

KATHOPANISHAD WITH *SANKARA BHASYAM*

Chapter 2 – Section 1

Verse 10 to 15

&

Chapter 2 – Section 2

Verse 1 to 4

VOLUME - 08

Index

S. No.	Title	Page No.
V	Chapter 2 - Section 1	
566)	<u>Introduction to Verse 10</u>	1433
567)	<u>Verse 10</u>	1437
568)	<u>Anvaya - Verse 10</u>	1438
569 to 572)	<u>Bashyam : Verse 10 Starts</u>	1440
573)	<u>Introduction to Verse 11</u>	1468
574)	<u>Verse 11</u>	1471
575)	<u>Anvaya - Verse 11</u>	1472
576 to 578)	<u>Bashyam : Verse 11 Starts</u>	1475
579)	<u>Introduction to Verse 12</u>	1484
580)	<u>Verse 12</u>	1484
581)	<u>Anvaya - Verse 12</u>	1485
582)	<u>Bashyam : Verse 12 Starts</u>	1489

S. No.	Title	Page No.
V	Chapter 2 - Section 1	
583)	Introduction to Verse 13 Starts	1501
584)	Verse 13	1501
585)	Anvaya - Verse 13	1502
586 to 588)	Bashyam : Verse 13 Starts	1504
589)	Introduction to Verse 14	1518
590)	Verse 14	1518
591)	Anvaya - Verse 14	1519
592 to 593)	Bashyam : Verse 14 Starts	1524
594)	Introduction to Verse 15	1529
595)	Verse 15	1534
596)	Anvaya - Verse 15	1535
597 to 599)	Bashyam : Verse 15 Starts	1540

S. No.	Title	Page No.
VI	Chapter 2 - Section 2	
600)	Introduction to Verse 1	1548
601)	Verse 1	1550
602)	Anvaya - Verse 1	1551
603 to 610)	Bashyam : Verse 1 Starts	1553
611)	Introduction to Verse 2 Starts	1584
612)	Verse 2	1586
613)	Anvaya - Verse 2	1587
614 to 623)	Bashyam : Verse 2 Starts	1589
624)	Introduction to Verse 3 Starts	1615
625)	Verse 3	1616
626)	Anvaya - Verse 3	1617
627 to 631)	Bashyam : Verse 3 Starts	1623

S. No.	Title	Page No.
VI	Chapter 2 - Section 2	
632)	Introduction to Verse 4 Starts	1636
633)	Verse 4	1636
634)	Anvaya - Verse 4	1637
635 to 636)	Bashyam : Verse 4 Starts	1644

यद्ब्रह्मादिस्थावरान्तेषु वर्तमानं तत्तदुपाधित्वादब्रह्मवदवभासमानं
संसार्यन्यत्परस्माद् ब्रह्मण इति मा भूत्कस्यचिदाशङ्का
इतीदमाह---

That Consciousness or Chaitanyam (Yad) is Present (Vartamana) in all the living beings beginning from Brahmaji upto a Small insect or Plant (Brahma - Adi - Sthavarantesu), but appears as though Non-brahman (Abrahmavad) and as though not shining (Avabhasamanam) because of the Various bodies or the Mediums of its Manifestation (Tat - Tad - Upadhitvat). It appears now as though a Samsari different from Brahman (Anyat - Parasmad - Brahmanah). But such a false conclusion or doubt (Asanka) however should never be there (Ma Bhut) for anyone (Kasyacit). Therefore, with such an intention the Sruti is Saying (Iti - Idam - Aha)----

I) From Verse 5 to 9 - Sarvatma Bhava topic

- Ishvara, Hiranyagarbha, Virat are Non-separate from Brahman.

II) Verse 10 to 15 : Jivatma, Paramatma Aikyam.

III) Verse 10 :

- Mahavakhya Mantra.

IV) Nirgunam Brahman is situated, available, resident in all living beings from Chatur Mukha Brahma upto plant.

V) Present in all Upadhis - Living beings.

VI) That Nirguna Brahman appears as though Non-brahman because of body, universe manifestation.

VII) Abrahmaratu Avabasamanam :

- Appears as though Non-brahman.

VIII) Jivatma is inferior, poor version of masked Brahman

- Not that attributes are really transferred.

IX) Brahman is always Nirguna, Asangaha, Alepaha, Nirlepaha

- No real transformation.

X) Seeming transformation is caused by Anyonya Adhyasa with which we start Brahma Sutra Bashyam.

XI) Because of Anyonya Adhyasa that Brahman appears as entire Jagat, Jiva, Ishvara.

XII)

Wonderful Brahman, independently existing, free Brahman is appearing as

Miserable Jiva

Wonderful Ishvara

Mega Jagat

XIII) Tatu Brahma Samsari Eva Bhavati

- Appearing now as Samsari.

IX) Dakshinamoorthi Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

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

X) To that wonderful Dakshinamoorthy, Brahman, who is now in the form of crying Jiva.

XI) Original Brahman does not have attributes

- When same Brahman is available in the Body, Mind complex, attributes of the body are falsely transferred to Brahman.

XII) Now Nirguna Brahman appears as Saguna Brahman.

- **Seeming Saguna Brahman is called Jivatma.**
- **Seeming Saguna Brahman with bigger Jagat upadhi is called Ishvara.**
- Body - Universe - Sthula Prapancha
- Hiranyagarbha - Teijasa - Sukshma Prapancha, Karana Shariram and Karana Prapancha.
- All are one Nirguna Brahman.

XIII) Due to Maya shakti all Jivas conclude, I am different from other Jivas, Ishvara, Jagat

- Entire humanity is deluded and concludes wrongly.

XIV)

Paramatma	I am
In Vaikunta	Here

- How can I claim - Aham Brahma Asmi?

XV) After long Sravanam of Upanishads for 25 Years, students argue with Guru.

- I don't have Sadhana Chatushtaya Sampatti.
- They vehemently argue that they are not liberated, free now.
- This is glory of Avidya, Maya Teaching goes on for decades, Moksha is far away.

XVI) Ashankha, false conclusion, opinion should not be there after Upanishadic study.

XVII) Ma Buth :

- Don't postpone Moksha
- Sruti Mata is pleading with every Jiva to claim his own higher nature, Paramartika Svarupam, drop Vyavaharika Anubhava as Mithya, due to Prarabdha Karma.

XVIII) Tell to yourself Atleast once

- | |
|---|
| <ul style="list-style-type: none">• I am Atma, Brahman, ever free from body, Mind Upadhis. |
|---|

XIX) I was never born, will never die as Turiya Sakshi Chaitanyam.

XX) Mam Buth :

- Let me not falsely conclude I am born, gone.

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

yadeveha tadamutra yadamutra tadanviha ।
mr̥tyoḥ sa mr̥tyumāpnoti ya iha nāneva
paśyati ॥ १० ॥

(10) What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [2 - 1 - 10]

अन्वयः

यद् एव इह (वर्तते) तद् अमुत्र (वर्तते) । यद् अमुत्र
(वर्तते) तद् इह अनु (वर्तते) । यः इह नाना इव पश्यति
सः मृत्योः मृत्युम् आप्नोति ॥

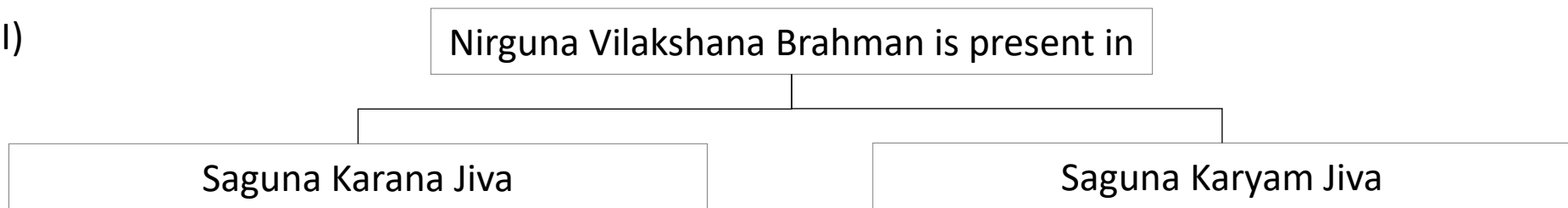
Anvayaḥ

yad eva iha (vartate) tad amutra (vartate) । yad amutra
(vartate) tad iha anu (vartate) । yaḥ iha nānā iva paśyati
saḥ mṛtyoḥ mṛtyum āpnoti ॥

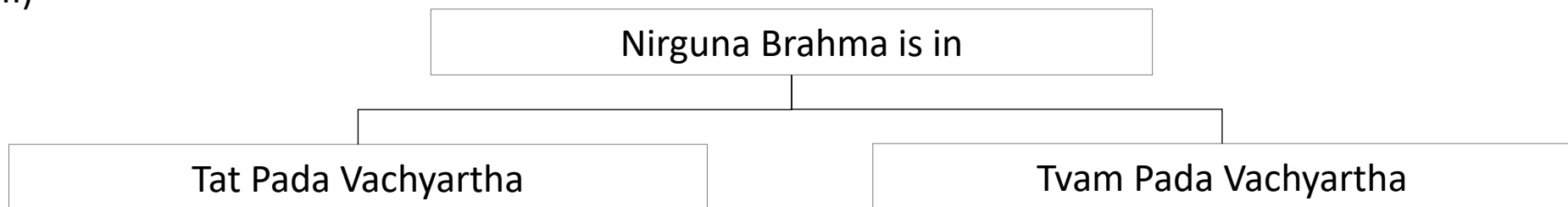
That which is here alone is there. That which is there alone is here. One who sees here Plurality, as it were, goes from death to death (From Janma to Janma).

Gist :

I)



II)



III) There is one common Nirguna Brahman which is Lakshyartham of both

IV) Claim this Lakshyartham as my Svarupam and be free

- Common to both Tadpada and Tvam pada Vachyartham.
- Same Nirguna Brahman is there in both = Lakshyartham of Tat and Tvam.
- Upanishad repeatedly teaches this truth.

IV) Moksha is not far away - Timewise, Space wise.

- Claim Aham Brahma Asmi, here and now.

V) If you don't claim what will happen?

- **Mrityosya Mrityum Apnoti Ya Iha Nana Eva Pashyati.**

- Nana = means Jivatma Paramatma Bheda
= You will go from death to death
= Death of one condition to another
= Samsara, repeat cycle of births and Deaths.

V) First half :

- Mahavakyan

Second half :

- Phala Sruti.

569) Bashyam : Chapter 2 - Section 1 - Verse No. 10 Starts

यदेवेह कार्यकरणोपाधिसमन्वितं संसारधर्मवदभासमानमविवेकिनां
तदेव स्वात्मस्थममुत्र नित्यविज्ञानघनस्वभावं सर्वसंसारधर्मवर्जितं
ब्रह्म ।

That Atma (Yad - Eve) which in this world (Iha) appears for the unintelligent people (Avivekinam) as though it is associated (Samanvitam) with the medium of the Body - Mind - Complex (Karya - Karana - Upadhi) and therefore appears as though it is endowed with the Characteristics (Dharma) of Samsara (Like Happiness, Sorrow, Limitedness, fear etc); that Atma alone (Tad - Eva) is there (Amutra) within us (Svatmasthanam) as Param Brahma, which is Pure, Eternal Consciousness (Nitya - Vijnanaghana - Svabhavam) and which is free from all the attributes of Samsara (Sarva - Samsara - Dharma - Varjitam).

Important Bashyam - 1st Paragraph :

I) What is the nature of Brahman?

- **Nitya Vigyana Ghana Svabavam, Svarupam.**

II) Brahman = Nature of eternal pure Consciousness (without any trace of Samsara)

III) Svagata Bheda Rahitam = Ghanatvam

- Prajnana Ghanaha without internal mixture, Pure, Homogeneous Consciousness.

IV) Sarva Samsara Dharma (Traits, attributes, not Punyam).

V) What are the Characteristics - Samsara - Dharana?

- Guna, Vikara, Bheda, Punyam, Papam, Raaga, Dvesha, Kartrutvam, Boktrutvam, Pramatrutvam.
- Sarva Samsara Varjitam Brahma.

VI) Where is that Brahman obtaining?

- Here in Karya - Karana Sangatah, Upadhi
- It is associated with Karanam - Subtle Body, Sthula Shariram - Karyam.

VII) Should Karana Shariram be included or not?

- Some commentators say that at Karana level, Samashti - Vyashti have merged
- No individuality is manifest.
- Vyashti Karana Shariram must be mixed with Samashti Karana Shariram.

VIII) Pramanam : Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ
me somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā
somya tadā sampanno bhavati svamapīto bhavati
tasmādenaṃ svapitītyācakṣate svaṃhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत
एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते
प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata
evameva khalu somya tanmano diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

- Thata Somya Thata Sampanno Bhavati.
- Jivas Individuality has Merged into Brahman.

IX) Karana Shariram upadhi has merged with Ishvara

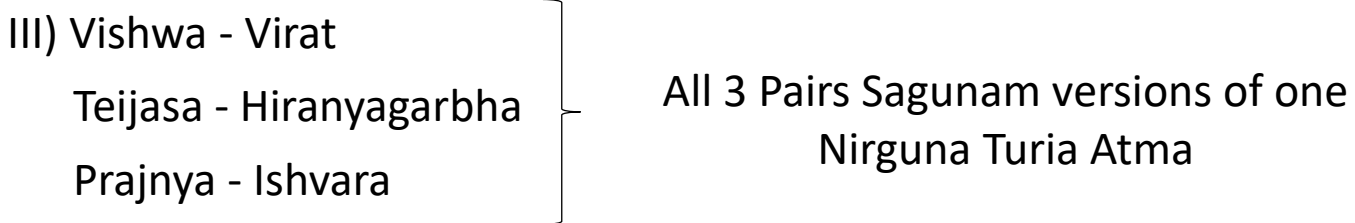
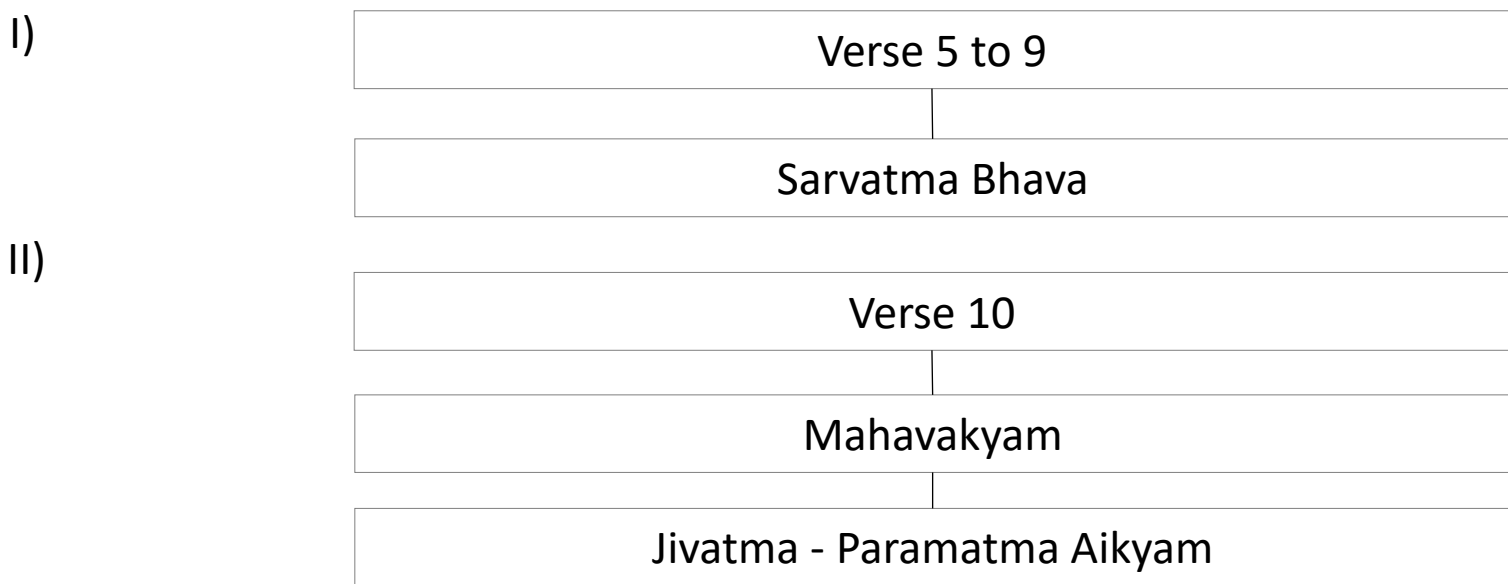
- We are one with Ishvara in sleep.
- Jiva's real upadhi is Sukshma Shariram
- That Ishvara has Nirguna Brahman Turiyam as its nature.

X) Upadhi Samanvitham :

- That Brahman which is obtaining in Jivatma along with Sthula, Sukshma Shariram.

Revision : Mantra 10 :

Gist :



IV) Atma alone appears as 3 Pairs

- They don't have existence of their own separate from Atma.
- Hence Jivatma, Paramatma called appearances like reflection in a mirror.

V)

Turia Atma Alone	3 Pairs / 3 Padas
Satya Vastu 4 th Pada	Mithya

VI) Our Svarupam - 4th Pada is described in Mantra 7, Mandukya Upanishad

VII) Mantra 10 :

- a) First half - Jivatma, Paramatma Aikyam
- b) Second half - Consequence of Samsara if this knowledge is not gained
- c) Normally consequence = Moksha on gaining Atma Jnanam

VIII) Bashyam : Topic 1 :

a) Yad Eva Brahma :

- Brahman which obtains in the Saguna I is the same Nirguna Brahman obtaining in Saguna Paramatma also.

b) Brahman = Sarva samsara Dharma Varjitam (Mantra 9)

c) Free from Samsara Dharma (Characteristics) :

- Kartrutvam, Boktrutvam, Paramatrutvam Varjitam = Free from.

d) Nitya Vigyana Ghana Svabhavam (Svarupam)

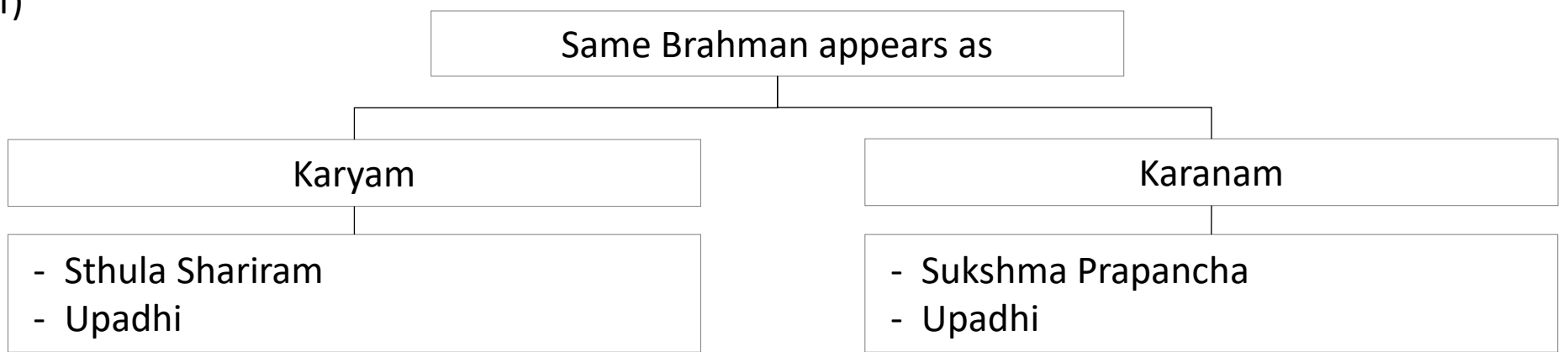
- Brahman is of the nature of eternal, Pure Consciousness; free from Punya - Papam - Karana Sharirams.

e)

Jiva	Paramatma
<ul style="list-style-type: none">- Tvam Pada Vachyarth- Waker, Dreamer, Sleeper	<ul style="list-style-type: none">- Tat Pada Vachyarth- Worlds in Jagrat, Svapna, Sushupti

One Nirguna Brahman is Everything

f)



g) Samanvitha :

- As though associated with Sthula, Sukshma Shariram, endowed with

h) Upadhis = Medium of transaction.

i) Samsara Dharmavatu Avabasamanam

- Same Nirgunam Brahman is appearing as though endowed with Samsara Dharma.
- Vatu = Endowed with Appearing as though endowed with Samsara - Why?

j) Avivekinam :

- Unintelligent people do not understand upadhi as upadhi do transference called Adhyasa.

k) Upadhi = Technical Word

• **Upadhi is that which apparently, seemingly transfers its attributes to a nearby object.**

l)

Upadhi	Upahitam
Red Colour of Rise	Crystal pure transparent

Crystal Appears red Temporarily

m)

Gross / Subtle / Causal Body / Prapancha	Pure Atma
Upadhi	Upahitam

Atma / Chaitanyam appears as waker / Dreamer / Sleeper

n) Attributes of Body, Mind, Punyam, Papam not really transferred to me Atma.

- Seemingly transferred
- Hence can claim Nitya Mukta Status.

o)

Crystal	Atma
Even when I appear red, I am Pure	Even when I appear with Body, Mind, World I am Pure, free

p) Nirvana Shatakam :

- I am not Body / Mind / Intellect.

Adhyasa	Adhishtanam
<ul style="list-style-type: none">- Waker, Dreamer, Sleeper- Upadhi- I appear to be Angry- Mind has Angry thoughts	<ul style="list-style-type: none">- Turiyam- Upahitam- I am not the Mind

q) Attributes of Body - Mind transferred on to me

- Samsara Adhyasa.

IX) Rudra Dhyana Shloka :

शुद्धस्फटिकसंकाशं त्रिनेत्रं पञ्चवक्त्रकम् ।
गङ्गाधरं दशभुजं सर्वाभरण भूषितम् ॥

śuddhasphaṭika saṅkāśam trinetram pañca vaktrakam |
gaṅgādharam daśabhujam sarvābharaṇa bhūṣitam ||

Having a complexion as pure and radiant as crystal (sphaṭika), symbolizing Lord Shiva's supreme purity and clarity. Three-eyed, representing the sun, moon, and fire. The third eye signifies spiritual wisdom and the power to destroy ignorance and evil. Having five faces, symbolizing Shiva's five aspects or manifestations - Sadyojata, Vamadeva, Aghora, Tatpurusha, and Ishana-each representing different cosmic functions and spiritual qualities. The bearer of the sacred river Ganga, which flows from his matted hair, symbolizing purification and divine grace. Ten-armed, indicating his omnipotence and ability to perform multiple cosmic functions simultaneously. Adorned with all kinds of divine ornaments, reflecting his majestic and auspicious nature. [Verse 1]

- Spatika Mala reminds me of my Svarupa.

X) I don't have Raaga, Devesha, Krodha, Bhayam, Lobha - Why?

- They are all Karya - Karana Upadhi.

XI) Upadhi - \$ 1 Million word in Vedanta.

XII) If actual transference, word used is Viseshanam

- False transference - Upadhi
- Therefore, I can claim, I am Nitya Mukta Atma, Chidananda Rupahan, Shivoam
- Claim always, claim even now
- Avkivekinam Avabasamanam.

XIII) Unintelligent people do Adhyasa and Suffer

- Wise, have Jnanam and are ever free

Ajnani will say :

- I have to remove all impurities and then claim Moksha
- This is misconception after 25 Years of Vedanta study.

XIV) Shankara :

- You are Shuddha Spatika Shankaksham.
- Crystal need not do Karma, do washing to claim I am Atma
- No need to wait to claim Moksha.

XV) Avivekinam Avabasamanam Tad Eva :

- Same Shuddha Brahman is Amruta, in Saguna Jivatma, Paramatma also, Tvam pada, Tad pada Vachyarth also.

XVI) Svasmasthanam, present in Upadhi as Svarupa.

- Hence concept of Reflected Consciousness / Original Consciousness.

XVII) Nirguna Brahman is Resident as Adhishtanam, Svarupam in both Jivatma and Paramatma as Reflected consciousness or pot space.

- Abhasa Vada / Avacheda Vada.

यच्चामुत्रामुष्मिन्नात्मनि स्थितं तदेवेह नामरूपकार्यकरणोपाधिम्
अनुविभाव्यमानं नान्यत् ।

And that (Yat - Ca) very same Nirgunam Brahman which is present (Sthitam) there in the Paramatma (Amutra = Amusmin - Atmani = in the Saguna Paramatma = in Ishvara) as the very content; that very same Nirgunam Brahman (Tad - Eva) is available (Sthitam) also in this world (Iha) as Jivatma along with the reflective medium called the Body - Mind - Complex, which is but mere name and form (Nama - Rupa - Karya - Karana - Upadhim). Though it (Atma) is thus considered or Experienced (Anuvibhavyamanam), along with the reflective medium, it is nothing else (Na - Anyat - but Brahman).

2nd Quarter of Mantra :

- Yad Amutra Tad Iha.

I) Yat - Same Nirguna Brahman :

- Nitya Vigyana Guna Svabhavam
- Samsara Dharma Varjitam.

II) Amutra :

- Present in Saguna Jiva and Ishvara
- Amushmin - Atmani.

- III) In that Paramatma }
• In this Jivatma } Sthitham
• Present as very Adhishtanam, content.

- IV) Ishvara, Jiva, Jagat - Borrow existence from Nirguna Brahman
• Same Nirguna Brahma is Iha, here, available in Jivatma.

V) Anupravesha Sruti : Taittiriya Upanishad :

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

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

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

VI) After creation of several body, Mind complexes, Paramatma entered

- It means, Paramatma is available.

VII) Space is available before pot is produced

- Space seemingly enters pot.

VIII) Consciousness is available even before body wakes up or is born

- Consciousness seemingly enters in the Body - Mind complex
- Remains unaffected, unattached witness to Ahamkara - I notion in the Body = Karta, Bokta, Pramata.

IX) Dakshinamoorthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

X) Enters means available

- Space is available in the pot
- Consciousness, existence is available in the Body, Mind, World
- Tad Eva iha
- In this Jivatma how is Atma available?

XI) Nama Rupa, Karya Karana Upadhim Vibavyamanam :

- All the time, Consciousness is available, Perceptible, noticeable, accessible, identifiable Vibavyamanam.
- Consciousness is not independently recognizable but Karya Karana Upadhim Anu.
- Along with reflecting medium called Body - Mind Complex.

XII) Original Consciousness alone is available in the Body - Mind complex as the borrowed sentiency.

Karyam	Karanam
Sthula Shariram	Sukshma Shariram

XIII) What are the 2 Bodies?

- Name and form.

XIV) Maya is required to identify, manifest Brahman

- **Brahman required to illumine Maya.**
- Without Maya, Brahman will remain unknown, unidentifiable.

X) If Maya is permanently removed and Brahman alone exists, hypothetical condition

- Brahman can never say - I exist.

XI)

Maya	Brahman
Eternal	Eternal



- No Mayaless State Ever
- When Pure Brahman is there, Pathetic Condition, can't claim I am pure Brahman
- To Claim Body, Mind Instrument is required
- With instrument Brahman will become Karta, Bokta, Pramata

XVII) Maya is extremely important for one to Claim his Svarupam

- Nama Rupa Upadhi Anu Vibayamanam.
- Along with, with the help of Maya, Brahman becomes known.

XVIII)



- There is Mutual Dependence
- Light is required to Manifest the Hand
- World is required to Manifest Brahman.

XIX)

To Exist	To Claim
<ul style="list-style-type: none"> - Brahman - Does not required Maya - Does not Depend on Maya 	<ul style="list-style-type: none"> - Brahman requires Maya - Maya depends on Brahman for its Existence

XX) We know Negative part of Maya

- Positive part unknown
- We Say : Oh Maya, Go Away
- Nobody can say Maya has gone away.
- This is the power of Maya Shakti.

XXI) Meditate on glory of Mithya Maya in Maya Panchakam

- Know, understand Maya is Mithya and welcome Maya.

XXII) Maya Provides best entertainment - 5th Capsule of Vedanta.

तत्रैवं सत्युपाधिस्वभावभेददृष्टिलक्षणयाविद्यया मोहितः सन् य इह
 ब्रह्मण्यनानाभूते परस्मादन्योऽहं मत्तोऽन्यत्परं ब्रह्मेति नानेव
 भिन्नमिव पश्यत्युपलभते स मृत्योर्मरणान्मरणं मृत्युं पुनः
 पुनर्जन्ममरणभावमाप्नोति प्रतिपद्यते ।

This being so (Tatra - Evam - Sati --- That Jivatma and Paramatma are essentially Nirgunam Brahman and the so called differences belong to the Mithya Upadhi only), if a person misses this truth, he would get deluded (Mohitah) due to Avidya (Avarana Sakti Prahdna Maya). As a result, the would see only the difference caused by the Upadhi (The Body - Mind - Complex), which differences are natural to the Upadhi (Upadhi - Svabhava - Bheda - Drishti - Laksanaya), and therefore, thinking about that Nirguna Brahman who has no distinctions (Yam - Iha - Brahmani - Ananabhute) considers that "I", the Jivatma am different from 'Paramatma' (Parasmad - Anyah - Aham) and vice - Versa 'That Paramatma is different from me' (Mattah - Anyat - Param - Brahma - iti). Thus, he sees differences between Jivatma and Paramatma (Nana - Iva - Bhinnam - Iva - Pasyati = Upalabhate) in Ekatma, where in fact no such difference exists. As a Consequence, he (Yah) will go from death (Mrtyoh = Maranat) to death (Mrtyum = Maranam), meaning he will get entangled (Apnoti = Pratipadyate) again and again (Punah Punah) in the cycle of rebirth (Janma - Marana - Bhavam).

I) 3rd Quarter Tatva Evam Sati :

- This being the case

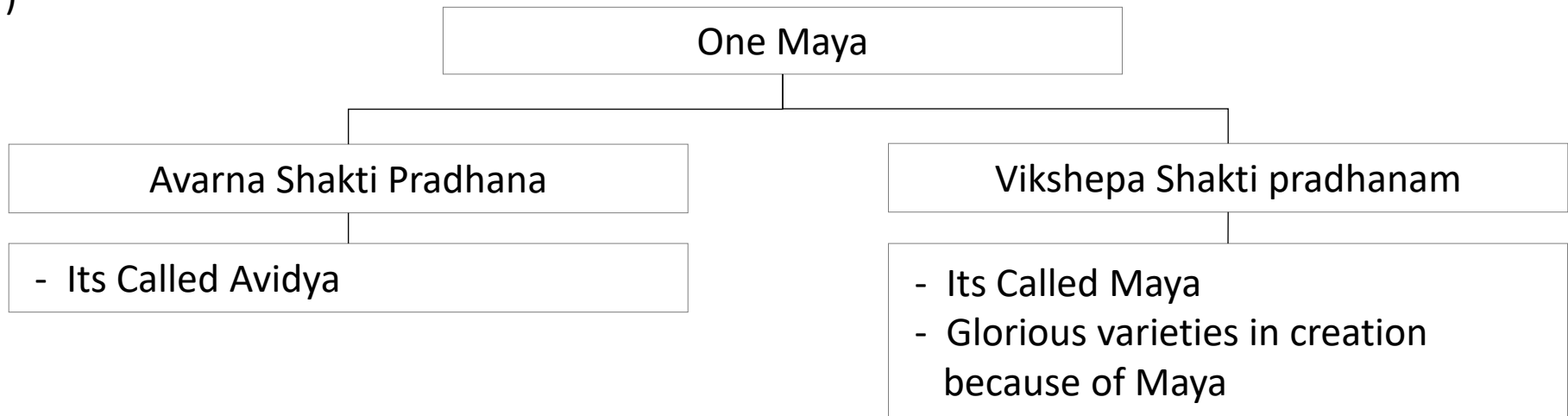
II) Since Jivatma, Paramatma are essentially one Nirgunam Brahman only, differences belong to Upadhi.

III) Upadhi is Mithya

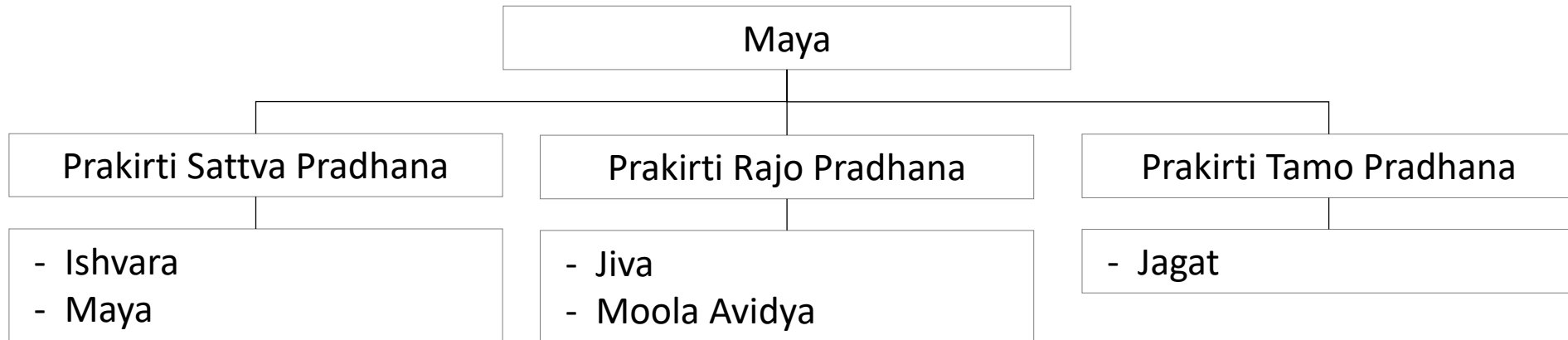
- Differences Big, Small, Inferior, Superior is also Mithya
- There is only seeming difference but Factual identity.
- One spiritual entity exists all the time
- Nitya Nirguna Vastu Eva Asti

IV) Suppose one Misses this factual identity, what will be the disastrous consequence?

V)



VI) Panchadasi Chapter 1 - Vidyaranya :



VII) How do you know presence of Maya?

a) Avidya is indicated by Bheda Drishti

- Vision of difference, perception of difference.

b) Vidya = Svarupa

= Vision of oneness

c) Upadhi Svabhava

- Nature of Upadhi
- Karya Karana Sangataha
- Presence of body reveals Moola Avidya.

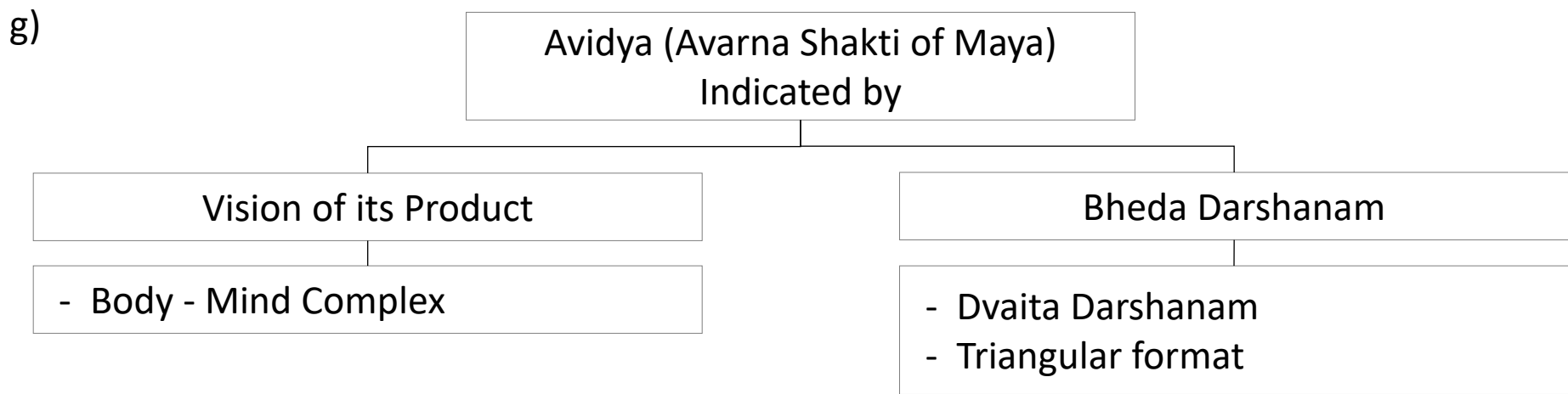
d) Moola Avidya is Karanam for Body - Mind - Complex

- Atma Jnanam is cause of Moksha Prapti.

e)

Body - Mind Complex	Moola Avidya is indicated by its product
Reveals Moola Avidya	Body - Mind - Complex

f) Moola Avidya is also indicated by Dvaita Drishti, Bheda Drishti, Bheda Darshanam



- We are all successfully deluded.

VIII) Vikshepa shakti is not a problem

- It provides beauty, novelty, variety to the world
- Otherwise, all will look the same
- We see fantastic colours when season changes in America.

IX) Pure Brahman can't do anything

- Don't curse Maya gives novelty to world (Vikshepa Shakti).

X) Curse Avarna shakti of Maya

- Avarna shakti of Maya responsible for 3 States of Consciousnesses experienced by us

XI) Northern lights phenomenon in Finland = Glory of Maya.

- Gita - Chapter 10, 11, Glory of Maya.

XII) Gita :

यद्यद्विभूतिमत्सत्त्वं
श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं
मम तेजोऽशसम्भवम् ॥१०-४१॥

yad yad vibhūtimat sattvaṃ
śrīmad ūrjitam ēva vā |
tat tad ēvāvagaccha tvaṃ
mama tejoṃśasambhavam || 10-41 ||

Whatever that is glorious, prosperous or powerful in any being, know that to be a manifestation of a part of My splendour. [Chapter 10 - Verse 41]

XII) Nirguna Brahman's product is Maya devi

- Let creation continue, Not real, only entertainment
- Can't touch me the Atma
- Allow it to continue.

XIV) Deluded by Maya Shakti - Mohitaha

XV) Suppose Ajnani perceives Bheda between Jiva, Ishvara.

- I am different from Paramatma, has Bheda Darshanam
- What is the consequence?

XVI) Brihadaranyaka Upanishad :

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

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

This (self) was indeed brahman in the beginning. It knew only itself a, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realizing this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another go thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.[1 - 4 - 10]

- Avidya Sutra
- Ajnani is declared Pashu, unintelligent.

XVII) In Ekatma, Brahman, Advaitam, Ajnani is having Bheda Darshanam.

XVIII) Taittiriya Upanishad :

यदा ह्येवैष

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

yadā hyevaiṣa

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

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

- Once you bring division, Triangular format comes.
- In Triangular format, fear can never go
- No question of permanent freedom, Moksha.

XIX) Pashyati = Upalabthaha

= Perceives, Triangular format.

XX) Saha Mrityoho Mrityum Apanoti :

- Goes from death of one condition to another
- Punah Punah Janma Marana Bhayam.

XXI) Apanoti = Pratipadyate

= Attains

- We want to retain Triangular format
- Jiva runs to Ishvara, wants to merge with Ishvara
- Not come back to Jagat.
- Retaining Triangular format, wants Moksha, wrong direction.

XXII) Example :

- Putting square peg into a round hole.

XXIII) Running to God never to come back again = Moksha in Triangular format.

- No question of running and reaching God.

XXIV) Truth :

- No question of Jiva Ishvara Bheda at all.

XXV) I am that Adhishtanam Brahman in which Mithya Triangular format is appearing, disappearing = Right Moksha.

- If this vision does not come, Punarapi Jananam, Maranam cycle will continue.

तस्मात्तथा न पश्येत् । विज्ञानैकरसं नैरन्तर्येणाकाशवत् परिपूर्णं
ब्रह्मैवाहमस्मीति पश्येद् इति वाक्यार्थः ॥ १० ॥

Therefore (Tasmat --- Since perceiving a difference in Ekatma where no such difference exists, will entangle a person in the cycle of rebirth) May you not perceive thus (Tatha Na Pasyet). May you perceive yourself as 'I am that Brahman only (Brahma - Eva - Aham - Asmi - Iti), which is limitless knowledge (Vijnana - Ekarasam), and which is unbroken, undivided (Nairantaryena) infinite (Paripurnam) Consciousness, like the space (Akasavad)'. That is the meaning of the Sentence (Iti Vakarthah).

Moral of Mantra :

- Corollary to be derived from this Mantra 10

I) Therefore since Bheda Darshanam will lead to Janma - Marana, one Nirguna Atma Vastu is the reality.

II) Everything else is Mithya vision, appearance.

- Understanding this is Moksha.

III) Since Bheda Darshanam will lead to Janma - Marana cycle

IV) May you not entertain Bheda Darshanam at all in the Universe.

V) Jivatma - Paramatma Bhedam Na Pashyet

- Then what should I see?
- Aham Brahma Asmi Iti Pashyet

VI) What type of Brahman?

a) Vigyana Eka Rasam

b) Pure Divisionless Consciousness

c) Nirantaryena without any gap, unbroken.

d) Sarvagatam - All pervading, Homogeneous.

e) Sajatiya, Vijatiya, Svagata Bheda Rahita Atma

f) Pari Poornam = infinite

g) Akashavatu Braheiva Aham Asmi

- See in this manner
- May you come to Binary format.

VII) Once I understand Aham Brahma Asmi, can I escape from Punar Janma

Answer :

- Idea of escaping becomes Non-relevant
- Punar Janma thought will come only if I assume
- I have current Janma
- Whole world tells me, I am born.

