The background of the entire image is a misty, mountainous landscape. The mountains are layered, with the closest ones in shades of dark teal and the more distant ones fading into a light blue and white mist. The overall atmosphere is serene and ethereal.

NOTES OF A SEEKER OF SELF REALISATION

Volume 12

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1460	Aitareya Upanishad	Chapter 1 - 1 - 1	Om Atma va Idameka	2047 to 2048
1461	Aparokshanubhuti	Verse 15	Etayoryadupadanam Ekam	2049 to 2051
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1464	Katho Upanishad	Chapter 1 - 2 - 5	Avidya Yam Antare Vartam	2052
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1478	Aparokshanubhuti	Verse 17	Atma Viniskalo Hyeko Deh	2078
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1485	Mandukya Upanishad	Chapter 2 - K - 12	Kalpayatyatmanatmana	2084
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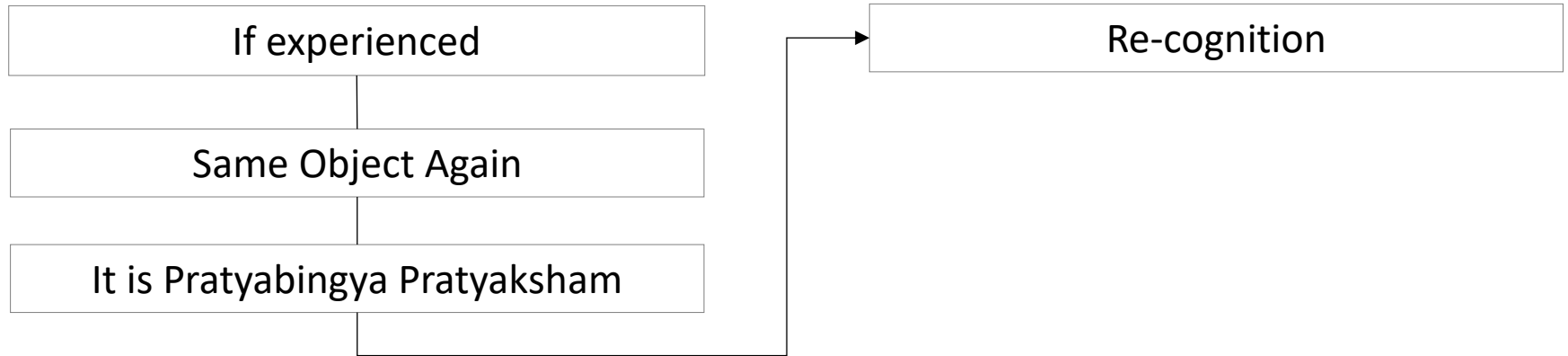
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1431 Brahma Sutra - Bashyam - Introduction :

I) Anirvachaniyam - Adhyasa

a) Whatever is experienced and negated later = Rope snake, mirage water, dream, waking = Mithya = Adhyasa = Anirvachaniyam.

b)

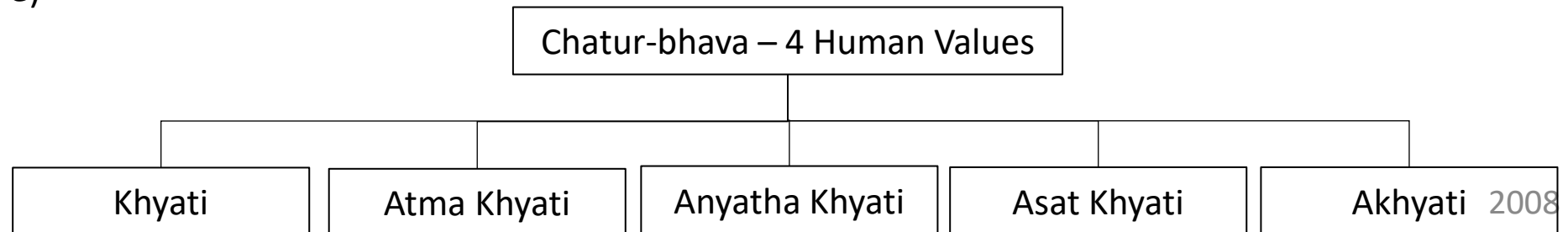


c)

Memory	Adhyasa
Inside	Outside

d) Experienced first, negated later.

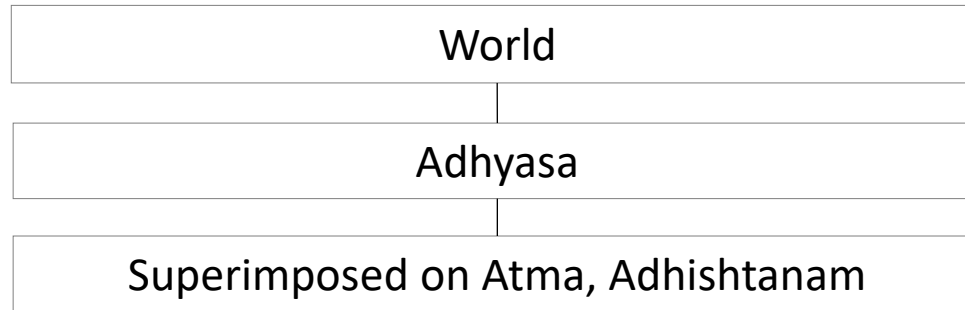
e)



f) Definition of Adhyasa :

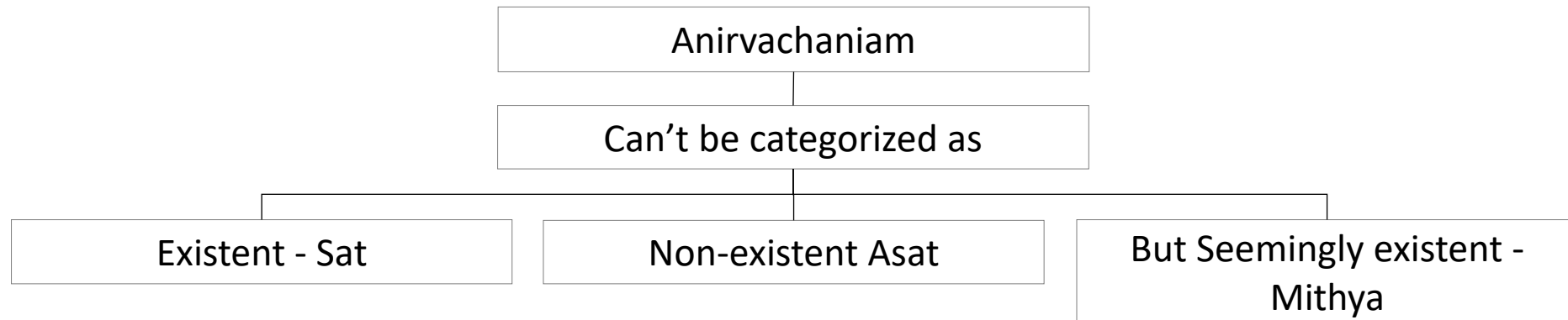
- Smruti Rupaha, Paratra Purva Drishta Avabasa
- Experiencing an earlier experienced object upon something else.

g)

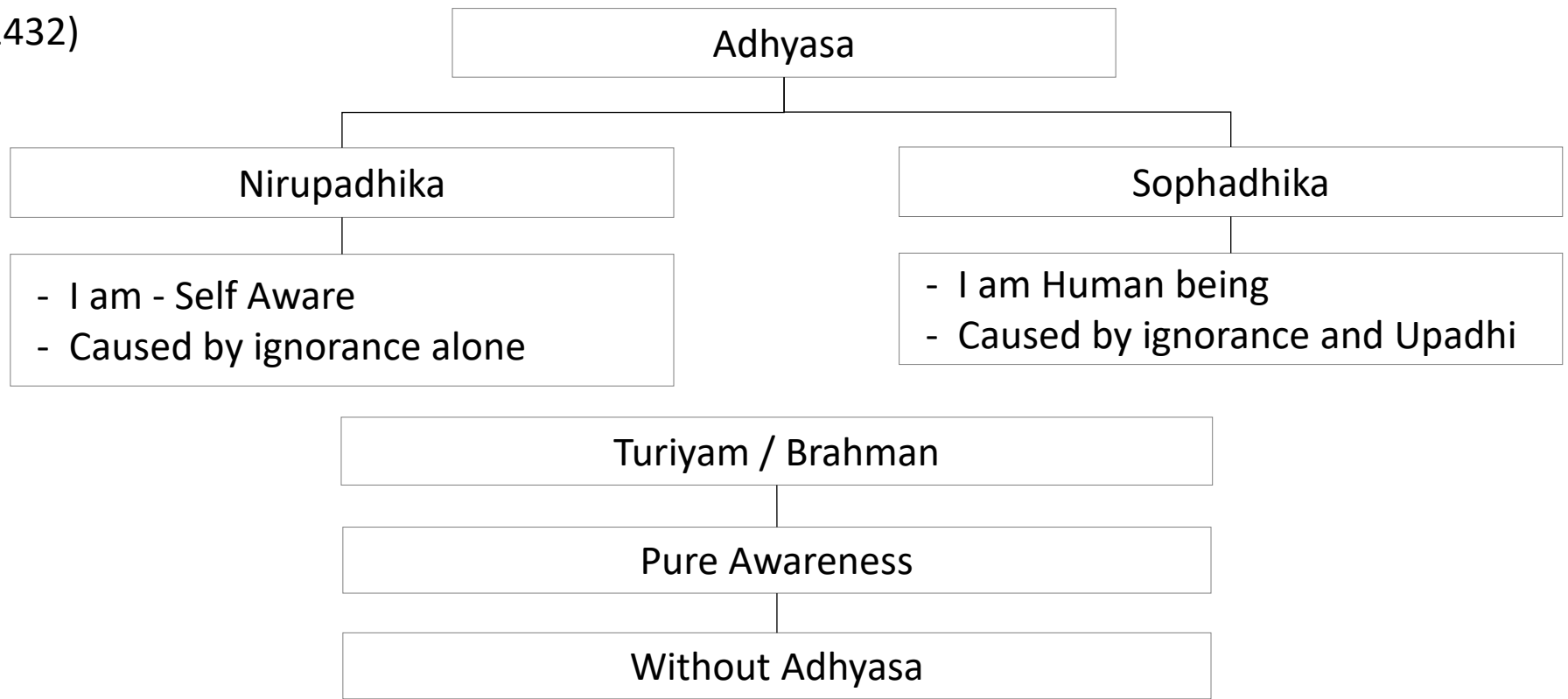


- We run towards the world, (Silver - Raaga)
- We run away from the world (Rope - Snake - Dvesha).
- I am Atma, Adhishtanam, in which this phenomenon of mistake, error is happening.
- Without Rope - No Rope - Snake
- Without error free Atma - no world.

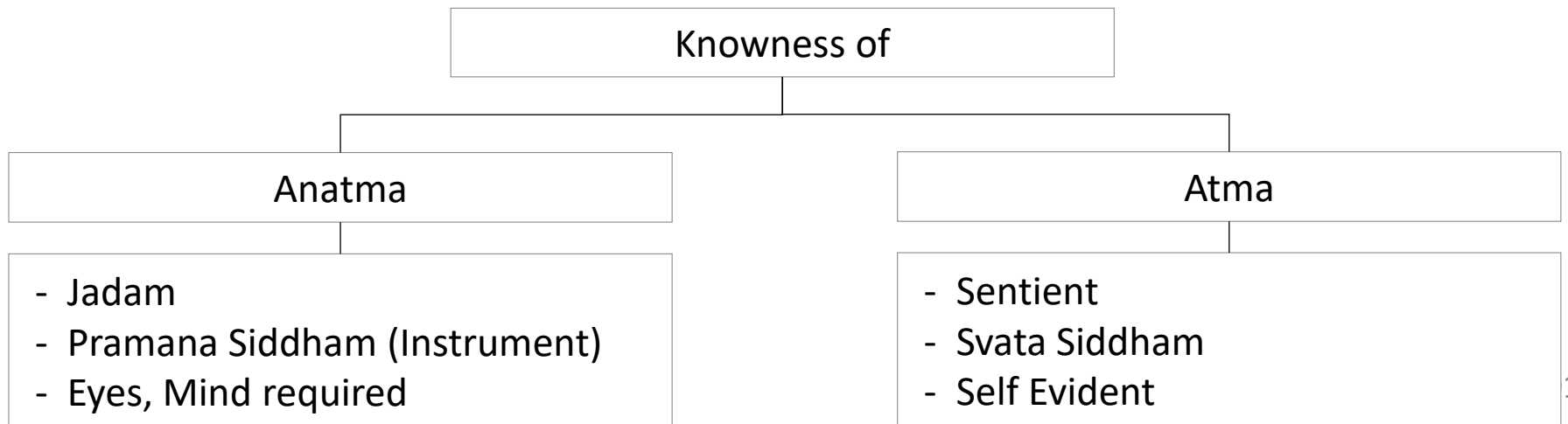
h) This phenomenon is called Anirvachanihyam



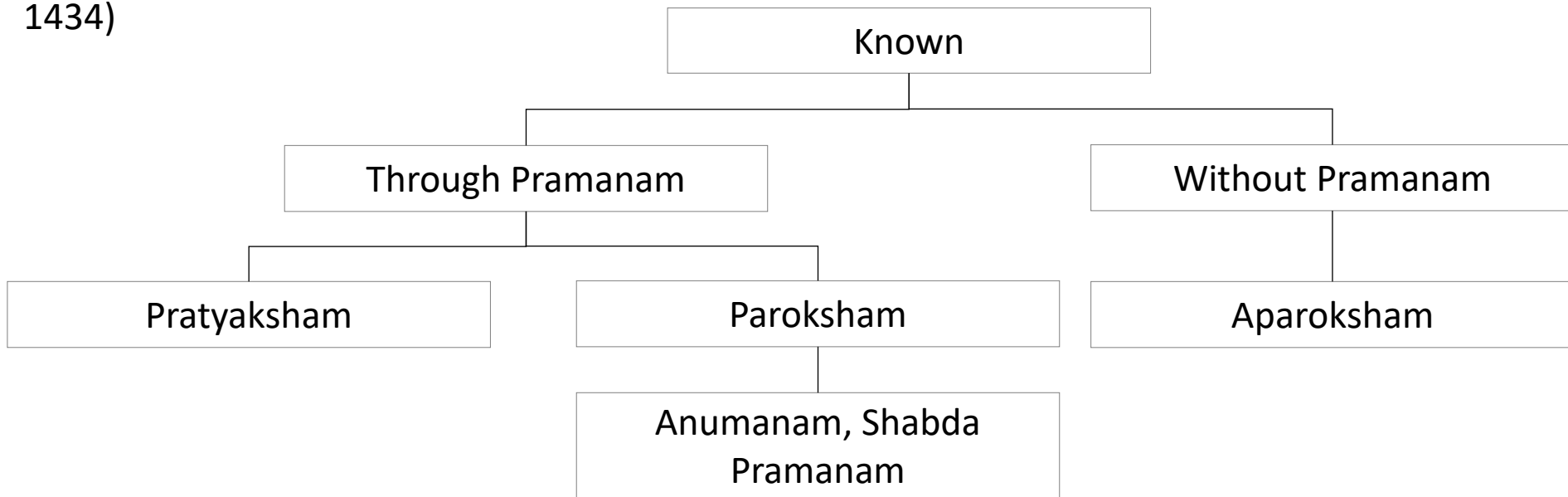
1432)



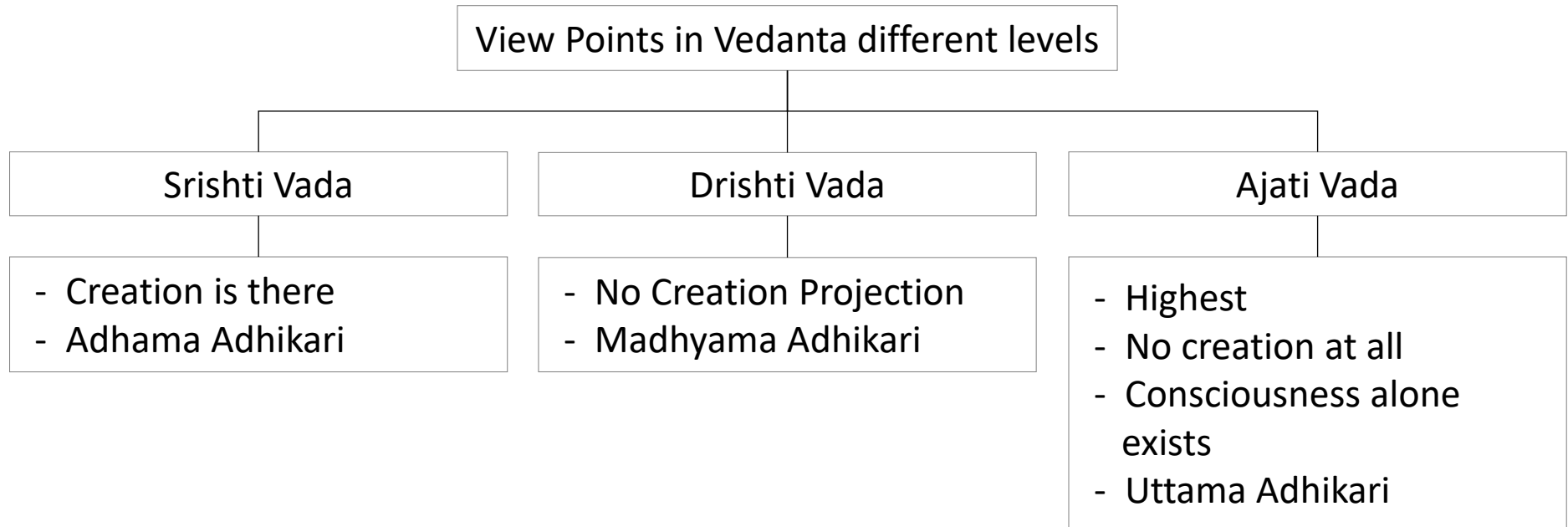
1433) Adhyasa Bashyam – Brahma Sutra : Topic 9



1434)



1435)



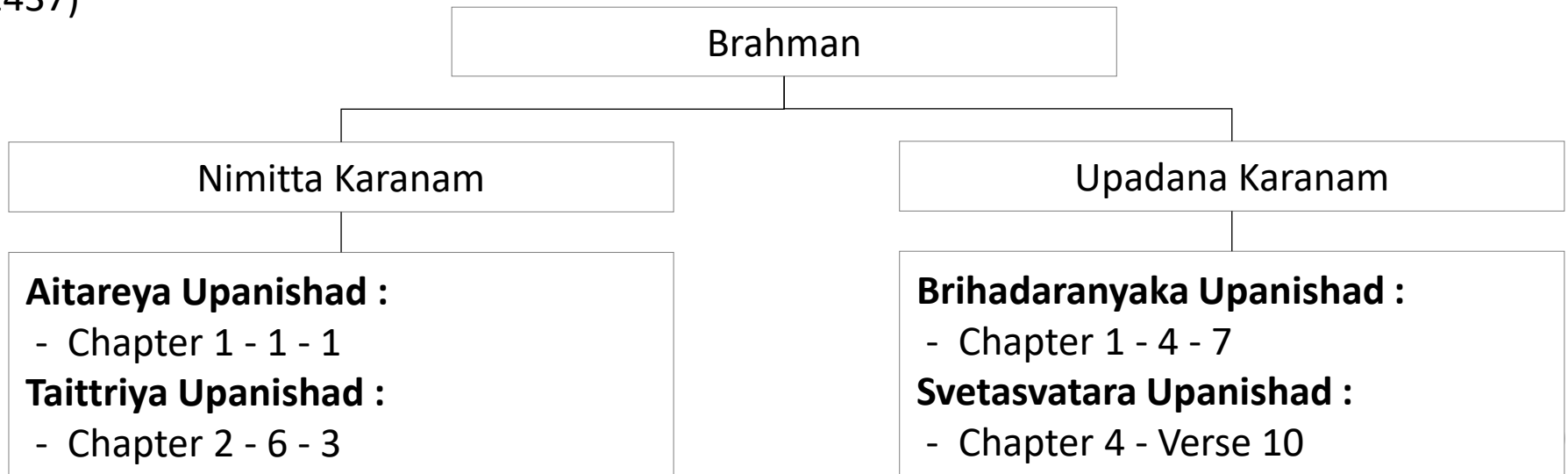
1436)

Sat Karya	Asat Karya	Mithya Karya Vada
<ul style="list-style-type: none"> - Sankhya, Yoga - One to many - One Gold - Many ornaments - One Clay - Many Pots - Pradhanam = Real - Dvaitin 	<ul style="list-style-type: none"> - Nyaya Veiseshika - Many Anus = One Universe - Bricks - Wall - Parts - Car - Vegetables - Dish - Anu = Real - Dvaitin 	<ul style="list-style-type: none"> - Closer to Sankhya - One to many = Maya - Maya = Unreal - Advaitam = Truth

Vedantin :

- **Waking, Dream, Sleep = Unreal, Mithya**
- **I - Turiyam = Satyam**

1437)



Aitareya Upanishad :

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

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

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

Taittiriya Upanishad :

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

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

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

Brihadaranyaka Upanishad :

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 nakhāgrebhyaḥ,
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).

Svetasvatáro Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- Material cause = Unmanifest Nama Rupa / Maya.

1438) Aitareya Upanishad :

स इमाल्लोकानसृजत ।
अम्भो मरीचीर्मापोऽदोऽम्भः परेण दिवं
द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः
पृथिवी मरो या अधस्तात् आपः ॥ २ ॥

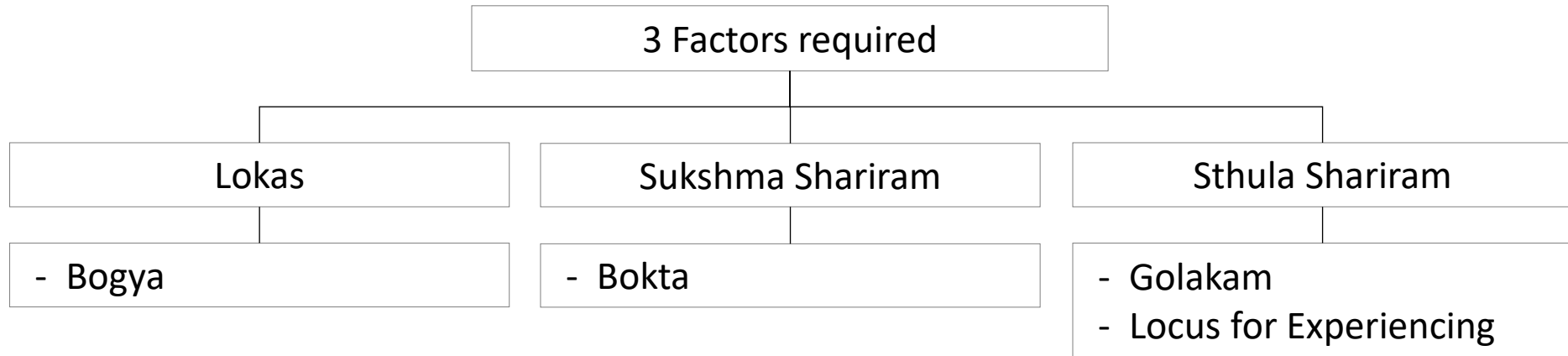
sa imāllokānasṛjata ।
ambho marīcīrmāpo'do'mbhah pareṇa divaṃ
dyauḥ pratiṣṭhā'ntarikṣaṃ marīcayaḥ
pṛthivī maro yā adhastāta āpaḥ ॥ 2 ॥

He created all these worlds: Ambhah, Marici, Maram and Apah. Yonder is the Ambhah, above is the heavens; heaven is its support. Marici is the region of the atmosphere. The Marah is the earth and what is underneath is the Apah. [I - I - 2]

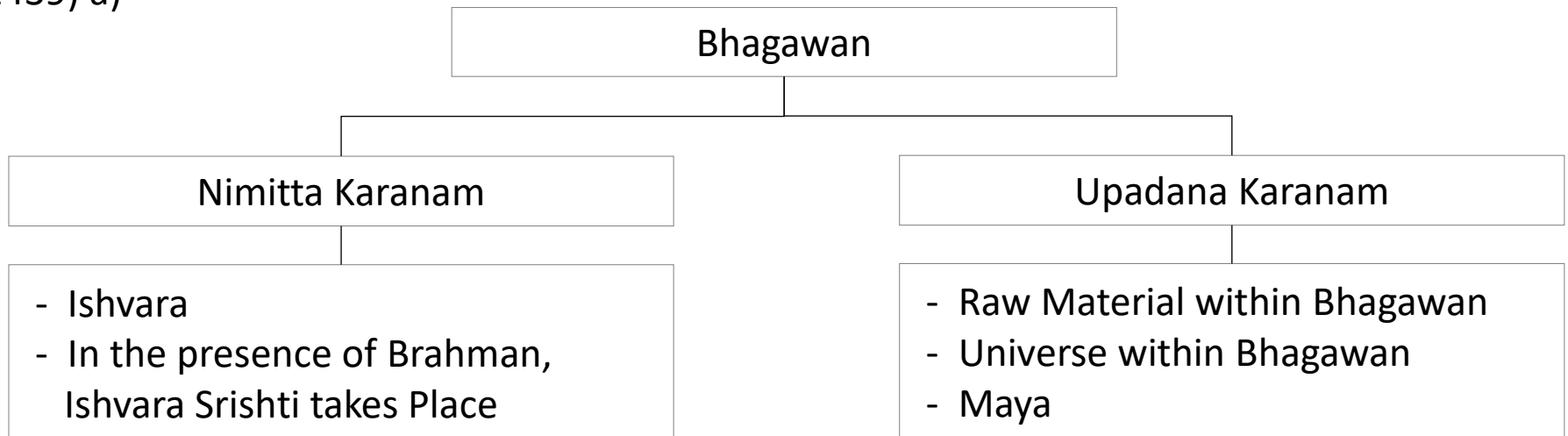
2 Prakriyas for Creation :

- Jiva = Consciousness and Karana Shariram
= Anaadi, has Sanchita Punya, Papam.

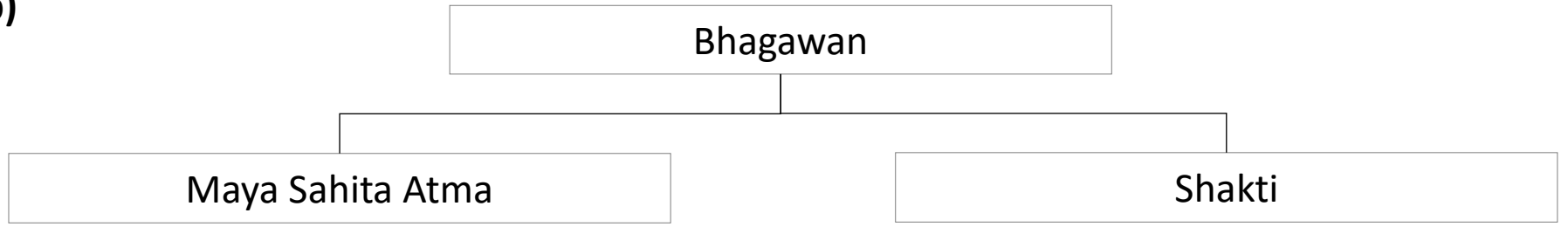
- Sthula and Sukshma Sharirams created
- Karana Shariram, never created
- Karana Shariram not enough to experience Punya - Papam, Sukham - Dukham.



1439) a)



b)



Aitareya Upanishad :

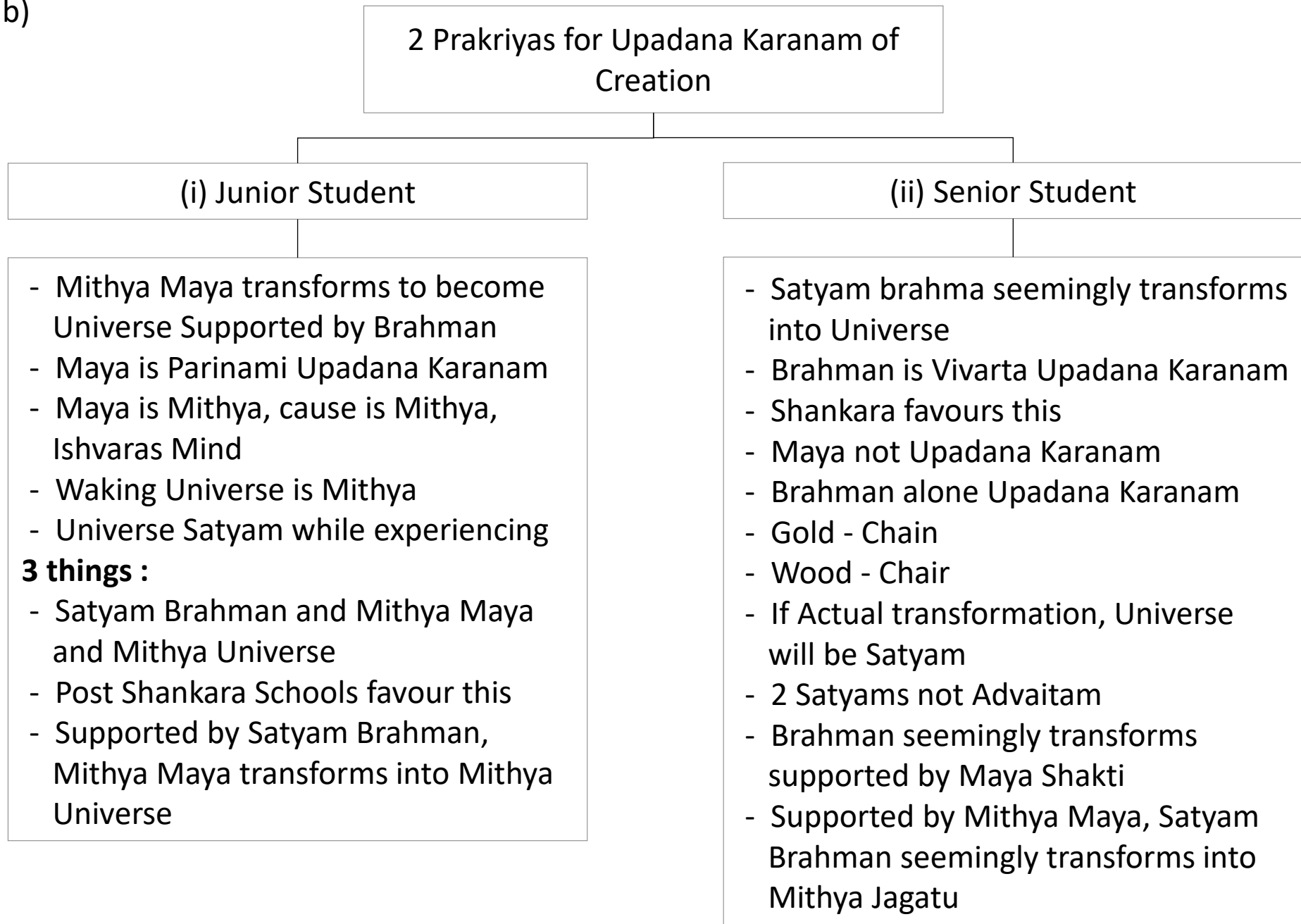
स इमाँल्लोकानसृजत ।
अम्भो मरीचीर्मापोऽदोऽम्भः परेण दिवं
द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः
पृथिवी मरो या अधस्तात् आपः ॥ २॥

sa imāḷlokānasṛjata ।
ambho marīcīrmāpo'do'mbhah pareṇa divaṃ
dyauḥ pratiṣṭhā'ntarikṣaṃ marīcayaḥ
pṛthivī maro yā adhastāta āpaḥ ॥ 2॥

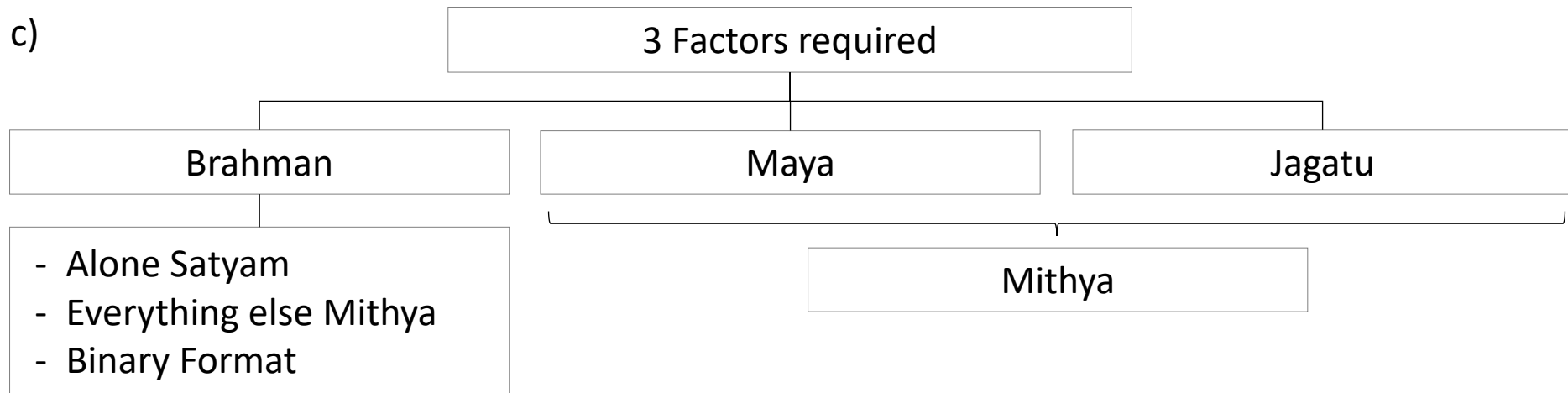
He created all these worlds: Ambhah, Marici, Maram and Apah. Yonder is the Ambhah, above the heavens; heaven is its support. Marici is the region of the atmosphere. The Marah is the earth and what is underneath is the Apah. [I - I - 2]

1440) a) What is Upadana Karanam of Universe

b)



c)



d)

Waker	Brahman
Seemingly transforms into Mithya Svapna Prapancha with Nidra Shakti	Seemingly transforms into Mithya Jagrat Prapancha with Maya Shakti

1441)

2 Prakriyas - Rope Snake

(i) Junior Student

- Supported by Satyam rope, Mithya ignorance transforms into Mithya Snake
- Relative example
- Rope Satyam
- Unreal ignorance transforms into unreal Snake

(ii) Senior Student

- Supported by Mithya Rope ignorance, Real Rope seemingly transforms into unreal Snake
- Rope is Vivarta Upadana Karanam
- Already in Satyam water, wave, foam, Bubble exists in Potential form
- Brahman has Avyakta, Avyakruta Nama Rupa

2 Prakriyas – Upadana Karanam	
I	II
<ul style="list-style-type: none"> - Jnana Adhyasa - Upadana Karanam, Bava Rupa, Toola Avidya - Ignorance not bava, Abava Rupam - Material cause = Ignorance, tool Avidya - Ignorance has power to transform, Project <p>Ignorance has 3 Gunas :</p> <ul style="list-style-type: none"> - Sattva - Jnana Adhyasa - Tamo - Artha Adhyasa <p>Vichara Sagara - Chapter 4</p> <ul style="list-style-type: none"> - ignorance is Parinami Upadana Karanam 	<p>Brihadaranyaka Upanishad :</p> <ul style="list-style-type: none"> - Chapter 1 - 4 - 7 (Avyakruta Khandika) - Brahman has Potential Nama, Rupa, Kriya world as Maya Shakti - Clay Remains Clay, Gold remains Gold, Brahman remains Brahman during creation - Poornamadah, Poornamidam - Material cause = unmanifestation, Nama, Rupa – Maya - Form and Material we don't differentiate - Ishvara with Avyakruta Nama Rupa, Non-separate from Ishvara, is jagat Karanam

2 Prakriyas – Upadana Karanam

I	II
Svetasvatáro Upanishad : <ul style="list-style-type: none">- Chapter 4 - Verse 10- Maya Modifies into Universe- Maya can't be differentiated from brahman- Maya is Non-separate from Brahman and Exists potentially in Brahman- Supported by Satyam Brahma, Mithya Maya transforms into Mithya Universe observing the law of Karma- Artificial intelligence programmed with law of Karma = Universe- Has Ability to evolve- Program, inbuilt, embedded in Maya	Mundaka Upanishad : <ul style="list-style-type: none">- Yatah Satah Purusha kesha lome- From Sentient, live body, hair grows according to Prarabda- Inbuilt program- In Brahman, Universe is inbuilt = Maya Shakti- Supported by Mithya Maya, Satya brahman Seemingly transforms into Mithya Universe (Vivarta)

Svetasvatáro Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

Mundaka Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।

यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,

Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

Brihadaranyaka Upanishad :

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]

2 Prakriyas for Upadana Karanam of Universe

Prakriya No. 1

- Junior Student
- **Maya Transforms**
- Maya is Mithya
- Parinami Upadana Karanam
- Universe Mithya
- Actual change
- Post Shankara
- In Brahman's Presence Maya transforms

Svetasvatara Upanishad :

- Chapter 4 - Verse 10
- Mayamtu Prakirti Vidyad

Gita :

- Prakirti, Maya becomes Universe
- Brahma Ashraya Maya becomes Universe

Prakriya No. 2

- Satyam Brahman seemingly transforms into Universe
- Vivarta Upadana Karanam
- Not actual change
- Shankara uses this method for Mosha
- Brahman itself is Upadana Karanam

Taittiriya Upanishad :

- Chapter 2 - 6 - 3 and Chapter 2 - 7 - 1
- Brahman itself seemingly becomes Sentient, Non-sentient

Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

Taittiriya Upanishad :

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

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

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

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadvā idamagra āsīt | tato vai sadajāyata |
tadātmānaṃ svayamakuruta |
tasmāttatsukṛtamucyata iti || 1 ||

In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [2 - 7 - 1]

Conclusion :

- In the end, there should be
- 2 Mithya - Maya, Prapancha
- One Satyam Brahma - Binary format.

Brahma Sutra : Chapter 1 – 4 - 23 to 27 - full details

प्रकृतिश्च प्रतिज्ञादृष्टा
न्तानुपरोधात् ।

Prakritischa pratijna
drishtantanuparodhat

(Brahman is) the material cause also on account of (this view) not being in conflict with the proposition and the illustrations (quoted in the Sruti). [1 – 4 – 23]

अभिध्योपदेशाच्च ।

Abhidhyopadesaccha

On account of the statement of will or reflection (to create on the part of the Supreme Self, It is the material cause). [1 – 4 – 24]

साक्षाच्चोभयाम्नानात् ।

Sakshacchobhayamnanat

And because the Sruti states that both (the origin and the dissolution of the universe) have Brahman for their material cause.[1 – 4 - 25]

आत्मकृतेः परिणामात् ।

Atmakriteh parinamat

(Brahman is the material cause of the world) because it created Itself by undergoing modification. [I – IV – 26]

योनिश्च हि गीयते ।

Yonischa hi giyate

And because (Brahman) is called the source. [I – IV – 27]

- Maya = Magician, creates itself into another form.
- I - Waker myself transforms into dreamer I – With different body, sense organs, transactions.
- In the presence of Pramatma, Brahman, Srishti takes place with Maya.
- Srishti discussed to prove Bramha Satyam Jagan Mithya.

To prove Chandogya Upanishad :

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

**yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
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]

1444) Aparokshanubhuti :

नित्यमात्मस्वरूपं हि दृश्यं तद्विपरीतगम् ।
एवं यो निश्चयः सम्यग्विवेको वस्तुनः स वै ॥ ५ ॥

nityam-atmasvarupam hi drsyam tadviparitagam I
evam yo niscayah samyag-viveko vastunah sa vai II 5 II

Atman in itself is alone, permanent; the 'seen' is opposed to it – such a settled conviction is truly known as discrimination. [Verse 5]

Atma	Atma
<ul style="list-style-type: none">- Seer- Alone- Opposed to all seen- Atmas nature <p>↑ This is called Viveka, Discrimination</p>	<ul style="list-style-type: none">- Lord of the Universe- Cause of Whole Universe

1445) Aparokshanubhuti :

सदैव वासनात्यागः शमोऽयमिति शब्दितः ।
निग्रहो बाह्यवृत्तीनां दम इत्यभिधीयते ॥ ६ ॥

sadaiva vasanatyagah samo'yamiti sabditah I
nigraho bahyavrttinam dama ityabhidhiyate II 6 II

Abandonment of desires at all times is called "Sama" and restraint of the external functions of the organs is called "Dama". [Verse 6]

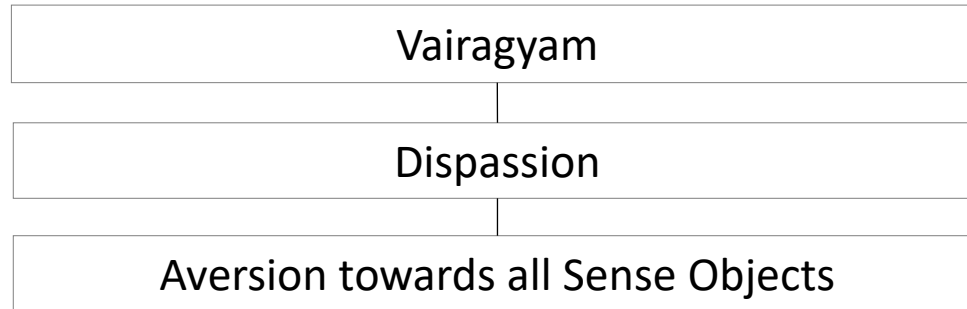
Sama	Dama
Abandonment of Desires	Restraint of External functions of the Organs

1446) Aparokshanubhuti :

ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेष्वनु ।
यथैव काकविष्टायां वैराग्यं तद्धि निर्मलम् ॥ ४ ॥

brahmadisthavarantesu vairagyam visayesvanu I
yathaiva kakavisthayam vairagyam taddhi nirmalam II 4 II

The pure and perfect dispassion is such a sense of aversion towards all the sense objects, from the position of creator Brahma to an immobile object, as one would have towards the refuse of a crow. [Verse 4]



1447)

Katho Upanishad - Important Mantras

Chapter 1 - 2 - 14

Chapter 1 – 3 - 15

Chapter 1 - 2 - 4

Chapter 1 - 2 - 18

Chapter 1 - 2 - 20

1448) Katho Upanishad :

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

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

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

[1 - 1 - 20]

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

Duram-ete viparite visuci
avidya ya ca vidyeti jnata,
Vidyabhi-psinam Naciketasam manye
na tva kama bahavo 'lolupanta ॥ 4 ॥

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee. [1 - 2 - 4]

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

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

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

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

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

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

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [1 - 3 - 15]

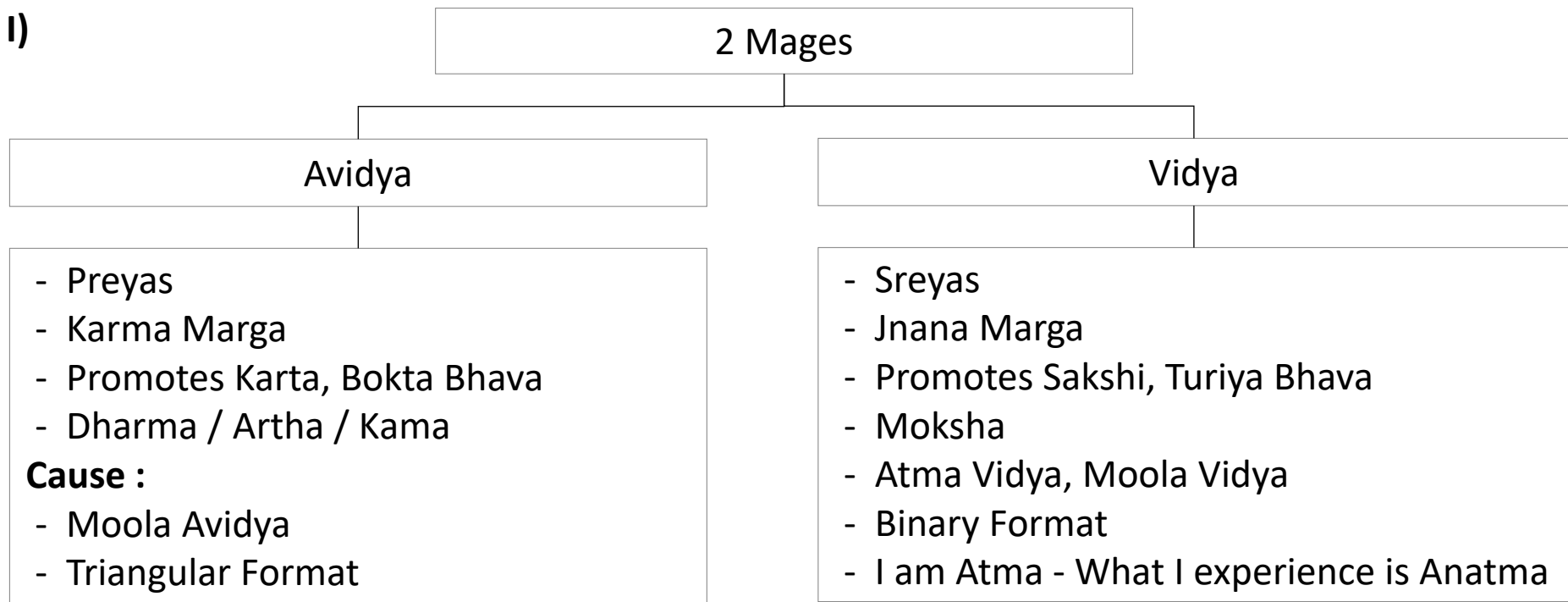
1449) Katho Upanishad :

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

Duram-ete viparite visuci
avidya ya ca vidyeti jnata,
Vidyabhi-psinam Naciketasam manye
na tva kama bahavo 'lolupanta ॥ 4 ॥

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee. [1 - 2 - 4]

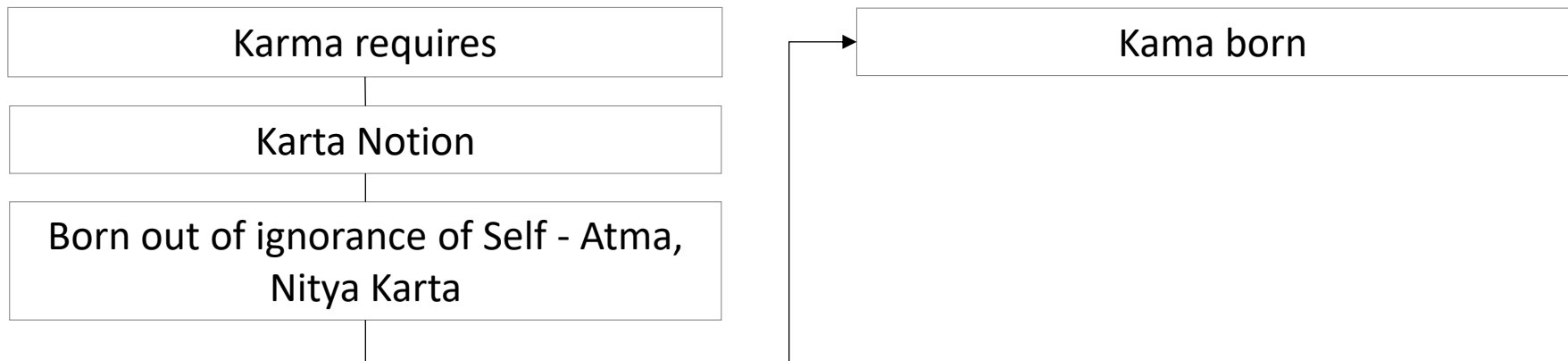
I)



II) Before, during, After, Karma there is Moola avidya, ignorance of Self.

III) How Karma is born out of Avidya and travels, perpetuates ignorance?

IV)

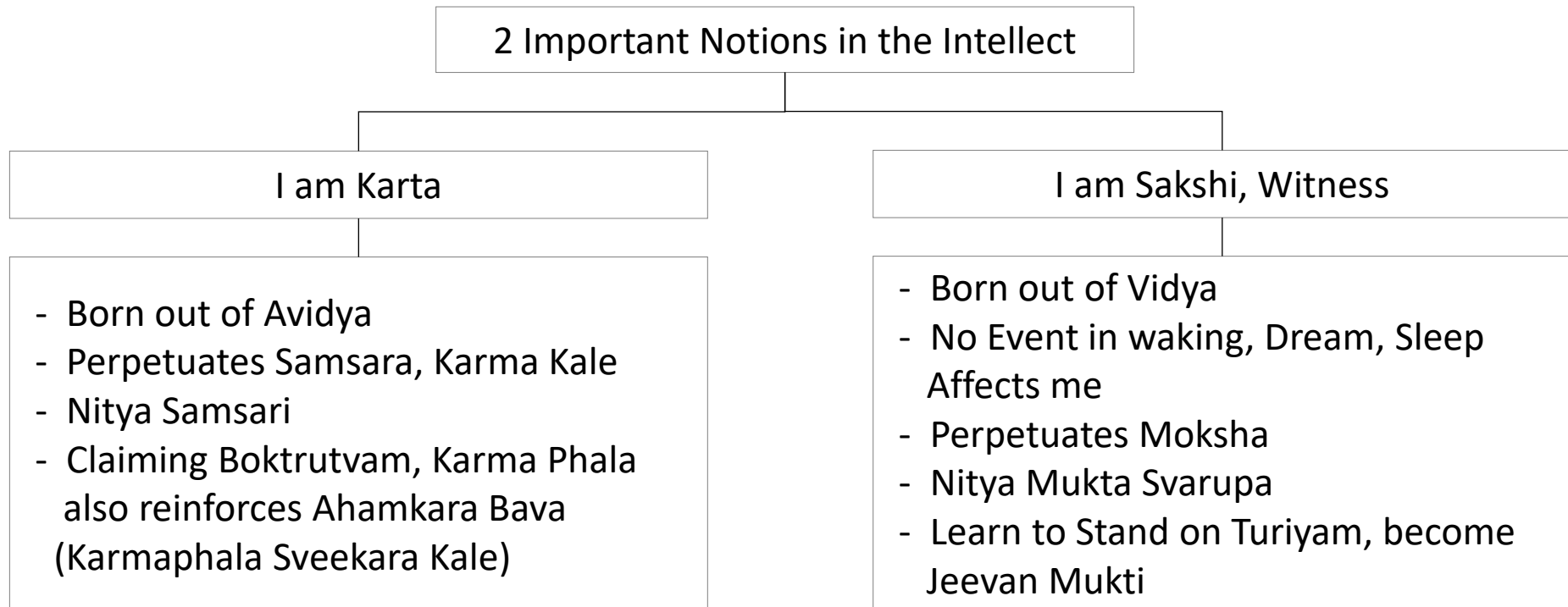


- (Cycle : Avidya - Kama - Karma).

V) Fact :

- I am Nitya Akarta Turiya Atma, Brahman.

