

KATHOPANISHAD WITH *SANKARA BHASYAM*

***Chapter 2 – Section 1
Verse 1 to 9***

VOLUME - 07

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एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते दृश्यते त्वग्रयया बुद्धयेत्युक्तम् ।
कः पुनः प्रतिबन्धोऽग्रयया बुद्धेर्येन तदभावात् आत्मा न दृश्यत
इति तददर्शनकारणप्रदर्शनार्था वल्ल्यारभ्यते । विज्ञाते हि
श्रेयःप्रतिबन्धकारणे तदपनयनाय यत्न आरब्धुं शक्यते नान्यथेति --

The Upanishad has previously said (Iti - Uktam) that even though the Atma is present in the hearts of every one, yet it is hidden away in every one (Esa Sarvesu Bhutesu Gudha Atma) and cannot be recognised (Na Prakasate). It was also said (Uktam) that it could be recognised (Drisyate) only by people of subtle intellect (Agrayayabuddhya), What then is that obstacle (Kah Punah Pratibandhah) for gaining the subtle intellect (Agrayayabuddheh), in the absence (Tad - Abhavat) of which the Atma cannot be recognised (Atma Na Drisyata)? To show the cause for the Non-recognition of Atma (Tad - Adarsana - Karana Pradarsanartham), this Valli is being Started (Valli - Arabhyate). Only when the obstacle which is cause of Preventing (Pratibandha - Karane) the recognition of Atma (Sreyah) is known (Vijnate), is it possible to start (Arabdhum) the effort (Yatna) to remove or solve it (Tad - Apanayanaya), not otherwise (Na Anyatha)----

I) Sambandha Grantha :

a) Connection with Katho Upanishad :

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

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

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

b) Atma is present, evident in the heart of everyone.

c) Hidden, covered, recognised, known by subtle intellect (instrument)

d) Majority have gross outward looking intellect

e) It is an obstruction for Atma Vidya

II) Remove obstacle of Agyanam, Make Buddhi Sukshma, Know Self as Atma.

III) Atma Na Drishyate :

- Never come to Binary format
- Struggle continuously in Triangular format.

IV) Verse 1 :

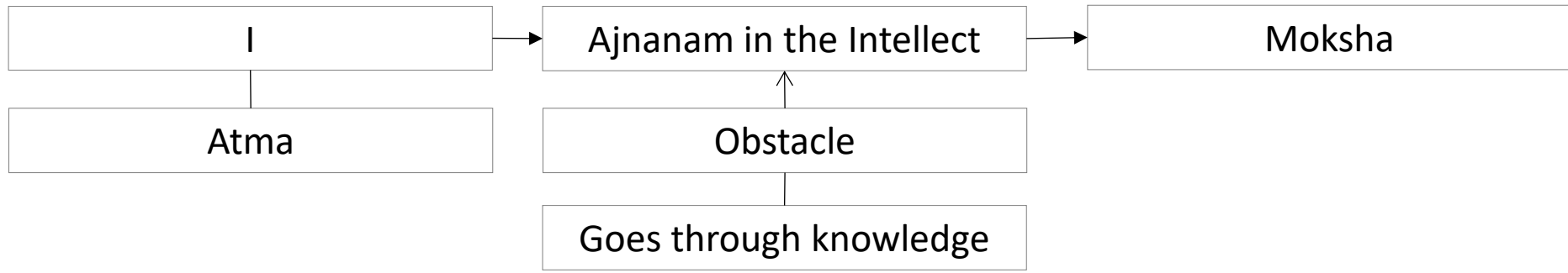
- Shows cause of non-perception of Atma, shows extrovertedness as the obstacle.

Revision : Introduction - Chapter 2 :

I) Chapter 1 :

- Jnanam alone is means for Moksha.

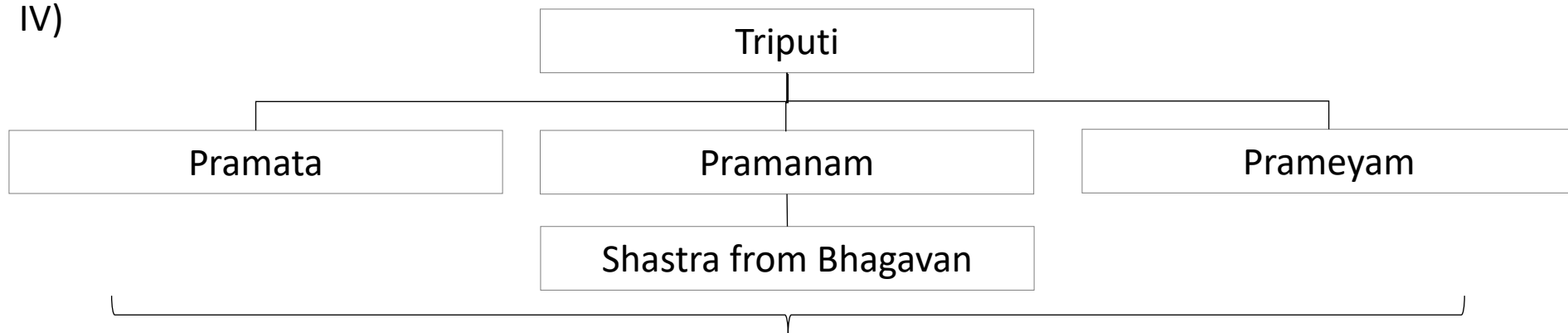
II)



III)

Nirupadhika Svarupam	Sophadhika Chidabhasa
- Sakshi - Aham Asmi	- Ahamkara - Mithya

IV)



- Come together Pramana takes Place
- If ears are here, Sound rings, knowledge takes Place
- If no knowledge, then there is deficiency in one of the Triputi

V)

Pramanam	Prameya
<ul style="list-style-type: none"> - Nirdosham - From Lord 	<ul style="list-style-type: none"> - Nirdosha - Its me

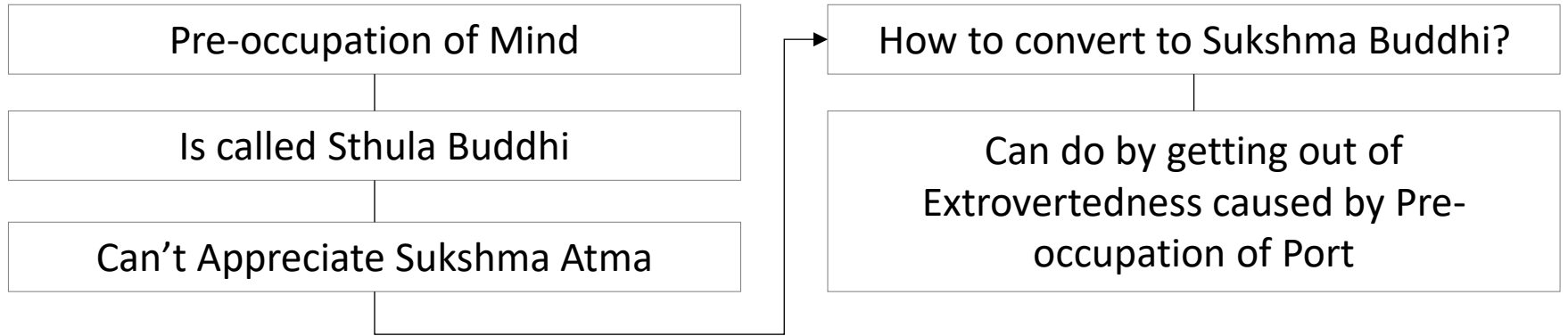
- If no knowledge then Pramata (Student) has the Dosha.

VI) Extrovertedness = Pre-occupation of Mind because of Port.

- P - Possessions
- O - Obligatory Duties
- R - Relations
- T - Transactions

Put Together = Anatma

VII)



VIII) Lalitha Sahasranamam :

अजा क्षयविनिर्मुक्ता मुग्धा क्षिप्र-प्रसादिनी ।
अन्तर्मुख-समाराध्या बहिर्मुख-सुदुर्लभा ॥ १६२ ॥

ajā kṣayavinirmuktā mugdhā kṣipra-prasādinī ।
antarmukha-samārādhyā bahirmukha-sudurlabhā ॥ 162 ॥

The one who is unborn or beyond birth and death (often referring to a deity or divine presence). Free from decay or destruction, one who is beyond the influence of time and decay. Innocent, charming, or pleasing in nature. One who grants blessings or favor quickly, easily pleased or quick to offer grace. Worshipped inwardly or through internal devotion, requiring inward focus for worship. Very difficult to attain or worship through external means, rare for external worship or approach. [Versa 162]

IX) Kaha Punaha Pratibandha to enjoy a subtle unpreoccupied relaxed intellect?

- Without Sukshma buddhi, student has shallow preoccupied Mind, lacks absorption capacity.
- Has Sthula buddhi, always thinking of objects, beings in the world.

X) In Class, Atma topic deleted by the intellect.

XI) Dakshinamoorthi 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 Daksinamurty is the prostration. [Verse 7]

XII) Bahir Mukhatvam, preoccupied extrovertedness of Mind = Atma Adarshana Karanam.

XIII) A student must Diagonose the problem w.r.t. Moksha Pratibandha, Sthula Buddhi, Extrovertedness.

XIV) a) 1st Step in Jnana Yoga :

- PORT - Reduction Possessions, obligatory duties, Relationships, transactions.

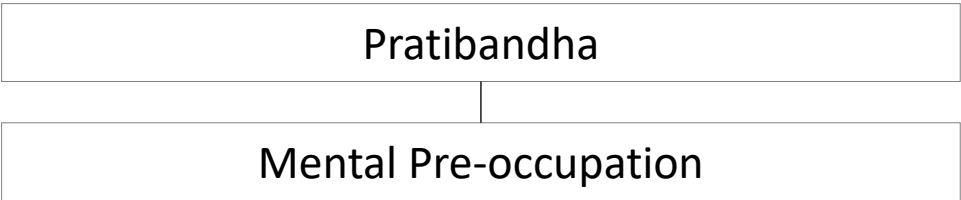
b) Karma Yoga increases Port

c) Infrastructure required in Karma Yoga, Jnana Yoga are Different.

d) Example :

- In Railway station can't study for Exam or can't conduct Katho Upanishad Class.

XV)



- Non-availability of Mind for Vedanta Sravanam
- Pramati dosha Nivrutti" required.

XVI) Anvaya Vyatireka Nyaya :

Anvaya	Vyatireka
When diagnosis is there, remedy Possible	No Diagnosis, No Remedy

पराञ्चि खानि व्यतृणत्स्वयंभूः -
तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

parāñci khāni vyatṛṇatsvayambhū-
stasmātparāñpaśyati nāntarātman ।
kaściddhīraḥ pratyagātmānamaikṣa-
dāvṛttacakṣuramṛtatvamicchan ॥ १ ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [2 - 1 - 1]

अन्वयः

स्वयम्भूः पराञ्चि खानि व्यतृणत् । तस्मात्
(मनुष्यः) पराङ् पश्यति । अन्तरात्मन् न (पश्यति) ।
अमृतत्वम् इच्छन् आवृत्तचक्षुः (सन्) कश्चिद् धीरः
प्रत्यगात्मानम् ऐक्षत् ॥

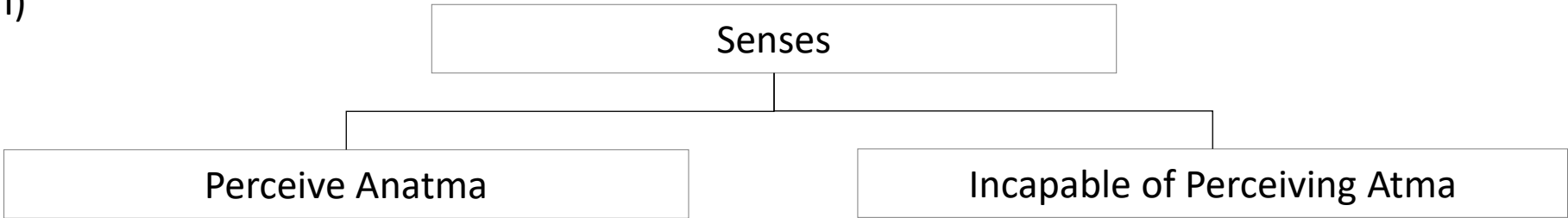
Anvayaḥ

svayambhūḥ parāñci khāni vyatṛṇat । tasmāt
(manuṣyaḥ) parāṅ paśyati । antarātman na (paśyati) ।
amṛtatvam icchan āvṛttacakṣuḥ (san) kaścīd dhīraḥ
pratyagātmānam aikṣat ॥

The Lord destroyed the sense organs (By Making them) extrovert. Therefore, everyone Perceives outside (Objects, and) not the Atma within. Desiring immortality, a rare discriminative one with withdrawn eyes sees the Atma within.

Gist :

- I) Every human being born with natural Disadvantage.
- II) Natural Extrovertedness of Sense Organs, Turned towards Anatma.
- III)



IV) Example :

- In a river, you have to row a boat at double the speed of current, otherwise will remain stationary.
- When the current against me I put lot of effort to remain in same place.

V) Dependence on Anatma is natural to all

- Brahmaji had destroyed all sense organs by making them look outwards.
- Naturally handicapped

• Sense organs congenitally perceive only Anatma, not Atma.

VI)

Atma	Anatma
Ashabdam, Asparsham, Arupam, Arasam, Agandham	Shabda, Sparsha Rupa, Rasa, Gandah

- We are all trapped in the world congenitally since birth
- No escape.

VII) To Diagnose this problem takes a lifetime.

VIII) Some rare resist temptation of Anatma which has beauty, variety, novelty but no stability, always changing

IX) We need to turn attention to Atma

- Can't use Pratyaksha.
- Have to use only Shastra Pramanam for recognising Atma.

X) Some rare, uses Shastra, recognise Atma.

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

पराञ्चि परागञ्चन्ति गच्छन्तीति खानि तदुपलक्षितानि
श्रोत्रादीनीन्द्रियाणि खानीत्युच्यन्ते ।

The outward (Paranci = Parak) going (Ancanti = Gacchanti) instruments are called Paranci, and the word 'Khani' Stands for (Upalaksitani) all the sense Organs like ears etc (Srotradini - Indriyani - Khani iti - Ucyante).

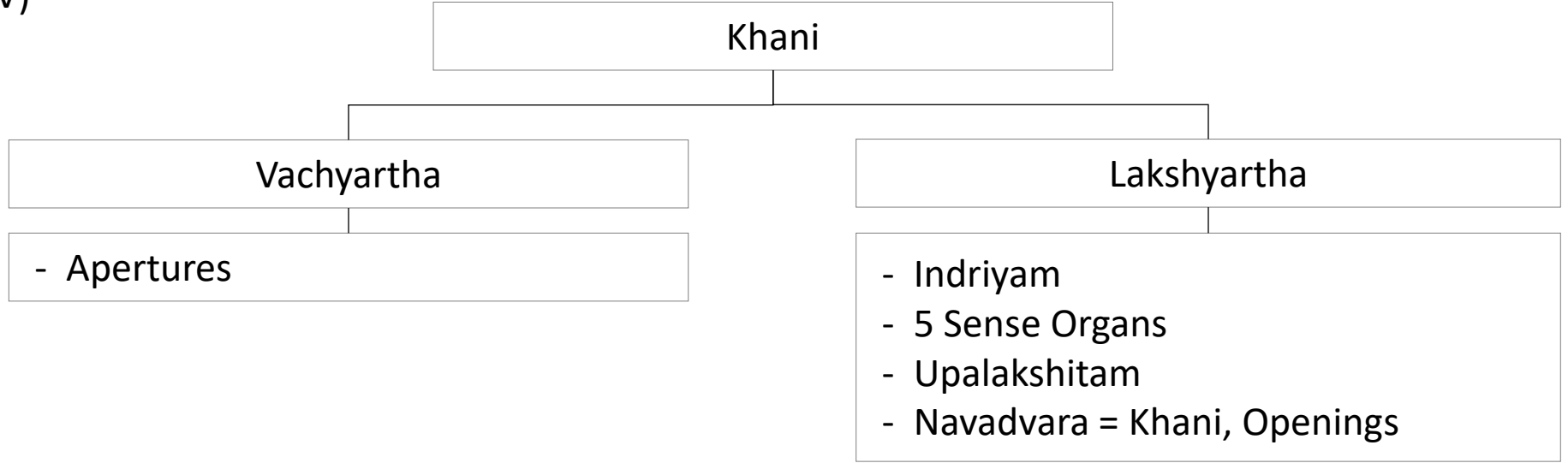
I)

Paranchi Parak	Anchanti
Outwards	To go, going

II) These instruments which go outwards = Paranchi

III) Khani, Kham, Akasha = Apertures, holes of sense organs, sensory gateways.

IV)



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

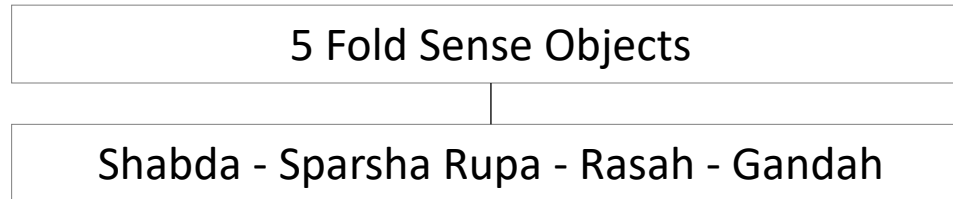
तानि पराञ्चयेव शब्दादिविषयप्रकाशनाय प्रवर्तन्ते ।
यस्मादेवं स्वाभाविकानि तानि व्यतृणद्धिंसितवान्हननं कृतवान् इत्यर्थः ।

Who is he (Kah Asau?) He is Brahman, who in the form of Parameswara, who is svayambhuh, meaning one who always exists independently (Svayameva Svatantrah Bhavati Sarvada) and never is under the control of any one (Na Paratantra - including Maya).

I) Previous commentary - Pada - Arthaha Here Vakhya - Arthaha

II) Sense organs - Paranchi Eva, turned outwards only.

- Runs to external tempting sense objects
- Function in Shabda Vishayam
- Revealing, illumining, lighting up, knowing, 5 fold sense objects - Prakasham.



IV) Vedanta :

a) Singing song - Listening not to person but to Shabda - Sense object.

b) Seeing wall - Seeing form and Colour - Sense object.

c) Tasting dish - Taste = Sense object

- | |
|---|
| <ul style="list-style-type: none">• Sense objects in the world only 5. |
|---|

d) Sense organs - Reveal sense objects Shabda, Sparsha etc.

e) Vyatrunatu - Svabava Thani Evam :

- Endowed with such a nature, since Sense Organs are Endowed with Outgoing tendency, Naturally, Conginitively from Birth.

f) Vyatrunath :

- Bhagawan has barred sense organs by making them outwards, handicapped.

G) Vyatrunatu :

- Hurt them, harm them Spiritually Destroyed them.

IV) Sense Organs are Spiritually Destroyed, Spiritually Handicapped.

- Materially Advantageous can listen music, eat tasty food, smell nice fragrances, see wonderful sights, touch soft things.
- Materially, sense objects are glorious.

V) Sense organs handicapped can't see Atma

- Won't allow me to study Vedanta
- Drag me to my mobile, cinema, hotel
- Cause obstructions spiritually.

VI) Baja Govindam :

बालस्तावत्क्रीडासक्तः

तरुणस्तावत्तरुणीसक्तः ।

वृद्धस्तावच्चिन्तासक्तः

परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥

(भज गोविन्दं भज गोविन्दं...)

Balastavatkridasaktah

tarunastavattarunisaktah ।

Vrddhastavaccintasaktah

parame brahmani ko'pi na saktah ॥ 7 ॥

(bhaja govindam bhaja govindam...)

So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

- Balasthavatu - Kride Sakta Tarunastavatu - Need friends
- Vruddasthavatu - Need to play with grandchildren.
- Parame Brahmani Kopina Saktaha.

VII) Vyatrunatu = Destroyed = Himsavan Truth - Dhatu

- Vi and Truth - Bhagawan destroyed, spiritually handicapped.

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

कोऽसौ ? स्वयंभूः परमेश्वरः स्वयमेव स्वतन्त्रो भवति सर्वदा न
परतन्त्र इति ।

Who is he (Kah Asau?) he is Brahman, who in the form of Parameswara, Who is svayambhuh, meaning one who always exists independently (Svayameva Svatantrah Bhavati Sarvada) and Never is under the Control of any one (Na Paratantra - Including Maya).

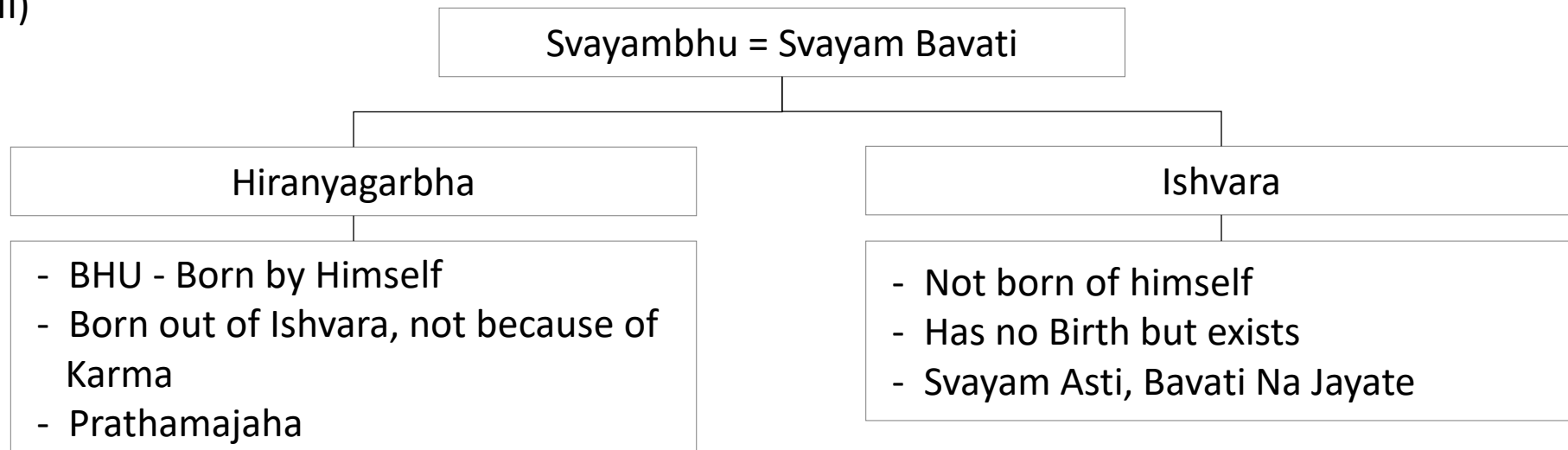
I) Who Destroyed Sense Organs?

- Bhagawan Congenital Problem.

II)

Animals	Human
<ul style="list-style-type: none"> - Walk Horizontally - Tiryak 	<ul style="list-style-type: none"> - Walk Vertically - Back, Knee Problems - back, Knee handicap

III)



IV)

Jiva	Ishvara
<ul style="list-style-type: none"> - Slave of Sanchita, Prarabda, Agami - Never free - Incidental, Anitya Svarupa - Under control of Maya - Has Congnitively handicapped Sense Organs 	<ul style="list-style-type: none"> - Master of Maya = Mayi - Ever free - Sarvada Asti - Creator of Sense organs

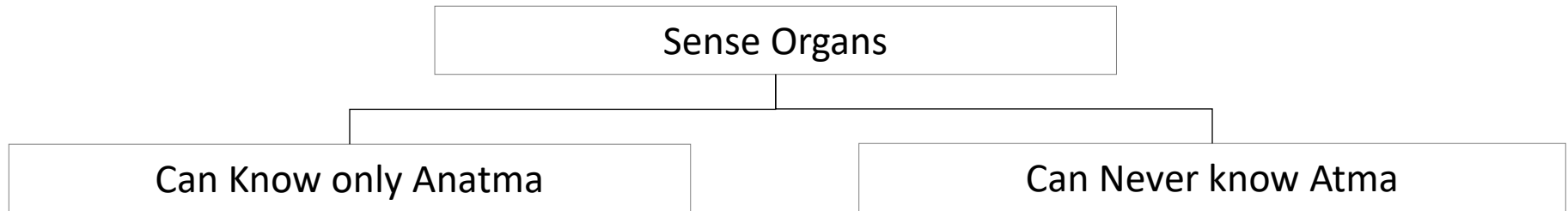
तस्मात्पराङ् पराग्रूपाननात्मभूताञ्शब्दादीन्पश्यत्युपलभत
उपलब्धा, नान्तरात्मन्नान्तरात्मानमित्यर्थः ।

Therefore (As every one is born with Sense Organs that are endowed with Such an outgoing nature), Every Jiva perceives (Pasyati = Upalabhate) External Objects of the nature (Paran = Parak - Rupan) of Anatma (Anatma - Bhutan), which are Objects of the Senses like sound etc (Sabdadin). Thus having Perceived (Upalabdha) them, he does not recognise his own real nature (Na - Antaratman = Na - Antaratmanam). This is the meaning.

I) Therefore, because everyone is born with Cognitively Handicapped Sense Organs.

II) Not Short Sight

- What is the handicap?



III) Parang Pashyati :

- Perceiving external objects, inert, Shabda, Sparsha
- Sensory world of sensory stimuli
- Person is trapped Pashyati = Upalabyathe.

IV)

Seeing	Perceiving
<ul style="list-style-type: none">- Pashyati- See with eye	<ul style="list-style-type: none">- Upalabathe- Knows through all Jnana Indriyas

- Therefore, all the time busy with Anatma - PORT Has no time.

V) Pashyati Na Antar Atman :

- Never sees his inner Self, Atma

- **Jiva does not recognise his own real wonderful nature.**

VI)

Whatever fundamentally we seek in life

Peace

Security

Happiness

- Is Available in Abundance in Atma
- In Anatma, it is totally Absent.
- Our direction of Seeking has to change.

एवं स्वभावेऽपि सति लोकस्य कश्चिन्नद्याः प्रतिस्त्रोतःप्रवर्तनमिव
धीरो धीमान्विवेकी प्रत्यगात्मानं प्रत्यक्चासावात्मा चेतिप्रत्यगात्मा ।

Even though this is the nature of the Entire humanity of the world (Evam Svabhave - Api - Sati - Lokasya - being handicapped by Extrovertedness), there may be some discriminative person (Kascin - Dhirah = Dhiman = Viveki), like a Person who makes the river flow against the current (Nadyah - Pratistrotah Pravartanam - Iva), who realizes the Pratyak - Atma, the inner self. Pratyak means that which is within, and therefore, the Atma that is within is known as inner-self (Pratyagatmanam = Pratyak - Ca - Asau - Atma - Ca - Iti - Pratyagatma).

I) 3rd Quarter of Mantra :

- Kaschit Dhira Pratyagatman Aikshatu

II) Even though entire humanity is sensorily handicapped, has extrovert nature

- Loke here is humanity.

III) Kaschit Dhira :

- Some rare people, Vivekis, discriminate people exist, who turn inwards.

IV) a) Isavasya Upanishad :

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

Andham tamah pravisanti ye'vidyam-upasate,

tato bhuya iva te tamo ya u vidyayagm ratah [9]

They who worship Avidya (rites) alone enter into blinding darkness, and they, who are engaged in Vidya (meditation) verily fall, as though, into an even greater darkness. [Verse 9]

b) Heaven - Spiritual ignorance is thickest in heaven, with all sensory pleasures, music, dance, have no time

c) From worldly angle, Punya Loka, holy, sacred, upto Brahmaloaka, but one day have to return.

d) If from heaven, we Ahamkara, have to return, what about local pleasures, all Anityam.

e) Takes a life time to absorb this knowledge because of engagement of sense organs with the sense objects due to Rajo Guna.

f)

Prati Srotaha	Pravartana
Against current of a River	Moving

g) Going towards Atma is going against Current of temptations of Anatma Jagat.

h) Some rare people are Successful in this Adventure by the Motor of Viveka, Vairagya, Sadhana Chatushtaya Sampatti, Mumukshutvam.

Revision : Chapter 2 - 1 - 1 : Important Mantra :

I) 1st Half of Mantra :

- Disadvantage every human faces in form of sensory extrovertedness, natural, universal problem.

II) Bhagawan has spiritually destroyed everyone by sensory extrovertedness and mind's reacting to sensory stimuli throughout life.

III) Good for exhaustion of Prarabda but not to become a Jnani and realise Antar Atma.

IV) Solution given by Bhagawan :

a) Use intellect skillfully

b) Discover the extrovertedness of sense organs and Mind

c) Practice Karma Yoga and Upasana Yoga

d) Parikshya Lokaan

e) Anatma Prapancha can't give what I want

- What I am looking for as

f) Ahamkara Jiva is in a stable platform of Atma to rest, resist the pull of sense objects, sense organs, mind.

- I = Reflected Consciousness, here Pratyag Atma.

g) Anatma has beauty, variety, novelty but has no stability

h) To understand this, one requires a Sattvic intellect, not a Rajasic one.

V) Veda Teaches :

a) Atma is the only stable factor which is your own intrinsic nature

b) You are the only reliable one in the universe

- Self Realisation is the only solution.

c) Rare Vivekis do Nitya - Anitya Vastu Viveka.

d) Tattva Bodha - Vairagyam definition :

- Iha Amutra Phala Bhoga Viraga

e) Viveki and Vairagi comes to know the Self.

VI) 3rd Quarter :

a) Manushya Lokasya Evam Svabave Sati

b) Even if entire humanity has extrovertedness Svabhava, nature, you have to fight and swim against the current.

c) Example :

- Tennis match - Person looses 3 games and comes back or Cricket match.

d) Humanity suffering from disadvantage can come to know - Evam Svabava.

VII) Kaschit Dira - Viveki with Sadhana Chatushtaya Sampatti :

- Pratyag Atmanam Aikshata
- Rare Adhikari realises, knows, inner self.

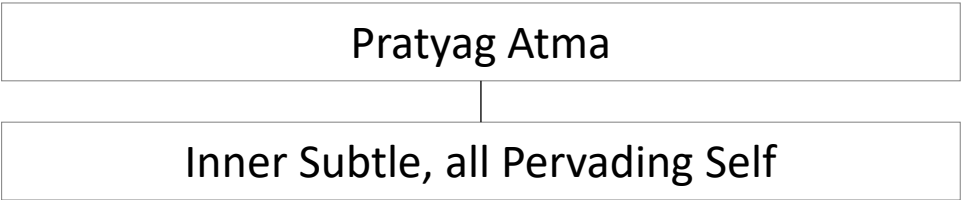
VIII) Uphill Task :

a)

Current of River	Shore
<ul style="list-style-type: none">- Sense Organs, Sense Objects- Prarabda Karma	<ul style="list-style-type: none">- Atma- Moksha

b) Rare Person, swims against the current with strength born of Sadhana Chatushtayam and attains Moksha.

IX)



X) Misunderstanding :

- a) Atma is inside the Body
- b) Correction - All bodies are inside Atma
- c) Pratyag = inner Self
- d) World is inside Atma not that I am inside the world
- e) No need to close eyes, dive deeper, inside the body, mind and then see the Self.
- f) Know :
 - Prapancha is inside Atma, comes and goes in Jagrat, Svapna.

g) Prapancha = Name and form

- I = Brahman = Sat Chit principle.

h) Normally, we are caught up in Nama - Rupa - Beauty, Variety, novelty.

- Miss the Adhishtana Atma.

i)

Universe	Atma Existence
- Outer	- In and through - Beyond

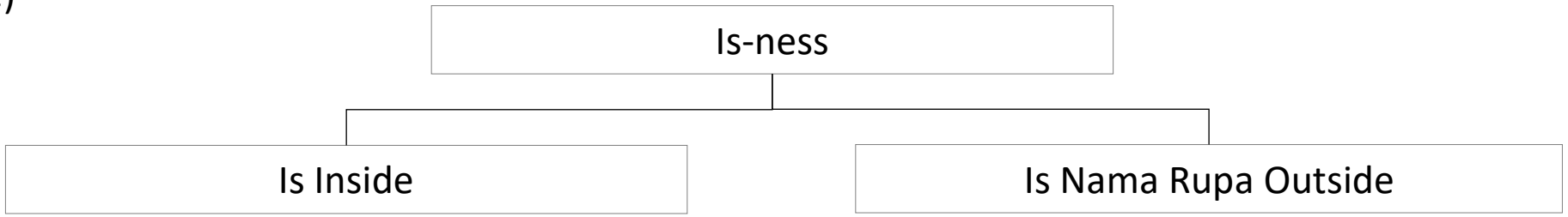
XI) a) How Nama Rupa hides existence?

b) Nama Rupa distracts my attention towards Nama Rupa.

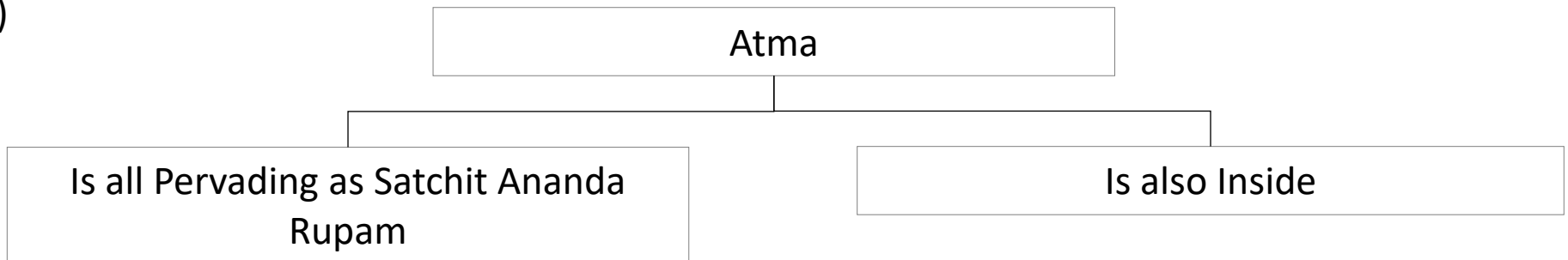
c) I am not aware of existence even though I say “Wall is” World is.

d) We mechanically use word "is".

e)



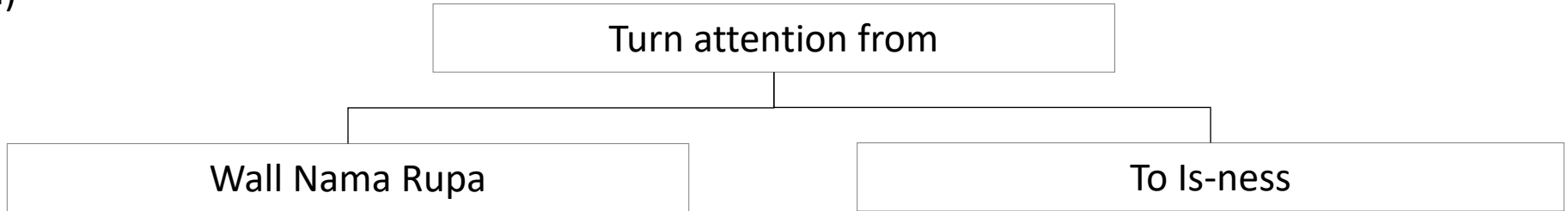
f)



g) To realise inner Self, need not close eyes

- Look at wall, Realise inner Self as "Sat".

h)



XII) Drk Drishya Viveka :

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

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

XIII) Pratyag = In and through Nama Rupa world.

प्रतीच्येवात्मशब्दो रूढो लोके नान्यस्मिन् ।

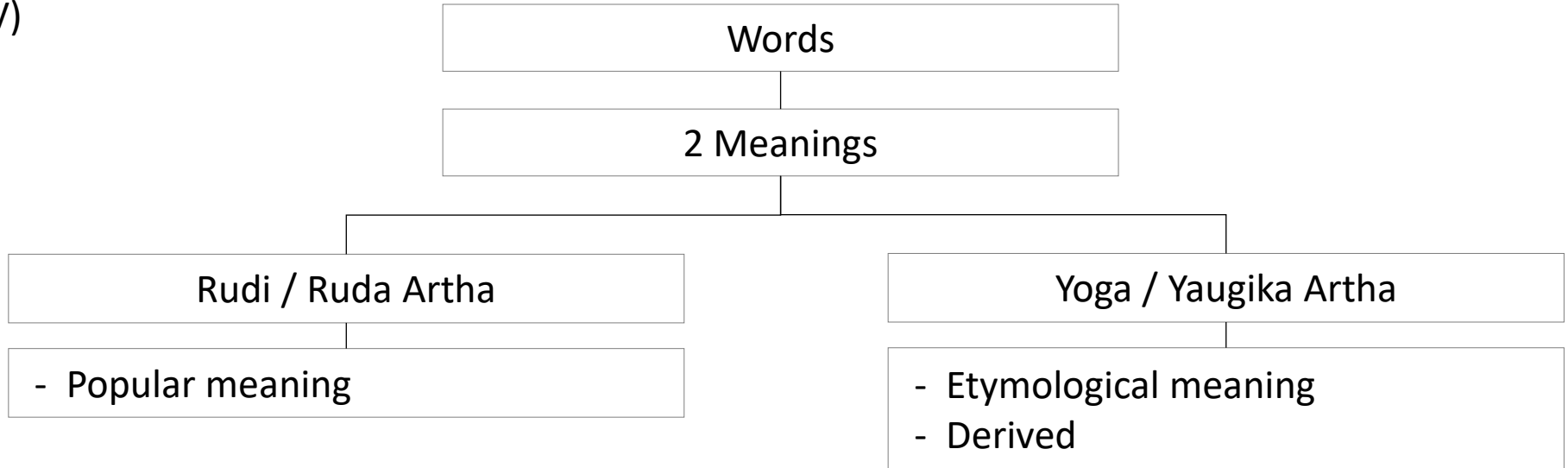
The word Atma or inner – Self (Pratici - Eva - Atmasabdah) is popularly known (Rudhih) in the world only with regard to oneself and not in any other meaning (Na - Anyasmin).

I) What is significance of Pratyag Atma? = Self, Aham.

