatma.
- Expectation = Denial of Moksha here and now.

**457) Introduction to Chapter 1 - Section 3 - Verse No. 12 : Continues**

तथा च श्रुतिः - "अनध्वगा अध्वसु पारयिष्णवः" इत्याद्या । तथा  
च दर्शयति प्रत्यगात्मत्वं सर्वस्य ---

This idea is corroborated by the following Sruti Vakyam (Itihasa Upanisad Verse No. 18) which says - "Those people who want to go beyond (Parayisnavah) all the paths (Adhvasu) of travel, they do not take to any path (Anadhvagah) anymore" etc. (In other words, it means to attain Moksha you do not need paths and travelling because as this Verse No. says), Brahman or Moksha is one's own innermost nature (Darsayati Pratyagatmatvam Sarvasya).

**I) Previous line :**

- Pratyag Atma Sarvasya = Viparyayena Gatham Pratyag Rupam, Atma Butam.

**II) Na Viparyena, Na Gachhati**

- Gantha Gantham Rupam Pratyag Rupa Atma Butam Na Gachhati.

**III) A Traveller can never reach Brahman or Moksha which is here and now.**

**IV) Sruti Quotation :**

- Itihasa Upanishad - Mantra 18

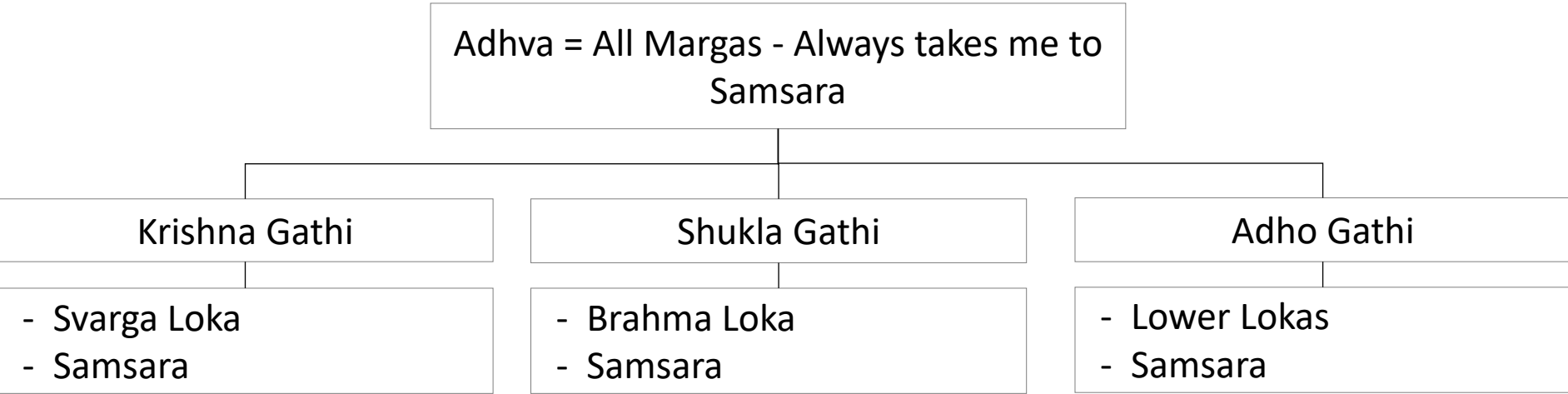
V) Shankara quotes this Mantra in Mundak Bashyam - Chapter 3-2-6 :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः । ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६॥	Vedanta-vijnana-suniscit-arthah sannyasa-yogad yatayah suddha-sattvah, te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve    6
---	---

Having well ascertained beyond all doubts the exact import of the Upanishads and having purified their minds with the ‘Yoga of renunciation’ all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

**VI) Anadvaga Advasu Parayishnava :**

- a) Those who want to go beyond all Margas of travel Param Ganthava.
- b) Transcend, Advesha :



- c) All Margas fall within Samsara.

VII) Mumukshu does not want to go by any of the Margas

- Therefore, Mumukshu = Param Ishnuhu
- Desirous of transcending all paths, Advasu, Advanam Para Ishnavaha, Amnadvaga.

VIII) Those who want to go beyond all Margas, don't travel by these paths.

- Attain Moksha without travel.

### IX) Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।  
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hrdisritah,  
Atha martyo-'mrto bhavati atra Brahma samasnutate ॥ 14 ॥

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [2 - 3 - 14]

- Such Moksha is revealed by Sruti, which involves no travel.

X) Dvaitin and Visishtadvaitin assert, there is no Jeevan Mukti at all.

- With Sadhana - No Moksha
- Understand Sagunam Brahma
- Both reject Nirguna Brahman.

XI) Have to worship Saguna Brahma, die thinking of Lord, travel to Vaikunta.

- Moksha in Vaikunta
- Very unfortunate.

## **XII) Pratyag Atmam Sarvasu Darshayati :**

- Brahman = Pratyagatma
- **Moksha is most innermost essence, nature, my birth right.**

## **XIII) Gangadhar Tilak :**

- Freedom is my Birthright (Political freedom).

## **XIV) Spiritual freedom is my very nature, essential nature**

- Only know it
- Claim it here and now.

## **XV) Guru :**

- Om Bhuhu foreign student : Whose I should hold
- Hold hand
- Priest's or wife's hand?
- Sarvagya Atmatvam
- **Essential nature of all living beings is Atma, Brahman, Moksha.**

## **XVI) Come to Binary format here and Now**

- Sarvasya Pratyaga Atmakatvam Darshayati.



एषः सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ।  
दृश्यते त्वग्रयया बुद्ध्या सूक्ष्मया  
सूक्ष्मदर्शिभिः ॥ १२ ॥

eṣaḥ sarveṣu bhūteṣu gūḍhotmā na prakāśate ।  
drśyate tvagryayā buddhyā sūkṣmayā  
sūkṣmadarśibhiḥ ॥ १२ ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [1 - 3 - 12]

अन्वयः

सर्वेषु भूतेषु गूढः (सन् ) एषः आत्मा न प्रकाशते ।  
अग्रयया सूक्ष्मया बुद्ध्या सूक्ष्मदर्शिभिः तु एषः  
दृश्यते ॥

**Anvayaḥ**

sarveṣu bhūteṣu gūḍhaḥ (san) eṣaḥ ātmā na prakāśate ।  
agryayā sūkṣmayā buddhyā sūkṣmadarśibhiḥ tu eṣaḥ  
drśyate ॥

Being hidden in all beings, this Atma is not evident. However, the people of Subtle Vision with a Sharp, Subtle intellect see it.

## Gist :

### I) Eshaha Atma Sarveshu Buteshu :

- Every free Atma is within every living being as ever experienced consciousness.

### II) Gudatma = Seemingly covered

- Gudaha, concealed, hidden consciousness is associated with every thought.

### III)

Light	Consciousness
<ul style="list-style-type: none"><li>a) Associated with all objects in the Hall</li><li>b) Light and inert Objects are experienced together</li><li>c) I am distracted by moving hand, objects in the universe</li><li>d) Take for granted physical light</li><li>e) Attention turned to hand, objects in the room</li><li>f) Light is hidden (Not Physically)</li></ul>	<ul style="list-style-type: none"><li>a) Associated with all thoughts in the Mind</li><li>b) Consciousness and inert thoughts are experienced together</li><li>c) I am distracted by every thought rising in my Mind</li><li>d) Take for Granted spiritual light, loose sight of Consciousness</li><li>e) Attention turned to Body / Mind / Intellect / World all the time</li><li>f) Consciousness is hidden even though it is intimately associated and connected with all thoughts</li><li>g) Distracted by thoughts, consciousness is as though hidden</li><li>- Na Prakashate, not Evident.</li></ul>

#### **IV) Sukshmaya Budhya Drishyate :**

- Person who learns to turn his attention from thought to consciousness has developed a subtle intellect.

#### **V) Features of Consciousness :**

- a) Not part, property, product of thought
- b) Consciousness is an independent entity, pervades, illumines every thought.
- c) Consciousness is not affected by the boundaries of the thoughts.
- d) Consciousness continues to be there even after thoughts are resolved.
- e) Consciousness illumines the silence of the mind
- f) Surviving pure consciousness is not accessible for objectification not because it is absent but because there is no medium of thought for the manifestation of consciousness ( Hand Manifests light, light illumines hand).
- g) A subtle intellect alone can turn attention away from thought to consciousness
  - Such an intellect is called Sukshma buddhi, sharp intellect.
- h) By such a sharp intellect, ever experienced Atma can be identified.
  - This is Gist of Mantra 12.

एष पुरुषः सर्वेषु ब्रह्मादिस्तम्बपर्यन्तेषु भूतेषु गूढः संवृतो  
दर्शनश्रवणादिकर्माविद्यामायाच्छन्नोऽत एवात्मा न प्रकाशत  
आत्मत्वेन कस्यचित् ।

The Atma (Esa Purushah - as the very Chaitanyam) is there in every living being (Sarvesu - Bhutesu) beginning from Brahmaji (Chaturmukha - Brahma) upto the smallest living organism (Stamba - Paryantesu), but is as though hidden away (Gudah = Samvrtah) by maya. That (Ever Evident) consciousness or Chaitanyam, which is the cause of all the sensory activities like seeing, hearing etc (Darsana - Sravana - Adi - Karma), and therefore, is beyond them all, is seemingly covered (Samvrtah) by the maya covering (Avidya = Maya = Acchannah - in the form of distracting thoughts like I am hearing, seeing etc). Hence due to the distraction of thoughts caused within the mind by Maya, Atma cannot be identified as oneself, by any person in the world (Na Prakasata Atmatvena Kasyacit).

- I) Esha = Purusha, not male, female, but is Atma revealed as Pancha kosha Vilakshana Sakshi Chaitanyam.
- II) Purusha is revealed in Mantras 9, 10, 11.

### III) Verse 11 : 1<sup>st</sup> Line :

- Avyaktat Purusha Paraha
- That purusha taken here
- Purusha = Consciousness, Sakshi Tattvam.

### IV) Sarveshu Buteshu :

- Every living being.
- Butam : Not 5 elements
- Buta = Prani, living being.

### V) Brahma Stamba Paryantham

- Brahma = Chatur Mukha Brahma, not Nirguna Brahman.
- Stambah = Smallest organism.

### VI) Consciousness = All pervading

- Atma not substance within 5 Koshas
- Not that you will remove a cover and see Atma
- Not a physical event.

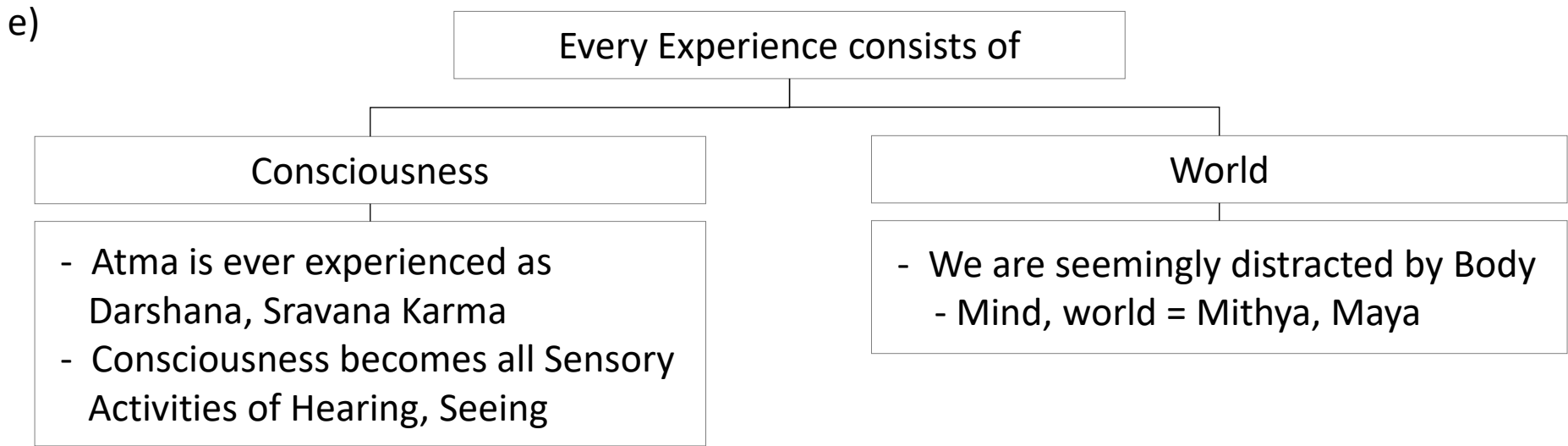
### VII) Only it is a seeming covering, All pervading can't be covered

### VIII) Covering = Distracting attention, figuratively called concealment.

### IX) a) Characters of movie conceal the screen figuratively

- Screen can never be covered by characters.

- b) We are all the time watching screen only
  - When Mithya characters come, I am distracted.
- c) Satyam screen is as though hidden (becomes Mithya) and I am absorbed in the movie shedding tears.
- d) In the waking movie world, we forget our nature as pure Sat, Chit principle = Brahman and I am lost in birth, death (like Arjuna Vishada Yoga - Chapter 1 - Gita).



X) Light can't be Covered by Hand.

Hand	Light
- Is Perceived because of light, revealed by light - Revealed - Manifestor of Light	- Manifested by Hand - Revealer - Perception of hand = Proof of Perception of light

XI) Perception of world = Proof of existence, Consciousness

- World manifests Sat Chit
- Sat Chit reveal world.

XII) Revealor - Revealed

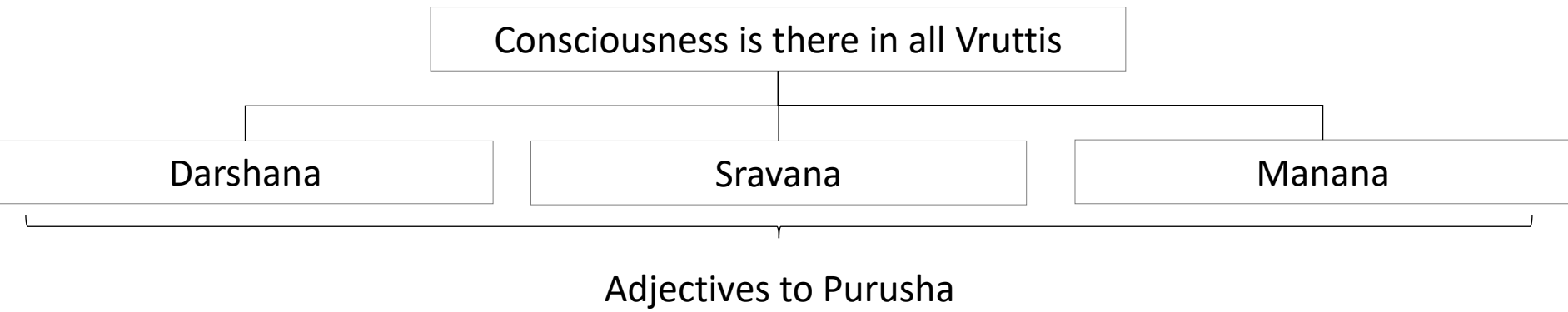
- **Relationship exists between Brahman and World.**

XIII) No time when Brahman is not known, not experienced

- Nityo Upalabdhi Svarupa = Atma
- **Atma Anubhava Nobody Lacks**
- We need not wish for Brahman, Atma Anubhava, Don't pray to God for that.

XIV) In Meditation, Samadhi world is dropped, we remain as ever experiencer of Brahman, ever existent Brahman.

XV)





## XVI) Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 - Verse 4]

XVII) We say I am a conscious being, aware of perceptions through the sense organs and Mind.

XIX) My Svarupam is seemingly covered = Maya

- Avidya Maya Channaha not Mithya Maya.
- **We are covered by Moola Avidya = Maya.**

XX) Avidya Eva Maya Channaha = covered, concealed.

XXI) Why Avidya is called Avidya?

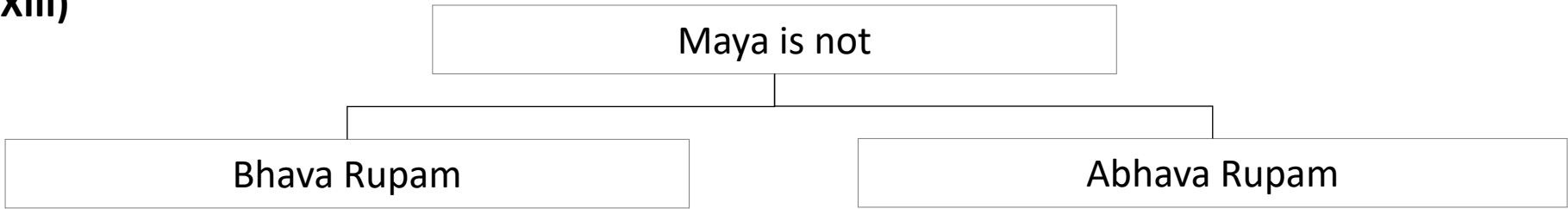
- Because by knowledge of Vidya, Truth, Avidya is destroyed
- Vidya Virodhi = Avidya
- That which is destroyed by knowledge = Avidya.

XXII) Why is it called Maya?

- It has got Anirvachaniya Svarupa.

Jivatvam	Brahmatvam
Maya, Avidya	Svarupam Satyam

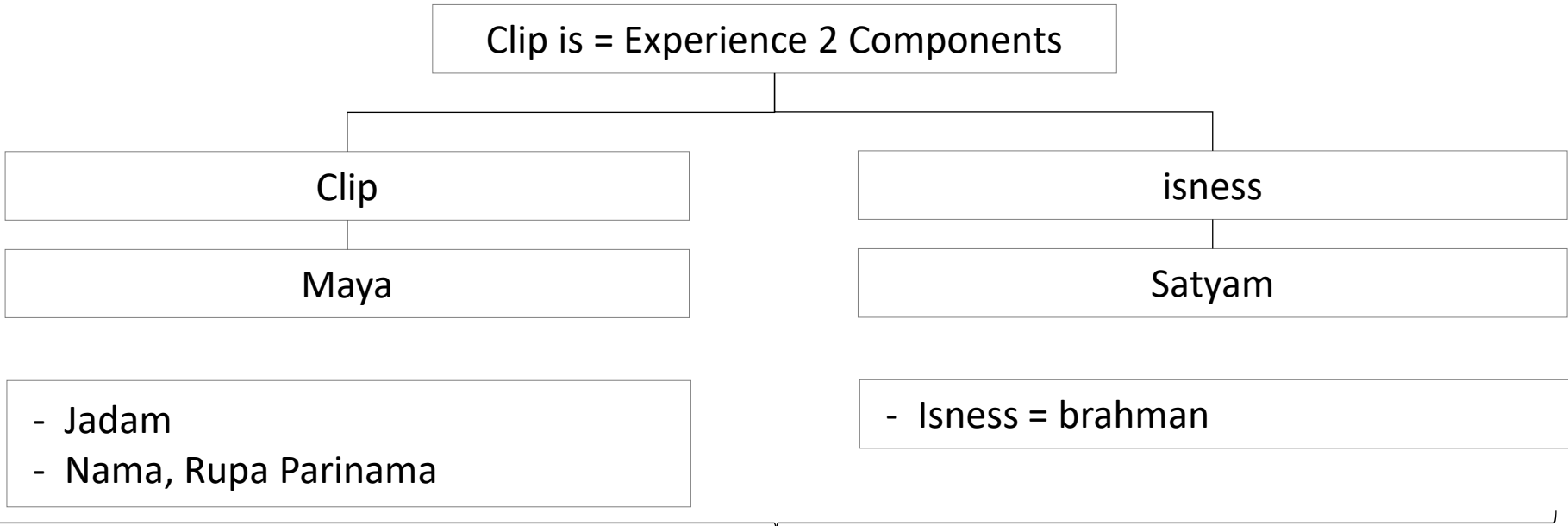
XXIII)



- Maya is Bava - Abava Vilakshanam, hence called Maya, magic of Ishvara.

XXIV) By such Maya, world, 3 Sharirams, 5 koshas, 3 Avasthas, consciousness, is covered.

XXV) Same argument extended to existent principle.



Maya and Brahman Mixture = Experience,  
Anubhava

- We Pay attention to clip, as though conceals Brahman.

XXVI) Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।  
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyam rūpaṁ nāma cetyaṁśa-pañcakam,  
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

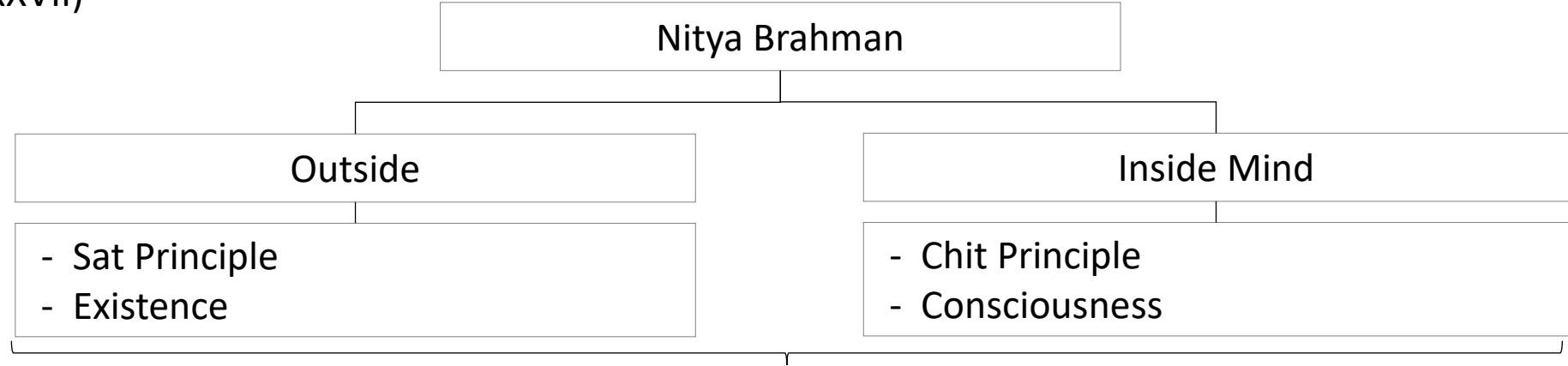
Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

a) Asti Bati Priya - Nama Rupa Panchakam

b)

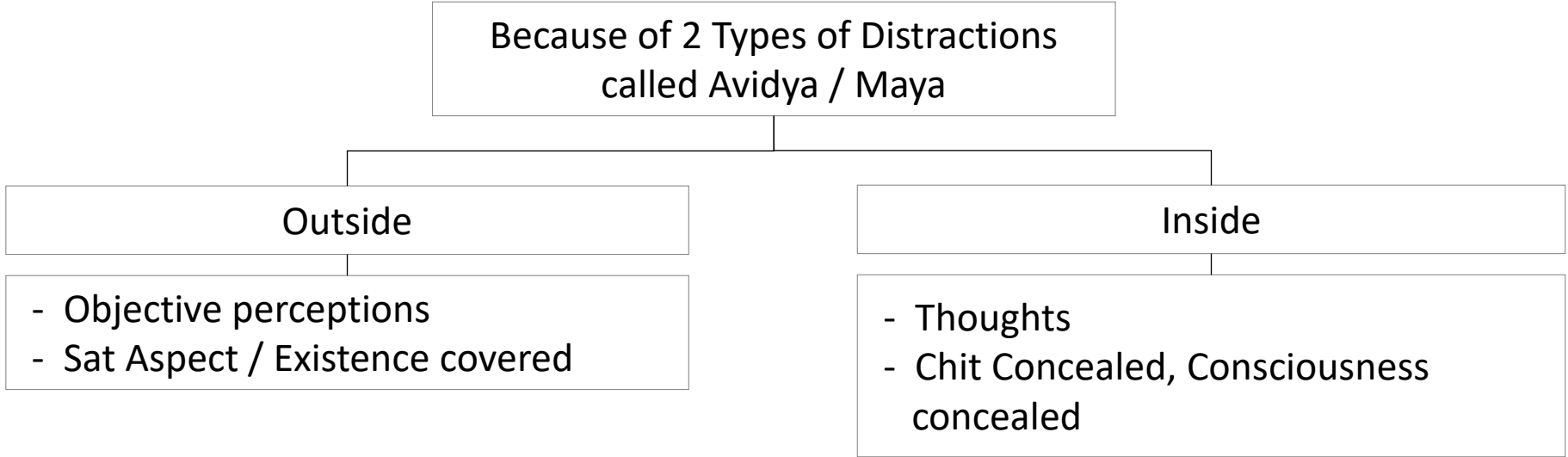
Asti Bhati	Nama Rupa Priya
<ul style="list-style-type: none"><li>- Taken for Granted</li><li>- Experiencer</li><li>- Concealed, distracted, Covered</li></ul>	<ul style="list-style-type: none"><li>- Experienced</li><li>- Glory of Maya</li><li>- Maya Draws attention to clip / World</li></ul>

XXVII)



Ever Experienced by me, it is me

XXVIII) Avidya Maya Channaha Bavati :



XXIX) Athaha Eva Atma Na Prakashate :

- Atma is not identified as myself.
- **I am not Body or Mind or thought with consciousness.**
- I am the Consciousness in which temporarily Body, Mind, thoughts, perceptions of world appear and Disappear.

XXX)

I am permanent, Satyam	World is Mithya
	- World is an Object, Matter Principle Rising in Consciousness and fall in Consciousness

### XXXI) Kaivalyo Upanishad :

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

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

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

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

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।  
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24॥

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

### XXXII) I refuse to claim Atma

- No one in the world claims Atma as the Self
- Glory belongs to Maya devi, the powerful one.

### XXXIII) Grammar Point :

- Gudaha - Atma put as Gudoatma
- Arsha, Chandasa Prayoga.

अहो अतिगम्भीरा दुरवगाह्या विचित्रा माया चेयं यदयं सर्वो जन्तुः  
 परमार्थतः परमार्थसतत्त्वोऽप्येवं बोध्यमानोऽहं परमात्मेति न  
 गृह्णात्यनात्मानं देहेन्द्रियादिसङ्घातमात्मनो दृश्यमानमपि  
 घटादिवदात्मत्वेनाहममुष्य पुत्र इत्यनुच्यमानोऽपि गृह्णाति ।

Look at this (Aho)! Just because of this (Ayam) profound (Atigambhira) incomprehensible (Duravagahya) and manifold (Vicitra) maya, this entire humanity (Yad - Ayam - Sarvah - Jantuh) even though in truth have got Paramatma as their very Svarupa (Paramartha - Satattvah - Api), and are repeatedly taught (Evam Bodhyamanah) about it, that, 'I am Paramatma' (Aham - Paramatma - Iti); Yet, even then unfortunately they refuse to acknowledge (Na Grhnati) the fact! On the other hand, they claim (Grhnati) as the real self (Atmanah), the Anatma that is nothing but a material assemblage consisting of the body, sense organs etc (Deha - indriyadi Sanghatam), which are only objects of perception and experience like the pot etc (Drshyamanam - Api - Ghata - Adivat). This is evident (at the Sthula Sarira level) when they consider themselves (Atmatvena Grhnati) as the son of so and so (Amusya - Putrah) even though there is no commandment from the sastra (Anucyamanah - Api) to say so.

