

MANDUKYA UPANISHAD

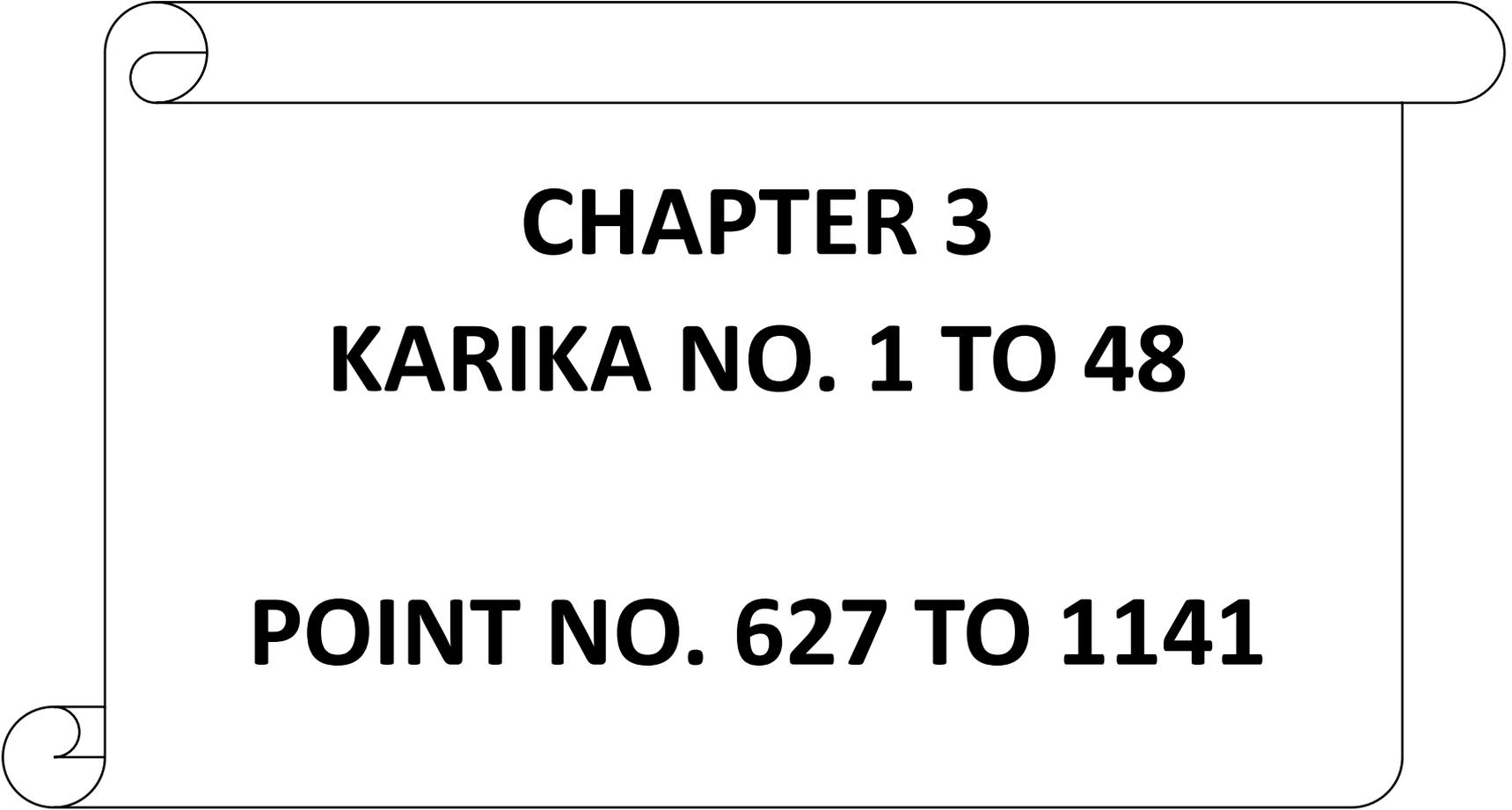
With

SHANKARABASHYAM

CHAPTER 3

ADVAITA PRAKARANAM

HIGHLIGHTS



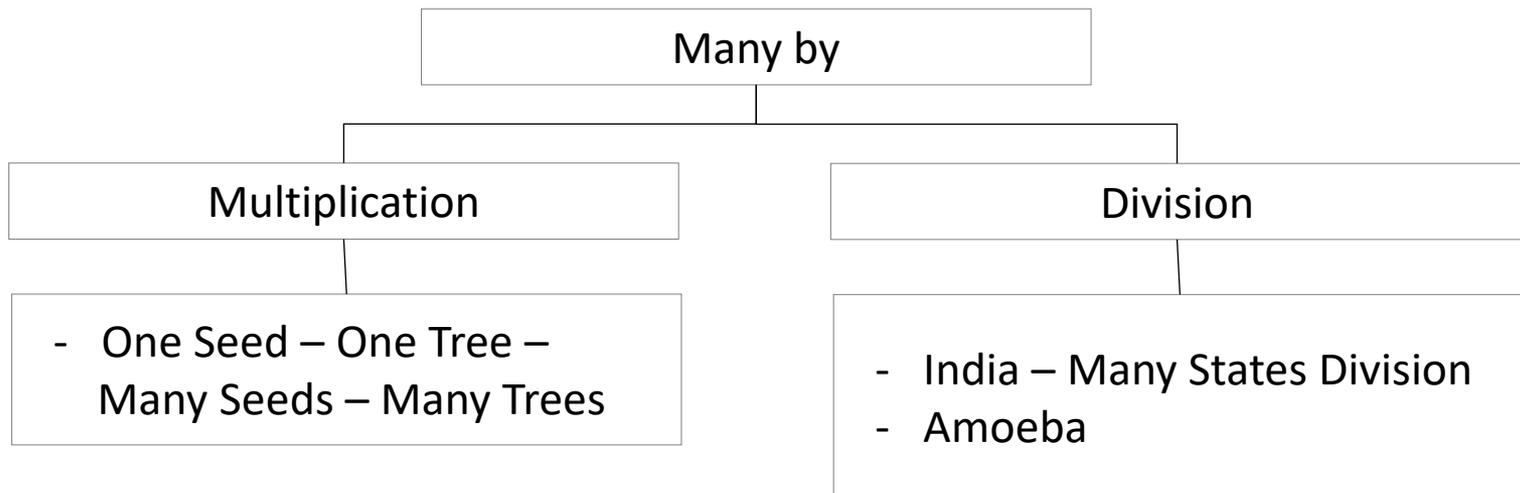
CHAPTER 3
KARIKA NO. 1 TO 48

POINT NO. 627 TO 1141

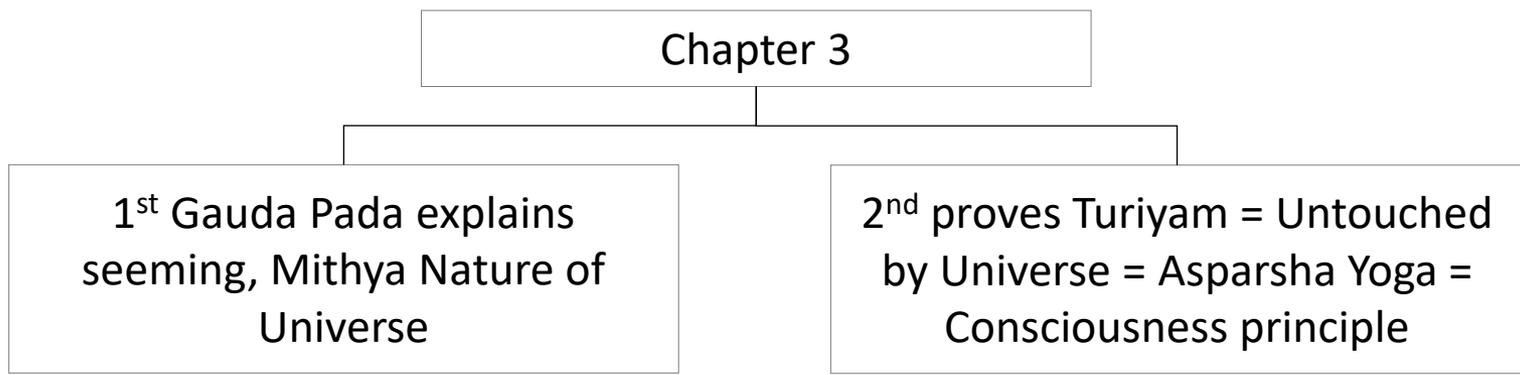
627) Chapter 3 – Introduction



628)

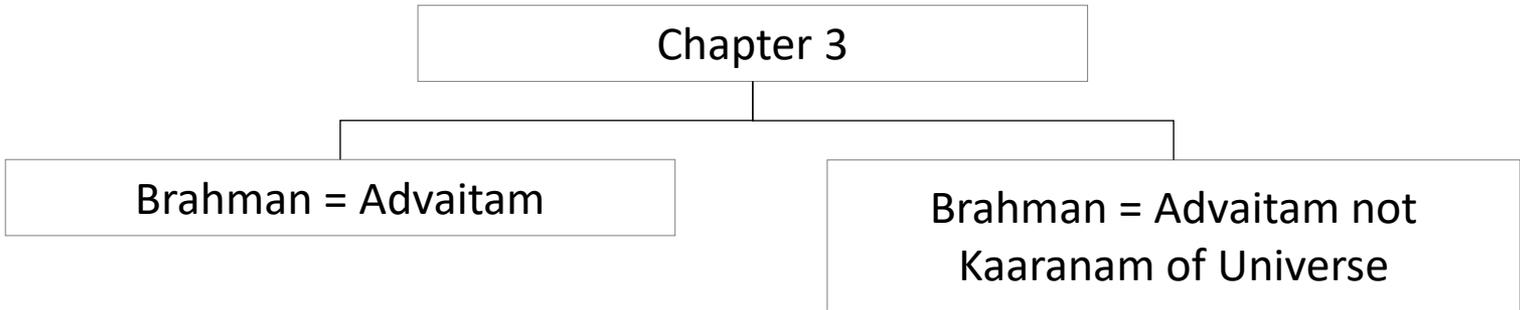


629)



- Aham Turiyam Satyam, Jagan Mithya.

630)



631) Chapter 3 – Introduction :

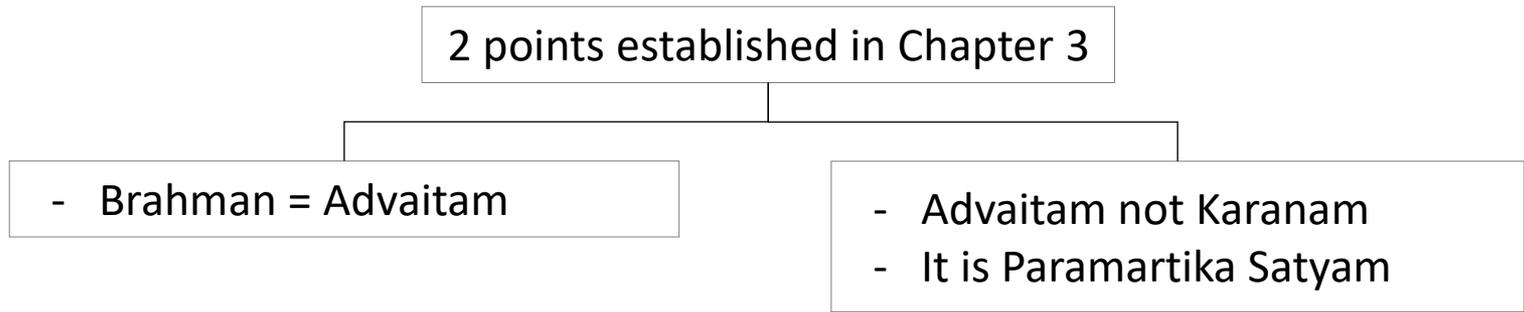
Katho Upanishad :

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

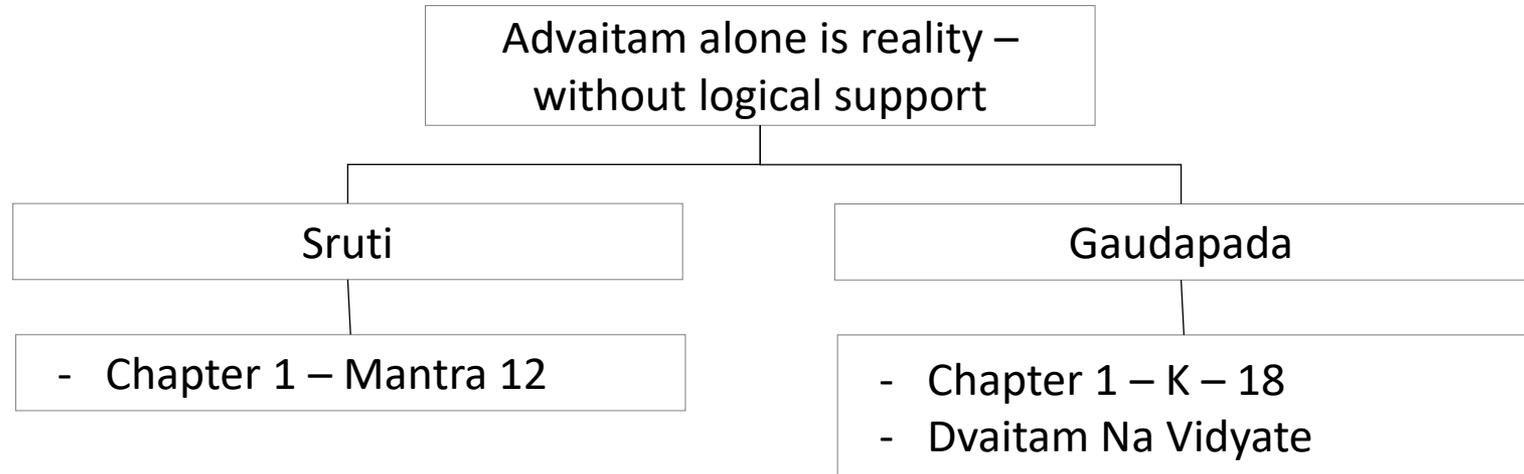
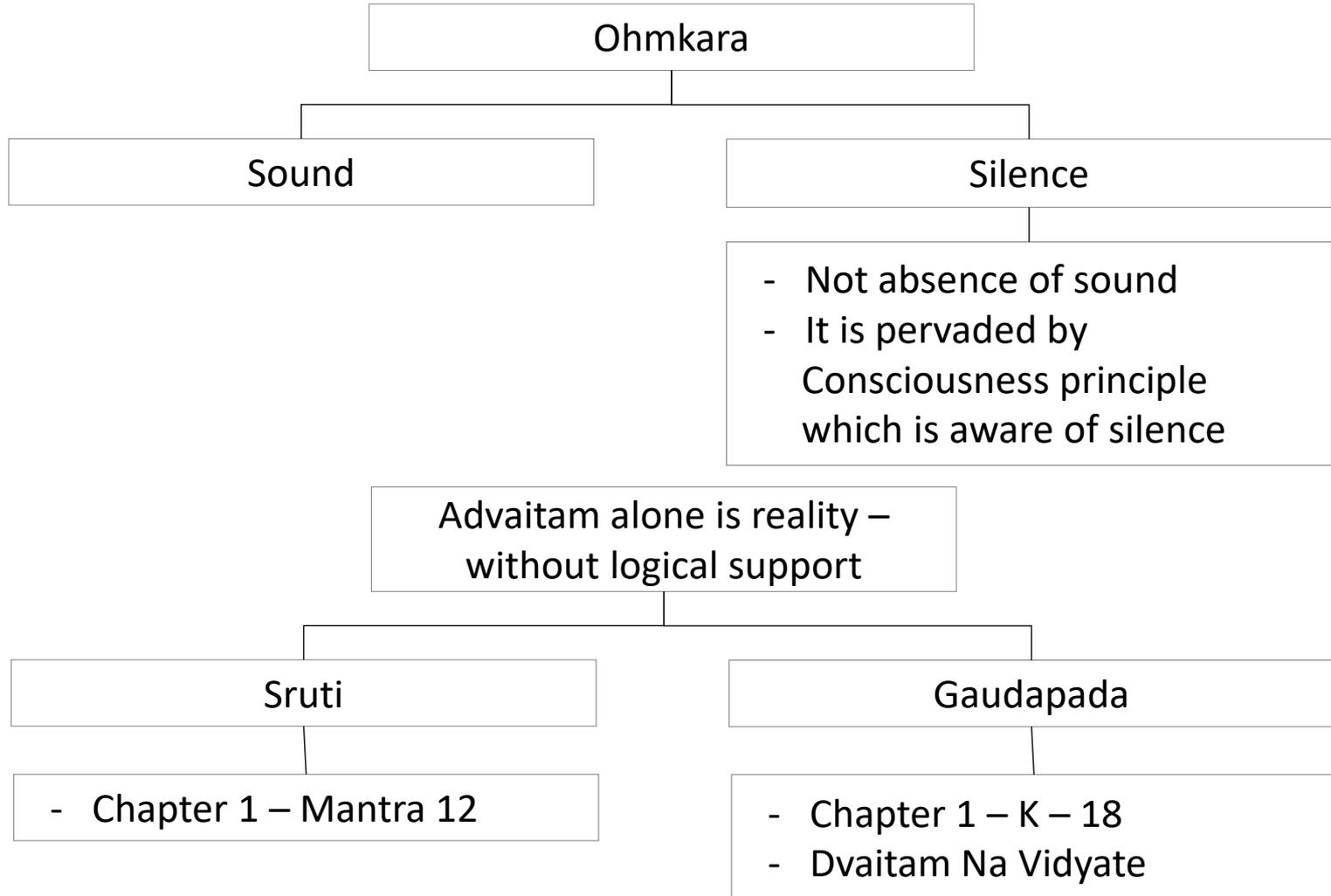
Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||

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

632)



633)



Mandukya Upanishad :

अमात्रश्चतुर्थोऽव्यवहार्यः
प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार
आत्मैव संविशत्यात्मनात्मानं य एवं वेद ॥ १२ ॥

amātraścaturtho'vyavahāryaḥ prapañcopaśamaḥ
śivo'dvaitaḥ evamoṅkāraḥ ātmaiva
saṁviśatyātmanātmānāṁ ya evaṁ veda ॥ 12 ॥

That which has no parts, the soundless, the incomprehensible, beyond all the senses, the cessation of all phenomena, all blissful and non-dual Aum, is the fourth, and verily it is the same as the Atman. He, who knows this, merges his self in the Supreme self the individual in the Total. [Mantra 12]

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।
उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥ १८ ॥

vikalpo vinivarteta kalpito yadi kenacit,
upadeśādayaṁ vādo jñāte dvaitaṁ na vidyate ॥ 18 ॥

If any one has ever imagined or projected the manifold ideas, they might disappear. This explanation is for the purpose of teaching. Duality implied in the explanation ceases to exist when the highest Truth is realised. [1 - K - 18]

- There is no plurality in the vision of a Jnani.

634) Chapter 2 :

- Negation of Dvaita Vastu established by logic (Anumanam).

Mandukya Upanishad :

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ ३१ ॥

svapnamāye yathā dr̥ṣṭe gandharvanagaram yathā ।
tathā viśvamidam dr̥ṣṭam vedānteṣu vicakṣaṇaiḥ ॥ 31 ॥

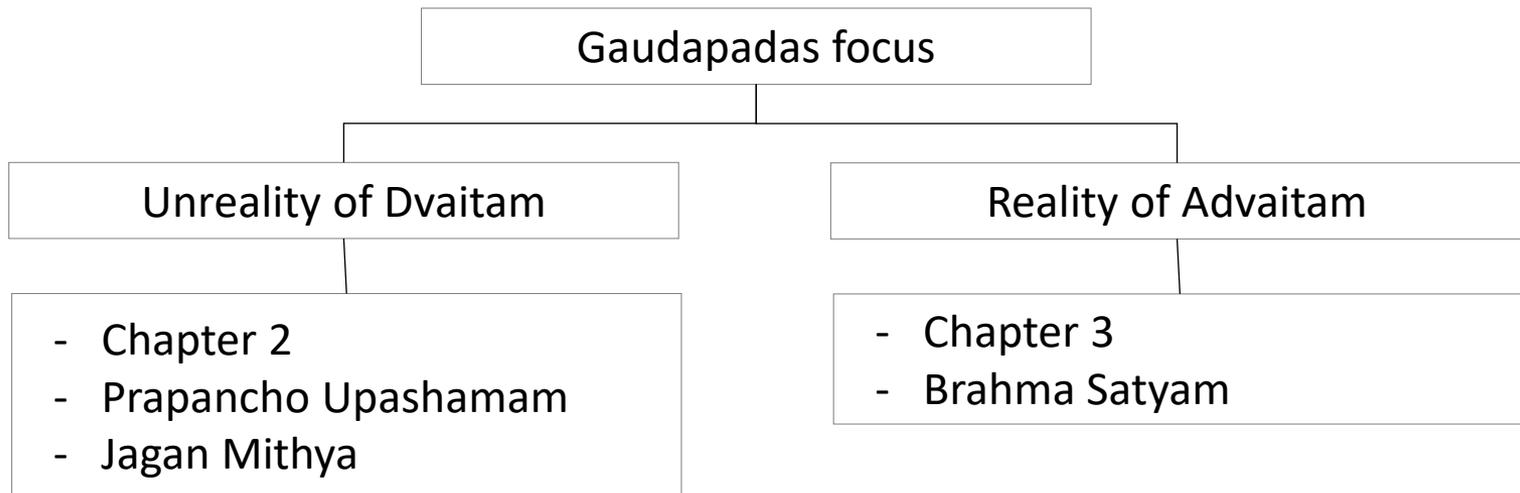
Just as the dream and magic are seen to be illusions, or as “the palace city of the fairy Morgan” is imagined in the sky; in the same manner, this whole Universe is viewed (As an illusion) by the experienced Vedantin-s. [2 - K - 31]

- Example : Svapna, Maya, Gandharva, Nagara.

Chapter 3 :

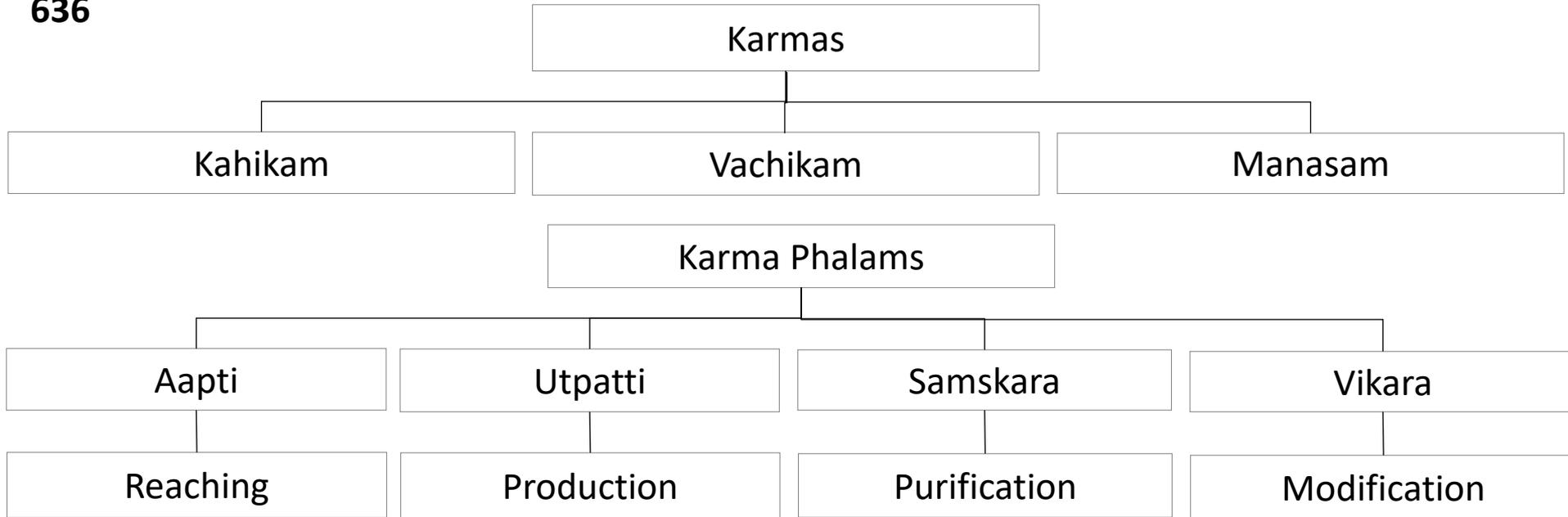
- Establishment of Advaitam established by logic (Anumanam).

635)

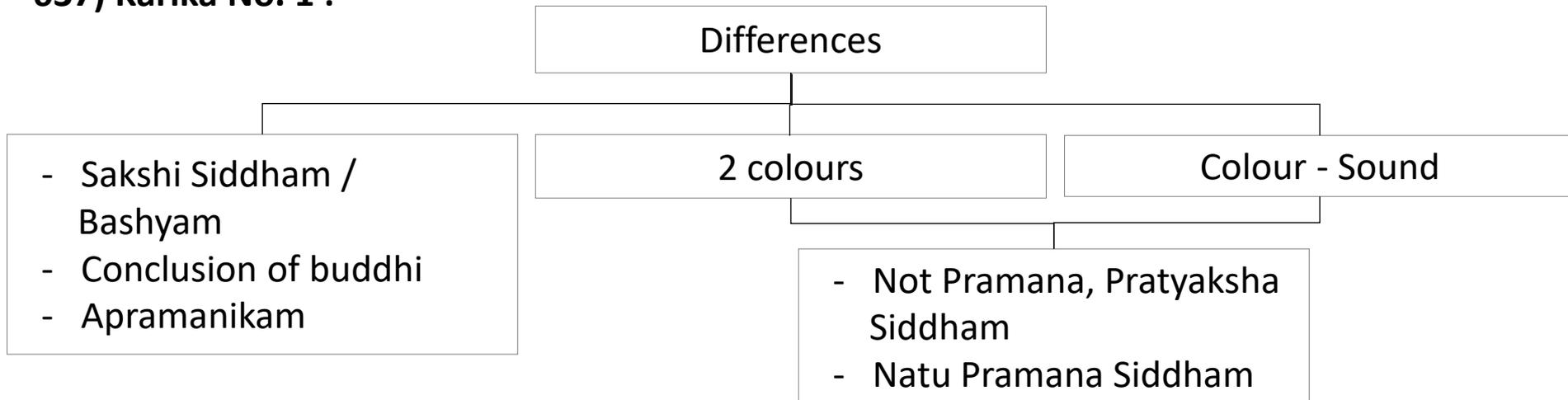


- **Mandukya covers whole Vedanta in a Nutshell.**

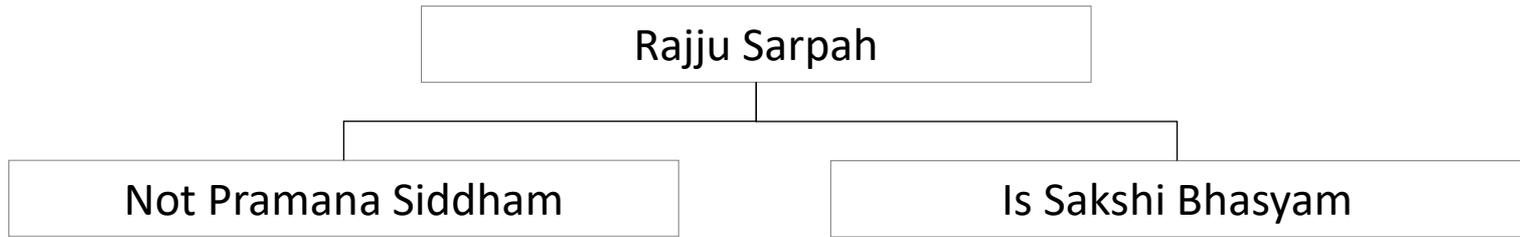
636



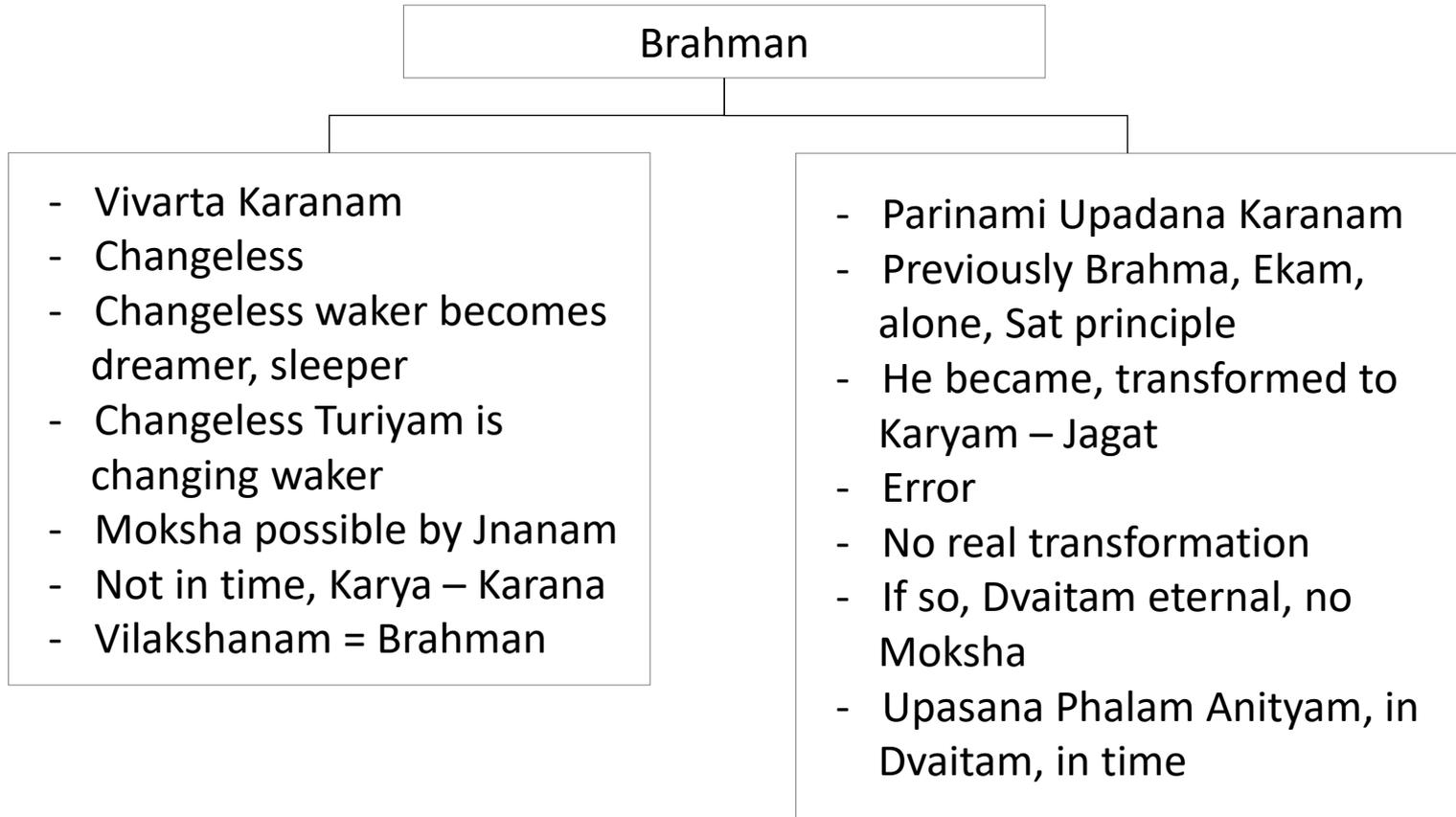
637) Karika No. 1 :



638)

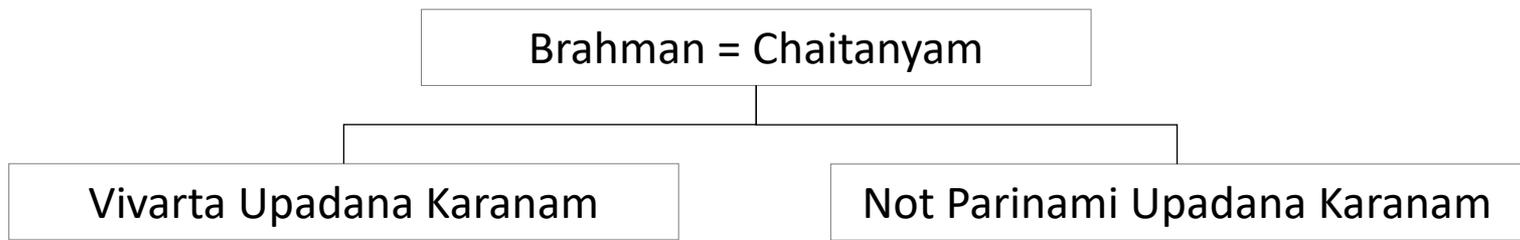


639)



640) I was, am, ever will be Mukta

- Advaitam, was, is, ever will be Advaitam = Truth.
- Dvaitam = False appearance



641) Jiva :

- Prana Dharanat Jiva
- Holder of Prana in the body.
- Dehi, Possessor of body.
- Not different from Paramatma

642) Upanishad temporarily gives Karanam status to Brahman

- Dreamer, waker, sleeper, Turiyam, have independent status and also have a relative status.

643)

Pada 1 + 2	Pada 3	Pada 4
Karyam	Karanam	Karya – Karana Vilakshanam

644) Karika No. 1 :

- Upasakas Krama Mukti explained.

Brahma Sutra :

न च कार्ये प्रतिपत्त्यभिसन्धिः ।

Na cha karye pratipattyabhisandhih ।

And the desire to attain Brahman cannot be with respect to the Saguna Brahman. [IV – III – 14]

645)

Anubava Pramanam (Contemplation
on waking up from sleep)

Turiyam

1st + 2nd Pada

Sleep

- One Truth
- Reality behind Jiva, Jagat, Ishvara = Vyavaharika Satyam
- Beyond Karyam – Karanam
- Jnani = Mukta Purusha = Realises always free nature

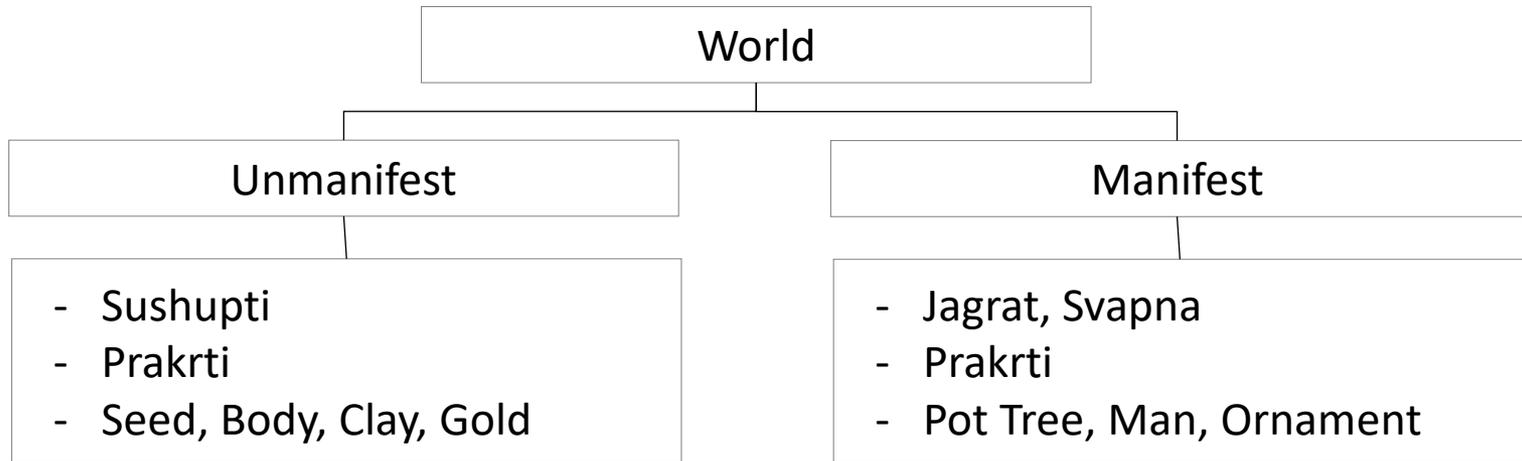
- Karya Padas
- Products, effects
- Ego I is a Shadow, reflection appears and disappears,
- Experiences world of 5 Sense organs / objects
- Manifests / unmanifests
- Mithya, unreal
- w.r.t. world, I am called Sakshi I
- Waking + Dream born of Avidya
- Will always feel I don't know the truth of the world as Ajnani

- Ignorance of Turiyam
- Moola Avidya, Maya
- 3rd Pada
- Karana Pada
- Sakshi I is beyond Karana Pada

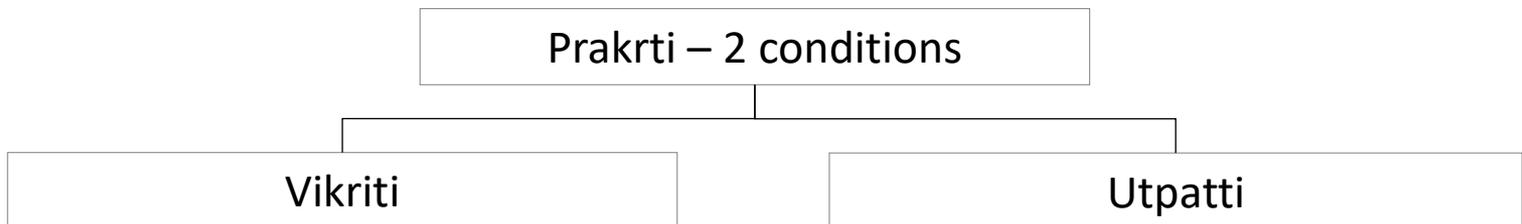
646) Karika No. 2 :

Pada 1 + 2	Pada 3	Pada 4
<ul style="list-style-type: none"> - Karyam - Changing 	<ul style="list-style-type: none"> - Karanam - Changeless - Thinking this to be Brahman = Blunder - Paramatma changing to become Jiva and Jiva becoming Paramatma 	<ul style="list-style-type: none"> - Always Nirvikara Sakshi Chaitanyam - Jiva and Paramatma Svarupam

647) World can't emerge, manifest out of Brahman.



648)



649 Brahman – Nirvayavat

– No modification

– Nirvikara

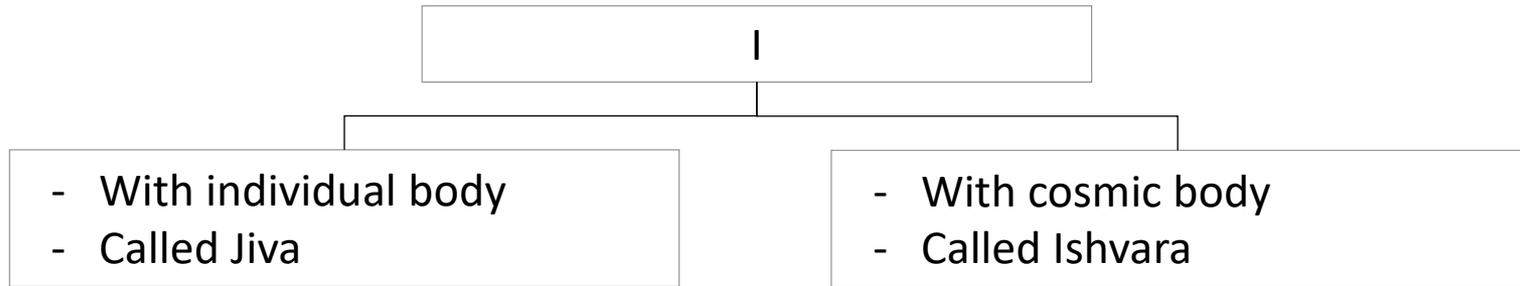
– Nishkala

– Nirguna

- I am changeless Brahman, Satchit Ananda.
- World = Savikara, Saguna.

650) I am Ajaha – Unborn – Brahman

- World appears, disappears, manifest, unmanifests, in me Brahman.



651) I am the only awareness, consciousness, light of all lights, revealing 2 conditions of Prakrti, Manifest, Unmanifest.

- Entire Drama of life is an appearance in eternity, reality.

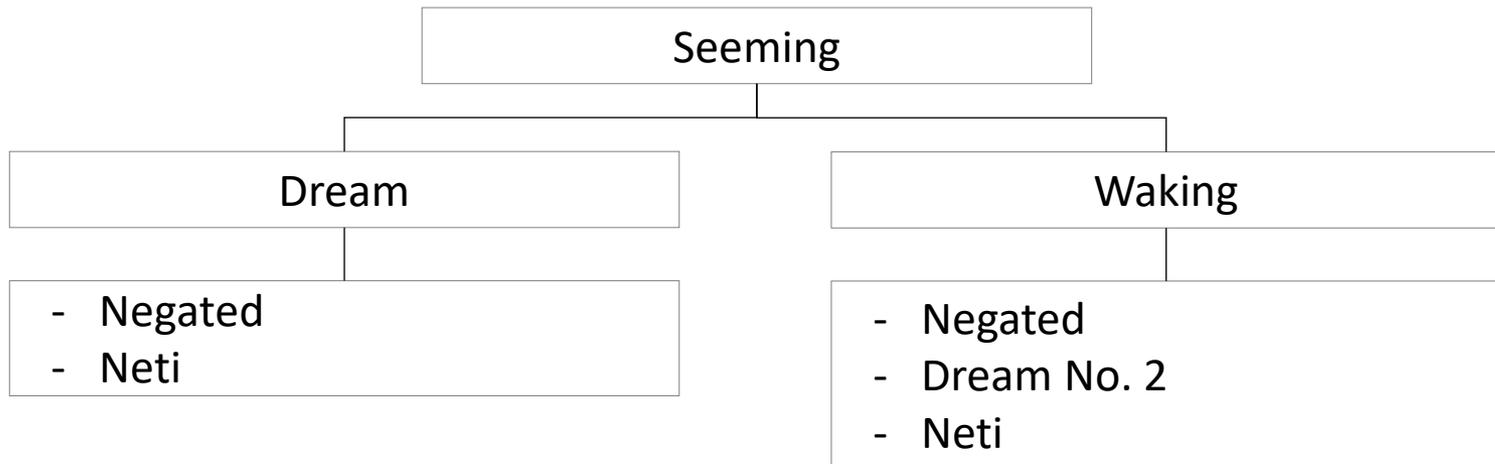
652)

Waker	Turiyam
<ul style="list-style-type: none">- Becomes dreamer- Seemingly appears as dreamer	<ul style="list-style-type: none">- Becomes waker- Seemingly appears as waker

653) As Brahman, Turiyam, Asanga Chaitanyam, Sat principle, Nirvayava, Nirvikara, Nirguna, Nishkala, Abheda Svarupa.

- Tat Tvam Asi – indicates this Brahman

654)



- Adhishtanam – revealed as remainder – Sakshi of the world, my intrinsic Svarupam.
- Spiritual learning is an evolution not a revolution.
- Mind – intellect learns to dissolve its appearances in this world and realises its intrinsic nature as Prakrti and Purusha.
- Veda is the Pramanam to reach Brahman, discover Brahman, abide in Brahman, go to eternity, timeless from time.

- There is a lot of joy born when you study Vedanta and get glimpses of immortal reality.

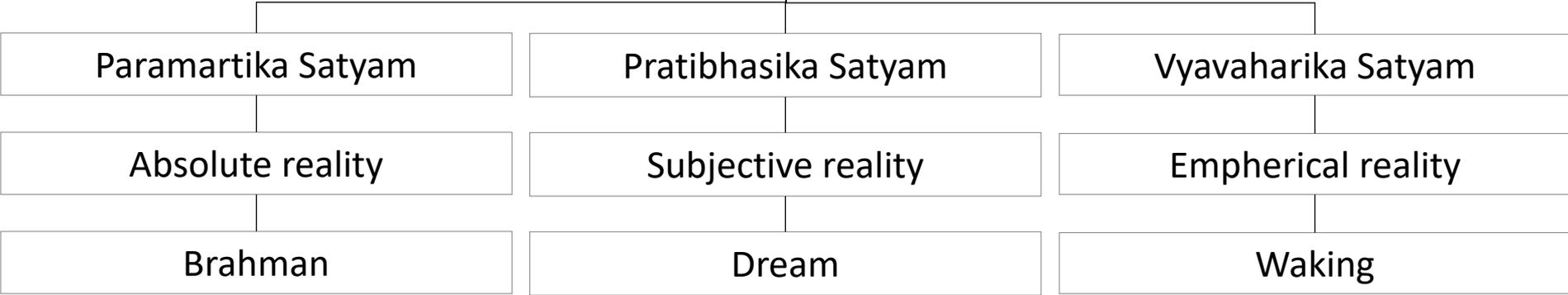
Final transformation :

- I am not a Jiva but I am Brahman (Adhishtanam, not nothingness, blankness).

655)

Advaita Vedanta is a foundation stone

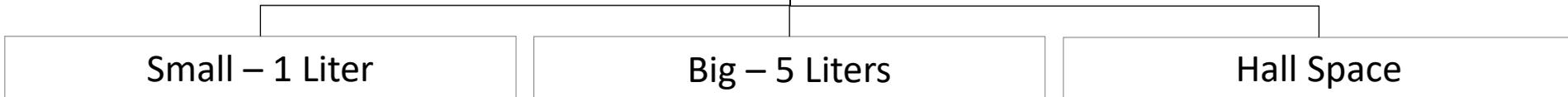
3 orders of reality



656) Karika No. 3 :

One Mahakasha

Appears as many Pots - Spaces

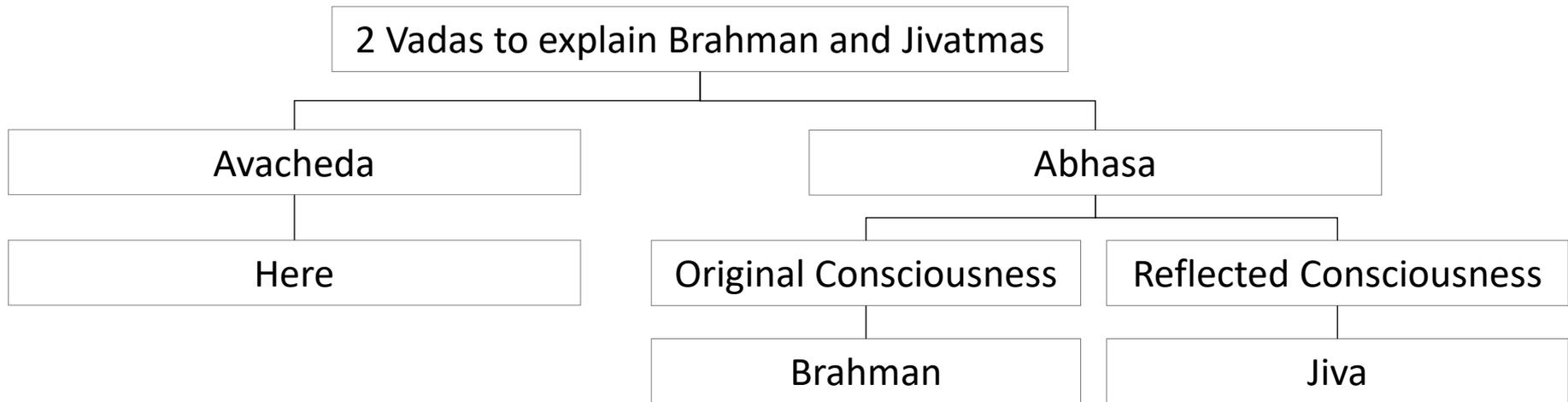


657)

Paramatma / Brahman	Jivatma
<ul style="list-style-type: none">- Like Maha Akasha- Asanga- Nirvikara- Sarvagataha- Infinite- Sukshma- Ekam	<ul style="list-style-type: none">- Like Ghatakasha- Finite- Savikara- Sasangha- Sukshma- Many – Anekam

658) Karika No. 3 :

Vichara Sagara :



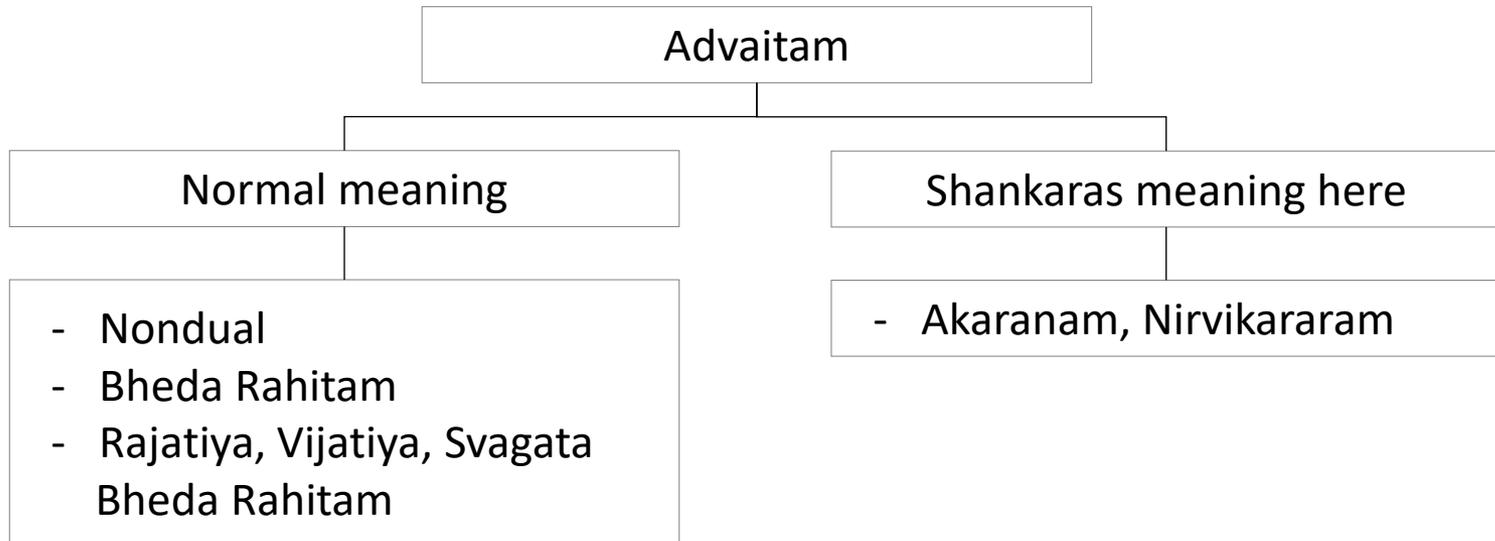
Common features : Akasha / Brahman

- Sarvagataha
- Sukshmata
- Asangaha
- Niravayava
- Nirvikara
- Sarva Adhara

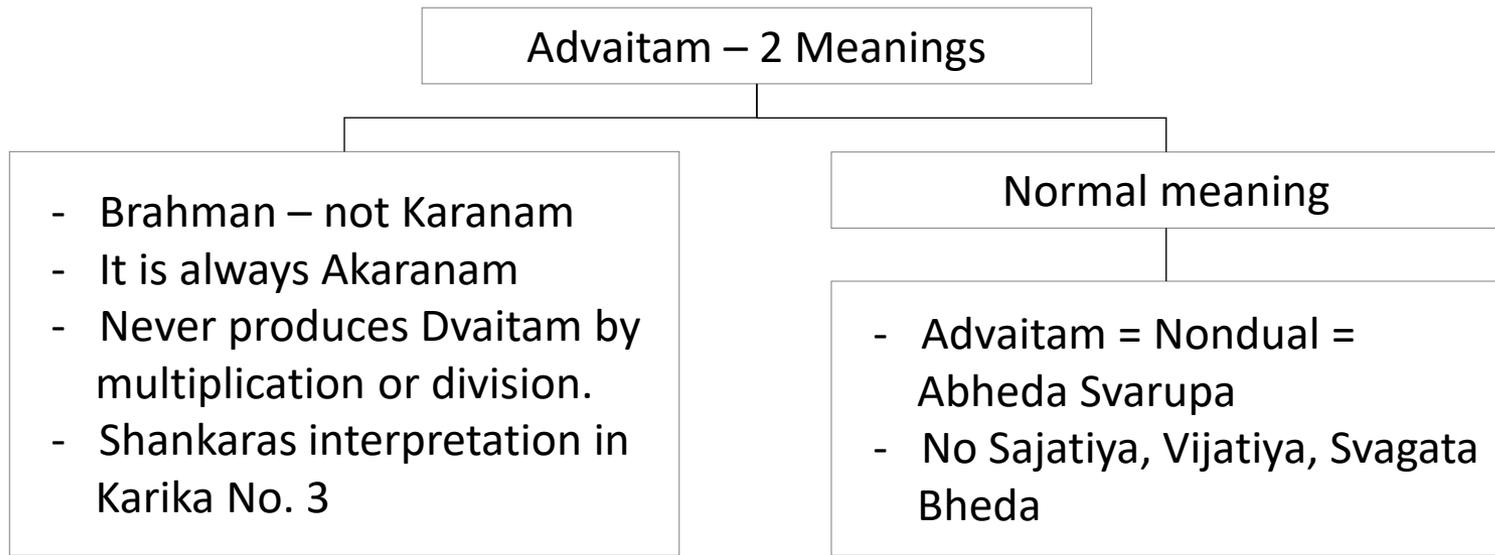
Uncommon features :

- Sentient / insentient
- One / Many

659) Karika No. 3 :



660)



661) Chapter 3 – Karika No. 3

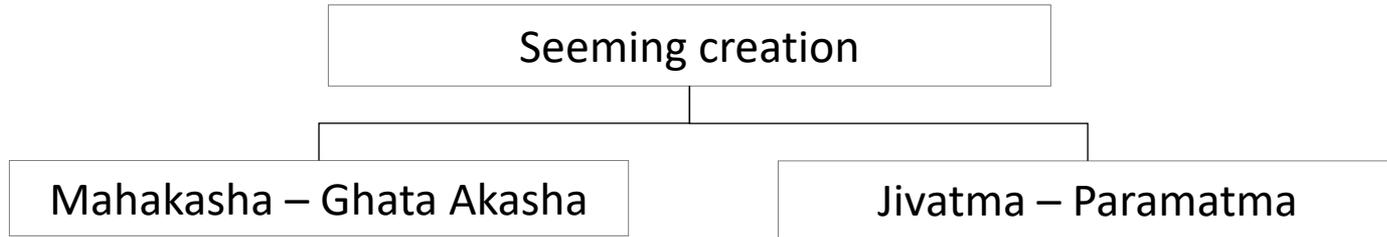
- **Brahman is Akaranam because it is :**
 - Sukshmam
 - Niravayavam
 - Nirgunam
 - Nirvikaram
 - Sarvagatam

662) Jiva not born out of Paramatma

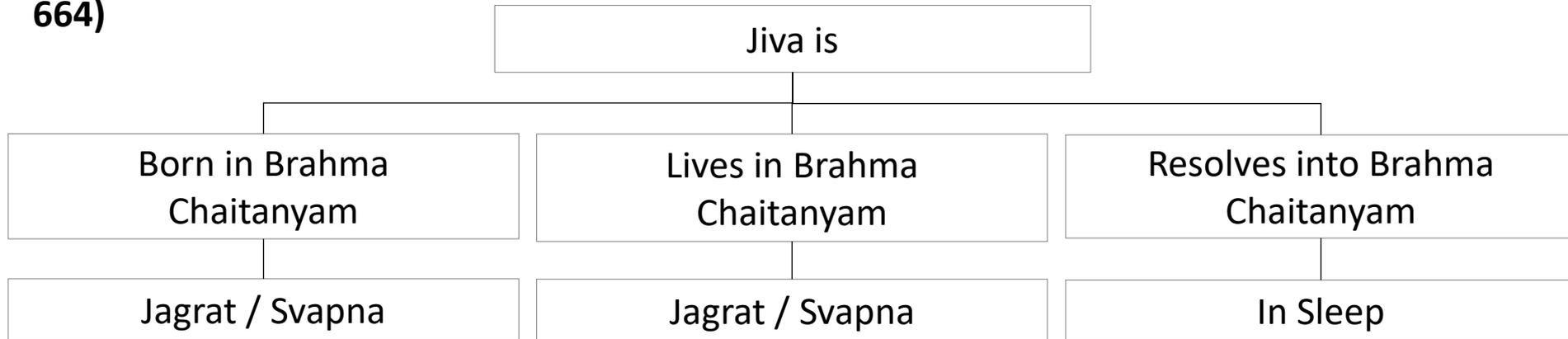
- **Jiva, Jagat, Ishvara is seeming Mithya appearance on Brahman.**

663)

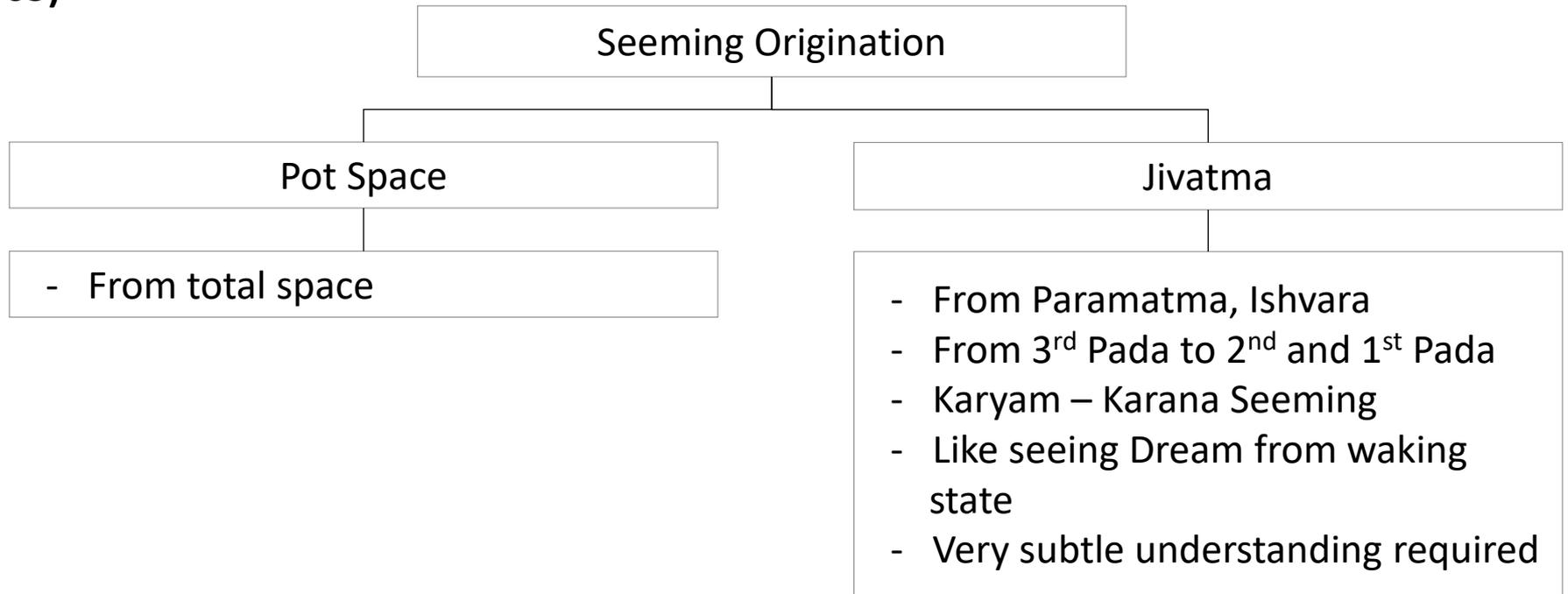
Upadhi (Enclosure)	Upahitam (Enclosed – content)
<ul style="list-style-type: none">- Pot for Akasha- Body – Mind for Brahman	<ul style="list-style-type: none">- Space- Consciousness



664)



665)



666) Body, Mind, Panchabuta, Jagat is seemingly born, Mithya Prapancha.

