



ISAVASYA UPANISHAD

With

SHANKARABASHYAM

FINAL TEACHING

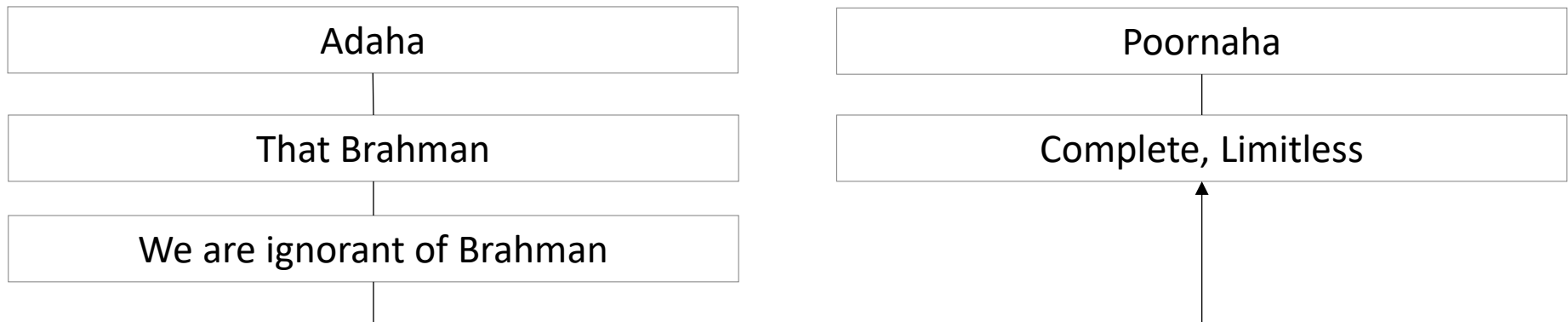
TOPIC 1 TO 25

1) I) 18 Mantras :

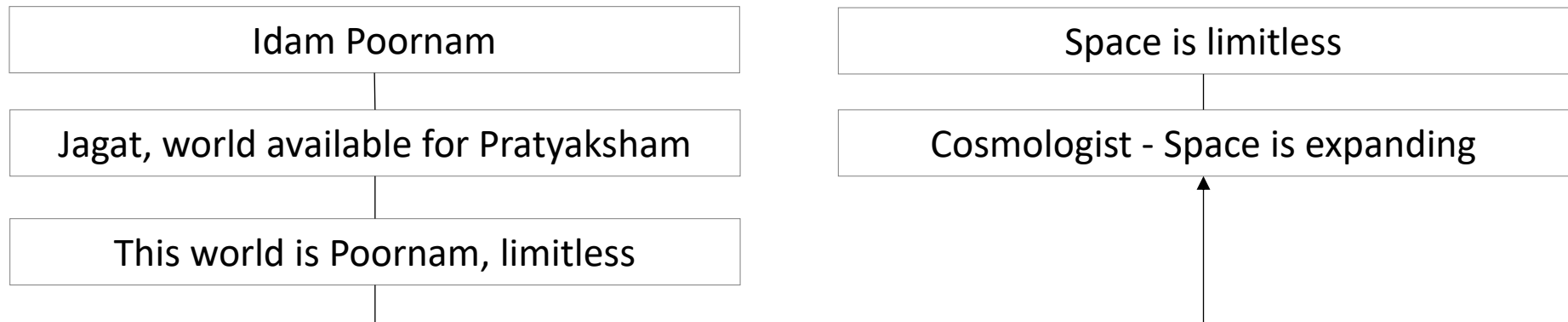
- Mandukya = 12 Mantras Begins with Isa Vasyam
- Therefore called Isavasya Upanishad.

II) Gist of Shanti Mantra :

a) Adaha Poornam :



b)



c)

Poornatu	Poornam	Udachyate
<ul style="list-style-type: none"> - From That Brahman - Karanam 	<ul style="list-style-type: none"> - This Universe - Karyam 	<ul style="list-style-type: none"> - Vedic Verb - Udritchdyate - Emerges, evolves, originates

Both Limitless

d) Any product has cause as its Svarupam

- Since Universe is Karyam, Brahman = Karanam
- Brahman is Svarupam of Universe.
- Karanasya Poornasya Jagataha Svarupa Butam, Poornam Karanam Adaya (Adiyate Chet).

e) Adaya - What remains?

- Karanam Poornam Brahma Eva Avasishyate (will remain)
- World will disappear
- World can't exist if Brahman is extricated from this world.

f) Ornaments will not remain if gold is separated

- Earthenware's won't remain if clay is separated.

g) **Poornam Eva Avasishyate :**

- Poornam Brahman will alone remain world will not exist.

h) Derive corollary :

- When Brahman is there, world exists
- When Brahman is not there, separately world does not exist.

i) Brahman Karanam alone lends existence to the world.

j) Whatever is Dependently existent is called Mithya.

- **Whatever is independently existent is called Satyam.**

k) Revised relationship of Brahman and world in Satya - Mithya Sambandha.

l) Brahma Satyam, Jagan Mithya is the message of Shanti Patha.

m) When Brahman is given Karanam status, Mrs. Brahman, Maya joins.

n) When we talk about Satya - Mithya Sambandha between Brahman and world

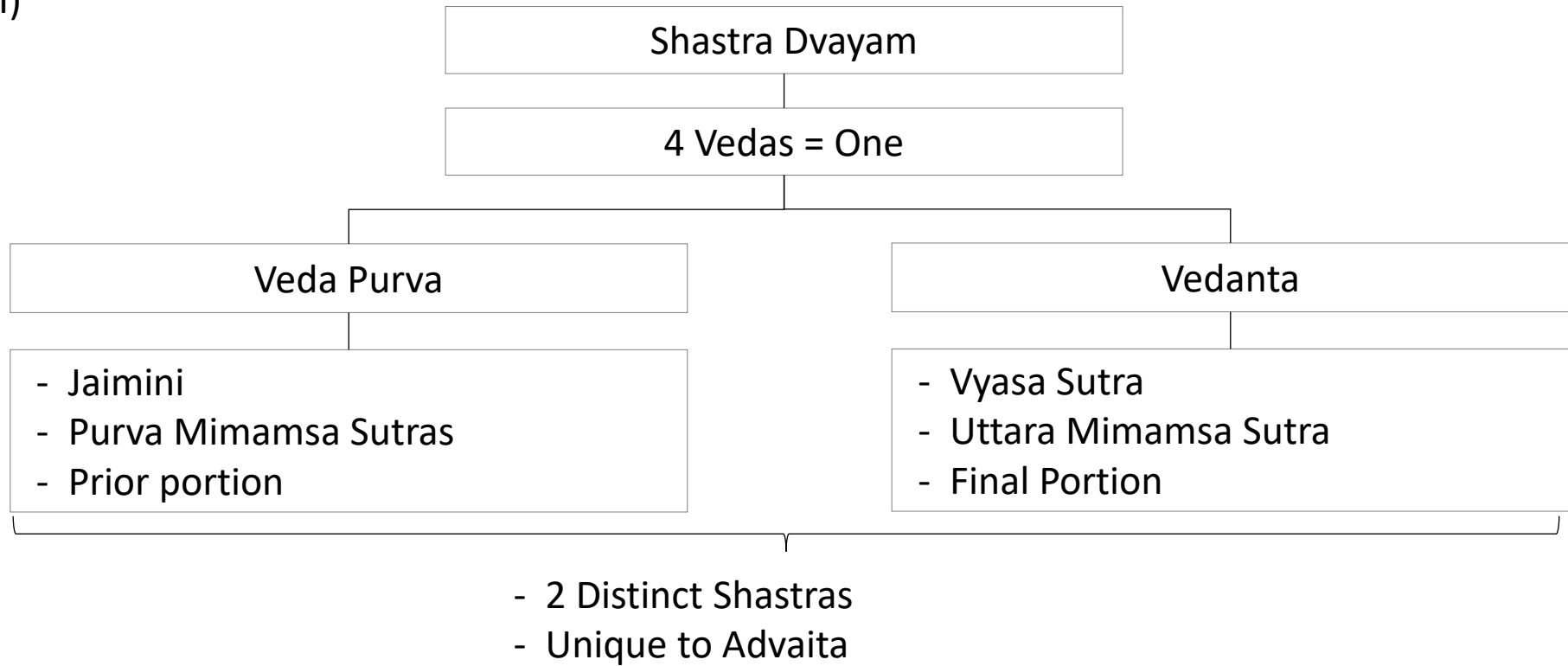
- Maya comes quietly to the world
- World along with Maya is Mithya.

o)

Brahman with Maya	World with Maya
- Karanam	- Mithya - Maya is potential form of world - World is Mithya - Maya also is Mithya - Maya Slides to Jagat

- Elaborate commentary of Shankara in Brihadaranyaka Upanishad.
- Avatarika Bashyam - Shankara's introduction to Isavasya Upanishad.

III)



IV) Jnanam does not technically come under action

- Conveyed through a verb, involves a process
- Jnanam is distinct
- What Jnanam does, Karma can't do
- Hence we have distinct Jnana Indriyas and Karma Indriyas.

V) Jnanam does not technically come under action

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VI)

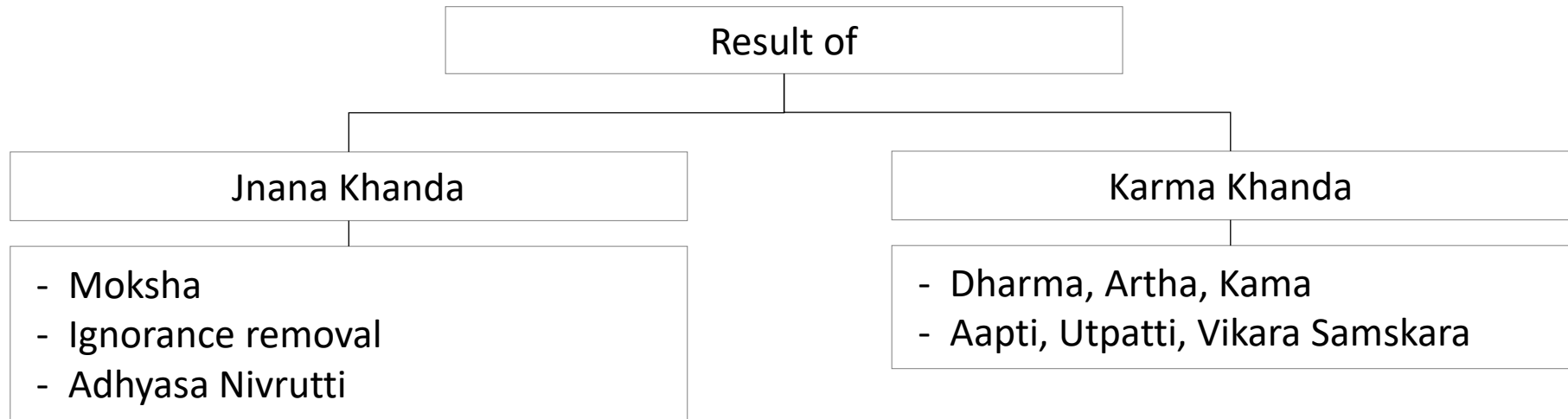
Jnanam	Karma
a) Svatantram b) Only Reveals c) Ajnana Nivrutti alone is there d) Misconceptions gone e) Nitya Phala f) Akarta Atma	a) Paratantram b) Chaturvidha Karma Phalam c) Reach, Production, modification, Purify d) Samskara, Vikara, Utpatti, Aapti e) Anitya Phalam f) Karta Karma

VII) What is job of Jnanam?

- Removal of ignorance
- Intangible, invincible silent event happens
- Ajnana Nivrutti alone is there
- Misconceptions come because of ignorance
- They go away by Jnanam.

VIII) Jnana Khanda not Karma Khanda

- Karma Khanda not Jnana Khanda.

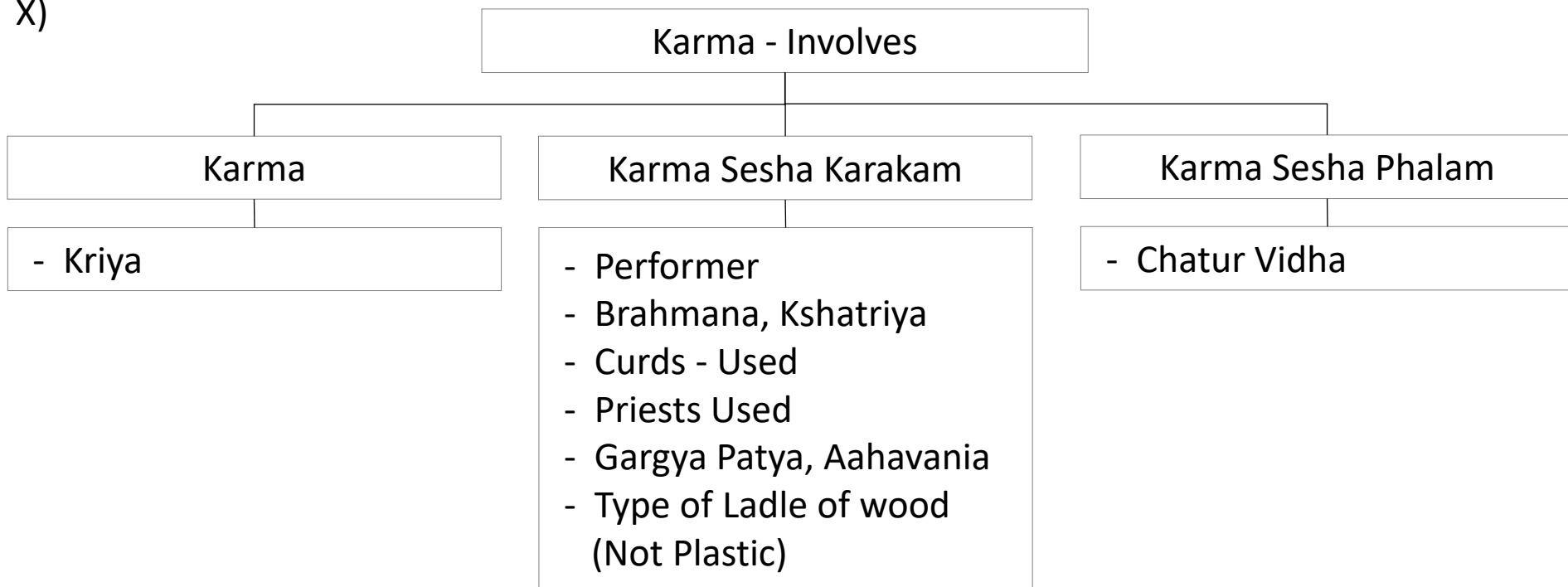


- Hence treat them separately
- Has separate Anubandha Chatushtayam.

IX) Karma Khanda :

- Veda introduces Karma
- Karma Sesha (Related) Karma Sambandi
- Who has to do Karma
- Requires Karakani, accessories
- Subject, Object, instrument, beneficiary, locus required.
- 6 Cases, Prathama, Dvitiya, Tritiya, Chaturthi, Sashti, Saptami.
- Karaka Vibhutis.

X)



XI) In Jnana Khanda nothing to be done, only something to be known, no doing.

- Vedanta = Pramanam for real nature of Brahman
- Eyes - Reveal object - does not produce, purify, modify object.
- Paramatma Svarupam revealed, no Karma involved, No Karakam, No Chaturvidha Phalam.

XII) No Apti, Utpatti, Samskara, Vikara

- No Mananam - Moksha not one of 4
- No Karma Phalam, No Karakams
- Atma is Advaitam, no subject, object, instrument, locus.

XIII) Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- No Accessories.

XIV) Chandogya Upanishad :

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

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

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

XV)

Nitya Phalam	Anitya Phalam
Jnana Khanda	Karma Khanda

XVI) Jnana Khanda :

- Doesn't talk of performer of Karma
- Talks of Akarta, Abokta Atma.

XVII) Non receiver of Phalam, Akarta, Abokta, Advaita, Nitya Atma is revealed in which Kriya - Karaka Phalams are absent, wiped out, eliminated, Baditam, falsified.

XVIII) Karma Khanda can't swallow Jnana Khanda.

XIX) Bashyam :

a) Isavasya mantras are not intended to be applied in the field of action

- Not for doing something.

b) All 18 Mantras - Akarma Sesha

- Just meant for revealing (Prakashakam), Atmana Yadatmyam, real nature of Self, Jivatma.
- Yadatmyam = Real nature.

c) Real nature of Jivatma = Paramatma Svarupa

d) Akarma Seshya - Hetu Garbha Viseshanam

- Adjective which explains, explains no karma is involved.

e) Vedanta reveals Atma which can never be related to any Karma.

f) Gita :

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhaṃ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act.
[Chapter 5 – Verse 13]

g) Vedanta reveals Atma, which is not connected with karma (No birth, death).

h) Atma not Karma, Karaka, Phalam

i) Atma is Karaka - Kriya - Phala Vilakshanam

- Karma Khanda - Deals with Karaka, Kriya, Phalam.

j) Vedanta deals with Non-dual Atma, no karma is involved.

k) Jnana Khanda = Not part of Karma Khanda, it is independent Shastram.

XX) Veda Purva

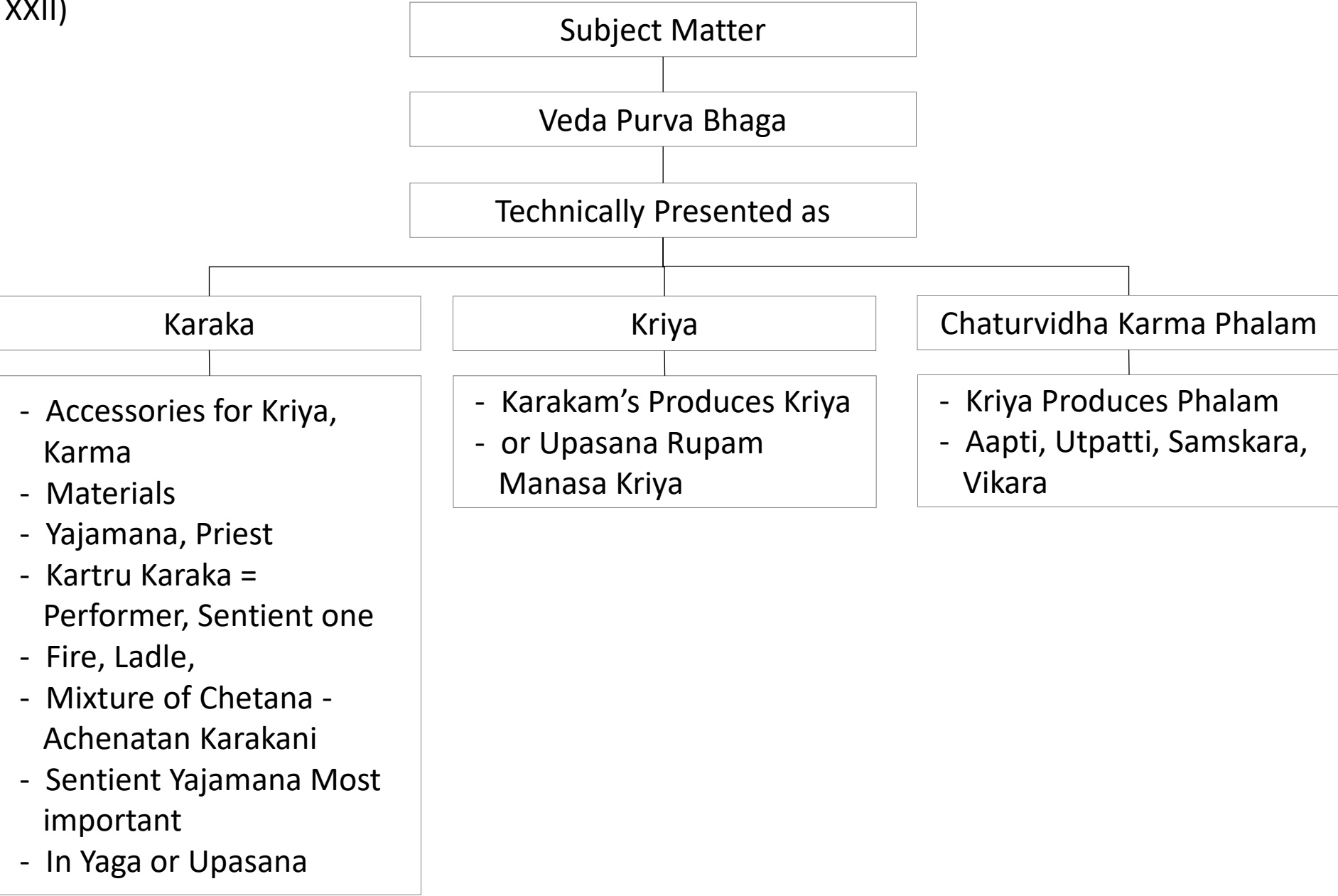
- Rely in Jaimini's Purva Mimamsa Sutran
- Argue, Vedanta not independent branch
- Entire Veda deals with Karma only.

XXI) Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

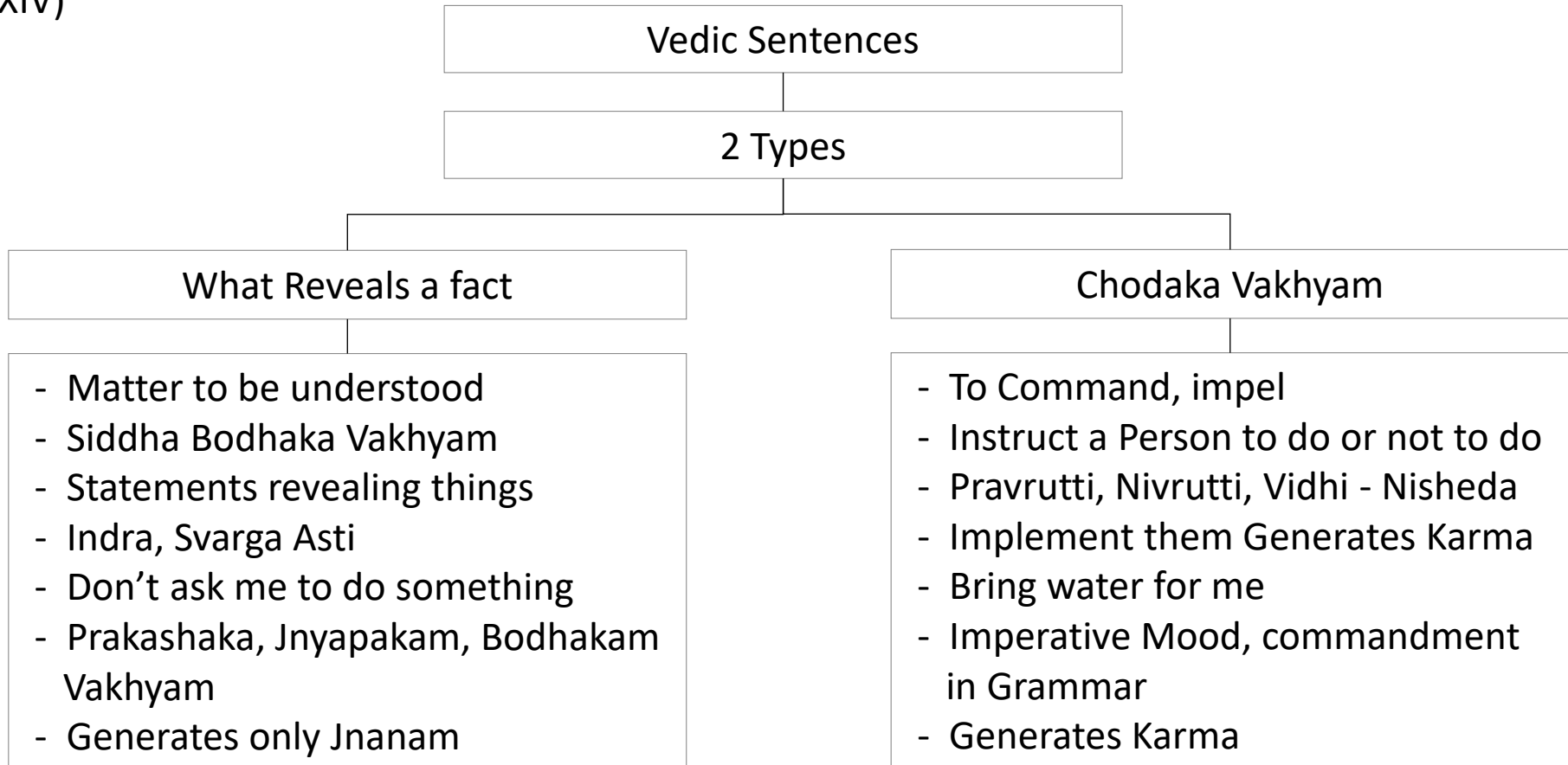


XXIII) Vedanta - Deals with nature of Jivatma = Param - Atma

- **Param Atma is Svarupam of Jivatma.**

- Param Atma does not come under Karakam - Kriya Phalam.
- Atma is Vilakshana = Subject matter of Vedanta.

XXIV)



2) I) Jnana Khanda has Jnana Vakhyams

- No karma involved
- Only Jnanam involved
- Prakashakam indicates revealing nature, not to do something.

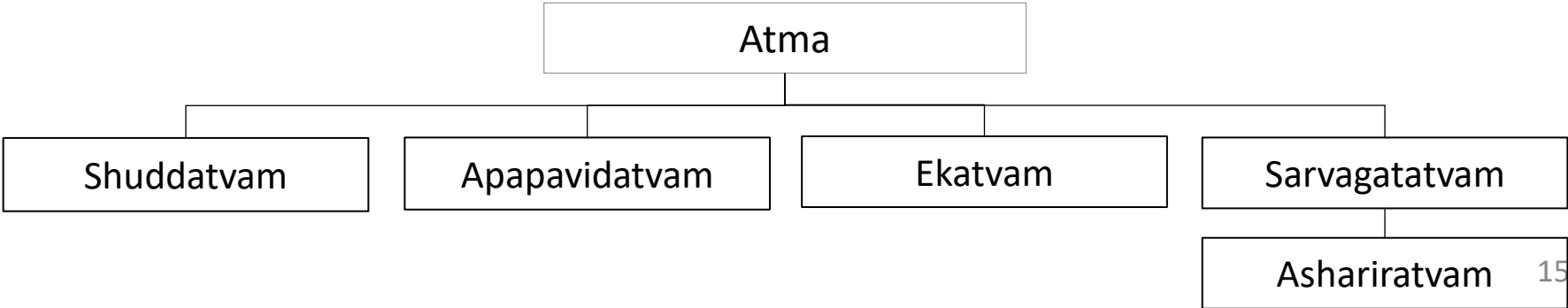
II) Isavasya Upanishad :

स पर्यगाच्छुक्रमकायमव्रणम अस्त्राविरं शुद्धमपापविद्धम् । कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥	<i>Sa paryagac-chukram-akayam-avranam asna-viragm suddham-apapa-viddham, kavir-manisi paribhuh svayam-bhuh yatha-tathyatah arthan-vyadadhac-chasva-tibhyah samabhyah [8]</i>
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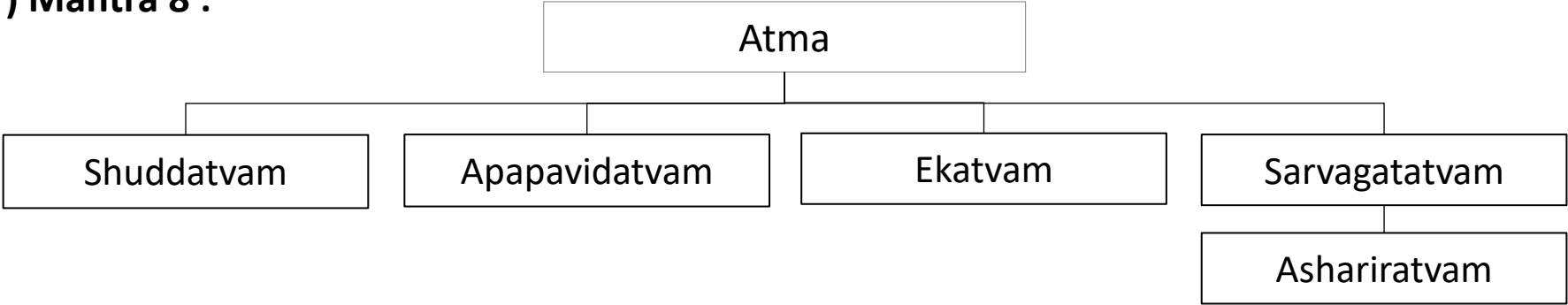
He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators).

III) a Atma's Nature :

- Shuddaha - Ever pure
- Free from all physical, emotional, intellectual, Adrishta papas.

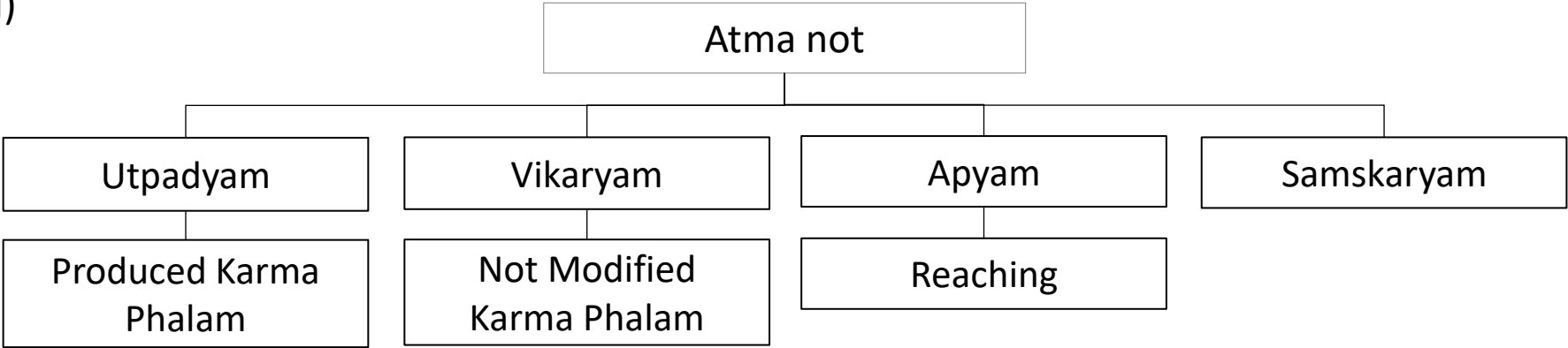


IV) Mantra 8 :

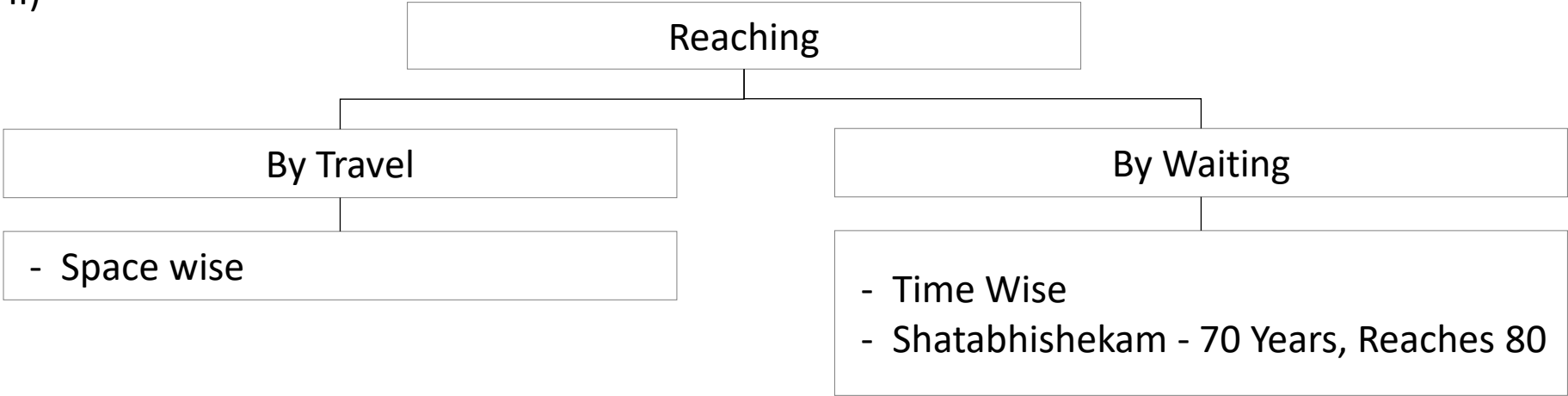


V) Atma can't be Karakam or Phalam.

VI)



VII)



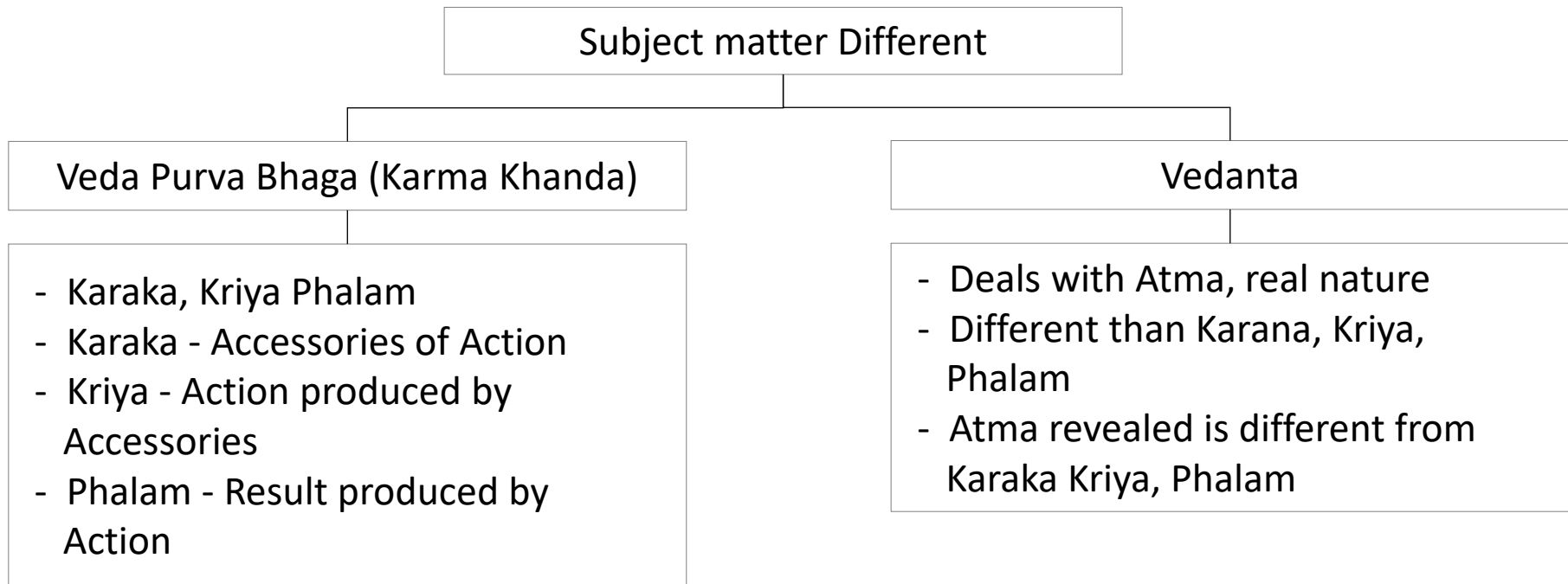
VIII) Really Speaking :

- Jiva is Akarta, Abokta is a fact
- Not knowing this fact, mistakes himself to be Karta, Bokta
- Therefore wants to do Karma, seeks Karma Phalam.

IX) Ajanatu - Jivatma mistakes himself to be Karta, Bokta does Karma, earns Punya Papam, becomes Samsari.

- Self Misconception makes Jiva a Karta, Bokta, Samsari.

X) Reason :



3) I) Atma not one of accessories of action

- Atma is not one of result of action
- Karaka - Phala Vilakshanam Cha
- Atma not Kriya also
- Atma is Akarta, Abokta is subject matter of Vedanta.

II) Why every Jiva looks at himself as Karta, Bokta?

- Due to sheer self ignorance.

III) Self Misconceptions :

a) Anekatvam - Bahutvam - Plurality of Atma

b) Kartrutvam - Doership

c) Boktrutvam - Enjoyership

d) Ashuddatvam - Impure

e) Papa Viddatvam - I am Papi

IV) Significance, importance given to the world should be dropped by understanding its falsity, Mithyatvam.