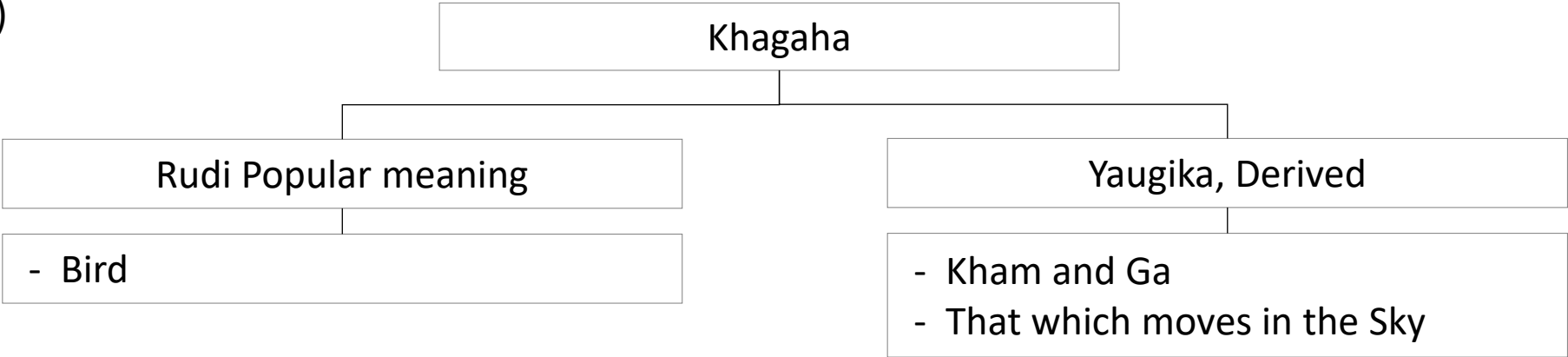
II) Generally refers to inner content

III) Aham known in 2 ways.

IV)



V)



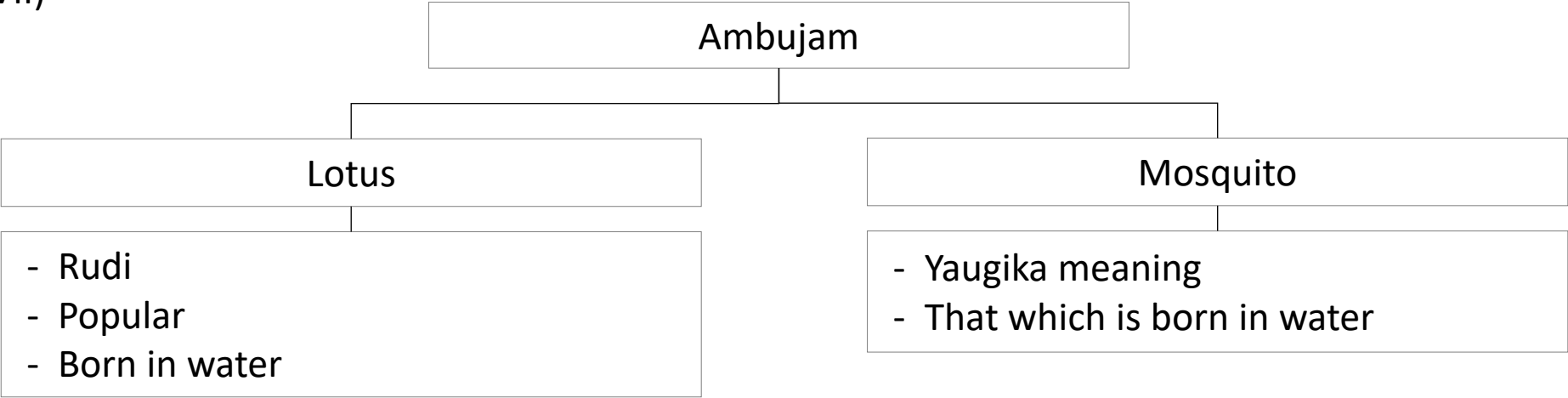
In this case :

- Rudi = Bird = Yaugika Arthaha.

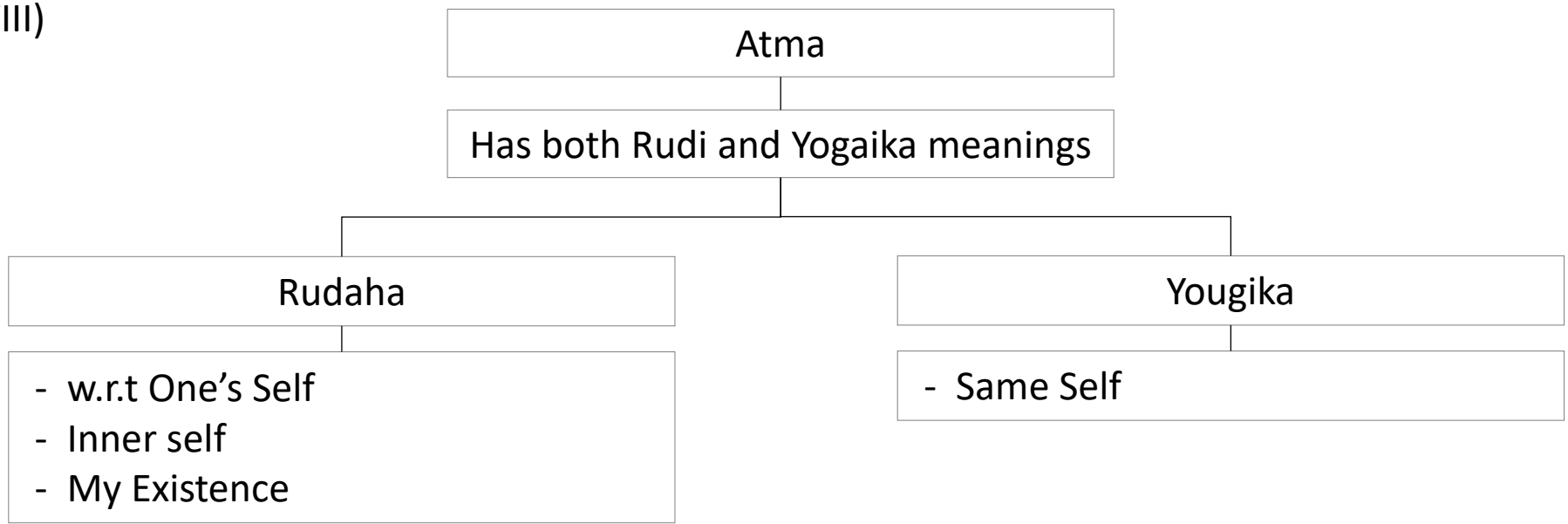
VI) Khagaha - If You take it as Aeroplane, it is not Primary meaning but Yaugika Artha.

- Only Yaugika Artha possible.

VII)



Ambhu	Jam
Water	Born out of



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

व्युत्पत्तिपक्षेऽपि तत्रैवात्मशब्दो वर्तते । “यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह ।
यच्चास्य संततो भावस्तस्मादात्मेति कीर्त्यते” ॥ (लिङ्ग. १ । ७० । १६)
इत्यात्मशब्दव्युत्पत्तिस्मरणात् ।

From the stand point of the etymological derivation of the word also (Vyutpatti - Pakse - Api), the word ‘Atma’ is employed (Tatraiva - Atmasabdah Vartate) only in the Sense of inner – Self. “That which is all - Pervading (Yat - Ca - Apnoti), that which resolves (Yat - Adatte) everything onto itself at the time of Pralaya, that which experiences (Yat - Ca - Atti) all the sense objects as Jivatma in this Janma, and that which has got permanent or continuous existence (Yat - Ca - Santatah - Bhavah);

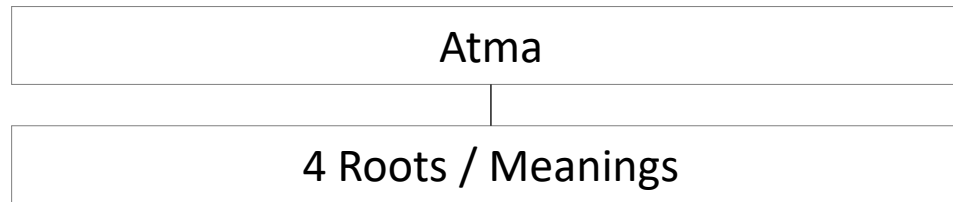
That is said to be Atma, the inner-self". Thus in Smṛti (Linga Purāṇam - 1 - 70 - 90), the above – Mentioned are said to be the Derived meanings of Atma (iti - Atmasabda – Vyutpatti).

I) Yoga Paksha = Vyutpatti

= Etymological derivation (in the language of grammar)

II) Use Root - Prefix - Suffix and then arrive at meaning.

III)



IV) Linga Purāṇam :

- Chapter 1 - Section 70 - Verse 16

V) Vidyāranya - Anubhūti Prakāśha :

प्रविष्टस्य प्रवेष्टुश्च रूपाभेदेऽपि भिन्नताम् ।
प्रविष्टत्वाप्रविष्टत्वधर्माभ्यां को निवारयेत् ॥ १४४ ॥

Although there is no difference between the reflected image and the one that has reflection in their essential nature, yet who could prevent the distinction between the two caused by the different features such as the one who undergoes reflection and the one that is reflected. [Verse 144]

प्रविष्टं येऽत्र पश्यन्ति नाप्रविष्टममी विदुः ।
व्याधत्वेन प्रपश्यन्तो न विदू राजपुत्रताम् ॥ १४५ ॥

Those who see the reflected image have not seen the transcendent one. Those who see a person as a hunter do not see him as a prince. [Verse 145]

व्याधोऽयमित्यसावुक्तिर्योजयेत् प्राणसंकटे ।
राजदेवादिकोक्तिस्तु भवेद् बहुफलप्रदा ॥ १४६ ॥
तद्वत् प्रविष्टदृष्टिर्या सा संसारे नियोजयेत् ।
अप्रविष्टात्मदृष्टिस्तु मोचयेत् सर्वसंकटात् ॥ १४७ ॥

The Statement that ‘He is a hunter’ would result in danger to life (From those who know his identify). But the Statements that “he is a king”, and “he is the Lord” would give rise to abundant riches. In the same way, the cognition of the reflected image would unite one to transmigratory existence. And the cognition of the transcendent one would release him of all dangers. [Verse 146, 147]

अतोऽप्रविष्टदृष्ट्यर्थं निन्द्यते हि प्रविष्टदृक् ।
प्रविष्टदर्शनं यत् स्यान्न तद्दर्शनमात्मनः ॥ १४८ ॥

Hence he who knows the reflected image is being censured with a view to emphasize that he should realize the transcendent one. The Cognition of the reflected image cannot be considered as the knowledge of the Self. [Verse 148]

स्वतः परोऽपि देहादौ प्रविष्टोऽकात्स्न्यदोषतः ।
दूषितो दर्शनं तस्य न भवेत् परदर्शनम् ॥ १४९ ॥

Although the self is supreme in its nature yet on account of its being reflected in the body, it is associated with the defect of being conditioned (As it were). Since it is conditioned, to know it is not to know the Supreme Self. [Verse 149]

अकृत्स्नत्वं यथास्य स्याद् व्यवहारे तथोच्यते ।
श्वासयोगात् प्राणिता स्याद् वक्ता वदनयोगतः ॥ १५० ॥

In Ordinary experience it is referred to in such a way that it cannot be considered as all – Pervasive. It is referred to as one that breathes and speaks in relation to its association with breathing and speaking. [Verse 150]

द्रष्टा दर्शनयोगेन श्रोता श्रवणयोगतः ।

मन्ता मननयोगेन स्पृष्टादौ योजयेत् तथा ॥ १५१ ॥

It is the one who sees, hears, thinks, and touches in relation to the activity of seeing, hearing, thinking and touching respectively. [Verse 151]

एवं चाहं प्राणितेति ज्ञाते वक्त्राद्यसंग्रहः ।

वक्ताहमित्यपि ज्ञाते प्राणित्रादेरसंग्रहः ॥ १५२ ॥

Thus in the cognition 'I Breathe' the one who speaks will not be included. In the same way, in the cognition 'I Speak' the one who breathes will not be included. [Verse 152]

यतिदीक्षितचोरादिभूमिकां धारयेन्नटः ।

तत्र दृष्टे दीक्षितेऽन्ये द्रष्टा यत्यादयो न हि ॥ १५३ ॥

AN Actor may play the role of a Mendicant, Sacrificer, and a thief. But when he is seen as a Sacrificer, the other features of being a mendicant or a thief are definitely not perceived. [Verse 153]

- 9 Verses - gives full meaning of Atma (Add all 9 Verses here).

VI) AAP dhatu to pervade everything

- **Aapnoti iti Atma Spacewise limitless.**

VII) A and Dhan - Adatte iti Atma :

- Sarvam Pralaya Kale = Atma
- To resolve into oneself
- To fold back Aadanam.
- Takes everything into itself during Pralayam as in Sleep state.
- Laya Karanam.

VIII) Atti :

- Ad - To eat, To experience Sukham, Dukham, Consume Pleasure, Pain, Bhogaha

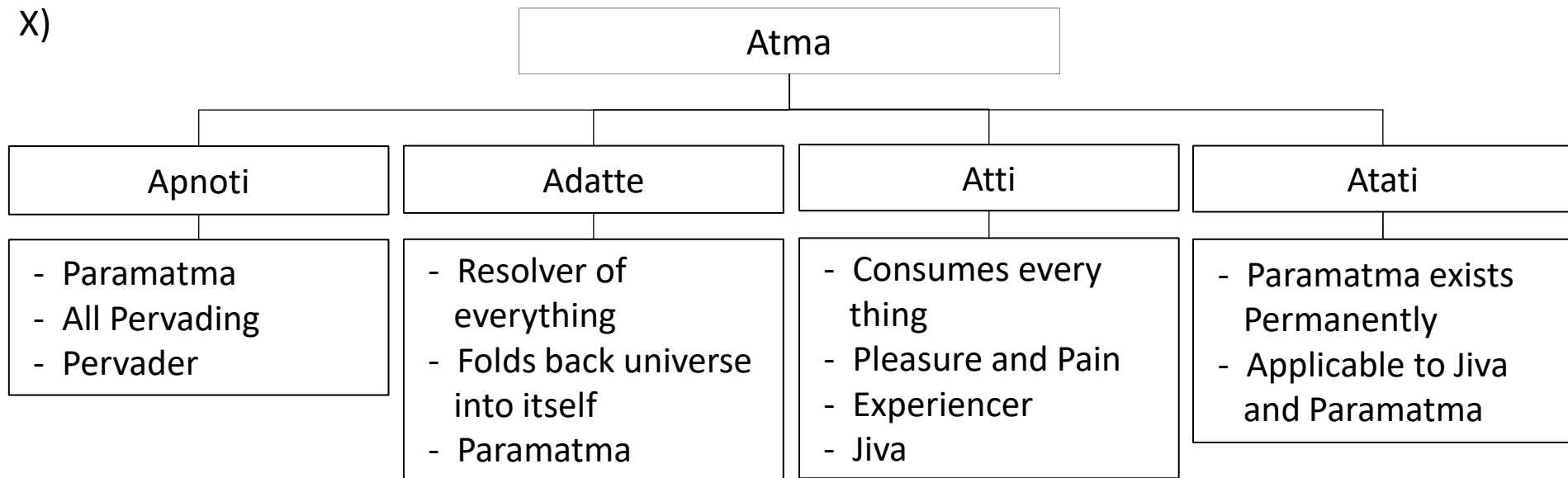
- **Atma alone through Sukshma Shariram as a Jiva experiences Sukham, Dukham.**

- Jiva Rupena Sarvam Atti, An Ubhavati, iti Atma.
- Sukha Dukha Atti, Bhunkte Iti Atma
- Experienter of all
- Pervader of all
- Consumer of all

IX) Atu - Atati

- To Exist permanently Sarvada Sarvam asti iti Atma.
- Ada - Adu Asti = Athu.

X)



XI) Yatu Cha Aapnoti

- Yasmat.

a) Since Atma is all pervading

b) Since Atma resolves everything at Pralayam

c) Since Atma experiences everything as Jiva, in this birth, Atti iti Atma

d) Since Atma has permanent existence

e) Because of 4 Etymological derivations, Atma iti Keertayati

XII) Anubhuti Prakasha :

- Vidyanaranyana writes 2 Shlokas for each in Brihadaranyaka Upanishad - Vidya Sutram.

XIII) Smaranat - Said in Sruti Grantha - Linga Puranam, Non-vedic scripture like Panini Sutra,

Manu Smruti.

तं प्रत्यगात्मानं स्वं स्वभावमैक्षदपश्यत्पश्यतीत्यर्थः, छन्दसि
कालानियमात् ।

That inner self (Tam Pratyagatmanam) which is one's own real nature, (Svam Svabhavam), only some rare people recognise it (Aiksat = Apasyat = Pasyati). That is the meaning. (Sankaracharya quietly converts Apasyat as Pasyati, and comments that) 'Kala – Aniyamat' (Not sticking to the time aspect) is chandasam. (In the Veda, the rules regarding the three tenses are not Strictly observed and that is known as Chandasam).

I) That is the inner self of all

- Svam Svabhavam
- One's own real nature.

II) Naishkarmya Siddhi :

We have 2 natures - Use I for both

Real Atma

- Existences Consciousness
- Original, Real self
- I Exists, I am Consciousness
- Svam Svabhavam

Unreal, Pseudo, Abhasa Atma

- Annamaya, Pranamaya, Manomaya, Vijnanamaya, Anandamaya - 5 Koshas
- Secondary

III) Why called Pseudo?

- " I " used wrongly for Body, Prana, Manaha, Vigyana, Ananda
- All these are Pseudo Self.

IV) Aikshatu :

- Iksh - Dhatu.

a) Apashyatu - Past tense

- Pashyati - General truth - Present tense

b) Example :

- Sun rises in the East
- Not past or future.

c) General, permanent feature, Relatively eternal fact expressed in the present tense.

V) Only some rare human beings know the truth

- Not in the Past / Future.

VI) Gita :

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

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

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

- Rare see this truth of Atma.

VII) Veda Chandasa Prayoga :

- Vartamanat - Present
 - Buta - Past
 - Bavi kalam - future
 - Kala Aniyamat = Kala niyama Abhava
 - Rules regarding 3 Tenses not strictly observed.
- } Mixed in Veda

Example :

- Like a child speaking.

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

कथं पश्यतीत्युच्यते । आवृत्तचक्षुरावृत्तं व्यावृत्तं चक्षुः

How does one realise Atma (Katham Pasyati --- What extraordinary qualification one has to have to be able to realise Atma)? That is said here (iti Ucyate). A Person whose eyes are turned inwards (Avrtta - Caksuh - Avrttam = Vyavrttam Caksuh), and here,

I) Katham Pashyati :

- How Rare one realises? What extraordinary qualification seer Possesses?

II) Congenital obstacle of extrovertedness of sense organs is surmounted.

- Natural obstacle mentioned in 1st line.

III) Avrutta Chakshu :

- Not Tatpurusha
- Not whose eyes are turned inwards
- Person whose eyes are turned inwards (Vyavruttam).
- Avruttam = Vyavruttam, Indriya Jatam (Group).

IV) Asesha Vishayat :

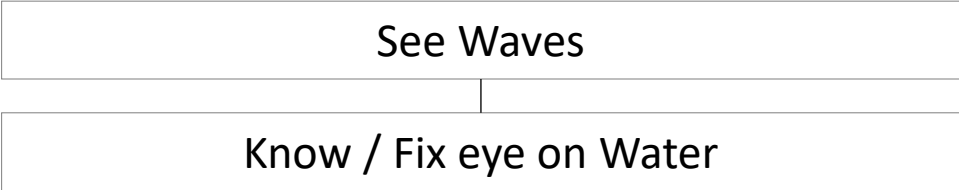
- Turned away from tempting sense objects
- Resisted temptation of natural extrovertedness of sense organs.

V) Withdrawal internally by power, strength of mind, knowledge

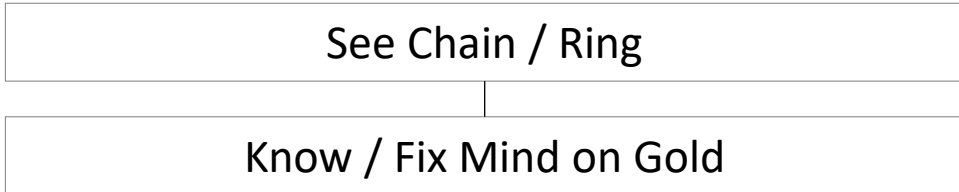
- Look outside, through eyes, see only Nama / Rupa.

- **I am the existence, Sat, on which world stands.**

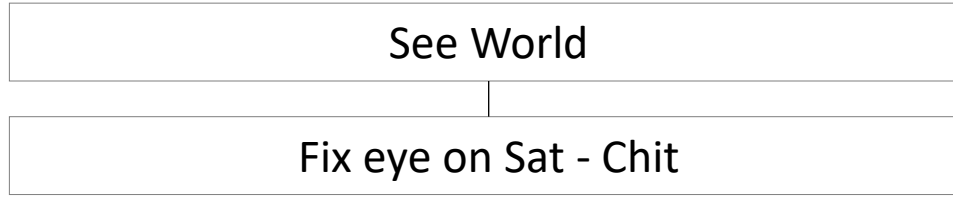
VI) Example :



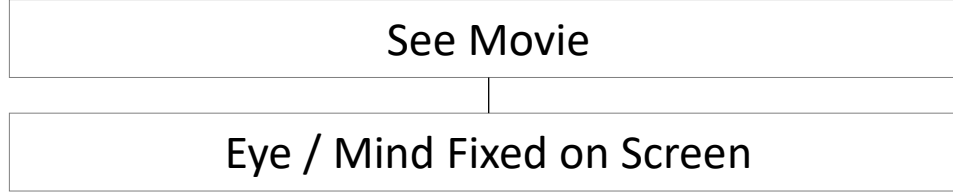
Example :



Example :



Example :



VII) All Nama Rupa = Anatma - Mithya

- Aham - Satyam, content, stuff of universe.
- Focussing on content is called turned eyes inwards, Avrutta Chakshu.

VIII) Don't forget clay, water, screen, Brahman = Atma Jnanam.

- Eyes turned inwards is not sit in Nirvikalpa Samadhi.

IX) Aware of Sat Tattvam in 3 periods of Time.

X) Dakshinamoorthi Stotram :

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

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

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

XI) Avrutta Chakshu refers to person whose attention is turned inwards.

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

श्रोत्रादिकमिन्द्रियजातम् अशेषविषयाद्यस्य स आवृत्तचक्षुः ।
स एवं संस्कृतः प्रत्यगात्मानं पश्यति । न हि बाह्यविषयालोचनपरत्वं
प्रत्यगात्मैक्षणं चैकस्य सम्भवति ।

Eyes stand for ears etc, (Srotradikam), in Short, for the whole group of Sense Organs (Indriyajatam). That ism a person who is able to keep away all his sense organs from all the Sense objects (Asesa - Visayat), such a person is called Avrtta - Caksuh (Sah Avrtta - Caksuh). He (Having developed Vairagyam) is a refined person (Samskrtah) who can perceived (Recognise) the Pratyag Atma.

It is indeed not possible to simultaneously (Na - Hi - Ekasya - Sambhavati) focus with commitment on both looking outward towards Anatma objects (Bahya - Visaya - Alocana - Paratvam), and on looking inward and recognising one's inner - Self, the Atma (Pratyagatma - Iksanam).

I) Person has developed Vairagyam, Iha Phala Bhogartha Viragaha, Reduced Raaga Dvesha, Hence can turn inwards.

II) Raaga dvesha keeps mind Pre-occupied.

III) Unpreoccupied mind alone is available for Atma Darshanam.

IV) Gita :

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

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

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

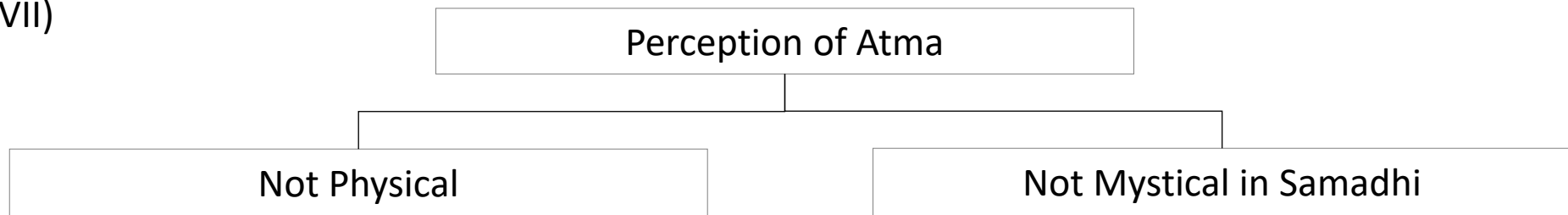
V) Samskruta Manaha, refined mind, called Aparoksha Jnanam.

VI) I am that Pratyag Atma and I am available everywhere as Sat - Principle

VI) In the body I can recognise - Sat, Chit.

- In the wall - Sat Rupa after dropping Nama Rupa.

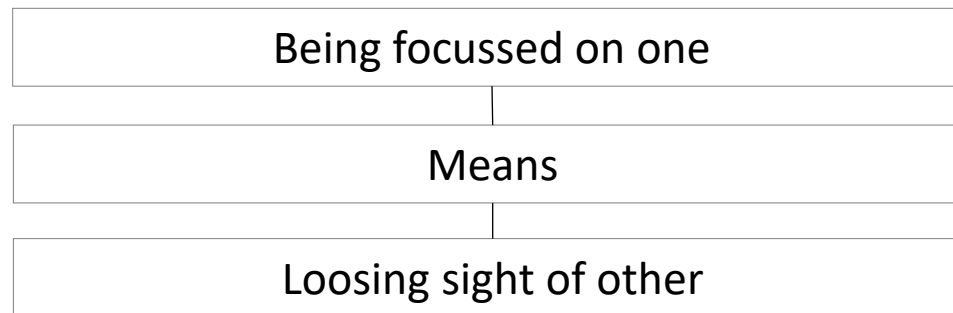
VII)



VIII) Perception = Claiming I am that Pratyag Atma.

IX) Turning away from Anatma is important because Anatma and Atma can't be pursued Simultaneously.

X)

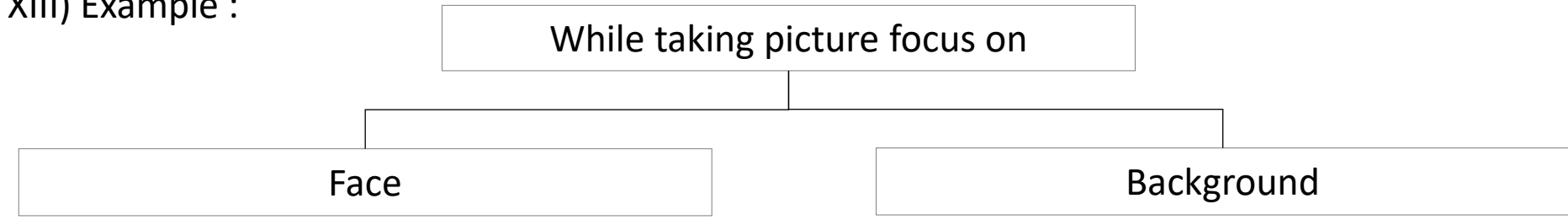


XI) Example :

- Look at wooden elephant but lost sight of wood.
- Elephant becomes real, frightening
- Go near, recognise wood
- Elephant has disappeared as a substance, loses capacity to frighten me.

XII) If I am committed to Bahya Mithya Anatma, recognition of inner content, Sat, Chit is difficult.

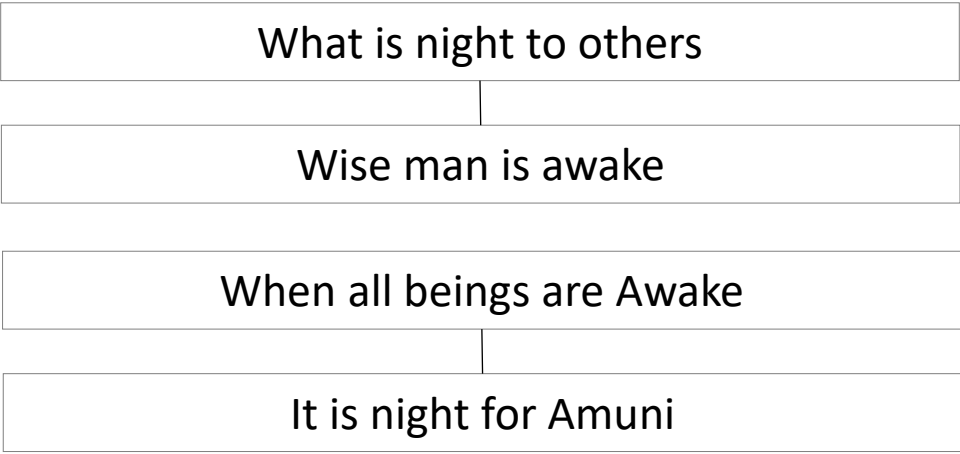
XIII) Example :



XIV) Gita :

या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९ ॥	yā niśā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī yasyāṃ jāgrati bhūtāni sā niśā paśyatō munēḥ 2-69
---	--

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]



XV) For Jnani :

- Samsara is experienced but as good as Non-existent
- Brahman alone was, is, ever will be
- Brahma Satyam, Jagan Mithya.

XVI) For Ajnani :

- Jagat Satyam, (Looms Large), Brahman Mithya
- Family problems Satyam, Atma, Class, fades into insignificance.

XVII) Both Jnani, Ajnani have Satya - Mithya knowledge but in reverse order.

XVIII) Bahya Vishaya Alochana Paratvam = Anatma Darshanam

- Pratyag Atma Ikshanam Ekasya Na Sambavati
- Simultaneous Darshanam not possible.

XIX) Example :

- Can't dance in 2 Weddings at same time.

Revision : Bashyam - Chapter 2 - 1 - 1 :

I) Describes Extrovertedness as Obstacle to Atma Jnanam.

- Pre-occupation of Anatma is obstacle.

II) Only one, who has understood the Limitations of Anatma, will be Seriously interested in Atma.

III) Avrutta Chakshu = Person turns inwards to Atma.

- One should seek Atma
- Seeking is called diving inwards.

IV) One can't focus both on Atma and Anatma Simultaneously giving equal importance.

V)

Focus On	What is Lost?
Screen face Atma	Movie Background Anatma ← Looses Significance in life

VI) We are watching movie and screen but our attention should be on the reality, screen, not the movie.

VII) Tatparyam, focus, can be only one.

VIII) Bahya Vishaya Alochana Paratvam :

- Paratvam = Dwelling upon, being observed with External World, Body, Mind.

IX) Focus on Refinement, improvement of mind but aim of Vedanta is not mind improvement but Mind falsification.

X) Gita :

अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam

ahiṃsā kṣāntirārjavam ।

ācāryōpāsanaṃ śaucaṃ

sthairyam ātmavinigrahaḥ ॥ 13-8 ॥

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

- These are ideal conditions, Don't be obsessed with improvement of Anatma.
- Refine Mind to some extent, change direction of seeking.
- Focus on falsification of the mind
- Mithyatva Nischaya of Mind.

XI) Pratyag Atma Ikshanam :

- Claim, know Atma as my own "Self"

XII)

2 Internal Conditions of the Mind

Obsession with Anatma

Falsification of Mind as Mithya

Falsification of 3 States, Gunas as Mithya

XIII)

Aim of Vedanta

Jnanam

- Anatma falsification
- Claiming Atma
- Binary format

Not Karma

- Which is Anatma improvement
- Sadhana Chatushtaya Sampatti
- Triangular format

Or Samuchhaya

- Katha - Mitha Gujarati Pickle

XIV) What is benefit of Avrutta Chakshu?

- Why go through all pains of Withdrawal?

XV) 4th Quarter of Mantra :

- Amrutatva ichham.

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

किमर्थं पुनरित्थं महता प्रयासेन स्वभावप्रवृत्तिनिरोधं कृत्वा धीरः
प्रत्यगात्मानं पश्यति इत्युच्यते; अमृतत्वममरणधर्मत्वं
नित्यस्वभावतामिच्छन् आत्मन इत्यर्थः ॥ १ ॥

What then is the Purpose (Kimartham) for this discriminative person to again (Punah) in this manner (Ittham) with such a great effort (Mahata Prayasena) restrain the natural tendency (Svabhava - Pravrtti - Nirodham Krtva) to focus on Anatma, and turn his attention to Atma and realise it (Pratyagatmanam Pasyati)? It is answered (iti - Ucyate --- Here thus). It is because one desires (Icchan) for oneself (Atmanah) immortality (Amrtatvam = Amaranadharmaatvam), otherwise known as the nature of eternity (Nityasvabhavatam). That is the meaning (iti - Arthah).

I) For what benefit Vedantic study should be undertaken?

- A lot of struggle, withdrawal, pain like walking on razor's edge?

II) Our natural tendency orientation to put effort to improve 5 Anatma's

- Possessions, Profession, Family, Body, Mind
- Svabhava Pravrutti Nivruttam
- Most of the time spent on rectifying 5 Anatmas
- Mind outward driven and living in triangular format.

III) To resist tendency and come to Atma - Anatma, Binary format is a difficult task

IV) We do several Kamya Karmas, take vows directed towards Anatma improvements.

V) Resistance requires tremendous will power, restrain Sakama bhakti.

VI) To have Nishkama Bhakti requires tremendous effort.

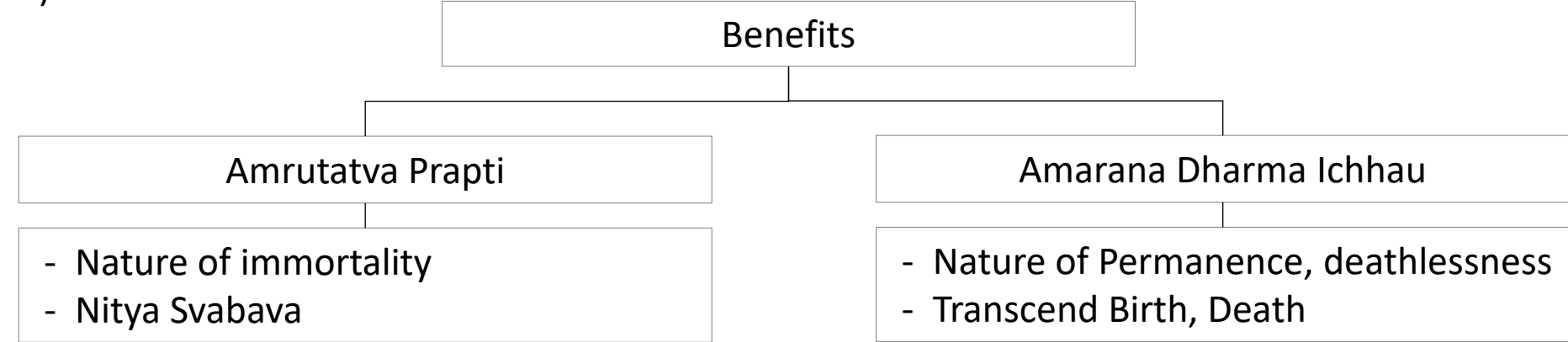
VII) Dhiraha :

- Discriminative Person with Sadhana Chatushtaya Sampatti recognises Pratyag Atma, inner self.

VIII) Kimartham?

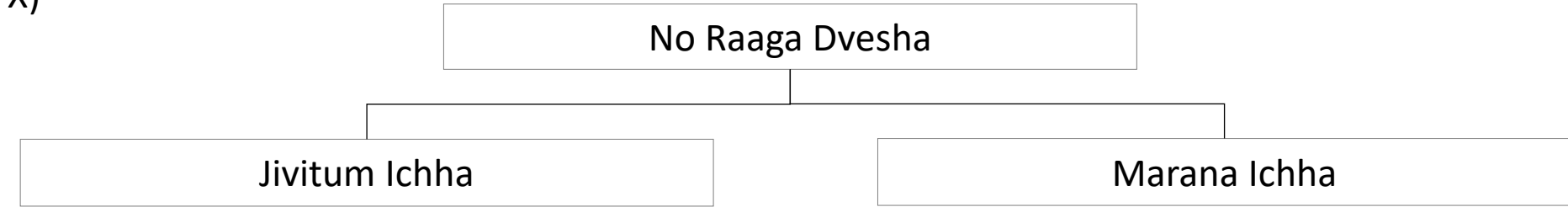
- What is benefit of falsification of all Anatma?

IX)



- Desiring these 2 Benefits for one – Self, one walks on the path of Jnana Yoga.

X)



- Get healthy attitude towards Universe.

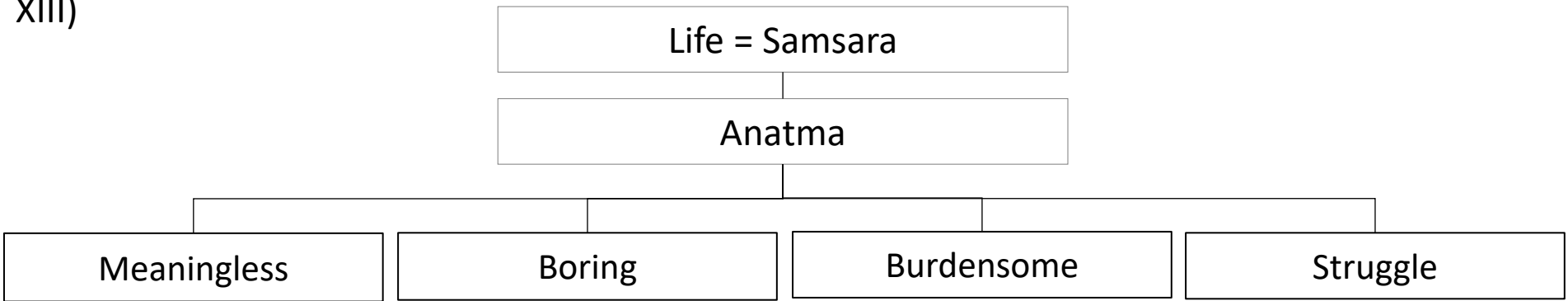
XI) In the beginning stage, Moksha = Negative concept.