I) I am the Subject - Consciousness, world is an object for me including Body - Mind complex (All Matter principle).

- This is Binary format.

II) I am the subject for entire Cosmos

- Sruti, wants us to develop this new vision.

III) Everybody takes themselves to be Body - Mind complex and refuse to accept Vedic vision.

IV)

Right Idea	False Idea
Rejected	Claimed

V) Why Jivas don't claim Paramatma Status?

- Powerful maya Devi with 3 Gunas exists (heroine)
- Controls the Hero (Jiva)

VI) This verse Says Aho – Alas, Jivas are very unfortunate.

- Ati Gambirat, firmly rooted with false idea.

VII) Maya is incomprehensible, Vichitra (Manifold)

- **Comes in different Dresses - 3 Gunas, 5 Koshas, 3 Sharirams, 3 States, Jiva, Jagat, Ishvara.**

VIII) When beautiful Maya Devi is parading who wants to look at Brahman.

## IX) Gita :

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

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

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

- Same idea here.

## X) Dhanya Ashtakam :

- World = Mad house
- Humanity = Drunk in Maya
- Wise = People call them mad, Unmattaha.

## XI) In reality, even though I am Paramatma

- Paramartha Svarupa, taught in all Upanishads, Gita, Brahma Sutra, I refuse to accept.

## XII) Aham Paramatma - iti Na Grinnati :

- I Refuse to claim I am Param Atma, Sat chit Ananda Svarupa.

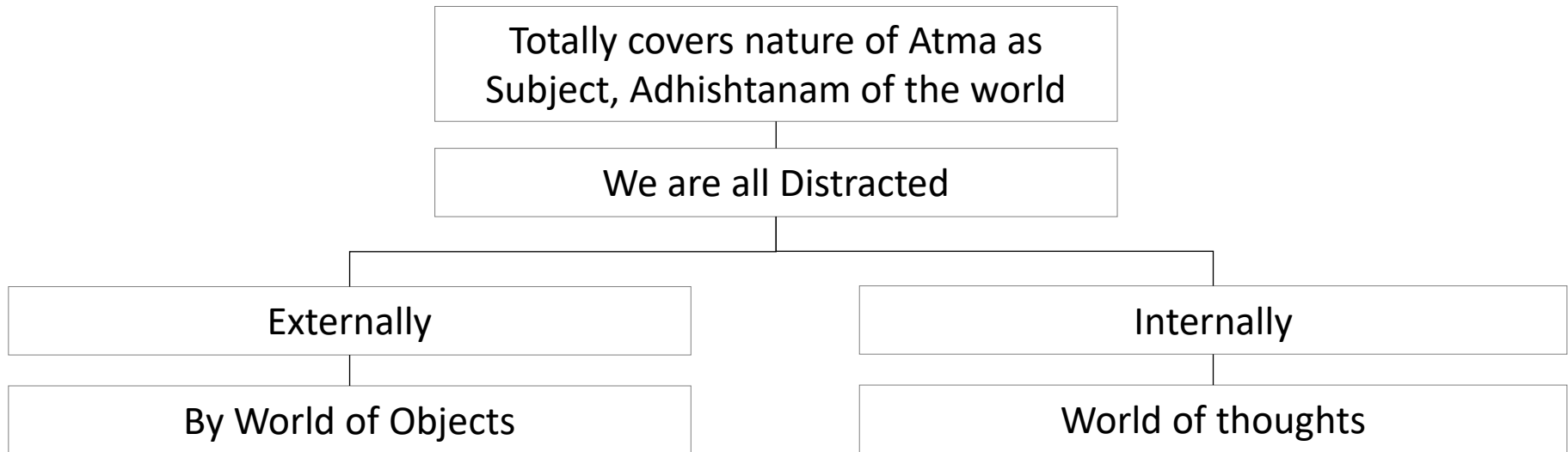


## Revision : Verse 12 :

I) Moksha is an inward journey in the form of disidentification from Anatma (Sharirams, Avastas, Koshas) and claiming Atma free of Anatma as my Svarupa

II) Atma = Purusha, essential nature of every one.

### III) Because of Avarna shakti of Maya :



### IV) Atma Goodaha Asti :

- Concealed, Covered, by Maya
- Power of Maya Described in Verse 12.

V) Because of Incomprehensible Maya, Person refuses to Claim his higher Status, nature.

- He soaks himself with the Sensual Pleasures in total Self ignorance, lost in Avidya - Kama - Karma Cycle.

## **VI) Buddyamana Api :**

- Initially he is Distracted
- Guru trying to turn the attention of the Solid disciple.
- Student refuses to Claim Aham Brahma Asmi and come to Binary format - Subject - Object format.
- Aham Paramatma iti Na Grinnati.

## **VII) Anatmanam Deha Indriya Sangatvam Atmatvena Grinnati :**

a) Anatma Body, Mind, Sense organs used in Vyavahara taken as Paramartika Self.

b) Material Assemblage = Body / Mind / Intellect

= inert matter (Proved in dead body)

c) Body can die at any time, distinctly objectifiable.

## **VIII) Atmana Drishyamanamati :**

- Clearly experienced as oneself
- Experienced in Jagrat, disappears in Svapna, Sushupti.
- Body is an incidental object known through Anvaya, Vyatireka.

IX) Body is like a pot, made of 5 elements, predominantly Air, Water and earth elements

(Minerals)

- Ghata, objectifiable, Drishyamanam
- Body also objectifiable, Person Claims Body as Atma.

## **X) Atmatvena Anushya Putraha :**

a) I am son of my father

- Deha Abimana very prominent.

b) Father - Son relationship only at Sthula Shariram level.

c) Sukshma Shariram existed in Purva janma in a different body.

d) Mother does not give birth to Sukshma - Karana Shariram.

e) Attachment to father, mother, family w.r.t. Sthula Shariram only.

f) Do duty in Vyavaharika Prapancha but don't think 24 hours about family

g) Sanyasa taken mainly for those obsessed with family all the time.

h) In Meditation also, family and things to do only come

i) Grinnati - Strongly held Sthula Shariram.

## **462) Bashyam : Chapter 1 - Section 3 - Verse No. 12 Continues**

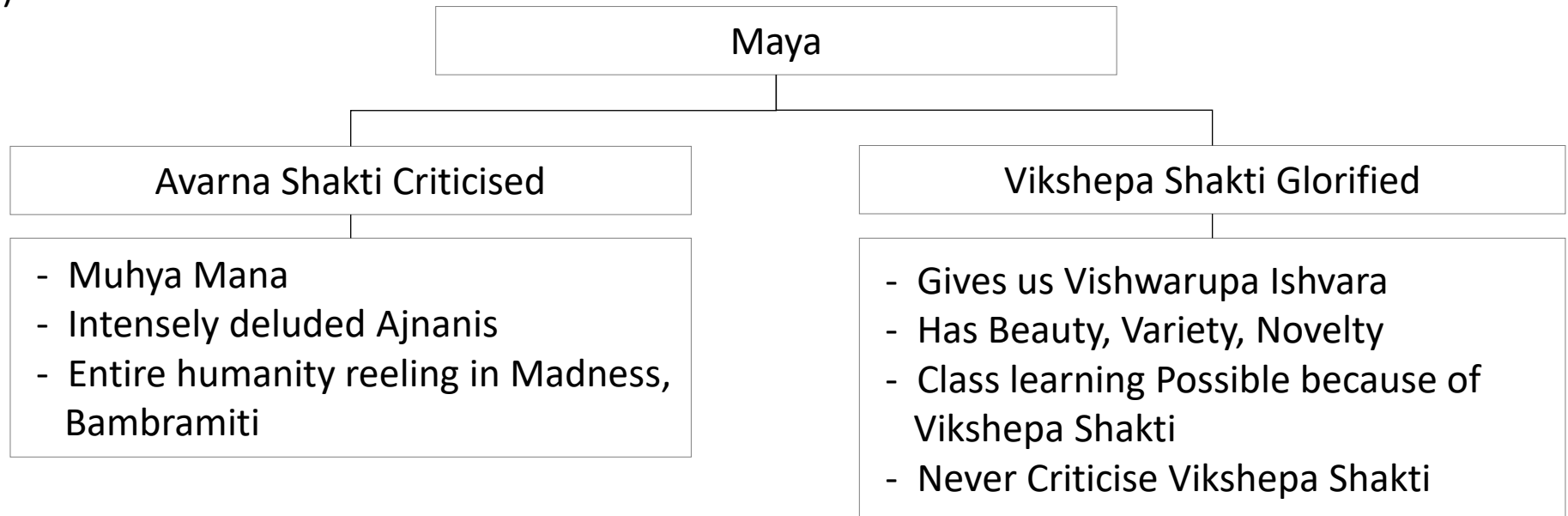
नूनं परस्यैव मायया मोमुह्यमानः सर्वो लोको बम्भ्रमीति ।

Certainly without doubt (Nunam), this is due to the power of paramatma's maya (Parasya - Eva - Mayaya), which intensively and repeatedly (Momuhyamanah) deludes (Bambhramiti) the entire humanity (Sarvo Lokah).

I) Maya Shakti makes us a Samsari

- Only one force in the creation which has this power to delude a person completely.

II)



III) Example :

- Monkey caught stealing
- Man keeps groundnuts in narrow neck bottle
- Puts hand inside and Suffers - Unable to drop.

IV) We also put our mind and body into the world

- Develop Ahamkara, Mamakara bondages
- Suffer fear, Anxiety, Sorrow, refuse to drop Deha Abhimana.

#### 463) Bashyam : Chapter 1 - Section 3 - Verse No. 12 Continues

तथा च स्मरणम् - “नाहं प्रकाशः सर्वस्य योगमायासमावृतः”  
(गीता ७।२५) इत्यादि ।

In support of this Sruti teaching, there is a smriti Vakhyam also (Tatha Ca Smaranam - Gita 7.25) in which Bhagavan declares "I (The Atma Chaitanyam) am not evident (Na Ham Prakasah) to all the people (Sarvasya) as I am concealed (Samavrtah) by Yoga Maya" etc.

#### I) To Corroborate teaching, Quotes Gita :

नाहं प्रकाशः सर्वस्य  
योगमायासमावृतः ।  
मूढोऽयं नाभिजानाति  
लोको मामजमव्ययम् ॥ ७-२५ ॥

nāhaṃ prakāśaḥ sarvasya  
yōgamāyāsamāvṛtaḥ |  
mūḍhō'yaṃ nābhijānāti  
lōkō māmajamavyayam || 7-25 ||

I am not manifest to all (in My real nature) veiled by divine Maya. This deluded world knows not Me, the unborn, the imperishable. [Chapter 7 – Verse 75]

#### II) Krishna = Atma Chaitanyam

Atma = Jagat, Swapna, Sushupti, Sphutataram Aham.

III)

Yoga Maya	Samavrutaha
Combination of 3 Gunas (Sattva / Rajas / Tamas)	Concealed by Maya

#### 464) Bashyam : Chapter 1 - Section 3 - Verse No. 12 Continues

ननु विरुद्धमिदमुच्यते " मत्वा धीरो न शोचति" (क ।उ । २ ।१ ।४)  
"न प्रकाशते" (क ।उ । १ ।३ ।१२) इति च ।

It may be doubted (Nanu) that the following statement in this Verse No. "Atma is not recognisable or knowable" ("Na Prakasate" – Katho Upanishad - 1.3.12); and the statement in the later to come Verse No., in the next Adhyaya, which says "An intelligent person does not grieve by knowing the Atma" ("Matva Dhiro Na Socati" -- Katho Upanishad - 2.1.4), are mutually contradictory.

#### I) Shankara raises a question :

- Is there a seeming contradiction in 2 Verses - Chapter 2 - 1 - 4 and Chapter 3 - 1 - 12.

#### II) Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।  
दृश्यते त्वग्न्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

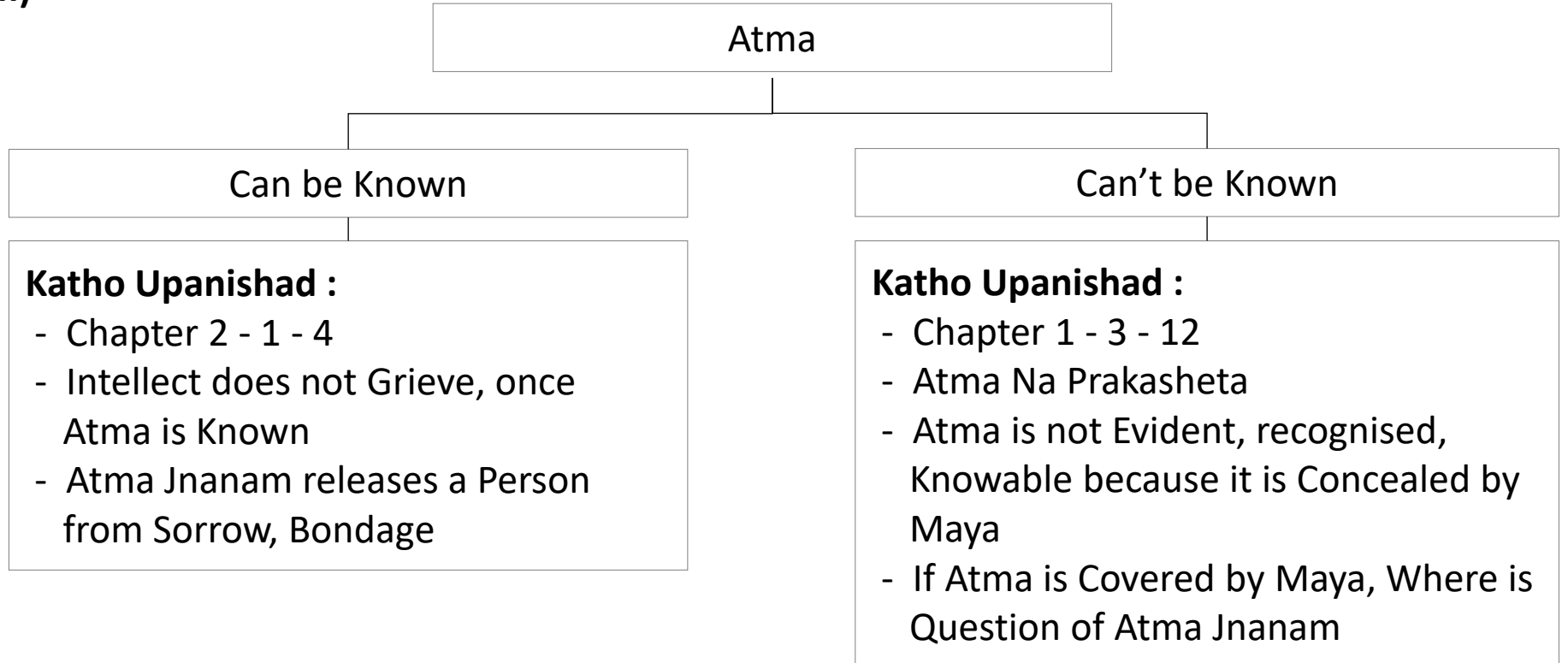
This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle throughsharp and subtle intellect. [1 - 3 - 12]

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

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

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

III)



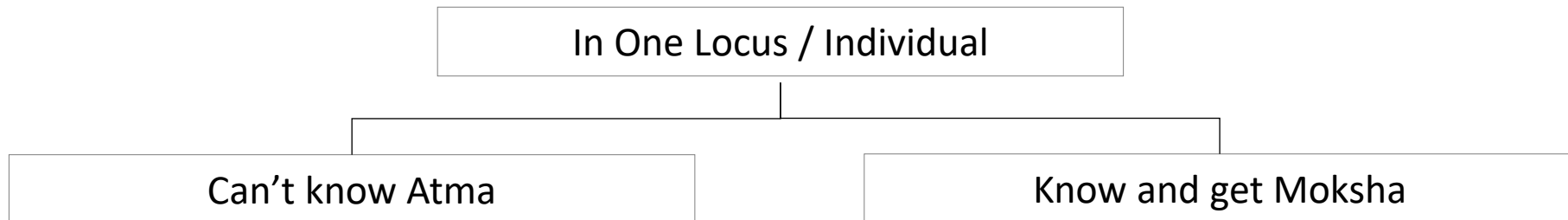
IV) Contradiction resolved in 2<sup>nd</sup> half

- With a Question, Shankara connects 1<sup>st</sup> Half and 2<sup>nd</sup> Half.

नैतदेवम् । असंस्कृतबुद्धेरविज्ञेयत्वान्न प्रकाशत इत्युक्तम् ।

But, there is no such mutual contradiction (Na - Etad - Evam) here (The Sruti is only saying) for a person with an unrefined intellect (Asamskrta - Buddheh) Atma can never be known, due to his ignorance (Avijneyatvat) even though it is ever evident, (but is not saying no one can know Atma). Therefore it is, that it is said here "Atma is not knowable or recognisable"

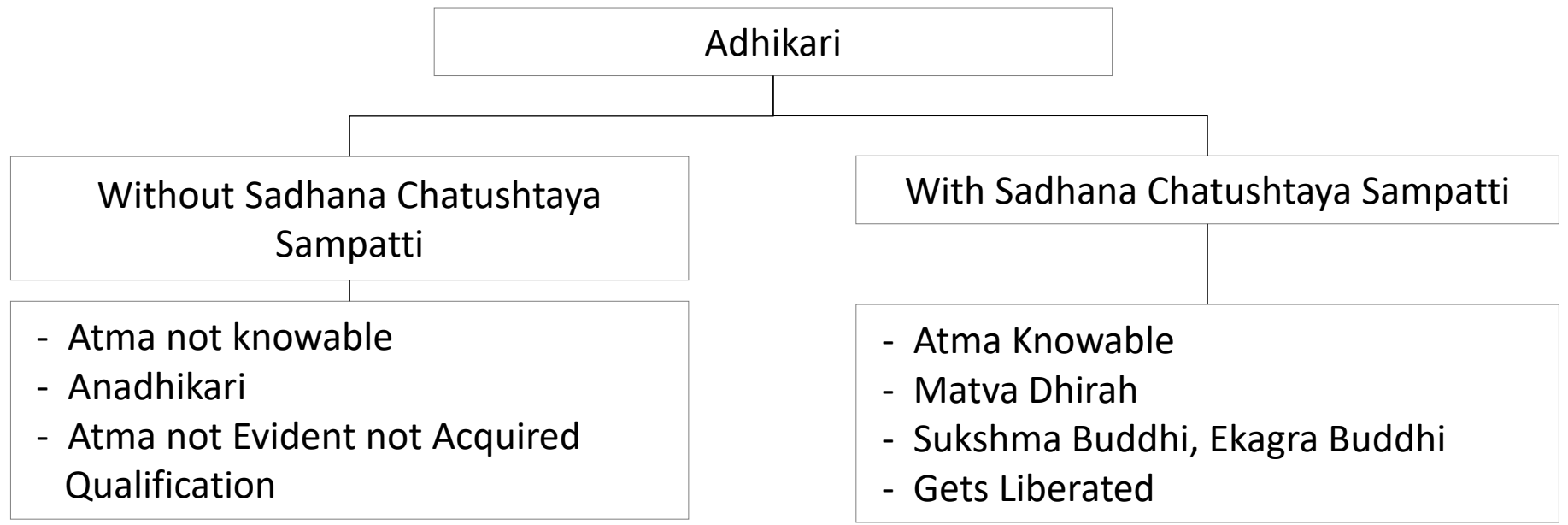
I) Statement is contradictory if you take one and same person.



- Both can't Co-exist.

II) Contradiction resolved if there are 2 Adhikaris for Jnanam.

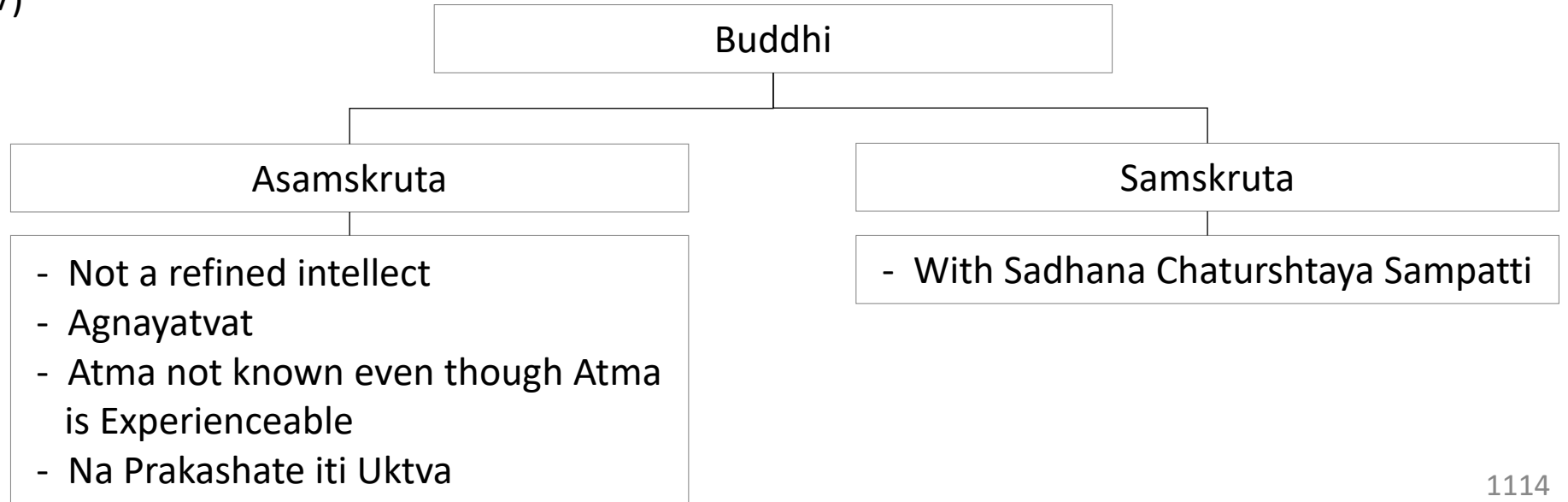




III) Subtle intellect, Sharp intellect, Matva Na Shochati

IV) Those who do not have subtle intellect, Gudaha Na Prakashate

V)



दृश्यते तु संस्कृतया अग्रयया अग्रमिवाग्रया तया,  
एकाग्रतयोपेतयेत्येतत्, सूक्ष्मया सूक्ष्मवस्तुनिरूपणपरया; कैः ?  
सूक्ष्मदर्शिभिः

(But on the other hand), Atma can be known (Drshyate) to a refined (Samskrtaya) intellect (where there is a great reduction of Raga -Dvesas which Preoccupy and Shallow the intellect), and to that intellect which is capable of staying in one thought process (Agrayaya), meaning an intellect endowed (Upetaya) with one-pointedness (Agraya which is Vedic form of Agram meaning ekagrataya); and is also a subtle (Suksmaya) intellect which is sharp, and capable of comprehending the subtlest entity (Suksma - Vastu - Nirupanaparaya). Who are they (to whom Atma is known)? They are people of subtle intellect (Suksmadarsibhih), who (by adopting the method of Panca - Kosa - Viveka),

### I) 3<sup>rd</sup> Quarter of Mantra 12 :

- Drishyate Tu Agrayaya Sukshmya Sukshma Darshibihi.

### II) Drishyate Tu :

- Even though Atma is not knowable for unqualified person, still Atma is very much knowable.

### III) Tu :

- Adhikari Vailakshana Jyotartha
- Unlike previous candidate.

### IV) Atma can be known by a refined intellect, Samskrutaya Budhya where Raaga dvesha is heavily reduced.

#### V) Raaga - Dvesha Causes mental Pre-occupations.

- Makes intellect shallow, can't listen, can't grasp.

#### VI) Agrihaya - Agryam = Endowed with One-pointedness

- Ekagrathaya - Ekagra Budhya

#### VII) Sukshmya = Subtle intellect, sharp intellect, capable of grasping subtlest Atma.

#### VIII) Nirupanaparya - Comprehend

- Paraya - Subtlest entity.
- As attributes become less, entity is subtler
- Earth, Water, Fire, Air, Space.

#### IX) Akasha - we grasp

- Space - in an ingenious manner, without seeing, hearing, smelling, touching it.
- Space not available for objectification.

#### X) We comprehend space without perceiving it

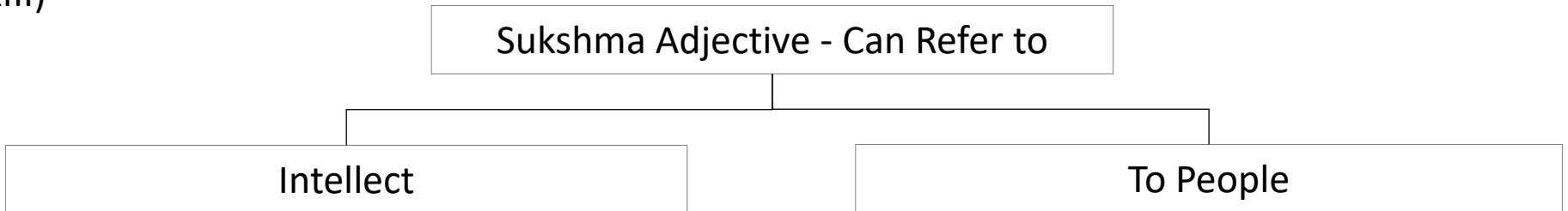
- That capacity is called Sukshma Buddhi

XI) Grasping Attributeless Atma similarly with Sukshma intellect is "Drishyate"

XII) Kaihi : By whom?

- Sukshma Darshibihi by competent students who are capable of seeing the Atma.

XIII)



- Subtle observers see Atma with subtle intellect.

**467) Bashyam : Chapter 1 - Section 3 - Verse No. 12 Continues**

“इन्द्रियेभ्यः परा ह्यर्थाः” इत्यादिप्रकारेण सूक्ष्मतापारम्पर्यदर्शनेन  
परं सूक्ष्मं द्रष्टुं शीलं येषां ते सूक्ष्मदर्शिनास्तैः सूक्ष्मदर्शिभिः पण्डितैरित्येतत् ॥ १२ ॥

Are able to see the order of the sense objects being subtler, and therefore superior to sense organs etc ("Indriyebhyah - Para - Hi Arthah" ityadi - Prakarena - Verse No. ten). They become capable of seeing the ascending order of the gradation of the subtlety (Suksmata -Paramparya Darsanena). As a consequence of their observation of this gradation of subtlety, they gradually start negating the Anatma one by one, and withdrawing from them all, till one comes to the absolutely subtle one (Param Suksmam Drastum) the consciousness.

Thus, the one who is able to regularly develop this habit (Silam) of recognising (Drastum - Here Drastum means not seeing, but recognising) the consciousness, as oneself is known as Suksmadarsinah. By such discerning people who are experts in the knowledge of sastra (Panditaih), Atma can be known. So, in this manner, Suksmadarsibhih means Panditaih.