VIII) Veda Teaches Me :

- **You are Nitya Mukta Sat chit Ananda Svarupa Atma.**
- We should start study for Punar Janma Nivrutti.

IX) After study, current Janma I say belongs to the Body - Mind Complex, not me the Nitya Atma

- No question of escaping from death or being reborn.

X) Gita :

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

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

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

- Problem not solved but dissolved
- I am born is loud proclamation of thickest ignorance in the Buddhi, complete darkness.

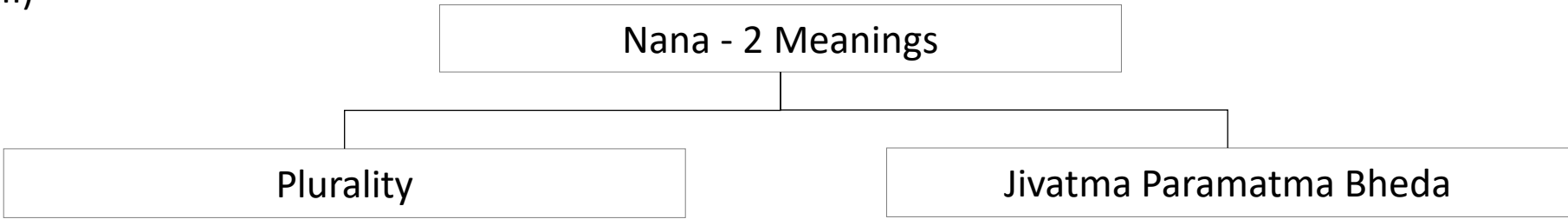
XI) Anvaya - Mantra 10 :

<p>अन्वयः यद् एव इह (वर्तते) तद् अमुत्र (वर्तते) । यद् अमुत्र (वर्तते) तद् इह अनु (वर्तते) । यः इह नाना इव पश्यति सः मृत्योः मृत्युम् आप्नोति ॥</p>	<p>Anvayaḥ yad eva iha (vartate) tad amutra (vartate) । yad amutra (vartate) tad iha anu (vartate) । yaḥ iha nānā iva paśyati saḥ mṛtyoḥ mṛtyum āpnoti ॥</p>
--	--

That which is here alone is there. That which is there alone is here. One who sees here Plurality, as it were, goes from death to death (From Janma to Janma).

- We go from Death to Death.

XII)



- Whoever sees Duality will be Mortal (Nana)

Whoever sees Advaita Atma will be immortal.

प्रागेकत्वविज्ञानादाचार्यागमसंस्कृतेन ---

Before gaining the knowledge of the Undivided Brahman as oneself (Prak - Ekatva - Vijnanat) one's Mind has to be refined (Samskrtah) with the help of a Guru (Acarya) and Vedanta Sastra (Agama). (Only such a Mind can understand that only Atma or Brahman is there, and there is nothing else besides it)-----

I) Knowledge has to be gained only with mind instrument.

- Mind is required compulsorily to claim, Atma Svarupam.
- Hence Jeevan Mukti Bavana is only in the Jagrat Avastha through Shastra Sravanam with the help of Guru.

II) Can't transcend mind to know Atma.

III) Mind can't know the Atma

a) Keno Upanishad :

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

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

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter 1 - Verse 5] 1468

b) Taittiriya Upanishad :

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

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

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

- Purva Pakshi reads only these statements and concludes.

c) No need to go to Supra Conscious state, Nirvikalpa samadhi, get Mind thoughts dissolved

d) Atma knows itself by itself is widely held misconception

- Transcend, destroy Mind, go to Supra Conscious state.

e) In that state, Atma will know itself by itself

f) All these Seekers miss this Mantra of Katho Upanishad :

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

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

By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

IV) With Mind alone we can get knowledge

- Knowledge, not in Samadhi gained only in Jagrat, no Realisation in Svapna, Sushupti.

V) Mahavakya Vichara alone gives Moksha

- Naishkarmya Siddhi by Suresvaracharya states this truth.

VI) Manasa Eva Aptavyam :

- Jagrat Mind alone knows Atma.

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव
पश्यति ॥ ११ ॥

manasaivedamāptavyam̐ neha nānāsti kiñcana ।
mr̥tyoḥ sa mr̥tyum̐ gacchati ya iha nāneva
paśyati ॥ ११ ॥

By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

अन्वयः

मनसा एव इदम् आप्तव्यम् । इह किञ्चन नाना न अस्ति ।
यः इह नाना एव पश्यति सः मृत्योः मृत्युं गच्छति ॥

Anvayaḥ

manasā eva idam āptavyam, iha kiñcana nānā na asti |
yaḥ iha nānā eva paśyati saḥ mṛtyoḥ mṛtyuṃ gaccati ॥

This (Brahman) has to be attained through the Mind alone. There is no Plurality at all here. One who sees here plurality, as it were, goes from death to death.

II) 2nd Half :

- Repetition of Mantra 10.
- Atma Jnanam has to be gained by Mind alone.

III) Mind can't know Atma.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

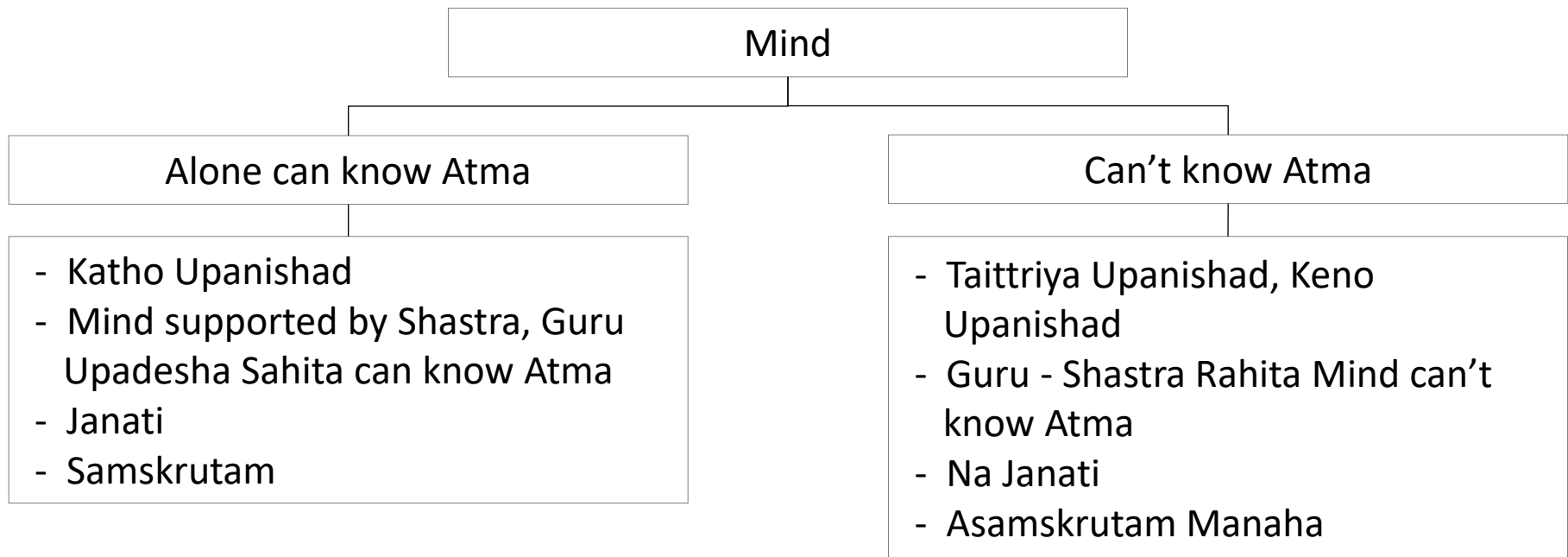
*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 - Verse 3]

IV) Chapter 2 - 1 - 11 - Here :

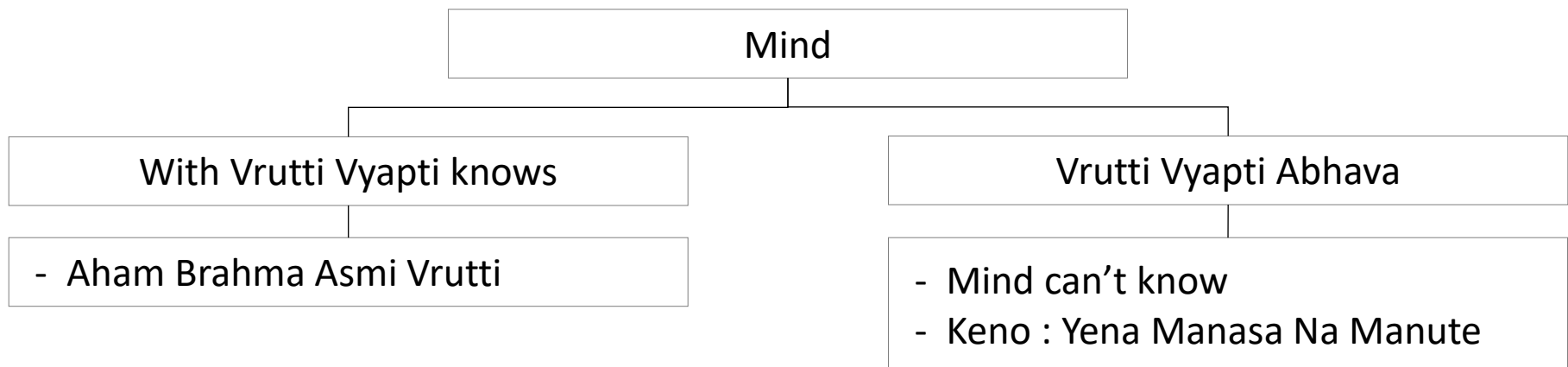
- Mind alone can know Atma.

V) How to resolve?



VII) 7th Chapter - Panchadasi - Vidyaranya :

- Also in Vedanta Sara by Sadananda.



Keno Upanishad :

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

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

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

- This concept post Shankara.

VIII) Answer by Shankara in the introduction :

a) Manasa Avaganthavyam

- Mind refined by Acharya and Akarma (Vedanta), Samskara, teaching knows Atma.

b) Before Aikya Jnanam, Mind can't know.

576) Bashyam : Chapter 2 - Section 1 - Verse No. 11 Starts

मनसेदं ब्रह्मैकरसमाप्तव्यम् आत्मैव नान्यदस्तीति ।

Only such a Mind (Manasa - Eva) can understand the oneness of Brahman (Idam - Brahmaikarasam - Aptavyam), that Atma alone is there, and there is nothing else besides it (Atma - Eva - Na - Anyad - Asti - iti).

I) Mind Backed by Guru and Shastra attains Brahma Eka Rasam.

- Brahman - Free from Sajatiya, Vijatiya, Svagata Bheda.

II) Aptavyam = Accomplished, Achieved, Jnatavyam - Know

III) How should you Brahman as I myself

IV) If Brahman is not known as I, that Brahman can't be proved to be existent at all

V) Assume there is Brahman other than me

- Brahman can't be known by any Pramanam - It is Apramanam.
- If there is Brahman not knowable through any Pramanam how can I prove existence of that Brahman.
- It will become like Rabbit's horn, Sky flowers.

VI) Upadesha Sahasri :

**बुभुत्सोर्यदि चान्यत्र प्रत्यगात्मन इष्यते ।
अप्राणो ह्यमनाः शुभ्र इति चानर्थकं वचः ॥ ४ ॥**

Moreover, the saying, devoid of the vital force, devoid of the mind and pure would be unmeaning if these qualities were meant to be negated from one other than the individual self, the aspirant. [Chapter 3 – Verse 4]

**आरब्धस्य फले ह्येते भोगो ज्ञानं च कर्मणः ।
अविरोधस्तयोर्युक्तो वैधर्म्यं चेतस्य तु ॥ ४ ॥**

As knowledge and the experiencing of pain and pleasure are both results of actions that have given rise to the present body and have begun to produce results it is reasonable that they are not incompatible with each other. But other kinds of actions are different in nature. [Chapter 4 – Verse 4]

देहात्मज्ञानवज्ज्ञानं देहात्मज्ञानबाधकम् ।
आत्मन्येव भवेद्यस्य स नेच्छन्नपि मुच्यते ।
ततः सर्वमिदं सिद्धं प्रयोगोऽस्माभिरीरितः ॥ ५ ॥

The knowledge of one's identity with the pure self that negated the wrong notion of the identity of the body and the self sets a man free even against his will when it becomes as firm as the belief of the man that he is a human being. All this, therefore, is established. And reasons have been already given by us. [Chapter 4 – Verse 5]

Important Argument :

- There is something called Atma, Brahman other than this Body - Mind Complex
- Its existence can't be proved by any Pramanam
- Not useful, can't handle it
- Similar to Rabbit's horn.

VII) Brahman has to exist as Me, otherwise Aprameyam, Brahman will become Non-existent

- This argument is in Upadesha Sahasri
- It can't be anything else except Me.

VIII) Otherwise, its presence, absence will not make any difference to anyone.

IX) Example :

- I have \$10 Million, can't be seen, handled - No use.

X) Therefore, Brahman should be known as Aham.

577) Bashyam : Chapter 2 - Section 1 - Verse No. 11 Continues

आप्ते च नानात्वप्रत्युपस्थापिकाया अविद्याया निवृत्तत्वादिह
ब्रह्मणि नाना नास्ति किञ्चनाणुमात्रम् अपि ।

And once Brahman is known as oneself (Apte Ca), that knowledge will cause the elimination of ignorance (Avidyaya Nivrutti), which is the Projector or Producer of Plurality (Nanatva - Pratyupasthapikayah). (Once ignorance is falsified then), one no longer sees in Brahman even the least bit of Plurality or Even duality (Brahmani Nana Nasti Kincana - Anu - Matram Api).

I) Aapte Cha - Jnantecha :

- Once brahman Adhishtanam is known, Avidya Nivrutti takes Place.

- II) That Adhishtanam knowledge alone eliminates Moola Avidya, ignorance.
- III) Brahmana - Avidya, Agyanam, Moola avidya Nivruttam.
- IV) Brahman ignorance is projector, creator, producer of Plurality = Moola Avidya
- Once it is gone, falsification of Moola Avidya takes place.
- V) Once it is totally gone, won't see world at all
- VI) Since I am seeing the world, Moola avidya is Baditam, falsified
- VII) In this Brahman, after knowledge, there is no plurality.
- VIII) Jiva, Jagat, Ishvara Bheda is negated by Knowledge of Brahma Vastu.
- IX) Triangular format falsified as Mithya.

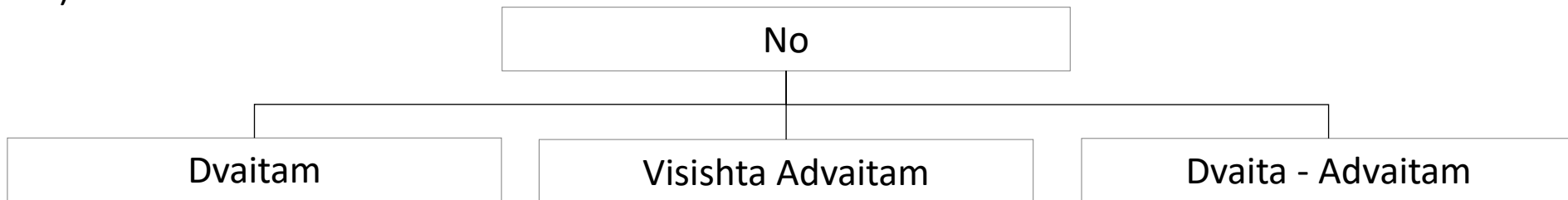
X) Nana Nasti Kinchana :

- Bheda, plurality is not there.

XI) Anumatram Api :

- **Even a Small bit of Dvaitam does not exist.**

XII)



- **Only Advaita Phyllophy of the Universe is the truth.**

यस्तु पुनरविद्यातिमिरदृष्टिं न मुञ्चति नानेव पश्यति स मृत्योर्मृत्युं
गच्छत्येव स्वल्पमपि भेदमध्यारोपयन् इत्यर्थः ॥ ११ ॥

On the other hand (Yastu Punah), suppose there is a person who does not get over (Na Muncati) the cataract Vision (Timiradrstim) caused by ignorance (Avidya), then he will see a seeming plurality (Naneva Pasyati --- as a real plurality) in Brahman, (like seeing the dream duality as waker's reality). Such a person, even if he Superimpossess (Adhyaropayan) a Small bit of duality (Svalpam - Api - Bhedam) in Brahman (and thereby sees duality as reality), then he surely will get entangled in the rebirth cycle (Sa Mrtyoh - Mrtyum - Gacchati - Eva). That is the meaning.

I) Yaha :

- Suppose there is a person.

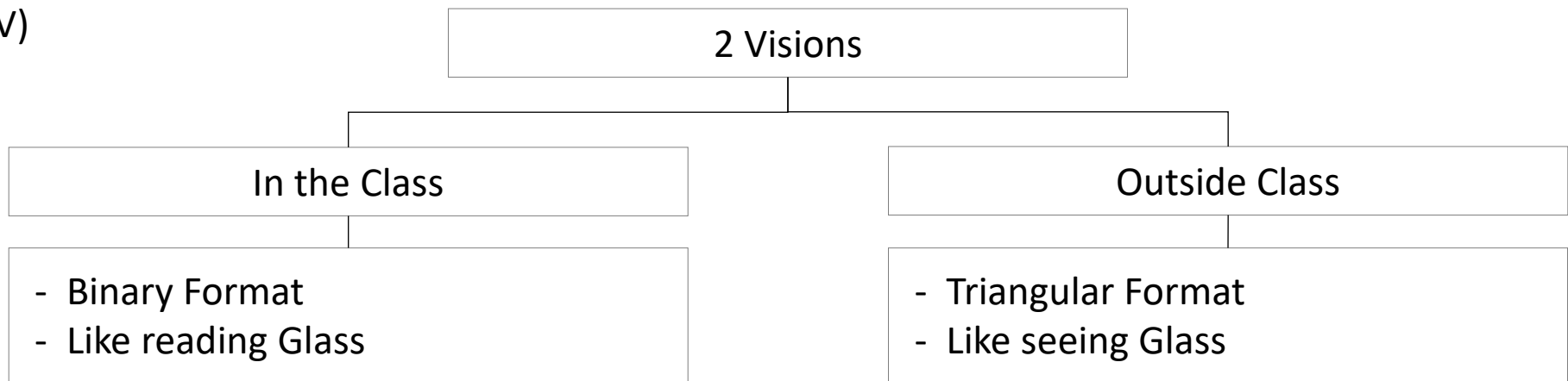
II) Avidya Timira Drishtim Na Munchati :

- Who does not drop, shed, Avidya Timira Drishtim, cataract vision caused by Avidya.

III) Agyana Timiran Dasya :

- Refuses to drop Triangular format after 25 Years of Vedantic study.

IV)



V) Nana Iva Pashysti :

- Sees seeming plurality as real plurality.

Example :

- Sees seeming sunrise as real Sunrise
- Sees seeming dream duality as reality.

VI) Suppose a person sees waker's duality as Reality like in Svapna

- Nana - Nama Pashyati

VII) Saha for that person

- Mrityoho Mrityum Gachhati
- He will be in Samsara, Birth - Death cycle.

VIII) Svalpayam Api Adhyaropayan

- Even if he sees a wee bit of duality.

IX) Svalpam = Part - Whole duality, Bheda

- I am not different from God but I am part of God.

X) Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmye'nirukte'nilayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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

- Superimposing division, Adhyaropitam.

XI) Upanishad does not say Sense organs should not see the duality

- They are designed to perceive duality
- See different colours, sounds, smell, touch.

XII) Nobody can stop perception of duality, Sensorily

- One should not see Duality as Reality, factual.

XIII) Example :

- Do Sandhya on Sunrise
- Taking it as real is problem.
- Falsification in the mind is crucial, otherwise Samsara, Mrityu Apnoti

XIV) Anvaya :

अन्वयः

मनसा एव इदम् आप्तव्यम् । इह किञ्चन नाना न अस्ति ।
यः इह नाना एव पश्यति सः मृत्योः मृत्युं गच्छति ॥

Anvayaḥ

manasā eva idam āptavyam, iha kiñcana nānā na asti
yaḥ iha nānā eva paśyati saḥ mṛtyoḥ mṛtyum gaccati ॥

This (Brahman) has to be attained through the Mind alone. There is no Plurality at all here. One who sees here plurality, as it were, goes from death to death.

579) Bashyam : Chapter 2 - Section 1 - Introduction

पुनरपि तदेव प्रकृतं ब्रह्माह ---

Once again (Punarapi), the Upanishad talks about the same Brahman, which is the Subject matter (Tad - Eva Prakrtam Brahmah) of this text---

- Once again Upanishad gives description of Brahman - Subject matter of 3rd Boon of Nachiketa.

580) Chapter 2 - Section 1 - Verse No. 12 :

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ।
एतद्वै तत् ॥ १२ ॥

aṅguṣṭhamātraḥ puruṣo madhya ātmani tiṣṭhati ।
īśāno bhūtabhavyasya na tato vijugupsate ।
etadvai tat ॥ १२ ॥

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That. [2 - 1 - 12]

अन्वयः

अङ्गुष्ठमात्रः पुरुषः आत्मनि मध्ये तिष्ठति (सः)

भूतभव्यस्य ईशानः (भवति) ततः न विजुगुप्सते ।

एतद् वै तत् ॥

Anvayaḥ

aṅguṣṭhamātraḥ puruṣaḥ ātmani madhye tiṣṭhati, (saḥ)

bhūtabhavyasya īśānaḥ (bhavati) tataḥ na vijugupsate ।

etad vai tat ॥

Atma, which is of the size of the thumb (and), which is the lord of the past and the future, dwells in the heart of the Body. After (Knowing that), one does not seek security. This is indeed that.

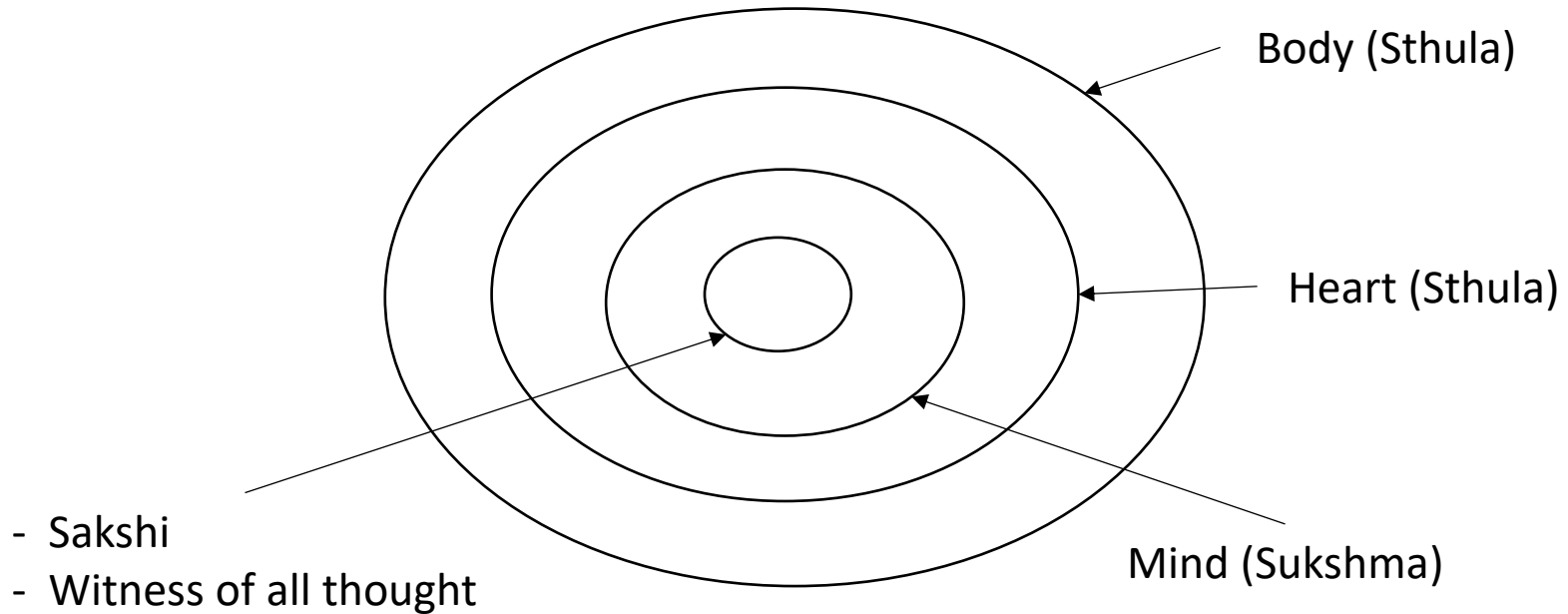
I) Etad Vai Tad - Etad Vakyams are Mahavakyams

II) 1st Half of Mantra :

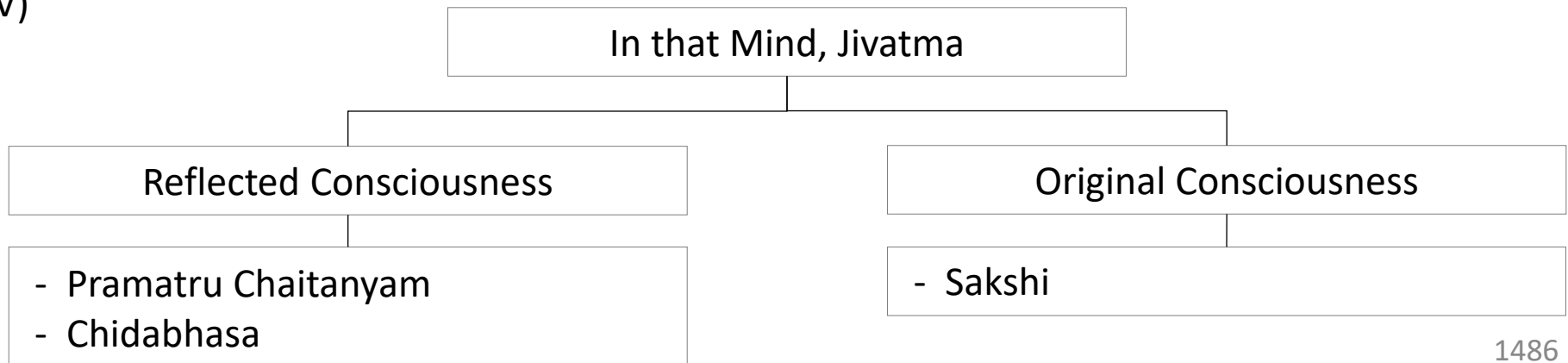
- Jivatma - Tvam Pada Arthaha

- **Consciousness residing as Sakshi Chaitanyam = Jivatma.**

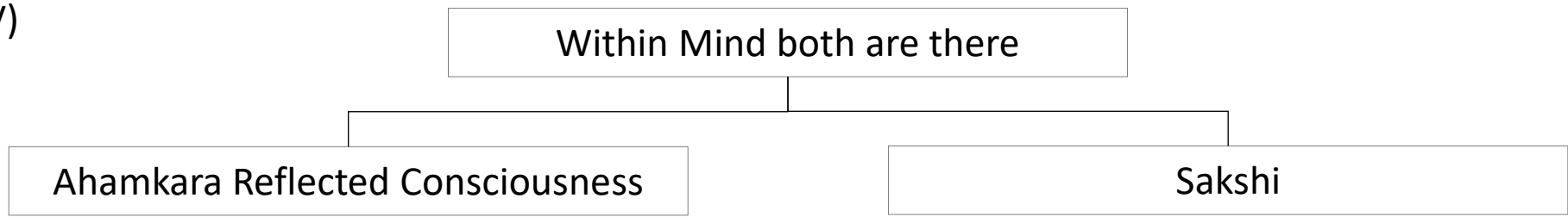
III)



IV)



V)



VI) Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

VII) Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

Rtam pibantau sukrtasya loke, guham pravistau parame parardhe ;
Chaya-tapau brahma-vido vadanti, pancagnayo ye ca trina-ciketah II 1 II

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire.

VIII) Both ego and witness are in one locus

- Hridayam - Mind = Jivatma.

IX) What is Size of Jivatma?

- Seeming Size of Jivatma.

a)

Angushta	Matram
Thumb Size	Measurement Size

b) Size of heart = Size of fist

- Within fist is the thumb in some area inside

c) Sakshi is Visualised as Angushta Matraha

d) Sakshi imagined as Angushta - Size of thumb

- Matra = Parinama, size.

e) Seemingly limited = Jivatma

- Jivatma is really Ishvara, limitless Paramatma.
- Tad Padartha
- Purusha = Tvam Padartha
- Ishvara / Ishanaha = Tad Padartha.

f) By Samanadhi Karanya Prayoga, Aikyam is indicated

- Purusha (Jiva) = Ishanaha (Paramatma)
= Lord of 3 Kalas

- Buta (Past), Bavya (Future), Present (Vartamana – Present)
- Kala Traya = Controller
- Master = Ishvara

g) After gaining this knowledge, Na Vijugupsate

- One does not seek, Security from inside.

h)

Triangular Format	Binary Format
<ul style="list-style-type: none"> - Seek Security from outside - Run to lord for all problems - Use Vikshepa Shakti, Imagine 	<ul style="list-style-type: none"> - Seek security from inside - I am Source of my own Security - Etadrai tad

582) Bashyam : Chapter 2 - Section 1 - Verse No. 12 Starts

अङ्गुष्ठमात्रोऽङ्गुष्ठपरिमाणः । अङ्गुष्ठपरिमाणं हृदयपुण्डरीकं
तच्छिद्रवर्त्यन्तःकरणोपाधिः अङ्गुष्ठमात्रोऽङ्गुष्ठमात्रवंशपर्वमध्यवर्ति-
अम्बरवत् पुरुषः पूर्णमनेन सर्वमिति मध्य आत्मनि शरीरे तिष्ठति
यस्तमात्मानम् ईशानं भूतभव्यस्य विदित्वा न तत (विजुगुप्सते)
इत्यादि पूर्ववत् ॥ १२ ॥

The Sakshi Purusa, the Jivatma is, as it were, of the size of the thumb (Angusthamatrah = Angusthaparimanah). It is said to be of that Size because it has got as its container, as its Upadi, the Antahkaranam (Tat - Chidravarti - Antahkarana – Upadhi), which is located within the space of lotus like heart (Hrdaya - Pundarikam), which is of the size of a thumb (Angusthaparimanam) only. Therefore, the (All - Pervading) Sakshi Purusa or Consciousness is said to be as though of the size of the thumb (Angusthamatrah) just as the all – Pervading space enclosed within the Hollow between the two Knuckles or Joints of a Bamboo (Angusthamatra - Vamsa - Parva - Madhyavarti - Ambaravat), is said to be of thumb size. Purusah means the Jivatma, who is really all - Pervading (Purnam) being everything (Anena - Sarvam iti --- as the one and only cause of everything). The one (Yah) who understands (Viditva) that this Jivatma (Tam - Atmanam) who is present, or available within the middle of the body as Atma (Sarire - Madhye - Tisthati - Atmani) is Non other than Paramatma, the lord (Isanam) of the Past, and future (Bhuta - Bhavyasya --- includes present as well, meaning who is unconditioned by time); then that understanding person does not etc (Na Tata Ityadi - the rest of the sentence to be filled up as ' does not desire outside protection or Security– 'Na Vijugupsate"). And 'Etad - Vai - Tat' etc also to be interpreted as before (Purvavat).

I)

Angushtha	Matra
Thumb	Parimana, Size

II) Purusha Jivatma = Size of Thumb.

III) Why Angushta used?

- Mind inside lotus like heart.

IV) Small space accommodates the thumb inside the first.

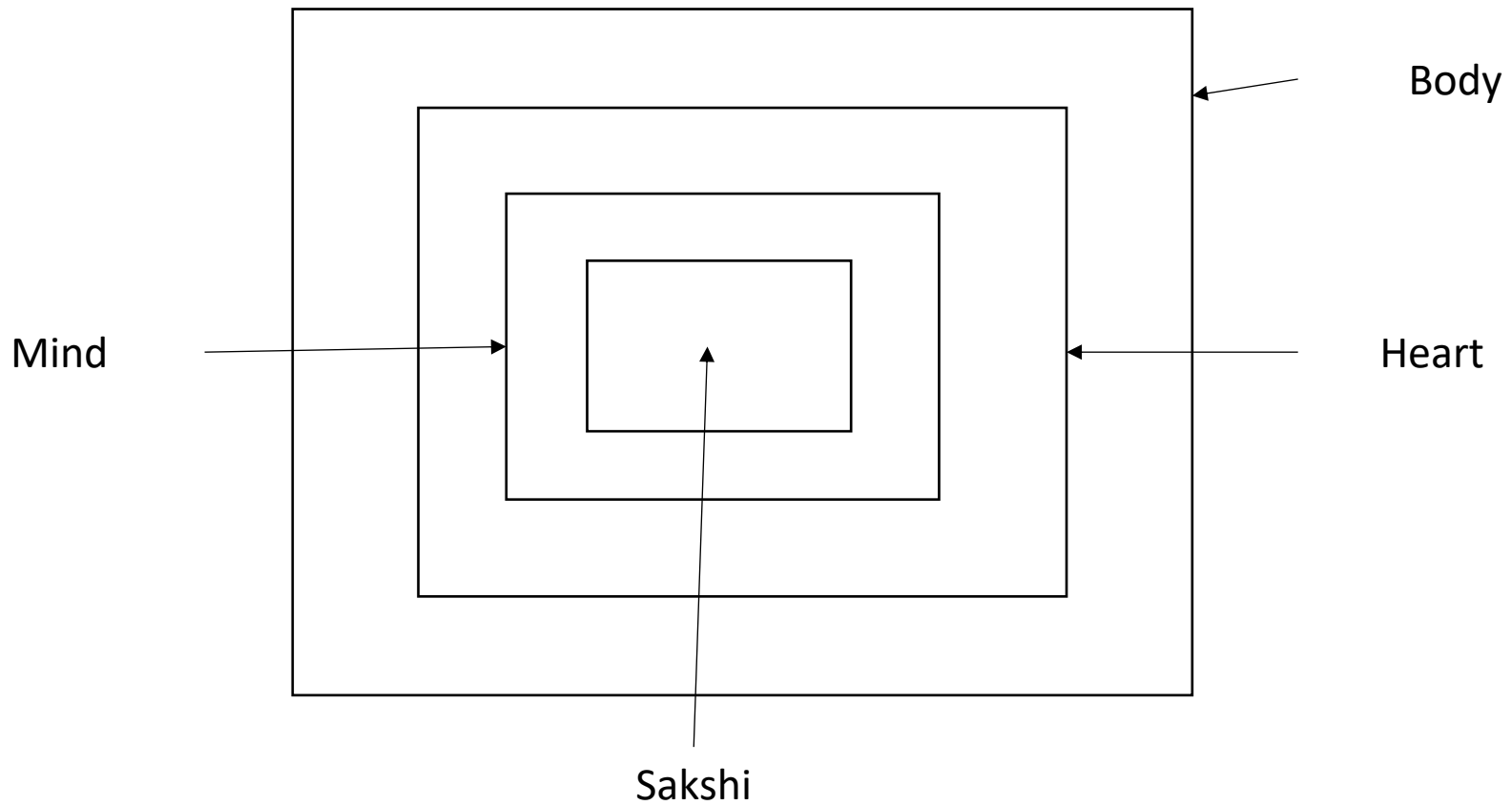
V) Purusha (Jiva) has Antahkaranam as enclosure, Upadhi, Container.

VI) What type of Container?

- That Space within the Mind inside the Physical heart.

VII)





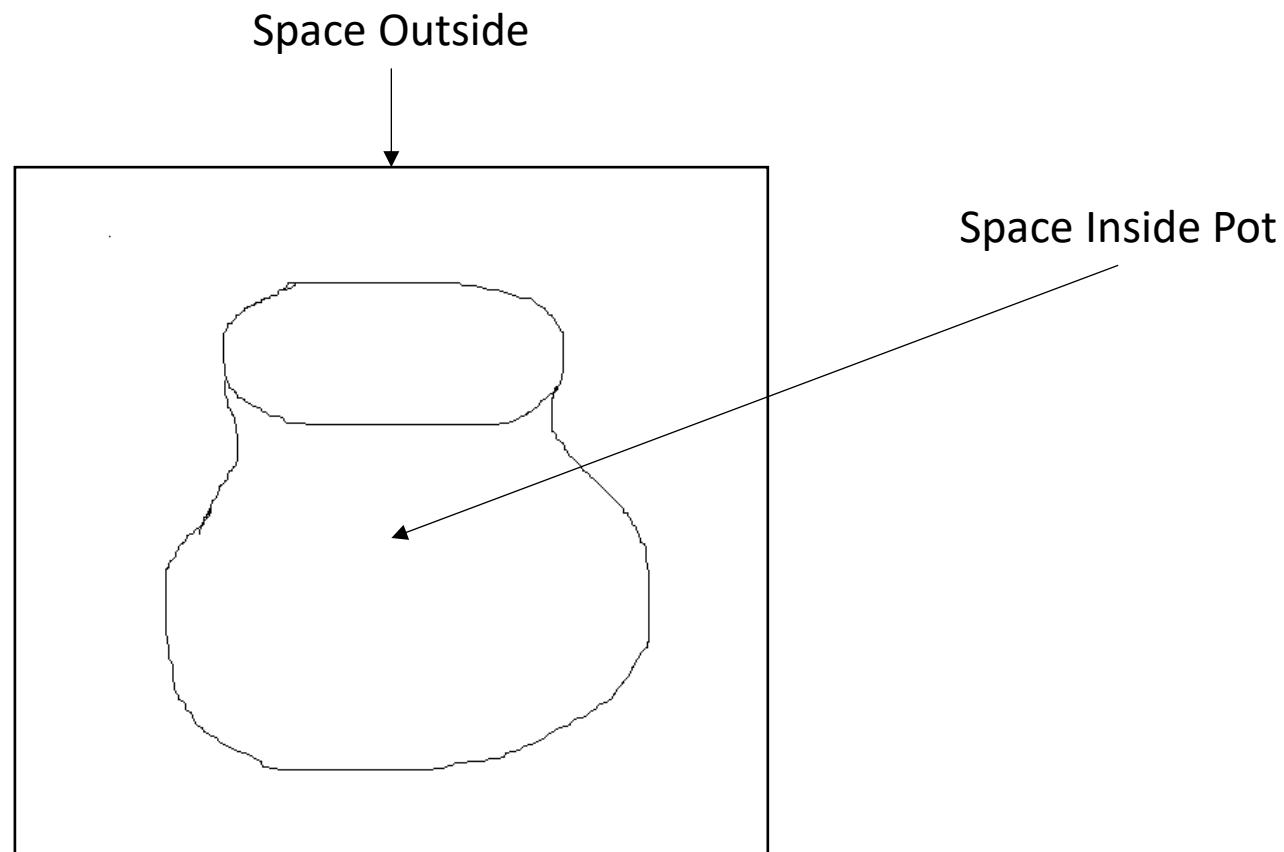
VIII) Take Antahkarana Upadhi

- That Sakshi is as though size of thumb - Angushta

IX) How all pervading Consciousness has seeming Dimension, size of Angushtam?

- a) Like all pervading space is within a pot - Container
- b) Space enclosed within container = Seemingly small space.

c)



d) All pervading space has seeming limitation within a container

- Sakshi within the Mind is the same all pervading Sakshi.

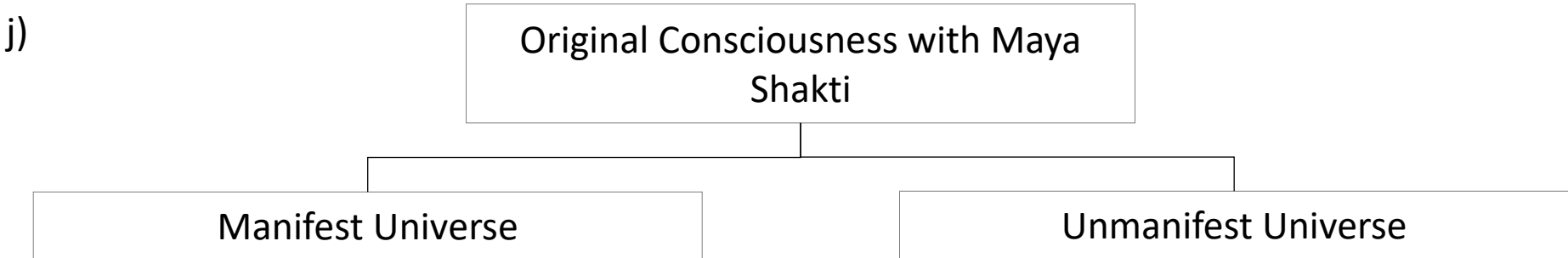
e) In sleep, Sakshi of one mind (Reflected Consciousness) merges with all pervading (Original Consciousness) Sakshi, Brahman of the Universe.

f) Ultimate truth = One Sakshi Brahman

g) Sakshi = Reality = Atma

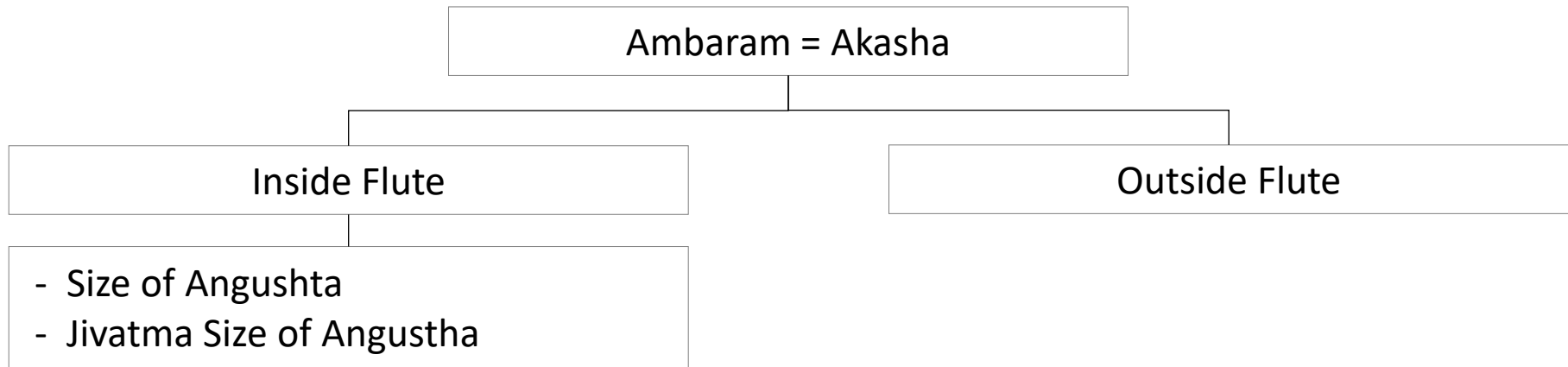
- Everything else Anatma, Mithya.

