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# **KATHOPANISHAD WITH *SANKARA BHASYAM***

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*Chapter 2 - Section 3  
Verse 07 to 13*

**VOLUME - 11**

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यस्मादात्मन इन्द्रियाणां पृथग्भाव उक्तो नासौ बहिरधिगन्तव्यो  
यस्मात्प्रत्यगात्मा स सर्वस्य । तत्कथमित्युच्यते ---

The Atma (Yasmad - Atmana) which has already been explained as Distinct from the Sense Organs (Indriyanam - Prthag - Bhava - Uktah), that Atma cannot be (Na - Asau) known outside (Bahih Adhigantavyah), because (Yasmat) Atma (Sah) happens to be the inner Self (Pratyagatma) of every one (Sarvasya). How do you say Atma is within (Tat - Katham?). That is being Answered (iti - Ucyate).

I) In Verse 7 and 8, Upanishad Reveals Atma is Different from Pancha Koshas.

## II) Similar Mantra :

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

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

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

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

Mahatah param-avyaktam, avyaktat-purusah parah,  
Purusan-na param kincit, sa kastha sa para gatih ॥ 11 ॥

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

### III) Witness of Pancha kosha = Atma

- Unaffected by 3 Avasthas, 5 Koshas, 3 Sharirams
- Stand on Turiyam and understand these 2 Mantras.

### IV) Lesson :

- Seek Atma within, not outside
- Inward journey, not outward journey in Spirituality.

### V) Sense organs Not Atma

a) Whatever Atma is revealed as different from Indriyas is not to be known outside but inside

b) Bahihi Na Avagamyate, Na Jnatavyaha

- Not knowable outside.

### VI) Yasmat - Because

- Saha Sarvasya Pratyagatma Bavati
- Atma = inner self of every seeker.

## **VII) Brihadaranyaka Upanishad :**

- Kutasta Brahmanam - Yaha Atma Sarvantaraha
- Antaraha = within everyone
- Search within, not outside.
- Tatu Katham? Why do you say Atma is within?
- Do Pancha Kosha Viveka explained in Mantra 7.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।  
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

Indriyebhyah param mano, manasah sattvam uttamam

Sattvad adhi mahan atma, mahato-'vyaktam uttamam ॥ 7 ॥

Beyond the senses is the mind, beyond the mind is the intellect, beyond the intellect is the great Atman, Superior to the great Atman is the unmanifest (Prakrti). [2 - 3 - 7]

अन्वयः

मनः इन्द्रियेभ्यः परं (भवति) । सत्त्वं मनसः  
उत्तमं (भवति) । महान् आत्मा सत्त्वात् अधि (भवति) ।  
अव्यक्तं महतः उत्तमं (भवति) ॥

**Anvayaḥ**

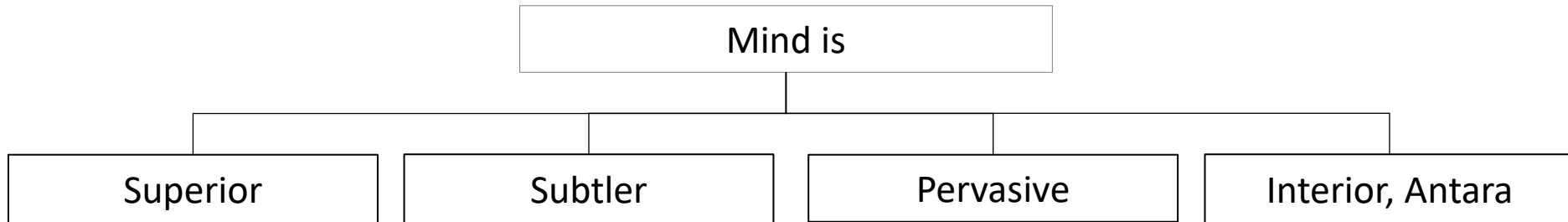
manaḥ indriyebhyaḥ param (bhavati) | sattvaṁ manasaḥ  
uttamaṁ (bhavati) | mahān ātmā sattvāt adhi (bhavati) |  
avyaktaṁ mahataḥ uttamaṁ (bhavati) ॥

Mind is Superior to the Sense Organs. Intellect is Superior to the Mind. Mahat is Superior to the Intellect. The Unmanifest is Superior to Mahat.



## I) Studied before this idea :

- Indrebyaha Param Manaha.



- To Sense Organs.

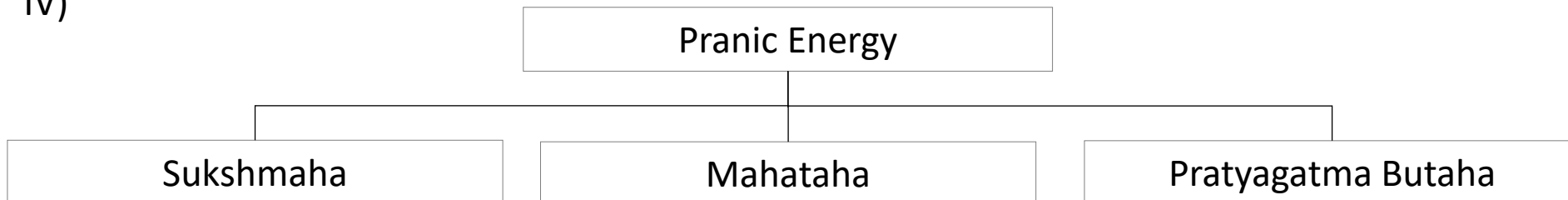
II) Pranamaya Kosha inner to Annamaya Kosha

III) Reiki – Pranic Energy – Extends beyond the Body

- Our Energy goes 2 Feet above head
- Feel it when 2 hands joined, can feel the Push

- **Sensitize yourself with Reiki.**

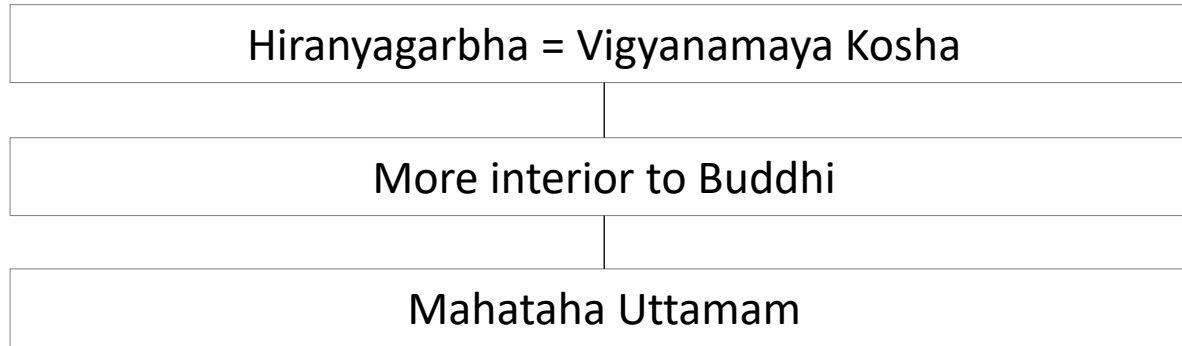
IV)



- Mind is Superior to Indriyam.

V) Satvam = Vigyanamaya Kosha here, is Uttamam, Superior, Subtler, Pervasive to inner Mind.

VI) Mahan Atma, Hiranyagarbha is superior to Vigyanamaya Kosha



VII) Superior to Hiranyagarbha is Avyaktam.

- Avyaktam = Samashti Karana Shariram, Prapancha
- Antaryami = Karana Prapancha  
= Anandamaya Kosha  
= Samashti Anandamaya
- Samashti Anandamaya is superior, subtler, interior to Samashti Vigyanamaya.

**Katho Upanishad :**

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

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

(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). [1 - 3 - 10]

इन्द्रियेभ्यः परं मन इत्यादि । अर्थानामिहेन्द्रियसमानजातीयत्वाद्  
इन्द्रियग्रहणेनैव ग्रहणम् । पूर्ववदन्यत् । सत्त्वशब्दाद्बुद्धिरिहोच्यते ॥ ७ ॥

Mind is Superior to Sense Organs' etc (Indriyebhyah - Param - Manah - ityadi --- was talked about in the Mantra 1. 3. 10). The Sense objects (Arthanam) being of a Similar nature to that of Sense Organs (Indriya - Saman - Jatiyatvad); Therefore, by merely mentioning the Sense Organs (Indriya - Grahanena - Eva) in this Mantra (iha), (One should understand that) the Sense Objects have also been Mentioned (Grahanam) along with the Sense organs. As for all the other worlds (Anyat - in this mantra), they are exactly like the Word 'Satvam' (Sattva - Sabdat) in this Context, buddhi or Vijnanamaya Kosha is intended (Buddhih - iha - Ucyate).

**I) In Chapter 1 - 3 - 10 Sequence :**

Indriya

Artha

Manaha

Intermediary

Sense Objects

## II) Sense Organs and Sense Objects - Both Bautikam

### III) Gita - Chapter 3 :

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

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

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

- Indriya and Sense Objects are Trigunatmikam Samanya Bautika Tat Yatvam.

### IV) Sense Objects are Artha Grahanam

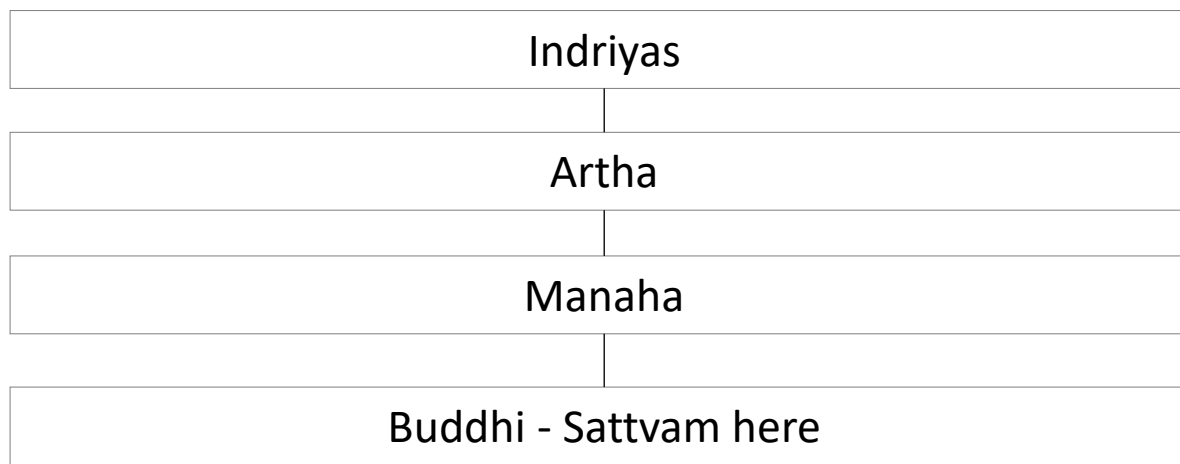
- Included in Sense Organs

### V) Shankara Comments in Chapter 1 - 3 - 10 :

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

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

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



VI) Satva Guna product - Karya Buti iti Arthaha

- Manasah Satvam Uttamam.