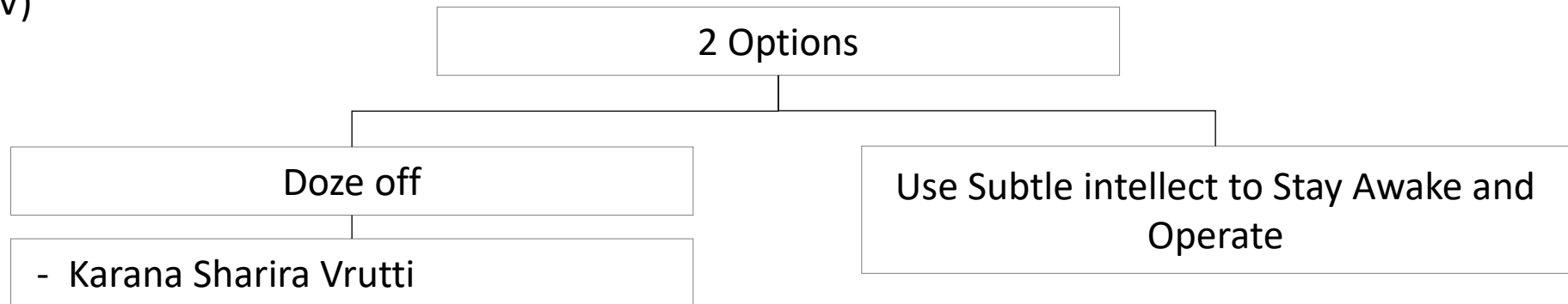
I) Subtle observers, keen observers, capable of gradually negating Anatma, one by one, consisting of various layers of personality.

II) I am observer of the body, mind, sense organs, 3 thoughts, intellect, universe.

III) I am capable of negating all negatables

- Upto blankness, I can reach.

IV)



V) Remember Upanishadic teaching :

- **Blankness is not blankness**
- **It is pervaded by Chaitanyam because of which alone, Blankness is Awared.**

VI) So called blankness is consciousness pervading blankness

- From blankness come to Consciousness.

VII) Example :

- Person says “Room is empty” Another name of Space is objectless space.

VIII) Another name for Blankness = Thoughtless Consciousness

- **Translate Blankness, silence, as thoughtless Consciousness.**

IX) Next blunder :

a) We will try to observe thoughtless consciousness

b) Thoughtless Consciousness is not observable because the thoughtless consciousness is I myself

X) In Silence, who is there?

- **Say I, the thoughtless consciousness remain unnegatably illumining the blankness of Mind, unmanifest condition of the world, Maya, Karana Prapancha.**

XI) Then remember 5 features of Consciousness :

a) This I, thoughtless awareness principle am not part, product, property of Body, mind, sense organs, thoughts, world, not material in nature, not Anatma.

b) I am an independent Principle enlivening the thoughts.

c) I am not affected by boundary of thoughts or world

d) I continue to survive even after all disintegration takes place.

e) Surviving I is not available for transaction

f) I can't use the word :

- I am Consciousness.

g) To say, I require thought

- Consciousness by itself can't say or think - I am Consciousness.

h) After resolution of thoughts, I, the surviving Consciousness can't claim because I am absent.

- There is no medium to claim Aham Brahma Asmi.

i) Whoever can claim I am Brahman in Jagrat Avastha by Baga Tyaga Lakshana will come to Binary format.

j) Their intellect is called Sukshma Darshibihi.

XII) Others will say these are very difficult concepts and will be pessimistic.

- Have to go to Karma Yoga, triangular format

**XIII) Definition of Sukshma Darshibihi :**

- Indrebya Para Arthaha...

XIV) By taking 2 Mantras - 10, 11, Katho Upanishad does Pancha kosha Viveka.

XV) See gradation of subtlety

a) External world of objects

b) Body

c) Sense organs

d) Mind.

- XVI) Seeing includes withdrawal and Disidentification from these personality layers.
- XVII) I come to thoughtless, blankness, silence state which is another name of Consciousness, Chaitanyam, Sakshi, Param Sukshmam, subtlest one.
- Claim that silence as my self
  - Develop the habit (Sheelam) regularly then will be called Sukshma Darshibihi.
- XVIII) Whoever practices Binary format, complemented by mental Vairagyam, is called Sukshma Darshibihi, Panditas, experts in Shastras, Panchankosha Vivekis.
- XIX) In this way, Atma Drishyate, Atma is knowable.

**XX) Anvaya :**

<p>अन्वयः सर्वेषु भूतेषु गूढः (सन् ) एषः आत्मा न प्रकाशते । अग्रयया सूक्ष्मया बुद्ध्या सूक्ष्मदर्शिभिः तु एषः दृश्यते ॥</p>	<p><b>Anvayaḥ</b> sarveṣu bhūteṣu gūḍhaḥ (san) eṣaḥ ātmā na prakāśate । agryayā sūkṣmayā buddhyā sūkṣmadarśibhiḥ tu eṣaḥ dṛśyate ॥</p>
<p>Being hidden in all beings, this Atma is not evident. However, the people of Subtle Vision with a Sharp, Subtle intellect see it.</p>	



**468) Introduction to Chapter 1 - Section 3 - Verse No. 13 :**

तत्प्रतिपत्त्युपायमाह ---

The Upanishad now talks about the means (Upayam) of gaining that (Tat - Pratipatti - Atma Jnanam).

- Pratipatti Upaya = Method of claiming Aparoksha Jnanam.

**469) Chapter 1 - Section 3 - Verse No. 13 :**

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान  
आत्मनि ।  
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त  
आत्मनि ॥ १३ ॥

yacchedvānmanasī prājñastadyacchejjñāna  
ātmani ।  
jñānamātmani mahati niyacchettadyacchecchānta  
ātmani ॥ १३ ॥

Let the wise sink his speech into the mind, the mind into the intellect and the intellect into the Great Atman and the Great Atman into the Peaceful Atman. [1 - 3 - 13]

अन्वयः

प्राज्ञः वाक् (वाचम्) मनसी (मनसि) यच्छेत् । तत्  
(मनः) ज्ञाने आत्मनि यच्छेत् । ज्ञानं महति आत्मनि  
नियच्छेत् । तत् (तं) शान्ते आत्मनि यच्छेत् ॥

Anvayaḥ

prājñaḥ vak (vācam) manasī (manasi) yacchet । tat  
(manaḥ) jñāne ātmani yacchet । jñānaṁ mahati ātmani  
niyacchet । tat (taṁ) śānte ātmani yacchet ॥

The discriminative one should resolve the speech into the mind. He should resolve that (Mind) into the intellect. He should resolve the intellect into Mahat (Hiranyagarbha). He should resolve that (Mahat) into the tranquil Atma (Pure consciousness).

I)

Mantra 10 and 11	Mantra 13
- Sravanam and Mananam	- Nididhyasanam - Not working for new knowledge, experience, liberation

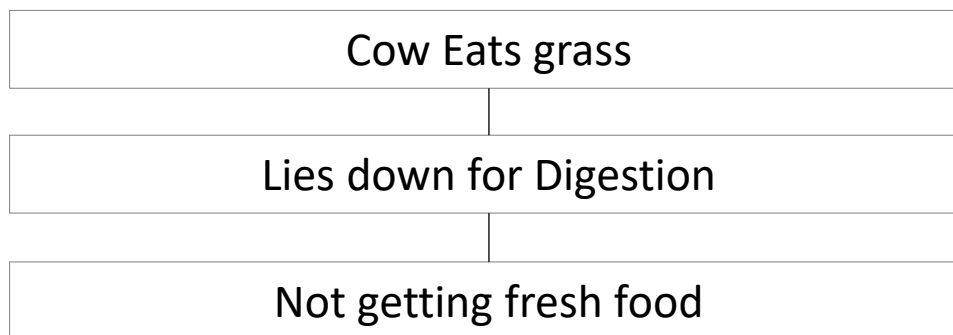
II) At time of Sravanam, Upanishad has told - I am already liberated.

- Hence liberation not a new experience.

III) Atma is ever experienced Chaitanyam.

- Nidhidhyasanam is for internalization of what knowledge received during Sravanam.

IV)



V) Nididhyasanam meant for Digestion of Knowledge.

**Revision : Mantra 1 - 3 - 13 :**

- This verse gives Sadhanam, means for Atma Jnanam.

I) Pancha Kosha - Sravanam with Acharya

- Verse 10, 11.

## II) Verse 13 - For assimilation

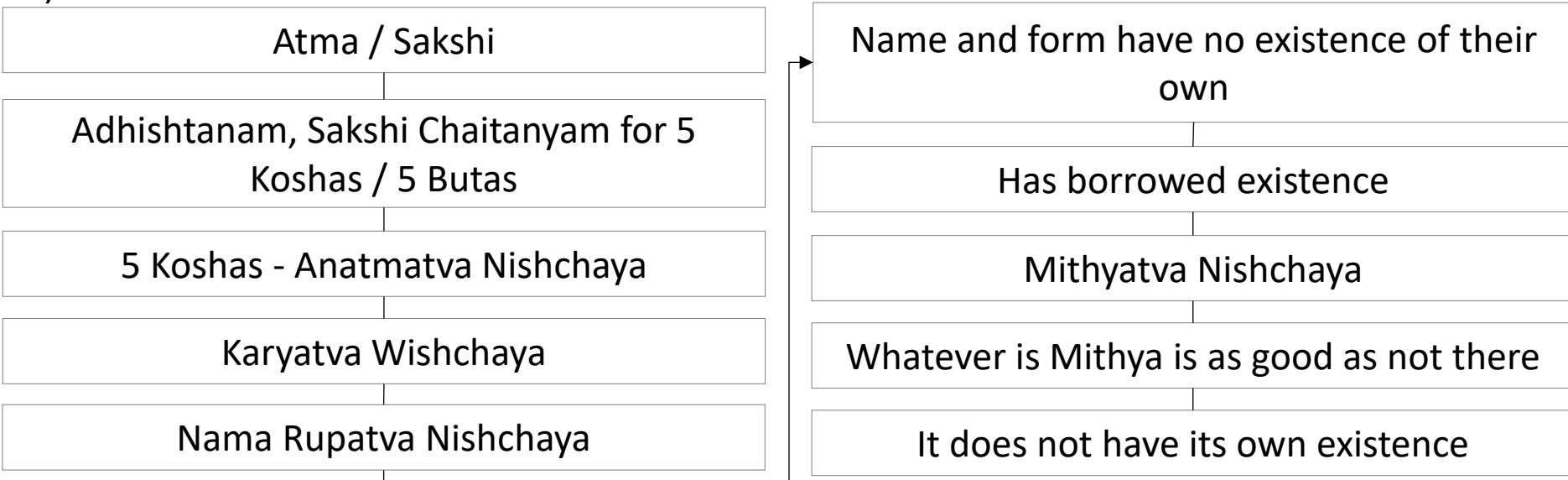
- Recollection from my own mind.

## III) Process :

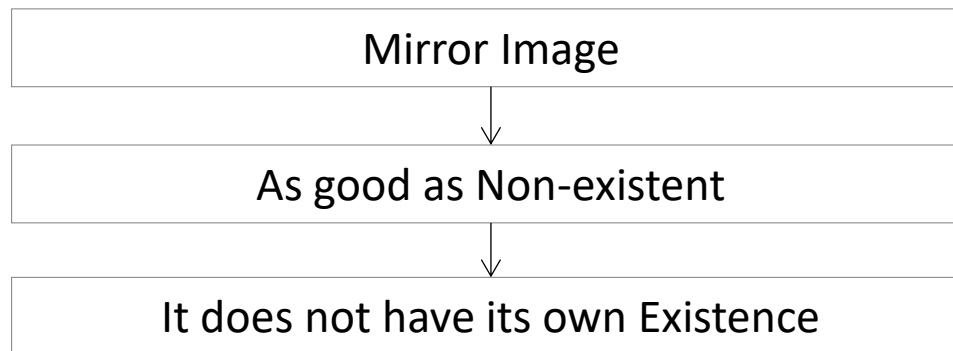
- a) Gradual disidentification from 5 Koshas.
- b) Claiming I am Sakshi Chaitanyam, Adhishtanam for the universe.
- c) After disidentification, each kosha becomes Anatma
- d) Anatma = Karyam, Body, Mind, Sense organs, product world.
- e) **Atma = Sarva Karanam**
- f) Karyam = Nama Rupa, Product, Does not have its own existence.
- g) Pot :

- Product - Does not have separate existence of its own.

## IV)



V)



- Whatever is Mithya is dissolved into Satyam



Dissolution in terms of understanding is called Pravilapanam

VI) I continue to perceive mirror image

- I dissolve mirror image by understanding that it does not have existence of its own.
- As good as not there
- Order one cup of coffee only.

VII) Understanding is called dissolution of Mithya into Satyam Atma = Pravilapanam in Vedanta.

VIII) Go through 5 Stages in every Nidhidhyasanam session.

a) Anatma - Karyam

b) Nama Rupa - Mithya

c) Pravilapanam = Job in Nidhidhyasanam.

IX) What is left behind?

- Satya Atma = I = Myself Remain Alone
- I alone remain as substance of entire cosmos = Pravilapanam
- This is discussed in Verse 13 for Jnana Nishta.

**X) a ) Yatched Wang Manasi Prajnya :**

- One should dissolve Vak Indriyam
- Into Mind - Manomaya Kosha.

b) Mind resolved into Vigyanamaya Kosha – Buddhi.

c) Resolve Vigyanamaya kosha of Vyashti into Samashti Vigyanamaya, Hiranyagarbha, Total mind

d) Hiranyagarbha, Total mind dissolved into Myself Atma.

**471) Bashyam : Chapter 1 - Section 3 - Verse No. 13 Starts**

यच्छेन्नियच्छेदुपसंहरेत्प्राज्ञो विवेकी; किम्? वाग्वाचम् ।

The wise man (Prajnah = Vivekinah = Who has done Sravanam and is practicing Nidhidhyasanam) should resolve or withdraw (Yacchet = Niyacchet = Upasamharet). (Resolve) what? (Kim?) He should resolve the speech organ (Vag - Vacam) into the mind.

I) Upasamharet = Withdrawn, restrained, folded back like a Radio aerial or TV Aerial.

II) 5 Koshas folded back within, like 5 vessels into one.

III) Resolution, withdrawal, done by Jnani, wise man, who has done Sravanam, and one who is practicing Nidhidhyasanam for converting Jnanam into Jnana Nishta.

III) To get out of habit of Triangular format and get into Binary format = Moksha.

IV) Triputi resolves into Karana Shariram and Karana Sharirams into Atma.

V) Going to Binary format is not enough

- Getting out of habit of Triangular format = Brahma Nishta.

VI) Prajnya wants to become Sthira Prajnya.

- Prajnya = Viveki, discriminative person

VII) Kim : What should a wise person withdraw from Vak Upasamharat.

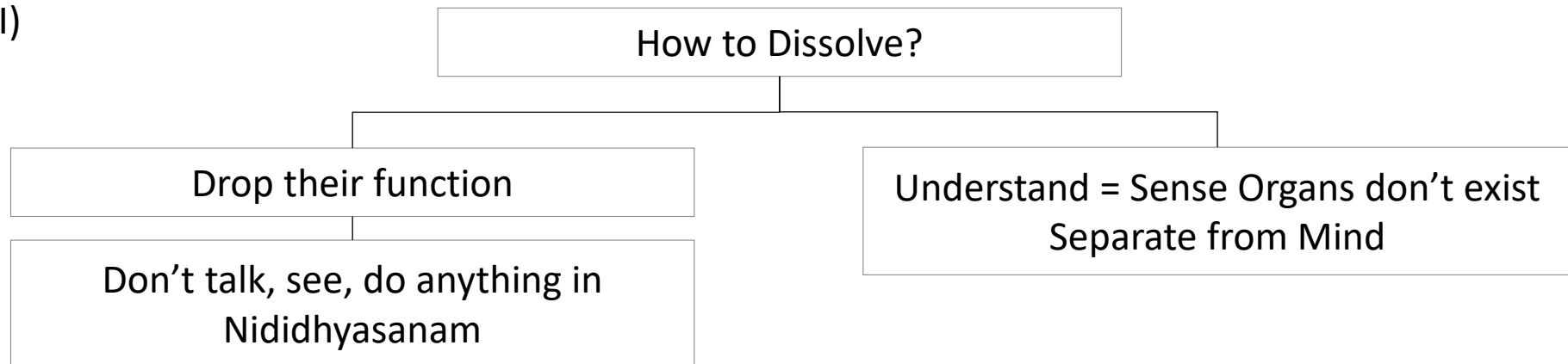
**472) Bashyam : Chapter 1 - Section 3 - Verse No. 13 Continues**

वागत्रोपलक्षणार्था सर्वेषामिन्द्रियाणाम् ।

The word speech (Vak) occurring in this Verse No. stands for (Upalaksanartham) other sense organs also (Sarvesam - Indriyanam).

I) All 10 Sense organs must be resolved into mind.

II)



### 473) Bashyam : Chapter 1 - Section 3 - Verse No. 13 Continues

क्व ? मनसी । मनसीतिच्छान्दसं दैर्घ्यम् । तच्च मनो यच्छेज्ज्ञाने  
प्रकाशस्वरूपे बुद्धौ आत्मनि ।

(The sense organs should resolve into) what (Kva)? (They should be resolved) into the mind (Manasi). The word Manasi with elongated 'i' (Dairghyam) is Chandasam. So, we should take it as Manasi only with a short 'i'. (Then the next step for the wise man is to) resolve that mind into intellect (Buddhau), The Vijnanamaya Kosa (Jnane), which is the bright one (Prakasa Svarupe), and the inner essence (Atmani).

### I) Shankara's Question :

- What is locus of dissolution of sense organs?

II) Fold all 10 sense organs into the mind

III) Mind pervades all sense organs, activates Sense Organs.



### Example :

- Reins extend upto all horses, control all horses
- **Mind pervades and controls all 10 Sense Organs.**

IV) Fold back 10 Sense organs into mind alone which is their controller

- 1<sup>st</sup> Pravilapanam.

V) What should you do with the Mind?

- Mind dissolved by Jnani into Buddhi (Jnana Atmani).

VI)

Buddhi	Manaha
<ul style="list-style-type: none"><li>- Prakasha Svarupam</li><li>- Sattva Guna</li><li>- All Doubts resolved, folded into one Decision</li><li>- Nishchayatmakam</li><li>- Interior Pervading essence, controller</li></ul>	<ul style="list-style-type: none"><li>- Sankalpa - Vikalpatmakam</li><li>- Rajo Guna</li><li>- Wavering</li><li>- Infinite Options</li></ul>

VII) 2<sup>nd</sup> Pravilapanam :

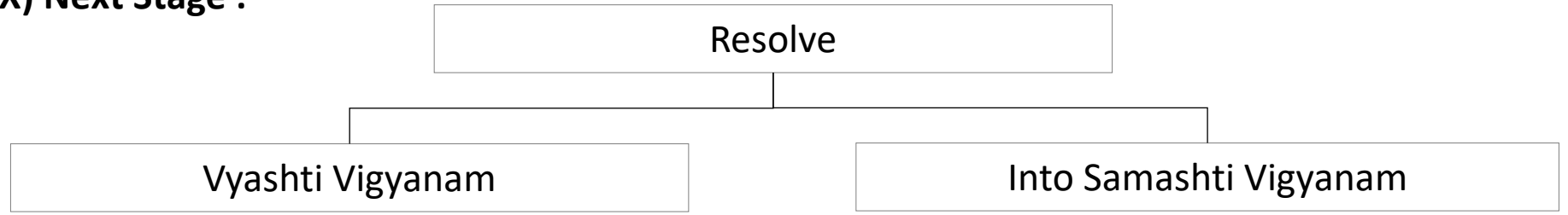
- Mind into intellect.

Mind :

- Karyam, Nama rupam, Anatma, Mithya, Svaha, Swallowed by intellect.

VIII) Atma = Huge Udaram swallowing entire universe.

## IX) Next Stage :



- Buddhi called Atma, it reaches, extends, Apnoti, pervades mind and sense organs.
- Buddhi reaches Mind, Apnoti, Vyapnoti, pervades.

X) Atma is inner (Pratyag) essence of mind and Karanams.

- Water is inner essence of all waves
- Buddhi Atma is inner one, Pratyag.

XI) Resolve Vyashti Micro into Macro Samashti Vigyanamaya

- Macro intellect = Prathamaja, another name of Hiranyagarbha.

XII) How to dissolve Micro into Macro intellect? Will I return after meditation?

**474) Bashyam : Chapter 1 - Section 3 - Verse No. 13 Continues**

बुद्धिर्हि मनादिकरणान्याप्नोतित्यात्मा प्रत्यक् तेषाम् ।  
ज्ञानं बुद्धिमात्मनि महति प्रथमजे नियच्छेत् ।  
प्रथमजवत् स्वच्छस्वभावकमात्मनो विज्ञानम् आपादयेदित्यर्थः ।

(It is the inner essence because), the intellect indeed is the most internal (Pratyak) as it pervades (Apanoti) all the instruments like the mind etc (Mana - Adi - Karanani). That individual intellect known as Jnanam (Jnanam = Buddhim) should be resolved (Niyacchet) into the total intellect (Atmani Mahati = Prathamaja = Hiranyagarbha. This dissolution is only a figurative dissolution), and this can be done by converting one's own intellect into a pure one (Svaccha - Svabhavam), exactly like that of Hiranyagarbha (Prathamajavat) through the gain of knowledge (Vijnanam Apadayet). That is the idea.

I) Figurative dissolution not actual

- Actual dissolution = End of individual.

II) Convert (Aapadaye) own buddhi by making it as pure as Hiranyagarbha's mind.

III) Both minds should resemble in purity

IV) Impurity = Vyashti Abhimana

- Identification with individual intellect as Myself = impurity - Narrow mindedness.

**V) Hiranyagarbha :**

- He does not identify with one intellect
- Has identification with Samashti Macro
- Absence of selfishness, narrow mindedness of Vyashti.

VI) Example :

- Don't say 'I am Bengali' but Indian, Asian, Human being.

## VII) Purity = Vyashti Abhimana Tyaga Kuryat

- Declare there is no individual intellect separate from Macro intellect, Hiranyagarbha
- No separate Shariram separate from Virat
- No separate Karana Shariram separate from Ishvara.

## VIII) Expansion of identification is a thought process

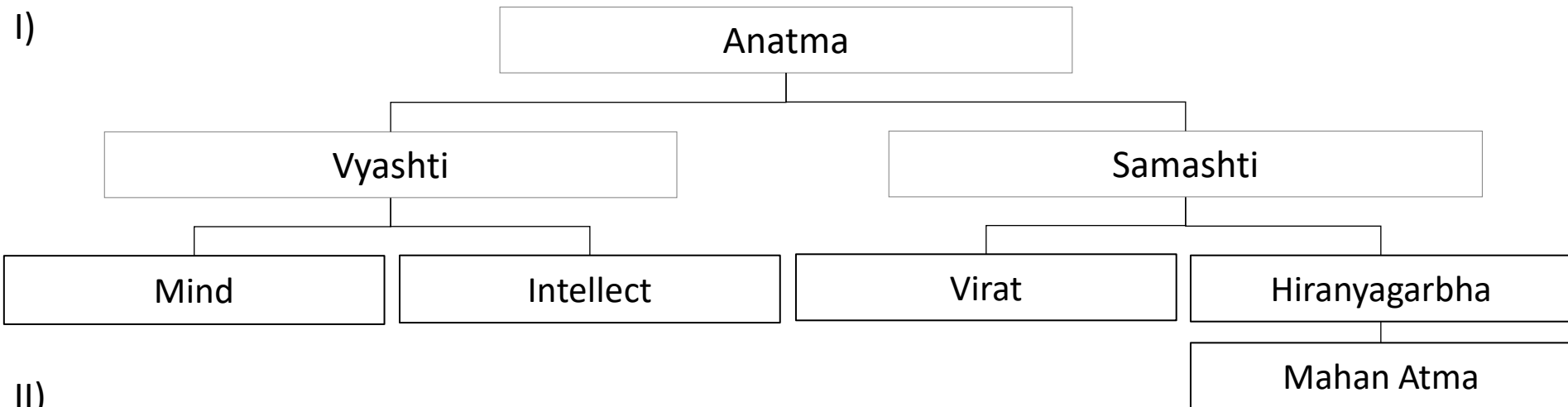
- I am not an individual intellect
- I am one with Total.
- Deliberately entertain relevant thought
- Nidhidhyasanam not a thoughtless state.

## 475) Bashyam : Chapter 1 - Section 3 - Verse No. 13 Continues

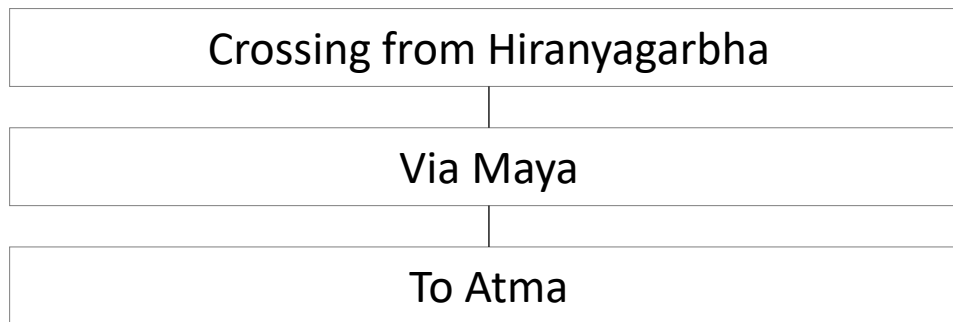
तं च महान्तम् आत्मानं यच्छेच्छन्ते सर्वाविशेषप्रत्यस्तमितरूपे  
अविक्रिये सर्वान्तरे सर्वबुद्धिप्रत्ययसाक्षिणि मुख्य आत्मनि ॥ १३ ॥

And that Hiranyagarbha (Mahantam Atmanam) should be resolved into the pure consciousness (Sante - Atmani), which is free from all attributes (Sarva - Visesa - Pratyastam - iti - Rupe) and therefore which is free from all the (six) modifications (Avikriye), and which is the inner essence of the whole creation (Sarvantare), and which is the witness of all the thoughts occurring in the mind (Sarva - Buddhi - Pratyaya - Saksini) and which is the real Atma (Mukhya Atma).

