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# **AITAREYA UPANISHAD**

With

# **SHANKARABASHYAM**

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## **CHAPTER 3**

## **VERSE 1 TO 4**

**VOLUME - 7**

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# **CHAPTER 3**

## **Summary**

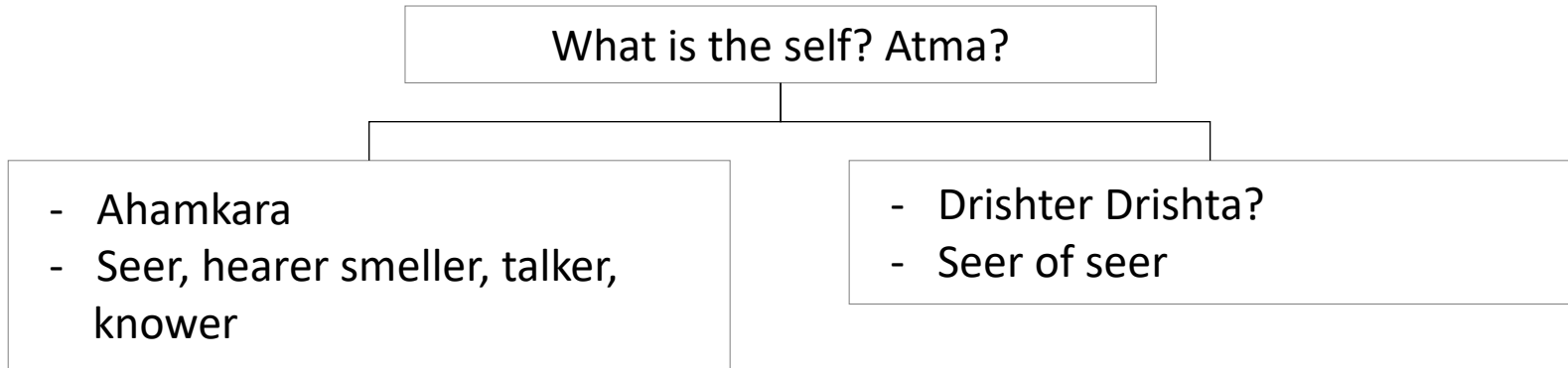
**TOPIC 193 TO 223**

# Chapter 3

## (4 Mantras)

### Rig Veda Maha Vakhyam

#### Verse 1 :



#### Verse 2 :

- Mind and its attributes / functions are names of Prajnam – Consciousness – Brahma.

#### Verse 3 :

- Prajnam Brahma
- All Gods, 5 elements, seeds of creation, moving, immovable.
- Guided, supported by consciousness.
- Eye of Universe, guide is consciousness, basis of Universe.

#### Verse 4 :

- Knowing Brahman, became Brahman, immortal (Phala Sruti)

## 10 Upanishads – 4 Vedas

Rig Veda

Shukla Yajur Veda

Krishna Yajur  
Veda

Sama

Atharvana  
Veda

1. Aitareya  
Upanishad

2. Brihadaranyaka  
Upanishad  
3. Isavasya  
Upanishad

4. Kathopanishad  
5. Taittiriya  
Upanishad

6. Kenopanishad  
7. Chandogya  
Upanishad

8. Mandukya  
Upanishad  
9. Mundak  
Upanishad  
10. Prashna  
Upanishad

ब्रह्मविद्यासाधनकृतसर्वात्म- भावफलावाप्तिं वामदेवाद्याचार्य-  
परम्परया श्रुत्यावद्योत्यमानां ब्रह्मवित्परिषद्यत्यन्तप्रसिद्धामुपलभमाना  
मुमुक्षवो ब्राह्मणा अधुनातना ब्रह्मजिज्ञासवोऽनित्यात्साध्य-  
साधनलक्षणात्संसारादाजीवभावाद् व्याविवृत्सवो विचारयन्तो-  
ऽन्योन्यं पृच्छन्ति कोऽयमात्मेति ? कथम्—

I) One Sentence

II) There are some Bramanas in Kaliyuga who have learnt Moksha Prapti.

- Vamadeva lived in the past.

III) Upanishads existed 5000 years ago.

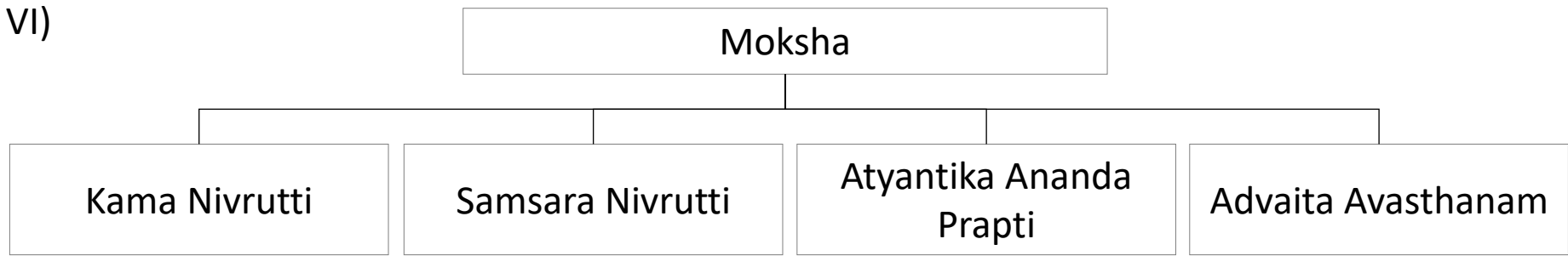
- Some rare read Upanishad's greatness, interested in Atma Jnanam.

IV) Upanishad enquiry being introduced in Chapter 3.

V) What is benefit of Upanishadic study?

- Sarvatma Bhava.
- Jnanam gives Moksha.

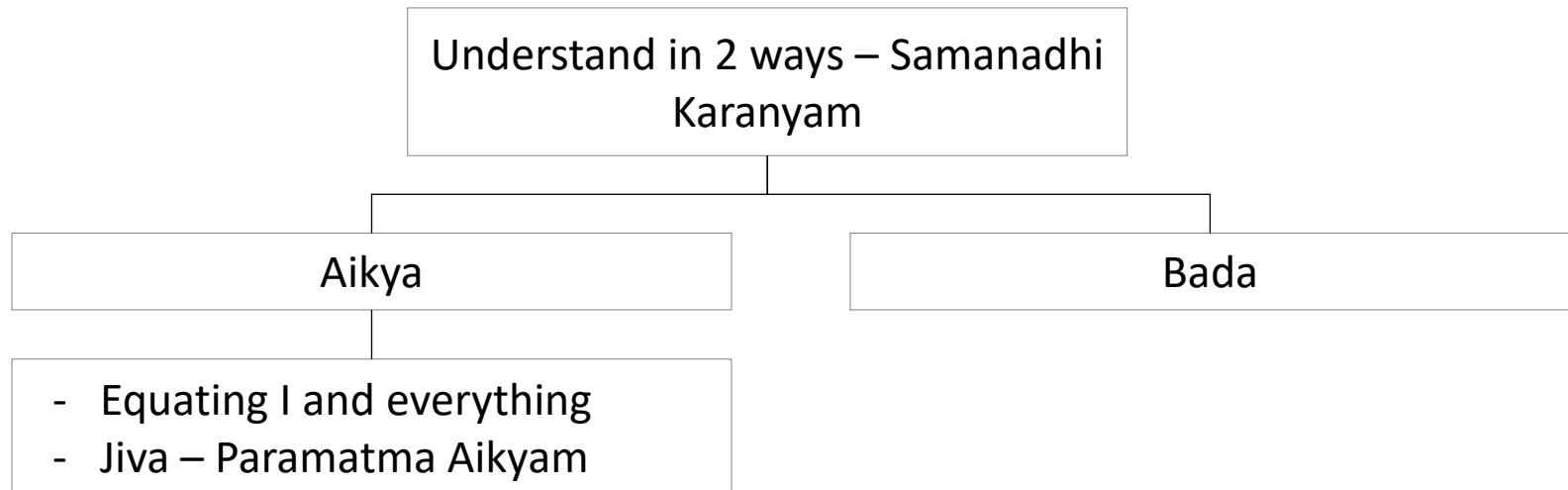
VI)



VII) Sarvatma Bhava = Moksha

- I am everything
- Atma = Self = I
- Sarvam = Everything other than me
- Mind – body – World = Anatma
- Bhava = Attitude
- I alone am everything
- I am table, book...

VIII)

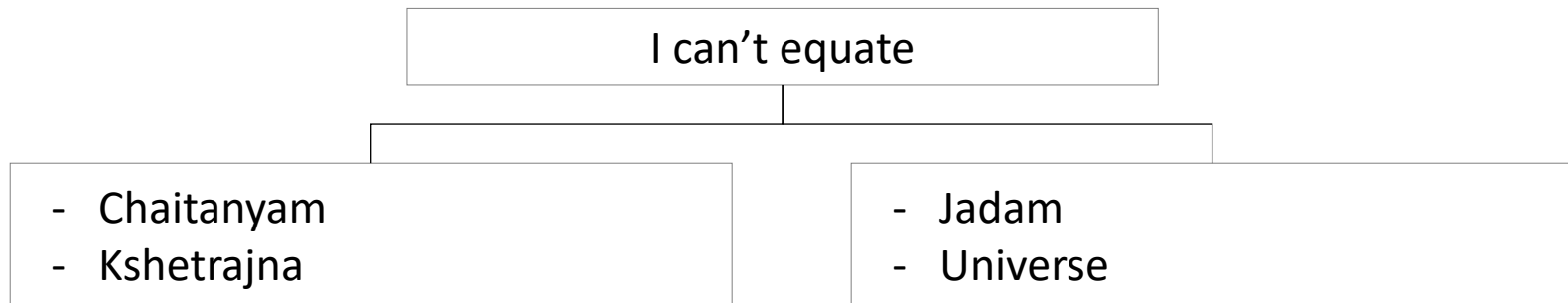


- Atma – Anatma – Aikyam – Oneness not possible.
- Have diagonally opposite nature.
- Tamah Prakashavatu Viruddha Svabavayoho.

### **IX) I am Chaitanya Svarupam**

- **Everything in front of me is Jada Svarupam.**
- Other living beings also pure Chaitanyam.
- Ekam Atma alone exists.
- World, Jadam, Prakrti has 2 conditions manifest, unmanifest, hence called Maya Shakti.
- I am eternal, Nirvikara Chaitanya Svarupam.
- I am Satyam, world is Mithya appearance comes and goes in me.

**X)**



### **XI) I Can't include Chaitanyam into the Jada Panchabuta Prapancha.**



XII)

Chetanam	Achetanam
Nirgunam	Sagunam
Nirvikaram	Savikaram
Niravayavam	Savayavam
Akhandam	Khandam

Aikya Samanadhi Karanyam is not possible

XIII) It is Bada Samanadhi Karanyam.

- **I am everything means there is no such thing called everything, other than me.**

XIV) I am the Universe does not mean I am the Universe.

Universe	I
- Jadam	- Consciousness - Chetanam

- Means, there is no Universe other than me.

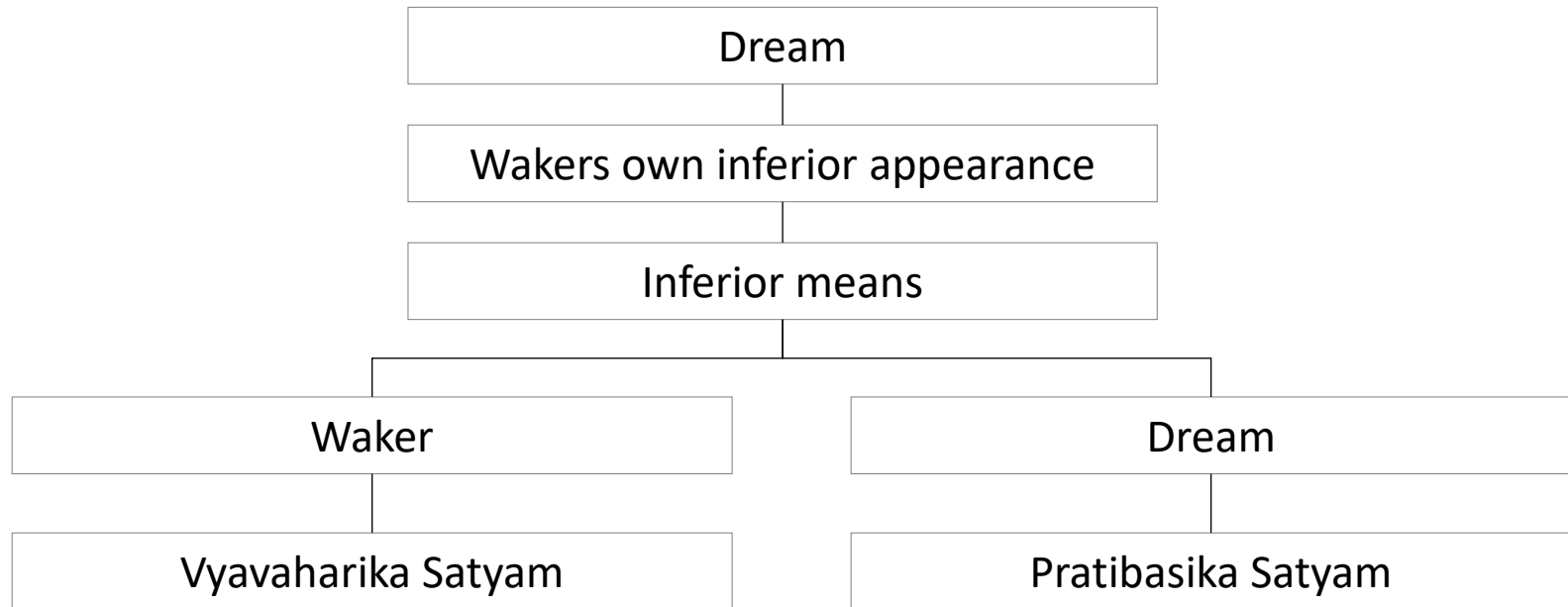
- **I alone am appearing as though the Universe.**

XV) Universe is my own inferior appearance.

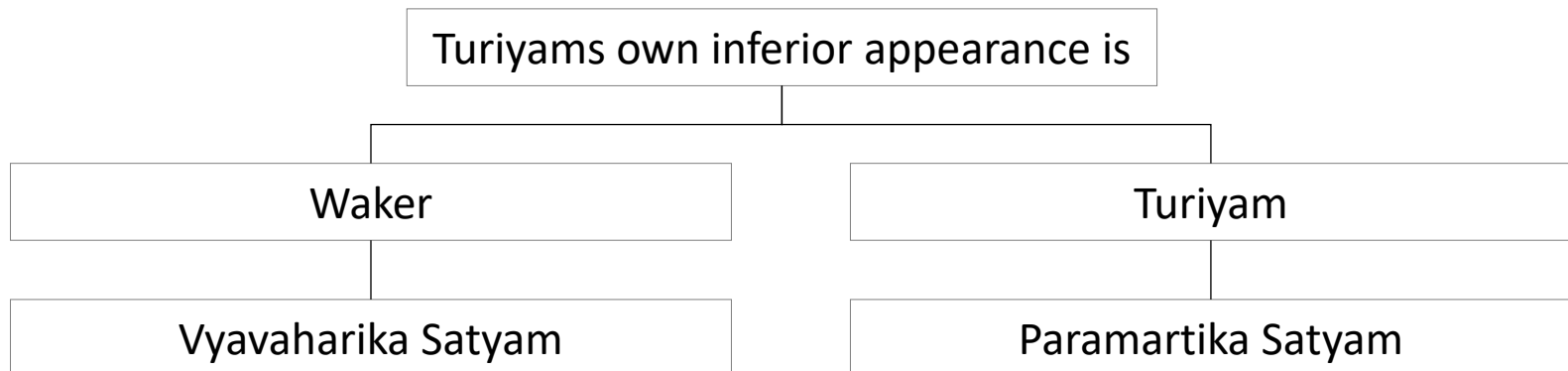
- Dream world is wakers own inferior appearance.
- Waker alone becomes the dream world, dreamer, dream experiences, dream star, etc.

XVI) Turiyam alone becomes the waking world, waker, waking experiences, waking star, sun.

XVII)



XIX)



XX) Dream world is wakers own inferior appearance.

- **Jnani says :**

- I am Turiyam
- This waking world is my own inferior appearance.
- There is no world other than me.
- I alone appear as this world.
- When I appear as the world, I don't undergo any change to appear as the world.
- Remaining myself as I am, I appear as the inferior world.

XXI) What is the significance of the Adjective inferior?

- It indicates, I am of a higher order of reality.
- World is of lower order.

XXII)

World	I am Turiyam
<ul style="list-style-type: none"><li>- Vyavaharika Satyam</li><li>- Superior to Pratibhasika Dream World</li></ul>	<ul style="list-style-type: none"><li>- Paramartika Satyam Brahma</li><li>- Superior to Vyavaharikam waking world</li></ul>

↑  
Inferior to me

XXIII) This understanding and consequent attitude towards the world.

- How do I look at the world?

XXIV) Imagine waking up from your dream.

- With the knowledge you are waker, you enter the dream world.
- With the knowledge you are Turiyam, enter the waking world.

XXV) Imagine, you wake up from the dream, you experience the dream, with the awareness you are a waker.

- Imagine, you experience Waking, with the awareness you are Turiyam, Brahman.
- What will be the Bava?
- Sarva – Atma Bava.

**XXVI) Jnani is like a waker who is experiencing the waking world as the Dream.**

- Jnani = Super waker, Paramartika Satyam.
- World = Inferior experience, Vyavaharika Satyam.
- This vision is called Sarva Atma Bavana, Sarvam Aham Asmi.

**XXVII) Chandogya Upanishad : Chapter 7**

- Narada and Sanatkumara point out.

## Chandogya Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स  
पुरस्तात्स दक्षिणतः स उत्तरतः  
स एवेदं सर्वमित्यथातोऽहंकारादेश  
एवाहमेवाधस्तादहमुपरिष्ठादहं  
पश्चादहं पुरस्तादहं  
दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१ ॥

sa evādhastātsa upariṣṭātsa paścātsa  
purastātsa dakṣiṇataḥ sa uttarataḥ  
sa evedaṃ sarvamityathāto'haṃkāraśa  
evāhamevādhastādahamupariṣṭādaham  
paścādaham purastādaham  
dakṣiṇato'hamuttarato'hamevedaṃ  
sarvamiti || 7.25.1 ||

That bhūmā is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhūmā. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 - 25 - 1]

XXVIII) a) This is benefit of Atma Jnanam.

- Sarvatma Bhava is the benefit.

b) Entire Universe is my own inferior appearance.

- **Mastani Sarva Butani, being an inferior appearance, it has to depend on me.**

c) At the same time, Na Cha Mastani Butani, they are not the Paramartikally.

- Jnana Phalam is Sarvatma Bhava.

XXIX) a) Sarvatma Bhava Phalam Praptim, Shankara says here.

- Brahma Vidya Sadhanam – Aham Brahma Iti Jnanam.

b) One of the Nididhyasanam to be practiced is :

- **I am everything, everything is my own inferior appearance, Bada Samanadhi Karanyam.**

- Is this meaningful to me?

c) Vedanta is not in Laptop, Vedanta is in my heart.

XXX) Taittiriya Upanishad :

हा३वु हा३वु हा३वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादो३ ह३मन्नादो३ ह३मन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्व देवेभ्यो३मृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ दमि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।

ahamannamahamannamahamannam ।

ahamannādo'''hamannādo'''hamannādaḥ ।

ahaṃ ślokaḥkṛdaham ślokaḥkṛdaham ślokaḥkṛt ।

ahamasmi prathamajā ṛtāāāsyā ।

pūrvam devebhyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

ahamannamannamadantamāāādmi ।

ahaṃ viśvam bhuvanamabhyabhavāāām ।

suvarṇa jyotiḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

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

XXXI) a) I am all, this is called liberation, Moksha

- Liberation from what?

b) Sense of smallness, finiteness

- What is Vedanta?
- I am small to all... remove “s”... send SMS.

c) I am not big, but everything including time and space.

- In the waking, I feel I never slept to my Svarupam at all at any time.

d)

Sleep State	Jnani State
Tamo Guna	Fullness, Poornaha, lightness of Mind

e) Sarvatma Bava Phalam is due to Brahma Vidya.

- Phalam is revealed by the Upanishad.

f) Vamadeva, important Acharya, link.

**g) Shanti Patha :**

सदा शिव समारमभां शङ्कराचार्य मध्यमाम् ॥  
अस्मदाचार्य पर्यन्तां वन्दे गुरु परम्पराम् ॥

sadā śiva samāramabhāṃ śaṅkarācārya madhyamām..  
asmadācārya paryantāṃ vande guru paramparām..

Salutation to the lineage starting with lord Sadasiva, with Adi Sankara in the middle and continuing up to my immediate teacher.

h) Brahma Vidya Sadhanam, Bhava Phalam well known in Vedantic circle.

- Brahmavit Parishadi – group of Vedantins.

i) What is wisdom?

- I am all, not in corner of the house.
- Some attracted to this vision.

j) Many interested to be Dasa.

- Change in mental vision = Mumukshu, break vision of smallness with Sraddha in the Veda.

k) Know Brahman, claim all.



## I) Kaivalya Upanishad :

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

aṇoraṇīyānāhameva tadvanmahānahaṁ viśvamahaṁ vicitram |  
purātano'haṁ puruṣo'hamīśo hiraṇmayo'haṁ śivarūpamasmi || 20||

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

- Not for chanting but for understanding.

m) I am Pure existence principle everything else is Nama, Rupa, Superimposed on me.

n)

World	I am
Nama Rupa	Existence principle, Tattwam

- Everything is Nama Rupa in me.

## o) Struggle :

- I am Sadhaka.
- Doing Sadhana
- Reach = Sadhyam
- Δ format, tired.

p) Dhaturlokat Sadhitova Tata Kim, Vishnor Loko Vikshitova Tatakim, Shambor Loko Shashitova Tatakim.

- You may have gone to any Loka and come back.
- As long as you are a small individuality, and Jeeva Bhava = Misery, Anityam.
- Be all.

XXXII) From Samsara, which consists of finite means, ends, Jiva Bava, Smallness.

As Karta / Bokta / Jnanata	As Brahman
Limited, desirous of coming out of smallness	Infinite

**XXXIII) Atma Bodha :**

परिच्छन्न इवाज्ञानात्तन्नाशे सति केवलः ।  
स्वयं प्रकाशते ह्यात्मा मेघापायेऽशुमानिव ॥ ४ ॥

paricchinna ivajnanattannase sati kevalah,  
svayam prakasate hyatma meghapayem'sumaniva ॥ 4 ॥

The Self appears to be finite because of ignorance. When ignorance is destroyed, It is recognised to be infinite, absolute. The Self reveals Itself by Itself - like the sun when the clouds pass away. [Verse 4]

- Because of self ignorance, I look upon myself as small.
- Because of knowledge, I look upon myself as all.

XXXIV) Throw away shackles of limitations like Vamadeva.

**Example :**

- Bird breaks cage and fly out.
- I want to remove Shackles around me which are ignorance born Shackles.
- I want to be a free bird.

XXXV) Aham Eva Idam Sarvam

- They enter into enquiry.

**Brahma Sutra :**

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman.  
[I – I – 1]

- Desirous of Brahman.

XXXVI) What is the enquiry?

- Koyam Atma.
- Who am I?
- Self enquiry they start.
- That enquiry starts in Chapter 3.
- Whole paragraph is one long sentence.

ॐ कोऽयमात्मेति वयमुपास्महे ।  
कतरः स आत्मा । येन वा पश्यति येन  
वा शृणोति येन वा गंधानाजिघ्रति येन  
वा वाचं व्याकरोति येन  
वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Oṃ ko'yamātmēti vayamupāśmahe ।  
katarah sa ātmā । yena vā paśyati yena  
vā śṛṇoti yena vā gaṃdhānājighrati  
yena vā vācaṃ vyākaroti yena  
vā svādu cāsvādu ca vijānāti ॥ 1 ॥

Who is this one that we worship as this self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [3 - 1 - 1]

I) Mantra introduces the enquiry

- Some people assembled together with an Acharya, made an enquiry.

II) Kaha Ayam Atma?

- Who am I.

III) Ayam Atma Iti Vayam Upasmaye.

- **Which we always start as :**
  - I am, I am
  - I am coming, doing, seeing.
- All activity starts with I am.

IV) 1<sup>st</sup> person, singular, constantly obsessed with, verbally refer.

- **Also worried about our future only, self obsession.**

V) There is a self in the body with which we are obsessed with all the time.

- What is that self?
- We have never enquired.

VI) We enquire about the world.

- We take ourself for granted.

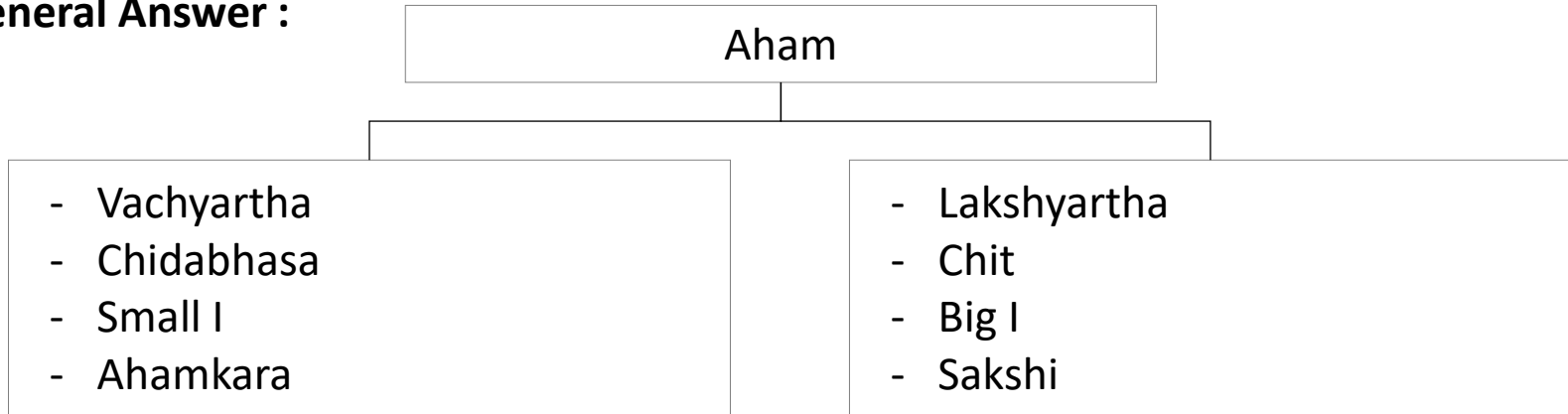
VII) Saha Atma Kaha?

- Who is that self, about which we always think, talk about?

### VIII) Katharaha Saha Atma :

- Which one of the two is the real self.

### IX) General Answer :



X) In introduction of Aitareya Upanishad, we talked about Aitareya Aranyakam.

### XI) 1<sup>st</sup> – 3 Chapters :

- Brihati Sahasram Karma, Hiranyagarbha Upasana.
- Karma, Upasana Samuchhaya.

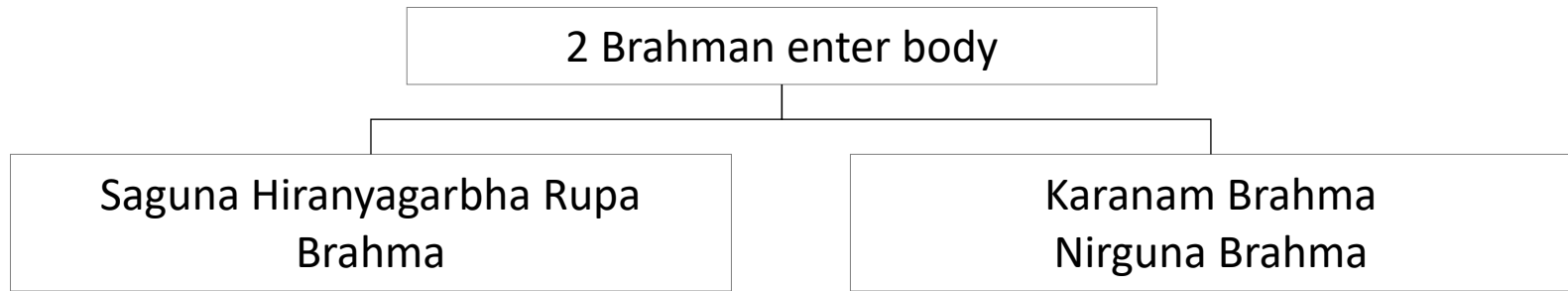
### XII) Upanishad – 4, 5, 6<sup>th</sup> Chapters

- Interprets this Mantra, keeping 1<sup>st</sup> – 3 chapters in the background.
- Textual commentary on Aitareya Aranyaka.

### XIII) Karanataka – Acharya – Swami :

- Shankara wrote commentary on 1<sup>st</sup> – 3 Chapters also.
- Circumstantial evidence.
- Adhyatma Prakashakam Karyalaya books, 10 Upanishads + Bashyam + foot notes. 1153

XIV) Which one of 2 is real Atma?

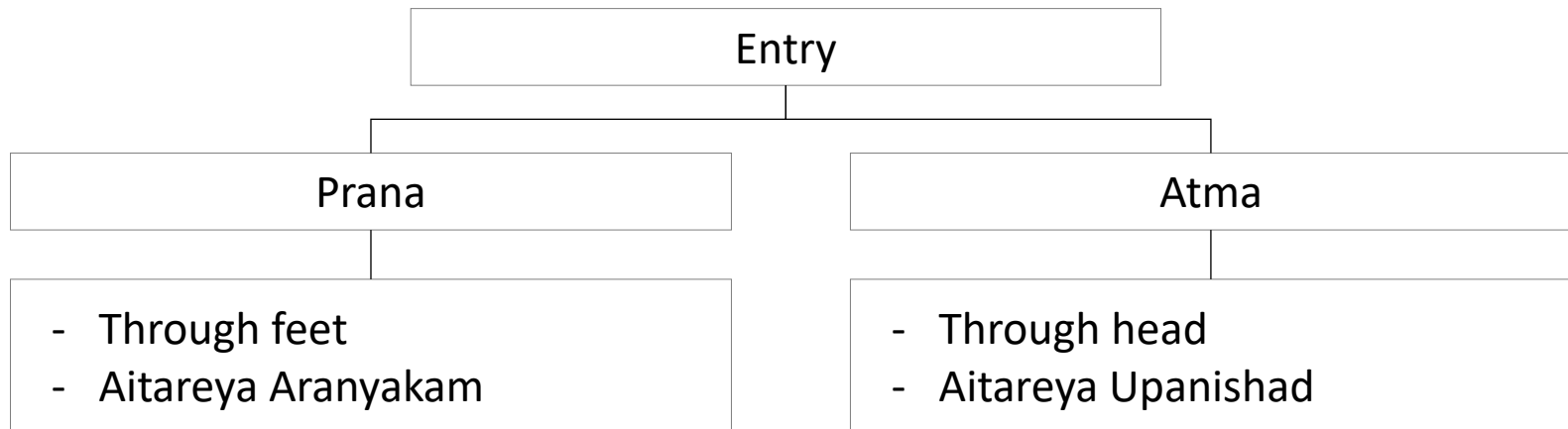


XV) 1<sup>st</sup> – 3 Chapters :

- Hiranyagarbha Brahma = Prana Tatvam, entry discussed.
- Prana Tattvam, Hiranyagarbha, entered through the feet of the person.
- Symbolic
- Prana Tattvam, life principle is there in the individual.

XVI) Ishvara – Brahman entered through Brahma Roundram.

XVII)



XVIII) Is Prana or Atma the real self.

- **I am not Prana, Prani Jiva, I am Atma.**

## Revision : Chapter 3 – Verse 1

ॐ कोऽयमात्मेति वयमुपास्महे ।  
कतरः स आत्मा । येन वा पश्यति येन  
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वा वाचं व्याकरोति येन  
वा स्वादु चास्वादु च विजानाति ॥ १ ॥

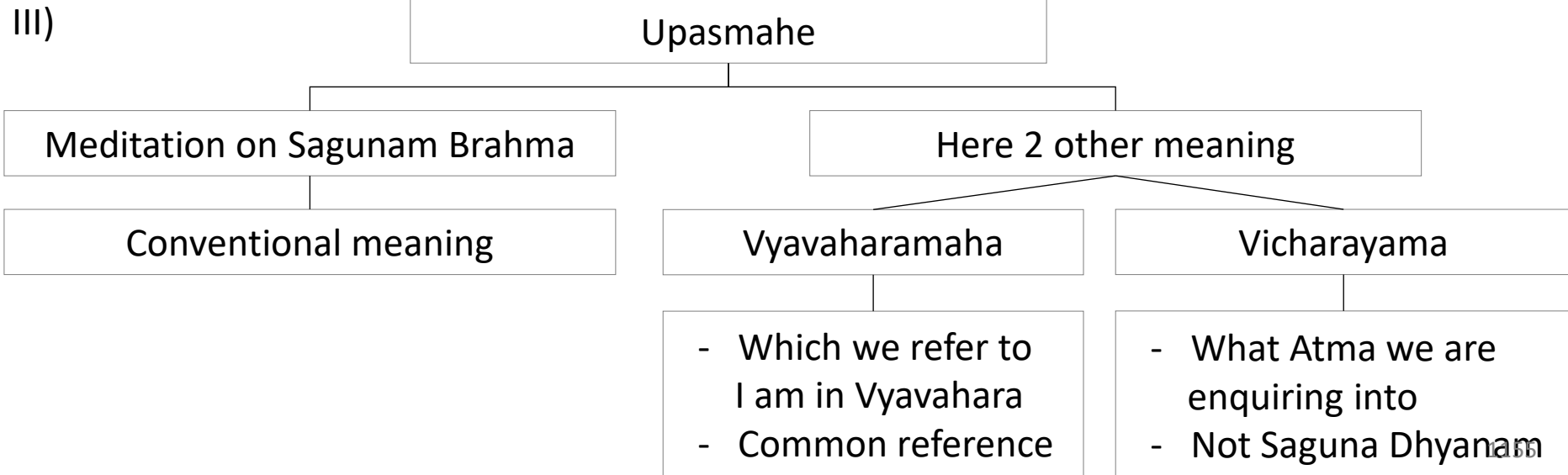
Oṃ ko'yamātmēti vayamupāśmahe ।  
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vā svādu cāsvādu ca vijānāti ॥ 1 ॥

Who is this one that we worship as this self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [3 - 1 - 1]

I) Upanishad introduces spiritual seekers enquiry into the nature of self with a Guru.

II) Koyam Atmeti Vaya Upasmahe?

- What is this Atma, self about which we talk all the time.

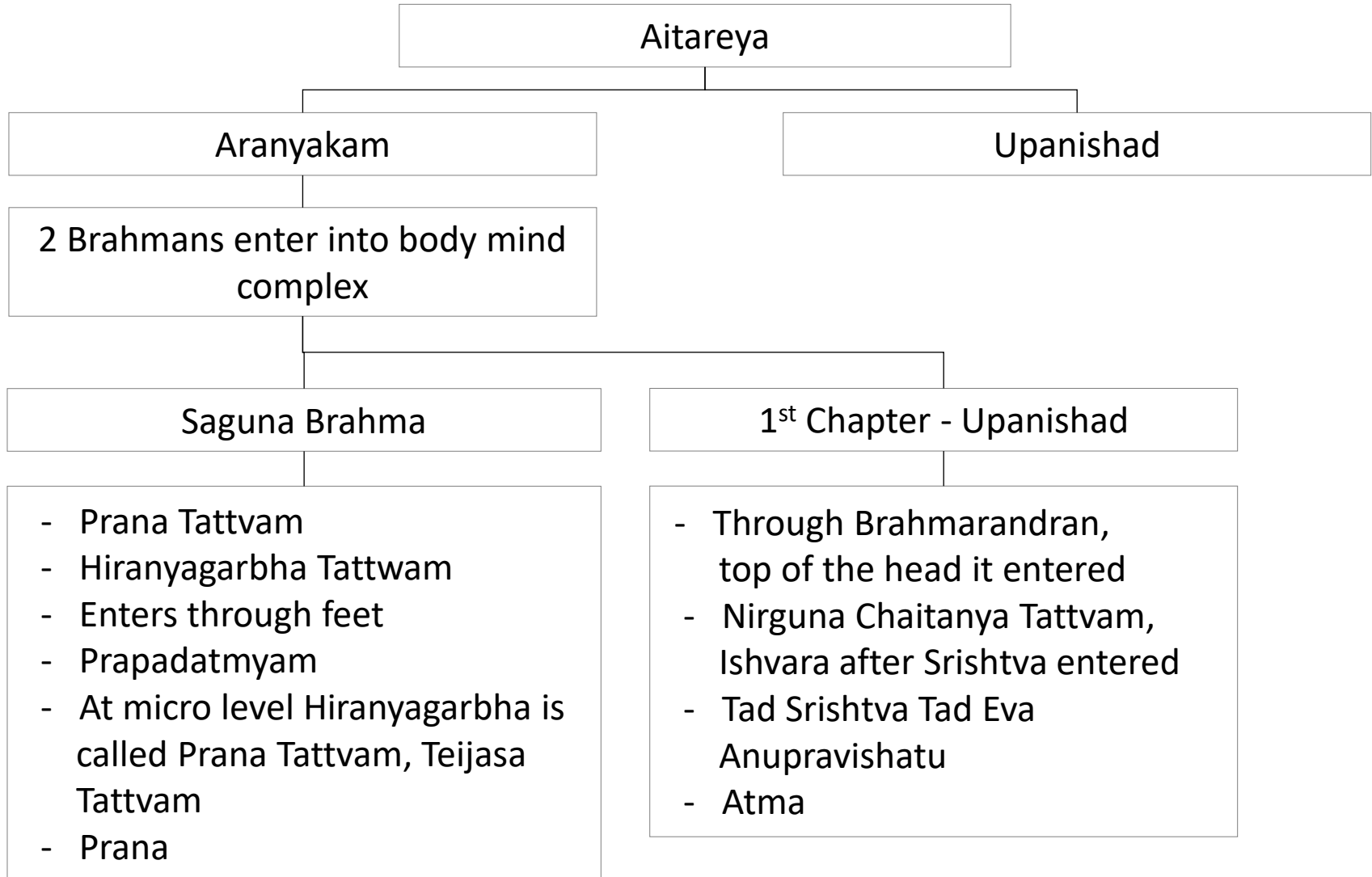




#### IV) Kataraha Sa Atma?

- Which one of the two is the Atma?

V)



VI)



- Kataraha – which one of the two is real self.

## VII) Sense organs used :

- Puzzling, mysterious mantras.

### a) Yena Va Pashyati :

- Chakshur Indriyam – Eyes – seeing organ.

### b) 4 Jnana Indriyam :

- Hear, smell, touch, taste.

### c) One – Karma Indriyam :

- Yena Va Vacham Vyakaroti.
- Through which we talk.

### d) That by which we do all sensory transactions.

- Sensory organs – Bahya Karanani, external instruments, contacts the world.

### e) In Mantra 2 – sentence completed

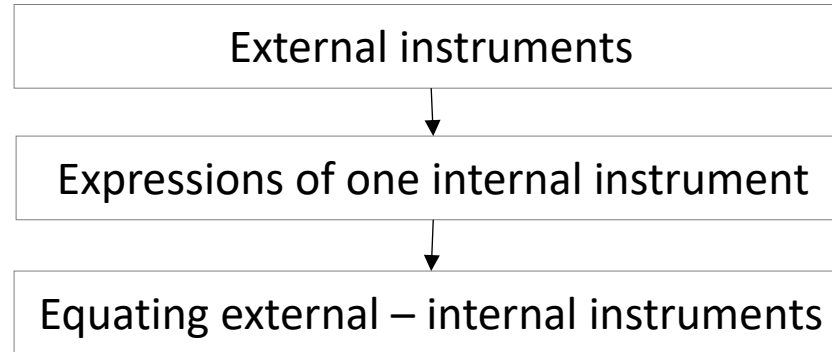
### f) Yena Va = Relative pronoun, by which co-relative comes in Mantra 2.

g) Yadashcha Hridayam Manascha Etat :

- This is the development.

**h) External manifold instruments are manifestation of one internal instrument.**

i) Antahkaranam – Mind, intellect



VIII) Shankara links – Rig Veda

- Kaushitaki Bramanam.
- Antahkaranam equated to Prana Tattvam.

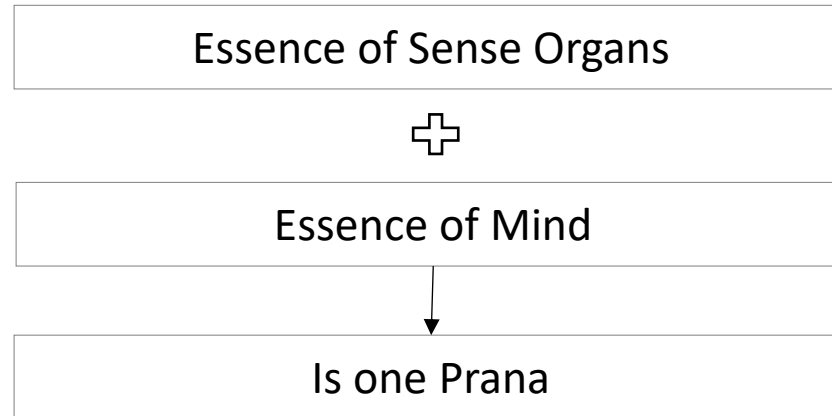
**• Prana Shakti alone appears as Manas Shakti.**

IX) Manas Shakti alone appears as Indriya Shakti.

X)



XI)



## XII) Childs Birth :

- Prana manifests first.
- Child is alive.
- Only when child is alive, Brain, Sense Organs, develop.
- Prana Shakti – First
- Mana Shakti } Later
- Indriya Shakti }
- Child is alive – Prana – Jyeshta, Sreshta.

## XIII) Textual analysis – Mimamsa topics :

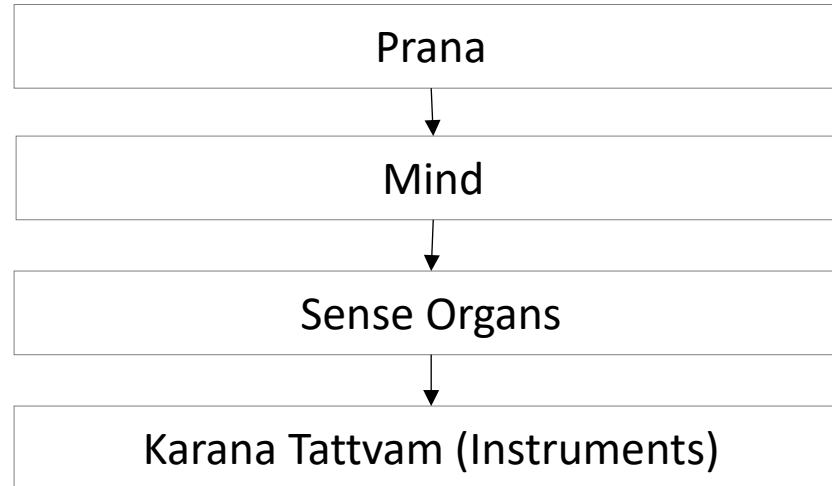
Aitareya Upanishad	Kaushitaki Upanishad
Sense Organs are Mind	Mind is Prana

#### **XIV) a) Shankara :**

- Mind, Sense Organs are both one Prana Tattvam.

b) Prana Tattvam alone functions as instruments.

- Prana Shakti is Karana Tattvam.



#### **c) Two mysterious Mantras :**

- Prana Tattvam is Karana Tattvam.

d) Karanam = Instrument is what I make use of

- Instrument can't be myself.

XV) Atma can't be Prana Tattvam, which is only a Karanam, instrument.

#### **XVI) Among :**

- Prana + Chaitanyam which entered, Prana can't be real self.

XVII) Chaitanyam – Atma is the real self.

- Atma Va Eva Idam Agre Asit.

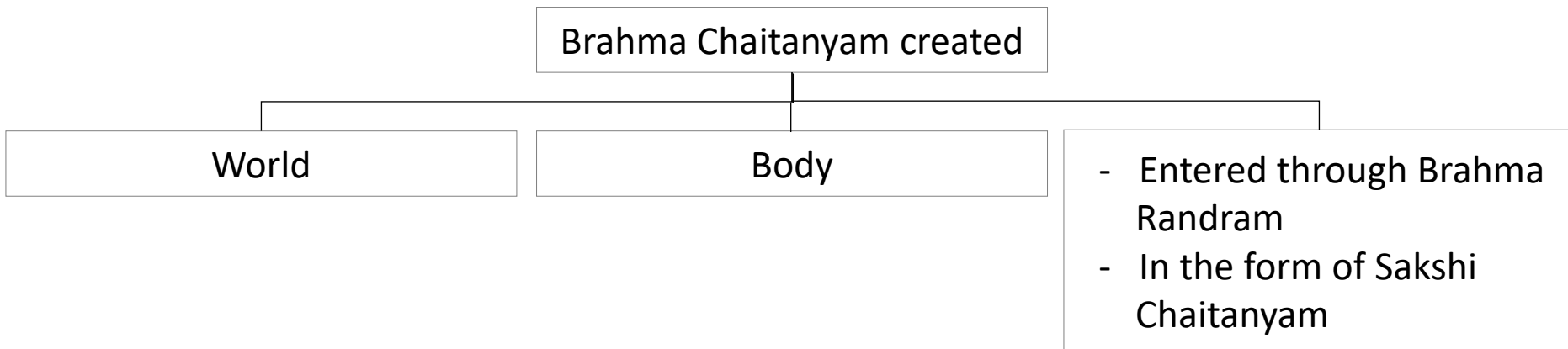
XVIII) Aitareya Upanishad : Chapter 1 – 1 – 1

ॐ आत्मा वा इदमेक एवाग्र  
आसीन्नान्यत्किंचन मिषत्  
स ईक्षत लोकान्नु सृजा इति ॥ 1 ॥

om atma va idameka evagra  
asinnanyatki.nchana mishat  
sa īkṣata lokānnu sṛjā iti ॥ 1 ॥

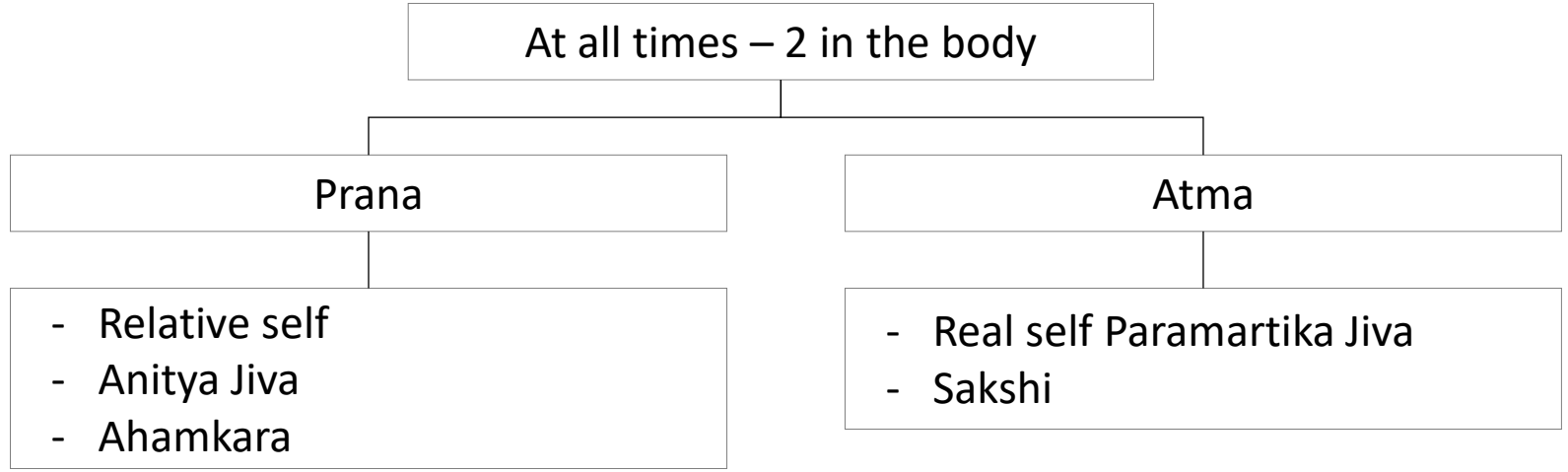
In the beginning, verily, Atman (self) alone was this (the Universe) nothing else active whatsoever. He though I shall indeed create the worlds. [I - I - 1]

XIX) Creator, Brahma Tattvam, Chaitanya Tattvam, Spiritual principle, sentient principle is the real Atma, self.



- That alone is the real self.

XX)



XXI) What is the real self – Mantra 3.

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च  
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो  
ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।  
बीजानीतराणि चेताराणि चाण्डजानि च  
जारुजानि च स्वेदजानि चोद्भिज्जानि  
चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि  
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं  
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca  
panca mahabhutani prathivi vayur-akasa apo  
jyotimsi tyetani-mani ca ksura-misraniva  
bijani-tarani cetarani candajani ca  
jarujani ca svedajani codbhijjani  
ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri  
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam  
prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

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

यमात्मानमयमात्मेति साक्षा- द्वयमुपास्महे कः स आत्मेति यं  
चात्मानमयमात्मेति साक्षा- दुपासीनो वामदेवोऽमृतः समभव-  
त्तमेव वयमप्युपास्महे को नु खलु स आत्मेति ।

I) There is one self which we constantly refer to as – I am Atma, I am the self.

- 1<sup>st</sup> person – singular I.
- What is that self which we are referring as “Ayam”.

II) Sakshi Vayam Upasmahe :



Vyavahara



- I – in transactions – what is that I?
- Who am I – transacting through the body – Mind instrument.

### **III) Iti Anyonya Prichanti :**

- Seekers were asking among themselves.
- In this manner, they were asking.
- What is the meaning of the word “I”.

### **IV) 2<sup>nd</sup> meaning of sentence :**

- Vamadeva Rishi, who was in the Garba.
- Because of Purva Janma Samskara, obstacle went away.
- In the Garbha Vasa, understood, I am not Jiva bound by the Body.
- I am like a free bird flying anywhere I like.
- I am Brahman.

### **V) Vamadeva understand Atma self, Sakshi self, Nitya Mukta self, he became immortal.**

- Nirguna Chaitanyam self, one which alone exists at the time of self.
- 2<sup>nd</sup> bird of Mundak Upanishad.