**VII) Anvaya :**

अन्वयः

मनः इन्द्रियेभ्यः परं (भवति) । सत्त्वं मनसः  
उत्तमं (भवति) । महान् आत्मा सत्त्वात् अधि (भवति) ।  
अव्यक्तं महतः उत्तमं (भवति) ॥

**Anvayaḥ**

manaḥ indriyebhyaḥ param (bhavati) | sattvaṁ manasaḥ  
uttamaṁ (bhavati) | mahān ātmā sattvāt adhi (bhavati) |  
avyaktaṁ mahataḥ uttamaṁ (bhavati) ॥

Mind is Superior to the Sense Organs. Intellect is Superior to the Mind. Mahat is Superior to the Intellect. The Unmanifest is Superior to Mahat.

- Manaha Indrebyaha Param Bavati
- Sattvam Manasaha Uttamam Bavati
- Param means Uttamam
- Mahan Atma Sattvatu Adhi Bavati, Adhi = Superior.

## VIII) 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]

## IX) Avyaktam Mahan Atma

- Samashti Buddhi here
- Hiranyagarbha
- Avyaktat Mahataha Uttamam Bavati.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।  
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

**Avyaktat tu parah puruso vyapako 'linga eva ca ;**

**Yam jnatva mucyate jantuh amrtatvam ca gacchati ॥ 8 ॥**

And verily beyond the unmanifest (Prakrti) is the all-pervading Purusa devoid of all distinctive marks, knowing whom the creature (the knower) is emancipated and he attains immortality. [2 - 3 - 8]

अन्वयः

पुरुषः तु अव्यक्तात् परः व्यापकः एव च अलिङ्ग  
(भवति) । यं ज्ञात्वा जन्तुः मुच्यते अमृतत्वं  
गच्छति च ॥

**Anvayaḥ**

puruṣaḥ tu avyaktāt paraḥ vyāpakaḥ eva ca aliṅgaḥ  
(bhavati) । yaṁ jñātvā jantuḥ mucyate amṛtatvaṁ  
gacchati ca ॥

Atma is indeed Superior to the Unmanifest. It is all pervasive and attributeless. Om knowing that, the Mortal is free, (Jivanmuktah) and attains Amrtatvam (Videhmuktah).



## I) Repeat of Katho - Chapter 1 - 3 - 11 :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषात् परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,

Purusa-na param kincit, sa kashtra sa para gatih ॥ 11 ॥

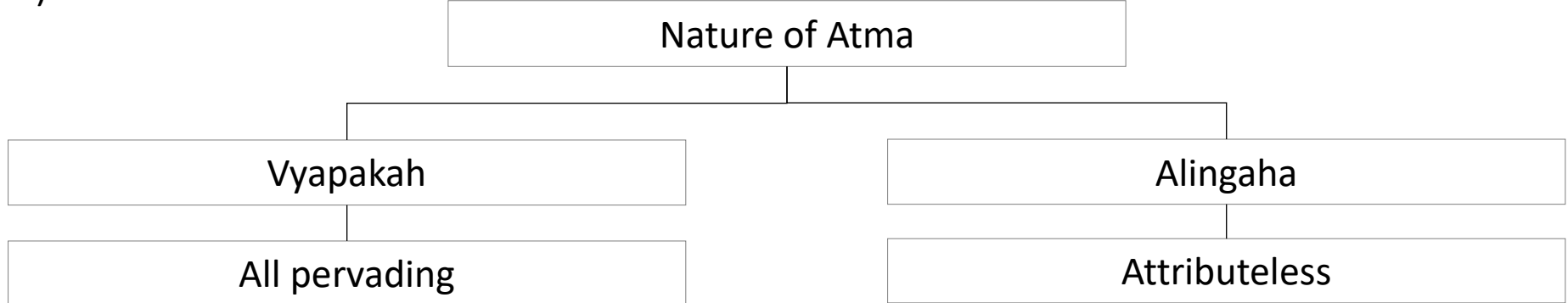
Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal.

[1 3 11]

II) Atma Superior to Samashti Anandamaya = Samashti Karana Shariram

= Moola Avidya Prakirti

III)



IV) 2<sup>nd</sup> Line :

- By knowing such Atma Amrutatvam Gachhati
- Gains immortality.

अव्यक्तात्तु परः पुरुषो व्यापको व्यापकस्याप्याकाशादेः सर्वस्य  
कारणत्वात् ।

The Atma (Purusah) indeed is Superior to the unmanifest (Avyaktat Tu Parah) because it is all pervading (Vyapakah). Being all pervading (Vyapakasya Api), it is the cause of Everything (Sarvasya - Karanatvat) like the Space etc (Akasadeh).

**I) Avyaktat Tu Paraha :**

- Tu = indeed
- Atma is Paraha, Superior, Subtler, Pervasive, interior, innermost compared to Avyaktam, Anandmaya Kosha.

**II) Vyapakaha :**

- All pervading
- What is the logic?
- Why is Atma the greatest all pervasive entity?

**III) Reason :**

- Atma is cause of space also
- Cause must be more pervading than the effect.

#### IV) Karanam Atma, must be Akasha Apekshya Vyapakam

- Atma is Karanam of everything including Space
- It is more pervading than Space
- Akasha is less pervading.

#### V) Cosmology :

- Space is expanding because Galaxies are receding, getting farther and farther.
- Getting more separated
- There must be some force governing that.

#### VI) Example :

- 2 Dots on Balloon - Before enlarging close to each other
- When blown, distance between dots grow.

#### VII) Cosmos = Balloon

- Each galaxy is a dot
- All galaxies are becoming more distant.
- This was basis of theory of Big Bang itself
- They were all together sometime ago.
- Since Galaxies are expanding, Space also is expanding.
- Space is limited, Finite only.
- Atma is more pervasive than Akasha being its Cause.

अलिङ्गो लिङ्गयते गम्यते येन तल्लिङ्गं बुद्ध्यादि तदविद्यमानमस्येति  
सोऽयमलिङ्ग एव ।

The indicatory mark by which something is known or recognised is said to be a lingam (Lingayate = Gamyate Yena Tat - Lingam) like the intellect etc (Buddhi - Adi). Alingam is that which does not have a Lingam. Atma (Asya) has no Lingas (Tad - Avidyamanam ---- Because it has no Body at all, either Sukshma, Sthula, or Karana Shariras as they are all Mithya and therefore Cannot be Lingas), which means (iti Ca) that it is Alingam (Sah Ayam Alingah Eva),

I) Lingam = Indicator used to reveal something

II) Arrowmark = Lingam

- Smoke for Fire
- Sukshma Shariram = Lingam for Atma
- Reflecting Medium for Atma Original
- Indicates Original Atma.

### III) Mirror Reveals Original face

- Minds Sentientcy, Knowingness, Reflects Atmas Sentinecy
- Mirror / Mind = Lingam, Chaitanya Pratibimba  
= Indicatory Mark by which Sentient Atma is Known.

### IV) Shivalingam represents invisible Ishwara

- All pervading God principle
- Any stone, Vighraha, used for worship, Shaligrama = Lingam for Lord Vishnu invisible.

### V) Buddhi, Mind, Sense Organs, World are all lingam for invisible Atma, life principle

- All are Chidabhasa

### VI) Alingam = Free from Lingam

= Free from 3 Sharirams

- Sharira Traya Rahitam
- Avidya mana is not there for Atma.

### VII) Na Vidyate Lingam Yasya Saha

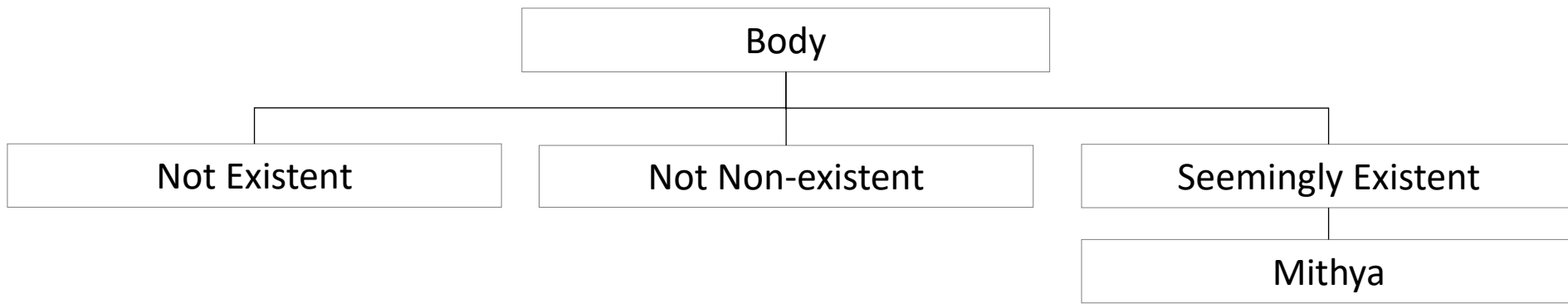
- There are no bodies for Atma.

### VIII) How do you say there are no bodies for Atma?

- We are clearly seeing, experiencing 3 Bodies

### IX) They are not Non-existent

- Upanishad negates 3 Bodies.



- Body / Mind = Sat - Asat Vilakshanam  
= Mithya

X) Atma = Ashariram, Amanasa

- Shariram, Manas = Mithya, Appearance like in Dream
- As good as Non-existent
- Ashariram Vava Santam Mithya Kriye Sprihataha...

## **Revision : Chapter 2 - 3 - 8 :**

I) Verse 7 and 8 :

- a) Brahman has to be known indirectly by Sruti Pramanam as Pancha kosha Vilakshana, Sakshi Chaitanyam
- b) To be Claimed as my own real Nature through an internal Journey.

II) Gradually, Disidentify with each kosha and Travel interior.