- They seem to be very real in Jagrat.
- Apply logic and take Sruti as Satyam – Pramanam for the revelation of Mithya Jagat.
- Paramartika Svarupam of Turiyam becomes crystal clear, Amalakavatu!

667) Purva Pakshi :

- If no world origination – why discuss creation and negation?

Answer :

- For Mandah Buddhis who can't understand Brahman.
- To make mind ready to accept no creation.

- At Adyaropa stage – creation, Karma Yoga, Upasana Yoga, to make mind focused, Ekagrata, Purification, to understand subtle topic of Aham Brahma Asmi.
- Process called Adhyaropa – Apavada.

668) Karika No. 4 :

- Sthula Sukshma bodies are born.
- Eternal Consciousness, Paramatma, becomes enclosed in the Body seemingly.
- Transfer of Karta, Bokta of Jiva (Reflected Consciousness + Mind) transferred to Original Consciousness (Nitya Akarta – Abokta – Awareness – Divine principle).

669) Adhyasa explained in Karika No. 3 + 4

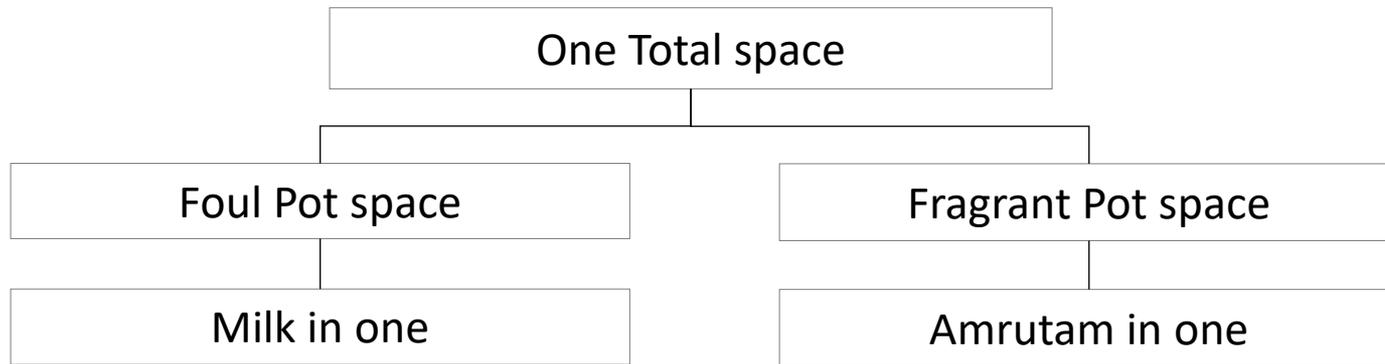
- Pot space seemingly born, resolves.
- Jiva consciousness seemingly born appears and disappears in Sushupti, Maranam, Pralayam, Videha Mukti.
- Nitya Mukti status realized only in Videha Mukti.

670) Karika No. 5 :

Purva Pakshi – Mantra :

- How you explain plurality of Jivas, experiences, Karta, Bokta, Punya, Papam.

671) Gauda Pada :



- Contents different, space one.
- Sthula, Sukshma, Karana Sharirams, Prapancha different, can't transfer to Atma Chaitanyam, Ekam, Advaitam.

672) Yukti used to explain Anubhava and Sruti.

- Worldly life goes on as usual.
- We have to understand only our intrinsic nature – Turiyam, Satchit Ananda, Brahman and claim Nitya Mukta status inspite of finite experiences.
- Time is finite, experiences finite.
- Seemingly appear infinite, continuous because of Adhyasa with eternally existing, timeless Adhishtana Adhyasa.
- Have to learn to move to transcendental nature while being in transactional, Vyavahara.
- That is the spiritual journey, very fine, delicate path.

673) Etad Vai Tatu

- This is the real and unreal, permanent and impermanent of Katho Upanishad.
- Real is always there, Nityaha.
- Unreal appearances of Jivatvam to be negated, Badaha and Turiyam is claimed.
- Advaitam claimed.
- No 2 consciousness.
- One Turiyam Brahman alone is.
- Jiva, Jagat, Ishvara – Mithya.
- Brahma Satyam.

674) Brahma Jnanavalli Mala : Verse 18

अहं साक्षीति यो विद्याद्विविच्यैवं पुनः पुनः ।
स एव मुक्तः सो विद्वानिति वेदान्तडिण्डिमः ॥ १८ ॥

aham sakshiti yo vidyat vivicyaivam punah punah I
sa eva muktah so vidvan iti vedantadindimah II 18 II

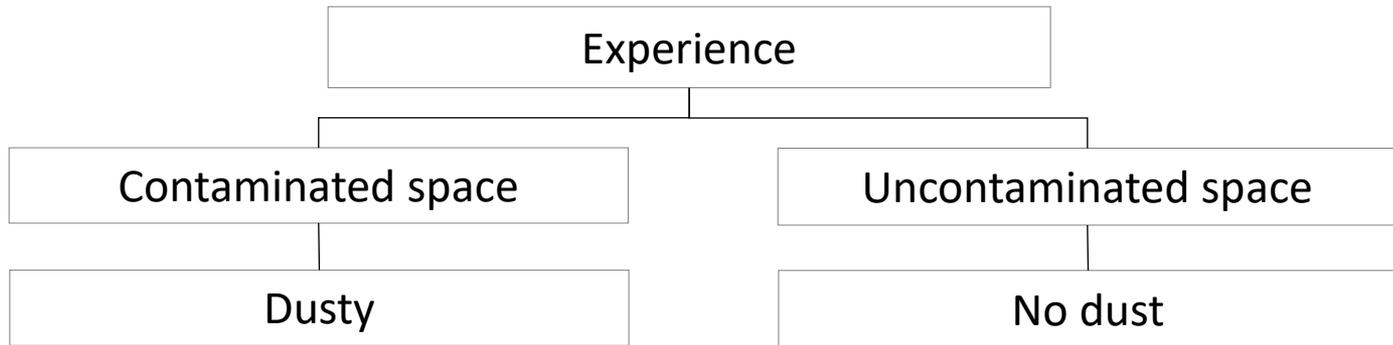
Through knowledge and repeated discrimination one comes to realize that one is but a "Witness". Such a one, established in the "I am the witness consciousness" is the liberated wise man, so roars Vedanta. [Verse 18]

675)

Atma	Contents
- One	- Plural, Has variety

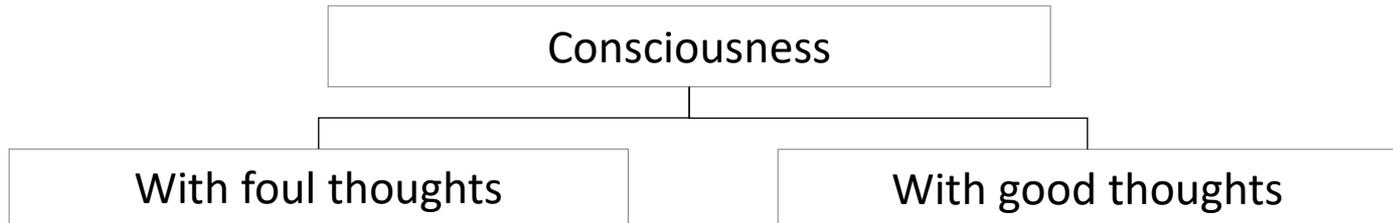
Space	Contents
- One	- Big – Small – Fragrant, Foul smelling spaces

676)



- Don't conclude 2 spaces.

677) Karika No. 5 : Essence



- 2 experiences
- Consciousness illumining them is same.

• **Atma factually one, experientially many.**

668)

One Total space

One Room Dust

One Room Smoke

Other spaces not affected

669)

One Atma Chaitanyam

One Body Sick, Papam

One Mind Happy, Punyam

Other Jivas or Chaitanyam
not affected

670) Debate of Karika No. 5 :

- Minds many with varied emotions.
- Jivas different from Mind.

Atma

Asanga, Sarvagataha

Not connected to Mind, has no
association with Body or Mind.

Sankhya and Advaitin Agree

- Sankhya contradict their own understanding when they said Atma = Asangaha and ask question if minds many how Atma is one.

671) Vedantin :

- Adhyasa – error is cause of problem.
- **Jiva Asangaha (Known from Upanishads) wrongly associated with Body and Mind.**
- I am born / will die / Sukhi / Dukhi means Atma's Asangatvam not understood.
- In Meditation deliberately practice – I am Asanga Chaitanyam, have no association with body or mind.
- In me, the Chaitanya Svarupa Atma, 3 states of Mind come and ago.
- I lend existence to them.

672) Vivekchudamani : Verse 500

आकाशवलेपविदूरगोऽहं
 आदित्यवद्भास्यविलक्षणोऽहम् ।
 अहार्यवन्नित्यविनिश्चलोऽहं
 अम्भोधिवत्पारविवर्जितोऽहम् ॥ 500 ॥

ākāśavallepavidūrago'ham
 ādityavadbhāsyavilakṣaṇo'ham |
 ahāryavannityaviniścalo'ham
 ambhodhivatpāravivarjito'ham || 500||

Like space I am beyond contamination, like the sun I am distinct from things illumined, like the mountain I am always motionless, like the ocean I am limitless. [Verse 500]

4 Examples

Space

- Asanga Svarupa

Sunlight

- Prakasha Svarupa

Mountain

- Motionless
- Achala Svarupa

Ocean

- Infinite
- Nitya Svarupa

Mundaka Upanishad : Chapter 1 – 1 – 6

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

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

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

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [1 – 1 – 6]

673) Karika No. 5 : Argument No. 1

Sankhya Sutra :

- Jiva is Asanga, Sarvagatah
- Has Klesha (Pain), Karma – Punya Papam, Vipaka – Karmaphala – Sukha – Dukha, Ashaya – Samskara.

- Paramatma = Has none of these 4.
- If Asanga – connectionless how do you say – connected to the mind.
- **All pervading, Chaitanyam, Svarupa can't have Sambanda at all with anything.**

674) Brahman alone exists – No Jivatma, Paramatma, Jagat.

- Brahma Satyam, Jagan Mithya clear in Mandukya Chapter 2 & 3.
- There is tremendous depth of spiritual understanding compared to all other Upanishads in Mandukya Upanishad.

675) Mandukya is the best Upanishad for any seeker of Moksha.

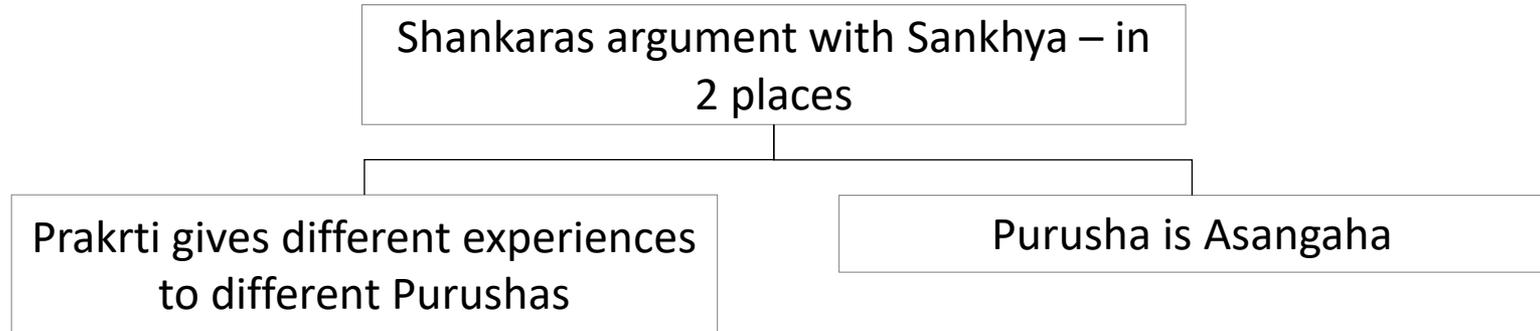
676) Course of Upanishad should be :

1. Kaivalya Upanishad
2. Keno Upanishad
3. Taittiriya Upanishad
4. Mandukya Upanishad
5. Katho Upanishad
6. Aitareya Upanishad
7. Prasno Upanishad
8. Isavasya Upanishad
9. Brihadaranyaka Upanishad
10. Chandogya Upanishad

11. Svetasvaturo Upanishad

12. Amritabindu Upanishad

677)



- Purusha is Asangaha, Nirvishesha, Nirvikara, Nirguna how it can receive the attributes of Sukham, Dukham, Bandah, Moksha belonging to Anatma Prakrti.
- It sounds logical to explain our Anubhava but Sruti Virodha.

678)



679) Karika No. 5 :

- Prakrti – functions in the mere presence of Purusha.

680) Who is liberated – bound?

- Ahamkara is bound or liberated.
- Reflected Consciousness + Anatma (Mind – Body complex).
- Reflected Consciousness = Jiva.
- Jiva realizes its nature is Original Consciousness – Paramatma.
- As a result Ahamkara gets liberated.

681) Veiseshika refutation by Shankara :

- Atma = Substance
- Eternally connected to Dukham, 8 Gunas.
- Anirmoksha Prasanga
- Asanga Svarupa

682) Chapter 3 – Karika No. 5

a) Atma - One

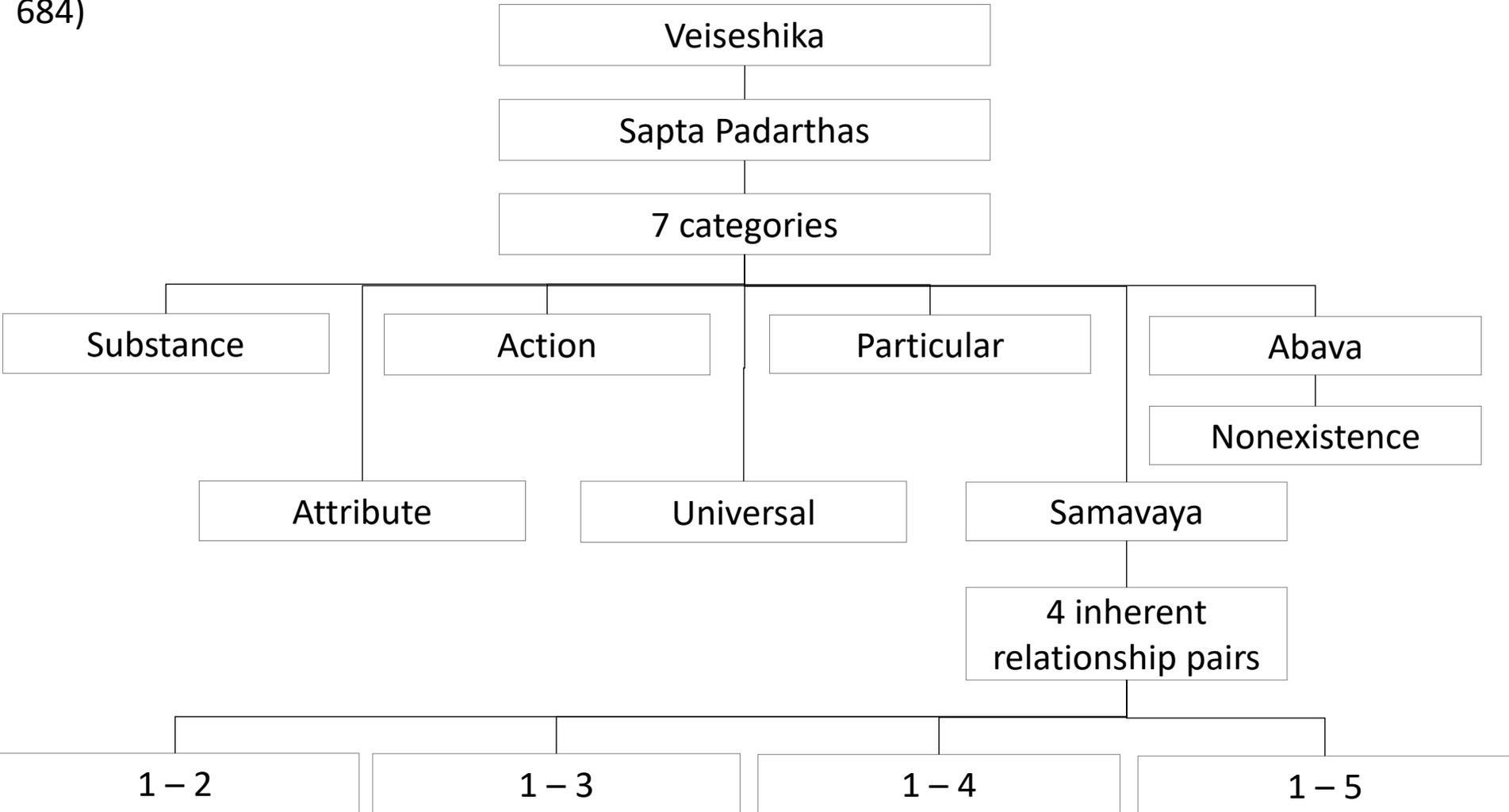
- Appears many because of Body – Mind Upadhi.
- Example : Space – Asanga – appears small, big, pot space, hall space.
- Plurality of space / Atma, seeming appearance, not factual.

b) Shankara refutes Veiseshika.

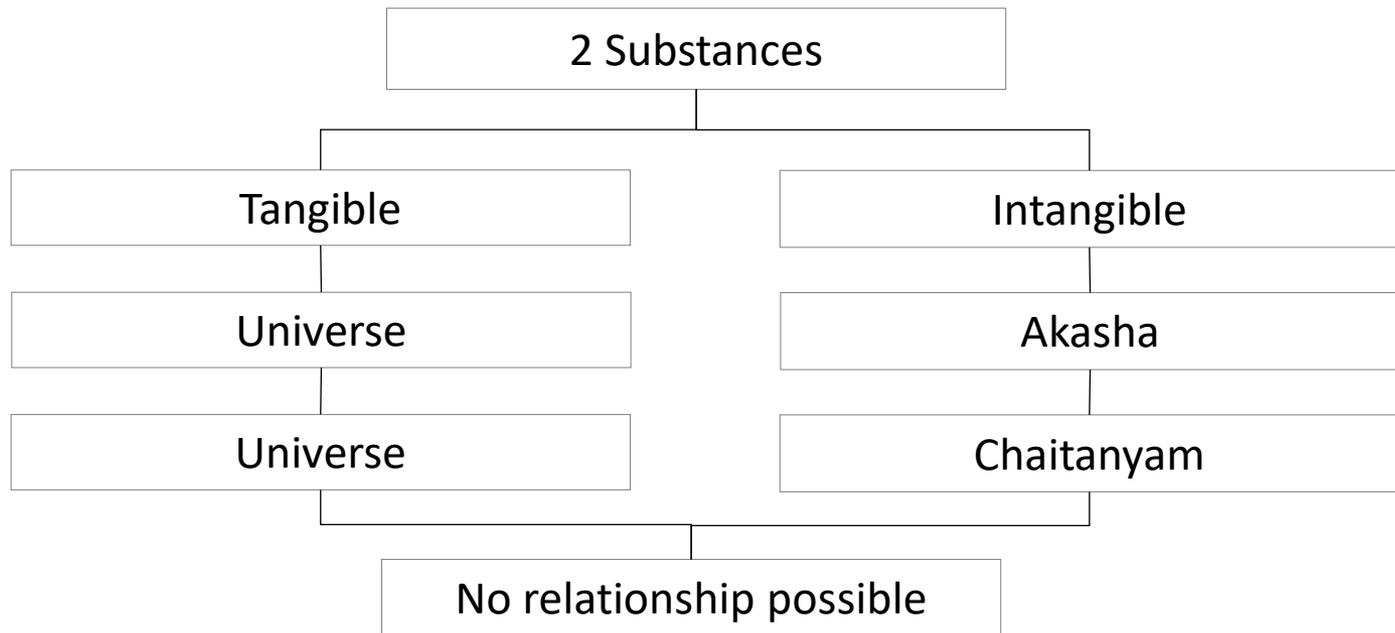
683) Sushupti Anubhava proves, I exist, without experience of Mind, Body, World.

- That pure existence is Turiyam.
- Moksha Anubhava for Jnani.
- Just relaxation, ignorance for Ajnani.

684)

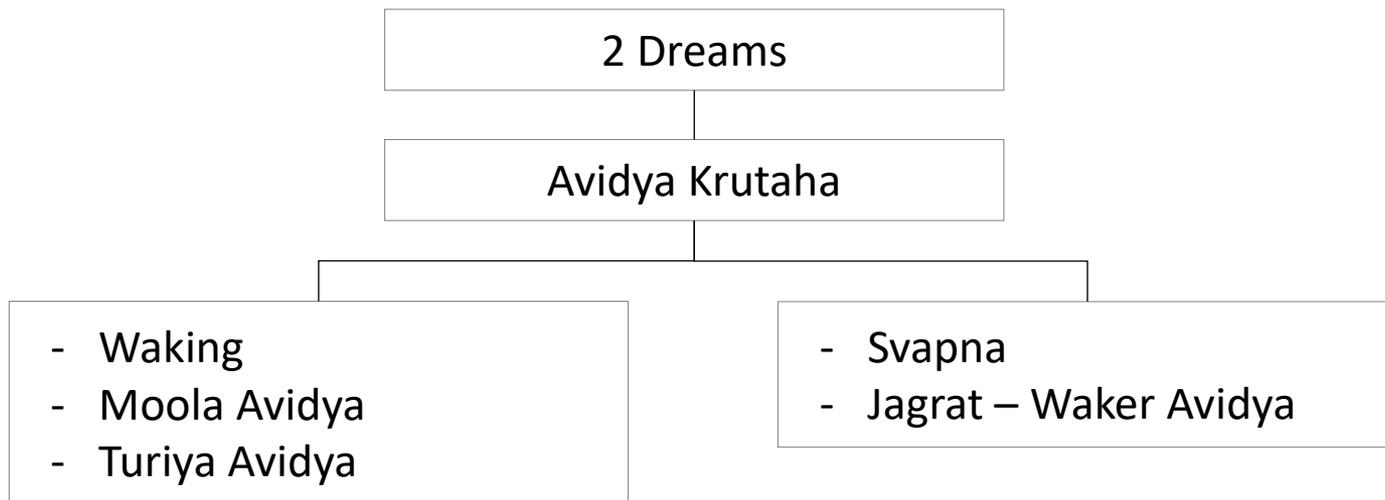


685)



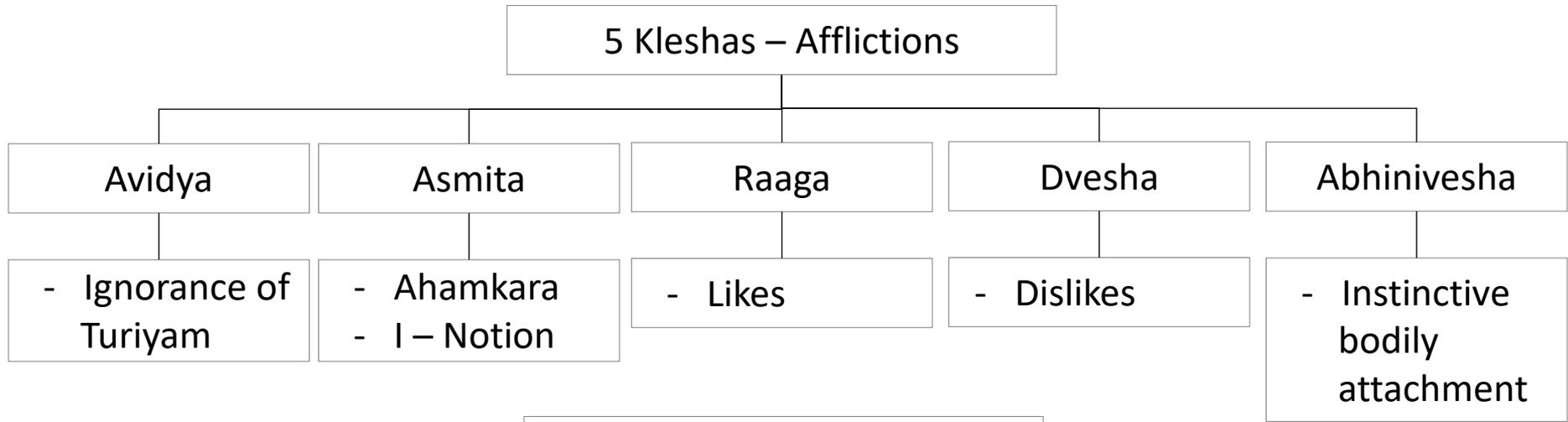
686) If Atma has attributes of Ichha, Dvesha, it will become Anityam.

687)

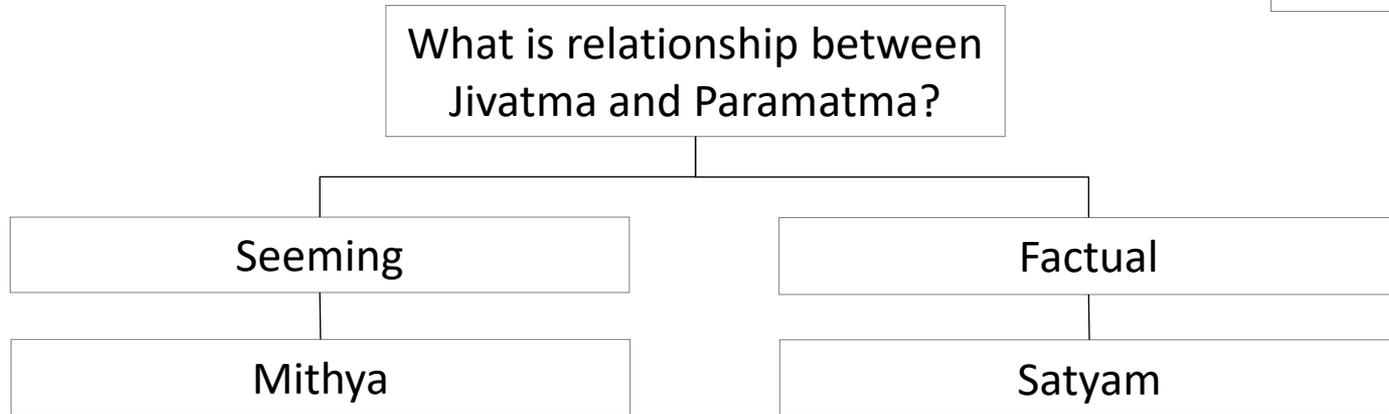


688) I am transcendental, not participant in any transaction.

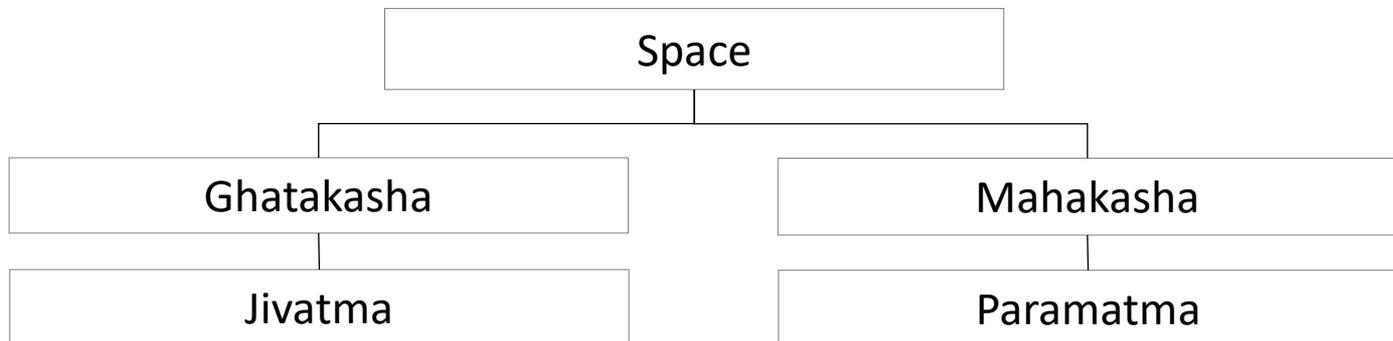
689) Karika No. 8 – Introduction :



690)



Example :



691) Ahamkara features, Auphadika, belongs to body – mind, not there in Atma which is Svabavikam.

692) Karika No. 7 :

- I am already free.
- Gaudapadacharya explains in Karika 7 with space example.

693) Karika No. 8 :

Space	I – Atma
- Uncontaminable	- Ever free from conditions of Body – Mind. - Uncontaminable

- **I – Paraha – Asanga Atma wrongly termed Jivatma.**
- **It is ever the inner Sakshi of the Mind and emotions.**

694) Gaudapada Example :

- Space – Karika 6, 7, 8.

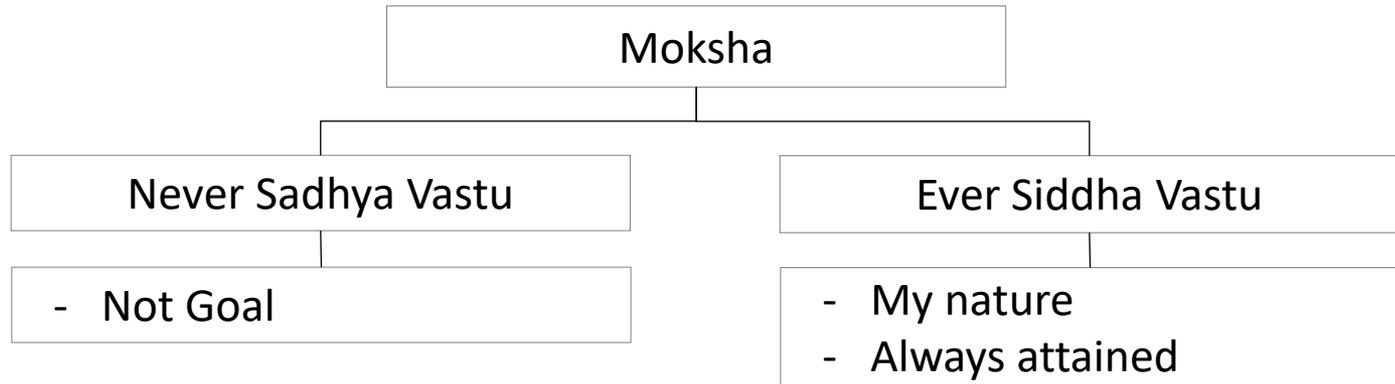
695) Shankara Example :

- Mirage water – dry sand.
- Karika 8
- Sand never becomes wet when I perceive the Mirage water.

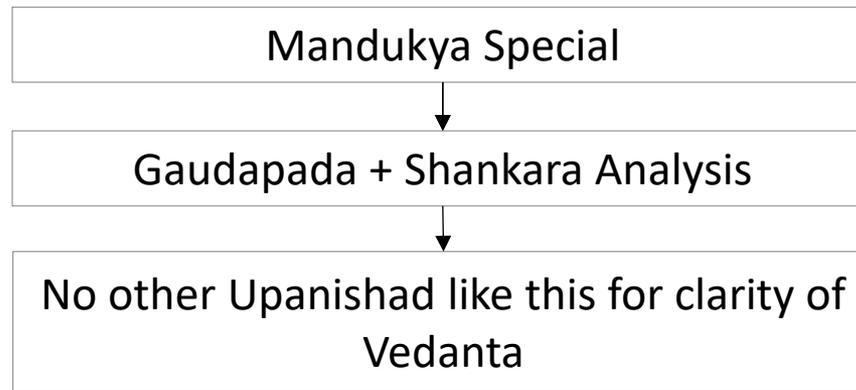
• I – Atma never contaminated, when I perceive Body – Minds conditions.

• Do Viveka, key to Moksha.

696)



697)



698) After Mandukya Upanishad, all other Upanishads easy to understand.

• All technical topics of Vedanta dealt clearly.

699)

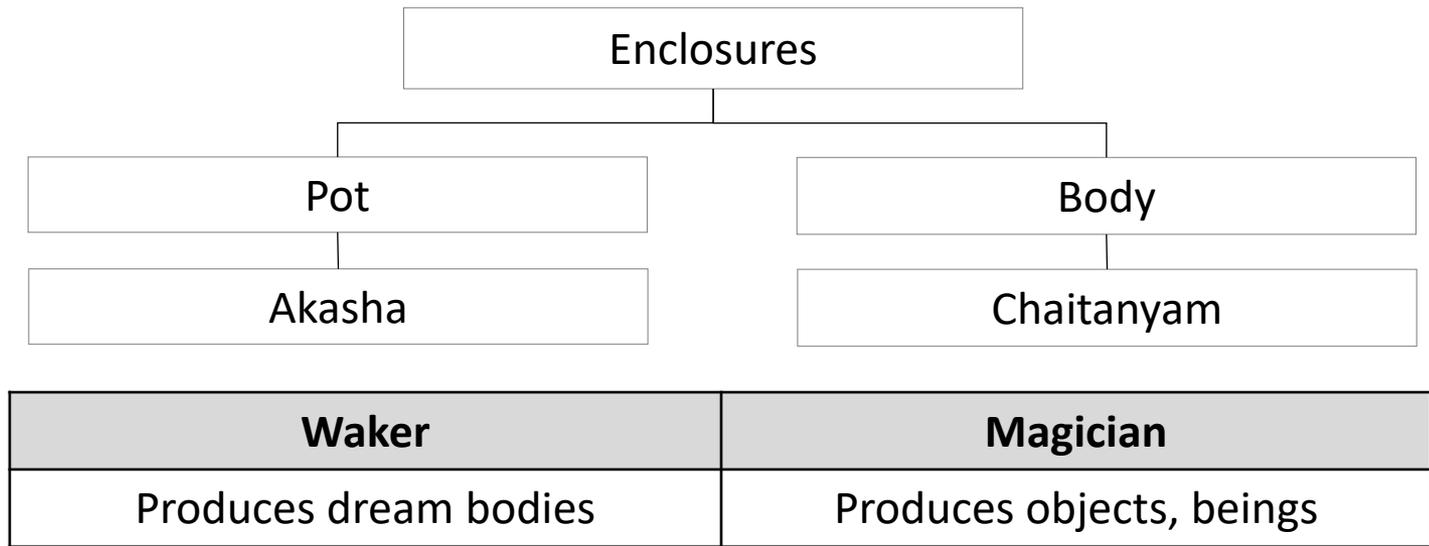
Akasha	Paramatma
a) Indivisible b) Can't produce Ghata Akasha as separate entity c) Ghatakasha is one nondual proved by inference and sruti. - Akasha is Advaitam factually d) Seeming differences are there in Akasha for transactions.	a) Indivisible b) Can't produce Jivatma as separate entity c) Jivatma is Paramatma proved by inference and sruti - Turiya is Advaitam factually d) Seeming differences are there in Jiva for Vyavahara.

700) Karika No. 9 :

- Atma is seeming Karanam of seeming Jiva Shariram.
- Jiva Chaitanyam is never born.
- It always exists.
- Jiva Shariram is seemingly born, like dream body, for which Atma is seeming Karanam.
- Maya Shakti.

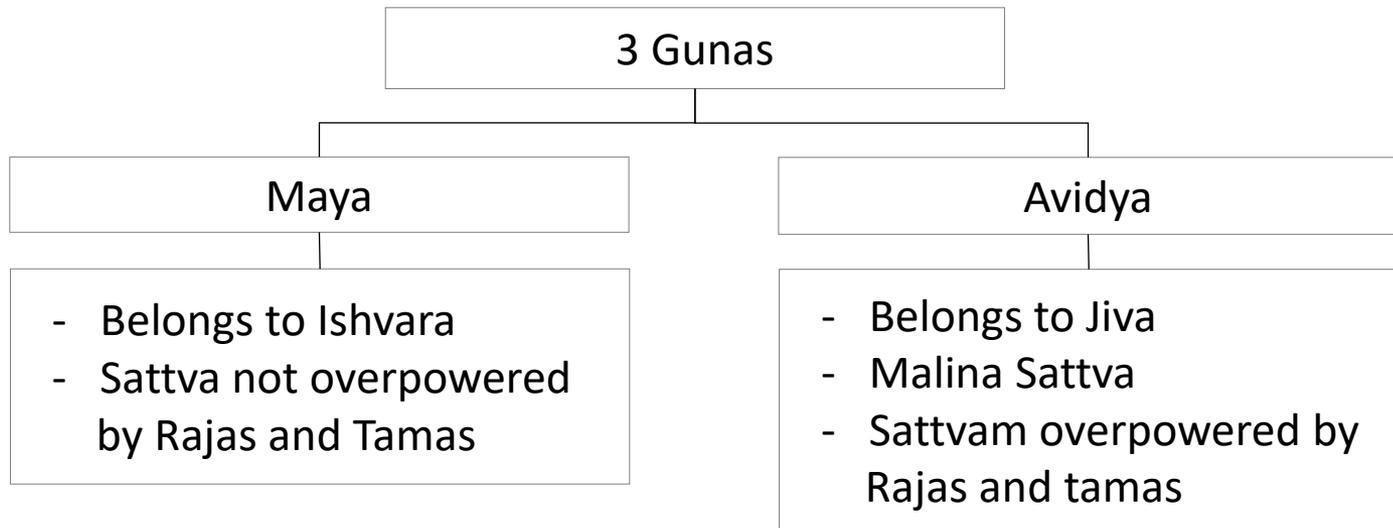
701) Karika No. 10 :

- Without Ishvara, no world, no Vedanta.

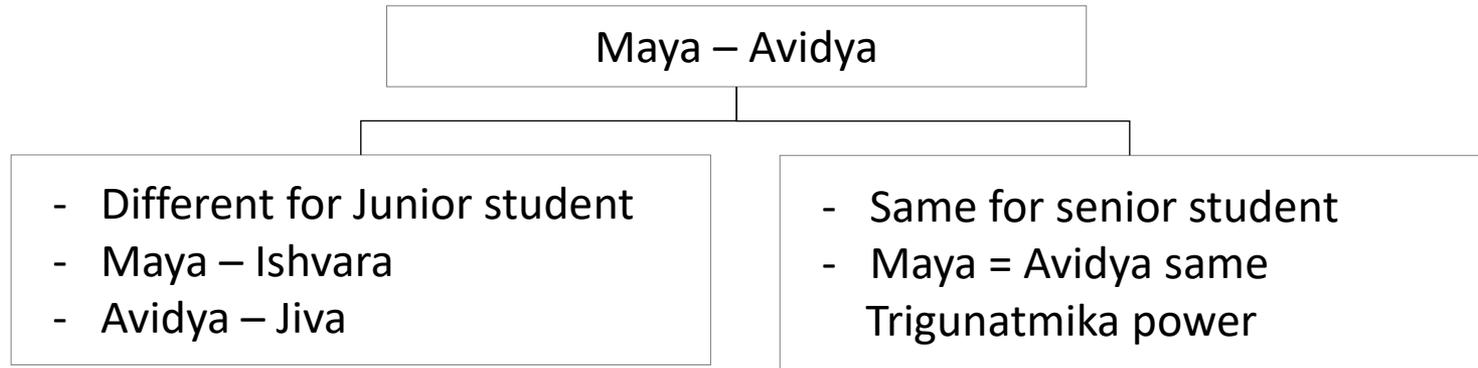


- Ishvara with Maya Shakti produces bodies of Jivas.

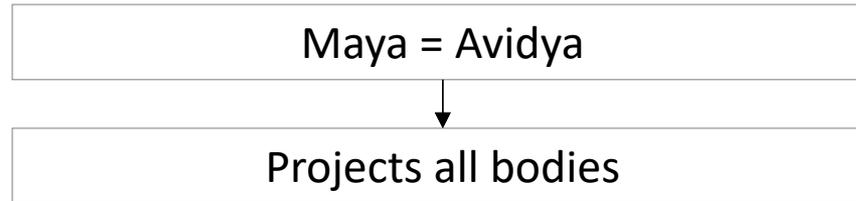
702)



703)



704) Karika No. 10 :



705) All bodies do not exist in reality – In Paramartika Turiya Atma.

- World + Jiva is a projection of Ishvara's Maya + Avidya Shakti.
- Maya does not veil Ishvara, Avidya veils Jiva.
- **Variety does not prove reality in Svapna and Jagrat.**
- Not a proof for real origination.

706) Taittiriya Upanishad :

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

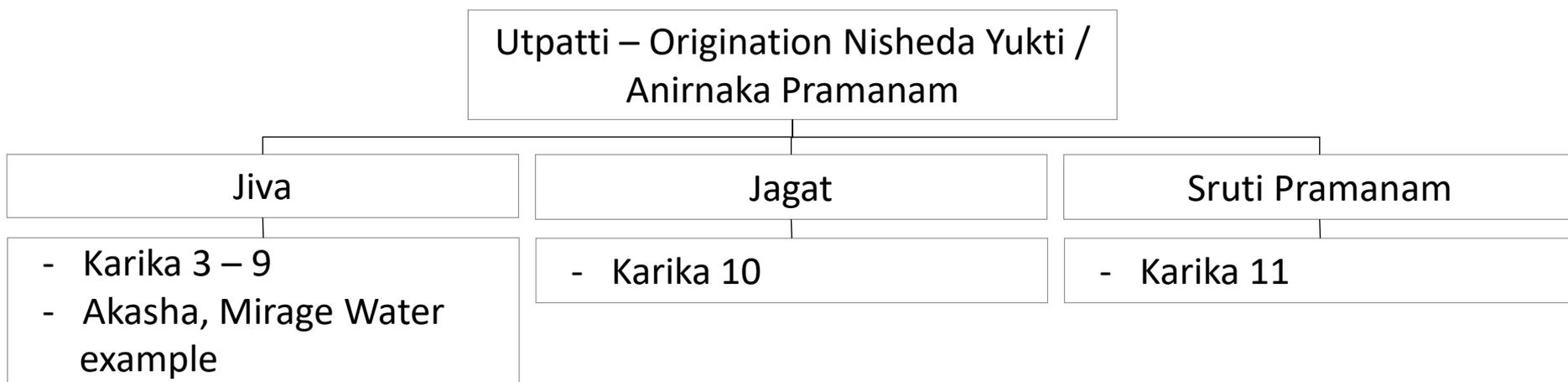
Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānāmanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

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

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṃbhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ || 2 ||

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



707) Atma Tattvam Advayam = Akaranam

Turiyam :

- Does not have origination or cause, origination of Jiva or Jagat
- Its nature, Svabavikam, intrinsic
- Jiva not product of Paramatma like chain, ring, bangle.
- Not property, part of Paramatma.
- Jagat unreal, Mithya inspite of Experiencability (E), Transactibility (T), Utility (U).

708) Taittriya / Chandogya / Aitareya / Prashna Upanishad :

- Introduce Paramatma as Srishti, Sthithi, Laya Karanam.
- Akasha, 5 elements from Paramatma Brahman.
- Sharirams from Brahman.
- Purusha taken as enclosed body in Taittriya Upanishad.
- 5 Koshas of Body described Anatma.

- Ananda Atma Brahma Putcham Pratishta (Prajna).

709) Same Karanam Brahman – Paramatma (Original Consciousness) is within Body – Anupravesha as Jivatma (Reflected Consciousness).

- Paramatma as Jagat Karanam is in Shariram as Jivatma.

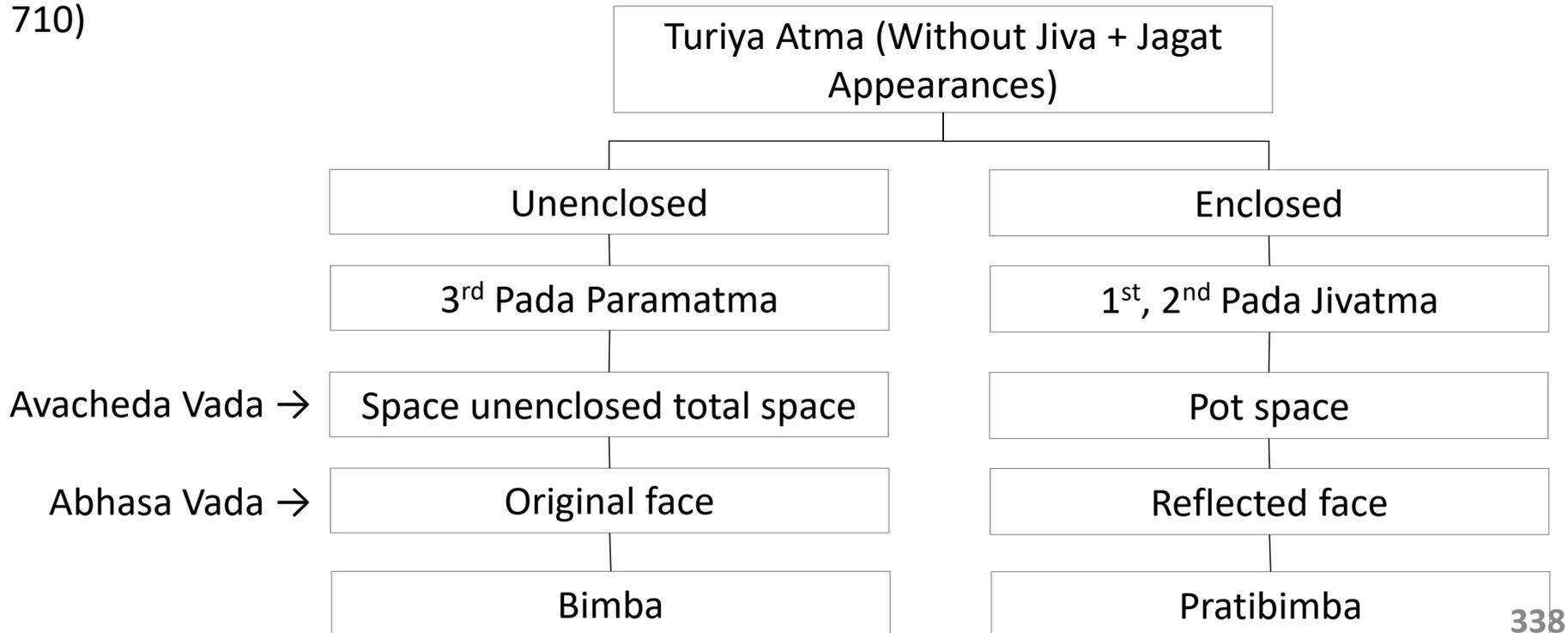
• **After Anupravesha, Paramatma is present as Jivatma.**

- Paramatma, Jivatma Aikyam is revealed in Taittiriya and in all Upanishads.

• **What is called Paramatma before origination is called Jivatma after origination, when it is enclosed within the body.**

- Total space after pot production is named pot space.

710)



711) If Paramatma = Jivatma, you can't say Jivatma is born out of Paramatma.

- Focus on awareness not on Shariram.
- No Karya – Karana Sambandha between Jivatma – Paramatma.
- This is the job of Mahavakya Vichara – highest in Vedanta.
- Jivatma is Paramatma (Realise without focusing on Body, Mind, World).

712) Jiva is that Paramatma who is Jagat Karanam Brahma, now enclosed with Body – Mind – experiencing the events of the world and taking it back on to himself (Which happens to be his nature).

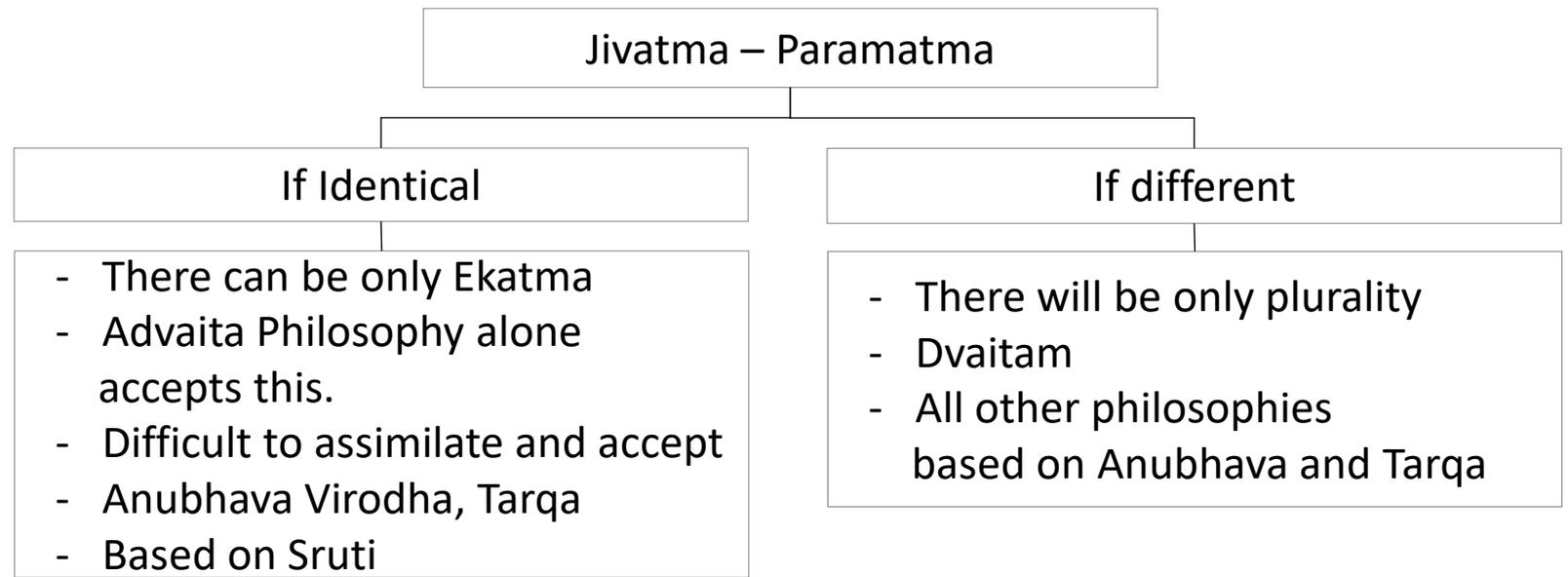
- Reality revealed by Veda with its features of Satchit Ananda.

• **Jiva is not born when body is born.**

- Aikya Dvara Jiva Utpatti Nisheda.
- In no other Upanishad such deep commentary, analysis is done – Assimilation takes time.

713) Atma alone lends is-ness to all 5 Koshas.