## Aitareya Upanishad : Chapter 2 – 2 – 5 & 6

तदुक्तमृषिणा

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

Tad-uktam-rsina -

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

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

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

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

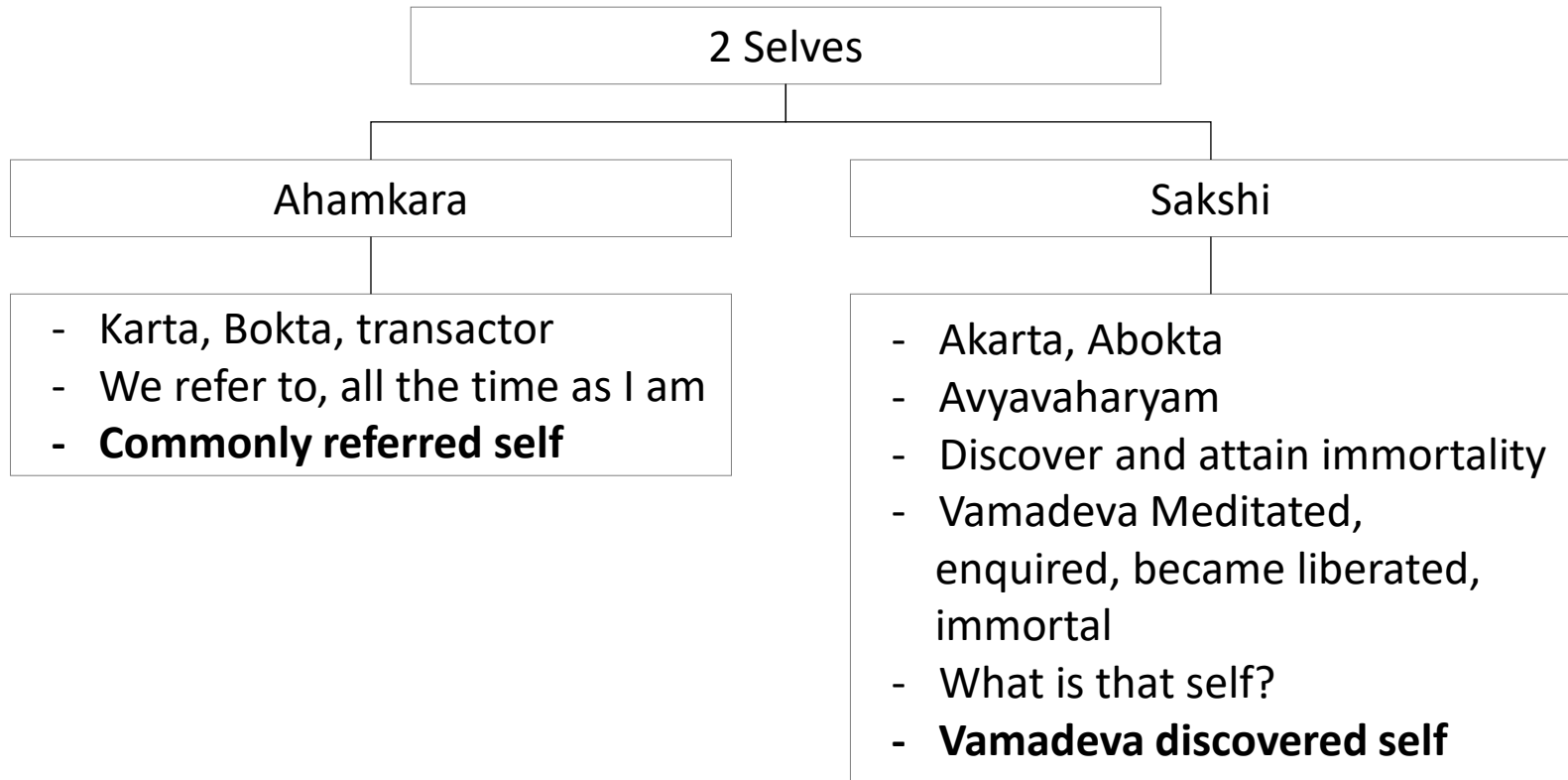
He, Rsi Vamadeva, realising this Atman, betook on his upward path and after the destruction of the body, attained all desires in the heavenly world and become immortal – became immortal. [II – I – 6]

VII) What is that self which Vamadeva discovered in the womb of his mother, knowing which self, Vamadeva discovered immortality.

### VIII) Highly textual :

- What is that self which Vamadeva discovered and became immortal.

## IX) We want to know 2 selves :



X) We say Atma for both selves.

XI) Doing Anvaya of Bashyam very tough.

- Shankara spoke, did not write.
- Thoughtfully would have constructed the sentence.
- Manusudhani Bashyam, written correctly, simpler, can connect.
- Upanishad and Gita Bashyam, students notes is Bashyam.

XII) Brahma Sutra Bashyam – Shankaras written Bashyam

XIII) In spoken English, don't complete a sentence.

- Gita and Upanishad Bashyam, prose order, Anvaya is very tough.
- 1<sup>st</sup> sentence of Mantra over.

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

एवं जिज्ञासापूर्वमन्योन्यं पृच्छतामतिक्रान्तविशेषविषयश्रुति-  
संस्कारजनिता स्मृतिरजायत । 'तं प्रपदाभ्यां प्रापद्यत ब्रह्मेमं पुरुषम्'  
'स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत' एतमेव पुरुषम् ।  
अत्र द्वे ब्रह्मणी इतरेतरप्रातिकूल्येन प्रतिपन्ने इति । ते चास्य  
पिण्डस्यात्मभूते ।

**I) 2<sup>nd</sup> Sentence :**

- Kataraha Sa Atma?

**II) Generally first asked what is the self.**

- Then they remembered, the past lessons which they learned in Chapter 1 – 3 Aranyakam.

### III) Remember past 5 chapters

- 2 sentences
- Katharaha – which one of the two?

IV) With a curiosity to know the self, among the Rishis, who were mutually discussing, Anyonya Prichatam, memory arose born out of study of previous 5 chapters of Aitareya Aranyakam.

V) They are full of Veda Mantra Vasanas.

- They remembers 2 sentences.

### VI) Aitareya Aranyakam : Chapter 2 – 1 – 4 – 1

तं प्रपदाभ्यां प्रापद्यत<sup>१</sup> ब्रह्मेमं पुरुषं यत्प्रपदाभ्यां प्रापद्यत  
ब्रह्मेमं पुरुषं तस्मात्प्रपदे तस्मात्प्रपदे इत्याचक्षते शप्ताः खुरा  
इत्यन्येषां पशूनाम् । तदूर्ध्वमुदसर्पत्ता ऊरू अभवताम् । उरु  
गृणीहीत्यब्रवीत्तदुदरमभवत् । उर्वेव मे कुर्वित्यब्रवीत्तदुरोऽभवत् ।  
उदरं ब्रह्मेति शार्कराष्ट्या<sup>२</sup> उपासते हृदयं ब्रह्मेत्यारुणयो ब्रह्मा-  
हैव ता३इ । ऊर्ध्वं त्वेवोदसर्पत्तच्छिरोऽश्रयत यच्छिरोऽश्रयत  
तच्छिरोऽभवत्तच्छिरसः शिरस्त्वम् । ता एताः शीर्षंज्छ्रियः  
श्रिताश्चक्षुः श्रोत्रं मनो वाक्प्राणः । श्रयन्तेऽस्मिज्छ्रियो य  
एवमेतच्छिरसः शिरस्त्वं वेद । ता अहिंसन्ताहमुक्थमस्यहमु-  
क्थमस्मीति । ता अश्रुवन्हन्तास्माच्छरीरादुत्क्रामाम तद्यस्मिन्  
उत्क्रान्त इदं शरीरं पतस्यति तदुक्थं भविष्यतीति । वागुदक्रा-  
मदवदन्नश्रुन्पिबन्नास्तैव । चक्षुरुदक्रामदपश्यन्नश्रुन्पिबन्नास्तैव ।

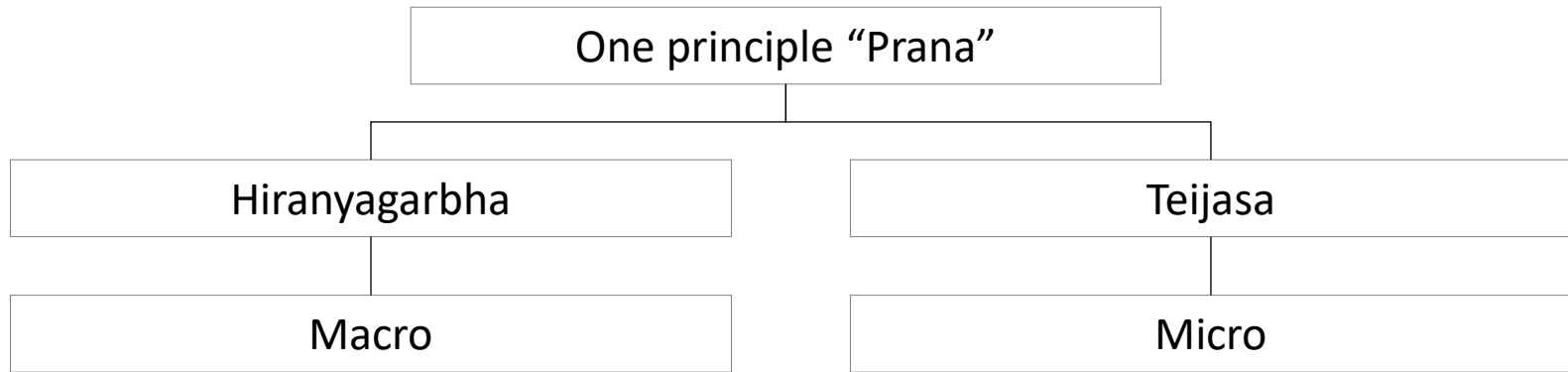
श्रोत्रमुदक्रामदशूखन्नश्रन्पिबन्नास्तिव । मन उदक्रामन्मीलित  
 इवाश्रन्पिबन्नास्तिव । प्राण उदक्रामत्तत्प्राण उत्क्रान्तेऽपद्यत ।  
 तदंशीर्येताशरीती<sup>३</sup> तच्छरीरमभवत्तच्छरीरस्य शरीरत्वम् ।  
 शीर्येते ह वा अस्य द्विवन्पाय्मा भ्रातृभ्यः परास्य द्विवन्पाय्मा  
 भ्रातृभ्यो भवति य एवं वेद । ता अहिंसन्तिवाहमुक्थमस्म्यहमु-  
 कथमस्मीति । ता अब्रुवन्हन्तेदं पुनः शरीरं प्रविशाम तद्यस्मिन्नः  
 प्रपन्न इदं शरीरमुत्थास्यति तदुक्थं भविष्यतीति । वाक्प्राविश-  
 दश्यदेव । चक्षुः प्राविशदश्यदेव । श्रोत्रं<sup>७</sup> प्राविशदश्यदेव ।  
 मनः प्राविशदश्यदेव । प्राणः प्राविशत्तत्प्राणे प्रपन्न उदतिष्ठ-  
 त्तदुक्थमभवत् । तदेतदुक्था<sup>९</sup> प्राण एव । प्राण उक्थमित्येव  
 विद्यात् । तं देवा अब्रुवंस्त्वमुक्थमसि त्वमिदं सर्वमसि तव वयं  
 स्मस्त्वमस्माकमसीति । तदप्येतदृषिणोक्तम् । त्वमस्माकं तव  
 स्ससीति ॥४॥

Brahman entered into that man by the tips of his feet. Because brahman entered that man by the tips of his feet, so men call them the tips of the feet (Prapadyata-prapade), but in the case of other animals hoofs and claws. then he crept higher up, and they became the thighs. Then he said, "Swallow widely", and that became the stomach. Then he said, "Make it wide for me," and that became the chest. The Sarkaraksyas meditate on the stomach as Brahman, the Arunis on the heart. These two are indeed Brahman. But the crept upwards still, and arrived at the head.

Because he arrived at the head (Asrayata) then it became the head (Siras). So the head is the head. These delights settled in the head, sight, hearing, mind, speech, breath. Delights settle on him who knows thus why the head is the head. They strove together, saying, "I am the hymn, I am the hymn." They said, "Come, let us leave this body, then that one of us at whose departure the body falls, will be the hymn." Speech went forth, yet (the body) remained, speechless, eating and drinking. Sight went forth, yet (the body) remained, without hearing, eating and drinking. Mind went forth, yet (the body) remained, without hearing, eating and drinking. Mind went forth, yet (the body) remained, blinking as it were, eating and drinking. Breath went forth, when breath went out, (the body) fell. It was decayed. (Because men) said it had decayed, it became the body. Therefore is the body the body. Who knows this, his enemy, the evil one, who hates him decays, the enemy, the evil one, who hates him is defeated. They strove together, saying, "I am the hymn, I am the hymn." They said, "Come, let us again enter this body; then that one of us, on whose entrance the body rises, will be the hymn." Speech entered, (the body) lay still. Sight entered, (the body) lay still. Hearing entered. (the body) lay still, Mind entered, (the body) lay still. Breath entered, (the body) arise, and (breath) became the hymn. Therefore breath only is the hymn. Let men know that breath is the hymn. The gods said to breath, "Thou art the hymn, thou art all this, we are thine, thou art ours." A Rsi says (RV., VIII, 92, 32), "thou art ours, we are thine." [2 – 1 – 4]

- Hiranyagarbha Tattvam, which has entered the physical body in the form of Teijasa.

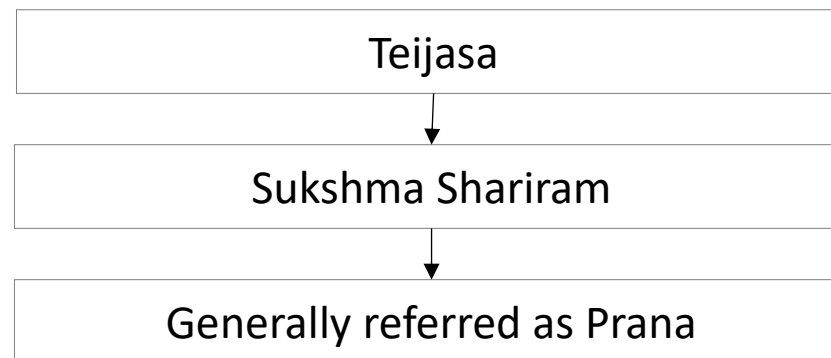
VII)



VIII) Sukshma Sharira Pratibimbita Chaitanyam = Hiranyagarbha  
= Prana Tattvam

Bimba	Pratibimba
<ul style="list-style-type: none"> <li>- Original unseen face</li> <li>- Original Consciousness</li> <li>- Sakshi</li> </ul>	<ul style="list-style-type: none"> <li>- Seen Body – Mind complex by Reflected Consciousness</li> </ul>

IX) In the Sukshma Shariram, Prana = Most powerful

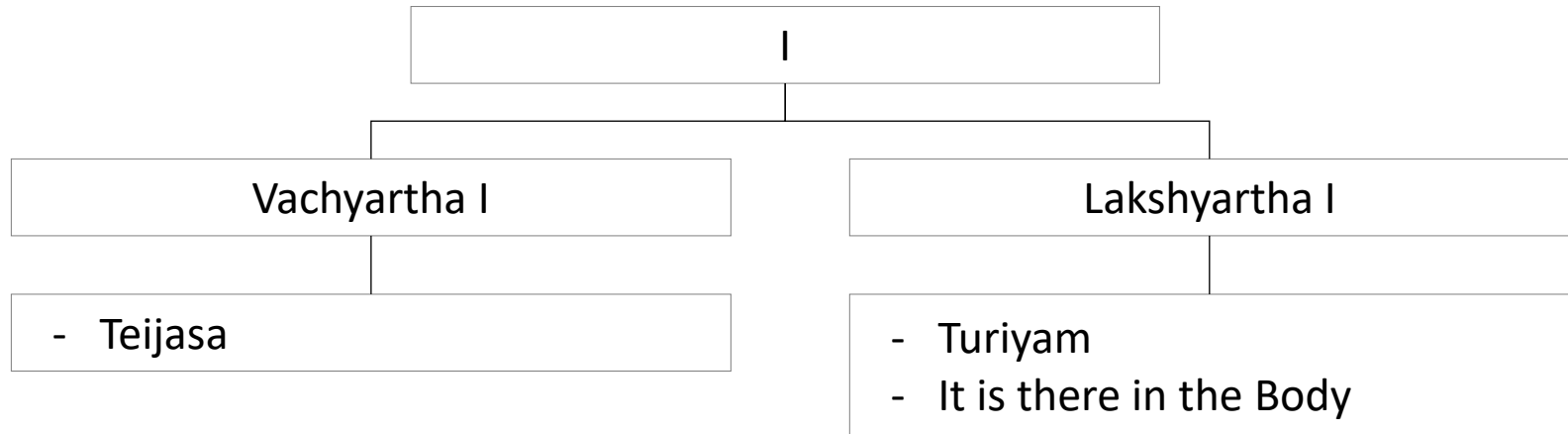




## X) Teijasa – refer Tattwa Bodha



## XI)



## XII) Aitareya Upanishad : Chapter 1 – 3 – 12

स एतमेव सीमानं विदर्यैतया द्वारा प्रापद्यत ।  
सैषा विदृतिर्नाम द्वास्तदेतन्नाऽन्दनम् ।  
तस्य त्रय आवसथास्त्रयः स्वप्ना ।  
अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

Sa etameva simanam vidaryai-taya dvara prapadyata ।  
saisha vidrtir-nama dvas-tad-etan-nandanam ।  
tasya traya avasathas-trayah svapnah ।  
ayam-avasatho-'yam-avasatho'yam-avasatha iti ॥ 12 ॥

Then He opened the suture of the skull and entered by that doo. This is the door named as the Vidrti or cleft. This is the place of bliss, Nandana. He has three dwelling – places and three conditions of sleep (dream). This is a dwelling place. This is a dwelling place. This is a dwelling place. [I – III – 12]

- Entry of another Brahman, through Brahma Randram.
- Turiyam, Sakshi Chaitanyam.

### XIII) Taittiriya Upanishad : Chapter 2 – 1 – 1

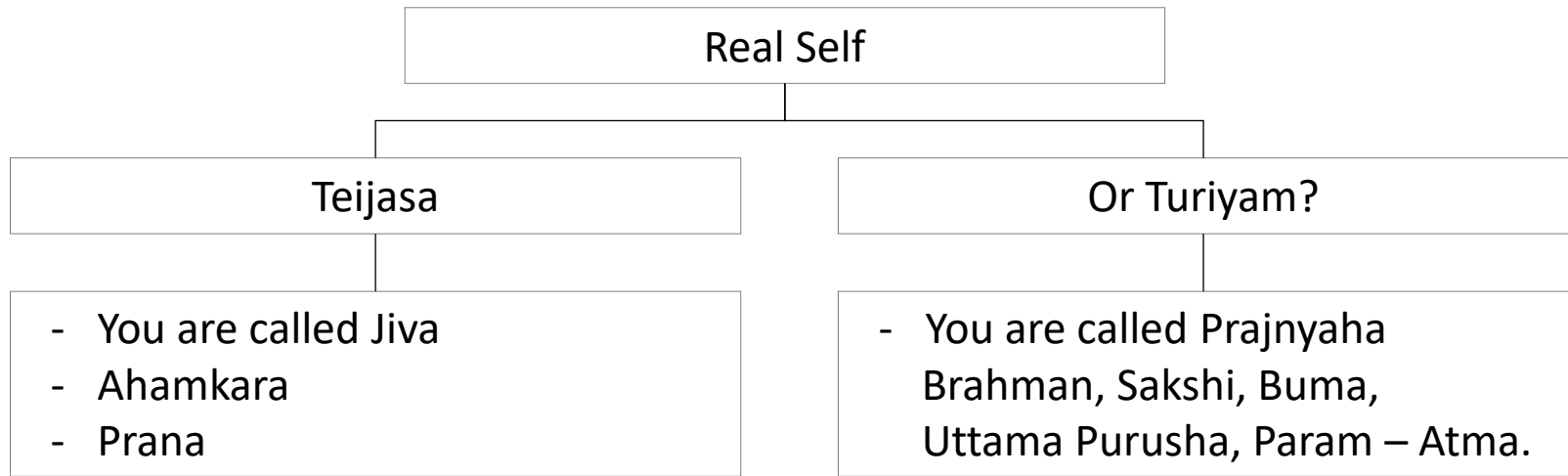
ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेद निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्सह ।  
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmavidāpnoti param | tadeṣā'bhuktā |  
satyaṃ jñānamanantaṃ brahma |  
yo veda nihitaṃ guhāyāṃ parame vyoman |  
so'snute sarvān kāmānsaha |  
brahmaṇā vipaściteti || 1 ||

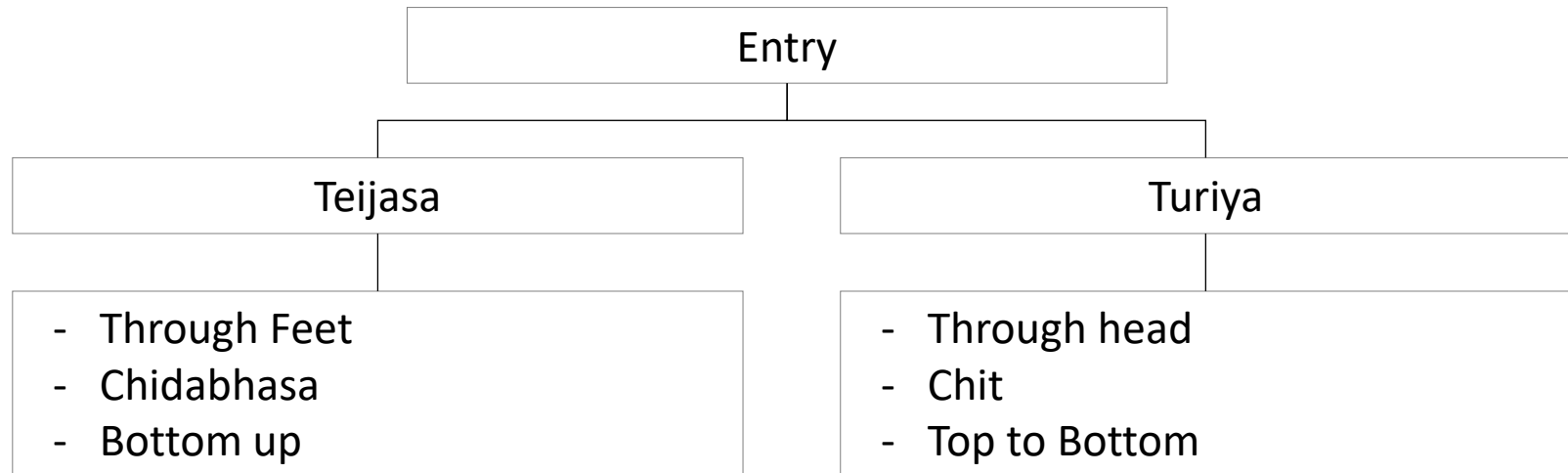
Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Called Prajnyanam in Aitareya Upanishad = Turiyam = Brahman.

XIV)



XV)

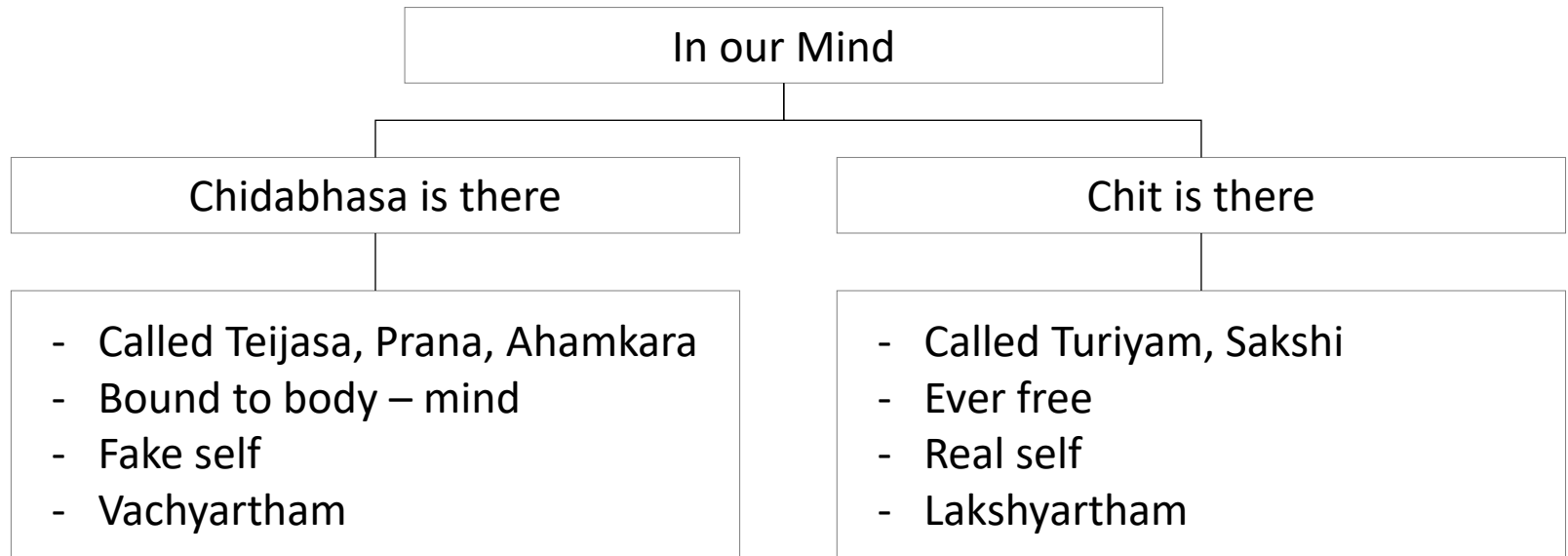


XVI)

Sagunam Brahma	Turiyam
<ul style="list-style-type: none"><li>- Teijasa</li><li>- From feet</li></ul>	<ul style="list-style-type: none"><li>- Nirgunam Brahma</li><li>- From head</li></ul>

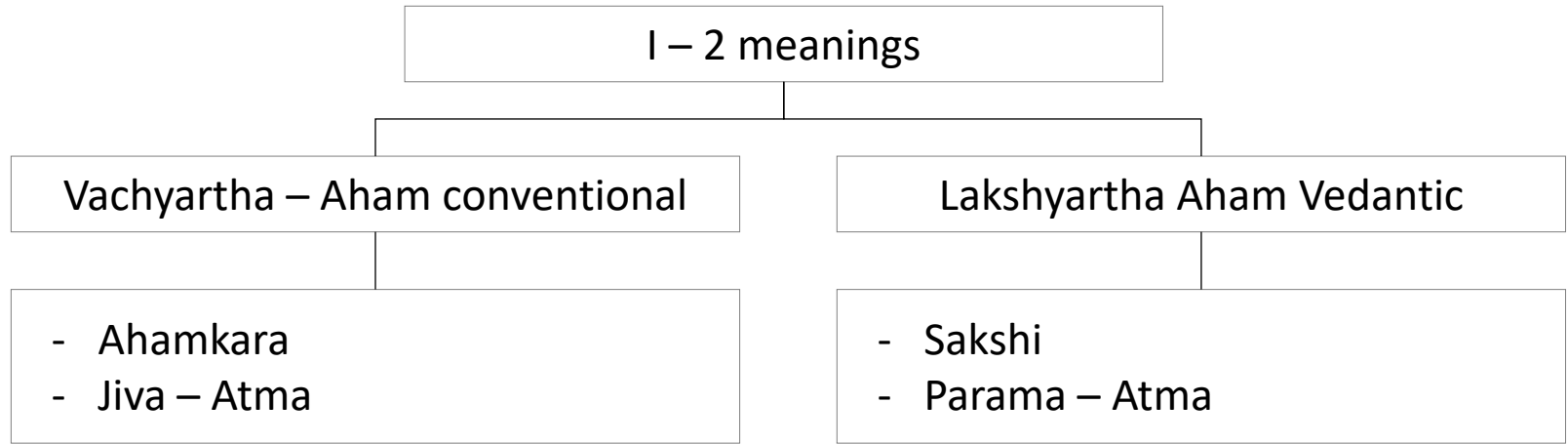
- Both – mixture in Body
- Entered in opposite direction

XVII)



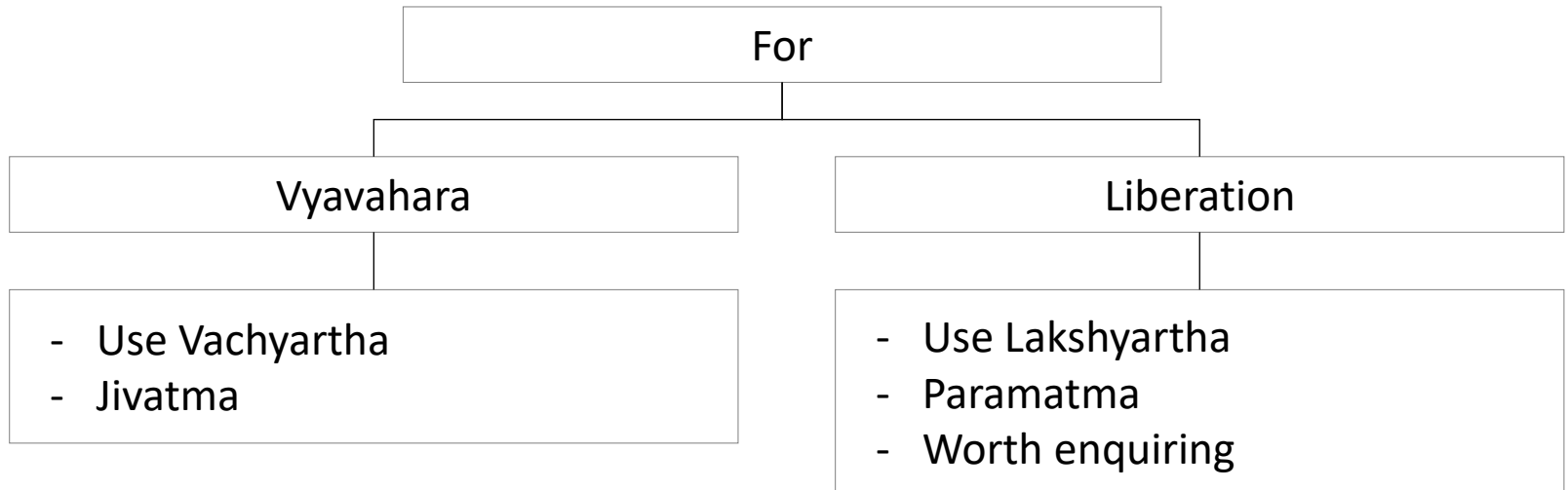
Do we claim Chidabhasa or Chit  
as our real self

XVIII) Both are the Self of the individual.



- Both Tey – called Atma Teijasa and Sakshi are meaning of “I” residing in the Body.
- Pindam = Physical body, Sthula Shariram.

XIX)



तयोरन्यतर आत्मोपास्यो भवितु- मर्हति । योऽत्रोपास्यः कः स  
आत्मेति विशेषनिर्धारणार्थं पुन- रन्योन्यं पप्रच्छुर्विचारयन्तः ।

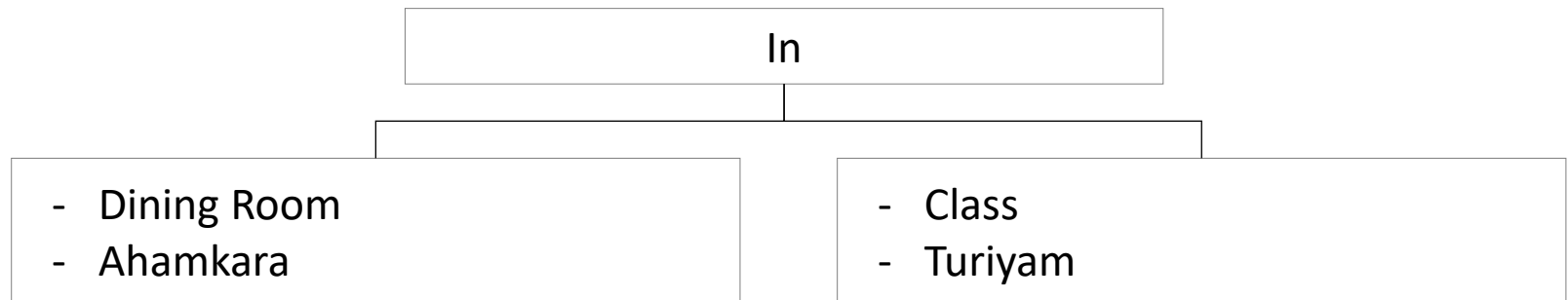
I) Among those two, Prana – Teijasa and Turiyam, one of them must be enquired into for liberation.

II) Upasya = Enquired into

III) Saha Kaha Atma?

- Which one is the liberating self.
- Knowing which Vamadeva broke the Shackles like a bird breaking open its cage.

IV)



- Which one should be enquired?
- Specifically select one of two – Katharaha.
- Asked question once again.

## 2 Questions :

- Koyam Atmeti Vayamupasmahe
- Katharaha Sa Atma
- Initiated the enquiry.

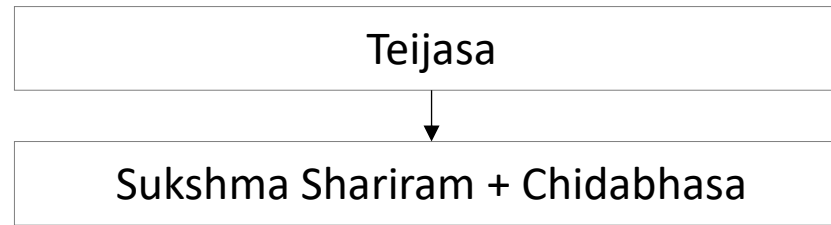
### 198) Bashyam : Chapter 3 - Section 1 - Verse No. 1 Continues...

पुनस्तेषां विचारयतां विशेषविचारणास्पदविषया मतिरभूत् ।  
कथम् ? द्वे वस्तुनी अस्मिन् पिण्ड उपलभ्येते । अनेकभेदभिन्नेन  
करणेन येनोपलभते । यश्चैक उपलभते । करणान्तरोपलब्धविषयस्मृतिप्रति-  
सन्धानात् । तत्र न तावद्वेनोपलभते स आत्मा भवितुमर्हति ।

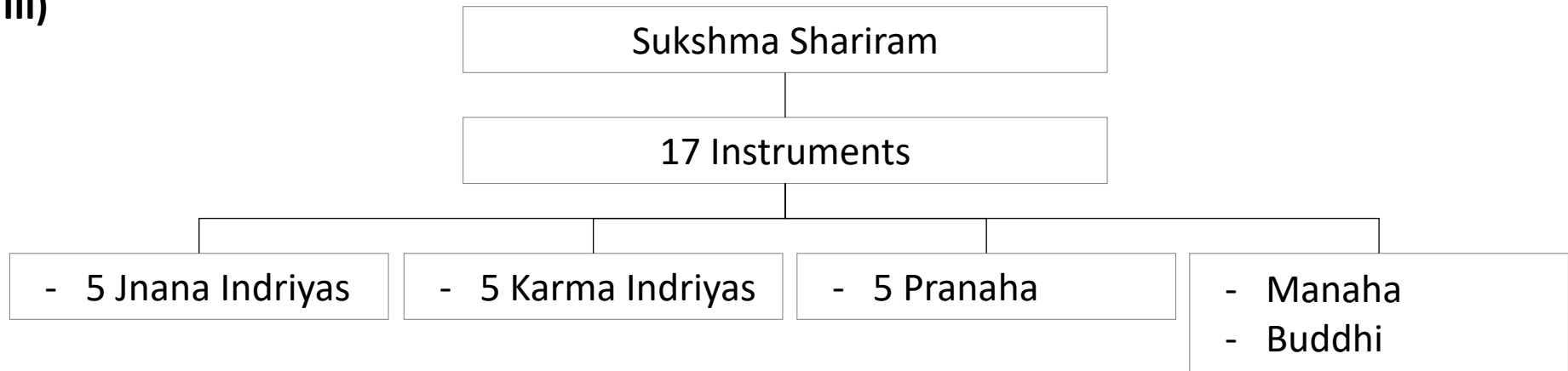
#### 1) First they enquired :

- Teijasa
- Saguna
- Hiranyagarbha Tattvam
- Obtaining in the body.

II)

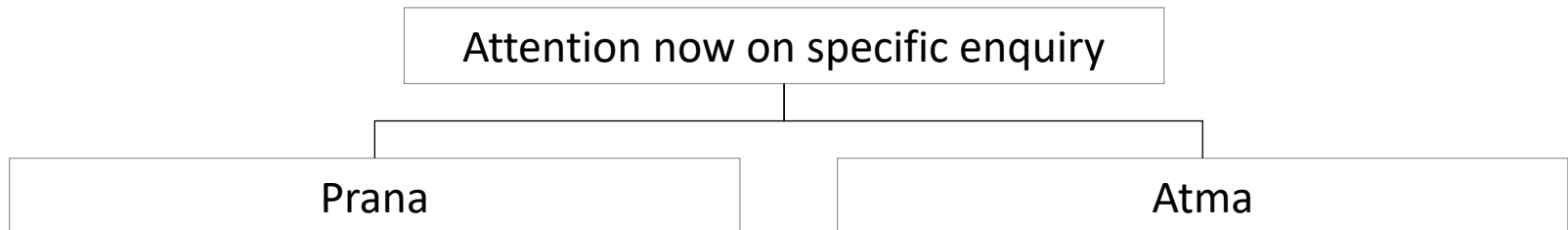


III)



IV) Trigger for enquiry

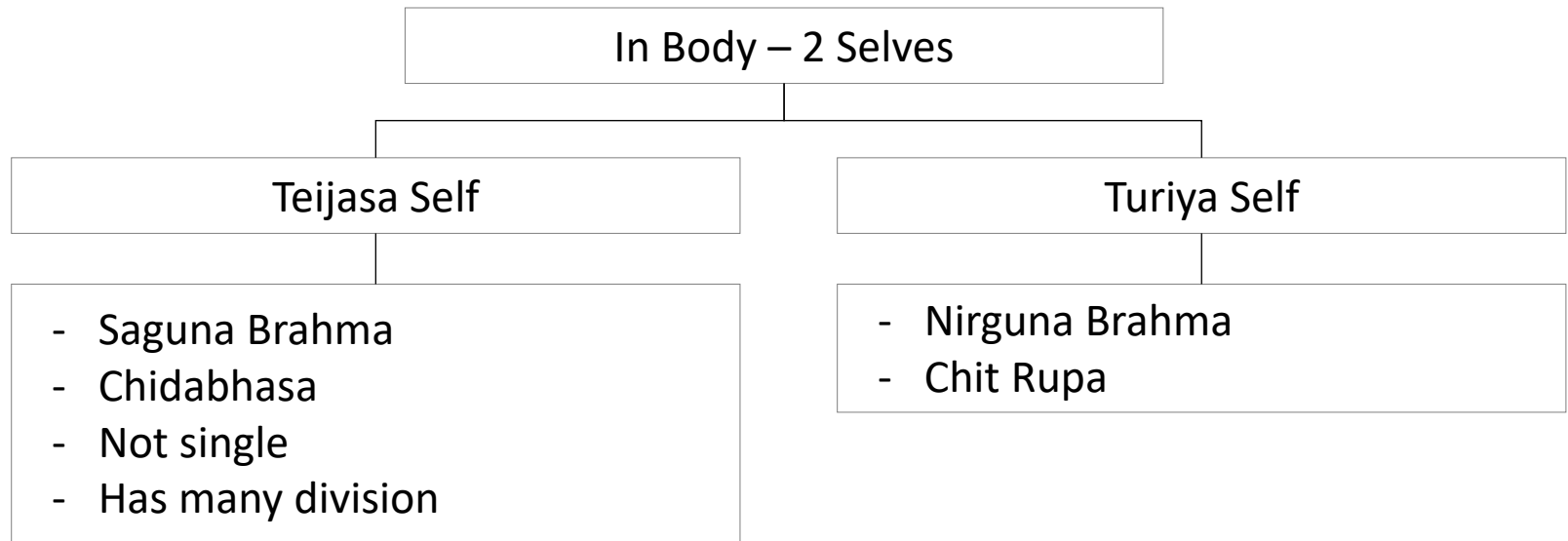
- Hiranyagarbha entered the body.
- Teijasa self.



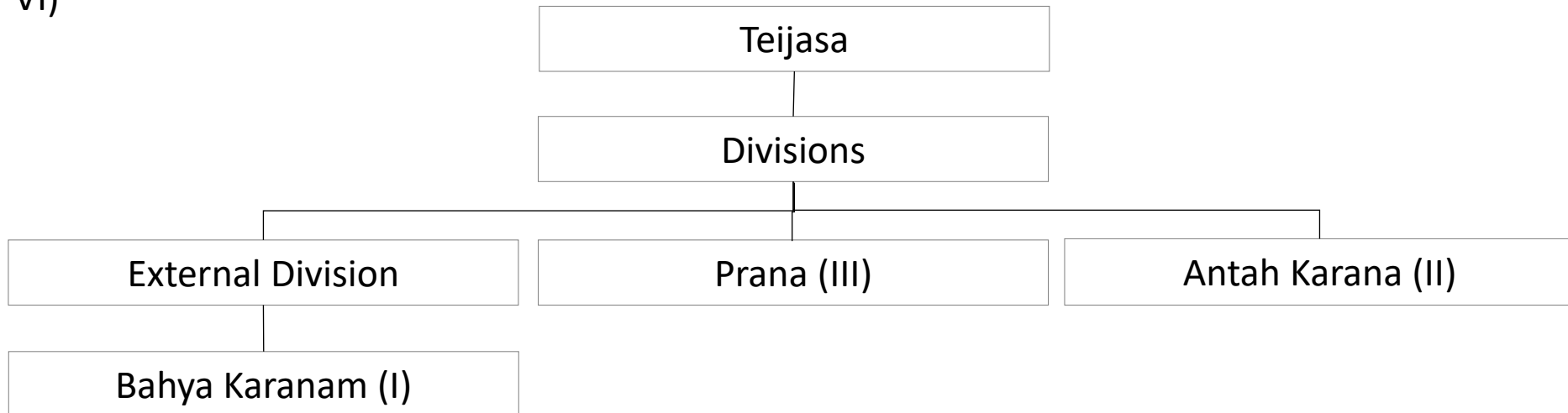
- Katharaha Sa Atma.



V)



VI)



- Travel from Bahya Karanam → Antahkaranam – Prana.
- All 3 only instruments.

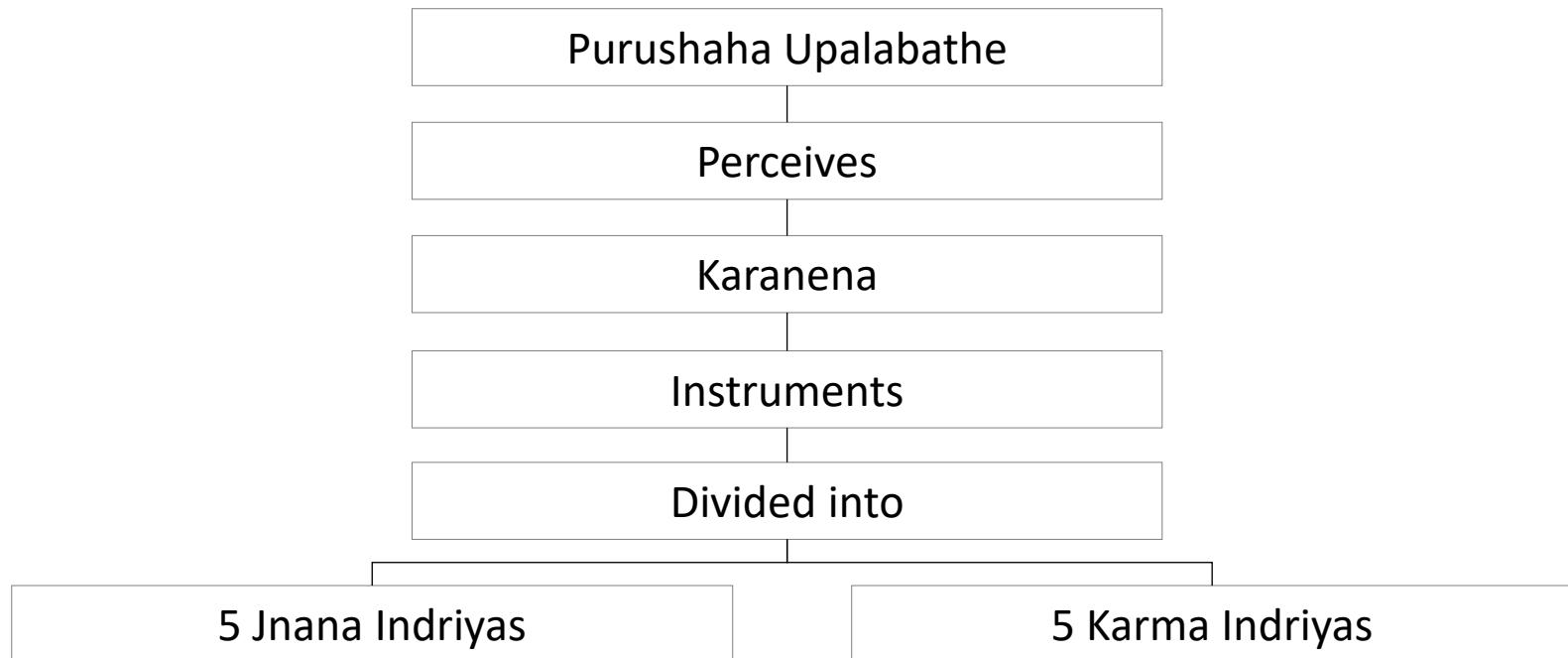
VII) Instruments can't be my real nature.

- They are taken, dropped by Jiva.
- Sense Organs and Mind taken up and dropped daily in waking and sleep.
- Prana taken up in every body and dropped.
- I refer to them as “I”, I use them.
- Remember, I am not the body, Mind, Prana, Sense Organs.

VIII) Na Va Sapta Dhatu.

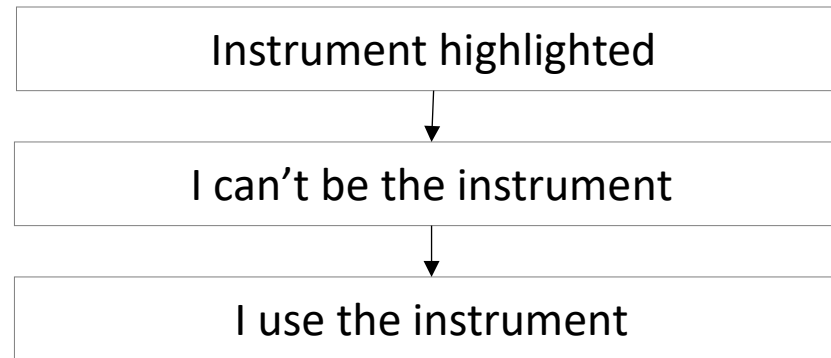
- Na Va Pancha Kosha
- All shlokas based on these enquiry.

IX) Teijasa has many instruments, through which instrument, we perceive the world.



- Yena Upalabathe – with these 10 instruments Purushaha – Humanbeing perceives the world.

X)



## XI) Yashcha Upalabathe

- Consciousness which perceives, reveals the object.

Instrument	Consciousness
<ul style="list-style-type: none"> <li>- By which one perceives</li> <li>- I – instrument doesn't perceive</li> </ul>	<ul style="list-style-type: none"> <li>- Perceiver</li> <li>- Chaitanya Tatwam alone perceives</li> </ul>

## XII) Say :

- **I – Chaitanyam with Mind – Jnana Indriya – Karma Indriya perceive the world.**
- Mind perceives with Chaitanyam – is wrong.
- Chaitanyam perceives with the help of the mind.
- **Chaitanyam alone is capable of perceiving, revealing.**

### **XIII) Inert – Body – Mind – Sense Organs – Pranas – can't perceive the world.**

XIV) Yaha Chaitanya Rupa Atma Ekaha Upalabathe

- One – Kshetrajna alone is perceiver of the cosmos.
- That Chaitanyam is Turiya Tattvam.

XV)

Perceiving instrument	Perceiver consciousness, Turiyam
Mind, Sense Organs	Chaitanyam

XVI)

Instrument	Perceiver
<ul style="list-style-type: none"><li>- Many</li><li>- Aneka</li></ul>	<ul style="list-style-type: none"><li>- Consciousness I – am one</li><li>- Ekaha</li></ul>

- How do you know perceiver is one?
- Why 5 perceivers are not there.
- No seer, hearer, smeller, taster, toucher, perceiver.
- 5 perceiving instruments.

**XVII) We say :**

- **I heard, smelt, I touched, I saw, I tasted.**
- There is one who is able to remember all the 5 together as perceived.
- He doesn't say, he saw the colour, I am hearing the sound.

XVIII)

We say, I

Saw colour

Hear

Tasted

Smelt

Touched

XIX) Connecting one is only one Consciousness, Chetana principle.

**XX) Others also say :**

- I saw, tasted, touched, smelt, heard.
- Consciousness, perceiver, one in all bodies.

**Gita : Chapter 13 – Verse 3**

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 ||

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]

**XXI) Otherwise :**

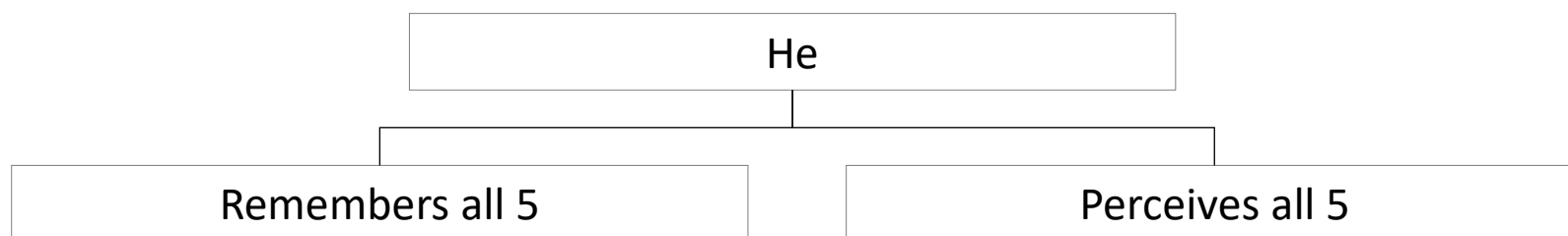
- Seer will not know what is heard.
- Hearer will not know what is seen.
- I know I saw, I heard, I smelt.

- Perceiver is only one.
- One perceiver recognizes all the five perceptions.
- Remembers all the fire.
- I saw, I heard.

**XXII)**

Perceiver Consciousness	Perceiving Instruments
One	Many

XXIII) This is logic – to prove perceiver is one.



**XXIV) Pratyabingya Pramanam :**

**a) Example :**

- In Gita previous course of Gita you said this.
- Refer to past – present course.
- They must have attended both.
- Courses different, one and same.

**b) I slept – invoke, I dreamt.**

- I = Non changing consciousness.

c) If I am recollecting all 5 sensory perception, I must be sentient, consciousness.

XXV) Karanatara Upalabda Vishaye Smruti Prati Sandhanat = Pratya Bingya Pramana.

- I recognize + recollect all perceptions.

XXVI) I remember – 5 year old experience, 25 year old experience, todays experience..

- Experiencer consciousness has not changed, Nirvikara Svabava, eternal consciousness in every body.

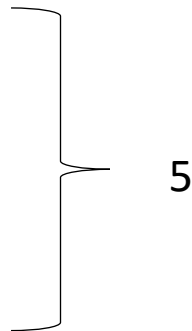
XXVII) Came to conclusion

- Between many perceiving instruments and one perceiver consciousness, which is the self?
- One perceiver consciousness alone is the real self.
- I – used in singular.
- I – does not have plural.