### III) Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर  
आत्मा प्राणमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।  
व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।  
आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष  
श्लोको भवति ॥ २ ॥

tasmādvā etasmādannarasamayāt anyo'ntara  
ātmā prāṇamayah | tenaiṣa pūrṇah |  
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |  
anvayaṃ puruṣavidhaḥ | tasya prāṇa eva śiraḥ |  
vyāno dakṣiṇah pakṣah | apāna uttaraḥ pakṣah |  
ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa  
śloko bhavati || 2 ||

Other than that (soul) made up of the essence of food there is an inner soul (Sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right side, Apnana the left side, Akasa is the trunk, earth is the tail or the support about this also there is the following Vaidika Verse. [2 - 2 - 2]

IV) Go upto Anandamaya Kosha, Blankness, Silence, Karana Shariram.

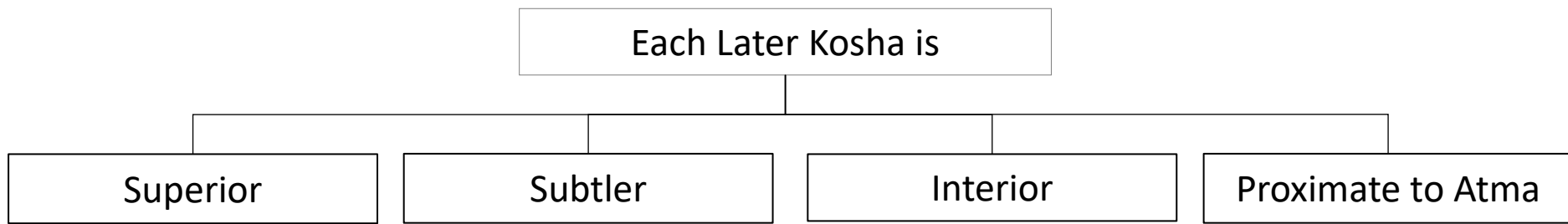
#### V) Discover :

- I am the Awareness because of which Silence, Blankness in Sleep is known.

#### VI) Mantra 8 – 2<sup>nd</sup> Quarter :

a) Pancha Kosha Vilakshanam is mentioned.

b) Vyapakaha Alingaha Eva Cha.



c) Hence Atma = Param, Absolute, Para Tamam, Subtlest, most Pervasive, Close to me, I myself.

VII) Alingaha Eva Cha

a) Lingam = Karana Vyutpatti

Lingati = To know

b) That because of which something is known is called lingam (Shivalinga, Shaligrama, Moonlight, Chinmudra, Mirror, Dreamworld Lingam for Waker, Waker lingam for Turiyam, Smoke)

c) Buddhi - Prana - Manaha Indriyam 17 Components of Sukshma Shariram is lingam, to Serve as Mirror for Atma Chaitanyam.

d) Waking State Lingam for Presence of Satchit Ananda Atma

e) Buddhi = Reflecting material, Medium

- Reveals Original Bimba Atma
- Buddhi Represents Chidabhasa, Reflection.

f) Buddhi Reflects Chit Hence Lingam

g) Lingate, Gamyate, Avagamyate, Jnanate.



## VIII) Alingam :

- Tatu Avidyamanam Asti Soyam Alingaha..
- Alingam = Atma, free from Lingams, it is not a Lingam to anything.

## IX) Atma = Alingam

= Sukshma Shariram Rahitam

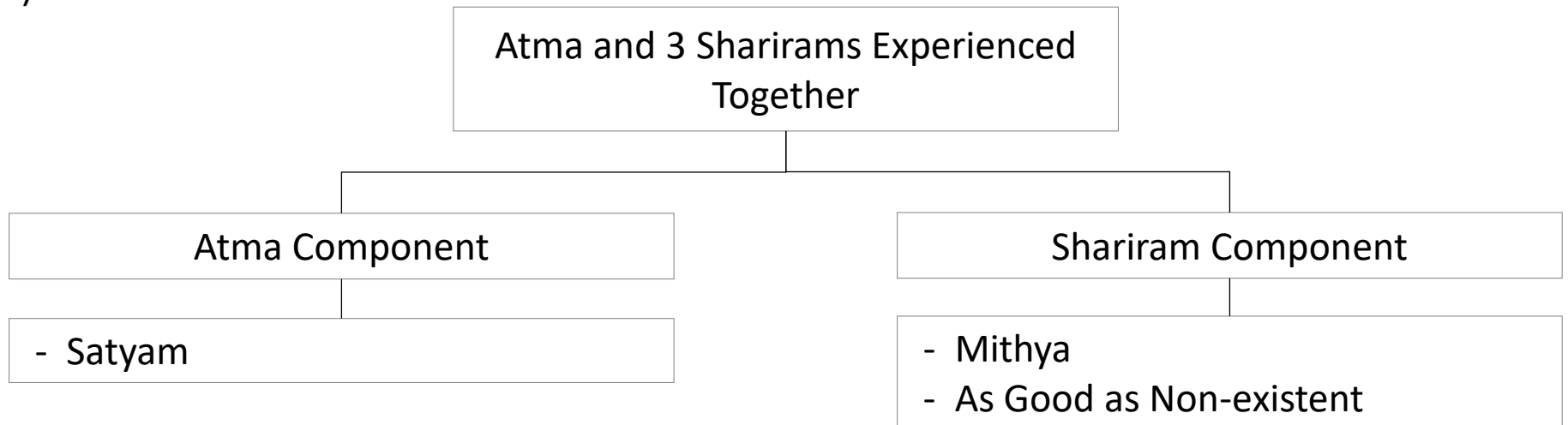
a) Sukshma Shariram is Upalakshanam for Sharira Trayam

b) Atma = Sharira Rahitaha

## X) Atma is Associated with 3 Sharirams is our experience

- How you can say its Alingam?
- Pratyaksha Viruddha.

## XI)



## XII) This is the way to understand “Maya”, Daily Magic show of Bhagawan.

### **XIII) Alingaha :**

- Indicator Reveals Mithyatvam of Sharira Trayam new Class.

### **753) Bashyam : Chapter 2 - Section 3 - Verse No. 8 Continues**

सर्वसंसारधर्मवर्जित इत्येतत् ।

Being also free from all the Characteristics of Samsara (Sarva - Samsara - Dharma - varjitah). This is the meaning (iti - Etat).

#### **I) Atma = Sharira Traya Rahitaha**

- Sharira Trayam = Cause of Samsara, Birth, Death
- Sarva Samsara Dharma Rahitaha
- Free from all Dharmas, attributes, Characteristics of Samsara.

#### **II) Brihadaranyaka Upanishad :**

- Shad Oormayaha...

##### **a) Yaha Ashanaya Pipase (Hunger - Thirst)**

- Shobha - Moha (Sorrow - Conflict)
- Jara - Mrityu Atyeti (Old Age - Death)

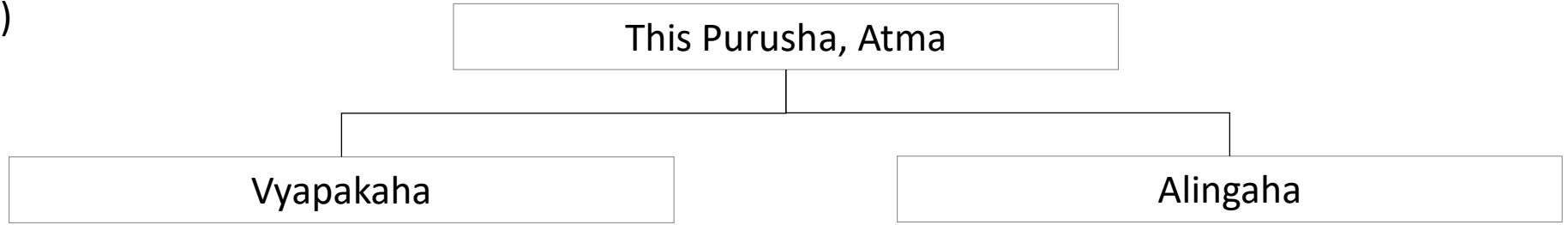
##### **b) 6 Waves of Samsara, 6 Problems of Samsara.**

यं ज्ञात्वा आचार्यतः शास्त्रतश्च मुच्यते जन्तुः, अविद्यादिहृदय-  
ग्रन्थिभिर्जीवन्नेव पतितेऽपि शरीरेऽमृतत्वं च गच्छति सोऽलिङ्गः  
परोऽव्यक्तात् पुरुष इति पूर्वेणैव सम्बन्धः ॥ ८ ॥

By knowing the Atma (Yam Jnatva) from the Acarya and from Sastra (Acaryatah -  
Sastratah - Ca), the Jiva (Jantuh) will be released (Mucyate) even when alive  
(Jivenneva) from ignorance etc knots of the heart (Avidya - Adi - Hrdaya - Granthibhih,  
--- Which were holding the Jiva as a hostage within Samsara). And when the Body falls  
(Sariram - Patite - Api), the Jiva will gain immortality (Amrtatvam - Ca - Gacchati ---  
which here means Videhmukti as he has already gained Jivanmukti when the body  
was still alive through Sastra, and Acarya). That has no lingam (Sah Alingah), is beyond  
Maya (Avyaktat Parah) and is called Purusah (Purusa - iti). Here the Co-relative  
Pronoun 'that' (Sah) is to be connected to the Previous (Purvena Sambandhah)  
relative pronoun by knowing 'Which Atma (Yam Jnatva); so that the Sentence reads 'By  
Knowing which Atma that has no lingam, that is beyond Maya and is Called purusha,  
etc one gets liberated'.

### 3<sup>rd</sup> Quarter : Yam Jnatva :

I)



II) Through Shastra - Acharya Upadesha, primary means of Atma Jnanam, know Atma.

III) Shastra - Acharya both required, mutually complementary

- Both together one Pramanam.

IV) Shastra not Pramanam unless Acharya interprets properly

- Acharya not a Pramanam without Shastra.

V) Cassette and Tape recorder, mutually complementary

- Can't listen with just cassette or recorder alone

VI) Mumukshu freed, released by Acharya

- Avidya - Kama
- Karma - Hridaya granthi (Knot).