714)

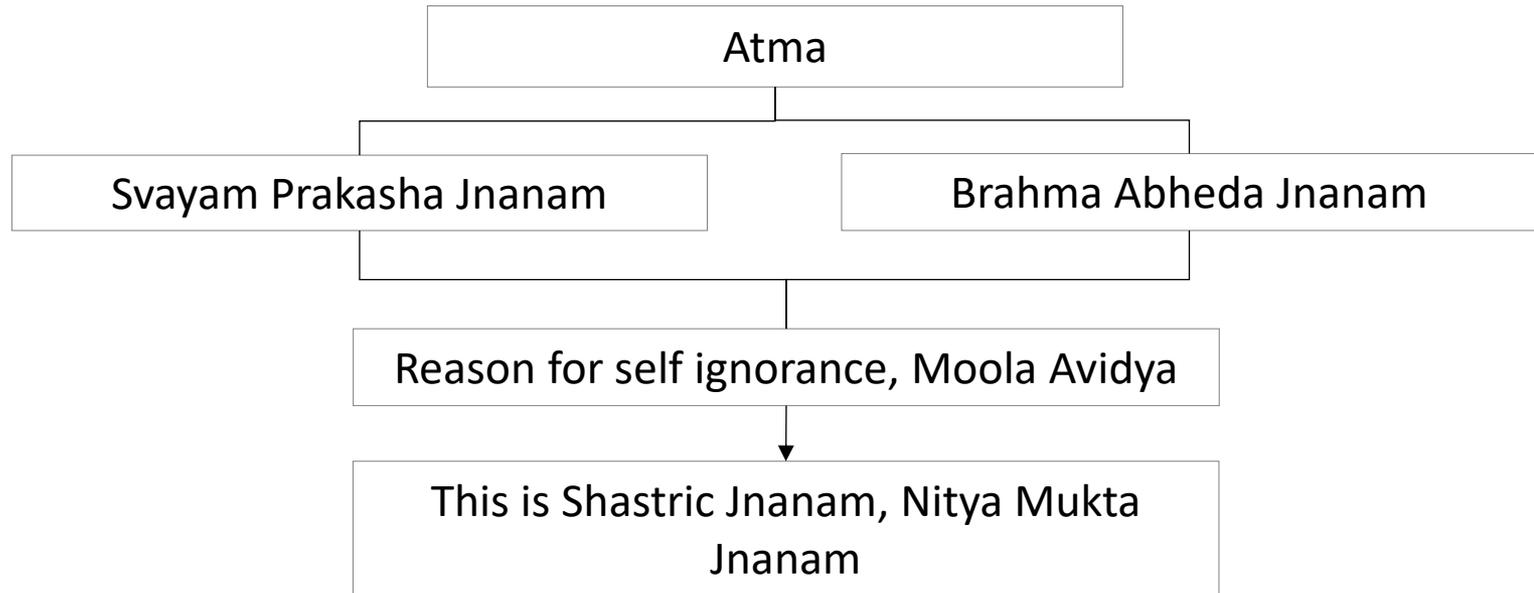


715)

Inner Eye / Sakshi Eye / Apaurusheya I	Paurusheya Atma
<ul style="list-style-type: none"> - Shastric I - Never sleeps - Real I, Eternal I - Avyavaharika I - Mukta I - Limitless I - Poornaha I - Bimba I - Total Space - Sand - Unaffected I - Asamsari I 	<ul style="list-style-type: none"> - Ahamkara Atma with inner eye, awareness - Neighbour I - Pseudo I - Vyavaharika I - Anitya I - Apoorna I - Pratibimba I - Pot space - Mirage Water - Affected I - Samsari I

Inner Eye / Sakshi Eye / Apaurusheya I	Paurusheya Atma
<ul style="list-style-type: none"> - Karya – Karana Vilakshana I - Asanga I - Turiya I - Jana Nishta I - Nitya Mukta I - Shastric I 	<ul style="list-style-type: none"> - Karya – Karana I - sangha I - Chidabhasa I - Ajnana I - Baddah I

716)



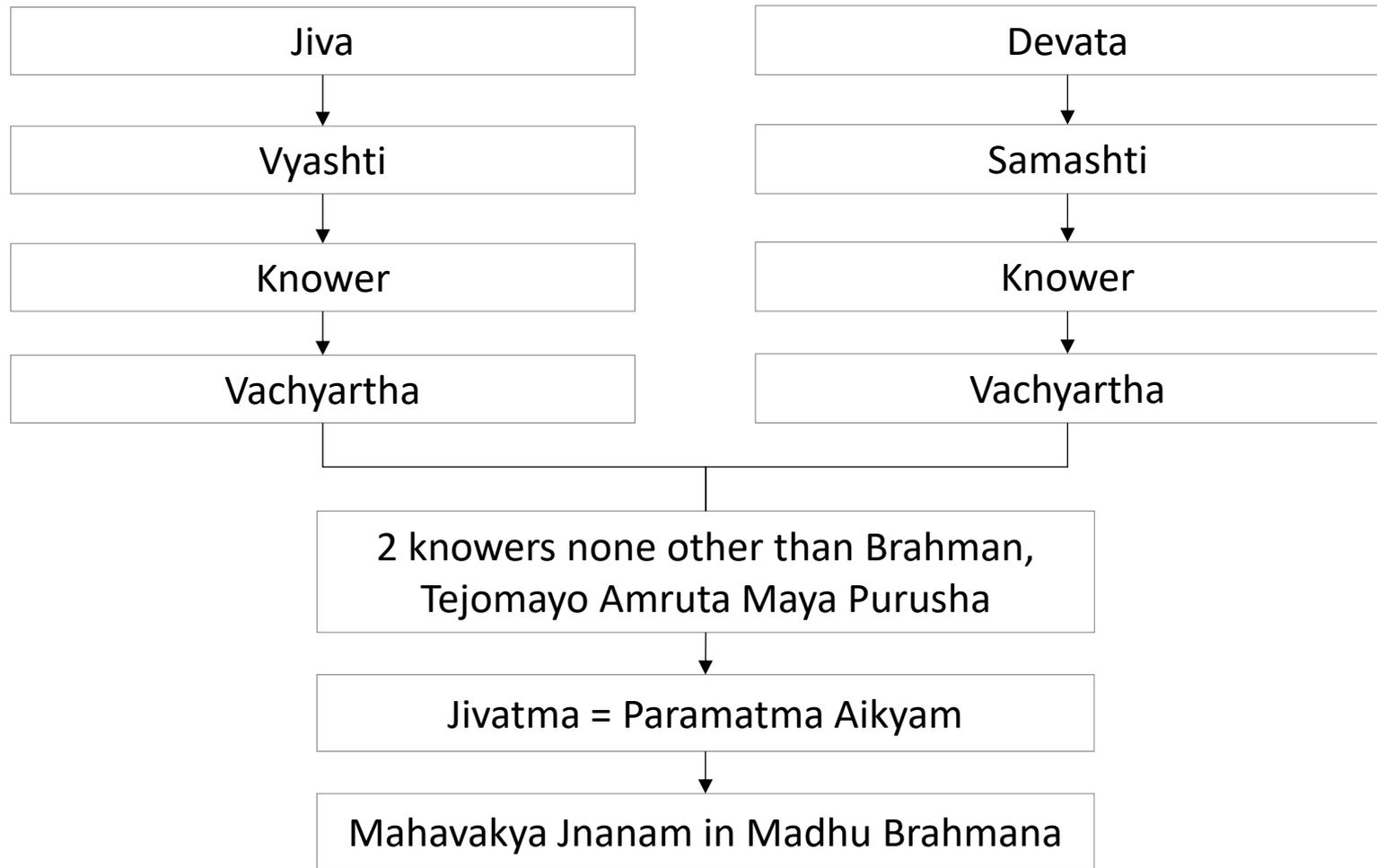
717) Karika No. 12 :

Brihadaranyaka Upanishad : Chapter 2 – 5th Section

इयं पृथिवी सर्वेषां भूतानाम् मधु,
अस्यै पृथिव्यै सर्वाणि भूतानि मधु;
यश्चायमस्यां पृथिव्यां
तेजोमयोऽमृतमयः पुरुषः,
यश्चायमध्यात्मं
शारीरस्तेजोमयोऽमृतमयः पुरुषः,
अयमेव स योऽयमात्मा; इदममृतम्,
इदं ब्रह्म, इदं सर्वम् ॥ १ ॥

iyam pṛthivī sarveṣāṃ bhūtānām madhu,
asyai pṛthivyai sarvāṇi bhūtāni madhu;
yaścāyamasyāṃ pṛthivyāṃ
tejomayo'mṛtamayaḥ puruṣaḥ,
yascāyamadhyātmaṃ
śārīrastejomayo'mṛtamayaḥ puruṣaḥ,
ayameva sa yo'yamātmā; idamamṛtam,
idaṃ brahma, idaṃ sarvam || 1 ||

This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (The same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 1]



- Very important Mantra of Brihadaranyaka Upanishad.
- **In Chandogya Upanishad :**
Madhu – Upasana.

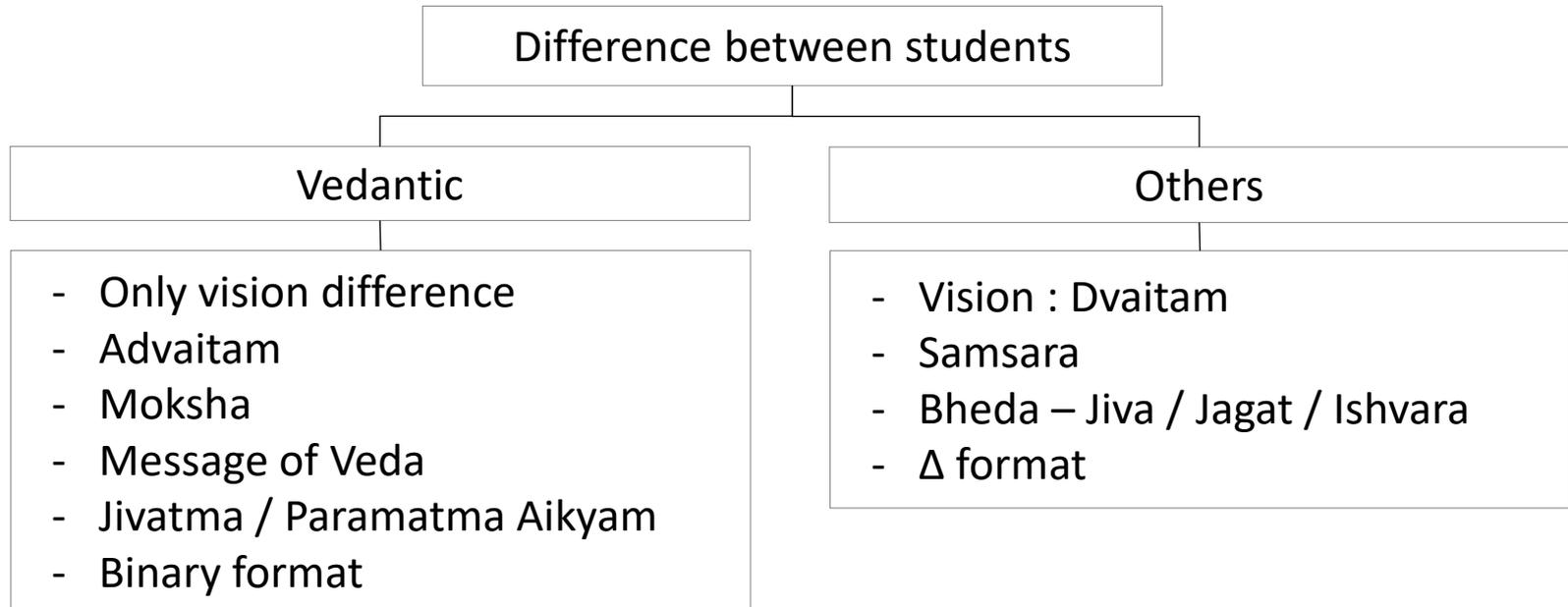
718) Each element = Devata at Samashti level... Agni, Jalam, Prithvi, Vayu, Akasha – All knowers within Elements.

719) Vyashti also has knower – Purusha = Sukshma Sharira Pratibimbita Chaitanyam.

720) Karika No. 13 :

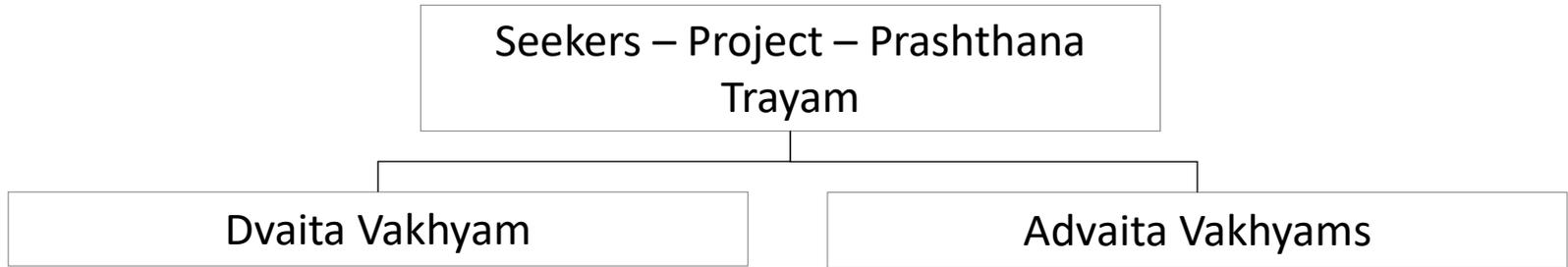
- Sruti criticizes Dvaitam :
 - a) Brihadaranyaka Upanishad → Chapter 4 – 3 – 23
 - b) Brihadaranyaka Upanishad → Chapter 1 – 4 – 2
 - c) Taittiriya Upanishad → Chapter 2 – 7 – 1
 - d) Brihadaranyaka Upanishad → Chapter 2 – 4 – 6 and 4 – 5 – 7
 - e) Katho Upanishad → Chapter 2 – 1 – 10

721)

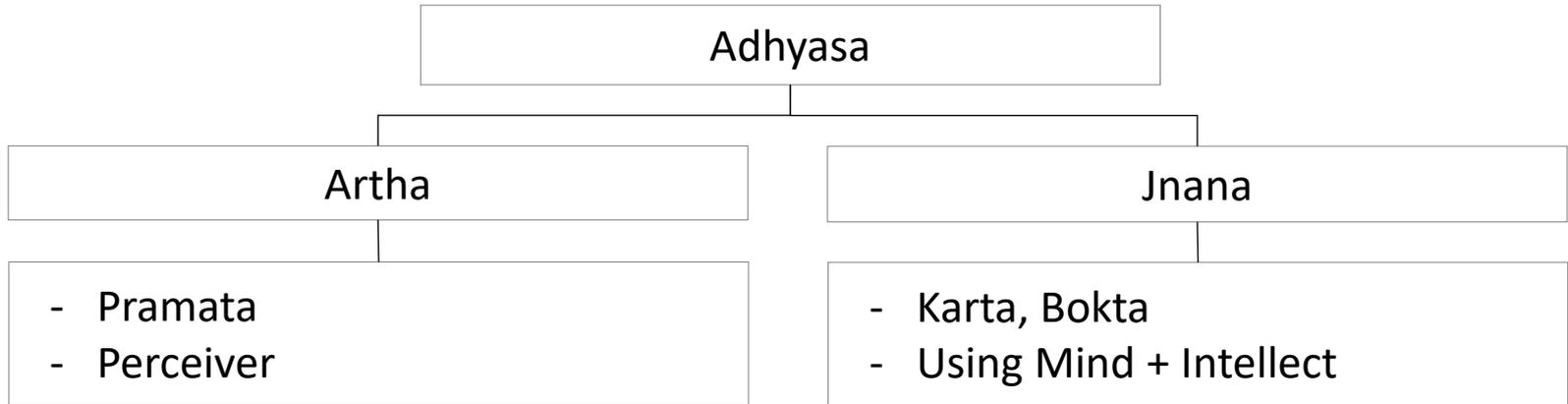


- Central message of Veda get in Mandukya Upanishad and Brahma Sutra Bashyams of Shankara.
- Simple study of Upanishad does not reveal Advaita Truth.

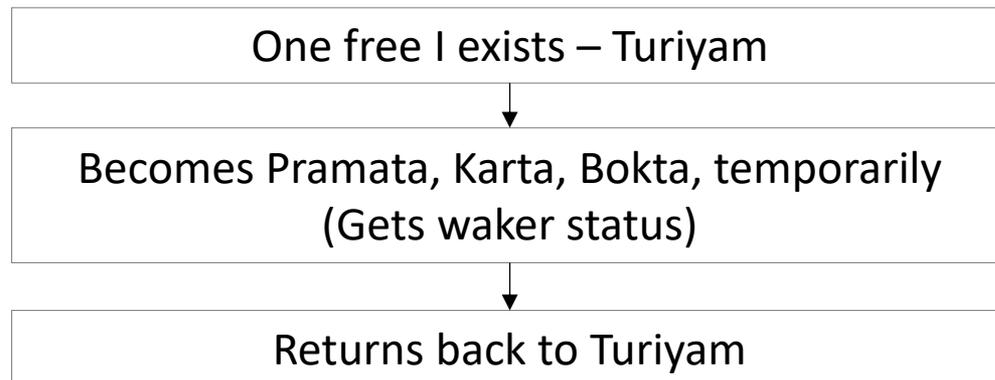
722)



723)



724)



725) Brihadaranyaka Upanishad :

- Idam Sarvam Yadayam Atma.
- Everything we experience is Atma.

726) Brihadaranyaka Upanishad : Chapter 1 – 4 – 10

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

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannrṣirvāmadevaḥ pratipede,
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
aham brahmāsmīti, sa idaṃ sarvam bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
atha yo'nyāṃ devatāmupāste, anyo'sāvanyo'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhun̄jyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādiyamāne'priyam bhavati, kiṃu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

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

- Avidya Sutra
- Criticism of Dvaitam.

727) Brihadaranyaka Upanishad : Chapter 1 – 4 – 7

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

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

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

- Vidya Sutra
- Atma Iti Eva Upasita

727) Kaivalya Upanishad : Verse 20

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

aṇoraṇīyānaḥameva tadvanmahānaḥam viśvamahaṁ vicitraṁ |
purātano'haṁ puruṣo'hamīśo hiraṇmayo'haṁ śivarūpamaṣmi || 20||

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious. [Verse 20]

728) Taittiriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṃ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyaabhisamviśanti |
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā ॥ 2 ॥

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

729) Karika No. 14 :

Aim of Chapter 4 :

- To establish Atma is Advaitam, Akaranam.
- Can't multiply into many or produce anything.

730)

3 Lingas used for Tatparya
Nishchaya of Veda

Apoorvata

- No other Pramanam
reveals Jiva – Ishvara
Abheda Tatvam

Phalam

- Moksha promised only by
Advaita Jnanam

Artha Vada

731) Why Veda talks about creation, if Abheda, no creation is the truth?

a) Taittiriya Upanishad : Chapter 3 – 1 – 2

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṃ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyaabhisamviśanti |
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

b) Taittiriya Upanishad : Chapter 2 – 1 – 2

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

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

c) Chandogya Upanishad : Chapter 6 – 2 – 3

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ।
तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजसा
एव तदध्यापो जायन्ते ॥ ६.२.३ ॥

tadaikṣata bahu syāṁ prajāyeyeti tattejo'sṛjata tatteja
aikṣata bahu syāṁ prajāyeyeti tadapo'sṛjata |
tasmādyatra kvaca śocati svedate vā puruṣastejasa
eva tadadhyāpo jāyante || 6.2.3 ||

That Existence decided: 'I shall be many. I shall be born.' He then created fire. That fire also decided: 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 - 2 - 3]

d) Brihadaranyaka Upanishad : Chapter 2 – 1 – 20

स यथोर्णनाभिस्तन्तुनोच्चरेत्,
यथाग्नेः कशुद्रा विस्फुलिङ्गा
व्युच्चरन्ति, एवमेवास्मादात्मनः
सर्वे प्राणः, सर्वे लोकाः, सर्वे देवाः,
सर्वानि भूतानि व्युच्चरन्ति;
तस्योपनिषत्—सत्यस्य सत्यमिति
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ २० ॥

sa yathorṇanābhistantunoccaret,
yathāgneḥ kśudrā visphuliṅgā
vyuccaranti, evamevāsmādātmanaḥ
sarve prāṇaḥ, sarve lokāḥ, sarve devāḥ,
sarvāni bhūtāni vyuccaranti;
tasyopaniṣat—satyasya satyamiti
prāṇā vai satyam, teṣāmeṣa satyam || 20 ||

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upaniṣad) is 'the Truth of truth.' The vital force is truth, and It is the truth of that.
[2 - 1 - 20]

732) Gauna Vakhyam :

- Temporarily accepted, secondary statements.

733)

Veda Purva	Veda Antha
- Karma Khanda does not say Bheda is seeming difference	- In Jnana Khanda - Veda says Bheda is seeming difference

3 Stages of teaching

- Paramatma created the world
- **Taittiriya Upanishad :**
Chapter 2 – 1 – 1

- Paramatma enter every Body as Jivatma
- **Taittiriya Upanishad :**
Chapter 2 – 1 – 7

- Mahavakyam
- **Taittiriya Upanishad :**
Chapter 2 – 1 – 8

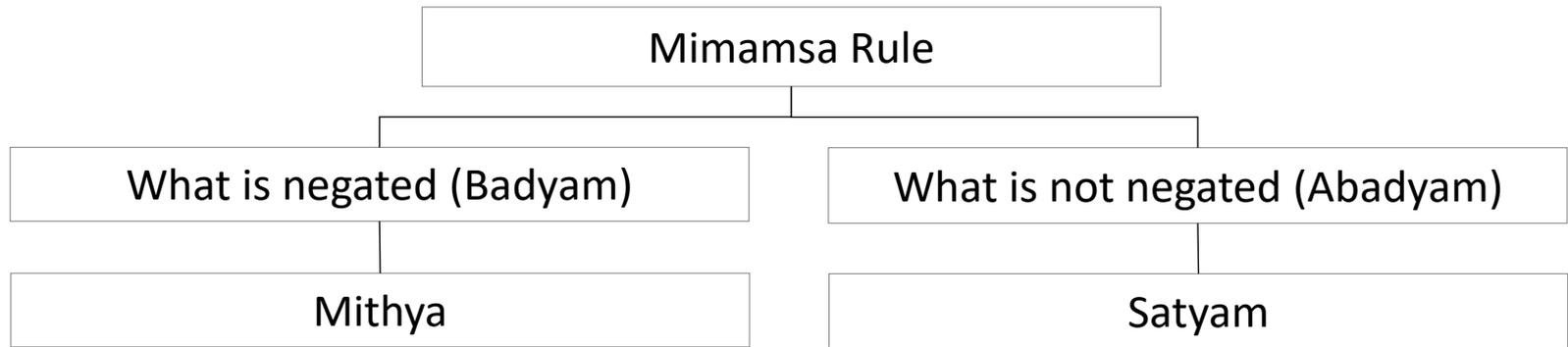
Taittiriya Upanishad :

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

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

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

735)



- Anadigata, Abadita, Asandighda, Arthavat, Bodha Jnanakam, Pramanam.

736) Advaitam in the beginning and end in Veda.

- In between Dvaitam.
- Hence take it as stepping stone to reach Advaita Jnanam.

Karika No. 14 :

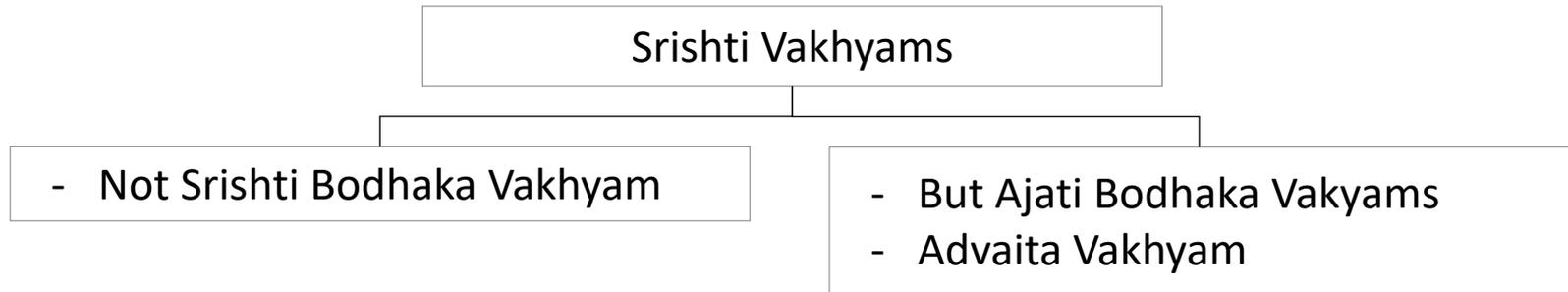
- Dvaitam in between beginning and end, only to understand Advaitam.

737)



Karika No. 14	Karika No. 15
Jiva Srishti negation by Sruti	Jagat Srishti Negation

738) Karika No. 14 :



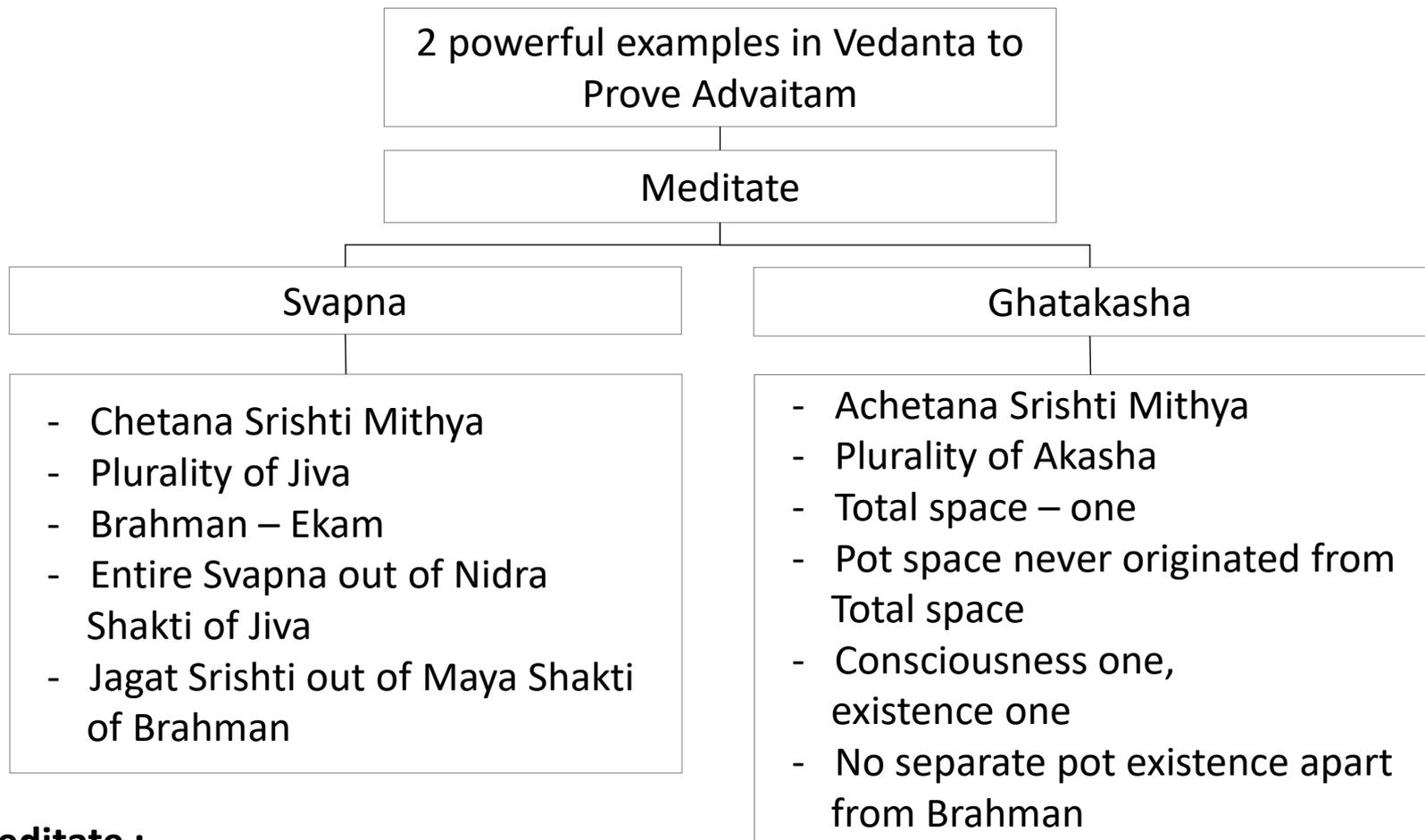
- Mimamsa Rule.

739) Advaitam very clear if this fact is understood.

740)

Brahman = Karanam	World = Karyam
<ul style="list-style-type: none">- Eka (One)- Sara (Content)- Nityam (Eternal)- Satyam (Independently existing)	<ul style="list-style-type: none">- Aneka (Many)- Asara (Container)- Anityam (Mortal)- Mithya (Dependent)

741)



742) Meditate :

- Aham Brahma Asmi Aham Satyam, Jagat Mithya.
- I am none other than Brahman of Upanishad.
- Not Father, Mother, Guru, Rich, Poor, Jnani, Ajnani.
- No titles in Brahman, Sara, Satyam, Nityam, content of Universe, independently existing.
- I have Maya Shakti to create Prapancha the Jivas.

743) Karika No. 15 :

Purva Pakshi :

- Sruti statements in Taittiriya, Mundak, Chandogya Upanishad talk about origination of the world from Brahman.
- How do you negate creation in Jagrat.
- Powerful question of Purva Pakshi.

744) Gaudapada :

- Already answered in Chapter 3 – Karika 10.
- Svapnavatu.

- **Dream world seemingly originates from waker – Nidra Shakti.**
- **Waking world seemingly originates from Brahman – Maya Shakti.**

745) Why repeated in Karika No. 15 – Chapter 3?

- To reveal Adhishtanam Brahman.
- Once Brahman understood, creation should be forgotten.
- Adhyaropa – Apavadabyam, Artha – Jnana Adhyasa, Adhishtanam Brahman.

746) Example :

- **Accept Pot**
- **Introduce clay**
- **Pot born, sustained, resolves into clay.**
- **Pot = Name and form**
- **Clay = Reality**

747) World exists

- Is born, sustained, resolves into Brahman.
- World = Name + Form
- Brahman = Adhishtanam, eternal
- Apply all Sruti statements Asparsham, Aksharam etc to Brahman.
- All reveal Brahman the reality.

748) a) Kaivalya Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.

[Verse 15]

- Adhyaropa, Pancha Butas accepted.

b) Kaivalya Upanishad :

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

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।
evam veditvā paramātmarūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmarūpaṁ ॥ 24 ॥

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

- Pancha Butas negated
- Apavada

749) Karika No. 15 : Very important

- What is purpose of creation?
- To teach Brahman, Turiyam, Adhishtanam which is there in all 3 periods of time.

750) What type of Brahman?

- Non Karanam Brahman, (w.r.t. Waking World), like Non – Karanam Waker (w.r.t. Dream world)

751) Karika No. 15 :

- The was no origination of creation, is no creation will be no creation.
- Creation in Upanishad is an imagination to reveal Adhishtanam Brahman.
- Srishti Tattparyam Nasti.

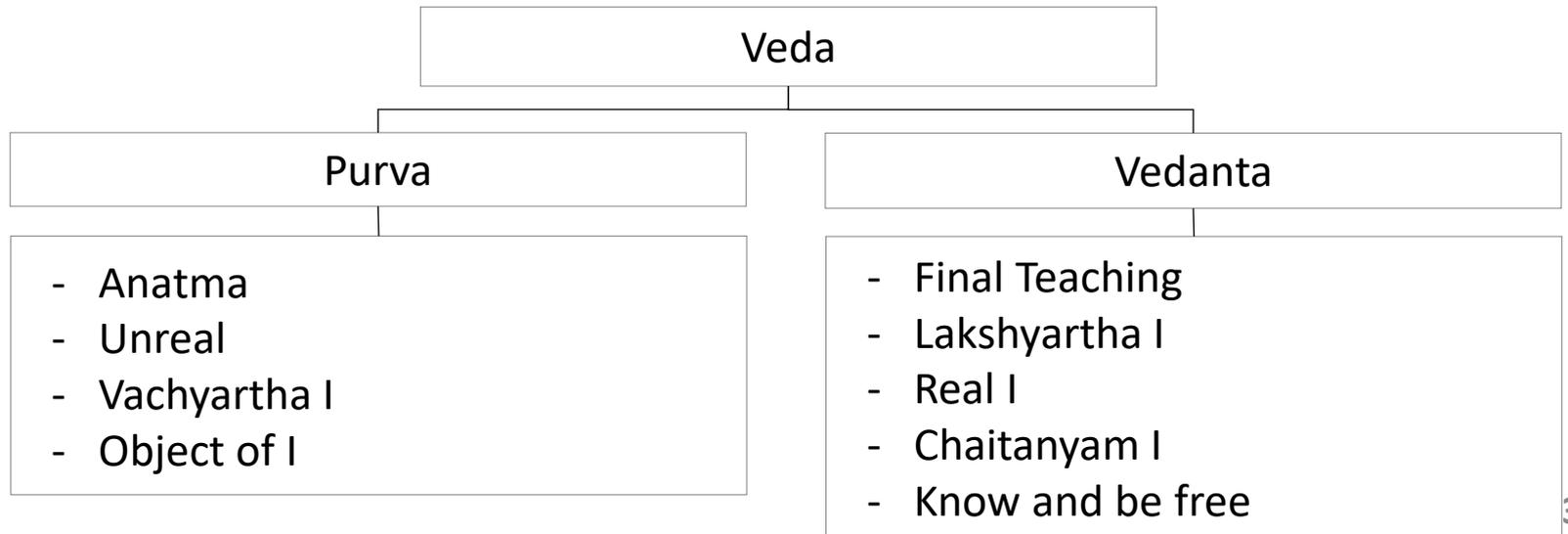
752) Prana Vaisishtya Bodha is Tatparyam in Brihadaranyaka Upanishad – Chapter 1 – 3, Prashno, Chandogya Upanishad.

753) Similarly Brahma Vaisishtyam is Tattparyam.

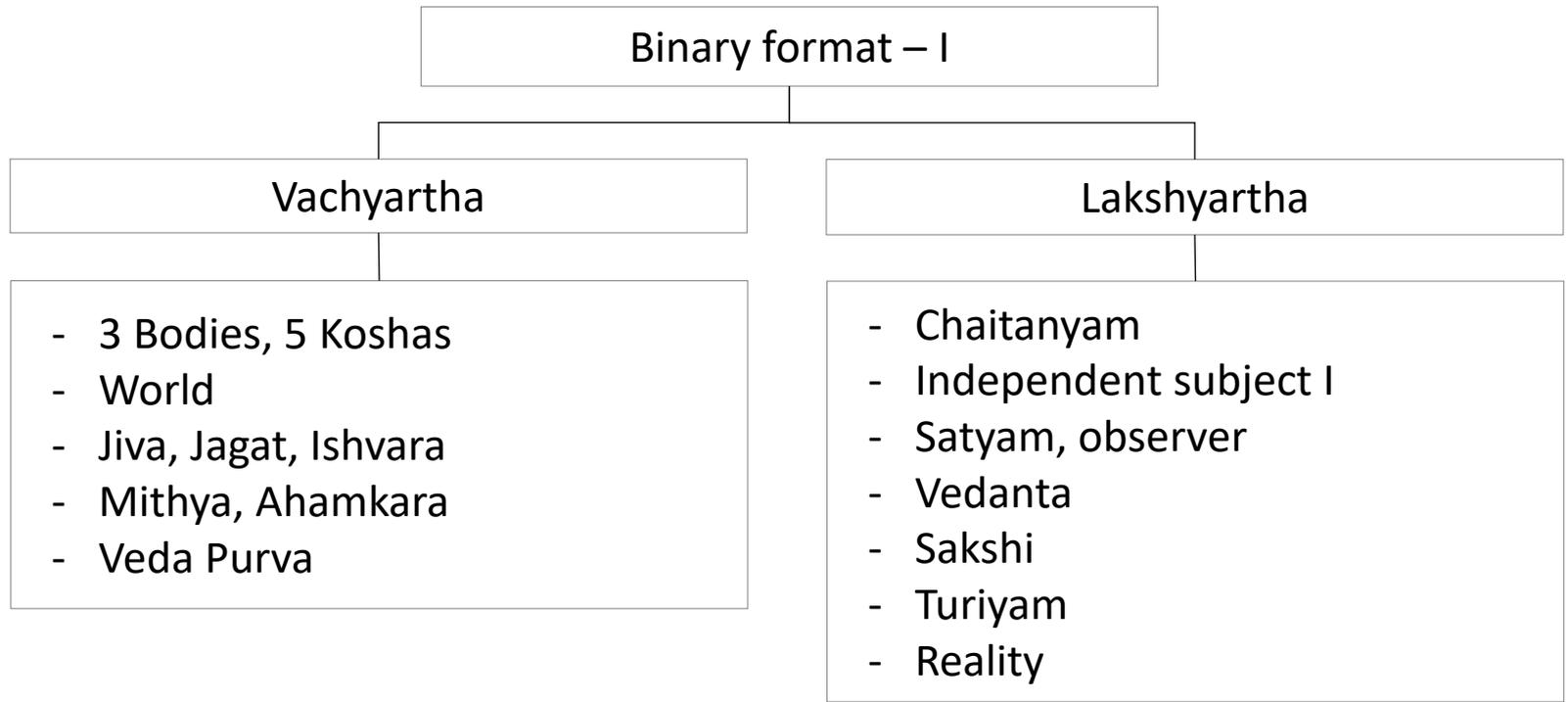
754) Brahman was, is, will be

- Origination of Srishti in waking, dream, sleep is Mithya appearance in Chaitanya Svarupa Brahman, seer Brahman.
- Srishti not a fact.
- Karika No. 15 – Mithyatvam of Jagat.

755) Karika No. 16 : Important



756)



- Vedanta over.

757) 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]

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

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

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

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

- Entire Vedanta.
- Satyam, Mithya.

758) Taittiriya Upanishad :

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

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
satyaṁ jñānamanantaṁ brahma |
yo veda nihitaṁ guhāyāṁ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

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

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṃ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyaabhisamviśanti |
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

759) Gita :

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

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

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

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

760) Keno Upanishad :

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

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

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [1 – 2]

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [11 – 4]

761)

Chaitanyam one – appears as

Jagat

Ishvara

Jiva

- This is final teaching of Veda.

762) Upasana for Madhyama

- Karma Yoga for Mandah
- Jnana Yoga for Uttama.
- Upasana = Obstacle for Uttama.

- **Uttama has clear knowledge Aham Ekaha Atma Asmi, Advitiya, without a second.**

763) From Dasoham Bavana come to Soham Bavana.

Sruti :

a) Keno Upanishad :

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [1 – 5]

- Transcend Upasya – Upasaka Bheda.
- Come to Turiyam, Paramartika Satyam.

b) Mandukya Upanishad :

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।
प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

upāsanāśrito dharmo jāte brahmaṇi vartate |
prāgutpatterajaṃ sarvaṃ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]

- Upasaka – Unfortunate.
- Grow out.

c) Chandogya Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्भ्यः सोम्य
शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन
सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्ति स्रो
देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६.८.६ ॥

tasya kva mūlaṃ syādanyatrādbhyḥ somya
śuṅgena tejo mūlamanviccha tejasā somya śuṅgena
sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ
sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro
devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati
taduktaṃ purastādeva bhavatyasya somya puruṣasya
prayato vāṅmanasi sampadyate manaḥ prāṇe
prāṇastejasi tejaḥ parasyāṃ devatāyām || 6.8.6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity. [6 - 8 - 6]

- Tat Tvam Asi.
- Understand that Paramatma in the world is you the Chaitanyam in this body – mind complex.
- Drop Bheda between Jivatma – Paramatma.

d) Chandogya Upanishad :

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा
 पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत
 आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं
 मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन
 आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु
 कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते
 क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो
 भवति ॥ ७.२५.२ ॥
 ॥ इति पञ्चविंशः खण्डः ॥

athāta ātmādeśa evātmaivādastādātmopariṣṭhādātmā
 paścādātmā purastādātmā dakṣiṇata ātmottarata
 ātmaivedaṃ sarvamiti sa vā eṣa evaṃ paśyannevaṃ
 manvāna evaṃ vijānannātmaratirātmakrīḍa ātmamithuna
 ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu
 kāmacāro bhavati atha ye'nyathāto viduranyarājānaste
 kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣvakāmacāro
 bhavati || 7.25.2 ||
 || iti pañcaviṃśaḥ khaṇḍaḥ ||

Next is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 - 25 - 2]

- Atma alone is there.
- There is no world of plurality.
- Bada Samanadhi Karanyam.

764) Karika No. 17 :

- What is glory of Advaita Darshanam?
- It is Samyak Darshanam.
- Clear knowledge, right knowledge of the universe and the self.
- **Knowledge that I am nondual Atma.**
- **Vision given by Sruti, Yukti, Anubhava.**

765)

3 Visions of Anjaneya

w.r.t. Body

- Dasoham
- Dvaitam

w.r.t. Chidabhasa

- Part – Amsha
- Visishta Advaitam

w.r.t. Chit - Sakshi

- I am you
- Advaitin

Gita : Chapter 15

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]

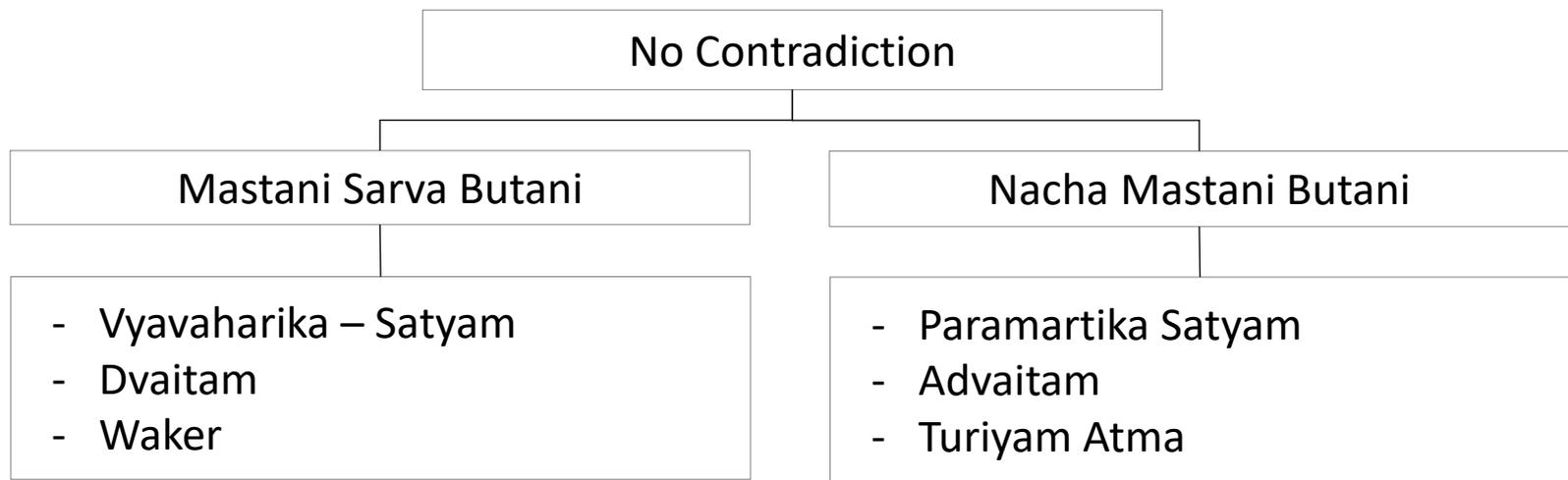
766)

Contradictions

Vyavaharika – Dvaitam
Vyavaharika – Advaitam

Paramartika – Dvaitam
Paramartika – Advaitam

767)

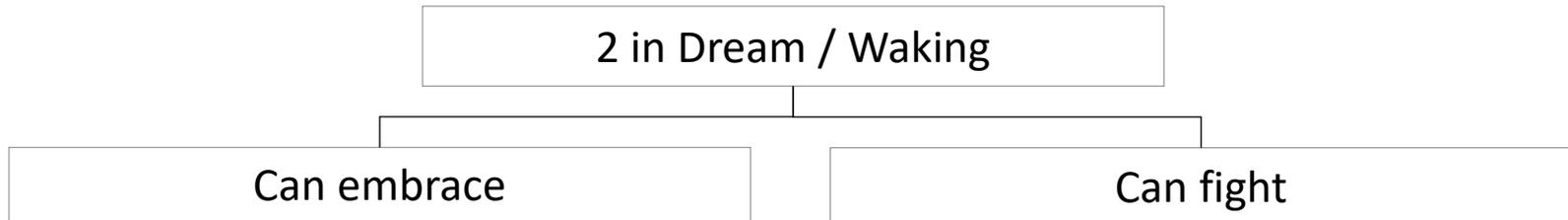


- Veda gives complete vision of the Universe – Poornam Adah.

768)

Sankhya	Neiyayika
- Sat Karya Vada	- Asat Karya Vada - Aramba Vada

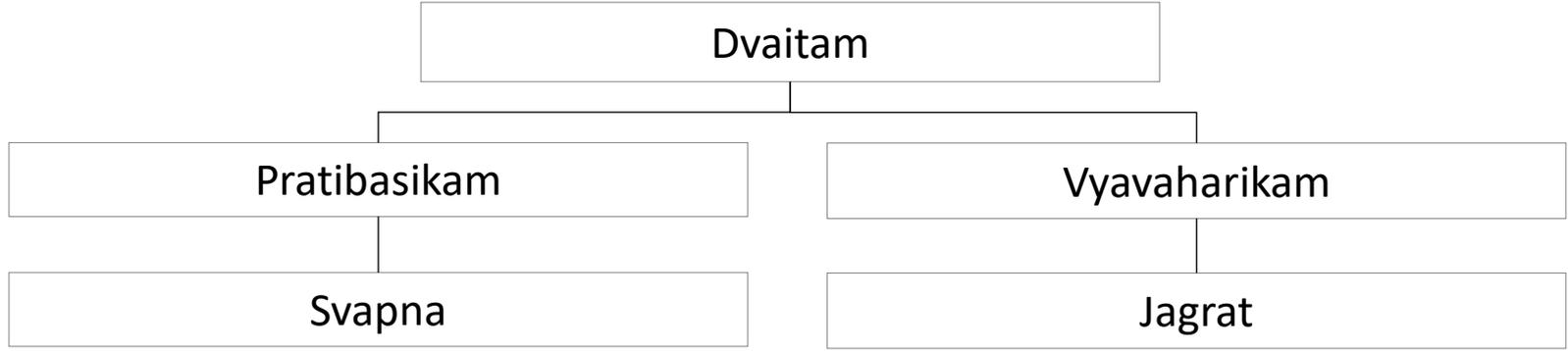
769)



- One in Dream and other in waking can't embrace or fight.
- Turiyam can't embrace or fight wit Ahamkara – Vyavaharika I.
- Like Light – Darkness.

770) Karika No. 18 :

- When orders are different, Advaitam (Paramartikam) will not contradict Dvaitam.



771) For Dvaitins, no Paramartikam, and Advaitam can't co-exist with Dvaitam.

- Can never understand us.

772) Dvaitam = Product, Karyam of Advaitam

= Vivarta Karyam

= Adhyastham

- What is Pramanam?

773) Chandogya Upanishad : Chapter 6 – 2 – 2

कुतस्तु खलु सोम्यैवंस्यादिति होवाच
कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥ ६.२.२ ॥

kutastu khalu somyaivaṃsyāditi hovāca
kathamasataḥ sajjāyeteti | sattveva somyedamagra
āsīdekamevādvitīyam || 6.2.2 ||

The father said: 'O Somya, what proof is there for this—that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second'. [6 - 2 - 2]

a) Tad Eva Soumya Idam Agra Asit

- **Turiyam = Absolute reality introduced as Karanam, Advaitam.**
- **World = Karyam, Dvaitam product.**

b) Tatu Tejo Asrujata

- Produced fire

774)

Advaitam	Dvaitam
- Turiyam	- Karyam
- Ekam Eva Advitiam	- Product
- Karanam	- Mithya
- Satyam	

Corollary :

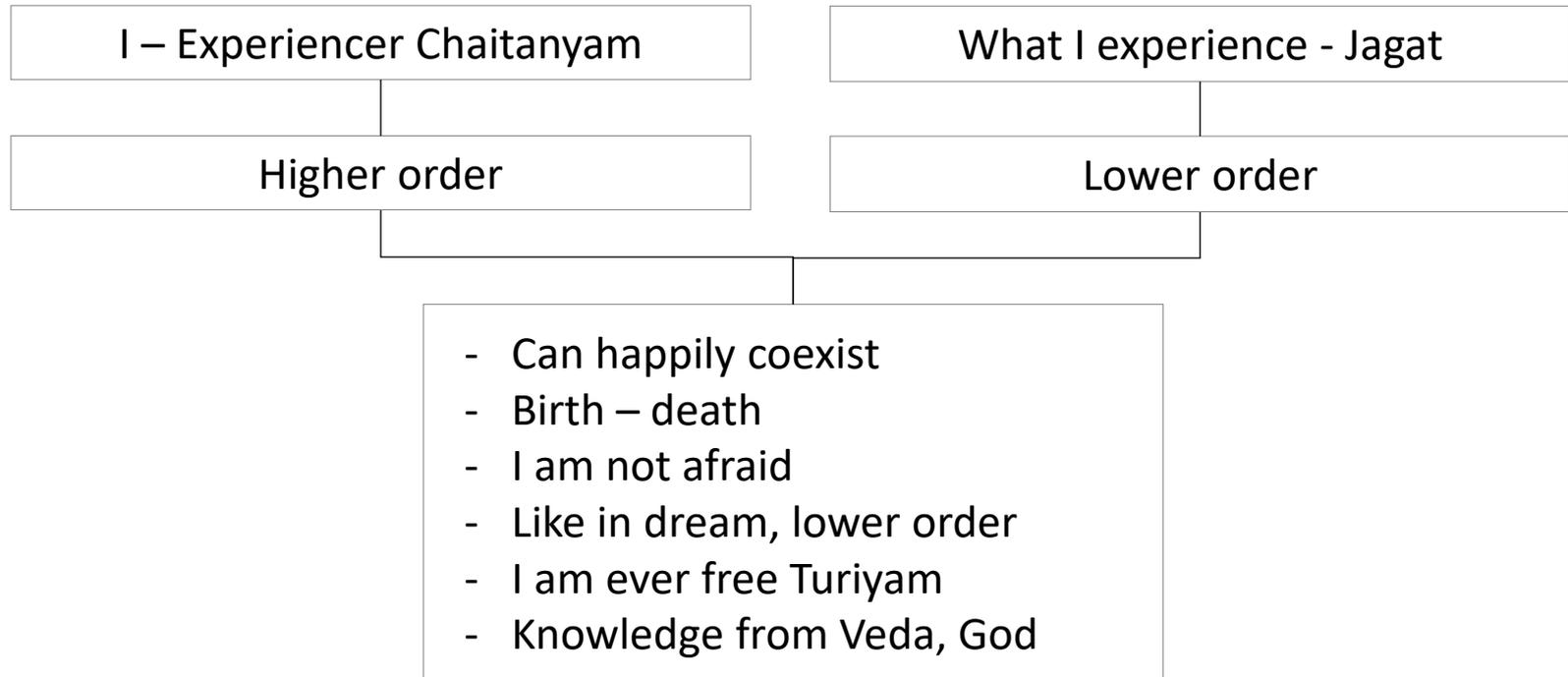
- Can coexist
- No need to withdraw into Samadhi.

- **Thoughts can happily exist, giving rise to Vyavaharika Anubhava.**

775) Vedanta changes vision, thoughts patterns and makes one free.

- Advaita vision replaced by Advaita vision by Brahma Jnanam.

776) Advaitin :



777) Chandogya Upanishad : Chapter 6 – 2 – 1, 2, 3 very important in Advaitam

- Establishes Brahman, Turiryam



- Karanam
- Satyam

- World = Karyam – product
- Lower order of reality.

3 Examples :

- Gold – Ornaments
- Clay – Pot
- Iron – Instruments
- Products = Vacharambanam, Mithya, Dvaitam
- Satyam = Advaitam
- Vedanta over.

778) Similarly Taittiriya Upanishad :

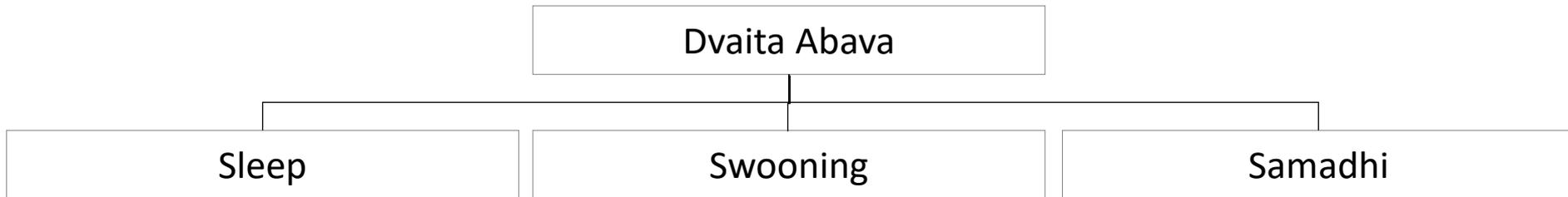
ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्सह ।
 ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
 satyaṃ jñānāmanantaṃ brahma |
 yo veda nihitaṃ guhāyāṃ parame vyoman |
 so'snute sarvān kāmānsaha |
 brahmaṇā vipāściteti || 1 ||

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

Brahman	World
<ul style="list-style-type: none"> - Advaitam - Karanam 	<ul style="list-style-type: none"> - 5 Elements - Karyam - Mithya - Dvaitam

- In every Upanishad pull out Mahavakyas and establish Advaitam = Karanam, world = Karyam.
- Page 149 : Whole Vedanta in one Paragraph.



- Mind does not entertain thoughts, Triputi gone.
- Ahamkara gone, no Dvaitam, no world, no Maya Shakti.
- What remains?
- Advaita Turiya Atma alone, my Svarupam, Satyam, Karanam.

779) Kaivalya Upanishad :

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः ।
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

punaśca janmāntarakarmayogātsa eva jīvaḥ svapiti prabuddhaḥ ।
puratraye kṛīḍati yaśca jīvastatastu jātaṁ sakalaṁ vicitraṁ ।
ādhāramānandamakhaṇḍabodhaṁ yasmiँllayaṁ yāti puratrayaṁ ca ॥ 14॥

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution.

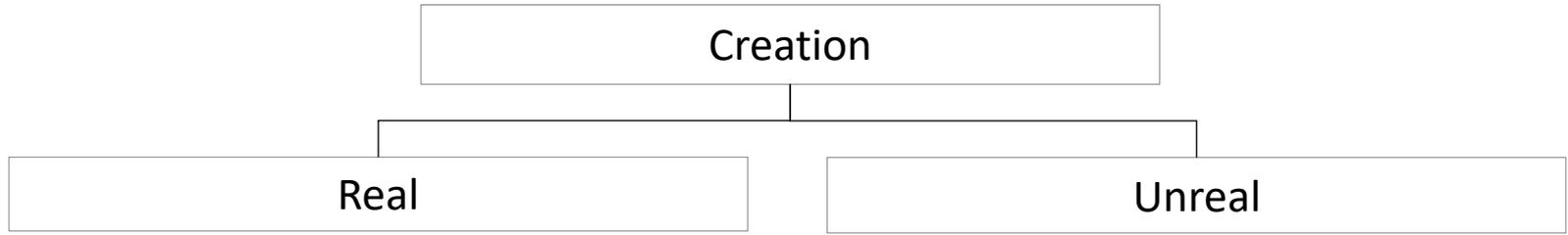
- Because of Purva Janma thoughts, Karana Shariram, one wakes up.
- Advaitam to Dvaitam to Advaitam is cycle of birth – death.

X)

Anvaya	Vyatireka
- Thoughts / Triputi Satve - Dvaita Bhave	- Thoughts / Triputi Abava - Dvaita Abhava

- Thoughts = Karanam
- World = Karyam
- World does not have independent existence.
- My nature = Thoughtless, without 3 Sharirams.

780)



- Veda Vakhyams of creation talk about seeming creation, not real creation.
- Interpret creation Vakhyams of creation as seeming creation, like seeming dreamer, dream world.

Waker	Turiyam
<ul style="list-style-type: none">- Creates Dreamer + Dream world- Dream world appears, disappears	<ul style="list-style-type: none">- Creates waker + waking world- Waking world appears, Drishyatvam, disappears as per Prarabda of Jiva

781) Sruti talks of creation and negates.

Katho Upanishad :

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

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

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

Kaivalya Upanishad :

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

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

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

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

Brihadaranyaka Upanishad : Neti Neti

तस्य हैतस्य पुरुषस्य रूपम् ।
यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,
यथाग्न्यर्चिः, यथा पुण्डरीकम्,
यथा सकृद्विद्युत्तमः;
सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद;
अथात आदेशः—नेति नेति,
न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति;
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६ ॥

tasya haitasya puruṣasya rūpaṁ ।
yathā māhārajanam vāsaḥ,
yathā pāṇḍvāvikam, yathendragopaḥ,
yathāgnyarciḥ, yathā puṇḍarīkam,
yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya
śrīrbhavati ya evaṁ veda;
athāta ādeśaḥ—neti neti,
na hyetasmāditi netyanyatparamasti;
atha nāmadheyam—satyasya satyamiti;
prāṇā vai satyam, teṣāmeṣa satyam ॥ 6 ॥

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

- Hence waking world is also dream like.
- Hence no Dvaitam only Advaitam is the ultimate lesson, conclusion of Upanishad.