XXVIII) If Sense Organs are the self, there will 5 selves.

a) Seer I

- Hearer I
- Taster I
- Toucher I
- Smeller I
- Waker I



5

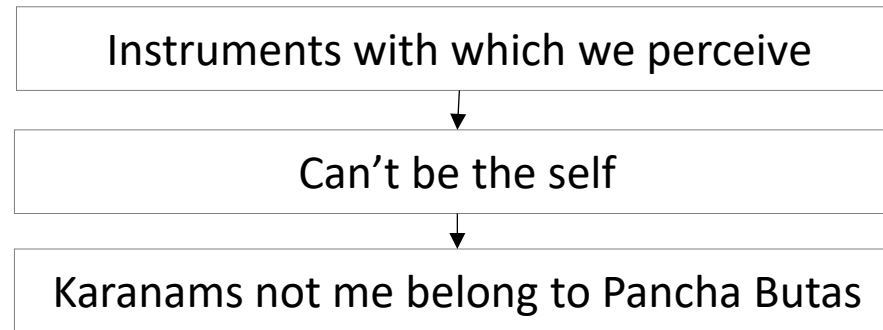
b) There will be quarrel

- Seer – go to movie, Puja
- Hearer – go to music program.
- Taster – go to restaurant.

c) Body spent – divorced into 5.

- Instruments – many consciousness, perceiver I = One.

XXIX)



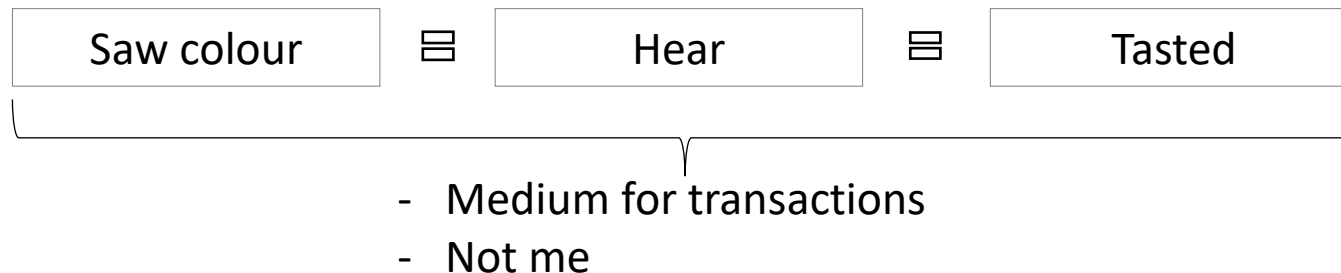
XXX) Details of instruments – next

a) Bahya Karanams 5 Jnana Indriyas + 5 Karma Indriyas

- Equated to one Antah Karanam.

b) Shankara – equates one – Antahkaranam into Prana – based on another Upanishad.

c)



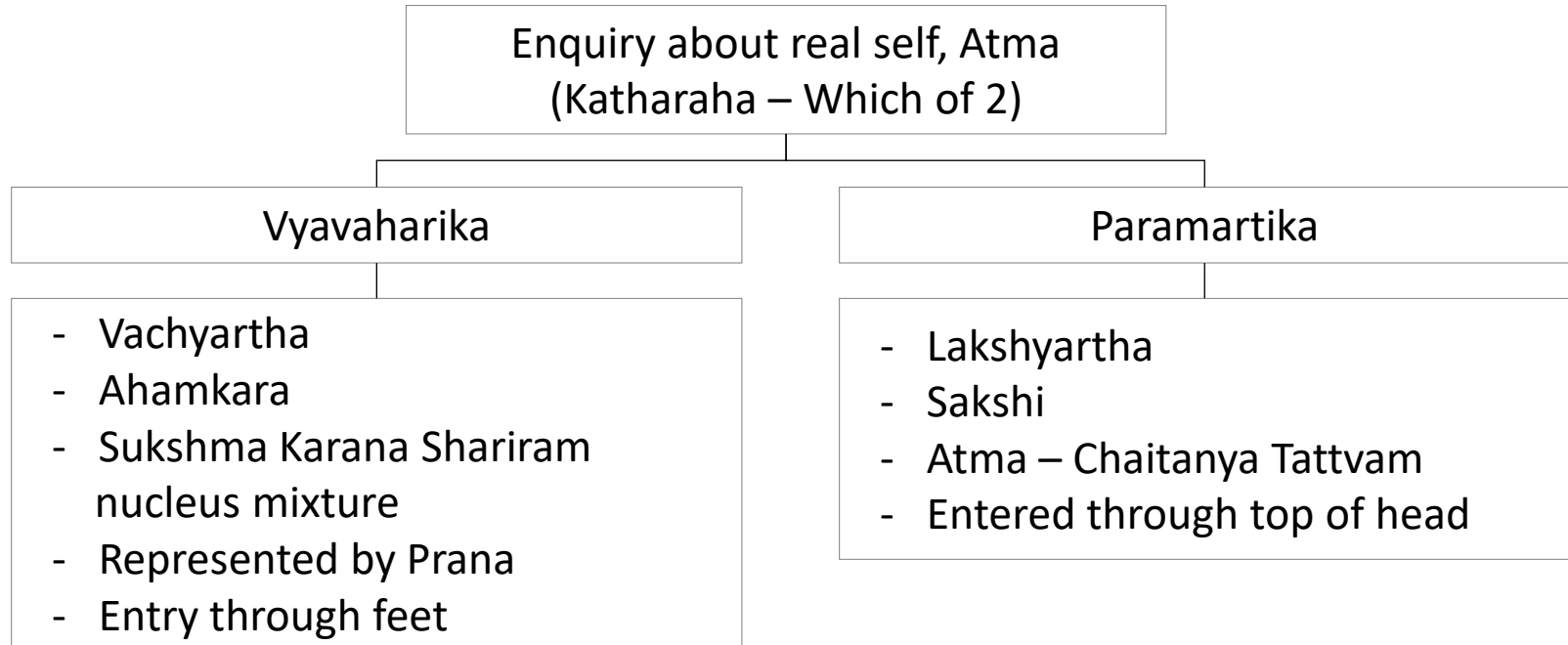


XXXI) Chaitanyam behind 3 sets of Karanams – Jnana Indriya / Antahkarana / Prana is Atma.

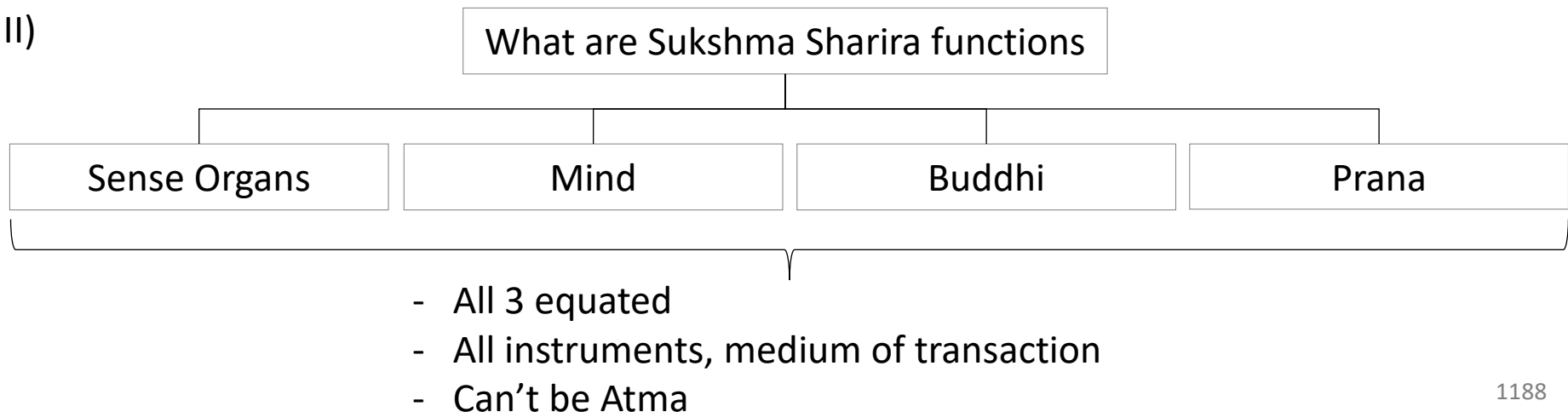
**Revision :**

**Chapter 3 – Verse 1 Bashyam : Topic 198**

I)



II)



### III) Logic :

- Instrument can't be the agent.

a)

Instrument	Agent
- Karanam	- Karta - One who handles the instrument

b) Karanam can't be Karta

- Karta can't be Karanam.

c) Atma is ultimate experiencer, it can't be Karta or Karanam.

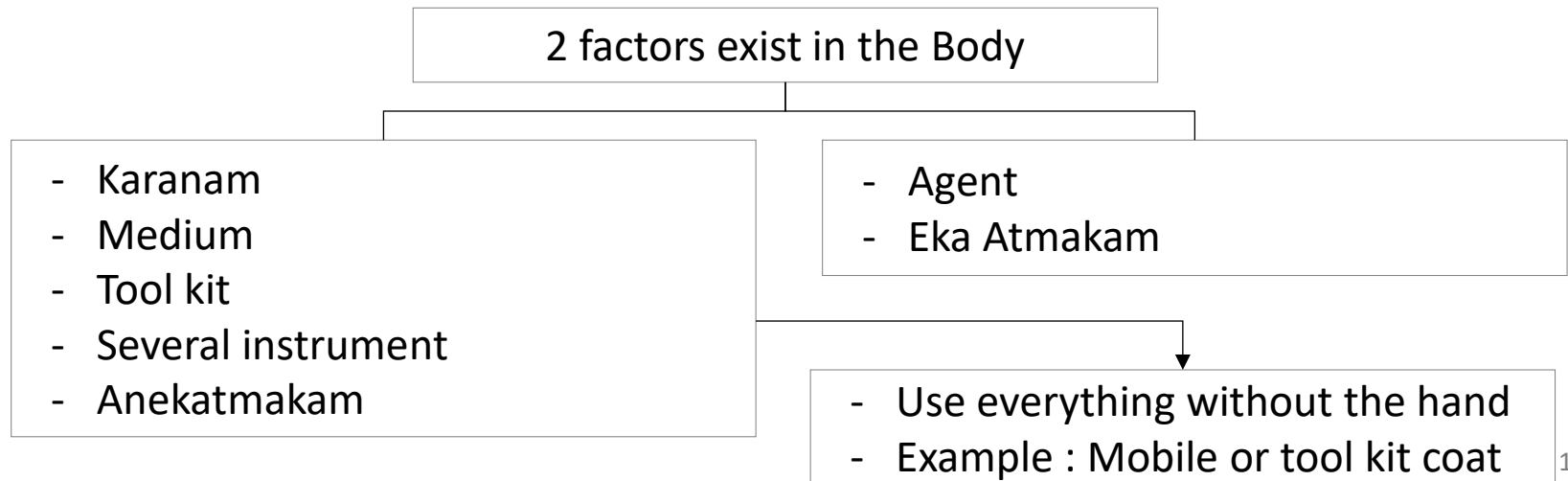
d) Atma is not Indriyani, Mind, Buddhi, Prana.

e) Our exercise is to equate 4 items.

- Indriyani = Manaha = Buddhi = Prana.

f) Shankara links all 4, introduces Karanam and Karta.

g)



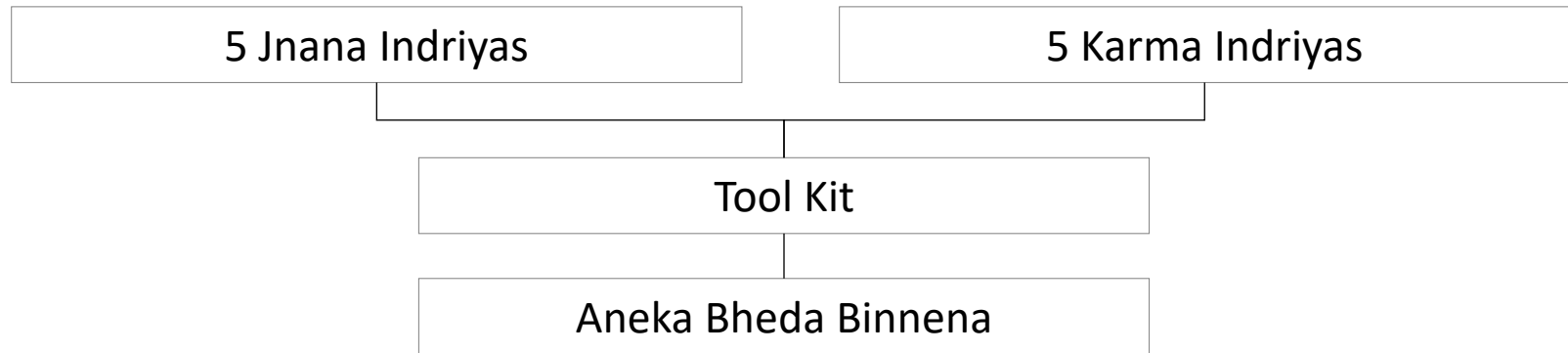
h) Sukshma – Kaarana Shariram is tool kit in which several instruments are there.

**i) Yena Upalabathe :**

- One agent which perceives Karanam, Karta.
- Prathama Vibhakti.

k) 2 Vibhaktis indicate instrument and agent.

l)



**m) Yashcha Ekaha Upalabathe :**

- Behind plurality of tools, there is a singularity of observer.
- Atma – is Ekam, can't be many.
- Atma connects himself with all the tools.

n) I See, hear, smelt, touch, taste.

- I – common – Karta – Agent.

I use	Eyes, ears, skin, tongue nose
Agent	Instruments

o) How you know agent is one?

**Logic :**

- I am able to recollect – Shabda, Sparsha, Rupa, Rasa, Gandha.

Recollector	Pratisandhanam
- Smruti	- Pratyabigyanam - Recognition

- I waker am dreamer, sleeper.

p)

Objects	Subject
- Recollected - Shabda, Sparsha, Rupa, Rasa, Gandha	- Recognised - Pratyabingya - One who went to sleep is waker - Same I

**IV) Conclusion :**

a) 2 Mantras are incomplete, obscure mantras

- Shankara shows his Mimamsa, interpretational skills in this Bashyam.
- Depends on other Upanishads and Brahma Sutra in the interpretation.

b)

Instrument	Agent
<ul style="list-style-type: none"><li>- Entered through feet</li><li>- Instrument through which we perceive can't be Atma</li></ul>	<ul style="list-style-type: none"><li>- Entered through head</li></ul>

c) Instruments = Mind = Buddhi = Prana

- Entire Sukshma – Karana Shariram is concluded as Anatma and Atma which is self evident, eternal, changeless is revealed by the Upanishad by Neti Neti.

d) Tattwa Bodha :

आत्मा कः ?

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन्  
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा ।

Ātmā kah?

*Sthūla-sūkṣma-kāraṇa-śarīrād-vyatiriktah pañcakośātītah san  
avasthātrayaśākṣī saccidānanda-svarūpah san yastisthati sa ātmā |*

What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-consciousness-bliss is the Self. [Verse 9]

e) How Tattwa Bodha arrived at it?

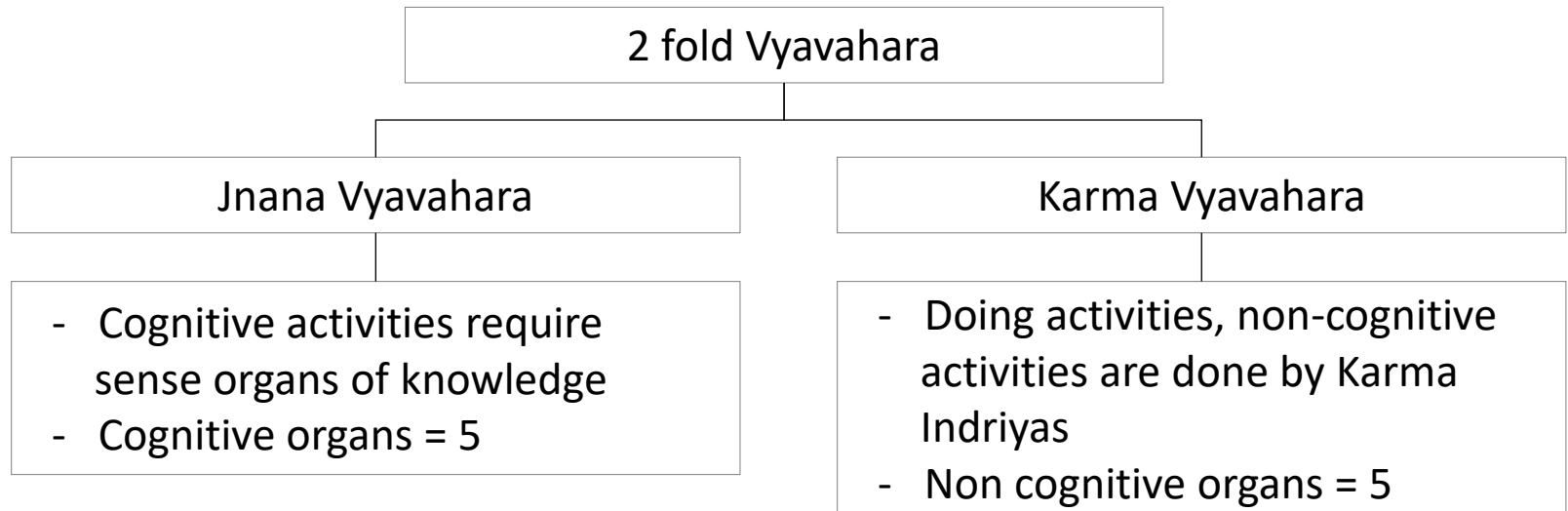
- This Upanishad is the basis for writing that one Sentence.

केन पुनरुपलभत इत्युच्यते येन वा चक्षुर्भूतेन रूपं  
पश्यति । येन वा शृणोति श्रोत्रभूतेन शब्दम्, येन वा घ्राणभूतेन  
गन्धानाजिघ्रति, येन वा वाक्करणभूतेन वाचं नामात्मिकां  
व्याकरोति गौरश्च इत्येवमाद्यां साध्वसाध्विति च, येन वा  
जिह्वाभूतेन स्वादु चास्वादु च विजानातीति ॥ १ ॥

I) What are instruments through which we do all activities?

- Upalabathe – individual perceives and acts = Vyavahara.

II)



III) Karanena = Instrument, not agents.

- I am not the instruments but the agent.

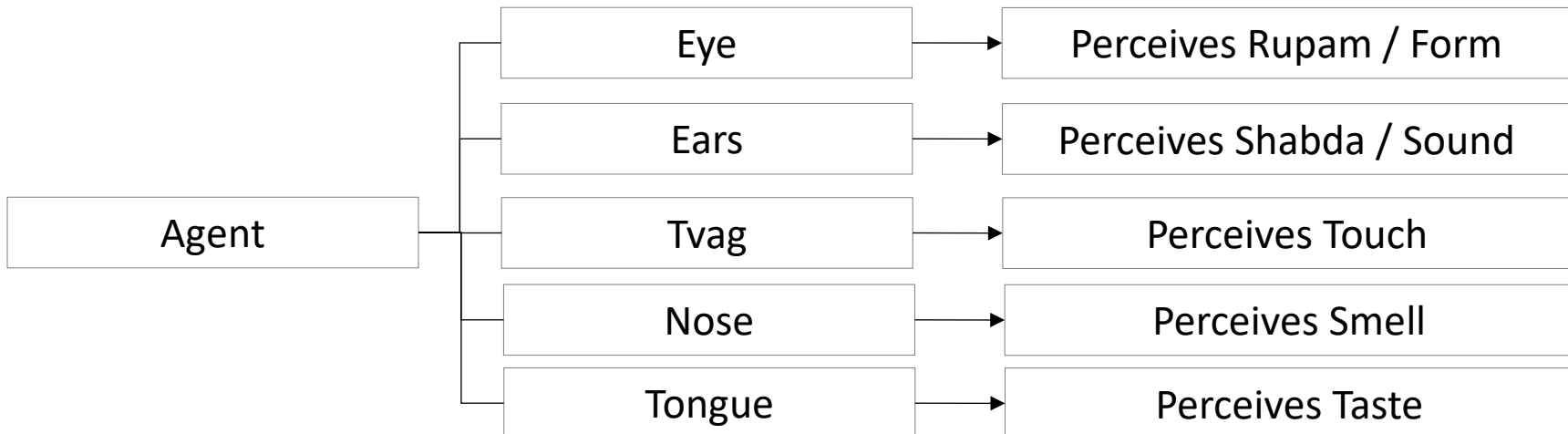
#### IV) Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योमभूमिः न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

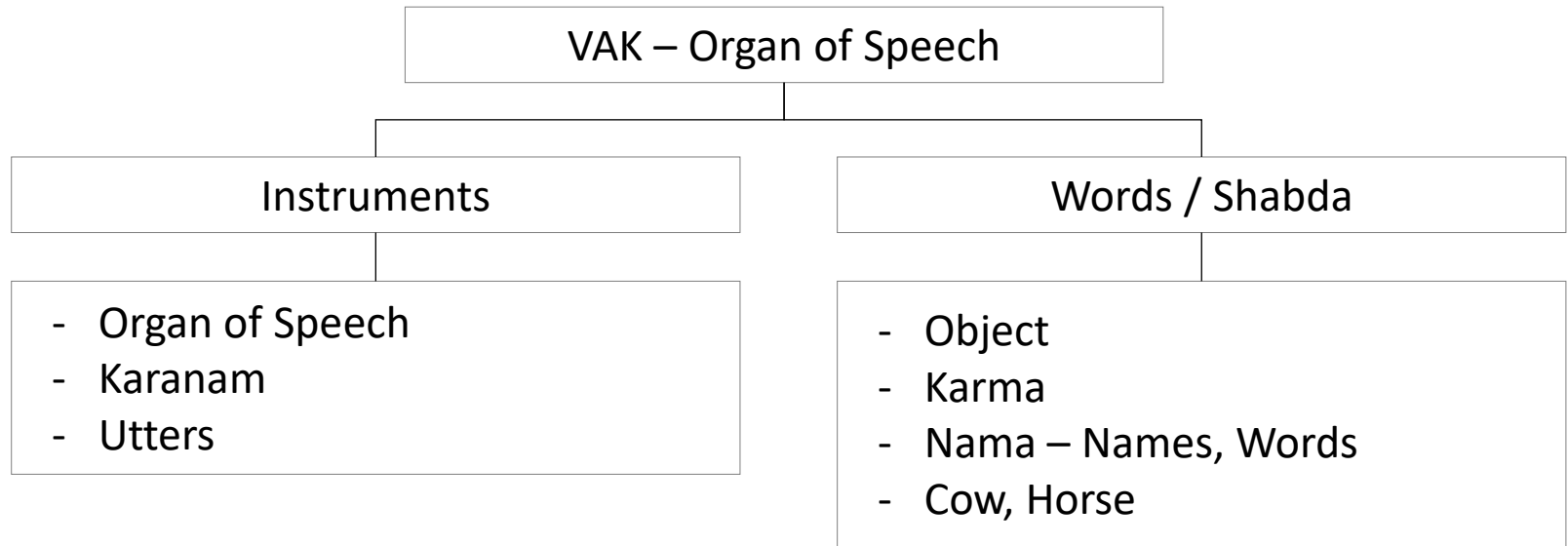
Mano Buddhi Ahankara Chitta Ninaham  
Nacha Shrotra Jihve Na Cha Ghrana Netre  
Nacha Vyoma Bhoomir Na Tejo Na Vayu  
Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

V) We negate all the instruments.



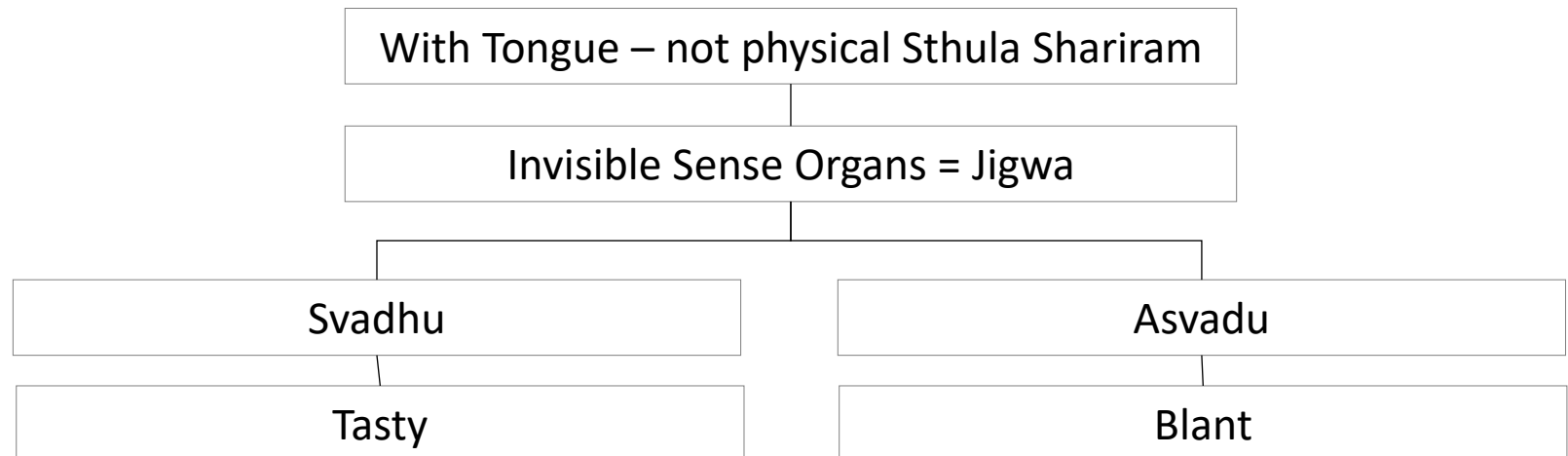
VI)



VII) Passes judgement also

- Good / Bad cow.
- Sadhu, Asadhu – Nama.
- Nouns, Adjectives.

VIII)





IX)

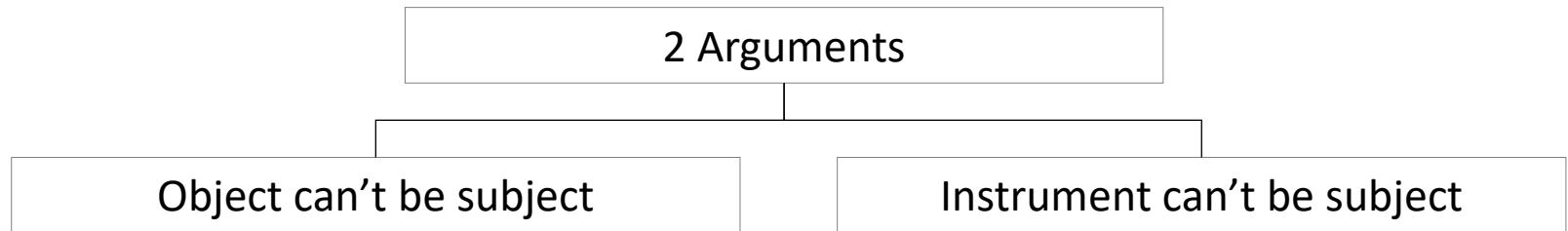
4 Jnana Indriyas	1 Karma Indriya
- Mentioned	- Vak - Represents other 4 Karma Indriyas

- 5 Jnana Indriyas + 5 Karma Indriyas = Instruments, not me.

**X) Drk Drishya Viveka :**

- They are objects, I am different.
- Here not Drishyatvat but Karanatvat.
- Hetu – different.

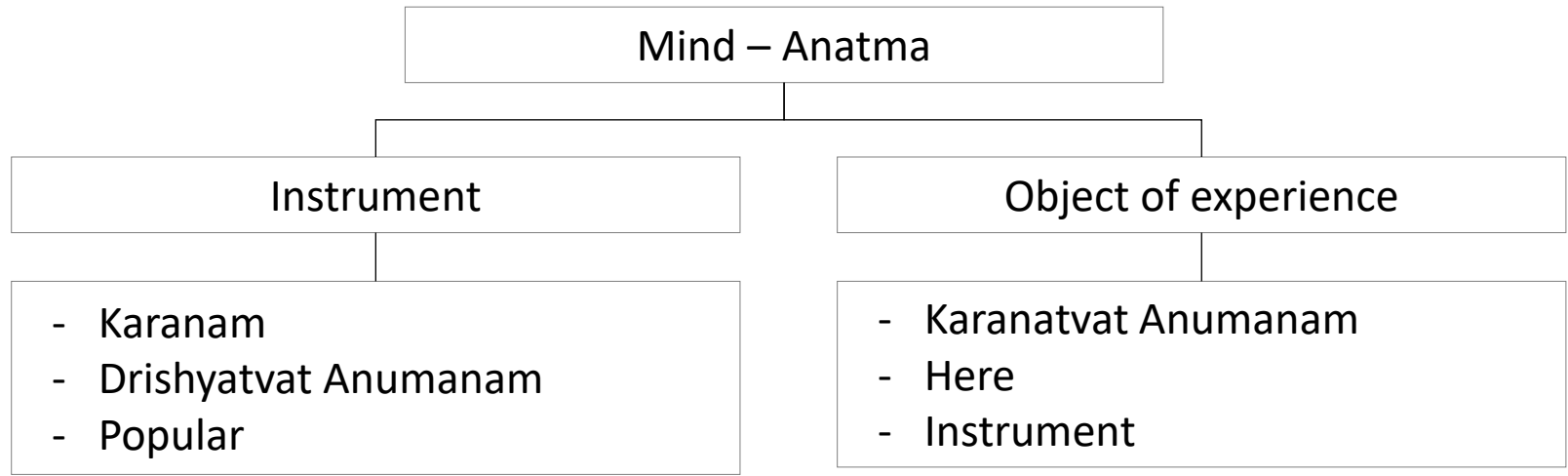
**b)**



c) Mind not me, it is an instrument.

- I am the invisible consciousness, Chaitanya Svarupam.

d)



e) Both Anumanams used in Vedanta.

f) Sense organs = Anatma, not me.

किं पुनस्तदेवैकमनेकधा भिन्नं करणम्? इत्युच्यते—

- I) All 10 Sense instruments are expression of one instrument – Mind only.
- II) One Mind instrument divides itself into 5 instruments (Jnana Indriyas) + 5 Karma Indriyas.
- III) One hand = 5 fingers
  - One mind = 5 Jnana Indriyas + 5 Karma Indriyas.
- IV) What is that one instrument which expresses as 10 instruments?
- V) Shankara Raises question
  - What is that single, collective instrument?
- VI) Which is Anekadha Binnam Karanam?
  - Which has multiplied itself?
- VII) Upanishad answers that question.

यदेतद्धृदयं मनश्चैतत् ।  
संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं  
मेधा दृष्टिर्धृतिमतिर्मनीषा जूतिः स्मृतिः  
संकल्पः क्रतुरसुः कामो वश इति ।  
सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि  
भवन्ति ॥ २ ॥

yadetaddhṛdayaṃ manaścaitat ।  
saṃjñānamājñānaṃ vijñānaṃ prajñānaṃ  
medhā dṛṣṭirdhṛtimatirmanīṣā jūtiḥ smṛtiḥ  
saṃkalpaḥ kraturasuḥ kāmo vaśa iti ।  
sarvāṇyevaitāni prajñānasya nāmadheyāni  
bhavaṃti ॥ 2 ॥

That which is known as the heart, this mind... That is consciousness or perception, direction or injunction, wisdom or understanding, intelligence or knowledge retentive power or capacity to remember the import of books, vision of insight, firmness, or perseverance, thought, independent thinking, mental depression, interpredity, memory, recollection or imagination, resolution or firmness, life or vitality, desire or attachment, ambition or love and such others.. All these, indeed, are names of Consciousness (Prajnanam). [3 - 1 - 2] 1199

## I) Yatu Hridyam Manashchayetatu :

### Verse 1 :

ॐ कोऽयमात्मेति वयमुपास्महे ।  
कतरः स आत्मा । येन वा पश्यति येन  
वा शृणोति येन वा गंधानाजिघ्रति येन  
वा वाचं व्याकरोति येन  
वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Oṃ ko'yamātmēti vayamupāśmahe ।  
katarah sa ātmā । yena vā paśyati yena  
vā śṛṇoti yena vā gaṃdhānājighrati  
yena vā vācaṃ vyākaroti yena  
vā svādu cāsvādu ca vijānāti ॥ 1 ॥

Who is this one that we worship as this self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [3 - 1 - 1]

- Yena = Relative pronoun.
- Should have a co-relative Pronoun.

## II)

Who ever is coming there...



Yena, Tena – Relative Pronouns sentence incomplete

That person is intelligent



Yaha – Saha co-relative Pronoun

III)

Verse 1	Verse 2
- Yena Karanena Upalabate	- Tena, Tade Tatu Hridiyam - That is Buddhi, Hridayam. - Vigyanam Maya Kosha - Tadetatu Manaha - That is mind also

IV) All sense organs are nothing but the mind.

- Mind is nothing but intellect.
- Intellect is nothing but Prana.
- Prana is nothing but Chaitanyam.
- All are different expressions of one Chaitanya Tattvam, which is me.

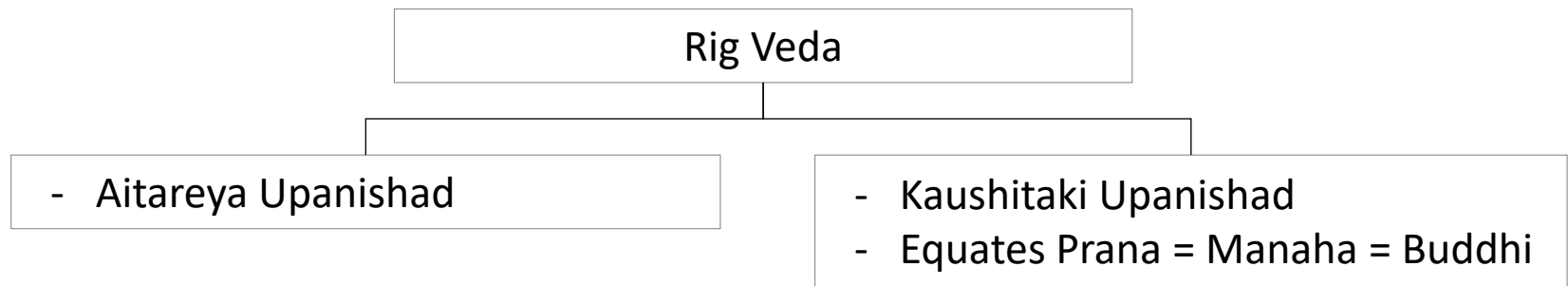
V) One Karana Shariram = Sukshma Shariram.

- 5 Jnana Indriyas + 5 Karma Indriyas + Mind + Intellect = Sukshma Shariram  
= Tool Kit body

VI) Upanishad leaves it incomplete

- Shankara brings ingeneous Mantras from previous Aitareya Aranyakam and Rig veda Upanishad.

VII)

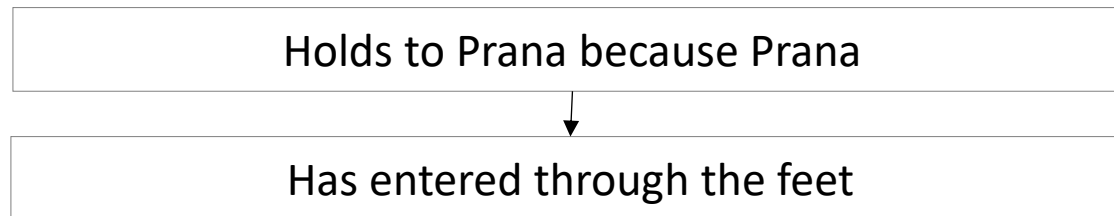


VIII) Indriya = Manaha = Buddhi = Prana

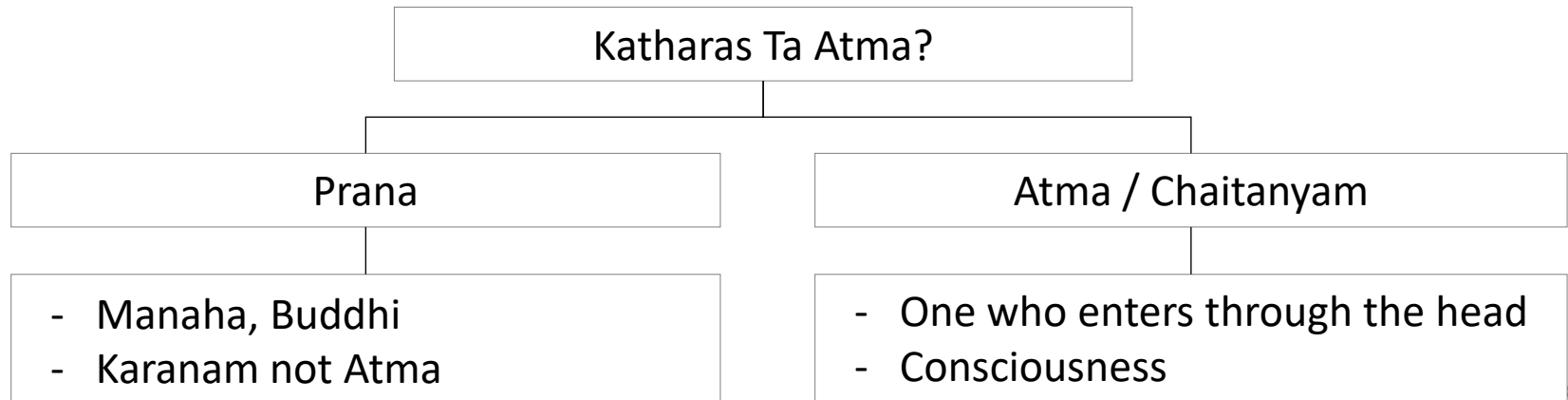
- All equated, all Karanam.
- Non is Karta, Atma, Chaitanyam.
- This Upanishad is Shariram focused.

IX) Then holds to Prana, (includes Manaha, Buddhi, Sense Organs).

X)



XI)



- Atma is Chaitanyam, agent alone in the Body.

XII) Samjnanam – Vijnanam relates to Atma.

**202) Bashyam : Chapter 3 - Section 1 - Verse No. 2 : Start...**

यदुक्तं पुरस्तात्प्रजानां रेतो हृदयं हृदयस्य रेतो मनो  
मनसा सृष्टा आपश्च वरुणश्च हृदयान्मनो मनसश्चन्द्रमाः ।  
तदेवैतद्धृदयं मनश्च, एकमेव तदनेकधा ।

**I) 5<sup>th</sup> line of Bashyam :**

- Tad Eva Etad Hridayam.
- All organs mentioned in Verse 1 – 10 Indriyas is one Hridayam (Buddhi and Mind Aspect).

**II) Buddhi and Manas 2 functional names.**

- Not 2 separate things.

**III) Tattva Bodha :**

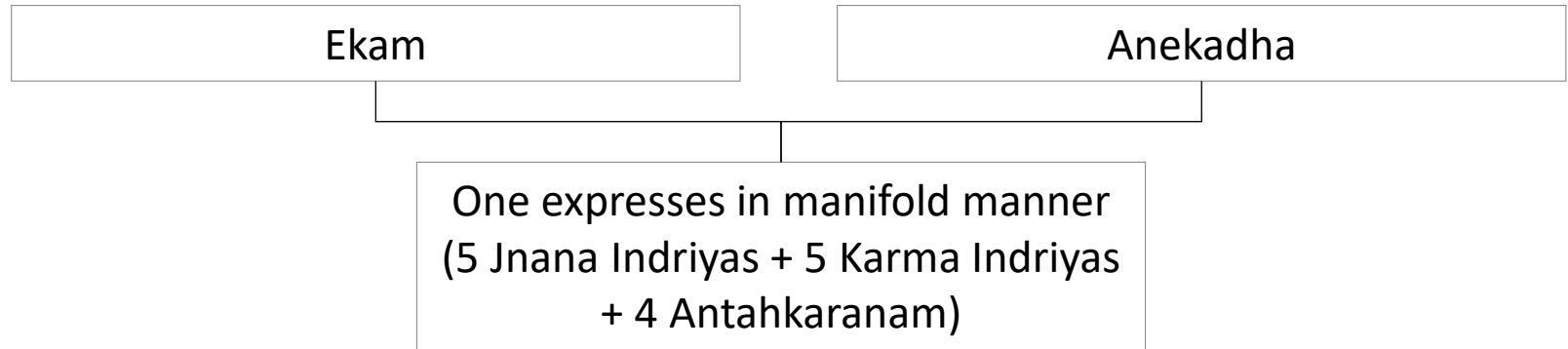
- Manaha, Buddhi, Chittam, Ahamkara.
- 4 tools are included in one Antahkaranam.



#### IV) One internal organ

- a) We give 4 names based on the function.
- b) Emotive = Entertaining emotions, called Manaha.
- c) Reasoning – Buddhi.
- d) Self referring – I – Referring to myself, Ahamkara.
- e) Recollection – called Chittam
  - Instrument is only one.

#### V) Hridayam = Called Buddhi, Mind, Sense organs



- 19 organs = one instrument

#### VI) Consciousness reflects on them, enlivens them.

- Mind first says I... with reflection and starts functioning.

VII) In this Mantra there is another relative pronoun.

- Shankara connects to previous mantra occurring in Aitareya Aranyakam.
- Already mentioned before.

### VIII) Quotation from Aitareya Aranyaka :

a) Prajnan Retho Hridayam Hridasya Retho Manaha... [Chapter 2 – 1 – 3]

अथातो रेतसः सृष्टिः । प्रजापते रेतो देवा देवानां रेतो वर्षे  
वर्षस्य रेत ओषधय ओषधीनां रेतोऽन्नमन्नस्य रेतो रेतो रेतसो  
रेतः प्रजाः प्रजानां रेतो हृदयं हृदयस्य रेतो मनो मनसो रेतो  
वाग्वाचो रेतः कर्म तदिदं कर्म कृतमयं पुरुषो ब्रह्मणो लोकः ।  
स इरामयो यद्दीरामयस्तस्माद्विरमयः । हिरण्मयो ह वा  
अमुष्मिँल्लोके संभवति हिरण्मयः सर्वेभ्यो भूतेभ्यो ददृशे य एवं  
वेद ॥ ३ ॥

Then comes the origin of seed. The seed of Prajapati are the gods. The seed of the gods is rain, The seed of rain is herbs. The seed of herbs is food. The seed of food is seed. The seed of seed is creatures. The seed of creatures is the heart. The seed of the heart is the mind. The seed of the mind is speech. The seed of speech is action. The act done is this man, the abode of brahman. He consists of food, and because he consists of food, he consists of gold. He becomes golden in yonder world, he is seen as golden for all mortals, who knows this. [2 – 1 – 3]

अथातो विभूतयोऽस्य पुरुषस्य । तस्य वाचा सृष्टौ पृथिवी  
 चाग्निश्चास्यामोषधयो जायन्तेऽग्निरेनाः स्वदयतीदमाहरतेदमा-  
 हरतेत्येवमेतौ वाचं पितरं परिचरतः पृथिवी चाग्निश्च । यावदनु  
 पृथिवी यावदन्वग्निस्तावानस्य लोको भवति नास्य तावल्लोको  
 जीर्यते यावदेतयोर्न जीर्यते पृथिव्याश्चाग्नेश्च य एवमेतां वाचो  
 विभूतिं वेद । प्राणेन सृष्टावन्तरिक्षं च वायुश्चान्तरिक्षं वा अनु  
 चरन्त्यन्तरिक्षमनु शृण्वन्ति वायुरस्मै पुण्यं गन्धमावहत्येवमेतौ  
 प्राणं पितरं परिचरतोऽन्तरिक्षं च वायुश्च । यावदन्वन्तरिक्षं  
 यावदनु वायुस्तावानस्य लोको भवति नास्य तावल्लोको  
 जीर्यते यावदेतयोर्न जीर्यतेऽन्तरिक्षस्य च वायोश्च य एवमेतां  
 प्राणस्य विभूतिं वेद । चक्षुषा सृष्टौ द्यौश्चादित्यश्च द्यौर्हास्मै  
 वृष्टिमन्नाद्यं संप्रयच्छत्यादित्योऽस्य ज्योतिः प्रकाशं करोत्येवमेतौ  
 चक्षुः पितरं परिचरतो द्यौश्चादित्यश्च । यावदनु द्यौर्यावदन्वा-  
 दित्यस्तावानस्य लोको भवति नास्य तावल्लोको जीर्यते याव-  
 देतयोर्न जीर्यते दिवश्चादित्यस्य च य एवमेतां चक्षुषो विभूतिं  
 वेद । श्रोत्रेण सृष्टा दिशश्च चन्द्रमाश्च दिग्भ्यो हैनमार्यन्ती<sup>३</sup>  
 दिग्भ्यो विष्णुणोति चन्द्रमा अस्मै पूर्वपक्षापरपक्षान्विचिनोति  
 पुण्याय कर्मण एवमेते श्रोत्रं पितरं परिचरन्ति दिशश्च चन्द्र-  
 माश्च । यावदनु दिशो यावदनु चन्द्रमास्तावानस्य लोको भवति

नास्य तावल्लोको जीर्यते यावदेतेषां न जीर्यते दिशां च चन्द्रम-  
सश्च य<sup>६</sup> एवमेतां श्रोत्रस्य विभूतिं वेद । मनसा सृष्टा आपश्च<sup>६</sup>  
वरुणश्चापो हास्मै श्रद्धां संनमन्ते पुण्याय कर्मणे वरुणोऽस्य  
प्रजां धर्मेण दाधौरैवमेते मनः पितरं परिचरन्त्यापश्च वरुणश्च ।  
यावदन्वापो यावदनु वरुणस्तावानस्य लोको भवति नास्य  
तावल्लोको जीर्यते यावदेतेषां न जीर्यतेऽपां च वरुणस्य च य  
एवमेतां मनसो विभूतिं वेद ॥७॥

Now come the powers of this person. By his speech are created earth and fire. On the earth plants grow; fire ripens them. "Take this, take this," thus saying do these two, earth and fire, serve their parent, speech. As far as the earth extends, as far as fire extends, so far extends his world, and as long as the world earth and fire decays not, so long does his world decay not who knows thus the power of speech. By breath the sky and the air are created. People follow the sky, and hear along the sky, and the air bears pure scent. Thus do sky and air serve their parent, breath. As far as the sky extends, as far as air extends, so far extends his world, and as long as the world of sky and air decays not, so long does his world decay not who knows thus the power of breath. By his eye are created the heaven and the sun. Heaven gives him rain and proper food, the sun causes his light to shine. Thus do heaven and sun serve their parent, the eye. As far as the heaven extends, as far as the sun extends, so far extends his world, and as long as the world of heaven and sun decays not, so long does his world decay not who knows thus the power of the eye.

By his ear were created the quarters and the moon, From the quarters they come unto him, from the quarters he hears, the moon produces for him the bright and the dark halves for good deeds. Thus the quarters and the Moon serve their parent, the ear. As far as the quarters extend, as far as the moon extends, so far extends his world, and as long as the world of the quarters and the moon decays not, so long does his world decay not who knows thus the power of the ear. By his mind were created the waters and Varuna. The waters yield to him faith for good deeds and Varuna preserves his offspring by his law. Thus the waters and Varuna serve their parent, mind. As far as the waters extend, as far as Varuna extends, so far extends his world, and as long as the world of the waters and Varuna decays not, so long does his world decay not who knows thus the power of mind. [2 – 1 – 7]

### c) Aitareya Upanishad : Chapter 1 – 1 – 4

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाऽण्डं  
 मुखाद्वाग्वाचोऽग्निः नासिके निरभिद्येत नासिकाभ्यां  
 प्राणः प्राणाद्वायुः अक्षिणी निरभिद्येतमक्षीभ्यां चक्षुश्चक्षुष  
 आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्रदिशः  
 त्वङ् निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो  
 हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमाः  
 नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत  
 शिश्नाद्रेतो रेतस आपः ॥ 4 ॥

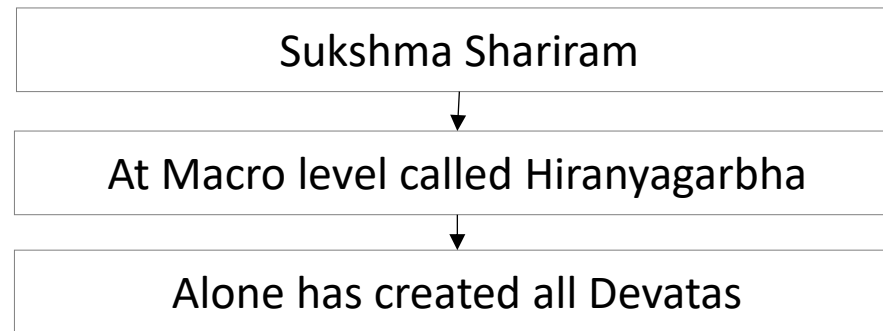
tamabhyatapattasyābhitaptasya mukhaṁ nirabhidyata yathā'ṇḍaṁ  
 mukhādvāgvāco'gniḥ nāsike nirabhidyetaṁ nāsikābhyāṁ prāṇaḥ  
 prāṇādvāyuh akṣiṇī nirabhidyetamakṣībhyāṁ cakṣuścakṣuṣa ādityaḥ  
 karṇau nirabhidyetaṁ karṇābhyāṁ śrotraṁ śrotraddiśaḥ  
 tvañnirabhidyata tvaco lomāni lomabhya oṣadhivanaspatayo  
 hṛdayaṁ nirabhidyata hṛdayānmano manasaścandramāḥ  
 nābhirnirabhidyata nābhyā apāno'pānānmṛtyuḥ śiśnaṁ nirabhidyata  
 śiśnādreto retasa āpaḥ ॥ 4 ॥

When he had been brooding upon, there burst forth on him (The lump) a cleft in the shape of a mouth, as an eff does; from the mouth proceeded speech and from speech fire; Then his nostrils came forth; and from the nostrils, the smell; and from the power-of-smell, the Air. Eyes were separated out; from the eyes, sight emerged; and from sight, Aditya, the sun; Ears burst forth; from the ears proceeded hearing; from hearing, the quarters; Then the skin was separated out; from the skin proceeded hairs; and from the hairs, the 'herbs and trees'; The heart sprung up; from the heart proceeded the mind; and from the mind, the Moon; A navel burst forth; from the navel, the Apana; and from Apana, the Death; The generative organ burst forth; from this organs, the seeds; and from seeds, the Waters.

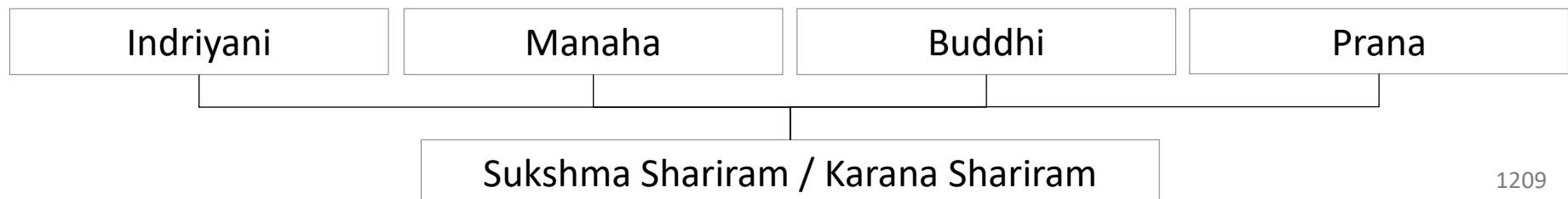
IX) All 3 quotations are equating mind and Buddhi which alone has multiplied into 10 Indriyas.