### VII) Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hridaya-granthih chidyante sarva-samsayah I  
ksiyante casya karmani tasmin drste paravare II 8 II

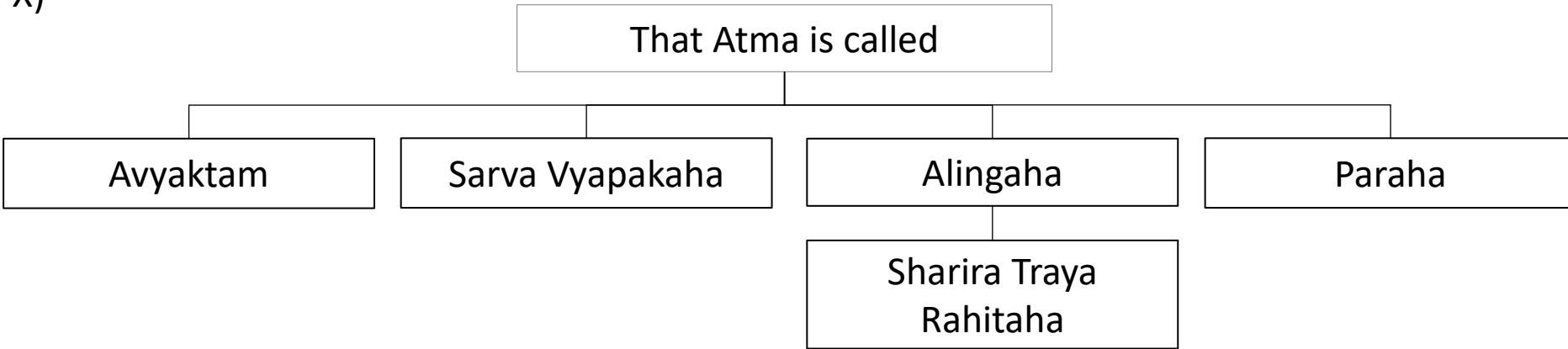
When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

### VIII) While Alive – Jeevan Mukti (Muchyate)

- After Prarabda Exhaustion, Body Dies, Videha Mukti (Amrutatvam Ta Gachhati).

### IX) By Knowing which Atma, one gains Jeevan Mukti and Videha Mukti?

X)



### XI) Atma Beyond Maya

- Atma Called Purusha.

### XII) Anvaya :

अन्वयः

पुरुषः तु अव्यक्तात् परः व्यापकः एव च अलिङ्ग  
(भवति) । यं ज्ञात्वा जन्तुः मुच्यते अमृतत्वं  
गच्छति च ॥

**Anvayaḥ**

puruṣaḥ tu avyaktāt paraḥ vyāpakāḥ eva ca aliṅgaḥ  
(bhavati) । yaṁ jñātvā jantuḥ mucyate amṛtatvaṁ  
gacchati ca ॥

Atma is indeed Superior to the Unmanifest. It is all pervasive and attributeless. Om knowing that, the Mortal is free, (Jivanmuktah) and attains Amrtatvam (Videhmuktah).

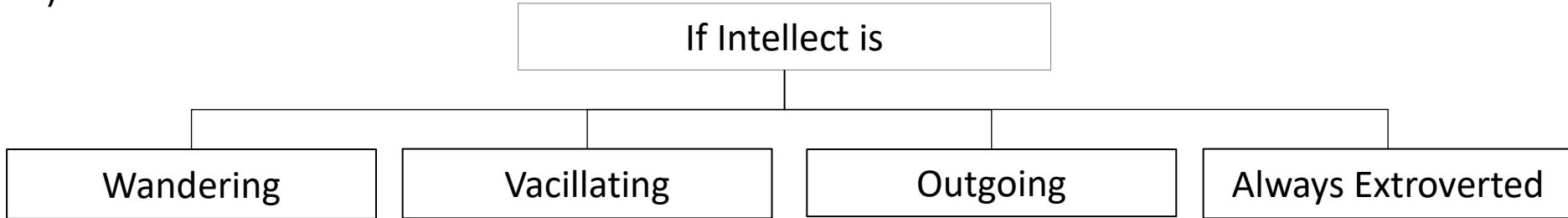
कथं तर्ह्यलिङ्गस्य दर्शनम् उपपद्यत इत्युच्यते ---

If this is so (Tarhi), then how (Katham) is it Possible (Upapadyate) to know (Darsanam) the Atma (Alingasya)? (For such a Question the) Answer is being given (iti - Ucyate) ---

I) Important Qualification Highlighted in Verses 9, 10

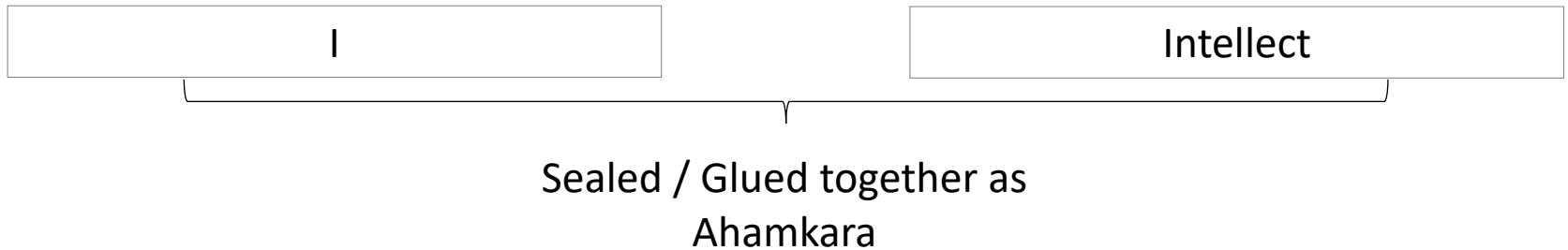
II) Not Vacillating intellect, but focussed intellect is required for Atma Jnanam

III)

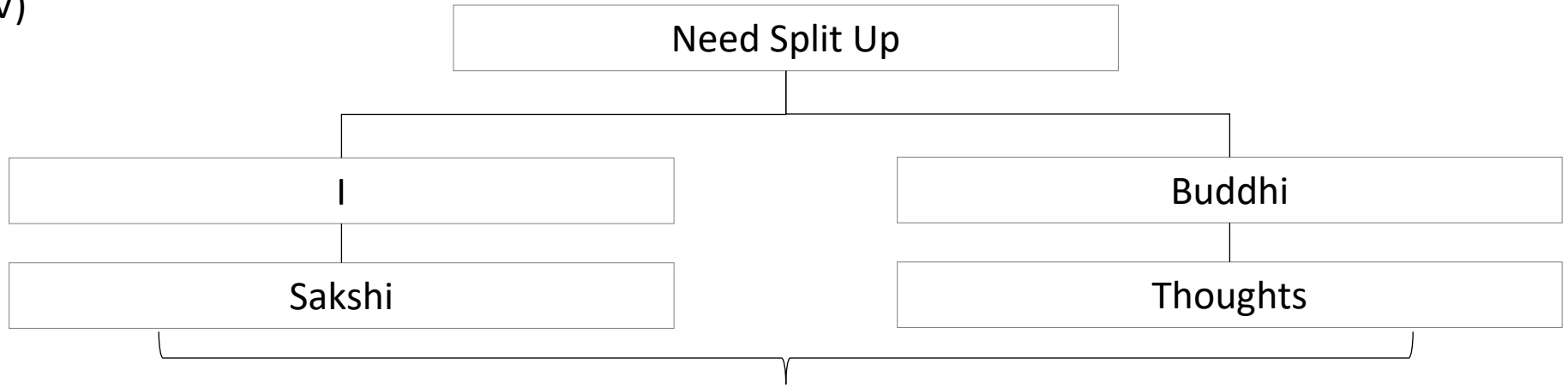


- That intellect is an instrument for Atma Jnanam.

IV)



V)



For this Chitta Ekagratha required

VI) Ashtanga Yoga is a Means for Chitta Ekagratha

**Gita - Chapter 6 : Samadhi Yoga Abhyasa :**

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

Śrībhagavān uvāca  
asamśayaṁ mahābāhō  
manō durnigrahaṁ calam ।  
abhyāsēna tu kauntēya  
vairāgyēṇa ca gr̥hyatē ॥ 6-35 ॥

The blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained.

[Chapter 6 – Verse 35]

अर्जुन उवाच ।  
अयतिः श्रद्धयोपेतो  
योगाच्चलितमानसः ।  
अप्राप्य योगसंसिद्धिं  
कां गतिं कृष्ण गच्छति ॥ ६-३७ ॥

arjuna uvāca  
ayatiḥ śraddhayōpētaḥ  
yōgāccalitamānasaḥ |  
aprāpya yōgasamsiddhiṁ  
kāṁ gatiṁ kṛṣṇa gacchati || 6-37 ||

Arjuna said : When a man, though possessed of faith, is unable to control himself, whose mind wanders away from yoga, to what end does he – having failed to attain perfection in yoga – go, O Krsna? [Chapter 6 – Verse 37]

VII) Ashtanga Yoga required before Jnana Yoga, Otherwise entering through Backdoor

VIII) Practice Vedantic Meditation for Mano Nigraha

- Verse 9 and 10 Highlight Chitta Vrutti Nirodha

IX) Drop Anatma thoughts

- Do Atma Vrutti Abhyasa
- This Preparation takes a long time for a Junior Student.

X) By Knowing, can be attained

- Knowledge is Great.



XI) Katham Alingya Darshanam Uchyate?

- How to get Alinga Atma Jnanam?

**XII) Answer :**

- Sharira Traya Rahitaha Atma
- Katham Asharira Atma Darshanam?
- How to know Body less Atma.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।  
हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ ९ ॥

**No sandrse tisthati rupamasya, na caksusa pasyati kascan-ainam,**

**Hrda manisa manasa'bhiklrpto, ya etad vidur amrtas te bhavanti ॥ 9 ॥**

His form is not to be seen. No one beholds Him with the eye. By controlling the mind, by the intellect and incessant meditation He is revealed. Those who know this (Brahman) become Immortal.

अन्वयः

अस्य रूपं सन्दृशे न तिष्ठति । कश्चन एनं चक्षुषा  
न पश्यति । हृदा मनीषा मनसा अभिक्लृप्तः (सन् आत्मा  
ज्ञातुं शक्यः) । ये एतत् विदुः ते अमृताः भवन्ति ॥

**Anvayaḥ**

asya rūpaṁ sandṛśe na tiṣṭhati । kaścana enaṁ cakṣuṣā  
na paśyati । hṛdā manīṣā manasā abhikṛptaḥ (san ātmā  
jñātum śakyaḥ) । ye yetat viduḥ te amṛtāḥ bhavanti ॥

The Nature of This (Atma) does not fall in the Range of Perception. No one Sees this with the eye. It is revealed by the insight (Gained) through the intellect which resides in the heart. Those who know this become immortal.