- h) I am Sakshi Chaitanyam, perceiver of thoughts in one mind and all minds
- i) All pervading Chaitanyam (Original Consciousness) has seeming limitation when Body - Mind Manifests.



X) Vamsha Parva Madhye Varti.

Vamsha	Parva	Hollow Space inside flute
- Bomboo Flute	- Joints in Bamboo - Knots	



XI) a) Jiva Purusha = Poornam, Really all pervading

b) Puri Shate iti Purusha :

- Resides in city of Body.

c) Shankara :

- Sarvam Anena Poornam

d) Jivatma fills up everything, all pervading

- Where is Jivatma?

e) In the middle of Body = Heart.

f) Gita :

निराशीर्यतचित्तात्मा
त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म
कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१ ॥

nirāśīryatacittātmā
tyaktasarvaparigrahaḥ |
śārīraṁ kēvalaṁ karma
kurvannapnōti kilbiṣam || 4-21 ||

Without hope (desire), with the mind self controlled, having abandoned all sense of possessions, doing mere bodily action, he incurs no sin. [Chapter 4 – Verse 21]

g) Here Atma = Body

h) Madhye Tishtati :

- Stands Available, Located, Present, Asti, Upalabyate - Tishtati.

i) Tvam Padartha Over

XII) 3rd Quarter = Aikyam :

a) Tvam Atmanam :

- That Jivatma obtaining within is Ishanam Buta Bavyasya is Paramatma - Lord of 3 Times - Past, Present, Future.

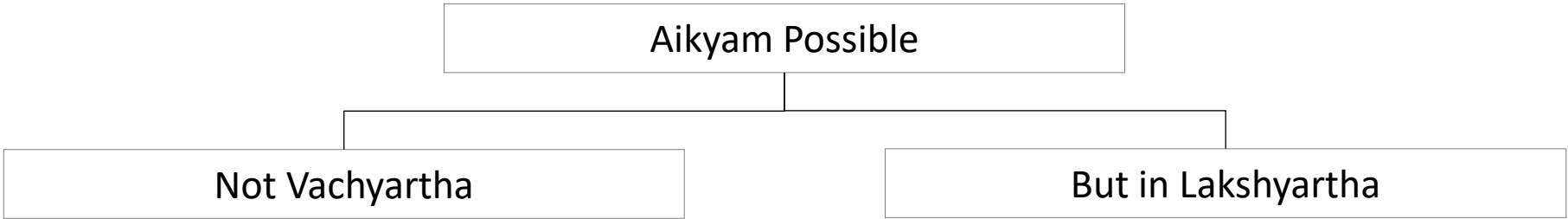
b) Nature of Ishvara described, and of Maya shakti

c) Ishvara is unconditioned by Time

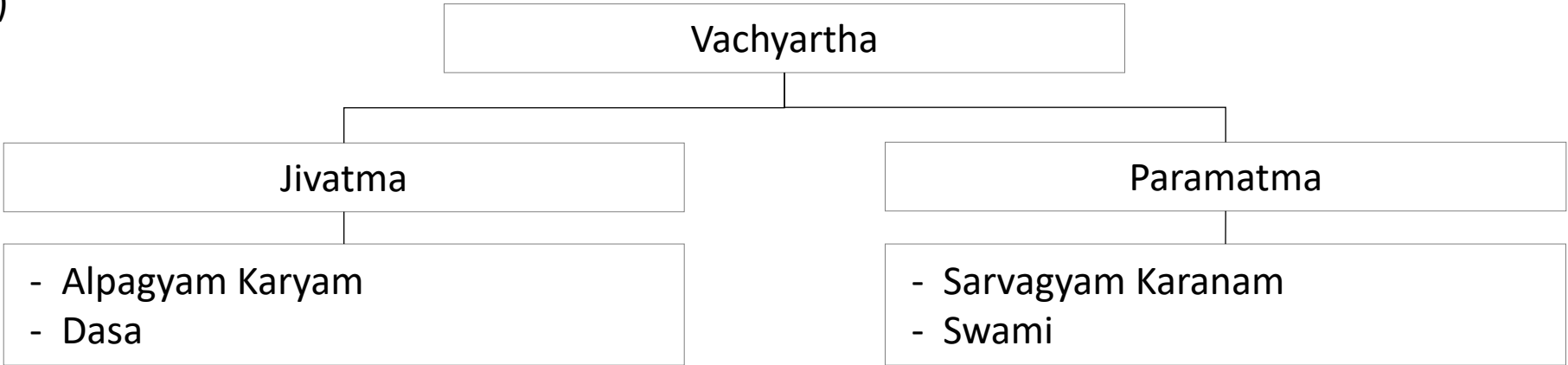
d) One should know (Vidva) this Atma

e) After knowing Jivatma, Paramatma Aikyam, that Paramatma as identical with Jivatma.

f)



g)



- h) Do Bhaga Tyaga Lakshana of Prapancha Trayam of Paramatma and Sharira Trayam of Jivatma
- i) Residual Chaitanyam is understood as Ekam
- j) Having come to Binary format, Na Ityadhi Purva Vatu
- k) Rest of sentence interpreted as before

XIII) 4th Quarter :

- Tatu Na Vijugupsate...

Katho Upanishad :

<p>य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् । ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥</p>	<p>Ya imam madhvadam veda, atmanam jivam antikat, Isanam bhuta-bhavyasya na tato vijugupsate, Etad vai tat ॥ 5 ॥</p>
<p>He who knows this Atman, the enjoyer of honey, the sustainer of life and the lord of the past and the future, as very near.. He fears no more thereafter. This is verily That. [2 - 1 - 5]</p>	
<p>अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति । ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥</p>	<p>Angustha-matrah puruso, madhya atmani tisthati, Isano bhuta-bhavyasya, na tato viju-gupsate. Etad vai tat ॥ 12 ॥</p>
<p>The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That. [2 - 1 - 12]</p>	

XIV) Seeker will not seek Security from outside

Binary Format	Triangular Format
a) Seek security from internal self b) Says thank you to Bhagawan who helps me to come to Binary format	a) Seek Security from Bhagawan

XV) Etad Vai Tadu

XVI) Anvaya :

अन्वयः अङ्गुष्ठमात्रः पुरुषः आत्मनि मध्ये तिष्ठति (सः) भूतभव्यस्य ईशानः (भवति) ततः न विजुगुप्सते । एतद् वै तत् ॥	Anvayaḥ aṅguṣṭhamātraḥ puruṣaḥ ātmani madhye tiṣṭhati, (saḥ) bhūtabhavyasya īśānaḥ (bhavati) tataḥ na vijugupsate । etad vai tat ॥
--	--

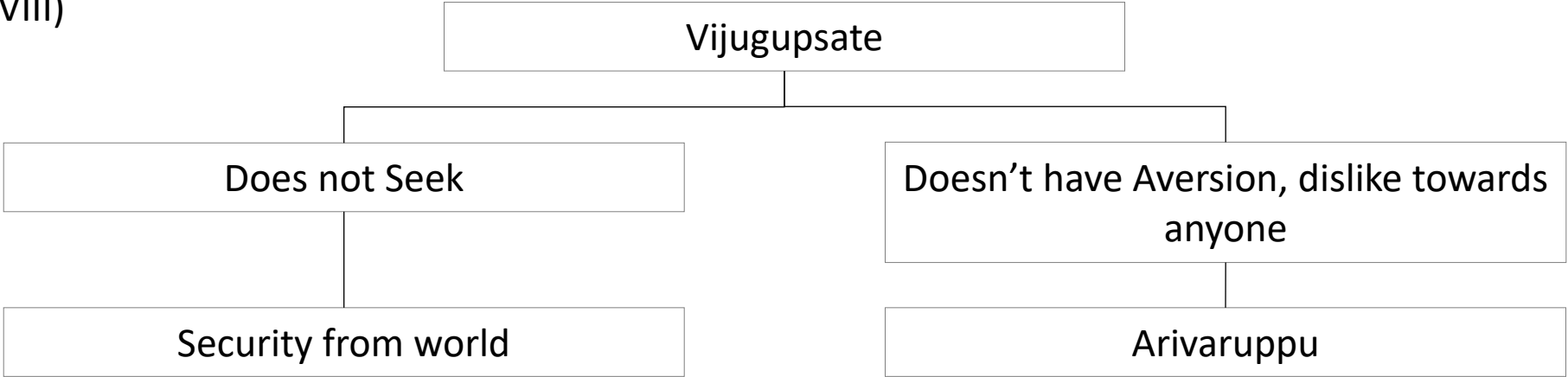
Atma, which is of the size of the thumb (and), which is the lord of the past and the future, dwells in the heart of the Body. After (Knowing that), one does not seek security. This is indeed that.

XVII) Isavasya Upanishad :

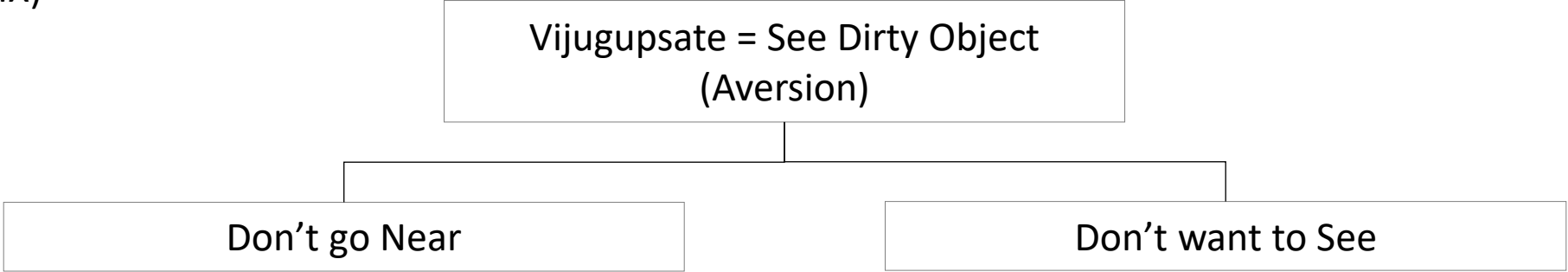
यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति । सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥	<i>Yastu sarvani bhutani atmanye-vanupasyati, sarva-bhutesu catmanam tato na viju-gupsate [6]</i>
---	---

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

XVIII)



XIX)



XX) After Atma Jnanam, Person has no Aversion, disgust towards anyone

- Jnani does not have Aversion towards anyone
- This is Negational version of Conventional Moksha.

• **Moksha = Escape from world not to come back**

- Attitude towards world is Vijugupsa.

XXI) Real Moksha = Freedom from desire for Conventional Moksha

- I Should never have Aversion to the world, Rebirth, Another Body.

XXII) Bhagawan Says :

- Jnani does not have Rebirth.

XXIII) Isavasya Upanishad - Mantra interpretation :

- a) Most people are attached to Conventional Moksha
- b) This must be the last Birth is their Prayer.
- c) Don't hate birth or Death as a Jnani, Joy or Sorrow in life
- d) Tato Na Vijugupsate
- e) Life not Burden but Entertainment.

583) Bashyam : Chapter 2 - Section 1 - Introduction

किं च ---

Moreover----

- Moreover, Angusta Matra Purusha Elaborated again in Mantra 13.

584) Chapter 2 - Section 1 - Verse No. 13 :

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ।
एतद्वै तत् ॥ १३ ॥

aṅguṣṭhamātraḥ puruṣo jyotirivādhūmakah ।
īśāno bhūtabhavyasya sa evādyā sa u śvah ।
etadvai tat ॥ १३ ॥

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That.

अन्वयः

यः अङ्गुष्ठमात्रः पुरुषः अधूमकः ज्योतिः इव
(भवति) । सः भूतभव्यस्य ईशानः (भवति) । (सः)
एव अद्य अस्ति । स उ श्वः (अस्ति) । एतद् वैतत् ॥

Anvayaḥ

yaḥ aṅguṣṭhamātraḥ puruṣaḥ adhūmakāḥ jyotiḥ iva
(bhavati) । saḥ bhūtabhavyasya īśānaḥ (bhavati) । (saḥ)
eva adya (asti) । sa u śvaḥ (asti). etad vaitat ॥

Atma, which is of the Size of the thumb (and), which is the lord of the past and the future, is like a flame without smoke. That alone (Exists) today; (and) that alone (will exist) tomorrow. This is indeed that.

Mahavakya Mantra :

I) 1st Quarter and 3rd Quarter and 3rd Quarter

- Same as Mantra 12

II) Repetition :

- Angushta Matra Purusha Ishano Buta Bavasya.

III) Mantra 12 :

- Ishvara resides within the body
- Atma is like a flame of light, uncovered by smoke (Adhumakaha)
- Smokeless flame, bright flame.

IV) Jiva = Bright flame = Angushta Matraha.

V) Sa Eva Adhya Ushvaha :

- It is eternal.
- Paramatma which is there today, tomorrow, and in future.

Revision : Mantra 13 :

I) Jivatma = Chaitanyam

= Flame without smoke (Upadhi)

= Smokeless flame

= Consciousness.

II) Jiva is not associated with Body, Mind, thoughts

- Pure Sakshi Chaitanyam is same as Paramatma who is Lord of past, present, future Time and Space.
- Lord is Paramartikam.

III) Jivatma Paramatma Aikyam is talked about

- Etad Vai Tadu

IV) Eka Atma is one which you wanted to know through 3rd Boon.

586) Bashyam : Chapter 2 - Section 1 - Verse No. 13 Starts

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकोऽधूमकमिति युक्तं ज्योतिः
परत्वात्।

The Jivatma (Purusah), which is seemingly of the Size of the thumb (Angustha - Matrah - Purusah), is like the smokeless flame (Jyotih - Iva - Adhumakam). It is proper here to take grammatically, Adhumakah in Neuter gender as Adhumakam, (Even though the Sruti says Adhumakah), because it is an Adjective qualifying the noun 'Jyotih', which is in neuter gender, and therefore, it should also be in the neuter gender (Adhumakah - Adhumakam - iti - Yuktam - Jyotih - Paratvat).

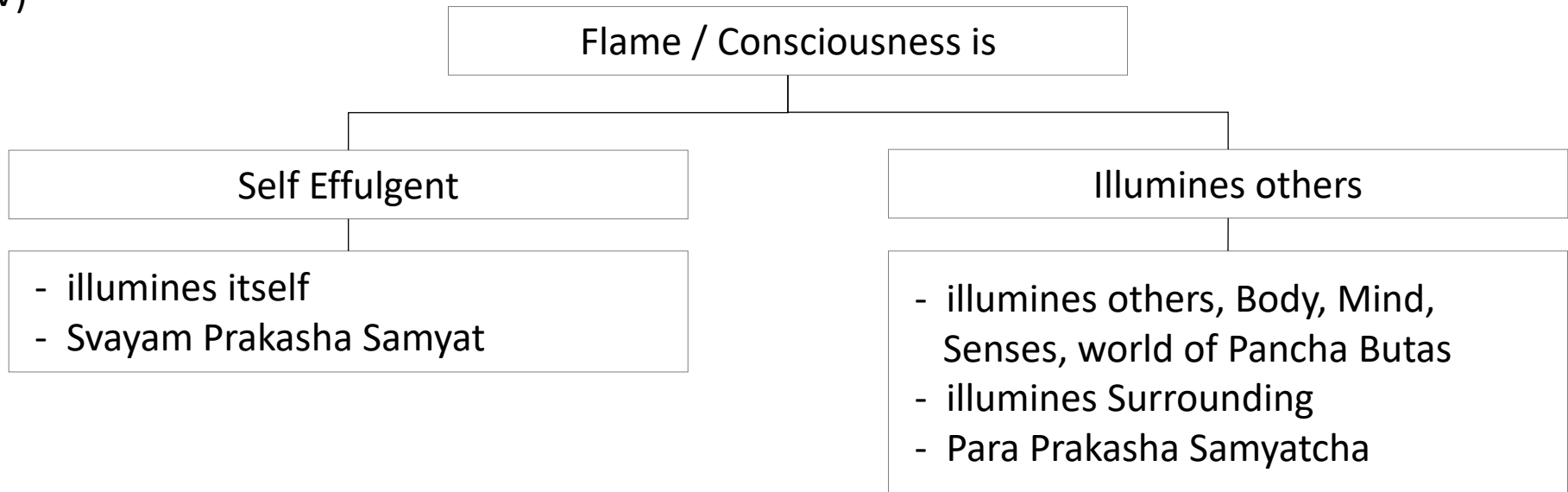
I) Angustha Matra Purusha = Repetition of Verse 12 = Jivatma = Tat Pada Lakshyarth.

II) Atma is Seemingly of the Size of Thumb.

III) Since Sakshi is located in the Mind and Mind is located in the heart

- Inner space of heart is of the size of thumb
- Therefore, Consciousness is as though size of Flame, Thumb.
- This Jivatma, Tvam Padartha Chaitanyam is like a flame.

IV)

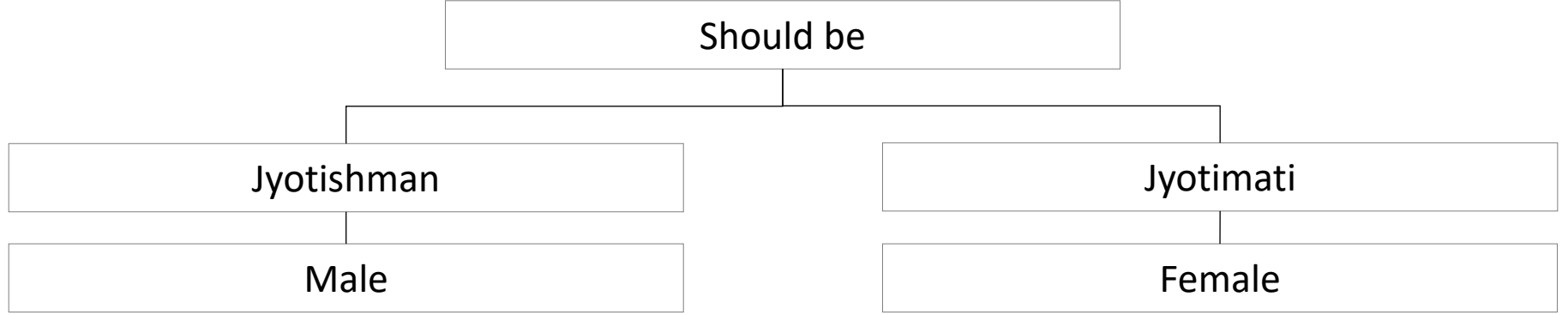


V) What type of Flame / Light is compared to Atma?

- Smokeless flame = Extremely bright
= Free from all Upadhis
- Atma is also free from all Upadhis of Body, Mind
- Adhumakaha - Masculine gender
- Jyoti - Neuter gender

- Adjective must agree with noun in gender
- Should be Adhumakam = Neuter gender.

VI) Jyoti = Neuter Gender Should not be given as male or female name



587) Bashyam : Chapter 2 - Section 1 - Verse No. 13 Continues

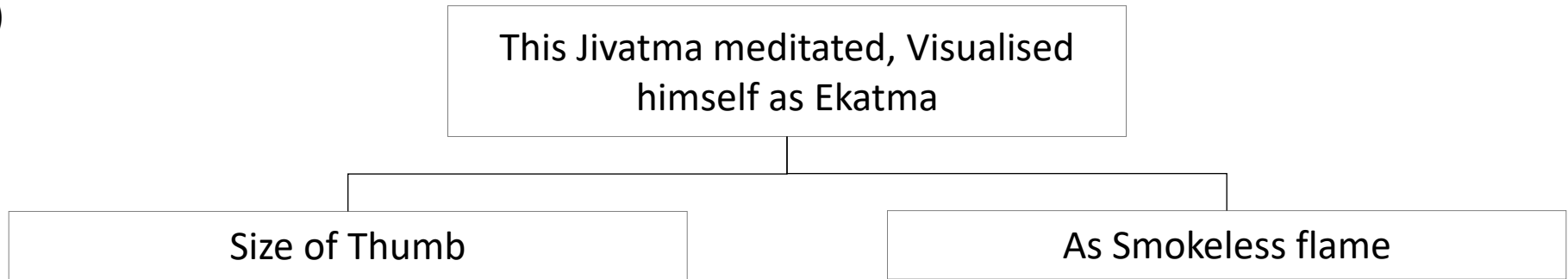
यस्त्वेवं लक्षितो योगिभिर्हृदय ईशानो भूतभव्यस्य स नित्यः
 कूटस्थोऽद्येदानीं प्राणिषु वर्तमानः स उ श्वोऽपि वर्तिष्यते
 नान्यस्तत्समोऽन्यश्च जनिष्यत इत्यर्थः ।

This Jivatma who is Visualised in this Manner by all the Yogis (Yastu - Evam - Laksitah - Yogibhih --- Yogis can refer to both Upasakas as well as Jnanis) to be in the heart (Hrdaye); that Jivatma is none other than the Paramatma (isanah) who is the Master of the Past, Present and the future (Bhutabhavyasya --- in other words, the lord of time - Beyond time), and is therefore, eternal (Nityah) and Changeless (Kutasthah).

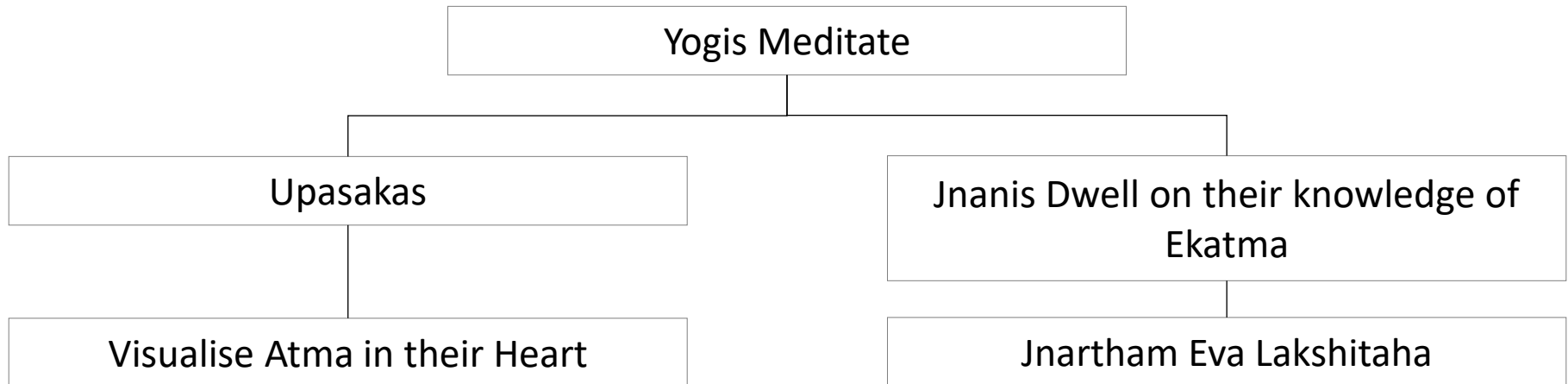
That Ekatma (Sah - u) is present now (Adya = Idanim) also in all the living beings (Pranisu), and will continues to exist (Vartisyate) in the future also (Vartamanah = Svah - Api). There is nothing else equal to this Ekatma (Na - Anyat - Tat - Samah), and in future also, another one equal to Ekatma will not be born (Anyah - Ca - Na - Janisyate). In Short, the Ekatma is eternal. That is the meaning.

3rd Quarter of Mantra :

I)



II)



III) Taittiriya Upanishad :

स य एषोऽन्तर्हृदय आकाशः ।
तस्मिन्नयं पुरुषो मनोमयः ।
अमृतो हिरण्मयः अन्तरेण तालुके ।
य एष स्तन इवावलंबते । सेन्द्रयोनिः ।
यत्रासौ केशान्तो विवर्तते । व्यपोह्य
शीर्षकपाले ॥ १ ॥

sa ya eṣo'ntarhṛdaya ākāśaḥ |
tasminnayaṃ puruṣo manomayaḥ |
amṛto hiraṇmayāḥ antareṇa tāluke |
ya eṣa stana ivāvalambate | sendrayoniḥ |
yatrāsau keśānto vivartate | vyapohya
śīrṣakapāle || 1 ||

Here in this space within the heart resides the intelligent, imperishable, effulgent 'Purusa' of 'Entity'. Between the Palates, that which hangs like nipple (The Uvula), That is the birthplace of Indra, where the root of hair is made to part, opening the skull in the centre. [1 - 6 - 1]

IV) Such Jivatma Saha Ishanaha

- **That Jivatma is none other than Paramatma, master of Kala, Lord of Time.**

V) Lord of Past, Future and Present, Kala Ateeta Jivatma, Paramatma, Ekatma.

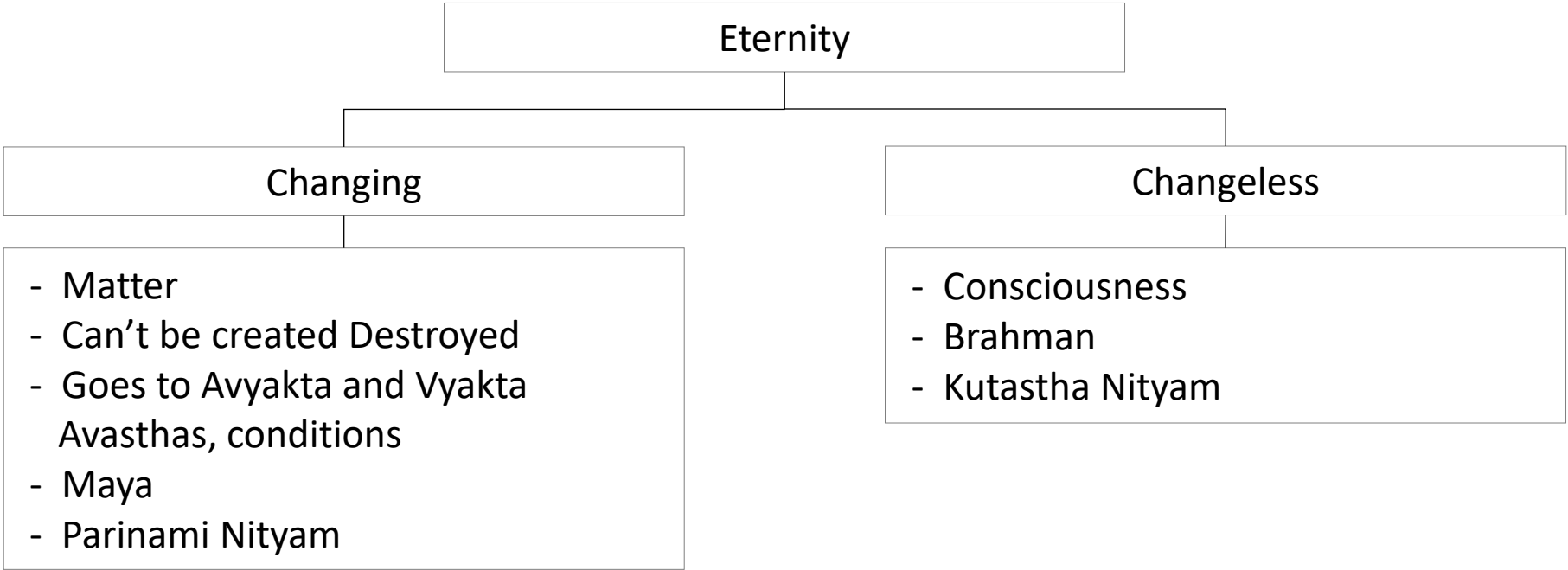
VI) Jivatma seems to have Janma, Punar Janma, Maranam

- Really speaking, Jivatma is beyond Time, Kala Ateeta, never affected by Time, hence not born, doesn't die.

VII) Jiva is Nityaha, eternal

- **Kutastha = Buta Bavasya Ishana**
= Changeless, Timeless entity

VIII) Vedanta accepts 2 types of eternity



IX) If 2 Eternities, how Advaitam?

Maya	Brahman
<ul style="list-style-type: none">- Depends on Brahman for existence- Lower order of reality, world- Vyavaharika Satyam, Mithya- As good as Non-existent, Mithya	<ul style="list-style-type: none">- Can exist Independently- Higher order, Paramartika Vastu, Satyam

- Hence, we are Advaitin.

X) Sa Eva Adhya :

- Idanim
- That Atma exists Now Also, will exist for Ever.

XI) After Equation don't use Jivatma, Paramatma, learn to use, I am Nitya Ekatma.

World	Nitya Ekatma
3 Sharirams, 3 Prapanchas	

Advaitam / Binary Format

- Adhya = is present now also.

XII) Where is that Ekatma?

- Pranishu Vartamane Present in all living beings.

XIII) Sa U Shvaha Api :

- Same Atma will continue to exist in future also
- U - Api Saha Asya Vartate
- Saha Api Vartishyate.

XIV) Ekatma = Eternal, Rest in it to get eternal peace, security, happiness.

XV) Anyaha Tat Samaha Nasti :

- There is nothing equal to that
- No 2nd thing equal to Ekatma.

XVI) Accept Anatma - Jagat, but not equal to Ekatma

- Binary format
- This is a quest, discovery of a secret.

Anatma	Ekatma
<ul style="list-style-type: none">- Mithya- Lower order of Reality	<ul style="list-style-type: none">- Paramartika- Vastu / Reality

XVII) Anyaha Na Jarishyate

- In future also another Ekatma will not be born
- Ekatma, always existent, matchless

- **I am Ekatma Brahman intrinsically**
- No one equal to me.

588) Bashyam : Chapter 2 - Section 1 - Verse No. 13 Continues

अनेन नायमस्तीति चैक इत्ययं पक्षो न्यायतोऽप्राप्तोऽपि स्ववचनेन
श्रुत्या प्रत्युक्तस्तथा क्षणभङ्गवादश्च ॥ १३ ॥

Through this Mantra (Anena), the View of one group of the People who say that Jivatma does not Survive death (Na - Ayam - Asti - iti - Ca - Eke - iti - Ayam - Paksah --- the Caruvakas) is refuted by the very words of the Upanishad itself (Sva - Vacanena - Srutya - Pratyuktah).

In fact, to refute the above (You do not even need Sruti Vakyam because), logic itself can refute it (Nyayatah - Apraptah). (With this all Caruvaka Philosophies will be negated, as they do not Accept Past and Future Janmas). SO also (Tatha), the Buddhist Ksanika - Vijnana - Vada (Ksanabhangavadah) also stands refuted.

I) What is Corollary Derived from Mantra?

II) Nachiketas Question : Katho Upanishad :

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

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

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

3rd Boon - Does Atma survive death?

III) Answer :

- Atma Survives death
- Explicitly stated in Mantra 13.

IV) Sa Eva Sa Vadhya :

- Atma is there now also and in future also

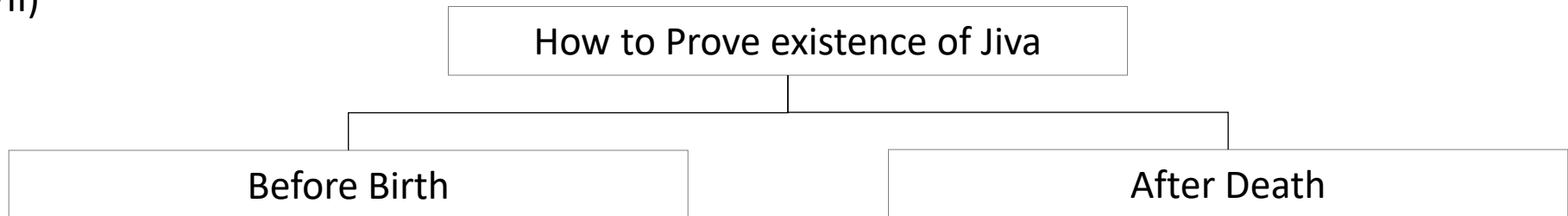
V) Sruti need not refute wrong view

- Logically it can be refuted.
- Death of Atma untenable
- Out of compassion, Lord explains it.

VI) How can you refute idea of no rebirth logically?

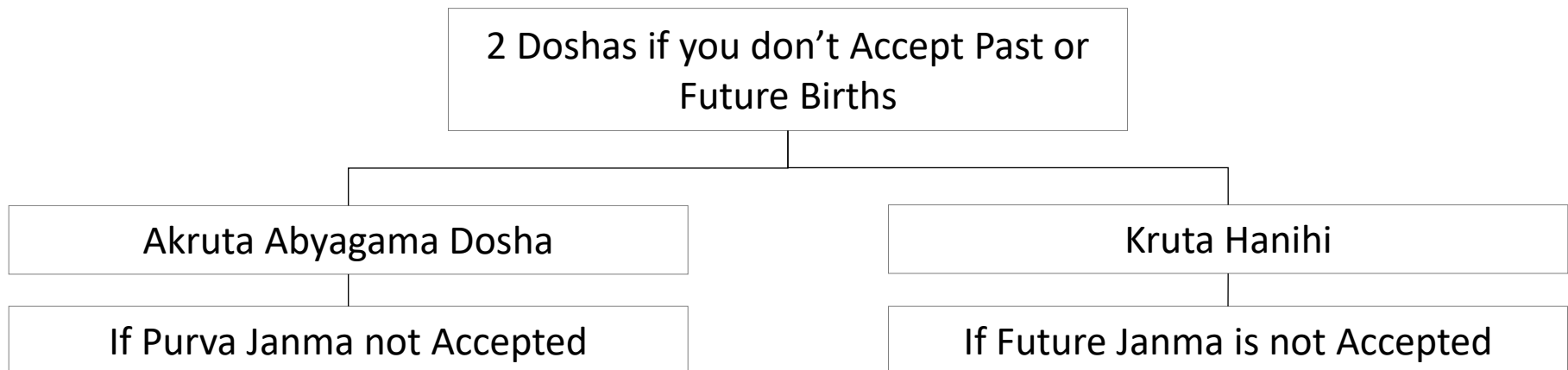
- What is the logic used for survival of Jivatma after death of body?

VII)



VIII) Panchadasi :

- 2 Doshas if you don't Accept Survival of Jiva After Death.



IX) Akrita Abyagama Dosha :

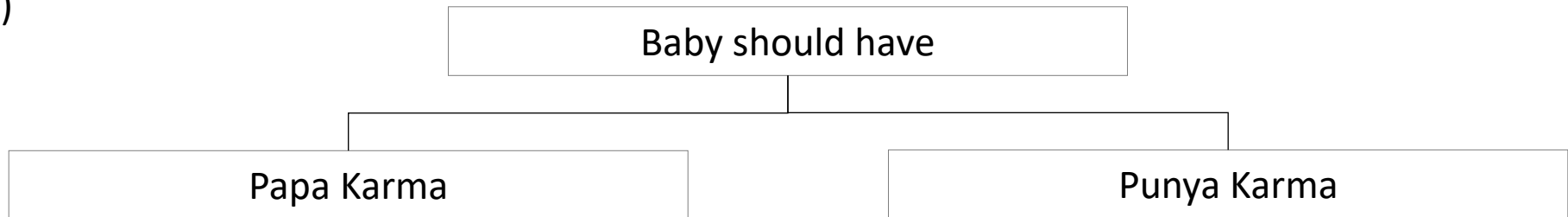
a) Suppose you don't accept past birth of baby

- can't explain suffering or enjoyment of just born baby.

b) Some born with golden spoon

- Some have congenital problem, live in slums.

c)



d) Papa Karma not given by God, he will become partial

e) Baby can't earn papa because it is just born.

f) Fallacy :

- Baby has papa karma not earned by itself or given by God.

g) Have to solve problem by saying :

- Baby has earned in past Janma.

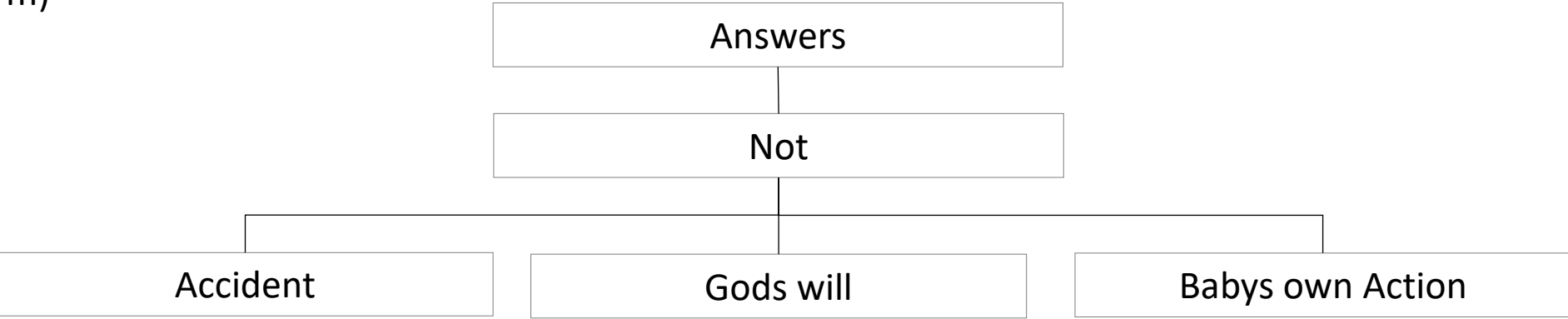
h) Akruta Abyagama dosha if Purva Janma is not accepted

i) It can't also be caused by an accident

j) If so, universe will be chaotic but we see order

k) No one will have incentive to do anything.

l) We do karma expecting good results in the future of blessings from the Lord.
m)



n) Only logical Answer :

- Baby should have existed with Sukshma Shariram in several bodies before.

X) Krute Hanihi Dosha :

- If you don't accept future births what will happen?

a) Person does several good Karmas

- Before reaping results, person dies.

b) If no rebirth, Karma Phalams will be hanging without a result.

c) It will be violation of Law of Karma

d) Many soldiers take poison and die when captured

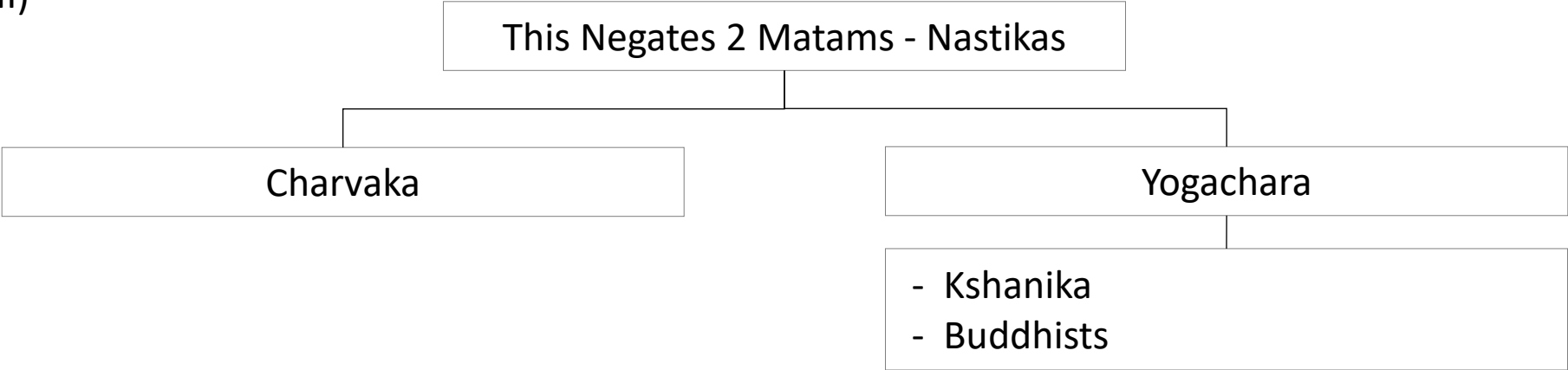
e) There will be lacune in moral law of Creation.

h) Kruta Hanam if future births not accepted

XI) To avoid 2 Doshams accept future and past births

- Survival of Jivatma can be proved by logic itself
- Sruti not necessary
- Still Sruti gives its answer.