- Rethaha = Essence, Karyam.

X)



XI)



एतेनान्तःकरणेनैकेन चक्षुर्भूतेन रूपं पश्यति श्रोत्रभूतेन  
शृणोति घ्राणभूतेन जिघ्रति वाग्भूतेन वदति जिह्वाभूतेन रसयति  
स्वेनैव विकल्पनारूपेण मनसा विकल्पयति हृदयरूपेणाध्यवस्यति ।

I) One Sukshma Shariram, Karana Shariram is an instrument for different purposes.

II) Same Sukshma Shariram in the form of :

Perceives

Eyes	Chakshusha	Form and Colour	Sees
Ears	Srotra	Sound	Hears
Nose	-	Smell	Smells
Skin	Tvak	Touch	-
Tongue	Jingna	Taste	Rasayati
Vak	Karana Indriyam	Speaks	-

- All borrowed from previous Mantra.

III) Through Mind and Buddhi Sukshma Shariram does Various functions

IV) Mind = Emotions, Sankalpa, Vikalpatmakam

= Thinking of pros and cons.

= Go / not go, this / that, to be / not to be.

= Vacillating, oscillating thoughts before Nishchaya.

V) Some manage lifelong Sankalpa – Vikalpa.

- Their Buddhi does not work.
- Accesses the situation.

VI) With the Buddhi – takes decision.

- Eternally, we are not able to decide, special Jatakam.

VII) Hridaya = Buddhi = Function of Sukshma Shariram.

- Adyavasyati – Nishchayam Karoti.
- Root = So

Adi	Ava
Prefix	Prefix



## VIII) Gita : Chapter 2 – Verse 41

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]

- Most important faculty = Buddhi.
- Vacillating ok, not permanent.
- Make Nishchaya.
- Achievement requires consistent pursuit with wavering nature of mind, unswerving intellect is required.

तस्मात्सर्वकरणविषय- व्यापारकमेकमिदं करणं सर्वोपलब्ध्यर्थमुपलब्धुः ।

**Commentary on 1<sup>st</sup> Sentence :**

- Yade Tad Hridayam Manash Cha Etat.

I) Hridayam = Buddhi

II) Yene Karanena = Manaha = Buddhi

- 3 things equated now.

**III) There is only one Sukshma Shariram which is doing all transactions through all 10 Sense Organs.**

- All are parts of Sukshma Shariram only.

IV) Sarva Karana Vishaya Vyaparakam = Sukshma Shariram does 10 transactions.

- Sukshma Shariram is crucial.

V) During death, Sukshma Shariram goes away.

- Atma doesn't go, can't go.
- Karanam goes, hence no Vyapara possible.
- Transactions end.
- I don't go, I don't end.

VI)

I	Sukshma Shariram
<ul style="list-style-type: none"><li>- Atma</li><li>- Stays</li></ul>	<ul style="list-style-type: none"><li>- Anatma goes</li><li>- Transactions stop exactly like in sleep</li></ul>

VII) When I sleep, transactions end.

- Jnana Indriya + Karma Indriya – passive.

**VIII) I sleep means I have ended my transactions.**

- I have not ended.

**IX) At death, transactions have ended.**

- I am there.

X) Sthula Shariram is the case to carry the Sukshma Shariram.

- Sthula Shariram has no relevance.
- Only function of Sthula Shariram is to hold the Sukshma Shariram.

XI) Once Sukshma Shariram has gone, Sthula Shariram has no relevance.

- What we do?
- We dispose Sthula Shariram because the transacting instrument has gone.
- I the Atma am eternal.

## XII) Gita : Chapter 2 – Verse 20

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

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

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

XIII) When Sukshma Shariram + Prana are there, I am called Jiva.

XIV) When I transact, I am Jiva.

- Once Sukshma Shariram has quit, I loose my Jivatma status there.

XV) I continue to exist as Paramatma.

- I am the Param Atma.

XVI) Jivatma Rupena transaction Karomi

- Paramatma Rupena Bavami Sarvada.
- This is the teaching.

XVII) Uplabdha = Transactor, agent Karta.

- **Until now Upanishad has equated :**  
Indriyani, Manaha, Buddhi
- Prana is remaining.

XVIII) Question :

- Prana has entered, most important.
- Jiva called Prani.
- Prana Upanishad does not mention.

XIX) Ingenious skill of Shankara.

- Mind = Buddhi = Prana



Most important part of Sukshma Shariram

- In Coma, vegetable state, Buddhi, Mind does not function.
- We don't dispose body.
- Only Prana functions, fundamental thing, not mind, Buddhi.

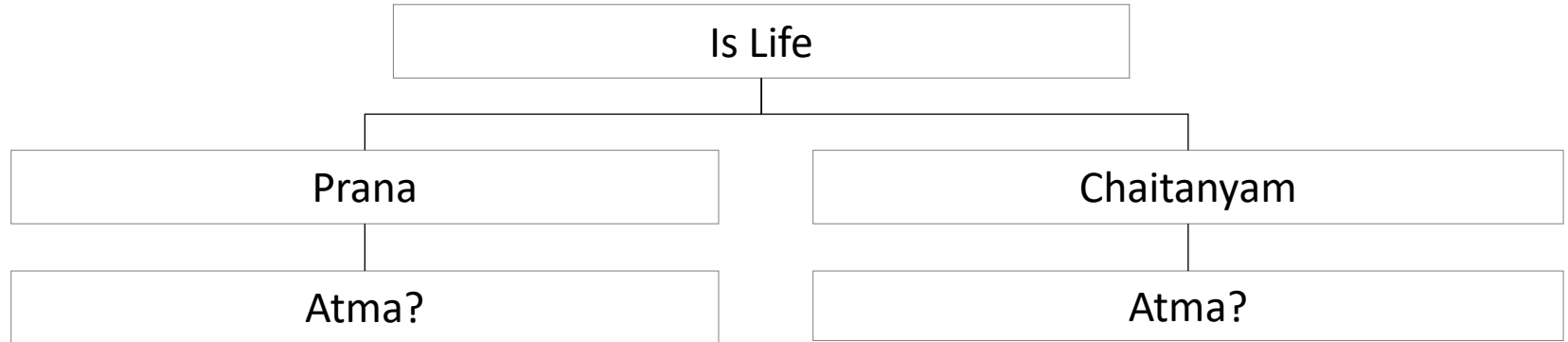
XX) Kaushataki Upanishad :

- **Prana alone functions as the mind and Buddhi.**
- Through Mind, Buddhi, sense organs, prana alone functions.

## XXI) We fold sense organs, mind, Buddhi into Prana in sleep.

- One life principle = Prana.
- In all Upanishads, Prana is given the greatest position.

## XXII)



- Life is Chaitanyam.
- Prana Tatvam is matter, Anatma.

## XXIII) Katho Upanishad : Chapter 2 – 2 – 5

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।  
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

Na pranena na apanena, martyo jivati kascana,  
Itarena tu jivanti, yasminn etav upasritau ॥ 5 ॥

Not by Prana, not by Apana does any mortal live ; but it is by some other, on which these two depend, that men live. [II – II – 5]

- Prana – Life principle appears as the real self.
- That is not the self.

XXIV) In the absence of Prana also consciousness continues to exist without transaction.

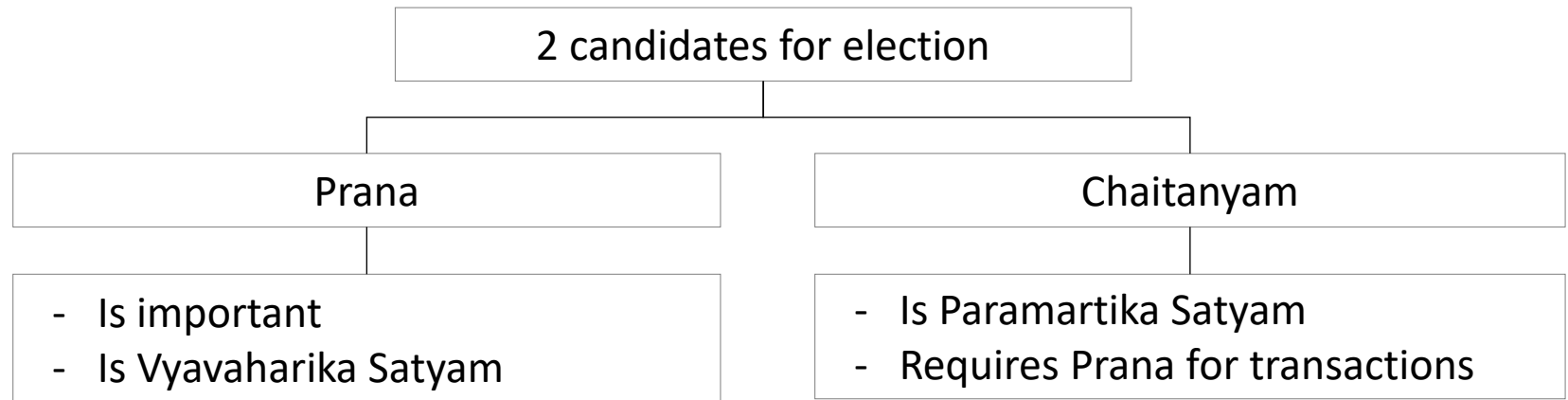
- **Prana is required for transactions.**

XXV) Transaction free consciousness is there in the table also.

- Consciousness is there in mike.

XXVI) If you inject Prana into Mike, subtlest form of matter, Chidabhasa comes, transactions start.

XXVII)



**XXVIII) Chaitanyam does not require Prana for existence.**

- This important Prana, Upanishad does not mention.

XXIX) Shankara injects Prana into Aitareya Upanishad.

तथा च कौषीतकीनां “प्रज्ञया वाचं समारुह्य वाचा सर्वाणि  
नामान्याप्नोति । प्रज्ञया चक्षुः समारुह्य चक्षुषा सर्वाणि रूपाण्याप्नोति”  
( ३।६ ) इत्यादि । वाजसनेयके च—“मनसा ह्येव पश्यति मनसा  
शृणोति हृदयेन हि रूपाणि जानाति” ( बृ० उ० १।५।३ ) इत्यादि ।  
तस्माद्हृदयमनोवाच्यस्य सर्वोपलब्धि- करत्वं प्रसिद्धम् ।

**I) Kaushitaki Brahmana Upanishad :**

- Very important Upanishad.
- In Brahma Sutra also.
- Should be in Dasho Upanishad.
- Kaivalya Upanishad important also.

II) Kaushitaki equates Manaha = Buddhi = Indriya = Prana.

III) Kaushitaki = Belongs to Rig Veda.

**a) Equates first :**

- Mind and sense organs.



## b) Kaushitaki Upanishad : Chapter 3 – Verse 6

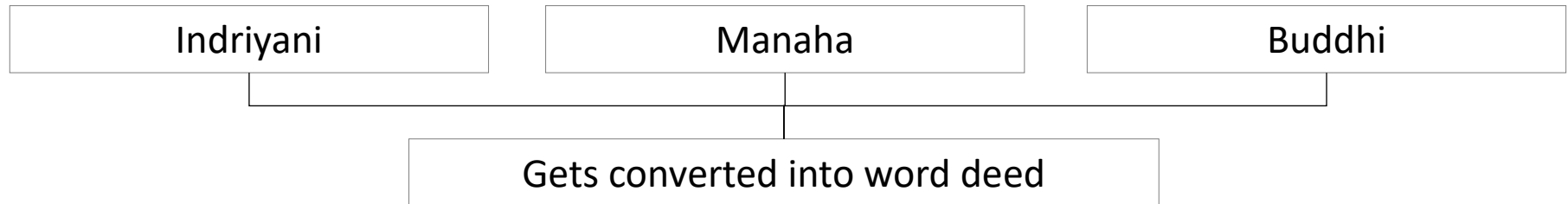
प्रज्ञया वाचं समारुह्य वाचा सर्वाणि नामान्याप्नोति। प्रज्ञया प्राणं समारुह्य प्राणेन सर्वान्गन्धानाप्नोति  
प्रज्ञया चक्षुः समारुह्य चक्षुषा सर्वाणि रूपाण्याप्नोति प्रज्ञया श्रोत्रं समारुह्य श्रोत्रेण सर्वाञ्शब्दानाप्नोति प्रज्ञया  
जिह्वां समारुह्य जिह्वया सर्वानन्नरसानाप्नोति प्रज्ञया हस्तौ समारुह्य हस्ताभ्यां सर्वाणि कर्माण्याप्नोति प्रज्ञया  
शरीरं समारुह्य शरीरेण सुखदुःखे आप्नोति प्रज्ञयोपस्थं समारुह्योपस्थेनानन्दं रतिं प्रजातिमाप्नोति प्रज्ञया  
पादौ समारुह्य पादाभ्यां सर्वा इत्या आप्नोति प्रज्ञयैव धियं समारुह्य प्रज्ञयैव धियो विज्ञातव्यं  
कामानाप्नोति॥ ६॥

Having mounted by Prajna on speech, he finds by speech all names; having mounted by Prajna on the vital air, he finds by the vital air all odours; having mounted by Prajna on the eye, he finds by the eye all forms; having mounted by Prajna on the ear, he finds by the ear all sounds; having mounted by Prajna on the tongue, he finds by the tongue all flavours of food; having mounted by Prajna on the hands, he finds by the hands, all actions; having mounted by Prajna on the body, he finds by the body pleasure and pain; having mounted by Prajna on the organ of generation, he finds by the organ of generation enjoyment, dalliance and offspring; having mounted by Prajna on the feet, he finds by the feet all walkings, having mounted by Prajna on the mind, he finds by the mind all thoughts.  
[Chapter 3 – Verse 6]

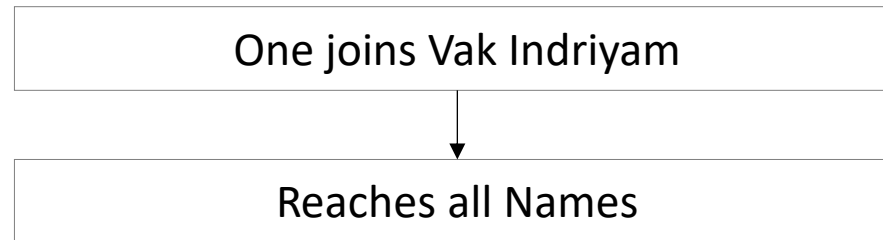
c) Organ of speech not uttering words.

- Mind alone in the form of organ of speech is uttering words.

#### IV) Organ of speech = Expression of our thoughts only.



V) With Mind – alone



- Pragyaha = Mind = Manaha.

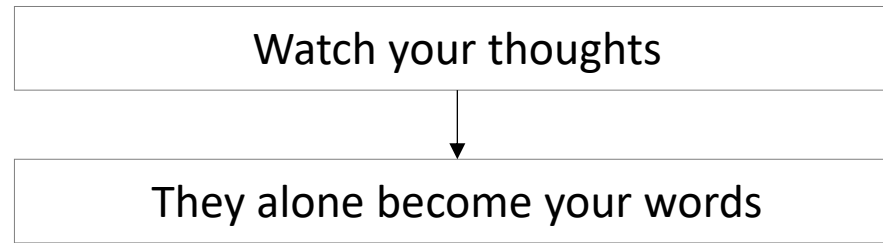
- **Mind alone is speech.**

VI) From your speech, I try to understand your mind.

- I don't see your mind.
- Infer mind from speech.

- **Speech = Mind alone.**

VII) a)

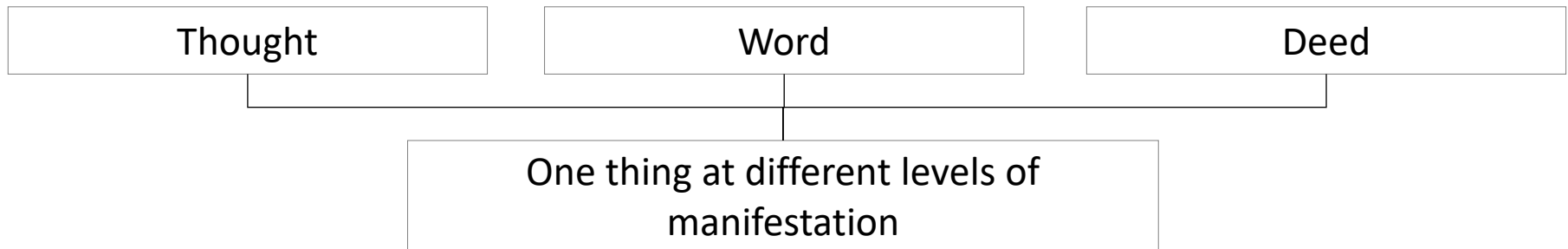


b) Watch your words, they alone become your action.

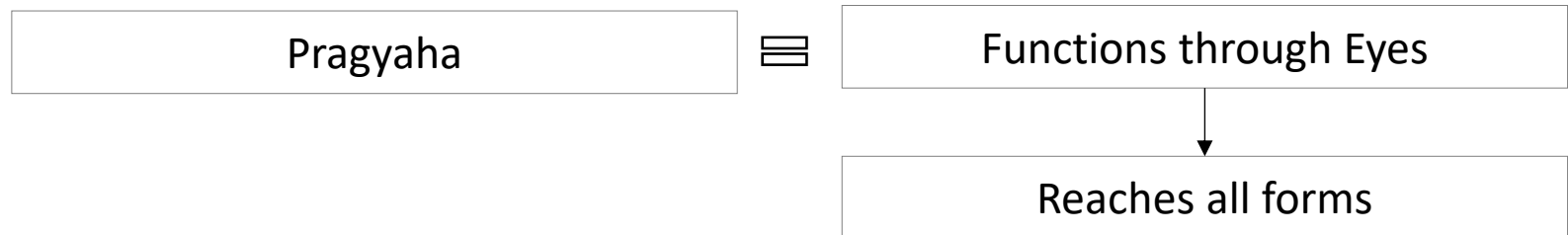
c) Watch your actions, that alone becomes your habit / future you.

d) Present thought = Future you

e)



f)



## VIII) Brihadaranyaka Upanishad : Chapter 1 – 5 – 3

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं,  
तान्यात्मनेऽकुरुत; ‘अन्यत्रमना अभूवम्,  
नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,  
मनसा ह्येव पश्यति, मनसा सृणोति ।  
कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा  
धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव;  
तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति;  
यः कश्च शब्दो वागेव सा । एषा ह्यन्तमायता,  
एषा हि न; प्राणोऽपानो व्यान उदानः समनोऽन  
इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,  
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta’ iti mano vācam prāṇam,  
tānyātmane'kuruta; ‘anyatramanā abhūvam,  
nādarśam,’ ‘anyatramanā abhūvam, nāśrauṣam’ iti,  
manasā hyeva paśyati, manasā sṛṇoti |  
kāmaḥ saṃkalpo vicikitsā śraddhā'śraddhā  
dhṛtiradhr̥tirhr̥rdhīrbhīrityetadsarvaṃ mana eva;  
tasmādapi pṛṣṭhata upaspr̥ṣṭo manasā vijānāti;  
yaḥ kaśca śabda vāgeva sā | eṣā hyantamāyattā,  
eṣā hi na; prāṇo'pāno vyāna udānaḥ samano'na  
ityetatsarvaṃ prāṇa eva; etanmayo vā ayamātmā,  
vāṅmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [1 - 5 - 3]

- **You see with your Mind.**

- Manasa Pashyati when mind is away, even if eyes are open, look = Blank look.

IX) Mind alone sees, not the eyes.

- Manasa Pashyati
- Manasa Srunoti.

X) Hridayam = Buddhi = Hridayena Rupani Janati.

XI) Whatever is called Mind = Buddhi = Sukshma Shariram alone = Transactor.  
= Performer of all transactions.  
= Karana category

- They can never be me.
- I use them, I am not them.

XII) They are important for me.

**XIII) Nirvana Shatkam :**

मनोबुद्ध्याहङ्कारचित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योमभूमिः न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham  
Nacha Shrotra Jihve Na Cha Ghrana Netre  
Nacha Vyoma Bhoomir Na Tejo Na Vayu  
Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

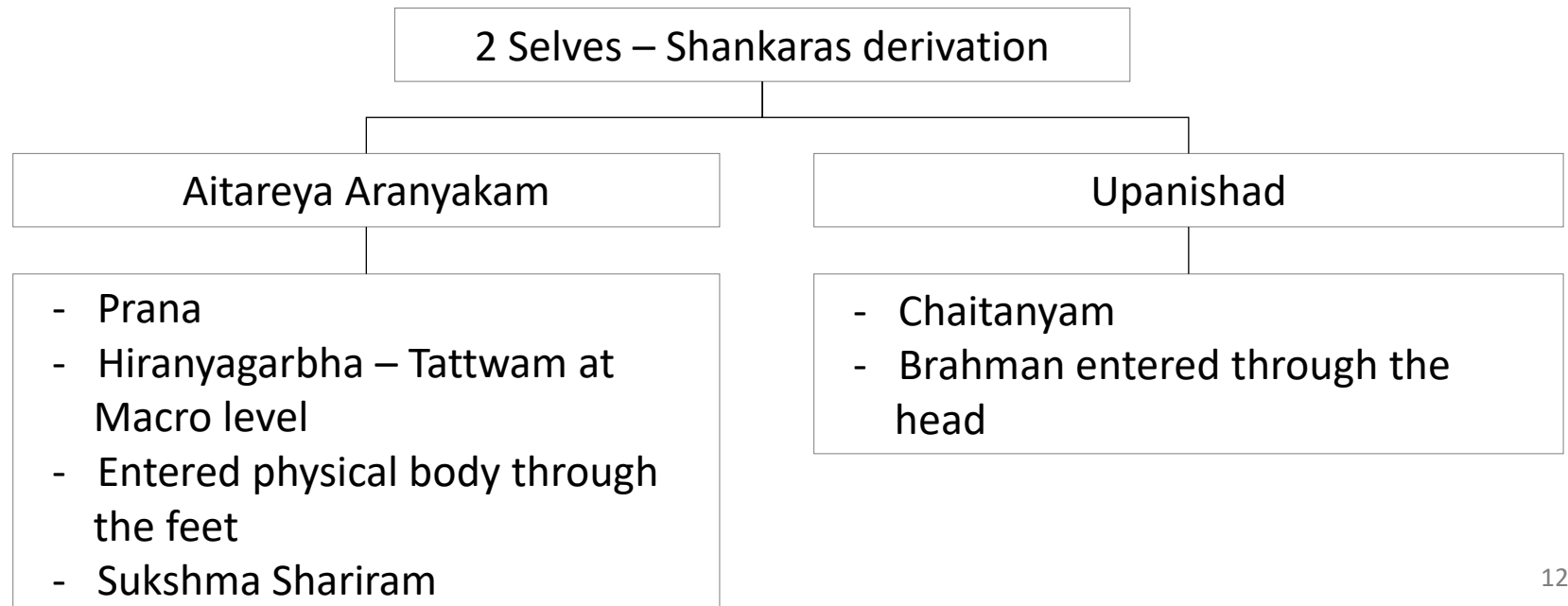
## Revision :

### Chapter 3 – 1 – 2 – Bashyam :

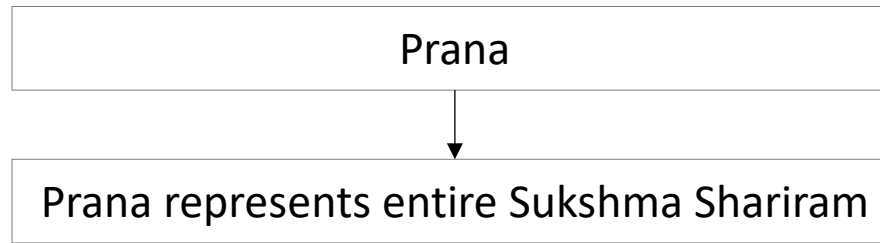
I) Group of Spiritual seekers enquiry.

- Koyam Atma, Katharasya Atma.
- Who is the self which is our real nature indicated by Aham.
- Which one of the two is real self.

II)



III)



- Sthula Shariram not a candidate because in Veda Purva Bhaga we have already asserted that physical body is not the Atma.

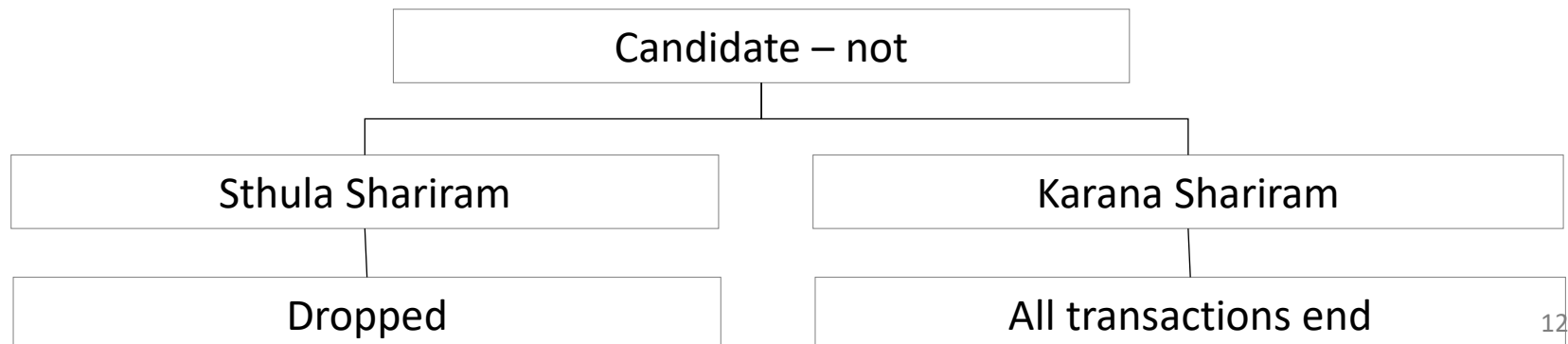
#### IV) In Karma Khanda :

- Travel to Svarga Loka after death, drop Sthula Shariram and travel.
- Physical body is a temporary costume.
- Not the Atma, accepted by Veda Purva, Sankhya, Yoga Nyaya, Veiseshika, Purva Mimamsa.
- Sthula Shariram is never a contender.

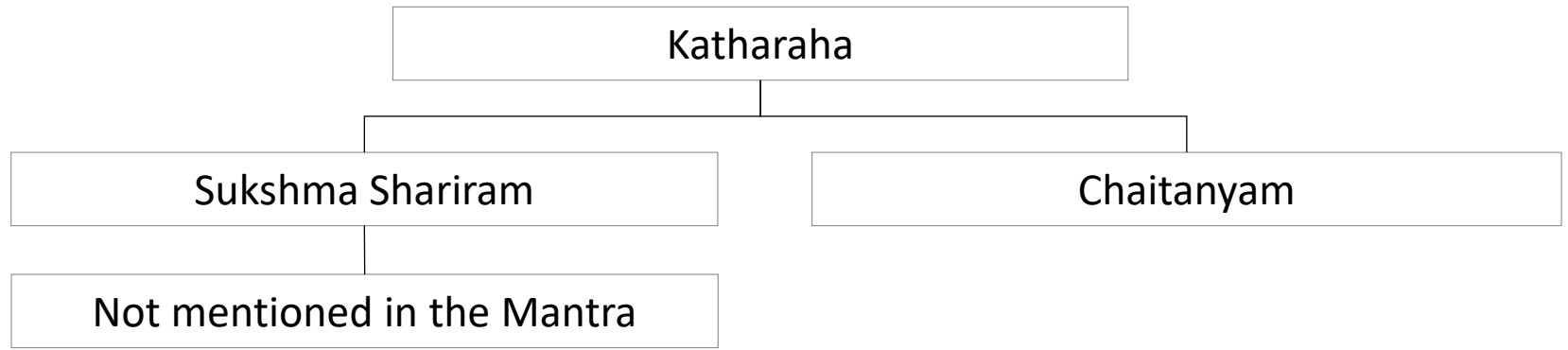
#### V) Karana Shariram not a candidate, not active participant in any transaction.

- When we enter our Karana Shariram, all transactions end.

VI)



VII)



VIII) Shankaras Mimamsa skill.

**Aitareya Upanishad : Chapter 3 - Verse 1**

ॐ कोऽयमात्मेति वयमुपास्महे ।  
कतरः स आत्मा । येन वा पश्यति येन  
वा शृणोति येन वा गंधानाजिघ्रति येन  
वा वाचं व्याकरोति येन  
वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Oṃ ko'yamātmēti vayamupāśmahe ।  
katarah sa ātmā । yena vā paśyati yena  
vā śṛṇoti yena vā gaṃdhānājighrati  
yena vā vācaṃ vyākaroti yena  
vā svādu cāsvādu ca vijānāti ॥ 1 ॥

Who is this one that we worship as this self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [3 - 1 - 1]

- 10 Sense Organs mentioned.



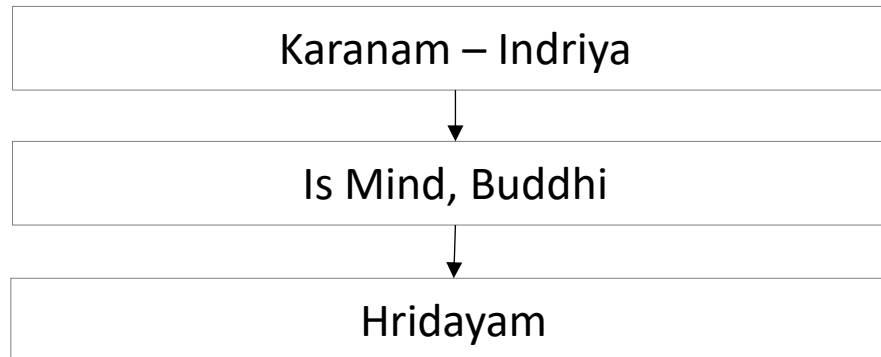
## Aitareya Upanishad : Chapter 3 – Verse 2

यदेतद्धृदयं मनश्चैतत् ।  
संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं  
मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः  
संकल्पः क्रतुरसुः कामो वश इति ।  
सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि  
भवन्ति ॥ २ ॥

yadetaddhṛdayaṃ manaścaitat ।  
saṃjñānamājñānaṃ vijñānaṃ prajñānaṃ  
medhā dṛṣṭirdhṛtimatirmanīṣā jūtiḥ smṛtiḥ  
saṃkalpaḥ kraturasuḥ kāmo vaśa iti ।  
sarvāṇyevaitāni prajñānasya nāmadheyāni  
bhavaṃti ॥ 2 ॥

That which is known as the heart, this mind... That is consciousness or perception, direction or injunction, wisdom or understanding, intelligence or knowledge retentive power or capacity to remember the import of books, vision of insight, firmness, or perseverance, thought, independent thinking, mental depression, interpredity, memory, recollection or imagination, resolution or firmness, life or vitality, desire or attachment, ambition or love and such others.. All these, indeed, are names of Consciousness (Prajnanam). [3 - 1 - 2]

- Sense organs equated to Mind and Buddhi.



- Sense organs = Mind = Buddhi.
- Superficially 3 but all essentially one Sukshma Shariram only.

IX) One Tattvam = Sukshma Shariram.

X) Prana = Sukshma Shariram also

= Live because of Prana

= Has entered through feet

- Shankara takes Kaushitaki Upanishad : Chapter 3 – Verse 3 & 6 to bring in Prana.

### Kaushitaki Upanishad : Chapter 3 – Verse 3

जीवति वागपेतो मूकान्हि पश्यामो जीवति चक्षुरपेतोऽन्धान्हि पश्यामो जीवति श्रोत्रापेतो बधिरान्हि पश्यामो जीवति मनोपेतो बालान्हि पश्यामो जीवति बाहुच्छिन्नो जीवत्यूरुच्छिन्न इति। एवं हि पश्याम इति। अथ खलु प्राण एव प्रज्ञात्मेदं शरीरं परिगृह्योत्थापयति। तस्मादेतदेवोऽथमुपासीत। यो वै प्राणः सा प्रज्ञा या वा प्रज्ञा स प्राणः। सह ह्येतावस्मिञ्शरीरे वसतः सहोत्क्रामतस्तस्यैषैव दृष्टिः। एतद्विज्ञानम्। यत्रैतत्पुरुषः सुप्तः स्वप्नं न कंचन पश्यत्यथास्मिन्प्राण एवैकधा भवति। तदैतं वाक्सर्वैर्नामभिः सहाप्येति चक्षुः सर्वै रूपाः सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यानैः सहाप्येति। स यदा प्रतिबुध्यते। यथाग्नेर्ज्वलतः सर्वा दिशो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः। तस्यैषैव सिद्धिः एतद्विज्ञानम्। यत्रैतत्पुरुष आर्तो मरिष्यन्नाबल्यं न्येत्य संमोहं न्येति तदाहुः। उदक्रमीच्चित्तम्। न शृणोति न पश्यति न वाचा वदति न ध्यायत्यथास्मिन्प्राण एवैकधा भवति तदैतं वाक्सर्वैर्नामभिः सहाप्येति चक्षुः सर्वै रूपाः सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यानैः सहाप्येति यदा प्रतिबुध्यते यथाग्नेर्ज्वलतो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः॥ ३॥

One lives bereft of speech, for we see the dumb; one lives bereft of sight, for we see the blind; one lives bereft of hearing, for we see the deaf; one lives bereft of mind, for we infants; one lives bereft of arms and bereft of legs, for we see it thus. Hence verily prana is identical with knowledge (Prajna). Having assumed this body it raises it up, therefore let men worship this as Uktha; it is thus that we find everything in Prana. What Prana is, that is knowledge; what knowledge is, that is prana. This is the only true vision of Prana, this its true knowledge. When a man is so asleep that he sees no dream so ever, then he becomes absorbed in this prana. Then the speech enters into it with all names, the eye enters into it with all forms, the hearing enters into it with all sounds, the mind enters into it with all thoughts. When the man awakes, as from blazing fire sparks go forth in all directions, so from this soul all the pranas go forth to their several stations; from the pranas go forth the devas, from the devas the worlds. This Prana is alone identical with knowledge, having assumed this body it raises it up, therefore let him worship this as the true Uktha. Thus do we find all in Prana. What Prana is, that is knowledge, (Prajna) what knowledge is, that is Prana. This is the final proof thereof, this its true understanding. When yonder man, sick, about to die and very feeble, falls into fainting, his friends (standing around) say, "his mind has departed, he hears not, he sees not, he speaks not with his speech, he thinks not;" then he becomes absorbed in this prana, then the speech enters it with all names, the eye enters it with all forms, the hearing enters it with all sounds, the mind enters it with all thoughts. When he departs from this body, he departs with all these. [Chapter 3 – Verse 3]

प्रज्ञया वाचं समारुह्य वाचा सर्वाणि नामान्याप्नोति। प्रज्ञया प्राणं समारुह्य प्राणेन सर्वान्गन्धानाप्नोति  
प्रज्ञया चक्षुः समारुह्य चक्षुषा सर्वाणि रूपाण्याप्नोति प्रज्ञया श्रोत्रं समारुह्य श्रोत्रेण सर्वाञ्शब्दानाप्नोति प्रज्ञया  
जिह्वां समारुह्य जिह्वया सर्वानन्नरसानाप्नोति प्रज्ञया हस्तौ समारुह्य हस्ताभ्यां सर्वाणि कर्माण्याप्नोति प्रज्ञया  
शरीरं समारुह्य शरीरेण सुखदुःखे आप्नोति प्रज्ञयोपस्थं समारुह्योपस्थेनानन्दं रतिं प्रजातिमाप्नोति प्रज्ञया  
पादौ समारुह्य पादाभ्यां सर्वा इत्या आप्नोति प्रज्ञयैव धियं समारुह्य प्रज्ञयैव धियो विज्ञातव्यं  
कामानाप्नोति॥ ६॥

Having mounted by Prajna on speech, he finds by speech all names; having mounted by Prajna on the vital air, he finds by the vital air all odours; having mounted by Prajna on the eye, he finds by the eye all forms; having mounted by Prajna on the ear, he finds by the ear all sounds; having mounted by Prajna on the tongue, he finds by the tongue all flavours of food; having mounted by Prajna on the hands, he finds by the hands, all actions; having mounted by Prajna on the body, he finds by the body pleasure and pain; having mounted by Prajna on the organ of generation, he finds by the organ of generation enjoyment, dalliance and offspring; having mounted by Prajna on the feet, he finds by the feet all walkings, having mounted by Prajna on the mind, he finds by the mind all thoughts.  
[Chapter 3 – Verse 6]

XI)

Sense Organs = Mind = Intellect



Entire Sukshma Shariram named Prana  
here

- Pranatmaka Sukshma Shariram is one candidate for the entry, Atma status.
- These are Mimamsa skills.

XII)

Pramanams to show Sense Organs, Mind,  
Buddhi are one Sukshma Shariram



Origin of Tattva Bodha

XIII) Aitareya Upanishad : Chapter 3 – Verse 1, 2

ॐ कोऽयमात्मेति वयमुपास्महे ।  
कतरः स आत्मा । येन वा पश्यति येन  
वा शृणोति येन वा गंधानाजिघ्रति येन  
वा वाचं व्याकरोति येन  
वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Oṃ ko'yamātmeti vayamupāśmahe ।  
katarah sa ātmā । yena vā paśyati yena  
vā śṛṇoti yena vā gaṇdhānājighrati  
yena vā vācaṃ vyākaroti yena  
vā svādu cāsvādu ca vijānāti ॥ 1 ॥

Who is this one that we worship as this self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [3 - 1 - 1]

## Aitareya Upanishad : Chapter 3 – Verse 2

यदेतद्धृदयं मनश्चैतत् ।  
संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं  
मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः  
संकल्पः क्रतुरसुः कामो वश इति ।  
सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि  
भवन्ति ॥ २ ॥

yadetaddhṛdayaṃ manaścaitat ।  
saṃjñānamājñānaṃ vijñānaṃ prajñānaṃ  
medhā dṛṣṭirdhṛtimatirmanīṣā jūtiḥ smṛtiḥ  
saṃkalpaḥ kraturasuḥ kāmo vaśa iti ।  
sarvāṇyevaitāni prajñānasya nāmadheyāni  
bhavaṃti ॥ 2 ॥

That which is known as the heart, this mind... That is consciousness or perception, direction or injunction, wisdom or understanding, intelligence or knowledge retentive power or capacity to remember the import of books, vision of insight, firmness, or perseverance, thought, independent thinking, mental depression, interpredity, memory, recollection or imagination, resolution or firmness, life or vitality, desire or attachment, ambition or love and such others.. All these, indeed, are names of Consciousness (Prajnanam). [3 - 1 - 2]

XIV) Kaushitaki Mantra – Chapter 3 – 3 & 6

## XV) Brihadaranyaka Upanishad : Chapter 1 – 5 – 3

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं,  
तान्यात्मनेऽकुरुत; ‘अन्यत्रमना अभूवम्,  
नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,  
मनसा ह्येव पश्यति, मनसा सृणोति ।  
कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा  
धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव;  
तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति;  
यः कश्च शब्दो वागेव सा । एषा ह्यन्तमायता,  
एषा हि न; प्राणोऽपानो व्यान उदानः समनोऽन  
इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,  
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta’ iti mano vācam prāṇam,  
tānyātmane'kuruta; ‘anyatramanā abhūvam,  
nādarśam,’ ‘anyatramanā abhūvam, nāśrauṣam’ iti,  
manasā hyeva paśyati, manasā sṛṇoti |  
kāmaḥ saṁkalpo vicikitsā śraddhā'śraddhā  
dhṛtiradhrītirhrīrdhīrbhīrityetadsarvaṁ mana eva;  
tasmādapi pṛṣṭhata upasprṣṭo manasā vijānāti;  
yaḥ kaśca śabda vāgeva sā | eṣā hyantamāyattā,  
eṣā hi na; prāṇo'pāno vyāna udānaḥ samano'na  
ityetatsarvaṁ prāṇa eva; etanmayo vā ayamātmā,  
vāṅmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [1 - 5 - 3]



- One sees through the mind.
- Mind = Sense Organs.
- Difference only superficial.
- Manasa Eva Pashyati, Srunoti.
- If Mind not behind sense organs, no perception takes place.
- Essentially mind alone through Sense Organs is perceiving.

## XVI) Brihadaranyaka Upanishad : Chapter 3 – 9 – 20

किंदेवतोऽस्यां प्राच्यां दिश्यसीति;  
 आदित्यदेवत इति; स आदित्यः कस्मिन्  
 प्रतिष्ठित इति; चक्षुषीति;  
 कस्मिन्नु चक्षुः प्रतिष्ठितमिति;  
 रूपेष्विति, चक्षुषा हि रूपाणि पश्यति;  
 कस्मिन्नु रूपाणि प्रतिष्ठितानीति;  
 हृदय इति होवाच, हृदयेन हि रूपाणि  
 जानाति, हृदये ह्येव रूपाणि  
 प्रतिष्ठितानि भवन्तीति;  
 एवमेवैतद्याज्ञवल्क्य ॥ २० ॥

kimdevato'syāṃ prācyāṃ diśyasīti;  
 ādityadevata iti; sa ādityaḥ kasmin  
 pratiṣṭhita iti; cakṣuṣīti;  
 kasminnu cakṣuḥ pratiṣṭhitamiti;  
 rūpeṣviti, cakṣuṣā hi rūpāṇi paśyati;  
 kasminnu rūpāṇi pratiṣṭhitānīti;  
 hṛdaya iti hovāca, hṛdayena hi rūpāṇi  
 jānāti, hṛdaye hyeva rūpāṇi  
 pratiṣṭhitāni bhavantīti;  
 evamevaitadyājñavalkya || 20 ||

‘What deity are you identified with in the east?’ ‘With the deity, sun.’ ‘On what does the sun rest?’ ‘On the eye.’ ‘On what does the eye rest?’ ‘On colours, for one sees colours with the eye.’ ‘On what do colours rest?’ ‘On the heart (mind),’ said Yājñavalkya, ‘for one knows colours through the heart; it is on the heart that colours rest.’ ‘It is just so, Yājñavalkya.’ [3 - 9 - 20] 1235



- Hridayena Rupani Janati.
- Hridayam = Buddhi.
- Through Buddhi alone one sees.
- Sense Organs = Mind = (XV)
- Sense organs = Buddhi = (XVI)
- Mimamsa means you have to give Pramanam for every statement.

XVII) Tasmāt, therefore

- Sarva Upalabdhi (Perception) Karanatvam (Instrument).
- **Conclusion :**  
     Buddhi and Mind = Sense Organs perceiving the world.
- 10 instruments are mind + intellect only, essentially.
- 3 equated
- 4<sup>th</sup> factor – Prana, not mentioned in these 2 Mantras.
- Commentator must give reference.

तदात्मकश्च प्राणो “यो वै प्राणः सा प्रज्ञा या वै प्रज्ञा स प्राणः”  
( कौषी० ३।३ ) इति हि ब्राह्मणम्।

I) Kaushitaki Upanishad : Chapter 3 – Verse 3

जीवति वागपेतो मूकान्हि पश्यामो जीवति चक्षुरपेतोऽस्थान्हि पश्यामो जीवति श्रोत्रापेतो बधिरान्हि पश्यामो जीवति मनोपेतो बालान्हि पश्यामो जीवति बाहुच्छिन्नो जीवत्यूरुच्छिन्न इति। एवं हि पश्याम इति। अथ खलु प्राण एव प्रज्ञात्मेदं शरीरं परिगृह्योत्थापयति। तस्मादेतदेवोऽथमुपासीत। यो वै प्राणः सा प्रज्ञा या वा प्रज्ञा स प्राणः। सह ह्येतावस्मिञ्शरीरे वसतः सहोत्क्रामतस्तस्यैषैव दृष्टिः। एतद्विज्ञानम्। यत्रैतत्पुरुषः सुप्तः स्वप्नं न कंचन पश्यत्यथास्मिन्प्राण एवैकधा भवति। तदैतं वाक्सर्वैर्नामभिः सहाप्येति चक्षुः सर्वै रूपाः सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यानैः सहाप्येति। स यदा प्रतिबुध्यते। यथाग्नेर्ज्वलतः सर्वा दिशो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः। तस्यैषैव सिद्धिः एतद्विज्ञानम्। यत्रैतत्पुरुष आर्तो मरिष्यन्नाबल्यं न्येत्य संमोहं न्येति तदाहुः। उदक्रमीच्चित्तम्। न शृणोति न पश्यति न वाचा वदति न ध्यायत्यथास्मिन्प्राण एवैकधा भवति तदैतं वाक्सर्वैर्नामभिः सहाप्येति चक्षुः सर्वै रूपाः सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यानैः सहाप्येति यदा प्रतिबुध्यते यथाग्नेर्ज्वलतो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा याथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः॥ ३॥

One lives bereft of speech, for we see the dumb; one lives bereft of sight, for we see the blind; one lives bereft of hearing, for we see the deaf; one lives bereft of mind, for we infants; one lives bereft of arms and bereft of legs, for we see it thus. Hence verily prana is identical with knowledge (Prajna). Having assumed this body it raises it up, therefore let men worship this as Uktha; it is thus that we find everything in Prana. What Prana is, that is knowledge; what knowledge is, that is prana. This is the only true vision of Prana, this its true knowledge. When a man is so asleep that he sees no dream so ever, then he becomes absorbed in this prana. Then the speech enters into it with all names, the eye enters into it with all forms, the hearing enters into it with all sounds, the mind enters into it with all thoughts. When the man awakes, as from blazing fire sparks go forth in all directions, so from this soul all the pranas go forth to their several stations; from the pranas go forth the devas, from the devas the worlds. This Prana is alone identical with knowledge, having assumed this body it raises it up, therefore let him worship this as the true Uktha. Thus do we find all in Prana. What Prana is, that is knowledge, (Prajna) what knowledge is, that is Prana. This is the final proof thereof, this its true understanding. When yonder man, sick, about to die and very feeble, falls into fainting, his friends (standing around) say, "his mind has departed, he hears not, he sees not, he speaks not with his speech, he thinks not;" then he becomes absorbed in this prana, then the speech enters it with all names, the eye enters it with all forms, the hearing enters it with all sounds, the mind enters it with all thoughts. When he departs from this body, he departs with all these. [Chapter 3 – Verse 3]

- Equates Pragnya and Prana.
- **Pragnya = Thinking instrument**  
**= Mind or intellect**

II) What you think as thinking intellect or emotions is nothing but life energy Pranaha alone.

III) Fundamental Prana is functioning in the form of Mind, Buddhi, Sense Organs.

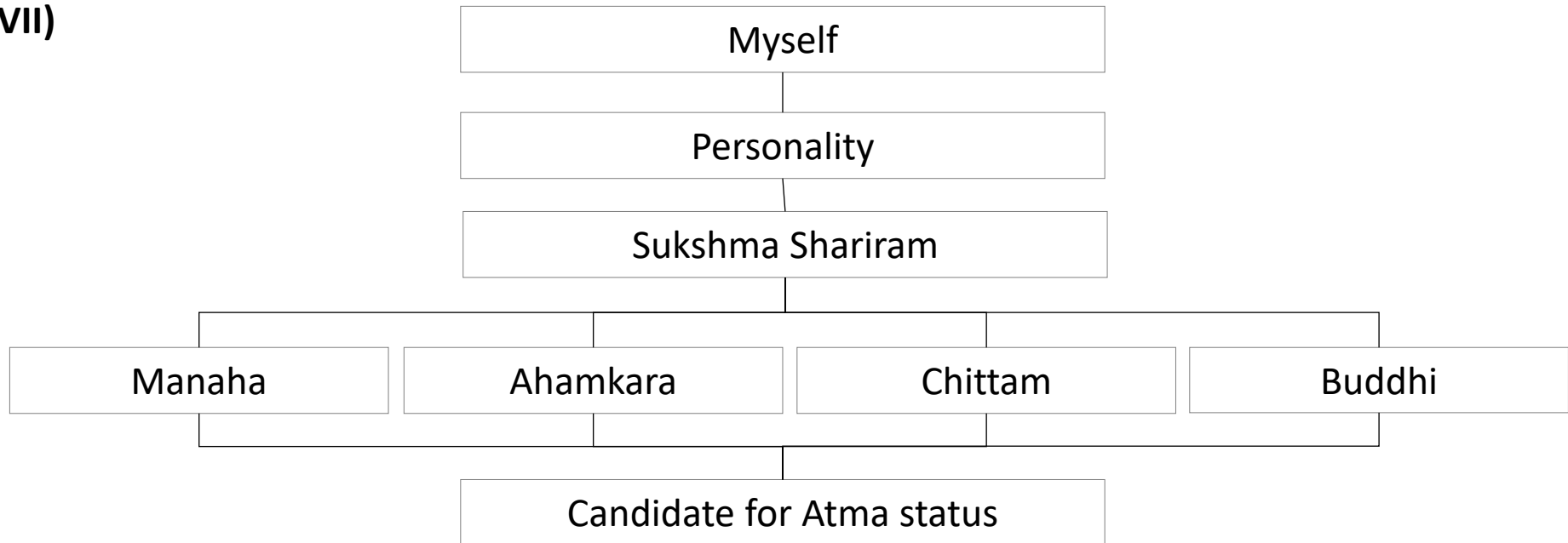
IV) Kaushitaki = Bramana Upanishad.

**V) Sukshma Sharira = Prana, Mind, intellect, Sense Organs.**

**VI) Individuality of a person = Sukshma Shariram + Chidabhasa.**

- This individuality Jivatvam is often mistaken as myself.

**VII)**



VIII) Sukshma Shariram is only a Karanam says Upanishad.