V) Having negated the world, our mind should abide in Brahman

- Never forget Brahman is our Anchor
- Bhagawan is our Anchor.

VI) Gita :

तस्मात्सर्वेषु कालेषु
मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिः
मामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarvēṣu kālēṣu
mām anusmara yudhya ca ।
mayyarpitamanōbuddhih
mām ēvaiṣyasyasaṁśayaḥ ॥ 8-7 ॥

Therefore, at all times, remember Me and fight , with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

VII)

Religious Language	Spiritual Language
Bhagawan	Brahman

- Once we are engaged in Brahman all the time...

VIII) Anchored in Brahman, world should not wrap me

- World should be ignored, degraded, overshadowed, Overpowered, covered by Brahman.

IX) Understand Mithyatvam of universe, world becomes as good as Non-existent.

- I continue to experience the world but don't give it prime importance.
- This is covering of world by Brahman.

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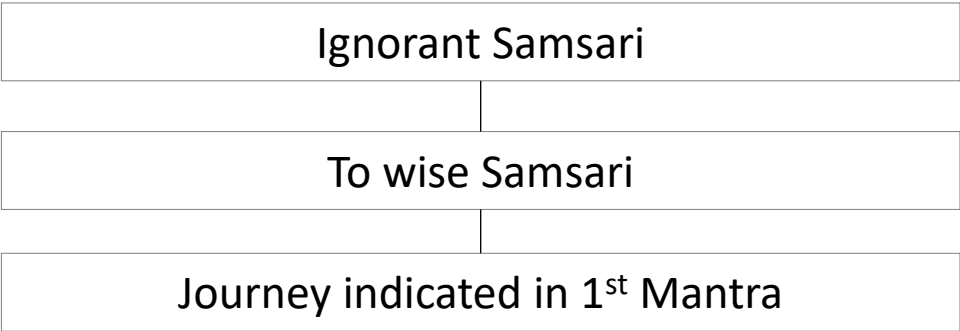
- I continue to experience the world but don't give it prime importance.
- This is covering of world by Brahman.

XII) What is Samsara?

- Covering Brahman with the world
- What is Moksha?
- Covering world with Brahman.

Ignorant, Samsari	Wise
<ul style="list-style-type: none">- World alone is- Questions existence of Brahman and god- Scientist	<ul style="list-style-type: none">- Brahman alone is- Asamsari- Wisdom

XIII)



XIV) That Brahman rules over everything

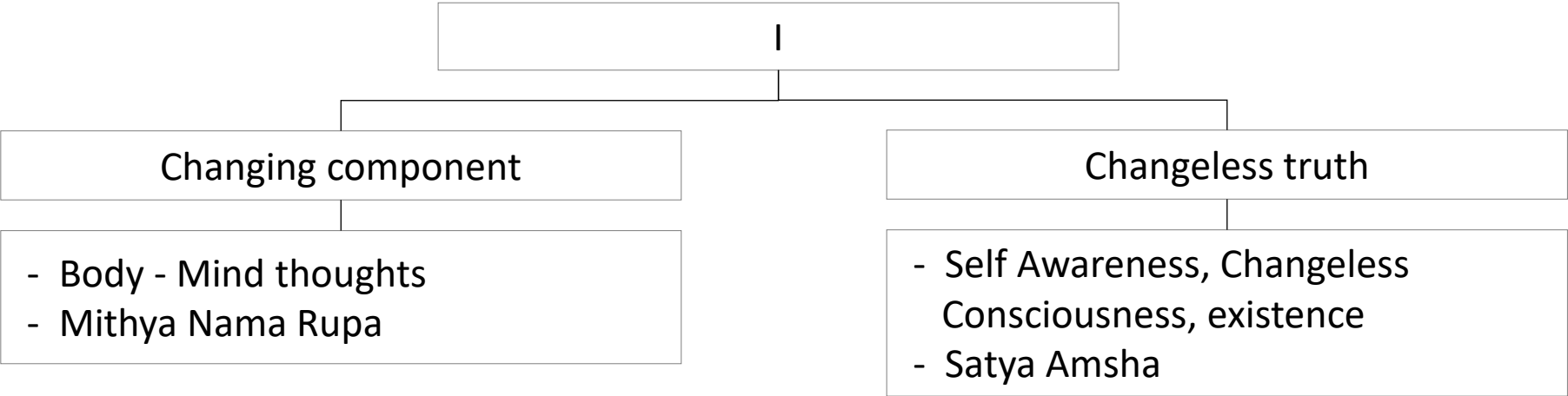
- By being the very Atma, by its mere presence, Sannidhya Matrena
- Rules world by giving Satta, Sphurti
- Rules over Maya (Well programmed)
- Maya blessed by Sat - Chit, Maya does everything else.

XV)

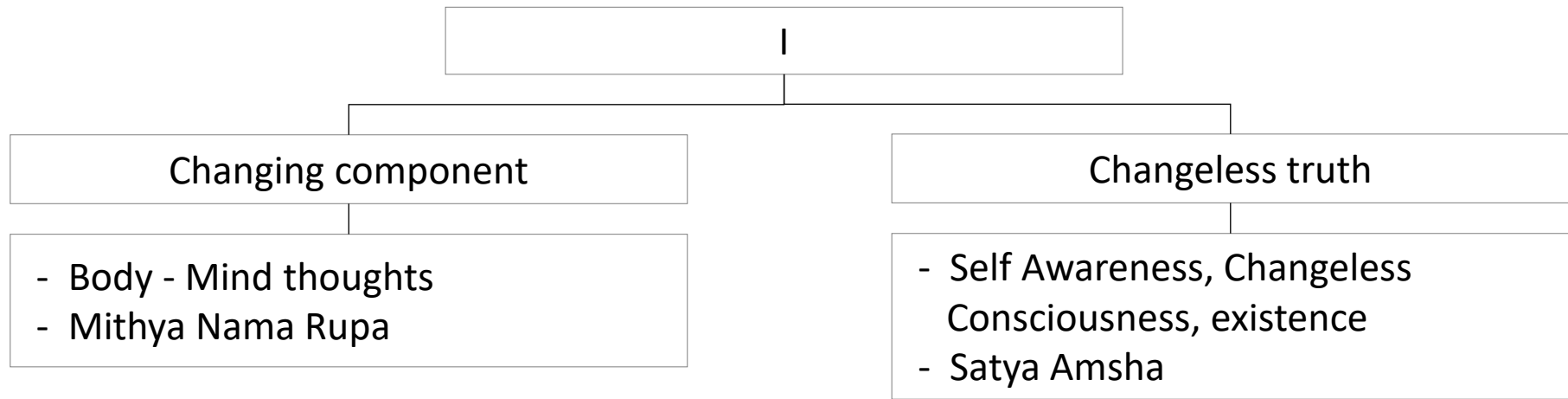
Ignorant	Wise Jnani
<ul style="list-style-type: none">- Make Brahman- Non-existent- By Raising importance of the world	<ul style="list-style-type: none">- Make world as good as Non-existent- By Raising the importance of Brahman as the only reality that exists

XVI) What should be covered?

- Idam Sarvam, Everything that you Value now get detached, Renunciate
- Detach - 1st, Renounce 2nd



XVII) Truth Behind every changing object = Bhagavan.



XVIII) Whole world should be covered by the knowledge

- Brahman alone is
- I - Alone am

XIX) Matto Nanyat Kinchit Tatradi Vishutam

- No Universe other than me, the Non-changing component, the "I", Sat - Chit – Ananda
- Very profound, Reflect on it.

XX) Whole sentence = Metaphorical

- Covering the world = Mithyatva Nischaya, falsification.

XXI) How can Brahman cover the world?

- Falsification done with the knowledge of Brahman
- Brahma Jnanena Jagan Mithyatvam Nischetatvyam.

XXII) Gita :

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

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

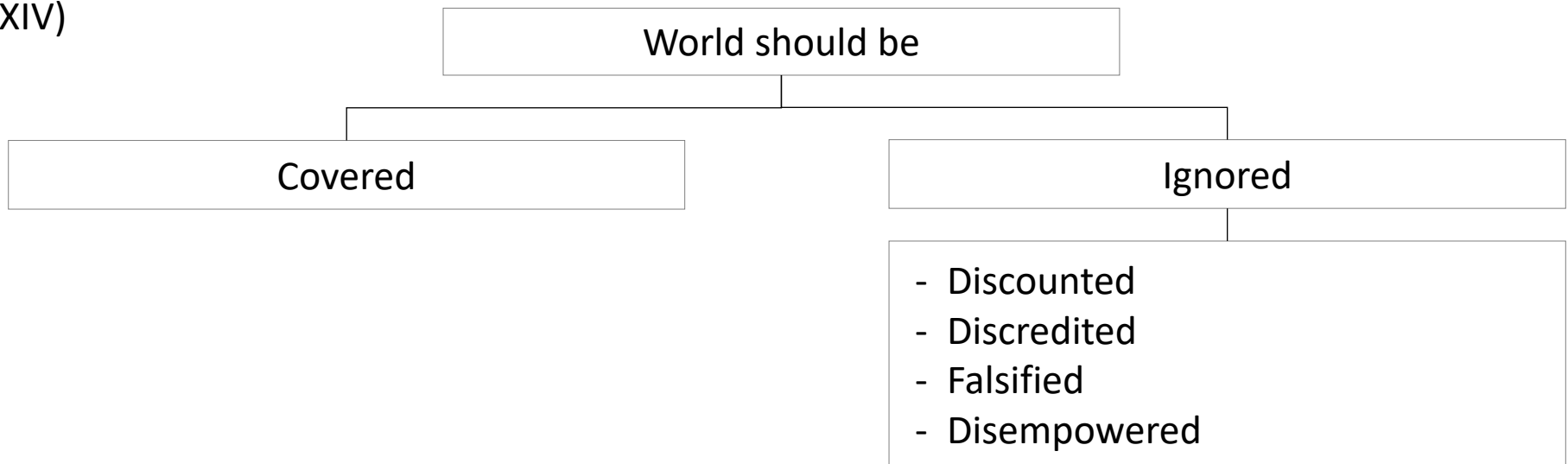
I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- I the Lord am Atma in every being.

XXIII) Svena Atmena = Pratyag Atma, inner content of the whole world

- World's existence is-ness and Consciousness - Known-ness is the Atma of the world.

XXIV)



- This is called Atchadan, Mithyatva Nishchaya.

a) I Sat Chit Ananda Atma am appearing as the manifold universe

b) If I withdraw from the universe, universe can't exist

- That 'X' factor is called Brahman.

c) Dream world stops to exist when I come away from the dream

- **When I don't think of a topic in my mind, that stops to exist for me.**

d) By waking up, when I withdraw my support to the dream world, it collapses.

e) If I the Atma withdraw, this Jagrat Prapancha will collapse

XXV) This understanding in the intellect is referred here

a)

Pratibasika Satyam	Vyavaharika Satyam
<ul style="list-style-type: none"> - Dream world - Appears real in Dream 	<ul style="list-style-type: none"> - Wakers world - Appears real in Waking

2 - Relative world

- Which appear Satyam in their respective states of experience
- Conditionally real

b) I - Atma am different type of reality

- Paramartha Satyam = Really real

c) World is seemingly real

- Paramartha Satya Rupam Iti Jnanena Idam Sarvam Atchadhaniyam.
- Moving - Non-moving = Jagrat.

d) Intellectual, silent event of understanding not mysticism = Isha Vasyam idam Sarvam

e) Falsification of world by Brahma Jnanam should be done by the student

f) By you with Brahman world should be covered.

XXVI)



XXVII) Oh Student :

Your foul Smell
Is Aupadhikam
Not Svabavikam

4) I) Because of water wetness, incidental superficial foul smell brought out by rubbing the Sandal.

- Innate original fragrance comes out
- Foul smell = Avidya, Raaga, Dvesha
- Achadyate = Foul smell is overwhelmed by fragrance.

II) In Atma, fungus = Dvaita Prapancha, Time, Space, 14 Lokas, Anatma Prapancha.

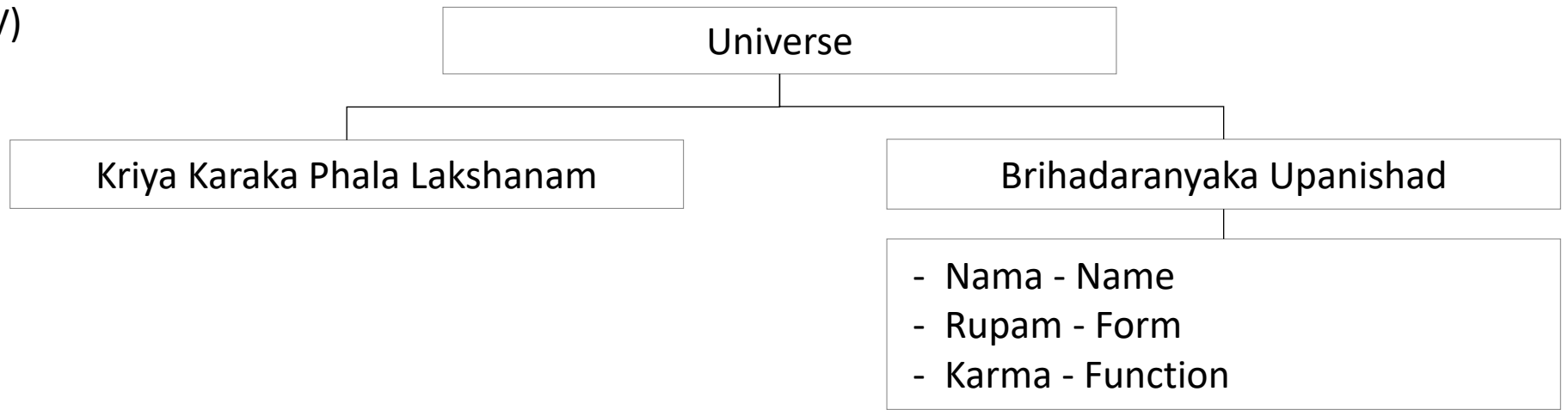
- Avidya - Maya Sambandha.

III) Fungus = I am Karta, Bokta, Pramata

= Subjective world

- Objective level = Entire universe
- All superimposed on Atma.

IV)



V) Vedanta changes experience based false conclusion

- I am small, world is too big for me to handle
- False conclusion in intellect is experience based conclusion
- All branches of Science make me feel smaller (only Advaita Vedanta).

VI) Aham Akarta, Abokta Asmi

- Katrutvam, Boktrutvam is covered, renounced, falsified (CRF).

VII) Even if a person does karma in the world, that Karma will not make him Karta.

- Knows Karma is false
- Because of this knowledge and understanding, whatever karma Jnani does will come under Karma Abhasa.

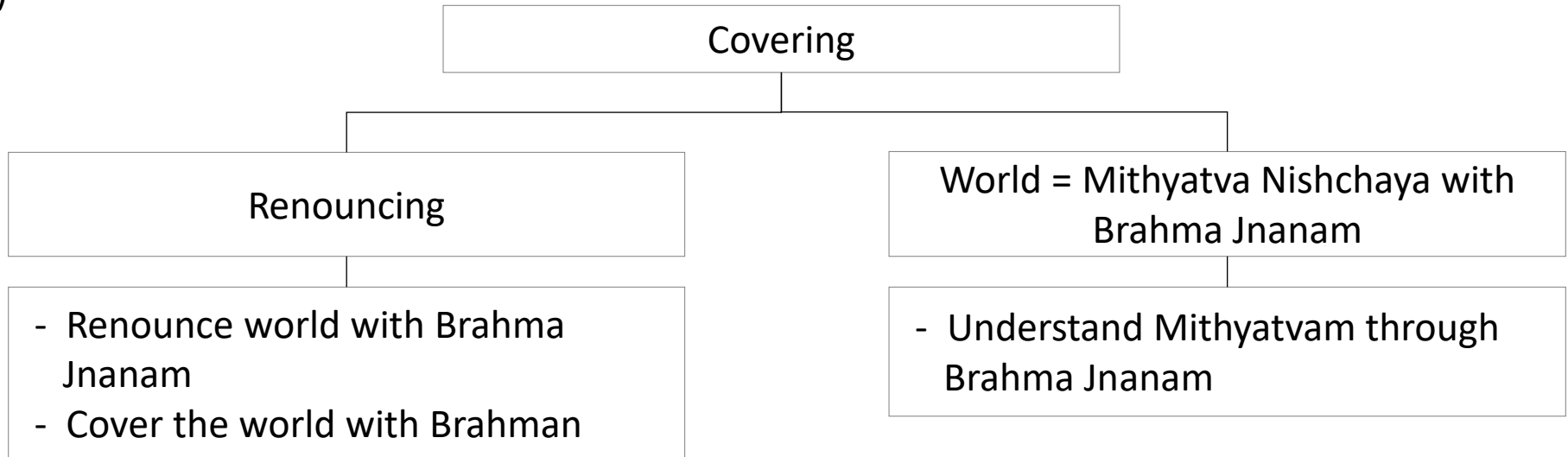
VIII) Gita :

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

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

a)



b) By knowing Adhishtanam, Adhyasa - World is understood as Mithya.

c) In the Mind Stress on following

- I am Brahman, Adhishtanam for world.
- No World in me
- World is Adhyasa, an appearance Mithya (Jnana and Artha Adhyasa)

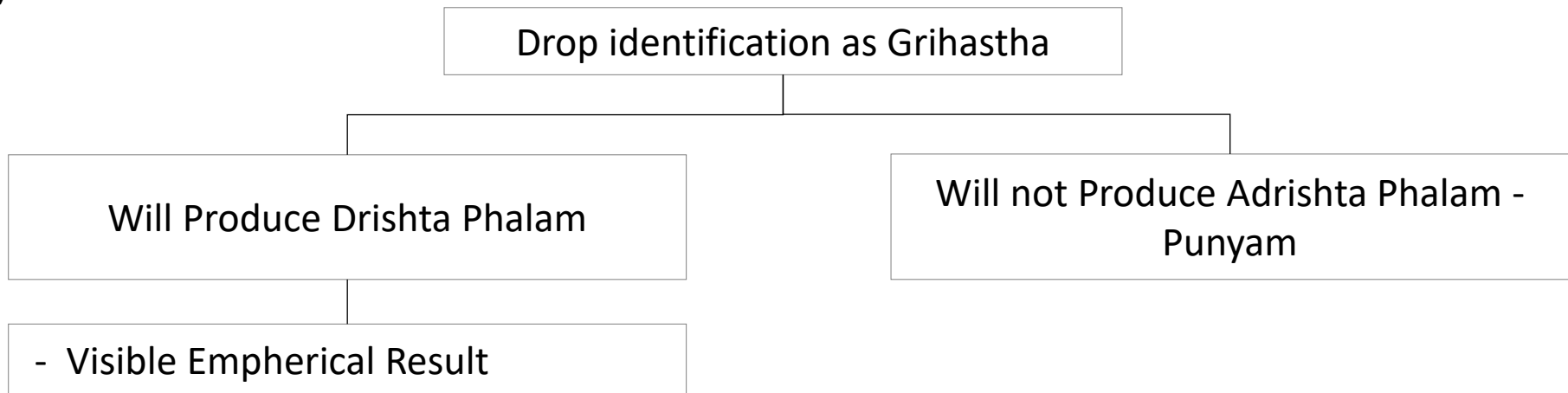
d) By Knowing waker, Dream is falsified

- By Knowing Rope, Snake is falsified
- By knowing real Brahman, waking Universe is falsified
- This Mithyatva Nishchaya is meant by 1st Line.

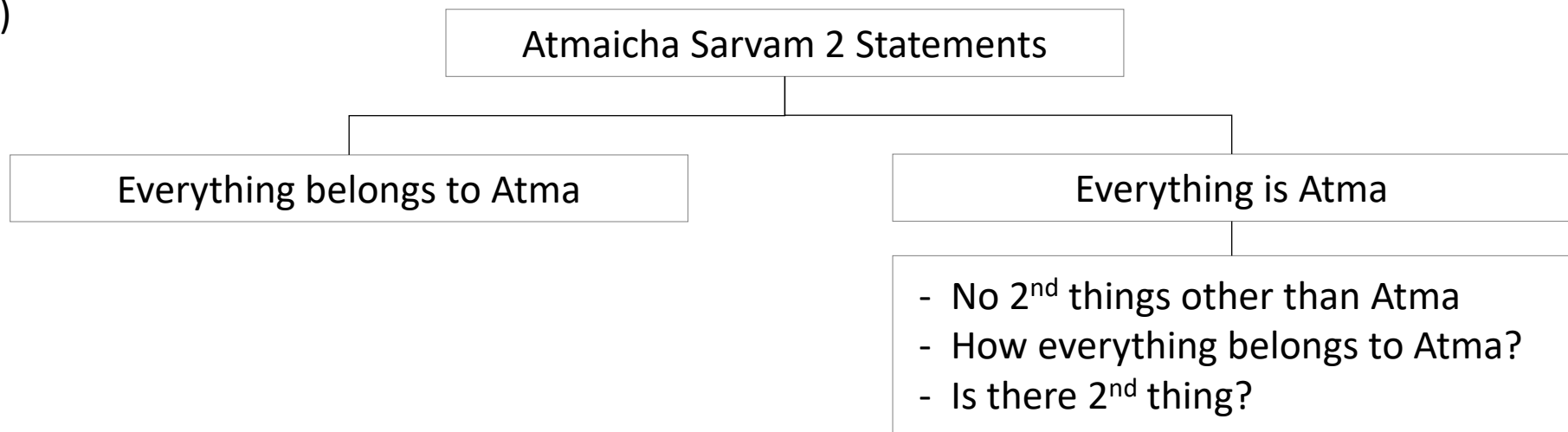
IX) Shankaras Note :

- For 2nd Mantra.

a)

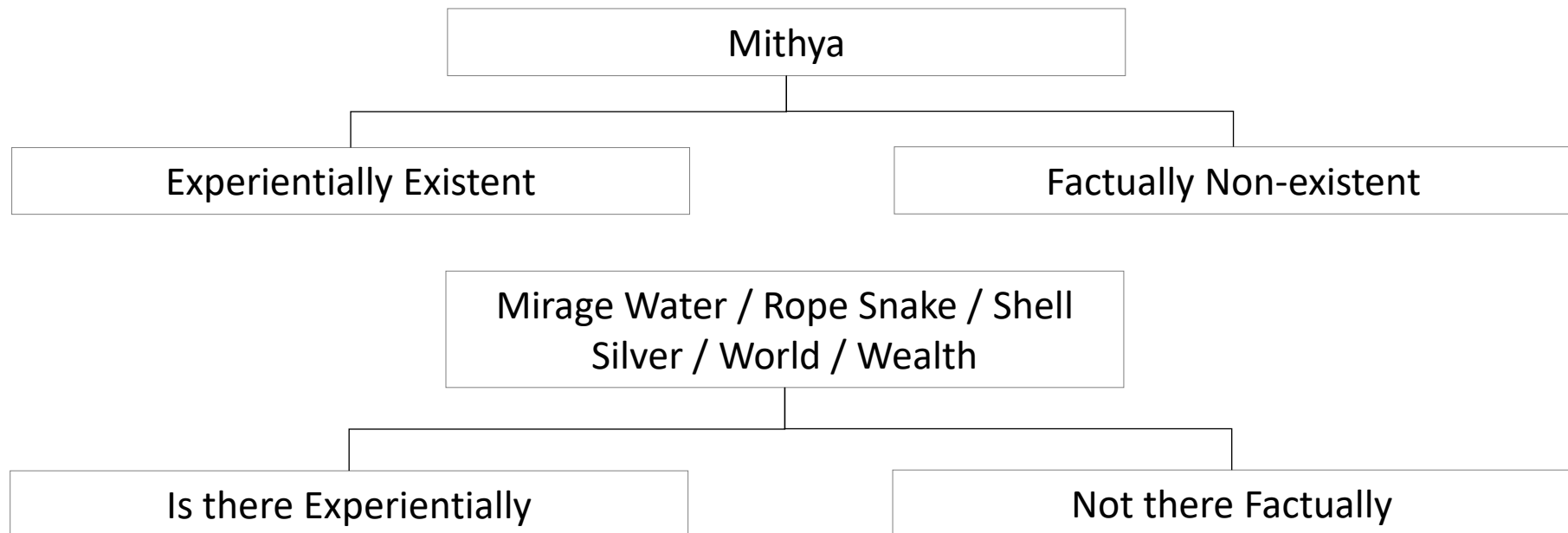


X)

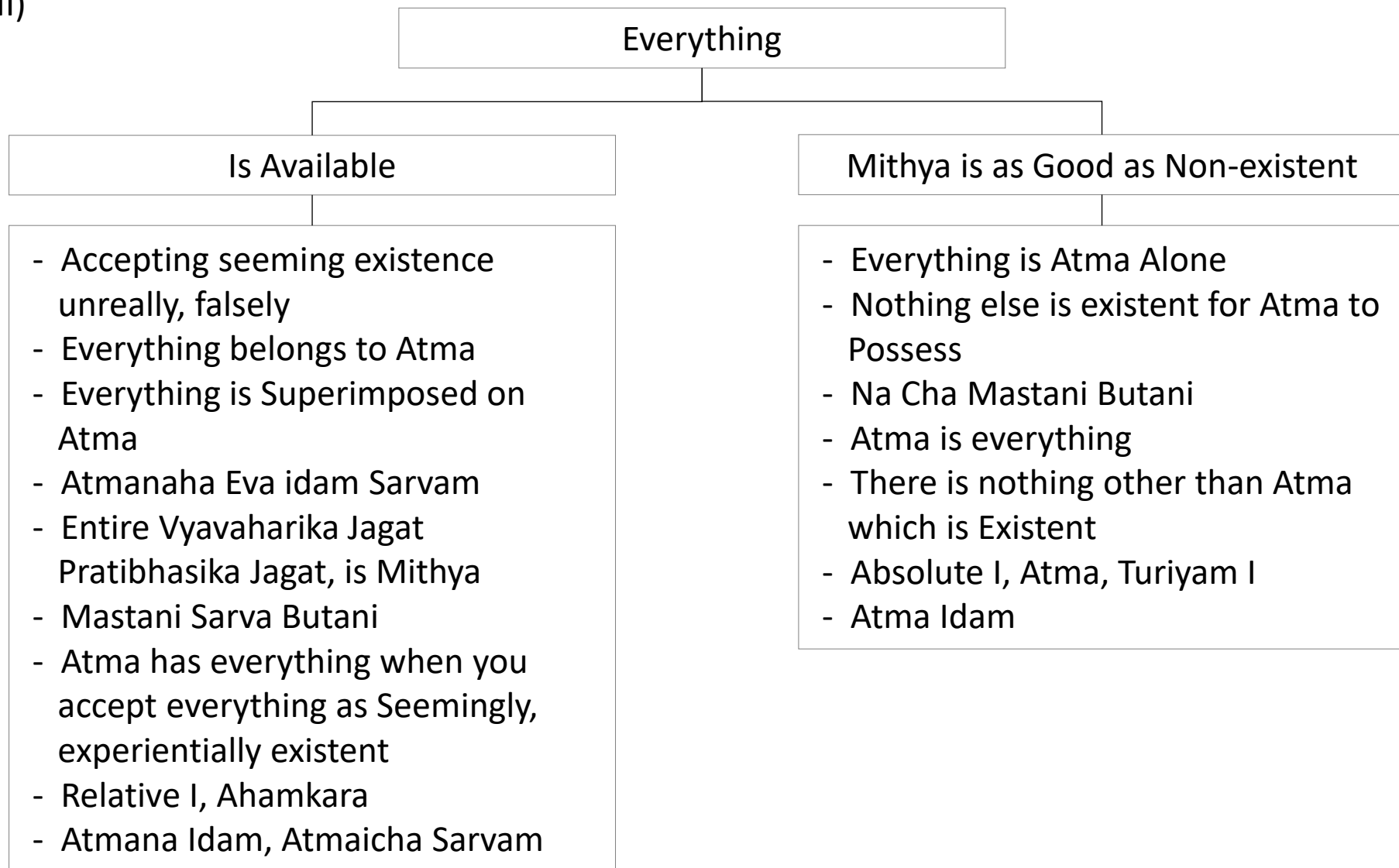


XI) Understand :

- Based on Knowledge of Mithya, you can take it as Existent or Non-existent.



XII)



XIII) Conclusion :

- Everything other than Atma is Mithya
- **Therefore understand world is seemingly existent, factually Non-existent, with regard to the world, Gridhim ma Kankshi, may you not entertain any desire.**
- Very important step in Vedanta, spiritual journey.

XIV) Anvaya : Verse 1 :

- Prose order of Mantra for Sanskrit students
- Jagatyam Yat Kincha Asti Tadu Idam Sarvam
- Tvaya Isha Vasyam
- Tena Tyaktena Tvam Atmanam Bunjitaha
- Tvam Kasya Svidu Dhanam, Ma Agrudaha.

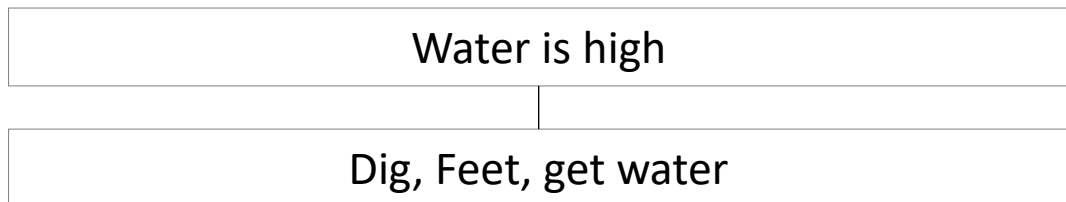
a) Mandukya :

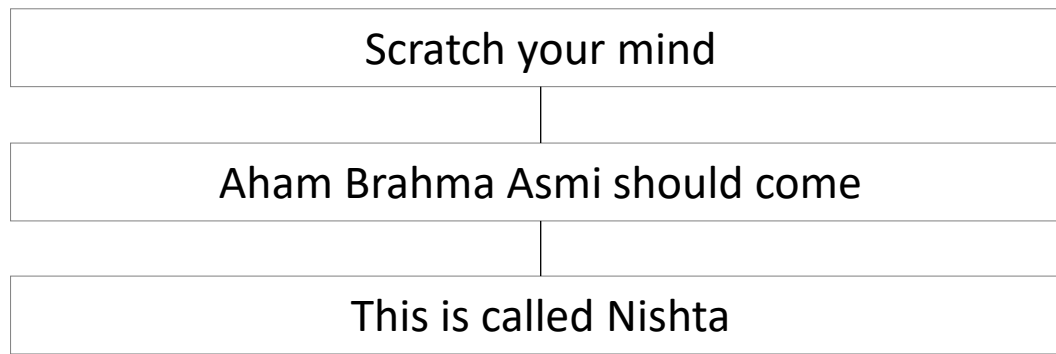
- 3rd Pada - Ishvara dismissed
- 4th Pada - Turiyam alone left behind

b) If Bhagavan is Atma, will say I, Lord alone is Satyam

c) Everything else is Mithya.

d) Example :





e) By Nishta, Nidhidhyasanam, only way to protect from fear, Samsara.

f) This message is primary Vedic teaching, condensed in 1st Mantra.

XV) 2nd Mantra :

- Addresses Ajnani.

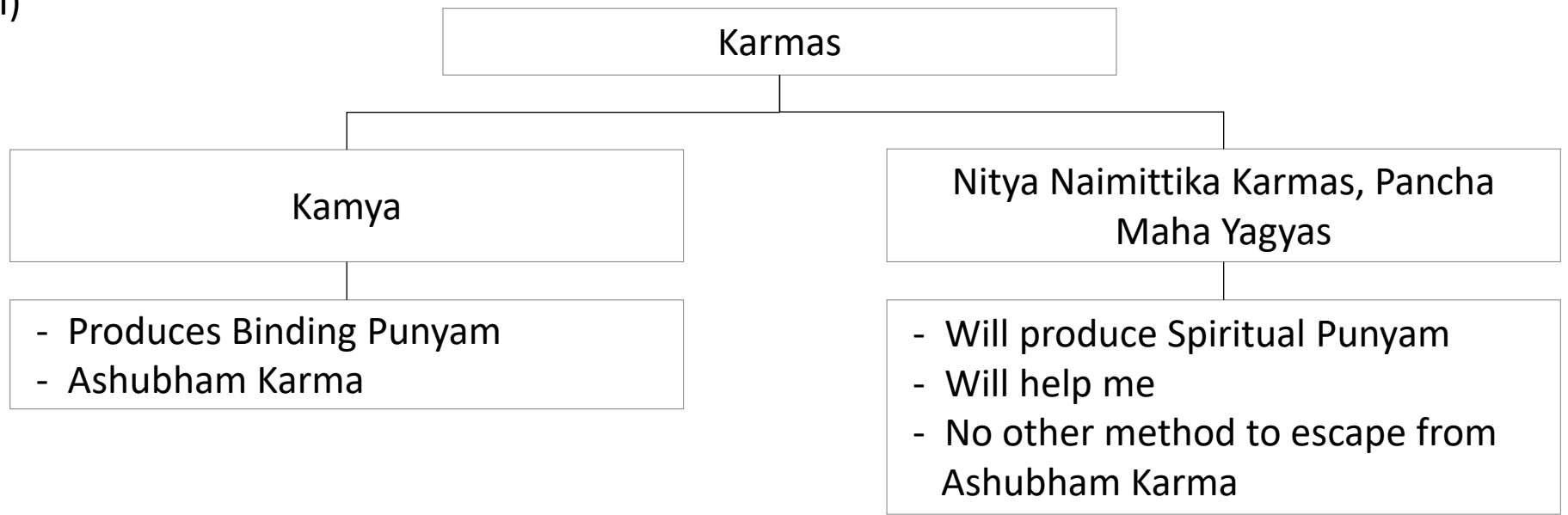
5) I) Experiment in several Janmas

- Those who want to get out of the trap of Karma Marga, Vedanta is prescribed
- Need based, not imposed by Veda.

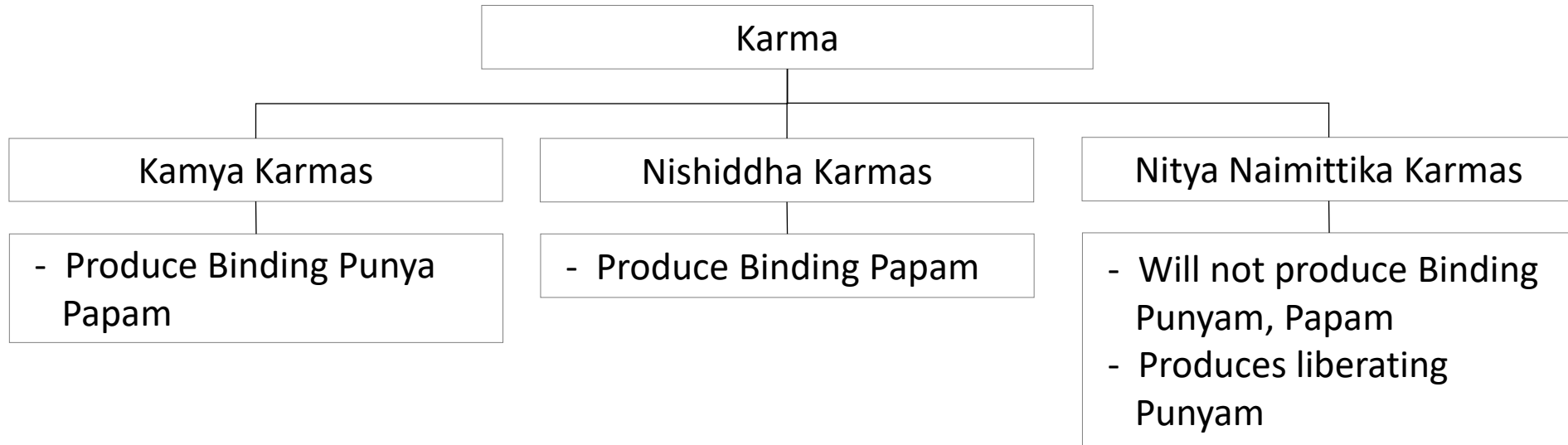
II) Kamya karma will bind you, will produce Punyam

- To exhaust Punyam, have to be born again
- If you violate, omit, commit to Adharmic Karma, will produce Papam
- Warning given by Veda.