I)

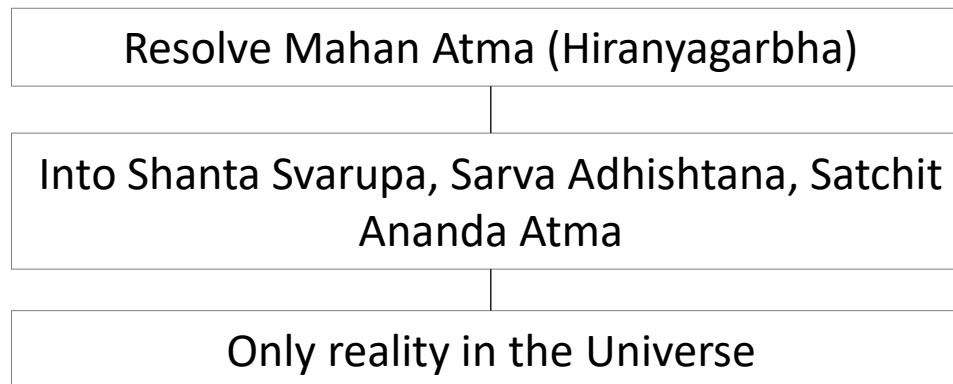


II)



- This is called Atmani Pravilapanam.

III)



- Resolution is not thoughtless, but positive thinking.

#### IV) Thought :

- There is no Hiranyagarbha separate from Atma
- Dissolution is a Cognitive process.
- Vedantic meditation always involves thoughts.

#### V) Panchadasi :

वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचराः ।

स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥५६॥

Vṛtta yastu tadānīm ajñātā apyā tmago carāḥ,

smaraṇā danu mīyante vyutthi tasya samut thitāt II 56 II

Though in samadhi there is no subjective cognition of the mental function, having the Self as its object, its continued existence in that state is inferred from the recollection after coming out of samadhi. [Chapter 1 – Verse 56]

- No will power in Samadhi
- Mind fixed on the Self, momentum works
- Mind continues to be fixed on Param - Atman in the state of Samadhi.

VI) Vedantic Meditation = Absorption in Atma thought, not thoughtless state.

VII) Thought = Reality alone exists

- This is the final resolution.

#### VIII) Sarva Vishesha Pratyayamithe :

- Vishesha = Attributes, Gunas
- Atma is free from all attributes, Gunas, Nirguna Svarupa, Chaitanya Svarupam.

- Pure Consciousness is free from all attributes.

IX) Avikriye, Nirvikara, free from 6 modifications

### X) Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

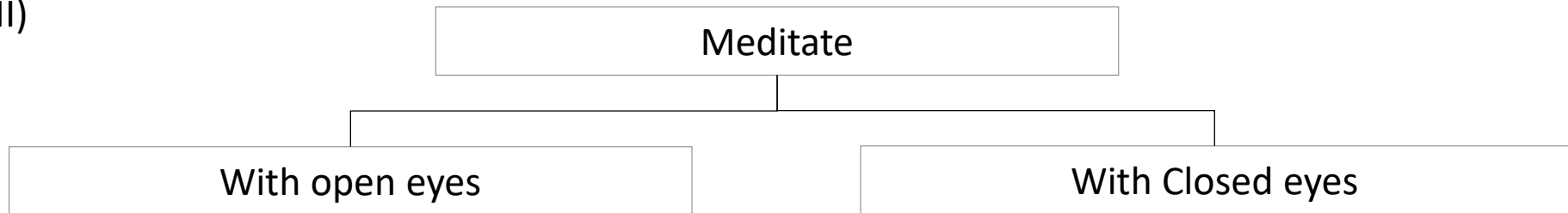
Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,  
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [1 - 2 - 18]

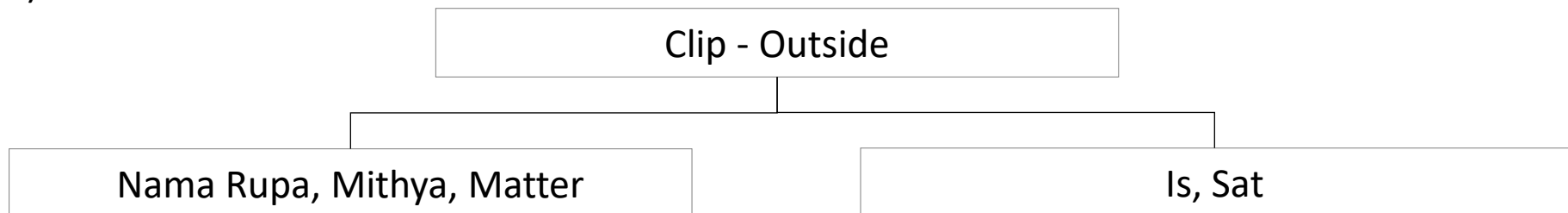
### XI) Sarva Antare :

- Atma is inner essence of Cosmos.

XII)



XIII)



#### XIV) Within Body - Chit Svarupa

- Dakshinamoorthi Stotram :

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

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

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

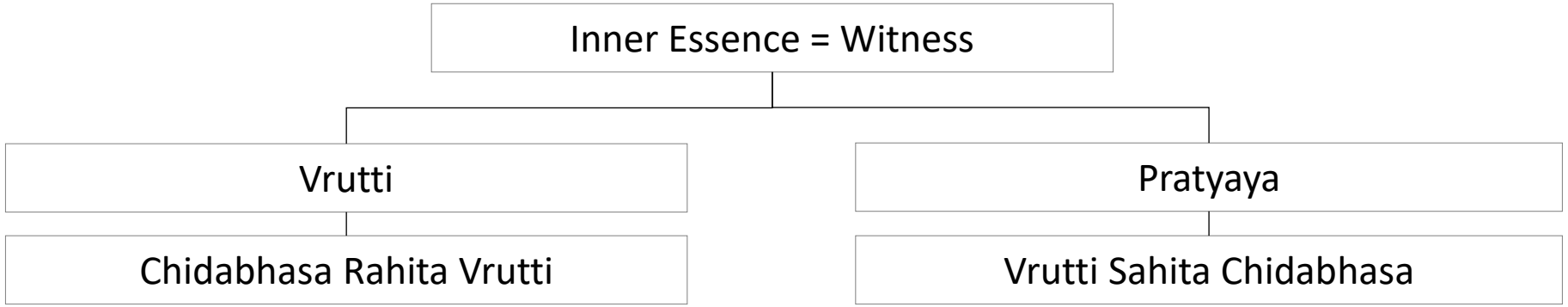
- Pay attention to existence in everything.
- Meditate on pure inner essence of cosmos
- Mind is shifted from clip Nama Rupa to Sat existence in the world.

#### XV) Sarva Antare :

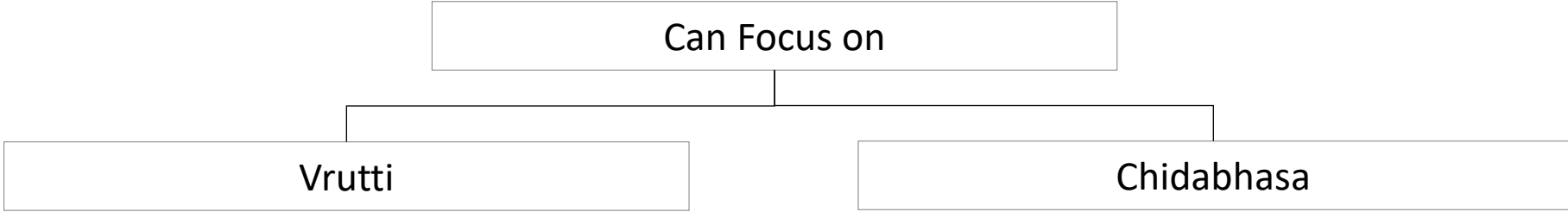
- Inner essence of entire creation.



XVI) Sarva Buddhini Pratyaya Sakshini

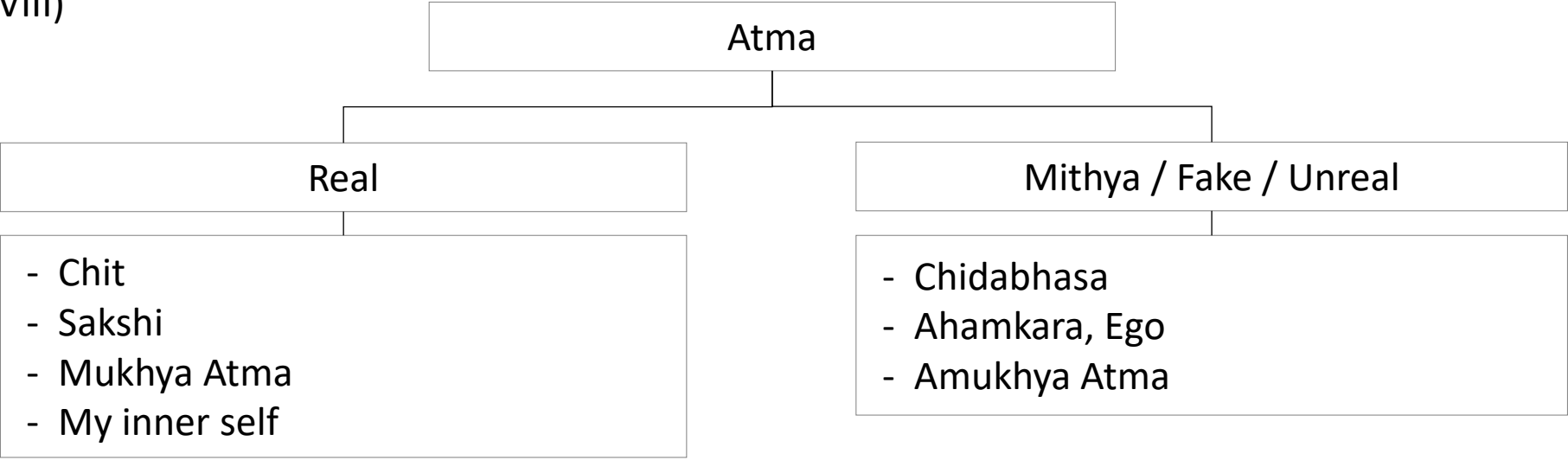


- Thoughts and Chidabhasa are always together.



XVII) Ask :

- What is that because of which all thoughts, emotions are known, Awared?
- Don't look for Consciousness
- Claim : I am that witness, illuminator Consciousness
- I claim consciousness as I - Myself = internal Atma Dhyanam.



**XIX) 3<sup>rd</sup> Quarter of Mantra :**

- Hiranyagarbha is Mahan Atma, Amukhya Atma.

**XX) Dissolve Hiranyagarbha into the inner Atma**

- I - Atma - Swallow Hiranyagarbha, Virat
- I am not the puny little individual entity with Body - Mind, sense organs experiencing the world.

**XXI) Kaivalyo Upanishad :**

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् । मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥	mayyeva sakalam jātam mayi sarvam pratiṣṭhitam । mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥
--	--

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

- Whole world occupies a fraction of the infinite Self.
- No need to escape from the world or run to God for Vi-deha Mukti which is my real nature.

XXII) Escapism Moksha in Triangular format.

- Here, Binary format
- **I am Adhishtana Atma in which galaxies exist.**

XXIII) One Sthula disappearing or Sukshma returning to take a body, why bother

- Videha Mukti - Joke
- I am Nithya Mukta Adhishtana Atma
- Practice Nidhidhyasanam for Nitya Mukta status of mine.

XXIV) Anvaya :

अन्वयः

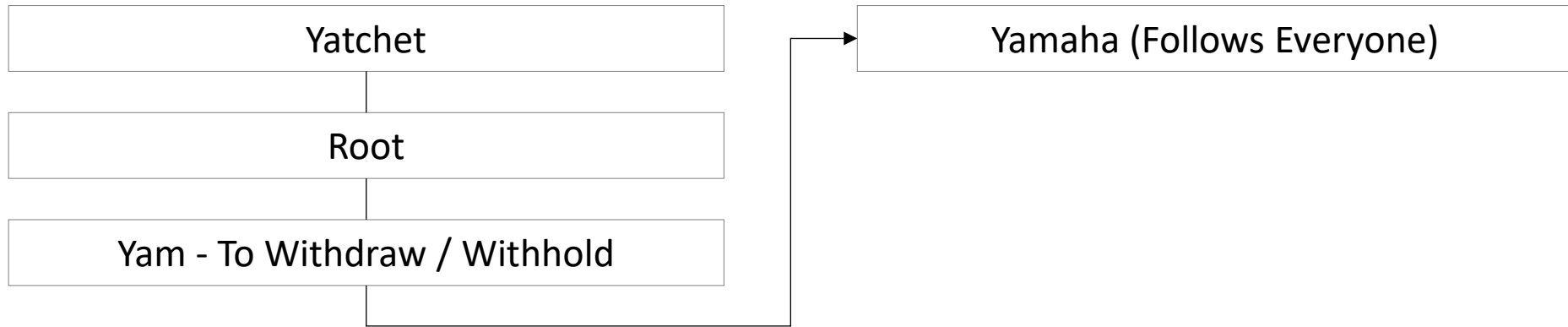
प्राज्ञः वाक् (वाचम्) मनसी (मनसि) यच्छेत् । तत्  
(मनः) ज्ञाने आत्मनि यच्छेत् । ज्ञानं महति आत्मनि  
नियच्छेत् । तत् (तं) शान्ते आत्मनि यच्छेत् ॥

Anvayaḥ

prājñāḥ vak (vācam) manasī (manasi) yacchet । tat  
(manah) jñāne ātmani yacchet । jñānam mahati ātmani  
niyacchet । tat (taṁ) śānte ātmani yacchet ॥

The discriminative one should resolve the speech into the mind. He should resolve that (Mind) into the intellect. He should resolve the intellect into Mahat (Hiranyagarbha). He should resolve that (Mahat) into the tranquil Atma (Pure consciousness).

- Prajyaha Vak (Vacham) Manasi Yatchat.



- Tatu Jnanena Atmani Niyachet.
- Tatu Manaha Jnane Atmani Yatchet
- Jnanam - Buddhi - Vigyanamaya kosha
- Mahati Atmani Niyat Chet
- Tatu (Tam) Shanta Atmani Nityachet Yatchet.

एवं पुरुष आत्मनि सर्वं प्रविलाप्य नामरूपकर्मत्रयं  
यन्मिथ्याज्ञानविजृम्भितं क्रियाकारकफललक्षणं स्वात्मयाथात्म्य-  
ज्ञानेन मरीच्युदकरज्जुसर्पगगनमलानीव मरीचिरज्जुगगनस्वरूप-  
दर्शनेनैव स्वस्थः प्रशान्तात्मा कृतकृत्यो भवति यतोऽतः  
तद्दर्शनार्थम् --

In this manner (through Sravana - Manana - Nidhidhyasanam process as mentioned in the previous Verse No.s), one should resolve (Pravilapya) into the Chaitanya Atma (Purusa Atmani), the entire experienced threefold universe (Sarvam) consisting of names, forms and functions (Nama - Rupa - Karma - Trayam), and which universe has been entirely projected out through superimposition (Mithya - Jnana - Vijrmbhitam) and is characterised by three components - actions, accessories for those actions, and the results of those actions (Kriya - Karaka - Phala - Laksanam). This resolving of the universe is an intellectual event accomplished by gaining the knowledge of the real nature of Atma (Svatma - Yathatmya-jnanena );

Just as knowledge of the truth of the real nature of the mirage, rope, and space (Marici - Rajju - Gagana - Svarupa - Darsane - Naiva), makes all the difference in the cases of mirage-water, rope-snake, and spatial-contamination (Maricudaka - Rajjusarpa - Gaganamalani - by pointing out the Mithyatvam in them). The jnani, thus, by recognising the reality or truth of things is able to resolve the Mithyatvam of those objects of the universe into the truth of oneself, the Atma, and thereafter abiding in his true Advaita Svarupam becomes free from all disturbances (Svasthan) of the Mithya mind. He becomes calm (Prasantatma) as one who has fulfilled all his duties (karta-krtayah bhavati). Therefore (Atah), in order to attain that knowledge (tad - Darsanartham) through which the Mithya Jagat is resolved into the truth of the creation (Brahman or Atma).

I) Whole Paragraph is one sentence.

II) Consolidating Verse 13

- Through Sravanam, Mananam, Nidhidhyasanam.

**III) Sarvam Pravilapye :**

a) Entire Anatma Prapancha, experienced universe must be resolved, Pravilapya.

b) Cognitive resolution

**e) Existence of universe depends on me**

- **Existence does not belong to universe.**

d) I provide existence, this awareness alone is called Resolution.

- e) No Desk other than wood
  - No chain other than Gold
  - No universe other than me the Brahma Chaitanyam.
- f) Desk is appearing and has utility
  - But really, nothing called Desk
  - Once I have understood Desk is wood, in my vision desk is resolved.
- g) Once I have understood universe is existence, in my vision universe is resolved.
  - Then the next project is to recognise that pure existence, when world is not experience in sleep.

IV) a) Advita Darshanam, not sitting in Nirvikalpa Samadhi.

b) As I perceive universe, universe is

c) I Atma am lending universe with existence

**d) I lend existence to Sukshma, Sthula Shariram and through that to entire universe.**

e)

I - Atma	Anatma - Universe
Alone am real	Appears but unreal

- f) Awareness is there, world is Resolved.
- g) No mystic event, no disappearance of world
  - In Awareness, there is silent transformation.

## **Revision : Introduction to Mantra 1 - 3 – 14**

- Consolidation of teaching so far.

### **l) a) Sarvam Prapancha Pravilapanam**

- Resolving entire Anatma Prapancha into oneself.

### **b) Evam :**

- In this manner as mentioned in Verse 13.

### **c) Purusha Atmani :**

- Chaitanya Svarupa Atma, Sarvam.
- Pravilapanam, everything other than Atma.

### **d) How is Anatma resolved?**

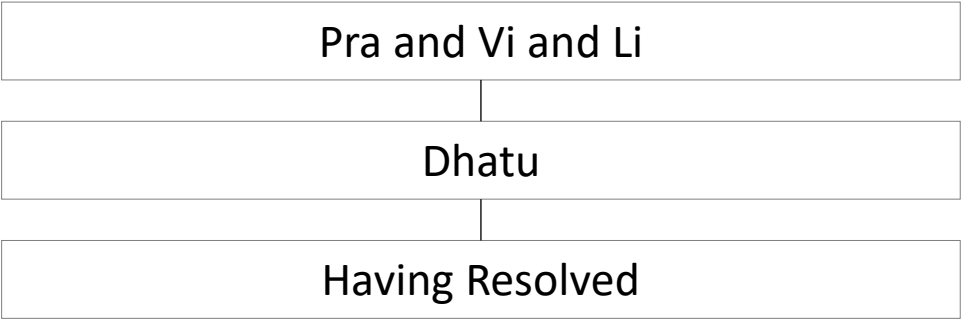
- **Anatmatva - Nischaya**
- **Karyatva - Nischaya**
- **Nama Rupertva - Nischaya**
- **Anityatva - Nischaya = Pravilapanam**

### **e) Determining world is Mithya, is resolution of the world.**

- Experientially world can't be resolved
- Figuratively resolved by knowing it as Mithya.



F) Mithya is as good as Non-existent = Pravilapanam.



II) Sarvam :

- Described beautifully by 3 words
- Nama - Rupa - Karma Trayam.

III) Name form - function = Karyam

a) Gold - Adhishtanam

b) Goldsmith creates 3 forms :

Name and form	Function / Alankara for
<div>- Chain</div> <div>- Ring</div> <div>- Bangle</div>	<div>- Neck</div> <div>- Finger</div> <div>- Hand</div>

- Every Rupam is associated with Nama.
- Associated with every Nama - Rupa is a function.

c) All products, Karyam, are Nama, Rupa, karma.

**d) Brihadaranyaka Upanishad :**

त्रयं वा इदम्—नाम रूपं कर्म; तेषां नाम्नां वागित्येतदेषामुक्थम्, अतो हि सर्वाणि नामान्य् उत्तिष्ठन्ति । एतदेषां साम, एतद्धि सर्वैर्नामभिः समम्; एतदेषां ब्रह्म, एतद्धि सर्वाणि नामानि बिभर्ति ॥ १ ॥	trayaṃ vā idam—nāma rūpaṃ karma; teṣāṃ nāmnāṃ vāgityetadeṣāmuktham, ato hi sarvāṇi nāmāny uttiṣṭhanti   etadeṣāṃ sāma, etaddhi sarvairnāmabhiḥ samam; etadeṣāṃ brahma, etaddhi sarvāṇi nāmāni bibharti    1
--	--

This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Sāman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names. [1 - 6 - 1]

e) World = Name, form, function.

**IV) Corollaries :**

- a) Brahman does not have Nama rupam karma.
- b) Karyan Prapancha has Nama rupam karma.
- c) Brahman = Nama Rupa Karma Abhavat, Vilakshanam.
- d) Brahman has no name, form, function (Avyacharyam).
- e) Brahman can't be utilised for any Vyavahara.
- f) For Vyavahara, require name, form, function.
- g) Brahman = Absolutely useless, not employed in any Vyavahara  
= Nama, karma, Rupa Abhavat.

**h) Everything becomes useful because of Brahman**

- Non-participating supporter of all Vyavahara.

**i) Anatma Mithya Jnana Vijrumbyatam**

- All Mithya Jnanam projected, emanated, emerged.

**j) Mithya Jnanam = Adhyasa Vijrumbyatam**

= Adhyastham

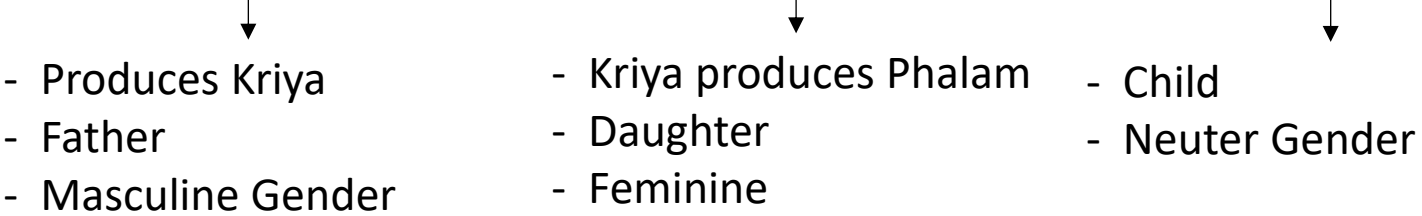
= Superimposed

**V) Mithya Jnanam has come out of Moola Avidya Vijrumbyatam**

- Refer Naishkarmya Siddhi 3<sup>rd</sup> Chapter
- All are Characterised by Kriya - Karaka - Phalam
- 3 Components of Anatma Prapancha.

VI)

Karakam	Kriya	Phalam
<ul style="list-style-type: none"><li>- Accessories</li><li>- Subject, Object, instrument, locus</li></ul>	<ul style="list-style-type: none"><li>- Action Generated by Karakam</li></ul>	<ul style="list-style-type: none"><li>- Benefit produced by Action</li></ul>



- This is the 3 Tiered Universe.

VII) Anatma Prapancha = Kriya karaka Phalam

- Gives indirect definition of Atma.

VIII) Atma = Akarakam

= Akriya

= Nishphalam

- Karaka, Kriya, Phalam Vilakshana Atma.

IX) All languages, words are designed to reveal one of 3.

Nouns	Verbs
Reveal Karaka and Phalam	Reveal Kriya

- Atman is other than these 3
- Nouns, Verbs, can't reveal Atma.

X) Taittiriya Upanishad :

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   ānandaṃ 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]

- Atma = Beyond 3 Versatile words.

XI) Vedanta derived from Karaka Kriya Phalam.

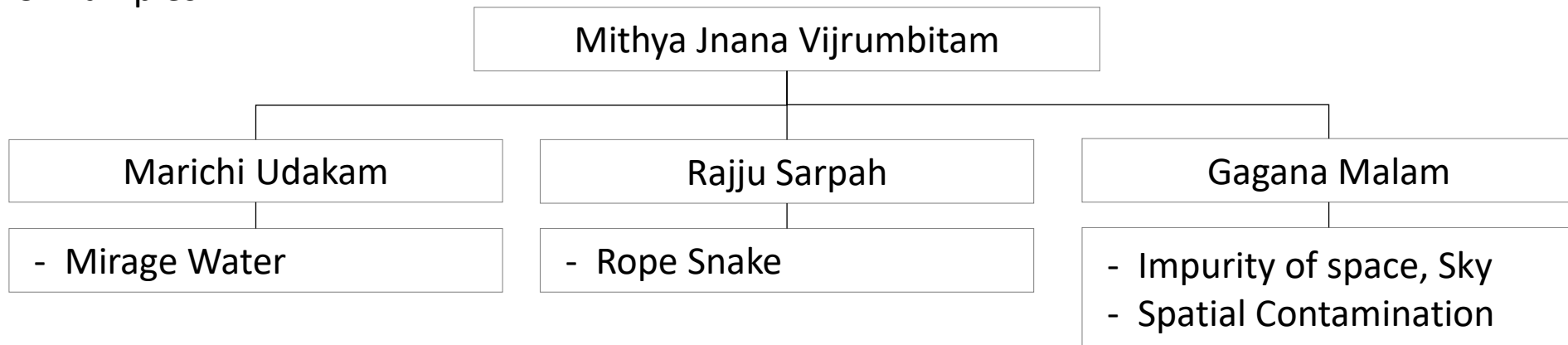
- 3 Adjectives to Sarvam
- Shankara uses very often
- Such an universe one should resolve
- Not physical event but intellectual event.

**XII) Svatma Atma Jnanena :**

- By gaining knowledge of the Real nature of Atma
- Yatatmayam = Atma Svarupam
- One should resolve Anatma Prapancha.

XIII) How can knowledge resolve the Universe.

3 Examples :



XIV) All 3 Appear because of ignorance, resolved by knowledge of Adhishtanam.

- XV) Marichi = Rays of Sun coming from dry sand  
= Solar rays appear as mirage water  
= There is an appearance of water by Sun's rays

XVI)

Solar Rays	Mirage Water
Adhishtanam	Adhyasa

Rajju	Gaganam
Adhishtanam for Rope Snake	Sky - Adhishtanam for Malam, Spatial contamination

- All 3 Adhishtana Svarupa Darshanena, Pravilapanam iva Bavati.

XVII) Just as 3 are resolved by Adhishtana Jnanam

- World knowledge is resolved by Adhishtana Jnanam of Atma.

**XIX) Svarupa Darshanena Eva :**

- a) Eva = Mere knowledge is enough for resolving universe  
= No Sadhanas required

- In Meditation, don't try to resolve part by part the world.

b) By knowledge of rope, snake is falsified, Resolved instantaneously, totally.

c) By Atma Jnanam, world is instantaneously and totally Resolved.

d) World does not disappear experientially

- In my understanding , world is covered, as good as not there.