- Karanam = Instrument like Sense Organs  
= Karana Shariram

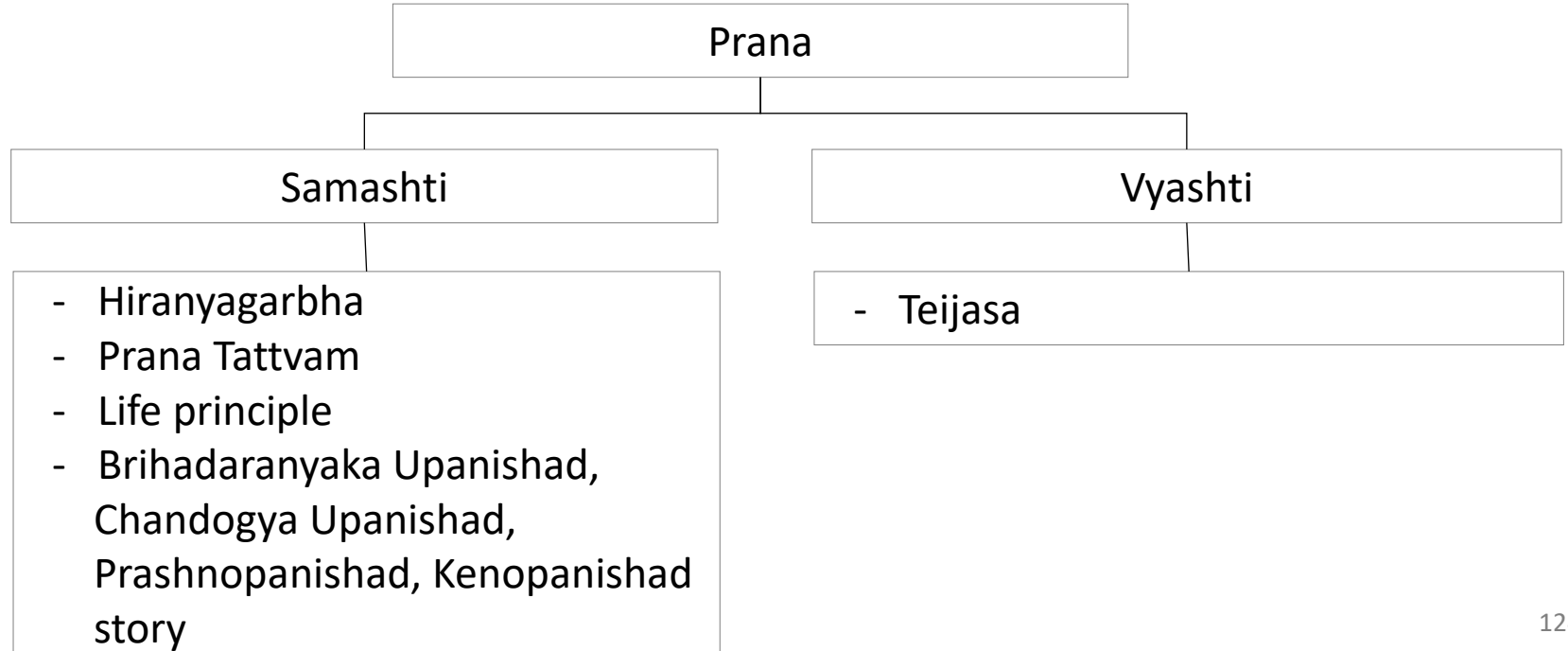
करणसंहतिरूपश्च प्राण इत्यवोचाम प्राणसंवादादौ ।  
तस्माद्यत्पद्भ्यां प्रापद्यत तद्ब्रह्म तदुपलब्धिरुपलब्धिकरणत्वेन गुण-  
भूतत्वान्नैव तद्वस्तु ब्रह्मोपास्यात्मा भवितुमर्हति ।

**Shankaras insertions :**

I) Group of 6 made the following conclusion.

II) Pramanam – shows importance of Prana, when Prana Upasana is talked about.

III)



#### IV) Story :

a) All organs had a debate

- Who is the greatest amongst us?

b) Jnana Indriya – Karma Indriya – Manaha

- Prana sure, I am the one giving life to others.
- Never entered a debate.

c) On – off switch = Prana for electricity

d) Each claimed – went to Brahma.

e) Decide through experiment

- Each organ go out for one year and come back.

f) Each organ goes, person deficient by one organ but he is able to live and function

- Blind, deaf, dumb, man.

g) Mind goes out with Amnetia, Buddhi doesn't function, person survives.

h) Each one goes, nothing happens.

i) Prana – Let me try to go.

- I will go out... packs everything and about to leave.

j) In the fag end of life, person can't hear, see, talk, move.

k) Even if Prana is about to leave organs are not able to function.

## I) Organs did Sashtanga Namaskara.

- Prashnopanishad – 9 Mantras = Prana Stuti done by organs.
- Each organ surrenders its title.
- I am handing over to you the Prana.

m) Therefore, all Sense Organs have a secondary name.

Primary	Secondary
- Indriyam	- Prana - Means Sense Organs also

## V) Mundak Upanishad :

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।

सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८॥

Sapta pranah prabhavanti tasmāt saptarcisah samidhah sapta homah ।

sapta ime loka yesu caranti prana guhasaya nihitah sapta sapta ॥ 8 ॥

From Him are born seven Prana-s, the seven flames, seven-fold fuel, the seven-fold oblations, as also the seven worlds where the Prana-s move in the cave of living creatures; seven and seven. [II – I – 8]

- 7 Pranas = Indriyani, Manah, Buddhi.

VI) Prana alone is expressing in the form of all organs.

- Iti Avochama, discussed in other Upanishads.
- Prana Samvada – debate among all organs.

VII) Specific debate is Pranaha Iti Achakshate.

- Sense Organs are called Gauna Prana.

### VIII) Brihadaranyaka Upanishad : Chapter 1 – 5 – 21

अथातो व्रतमीमांसा; प्रजापतिर्ह कर्माणि ससृजे,  
तानि सृष्टान्यन्योऽन्येनास्पर्धन्त-वदिष्याम्येवाहमिति  
वाग्दध्रे, द्रक्ष्याम्यहमिति चक्षुः,  
श्रोष्याम्यहमिति श्रोत्रम्, एवमन्यानि कर्माणि यथाकर्म;  
तानि मृत्युः श्रमो भूत्वोपयेमे, तान्याप्नोत्,  
तान्याप्त्वा मृत्युरवारुन्ध; तस्मात्श्राम्यत्येव वाक्,  
श्राम्यति चक्षुः, श्राम्यति श्रोत्रम्;  
अथेममेव नाप्नोद्योऽयं मध्यमः प्राणः;  
तानि ज्ञातुं दधिरे । अयं वै नः श्रेष्ठो यः  
संचरंश्चासंचरंश् च न व्यथते, अथो न रिष्यति,  
हन्तास्यैव सर्वे रूपमसामेति; त एतस्यैव सर्वे  
रूपमभवन्, तस्मादेत एतैनाख्यायन्ते प्राणा इति;  
तेन ह वाव तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद;  
य उ हैवंविदा स्पर्धतेऽनुशुष्यति,  
अनुशुष्य हैवान्ततो म्रियते इत्यध्यात्मम् ॥ २१ ॥

athāto vratamīmāṃsā; prajāpatirha karmāṇi sasṛje,  
tāni sṛṣṭānyanyo'nyenāspardhanta—vadiṣyāmyevāhamiti  
vāgdadhre, drakṣyāmyahamiti cakṣuḥ,  
śroṣyāmyahamiti śrotram, evamanyāni karmāṇi yathākarma;  
tāni mṛtyuḥ śramo bhūtvopayeme, tānyāpnot,  
tānyāptvā mṛtyuravārundha; tasmātsrāmyatyeva vāk,  
śrāmyati cakṣuḥ, śrāmyati śrotram;  
athemameva nāpnodyo'yaṃ madhyamaḥ prāṇaḥ;  
tāni jñātum dadhrire | ayaṃ vai naḥ śreṣṭho yaḥ  
saṃcaramṣcāsaṃcaramś ca na vyathate, atho na riṣyati,  
hantāsyaiḥ sarve rūpamasāmeti; ta etasyaiḥ sarve  
rūpamabhavan, tasmādetā etainākhyāyante prāṇā iti;  
tena ha vāva tatkulamācakṣate yasminkule bhavati ya evaṃ veda;  
ya u haivaṃvidā spardhate'nuśuṣyati,  
anuśuṣya haivāntato mriyate ityadhyātmam || 21 ||



Now a consideration of the vow: Prajāpati projected the organs. These, on being projected, quarreled with one another. The organ of speech took a vow, 'I will go on speaking.' The eye: 'I will see.' The ear: 'I will hear.' And so did the other organs according to their functions. Death captured them in the form of fatigue—it overtook them, and having overtaken them it controlled them. Therefore the organ of speech invariably gets tired, and so do the eye and the ear. But death did not overtake this vital force in the body. The organs resolved to know it. 'This is the greatest among us that, when it moves or does not move, feels no pain nor is injured. Well, let us all be of its form.' They all assumed its form. Therefore they are called by this name of 'Prāṇa.' That family in which a man is born who knows as above, is indeed named after him. And he who competes with one who knows as above shrivels, and after shrivelling dies at the end. This is with reference to the body.[1 - 5 - 21]

- Sense Organs, Mind, Buddhi belong to Prana Kulam.
- Like Surname, Chakshu Prana, Srotra Prana.

## IX) Conclusion of Sages :

- a) Prana which entered through the feet, that Prana is only conglomerate of instruments of transactions.
- b) Prana – is called Hiranyagarbha Rupa Brahma at Samashti level.
- c) Prana, entire Sukshma Shariram deserves only instrumental status.
- d) It is a medium for transaction

- **Medium is not me.**

- e) I am Sakshi, Atma, Turiyam behind the Medium, invisible.
- f) I can't be the Mind, intellect, Prana.
  - They are Medium for transactions.

g) Never say – “Mind perceives”.

**I should say :**

- I perceive through the Mind.
- Shankara asserts here.

h) Medium of transaction :

- Gunabutam, secondary personality, secondary Atma.
- Pseudo self, figuratively Atma.
- Guna = Secondary self.

i) That Sukshma Shariram can't be primary Brahman which entered through head.

- That is not the Atma which we are enquiring, researching.

**j) Atma is other than Body, Mind, intellect, Prana, Sense Organs.**

- All not me.

k) Use all these for Nididhyasanam

**l) Nirvana Shatkam :**

मनोबुद्ध्याहङ्कारचित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योमभूमिः न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham  
Nacha Shrotra Jihve Na Cha Ghrana Netre  
Nacha Vyoma Bhoomir Na Tejo Na Vayu  
Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- For Nididhyasanam

### m) Kaivalyo Upanishad : Chapter 23 and 24

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

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

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

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.

- For Nididhyasanam

### n) When I say : Chidananda Rupam, Shvoham Shivoham :

- I separate from all of them.

o) One who entered through the feet is rejected as Atma.

p) One who entered through the feet is rejected as Atma.

- What is left out.
- Parishesyat.

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

पारि- शेष्याद्यस्योपलब्धुरुपलब्ध्यर्था एतस्य हृदयस्य मनोरूपस्य  
करणस्य वृत्तयो वक्ष्यमाणाः । स उपलब्धोपास्य आत्मानो-  
ऽस्माकं भवितुमर्हतीति निश्चयं कृतवन्तः ।

**Parishesha Nyaya :**

- Apply law of exclusion.
- Only 2 candidates are there.
- One excluded other candidate alone is the primary Atma.

**II) Yasya Upalabdahu :**

- There is some other perceiver behind the Sukshma Shariram, Mind, intellect.
- It is called Consciousness principle, Prajna Tattvam, Chaitanya Tattvam behind the Mind.

III)

Atma	I – Consciousness, am – Perceiver
Mind – Sense Organs, Body	Perceiving instrument

IV) Atma Chaitanyam = Upalabdha = Perceiver, observer, experiencer, knower, subject.

V) All others are instruments for the subject, Atma.

- Hridayam (Buddhi)
  - Manaha
  - Karanam – Sense Organs
  - Prana
  - And their Vrutti (Functions)
- Instruments

VI) They are the instruments or we can say their functions are the instruments.

VII)

Mind	Mental Functions are called Vrutti, thought
- Instrument	- Mental function - Instrument

VIII) Every thought is an instrument for invisible consciousness to interact with the world.

IX)

Consciousness	Thought
- I am not Mind, thought	- Function of Mind - Medium, instrument

- I am Chaitanyam who am using thoughts for varieties of emotions, functions etc.

X) Upanishad will enumerated several thoughts.

- Each thought is called perception.

XI) Behind the perception is consciousness, Atma, the observer, perceiver, Atma.

XII) Vakshyamana – enumerated in following sentences.

- **Saha Upalabdha :**

That consciousness is the ultimate perceiver.

- That consciousness is Upasya Atma, discovered, arrived at through the enquiry by excluding body, mind, sense organs, buddhi and Prana.

XIII) It is object of enquiry for us.

- Our destination = Pure Consciousness Nishchayam Kurvantaha.

XIV) Learn to use Aham for consciousness, substratum for body, Mind, intellect, prana, Sense Organs and intellect.

## XV) Gita : Chapter 10 – Verse 20

अहमात्मा गुडाकेश  
सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च  
भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa  
sarvabhūtāśayasthitaḥ |  
aham ādīśca madhyaṃ ca  
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- If you mean anything else you are very mean consciousness alone is the ultimate perceiver, observer, subject, Aham.

## XVII) Upadesa Sahasri : Aside topic

### a) Atma is perceiver, knower

- How knower?
- Knowing job
- Walker – One doing walking action
- Writer – Writing action
- Talker – Talking action

### b) ER' with Verb = Someone doing action by agent who is behind the body.

c) Knower = Knowing Action, process, involves modification.

d) Atma = Vivarta Upadana Karanam

- Changeless knower.

**e) Other knowers :**

- Involves thought modification.

f) Atma = Consciousness, can't have any modification at all.

- Thought belongs to mind not to Atma.
- Thought is the process of knowing.

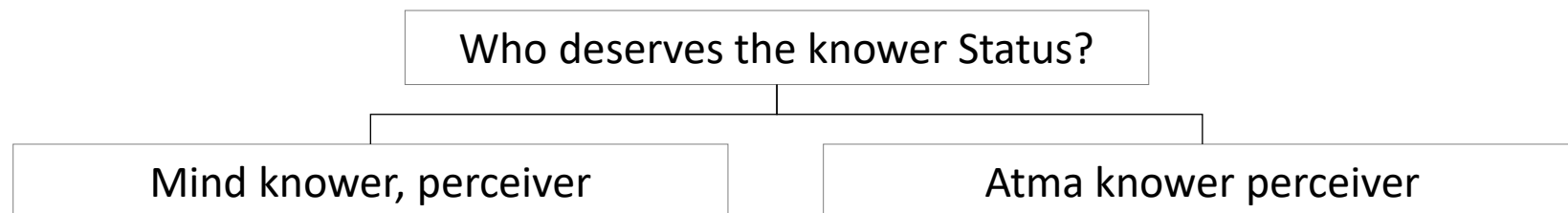
g) Knower status can never be given to Atma.

- How do you call Atma the knower.

h) Knowing involves thought

- Thought happens in the Mind.
- Mind alone deserves the name knower.
- Mind can entertain thoughts, can undergo change.
- Mind should be knower.

XVIII)



- Who is the perceiver – doubt even after 30 years of Vedantic study.



### **XIX) Problem :**

- Both can't be called perceivers.
- Mind can entertain thought, not perceiver, by itself is Jadam.
- Chidabhasa does not belong to the Mind.
- Chidabhasa is donated by Atma.
- Chidabhasa not part of Mind.
- Mind can't be perceiver.

### **XX) Atma by itself can't be perceiver.**

- Atma can't entertain thought.
- Our mind is continuously producing thoughts with our perceptions or triggered by Vasanas.

### **XXI) Neither Atma or Mind is an independent perceiver, knower, doer, thinker, smeller, any – er's**

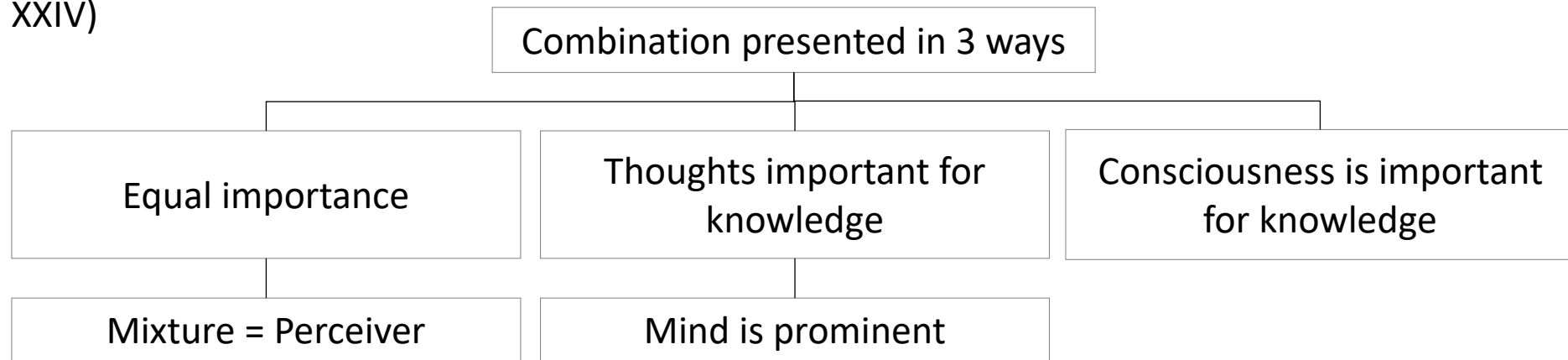
### **XXII) Invariably mixture alone is the perceiver.**

- Atma + Mind = Perceiver
- Example : Electricity, fan alone is the perceiver, gives the wind.
- Remove fan, or electricity, no breeze.

### **XXIII) Adhyasa Bashyam – Brahma Sutra :**

- Adhyasam Punaskrutya Sarva Pramana Prameyaha Vyavaharaha...
- Combination does all activity.

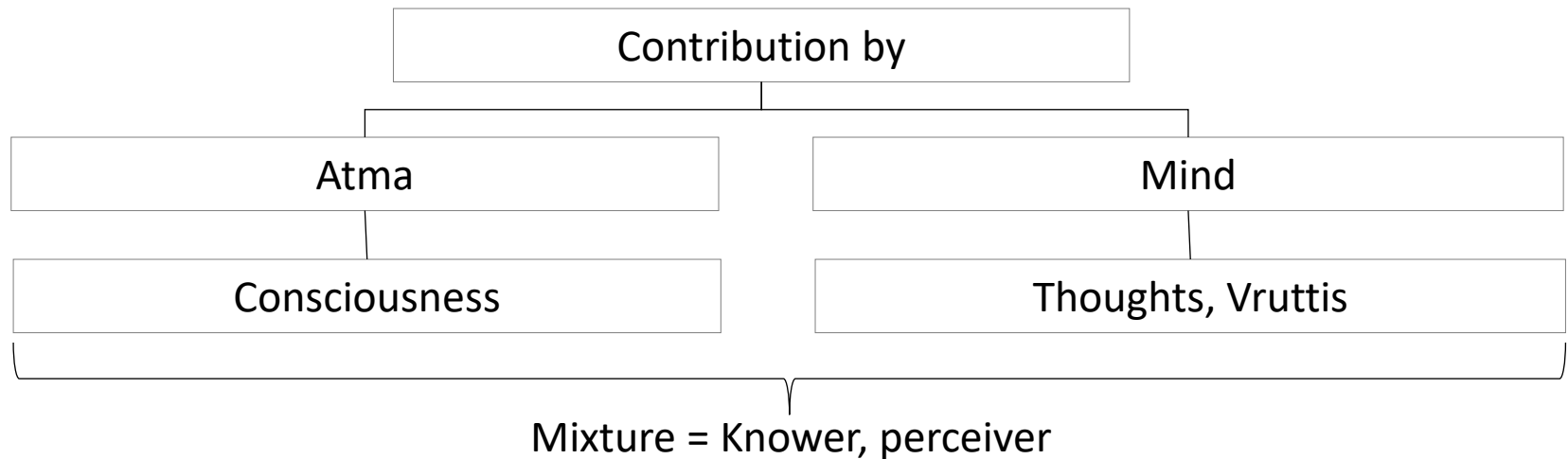
XXIV)



XXV) Atmanas Sachidam Sashcha Buddher Iti Jidvayam

Samyojadi Dekena, Janami Iti Tat Pravartate.

XXVI)



- Says Janami, I – know.

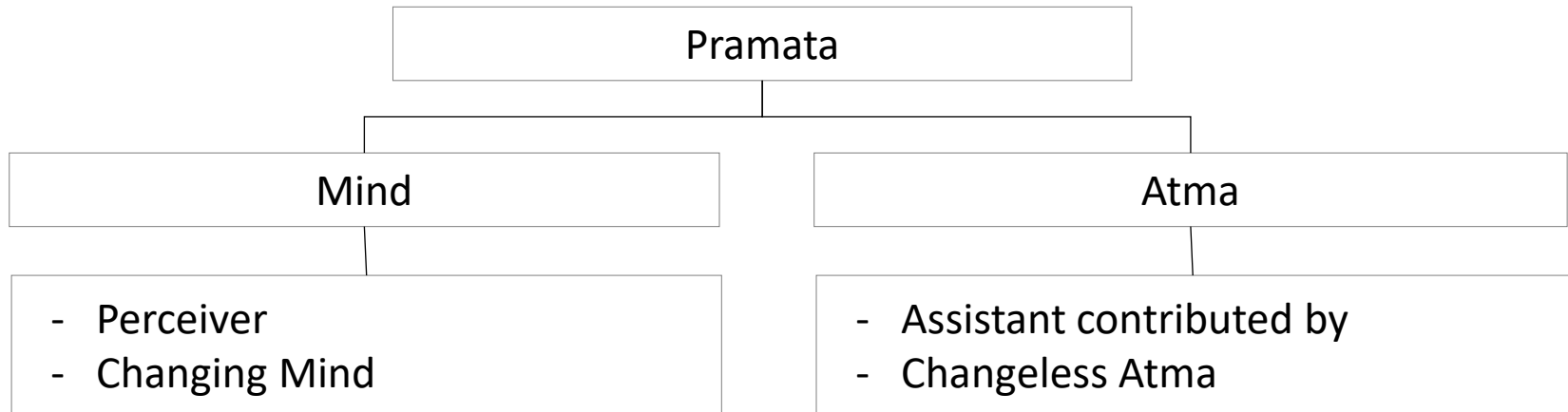
XXVII) Sometimes to highlight importance of thoughts for knowledge, we say mind is the perceiver.

- Highlight role of thought for knowledge.

XXVIII) Say Mind is the perceiver.

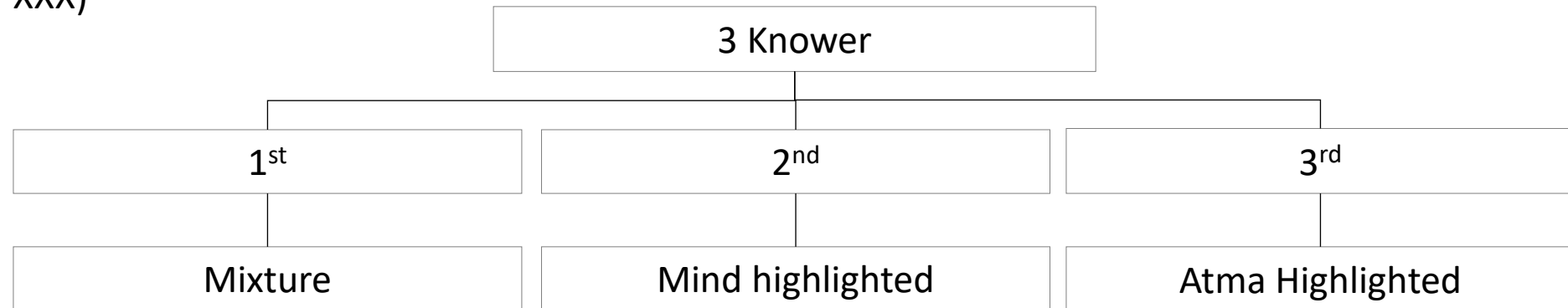
- Add – helped by consciousness.
- Need contribution of consciousness, Atma in the form of Chidabhasa.
- Mind is the perceiver assisted by contribution of Chidabhasa.

XXIX)



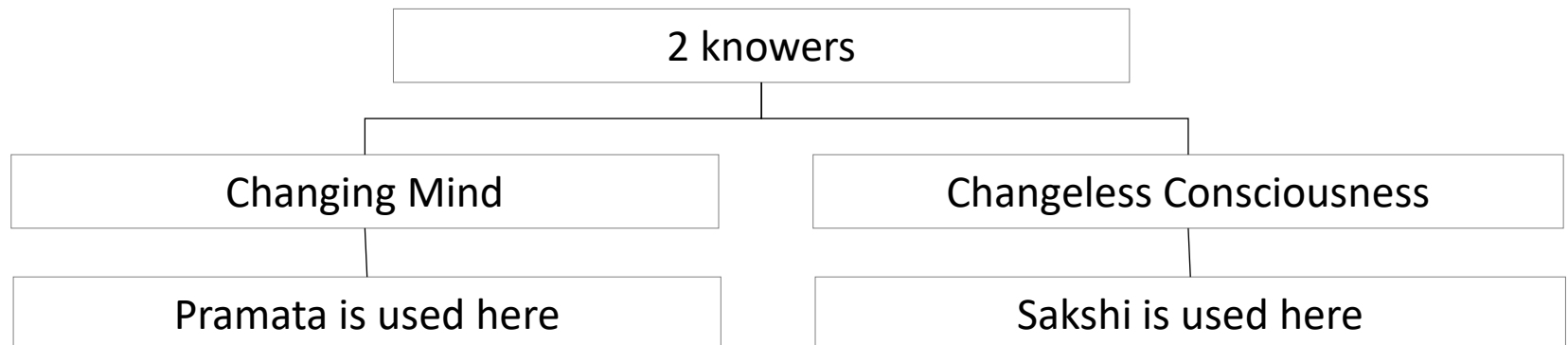
- Changing knower = Pramata.

XXX)



### 3<sup>rd</sup> : Consciousness highlighted

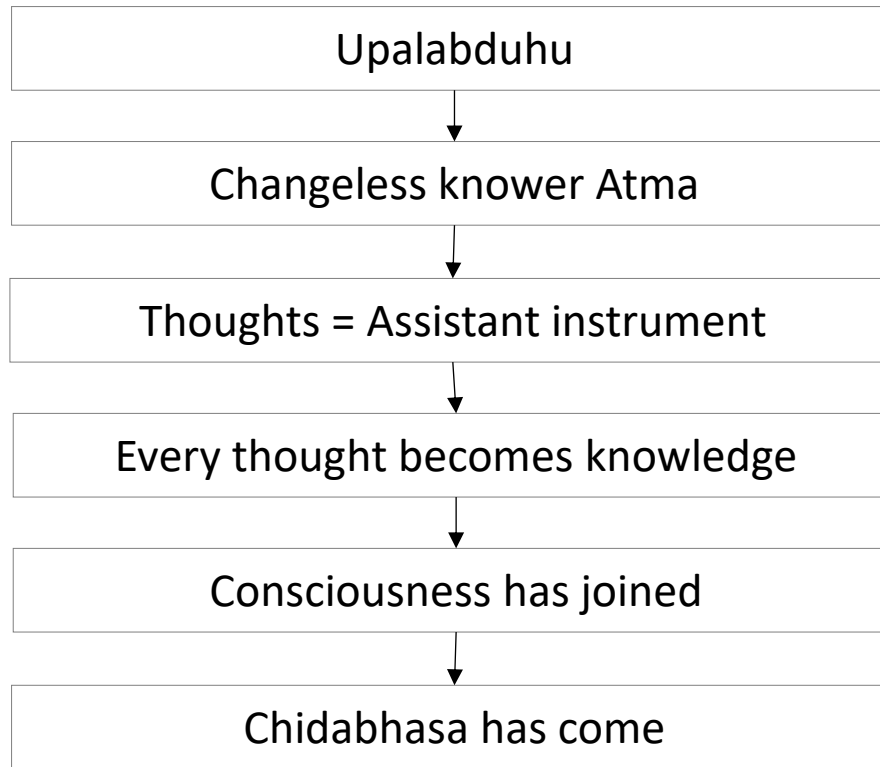
- a) Without Consciousness no knowledge is possible.
- b) Crucial component of knowing is Atma – Consciousness.
- c) Assert Atma is the changeless knower, Sakshi, Vivarta Karanam.
- d) Atma contributes consciousness without undergoing change.
- e) Atma is changeless knower by contributing consciousness.
  - Atma does not do anything to be a knower, no change, only presence required.
- f) In sleep, Mind not available, hence, I, Atma, alone am, my Svarupa.
- g) Atma is changeless knower with the assistance of thought contributed by changing Mind.
- h)



#### i) In Aitareya Upanishad :

- Shankara treats Pragyanam as ultimate changeless knower, Sakshi Chaitanyam, Upalabdat.

j)



k) Every thought becomes knowledge.

- Ghata Vrutti Jnanam.
- All thoughts are mirrors of Jnanam.

XXXI) Pata, Kama, Krodha, Vrutti Jnanam.

- Every Vrutti = Jnanam.
- In every Jnanam, presence of Atma is very much available in the form of Chidabhasa (Reflected Consciousness).

## XXXII) Kenopanishad :

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. [II – 4]

In every piece of knowledge

- Variable part
- Thought

- Non variable part
- Consciousness, Sakshi

- Consciousness = Prajnanam.
- That Prajnanam is Brahma.
- Prajnanam Brahma.

## XXXIII) Where do you discover Brahman?

- In every perception
- Pratibodha Veditam Matam.
- Upanishad refers to few Samjnanam, Pragyanam, Medha, Drishti...
- In good and bad thoughts, there is consciousness.

- May you know, I am the consciousness is every thought.
- Hence consciousness is eternal, thoughts are ephemeral.

XXXIV) Saha Upalabdat = Sakshi Chaitanyam alone is Upasya, arrived at consciousness as Atma.

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

तदन्तःकरणोपाधिस्थस्योपलब्धुः प्रज्ञारूपस्य ब्रह्मण उपलब्ध्यर्था  
या अन्तःकरणवृत्तयो बाह्यान्तर्वर्तिविषयविषयास्ता इमा उच्यन्ते ।

I) Primary Atma, Upalabda, changeless perceiver is called Prajnanam, knower.

- Consciousness is the knower assisted by the thought.
- Changeless knower = Sakshi or Upalabdha.

II) Where is Sakshi obtaining?

- Within the Antahkaranam.
- Antahkarana Upadhistha.
- Upadhi = Mind.
- Changeless knower is available within the Upadhi called Mind or thought.
- Prajnana Rupasya and which is Brahman.

III) Sakshi Chaitanyam is in the Mind also because Chaitanyam is all pervading infinite consciousness.

- All pervading consciousness can't be a perceiver.
- Why?
- It requires assistance of Mind.

IV) Sakshi presents itself as perceiver in the Mind.

- With – Mind – Upadhi alone Atma gets the name Sakshi, perceiver status.

V) Word Sakshi can be used only for the consciousness, which is enclosed within the mind.

- Consciousness in desk, table, mike is called existence.

VI) Word Sakshi = Name of Consciousness obtaining within a living being.

- Brahmana Prajna rupasya Upalabdhartha.
- Since Sakshi becomes perceiver, it requires the thought.
- Thoughts are provided by the Mind.

VII) Sakshi in the Mind can be the knower of world around me.

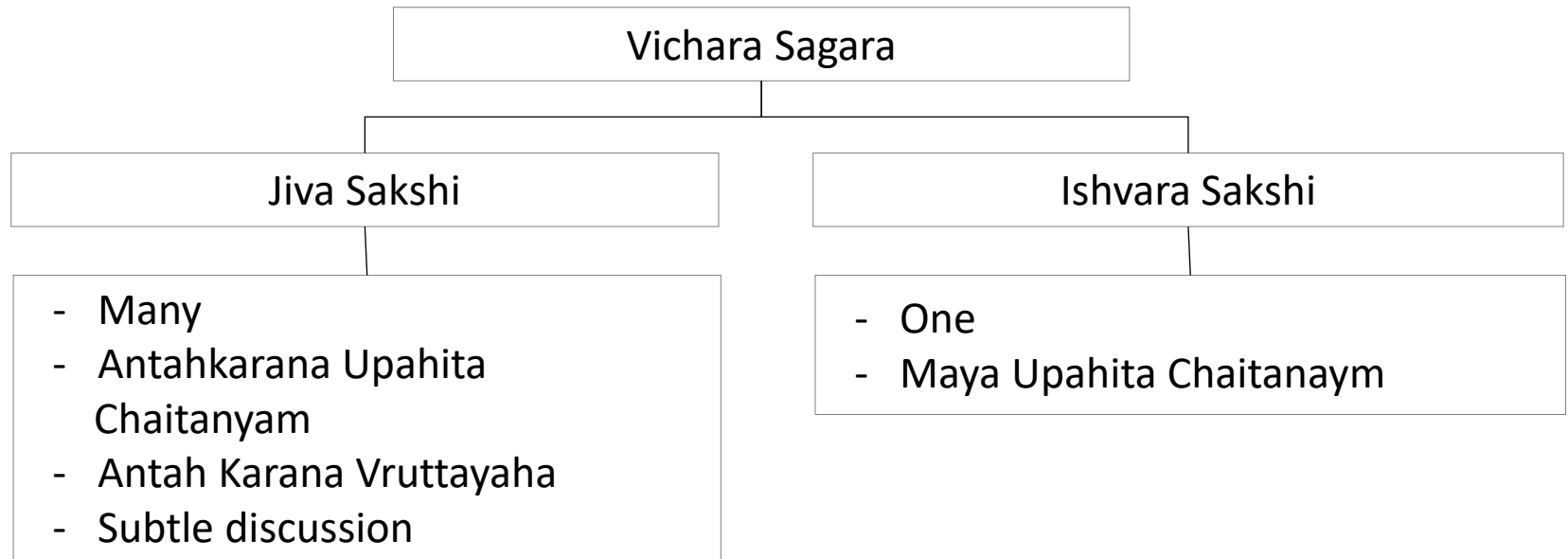
- I can't be Sakshi of another place.
- I can be Sakshi only with the help of the Mind.

VIII) Mind is localized, Sakshis knowledge also is localized knowledge.

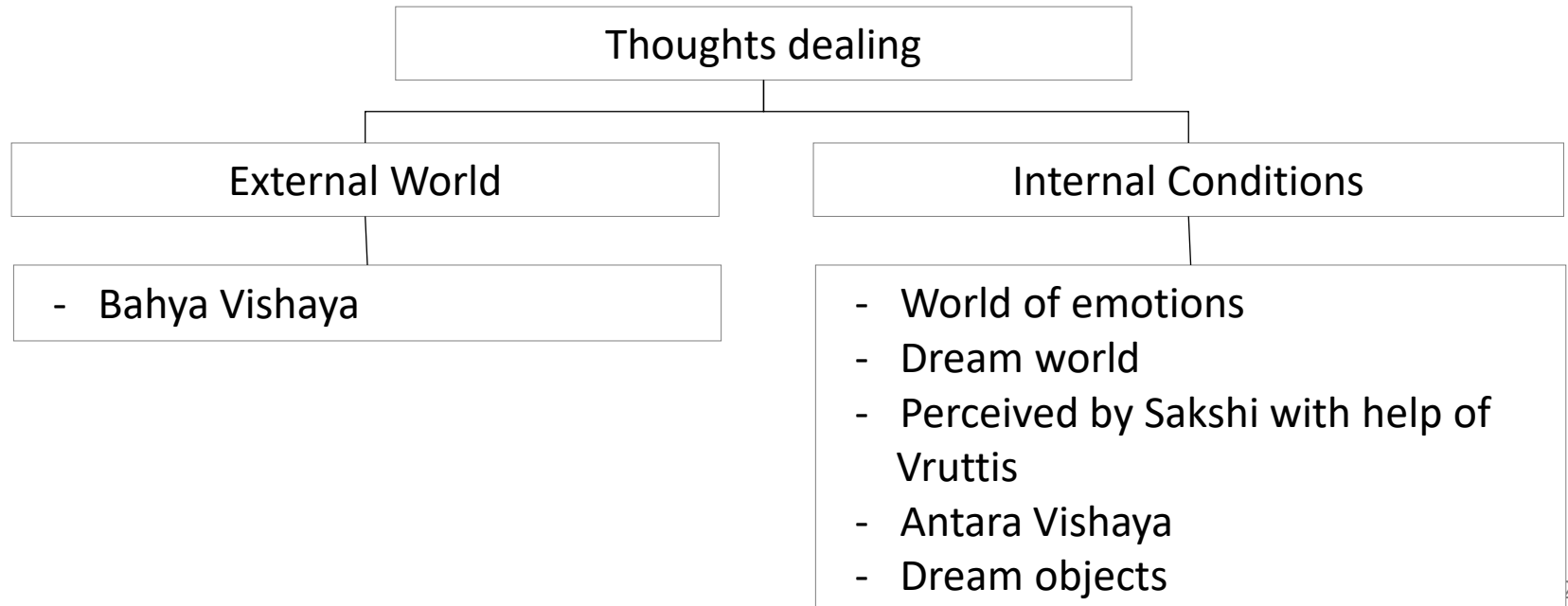
- What your Sakshi knows, my Sakshi can't know.



IX) How many Sakshis are there?



X) Countless thoughts take place for Jiva Sakshi.



## **XI) Some Vruttis are mentioned by the Upanishad :**

- Samjnanam, Ajnanam, Shankara comments in topic 209.

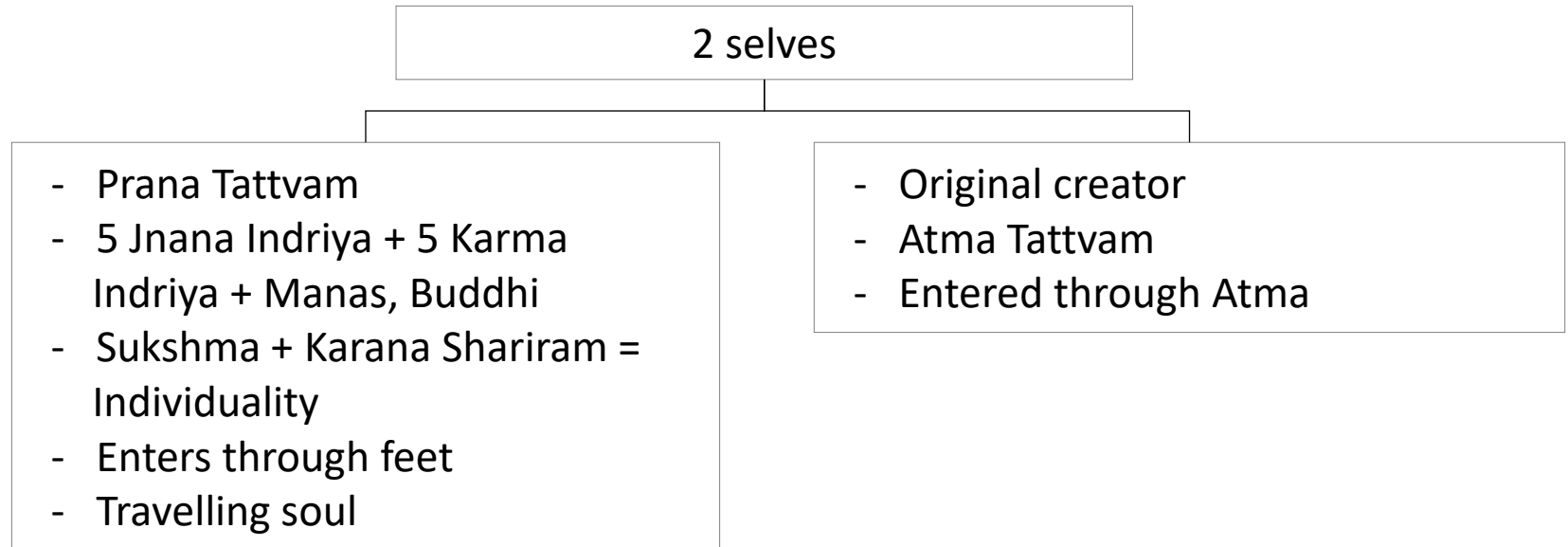
## **Revision :**

## **Chapter 2 – Verse 2 Bashyam :**

### **I) Enquiry :**

- Which one is our real self.
- Katharaha Atma.

### **II)**



### **III) Verse 2 :**

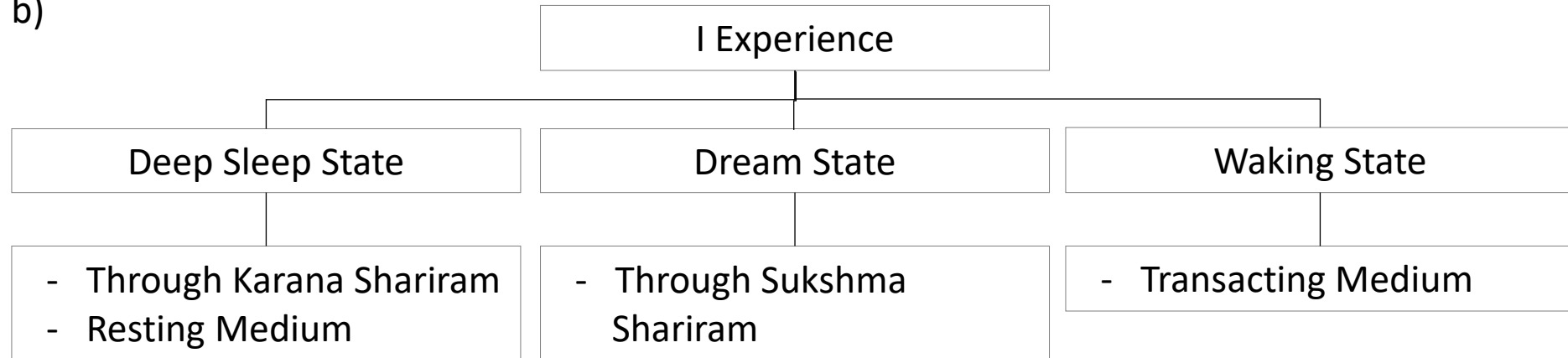
- Rishis excluded Sukshma + Karana blend as Atma.

#### IV) What is the logic?

##### a) Yena = Instrument of transaction

- Sukshma and Karana Shariram – Medium through which I transact.

##### b)



##### c) Logic – Karanam can't be Atma.

##### d) Arrived at real Atma.

##### e) Shankara – Mimamsa skill

- Conclusion of Rishis.
- Logic?
- Of 2, one excluded.
- Parishesha Nyaya.

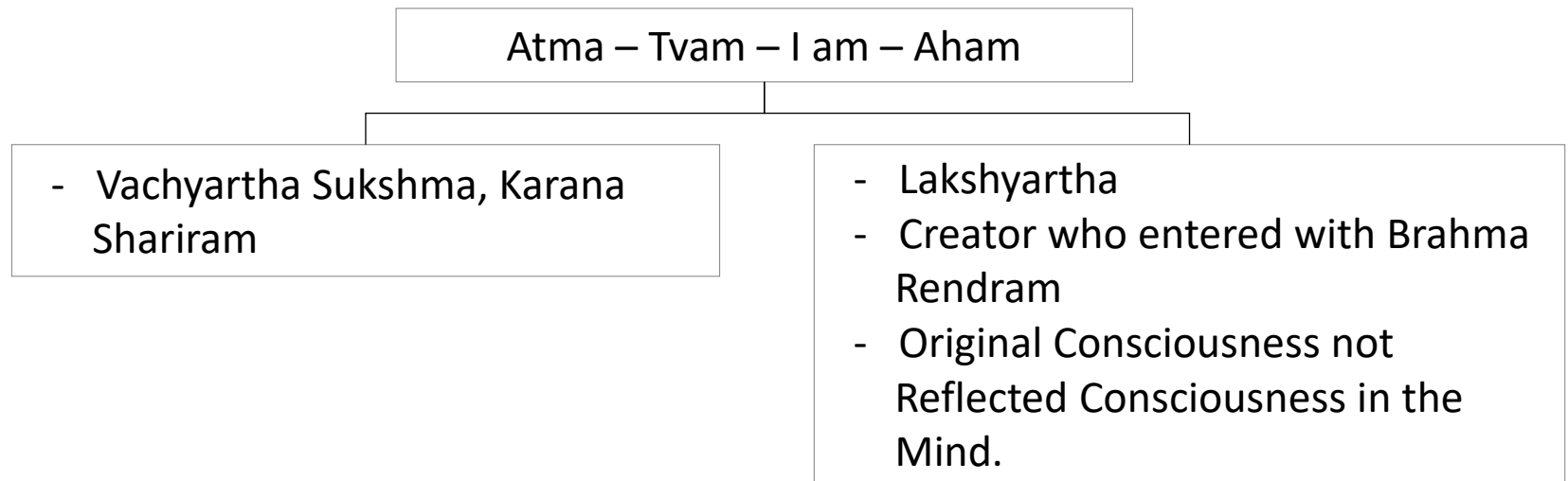
##### f) I – Original Atma, created everything am now available in the body – Vivarta Karanam of Jagat.

g) Created physical body, pierced the head.

- Anupravesha Rupena.

V) Atma is available within body as Original Consciousness, named “Pragnya” Rupa Chaitanyam.

- Pragnyayam is Atma = Arriving at Tvam Pada Lakshyarth, excluding the Vachyarth.



VI) When Original Consciousness is all pervading, how entry through head?

**Answer :**

- Original Consciousness need not enter
- To show Uplabyarth Arthaha
- To show its available within the body also.

## VII) Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता । सत्यं ज्ञानमनन्तं ब्रह्म ।	Oṃ brahmadevidāpnoti param   tadeṣā'bhuktā   satyaṃ jñānamanantaṃ brahma
यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति ॥ १ ॥	yo veda nihitaṃ guhāyāṃ parame vyoman   so'shnute sarvān kāmānsaha   brahmaṇā vipaściteti    1

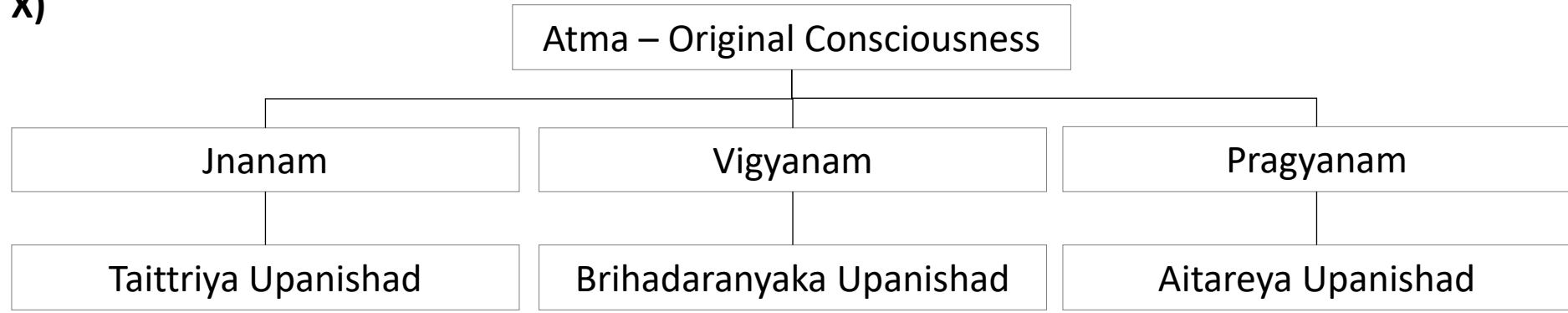
Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

VIII) Entry = Availability of creator Atma within the Body behind Sukshma – Karana Shariram  
= Nitya, eternally present.  
= Named Satyam Jnanam, in Taittiriya Upanishad, Pragnyanam in Aitareya Upanishad.

IX) Creator available within Sukshma Shariram as Original Consciousness.

- Called Vigyanam Anandam in Brihadaranyaka Upanishad – Chapter 3 – 9<sup>th</sup> Section.

X)



- Entered as though, available as original I always in the body.

XI) That original I, Upanishad reveals as Jagat Karanam.

**XII) Dakshinamurthi Stotram :**

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |  
svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

- **This Chaitanyam is called Svarupa Jnanam.**

- All conclusion of Rishis, after 1<sup>st</sup> Sentence of Mantra 2.

XIII) What is message of 2<sup>nd</sup> Sentence.

- Samjnanam... Sankalpa.

a) The original consciousness is available in every thought which is rising in the Mind.

**b) Mind is used as an instrument to know the external world.**

c) Thought = Karanam

= Karana Shariram

= Pramanam to reveal external world.

d) When Mind Pramanam is not available in deep sleep state, no world.

- Hence Sakshi is said to lend existence to the world through the Mind instrument.

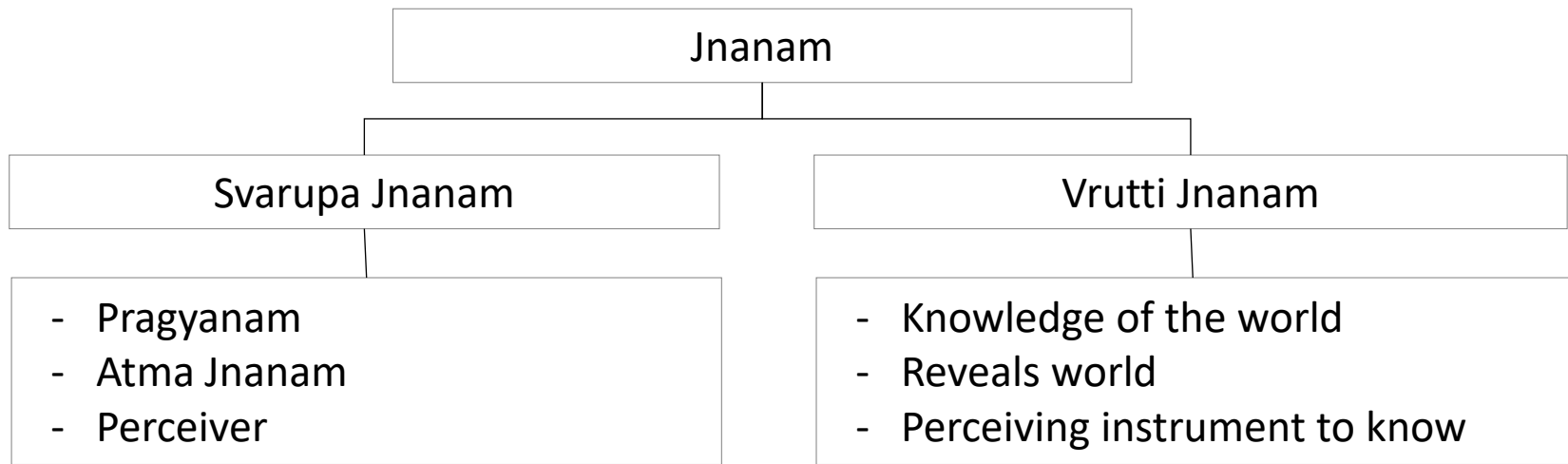
e) Svarupa Jnanam is available in every Vrutti in the form of Chidabhasa.

- Every thought has Chidabhasa.

f) Vrutti + Chidabhasa = Vrutti

= Jnanam Knowledge of external world

XIV)



**XV) Vrutti Jnanam can't exist separate, away from Svarupa Jnanam.**

- Wherever Vrutti Jnanam, there Svarupa Jnanam is there as the Adhishtanam, the screen, the content of Vrutti Jnanam.

XVI) How many Vrutti Jnanams are there?

- Infinite Vrutti Jnanam.

XVII)

Vrutti Jnanam	Svarupa Jnanam
<ul style="list-style-type: none"><li>- Variable</li><li>- Rupa, Shabda... etc..</li><li>- Vyavaharika Satyam</li></ul>	<ul style="list-style-type: none"><li>- Invariable</li><li>- Content of every Vrutti Jnanam</li><li>- Paramartika Satyam</li></ul>

- Seen Prashnopanishad – Chapter 6 in long enquiry



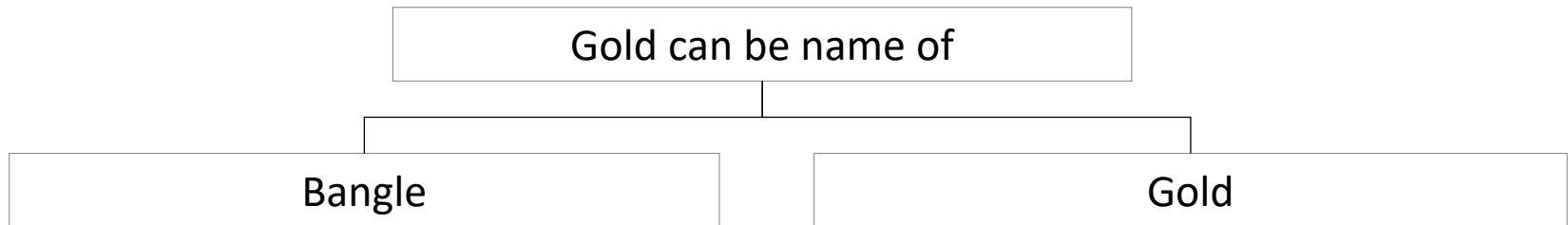
XVIII) Names used for Vrutti Jnanam – Ghata, Pata Jnanam etc, can be used as names of Svarupa Jnanam also.