VI)



VII) Brihadaranyaka Upanishad :

अथातः पवमानानामेवाभ्यारोहः; स वै खलु प्रस्तोता साम प्रस्तौति,
स यत्र प्रस्तुयात्, तदेतानि जपेत्—असतो मा सद्गमय,
तमसो मा ज्योतिर्गमय, मृत्योर्मामृतं गमयेति;
स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्,
मृत्योर्मामृतं गमय, अमृतम् मा कुर्वित्येवैतदाहः;
तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्,
मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाहः;
मृत्योर्मामृतं गमयेति नात्र तिरोहितमिवास्ति ।
अथ यानीतराणि स्तोत्राणि तेष्व्वात्मनेऽन्नाद्यमागायेत्,
तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम्;
स एष एवंविदुद्रातात्मने वा यजमानाय वा
यं कामं कामयते तं आगायति; तद्धैतल्लोकजिदेव;
न हैवालोक्त्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānāmevābhyārohaḥ; sa vai khalu prastotā sāma prastauti,
sa yatra prastuyāt, tadetāni japet—asato mā sadgamaya,
tamaso mā jyotirgamaya, mṛtyormāmṛtaṁ gamayeti;
sa yadāhāsato mā sadgamayeti, mṛtyurvā asat, sadamṛtam,
mṛtyormāmṛtaṁ gamaya, amṛtam mā kurvityevaitadāha;
tamaso mā jyotirgamayeti, mṛtyurvai tamaḥ, jyotiramṛtam,
mṛtyormāmṛtaṁ gamaya, amṛtaṁ mā kurvityevaitadāha;
mṛtyormāmṛtaṁ gamayeti nātra tirohitamivāsti |
atha yānītarāṇi stotrāṇi teṣvātmane'nnādyamāgāyet,
tasmādu teṣu varaṁ vṛṇīta yaṁ kāmam kāmayeta tam;
sa eṣa evaṁvidudgātātmane vā yajamānāya vā
yaṁ kāmam kāmayate taṁāgāyati; taddhaitallokajideva;
na haivālokyatāyā āśāsti ya evametatsāma veda || 28 ||

Now therefore the edifying repetition (Abhyāroha) only of the hymns called Pavamānas. The priest called Prastotr indeed recites the Sāman. 'While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good,' 'evil' means death, and 'good' immortality, so it says, 'From death lead me to immortality, i.e. make me immortal.' When it says, 'From darkness lead me to light,' 'darkness' means death, and 'light,' immortality; so it says, 'From death lead me to immortality, or make me immortal.' In the dictum, 'From death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon—anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiraṇyagarbha). He who knows the Sāman (vital force) as such has not to pray lest he be unfit for this world.[1 - 3 - 28]

1450) Aparokshanubhuti :

विषयेभ्यः परावृत्तिः परमोपरतिर्हि सा ।
सहनं सर्वदुःखानां तितिक्षा सा शुभा मता ॥ ७ ॥

visayebhyah paravrttih paramoparatirhi sa ।
sahanam sarvaduhkhanam titiksa sa subha mata ॥ 7 ॥

Turning away completely from all sense objects is the height of uparati and the patient endurance of all sorrow or pain is known as titiksa which is conducive to happiness. [Verse 7]

Uparati	Titiksha
Turiya takes away pain from all Sense Objects	Endurance of all pain, Sorrow

1451) Aparokshanubhuti :

निगमाचार्यवाक्येषु भक्तिः श्रद्धेति विश्रुता ।
चित्तैकाग्र्यं तु सल्लक्ष्ये समाधानमिति स्मृतम् ॥ ८ ॥

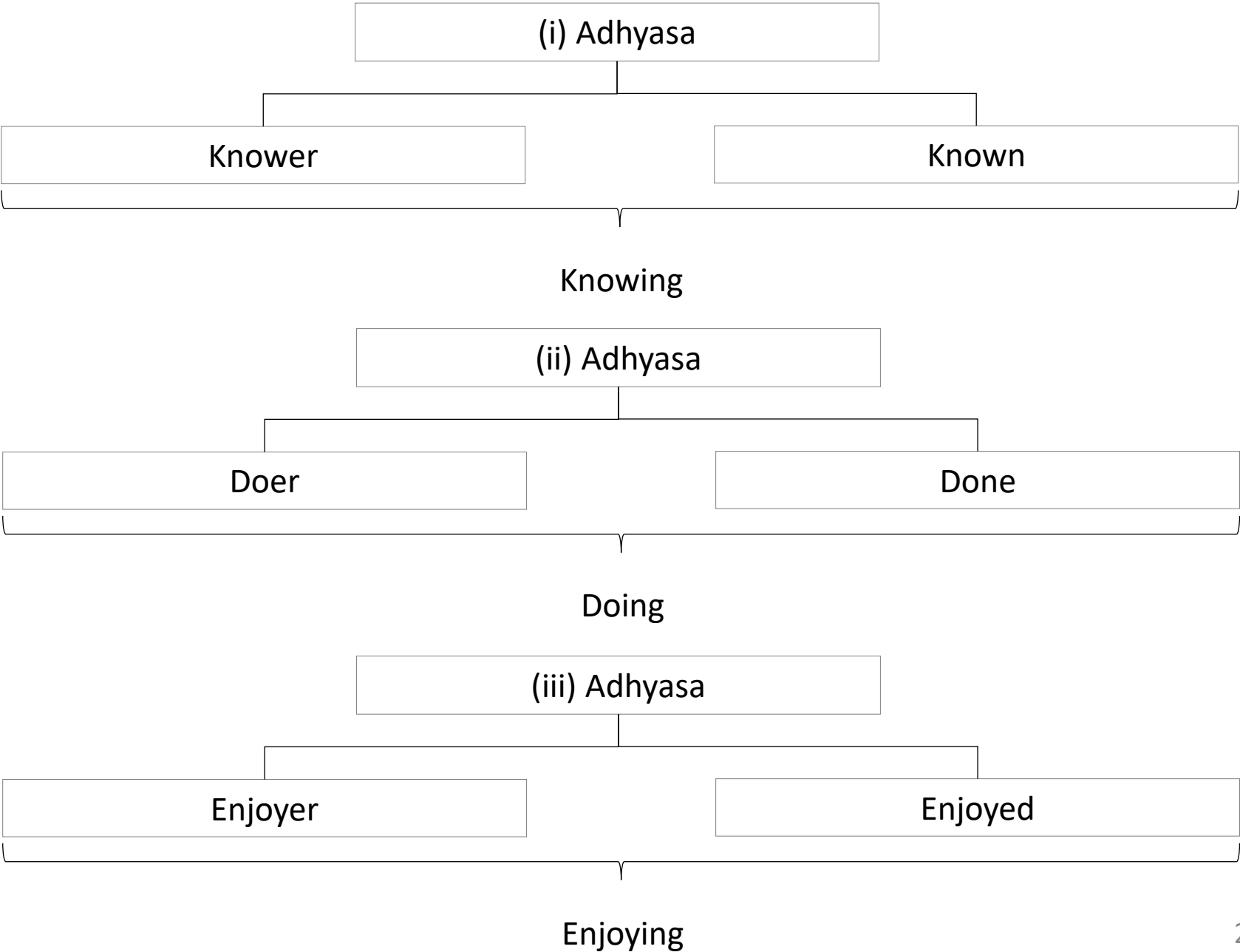
nigamacaryavakyesu bhaktih sraddheti visruta ।
cittaikagryam tu sallaksye samadhanamiti smrtam ॥ 8 ॥

The renowned “Sraddha” is to have full and implicit devotion in the sayings of the scriptures and the preceptor. To keep the single pointed mind constantly on the Truth, the goal, is known as “Samadhana”. [Verse 8]

Sraddha	Samadhana
Devotion in teaching of Scriptures	Keep Mind Single pointedly on the Truth

1452) Brahma Sutra - Topic 18 - Introduction :

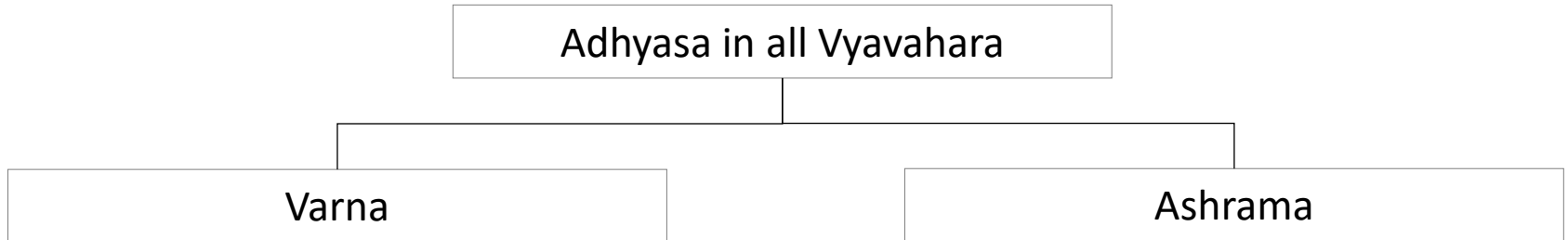
a)



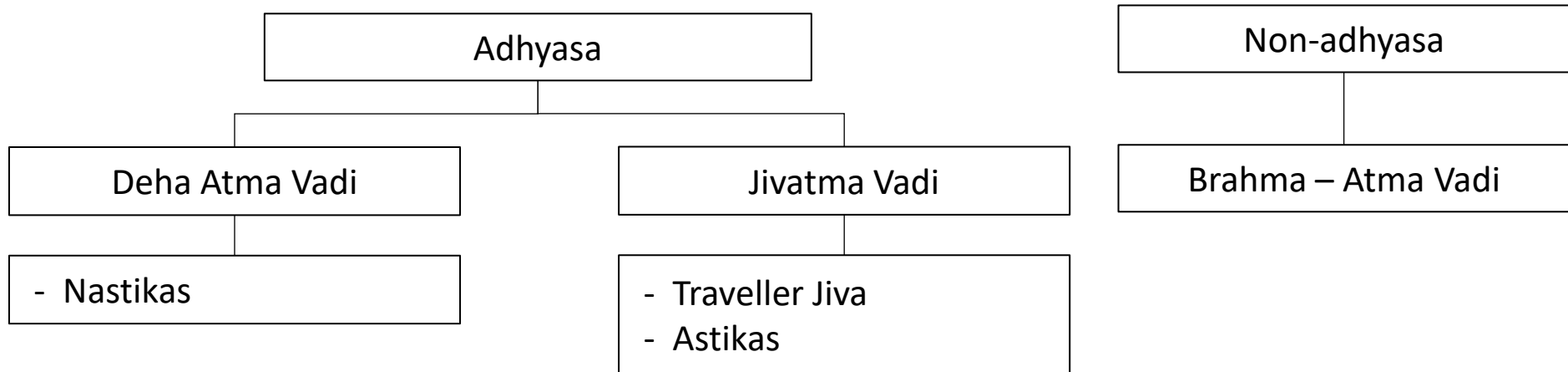
b)

Ahamkara	Sakshi / Turiyam
<ul style="list-style-type: none"> - Waker, Dreamer, Sleeper - Vyavaharikam 	<ul style="list-style-type: none"> - No Adhyasa - Paramartikam

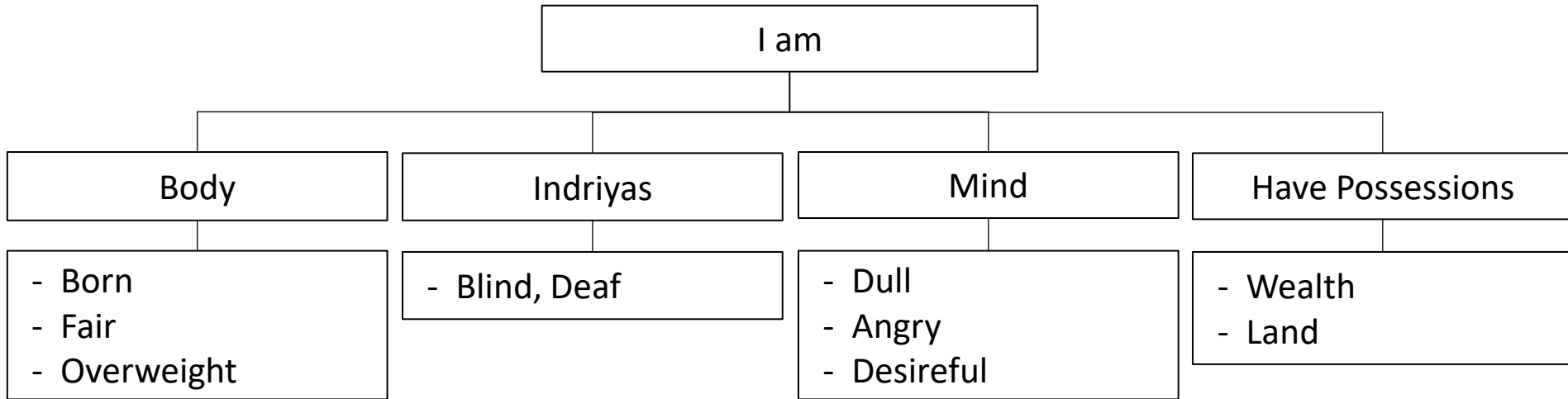
c)



1453)



1454) Adhyasa Bashyam - Topic 19 - Most Important :



Body - Mind - World :

- Apparent not existent
- I - Atma Brahman alone exist
- World superimposed on me Turiyam
- 3 States superimposed, are Adhyasa on Atma
- Once Adhyasa understood, it is instant Moksha
- Jiva - Jagat, Ishvara - Adhyasa on me Turiyam.

1455) Aparokshanubhuti :

कोऽहं कथमिदं जातं को वै कर्ताऽस्य विद्यते ।
उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥ १२ ॥

ko'ham kathamidam jatam ko vai karta'sya vidyate I
upadanam kimastiha vicarah so'yamidrsah II 12 II

Who am I? How is this world created? Who is the creator? What is the material cause for this?
This is the way of enquiry. [Verse 12]

How to do Vedantic enquiry?

Who am I

How is the world created

What is the Material cause for
this world?

Sakshi Sadashiva Chinmatram

Maya Shakti

Awareness

1456) Naisargadatta :

i)

I am

Memory of I am

Prior to Memory I am

- I am not that Aham
- Ahamkara

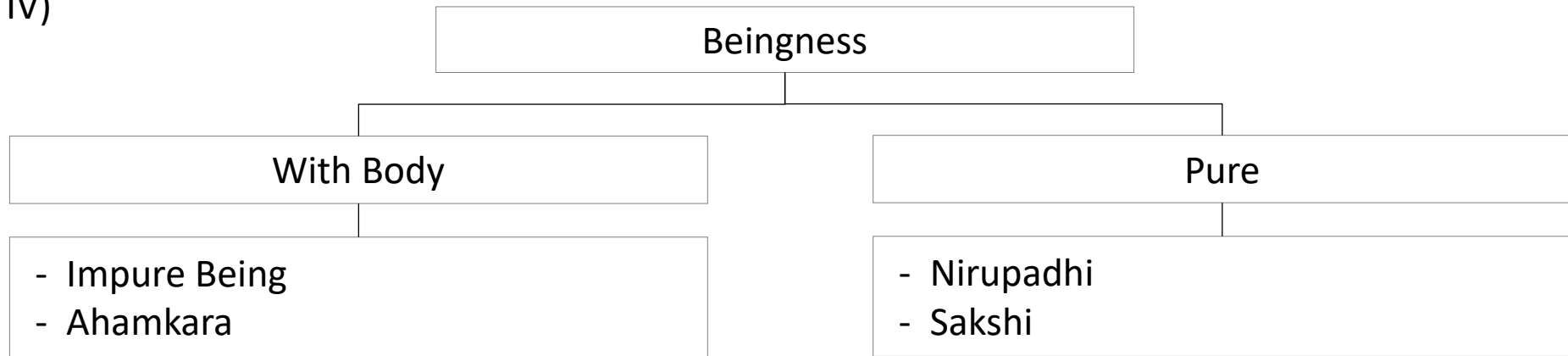
- Absolute
- Sakshi

II) Qualities of I am - Memory :

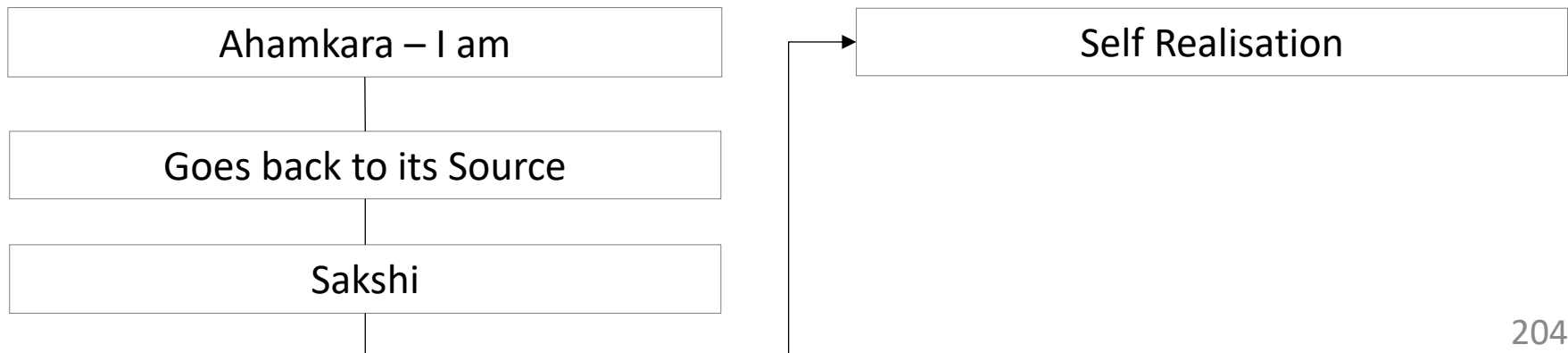
- Birth, death - Janma, Mrityu
- Appearances, disappearance - 3 States
- Ahamkara I - am false I
- Not real me

III) Ahamkara is Born / Reflection of Sakshi - False :

IV)



V)

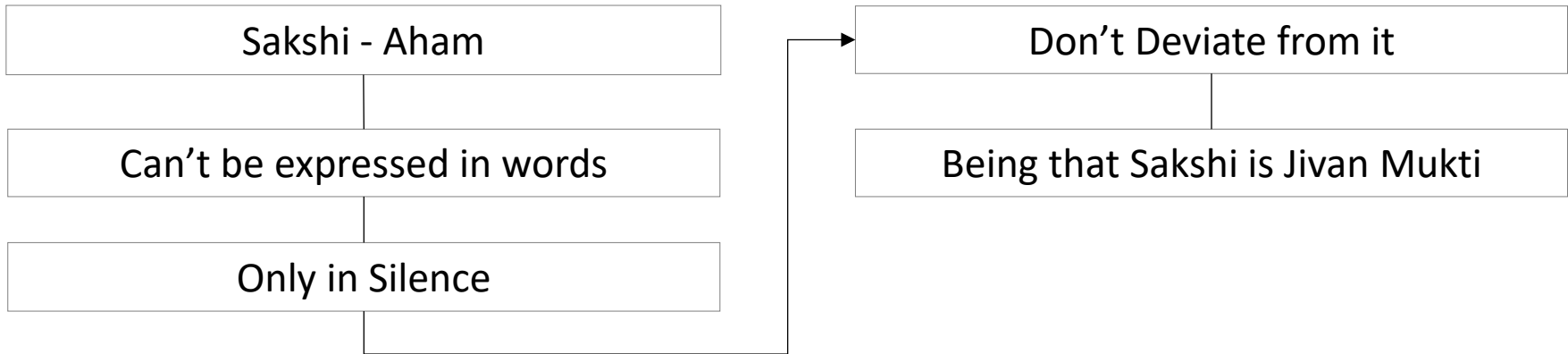


VI) Meditate on that - "Sakshi I" to merge with the source.

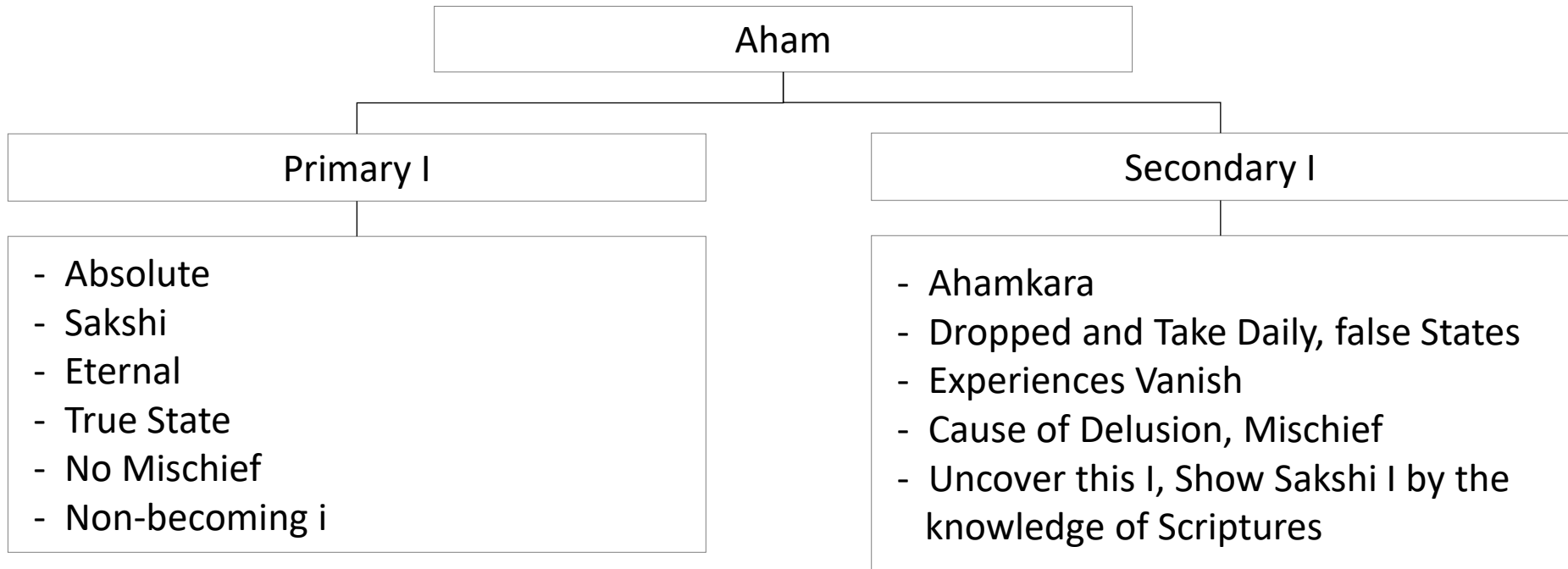
- Ahamkara I disappears daily in sleep into Sakshi I or in death or in Pralaya.

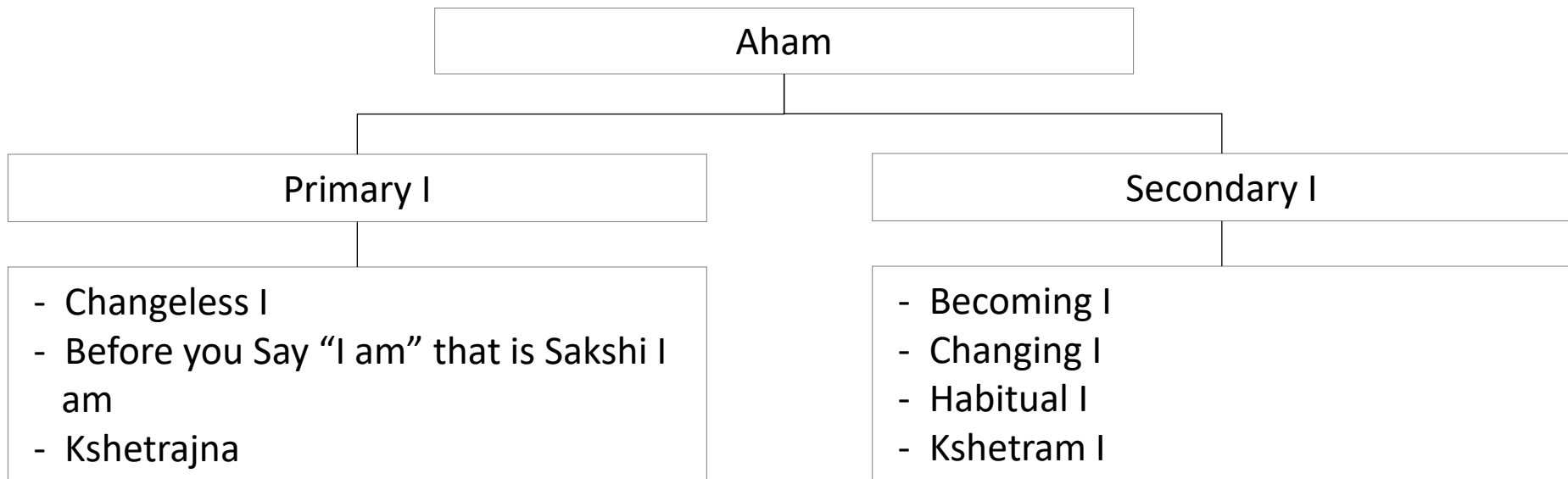
VII) Life of Jiva = Life of Samsarik Jiva Ahamkara

VIII)



IX)





X) Ahamkara I :

- Rises from domain of 5 elements (Prakrti)
- 3 Gunas - Qualities
- Unreal Prakrti, unreal Ahamkara, Subtle body I.

XI) State of being - Sakshi I :

- Common to all
- Kshetrajna
- Fearless

XII) Change begins only with Mind - Flow

XIII) Adhyasa :

- I am body - Cause of all fear.

XIV) Stabilise in Primary I

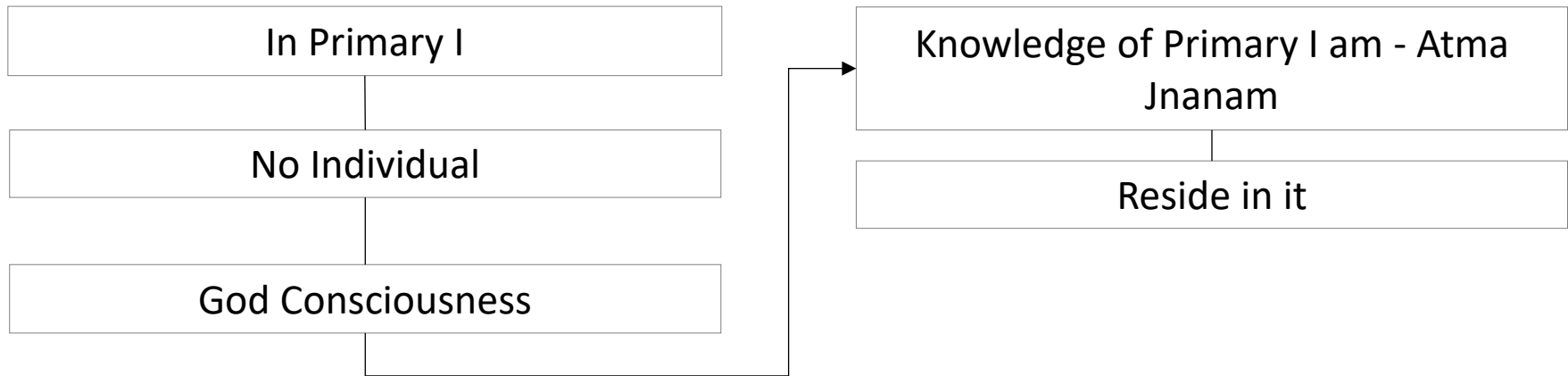
- Drop secondary I
- Understand unreality of Secondary Ahamkara I = Moksha.

XV) In Primary I

- There is no world to be concerned about (Like sleep state but this is Turiyam I)

XVI) Transcend secondary I am

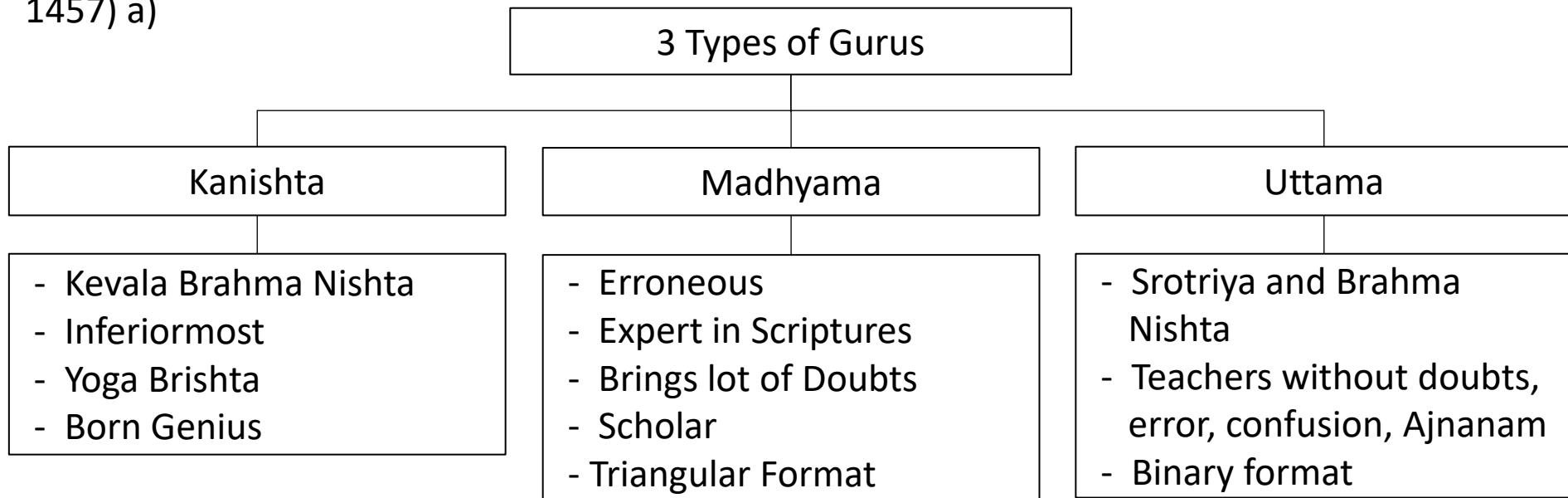
XVII)



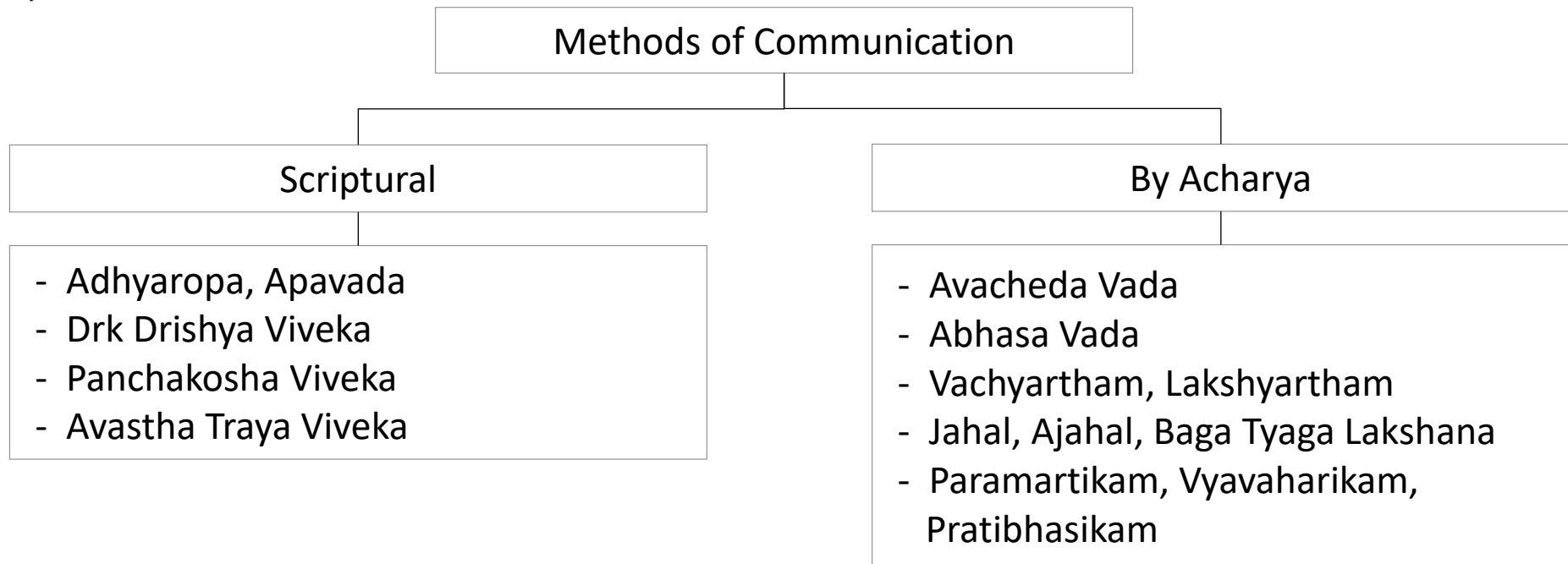
XVIII) Sakshi I = Guru, God

- Mind flow, Ahamkara I = False I.

1457) a)



b)



c) Kevala Srotiya, Kevala Brahma Nishta teaching :

- With doubts, errors, wrong understanding, inferior (Avara Gurus).

d) Ananya Prokte :

- Srotiya Brahma Nishta acharya teaching Advaita Atma.

e) Guru teaches Atma as himself, self of all, not as an object of knowledge.

f) As if it is his autobiography

g) Non dual Atma in which no 2nd thing

h) No mysticism, myself is the teaching of Atma

- Atma Jnanam - most normal teaching

I) I am awareness, Nityo Uplabdh, Pratibodha Svarupa Atma

- Witness of 3 States
- Non-participating witness, cause, Vivarta Upadana Karanam.

II) 3 States come and go - False in Atma, Awareness

- World manifests, Unmanifests
- I alone exist.

III) Before any experience, I - Turiya Atma will always be there

- Samanya Jnanam not Vishesha Jnanam - Ahamkara.

1458) Aparokshanubhuti :

अज्ञानप्रभवं सर्वं ज्ञानेन प्रविलीयते ।

संकल्पो विविधः कर्ता विचारः सोऽयमीदृशः ॥ १४ ॥

ajnanaprabhavam sarvam jnanena praviliyate ।

sankalpo vividhah karta vicarah so'yamidrsah ॥ 14 ॥

All this, born out of ignorance is dissolved at the dawn of Knowledge. The various desires form the doer of action. This is the way of the enquiry. [Verse 14]

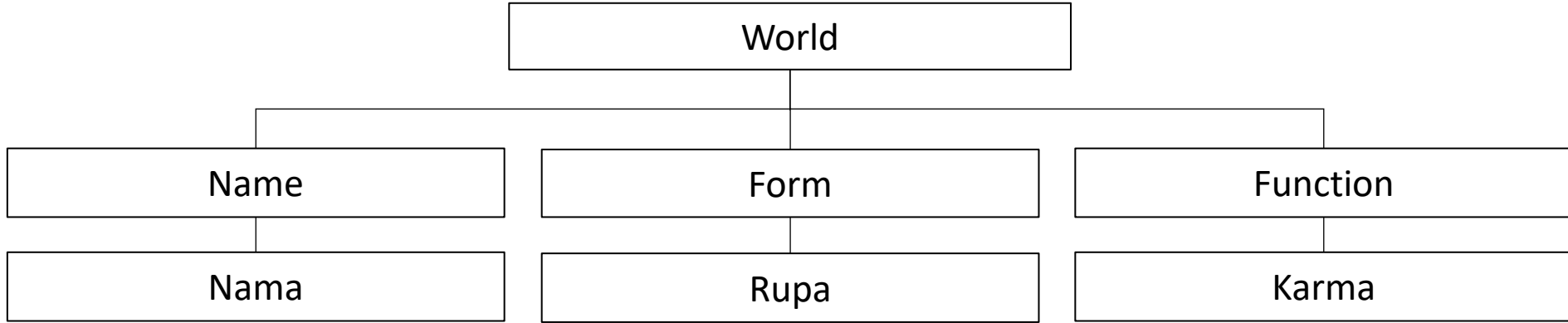
- Anatma world is born of ignorance
 - Gets dissolved at dawn of knowledge.
 - Desires form Doer of Action.
 - Avidya
 - Kama
 - Karma
- This Chain is the truth of all
Vyavahara

1459) Brihadaranyaka Upanishad :

त्रयं वा इदम्—नाम रूपं कर्म;
तेषां नाम्नां वागित्येतदेषामुक्थम्,
अतो हि सर्वाणि नामान्य् उत्तिष्ठन्ति ।
एतदेषां साम, एतद्धि सर्वैर्नामभिः
समम्; एतदेषां ब्रह्म,
एतद्धि सर्वाणि नामानि बिभर्ति ॥ १ ॥

trayaṃ vā idam—nāma rūpaṃ karma;
teṣāṃ nāmnāṃ vāgityetadeṣāmuktham,
ato hi sarvāṇi nāmāny uttiṣṭhanti |
etadeṣāṃ sāma, etaddhi sarvairnāmabhiḥ
samam; etadeṣāṃ brahma,
etaddhi sarvāṇi nāmāni bibharti || 1 ||

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



1460) Aitareya Upanishad :

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

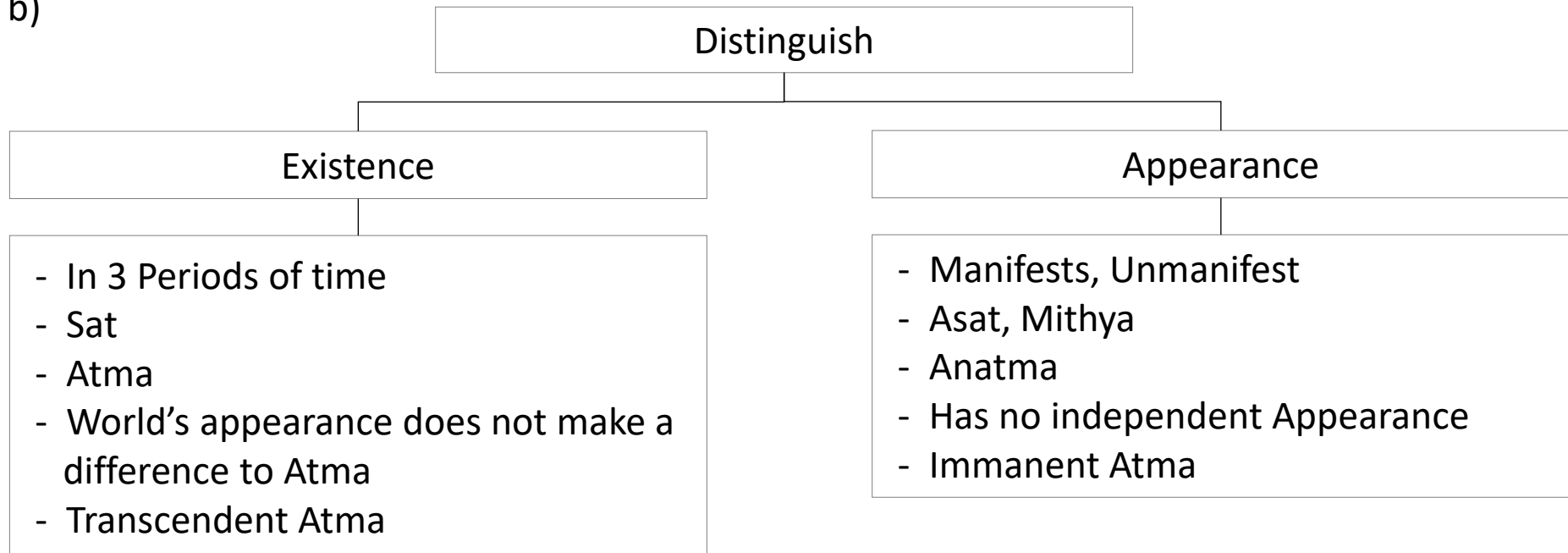
om atma va idameka evagra
asinnanyatki.nchana mishat
sa īkṣata lokānnu sṛjā iti ॥ 1 ॥

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

a)

Before Srishti	After Srishti
<ul style="list-style-type: none"> - Anatma exists in Potential, unmanifest form - Like Sleep State - It has no unmanifest condition without Atma - Unmanifest can't be experienced - Appears as though Atma alone is there - Adhishtanam 	<ul style="list-style-type: none"> - Anatma exists in potential Manifest form - Like waking, dream States - It doesn't exist separate from Non-dual Atma

b)



c) Matter - Pancha Buta exists Potentially in the Spirit, Atma.

1461) Aparokshanubhuti :

एतयोर्दुपादानमेकं सूक्ष्मं सव्ययम् ।
यथैव मृदघटादीनां विचारः सोऽयमीदृशः ॥ १५ ॥

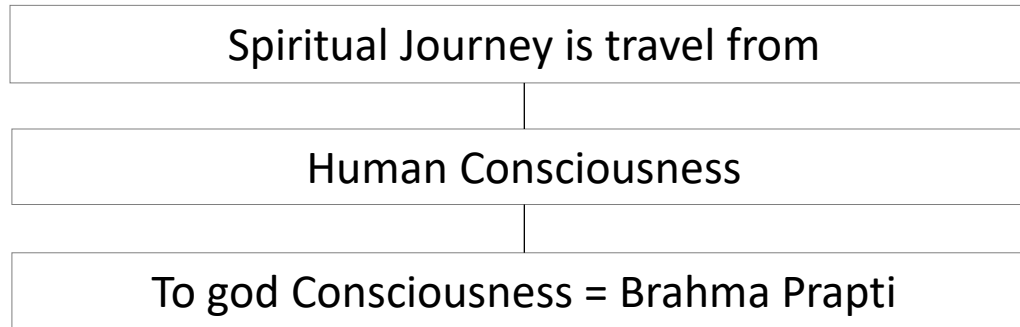
etayoryadupadanam ekam suksmam sadavyayam I
yathaiva mrdghatadinam vicarah so'yamidrsah II 15 II

As the clay is the material cause for mudpots, so too, the one immutable, subtle Existence (Reality) is the material cause for these two (ignorance and desire). This is the way of the enquiry. [Verse 15]

Clay	Brahman
<ul style="list-style-type: none">- Material Cause- Pot	<ul style="list-style-type: none">- Reality- Material cause for the Universe- Ignorance and desire

1462) Adhyasa Bashyam - Topic 20 :

a)



b) Process = Adhyasa elimination through study of Vedanta.

c) Adhyasa = Naisargika, Natural superimposition of Ahamkara as me.

d) Shift required :

- Aham Sakshi Asmi.

e) It is an intellectual shift, hence knowledge and Viveka required.

f) Tools are :

- Upanishads
- Intellectual conclusion to reach
- Advaitam is Truth of universe.

g) Brahma Satyam, Jagan Mithya

- I am not Jiva but Brahman.

1463) Naisargadatta Maharaj :

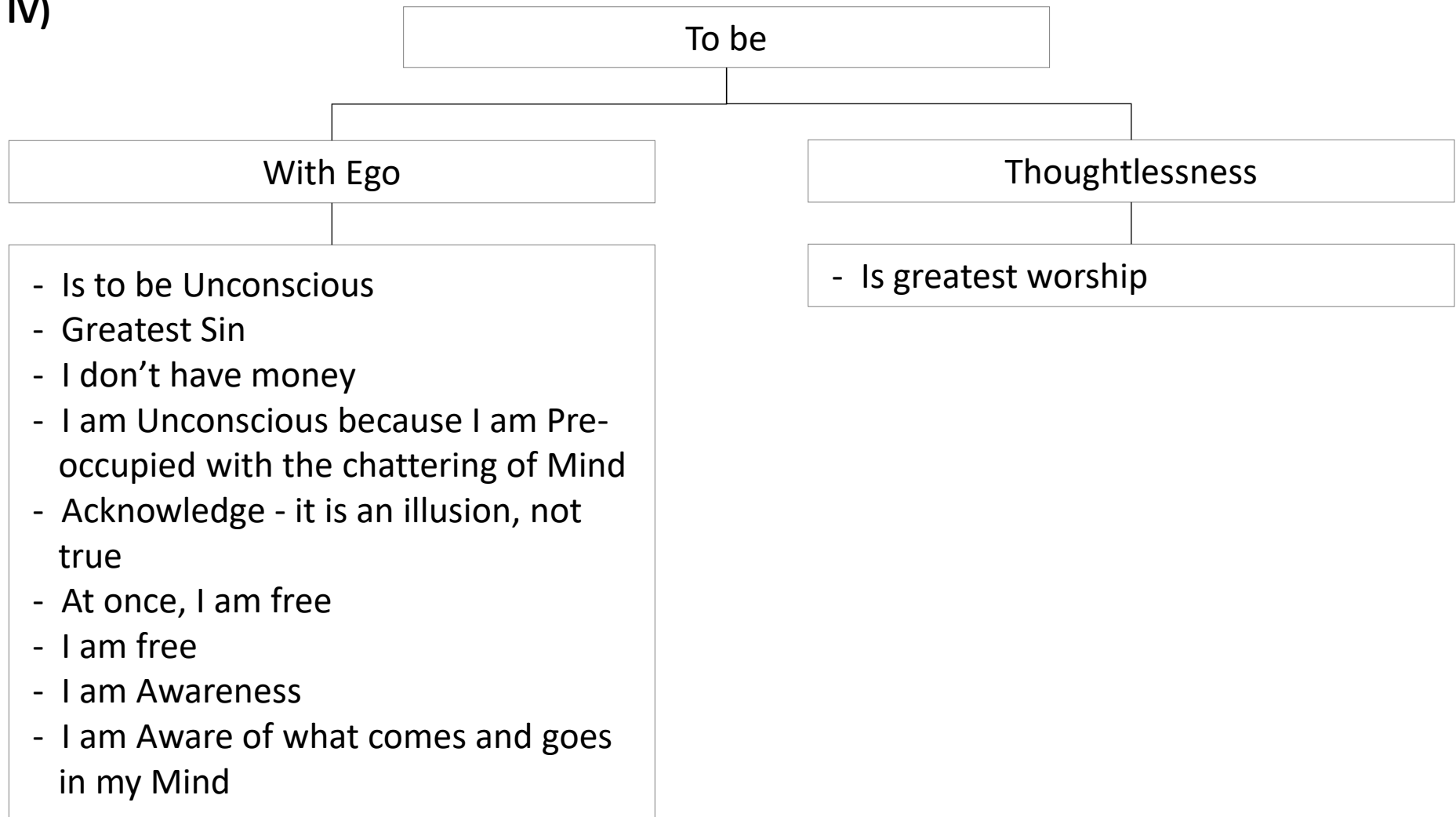
I) Ego - Ahamkara - is not wrong but unconscious

II) Ego is not what you are

- It is what you use in the world, like any other tool.

III) If you consider ego to be your personal problem, it is more ego.

IV)



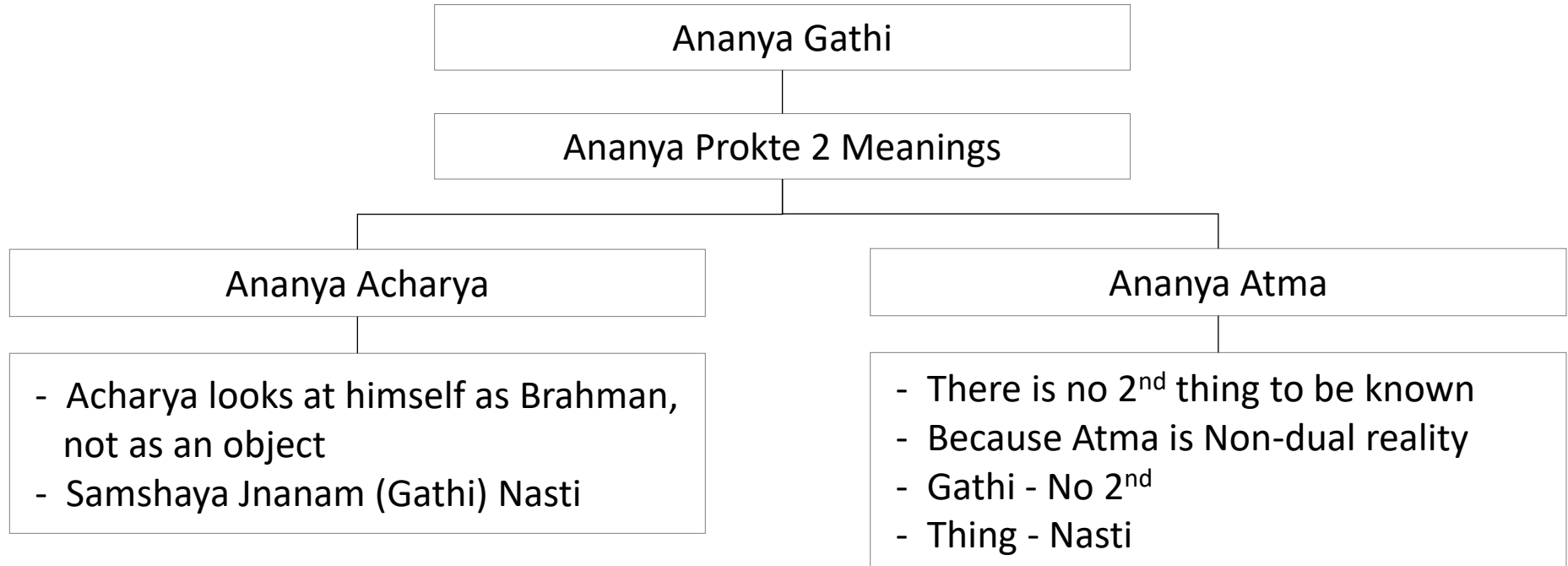
V) I am awareness, my basic state of existence, not the thinker.