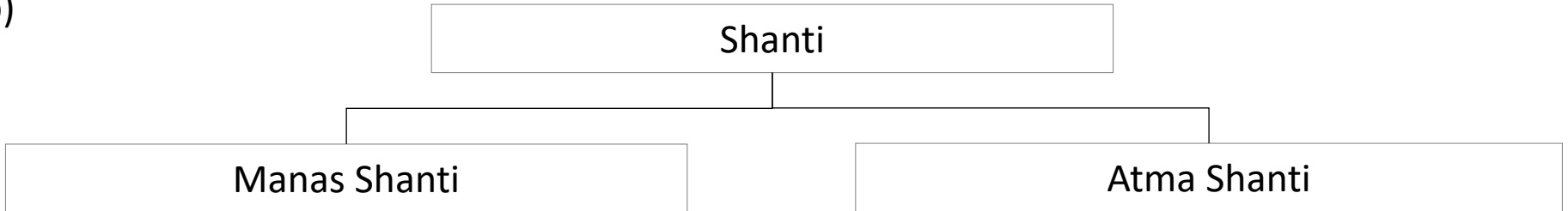
**e) Darshanena Eva Pravilapya Svasthaha :**

- Jnani abides in his Advaita Svarupam
- Svasmin Advaita Savrupe Nishtaha = Svasthaha.

XVIII) Therefore Prashanta Atma.

a) One is free from all disturbances of the mind.

b)



c) After Atma Jnanam, Mind is falsified

- Atma Svarupa shanti is not disturbed by Mithya Mind, Mithya disturbances.

**XIX) Kruta Kritya :**

a) Gita :

<p>कर्मण्यकर्म यः पश्येद् अकर्मणि च कर्म यः । स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥</p>	<p>karmaṇyakarma yaḥ paśyēd akarmaṇi ca karma yaḥ   sa buddhimān manuṣyēṣu sa yuktaḥ kṛtsnakarmakṛt    4-18   </p>
---	--

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- One who has falsified all duties = Krisna karma Krutu.

b) Ahamkara can't complete duties at any time, will always have duty.

c) Can't say :

- After all waves settle down, I will take bath in the ocean.

d) Falsification of Ahamkara is ego Nashaha

e) I as Atma have no duties in 3 periods of time

f) Falsification of Ahamkara and duty is called fulfillment

g) After Jnanam, Re-take Ahamkara as hobby not duty.

h)

At time of ignorance	At time of Jnanam
- Ahamkara is a Burden	- Ahamkara is a Hobby, not a Burden - Entertainment

i) Kruta Kritya Bavati = Fulfilled

- Only by Jnanam one can get fulfillment
- No other means of fulfillment.

**XX) Tatu Darshanartha :**

- For knowledge of Atma Uttishtata.



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।  
क्षुरस्य धारा निशिता दुरत्यया  
दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

uttiṣṭhata jāgrata prāpya varānnibodhata ।  
kṣurasya dhārā niśitā duratyayā  
durgam pathastatkavayo vadanti ॥ १४ ॥

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

अन्वयः

(यूयम्) उत्तिष्ठत । (यूयं) जाग्रत । (यूयं) वरान्  
प्राप्य निबोधत । क्षुरस्य निशिता धारा दुरत्यया  
(भवति) । कवयः तत् (तं) पथः दुर्गं वदन्ति ॥

Anvayaḥ

(ūyam) uttiṣṭhata । (ūyam) jāgrata । (ūyam) varān  
prāpya nibodhata । kṣurasya niśitā dhārā duratyayā  
(bhavati) । kavayaḥ tat (taṁ) pathaḥ durgam vadanti ॥

Arise. Awake. Having approached the great ones, know (The Atma). The wise declare that the path (of self - Knowledge) is difficult to tread, (just as) the sharp edge of a razor is difficult to tread (upon).

I) Uttishtata = Jnana Yogyata Praptya

II) Do everything, get mental and Sensory disciplines to get Jnanam.

**III) Prapya Varan Nibodhata :**

- Go to Srotريا Brahma Nishta Acharya.

IV) 3<sup>rd</sup> / 4<sup>th</sup> Line :

- Difficult Journey, commitment required, not a Causal approach.
- It is like walking over a Razors Edge.

**479) Bashyam : Chapter 1 - Section 3 - Verse No. 14 Starts**

अनाद्यविद्याप्रसुप्ता उत्तिष्ठत हे जन्तव आत्मज्ञानाभिमुखा भवत ;  
जाग्रताज्ञाननिद्राया घोररूपायाः सर्वानर्थबीजभूतायाः क्षयं कुरुत ।

Oh human beings (He Jantavah), you who continue to sleep in the everlasting self - ignorance (Anadi Avidya - Prasupta), wake up (Uttisthaha), and turn towards self - knowledge (Atmajnana - Abhimukha - Bhavata - it means gain Jnana - Yogyata). May you wake up from the sleep of ignorance (Jagrata - Ajnana - Nidraya), which is of a frightening form (Ghorarupayah) being the seed or the cause (Bijabhutam) of all the problems (Sarvanarthah) of Samsara. May you destroy it (Ksayam Kuruta - and make a sincere attempt to gain Atmajnanam).

I) Uttishta - Jagrata = Verb

a) Yuyam - Oh Humanity, Jantu living beings.

- Who are behaving as though living beings.
- You continue to Sleep in Self ignorance.

b) Prasuktaha - Sleeping

- Anaadi Avidya = Self ignorance
- Addressing Ahamkara Jiva.

II) Agyanam is compared to Sleep.

Sleep	Moola Avidya
<ul style="list-style-type: none"><li>- I Don't know my wakers nature</li><li>- Vishwa Ajnanam</li></ul>	<ul style="list-style-type: none"><li>- I don't know my real, Turia Atma nature</li><li>- Atma Ajnanam</li></ul>

- Both have Adhishtana Agyanam
- In Mandukya, Ajnanam is called Nidra.

III) 2<sup>nd</sup> Important Reason :

Nidra	Self ignorance
<ul style="list-style-type: none"><li>- Produces, Svapna full of problems</li><li>- In Deep Sleep no Problem</li></ul>	<ul style="list-style-type: none"><li>- Produces Samsara problems</li><li>- Dreaming Samsara in waking State</li></ul>

## UV) Anaadya Avidya Prasuktaha :

- Oh Sleepers and dreamers
- Uttishta - May you wake up.

## V) Atma Jnanam Abhimukha Bavata :

- May you turn towards Self knowledge.
- Atma Jnana Abhimukha - Turn towards Atma Jnanam, Self knowledge
- Fixing priorities of life properly
- Directing journey of life.

## VI) Gain Jnana Yogyata :

- Practice Karma yoga and Upasana Yoga.

## VII) Uttishtaha :

- Resort to your Karma yoga and Upasana yoga.

## VIII) Gita :

व्यवसायात्मिका बुद्धिः  
एकेह कुरुनन्दन ।  
बहुशाखा ह्यनन्ताश्च  
बुद्धयोऽव्यवसायिनाम् ॥ २-४१ ॥

vyavasāyātmikā buddhih  
ēkēha kurunandana |  
bahuśākhā hyanantāśca  
buddhayō'vyavasāyinām || 2-41 ||

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

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

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

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

- These 2 verses in the Gita are elaboration of Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।  
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,  
Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti || 14 ||

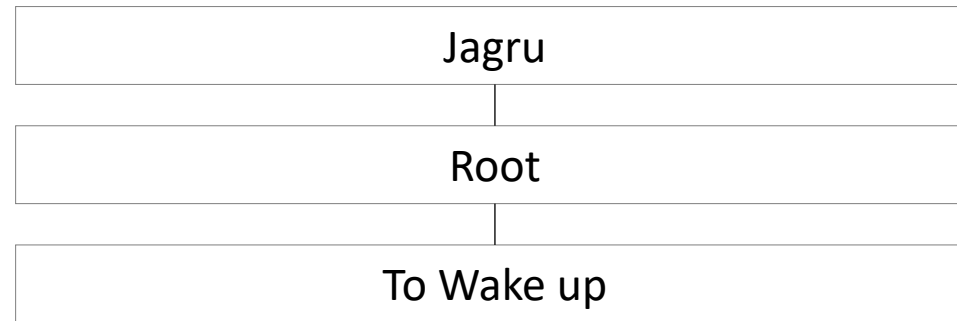
Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise.

## IX) Jagratha :

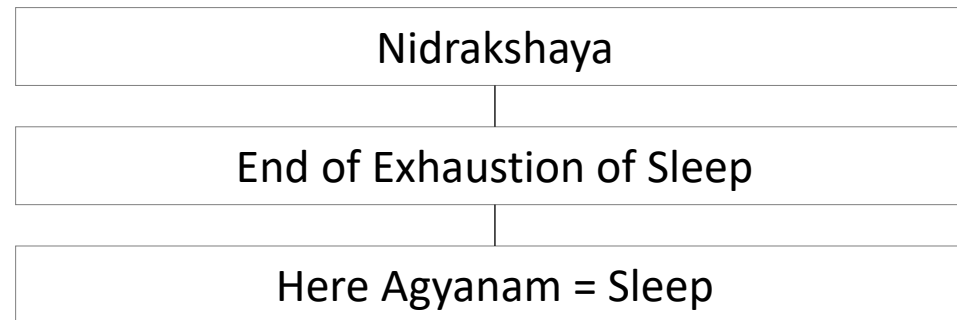
- Ajnana Nidrayashayam Kuruta.
- **May you exhaust Sleep called ignorance.**

X) What is waking up?

a) Exhausting Sleep = Waking up



b)



c) Agyana Nidra = Sleep of ignorance, May you exhaust the sleep, end the sleep of ignorance.

d) Ghora Rupa :

- Worries are there, like our Svapna
- **We are worried, means we are in Svapna.**

e) Vedanta and worry means sleep is continuing

- Seed for all Samsara problems = Anartha, Agyana Nidra, may you end.

कथम् ? प्राप्योपगम्य वरान् प्रकृष्टानाचार्यास्तद्विदस्तदुपदिष्टं  
सर्वान्तरमात्मानमहमस्मीति निबोधतावगच्छत ।

How to gain Atmajnanam (Katham)? By approaching (Prapya - Upagamy) the great or exalted teachers (Varan = Prakrstan - Acaryah) who know the Atma (Tad - Vidah); and by listening to their teaching (Tad - Upadistam) about the Atma, may you understand completely (Nibodhata = Avagacchata) that “the all pervasive atma I am” (Sarvantaram - Atmanam - Aham - Asmi - iti).

## 2<sup>nd</sup> Quarter :

- Prapya Varam Nibhodata.

I) What is the means of knowing?

- By approaching - Varam, Prakrushtam Great acharyas.

II) Tad Vidaha :

- Knowers of Atma.

III) Ramana Maharshi : Upadesha Sara :

प्राणबन्धनात् लीनमानसम् ।  
एकचिन्तनात् नाशमेत्यदः ॥

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



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

अहमयं कुतो भवति चिन्वतः ।  
अयि पतत्यहं निजविचारणम् ॥

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

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

b) Ask :

- From where Ahamkara comes - After silencing the mind.

c) Vastu Prakasha will take place, self will shine.

d) Self enquiry should be done with Guru and Shastra is not highlighted in Upadesha Sara and Sad Darshanam.

e) Meditation in form of Self enquiry will not give benefit.

f) Sravanam, Mananam is required

g) From where does Ahamkara rise is the enquiry prescribed

h) Atma is not coming and going light But understanding the Truth, Reality.

**IV) Tad Upadishtam :**

a) Listen to Acharya's Adesha

b) Sarvantara Atmanam innermost Self.

- c) Nibodhata - Understand through Sravanam, knowledge comes only through Sravanam of scriptures.
- d) Not by silencing the mind and asking who am I
- e) Thoughtless mind not a Pramanam, if so everybody would have realised Self in sleep state.
- f) Knowledge has to come from Mahavakya Pramanam.

### V) Naishkarmya Siddhi - Chapter 3 :

- Meditation can't produce knowledge
- Vakhya Vichara alone produces knowledge.

VI) Yuyam, Nibodhita, Avagachhata, understands.

- **Aham Chaitanyam Asmi, I am the light of Consciousness, innermost Self of the universe, sentient factor.**
- Isness, Knownness in the universe at all times, places is my eternal Svarupam.

VII) I, the ever experienced consciousness is figuratively called the light

- May you own this light as Aham Asmi.

### 481) Bashyam : Chapter 1 - Section 3 - Verse No. 14 Continues

न ह्युपेक्षितव्यमिति श्रुतिरनुकम्पयाह मातृवत् ।

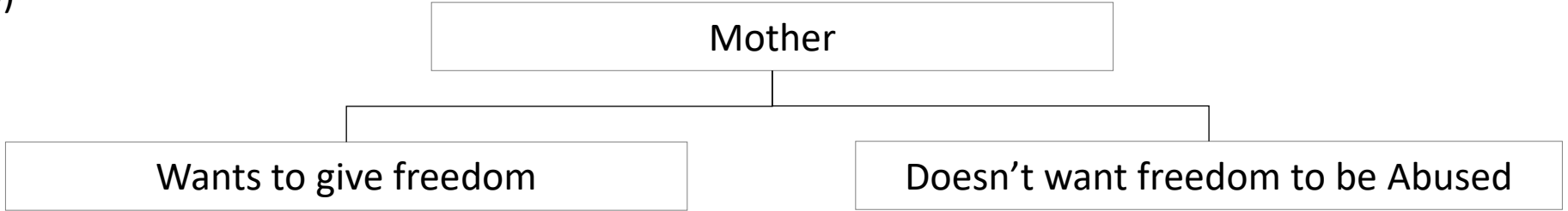
The Upanishad like a mother (Srutih - Matrvat) out of compassion (Anukampayaha) is pleading the entire humanity not to ignore (Na - Hi - Upeksitavyam) this teaching.

I) What is Significance of 1<sup>st</sup> line

- Uttishtaha Prabodhate?

II) a) Upanishad functioning like a mother interested in Well being of a child

b)



c) Gita :

<p>इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया । विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ १८-६३ ॥</p>	<p>iti tē jñānamākhyātaṃ guhyādguhyataraṃ mayā   vimṛśyaitadaśēṣēṇa yathēcchasi tathā kuru    18 - 63   </p>
--	--

Thus, the wisdom which is a greater secret than all secrets, has been declared to you by me; Having reflected upon it fully, you now act as you choose. [Chapter 18 - Verse 63]

d) I gave teaching, you do what you want to do

- Teacher's job to educate, not take decision for student.
- Krishna gives freedom to Arjuna - Suppose Arjuna makes wrong decision.

e) Gita :

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वा सर्वपापेभ्याः मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥	sarvadharmān parityajya māmēkaṃ śaraṇaṃ vraja   ahaṃ tvā sarvapāpēbhyah mōkṣayaiṣyāmi mā śucaḥ    18 - 66
---	--

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

- Krishna again teaches Arjuna to choose Moksha out of 4 Purusharthas - Dharma, Artha, Kama, Moksha.

f) Upanishad mother compelling humanity to choose Atma Jnanam as top Purushartha.

III) Sruti Anuvakyaya Aha :

- Out of compassion Sruti teaches, guides.

Sruti	Veda
- Feminine - Suits mothers Role	- Masculine

- Don't ignore, discard Sruti.

# अतिसूक्ष्मबुद्धि- विषयत्वाज्ज्ञेयस्य ।

(The Sruti pleads, because the humanity does not naturally follow Moksa Purusartha or Atma Jnanam), as a very subtle intellect is needed for gaining this knowledge (Jneyasya) as the knowledge itself happens to be extremely subtle (Ati - Suksma - Buddhi Visayatvat).

I) Why Sruti advises humanity?

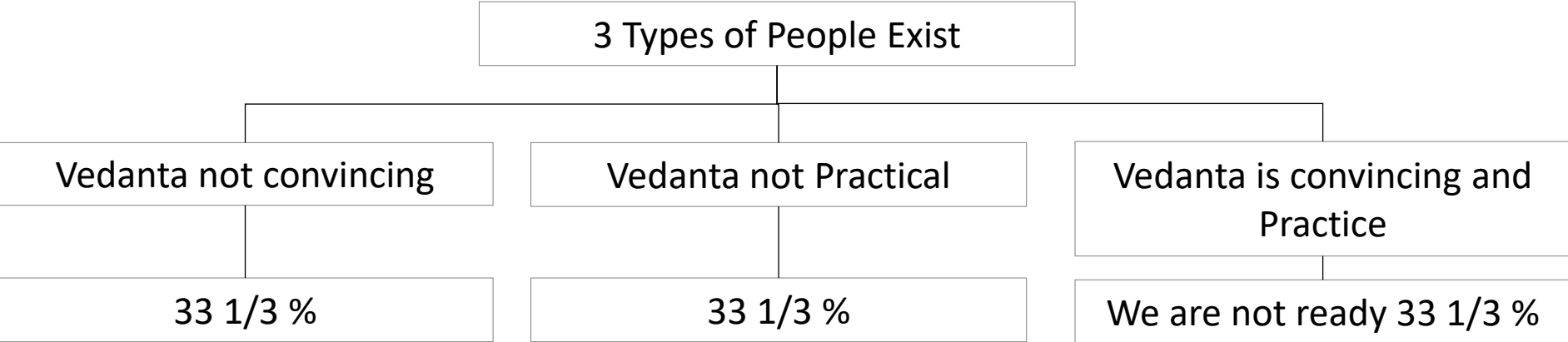
a) Moksha = Abstract Purushartha

- Atma Jnanam = Abstract

b) Sthula Buddhi - Gross intellect

- Can't recognise importance of Jnana Yoga.

II)



III) Atisukshmatvat

- Parama Purushartha = Moksha need to spend time

**Revision : Bashyam : Chapter 1 - 3 - 14 :**

I) 2 Quarters of Mantra 14 over

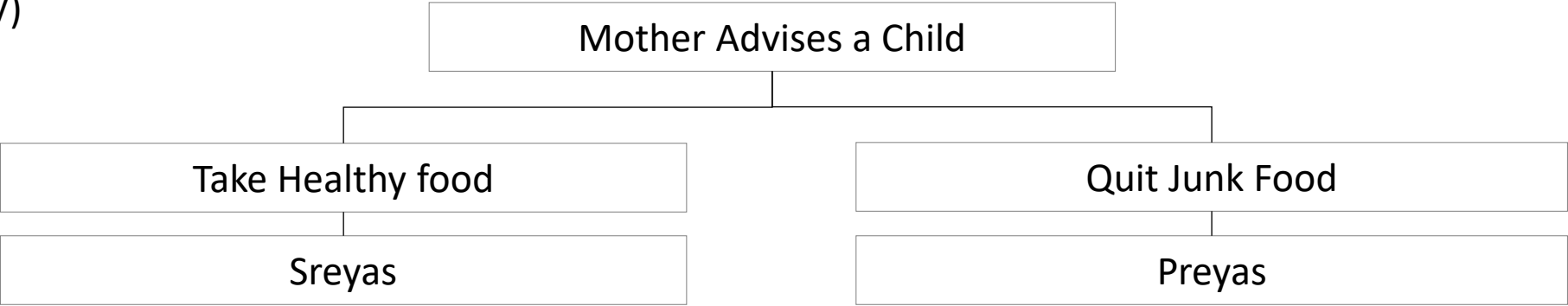
- Uttishtata Jagratha Prapya Varam Nibodhata...

II) Sruti addressing entire humanity to get Self knowledge as a means of Moksha.

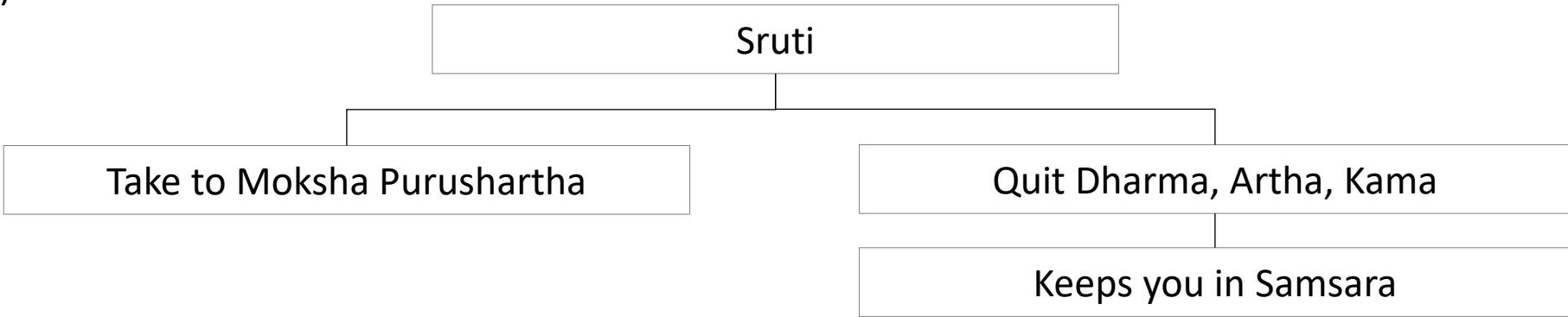
III) Sruti is like a mother

- Human beings don't understand real glory of Moksha.

IV)



V)



VI) Even if humanity does not understand value of Moksha, may you turn your intellect towards Moksha

VII) Take to Karma Yoga, Upasana Yoga, attain Jnana Yogya, come to Jnanam, attain Jnanam.

VIII) Gita :

यामिमां पुष्पितां वाचं  
प्रवदन्त्यविपश्चितः ।  
वेदवादरताः पार्थ  
नान्यदस्तीति वादिनः ॥ २-४२ ॥

**yāmimāṃ puṣpitāṃ vācaṃ  
pravadantyavipaśchitaḥ |  
vēdavādaratāḥ pārtha  
nānyadastīti vādinaḥ || 2-42 ||**

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

IX) Dharma - Punyam after exhaustion, will return back from Svarga.

X) Sruti does not benefit, we Jivas get benefit

- Motive of Sruti, infinite compassion like that of 1000 Mothers put together.

XI) Anukampaya aha = Empathy

- Humanity does not follow Moksha Purushartha or Atma Jnanam because knowledge is very subtle and our intellects are used to gross objects of universe.
- Hence we don't understand the value.

## XII) Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि  
यज्ज्ञात्वामृतमश्नुते ।  
अनादिमत्परं ब्रह्म  
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi  
yajjñātvāmṛtam aśnutē |  
anādimat paraṃ brahma  
na sat tannāsad ucyatē || 13-13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

- Jneyam = Atma, very subtle.

XIII) What type of Sukshma buddhi is required for Atma Jnanam?

**483) Bashyam : Chapter 1 - Section 3 - Verse No. 14 Continues**

किमिव सूक्ष्मबुद्धिः इत्युच्यते ; क्षुरस्य धाराग्रं निशिता  
तीक्ष्णीकृता दुरत्यया दुःखेनात्ययो यस्याः सा दुरत्यया ।

What kind (Kimiva) of sharp intellect is required to gain this subtle knowledge, if it is asked, that is being told (iti - Ucyate); The Vedic Acaryas declare that (Kavayah - Medhavinah - Vadanti) just as (Yatha) walking over the sharpened (Nisita - Tiksnikṛta) edge (Dharagram) of a razor (Ksurasya) with one's feet (Sa Padbhyam) is an extremely difficult and painful task (Duratyaya = Dhuhkhena - Atyayah = Yasyah Sa Duratyaya = Dugamaniyah);



I) Like what should be intellect of Vedandic Student?

II) Like sharp edge of a razor

III)

Shurasya	Dhara
- Sharp Knife	- Edge, Tip - Agram

IV) Nihita = Sukshni Kruta

- Sharp edge of a razor.

V) Duratyaya Bavati :

- Dukhena Asyaya
- Walking over the edge of such razor is extremely difficult.

VI) Similarly, walking over Jnana Yoga path is Extremely difficult.

484) Bashyam : Chapter 1 - Section 3 - Verse No. 14 Continues

यथा सा पद्भ्यां दुर्गमनीया तथा दुर्गं दुःसंपाद्यमित्येतत्  
पथः पन्थानं तत्त्वज्ञानलक्षणं मार्गं कवयो मेधाविनो वदन्ति ।

so also (Tatha), equally difficult to accomplish or comprehend (Durgam = Duhsampadyam) is this path (Pathah = Panthanam), the path of knowledge of the truth (Tattva - Jnana - Laksanam Margam). This is the idea (iti Abhiprayah).

The Vedic Acaryas declare that (Kavayah - Medhavinah - Vadanti) just as (Yatha) walking over the sharpened (Nisita - Tiksnikrta) edge (Dharagram) of a razor (Ksurasya) with one's feet (Sa Padbhyam) is an extremely difficult and painful task (Duratyaya = Dhuhkhena - Atyayah = Yasyah Sa Duratyaya = Dugamaniyah); so also (Tatha), equally difficult to accomplish or comprehend (Durgam = Duhsampadyam) is this path (Pathah = Panthanam), the path of knowledge of the truth (Tattva - Jnana - Laksanam Margam).

I) Just as sharp edge of razor is very difficult to walk over with our feet.

II) In the same way is Jnana marga

**III) Durgam - Dus Sampadyam :**

- Very difficult to comprehend, accomplish, to receive Atma Jnanam.

**IV) Irti Etatun :**

- This is the meaning of Durgam, Dus Sampadyam.

V) Pataha = Panktanam, path, in the form of path of knowledge of Truth.

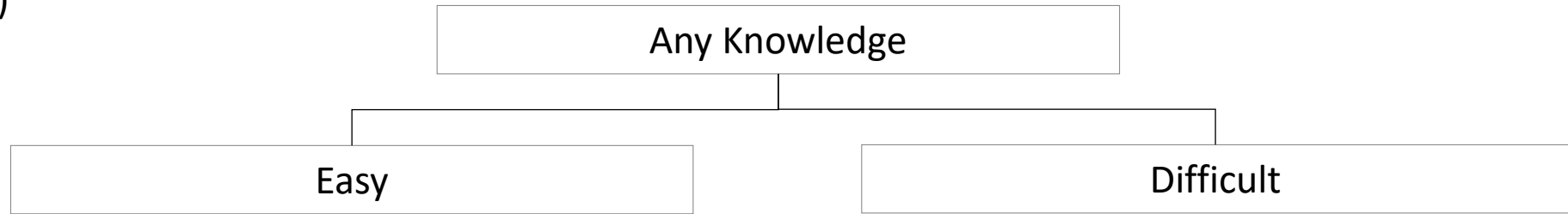
- Why it is difficult?

**485) Bashyam : Chapter 1 - Section 3 - Verse No. 14 Continues**

ज्ञेयस्यातिसूक्ष्मत्वात्तद्विषयस्य ज्ञानमार्गस्य दुःसम्पाद्यत्वं  
वदन्तीत्यभिप्रायः ॥ १४ ॥

This is the idea (iti Abhiprayah). The path of knowledge (Jnanamargah) as it is dealing with a subject which is very subtle to know (Jneyasya - Atisuksmatvat - Tad - Visayasya), it will be an extremely difficult one (Duhsampadhyam). This is the message of the statement here.