- Because Svarupa Jnanam is content of Vrutti Jnanam.

XIX) a)

Bangle	Gold
Ornament	Content of Bangle

b)



c) Logic :

- No ornament other than Gold.
- Bring bangle... gold brought not bangle separate.

d) Vrutti Jnana Shabda = Svarupa Jnanasya Nama Bavati  
= Jnana Shabda = Words

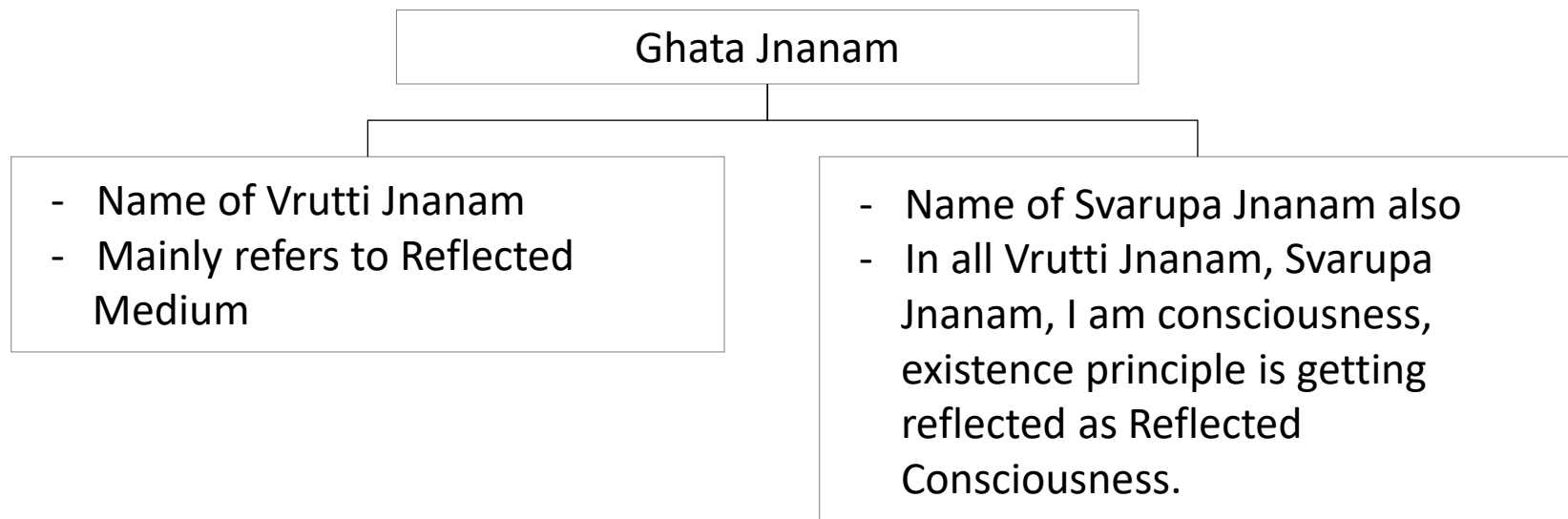
- Vrutti Jnana Shabda = Ghata, Pata, objective knowledge.
- Primary refer to Vrutti Jnanam.

e) Lakshanaya :

- By implication, they can refer to Svarupa Jnanam.

f) By implication Ahamkara ego I, can refer to Atma, Svarupam.

g)



## XX) Kenopanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

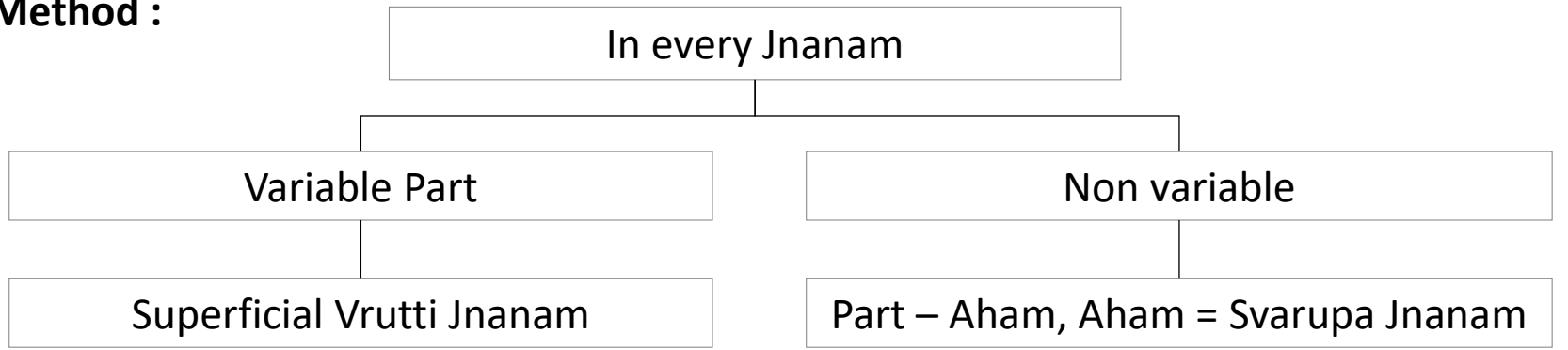
Indeed, he attains immortality, who intuitively in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

XXI) For a discerning Mind, Svarupa Jnanam is available in every Vrutti Jnanam.

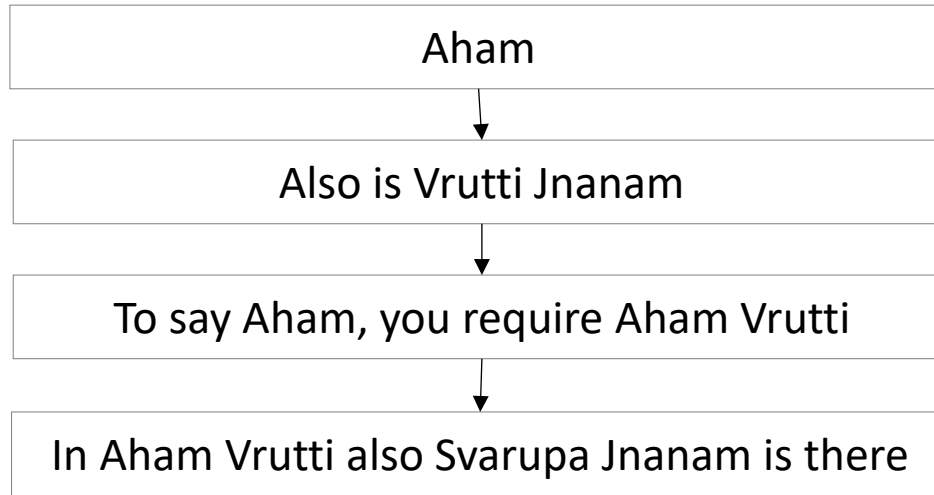
- Open eyed meditation with knowledge, clear understanding of Veda.

XXII) How to discern the Svarupa Jnanam in the Vrutti Jnanam?

### XXIII) Method :



### XXIV)



### XXV) Dakshinamurthi Stotram :

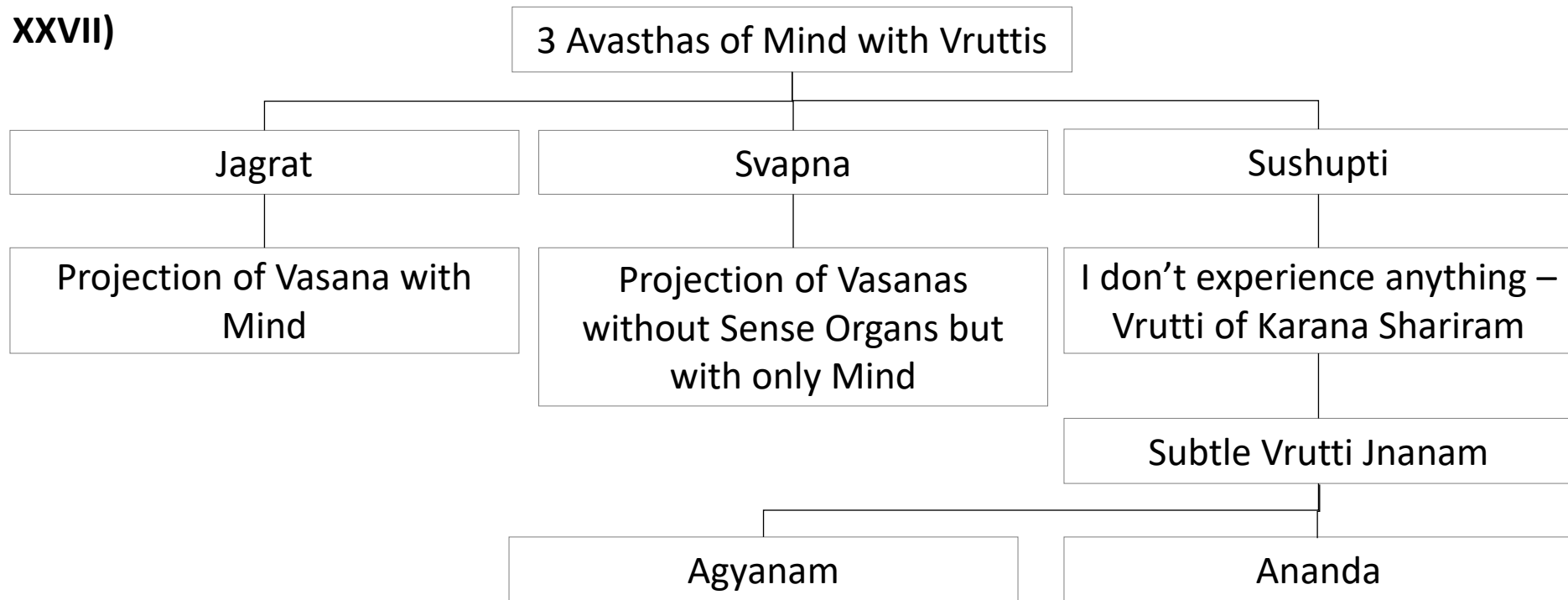
बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
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He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Daksinamurty is the prostration. [Verse 7]

XXVI) In all variable Vrutti Jnanam and variable Avasthas which are only Vruttis – mind, Aham is invariable.

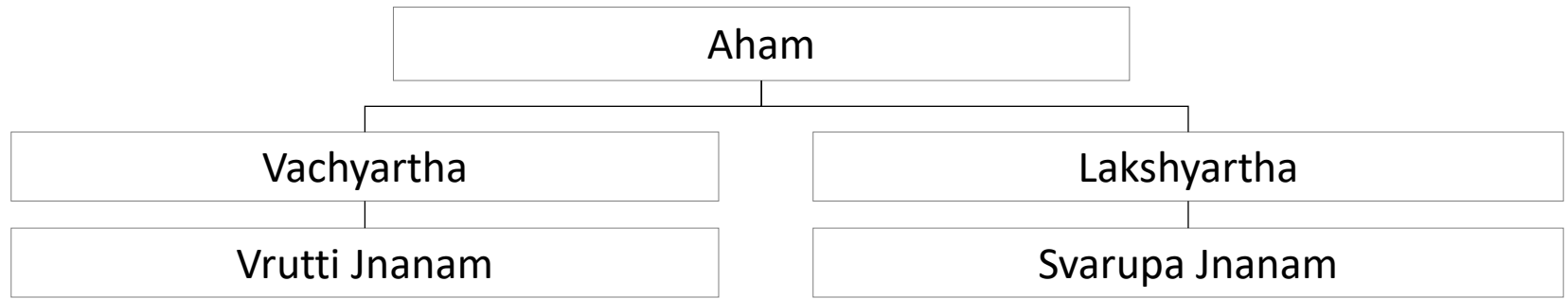
**XXVII)**



XXVIII) In all Vrutti Jnanam, Aham Aham Iti Antaha Sphuranam Sada

- Vrutti Jnanams are variable, Svarupa Jnanam is not variable.

XXIX)



XXX) Therefore Upanishad says all Vrutti Jnanams are names of one Svarupa Jnanam.

XXXI) Can do Ashtottaram

- Ghata Jnanaya Namaha
- Krodha Jnanaya Namaha
- Kama Jnanaya Namaha
- All Archanas go to one Svarupa Jnanam.
- Upanishad is Pramanam.

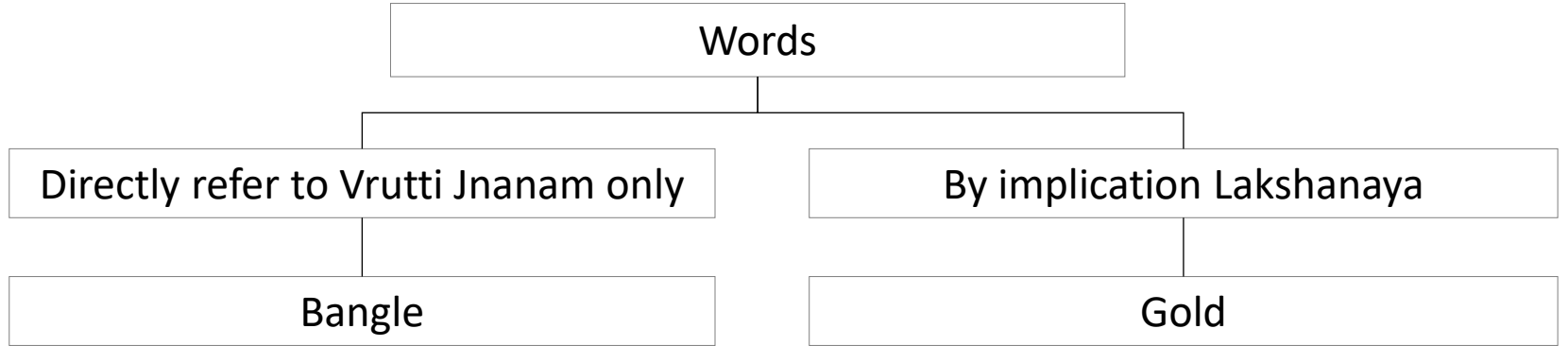
XXXII)

Different

1. Samjnanam...	9. Manisha
2. Ajnanam...	10. Jutihi
3. Vijnanam..	11. Smrutihi
4. Prajnanam	12. Sankalpaha
5. Medha	13. Kratuhu
6. Drishti	14. Asuhu
7. Drithihi	15. Kamaha
8. Matihi	16. Vashaha

### XXXIII) 16 – Shodasha Kala Archana – Vrutti Jnanam

- All are names of Svarupa Jnanam – Pragyanam.



- Lakshanaya Svarupa Chaitanyasya Nama Dheyani Bavanti.
- Prajnayasya Nama Dheyani Bavanti.

XXXIV) All these are part of Tvam Pada Lakshyartham – Chodana Vakhyam.

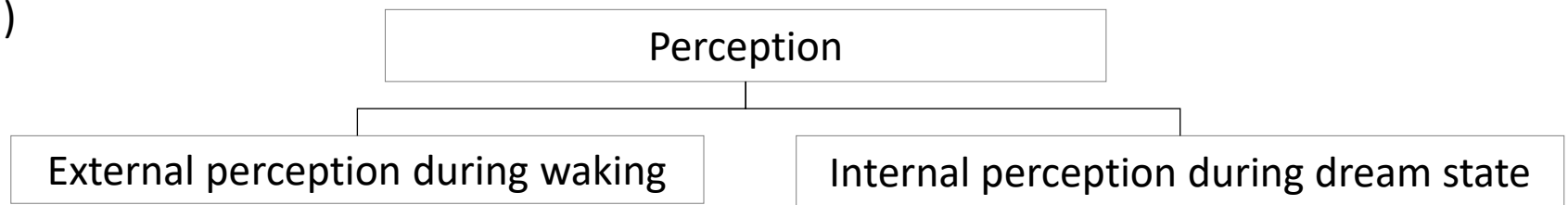
XXXV) I am Avastha Traya, Sthula Sukshma Karana Sharira Vyatiriktaha, Pancha Kosha Vilakshana Vrutti Jnanasya Api Svarupa Butaha.

- Nirvikaraha, Anagama Pahi.
- All these, Rishis arrived at, Shankara gives meanings of 16 words of Prajnanam.

XXXVI) Upalabduhu = Sakshi = Svarupa Atma, Chaitanya which is Prajnanam, Brahman.

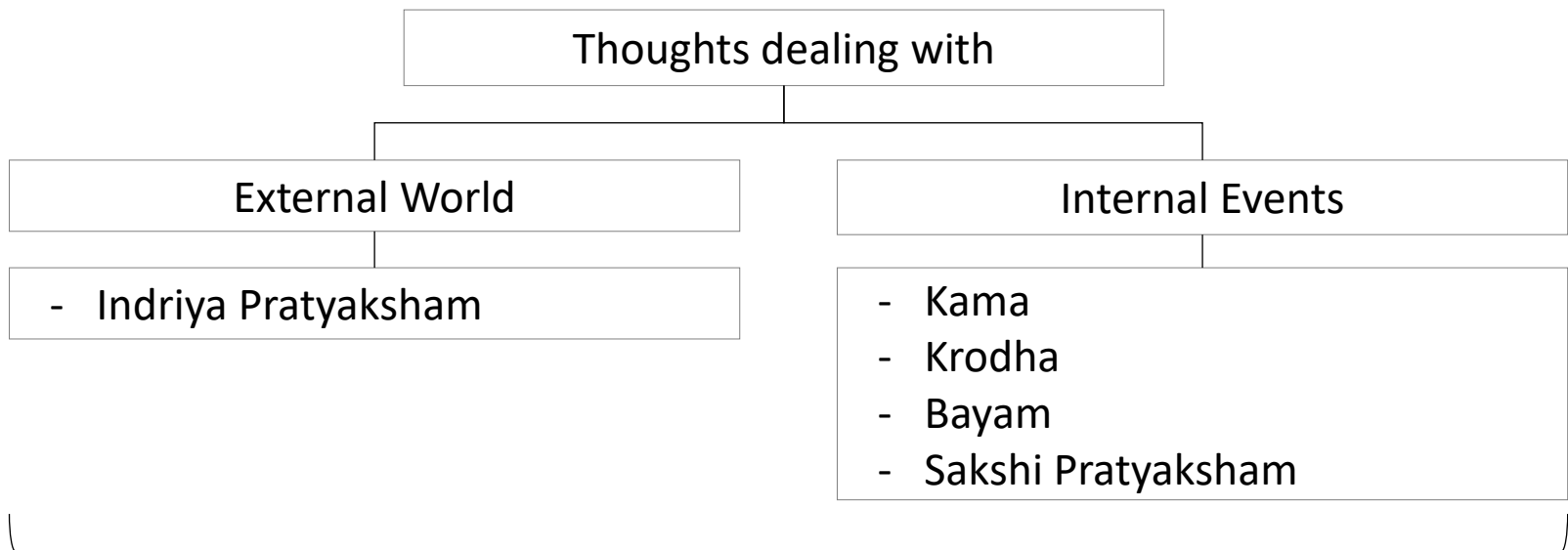
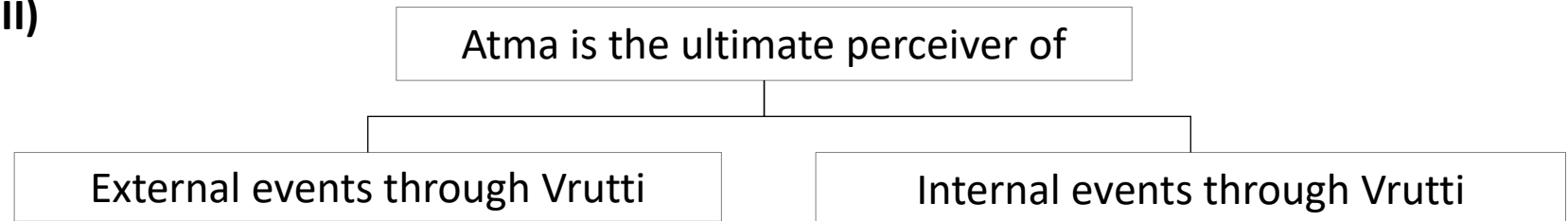
- Upalabdhyartham – they are the medium for the sake of perception, transaction.

XXXVII)



- When aware of our emotions, who is perceiving emotions.
- Atma perceives emotions with the help of Vrutti.

XXXVIII)



- Sarvan Atma Upalabathe

संज्ञानं संज्ञप्तिश्चेतन- भावः, आज्ञानमाज्ञप्तिरीश्वरभावः, विज्ञानं  
कलादिपरिज्ञानम्, प्रज्ञानं प्रज्ञप्तिः प्रज्ञता, मेधा ग्रन्थधारण- सामर्थ्यम्,  
दृष्टिरिन्द्रियद्वारा सर्वविषयोपलब्धिः, धृतिर्धारण- मवसन्नानां  
शरीरेन्द्रियाणां ययोत्तम्भनं भवति—धृत्या शरीर- मुद्वहन्तीति हि वदन्ति,  
मति- र्मननम्, मनीषा तत्र स्वातन्त्र्यम्, जूतिश्चेतसो रुजादिदुःखित्व-  
भावः, स्मृतिः स्मरणम्, संकल्पः शुक्लकृष्णादिभावेन संकल्पनं  
रूपादीनाम्, क्रतुरध्यवसायः, असुः प्राणनादिजीवनक्रिया-  
निमित्ता-वृत्तिः, कामोऽसंनिहित- विषयाकाङ्क्षा तृष्णा, वशः  
स्त्रीव्यतिकराद्यभिलाषः,

I) 16 Vrutti meanings names of one Svarupa Jnanam Lakshanaya (Chain = Gold – Lakshanaya)  
(Vrutti Jnanam – Lakshanaya Svarupa Jnanam)

II) Lakshyarth Rupena, Indirectly.



### III) Samjnanam : Samjnyaptihi

#### a) Chetana Bhava

- Chetana Bhava
- General sense of sentiency, self awareness I feel, I am existing.

#### b) How do I feel?

- Within the periphery of the body, I have a general awareness, I exist.
- It is caused by Svarupa Jnanam and Vrutti Jnanam.

#### c) Aham, Aham Iti Vrutti Jnanam

- I feel the presence of my body.

#### d) I feel the mosquito = “I” Sense

- It is a mixture of Svarupa and Vrutti Jnanam.

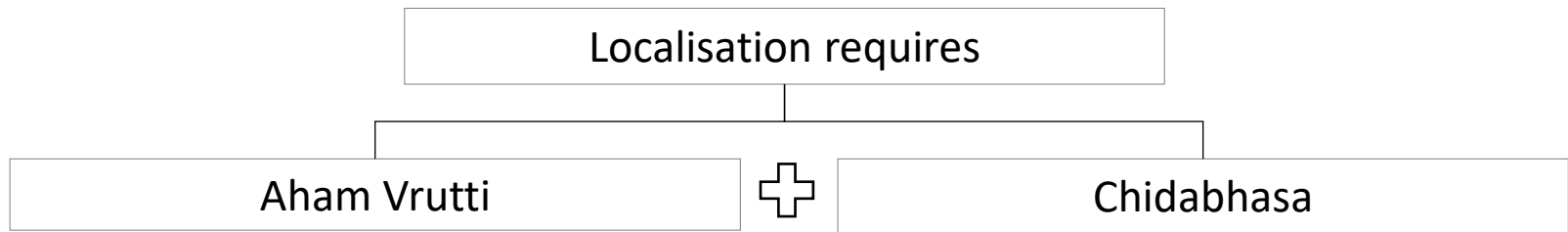
e)

Vrutti Jnanam	Svarupa Jnanam
<ul style="list-style-type: none"><li>- Localised</li><li>- Individualised</li><li>- Because of Aham Vrutti</li></ul>	<ul style="list-style-type: none"><li>- Inside and outside</li></ul>

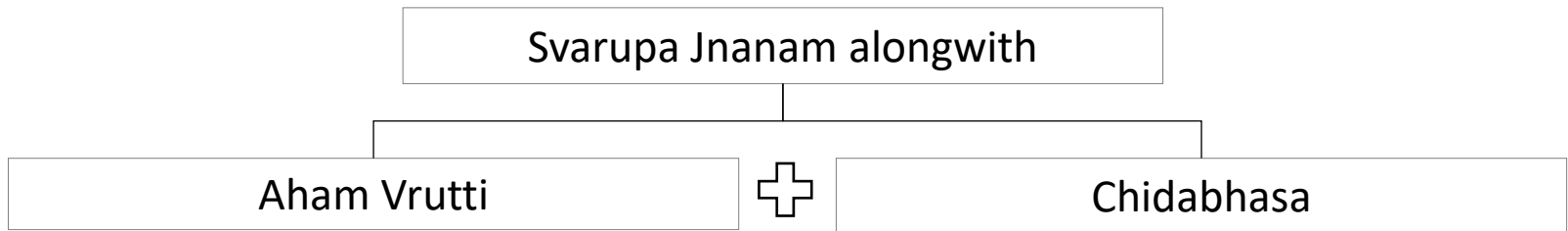
f)

In Sleep	Svarupa Jnanam
<ul style="list-style-type: none"><li>- Aham Vrutti is resolved</li><li>- I don't get the sense of localisation</li></ul>	<ul style="list-style-type: none"><li>- Inside and outside</li><li>- General awareness continues</li><li>- Pure “I”</li></ul>

g)

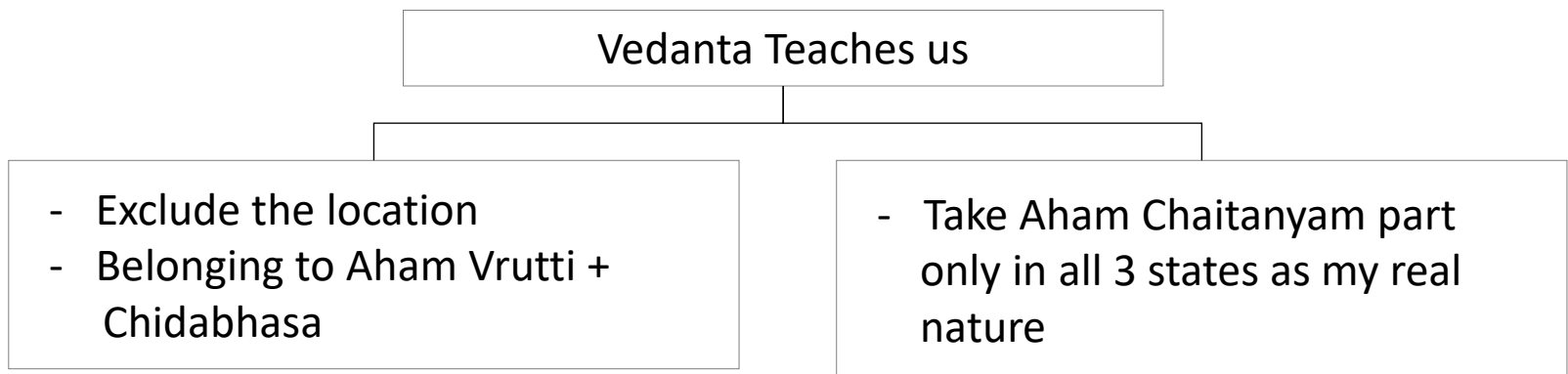


h)



- Is now sensed as I am.

i)



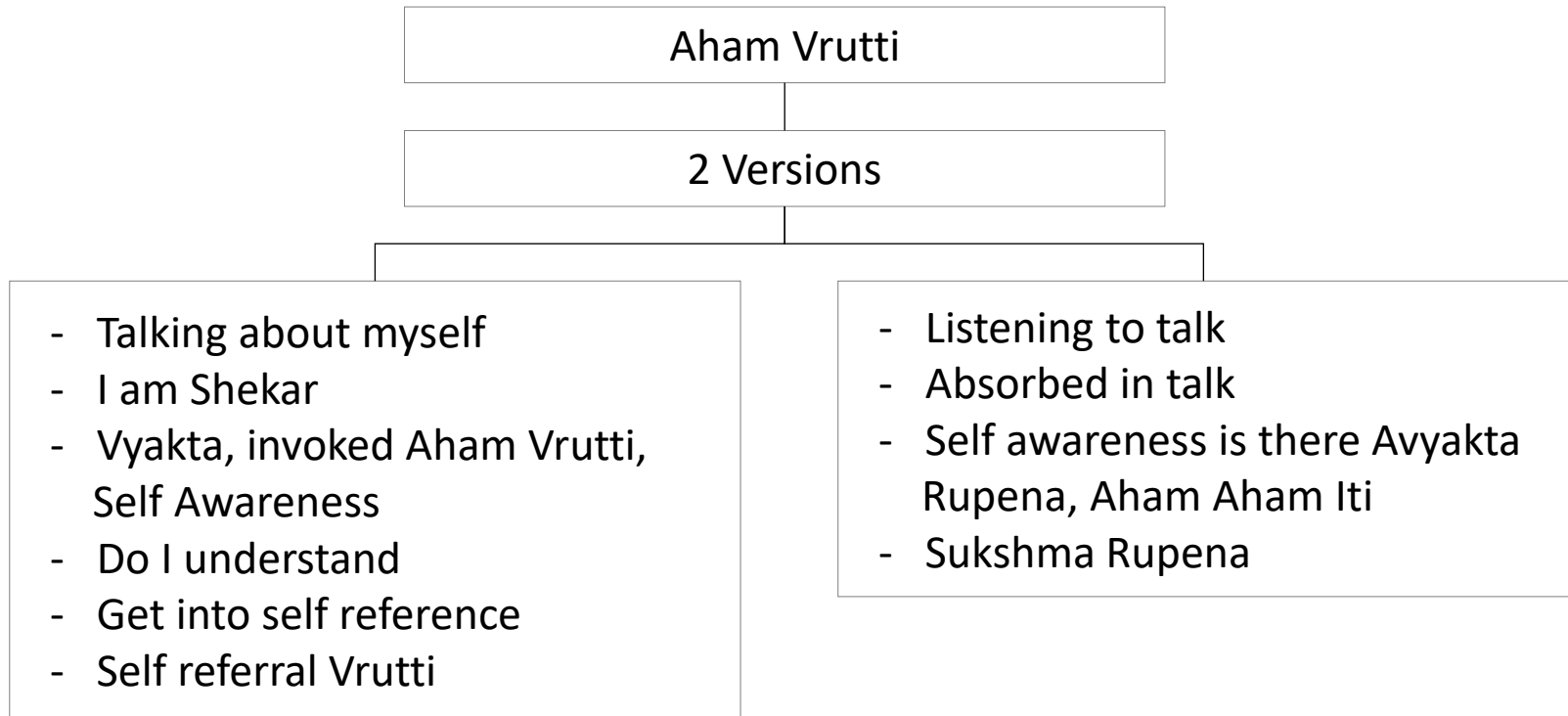
j) Non located Chaitanyam is Brahman, Turiyam.

k) Samjnanam = Sentiency, general self awareness expressed through Aham Vrutti + Chidabhasa.

l) Aham Vrutti is there all the time.

- During Jagrat and Svapna also Aham Vrutti is there for localisation.
- In Sushupti, Aham Vrutti resolves, localisation also resolves.

m)



n)

Idam Vrutti	Aham Vrutti
<ul style="list-style-type: none"><li>- Comes and goes</li></ul>	<ul style="list-style-type: none"><li>- Continuously present</li><li>- Jagrat, Svapna</li><li>- Sthula or Sukshma Rupena</li></ul>

## o) Sushupti Avastha :

- Karana Rupena – Aham Asti.

p) Sukshma Rupena Aham When extrovert.

q) Aham Vrutti = Eka Atma Pratyaya Saram in Mandukya Upanishad.

r) Aham Vrutti is there in 3 Sharirams + 3 Prapanchas.

- In that Aham Vrutti, it is available as Lakshyarth Chaitanyam

= Samjnyanam, Chetana Bhava.

= Self awareness.

III) a) Aajnanam = Anyaptihi = Ishvara Bhavaha

- When Aham Vrutti refers to Ishvara.

b) If Ishvara says Aham, it is also Aham Vrutti only.

- Aham Vrutti refers to Ishvara Bavaha or if there is a great Yogi, who is almost equal to Ishvara, that self awareness which has got Ishvaratvam.

c) Brahmajis Aham Vrutti is called Aajnanam.

#### d) Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idagm sarvamasrjata yadidam kinca,  
tatsrastva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam canirukatam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati || 3 ||

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- This is Ishvaras Aham Vrutti, also Vrutti Jnanam.
- A = Asamantat, extends all over.

#### IV) Vijnanam = Kaladi Parijnanam

- Knowledge of various arts and sciences.
- Dance, music, painting.
- All knowledges received in schools, colleges is Vrutti Jnanam.

## **V) a) Pra – Jnanam : Prathama Vibhakti**

- Upanishad uses twice
- Here, another Vrutti Jnanam.

### **b) Prajnanam – Prajnaptihi – Prajnata :**

- Tatkalka Pratibha
- Knowledge which comes as a flash.

### **c) When a situation requires**

- Think on your feet in a traffic Jam, can't do Sravanam, Mananam.
- Momentarily take action.
- Mind comes with a flashy idea.
- Let us turn right, go back, presence of mind thinking, Tat Kalika, at that moment, without thinking, as a flash, what occurs is called Pragyanam in this context.

### **d) Prabuta = Flash momentary intelligence.**

### **VI) Prajnanam comes in 3<sup>rd</sup> line also.**

- Pranasya Namadhyeyani Bavanti.
- Sashti Vibhati Prajnanam refers to Svarupa Jnanam.

## **VII) Medha :**

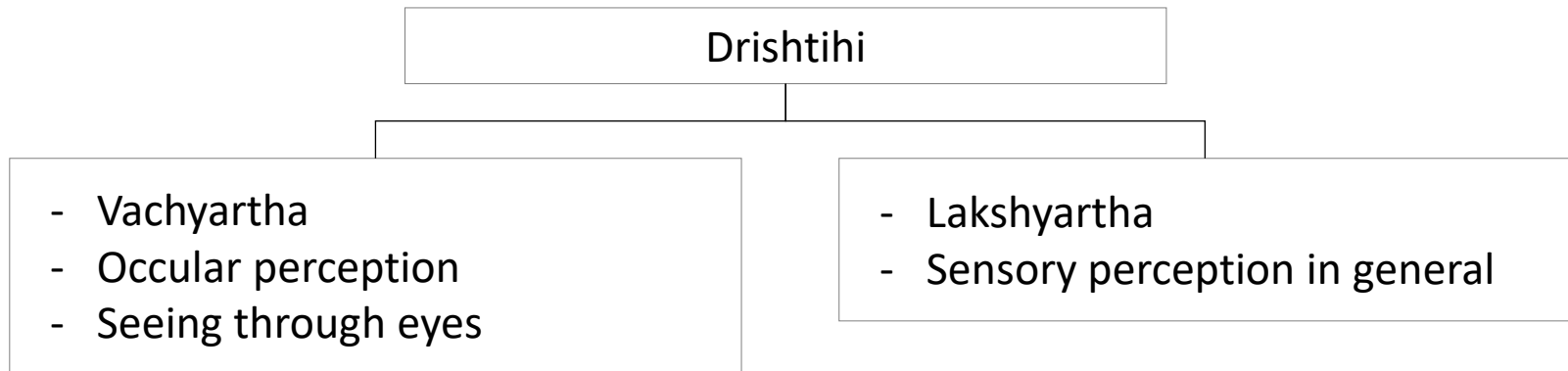
- Memory, Grantha Dharana Samarthayam.
- Ability to remember, hold a thought.

- Remember Shastric text.
- No smart phone.
- Remembering Veda, Vyakarana Sutras (Panini – Vyakarana Sutras – by heart – entrance exam in some school).
- Sutra form of literature is meant for holding in the mind.
- Tarqa – Sutras, Shloka for remembering.
- Gita in Shloka form.

### VIII) a) **Drishtihi :**

- Indriya Dvara Sarva Vishaya Upalabdihi.
- Sensory perception.
- Vrutti Jnanam.

b)



### c) **In the end will say :**

- All Vrutti Jnanam words can be used to refer to Svarupa Jnanam also.

IX) Dritihi = Will power

a) Dharana Shakti

- Sustaining power for any activity.

b) Walking to Kedarnath, don't know whether alive or dead.

c) Just you turn it will be there.

- Pull ourself, drag ourself and move on.
- Will required.

d) Dragging power, sustaining power = Will.

e) Avasananam – Tired, weakened.

- Indriyanam – Jnana Indriya + Karma Indriya.
- Uttanavam Bavati – again pushed up to activity.
- Whipped up to activity.
- Like they whip the horse.
- Will is also Vrutti Jnanam.

f) Uttambaram = Holding sustaining.

- Udu + Sthamb Dhatu.

g) In death bed, person uses will to keep alive till son comes.

**h) Surviving will :**

- Son comes, person dies.
- Holding life by sheer will, without let go.



## **X) Matihi :**

- Any thinking process, thoughts, Mananam.

## **XI) Manisha :**

- Svatantrayam, independent thinking, without external Guidance.

### **a) Speculative thinking**

- Thinking with Guru, Shastra Guidance.

### **b) Philosophy – arrived at by speculative thinking**

- Don't use Shastra Pramanam.

### **c) Shankaras Advaita Vedanta, not accepted as a philosophy.**

### **d) It is not independent thinking.**

### **e) Shankara arrives at Advaitam with the help of Shastra.**

- Hence called Darshanam, Vision.

### **f) Sarva Brahma Aupanishadam**

- Vedanta = Philosophy is wrong word.

### **g) We don't have religion and philosophy.**

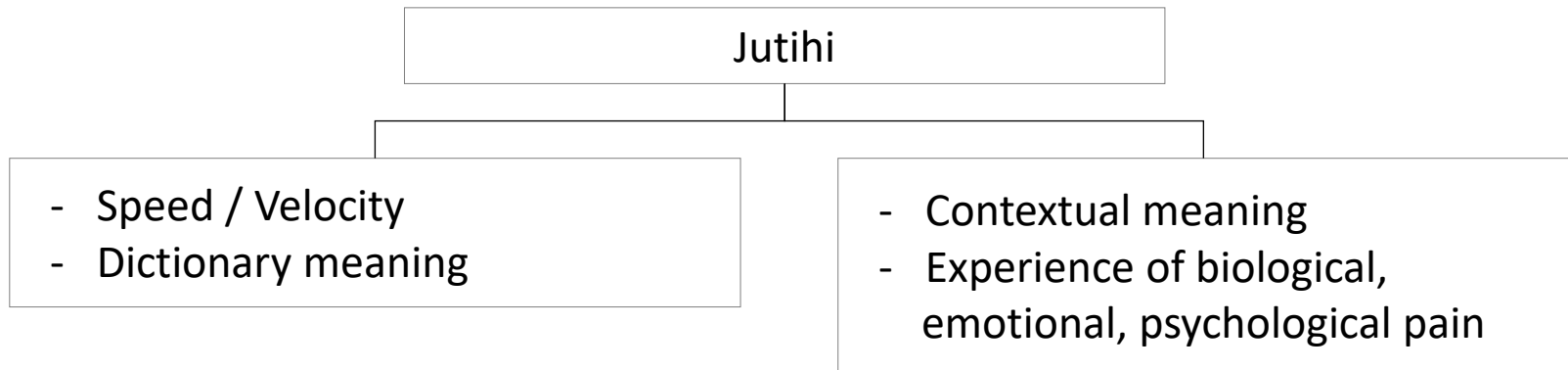
- We have religion and spirituality.
- School of thought – ok.

h)

Mananam	Manisha
<ul style="list-style-type: none"><li>- Our Darshanam</li></ul>	<ul style="list-style-type: none"><li>- Philosophy</li><li>- Svatantriyam</li><li>- Independent thinking</li><li>- His brain - child</li></ul>

i) Manisha Panchakam – different meaning.

XII)



a) Chetasaha – Rujadhi Dukhitva Bhava

- Suffering due to disease also is a Vrutti.

b) Roga – Puj – Dhatu – Disease.

**c) Physical, emotional pain :**

- Biologically fit.
- Mental pain.
- Sadness, suffering.

### **XIII) Smrutihi :**

- Smaranam.

#### **a) Joke :**

- Dharma – Noble action – may you desire, will to do.

#### **b) Moolam – Artha**



Change in tone only

#### **c) Matihi – Maranam**

- Prajnanam – Prajnapti
- Smrutihi – Smaranam.

#### **d) Meaning is evident**

#### **e) Recollection, remembrance**

#### **f) Medha – ability to text by heart**

- Here, recollection of events, etc.

### **XIV) Sankalpaha :**

#### **a) Identifying an object specifically**

- This is a Rope
- Pinpointing, pinholing an object.
- To specify

b) Different colours – can't name Majantha, specification = Samyak Kalpanam.

c) Clearly identifying

d) Shukla – Krishna – Adhi Bavena

- This is white, black, red.

**e) Rupadhinam Sankalpanam :**

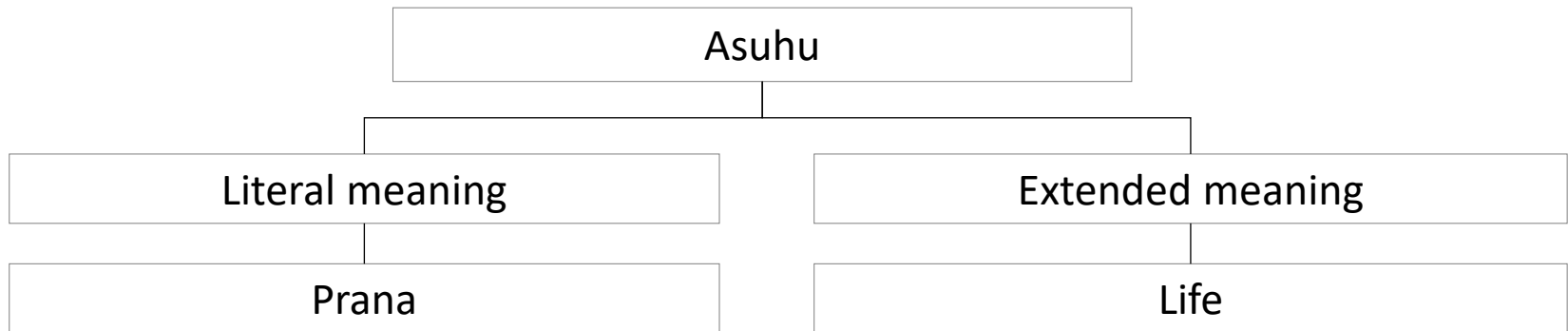
- Different colours, sounds
- Dilrupa – instrument
- Identification Mandolin, key board.

**XV) Kratuhu Adyavasayaha :**



- Decision after wavering, oscillation
- Nishchaya

**XVI)**



a) Any activity done for livelihood, for living.

b) Vrutti = Activity, profession, vocation.

c) Meant for livelihood

- Activity = Vrutti.

d) Here topic is Vrutti Jnanam hence extend it.

- Mental activity required to do livelihood activity.
- Mental activity is called Asuhu.
- All are Vrutti Jnanam.

### **XVII) Kamaha :**

a) Desire, Akanksha – expectation with regard to Asaunihita Vishaya.

- W.r.t. an object not aquired by me.
- Can't desire for an object which is already yours.
- You are possessing it.

b) w.r.t. possessed objects, you have attachment.

c) w.r.t. unpossed object, can develop desire.

### **d) Asannihita Vishaya :**

- Unpossessed object.
- Not nearby, not aquired
- Not possessed

### XVIII) Trishna, Vasha :

- Stree Atikara Adhi Abhilasha.
- Desire for a partner, companionship.
- Union, companionship.

XIX) All Vrutti Jnanams, can be used for revealing Svarupa Jnanams which is called Prajnanam.

XX) 8 Upanishads over

- Isa, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya Upanishad over.

1 <sup>st</sup>	2 <sup>nd</sup>
<ul style="list-style-type: none"><li>- Chandogya Upanishad</li><li>- Chapter 1 – 5 – Upasana</li><li>- Chapter 6, 7, 8 completely do Bashyam</li><li>- Other Bashyam - Gita Press</li></ul>	<ul style="list-style-type: none"><li>- Brihadaranyaka Upanishad</li></ul>

- From internet take text in downloadable form.
- Chapter 6 + Bashyam – 1<sup>st</sup>
- Sanskrit + Transliteration
- Then Chapter 7, 8

## Revision :

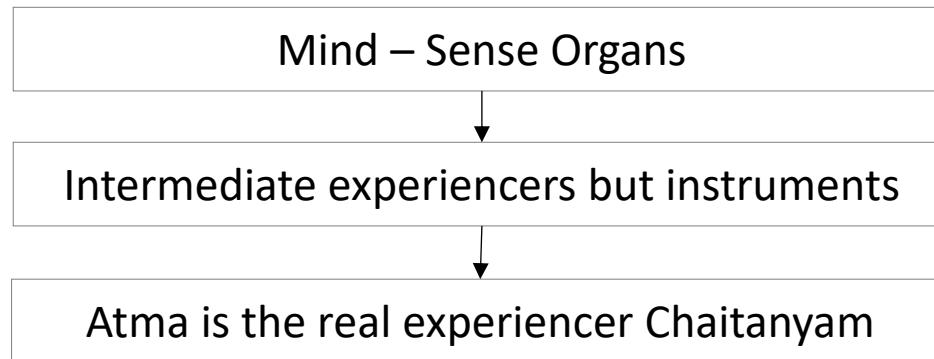
### Chapter 3 – Verse 2 – Topic 210 :

I) After conducting the enquiry, seekers concluded that Atmas nature is Chaitanyam which entered the human body, heart, through the head.

II)

Prana	Chaitanyam
<ul style="list-style-type: none"><li>- Entered through feet</li><li>- Represents Sukshma, Karana Shariram</li><li>- Serve as instruments of experience</li><li>- Can't be the experiencer</li></ul>	<ul style="list-style-type: none"><li>- Entered through head</li><li>- Atma is the real experiencer in the individual in association with instruments</li></ul>

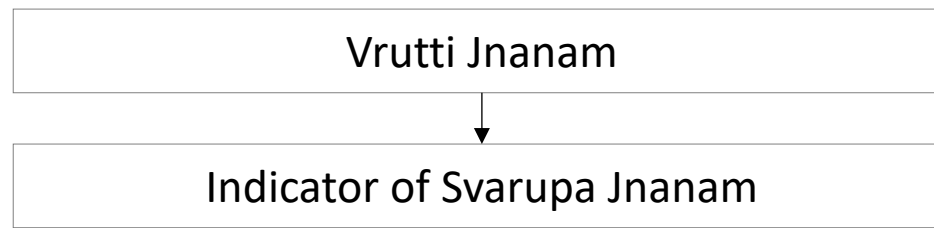
III)



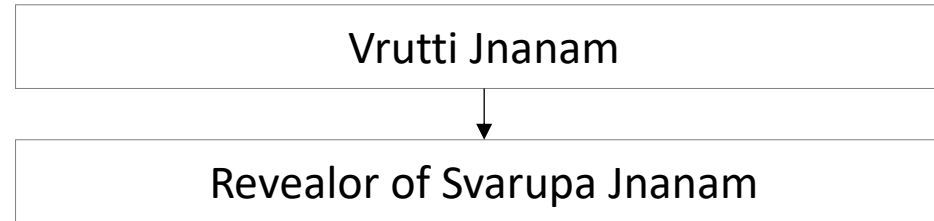
IV) Mind and thoughts are instruments for Atma to become experiencer of the world.

V) Thoughts generated in the mind = Vrutti Jnanam because of Chidabhasa reflected in thoughts.

VI)

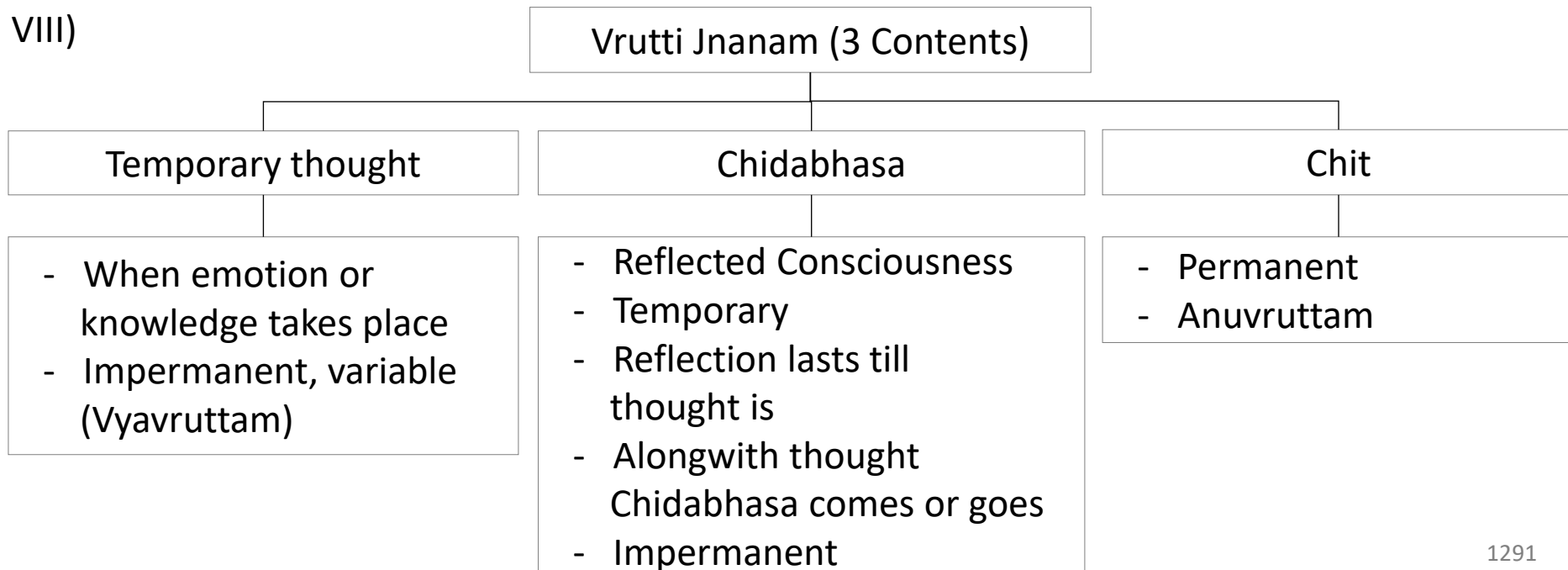


- **Svarupa Jnanam can't be directly used.**



VII) a) Every Vrutti Jnanam has 3 components (Specific knowledge – Pot – Chair – World, knowledge, emotions).