1464) Katho Upanishad :

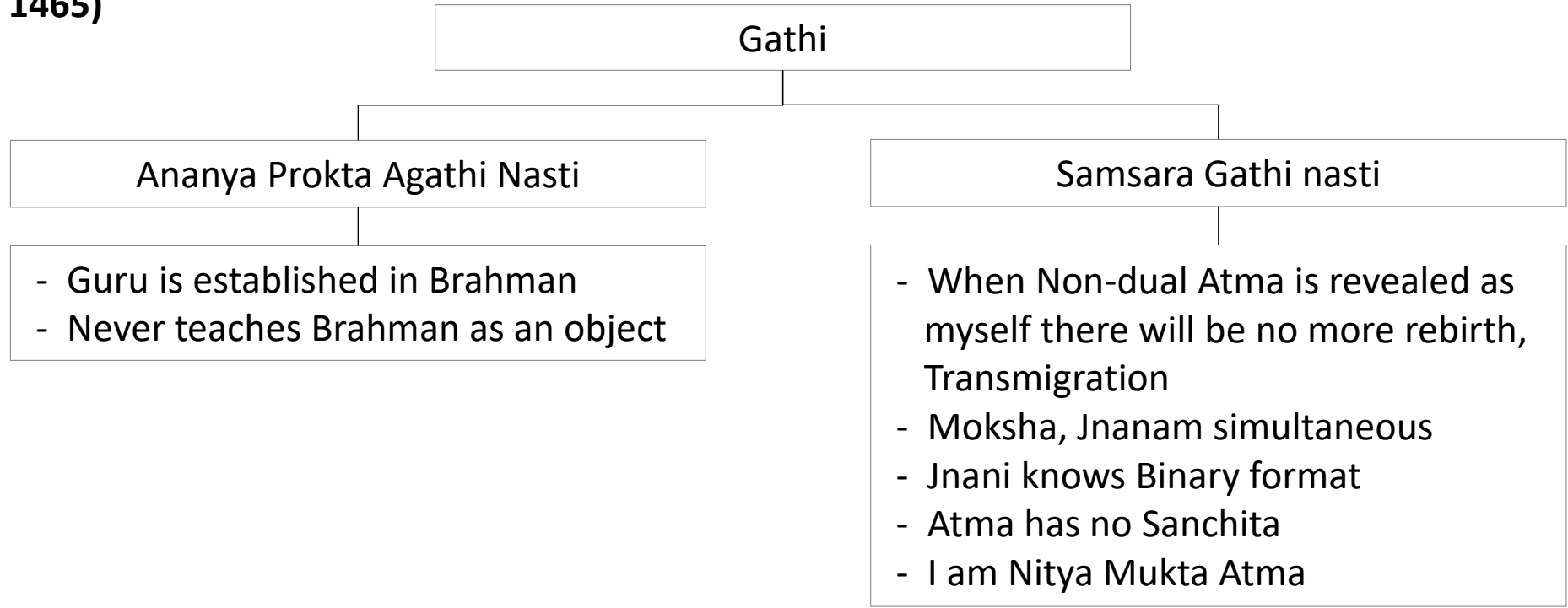
अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

Avidya-yam-antare vartamanah
svayam dhirah panditam-manya-manah,
Dandramya-manah pariyanti mudha
andhe-niya-mana yatha'ndhah ॥ 5 ॥

The ignorant, who live in the midst of darkness but fancy themselves to be wise and learned, go round and round deluded in many crooked ways, just as the blind being led by the blind.
[1 - 2 - 5]



1465)



1466) Aparokshanubhuti :

**आत्मा प्रकाशकः स्वच्छो देहस्तामस उच्यते ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २० ॥**

atma prakasakah svaccho dehastamasa ucyate I
tayoraikyam prapasyanti kimajnanamatah param II 20 II

The Atman, the illuminator is absolutely pure and the body, the illumined is inert. Yet they see identity in them! What greater ignorance can there be than this? [Verse 20]

Atman	Anatma (Body / Mind / World)
<ul style="list-style-type: none"> - illuminator, Sentient - Absolutely Pure - Dynamic - Knower, - Drk - Real I 	<ul style="list-style-type: none"> - Inert - Insentient - Dynamic with Borrowed Sentiency - illumined - Known - Drishyam - Unreal I, Seeming I

No Identity

1467) Adhyasa Bhashyam Summary :

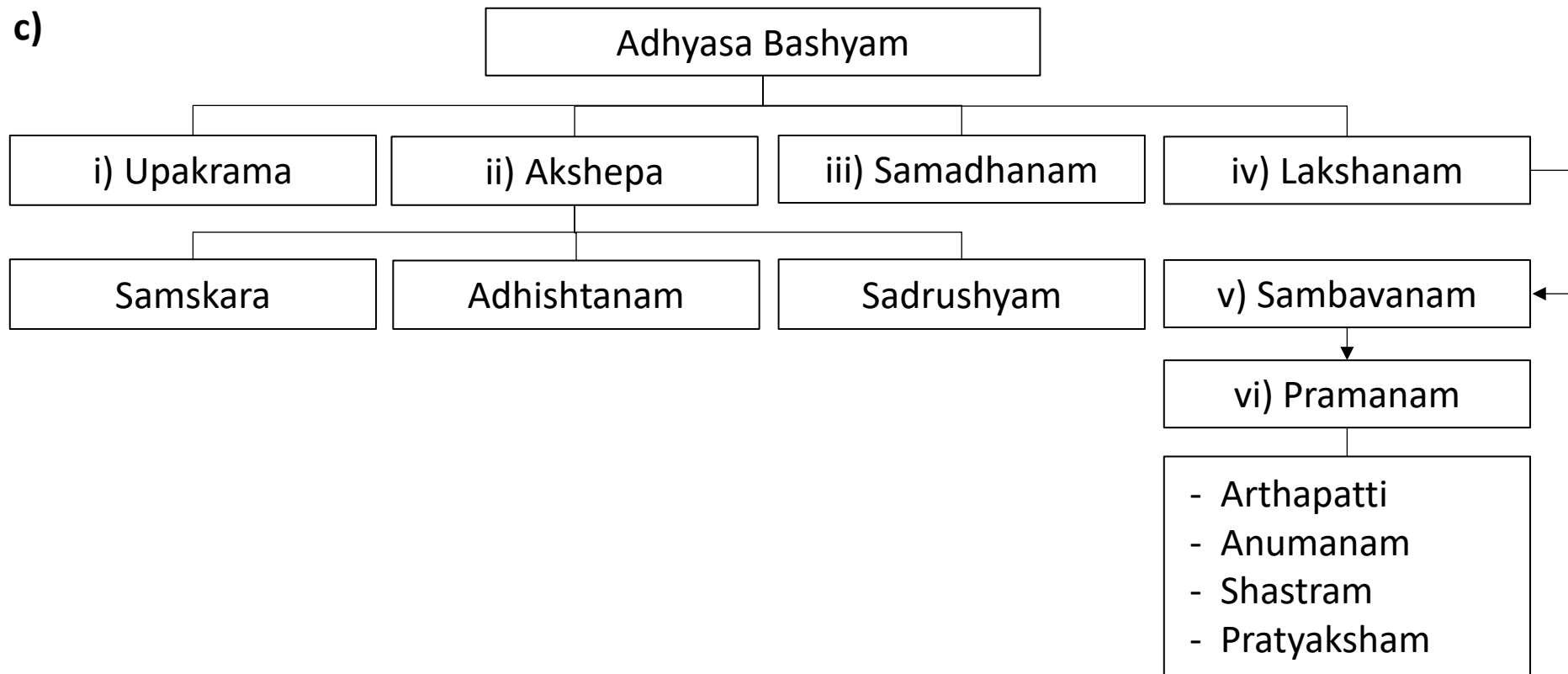
I) Introduction :

a) Adhyasa Bhashyam is very important for all Seekers

b) Converts :

Mumukshu	Jingyasu
<ul style="list-style-type: none"> - Seeker of Moksha - Junior Student - Prepares Mind by Karma Yoga, Upasana Yoga, Bhakti Yoga - Grossing in Darkness - One – off Study 	<ul style="list-style-type: none"> - Well directed Seeker - Senior Student - Convinced Atma Vidya is the only Solution for Samsara (Repeated Births) and Shoka - Moha - Does systematic study

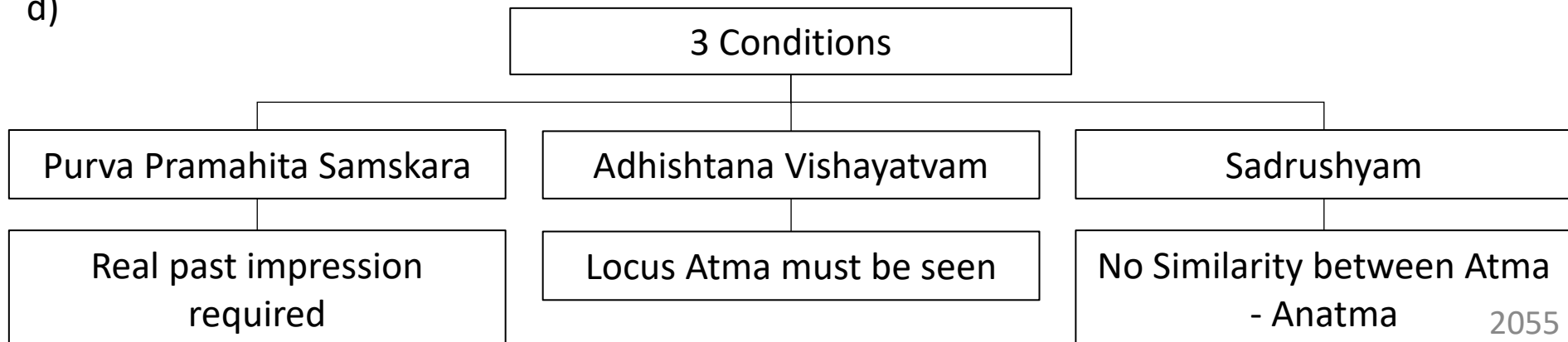
c)



ii) a) Akshepa : Purva Pakshi :

- Adhyasa requires 3 conditions but they are absent in Atma - Anatma Adhyasa.

d)



c) Samskara :

- Previous real experience of Snake / World is required for superimposition.
- Real Anatma experience is not there in Advaitam
- Anatma always declared as unreal false.

d) Siddhantin :

- Previous experience can also be false experience of Anatma.

e) Adhishtana Vishayatvam :

- Superimposed Adhishtanam should be experienced objectively
- Rope - Ropesnake
- Shell - Silver
- Sand - Desert (Both are experienced Clearly)
- Locus must be Pratyaksha Vishayam.

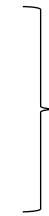
f) Siddhantin :

- Atma is experienced partially in all 3 states like Rope in semi darkness.
- Upon that partially known Atma, Anatma is superimposed.

g) Sadrushyam :

- Rope - Snake
 - Shell - Silver
 - Sand - Mirage
- } Some Similarity exists

Atma	Anatma
<ul style="list-style-type: none"> - Sentient - Eternal - Light 	<ul style="list-style-type: none"> - Insentient, inert - Temporary - Darkness



No Similarity

h) Siddhantin :

- Avarna shakti of Maya covers Atma
- Vikshepa shakti of Maya projects universe.

i) Purva Pakshi :

- 3 Conditions are not there in Atma - Anatma Adhyasa
- Adhyasa Mithya, impossible, unreal.

III) Samadhanam :

a) No question of Adhyasa possible or not

b) Adhyasa has already taken place and you are totally ignorant

- Moola avidya, Maya covers reality and projects Jiva, Jagat, Ishvara.

c) Atma is you the subject - Superimposed is 3 Avasthas, 5 Koshas, 3 Sharirams, objects of consciousness, experiencer

d) You are wrongly identifying with Body - Mind as Self and world as separately, independently existing entity.

e) This is the wrong notion, Khyati, in your intellect, which needs correction by proper Viveka

f) Viveka is provided by Systematic Shastric study.

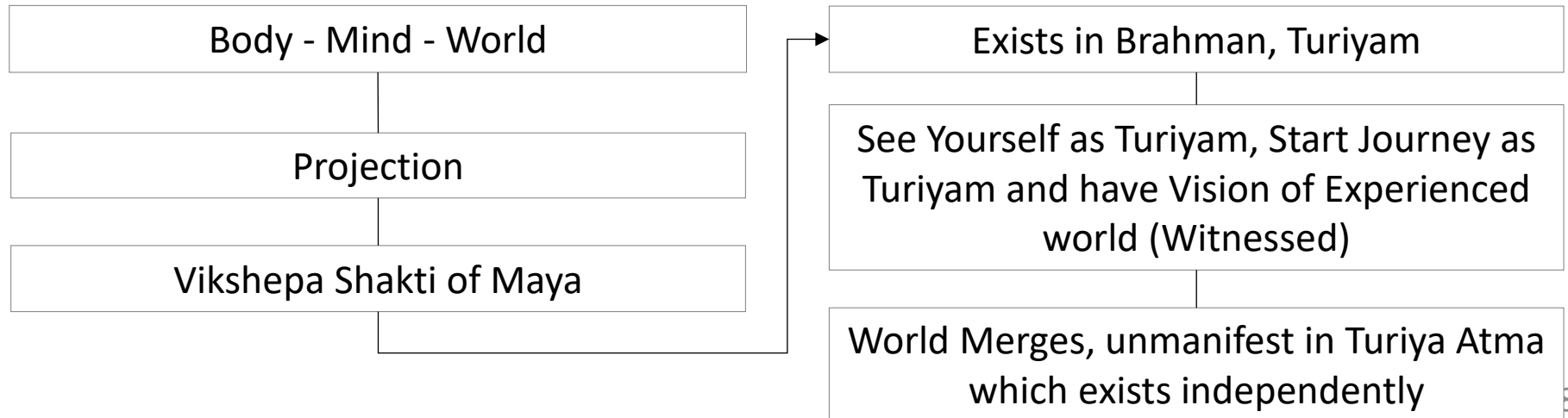
g)

Atma	Anatma
<ul style="list-style-type: none">- Reality- Turiyam- Self existent, self effulgent Awareness- Sentient- Knower- Drk, Nityam, Witness- Sada Shiva, Ever Auspicious	<ul style="list-style-type: none">- Body - Mind - World- Jadam- Born - Gone- Manifests, unmanifest- Known- Drishyam, Anityam, witnessed- Inauspicious

h) If Adhyasa is not accepted, you unknowingly become materialist, Charvaka, consider body as finality.

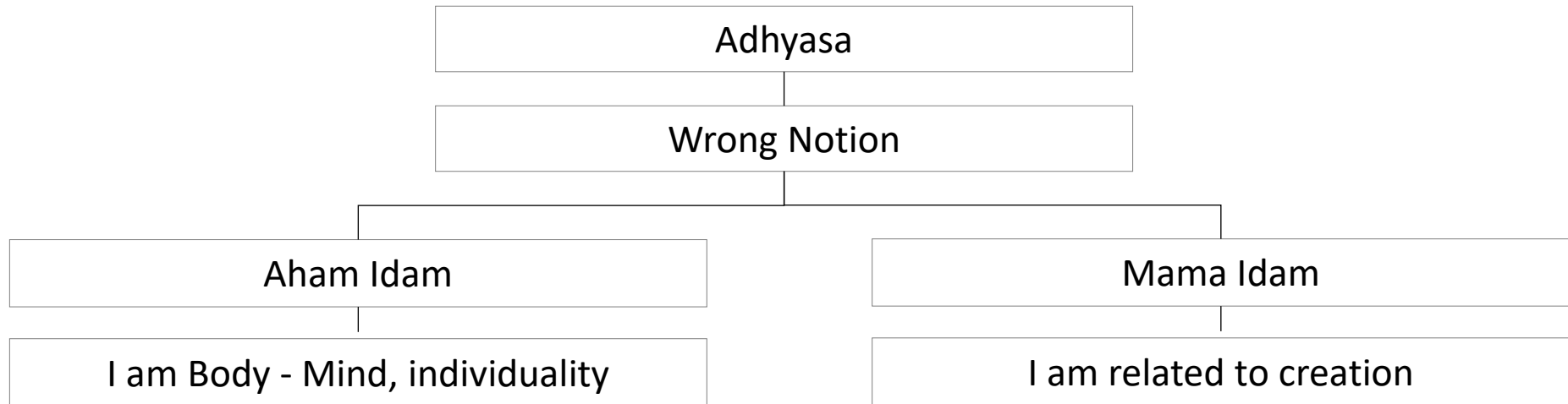
i) Will conclude I am a human being with a body never the divine, Spiritual entity, Reality.

j)

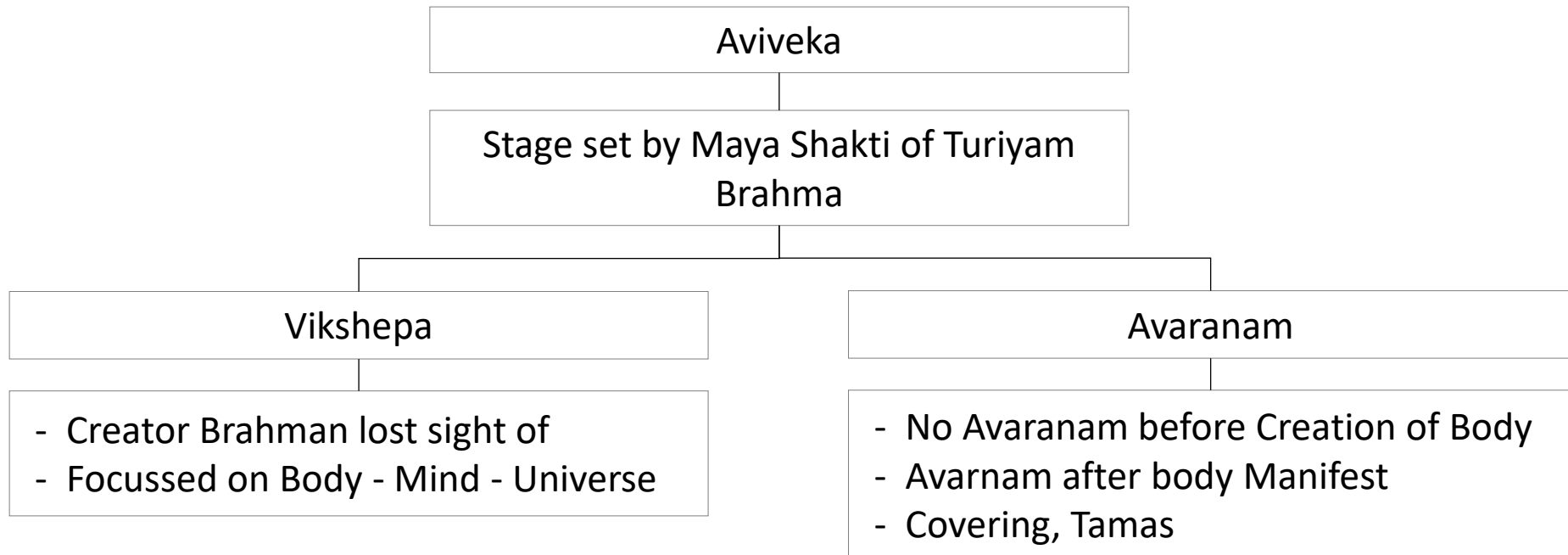


k) Moksha should be clearly understood as a seeking goal of knowledge about the universe

l) In what way Adhyasa is experienced by all?



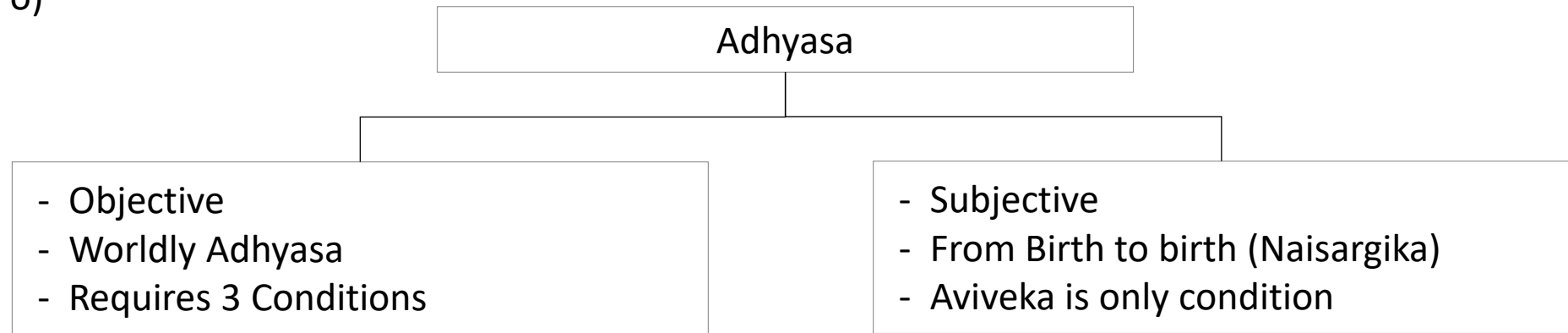
m) Why Adhyasa happens Naturally?



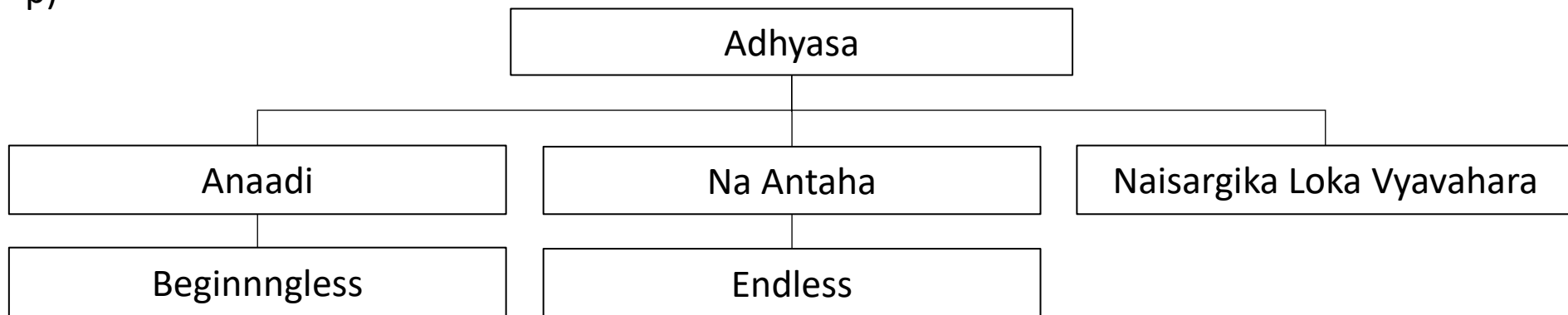
n) Word I becomes mixture of Atma - Anatma, Waker, dreamer, sleeper

- Atma - Anatma Aviveka = Avarana shakti of Maya, spell of Maya magician.
- I don't know difference between Atma part and Anatma part of me until Guru teaches Shastram to me.
- Vikshepa and Avaranam sets stage for Adhyasa.

o)



p)



q)

Atma	Atma - Anatma Mixture
- Akarta, Abokta, Apramata	- Karta, Bokta, Pramata - Gets Knowledge Aham Brahma Asmi - Atma or Anatma by itself not knower

IV) Adhyasa Lakshana Bashyam :

a)

Definition of Adhyasa

Smruti Rupaha

Purva Drishtya

Paratra Avabhasa

There is Samskara of Purva Janma

b) Paratra Avabhasa :

- One Object falsely appearing as another Object.

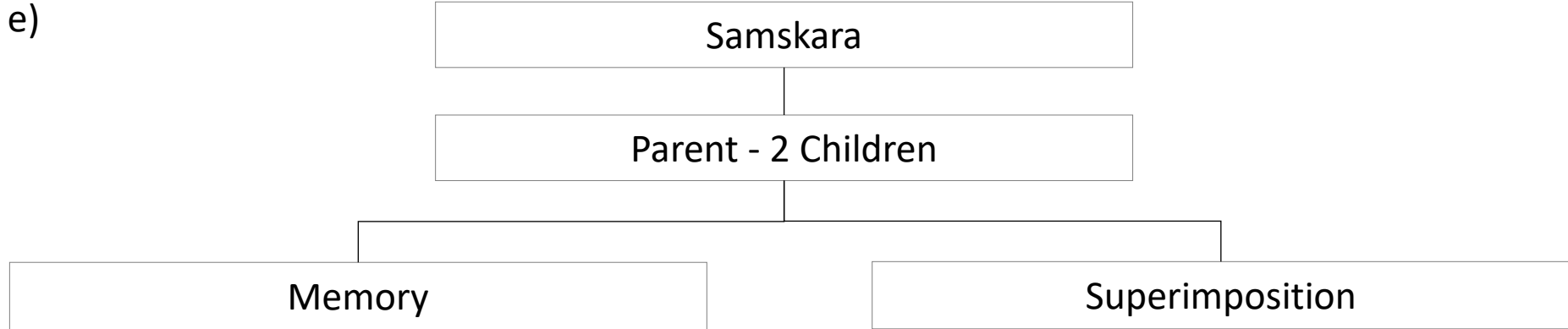
Satyam	Appears as - Mithya
- Rope - Shell Sand Waker - Turiyam	- Rope - Snake - Silver Mirage water Dreamer - Waker

- Avabhasa = Appearance
- Paratra = On Something else.

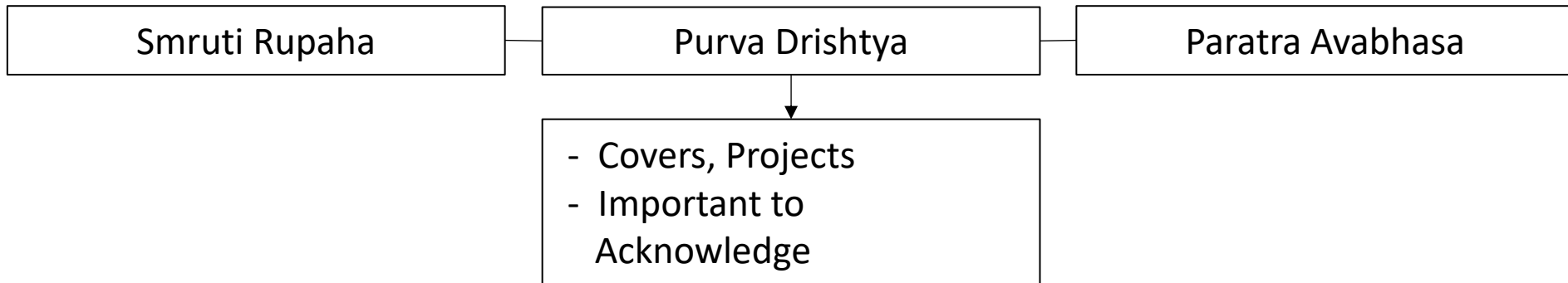
c) Purva Janma also in ignorance, Moola Avidya, beginningless.

d) Samskara Similar to Smruti, memory.

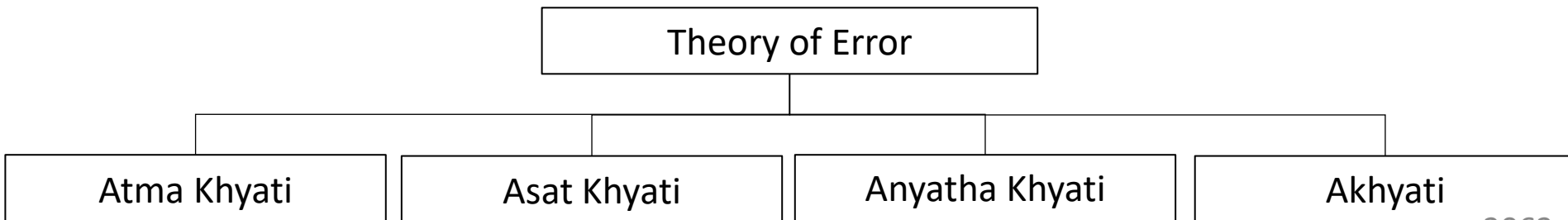
e)



f)



g)

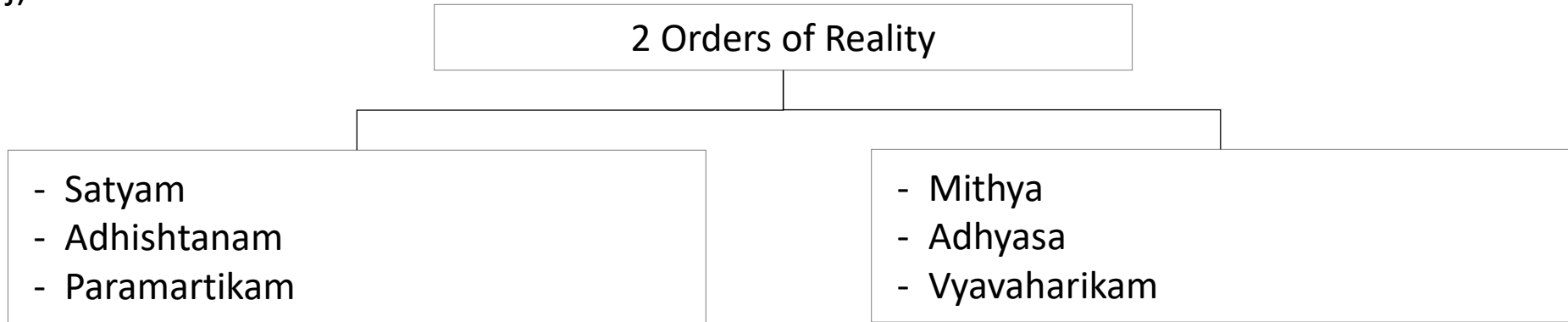


h) Advaitin :

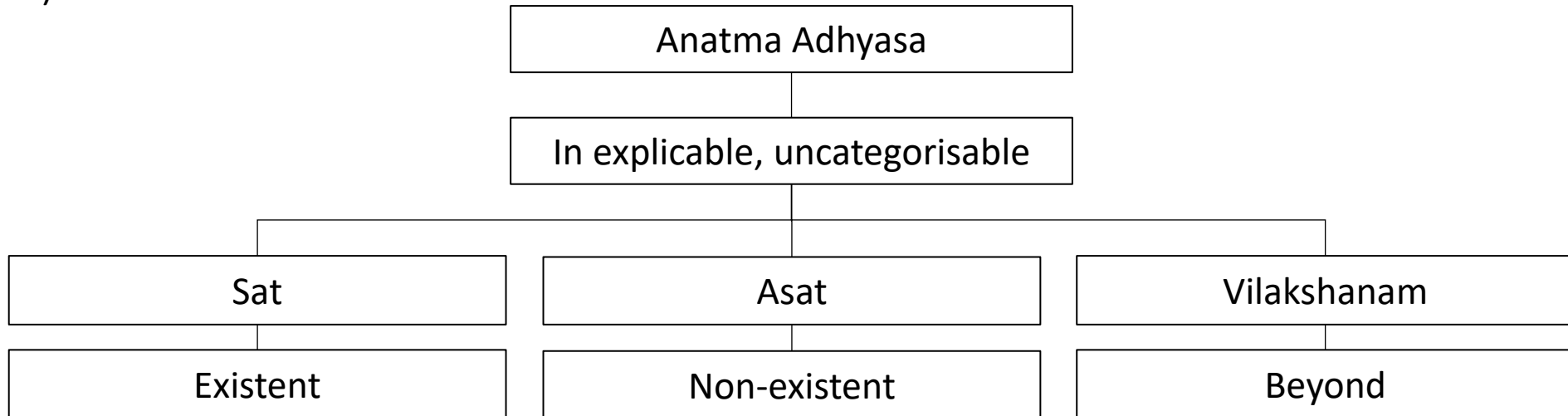
- Anirvachaniya Khyati = Theory of error.

i) Appearance of unreal Anatma on real Turiya Atma

j)



k)



l) At time of ignorance, unreal Rope - Snake, world, causes fear.

m) After Viveka Jnanam, no Adhyasa, fear.

Atma	Anatma
<ul style="list-style-type: none"> - Exists in 3 Periods of time - Unchangingly 	<ul style="list-style-type: none"> - Baditam - Sublated

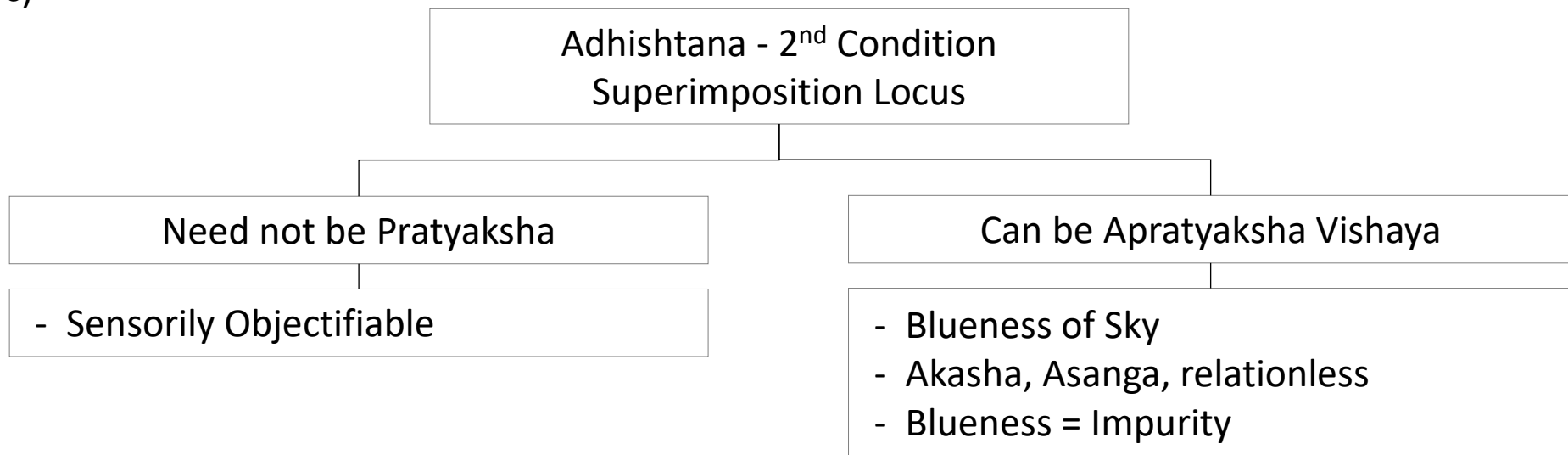
- This is definition of Adhyasa.

V) Sambavana Bashyam : 1st Condition of Samskara :

a) Adhyasa happens because of Aviveka and Purva Anubhava Ahita Samskara

b) Previous experience also unreal, Mithya experience.

c)



d) 3rd Condition - Sadrushyam :

- Akasha - Blueness no Similarity.

e) What is Mayas Job?

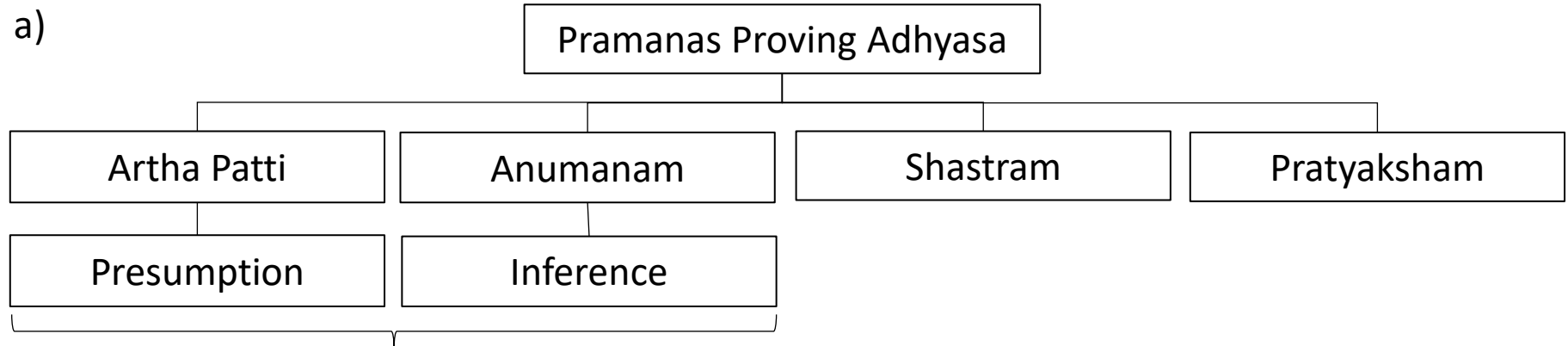
- Itaretara Aviveka
- Important condition required for Adhyasa.
- Non-discrimination between Atma - Anatma.

f) **Aviveka and Samskara :**

- 2 Necessary conditions for Adhyasa.

V) Pramana Bashyam :

a)

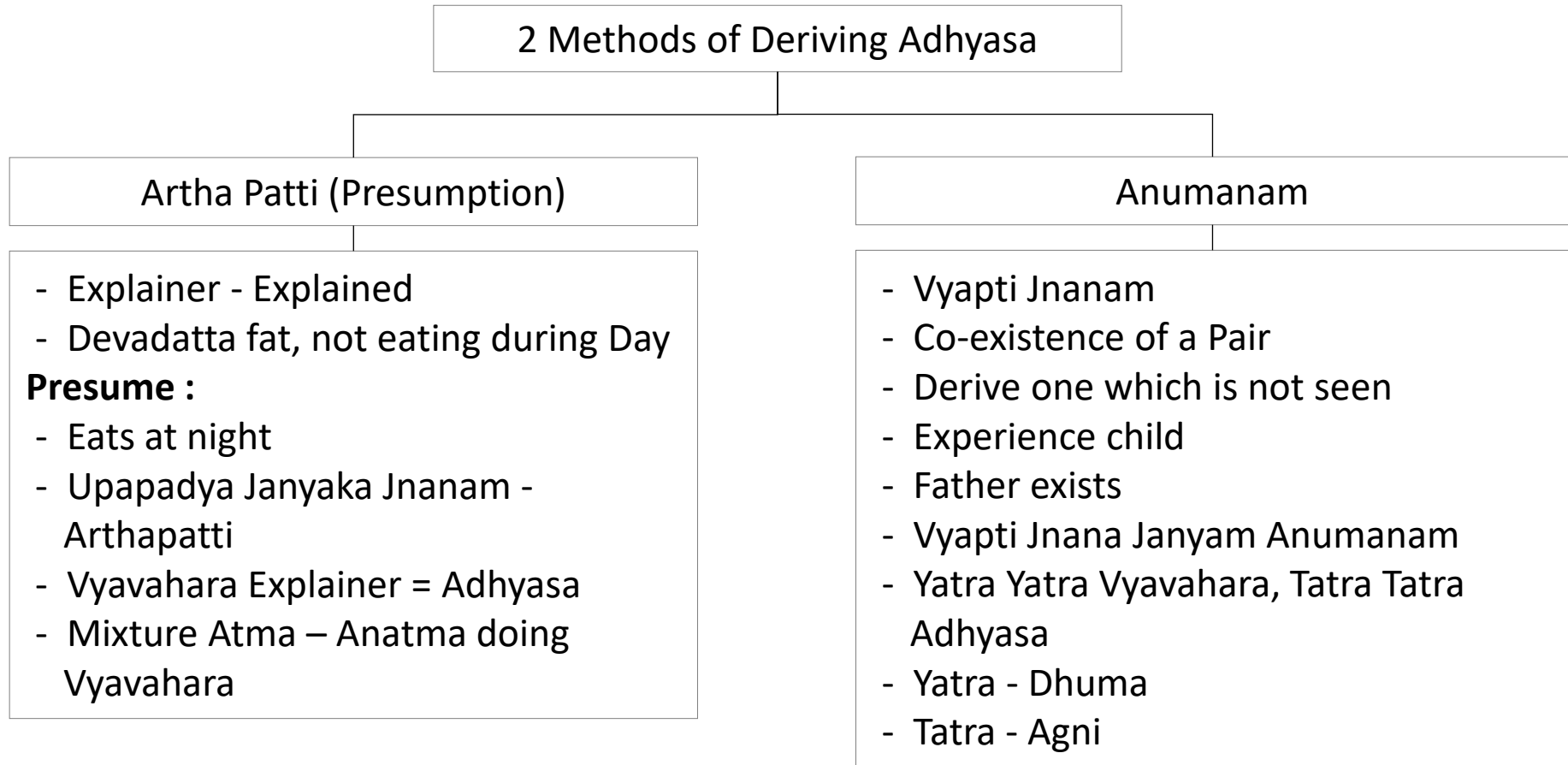


Worldly activity is Proof to
establish Adhyasa

b)

Sleep	Waking
<ul style="list-style-type: none">- Asamsari- No I am	<ul style="list-style-type: none">- Samsari- I am

c) Vichara Sagara - Topic 208 :



d) Adhyasa is a mental conclusion

- I don't see Adhyasa
- I am human being, Karta, Bokta intellectual condition.

e) Seeing Vyavahara see Co-existence of Adhyasa in the mind.

f) Adhyasa is Anumeyam not Pratyaksham.

g) Vyavahara is clue for ignorance of Self

- Vyavahara is common to Pashu and Manushya
- Raaga - Dvesha Vyavahara common to both

h) Shastra Pramanam = 3rd Pramanam

- All Vidhi Vakhyams are indicative of Adhyasa
- Veda deliberately does Adhyasa in Purva Baga.

i) Mundak Upanishad :

यदर्चिमद्यदणुभ्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च ।

तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥ २ ॥

Yad-arcimad yad-anubhyo-'nu ca yasmin-loka nihita lokinas-ca ।

tad-etad-aksaram brahma sa pranas-tadu van-manah tad-etat satyam tad-amrtam tat ved-dhavyam somya viddhi ॥ 2 ॥

Luminous, subtler than even the subtlest, that imperishable Brahman alone is the abode of the world and all its inhabitants. He is life, speech, mind, reality, immortality. That is the mark (goal) which should be penetrated by the mind. Penetrate it, O my friend. [II – II – 2]

j) Gita :

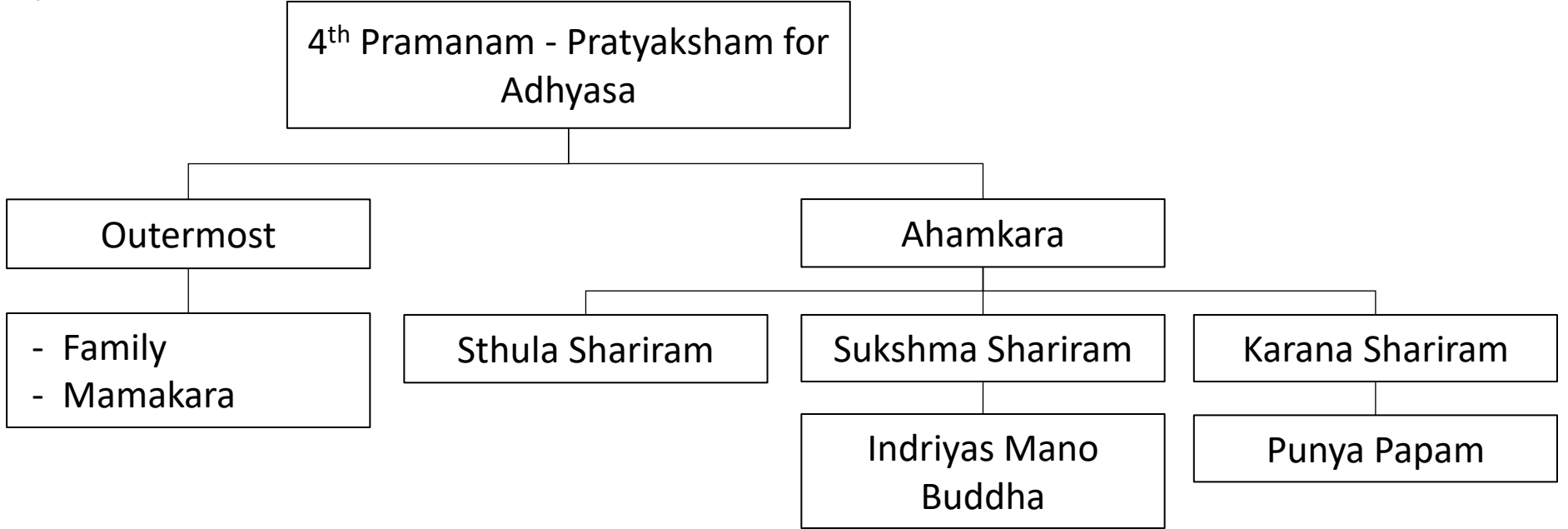
प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ ।
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

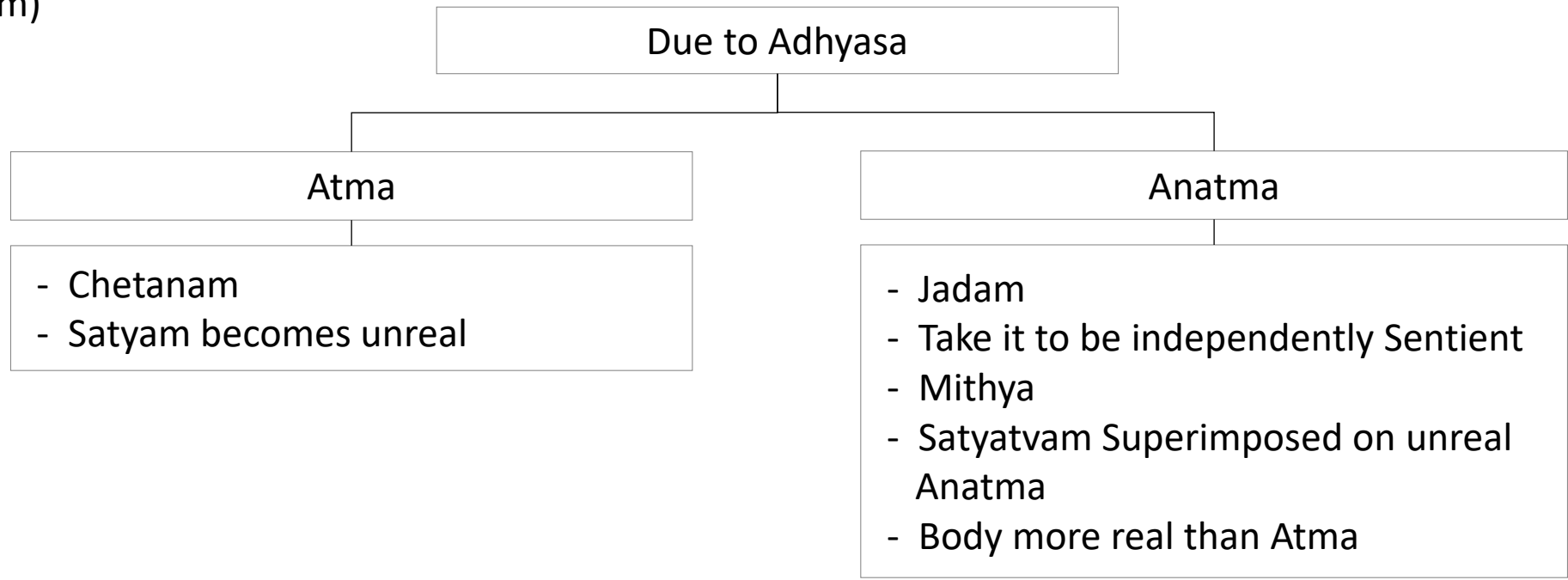
- Person identified with Prakrti says I am Karta, Bokta = Ahamkara not Aham Sakshi.

k)



L) Transfer Anatma attribute to Atma.

m)



n) Sarva Loka Pramanam = Pratyaksha Pramanam.

VI) Conclusion :

Aviveka	Viveka and Jnanam
<ul style="list-style-type: none">- Karanam	<ul style="list-style-type: none">- Solution- Removes Ajnanam and Samsara- Phalam = Mokshi

- Understand Adhyasa and attain Moksha.

1468) Katho Upanishad :

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् ।

स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥ ११ ॥

Kamasya-"ptim jagatah pratistham krator-anantya-m-abhayasya param,

Stomam-mahad-urugayam pratistham drstva dhrtya dhiro Naciketo-'tyasraksih ॥ 11 ॥

The end of all desires, the foundation of the world, the endless rewards of sacrifices, the other shore where there is no fear, the praise worthy, the great and the wide – extended sphere and the abode of the soul – all these though having seen, and being wise, O Naciketas thou hast with firm resolve rejected them all. [1 - 2 - 11]

Experienced World	Experiencer
<ul style="list-style-type: none">- Mithya / Unreal- Does not exist in 3 Periods of time- Controlled by Triputi Adhyatmam, Adibutam, Adideivam- For Punyam exhaustion- Has 3 Doshas Bandakatvam, Atrupty Karatvam, Dukha Mishritatvam- All Jivas, Jagat, Ishvara has to be dropped as Mithya- Renounce lower for higher, Param Atma	<ul style="list-style-type: none">- Consciousness, Brahman, Turiyam- Exists in 3 Periods of Time- Unconditionally exists- Alone exists in Sleep State- Proof of Turiyams existence- Claim Brahman alone as Paramartika Satyam

1469) Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवः अप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

a)

Self in me	Self in the Entire Universe
<ul style="list-style-type: none">- Jiva Svarupa- Not Jivatma = Ahamkara = Avidya- Self is beyond Vidya / Avidya- Turiyam	<ul style="list-style-type: none">- Ishvara Svarupa- Not Ishvaratvam = Lord of Universe, Jagat = Maya- Self is beyond Maya / Vidya- Turiyam

b)

I and Adyasa (Superimposition)

Physical Body

Subtle Body

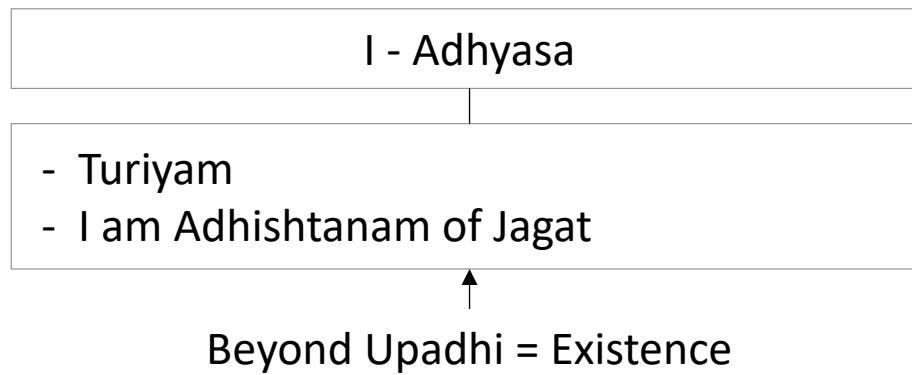
Causal Body

Waker

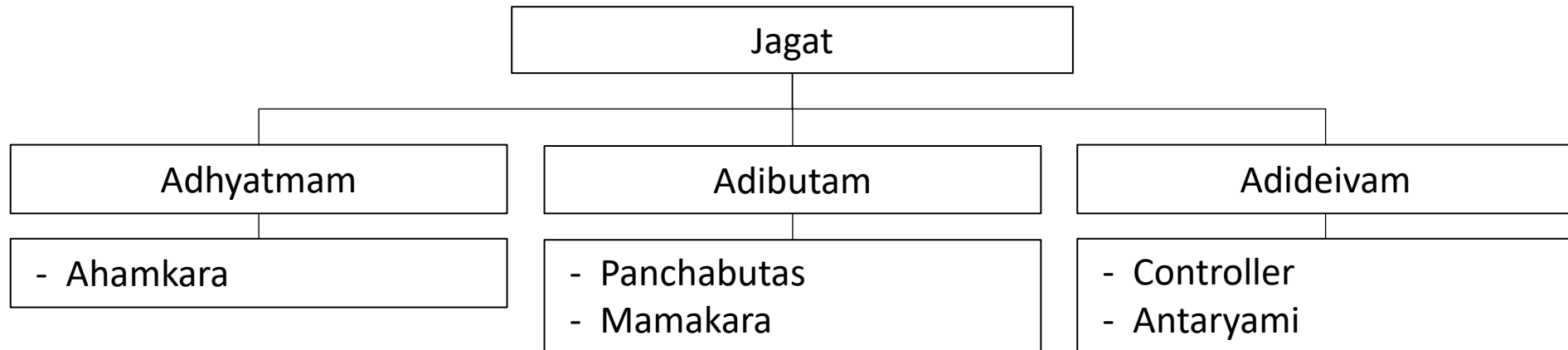
Dreamer

I don't know anything

“3 Statuses” with Upadhi, Appearance



c)



d)

Moksha	Bandaha
<ul style="list-style-type: none"> - Realisation of Self, Turiyam in the waking State - Remembering silence of Ohm - Nitya Upalabdh Svarupa, Shivoam, Sakshi, Chinmatroham 	<ul style="list-style-type: none"> - I Forget my Nature - I am in Samsara Temporarily identified with 3 Bodies - With sound Ohm

1470) Aparokshanubhuti :

निर्विकारो निराकारो निरवद्योऽहमव्ययः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २५ ॥

nirvikaro nirakaro niravadyo'hamavyayah I
naham deho hyasadrupo jnanamityucyate budhaih II 25 II

I am the formless, changeless, without any blemish and undecaying and I am not this body, the unreal. This, the wise call as real Knowledge. [Verse 25]

What is real knowledge? Svarupa Jnanam?