782) Pure Knowledge for Moksha, no mystic experiences

783) Pramanam for 2 realities :

Brihadaranyaka Upanishad :

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

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

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

यद्वै तन्न पश्यति पश्यन्वै

तन्न पश्यति, न हि

द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।

न तु तद्वितीयमस्ति

ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai

tanna paśyati, na hi

draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |

na tu tadvitīyamasti

tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

784) Brihadaranyaka Upanishad : Mahavakya

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

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣiṇām, tathā manuṣyāṇām; taddhaitat
paśyannr̥ṣirvāmadevaḥ pratipede,
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
aham brahmāsmīti, sa idaṃ sarvam bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
atha yo'nyāṃ devatāmupāste, anyo'sāvanyo'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhun̄jyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādīyamāne'priyam bhavati, kiṃu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

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

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

**vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||**

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

सुहृन्मित्रार्युदासीन
मध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु
समबुद्धिर्विशिष्यते ॥ ६-९ ॥

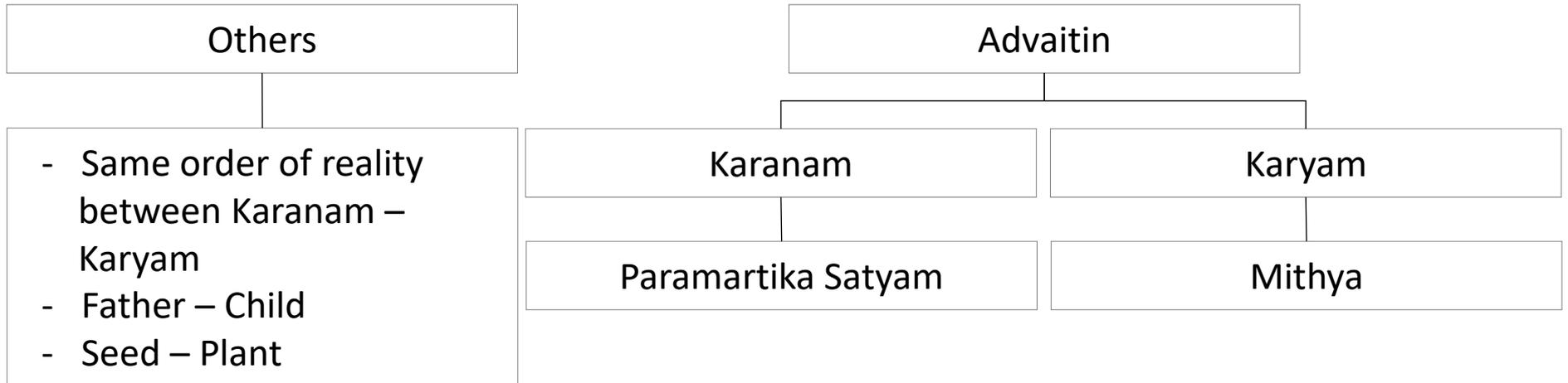
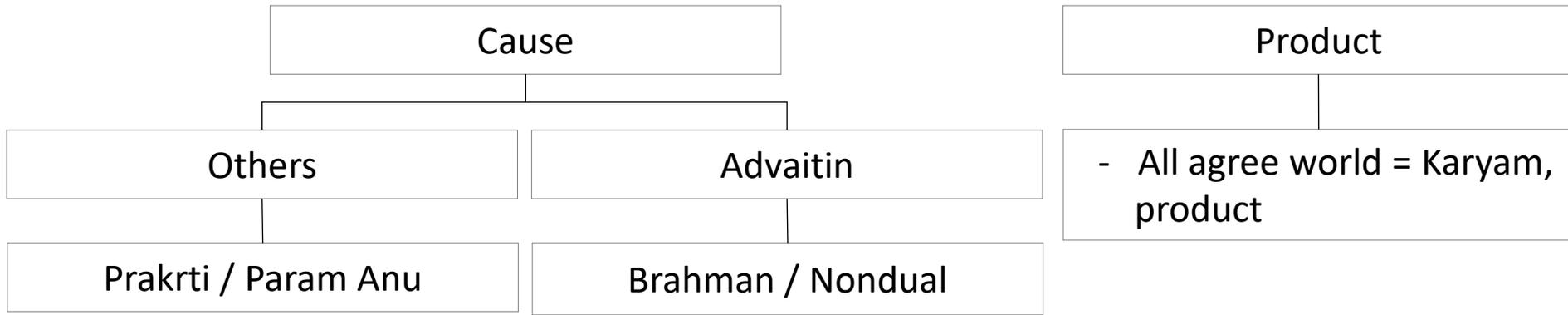
**suhṛn mitrāryudāsīna
madhyasthadvēṣyabandhuṣu |
sādhuṣvapi ca pāpēṣu
samabuddhirviśiṣyatē || 6-9 ||**

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

- Advaitin accommodates all Dvaitins.

786) Karika No. 19 :

Purva Pakshi :



787)

Cause

Undergoes change Parinami

- Gold – Chain, Bangle (Shape change)
- Clay, lump shape transforms into Pot
- Milk – transforms into Yoghurt
- Seed transforms into tree
- Partial transformations

Does not undergo change

- Vivarta
- Sand – Mirage water
- Waker – Dream
- Post – Ghost
- Rope – Snake
- Brahman – Waking world

- If Brahman was Parinami Upadana Karanam, world will be real.
- But being Vivarta Upadana Karanam, remains as substratum for unreal world.

788) Brihadaranyaka Upanishad :

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

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

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

Brihadaranyaka Upanishad :

यद्वै तन्न पश्यति पश्यन्वै
तन्न पश्यति, न हि
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |
na tu taddvitīyamasti
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- Pramanam for Paramartika Satyam – Vivarta Upadana Karanam.

789) Brahmans transform into the world only magically, apparently, seemingly.

790) World seemingly produced, not actually produced because of Dosha in Sense Organs and mind due to Prarabda of Jivas.

- Brahman always exists without change.
- World manifests / unmanifests.

791) Brahman is same in part, present, future.

- Hence if Paramatma becomes Jivatma, it is only seemingly, apparently, magically.
- Example : Waker seemingly becomes dreamer.

792) Really speaking, I am Paramatma always

- Only Mayikally, magically, Turiyam becomes Jiva + Jagat.

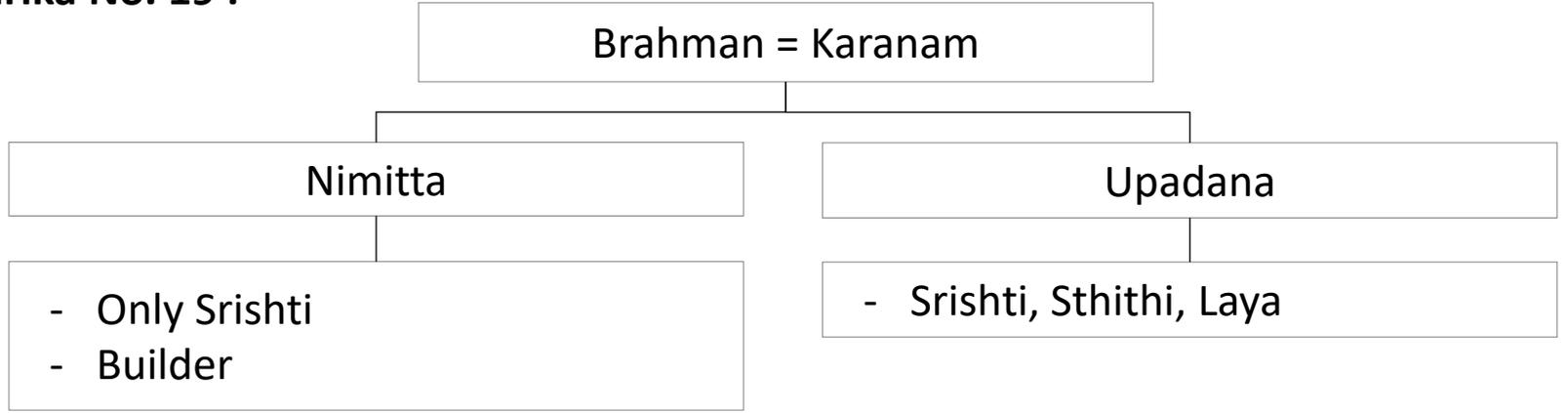
Manisha Panchakam :

ब्रह्मैवाहिदम जगच्च सकलं चिन्मत्रिविस्तारितं
सर्वं चैताद्विध्यया त्रिगुनायोशेषं मया कल्पितम ।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

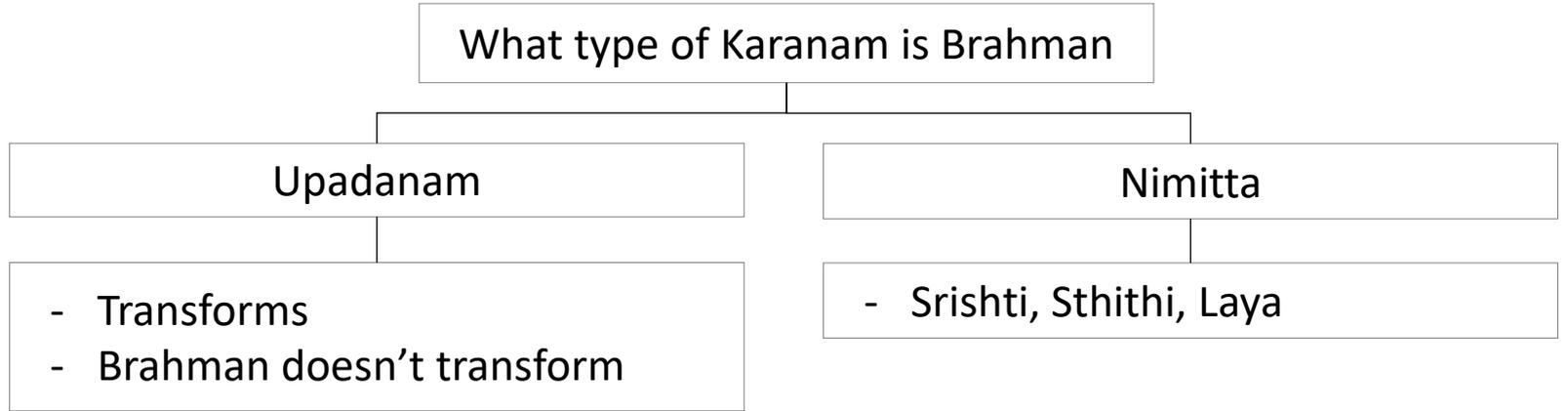
brahmaivaham idam jagacca sakalam cinmatravistaritam
sarvam caitad avidyaya trigunaya'shesham maya kalpitam |
ittham yasya dridha matih sukhatare nitye pare nirmale
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||2||

He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his “ignorance” expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

793) Karika No. 19 :



794)



795) Taittiriya Upanishad : Chapter 3

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṃ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

- It talks of Brahman as Upadana Karanam – Srishti, Sthithi, Laya.
- Brahman as Ishvara is Upadana Karanam, Sagunam = Vyavaharikam.
- Brahman = Nirgunam = Paramartikam.
- Hence have to bring in 2 reality concept, Advaitam.
- With Dvaitam can't accept Veda logically.

796) Wave :

- Rises, remains, resolves into water.
- Both Vyavaharika example.

Dream :

- Rises, remains, resolves into waker.
- Good example.

797) Waker :

- Rises, rests, resolves into Brahman.
- Brahman remains in 3 periods of time.
- I am eternal, Mukti is my intrinsic nature always.

- Moksha promised by Veda = Obtained.

798) Only conviction required by Nididhyasanam.

799)

Brahman is Advaitam, Vivarta Karanam of Jagat concluded because of 3 statements

Taittiriya Upanishad

Katho Upanishad

Purusha suktam

Yatho Imani...
[3 – 1 – 2]

Na Jayate Va Vipashchitu
[1 – 2 – 18]

Ajayamano Bahuda Vijayate
[Verse 21]

Taittiriya Upanishad : Brighu Valli – Chapter 3

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṃ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyaabhisamviśanti |
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

Katho Upanishad :

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

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

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

Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसाः ॥

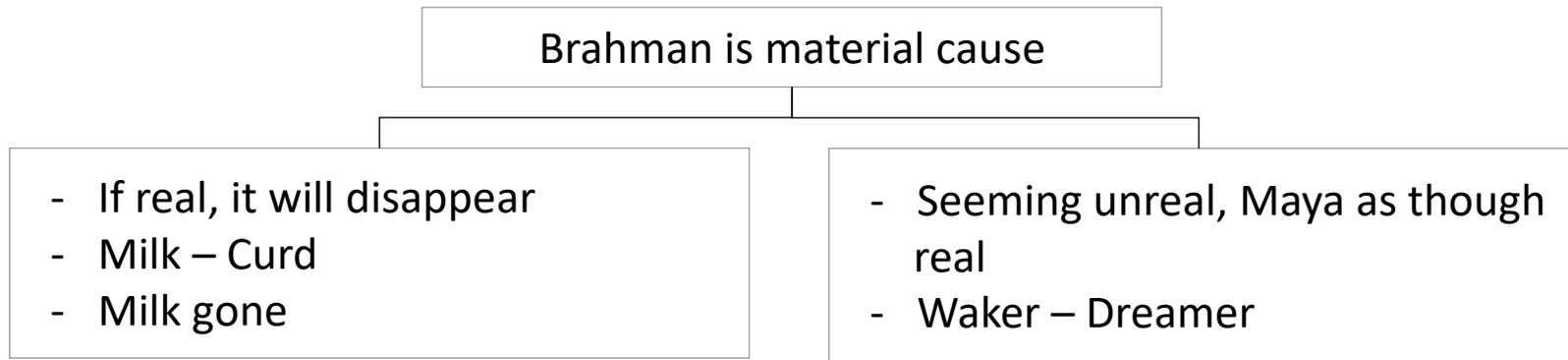
prajāpātīś caratī garbhē antaḥ | ajāyamāno bahudhā vijāyate |
tasya dhīrāḥ pari jānanti yonim | marīcīnām padam icchanti vedhasaḥ ॥

Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn, He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others. [Verse 21]

- Extracted from Sruti, corollary.
- Brahman = Vivarta Upadana Karanam, Advaitam, Satyam.
- Universe = Seeming appearance, Mithya
- Appears, disappears in me the consciousness, Chaitanyam, observer of waking Prapancha.

- Brahma Satyam, Jagan Mithya.
- That Brahman happens to be me the observer right now of the unreal world.
- In that Sakshi alone, world appears, disappears.
- I, Brahman exist independently, hence nondual.
- Duality is seeming appearance like a dream.

800)



801) Karika No. 20 :

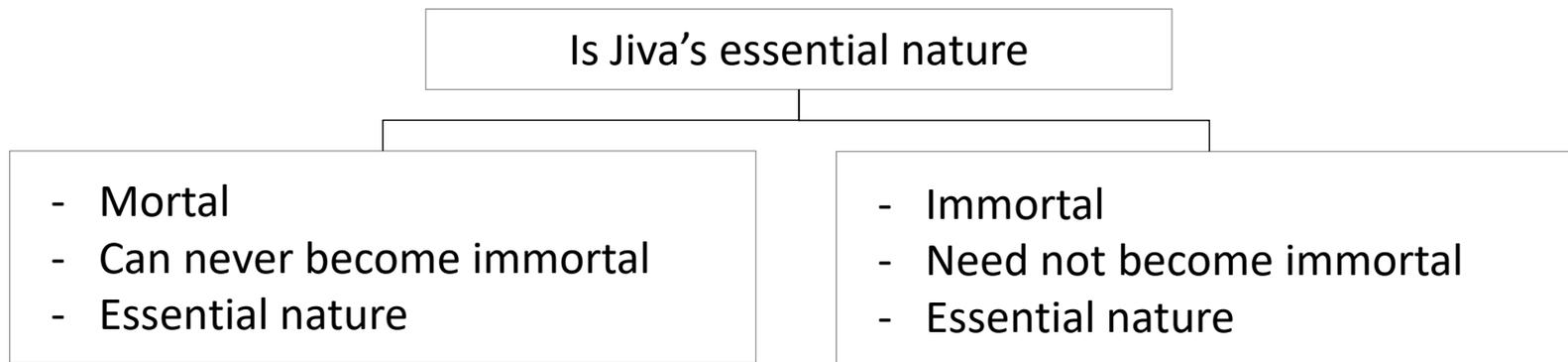
- Brahman intrinsically changeless, how can it transform to become the universe.

802) Karika No. 21 :

- Entire Vedanta based on one important principle.

Essential, intrinsic nature of anything can't go away because it is essential.

803)



- Understand and have conviction, I am ever immortal, till then attend class.

804) Karika No. 22 :

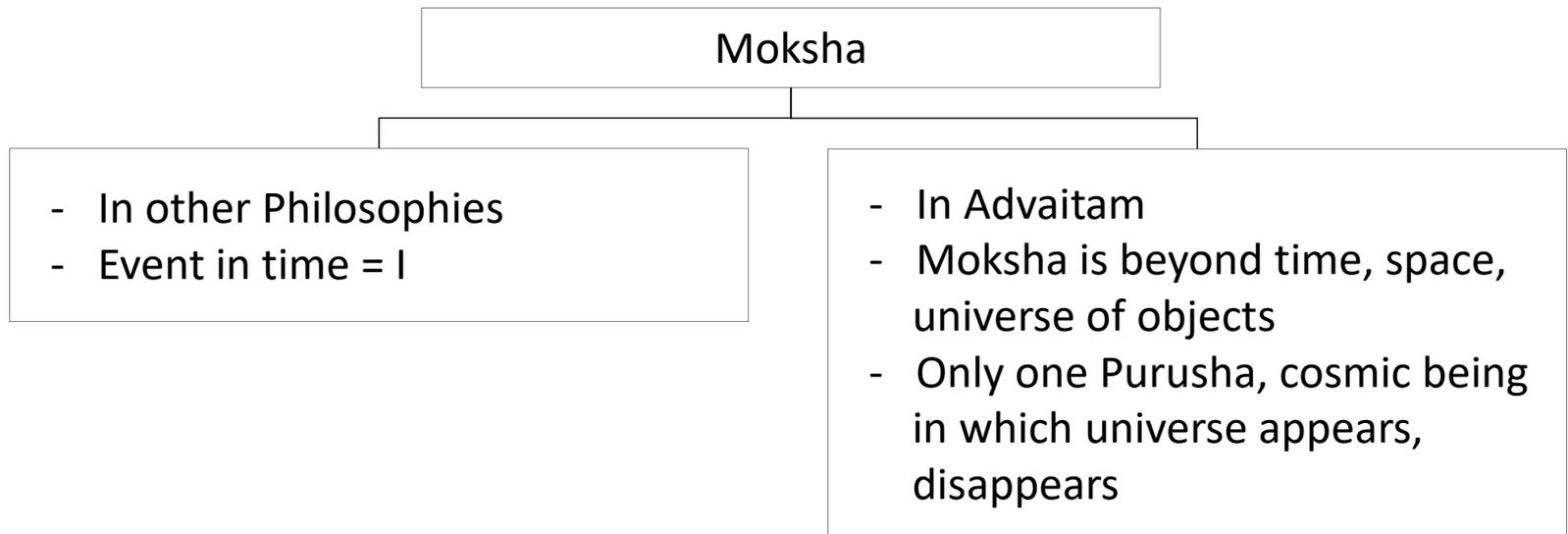
- Assume parinami Karanam works.
- Paramatma becomes Jiva and Jagat.
- Jiva does Sadhana – Karma – Upasana becomes Paramatma.

Karma Upasana gives	Jnana alone gives
<ul style="list-style-type: none">- Anitya Phalam- Temporary Moksha- Anir Moksha Philosophy	<ul style="list-style-type: none">- Nitya Phalam- Permanent Moksha

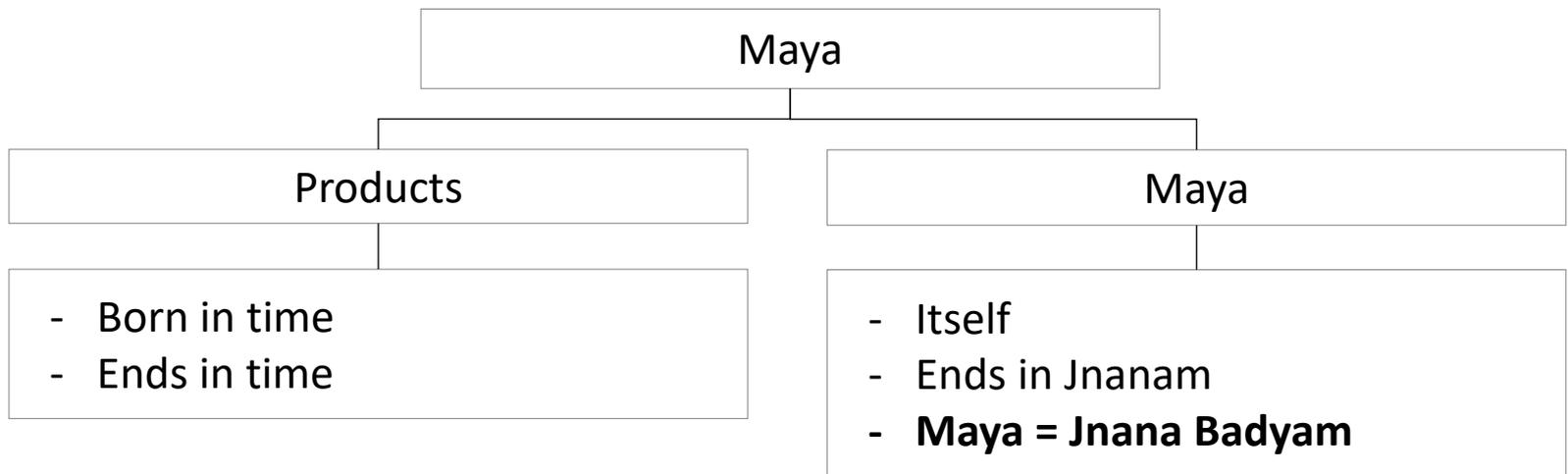
805) In Moksha, we discover – freedom from Body – Mind is our nature.

- Dropping notion is figuratively called attainment of Moksha.

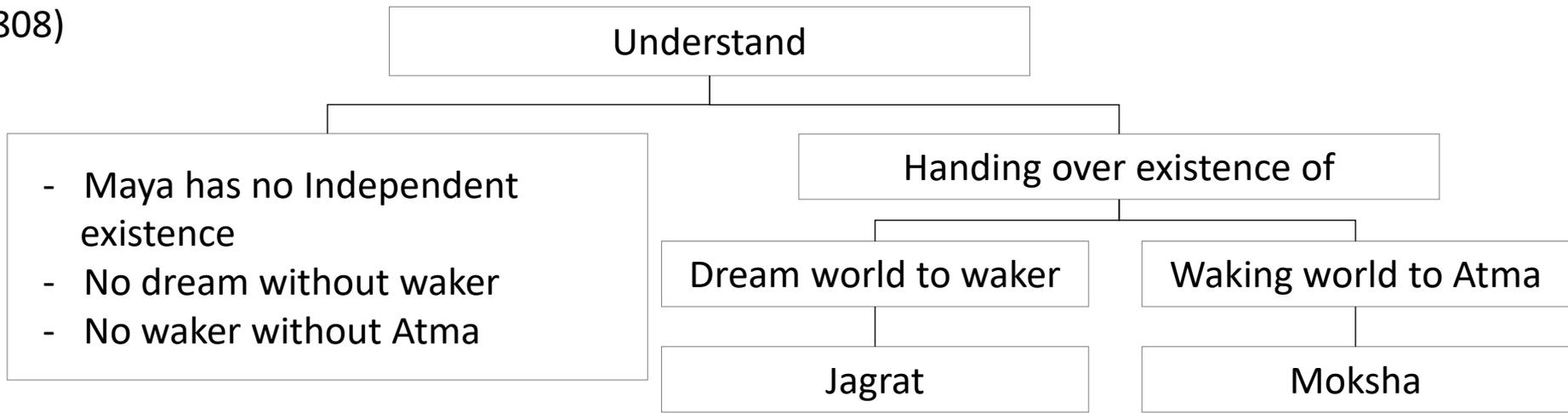
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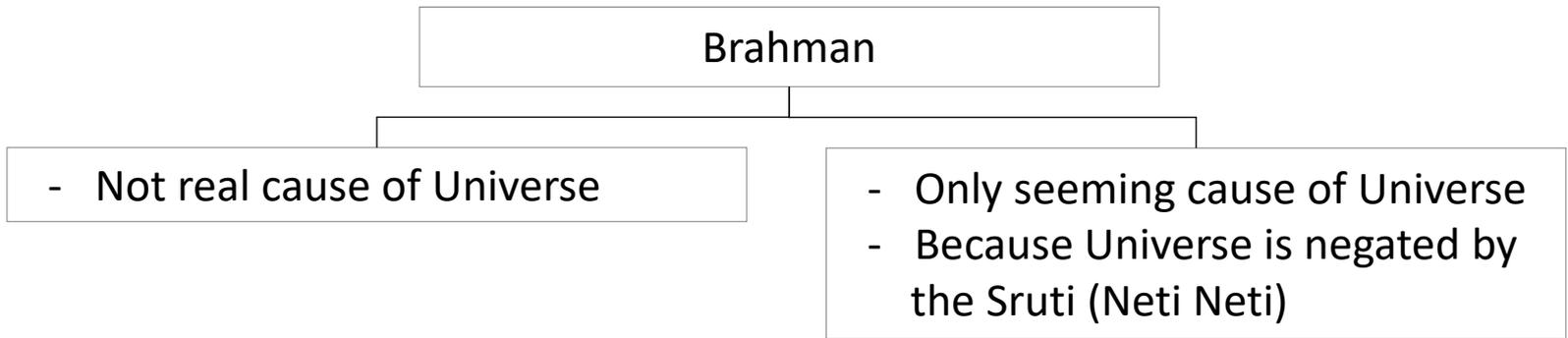
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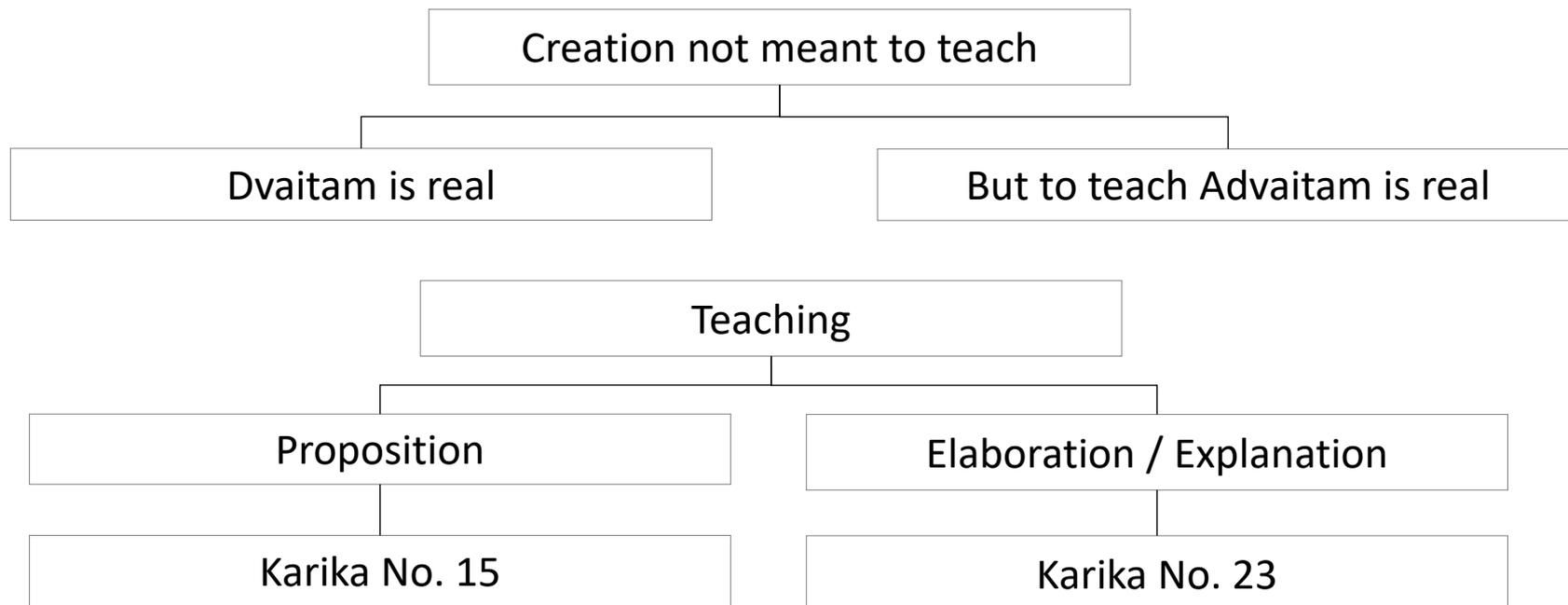
809) Karika No. 23 :



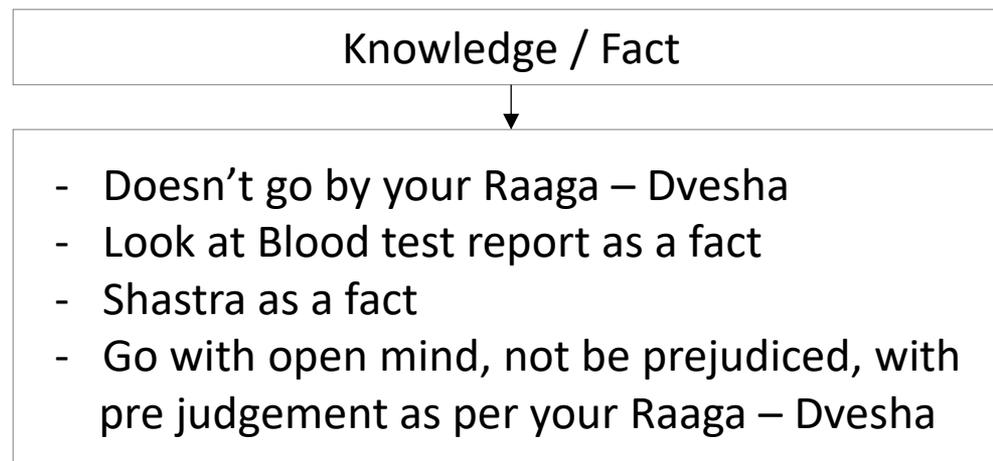
810)

Wrong Conclusion	Right Conclusion
a) Brahman = Parinami Upadana Karanam of Universe b) Changing cause c) Brahman – Satyam World – Satyam	a) Brahman is Vivarta Upadana Karanam of Universe b) Changeless cause c) Brahma Satyam – World Mithya

811)



812)



813) Thesis of 3rd Chapter – Advaita Prakaranam

- Brahman = Akaranam

2nd Chapter :

- Jagan Mithya
- World really not created but seemingly projected by Brahman like dream by waker.

814) Reason :

- Nature of Brahman does not allow it to be cause of anything.
- Asangaha
- Nirvikaraha.

815) Brahman was, is, will ever be Advaitam.

- Never a cause of the Universe.
- That is my real Svarupam.
- World a magic show = Maya Shakti.

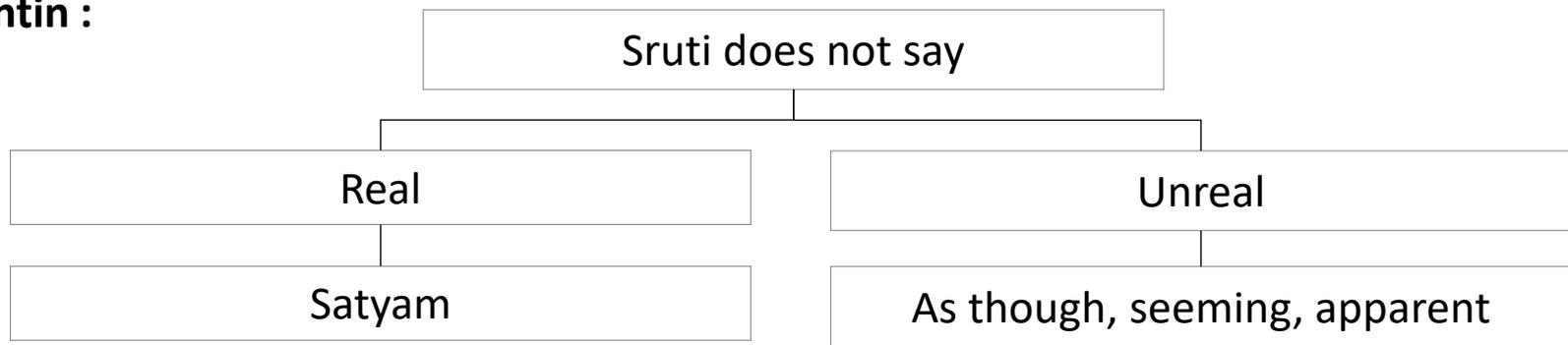
816) Karika No. 23 :

- Brahman was, is, ever absolute reality.
- Waker – As though Karanam of Dream.
- Brahman = As though Karanam of waking.

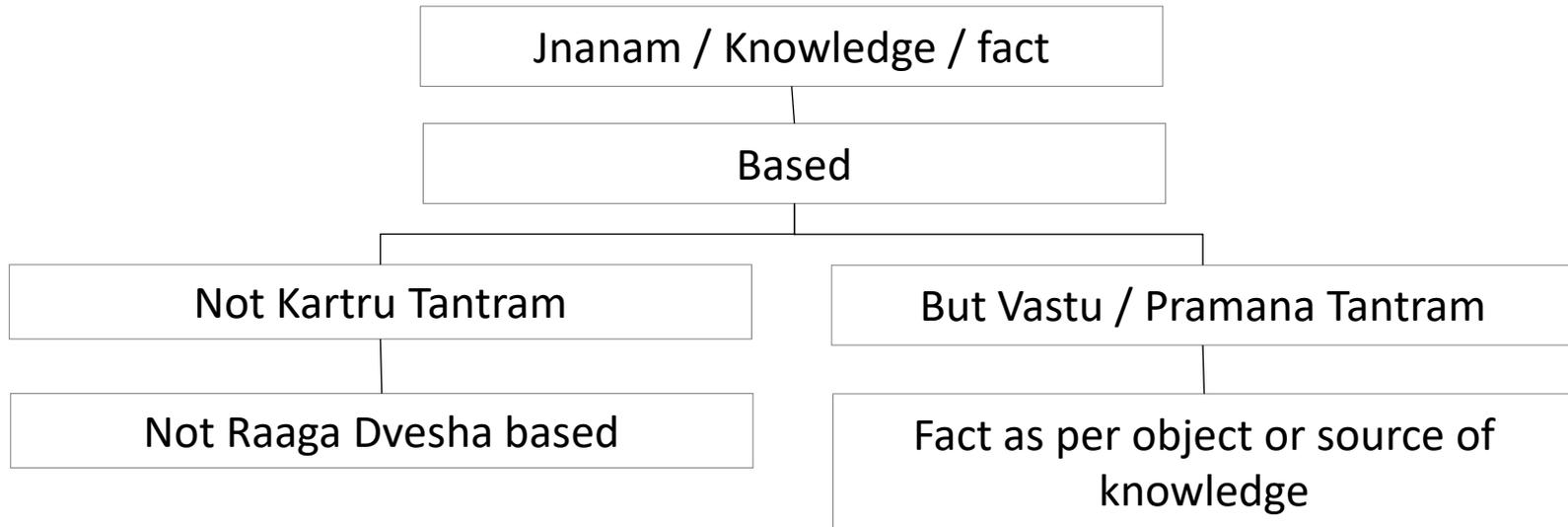
817) Purva Pakshi :

- Many Sruti statements talk of creation.

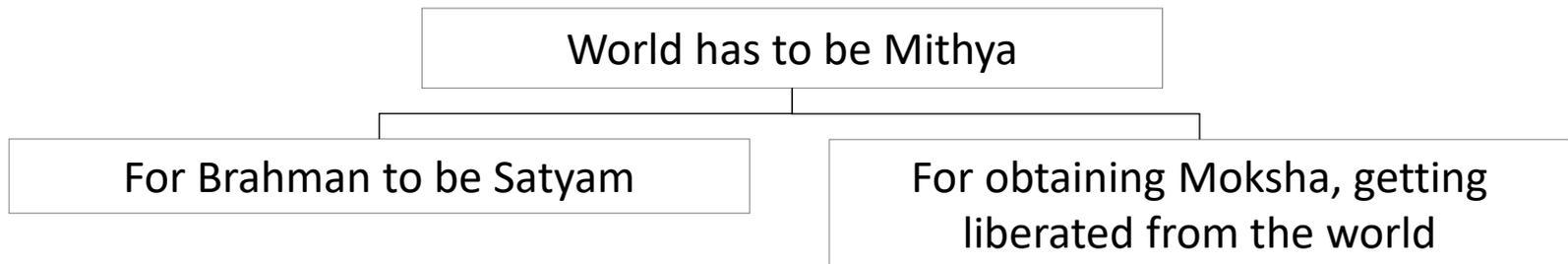
Vedantin :



818)



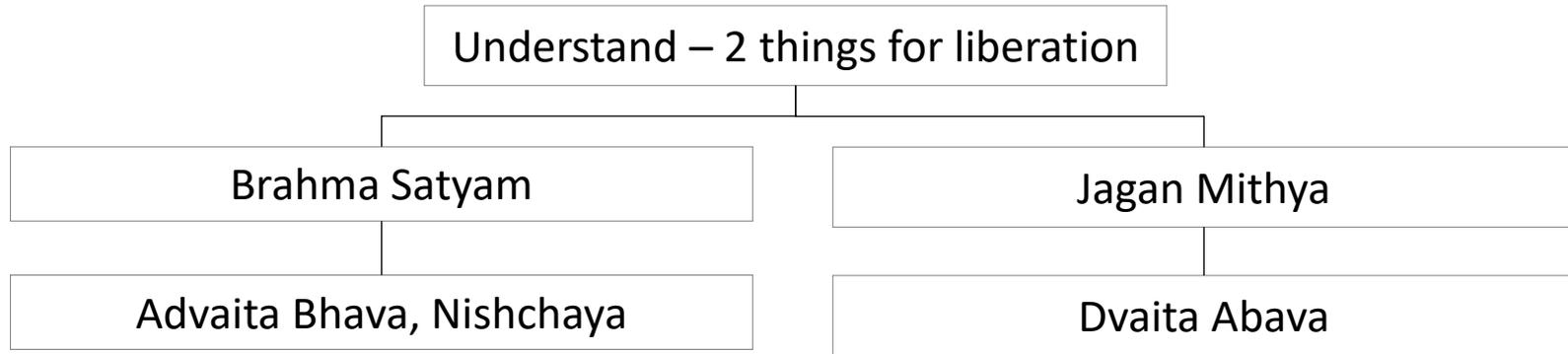
819) Axiom of Vedanta :



- Only Sruti Jnanam can give this Mithyatva Jnanam.
- Nanyat Pankta.

820) To rise above Mithya Jnanam of Rope – Snake, Shell Silver, Dream knowledge of Adhishtanam alone is sufficient.

- No other way.
- Light only way to remove Darkness.
- World is Mithya only Jnanam required for Moksha Prapti.



821) Brahman never created a real Jagrat world, only a Pratibhasika Jagrat world like Dream.

- Manifests – Unmanifests, as though real.

822) Shad Lingas – clues to come to Sruti Tatparya Nishchaya

a) Upakrama → Beginning

b) Upasamhara → End

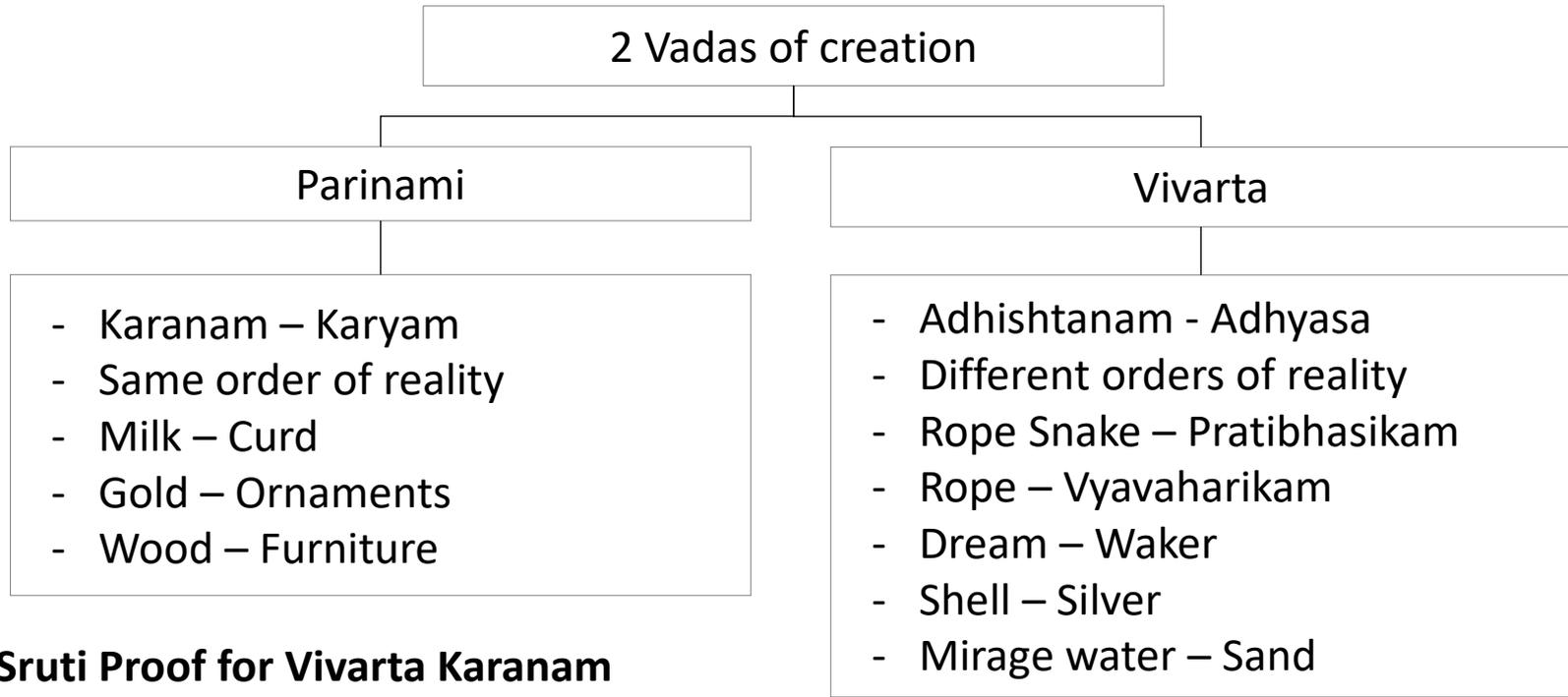
c) Abhyasa → Repetition

d) Apoorvata → Unique

e) Upapati → Logical

f) Artha Vada → Glorification

823)



824) Sruti Proof for Vivarta Karanam

Chapter 3 – K – 24 :

a) Katho Upanishad : Chapter 2 – 1 - 1

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatratnat svayambhuh tasmata paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksat avrtta caksur amrtatvam icchan || 1 ||

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. [II – I – 1]

b) Brihadaranyaka Upanishad : Chapter 2 – 5 – 19

इदं वै तन्मधु

दध्यङ्घ्र्यथर्वनोऽश्विभ्यामुवाच ।

तदेतदृषिः पश्यन्नवोचत् ।

रूपं रूपं प्रतिरूपो बभूव,

तदस्य रूपं प्रतिचक्षणाय ।

इन्द्रो मायाभिः पुरुरूप ईयते,

युक्ता ह्यस्य हरयः शता दश ॥ इति ।

अयं वै हरयः, अयं वै दश च सहस्राणि,
बहूनि चानन्तानि च;

तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,

अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19. ॥

idaṃ vai tanmadhu

dadhyaṅghryatharvano'śvibhyāmuvāca |

tadetadṛṣiḥ paśyannavocat |

rūpaṃ rūpaṃ pratirūpo babhūva,

tadasya rūpaṃ praticakṣaṇāya |

indro māyābhiḥ pururūpa īyate,

yuktā hyasya harayaḥ śatā daśa || iti |

ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,

bahūni cānantāni ca;

tadetadbrahmāpūrvamanaparamanantaramabāhyam,

ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19. ||

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

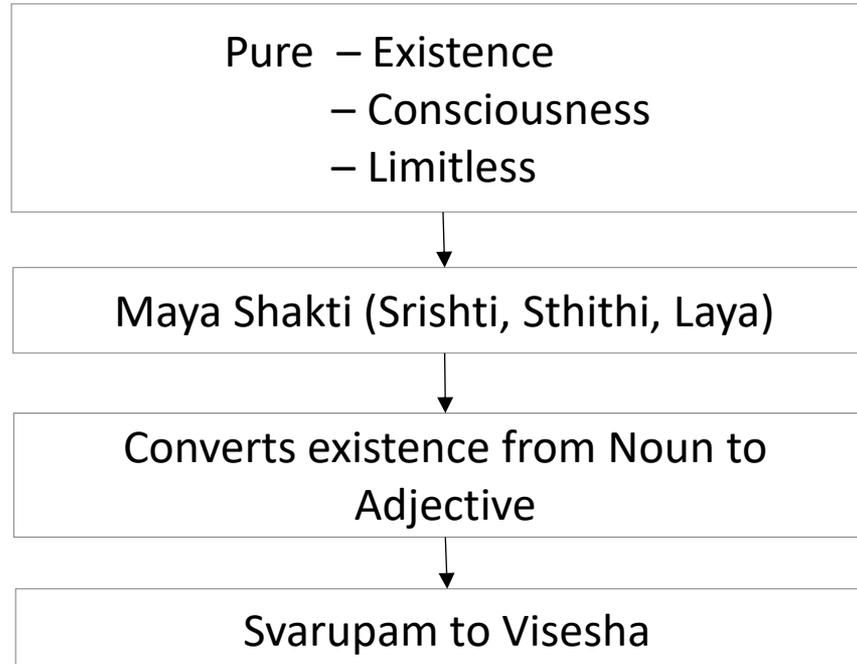
c) Purusha Suktam : Verse 21 - Ajayamano Bahuda Vijayate

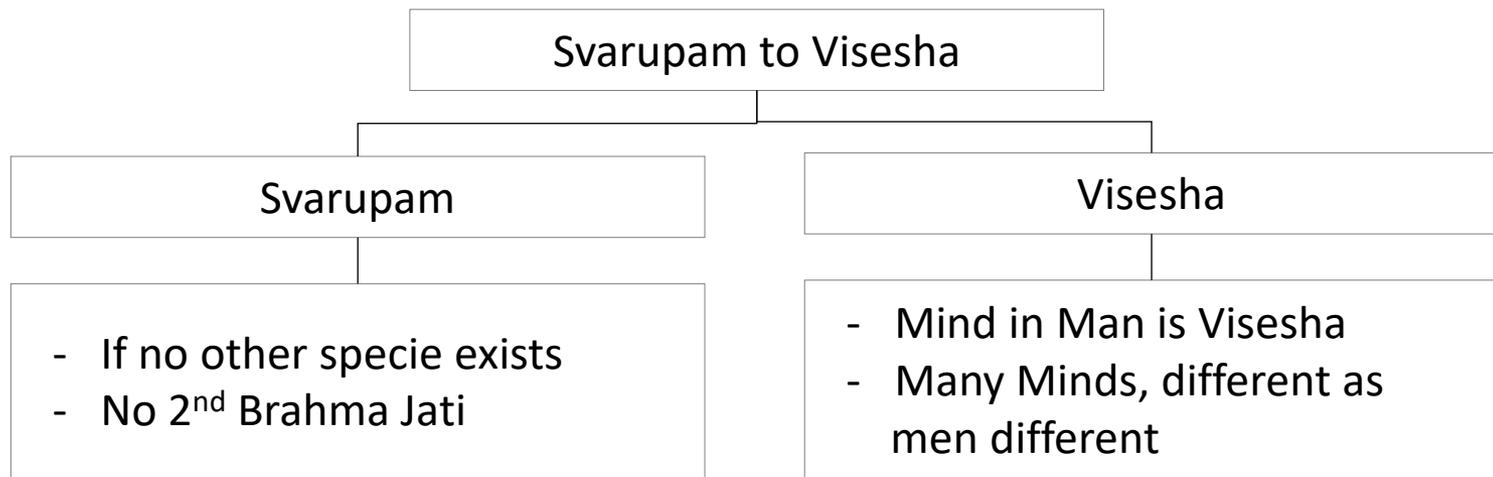
प्रजापतिश्चरति गर्भे अन्तः ।
अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम् ।
मरीचीनां पदमिच्छन्ति वेधसः ॥ 21 ॥

prajāpātiś carati garbhē antaḥ |
ajāyāmāno bahudhā vijāyate |
tasya dhīrāḥ parijānanti yoniṃ |
marīcīnāṃ paḍam icchanti vēdhasaḥ || 21 ||

Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn, He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others. [Verse 21]

825)

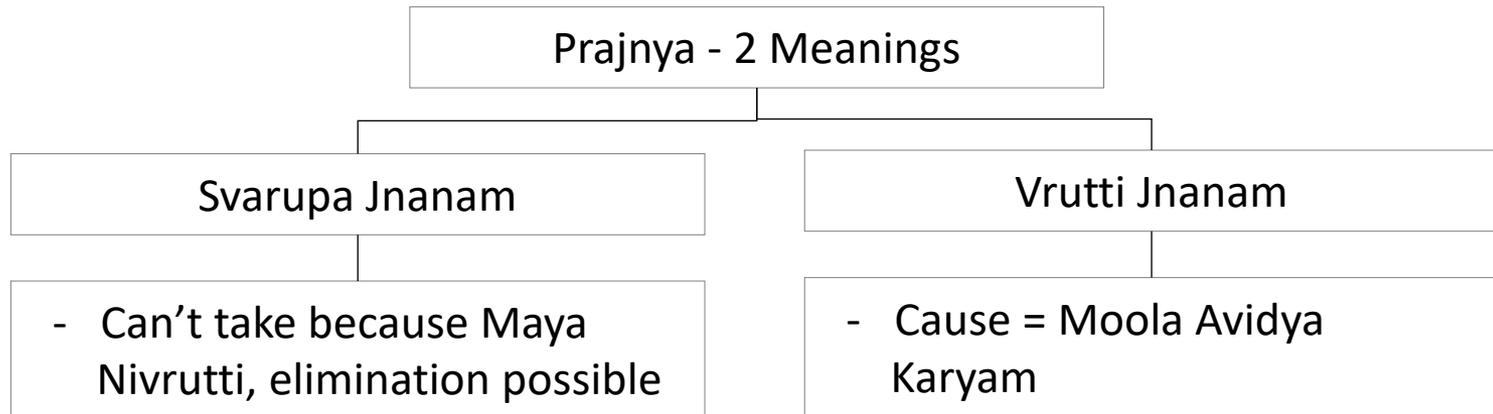




826) For Jnani, no Maya

- Maya negatable by Atma Jnanam.
- Hence Maya = Mithya, not Satyam.

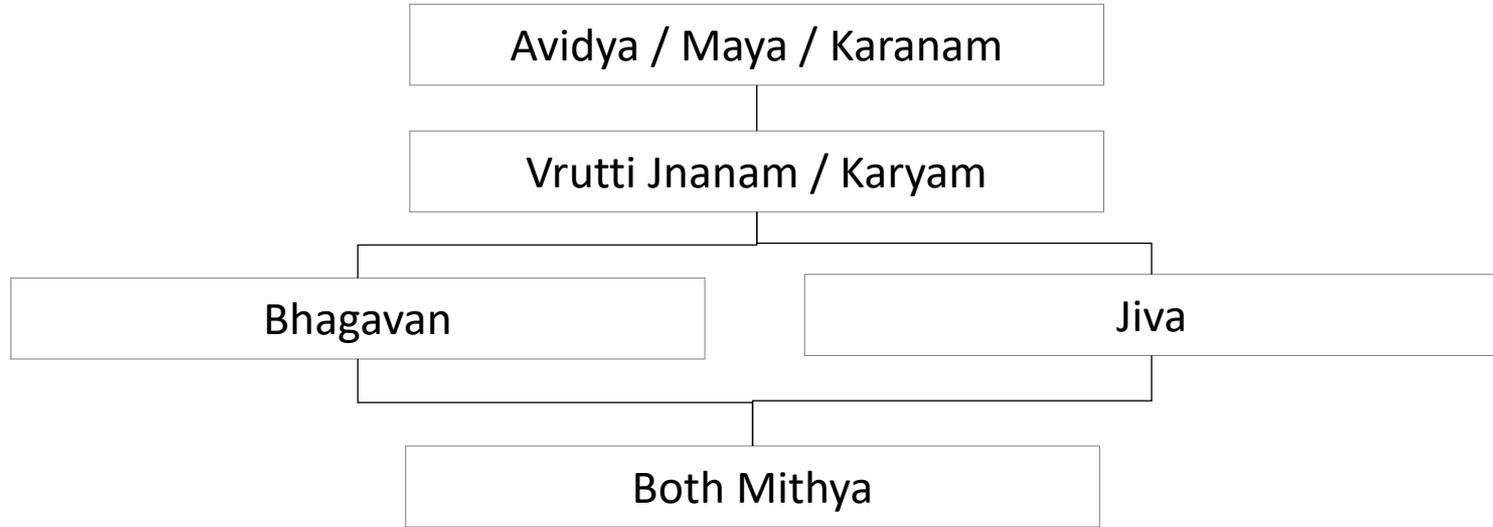
827)



828) Maya : Vrutti Dvara

- **Bhagavan becomes pluralistic.**

829) All Vrutti Jnanam = Mithya



- Adosha = Nothing wrong in translating Maya = Mithya or Magic.

830) All Vyavahara, transactions are based on ignorance only.

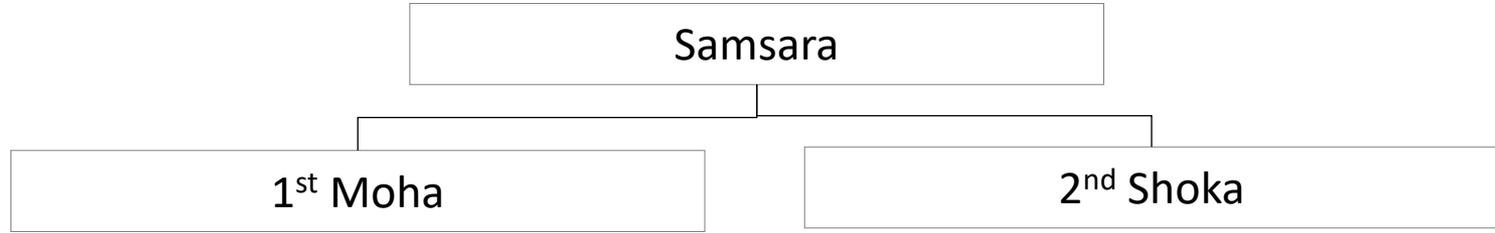
- All transactions are done by Ahamkara.
- Ahamkara is produced by mixing up Atma + Anatma through Avidya / Maya.

831)

Brahman	Waker
<ul style="list-style-type: none">- Seemingly create waking world without creating it- Moola Avidya / ignorance of Totality = Cause	<ul style="list-style-type: none">- Seemingly creates dream world without really creating it.- Avidya / Ignorance of Vyashti = Cause

832) Arthavada = Glorification + criticism

833)



- Goes by only Advaita Darshanam by Ekatvam Anu Pashyataha.

Ishavasya Upanishad : Verse 7

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

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

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

Kato Upanishad : Chapter 2 – 1 – 10

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

*Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati || 10 ||*

What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [[II – I – 10]

Katho Upanishad : Chapter 2 – 1 – 11

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,
Ekas-tatha sarva-bhut-antaratma na lipyate loka dukkhena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [11 – 11 – 11]

Purusha Suktam : Verse 21

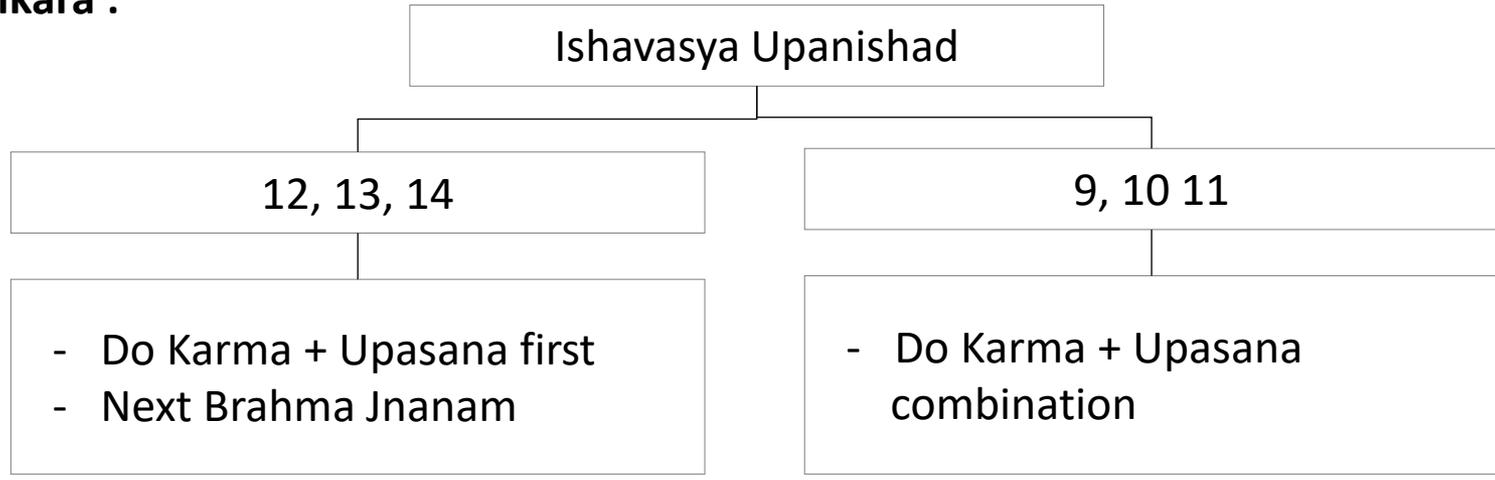
प्रजापतिश्चरति गर्भे अन्तः ।
अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम् ।
मरीचीनां पदमिच्छन्ति वेधसः ॥ 21 ॥

prajāpātiś carati garbhē antaḥ |
ajāyāmāno bahudhā vijāyate |
tasya dhīrāḥ parijānanti yoniṃ |
marīcīnām paḍam icchanti vedhasaḥ ॥ 21 ॥

Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn, He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others. [Verse 21]

- Very important to prove Advaitam = Satyam.