I)

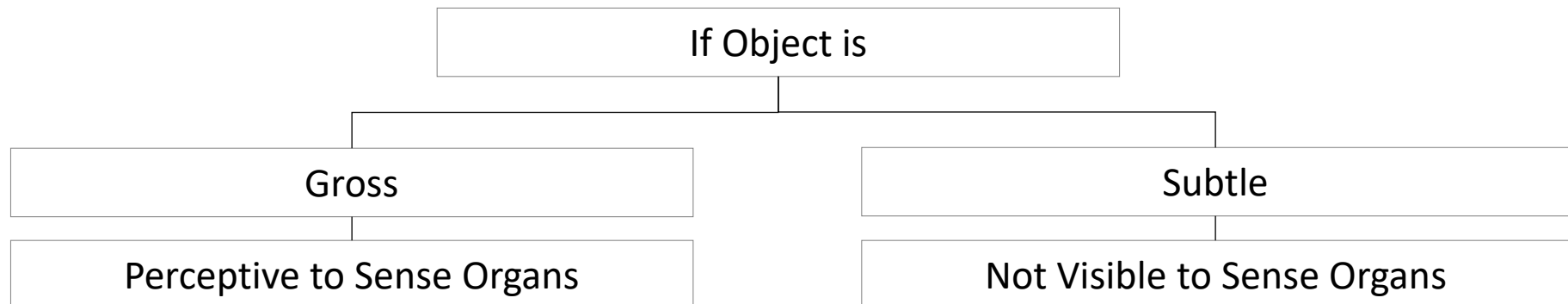


- Criterion is based on object of knowledge
- Jneya Vishaya, based on object.

II) Jneyam determines if knowledge is easy or difficult.

III) How will Jneyam determine simplicity, difficulty of knowledge?

IV)



- V) Atma = Subtlest in universe, hence the subject
- = Ati Sukshmatvat
  - = Dus Sampadaya, difficult
  - Hence Jnana Marga is difficult.

VI) Gita :

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् । प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥	rājavidyā rājaguhyaṃ pavitram idam uttamam   pratyakṣāvagamaṃ dharmyaṃ susukhaṃ kartum avyayam    9-2
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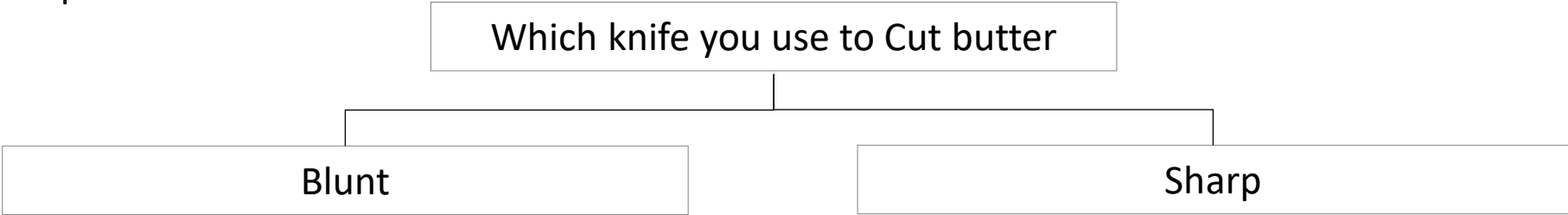
This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

VII) Difficult or easy depends on maturity of student.

VIII) Drishyate Tu Agrayaya :

- If intellect is subtle Jnana Marga is Susukham.

Example :



IX) If blunt intellect, Jnana Marga is difficult.

X) Depends on our relations, preparation

**Anvaya :**

<p><b>अन्वयः</b> (यूयम् ) उत्तिष्ठत । (यूयं) जाग्रत । (यूयं) वरान् प्राप्य निबोधत । क्षुरस्य निशिता धारा दुरत्यया (भवति) । कवयः तत् (तं) पथः दुर्गं वदन्ति ॥</p>	<p><b>Anvayaḥ</b> (ūyam) uttiṣṭhata । (ūyam) jāgrata । (ūyam) varān prāpya nibodhata । kṣurasya niśitā dhārā duratyayā (bhavati) । kavayaḥ tat (taṁ) pathaḥ durgam vadanti ॥</p>
<p>Arise. Awake. Having approached the great ones, know (The Atma). The wise declare that the path (of self - Knowledge) is difficult to tread, (just as) the sharp edge of a razor is difficult to tread (upon).</p>	

तत्कथमतिसूक्ष्मत्वं ज्ञेयस्य इत्युच्यते; स्थूला तावदियं मेदिनी  
 शब्दस्पर्शरूपरसगन्धोपचिता सर्वेन्द्रियविषयभूता तथा शरीरम् ।  
 तत्रैकैकगुणापकर्षेण गन्धादीनां सूक्ष्मत्वमहत्त्वविशुद्धत्व-  
 नित्यत्वादितारतम्यं दृष्टमबादिषु यावदाकाशमिति ते गन्धादयः  
 सर्व एव स्थूलत्वाद्विकाराः शब्दान्ता यत्र न सन्ति किमु तस्य  
 सूक्ष्मत्वादिनिरतिशयत्वं वक्तव्यम् इत्येतद्दर्शयति श्रुतिः --

How do you say (Tat - Katham - Ucyate) the thing to be known (Jneyasya) is extremely subtle (Atisuksmatvam), if you should ask so, that is being told (iti - Ucyate). The earth (iyam Medini) is the grossest element (Sthula Tatvat) available for our experience because it is endowed with all the five Gunas, such as, sound, touch, form, taste, and smell (Sabda - Sparsa - Rupa - Rasa - Gandha - Upacita). Therefore, the earth is accessible to all five sense organs (Sarvendriya - Visya - Bhuta). So also is the physical body of ours (Tatha Sariram - the grossest because it also has all the five Gunas, and therefore is accessible to all the five sense organs). (However, all the five Gunas are not present in all the elements or objects of the world. Among the elements itself, we find that as we go from earth to water to fire etc), the number of attributes like smell etc (Gandhadhinam),

Become absent one after the other (Tatra - Ekaika - Guna - Apakarsena), resulting in a gradation (Taratamyam Drstam) in subtlety (Suksmatvam), pervasiveness (Mahatvam), purity (Visuddhatvam), and longevity (Nityatvam) among them. Similarly, beginning from waters upto space (Abadisu - Yavad - Akasam - iti) all the five Gunas beginning from smell (Gandhadayah) and ending with sound (Sabdantah) are the cause for all the faculties like grossness etc (Sthulatvat - Vikarah - etc includes limitation, impurity, impermanence of an entity. In short, the presence of more Gunas becomes the cause for making the element more and more gross, while the absence of more Gunas becomes the cause for making the element more and more subtle). Therefore, in that (Atma), where all these five Gunas like sound etc are absent (Sabdantah Yatra Na Santi), what to talk about (Kimu Vaktavyam) its absoluteness in terms of its subtlety etc (Suksmatvam - Adi - Niratisayatvam – etc includes pervasiveness, purity, and longevity). This absolute greatness of Atma (in terms of Subtlety, pervasiveness, purity, and longevity) Sruti is revealing (Darsayati) in this Verse No.

#### I) Atma free from Pancha Indriya Vishayas

- Shabda, Sparsha, Rupa, Rasah, Gandah

#### II) Earth - Grossest - Registered by 5 Indriyas

- Space - Subtlest - Registered, recognized by one Indriya
- Jalam - 4 Indriyas
- Agni - 3 Indriyas
- Vayu - 2 Indriyas

### **III) Pancha Butas :**

Elements :

- 1) Earth (Grossest) - 5 Gunas - Shabda, Sparsha, Rupa Rasa, Gandha
- 2) Water - Tongue - 4 Gunas - Shabda and Sparsha and Rupa and Rasa
- 3) Fire - Eyes - 3 Gunas - Shabda and Sparsha and Rupa
- 4) Space - Skin - 2 Gunas - Shabda and Sparsha
- 5) Atma (Subtle) - Adhishtanam - Nirguna

IV) Subtlety - indicated by recognisability by number of Sense organs.

V) Atma - Free from all attributes of the world, Nirgunam, beyond Vyavahara, subject I, Turiyam I, called Adhishtanam of the universe.

### **VI) Verse 15 :**

- Ashabdam - Reveals Sukshmatvam of Atma.

VII) That subtlest Atma, Jneyasya Jneya Atmanaha Katham Bavati?

- What is the nature of Subtlety of Atma?

VIII) Prithvi - Upachita expanded, magnified, blown up, evolved, by addition of 5 Gunas

IX) Therefore, earth is accessible to all 5 Sense organs.

X) Indriya Vishayatvan, Sthulam Indriya Avishayatvam, Sukshmam

XI) Grossness = Accessible to sense organs

Subtlest = Inaccessible to sense organs



XII) Grossest - Sarva Indriya Buta Bavati

- Body = Grossest layer of our personality, has Shabda, Sparsha, Rupa, Rasa, Gandha.

XIII) 5 Elements put together = Our Body

Sthula	Sthulam
Feminine	Neuter

- Less Gunas - Less accessible to sense organs
- More Gunas - More accessible to sense organs.

XIV) Apakarsha of Ekikaika Guna

XV) Earth minus Gandha Guna = Jalam

- Jalam minus Rasah Guna = Agni
- Agni minus Rupa Guna = Vayu
- Vayu minus Sparsha Guna = Akasha
- Akasha minus Shabda Guna = Atma.

XVI) Taratamyam = Gradation in Subtlety.

XIII)

Study 4 Features of all 5 Elements

Sukshmatvam

Subtlety

- Earth - Gross
- Space - Subtle

Mahatvam

Expanse

Vishudattvam

Purity

Nityatvam

Mahan Atma

XIV) Mahatvam :

Jalam more Pervading compared to Earth Vayu

Agni

Akasha most  
expansive

Earth

Jalam

Least Expansive

- Jala Tattvam within which Prithvi Tattvam is there.
- Agni more expansive, subtler than Jalam.

#### **XV) Vishuddatvam :**

- Purity becomes more and more.
- Earth - Dirtiest
- Jalam - More pure
- Agni - Purer
- Vayu - More purer
- Akasha - Purest, can't be contaminated at all
- Akasha - Asanga - Almost like Atma (only it is Jadam).
- Atma - Subtlest, most expansive, purest.

#### **XVI) Nityatvam :**

- Longevity increases as subtlety increases
- When 4 elements have resolved, Akasha exists, more Nityam
- Atma - Eternally Nityam.

XVII) In Sukshmatvam, Mahatvam, Vishuddhatvam, Nityatvam we see Taratamyam in 5 elements

XVIII) These are preparations to discuss Atma which is Non-material spirit.

## **XIX) Kaimudikam Nyaya :**

- All these 4 Aspects in highest grade in the Material - Pancha butas.
- What to talk of which is Non-material in nature
- That Atma is myself
- Taratamyam is Dhristam, we are experiencing
- My sense organs reveal gradation of Pancha butas.

## **XX) Abudishu and Ap and Adishu from Jalam onwards**

- 1<sup>st</sup> Study Prithvi with 4 factors
- Next extend to Jalam, Agni, Vayu, Akasha.
- Journey of Gradation of 5 Elements should Culminate in Akasha.

## **XXI) Atma is of different category - Spirit, my Svarupam.**

- I, the Atma (Spiritual Nature) appear with Pancha Buta Shariram and Prapancha.
- I, the Atma can exist independently and also swallow the material universe into myself.

## **XXII) Akasha - Most ideal example for Atma as Sat Chit Ananda.**

## **XXIII) Meditation upon Atma makes my intellect Sharp like a razor's edge.**

## **XXIV) Mind which meditates on Akasha can comprehend Atma Chaitanyam easily.**

## **XXV) Iti - Therefore :**

- All Pancha Gunas - Beginning from smell upto sound are cause of 5 Fold faculties in a Sthula Shariram.

- They are the cause of Sthulam, Sukshmatvam in the universe.

XXVI) One Guna - contributes to mild Sukshmatvam

- Two Gunas - contribute to greater Sukshmatvam.
- Pancha Gunas contribute to grossness of entire universe.

XXVII)

Atma	Opposite – World - Anatma
Sukshmatvam Mahatvam Vishudalatvam Nityatvam	Sthulatvam Alpatvam Ashuddatvam Anityatvam

XXVIII) 5 Gunas contribute to limitations of an object, impurities in an object.

- **5 Gunas contribute to Sthulatvam, Alpatvam, Ashuddatvam, Anityatvam in Anatma.**

XXIX) Base of 5 Gunas of Panchabutas is Prakriti - Maya - Satva, Rajas, Tamas, which constitute the entire world

- Maya rests, depends on Brahman for existence and has manifest, unmanifest conditions.

XXX) Consciousness and Gunas = inferior, lower nature, Vyavaharikam.

- Consciousness - Gunas = Superior, higher nature, Paramatmikam.
- Gunas belong to Pancha Karana Butas.

XXXI) Tey Yatra Na Santi :

- Atma is that in which 5 Gunas of Panchan Butas are absent.

- Till now we have studied Pancha Butas and Gunas, makes Consciousness inferior.
- This is preparation step.

XXXII) Next Mantra 15, will study Consciousness minus Gunas, which makes Consciousness superior, makes it a Hero

- **I am Hero Atma, not zero Anatma, Shariram, Prapancha.**

XXXIII) Kimu Vakhtavyam?

- Yasmin Atmani Tey Na Santi
- In which Atma, 5 Gunas are absent.

XXXIV) What is superiority?

- Sukshmatvam, Mahatvam, Vishuddatvam, Nityatvam.
- Atma is Nirathi Shayatvam Absoluteness, greatest.
- That for which there is nothing more superior is Nirathishayatva Atma.
- Nirgathaha, Na Vidyate = Ati Shaya.

XXXV) This greatness of Atma in terms of Sukshmatvam, Mahatvam, Vishuddatvam, Nityatvam -  
Etat Sruti Darshayanti.

- Upanishad is revealing in Mantra 15
- Very significant Mantra of Kathopanishad.

अशब्दमस्पर्शमरूपमव्ययं  
तथारसं नित्यमगन्धवच्च यत् ।  
अनाद्यनन्तं महतः परं ध्रुवं  
निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥ १५ ॥

aśabdamasparśamarūpamavyayam  
tathārasam nityamagandhavacca yat ।  
anādyanantam mahataḥ param dhruvam  
nicāyya tanmṛtyumukhātpramucyate ॥ १५ ॥

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

अन्वयः

यत् अशब्दम् अस्पर्शम् अरूपम् अरसम् अगन्धवत्  
तथा अव्ययं नित्यम् अनादि अनन्तं महतः परं  
ध्रुवं च (भवति तत्) (ब्रह्म) निचाय्य मृत्युमुखात्  
प्रमुच्यते ।

Anvayaḥ

yat aśabdam asparśam arūpam arasam agandhavat  
tathā avyayaṁ nityam anādi anantaṁ mahataḥ paraṁ  
dhruvaṁ ca (bhavati) tat (brahma) nicāyya mṛtyumukhāt  
pramucyate.

This (Brahman) is soundless, not touchable, colourless, tasteless, without smell, without a beginning, without an end, without decay, without death, unchangeable, and beyond Mahat. Having clearly known that (Brahman), one is totally freed from the jaws of death.



## **Gist :**

### **I) 1<sup>st</sup> - 3 Lines :**

- Description; features of Atma.

### **II) Ashabdam - Anaadi :**

- Anantham, Dhruvam, Nityam, Mahat, Param, beyond Hiranyagarbha Tattvam (Verse 10).

### **III) Atma Jnanam - 4<sup>th</sup> Line**

- Tatu Nischaya
- Ni and Chi and Dhatu
- Having clearly known as myself, don't continue in miserable Triangular format.

### **IV) Jump up to Binary format.**

- I am this great Atma - iti Nischaya.

### **V) What is the benefit?**

- Mrityu Mukhat Pramuchyate
- I will be released from the jaws of death, Yama dharma Raja.
- I will be free from fear of death, insecurity, mortality, which are fundamental fears of Samsara and which grows as we become old.

### **VI) This insecurity goes away.**

## Revision : Mantra 15 :

### I) 14<sup>th</sup> Mantra :

- Brahma Jnanam Ati Sukshmam, difficult, like treading over Razor's edge.
- Why so difficult?
- Answer in Mantra 15.

II) Definition of Atma - Brahman, Nirguna Vastu very different from Saguna Jagat.

III) Atma free from all attributes, not available for objectification by sense organs.

IV) Only way to know Brahman is subjectification, claiming Brahman as Myself.

### 489) Bashyam : Chapter 1 - Section 3 - Verse No. 15 Starts

अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यद् एतद्व्याख्यातं  
ब्रह्माव्ययम् - यद्धि शब्दादिमत्तद्व्येतीदं तु अशब्दादिमत्त्वादव्ययं न  
व्येति न क्षीयते, अत एव च नित्यं यद्धि व्येति तदनित्यमिदं तु न  
व्येत्यतो नित्यम् ।

The word 'soundless' (Asabdam), 'untouchable' (Asparsam), 'colourless' (Arupam), 'without decay' (Avyayam), 'Tasteless' (Arasam), 'without death' (Nityam), 'without smell' (Agandhavat) etc give the definition of Brahman and the meaning of these (Yat - Etat) words has already been commented (Vyakhyatam) upon in the introduction

(Sankaracarya now proceeds to comment on the words 'Avyayam' and 'Nityam'). If a thing has Gunas like sound etc, then it can undergo a change (Yaddhi - Sabdadimat – Tad - Vyeti). But Brahman, which is discussed (Vyakhyatam) here has no Gunas like sound etc, and therefore it cannot undergo any change or decline or perish (Avyayam = Na Vyeti = Na Ksiyate) through changes in the increase or decrease of the Gunas. Therefore, as it is Avyayam, it is permanent (Ata Eva Ca Nityam). Whatever undergoes changes will finally perish, and therefore, will be impermanent (Yaddhi Vyeti Tad Anityam); where as Brahman does not change at all, and therefore is permanent (Idam Tu Na Vyeti-atah Nityam).

I) This Mantra is definition of Brahman - the substratum of Jiva, Jagat, Ishvara knowing which one becomes immortal

II) Bumi made of 5 Gunas

- Jalam - Made of 4 Gunas
- Agni - Made of 3 Gunas
- Vayu - Made of 2 Gunas
- Akasha - Made of 1 Guna
- Brahman = Nirgunam

III) As Gunas become lesser, object becomes subtler and Subtler

- Brahman is free from Pancha Gunas, Shabdam, Sparsha, Rupa, Rasa, Gandha
- Sense organs can never experience Brahman.

- This is commented in the introduction to this Mantra (Etau Vyakhyato)
- 5 Words already commented.

IV) 2 Words - Avyayam, Nityam not commented.

V) Avyayam = 'Existence' Dhatu

= Vethi

= Vethi and Existence and Yeti

- Decline, Deriorate, Disintegrate, weaken, change.

VI) Grammar - Avyayam indeclinable words.

a) Word does not change according to person, gender, noun

b) Adjective changes according to case, gender

c) Verb changes according to person, noun

d) Avyaya - No change

Example :

- Shanihi Gachhati - 2 or 3 Going, Male, Female going Shanihi does not change.
- Example : Namaha

VII) In Vedanta, Avyaya = brahman, undergoes no change.

VIII) Yatu Shabdadhi Matu - Whichever object is Endowed with attributes like sound, that object is always Subject to change.

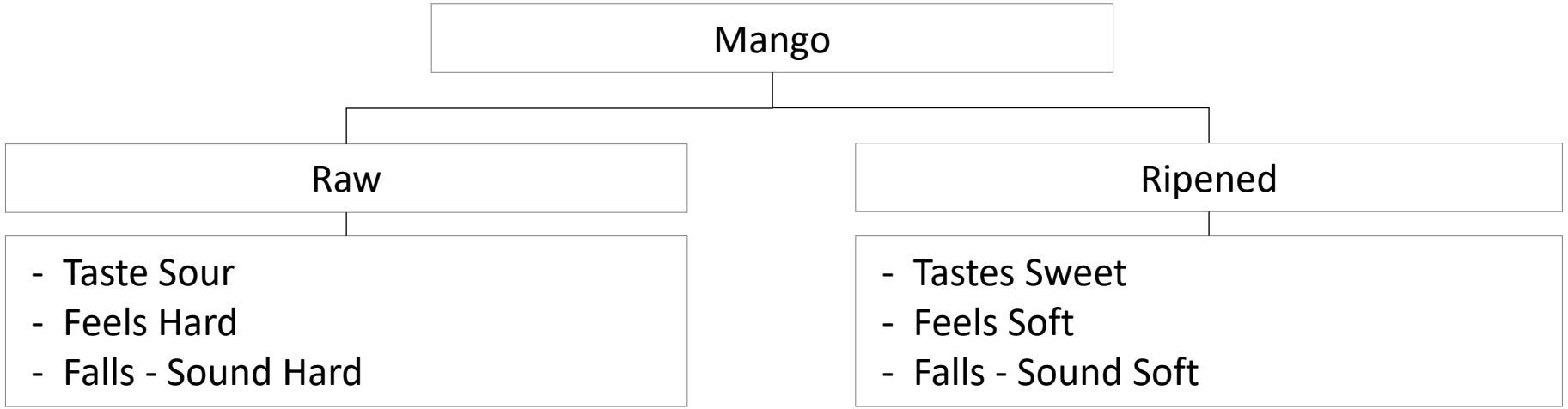
a) Whatever has attributes, Sagunam will under go change.

**b) Example :**

- Our faculties of seeing, hearing, Tasting, smelling, Touching, memory undergoes gradual Declension as we age.

IX) Brahman Discoursed in Mantra 15 Does not have Shabda Adhi Gunas

X) In Tarqa, Paka = Process of Ripening.



- Pancha Guna Parinama seen here.

XI)

In Vedanta	In Tarqa
- We have Vivarna, Bamati Matams	- Peelu Paka Vada - Pithara Paka Vada

**XII) Whatever has Gunas is Subject to Parinama**

- Brahman has no Parinama, no Gunas
- Brahman does not Ripen, Na Vyesti Nashiyate.

XIII) Therefore Brahman being Avyaya is Nityam

- Changeless hence permanent
- World has Pancha Gunas, hence Anityam
- Binary format : Seeing world with Pancha Gunas and me as Brahman - Nirguna Tattvam.

XIV) Final stage of Vikara, Parinama = Maranam

a) In Shadvikara, Antim Vikara = Destruction

b) Atma = Nirvikara

- Therefore does not have Antim Vikara
- Therefore, Avyayatvat Nityam.

c) Changeless, therefore Nityam

- In sleep, whatever I am is the changeless Atma
- Nirguna, Nirvikara, Avyaya, Satchit Ananda Svarupam, Awareness, Chaitanyam Svarupam is Nityam.
- **Time, Space, world appears and disappears in that Nirguna vastu, Brahman, Turiyam.**

d)

Avyaya	Hetumatu Sadhyam
<ul style="list-style-type: none"><li>- Changeless</li><li>- Hetu</li></ul>	<ul style="list-style-type: none"><li>- Nityam</li></ul>

## IX) Yad Hi Vyethi Tadu Anityam

- Whatever undergoes change will Perish, Body, mind, sense organs, world Anityam, impermanent.
- Brahman does not change at all, Ataha Nityam.

### 490) Bashyam : Chapter 1 - Section 3 - Verse No. 15 Continues

इतश्च नित्यं अनाद्यविद्यमान आदिः कारणम् अस्य तदिदमनादि ।  
यद्ध्यादिमत्तत्कार्यत्वादनित्यं कारणे प्रलीयते यथा पृथिव्यादि ।  
इदं तु सर्वकारणत्वादकार्यमकार्यत्वान्नित्यं न तस्य कारणमस्ति  
यस्मिन्प्रलीयेत ।

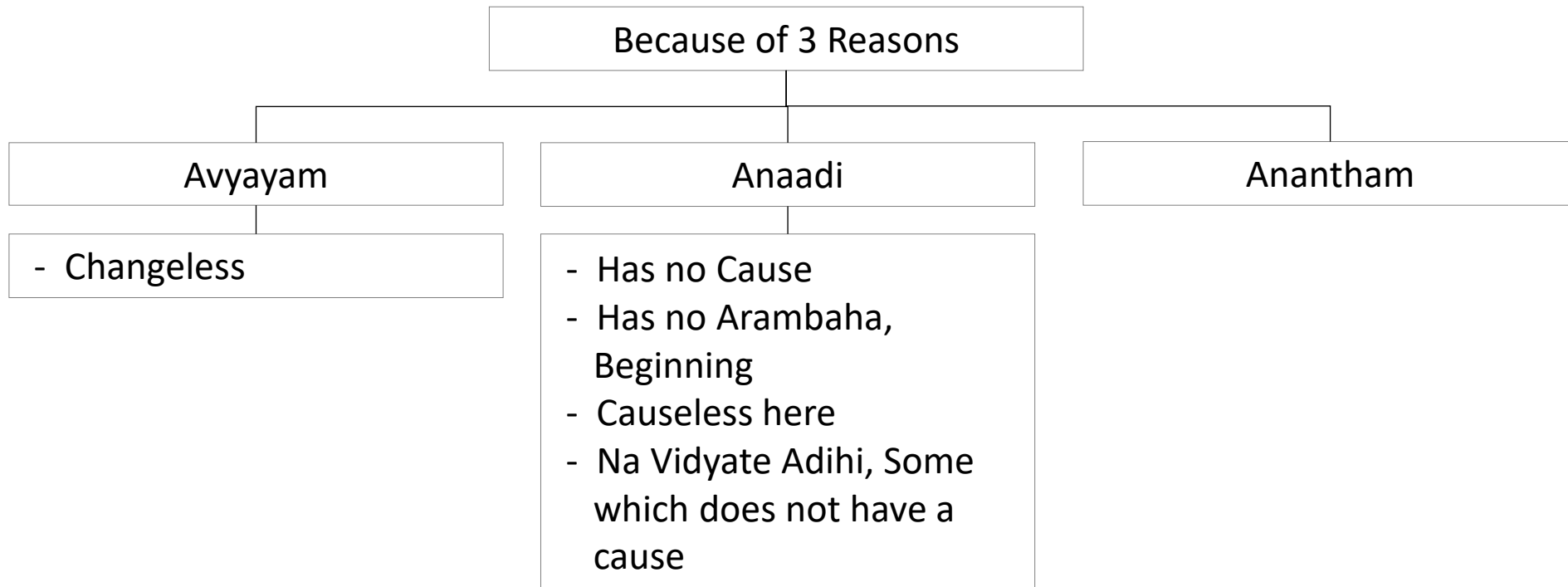
Therefore (Itasca), Brahman is known as permanent (Nityam) and without a beginning, because what does not have a cause is without a beginning (Anadi = Avidyamanah - Adih - Karanam - Asya - Tad - Idam - Anadi), and what is Anadi is Nityam. Whatever has a cause will be a product or effect, and once it is a product, it will be impermanent (Yaddhi - Adimat - Tat - Karyatvat - Anityam) because every product will finally resolve into it's cause (Karane Praliyate - and whatever resolves into the cause becomes perishable). It is like earth etc (Yatha Prthivyadi - which all have a cause, and therefore, at the time of pralaya they again go back into the cause). On the other hand, Brahman (Idam Tu) being the cause of everything (Sarva Karanatvat - it does not have a cause, and therefore), it is not a product (Akaryam).