## I) First Half :

- Atma = Indriya Agocharam not available for Sense organs or Mind.

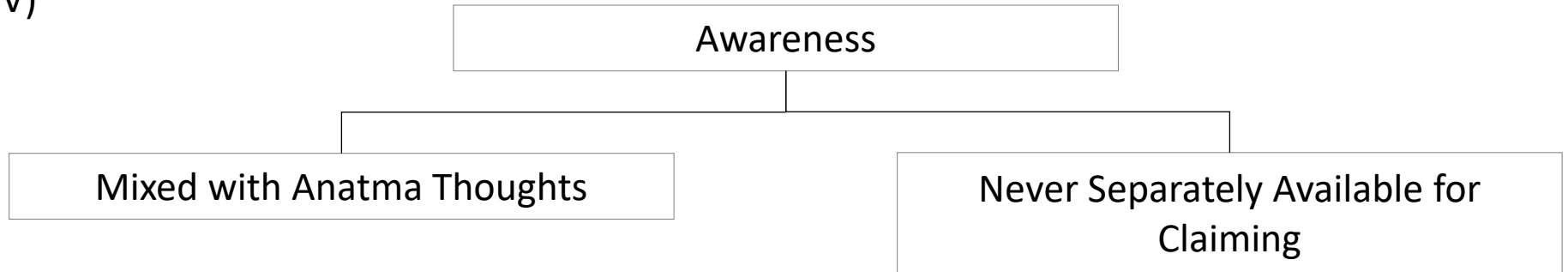
## II) Sama Pramana Agocharam = Aprameyam

= Not seen object

## III) Atma fortunately happens to be Svaprakasha Chaitanyam

- Always available in the Mind as awareness principle.

## IV)



## V) Vrutti Mishrita Chaitanyam Sarvada Upalabyate

## VI) Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

Indeed, he attains immortality, who intuits It in and through every modification of the mind.  
Through the Atman he obtains real strength, and through Knowledge, immortality. [2 - 4]

VII)

| <b>Svaprakasha Chaitanyam</b> | <b>Aprakasha Vrutti - Based Jagat</b> |
|-------------------------------|---------------------------------------|
| Sentient                      | Inert, Insentient thought world       |

Today Mixed Together

VIII) Atma Jnanam is Shifting the Attention from Aprakasha Vrutti to Svaprakasha Chaitanyam.

IX)

| <b>Hand</b>  | <b>Light - both Experienced</b>  |
|--|--|
| <ul style="list-style-type: none"><li>- Aprakasha Hastha</li><li>- We focus on that Normally</li></ul> | <ul style="list-style-type: none"><li>- Svaprakasha</li><li>- Miss the Light</li></ul> |

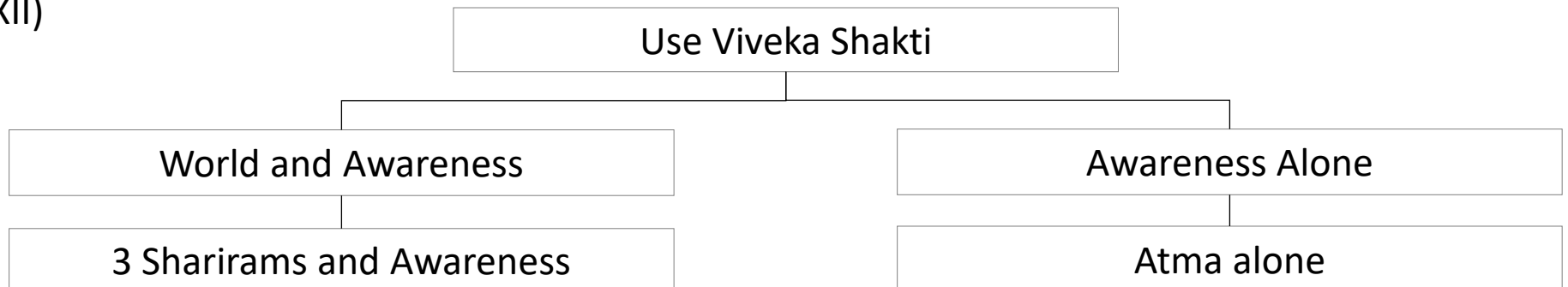
X) What is Vedanta?

- Shifting attention from Aprakasha hand to Svaprakasha light

XI) No Need to experience New light Afresh or Consciousness, Awareness Afresh.

- Not new Exotic Light
- Consciousness is already experienced.

XII)



XIII)

| Atma and Thought        | Atma Alone                             |
|-------------------------|--|
| - Atma and jagat Jnanam | - Jnanam Alone<br>- Not new Experience |

- Shift attention to ever Available Chaitanyam.

#### XIV) Dakshinamoorthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वप्नु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |  
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakṣinamurty is the prostration. [Verse 7]

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॥

viśvaṁ paśyati kāryakāraṇatayā svasvāmisambandhataḥ  
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |  
svapne jāgrati vā ya eṣa puruṣo māyā paribhramitaḥ  
tasmai śrī gurumūrtaye nama idaṁ 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]

#### **XV) Nityo Upalabधि Svarupoham Atma :**

- Require Subtle Mind to Shift Attention from Changing thoughts to changeless consciousness in Jagrat Avastha.

XVI) I am Aware of 1<sup>st</sup>, 2<sup>nd</sup> Thought

| Thoughts    | I Awareness           |
|-------------|-----------------------|
| Come and go | Am there all the time |

- That Awareness because of which I know the arriving - Departing thoughts, is my Real Self.
- Awareness knows Silence also in between the 2 Thoughts.

#### **XVII) I don't, I can't objectify that Awareness**

- I claim that Awareness as my real Nature, permanent intrinsic self, beyond Time.

XVIII) Hrida Manasa Avikalpita with focussed Mind and right understanding, Atma is known.

- Whoever Manages to shift the attention from thought to Awareness can Claim, I am not the thought.

XIX) I am the Awareness, inner Atma

a) Which is not a part, product, property of a thought.

b) It is in and through all the thoughts.

c) It illumines, makes thoughts known.

d) It is not limited by boundary of any thought or Perception.

e) It Survives even after all thoughts are resolved

f) Surviving Awareness is not Accessible in Sleep, Death, because of lack of Matter Body, Mind, world Medium to Reflect its Presence.

g) For its Abhivyanjakam

h) When thought is absent, Anabivyakta Rupena Aham, Asmi.

i) Aham Sarvada Bavami

XX) So what, if I know Atma

- Amrutaha Bavanti.

**XX) Keno Upanishad :**

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

Indeed, he attains immortality, who intuitively knows it in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [2 – 4]



- Same idea there
- Who Ever Claims - Aham Atma, Brahma Asmi, gains immortality.
- Nothing else is required in the Spiritual field.

### **758) Bashyam : Chapter 2 - Section 3 - Verse No. 9 Starts**

न संदृशे संदर्शनविषये न तिष्ठति प्रत्यगात्मनोऽस्य रूपम् ।

The nature of the Atma (Pratyagatmanah Asya Rupam) does not fall (Na Tisthati) Within the range of Sensory perception (Sandrse = Darsana - Visaye).

#### **I) Na Sadrushe :**

- Vedic Expression San Darshana Vishaye...
- Atma does not fall within Scope of Sense Organs perception.
- Not in the field, Range.

#### **II) Na Tishtati :**

- Does not fall

#### **III) Pratyag Atmana Asya Rupam Svarupam :**

- Satchit Ananda Nature of Atma does not fall within range of Sensory perception or Mind Perception.

#### IV) Atma Svarupam = Indriya Agocharam

- Asya = Pratyag Atmane  
= Does not fall in the Range of the self

#### 759) Bashyam : Chapter 2 - Section 3 - Verse No. 9 Continues

अतो न चक्षुषा सर्वेन्द्रियेण, चक्षुर्ग्रहणस्योपलक्षणार्थत्वात् ,  
पश्यति नोपलभते कश्चन कश्चिद् अप्येनं प्रकृतमात्मानम् ।

The nature of the Atma (Pratyagatmanah Asya Rupam) does not fall (Na Tisthati) Within the range of Sensory perception (Sandrse = Darsana - Visaye). Therefore (Atah), any Seeker (Kascana = Kascit - Api) can not perceive or recognise (Na Pasyati = Na Upalabhate) the Atma (Enam) which is under discussion (Prakrtam - Atmanam) with the help of the eye (Caksusa), the eye standing for all Sense Organs (Caksuh - Sarvendriyena - Grahanasya - Upalakšana - Arthatvat).

#### I) 2<sup>nd</sup> Quater of Mantra :

- Ataha, therefore, Sarva Indriya Agocharam.

#### II) Chakshur Grahanasya Upalakshanarthatvat :

- Eye is indicator for other 4 Sense Organs.

#### III) We use one word for other words.

#### IV) Example :

- Mother to Child, May you protect the curds from the Crow.
- Crow - Upalakshanam for Cats, Dogs, etc.

#### V) Na Pashyati :

- Na Upalabyate Seeker does not Perceive Atma Since it does not fall within Range of Sense organs of Mind.

#### 760) Bashyam : Chapter 2 - Section 3 - Verse No. 9 Continues

कथं तर्हि तं पश्येदित्युच्यते । हृदा हृत्स्थया बुद्ध्या ।  
मनीषा मनसः संकल्पादिरूपस्येष्टे नियन्तृत्वेनेति मनीट् तथा हृदा  
मनीषाविकल्पयित्र्या मनसा मननरूपेण सम्यग्दर्शनेन  
अभिक्लृप्तोऽभिसमर्थितोऽभिप्रकाशित इत्येतत् ।  
आत्मा ज्ञातुं शक्यत इति वाक्यशेषः । तम् आत्मानं  
ब्रह्मैतद्ये विदुरमृतास्ते भवन्ति ॥ ९ ॥

If the Atma cannot be perceived by the Sense organs, then in what way (Katham - Tarhi) can one know that Atma (Tam - Pasyet), if this is asked; it is being told here (iti - Ucyate).