XII)



- They don't accept Past and Future Janmas.

XIII) 2nd Corollary :

a) Yogachara Kshanika Vigyana Vadi - Matam

- Refuted by this Mantra
- Pratiyukataha - Refuted

b) Jivas Duration - Momentary

- Jiva = Chaitanya Svarupam, lasts for a Moment.
- Jiva = Anityam.

c) Sa Va Eva Advaha :

- Sruti is negating Anityam of Jiva, held by Kshanika Vadi.

Kshanika Bangaha	
Nashaha	

d) Both Charvaka and Yogachara say Atma = Anityam

- Both refuted in Mantra 13
- All Astikas - Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Uttara Mimamsa, Uniformally accept Atma Nityatvam.

XIV) Anvaya - Matra 13 :

<p>अन्वयः यः अङ्गुष्ठमात्रः पुरुषः अधूमकः ज्योतिः इव (भवति) । सः भूतभव्यस्य ईशानः (भवति) । (सः) एव अद्य अस्ति । स उ श्वः (अस्ति) । एतद् वैतत् ॥</p>	<p>Anvayaḥ yaḥ aṅguṣṭhamātraḥ puruṣaḥ adhūmakāḥ jyotiḥ iva (bhavati) । saḥ bhūtabhavyasya īśānaḥ (bhavati) । (saḥ) eva adya (asti) । sa u śvaḥ (asti). etad vaitat ॥</p>
--	---

Atma, which is of the Size of the thumb (and), which is the lord of the past and the future, is like a flame without smoke. That alone (Exists) today; (and) that alone (will exist) tomorrow. This is indeed that.

पुनरपि भेददर्शनापवादं ब्रह्मण आह ---

Again (Punarapi), the Sruti Wanting to negate seeing Division in Brahman (Bheda - Darsana - Apavadam - Brahmana) Says (Aha) ---

I) Again Bheda Darshana Apavada

- Negation of seeing Difference in Brahman, of Brahman.

II) Aha Sruti Declares.

590) Chapter 2 - Section 1 - Verse No. 14 :

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथक्पश्यंस्तानेवानुविधावति ॥ १४ ॥

yathodakam durge vṛṣṭam parvateṣu vidhāvati ।
evam dharmānpr̥thakpaśyaṁstānevānuvidhāvati ॥ १४ ॥

Just as water, rained on (high) mountain-ridges, runs down the rocks scattering on all sides, so does he, who beholds the attributes as different, runs after them only (at all times). [2 - 1 - 14]

अन्वयः

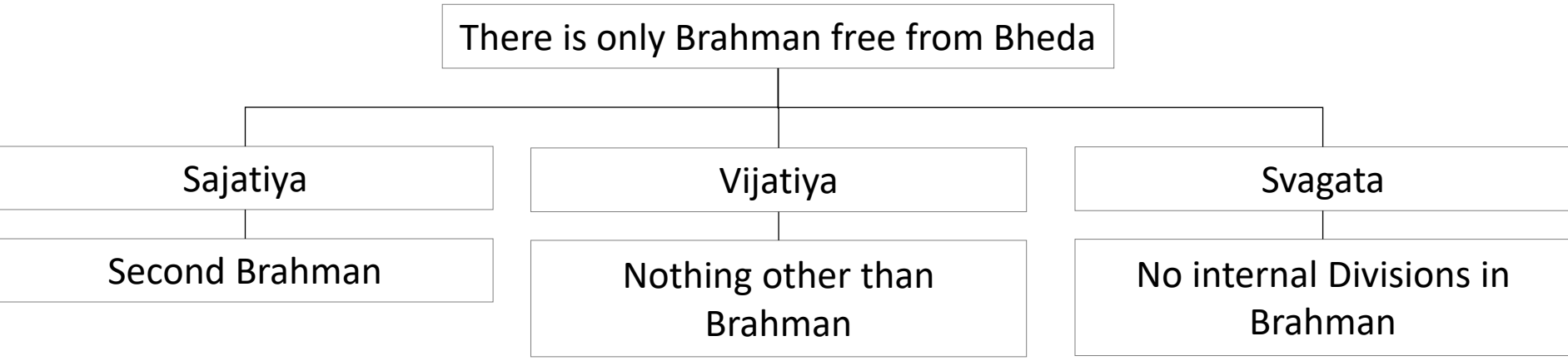
यथा दुर्गे वृष्टं उदकं पर्वतेषु विधावति ।
एवम् धर्मान् पृथक् पश्यन् (अज्ञः) तान् एव अनुविधावति ॥

Anvayaḥ

yathā durge vṛṣṭam udakam parvateṣu vidhāvati ।
evam dharmān pṛthak paśyan (ajñah) tān eva anuvidhāvati ॥

One who sees the Jivas Differently goes after them only, Just as water rained on a Mountain runs down the Slopes (and Disappears).

I) Ultimate Vedantic Vision :



II) This Ekam Advitiyam Brahman is the Ultimate vision.

III) How do we account for the Universe?

- Isn't there be world different from Brahman?

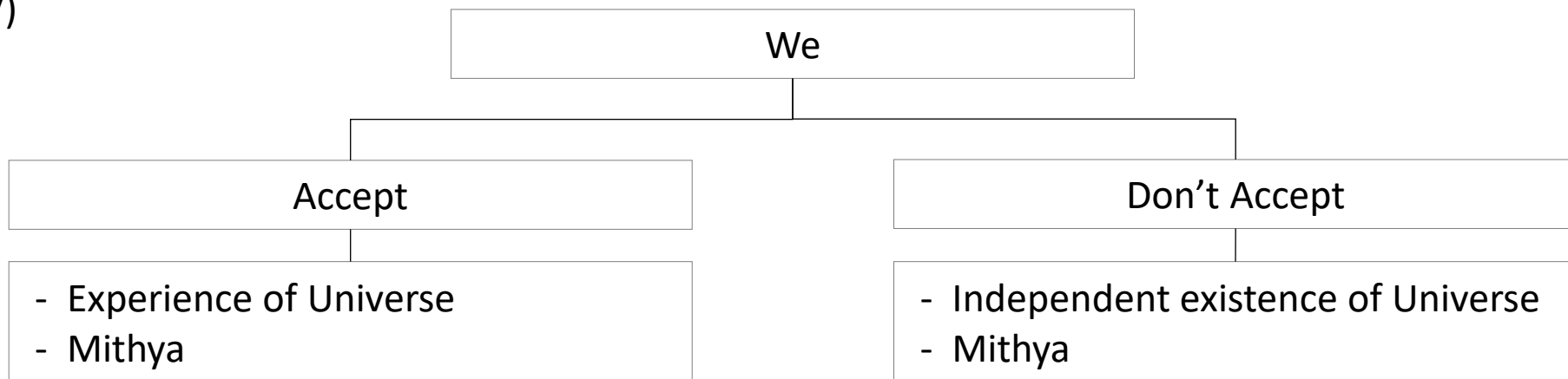
IV) Is Vijatiya Bheda there between World and Brahman?

- No Vijatiya Bheda as Brahman is of a higher order of Reality.

Waker	Dream world
Higher Order	Lower Order

Brahman	World
<div>- Higher Order</div> <div>- Independently exists</div>	<div>- Mithya, Lower Order</div> <div>- Depends on Brahman for its Existence</div>

V)



- Brahman is absolute Reality
- 3 Worlds - Jagrat, Swapna, Sushupti, Relative Reality.
- In Brahman, 3 Worlds are only appearances not independently existing worlds.

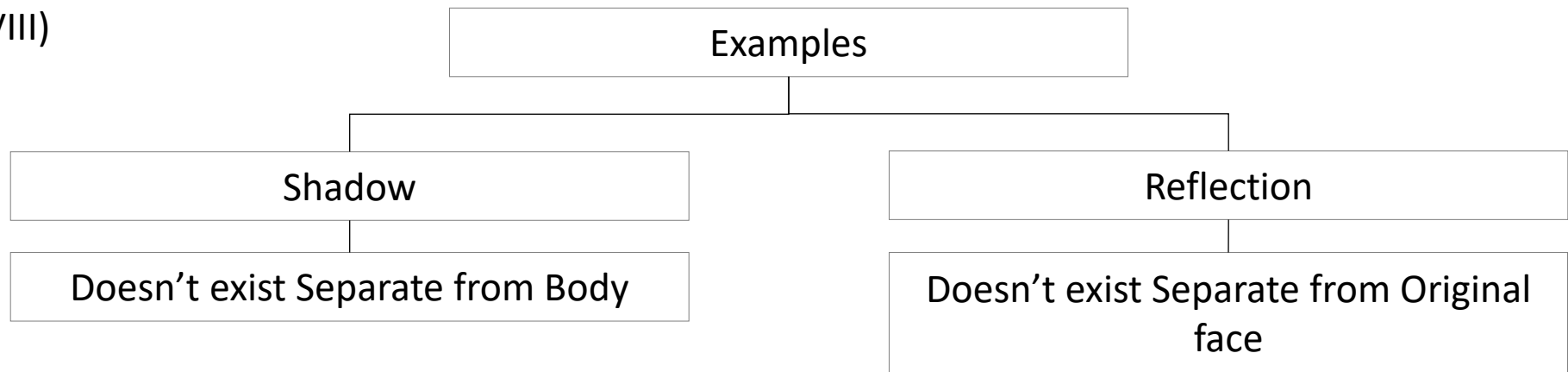
VI) If we don't accept existence of universe, how can you experience?

Example :

- Dream - Experienced has no independent existence
- Depends on Waker for existence
- With borrowed existence, dream world, waking world, sleep world of ignorance, appears, disappears.

VII) Waker, dreamer, sleeper and their respective worlds Virat, Hiranyagarbha, Ishvara don't exist apart from Turiyam Brahman.

VIII)



- Svataha Satta Nasti.

IX) World can't be counted as Sajatiyam, Vijatiyam, Svagata Bheda Sahitam w.r.t. Brahman

- Turiyam alone exists, Ekam, Advitiyam
- Brahma Ekam Eva Advitiam Bavati.

X) Bheda Darshanam = Seeing division

- Jnani sees Bheda in Class / World
- Not everything as one, then it will be cataract.

XI) Bheda Darshanam Apavadam

- Jnani does not see Bheda differences as real
- Satya Bheda Darshanam is not there for Jnani, only Abheda, Asatya Mithya Darshanam is there for a Jnani, only Abheda, Asatya, Mithya Darshanam is there for a Jnani.

XII) Samsara :

- Seeing world as Real, Satyam is the problem of Samsara.

Moksha :

- Seeing world as Mithya, Abheda Darshanam is Moksha.
- Transformation in the intellectual cognition of the world because of knowledge of Brahman.
- No physical transformation.
- Sruti negates Bheda Darshanam in Matra 14.

XIII) Mantra 7 and Mantra 10 - Same idea in Mantra 14

- Mrityo Sa Mrityum Apnoti Ya Eva Nana Eva Pashyati
- Dvaita Darshanam leads to Mrityu, Samsara, is essence of Mantra.

XIV) Example - Rainy water on :

a) Mountain is a big mass of water at the top of mountain

- One mass, Advaitam - Rainy water at top Advaitam.

b) When it flows down, it gets divided into many small streams

- Advaita water gets divided, becomes Dvaitam
- Amount of water becomes lesser, when it is absorbed by earth.

c) Divided stream disappears

- Division causes disappearance of one mass of water
- Division will cause mortality, Samsara, emotional disturbances.

d) It is a peculiar example

- Limited example
- Water gets divided and disappears.

XV) Brahman gets divided as Jivas and disappears in Waking, dream.

592) Bashyam : Chapter 2 - Section 1 - Verse No. 14 Starts

यथोदकं दुर्गे दुर्गमि देश उच्छ्रिते वृष्टं सिक्तं पर्वतेषु पर्वतवत्सु निम्न-
प्रदेशेषु विधावति विकीर्णं सद्विनश्यति एवं धर्मान् आत्मनो भिन्नान्
पृथक्पश्यन्पृथग् एव प्रतिशरीरं पश्यंस्तानेव शरीरभेदानुवर्तिनः
अनुविधावति।

Just as water (Yatha - Udakam) from the Pouring rain (Vrstham = Siktam) on the top (Ucchrute) of a Mountain, which is very difficult to reach (Durge = Durgame - Desa) falls down, and flowing downwards on the Slopes of the Mountain to the lower areas of the Mountain (Parvatesu = Parvatavatsu - Nimna - Pradesesu) gets Sub-divided (Into Small rivulets or Creeks as they flow) and gets dissipated (Vidhavati = Vikirnam Sati) and disappears (Vinasyati); in the same way, one who sees the Jivatmas (Dharman = Atmanah) to be distinct in every Body (Prthak - Eva - Pratisariram - Pasyan), and therefore sees them as many different (Bhinnan - Prthak - Pasyan) Atmas, in accordance to many different bodies (Tan Eva - Sarira - Bheda - Anuvartinah = Anuvidhavati),

I) Yatha Udakam : Rainy Waters.

II) Durge - Durgame Deshe Utchrichityate :

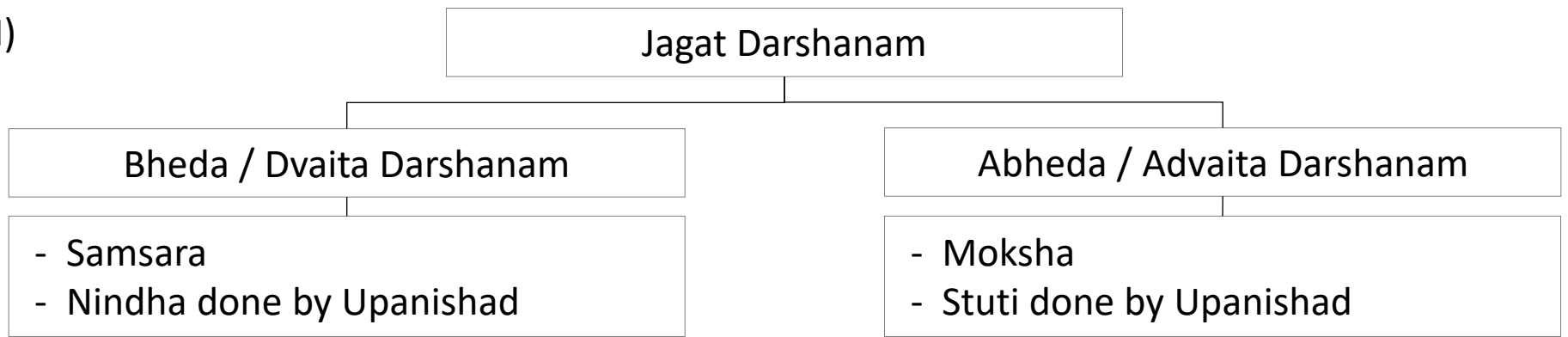
- Gets Divided at the the top Area of a Mountain.

III) Similarly one Brahman gets Divided when it is Seen in Individual Bodies.

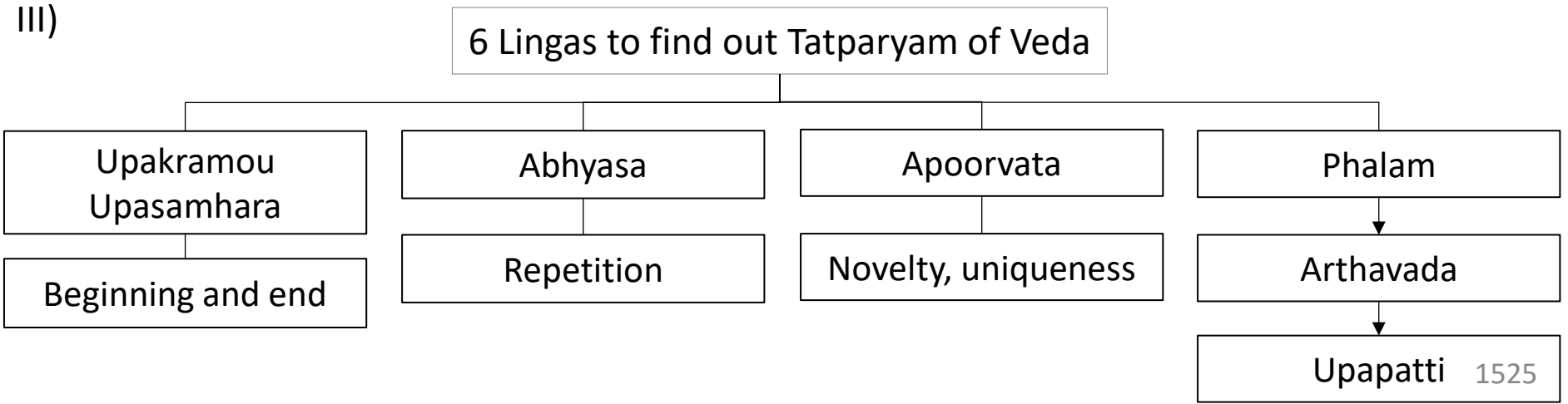
Revision : Mantra 14 : Bashyam :

I) In the final 2 Mantras 14 and 15 of Chapter 2 - 1st Section, Upanishad reveals an important principle.

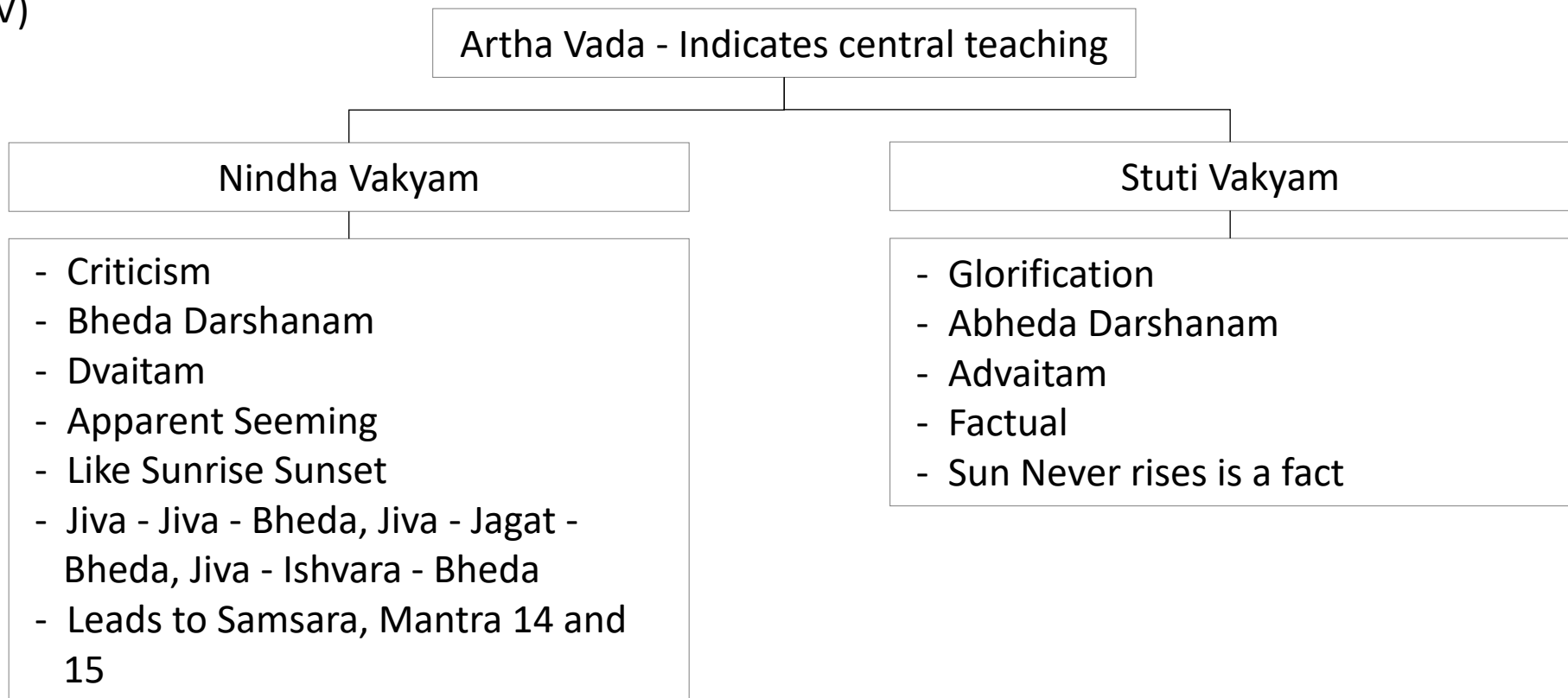
II)



III)



IV)



V) When rainy waters fall on top of mountain, initially flows as one stream.

- Later gets divided into smaller streams, gets absorbed into the earth
- Gets dissipated, disintegrated, destroyed
- Vikaranam Satu, Vinashyati.

VI) Jivas seem to be many, plural, each Jiva in a body, with separate Punyam, Papam.

VII) Wise not carried away by apparent plurality

- Like apparent sunrise, nothing wrong in experiencing.

VIII) If you take apparent sunrise as real, it is delusion

- Similarly, Plurality should be known as apparent, seeming and not a fact.

IX) If you see Plurality, Dharman Pashyan

- Prati Shariram Pashyannu Tam Eva Anuvidati
- Ajnanis will be born again in another body
- Will see Bheda, Samsara will continue.

X) Anuvartina, Anuvidhavati

- Will run into plurality in next birth also.

593) Bashyam : Chapter 2 - Section 1 - Verse No. 14 Continues

शरीरभेदमेव पृथक्पुनःपुनः प्रतिपद्यत इत्यर्थः ॥ १४ ॥

Will again and again follow the same idea of different Atmas in different bodies (Sarira - Bheda - Meva - Prthak - Punah - Punah - Pratipadyata) in the next birth also. (it means the Ajnani having dropped this specific body he will be reborn again and again in other specific bodies in Similar Situations, Sticking again to the same ideology). That is the idea. (On the other hand, if one does not see this Nanatvam, but only the Ekatvam, what happens to him is said in the next Verse).

I) Having dropped one body, will take another body (Pratipadyate).

II) Samsara will continue as long as Jivas are in Bheda Darshanam.

III) Seeking Videha Mukti means you are an Ajnani

- Indicates I am looking at myself as Jiva not Ekatma Turiyam Brahma.

IV) Your wrong misconception :

- Let others continue, I have got knowledge
- I will rush to Bhagavan, never to come back.

V) Confirms Bheda Darshanam and sense of individuality

- In Triangular format, Videha Mukti can be retained.

VI) In Binary format, fallacy must be understood and must become irrelevant

- As long as Videha Mukti is redundant, I am looking up to me as an individual who wants to escape from the world
- This idea we must get rid off
- Otherwise, I will be born again and again as Ajnani Jiva.

VII) Anvayaha - Verse 14 :

अन्वयः

यथा दुर्गे वृष्टं उदकं पर्वतेषु विधावति ।

एवम् धर्मान् पृथक् पश्यन् (अज्ञः) तान् एव अनुविधावति ॥

Anvayah

yathā durge vṛṣṭam udakam parvateṣu vidhāvati ।

evam dharmān pṛthak paśyan (ajñah) tān eva anuvidhāvati ॥

One who sees the Jivas Differently goes after them only, Just as water rained on a Mountain runs down the Slopes (and Disappears).

यस्य पुनर्विद्यावतो विध्वस्तोपाधिकृतभेददर्शनस्य विशुद्धविज्ञान-
धनैकरसमद्वयमात्मानं पश्यतो विजानतो मुनेर्मननशीलस्य
आत्मस्वरूपं कथं सम्भवतीत्युच्यते ---

On the other hand (Punah), the one who (Yasya) unlike the Previously mentioned one, has gained Atmavidya (Vidyavatah), and thereby has eliminated (Vidhvastah) the Vision of duality caused by the Superimposition (Upadhi - Krta - Bheda - Darsanasya --- of the three Bodies), on the pure Consciousness, which is one Homogeneous entity without internal Division (Visuddha - Vijnana - Ghana - Ekarasam), and who is also constantly aware (Pasyatah = Vijanatah) that the Non-dual self is oneself (Advayam - Atmanam); for such a wise sage (Muneh), who is constantly in Manana - Nididhyasanam (Mananasilasya), what will be the nature of Atma, if it is asked (Atma - Svarupam Katham), that is being explained here----

I) After Bheda Darshanam Nindha now Abheda Darshana Stuti.

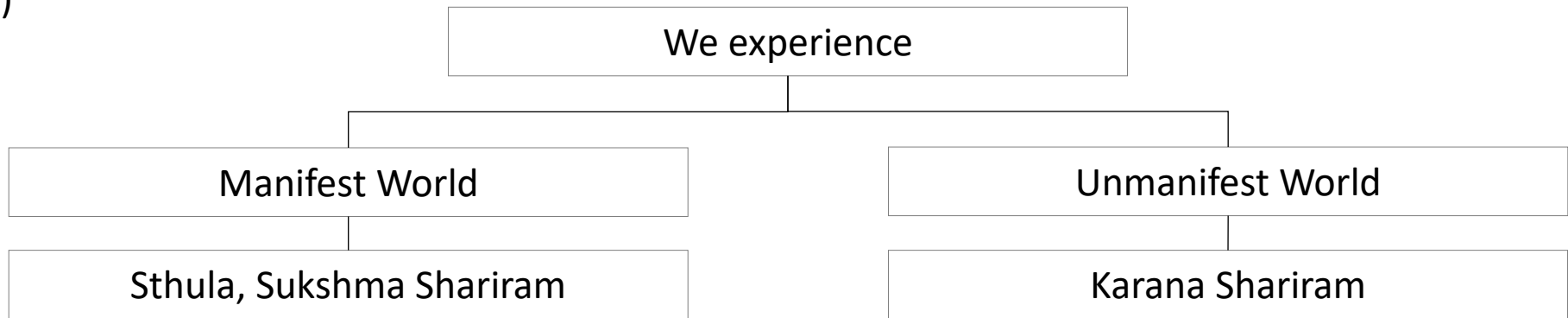
II) Who is an Abheda Darshi?

a) Has Brahma Vidya

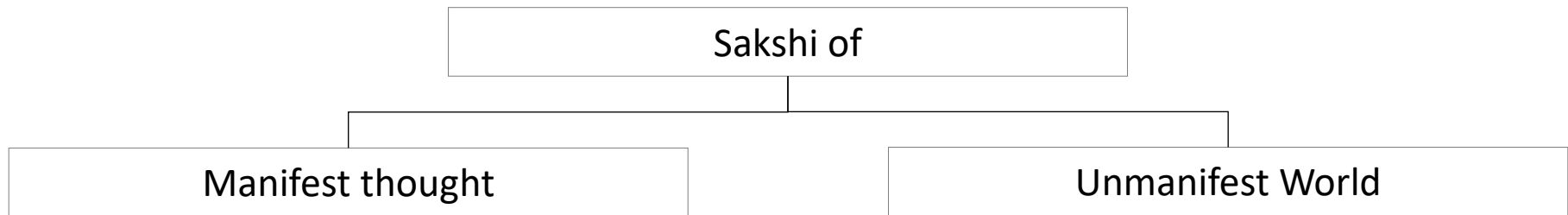
- Aham Brahma Asmi iti Vidya

b) I am Atma in all Sharirams.

c)



d) Brahman is beyond world, is seer Sakshi.



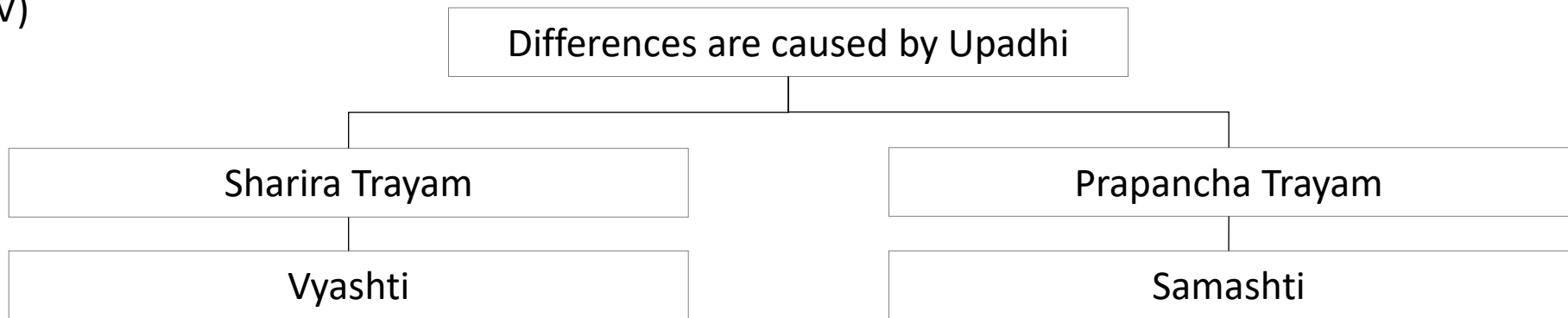
e) One who has this knowledge has eliminated Vision of duality.

- Wiped out Bheda Darshanam, vision of difference.

III) There is only one Atma, Brahman

- Nothing else, Neha nana Asti Kinchana.
- No Sajatiya, Vijatiya, Svagata Bheda in Brahman.

IV)



V) Differences in the body falsely transferred to Consciousness.

- Consciousness seems to be divided
- Divisions of body are superimposed on Consciousness.

VI) Differences are seen because of ignorance of Brahman

VII) False perception gets eliminated with Jnanam

VIII) World is Mithya is clear

- Even though I see differences in matter, don't see differences in Consciousness.

IX) Abheda, Advaitam explained well in Etad Vaitadu Mantras

X) One who has Akhanda Chaitanya Jnanam knows the truth about the world as Brahman.

XI) Sense organs can see Dvaitam alone, matter alone, Sakhandamatter alone, matter with division alone

- With sense organs, we will see only differences.

XII) When they are not in operation, we understand Akhanda Eka Rasam Chaitanyam.

XIII) With 3rd intellectual, Shastric eye, Jnani understands Bheda, differences belong to matter and not to Sakshi Chaitanyam, Adhishtanam.

XIV) I am Sakshi now, was, ever will be

- This Jnanam is called Jnana Chakshu, Shivaha, 3rd Eye, free from Bheda Darshanam.

XV) Pasyataha :

- Jnani is constantly aware of Akhanda Chaitanyam, not the world
- Aware of Non-dual, Advayam Atmanam which is Non-dual self, which Myself.

XVI) In this Binary format, one is in Advaya Atma, Vishuddhya Vigyana Ghana Eka Rasam, Shuddha Chaitanyam

- | |
|--|
| <ul style="list-style-type: none">• One homogeneous entity without internal division my real Svarupam, nature.• Thoughts bring in emotional experiences, temporary, incidental, due to Law of Karma, Mithya, Nama Rupa, Kriya. |
|--|

XVII) Rasam in the kitchen has lower, Middle, upper portions but not in Vishuddha Vigyana Ghana Eka Rasa Chaitanyam.

- Sajatiya, Vijatiya, Svagata Bheda Rahitam Atma, Ekam Eva Advitiyam Brahman.

XIX) Atmanam Pashyataha :

- One who constantly sees that Atma, aware of that Atma in the background all the time in Vyavahara is a Jnani.

XX) While watching movie, Jnani will never get Sentimental, Emotional, never forgets it is a movie.

XXI) World is indistinguishably one Nitya Atma Chaitanyam

- Movie always one nondual screen
- Jnani can shake off the worldly experiences at will because of Atma Jnanam.

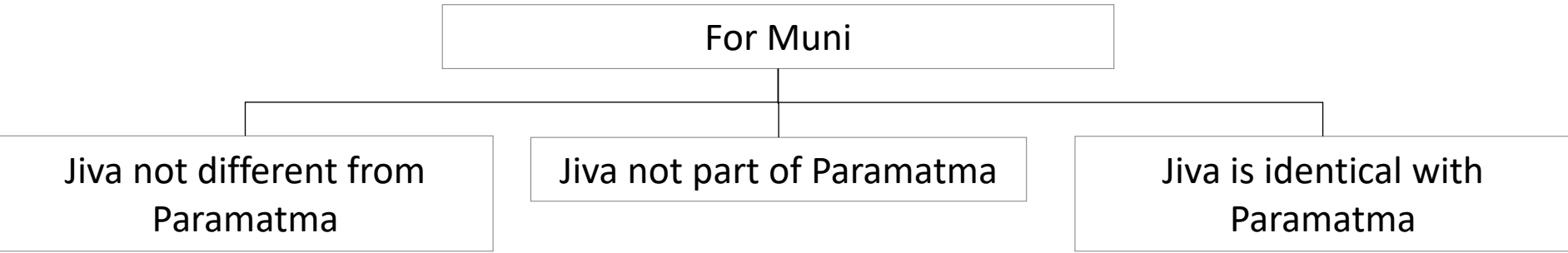
XXII) For Jnani, world is an entertainment not a Burden

- 5th Capsule of Vedanta.

XXIII) Vijnataha Mune :

- For that Manana, Sheelavan Muni, mindful sage, doing Nidhidhyasanam, every event in life is a Drama.
- Muni always rooted in Adhishtana Atma, Silent Spectator.
- For Muni what will be the nature of Jivatma?

XXIV)



- This is stated in Mantra 15.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव
भवति । एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

yathodakam śuddhe śuddhamāsiktaṁ tādṛgeva
bhavati । evaṁ munervijānata ātmā bhavati gautama ॥ १५ ॥

As pure water poured into pure water becomes the same only, so becomes the Atman of the thinker (sage) who knows this, (Unity of the Atman) O! Gautama. (Thus ends the Fourth Valli in the Second Chapter.) [2 - 1 - 15]

अन्वयः

हे गौतम यथा शुद्धे (उदके) आसिक्तम्
शुद्धम् उदकं तादृग् एव भवति एवं विजानतः मुनेः आत्मा
भवति ॥

Anvayaḥ

he gautama! yathā śuddhe (udake) āsiktam śuddham
udakam tādṛg eva bhavati evaṁ vijānataḥ muneḥ ātmā
bhavati ॥

The Atma of the wise sage becomes (the same as Brahman), just as pure water,
Poured into pure (Water), becomes the same alone, Oh Naciketas!

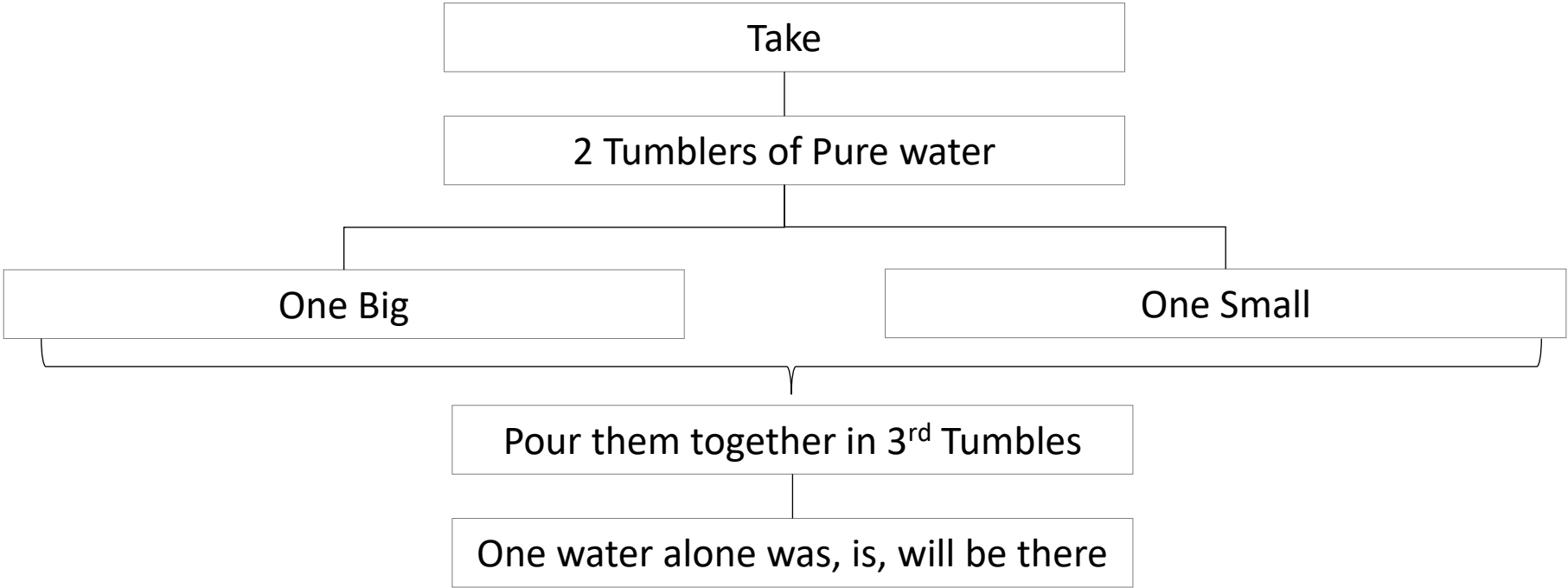
Gist :

- I) For a wise person, Jivatma and Paramatma are absolutely identical, inseparably one, indistinguishably one.
- II) Jiva will not become Parama
 - Never different
 - No process of merging
- III) Merger not physical event
 - It is an intellectual, cognitive event
 - It is dropping false notion that Jivatma and Paramatma are different.
 - Bheda Darshana Moha Nivrutti.
- IV) Jivatma and Paramatma are one substance, Vastu, Nitya Chaitanyam but with 2 names, Adjectives.

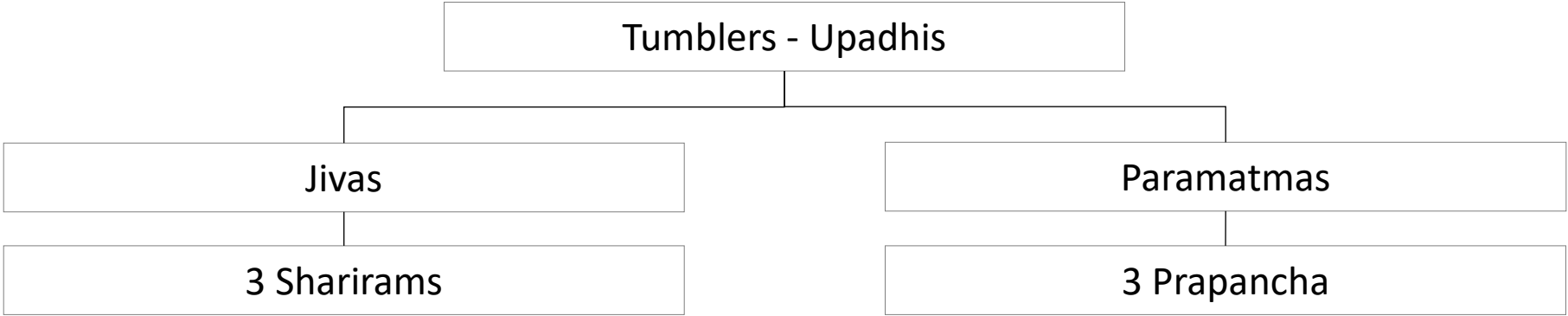
Nama Bheda	Vastu Bheda
Asti	Nasti

- We assume there is a factual difference
- Misconception goes away from intellect.
- Misconception Correction figuratively presented as Merger.

V) Example of Abheda Darshanam :



VI)

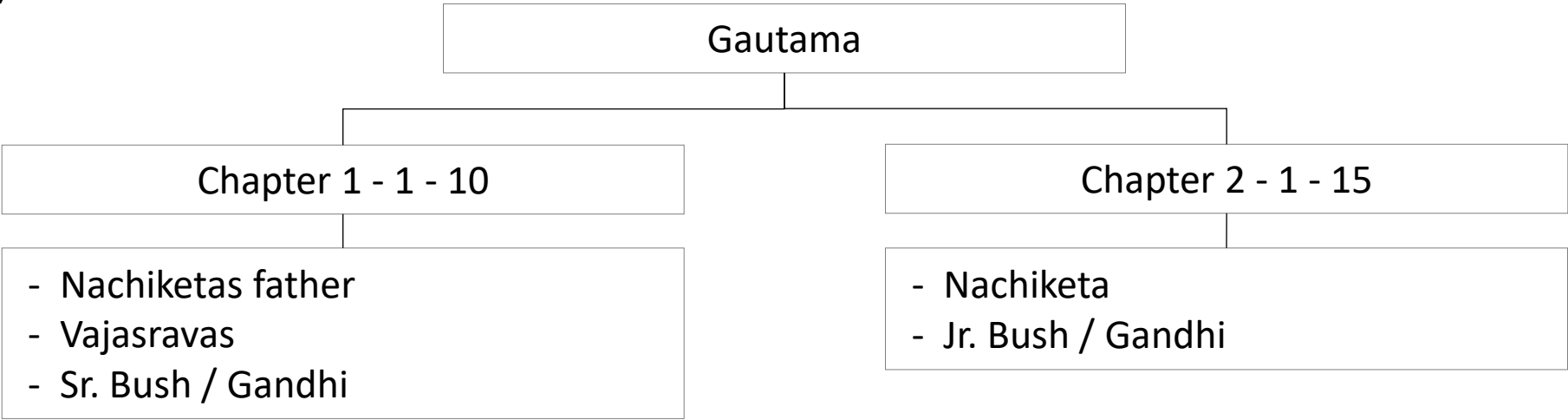


- In the 3rd Tumbler Mixed up water can't be distinguished from which Tumbler it came.