- Escape from worldly sorrow, struggle, Run away, fall in the lap of Lord, never to come back again.
- Conventional view of Moksha is hatred of the world.

XII) Have to transcend, no attachment to life or death

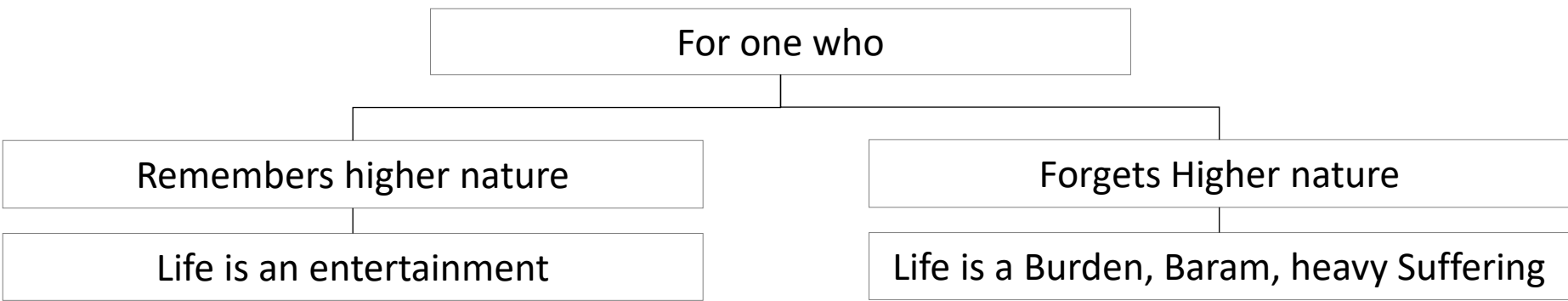
- I don't look upon creation as a burden.

XIII)



- Want to escape, never come back.
- Life of 100 Years or ends tomorrow, both fine for a Jnani.

XIV) 5th Capsule of Vedanta :



- To escape from this is called Moksha
- With this desire, the seeker Pratyagatmanam Pashyati.

XV) Anvaya : Verse 1 :

अन्वयः

स्वयम्भूः पराञ्चि खानि व्यतृणत् । तस्मात्
(मनुष्यः) पराङ् पश्यति । अन्तरात्मन् न (पश्यति) ।
अमृतत्वम् इच्छन् आवृत्तचक्षुः (सन्) कश्चिद् धीरः
प्रत्यगात्मानम् ऐक्षत् ॥

Anvayaḥ

svayambhūḥ parāñci khāni vyatṛṇat । tasmāt
(manuṣyaḥ) parāṅ paśyati । antarātman na (paśyati) ।
amṛtatvam icchan āvṛttacakṣuḥ (san) kaścīd dhīraḥ
pratyagātmānam aikṣat ॥

The Lord destroyed the sense organs (By Making them) extrovert. Therefore, everyone Perceives outside (Objects, and) not the Atma within. Desiring immortality, a rare discriminative one with withdrawn eyes sees the Atma within.

यत्तावत्स्वाभाविकं परागेव अनात्मदर्शनं तदात्मदर्शनस्य
प्रतिबन्धकारणमविद्या तत्प्रतिकूलत्वात्। या च
पराक्षवेवाविद्योपप्रदर्शितेषु दृष्टादृष्टेषु भोगेषु तृष्णा
ताभ्यामविद्यातृष्णाभ्यां प्रतिबद्धात्मदर्शनाः ---

What was talked so far (Yat - Tavat) about seeing the Anatma things, which are mostly objects outside (Paran - Eva - Anatma - Darsanam) is very natural (Svabhavikam) for a Jiva. They turn outwards to Anatma due to extrovertedness, which is caused by ignorance, and that ignorance alone is the cause for the Obstruction of realizing Atma (Tat - Atma - Darsanasya - Pratibandha - Karanam - Avidya) because ignorance is contrary (Pratikulatvat) to knowledge. Another cause for extrovertedness is the desire or temptation (Trsna) towards all Sense Objects (Bhogesu), both Visible Sense Objects (Drstah) of this world as well as Invisible Sense Objects (Adrstah) of the other world, which are projected by Mulavidya (Avidya Upapradarsitesu) and which are external (Paraksu) to Atma. These two (Powerful) obstacles, Avidya and desire (Tabhyam - Avidya - Trsnabhyam), obstruct people from realizing Atma (Pratibaddha - Atma - Darsanah).

I) Upanishad contrasting, worldly people lost in Anatma and rare people who pursue Atma.

II) 1st Half of Mantra = Worldly people (Majority)

- 2nd Half - Rare seekers.

III) Perception of Anatma in the world = Svabavikam, natural.

IV) Baja Govindam :

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥
(भज गोविन्दं भज गोविन्दं...)

**Balastavatkridasaktah
tarunastavattarunisaktah I
Vrddhastavaccintasaktah
parame brahmani ko'pi na saktah II 7 II
(bhaja govindam bhaja govindam...)**

So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

V) Natural Extrovertedness = Sense organs turning to External Anatma.

VI)

External with reference to Atma

Body, Mind, thoughts, worries, world

VII)

Are you outside or Inside

w.r.t Diaz

w.r.t Hall

w.r.t Space

VIII) w.r.t Atma, everything outside

- Atma Drishtaya Parag

IX) Don't worry about worries

- Claim I am Nitya Asanga Atma.

X) Extrovertedness and Preoccupation of Mind = Big obstacle for Atma Darshanam

- Karanam for obstruction of Atma Jnanam.

XI) Extrovertedness distracts my attention

- Miss my Shakti status.
- This is called Karya Avidya Pratibandha, Adhyasa Rupa Avidya.

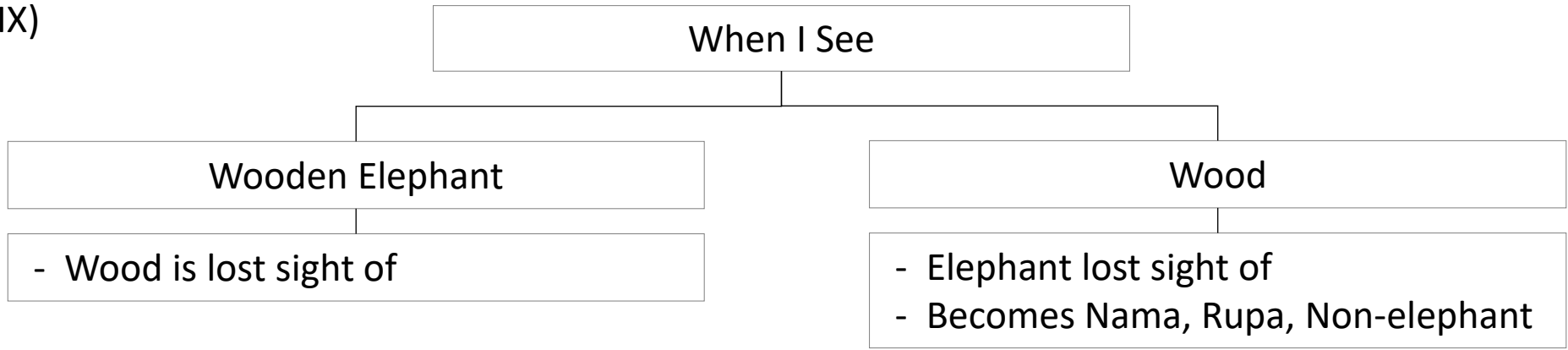
XII) Moola avidya = Karanam Avidya

- Adhyasa = Deha Abhimana
= Karya Avidya

XIII) Why obstacle?

- Extrovertedness is contrary to Atma Jnanam
- Pratikulam, Unconducive to Atma Jnanam.

IX)



X) Anatma Tatparyam (Focus) is Anukulam (Pratibandha) to Atma Darshanam.

- Pratibandha is Avidya.

XI)

1 st Obstacle	2 nd Obsctale
Extrovertedness	Attachment, Desire

XII) Gita :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

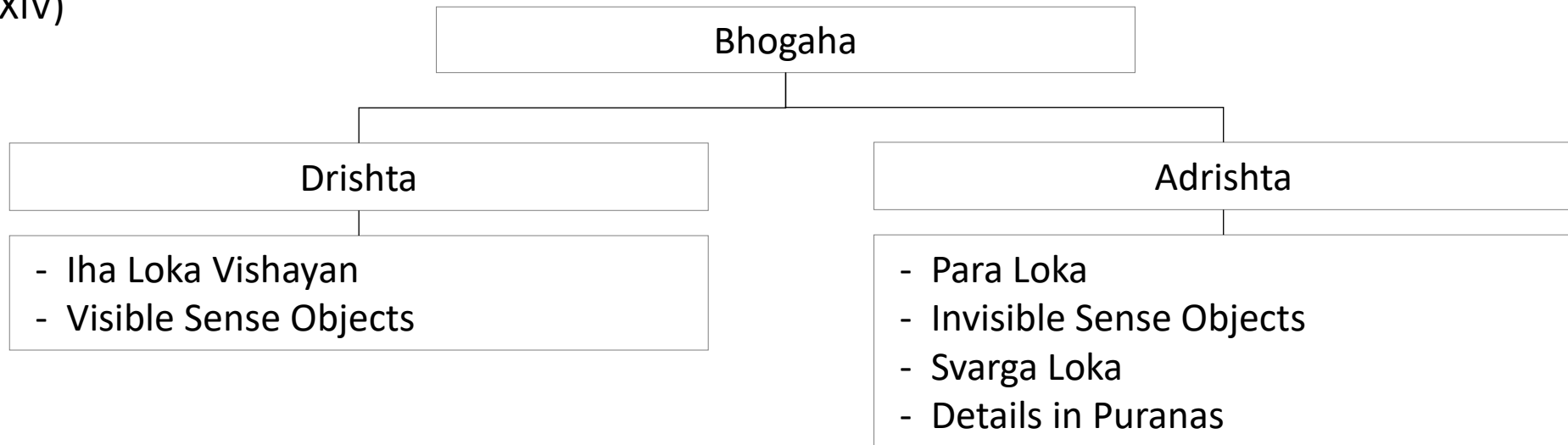
dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ
kāmat krōdhō'bhi jāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

XIII) 1st Window shopping, Parak Darshanam

- Tempting, attractive - Do Vishaya Dhyanam
- Build Sangaha, Trishna, Reinforced obstacle, Desire, attachment.
- Develop desire for sense pleasures, sense objects.

XIV)



XV) All are projected by Moola Avidya

- I don't know my real nature as Atma.

XVI) From film, movie is projected on the screen

- From Maya, Moola avidya, objects are falsely projected outside.

XVII) Dakshinamoorthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmāni māyayā bahirivodbhūtaṃ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṃ
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- Maya projects Adhyasa, Kalpayat Mithya Vastus, external to Atma (Parak).

XVIII) External sense objects are false, Mithya objects, for which we develop desire, Trishna, Temptation, greed, craving.

XIX) Sacha Atma Dharshanam Pratibandha Karanam Bavati

- **Desire = Obstacle to Atma Darshanam.**

XX) Gita :

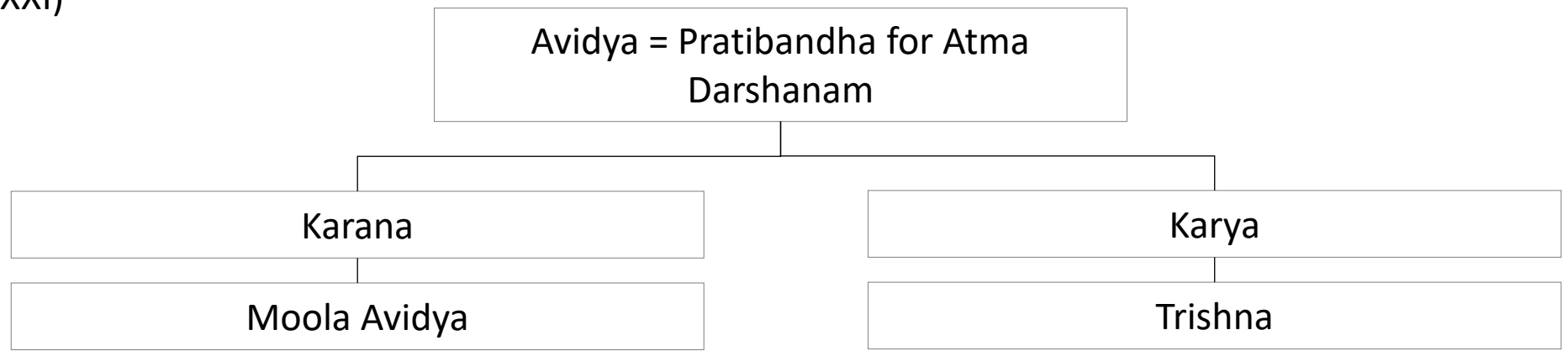
श्रीभगवानुवाच ।
काम एष क्रोध एषः
रजोगुणसमुद्भवः ।
महाशनो महापाप्मा
विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānuvāca
kāma ēṣa krōdha ēṣah
rajōguṇasamudbhavaḥ |
mahāśanō mahāpāpmā
viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here in this world). [Chapter 3 – Verse 37]

- Because of Avidya, Kama, Krodha comes, products of Rajo Guna.

XXI)



- Obstruct selection of Atma as my real nature.

XXII) Majority of us suffer from this obstacle

- When the end, goal of Moksha is lost sight of, I will be running after Samsara filled goals.
- Endless running continues.
- What happens to them?

पराचः कामाननुयन्ति बाला-
स्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

parācaḥ kāmānanuyanti bālā-
ste mṛtyoryanti vitatasya pāśam ।
atha dhīrā amṛtatvaṁ veditvā
dhruvamadhruveṣviha na prārthayante ॥ २ ॥

The ignorant (child-like) pursue the external pleasures (and so) they fall into the snares of the widespread death. But the wise do not desire (anything) in this world, having known what is eternally immortal in the midst of all non-eternals. [2 - 1 - 2]

अन्वयः

बालाः पराचः कामान् अनुयन्ति । ते विततस्य मृत्योः
पाशं यन्ति । अथ धीराः अध्रुवेषु ध्रुवम्
अमृतत्वम् विदित्वा इह (किञ्चित्) न प्रार्थयन्ते ॥

Anvayaḥ

bālāḥ parācaḥ kāmān anuyanti । te vitatasya mṛtyoḥ
pāśam yanti । atha dhīrāḥ adhruveṣu dhruvam
amṛtatvam veditvā iha (kiñcit) na prārthayante ॥

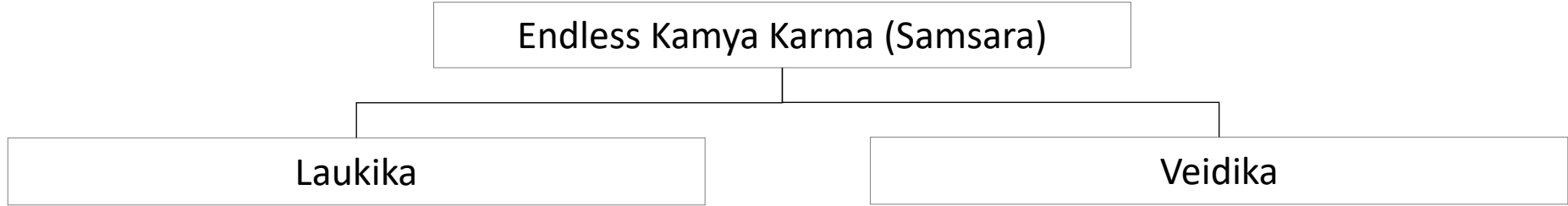
Indiscriminate ones go after external Pleasures. They enter the net of death, which is all - Pervading. Having discovered the absolute immortality, the discriminative ones, however, do not seek anything here amidst the impermanent.

I) 1st 2 Lines :

- People are under grip of Avidya and Kama.

II) 3rd Line :

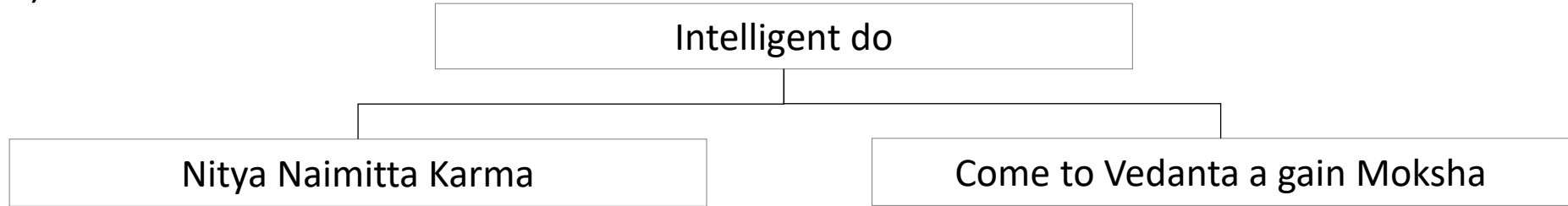
- Natural consequence.



III) No Nitya, Naimitta Karma caused in Yamas web.

- Punarapi Jananam, Maranam.

IV)



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

पराचो बहिर्गतानेव कामान् काम्यान्विषयाननुयन्ति अनुगच्छन्ति
बाला अल्पप्रज्ञास्ते

Spiritually immature people (Balah = Alpa Prajnah) go after (Anuyanti = Anugacchanti) only outward (Paracah = Bahirgatan - Eva) tempting objects (Kaman Kamyavisayan – thus ending up in the pursuit to Karma).

I) 1st Quarter :

- Balaha - Alpa Prajnya
- Bala = Children, not age wise but maturity wise.

II) Adult = Children whose spiritual growth is stunted.

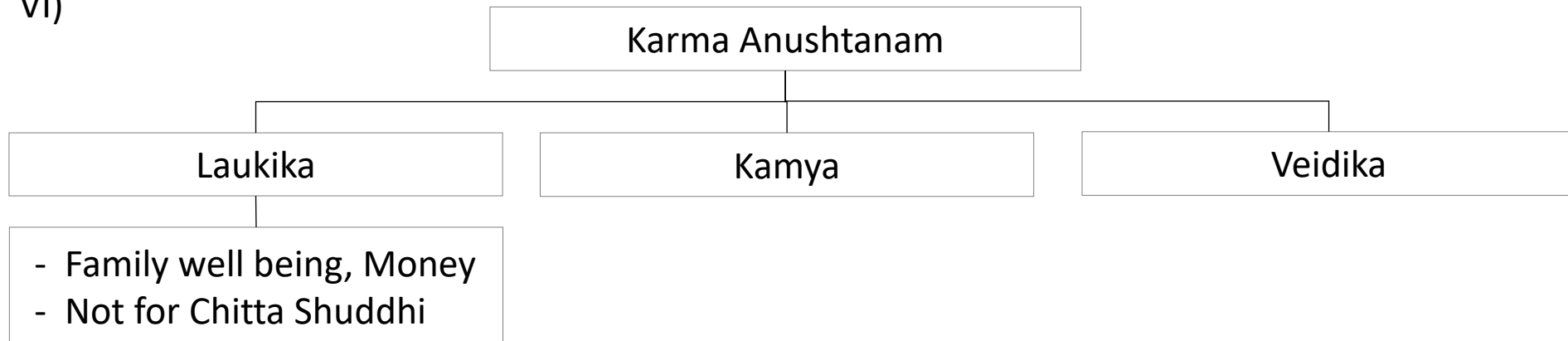
III) Parachaha - Bahirgatha

- External Kamyavisayan, tempting objects, external to Atma.

IV) Desire for body = Anatma obsession

V) Anuyanti = Anugacchati, run after, pursue.

VI)



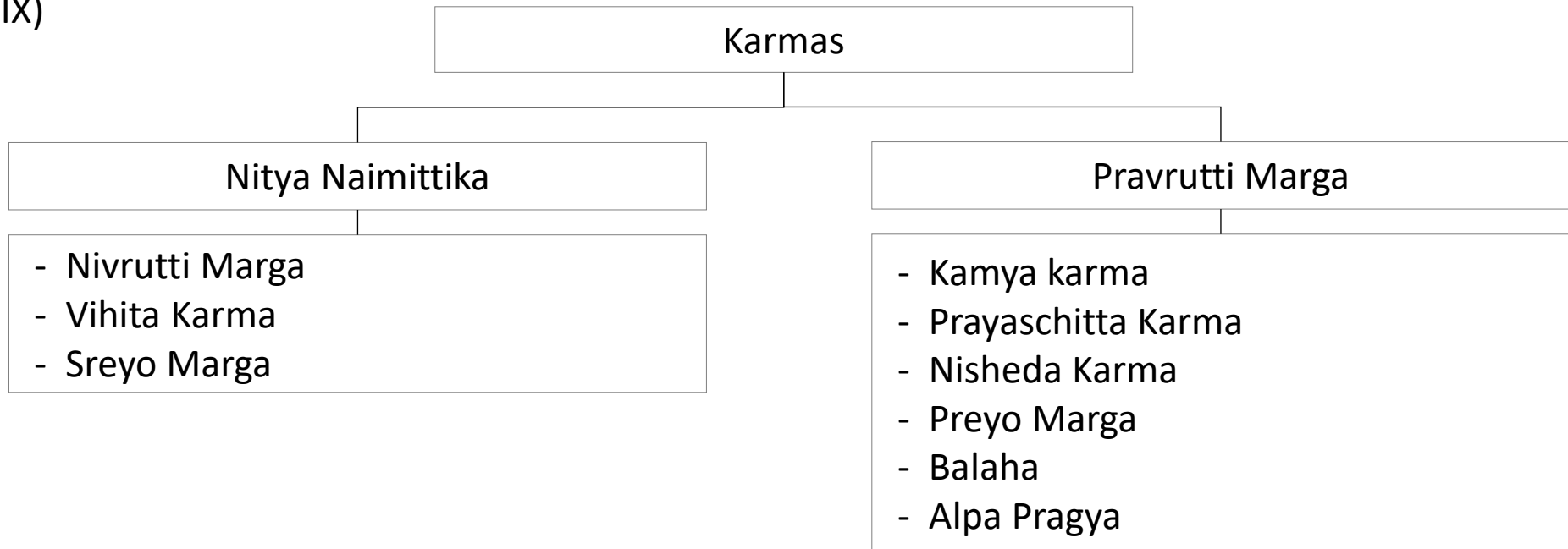
VII) Vedanta :

- Not Against Nitya Naimittika Karma, Vihita karma Anushtanam, Daily Puja, Moksha Centric.

VIII) What is Criticised?

- Kamya, Parihara, Nishidda, Karmas.

IX)



तेन कारणेन मृत्योरविद्याकामकर्मसमुदायस्य यन्ति गच्छन्ति विततस्य
विस्तीर्णस्य सर्वतो व्याप्तस्य पाशं पाश्यते बध्यते येन तं पाशं
देहेन्द्रियादिसंयोगवियोगलक्षणम् । अनवरतजन्ममरणजरारोगाद्यनेकानर्थव्रातं
प्रतिपद्यन्त इत्यर्थः ।

Such people because of this reason (Tena Karanena), they enter (Yanti = Gacchanti) into the death trap (Mrtyuh) of ignorance - Desire - Karma group (Avidya - Kama - Karma - Samudayasya), which is of the Nature of Samsara. This Samsara net or bondage (Tam Pasam) pervades or Spreads all - Round (Vitatasya = Vistirnasya = Sarvatah Vyaptasya) binding (Pasyate = Badhyate) such people. This bondage (Tam Pasam) being of the nature of the Body - Sense - Complex (Deha - Indriyadi - Laksanam), constantly (Anavaratam) takes the cycle of association and disassociation (Samyoga - Viyoga) with the Body - Sense - Complex in the form of rebirth and death. Thus, this bondage is Plagued by an unbroken cycle of multitude of Problems (Aneka - Anartha - Vratam) like birth death, old Age, diseases, etc (Janma - Marana - Jara - Rogadi). Immature people walk into or get into (Pratipadyante) this bondage (Pasam). That is the meaning.

I) 2nd Quarter :

- Tey = These people, whipped by Avidya, Kama, engage in Nishidda, Kama, Prayaschitta Karma.

II) Because of pursuit of Anatma, enter into trap of Mrityu (Yama)

III) Example :

- Rat Mouse trap
- Eat coconut piece and get trapped.

IV) Man bites Anatma Jagat, gets trapped in Samsara.

V) Mrityu = Avidya, Kama, Karma Samudaya (Group).

VI) Pasham = Trap, worldwide net.

- Yanti = Gachhati, enter into a trap



E - Dhatu

- Rat searches and enters
- Man thinks a lot, Vishaya Dhyanam and enters.

VIII) Vitatasya = Teernasya

- Brahmaji is also trapped in Time and Space because of creation.

VIII) Fishes - caught in a net.

a) Jivas caught in the net, Pasha of avidya, Kama, Karma.

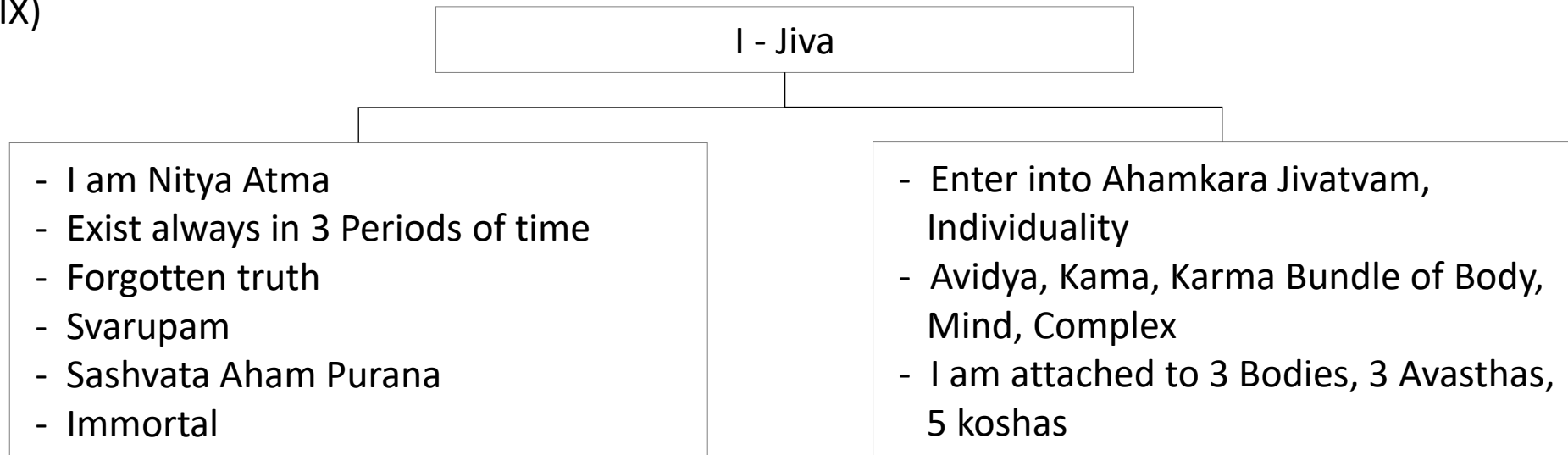
b) Pasha = That which traps, catches you

- Pasha = Root - Pashyati, Bandati Anena
- That by which Yama traps people, inbuilt phenomenon in the universe.

c) Philosophical meaning :

- Constantly taking bodies, Punar Janma - Maranam Cycle, Yoga - Viyoga Cycle, trap.

IX)



X) Vratam = Multitude of misfortunes, Anartha, adversity, setbacks, pains.

a) Janma = Birth

Marana = Death

Jara = Old age

Roga = Disease

Pasham = Trap

b) Pratipadyate - These people enter without claiming Atma.

c) Gita :

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

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

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

XI) Spiritual journey is shifting identification from mortal Jiva to immortal Atma.

Revision : Chapter 2 - 1 - 2 : Bashyam

I) 2 Mantras - 2nd Chapter

- Sadhana - Antarmukatvam required for Atma Jnanam.

II) Bahirmukhatvam = Obstacle to spiritual growth.

III) 1st 2 Lines :

a) Parachaha Kama Anuyanti Balasthe Mrityu Yanti Vitatasya Pasham

b) Bala = Spiritually immature children.

c) Caught in Network of Yama - Avidya - Kama - Karma

d) Go for Pravrutti Marga Dharma, Artha, Kama Purusharthas, Anatma Seekers, extrovert.

e) Nivrutti Marga = Moksha purusha

= Viveki

f) Vitatasya Mrityoho = Pasham

= Trap, Network

IV) 1st - 2nd Quarters :

- Janma = Sthula Sharira Samyoga
- Maranam = Sthula Sharira Viyoga
- Jara = old age, degeneration
- Roga = Degenerative diseases
- Adhi = Extended problems, loosing near, dear ones.

V) Anartham Vratam = Group of adversities, problems, pains, hardships.

VI) Jiva entrapped in Yama's network

- Bahirmukha Jivas entrapped
- Dharma, Artha, Kama Jivas, Preyarthi Jiva process is eternal, continuous.
- Avartham = Broken
- Anavartham = Unbroken chain of Punarapi Jananam, maranam.

VII) In Sleep, Death, Pralayam, not end of Cycle, but unmanifest condition after Pralayam, Srishti will come, Jivas come back.

यत एवमथ तस्माद्धीरा विवेकिनः प्रत्यगात्मस्वरूपावस्थानलक्षणम्
अमृतत्वं ध्रुवं विदित्वा, देवाद्यमृतत्वं ह्यध्रुवमिदं तु प्रत्यगात्मस्वरूप
अवस्थानलक्षणं “ न कर्मणा वर्धते नो कनीयान् ” (बृ .उ. ४ ।४ ।२३)
इति ध्रुवम् ।

Therefore, because of the above mentioned reasons (Yatah - Evam - Atah), wise people (Dhirah = Vivekinah) having come to know (Viditva) the absolute immortality or Moksha, (Amrtatvam Dhruvam) which is Characteried by Abiding (Avasthana Laksanam) in one's own nature of inner - Self (Pratyagatma - Svarupam), will go for it, and not indeed for the relative (Adhruvam) immortality of becoming a Deva etc (Devadi - Amrtatvam), because the immortality which is Characteried by Abiding in one's Own nature (Pratyagatma - Svarupa - Avasthana - Laksanam) is Permanent (Dhruvam - and not relative). The Sruti (Brihadaranyakopanishad - 4 - 4 - 23) Says “Atma does not increase or go to a Superior condition (Na Vardhate) or decrease, or go to a inferior Condition (Na Kaniyan) due to Karma (Karmana)”.

3rd Quarter :

I) Atha Dhira, Tasmāt, Therefore, because of abovementioned reason, extroverts go to Mortality.

II) Intelligent, Non-extroverts, go to immortality.

III) Dhira = Vivekina, intelligent.

IV) Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतः

तौ सम्परीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते

प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah

tau samparitya vivinakti dhirah,

Sreyo hi dhiro'bhi preyaso vrnite

preyo mando yoga-ksemad vrnite ॥ 2 ॥

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

- Same Dhira, can differentiate Nitya - Anitya Purushartha.

V) Amrutatvam = Immortality :

- Moksha, Pratyag Atma Svarupa, Avagama Lakshanam.

VI) Immortality is in the form of abiding in one's own nature of Pratyagatma.

VII) Lakshanam :

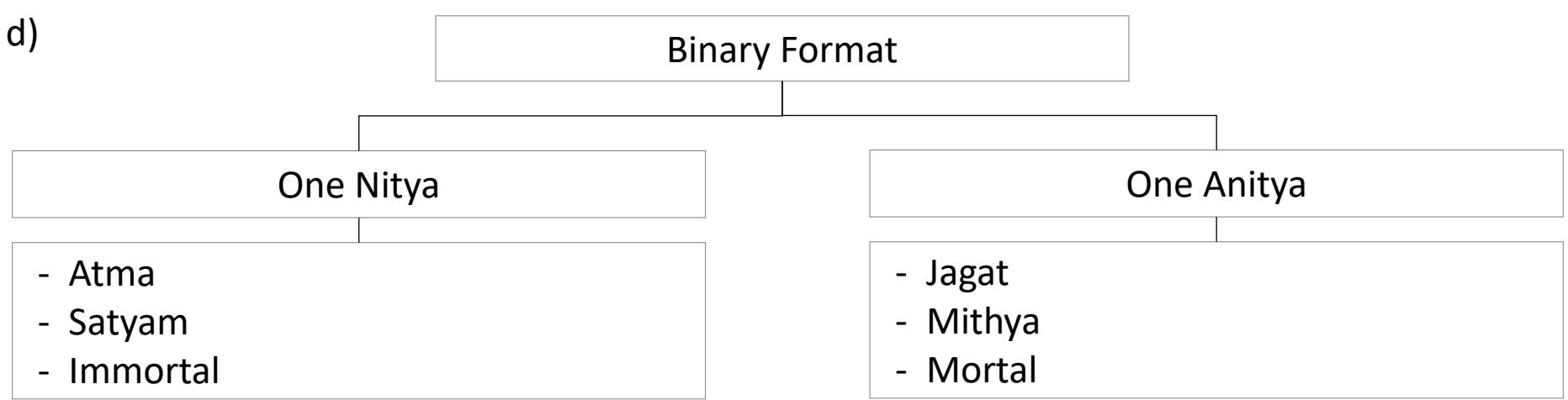
- Immortality is in the form of Avasthanam.
- Abiding in one's own nature, Pratyag Atma Svarupam, nature of inner self.
- Not sitting on top of Pratyag Atma physically.

VIII) Abiding in immortality means = Non-forgetfulness of the fact that I am Pratyagatma.

IX) a) Abiding in Pratyag Atma = Non-forgetfulness of the fact
= I am Pratyagatma

b) In this abidance, immortality is involved

c) Boldly coming to Binary format.



X) I never look at myself as a Sadaka or any action as sadhana for me.

- Never look at Moksha as Sadhyam
- I look at myself as Atma, which has Moksha as its very nature, Siddha Vastu.

XI) Abiding in this Binary format is called Amrutatvam

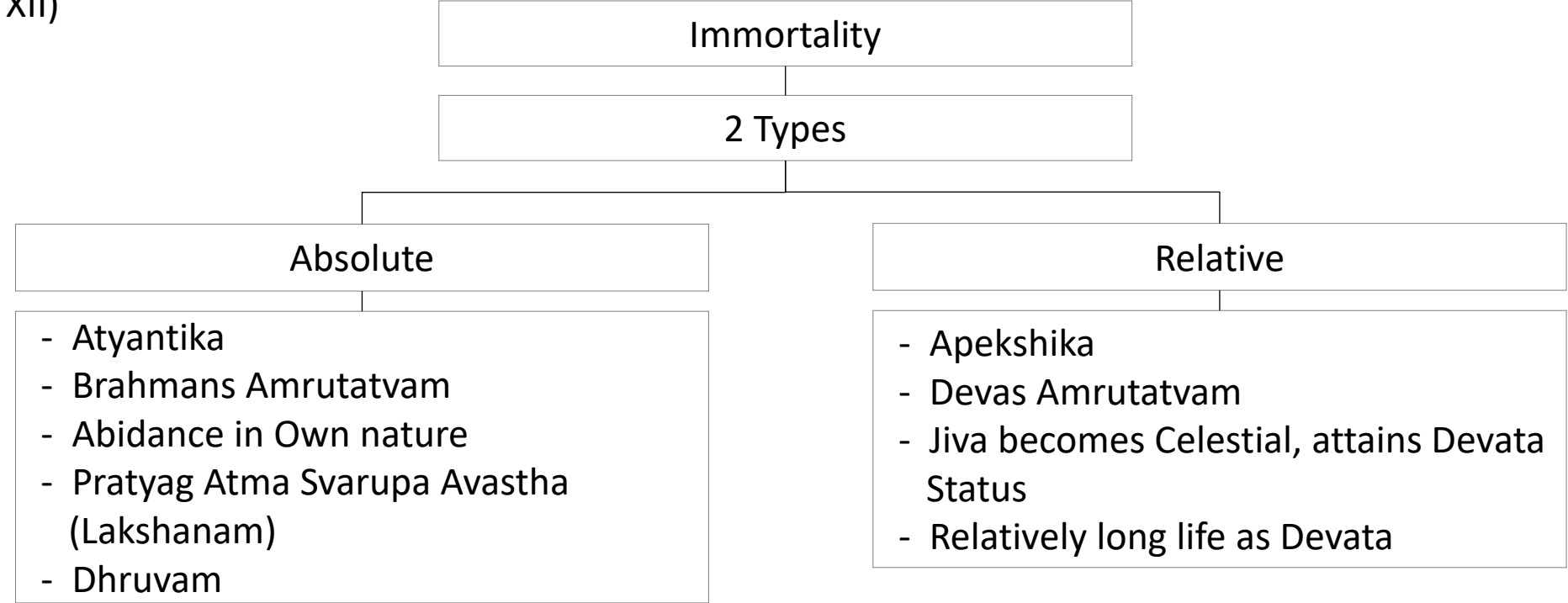
- What kind of immortality?

a) Dhruvam Amrutatvam

- Absolute immortality.