With the help of the intellect (Buddhya = Manisa), which is residing in the heart (Hrda = Hrtsthaya), one can know the Atma. Intellect is called here Manisa, the reason for it being, that the word 'Manisa' Consists of two words 'Mana' which means the wandering Mind indecisively thinking of the pros and Cons (Manasah Sankalpa Adi - Rupasya - Adi Includes Vikalpa); and 'iste' which means the controller of such a Mind, the one who rules over it (iste = Niyantrtvena), and therefore together the word 'Manit' (iti - Manit), means the intellect (Buddhi), the Controller of the Mind (Manit). With the help of right understanding (Samyag - Darsanena) in the form of Mananam (Manasa = Manana - Rupena) which can take Place (Abhiklrptah = Abhisamarthitah = Abhiprakasita) in the right Non-wavering, Non-extrovert (Avikalpaitrya), Masterly intellect (Manisa), which is located in the heart (Taya - Hrda) and then to complete the Sentence, so that it becomes meaningful, we must add, 'Atma can be comprehended' (Jnatum Sakyah iti Vakya Sesah). Whoever knows (Ye - Viduh) this Atma to be None other than Brahman (Tam Atmanam - Brahma - Etad), they will become immortal (Te - Amrtah - Bhavanti). (in fact, they will become immortal is a figurative expression, because the truth is, that they will only claim the immortality, which is already theirs).

### **3<sup>rd</sup> Quarter :**

#### **I) How can one Know Atma?**

- Hrida, Buddhya, Manisha (Jahal Lakshana)
- Through intellect which resides in the heart, One has to know Atma.

II) Manisha = Name of Buddhi

| Mana                                | Eat   |
|-------------------------------------|---|
| - Extrovert Mind, Vascillating Mind | - Controller<br>- Ish - To Master, to Control |

III) Controller of Vascillating Mind = Intellect, Vigyanamaya Kosha

IV) Buddhi can Pull the Sankalpa - Vikalpa - Mind, Mind with Pros - Cons Vrutti

- Niyanta – Master, shte

V) With a Focussed intellect, one pointed Intellect, Pull the Vascillating Mind to Samyak Darshanam, Right, Clear Understanding of Atma

VI) With a Sharp intellect and right Understanding, Atma is Clearly Known.

VII) Consciousness is not a part, Product, Property of a thought.

- That Consciousness, Awareness, I am.

VIII) Abhi Samarthithaha, Abhi Prakashitaha

- Atma is Revealed with focussed intellect and right Understanding.

**4<sup>th</sup> Quarter :**

IX) Tam Atmanam Ye Brahma Viduhu

- Seekers recognise Atma to be Awareness Principle other than the thoughts in the Mind.

## X) Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

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

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

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

- They who know this Awareness principle, will become immortal.

XI) This Atma Awareness is Jagat Karanam Brahma which Nachiketa Wanted to know.

XII) Mantra 10 and 11 - Yoga Samadhi :

## XIII) Anvaya :

अन्वयः

अस्य रूपं सन्दृशे न तिष्ठति । कश्चन एनं चक्षुषा  
न पश्यति । हृदा मनीषा मनसा अभिक्लृप्तः (सन् आत्मा  
ज्ञातुं शक्यः) । ये एतत् विदुः ते अमृताः भवन्ति ॥

**Anvayaḥ**

asya rūpaṁ sandṛśe na tiṣṭhati । kaścana enaṁ cakṣuṣā  
na paśyati । hṛdā maṇiṣā manasā abhikṛptaḥ (san ātmā  
jñātum śakyaḥ) । ye yetat viduḥ te amṛtāḥ bhavanti ॥

The Nature of This (Atma) does not fall in the Range of Perception. No one Sees this with the eye. It is revealed by the insight (Gained) through the intellect which resides in the heart. Those who know this become immortal.

## **Revision : Chapter 2 - 3 - 9 - Bashyam :**

I) What are Qualifications required to gain Atma Jnanam?

- Chitta Shuddhi and Chitta Ekagratha
- Purity of Mind by Karma Yoga and One pointedness of Mind of Upasana Yoga.

II) Instrument to be used for Atma Jnanam is without Vikshepa, Distraction.

**III) 1<sup>st</sup> Half :**

- Atma Jnanam not possible through conventional instruments of knowledge like Pratyaksha, Anumana, Upamana, Arthapatti, Anupalabdhi, Laukika Shabda.

IV) Atma Known only through Veda Pramana Mahavakhyam with the help of a Sharp intellect.

**V) Hrida Manisha :**

- Intellect located in the heart.
- Manisha = Avikalpa itriya  
= Non-wandering intellect

VI) Intellect which Does not project an external world, Undistracted intellect.

VII) Vikalpa itri = Projecting, extrovert intellect.

**Nirvikalpa Yitri :**

- Non-projecting, One Pointed, undistracted, focussed.

VIII) Intellect should have Samyak Darshanam

- Right Vision of Brahman
- Not Wrong Vision of Body, Mind, World.

## IX) Right Vision :

- Akhanda Akara Vrutti
- Aham Brahma Asmi Vrutti.

## X) How does this Vrutti Rise?

- By Mahavakhyam - Aham Brahma Asmi
- Mind entertains this thought

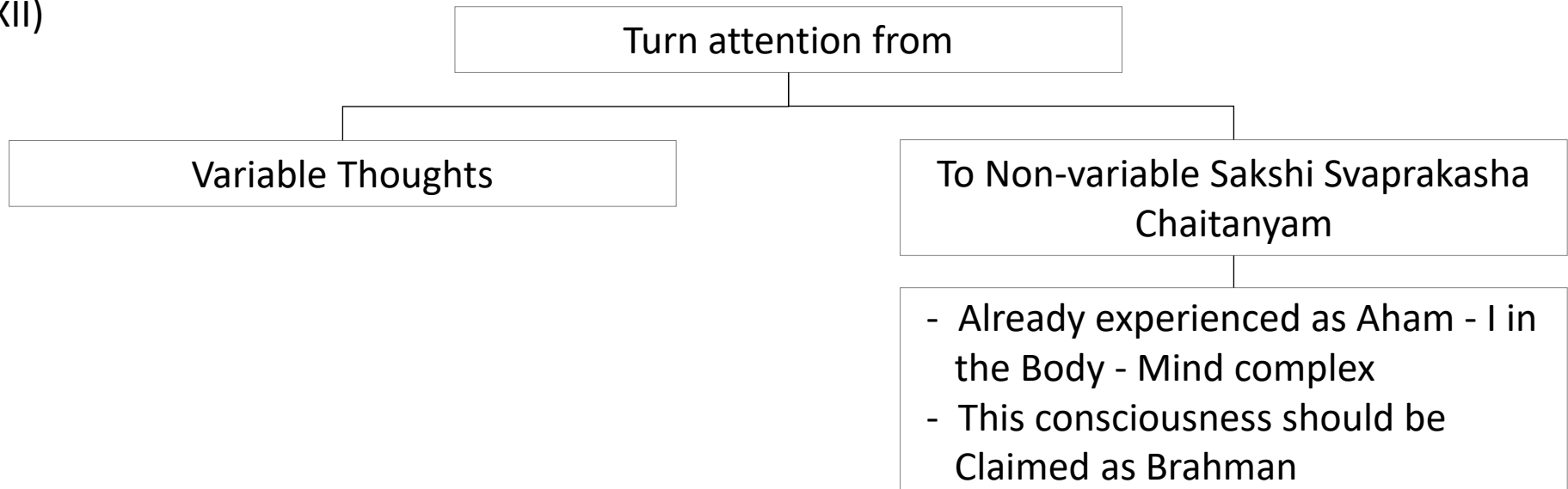
### • **Right Vision is not new Object to be Experienced**

- It is realignment of Ever experienced Consciousness, Brahman.

XI) Brahman = Ever Evident Chaitanyam, in and through and thoughts, experiences of Jagat and No Jagat in Sleep.

XI) Brahman = Non-variable, ever existent component of me in and through all thoughts.

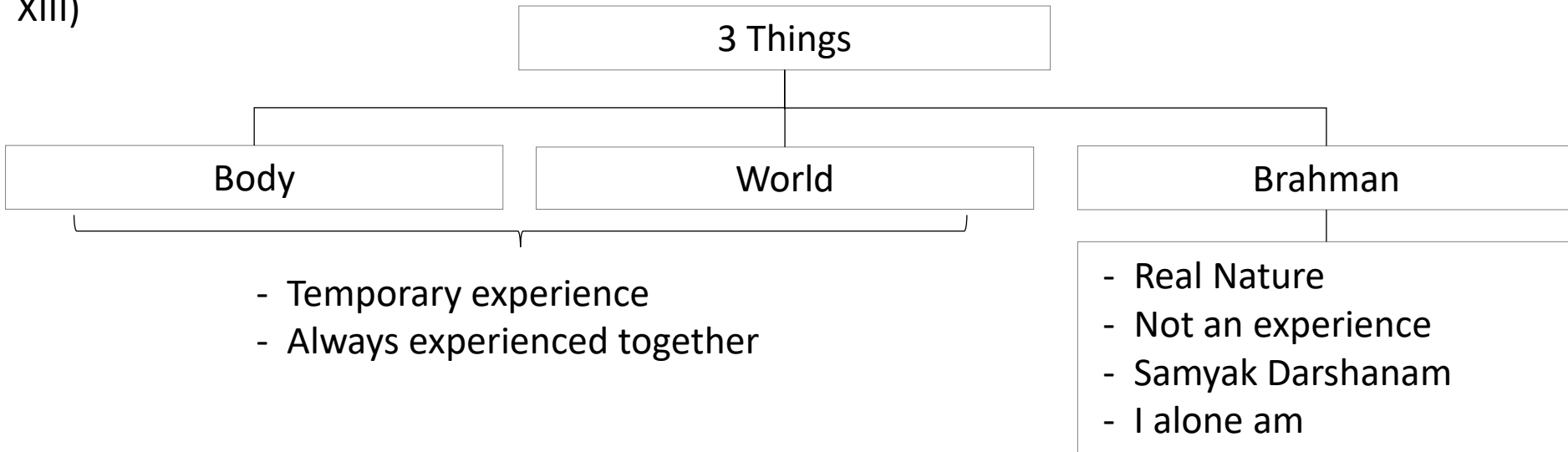
XII)





XII) Brahman should not be Objectified but claimed as the Adhishtana Atma Chaitanyam for the entire Universe.

XIII)



**XIV) I - Ever Evident Non-variable Chaitanyam am Brahman - Jagat Karanam, Adhishtanam = Manana Rupam, Samyak Darshanam**

XV) It is Akhanda Akara Vrutti where Subject, object Division Dissappears and you are there in Turia Avastha.

- It is not Sleep State where Subject, Object Division is not experienced Naturally, Tamasic State of ignorance.
- This is State of pure knowledge, pure existence, Pure Consciousness, Pure Ananda.

XVI) Knowledge without Subject - Object Division.

- Akhandam = Divisionless.