VIII)





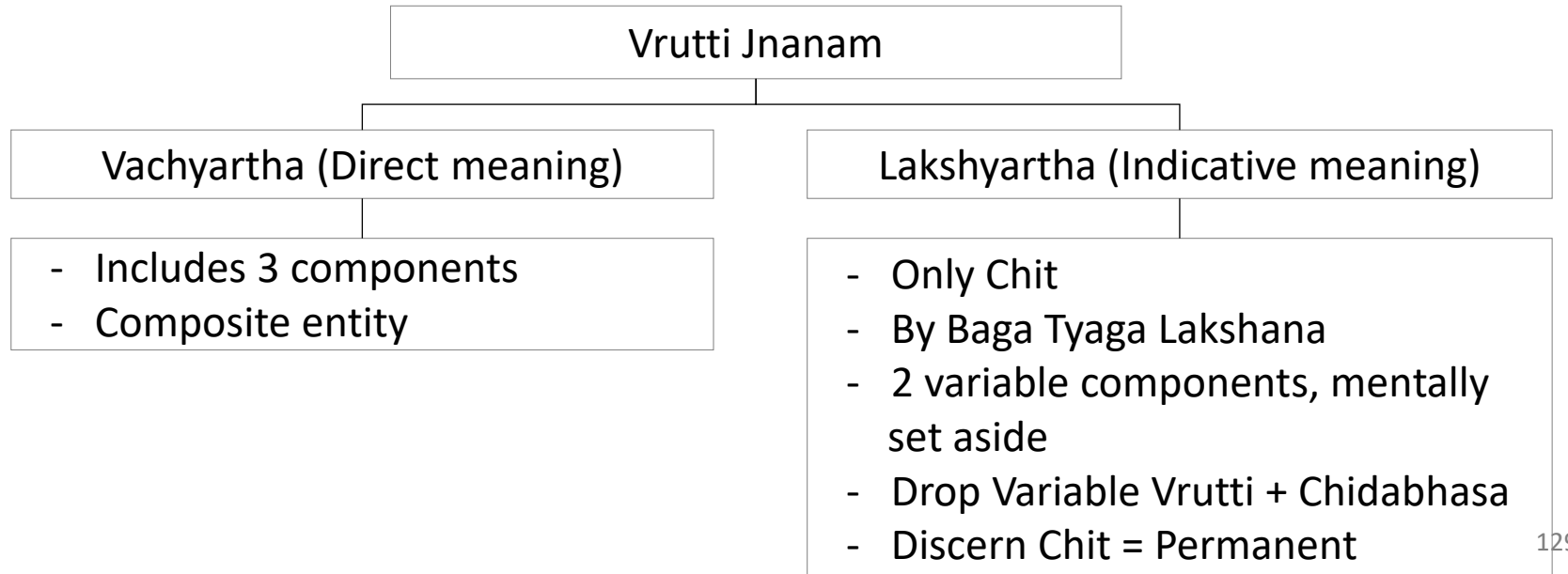
## IX) Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वनु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

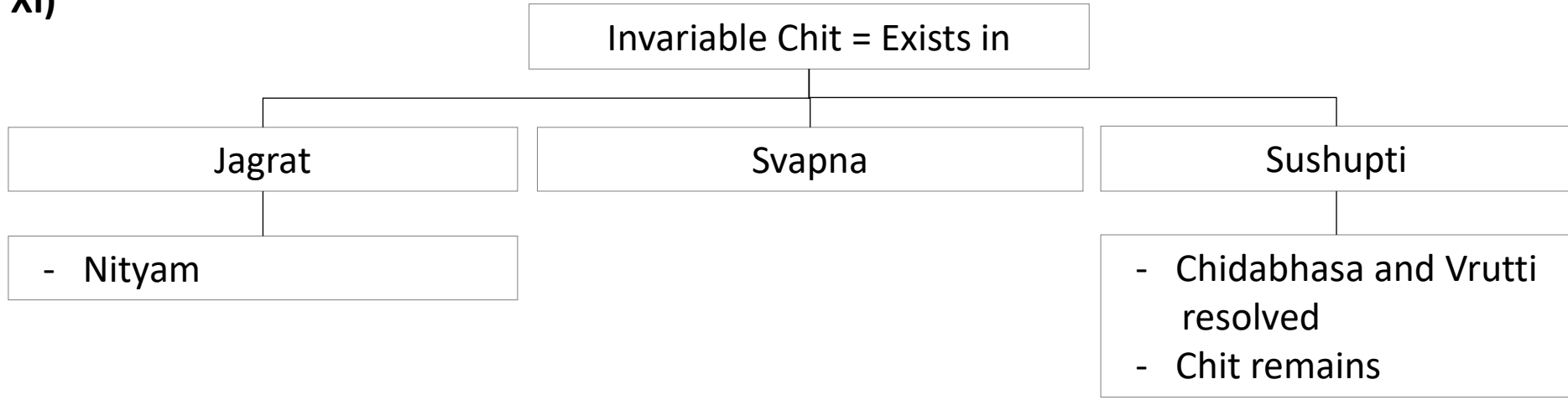
bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |  
svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Daksinamurty is the prostration. [Verse 7]

X)



XI)



## XII) Manisha Panchakam :

जग्रत्स्वप्नसुषुप्तिषु स्फुटतारा या संविदुज्जृम्भते  
या ब्रह्मदिपिपीलिकान्तनुशु प्रोता जगत्साक्षिणी ।  
सैवाहं न च दुश्यवास्त्विति दृढप्रज्ञापि यस्यास्ति चेत  
चन्दलोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ १ ॥

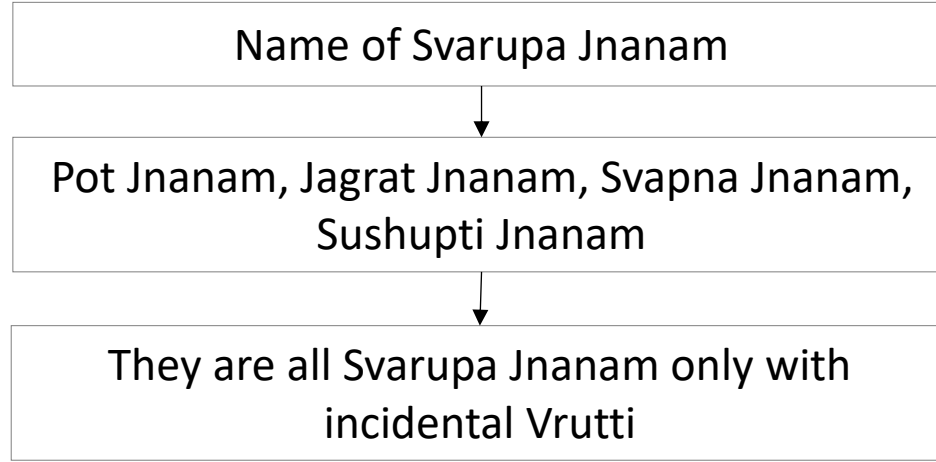
jagrat swapna sushuptishu sphutatarā ya samvid ujjrimbhate  
ya brahmadi pipilikantatanushu prota jagatsakshini |  
saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet  
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||1||

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

### XIII) Vrutti Jnanam reveals Svarupa Jnanam indirectly

- Word referring to Vrutti Jnanam can be name of Svarupa Jnanam.

### XIV)



### XV) Every Vrutti Jnanam = Name of Svarupa Jnanam.

- This is basis for Kena Upanishad statement.

### XVI) Kenopanishad :

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. [II – 4]

XVII) Consciousness can be discerned in every experience as pure awareness principle.

- No need to close eyes, to recognise consciousness.
- With closed eyes or open eyes, whatever piece of knowledge takes place, in all of them consciousness is present.

XVIII) Sunlight is present in all objects, beings in creation.

- Person different, light is same.
- **Non variable consciousness which is in and through every perception, is my real nature.**

XIX) Upanishad gave a list of 16 Vrutis and Vrutti Jnanams.

- Samjnanam, Vijnanam, Prajnanam, Medha, Drithi,... Manisha... Sankalpa, Vashaha Iti...

Verse 2 :

यदेतद्धृदयं मनश्चैतत् ।  
संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं  
मेधा दृष्टिर्धृतिमतिर्मनीषा जूतिः स्मृतिः  
संकल्पः क्रतुरसुः कामो वश इति ।  
सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि  
भवन्ति ॥ २ ॥

yadetaddhṛdayaṃ manaścaitat ।  
saṃjñānamājñānaṃ vijñānaṃ prajñānaṃ  
medhā dṛṣṭirdhṛtimatirmanīṣā jūtiḥ smṛtiḥ  
saṃkalpaḥ kraturasuḥ kāmo vaśa iti ।  
sarvāṇyevaitāni prajñānasya nāmadheyāni  
bhavaṃti ॥ 2 ॥

That which is known as the heart, this mind... That is consciousness or perception, direction or injunction, wisdom or understanding, intelligence or knowledge retentive power or capacity to remember the import of books, vision of insight, firmness, or perseverance, thought, independent thinking, mental depression, interpredity, memory, recollection or imagination, resolution or firmness, life or vitality, desire or attachment, ambition or love and such others.. All these, indeed, are names of Consciousness (Prajnanam). [3 - 1 - 2]

- Done upto Vashaha.

XX)

Kama	Vasha
<ul style="list-style-type: none"> <li>- Desire</li> <li>- Root – Kam Khamayate – To desire</li> <li>- Process of desiring</li> <li>- Vrutti</li> </ul>	<ul style="list-style-type: none"> <li>- Desire</li> <li>- Root – Vash</li> <li>- Vashti</li> <li>- To desire</li> </ul> <p><b>Kathopanishad :</b></p> <ul style="list-style-type: none"> <li>- Chapter 1 – 1 – 1</li> </ul>

**Kathopanishad :**

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।  
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

Om usanha vai vajasravasah sarvavedasam dadau,  
tasya ha naciketa nama putra asa || 1 ||

Once desirous of heaven, the son of Vajasravas (Gautama) gave away, in a sacrifice, all that he possessed. He had a son Naciketas by name.

XXI) Ushan – from Vash

- Upanishad repeats desire twice.
- Shankara gives 2 different meanings.

XXII) a) Kamaha = Vishaya Ichha

= Desire for any sense object, aquired desire, Aguntuka Ichha.

b) Various from person to person

- Desire for house, car, helicopter, smart phone.
- Vasana Anusarena, manifold.

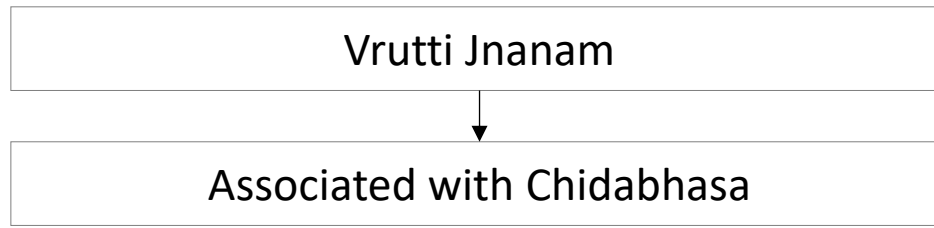
c) Some desires are natural instinctive and universal.

- Desire for food, security.
- Desire for companionship of opposite gender.
- Man – Women, women – man.
- Not will based person.

d) In the case of animals also.

e)

Kama	Vashaha
- Aquired desire for object I don't have	- Instinctive desires - Stree Sambandha - Abhilasha = Ichha



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

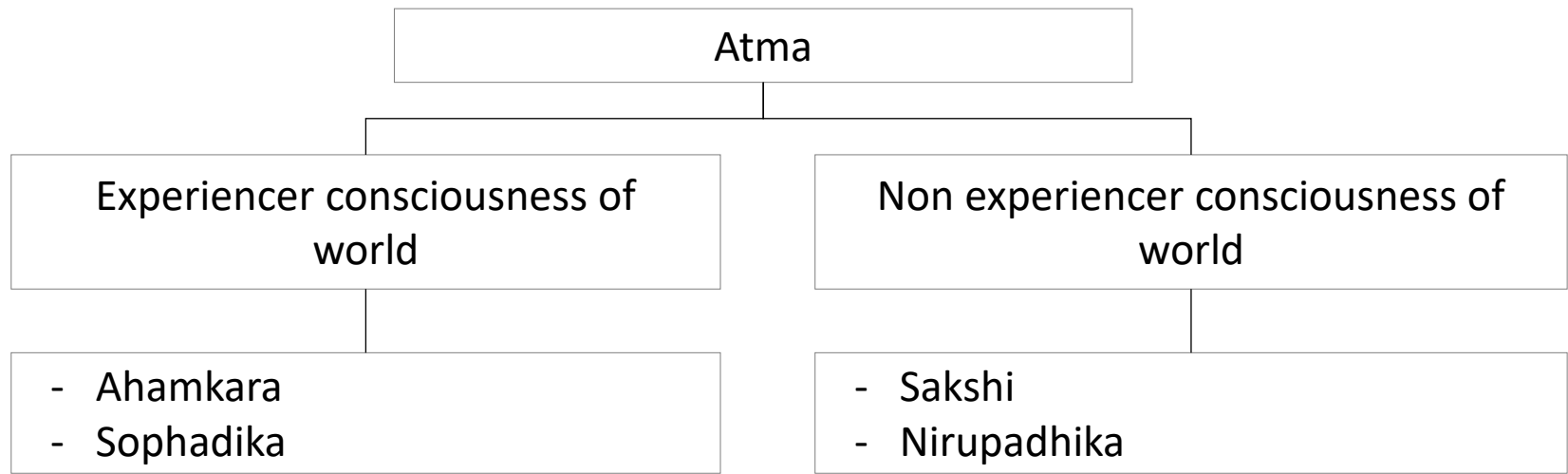
इत्येवमाद्या अन्तःकरणवृत्तयः प्रज्ञप्तिमात्रस्योपलब्धरूपलब्ध्यर्थ-  
 त्वाच्छुद्धप्रज्ञानरूपस्य ब्रह्मण उपाधिभूतास्तदुपाधिजनितगुण-  
 नामधेयानि भवन्ति संज्ञानादीनि। सर्वाण्येव एतानि प्रज्ञानस्य  
 नामधेयानि भवन्ति न स्वतः साक्षात्। तथा चोक्तं “प्राणन्नेव  
 प्राणो नाम भवति” ( बृ० उ० १।४। ७ ) इत्यादि॥ २॥

I) All Antahkarana Vruttis – 16 types

- Samjnanam, Aajnam, Vijnanam...

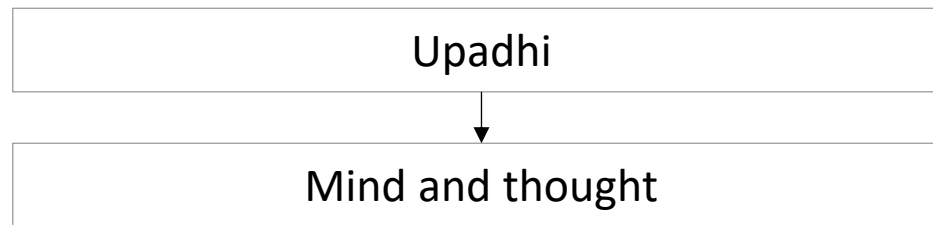
II) Atma = Sakshi Chaitanyam

= Experiencer consciousness



III) a) Atma is called experiencer when associated with the Mind + thought (Upadhi).

b)



#### IV) Prajnasya Matrasya Upalabduhu :

a) For Atma, experiencer, which is of the nature of consciousness.

b) Upalabdhyartatvat :

- Instruments, Upadhis are meant for gaining knowledge.

c) Upadhis are for Shuddha Brahman.

d) Fantastic verse, to be studied with Satyam, Jnanam, Anantham (Chapter 2 – 1 – 1)



## Taittiriya Upanishad :

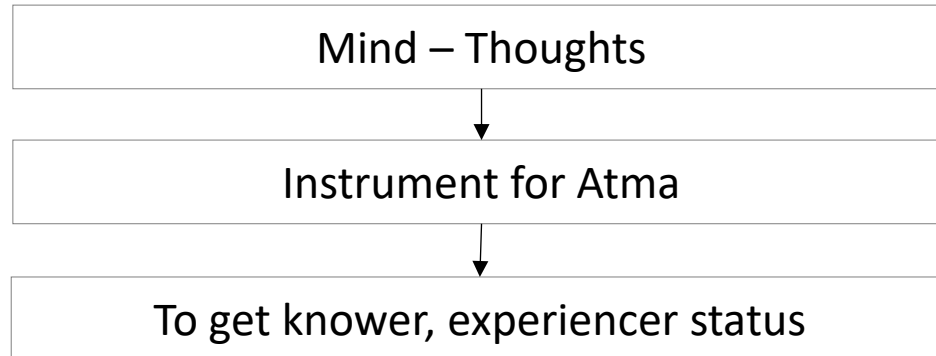
ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेद निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्सह ।  
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |  
satyaṃ jñānamanantaṃ brahma |  
yo veda nihitaṃ guhāyāṃ parame vyoman |  
so'shnute sarvān kāmānsaha |  
brahmaṇā vipaściteti || 1 ||

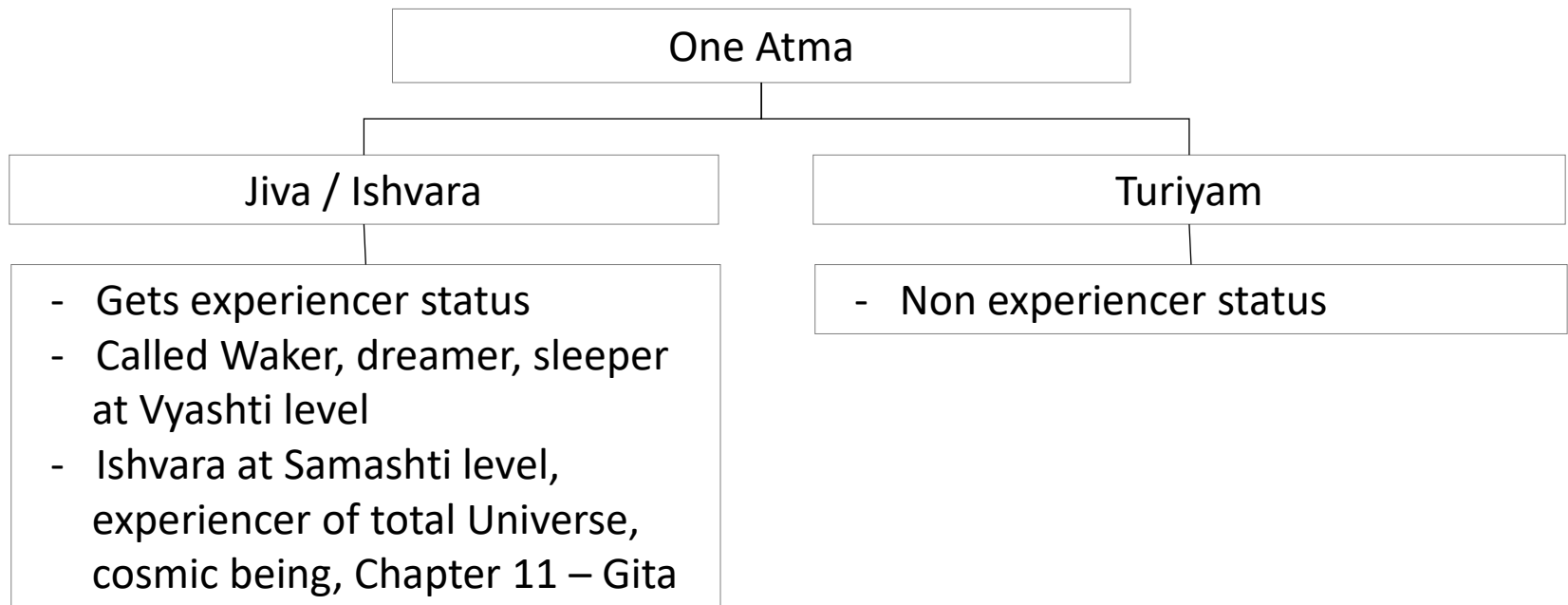
Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Jnanam there should be understood as Svarupa Jnanam, different from Upadhi based Vrutti Jnanam.

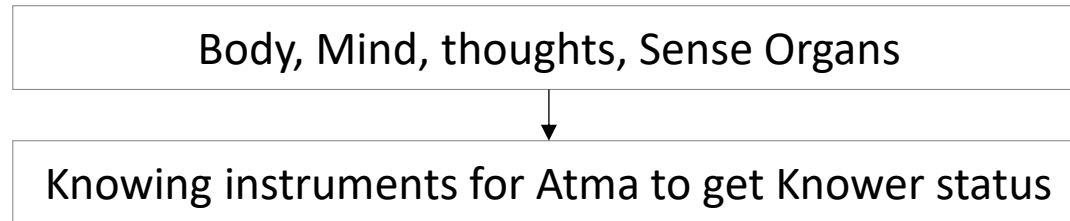
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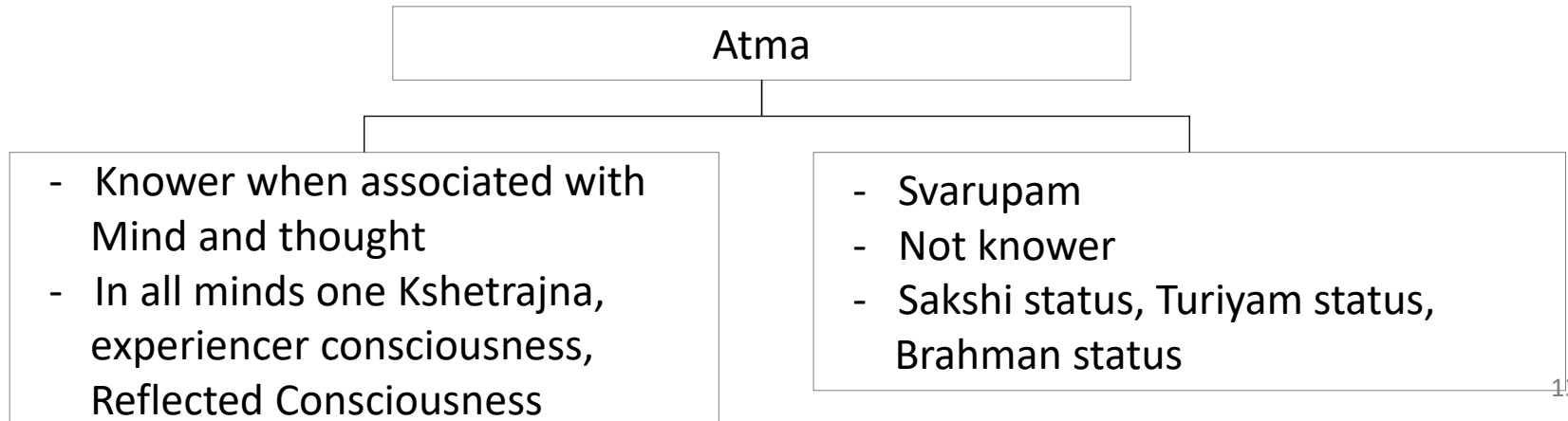
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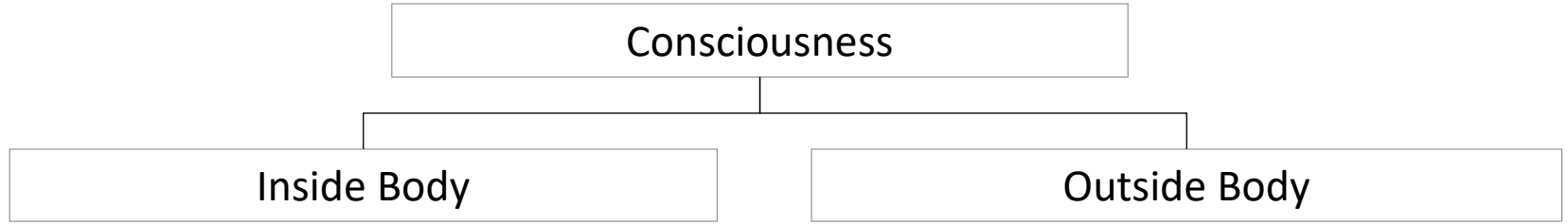
VI)



VII)



VIII) For Prajna Rupasya Atma Naha, called Sakshi Chaitanyam, Brahman.



IX) Aitareya Upanishad : Chapter 1 – 1 – 1

ॐ आत्मा वा इदमेक एवाग्र  
आसीन्नान्यत्किंचन मिषत्  
स ईक्षत लोकान्नु सृजा इति ॥ 1 ॥

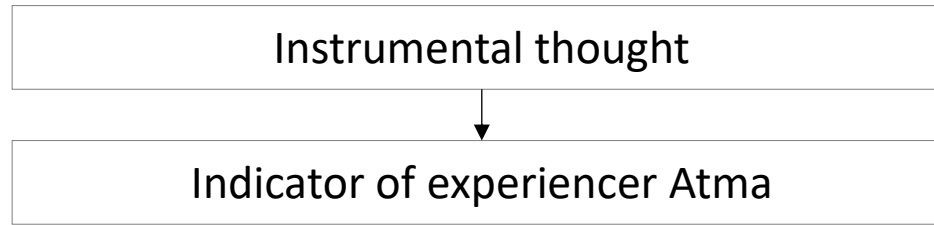
om atma va idameka evagra  
asinnanyatki.nchana mishat  
sa īkṣata lokānnu sṛjā iti ॥ 1 ॥

In the beginning, verily, Atman (self) alone was this (the Universe) nothing else active whatsoever. He thought I shall indeed create the worlds. [I - I - 1]

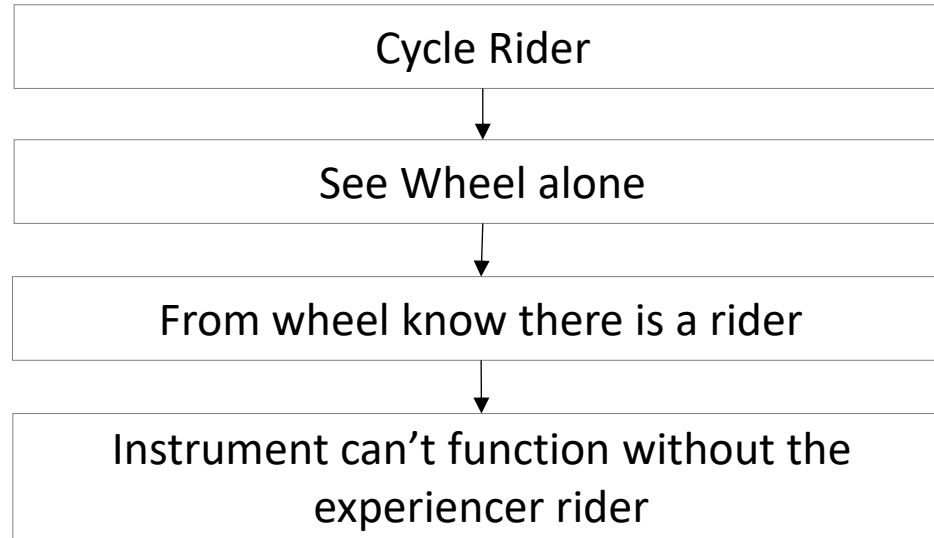
- Atma = Creator
- Now available within the created body and also outside body.
- Therefore Shankara uses word Brahmanaha
- Brahma = Limitless consciousness, Chaitanyam.  
= Nityam, available eternally, I can still claim it as my Svarupam.

X) Upadhi Butat = Thoughts are instruments of Jnanam.

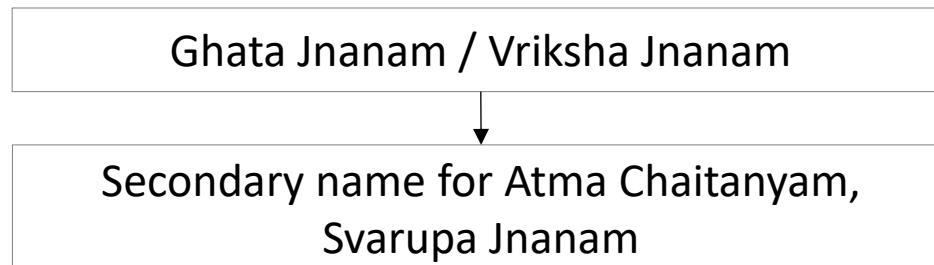
XI) Therefore, each thought, since it is associated with Atma and gives experiencer status to Atma, every thought becomes indicator of experiencer Atma.



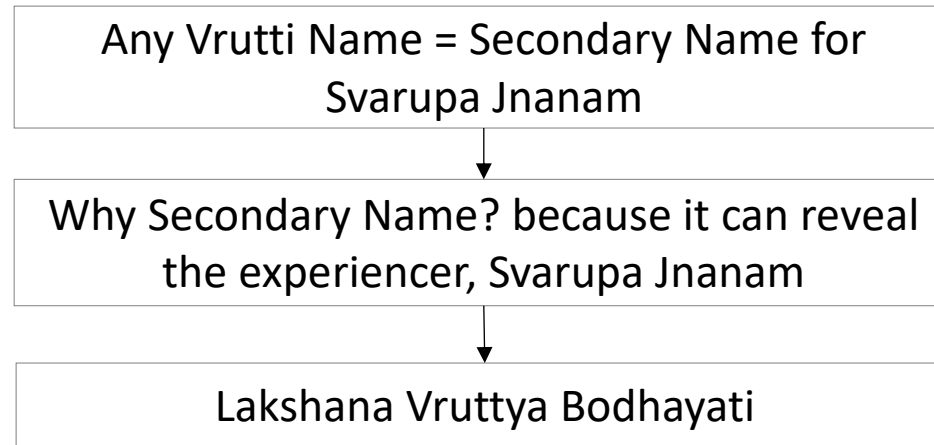
XII)



XIII)



XIV)



**XV) Prajnanasya Guna Nama Dheyani :**

- Guna = Secondary
- All 16 Names are names of Prajnanam, Svarupa Jnanam.
- Every Vrutti Jnana Shabdaha becomes Name for Svarupa Jnanam.
- We don't say Vrutti Jnanam is Svarupam.
- Shabdaha becomes name of Svarupa Jnanam.

XVI)

## Vrutti Jnanam

### Directly Reveals

- Shabda, Sparsha, Rupa, Rasa Gandha
- Composite entity of 3 factors – thought + Reflected Consciousness + Original Consciousness
- Na Svataha, Na Sakshat

### Indirectly Reveals

- Svarupa Jnanam, Turiyam
- Original Consciousness alone
- By Baga Tyaga Lakshana

## XVII) Brihadaranyaka Upanishad : Chapter 1 – 4 – 7

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,  
असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,  
असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,  
यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;  
तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,  
वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;  
तान्यस्यैतानि कर्मनामान्येव ।  
स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;  
आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकम् भवन्ति ।  
तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।  
यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedaṃ tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva  
vyākriyata, asaunāmāyamidaṃrūpa iti;  
tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,  
asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyah,  
yathā kṣuraḥ kṣuradhāne'vahitaḥ syāt,  
viśvambharo vā viśvambharakulāye; taṃ na paśyanti |  
akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,  
paśyaṃścakṣuḥ, śṛṇvan śrotram, manvāno manah;  
tānyasyaitāni karmanāmānyeva |  
sa yo'ta ekaikamupāste na sa veda,  
akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,  
atra hyete sarva ekam bhavanti |  
tadetatpadanīyamasya sarvasya yadayamātmā,  
anena hyetatsarvaṃ veda | yathā ha vai padenānuvindedevam;  
kīrtiṃ ślokaṃ vindate ya evaṃ veda || 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 - 4 - 7]

a) Prana = Living being here.

b) Atma is called a living being when it is in association with living function.

c) Pranic function in the body.

- Atma by itself not a living being but spiritual being.

d) Atma called Prana, when it is associated with a living function of a living being.

- Breathing = Living function = Prana Kriya.

e) Secondary name of Atma = Prana.

## XVII) Kenopanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [I – 2]

- Atma gets name Srotram, Prana, not by itself.
- When it is associated with function of various instruments.

XVIII) Instrumental functions reveal consciousness.

## Kenopanishad :

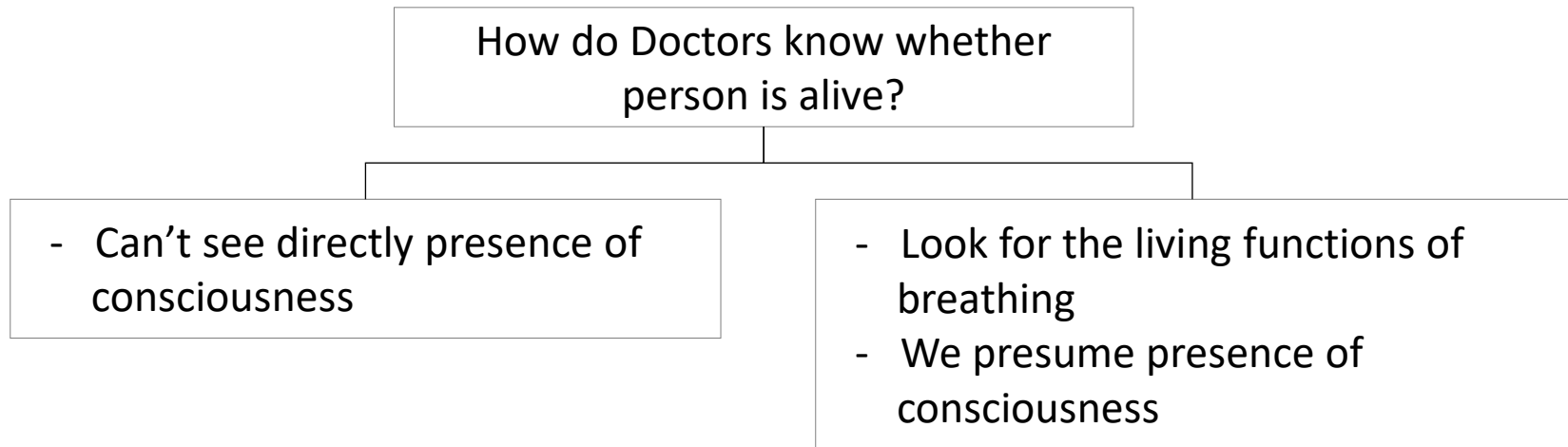
प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

Indeed, he attains immortality, who intuitively in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]



XIX)

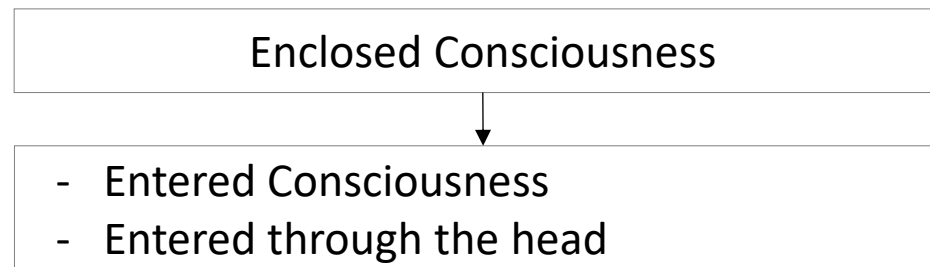


- Therefore consciousness gets the name of living being like Prana.

XX) Enquiry part of seekers is over.

**Understood :**

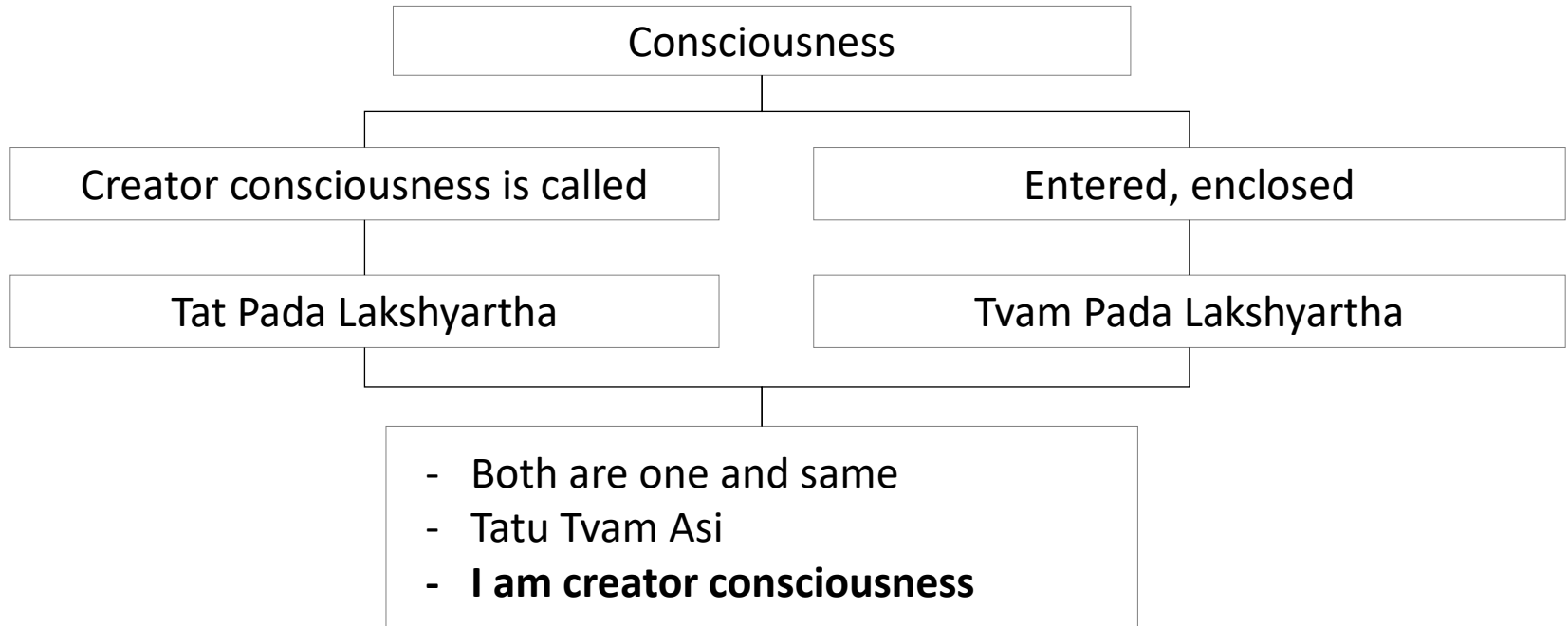
- a) Our real nature is unseen Atma.
- b) It has entered through the head, it is of the nature of consciousness.
- c) It is not the Prana, Sukshma Shariram or Karana Shariram is not our real nature.
- d) We are the enclosed consciousness.
- e) From this connect it is original Atma the creator.



f) Before entry, enclosed consciousness was creator.

**g) Entered Consciousness is none other than creator consciousness.**

h)



i) I the enclosed consciousness am none other than creator consciousness, Ishvara.

j) Jivatma Paramatma Aikyam is going to be discussed in Mahavakya Mantra 3.

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा  
इमानि च पञ्चमहाभूतानि पृथिवी वायुराकाश  
आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव ।  
बीजानीतराणि चेताराणि चाण्डजानि च जारुजानि च  
स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो  
यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च  
स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं  
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

eṣa brahmaiṣa indra eṣa prajāpatirete sarve devā  
imāni ca pañcamahābhūtāni pṛthivī vāyurākāśa  
āpo jyotīṃṣītyetānīmāni ca kṣudramiśrāṇīva ।  
bījānītarāṇi cetarāṇi cāṇḍajāni ca jārujāni ca  
svedajāni codbhijjāni cāśvā gāvaḥ puruṣā hastino  
yatkiñcedaṃ prāṇi jaṅgamaṃ ca patatri  
ca yacca sthāvaramaṃ sarvaṃ tatprajñānetraṃ  
prajñāne pratiṣṭhitaṃ prajñānetro lokaḥ  
prajñā pratiṣṭhā prajñānaṃ brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, earth, wind Space, Water, and Fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here the moving or flying or immovable all these are guided by Consciousness and are supported by Consciousness. The Universe has consciousness as its guide (eye). Consciousness is the basis of all; verily, consciousness (Prajnanam) is Brahman.  
[3 - 1 - 3]

I) Study mantra in reverse manner.

## **II) Prajnam Brahma :**

- Rishi understood that I the enclosed consciousness, entered consciousness, obtaining within my finite body.

III) It is the creator consciousness which existed before the creation.

## **IV) Mahavakyam :**

- I the entered consciousness am identical with the creator consciousness which is called Brahman in other Upanishad, called Atma in Aitareya Upanishad.

V) Begins with creator consciousness.

a) Atma Va Idam Agre Asit – Creator = Paramatma

b) Tad Aikshata – Visualised

c) Marichir – Creator

d) Body and entry of consciousness

e) Entered consciousness = Jivatma.

V) I the entered Consciousness am the creator consciousness.

- Both are one and the same.

VI) Prajnanam Brahma = Entered consciousness is creator consciousness (With Maya).

VII) As creator consciousness, I am Srishti, Sthithi, Laya Karanam of the entire Universe.

**VIII) Kaivalya Upanishad : Verse 19**

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]

IX) Karanam alone is appearing as all the products with different names and forms.

**X)**

Karanam	Appear as
Gold	Ornaments
Wood	Furniture
Earth	Earthenware
I – Consciousness	Entire Universe

- Brahma, Panchamahabutani, 4 types of living beings – Andajam, Jarayujam, Svetajam, Utbijam, moving, nonmoving Universe.

XI) I am all, after Mahavakyam.

I am Small	I am all
- Samsara	- Aham Eva Idam Sarvam - Moksha

XII) Brihadaranyaka Upanishad : Meitreyi Bramanam

ब्रह्म तं परादाद्योऽन्यत्रात्मनो  
 ब्रह्म वेद, क्षत्रं तं  
 परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,  
 लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,  
 देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,  
 भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,  
 सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद;  
 इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः,  
 इमे देवाः, इमामि भूतानि,  
 इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano  
 brahma veda, kṣatram taṃ  
 parādādyo'nyatrātmanah kṣatram veda,  
 lokāstaṃ parāduryo'nyatrātmano lokānveda,  
 devāstaṃ parāduryo'nyatrātmano devānveda,  
 bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,  
 sarvaṃ taṃ parādādyo'nyatrātmanah sarvaṃ veda;  
 idaṃ brahma, idaṃ kṣatram, ime lokāḥ,  
 ime devāḥ, imāmi bhūtāni,  
 idaṃ sarvaṃ yadayamātmā || 6 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self. [2 - 4 - 6]

XIII) a) I don't have sense of limitation

**b) Definition of Samsara :**

- Sense of smallness.
- I miss things

c) Every desire = Missing some object in creation to make me complete.

- **I feel small without that desired object.**



**d) Brihadaranyaka Upanishad :**

- Brahma felt smallness, needed partner.

e) When I don't miss anything, Poornaha Aham Asmi.

- I have understood Mahavakyam.

f)

Apoornatvam	Poornatvam
Smallness	Allness

**213) Bashyam : Chapter 3 - Section 1 - Verse No. 3 : Start...**

स एष प्रज्ञानरूप आत्मा ब्रह्मापरं सर्वशरीरस्थः प्राणः प्रज्ञात्मा ।  
अन्तःकरणोपाधिष्वनु- प्रविष्टो जलभेदगतसूर्यप्रतिविम्ब- वद्विरण्यगर्भः  
प्राणः प्रज्ञात्मा । एष एव इन्द्रो गुणाद्देवराजो वा । एष प्रजापतिर्यः  
प्रथमजः शरीरी । यतो मुखादिनिर्भेदद्वारेणाग्न्यादयो लोकपाला जाताः  
स प्रजापतिरेष एव । येऽप्येतेऽग्न्यादयः सर्वे देवा एष एव ।



I) Going in reverse order

**Original Order :**

- I am creator consciousness.
- I am Srishti, Sthithi, Laya Karanam.
- I alone appear as everything.

**II) Mantra talks of final step first :**

a) I alone am in the form of everything.

**b) Sa Eshaha Prajna Rupa Atma :**

- Esha = I, Prajna Rupa Atma  
= I, enclosed consciousness is the creator consciousness which is in the form of  
Brahma

**c) Brahma :**

- Aparam Brahma, Saguna Hiranyagarbha

**d) Prajnanam Brahma :**

- Nirgunam Brahma.

**e) Hiranyagarbha :**

- Consciousness reflected in Samashti Sukshma Shariram, Prapancha.

- **Hiranyagarbha is Macro Reflected Consciousness.**

#### **f) Macro Reflected Consciousness :**

- Enters every Mind, Sukshma Shariram also as Micro Reflected Consciousness.
- Sarva Sharira Sthaha.

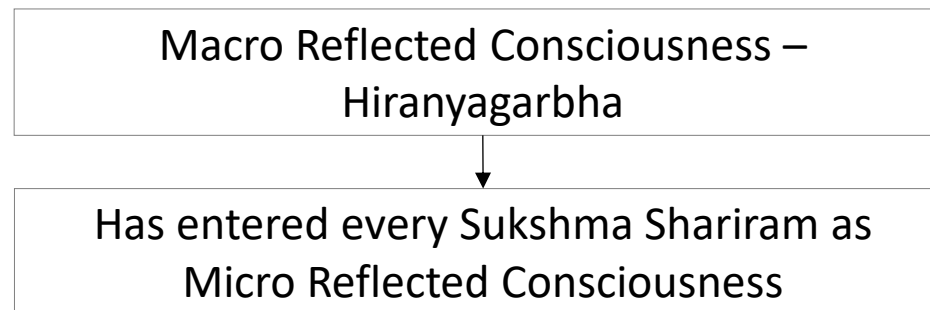
g) Macro Reflected Consciousness – Hiranyagarbha is present in every Sukshma Shariram as Micro Reflected Consciousness.

h) Name of Micro Reflected Consciousness in Shariram = Teijasa

- Popularly known as Prana (Most important in Sukshma Shariram)

III) Prana = Prajnyatma → In Aitareya Aranyakam and Kaushitaki Upanishad

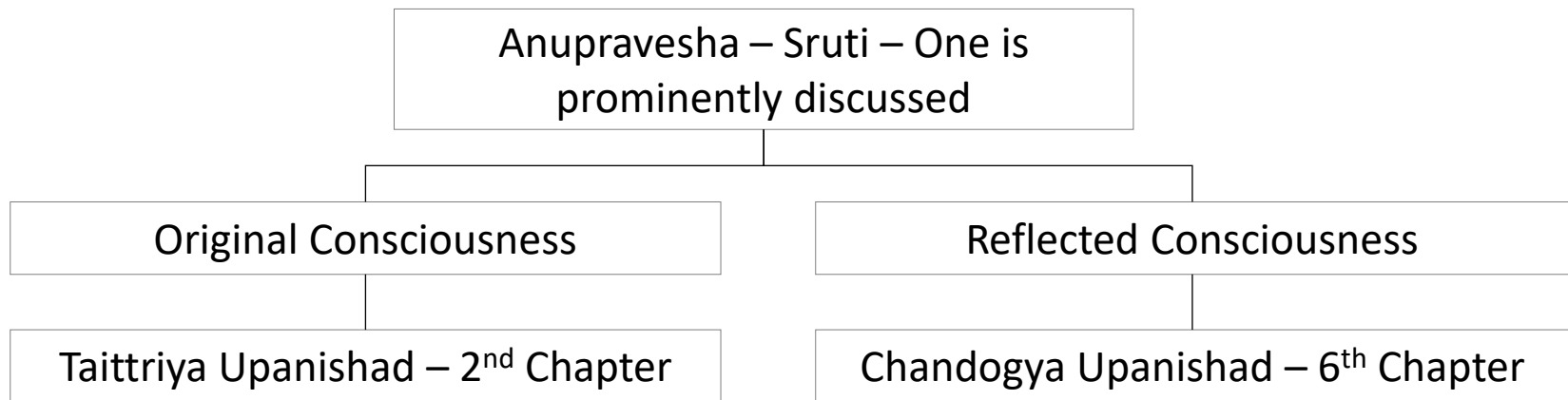
IV)



V) Micro Reflected Consciousness – Anupravesha

- Original Consciousness also has entered
- 2 Anupraveshas

VI)



- Do finer details research in Bashyam.
- Here Reflected Consciousness Anupravesha like reflection of solar disc on so many vessels with water.

V) Hiranyagarbha 5<sup>th</sup> Line = Aparam Brahma of 2<sup>nd</sup> Line

VI) Samashti Prana, Pragnyatma, Samashti Prana, Manaha, Hiranyagarbha, Aparam Brahma, I am.

VII) I = Not small body, but creator consciousness now available as entered consciousness.

VIII) During Videha Mukti, I will no more remain as entered consciousness.

- I will continue to be there as creator consciousness.

**IX) Eshaha Eva Indraha :**

- This Jnani, this entered consciousness
- Atma is Indra also.

## X) Aitareya Upanishad : Chapter 1 – 3 – 14 – Aikya Jnanam

स एतमेव सीमानं विदर्यैतया द्वारा प्रापद्यत ।

सैषा विदृतिर्नाम द्वास्तदेतन्नाऽन्दनम् ।

तस्य त्रय आवसथास्त्रयः स्वप्ना ।

अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

Sa etameva simanam vidaryai-taya dvara prapadyata ।

saisa vidrtir-nama dvas-tad-etan-nandanam ।

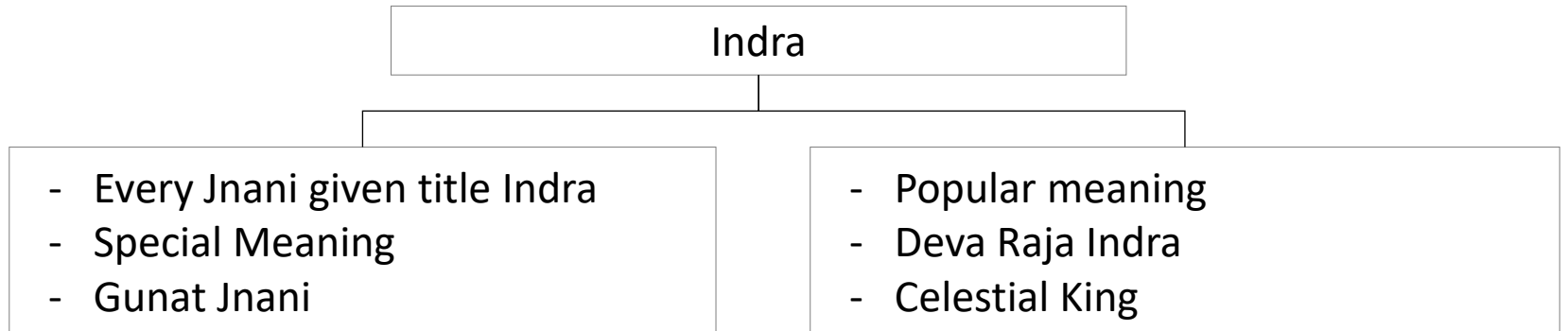
tasya traya avasathas-trayah svapnah ।

ayam-avasatho-'yam-avasatho0'yam-avasatha iti ॥ 12 ॥

Then He opened the suture of the skull and entered by that doo. This is the door named as the Vidrti or cleft. This is the place of bliss, Nandana. He has three dwelling – places and three conditions of sleep (dream). This is a dwelling place. This is a dwelling place. This is a dwelling place. [I – III – 12]

- Discovery of Brahman.
- Idam Brahma Drishtavan, Iti Idandraha (Indra)
- Jnani who has seen, realised this Brahman.

XI)



XII) Because of Brahma Guna, Jnani called Indra

XIII)

I am all	Not Small
- Brahma Bava	- Jiva Bhava - Remove - Replace

XIV) Students don't replace Jiva Bhava with Brahma Bhava.

- We retain Jiva Bhava plus Brahma Bava.
- All worries continue.
- Moksha distant.
- We add Brahma Bava on the head of Jiva Bava.