Not being product, Brahman is eternal (Akaryatvat - Nityam). There is no such cause for Brahman into which Brahman can resolve (Na Tasya Karanam - Asti Yasmin - Praliyeta) at the time of pralaya.

### I) 3<sup>rd</sup> Quarter :

- Anaadi - Anantham

### II) Brahman is Nityam :



III) Brahman not a cause = Nanj Tat Purusha Samasa

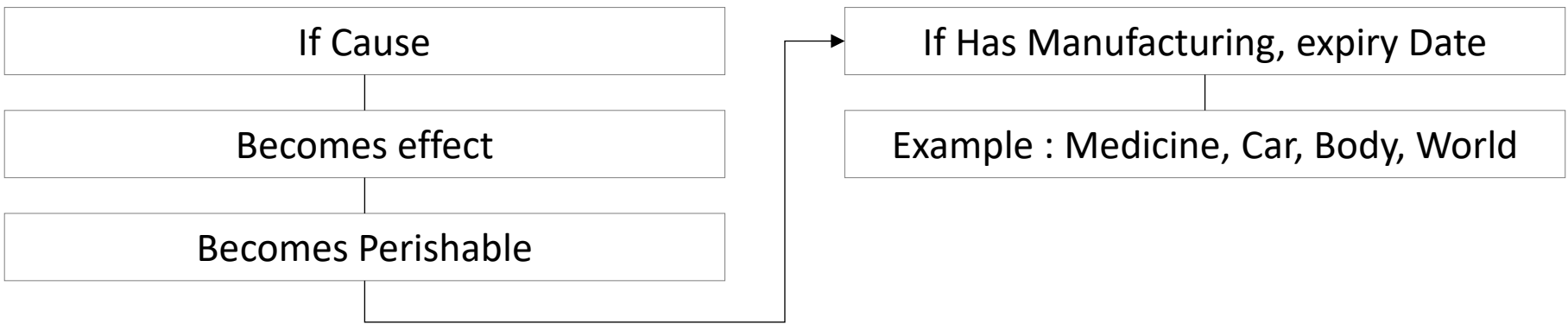
IV) Brahman does not have a cause = Bahuvrihi.



V) Conclusion :

- a) Brahman does not have a cause
- b) Brahman is not a product
- c) In relative field everything is Cause - Effect, Karanam - Karyam.
- d) Whatever has a cause will be a Karyam also a product, an effect.**
- e) Jagat Karyam = Anityam

f) Train of Argument :



- g) Karyatvat, Anityam
- h) Brahman would have become Anityam if it was a cause.
- i) Every product will resolve into its cause
  - Resolution into cause makes it perishable.

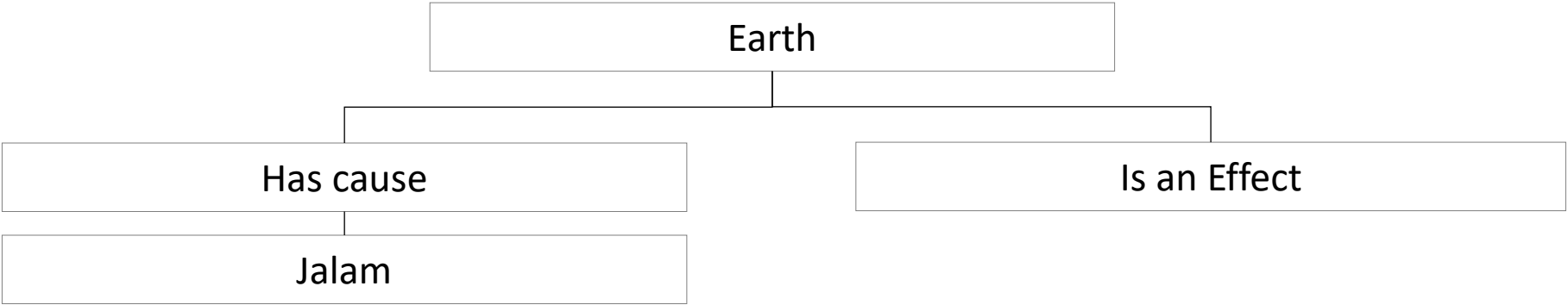
j)

Product	Cause
<ul style="list-style-type: none"><li>- Pot</li><li>- Furniture</li><li>- Ornaments</li><li>- Body</li><li>- 5 Elements</li><li>- Brahman</li></ul>	<ul style="list-style-type: none"><li>- Mud</li><li>- Wood</li><li>- Gold</li><li>- 5 Elements</li><li>- Brahman</li><li>- Causeless</li></ul>

k) Brahman = Akaranam

- Brahman would be Anityam if it has a cause
- Brahman does not have a cause
- Therefore not Anityam, but Nityam.
- Vaidharmya Drishtanta.

l)



- Earth resolves into Jalam during Pralayam, has expiry date.

m) Brahman = Sarva Karanatvat

= Cause of everything

- Therefore, anything other than Brahman is not there
- Brahman is Akaryam
- Previously Pratinjya Vakhyam, now Nigamana Vakhyam Repetition of same idea.
- **Brahman = Sarva Karanatvat, Akaryatvat, Nityam, Never a product.**

n) No Karanam for Brahman to resolve during Pralayam.

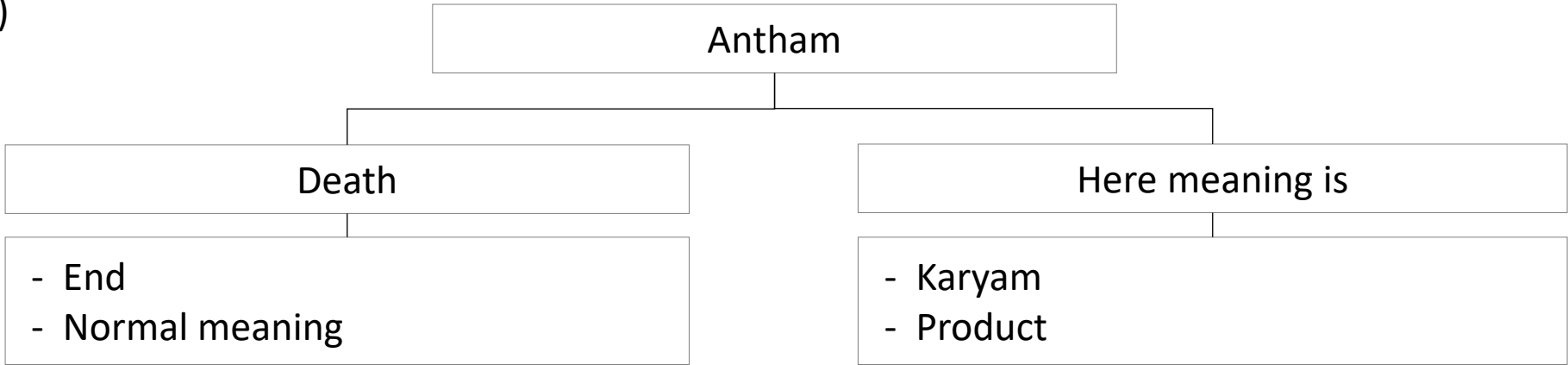
**491) Bashyam : Chapter 1 - Section 3 - Verse No. 15 Continues**

तथानन्तं अविद्यमानोऽन्तः कार्यमस्य तदनन्तम् । यथा कदल्यादेः  
फलादिकार्योत्पादनेन अपि अनित्यत्वं दृष्टं न च तथाप्यन्तवत्त्वं  
ब्रह्मणः ; अतोऽपि नित्यम् ।

Therefore, Brahman is imperishable (Tatha Anantam) and Anantam means one which does not have a product (Avidyamanah - Antah - Karyam - Asya - Tad - Anantam). If (Brahman) is unlike the plantain tree etc (Kadali - Adih) which we see die, in the very process of producing the fruits, and therefore, impermanent (Phala - Adi - Karya - Utpadanena - Api - Anityatvam - Drstam). Where as in the case of Brahman, such impermanence is not there (Tatha - Api - Na - Ca - Antavattvam - Brahmanah - because through the production of a product, Brahman will not perish). Therefore, because of that reason also, Brahman is Nityam (Atah Api Nityam).

I) Anaadi - Over in Previous Paragraph.

II)

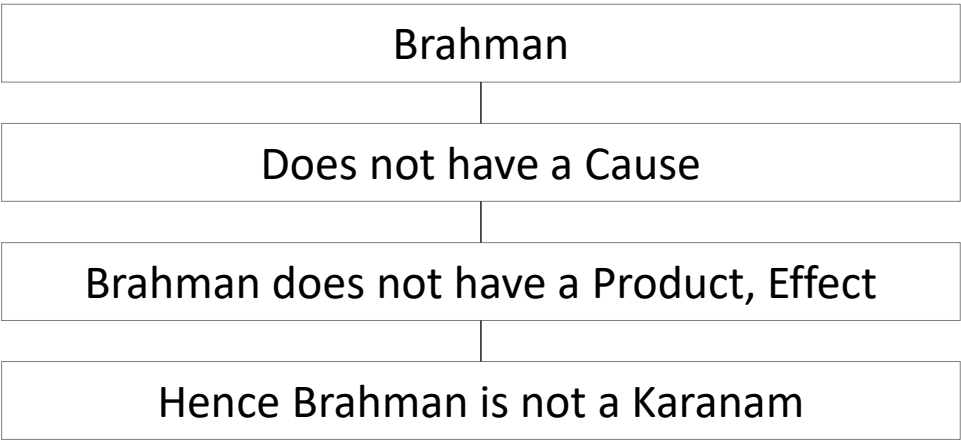


- Previously Aadhi, Cause, effect
- Na Vidyate Antahaa - Karya Yasya.

III) Brahman is that which doesn't have a product

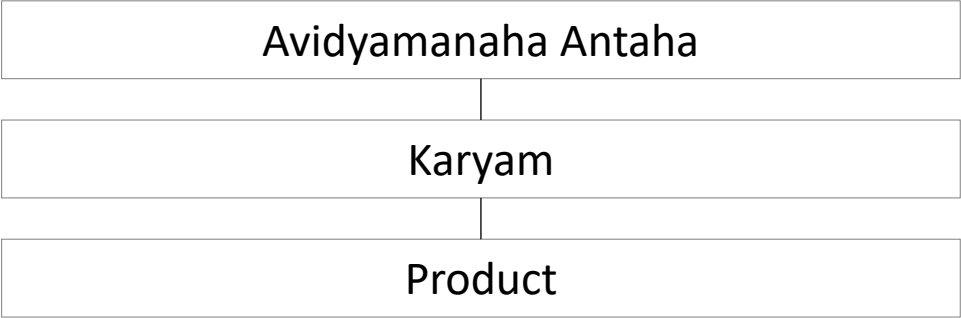
- Hence Karya - Karana Vilakshanam, as it is Nityam.

IV) Previously :



V) If Brahman were a Karnam, it would have a product.

VI) Brahman not a cause also



VII) In the case of Many causes, in the production of Effect, Cause Destroys itself, end of cause itself

**VIII) Example :**

- Sthali - Plantain tree
- After Plantain comes, Tree Perishes.

Example :

- Milk destroys itself on becoming yogurt.

**IX) Karya Utpatti Eva Karyasya Nashaha :**

- If Brahman is Upadana Karanam like milk, Brahman would have disappeared.

X) Hence, we say, Brahman is Vivarta Upadana Karanam.

Example :

- Gold - Ornaments
- Wood - Furniture
- Waker - Dream world

XI) If Parinami Upadana Karanam, it would have perished.

XII) Conclusion :

- Brahman is Nityam.

XIII)

3 Reasons - Brahman is Nityam

Avyayatvat

Anaaditvat Nityam

Anantatvat Nityam

- Akaryatvat Nityam

**492) Bashyam : Chapter 1 - Section 3 - Verse No. 15 Continues**

महतो महत्तत्त्वाद्बुद्धयख्यात्परं विलक्षणं नित्यविज्ञप्तिस्वरूपत्वात्  
सर्वसाक्षि हि सर्वभूतात्मत्वाद् ब्रह्म । उक्तं हि " एष सर्वेषु भूतेषु"  
( क .उ. १।३।१२ ) इत्यादि ।

Brahman is distinct (Param = Vilaksanam) from Mahat - Tavam (Mahatah) which is also known as Buddhih (Buddhi - Akhyat - Samasti buddhi or Hiranyagarbha - Tattvam), because Brahman is of the nature of eternal consciousness (Nitya - Vijnapti - Svarupatvat), the witness of everything (Sarvasaksi - including Mahat - Tatvam), and the ultimate self of all the beings (Sarva - Bhutatmatvat); while the buddhi is merely an object witnessed by the subject, Brahman. This has been clearly said by this Upanishad itself in the Verse No. starting with "Esa Sarvesu Bhutesu" Ityadi (1-3-12 – where the Verse No. had said, that Brahman is distinct from the Panca Kosas and as the very Saksi Chaitanyam, it is there in every living being).

### **I) Mahataha Param :**

- Brahman is Karanam for Samashti buddhi, Hiranyagarbha
- Hence is superior.
- Refer Chapter 1- 3 - 10 and 11

II) Compared to Hiranyagarbha, Brahman is Param

**III) Brahman is changeless, Vivarta Upadana Karanam of Universe like Waker for dream world**

IV) Hence Brahman is Nityam, Param, eternal, absolute, beyond 3 worlds, Paramartika Svarupam, Nirguna Tattvam, distinctly different, Vilakshana.

V) Very unique description in Katho Upanishad by Shankara

VI) Brahma Satyam, Jagan Mithya

- Aham Brahma Asmi, Aham Satyam, Jagan Mithya.

VII) Moksha only by status change from Jiva bhava to Brahma bhava

VIII) Brahma bhava generated only by Shastric study

**IX) Brahman :**

- Changeless, eternal Consciousness
- Nitya Vigyana Svarupatvat Sarva Butatvat Sakshi.

X) Buddhi - Mahat Tattvam

- Witnessed object, Sakshyam
- Brahman = Sakshi

XI)

Mahat Tattvam	Brahman
a) Witnessed Object b) Material Nature	a) Witness b) Spiritual nature Chaitanyam, Vilakshanam (Distinct, Different) c) Sarvabuta Atma - Ultimate Subject, Self of all the beings - Atma of Everyone

**XII) Katho Upanishad :**

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते । दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥	Esa sarvesu butesu, gudho'tma na prakasate, Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥
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This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [1 - 3 - 12]

XIII) Brahman = Paramaha Vilakshana

= Samashti Vilakshana also

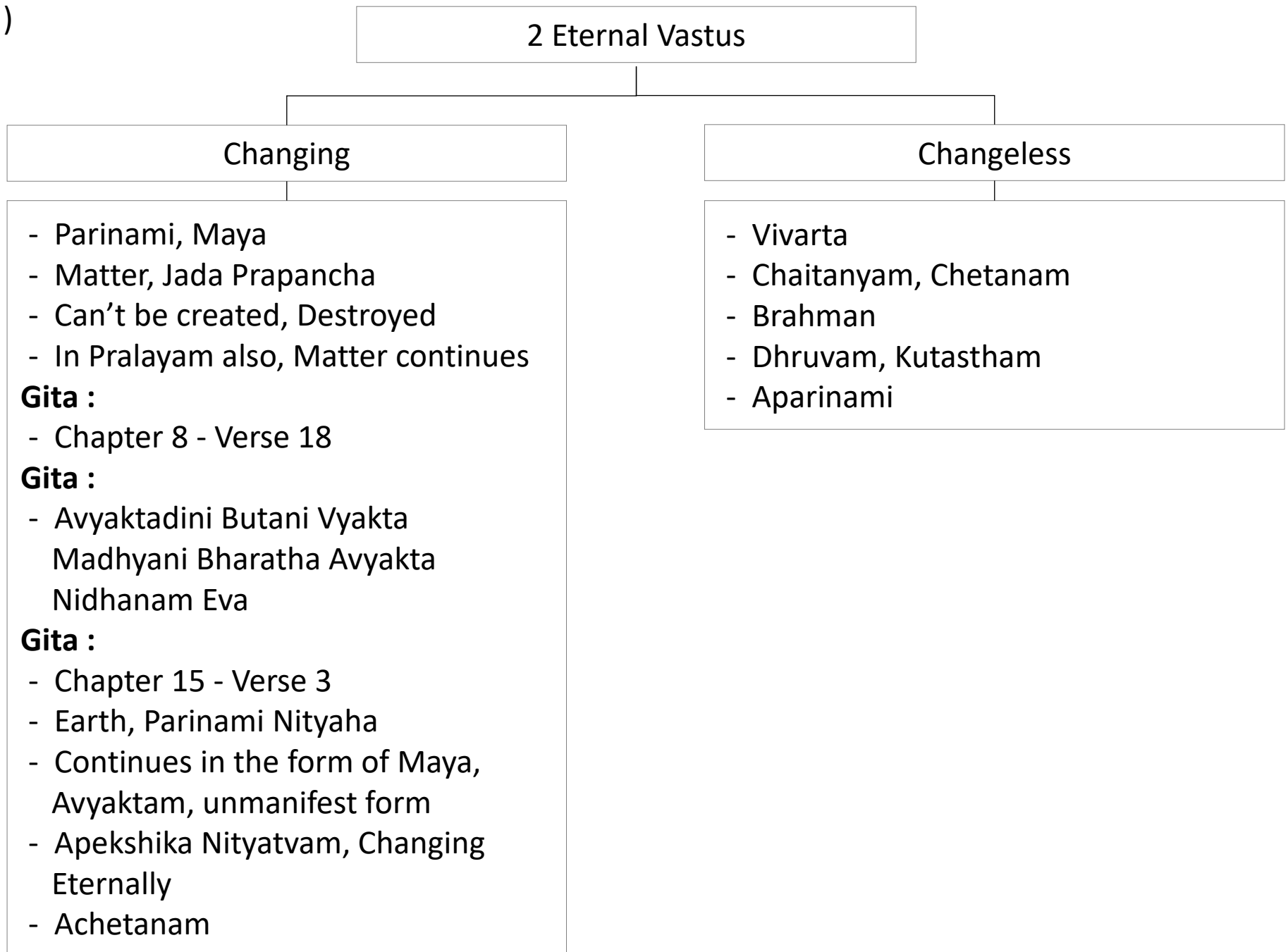
**493) Bashyam : Chapter 1 - Section 3 - Verse No. 15 Continues**

ध्रुवं च कूटस्थं नित्यं न पृथिव्यादिवदापेक्षिकं नित्यत्वम् ।  
तदेवंभूतं ब्रह्मात्मानं निचाय्यावगम्य तमात्मानं मृत्युमुखान्मृत्यु-  
गोचरादविद्याकामकर्मलक्षणात्प्रमुच्यते विमुच्यते ॥ १५ ॥

Brahman is changelessly eternal (Dhruvam), and not relatively eternal like the earth (Na -Prthivi - Adivat - Apeksikam - Nityatvam). It is of absolute eternity (Kutastham - Nityam). Having clearly realised (Nicayya = Avagamya ) that, such a Brahman (Evam - Bhutam Brahmatmanam) is nothing but oneself (Tam - Atmanam), one is totally released (Pramuchyate = Vimuchyate) from the jaws or scope of death (Mrtyumukhat = Mrtyugocarat), which is in the form of ignorance, desire and karma (Avidya - Kama - Karma -Laksanat).

I) Mahata Param Dhruvam Kutastham Nityam – Changelessly eternal.

II)



अव्यक्ताद् व्यक्तयः सर्वाः  
 प्रभवन्त्यहरागमे ।  
 रात्र्यागमे प्रलीयन्ते  
 तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ  
 prabhavantyahaṛāgamē |  
 rātryāgamē pralīyantē  
 tatraivāvyaktasamjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

अव्यक्तादीनि भूतानि  
 व्यक्तमध्यानि भारत ।  
 अव्यक्तनिधनान्येव  
 तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni  
 vyaktamadhyāni bhārata |  
 avyaktanidhanānyēva  
 tatra kā paridēvanā || 2-28 ||

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?[Chapter 2 - Verse 28]

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

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

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

III) Are there 2 Eternal Vastus?

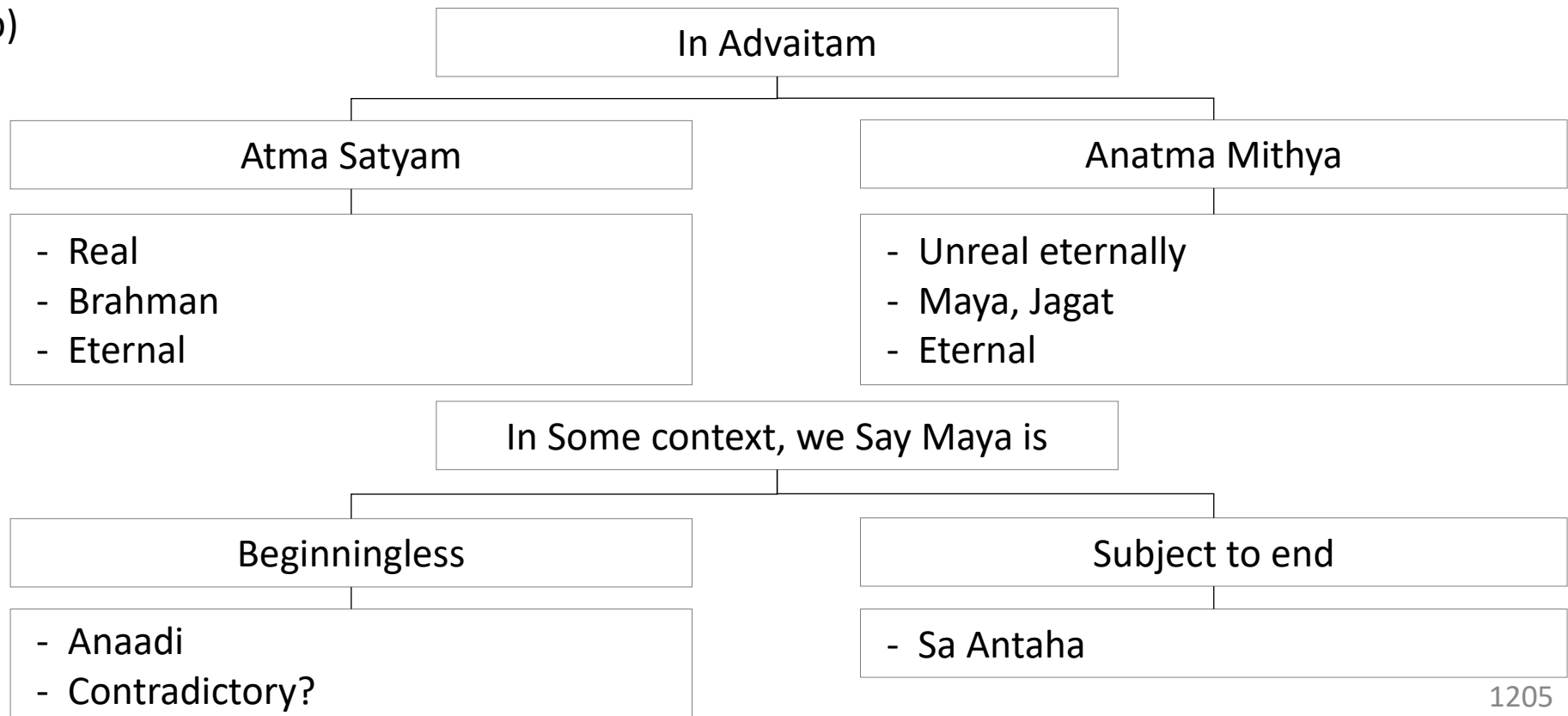
- Dvaitam, Madhavacharya.

**IV) Advaita :**

a) Not 2 real things

- Does not mean there are not 2 things in experiences.

b)



d) Svetasvatáro Upanishad :

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः । तस्याभिध्यानाद्योजनात्तत्त्व-भावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥	ksaram pradhanam amrtaksaram harah saratmanav isate deva ekah I tasyabhidhyanad yojanat tattvabhavad bhuyas cante visvamayanivrttih II 10 II
--	---

Matter is perishable, but God is imperishable and immortal. He, the only god, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end. [Chapter 1 – Verse 10]

e) Even though Maya is eternal, once you understand Maya = Mithya, it is as good as end of Maya.

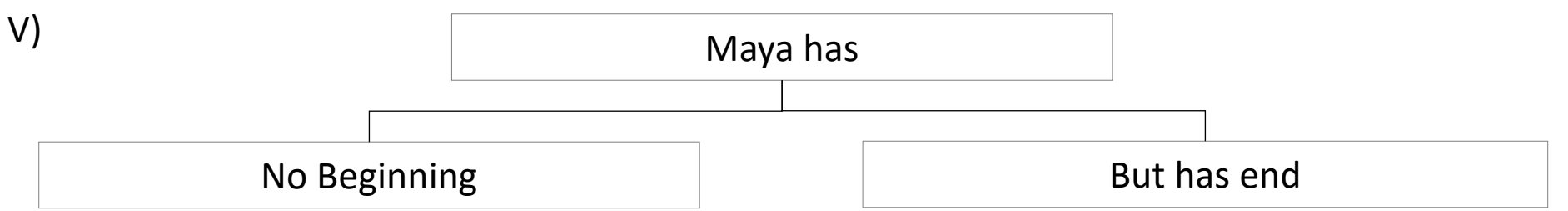
f) Maya continues in Vyavaharika plane

- Anything Mithya is as good as not there, absent, Non-existent.
- **In Mithya, Vyavaharika plane, Maya continues, like a dream.**
- Even though Mithha Maya is experientially there, we don't count it as 2<sup>nd</sup> reality.

Example :

- Don't order for 2<sup>nd</sup> Coffee in Restaurant because reflection seen in the mirror in the hotel.

IV) Knowing Maya experiences, is figuratively said to be end of Maya, Samsara.



## VI) Panchadasi :

नाप्रतीतिस्तयोर्बाधः किंतु मिथ्यात्वनिश्चयः।

नो चेत्सुषुप्तिमूर्च्छादौ मुच्येतायत्नतो जनः ॥१३॥

Nāpratīti stayor bādhaḥ kintu mithyātva niścayaḥ,

no cet suṣupti mūrcchādaḥ mucyetā yatnato janāḥ ॥ 13 ॥

By Negation it does not mean that the world and Jiva cease to be perceptible to the senses, it means the conviction of their illusory character. Otherwise people would be automatically liberated in deep sleep or in a faint. [Chapter 6 - Verse 13]

## VII) Vedanta :

- **Negation of Duality**
- **Falsification of Duality not end of perception of Duality.**
- **Perception of Duality will continue.**

VIII) Na Prithvyadhi Apekshika Nityatvam Parantu Atyantika Nityatvam Bavati.

## IX) 4<sup>th</sup> Quarter Mantra :

- Tad Evam Butam Brahma Atmanam
- Such A Brahman Atmnam Nischayaya
- Such a Brahman should be understood as Atma.
- Not hope to realise Atma one day.

X) Listen as description of myself then Sravanam = Nidhidhyasanam.