XVII) Abhikluptam = Abhisamartitaha

= Abiprakashitaha

- Brahman is the only thing in the world which is self Revealed
- Everything else is Revealed through a Pramanam.

XIX) Brahman is Revealed by right Cognition, Aham Brahma Asmi Vrutti

- Atma Jnanatum Shakyate

XX) Hrida Manasa Manishaha Abhikluptaha Atma Jnatum Shakyaha

- In this Manner, Atma is Available for knowledge 3<sup>rd</sup> Quarter over.

XXI) 4<sup>th</sup> Quarter :

- Tan Atmanam Tad Etad Ye Vichihu
- Whichever person knows this Atma attains Moksha.

**XXII) One who knows :**

- **Atma in me, the inner essence is Brahman Jagat Karanam, Adhishtanam becomes immortal.**
- Tey Amrutaha Bavanti
- Claim immortality which already exists as my nature as Karanam Brahman.

XXIII)

Important Mantra gives complete knowledge

Sadhanas

- Pure focussed intellect
- Chitta Ekagrata

Jnanam

- Aham Brahma Asmi

Phalam

- Amrutatvam

XXIV) Anvaya :

अन्वयः

अस्य रूपं सन्दृशे न तिष्ठति । कश्चन एनं चक्षुषा  
न पश्यति । हृदा मनीषा मनसा अभिक्लृप्तः (सन् आत्मा  
ज्ञातुं शक्यः) । ये एतत् विदुः ते अमृताः भवन्ति ॥

Anvayaḥ

asya rūpaṁ sandr̥śe na tiṣṭhati । kaścana enaṁ cakṣuṣā  
na paśyati । hṛdā manīṣā manasā abhikṛ̥ptaḥ (san ātmā  
jñātum sakyah) । ye yetat viduḥ te amṛtāḥ bhavanti ॥

The Nature of This (Atma) does not fall in the Range of Perception. No one Sees this with the eye. It is revealed by the insight (Gained) through the intellect which resides in the heart. Those who know this become immortal.

Sandrishe :

- Within Scope, Range of perceptions.

सा हन्मनीट् कथं प्राप्यत इति तदर्थो योग उच्यते ---

Such a focused intellect (Sa - Manit), which is located in the heart (hrt), How can it be attained (Katham Prapyata iti) if this is the Question, then for that Purpose (Tadarthah ---- of explaining how to attain a focused Intellect), Yoga is talked about (Ucyate)----

**I) Mantra 9 – Upanishad Mentions :**

- Chitta Shuddhi and Chitta Ekagratha.

**II) Mind free from Vikshepa**

- No Pre-occupation of Mind = Sadhana Chatushtaya Sampanna Mind  
= Shama, Dama, Uparama, Sraddha, Titiksha,  
Samadhanam (Chitta Ekagratha)

**III) Saguna Ishvara Upasana and Ashtanga Yoga Abhyasa = Important discipline for Chitta Ekagratha.**

**IV) Get Chitta Ekagratha before Jnanam.**

**V) Samadhi Yoga :**

- Chapter 6 - Gita prescribed for Chitta Ekagratha.

**VI) Gita - Chapter 2 :**

- Karma Yoga for Chitta Shuddhi
- Samadhi Yoga = For Chitta Ekagratha.

## VII) If You have Chitta

- Ekagratha then will require only Sravanam and Mananam for Dridha Jnanam.

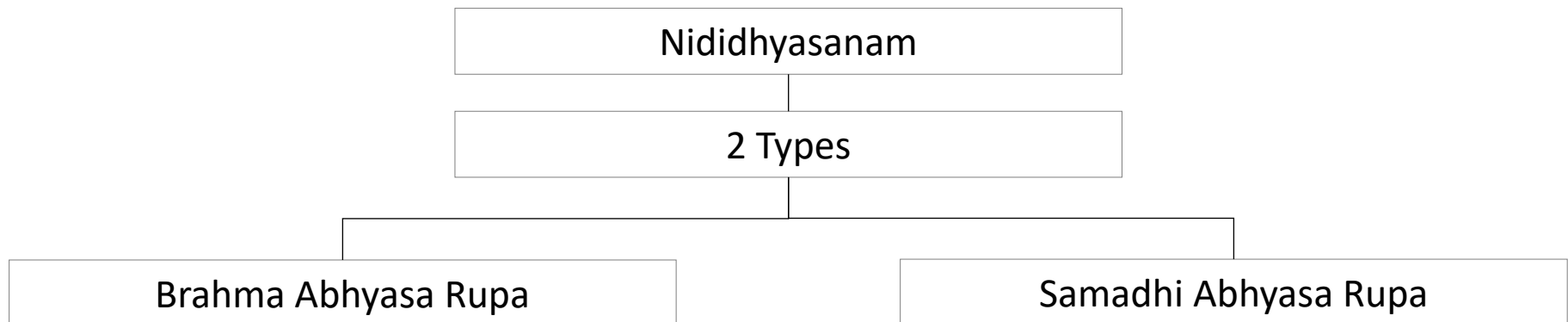
## VIII) Otherwise, will require Nididhyasanam for Jnana Nishta.

- Most of us dont go through Karma Yoga and Ashtanga Yoga.
- Lack Chitta Ekagratha
- Sravanam and Mananam not Enough for Nishta.

## IX)

| Upasana   | Nididhyasanam   |
|---|---|
| <ul style="list-style-type: none"><li>- Bheda Dhyanam</li><li>- Before Jnana Yoga</li><li>- Before Jnana Yoga</li></ul> | <ul style="list-style-type: none"><li>- Abheda Dhyanam</li><li>- Binary Format</li><li>- After Jnana Yoga</li></ul> |

## X) Panchadasi - Chapter 7 :



## XI) Panchadasi - Chapter 7 :

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।  
एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥१०६॥

tachchintanam tatkathanamanyonyam tatprabodhanam ।  
etadekaparatvam cha brahmaabhyaasam vidurbudhaah' ॥ 106 ॥

‘The practice of meditation on Brahman, the wise consider, means reflection on it, talking about it, mutually producing logical arguments about it thus to be fully occupied with it alone’  
[Chapter 7 - Verse 106]

## XII) Methods of Brahma Abhyasa :

- Dwell on teaching in One way or other.

a) Repeated Sravanam

b) Discuss with other Students

c) Write own notes

- Not Teachers words which is mechanical.

d) Teach :

- I am Brahman, Adhishtanam of Universe.

e) Repeat mentally 100 Times :

- Jagan Mithya, Aham Brahma Satyam.

f) Physical posture not important

- Mental Posture important.

### XIII) Samadhi Abhyasa Rupa Nididhyasanam :

a) Gita - Chapter 6 :

योगी युञ्जीत सततम  
आत्मानं रहसि स्थितः ।  
एकाकी यतचित्तात्मा  
निराशीरपरिग्रहः ॥ ६-१० ॥

yōgī yuñjīta satatam  
ātmānaṃ rahasi sthitaḥ |  
ēkākī yatacittātmā  
nirāśīraparigrahaḥ ||6-10||

Let the yogi try constantly to keep the mind steady, remaining in solitude, alone with the mind and body controlled, free from hope and greed. [Chapter 6 – Verse 10]

शुचौ देशे प्रतिष्ठाप्य  
स्थिरमासनमात्मनः ।  
नात्युच्छ्रितं नातिनीचं  
चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

śucau dēśē pratiṣṭhāpya  
sthiramāsanam ātmanaḥ |  
nātyucchritaṃ nātinīcaṃ  
cailājina kuśōttaram ||6-11||

Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... [Chapter 6 – Verse 11]

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

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

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

[Chapter 6 – Verse 19]

b) Dwell upon Aham Brahma Asmi Jnanam

c) Get Totally Absorbed in Teaching

**d) Continue Vedantic Meditation to the exclusion of all other thoughts (Toughest in Jnana Yoga)**

e) I am Lost, Absorbed

- Practice Absorbition
- Reduce Vikshepa, weakness of Mind, Mental distraction, Mind Pre-occupation

f) Weakness of Mental distraction, Pre-occupation on port worry's

- They have to be pushed out of Conscious Mind and Sub-conscious Mind.

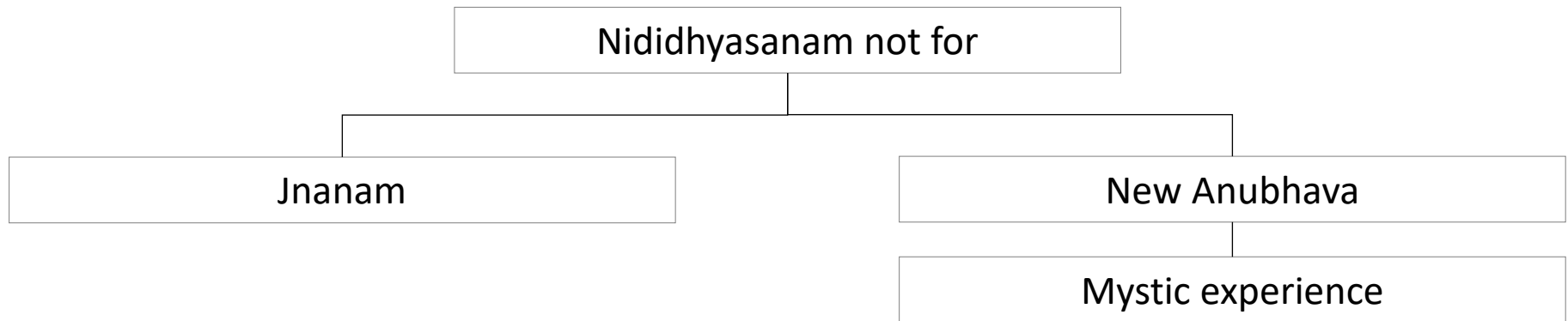
g) What is purpose of Nididhyasanam Vikshepa Nivrutti

- Nididhyasanam not for gaining Atma Jnanam.



h) Knowledge is gained During Sravanam when Shastra Pramanam is Available

#### XIV) Gita – 6<sup>th</sup> Chapter :



XV) Brahma Anubhava is not new Anubhava, New experience

- If so, it will be object of Sakshi
- Objects are there all the Time
- Nididhyasanam not for Moksha.

XVI) I am Already Mukta is Jnanam

#### XVII) What is purpose of Nididhyasanam?

- **When i exclude the Vikshepa and Dwell on Teaching in Calm and Deep Mind, knowledge gets well Re-inforced**
- **More Vikshepa goes away more is impact of Teaching.**
- Nididhyasanam is meant for Creating impact, nothing else.