- b) Veditva - Discriminate people look at immortality as their own nature, Paramartika Satyam.
- c) Nachiketa's question is beautifully replied
- d) What is significance of Adjective - Not many immortalities are there.
- e) Call Tall Murthi only if Short Murthi is also around

XII)



XIII) Katho Upanishad :

स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति । उभे तीर्त्वाऽशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥	Svarge loke na bhayam kinca-nasti, na tatra tvam na jaraya bibheti ; ubhe tirtva-sanaya-pipase, sokatigo modate svarga-loke. ॥ 12 ॥
---	--

In Heaven, there is no fear whatsoever. You are not there (O! Death) : nor do they (the inhabitants of heaven i.e. Deva-s) fear old age there. Having crossed both hunger and thirst, one rejoices in Heaven, being above grief. [1 - 1 - 12]

XIV) Brihadaranyaka Upanishad :

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।
तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।
तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः

समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति;
नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति,
सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति;
एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः;
सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

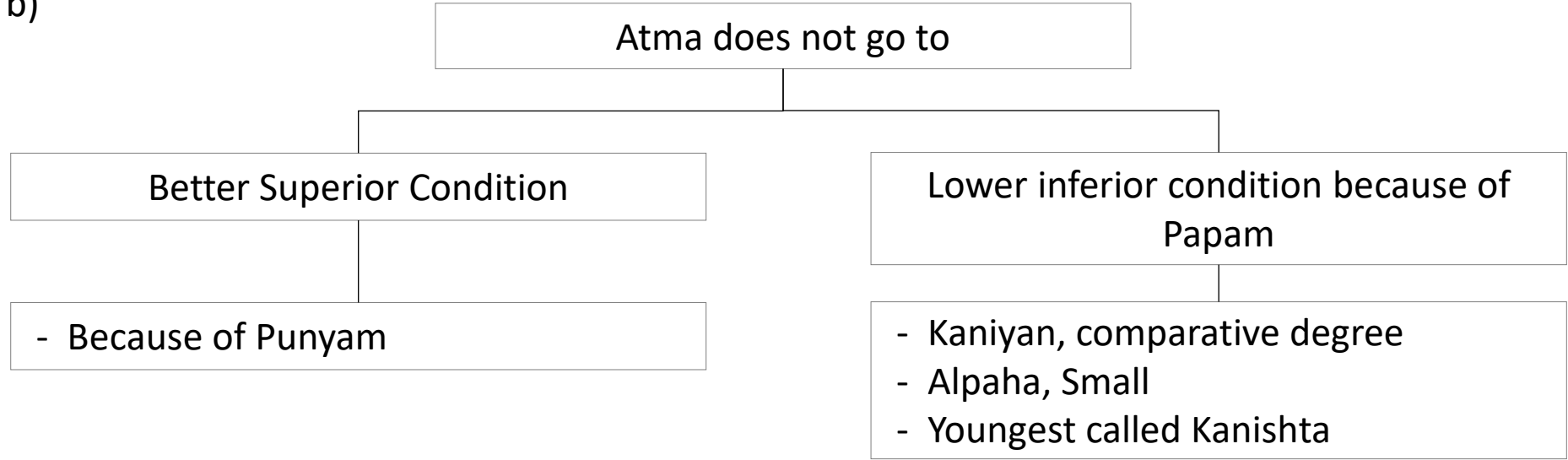
tadetadṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān ।
tasyaiva syātpadavit, taṃ viditvā na lipyate karmaṇā pāpakena ॥ iti ।
tasmādevaṃvicchānto dānta uparatastitikṣuḥ
samāhito bhūtvātmanyevātmānaṃ paśyati, sarvamātmānaṃ paśyati;
nainaṃ pāpmā tarati, sarvaṃ pāpmānaṃ tarati; nainaṃ pāpmā tapati,
sarvaṃ pāpmānaṃ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati;
eṣa brahmalokaḥ samrāḍ, enaṃ prāpito'sīti hovāca yājñavalkyaḥ;
so'haṃ bhagavate videhān dadāmi, māṃ cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. ‘I give you, sir, the empire of Videha, and myself too with it, to wait upon you.’ [4 - 4 - 23]

a) Na Karmana Vardhate Na Kariyam.

b)



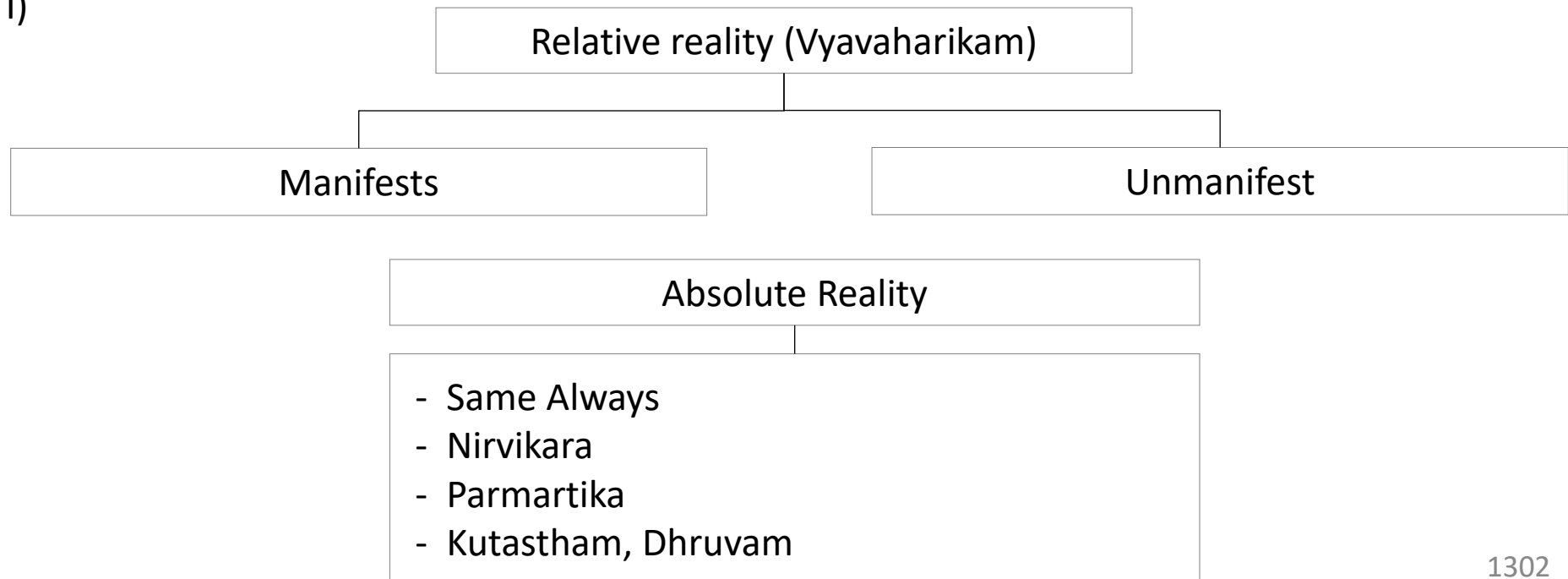
522) Bashyam : Chapter 2 - Section 1 - Verse No. 2 Continues

तदेवंभूतं कूटस्थमविचाल्यममृतत्वं विदित्वाध्रुवेषु सर्वपदार्थेष्वनित्येषु
निर्धार्य ब्राह्मणा इह संसारेऽनर्थप्राये न प्रार्थयन्ते किञ्चिदपि
प्रत्यगात्मदर्शनप्रतिकूलत्वात् । पुत्रवित्तलोकैषणाभ्यो व्युत्तिष्ठ-
न्त्येवेत्यर्थः ॥ २ ॥

Thus, the people of subtle intellect (Brahmanah) having clearly known or recognised (Viditva = Nirdharya),

Amongst all the impermanent things (Adhruvesu = Anityesu - Sarva - Padarthesu - Like Body - Mind - Complex etc) such an Atma (Tat - Evam - Bhutam), the absolute immortality (Amamrtatvam Dhruvam) which does not undergo any change (Kutastham), and which does not undergo any movement (Avicalyam); they do not have anything more to pray for (Na Prarthayante Kincidapi). This is because of their realisation that these impermanent objects of the world (Iha Samsare) which are infested with problems (Anarthaprave) are opposed to the realisation of the Atma (Pratyak - Atma - Darsana Pratikulatvat). Therefore, these people grow out (Vyattisthanti - Eva) of desire or attachment towards Children, property, and gaining of other lokas etc (Putra Vitta - Loka - Esanabhyam. This is a hint by Sankaracarya to take up Sannyasa or if external Sannyasa is not possible, atleast an internal one).

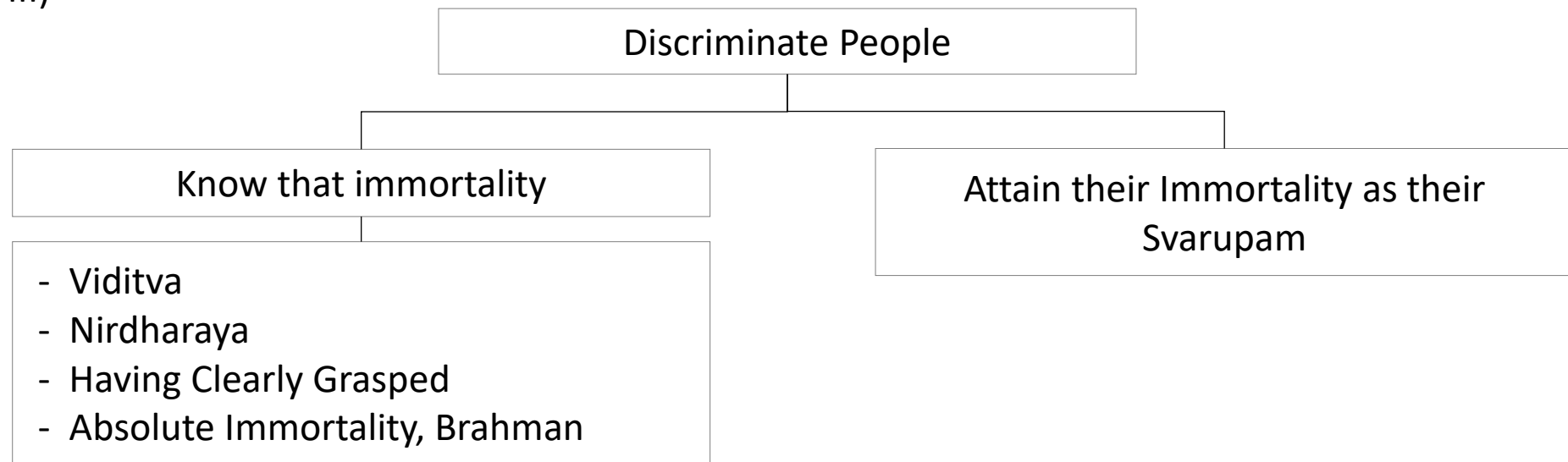
I)



II)

Viditva	Vindati
<ul style="list-style-type: none">- Having clearly known, attained- Vid – To know- Vethi	<ul style="list-style-type: none">- To Attain

III)



IV) Where do they find Absolute immortality?

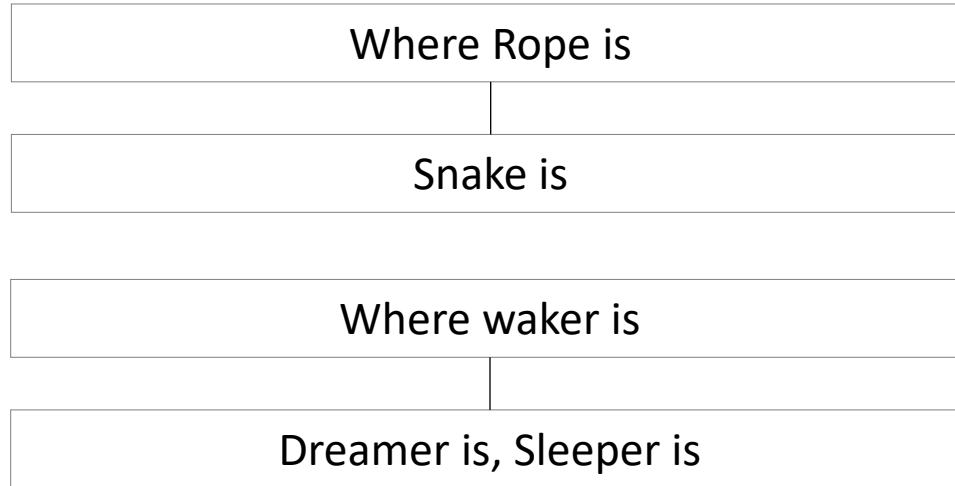
a) No need to go to Vaikunta, Heaven, Svarga

b) Immortal Brahman is very much available amongst mortal objects and beings only.

c) Wherever Anitya Padartha is there, in the same place Nitya Padartha is also there as Paramartika Satyam.

d) Paramartikam, Vyavaharikam, Advaitam, 2 sides of same coin.

- Brahman (Adhishtanam)
- Jiva, Jagat, Ishvara (Adhyastham).

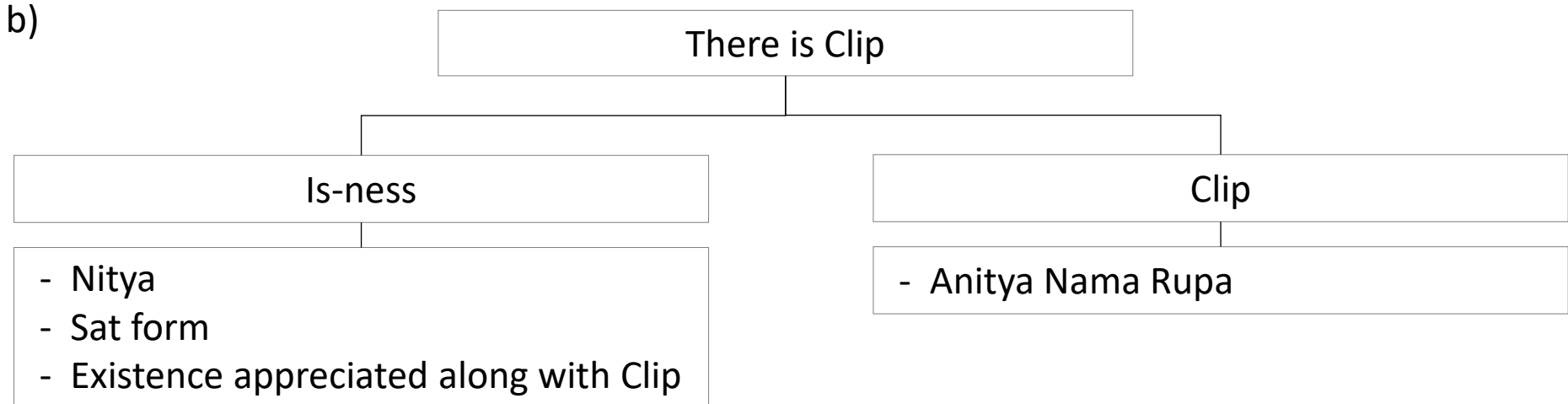


V) Adruveshu Madhye, Among Anitya Pancha Padartha themselves.

- With in Anitya Prapancha itself Nitya Atma is discovered.
- Aham Eva Idagum Sarvam
- Sarva Padartheshu, Anityeshu, Satyam Brahman has to be discovered
- No timewise, Spacewise travel involved.
- Turiyam is where waker, dreamer, sleeper are

VI) a) Very intimately, Nitya Vastu is there.

b)



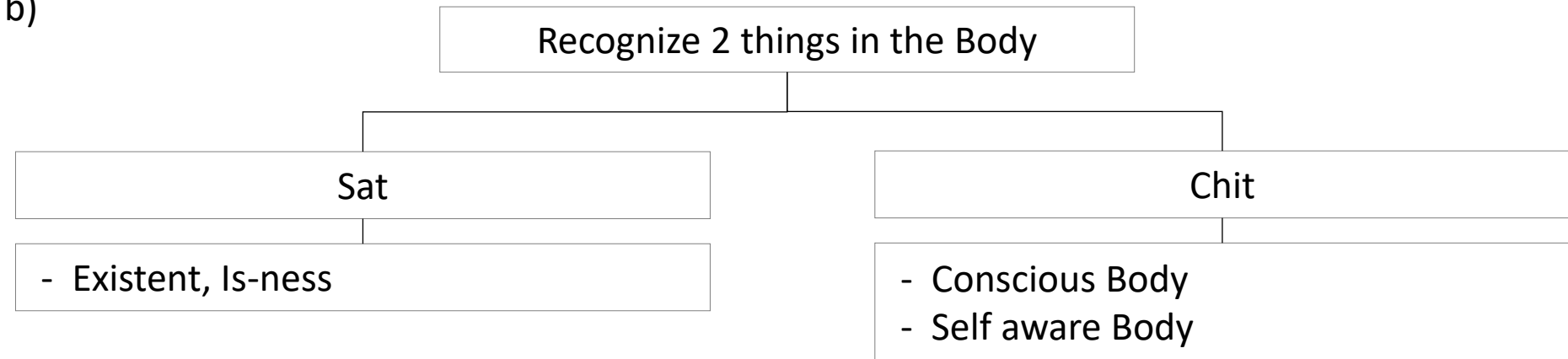
c) Existence is not part, property, product of clip

- independent entity, Vastu, pervades clip
- Continues even after clip is destroyed, Disintegration of clip
- This is what Nachiketa wanted to know.

VII) Discriminate people recognise - is-ness located in the universe in every Anitya Vastu.

a) In the body, Brahman is there.

b)



c)

Sat - Chit	Nama - Rupa
<ul style="list-style-type: none">- Nityam Brahma Nirdharaya- Ascertain	<ul style="list-style-type: none">- Sarva Anitya Padartha

d) Requires subtle intellect, Sukshma buddhi to recognise, know, understand this

e) Existence does not have form, Colour, sound, Taste, Touch, Smell

VIII) Whoever has Sukshma buddhi is called a Guru Brahmana, Satva Guna Pradhana

- Not Jati or Karma Brahmana.

IX) Once you have attained immortality, moksha, there is nothing more to ask for, in life

- Complete fulfillment.

X) 4th Quarter :

- Iha, Samsara in the world, is saturated with Anartha
- Problems riddled, infected, contaminated with Samsara flu.

XI) Na Kaschitapi Prarthayante

- Give up special prayers
- Why they don't pray?

XII) Pratyag Atma Darshanat, Pratikulatvat

a) All special prayers are not conducive to Binary format, Atma Jnanam, Atma Avasthanam

b) They will weaken Nishta, knowledge.

c) What is the logic?

d) Prayers are directed towards Anatma

e) Once we have Atma Darshanam, Anatma understood as Mithya.

f) Deep prayers requires Satyatva buddhi in Anatma

- We can't seek without attaching reality.

g) Kamya buddhi weakens Mithyatva buddhi w.r.t. Anatma.

XIII) Jnani, who wants to keep Nityatva buddhi strong, does not want to disturb whatever has to happen as per Prarabda.

- He is ready to welcome.

XIV) Manisha Panchakam :

शास्वन्नस्वरमेवा विश्वमखिलं निश्चित्य वाचा गुरोः
नित्यं ब्रह्म निरंतरं विमृशता निर्व्याजशान्तात्मना ।
भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके
प्ररब्धाय समर्पितं स्वप्पुरित्येशा मनीषा मम ॥ ३ ॥

shashvannashvameva vishvam akhilam nishcitya vaca guroh
nityam brahma niranteram vimrishata nirvyajashantatmana |
bhutam bhavi ca dushkritam pradahata samvinmaye pavake
prarabdhaya samarpitam svavapurityesha manisha mama ||3

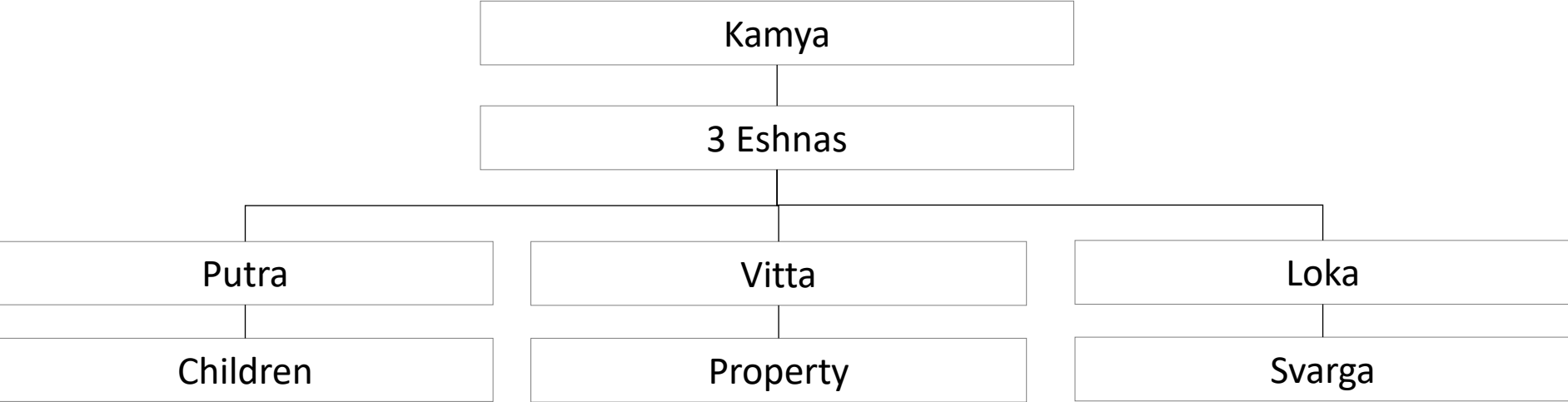
He who has done long reflections upon his teacher's words that this world of change is permanently in a state of flux; he who has tamed his mind to a true state of quiet and poise; he who has brought his mind, devoid of all dissimilar thoughts, constantly to contemplate upon Brahman; he who has burnt up all his past and future residual-vasanas in the fire of pure Consciousness; he who has offered his body to live through and exhaust its present destiny – he alone is my Guru, “be he a sweeper, be he a brahmana.” [Verse 3]

XV) How Jnani is involved in activities in the world?

- Loka Sangraha.

XVI) Give up seeking and Prarthana, Sanyasa Ashrama Sveekaraha

- In other Ashramas there will be one seeking or other
- Ashrama brings in Kamya Prarthana.



XVII) Brihadaranyaka Upanishad :

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

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

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

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचार्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;

tametaṃ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantaḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṃ na kāmayante,

kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), ‘What shall we achieve through children, we who have attained this Self, this world (result).’ They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. 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. (It is but proper) that the sage is never overtaken by these two thoughts, ‘I did an evil act for this,’ and ‘I did a good act for this.’ He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

XVIII) If external Sanyasa not possible, compromised version is Aantara Sanyasa, internal Mental renunciation.

XIX) Anvaya - 2nd Mantra :

अन्वयः

बालाः पराचः कामान् अनुयन्ति । ते विततस्य मृत्योः
पाशं यन्ति । अथ धीराः अध्रुवेषु ध्रुवम्
अमृतत्वम् विदित्वा इह (किञ्चित्) न प्रार्थयन्ते ॥

Anvayaḥ

bālāḥ parācaḥ kāmān anuyanti । te vitatasya mṛtyoḥ
pāśam yanti । atha dhīrāḥ adhruveṣu dhruvam
amṛtatvam veditvā iha (kiñcit) na prārthayante ॥

Indiscriminate ones go after external Pleasures. They enter the net of death, which is all - Pervading. Having discovered the absolute immortality, the discriminative ones, however, do not seek anything here amidst the impermanent.

- Balaha Parachaha Kaman Anuyanti (Anu and Existence - Dhatu)
- Tey Vitatasya Mrityoho Pashan Yanti
- Ata Dhiraha Adruveshu Dhruvam Amrutatvam
- Madiyan Veditva Stha Kinchitu Na Prarthayante

XX) Aadruveshu :

- In the Anitya world, wise person discovers Nitya Atma as their Adhishtanam.
- They don't seek anything even while remaining in Anitya Padarthas.

यद्विज्ञानान्न किञ्चिदन्यत् प्रार्थयन्ते ब्राह्मणाः कथं तदधिगम
इत्युच्यते ---

If it is asked, how will one come to know the (Katham tad Adhigamah) the knowledge of the Atma or Brahman (Yat - Vijnanat), which once the wise People (Brahmanah) having gained, they do not seek (Na Prarthayante) anything else (Kincid - Anyat); that is being told here---

I) Sadhana portion over in Verses 1, 2

- Main sadhana, avoidance of extrovertedness.

II) Atma Jnanam :

- Atma Lakshana mantras next.

III) Atma Vigyanena :

- By knowing Atma
- Wise people don't seek anything other than Atma.

येन रूपं रसं गन्धं शब्दान्स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै
तत् ॥ ३ ॥

yena rūpaṁ rasaṁ gandhaṁ śabdānsparsāṁśca maithunān ।
etenaiva vijānāti kimatra pariśiṣyate । etadvai
tat ॥ ३ ॥

That Atman by which man cognizes form, taste, smell, sounds, and the sexual joys...
what is there unknowable to that Atman in this world? This is verily that (Atman thou
hast wanted to know).

अन्वयः

येन एतेन एव रूपं रसं गन्धं शब्दान् स्पर्शान्
मैथुनान् च (सर्वम्) विजानाति एतद्वै तत् (भवति) ।
अत्र किमं परिशिष्यते ?

Anvayaḥ

yena etena eva rūpaṁ rasaṁ gandhaṁ śabdān sparśān
maithunān ca (sarvam) vijānāti etadvai tat (bhavati) ।
atra kiṁ pariśiṣyate ?

By this (Atma alone) one knows colour, taste, smell, sounds, touch, and conjugal pleasures. What (Else) remains here (To be known by the Atma?) This is indeed that.

येन विज्ञानस्वभावेनात्मना रूपं रसं गन्धं शब्दान्स्पर्शाश्च
मैथुनान्मैथुननिमित्तान्सुखप्रत्ययान्विजानाति विस्पष्टं जानाति सर्वो
लोकः ।

By which (Yena) - Every living being (Sarvah Lokah) is able to clearly experience (Vijanati = Vispastam Janati) form, taste, smell, sound and touch (Rupam Rasam Gandham Sabdan - Sparsam - Ca), as well as all the pleasurable experiences (Sukha - Pratyayan), which are born out of Conjugal contact (Maithunam = Maithuna - Nimittan); that very consciousness only, is the nature of the Absolute self, the Atma (Vijnana - Svabhavena - Atmana).

I) Verse 1, 2 of Chapter - Section 1 :

- Sadhanas for Bahir Mukhatvam
- Antar Mukhatvam to be developed.

II) Entering into central teaching of Upanishad

- Atma Svarupa Varnanam.

III) 3rd Boon of Nachiketa : Katho Upanishad :

प्र ते ब्रवीमि तदु मे निबोध
स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां
विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

Pra te bravimi tad-u me nibodha
svargyam agnim Naciketah prajanan,
ananta lokaptim-atho pratistham
viddhi tvam etam nihitam guhayam II 14 II

“I know well the fire (sacrifice) O Naciketas, which leads to heaven and I will tell it to thee. Learn it from me. Know that it is the means of attainment of eternal heaven and also the support of the Universe, and is seated in the cavity (of the heart of the learned).

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah II 20 II

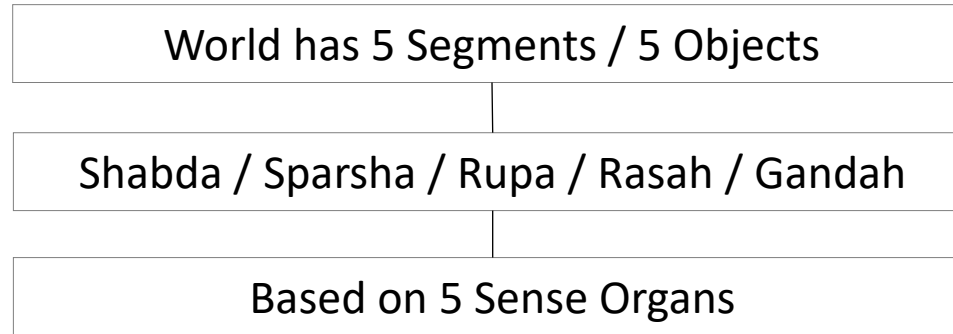
There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask.

- What absolute Self = Atma = Brahman
- That reality is defined in all these Mantras.
- **Every Mantra is a Mahavakhyam.**

IV) First half :

a) Atma = Consciousness Principle because of which every living is Aware of the world.

b)



V) Yena :

- Because of Vigyana Svarupena Svabavena, Atma whose nature is Consciousness, Awareness.

VI) Atmana :

- By that very Self, Yetena, Apariksha Atmane Self evident consciousness.
- Form, colour, taste, touch, smell, 5 Sensory Stimuli are recognised.

VII) Mithunam = Pairs, Couple, one comes in contact

- Subject 'I' (Reflected Consciousness) and Shabda, Sparsha
- There are different pairs available for each Stimuli.

VIII) Each contact is an intercourse, interaction

- Out of 5 fold Mithunam, Sam Sparsha Sambandha, Whatever experience comes is called Mithunam.

- Mithunam = Contact between pairs.
- Maithunam = Experience born out of contact
- 5 fold experiences and consequent emotions, feelings in the mind.

IX) Both Sukham and Dukham, mixture is our life

- Vi - Spastam Janati
- Clearly experienced because of Consciousness principle.

X) Sarvaha Lokaha :

- Every living being experiences world because of Consciousness alone
- That Consciousness is Atma which you wanted to know.

XI) Yena Etad Vaitatu :

- Whichever consciousness reveals them, that consciousness alone = Absolute Self you wanted to know
- Sarvaha Lokaha Etad Vai Tadu.

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

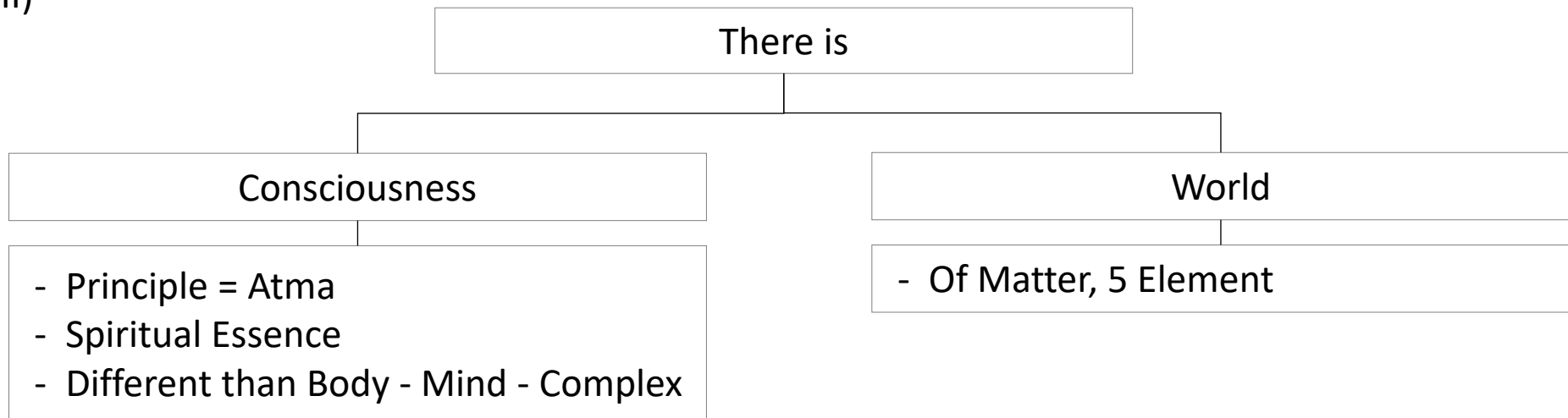
ननु नैवं प्रसिद्धिलोकस्य आत्मना देहादिविलक्षणेनाहं विजानामीति ।
देहादिसंघातोऽहं विजानामीति तु सर्वो लोकोऽवगच्छति ।

But (Nanu), it is not well known in the world (Na - Evam - Prasiddhih - Lokasya) that I have an Atma, a Consciousness principle, different from the Body - Mind - Complex (Deha - Adi - Vilaksanam) and because of that Atma only I am experiencing (Aham Vijnanam) Everything. On the other hand (Tu), it is well known (Avagacchati) to the entire world of People (Sarvah Lokah) That. I am a Sentient individual Consisting of the Body - Mind - Complex (Deha Adi Sanghatah Aham. And they think 'being a Sentient Individual, I am aware of the external world', which means that they are not aware of the Existence of an Atma or Consciousness which lends Sentience to the Body - Mind - Complex, and therefore, they question how can the Upanishad define Atma in this Manner? To This, Shankaracharya's Answer is that).

I) Question :

- Atma = Consciousness principle because of which every living being is experiencing the material world.

II)



III) Definition of Atma is meaningful if there is a consciousness principle separate from body.

IV) Consciousness :

- Not part, product, property of body
- Independent entity.

V) If it is known, Upanishad can say :

- Consciousness is separate from body.

VI) When we don't have that knowledge, that there is a separate consciousness, how can you Say :

- Unintroduced consciousness = Atma.

VII) Purva Pakshi : Nanu :

- To object your statement
- There is no knowledge of Atma in the world of human beings
- No one knows there is Atma, independent reality, separate from body.
- No one is aware of such an Atma
- If people are aware that there is knowledge of Atma in the world, then Upanishad can state that Atma is Absolute.
- Human beings don't have the knowledge of Atma which is different from body.

VIII) With the help of Atma, I am experiencing the world

- Such a knowledge people don't have.

IX) How can you define Atma as the absolute Self?

X) What is the general conception of the world?

- **I am a sentient individual consisting of Body - Mind complex.**

- Being a sentient individual, I am aware of the external world.
- Nobody knows Atma other than body.
- How can Upanishad define Atma in this manner?

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

न त्वेवम् । देहादिसंघातस्यापि शब्दादिस्वरूपत्वाविशेषाद्विज्ञेयत्वा-
विशेषाच्च न युक्तं विज्ञातृत्वम् ।

What you are saying, (That all the people consider the Body - Mind - Complex as the Knower) is not correct (Natu - Evam), because (Like the entire Universe) the Body - Mind - Complex also (Deha - Adi - Sanghatasya - Api) is endowed with attributes like sound etc (Shabda - Adi - Svarupatva - Avisesat --- Here Adi stands for the other four features mentioned in the introduction, like being made up of Panca - Bhutas etc). As a consequence, Since it cannot have Sentience (Vijneyatva Avisesat) you cannot say it has the Capacity to know (Vijnatrtvam - Na - Yuktam, and therefore, there must be some other principle lending Sentience to it).

I) Upanishad assumes that student is capable of independent thinking.

II) Body - Mind = Jadam, Achetanam, born and gone.

III) Naishkarmya Siddhi - 2nd Chapter Summary

- Body - Mind - World - Anatma has 5 Common features.

a) Drishyatvam :

- Body - Mind - World are objects of experience.

b) Bautikatvam :

- Body - Mind - World made of Pancha butas.

c) Sagunatvam :

- Endowed with Gunas - Shabda, Sparsha, Rupam, Rasa, Gandha.

d) Savikaratvam :

- Subject to modification.

e) Agama Pahitvam :

- Both appear together in Jagrat and disappear in Sushupti.

f) Body and Mind and World similar in 5 Aspects.

g) Easy to conclude :

World / Body - Mind	Awareness, knowingness, Sentiency
<ul style="list-style-type: none">- Achetanam- Jadam, Anatma	<ul style="list-style-type: none">- Belongs to Atma

h) Anumana Vakhyam :

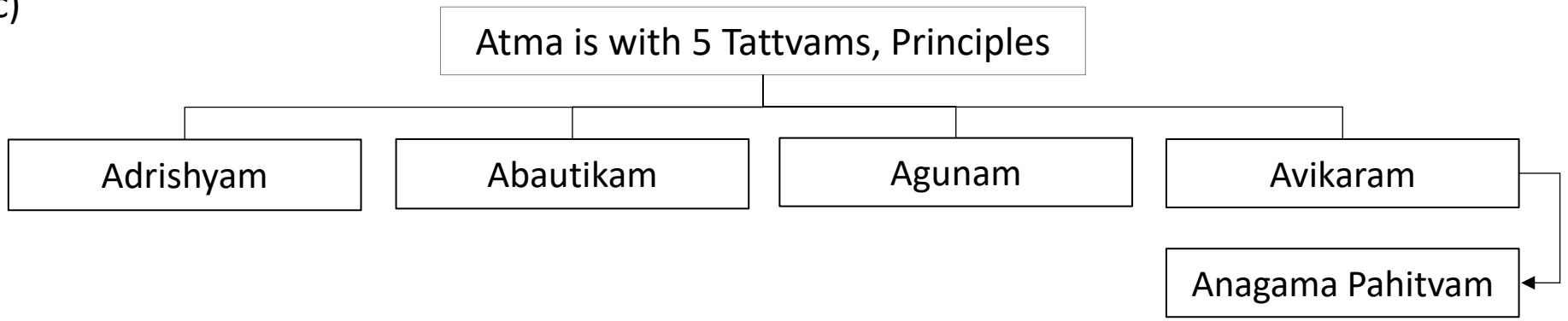
- Drishyatvat, Bautikatvat, Sagunatvat, Savikaratvat, Agama Pahitvat - Jadam.
- 5 Hetus - Reason.

h) Drishtanta : Pot

IV) Conclusion :

- a) Body - Mind insentient by itself but is experiencing the world
- b) Sentiency comes from some other principle which is called Atma.

c)



d) Body not sentient by itself (Can't know, think, be aware)

- It is like pot, wall, desk insentient.

e) Sentiency is borrowed.

V) Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १	Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]
--	---

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

- What is that mysterious principle which converts inert material bundle into a sentient being?

VI) a) Upanishad assumes - Student is aware of Chaitanya Tattvam.

b) Upanishad addresses a thinking student

c) Body is endowed with attributes - Shabda, Sparsha, Rupa, Rasa, Gandha (Sagunam).

d) Body - Drishyam, Sagunam, Savikaram like the world

e) Both Samanam, Tulyam in 5 Aspects

f) Both Jadam by themselves

VII) Body - Mind - World does not have Knowerhood, sentiency.

- There must be a mysterious, extraneous, Non-material spiritual principle.

VIII) Keno Upanishad :

- Kahu Devo Yunakti (Chapter 1 - Verse 1)

IX) There is a Divine principle which lends Consciousness, sentiency, existence to the Material world.

यदि हि देहादिसंघातो रूपाद्यात्मकः सन्नरूपादीन्विजानीयाद्वाह्या
अपि रूपादयोऽन्योन्यं स्वं स्वं रूपं च विजानीयुः ।

Let us for the sake of Argument assume that (Yadi Hi) the Body - Mind - Complex (Deha - Adi - Sanghatah) endowed with attributes like form etc (Rupa - Adi - Atmakah - San) begins to know the forms etc of outside objects (Rupa - Adi - Vijaniyat) around it (on their own, and not because of Consciousness) then, what will happen is, all external Sense objects also endowed with forms etc (Bahya - Api - Rupa - Adih - Like Chair etc) will come to know themselves, as well as mutually know each other's form (Anyonyam Svam Svam Rupam Ca Vijaniyuh!).