III)



IV)



a) Yagya promotes liberation.

b)

Attitude for

Jnana Abhyasa

Jnani regularly Says :

- I am not Karta, Bokta Jiva
- I am Akarta

Gita :

- Chapter 5 - Verse 8, 9
- Practice during 'Nididhyasanam' and Maintain in Vyavahara
- Akartrutva Bavana Maintenance is Jnana Nishta

In Nididhyasanam : Mundak Upanishad :

- Yat Tad Adreshyam, Agrahyam, Agothram, Avarnam (1 - 1 - 6)
- Invoked attitude is opposite
- Jnanis Karma = Karma Abhasa because of attitudinal change
- Will not produce Punyam, Papam
- Not visible, Veda recognises, does not give Punyam, Papam

Veidika Karma Abhyasa

- I am Karta has to be Maintained
- For being a Karta, religious identity is very Important
- I Should refer to my Varna, Ashrama
- Apasthamba Sutra
- In Katyayana Sutra, Gothra, everything is Absorbed
- Bhavana Virodha is there = Answer by Shankara

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

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

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

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

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

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

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

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

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

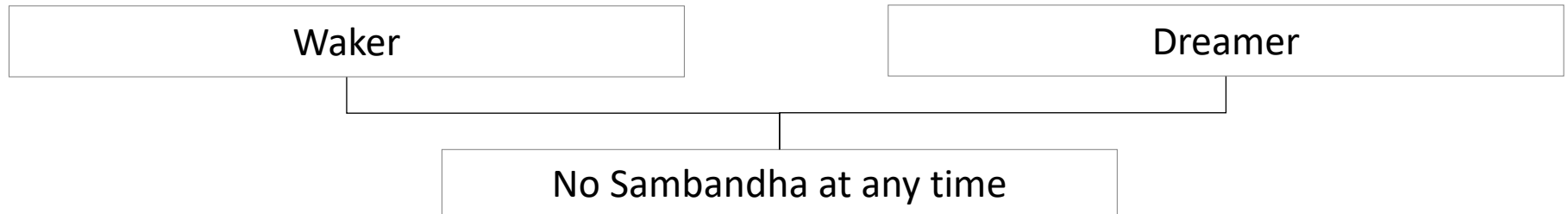
That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.
[I – I – 6]

c) Atma can't have Sambandha with Anatma

- Even though Anatma is eternal, Atma and Anatma are ever together.

d) In the Vision of the Shastra and Jnani, Atma is ever free from Upadhi Sambandha or Anatma Sambandha.

e)



f) This is Nature of Satya - Mithya Sambandha, Paramartika – Vyavaharika Sambandha.

g) Gita :

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

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

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

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

na ca matsthāni bhūtāni
paśya me yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

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

6) I) Since Atma is ever free from upadhi connection, Atma is Nirupadhika Atma in the vision of the Shastram and Jnani.

II) a) For Ajnani :

- Atma is Nitya Sopahadhikaha

b) For Jnani - Nitya Nirupadhika

c) Atma understood differently by Jnani and Ajnani

d) Will not remove one day all the upadhi and after Videha Mukti, you will have experience of Nirguna Atma alone.

- This is a misconception.

III) a) What is problem, if you think you will become Nirupadhikam during Videha mukti, means Nirupadhika status has a beginning.

b)

Now	Videha Mukti
- Sopadhika	- Nirupadhika - After sometime, you will Again come to Sopadhika

- No process in Time between Sopadhika - Nirupadhika.
- 2 Statuses - Timeless and in Time.

c)

Timelessness	Time
- Svarupam	- With Upadhi - Incidental

d) No question of becoming

- Only question of understanding.

IV) I was, am, ever will be, Nirupadhika Atma, which is called Nitya Mukta Svarupa

- I thought I was Sopadhika
- Now, I know I am Nirupadhika.

V) Svena Rupena Anejadakam Iti Jnani Drishtya Atma Uchyate

VI) Once you connect Atma and Mind - Upadhi, the Atma is taken as the inner Self

- Mind = Maya.

VII) Taittiriya Upanishad :

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

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

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

VIII) 1st Attribute Atma gets is Atma is the inner self.

- Inner to Mind with Maya Shakti.
- Pratyakshatvam is one attribute caused by Manas Upadhi.

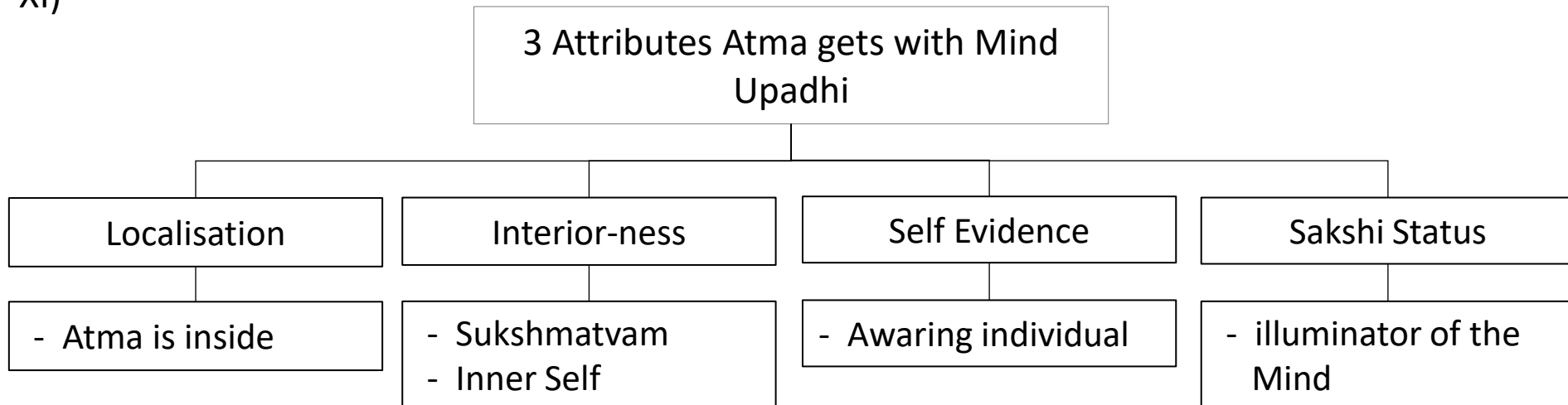
IX) 2nd Attribute of Atma :

- **Svayam Prakashatvam**
- **Atma is Available as self Awaring individual.**
- I am located here, I am Self Evident Consciousness.

X) 3rd Attribute - Sakshitvam :

- Atma gets Title Sakshi, illuminator of the Mind.
- Atma is hidden inside the Mind.

XI)



- All these caused by upadhi - Mind - Body Complex.

XII) To realise Atma drop upadhi status of Body - Mind intellectually and understand pure Nirupdhika status, here and now, claim Nitya Moksha status and be a Jeevan Mukta.

- Falsify mind, turn inwards.

XIII) Don't see outside, see inside, Antar Mukha Samadharya, Bahir Mukha Sudurlabha.

- All expressions from Sopadhika Drishti.

XIV) Katho Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥	Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtēna, tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyaṁ brahma-niṣṭham ॥ 12 ॥
--	---

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

XV) Since Atma resembles, imitates the world like crystal imitates the flower by appearing Red

- Atma imitates the mind, by acquiring these qualifications.
- Sakshitvam, Pratyaktvam, Svayam Prakashatatvam, Chalanatvam are all because of Anuvartanam.
- Anuvartanam = imitation, resemblance.

XVI) Reflection of Atma is Captured by Mind and thought, Phala Vyapti.

- When Vrutti Vyapti takes Place, Phala Vyapti has to take Place.
- This is called Atma Chaitanya Avabhasa
- Chidabhasa is Captured by the thought.
- If the Mind has to Capture Chidabhasa, it is possible only if Atma is already there.

XVII) Atma is faster than the Mind

XVIII) Therefore, Mind can't grasp the Atma, can't objectify the Atma.

7) I) 2nd Line : Naina Devaha Apnuvam :

- Atma can't be grasped by sense organs also.

a) Devaha = Shining one, eyes, ears, skin, tongue, nose

b) can illumine the sense objects

c) Devaha = Jyotonat Devahan

= Shining nature, sense organs.

II) Na Apnuvam, Na Prapta Vantaha

- Sense organs do not objectify, grasp the Atma.

a) Mano Vyapara Vyavahiritvat :

- Why mind is faster than Sense organs?

b) Any perception by sense organ is possible only when the mind has reached the object earlier and has illumined it.

c) If the mind as not reached the object, sense organs can't function at all.

Example :

- Sleep state, nose open, can't smell, mind passive.

d) Pervasion of Mind is required for the sense organs to operate

e) Pervasion should take place before sense organs operate

Example :

- Wake up, mind registered first and then you open eyes.

III) Therefore Mind is said to be faster before sense organs.

Before	Exists
<ul style="list-style-type: none">- Mind- Sense Organs- Sense Objects	<ul style="list-style-type: none">- Atma- Mind- Sense Organs

IV) Kai Mudikan Nyaya :

- When Mind itself can't reach, what to talk of Sense organs.
- Far remote.

V) Hence Atma is the ultimate, first, reality, only reality of the universe.

- Sense organs lower than the Mind.

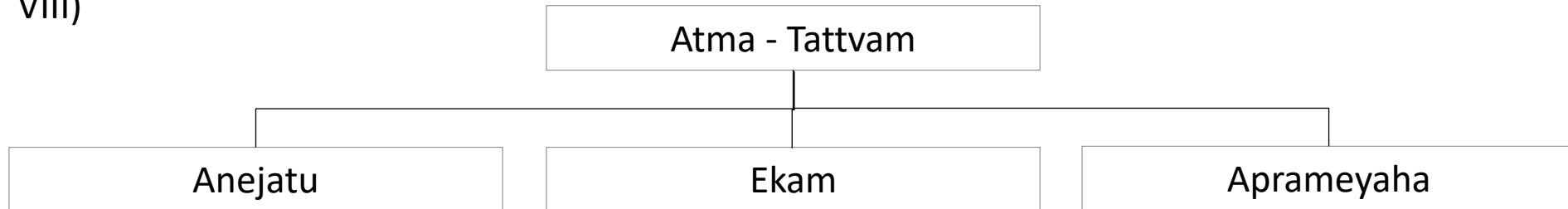
VI) Sense organs can't grasp the Chidabhasa of the Mind

- How can they grasp the chit which is faster than Mind and Chidabhasa?

VII) Bottomline :

- Atma is unobjectifiable by Mind or Sense organs.
- Aprameya.

VIII)



IX) What is message of Upanishad?

a) Tatu Atma Tattvam Sarvam Vyapi

- Atma is all pervading - does not move at all.

b) Sarva Samsara Dharma Varjitam

- Atma is free from all the samsara attributes that affect the Mind and sense objects.

c) Mind has samsara problems

- Raaga, Dvesha, Kamma, Krodha, Madha, Matsarya.

d) Atma is intimately pervading the Mind.

- Atma is not touched by the attributes of the Mind.

e)

Crystal	Atma
<ul style="list-style-type: none"> - Not Associated with the Redness of the flower - Appears red in the Proximity of the Flower - Never carries redness 	<ul style="list-style-type: none"> - Not Affected by Attributes of the Body, Mind - Atma has never Raaga or Dvesha <p>Nirvana Shatkam :</p> <ul style="list-style-type: none"> - Na me Raaga Dvesha... - Vedantic Meditation

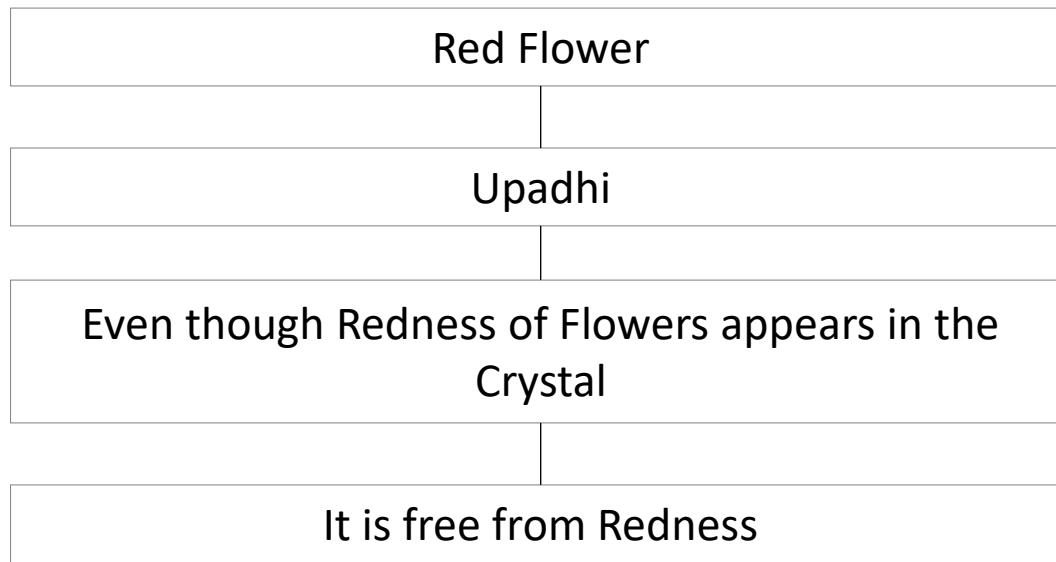
Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

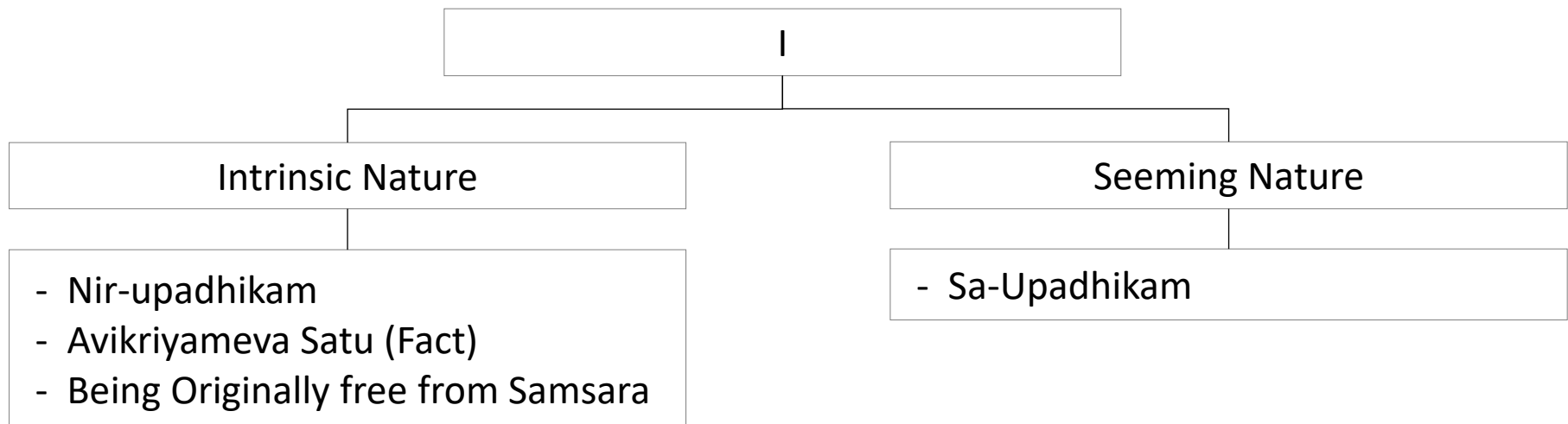
f)



g) Even though I seem to have Raaga, Dvesha, Waker-hood, Dreamer-hood, Sleeper-hood.

- I am as though having Raaga - Dvesha but am always free from Raaga - Dvesha.

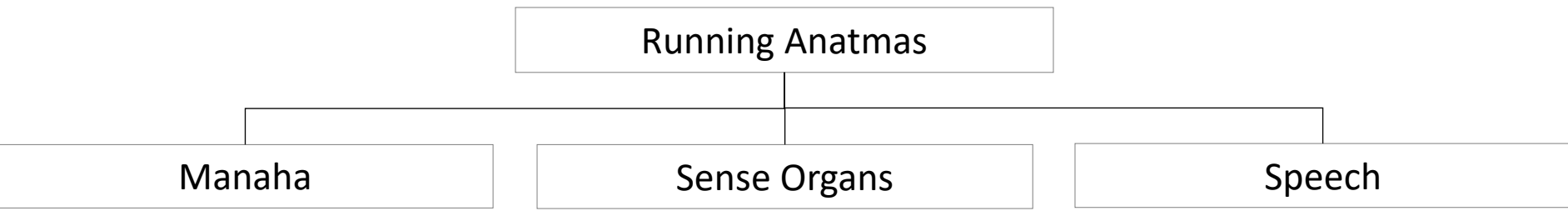
X)



XI) All Samsara causing modifications belonging to Body, Mind, Sense organs are superimposed on Atma.

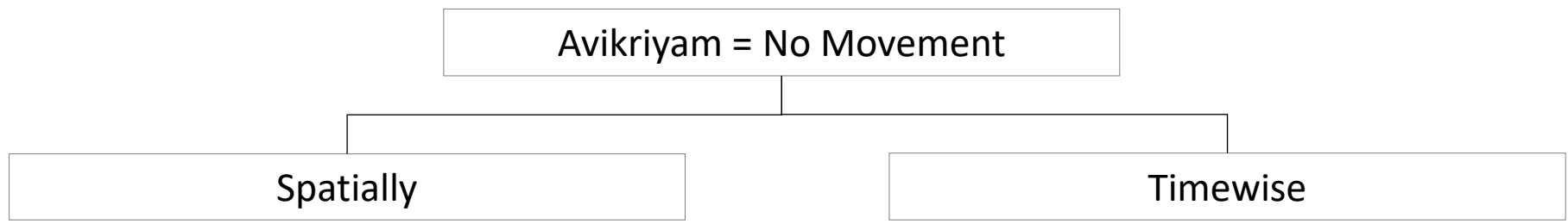
- Anubhavati Iva - I am as though undergoing all those problems, suffering from Samsara.

XII)



- Sakshi Chaitanyam is seemingly travelling.

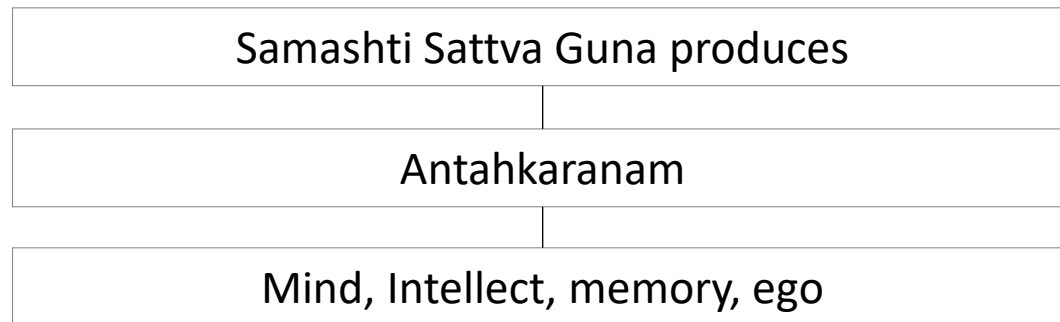
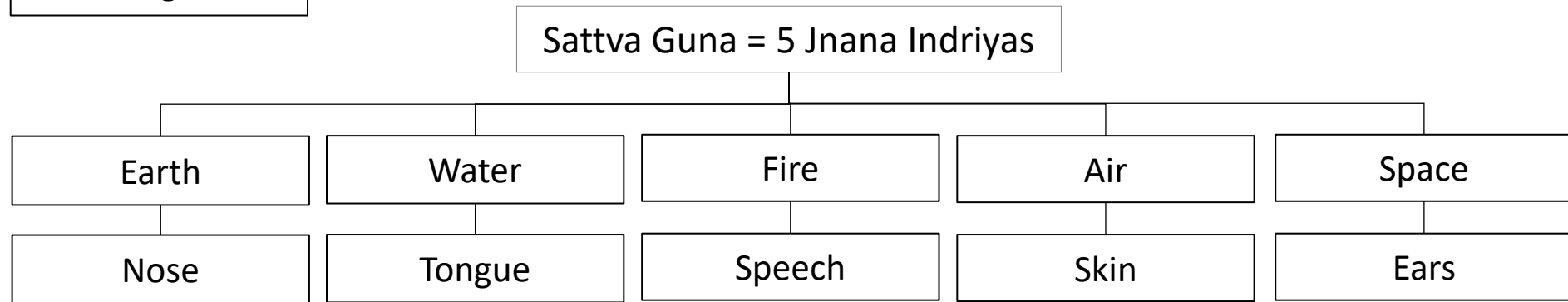
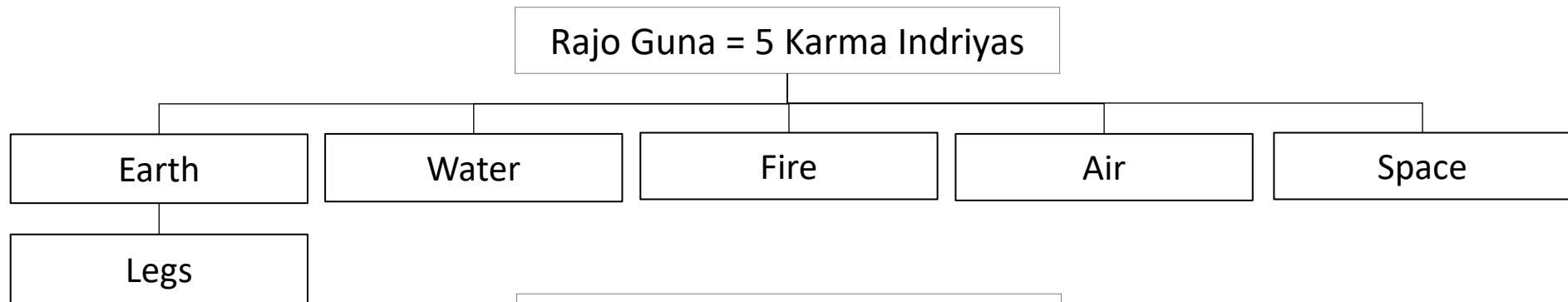
XIII)



- Next 4th Line of Mantra.

a) Individual Rajo guna of 5 Elements produce Karma Indriyas.

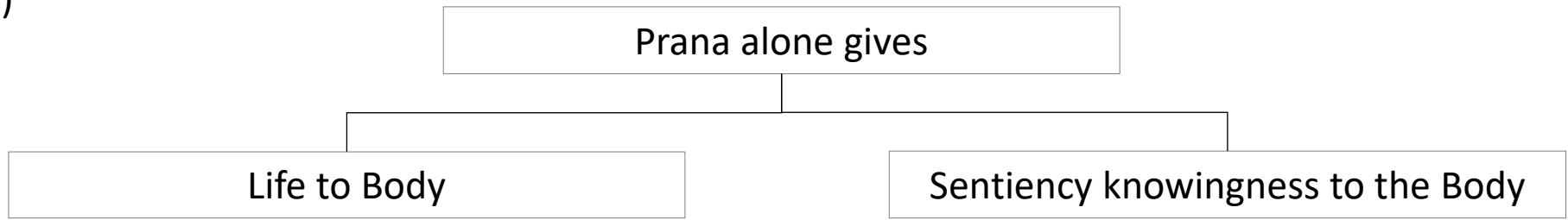
b) Individual Rajo guna of 5 Elements produce Karma Indriyas.



c) Elements = Jadam

- Therefore Prana = Jadam
- All Jnana Indriyas, Karma Indriyas, Antahkaranam alive because, Prana Tattvam keeps body active.

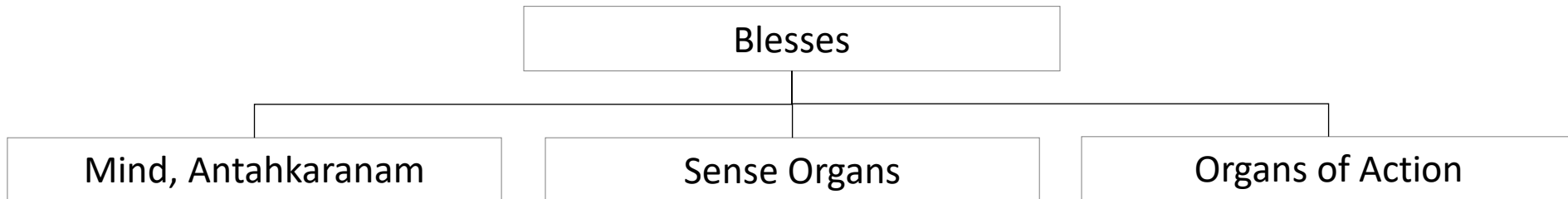
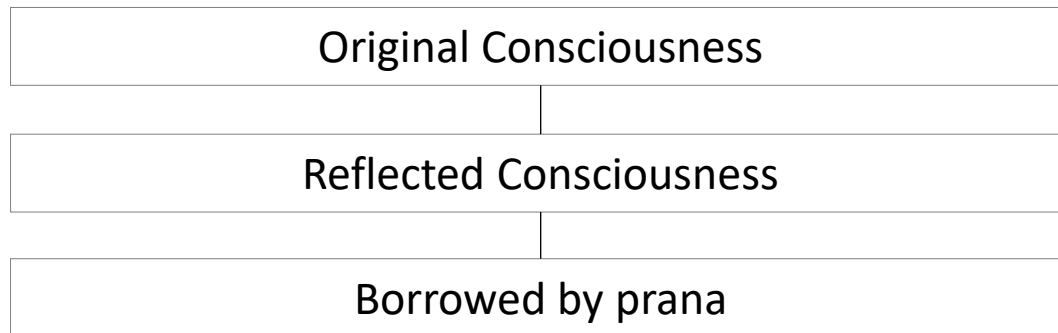
d)



e) Once Prana leaves, Sentiency leaves the Body.

f) Prana does not have Sentiency, knowingness by itself because it is Jadam, inert.

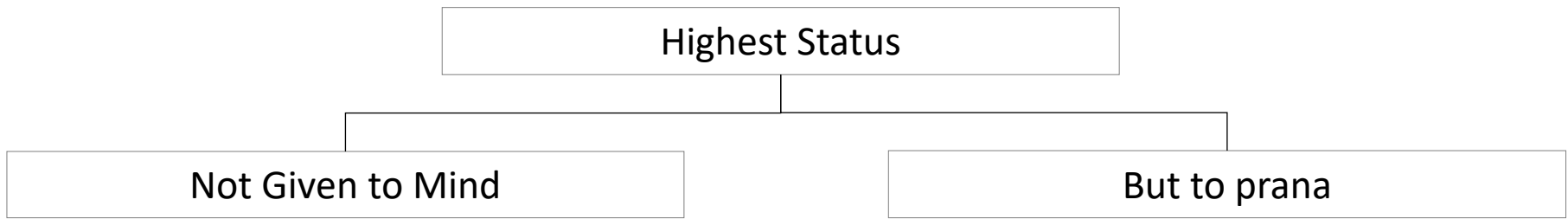
g) Prana borrows Chidabhasa from Atma.



h) In the Body, the Most Valuable Organ = Respiratory Organ.

= Prana

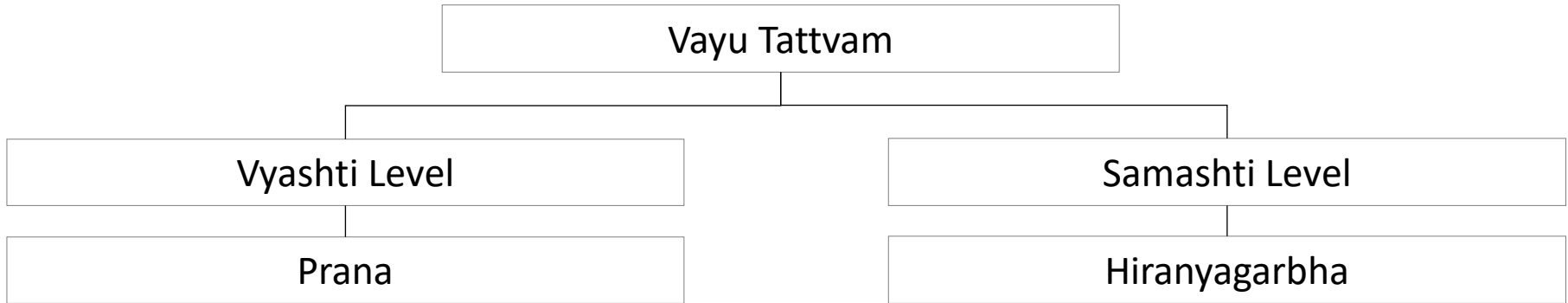
i)



j) All organs Collapse

- Sense Organs feel Miserable when Prana is about to go During Death.

k)



l) 2 Most Powerful principles.

m)

Prana Runs show at Individual Level	Hiranyagarbha runs at Macro Level
<ul style="list-style-type: none">- Speaking, running, Grasping, seeing, hearing, Smelling, Excretion, Procreation	<ul style="list-style-type: none">- Natural forces are running Properly- Sunrise, Sunset, Earths RotationPlanets rotation- Rain falling, show falling

XIV) 1st Message :

- Micro - Prana is Great
- Macro - Hiranyagarbha is Great

XV) 2nd Message :

- Both Great, not because of themselves.
 - Prana = Jadam
 - Hiranyagarbha = Jadam
- } Blessed by Atma

XVI) Katho Upanishad :

न प्राणेन नापानेन मर्त्यो जीवति कश्चन । इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥	Na pranena na apanena, martyo jivati kascana, Itarena tu jivanti, yasminn etav upasritau 5
---	--

Not by Prana, not by Apana does any mortal live ; but it is by some other, on which these two depend, that men live. [2 - 2 - 5]

XVII) Normal thinking :

- Person is Surviving because of prana common Mistake.
- No one survives because of Prana, Apana
- Itaretu Jivanti, something else
- We survive because of eternally existing Atma Tattvam, Nachiketa's question.

XVIII) What is something else?

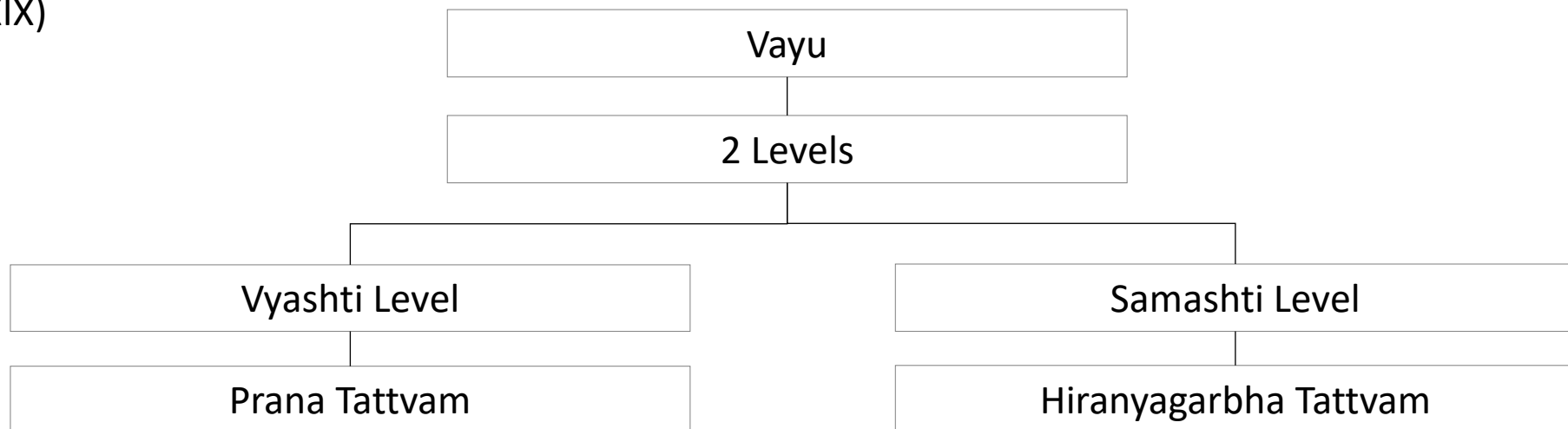
Keno Upanishad :

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

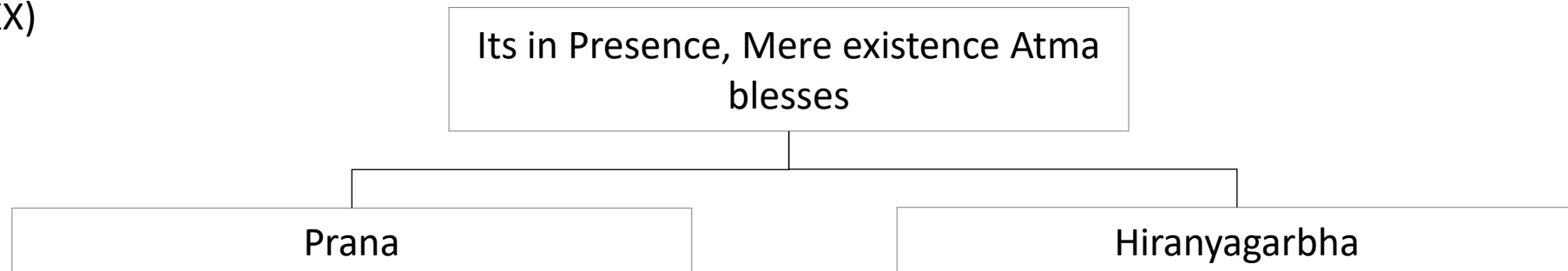
*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

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

XIX)



XX)



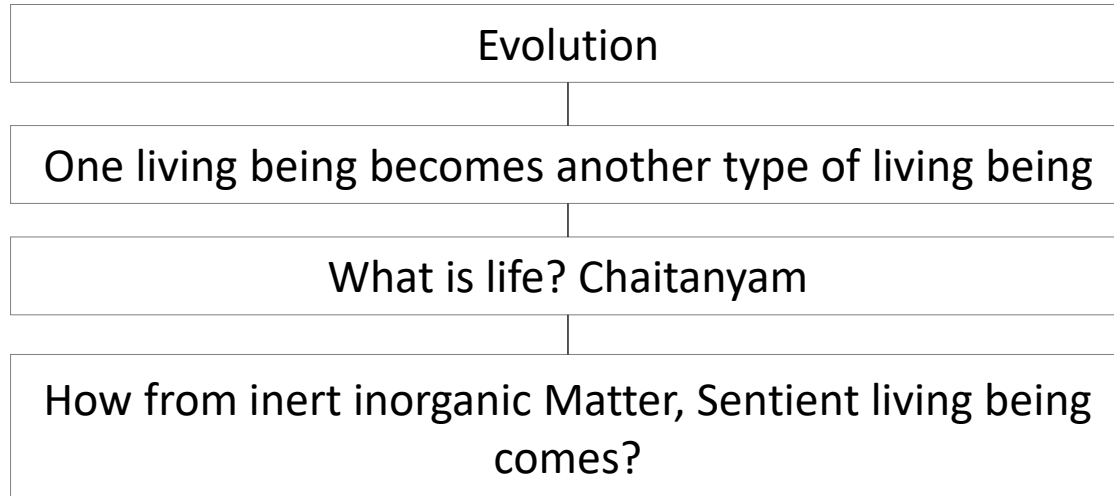
XXI) Nitya Chaitanya Svabhava

- It is of the Nature of Eternal Consciousness Principle.