- VII) After Jnanam, Jivatma, Paramatma one indistinguishable, Shuddha Udakam - Chaitanyam.
- VIII) 2 Waters were physically separate, after pouring into one third tumbler, can't differentiate.
- IX) Visishta Advaitin, Dvaitin, take example and extend
- Merger happens in Vaikunta, Dasa Bava continues
 - Samyujiyam, Samapyam, if physical event.
- X) In water, physical distance is there, both finite

Jivatma	Paramatma
Limited with respect to Upadhi	All Pervading with respect to Upadhi

X)



Katho Upanishad :

शान्तसंकल्पः सुमना यथा स्याद्
वीतमन्युर्गौतमो माऽभि मृत्यो ।
त्वत्प्रसृष्टं माऽभिवदेत्प्रतीत
एतत् त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

Santa-sankalpah sumana yatha syad
Vita manyur Gautamo ma'bhi mrtyo,
tvat prasrstam ma'bhivadet pratita
etat trayanam prathamam varam vrne ॥ 10 ॥

Naciketas said, "O Lord of Death! As the first of the three boons, I choose that Gautama, my father, be pacified, be kind and free from anger towards me, and that he may recognise me and greet me, when I am sent away by three."

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये प्रथमा वल्ली ॥

Yatho-dakam suddhe suddham asiktam tadrg-eva bhavati,
Evam muner vijanata atma bhavati Gautama ॥ 15 ॥
Iti Kathakopanisadi dviftiyadhyaye caturthi valli.

As pure water poured into pure water becomes the same only, so becomes the Atman of the thinker (sage) who knows this, (Unity of the Atman) O! Gautama. (Thus ends the Fourth Valli in the Second Chapter.)

यथोदकं शुद्धे प्रसन्ने शुद्धं प्रसन्नमासिक्तं प्रक्षिप्तमेकरसमेव नान्यथा
तादृगेव भवत्यात्माप्येवमेव भवत्येकत्वं विजानतो मुनेर्मननशीलस्य
हे गौतम !

Oh Naciketas (Gautama), just as (Yatha) pure (Suddhe = Prasanne) water (Udakam) poured (Asiktam = Praksiptam) into another pure (Suddham = Prasannam) water becomes one pure water only (Ekarasam - Eva) and not otherwise (Na - Anyatha); in the Same why (Tadrk - Eva), the Jivatma and Paramatma will also attain indistinguishable oneness (Bhavati = Atma - Api - Evam - Eva - Bhavati - Ekatvam - Vijanatah) for the wise Person (Muneh = Mananasilah --- by his habitual involvement in Sravana - Manana - Nididhyasanah).

I) Yatha Udakam Prasanne Shuddham :

- Just as pure water from 2 containers become indistinguishably one when mixed up.

II) Similarly Jivatma merges into Paramatma, becoming Eka Atma

III) Jiva not a part of Paramatma

- No part - Whole - Amsha Amshi Sambandha.

IV) Mandukya Upanishad :

- Chapter 3 : Verses 3 to 9
- Akasha example
- Ghata Akasha can't be part of Mahakasha because Akasha does not have any part at all

V) Tadrak Eva Bavati Ekam Eva Bavati :

- Becomes one Shuddha Jalam
- Na Anyatha, not otherwise, not distinguishable.

VI) Atma Api Ekam Eva Bavati.

VII)

Jivatma	Paramatma
<ul style="list-style-type: none">- Has inferior attributes- Remove Jiva Adjective caused by Sharira Trayam	<ul style="list-style-type: none">- Has Superior attributes- Remove Parama Adjective caused by Prapancha Trayam

VIII) By Bhaga Tyaga Lakshana, Sharira Trayam and Prapancha Trayam falsified

- 2 Adjectives falsified
- Jivatma, Paramatma Visheshanam is Mithya Krutam.
- Ekatma is Satyam.

IX) Jagat Abhasi krutam, Mithya Krutam

- What is really there? Ekatma alone is there.

X) Only Muni, Manana Sheelavan, Vijnanataha

- Those who have Binary format alone get the benefit of Moksha, Jeevan Mukti status.
- Sheelam, one who is habituated in Sravanam, Mananam, Nidhidhyasanam.
- Ekatvani Bavati, eh Gautama Commentary on Mantra 15 over.

XI) Shankara gives a beautiful instruction to his students, Humanity, Veidikas.

XII) Sruti = 1000 Mothers

- Don't neglect teaching of Sruti
- Sruti will teach for your good only
- Don't have Asraddha.

XIII) Nishkarmya Siddhi :

- Why do you doubt this understanding
- Don't wait for any mystic experience
- Understanding itself is Sakshatkara, Aparoksha Jnanam.

XIV) Implement understanding in life by changing the format, triangular to Binary.

598) Bashyam : Chapter 2 - Section 1 - Verse No. 15 Continues

तस्मात्कुतार्किकभेददृष्टिं नास्तिक कुदृष्टिं चोज्झित्वा मातृपितृ-
सहस्रेभ्योऽपि हितैषिणा वेदेनोपदिष्टम् आत्मैकत्वदर्शनं शान्तदर्पैः
आदरणीयमित्यर्थः ॥ १५ ॥

Therefore (Tasmat), may you drop all the wrong illogical notions about the Presence of Differences (Kutarkika - Bheda - Drstim) held by fallacious logicians belonging to some Darsanas, and also the misconceptions (Nastika - Kudrstim) entertained by some other (Nastika) Darsanas. And after rejecting (Ujjhitva) all of them, may you come to Veda which is the greatest well-wisher of you, and Superior than a thousand mothers and fathers (Matr - Pitr - Sahasrebhyah - Api - Hitaisina), for it will always tell what is good for you. Therefore, this vision of Ekatma (Atma Ekatva - Darsanam), taught by the Veda (Vedena - Upadistam) should be followed with reverence (Adaraniyam), by all the people who are free from ego issues (Santadarpaih). That is the idea.

I) Tamat - Therefore

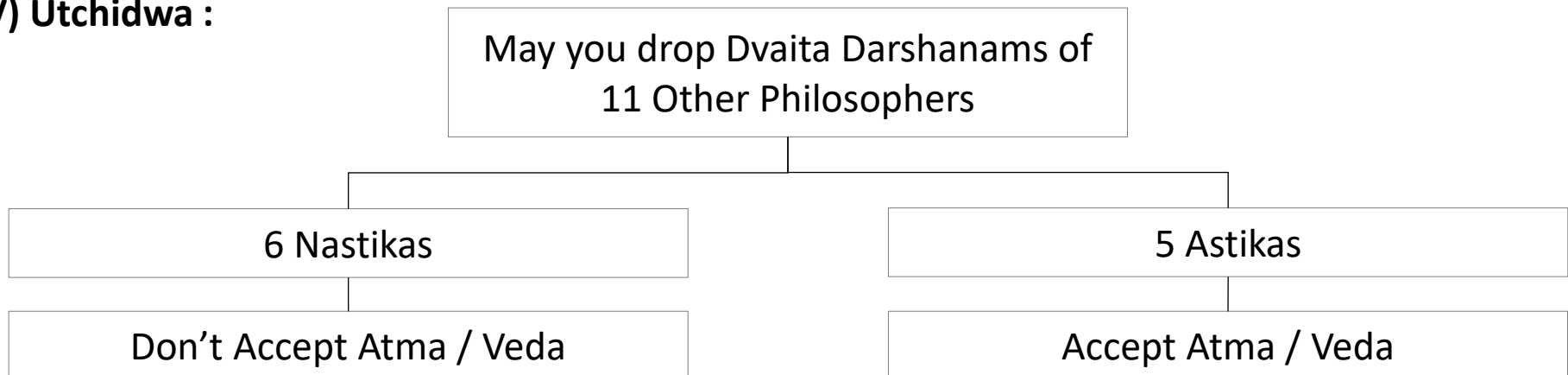
II) Since Bheda Darshanam leads to Samsara, Abheda Darshanam leads to Moksha.

III) As proved by Shad lingas, Sruti is teaching, Abheda Darshanam repeatedly.

IV) May you have shraddha in Sruti and Shad linga

- Have reverence to this teaching.

V) Utchidwa :

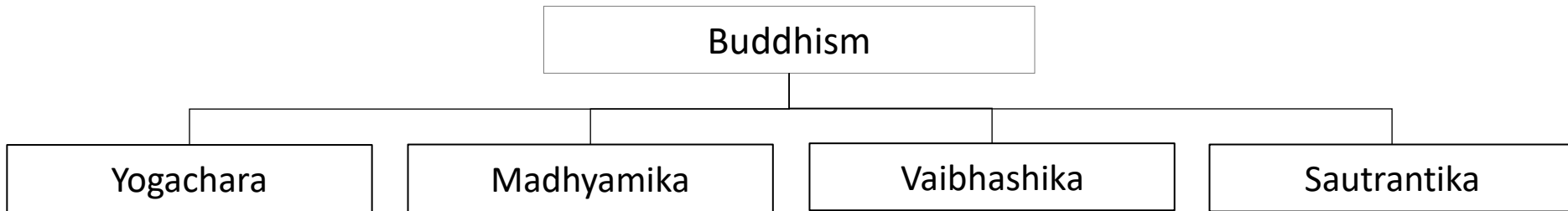


VI) Bheda Darshanam held by fallacious Tarquikas

- Shankya, Yoga, Nyaya, Veiseshika, Purva Mimamsa
- All have Bheda Drishti, entertained by Tarquikas.

VII) Nastikas - Kudrishti :

- Misconception entertained by logician
- Charvaka, Jaina.



VIII) Utchitwa

- Cha and Utchitva
- To reject
- After rejecting all misconceptions, come to Vedanta Advaita Darshanam.

IX) Brahma Sutra - Chapter 2 :

- Paramatma Khandanam was done.

X) Veda = Greatest well wisher, Superior to 1000 Mothers, fathers in several births, Motiveless, does not expect anything in return, Real Well wisher.

XI) Parents sell land for Children's Education - Problem :

- They don't know what should be pursued in life
- Because of ignorance, don't give priorities of life to us
- Job, salary, marriage is all that matters for parents towards children
- Don't know Moksha = Greatest Purushartha
- Veda = Unconfused parent.

XII) Gita :

भोक्तारं यज्ञतपसां
सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां
ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

**bhōktāraṃ yajñatapasāṃ
sarvalōkāmahēśvaram |
suhṛdaṃ sarvabhūtānāṃ
jñātvā māṃ śāntimṛcchati || 5-29 ||**

Knowledge Me as enjoyer of sacrifices and austerities, the great Lord of all worlds, the friend of all beings, he attains peace. [Chapter 5 – Verse 29]

- Suhrutam = Well wisher = Veda, Guru, Bhagavan.

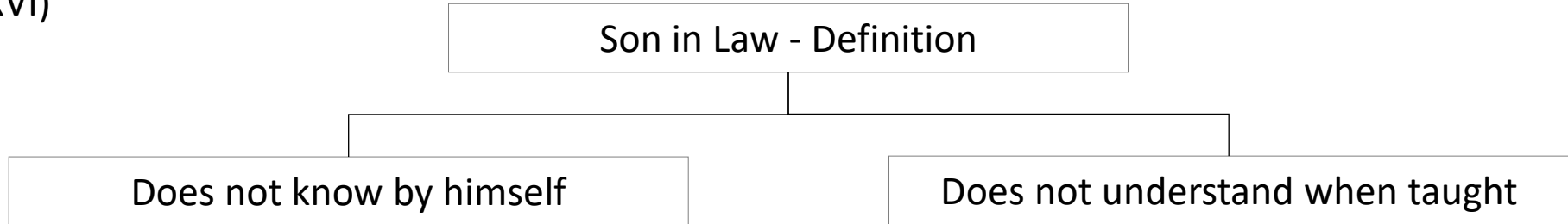
XIII) Veda teaches highest knowledge for humanity, leading to Moksha, freedom from rebirth with vision of Ekatma, Samyak Darshanam.

XIV) No Jiva, Parama adjectives

- Veda must be revered, respected, followed by all with Shraddha.

XV) Those without Ego, Vanity, Self conceit, follow Veda.

XVI)



- All other virtues are there.

XVII) Darpi = Self conceit

Seeker :

- Why should I follow Veda, Acharya - I can guide myself.

XVIII) Gita :

अमानित्वमदम्भित्वम् अहिंसा क्षान्तिरार्जवम् । आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥	amānitvam adambhitvam ahiṃsā kṣāntirārjavam ācāryōpāsanaṃ śaucaṃ sthairyam ātmavinigrahaḥ 13-8
---	--

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

- Amanitvam = 1st Virtue
- Humility required to become a disciple, then will do Namaskara
- Sharira Darpahi = humble student, knows Veda has to be revered, followed.

XIX) Anvaya - Verse 15 :

अन्वयः

हे गौतम यथा शुद्धे (उदके) आसिक्तम्
शुद्धम् उदकं तादृग् एव भवति एवं विजानतः मुनेः आत्मा
भवति ॥

Anvayaḥ

he gautama! yathā śuddhe (udake) āsiktam śuddham
udakam tādr̥g eva bhavati evaṁ vijānataḥ muneḥ ātmā
bhavati ॥

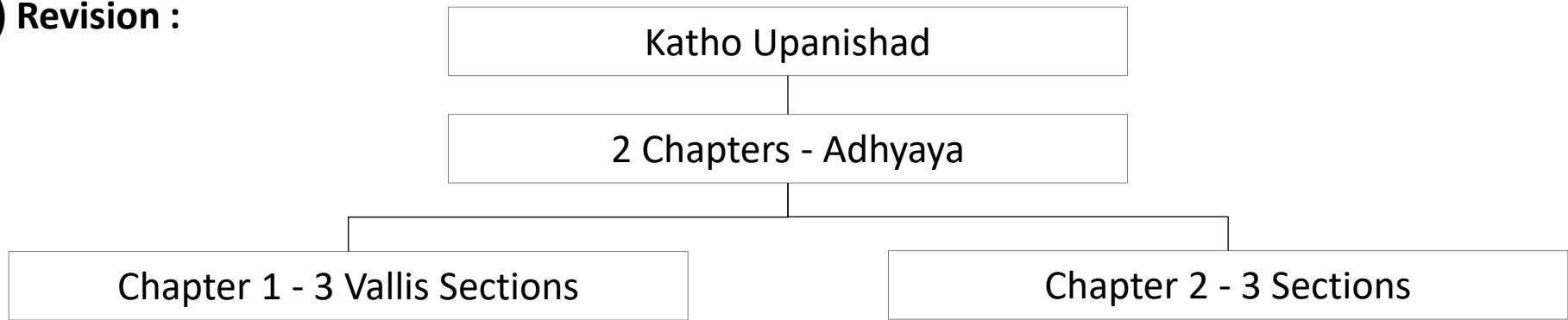
The Atma of the wise sage becomes (the same as Brahman), just as pure water, Poured into pure (Water), becomes the same alone, Oh Naciketas!

599) Bashyam : Chapter 2 - Section 1 - Verse No. 15 Continues

इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्य
श्रीमदाचार्यश्रीशङ्करभगवतः कृतौ कठोपनिषद्भाष्ये द्वितीयाध्याये
प्रथमवल्लीभाष्यं समाप्तम् ॥ १ ॥

Thus, the commentary of the first valli of the second Adhyaya of Kathopanishad given by, Srimad Acarya Sri Sankarabhadgavatah, Who is the student of Srimat Parama - Hamsa Parivrajaka Acarya, the Reverent Govindabhadgavat - Pada has been concluded.

I) Revision :



II) Now Chapter 2 – 2nd Section : Most Important Section in Katho Upanishad

III) 600) Bashyam : Chapter 2 - Section 2 - Introduction

पुनरपि प्रकारान्तरेण ब्रह्मतत्त्वनिर्धारणार्थोऽयमारम्भो
दुर्विज्ञेयत्वाद्ब्रह्मणः ।

Now begins (Ayam - Arambhah) the second Valli to again (Punarapi) Ascertain the nature of Brahman (Brahma - Tattva - Nirdharanarthah) in a different method (Prakarantarena), Since brahman happens to be difficult to understand (Durvijneyatvat - Brahmanah --- it being extremely Subtle).

IV) What is the purpose of 2nd Valli?

a) Nirdharana - To ascertain nature of Brahma Tattvam

b) Brahman is primarily available in the form of "I" - Aham, the experiencer consciousness or Sakshi Chaitanyam.

c) Brahman is never available as an object

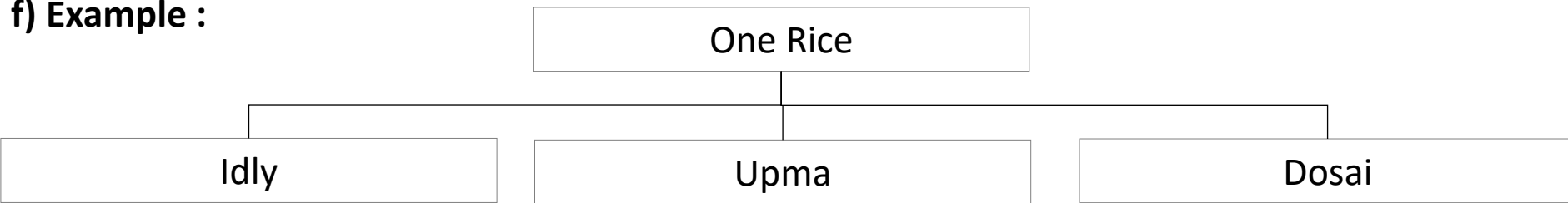
- It is only available as the Subject, Sakshi, iti Nirdharathaha.

d) Previous Valli also same topic

- Is there Punar Ukti Dosha, error of repetition.

e) Upanishad is deliberately repeating the topic in different method, pattern, content is the same

f) Example :



g) Why different methods?

- Brahmanaha Durvigneyatvat, extremely subtle
- Our mind's orientation is of objectification tendency
- It is an obstacle to Brahma Jnanam.

h) Mind tries to objectify new object, forms a concept to understand and experience with sense organs.

i) Gangotri :

- Conceptualize, experience, ingrained in every student.

j) Teacher shatters objectification tendency to claim Aham Brahma Asmi.

पुरमेकादशद्वारमजस्यावक्रचेतसः ।

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

Puram ekadasa-dvaram, ajasya-avakra-cetasah,

Anusthaya na socati, vimuktas-ca vimucyate. Etad vai tat ॥ 1 ॥

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily that. [2 - 2 - 1]

अन्वयः

एकादशद्वारं पुरम् अजस्य अवक्रचेतसः (आत्मनः
भवति) । (तम्) अनुष्ठाय (विद्वान्) न शोचति विमुक्तः
(सन् सः) विमुच्यते च । एतद् वैतत् ॥

Anvayaḥ

ekādaśadvāraṁ puram ajasya avakracetasah (ātmāḥ
bhavati) । (tam) anuṣṭhāya (vidvān) na śocati । vimuktaḥ
(san saḥ) vimucyate ca. etad vaitat ॥

The City with eleven gates belongs to the Birthless Atma, which is of the Nature of undifferentiated Consciousness. Meditating on (This), one does not grieve. Having become liberated (While living), he becomes liberated (After Death also). This is indeed that.

Gist :

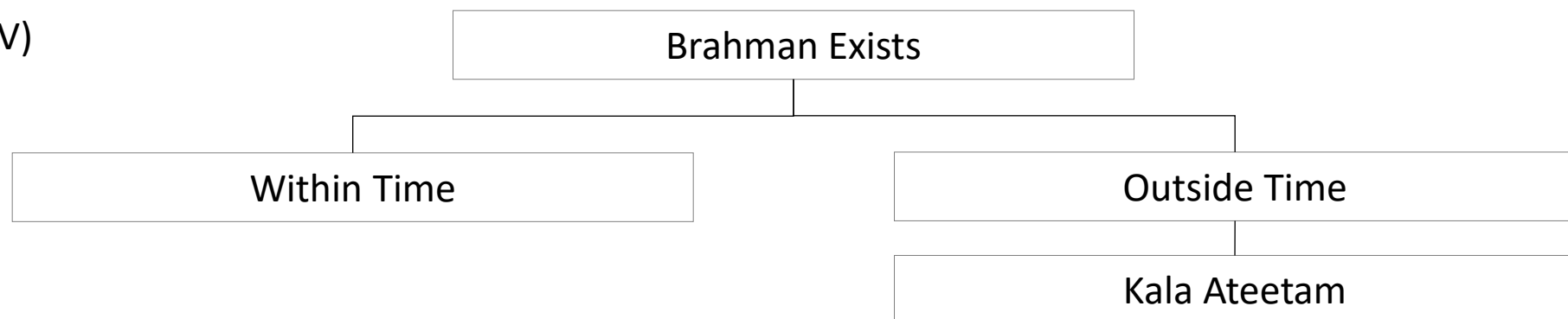
I) Brahman as Existent, Sat, is available Everywhere, also in the Pura, City, the Deha Shariram

II) Brahman is recognised in Every Object as Existent.

- Brahman is Available Everywhere at all times.

III) In a Living Body, Brahman is Available as Chid Rupam, Sakshi of all Our thoughts, Concepts, Emotions.

IV)



V) 1st Half of Mantra :

- Brahman is located in the Body as I - the Sakshi Chaitanyam.

VI) 2nd Half : Anushtanam :

- One has to claim that Brahman as his intrinsic Self through 3 Sadhanas, Sravanam, Mananam, Nidhidhyasanam.

VII) What is the Phalam?

- Sarva Shoka Nivrutti, Freedom from sorrow
- Such a Jnani gets Jivan Mukti, Videha Mukti.

VIII) Vimuktascha - Jivan Mukti Bavana

- Vimuchyat - Videha Mukti Bavana.

IX) Etad Vai Tatu :

- Answer to questions of Nachiketa in Chapter 1 - 1 - 20 and Chapter 2 - 1 - 14.

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

पुरं पुरमिव पुरम् । द्वारपालाधिष्ठात्राद्यनेकपुरोपकरणसम्पत्ति-
दर्शनाच्छरीरं पुरम् ।

The Physical body is a City (Shariram Puram), not exactly a City, but something, which is very Similar to a City (Puramiva Puram) because most of the Service Agencies which are used in a City (Aneka - Pura - Upakarana - Sampattih) Like Watchmen, Supervisors etc (Dvarapala - Adhistatra - Adi) are Available (Darsanat) in the Body also.

I) Puram = City

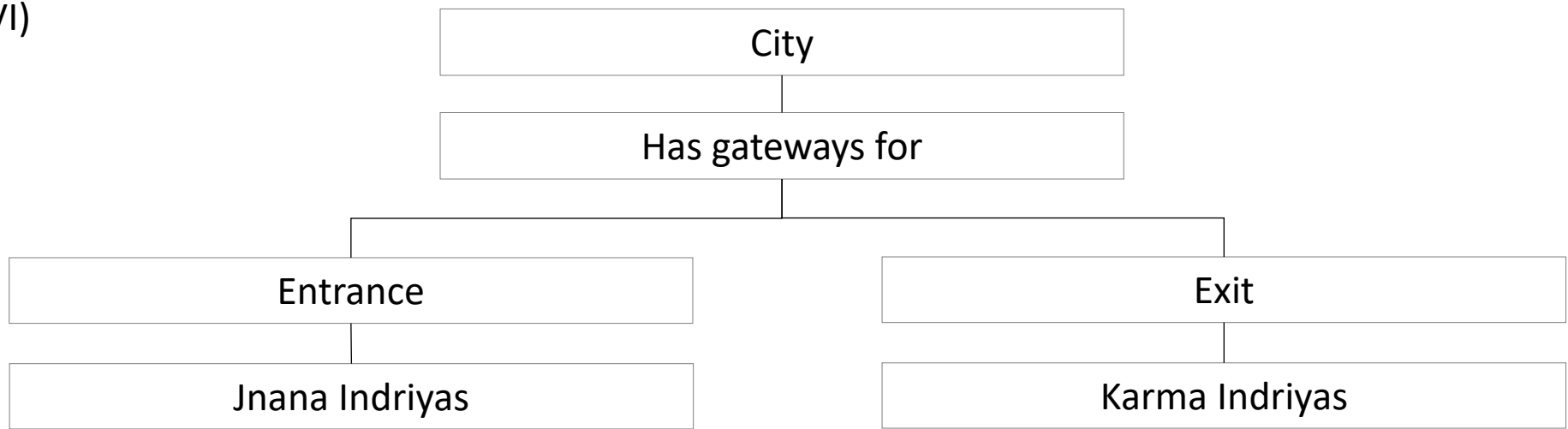
- Why Shariram is similar to city.

II) City enclosed within walls, protected by walls, Great Wall of China.

III) Skin = Wall, covers Tissues, Blood, Bones.

V) Antiques covered by Curtain.

VI)



VII) Indriyas = Dhvaraphalakas

- Superior is Adhishtana Devatas.

VIII)



IX) Adhishtana Devata :

- Gate Keeper
- Chakshu - Surya Devata.

X) In a Bandh, essential services are maintained

- Physiological systems are essential for Maintenance of body.
- There are Devatas maintaining it, Agni Devata, Vayu Devata, Varuna Devata, Prithvi Devata.

XI) In Deep Sleep State, Breathing, Digestion, Heart Beat, Pancha Pranas work, Blood Vessels Carry Energy.

- Sometime Road Blocks are there, By Pass Done.

XII) Pura Upakarana :

- Accessories, Main Agencies
- Body has Swami called Atma City has a Mayor.

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

पुरं च सोपकरणं स्वात्मनासंहतस्वतन्त्रस्वाम्यर्थं दृष्टम् ; तथेदं
पुरसामान्यादनेकोपकरणसंहतं शरीरं स्वात्मनासंहतराजस्थानीय-
स्वाम्यर्थं भवितुमर्हति ।

Just as the City (Puram) with all its Services (Sopakarana) is seen (Drstam) Awaiting ready to Serve its Master who is Dwelling in the City, not as a Integral Part of the City (Svatmana - Asamhata), but as its independent owner (Svatantra - Svami);

In the same Manner (Tatha - Idam), the Body, which is like the City (Pura - Samanyat), also is an Assemblage of Several Constituents or Accessories (Aneka - Anupakarana - Samhatam - Shariram) meant for Serving the king of the City (Rajasthaniya - Svamyartham - Bhavitum - Arhati), who is other than it (Svatmana - Asamhata).

Rule / Principle :

I) City, body, assemblage made of constituents like wall, window, roof, floor

- Assemblage called Samhati Sangatah consisting of several constituents.
- Assemblage does not have utility for itself.

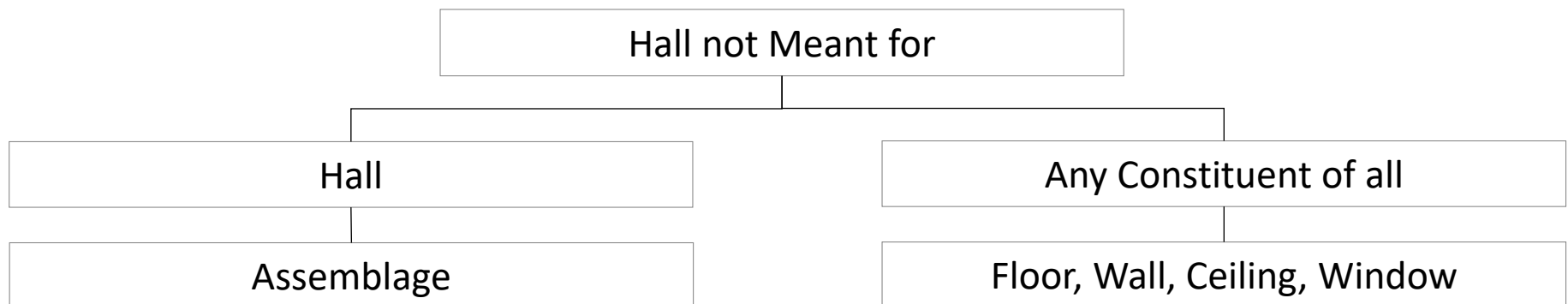
II) House not made for house

- Car not made assembled for Car.

III) Sankhya - General Rule (Shankara Borrows) :

a) No assemblage assembled for benefit of assemblage itself.

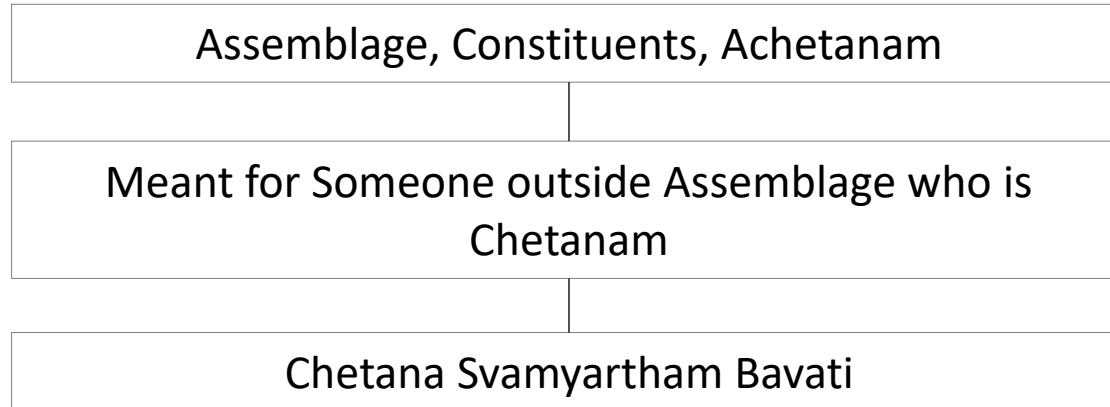
b)



c) Assemblage meant for Chetana Owner.

d) Upadesha Sahasri :

- Uses Extension of this.



IV) Sthula / Sukshma Shariram = Assemblage of inert matter

- Karana Shariram - Assemblage of 3 Gunas Sattva / Rajas / Tamas.

V) 3 Sharirams meant for someone other than Sharira Trayam.

- That one is Chetana Swami.

VI) Technical Word :

- Asamhata = Sentient entity outside the assemblage.
- Atma not Shariram or constituent of Shariram
- Neither Karana Shariram or its constituents is Atma, they are Sangataha.

VII) Atma = Asamhataha

- Puramcha Sopakaranam
- Any assemblage is like a Puram, City with Constituents, Accessories, Agencies.

VIII) 5 Jnana Indriyas and 5 Karma Indriyas and 5 Pranas and Antahkaranam = Sangataha, put together, assembled by Nature, Pravritti.

- All are Samhatam, not Asamhatam
- Atma alone is Asamhatam.

IX) This entire Assemblage is meant for a Master, Swami, King, Resident in the Body / City.

X) Swami is outside the Samhatam, Svatantra, Independent, Separate, Svatmana Asamhata.

XI) Car owner not part of car, outside Assemblage, Svatantra, Swami

XII) Body is serving Asamhata Jivatma, owner

- Body made of Assembly of Upakarana - Constituents, Accessories.

XIII) Idam Shariram is meant for Swami, serving the master, like the king of a city.

XIV) We are all Kings

- **I am neither the body nor constituent of body**
- **Remember 5 features of Consciousness.**

- Consciousness not a part, product, property of body .

- **Shankara's argument here is based on Sankhya Asamhata Argument.**

तच्चेदं शरीराख्यं पुरमेकादशद्वारमेकादश द्वाराण्यस्य सप्त शीर्षण्यानि
नाभ्या सहावाञ्चि त्रीणि शिरस्येकं तैरेकादशद्वारं पुरम् ।

This City (Tat - Ca - Idam), which is called the Body (Sarirakhyam) is an Eleven Gateway City (Ekadasa - Dvaram - Puram). Among the eleven gateways (Ekadasa Dvarani - Asya), Seven Apertures are located in the head (Sapta Sirsanyani), and down below are located two apertures along with the Naval (Nabhya - Saha - Arvanci - Trini). And finally upon the head is one (Sirasya - Ekam). With these eleven Apertures (Taih) the Body is called City with Eleven gates (Ekadasa - Dvaram Puram).

I) Till now word Puram Discussed

II) Next, Eka Dasha Dvaram Bavati.

- This Body, City is made of 11 Gateways, Apertures.

III)

Endowed with 11 Gates / 11 Apertures

Located in Head (7)

- 2 Eyes
- 2 Ears
- 2 Nostrils
- 1 Mouth

Down Below (3)

- Nabhi - Navel
- 2 organs of Excretion
- Solid / Liquid waste removal
- Nabhi Plays important role During Garbha Vasa

Brahmarendram (1)

IV) Arvanchi :

- Arvach - Shabda, Neuter Gender.

V) On the Crown of the head, there is one Subtle Dvaram, Opens when Upasaka dies.

Taittiriya Upanishad :

स य एषोऽन्तर्हृदय आकाशः ।
तस्मिन्नयं पुरुषो मनोमयः ।
अमृतो हिरण्मयः अन्तरेण तालुके ।
य एष स्तन इवावलम्बते । सेन्द्रयोनिः ।
यत्रासौ केशान्तो विवर्तते । व्यपोह्य
शीर्षकपाले ॥ १ ॥

sa ya eṣo'ntarhṛdaya ākāśaḥ |
tasminnayaṃ puruṣo manomayaḥ |
amṛto hiraṇmayaḥ antareṇa tāluke |
ya eṣa stana ivāvalambate | sendrayoniḥ |
yatrāsau keśānto vivartate | vyapohya
śīrṣakapāle || 1 ||

Here in this space within the heart resides the intelligent, imperishable, effulgent 'Purusa' of 'Entity'. Between the Palates, that which hangs like nipple (The Uvula), That is the birthplace of Indra, where the root of hair is made to part, opening the skull in the centre. [1 - 6 - 1]

VI) Katho Upanishad :

- Sukshma Nadi Opens through top - Brahma Dvaram, Brahma Randram.
- Opens only once - Special gate is here for only Upasakas Krama - Mukti.

VIII) 11 Doors - 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||

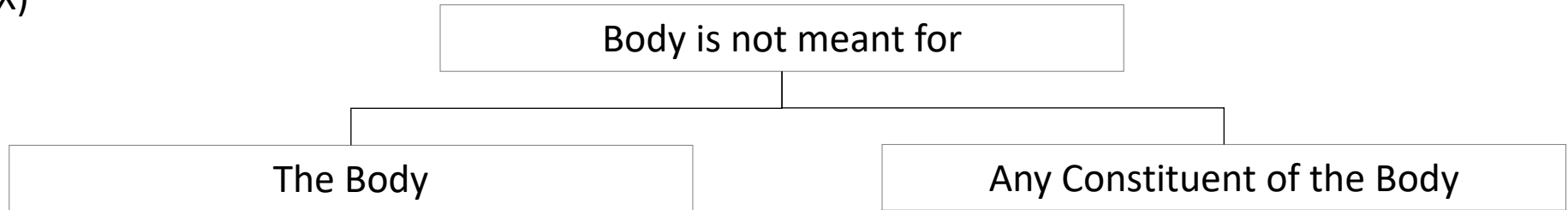
Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

- Deha Swami is situated in the Body - Reflected Consciousness not doing anything (Akarta), not instigating anyone, Abokta.
- Krishna mentions only 9
- Leaves Nabhi, Brahma Randram not popular.

VIII) With 11 Apertures, Body is called Ekadasha Dvaram

- That which is Endowed with 11 Gates, Apertures = Body.

IX)



- Body is meant for Someone outside the Body.
- Who is the master for whom the Body is Functioning?
- Kasya : For which Sharira Swami is Body Functioning.

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

कस्याजस्य जन्मादिविक्रियारहितस्यात्मनो राजस्थानीयस्य
पुरधर्मविलक्षणस्य ।

Who is the master (Kasya – for whom the body is functioning)? It is meant for the Master, called here the unborn (Ajah) meaning the Jivatma which is free from Six Modifications Starting with Birth (Janmadi - Vikriya - Rahitasya - Atmanah), and whose Characteristics are totally different (Vilaksanasya) from the Characteristics of the Body (Pura - Dharma), even though (He is the In-dweller of the Body, as well as) being in the Position of the king (Rajasthaniyasya) of the Body.

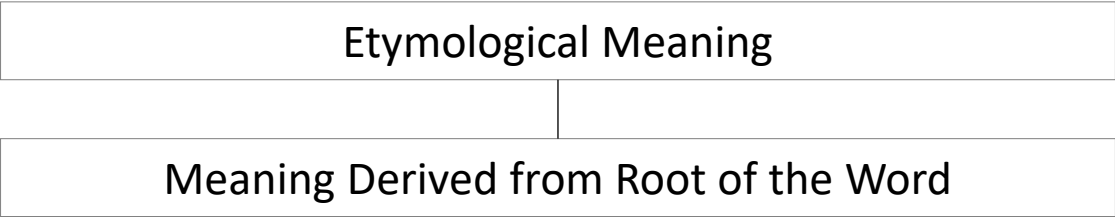
I) Ajasya = Atmanaha

- Body is meant for Jivatma, world is meant for Paramatma.

II) Why Jivatma called Ajaha?

Drop Rudi Artha (Popular Meaning)	Take Yaugika Artha (Etymy Logical Meaning)
Ajaha = Goat	Unborn Jiva

III)

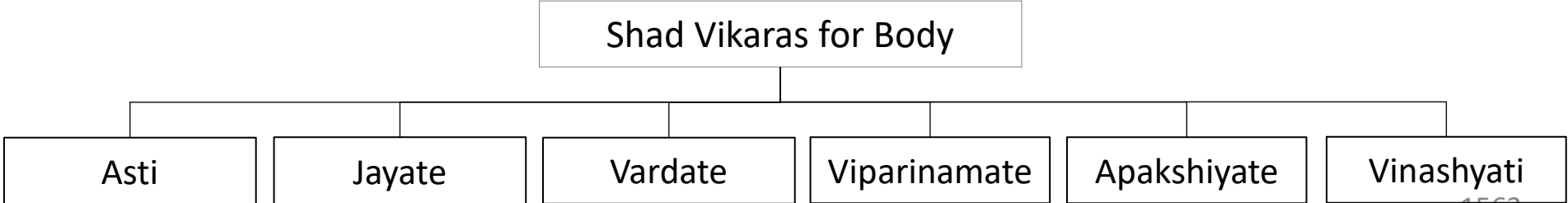


- Jham Jha Jayate = Jayaha
- Na Jayate = Ajaya

IV) Ajaha - Jivatma :

- **One which is free from Janma**

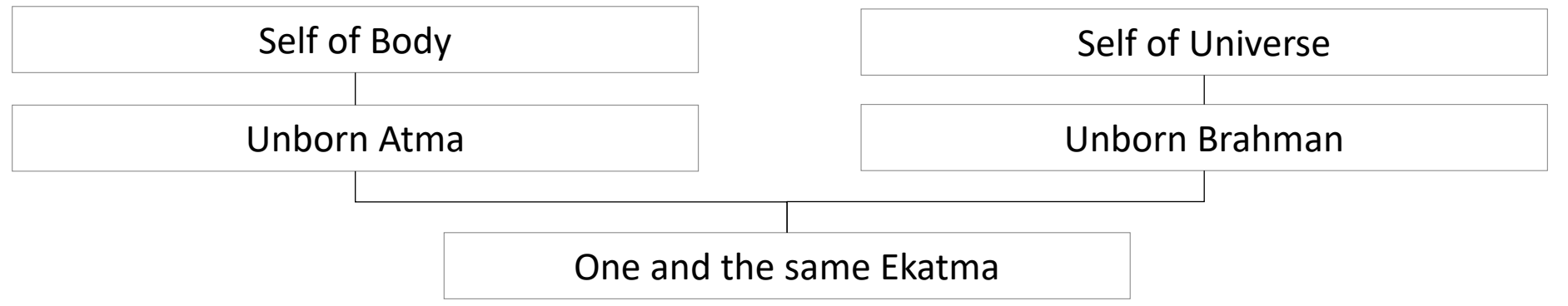
- Negation of Janma by Upalakshana Dvara is Negation of other 5 Vikaras also



V) Atma Is Rajsthani Yasya :

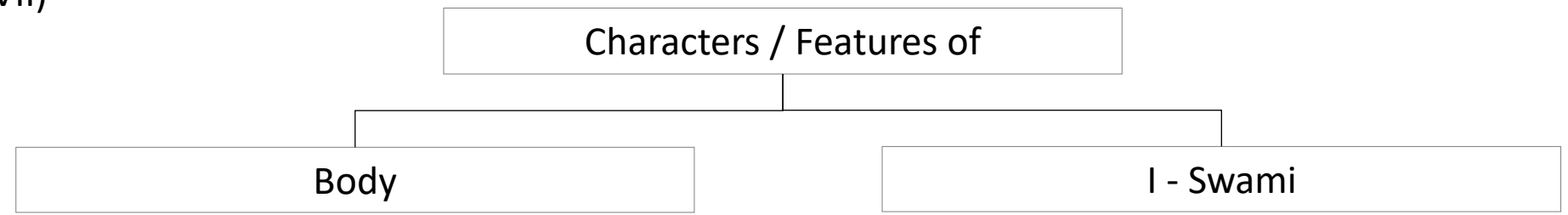
- Who is similar to Raja, a master, Sharira Swami.

VI) Jiva has characters totally different from body.