834) Shankara :



835) Karika No. 25 : Gaudapada

- Isavasya Upanishad in Verse 12 criticizes Hiranyagarbha Upasaka, Hiranyagarbha, 1st born in Srishti, hence Srishti to be dropped, not there.

Isavasya Upanishad :

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥

*Andham tamah pravisanti ye'sambhuti-mupasate,
tato bhuya iva te tamo ya u sambhu-tyagm ratah [12]*

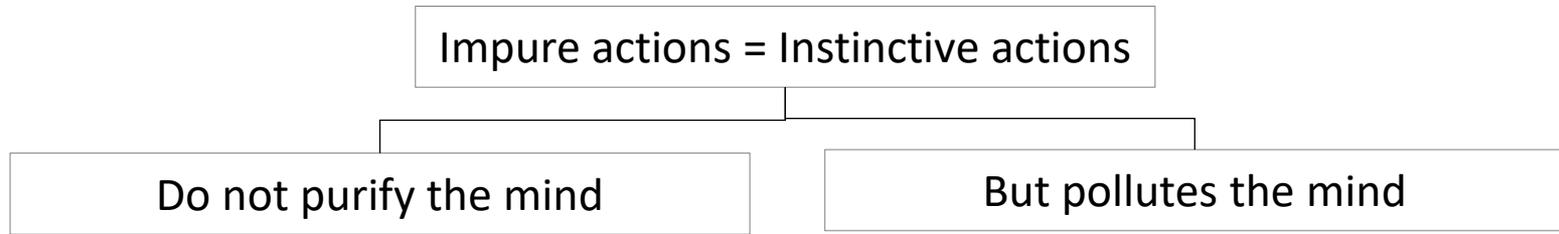
They fall into blinding darkness who worship the Unmanifested (Prakrti) ; but those who devote themselves to the Manifested (Hiranyagarbha) enter into greater darkness. [Verse 12]

836) Avidya means self ignorance

- Karma Upasana falls within Avidya only, within self ignorance only, not means for Moksha.

- Brahma Jnanam = Means for Moksha.
- Before ignorant with mental impurity.
- After Karma, Upasana, have Sadhana Chatustaya Sampatti, Chitta Shuddhi, no impurity but still in Samsara, Avidya.

837) Mrityu = Raaga – Dvesha based instinctive actions = Samsara = Death



838) Deliberate Swanam

Aghamarshana Shloka :

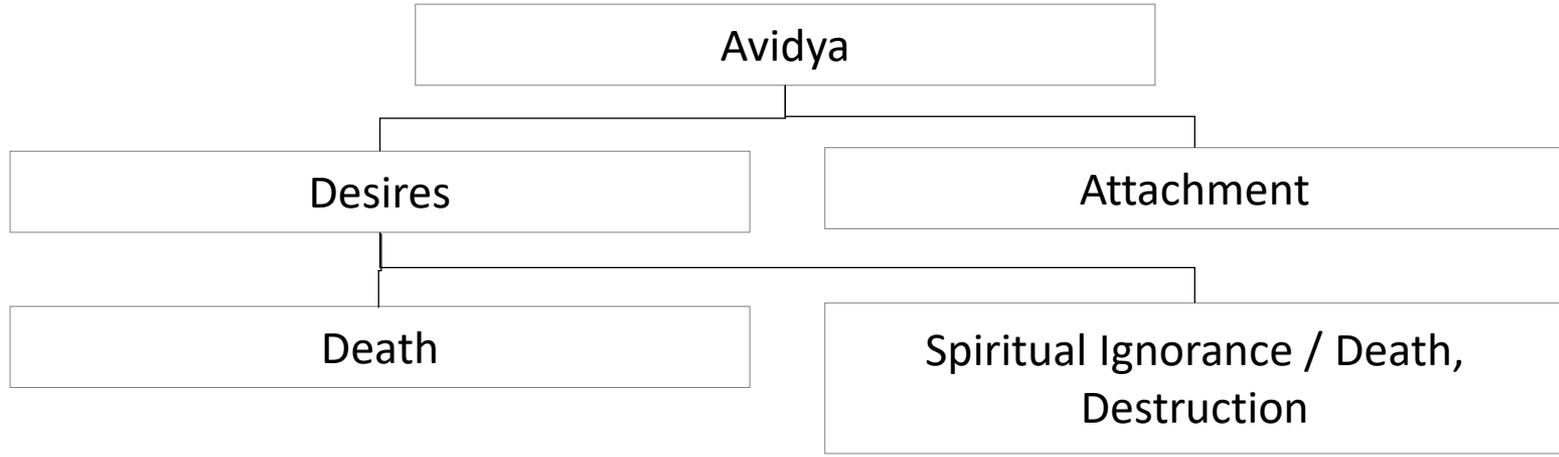
गङ्गे च यमुने चैव गोदावरि सरस्वति ।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् संनिधिं कुरु ॥

Gangge Ca Yamune Cai[a-E]va Godaavari Sarasvati |
Narmade Sindhu Kaaveri Jale-[A]smin Sannidhim Kuru ||

O Holy Rivers Ganga and Yamuna, and also Godavari and Saraswati, O Holy Rivers Narmada, Sindhu and Kaveri; Please be Present in this Water (and make it Holy).

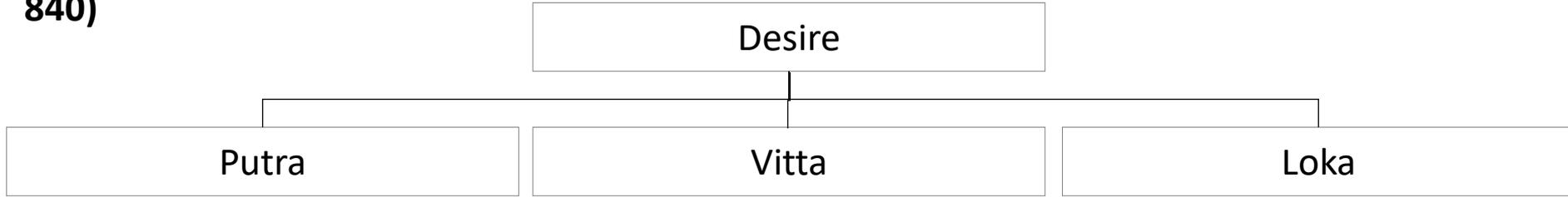
- Let all the rivers purify my body, mind, Indriyas.

839) Karika No. 25 :



- Attachment goes by Karma, Upasana.
- Viraktam = Detachment.

840)



841) Gita : Chapter 13 – Verse 10

असक्तिरनभिष्वङ्गः
पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम्
इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ
putradāragṛhādiṣu |
nityaṃ ca samacittatvam
iṣṭāniṣṭōpapattiṣu || 13.10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...
[Chapter 13 - Verse 10]

842) Tatparyam of Gita not Karya Yoga / Upasana Yoga but Jnana Yoga – Chapter 13 – Verse 3

Gita :

श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा
पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साङ्ख्यानं
कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavānuvāca |
loke'smin dvividhā niṣṭhā
purā proktā mayā'nagha |
jñānayōgena sām̐khyānām
karmayōgena yōginām ||3-3||

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

843) Karma Yoga / Upasana Yoga – for Chitta Shuddhi not for Jnanam and Moksha.

- Hence criticized.

844) Hiranyagarbha :

- Has relative existence, Apekshika Tattvam, hence criticized.
- Life 2000 x 8.64 Million years (1 day of Brahmaji).

845) Tatparyam of all Upanishads is Brahma Vidya and Moksha Prapti, Adhishtana Prapti, Amrutatva Prapti.

846) 3rd Chapter : Discussion

- Brahman is not Karanam of the world.
- Brahman = Advaitam
- Karanam Brahman – has to be Dvaitam.
- Against Sruti.

847) Akaranam Brahman = Brahman not a cause

- Hence no world has originated.
- No Jiva has originated.
- Jiva realizes I am Brahman.
- All analysis closed.
- Doubts resolved, world resolved, I alone exist = Moksha.

848) Yajnavalkya answers Vedic scholars in 9 sections.

- He asks last question to Vedic scholars.
- Konu Enam Janayet?
- Who is the creator, of Ajnani Jiva?

Answer :

- Brahman is the creator of Ajnani Jiva in every Srishti.
- Goes through Punarap Jnanam, Maranam.

849) Mandukya Question – Karika No. 25 :

- Who is creator of Jnani Jiva?
- Jnani Jiva is one.

850) Brihadaranyaka Upanishad : Best Portion

- Chapter 3 – 9 – 28 has 7 mantras.
- 7th mantra very important.

जात एव; न, जायते,
को न्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म,
रातिर्दातुः परायणम्,
तिष्ठमानस्य तद्विद इति ॥ ७ ॥

jāta eva; na, jāyate,
ko nvenaṃ janayetpunaḥ ||
vijñānamānandaṃ brahma,
rātirdātuḥ parāyaṇam,
tiṣṭhamānasya tadvida iti || 7 ||

(7) If you think he is ever born, I say, no, he is again born. Now who should again bring him forth?—Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [3 - 9 - 28 (7)]

- Kaha Nu Enam Jivaha Jayate?

- Where do all Ajnani Jivas go at the time of Pralayam, end of Srishti? After 2000 Chatur Yugas?

851) Ishvara = Maya Sahitam Brahma absorbs all Jivas into Karana Prapancha.

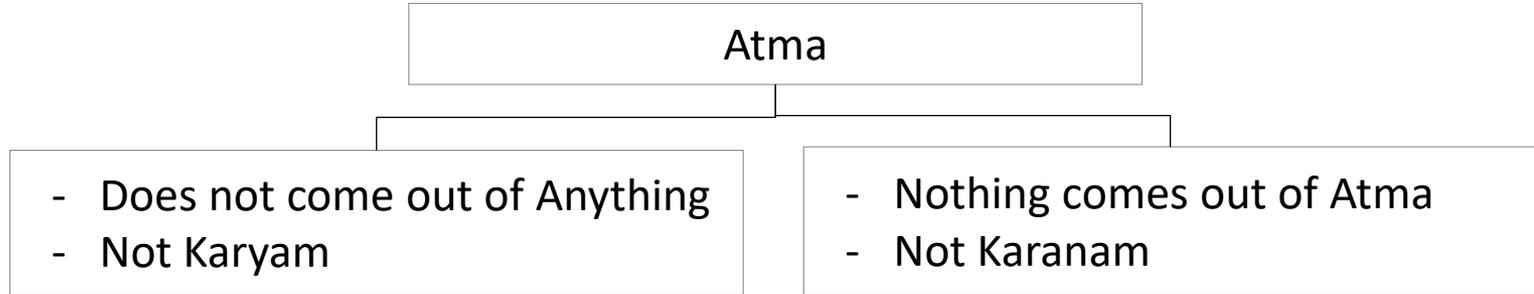
- Till then Jiva in Karana Shariram, birth – death – birth.

852) Katho Upanishad : Chapter 1 – 2 – 18

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

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

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



853) Karika No. 26 :

Brihadaranyaka Upanishad : Neti Neti Analysis

तस्य हैतस्य पुरुषस्य रूपम् ।
यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,
यथाग्न्यर्चिः, यथा पुण्डरीकम्,
यथा सकृद्विद्युत्तमः;
सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद;
अथात आदेशः—नेति नेति,
न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति;
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6 ॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanam vāsaḥ,
yathā pāṇḍvāvikam, yathendragopaḥ,
yathāgnycarḥiḥ, yathā puṇḍarīkam,
yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya
śrīrbhavati ya evaṃ veda;
athāta ādeśaḥ—neti neti,
na hyetasmāditi netyanyatparamasti;
atha nāmadheyam—satyasya satyamiti;
prāṇā vai satyam, teṣāmeṣa satyam || 6 ||

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

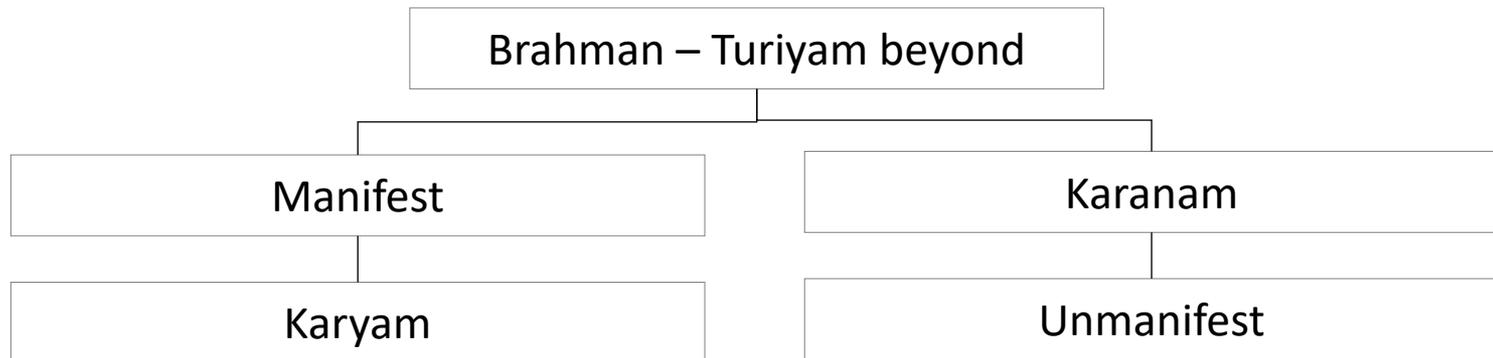
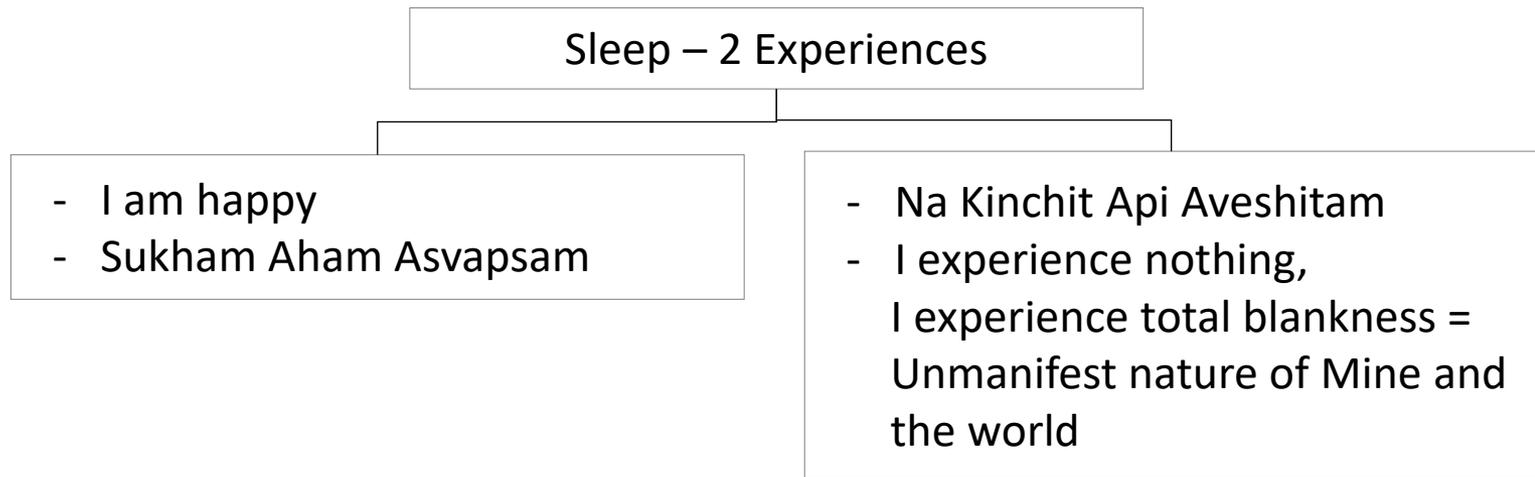
आप एव यस्यायतन हृदयं लोको
 मनोज्योतिर्यो वै तं पुरुषं
 विद्यात्सर्वस्यात्मनः परायण
 स वै वेदिता स्यात् याज्ञवल्क्य ।
 वेद वा अहं तं पुरुष
 सर्वस्यात्मनः परायणं यमात्थ
 य एवायमप्सु पुरुषः स एष
 वदैव शाकल्य तस्य का देवतेति
 वरुण इति होवाच ॥ ॥ १६ ॥

āpa eva yasyāyatanam, hr̥dayaṃ lokaḥ,
 manojyotiḥ, yo vai taṃ puruṣaṃ
 vidyātsarvasyātmanaḥ parāyaṇam,
 sa vai veditā syādyājñavalkya |
 veda vā ahaṃ taṃ puruṣaṃ
 sarvasyātmanaḥ parāyaṇaṃ yamāttha;
 ya evāyamapsu puruṣaḥ sa eṣaḥ,
 vadaiva śākalya; tasya kā devateti;
 varuṇa iti hovāca ॥ 16 ॥

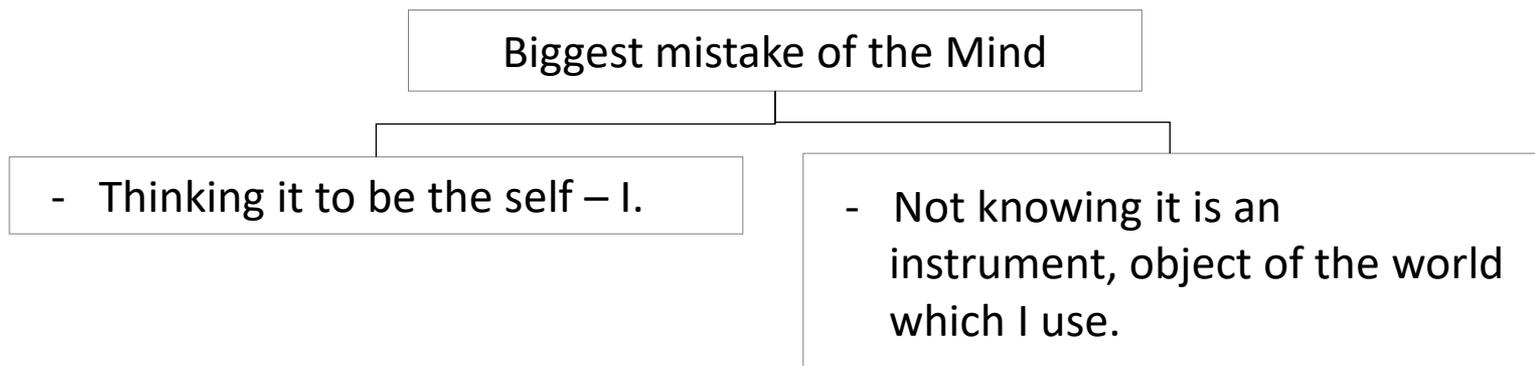
‘He who knows that being whose abode is water, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yājñavalkya.’ ‘I know that being of whom you speak—who is the ultimate resort of the entire body and organs. It is the being who is in water. Go on, śākalya.’ ‘Who is his deity?’ ‘Varuṇa (rain),’ said he. [3 - 9 - 16]

854) Drop 5 Koshas, claim :

- I am not Avyakta Rupa – unmanifest form experience in sleep.



855)



- I am the seer, consciousness, Turiya, Chaitanyam.

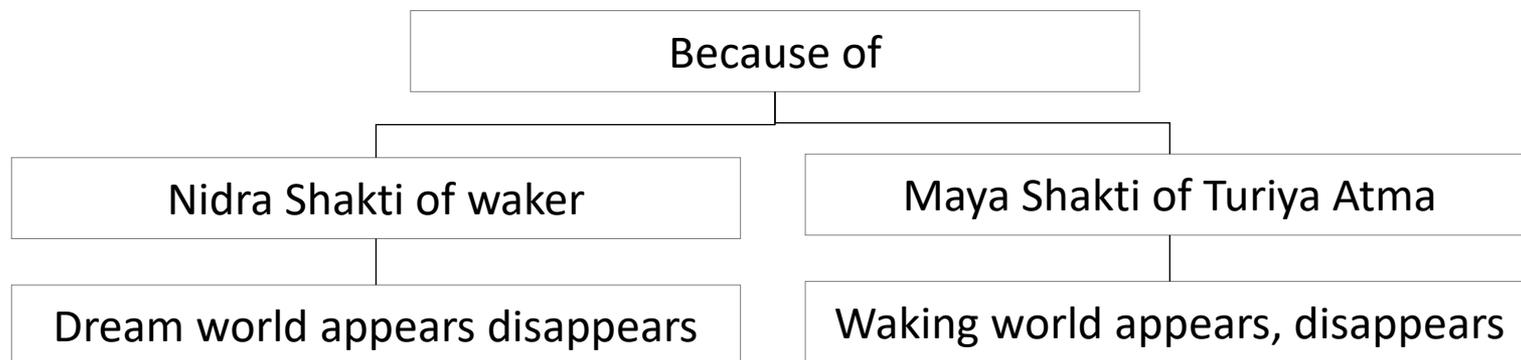
856)



857) Mind should ask – what is Satyam?

- I – Chaitanyam.

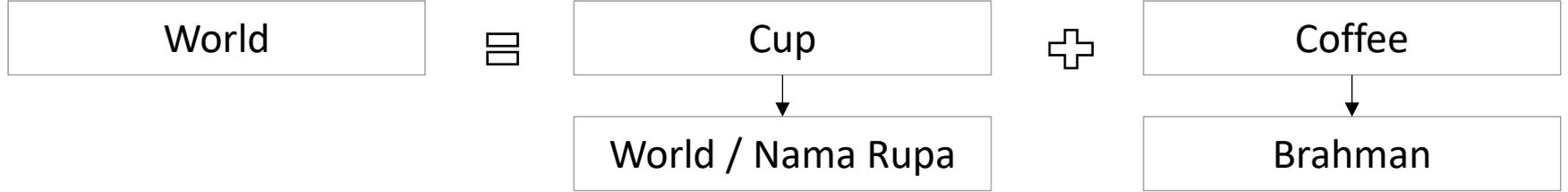
858)



859)

Upaya	Upeya
<ul style="list-style-type: none"> - Means - Sadhana - Plastic disposal cup - Use it and discard 	<ul style="list-style-type: none"> - End - Sadhyam - Coffee - Hold it

860) Existence in the world is I the observer, Nitya Eka Rupa Chaitanya Atma, objectifying Consciousness of the world.



861) Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Atma not inside outside.
- In and thru world and ????

862) Mundak Upanishad : Chapter 2 – 1 – 2

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
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Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Karya Karana Vilakshana Rupa Adhishtana Atma Tattvam, Advayam – nondual.

863) Ajam = Unborn, negates real creation.

- Advayam = Nondual
- Na Anyaha – No 2nd thing other than Atma.

864) How?

- Anatma – world exists, has Experiencability (E), Transactability (T), Utility (U).

865) Experiencability does not prove reality

- **Example** : Svapna

866) There can be many unreal 2nd things.

- Real only one, Advaitam
- No 2nd Atma = Advaitam.
- Many unreal, Anatma's are there.

867) Logic of creation from “Sat” alone, Universe has originated.

Chandogya Upanishad : Chapter 6

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

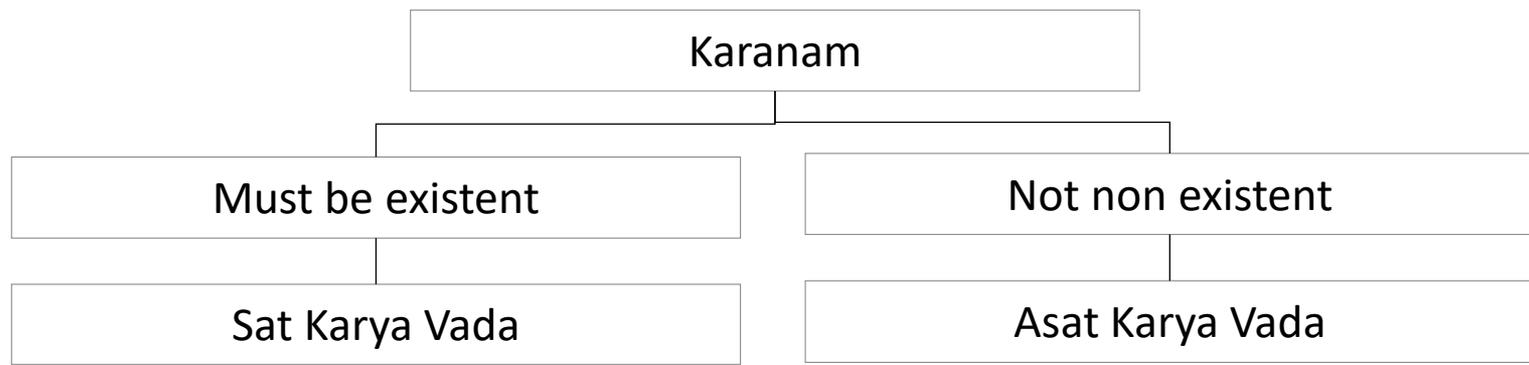
- Karika No. 23 – Sat – explained in Karika No. 27 – 30.

868) Karika No. 27 :

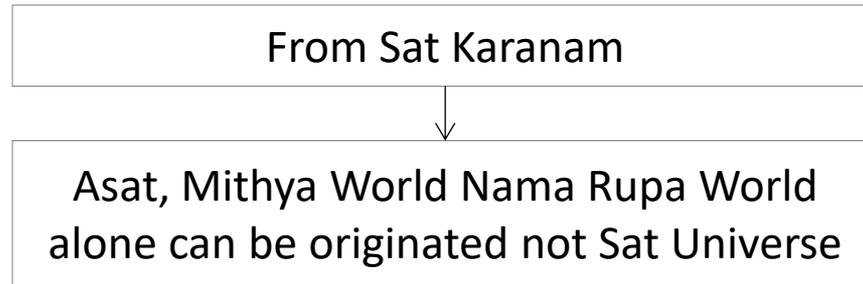
- Asat Karya Vadas rejected.
- I have grand parents – inference.
- Universe has Karanam.

869) World = Karyam

- I am = Karyam.
- Karanam has existed for me and the world.



870)



871) From existent “Sat” cause unreal Mithya product – effect is alone possible, not a real product.

872) That Karanam must be changing Parinami Karanam to produce a real effect.

873) If Real effect born from real cause, then that cause must be Parinami, Changing cause.

- It will have Sruti Virodha which says Nitya Brahman alone exists, changeless Brahman – Nirvikara Brahman, alone is Nature of Sat.

874) Karika No. 26 :

- Neti Neti used because Atma is not knowable by any Pramanam.
- Ungraspable, unknowable.
- Because of its presence world is known to exist, consciousness – awareness principle.
- It is Asangaha, unconnected with Universe like space and Pot.
- Sarva Pramana Agochara = Aprameyam.
- Then is it like Rabbits horn, non existent?

875) Shankara :

- Rabbits horn wrong example.
- Your Vyapti wrong
- I am referring to knower, Pramata who is always extent principle, not non-existent principle.
- Knower – Never Prameyam
– Always Aprameyam

876) Taittiriya Upanishad : Chapter 2

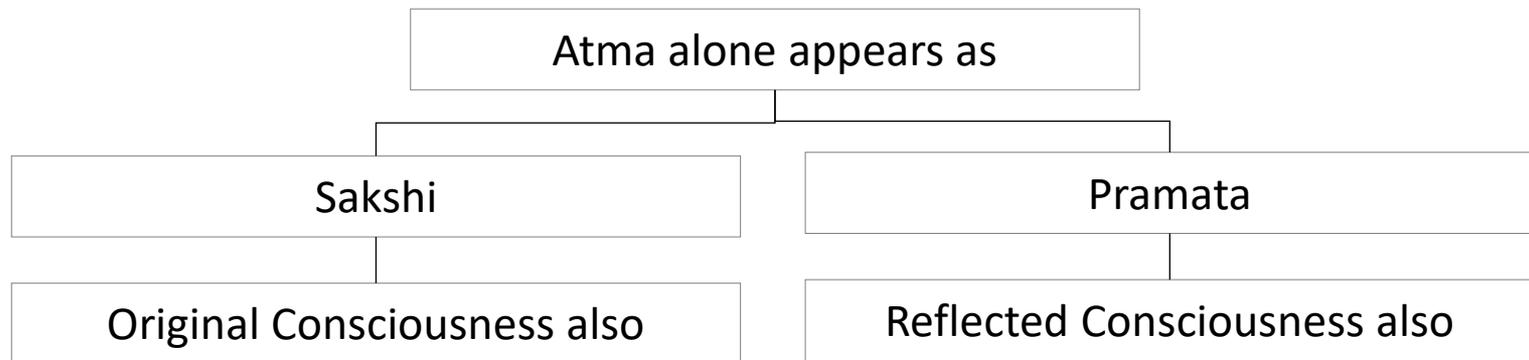
असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो
विदुरिति तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

asanneva sa bhavati | asadbrahmeti veda cet |
asti brahmeti cedveda | santamenaṃ tato
viduriti tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

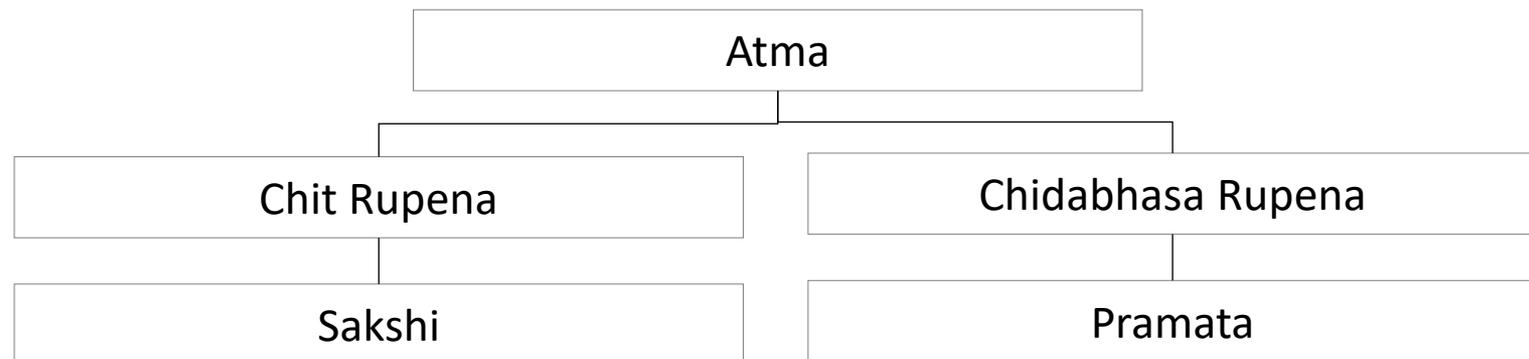
If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (They) the world knows him to be existent. Of the former (Anandamaya Kosha), the self is the essence. [2 - 6 - 1]

- Pramata called knower till world known.
- Pramata called Turiyam when world leaves to be known.
- Knowingness depends on Rise of Mind.
- Consciousness + Mind = Pramata, knower.
- Consciousness – Mind = Turiyam.

877)



878)

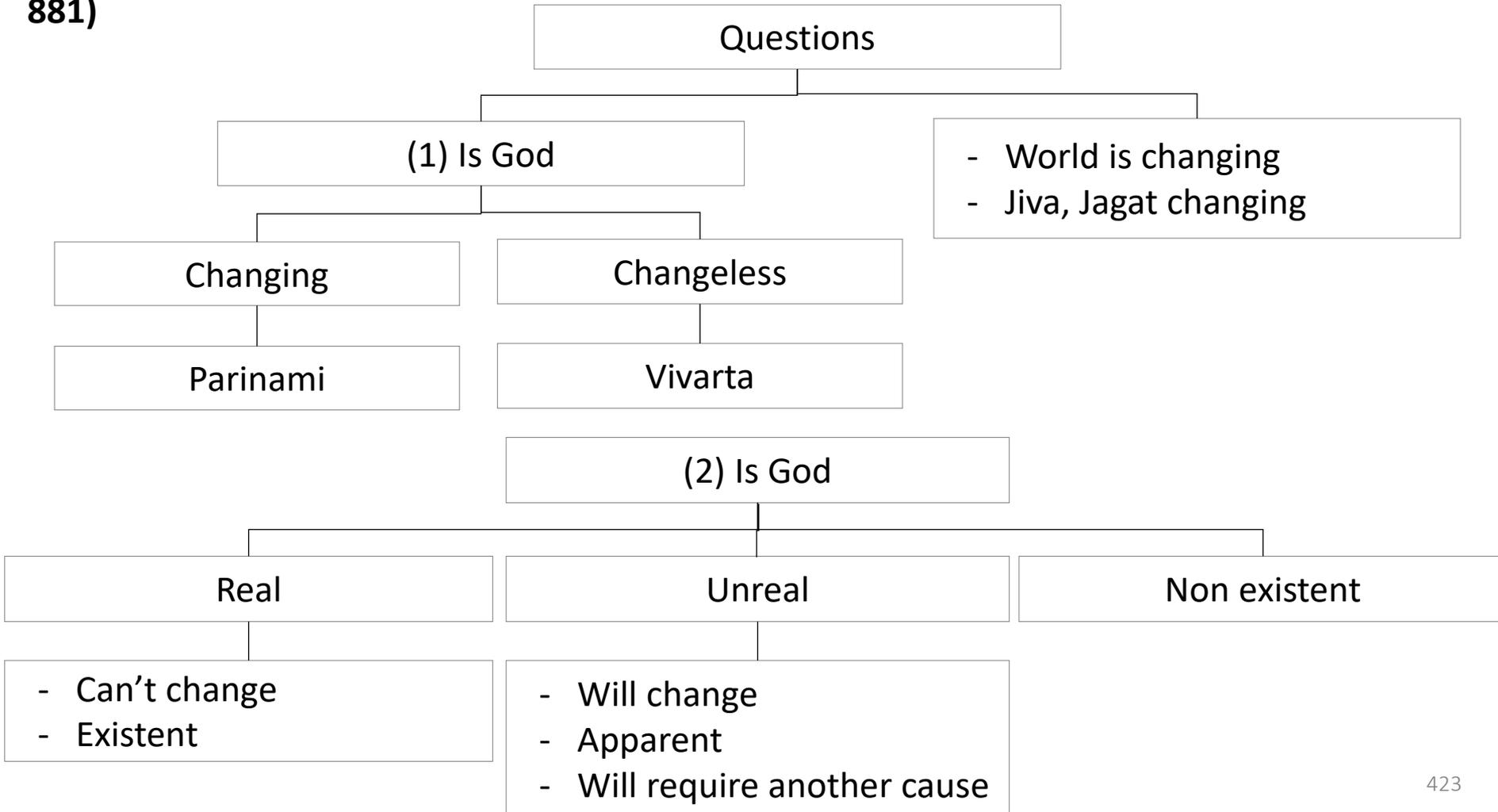


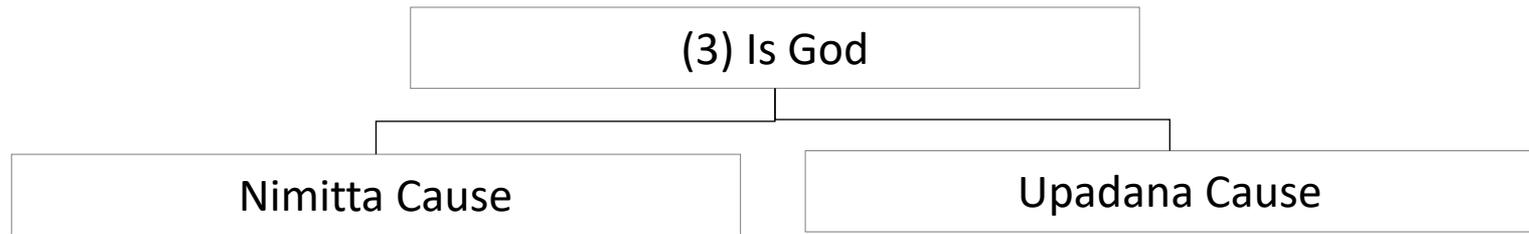
879) Atma – being self evident, self effulgent Satyam

- World can only seemingly be created / originate from Brahman with changing the Adhishtanam.

880) Upadana Karana Atma is Mayaya Jagat Yujiyate – only seemingly, apparently born as Universe because it is Nirvikam, Ajam Svarupa.

881)





882) Karika No. 28 :

Original Discussion :

- Is Atma existent.
- Aprameyatvat – Atma is nonexistent.
- Shankara – Evan though Aprameyam Atma is existent.
- From existent Atma alone, universe is born.
- This is Asat karana Vada Nirasa.
- No child seen from Vandhya Lady, Barren Lady.

883) Jagat Mayaya (Unreally) Eva Jayate Natu Tattvataha (Really) from Atma.

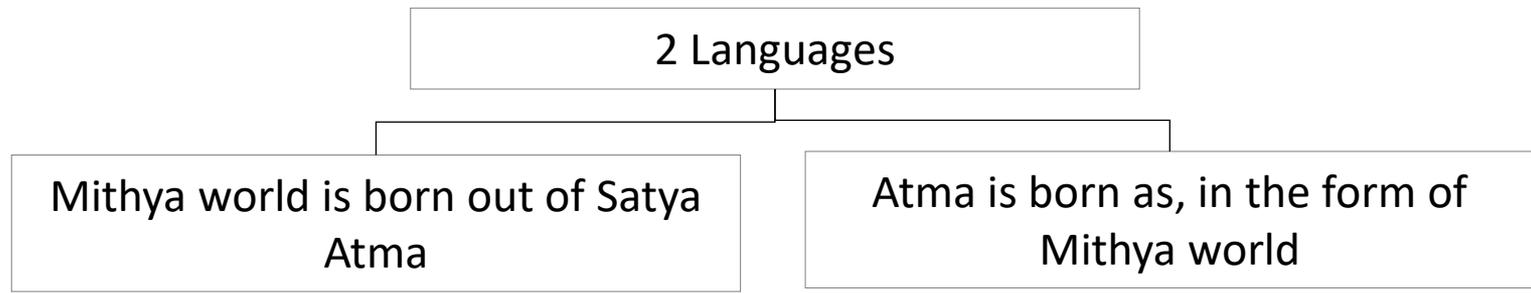
1st :

- Atma is existent cause = Sentient Karanam.

2nd :

- Jagat – Jadam – product of Prakrti
- 5 elements – backed by sentient Atma – creator.
- If Atma is Satyam, eternal, Jagat has to be Mithya.

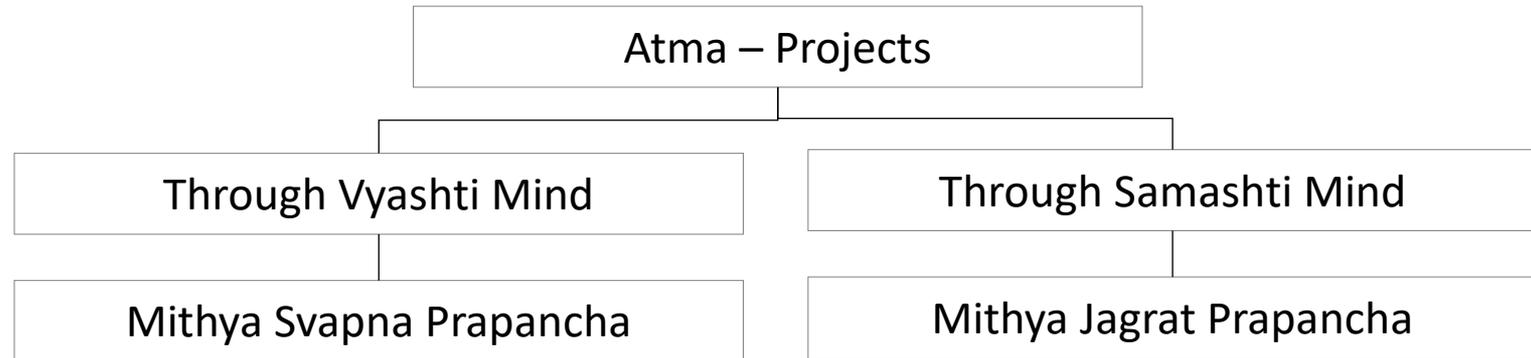
884)



- Both dream and waking universes are projections.

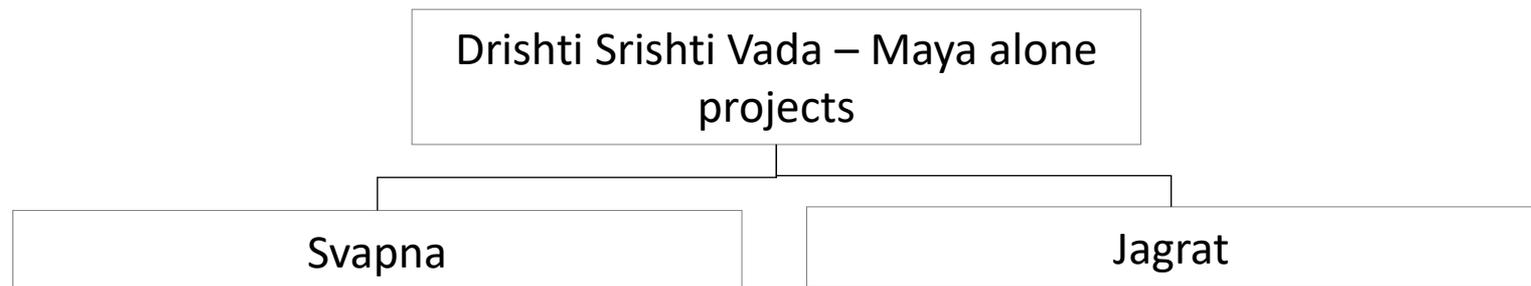
885) Karika No. 29 :

- Mind = Atma in 2nd line.



- Acceptable argument.
- Best in Mandukya Upanishad.

886)



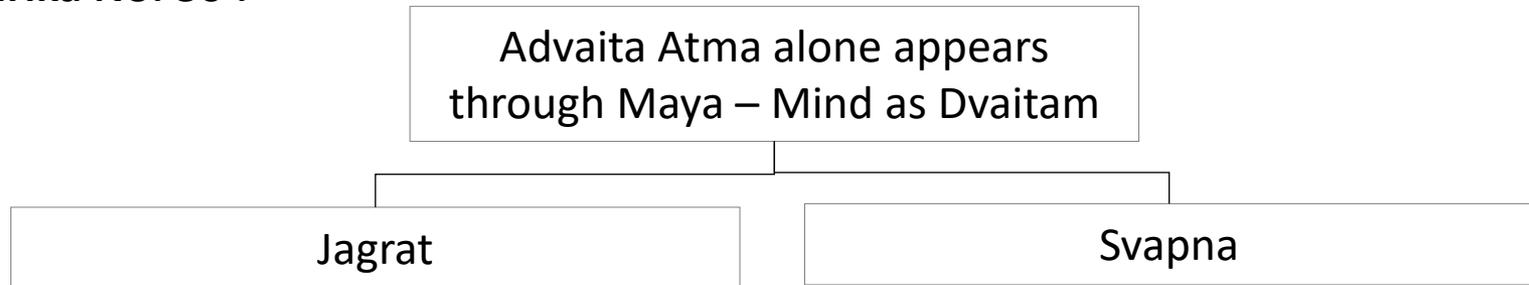
- Mind replaced by Atma in Karika No. 29.

887) If Atma doesn't project a real world it will not be a real cause.

- Hence Turiya is Karya – Karana Vilakshanam.

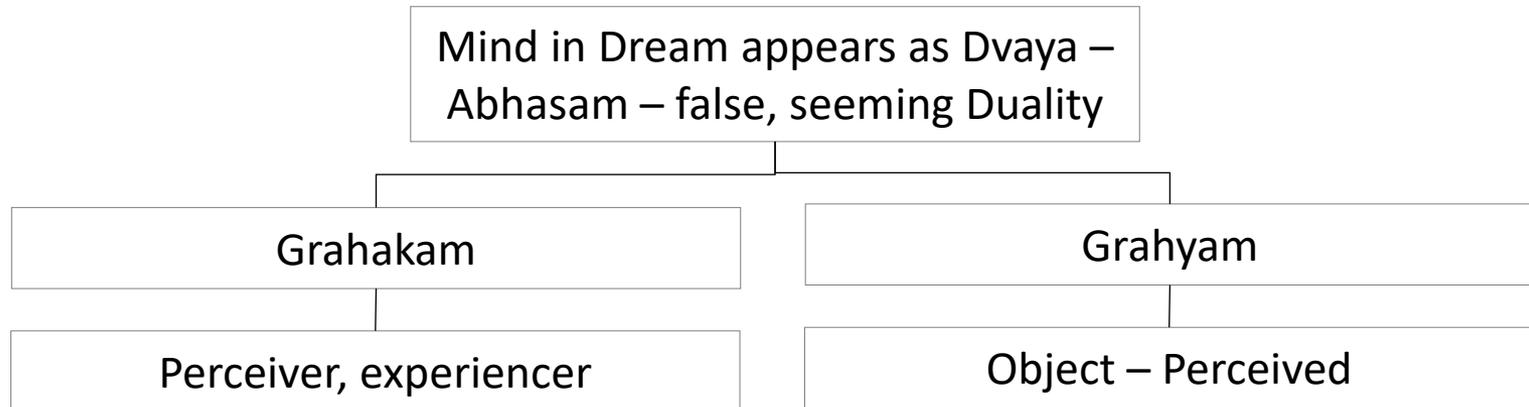
1 st Stage	2 nd Stage	3 rd Stage
Atma = Karanam	Prove Karyam is Mithya, Unreal	Conclude Atma is Satyasya Satyam, Karya – Karana Vilakshanam logically

888) Karika No. 30 :



889) Sushupti is self – ignorance of this fact of the Universe.

890)



- Seeming duality.
- Similarly one nondual Atma alone appears as perceiver waker and perceived Jagrat Prapancha in the Jagrat Avastha.
- Grahaka – Grahya Dvayam.

891) No World / Duality without Mind / Consciousness.

- Duality does not have independent existence = Mithya.
- Mind / Atma alone appears as the world.

892) Karika No. 31 :

Anvaya	Vyatireka
<ul style="list-style-type: none"> - Co-presence - Mind Satve, Dvaitam Satva - Jagrat / Swapna 	<ul style="list-style-type: none"> - Co-absence - Mind Abave, Dvaitam Nasti - Sushupti

893) Mind alone lends existence to Dvaita Prapancha all the time.

894) Drishti Srishti Vada = Anvaya / Vyatireka proof.

- Entire Drishya Prapancha is dependent on the observer, Chaitanyam principle.

895) Vedantin :

- Whatever is ever seen is unreal, objects, Mithya.
- Whatever is never seen, is ever real, observer, Chaitanyam.

896) Chapter 2 - Karika No. 6 : Gaudapada

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

ādāvante ca yannāsti vartamāne'pi tattathā |
vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ || 6 ||

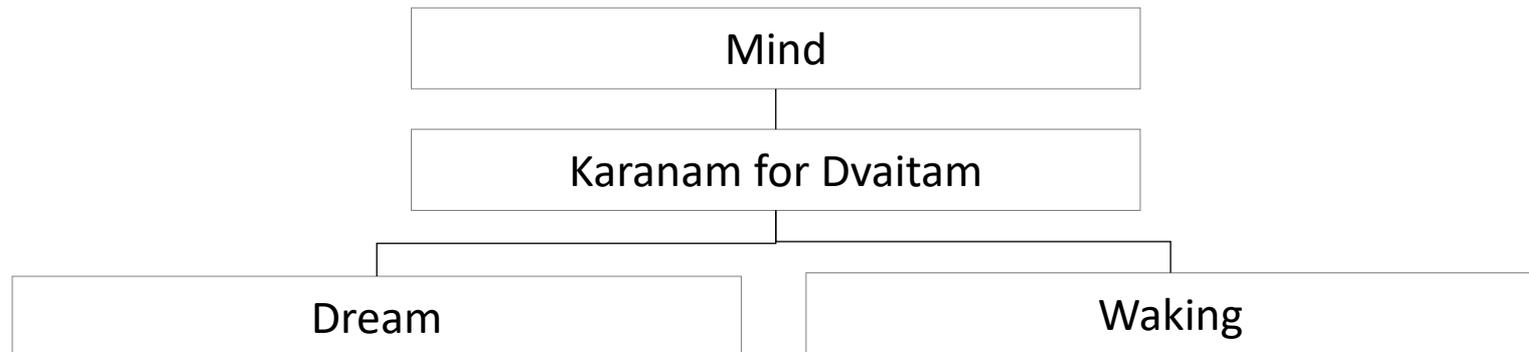
That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]

- What doesn't exist in the past is the world, does not exist in the future is the world.
- In the present also only appearance not existent.

897) Shankara : Chapter 2

- Drishyatvat Mithya
- You see, therefore unreal.
- I – subject, object, don't see, but existent, real.

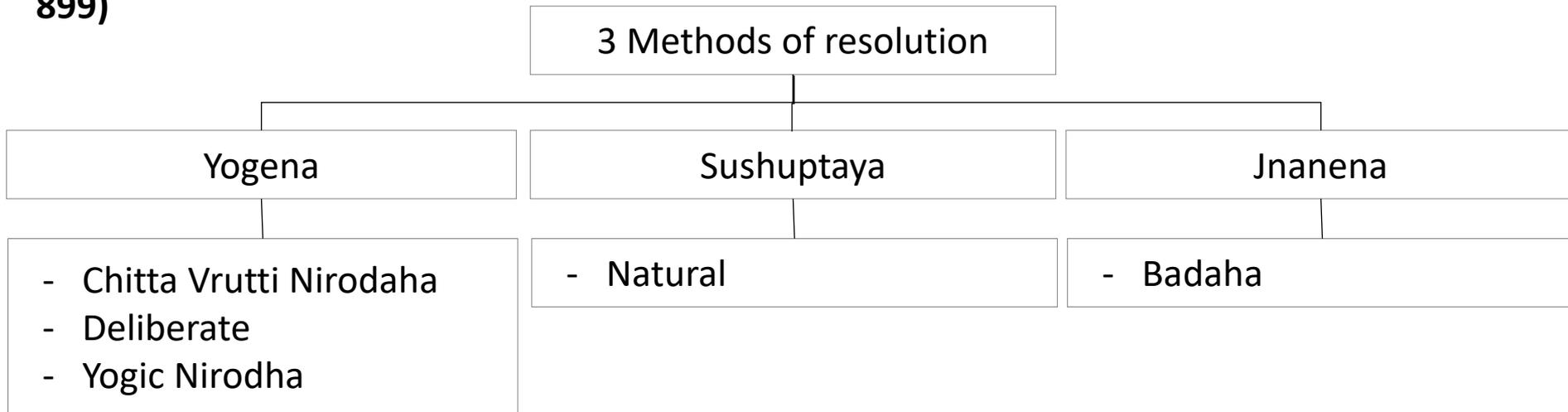
898) Karika No. 31 :



Anvaya	Vyatireka
<ul style="list-style-type: none"> - Co-presence - Mind is there, Dvaitam is there 	<ul style="list-style-type: none"> - Co-absence - Mind is not there, no Dvaitam

- Dvaitam = Mithya

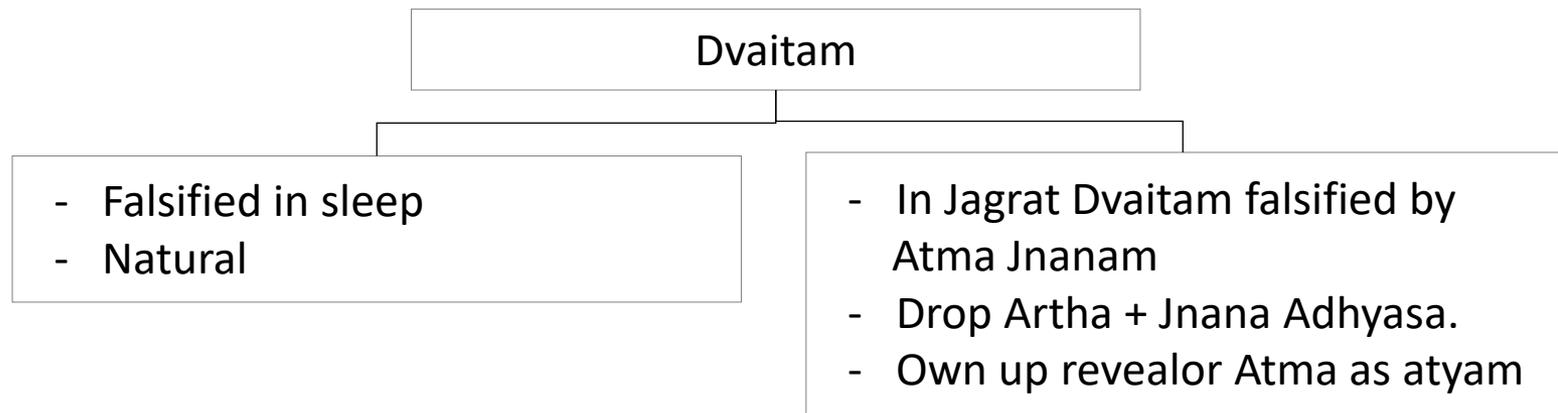
899)



900) Repeatedly assert by Vairagyam and Abhyasa :

- **There is no Mind other than Chaitanyam.**
- Mind is Mithya, false entity, Rope Snake.

901)

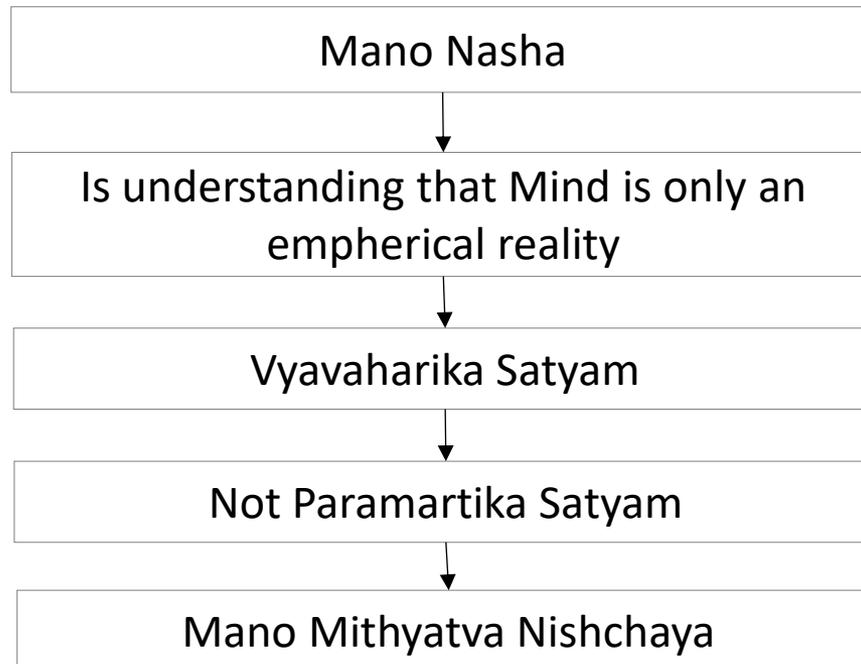


902) Existence presupposes knowability by someone now or in the future.

903) Objects depend on existence of knower.

- Otherwise useless till known.

904)



905) Mithya Shariram, Manaha, Indriya, Prapancha continue after Jnanam.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

906) Experientially world continue, only understand they are Mithya.

907) Mandukya Upanishad : Chapter 2 – Karika No. 32

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

Shankara :

- Jagrat = Mental projection.