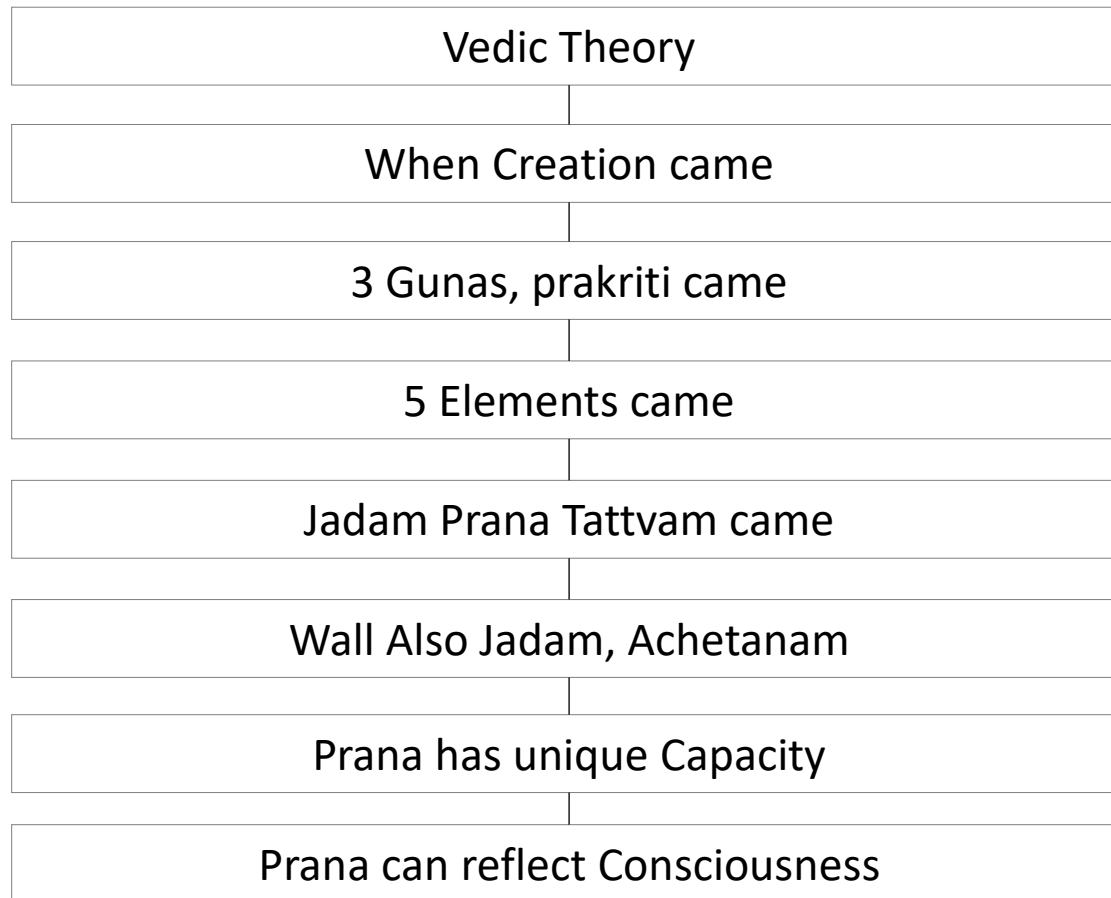
XXII) Matarishva, Vayu, Dadati :

- Does its function
- In the presence of Atma, Wind God does what it has to do.

XXIII)



XXIV) Consciousness was produced at some time out of matter.



- Therefore, sentient living beings came
- Chidabhasa Sahita Prana Tattvam came
- Once Prana Tattvam is sentient, it can bless other organs, Antahkaranam, Jnana Indriyas, Karma Indriyas.

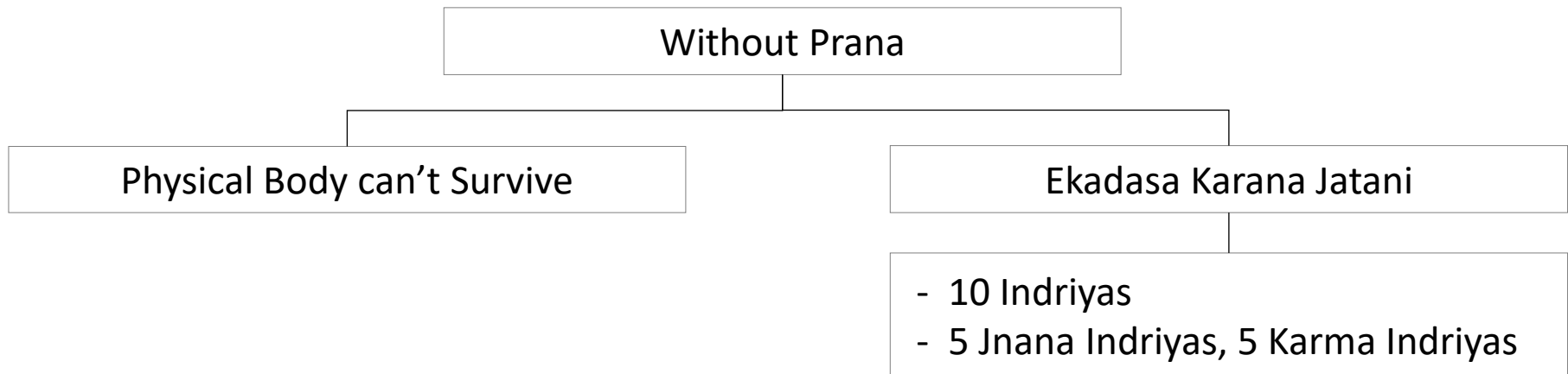
XXVI) Knowledge comes from Jnana Indriyas and Antahkaranam.

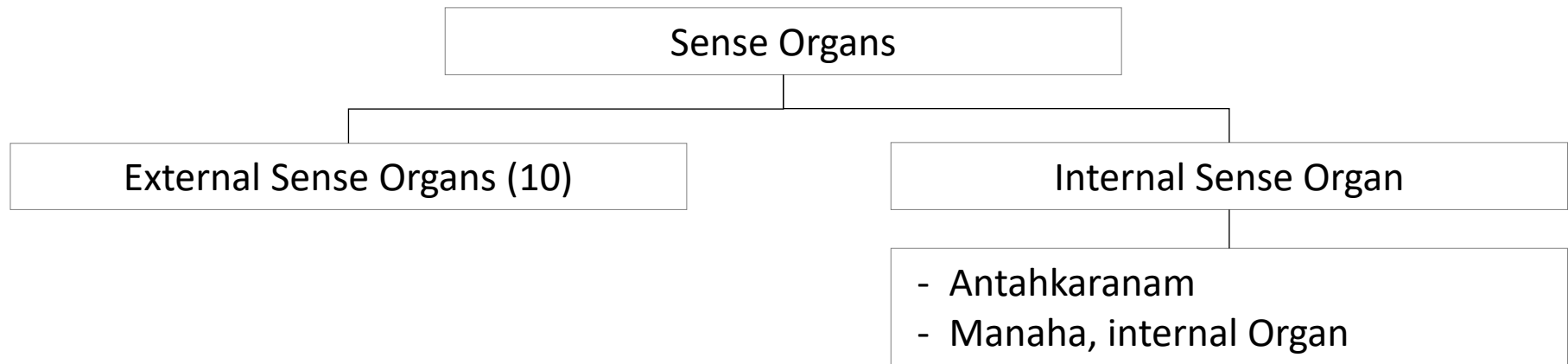
- All Activities come from Karma Indriyas and Prana.
- **Rajo Guna makes Prana throbbing with Activity at Vyashti, Samashti Levels.**
- Kriyatmakaha throb of life.

XXVII) Yad Ashrayani :

- Depending on prana alone Karya - Karana Jatani.
- Sthula Shariram = Karyam

- **Physical body Depends on Prana for its Survival.**





- 11 Organs depend on Prana Tattvam.

- Chandogya Upanishad
- Brihadaranyaka Upanishad
- Prashno Upanishad
- Keno Upanishad

Story

XXVIII) All sense organs join together and say a Samashti prayer

- 10 Mantras - Glorify - Hiranyagarbha in Prashno Upanishad.
- Because of you alone, Sun, Moon, Stars, Rains come.

XXIX)

a) In that Hiranyagarbha Tattvam, all these are intertwined.

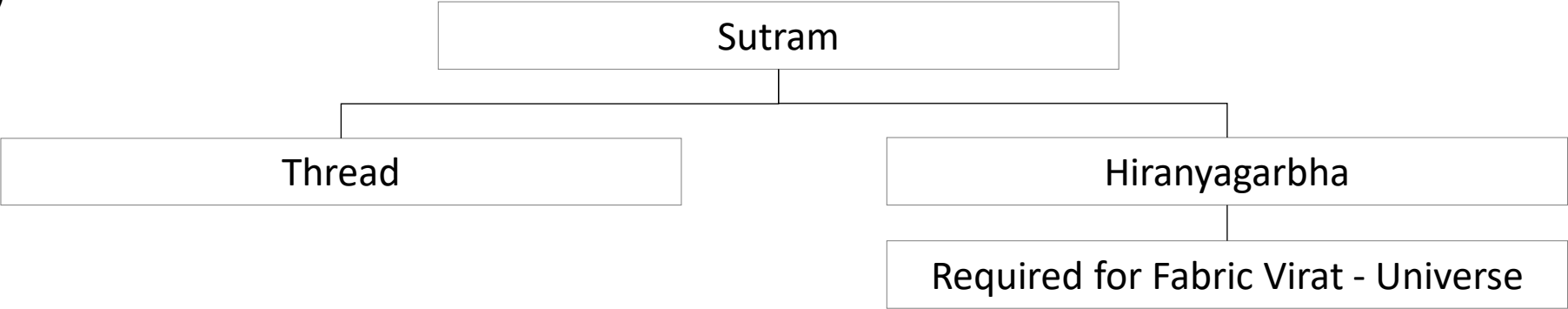
b) Hiranyagarbha = Material cause for all of them

c) Everything is interwoven in Hiranyagarbha like a fabric is interwoven in a thread.

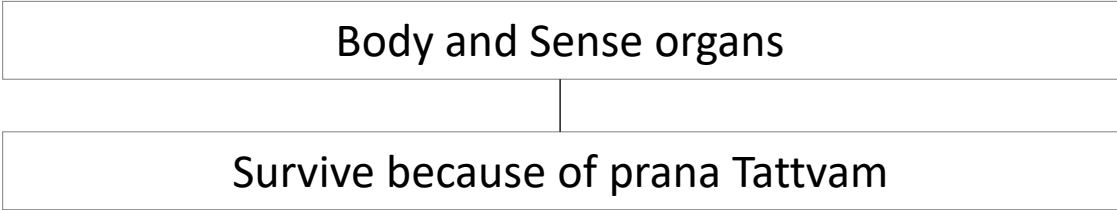
d)

Thread	Hiranyagarbha
- Required for Fabric	- Required for Entire Creation - Antaryami Brahmanam - Sutratma

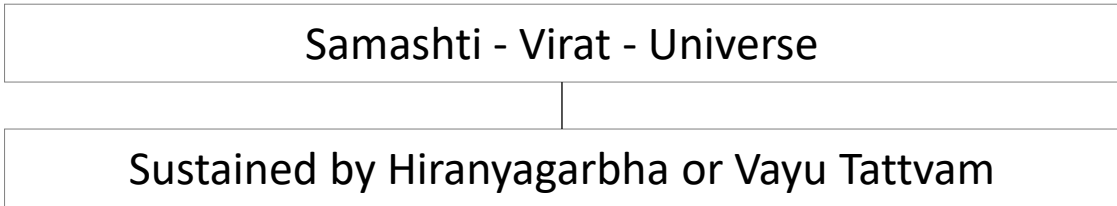
e)



g) Extend Vyashti to Samashti.



h)



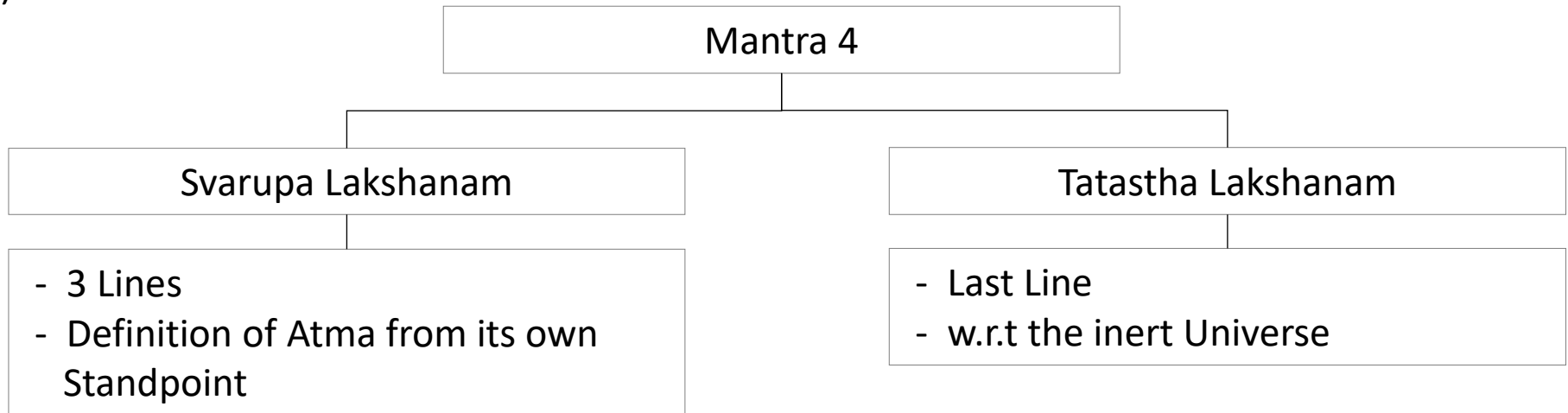
XXX) Surya Devata

- May you regularly rise and Set.
- Vayu Devata - Keep Moving
- Rain Devata – Rain at Appropriate Time

8) I) Every Devata allotted a Particular Job

- Devatas = Natural forces maintain their order because they do their duty as allocated by Hiranyagarbha Devata.
- Hiranyagarbha does duty blessed by Atma
- That Atma is the ultimate reality
- Tatu Tvam Asi.

II)



III) Entire universe = Inert, insentient

- Inert universe can't function in a purposeful manner.

• **Universe functions according to the Law of Karma.**

- That is possible only when inert thing is backed by intelligent Chetana Tattvam.

IV) Without support of Chetana Vastu, Achetana, inert thing can't function purposefully.

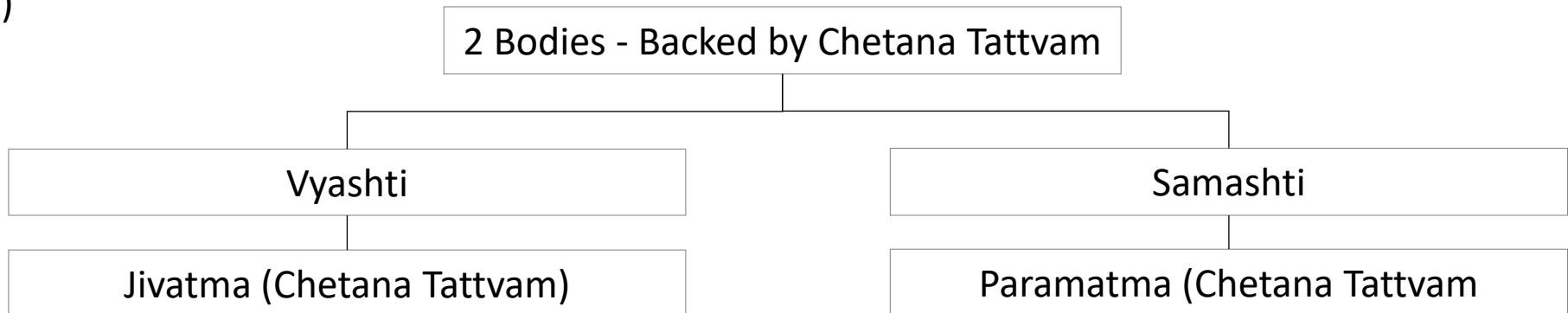
V) a) Inert universe functions with Chetana Adhishtanam.

VI) Principle we apply at individual level, we apply at Cosmic level also.

a) Cosmic Universe functions like an organism

- Cosmic body functions with Chetana principle.

b)



VII) Tasmin Sati :

- In the presence of that universal consciousness alone.

VIII) Matarishva Dadati :

- Hiranyagarbha Tattvam is doing its duty of allotting duties to all Devatas.

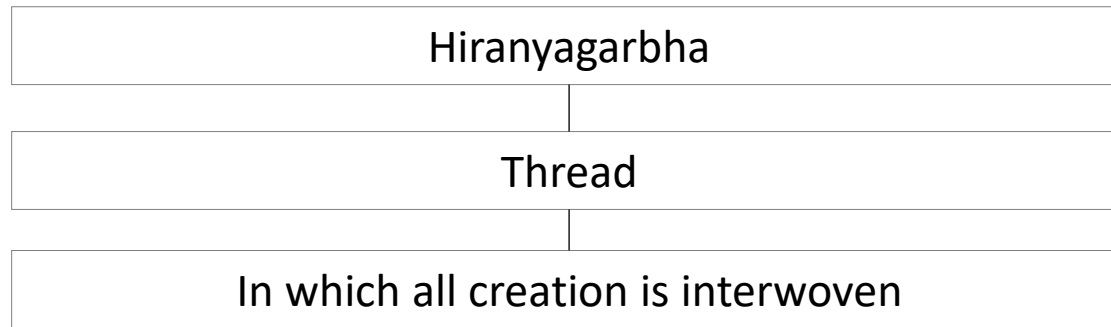
IX) Matirishva = Wind / Air

= Cosmic Prana Tattvam which includes Manaha, Indriyani, all devatas put together

= Hiranyagarbha Tattvam

= Material cause of all Sukshma Shariram

X)



XI) Apaha = Waters

= Here Karmas

- In this context, water = Vedic Ritual, Action, Duty.
- Actions of Micro and Macro living being.
- Here Macro living being in the form of Various Devatas.
- Hiranyagarbha Allots Duties to Various Devatas.

a) Chaitanyam is pervading that Karana Shariram also

- That Chaitanyam pervading Karana Prapancha is called Antaryami, described in Antaryami Bramanam.

XII) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

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

- All Upanishads tie up teaching
- Shankara keeps all Upanishads in mind.

XIII) Body, Mind moves, Sense organs move



9) I) Atma is the inner essence of the entire universe.

II) Pramanam : Brihadaranyaka Upanishad :

अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ;
याज्ञवल्क्येति होवाच, यत्साकशादपरोक्षद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;
एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य
सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,
योऽपानेनापानिति स त आत्मा सर्वान्तरः,
यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,
य उदानेनोदानिति स त आत्मा सर्वान्तरः,
एष त आत्मा सर्वान्तरः || 1 ||

atha hainamūṣastaścākrāyaṇaḥ papraccha;
yājñavalkyeti hovāca, yatsākśādaparokṣādbrahma,
ya ātmā sarvāntaraḥ, taṃ me vyācakṣva iti;
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya
sarvāntaro ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ,
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ,
yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,
ya udānenodāniti sa ta ātmā sarvāntaraḥ,
eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 - 4 - 1]

- Atma is the innermost essence of everything.

III) Logic :

- Karanam is always inner essence of the Karyam
- Gold is the inner essence of ornaments
- Wood is the inner essence of furniture
- Cause is inner essence of all products.

IV) Pancha Butas :

- Jalam is inner essence of earth
- Agni is inner essence of Water
- Vayu is inner essence of Agni
- Akasha is inner essence of Vayu
- Akasha is inner essence of entire creation.

V) Atma is Karanam of even Akasha

VI) Taittiriya Upanishad :

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

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

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

VII) Atma = Ultimate cause

= Inner essence of Cosmos

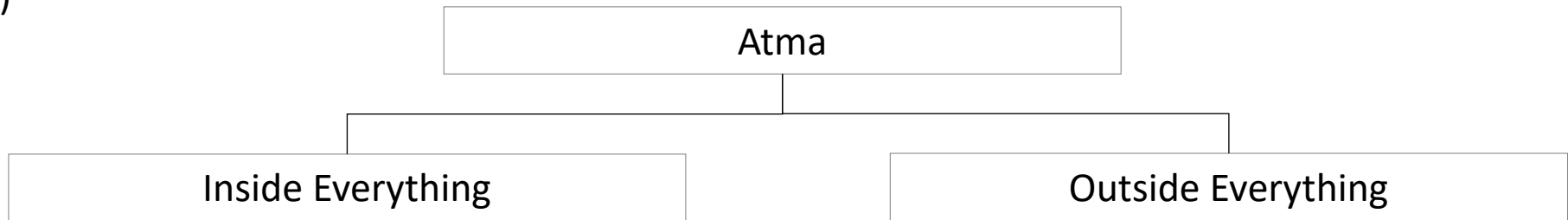
- Jalam only inner essence of earth, not of Agni, Vayu
- Many inner essences are there.
- Ultimate inner essence is the cause of everything.

VIII) Atma = Ultimate cause

= Sarva Antaraha

- Inner one is the container, hence limited
- Inner must be smaller than the container.

a)



- Therefore, all pervading.
- Asya Sarvasya Jagataha of the entire universe.

IX) What is universe?

- Nama, Rupa, form, function.

X) 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]

XI) Universe :

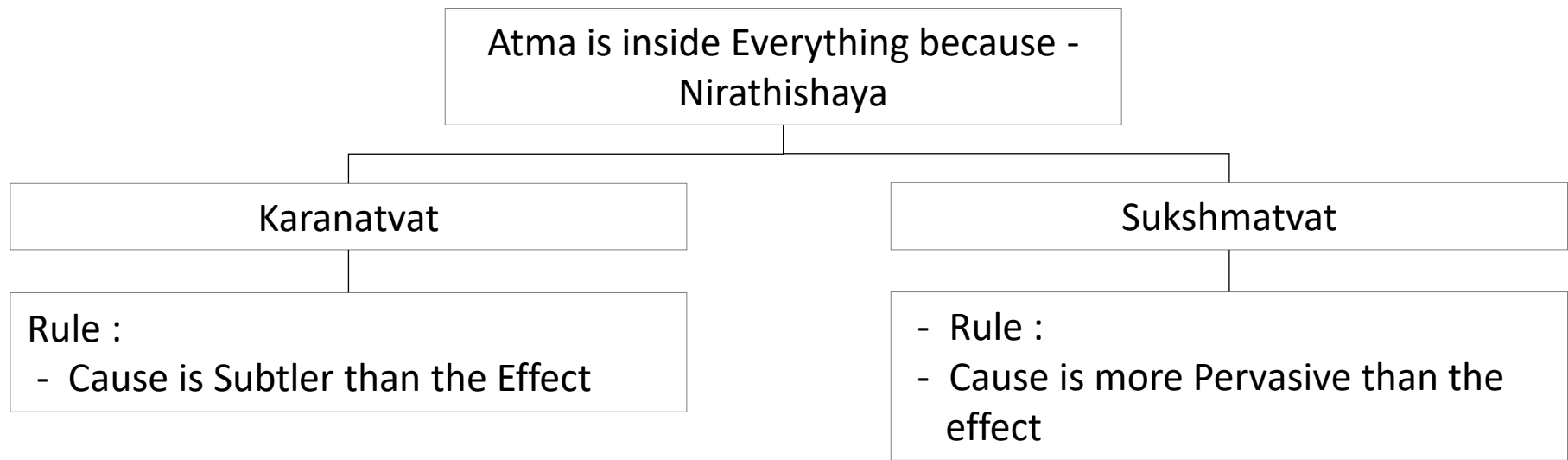
- Name, form, function.

Sarvasya Asya :

- Atma Tattvam Bahyataya, Atma is outside also.
- Vyapakatvat, being pervasive in nature, it is outside also.

XII) Akashavatu, Nirashiya, Sukshmatvat Antaha

- It is outside the universe because it is all pervading.
- It is inside the universe because it is extremely subtle, Akashavatu Nirashisayatvat.



XIII) How do you know?

a) Prithivi :

- Grossest Amongst 5 Elements.

b) Recognisable through all 5 Sense Organs

- Shabda, Sparsha, Rupa, Rasam, Gandha.

c) Next element Jalam, Karanam of Prithvi

- Jalam is subtler than Earth
- Jalam can be recognised by only 4 Sense Organs
- Pure Jalam has no smell
- Corporation water has ingredients with smell.

d) Agni :

- Cause of Jalam
- Subtler than Jalam can be recognised by 3 Sense Organs.

e) Panchadasi :

भूमौ कडकडाशब्दः काठिन्यं स्पर्श इष्यते ।

नीलादिकं चित्ररूपं मधुराम्लादिको रसः ॥५॥

**Bhūmau kaḍakaḍāśabdaḥ kāṭhinyam sparśa iṣyate,
nīlādikaṁ citra-rūpaṁ madhurāmlādiko rasaḥ || 5 ||**

The earth makes a characteristic rattling sound; it is hard to the touch; its variegated colours are blue, red and so forth; it is sweet, sour and so forth in taste. [Chapter 2 – Verse 5]

f) Agni :

- When Burnt, by Mind Sound is heard.
- Shabda, Sparsha, Rupa is there.

XIV) Atma = Karanam of Akasha

= Therefore, no Sense Organ can recognise Atma

- Atma is Nirathishaya Karanam, Sukshmam also.

XV) Karanatvat, Sukshmatvat, both we can take

- Therefore, Antaha, Inner essence of Everything.

XVI) Prajna Ghanaha Eva :

a) Brihadaranyaka Upanishad :

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः
कृत्स्नो रसघन एव, एवं वा
अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः
प्रज्ञानघन एव; एतेभ्यो भूतेभ्यः
समुत्थाय तान्येवानुविनयष्यति,
न प्रेत्य संजास्तीत्यरे ब्रवीमीति
होवाच याज्ञवल्क्यः ॥ १३ ॥

sa yathā saindhavaghano'nantaro'bāhyaḥ
kṛtsno rasaghana eva, evaṃ vā
are'yamātmānantaro'bāhyaḥ kṛtsnaḥ
prajñānaghana eva; etebhyo bhūtebhyāḥ
samutthāya tānyevānuvinayaṣyatiti,
na pretya saṃjāstītyare bravīmīti
hovāca yājñavalkyaḥ || 13 ||

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yājñavalkya. [4 - 5 - 13]

b) Meitreyi Brahmanam :

- Chapter 4 - Verse 5 and Chapter 2 - Verse 4

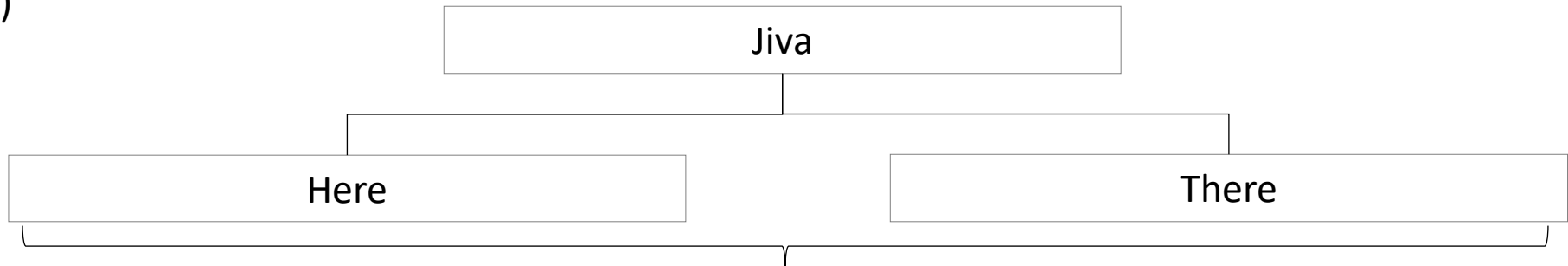
c) Atma :

- Homogeneous mass of consciousness, Prajna Ghanaha.

d) Nirantharan Cha :

- No intermediary gap in Atma
- Gaplessly pervading, without any break, all pervading.

e)



- Between 2 Jivas Gap
- Atma is Absent
- We don't experience Consciousness in between
- Consciousness seems to be broken, Pluralistic

XVII) Fact :

- Atma - Chaitanyam is unbroken, Non-dual also.
- Ekam, Advaitam, Akhanda Eka Rasa Chaitanyam.

XVIII) What is relationship between Atma and Anatma Jagat?

- I and Jagat?
- What is the benefit of this knowledge?

XIX) Wise sees that the entire Anatma Prapancha is in the Atma (All bodies and Minds).

XX) Atma is located in the Anatma Prapancha in every body.

XXI)

All Bodies are located in Atma

Atma is located in all Bodies

XXII) It is a Contradiction and not Possible

XXIII) If body is in Atma, can't say Atma is in the Body.

- **Location - Located can't be reversed.**

XXIV) I am on the floor, can't Say floor is on me

- Can't Reverse it
- Book is on the Desk, can't say desk is on the Book.
- Mutually contradicted and can't be stated.

XXV)

All Bodies in Atma

Atma is in all Bodies

Peculiar relationship between Atma -
Anatma

XXVI)

Atma	Anatma
<ul style="list-style-type: none">- Adhishtanam- Waker- Sand- Rope	<ul style="list-style-type: none">- Adhyastham- Superimposed- Dream world- Mirage water- Rope Snake

- Peculiar relationship.
- Not cause – Effect Relationship.

XXVII) World is on Atma, Superimposed Entity Adhyastham

- Snake is on the Rope Superimposed.

XXVIII) Reverse Statement :

- Atma exists in all Anatmas - As their Adhishtanam
- Rope is in / On the Snake as the Snakes Adhishtanam
- Snake is on the Rope as Superimposed.

XXIX) First Part of Shloka

1 st Sentence	2 nd Sentence
<ul style="list-style-type: none">- Superimposed- Adhyasa	<ul style="list-style-type: none">- Adhishtanam

XXX) Benefit of Understanding :

- Entire Anatma Prapancha is Superimposed on Atma which is my Self.

XXXI) This Shloka Presents Binary format.

a) I - Atma - Am the Adhishtanam (Turiyam Brahma)

b) Entire Anatma Prapancha is Adhyasa (Waker, Dreamer, Sleeper)

c)

World is in me	I am as the worlds
Superimposed	Adhishtanam

d)

Dream world is Superimposed in me	I waker am the Adhishtanam
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e)

Waking World is Superimposed in me	I Turiyam am the Adhishtanam
------------------------------------	------------------------------

f) Relationship between me and world is Adhyasa - Adhishtanam, not Karya - Karanam.

g)

I am	World
- Satyam - As Adhishtanam	- Is Maya, Mithya - As Adhyasam

XXXII) Greatest Relief :

- a) World can't do anything to me Turiya Atma
- b) Dream world can't do anything to Waker
- c) Sleeper ignorance, Maya can't touch Turiya Atma
- d) Different orders of reality
- e) Adhyasa (Rope - Snake) can't affect Adhishtanam (Rope).

XXXIII) Adhyasa Bashyam :

- Nahi Adhyasthasya Gunena Doshena Va Anumatrenapi Sana Sampadyate

- a) Virtues of Adhyasa will not add value to Adhishtanam
- b) Na Punyam, Na Papam - Chidananda Rupaha
- c) Entire Nirvana Shatkam based on Adhyasa - Adhishtana Sambandha, not Cause - Effect Sambandha.
- d) Binary format is Nirvana Shatkam, not triangular format.

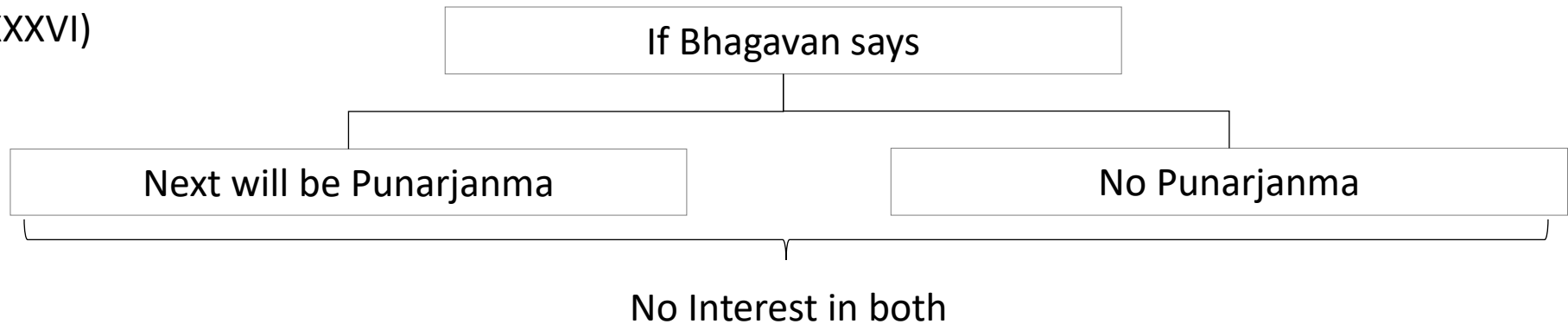
XXXIV) Drawbacks of Adhyasa will not create any dent on Adhishtanam

- a) I am not improved by Adhyasa, or brought down
- b) I am not upgraded, downgraded by Adhyasa
- c) I am Satyam, Adhishtanam, World is Mithya, Adhyasa.

XXXV) 4th Capsule of Vedanta

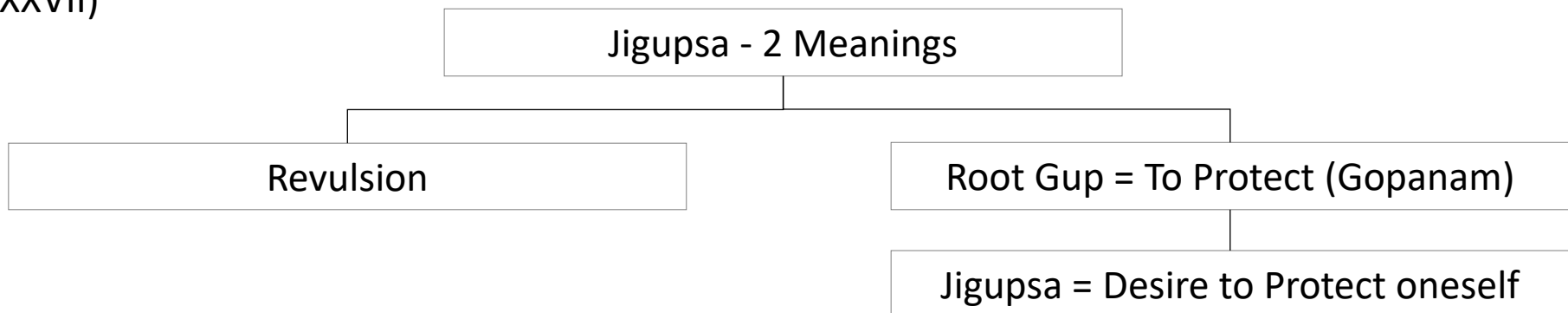
- a) I am Never affected by Anything that happens in the Material world or to the Material Body - Mind - Complex.
- b) Hence Jnani has no Aversion to the World or no attachment to the world, No Revulsion, No Escapism.

XXXVI)



- It does not make any difference to me
- Aversion = Jigupsa, Revulsion, Disgust, Aruvaruppu
- Na – Vijupsate.

XXXVII)



a) What is Samsara?

- Vijugpsa = Insecurity born out of Desire born out of Support from outside.

b) Jnani shifts from Triangular to Binary format

- Does not look for any external support.

c) I am Brahman, don't need any support

- World depends on me for existence
- Nobody can touch me, affect me.

d) I am giving support to the entire world

- Big transformation if you become a Jnani.

XXXVIII) Gita :

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē ||3-28||**

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

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

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

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

XXXIX) If a Grihastha Avoids Raaga, Dvesha, commits to Vedanta, that Grihastha also is a Sanyasi.

XXXX)

By Indicating Sanyasa, Shankara Says

Grihastha not required

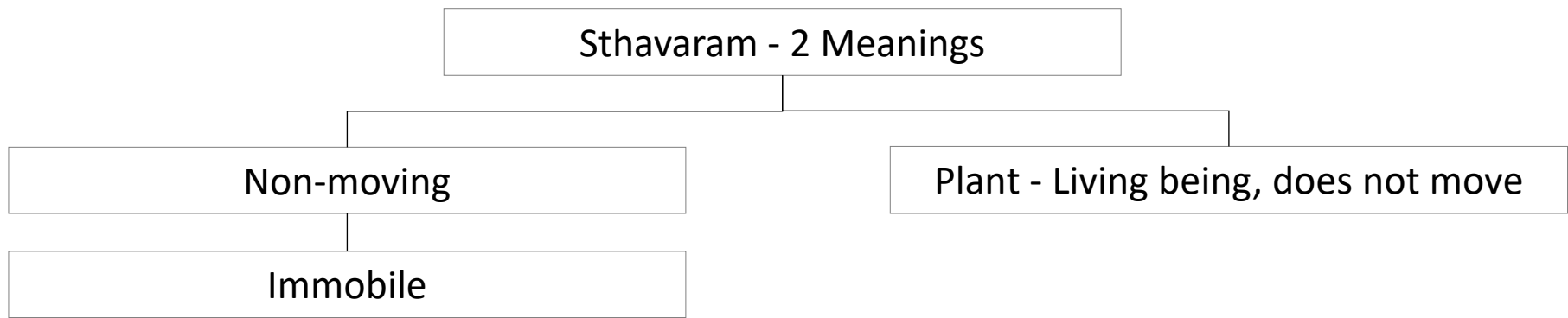
Veidika Karma not required

Samuchhaya not required

Technical Significance

- Sravanam, Mananam, Nididhyasanam is Sufficient for Moksha Pursuit.