I am not Body, unreal

I am Atma, Real

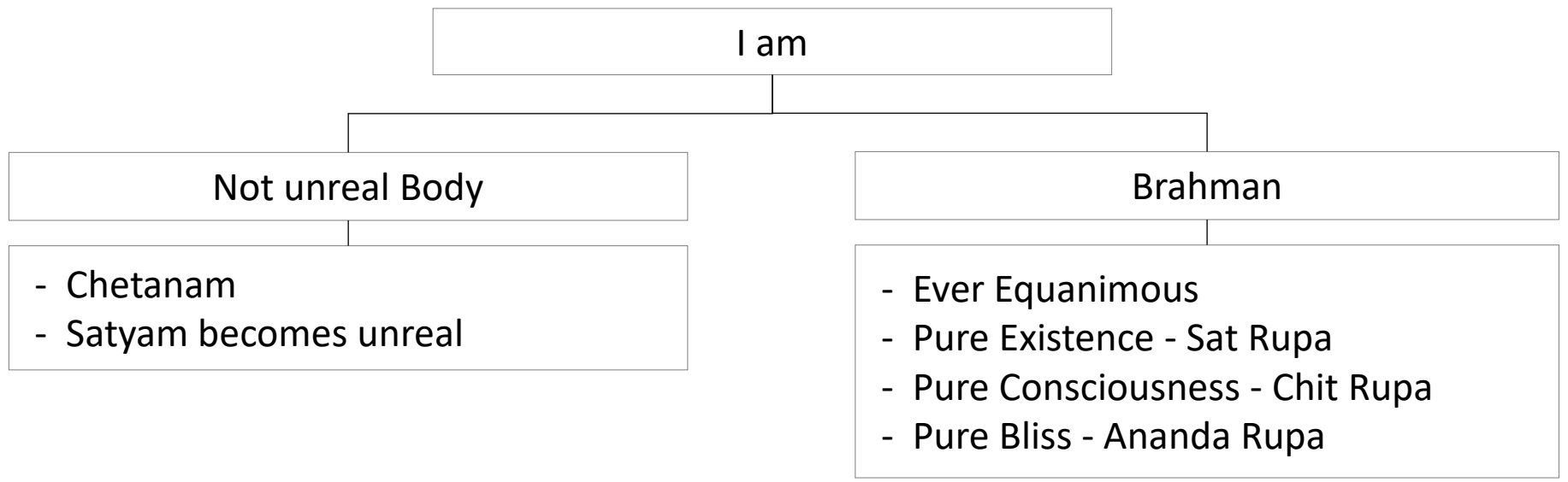
- Nirupaha Nirakaraha - Formless
- Nirvikara - Changeless
- Niravdayam - Blemishless
- Niravyayaha - Undecaying

1471) Aparokshanubhuti :

ब्रह्मैवाहं समः शान्तः सच्चिदानंदलक्षणः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २४ ॥

brahmaivaham samah santah saccidanandalaksanah I
naham deho hyasadrupo jnanamityucyate budhaih II 24 II

I am that Brahman, the ever equanimous, tranquil, and of the nature of pure Existence – Consciousness – Bliss and I am not this body, the unreal. This, the wise call as real Knowledge. [Verse 24]

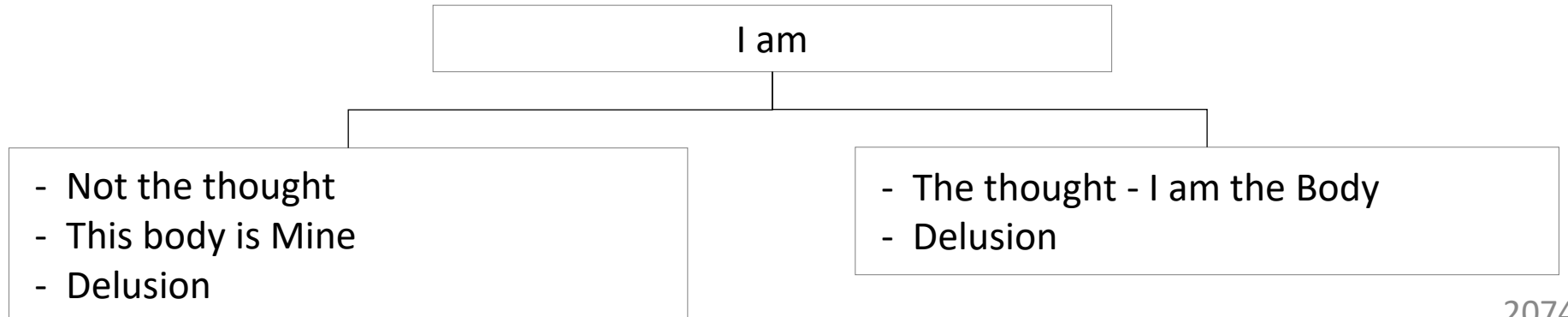


1472) Aparokshanubhuti :

देहोऽहमित्ययं मूढो धृत्वा तिष्ठत्यहो जनः ।
ममायमित्यपि ज्ञात्वा घटद्रष्टेव सर्वदा ॥ २३ ॥

deho'hamityayam mudho dhrtva tisthatyaho janah I
mamayamityapi jnatva ghatadrasteva sarvada II 23 II

Thought always knowing this body as “This is mine”, like a pot, an ignorant person remains deluded in the idea that “I am the body”. [Verse 23]



1473) Aparokshanubhuti :

आत्मनस्तत्प्रकाशत्वं यत्पदार्थाविभासनम् ।
नाग्न्यादिदीप्तिवद्दीप्तिर्भवत्यान्ध्यं यतो निशि ॥ २२ ॥

atmanastatprakasatvam yatpadarthavabhasanam I
nagnyadidiptivaddiptirbhavatyandhyam yato nisi II 22 II

The light of the Atman illumines everything. But Its light is not like that of fire and so on because in spite of its light there is darkness at night. [Verse 22]

Light of Atma

- Not Material light of fire

- Spiritual light of knowledge, existence
- Reveals day and night
- Brightness and Darkness

1474) Aparokshanubhuti :

आत्मा नित्यो हि सद्रूपो देहोऽनित्यो ह्यसन्मयः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २१ ॥

atma nityo hi sadrupo deho'nityo hyasanmayah I
tayoraikyam prapasyanti kimajnanamatah param II 21 II

Verily Atman is eternal and of the nature of ever Existence and the body is transient and non-existence. Yet they see their identity. What greater ignorance can there be than this? [Verse 21]

Atma	Body
<ul style="list-style-type: none"> - Eternal - Ever existent - Vidya 	<ul style="list-style-type: none"> - Ephemeral - Non-existence - Appearance - Ignorance - Avidya

1475) Aparokshanubhuti :

**आत्मा प्रकाशकः स्वच्छो देहस्तामस उच्यते ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २० ॥**

atma prakasakah svaccho dehastamasa ucyate I
tayoraikyam prapasyanti kimajnanamatah param II 20 II

The Atman, the illuminator is absolutely pure and the body, the illumined is inert. Yet they see identity in them! What greater ignorance can there be than this? [Verse 20]

Deha	Atma
<ul style="list-style-type: none"> - illumined - inert 	<ul style="list-style-type: none"> - illuminator - Pure

I am Body = Error
= Adhyasa
= Moola Avidya

1476) Aparokshanubhuti :

आत्मा ज्ञानमयः पुण्यो देहो मांसमयोऽशुचिः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १९ ॥

atma jnanamayah punyo deho mamsamayo'sucih I
tayoraikyam prapasyanti kimajnanamatah param II 19 II

The pure Consciousness, Atman, is auspicious and the fleshy impure body is inauspicious. Yet they see identity in them! What greater ignorance can there be than this? [Verse 19]

Atma	Body
<ul style="list-style-type: none">- Consciousness- Light- Auspicious	<ul style="list-style-type: none">- Fleshy- Impure- Inert- Darkness

I am Body = Adhyasa
= Error

1477) Aparokshanubhuti :

आत्मा नियामकश्चान्तर्देहो बाह्यो नियम्यकः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १८ ॥

atma niyamakascantardeho bahyo niyamyakah I
tayoraikyam prapasyanti kimajnanamatah param II 18 II

The Atman, the Self, is inside and He is the controller. The body is outside and is controlled. Yet they see identity in them! What more ignorance can there be than this? [Verse 18]

Atma	Body
<ul style="list-style-type: none"> - Self - Is inside - Controller 	<ul style="list-style-type: none"> - Non-self - Outside

I am Body = Moola Avidya

1478) Aparokshanubhuti :

आत्मा विनिष्कलो ह्येको देहो बहुभिरावृतः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १७ ॥

atma viniskalo hyeko deho bahubhiravrtah I
tayoraikyam prapasyanti kimajnanamatah param II 17 II

Atman is one, indeed, without parts while the body is made up of many parts. But still they consider these two as one! What greater ignorance can there be than this? [Verse 17]

Atma	Body
<ul style="list-style-type: none"> - Is one - Without Parts 	<ul style="list-style-type: none"> - Is many - With Parts

Seeing them as one = Moola Avidya

1479) Aparokshanubhuti :

अहमेकोऽपि सूक्ष्मश्च ज्ञाता साक्षी सदव्ययः ।
तदहं नात्र सन्देहो विचारः सोऽयमीदृशः ॥ १६ ॥

ahameko'pi suksmasca jnata saksi sadavyayah ।
tadaham natra sandeho vicarah so'yamidrsah ॥ 16 ॥

I am One indeed the subtle, the knower, immutable Reality (Existence), the witness. So undoubtedly I am That (Brahman). This is the way of enquiry. [Verse 16]

How to do Enquiry?

- I am Atma
- Subtle
- Knower
- Immutable reality (Existence, Sat)
- Sakshi Witness
- Brahman.

1480) Mandukya Upanishad :

नाऽऽत्मानं न परंश्चैव न सत्यं नापि चानृतम् ।
प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥

nā''tmānaṃ na paraṃścaiva na satyaṃ nāpi cānṛtam ।
prājñaḥ kiṃcana saṃvetti turyaṃ tatsarvadṛksadā ॥ 12 ॥

Prajna does not know anything of the Truth or the untruth, nor does Prajna know anything of the self or of the non-self: Prajna knows nothing. But Turiya is ever, and it is always the All-knowing, the All-seeing. [1 - K - 12]

1481) Aparokshanubhuti :

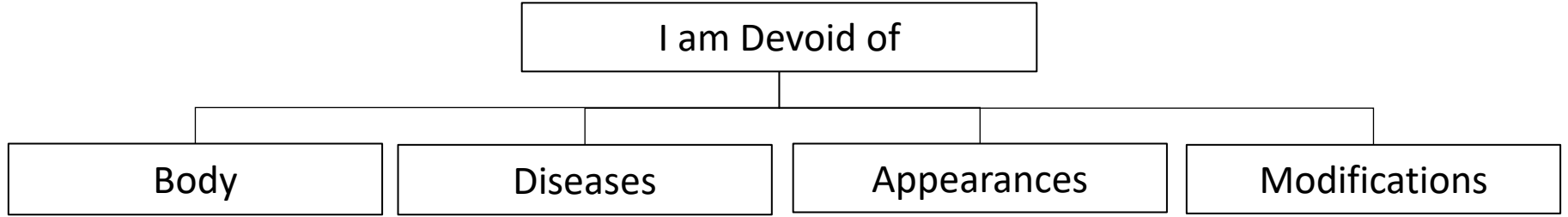
निरामयो निराभासो निर्विकल्पोऽहमाततः ।

नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २६ ॥

niramayo nirabhaso nirvikalpo'hamatatah I

naham deho hyasadropo jnanamityucyate budhaih II 26 II

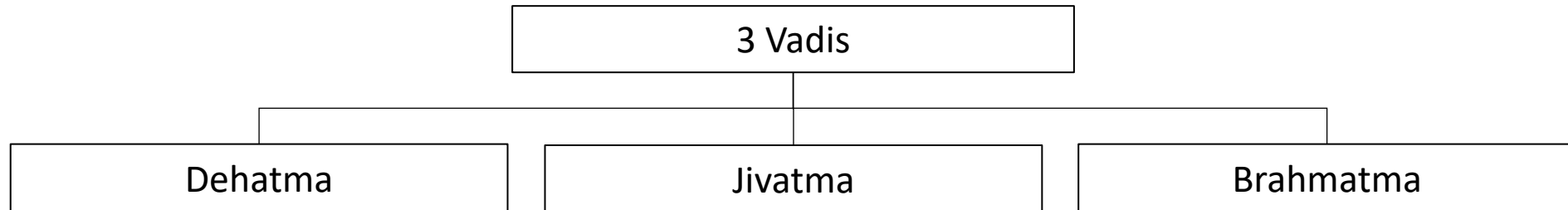
I am devoid of all diseases, without any appearance, without any modification and all-pervading; and I am not this body, the unreal. This is called real Knowledge by the wise.
[Verse 26]



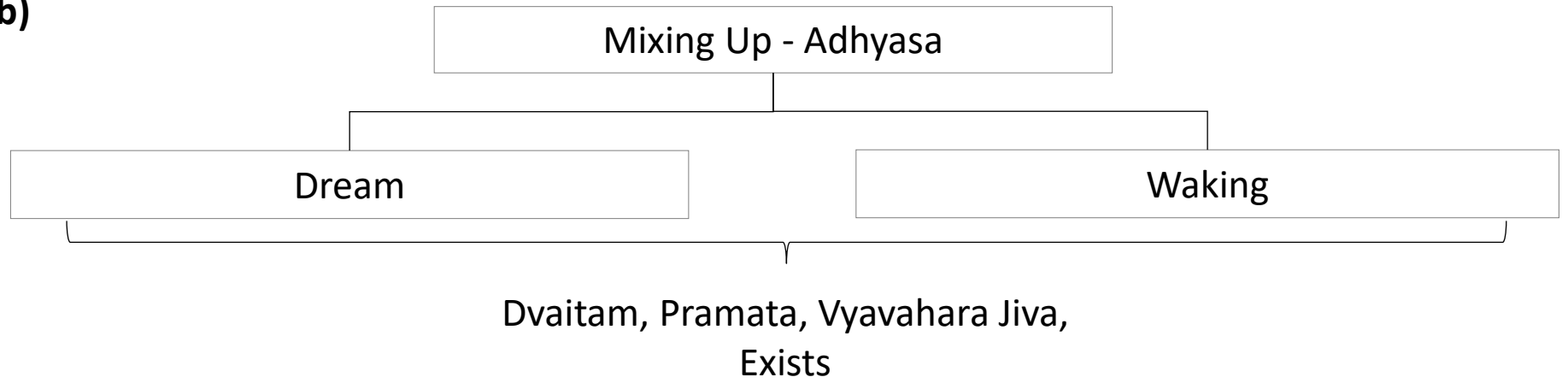
- Body is unreal.
- I the Atma am Real.

1482) Brahma Sutra : Introduction - Topic 15 :

a)



b)



c) Sleep - Advaitam

- No mix up, no Pramata, no Vyavahara, no Adhyasa, I exist as Nirguna Vastu.

1483) Aparokshanubhuti :

निर्गुणो निष्क्रियो नित्यो नित्यमुक्तोऽहमच्युतः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २७ ॥

nirguno niskriyo nityo nityamukto'hamacyutah I
naham deho hyasadrupo jnanamityucyate budhah II 27 II

I am without any qualities and actionless, eternal and ever liberated. I am immutable and I am not the body, which is unreal. This is known as real Knowledge by the wise. [Verse 27]

a) I am - Real Atma :

- Nirguno - Without Qualities
- Nityo - Eternal
- Niskriyo - Actionless
- Nitya Mukta - Ever liberated.

b) I am not Body - Unreal - Anatma.

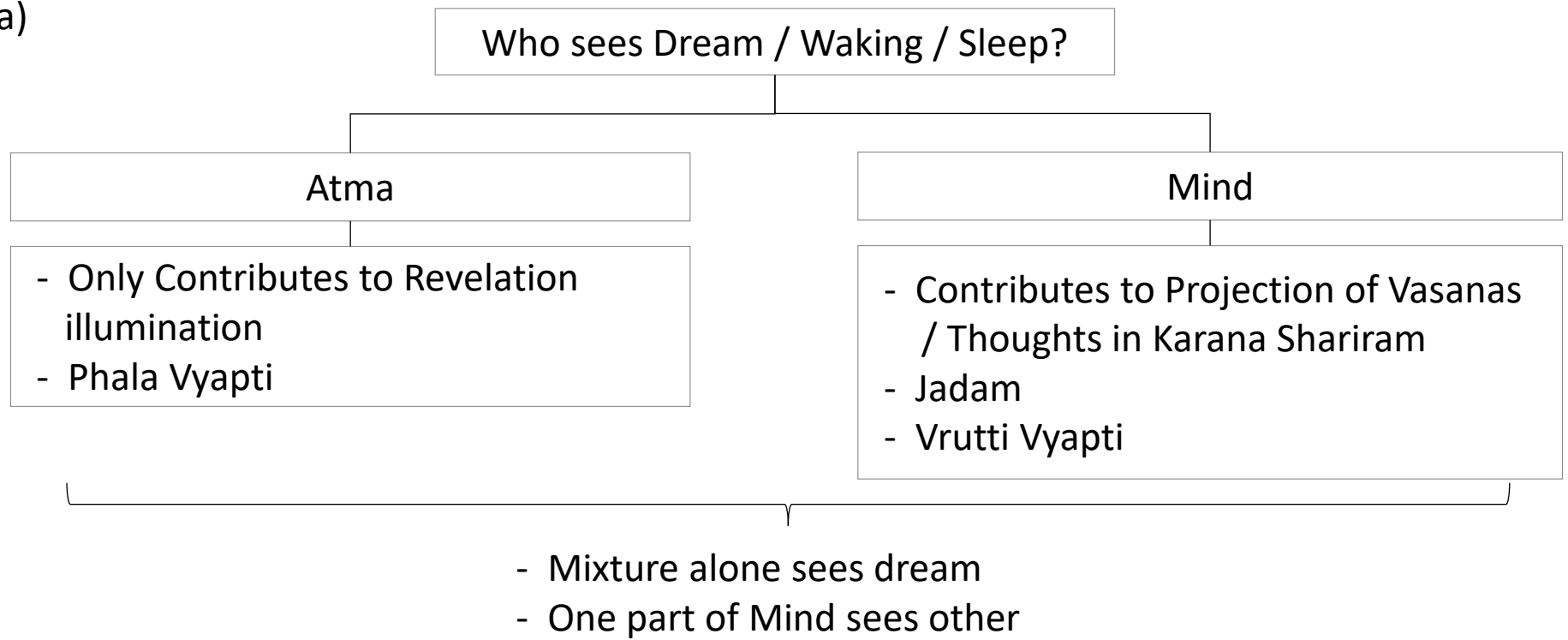
1484) Prashno Upanishad :

अत्रैष देवः स्वप्ने महिमानमनुभवति ।
यद्दृष्टं दृष्टमनुपश्यति
श्रुतं श्रुतमेवार्थमनुशृणोति
देशदिगन्तरैश्च प्रत्यनुभूतं
पुनः पुनः प्रत्यनुभवति
दृष्टं चादृष्टं च श्रुतं चाश्रुतं
चानुभूतं चाननुभूतं च
स्त्वासच्च सर्वं पश्यति सर्वः पश्यति ॥ ५ ॥

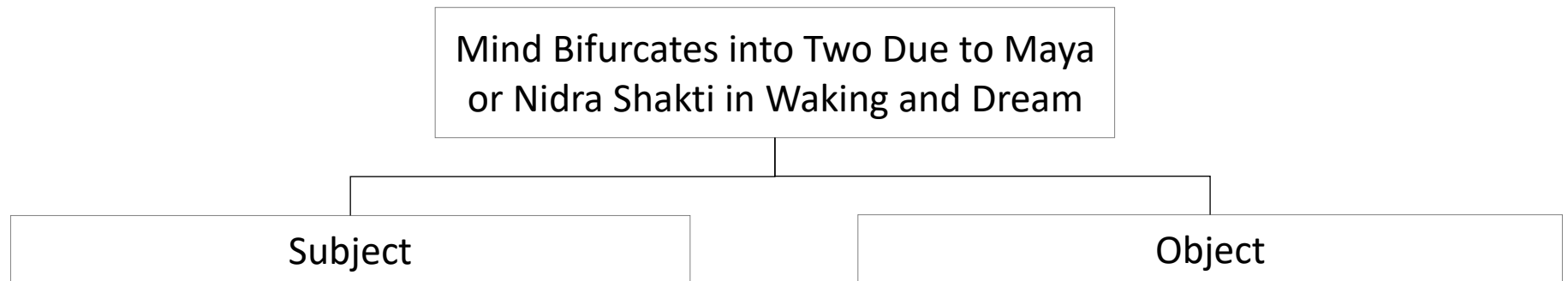
atraisha devah svapne mahimaanam-anubhavati.
yad-drshtam drshtam-anupasyati
srutam srutam-eva-artham anusrnoti.
desa digantaraischa praty-anubhootam
punah punah : praty-anubhavati.
drashtam cha-adrshtam cha, srutam cha-asrutam
cha anubhootam cha-ananubhootam cha
satcha-asatcha sarvam pasyati sarvah pasyati ॥ 5 ॥

In this state the mind enjoys the dream and its greatness. What has been seen it sees again; what has been heard it hears again ; what has been enjoyed in different places and countries it enjoys again. What has been seen and not seen, heard and not heard, experienced and not experienced, real and unreal, he sees all. He being all, sees all. [IV – 5]

a)



b)



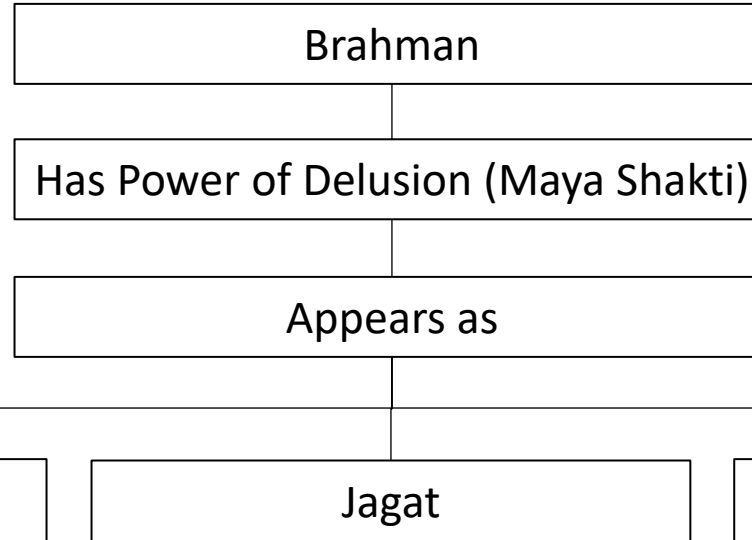
1485) Mandukya Upanishad :

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

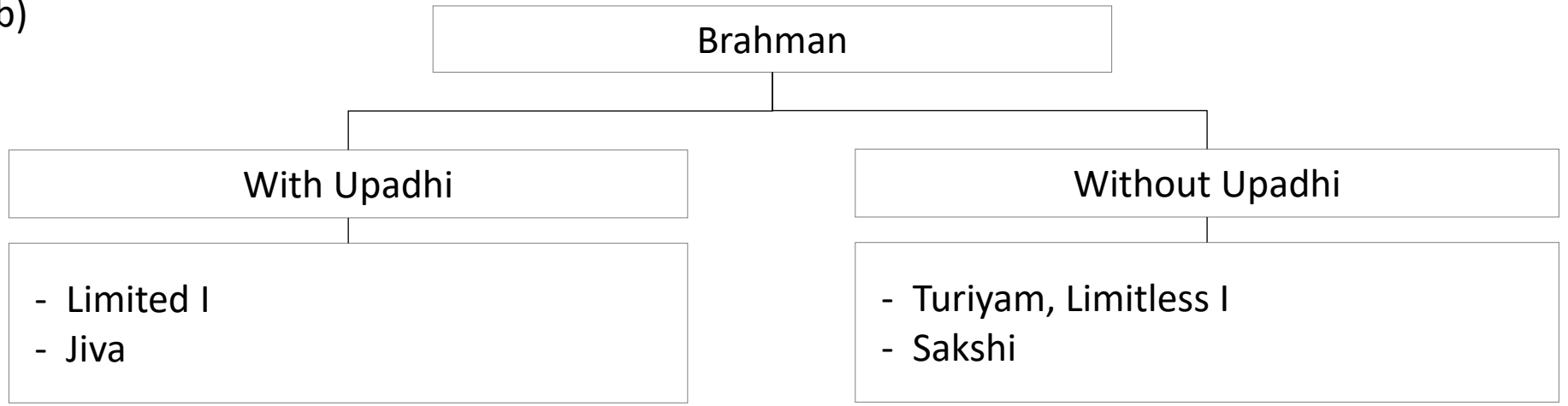
kalpayatyātmanā'atmānamātmā devaḥ svamāyayā ।
sa eva budhyate bhedāniti vedāntaniścayaḥ || 12 ||

This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

a)



b)



c) Gita :

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

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

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

d) Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

prajāpātīś caratī garbhē antaḥ | ajāyāmāno bahudhā vijāyate |

tasya dhīrāḥ parijānanti yoniṁ | marīcīnāṁ 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]

e) Maya Panchakam :

निरुपमनित्यनिरंशकेऽप्यखण्डे
मयि चिति सर्वविकल्पनादिशून्ये ।
घटयति जगदीशजीवभेदं
त्वघटितघटनापटीयसी माया ॥ १ ॥

nirupama nityaniramshake api akhande
mayi citi sarvavikalpanādishūnye
ghatayati jagadēshajēva bhedaṁ
tvaghatita ghatanāpatiyasē māyā.(1)

Māyā which is skilful in accomplishing the impossible brings about the distinctions of the world. Ēshvara, and jēva in my consciousness, which is unique and eternal, Partless and impartite, and which is free from all distinctions. [Verse 1]

- Maya Brings Distinctions of Jiva, Jagat, Ishvara in Brahman.
- Brahman is eternal, Partless, free from Distinctions.

1486) Aparokshanubhuti :

निर्मलो निश्चलोऽनन्तः शुद्धोऽहमजरोऽमरः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २८ ॥

nirmalo niscalo'nantah suddho'hamajaro'marah I
naham deho hyasadrupo jnanamityucyate budhah I 28 I

I am stainless, immobile, endless, ever pure, ageless and deathless and I am not the body which is unreal. This is called real Knowledge by the wise. [Verse 28]

I am :

- Stainless - Nirmala
- Immobile - Nischala
- Endless - Na Antaha
- Ever Pure - Shuddho
- Ageless - Ajaraha
- Deathless - Na Maraha
- I am not unreal body.

1487) Anupravesha :

a) Gita :

न मे पार्थास्ति कर्तव्यं
त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं
वर्त एव च कर्मणि ॥ ३-२२ ॥

na mē pārthāsti kartavyaṁ
triṣu lōkēṣu kiñcana |
nānavāptam avāptavyaṁ
varta ēva ca karmaṇi || 3-22 ||

There is nothing in the three worlds, O Partha, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage myself in action.

[Chapter 3 – Verse 22]

b) Chandogya Upanishad :

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

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇaṃ 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]

c) Binary Format :

Brahman	Jagat
<ul style="list-style-type: none">- Satyam- Karanam- Independently Existing	<ul style="list-style-type: none">- Mithya- Karyam- Dependently Existing

d) Brahman Satyam, jagan Mithya.

e)

Creator	Experiencer
Paramatma	Jivatma

Are one and same

f) Because creator Paramatma alone Enters the Body of Every Individual Jivatma.

g) Waker does not know he the Creator is the experiencer in Dream.

h) Similarly we don't know, in the Waking

- I the creator am the experiencer in waking.

I) Knowing this fact is called Spiritually Awakening from the waking dream.

j) What is the fact to know?

- **Experiencer is the Creator.**

k) Introduction to this is :

- Paramatma entered the Body of Jivatma = Anupravesha.

L) Anupravesha :

- Chandogya Upanishad : Chapter 6
- Brihadaranyaka Upanishad : Chapter 1 - Section 6
- Mandukya Upanishad
- Taittiriya Upanishad.

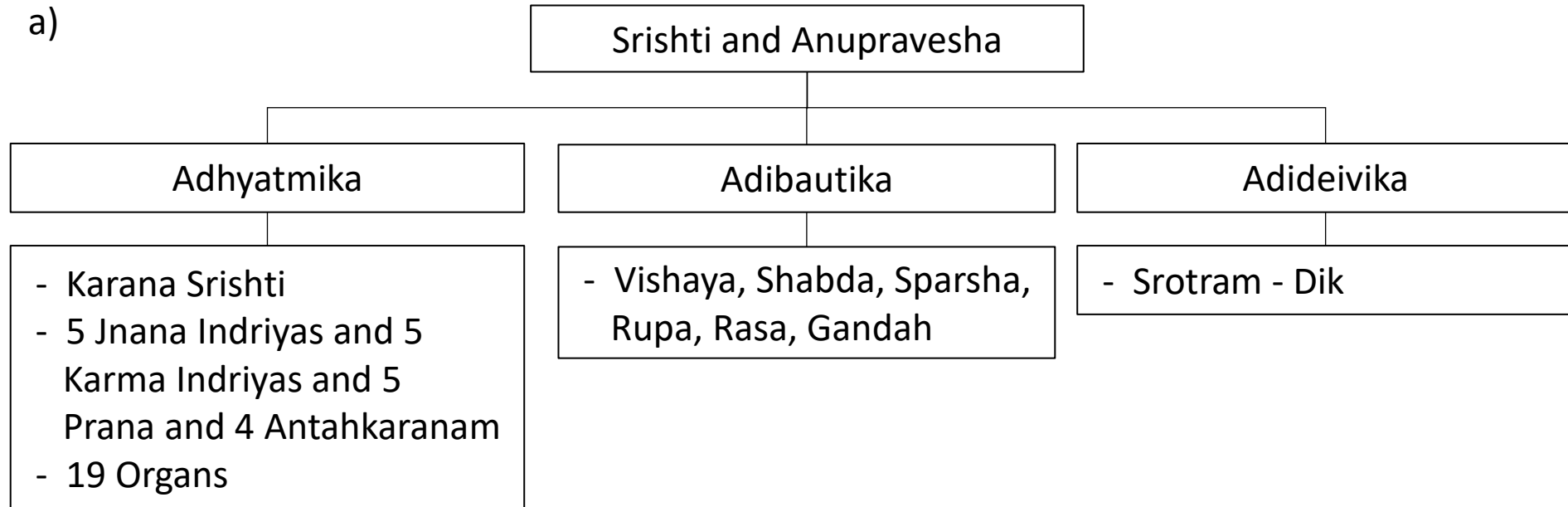
m) Purpose of Anupravesha = Mahavakyam

= Reflected Consciousness (Experiencer)

= Original Consciousness (Creator)

1488) Aitareya Upanishad :

a)



b) Hero = Jiva, Bhagawan's Anupravesha Jivatma Paramatma

c) Creator = Experiencer = Sat Chit Ananda Svarupa.

1489) Atma Enquiry : Aitareya Upanishad :

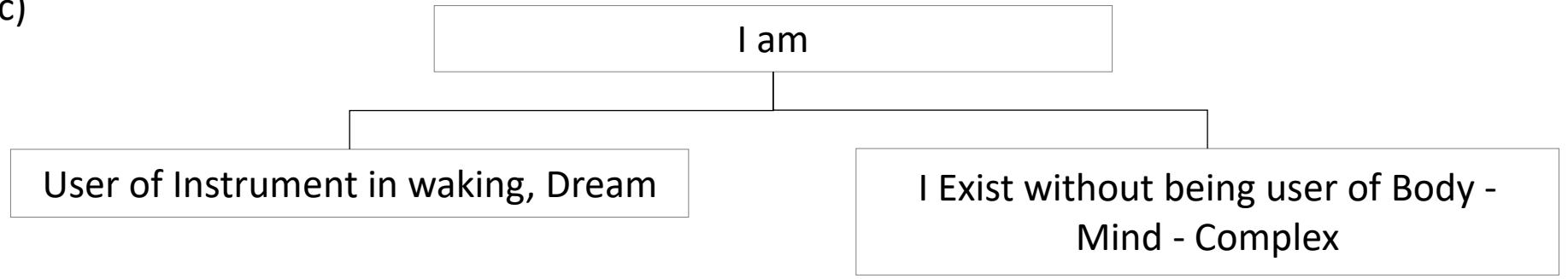
स ईक्षत कथं न्विदं महते स्यादिति
स ईक्षत कतरेण प्रपद्या इति ।
स ईक्षत यदि वाचाऽभिव्याहृतं
यदि प्राणेनाभिप्राणितं यदि
चक्षुषा दृष्टं यदि श्रोत्रेण
श्रुतं यदि त्वचा स्पृष्टं यदि मनसा
ध्यातं यद्यपानेनाभ्यपानितं
यदि शिशनेन विसृष्टमथ कोऽहमिति ॥ ११ ॥

sa īkṣata katham nvidam madṛte syāditi
sa īkṣata katareṇa prapadyā iti ।
sa īkṣata yadi vācā'bhivyāhṛtaṁ
yadi prāṇenābhiprāṇitaṁ yadi
cakṣuṣā dṛṣṭaṁ yadi śrotreṇa
śrutaṁ yadi tvacā sprṣṭaṁ yadi manasā
dhyātaṁ yadyapānenābhyapānitaṁ
yadi śīśnena visṛṣṭamatha ko'hamiti ॥ 11॥

He, the Creator thought “How can all these remain without me?” So He pondered: “by which of the two ways shall I enter the organs.” He again thought, “If speaking be done by speech, smelling by the nose, seeing by the eyes, hearing by the ears, touching by the skin, thinking by the mind, eating by the Apana (Peristaltic movements), Emitting by the generative organs-then who am i? [I - 3 - 11]

- a) In deep sleep state, I am there without Karanams (Jnana Indriyas and Karma Indriyas and Antahkaranam)
 - I don't know who am I in deep sleep state.
- b) Paramatma enters every body as user of the instrument.

c)



- I enter every body as Aham, the Jivatma.

d) When Jiva makes enquiry - Who am I behind the instruments, he reaches Atma (Keno Upanishad)

e) Only when Jiva makes enquiry

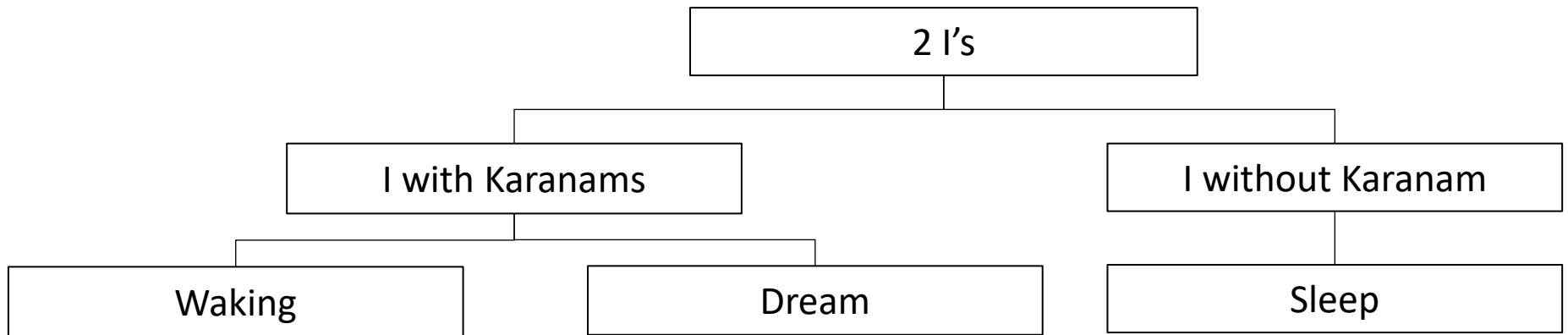
- Who am I in deep sleep without using the Karanams (Jnana Indriyas, Karma Indriyas, Antahkaranam).
- Then Jiva realizes I am Paramatma, Sat chit Ananda.

f) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adṛśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ ७ ॥

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



- One I is beyond all Karanam's, invariable I, Turiyam I.
- I am not eyes, ears, mind
- Na Iti Na Iti
- I am Consciousness, Paramatma, different than the Matter - Body - Mind.

1490) Aitareya Upanishad :

स ईक्षत कथं न्विदं महते स्यादिति
स ईक्षत कतरेण प्रपद्या इति ।
स ईक्षत यदि वाचाऽभिव्याहृतं
यदि प्राणेनाभिप्राणितं यदि
चक्षुषा दृष्टं यदि श्रोत्रेण
श्रुतं यदि त्वचा स्पृष्टं यदि मनसा
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sa īkṣata katham nvidam madṛte syāditi
sa īkṣata katareṇa prapadyā iti ।
sa īkṣata yadi vācā'bhivyāhṛtaṁ
yadi prāṇenābhiprāṇitaṁ yadi
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śrutaṁ yadi tvacā sprṣṭaṁ yadi manasā
dhyātaṁ yadyapānenābhyapānitaṁ
yadi śiśnena visṛṣṭamatha ko'hamiti ॥ 11॥

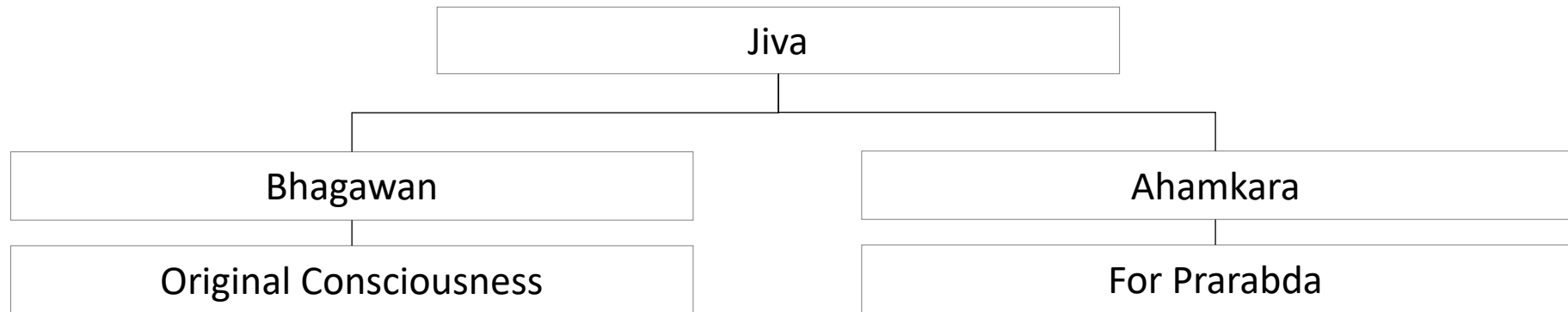
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Body Assemblage	Car Assemblage	World
Meant for Swami Jivatma	Meant for Driver	Meant for Paramatma

Saugatah Para Artha Nyaya of Sankhya :

- Body assemblage and Organs meant for indweller who is not part of body.
- Any assemblage meant for someone other than the Assemblage and other then constituents of the Assemblage.

- Bhagawan has to enter the Body as the Jiva (Reflected Consciousness).



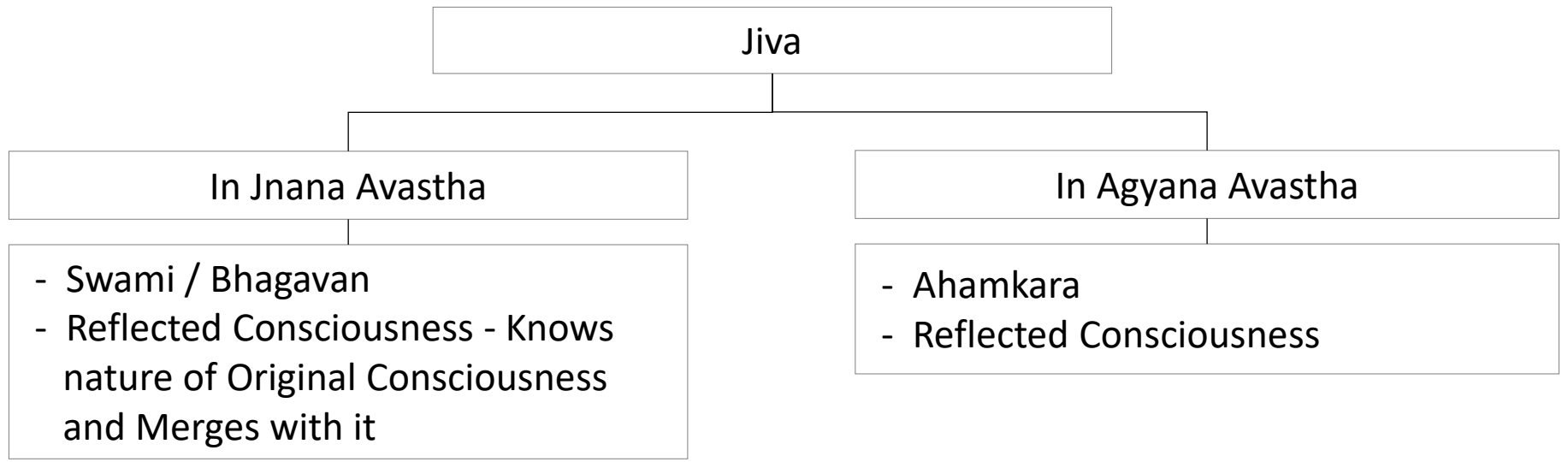
- Role of Ishvara in the world and in the Body Proved in Aitareya Upanishad.

Aitareya Upanishad :

स ईक्षत कथं न्विदं महते स्यादिति
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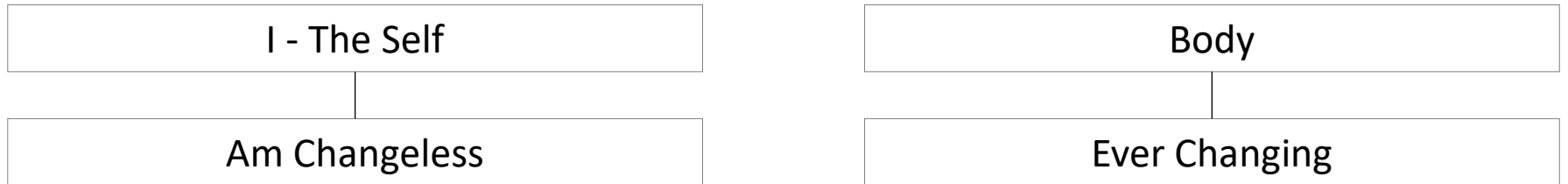


1491) Aparokshanubhuti :

अहं विकारहीनस्तु देहो नित्यं विकारवान् ।
इति प्रतीयते साक्षात् कथं स्याद्देहकः पुमान् ॥ ३३ ॥

aham vikarahinastu deho nityam vikaravan ।
iti pratiyate saksatkatham syaddehakah puman ॥ 33 ॥

“I” the Self, is changeless and the body is ever changing. This is a fact of direct experience. Therefore, how can this body be the Self? [Verse 33]



How can this Body be the self

1492) Aitareya Upanishad :

स ईक्षत कथं न्विदं महते स्यादिति
स ईक्षत कतरेण प्रपद्या इति ।
स ईक्षत यदि वाचाऽभिव्याहृतं
यदि प्राणेनाभिप्राणितं यदि
चक्षुषा दृष्टं यदि श्रोत्रेण
श्रुतं यदि त्वचा स्पृष्टं यदि मनसा
ध्यातं यद्यपानेनाभ्यपानितं
यदि शिशनेन विसृष्टमथ कोऽहमिति ॥ ११ ॥

sa īkṣata katham nvidam madṛte syāditi
sa īkṣata katareṇa prapadyā iti ।
sa īkṣata yadi vācā'bhivyāhṛtaṁ
yadi prāṇenābhiprāṇitaṁ yadi
cakṣuṣā dṛṣṭaṁ yadi śrotreṇa
śrutaṁ yadi tvacā sprṣṭaṁ yadi manasā
dhyātaṁ yadyapānenābhyapānitaṁ
yadi śīśnena visṛṣṭamatha ko'hamiti ॥ 11॥

He, the Creator thought “How can all these remain without me?” So He pondered: “by which of the two ways shall I enter the organs.” He again thought, “If speaking be done by speech, smelling by the nose, seeing by the eyes, hearing by the ears, touching by the skin, thinking by the mind, eating by the Apana (Peristaltic movements), Emitting by the generative organs-then who am i? [I - 3 - 11]

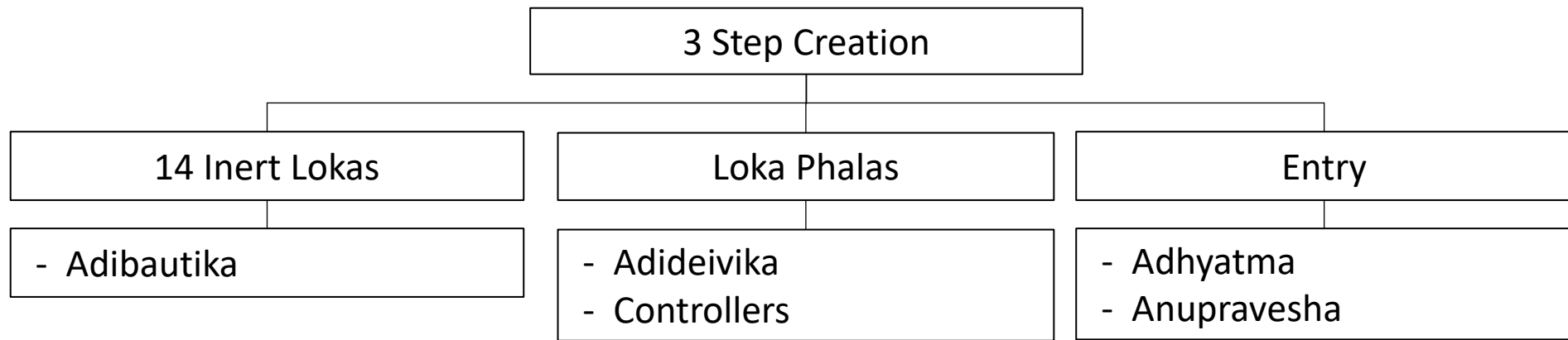
- Sangataha functions for someone else, who is Chetanaha.
- Asamhata, Chetana Jivatma is Ishvara himself, Amsha, sentient entity.

2 Purpose of Anupravesha

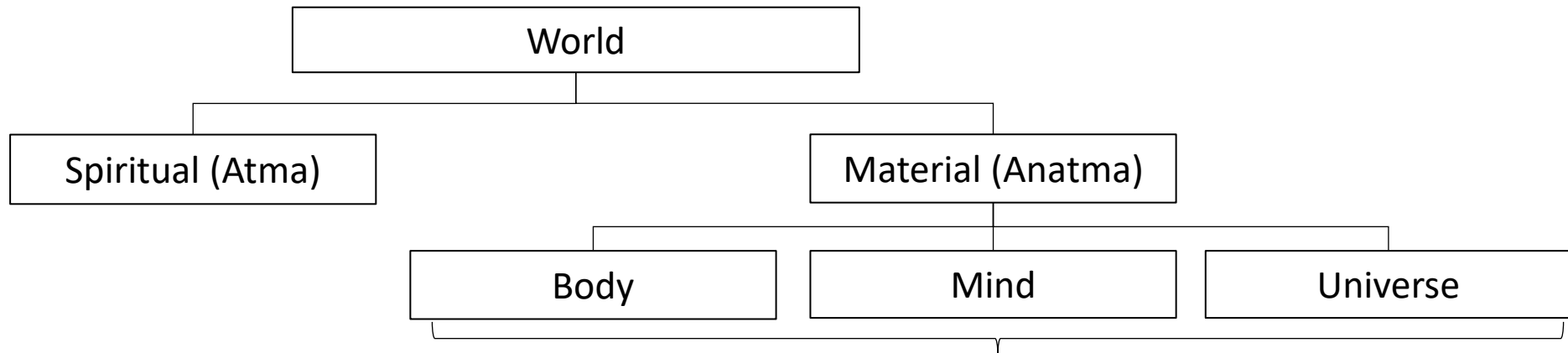
To Enable Karanam's to function

To Help Enquiry by Jivatma - Who am I
in this Body

- Entry by Brahmanrendram, soft spot in the Skull.



1493) Naishkarmya Siddhi 2nd Chapter Summary :



- i) Bautikatvam
- ii) Savikaratvam
- iii) Sagunam
- iv) Drishyatvam
- v) Agama Pahitvam
- vi) Anityam

Atma :

- Abautikatvam
- Nirvikaratvam
- Nirgunam
- Adrishyatvam
- Nityam
- Anagamapahitvam.