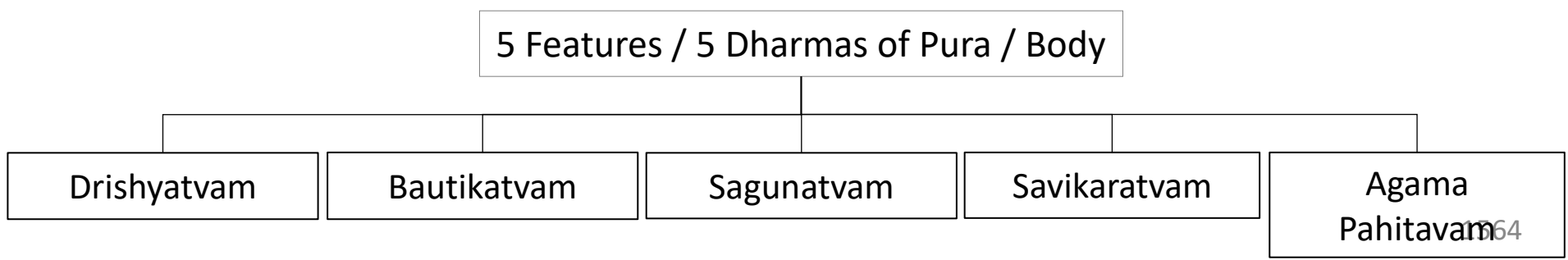


- Knowing this as my Svarupam, I Claim Moksha.

VII)



VIII) Naishkarmya Siddhi – 2nd Chapter Summary :



IX) 5 Features - Dharmas of Atma :

- a) Adrishyatvam
- b) Abautikatvam
- c) Agunatvam
- d) Akaratvam
- e) Agama Pahitvam

- 5 Features of Swami - Jivatma in the body.

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

अवक्रचेतसोऽवक्रमकुटिलमादित्यप्रकाशवत् नित्यमेवावस्थितमेकरूपं चेतो
विज्ञानमस्येत्यवक्रचेतास्तस्यावक्र -चेतसो राजस्थानीयस्य ब्रह्मणः ।

He is the undistorted one (Avakracetasah). Avakram means undistorted (Akutilam --- Undistorted means unbroken without any modifications) and therefore, is eternal (Nityam - Eva - Avasthitam) like the Sunlight (Aditya - Prakasavat). (Thus), the Caitanyam, which is in one form (Ekarupam - Cetah - Vijnanam), and therefore is one without any modifications (Avakracetah - Asya - Avakracetasah) is the Brahmatma who is like a king of the City (Rajasthaniyasya Brahmanah).

I) 2nd Description of Atma = Akara Chetasya

- 1st Description of Atma = Ajasya.

II) Avakram Chetasa Saha Yasya :

- Atma whose Nature is Consciousness, Chaitanyam.

III) Avakram Chaitanyam :

- Undistorted Chaitanyam
- Unchanging Consciousness
- Unbroken Consciousness, here

IV)

Chit	Chidabhasa
- Consciousness	- Consciousness - Reflected in the Mind or thought - Reflected Consciousness = Subject to Arrival and Departure

- When Sthula Shariram is born, Sukshma Shariram with Chidabhasa seems to be born.

V) Ghata Vrutti comes, Ghata Vrutti Pratibimbata Chaitanyam is born.

- Chit is Ajaha, unborn Chidabhasa is born.
- Reflected Consciousness, Chidabhasa, lasts as long as Ghata Vrutti is there

VI) Ghata Vrutti is called Ghata Jnanam

- Pratibimbata, Reflected, Chaitanyam is called Jnanam as thoughts change, Jnanam changes
- Changing Jnanam = Pratibimba Chaitanyam or Chidabhasa.

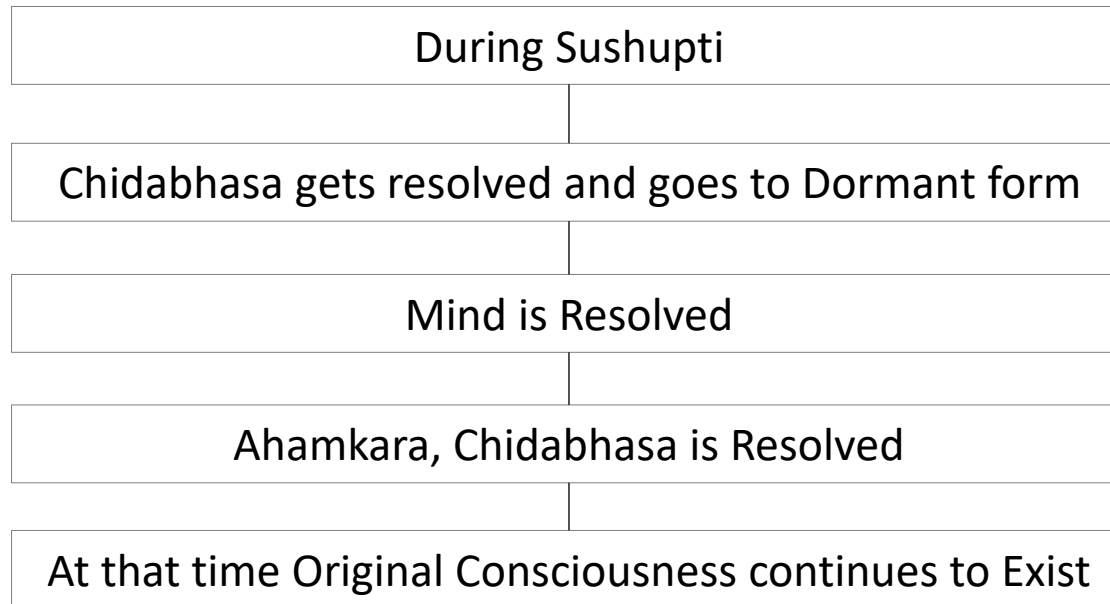
VII)

Atma	Chidabhasa
<ul style="list-style-type: none">- Bimba Chaitanyam- Original Consciousness	<ul style="list-style-type: none">- Pratibimba Chaitanyam- Reflected Consciousness

VIII) Original Consciousness is there always, unborn, Nitya Atma Svarupa, it is Eternal

- **World, Body, Mind thoughts come and go, Agama Pahi, Jivatma, Stays, goes**
- Unbroken Original Consciousness = Avakra Chetaha.

IX)



X) Brihadaranyaka Upanishad - Svayam Jyoti Brahmanam :

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

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

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

XI) Consciousness of Ahamkara is subject to Arrival and Departure.

- Consciousness of Atma is Avakram.

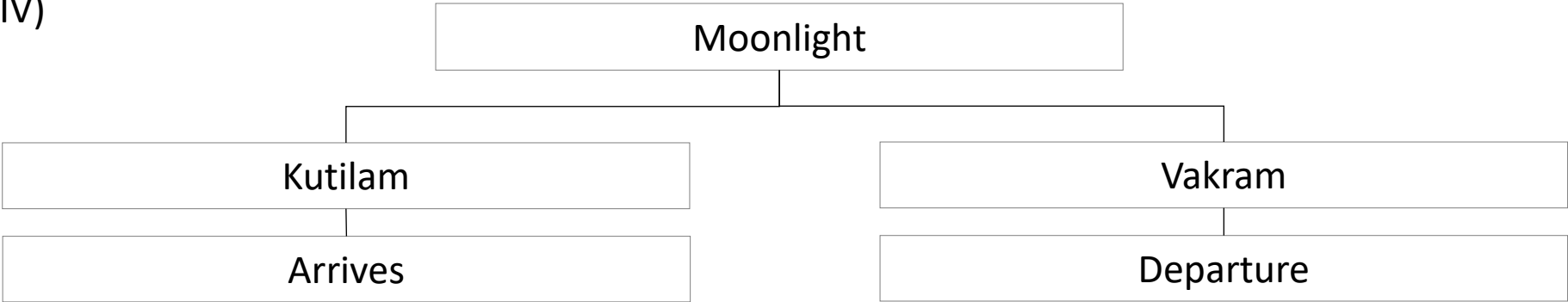
XII) Avakra Chetasaha

XIII) Avakram = Avignilam

= Undistorted

- Aditya Prakashavatu Nityam
- Undistorted here means Nityam, Eternal, like the Sunlight.

XIV)



- Moonlight is not there in the Moon all the time.
- There are times when Moon has no light - During Grahana kala, light obstructed.

XV) Unlike Moonlight, Sunlight is intrinsic, Eternal

- Adityab prakashavatu Nityam Eva, Avasthitham, Eternally Present.

XVI) Eka Rupam - Uniform

- Chidabhasa not uniform, it changes into Ghata Jnanam, Pata Jnanam, modifies.

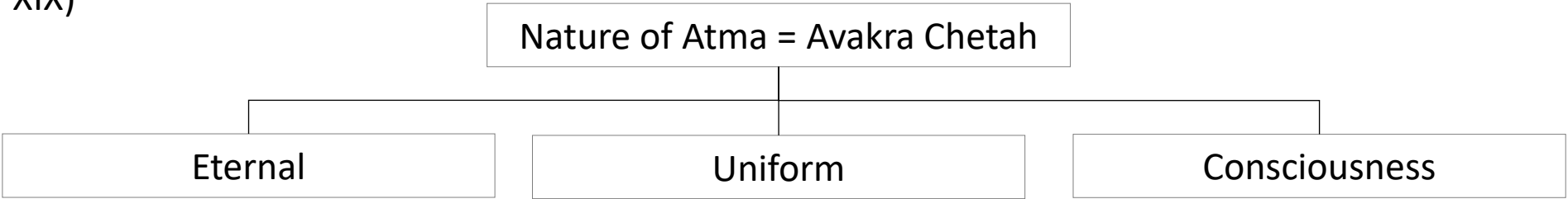
XVII) Original Consciousness = Uniform

- Upto this is meaning of word Avakram.

XVIII) Chetaha :

- Vigyanam, Consciousness.

XIX)



XX) This is the Nature of Jivatma to be Claimed by Seeker and be free from Sorrow, Death.

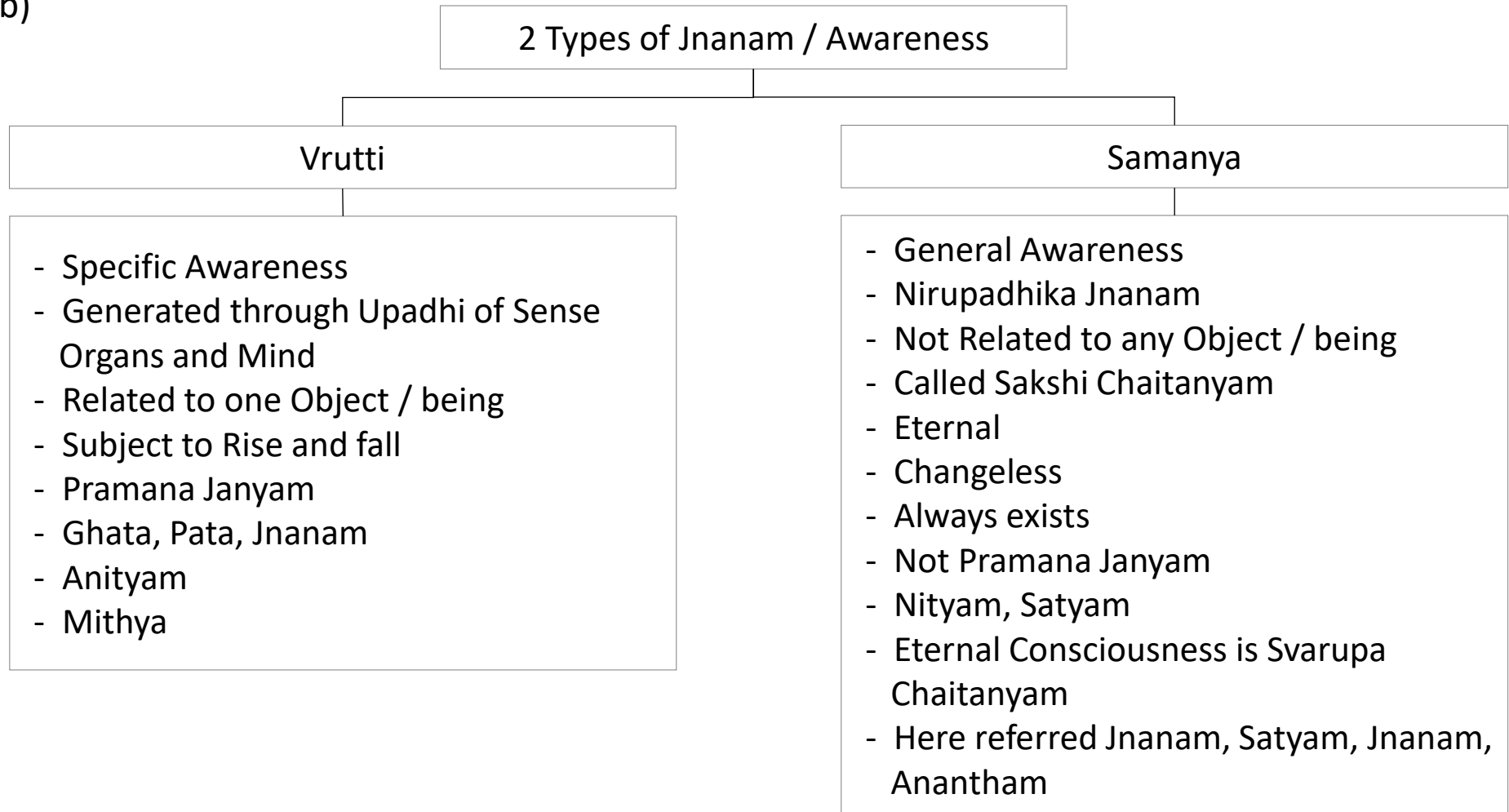
Revision : Chapter 2 - 2 - 1 - Bashyam :

I) Body consists of 11 Apertures, is Sthanam Residence for Atma / Brahman.

I) What is description of Atman here?

a) Ajasya - Birthless, eternal, Samanya Jnanam, unlike Vrutti Jnanam

b)



III) What is the nature of Consciousness?

a) Avakra Chetanaha :

- **That Brahman where Consciousness is unbroken, not crooked.**

b) Avakram = Akrutilam

= Nityam

c) Like Aditya Prakasha - Light of Sun = Original Consciousness

d) Unlike light of Moon = Reflected Consciousness, Body, Mind, World

- Which has borrowed consciousness, Sat
- Moon has borrowed light, Anityam
- Goes of during Grahanam.
- Awareness in Body - Mind goes away in Sushupti.

e)

Surya	Chandra
<ul style="list-style-type: none">- Intrinsic light- Nityam- Example : Atma- Eka Rupam, Ever the same	<ul style="list-style-type: none">- Incidental Light- Anityam- Example : Anatma

IV) This Mantra is Pramanam to refute Yogachara Kshanika Vigyana Vadi

V) Both Advaitin and Yogachara Buddhism Accept.

a)

Atma	Anatma
<ul style="list-style-type: none">- Chit Svarupam- Satyam	<ul style="list-style-type: none">- Jada Svarupam- Mithya

b) Yogachara close to Vedanta.

c) Blunder of Yogachara :

- Chaitanyam is Kshanikam, temporary consciousness, confuses with Chidabhasa, Vrutti Jnanam.

d) Continuity of Consciousness is only seeming continuity because of Continuous - Rise and fall, Non-stop Vrutti Jnanam.

e) Atma = Nityam, Eka rupam, negates Kshanika Vigyana Vadi.

f) Yogachara confuses Vrutti Jnanam to eternal Consciousness, Svarupa Chaitanyam

VI) Asya :

- Tasya Avasthanam Rajasthaniyam Brahmanah

a) For that Brahman, Raja, King, Emperor, Swami, this body is the city, locus, Residence

b) Puram = Shariram, belongs to Brahman

- World belongs to Brahman.

यस्येदं पुरं तं परमेश्वरं पुरस्वामिनमनुष्ठाय ध्यात्वा -- ध्यानं हि
तस्यानुष्ठानं सम्यग्विज्ञानपूर्वकम् -- तं सर्वैषणाविनिर्मुक्तः सन्समं
सर्वभूतस्थं ध्यात्वा न शोचति ।

(Having gained clear knowledge through Sravana Mananas), thereafter either by Practising Nididhyasanam (Anusthaya = Dhyatva = Dhyanam Hi Tasya Anusthanam) along with clear knowledge (Samyak - Vijnana - Purvakam) on such a Brahman (Tam Paramesvaram), who is the lord of this City - Body (Pura - Svaminam - Yasya - Idam - Puram)' or by taking up external or at least internal Sannyasa by having free Oneself from all attachments like money, Wife, Son, etc (Tam - Sarvesanam - Vinirmuktah - San) and by Meditating (Dhyatva) On Brahman who is Present in Every Body (Samam = Sarvabhutastham); that Person becomes free from Worries and Grief (Na Socati).

- I) 3rd Quarter of Mantra - Anushtaya Na Shocahti
- II) Anushtnam = Word, Generally used in Rituals
- III) Here it means Dhyanam, Nidhidhyasanam
- IV) By practicing Nidhidhyasanam of that Atma, Nidhidhyasanam Krutva.

V) What is the object of Meditation?

- Yasyan Idam Puram
- That Brahman, King, whose city is this body
- Body is temple for Brahman.

VI) Brahman is the Indweller of the Body Temple, Pura Swami, Emperor, Master of Body City.

VII) Indweller Atma, Anushtanam :

- Do Nidhidhyasanam
- Atma is not available for any other Anushtanam
- If Shiva linga, can do Argyam Samarpayami.

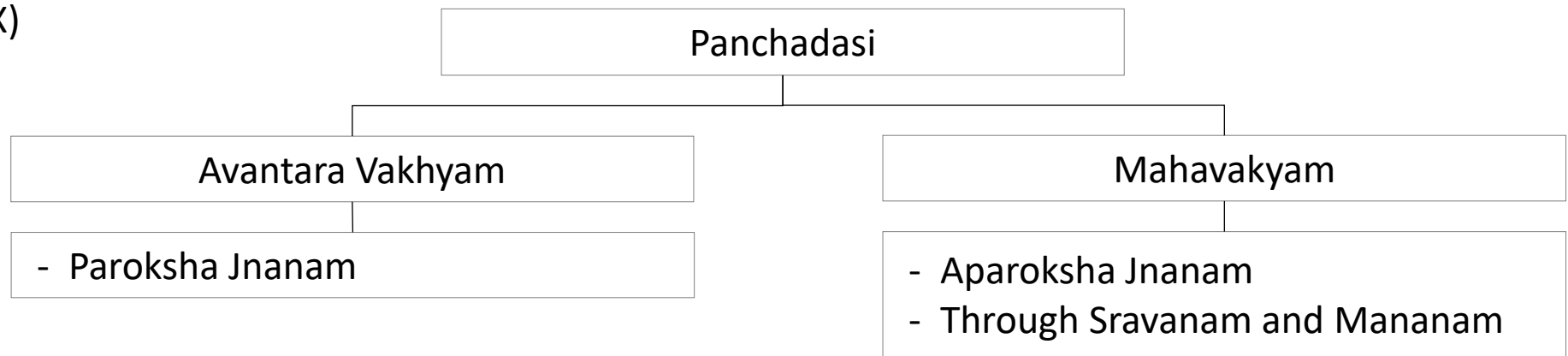
VIII) Must have knowledge of Atma before meditating.

- Methul - Animal in Arunachal Pradesh
- Not Cow / Bull / Bison / Buffalo.

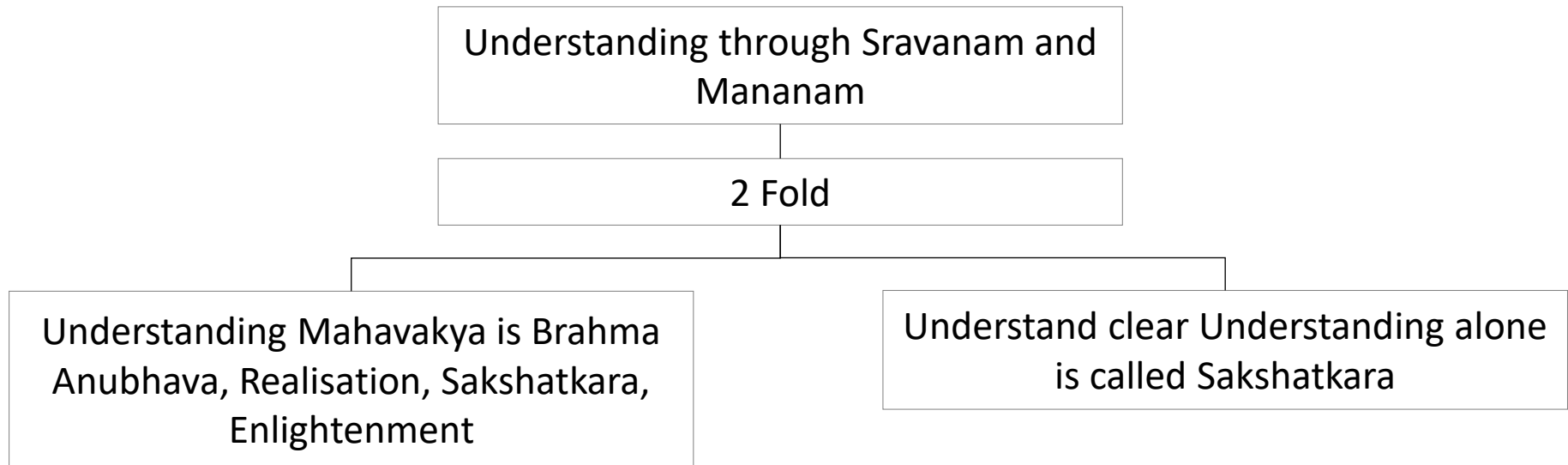
IX) Nidhidhyasanam possible only after Sravanam, Mananam

- Meditation is not for Jnanam
- Paroksha and Aparoksha Jnanam through Sravanam only.

X)



XI) Naishkarmya Siddhi :



XII) Why Nidhidhyasanam?

- Not for Jnanam, Sakshatkara, Brahma Anubhava, Mystic experience, Moksha.
- Only to remove Viparita Bavana, our Habitual thinking pattern, Triangular format.
- Drop I am individual Jiva Bhava.

- I am exhausting Prarabda is Viparita Bavana.
- As Jiva I have Prarabda
- As Brahman, No Prarabda
- Moksha not escaping from the world
- All thought patterns must go away.

XIII) 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]

- This must be my Natural thought pattern.
- Until this is spontaneous for me, drop Triangular format, claim Binary.
- This is called Nidhidhyasanam
- Monitor your internal Dialogue, thought patterns in the mind.
- Does it reflect Triangular or Binary format?
- Revamping of internal thought pattern is called Dhyanam.

XIV) This Dhyanam Krutva, Anushtaya.

Shankara Movie :

- Has truck load of Kashaya Vastram
- If you complain, no Time, will shave your head.

XV) Sarva Eshana Vinirmuktaha = Becoming external Sanyasi

- Drop Vitheshana, Putra Eshana, Loka Eshana
- Eshana Traya Vinirmukta = Kama = Desire
- Meditate on Samam, uniform Atma, Brahman, Sarva Butastham - Present in everybody.

XVI) What is the benefit I get out of this understanding?

- Na Shochati
- One becomes free from Anatma centric worries because I have no connection with Anatma.
- Anatma is Mithya in Nature, not worth worrying about.
- If Anatma is not worth worrying about, can I worry about Atma?

XVII) Atma not worth worrying about

- Worry about others who do not know this fact
- Na Shochati, there is nothing to Grieve in life.

तद्विज्ञानाद् अभयप्राप्तेः शोकावसराभावात् कुतो भयेक्षा ।

(Not only that, but) due to that Knowledge (Tat - Vijnanat), the person is freed from fear (Abhaya - Prapteh) also. Since there is no Scope for worry or Grief (Soka - Avasara - Abhavat), from what Source will he have fear (Kutah Bhaya - Iksa)!

I) Na Shoka, Na Bhayam Also

- Shoka = With Events happening now
- Bhayam = What may happen in future

II) By gaining Atma Jnanam, no Bhayam because meditator discovers security in himself not in any unreliable Anatma.

III) Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव
खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति सैषा भार्गवी
वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता य एवं
वेद प्रतितिष्ठति अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥ १ ॥

ānando brahmeti vyajānāt | ānandādhyeva
khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti |
ānandaṃ prayantyaabhisamviśantīti saiṣā bhārgavī
vāruṇī vidyā | parame vyomanpratiṣṭhitā ya evaṃ
veda pratitiṣṭhati annavānannādo bhavati |
mahānbhavati prajāyā paśubhirbrahmavarçasena |
mahān kīrtyā || १ ||

He knew that bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it - This is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space - In the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (Assimilator) of food and the eater (Enjoyer) of it. He becomes great in progeny, cattle and gains the splendour of true Brahman-hood, Indeed, he becomes great through fame and renown. [3 - 6 - 1]

IV) No scope (Avasaraha) for Bhayam, Worry, Shoka

V) From what source he will have fear?

VI) Brihadaranyaka Upanishad :

यदा ह्येवैष

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

yadā hyevaiṣa

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

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

- No 2nd Frightening Object, it is Mithya.
- It can never frighten me, Satyam.

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

इहैवाविद्याकृतकामकर्मबन्धनैर्विमुक्तो भवति । विमुक्तश्च सन्विमुच्यते
पुनः शरीरं न गृह्णातीत्यर्थः ॥ १ ॥

That is, here itself (Ihaiva), in the Current Body itself he is freed (Vimuktah Bhavati) from the Bondages caused by Binding desires and its resulting Binding Karmas that are born out of ignorance (Avidya - Krta - Kama - Karma - Bandhanaih). Thus, having become Jivanmuktah, he will also be Videhamuktah (Vimuktascha - San Vimucyate --- After the death of the Body), which means (Iti - Arthah) not taking another Birth or Body once Again (Punah Shariram Na Grhnati).

I) 4th Quarter :

- Vimuktascha Vimuchyate Ihaiva in this body itself, there is possibility of Jivan Mukti.

II) Visishta Advatin :

- Go to Vaikunta for Moksha.

III) Vedantin :

- Moksha is my nature, I am the spiritual content in the body and the universe
- Nitya Mukta Svarupa, all the time available.

IV) Only must know the process of Discovering this Nature, Claiming this Nature.

V) Gita :

इहैव तैर्जितः सर्गो
येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म
तस्माद् ब्रह्मणि ते स्थिताः ॥ ५-१९ ॥

ihaiva tairjitaḥ sargah
yēṣāṁ sāmyē sthitaṁ manaḥ |
nirdōṣaṁ hi samaṁ brahma
tasmād-brahmaṇi tē sthitāḥ ||5-19||

Even here (in this world), birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman.
[Chapter 5 – Verse 19]

VI) Vimuktaha = Freed from Kama, Karma Bandanaihi

- Free from bondages of Desires and Actions
- Shackles caused by Kama - Karma, Binding Desires.

VII) Jnani can have any amount of Non-binding desires

- They are allowed for Jnani.

VIII) Panchadasi :

- Jnani can have millions of Non-binding desires
- They should not enslave you.

IX) Ichha Shakti, Kriya Shakti is part of Maya, nothing wrong to use it

- Bashyam is born out of desire to write.

X) Ashuddha Kama, Karma is criticised, binding desires and actions.

XI) Gita :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gataśaṅgasya muktasya
jñānāvasthitacētaśaḥ |
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]

- Jnani's Karma dissolves without performing Agami
- Hence nothing wrong.

XII) Jnani is free here

- Has no Bhandhaka Kama or Karma which are born out of Avidya.

XIII) Jnani has removed Avidya, Karma, Abhava

- Karya Abhava Vimuktaha Bava
- Jnani is Jeevan Mukta while living.

XIV) Vimuchyate :

- Will become Videha Mukta after death
- Videha Mukti after death
- Punaha Shariram Na Grinnati - Does not take any other body again
- Videha Mukti is conventional Moksha from standpoint of worldly people.

XV) Jnani's Angle :

- Videha Mukti is not relevant
- **Don't accept current Janma**
- No question of next Janma

• **Body is born, individuality is born, Chidabhasa is born, Jiva Chaitanyam is unborn, Ajaha, Nitya Videha.**

XVI) Anvaya : Verse 1 :

अन्वयः
एकादशद्वारं पुरम् अजस्य अवक्रचेतसः (आत्मनः
भवति) । (तम्) अनुष्ठाय (विद्वान्) न शोचति विमुक्तः
(सन् सः) विमुच्यते च । एतद् वैतत् ॥

Anvayaḥ
ekādaśadvāraṁ puram ajasya avakracetasah (ātmāḥ
bhavati) । (tam) anuṣṭhāya (vidvān) na śocati । vimuktaḥ
(san saḥ) vimucyate ca. etad vaitat ॥

The City with eleven gates belongs to the Birthless Atma, which is of the Nature of undifferentiated Consciousness. Meditating on (This), one does not grieve. Having become liberated (While living), he becomes liberated (After Death also). This is indeed that.

- This Brahman is what you wanted to know through 3rd Boon.

स तु नैकशरीरपुरवर्त्येवात्मा किं तर्हि सर्वपुरवर्ती । कथम् ---

That Atma (Sah - Tu - Atma ---- which was mentioned in the Previous Mantra) is not confined to one Body alone (Na - Eka Sarira - Puravarti - Eva). Then what (Kim Tarhi)? That Atma is in all the Bodies (Sarva - Puravarti). How (Katham ---- Do you say Atma is Everywhere? That is being told here).

I) Atma is not confined to my Body only

- Otherwise Atma Bahutvam will come

II) Gita :

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

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam matam mama || 13-3 ||

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

- Atma is not confined to one Body.

III) Atma is not confined to one body.

III) Atma is Masculine - Gender - Pulling

IV) Atma is in all Bodies

V) Jnani must claim :

- I am in everyone.

VI) Katham?

- How Atma is everywhere?

हंसः शुचिषद्वसुरान्तरिक्षसद्- होता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसद् अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

Hamsah sucisad vasur antariksa-sad hota vedi-sad atithir durona-sat,

Nr-sad vara-sad rta-sad vyoma-sad abja goja rtaja adrija rtam-brhat ॥ 2 ॥

As Hamsa (sun), He dwells in heaven ; as Vayu (air) He dwells in the sky ; as fire He dwells on the sacrificial altar (or on earth) ; as guest He dwells in a house, He dwells in man, in the Gods, in the sacrifice, (truth), in the sky. He is born in the water, He is born on the earth, He is born in the sacrifice, He is born on the mountains ; He is the true and the great. [2 - 2 - 2]

अन्वयः

(आत्मा) हंसः (सन्) शुचिषत् (भवति) । वसुः (सन्) अन्तरिक्षसत्
(भवति) । होता(सन्) वेदिषत् (भवति) । अतिथिः (सन्) दुरोणसत्
(भवति) । (सः) नृषत् वरसत् ऋतसत् व्योमसत् (च भवति) । सः
नृषत् वरसत् ऋतसत् व्योमसत् (च भवति) । सः अब्जाः गोजाः
ऋतजाः अद्रिजाः (च भवति) । सः ऋतम् बृहद् (भवति) ॥

Anvayaḥ

(ātmā) haṁsaḥ (san) śuciṣat (bhavati) । vasuḥ (san)
antarikṣasat (bhavati) । hotā (san) vediṣat (bhavati) ।
atithiḥ (san) duroṇasat (bhavati) । (saḥ) nṛṣat varasat
ṛtasat vyomasat (ca bhavati) saḥ abjāḥ gojāḥ ṛtajāḥ
adrijaḥ (ca bhavati) । saḥ ṛtam bṛhad (bhavati) ॥

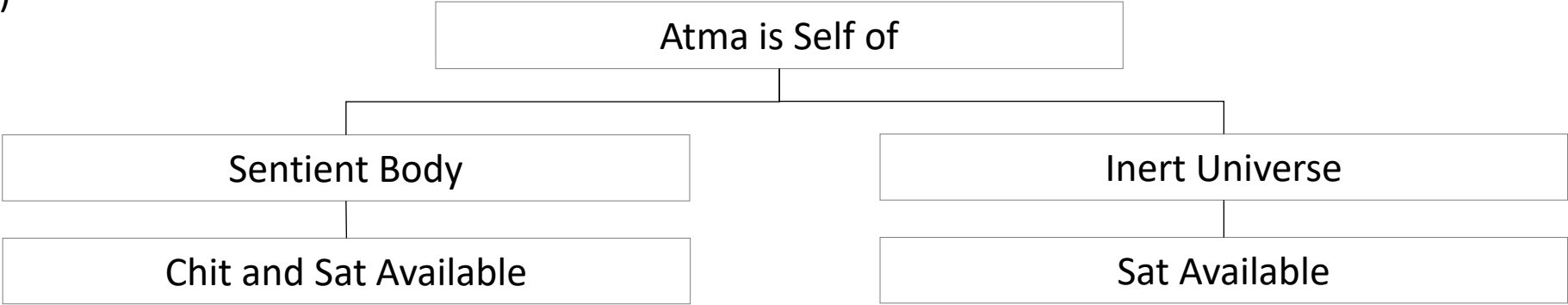
The infinite Reality Dwells in the heaven as the sun, Dwells in the interspace as the wind, dwells in the earth as the fire, Dwells in the house as a guest, dwells in People, Dwells in Gods, dwells in Sacrifices, (and) Dwells in space. It is born in Waters, is born on the Earth, is born as Sacrificial Accessories, (and) Originates from Mountains (as Rivers).

Gist :

I) One Atma is appearing in the form of everything

- Therefore, Atma is everywhere, behind all Nama Rupas.

II)



- It is Everywhere.

III) Sat Repeated many times in the Mantra

- Shuchi Satu
- Vedishat Iti Duroha Shatu.

IV) Satu = Located, Present not existence here, Vardate

- Located everywhere in manifest form.

614) Bashyam : Chapter 2 - Section 2 - Verse No. 2 Starts

हंसो हन्ति गच्छतीति । शुचिषच्छुचौ दिव्या दित्यात्मना सीदति
इति ।

Hamsah (In this Context) means the Sun that Moves (Hanti = Gacchati - iti). Atma is present in the form of the Sun (Aditya - Atmana - Sidati) in the Sky (Sucisat = Suchau Divi).

I) Han - Dhatu not killing here

- Moving here

II) Hanti = Gachhataha

III) Aditya Shuchi Satu (Remembering, Located)

- Clean, Pure
- Here Akasha.
- Atma in the form of Surya Nama Rupa is Present in the Sky.
- Atma is Resident in Surya
- Atma is Everywhere.

वसुर्वासयति सर्वानिति । वाय्वात्मनान्तरिक्षे सीदतीत्यन्तरिक्षसत् ।

Vasuh (in this Context) means Vayuh, that which enables all living things to live (Sarvan - Vasayati - iti). Atma in the form of wind (Vayvatma) is residing in the Sky (Antarikse Sidati), and therefore it is that, which is in the Sky (Antariksasat - iti).

I) Vasuhu = Vayuhu

Hamsa = Surya

- Vayu carries varieties of smell to all objects
- Gandhan Dharayati.

II) Vayu holds all objects

- Atma is Vayu - Residing in the city.

III)

Upper Loka	Lower Loka
<ul style="list-style-type: none">- Suar Loka- Surya- Divi	<ul style="list-style-type: none">- Intermediary Space- Buar Loka- Antariksha Sky- Atma in the form of Wind

IV) Taittiriya Upanishad : Chapter 1 – Siksha Valli :

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते ॥ २ ॥	bhūriti vā ayaṃ lokah bhuva ityantarikṣam suvarityasau lokah maha ityādityah ādityena vāva sarve lokā mahīyante 2
---	--

Bhuh is this world. Bhuvah is the sky. Suvah is the next world. Mahah is the sun. it is by the sun that all worlds are nourished. [1 - 5 - 2]

616) Bashyam : Chapter 2 - Section 2 - Verse No. 2 Continues

होताग्निः “अग्निर्वै होता” इति श्रुतेः ।
Hota (in this context) means fire. Sruti itself (Sruteh) in a Particular Place has said hota means Agnih (“Agnih - Vai - Hota”).

I) Hota :

- Contextual meaning here - Agni
- One who offers oblations to Agni, Rig Veda priest.

II) Yajur Veda priest - Advaryu

Sama Veda priest - Udgata

Atharvana Veda priest - Brahma .

III) Brihadaranyaka Upanishad : Chapter 3 - 1st Section :

याज्ञवल्क्येति होवाच, यदिदं सर्वं
मृत्युनाप्तं, सर्वं मृत्युनाभिपन्नम्,
केन यजमानो मृत्योराप्तिमतिमुच्यत इति;
होत्रर्त्विजाग्निना वाचा; वाग्वै यज्ञस्य होता,
तद्येयं वाक् सोऽयमग्निः, स होता,
सा मुक्तिः, सातिमुक्तिः ॥ ३ ॥

yājñavalkyeti hovāca, yadidaṃ sarvaṃ
mr̥tyunāptaṃ, sarvaṃ mr̥tyunābhipannam,
kena yajamāno mr̥tyorāptimatimucyata iti;
hotrartvijāgninā vācā; vāgvai yajñasya hotā,
tadyeyaṃ vāk so'yamagniḥ, sa hotā,
sā muktiḥ, sātīmuktiḥ || 3 ||

‘Yājñavalkya,’ said he, ‘since all this is overtaken by death, and swayed by it, by what means does the sacrificer go beyond the clutches of death?’ ‘Through the organ of speech—through fire, which is the (real) priest called Hotṛ. The sacrificer's organ of speech is the Hotṛ. This organ of speech is fire; this fire is the Hotṛ; this (fire) is liberation; this (liberation) is emancipation.’ [3 - 1 - 3]

IV) Chittihi Upanishad :

- RK - Book Quotes
- Chapter 3 - 1st Mantra by Gambirananda.

Revision : Chapter 2 - 2 - 2 : Bashyam

I) 2 Mantras of 2nd Section

1st Mantra :

- Tvam Pada Lakshyarthā
- Jiva = Consciousness residing in the Puram, Body.

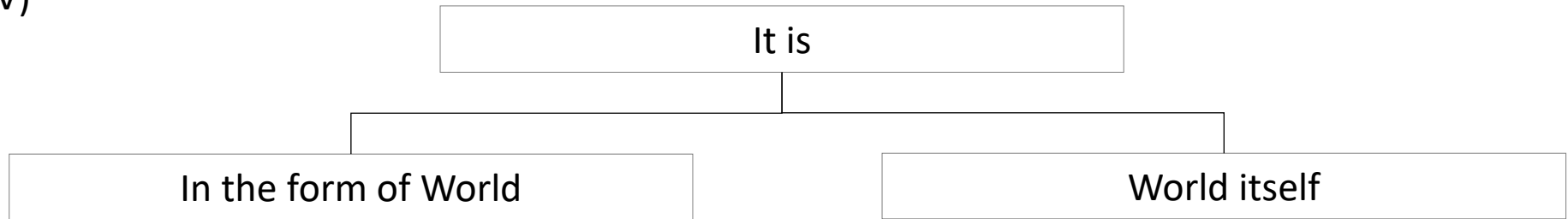
Kshetrajna - Sakshi :

- Tvam Pada Lakshyarth

III) 2nd Mantra :

- Tat Pada Aikyam
- This Consciousness alone is Brahman which Everywhere in the form of Existence.

IV)



IV) Hagum Saha Shuchi Vasuhu Antariksha Satu :

- Hamsa = Aditya, Surya residing in higher sky
- Vayu in Middle Sky

V) Brahma is Surya, Vayu everything in creation.

VI) Hota Vedishatu :

- Normally Hota = Rig Veda priest
- Here Hota = Agni.

VII) Brihadaranyaka Upanishad :

याज्ञवल्क्येति होवाच, यदिदं सर्वं
मृत्युनाप्तं, सर्वं मृत्युनाभिपन्नम्,
केन यजमानो मृत्योराप्तिमतिमुच्यत इति;
होत्रर्त्विजाग्निना वाचा; वाग्वै यज्ञस्य होता,
तद्येयं वाक् सोऽयमग्निः, स होता,
सा मुक्तिः, सातिमुक्तिः ॥ ३ ॥

yājñavalkyeti hovāca, yadidaṃ sarvaṃ
mr̥tyunāptaṃ, sarvaṃ mr̥tyunābhipannam,
kena yajamāno mr̥tyorāptimatimucyata iti;
hotrartvijāgninā vācā; vāgvai yajñasya hotā,
tadyeyaṃ vāk so'yamagniḥ, sa hotā,
sā muktiḥ, sātimuktiḥ || 3 ||

‘Yājñavalkya,’ said he, ‘since all this is overtaken by death, and swayed by it, by what means does the sacrificer go beyond the clutches of death?’ ‘Through the organ of speech—through fire, which is the (real) priest called Hotṛ. The sacrificer's organ of speech is the Hotṛ. This organ of speech is fire; this fire is the Hotṛ; this (fire) is liberation; this (liberation) is emancipation.’ [3 - 1 - 3]

VIII) Rig-veda 1st Mantra :

"अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्।
होतारं रत्नधातमम्॥"

"Agnim īle purohitam yajñasya devam ṛtvijam
hotāraṃ ratnadhātamam"

"I praise Agni, the chosen priest, God, minister of sacrifice, The hotar, bestower of wealth."
[Verse 1]

IX) Taittiriya Brahmanam - Chapter 1 - 1 - 4 :

617) Bashyam : Chapter 2 - Section 2 - Verse No. 2 Continues

वेद्यां पृथिव्यां सीदतीति वेदिषद् । “इयं वेदिः परोऽन्तः पृथिव्याः”
(ऋ. सं. २।३।२०) इत्यादिमन्त्रवर्णात् ।

(Again) Vedyam (in this context) means in the Earth. The Atma that resides or Obtains on the Earth (Prthivyam Sidati) in the form of Agnih, is the one who stays on the Earth (Vedisat - iti). “Through purification, a Particular portion of the earth (in Karmakanda) that becomes a Sacred or Superior portion of earth, is called Vedih (iyam - Vedih - Parah - Antah - Prthivyah) etc,” Says the Mantra (ityadi - Mantravarnat --- Rgveda Samhita - 2 - 3 - 20). (it means Atma is present as Agnih in the Yagasala Vedih).