908) Brahma Sutra – Abhava Adhikaranam :

नाभाव उपलब्धेः

Nabhava upalabdheh

The non-existence (of eternal things) cannot be maintained; on account of (our) consciousness (of them).[2 – 2 – 28]

वैधर्म्याच्च न स्वप्नादिवत् ।

Vaidharmyaccha na svapnadivat

And on account of the difference in nature (in consciousness between the waking and the dreaming state, the experience of the waking state) is not like dreams, etc., etc. [2 – 2 – 29]

न भावोऽनुपलब्धेः ।

Na bhavo'nupalabdheh

The existence (of Samskaras or mental impressions) is not possible (according to the Bauddhas), on account of the absence of perception (of external things). [2 – 2 – 30]

क्षणिकत्वाच्च ।

Kshanikatvaccha

And on account of the momentariness (of the Alayavijnana or ego-consciousness it cannot be the abode of the Samskaras or mental impressions).[2 – 2 – 31]

सर्वथानुपपत्तेश्च ।

Sarvathanupapattescha

And (as the Bauddha system is) illogical in every way (it cannot be accepted). [2 – 2 – 32]

- Jagrat not mental projection.

909) Understanding Mind only Vyavaharika Satyam = Mithyatva Nishchaya

- Not absolute reality = Mano Nasha.

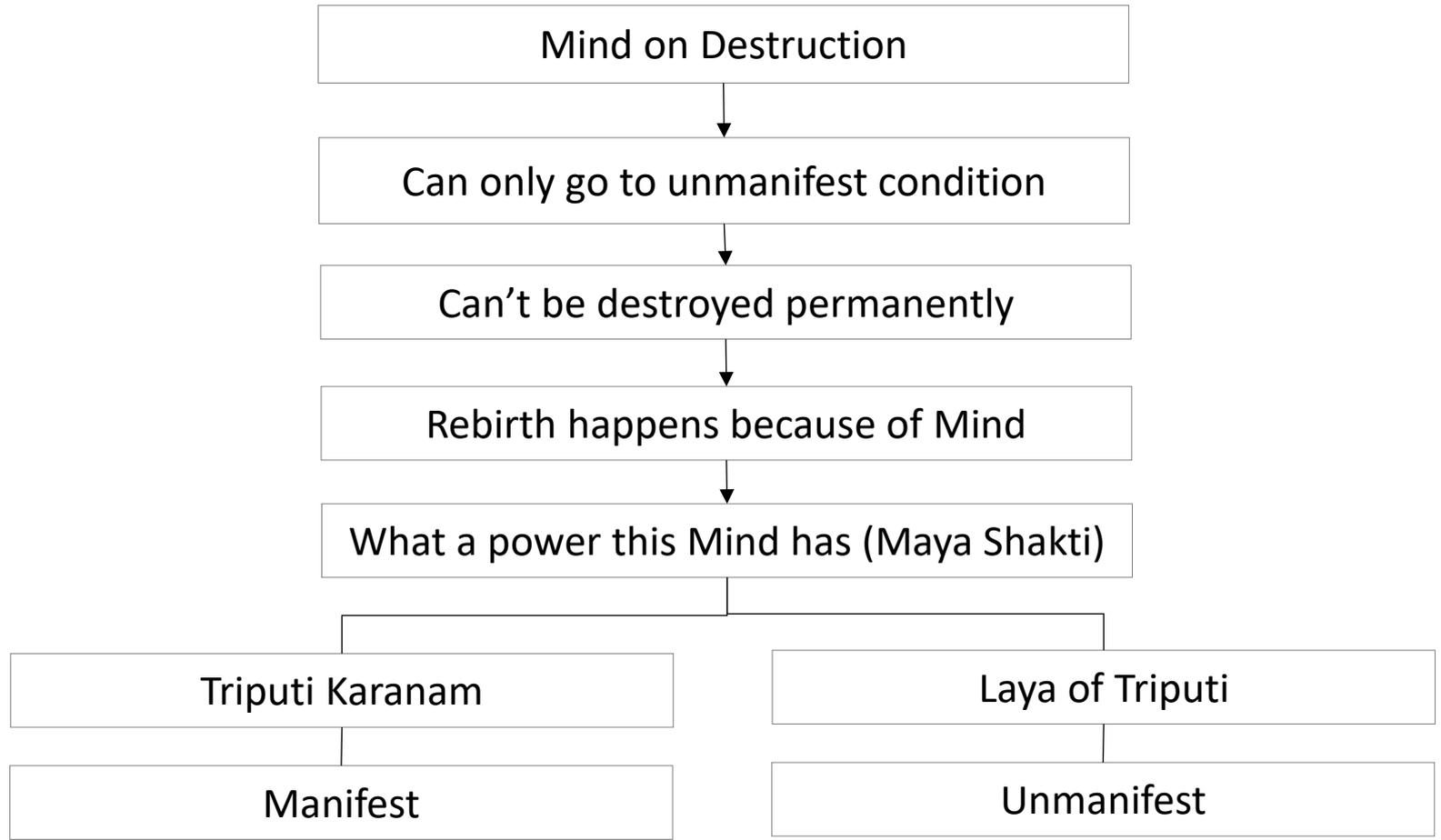
910) Amani Bhava = Mano Nasha

- Badaha = Mithyatva Nishchaya = Abhasi Karanam = Upamardanam = Understanding Triputi = Nama Rupa = Substratum = Brahman.

- **Pramata – Knower loses knower status, therefore Mithya.**

- World starts from the Mind.

911)



912) What is the truth of the Mind?

a) World including Mind = Karyam

b) Kaivalya Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।

खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।

khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.
[Verse 15]

c) Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtṣpiṇḍena sarvaṃ mṛṇmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

d) Content of Mind, thought, object of thought = Chaitanyam.

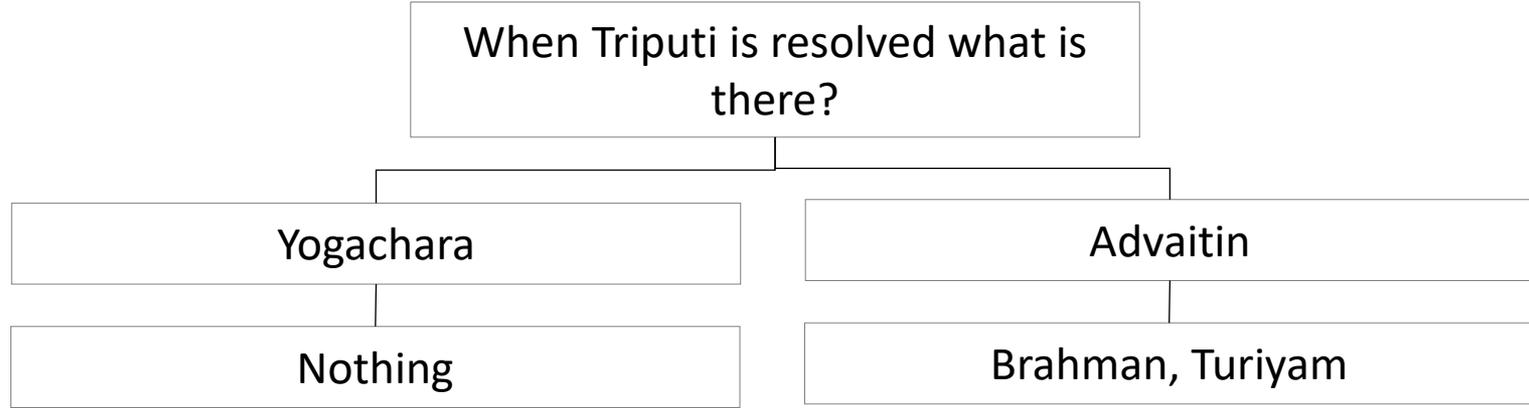
e) Pramata, Pramanam, Prameyam = One Chaitanyam with Nama Rupa.

Karyam	Karanam
- Nama / Rupa	- Substance
- Ornament	- Gold
- Furniture	- Wood
- Mind / Triputi / thoughts	- One Chaitanyam

913) In Sleep when Pramata stops Vyavahara, world resolves in Atma, higher order

- Hence Jagat Mithyatva Nishchayam takes place.

914)



- World appears for Ajnani as real and for Jnani as Mithya, Asat, unreal.

Gita :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ |
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

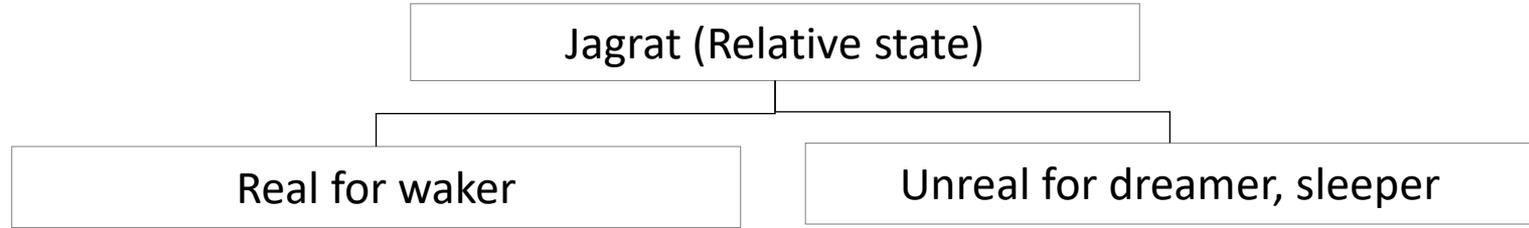
The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

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]

915)



- Atma real for waker, dreamer, sleeper = Adhishtana = Absolute reality.

916) Without Pramata – Objects loose meaning

- Without Prameyam – Subject loses meaning.
- Without Pramanam – No Mind sleep takes place.
- Negate objects, Mind gone, Samadhi, sleep.

917)

Relative knowers – Pramatas
of 3 States - negated

Waker

Dreamer

Sleeper

Vishwa

Teijasa

Prajna

- **When knower gone, Prapanchas gone = Prapancha Upashamam takes place.**
- **Mind becomes Agrahyam – non-observer.**
- I – Exists – Mind is non-observer of world = Sleep state.
- **Turiyam is free from division of Triputi.**
- This is Mano Nasha through Atma Jnanam.

918)

Karika – Mind – World mutually
dependent

Karika No. 31

- Without Mind
- No World
- Amani Bhava

Karika No. 32

- Without World
- No Mind
- Amani Bhava

- **Mind – World mutually dependent.**

919)

Karika No. 31

- No perceiver
- No perceived world

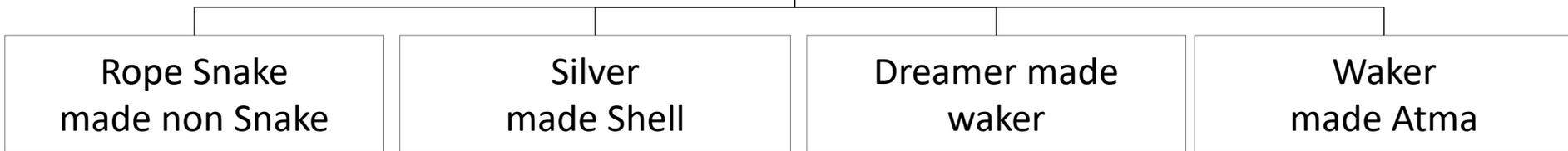
Karika No. 32

- No perceived world
- No perceiver

- World – Mind – mutually dependent, no independent.
 - Hence Mithya
 - Since World Mithya, Atma not Karanam, hence Karana – Karya Vilakshana Turiyam.

920)

By Adhishtana Jnanam



- For Triputi – Waker, Dream, sleeper, Pramata, Pramanam, Prameyam, there is one Adhishtana Turiya Atma.

921) Prapancha / World = Brahman + Nama Rupa

Drk Drishya Viveka :

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

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

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

922) Chapter 2 – Karika No. 32

Chapter 3 – Karika No. 32

} + Shankara lived 32 years all important

923) When Triputi gone, how Atma can be known?

924) Answer :

- **Knower, known, knowing process, knowing instrument is not in Atma.**
- **Triputi is not required to know Atma.**

925) Triputi required for Anatma knowability because they are Jadam and not self – evident.

926) I am self evident, self revealing as I am no Triputi – knower required.

927) Mahavakya only removes Anatma I with already known I.

- Only remove Anatma Dharmas from the self evident I.

928) Karika No. 33 :

- Claim Aham Brahma Asmi without Sharira Trayam and their attributes.

929) Question :

- How one knows beginningless Atma.

Answer :

- Knower, known, instrument = Atma = Self evident beginningless, without creation, pure existence, gods nature, always there, eternal.

930) Brahma Jnanam :

- Claiming I am Brahman without a trace of Triputi.

931) Small difference between Jnanam and Ajnanam.

- Darkness - Light

932)

3 descriptions of Atma

```
graph TD; A[3 descriptions of Atma] --> B["- Triputi Rahitam<br/>- No division of knower, known, instrument"]; A --> C["- Non different from Brahman, ultimate reality, Karanam of Universe, Paramatma"]; A --> D["- Birthless<br/>- Unborn<br/>- Eternal"]; A --> E["- Jnanam<br/>- Pure knowledge<br/>- Not objective knowledge through Karanam, which are born, gone, fleeting"];
```

- Triputi Rahitam
- No division of knower, known, instrument

- Non different from Brahman, ultimate reality, Karanam of Universe, Paramatma

- Birthless
- Unborn
- Eternal

- Jnanam
- Pure knowledge
- Not objective knowledge through Karanam, which are born, gone, fleeting

933) Chandogya Upanishad : Chapter 7 – 23 – 1

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ ७.२३.१ ॥
॥ इति त्रयोविंशः खण्डः ॥

yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva
sukhaṃ bhūmā tveva vijijñāsītavya iti bhūmānaṃ
bhagavo vijijñāsa iti || 7.23.1 ||
|| iti trayoviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

934) Chandogya Upanishad : Chapter 7 – 24 – 1

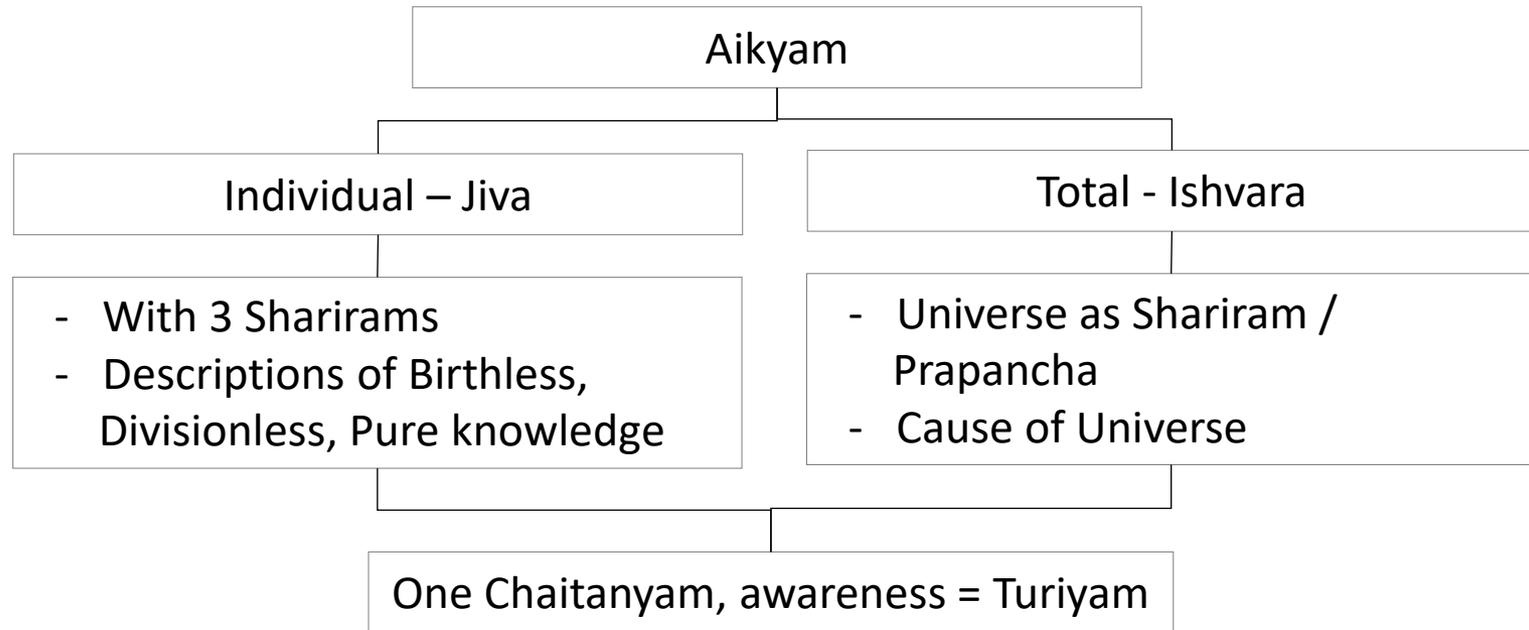
यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे
महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa
bhūmātha yatrānyatpaśyatyanycchṛṇotyanyadvijānāti
tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ
tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve
mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: 'Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Nārada asked, 'Sir, what does bhūmā rest on?' Sanatkumāra replied, 'It rests on its own power—or not even on that power [i.e., it depends on nothing else]'. [7 - 24 - 1]

- State of Turiyam, natural state, ultimate state.

935)



- This is self realization, Moksha through Brahma Jnanam.
- Samyak Jnanam, without Samshaya.

936) Brahma Anubhava is always available as self awareness, eternally.

- Get clarity of Brahman nature and you can easily claim liberation.

937) Science :

- Consciousness is product of the Brain and dies when Brain dies.

938) Vedanta :

- Consciousness survives death of Brain but does not manifest for transactions like in sleep.

939) Karika No. 33 :

- Ajena Ajam Vibudyate.
- Beginningless consciousness knows beginningless consciousness with the instrument of beginningless consciousness.
- Tricky Karika.
- Consciousness = Knower, known, knowing instrument.
= Pramata, Prameyam, Pramanam

940) Brihadaranyaka Upanishad : Chapter 4 – 3 – 23

यद्वै तन्न पश्यति पश्यन्वै
तन्न पश्यति, न हि
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

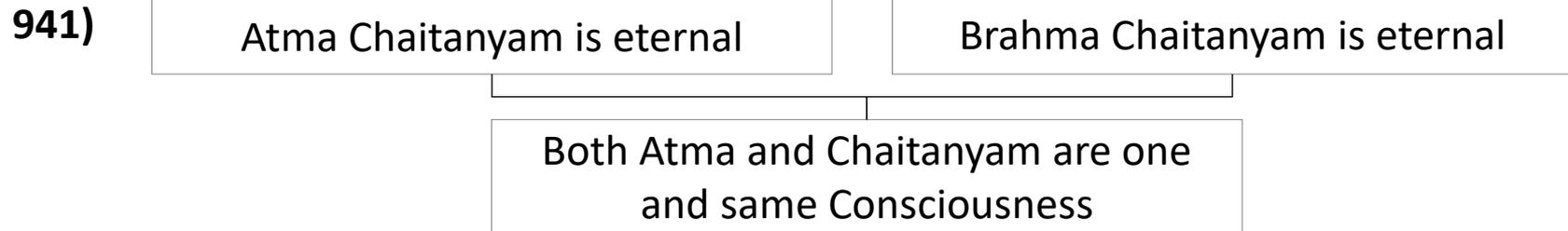
yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |
na tu tadvitīyamasti
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- Most important Pramanam.
- Consciousness of self is eternal, never ends.

Example :

- Heat of fire never ends.
- No fire without heat.
- Heat always with fire.
- World always with existence, consciousness.
- Atma always with consciousness.



942) Eternal consciousness wants to know eternal consciousness through eternal consciousness.

943) Example :

- Heat of fire is nondifferent from fire, identical to fire.
- Heat can't be separated from fire.
- Consciousness can't be separated from Brahman.

944) Karika No. 33 : Bottom line

- In Atma Jnanam, knower, known, instrument difference is not there, Triputi is resolved, all become one nondifferent Atma, Eki Bavati.
- Jnatru – Jnana – Jneya Bheda not there (Atma Bodha).

945) Don't require Vrutti Jnanam to illumine Atma.

- Vrutti Jnanam required to illumine Anatma.

946) Vrutti need not illumine Atma which is identical with Brahman.

- **Upanishad Pramanam is to negate all I put / add attribute – after I am.**

947) All attributes added after I am = Jeeva Bhava.

948) Vrutti Vyapti = Elimination of Anatma.

- Phala Vyapti = Revelation of object.
- No Phala Vyapti required, self evident.

949) Question :

- When will Atma reveal itself?
- When will fire or Sun reveal itself?
- Self illumined hence all the time it reveals as long as it is there.
- No other light required to reveal it.

950) Light = Self luminous entity, reveals itself all the time.

- Atma = Self luminous entity, reveals itself all the time.
- Not at a particular time it becomes evident.
- Self luminous entity is ever luminous.

951)

Nididhyasanam

To remove 4 expressions of Jeeva
Bhava giving sorrow to me

Ahamkara

Mamakara

Raaga

Dvesha

- Dushta Chatushtayam.

952)

Brahma Bhava must replace Jeeva
Bhava for experience of

Moksha from Anatma Body / World

Atma Svarupa Jnanam

953) Samsara comes only from attachment to Dushta Chatushtayam.

Gita :

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

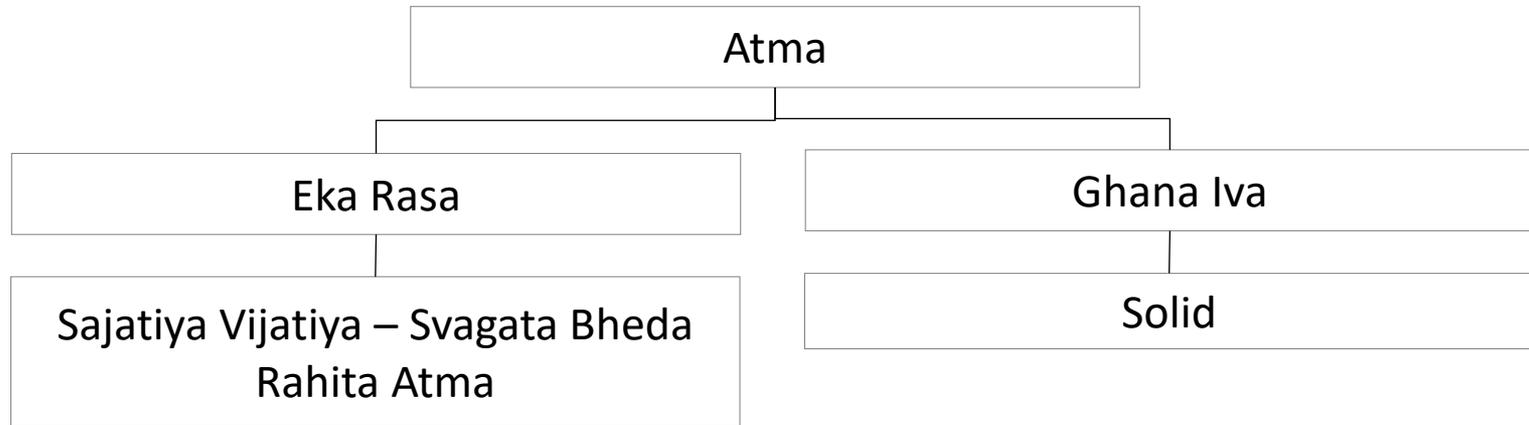
indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

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

954) Atma reveals itself all the time.

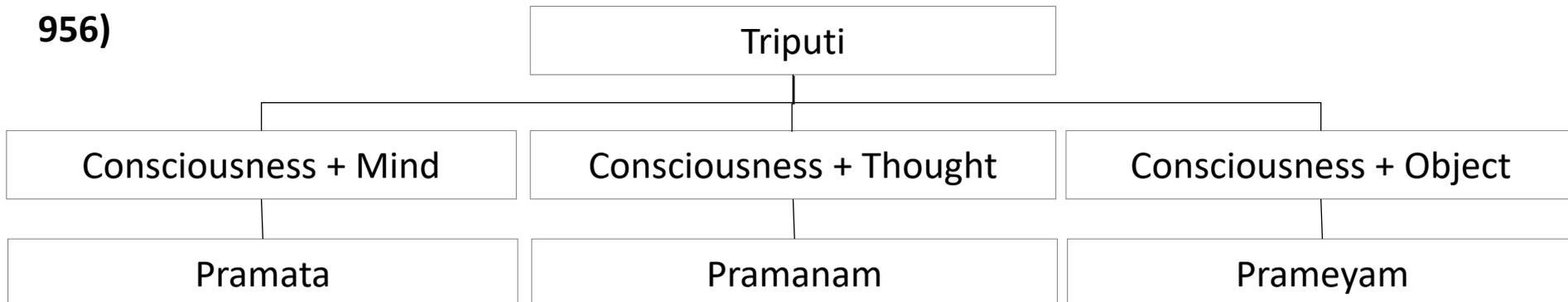
- Sun reveals itself all the time not on Makara Sankranti day.
- What covers Atma is Dushta Chatushtam.

955)



- Atma Jnanam not Vrutti based Jnanam.
- It is Svarupa Jnanam.

956)



957) Amani Bhave = Name for Triputi negation.

958) Sushupti = Nirvikalpaka Jnanam

- Atma Jnana = Nirvikalpaka Jnanam
- What is the difference?

Answer :

- In Jnanis vision, Triputi only appearance like a dream, does not have reality.
- Only seeming Dvaitam like Svapna Dvaitam.
- Dvaita experience will continue.

Gita :

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

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

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

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaiśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

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

- Jnani does not negate Triputi experientially but cognitively only in understanding.

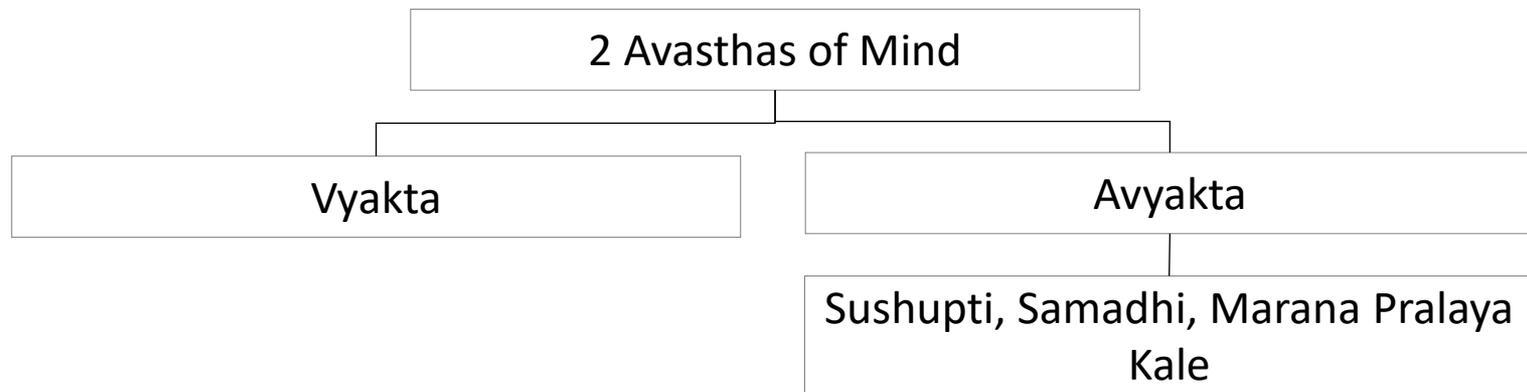
959) 10 Senses disfunctional in sleep means – Dvaitam ends.

- Karta – Bokta ends
- Sakshi experiences itself.

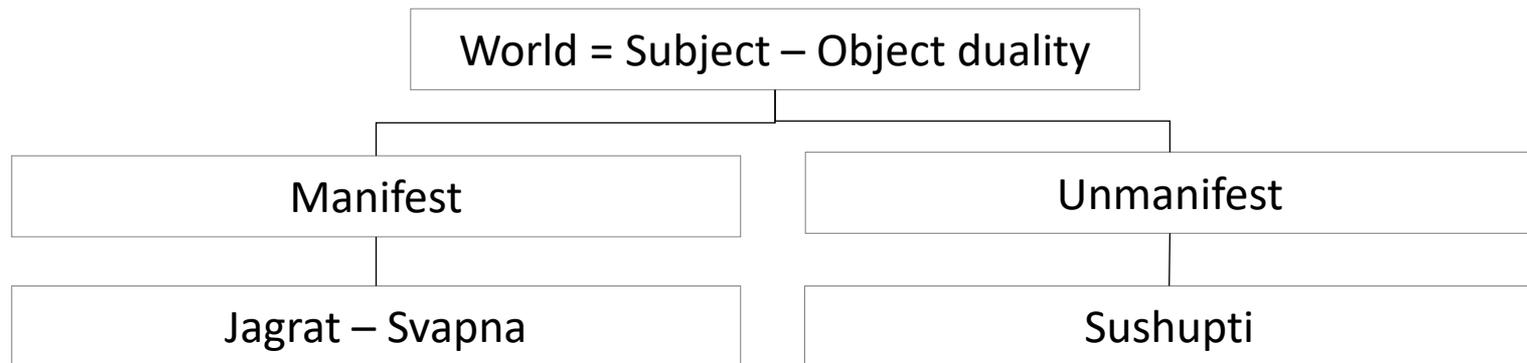
960) Karika No. 34 :

Satyam	Mithya
I am nondual, divisionless Brahman in all 3 periods of time	World is Mithya in all 3 periods of time

961)

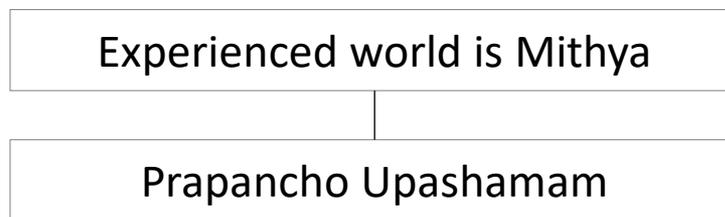


962)



- Reality exists in both manifest and unmanifest Avasthas.
- Advaita Vastu alone is Satyam not world of duality.

963)



- I – Observer am Satyam
– Advaita Svarupa Vastu with manifest – unmanifest world of duality.

964) Mind Dvaita subject – object division seen as Mithya, as good as not there.

Dream / Waking / Sleep	Turiyam
- You enter and come out	- I need not enter and come out - It is an eternal fact, truth - Vishesha Jnanam

965) Karika No. 32 – 32 :

- Atma Jnanam negates duality (Subject – object), plurality (Subject – object – instrument of perception).

966) Sleep State :

- Mind goes to potential, Karana Shariram, Moola Avidya, ignorance, ignorance based misconceptions – I am Karta, Bokta dormant.
- Samsara is dormant.

967) Enlightened will say will experiencing Dvaitam that this duality is never there.

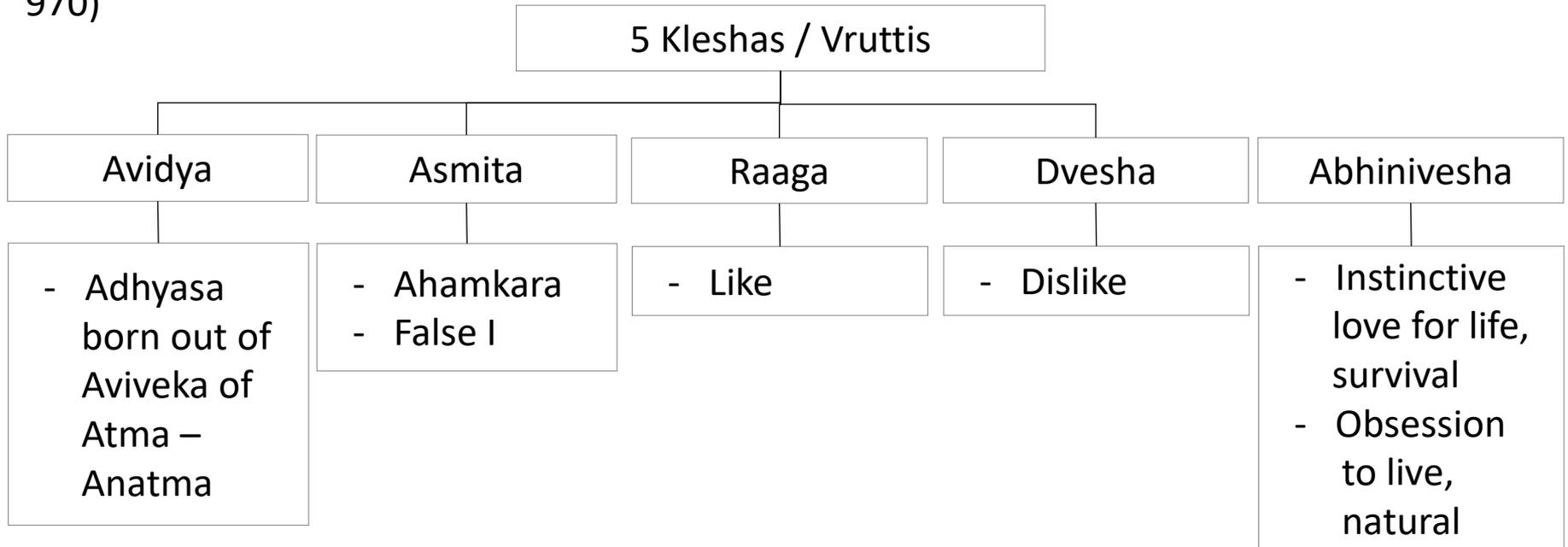
- I – Atma am there in Jagrat, Svapna, Sushupti, Samadhi.

968) Karika No. 35 :

- I – Nirvikalpaka Vastu am Adhishtanam of projected dream and waking manifest world and also unmanifest Karana Avastha.

969) Dahanam (Burning) = Mithyatva Nishchaya of Jagat

970)



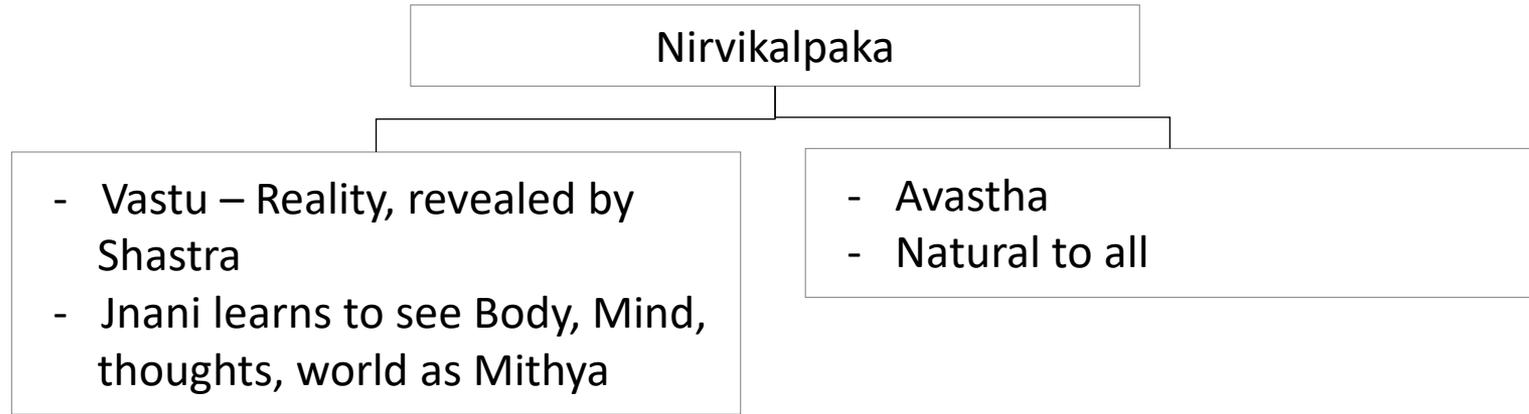
971) Samanya Deha Abhimana = Caused by Prarabda instinct to Survive Abhinivesha.

972) Jnani reduces will based Raaga – Dvesha.

973) Jnani :

- Deliberately chooses to see the function of Mind to see the World – Body – Mind – thoughts, as Mithya.

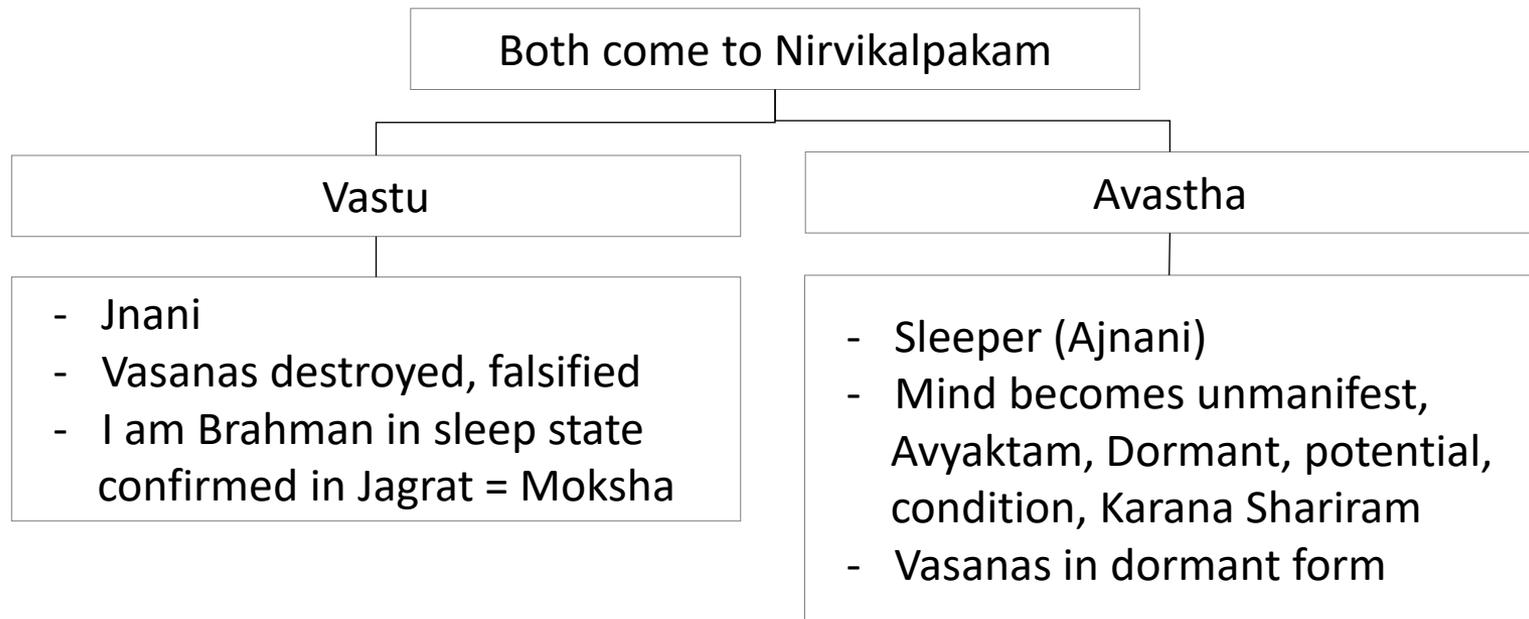
974)



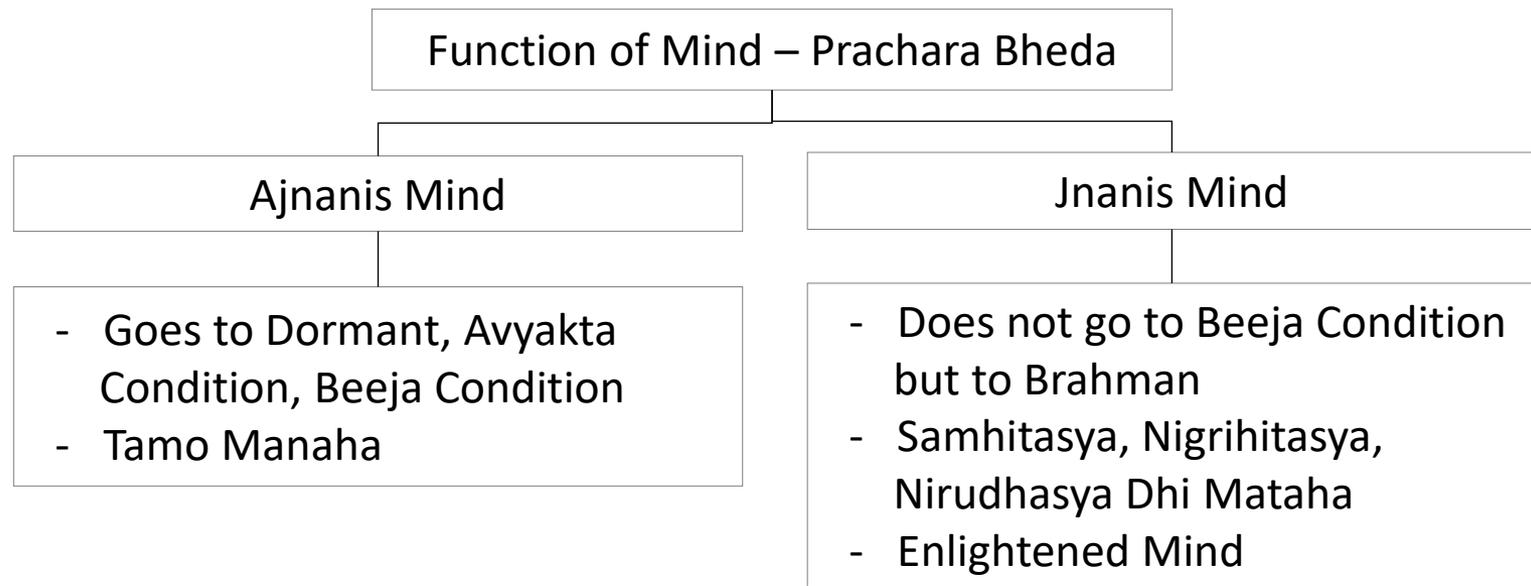
- Deliberately lives as Atma Tattvam because of knowledge.

975) Karika No. 35 :

- Mental function of sleeper and Jnani are different.



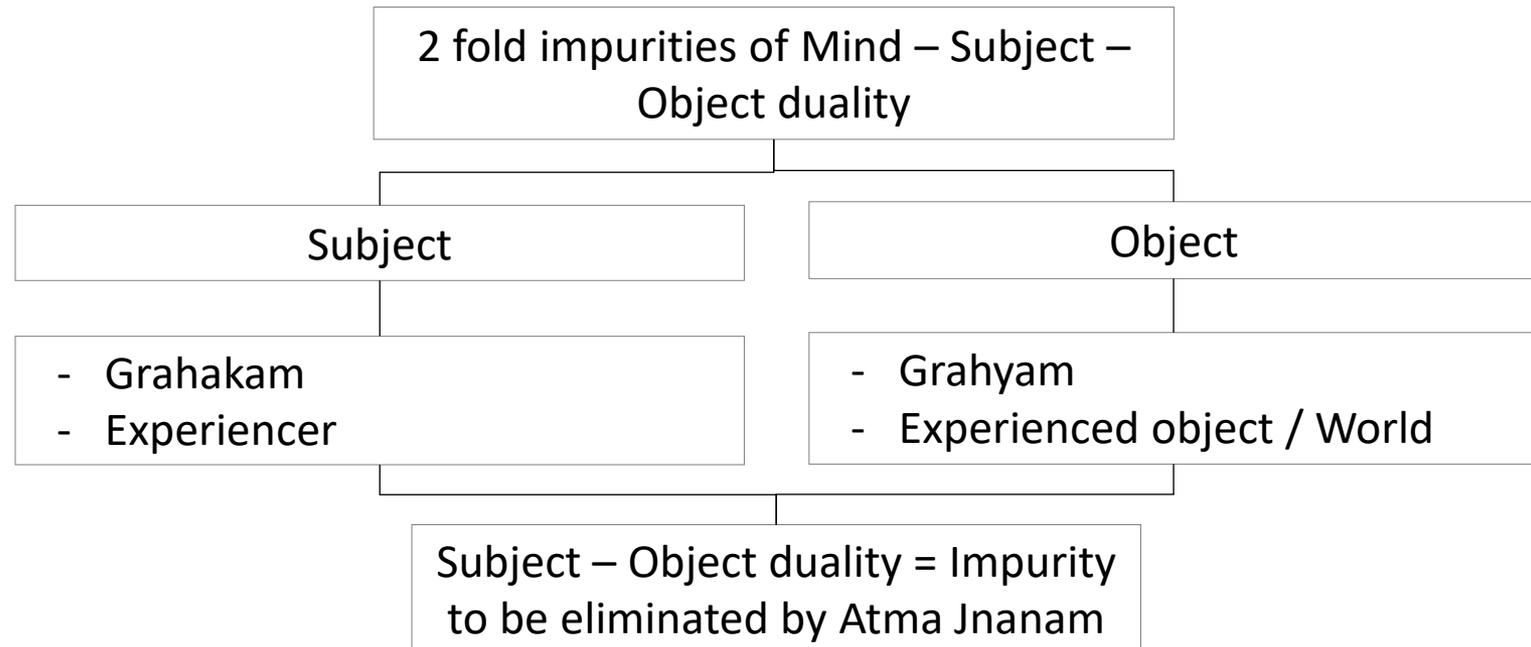
976)



977) What is consequence of Brahma Jnanam?

- It eliminates 3 fold impurities of the Mind.

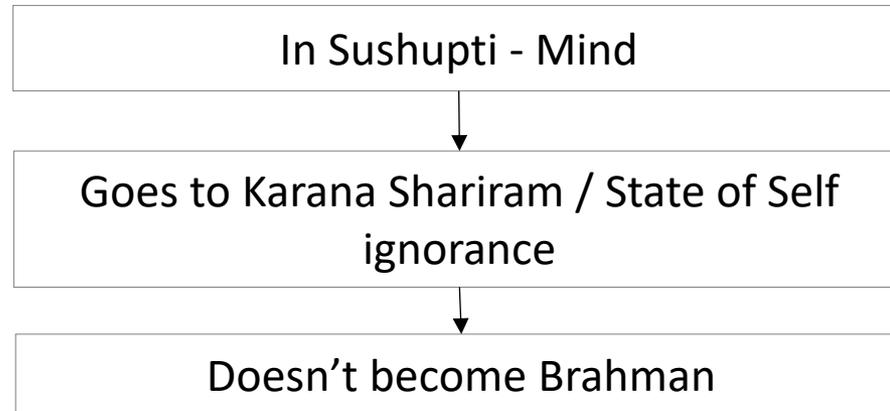
978)



979) Content of Mind = Consciousness.

- Thoughts / Mind = Vacharambanam, Name + Form.
- Outside also forms.
- Inside also forms.

980)

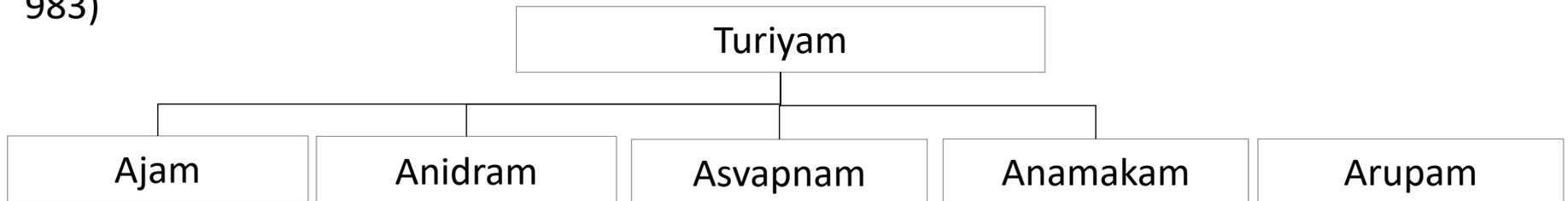


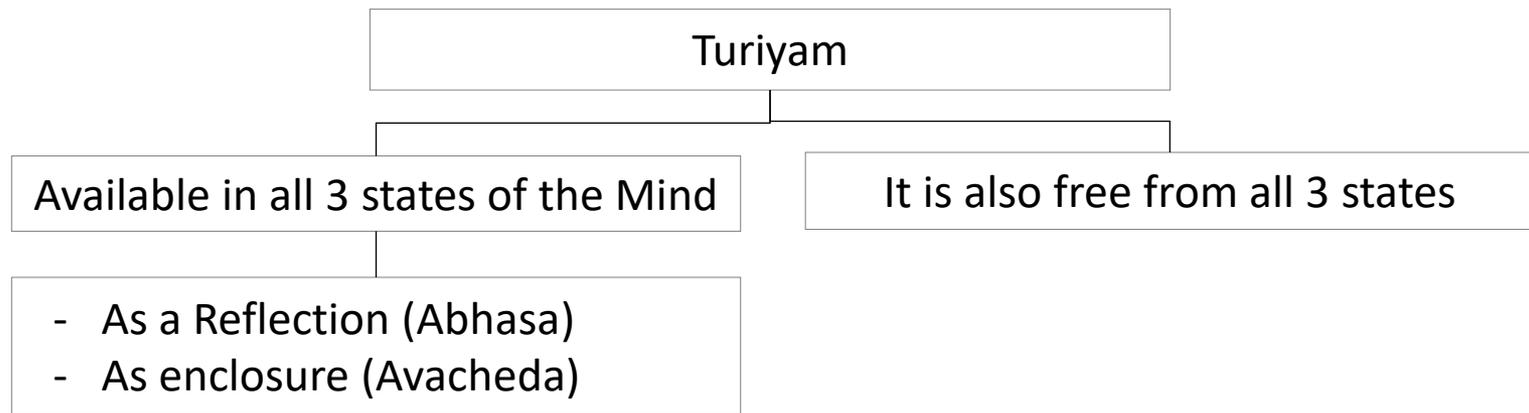
981) For Jnani, Mind becomes Brahman – Cause of Universe, Non dual, Nirbhayam Brahman.

982) Karika No. 36 : (Also in Chapter 1 – Karika No. 16)

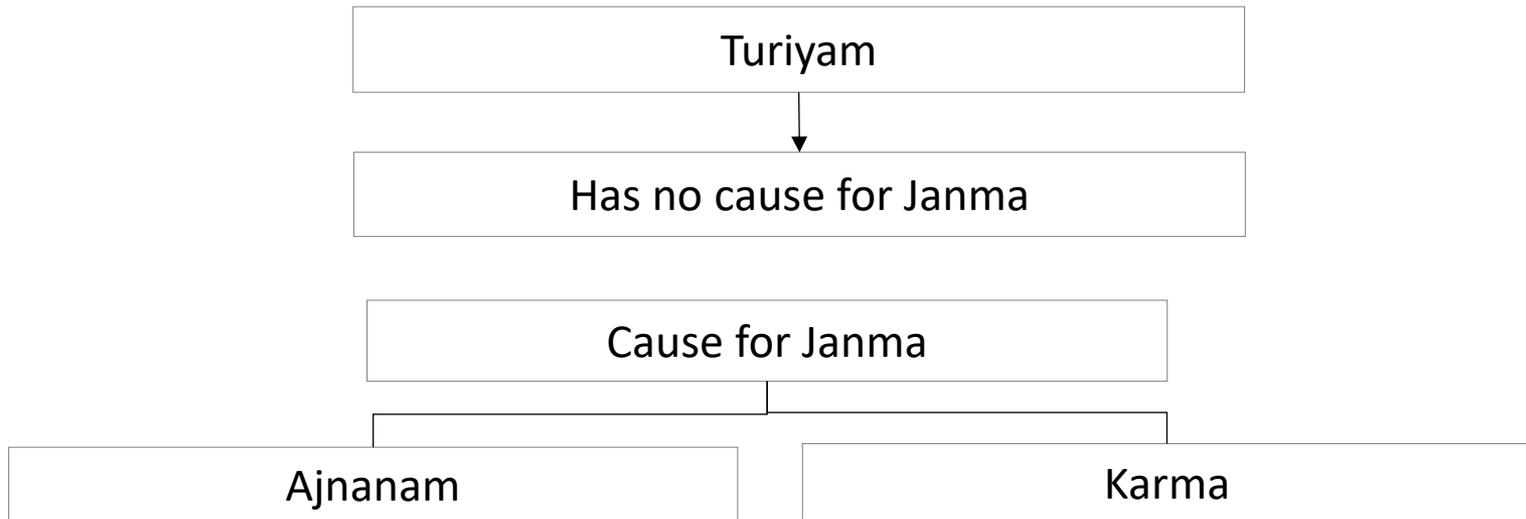
- Prapancha Upashamam = Brahman is free from entire Anatma Prapancha.

983)





984)



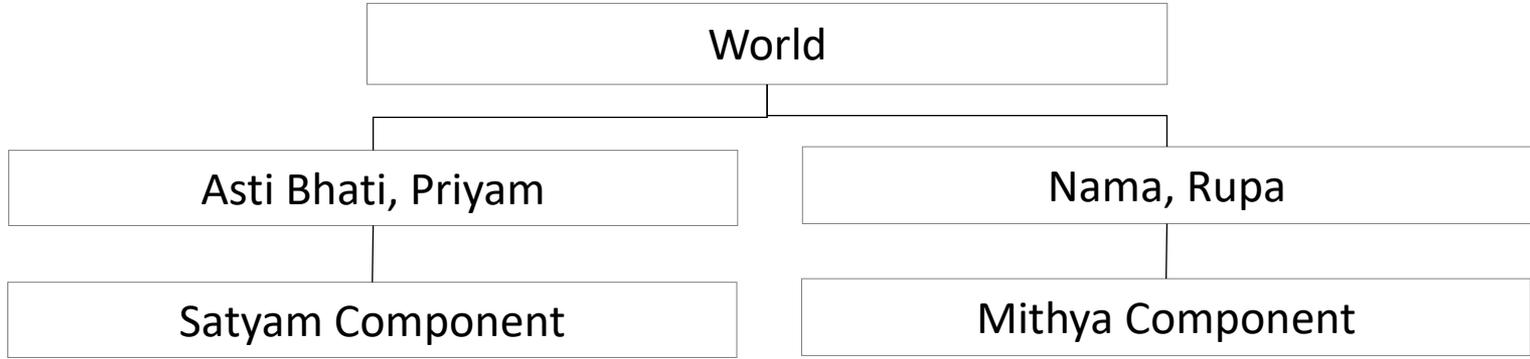
- Turiyam is birthless.

985) How does a person negate Avidya?

Answer :

- Atma Satya Anubodhena.

986) Drk Drishya Viveka : Swami Vidyananya



Drk Drishya Viveka :

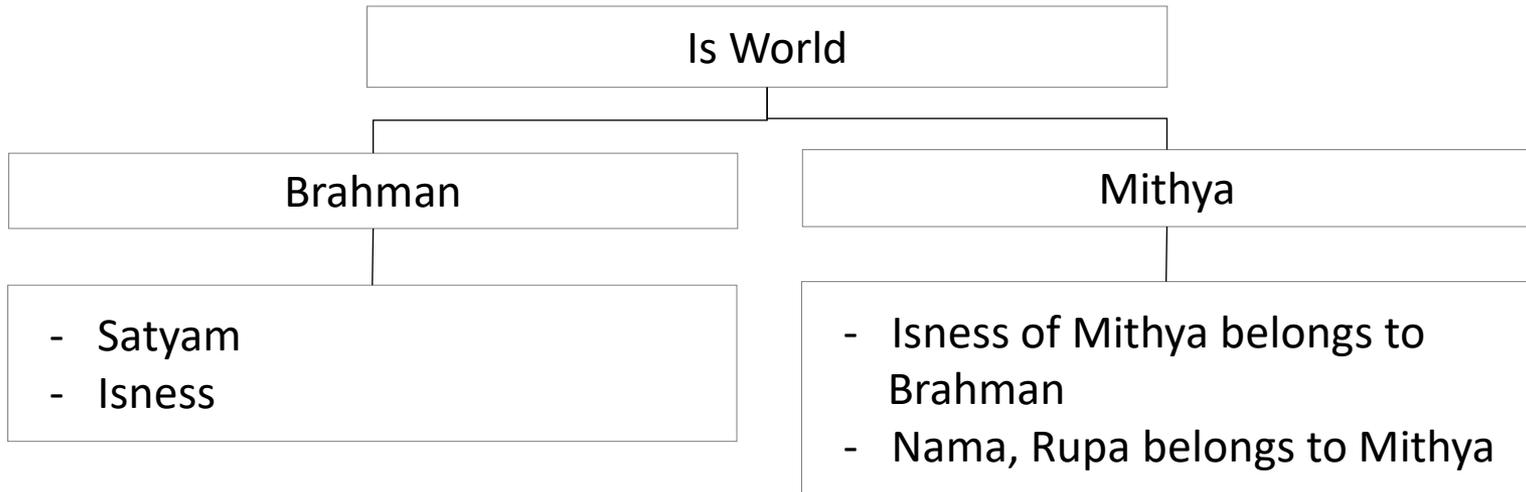
अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२० ॥

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

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

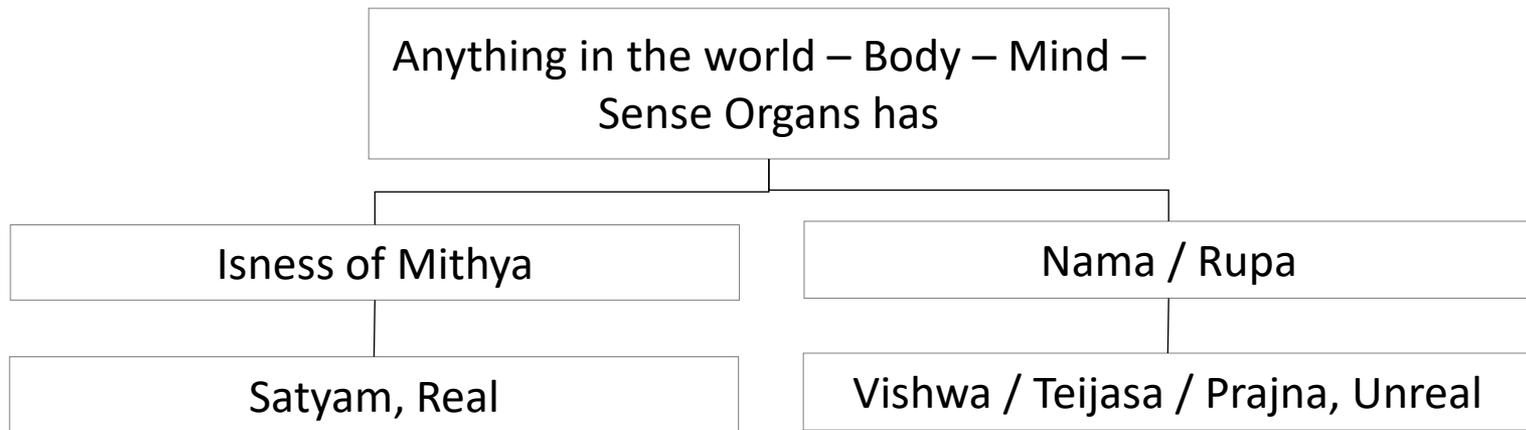
- Where world, Mithya, is, at same place is Satyam components.