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 II 18 II

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

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;
Ubhau tau na vijanito, nayam hanti na hanyate II 19 II

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [1 - 2 - 19]

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam,
Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [1 - 2 - 20]

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Asino duram vrajati, sayano yati sarvatah,
Kastam mada-madam devam, madanyo jnatum-arhati ॥ 21 ॥

Sitting he travels far ; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not? [1 - 2 - 21]

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

Asariram sariresu anavasthesva-vasthitam,
Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

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

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥

Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,
Yam evaisa vrnute tena labhyah tasyaisa atma vivrnute tanum svam ॥ 23 ॥

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [1 - 2 - 23]

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,
Nasanta-manaso va'pi, prajnane-naina-mapnuyat ॥ 24 ॥

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [1 - 2 - 24]

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥
इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,
Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah ॥ 25 ॥
Iti Kathakopanishadi prathamadhyaye dvitiya valli

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! (Thus ends the Second Valli of the First Chapter). [1 - 2 - 25]

Gita :

न त्वेवाहं जातु नासं
न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः
सर्वे वयमतः परम् ॥ २-१२ ॥

**na tvevāham jātu nāsam
na tvam neme janādhīpāḥ |
nacaiva na bhaviṣyāmaḥ
sarve vayam ataḥ param ||2-12||**

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 - Verse 12]

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē
kaumāraṃ yauvanaṃ jarā |
tathā dēhāntaraprāptih
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.[Chapter 2 - Verse 13]

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2 - 14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

यं हि न व्यथयन्त्येते
पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं
सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

yaṃ hi na vyathayantyētē
puruṣaṃ puruṣarṣabha |
samaduḥkhasukhaṃ dhīraṃ
sō'mṛtatvāya kalpatē || 2-15 ||

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self.[Chapter 2 - Verse 15]

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

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ |
ubhayōrapī 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]

अविनाशि तु तद्विद्धि
येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य
न कश्चित्कर्तुमर्हति ॥ २-१७ ॥

avināśī tu tad viddhi
yēna sarvam idaṃ tatam |
vināśam avyayasyāsyā
na kaścīt kartum arhati || 2-17 ||

Know That to be indestructible by which all this is pervaded. None can cause the destruction of That – the Imperishable. [Chapter 2 - Verse 17]

अन्तवन्त इमे देहाः
नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य
तस्माद्युध्यस्व भारत ॥ २-१८ ॥

antavanta imē dēhāḥ
nityasyōktāḥ śarīriṇaḥ |
anāśinō'pramēyasya
tasmād yudhyasva bhārata || 2-18 ||

It is said that these bodies of the embodied self have an end. The self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata.[Chapter 2 - Verse 18]

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ
yaścainaṃ manyatē hatam |
ubhau tau na vijānītaḥ
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

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

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

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

वेदाविनाशिनं नित्यं
य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ
कं घातयति हन्ति कम् ॥ २-२१ ॥

vēdāvināśinam nityam
ya ēnam ajam avyayam |
katham sa puruṣaḥ pārtha
kaṁ ghātayati hanti kam || 2-21 ||

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O partha, or cause others to be slain?[Chapter 2 - Verse 21]

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāmsi jīrṇāni yathā vihāya
navāni gṛhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

नैनं छिन्दन्ति शस्त्राणि
नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापः
न शोषयति मारुतः ॥ २-२३ ॥

nainam chindanti śastrāṇi
nainam dahati pāvakaḥ |
na cainam klēdayantypāh
na śōṣayati mārutaḥ || 2-23 ||

Weapons cleave It not, fire burns It not, water moistens It not, wind dries it not.
[Chapter 2 - Verse 23]

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya eva ca |
nityaḥ sarvagataḥ sthāṇuh
acalō'yam sanātanaḥ || 2 - 24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

अव्यक्तोऽयमचिन्त्योऽयम्
अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं
नानुशोचितुमर्हसि ॥ २-२५ ॥

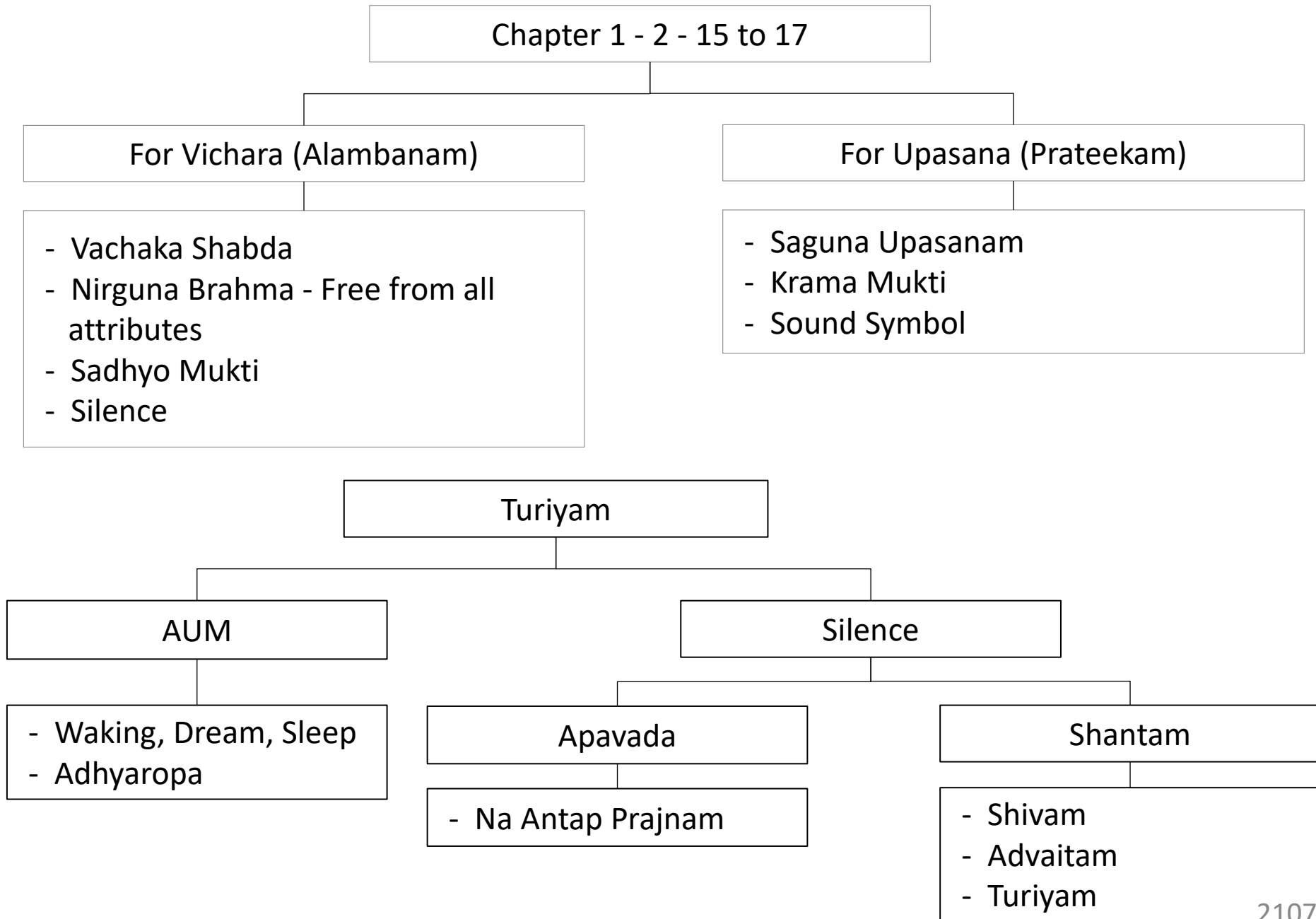
avyaktō'yam acintyō'yam
avikāryō'yam ucyatē |
tasmād ēvaṁ veditvainaṁ
nānuśōcitum arhasi || 2-25 ||

This (Self) is said to be unmanifest, unthinkable and unchangeable. Therefore, knowing This to be such, you should not grieve. [Chapter 2 - Verse 25]

Question of Nachiketa :

- Chapter 1 - 1 - 20
- Chapter 1 - 1 - 14

1494) Ohmkara = Brahma :



1495) New Year Talk :

I) Wish you Happy, Healthy, Peaceful, Prosperous 2025

- Let all endeavors be free from obstacles and be successful.

II) Taittiriya Upanishad - Chapter 1 :

a) Instructions to follow Vedic way of life.

b) Veda Never imposes

- For those who have Sraddah Veda gives Guidance.

c) Taittiriya Upanishad - Chapter 1 :

ऋतं च स्वाध्यायप्रवचने च ।
सत्यं च स्वाध्यायप्रवचने च ।
तपश्च स्वाध्यायप्रवचने च ।
दमश्च स्वाध्यायप्रवचने च ।
शमश्च स्वाध्यायप्रवचने च ।
अग्नयश्च स्वाध्यायप्रवचने च ।
अग्निहोत्रं च स्वाध्यायप्रवचने च ।
अतिथयश्च स्वाध्यायप्रवचने च ।
मानुषं च स्वाध्यायप्रवचने च ।
प्रजा च स्वाध्यायप्रवचने च ।
प्रजनश्च स्वाध्यायप्रवचने च ।
प्रजातिश्च स्वाध्यायप्रवचने च सत्यमिति
सत्यवचा राथीतरः । तप इति तपोनित्यः
पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति
नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

ṛtaṃ ca svādhyāyapracāṇe ca |
satyaṃ ca svādhyāyapracāṇe ca |
tapaśca svādhyāyapracāṇe ca |
damaśca svādhyāyapracāṇe ca |
śamaśca svādhyāyapracāṇe ca |
agnayaśca svādhyāyapracāṇe ca |
agnihotraṃ ca svādhyāyapracāṇe ca |
atithayaśca svādhyāyapracāṇe ca |
mānuṣaṃ ca svādhyāyapracāṇe ca |
prajā ca svādhyāyapracāṇe ca |
prajānaśca svādhyāyapracāṇe ca |
prajātiśca svādhyāyapracāṇe ca satyamiti
satyavacā rāthītarah | tapa iti taponityah
pauruśiṣṭih | svādhyāyapracāṇe eveti
nāko maudgalyah | taddhi tapastaddhi tapaḥ || 1 ||

The Practice of what is right and proper, as fixed by the scriptural texts, is to be done along with reading the texts oneself and propagating the truths of the same. “Truth”, meaning practicing in life what is understood to be right and proper, is to be pursued along with regular studies and preaching, penance, study and preaching; control of the senses, study and preaching; tranquility, study and preaching; the ‘Maintenance of fire’, study and preaching; offering of oblations in fire sacrifice, study and preaching of the Vedas; serving the guests, study and preaching; the performance of duties towards man, study and preaching; duties towards children, study and preaching of the Vedas; Procreation, study and preaching; propagation of the race, study and preaching ; all these are things to be practiced sincerely. Satyavaca, son of Rathitara, holds that truth alone is to be strictly practiced. Taponitya, son of Purusista declares That penance alone is to be practiced. Naka, son of Mudgala, holds the view that the study and preaching of the Vedas alone is to be practiced; that verily, is penance; aye that is penance. [1 - 9 - 1]

d) Ritam :

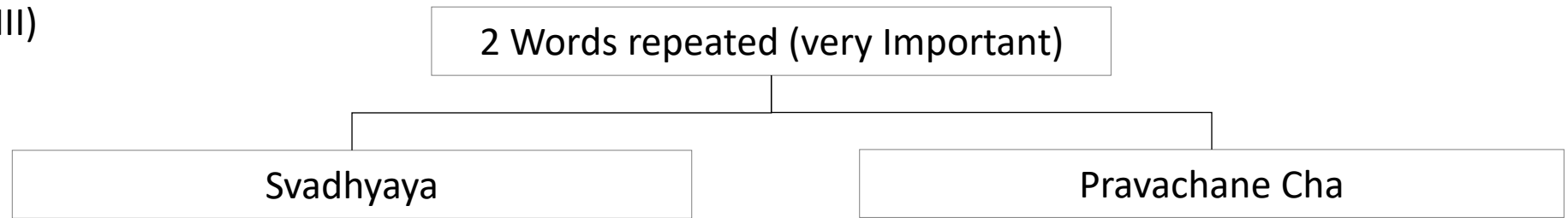
- Knowledge in keeping with Shastric teaching.

e) Satyam :

- Anushtanam, life lifestyle as per what you know.
- Knowledge - Action - No disparity.

f) May you have discipline at sensory level, thought level, may you not be slave of sense organs or mind.

III)



- Upanishad repeats this Several times

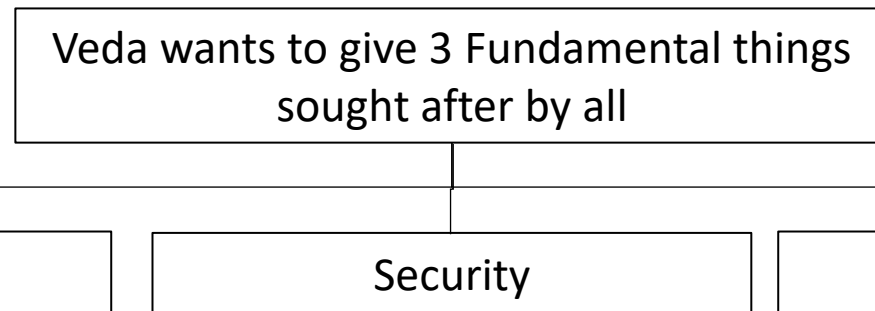
IV) Svadhyaaya = Study of Scripture, extremely important, useful

V) What you have gained, Share with others.

- Learn - Share
- Scriptural study important for Vedic followers.

VI) Nama Sankertanam, Meditation, Raise Kundalini – Highlighted today.

VII) Meant for our own Benefit.



VIII) Peace :

- Freedom from Sense of insecurity.
- Insecurity = Internal Sense with Property, Money, can feel insecure.

- Some Poor - Feel Secure.
- Security, insecurity Does not Depend on What I Possess / Don't Possess.
- It is an inner Sense.
- Atheist also wants 3 - PSH

IX) Try Studying, then you see the benefit.

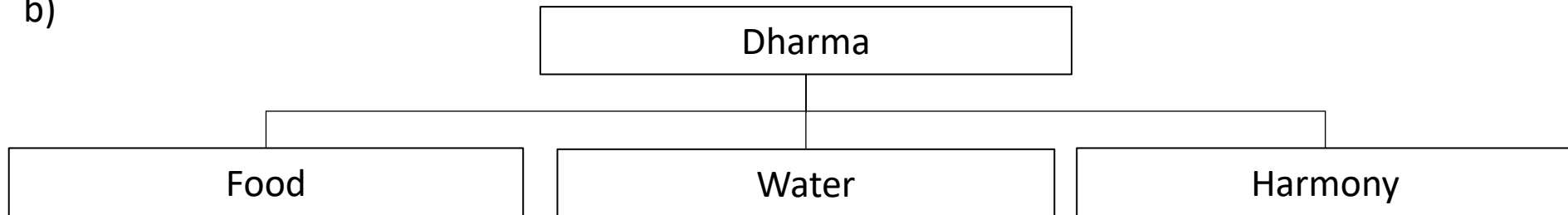
- To Know Value of Scriptural Study, Study of Scriptures is important.

X) Fundamental Lessons Scriptures give

a) Dharmaha :

- Whatever Sustains = Dharmaha
- Dhru = Dharanat Dharma
= To Sustain

b)

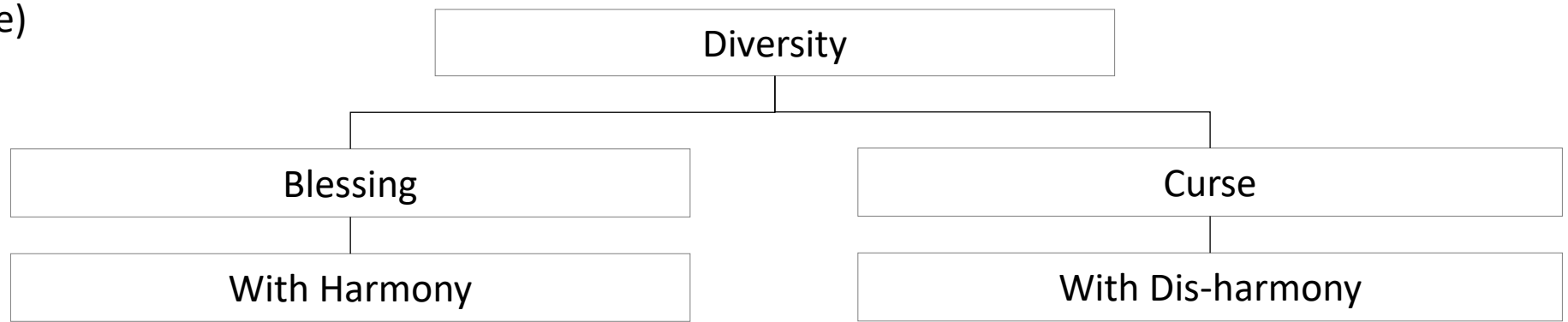


c) Harmony important when there are many things, Many people

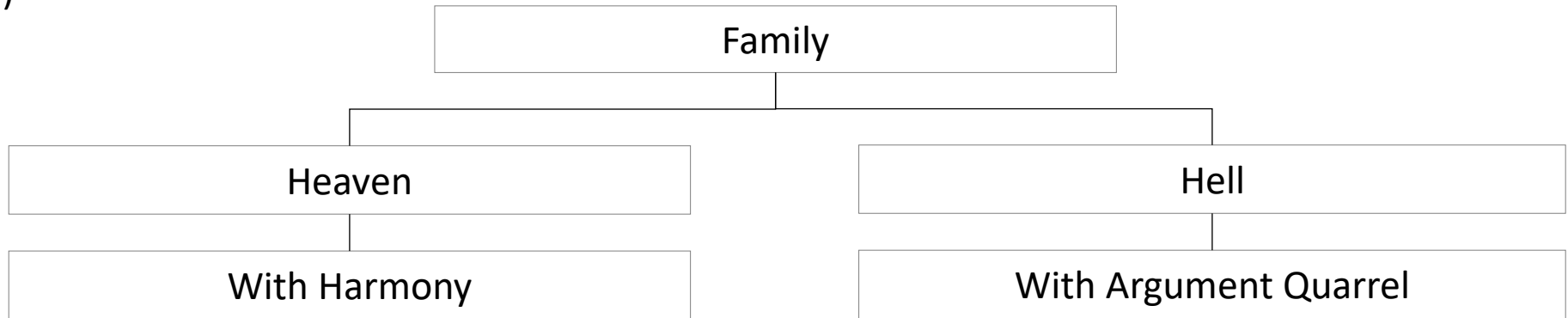
- Brahmachari does not require Harmony
- Family = Source of PSH only when there is Harmony.

d) Where Plurality, Diversity, harmony is very important.

e)



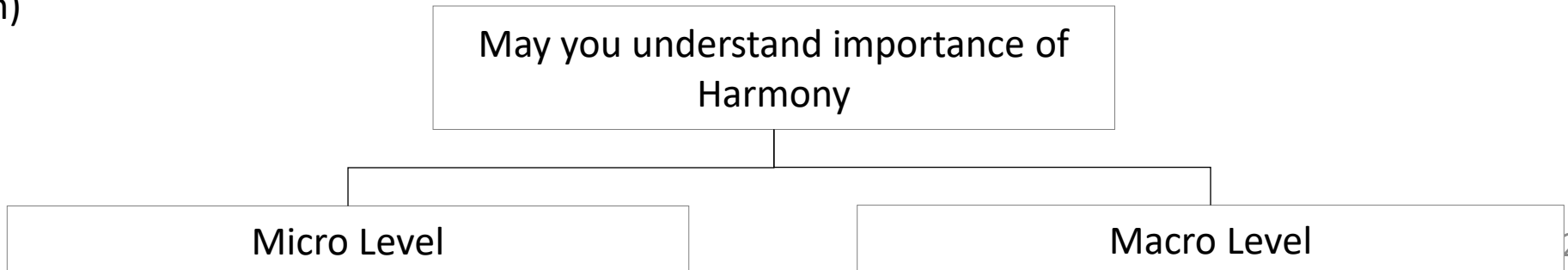
f)



g) She Says :

- Married for 7 Years, what I Say, She will Disagree, her Nature.
- 7 ½ Years, My Honey! He Says.

h)



i)

Himsa – Disturbs Harmony

Action

Speech

Thought

j)

One Body

Organs

Muscles

Nerves

- There is Diversity
- One finger, Eye, Organ not like other.
- Difference and Diversity exists.

k) Body Blessing when all Organs are functioning in Harmony

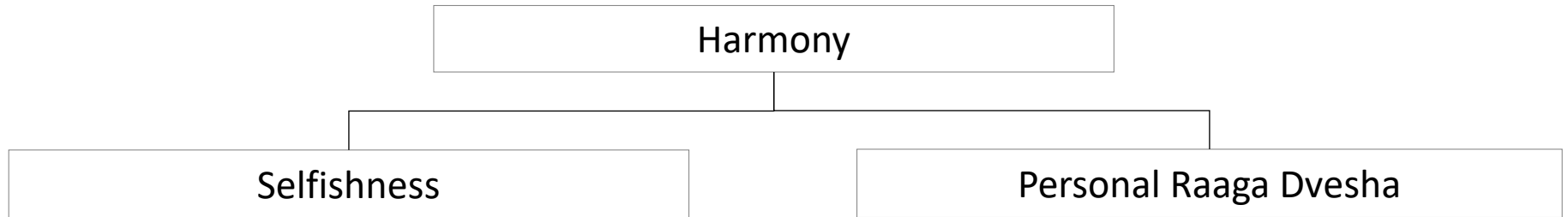
l) Master Check up = Look for Harmony

- Health, Strength, Team work is possible only when there is harmony.

m) Appreciate and Acknowledge Harmony at Individual Level, Family Level, community -
Society - Environment Level

n) I will never do anything which Violates the harmony.

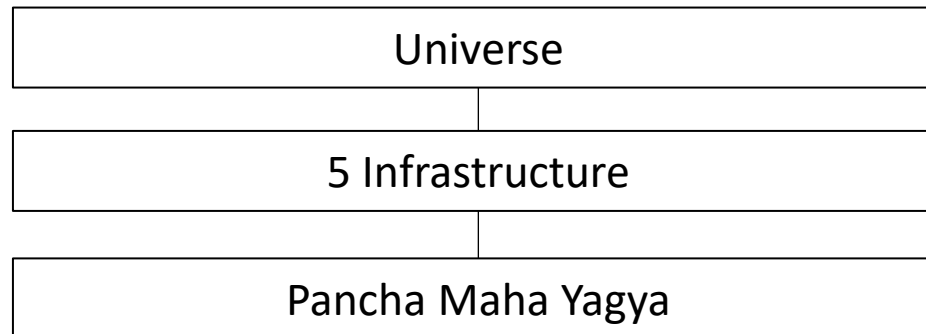
o) Greatest enemy to



- Obsession with my needs Makes me forget there are others.
- Selfishness = natural, instinctive

P) Remember : Importance of Harmony

XI)



- Think of Micro – Macro – Harmony.

Take Vow :

- I will never Hurt, Disrupt, Disturb the Harmony.

XII) Mahanarayana Upanishad :

ध॒र्मो वि॒श्वस्य॑ जग॑तः प्र॒तिष्ठा॑ लो॒के
ध॒र्मिष्ठ॑ प्र॒जा उ॑प- स॒र्पन्ति॑ ध॒र्मेण॑ पा॒पम॑प॒नुद॑ति
ध॒र्मं स॒र्वं प्र॑ति॒ष्ठितं॑ तस्मा॑द्ध॒र्मं प॑र॒मं
वद॑न्ति ॥७॥

dharmo viśvasya jagataḥ pratiṣṭhā loka dharmiṣṭha
prajā upasarpanti dharmeṇa pāpamapanudati dharme
sarvaṁ pratiṣṭhitaṁ tasmāddharmaṁ paramaṁ
vadanti || 7||

Dharma, religious righteousness, is the support of the whole universe. All people draw near a person who is fully devoted to dharma. Through dharma a person chases away sin. All are supported by dharma. Therefore they say that dharma is the supreme means of liberation.
[Section 79 - Verse 7]

XIII) Dharma - Topmost :

- Artha, Kama, Moksha
- Earn your wealth, Enjoy Sense Pleasures.
- Pursue Artha and Kama in such a Way that you don't Violate Dharma
- Earn and Enjoy without Violating Dharma.

XIV) Manu Smruti - Warning :

- Because of Raaga - Dvesha, if you Violate Dharma, you may think, you are Smart, Practical.
- Violate Traffic Rules.
- First hurts others, Ultimately will Destroy you.

XV) a) Manu Smruti :

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।
तस्माद् धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ॥ १५ ॥

dharmā eva hato hanti dharmo rakṣati rakṣitaḥ |
tasmād dharmo na hantavyo mā no dharmo hato'vadhīt || 15 ||

Justice, blighted, blights; and justice, preserved, preserves; hence justice should not be blighted, lest blighted justice blight us. [Verse 15]

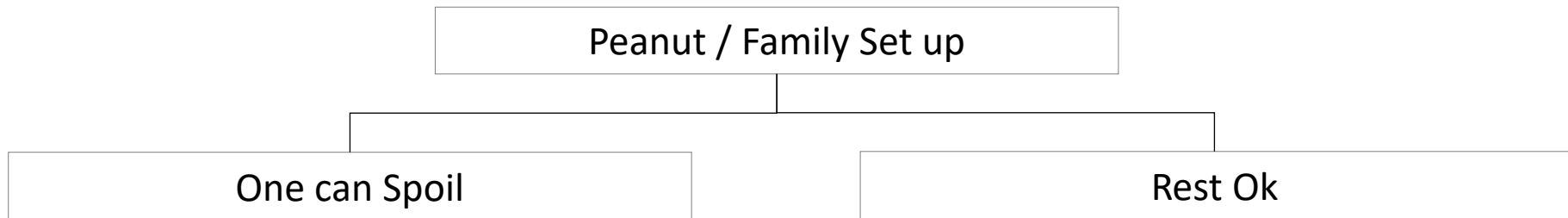
b) What destroys Human being, when Human being destroys Dharma.

c) Destroyed Dharma will destroy me

d) Whenever I am Suffering understand, it is only because of my action which Destroyed harmony.

e) If you hurt Dharma, it will hurt you.

- Preserve Dharma in thought, word, Deed, in Conversation also.

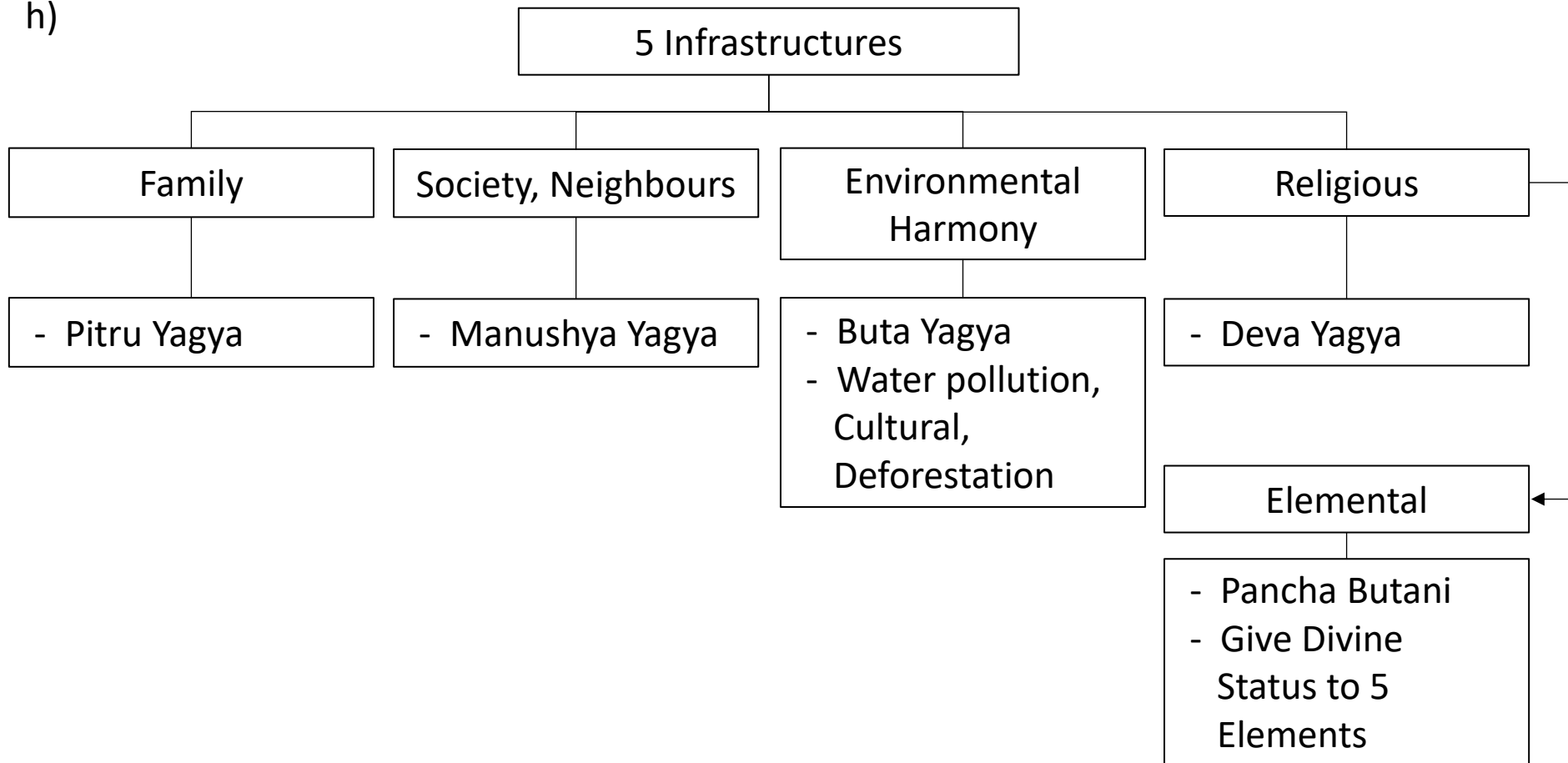


f) If you take care of Dharma, Dharma will Take Care of you

- It will remove Sense of insecurity.

g) Instruction to Every Individual, family, Country... At all levels.

h)



i) Samudra, Mountain have Reverence

- Place foot on earth, Remember how Bumi is important, Jalam is important.
- Bhagavan is Visualised as Nature.

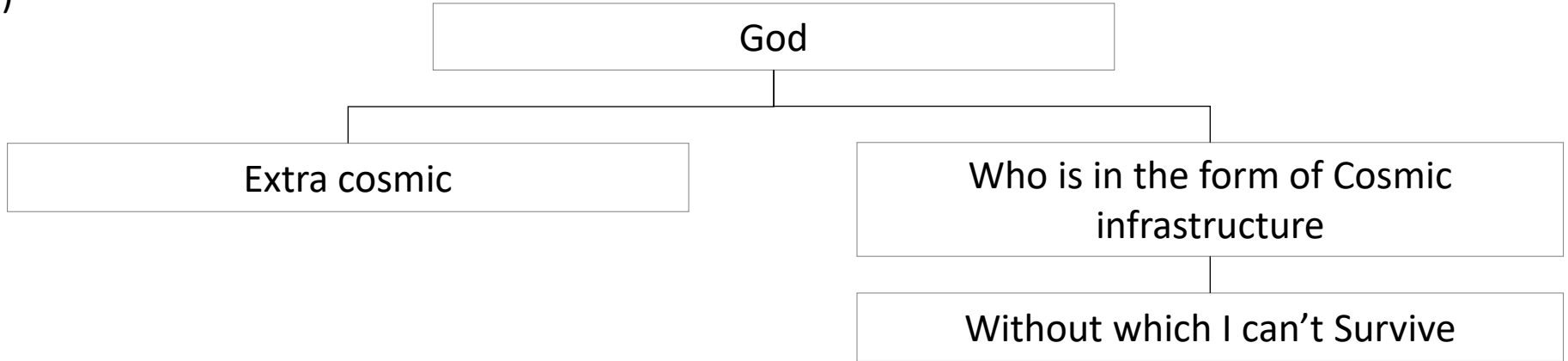
XIV) a) Dakshinamoorthi Stotram :

भूरम्भांस्यनलोऽनिलोऽम्बरमहर् नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकं ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

bhūrambhāṃsyanalo'nilo'mbaramahar nātho himāṃśuḥ pumān
ityābhāti carācarātmakamidaṃ yasyaiva mūrtyaṣṭakam |
nānyatkiñcana vidyate vimṛśatāṃ yasmātparasmādvibho
tasmai gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 9 ||

He, whose eight-fold forms are the “Earth, Water, Fire, Air, Ether, Sun, Moon and Jiva”, and who manifests Himself as this universe of the movable and immovable objects – and besides which, the Supreme all-pervading lord, there exists nothing to those who reflect well upon... to Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 9]

b)



c) Revere, Respect, worship 5 Butas

- Idol worship represents 5 Butas
- Bhagawan in the form of Pancha Butas.

d) Upachara Mantra :

- Ram Vayu Anatma... Vam Amrutatmane....
- Lord is in the form of elemental infrastructure.

e) Take a vow :

- My lifestyle is such that, I shall never disturb the harmony.

f) I surrender to Dharma = Bhagavan

- Namaskaram to Bhagavan = I will live life of Dharma.
- Appreciate Dharma, harmony, promote, acknowledge Harmony
- Ahimsa Paramo Dharmaha.

XV) a) Jaimini Sutra :

अथातो धर्मजिज्ञासा ।

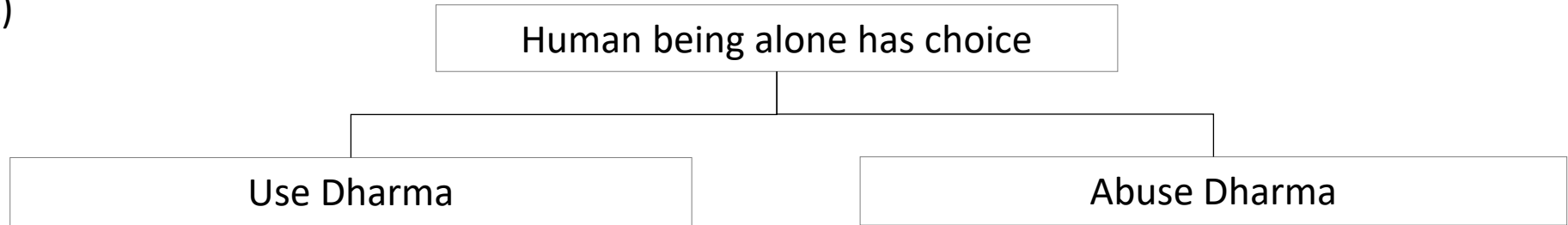
Athāto dharma-jijñāsā ।

Now, then, henceforth – marks a beginning. Therefore – indicates a logical reason or transition. Righteous duty, Vedic ritual obligations. Desire to know, inquiry, philosophical investigation. [1 - 1 - 1]

b) Skills for livelihood and Dharma taught to Children

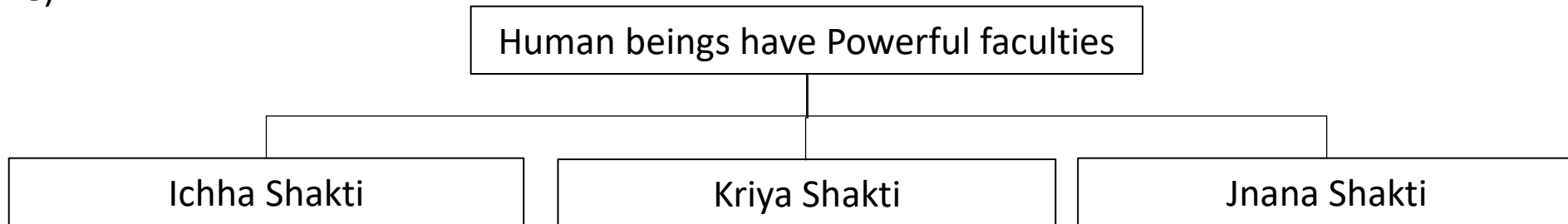
- Learn different sciences
- You are a part of a very harmonious set up.

c)



d) Animals Programmed, go by Instinctive, always in Harmony, Harmony Disturbed by our Entry to ocean, Forest, Space.

e)



- Have choice to live, Violate Dharma.
- I have power of Knowledge.
- I have Kriya Shakti - Implement or Violate Dharma.

f) 3 Powers make Human beings very Powerful

- Capable of Promoting Dharma or destroy earth.

g) Veda Addresses Entire Humanity for the benefit of Humanity.

- For Peace, Security, Happiness follow Dharma.

h) Satyam Vada, Dharmam Chara, Svadhyananma Pramadaha

i) Keep listening to Scriptures, it will regularly warn you

j) Cigarette Smoking is injurious to Health

Veda :

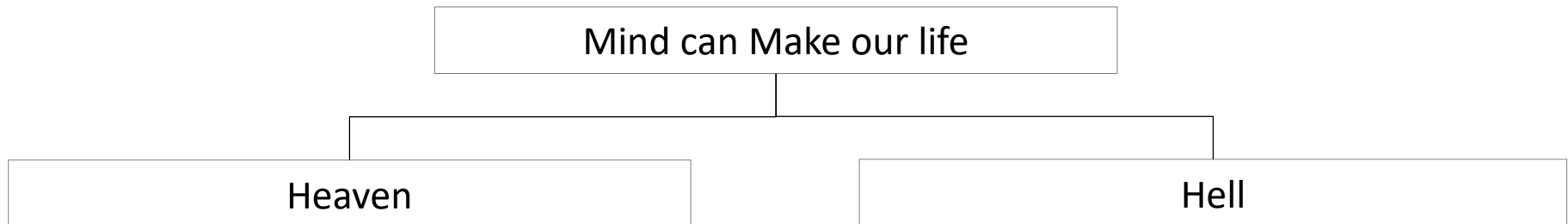
- Remind us, Warn us, follow Dharma.

k) Vedic Awareness program :

- Dharmam Chara
- This is one Lesson, for Atheist, Hindu, Muslim, Everyone.

XVI) Importance of Physical, Emotional, intellectual mental Health and Strength.

- Emotional Health = Mano Balam.



- Even if we have all Prosperity.
- A/C Room, Money, No Peace.

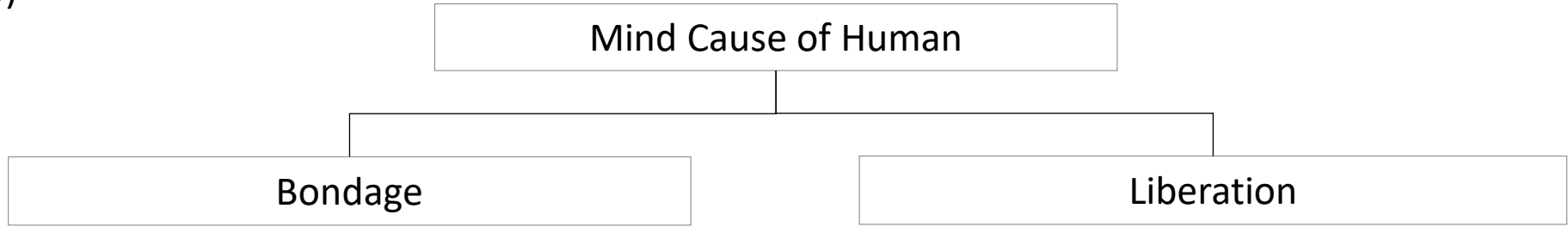
XVII) a) Amritbindu Upanishad :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

*mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ,
bandhāya viṣayāsaktaṃ muktaṃ nirviṣayaṃ smṛtam. (2)*

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

b)



c) Intellect important for spiritual wisdom

d) Spiritual knowledge is intellectual Pursuit

- IQ works only when there is EQ.

e) Forget all answers, when I don't know 1st Question

- Intellect shuts down when mind is Perturbed.

f) IQ }
EQ } Important

g) EQ Challenges us all the time by Difficult Situations in life

- We are Emotionally Sound as long as Planets are in right Position.

h) Planets always moving Shani, Rahu, Ketu, Guru Comes

- Tough Situations come

i) Our birth is to Exhaust our past Karma

- We have both Punya and Papa Karma
- They get released and they Bring in Situations which is Unpredictable, Uncontrollable, inevitable in life.

j) Nobody can expect his life to be a bed of Roses till death

- Minor, Major tough Situations come

- **When the going gets tough, the tough gets going**

k) When Situations go Tough, one who has mental Strength, He keeps on Moving

- Others will have Depression, why should we live.

l) Strengthening of the Mind is Extremely important not at 99

- Should Strengthen mind at beginning of our life.

m) How to toughen our Mind?

- Not when tough Situations come.

Example :

- Don't Dig well when house on fire

n) Have to prepare in Advance

- Mental toughening important for all, before difficulties come

o) Tough Situations are means by which I should learn to toughen the mind

p) To learn Swimming, I should enter water

Shouldn't Say :

- Only after learning Swimming, I will enter into Water.
- Can't learn on my bed

q) Acknowledge life will have inevitable, Unavoidable Situations, Have to face difficulties

r) Many Difficulties Choiceless Example : Old Age

- Degeneration, Disease, inevitable.

s) Tell Mind :

- I am willing to go through tough Situations, they are inevitable
- Acknowledge - willing

t) Yad Yad Bavyam

- Bhagawan Purva Karmanu Rupam...

XVIII) Next Lesson :

- When tough Situation comes, Don't generate unhealthy emotion, Disturbing, toxic emotion.
- Fear, Hatred, Anger towards god, Depression, no Compassion of god
- Tough Situation becomes tougher because my Mind becomes Weaker.

XIX) Don't allow tough Situations to generate Toxic Emotions

- I will become weaker, and toxic Situations will become tougher.
- Difficulty of Pain becomes Magnified.
- Example : Mosquito Bite, Magnified for 7 Days.

XX) Decide to go through Difficult situations

- Make Sure, I won't allow any Negative emotions to be generated
- It will come but don't allow it to Continue
- Say – I am Chaitanya Atma, I can control.

XXI) My Aim :

- Discourage negative emotion and Ascertain myself that tough Situations are inevitable.
- I have to go through it
- If I don't allow negative emotions, I won't Magnify the tough Situations.
- I will be able to come out Stronger.

XXII) Sahanam Sarva Dukhanam Apratikara Poorvakam, Chinta Vilapa Rahitam, Sa Titiksha Nigathyate.

- Go through tough Situations without Complaining, Grumbling, Mumuring, Cursing, firing, Shouting.

XXIII) May you endure

- We have resources to go through
- If we feel we are weak to go through, then invoke the Grace of lord.

XXIV) Krishna :

- If you feel weak, Take my help.

Gita :

मच्चित्तः सर्वदुर्गाणि
मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्काराद्
न श्रोष्यसि विनङ्क्ष्यसि ॥ १८-५८ ॥

maccittaḥ sarvadurgāṇi
matprasādāt tariṣyasi |
atha cēttvamahaṅkāṛād
na śrōṣyasi vinaṅkṣyasi || 18 - 58 ||

Fixing your mind upon me, you shall, by my grace, overcome all obstacles; but if, from egoism, you will not hear me, you shall perish. [Chapter 18 - Verse 58]

XXV) Switch on Invertor, Generator when Current is not there.

- Ishvara invertor available in the Heart
- May you take a bit of Bhagawan's Grace and Assert.
- With the help of God, I will be able to Come out.

XXVI)

Titiksha - Important Sadhana

I Acknowledge there will be
Difficulties

I Assert I am willing to go
through Difficulties

At the time of Difficulty, I
will Assert, I can go through
and I will come out Stronger

XXVII) Titiksha is called a Tapas

- Converting difficulties into penance, Austerity, will purify, strengthen me, Spiritually evolve also.

XXVIII) Upanishad :

- Etat Vai Paramam Tapaha Yad Yahita Samhyate
- Diseases can be Converted into Penance if you practice Titiksha.

XXIX) What is Titiksha?

- Sahanam Sarva Dukhanam Apratikara Poorvakam Chitta Vilapa Rahitam.
- Without Permitting, unhealthy emotion
- With Positive thinking, go through, then you will grow.

XXX) Every tough Situation will make me tougher

• **As I become tougher, I don't have fear of Any Situation.**

• I can Challenge, let anything happen, I am ready.

XXXI) I am Ever ready for anything in life

• Mental Strengthening through Titiksha, Converting Pain into Tapas is a very Valuable Lesson.

XXXII) Gita - Chapter 2 :

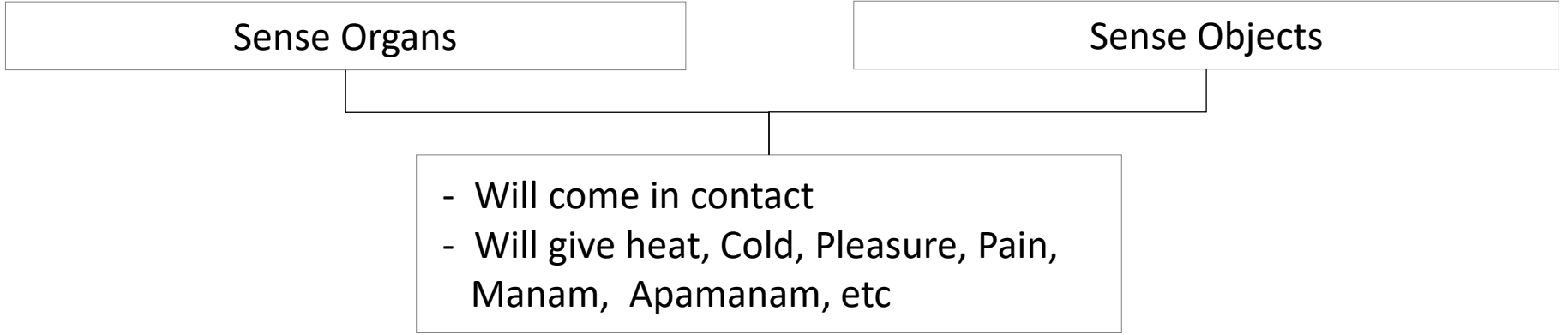
मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2 - 14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

a) Matra Sparshastu Kaunteya Shotoshna... Bharatha.

b)



c) Good News :

- They come - Agamaha they will go, Anityaha

d) Tam Titikshasva Bharatha, use them positively to toughen yourself by Converting it to Tapas through Titiksha.

XXXIII) Gita - Chapter 2 :

यं हि न व्यथयन्त्येते
पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं
सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

yaṁ hi na vyathayantyētē
puruṣaṁ puruṣarṣabha |
samaduḥkhasukhaṁ dhīraṁ
sō'mṛtatvāya kalpatē || 2-15 ||

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self.[Chapter 2 - Verse 15]

- Once I have EQ, my intellect will have the ability to receive greatest teaching of the scriptures.

XXXIV) Greatest teaching is Self knowledge

- With EQ, use IQ, gain knowledge of Self, and get freedom from Samsara.

XXXV) Self knowledge prepares me for the most Challenging faith of life called DDD –
Degeneration, Disease, Death.

XXXVI) These are worst challenges

- Self knowledge, prepares me for that

- **Before death, I will know I am immortal.**

Summary :

I) Before death I must know "I am immortal", through Self knowledge.

II) Taittriya Upanishad :

ऋतं च स्वाध्यायप्रवचने च ।
सत्यं च स्वाध्यायप्रवचने च ।
तपश्च स्वाध्यायप्रवचने च ।
दमश्च स्वाध्यायप्रवचने च ।
शमश्च स्वाध्यायप्रवचने च ।
अग्नयश्च स्वाध्यायप्रवचने च ।
अग्निहोत्रं च स्वाध्यायप्रवचने च ।
अतिथयश्च स्वाध्यायप्रवचने च ।
मानुषं च स्वाध्यायप्रवचने च ।
प्रजा च स्वाध्यायप्रवचने च ।
प्रजनश्च स्वाध्यायप्रवचने च ।
प्रजातिश्च स्वाध्यायप्रवचने च सत्यमिति
सत्यवचा राथीतरः । तप इति तपोनित्यः
पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति
नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

ṛtaṃ ca svādhyāyapravacane ca |
satyaṃ ca svādhyāyapravacane ca |
tapaśca svādhyāyapravacane ca |
damaśca svādhyāyapravacane ca |
śamaśca svādhyāyapravacane ca |
agnayaśca svādhyāyapravacane ca |
agnihotraṃ ca svādhyāyapravacane ca |
atithayaśca svādhyāyapravacane ca |
mānuṣaṃ ca svādhyāyapravacane ca |
prajā ca svādhyāyapravacane ca |
prajanaśca svādhyāyapravacane ca |
prajātiśca svādhyāyapravacane ca satyamiti
satyavacā rāthītarah | tapa iti taponityaḥ
pauruśiṣṭiḥ | svādhyāyapravacane eveti
nāko maudgalyaḥ | taddhi tapastaddhi tapaḥ || 1 ||

The Practice of what is right and proper, as fixed by the scriptural texts, is to be done along with reading the texts oneself and propagating the truths of the same. “Truth”, meaning practicing in life what is understood to be right and proper, is to be pursued along with regular studies and preaching, penance, study and preaching; control of the senses, study and preaching; tranquility, study and preaching; the ‘Maintenance of fire’, study and preaching; offering of oblations in fire sacrifice, study and preaching of the Vedas; serving the guests, study and preaching; the performance of duties towards man, study and preaching; duties towards children, study and preaching of the Vedas; Procreation, study and preaching; propagation of the race, study and preaching ; all these are things to be practiced sincerely. Satyavaca, son of Rathitara, holds that truth alone is to be strictly practiced. Taponitya, son of Purusista declares That penance alone is to be practiced. Naka, son of Mudgala, holds the view that the study and preaching of the Vedas alone is to be practiced; that verily, is penance; aye that is penance. [1 - 9 - 1]

III)

Svadyaya	Pravachanam
<ul style="list-style-type: none">- Study of Scriptures- Makes me immortal	<ul style="list-style-type: none">- Share knowledge with others

IV)

Veda gives 3 Fundamental things
Sought by all “PSH”

Peace (P)

Security (S)

Happiness (H)

V) Peace : Freedom from Sense of Insecurity

VI)

Fundamental Lessons given by
Scriptures

Dharma

Titiksha

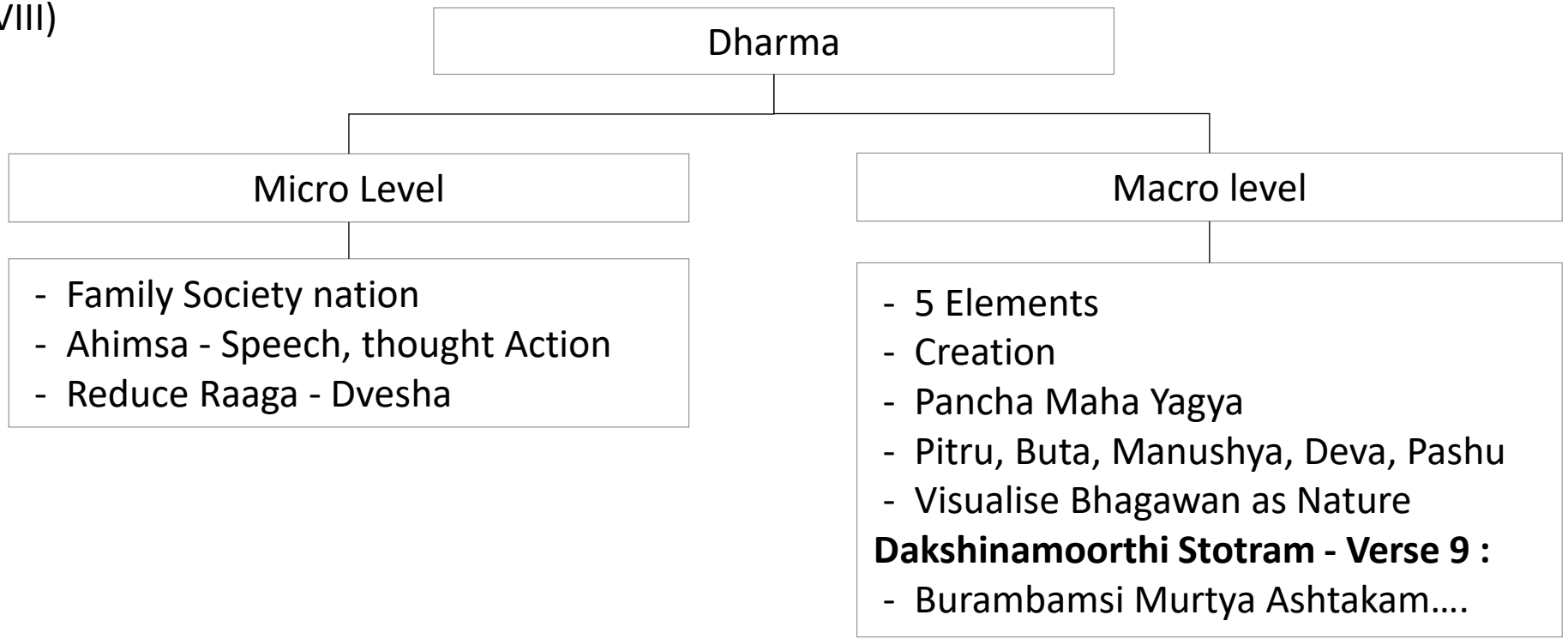
Jnanam

First Lesson

Emotional Balance

VII) Dharmaha - Harmony - What Sustains life.

VIII)



IX) Dakshinamoorthi Stotram - Verse 9 :

भूरम्भांस्यनलोऽनिलोऽम्बरमहर् नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकं ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

bhūrambhāṃsyanalo'nilo'mbaramahar nātho himāṃśuḥ pumān
ityābhāti carācarātmakamidaṃ yasyaiva mūrtyaṣṭakam ।
nānyatkiñcana vidyate vimṛśatāṃ yasmātparasmādvibho
tasmai gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 9 ||

He, whose eight-fold forms are the “Earth, Water, Fire, Air, Ether, Sun, Moon and Jiva”, and who manifests Himself as this universe of the movable and immovable objects – and besides which, the Supreme all-pervading lord, there exists nothing to those who reflect well upon... to Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 9]

IX) Take a Vow :

- I shall Maintain Harmony as my lifestyle.

X)

Human beings alone have

Ichha Shakti

Kriya Shakti

Jnana Shakti

XI) Second Lesson :

a) Develop Titiksha

- Mental Strength

b) Amritbindu Upanishad :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

*mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ,
bandhāya viṣayāsaktaṃ muktaṃ nirviṣayaṃ smṛtam. (2)*

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

c)

Mind Cause

Bondage / Bandah

Freedom / Moksha

- d) IQ works only when there is EQ
- e) Intellect Shuts down when EQ is Disturbed
- f) EQ Challenged by Prarabda Karma Phalam.
- g) Tough Situations come to Exhaust Prarabda

h) Prarabda Karma Phalam Bring unpredictable, uncontrollable, Inevitable Situations in our life
--

- i) Learn to Strengthen Mind at a young age through Scriptural Study.