XXXXI) All the beings, beginning from Avyaktam – Maya Upto Sthavaram.

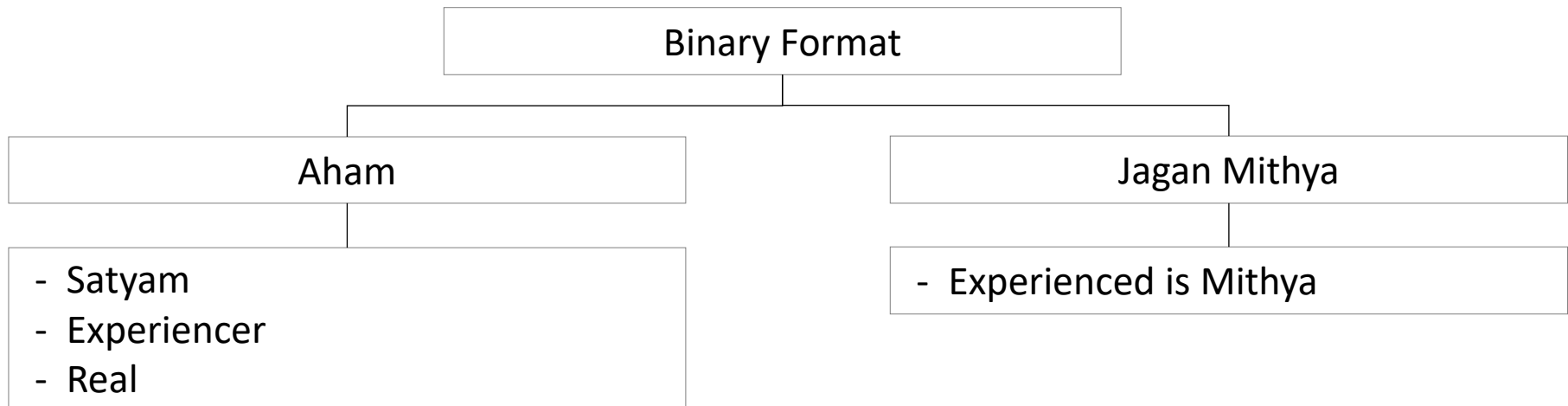


- Entire Anatma Prapancha, upon Atma only Anupashyati.
- Anu - based on Anusara of teaching of Guru Shastra.

XXXXII) Wearing goggle of Guru shastras' words, looks at world

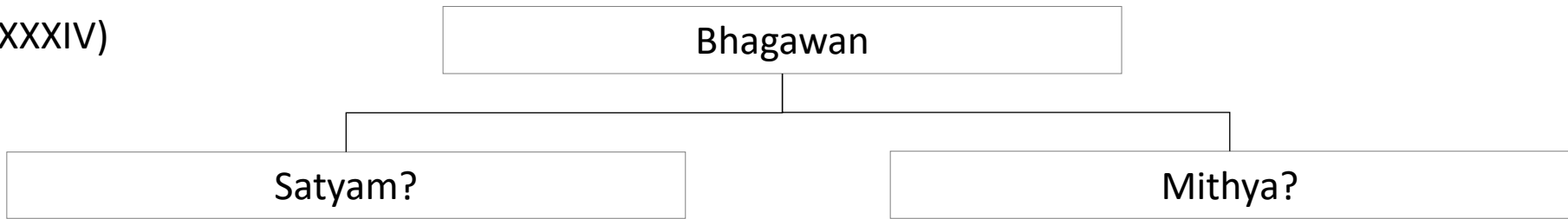
- Then world is Mithya, including Body - Mind complex and I am Satyam.

XXXXIII)



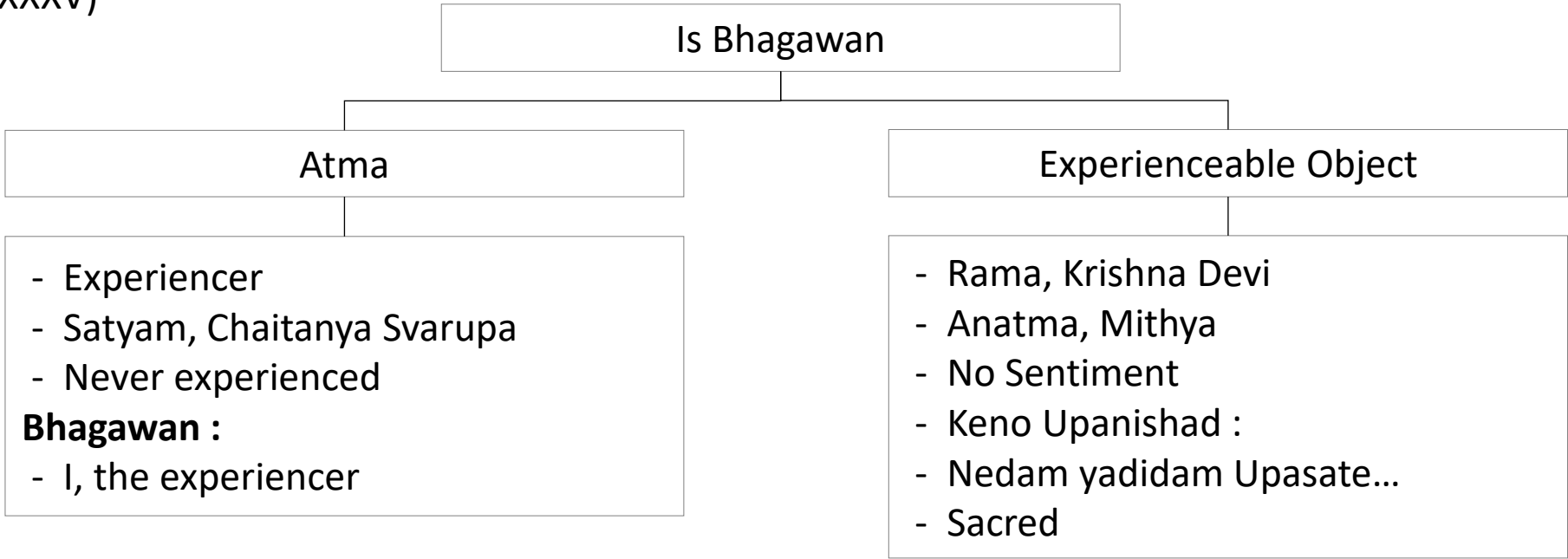
- Satyam - Mithya format is Binary format.

XXXXIV)



- Ask : Who is Bhagawan?

XXXXV)



Keno Upanishad :

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ८	<i>Yat pranena na praniti yena pranah praniyate tadeva Brahma tvam viddhi nedam yadidam-upasate</i>
---	---

That which one breathes not with his breath, but by which breath is breathed... know That to be Brahman and not this, which people do worship here. [Chapter 1 - Verse 8]

XXXXVI) Gita :

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

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

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

XXXXVII) How does he look upon world in him?

- Adhyasthvena as superimposed entity
- Since Anatma is superimposed entity.

XXXXVIII) Atma Vyatiriktani Na Pashyati

- Anatma does not have existence separate from Atma.

XXXXIX)

Dream World	Wakers World
Can't exist separate from me	Can't exist separate from me Turiya Atma which alone / Chaitanyam exists

XXXXX) Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।

mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

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

- Only as Independently existing Consciousness.

XXXXXI) What is the reason?

- Mithya can't exist separate from Satyam
- Mithya borrows existence from I - the Satyam
- I lend existence to the world
- Huge shift in seeker's mind.

10) I) Now he says, in all the same set of beings, I am there.

They are in me	I am in them
----------------	--------------

- From Maya, upto a plant, entire Anatma, in all of them, Atmanam Pashyati.
- Sees himself present in them
- Atma Chaitanya Svarupam = Not Body - Mind Complex, Anatma.

II)

Jnani sees Everything in him	Jnani sees himself in Everything, Every being
------------------------------	--

- Atmatvena Anupashyati.

III) Just as I am the Atma of this Body

- As Atma of this Body, I Lend 2 things to the Body.
- I am Atma of Sthula, Sukshma Sharirams.

- **Karana Shariram is not relevant because it is Unmanifest, Dormant.**

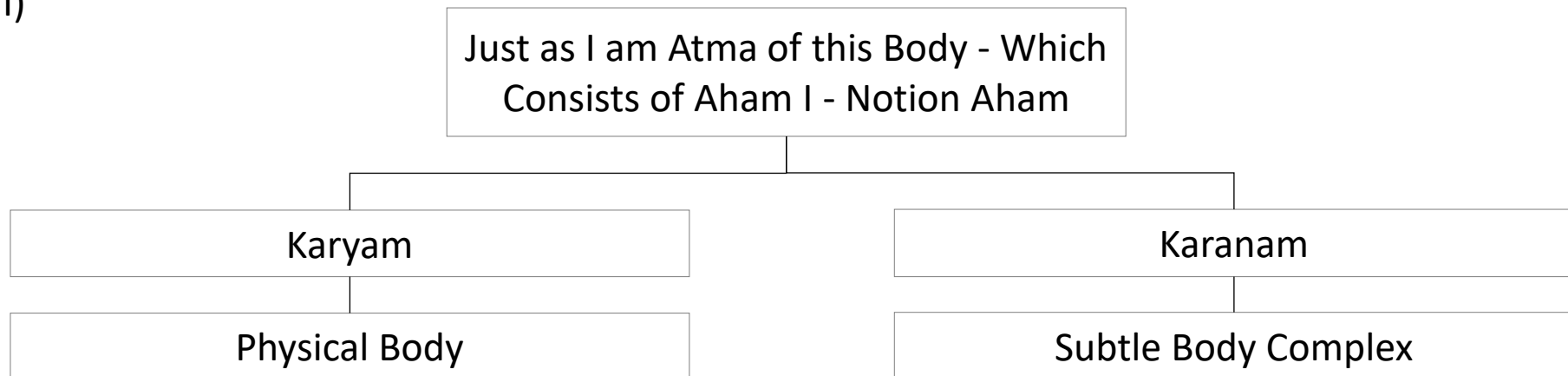
IV) I am lending existence and consciousness

- Is-ness of Waker's body is borrowed from me - Turiya Chaitanyam, Super waker, Jnani.
- Is-ness of dream body is borrowed from Waker.

V) If Lord Shiva is meditating, for Shiva Shariram also I am lending

- **For every existing thing in creation, I lend existence, consciousness.**

VI)



a) Giving Chidabhasa is not an Action I do

- Then I will be Karta, Bokta.
- By my mere Presence, I lend Chidabhasa.

b) When I stand in front of Mirror

- Automatically my reflection is formed in the Mirror without my will or Action.

c) What is my Nature?

- Kevalaha
- I am Non-dual.

d) In Every Body, there seems to be a Sakshi Chaitanyam.

- Sakshi appears to be Pluralistic
- It is only seeming Plurality
- There is only Non-dual Sakshi.

VII) Nirgunaha : Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।
karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- I am Attributeless because
- I am Nirgunaha.

VIII) Dakshinamoorthi Stotram :

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

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

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

World	I am
Reflection	Sakshi, Turiya Atma

XIX) I am Atma of this body, I am Atma of all other bodies also.

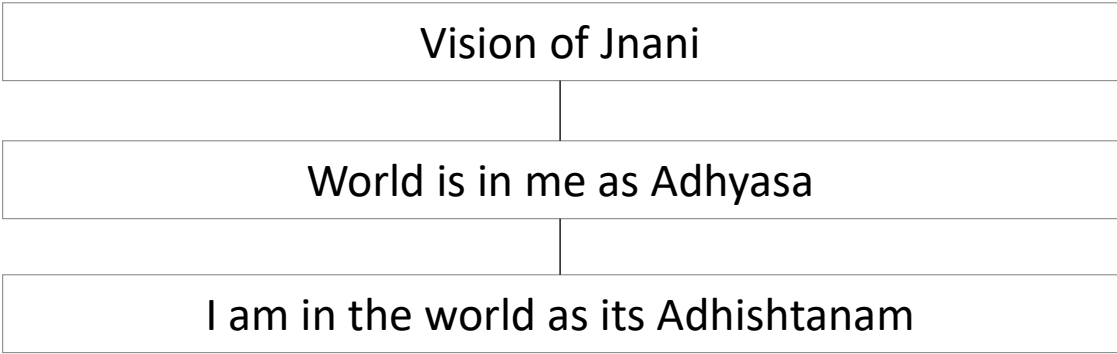
XX) Avyakta :

- For all Anatma, beginning from Maya.

XXI) Avyaktam = For, Maya upto a plant, I am the owner, the Adhishtanam, giver of existence and consciousness.

- Bhagavan says, I am Srishti, Sthithi, Laya Karta.

XXII)



XXIII) In this Manner Jnani Pashyati

- Because of this mere change of perspective, Moksha comes.

XXIV) Moksha does not require anything else

- Eyes, ears will report 5 fold sense objects after Jnanam
- Report same world.

XXV) I continue to experience body with issues as before

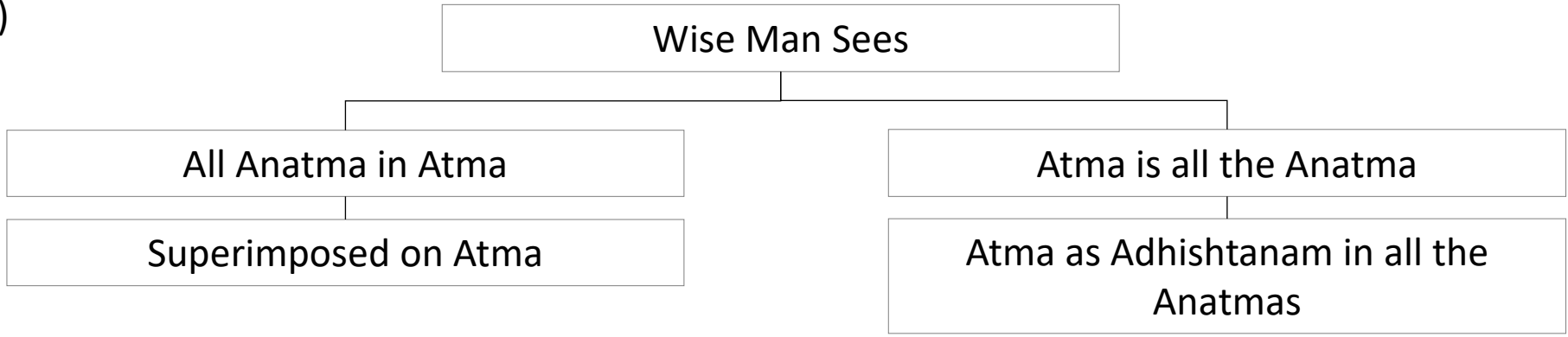
- Only change in perspective, only cognitive shift.

- | |
|---|
| <ul style="list-style-type: none">• Shift in understanding, no change in experience. |
|---|

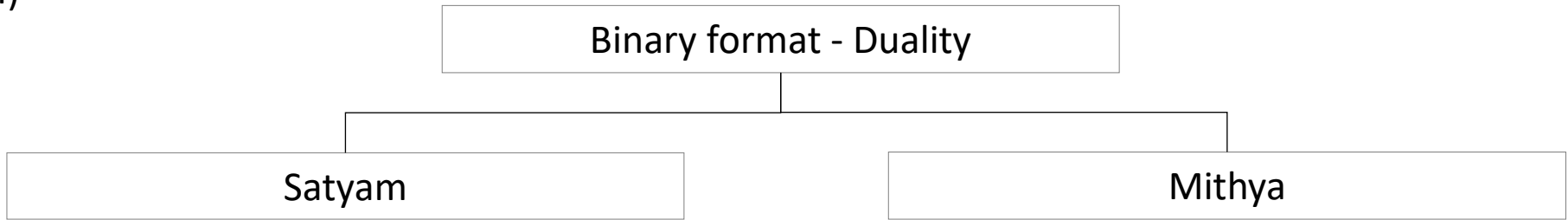
11) I)

Atma	Anatma
<div><div>- I am Satyam</div><div>- I am Adhishtanam</div><div>- Myself relaxed, Mithya Anatma can't touch me Atma</div></div>	<div><div>- Mithya</div><div>- Superimposed on Atma</div><div>- Adhyasam is whatever I experience</div></div>

II)



III)

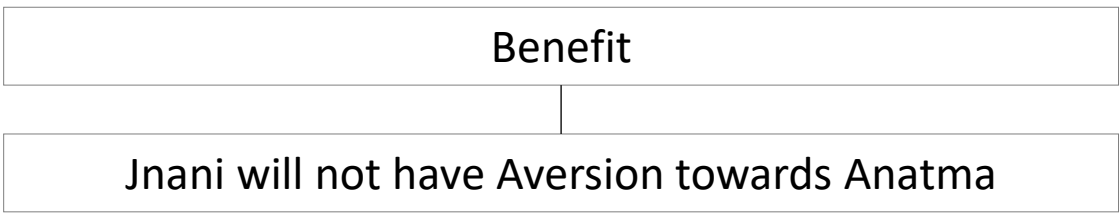


- Does not Disturb Advaitam.

IV) 2 Satyams will disturb Advaitam

- One Satyam, One Mithya will not Disturb Advaitam.
- This Duality is not Duality, Binary Format.

V) What is Benefit of this Vision?

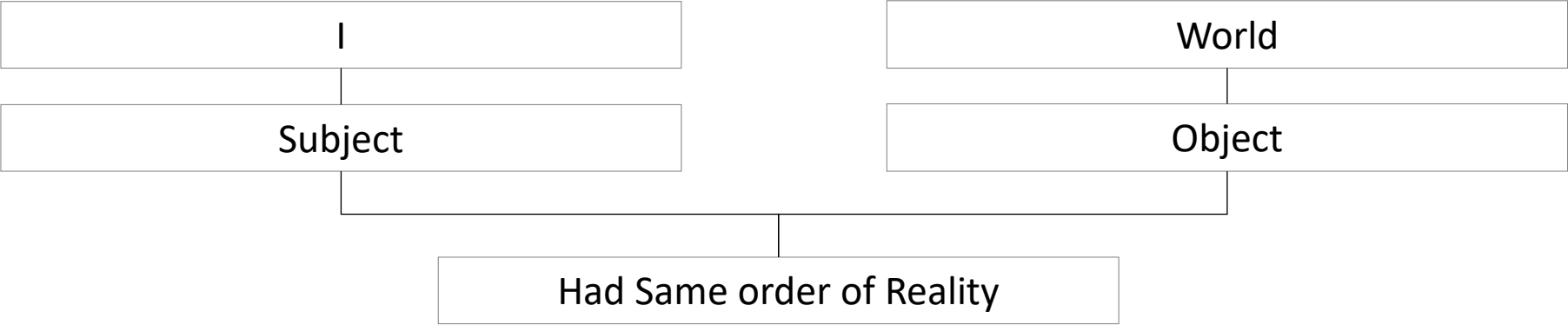


- Does not mind, Anatma.

VI) New Perspective :

a) I am the Subject, world is the Object.

b) Previously :



c) I have changed the level of subject and object

d) I - Subject - Atma is Paramatmika Satyam

e) World - Object is Vyavaharika Satyam

f) I have changed the level of reality

g) In the I thought, the level of reality changes and that perspective change gives me freedom.

VII)

Pramanam	Artha Vada / Anuvada
New Teaching what we do not know	Already known fact, Veda Re-states

VIII) For a wise man :

- There is no real Anatma
- Sarva Buteshucha Atmanam Pasyata
- **Atma is essence of Anatma**
- **There is no Anatma other than Atma**
- Everything is Atma
- No Dushta Vastu, everything is Shuddham Vastu.

IX) Atyanta Vishuddham Niranthara (always) Pashyataha

- For a wise person, who sees everything as Atma and everything as Atyantika Shuddham
- Sees this all the time.

X) Tattva Bodha :

तत्त्वविवेकः कः ? आत्मा सत्यं तदन्यत् सर्व मिथ्येति ।	<i>Tattavivekaḥ kah?</i> <i>Ātmā satyam tadanyat sarvam mithyeti </i>
--	---

What is enquiry into the Truth? It is the firm conviction that the Self is real and all, other than That, is unreal. [Verse 8]

- a) Tattva Viveka kaha?
- b) What is discriminative knowledge?
- c) Atma Satyam, Tad Anyat Sarvam Mithyeshu.

d) I alone am Reality, everything else is unreal, depending on me to borrow reality.

e) I lend reality to world and successfully suffer.

f) Vijanataha Purushasya :

- For a person who as the vision, a wise man, Sarvai Bhutani Atmeiva abut, All the Anatma Prapancha is Atma.

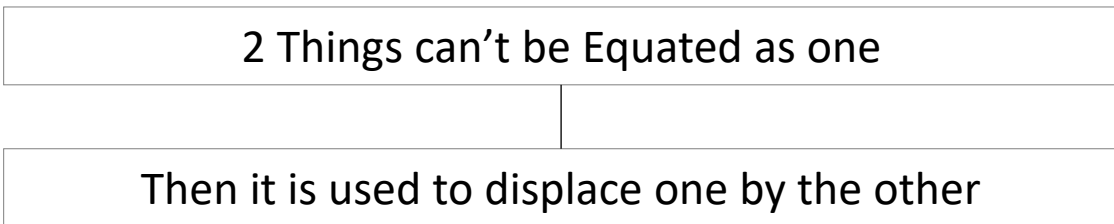
XI) How can Anatma become Atma?

Anatma	Atma
<div>- Mithya</div> <div>- Jadam, Savikaram, Sagunam, Savayavam</div>	<div>- Satyam</div> <div>- Chetanam, Nirvikara, Nirgunam, Nir-avayavam</div>

Diagonally Opposite to Atma in its nature

XII) Atma - Anatma can't have Aikya Samanadhi Karanyam, we take this equation as Bada Samanadhi Karanyam.

XIII)



XIV) Example :

- See Rope - Snake.

Solution :

- What you see as snake is nothing but rope
- What you see as world is nothing but Turiya Chaitanyam.

XV) Person says :

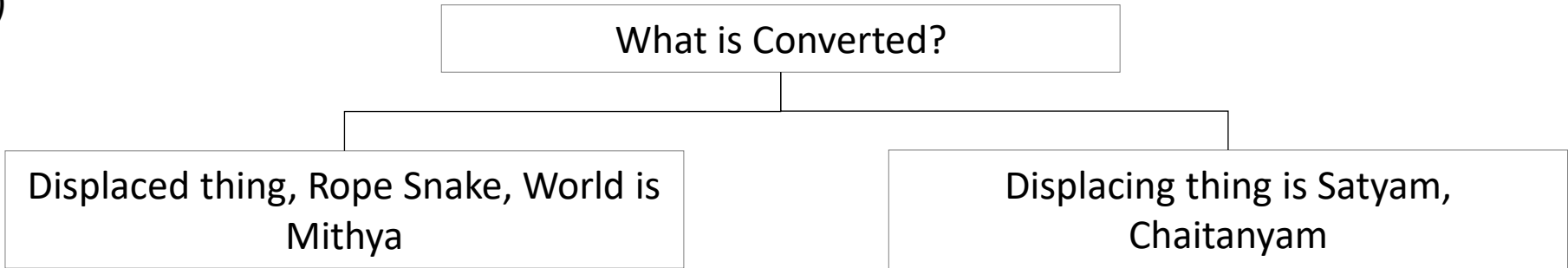
- Snake is rope
- It is not a statement of identity but there is no such thing called snake.

12) I) Rope was, is and will be

- Brahman was, is, ever will be, Satyam
- World never was, is, will be, Mithya
- Rope Snake / World is unreal.

II) Displacing the snake with rope is called Bada Samanadhi Karanyam.

a)



b) World / Rope snake is a projection of Maya - Mind, Mithya (Artha and Jnana Adhyasa).

c) Adhishtanam Brahman, Rope, is Satyam

- This is main message in Adhyasa Bashyam.

d)

Rope	Chaitanyam
<ul style="list-style-type: none">- Displaces Snake- Satyam	<ul style="list-style-type: none">- Displaces world- Satyam

III) Sarvani Butani Atma Abuth

- Vision of a wise man is

a) Anatma is Atma Prapancha - Sarvani Butani

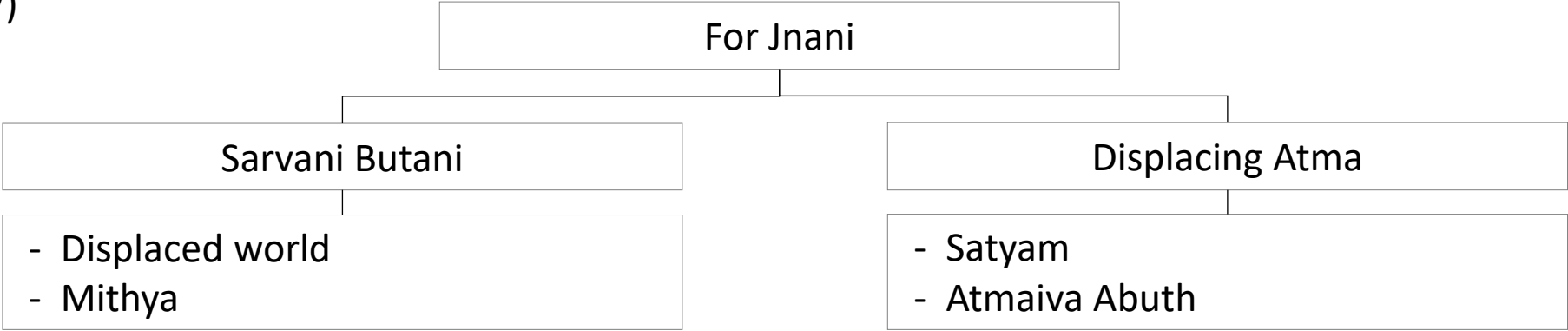
- It is Bada Samanya Adhikaranyam.

b) Anatma Prapancha - Displaced by Atma.

c) Example :

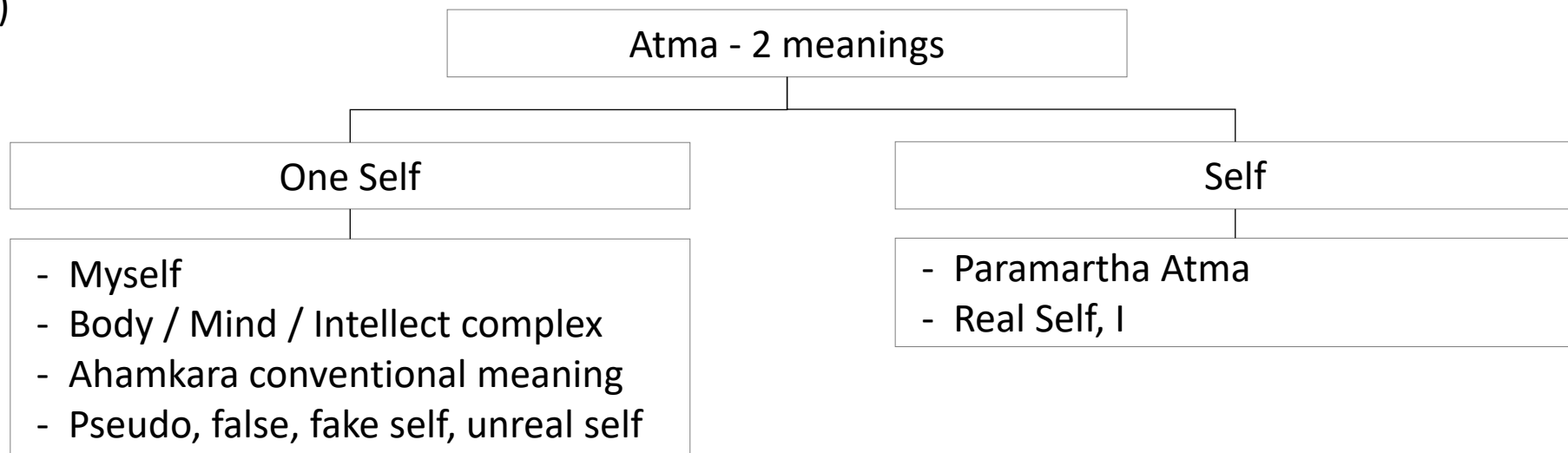
- Trees Displaced Statue Elephant.
- Bada Samanadhi.

IV)



V) Paramartha Atma Darshanat :

a)



VI) For one who sees the real I, the entire Anatma becomes I the real Atma

VII) If Atma not understood, we can never say - I am Everything.

VIII) Why? Shankara :

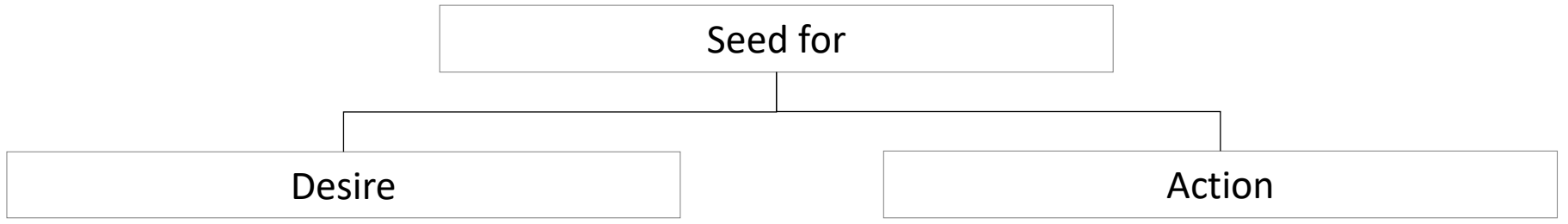
a) Shokaha, Mohascha Ajnanataha Bavati :

- For an ignorant person who is ignorant of Atma Ekatvam, ignorant of Non-dual Atma.
- For him Shoka, Moha will come.

b) What is the Shoka? Moha?

- **Kama, Karma, Beejam**
- **Shoka, Moha are seed for Desire and Action.**

c) Shoka - Sorrow, discontentment, Moha - Delusion.



IX) Discontentment :

a) I am not Poornaha, not contented with my self

- Ahamkara problem.

b) To get contentment :

- Mind begins to roam around in the world to get fulfillment.

d) I am discontented with myself = Ahamkara, General condition of our mind.

e) I am Apoornaha, wanting individual

- Want to remove discontentment and get contentment.

f) I acquire objects in the world

- Emotional shopping spree, Lack of Atma Jnanam.

X) Brihadaranyaka Upanishad :

आत्मैवेदमग्र आसीत्पुरुषविधः, सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्,
सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहं नामाभवत्;
तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति;
स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन अउषत् तस्मात्पुरुषह;
ओषति ह वै स तम् योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

ātmaivedamagra āsītpuruṣavidhaḥ, so'nuvīkṣya nānyadātmano'paśyat,
so'hamasmītyagre vyāharat, tato'haṁnāmābhavat;
tasmādapyetarhyāmantrito'hamayamityevāgra uktvāthānyannāma prabrūte yadasya bhavati;
sa yatpūrvō'smātsarvasmātsarvānpāpmana auṣat tasmātpuruṣaḥ;
oṣati ha vai sa tam yo'smātpūrvō bubhūṣati ya evaṁ veda || 1 ||

In the beginning, this (universe) was but the self (Virāj) of a human form. He reflected and found nothing else but himself. He first uttered, ‘I am he.’ Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, ‘It is I,’ and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Puruṣa. He who knows thus indeed burns one who wants to be (Virāj) before him.[1 - 4 - 1]

XI)

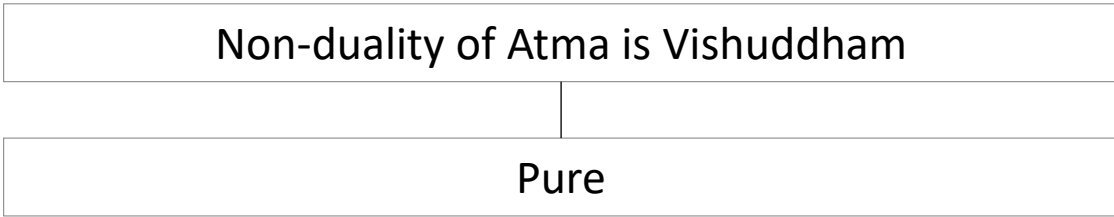
Shokha	Moha
I am discontented, Apoornaha	By Acquiring person, objects, I will become Poornaha

XII) It goes on and on in the world

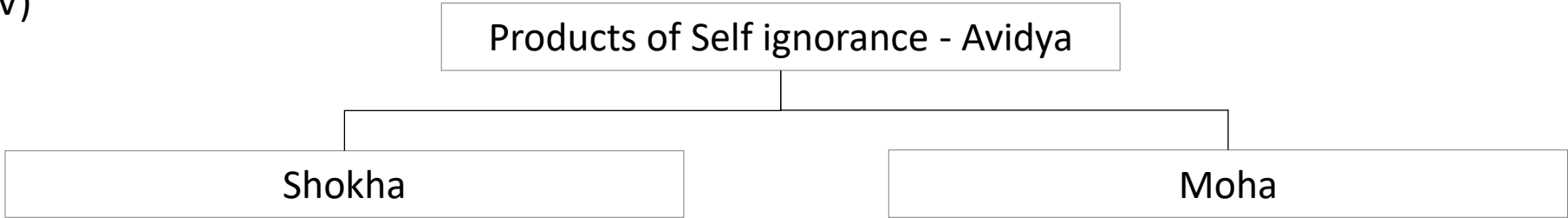
• **One who is ignorant of Atma has the seed of Avidya, leading to Shoka, Moha.**

XIII) By knowledge I remove the wanting I, Ahamkara I

XIV)



XV)



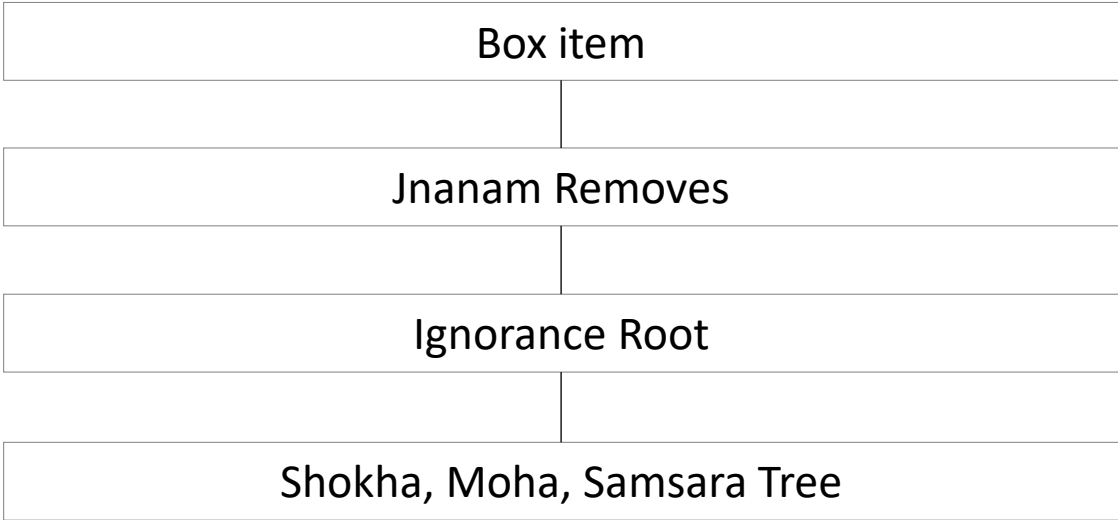
XVI) For a wise person, Shokha and Moha will never Arise.

- Jnanam and Discontentment can never Co-exist.