987)

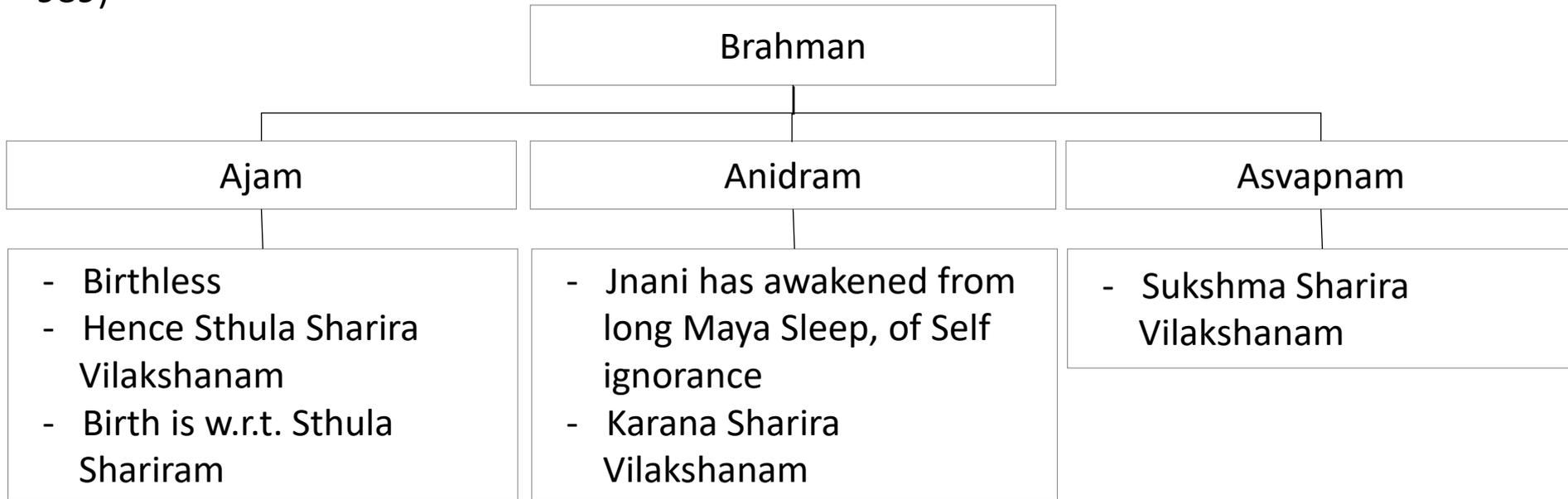


- Hence world is both Satyam and Mithya, 2 sides of one coin.

988)



989)



990) Awaken from spiritual sleep, Maya, self ignorance sleep, bigger – longer sleep.

- Moola Avidya means not knowing “Spiritual” essence which is cause of Srishti, Sthithi, Laya of the Universe, not knowing Brahman.

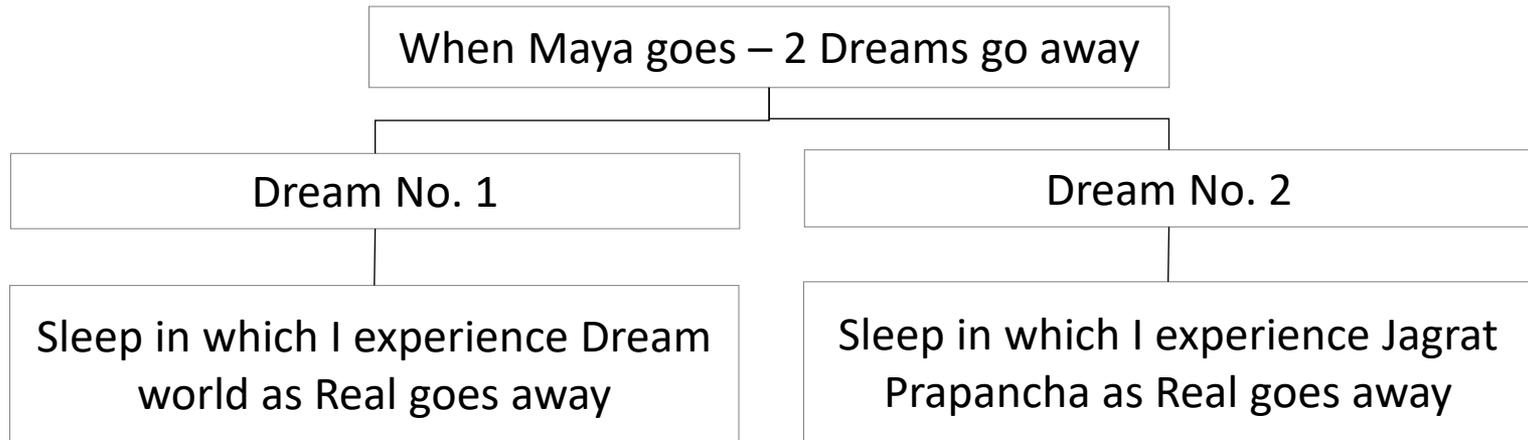
991) Awakening from Maya, sleep, means claiming :

- **I am neither waker, dreamer, sleeper.**
- **I am neither Prathama, Dvitiya Pada, Tritiya Pada.**
- **I am Turia Atma alone.**

Essential teaching of Mandukya Upanishad

- Dream continues till sleep is there.

992) What is the meaning of Awakening from sleep, called Maya?



- Both unreal, Mithya.
- Waking up from both is called awakening to your intrinsic Svarupa = Turiyam.
- Here in Verse 36 its called Asvapnam.

993) Mind of Jnani = Brahma, of this nature.

- Anamakam = Nameless
- Arupakam = Attributeless, hence formless.
- Pancha Poravirdi Shabda Nimitta Abava.



994) Karika No. 36 – 2nd Line

- Atma Shines once, eternally, permanent.
- Other temporary one's shines off and on.
- It is nature of Svayam Prakasha Chaitanyam, Bha Rupa.

995) Chapter 2 – Karika No. 32 :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

Turiyam :

- No Agrahamam – No perception
- No Anyatha Grahanam – No non-perception.

996) Chapter 1 – Karika No. 13 :

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।
बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ १३ ॥

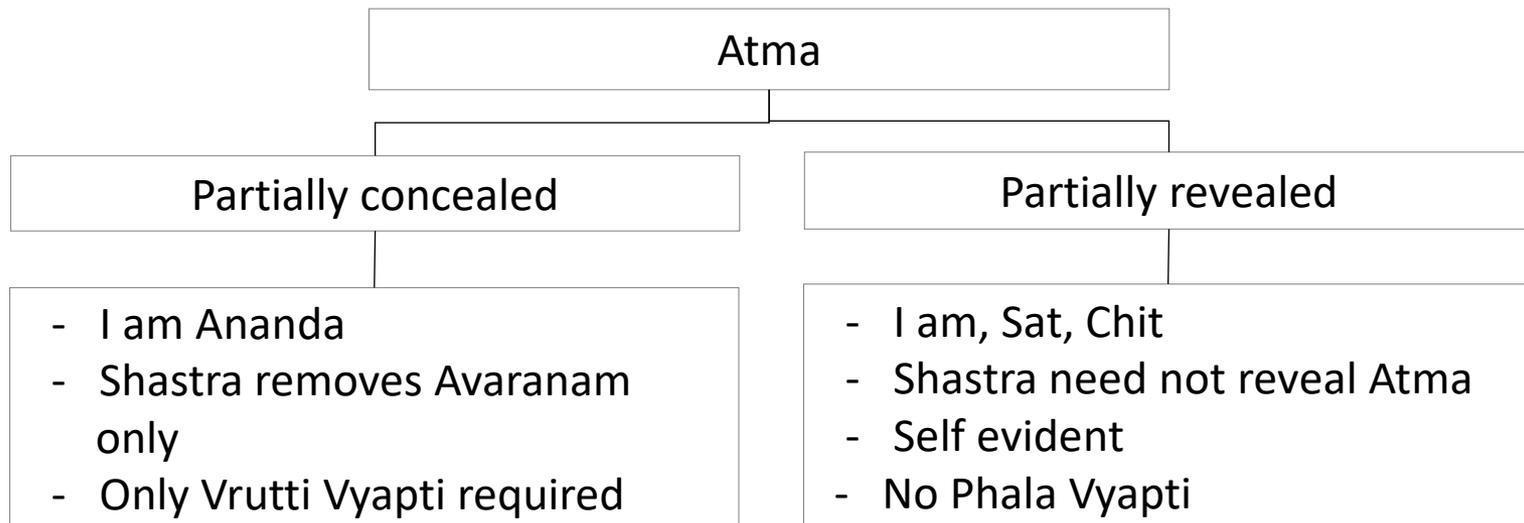
dvaitasyāgrahaṇam tulyamubhayoḥ prājñaturyayoḥ |
bījanidrāyutaḥ prājñaḥ sā ca turye na vidyate || 13 ||

The non-cognition of duality is equal in both sleep and Turiya, but the sleeper, conditioned in his sleep, is in the form of the cause: and this - The sleep or the cause (Avidya) does not exist in Turiya. [1 - K - 13]

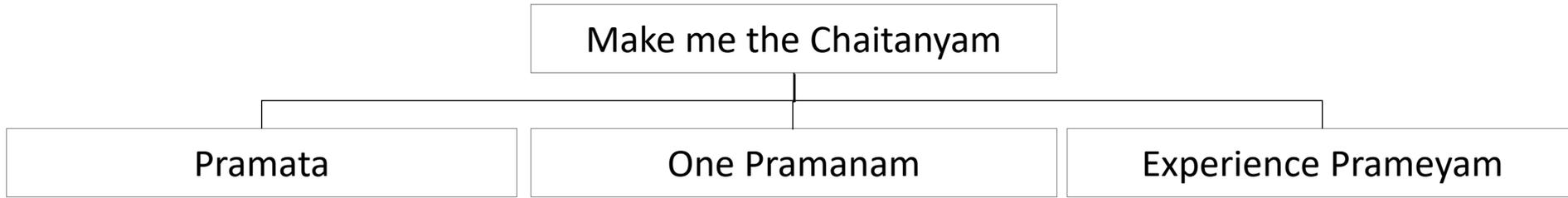
Vishwa / Teijasa	Prajna
<ul style="list-style-type: none">- Have Agrahanam- Anyatha Grahanam	<ul style="list-style-type: none">- Only Agrahanam

- 2 Verses reveal entire Manudkya – Mantra 7.

997) Karika No. 36 :



998) Jnana Indriya + Karma Indriya + Antahkaranam



999) Mundak Upanishad : Chapter 2 – 1 – 2

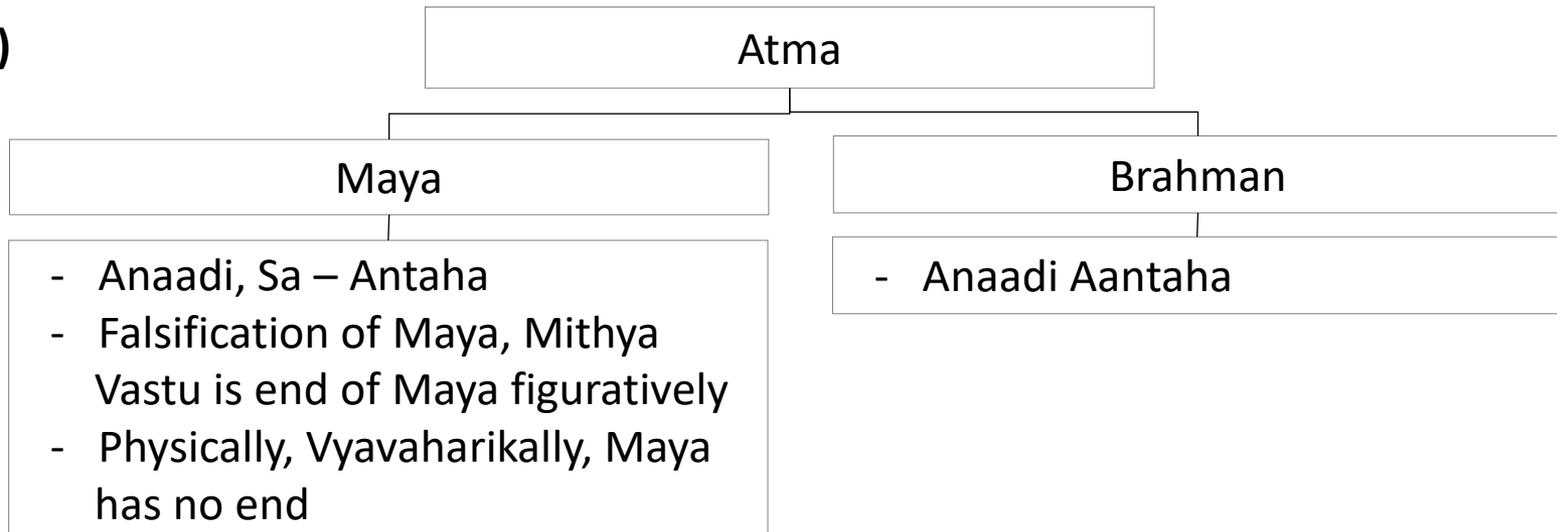
दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Jnani knows that Prana is excluded from Turiyam, his real Nature.

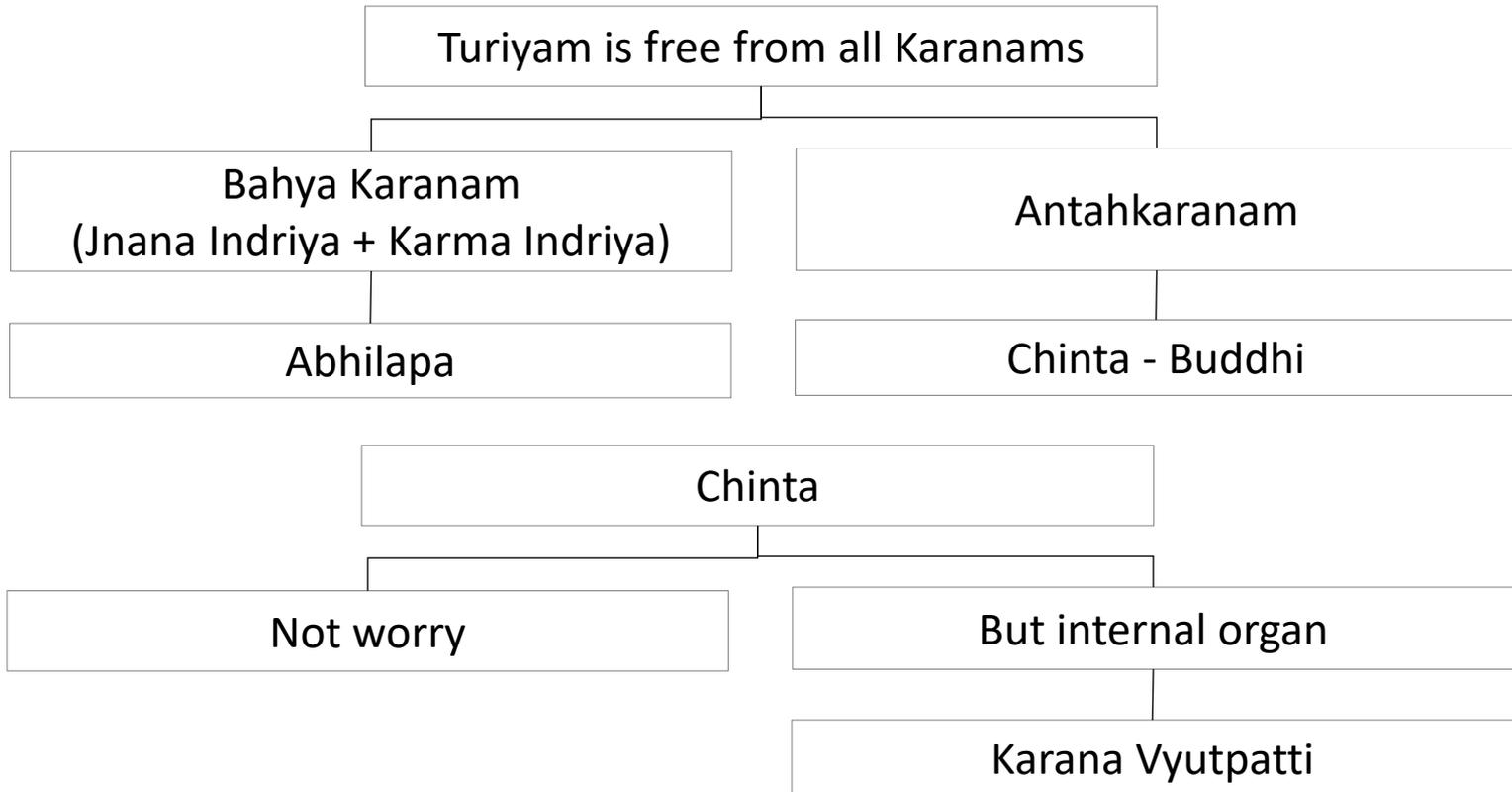
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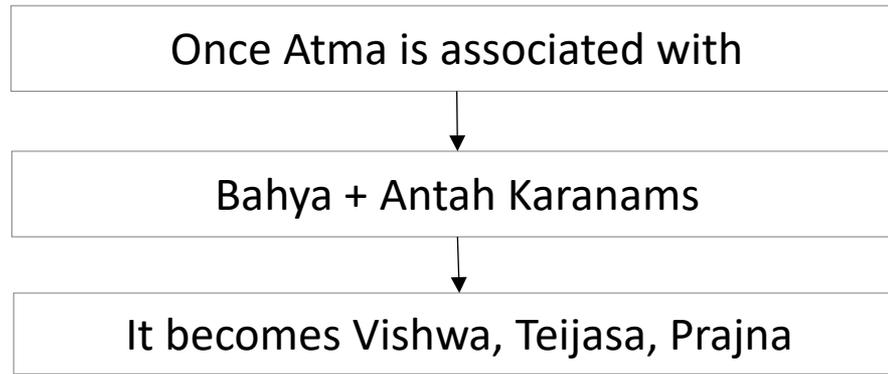


1001) Atma Description :

- Mantra 7
- Chapter 3 – Karika No. 33 – 38 (6 Verses)
- Karika No. 37 is explanation of Karika No. 32.

1002)





- Free of Karanams, it is Turiya Atma.

1003) Mundak Upanishad : Chapter 2 – 1 – 2

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

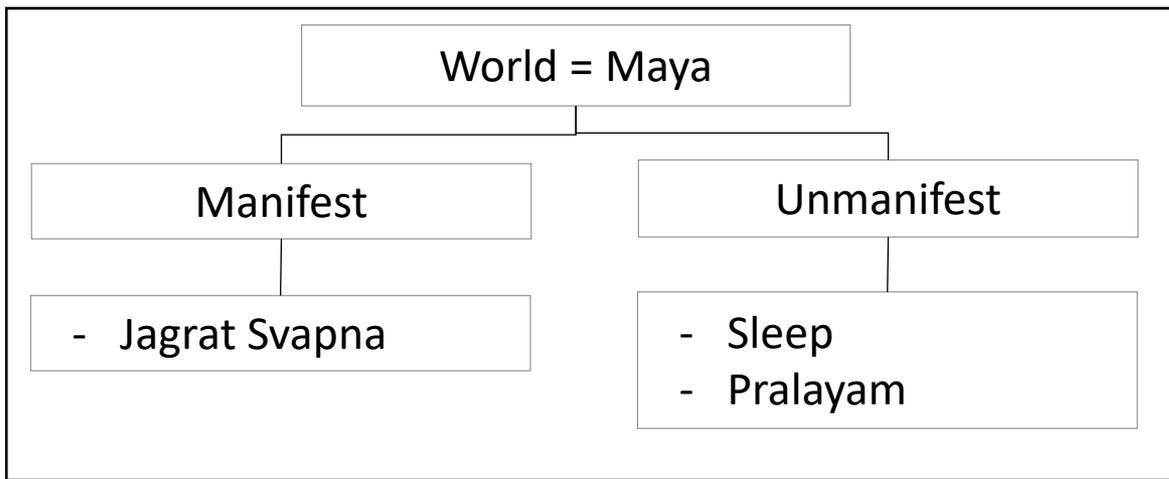
Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [॥ – १ – २]

1004) If Turiyam is free from Bahya and Antah Karanams, it is also free from the world, Asangatvat.

1005) Vishayas proved by Karanams

- Turiyam Brahman – is free from the world.
- World will always be there in Brahman in manifest or unmanifest form.



- Depends on Mind – Sense
- Jnana – Artha Adhyasa

1006)

World is always in Brahman	There is no world in Brahman
<ul style="list-style-type: none"> - Experientially - Eternally - Vyavaharika Satyam 	<ul style="list-style-type: none"> - Paramartika Satyam - World not there because it is Mithya

1007) Pravilapanam, Rahitam, Vivarjitam, Nivruttam = Absence of world, as good as absent.

1008) Brahman always self – effulgent Chaitanyam as self awareness, I am, Aham.

- No Jagrat, Svapna, Sushupti in Brahman which are dependent on Mind of Jiva.
- Asangoham.

1009)

Maya - Prakrti

Manifest

- Jagrat Svapna

Unmanifest

- Sleep
- Pralayam

- Mithya
- Appears – Disappears
- Varjitam, Pravalapanam

Brahman

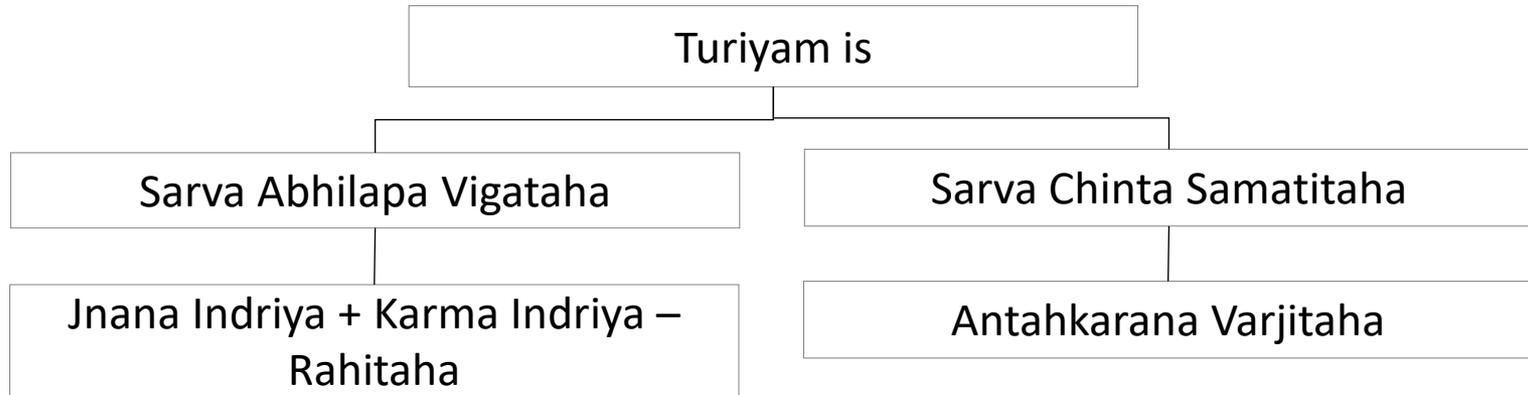
- Eternal
- Aham, I am
- Self knowledge

1010) Chapter 3 – Karika No. 37 :

In Brahman

- No Body – Mind
- No Jagrat – Svapna – Sushupti
- No Vishayas
- Mukta Purusha

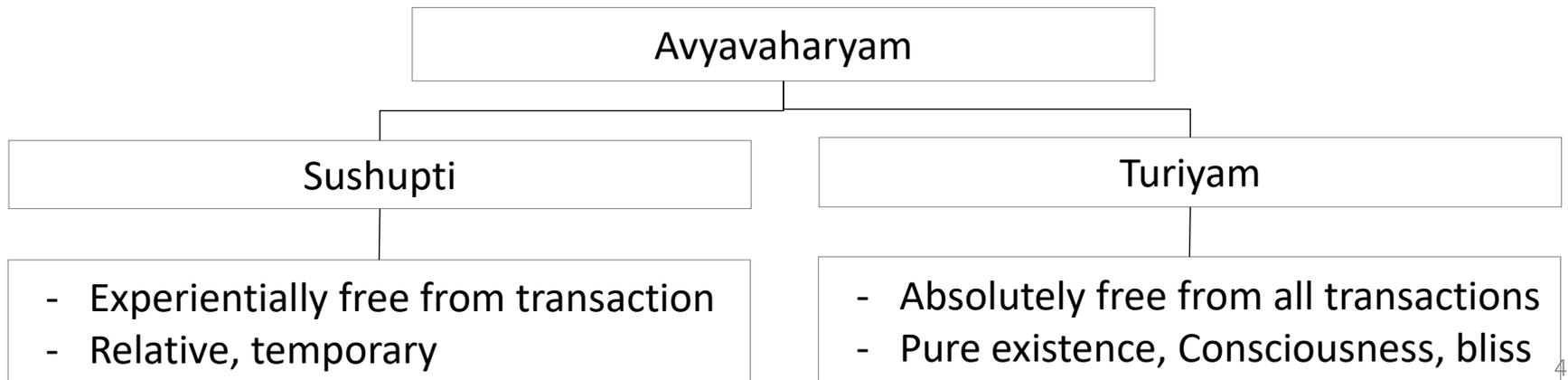
1011) Bashyam helps one to go deeper into study of Turiya Atma and claim that as the self.



1012) Suprashantaha = Tranquil

- Sukrut Jyoti – Ever effulgent
- Samadhi – Samadhanam – Nirvikara, Sarva Adhishtana.
- Achala – No Vrutti movement, no mind.
- Abhaya – No Vrutti of fear

1013) Karika No. 38 :



- Even in Jagrat, once Turiyam is discovered as my nature, one will say – I am Anyavaharya.

1014) Gita : Chapter 5 – Verse 8

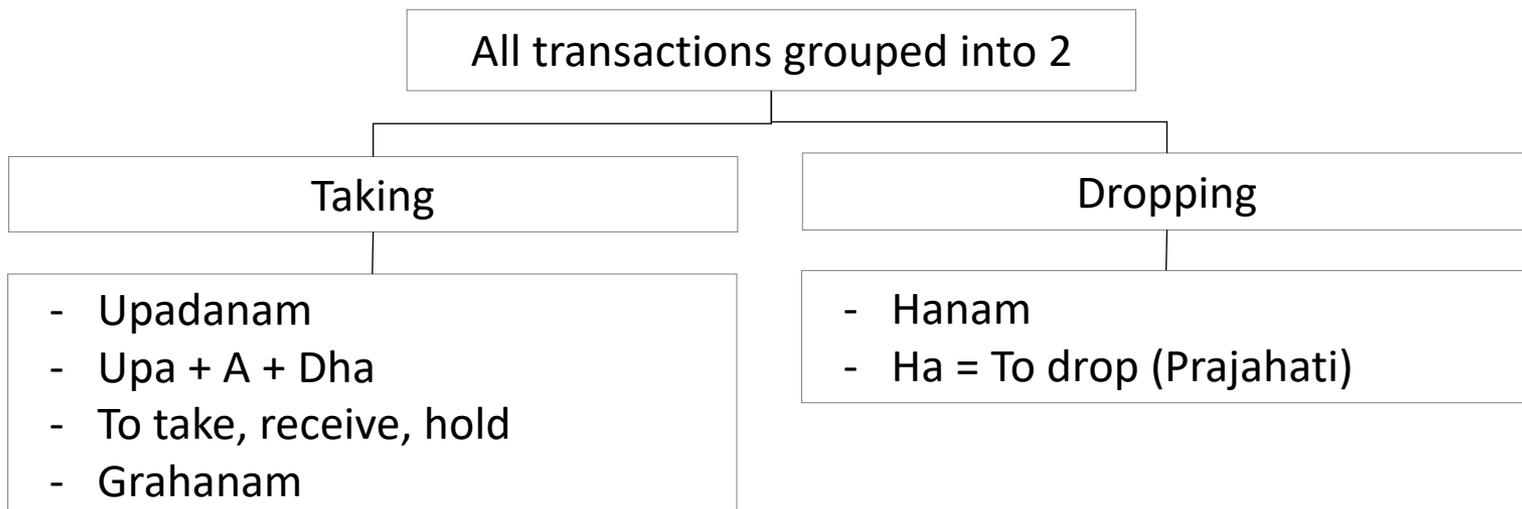
नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śrṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

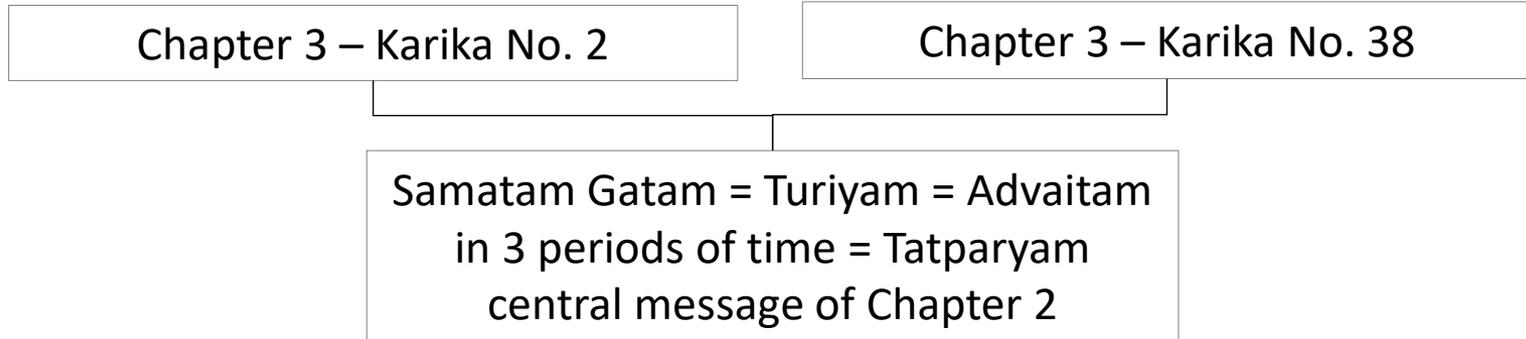
1015) Karika No. 38 :

- Mentions permanent absence of transactions in Turiyam, Avyavaharyam.



- In Turiyam, no 2nd Vastu.
- It alone is, non dual.
- No Vrutti – change – Achalam, Abayam

1016)



Conclusion :

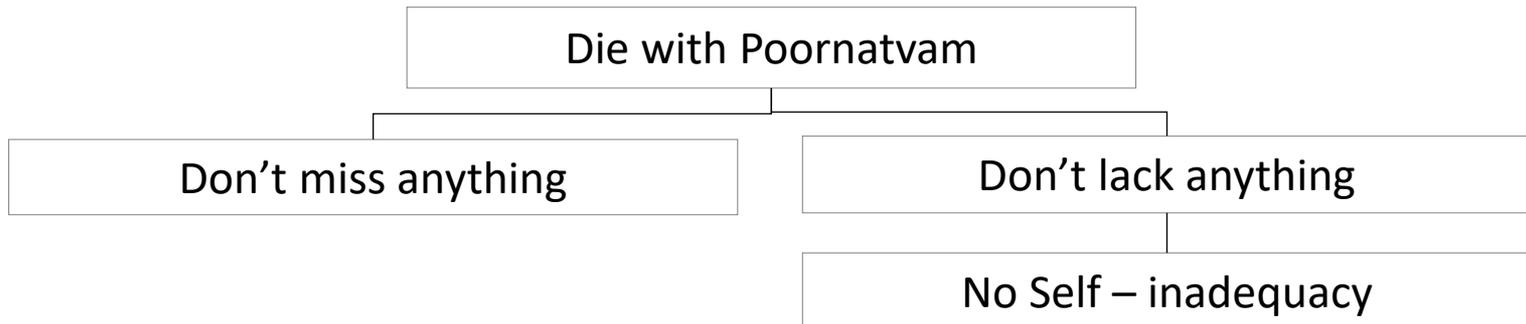
- I am not Vishwa, Teijasa, Prajnya and not their Prapancha.
- I am Vilakshana Turiya Atma.

1017) What is benefit of knowing Turiyam?

- Samsara Nivritti, free from feeling of limitations.

1018) Brahmanaha = Brahma Nishta irrespective of Varna, Ashrama, Gender.

1019)



Karika No. 39 :

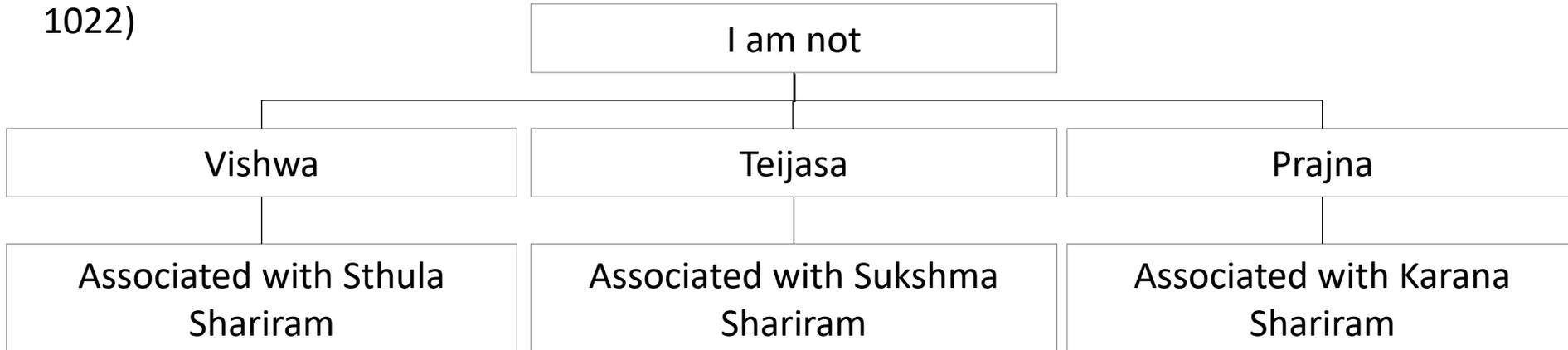
1020) Paramartha Tattvam – Turiyam :

- Reveals I know I am the ultimate reality where Prapancha resolves.
- As Turiyam, I am Nitya Mukta.

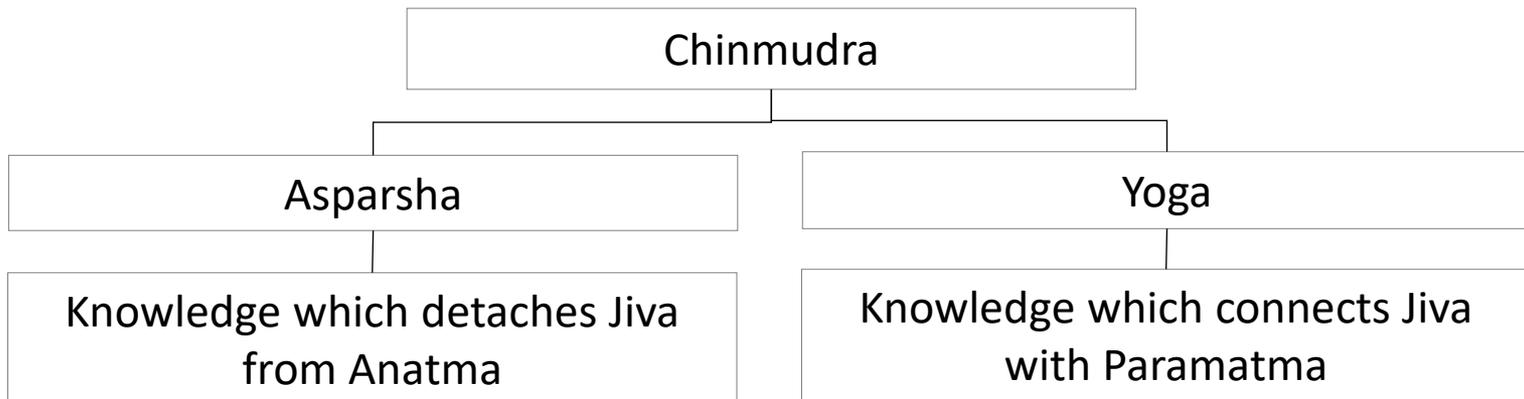
1021) Asparsha = Freedom from all connections, relations with Vishwa, Teijasa, Prajna.

- Asanga status giving knowledge.

1022)



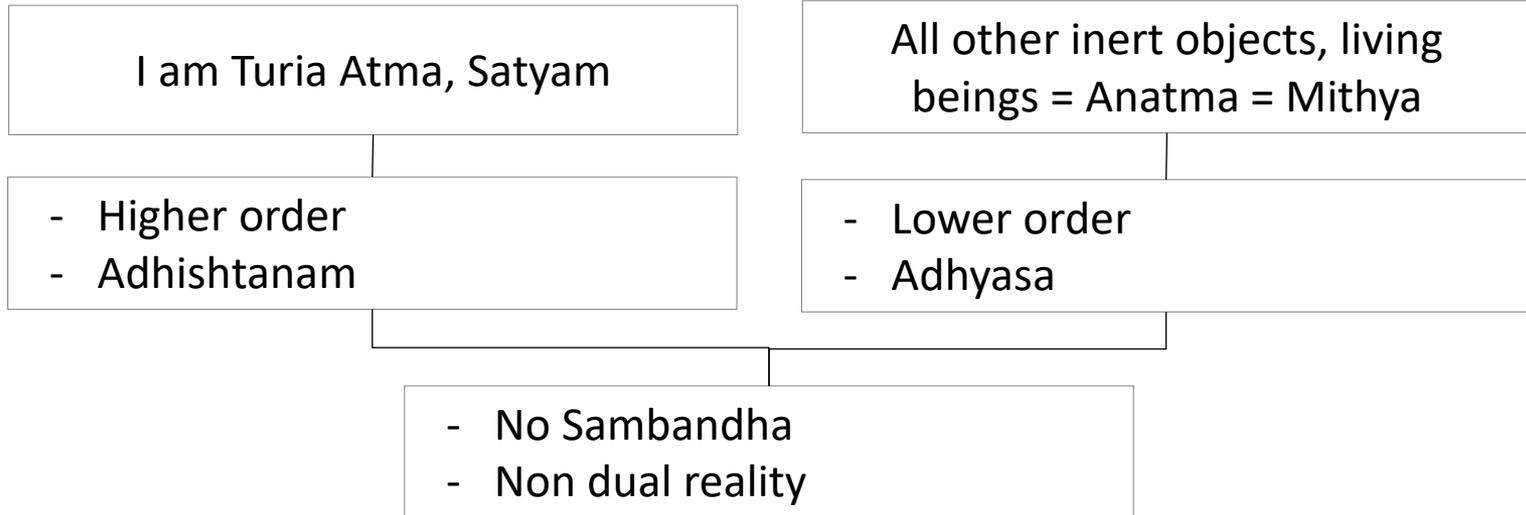
1023)



1024) Asparsha Yoga :

- Knowledge by which you drop all connections and relationships.

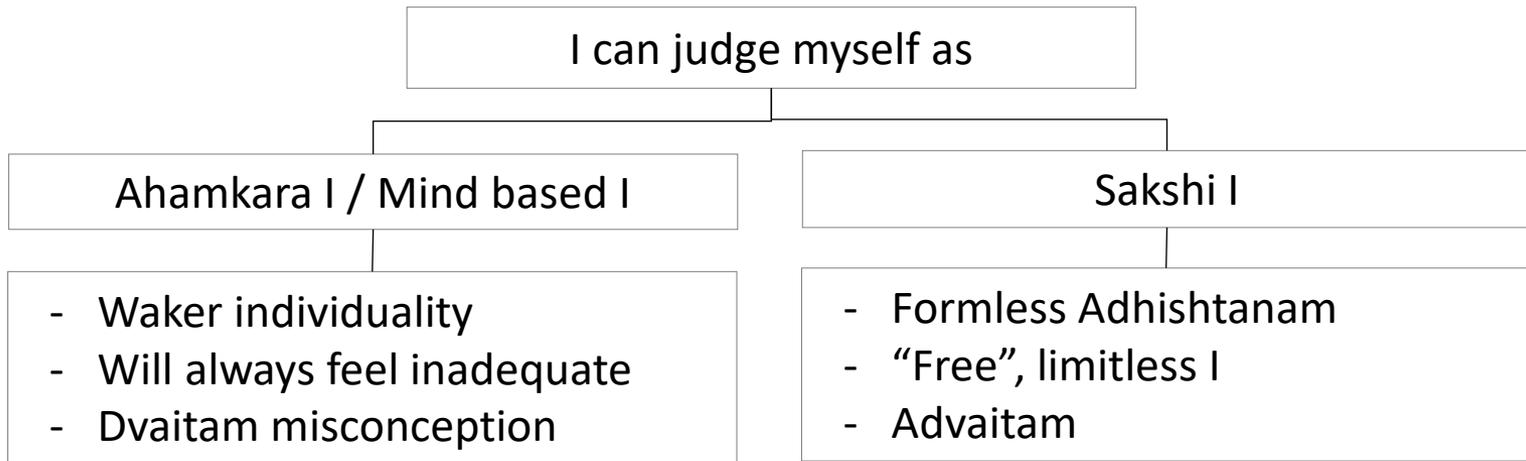
1025)



1026)

Veda Purva	Vedanta
<ul style="list-style-type: none"> - Small I - Immaturity - Δ Format - Always in fear - Born I - Waker, Dreamer, sleeper, individual I - Will live in Samsara 	<ul style="list-style-type: none"> - Higher I - Maturity - Binary format - Replacement not displacement of Ahamkara - Fearless - Eternal I, Turiyam I - Go to Turiyam for security, peace, happiness, fearless, fearlessness - Called Moksha

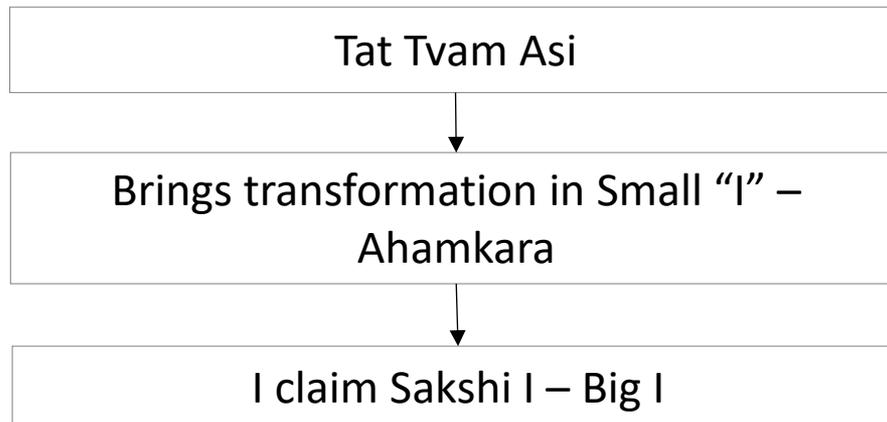
1027)



1028) Understand Brahman alone appearing as Ahamkara, waker I.

- Drop dreamer, sleeper identification.
- Irrelevant for me.
- I have woken up to Sakshi level.

1029)



1030) Uttama Adhikari has shifted from Ahamkara to Atma, Brahma Svarupa.

1031) There is no Mind at all for Sakshi I

- Avastha Trayam Nasti at Paramartika level.
- Amani Bhava.
- Mind = Mithya
- Mind experience is there, factually not there.

1032) Sthula, Sukshma, Karana, Prapancha all Mithya – all Mano Kalpitam.

1033) Asangoham, Asangoham, will be the dominant thought for Sakshi oriented Jnanis.

- **It is not a worrying Mind, but a Mind which claims the glory of Mind.**

1034) Jnani claims :

- Upanishads are my biography and he means what he says.

1035) Baya Vrutti due to Purva Vasana in Karana Shariram.

- I don't have Sambandha with Mithya, comes because of Vasanas.
- Vasana Janita Baya Vrutti, Kama Vrutti.

1036) Akshaya Shakti = Inexhaustible peace of a Jnani, eternal peace called Moksha.

1037) In Turiya Atma, Mind is not there.

- **Peace is nature of Atma.**

1038) Peace not a mental condition in Atma, it is Svarupam.

1039) My freedom, Atmas freedom unconditional, doesn't depend on 3 states of the Mind.

1040) Moksha unconditional because Vasanas declared Mithya.

- Why remove Mithya Vasana?

1041) Vasana Kshaya, Mano Nasha, Brahmavit, Varaha, Variyan all w.r.t. mental liberation.

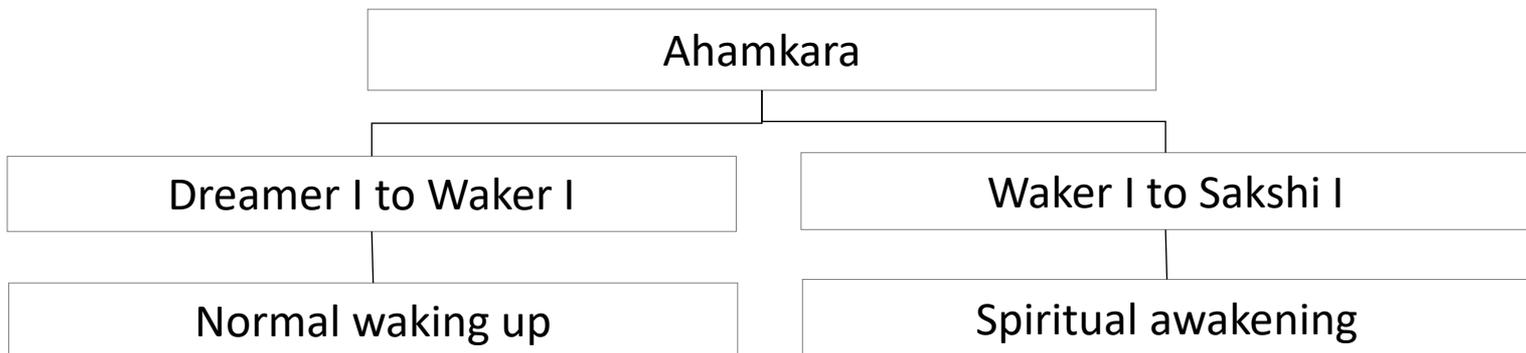
- Karika No. 36 Upachara Kathanchana.
- No Meditation required.

1042)

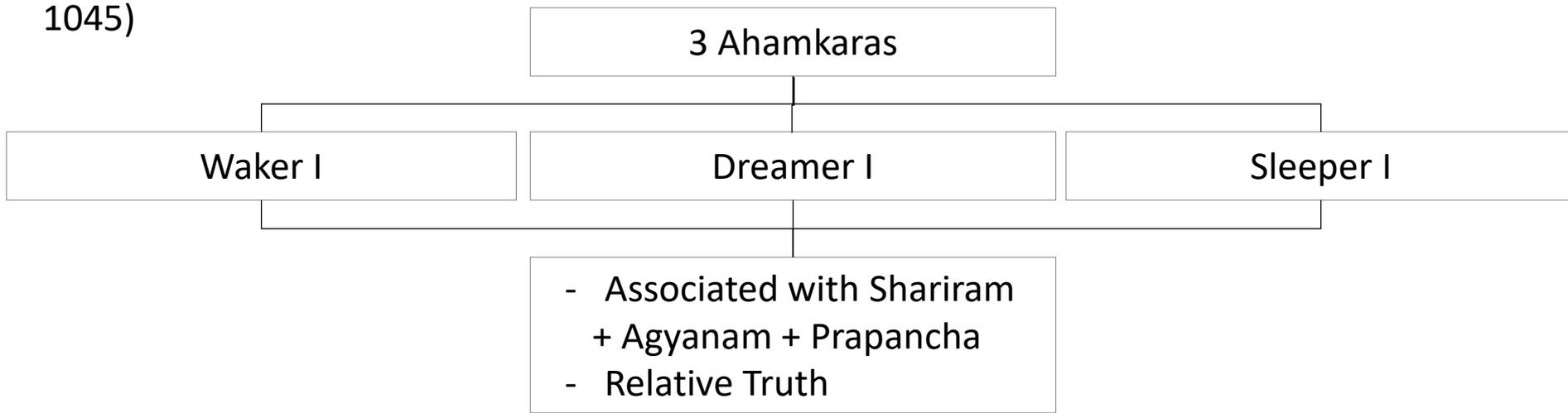


1043) This is called Awakening, self realization, Uttishta in Katho Upanishad.

1044)



1045)



1046)



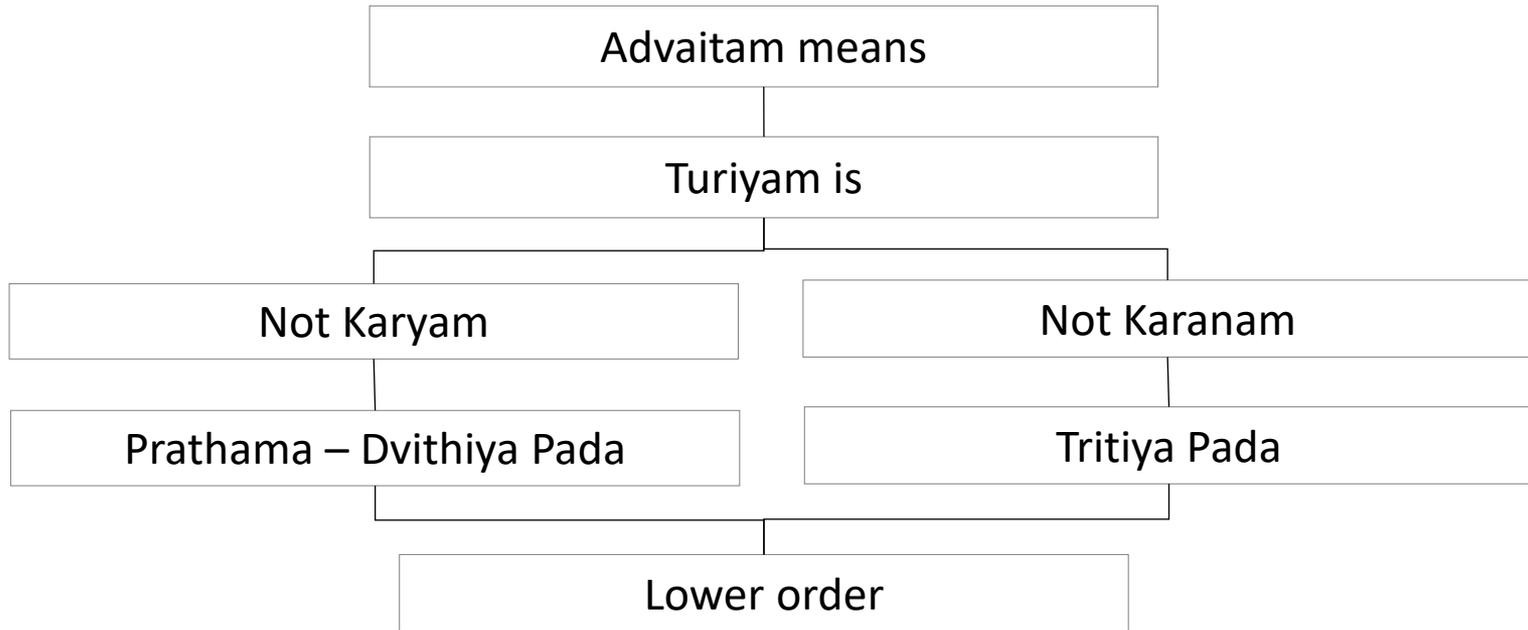
1047) Jnani learns to shift from waker I to Dreamer – Sleeper I and claims Turiyam I.

1048)	Waker	Sakshi / Turiyam
	Dream Triputi born out of me	Jagrat Triputi born out of me

1049) From Sakshi angle, Advaitam is very clear.

1050) Advaita Atma is based on 7th Mantra of Mandukya Upanishad.

1051)



- I am Turiyam – Karya Karana Vilakshana not affected by lower order Vilakshana.
- Karya – Karana appears in me.

1052) I – Turiyam am of higher order of reality.

- Vishwa / Teijasa / Prajna – continues even after Turiya Jnanam.

Vishwa	Teijasa	Prajna
- Identified with Physical body + Jagrat Prapancha	- Identified with Subtle body + Dream Prapancha	- Identified by causal body - Self ignorance

1053) Get established in 3 Padas first in Meditation, in Adhyaropa stage.

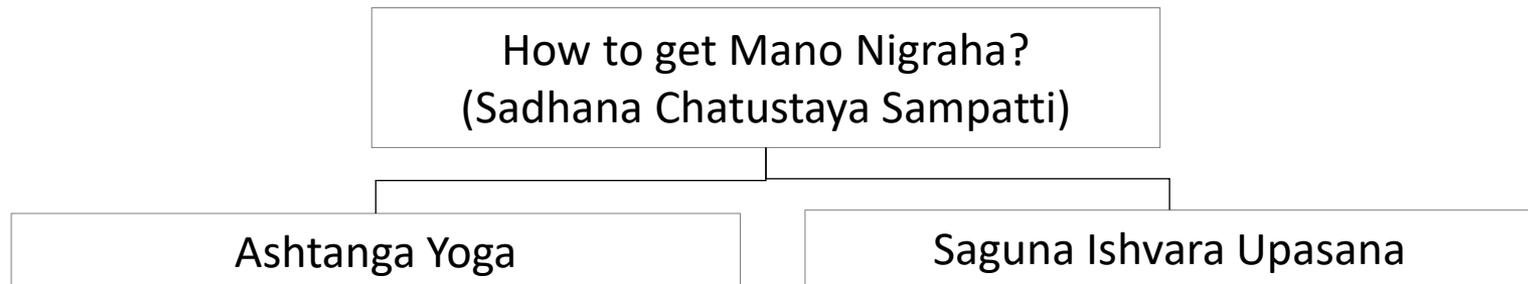
- Then do Apavada.

1054) Vishwa exists and continues to exhaust Prarabda.