XII) How to Deal with Prarabda

- a) Acknowledge life will have Tough Situations, Many are choiceless Difficulties

b) Tell Mind :

- I am Willing to go through tough Situations

- c) When tough Situations come, Don't generate and build up Disturbing toxic Emotions.
- d) Fear, hatred, Anger towards god, Depression.
- e) I will become weaker if I Magnify my emotions
- f) Mosquito Bite, Magnified for 7 Days.
- g) Ascertain tough Situations are inevitable in life
- h) I have to go through tough Situations in life, be ready
- i) Endure Difficulties in life will come out with a Stronger Mental Strength.

j) Gita :

मच्चित्तः सर्वदुर्गाणि
मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्काराद्
न श्रोष्यसि विनङ्क्ष्यसि ॥१८-५८॥

maccittaḥ sarvadurgāṇi
matprasādāt tariṣyasi |
atha cēttvamahaṅkāṛād
na śrōṣyasi vinaṅkṣyasi || 18 - 58 ||

Fixing your mind upon me, you shall, by my grace, overcome all obstacles; but if, from egoism, you will not hear me, you shall perish. [Chapter 18 - Verse 58]

- Take help of Bhagawan.

k)

Titiksha - Tapas

I Acknowledge there will be
difficulties

I Assert I am willing to go
through Difficulties

Assert, I will come out
Stronger

l) Converting difficulties into Penance will purify me, Strengthen me Spiritually

- **Convert Diseases into Penance by Practicing Titiksha without permitting Toxic Emotions.**

m) I am Ever ready.

XIII) Gita - Chapter 2 :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2 - 14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

Sense Organs

Sense Objects

- Interact, Produce Emotions
- Heat, Cold, Pain, Sorrow, Happiness, Manam, Apamanam

XIV) Once I have EQ, My intellect has ability to Receive Greatest teaching of the Scriptures = Self knowledge, Atma Jnanam.

XV)

Atma Jnanam prepares me for 3
Challenges in life = 3 D's

Degeneration

Disease

Death

XVI)

Use the Scriptures

Get Atma Jnanam

Transform yourself from Mortal Jivatma to immortal
Paramatma

XVII) This is the Goal of all Scriptural Studies.

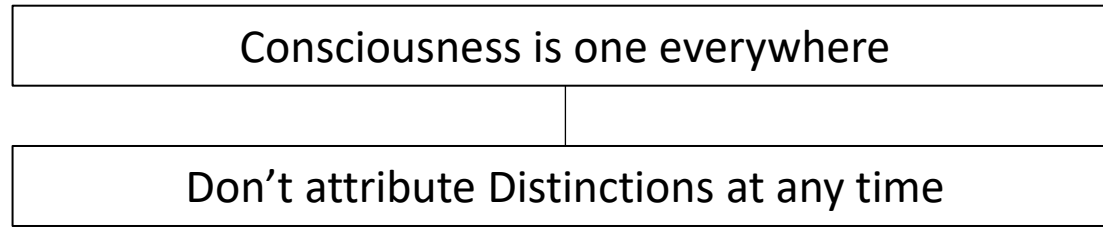
1496) Aparokshanubhuti :

चैतन्यस्यैकरूपत्वाद्भेदो युक्तो न कर्हिचित् ।
जीवत्वं च मृषा ज्ञेयं रज्जौ सर्पग्रहो यथा ॥४३॥

*caitanyasyaika rūpatvādbhedo yukto na karhicit,
jīvatvaṁ ca mṛṣā jñeyaṁ rajjau sarpagraho yathā. (43)*

Because the Consciousness is One everywhere, it is improper to attribute distinctions in It at any time. The sense of 'jiva' is to be understood as a delusion even as the idea of a snake in a rope. [Verse 43]

a)



b)

Jiva	Shakes
In Delusion	Off Delusion

c)

Rope	Chaitanyam
Satyam	Satyam

d) Jiva = Body, Mind, Reflected Consciousness

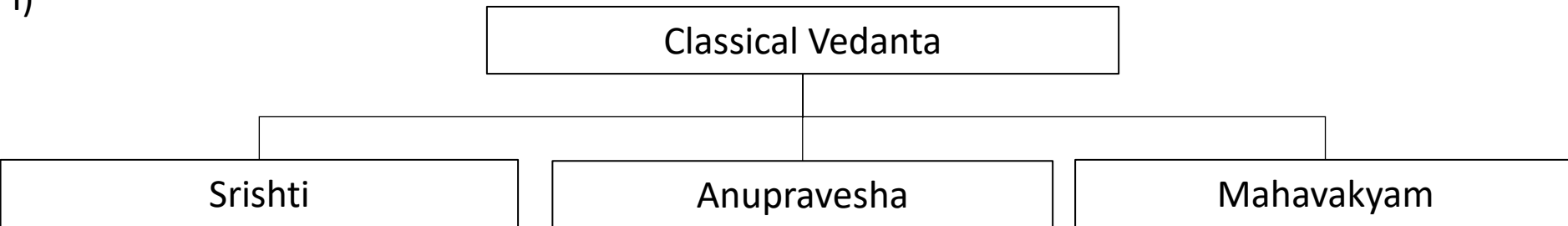
- Experiences a Delusory world of Material Objects and other Jivas

e) Idea :

- World - Body - Mind as Independent separate entity is to be negated as unreal, Reflected Consciousness Mithya, Appearance.

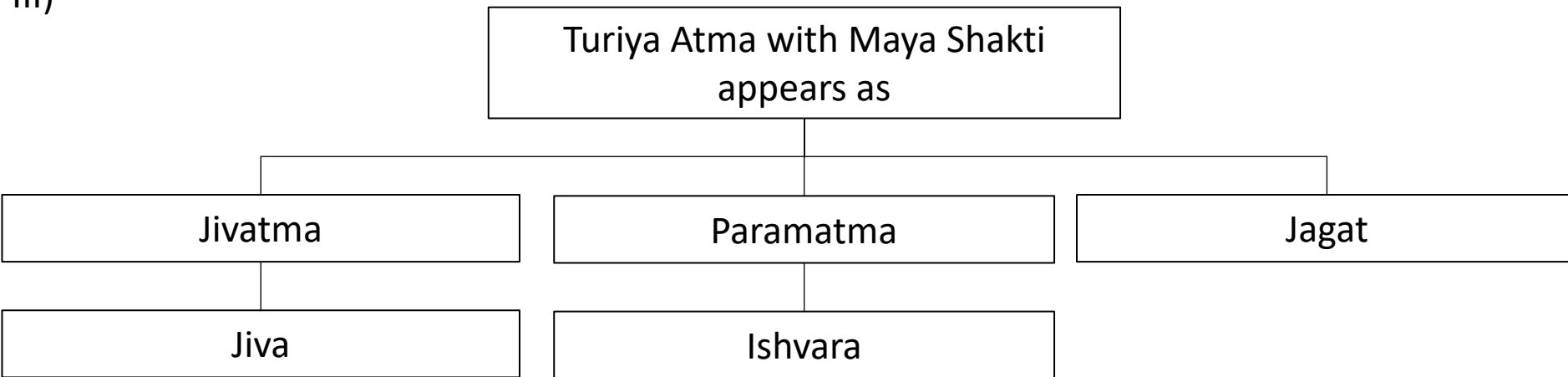
1497) Aitareya Upanishad : Chapter 2 - Introduction :

I)



II) One Non-dual Atma Alone exists

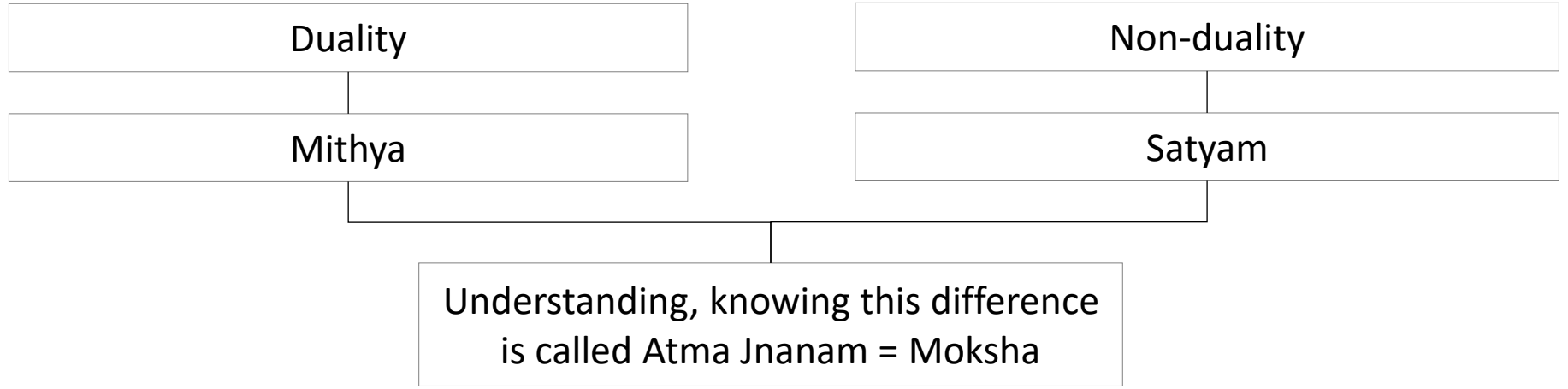
III)



IV) 3 Divisions are caused by Maya Shakti, which is also Mithya belongs to Anatma

- This is Binary format, Atma - Anatma format.
- Satya Atma because of Maya Shakti appears as Jiva, Jagat, Ishvara.

V)



1498) Katho Upanishad :

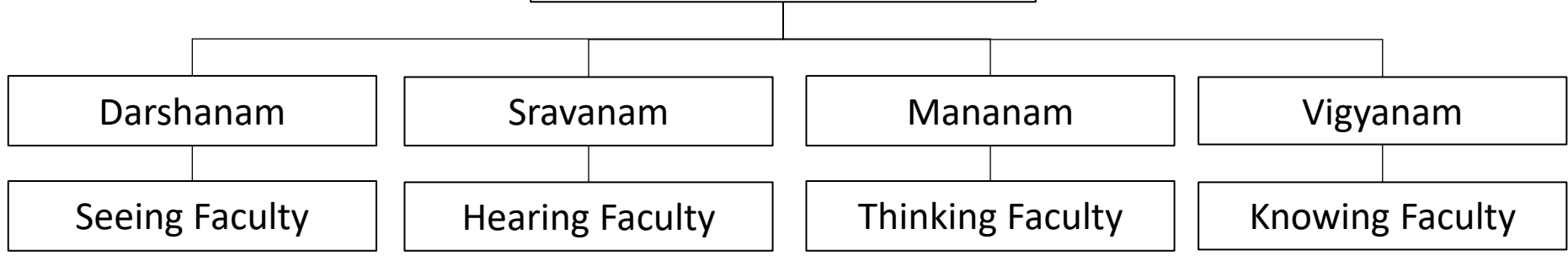
येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

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

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

- I) Sentiency of Body is Lingam, indicative mark for the Anumana of Atma, in the Body
- II) What is the meaning of Sentiency of the Body?

4 Factors of Sentiency



III) Kriya - Ichha - Jnana Shakti = Sentiency

IV) Akratu Pashyati

- Only Adhikari, Qualified, will recognise that Atma.

V) Gita - Chapter 15 :

उत्क्रामन्तं स्थितं वापि
भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति
पश्यन्ति ज्ञानचक्षुषः॥१५-१०॥

utkrāmantaṃ sthitaṃ vāpi
bhuñjānaṃ vā guṇānvitam |
vimūḍhā nānupaśyanti
paśyanti jñānacakṣuṣaḥ || 15 - 10 ||

Him, who departs, stays and enjoys, who is united with Gunas, the deluded do not see; but they, do behold him, who possesses the 'eye of knowledge'. [Chapter 15 - Verse 10]

- Only Unintelligent will ask Proof for Atma.

1499)

3 Satyams

Pratibhasika Satyam

- Imagination

Vyavaharika Satyam

- Factual

Paramartika

- Absolute reality
- Upanishad's Aim to Reveal this

Creation can be Taken as both

1500) a)

Artha Vada

Guna Vada

- Can't be proved by Sense organs
- Contradicts Sense Organs
- Purusha Agni
- Against our Pramanam
- Pramanantara Virodha
- Jiva goes through Svarga, Megha, Bumi, Purusha, Stree

Anu Vada

- Proved by Sense organs
- Fire Keeps you Hot
- Pramanantara Aviroadha
- Fire Remedy for Cold

- Get Vairagyam of Rebirth

Boothartha Vada

- Can't be proved
- Disproved by us
- Heaven
- Possible for Bhagawan with Maya Shakti
- Can be factual can't prove / Disprove

b) Tatparyam of Veda = Advaitam, not creation details

c) There is Non-dual Brahman, I am that Reality, Boothartha Vada, not Anu or Guna Vada

d) Don't focus on creation details but on Paramarthika Satya Atma

- Entire 3 States due to Prarabda Karma - Forget the details
- I am of the nature of Paramartika Satya Atma, revelation of Veda.

1501) Katho Upanishad : Chapter 1 - 2 - 18 to 25 :

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

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

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

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;
Ubhau tau na vijanito, nayam hanti na hanyate || 19 ||

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [1 - 2 - 19]

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-anian mahato mahiyan Atmasya jantor-nihito guhayam,
Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah || 20 ||

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [1 - 2 - 20]

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Asino duram vrajati, sayano yati sarvatah,

Kastam mada-madam devam, madanyo jnatum-arhati ॥ 21 ॥

Sitting he travels far ; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not? [1 - 2 - 21]

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

Asariram sariresu anavasthesva-vasthitam,

Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

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

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥

Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,

Yam evaisa vrnute tena labhyah tasyaisa atma vivrnute tanum svam ॥ 23 ॥

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [1 - 2 - 23]

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Na-virato duscariṭan, nasanto nasama-hitah,
Nasanta-manaso va'pi, prajñane-naina-mapnuyat ॥ 24 ॥

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [1 - 2 - 24]

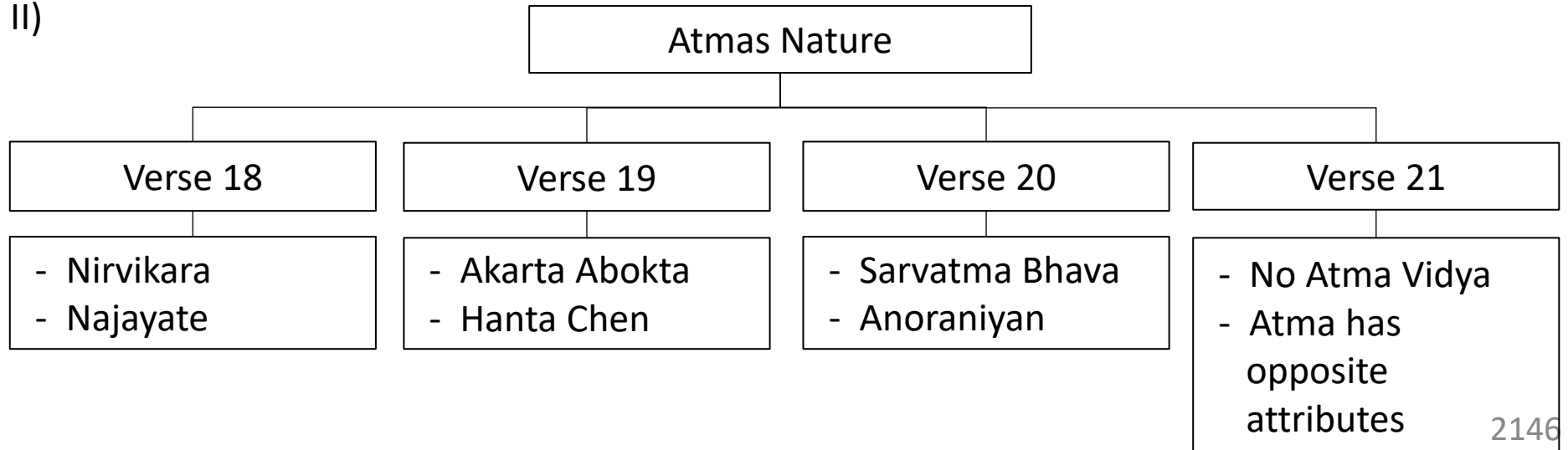
यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥
इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

Yasya Brahma ca kṣatram ca, ubhe bhavata odanah,
Mṛtyur-yasyo-pasecanam ka, ittha veda yatra saḥ ॥ 25 ॥
Iti Kathakopanishadi prathamadhyaye dvitiya valli

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! (Thus ends the Second Valli of the First Chapter). [1 - 2 - 25]

I) Atma Vidya Portion

II)



1502)

Confusing Verses of Gita

Chapter 9 - Verse 4, 5

Chapter 4 - Verse 6

Chapter 4 - Verse 13 : Tasya
Kartaram Api Mam Viddhi
Kartara Avyayam

1503) Aparokshanubhuti :

Verse 42	Verse 43	Verse 44
<ul style="list-style-type: none"> - Body not the self - Body not Separate Entity 	<ul style="list-style-type: none"> - Consciousness one Everywhere without Distinction 	<ul style="list-style-type: none"> - Rope ignorance cause of Rope Snake - World taken as real because of Brahman ignorance

1504) Aparokshanubhuti :

दोषोऽपि विहितः श्रुत्या मृत्योर्मृत्युं स गच्छति ।
इह पश्यति नानात्वं मायया वञ्चितो नरः ॥४८॥

*doṣo'pi vihitah śrutyā mṛtyormṛtyum sa gacchati,
iha paśyati nānātvam māyayā vañcito narah. (48)*

And also the Sruti has pointed out the mistake of entertaining the idea of duality by saying that whosoever deceived by maya sees multiplicity here, goes from death to death. [Verse 48]

- Whoever is Deceived by Maya (Mind) sees Multiplicity here and goes from Death to death.

1505) Aparokshanubhuti :

ब्रह्मणः सर्वभूतानि जायन्ते परमात्मनः ।
तस्मादेतानि ब्रह्मैव भवन्तीत्यवधारयेत् ॥४९॥

*brahmaṇaḥ sarvabhūtāni jāyante paramātmanaḥ,
tasmādetāni brahmaiva bhavantītyavadhārayet. (49)*

All beings are born of Brahman, the supreme Self. Therefore, one should understand that they are essentially Brahman alone. [Verse 49]

- All beings are born of Brahman, the Supreme self.
- They are essentially Brahman alone.

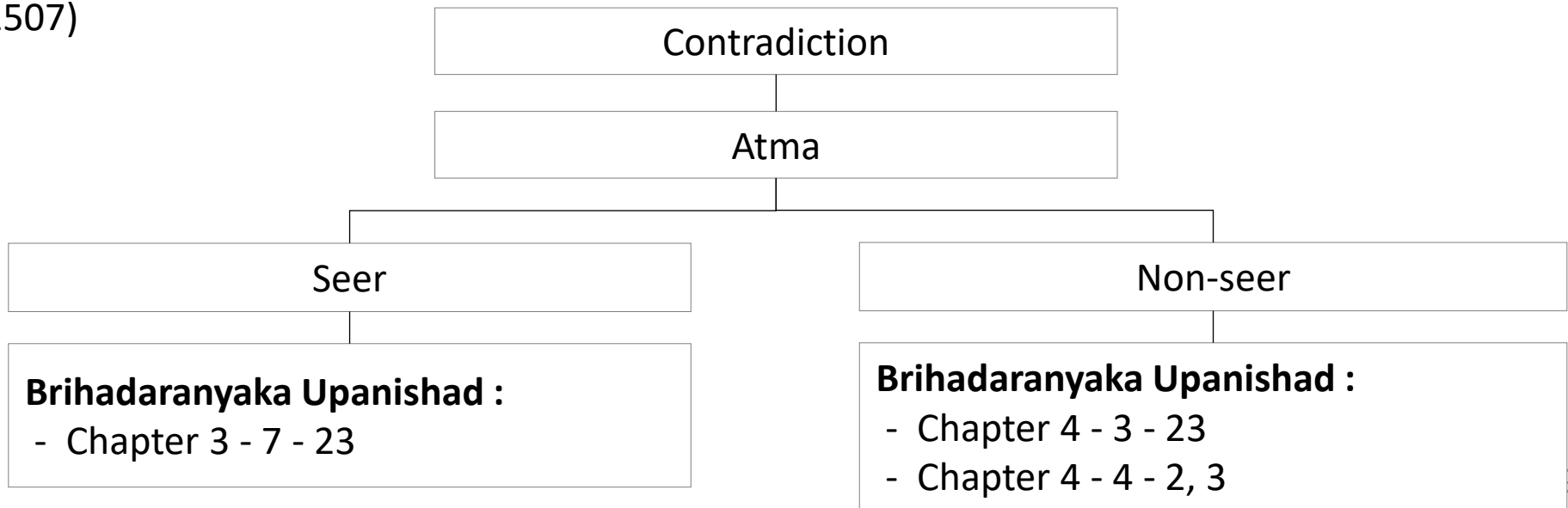
1506) Aitareya Upanishad : Chapter 2 - Introduction - Topic 19 (Also in Upadesha Sahashri)

I) 2 Seers, 2 Hearers, 2 Thinkers, 2 illuminators, 2 Knowers.

1 st illumination	2 nd illumination
a) Vrutti Jnanam b) Anitya Seer - Anitya Jnanam c) Mind has Anitya Jnanam in the form of thoughts d) illumines world e) Vrutti Vyapti of objects in the world	a) Sakshi Jnanam, Samanya Jnanam b) Nitya Seer Nitya Jnanam c) Thoughts are illumined by Atma called Nitya Jnanam d) Atma illumines Vrutteis and mind through Consciousness e) Phala Vyapti of illumination of Vrutteis

1 st illumination	2 nd illumination
<p>f) Mind Always associated with Anitya Jnanam</p> <ul style="list-style-type: none"> - Mind Never associated with Nitya Jnanam <p>g) Temporary Seer, Relative Seer (Apekshika Drishta)</p> <ul style="list-style-type: none"> - Through Thought 	<p>f) Atma not Associated with Anitya Jnanam</p> <ul style="list-style-type: none"> - Atma always Associated with Nitya Jnanam <p>Nyaya :</p> <ul style="list-style-type: none"> - Atma Associated with Anitya Jannam - Waking - Dream, Atma a gets Jnanam - Slee State no Jnanam <p>g) Permanent Seer, sight (Nitya Seer) through Chaitanyam</p> <p>h) Atma is Jnanam</p> <ul style="list-style-type: none"> - Nitya Jnanam continues without Visessa Jnanam

1507)



Brihadaranyaka Upanishad :

यो रेतसि तिष्ठन् रेतसोऽन्तरः,
यं रेतो न वेद, यस्य रेतः शरीरम्,
यो रेतोऽन्तरो यमयति,
एष त आत्माऽन्तर्याम्यमृतः;
अदृष्टो द्रष्टा, अश्रुतः श्रोता,
अमतो मन्ता, अविज्ञतो विज्ञाता;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञात,
एष त आत्मान्तर्याम्यमृतः,
अतोऽन्यदार्तम्; ततो ह्युद्दालक
आरुणिरुपरराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntaraḥ,
yaṁ reto na veda, yasya retaḥ
śarīram, yo reto'ntaro yamayati,
eṣa ta ātmā'ntaryāmyamṛtaḥ;
adṛṣṭo draṣṭā, aśrutaḥ śrotā,
amato mantā, avijñato vijñātā;
nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
nānyo'to'sti mantā, nānyo'to'sti vijñāta,
eṣa ta ātmāntaryāmyamṛtaḥ,
ato'nyadārtam; tato hoddālaka
āruṇirupararāma || 23 ||

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddālaka, the son of Aruṇa, kept silent. [3 - 7 - 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 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]

एकीभवति, न पश्यतीत्याहुः;
एकीभवति, न जिघ्रतीत्याहुः;
एकीभवति, न रसयतीत्याहुः;
एकीभवति, न वदतीत्याहुः;
एकीभवति, न शृणोतीत्याहुः;
एकीभवति, न मनुत इत्याहुः;
एकीभवति, न स्पृशतीत्याहुः;
एकीभवति, न विजानातीत्याहुः;
तस्य हैतस्य हृदयस्याग्रं प्रद्योतते;
तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा,
मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः;
तमुत्क्रामन्तं प्राणोऽनूत्क्रामति;
प्राणमनूत्क्रामन्तं सर्वे प्राणा
अनूत्क्रामन्ति; सविज्ञानो भवति,
सविज्ञानमेवान्ववक्रामति ।
तं विद्याकर्मणी समन्वारभेते
पूर्वप्रज्ञा च ॥ २ ॥

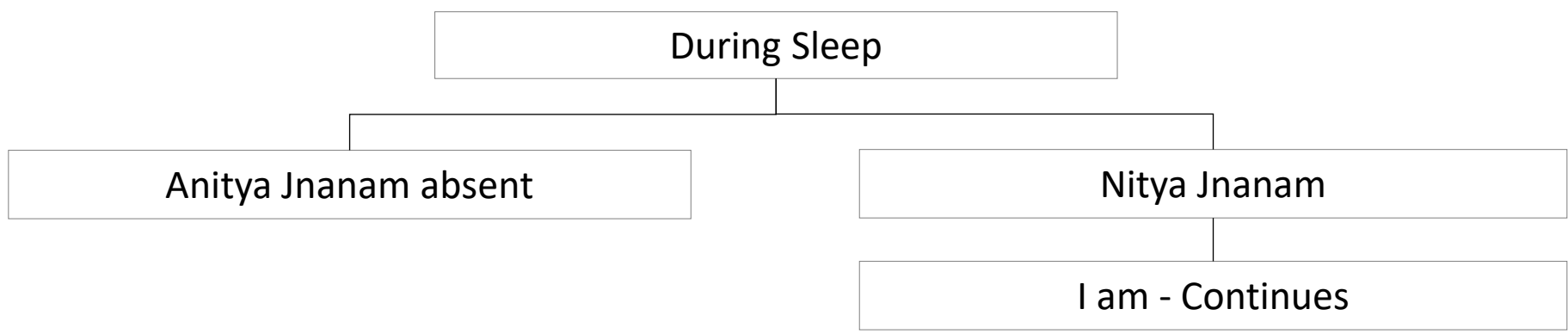
ekībhavati, na paśyatītyāhuḥ;
ekībhavati, na jighratītyāhuḥ;
ekībhavati, na rasayatītyāhuḥ;
ekībhavati, na vadatītyāhuḥ;
ekībhavati, na śṛṇotītyāhuḥ;
ekībhavati, na manuta ityāhuḥ;
ekībhavati, na sprśatītyāhuḥ;
ekībhavati, na vijānātītyāhuḥ;
tasya haitasya hṛdayasyāgraṃ
pradyotate; tena pradyotenaiṣa
ātmā niṣkrāmaticakśuṣṭo vā,
mūrdhno vā, anyebhyo vā
śarīradeśebhyaḥ; tamutkrāmantam
prāṇo'nūtkrāmati;
prāṇamanūtkrāmantam sarve prāṇā
anūtkrāmanti; savijñāno bhavati,
savijñānamevānvavakrāmati |
taṃ vidyākarmaṇī samanvārabhete
pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, ‘He does not see.’ (The nose) becomes united; then they say, ‘He does not smell.’ (The tongue) becomes united; then they say, ‘He does not taste.’ (The vocal organ) becomes united; then they say, ‘He does not speak.’ (The ear) becomes united; then they say, ‘He does not hear.’ (The Manas) becomes united; then they say, ‘He does not think.’ (The skin) becomes united; then they say, ‘He does not touch.’ (The intellect) becomes united; then they say, ‘He does not know.’ The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 - 4 - 2]

तद्यथा तृणजलायुका तृणस्यान्तं
 गत्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति,
 एवमेवायमात्मेदं शरीरं निहत्य,
 अविद्यां गमयित्वा,
 अन्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥ ३ ॥

tadyathā tṛṇajalāyukā tṛṇasyāntaṃ
 gatvānyamākramamākramyātmānamupasaṃharati,
 evamevāyamātmedaṃ śarīraṃ nihatya,
 avidyāṃ gamayitvā,
 anyamākramamākramyātmānamupasaṃharati || 3 ||

Just as a leech supported on a straw goes to the end of it, takes hold of another support and contracts itself, so does the self throw this body aside—make it senseless—take hold of another support, and contract itself. [4 - 4 - 3]



1508) Aparokshanubhuti :

स्वल्पमप्यन्तरं कृत्वा जीवात्मपरमात्मनोः । योऽवतिष्ठति मूढात्मा भयं तस्याभिभाषितम् ॥५२॥	<i>svalpamapyantaram kṛtvā jīvātmaparamātmanoḥ, yo'vatiṣṭhati mūḍhātmā bhayaṁ tasyābhibhāṣitam. (52)</i>
--	---

Due to ignorance, if a person entertains the least distinction between jivatman, the individual Self and the Parmatman, the supreme Self, then he is sure to be afflicted by fear. [Verse 52]

Duality	In Non-Duality Advaitam
<ul style="list-style-type: none"> - Appears Due to Non-apprehension of reality - One Sees Other 	<ul style="list-style-type: none"> - One knows everything is the Self - One does not perceive another, really - Only Seeming Duality

1509) Aparokshanubhuti :

अनुभूतोऽप्ययं लोको व्यवहारक्षमोऽपि सन् । असद्रूपो यथा स्वप्न उत्तरक्षणबाधतः ॥५६॥	<i>anubhūto'pyayaṁ loko vyavahāraṁ kṣamo'pi san, asadrūpo yathā svapna uttarakṣaṇabādhataḥ. (56)</i>
---	---

Though this world of daily transactions is experienced by us, it is unreal, like a dream because it is contradicted. [Verse 56]

- Daily transactions experienced are unreal like a Dream because it is not there in Sleep.

1510) Aparokshanubhuti :

अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्थितः ।
इति निर्धारितं श्रुत्या बृहदारण्यसंस्थया ॥५५॥

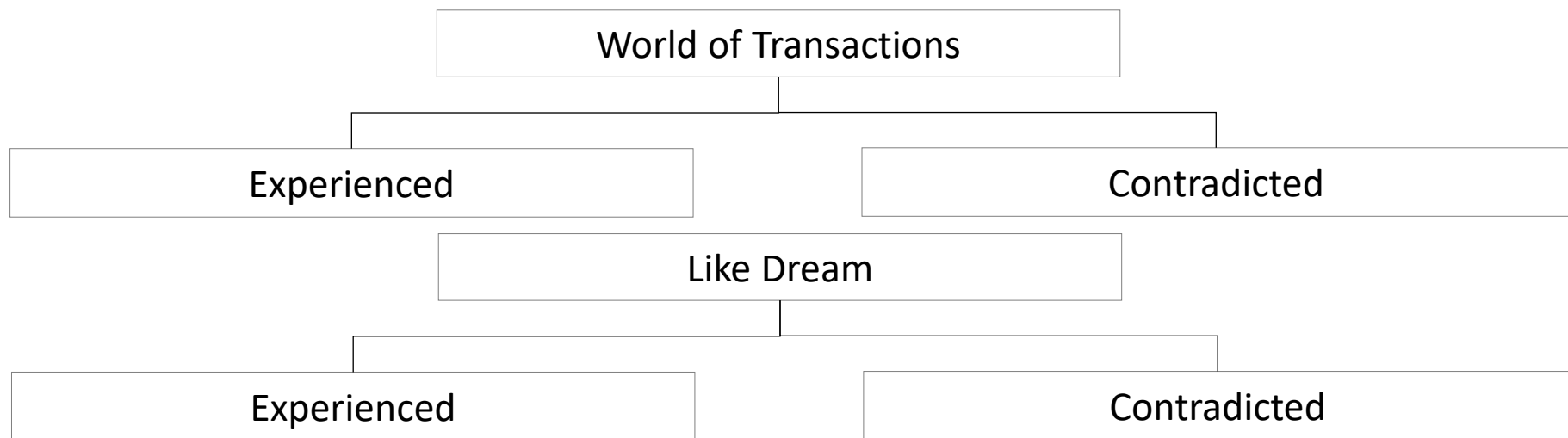
*ayamātmā hi brahmaiva sarvātmakatayā sthitaḥ,
iti nirdhāritaṁ śrutyā bṛhadāraṇyasaṁsthayā. (55)*

The Brhadaranyaka - Upanisad has clearly established that this Self, which is Brahman alone, is the Self of everything. [Verse 55]

Brihadaranyaka Upanishad :

- Self = Brahman = Self of Everything.

1511) Aparokshanubhuti :



- Hence unreal, Mithya.

1512) Aparokshanubhuti :

स्वप्नो जागरणेऽलीकः स्वप्नेऽपि न हि जागरः ।
द्वयमेव लये नास्ति लयोऽपि ह्युभयोर्न च ॥५७॥

*svapno jāgarane'likah svapne'pi na hi jāgarah,
dvayameva laye nāsti layo'pi hyubhayorna ca. (57)*

The dream state is unreal in waking, and the waking state is absent in dream. And again these two states of waking and dream are totally absent in deep sleep. This deep sleep state is not available either in waking or in dream state. [Verse 57]

Dream	Waking	Deep Sleep
- Unreal in waking - Deep Sleep not Available	- Absent in Dream - Deep Sleep not Available	- Absent in Deep Sleep

1513) Aparokshanubhuti :

त्रयमेवं भवेन्मिथ्या गुणत्रयविनिर्मितम् ।
अस्य द्रष्टा गुणातीतो नित्यो ह्येकश्चिदात्मकः ॥५८॥

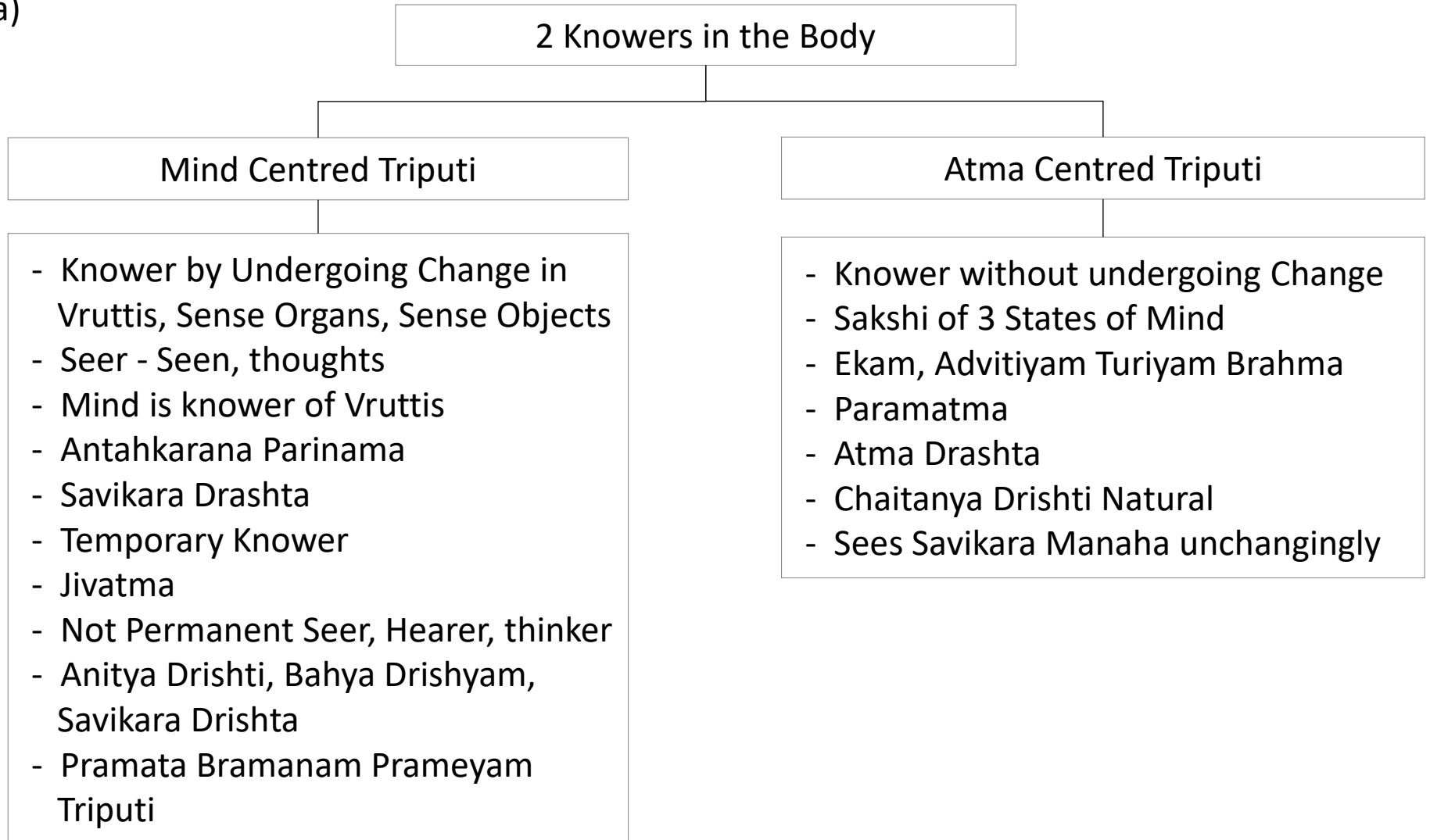
*trayamevaṁ bhavenmithyā guṇatrayavinirmitam,
asya draṣṭā guṇātīto nityo hyekaścidātmakah. (58)*

Thus the three states created by the three gunas are unreal. The real witness who is beyond these gunas is the one eternal Consciousness. [Verse 58]

- 3 States Created by 3 Gunas of Prakirti, are unreal, Appear real.
- Prakirti is Made of Pancha Butas
- The Witness is real, who is beyond these 3 Gunas, is the one - Eternal Consciousness.

1514) Aitareya Upanishad : Introduction - Chapter 2 :

a)



b) Upadesha Sahasri :



c) Brihadaranyaka Upanishad :

यो रेतसि तिष्ठन् रेतसोऽन्तरः,
यं रेतो न वेद, यस्य रेतः शरीरम्,
यो रेतोऽन्तरो यमयति,
एष त आत्माऽन्तर्याम्यमृतः;
अदृष्टो द्रष्टा, अश्रुतः श्रोता,
अमतो मन्ता, अविज्ञतो विज्ञाता;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञात,
एष त आत्मान्तर्याम्यमृतः,
अतोऽन्यदार्तम्; ततो होद्दालक
आरुणिरुपरराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntaraḥ,
yaṁ reto na veda, yasya retaḥ
śarīram, yo reto'ntaro yamayati,
eṣa ta ātmā'ntaryāmyamṛtaḥ;
adr̥ṣṭo draṣṭā, aśrutaḥ śrotā,
amato mantā, avijñato vijñātā;
nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
nānyo'to'sti mantā, nānyo'to'sti vijñāta,
eṣa ta ātmāntaryāmyamṛtaḥ,
ato'nyadārtam; tato hoddālaka
āruṇirupararāma || 23 ||

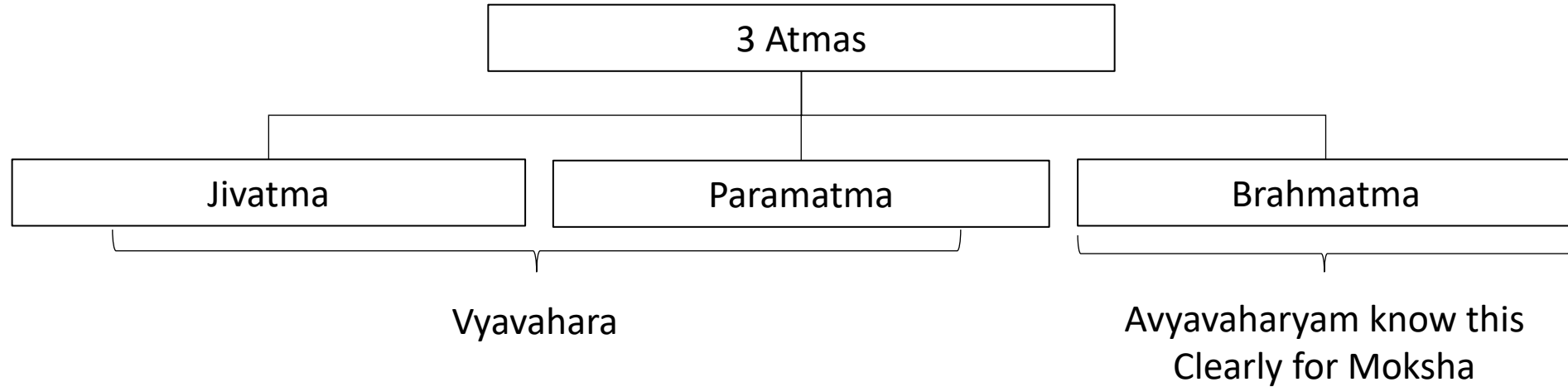
He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddālaka, the son of Aruṇa, kept silent. [3 - 7 - 23]

यद्वै तन्न शृणोति
 शृण्वन्वै तन्न शृणोति,
 न हि श्रोतुः श्रुतेर्विपरिलोपो
 विद्यतेऽविनाशित्वान्;
 न तु तद्वितीयमस्ति
 ततोऽन्यद्विभक्तं
 यच्छृणुयात् ॥ २७ ॥

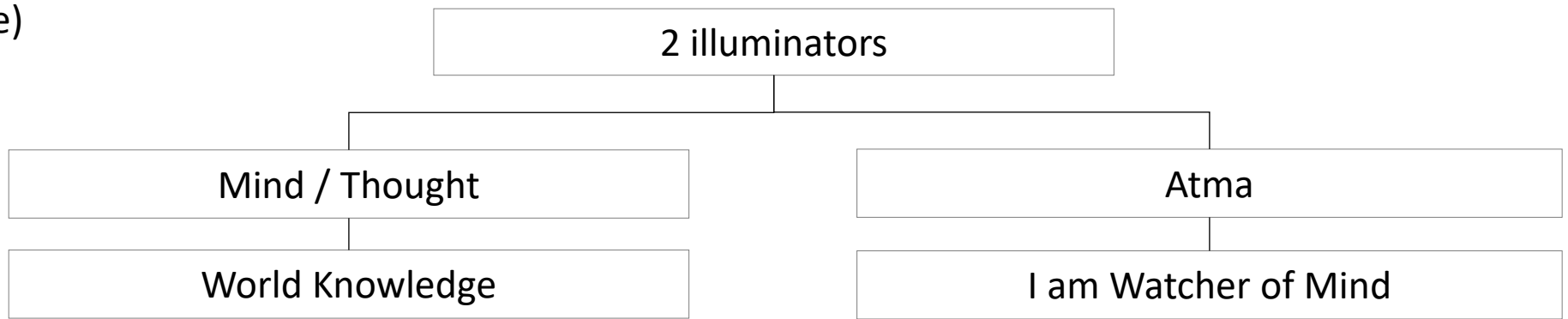
yadvai tanna śṛṇoti
 śṛṇvanvai tanna śṛṇoti,
 na hi śrotuḥ śruterviparilopo
 vidyate'vināśitvān;
 na tu taddvitīyamasti
 tato'nyadvibhaktaṃ
 yacchṛṇuyāt || 27 ||

That it does not hear in that state is because, although hearing then, it does not hear; for the listener's function of hearing can never be lost, because it is immortal. But there is not that second thing separate from it which it can hear. [4 - 3 - 27]

d)



e)



f) I Become aware of the Mind because of Atma.

- Atma does not do any Action, it is changeless, Nirvikara Svabava.

g)

Mind	Atma
<ul style="list-style-type: none"> - Savikara Drishta - Anitya Drishta - Drishti of Mind = World - Changes in 3 Avasthas - In Sleep, don't See external world - Occasional (Pakshika) Drishta - Object of Mind = World 	<ul style="list-style-type: none"> - Nirvikara Drishta - Nitya Drishta - Drishti of Atma = Consciousness, Awareness - it is there in 3 Avasthas - Apekshika, Nitya Drishta - Object of Atma is 3 States of Mind

h) Nyaya - Veiseshika :

- Atma is Pakshika Drishta
- Atma is inert

- Consciousness comes to Atma and Atma becomes a knower.
- When Consciousness goes, Atma is a Non-knower.

i) Brihadaranyaka Upanishad :

स वा एष एतस्मिन्बुद्धान्ते
रत्वा चरित्वा, दृष्ट्वैव पुण्यं
च पापं च, पुनः प्रतिन्यायं
प्रतियोन्याद्रवति स्वप्नान्तायैव ॥ १७ ॥

sa vā eṣa etasminbuddhānte
ratvā caritvā, dṛṣṭvaiva puṇyaṃ
ca pāpaṃ ca, punaḥ pratinyāyaṃ
pratiyonyādravati svapnāntāyaiva || 17 ||

After enjoying himself and roaming in the waking state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the dream state (or that of profound sleep). [4 - 3 - 17]

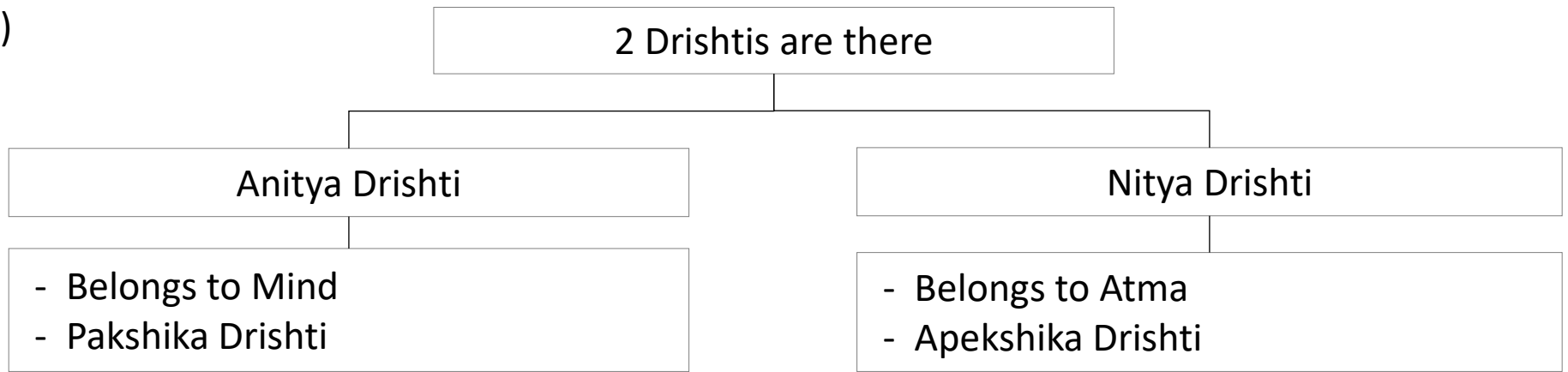
- Drishti of Atma never ends
- Atma has sight even during Sleep State
- There is nothing to be seen at night, Drishya Abhava (Natu Drashtra Abhava)

j) Drashta Sakshi Sada Asti

- Mind, World, Maya Kalpitam
- Nature of jnanam w.r.t Atma is Samanya Jnanam - Chaitanyam.

k) Vishesha Jnanam is born with the Mind.

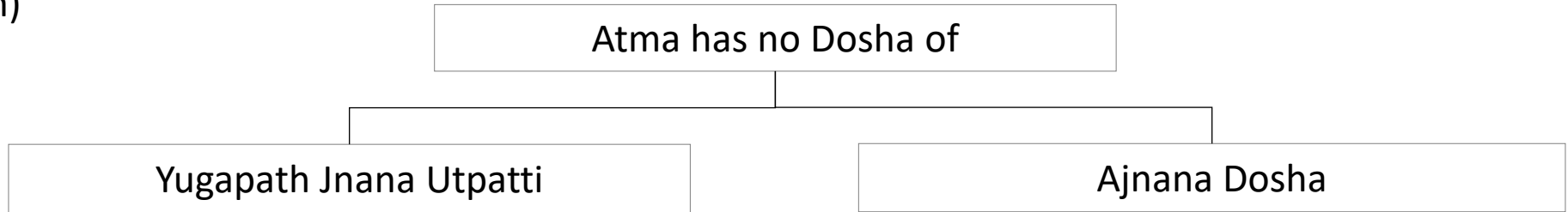
l)



m) Atma has Permanent Sight

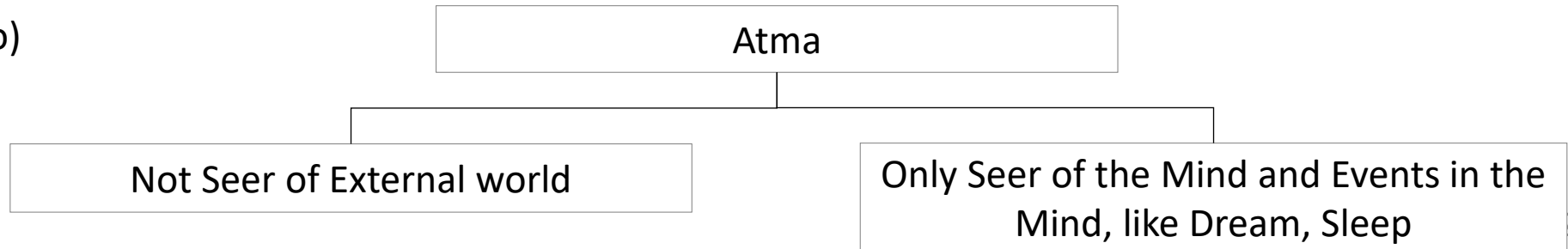
- **Know mind is a Pakshika Drishta**
- **Mind has ignorance of world and Knowledge of world**
- **Atma always has knowledge of 3 States of the Mind**

n)



Why?

o)

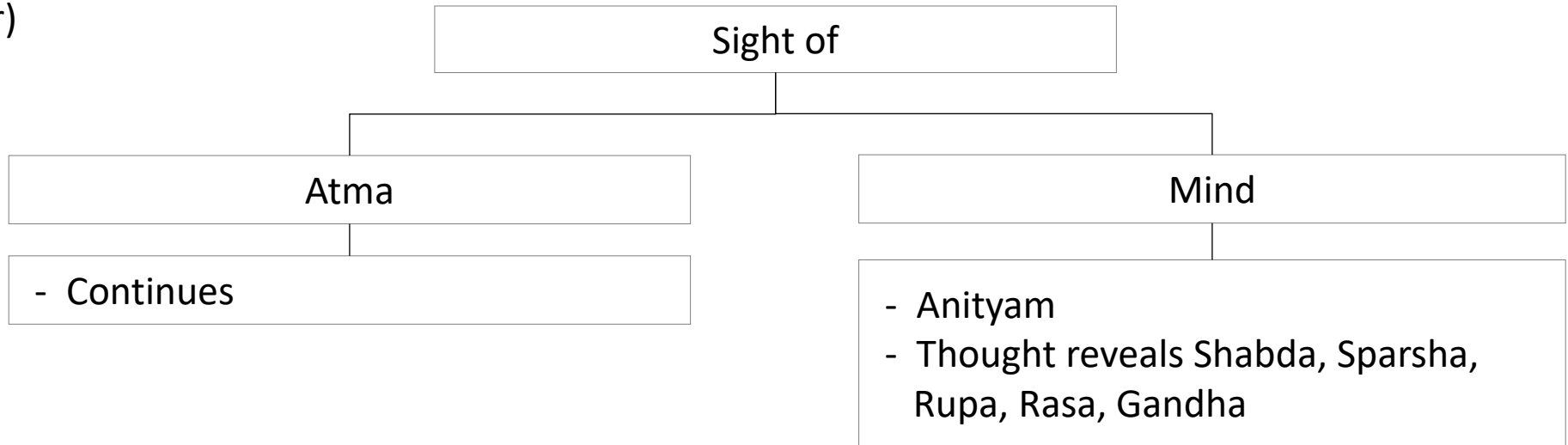


- Drishter - Drishta
- Sruter - Srota

p) Atma Continues to be Seer whether Mind has thoughts or not, Paramartika Satyam

q) Due to Tamo Guna of Prakirti, Mind goes to Sleep, Sattvic Guna - Mind Wakes, Rajo Guna - Dream.

r)



Sight of Atma	Sight of Mind
Permanent	Temporary

- Atma is Seer of Sight of Mind
- Atma is Revealer of Sound thought Occurring in the Mind
- Divisions belong to Body and Mind, not to Consciousness.