- All these shlokas discuss my glory.

XI) Brahman = Atmanam, Myself, Nischaya, Avagamyam, Realise, understand, know it.

- Ni and Chi Dhatu
- Having clearly known Brahman as myself.

**XII) Mrityu Mukhat Pramuchhyate :**

- One is released from the jaws of death.

XIII) Mrityu Gocharat, influences, scope, range of Mrityu.

- My net is vast, pervades 14 Lokas
- You are trapped in my net - Says Yama.

**XIV) Network :**

- 1<sup>st</sup> Layer - Avidya
- 2<sup>nd</sup> Layer - Kama
- 3<sup>rd</sup> Layer - Karma
- 4<sup>th</sup> Layer - Karma Phalam
- 5<sup>th</sup> Layer - Punar Janma.

XV) Phalam of Atma Jnanam :

- You are released from this web.

## XVI) Anvaya Verse 15 :

अन्वयः

यत् अशब्दम् अस्पर्शम् अरूपम् अरसम् अगन्धवत्  
तथा अव्ययं नित्यम् अनादि अनन्तं महतः परं  
ध्रुवं च (भवति तत्) (ब्रह्म) निचाय्य मृत्युमुखात्  
प्रमुच्यते ।

Anvayaḥ

yat aśabdam asparśam arūpam arasam agandhavat  
tathā avyayaṁ nityam anādi anantaṁ mahataḥ param  
dhruvaṁ ca (bhavati) tat (brahma) nicāyya mṛtyumukhāt  
pramucyate.

This (Brahman) is soundless, not touchable, colourless, tasteless, without smell, without a beginning, without an end, without decay, without death, unchangeable, and beyond Mahat. Having clearly known that (Brahman), one is totally freed from the jaws of death.

## Revision : Chapter 1 - Section 3 - Verse 15 :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

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

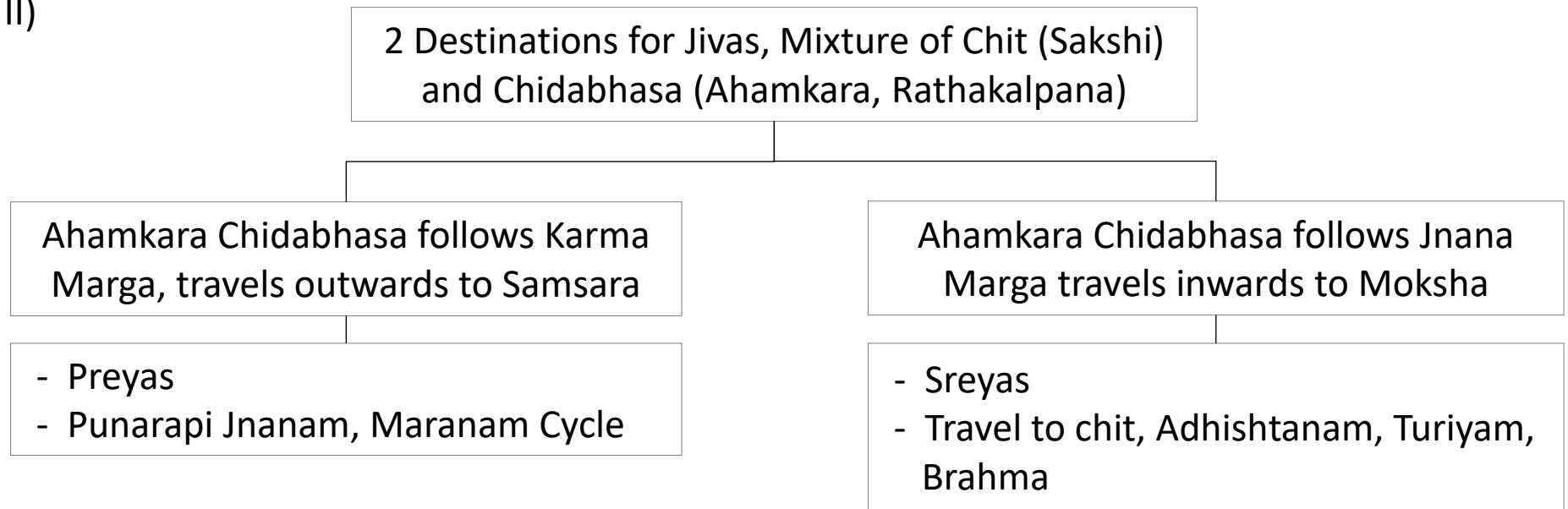
Anadya-nantam mahatah param dhruvam, nicayya tan mṛtyu mukhat pramucyate || 15 ||

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

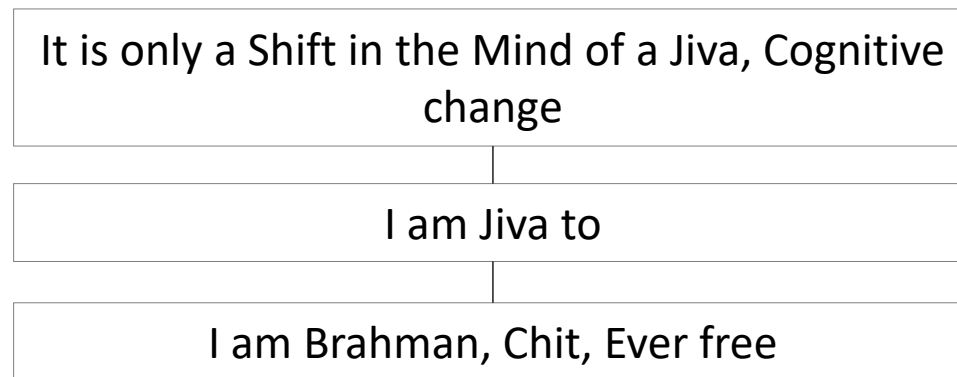


I) This Mantra gives definition of Brahman / Atman

II)



III)



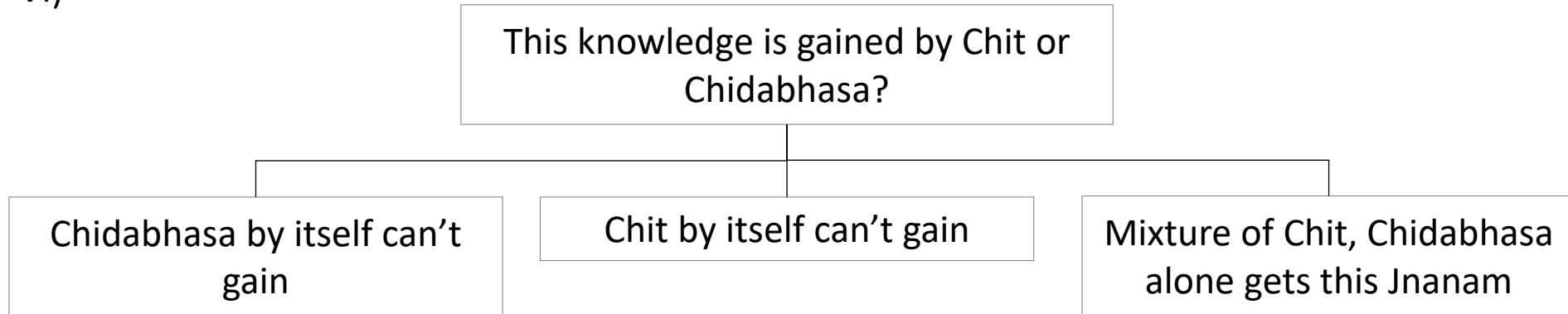
IV) Means for transformation is Pancha Kosha Vilakshanam

- Shift identification from Annamaya - Sakshi buta, Adhishtana buta, Vilakshana Rupa Brahman.
- In this discovery, inward journey, get Moksha.

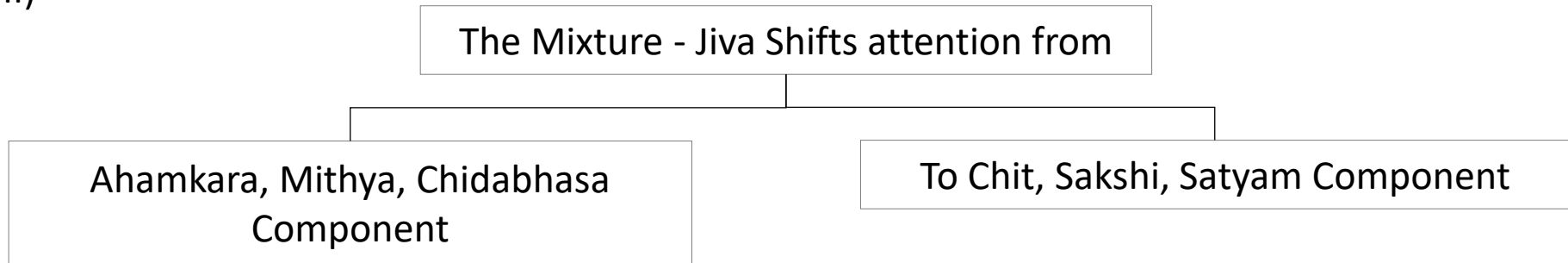
V) Tatu Vicharyaya :

- Mrityu Mukhat Pramuchhhyate
- Having known Brahma as myself, get freedom from Mortality.

VI)



VII)



VIII) Aham Brahma Asmi is said always by Mixture but Claimed Lakshanaya, Indirectly.

IX)

Before Study	After Study
<ul style="list-style-type: none"><li>- Took Chidabhasa component as real</li><li>- Had no knowledge of Chit</li></ul>	<ul style="list-style-type: none"><li>- Take Chit component as real</li><li>- Chidabhasa component, taken as experienced Component and Dropped as Mithya</li></ul>

X) Having claimed as Chit component, mixture continues to use Chidabhasa for Vyavahara

- Uses Chidabhasa with the knowledge it is Mithya, Vyavaharika Satyam.
- Chidabhasa is useful in Vyavahara, including teaching
- Pure chit can't teach.

XI) Chidabhasa is understood as mixture.

#### 494) Introduction to Chapter 1 - Section 3 - Verse No. 16 :

प्रस्तुतविज्ञानस्तुत्यर्थमाह श्रुतिः ---

The Upanishad (Srutih) for the sake of glorifying the knowledge under discussion (Prastuta - Vijnana - Stutyarthamaha) says the following ----

##### I) Sruti Aha :

- Upanishad declares Srutyartham for glorification of Prasthuta Jnanam, Brahma Vidya, topical knowledge.

##### II) Tat Stut Yartham :

- So that more students can come to learn.

##### III) Phala Sruti = Vedanta commercial advertisement.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं  
सनातनम् ।

उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके  
महीयते ॥ १६ ॥

nāciketamupākhyānam mṛtyuproktaṁ  
sanātanam ।

uktvā śrutvā ca medhāvī brahmaloke  
mahīyate ॥ १६ ॥

Hearing and repeating this eternal teaching which was received by Naciketas and imparted by Lord Yama, the discriminative one becomes glorified in Brahmaloaka.

अन्वयः

सनातनम् मृत्युप्रोक्तम् नाचिकेतम् उपाख्यानम्  
श्रुत्वा उक्त्वा च मेधावि ब्रह्मलोके महीयते ॥

Anvayaḥ

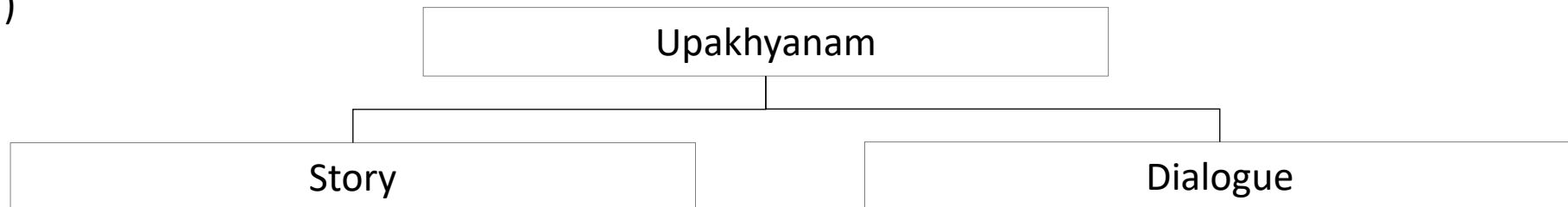
sanātanam mṛtyuproktam nāciketam upākhyānam  
śrutvā uktvā ca medhāvi brahmaloke mahīyate ॥

Hearing and repeating this eternal teaching which was received by Naciketas and imparted by Lord Yama, the discriminative one becomes glorified in Brahmaloka.

## Gist :

I) Intelligent seeker with Sadhana Chatushtaya Sampatti listening to glories of teaching in the form of dialogue between Nachiketa and Yama and Mrityu.

II)



IV) Relay Race baton handed over to next generation

- Student receives teaching and imparts knowledge (Uktva).

V) For teacher, teaching is Nidhidhyasanam.

VI) Brahma Loka Mahiyante

- Becomes one with Brahman by teaching.

VII) Loka here = Chaitanyam not a world.

VIII) All spiritual seekers are after Jnani = Brahman

= Moksha Svarupa

- This is glorification of Jnanam.

नाचिकेतं नचिकेतसा प्राप्तं नाचिकेतं मृत्युना प्रोक्तं  
मृत्युप्रोक्तमिदमाख्यानमुपाख्यानं वल्लीत्रयलक्षणं सनातनं चिरन्तनं  
वैदिकत्वादुक्त्वा ब्राह्मणेभ्यः श्रुत्वाचार्येभ्यो मेधावी ब्रह्मैव लोको  
ब्रह्मलोकस्तस्मिन्महीयत आत्मभूत उपास्यो भवतीत्यर्थः ॥ १६ ॥

This knowledge having been received by Naciketas is called Naciketam (Naciketam = Naciketasa Praptam Naciketam). This was taught by Yamadharmaraja (Mrtyuna Proktam = Mrtyu - Proktam) to him. This teaching (Akhyanam = Upakhyanam) consisting of three vallis (Valli - Traya - Laksanam) is eternal (Sanatanam= Cirantanam), because this teaching belongs to the Vedas (Vaidikatvad - Uktva). An competent person first listens (Srutva) to the wisdom imparted by the teacher and thereafter he through his teaching (Uktva) shares this wisdom with others who are spiritually qualified (Brahmanebhyaha) to receive it. This intelligent seeker (Medhavi) having recognised himself as Brahman will enjoy Brahma-loka (Brahmaiva Loka Brahmaloka), that is, he will enjoy the self-recognition that he is Brahman, and thereby will become worthy of worship (Mahiyata = Upasyah Bhavati) by people who consider him as one who is Brahman (Atmabhutam). This is the meaning.



## **I) Nachiketam :**

- What knowledge, teaching, story, received by Nachiketa.

## **II) Mrityu Proktam :**

- Taught by Yama.

## **III) Akhyaya = Story**

- Upakhyaya = Dialogue.

## **IV) Taught in 3 Vallis in Chapter I**

## **V) Sanatanam = Chirantana Bavati**

- Teaching is eternal - Why?
- Belongs to Veda
- Vedasya Nityatvat
- We look upon Veda as eternal.

## **VI) During Pralayam, Vedic knowledge not destroyed**

- Remains in potential form in Ishvara.

## **VII) When we sleep, our knowledge remains in potential form, unmanifest form, till next day.**

## **VIII) For Ishvara, knowledge remains in potential form till next Srishti.**

## **IX) Bhagawan wakes up during next Srishti, teaching becomes alive**

- Bhagawan is Nitya Jnani
- Does not need Guru.

- Therefore teaching is Sanatanam, Chintanam, Vedasya Nityatvat.

X) Medhavi, discriminative, intelligent person with Sadhana Chatushtaya Sampatti receives knowledge, shares with other Guna Brahmanas, spiritually qualified with Sadhana Chatushtaya Sampatti, Satva Guna Pradhanam.

XI) Logical order superior to textual order

- Artha Kramat, Patha Kramat Baliyam, Mimamsa rule.

XII) 1<sup>st</sup> Teach and then learn by heart the text

- Correct order - Suta, Uktva
- Svadyaya Pravachanecha.
- Learn - Teach
- Acharyaya - Srutva
- Brahmanaya - Uktva

**XIII) Brahma Loke :**

- As brahma Chaitanyam, Jnani is Glorified.
- Having himself become brahman.
- Tasmin Mahiyate
- Jnani is sought by Spiritual seekers.
- Jnani and Brahman are identical.

#### XIV) Anvaya : Verse 16 :

अन्वयः

सनातनम् मृत्युप्रोक्तम् नाचिकेतम् उपाख्यानम्  
श्रुत्वा उक्त्वा च मेधावि ब्रह्मलोके महीयते ॥

Anvayaḥ

sanātanam mṛtyuproktam nāciketam upākhyānam  
śrutvā uktvā ca medhāvi brahmaloke mahīyate ॥

Hearing and repeating this eternal teaching which was received by Naciketas and imparted by Lord Yama, the discriminative one becomes glorified in Brahmaloaka.

- Sanatanam Mrityu Proktam Naachiketam Upakhyanam Srutva Uktvacha Medhavi  
Brahma Loke Mahiyate
- Mah - Dhatu to glorify Mah.

य इमं परमं गुह्यं श्रावयेद्  
ब्रह्मसंसदि ।

प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ॥  
तदानन्त्याय कल्पत इति ॥ १७ ॥

ya imaṁ paramaṁ guhyaṁ śrāvayed  
brahmasaṁsadi ।

prayataḥ śrāddhakāle vā tadānantyāya kalpate  
tadānantyāya kalpata iti ॥ १७ ॥

Whoever with devotion recites, before an assembly of brahmana-s or at the time of Sraddha ceremony of forefathers, this highest secret, obtains thereby immortality, obtains immortality. (Thus ends the Third Valli of the First Chapter) [1 - 3 - 17]

अन्वयः

श्राद्धकाले (नित्यम्) वा ब्रह्मसंसदि प्रयतः सन्  
यः इमं परमं गुह्यम् श्रावयेत् तद् (तस्य  
यजमानस्य) आनन्त्याय कल्पते ॥

Anvayaḥ

śrāddhakāle (nityam) vā brahmasaṁsadi prayataḥ san  
yaḥ imaṁ paramaṁ guhyam śrāvayet tad (tasya  
yajamānasya) ānantyāya kalpate ॥

(If) a person repeats with purity this supreme secret in the assembly of brahmins or at the time of sraddha, it is conducive to infinite result. It, certainly is conducive to infinite result. Thus (this is ended).

I) Verse 16 :

- Knowledge is glorious
- I become Brahman itself, world is after me.

II) To attain glory, I should have Sadhana Chatushtaya Sampatti, receive teaching from a Guru, get Nishta through Nidhidhyasanam.

III) One can do just Parayanam of Chapter 1 - 3 Vallis, person will eventually get Moksha.

IV) Teaching - Valuable - Verse 16

Parayanam - Valuable - Verse 17

V) Sradda kale when Brahmanas are having Bojanam, if Yajaman chants, he gets material and spiritual benefits.

**500) Bashyam : Chapter 1 - Section 3 - Verse No. 17 Starts**

यः कश्चिदिमं ग्रन्थं परमं प्रकृष्टं गुह्यं गोप्यं श्रावयेद्ग्रन्थतोऽर्थतश्च  
ब्राह्मणानां संसादि ब्रह्मसंसादि प्रयतः शुचिर्भूत्वा श्राद्धकाले वा  
श्रावयेद्भुञ्जानानां तच्छ्राद्धमस्यानन्त्यायानन्तफलाय कल्पते  
सम्पद्यते । द्विर्वचनम् अध्यायपरिसमाप्त्यर्थम् ॥ १७ ॥

Any person (Yah Kascid) who has got respect for Veda, if he after internally as well as externally purifying (Prayatah Sucirbhutva) himself, either merely reads aloud (Chants) or even explains along with the meaning (Sravayet - Granthatah - Arthatah - Ca) this first chapter (Adhyaya) of this Upanishad (Grantham), which being very sacred or exalted (Paramam Prakrstam) is known as a secret (Guhayam = Gopyam) teaching; either to an assemblage of Satva Guna people (Brahmananam Samsadi = Brahmasamsadi), or to people at sraddha ritual (Sraddhakale), or chant it (Sravayed) while they are eating (Bhunajanam) the sraddha food (Bhojanam), then that would give a great result to the sraddha ritual (Tad - Sraddham). It would become capable (Kalpate = Sampadyate) of giving (Ultimately) the infinite result (Anantyaya = Anantaphalaya). The Upanishad then repeats (Dvirvacanam) the last quarter of the Verse No. to indicate the end of the first chapter (Adhyaya - Parisamaptiyartham - In those days as the Upanishad was only orally given, this kind of repetition became necessary to indicate the end of the chapter).

I) Yaha :

- Astikas, Veidikas during Sradda kale, read aloud Chapter 1 - 3 Vallis, make Brahmanas listen.

II) Param = Prakrushtam

- Guhyam = Great sacred secret
- Many don't value this teaching.

III) Chant and understood meaning.

IV)

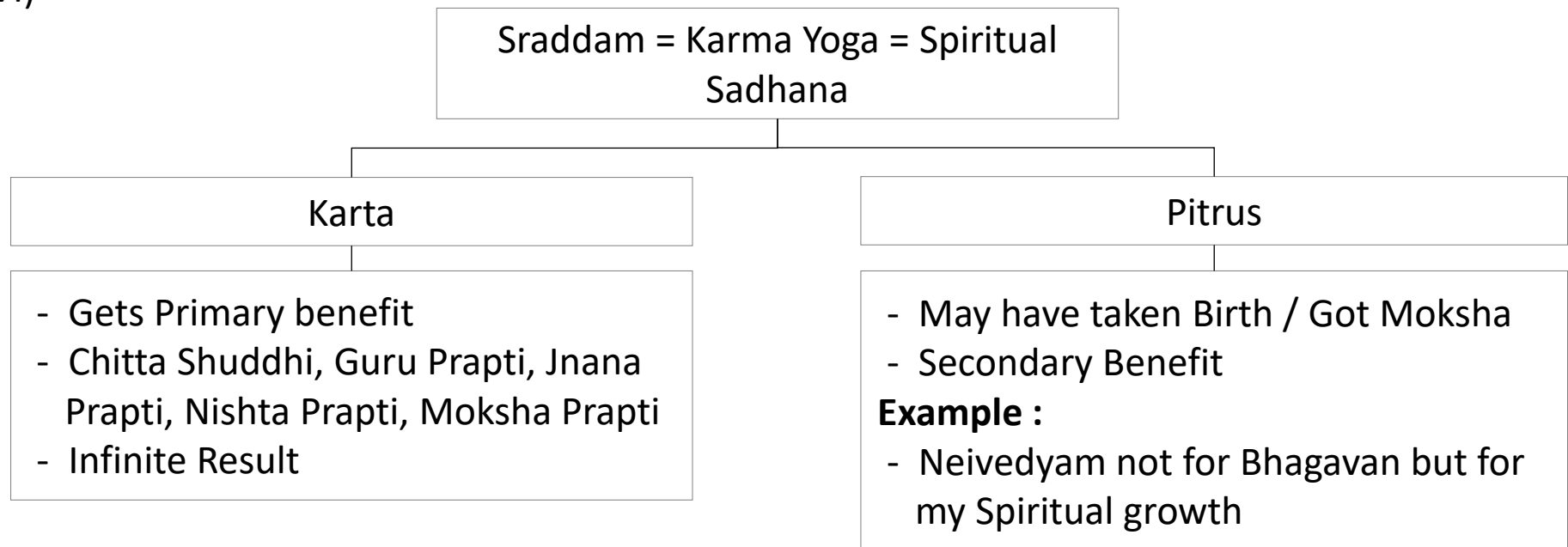
Brahma	Samsadi
Bramanas	Assembly

- In the assembly one does Parayanam.
- Person becomes pure, sanctified, Shuddhaha.

V) After Snanam, we are pure externally

- Regular Parayanam = Prayataha
- Sraddha Parayanam = Special Punyam.
- Makes Brahmanas listen while they take food.

VI)

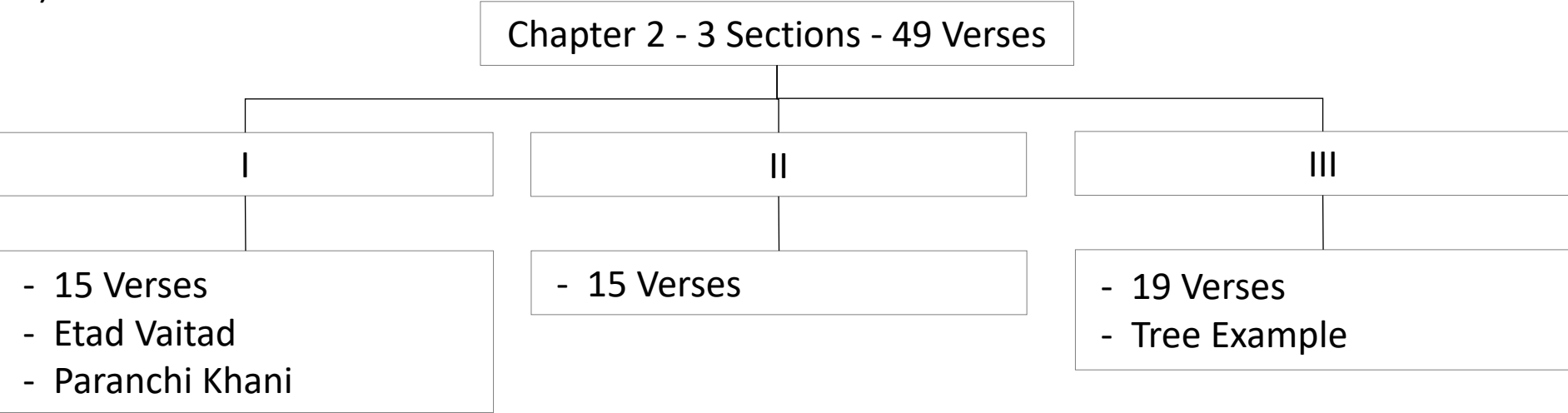




VII) End of Chapter 1, hence last line repeated.

VIII) Sraddha Kale Brahma Samsadhi Prayataha San Yaha imam Parama Guhyam Sravoyei  
Nityava Sraddha Kale Tatu Tasya Anduthya Kalpate.

IX)



इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्य  
श्रीमदाचार्यश्रीशङ्करभगवतः कृतौ कठोपनिषद्भाष्ये प्रथमाध्याये  
तृतीयवल्लीभाष्यं समाप्तम् ॥ ३ ॥

Thus the commentary of the third Valli of the first Adhyaya of Kathopanishad given by, Srimad Acarya sri Sankarabhadgavatah, who is the student of Srimatparamahansa Parivrajaka Acarya, the reverent Govindabhadgavatpada, has been concluded.

इति कठोपनिषदि प्रथमोऽध्यायः समाप्तः ॥१॥

The first Adhyayan of Kathopanishad has been concluded.