Abyupethya Vada :

I) As Purva Paksha - Thinks, let us assume Body - Mind complex is sentient by itself

- There is no Atma lending Consciousness to the body and mind.
- Body has intrinsic sentiency, it does not borrow.

II) Body - Mind has self - sentiency, consciousness.

III)



- Body with Drishyatvam, Sagunatvam, Savikaratvam, Bautikatvam, Agama Pahitvam - has natural sentiency.
- Purva Pakshi suggests this.

IV) If so, what will be our conclusion :

- Pratima - Statue, Chair, has capacity to move by itself.
- Pratima will be Svayam Prakasha, self conscious.

V) Conclusion :

a) 5 Principles :

- Drishyatvam / Bautikatvam / Sagunatvam / Savikaratvam / Agama Pahitvam will apply to Shariram and all objects in creation.

b) We don't experience consciousness in the world of Objects (Matter).

c) Therefore, Body - Mind not intrinsically conscious

d) Body-mind is endowed with 5 Gunas

e) If Chair / Car had consciousness, it will walk out.

f) Objects will know some one sitting heavy on me, I will develop arthritis.

- Chair does not ask - How are you?

g) World, Body, Mind, Inert

h) They are blessed by an extraneous divine principle which is called Reality or God.

न चैतदस्ति । तस्माद्देहादिलक्षणांश्च रूपादीनेतेनैव
देहादिव्यतिरिक्तेनैव विज्ञानस्वभावेनात्मना विजानाति लोकः ।
यथा येन लोहो दहति सोऽग्निरिति तद्वत् ।

But, that does not happen (Na - Ca - Etad - Asti). Therefore (Tasmat), Even the Body - Mind - Complex properties like form etc (Deha - Adi - Laksanamsca Rupadina Etena - Eva) are only known in the world by the Atma, which is of the nature of the knower, the Consciousness Principle. (Vijnana - Svabhavena - Atmana Vijanati - Lokah), and which is other than the Body - Mind - Complex (Deha - Adi - Vyatiriktena - Eva). Just like a normally Non-burning iron (Yatha Yena Lohah) When it becomes hot, burns (Dahati) Another body because of the Presence of the Pervading Principle called Agnih in it (Sah Agnih); Similarly (Tadvat -- because of the Presence of Consciousness, the insentient Body - Mind - Complex becomes sentient, and is able to know the objects of the world).

Abyupethya Vada :

- I) Let us assume matter has Consciousness, sentiency of its own.
- II) External objects will know themselves and others.
- III) We don't experience material objects having sentiency of their own.

IV) Body also material, no exception.

- Body inert by itself.

IV) There must be Non-material, divine, spiritual entity in the creation.

VI) Scientists refuse to accept this fundamental teaching of Vedanta.

VII) They talk of consciousness either as part of matter, product, property of matter.

VIII) Consciousness is Non-material spiritual entity not subject to physical, chemical, moral laws of universe.

- Matter – Affected by Material laws of creation.

IX) Consciousness is a mysterious, independent entity not subject to physical, chemical, moral laws (Papam).

X) Gita :

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः । अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥	nadattē kasyacit pāpaṃ na caiva sukṛtaṃ vibhuḥ ajñānēnavṛtaṃ jñānaṃ tēna muhyanti jantavaḥ 5-15
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The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- Atma not Subject to moral laws.

XI) Nirvana Shatkam : I Can Claim :

<p>न पुण्यं न पापं न सौख्यं न दुःखं न मन्त्रो न तीर्थं न वेदा न यज्ञाः । अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४</p>	<p>Na Punyam Na Papam Na Saukhyam Na Dukham Na Mantra Na Teertham Na Veda Na Yajna Aham Bhojanam Naiva Bhojyam Na Bhokta Chidananda Rupa Shivoham Shivoham</p>
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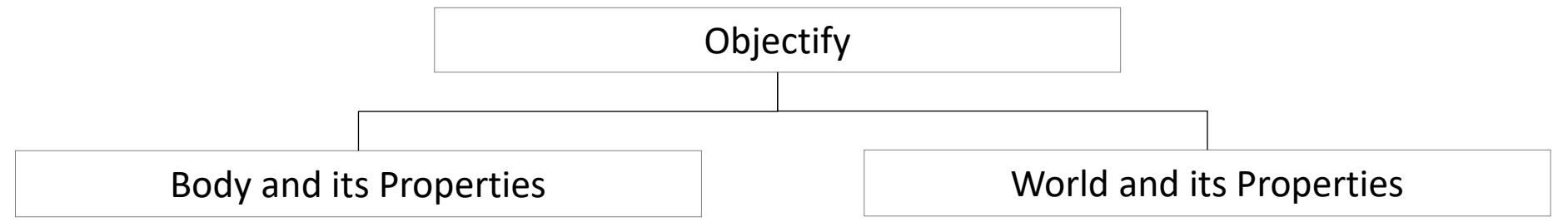
(I have) neither virtue nor vice, pleasure nor pain, the sacred chants, nor the pilgrimage; the scriptures nor the sacrificial rituals. I am neither the act of enjoying, nor the enjoyable object, nor the enjoyer. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 4]

- I can claim Moksha by claiming Non-material, Divine, Consciousness principle.

XII) With the help of consciousness principle alone, even body, mind becomes objects of knowledge.

- Body - Mind never knows itself.
- Knows because of transcendental consciousness, different from Body - Mind complex.

XIII) Because of consciousness, we can objectify, Body - Mind - World.



XIV) This consciousness principle is experienced by all, all the time

- No special Avastha, meditation required
- Meditation required to learn how to drop Anatma by Neti - Neti.

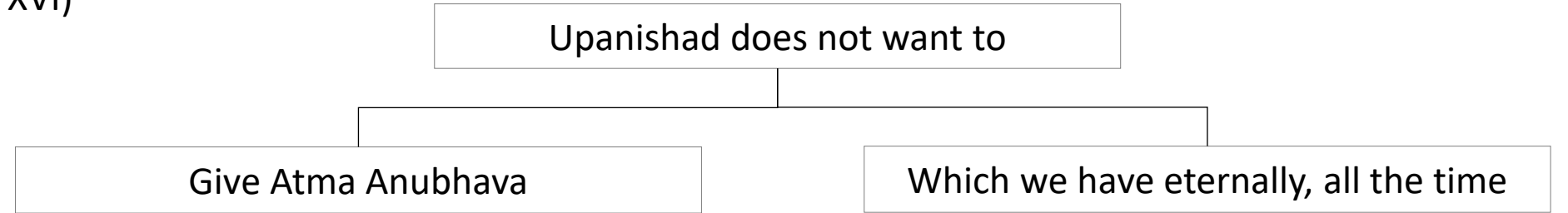
XV) Body is known because of Chaitanyam.

Dakshinamoorthi Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः । स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥	viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye 8
--	--

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

XVI)



XVII) Ever experienced Atma is not associated with the limitations of the body

- That alone is knowledge given Atma Jnanam is required.

- Need not work for Atma Anubhava.

XVIII) Vijanati Lokaha :

- All the time experienced

Example :

a) Iron ball - gets burnt

- Iron cold - no intrinsic heat
- Heat belongs to fire.

b) Hot water - Heat from Agni

- Invisible fire burns the body.

c) Body sentient because of Atma.

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

आत्मनोऽविज्ञेयं किमत्रास्मिँल्लोके परिशिष्यते न किञ्चित्परिशिष्यते ।
सर्वमेव त्वात्मना विज्ञेयम् । यस्यात्मनोऽविज्ञेयं न किञ्चित्परिशिष्यते
स आत्मा सर्वज्ञः । एतद्वै तत् ।

What (Kim) remains (Parisisyate) in this world (Atra = Asmin - Loke), which is not experienced or Revealed by Consciousness (Atmanah - Avijneyam)! Nothing remains (Na - Kincit - Parisisyate -- in the world that is not revealed by Consciousness).

Atma knows everything in the creation (Sarvam - Eva - Tu - Atmana - Vijneyam). Since there is nothing left which this Atma, the Consciousness does not reveal (Yasya - Atmanah - Vijneyam - Na - Kincit - Parisisyate), it is known as Sarvajnah (Sa Atma Sarvajnah). This (Consciousness) alone is that (Etad - Vai - Tat).

I) Abyupetya Vada Over :

II) Upanishad teaches for a thinking person

III) Kim Atma Parisishyate?

- What remains in the world, which is outside awareness of Atma?
- In Vyavaharika Prapancha, what remains outside range of awareness of Atma? Atmanaha Avigneya?

IV) No object exists outside Awareness

- How do you prove?

V) The moment you say something exists outside awareness, means it is inside awareness because of existence.

VI) If outside awareness, can't talk of its existence.

VII) Outside Awareness = Non-existent.

- Many planets not in our awareness, our mind, our sense organs.
- Some Indra will be watching dance in heaven
- Awareness may belong to others at some time.

VIII) If outside Awareness = will be Non-existent

- Awareness synonymous with Chaitanyam, Consciousness.

IX) Scientists make technical difference between Awareness and Consciousness.

Vedanta :

- Awareness = Consciousness.

X) Everything in creation is revealed by Atma.

- Atmana Vigneyam nothing remains in the world which is not pervaded by Atma.

XI) Katho Upanishad :

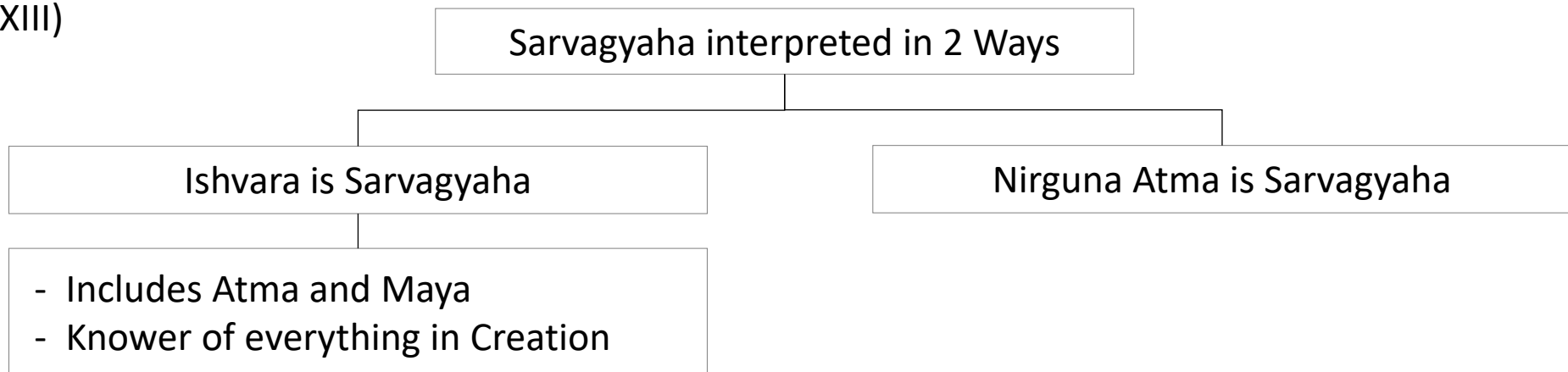
न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥ इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥	Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih, Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati 15 Iti Kathakopanisadi dvitiyadhyaye pancami valli.
---	---

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.
[2 - 2 - 15]

XII) Best Mantra to remember, to understand nature of Atma as Sarvagya

- **Such an Atma is all revealing, is omniscient.**

XIII)



XIV) For all knowledge, Isvara has an omniscient Mind

- **Isvara's omniscient mind = Maya**
- **Isvara with Maya mind is knower of everything in the world, Sarva Drk, Sakshi.**

XV) Ishvara's mind = Maya Vrutti

- My mind = Avidya Vrutti
- Reality = Nirguna Chaitanyam, Truth of universe
- Ishvara also personified with mind, knowledge.
- Jiva has Moola avidya, primary ignorance of self.

XVI) Ishvara's omniscience is through Maya Vrutti

- Here not Sarvagya Ishvara but Nirguna Brahman.

- **Here Chaitanya Atma is revealer of everything, including Maya also.**

XVII) Etad Vai Tatu

- This is that From context, we know that this Nirguna Atma is what Nachiketa asked as 3rd Boon.

Revision : Bashyam :

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

किं तद्यद् नचिकेतसा पृष्ठं देवादिभिरपि विचिकित्सितं
धर्मादिभ्योऽन्यद् विष्णोः परमं पदं यस्मात्परं नास्ति तद्वा
एतदधिगतमित्यर्थः ॥ ३ ॥

What is that (Kim Tat)? It is nothing but that Atma (Yat), which was asked about (Prstam - In Mantra Chapter 1 - 1 - 20) by Naciketas, and which is debated even by gods (Deva Adibhih - Api Vicikitsitam --- as they are not sure what it is - Mantra 1 - 1 - 20. it is that very same Atma) which Naciketas once Again asked about in more clear terms (in Mantra - 1 - 2 - 14), as 'What is that, which is other than Dharma and Adharma etc (Dharmadibhyah - Anyat --- the usage of the word etc, refers to that which is not only other than Dharma and Adharma, but also other than cause, and effect, other than Past Present and future; in short, what is that which is Absolute). It is that very Atma which was talked about (Later in Mantra - 1 - 3 - 9. through the Chariot Imagery) as the Ultimate destination (Visnoh Paramam Padam),

The Nirgunam Brahma, beyond which there is nothing to Surpass or Excel (Yasmat - Param - Na - Asti --- Mantra 1 - 3 - 11). That very Atma alone is meant by 'Tat', and that Atma alone (Etat - Vai) is the one (Tat), which has been learnt (Adhigatam --- in this Mantra as the ever – Experienced Consciousness). That is the idea.

I) Most important portion of Katho Upanishad - Etad Vai Tatu, This is that.

II) From this 3rd Mantra of Chapter 2 - 1st Section, till 15th Mantra is main teaching portion of Katho Upanishad.

III) Upanishad reveals nature of Brahman in the form of Jiva itself

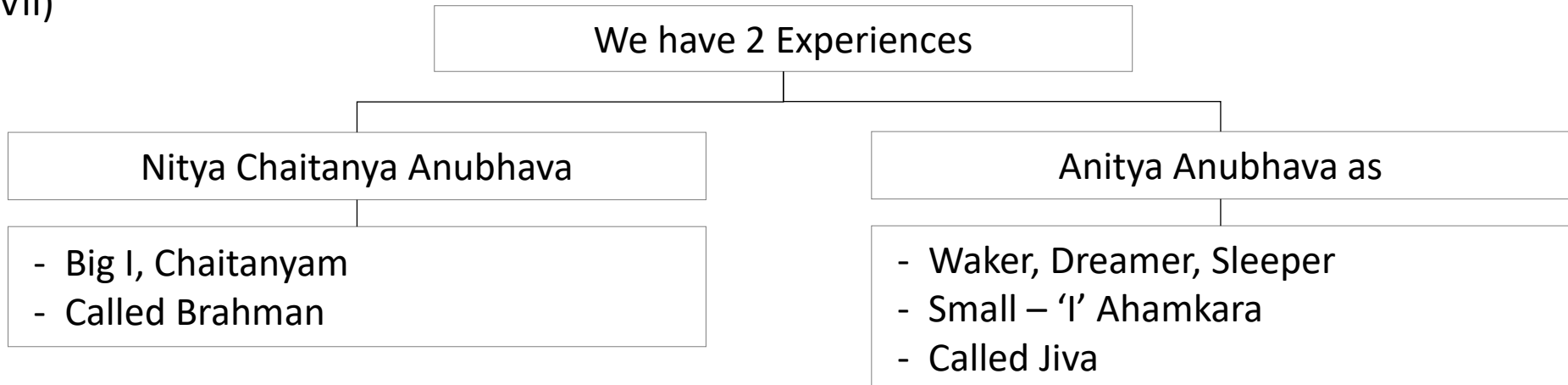
- **Jivatma - Paramatma Aikyam revealed in Etad Vai Tatu.**

IV) Brahman in the form of consciousness is ever experienced by all of us as Aham.

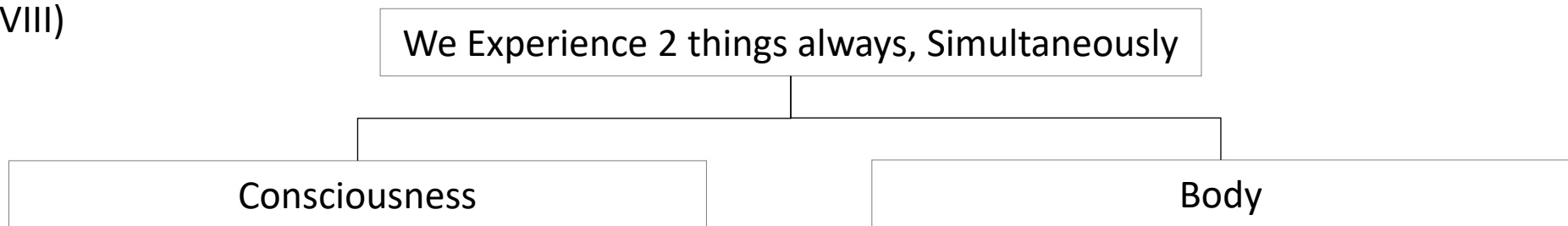
V) Brahma, Atma Anubhava is available to all of us in the form of Chaitanyam.

VI) What we are lacking is not Brahma Chaitanyam Anubhava but lack of knowledge about the ever experienced consciousness which is free from body, mind, world.

VII)



VIII)



- We commit an error, Mistake, Khyati.

a) Limitations of Body, Mind, We transfer, superimpose to ever experienced consciousness

b) What we have to discover is that Jiva is Brahman and understand clearly nature of both Jiva and Brahman.

- This is called Atma Vidya or Brahma Vidya
- Only Pramanam for this is Shastra.

X) When we say Aham, I am, we transfer limitation of Anatma, Body, Mind to Atma.

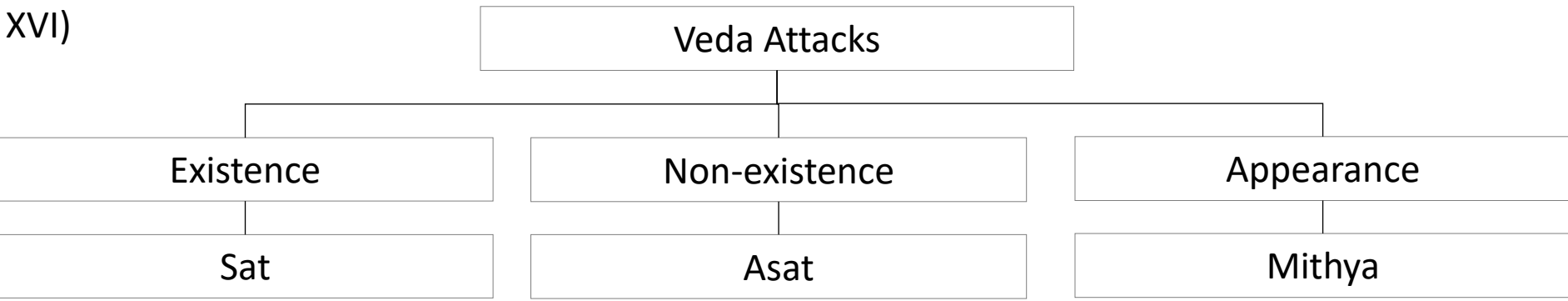
XI) "Aham - I" is the most misunderstood word in all languages.

XII) Our aim is to handover limitations experienced to body, mind, and claim Nirguna Atma as Self = Moksha.

XIII) We can then happily say I am the Consciousness, Chaitanyam, Brahman ever free from all limitations.

XIV) This comprehension of Consciousness is not a new type of experience but a new type of understanding about our own Self.

XV) All of us from birth take ourself to be body and understand before the birth of body I am Non-existent, after the death of body, I am Non-existent.



XVII) Upanishad gives this new understanding

- Ete Neiva Vijanati...
- Because of Chaitanyam alone, one experiences everything.

XVII) In sleep state, one is easily able to discern Chaitanya Svabhava.

X) Everything revealed by Indriyas and the Mind is the consciousness, the higher Self

- All objects in the universe fall within consciousness only.

XI) If there is something which does not fall within the consciousness, you can't talk about that something.

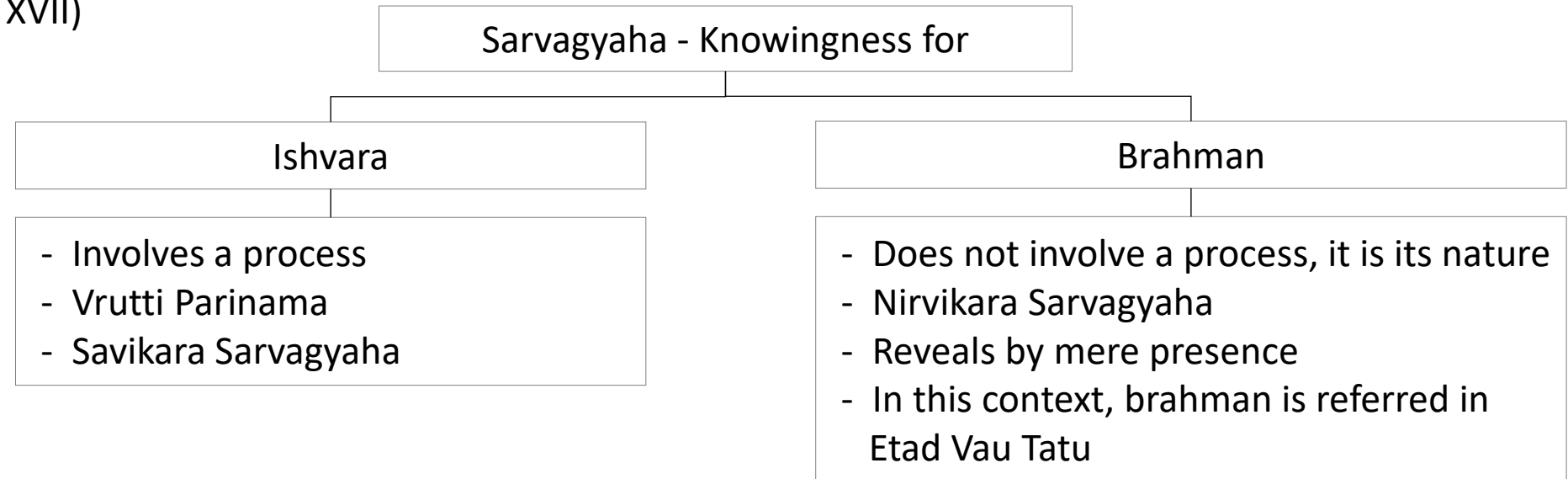
XII) Na Kinchit Parisishyte :

- Kim Atma Asmin Loke
- Atma = Asmin loke Parisishyate?
- Na Kinchit Parisishyate Nothing in the universe is outside Consciousness.

XIII) Sarva Eva Atmana Vignaya :

- Everything in creation is revealed by this Consciousness, Chaitanyam, Brahman.

- XIV) Since Atma is revealer of everything, it is called Sarvagya
- XV) That Atma for which nothing is unknown, that for which everything is known, is Sarvagya.
- XVI) Ishvara is Sarvagya, omniscient.
- XVII)



XVIII) Etad Vai Tad :

- This consciousness is that by which Nachiketa asked as 3rd Boon in Katho Upanishad :

येयं प्रेते विचिकित्सा मनुष्ये- ऽस्तीत्येके नायमस्तीति चैके । एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥ २० ॥	Yeyam prete vicikitsa manusye asti-tyeke nayam astiti caike, etad vidyam anusistas tvaya 'ham varanam esa varas trtiyah II 20 II
--	---

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [1 - 1 - 20] 1340

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [1 - 2 - 14]

- Etad - This consciousness
- Vai - is indeed
- Tad - That which Nachiketa asked about.

XIX) Yama Dharma Raja Summarises entire teaching given so far.

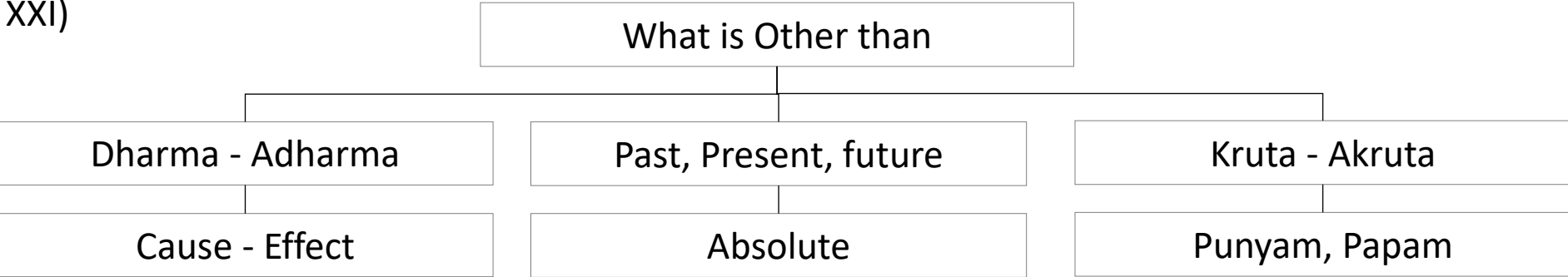
XX) Even Devatas don't know this Brahman - Katho Upanishad :

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

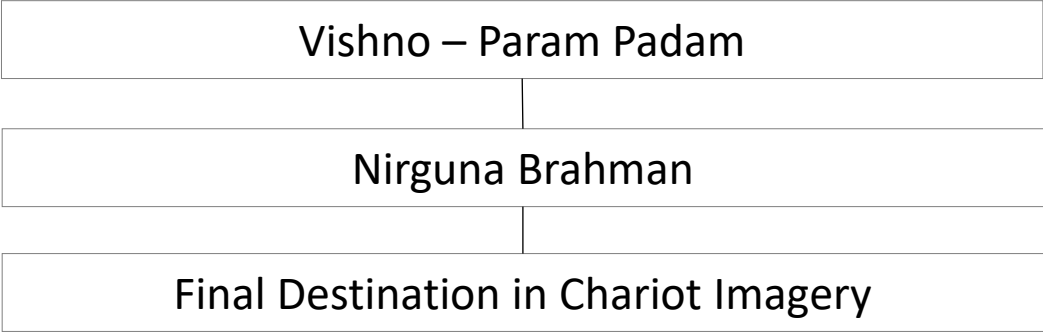
Devair-atrapi vicikitsitam pura
na hi suvijneyam-anur-esa dharmah,
anyam varam naciketo vrnisva
ma moparotsir-ati ma srjainam ॥ 21 ॥

“On this point even the gods have doubted in olden times. Verily the subject is very subtle, it is not easy to understand. O! Naciketas, choose another boon ; do not press me on this, give this up for me.” [1 - 1 - 21]

XXI)



XXII)



XXIII) Katho Upanishad :

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥	Vijnana-sarathir-yastu, manah pragrahavan narah, So'dhvanah param apnoti, tad visnoh paramam padam ॥ 9 ॥
---	---

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

XXIV) Atma :

- Beyond which nothing is there to Surpass, excel.

Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa kashtra sa para gatih || 11 ||

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal.
[1 - 3 - 9]

XXV) That Atma is this Chaitanyam Principle, ever experienced

- Not part, product, Property of Body, Mind, Universe.

XXVI) Anvaya :

अन्वयः
येन एतेन एव रूपं रसं गन्धं शब्दान् स्पर्शान्
मैथुनान् च (सर्वम्) विजानाति एतद्वै तत् (भवति) ।
अत्र किम् परिशिष्यते ?

Anvayaḥ
yena etena eva rūpaṁ rasaṁ gandhaṁ śabdān sparśān
maithunān ca (sarvam) vijānāti etadvai tat (bhavati) ।
atra kiṁ pariśiṣyate ?

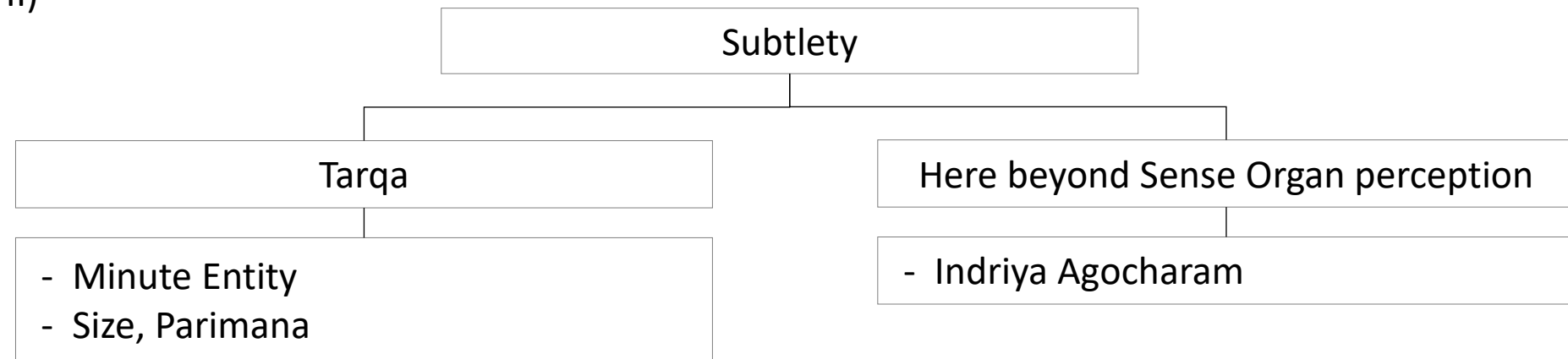
By this (Atma alone) one knows colour, taste, smell, sounds, touch, and conjugal pleasures.
What (Else) remains here (To be known by the Atma?) This is indeed that.

अतिसूक्ष्मत्वाद्दुर्विज्ञेयमिति मत्त्वैतमेवार्थं पुनः पुनराह ---

Since this Atmatatvam is extremely subtle (Ati - Sukshmatvat), and therefore is extremely difficult to comprehend (Durvijneyam), keeping this in Mind (iti Matva), the teaching (Itam - Eva - Artham) is again and again repeated (Punah - Punah - Ah)---

I) Ati Sukshmatvat = Atma Tattvam is extremely Subtle

II)



III) Atma not minute but Vibhu Parimanaha, infinite, all pervading.

- Sarva Vyapakam
- Supra Sensuous, Durvigneya, extremely difficult to comprehend, unobjectifiable, Subject.

IV) Iti Matva :

- Considering this difficulty of Student.
- Yama repeats teaching
- Trait of every Vedantic teacher.
- Repetition of teaching again and again is trait of Every Acharya including Yama Dharmaraja.

V) Mantra 3

- Drk Drishya Viveka Prakriya to Reveal Atma.

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

svapnāntaṁ jāgaritāntaṁ cobhau yenānupaśyati ।
mahāntaṁ vibhumātmānaṁ matvā dhīro na śocati ॥ ४ ॥

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

अनवय

येन (सर्वः) स्वप्नान्तं जागरितान्तं च उभौ
अनुपश्यति तं महान्तं विभुं आत्मानं मत्वा
धीरः न शोचति ॥

Anvayaḥ

ena (sarvaḥ) svapnāntaṁ jāgaritāntaṁ ca ubhau
anupaśyati taṁ mahāntaṁ vibhuṁ ātmānaṁ matvā
dhīraḥ na śocati.

By this (Atma) alone, one perceives both the objects of dream and the Objects of waking. Having known the great, All - Pervading Atma, the discriminative one does not Grieve.

I) **Avastha Traya Viveka :**

- Entire Drishya Prapancha is Divided into Avastha Trayam.

II) Atma is Witness of 3 States of experience.

III) We conclude 2 important things in this Method.

a) Atma is Consciousness Principle which is Sentient, can Reveal.

- Inert Object can't reveal Anything.
- Witnesshood Reveals Sentientcy of Atma, Knowingness.

b) Indirectly Witness means it is different from Avastha Trayam.

- Witness Different from Witnessed Object.
- Body falls within Avastha Trayam.

IV)

Sthula Shariram	Sukshma Shariram	Karana Shariram
Falls within Jagrat Avastha	Falls within Swapna Avastha	Falls within Sushupti Avastha

V)

Sthula Shariram	Sukshma Shariram	Karana Shariram
Not Available in Swapna	Not Available in Sushupti in Jagrat	Not Available in Jagrat

VI) Dream Body is different than Sthula Body

VII) Moment I Wake Up, Body I use in the Dream is not available.

- Sharirams are mutually exclusive.

VIII) Atma, Witness, is outside all 3 Sharirams

IX) If Consciousness belongs to Jagrat Avastha, When Swapna comes, there will be no Consciousness to witness.

X) Consciousness is the Non-variable factor in 3 Avasthas.

- Common to all 3 Avasthas.
- Avasthas are mutually exclusive

XI) Bodies come under Variable factor.

XII) Consciousness different from Variable medium called Shariram.

XIII) Kaivalya Upanishad :

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८ ॥

triṣu dhāmasu yadbhogyam bhoktā bhogaśca yadbhavet ।
tebhyo vilakṣaṇaḥ sākṣī cinmātro'haṁ sadāśivaḥ ॥ 18॥

All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms..
Different from them all am I, the Witness, the Ever-auspicious, Pure Consciousness. [Verse 18]

XIV) In Each Avastha there is a Separate Triputi.

- Triputi of one Avastha does not Persista in the Other.
- I am Witness of all 3 States, Different from them.

XV) Mantra - 1st Half :

- Avastha Traya Sakshi

2nd Half - Jnana Phalam.

- Whoever recognises this Atma as Oneself, Never feels Insecure, Worries or Grieves.
- Na Shochati

XVI) Katho Upanishad :

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् । महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥	Asariram sariresu anavasthesva-vasthitam, Mahantam vibhum atmanam matva dhiro na socati 22
--	--

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

- 2nd Half of this Mantra is repetition of Above.

स्वप्नान्तं स्वप्नमध्यं स्वप्नविज्ञेयमित्यर्थः तथा जागरितान्तं
जागरितमध्यं जागरितविज्ञेयं च ; उभौ स्वप्नजागरितान्तौ येन
आत्मनानुपश्यति लोक इति सर्वं पूर्ववत् ।

The Objects of Experience known in the dream world (Svapnantam = Svapnamadhyam = Svapnavijneyam --- which includes even time and Space) are exclusive to dream State only. This is the meaning (iti - Arthah). Similarly (Tatha), the objects of experience known of the waking world (Jagaritantam = jagaritamadhyam = Jagaritavijneyam) belong to waking world only. Every living being (Lokah) experiences or Knows (Anupasyati) everything in both of the Above - Mentioned Dream and waking States (Ubhau = Svapnajagaritantau) because of the witness Consciousness alone (Yena Atmana - as it is the only common factor in both the States). The rest of it is exactly as it is in the commentary of the Previous Mantra (Sarvam Purvavat --- which means that the objection raised in that Commentary as well as the answer given there, by the Siddhanti can be extended here also).

I) Svapnantam - Svapna Madhyam

- Within Svapna Avastha

- Svapna Vigneyam

II) Objects of Swapna Experiences :

- Drishya Padartha
- Anubhava Padartha Desha, Kala Included.
- Mutually exclusive in each Avastha.

III) Jagrat Desha - Kala Dissappears in Swapna

- Swapna Desha - Kala Dissappears in Jagrat.

IV) Desha - Kala is Subject to arrival, Departure, Agama Pahi, Anatma.

V) I, Atma, am not influenced by any Desha, Kala (Waking, Dream, Sleep)

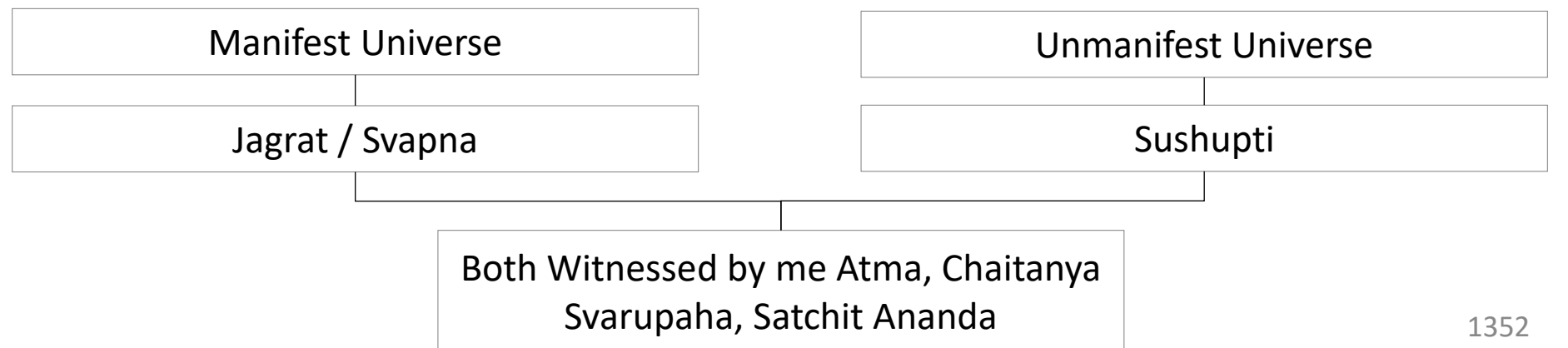
VI) Thatha :

- Moreover, Jagarinthantha - Jagaritha Madhyam, Jagaritha Vigneyam.

VII) Because of Atma, witness consciousness, Swapna and Jagrat are experienced.