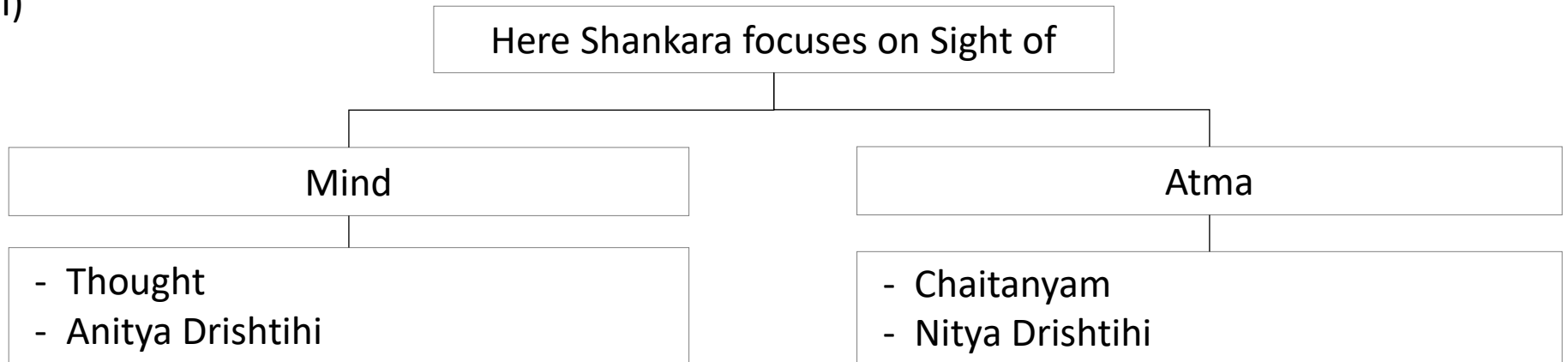
1515) Aitareya Upanishad : Chapter 2 - Introduction :

I)

Mind	Thought	World
- Seer - Drishta	- Sight - Drishti	- Drishyam - Seen

Atma	Consciousness	Mind - Thoughts
- Seer - Drishta	- Sight - Drishti	- Drishyam - Seen

II)



III) Thought by itself Jadam, Made of Subtle Pancha Butas

- By itself can't Reveal the world
- Thought and World both Jadam
- No Revelation, illumination takes Place.

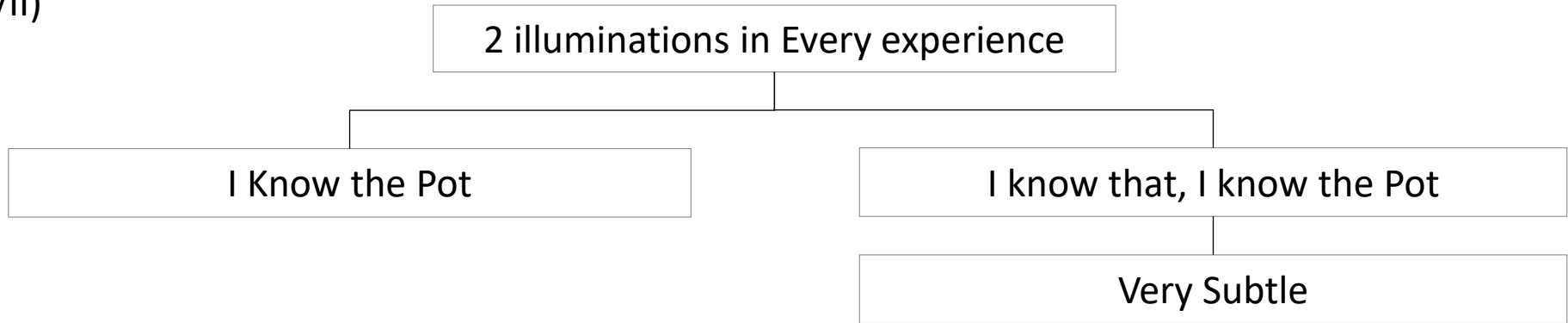
IV) Nitya Drishti, Seer Atma has Consciousness by its nature, which illumines by giving Chid Abhasa

V) Vrutti becomes as though Self Evident to Reveal the world

- This is the Brilliant Design of this world by Ishvara.

VI) Chidabhasa (Chit and Vrutti) Reveals world of Vishayas.

VII)



VIII)

Pot Knowledge	Knowledge of Pot Knowledge
<ul style="list-style-type: none">- Pot gets Chidabhasa- I Jiva - Ahamkara am experiencing world- I Know the world- Ahamkara - Mind illumination	<ul style="list-style-type: none">- Thoughts gets Chidabhasa- Mind - Thought illumination- Ahamkara I - illumination- I am Jiva illumination- I know I am- Self Awareness- Sakshis illumination

1516) Aparokshanubhuti :

यथा मृदि घटो नाम कनके कुण्डलाभिधा ।
शुक्तौ हि रजतख्यातिर्जीवशब्दस्तथा परे ॥६०॥

*yathā mṛdi ghaṭo nāma kanake kuṇḍalābhidhā,
śuktau hi rajatakhyātirjīvaśabdastathā pare. (60)*

Just as pot is only a name of clay, ear-ring is only a name of gold or the idea of silver is an illusion about mother of pearl, so too the word jiva is nothing but a name of Brahman, the supreme. [Verse 60]

Item	Name of
- Pot - Ear - Ring	- Clay - Gold
Item	Illusion of Satyam
- Silver - Snake - Jiva Jagat Ishvara	- Shell - Rope - Brahman

1517) Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः
प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः;
स समानः सन्नुभौ
लोकावनुसंचरति,
ध्यायतीव लेलायतीव;
स हि स्वप्नो भूत्वेमं
लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yaṁ vijñānamayaḥ
prāṇeṣu hṛdyantarjyotiḥ puruṣaḥ;
sa samānaḥ sannubhau
lokāvanusaṃcarati,
dhyāyatīva lelāyatīva;
sa hi svapno bhūtvemaṁ
lokamatikrāmati mṛtyo rūpāṇi || 7 ||

‘Which is the self?’ ‘This infinite entity (Puruṣa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world—the forms of death (ignorance etc.).’

[4 - 3 - 7]

यद्वै तन्न विजानाति
विजानन्वै तन्न विजानाति,
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti
vijānanvai tanna vijānāti,
na hi vijñāturvijñāterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

- I am Nitya Atma Drishti of all Vishesha Mano Vrutti Drishti's
- Very important portion of Vedanta.

1518) Aparokshanubhuti :

यथैव व्योम्नि नीलत्वं यथा नीरं मरुस्थले ।
पुरुषत्वं यथा स्थाणौ तद्वद्विश्वं चिदात्मनि ॥६१॥

*yathaiva vyomni nilatvam yathā nīraṁ marusthale,
puruṣatvam yathā sthāṇau tadvadviśvaṁ cidātmani. (61)*

The blueness in the sky, the mirage waters in the desert and the form of man seen in a post are illusory, so too the universe seen in the absolute Consciousness, the Self, is illusory. [Verse 61]

	Seen In
<ul style="list-style-type: none">- Blueness- Mirage Water- Form of Man- Waking Universe	<ul style="list-style-type: none">- Sky- Desert- Post- Absolute Consciousness, the Self

1519) Aparokshanubhuti :

यथैव शून्ये वेतालो गन्धर्वाणां पुरं यथा ।
यथाकाशे द्विचन्द्रत्वं तद्वत्सत्ये जगत्स्थितिः ॥६२॥

*yathaiva śūnye vetālo gandharvāṇāṁ puraṁ yathā,
yathākāśe dvicandratvam tadvatsatye jagatsthitiḥ. (62)*

Just as the ghost in an empty space, a celestial city in the heavens, the appearance of two moons in the sky are unreal, so too the existence of this universe in the Truth is unreal. [Verse 62]

Heavens	Appearance
<ul style="list-style-type: none"> - Rope Snake - City on the Sky - 2 Moons - Existence of Universe in the truth 	<ul style="list-style-type: none"> - Unreal - Unreal - Unreal - Unreal

1520) Aparokshanubhuti :

यथा तरङ्गकल्लोलैः जलमेव स्फुरत्यलम् ।
पात्ररूपेण ताम्रं हि ब्रह्माण्डौघैस्तथात्मता ॥६३॥

*yathā taraṅgakallolaiḥ jalameva sphuratyaalam,
pātrarūpeṇa tāmraṁ hi brahmāṇḍaughaiṣṭathātmatā. (63)*

As the water alone appears in the form of waves and tides and in the same way as the copper alone appears to be vessels, so too the Self alone Appears as the universe.[Verse 63]

Copper as	Appears as
<ul style="list-style-type: none"> - Water - Gold - Wood - Copper - Waker - Self - Substance - Karanam 	<ul style="list-style-type: none"> - Waves - Ornaments - Vessels - Dream - World - Universe - Name / Rupa - Karyam

- Satchit Ananda, Turiyam Brahma appears as Universe, Hence, Advaitam.
- Sentient Original Consciousness, Observer, appears as Reflected Consciousness and Inert world.

1521) Katho Upanishad - Chapter 1 :

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्चा इव सारथेः ॥ ५ ॥

Yastva-vijnanavan bhavati, ayuktena manasa sada,
Tasyen-driyanya-vasyani, dustasva iva saratheh || 5 ||

One who is always of unrestrained mind and devoid of right understanding, his sense-organs become uncontrollable like the vicious horses of a charioteer. [1 - 3 - 5]

Jiva	Traveller
<ul style="list-style-type: none"> - Body - Intellect - Mind - Sense Organs - Sense Objects 	<ul style="list-style-type: none"> - Chariot - Charioteer - Reins - Horses - Roads

- If Buddhi has knowledge of Sreyas, Preyas from the Vedas, Traveller reaches Destination, can Control Mind and Senses.

1522) Aitareya Upanishad : Chapter 2 - Introduction :

I)

2 Consciousness (Intimately Together)

Chidabhasa

- Mind Triputi
- Divided
- Vrutti Jnanam
- Upadhi
- Red Flower
- Temporary (Anityam)
- Empheral
- Available for worldly transactions
- Available only in living beings
- Vrutti Jnanam
- Saguna Jivatma, Ishvara Atma
(Gross and Subtle and Reflected
Consciousness Bodies come and go,
Original Consciousness - Eternal)

Chit

- Atma Triputi
- Undivided
- Samanya Jnanam
- Upahitam (Adharam)
- Crystal
- Permanent (Nityam)
- Absolute
- Not Available for Worldly
transactions
- Available in Entire Universe
- Svarupa Jnanam
- Nirguna Param Atma

II) Confusions in Reflected Consciousness (Of Jiva and Ishvara) :

a)

Asti	Nasti
<ul style="list-style-type: none">- Living Body has Reflected Consciousness	<ul style="list-style-type: none">- Dead Body no Original Consciousness- Not Possible to be eternal

b)

Bheda	Abheda
<ul style="list-style-type: none">- Mental, Vocal because of Upadhi- Vang, Manasi Bheda- Aupadhika Bheda	<ul style="list-style-type: none">- Intrinsic- No Division

c) Anekam - Ekam

d) Gunavat - Nrgunam

e)

Kriyavatu	Akriyavatu
<ul style="list-style-type: none">- Moves from one Body to another- Gita - Chapter 15 - Verse 8	<ul style="list-style-type: none">- Without Action

शरीरं यदवाप्नोति
यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति
वायुर्गन्धानिवाशयात् ॥१५-८॥

śarīraṃ yad avāpnōti
yaccāpyutkrāmatīśvaraḥ ।
grhītvaitāni saṃyāti
vāyurgandhān ivāśayāt || 15 - 8 ||

When the lord obtains a body and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (The flowers). [Chapter 15 - Verse 8]

g)

Phalavatu	Aphalavatu
Has Phalam of next Janma (Ajnani)	Jnanis Reflected Consciousness Merges with Ishvara

h)

Beejam	Nirbeejam
Seed for Next Birth	Jnanis Chidabhasa has no Karma

i)

Has Sukham, Dukham	Has Bimba, Svarupa Sukham
<ul style="list-style-type: none"> - Pratibimbam - Vrutti Based - Mind Triputi 	

j)

Madhyama	Anadhyama
<ul style="list-style-type: none"> - Only Inside - Finite, has Localisation - Jivas Chidabhasa 	<ul style="list-style-type: none"> - Both Inside outside - All Pervasive - Ishvaras Chidabhasa

k)

Shunyam	Ashunyam
<ul style="list-style-type: none"> - Absent in Deep Sleep - When Consciousness means Chidabhasa, we agree with Shunya Vadi 	<ul style="list-style-type: none"> - Present in Waking, Dream - Chit Present in Deep State

l)

Aham Paraha	Aham Anyaha
<ul style="list-style-type: none"> - Para Atma - Outside 	<ul style="list-style-type: none"> - Pratyag Atma - Inside

- All these attributes you can't attribute to Chit.

1523) Aparokshanubhuti :

घटनाम्ना यथा पृथ्वी पटनाम्ना हि तन्तवः ।
जगन्नाम्ना चिदाभाति ज्ञेयं तत्तदभावतः ॥६४ ॥

*ghaṭanāmnā yathā pṛthvī paṭanāmnā hi tantavaḥ,
jagannāmnā cidābhāti jñeyam tattadabhāvataḥ. (64)*

It is the clay that appears in the name of a pot, it is the thread alone that looks like cloth; so too it is the pure Consciousness alone that appears as the universe. It should be understood by negating the names.[Verse 64]

- Clay appears in the Name of Pot
- Thread appears in the Name of Cloth.
- Pure Consciousness appears in the name of Universe
- Negate the names, know the Reality as I the Ultimate Substratum of the Universe.

1524) Aparokshanubhuti :

सर्वोऽपि व्यवहारस्तु ब्रह्मणा क्रियते जनैः ।
अज्ञानान्न विजानन्ति मृदेव हि घटादिकम् ॥६५ ॥

*sarvo'pi vyavahārastu brahmaṇā kriyate janaiḥ,
ajñānānna vijānanti mṛdeva hi ghaṭādikam. (65)*

All transactions are undertaken by the people in and through Brahman only. Due to ignorance, they do not know it, just as a pot is used for different purposes without knowing that it is essentially mud alone. [Verse 65]

Pot	Body / Mind
<ul style="list-style-type: none"> - Used for Different Purposes - Does not know essentially it is Mud only 	<ul style="list-style-type: none"> - Does all Transactions - Does not know it is Brahman, Spiritual Essence behind Creation - This is called Self ignorance

1525) How to Control Mind?

Katho Upanishad :

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः । स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८ ॥	Yastu vijnanavan bhavati, samanaskah sada suchi, Sa tu tat padam-apnoti, yasmad bhuyo na jayate ॥ 8 ॥
---	--

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

I) Journey of Jiva :

- a) Body - Chariot
- b) Jiva - Traveller
- c) Intellect - Driver
- d) Mind - Reins
- e) 5 Sense organs - Horses
- f) 5 Sense Objects - Roads

g)

Control Sense Organs first by Slight withdrawal from Sense Objects

Nitya / Anitya / Viveka (Damah)

Keep Sense Organs pure (Avoid Tempting food, Pleasures)

h) Come to Kshama - Mind Control

Do Chanting / Japa to Develop focussing Capacity - Chitta Ekagratha

Jnanam does not Stay in the intellect without Kshama, Damah

i) World is like a Dark Room with 5 Sense Objects

- I become Aware and do transactions when Mind Active with Disturbance in 3 Gunas.

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

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

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

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

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

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

j) Kshama, Damah - Supportive Sadhanas

- Once instruments ready, practice Sravanam, Mananam, Nididhyasanam.
- Attain Moksha.

k)

Dharma Adhyasa	Dharmi Adhyasi
<ul style="list-style-type: none">- Body - Old has Disease, I say I am old, have disease- Minds has bad thoughts- I say, I have bad thoughts- Samsarga Adhyasa	<ul style="list-style-type: none">- Mind, thoughts, Body container for Mind, are me- Tadatmya Adhyasa

Our Language Enhances Samsara

- Truth – I am ever free attributeless Sakshi Atma, Cheta, Kevalo, Nirgunasheha.

Mithya	Satyam
<ul style="list-style-type: none">- Mind- Snake	<ul style="list-style-type: none">- Rope- Chaitanya Atma

II) 1st Tadmya, Dharmi Adhyasa - Mind myself

2nd Samsarga, Dharma Adhyasa - Attributes of mind to be Mine.

III) Taking Dharma / Dharmi Adhyasa as me, Samsara Disease builds up (Avidya - Kama - Karma)

1526) Aparokshanubhuti :

कार्यकारणता नित्यमास्ते घटमृदोर्यथा ।
तथैव श्रुतियुक्तिभ्यां प्रपञ्चब्रह्मणोरिह ॥६६॥

*kāryakāraṇatā nityamāste ghaṭamṛdoryathā,
tathaiva śrutiyuktibhyāṁ prapañcabrahmaṇoriha. (66)*

There is a relationship of cause and effect between mud and pot, so also the relationship between the Brahman and the world has been established by scriptures and logic.[Verse 66]

Cause	Effect
<ul style="list-style-type: none">- Mud- Brahman	<ul style="list-style-type: none">- Pot- World

1527) Aparokshanubhuti :

गृह्यमाणे घटे यद्वन्मृत्तिका भाति वै बलात् ।
वीक्ष्यमाणे प्रपञ्चेऽपि ब्रह्मैवाभाति भासुरम् ॥६७॥

*gr̥hyamāṇe ghaṭe yadvanmṛttikā bhāti vai balāt,
vīkṣyamāṇe prapañce'pi brahmaivābhāti bhāsuram. (67)*

When a pot is seen in fact it is the mud alone we are perceiving, so too when we observe the world, it is the ever effulgent Brahman that is seen (in and through the objects).[Verse 67]

Seeing	Seeing
<ul style="list-style-type: none">- Pot- World	<ul style="list-style-type: none">- Mud- Ever Effulgent Brahman (in and through Objects and beings)

1528) Katho Upanishad - Chapter 1 :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

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

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

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

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

I) Gradual understanding of Atma through Remodified Pancha Kosha Viveka

II) Example :

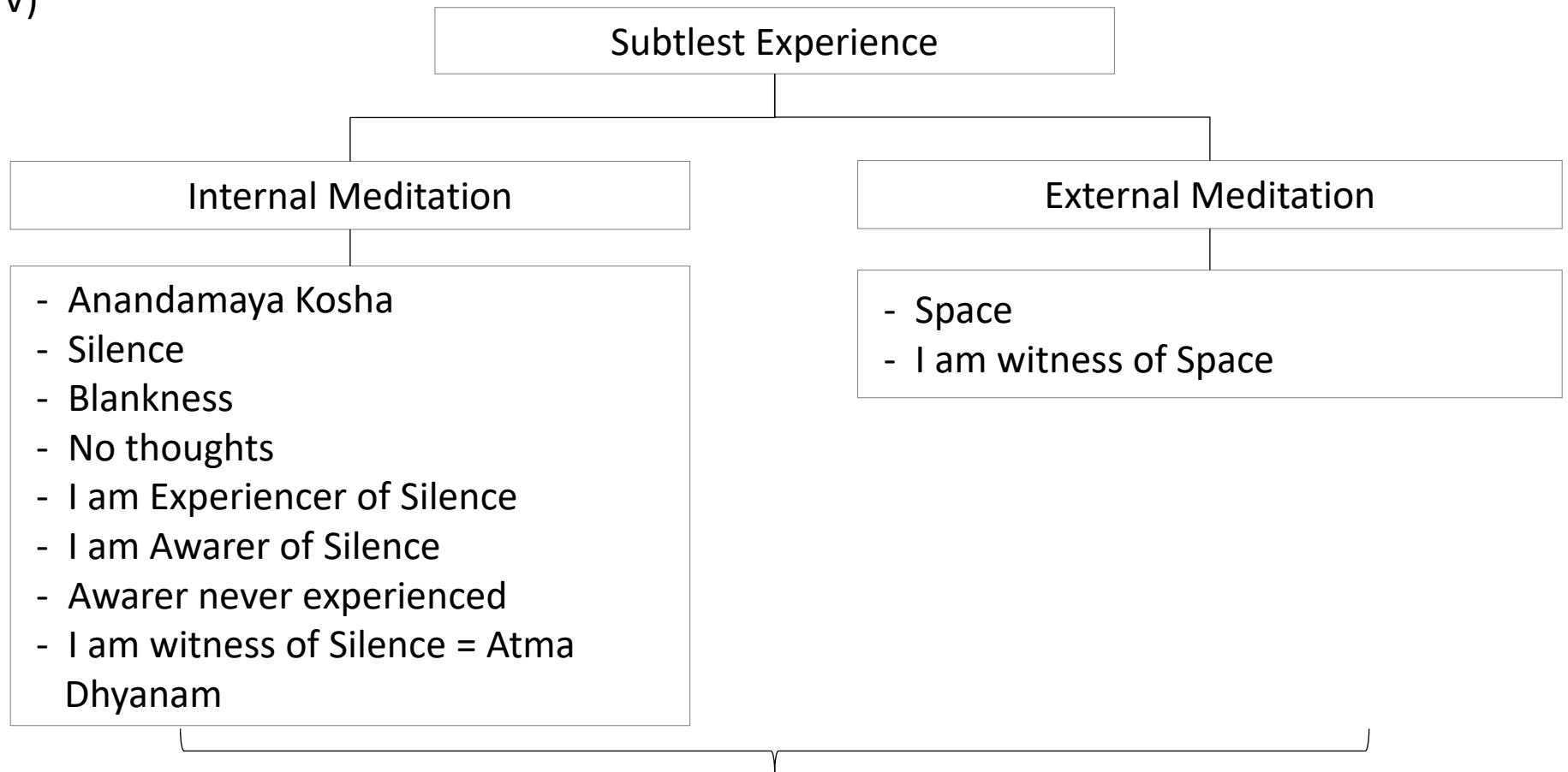
- Similar to Acclamatisation to Climb mount Everest

III) Vishnu Padam = Nirguna Brahma Padam

= Inner Self

= Pratyag Atma

IV)



This is called Pratyag Atma Adigamya

V) 5 Stages - Gross to Subtle



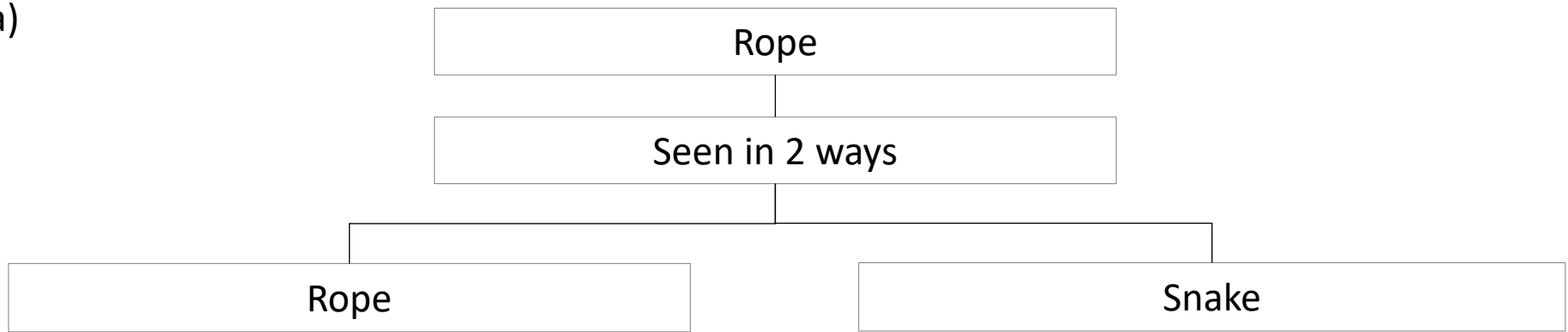
1529) Aparokshanubhuti :

सदैवात्मा विशुद्धोऽपि ह्यशुद्धो भाति वै सदा ।
यथैव द्विविधा रज्जुर्ज्ञानिनोऽज्ञानिनोऽनिशम् ॥६८॥

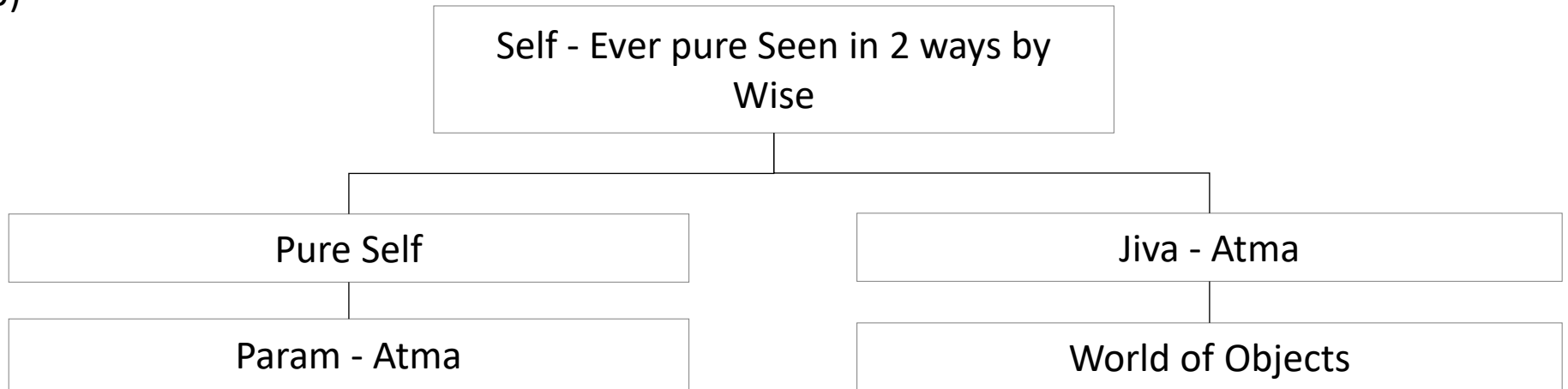
*sadaivātmā viśuddho'pi hyaśuddho bhāti vai sadā,
yathaiva dvividhā rajjurjñānino'jñānino'niśam. (68)*

Just as a rope is seen in two different ways, as a rope or as a snake, so also the Self, which is ever pure is seen in two different ways, by the wise as pure and by the ignorant as impure (world of objects). [Verse 68]

a)



b)



1530) 5 Step Process :

a) World is Anatma, Observed, I am Observer Atma

b)

Anatma	Seer
<ul style="list-style-type: none"> - Karyam - Seen 	<ul style="list-style-type: none"> - Karanam - Seer

c)

Karyam	I am
Nama Rupam	Satyam

d)

Nama - Rupa	I am
Mithya	Satyam

e) Mithya as Good as Non-existent

- Pravilapanam.

1531) Aparokshanubhuti :

यथैव मृन्मयः कुम्भस्तद्वद्देहोऽपि चिन्मयः ।
आत्मानात्मविभागोऽयं मुधैव क्रियतेऽबुधैः ॥६९॥

*yathaiva mṛnmayah kumbhastadvaddeho'pi cinmayah,
ātmānātma vibhāgo'yaṁ mudhaiva kriyate'budhaiḥ. (69)*

Just as a mud pot is all mud similarly this body is all Consciousness. The distinction therefore, of the Self and the not-Self is made in vain by the ignorant people. [Verse 69]

Pot	Body / World (Non-self)
All Mud	All Consciousness (Self)

1532) Kaushitaki Upanishad :

जीवति वागपेतो मूकान्हि पश्यामो जीवति चक्षुरपेतोऽन्धान्हि पश्यामो
जीवति श्रोत्रापेतो बधिरान्हि पश्यामो जीवति मनोपेतो बालान्हि पश्यामो
जीवति बाहुच्छिन्नो जीवत्युरुच्छिन्न इति। एवं हि पश्याम इति।
अथ खलु प्राण एवं प्रज्ञात्मेदं शरीरं परिगृह्योत्थापयति ।
तस्मादेतदेवोऽथमुपासीत। यो वै प्राणः सा प्रज्ञा या वा प्रज्ञा से प्राणः।
सह होतावस्मिञ्शरीरे वसतः सहोत्क्रामतस्तस्यैषैव दृष्टिः।
एतद्विज्ञानम्। यत्रैतत्पुरुषः सुप्तः स्वप्नं मे कंचन पश्यत्यथास्मिन्प्राण
एवैकधा भवति। तदैवं वाक्सर्वैर्नामभिः सहाप्येति चक्षुः सर्वे रूपैः सहाप्येति
श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यानैः सहाप्येति । स यदा प्रतिबुध्यते ।
यथाग्नेर्ज्वलतः सर्वा दिशो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः
प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः। तस्यैषैव सिद्धिः
एतद्विज्ञानम्। यत्रैतत्पुरुष आर्तो मरिष्यन्नाबल्यं न्येत्य संमोहं न्येति तदाहुः ।
उदक्कमीच्छित्तम्। न शृणोति न पश्यति न वाचा वदति न घ्रायत्यथास्मिन्प्राण
एवैकधा भवति तदैवं वाक्सर्वैर्नामभिः सहाप्येति चक्षुः सर्वे रूपैः
सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यानैः सहाप्येति यदा प्रतिबुध्यते
यथाग्नेर्ज्वलतो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः
प्राणा याथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः ।।

jīvati vāgapeto mūkānhi paśyāmo jīvati cakṣurapeto'ndhānhi paśyāmo
jīvati śrotrāpeto badhirānhi paśyāmo jīvati manopeto bālānhi paśyāmo
jīvati bāhucchinno jīvatyūrucchinna iti । evaṃ hi paśyāma iti ।
atha khalu prāṇa evaṃ prajñātmedaṃ śarīraṃ parigṛhyotthāpayati ।
tasmādetadevo'thamupāsita । yo vai prāṇaḥ sā prajñā yā vā prajñā se prāṇaḥ ।
saha hyetāvasmaiṅśarīre vasataḥ sahotkrāmatastasyaiśaiva dṛṣṭiḥ ।
etadvijñānam । yatraitatpuruṣaḥ suptaḥ svapnaṃ meṃ kaṃcana
paśyatyathāsmiṇprāṇa evaikadhā bhavati । tadainaṃ vāksavairnāmaabhiḥ
sahāpyeti cakṣuḥ sarve rūpaiḥ sahāpyeti śrotraṃ sarvaiḥ śabdaiḥ
sahāpyeti manaḥ sarvairdhyānaiḥ sahāpyeti । sa yadā pratibudhyate ।
yathāgnerjvalataḥ sarvā diśo visphulingā vipratīṣṭherannevamevaitasmādātmanaḥ
prāṇā yathāyatanam vipratīṣṭhante prāṇebhyo devā devebhyo lokāḥ ।
tasyaiśaiva siddhiḥ etadvijñānam । yatraitatpuruṣa ārto mariṣyannābalyam
nyetya saṃmohaṃ nyeti tadāhuḥ । udakaṃmicittam ।
na śṛṇoti na paśyati na vācā vadati na ghyāyalyathāsmiṇprāṇa evaikadhā
bhavati tadainaṃ vāksarvairnāmaabhiḥ sahāpyeti cakṣuḥ sarve rūpaiḥ
sahāpyeti śrotraṃ sarvaiḥ śabdaiḥ sahāpyeti manaḥ sarvaidhyānaiḥ
sahāpyeti yadā pratibudhyate yathāgnerjvalato visphulingā
vipratīṣṭherannevamevaitasmādātmanaḥ prāṇā yathāyatanam
vipratīṣṭhante prāṇebhyo devā devebhyo lokāḥ ।।

One lives bereft of Speech, for we see the dumb; one lives bereft of sight, for we see the blind; one lives bereft of hearing, for we see the deaf; one lives bereft of mind, for we see infants; one lives bereft of Arms and bereft of legs, for we see it thus. Hence verily Prana is identical with knowledge (Prajna). Having assumed this body it raises it up, therefore let men worship this as Uktha; it is thus that we find everything in Prana. What Prana is, that is knowledge; What knowledge is, that is Prana. This is the only true Vision of Prana, this its true knowledge. When a man is so asleep that he sees no dream so ever, then he becomes absorbed in this Prana. Then the Speech enters into it with all Names, the eye enters into it with all forms, the hearing enters into it with all sounds, the Mind enters into it with all thoughts. When the man awakes, as from Blazing fire Sparks go forth in all directions, so from this soul all the Pranas go forth to their Several Stations; from the pranas go forth the Devas, from the Devas the worlds. This Prana is alone identical with knowledge, having Assumed this body it raises it up, therefore let him worship this as the true Uktha. Thus do we find all in Prana. What Prana is, that is knowledge, (Prajna) what knowledge is, that is Prana. This is the final proof thereof, this its true understanding. When yonder man, Sick, about to die and very feeble, falls into fainting, his friends (Standing Around) Say, 'His mind has departed, he hears not, he sees not, he speaks not with his Speech, he thinks not;' then he becomes absorbed in this Prana, then the Speech enters it with all Names, the eye enters it with all forms, the hearing enters it with all sounds, the Mind enters it with all thoughts. When he departs from this body, he departs with all these. [Chapter 3 - Verse 3]

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

prajñayā vācam samāruhya vācā sarvāṇi nāmānyāpnoti ।
 prajñayā prāṇam samāruhya prāṇena sarvāṅgandhānāpnoti
 prajñayā cakṣuḥ samāruhya cakṣuṣā sarvāṇi rūpāṇyāpnoti
 prajñayā śrotram samāruhya śrotreṇa sarvāśabdānāpnoti
 prajñayā jihvāṃ samāruhya jihvayā sarvānannarasānāpnoti
 prajñayā hastau samāruhya hastābhyāṃ sarvāṇi karmānyāpnoti
 prajñayā śarīram samāruhya śarīreṇa sukhaduḥkhe āpnoti
 prajñayopastham samāruhyopasthenānandam ratim
 prajātimāpnoti prajñayā pādau samāruhya pādābhyāṃ sarvā
 ityā āpnoti prajñayaiva dhiyam samāruhya prajñayaiva dhiyo
 vijñātavyam kāmānāpnoti ॥

Having mounted by Prajna on Speech, he finds by Speech all Names; having mounted by Prajna on the Vital Air, he finds by the Vital air all Odurs; having mounted by Prajna on the eye, he finds by the eye all forms; having mounted by Prajna on the ear, he finds by the ear all sounds; having mounted by Prajna on the tongue, he finds by the tongue all Flavours of food; having mounted by Prajna on the hands, he finds by the hands, all actions; having mounted by Prajna on the Body, he finds by the Body Pleasure and pain; having mounted by Prajna on the organ of generation, he finds by the Organ of Generation enjoyment, dalliance and offspring; having mounted by Prajna on the Feet, he finds by the feet all walking's; having mounted by Prajna on the mind, he finds by the mind all thoughts. [Chapter 3 - Verse 6]

- Prana = Manaha = Buddhi = Sense Organs = World
- Prana's Substratum is Chaitanyam.

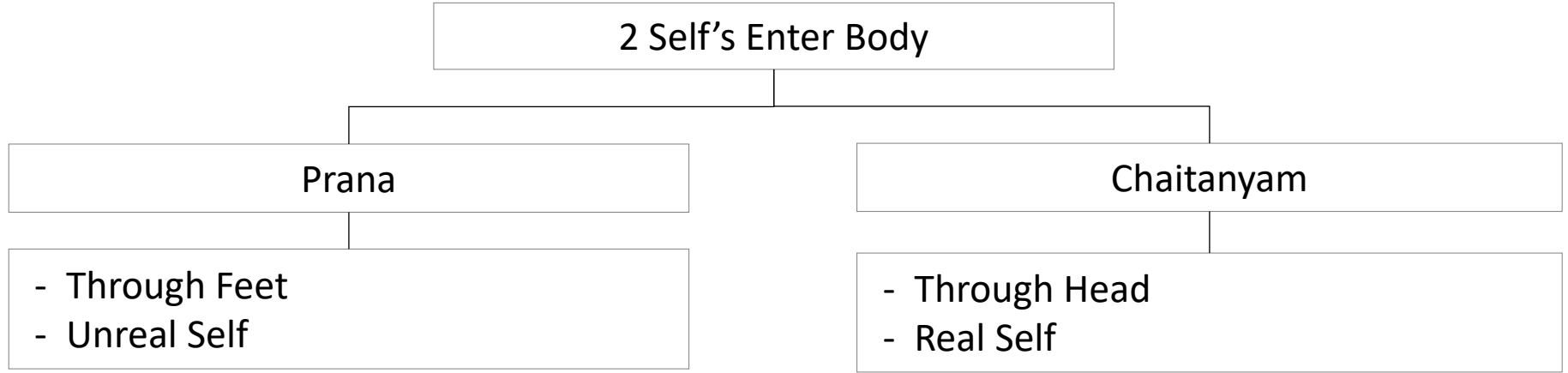
1533) Brihadaranyaka Upanishad :

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

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

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

- Mind alone through Sense Organs is Perceiving.
- One Sukshma Shariram is represented by Prana.



1534) Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

I)

Religious Language	Spiritual Language
Bhagawan	Brahman

II)

Brahman is Covered by the World	World
- World alone is (Samsara)	- Mithya - Nama Rupa

III) What is Moksha?

- Covering world with Brahman
- Brahman alone is

IV)

Gold	Brahman
- Supports Ornament - Inner Essence	- Supports the World - Inner Essence of Everything - By Mere Presence blesses - Maya gives Satta and Sphurti to the world - Maya does everything

V) Gita - Chapter 18 :

ईश्वरः सर्वभूतानां
हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ॥ १८-६१ ॥

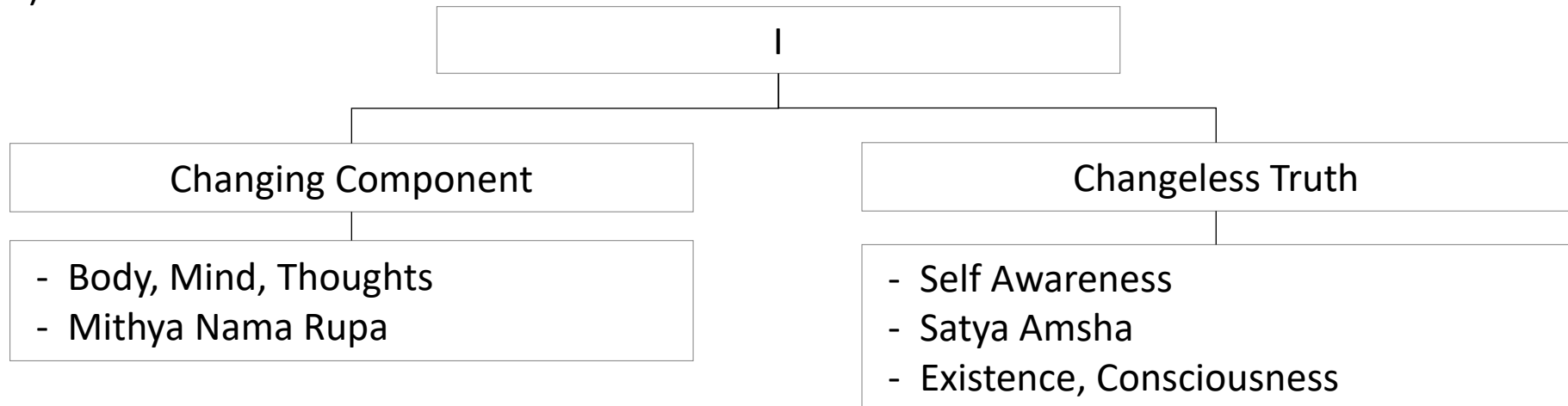
īśvaraḥ sarvabhūtānām
hr̥ddēśē'rjuna tiṣṭhati |
bhrāmayaṇ sarvabhūtāni
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

VI)

Ignorant	Wise
Makes Brahman Non-existent	Makes world Non-existent

VII)



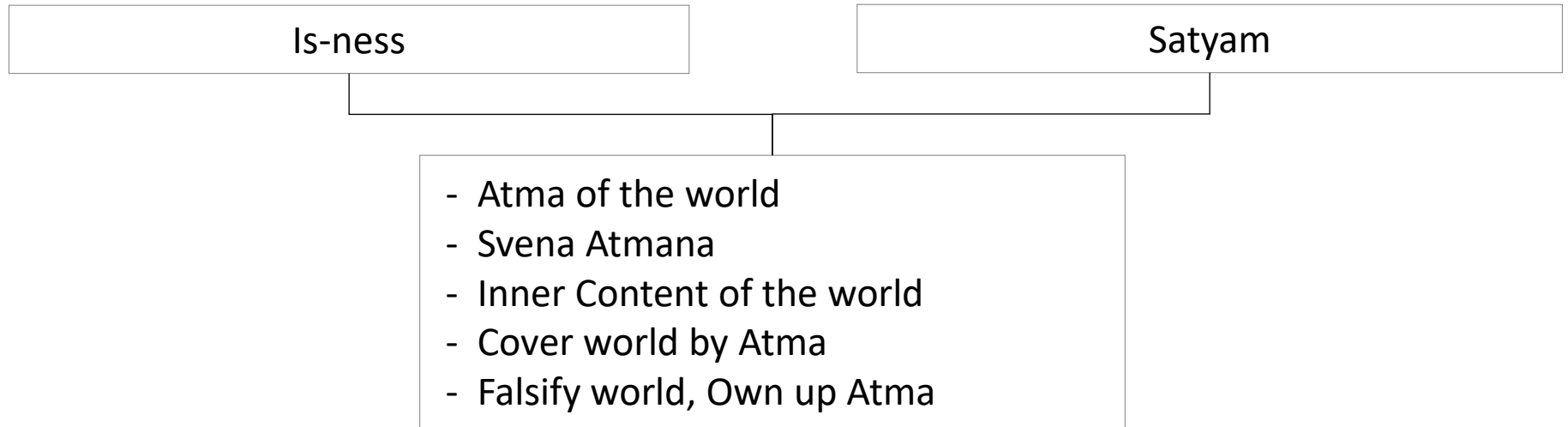
VIII) Covering the world and Renouncing the world = Mithyatva

- Nishchaya, Falsification through understanding
- No Difference between Atma and Ishvara
- Hence we cover world by our own Atma.

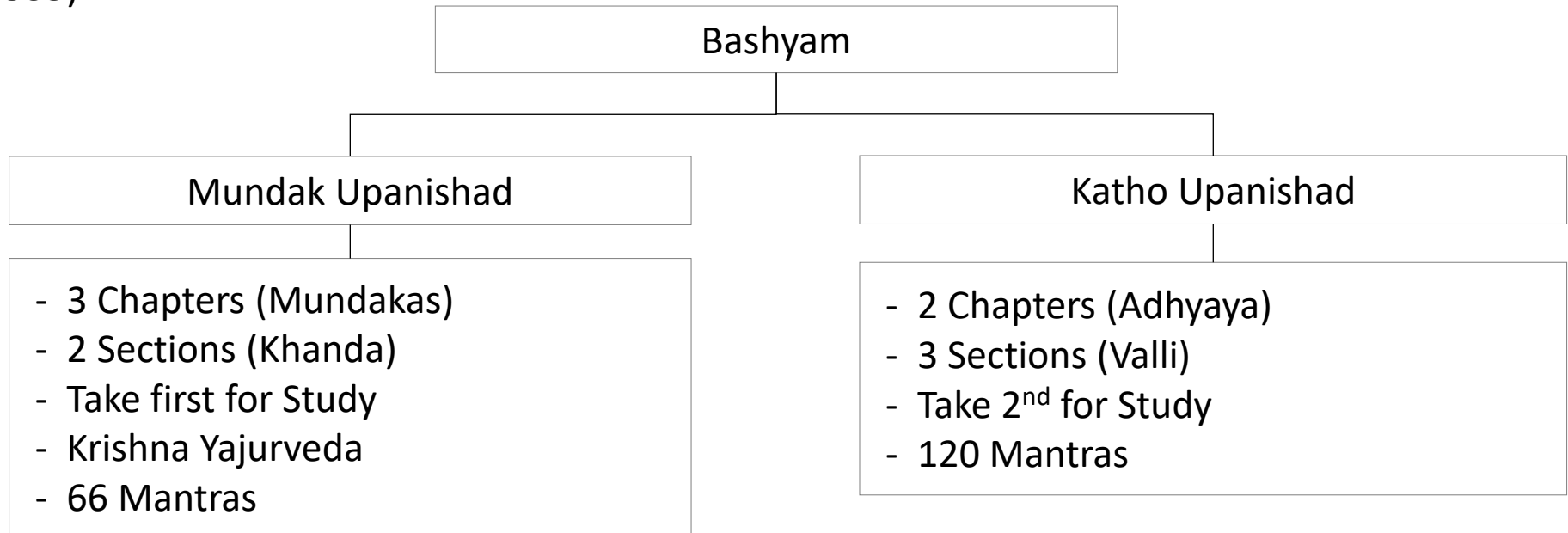
IX) Teaching of Vedanta :

- Verse 1, 4 to 8 in Isavasya - 6 Mantras
- 12 Mantras on Karma Yoga and Upasana Yoga.

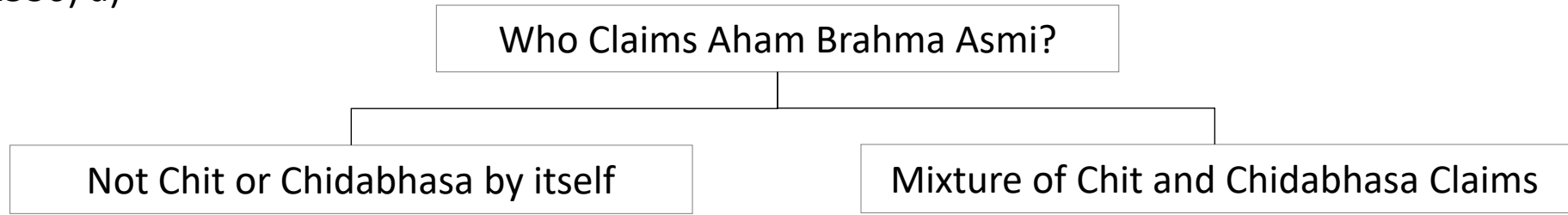
X)



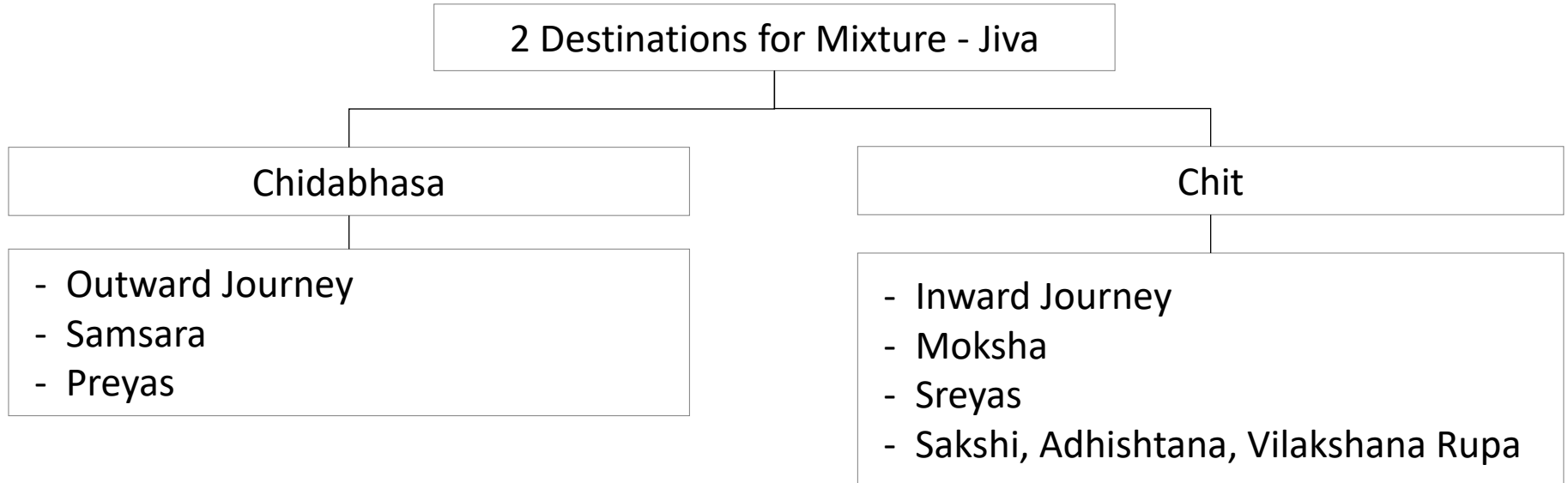
1535)



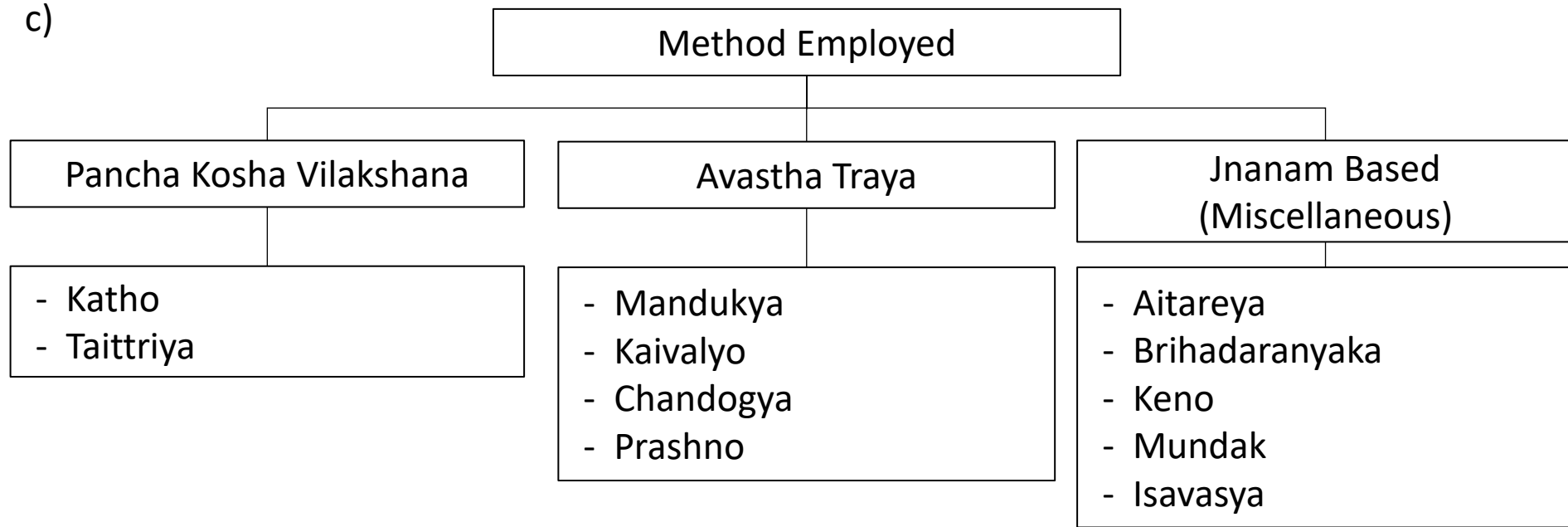
1536) a)



b)



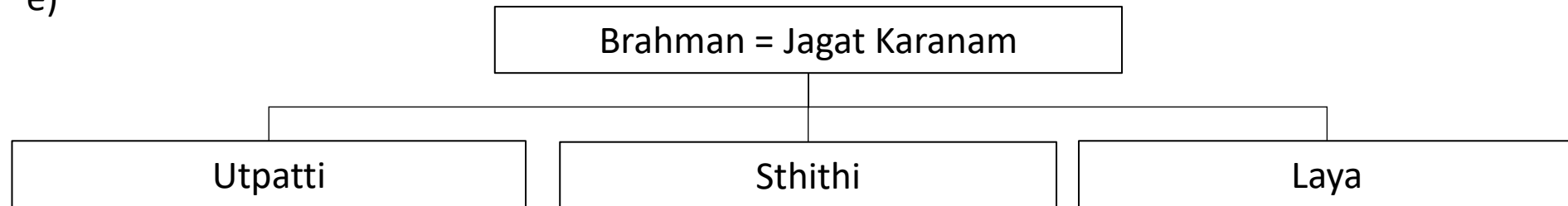
c)



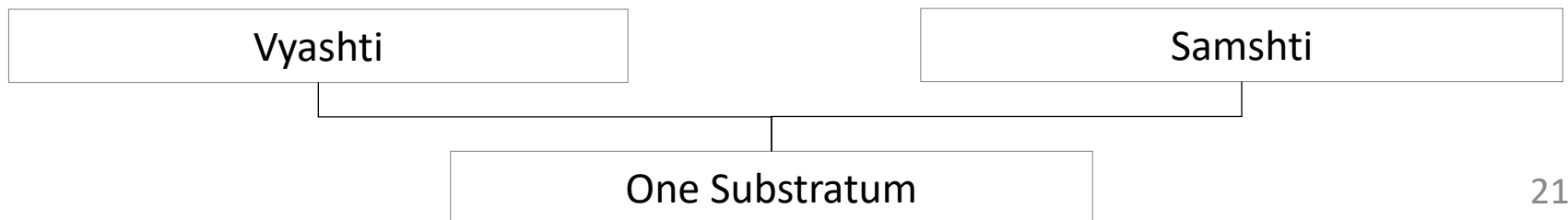
d) Shift Attention from Annamayakosha :

- Sakshi, Adhishtana, Vilakshana Rupa Atma

e)



f)



g)

Before Study	After Study
<ul style="list-style-type: none"> - Took Chidabhasa component as real - Had no knowledge of Chit - Ahamkara, Real 	<ul style="list-style-type: none"> - Take Chit Component as real, Satyam - Chidabhasa as Nama Rupa, Mithya Component

h) Having claimed Aham Brahma Asmi, Sakshi Jiva continues to experience Chidabhasa, Ahamkara has learnt to drop it as Mithya and claim Nitya Mukta status of I.