XVII)

Jnanam	Ajnanam
<ul style="list-style-type: none">- Poornatvam- Co-exist	<ul style="list-style-type: none">- Apoornatvam- Co-exist


XVIII)



XIX) Mantras 6 to 7 :

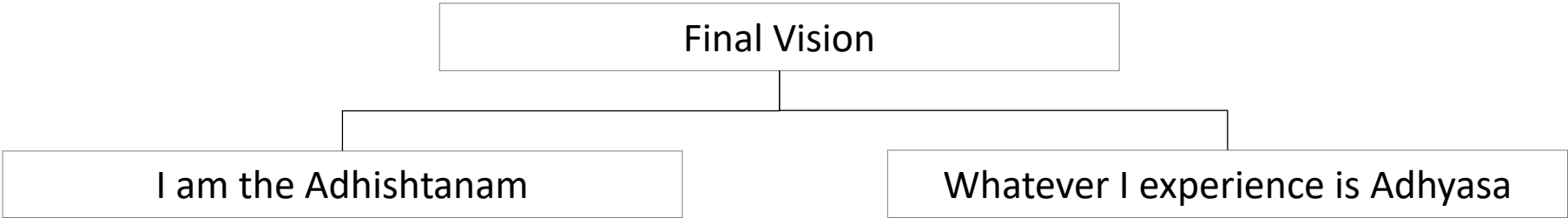
- Upanishad revealed relationship between Atma and Anatma.

Atma	Anatma
Adhishtanam	Adhyasa



Sambandha

XX) Atma = Myself



XXI) Adhyasa :

- Any superimposition can't touch the Adhishtanam.
- I the Adhishtanam, am never affected by any event happening in Vyavahara.

XXII)

Adhishtanam	Adhyasa
- Called Paramartikam	- Waker, Dreamer, Sleeper - Vyavaharika Satyam

- XXIII) I am Ever free from Anatma caused problem
- XXIV) I don't get freedom from Samsara but I get freedom from notion that I have Samsara, I am born, I will not be there.
- XXV) This Samsara negation is indicated by Ko Mohaha, Ko Shokaha.
- XXVI) Mantra 8 - Final Mantra of Jnana Yoga introduced in 1st Mantra
- XXVII) 3 Sharirams can't be away from Atma
- Superimpositions can't be away from Adhishtanam
 - Dream world not away from Waker Adhishtanam
 - Waking world not away from Turiya Adhishtanam.
- XXVIII) How you say Atma is free from Sharira Trayam?
- if it is never away from 3 Sharirams?
- XXIX) Even though Sharira Trayam is on the Atma, Atma is free from Sharira Trayam.
- XXX)



XXXI) Sand :

- Ever free from mirage water even when Mirage water appears.
- Mirage water can't touch the sand
- I was, am, ever will be free from Sharira Trayam.

XXXII) Presence and Absence of Movie Characters do not make any difference for the Screen.

- Presence, Absence of Movie makes no difference to the Screen.
- I am Ever free.

XXXIII) Akashavatu Vyapi :

- All Pervading like Space.

XXXIV) Shukram :

- Shuddham, Pure, Jyotishmatu, Brilliant, Deeptiman.

13) I) Kaya = Shariram, Body, Sthula, Sukshma, Karana

- Here Kayam = Sukshma Shariram.
- Akayam means Atma is free from Sukshma Shariram.
- Akayam = Ashariram, linga Sharira = Sukshma Sharira Varjitaha (Free from).

II) Sukshma Shariram will be there still Atma is free from Sukshma Shariram because Mithya Sukshma Shariram from the Standpoint of Atma is as good as not there, Non-existent.

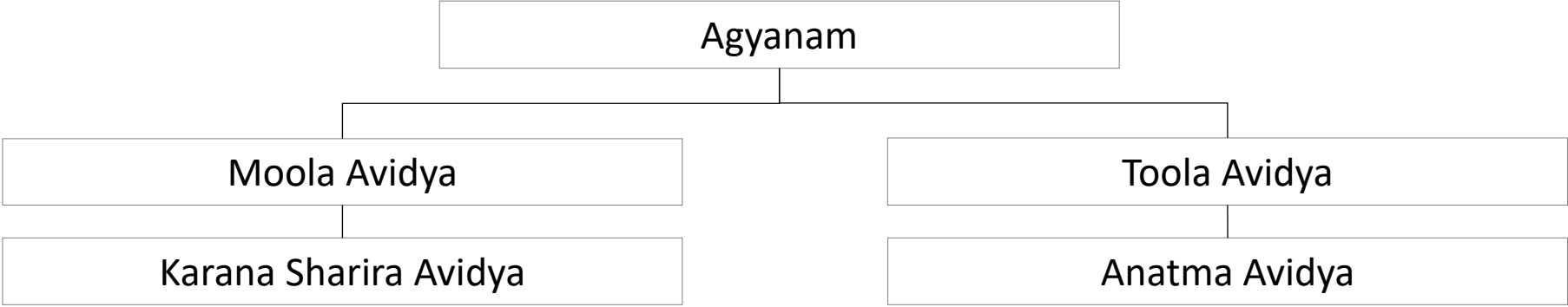
III) Through Asraviram and Avranam :

- Upanishad negates Sthula Shariram in Atma.

Akayam	Avrunam and Asnaviram
Negates Sukshma Shariram	Negates Sthula Shariram

IV) Atma is free from relationship with physical and subtle bodies, Sambandha Rahitaha.

V)



VI) Through Shuddham - Nirmalam, Karana Shariram is negated

- Moola Avidya = Karana Shariram.

VII) 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]

अथ ह वाचकनव्युवाच,
ब्राह्मणा भगवन्तो
हन्ताहमिमं द्वौ प्रश्नौ
प्रक्ष्यामि, तौ चेन्मे वक्ष्यति,
न वै जातु युष्माकमिमं
कश्चिद्ब्रह्मोदयं जेतेति;
पृच्छ गार्गीति ॥ १ ॥

atha ha vācaknavyuvāca,
brāhmaṇā bhagavanto
hantāhamimaṁ dvau praśnau
prakśyāmi, tau cenme vakśyati,
na vai jātu yuṣmākamimaṁ
kaścidbrahmodyaṁ jeteti;
pṛccha gārgīti || 1 ||

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 - 8 - 1]

- **Other than Atma, there is no other Seer.**

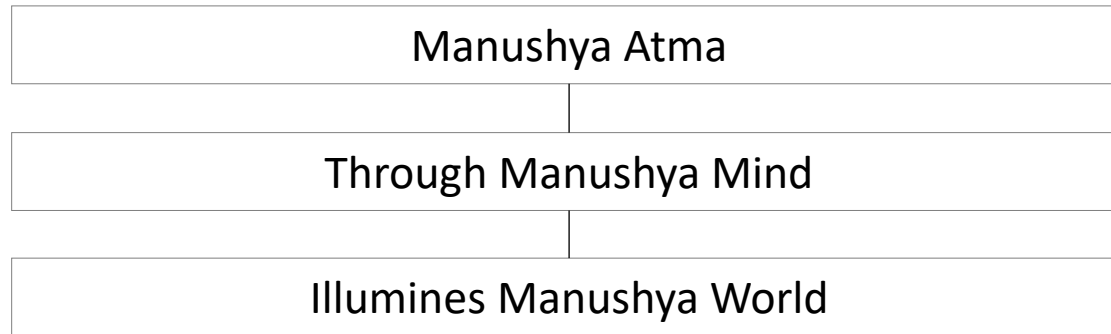
VIII) Atma is the only Seer of universe

- Why Anatma is not a seer?
- Anatma = Jadam

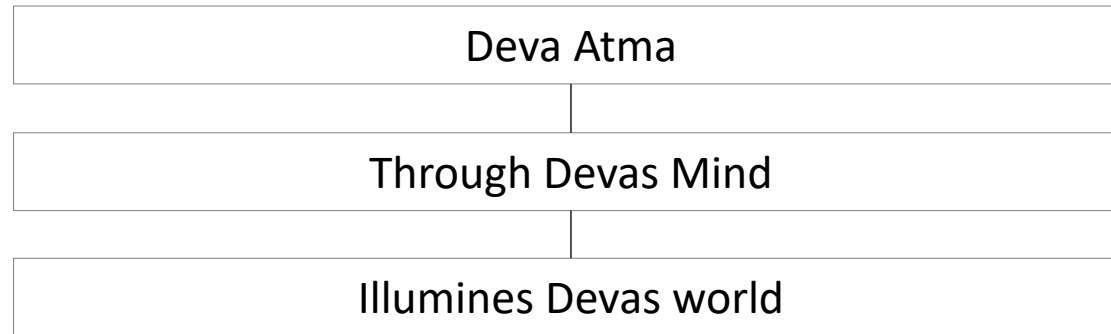
- **Atma = Sarva Drk, seer of everything through different minds.**

IX) Atma = One

a)



b)



c) Atma = One

- One Atma through different minds is illumining different areas of the universe.
- Nanyasti Drishta = Atma.

X) Manishi = Manasaha Ishita

- Illuminator of all the minds
- Ishita = Ish

= Perceiver, illuminator of all the minds

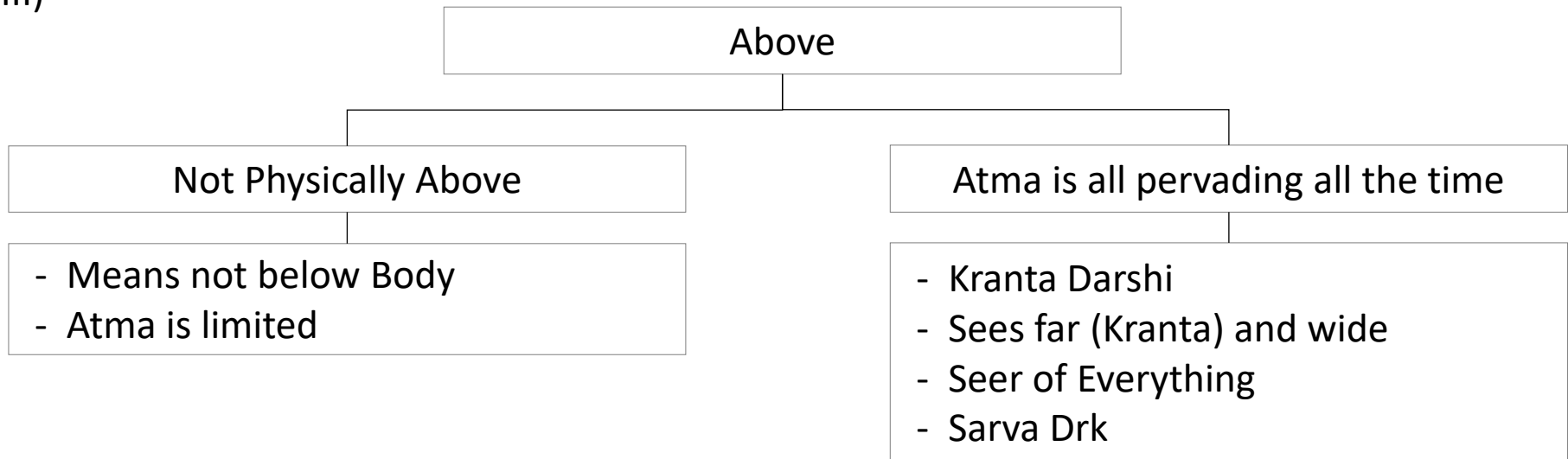
XI) Therefore, Sarvajyaha, illuminator of all knowledge

- **Therefore Ishvara, master of all the minds.**

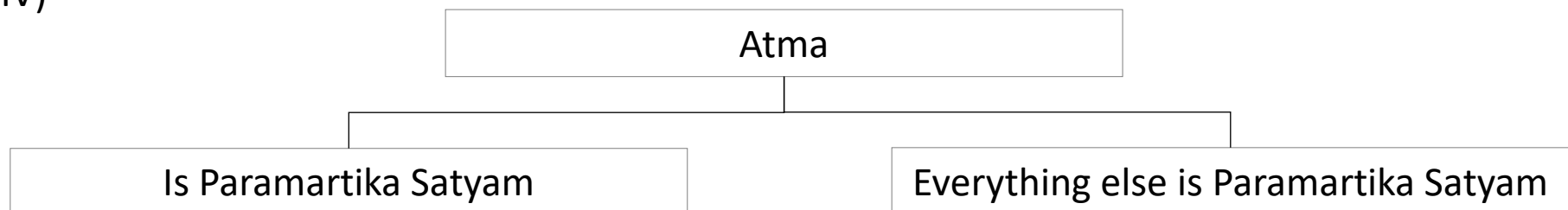
XII) Paribuhu :

- Pari = Upari = Above
- Sarvesham Upari Bavati
- That which exists beyond, above all
- That which transcends all.

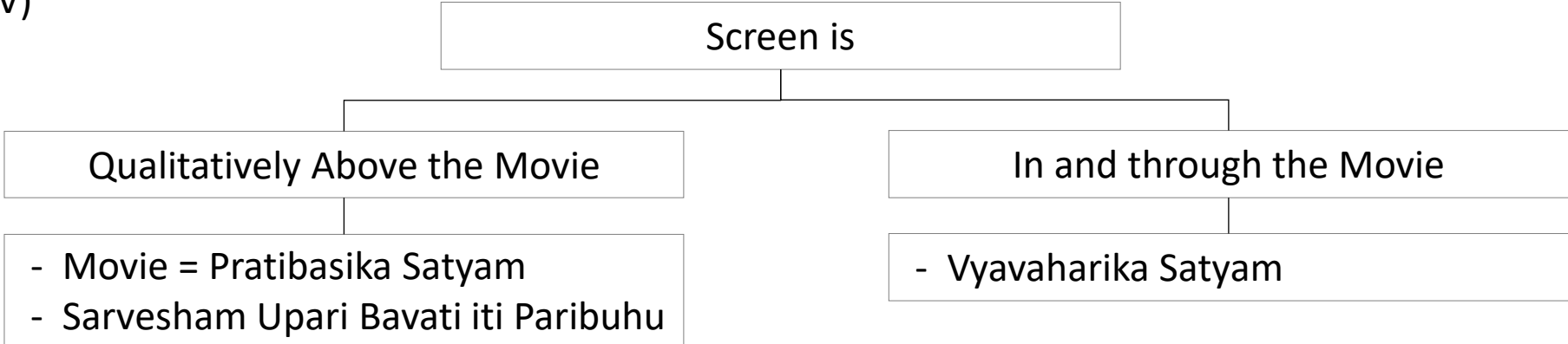
XIII)



XIV)



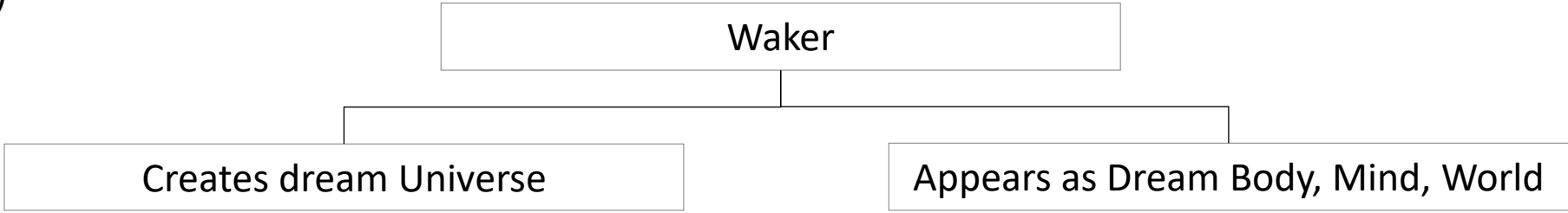
XV)



XVI) a) First Say :

- Atma created the universe.

d)



XVII) Conclusion :

- Atma itself appears as the Universe.

Atma illumines Universe	Universe Manifests Atma
Intelligent Cause	Material Cause

Revision : Mantra 8 - Bashyam :

XVIII) Brihadaranyaka Upanishad - Similar Idea as :

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;
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]

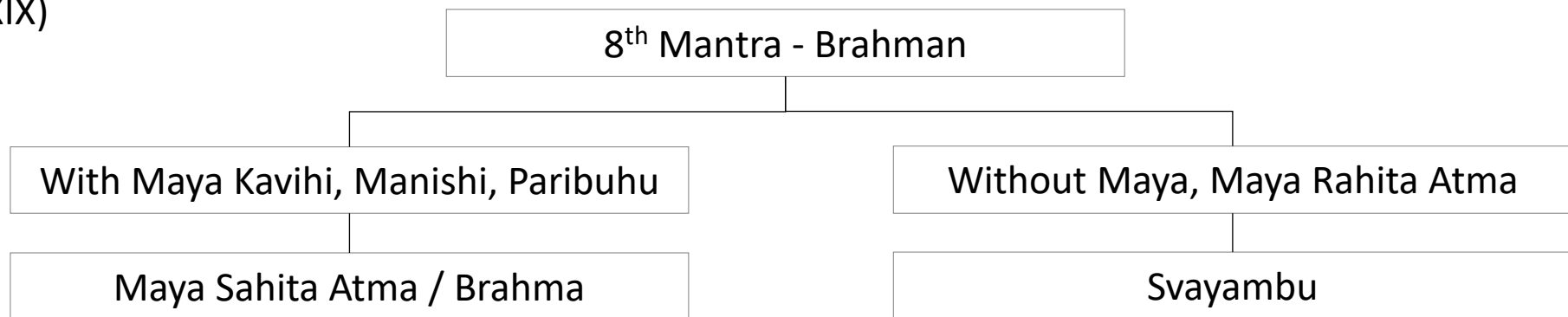
Brihadaranyaka Upanishad - Aksharam Bramanam :

तद्वा एतदक्षरं गार्ग्यदृष्टं
द्रष्टृ, अश्रुतं श्रोतृ,
अमतं मन्तृ, अविज्ञातं विज्ञातृ;
नान्यदतोऽस्ति द्रष्टृ,
नान्यदतोऽस्ति श्रोतृ,
नान्यदतोऽस्ति मन्तृ,
नान्यदतोऽस्ति विज्ञातृ;
एतस्मिन्नु खल्वक्षरे
गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakśaram gārgyadr̥ṣṭam
draṣṭṛ, aśrutam śrotṛ,
amataṁ manṭṛ, avijñātam vijñāṭṛ;
nānyadato'sti draṣṭṛ,
nānyadato'sti śrotṛ,
nānyadato'sti manṭṛ,
nānyadato'sti vijñāṭṛ;
etasminnu khalvakśare
gārgyākāśa otaśca protaśceti || 11 ||

This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [3 - 8 - 11]

XIX)



XX)

Brahman always	Maya
- Eternal	- Eternal - Can't exist independent of Brahman

- Brahman is always potential, with Maya (Karana Sharira Prapancha).
- Maya Sahitam Sagunam Brahman is eternally there.

XXI) How can we talk of Nirgunam Brahman?

XXII) Nirguna Brahman is purely in our understanding

- Liberates us with Jnanam, Moksha.

XXIII) Externally Brahman will be always with Maya.

XXIV)

Maya Sahitam Sagunam Brahman	Maya Rahitam Nirgunam Brahman
Always External	Only in our Understanding

- We can't Objectify Nirgunam Brahman.
- Can only claim it as my nature, Subject.

XXV) How to Understand?

Brahman	Maya
- Satyam	- Mithya - Mithya Vastu is experientially available all the Time in Manifests - Unmanifest form

XXVI) Based on our experience we can include Maya in Brahman all the time.

- Experientially Brahman is always Sagunam
- Nobody can experience Nirgunam Brahma.

XXVII) In Sushupti also, Karana Rupena Maya Asti

- In Maranam also Maya is there in potential form.
- In Pralaya also Maya is there in potential form
- In Samadhi of Yogi or Jnani, Maya is potentially there.

XXVIII) Proof : One wakes up

- Experientially, Nirgunam Brahman is never possible
- Cognitively, in understanding I can exclude Maya from Brahman because Maya is only Vyavaharika Satyam, Mithya.
- Mithya is as good as Non-existence.

XXIX) Mithya Maya does not make any difference to Brahman.

XXX) In my understanding, I can exclude Maya cognitively because of the reason - Maya is Mithya.

XXXI) I intellectually exclude Maya in my understanding

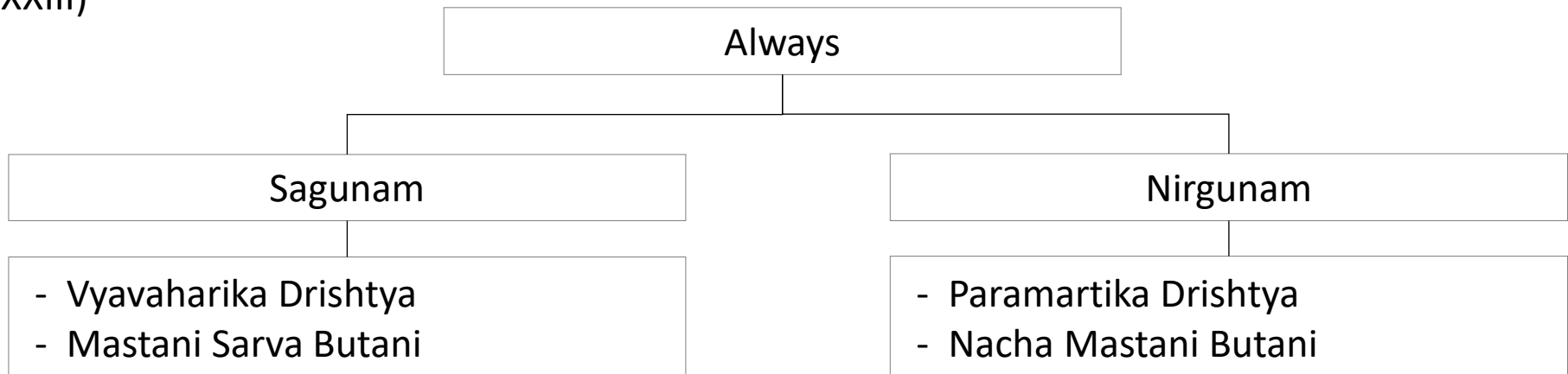
- That Brahman which is free from Maya is Svayambu, Nirguna Brahman.

- **In my vision, it is always Nirgunam.**

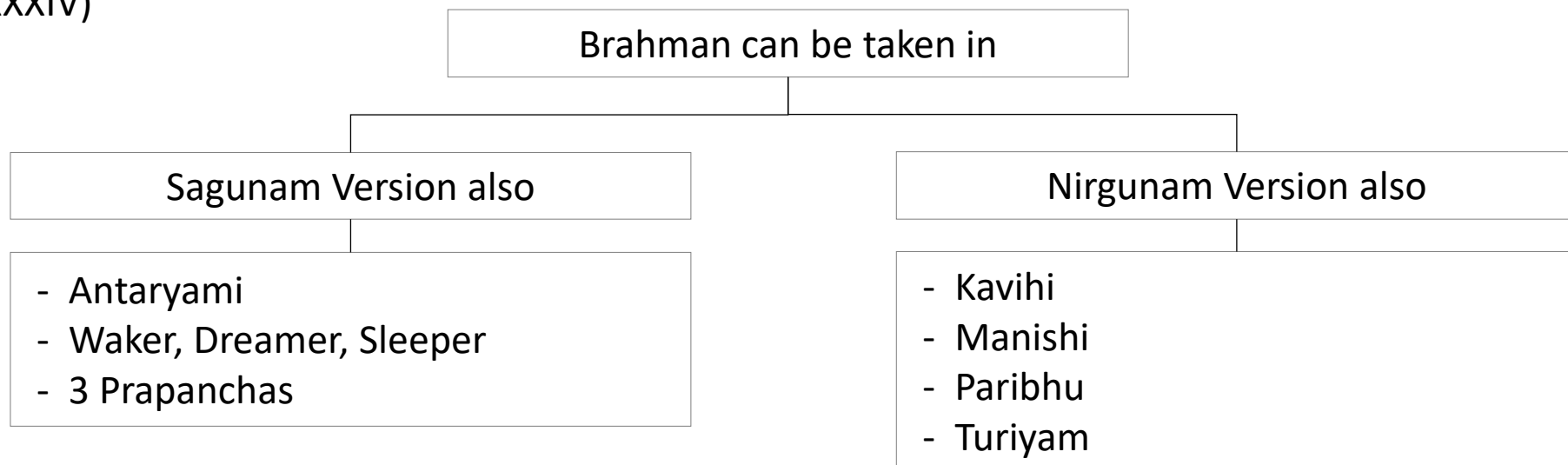
XXXII) From Vyavaharika Drishtya :

- It is always Sagunam.
- From Paramartika Drishtya, it is always Nirgunam.
- No Question of Sagunam becoming Nirgunam.
- Neither becomes the other.
- Exam : 2 Sides of one Coin.

XXXIII)



XXXIV)



XXXV) Brahman by itself with extra help becomes world with all Jivas

- Without undergoing any change
- Brahman takes help of Maya in becoming the world.
- It is not external help because Maya is not external to Brahman.
- Maya = Non-separate from Brahman.

XXXVI) Everything Karanam and Karyam is Brahman.

- Brahman itself becomes Karanam and Karyam.

14) I) Verse 3 to 8 :

- Atma Jnanam.

II) Purva Pakshi :

- Remain in Grihastha, continue Veidika Karma and Classes.
- Will produce extraordinary Punyam, that will give Moksha after death.

III) Ma Dridaha Kasya Svid Dhanam :

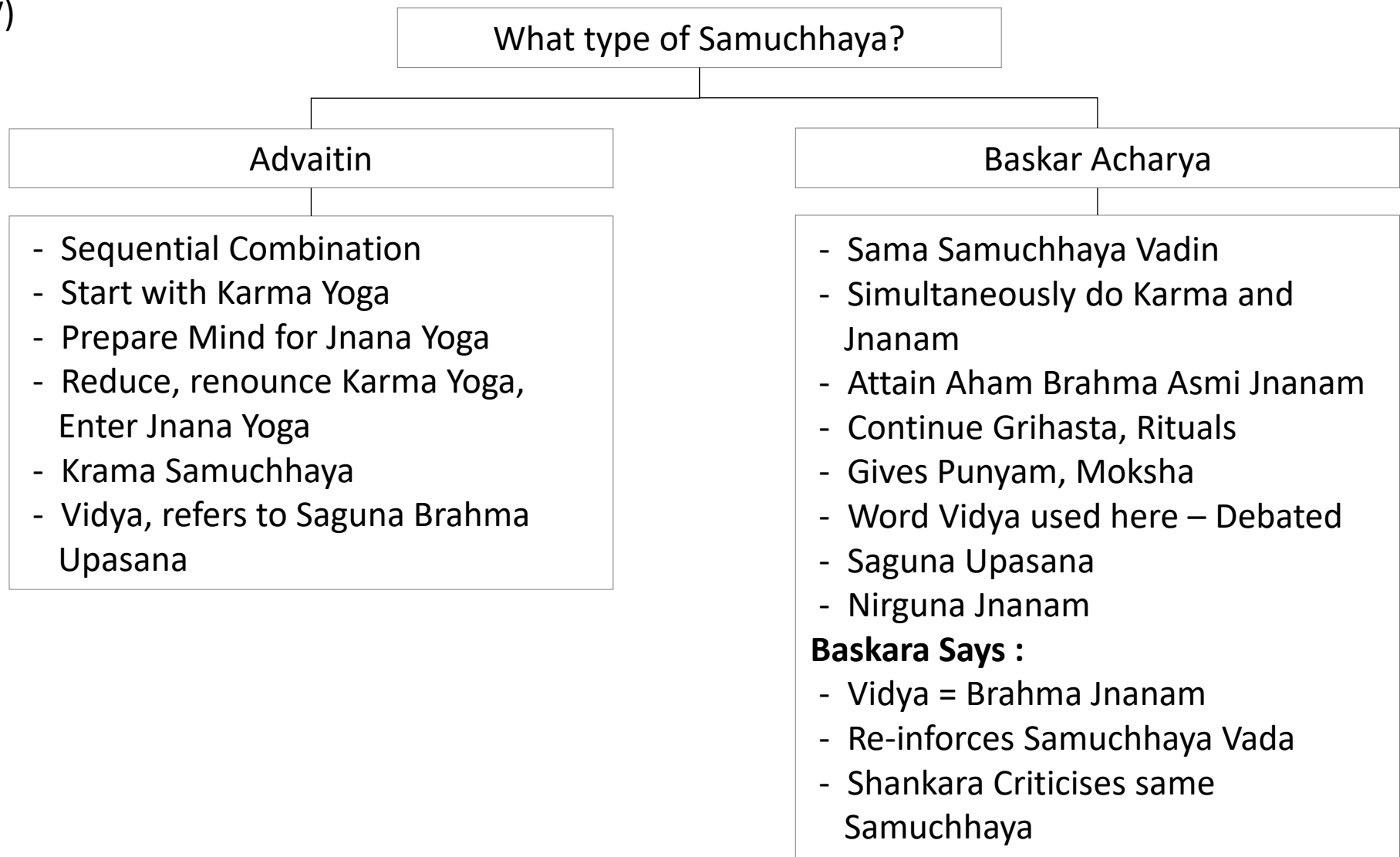
- Don't work for earning money which is required for doing rituals.
- Rituals required for fulfilling desires
- Give up all your wealth if you want to spend rest of your life in Nidhidhyasanam.

Introduction to Verse No. 9 : Continues

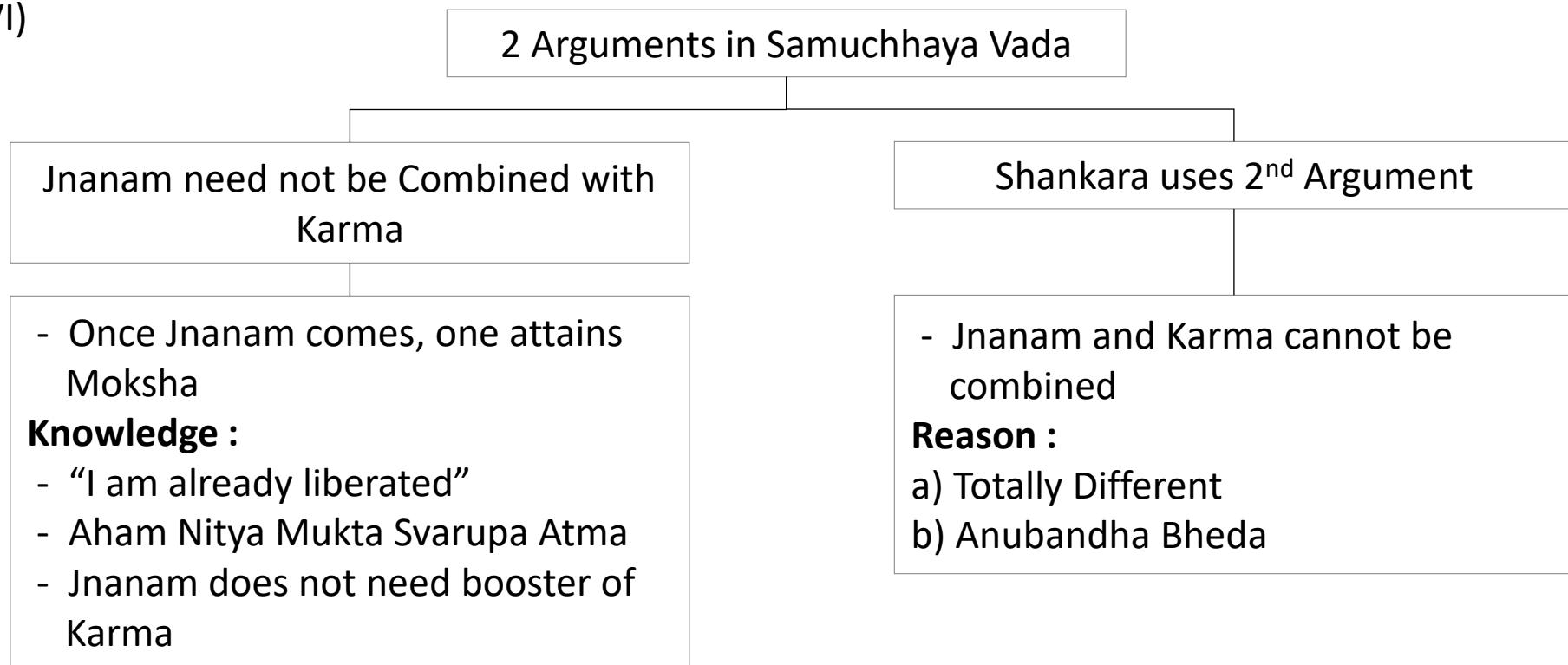
अज्ञानां जिजीविषूणां ज्ञान- निष्ठासम्भवे “कुर्वन्नेवेह कर्माणि—
जिजीविषेत्” इति कर्मनिष्ठोक्ता द्वितीयो वेदार्थः ।

IV) Ignorant are interested in Dharma, Artha, Kama or Chitta Shuddhi (For coming to Jnana Nishta, now not ready).

V)



VI)



VII) Adhikari Virodha :

a)

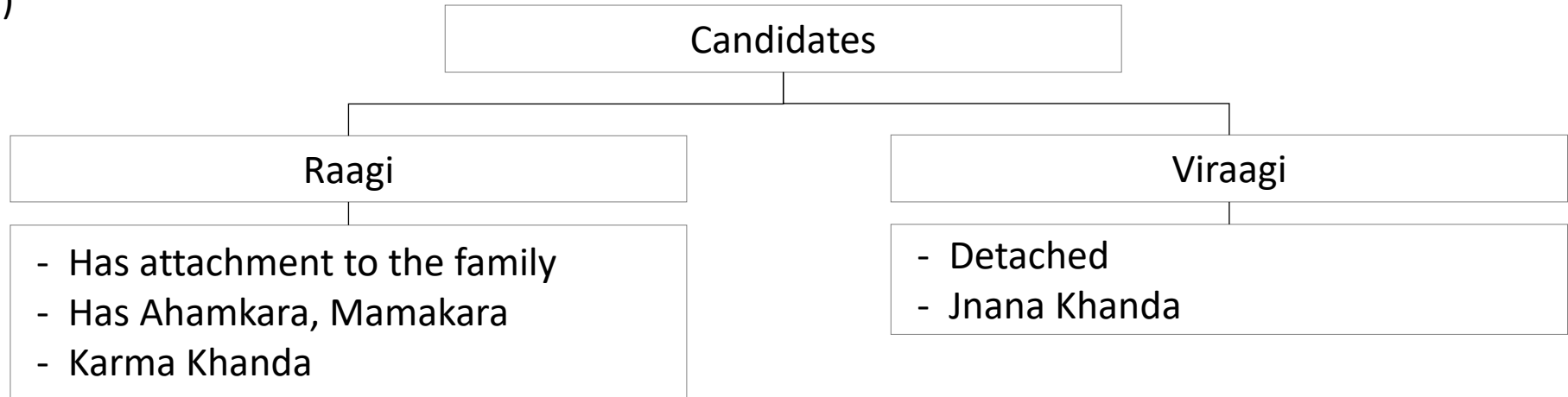
Jnana Khanda	Karma Khanda
<ul style="list-style-type: none">- Sadhana Chatushtaya Sampannaha- Has 4 Qualifications	<ul style="list-style-type: none">- Sadhana Chatushtaha Asampannaha- Does not have 4 Discipline

b) Candidates being different, Karma, Jnanam can't be combined

- One candidate can combine at Different times.

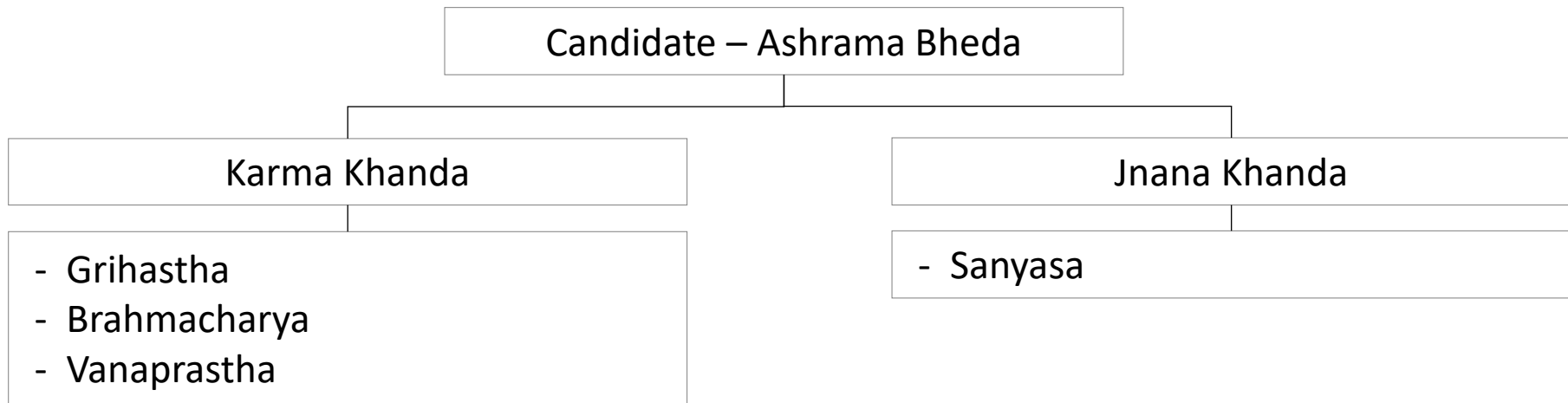
c) Prepare Mind through Karma Khanda, renounce, reduce - Karma and Enter Jnana Khanda.

e)



- Start with Karma Khanda, become Senior student, come to Jnana Khanda.