VIII) Anupashyati - Shastra Guru Anusarena = Significance of Anu

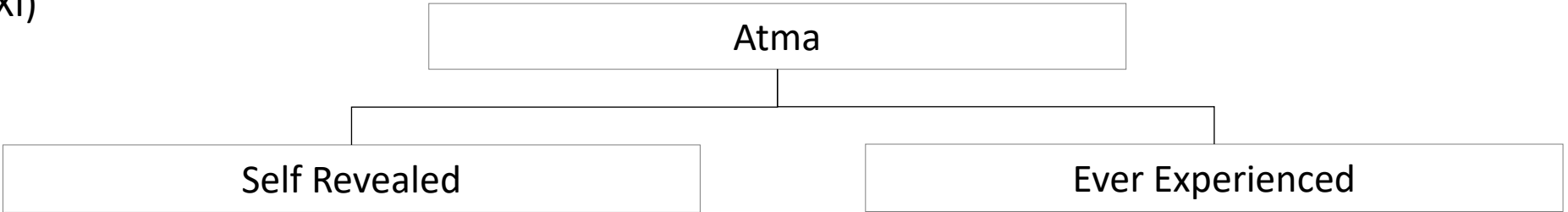
IX) Including absence of everything in Sushupti is Witnessed by Atma.



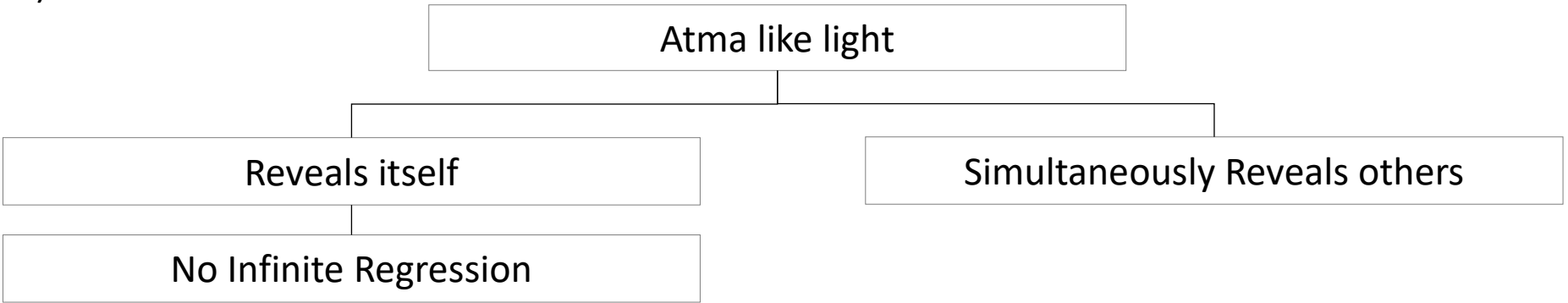
X) Yena Atmana :

- All experiences, Good, Bad are because of Atma, witness consciousness alone.

XI)



XII)



XIII) Sva-para Nirvihakatvam (Technical word)

- Doing job of oneself and others.
- Example : Earn money for oneself and others.

XIV)

I am Consciousness	World is Appearing
<ul style="list-style-type: none">- Self Evident- Svayam Prakasha	<ul style="list-style-type: none">- Revealed by Atma- Para Prakashaka Cha

XV) Eka Atma Anupashyati Iti Sarvam Purvavatu

- Rest of shloka like previous mantra
- Extend PP and Siddhanta
- Similar opposition and answer can be raised.

XVI) 2nd Half - Repetition of Katho Upanishad :

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

Asariram sariresu anavasthesva-vasthitam,

Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

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

537) Bashyam : Chapter 2 - Section 1 - Verse No. 4 Continues

तं महान्तं विभुमात्मानं मत्वावगम्यात्मभावेन साक्षाद् अहमस्मि
परमात्मेति धीरो न शोचति ॥ ४ ॥

The discriminative Man no longer grieves (Dhiro Na Socati), after comprehending or Recognising (Matva = Avagamyā) the above - Mentioned Atma, the Paramatma, the Consciousness (Tam Atmanam) which is great in terms of all - Pervasiveness (Mahantam), and which appears in different Variegated forms (Vibhum), as one - Self (Atmabhavena - Saksad - Aham - Asmi - Paramatma iti).

I) Matra = Avagamyā :

- After understanding, comprehending, knowing, recognising, Atma.

Don't say : I have Atma inside the body.

II) Say :

- I am Param Atma
- Paramatma is identical with myself
- Sakshat Aparokshataya - Aham Param Atma Asmi.

III) This is shifting focus from Triangular to Binary format once and for all

- Do not come back to Triangular format because of habit
- Do Nidhidhyasanam.

IV) After that knowledge, discriminative student

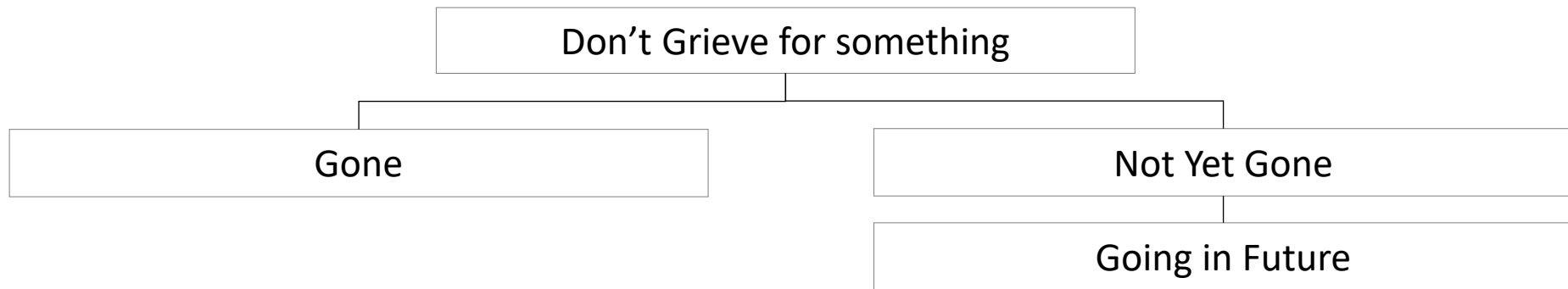
- Dhirahaa, Qualified, discerned, receptive, intelligent student, Na Sochati, does not grieve.

V) Gita :

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

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

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



- Nothing in the world needs to be grieved for

VI) Anvaya :

अनवय

येन (सर्वः) स्वप्नान्तं जागरितान्तं च उभौ
अनुपश्यति तं महान्तं विभुं आत्मानं मत्वा
धीरः न शोचति ॥

Anvayaḥ

ena (sarvaḥ) svapnāntaṁ jāgaritāntaṁ ca ubhau
anupaśyati taṁ mahāntaṁ vibhuṁ ātmānaṁ matvā
dhīraḥ na śocati.

By this (Atma) alone, one perceives both the objects of dream and the Objects of waking.
Having known the great, All - Pervading Atma, the discriminative one does not Grieve.

- Yena, Sarvaha Svapnantham Jagaritham Cha Ubau Anu Pashyati Tam Mahantam Vibhum
- Atmanam Matva Dhiraha Na Sochati
- Knowing the Atma = Anu Pashyati.

VII) Pashyati = Knows, perceives, understands

- Anu - indicates sees, knows along with teaching of Shastra, Guru Upadesha, Anusarena

VIII) Shastra alone is the Pramanam for this knowledge

- Seeker then understands that other than Shastra there is no other proof necessary for validation of this knowledge.

IX) After understanding, don't try to validate this knowledge by any other Pramanam.

- No other Pramanam has access to this knowledge.
- No instrument, scientific experiment, mathematical calculations, mystical experience exists to validate Shastra knowledge.
- Knowledge received from Shastra is final knowledge, like sensory knowledge
- Does not require additional validation
- Shastra = 6th Sense Organ.

X) Etat Vai Tatu, Tat Tvam Asi, are Mahavakhyams

- Doesn't require validation to indicate this Anupashyati is used.

किं च ---

Moreover-----

539) Chapter 2 - Section 1 - Verse No. 5 :

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै
तत् ॥ ५ ॥

ya imaṁ madhvadaṁ veda ātmānaṁ jīvamantikāt ।
īśānaṁ bhūtabhavyasya na tato vijugupsate ।
etadvai tat ॥ ५ ॥

He who knows this Atman, the enjoyer of honey, the sustainer of life and the lord of the past and the future, as very near.. He fears no more thereafter. This is verily That.

अन्वयः

यः इमम् अन्तिकात् (स्थितं) मध्वदं जीवम्
आत्मानं भूतभव्यस्य ईशानं वेद (सः) ततः न
विजुगुप्सते । एतद् वै तत् ॥

Anvayaḥ

yaḥ imam antikāt (sthitam) madhvadam jīvam
ātmānam bhūtabhavyasya īśānam veda (saḥ) tataḥ na
vijugupsate । etedvai tat ॥

One who knows (That) this Jivatma, the one who experiences the results of action, to be identical with the lord of the Past and the future, does not seek security thereafter. This is indeed that (Atma).

I) Every Mantra of Chapter 2 - Section 1 is a Mahavakhyam.

II) Mantra 3, 4, 5 - Mahavakhyas.

III) Mantra 4 :

- 1st Half = Jiva - Tvam (Svapnantham) Padartha.
- 2nd Half = (Mahantam) Tad Padartha - Matva = Aikhyam.

Gist :

IV) 1st Half - Jivatma

- Suppose Vedantic student understands clearly.

V) At present :

- Karta, Bokta, miserable Samsari Ahamkara
- In Triangular format.
- Understand Jiva = Ishanam Buta Bavyasya
- Jivatma (Tvam Padartha) identical with Paramatma - Isha (Tad Padartha).

VI) Veda, here, knowledge of Aikyam

- When person gains this knowledge and sticks to Binary format by practicing Nididhyasanam.

VII) Nididhyasanam is meant for switching from Triangular to Binary format.

VIII) Benefit :

- Na Vijugupsate (Isavasya - Verse 6).

- Does not seek protection from outside (father, wife, son) like lay person or from God, religious person.

IX) Both are Samsaris

- After Jnana Yoga, no protection from world or God
- Consciousness pervading mind has no limitations, reveals body, mind which have limitations.

X) Atma - Unthreatable by anyone

- I am such an Atma
- Don't see any threat to me as Atma
- Never go to God or outside in the world to seek protection
- Such is the power of Atma Jnanam.

XI) Benefit :

- Abhaya Prapti = Definition of Moksha
- Freedom from sense of insecurity - What will happen to me, other near ones.

XII) Etad Vai tad :

- Jivatma and Paramatma = Nirguna Eka Atma, Turiyam
- This is what Nachiketa wanted to know in Verses Chapter 1 - 1 - 20 to Chapter 1 - 2 – 14
- This is gist of Mantra.

यः कश्चिदिमं मध्वदं कर्मफलभुजं जीवं प्राणादिकलापस्य
धारयितारमात्मानं वेद विजानाति अन्तिकादन्तिके समीप ईशानम्
ईशितारं भूतभव्यस्य कालत्रयस्य , ततस्तद्विज्ञानादूर्ध्वमात्मानं न
विजुगुप्सते न गोपायितुम् इच्छत्यभयप्राप्तत्वात् ।

Suppose a qualified person (Sadhana Chatustaya Sampannah), a Jiva (Kascid - Imam), who is the experiencer of the Prarabdha Karma Phalam (Madhvadam - Karma - Phala - Bhujam), Constantly gains this Self knowledge and knows (Veda = Vijanati) that the Jivatma (Jivam), which supports or holds (Dharayitaram) the group of Prana etc (Prana - Adi - Kalapasya --- etc indicates the sense organs) in the Body - Mind - Complex, is the Atma (Atmanam) who is closest to himself (Antikat = Antike = Samipe), and that it is identical with Paramatma who is the master (Isanam = Isitaram) of the threefold times, Past and Future (Includes Present as well --- Bhuta – Bhavyasya - Kalatrayasya); then as a consequence of that knowledge (Tatah - Tad - Vijnanat - Urdhvam), that person does not desire to be protected (Na Vijugupsate = Na Gopyitum Icchat) any longer because he has attained security (Abhaya - Praptatvat), within himself.

I) Abhaya Praptavat - Kaschit :

- Suppose a person, Qualified student - Whosoever he may be.

II) Any individual, no Varna - Ashrama restriction, gender restriction

- Necessary condition = Sadhana Chatushtaya Sampatti.

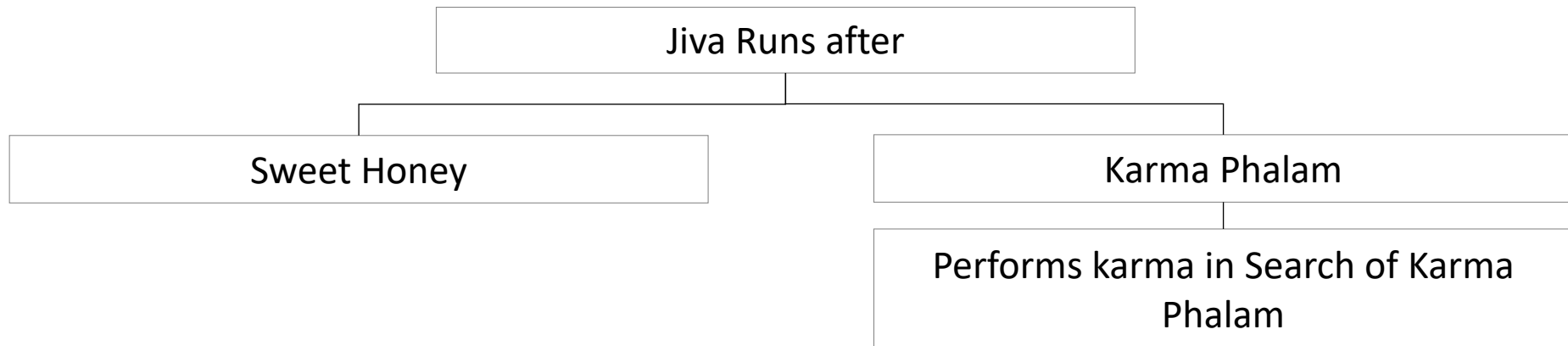
III) Idam Madvadam Jivam :

- Knows, gains Self knowledge
- Karma Phala Bujam
- Experiencer of Prarabda karma constantly.

IV) Karma Phalam = Madhu, honey

Why Karma called honey?

- It is dear, sought after, sweet, Phalam liked by Jiva.



- Running after common feature for honey and Karma Phalam (Samanyata).

V) We call people Honey, Thene.

VI) Jivam = Pranadhi, Kala Pathye, Sukshma Sharira Dharatam

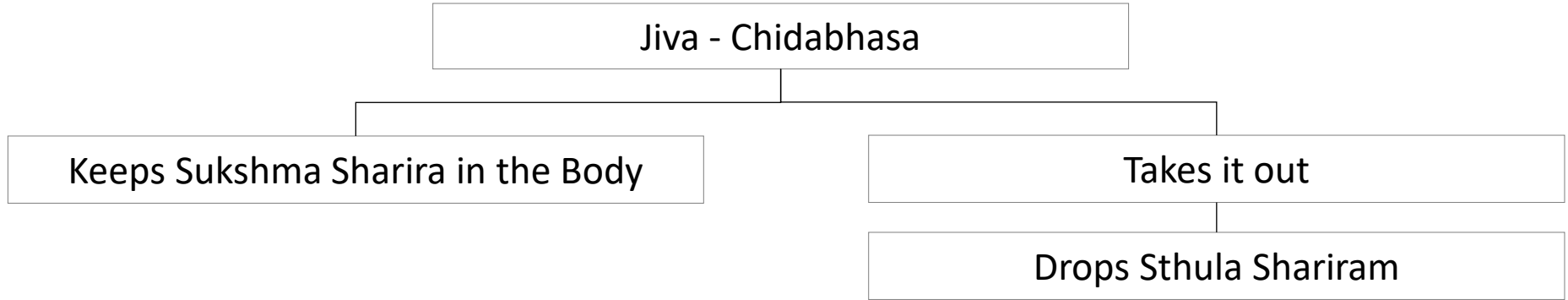
- One who holds Prana, Sukshma Sharira in the body
- When Jiva - Chidabhasa wants to quit, he takes away Sukshma Shariram with him.

VII) Gita :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]



VIII) Jiva = Holder of Suksha Shariram, Prana, in the body

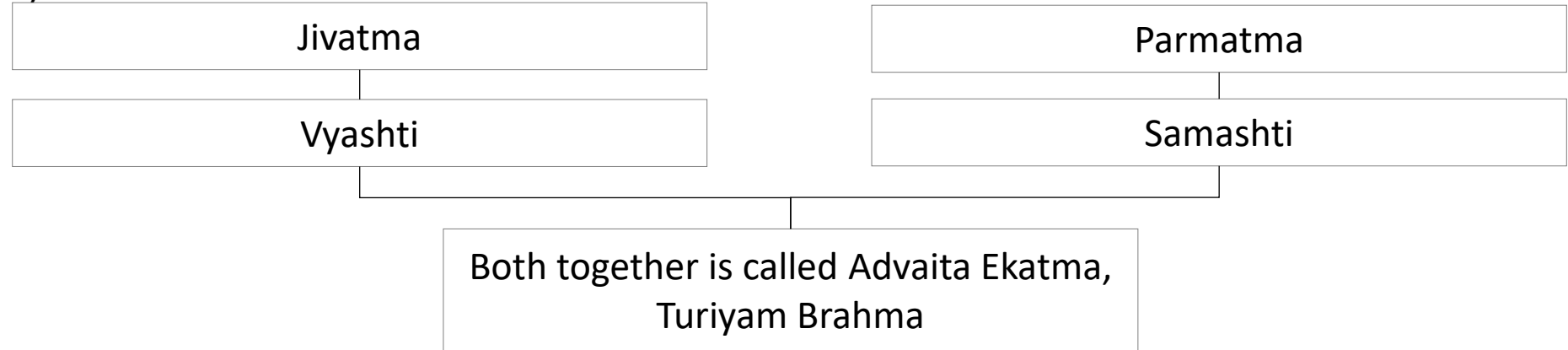
- Kalapaha = Group, multitude of Prana, Antahkarana, Indriyas.

Revision 78 : Mantra 5 : Bashyam :

I) Chapter 2 - 1 - 5 is a Mahavakhyam

- Talks of Jivatma - Paramatma Aikyam and Phalam of this Jnanam.

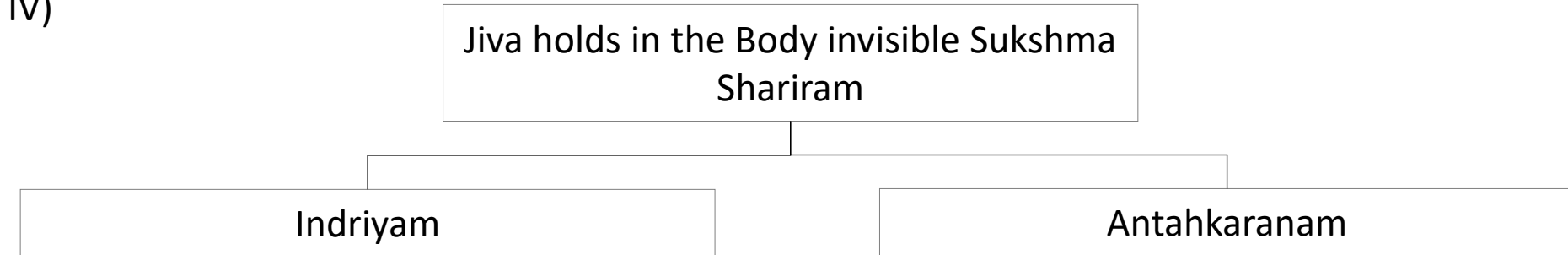
II)



III) Phalam = Abhaya Prapti

- Yaha Kaschitu Iman Madhu Badam
- Yaha Kaschit = Any qualified student, irrespective of karma and Ashrama.

IV)



- Dharayita - Holder
- Jivam Atmanam Veda, This Jiva one should know, Vijanati.

II) Suppose a person knows this Jivaha

- Veda = Vid - Dhatu - Verb

VIII) Whichever qualified person has Karma Phala Bujam, Madhu (Sweet).

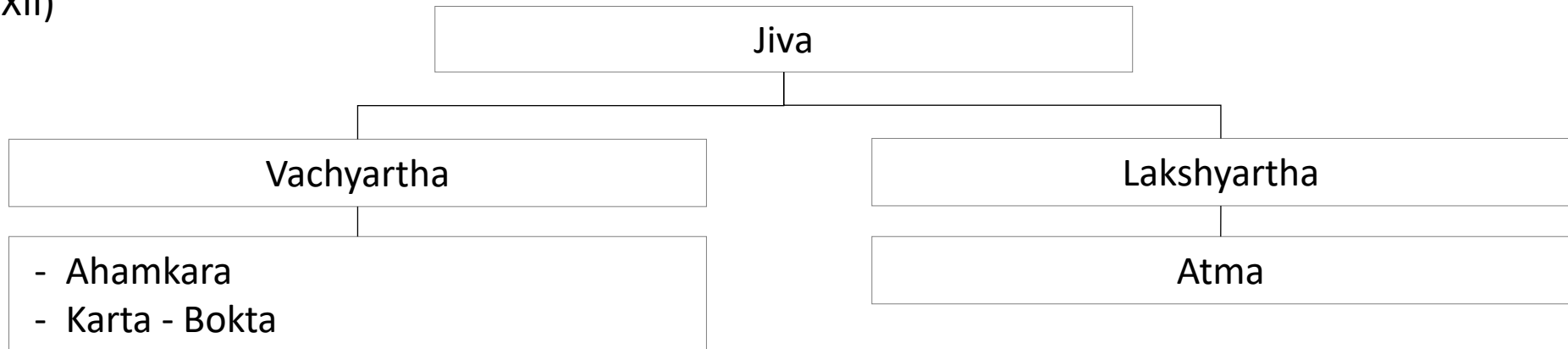
IX) Karma done not for karma's sake which involves physical, mental, sensory strain (Dukha Rupertvat).

X) People perform karma because of love of Karma Phalam which is compared to honey, beloved, liked one.

XI) Adham = Receiver of Karma Phalam

- Adh = Root - To consume
= Jiva
- Bujam = Boktaram.

XII)



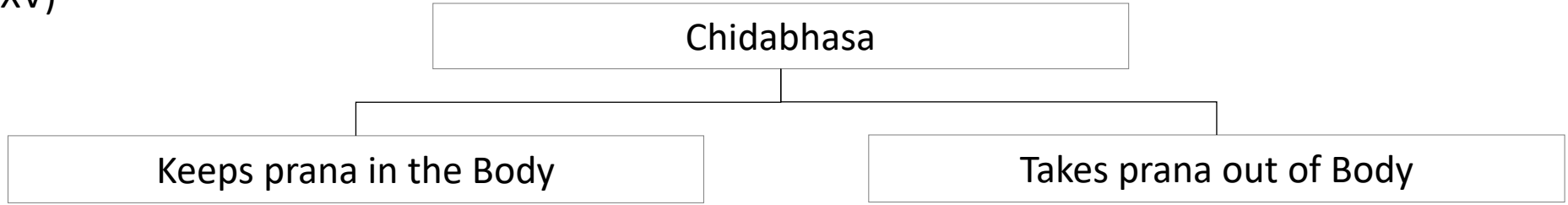
XIII) Panini Sutra :

- Jiva = Prana Dharane
- Jiv = Jivati = Chidabhasa, which maintains the prana in the body till Prarabdha is exhausted.

XIV) Once Prarabdha is exhausted, Jiva wants to quit the physical body.

- When Chidabhasa quits the body, it takes away the Prana.

XV)



- Holder of Prana = Prana Dharayita.

XVI) Gita :

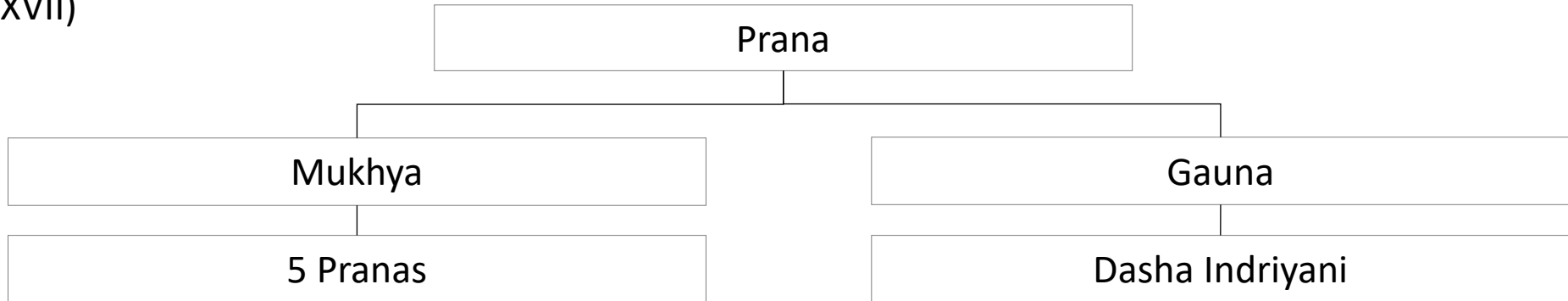
ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- Kalpaha = Groups of Prana - Sukshma Shariram.

XVII)



- All 15 Parts of Sukshma Shariram, Jiva holds in the Body, Sustains = Chidabhasa = Jivam.

XVIII)

Atmanam	Vijanati
Jiva	Knows

- **Suppose a person knows the Jiva as Chidabhasa - Holder of Sukshma Shariram in the body, he will be liberated.**

XIX) Where is the Jiva residing?

- Veda = Verb = Knows = Vijanati
- Antika = Samipe
- Jiva - Chidabhasa is closest to Self - Atma
- Sakshi Rupena Vartamanam Samipe Chidam
- Jiva resides in Hridaya Akasha.

XX) How does one know the Chidabhasa?

a) As Chit

- One who sustains, Governs Srishti - Sthithi - Laya, Master.

b) Buta Bavyascha

c) Person should know Jivatma

- **Jivatma as identical with Paramatma**
- **Paramatma is the master of universe.**
- Paramatma's intrinsic Svarupa is Turiyam Brahma.

d) Master of :

- Butam - Past
- Bavyam - Future
- Vartaman - Present

e) Nachiketa's question :

- What is beyond Buta and Bavya
- Master of Kala Trayam - Brahman
- Even though Upanishad mentions only Past - Future, we have to supply present, then it becomes Kala Traya Sakshi.

f) Paramatma = Master of Kala

- Kala Ateeta, Chandrashekara not bound by Kala, not limited by Kala.

XXI) Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् । अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥	Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat, Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥
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Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [1 - 2 - 14]

XXII) Ishitaram = Master of 3 Times, controller.

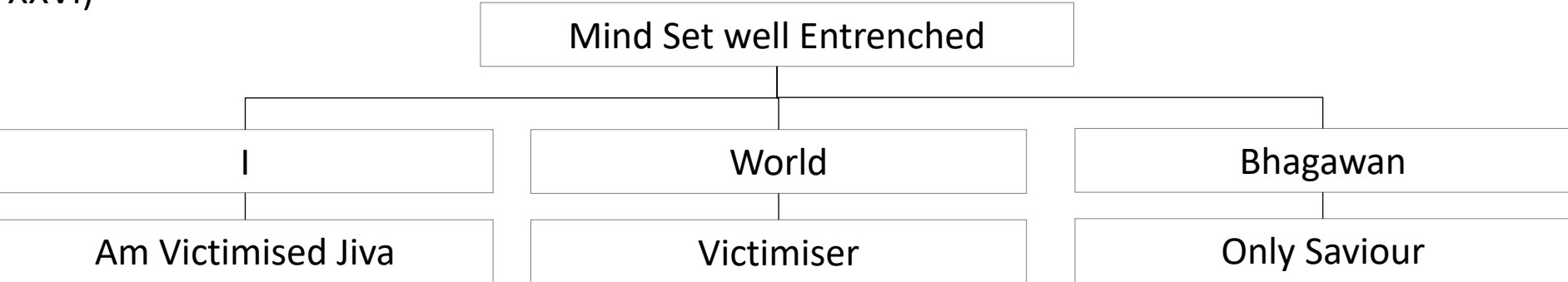
XXIII) Suppose a person knows Jivatma to be identical with Paramatma.

XXIV) What happens by that knowledge?

- As a consequence of this knowledge of Jivatma / Paramatma - Aikya format, what is benefit?
- Na Vijugupsate, Na Gopayitum Icchat
- Thereafter does not look for a Saviour protect him.

XXV) Seeking a Saviour outside himself is a regular habit in Triangular format.

XXVI)



XXVII) a) As a result of Aikya Jnanam, Jiva gets out of triangular format, comes to Binary format.

b) I can't be Victimised by the world

c) I am of a higher order of Reality

d) Entire Drishya Prapancha, Anatma is of a lower order of Reality.

e) Anatma = Mithya can never Victimise me

- No SOS required to Bhagawan.

f) Gopayitum Na Ichhati :

- I refuse to surrender under all circumstances.

g) Kamya - Special prayers dropped for good as a result of assimilation of Atma Jnanam - Why?

h) Abhaya Praptavat :

- Attained Abhayam = Self security
- Security within myself.

XXVIII) Taittiriya Upanishad :

<p>यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति तत्त्वेव भयं विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥</p>	<p>yadā hyevaiṣa etasminnadṛśye'nātmnye'nirukte'nilayane'bhayam pratiṣṭhām vindate atha so'bhayam gato bhavati yadā hyevaiṣa etasminnudaramantaram kurute atha tasya bhayam bhavati tattveva bhayam viduṣo'manvānasya tadapyeṣa śloko bhavati 3 </p>
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When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

XXIX) Bopayati = To Protect

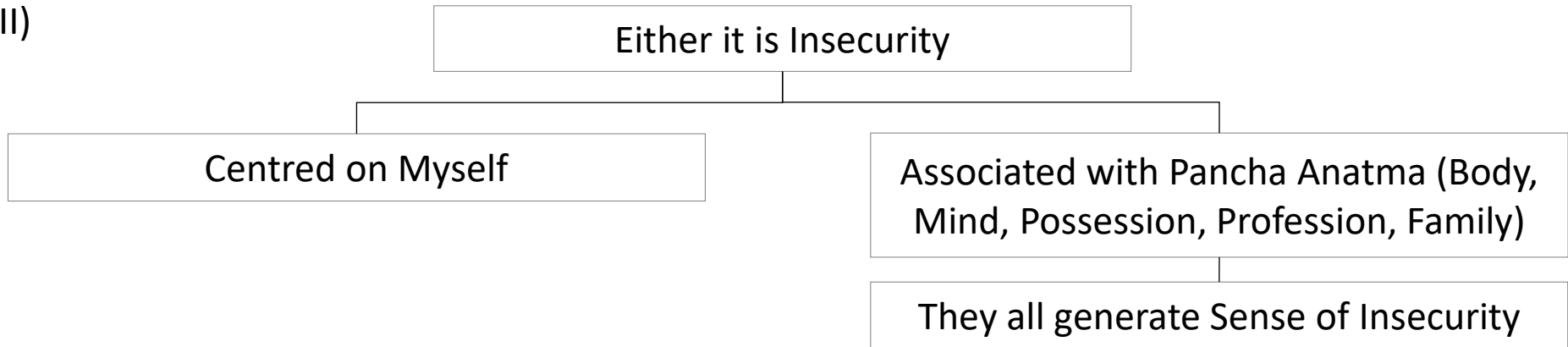
542) Bashyam : Chapter 2 - Section 1 - Verse No. 5 Continues

यावद्धि भयमध्यस्थोऽनित्यमात्मानं मन्यते तावद्गोपायितुम्
इच्छत्यात्मानम् ।

Indeed as long as (Yavad - Hi) one Considers (Manyate) oneself as impermanent Anatma (Anityam - Atmanam Manyate), then that long (Tavad) the Jiva is Amidst fear (Bhayamadhyasthah), and feels threatened (By the world and the Invisible Prarabda) and Seeks help and Protection (Gopayitum - Icchat - Atmanam).

I) As long as you are in Triangular format, sense of insecurity will never go away.

II)



III) As long as I am Jiva, associated with one of Pancha Anatmas, I am in Triangular format

- World is a threat - I am vulnerable.

IV) Yavatu :

- As long as Hi - indeed

Atmanam Anityam Manyate :

- One looks upon oneself as Anithya Shariram
- Anitya Putra, one is identified with Abhayam, Adhyasthaam, fear.

V) Jiva is always vulnerable because Jiva is always subject to invincible Prarabdha.

- Desha, Kala, Prarabdha
- They constantly attack the Jiva from all sides, which Jiva can't escape.
- Jiva is surrounded by threats as a Jiva, Triangular format.

VI) Atmanam Gopium Ichchati :

- One will always seek Sharanagathi, shelter, in some Bhagawan or Karma or Astrologer.

543) Bashyam : Chapter 2 - Section 1 - Verse No. 5 Continues

यदा तु नित्यमद्वैतमात्मानं विजानाति तदा किं कः कुतो वा
गोपायितुमिच्छेत् । एतद्वै तदिति पूर्ववत् ॥ ५ ॥

On the other hand, if (Yada Tu) one deliberately through long effort Acknowledges (Vijanati) himself to be the eternal and Non-dual Atma (Nityam - Advaitam - Atmanam), then, at that time (Tada), who (Kah) will wish to protect (Gopayitum - Icchet) which (Kim) from that (Kutah Va)! (It means there is no need of Protection for the one who becomes secure with the knowledge that I am the Atma). This Ekatma which was already commented (Purvavat – In Mantra 2. 1. 4) is the absolute reality which, you wanted to know!

I) On the other hand, if one deliberately, through long effort switches format to Binary format, Atma - Anatma format, claims himself to be Nitya Advaita Atma.

II) One will understand oneself to be eternal, Non-dual.

III) Kaivalya Upanishad :

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

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

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

IV) In Binary format :

- Who will try to protect whom from what?

V) Aham Satyam, Jagan Mithya.

VI) Protector, protected, threat requires duality, Time, space.

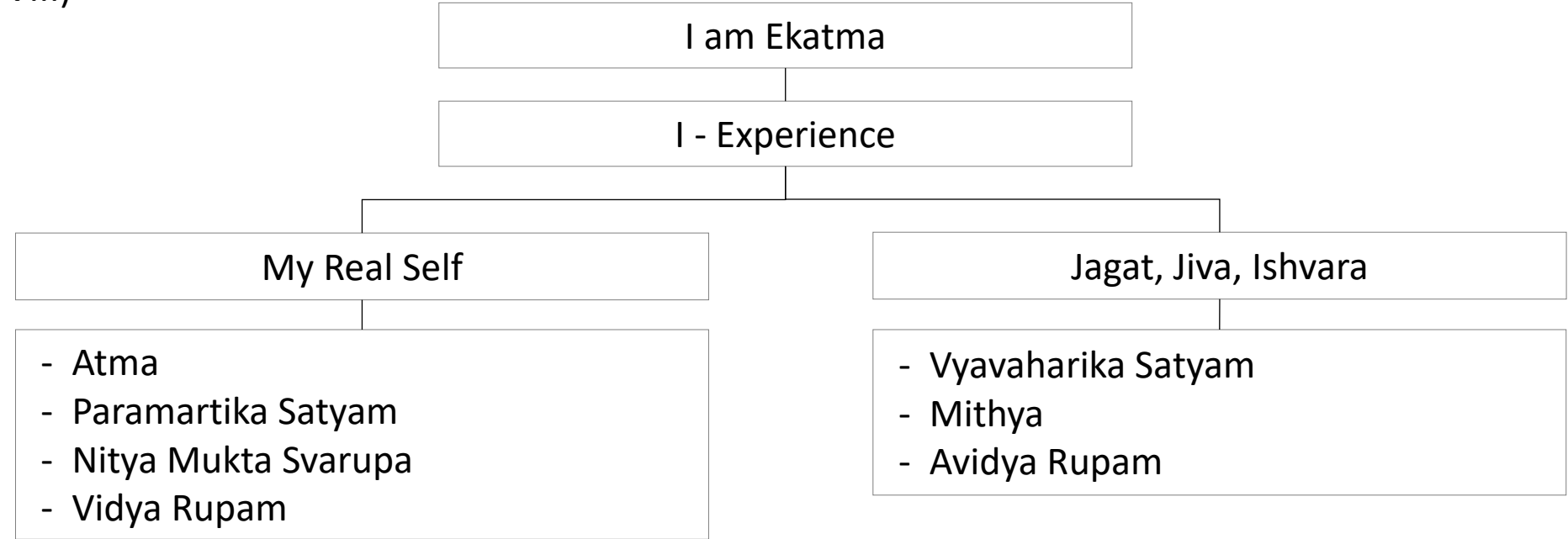
- In Advaitam, there is no duality, time, space

VII)

Kaha	Kim	Kutaha
Protector	Object of Protection	Source of Threat

- From which threat, who will protect whom?

VIII)



IX) Gopayitum Ichhet :

- Where is need or Neccessity.

X) Etad Vaitad (Explained in mantra 3 Commentary)

Previously	Now
<ul style="list-style-type: none"> - Jivatma - Paramatma - Triangular Format - Before Mahavakyam understanding 	<ul style="list-style-type: none"> - Ekatma, Reality - Binary Format - After Mahavakyam understanding - This Ekatma, Etad Vai Tatu <p>Question :</p> <ul style="list-style-type: none"> - Chapter 1 - 2 - 14 - Beyond Birth, Death, Time, Punyam – Papam, Cause - Effect

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [1 - 2 - 14]

XI) Anvaya :

अन्वयः

यः इमम् अन्तिकात् (स्थितं) मध्वदं जीवम्
आत्मानं भूतभव्यस्य ईशानं वेद (सः) ततः न
विजुगुप्सते । एतद् वै तत् ॥

Anvayaḥ

yaḥ imam antikāt (sthitam) madhvadam jīvam
ātmānam bhūtabhavyasya īśānam veda (saḥ) tataḥ na
vijugupsate । etedvai tat ॥

One who knows (That) this Jivatma, the one who experiences the results of action, to be identical with the lord of the Past and the future, does not seek security thereafter. This is indeed that (Atma).

- Yahan Imam Antikat Sthitham Madvada
- Jivan Atmanam Buta Bavyascha Ishanam Veda
- Saha Tataha Na Vijugupsate

XII) Grammar :

a) Madvada Jivanam

- Atmanam = Object of Veda.

b) Ishanam = Objective complement

c) Suppose a person knows I, Jivatma, am Paramatma

d) Na - Vi - Jigupsate

- Vi and Gup Dhatu.