1537) Brihadaranyaka Upanishad :

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

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

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

- All attributes of Jiva, Jagat, Ishvara are negated as Vyavaharika Satyam
- What remains is attributeless consciousness, Paramartika Satyam.

1538) Aitareya Upanishad :

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

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

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

No. 3 Atmas

Saguna Jivatma

Saguna Paramatma

Only Nirguna Brahmatma
exists

c) One Nirguna, Nirvisesha, Niranjana, Nirmala, Nishkriyam, Shantam, Ekam, Advayam, exists.

e) World only appears and disappears in this Brahma Atma called as Prajnam - Brahma.

e) Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

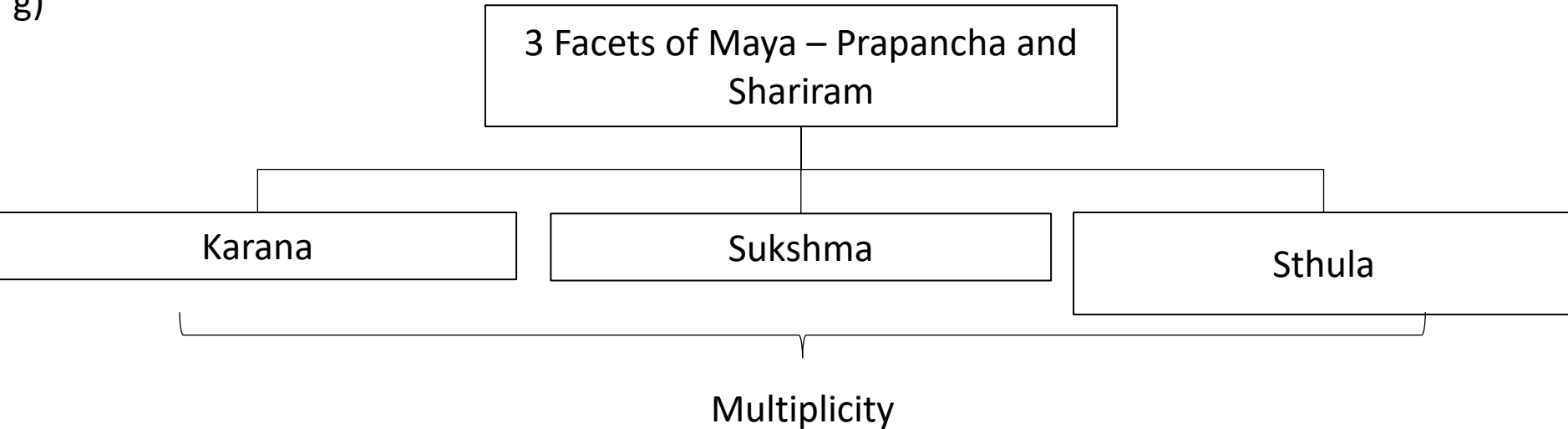
ānandaṁ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

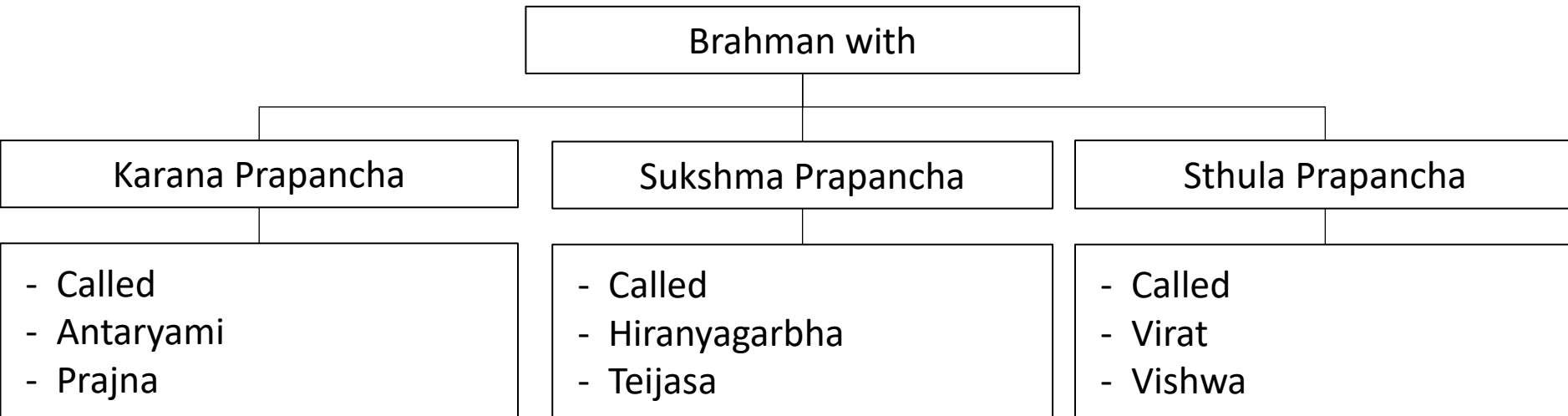
- This is Original Brahman from Paramartika Level.

f) When you include Vyavaharika Maya, Paramartika Brahma Atma Divides into 3

g)

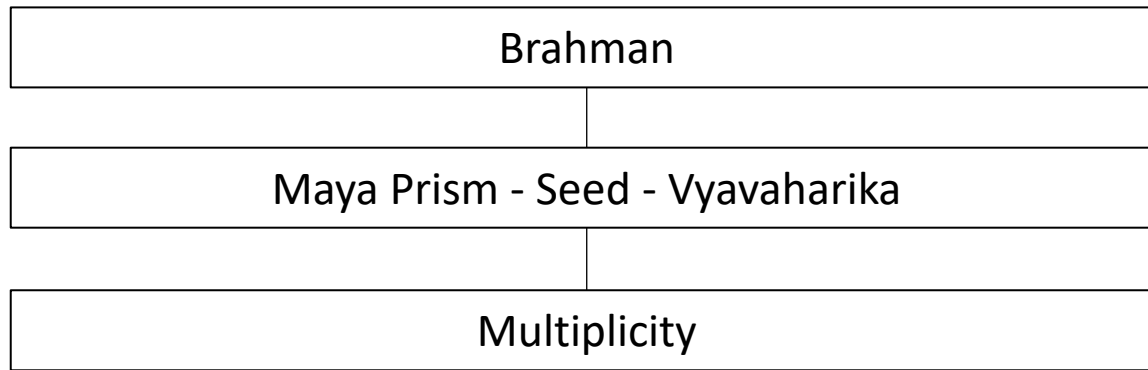


h)



i) With Maya Prism, one Sunlight appears Vibgyor, world.

j)



l) Through law of Karma Multiplicity is controlled by Antaryami Ishvara - Karana Prapancha.

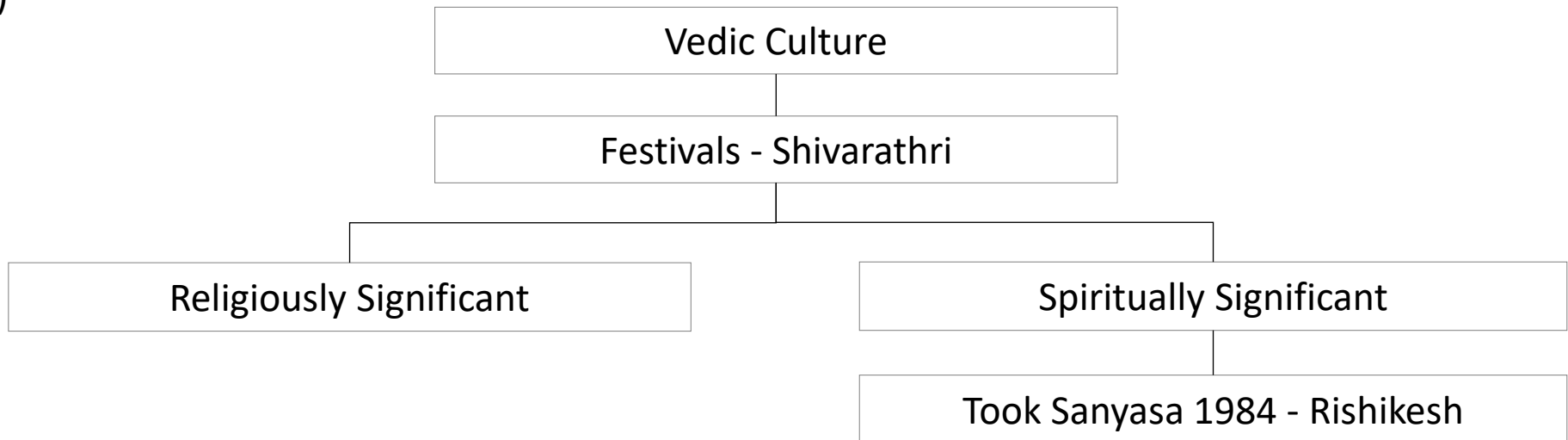
m) From Karana Prapancha comes Samashti Buddhi, Hiranyagarbha

- It is Vyakruta Sthula Papancha Beejam.

1539) Shivarathri Talk :

- Religion and Spirituality.

l)



II)

Religious Pursuit	Materialistic Life	Spiritual Pursuit
-------------------	--------------------	-------------------

III) Both Religious life, Spiritual life based on Veda, Primary Scriptures.

- Expanded in Puranas.

IV)

Veda Purva (Earlier)	Veda Antha
<ul style="list-style-type: none">- Basis for religious life- Karma Khandam- Jaimini Sutras, Athatho Dharma Jingyasa- Hindu Religious is based on Dharma	<ul style="list-style-type: none">- Jnana Khanda- Jaiminis Guru - Athatho Brahma Jingyasa

V) Without faith in Scriptures, can't follow Religious, Spiritual life, you will end up as a Materialist.

VI) Faith not Superstition Degrading

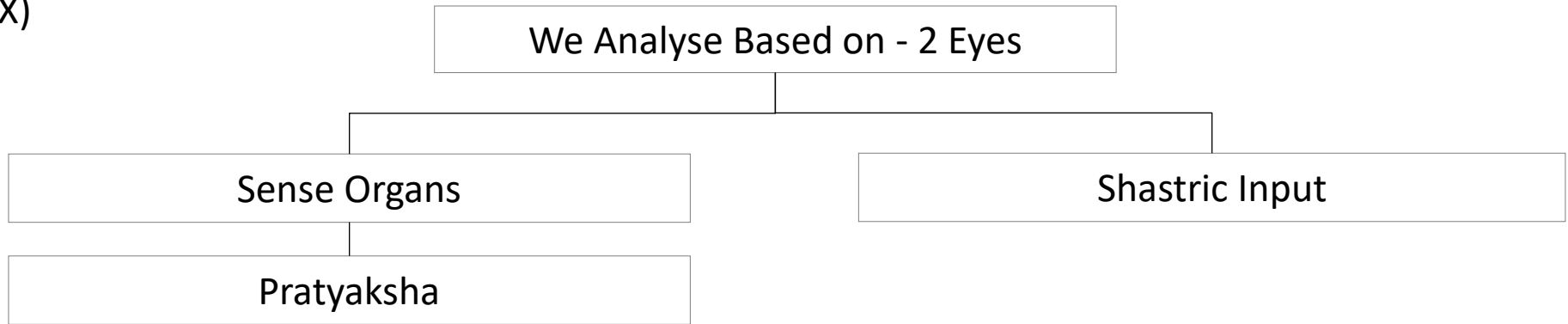
- Science not authority to Validate religion, Spirituality.

VII) We Say :

- Blind faith is Degrading
- Modern Science based on faith
- Science developed through inputs of Experimentation.
- Have faith in Sense Organs, Science based on Data from Sense organs.
- If faith is Superstition, Science is also Superstition.

VIII) If faith is wrong, Science is wrong

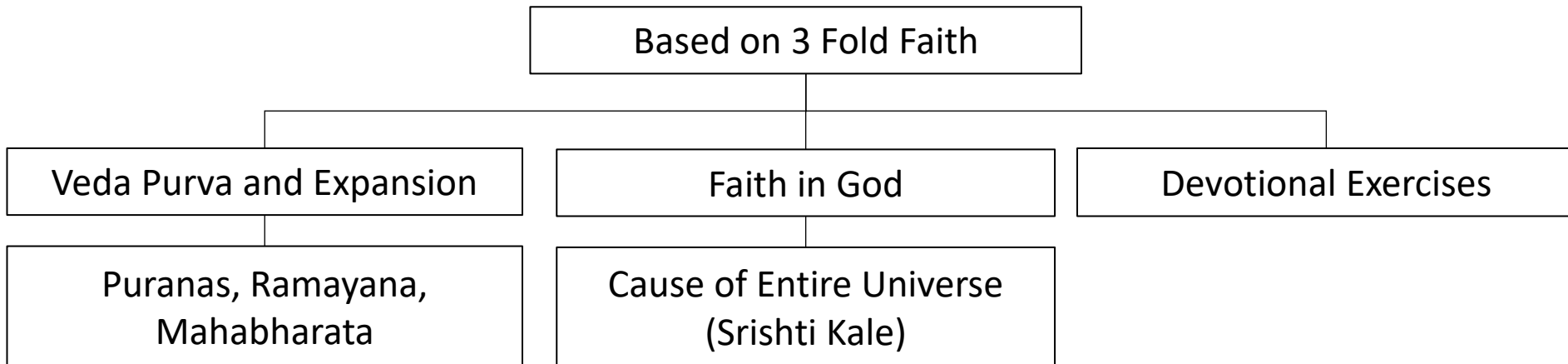
IX)



- We don't negate Science or Veda, have faith in both.

X) Based on inputs, we base our Religious and Spiritual life

XI) Salient features of Religious life



XII) Before Origination, there must have been Some cause

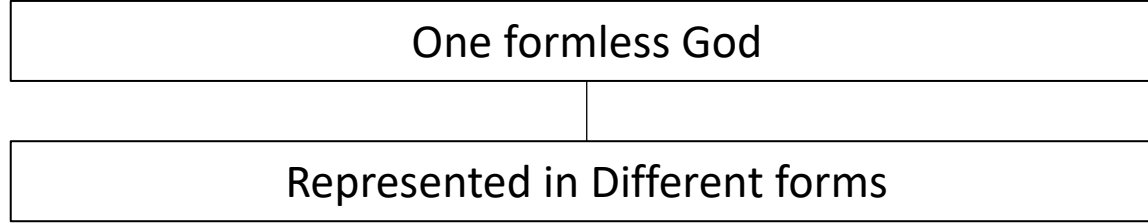
- From Nothing, only nothing can come
- Universe came from Brahman, Cosmology not found Answer.

XIII) Cause = Jagat Karanam

= Bhagawan, Ishvara

XIV) Devotional Exercises for outer, inner growth of a Human being, if one has faith

XV)



XVI) Before origination of Universe, no time, Space, form or Ishvara

- Formless Ishvara represented by Different forms

XVII) Dakshinamoorthi Stotram : Biggest form = Universe

भूरम्भांस्यनलोऽनिलोऽम्बरमहर् नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकं ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

bhūrambhāṃsyanalo'nilo'mbaramahar nātho himāṃśuḥ pumān
ityābhāti carācarātmakamidaṃ yasyaiva mūrtyaṣṭakam |
nānyatkiñcana vidyate vimṛśatāṃ yasmātparasmādvibho
tasmai gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 9 ||

He, whose eight-fold forms are the “Earth, Water, Fire, Air, Ether, Sun, Moon and Jiva”, and who manifests Himself as this universe of the movable and immovable objects – and besides which, the Supreme all-pervading lord, there exists nothing to those who reflect well upon... to Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 9]

- Cosmos = Shiva Linga = Represents formless Ishvara.

XVIII) Any of 5 Elements can represent Bhagawan

- 5 Elements, Surya, Chandra, any Jiva (Puman) = Bhagawan.
- Namaskara not for person but God in Person - Represents Ishvara, therefore Namaste

XIV) Shiva Linga - Dakshinamoorthi picture - Represents Bhagavan - idol

Devotional Exercises involve 3 Instruments
for Worship (Aradhanam)

Kaya

Vak

Manaha

Physical

Verbal

Mental

Also Fine, Parayanam

XX) Meditation Upon Dakshinamoorthi = Devotional Exercise, Countless exercises are there

XXI)

Devotional Exercises require faith in 3
things

Scriptures

Bhagawan

Devotional Exercises₂₂₀₄

XXII) Devotees use Puja to Solve family, Health, Financial problems

- Arthanam Aarthi Hantaram
- Let Papa Vimochanam come
- Success in Board Exams
- Accumulate Punyam for future well being
- Maha Kumbha - Dip - Once in 144 Years, get Punyam
- Success, To remove Papam not Primary Purpose of religious life.

XXIII) Uddhava Gita :

- Primary purpose of all religious life is for internal transformation
- External world can't change, relations, govt, can't change my happiness.

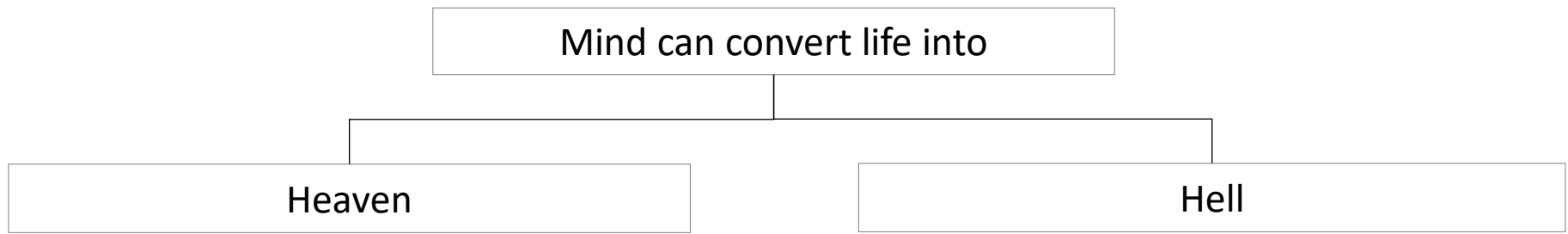
XXIV) Instead of Charging family members change your mind.

XXV) Amritbindu Upanishad :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

*mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ,
bandhāya viṣayāsaktaṃ muktaṃ nirviṣayaṃ smṛtam. (2)*

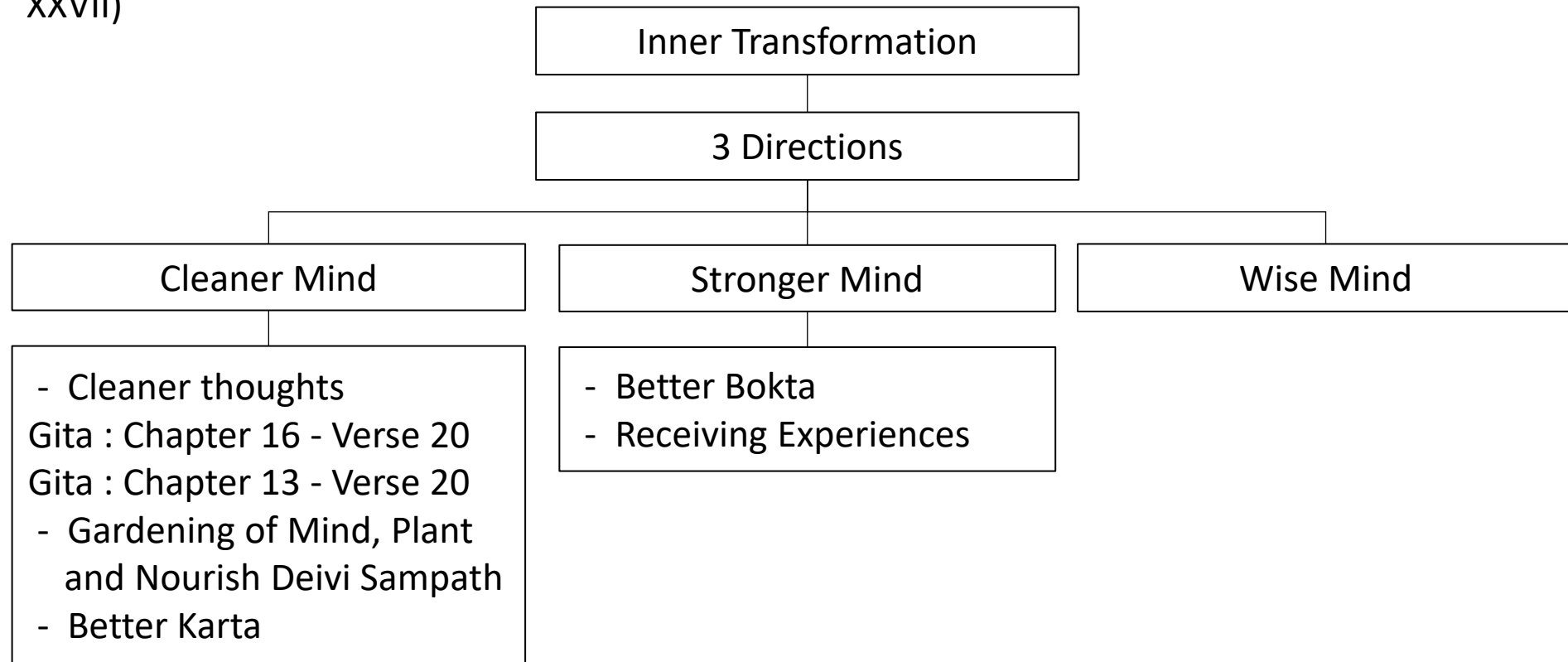
Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]



- Both in our hands.

XXVI) Use religious life for inner transformations and to refine the mind

XXVII)



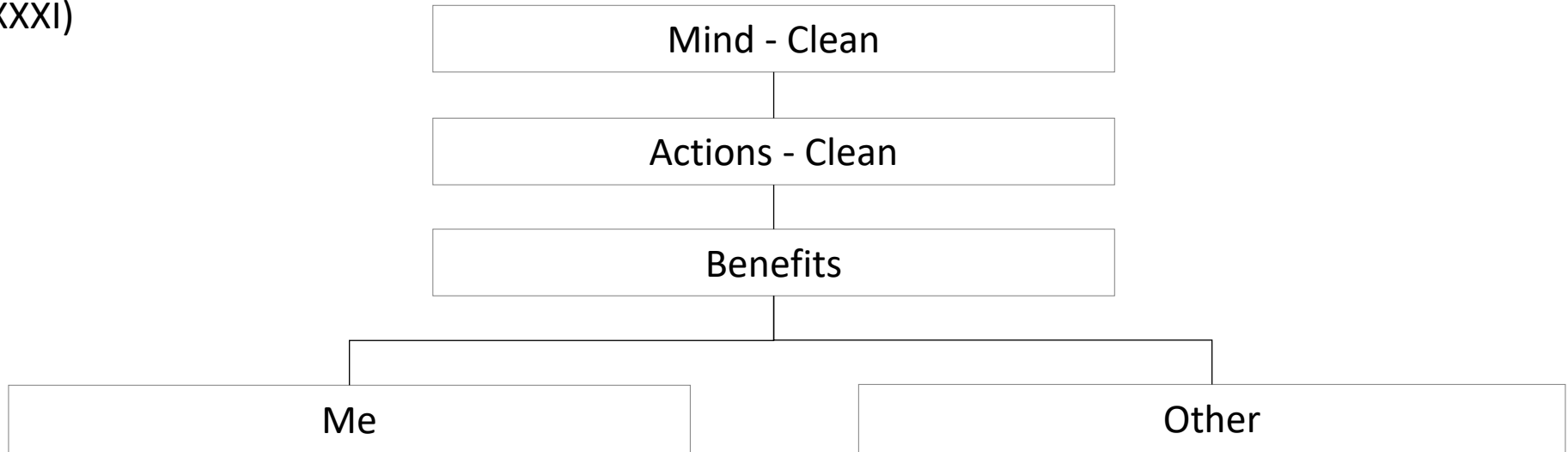
XXIX) Toxic thought Patterns makes our life and others life into Hell

- Regularly weed out Asuri Sampath.

XXX) Religious person is a Mental Gardner

- **Puja, Parayanam, Pray to make Mind Cleaner, weed out Asuri Sampath, Nourish Deivi Sampath.**

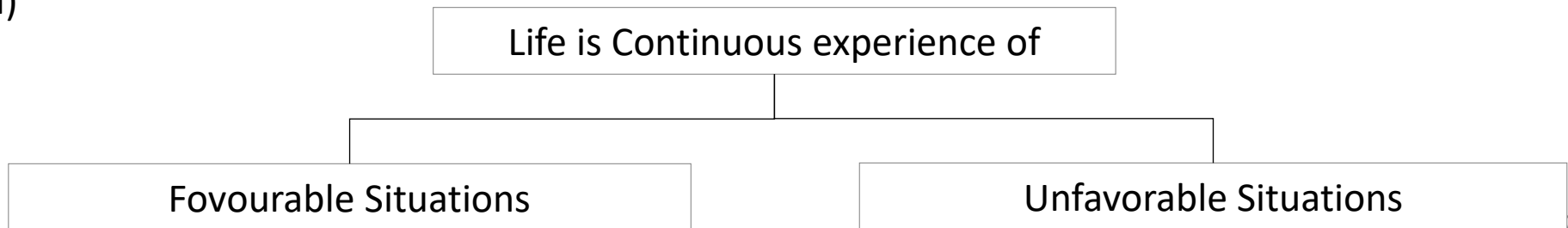
XXXI)



- I become better Karta, Performer of Action.

XXXII) Stronger Mind :

a)



- All because of Purva Janma Karma
- Unexpectedly, unpredictable Challenges our life.

b) Ahamkara, Mamakara Centred problems come

c) Physical, family, financial problem, relationship problem, family is rocked

d) To confront Problems, require a Stronger Mind which can withstand problem, Solve problem, requires inner Strength.

e) All devotional exercises, are used for inner Strength to have Capacity to withstand Onslaught

f) Gita - Chapter 2 :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2 - 14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

XXXIII) Arjuna, I am there to help you, don't try to change the world, strengthen your mind, build up endurance to withstand choiceless situations.

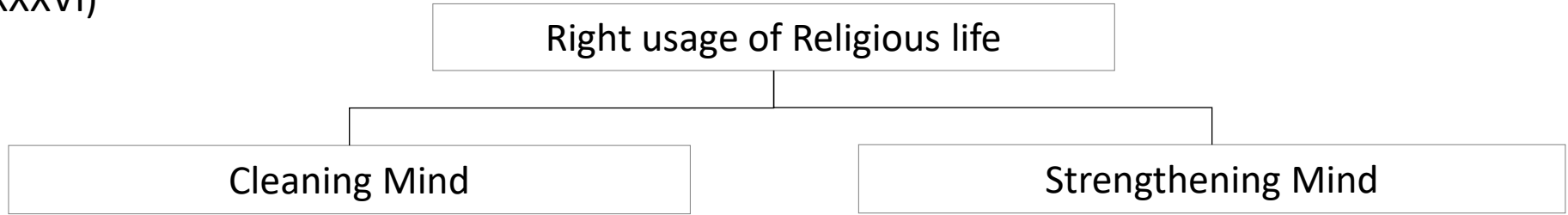
XXXIV) Yad Yad Bavyam, Bavatu Bhagawan, Purva Karmanu Rupam

- Whatever has to happen according to Law of Karma, let it happen
- Choiceless situations may come, I am ready.

XXXV) Religious life will build strength, courage, endurance

- Stronger mind is purpose of religious life
- I am ready for any type of future
- Bakta is a person of courage and strength
- Bakti and Bayam cannot Co-exist
- If we don't use Bakti properly, we will be disusing, Unusing.

XXXVI)



XXXVII) Uddhava Gita :

दानं स्वधर्मो नियमो यमश्च श्रुतं च कर्माणि च सद्गतानि ।
सर्वे मनोनिग्रहलक्षणान्ताः परो हि योगो मनसः समाधिः ॥ ४५ ॥

dānaṃ svadharmaṃ niyamo yamaśca śrutaṃ ca karmāṇi ca sadvratāni |
sarve manonigrahalakṣaṇāntāḥ paro hi yogo manasaḥ samādhiḥ || 45 ||

Giving in Charity, performing prescribed duties, the Observance of regulative Principles, hearing from the Scriptures, pious works, and purifying Vows all have as their final aim the Subduing of the Mind. Indeed, Concentration of the Mind on the Supreme is the goal of Yoga

XXXVIII) All religious practices are only to improve your mind

- This is primary purpose of Shastra.

XXXIX) If religion does not help you gain 2 Benefits, religious life is a waste

- If it does not give me a cleaner, stronger Mind, religious life is a waste.

XXXX) If I have gathered a Stronger and Cleaner mind, thereafter religious life is not relevant.

XXXXI) Religious life useless if it doesn't give Mental purity and strength.

XXXXII) Uddhava Gita :

समाहितं यस्य मनः प्रशान्तं दानादि भिक्षं वदत्स्य।
कृत्यं असम्यतं यस्य मनोतो विनश्यतु दानादि शिष्येद् परं किमपि ॥

Samahitaṃ yasya manaḥ praśāntaṃ dānādi bhikṣaṃ vadatsya |
Kṛtyaṃ asamyataṃ yasya manoto vinaśyatu dānādi śiṣyed paraṃ kimepi ||

If one's Mind is perfectly controlled, what is the need for Performing ritualistic Activities, and Pious works, Such as giving in Charity? And if one's mind remains uncontrolled, being merged in ignorance, of what use are these activities for him? [Verse 46]

- If you are not transforming the Mind, What is the use of Shivarathri, Jayanthi.

XXXXIII) Religion is internal transformation according to Krishna

XXXXIV) In some people some Spiritual transformation takes place

- a) Part of Devotion exercise is Scriptural Study, Parayan, Recitation.
- b) Study meaning - expanded versions in Puranas.
- c) World Created, experiencing is continuously changing.

World within Time - Space

Micro

Macro Star, Galaxy

- XXXXV) a) There is something called Brahman, beyond world of Time and change
b) There is an absolute reality, not bound by Time and Space
c) Not accessible to sense organs, Micro or Telescope, or logical reasoning

d) There is something not subject to Time and Change

e) Nārāyaṇīyam :

सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण निर्भास्यमानम् ।
अस्पष्टं दृष्टमात्रे पुनरु रूप पुरुषार्थात्मकं ब्रह्मतत्त्वम्
तत्तावद्भाति साक्षाद् गुरुपवनपुरे हन्त भाग्यं जनानाम् ॥ 1.1 ॥

sāndrānandāvabodhātmakamanupamitaṃ kāladeśāvadhībhyāṃ
nirmuktaṃ nityamuktaṃ nigamaśatasahasreṇa nirbhāsyamānam ;
aspaṣṭaṃ dṛṣṭamātre punarurupuruṣārthātmakaṃ brahma tattvam
tattāvadbhāti sāksādgurupavanapure hanta bhāgyaṃ janānām ॥ 1.1 ॥

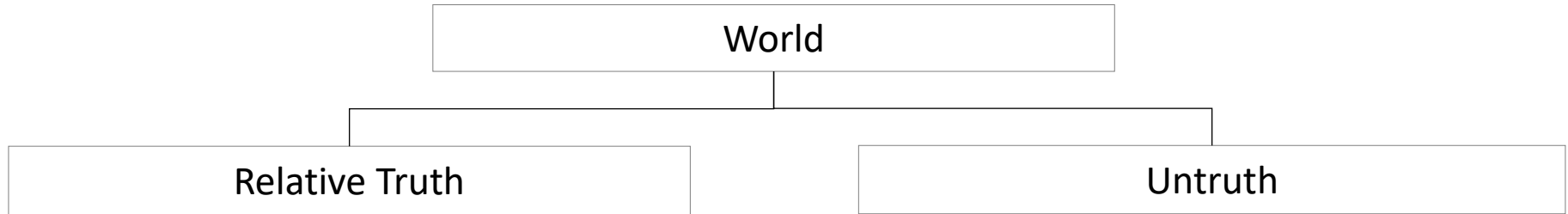
The verse describes Lord Nārāyaṇa as being of supreme bliss and consciousness (Ananda and Avabodha - Atmaka), beyond measure (“Anupamitaṃ”), free from temporal and spatial constraints (“Kala Deśāvadhībhyāṃ”), always liberated (“Nitya Mukta”) etc. It connotes that the divine essence (Brahma Tattvam) shines forth evidently in Guruvāyūr (Gurupavanapure), bringing great fortune to those who perceive it. [Chapter 1 - Verse 1]

f) That one is Absolute reality, the truth behind the Universe.

g) It is the support of the changing universe

- Changing universe cannot exist without the support.

h) Changing universe is not the truth.



i) It is possible for a Person to enquire and Understand.

- What is that Absolute reality which is the Truth of the world.
- Truth of every individual
- Truth of Bhagawan.

j) Entire Changing world is Triangular Consisting of Jiva, Jagat, Ishvara

k) This Triangular is Supported by Brahman, Turiyam, which Transcends the Triangular, Time,

Space = Absolute reality

= Brahman

XXXXVI) Vedanta :

a) If you are willing to enquire and are ready for a Spiritual Journey, I am willing to Conduct an intellectual Tour.

b) Take you to that truth, which is behind World, individual and Ishvara.

c) That must be the real Goal of a Human being.

XXXXVII) a) Brihadaranyaka Upanishad :

अथातः पवमानानामेवाभ्यारोहः; स वै खलु प्रस्तोता साम प्रस्तौति,
स यत्र प्रस्तुयात्, तदेतानि जपेत्—असतो मा सद्गमय,
तमसो मा ज्योतिर्गमय, मृत्योर्मा मृतं गमयेति;
स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्,
मृत्योर्मा मृतं गमय, अमृतम् मा कुर्वित्येवैतदाह;
तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्,
मृत्योर्मा मृतं गमय, अमृतं मा कुर्वित्येवैतदाह;
मृत्योर्मा मृतं गमयेति नात्र तिरोहितमिवास्ति ।
अथ यानीतराणि स्तोत्राणि तेष्व्वात्मनेऽन्नाद्यमागायेत्,
तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम्;
स एष एवंविदुद्रातात्मने वा यजमानाय वा
यं कामं कामयते तं आगायति; तद्धैतल्लोकजिदेव;
न हैवालोक्त्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānāmevābhyārohaḥ; sa vai khalu prastotā sāma prastauti,
sa yatra prastuyāt, tadetāni japet—asato mā sadgamaya,
tamaso mā jyotirgamaya, mṛtyormāmṛtaṁ gamayeti;
sa yadāhāsato mā sadgamayeti, mṛtyurvā asat, sadamṛtam,
mṛtyormāmṛtaṁ gamaya, amṛtam mā kurvityevaitadāha;
tamaso mā jyotirgamayeti, mṛtyurvai tamaḥ, jyotiramṛtam,
mṛtyormāmṛtaṁ gamaya, amṛtaṁ mā kurvityevaitadāha;
mṛtyormāmṛtaṁ gamayeti nātra tirohitamivāsti |
atha yānītarāṇi stotrāṇi teṣvātmane'nnādyamāgāyet,
tasmādu teṣu varaṁ vṛṇīta yaṁ kāmaṁ kāmayeta tam;
sa eṣa evaṁvidudgātātmane vā yajamānāya vā
yaṁ kāmaṁ kāmayate taṁāgāyati; taddhaitallokajideva;
na haivālokyatāyā āśāsti ya evametatsāma veda || 28 ||

Now therefore the edifying repetition (Abhyāroha) only of the hymns called Pavamānas. The priest called Prastotr indeed recites the Sāman. 'While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good,' 'evil' means death, and 'good' immortality, so it says, 'From death lead me to immortality, i.e. make me immortal.' When it says, 'From darkness lead me to light,' 'darkness' means death, and 'light,' immortality; so it says, 'From death lead me to immortality, or make me immortal.'

In the dictum, 'From death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon—anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiraṇyagarbha). He who knows the Sāman (vital force) as such has not to pray lest he be unfit for this world.[1 - 3 - 28]

b) Everything is Asatu, let me lead to Sat

c) Let me travel from ignorance (Tamas) to Jyoti (knowledge)

d) Lead me be led from mortality to immortality

e) Once we discover immortality, then mortality of the world will not disturb us.

f) Our death, death of others, loss of things in the world, nothing will disturb us, if you are able to know and abide in Turiyam Brahman.

XXXXVIII) Gita - Chapter 2 :

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]

a) Panditaha, who know the reality, are not afraid of their death, or anyone around

b) Knowledge gives infinite Strength and fearlessness

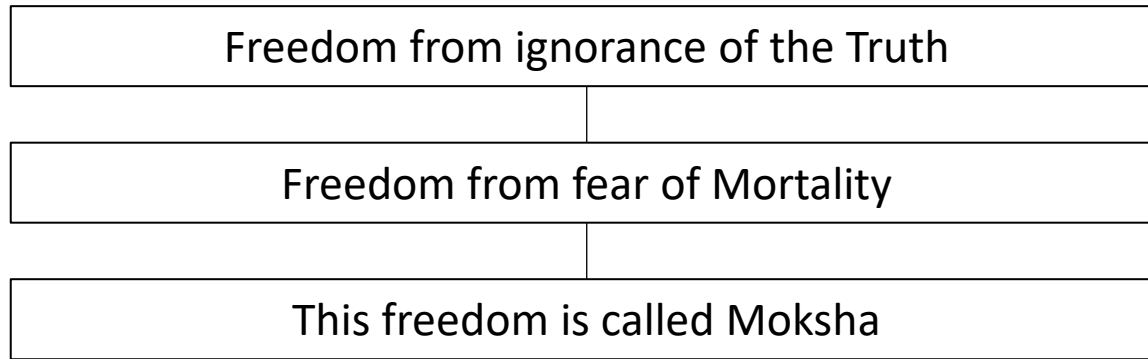
c) Taittiriya Upanishad :

यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nīlayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaraṃ kurute |
atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

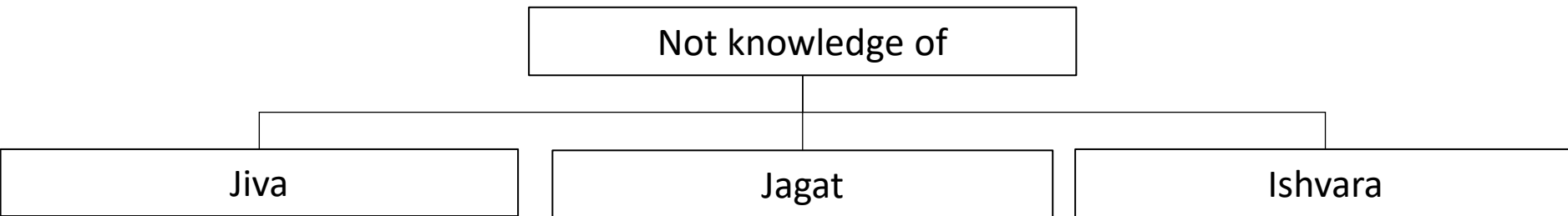
When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

XXXXIX)



XXXXX) a) Moksha = Highest goal possible for a Human being

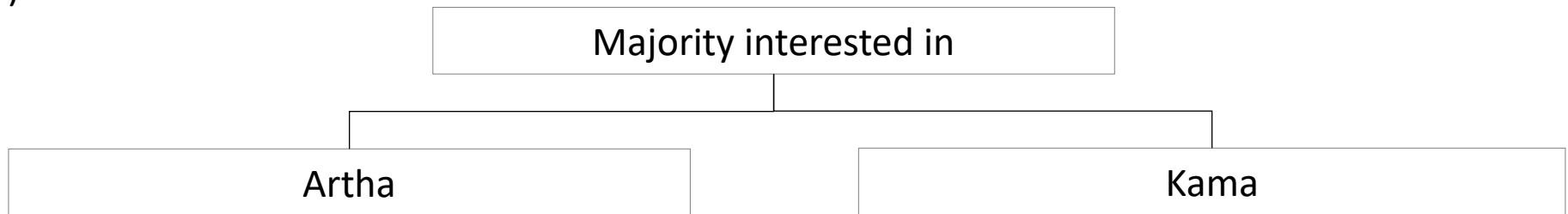
b) Moksha is possible only by Atma Jnanam.



c) It is knowledge of Brahman, which is truth of Jiva, Jagat, Ishvara

d) Some rare get interested in this Knowledge

e)



XXXXXI) a) Mumukshus can take to Spiritual life style

b) It begins when I am interested in Jnanam

c) Karma ends, devotional exercises end in mental purity and Strength.

d) Spiritual enquiry starts

e) It is intellectual pursuit of Jnanam, not an emotional pursuit.

- Not a physical pursuit, not a sensory pursuit.

f) It is an intellectual pursuit

g) Not an independent, intellectual Pursuit.

- It is with the help of 2nd Part of Veda, called Vedanta.

h) Phd Thesis on Brahman, takes Several years.

i) Phd Seeker needs a Guide

- Similarly, Brahman Seeker needs a Guide, Guru

j) If you are Seeker of Brahman, Reduce your Devotional Activity, Religious Activity, Take Sanyasa and renounce all religious Activities.

k) In Sanyasa Ashrama, life of Spiritual Enquiry begins.

XXXXXII) Uddhava Gita : Previously :

सुदुस्त्यजस्नेहवियोगकातरौ

न शक्नुवंस्तं परिहातुमातुरः ।

कृच्छ्रं ययौ मूर्धनि भर्तृपादुके

बिभ्रन्नमस्कृत्य ययौ पुनः पुनः ॥४६॥

su-dustyaja-sneha-viyoga-kataro na

saknuvams tam parihatam aturah ।

krcchram yayau murdhani bhartr-paduke

bibhran namaskrtya yayau punah punah ॥ 46 ॥

Stung with the thought of separation from one whom it was extremely difficult to part with, he could not leave him, and overwhelmed with grief, was in a miserable plight. At last, saluting him again and again, and placing the Master's slippers on his head, he departed. [Chapter 24 - Verse 46]

ततस्तमन्तर्हृदि संनिवेश्य
गतो महाभागवतो विशालाम् ।
यथोपदिष्टां जगदेकबन्धुना
ततः समास्थाय हरेरगाद्वतिम् ॥४७॥

tatas tam antar hrdis sannivesya
gato maha-bhagavato visalam ।
yathopadistam jagad-eka-bandhuna tapah
samasthaya harer agad gatim ॥ 47 ॥

Then placing him in the recesses of his heart, the great devotee went to Vishala, and following the instructions of the one Friend of the Universe, attained oneness with the lord Hari. [Chapter 24 - Verse 47]

b) Uddhava Gita :

निवृत्तं कर्म सेवेत प्रवृत्तं मत्परस्त्यजेत् ।
जिज्ञासायां संप्रवृत्तो नाद्रियेत्कर्मचोदनाम् ॥४॥

nivrttam karma seveta pravrttam mat paras tyajet ।
jijnasayam sampravrtto nadriyet karma codanam ॥ 4 ॥

Intent on me, one should give up actions that continue transmigration, and perform those actions that conduce to a cessation of it. Being thoroughly launched on the quest for truth, he should pay no attention to the injunctions of work. [Chapter 5 - Verse 4]

यमानभीक्ष्णं सेवेत नियमान्मत्परः क्वचित् ।
मदभिज्ञं गुरुं शान्तमुपासीत मदात्मकम् ॥५॥

yaman abhikshnam seveta niyaman mat parah kvacit ।
mad abhijnam gurum santam upasita mad atmakam ॥ 5 ॥

Intent on me, he should always attend to the Yamas, and occasionally to the Niyamas. He should serve the pacified teacher who has known me and has thus become one with me
[Chapter 5 - Verse 5]

c) If you have Mental Cleanliness, Strength, you are a Seeker of Brahma Jnanam

d) Athatho Brahma Jingyasa

e) Karma Chodanam Na Adriyeth...

- Cut down all religious activities and Save time for this enquiry under a Guru.

f)

It Consists of 3 Exercises, 3 Courses

Undergraduate

Graduate

Post Graduate

Gita

Upanishad

Brahma Sutra

g) Sravanam, Mananam, Nididhyasanam

h) It is an intellectual Pursuit

i) Continue in religious life for mental Cleanliness, Strength, Enjoy emotional Balance.

XXXXXIII)

Religious

Gives emotional Balance

Not Brahma Jnanam

- Spiritual life under a Guru is Required whether one is a Sanyasa or Grihastha.

XXXXXIV) Greatest Strength is

a) Gita - Chapter 2 :

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

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

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

- b) Janma Mrityu Jara Vyadhi Bayam Neivopajayate
- c) No Fear of Old Ages, Disease, death
- d) Accept it in Relative field, Truth, Unavoidable, not in Absolute truth
- e) As Jnani, I Acknowledge and Accept Time, Space, Change
- f) As Brahman, the higher truth, I am not going to Die
- g) I allow worlds Drama to go on in me Turiyam Brahman
- h) Upanishads talk of Jnani, Glory and Ananda.

I) Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये ।
स एकः स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रम्य ।
एतं प्राणमयमात्मानमुपसङ्क्रम्य ।
एतं मनोमयमात्मानमुपसङ्क्रम्य ।
एतं विज्ञानमयमात्मानमुपसङ्क्रम्य ।
एतमानन्दमयमात्मानमुपसङ्क्रम्य ।
इमान् लोकन्कामान्नी कामरूप्यनुसञ्चरन् ।
एतत् साम गायन्नास्ते ॥ ५ ॥

sa yaścāyaṃ puruṣe | yaścāsāvāditye |
sa ekaḥ sa ya evaṃvit | asmāllokātpretya |
etamannamayamātmānamupasaṅkramya |
etaṃ prāṇamayamātmānamupasaṅkramya |
etaṃ manomayamātmānamupasaṅkramya |
etaṃ vijñānamayamātmānamupasaṅkramya |
etamānandamayamātmānamupasaṅkramya |
imān lokaṅkā mānnī kāmārūpyanusañcaran |
etat sāma gāyannāste || 5 ||

The reality in the core of man and the reality which is in the sun are one. He who knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of Prana, next this Atman made of Mind, next this Atman made of Buddhi and lastly, this Atman made of Bliss. And, thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and site singing the following Sama song of Joy. [3 - 10 - 5]

हा३वु हा३वु हा३वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।
अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता ३ स्य ।
पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।
यो मा ददाति स इदेव मा ३ वाः ।
अहमन्नमन्नमदन्तमा ३ द्मि ।
अहं विश्वं भुवनमभ्यभवा ३ म् ।
सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।
ahamannamahamannamahamannam ।
ahamannādo""hamannādo""hamannādaḥ ।
ahaṃ ślokaḥkṛdahaṃ ślokaḥkṛdahaṃ ślokaḥkṛt ।
ahamasmi prathamajā ṛtāāāsyā ।
pūrvam devebhyo'mṛtasya nāāābhāyi ।
yo mā dadāti sa ideva māāāvāḥ ।
ahamannamannamadantamāāāadmi ।
ahaṃ viśvaṃ bhuvanamabhyabhavāāām ।
suvarna jyotīḥ ya evaṃ veda | ityupaniṣat || 6 ||

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

j) Spiritual life = Study of Scriptures to understand that Brahman which is truth of Bhagawan, world and myself

- My Own real nature
- Let this Auspicious Shivaratri help both Religious people to Pursue their Religious life
- May Dakshinamoorthi help those Spiritual Seekers to enquire and to know Aham Brahma Asmi.

Om Purnamadah Purnamidam :

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Om pūrṇam adaḥ pūrṇam idam
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam eva avaśiṣyate
Om śāntiḥ śāntiḥ śāntiḥ

Om, That (Outer World) is Purna (Full with Divine Consciousness); This (Inner World) is also Purna (Full with Divine Consciousness);

From Purna is manifested Purna (From the Fullness of Divine Consciousness the World is manifested), Taking Purna from Purna, Purna indeed remains (Because Divine Consciousness is Non-Dual and Infinite), Om, Peace, Peace, Peace.

1540) Aparokshanubhuti :

उपादानं प्रपञ्चस्य मृद्भाण्डस्येव कथ्यते ।
अज्ञानं चैव वेदान्तैस्तस्मिन्नाष्टे क्व विश्वता ॥९४॥

*upādānaṁ prapañcasya mṛdbhāṇḍasyeva kathyate,
ajñānaṁ caiva vedāntaistasminnaṣṭe kva viśvatā. (94)*

Just as the mud is said to be the material cause for the pot, so too, in Vedānta, the ignorance is said to be the cause for the world. When that is destroyed, where is the universe? [Verse 94]

- When ignorance is Destroyed, where is the Universe?
- Ignorance = Maya
 - = Avyakrutam
 - = Sushupti Avastha
 - = Karanam
- By knowing one Karanam, will know entire Universe in 1st - 2nd Pada - Waking - Dream.

One ignorance Karanam (Moola Avidya) :

- Cause of Entire Waking and Dream Universe.