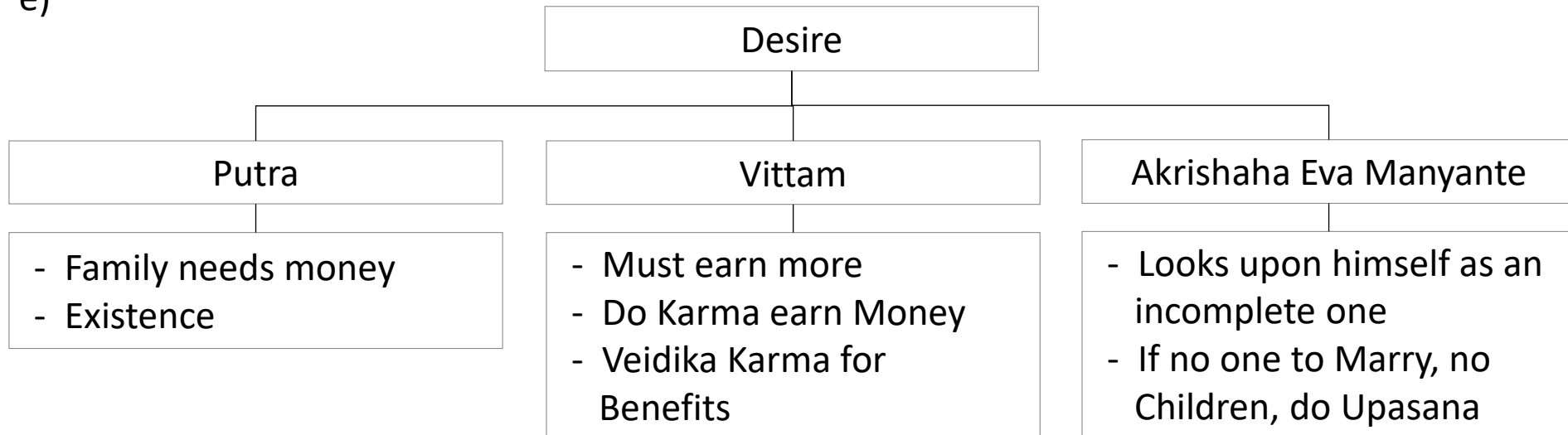
f) Shankara :



r) Family and Children belong to God

- Temporarily with you because of your Karma
- Will leave you or you will leave them
- May you have a Sanyasi mind set
- As a Grihastha, you can study holding on to these shlokas.

e)



f)

Upasana – For Solving incompetence problems

Body

- Atma

Manaha

- Wife

Limbs

- Family Members
- Money, Wife

g) Wife, Karma, money are sought after by some one who is ignorant of himself as Atma and who has desire for Dharma, Artha, Kama.

VIII) Vedanta :

- Bhagawan can't Create world for himself.
- For Creation, requires Karma Phalam, which Determines Variety, higher Lokas, Enjoyments, Sufferings, Diseases, Calamities.

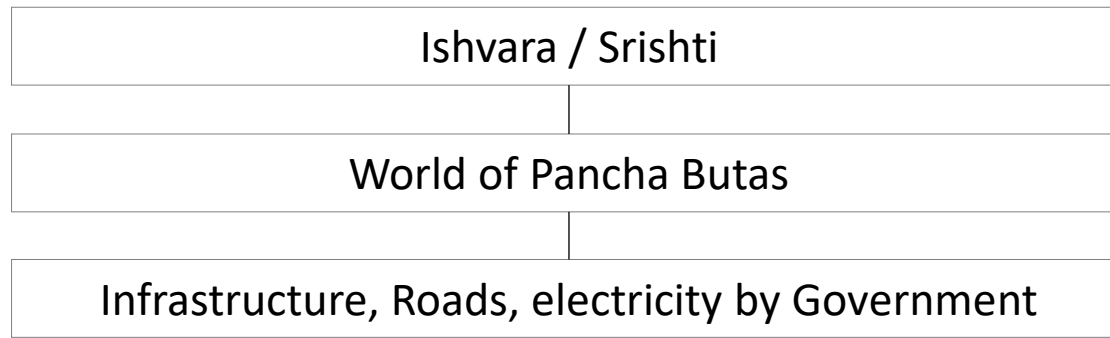
15) I) Basis for Creation = Karma Phalam of Jivas

- Higher Lokas Created out of Punyam.
- Lower Lokas created out of Papam.

II) From Where does Bhagawan get Karma?

- Bhagawan can't create Karma, Punyam, Even though he is Omniscient, Omnipotent.

III)



Jiva Srishti :

- Karma Phalam
- Sukha Dukham internal world for Jiva
- Punya - Papam generated by Jiva Due to Kartrutvam, Boktrutvam, Ahamkara.

IV) Creation = Joint Venture

- Between Anaadi Bhagavan and Anaadi Jiva
- Create world cyclically.

2 Pramanams

Sapta Anna Bramanam Verse 1

- Pitha = Jiva
- Medha = Karma
- Tapas = Upasanam
- Creation = Joint Venture
- Ishvara

Gita : Chapter 15 - Verse 1

- Bhagawan = Samanya Karanam
- Gita :**
- Chapter 15 - Verse 3
 - Another Moolam, Punya - Papa Karma
 - Jiva and his Karma

V) Gita :

श्रीभगवानुवाच ।
ऊर्ध्वमूलमधःशाखम्
अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि
यस्तं वेद स वेदवित् ॥ १५-१ ॥

śrīBhagavānuvāca
ūrdhvamūlam adhaḥśākham
aśvatthaṃ prāhuravyayam |
chandāṃsi yasya parṇāni
yastaṃ vēda sa vēdavit || 15 - 1 ||

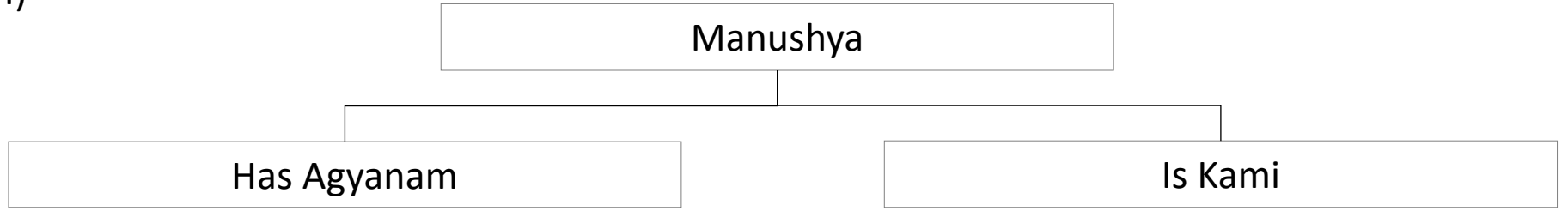
The Blessed lord said : They (wise people) speak of the indestructible Asvattha tree, having its toots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

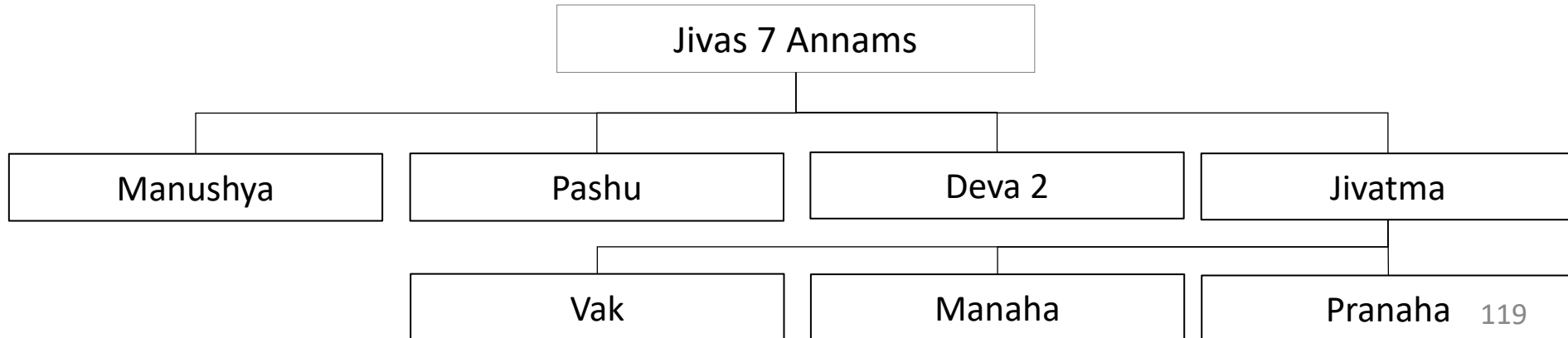
na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

VI)



- Does not come to Atma Jnanam by remaining a Karmi having Children, doing Ritual, Upasanas, responsible for Sapta Anna Sargam.

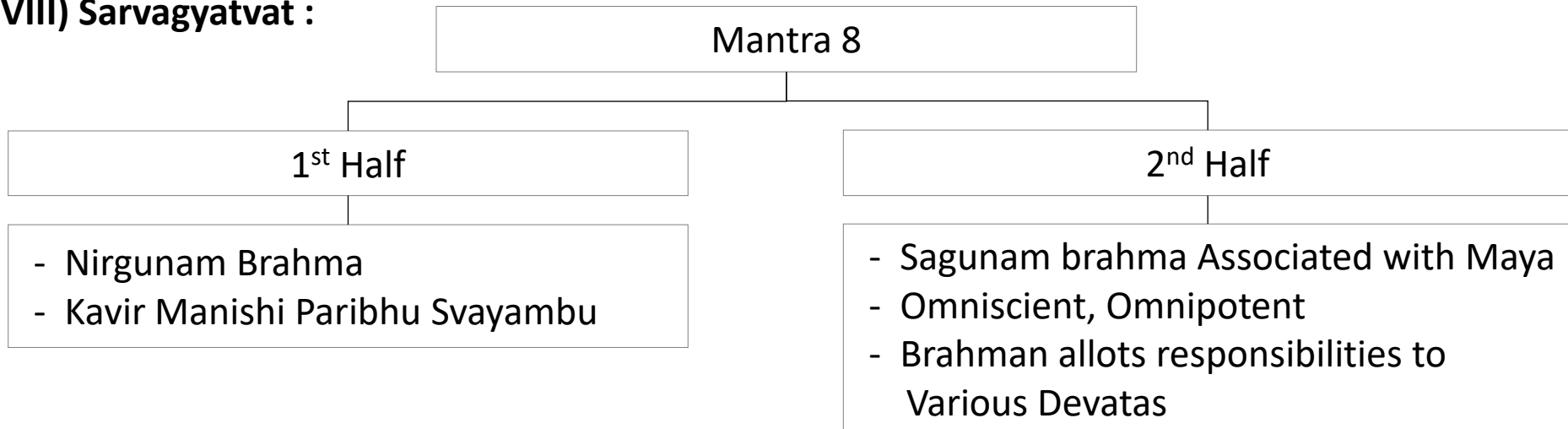


- 7 Annams created by Jivatma, result of Karma.
- Karma - Upasana Phalam.

VII) Next create all and identify

- Now with this body, Next Janma another body.
- Next Srishti, Sukshma Shariram is different
- Srishti after Srishti, I keep on changing Sthula Shariram and Sukshma Shariram.
- Stored in Karana Sharira Bank, Secret Bank, Nobody knows our account there.
- In every Janma, 7 Annams, Ahamkara, Mamakarena Avasthanam - Remaining there instead of Brahmani Avasthanam.
- Sapta Anneshu Avasthanam
- Atma Svarupena = Ahamkara Mamakara Bavena
- This is story of Grihastha's.

VIII) Sarvagyatvat :

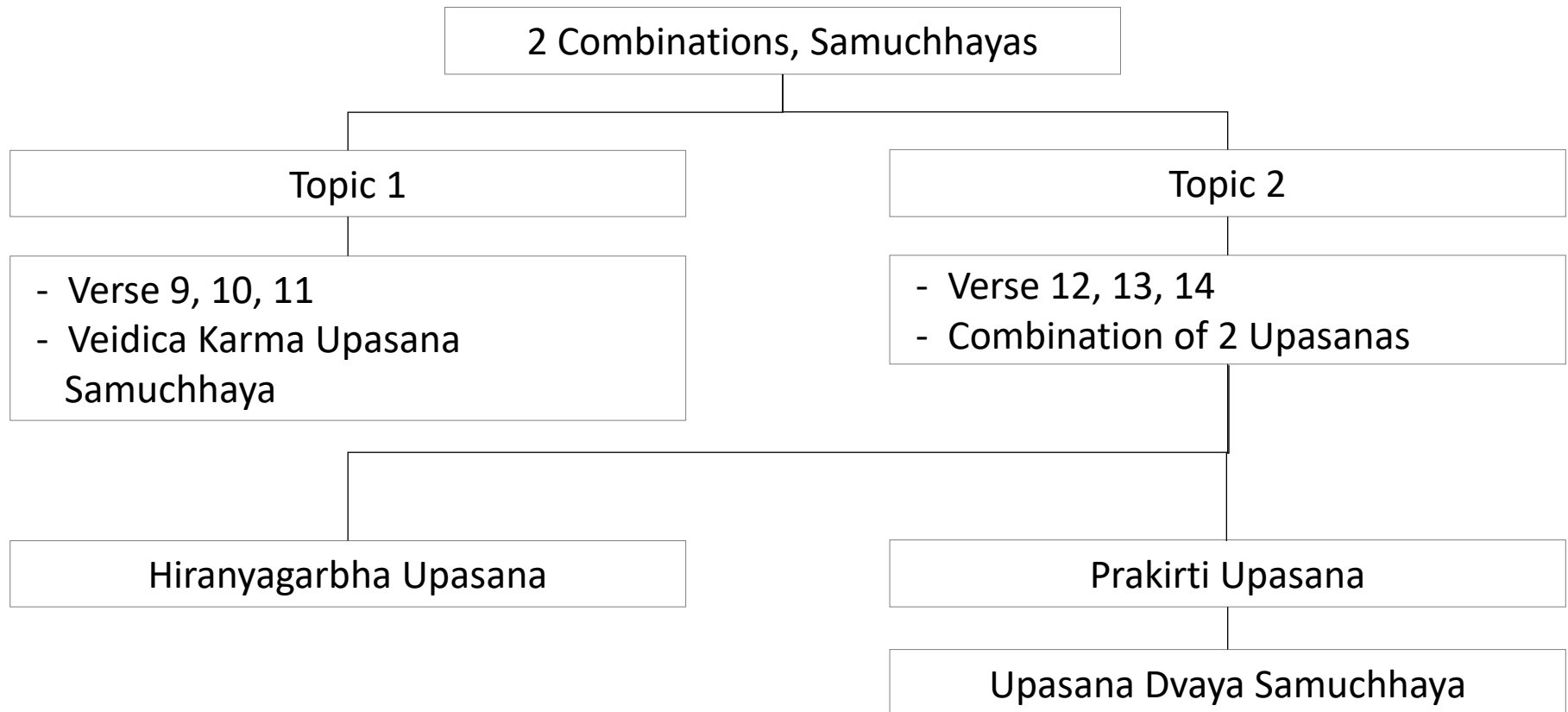


IX) Bhagavan knows Punya Papam of Devatas

- Bhagavan is the ultimate knower of Punya - Papa Karmas.
- We are incidental knowers of the external world and internal world of thoughts, emotions.

16) I) Why do we negate Samuchhaya Vada?

- Verse 9 to 14 - Reasons given.



- All is Karma Yoga Portion.

II) Both Upasana and Karma combination possible because both require Aham Karta notion.

- Karma and Saguna Brahma Upasana require Kartrutva Bavana.
- Kartrutva Bavana common to both they will gel well, friendly, have same feather - Kartrutvam.

III) Chittam falsified as Mithya

- I, the Satyam and Mithya Chittam have no Sambandha.
- Can't Say - My Mind
- If so, Vedanta not heard properly.

17) I) Brahman is free from Ahamkara and Mamakara

- Nirmamo, Nirahamkara
- No Mind, No Shuddhi required.
- All Dismissed.

II) Puja in the name of God does not produce any result

- | |
|---|
| <ul style="list-style-type: none">• Can't do Puja in Bhagawan's name |
|---|
- Must give Gothram, Sutram, otherwise don't do puja Archana.

III) Ya Me Vaisha Vrunute, Tena Labyaha

- Study must be done with sincere desire for Moksha.

18) I) Why we say Karma and Knowledge are opposed to each other?

Reasons :

Karma	Jnanam
<ul style="list-style-type: none">- Promotes, Preserves, Protects, Reinforces Notion - I am Karta Ahamkara Jiva	<ul style="list-style-type: none">- Promotes Notion - I am Akarta Atma- Self knowledge Promotes I am Akarta <p>Gita - Chapter 2 :</p> <ul style="list-style-type: none">- Nayam Hanti Na Hanyate <p>Gita :</p> <ul style="list-style-type: none">- Bashyan, Srinvan, Sprishan, Jigran <p>Neiva Kinchit Karomi</p>

Gita :

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 vijānītah
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]

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

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

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

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhaṃ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

II) Jnanam promotes I am Akarta Jnanam

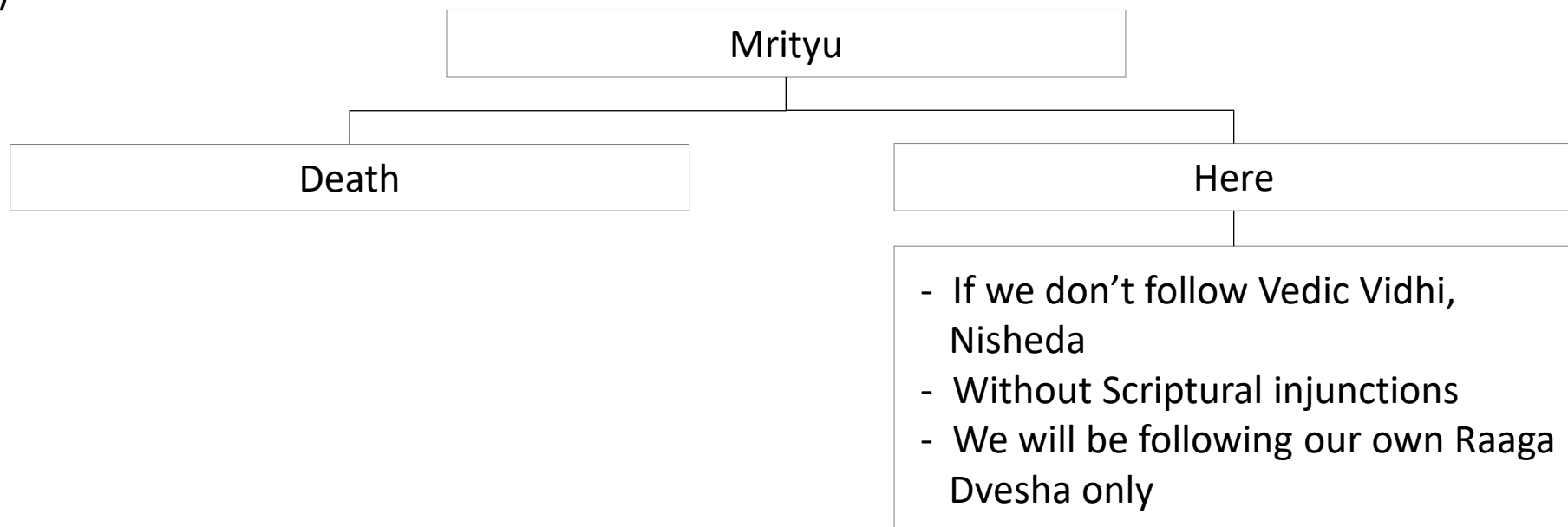
- Karma promotes I am Karta notion
- They are opposed.

III) Therefore Karma is called Avidya, opposed to Vidya.

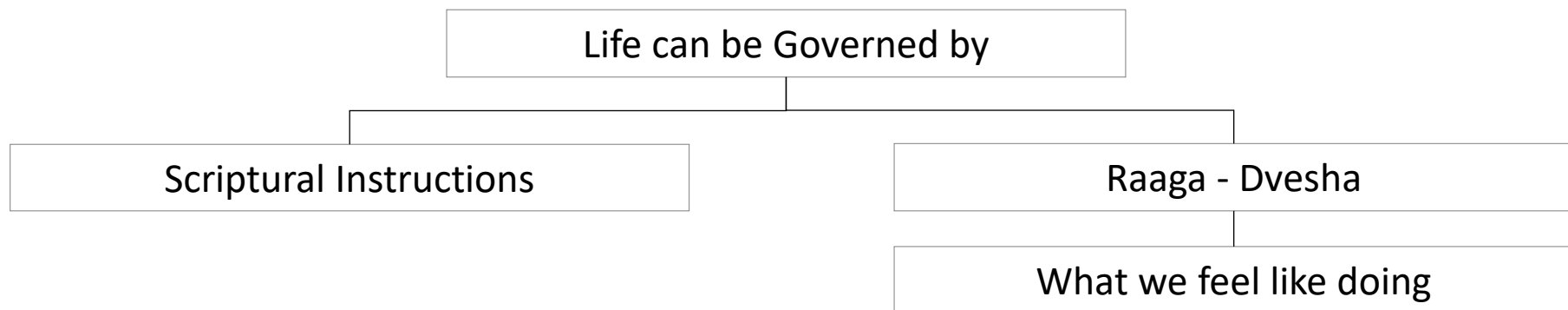
IV) All Species of living beings Ultimately Originate from one source, one Bhagawan.

- Immediate cause seed, Parents, Cow.

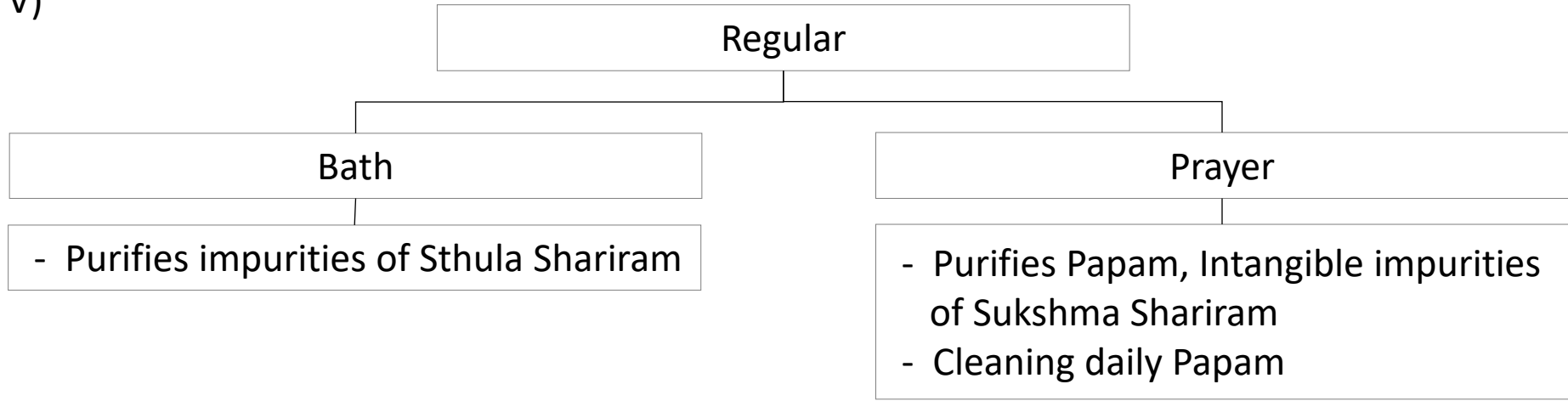
a)



b)



V)



19) I) Vedantic Amrutam :

- Infinitude, Moksha not gained by Karma, Upasana
- Karma, Upasana are finite
- Can't give infinite Moksha.

II)

Vyakruta	Avyakrutam
<ul style="list-style-type: none">- Entire Universe of things and beings- Product, Karyam	<ul style="list-style-type: none">- Things and beings in Unmanifest form- What is not potentially there can't be born

III) Because of seed, Plant comes

- No seed, no Plant.

Plant	Seed
- Karyam	<ul style="list-style-type: none"> - Karanam - Karyam exists in potential form - Avyakrutam, Avyaktam

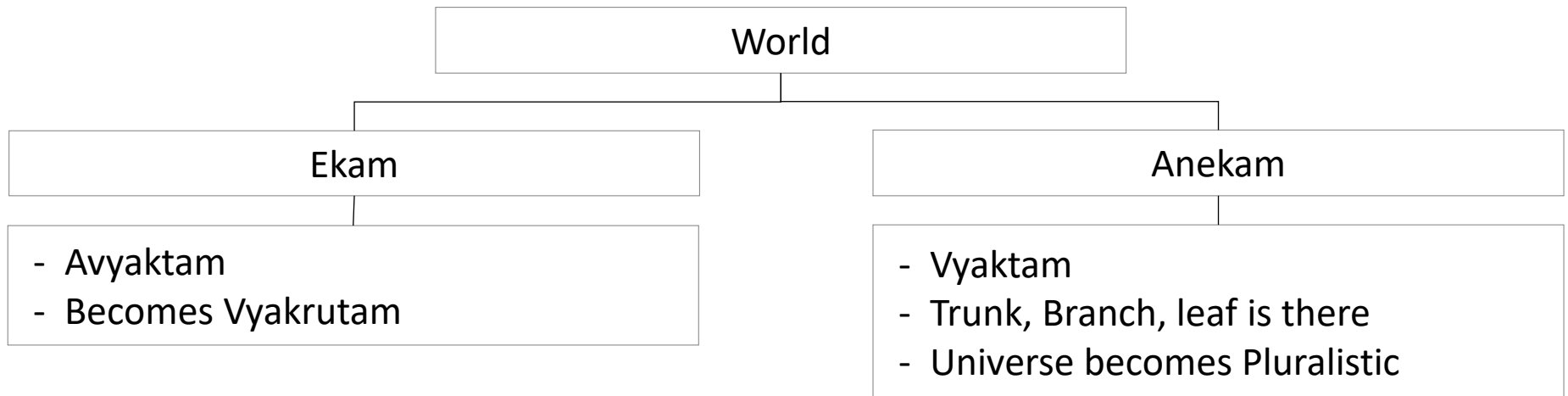
IV) Avyaktam becomes Vyaktam

- Avyakrutamm becomes Vyakrutam.

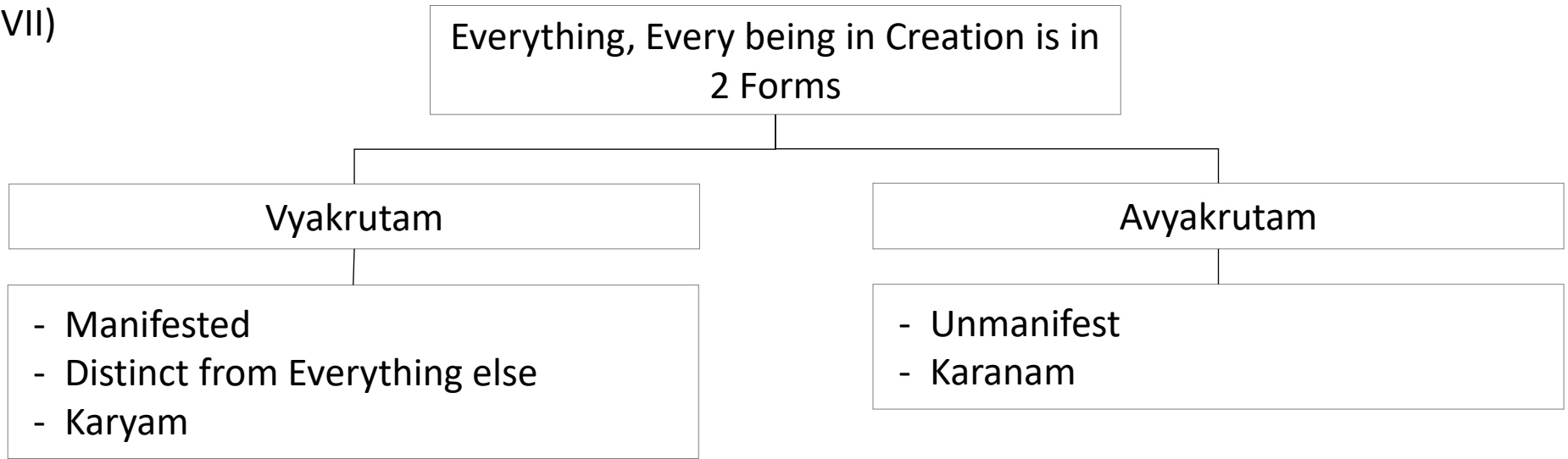
V) When everything is in potential condition like in sleep, differences are not manifest.

- In seed, trunk, branches, leaves, fruits are in undifferentiated, unmanifest form
- Therefore Ekam.

VI) Avyaktam, Avyakrutam, will always be one.



VII)



VIII)

Vyakruta Upasana	Avyakruta Upasana
<ul style="list-style-type: none">- After Manifestation- Waking, Dream	<ul style="list-style-type: none">- Before Manifestation- Potential form- Experience regularly in Sleep when everything goes to Unmanifest condition- Time, Space, world, People, my Body, Mind Resolved

IX) Avyaktam = Avyakrutam

= Prakirti

= Maya

= Pradhanam = Shakti

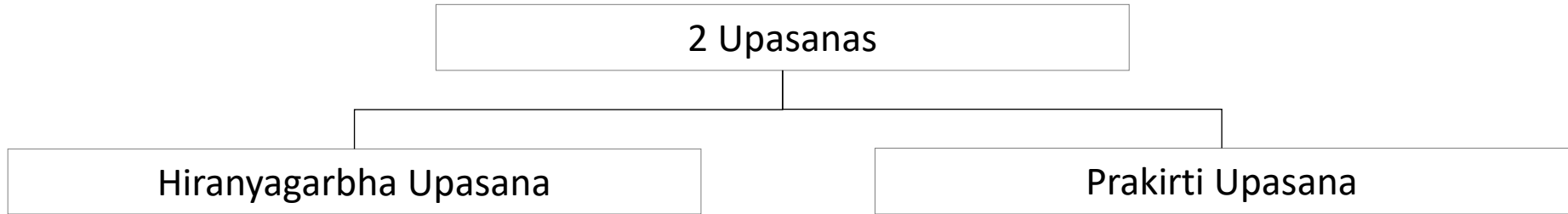
Revision : Mantra 12 :

X) Verse 9, 10, 11 :

- Karma, Upasana Samuchhaya.

XI) Verse 12, 13, 14 :

- Upasana Dvaya Samuchhaya.



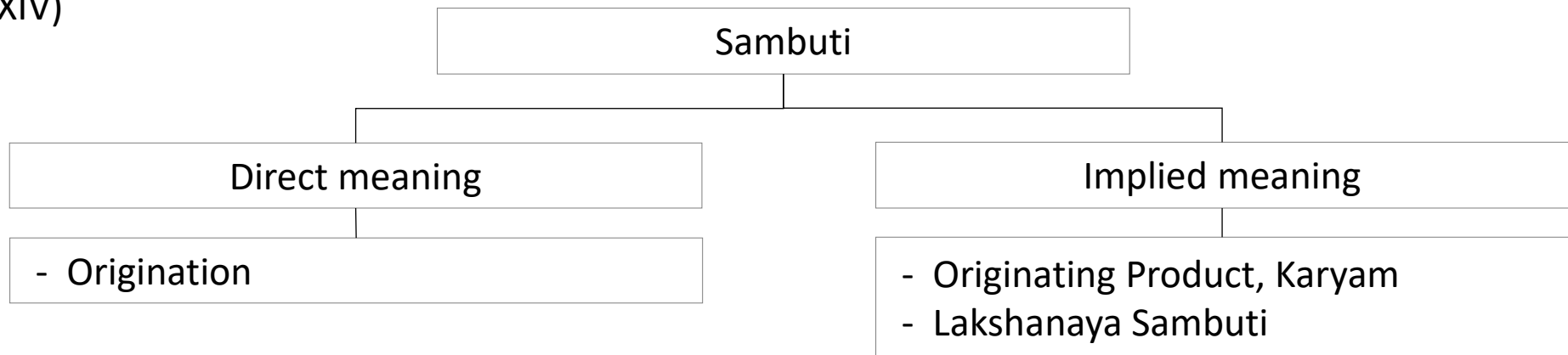
XII) Ye Asambutim Upasate :

- Asambutih = Maya, Prakrtih.

XIII) Sambavanam Sambutihi = Asambuti

- Butih = Sambavanam = Utpatti, Origination.
- Whatever has Origination, Origination product is called Sambuti, Lakshanaya.

XIV)



XV) Any Karyam = Sambuti

- Asambuti = That which is different from product, Karyam = Karanam, cause.
- Any Cause is different from product.

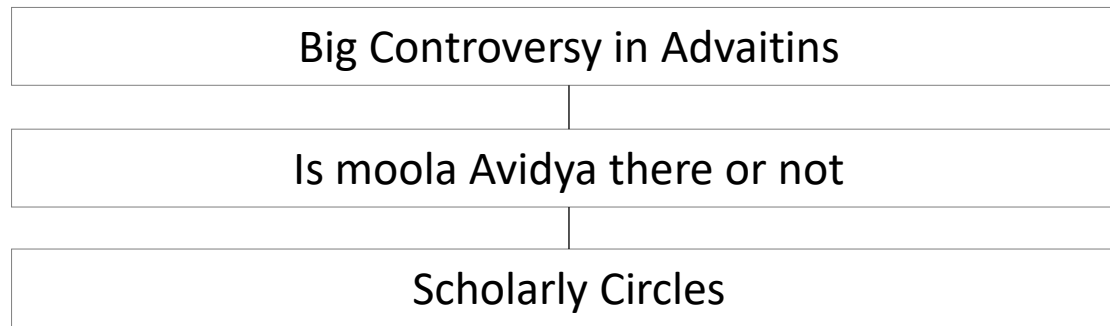
XVI) Asambuti = Prakirtihi

= Maya

= Karanam is different from Karyam

Maya	World
<ul style="list-style-type: none">- Prakirti- Cause of Universe- 3rd Pada- Asambuti- Karanam- Moola Avidya	<ul style="list-style-type: none">- Product- 1st and 2nd Pada- Sambuti

XVII)



- In that Debate, this portion is Very Supportive, useful
- Prakirti = Moola Avidya
= Avyakrutam
= Whole universe in unmanifest Condition

XVIII) Rule :

- Cause - Product in unmanifest condition
- Seed (Whole tree in Unmanifest condition)
- Prakirti, Avyakrutam.

• **Asambutihi = Prakirti = Karanam = Moola Avidya = Avyakrutam = Avyaktam = Pradhanam.**

- This is meaning of Asambuti.

XIX) Karana Shariram is the seed for all our Desires

XX) Different people have different desires because of differences in Karana Shariram only.

XXI) For Entire Samsara Series, Avidya = Moola Karanam

- Avidya, Kama, Karma = Package
= Seed, because of which Desires come.

XXII) a) Prakirti :

- Jiva merges and Suffers from Avidya - ignorance
- Problem is only ignorance.