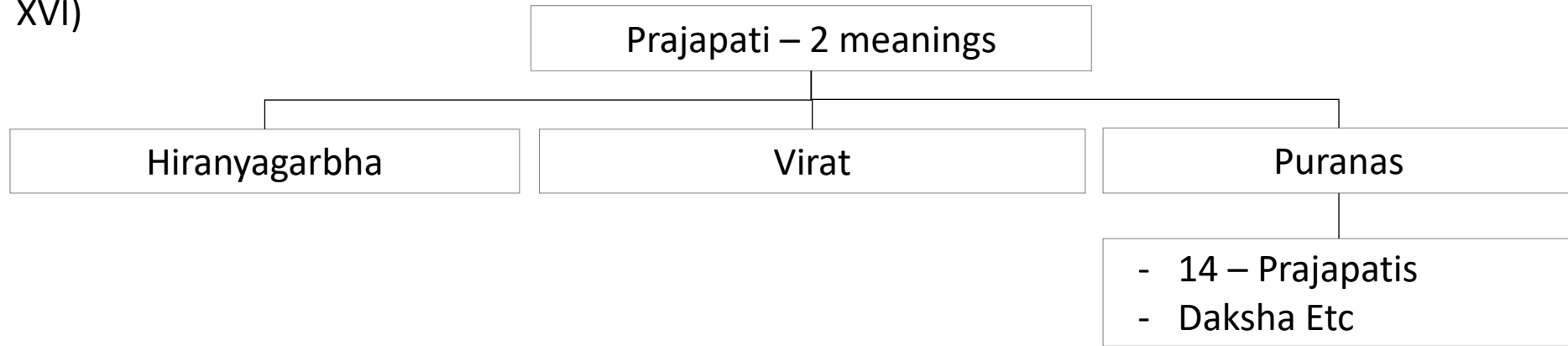
XV) Ahamkara, Mamakara, Raaga, Dvesha continues.

- Any problem is Shattered.
- Peaceful coexistence of Samsara and Vedanta.

• **I am small and all should not coexist.**

- Replace, displace small by all.

XVI)



XVII) Here Virat, previously Aparam Brahma, Hiranyagarbha.

- Prajapati = Prathamaja, Physical Macro, 1<sup>st</sup> born, Brahma Anda Shariri.
- Hiranyagarbha = Not physical
- Disembodied = Samashti Sukshma
- Prathamaja Shariri – 1<sup>st</sup>
- Embodied one = Virat

XVIII) Aitareya Upanishad : 1<sup>st</sup> Chapter – 1<sup>st</sup> Section – Verse 3 and 4

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति ।  
सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्छयत् ॥ 3 ॥

sa īkṣateme nu lokā lokapālānnu sṛjā iti ।  
so'dbhya eva puruṣaṁ samuddhṛtyāmūrchayat ॥ 3 ॥

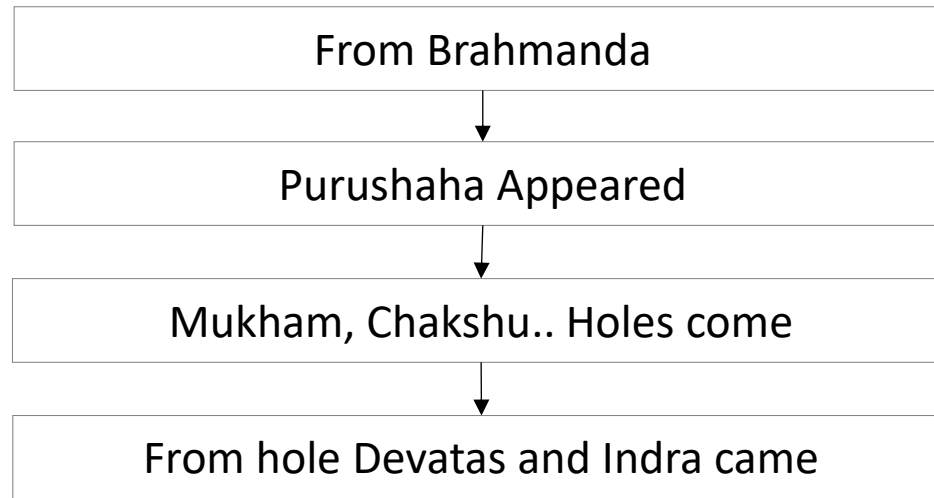
He reflected, “here now are the worlds. Let me create the world-protectors. Then he raised the Purusha from the waters (and) shaped it. [I - I - 3]

## Aitareya Upanishad :

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाऽण्डं  
मुखाद्वाग्वाचोऽग्निः नासिके निरभिद्येत नासिकाभ्यां  
प्राणः प्राणाद्वायुः अक्षिणी निरभिद्येतमक्षीभ्यां चक्षुश्चक्षुष  
आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्रद्दिशः  
त्वङ् निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो  
हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमाः  
नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत  
शिश्नाद्रेतो रेतस आपः ॥ ४ ॥

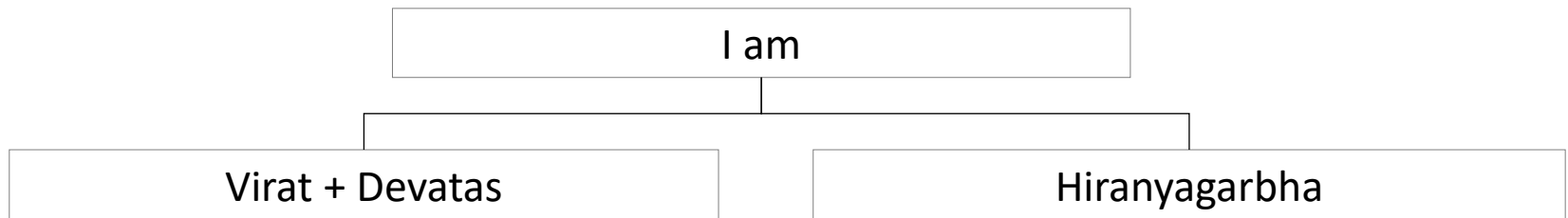
tamabhyatapattasyābhitaptasya mukhaṁ nirabhidyata yathā'ṇḍaṁ  
mukhādvāgvāco'gnih nāsike nirabhidyetaṁ nāsikābhyāṁ prāṇaḥ  
prāṇādvāyuh akṣiṇī nirabhidyetamakṣībhyāṁ cakṣuścakṣuṣa ādityaḥ  
karṇau nirabhidyetaṁ karṇābhyāṁ śrotraṁ śrotraddiśaḥ  
tvannirabhidyata tvaco lomāni lomabhya oṣadhivanaspatayo  
hṛdayaṁ nirabhidyata hṛdayānmano manasaścandramāh  
nābhirnirabhidyata nābhyā apāno'pānānmṛtyuḥ śiśnaṁ nirabhidyata  
śiśnādreto retasa āpaḥ ॥ ४ ॥

When he had been brooding upon, there burst forth on him (The lump) a cleft in the shape of a mouth, as an egg does; from the mouth proceeded speech and from speech fire; Then his nostrils came forth; and from the nostrils, the smell; and from the power-of-smell, the Air. Eyes were separated out; from the eyes, sight emerged; and from sight, Aditya, the sun; Ears burst forth; from the ears proceeded hearing; from hearing, the quarters; Then the skin was separated out; from the skin proceeded hairs; and from the hairs, the 'herbs and trees'; The heart sprung up; from the heart proceeded the mind; and from the mind, the Moon; A navel burst forth; from the navel, the Apana; and from Apana, the Death; The generative organ burst forth; from this organs, the seeds; and from seeds, the Waters.



- That one is description of Virat.
- Loka Srishti, Lokaphala Srishti, protectors of world, Agni Devata etc.
- That Prajapati – Virat is also entered consciousness alone.

**XIX)**





इमानि च सर्वशरीरोपादान- भूतानि पञ्च पृथिव्यादीनि  
महाभूतान्यन्नान्नादत्वलक्षणान्येतानि किंचेमानि च क्षुद्रमिश्राणि क्षुद्रै-  
रल्पकैर्मिश्राणि, इवशब्दोऽनर्थकः, सर्पादीनि बीजानि कारणानीतराणि  
चेतराणि च द्वैराशयेन निर्दिश्यमानानि ।

I) Upanishad could have said – I am all.

- Enumerates List...
- Anything I experience, in the background say I am all.

II) Get habit of seeing Sarvam Vishnu Mayam – Jagatu.

- Bhagawan is everything in religious section.

**III) After Spiritual Study :**

- Bhagawan is every thing, I am everything.
- Aikyam between god and I.
- God and I are essentially are one and same.

#### **IV) Visishta Advaitam :**

- Bhagawan is everything.
- No 2<sup>nd</sup> sentence, no “I”.

#### **V) Advaitam :**

- Bagawan is everything, I am everything.
- Chapter 10 – Gita – all glories belong to Bhagawan, all glories belong to me.
- Don’t tell aloud.

VI) Silently in our Mind, during Nididhyasanam, add, I am everything.

- Every glory belongs to Bhagawan, every glory belongs to Material Cause.
- This is Vedanta.

#### **Revision :**

#### **Bashyam – Chapter 3 – Verse 3 – Topic 214 :**

I) Upanishad introduced Prajnam as the real Atma which entered the Body through the Top of the head.

- It is the creator Atma, Paramatma.

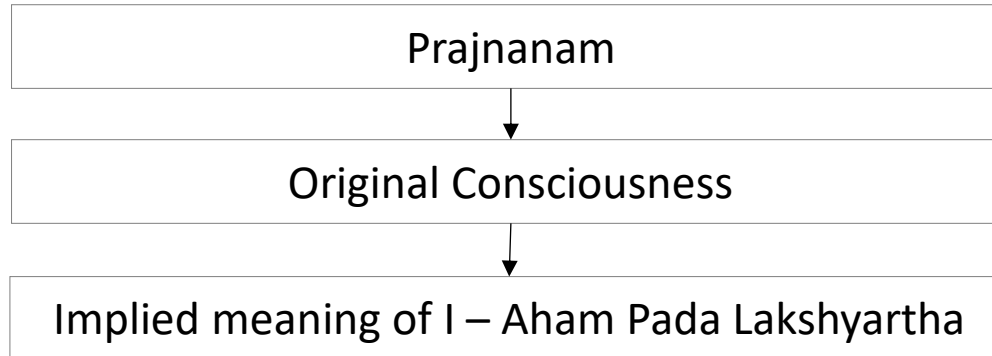
II) Prajnanam = Non variable consciousness available in every variable perception, knowledge, experience, every Vrutti Jnanam.

- Vrutti Jnanams are variable.
- In and through variable Vrutti Jnanam, nonvariable original consciousness is there, which is Prajnam.

III) Prajnam alone is appearing in the form of Vrutti Jnanam.

- Every Vrutti Jnanam can be name given for Svarupa Jnanam also.
- Because Svarupa Jnanam is content of Vrutti Jnanam.

IV)



**V) Mahavakyam :**

- That Prajnam alone is Brahma.
- Given in Mantra 3.

VI) Study Mantra 3 in reverse order.

a) 1<sup>st</sup> understand Prajnam Brahma.

b) Original consciousness within my body = All pervading consciousness = Brahman.

c) Aham Prajnam, Brahma Asmi.

**d) Next lesson :**

- Brahman alone is Srishti, Sthithi, Laya Karanam.
- Since, I am Brahman, I am Srishti, Sthithi, Laya Karanam, Advaitam.
- World rests on me.

e) Karanam Brahman alone is appearing in the form of Karya Prapancha.

f) Karanam alone is everything.

- Brahman alone is everything.
- I alone am everything (Sarva – Atma Bhava)

g) I am everything is presented in Topic 2.

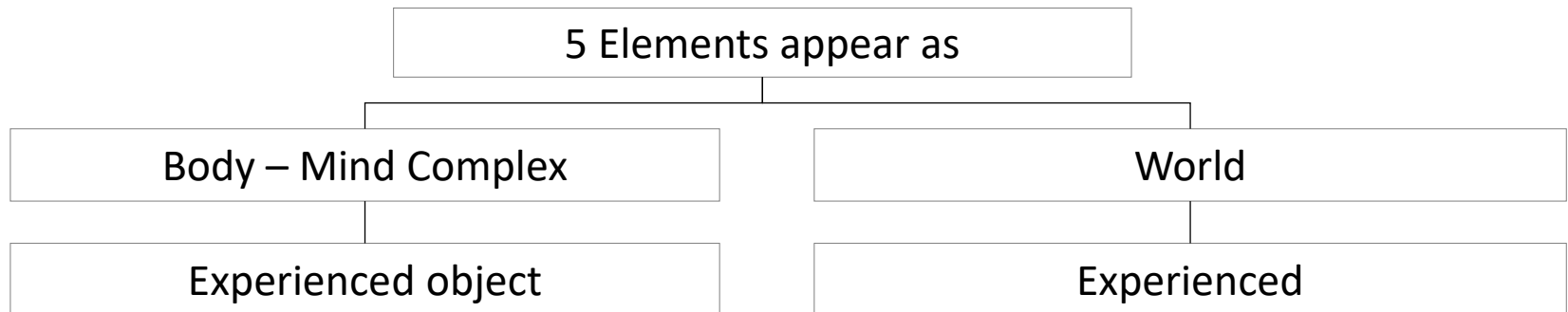
- All is Prajnana Rupa Atma alone.

VII) a) This Atma is 5 elements, which are Upadanam, material cause for all Sthula, Sukshma Sharirani.

b) Aitareya Aranyakam.

Anna	Annadah Lakshanani
Experienced Object	Experiencer Subject

c)



d) All Devatas, living beings are Atma.

- Imani – Sarpatic Beejani
- Seed for living beings, which are cause of their off springs.

e) Beejani = Karanani

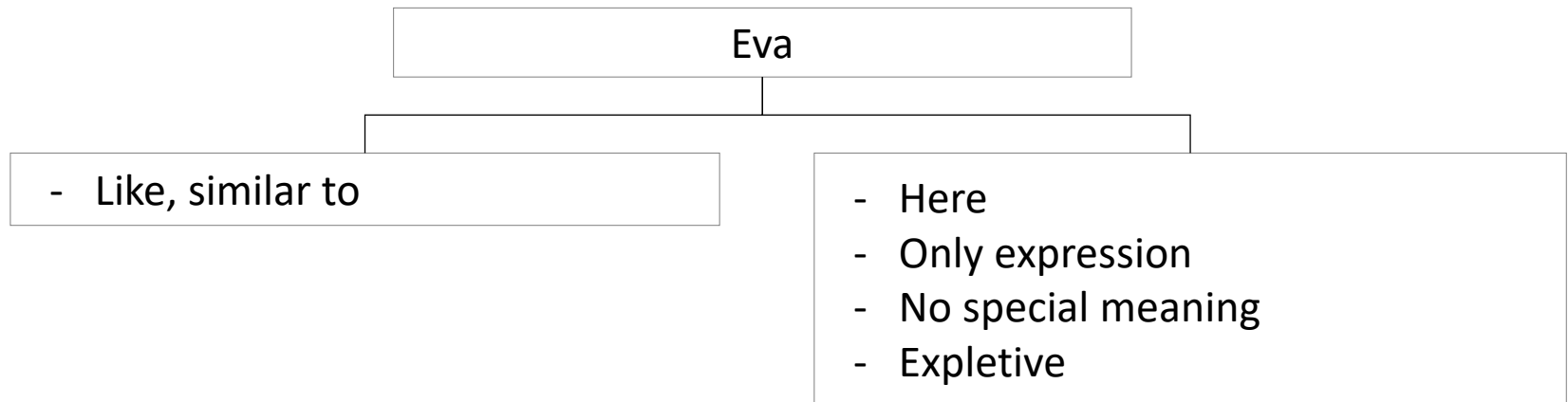
- Every living being = Karanam for next generation.

f) All of them are my “SELF”.

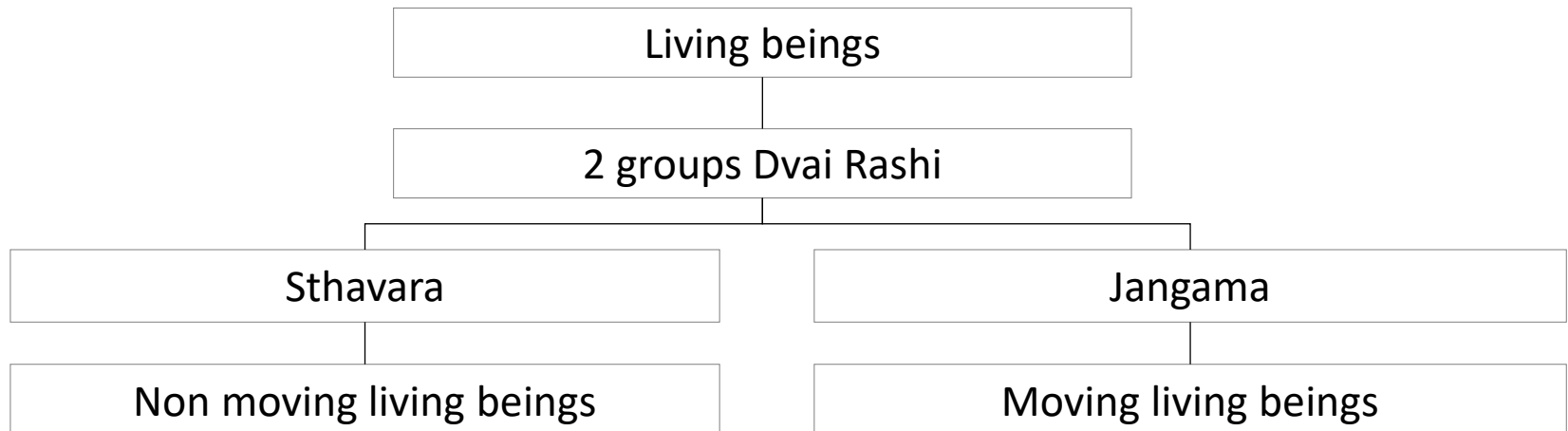
g) Kshudram = Small insects, worms, organisms.

- Small – Big living beings.

h)



i) Itarini – cha :



j) All of them are me

- Say and mean it for ourself.
- For me meaningful = Called realisation.

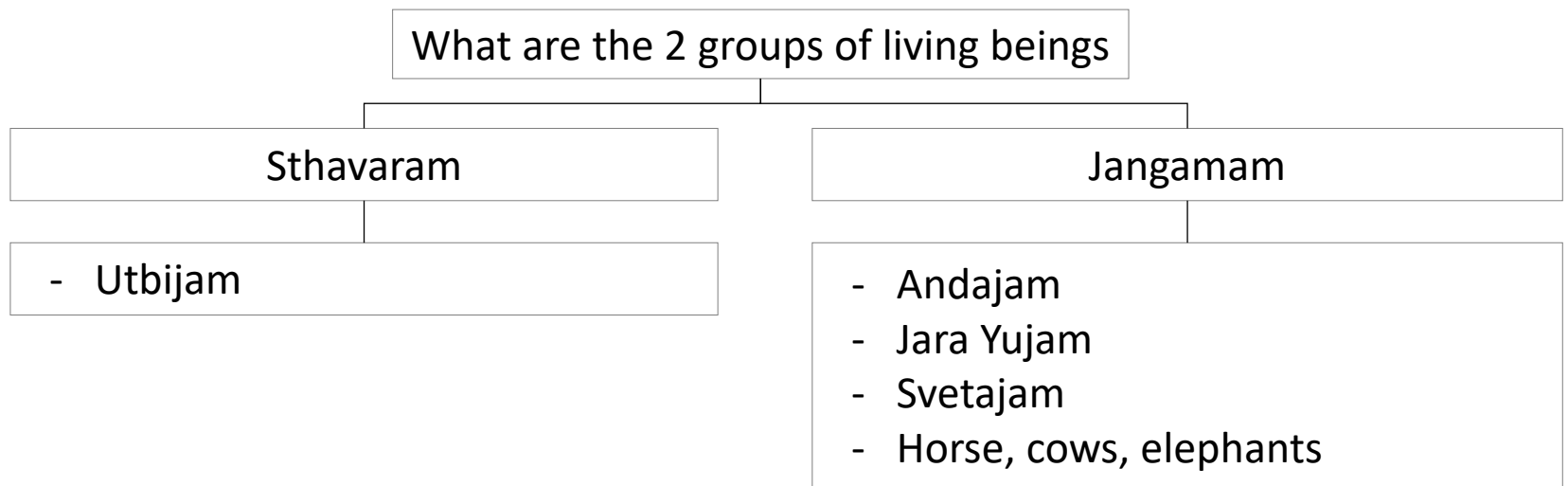
k) I say :

- Aham Brahma Asmi...
- I mean it.
- No mystic experience.
- It is Aparoksha Jnanam.

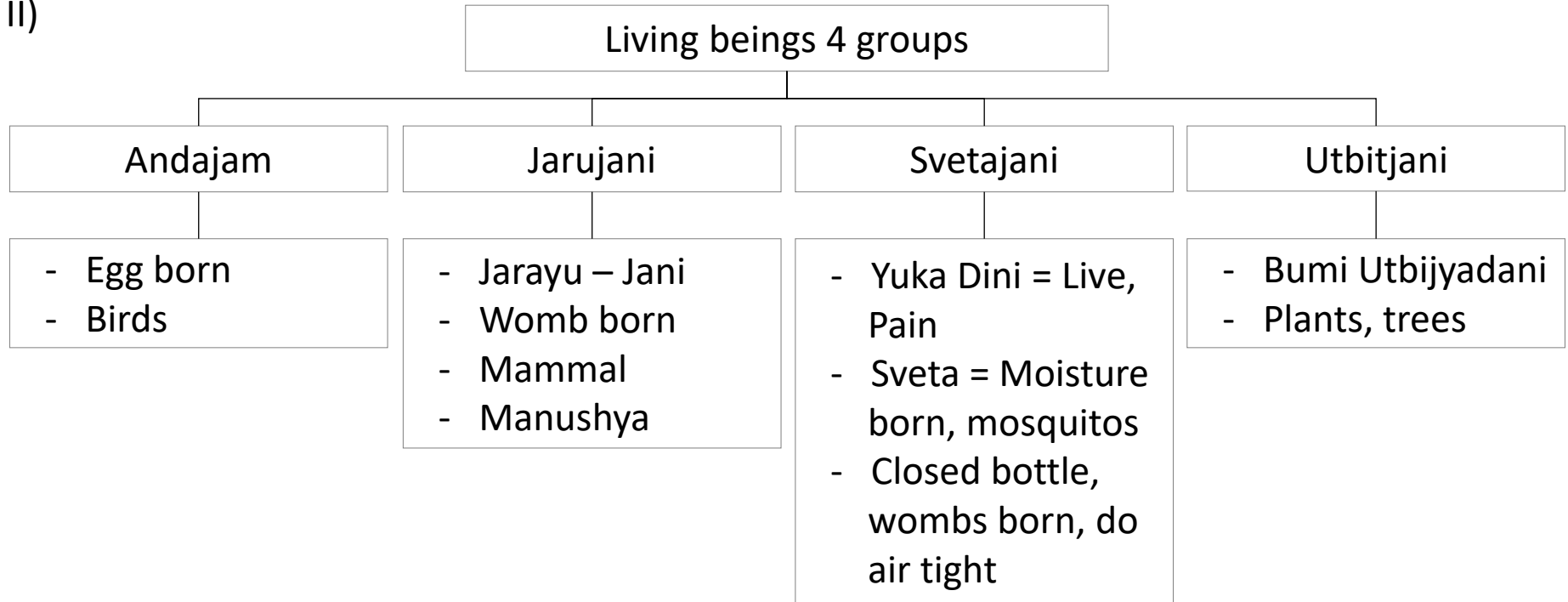
**215) Bashyam : Chapter 3 - Section 1 - Verse No. 3 : Continues...**

कानि तानि ? उच्यन्ते—अण्डजानि पक्ष्यादीनि, जारुजानि  
जरायुजानि मनुष्यादीनि, स्वेदजादीनि यूकादीनि, उद्भिज्जानि  
च वृक्षादीनि, अश्वा गावः पुरुषा हस्तिनोऽन्यच्च यत्किंचेदं  
प्राणिजातम्;

I)



II)



- They are all Prajnanam Brahman from higher nature.
- Sarvatma Bava

किं तत् ? जङ्गमं यच्चलति पद्भ्यां गच्छति । यच्च पतत्रि  
आकाशेन पतनशीलम् । यच्च स्थावरमचलम् । सर्वं तदेष एव ।

I) Jangamam = Moves with 2, 4, 6, feet or centipedes.

II) Birds – which fly in sky.

III) Sthavaram = Non-moving living beings – trees – plants.

- Stones – not living being
- Achalam, Tishtati Iti Sthavaram.

**IV) Sarvam Tatu Esha Eva :**

- All Prajna Rupa Atma
- Aham Pada Lakshyartha Rupa Atma Eva Idam Sarvam.

**V) Next :**

- Prajnam is Srishti, Sthithi, Laya Karanam.
- Hence it is everything.
- Upadana Karanam.

VI) Consciousness is material cause of the Universe.

- Not contradiction
- Non material, material cause of Universe.



सर्वं तदशेषतः प्रज्ञानेत्रम् । प्रज्ञप्तिः प्रज्ञा तच्च ब्रह्मैव ।  
नीयतेऽनेनेति नेत्रम् प्रज्ञा नेत्रं यस्य तदिदं प्रज्ञानेत्रम् ।  
प्रज्ञाने ब्रह्मण्युत्पत्ति-स्थितिलयकालेषु प्रतिष्ठितं  
प्रज्ञाश्रयमित्यर्थः । प्रज्ञानेत्रो लोकः पूर्ववत् । प्रज्ञाचक्षुर्वा  
सर्व एव लोकः प्रज्ञा प्रतिष्ठा सर्वस्य जगतः । तस्मात्प्रज्ञानं ब्रह्म ।

I) Everything is Prajnanam – Atma, Chaitanyam.

II) That which brings the world into existence (Brahman – is Karanam, Netram)

III) Niyati = Anena Iti Netram

= That which comes into existence, because of which.

**IV) Universe has Brahman as its Karanam**

V) Prajnanam – Brahman = I – Myself

- Everything has me as the Karanam.
- Me = Chaitanyam.

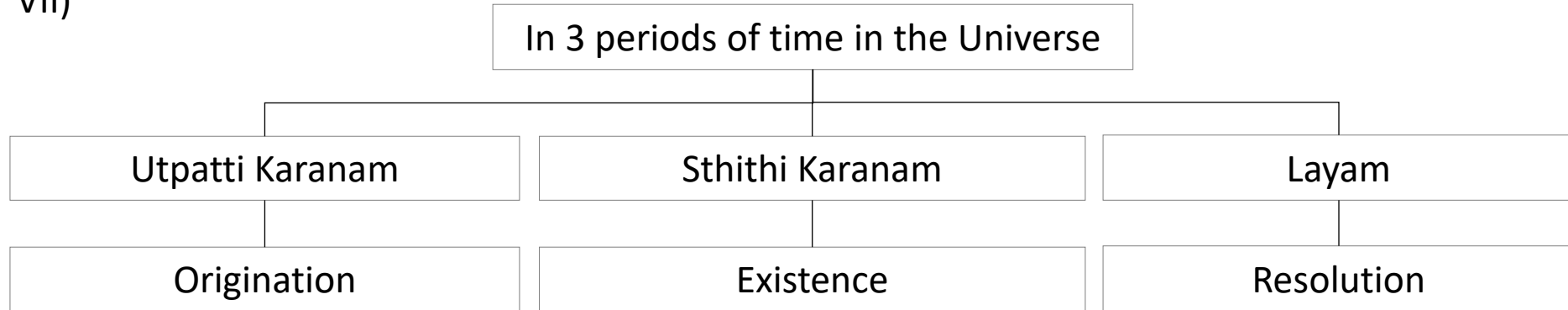
**• I am that Chaitanyam from which Universe is born, not miserable body, mind.**

- Big cognitive change, transformation called Moksha Purushartha.

## VI) Prajñe Pratishtitam :

- Everything is born out of Brahman and based on Brahman (Sthithi Karanam).

VII)



- Everything is based on Brahman.
- Prajñya Ashrayam.

VIII) All living beings (Prajña Netra) are brought to their Karma Phalam because of Brahman only.

IX)

Previously	Now
- Everything is brought into existence by Brahman	- Living beings are brought to their Karma Phalam by Brahman as Karma Phala Dhata.

## X) Prajña Chakshur Va Lokaha :

- All living beings have Consciousness as their means of experience.

XI) Chakshu = Eye

= Means, instruments of experience

• **Consciousness is the means of experience without which there is no word.**

- One thing, knowing which I know everything in the Universe.

XII) Keep repeating in the Mind, I am Consciousness, in which world, Body, Mind is appearing, disappearing.

- My own higher nature.
- Lower nature for Prarabdha exhaustion.

XIII) Prajna Prakashakaha Lokaha.

- At any time Lokas are experienced in the past, present, future, it is because of consciousness.

• **Prajnam gives existence, Prajnanam reveals.**

- This section of Aitareya is the best portion of Upanishad.

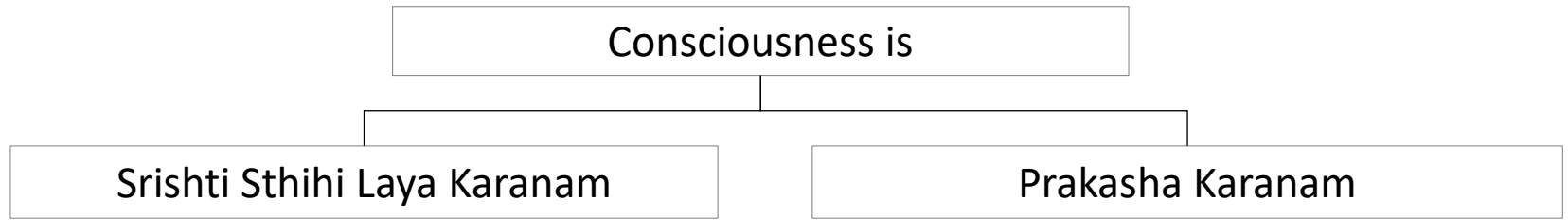
XIV) Supporter cum revealer = Consciousness.

- Prajna Pratishta, Sarvasya Jagataha.

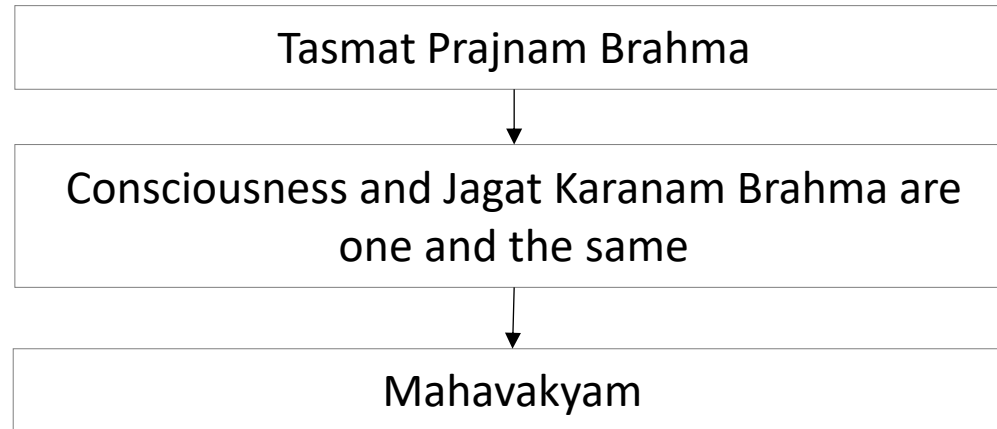
XV) Prajnam is the base for entire creation.

- Prajnane Pratishtitam – before (Sthithi Karanam)
- Prajnane Pratishtita – Here (Laya – Karanam).

XVI)



XVII)



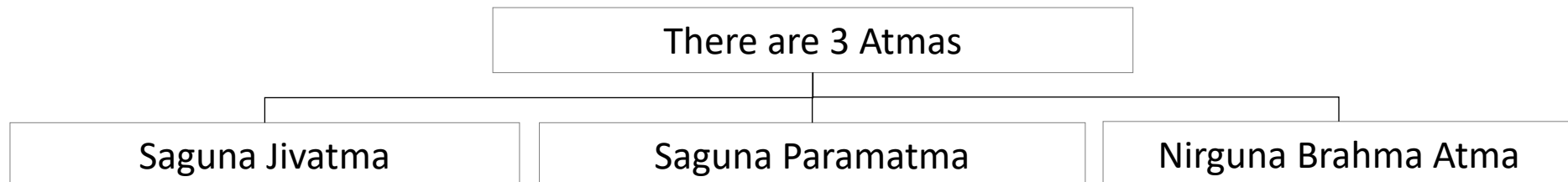
- Mantra Vyakhyanam is over.

**XVIII) Next :**

**a) 2<sup>nd</sup> Chapter – Introduction :**

- Atma Ekatva Vada.

**b) Purva Pakshi :**



**c) Shankara :**

- Atma is Ekaha.
- One Atma alone is appearing as Saguna Jivatma, Paramatma, Devatatma, Hiranyagarbha, Virat.

d) All multiple Saguna Atmas are one Nirguna Atma through the Maya Prism.

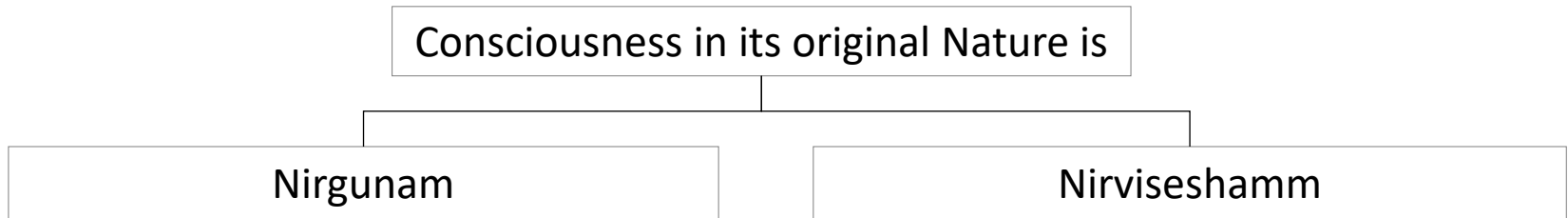
e) Actually, Atma is one, appears as many.

f) Concludes Atma Ekatva Vada.

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

तदेतत्प्रत्यस्तमितसर्वोपाधि- विशेषं सन्निरञ्जनं निर्मलं निष्क्रियं  
शान्तमेकमद्वयं “नेति नेति” इति ( बृ० उ० ३।१।२६ )  
सर्वविशेषापोहसंवेद्यं सर्वशब्द- प्रत्ययागोचरम्।

**I)**



- Maya Rahitam Brahma, Paramartikam Satyam Brahma.

II) It is free from all Upadhis – Body, Mind, Sense Complex at Paramartika Level.

- Pratyastham = Free from.

**III) Niranjanam :**

- Free from Maya impurity, pure.

**IV) Nirmalam : with Impurity**

- Karana, Sukshma, Sthula Sharira Rahitam.

**V) Nishkriyam :**

- Free from all activity.

**VI) Shantam :**

- Calm

**VII) Ekam :**

- One, nondual

**VIII) Advayam :**

- Without internal Division.

IX) Knowable through negation of all attributes.

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

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

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

- This is not, this is not.

XI) Sarva Vishesha, attributes, negated as Vyavaharika Satyam, attributeless consciousness is available as Paramartika Satyam.

- Knowable through negation of attributes (Sam Vedyam).

**XII) Sarva Shabda Pratyaya Agocharam :**

- Beyond = Agocharam
- Shabda = Words
- Pratyaya = Thoughts.



### XIII) 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 ||

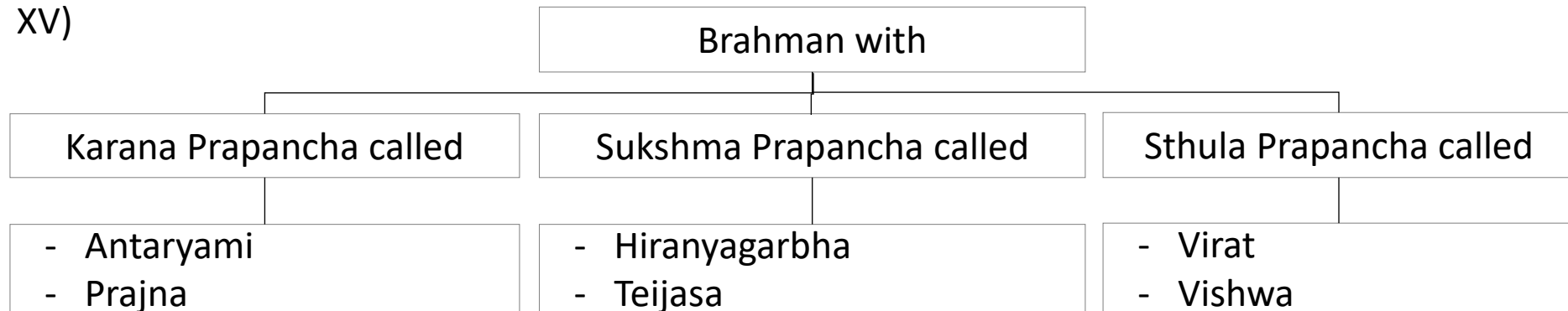
Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.  
[2 - 4 - 1]

- This is the original Brahman from Paramartika Level.

XIV) Once you include Maya, which is Vyavaharika, it is capable of multiplying into 3.

- a) Karana Prapancha – Karana Shariram
- b) Sukshma Prapancha – Sukshma Shariram
- c) Sthula Prapancha – Sthula Shariram

XV)



XVI) All through Maya prism.

- One sunlight appears as Vibgyor, this multiplicity.

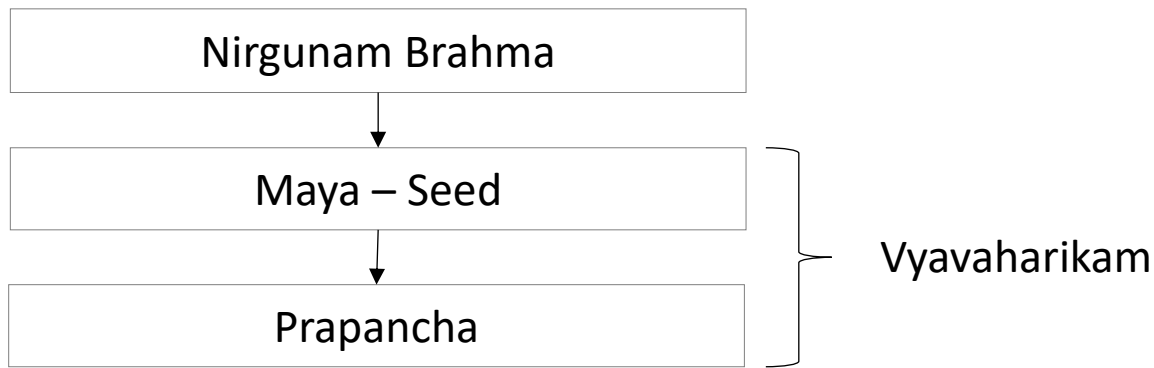
**219) Bashyam : Chapter 3 - Section 1 - Verse No. 3 : Continues...**

तदत्यन्त- विशुद्धप्रज्ञोपाधिसम्बन्धेन सर्वज्ञ- मीश्वरं सर्वसाधारणाव्याकृत-  
जगद्धीजप्रवर्तकं नियन्तृत्वा- दन्तर्यामिसंज्ञं भवति । तदेव  
व्याकृतजगद्धीजभूतबुद्ध्यात्माभिमान- लक्षणहिरण्यगर्भसंज्ञं भवति ।  
तदेवान्तरण्डोद्भूतप्रथमशरीरोपाधि- मद्विराट्प्रजापतिसंज्ञं भवति ।  
तदुद्भूताग्न्याद्युपाधिमद्देवतासंज्ञं भवति । तथा विशेषशरीरोपाधि-  
ष्वपि ब्रह्मादिस्तम्बपर्यन्तेषु तत्तन्नामरूपलाभो ब्रह्मणः ।

I) Atyanta Sarva Vishuddha Prajnya = Maya, Shuddha Sattvam

- Upadhis Sambandena Nirguna Brahma becomes Saguna Ishvara.
- Omniscient, activator of seed of Universe, hidden in Maya.

II)



- In Maya alone entire Universe is in seed form.

III) Sarva Sadharana Jagat – Universe common to all.

- Avyakruta Jagat Beeja – Unmanifest seed of universe.
- Pravartakam – Ishvara activates.

**IV) Niyantrutvat Antaryam Samyam :**

- This Ishvara is called Antaryami.
- Remaining within, Ishvara controls everything through the law of Karma, reins, strings.

V) From Antaryami, comes to Hiranyagarbha.

- Sthula Prapancha does not directly come from Karana Prapancha.
- Comes from Sukshma Prapancha, which is Samashti Buddhi.

VI) Vyakruta Jagat – Beejam, Seed for Sthula Prapancha.

- With Sukshma Prapancha, identification takes place for Ishvara.
- Ishvara identifies with Samashti Sukshma Shariram.

- He knowingly identifies.
- We identify unknowingly.
- Abhimana Lakshana Hiranyagarbha Samjnyam Bavati.
- Original Brahma gets the name – Samjnyam, at the Vyavaharika level.

VII) Nirguna Brahma is Ishvara, Hiranyagarbha.

VIII) Within Hiranyagarbha – Sukshma Prapancha

a) 1<sup>st</sup> Brahmandam comes.

b) Within Brahmandam, 14 Lokas come.

c) One who identifies with Brahmandam and 14 Lokas, entire Universe is called Virat, Prathama Shariri.

- 1<sup>st</sup> physical version of Bhagavan.

d) Hiranyagarbha is not physical but invisible.

e) Antaryami is invisible

f) Virat is physical version of Nirgunam Brahma through Maya.

- Virat = Prathama Physical Shariri.  
= 1<sup>st</sup> physicalized Bhagavan

**g) Sa Vai Shariri Prathamaha :**

- Veda Mantra.

h) He gets name Virat, Prajapati also

i) 1<sup>st</sup> Chapter – Aitareya Upanishad :

- Virat = Had Golakams Shariram.
- From that Devatas and Indriyams came.
- Udbuta = Agni originated from Virats face.

j) Virat = One, then multiple devatas came, names of one Nirgunam Brahma through Maya Prism.

k) I am that Brahman.

l) Animal, Humanbodies, Upadhi, from Brahmaji to small insects, Sthambam, lump of grass, biggest to smaller living being.

m) Brahman alone gets relevant name and form.

- Human being, cow, goat, tree.
- Each is Nama Rupa.
- **Behind is Nirgunam Brahma alone through Maya.**
- **All are appearances.**

तदेवैकं सर्वोपाधिभेदभिन्नं सर्वैः प्राणिभिस्तार्किकैश्च सर्वप्रकारेण  
ज्ञायते विकल्प्यते चानेकधा । “एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।  
इन्द्रमेकेऽपरे प्राणमपरे ब्रह्म शाश्वतम्” ( मनु० १२।१२३ ) इत्याद्या स्मृतिः ॥ ३ ॥

I) Manusmriti :

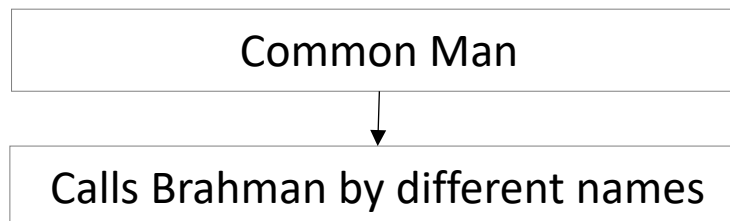
एतम् एके वदन्त्यग्निं मनुम् अन्ये प्रजापतिम् ।  
इन्द्रम् एके परे प्राणम् अपरे ब्रह्म शाश्वतम् ॥ १२-१२३

Some call him Agni (Fire), others Manu, the Lord of creatures, others Indra, others the vital air, and again others eternal Brahman. [Chapter 12 – Verse 123]

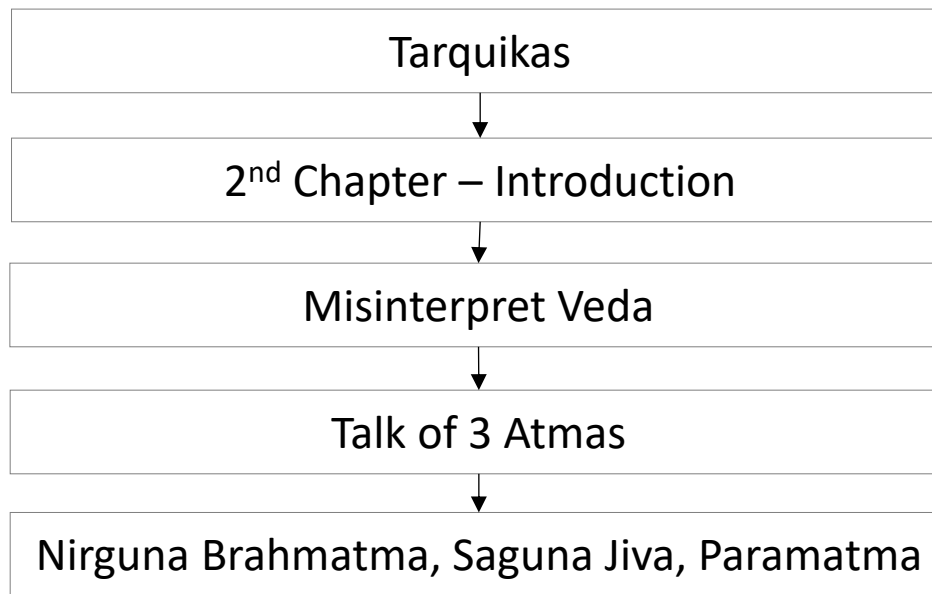
II) That Nirguna Brahman alone through Maya Prism.

III) With varieties of Upadhis appearing differently.

a)



b)



c) Tarqa people misunderstand

- Seeming plurality is mistaken as real plurality.
- Misunderstood as pluralistic Atma.

d) This Brahman – call it as

- Agni Devata
- Manu – originators of Human species.
- Prajapati
- Indra
- Samashti Prana = Hiranyagarbha.
- Ishvara.

e) Mahavakyam over, Knowledge is given Phala Sruti

स एतेन  
प्राज्ञेनाऽऽत्मनाऽस्मान्लोकादुत्क्रम्यामुष्मिन्स्वर्गे  
लोके सर्वान्  
कामानाप्त्वाऽमृतः समभवत् समभवत् ॥ ४ ॥  
॥ इत्यैतरोपनिषदि तृतीयोध्यायः ॥

sa etena  
prājñen-ātmanā-smāloka-d-utkramya  
āmuṣmin-svarge loka sarvān  
kāman-āptvā-mṛtaḥ samabhavat-samabhavat ॥ 4 ॥  
॥ ityaitaropaniṣadi tṛtīyodhyāyaḥ ॥

He was exalted to the state of Brahman hood on account of knowledge of Atman. He ascended aloft from this world and obtained all that he desired, in that World of supreme Bliss, he became immortal... Yes, became immortal! Thus Om. [3 - 1 - 4]



स वामदेवोऽन्यो वैवं यथोक्तं ब्रह्म वेद प्रज्ञेनात्मना; येनैव  
प्रज्ञेनात्मना पूर्वे विद्वांसोऽमृता अभूवंस्तथायमपि विद्वानेतेनैव  
प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्य इत्यादि व्याख्यातम्।

I) Saha :

- Vamadeva Rishi mentioned in Chapter 2.
- Need not be a Rishi, or in the womb.

II) Whoever knows this fact, understands Jagat Karanam Brahma as Prajna – Atma – Sakshi  
Chaitanyam – Aham Pada Lakshyarth Rupena

III) Prajna as myself.

- Previous knowers of Brahman, what immortality they got, the same immortality Vamadeva and others got.

IV) Mortality belongs to Anatma.

V) Videwan of current time

- Knows I as Atma will transcend the Anatma.
- In the form of Atma transcends Anatma Prapancha.

## V) Not as Body – Mind complex

- As body – Mind, I am trapped.
- As Prajnana Atma, in the form of Prajnana Atma, I transcend Anatma Prapancha.

## VI) Gita :

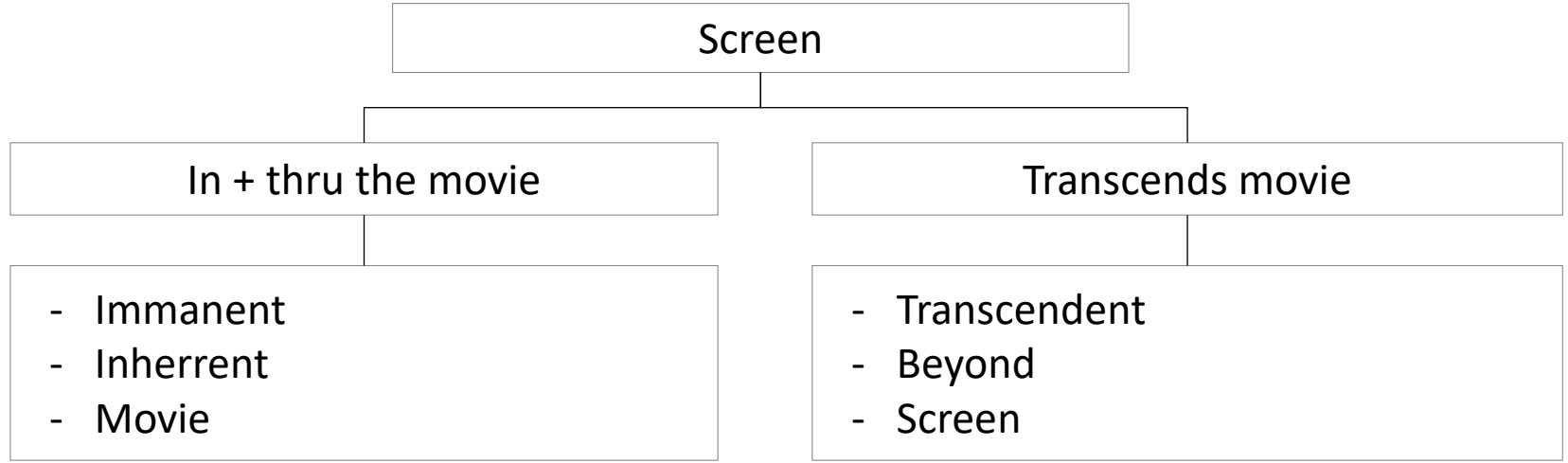
- Ahamkara, Mamakara Rahita
- Nirmamaha, Nirahamkara Butva
- I have no connection with Pancha Anatma.

## VII) Body, Mind, family, possession, profession.

- No connection.
- Through Maya prism, I transcend Maya.

Maya	I am
<ul style="list-style-type: none"><li>- Vyavaharikam</li><li>- Pancha Anatma</li></ul>	<ul style="list-style-type: none"><li>- Paramartikam</li><li>- I am in the world but I transcend the world</li></ul>

VIII)



### IX) Aitareya Upanishad : Chapter 2 – 1 – 6

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

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

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

- Balance of Mantra 4
- Commented before.

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

अस्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वान्कामानाप्त्वा अमृतः  
समभवत्समभवदित्योमिति ॥ ४ ॥

I) With this portion, Aitareya Upanishad is over, Ohm Iti, Pavamana... Mangala Ganam.

- Shubha – Mangalam.

II) Aitareya Upanishad – over.