I) On the Earth, Atma resides as Hote, Agni

II)



III) Karma Khanda :

- In Yagas, some portion of earth is cleared, sanctified, consecrated between 2 Aahania Agnis.
- Middle portion is cleaned with local grass.

IV) Rig Veda Samhita :

दधन्वे वा यत् ईम् अनु वचत् ब्रह्माणि वेः ऊं इति तत् ।
परि विश्वानि काव्या नेमि चक्रम् इव अभवत् ॥

dadhanve vā yat īm anu vocad brahmāṇi veḥ ūṃ iti tat |
pari viśvāni kāvyā nemiḥ cakram iva abhavat ॥

When Brahmāṇi proclaimed this īm (prayer-syllable) with 'Uṃ', All things around—'kāvyā', the universe—became like a wheel (cakra).[2 - 5 - 3]

V) It is Paraha, Sacred, Superior, Utkrishta Bhaga of Prithvi.

VI) Atma is Present as Agni in Yagashalas.

618) Bashyam : Chapter 2 - Section 2 - Verse No. 2 Continues

अतिथिः सोमः सन्दुरोणे कलशे सीदति इति दुरोणसत् ।
ब्राह्मणोऽतिथिरूपेण वा दुरोणेषु गृहेषु सीदतीति ।

(The Very same) Atma is in the form of Soma Juice (Atithih - in this context), in the some Juice Vessel, and therefore is known as in-dweller of the Soma Juice Vessel called Durona (Somah - San - Durone - Kalase - Sidati - iti - Duronasat); or alternatively it can also mean Atma is in the form of a Brahmana guest (Atithih - Rupena) who stays in the houses (Duronesu = Grhesu Sidati - iti).

I) Athithi = Soma Rasaha

- Soma juice from Soma creeper for Soma Yaga
- Kept in special vessel before offering to Agni.

II) Vessel called Dronaha

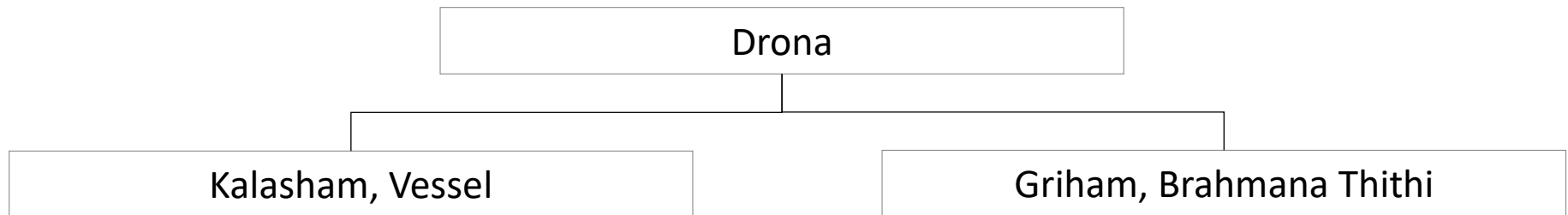
- Drona = Special vessel in which Sacred soma is placed
- Soma Rajan = Soma Atma.

III) Atma is Dronasatu

- Atma alone resides everywhere.

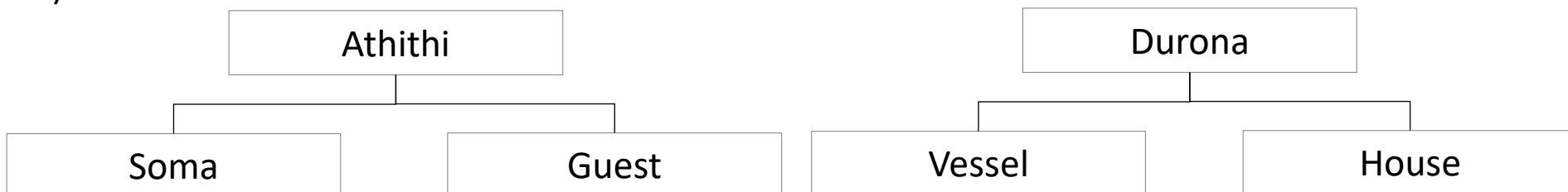
IV) 2nd Meaning :

- Drona = Athithi, guest.



V) Atma is in the form of Athithi Deva, Guest.

VI)



VII) Katho Upanishad :

आशाप्रतीक्षे संगतं सूनृतां
चेष्टापूर्ते पुत्रपशूँश्च सर्वान् ।
एतद्वृद्धते पुरुषस्याल्पमेधसो
यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८ ॥

Asa pratikse sangatam sunrtam
cesta-purte putra pasums-ca sarvan,
etad vrnkte purusasya alpa medhaso
yasya anasnan vasati brahmano grhe ॥ 8 ॥

“Hopes and expectations, fruits of company with good men, merits of sweet and friendly discourses, beneficial results of sacred sacrifices, charitable deeds and pious gifts, sons and cattle – all these are destroyed in the case of an ignorant man, in whose house a brahmana guest stays without taking food.” [1 - 1 - 8]

- Yama frightened because Nachiketa, guest was not well entertained for 3 nights.

619) Bashyam : Chapter 2 - Section 2 - Verse No. 2 Continues

नृषन्नृषु मनुष्येषु सीदतीति नृषत् । वरसद् वरेषु देवेषु सीदतीति
ऋतसदृतं सत्यं यज्ञो वा तस्मिन्सीदतीति । व्योमसद् व्योम्याकाशे
सीदतीति व्योमसत् ।

(That Very same) Atma is known as Nrsat because it resides in all the Human beings (Nrsat = Nrsu = Manusyesu Sidati - iti - Nrsat). Again the word Varasad indicates that Atma also resides in all the Devas (Varesu = Devesu - Sidati - iti - Varasad).

Atma resides in Rtam, and therefore is Rtasat, which can be taken to mean either that Atma is residing in the Vyvaharika Satya Prapancha (Rtam = Satyam) or alternatively it can be taken to mean that it resides in rituals (Yajnah Va Tasmin - Sidati - iti). Atma is also one that resides in the Sky (Vyomasat = Vyomyakase - Sidati - iti – Vyomasat).

I) Satu = Residing, Present, Located

- Shuchisatu, Vasati, Tishtate, Vartate, Bavati iti Satu.

II)



III) Same Atma exists in all Jivas, living human beings.

IV) Kshetrajna Rupena, Sakshi Rupena, Atma Vasati, Varasatu

- Varaga, Vareshu, Deveshu
- Varam = Varishta = Sreshtaha, Superior.

V) Devas, Superior because of Punyam

- All Devas have Atma shakti Chaitanyam as Adhishtanam.

VI) Ritasatu :

- Ritam = Satyam, Yagyava
- Atma is residing in Vyavaharika Prapancha, Yaga.
- Atma resides in Vyavaharika Prapancha as Adhishtana Satta, very existence of the world.
- In Yagya in the form of Devata worshipped.

VII) Vyomasatu - Vyomni :

- One who resides in Akasha - Stars, Sun, Birds.

VIII) Vyoman = Neuter gender, like naman.

620) Bashyam : Chapter 2 - Section 2 - Verse No. 2 Continues

अब्जा अप्सु शङ्खशुक्तिमकरादिरूपेण जायत इति । गोजा गवि
पृथिव्यां ब्रीहियवादिरूपेण जायत इति । ऋतजा यज्ञाङ्गरूपेण जायत
इति । अद्रिजाः पर्वतेभ्यो नद्यादिरूपेण जायत इति ।

Atma is known as the one that Dwells in Waters (Abjah), as it is born out of the Waters (Jayata - Apsuh) in the form of (Rupena) conch - Shell (Sankha), mother of pearl (Sukti), Crocodile etc (Makara - Adi --- etc includes all other things born in the Waters, which have not been mentioned here).

Atma also resides in all that are born (Jayata) Upon the earth (Gavi = Prthivyam --- in this context) and therefore, is called the one that is born on the earth (Gojah - iti), in the form of rice Barley etc (Vrihi - Yava - Adi - Rupena). (And the very same) Atma alone appears in the form of Various Accessories used for the Yajna, and therefore is the one who is born in the form of Yajna (Yajna - Anga - Rupena - Jayata - Rtaja - iti). Atma alone appears in the form of all things born out of Mountains like rivers etc and therefore is known as Adrijah (Parvatebhyah - Nadyadi - Rupena - Jayata - iti - Adrijah).

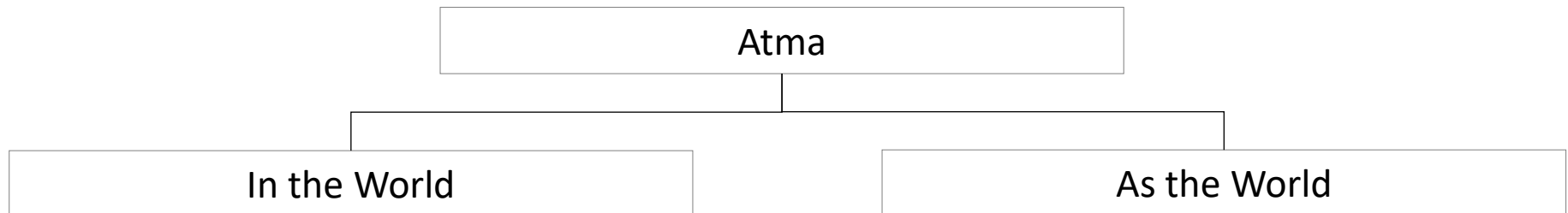
4th Quarter of Mantra :

I) Abja Goja Ritaja

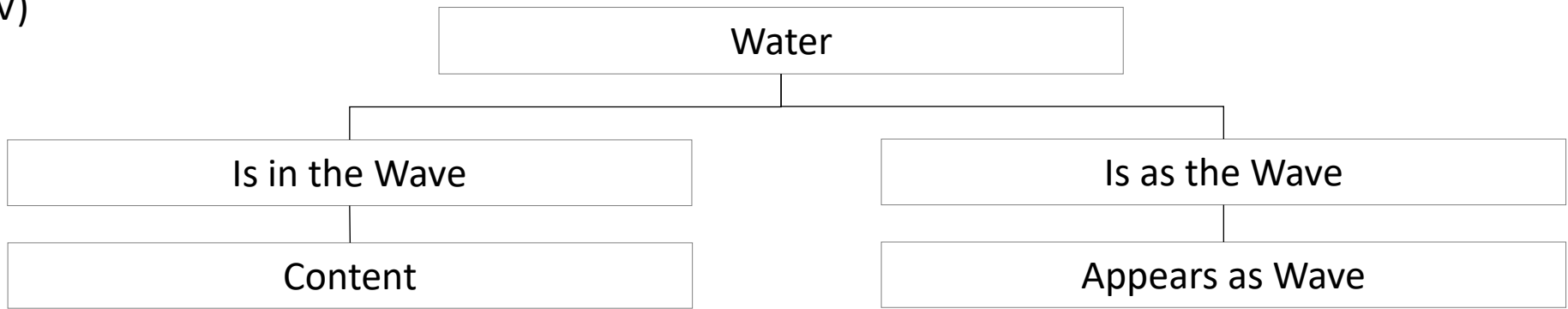
- Adrija - All Plural
- Jayate - Born in waters
- Ap = Water
- Ja = Born

II) Atma appears as Conch - Shankha, Shupti - Shell, Water-born creatures - Fishes, Sharks...

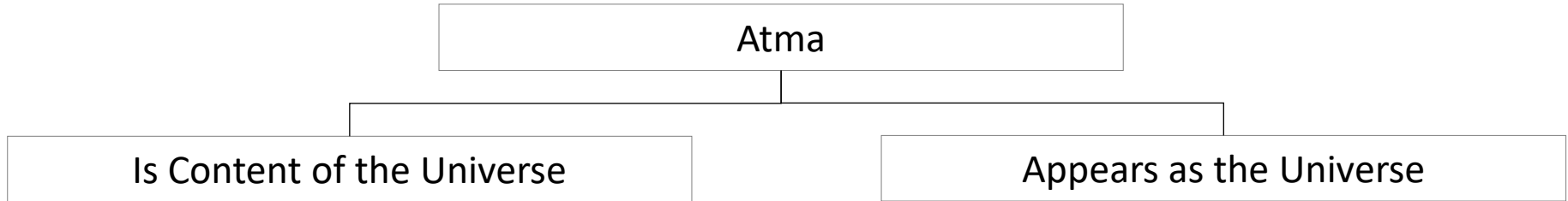
III)



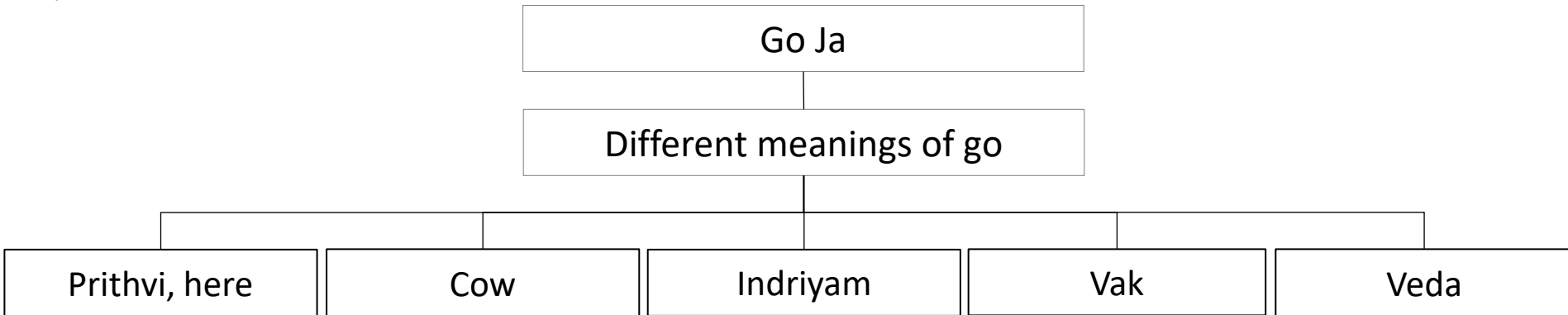
IV)



V)



VI)



- That which is within range of sense organs.

VII) Upon the earth Chetana appears as grains, wheat, Barley (Vrihi).

VIII) Brihadaranyaka Upanishad :

अयं धर्मः सर्वेषाम् भूतानाम् मधु,
अस्य धर्मस्य सर्वाणि भूतानि मधु;
यश्चायमस्मिन्धर्मे,
तेजोमयोऽमृतमयः पुरुषः,
यश्चायमध्यात्मं
धर्मस्तेजोमयोऽमृतमयः पुरुषः,
अयमेव स योऽयमात्मा, इदममृतम्,
इदं ब्रह्म, इदं सर्वम् ॥ ११ ॥

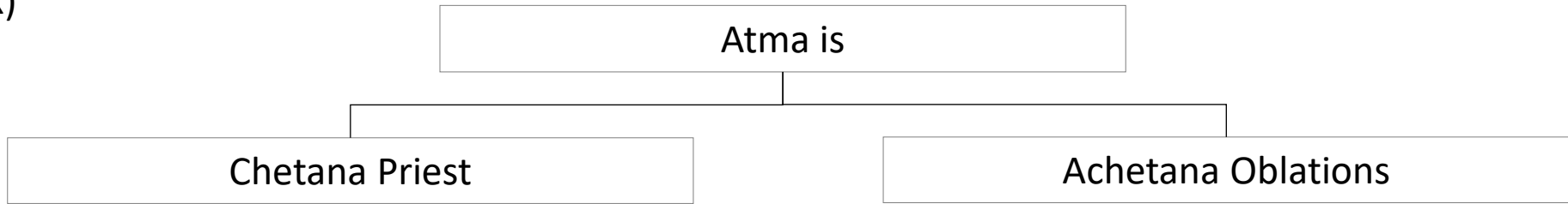
ayaṃ dharmaḥ sarveṣāṃ bhūtānām madhu,
asya dharmasya sarvāṇi bhūtāni madhu;
yaścāyamasmindharme,
tejomayo'mṛtamayaḥ puruṣaḥ,
yaścāyamadhyātmaṃ
dhārmastejōmayo'mṛtamayaḥ puruṣaḥ,
ayameva sa yo'yamātmā, idamamṛtam,
idaṃ brahma, idaṃ sarvam || 11 ||

This righteousness (Dharma) is like honey to all beings, and all beings are like honey to this righteousness. (The same with) the shining, immortal being who is in this righteousness, and the shining, immortal being identified with righteousness in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 11]

IX) Ritaja = Yagya Rupena Jayate

- Atma = Accessories used as accessories in Yagas

X)



- Atma is seemingly born as the universe.

XI) Adrija :

- Born out of mountains
- Rivers, Streams, Rivulets.

XII) Conclusion :

- Atma = Brahman Mahavakyam.

621) Bashyam : Chapter 2 - Section 2 - Verse No. 2 Continues

सर्वात्मापि सन्नृतमवितथस्वभाव एव । बृहन्महान्सर्वकारणत्वात् ।

Thus, even though it is the Atma of Every thing (Sarvatma - Api San --- in the form of the Creation), Yet it transcends everything, and does not undergo any Modifications (Rtam = Avitatha - Svabhava - Eva ---- and remains to be Satyam. In other words, Atma is of a Different nature from its result, the Universe Including the Body - Mind - Complexes, which are all Mithya by Nature). And, as it is the cause of everything (Sarva - Karanatvat), it is big (Brhad) being infinite (Mahan).

I)

Ritham	Mahat
Satyam	Brahma

II)

This Atma	Brahma
Tvam Pada Lakshyarth	Tat Pada Lakshyarth

Ekatma

- This is Mahavakyam.

III) Ritham = Sarvatma Api San

- While being in the form of creation
- By itself is Ritham
- Avithatha Svabavam
- Paramartika Satya Svabava

IV) Atma itself appears as Vyavaharika Prapancha

- **Does not loose its nature of Paramartika Satyatvam.**

V) Intrinsically changeless nature

- It appears as Mithya Prapancha.

VI) Rope without undergoing change appears as the snake

- Vivarta Upadhana Karanam
- Shell - Silver
- Dry Sand - Appears as mirage water
- Waker - Without change appears as dream.

- Sva Svarupa Aparityagena Rupantara Apattihi Vivarta.

VII) Milk - Curd

Food - Blood, Bones

Seed - Tree

- Parinami Karanam
- By losing its nature, and undergoing change, something becomes something else, that transformation is called Parinama.
- Sva Svarupe Parityagena Rupantara Pattihi Parinami
- By losing its nature, it appears as something else.

VIII) Waker is not Parinami Karanam

- Not transformative material cause
- He is Transfigurative material cause of dream.

IX)

Transformative	Transfigurative
<ul style="list-style-type: none"> - Cause Destroys itself to produce effect - Karana Nasha takes place 	<ul style="list-style-type: none"> - Cause does not destroy itself to Produce effect - No Karana Nasha

X) Mandukya Karika explains these 2 Causes.

- Karnam Yasvai Karyam.

XI)

Visishta Advaitin	Advaitin
Brahman is Parinami Karanam of Jagat	Brahman is Vivarta Karanam of Jagat
↓	↓
Will produce in the same order of Reality, has Samana Satta	Will produce effect in Lower Order of reality

XII) Visishta Advaitin :

- Brahman - World has same degree of Reality because Brahman is Parinami Upadana Karanam.

XIII) Advaitin :

- a) Brahman - World has different order of Reality because Brahman is Vivarta Upadana Karanam
- b) Vivarta Karanam produces Karyam of lesser order of Reality.
- c) Vivarta Karanam - Karyam has Satta borrowed from Karanam.

XIV) Ritham :

- Atma is Vivarta Karanam for entire universe
- Avithatha Svabava.

XV) Brihate - Mahan

- Infinite Brahman

- Why Brahman is infinite, invisible?
- Sarva Karanatvat, pervades all Karyam
- Karanam pervades all Karyam, Effects, Whether it is Vivarta or Parinami.
- Sarva Vyapitra Mahan.

622) Bashyam : Chapter 2 - Section 2 - Verse No. 2 Continues

यदाप्यादित्य एव मन्त्रेणोच्यते तदाप्यस्यात्मस्वरूपत्वम्
अदित्यस्येत्यङ्गीकृतत्वाद् ब्राह्मणव्याख्यानेऽप्यविरोधः ।

Even though (Yadapi) in the Brahmana Vakya, explaining the Mantra Vakya (Mantrena - Ucyate), Aditya alone (Aditya Eva) is Spoken of as the Cause of everything; even then (Tadapi), there is no Contradiction as Aditya also has got the same essential nature of Atma (Yasya - Atma - Svarupatvam - Adityasya - iti). Since this is Accepted (Angikrtatvad), there is no Contradiction (Avirodhah) in this Brahmana Vakya Commentary (Brahmana - Vyakhyane - Api).

I) Hamsa Shuchi Satu - Popular in Karma Khanda.

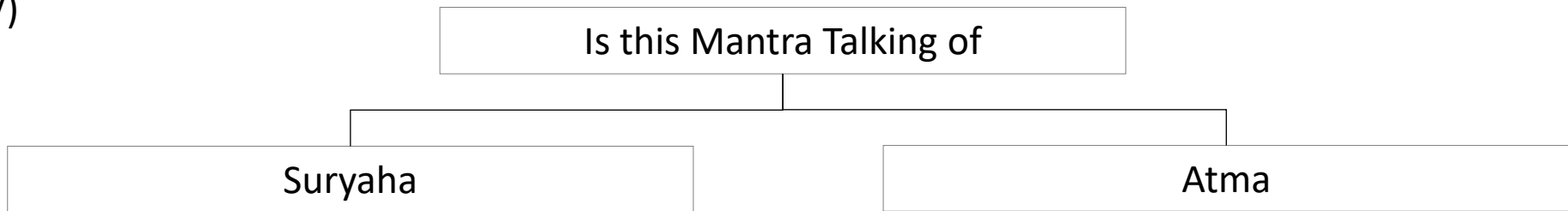
II) There it shows glory of Suryaha

- Surya = Everything

III) Agum Saha = Surya residing in everyone and everything in the universe

IV) Here it is said Atma is residing in the universe.

V)



VI) Surya is worshipped as Atma of Everything

VII) Aditya Hridayam : Mahanarayana Upanishad :

एष ब्रह्मा च विष्णुश्च रुद्रश्चेन्द्रश्चाग्निः स चन्द्रमाः। एष पृथ्वी च अन्तरिक्षं च द्यौश्च दिशश्च सर्वाणि भूतानि यच्च किं च। तद् ब्रह्मेत्येतद् अमृतम् इदम् आत्मा ब्रह्म विष्णुश्च प्रजापतिः।	eṣa brahmā ca viṣṇuś ca rudraś cendraś cāgniḥ sa candramāḥ eṣa pṛthivī cāntarikṣaṁ ca dyauś ca diśaś ca sarvāṇi bhūtāni yac ca kiñca tad brahmeti etad amṛtam, idam ātmā brahma viṣṇuś ca prajāpatiḥ
---	--

"This (Self) is Brahma, this is Vishnu, this is Rudra (Shiva), this is Indra, this is Agni (fire), this is the Moon. This is the Earth, the sky, and the heaven. This is all the directions and all beings and whatever else exists. That is Brahman — the Immortal. This very Self is Brahman, Vishnu, and Prajapati."[2 - 5 - 11]

- Esha Supteshu Buteshu Parinishtitaha

VIII) Surya = Waking Chaitanyam in sleeping people

IX) Sandhya Vandanam :

- Surya Atma Jagataha
- Sattu Shascha

X) Surya = Atma

Atma = Surya

Saguna = Nirguna

XI) Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये ।
स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति
तदप्येष श्लोको भवति ॥ ११ ॥

sa yaścāyaṃ puruṣe | yaścāsāvāditye |
sa ekaḥ sa ya evaṃvit | asmāllokāt pretya |
etamannamayamātmānamupasaṅkrāmati |
etaṃ prāṇamayamātmānamupasaṅkrāmati |
etaṃ manomayamātmānamupasaṅkrāmati |
etaṃ vijñānamayamātmānamupasaṅkrāmati |
etamānandamayamātmānamupasaṅkrāmati
tadapyeṣa śloko bhavati ॥ 12 ॥

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse. [2 - 8 - 12]

Atma in Body	Atma in Surya
Jivatma	Paramatma

XII) Yadyapi :

- Even though, Surya Bhagavan alone is talked about in this mantra No. 2, Hamsha Suchi

XIII) This Aditya also has Atma as essential nature

- Atma Svarupatva Angi Krutvat
- Surya = One of finite entities, Devata.

XIV) Surya Not all aquatic creatures, Soma etc.

- Surya can't become the world.

XV) Whenever Surya is glorified, Surya is visualised as Atma only.

- In Meditation, Visualise everything, Everybeing in the universe as Ekatma, Sarvatma Bhava.

XVI) Ashtotram :

- Offer flowers to photo
- Chant Anantaya Namaha, all pervading one
- Nama, Symbolises Atma, Brahman.

XVII) Similarly, Surya refers to Atma only

- Brahmanaha Vyakhyanam
- In this Commentary also, no Contradiction in Essential Nature.
- Why we should change meaning of Surya to Atma?

XVIII) Entire Kathopanishad is explanation of 3rd Boon

- 3rd Boon not about Surya but Nirguna Turiyam Brahma
- Take meaning according to context.

623) Bashyam : Chapter 2 - Section 2 - Verse No. 2 Continues

सर्वव्याप्येक एवात्मा जगतो नात्मभेद इति मन्त्रार्थः ॥ २ ॥

In all the forms of the World, Atma is the one and only Satyam (Eka - Eva - Atma) that is all - Pervading (Sarva - Vyapi) in other words, the world is but the Atma, (Which is all - Pervasive), and therefore, there are no differences (Na - Atmabhedah --- Leading to Plurality in Atma). This is the essence of the Mantra (iti Mantrarthah).

I) Gist of Mantra :

- Sarva Vyapi Ekaha Eva Atma
- Atma is only one, Sarva Vyapi
- All pervading one in entire creation
- Atma Sara, Essence, Ekam, all pervading.

II) Other Philosopher :

- Atma Bahutva Vadis
- Uniformly Say every Jiva has Separate all pervading Atma.

III) Analysed in Brahma Sutra

- Shankara : Atma Ekam Eva Bavati.

IV) Sankhya :

- How one Atma has more, less Punyam, Papam?

V) Shankara :

- Atma has no Punyam, Papam
- Because of proximity of Sukshma, Karana Sharirams, Punya Papam gets transformed to Atma.

VI) We talk of Duratma, Dushatma, Mahatrya

- Atma ere refers to Antahkaranam.

VII) Consciousness is different from Body, Mind

- Plurality of Mind transferred to Atma.

VIII) Katho - Mundak Upanishads :

- Other philosophers not discussed in detail
- Keno / Taittiriya / Mandukya have debates with other Darshanams.

IX) Anvaya - Mantra 2 :

अन्वयः

(आत्मा) हंसः (सन्) शुचिषत् (भवति) । वसुः (सन्) अन्तरिक्षसत्
(भवति) । होता(सन्) वेदिषत् (भवति) । अतिथिः (सन्) दुरोणसत्
(भवति) । (सः) नृषत् वरसत् ऋतसत् व्योमसत् (च भवति) । सः
नृषत् वरसत् ऋतसत् व्योमसत् (च भवति) । सः अब्जाः गोजाः
ऋतजाः अद्रिजाः (च भवति) । सः ऋतम् बृहद् (भवति) ॥

Anvayaḥ

(ātmā) haṁsaḥ (san) śuciṣat (bhavati) । vasuḥ (san)
antarikṣasat (bhavati) । hotā (san) vediṣat (bhavati) ।
atithiḥ (san) duroṇasat (bhavati) । (saḥ) nṛṣat varasat
ṛtasat vyomasat (ca bhavati) saḥ abjāḥ gojāḥ ṛtajāḥ
adriajāḥ (ca bhavati) । saḥ ṛtam bṛhad (bhavati) ॥

The infinite Reality Dwells in the heaven as the sun, Dwells in the interspace as the wind, dwells in the earth as the fire, Dwells in the house as a guest, dwells in People, Dwells in Gods, dwells in Sacrifices, (and) Dwells in space. It is born in Waters, is born on the Earth, is born as Sacrificial Accessories, (and) Originates from Mountains (as Rivers).

- Last Sentence Mahavakhyam, Jivatma, Paramatma Aikyam.

Revision : Chapter 2 - 2 - 2 :

I)

1 st Mantra	2 nd Mantra
Tvam Pada Lakshyarth	Tat Pada Lakshyarth

624) Bashyam : Chapter 2 - Section 2 - Introduction

आत्मनः स्वरूपाधिगमे लिङ्गमुच्यते ---

(Since Atma cannot be Seen), what Clue (Lingam) can be used for Knowing the Nature of Atma (Svarupadhigame), that is being told (Ucyate) here thus----

- Clues for Discovering Atma are Given in Mantra 3.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

Urdhvam pranam unnayati, apanam pratyagasyati,

Madhye vamanam asinam visve deva upasate ॥ 3 ॥

He (Brahman) sends the Prana upward and throws the Apana downward. All Deva-s worship, That Adorable One, seated in the centre. [2 - 2 - 3]

अन्वयः

(यः) प्राणम् ऊर्ध्वम् उन्नयति अपानं प्रत्यक्
अस्यति (तम् आत्मानं) मध्ये आसीनं वामनं विश्वे
देवाः उपासते ॥

Anvayaḥ

(yaḥ) praṇam ūrdhvam unnayati apānam pratyak
asyati (tam ātmānam) madhye āsīnam vāmanam viśve
devāḥ upāsate ॥

(Atma) Draws the Prana Upwards (and) Sends the Apana downwards. All Sense Organs Worship (This) adorable one which resides in the Heart (of the Body).

I) Adigamyam = Knowledge, Understanding, Jnanam

II) Svarupam = Nature of Atma, Self

III) Following lingam is given

IV)

Experienced Universe	Seer - Atma Chaitanyam
<ul style="list-style-type: none">- Drishyatvam- Bautikatvam- Sagunatvam- Savikaratvam- Agama Pahitvam	<ul style="list-style-type: none">- Adrishyatvam- Abautikatvam- Nirgunatvam- Nirvikaratvam- Anagama Pahitvam
<p>↓</p> <p>Jadam</p> <p>↓</p> <p>Body - Mind Similar to External World</p>	<p>↓</p> <p>Chaitanyam</p> <p>↓</p> <p>Atma Different from Anatma</p>

IV) 1st Conclusion :

- Body - Mind, inert like world, Achetanam.

V) I - Atma am Chetanam, Awareness, Sentient, Consciousness.

VI) In this World, there is Body Mind and Chaitanyam, Awareness.

World = 5 Elements	Atma
- Jadam	- Chetanam - Sentient

VII) Body - Mind has no sentiency of its own

- Dead Body - inert

VIII) By inference, conclude, Chaitanyam is an independent factor different than Body - Mind - world.

IX) Deha Vyatirikta Atma Asti

- Lends Chaitanyam to Body - Mind.

X) Atma's nature totally different than Body - Mind Complex

- Savikara Vilakshanam, Agama Pahi Vilakshanam
- Through inference we arrive at Atma - Adrishyatvam etc.

XI) Sangatah Argument by Sankhya is pet argument of Shankara

- **Any Assemblage meant for someone who is not a member of Assemblage.**

XII) House not for Bricks, Wall, Ceiling, Window, Floor

- House for Householder, not for Avayavas
- Meant for some one outside, Asamhita Vastu
- This is Argument No. 1.

XIII) 2nd Argument :

Samhata	Asamhata
Paratantra	Svatantra

XIV) 3rd Argument :

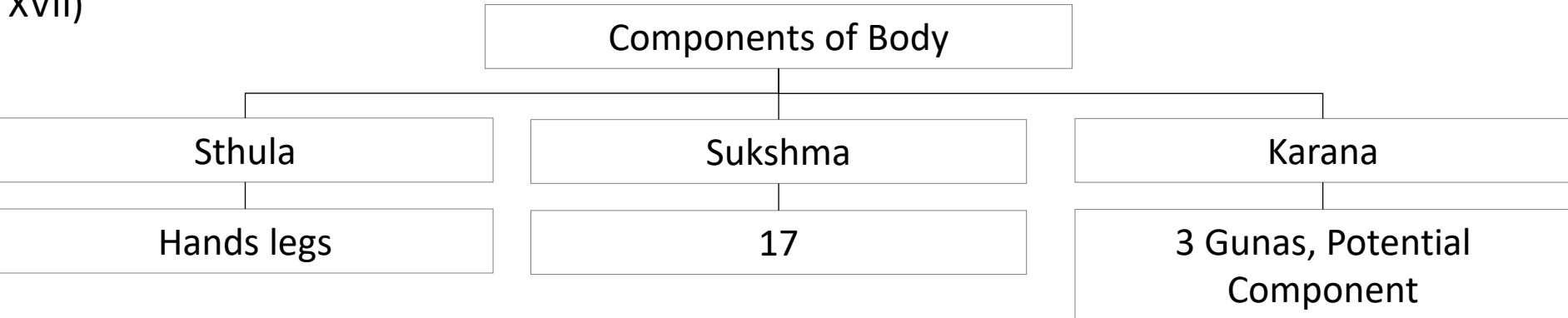
Body - Mind Samhata	Asamhata
<ul style="list-style-type: none">- Achetanam, Jadam- Paratantram- Paratham	<ul style="list-style-type: none">- Chetanam Atma- Svatantram- Svartham

XV) Body meant for Atma

- Atma not meant for Body
- Car meant for Owner.
- Owner not meant for Car.

XVI) Lingam = Clue, Samhatam is meant for Asamhatam

XVII)



XVIII)

2 Important Components for Atma

Prana

Inhalation

Apana

Exhalation

- Not for Body - Mind - Samhatam.

XXIX) Meant for Asamhatam

- Atma, outside Body - Mind complex
- Vamanam Madhye
- All organs are serving Atma.
- Pleasures not for the mind but owner of the mind - Jivatma outside Body - Mind complex
- Body, Mind instruments, serves Bokta, Jiva.

XXX)

Normal Meaning

Prana

Respiratory System

Apana

Excretory System

XXI) Here, it is compromised meaning

XXI) Shastric meaning :

a) Prana = Name of Vayu which is breathed out

- Exhalation Vayu
- Vedanta Sara has details.

b) Prakgamanaha Vayu

- Thrown out air = Prana

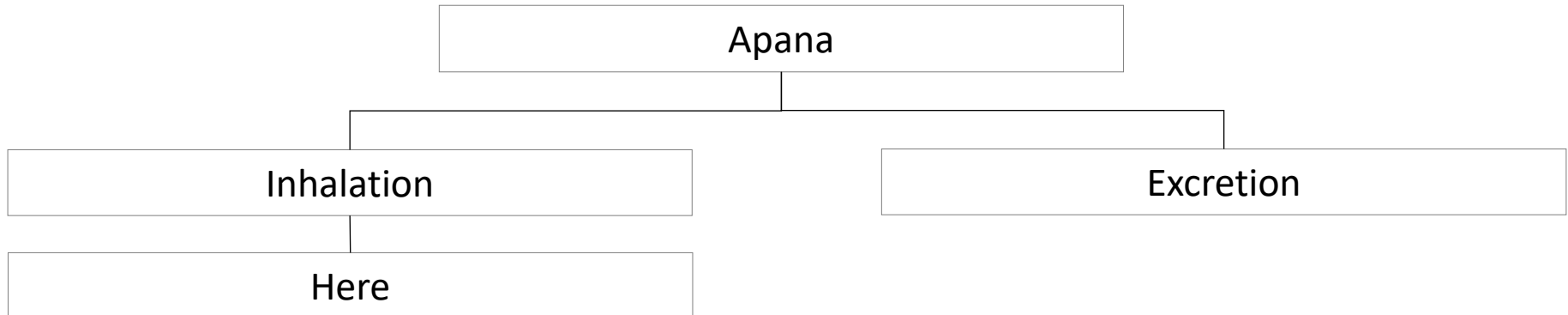
c) Apana = Inhalation of Air

- Adhi Gamana Vayu
- Adaha, notion of lower.

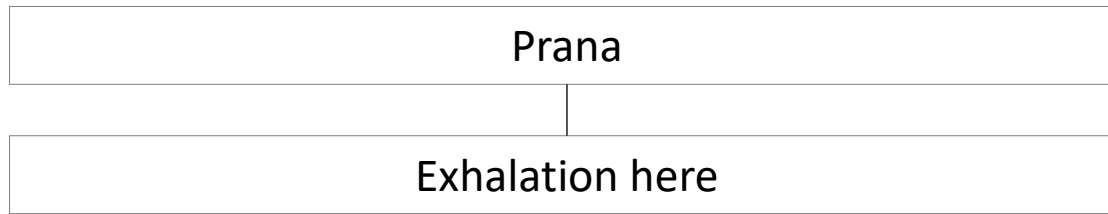
d) Excretory Vayu - Apana

- Vayu goes down, removes waste from body.

e) Contextual Meaning :



f)



627) Bashyam : Chapter 2 - Section 2 - Verse No. 3 Starts

ऊर्ध्वं हृदयात्प्राणं प्राणवृत्तिं वायुमुन्नयत्यूर्ध्वं गमयति ।

The one which makes (By its mere Presence) the prana to go Upwards from the lungs (Hridayat - Urdhvam - Pranam), that is, makes the Pranic function (Prana - Vrttim) to go upwards, (Vayum - Unnayati = Urdhvam Gamayati --- Breathing out);

I) Urdvam Gamayati :

- From heart, Lungs Apadanam, exhalation takes place.
- Prana Vrutti Vayu flows out
- Vayu has Pranic function.

II) Normally Prana means Inhalation

III) In Shastric vision, Prana = what we breathe out.

IV) Unmayati - Urdvam Gamayati Vayu

- Goes upwards, thrown out.

तथापानं प्रत्यगधोऽस्यति क्षिपति य इति वाक्यशेषः ।

And Similarly (Tatha), makes the Apanam go inwards (Pratyak = Adah - Asyati = Ksipati --- Breathing in, into the Lungs); it is that (Atma). You have to add the word 'it' (Yah) to complete the Sentence (Vakyasesah) as, 'it is that'.

I) Thatha :

- So also

II) Apanam :

- Inhalation, Vayu Pratyatu

III) Air flows inwards from nostrils to lungs.

IV) Presence of Atma Chaitanyam makes inhalation - Exhalation possible

V) Atma blesses body with Chidabhasa for this process to happen

- Without Atma - Body will remain inert.

VI) Atma is all pervading, Does this job, Sannidhi Matrena, by mere presence

VII) Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

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

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

तं मध्ये हृदयपुण्डरीकाकाश आसीनं बुद्धावभिव्यक्तविज्ञानप्रकाशनं
वामनं संभजनीयं सर्वे विश्वे देवाश्चक्षुरादयः प्राणा रूपादिविज्ञानं
बलिमुपाहरन्तो विश इव राजानमुपासते ।

That Atma (Tam) is located (Asinam) in the Middle (Madhye) of the Body, in the space of the Lotus heart (Hridaya - Pundarika - Akase). It means, the light of Consciousness (Vijnana - Prakasanam) Manifests or is Available for recognition in the Mind (Buddhau - Abhivyaktam). That Atma is the Adorable one, Worthy of worship (Vamanam = Sambhajaniyam) by all (Visve = Sarve) the Devas who are nothing but the Sense Organs like the eyes etc (Devah = Caksuradayah = Pranah). They worship (the Atma) by giving it offerings (Balim Upaharantah) of whatever knowledge or Experience or Cognition of form etc (Rupa - Adi - Vijnanam) they get; Just as the king of a Place is given Offerings in the form of Presents by his City Dwellers of Whatever they can give, or just as the King's Servants offer him Whatever Services they can offer (Visa Iva Rajanam - Upasate).

3rd Quarter :

- Tam Madhye Asinam.

I) Atma resides in the middle of the body.

II) Hridaya Pundarika Akashe :

- Inner space of lotus like heart.

III) Taittiriya Upanishad :

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

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'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]

- Cave of Intellect.

IV) Chandogya Upanishad :

- Dahara Vidya - Dahara Akasha
- In the heart, Atma is seated.

V) Atma's light of consciousness is manifest in the Buddhi

VI) Abhivyati - Manifest

- Buddhi Prakasha - Chaitanyam in the mind.

VII) Manifestation is figuratively called location

- Atma really not located in any particular place.

VIII) Everything is located in Atma

- Location here means manifestation, available for experience.