यः प्रत्यगात्मेश्वरभावेन निर्दिष्टः स सर्वात्मेत्येतद्दर्शयति ---

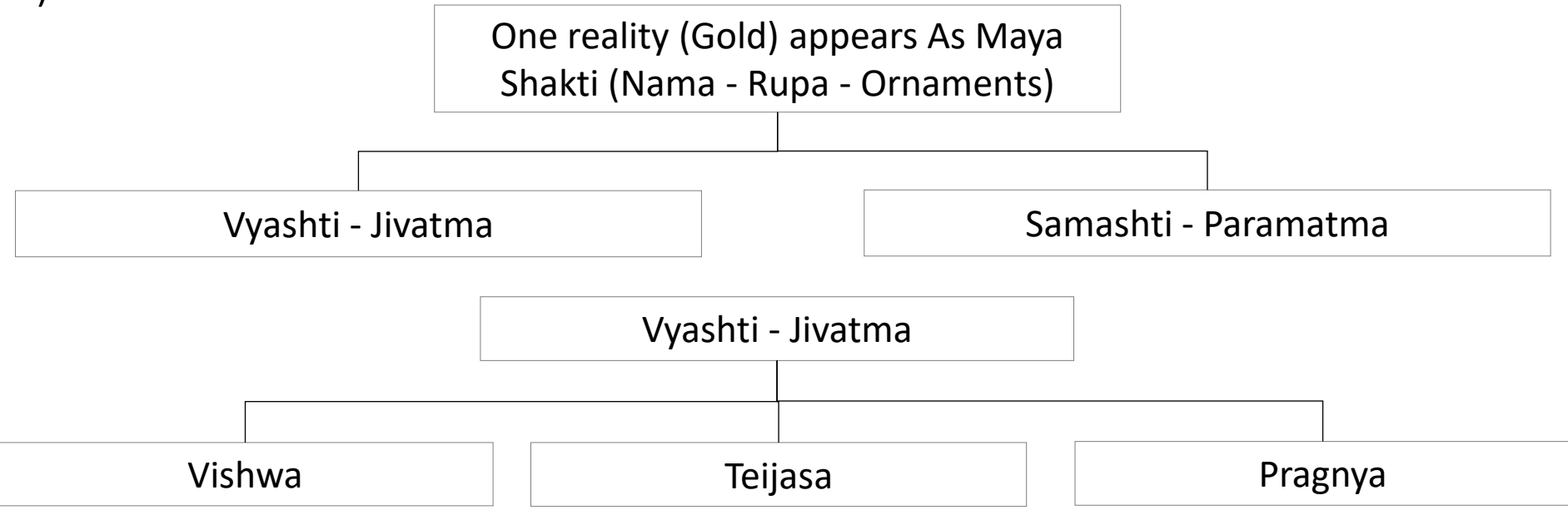
The Jivatma, the inner self (Pratyagatma) who was Presented (Nirdistah) as identical with Paramatma (Isvarabhavena), that Atma alone is in the form of Everything (Sah Sarvatma); this idea alone is going to be Presented (Etad - Darsayati) in this Mantra---

I) Jivatma - Paramatma is Ekatma only

- Hero of Gita, Upanishads, Brahma Sutra

II) Reality = One Nirguna Ekatma with Maya - Potential Nama Rupa

III)



Samashti - Paramatma

Ishvara

Hiranyagarbha

Virat

IV) Turn attention from Nama Rupa to Nitya Vastu Consciousness Reality.

- That is called Nidhidhyasanam.

V)

Nirguna Ekatma Appears as Saguna

Jiva

- Vyashti

Ishvara

- Samashti

- Virat / Hiranyagarbha / Ishvara

VI)

Ekatma - Nirguna

Samashti

Karana Nama Rupa

Ishvara

Sukshma Nama Rupa

Hiranyagarbha

Sthula Nama Rupa

Virat

- Ultimately one Reality Ekatma appears in all forms (Gita : Chapter 2)

तमुवाच हृषीकेशः
प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये
विषीदन्तमिदं वचः ॥ २-१० ॥

tamuvāca hr̥ṣīkeśaḥ
prahasanniva bhārata |
senayorubhayormadhye
viṣīdantam idaṁ vacah || 2-10 ||

To him, who was despondent in the midst of the two armies, Hrsikesa as if smiling, O Bharata, spoke these words. [Chapter 2 – Verse 10]

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

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

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

VII) This understanding is called Sarvatma Bhava in a nutshell

- Sarvam Atma Iti Bavana
- There is nothing other than Atma in 3 periods of time = Moksha Prapti.

VIII) Yaha Pratyag Atma :

- The inner Self Jivatma.

IX) Ishvara Bavana Nirdishtaha :

- Who was presented as the Paramatma, Tvam pada Lakshyarthha.
- Identical with Tad pad Lakshyarthha
- That Atma = Ekatma = Pratyag Atma, that alone is Sarvatma.
- That Nirguna Ekatma is alone in the form of everything.

X) Iti Etat Darshayati :

- This message is presented in Mantra 6.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो
भूतेभिरव्यपश्यत । एतद्वै तत् ॥ ६ ॥

yaḥ pūrvam tapaso jātamadbhyaḥ pūrvamajāyata ।
guhām praviśya tiṣṭhantaṁ yo
bhūtebhirvyapaśyata । etadvai tat ॥ ६ ॥

He who was born of Tapas of Brahmaji (Knowledge) in the beginning and born (even) prior to the five elements (water etc) from Consciousness (Brahman), who beholds the First Born (Hiranyagarbha), who entered the cave of the heart and dwells within the five great elements (kosa-s) there (he verily sees Brahman). This is verily that (Brahman) which thou has asked for. [2 - 1 - 6]

अन्वयः

यः अद्भ्यः पूर्वम् अजायत (सः हिरण्यगर्भः
भवति) । पूर्वं तपसः जातं गुहां प्रविश्य
भूतेभिः (सः) तिष्ठन्तं (हिरण्यगर्भं) यः
व्यपश्यत (सः ब्रह्म पश्यति) । एतद्वै वै तत् ॥ ६ ॥

Anvayaḥ

yaḥ adbhyaḥ pūrvam ajāyata (saḥ Hiraṇyagarbhaḥ
bhavati) । pūrvam tapasaḥ jātaṁ guhāṁ praviśya
bhūtebhiḥ (saḥ) tiṣṭhantaṁ (Hiraṇyagarbhaṁ) yaḥ
vyapaśyata (saḥ brahma paśyati) । etad vai tat ॥ ६ ॥

He knows (Atma to be that Hiranyagarbha) who was born in the beginning from the Tapas (Of Brahman), Who was born before the Waters, (and) having entered the Heart, Who resides there with the Body and Sense Organs. This is indeed that.

Gist :

I) Mantra describes Hiranyagarbha 3 Portions.

a) Purusha Tapasaha Tataha :

- Hiranyagarbha = First born (Purvam), Foremost, Prathamaja.

b) Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता । स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥	Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta । sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥
---	---

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

- Brahman = Hiranyagarbha there
- Born out of Tapas of Ishvara.

c) Hiranyagarbha = Abyaha Purvam, Ajayataha

- **Hiranyagarbha is born before Pancha Buta**

- Abyaha = Water, represents 5 elements
- Therefore Prathamaja, first, foremost.

d) Hiranyagarbha = Butyabihi

- Saha Gudham Npravishyam Tishtanti.

e) Hiranyagarbha resides in every living being as Teijasa

- Guha = Heart
- Butebyaha = Surrounded by physical body and Sense organs.

f) Samashti - Hiranyagarbha is present in every individual as Teijasa.

g) India is available in Tamilnadu and Kerala.

h) Samashti inheres Vyashti

- Enters every living being as Teijasa
- Surrounded by physical body and sense organs
- Karya - Karana Sangataha.

Bashyam :

II) Yena Vipashyata :

- Suppose a person recognizes this Hiranyagarbha.

III) Saha Brahma Pashyati :

- He will be seeing Brahman alone, appreciating Brahman alone.

IV) Indirect message :

a) Seer of Hiranyagarbha = Seer of Brahman

b) Knower of Hiranyagarbha = Knower of Brahman

c) Brahman alone is in the form of Hiranyagarbha, Teijasa, Jiva.

d) Conclusion :

- Etad Vai Tat
- This Brahman alone you wanted to know through the Mantra Chapter 1 - 2 - 14

547) Bashyam : Chapter 2 - Section 1 - Verse No. 6 Starts

यः कश्चिन्मुमुक्षुः पूर्वं प्रथमं तपसो ज्ञानादिलक्षणाद्ब्रह्मण
इत्येतज्जातमुत्पन्नं हिरण्यगर्भम् ;

Suppose a Seeker (Kascin - Mumukshu) knows that Hiranyagarbha (Hiranyagarbham) is the one who is born (Jatam = Utpannam) before, first and Foremost (Purvam = Prathamam) out of tapas (Of Ishvara or Brahman), tapas meaning nothing but a Sankalpa or contemplation, or a wish on the lines of recollection of the knowledge of the Previous creation of Brahman (Tapasah = Jnana - Adi - Laksanat - Brahmanah --- Fructified through Maya);

I) Yaha - Kaschatu Mumukshu :

- Suppose a Mumukshu, seeker, knows Hiranyagarbha.

Vyaspashyata :

II) Who is Hiranyagarbha?

- Purvam, Prathamam, 1st Born.

III) Tapasha :

- Jnanadhi Lakshanath born out of Ishvara by Sankalpa.
- Jnana Mayam Tapaha.

IV) Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

V) By mere wish, Sankalpah, will of Bhagavan, Hiranyagarbha Samashti Sukshma Shariram was born.

VI) Bhagavan's mind = Maya Shakti

VII) Panchadasi :

- Bhagavat Sankalpa = Maya Vrutti
- Jiva Sankalpa = Mano Vrutti.

VIII) Who is doing Tapas?

- Brahman in the form of Saguna Ishvara
- Iti Etat - This is the meaning.

IX) Jatam = Utpannam, Hiranyagarbha is born out of Sankalpam of Ishvara

548) Bashyam : Chapter 2 - Section 1 - Verse No. 6 Continues

किमपेक्ष्य पूर्वमित्याह - अद्भ्यः पूर्वमप्सहितेभ्यः पञ्चभूतेभ्यो न
केवलाभ्योऽद्भ्य इत्यभिप्रायः, अजायत उत्पन्नो

(And he also Knows) What is meant by the word 'Before' (Kim - Apeksya - Purvam - Iti - Aha), because the Upanishad itself explains it as being born even before the Origin of Waters (Adbhayah Purvam), the intention of the Upanishad (iti - Abhiprayah) being that Waters here should not be taken to mean merely water only (Na Kevalabhyah - Adbhyah), but along with waters all the Panca - Bhutas as well (Ap - Sahitebhyah - Pancabhutebhyah – and therefore, which means that Hiranyagarbha was born before the Origin of all the Five elements); (And he even knows) that (Hiranyagarbha) who (yah) was thus born (Ajayata = Utpannah)

I) 2nd Description :

- Hiranyagarbha was born before Abyaha waters, 5 elements.

II) Here water represents all 5 elements.

III) Abhiprayaha :

- Intention of mantra.

यस्तं प्रथमजं देवादिशरीराण्युत्पाद्य सर्वप्राणिगुहां
हृदयाकाशं प्रविश्य तिष्ठन्तं शब्दादीनुपलभमानं भूतेभिर्भूतैः
कार्यकारणलक्षणैः सह तिष्ठन्तं यो व्यपश्यत यः पश्यतीत्येतत् ।

As first born (Tam - Prathamajam) created all the bodies of Devatas etc (Deva - Adi - Sarirani - Utpadya --- Beginning with Virat), and thereafter, that very same Hiranyagarbha enters (Pravisya) and resides (Tisthantam) in the heart space (Guham = Hridayaksam) of every living being (Sarva - Prani) Surrounded by the Physical and Subtle bodies consisting (Karya - Karana - Laksanaih) of all the Organs (Bhutebhih = Bhutaih – Saha), and experiences (Upalabhamanam) sound etc (Sabda - Adi - etc Stands for all the sense objects); thus in this manner if the Seeker realises (Yah - Vyapasyata = Yah - Pasyati)

I) 3rd Description :

- What does Hiranyagarbha do after being born?

II) 1st Job given to him by Ishvara is to create entire universe.

III) Mundak Upanishad :

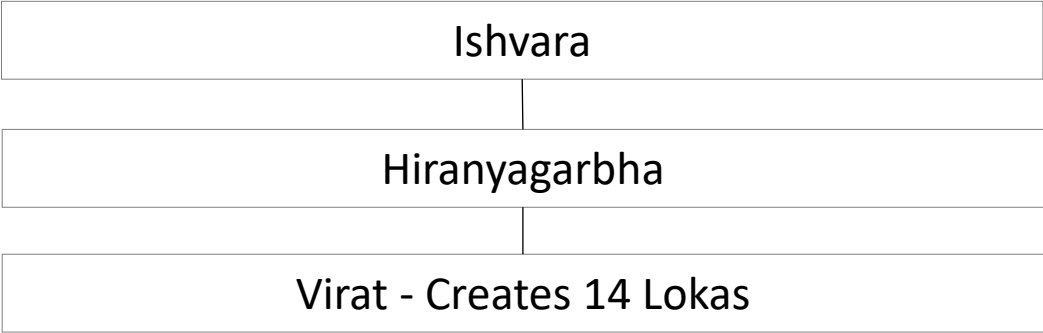
ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

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

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

- Brahma = Hiranyagarbha here
- Vishvasya Karta

IV) Bhagawan engages Hiranyagarbha to create Virat.



- Hiranyagarbha creates bodies of Devatas beginning with Virat Devata.
- He is Samashti, creates individual Jivas.

V) 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 idam 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]

VI) Location of Mind = Hridaya Akasha

- Shastra does not locate mind in brain but in the heart.

VII) Within physical heart, there is empty space

During	Location of Mind
- Sushupti - Jagrat - Swapna	- Hridaya Akasha - Sarva Golakaha - Sarva Nadishu (mind travels through Nadis)

VIII) Hiranyagarbha enters the universe

- Example : India is available in the form of Kerala, Tamilnadu etc.

IX) Availability is figuratively called entry

- Pravishya Tishtantam - Hiranyagarbha resides in every living being called Teijasa
- Teijasa Rupena Tishtantam.

X) What is job of Hiranyagarbha?

- Experiences (Upalmbanam)
- Vishayas, sense objects, Shabda, Sparsha, Rupa, Rasa, Gandah, surrounded by Karya - Karana Sangatah
- Hiranyagarbha exists in the form of subtle body.

3rd Description :

- **Hiranyagarbha exists as Teijasa, Subtle Body, in every one.**

550) Bashyam : Chapter 2 - Section 1 - Verse No. 6 Continues

य एवं पश्यति स एतदेव पश्यति यत्तत्प्रकृतं ब्रह्म ॥ ६ ॥

All this (Ya Evam Pasyati) about Hiranyagarbha, then that seeker will be able to know (Pasyati) that, (Hiranyagarbha) alone is the Brahman (Yat - Tat – Thus ends the Sentence that Started with ‘Suppose a seeker’-). This Brahman alone which is under the Present discussion (Prakrtam - Brahma) is that (iti - Etat), which you, Naciketas wanted to know.

I) Suppose a person knows Hiranyagarbha in this Manner as given in 3 descriptions.

II) Saha Etad Eva Pashyati :

- Yaha - Relative pronoun, wherever
- Followed by Co-relative pronoun, Saha Etad Eva Pashyasti.

III) Brahman alone is in the form of Hiranyagarbha also

IV) This is answer to Nachiketa's question in Chapter 1 - 2 - 14

Revision : Bashyam :

I) Main Message of Katho Upanishad :



II) Maya Shakti in Nirguna Brahman makes it appear as Jiva, Jagat, Ishvara.

III) At Ishvara level, we say, one Atma appears as Antaryami, Hiranyagarbha, Virat

IV)

Antaryami Ishvara	Hiranyagarbha Ishvara	Virat Ishvara
Mantra 5	Mantra 6 and 7	Mantra 8

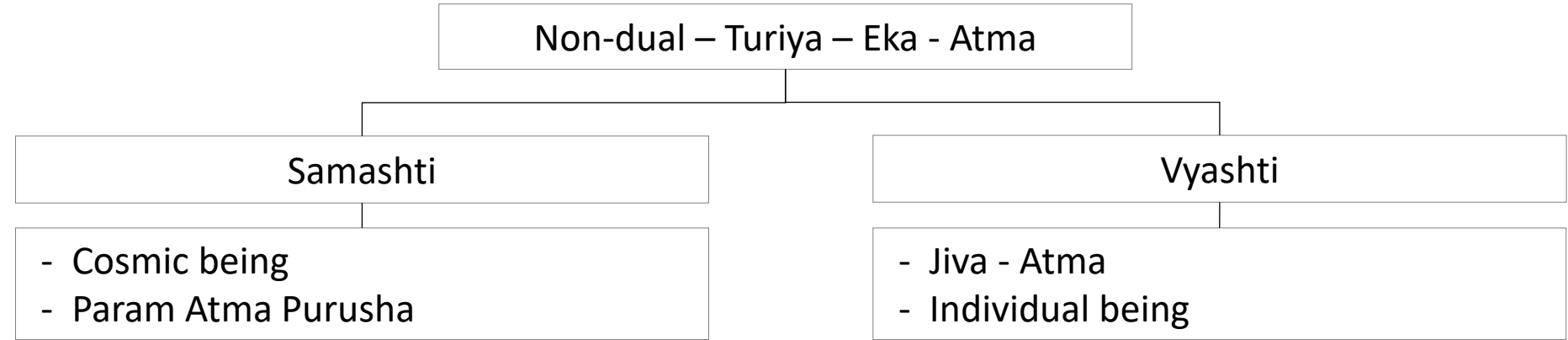
V) Mandukya Upanishad :

- **One Turiyam alone appears as 3 Padas,**



VI) Refer Mandukya Mantras 3, 4, 5, 6 :

- Turiyam appears as all 6 components of the universe.



VII) This is called Turiya, Sarvtma Bhava

- Turiyam Nirgunam Brahman appears as 3 Padas of the universe.

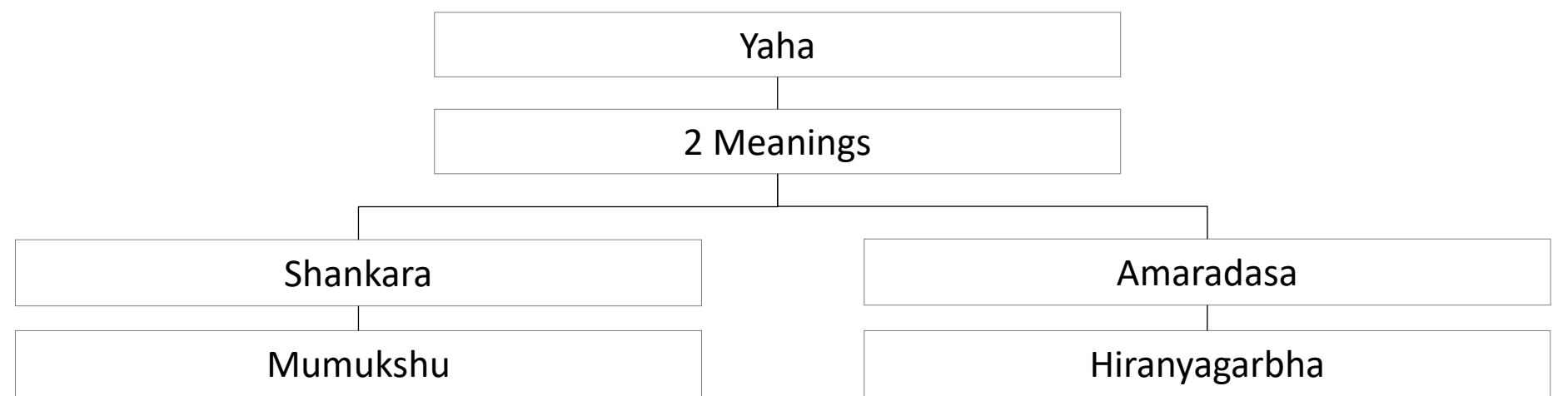
VIII) That Turiyam - Aham Asmi

IX) Hiranyagarbha described in 6th, 7th, Mantras

X) Anvaya - Mantra 6 :

<p>अन्वयः यः अद्भ्यः पूर्वम् अजायत (सः हिरण्यगर्भः भवति) । पूर्वं तपसः जातं गुहां प्रविश्य भूतेभिः (सः) तिष्ठन्तं (हिरण्यगर्भं) यः व्यपश्यत (सः ब्रह्म पश्यति) । एतद्वै वै तत् ॥ ६ ॥</p>	<p>Anvayaḥ yaḥ adbhyaḥ pūrvam ajāyata (saḥ Hiraṇyagarbhaḥ bhavati) । pūrvam tapasaḥ jātaṁ guhāṁ praviśya bhūtebhiḥ (saḥ) tiṣṭhantaṁ (Hiraṇyagarbhaṁ) yaḥ vyapaśyata (saḥ brahma paśyati) । etad vai tat ॥ ६ ॥</p>
---	--

He knows (Atma to be that Hiranyagarbha) who was born in the beginning from the Tapas (Of Brahman), Who was born before the Waters, (and) having entered the Heart, Who resides there with the Body and Sense Organs. This is indeed that.



551) Bashyam : Chapter 2 - Section 1 - Introduction

किं च ---

Moreover----

- Moreover, once again next Mantra talks of Hiranyagarbha alone.

552) Chapter 2 - Section 1 - Verse No. 7 :

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या
भूतेभिर्व्यजायत । एतद्वै तत् ॥ ७ ॥

yā prāṇena sambhavatyaditirdevatāmayī ।
guhām praviśya tiṣṭhantīm yā
bhūtebhirvyajāyata । etadvai tat ॥ ७ ॥

That Aditi (Hiranyagarbha) expressing as the Prana (life) having entered and existing as the soul of all the faculties within the body of five great elements and is thus (as if) “born.” This is indeed That. [2 - 1 - 7]

अन्वयः

या प्राणेन सम्भवति या भूतेभिः (सह) व्यजायत
(सा) देवतामयी अदितिः (भवति) । गुहां प्रविश्य
तिष्ठन्तीं तां यः पश्यति (सः ब्रह्म पश्यति) ।
एतद्वै तत् ॥

Anvayaḥ

yā prāṇena sambhavati yā bhūtebhiḥ (saha) vyajāyata
(sā) devatāmayī aditiḥ (bhavati) । guhām praviśya
tiṣṭhantīm tām yaḥ paśyati (saḥ brahma paśyati) ।
etadvai tat ॥

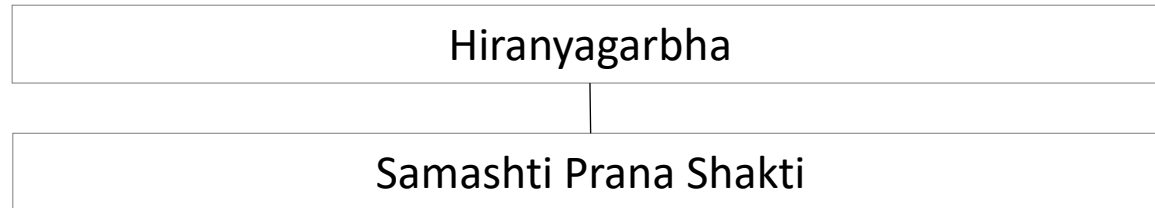
(He knows Atma to be) goddess Aditi who is the embodiment of all deities, who is born in the form of Hiranyagarbha, who is born along with the elements, (and) having entered the Heart, who resides there. This (Atma) is indeed that (Which you wanted to know).

I) 2nd Half = Similar to Mantra 6

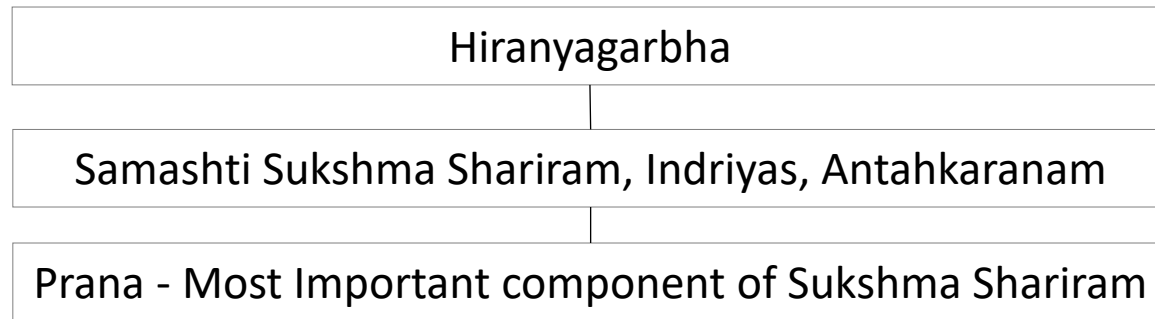
II) 1st Half :

- 2 More Descriptions of Hiranyagarbha (Prana and Devata Mayi)

III)



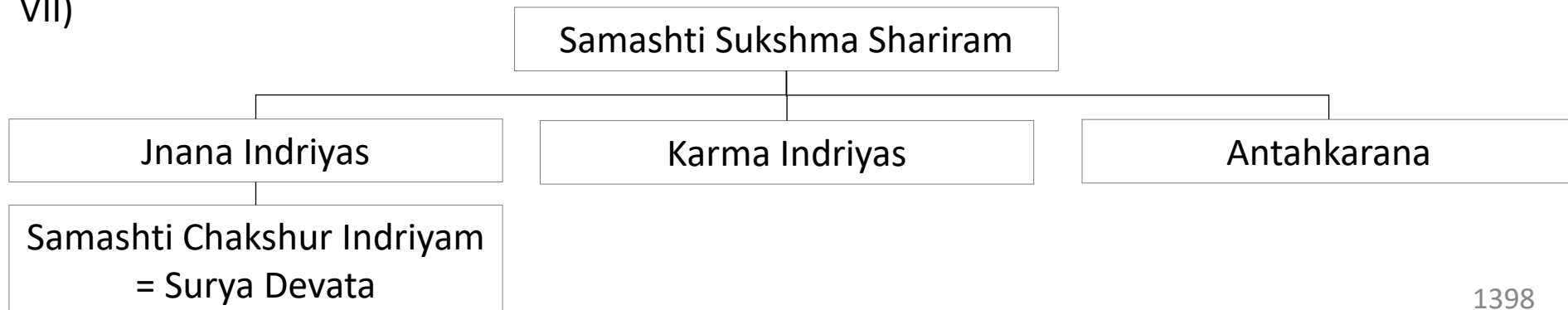
IV)



V) During death whole Sukshma Shariram leaves but we generally say – “Prana is gone”

VI) 2nd Description of Hiranyagarbha is Devata Mayi.

VII)



- Total Srotra Indriyam = Dik Devata
- Each Samashti Indriyam = Particular Devata.
- All Devatas put together is Purusha Suktam Description of the Cosmic being (Virat).

VII) Hiranyagarbha - Devata = Samashti of all Indriya devata

= Total of Surya, Chandra, Rudra, Dik devatas

= Total of 19 Devatas, representing 19 organs

= 5 Jnana Indriyas and 5 Khanda Indriyas = 5 Pranas and 4
Antahkaranams

= Devata Mayaha, group of devatas, put together

= Prana Pradhanaha

IX) Taittiriya Upanishad : Siksha Valli :

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

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

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

X) Hiranyagarbha = Adithi

- Hiranyagarbha = Present behind all individual Sharirams as Teijasa Devata
- Samashti Hiranyagarbha is behind every Vyashti Sthula Shariram.
- My Teijasa = Your Teijasa = Part of Hiranyagarbha.

XI) Gita :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

XII) Hiranyagarbha is living in every individual in the form of Teijasa - identified with Sukshma Shariram.

XIII) What Teijasa can do?

- Identified with Mind, Sense organs, Teijasa = Bokta.
- Hiranyagarbha Eva Teijasa Rupena Sarveshu Bokta Bavati.

XIV) Bokta = Adithi

- Adanat = Adithi
- Ad - Atti = To experience, to consume.

XV) Hiranyagarbha = Aditi (Female Gender)

- Devata Mayi = Female gender
- Hiranyagarbha = Devata Mayaha.

XVI) Such One :

- Samashti Hiranyagarbha is really Brahman.

554) Bashyam : Chapter 2 - Section 1 - Verse No. 7 Starts

या सर्वदेवतामयी सर्वदेवतात्मिका प्राणेन हिरण्यगर्भरूपेण
परस्माद्ब्रह्मणः संभवति शब्दादीनामदनाददितिस्तां पूर्ववद् गुहां
प्रविश्य तिष्ठन्तीमदितिम् ।

He who consists of all the Adhishtana Devatas put together (Ya Sarvadevatamayi = Sarvadevatatmika) and is in the form of the Pranas as Hiranyagarbha (Pranena Hiranyagarbha Rupena) is born from the Saguna Brahman,

Ishvarah (Parasmad - Brahmanah Sambhavati). Since Hiranyagarbhah alone experiences (Adanat = Eats) through all the five Sense Organs all the Objects of the world like sound etc (Sabdaadinam), he is called Aditi meaning Bhokta. That Aditi (Taam = Hiranyagarbhah) alone has (As though) entered (Pravisya --- in the form of Tejasa) the Hrdaya - Guha, and is located (Tisthantim) within the Individual bodies as Explained before (Purvavat = in the Previous Mantra).

I) Ya Devata Mayi = Sarva Devata Mayi

- Consisting devatas of all Adhishtana.

II) Hiranyagarbha = Group of Adhishtana devatas

- Sarva Devatmika = Devata Mayi
- Pranena = Hiranyagarbha Rupena
= Prana Pradhanaha.

III) Hiranyagarbha is born from where?

- From Param Brahma, Ishvara
- Not born from Nirguna Brahman.

IV) From Nirguna Brahman nothing is born

- Here it is Sagunam, Karanam, Maya Upadhikam Brahman.

• **Entire Cosmos = Maya upadhi of Brahman, Maya Shakti.**

- From Ishvara is born Hiranyagarbha, Samkalpa, Tapas Matrena.

V) Hiranyagarbha (Reflected Consciousness) alone consumes, experiences through all 5 sense Organs, Shabda, Sparsha, Rupa, Rasa, Gandha

- Pancha Bakshyam Para Annam
- Adanat, Aditi - Bokta.

VI) This Hiranyagarbha has entered the Hridaya Guha and becomes Teijasa

- Samashti Hiranyagarbha enters individual Guha and becomes Teijasa (Anupravesha).

VII) After Pot is created, space enters the pot automatically

- Mahakasha becomes Ghata Akasha
- After physical body is created by Ishvara, Hiranyagarbha becomes available in the body in the form of Teijasa (Bokta).

555) Bashyam : Chapter 2 - Section 1 - Verse No. 7 Continues

तामेव विशिनष्टि -- या भूतेभिः भूतैः समन्विता व्यजायत उत्पन्ना
इत्येतत् ॥ ७ ॥

That very same Tejas itself (Tameva), the Upanishad describes (Visinasti) further as one who along with (Samanvita) all the Organs (Ya - Bhutebhih = Bhutaih) Occupies the Physical Body. Thus, the Tejas is born (Vyajayata = Utpanna, and Who ever knows this Tejas knows Brahman because), Hiranyagarbhah (in the form of Tejasa) is None other than Brahman (Which you asked to know, oh Naciketas).

I) 4th Quarter - Tameva :

- Same, Hiranyagarbha Upanishad specifies, qualifies, further (Vishinasti).

II) Ya Butebihi :

- With all organs, Hiranyagarbha occupies physical body.

III) Gita :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṁśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- That Chidabhasa, Hiranyagarbha pulls out Mind and Sense organs from physical body at time of death.

IV) Chidabhasa, Hiranyagarbha is always surrounded by all organs, mind and the physical body.

V) Thus Hiranyagarbha is born

- Whoever sees that Hiranyagarbha is seeing Brahman only.

VI) Anvaya - Mantra 7 :

अन्वयः

या प्राणेन सम्भवति या भूतेभिः (सह) व्यजायत
(सा) देवतामयी अदितिः (भवति) । गुहां प्रविश्य
तिष्ठन्तीं तां यः पश्यति (सः ब्रह्म पश्यति) ।
एतद्वै तत् ॥

Anvayaḥ

yā prāṇena sambhavati yā bhūtebhiḥ (saha) vyajāyata
(sā) devatāmayī aditiḥ (bhavati) । guhām praviśya
tiṣṭhantīm tām yaḥ paśyati (saḥ brahma paśyati) ।
etadvai tat ॥

(He knows Atma to be) goddess Aditi who is the embodiment of all deities, who is born in the form of Hiranyagarbha, who is born along with the elements, (and) having entered the Heart, who resides there. This (Atma) is indeed that (Which you wanted to know).

VII) This Hiranyagarbha is also none other than that Brahman asked by Nachiketa in Chapter 1 – 1 - 20 and Chapter 1 - 2 - 14.

556) Bashyam : Chapter 2 - Section 1 - Introduction

किं च ---

Moreover,

557) Chapter 2 - Section 1 - Verse No. 8 :

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ।
एतद्वै तत् ॥ ८ ॥

araṇyornihito jātavedā garbha iva subhṛto garbhīṇībhiḥ ।
dive diva īḍyo jāgrvadbhirhaviṣmadbhiḥ manuṣyebhiragniḥ ।
etadvai tat ॥ ८ ॥

As the foetus is well preserved by the pregnant woman, the omniscient fire, that is lodged within two pieces of wood (fire sticks), is worshipped day after day (both) by awakened men and by the sacrificial offerers. This is indeed That. [2 - 1 - 8]

अन्वयः

अरण्योः निहितः जातवेदाः गर्भिणीभिः गर्भः इव सुभृतः (भवति) ।
सः अग्निः जागृवद्भिः हविष्मद्भिः (च) मनुष्येभिः दिवे दिवे ईड्यः
(भवति) । एतद् वै तत् ॥

Anvayaḥ

araṇyoḥ nihitaḥ jātavedāḥ garbhinībhiḥ garbhaḥ iva subhṛtaḥ (bhavati) ।
saḥ agniḥ jāgrvadbhiḥ haviṣmadbhiḥ (ca) manuṣyebhiḥ dive dive īḍyaḥ
(bhavati) । etad vai tat ॥

The fire which is present in the two pieces of Arani - wood is carefully maintained just as the foetus (is Maintained) by pregnant women. (That) fire is daily worshipped by those people who are ritualists and meditators. This is indeed that.

I) Vishwarupa Ishvara, Virat Ishvara, described here.

II) Virat = Brahman

III) There is no Virat Ishvara separate from Brahman

- Therefore Antaryami, Hiranyagarbha, Virat Ishvara are Mithya (3 Padas).

IV) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Prapancha Upashamam, Shantam, Shivam, Advaitam - 3 Mithya Prapanchas are negated = Pramanam for Apavada.

V) Gist :

- Virat = Agni Tattvam
- Virat Ishvara is meditated upon.

VI) Agni, ideal Alambanam for Virat Upasana.

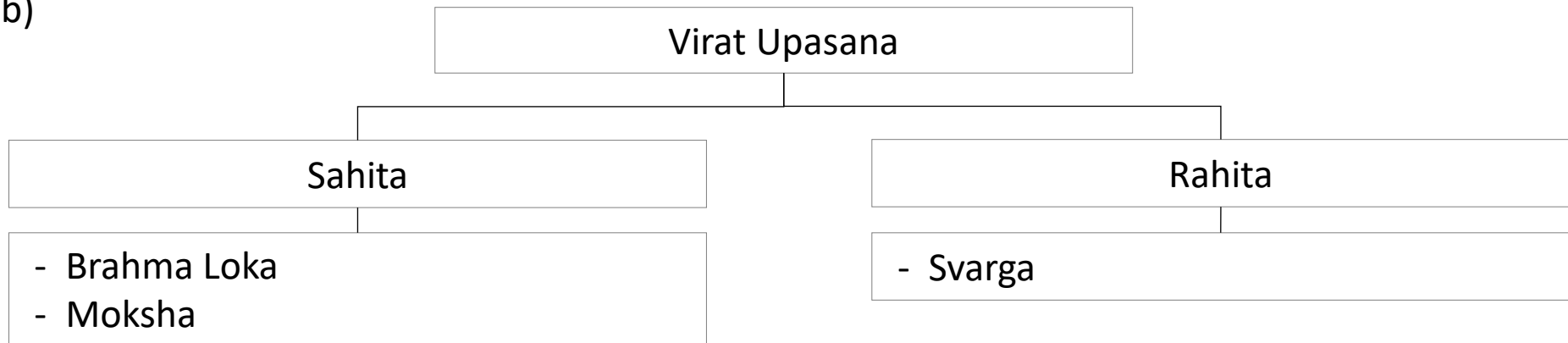
Katho Upanishad : 2nd Boon :

- Nachiketa Ritual meant for Jivas to go to Svarga is accompanied with meditation on 'Agni'.