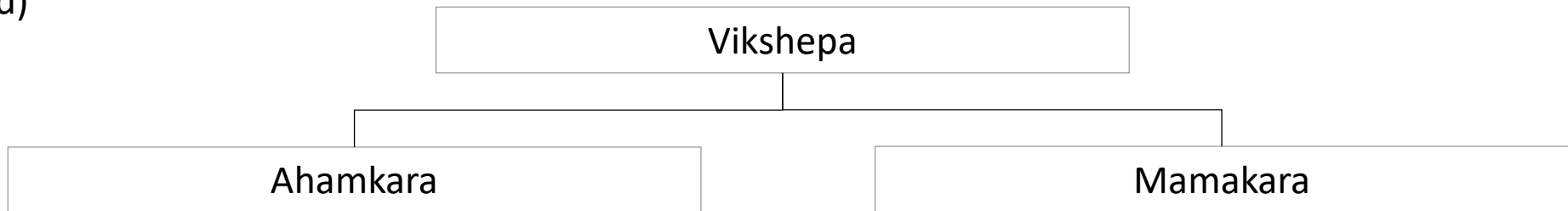
b) Hiranyagarbha Loka :

- There is Avidya - Awareness, there is also Vikshepa in form of Ahamkara, Mamakara.

c) Prakirti Layam - Only Avaranam is there.

- In Hiranyagarbha Loka, Avaranam and Vikshepa are there
- Makes ignorance Deeper.

d)



e) Deep Sleep State

- Have only Avaranam.

XXIII)

Only Nidra	1 st and 2 nd Pada
3 rd Pada	Nidra and Svapnam

XXIV) Dictionary meaning of Sambavaha = Origination

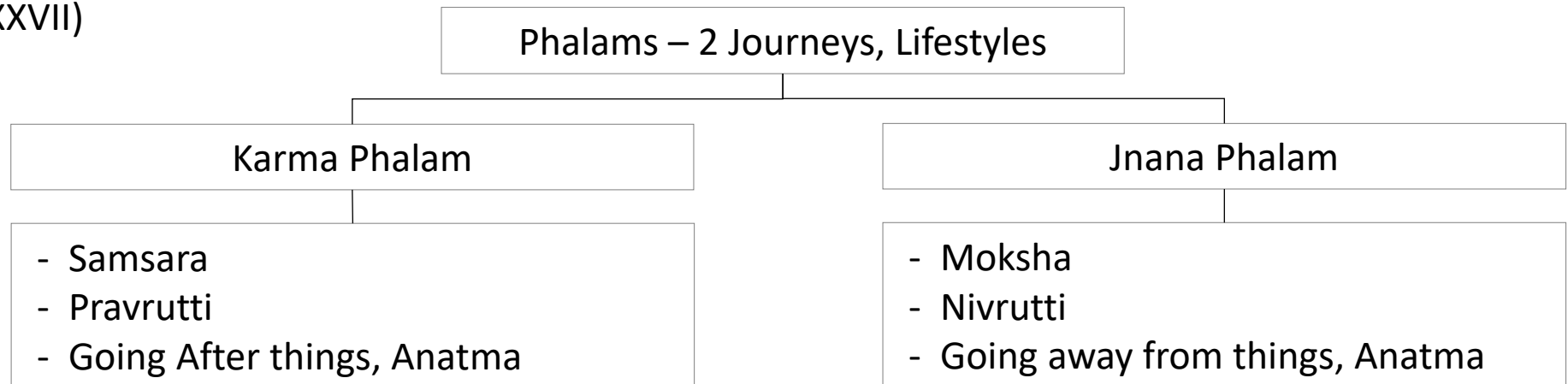
XXV) Asambavaha = Non-origination

- Here, Asambava = Prakrti Upasana
- Anyatu - Upasana has a distinct result
 - Dictionary meaning is Another

XXVI) Sarvam Atma iti Bhava

- Atma alone is everything
- There is no Anatma other than Atma
- Atma alone renamed Anatma with different Nama Rupas
- Awareness, perspective = Bhava.

XXVII)



- Vedarthaha = Dharma = Vedic Teaching Consisting Pravrutti Nivrutti.

XXVIII) Brihadaranyaka Upanishad = Expansion of Isavasya

- Both belong to Shukla Yajur Veda.

Isavasya Upanishad	Brihadaranyaka Upanishad
- Mantra Upanishad	- Bramana Upanishad - Magnification, Expansion

XXIX) Obstacle = Gold Disc = Material things, gold

- Golden Deer - Sita attracted, missed Atma Rama.

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

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

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

XXX) Oh Lord may you remove all my Materialistic Desires so that the Pathway to Satyam
Brahma is without Blockage.

- This is Vedantic Interpretation.

XXXI) Shankara Brahma Loka Obstructed by Golden Disc.

Gist :

XXXII) Hiranyagarbha = Pushan, Surya, Yama, Ekarshe, Prajapati

XXXIII) You have to withdraw your glaring rays

- Because of which I am not able to look at you
- Make brightness of sunlight into a diluted version
- Like Sun at Sunset, can see Solar disc, rays are withdrawn.

XXXIV) In Mid noon, look at sun, it is very glaring

- Have to make it dim, like in road, we dip the light, so that I can look at you, says Upasaka.

22) I) I have practiced Hiranyagarbha Upasana = Aham Graha Upasana

- Upasya Devata is invoked upon myself.

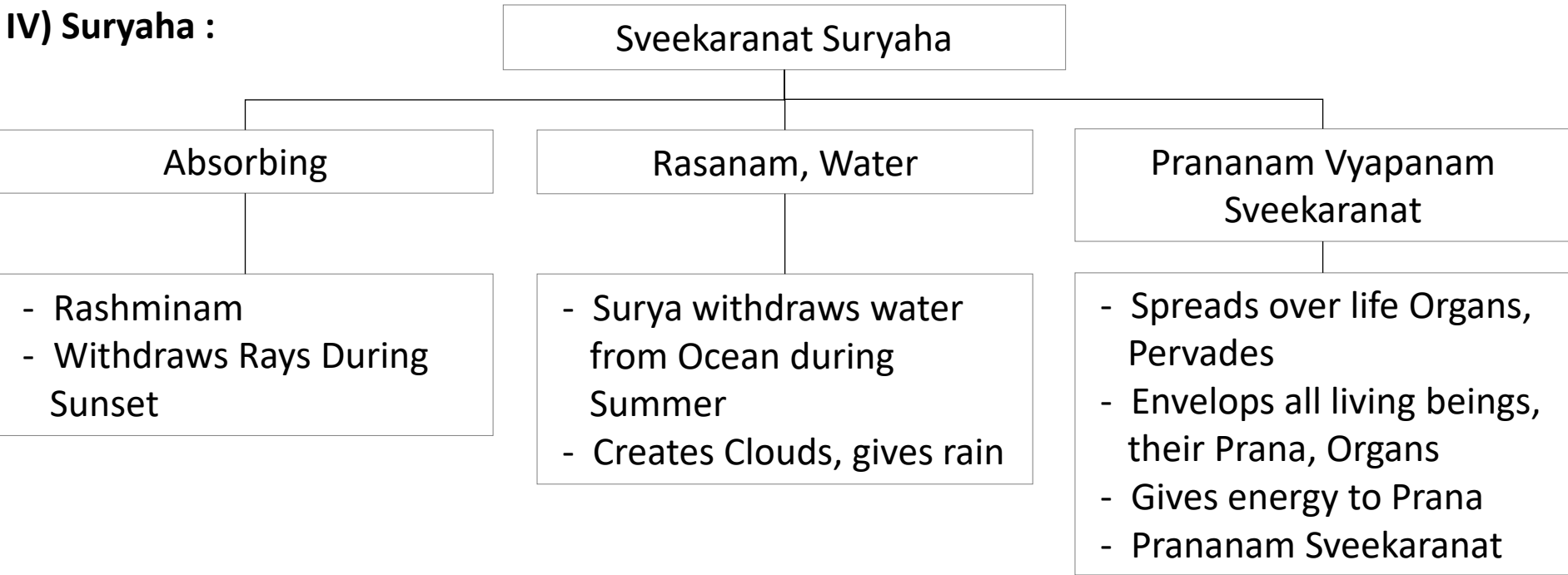
II) Generally Devata is invoked on an External object, Shiva on Linga, Vishnu - Shaligrama, Ganesha - Turmeric powder.

- | |
|--|
| <ul style="list-style-type: none">• Generally Symbol is other than the Meditator. |
|--|

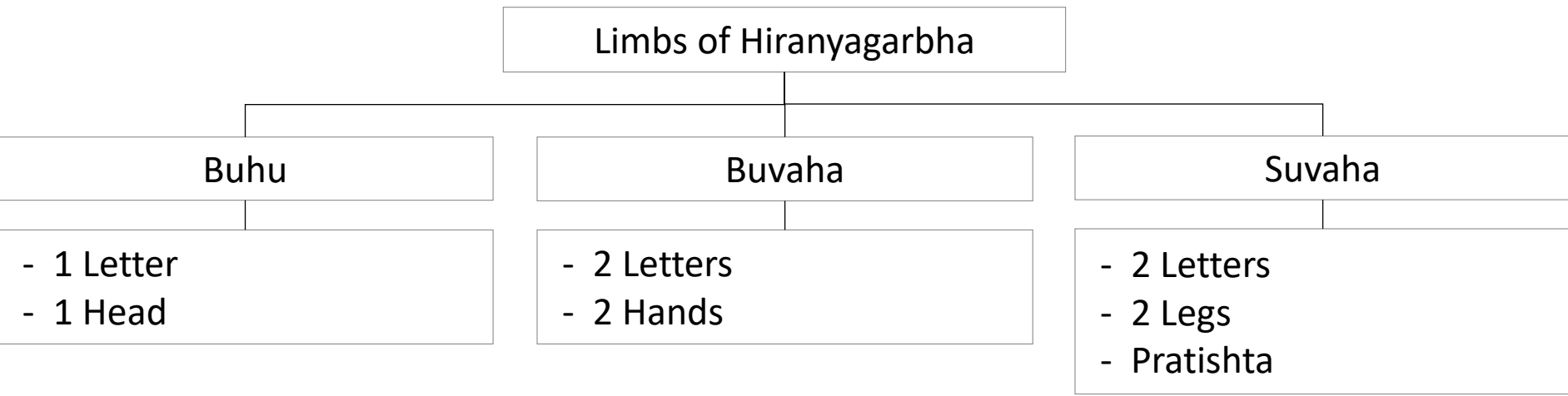
III) Ahamgraha Upasana :

- I myself am Symbol for Upasya Devata.

IV) Surya :

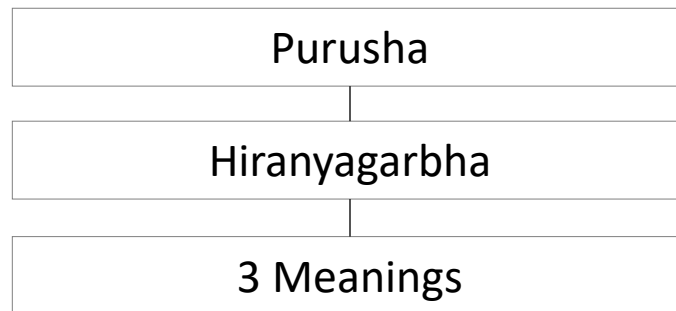


Vyahruti Avayava :



- One who has Vyahruti Mantra as Himself, as limbs in form of Head, Hands, Legs.
- 2nd Meaning of Asou.

V)



Purusha Akaratvat

- Hiranyagarbha = Purusha, Human being
- Chandogya - Chapter 1 – Verse 5
- Hiranyagarbha – Smashruhu Keshaha
- Rays of Sun = Hair of Sun
- Aditya Mandala Purusha in Chandogya and Brihadaranyaka

Poornatvat Purusha

- Entire Universe filled by 'Hiranyagarbha' by Prana Shakti and Manaha Buddhi

Puri Shayanatvat

VI) Hiranyagarbha = Samashti Prana and Samashti Buddhi

- Macro Prana and Macro Buddhi
- Hiranyagarbha - Pervades Entire Universe
- Therefore, Poornaha Jagatu Samastham.

VII) Purishayanat Va :

- **Macro 'Hiranyagarbha', is Available in our Physical Body in the form of Individual Prana and Individual Buddhi.**

VIII) Teijasa Rupena Puri Shayanat

- That Purusha, 'Hiranyagarbha', Saha Aham Asmi
- That 'Hiranyagarbha', I am, meditates at time of death, so that he will merge into 'Hiranyagarbha'
- As a person meditates, so he becomes.

IX) Pratipadyata = Let it Merge into Hiranyagarbha

- May my Individual Prana Merge into Total Prana.

X) Prana = Linga Sukshma Shariram

- Prana alone can't leave body
- It refers to entire Sukshma Shariram.

XI) Atha :

- After Sukshma Shariram quits the body, what happens to physical body.

XII) This dead body, Agnou Hutam :

- Offered to Agni

XIII) Basmatagum Syart :

- Body turns into ashes.

XIV) Verse 15, 16, 17, 18 :

- Prayer by Upasaka who has Practiced Jnana - Karma Samuchhaya

XV) How do we know this is Prayer of Upasaka?

In Verse 18 :

- Upasaka is asking for Shukla Gathi
- Agne Naya Supatha - Shukla Gathi
- Deva Yana Marga

XVI) Travel after death possible only for Ajnani

- Jnani Does not Travel after Death.
- Atra Brahma Samashnute
- Jnani becomes one with Brahman, here and now at time of Jnanam itself.

23) I) Smaranam : Before that :

- Oh Mind - Remember the Upasana
- Oh Lord Agni - Remember Karma ritual
- Karma Upasana Samuchhaya may we remember.

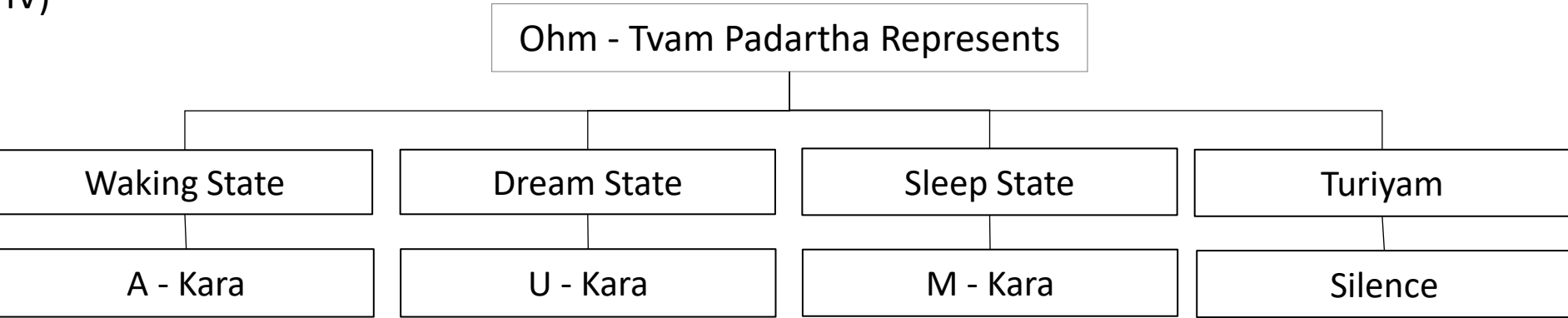
II) Vayuhu Anilam Pratipadayatam

- | |
|---|
| <ul style="list-style-type: none">• May induvial prana in my body merge into Samashti prana. |
|---|

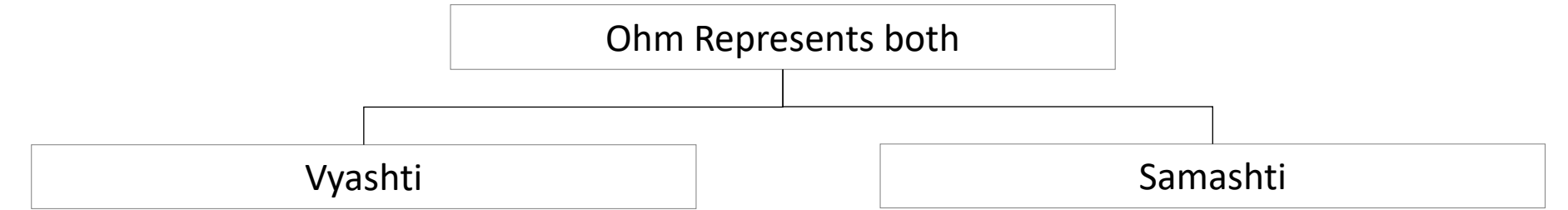
III) Let Vayu go out of the body

- **May my Sukshma Shariram leave the physical Body and travel through Shukla Gathi**
- After Departure of Sukshma Shariram, Body becomes Dead body.
 - Mangala Shariram becomes Amangala Shariram.
 - Let Body be Cremated According to Tradition.

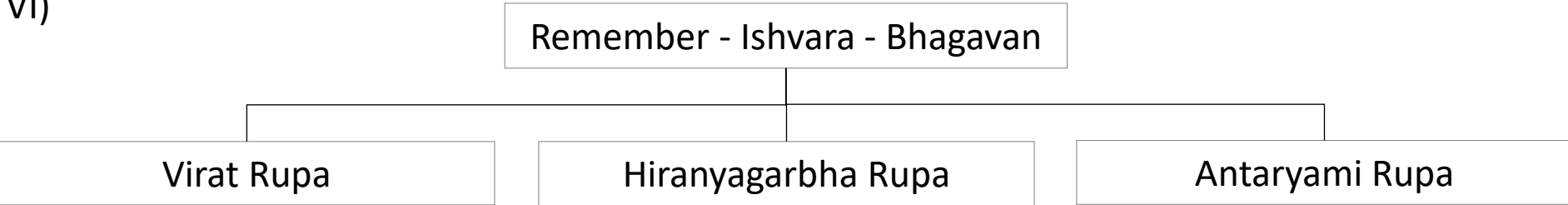
IV)



V)



VI)



VII) Chapter 8 - Gita :

सर्वद्वाराणि संयम्य
मनो हृदि निरुध्य च ।
मूर्ध्याधायात्मनः प्राणम्
आस्थितो योगधारणाम् ॥८-१२॥

sarvadvārāṇi saṁyamya
manō hṛdi nirudhya ca |
mūrdhnyādhāyatmanaḥ prāṇam
āsthitō yōgadhāraṇām ||8-12||

Having closed all the gates, having confined the mind in the heart, having fixed the life-breath in the head, engaged in the practice of concentration . . . [Chapter 8 – Verse 12]

a) Dharana, Dhyana, Samadhi - One Practices in Yoga

b) May you withdraw your mind and Sense Organs, May you direct your mind to Ishvara.

c) Then only at the Time of Death, Upasaka will have Self Control.

- Mind, remember now Ishvara last Breath.

VIII) From heart 101 Nadis Originate, Spread all over the Body.

3 Nadis Very Important

Ida

Pingala

Sushumna

- Most Important
- Originates from Heart
- Travels through Middle of head, Opens on top of the Head
- Skull - Soft Part
- Uchhi Talai
- Crown

IX) During deep sleep state, all organs withdraw into the heart

- Upasaka withdraws Sukshma Shariram into the heart.
- During death, Sukshma Shariram goes through that Sushumna Nadi.

X) Brihadaranyaka Upanishad : Chapter 4 - 3rd and 4th Section :

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; tamutkrāmantaṃ
prāṇo'nūtkrāmati;
prāṇamanūtkrāmantaṃ 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]

24) I) For Upasaka, Sukshma Shariram travels through Sushmana Nadi.

II) For other people, Sukshma Shariram will not enter Sushmana Nadi

- Enters through any other Nadi
- Goes out through Eyes, Nose, Nadis

III) Others will not go to Brahma Loka

- Goes to Svarga, Bu-loka, other Lokas
- Upasakas alone have Privilege to Start Shukla Gathi from the heart itself.

Gist :

IV) Upasaka addresses Agni - Hiranyagarbha Devata

- Agni symbol for Hiranyagarbha.

V) Jiva offered to Agni at time of cremation

VI) Advaitin :

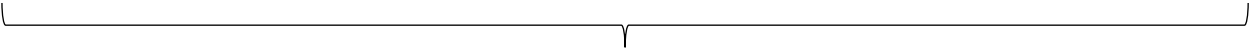
- Central Teaching = Nirgunam Brahma
- **Claiming Nirguna Brahma Jnanam exists, alone gives Moksha**
- Very fine topic.

VII) For Advaitin :

- Brahman = Nirgunam Brahma, Devi, Shiva, Vishnu, Vinayaka, You, me = Turiyam
- We are all Nirgunam Brahma only.
- Fundamentally Different.

a)

Sreyaha	Preyaha
<ul style="list-style-type: none">- Jnana Marga- Referred as Vidya by Yama	<ul style="list-style-type: none">- Karma Marga- Referred as Avidya by Yama



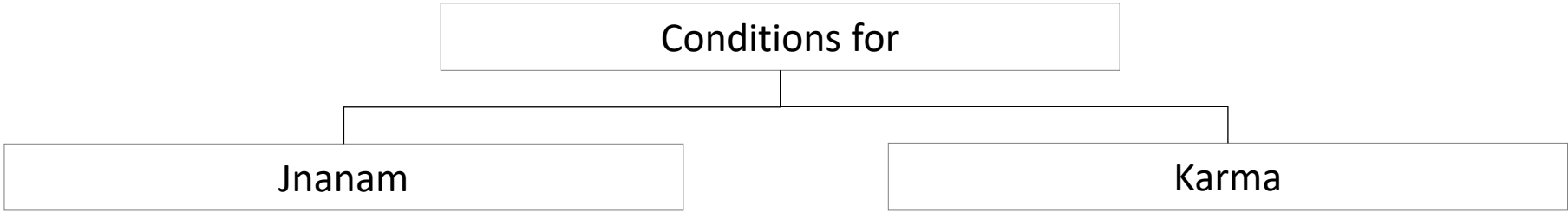
- 2 Are Duram Viparite Vishuchi
- Diametrically opposite, Far remote
- Viparite = Opposed

VIII) Shankara :

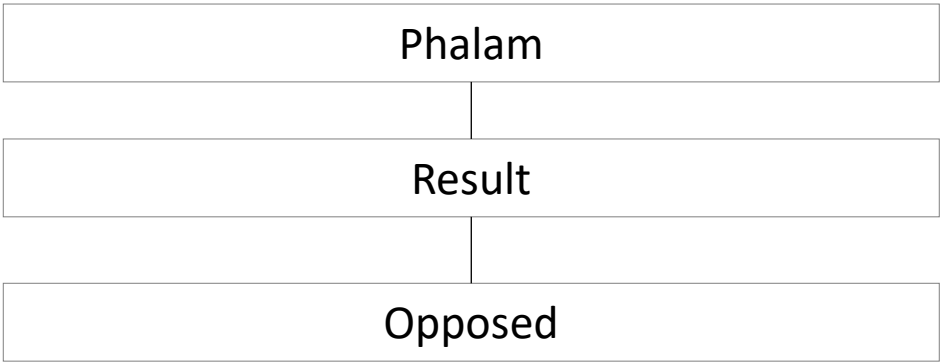
- Hetu, Svarupa, Phala Virodhat.
- **Logically Analysing, we find Virodha is Logical, Between Nirguna Brahma Jnanam and Karma.**

IX) Contradictions 3 Levels

a) Hetu - Causal Factors :



b)



X) a) Hetu (Cause) :

Karma	Jnanam
<p>a) Karma Phalam :</p> <ul style="list-style-type: none">- Desire for Anatma- Dharma, Artha Kama = Anityam- One has Passion for Anatma- Raagi = Adhikari- Attached Person <p>b) Svarupam (Nature) :</p> <ul style="list-style-type: none">- Depends on will of Karta- Kartum, Akartum, Anyatava Shakyam- Do / Not Do / Do Different way also- Will based- Kartru Tantram <p>c) Phalam :</p> <ul style="list-style-type: none">- Anitya Phalam- Dharma, Artha, Kama- Preyo Phalam	<p>a) Jnana Phalam :</p> <ul style="list-style-type: none">- To enter Jnanam, one should have Vairagyam for Anatma- One has dispassion for Anatma- Viraagi = Adhikari- Detached Person <ul style="list-style-type: none">- No Choice- Jnanam is fact based, not will based- Vastu Tantram <ul style="list-style-type: none">- Nitya Phalam- Moksha- Phalam

- In all respects Karma, Jnanam are opposed to each other.

25) I) Introduction to Isavasya Upanishad :

Karma	Jnanam
Requires Deha Abhimana, Varna, Ashrama Abhimana	Requires Abhimana Tyaga

a) Upanishad Clearly talks about combination

- Vidyamcha Avidyamcha
- Accept veda Samuchhaya, Veda Prescribes, Apaurusheya Vishaya
- Karma, Vidya = Apaurusheyam.

II) With Respect to fact, in Jnanam No choice is possible

Fire is Hot or Cold
Can't take as you like

- W.r.t Vastu, fact, no Choice
- Take one of Two.

III) Shankara :

- Not possible based on Vidhi Vakhyam.

IV) Reason :

- Their Co-existence is not Possible.
- Night, Darkness can't be there at same time, can't be Combined.

a)

Karma	Karma - Abhasa
With Kartrutva Bhavana by Ajnani will produce Agami Punyam - Papam	Performed by Jnani without Kartrutva Bhavana can't Produce Agami Punya - Papam

V) Pramanam :

a) Gita - Chapter 4 :

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः । यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ४-२३ ॥	gatasangasya muktasya jñānāvasthitacētaḥ yajñāyacarataḥ karma samagraṁ pravilīyatē 4-23
---	--

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

b) When Grihastha Performs Pancha Maha Yayas, Karma will resolve there.

c) Samagram - Saha Agrena Karma Phalena

d) Alone with Agami Punyam and Papam, that will be Destroyed at time of Karma itself.

e) Samagrama :

- Result same time, no Phalam in future
- No Agami Punya - Papam.

f) Gita - Chapter 18 :

<p>यस्य नाहङ्कृतो भावः बुद्धिर्यस्य न लिप्यते। हत्वाऽपि स इमाँल्लोकान न हन्ति न निबध्यते ॥ १८.१७ ॥</p>	<p>yasya nāhaṅkṛtō bhāvah buddhiryasya na lipyatē hatvā'pi sa imāṁ llokān na hanti na nibadhyatē 18.17 </p>
--	--

He, who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action).
[Chapter 18 - Verse 17]

g) Even if Jnani performs any Karma without Kartrutva Bavana, even if Jnani is killing people, it will not affect him.

h) Arjuna, if you are a Jnani, even if you kill Drona, a Brahmana, doing Brahma Hatya Papam.

i) Jnanis killing is as good as Non-killing, Na Nabadyate

- He will not be bound by Agami Papam.

j) Vichara Sagara :

- 1000s of Brahma Hathya will not touch him.

VI) In the case of a Jnani, Jnana and Karma Abhasa exists

- Jnana Samuchhaya can't exist.

VII) Anandagiri :

- What type of sequence you are talking between Karma - Jnanam?

a) 1st :

- Karma - then Jnanam : We are also saying same.

1 st Karma Kanda	2 nd Jnana Khanda
For Chitta Shuddhi	

- This sadhana is possible.

b) 1st Jnanam - 2nd Karma :

- After Jnanam, Karma can't be combined because after Jnanam whatever karma you do will be Karma Abhasa only.

VIII) Purva Pakshi :

- Why can't both Vidya Avidya sequentially follow?
- 1st Vidya - 2nd Avidya (Karma).

IX) Shankara :

- Once knowledge has come, Darkness has ended.

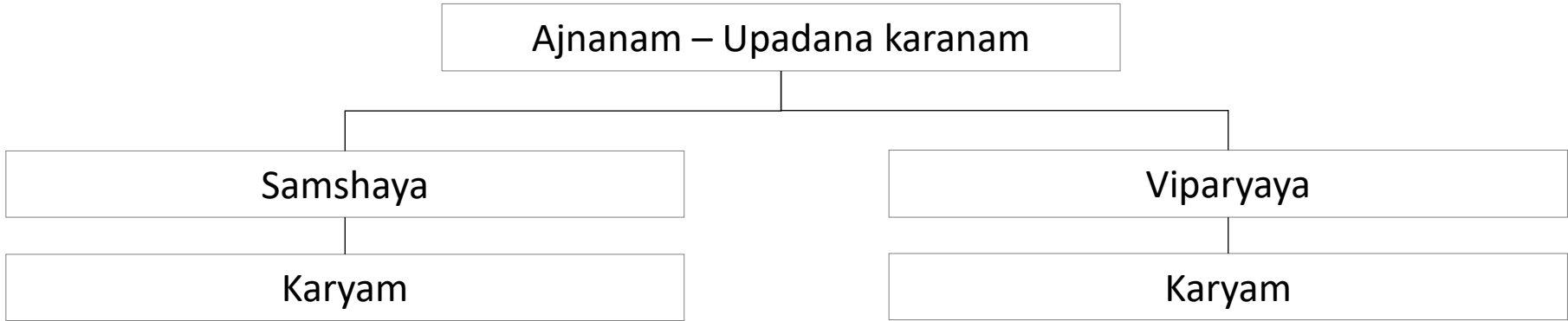
X) In the locus of Knowledge, Jnanasya Ashraye

- Jnani is locus of knowledge
- In a Jnani, once Jnanam has come, thereafter Avidya can't come
- When light is existing, darkness can't come.

a)

Misconception	Doubt
<ul style="list-style-type: none">- Wrong Knowledge no Doubt- Bramaha	<ul style="list-style-type: none">- Is it this that- Samshaya

b)



c) Vijanataha for Jnani who has very clearly understood that I am the Atma

- **Everything else - Jiva, Jagat, Ishwara is Atma appearing with different Nama Rupa.**

d) Advaita Atma Eva Asti, Exists

- There is no second Anatma.

e) Kaivalyo Upanishad :

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

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

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

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

f) Brihadaranyaka Upanishad :

- Neti Neti...

XI) Jnani who has such a Conviction, Tatra Ko Mohaha

- Viparati Jnanam, Delusion.

a) I am Karta = Fundamental Bramaha

- I belong to Varna, Ashrama, are Viparita Jnanam, Mohaha.

b) Jnani never thinks, I am a Karta.

i) If no Kartrutvam, Karma is not possible

- If he Does Karma, it will come under Karma Abhasa

j) Contradiction can't exists between Jnanam and Karma.

XII) Katho Upanishad :

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

Yada sarve pramucyante kama ye'sya hrdi sritah,
Atha martyo-'mrto bhavati atra Brahma samasnuthe || 14 ||

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

- Atra = Here itself, in this body itself, he Merges into Brahman.

XIII) Shankara's Question :

- If it is Jnana, Karma Samuchhaya and if it is going to give Moksha, why in the Last 4 Mantras of Isavasya - One Should pray for Brahma Loka Prapti?

XIV) In Karma, Nirguna Jnana Samuchhaya, there is no question of travel.

XV)

If Vidya is Paramartha Nirgunam Brahma Grahanam

In Mantra 11

- In 15, 16, 17, 18, Prayer, appealing for Shukla Gathi opening, Removal of Papam, Reducing brightness of sun.
- 4 Prayers will be Anupapannam, Utterly irrelevant.

XVI) Therefore, to make 4 Mantras relevant, you should take Upasana Karma Samuchhaya

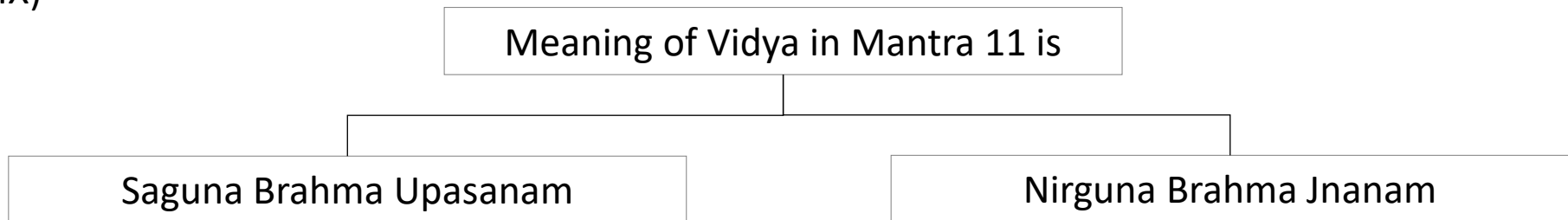
- Then the Seeker can hope to get Krama Mukti by travelling to Brahma Loka by Shuklam Gathi.

XVII) Combination is only of Upasana and Karma and not combination of Karma and Nirguna Brahma Jnanam.

XVIII) As commented in Mantra 11 is Right interpretation.

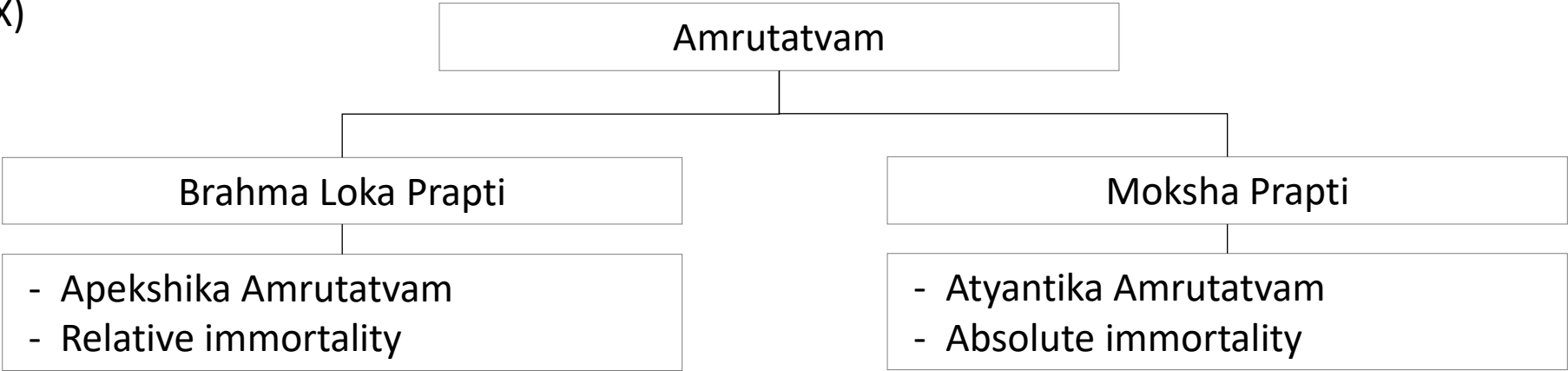
- Purva Pakshi interpretation is not acceptable.

XIX)



- Textual Conclusion.

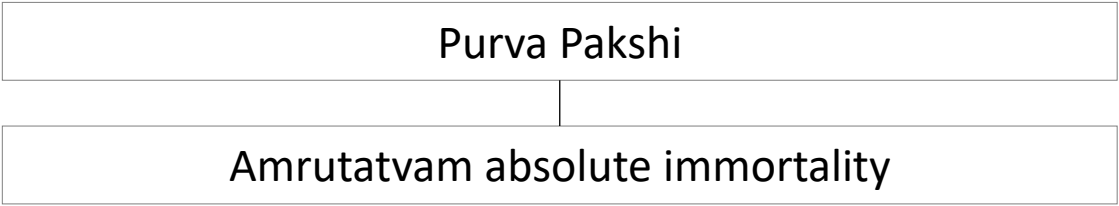
XX)



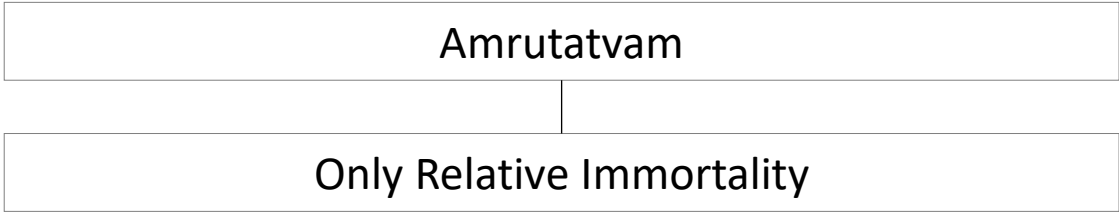
XXI) Isavasya Upanishad :

विद्यां च अविद्यां च यस्तद्वेदोभयं सह । अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥	<i>Vidyam cavidyam ca yastad vedo-bhayagm saha, avidyaya mrtyum tirtva vidyaya-'mrtam-asnute [11]</i>
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He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya. [Verse 11]



XXII) Shankara :



XXIII) Once it is Upasana Karma Samuchhaya, Shukla Gathi, it has to be contextually Apekshika Amrutatvam, Brahma Loka Prapti.

XXIV) Shankara puts in 2nd Signature :

- Commentary in Mantra 11 is Valid, in keeping with Sruti, Yukti, Anubhava.
- Enquiry is over, Isavasya Bashyam is over.