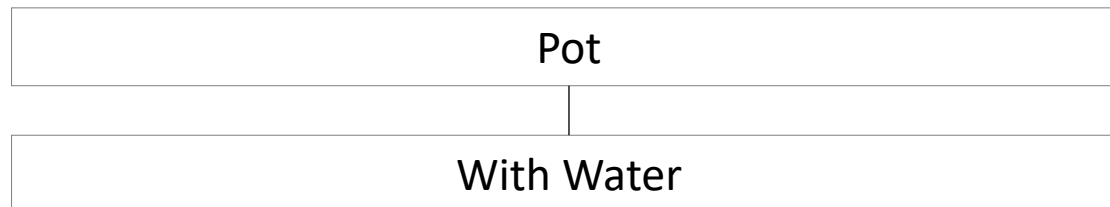
IX) Abhivyaktam = Asinatvam

- Buddhi Abhivyaktam, Vigyana Pramanam.

X) In the form of Chidakasha and Sakshi Atma is present in the intellect.

XI) Chapter 6 - Panchadasi :

a)

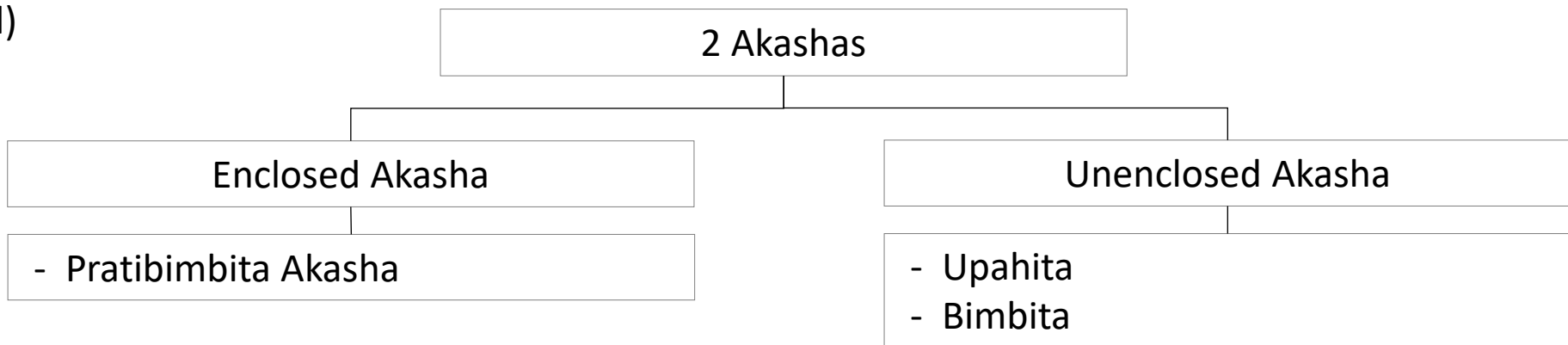


b) Look at Water :

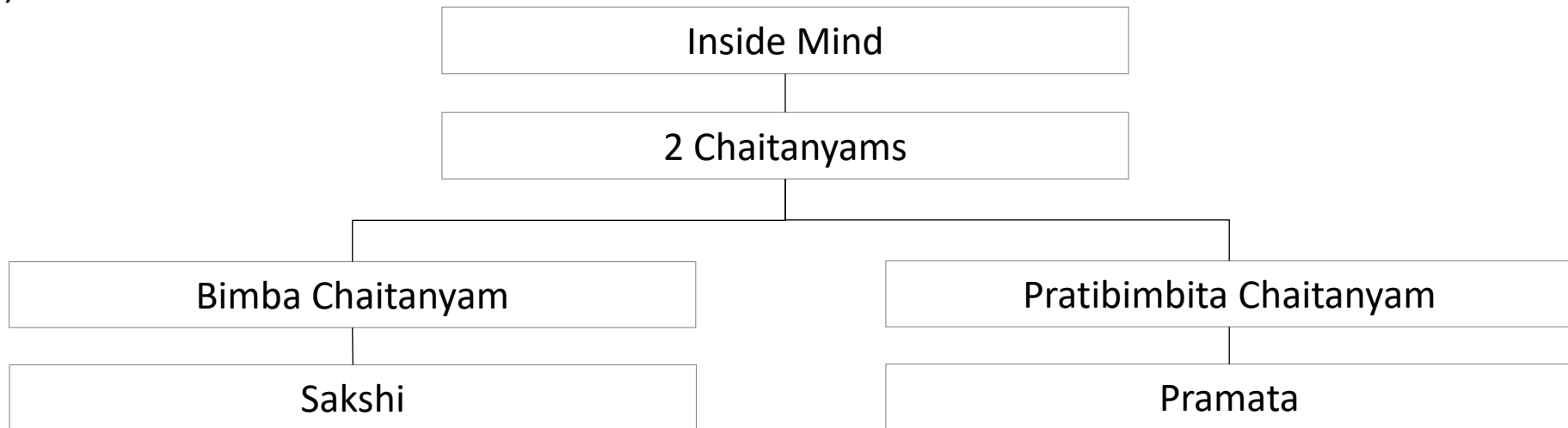
- See Akasha - Outer Space and Suns Reflection in the Water.
- Blue Colour of Sky Reflected in Water.

c) Within Pot, Original all Pervading Space is also there.

d)



e)



XII) Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – 1621]

XIII) Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे । छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥	Rtam pibantau sukrtasya loke, guham pravistau parame parardhe ; Chaya-tapau brahma-vido vadanti, pancagnayo ye ca trina-ciketah ॥ 1 ॥
---	--

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [1 - 3 - 1]

XIV) a) Atma exists in all Bodies in the form of Chit and Chidabhasa.

b)

Chit	Chidabhasa
- Sakshi - Ultimate Knower	- Pramata - Knower

c) Asinam = Abhivyakta Vigyana Prakashanam

d) What is glory of Atma?

- Vamanam = One who is a dwarf
- Vamanam = Angushta Matram
= Adorable one.

e) Body = Temple

Heart = Sanctum

Atma = Idol, deserves worship, Sambajaniyam

- Nitya Puja is taking place by 5 Priests, 5 Pranas.

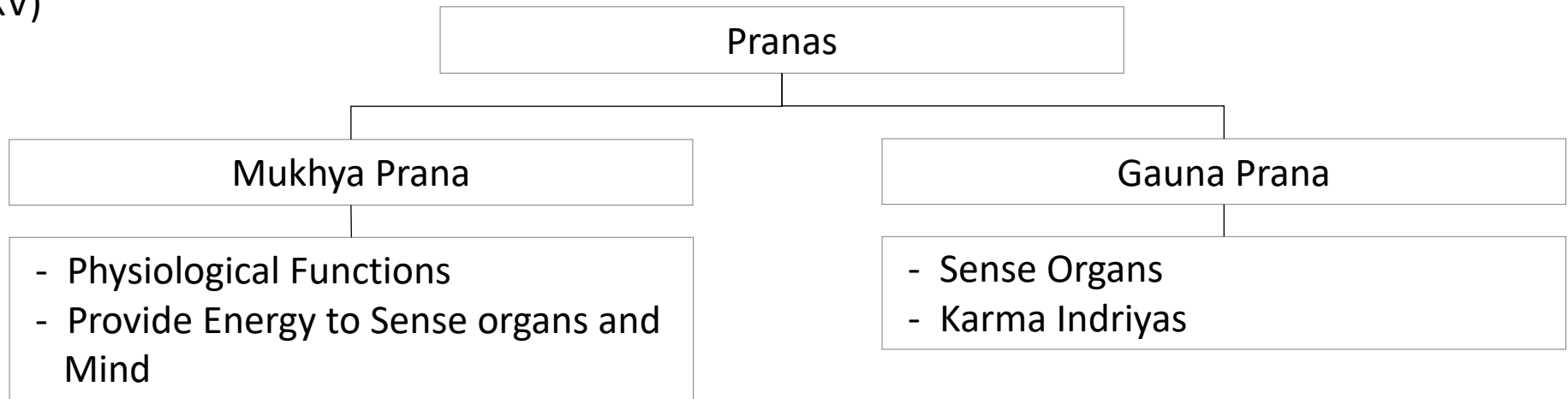
f) Pancha Indriyas, 5 Priests, 5 Pranas offer Neivedyam to the Lord in the body temple

g) Shabda, Sparsha, Rupa, Rasa, Gandha are the Neivedyams, our experiences, our Anubhava

h) Prana = Priest

- Indriyams are Devas, Chakshu etc, Sense Organs.
- Sense organs also called Prana as they can't operate without Prana.

XV)



XVI) Without Prana, Sense Organs and Mind can't function

- Discussed in Brahma Sutra

XVII) Bali = Neivedyam

= Shabda, Sparsha, Rupa, Rasa, Gandha

= Experiences

= Vishaya Bhoga

a) Every Sensory, Indulgence is Neivedyam, Pariseshana Inside

b) To remind this, we offer Parishedana for Deity outside before beginning to Eat food.

- Upaharataha = Offering
- Upasate = Worship

XVIII) Example :

- Trader, East India Company pays respect to King before Starting trade.
- Purchased Entire India
- Traders came from Rome, Greece.

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

तादर्थ्येनानुपरतव्यापारा भवन्ति इत्यर्थः ।

The Very word 'They are offering' (Tad – Arthyena) means that every Component of the Assemblage is Involved in Constant Activity (Anuparata - Vyaparah - Bhavanti - iti - Arthah --- For someone who is not part of the Assemblage, but who is outside the Assemblage).

I) Sangataha Argument reminded by Shankara :

- Every component of Assembly is working for someone outside

II) Not part of Assemblage but outside Assemblage for the benefit of Asamhita Atma

- Servants, Indriyams working for Jivatma in the Body.

III)

Indriyas / Mind	Atma
<ul style="list-style-type: none">- Employee- Paratantra	<ul style="list-style-type: none">- Employer- Svatantra

IV) Tadarthena - Asamhita Chetana Atma Arthatvena

- Anupattaram Vyaparata Bavanti
- Engaged in continuous, constant, without rest activity = Prana

V) Devaha = Chakshu - Indriyam etc, Sense Organs

- 5 Jnana Indriyas and 5 Karma Indriyas and 4 Manaha = 14 Rest
- 5 Pranas Active
- Prana - Apana - No rest.

VI) Conclusion :

- We can infer existence of Non-material Consciousness principle, other than material Body - Mind complex.

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

यदर्था यत्प्रयुक्ताश्च सर्वे वायुकरणव्यापाराः सोऽन्यः सिद्ध इति वाक्यार्थः ॥ ३ ॥

If all the functions of Vayu and the other Organs (Sarve Vayu - Karana Vyaparaha) are meant for some other Non-material Principle,

Who (Yadarthah) Enlivens or Prompts (Yat - Prayuktah) them into Activity, then that Principle must be other than (Sah Anyah - Siddhah --- the Body - Mind - Complex). This is in Essence, the meaning of the Mantra (Vakyarthah).

I) Body - Mind complex is the Lingam for existence of Atma

- Cells, bones, blood contribute to the Assemblage, continuously active also.

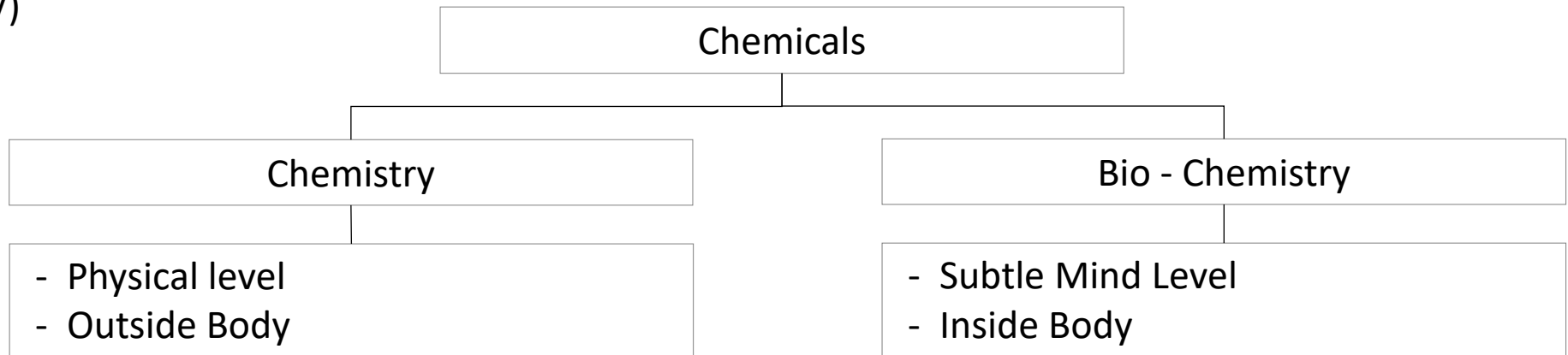
II) Activity for someone not part of complex

- That X factor is the spiritual factor, not part of Body - Mind complex.

III) All functions of Prana Vayu and Karanam are meant for Non-material principle.

IV) Enlivened, Blessed by, X, Body - Mind Functions

V)



VI) Chemicals keep Body Alive

- What is that X - Factor which keeps body Alive?

VII) Vakyartha = Tatparyam, central teaching

- Mantra 3 Describes this.

VIII) Neiyayikas and Nyaya proves through similar reasoning, Anumanam.

IX) Mantra 3 gives Anumana Pramanam to establish Atma logically

- Nyaya, Sankhya, Vedanta, All claim to prove Atma logically.

X)

Nyaya / Sankhya	Vedanta
<ul style="list-style-type: none">- Atma proved with Logic Alone- Logic independently proves Atma- Svatantra Logic- Nishchayaka Yukti	<ul style="list-style-type: none">- Shastra - Main Pramanam- Logic - Supporting- Proving Logic- Sambavana Yukti

X) Side Point : Vedantin :

- Why logic can't prove Atma ?

a) What you prove logically must have been experienced sensorily before

b) There must be a clue.

c) Example :

- Smoke and fire
- if experienced before, without fire can conclude
- if never experienced , no clue, no Anumanam.

XI) Atma can be inferred by function of bodily organs, only if I have sensorily experienced Atma, Non-material principle.

XII) I have never experienced Non-material Spiritual principle sensorily.

XIII) Can only infer material principle

- Sruti Samata Tarqa.
- Not Svatantra Tarqa.

XIV) Brahma Sutra :

जन्माद्यस्य यतः ।
Janmadyasya yatah

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]

a) Neiyayikas logically prove God

b) Advaitin : Can't prove

- Sruti Sanmata logic OK, not Svatantra logic.

XV) Anvaya - Manta 3 :

अन्वयः (यः) प्राणम् ऊर्ध्वम् उन्नयति अपानं प्रत्यक् अस्यति (तम् आत्मानं) मध्ये आसीनं वामनं विश्वे देवाः उपासते ॥	Anvayaḥ (yaḥ) praṇam ūrdhvam unnayati apānam pratyak asyati (tam ātmānam) madhye āsīnam vāmanam viśve devāḥ upāsate ॥
---	--

(Atma) Draws the Prana Upwards (and) Sends the Apana downwards. All Sense Organs Worship (This) adorable one which resides in the Heart (of the Body).

632) Bashyam : Chapter 2 - Section 2 - Introduction

किं च

Moreover-----

633) Chapter 2 - Section 2 - Verse No. 4 :

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

Asya visram samanasya, sarirasthasya dehinah,

Dehad vimucya-manasya, kim atra pari-sisyate ; Etad vai tat ॥ 4 ॥

When this Atman, who dwells in the body, is separated from the body. He is freed from this body, what remains here (in this body)? This verily is That. [2 - 2 - 4]

अन्वयः

शरीरस्थस्य विस्त्रंसमानस्य देहात् विमुच्यमानस्य
अस्य देहिनः (देहे) अत्र किम् परिशिष्यते । एतद् वै तत् ॥

Anvayaḥ

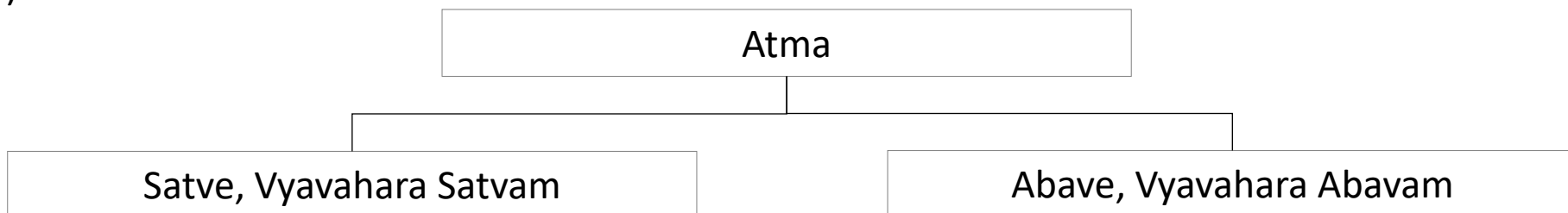
śarīrasthyasya visraṁsamānasya dehāt vimucyamānasya
asya dehinaḥ (dehe) atra kim pariśiṣyate ? etad vai tat ॥

When this Atma, which resides in the Body, gets detached as it is freed from the Body, what remains in this (Body)? This is indeed that.

I)

Verse 3	Verse 4
<ul style="list-style-type: none">- Anvaya Logic- In the Presence of Atma, Inert Body, Mind Complex functions	<ul style="list-style-type: none">- Vyatireka Logic- In the Absence of Atma, Body, Mind Complex can't function

II)



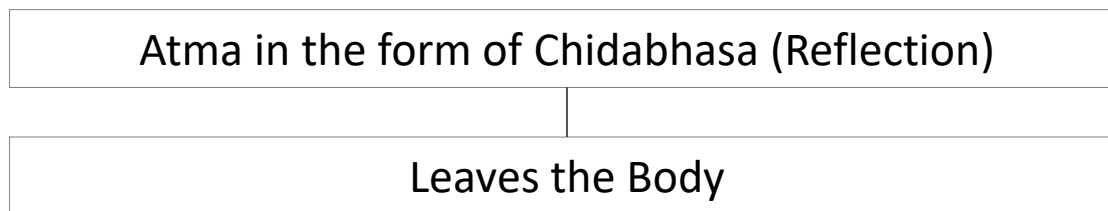
III) Atma responsible for all Vyavahara, Transactions.

IV) When Reflected Consciousness - Jivatma leaves Body - Mind Complex, Body becomes dead.

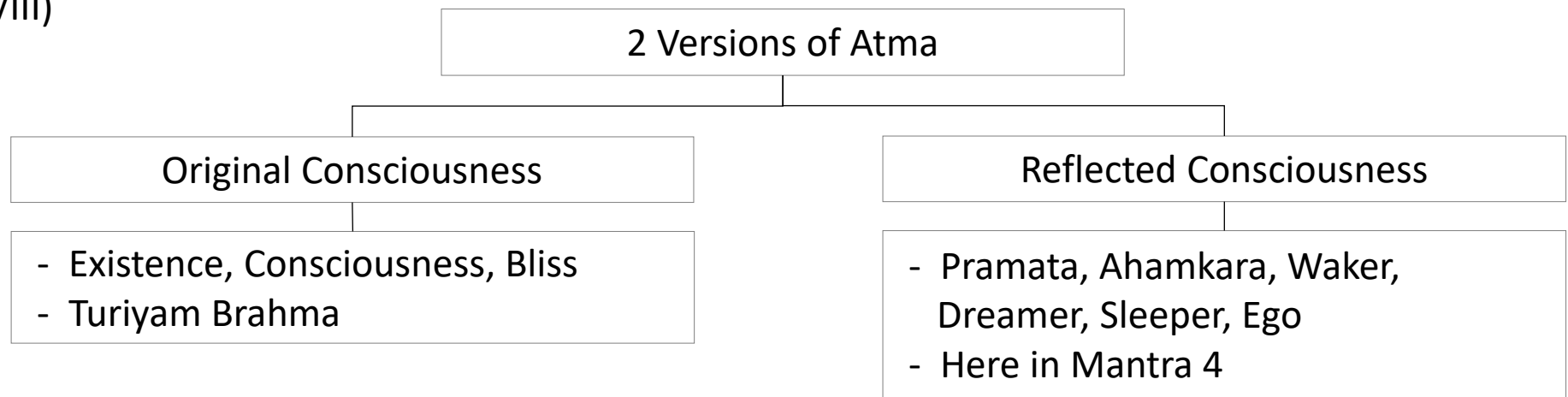
V) Jivatma (Original Consciousness) alone is lending life to the body by way of Reflection.

VI) If Atma is all pervading, how can it leave the body

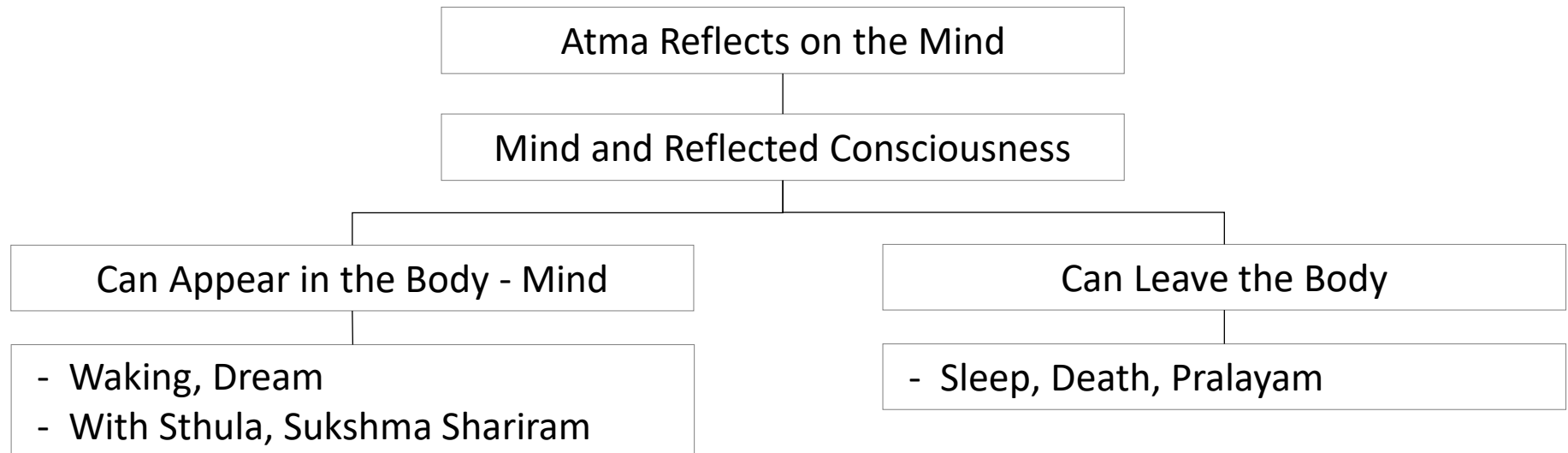
VII)



VIII)



IX) 2nd Interpretation :



X) In the Absence of Mind, Atma can't bless the Body

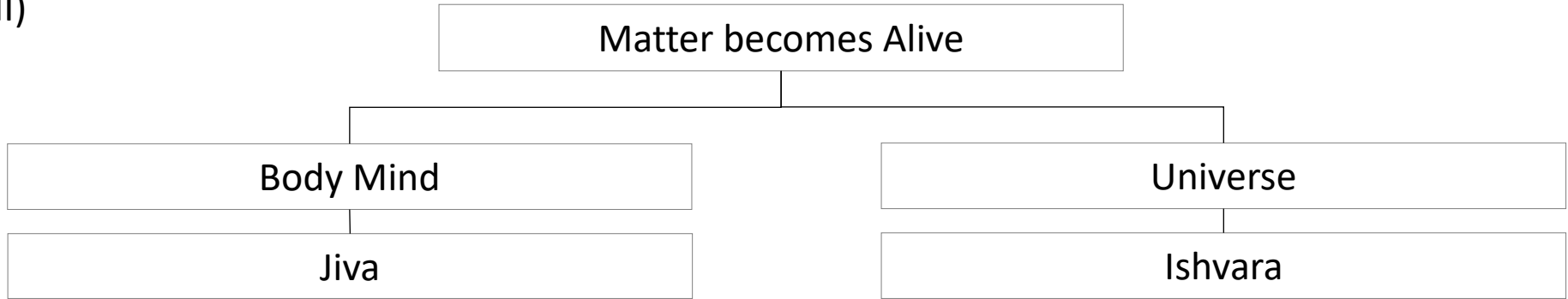
- Blessing of Atma is no more available.
- I am Atma, Brahman is Upanishadic teaching for Moksha.

Revision : Chapter 2 - 2 - 4 :

I) Atma = Spiritual, Non-material principle

II) Makes matter function, enlivens matter (Body - Universe)

III)

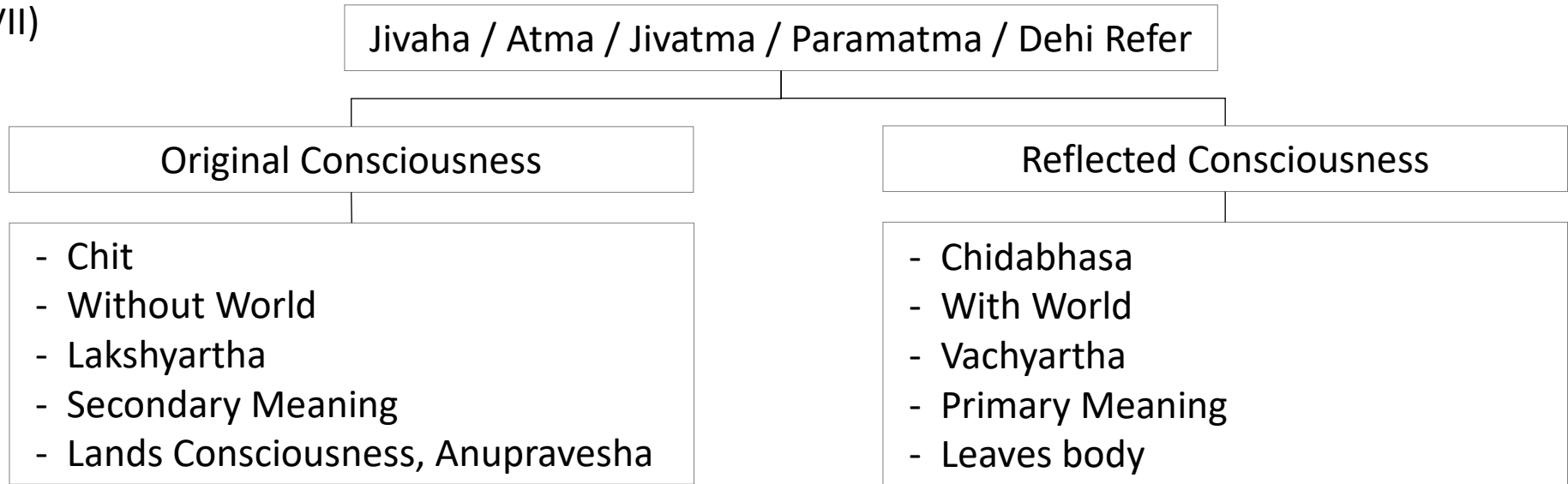


IV) Atma by itself without matter called Turiyam, Brahman.

V) Body does not have life, Sentiency, Knowingness, Awareness of its own

VI) Without Atma - Body not Alive, Universe not alive, can't function.

VII)



VIII) Gita :

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

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

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

- Refers to Reflected Consciousness - Jiva, Swami of Body - Mind complex is gone.
- Atma, Chidabhasa, Leaves, Travels.

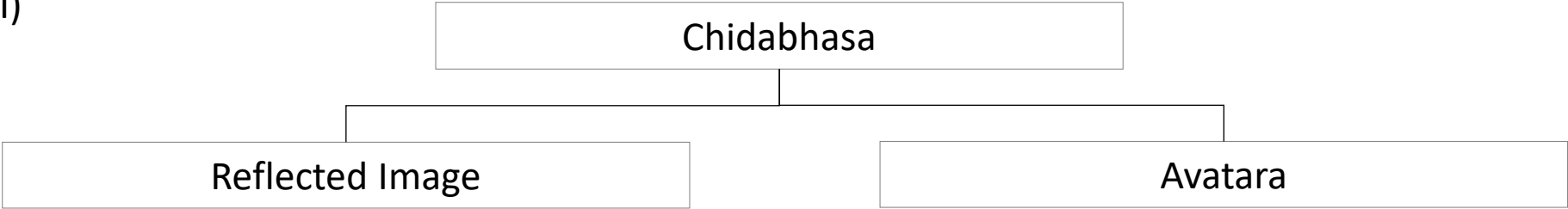
IX) Jivo Braheiva Na Paraha :

- Tat Tvam Asi Ayam Atma brahma
- All these refer to Jiva as Original Consciousness, Chit.

X) Chit is different from Chidabhasa

- Chit alone appears in the Material world (Reflecting as Medium) Chidabhasa.

XI)

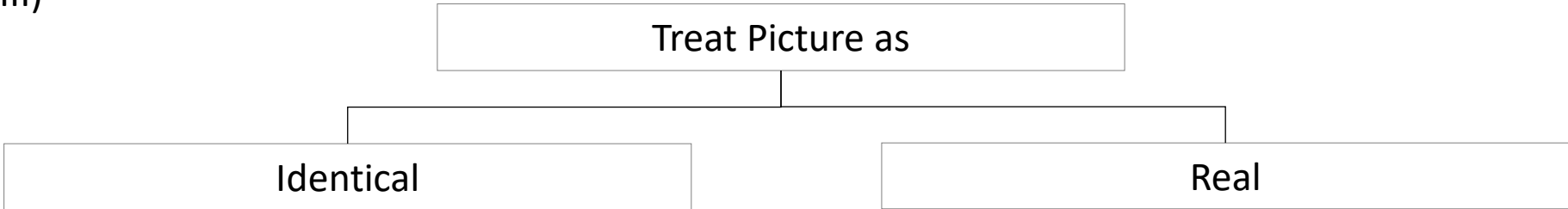


- Equal to Chit.

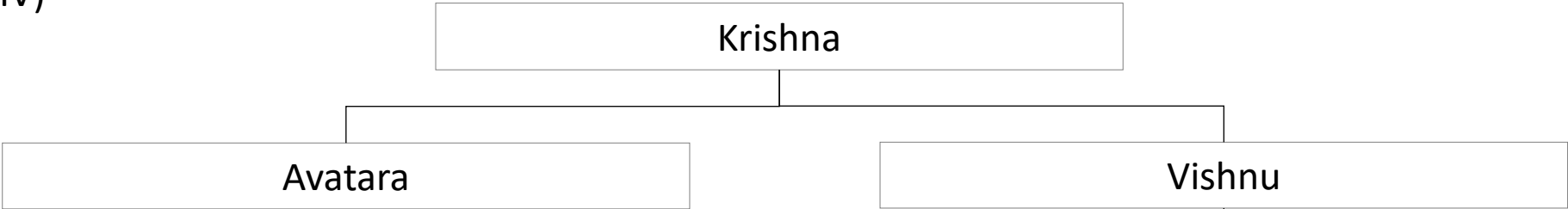
XII) Example :

- Photo Image of Mine
- Photo of Mahatma worshipped as Reel

XIII)



XIV)



Gita :

- Chapter 4 - Verse 6
- Chapter 4 - Verse 1

श्रीभगवानुवाच ।
इमं विवस्वते योगं
प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह
मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१ ॥

Śrībhagavānuvāca
imaṃ vivasvatē yōgaṃ
prōktavānahamavyayam ।
vivasvān manavē prāha
manurikṣvākavē'bravīt || 4-1 ||

The Blessed Lord said : I taught this imperishable yoga to Vivasvan; vivasvan taught to Manu; Manu taught it to Iksavaku. [Chapter 4 – Verse 1]

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

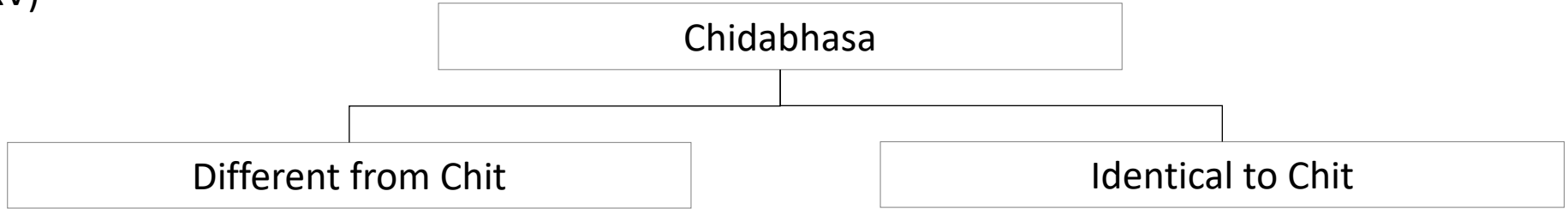
ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san ।
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own Maya. [Chapter 4 – Verse 6]

- Krishna taught Veda to Vivasvan.

- Avatara = Bhagavan
- Avatara is different, Yet identical to Bhagavan.

XV)



XVI) 1st Line - Dehi = Chidabhasa

- Last Line - Etad Vaitad = Brahman
= Chit
= Dehi

XVII) When Jiva leaves the body, it is Chidabhasa

- This Dehi alone is Anyatra Dharma, Adharma.

XVIII) Chit - Chidabhasa Mixed up in Mantra 4.

635) Bashyam : Chapter 2 - Section 2 - Verse No. 4 Starts

अस्य शरीरस्थस्यात्मनो विस्रंसमानस्यावस्रंसमानस्य भ्रंशमानस्य
देहिनो देहवतः ; विस्रंसनशब्दार्थमाह- देहाद्विमुच्यमानस्येति

When this Atma (Asya - Atmanah) that is residing or Manifesting in the Body (Sarirasthasya) as the indweller of the Body (Dehinah = Dehavatah) is freed (Visramsamanasya = Avasramsamanasya = Bhramsaman - Asya), that is the word 'Freed', meaning that (Visramsana-Sabda-artham-aha), when the Atma is released from the Body (Dehat - Vimucyamanasya – iti)

I) Gita :

- Chapter 2 - Verse 12 to 25
- Chit - Chidabhasa Mixed up

II) Chit = Akarta, Abokta, Nirvikara, Sarvagata, Sthanu

III) Gita :

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

**vāsāṁsi jīrṇāni yathā vihāya
navāni gr̥hṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||**

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

- Dehi - Chidabhasa Drops one Body, takes another Body.

IV) Shastra treats Chit, Chidabhasa in the same Manner, Loosely used

V) This Atma Sharirastaya residing in the Body, Indweller of the Body.

VI) Vistram Sa Manasya = Avastra Manasya

= Brahmamsha Manasya

VII) Chidabhasa which Quits, leaves the Body is none other than Chit

- Therefore Chit / Chidabhasa Pervades entire Universe.

VIII) 2nd Quarter - For this Dehi, Embodied Self

IX) 3rd Quarter - Dehadi Vimuchya Manasya

- When Jiva is leaving the body
- When Jiva quits, leaves the body.

X) Asmin Dehe Kim Parisishyate :

- What functioning, organ, is left in the Body?
- No life is there.

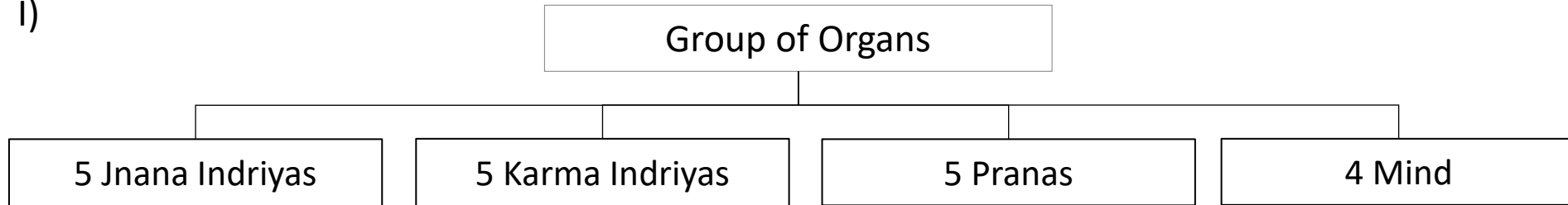
636) Bashyam : Chapter 2 - Section 2 - Verse No. 4 Continues

किमत्र परिशिष्यते प्राणादिकलापे न किञ्चन परिशिष्यतेऽत्र देहे -
पुरस्वामिविद्रवण इव पुरवासिनां यस्यात्मनोऽपगमे क्षणमात्रात्
कार्यकरणकलापरूपं सर्वमिदं हतबलं विध्वस्तं भवति विनष्टं भवति
सोऽन्यः सिद्धः ॥ ४ ॥

Then what (Kim ---- Functioning Organ) remains (Parisisyate) there (Atra)?

Among the group of the Active Organs of the Body Consisting of Pranah etc, (Prana - Adi - Kalape) nothing what so ever remains there in the body (Na Kincana Parisisyate - Atra - Dehe --- as a functioning Organ in the Body. Sankaracharya explains this further with the help of an example). Just as when the Ruler (Pura - Svami) of a Small kingdom quits (Vidravana) the Kingdom, the Citizens of the kingdom also do the same (Pura - Vasinam - iva --- Leave the Small kingdom and go away); in the same way, when the Atma 'Leaves' (Yasya - Atmanah - Apagame) the Body, then that very Moment (Ksanamatrat), all the Active organs or Components (Karya - Karana - Kalapa - Rupam - Sarvamidam) of the Body - Mind - Complex loose their power (Hatabalam), and when they loose their power, they become Non-functional (Vidhvastam Bhavati = Vinastam Bhavati). Thus, it is established (Siddhah) that, with the Departure of Atma, the Body becomes a dead body, and that therefore, Atma is different (Sah Anyah) from the Body. (This Atma is that Brahman).

I)



- All 19 Leave, no Functioning Organ remains.
- Only inert dead Body of 5 Elements remains.

II) Example :

- When King Quits the Kingdom, Nobody is there to Govern other following.

III) Lender Atma goes away

IV) Organs of Sukshma Shariram and Karana Shariram and Chidabhasa leave.

V) Example :

- When queen bee with special enclosure in the bee hive leaves, all bees leave.

Example :

- When King leaves, his followers leave.

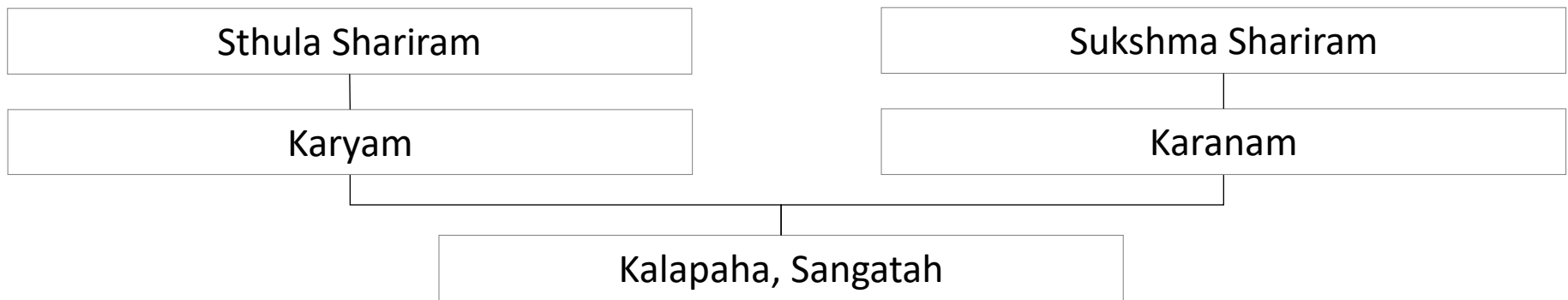
VI) When Chidabhasa leaves the body, blessing part of Atma quits.

- Remaining Non-blessing part, Sat aspect remains in the dead body like in a wall, mountain, stone.

VII) Atma Apagame = Chidabhasa quits

- Within a second Prana goes, heart stops, blood supply required by Organs stops.

VIII)



IX) Organs loose their power and wither away.

X) Brahma Sutra :

- Jnana Indriyas, Karma Indriyas, Pranas, Manaha, Sukshma Shariram, Lingam for life, don't function after Death.

XI) Linga Shariram travels, carried by Devatas (Varuna, Agni etc) through 14 stations to Brahma Loka.

- Traveller does not know he is travelling
- Experience comes only with Sthula Shariram.

Example :

- Deep sleep - Sampindita Karana Gramah.

XII) Knowledge possible only when Sthula Shariram, Golakams present.

- Hathwa Balam, Indriyas loose their strength.

XIII) Blessing Atma, departing Atma, different from the body

- It is Non-material, Aboutikam, Adrishyam.

XIV) This Chit = Brahman

- Agile intellect moves between Vachyarthā Chidabhasa and Lakshyarthā Chit.

XV) Anvaya - Verse 4 :

अन्वयः

शरीरस्थस्य विस्त्रंसमानस्य देहात् विमुच्यमानस्य
अस्य देहिनः (देहे) अत्र किम् परिशिष्यते । एतद् वै तत् ॥

Anvayaḥ

śarīrasthyasya visraṁsamānasya dehāt vimucyamānasya
asya dehinaḥ (dehe) atra kim pariśiṣyate ? etad vai tat ॥

When this Atma, which resides in the Body, gets detached as it is freed from the Body, what remains in this (Body)? This is indeed that.