VII) 2nd Boon of Nachiketa is ritual for Svarga Prapti

a) It is Upasana Sahita ritual

b)



c) Upasana is on Agni in which Nachiketa Ritual is Performed.

d) Katho Upanishad :

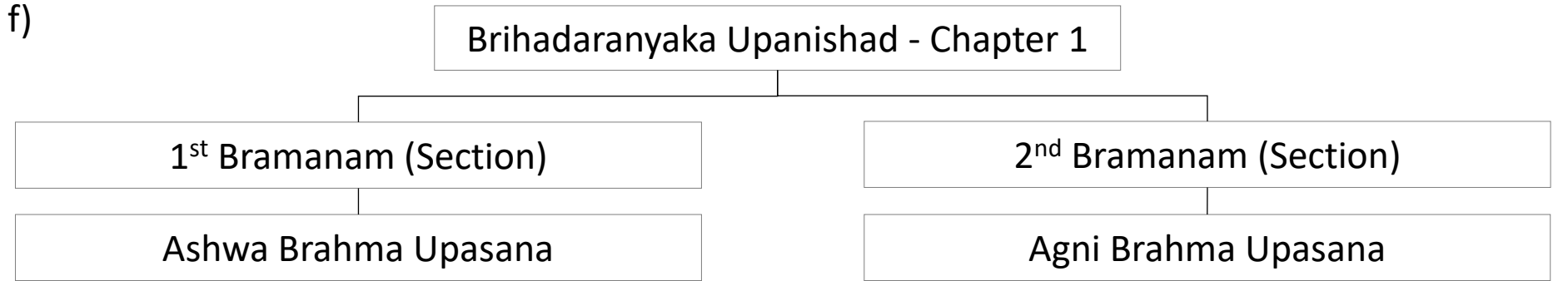
लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तं
अथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

Lokadi-magnim tam-uvaca tasmai
ya istaka yavatir va yatha va,
sa capi tat pratya-vadad yathoktam
atha-'sya mrtyuh punare-vaha tustah ॥ 15 ॥

Yama then explained to him that Fire-Sacrifice, the source of the worlds, what (class of) bricks are required for the altar, how many, and how they are to be placed ; and Naciketas repeated back (to the teacher) all, as explained. Then Yama being pleased at this said again. [1 - 1 - 15]

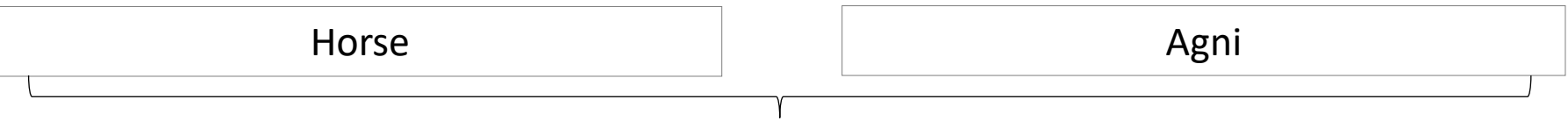
e) Agni Represents Virat.

f)



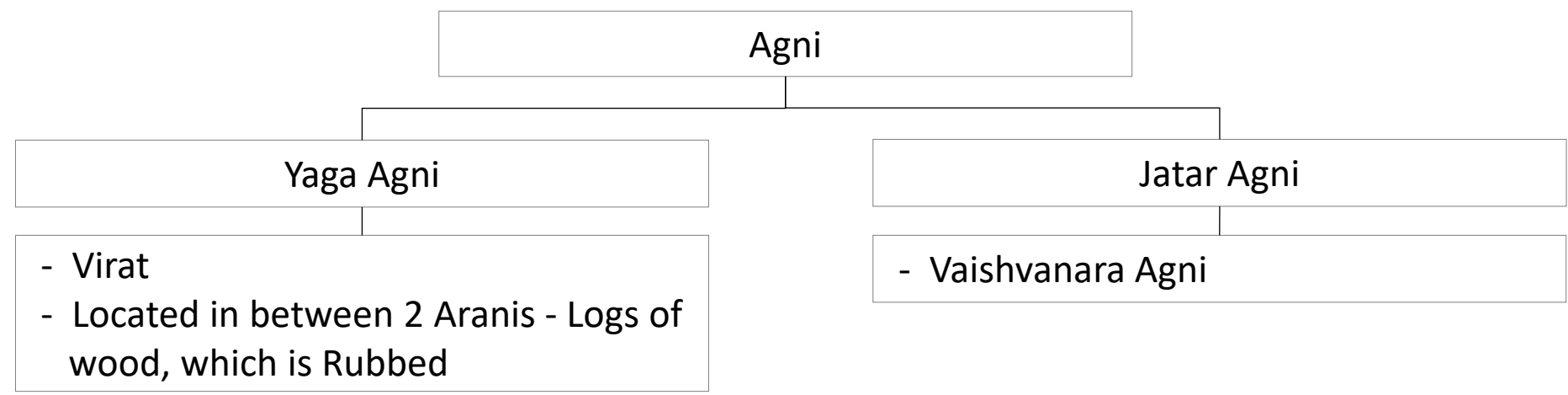
g) Both are Virat Upasana on Brahman.

h)



Alambanam for Virat Upasana

VIII) Agni Represents Virat in Several Places



IX)

Virat Ishvara is located in Arani (Hidden)	Virat Ishvara is located in Stomach as Digestive fire
<ul style="list-style-type: none">- Worshipped by Karmis in Nachiketa Ritual- Agneye Svaha- Physical worship- Adi Yagna Agni	<ul style="list-style-type: none">- Adhyatmika- Mental Worship

X) Upasikas meditate on both Arani Agni and Jatar Agni

XI) Arani compared to pregnant women in whom a valuable baby is hidden

- Extra respect is given because of Seemanta Unnayanam, Patni seva done by Pathi.
- My child carried by woman, comes out later.

XII) Aranis are protected by all Ritualists like pregnant woman is protected.

योऽधियज्ञ उत्तराधरारण्योः, निहितः स्थितो जातवेदा अग्निः पुनः
 सर्वहविषां भोक्ताध्यात्मं च योगिभिः गर्भं इव गर्भिणीभिः
 अन्तर्वत्नीभिरगर्हितान्नपानभोजनादिना यथा गर्भः सुभृतः सुष्टु
 सम्यग्भृतो लोक इवेत्थमेवर्त्विग्योगिभिश्च सुभृत इत्येतत् ।

Virat (Yah) is located (Nihitah = Sthitah) in the form of Yaga - Agni (Adhiyajnam - Agnih) in the Upper (Uttara) Part and lower (Adhara) part of the Arani wood. This Virat - Agnih (Jatavedah = Agnih) is alone again (Punah) the consumer of all the Oblations in the Yagas (Sarva - Havisam Bhokta). It is also located inside (Nihitah = Sthitah) in every individual as Vaisvanara (Adhyatmam) Agnih. Upasakas (Yogibhih) look upon this Agni as Virat himself, and with respect protects it; like as in this world (Loke) a Pregnant lady would properly (Subhrtah = Susthu = Samyak) Protect (Bhrtah) the womb inside (Garbha Iva = Garbhinibhih = Antarvatnibhih) by the consumption of appropriate food and drink etc (Agarhita - Anna - Pana - Bhojana - Adinam --- which is not prohibited and which is harmless for the baby inside). In this same Manner (Iva = Ittham - Eva) in the world, the ritualist (Rtvigbhih) will properly Protect (Subhrtah) with respect the Yaga - Agnih, and the Alert Upasaka (Yogibhih) will Properly Protect the Vaisvanara Agnih. That is the idea (iti - Etat).

I) Agni Tattvam used in Yaga is located in Arani

II) Gita :

अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

aham vaiśvānarō bhūtvā
prāṇināṃ dēham āśritaḥ |
prāṇāpānasamāyuktaḥ
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

- Hiranyagarbha, Reflected Consciousness, Chidabhasa is there in all individuals as digestive fire, Vaishvanara.

III)

Hiranyagarbha = Virat Agni

Surya

Yagya Agni

Vaishvanara Agni

Adideiva Agni

Adiyagya Agni

Adhyatma Agni

IV) Brihadaranyaka Upanishad :

- Agni Upasana
- Agnir Vai Vaishvanara Yovai Antara Kurute yena Medham Pachate (5 - 9 - 1)

Brihadaranyaka Upanishad :

अयमाग्निर्वैश्वानरो योऽयमन्तः
पुरुषे, येनेदमन्नं पच्यते
यदिदमद्यते;
तस्यैष घोषो भवति
यमेतत्कर्णावपिधाय शृणोति;
स यदोत्क्रमिष्यन्भवति
नैनं घोषं शृणोति ॥ १ ॥

ayamāgnirvaiśvānaro yo'yamantaḥ
puruṣe, yenedamannaṁ pacyate
yadidamadyate;
tasyaiṣa ghoṣo bhavati
yametatkarnāvapidhāya śṛṇoti;
sa yadotkramiṣyanbhavati
nainaṁ ghoṣaṁ śṛṇoti || 1 ||

This fire that is within a man and digests the food that is eaten, is Vaiśvānara. It emits this sound that one hears by stopping the ears thus. When a man is about to leave the body, he no more hears this sound.[5 - 9 - 1]

V) Upper Agni - Uttara Arani

- Lower Agni - Adhara Arani Nihitaha, Sthithaha

VI) Jataveda = Virat Agni

= Consumer of all oblations, offerings -

= Adi Yagya Agni

VII) Virat Agni is carefully respected, protected by Ritualists and Upasakas

- Vaishvanara - Agni, digestive fire is there for all
- For Yogi, not physiological, digestive function, phenomenon.

- **Yogi looks at digestive fire as Virat himself.**

- Pranaya Svaha
- Apanaya Svaha
- Brahmane Svaha

VIII) Digestive fire = Brahma, Virat, Hiranyagarbha, Antaryami

IX) How Upasakas protect Virat Agni?

- Like pregnant women protect their babies carefully with appropriate food, water, medicines
- Garbini = Antarvathini
- Foetus is carefully carried.

X) Rikviks and Upasakas are alert in Upasana, well focussed (Jagartibihi)

- Protect Vaishvanara Agni within as Virat Agni.

560) Bashyam : Chapter 2 - Section 1 - Verse No. 8 Continues

किं च दिवे दिवेऽहन्यहनीड्यः स्तुत्यो वन्द्यश्च कर्मिभिर्योगिभिश्चाध्वरे
हृदये च जागृवद्भिः जागरणशीलवद्भिरप्रमत्तैरित्येतत्
हविष्मद्भिराज्यादिमद्भिर्ध्यानभावनावद्भिश्च मनुष्येभिर्मनुष्यैः,
अग्निः । एतद्वै तत्तदेव प्रकृतं ब्रह्म ॥ ८ ॥

And moreover (Kim Ca), this Virat Agnih is to be worshipped (Idyah = Stutyah - Vandyah - Ca) Everyday (Dive - Dive = Ahani - Ahani) by both of them. The Ritualst (Karmibhih) worships it during the ritual (Adhvare) by way of Puring oblations into the Agni (Havismadbhih = Agyadimadbhih); while the meditators or Upasakas (Yogibhih), who being alert people (Jagrvadbhih = Jagaranasilavadbhih = Apramattaih) Possessing the power of Concentration (Dhyanabhavanavadbhih - Manusyebhih = Manusyaih) Meditate upon it in the Mind (Hrdaye). That Virat is Non other than this Brahman (Etadvai Tat = Tadeva Brahma) that is under discussion (Prakrtam - and, which you asked for oh Naciketas).

3rd Quarter of Mantra :

I) Dive Dive - Ahar Ahar :

- Every single day.

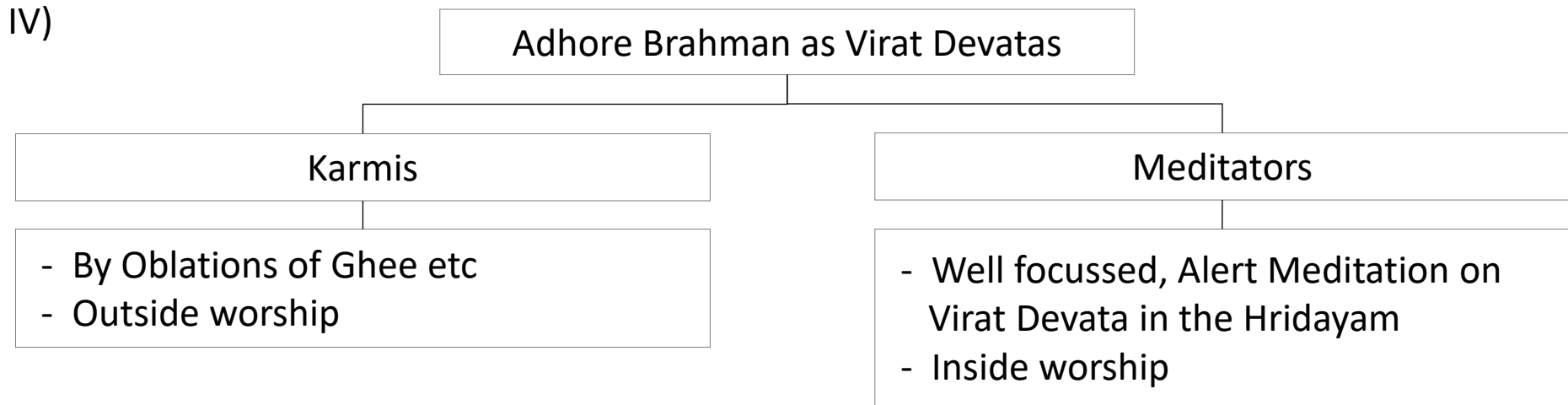
II) Idyaha :

- This Virat Agni is to be worshipped

III) Vandyaha :

- Adored by Karmi - Ritualists and Upasakas.
- Karmis do Agnihotra, Aupasana daily
- Worship with oblations in Yaga.

IV)



Revision : Chapter 2 - 1 - 8 :

I) Anvaya :

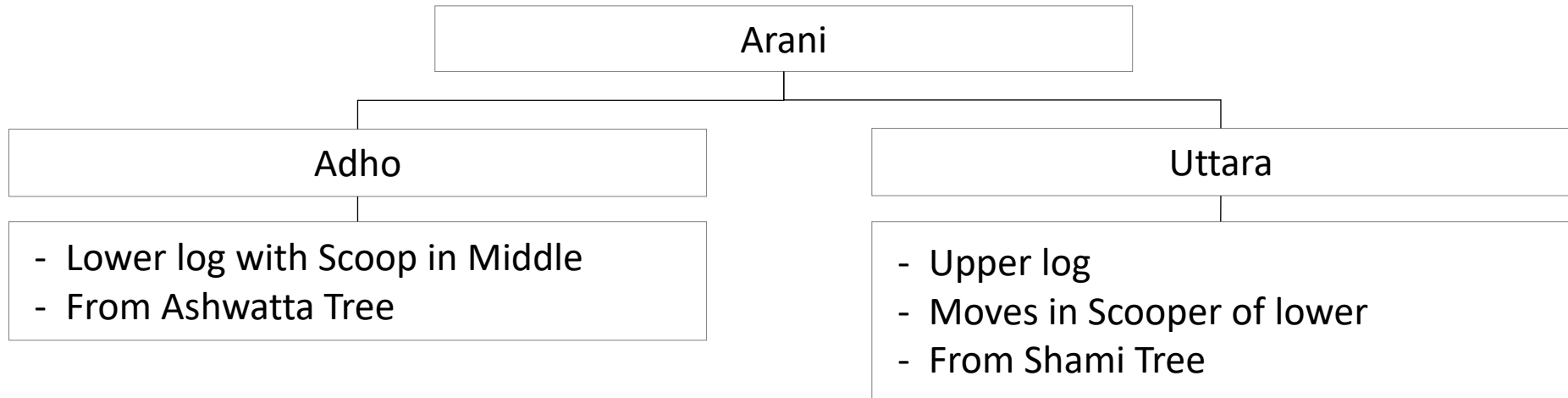
<p>अन्वयः अरण्योः निहितः जातवेदाः गर्भिणीभिः गर्भः इव सुभृतः (भवति) । सः अग्निः जाग्रवद्भिः हविष्मद्भिः (च) मनुष्येभिः दिवे दिवे ईड्यः (भवति) । एतद् वै तत् ॥</p>	<p>Anvayaḥ aranyoḥ nihitaḥ jātavedāḥ garbhinībhiḥ garbhaḥ iva subhṛtaḥ (bhavati) । saḥ agniḥ jāgrvadbhiḥ haviṣmadbhiḥ (ca) manuṣyebhiḥ dive dive īḍyaḥ (bhavati) । etad vai tat ॥</p>
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The fire which is present in the two pieces of Arani - wood is carefully maintained just as the foetus (is Maintained) by pregnant women. (That) fire is daily worshipped by those people who are ritualists and meditators. This is indeed that.

II)

Jagruvatbihi	Havish Matbhihi
<ul style="list-style-type: none"> - Refers to Upasakas 	<ul style="list-style-type: none"> - Refers to Ritualist - Karmibhihi

III) Vaishvanara Agni is well honoured and Revered.



IV) Due to friction, fire is generated

- Agni Hetu Daru...

V) Good Book :

- Concise Encyclopedia of Hinduism
- 3 Volumes - 1500 Pages
- By Swami Harishananda, Bangalore
- Informative Book
- Puranic encyclopedia with Diagrams.

561) Bashyam : Chapter 2 - Section 1 - Introduction

किं च ---

Moreover----

- Moreover, all come under main topic of Sarvatma Bhava.

562) Chapter 2 - Section 1 - Verse No. 9 :

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वे अर्पितास्तदु नात्येति कश्चन ।
एतद्वै तत् ॥ ९ ॥

yataścodeti sūryo'staṁ yatra ca gacchati ।
taṁ devāḥ sarve arpitāstadu nātyeti kaścana ।
etadvai tat ॥ ९ ॥

And that, from which the sun rises, and into which it merges, on that, all the Devata-s depend and no one goes beyond. This is indeed That. [2 - 1 - 9]

Anvayaḥ

yataḥ ca sūryaḥ udeti yatra ca (sūryaḥ) astaṁ gacchati
taṁ (hiraṇyagarbhaṁ) sarve devāḥ arpitāḥ । kaścana tat
u na ātyet । etadvai tat ॥

अन्वयः

यतः च सूर्यः उदेति यत्र च (सूर्यः) अस्तं गच्छति
तं (हिरण्यगर्भं) सर्वे देवाः अर्पिताः । कश्चन तत्
उ न अत्येति । एतद् वै तत् ॥

All gods are based on that, from which the sun rises and in which (iti) sets. Indeed, nothing exceeds that. This is indeed that.

I)

One Atma / Brahma - Appears as

Antaryami Ishvara

Hiranyagarbha

Virat

Sagunam Versions Non-separate from Brahman

II) Brahman and Nama / Rupa = Antaryami, Hiranyagarbha, Ishvara.

III)

Ishvara	Hiranyagarbha	Virat
Mantra 5	Mantra 6, 7, 9	Mantra 8

- Read 6,7,9, 8

IV) Hiranyagarbha = Material cause of later creation

- Ishvara - Ultimate material and intelligent cause of entire creation
 - Does not directly create the world

V) From Ishvara, Hiranyagarbha comes

- Devata of subtle bodies in creation is personified here.

VI) From Hiranyagarbha, rest of the world comes

- In some places, Hiranyagarbha also presented as Srishti, Sthithi, Laya Karanam.
- Mentioned in Prashno, Brihadaranyaka, Kaivalya Upanishad.

VII) Entire creation including Surya arises out of Hiranyagarbha Devata only

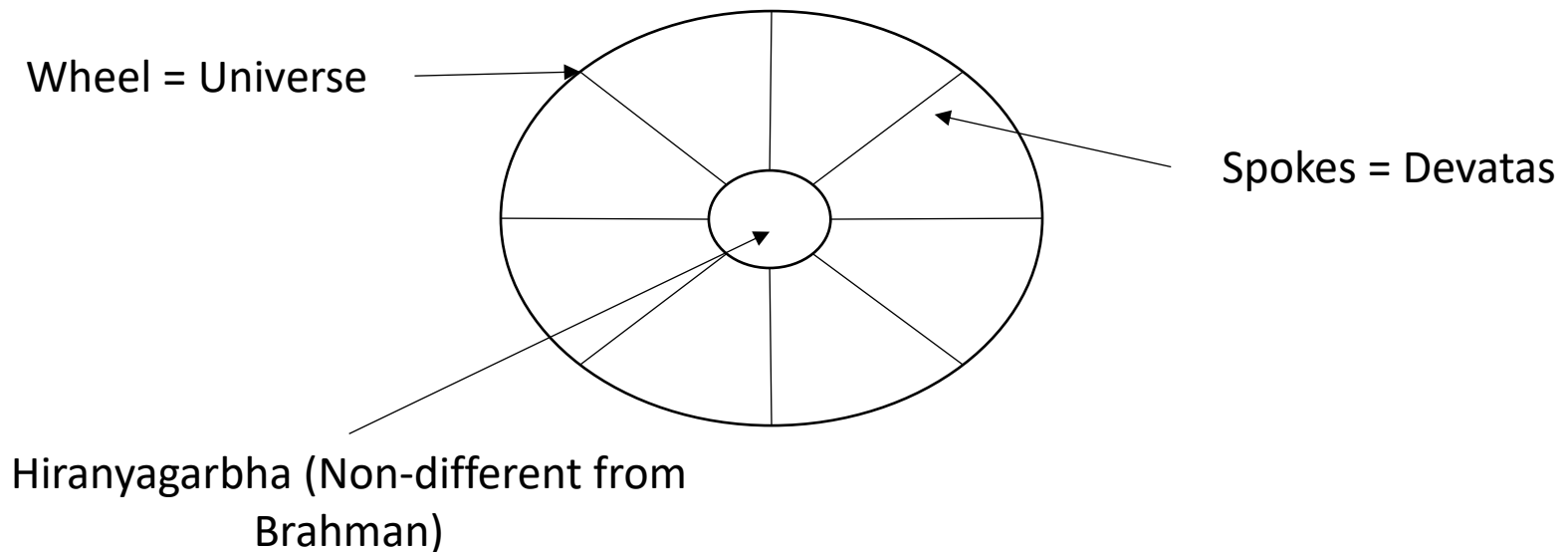
- Surya Pradhana Jagat rises out of Hiranyagarbha only
- Resolves back into Hiranyagarbha only
- Hiranyagarbha = Suryaha.

VIII) If entire universe's Karanam is Hiranyagarbha, all Devatas must be born out of Hiranyagarbha only.

- All products are based on Hiranyagarbha, Moola Karanam.

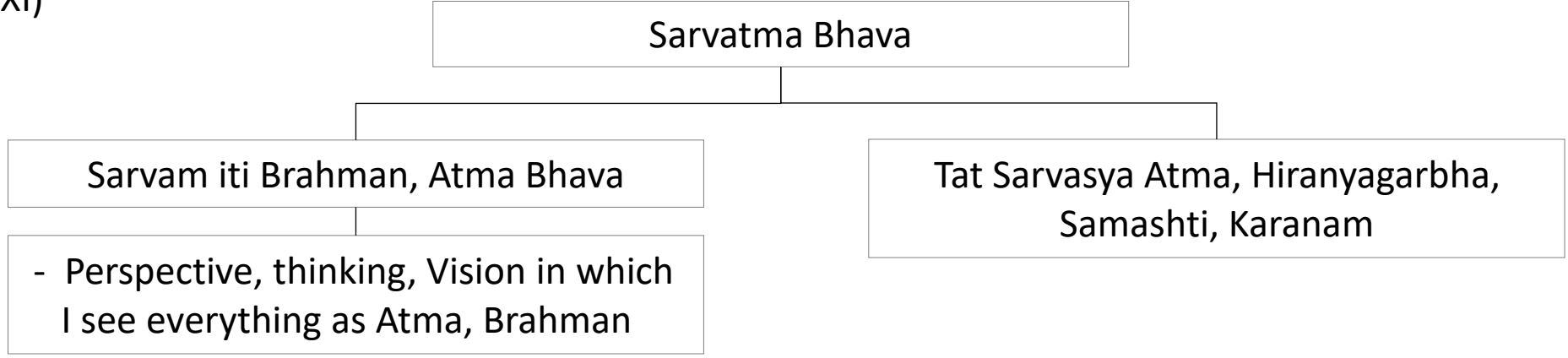
IX) Wheel = Universe

- Spokes = Devatas supporting the universe
- Hub = Hiranyagarbha which is Non-different from Brahman.



X) This Brahman you wanted to know in Chapter 1 - 1 - 20 and Chapter 1 - 2 - 14

XI)



XII) Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Parallel mantra for Katho Upanishad :

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।

तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

Yatas-codeti suryo astam yatra ca gacchati,

Tam devah sarve arpitah tadu na atyeti kascana. Etad vai tat ॥ 9 ॥

And that, from which the sun rises, and into which it merges, on that, all the Devata-s depend and no one goes beyond. This is indeed That. [2 - 1 - 9]

564) Bashyam : Chapter 2 - Section 1 - Verse No. 9 Starts

यतश्च यस्मात्प्राणादुदेति उत्तिष्ठति सूर्योऽस्तं निम्लोचनं यत्र
यस्मिन्नेव च प्राणेऽहन्यहनिगच्छति तं प्राणमात्मानं देवा
अग्न्यादयोऽधिदैवं वागादयश्च अध्यात्मं सर्वे विश्वेऽरा इव
रथनाभावर्पिताः संप्रवेशिताः स्थितिकाले सोऽपि ब्रह्मैव ॥

From this Hiranyagarbha (Yatah - Ca - Yasmat - Pranat) alone emerges (Udeti = Uttisthati) the Surya Devata (Which represents the entire creation) and also daily goes (Ahani - Ahani Gacchati), or resolves back (Astam = Nimlocanam) into that same Hiranyagarbha who is in the form of Prana. At the time of the Continuation of the creation (Sthiti Kale), upon that Hiranyagarbha alone, which is Non-different from Atma (Tam - Pranam – Atmanam) rest (Arpitah = Sampravesitah),

All the devas like Agni etc which are Adhidevatas (Agni - Adayah – Adhidaivam), as well as the sense organs like Vak etc (Vak - Adayah - Ca - Adhyatmam), just as all the spokes of a wheel (Sarve = Visve - Arah - Iva) are fixed or based on to the hub of the wheel (Rathanabhav). He also (Sah - Api - Hiranyagarbha also) is Brahman only (Brahma - Eva).

I) Yatahacha = Yasmat, Samashti, Prana, Sutratma, Prana.

II) Uttishtati - Arises, emerges, originates

- Hiranyagarbha = Srishti Karanam of Surya Devata (Power) Surya Prakasanam.

III) Hiranyagarbha - Represents entire creation

- It is Laya Karanam
- Astham Yatracha Gachhati = Nirlochanam.

IV) Astam Gachhati = Folding back, dissolution, resolution

- Where does it Resolve?

V) Atra Yasmin Neva Cha Prane

- Into the same Hiranyagarbha.

VI) Surya folds back at time of Pralaya not daily setting of Sun

- Here, creation, Resolution of Universe.

VII) Merger at time of Pralayam

- Ahani - Ahani - Daily during Brahmaji's night.

VIII) Macro Angle :

- Resolution into Macro Hiranyagarbha.

IX) Gita :

सहस्रयुगपर्यन्तम्
अहर्यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां
तेऽहोरात्रविदो जनाः ॥ ८-१७ ॥

sahasrayugāparyantam
aharyad-brahmaṇō viduḥ |
rātriṃ yugāsahasrāntām
tē'hōrātravidō janāḥ || 8-17 ||

Those people who know (the length of) the day of Brahma which ends in a thousand yugas (aeons) and the night which (also) ends in a thousand yugas, they know day and night.
[Chapter 8 – Verse 17]

अव्यक्ताद् व्यक्तयः सर्वाः
प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ
prabhavantyahaṛāgamē |
rātryāgamē pralīyantē
tatraivāvyaktasaṃjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- During Brahmajis day goes back to Brahma, Hiranyagarbha.

X) Tam Pranam Atmanam :

- Tasmin Prane Atmani
- Upon that Hiranyagarbha Devata, Agni Adaya, (Varuna etc)
- Adi Deiva Prapancha and Vag Adayaha, Indriyas (Adhyatma).

XI) Sense organs at Micro level.

Macro Devata	Micro Devata
<ul style="list-style-type: none">- Adideivam- Samashti	<ul style="list-style-type: none">- Adhyatma- Agni - Vag- Vacho - Vanni- Vyashti

XII) Mundak Upanishad :

अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६॥

Ara iva ratha-nabhau samhata yatra nadyah sa esho-'ntas-carate bahudha jaya-manah I
om-ityevam dhyayatha atmanam svasti vah paraya tamasah parastat II 6 II

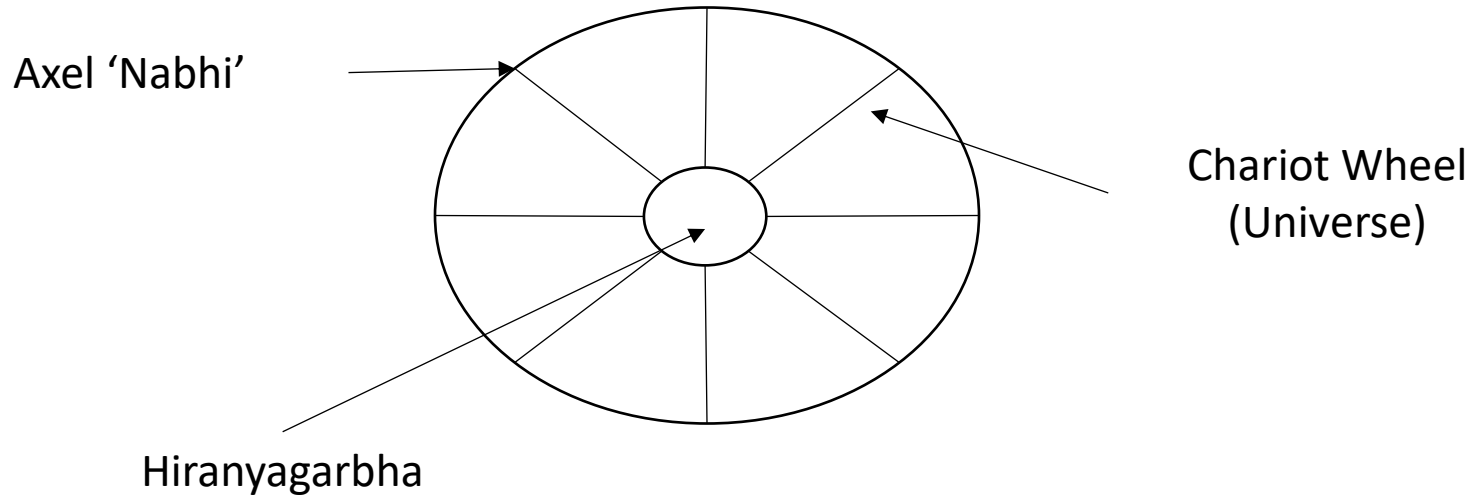
Where all the nerves meet like the spokes of a chariot wheel in the hub, there within the heart He moves, becoming manifold. Meditate on that Self as Om. Godspeed to you in crossing to the farther shores beyond darkness. [II – II – 6]

Atra	Nabi Drishtanta
Spoke	Axel

XIII) Chandogya Upanishad - Chapter 7 :

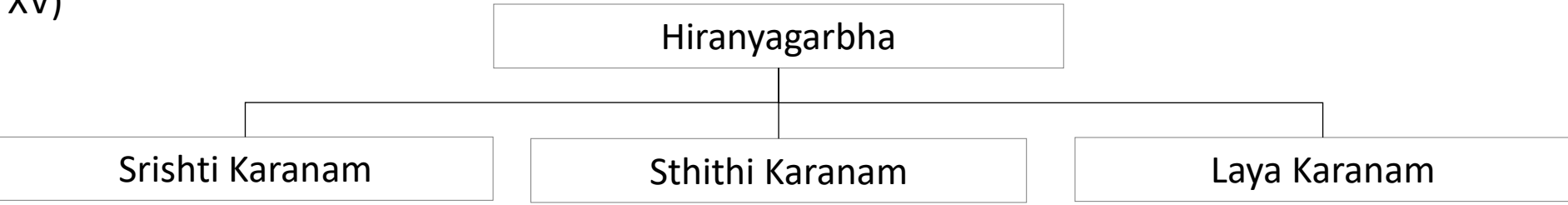
- Buma Vidya
- Hiranyagarbha = Support of creation
= Nabhi
- 14 Upasanas given by Sanat Kumara to Narada
- Vak, Mano, Chitta, Sankalpa - Prana
- In Prana Upasana - Nabhi comes.

XIV)

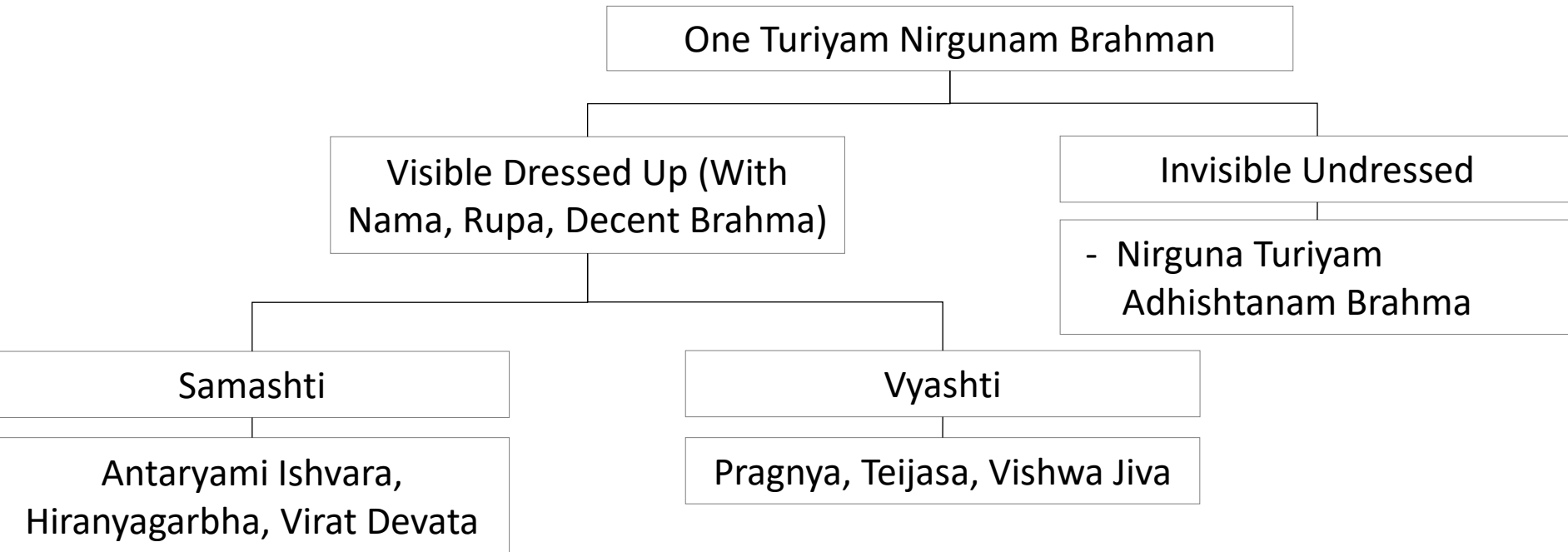


- Arpita = Sampraveshita, fixed, based
- Wheel based on Axel and Spokes
- Sustenance of Universe based on Hiranyagarbha (Axel) and Devatas (Spokes).

XV)



XVI) That Hiranyagarbha is none other than Turiyam, Nirgunam Brahma.



तदेतत् सर्वात्मकं ब्रह्म । तदु नात्येति नातीत्य तदात्मकतां तदन्यत्वं
गच्छति कश्चन कश्चिदपि । एतद्वै तत् ॥ ९ ॥

That Hiranyagarbha (Tad - Etat) is Non other than Nirguna Brahman (Sarvatmakam) as nothing at no time at all (Kascana - Kascid - Api) Exists beyond Brahman (Tatu - U - Na - Atyeti = Na - Atitya - Gacchati) or separate from Brahman (Tadatmakatam Tad - Anyatvam). This Hiranyagarbha is indeed that Brahman (Etat - Vai - Tat --- That you wanted to know).

I) Tat Etat Brahma Sad Atmavan = Sarva Atmanam Brahma

- This is central teaching of all Upanishads.

II) Tadu Na Atyeti Kaschana :

- Nothing exists beyond Nirguna Brahma
- That Adhishtanam Brahma does not transcend World, Hiranyagarbha does not exist as a separate entity.
- Nothing exists separate from that Brahma.

III) Tad Avagatam Na Ateetya Gachhati :

- Tad Anyathvam Na Gachhati
- Nothing becomes separable from that Brahman.

IV) Ishvara, Hiranyagarbha, Virat does not exist separate from Brahman

- **All 3 Saguna Brahman, don't have an independent separate existence of their own.**
- All 3 are Mithya appearances on Adhishtanam Brahma
- This is the central teaching.

V) Brahma Sutra :

- Tad Ananyatha Adhikaranam

VI) Everything other than Brahman is Mithya

- That Braman, I am.

VII) Advaita Pancharatnam :

मत्तो नान्यत्किञ्चिदत्रास्ति विश्वं
सत्यं बाह्यं वस्तु मायोपकृप्तम् ।
आदर्शान्तर्भासमानस्य तुल्यं
मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥ ५ ॥

matto nānyatkiñcidatrāsti viśvaṃ
satyaṃ bāhyaṃ vastu māyopakṛptaṃ ।
ādarśāntarbhāsamānasya tulyaṃ
mayyadvaite bhāti tasmācchivo'ham ॥ 5 ॥

"There is nothing like my being born, growing and dying. All these qualities or characteristics of Prakriti or primordial matter which appear to be in me are in truth belonging to the body. Kartrutwa, Bhoaktrutwa etc. are belonging to Ahamkara alone and not to Me who is Chinmaya or of the very essence of Pure Consciousness. I am of Shiva Swaroopa alone." [Verse 5]

- No Universe separate from me Turiya Chaitanyam brahma.
- Kashchit Api : At anytime.

VIII) Etad (This Hiranyagarbha) Vai tad (is indeed that Brahman).

- This is the secret you wanted to know in Chapter 1 - 1 – 20 to Chapter 2 - 1 – 14.

IX) Anvaya : Mantra 9 :

अन्वयः

यतः च सूर्यः उदेति यत्र च (सूर्यः) अस्तं गच्छति
तं (हिरण्यगर्भं) सर्वे देवाः अर्पिताः । कश्चन तत्
उ न अत्येति । एतद् वै तत् ॥

Anvayaḥ

yataḥ ca sūryaḥ udeti yatra ca (sūryaḥ) astam gacchati
tam (hiranyagarbham) sarve devāḥ arpitāḥ । kaścana tat
u na ātyet । etadvai tat ॥

All gods are based on that, from which the sun rises and in which (iti) sets. Indeed, nothing exceeds that. This is indeed that.

- Yataha Cha Suryaha Udeti
- Ud and Existence = Dhatu
- Yatra Cha Suryaha Astham Gachhati
- Tam Hiranyagarbham Tasmin Sarva Devaha Arpitaha
- Kaschana Tadu Na Atyeti (Neiva Atyeti)
- Etadu Vai Tatu.