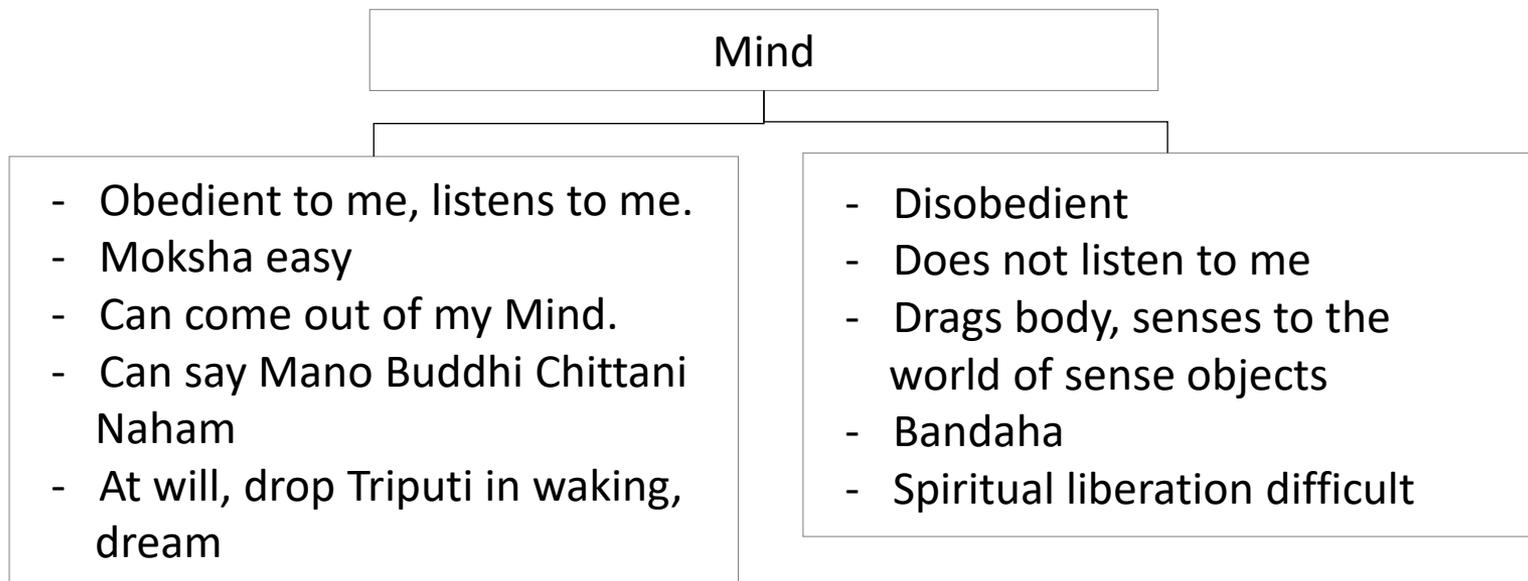
1055) Teaching works during Sravanam itself, if you have Sadhana Chatustaya Sampatti – Kshama, Mano Nighrah, capacity to handle thoughts in the Mind because of Vasanas.

- Hatred, Anger, desire, anxiety, depression, fear.

1056)



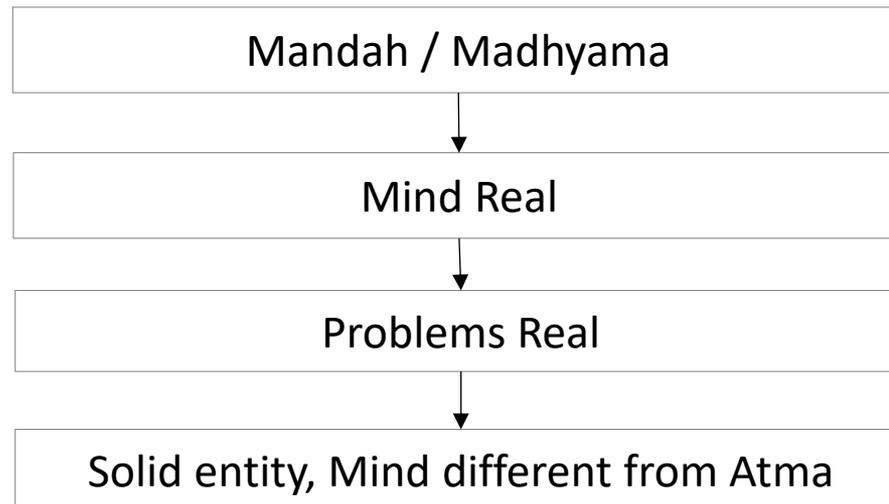
1057)



1058) Learn to control Mind slowly.

- Uttama Adhikari – Karma Yoga + Upasana Yoga completed.
- Madhyama Adhikari – No Upasana Yoga.
- Mandah Adhikari – No Karma Yoga or Upasana Yoga.

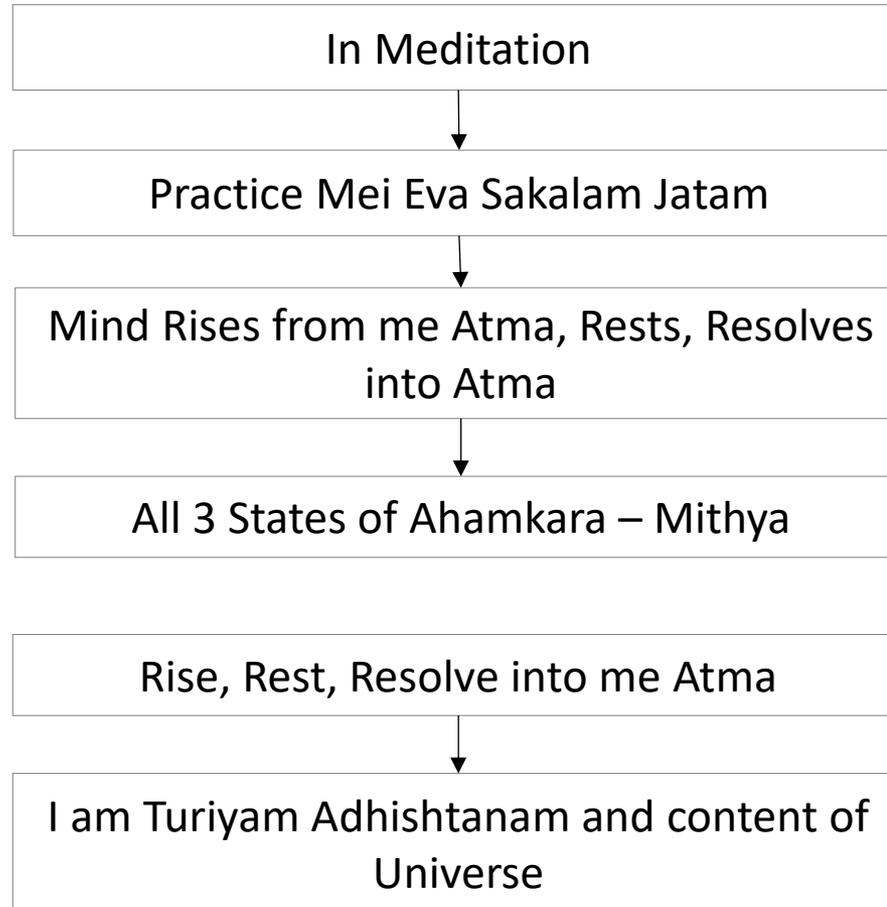
1059)



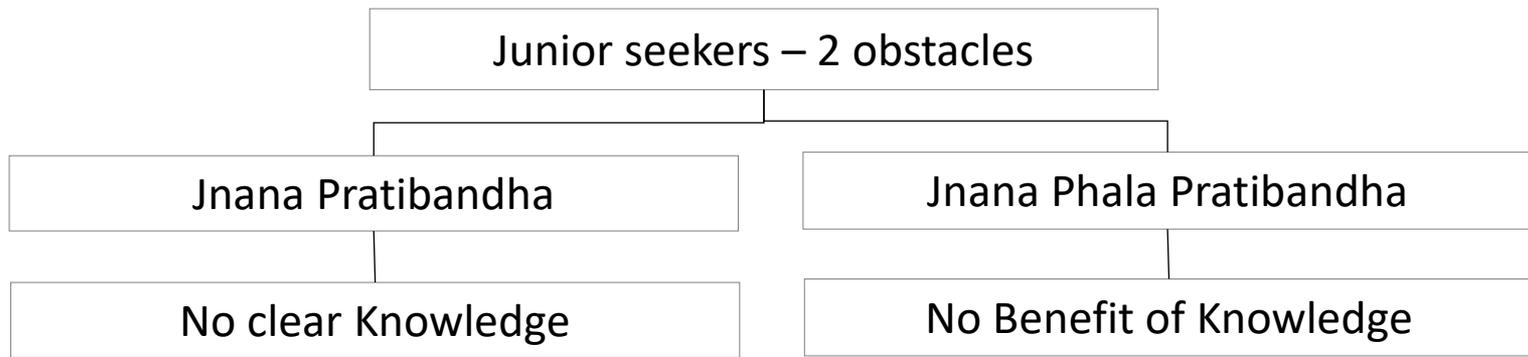
Truth :

- Nothing exists other than Atma.
- Mind is Maya, Mithya.
- 2nd Chapter, 3rd Chapter – Whole world = Mithya, Nama Rupa.

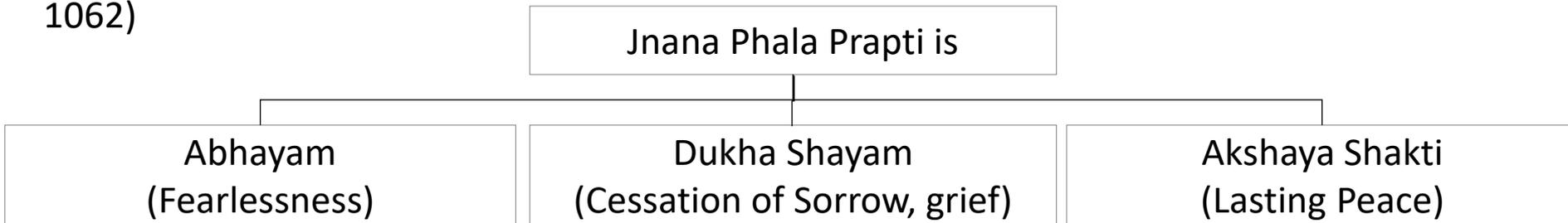
1060)



1061)



1062)



1063) For both lack of Jnanam and Jnana Phalam – capsule is thought discipline, Mano Nigraha.

1064) Involuntary thoughts can't be avoided, they are not deliberate thoughts.

1065) Control of sorrowful thoughts, desire ridden thoughts possible by mental discipline.

1066) 1st :

- Understand mind and involuntary thoughts are Mithya.

2nd :

- Replace them with other thoughts using your will power.

3rd :

- Replace worry thoughts by Vedantic thoughts.

Gita :

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

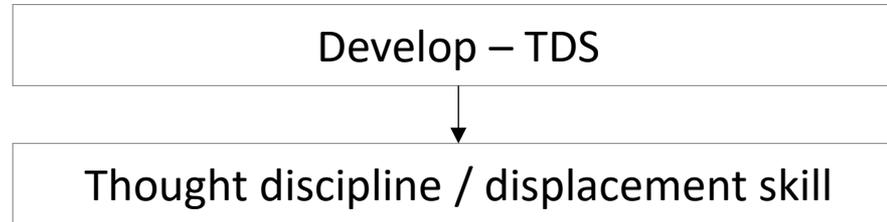
śrī bhagavānuvāca |
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase |
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ ||2-11||

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]

- I have felicity to replace any thought rising in my Mind = Thought discipline, Mano Nigraha.

1067) Karika No. 41 :

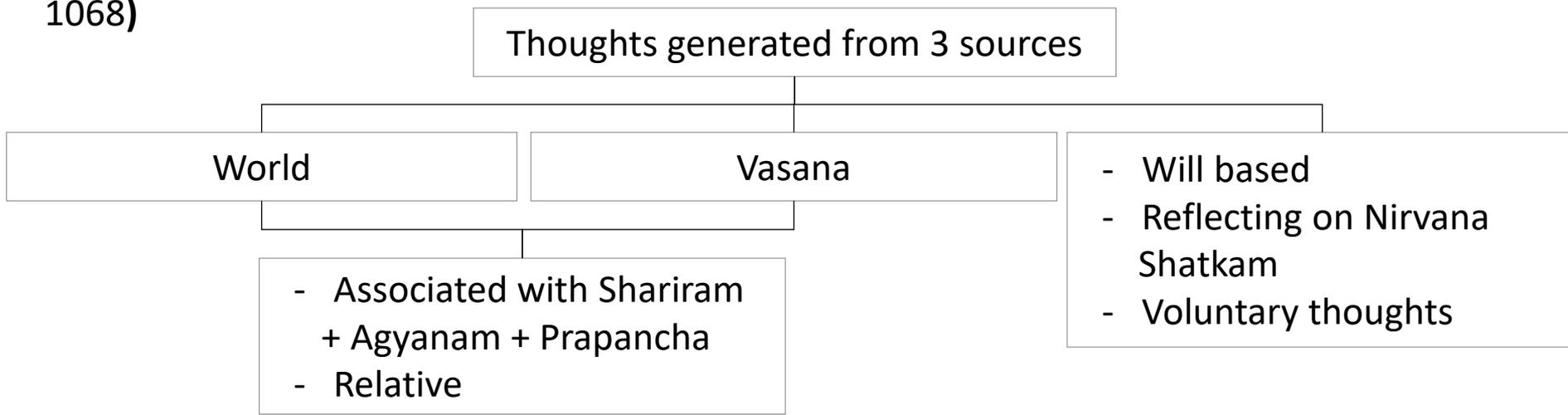
I)



II) Worry, fear, desire are all thoughts.

- Learn to displace these disturbing thoughts, Vasanas, by replacing them with Vedantic thoughts, “Aham Brahma Asmi”.

1068)



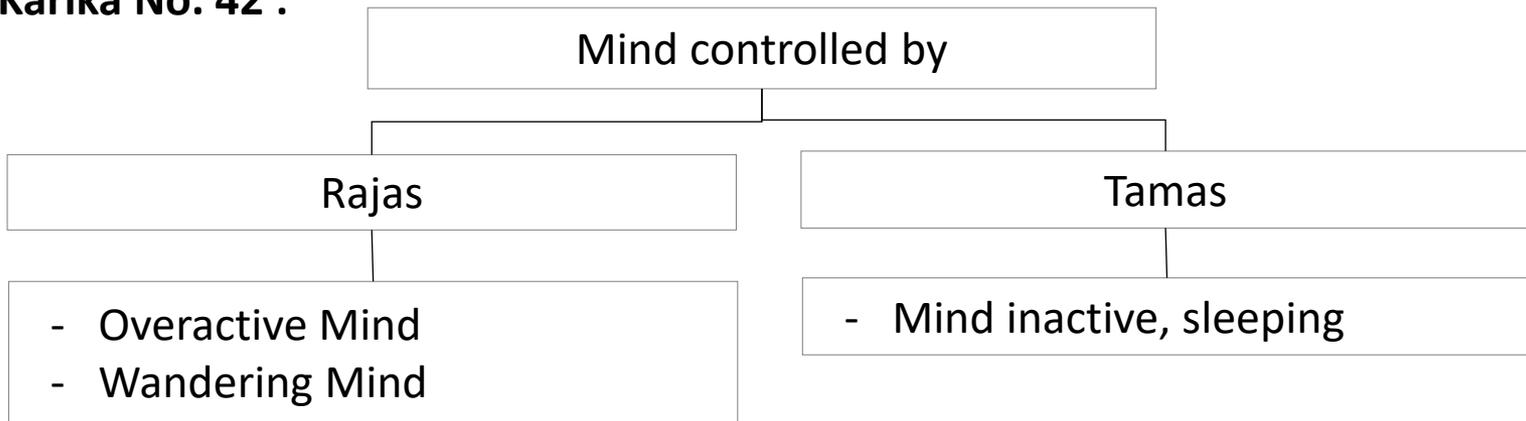
- There is a tug of war between 3 when I sit in Meditation.

1069) Involuntary thoughts take my mind as hostage.

1070) Strategy to solve Ahamkara based thoughts :

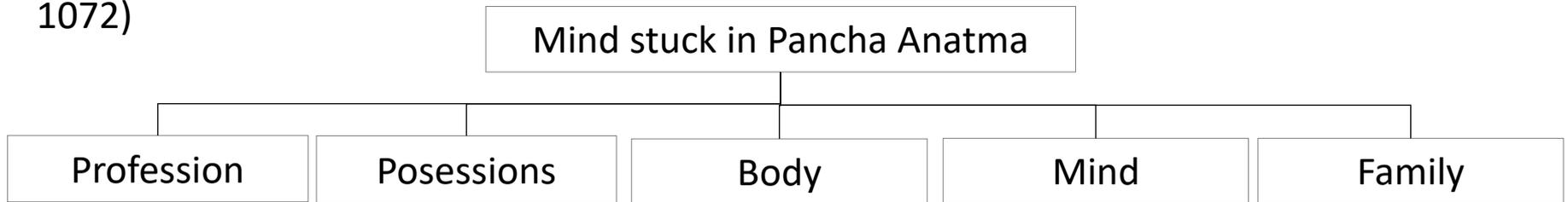
- They are finite.
- Bring in infinite Atma based Vedantic thoughts.
- Bring – “Aham Brahma Asmi” thought
- Ghetti Melam thought.

1071) Karika No. 42 :



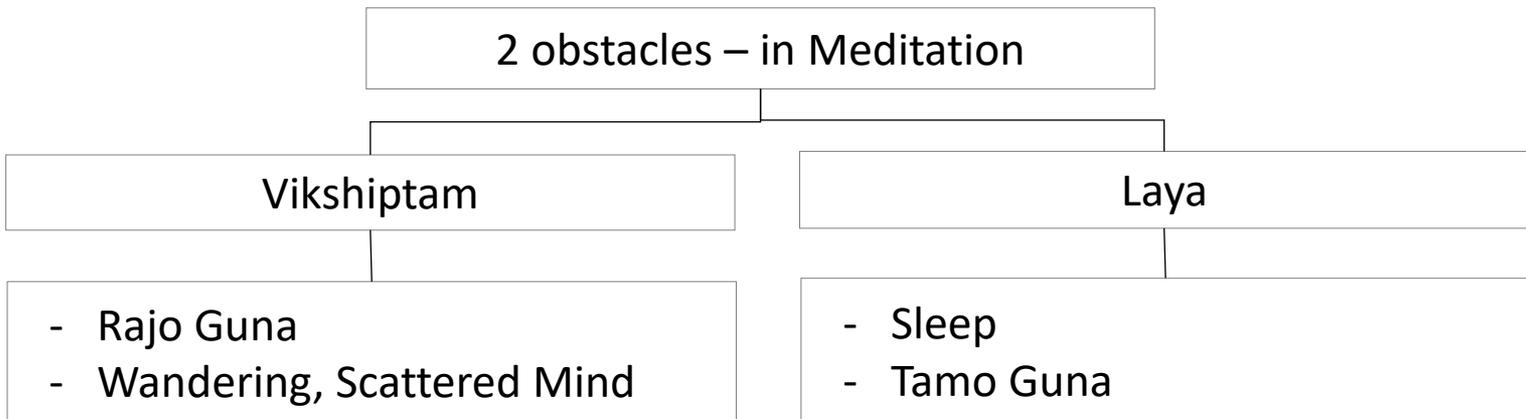
- Meditation requires suppression of Rajo – Tamo Guna and Dominance of Sattwa.

1072)



- Bring back thought to its source – I – the Atma (Absolute I – Turia Atma).

1073)



- Sattvic Mind – Alert, Non wandering Mind, obedient Mind.

1074) With Sattvic Mind, obedient Mind, at any time, at will :

- **Whole world should disappear and there should be only Brahman.**

1075) Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

1076)

Vedantic solution for
disturbing thoughts

- Displace with Aham
Brahma Asmi
- Remember Baga Tyaga
Lakshana of Mahavakya

- Dismiss thought as Mithya

- Dissociate with thought
by invoking Asanga
Nature of Brahman

1077) I can claim Jeevan Mukta, Moksha status if my Mind has facility to use 3 D's.

1078)

4 Obstacles in Meditation

Laya

Causes :

- Overeating
- Body tired
- Lack of Balance in sleep

Vikshepa

- Mind wandering
- Bring Vedantic thoughts
- Displace, dissociate, dismiss
- Disciplined Mind = Obedient Mind

Kashaya

Rasa Svadah

1079) Vedantic Meditation :

- I am Turiyam, I exist without the world, Neha Nana Asti Kinchana.
- World is Mithya.

1080)

2 Methods for Vikshepa

Vairagyam

For Junior student in Karma Yoga

Brahmaa Abhyasa

For senior student Jnana Yoga

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

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

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

श्रीभगवानुवाच ।
असंशयं महाबाहो
मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय
वैराग्येण च गृह्यते ॥ ६-३५ ॥

Śrībhagavān uvāca
asaṁśayaṃ mahābāhō
manō durnigrahaṃ calam |
abhyāsēna tu kauntēya
vairāgyēṇa ca gṛhyatē || 6-35 ||

The blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kuntī, by practice, and by dispassion, it is restrained.
[Chapter 6 – Verse 35]

1081)

Dosha Darshanam = Viveka in the world

Dukha Mishritatvam

Atruṣṭi Karatvam

Bandakatvam

1082) Mandukya Upanishad : Chapter 2 – Karika No. 34

नास्मत्संभवेन नानेदं न स्वेनापि कथंचन ।

न पृथङ्नापृथक्किंचिद् इति तत्त्वविदो विदुः ॥ ३४ ॥

nā'stmabhāvena nānedam na svenāpi kathamcana |

na pṛthāṅnāpṛthakkiṅcid iti tattvavido viduḥ || 34 ||

This manifold plurality does not exist as identified with the Atman. Nor can it remain ever independently of itself. It is neither separate from Brahman. Nor is the plurality non-separate from it. So say they realised wise-men of the Upanishad-s. [2 - K - 34]

- Waking world does not exist, resolves into Turiya Atma daily.

Sleep – 2 Lessons

2nd waking up – Spiritual awakening

Resolves waking Mithya world

Discover Turiyam

Dream world – 2 Lessons

1st Waking up

Resolves in to Waker

Mithya

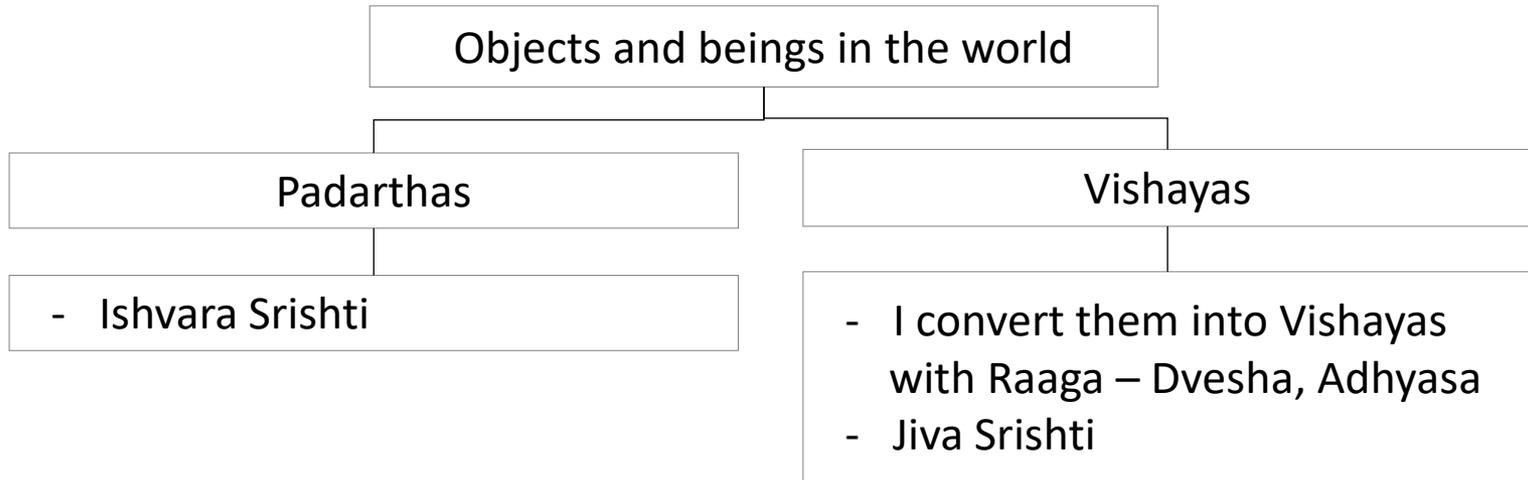
1083) Drishti Srishti Vada :

- Everything in the Universe = Pratibhasikam projected by Moola Avidya, Maya.

1084) Don't develop Raaga, Dvesha Towards objects, beings in the Universe.

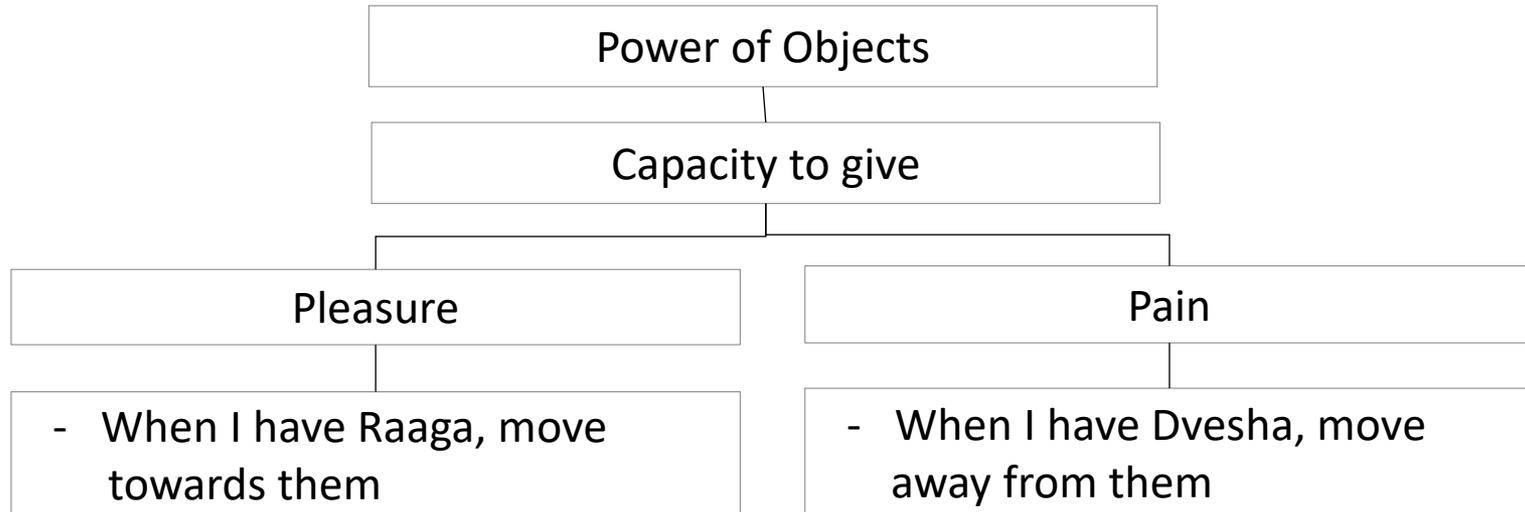
- It is innocent Ishvara Srishti, can't bind me, incidental appearance.

1085)



- I empower the objects.

1086)

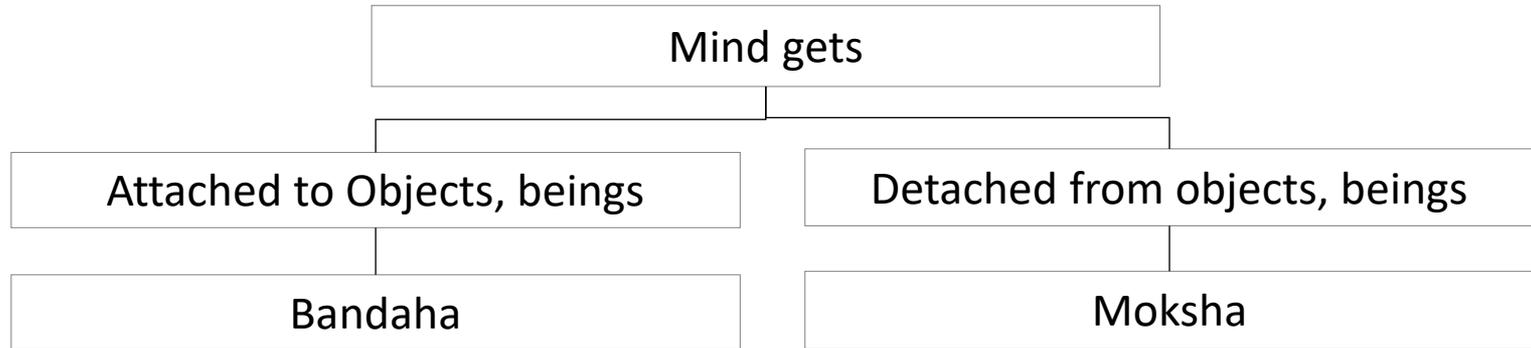


1087) Pleasure – Pain giving capacity, objects don't have.

1088) I empower objects, get bound by objects.

Ishvara Srishti	Jiva Srishti
- Inert world of Pancha Butas	- Reflected Consciousness – attached to Body – Mind gets attached to world of objects.

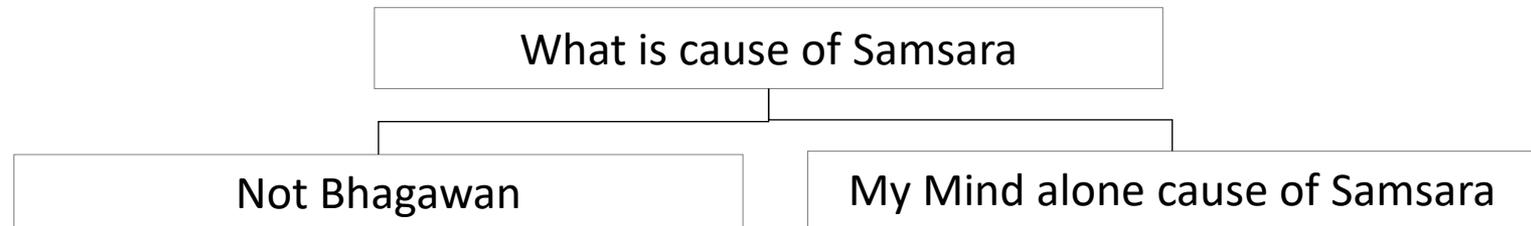
- Chapter 4 - Panchadasi



1089) Keep the world only as Ishvara Srishti.

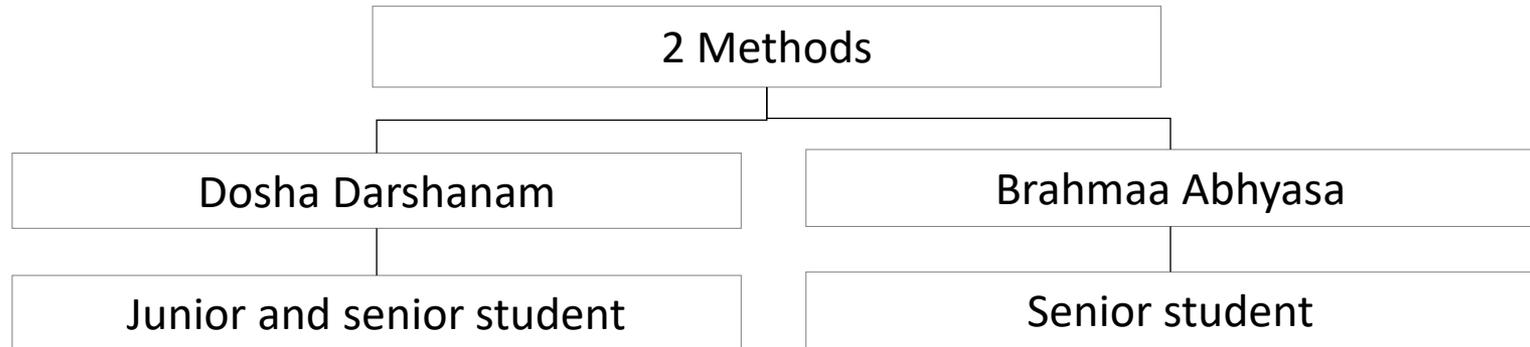
- You don't empower the world and make it Jiva Srishti.

1090)



1091) Strategy :

- **Withdraw from the wandering Mind.**
- Empowered Mind distracts me the Jiva in the Body.



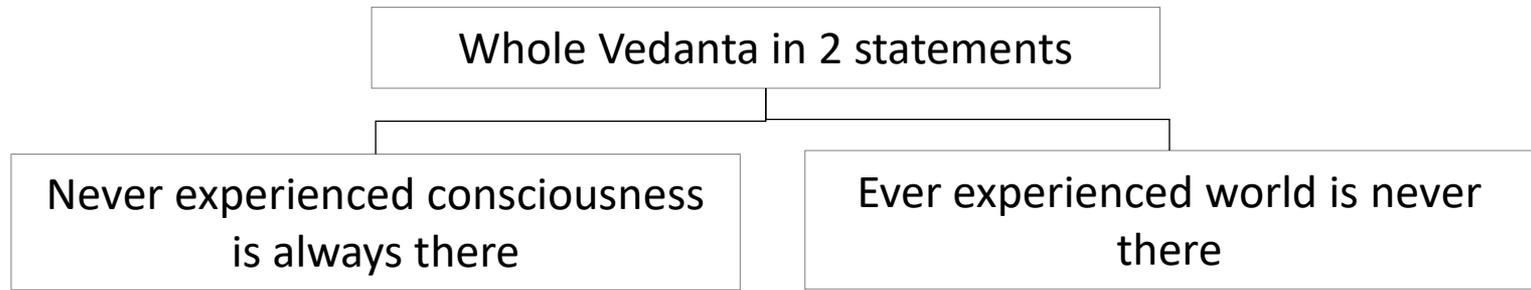
1092) World = Word

- We get hooked to the world because of self ignorance
- I alone am, Brahman alone is.
- World is not there
- Get consciousness after Sravanam, Mananam.

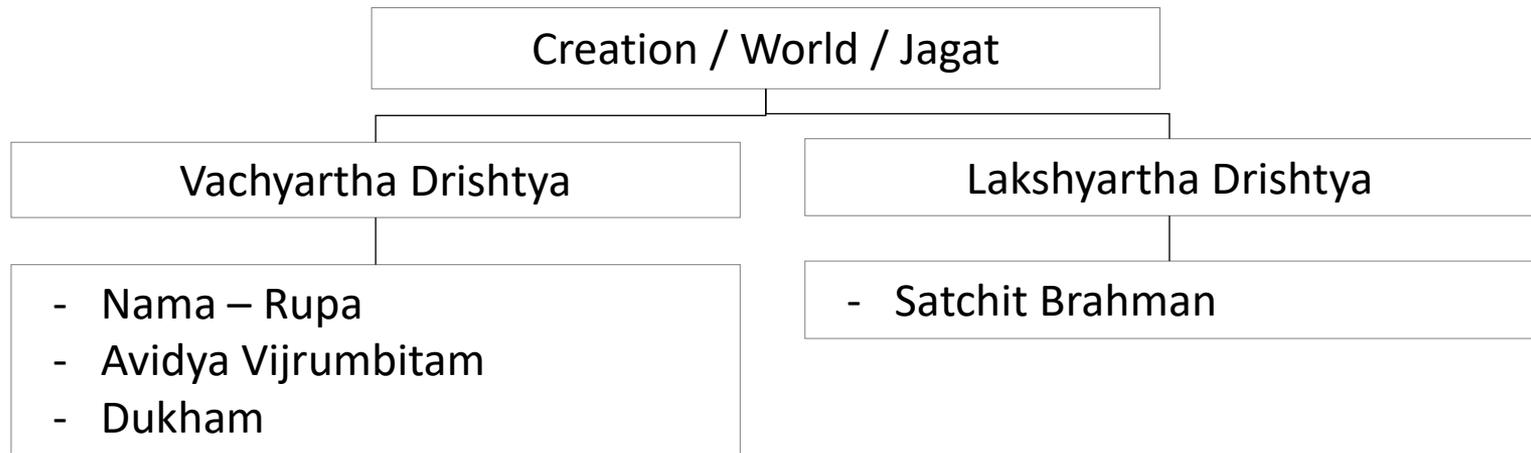
1093) Chapter 4 – Mandukya Upanishad

- Intangible consciousness in seeming motion is appearing as the world.
- Alata Shanti Prakaranam.
- Brahman alone is, world is not there.

1094)



1095)



1096)

Vachyarth	Lakshyarth
<ul style="list-style-type: none"> - Known to all - World = World - Dvaitam - Mithya - Nama – Rupa 	<ul style="list-style-type: none"> - World = Brahman - Known only through Shastra – Acharya Upadesha - Advaitam - Satyam

1097) World is not there

- Seeing non existent world is glory of Moola Avidya, our glory.
- Negating non-existing but appearing world = Shastras glory.

1098) Gita : Chapter 6 – Verse 26

यतो यतो निश्चरति
मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

yatō yatō niścarati
manaścañcalamasthiram ।
tatastatō niyamyaitad
ātmanyēva vaśam nayēt ॥ 6-26 ॥

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

- How do you withdraw from object, being in the external world?

1099)

2 Parts in being / object in external world

- Nama Rupa
- Mithya
- Falsified

- Is-ness – Brahman
- Satyam part
- Focus her

1100) Claim I am Sthula, Sukshma, Karana Vyatirikta, Avastha Traya Sakshi, Panchakosha Vilakshana Sakshi Aham Asmi.

1101) Without objectification say :

- I am Nitya, Shuddha, Asanga Atma.

1102)

Emotional Disturbances = Kama, Krodha,
Moha, Lobha, Madha

Vasanas = Seed for Raaga, Baya,
Dukham, Kama

Desires

- Unconscious Mind
- Kashaya, Antarala, Stabdaha
- Seed for Vikshepa

- Conscious Mind
- Raaga, attachment, wandering
Mind

1103)

Vrutti

- Sa-Khandha / Sa-Akara
- With objectification in the Mind

- Akhandha Nir Akara
- Aham – Nitya – eternal Shuddha –
Pure Buddaha – Uncontaminated
- Sarva Adhara, Asangaha
- No Objectification of Atma
- Not thoughtless condition
- Avasta Traya Sakshi
- Pancha Kosha Vilakshana
- Sthula, Sukshma, Karana Vyatiriktat

1104)

2 Solutions for Vikshepa

```
graph TD; A[2 Solutions for Vikshepa] --> B["- Vairagyam<br/>- Detachment<br/>- Turn Mind away from Anatma"]; A --> C["- Brahmaa Jnana Abhyasa<br/>- Turn Mind to Atma thoughts<br/>- Mind is a pendulum going from Atma to Anatma all the time"]
```

- Vairagyam
- Detachment
- Turn Mind away from Anatma

- Brahmaa Jnana Abhyasa
- Turn Mind to Atma thoughts
- Mind is a pendulum going from Atma to Anatma all the time

1105) Mind should remain in Akhanda Atmakara Vrutti.

- Should not run into Ahamkara, Mamakara, Raaga, Dvesha Vruttis (Dushta Chatushtayam).

1106) Karika No. 46 :

- My natural condition = Atma when Mind is in Tranquil condition.
- Beyond waker, dreamer, sleeper Avidya.

1107) Abhasam = Anatmakara Vrutti

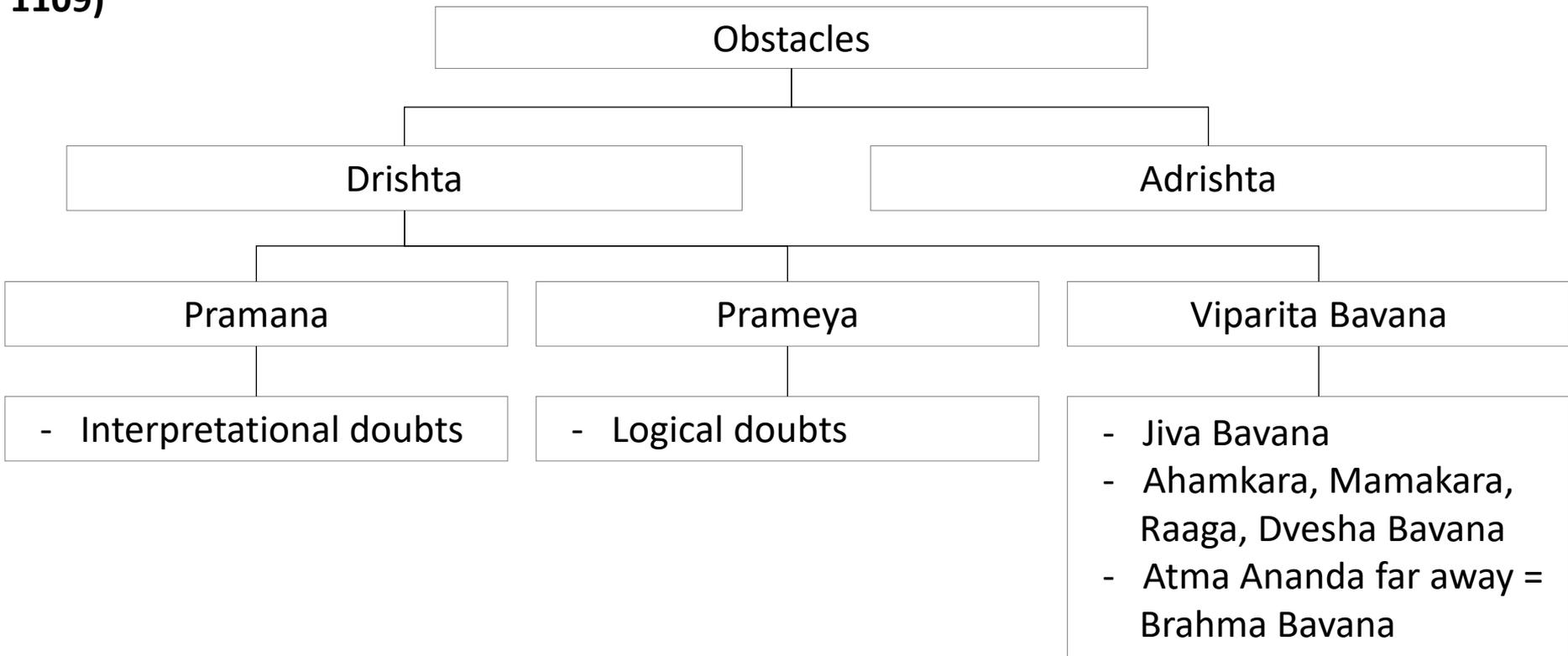
- Ana-Abhasam = Mind not distracted by Anatma Akara Vrutti in Meditation.

1108) Abhasam = Vrutti Jnanam

= Anatma Jnanam

- Anatma Vrutti Jnana Rahitaha
- Manas = Atma Akara Vrutti alone entertained by the Mind.

1109)



1110) Solutions :

- **Nididhyasanam :**
Dilutes Jeevas Jeeva Bavana → For Viparita Bavana
- **Sravanam No. 2 :**
Brahma Sutra Chapter 1 – For Pramana Asambavana.
- **Mananam :**
For logical problems, Prameya Asambavana.

1111) Chapter 9 – Panchadasi – Claim Aham Brahma Asmi – Dharma Mega Samvadi Brahmaha.

- It is Upasana Phalam which gets converted to Jnanam in the future.

1112) Panchadasi – Chapter 9 :

- Samvadi Bramaha = Nirguna Brahma Upasana
- Mind gets converted into Brahman.

• **Mind is understood as Brahman.**

- Mind = Upalakshana for entire creation, Anatma.

1113) Mundak Upanishad : Chapter 2 – 2 – 1

आविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत् समर्पितम् ।

Avih sannihitam guhacaram nama mahat padam-atraitat samarpitam ।

एजत्प्राणन्निमिषच्च यदेतज्ज्ञानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

ejat pranana-nimisac-ca yadetaj-janatha sad-asad varenyam param vijnanad yad-varistham prajanam ॥ 1 ॥

Bright, existing very close, moving in the cavity of the heart ; great and the support of all; in Him breathes and winks. Know it which is both with form and without form, the most adorable, the highest of beings, the One beyond the understanding of creatures. [II – II – 1]

1114) When Mind is disciplined, it is free from 4 obstacles.

- Laya, Kashaya, Vikshepa, Rasa Svadah

1115) Mind does not entertain any thought of Vishaya.

Gita :

यथा दीपो निवातस्थः
नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य
युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpō nivāstah
nēṅgatē sōpamā smṛtā |
yōginō yatacittasya
yuñjatō yōgamātmanah || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self).

[Chapter 6 – Verse 19]

1116) Karika No. 47 :

- Prapancha Upashamam – by falsification of 3 states, claim Atma Ananda = Sanirvanam Bavati.

1117) Brahman is consciousness which appears in the form of everything = Omniscient.

1118) Karika No. 47 :

- Brahmananda = 7 descriptions.

1119) Mind control – Karika No. 40 – 48.

1120) Karika No. 48 :

- 7 features of Brahma Ananda.
- Svastham, Shantam, Sanirvanam, Kathyam, Sukham Uttamam, Ajam, Sarvagyam.
- From that absolute reality nothing is born.
- No Jiva or Jagat is really born.
- Unreal appearances are there, not negated, denied, like dream.

1121) Karta, Bokta Jiva is not at all born.

We accept	We don't accept
<ul style="list-style-type: none">- Unreal Mithya creation- Advaitam- Satyam- World = Mithya- Real creation is unborn- Unreal creation is born- Mithya Jati Vada ok	<ul style="list-style-type: none">- Real creation- No. 2 Satya Vastus- I and the world- Dvaitam- Sat Karya or Asat Karya Vada or Karma Vada negated, not accepted

1122) There is no Paramartika cause for Jiva or Jagats origination.

1123) Akaranam Brahma is ultimate truth

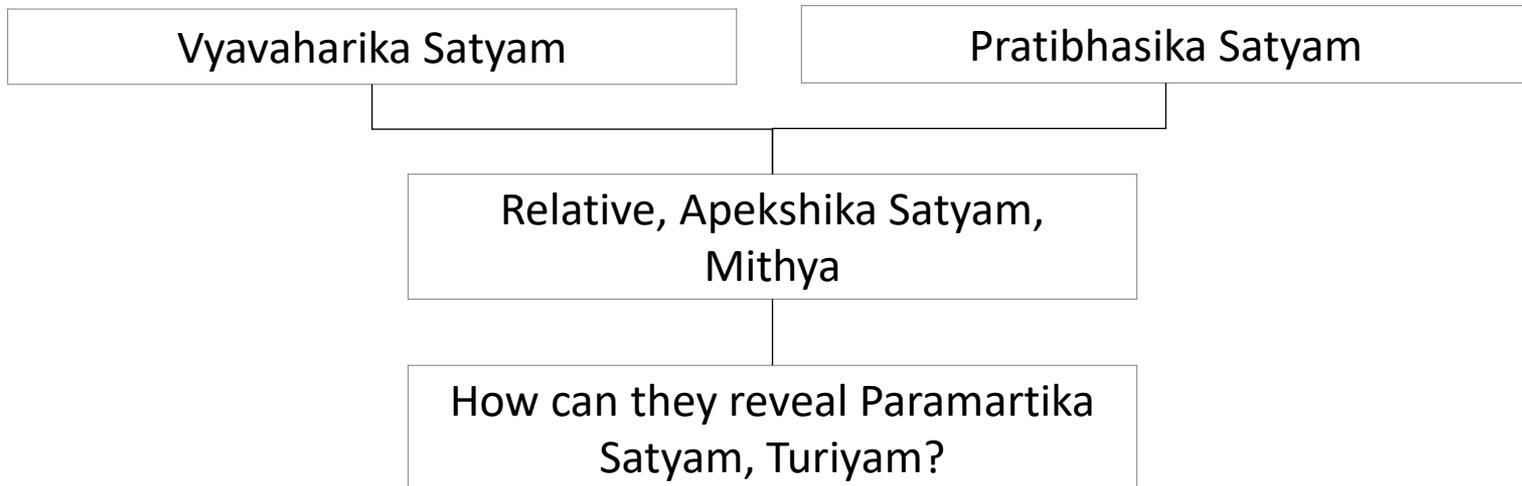
- Mukta Purusha.
- Sat / Asat / Karma Vadis negated.
- Ajati Vada, Satya – Mithya Vada upheld in Chapter 4.

1124) Brahma described in Karika No. 47, is the greatest reality, truth.

1125)

Vyavaharika Satyam	Paramartika Satyam
Means	End

1126) Karika No. 48 :



1127) With help of Pratibibma Mukham – reflected face, understand original face.

- With help of reflected 3 Sharirams, 3 Avasthas, 5 Koshas, by Adhyaropa and Apavada, Upanishad reveals Turia Brahman.

1128) Vichara Sagara : Topic 242 – 245

- How Mithya reveals Satya Vastu.

1129) In absolute reality, even a drop, lota of creation is not there.

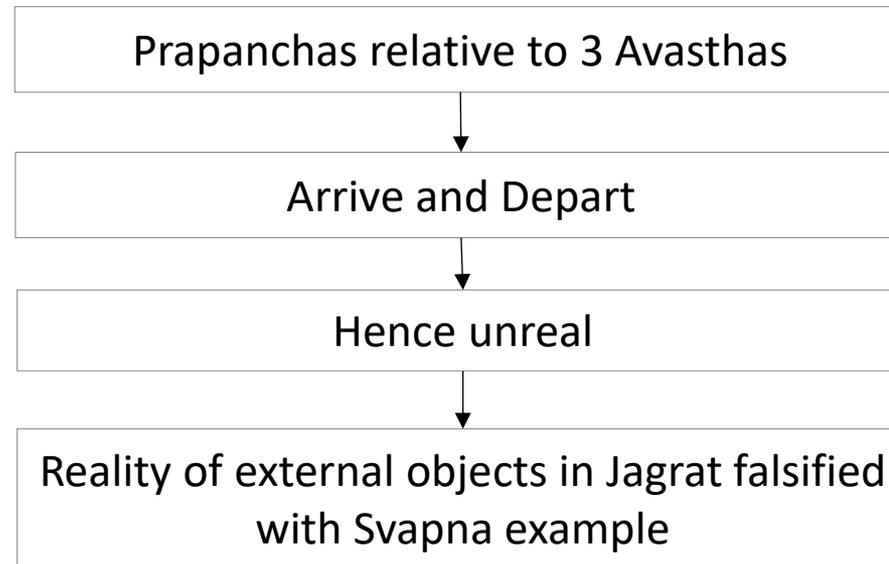
- Chapter 2 – K – 32
 - Chapter 3 – K – 48
- } Same idea

1130) We don't negate ETU of Jagrat, Svapna, negate only its intrinsic existence.

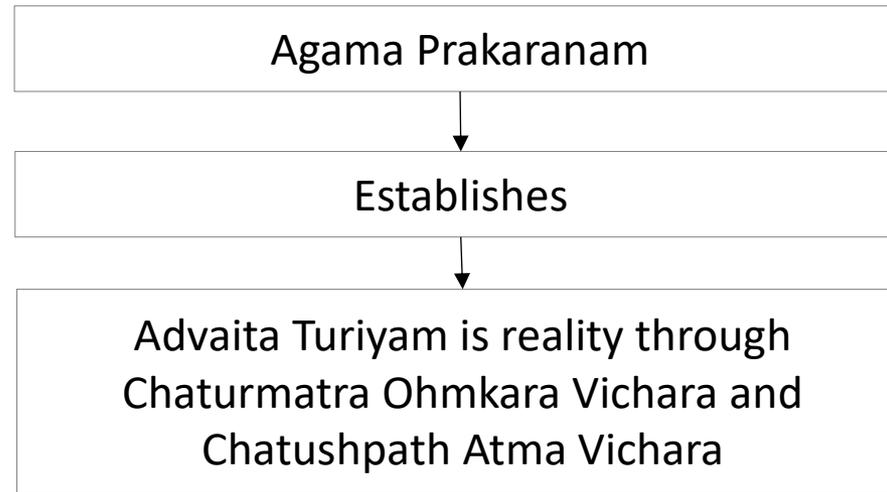
1131) Chapter 3 – Karika No. 1 to 47 - Adhyaropa

- Karika No. 48 – Apavada

1132) Chapter 2 : Vaitatya Prakaranam



1133) Chapter 1 :



1134) Advaitam = Universe free Turiya Atma

- I am ever free from Universe = Absolute Reality
- Kaivalyam

1135) Na Cha Mastani Butani = Worldless Brahman

1136) Mantra 7 of Mandukya = Chapter 9 – Verse 4 and 5 Gita.

= Chapter 4 – Verse 24 Gita

= Chapter 3 – Karika No. 48 Mandukya Upanishad.

= Satyasya Satyam

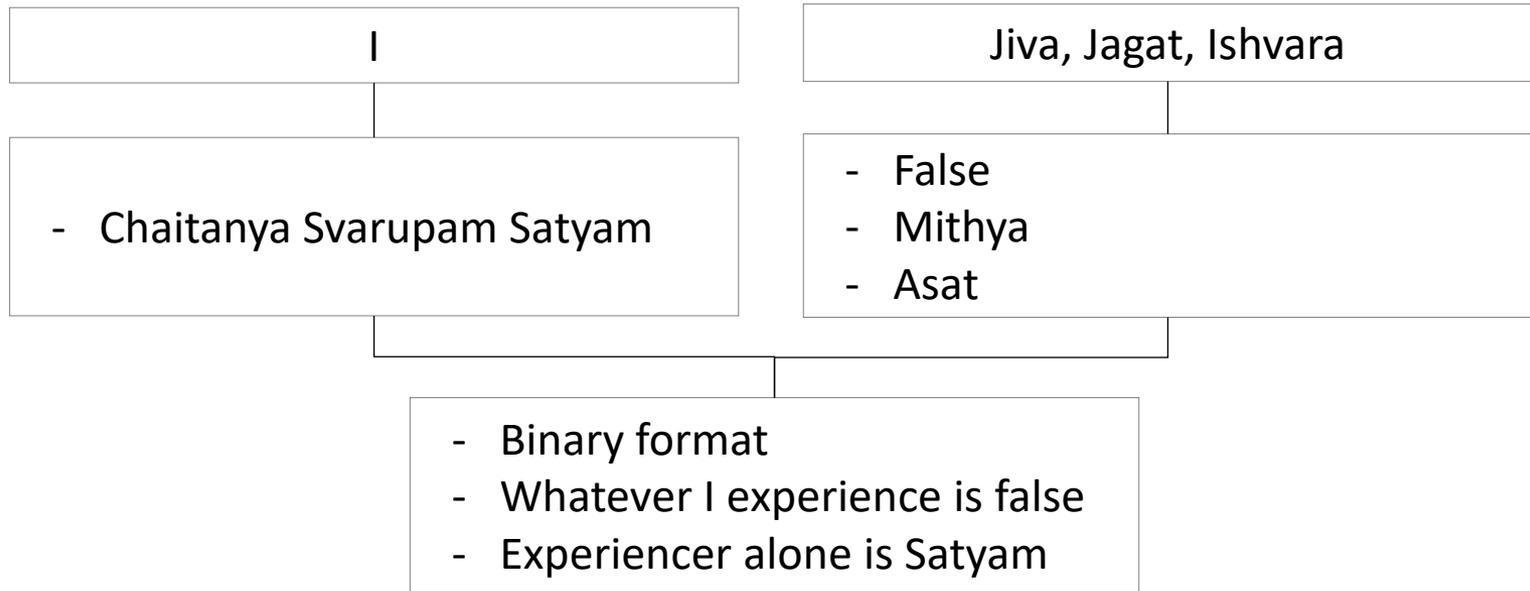
1137) I, Universeless Brahman, am the only reality.

- What I experience is Anatma Mithya Prapancha in Waking + Dream.
- Whole Prapancha = Anatma to be dropped.

1138) $2 + 2 = 4$ not 5, 6, 7

- In knowledge no accommodation Advaita Darshanam, how to see this world?

1139)



Jeeva Bava	Brahma Bava
Mithya	Satyam

1140) In self knowledge Triputi is absent.

- Space like consciousness – Paramatma knows space like consciousness – Jivatma also can know space like consciousness, I am.

1141)

Consciousness= I am	I am = Born daily into
Vishwa	Wakers Virat world
Teijasa	Dreamers Hiranyagarbha world
Prajna	Sleepers ignorant world of Antaryami

- Come out and claim Moksha Svarupa.
- Anupravesha