XVIII) Nididhyasanam is in Mantra 10 and 11

- Here Nididhyasanam is Named Yogaha, Vedantic Meditation.
- Yoga is not for Jnanam or Anubhava
- It is for Chitta Ekagratha Siddhyartham or Vikshepa Nivrutyartham.

**XIX) Introduction :**

- Sa Hrnmanit = Focussed intellect

**XX) Previous Mantra 9 :**

- Manisha in 3rd Case Hrn Manit = Avikalpa  
Ittri Buddhi = Ekagra
- Buddhi - One Pointed intellect.

XXI) How is it attained?

a) I should get it in Veda Purva Bhaga in the form of Saguna Upasana and Ashtanga Yoga

b) How is focussed intellect attained in Vedanta.

- Through Nididhyasanam.

c) For the Purpose of Chitta Shuddhi, Yoga, Nididhyasanam is Prescribed.

d) Yoga = Samadhi Abhyasa Rupa Nididhyasanam.

e) Do we require it?

- It Depends of the type of Mind we have.

f) If we have Sufficient focus, can get benefit of teaching in Sravanam itself.

g) If no impact of Teaching on the Mind, Do Nididhyasanam

h) Study should not be just Academic information

i) Seeker should Decide, Whether he requires Nididhyasanam or not

j) Otherwise Practice Brahma Abhyasa Rupa Nididhyasanam.

k) For Advanced Student, Sravanam, Mananam itself is Sufficient.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।  
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १० ॥

**Yada panca-avatisthante jnanani manasa saha,**

**Buddhis-ca na vicastati tam ahuh paramam gatim ॥ 10 ॥**

When the five organs of knowledge are at rest together with the mind, and when the intellect ceases functioning (becomes calm) that state they call the highest. [2 - 3 - 10]

अन्वयः

यदा पञ्च ज्ञानानि मनसा सह अवतिष्ठन्ते । बुद्धिः  
न विचेष्टति च तां परमां गतिं (ऋषयः) आहुः ॥

Anvayaḥ

yadā pañca jñānāni manasā saha avatiṣṭhante । buddhiḥ  
na viceṣṭati ca tām paramām gatiṁ (ṛṣayaḥ) āhuḥ ॥

They declare that State to be the highest in which the five organs of knowledge along with the Mind abide (In the Atma), and the intellect does not waver.

I) What is the highest State in the Practice of Samadhi Abhyasa?

II) Gita - Chapter 6 :

शनैः शनैरुपरमेद्  
बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा  
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd  
buddhyā dhṛtigrhītayā |  
ātmasaṁsthaṁ manaḥ kṛtvā  
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- Keeping Mind Absorbed in thoughts of Atma with the Exclusion of Anatma thoughts for a length of time.

III) Gita - Chapter 6 :

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

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

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

[Chapter 6 – Verse 19]

a) Flame kept enclosed in a Glass container does not waver, No Distraction, no Disturbance caused by the wind.

b) Mind is undisturbed, Abides in Atma

**IV) Nirvana Shatkam :**

मनोबुद्ध्यहङ्कार चित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योम भूमिर्न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahankaara Cittaani Naaham  
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |  
Na Ca Vyoma Bhumir-Na Tejo Na Vaayuh  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

a) Nididhyasanam is not a thoughtless State

- I Entertain the Brahmakara Vrutti, Aham Brahma Asmi Vrutti

b) When Mind and Sense Organs remain without Distraction, it is the Highest State of Absorption, Nirvikalpa Samadhi.

c)

| I         | Object of Meditation |
|-----------|----------------------|
| Meditator | Brahman              |

- Have become one
- No Distance
- I don't feel the Difference
- Highest State of Absorption
- Getting lost

d)

Getting lost is same, not unknown to us

Movies

Brahman

- Cricket
- Stock Market
- Worries

Samadhi in

Family Worries

Brahman



- Both not Unknown experience.
- Fields different.

#### 764) Bashyam : Chapter 2 - Section 3 - Verse No. 10 Starts

यदा यस्मिन्काले स्वविषयेभ्यो निवर्तितान्यात्मन्येव पञ्च ज्ञानानि-  
ज्ञानार्थत्वाच्छ्रोत्रादीनि इन्द्रियाणि ज्ञानान्युच्यन्ते अवतिष्ठन्ते सह  
मनसा यदनुगतानि तेन संकल्पादिव्यावृत्तेनान्तःकरणेन;  
बुद्धिश्चाध्यवसायलक्षणा न विचेष्टति स्वव्यापारेषु न विचेष्टते न  
व्याप्रियते तामाहुः परमां गतिम् ॥ १० ॥

After going through the first Steps (Likes Asana, Pranayama etc) then, at the time (Yada = Yasminkale) of Absorption (Samadhi) the Sense Organs like ears etc (Srotradini - Indriyani), called here as Organs of Knowledge (Panca Jnanani) are withdrawn (Nivartitani) from their own (Atmanyeva) respective fields of activity (Sva - Visayebhyah). Here the Sense organs are called Jnanani (Indriyani - Jnanani - Ucyante) because they are the instruments of Knowledge (Jnana Arthatvat). These Sense Organs do not go outward, but follow (Yad - Anugatani) the Mind, which also having given up its Original Nature of Indecisively thinking of the Pros and Cons, has become a Steady one (Tena - Sankalpa - Adi - Vyavrtten - Antahkaranena).

Thus along with the Mind (Manasa - Saha) the Sense Organs abide Quietly (Avatisthante) Upon the Atma only (Atmani Eva). In Consequence the intellect also (Buddhih - Ca) gets quiet. The Intellect does not involve in its own fields of thinking (Na - Vicestate Svavyaparesu), that is, does not do (Na Vicestate = Na Vyapriyate) any kind of desciding process (Adhyavasaya - Laksana). The rsis declare (Ahuh) that such a State (Tam) is the highest State of Absorption (Paramam Gatim) possible (During Samadhi - Abhyasa - Rupa - Nididhyasanam, otherwise called Nirvikalpaka Samadhih).

I) Upanishad does not talk about Preparatory Steps for Meditation

- Borrow it from Chapter 6 - Gita

II) Steps :

- Bahiranga Sadhana, Antaranga Sadhana...
- Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi

III) At time of Absorbation, Samadhi, Jnana Indriyas are folded from their respective fields - Shabda, Sparsha, Rupa, Rasah, Gandah.

IV) Gita - Chapter 5 :

स्पर्शान्कृत्वा बहिर्बाह्यान्  
चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा  
नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

sparsān kṛtvā bahirbāhyān  
cakṣuścaivāntarē bhruvōḥ ।  
prāṇāpānau samau kṛtvā  
nāsābhyantaracāriṇau || 5-27 ||

Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

यतेन्द्रियमनोबुद्धिः

मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधः

यः सदा मुक्त एव सः ॥ ५-२८ ॥

yatēndriyamanōbuddhih

munirmōkṣaparāyaṇaḥ ।

vigatēcchābhayakrōdhah

yaḥ sadā mukta ēva saḥ || 5-28 ||

With senses, mind and intellect (ever) controlled, having liberation as his supreme goal, free from desire, fear and anger, the Sage is verily liberated forever. [Chapter 5 – Verse 28]

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]

## V) Sense Organs Nivartani - withdrawn

- Sense Organs and Mind are instruments of knowledge.

## VI) Avatishtante :

- Abide, Remain Quiet in Atma
- Sankalpa, Vikalpa Vyavrutena
- Mind is free from Sankalpa, Vikalpa, Chattering, Dialoguing, Turbulance.
- Mind rests in Atma.

## VII) We need not work for Mind resting in Atma - Why?

- |  |
|--|
| <ul style="list-style-type: none"><li>• <b>Everything in Creation, all the time is resting in Atma only.</b></li></ul> |
|--|

## VIII) Atma not a Carpet

- Mind on top of my head
- Atma not finite Substance
- Everything rests on all Pervading Atma, all the time, Infinite Atma.

## IX) Mind Abides in Atma means Mind Entertains the thoughts, it is resting on Atma

- Deliberately invoke Atmakara Vrutti.

## X) When i Say, Mind is still in the Music Hall

- Means mind is entertaining Vrutti of the Music.
- Tad Tad Akara Vrutti Anuvartanam, Avatishtanti.

## XI) Initially, Deliberately Generate thought, i - Ahamkara Mind works in the world, rests in Atma.

## **XII) Same Mind Says :**

- Aham Brahma Asmi gets Absorbed in Atma.

## **XIII) Vrutti is Centered on any one of 3 Components of Vedantic Teaching**

a) Brahma Satyam - Paramartikam

b) Jagan Mithya

c) Jivo Braheiva Na Paraha

## **XIV) a) We require more meditation on Jagan Mithyatvam**

b) Pancha Anatmas occupy our minds most of the time

- Possession, Profession, Family, Body, Mind.

c) Mind always Pre-occupied, never rests.

d) They resist the Entry of Brahma Akara Vrutti.

e) Anatma Vruttis Encroach our Mind

- They Push out Aham Brahma Asmi Vruttis.

f) Jagan Mithya or Aham Brahma Asmi thought should Occupy our Mind all the time.

g) Mind Should be Quiet, Free from Sankalpa, Vikalpa, Minds thought Pattern.

h) Buddhi must be free from any other Anatma Nishchaya.

## **XV) Anatma is real is Nischayatmika Vrutti of Intellect**

- **There should be only one Nishchaya Vrutti - Aham Brahma Asmi.**

## XVI) Buddhishcha Advayavascha Lakshana

- Nishchaya Atmaka lakshanam
- Na Vichakshati - Does not Waver.

XVII) Highest State possible in Yoga Abhyasa, Nididhyasanam is called Samadhi.

## XVIII) Tam param Gathim Ahuhu :

- Rishis Declare this is the Highest State
- Binary format is well Entrenched
- Otherwise we live in Triangular format thought world
- This Abhyasa pushes out Triangular format.

## Revision : Verse 10 - Bashyam :

I) Varieties of Sadhanas are Prescribed in the Final Valli (Chapter 2 - 3)

II) Mainly - Nididhyasanam in Verse 10 to 11

## III) Anvaya :

अन्वयः

यदा पञ्च ज्ञानानि मनसा सह अवतिष्ठन्ते । बुद्धिः  
न विचेष्टति च तां परमां गतिं (ऋषयः) आहुः ॥

Anvayaḥ

yadā pañca jñānāni manasā saha avatiṣṭhante । buddhiḥ  
na viceṣṭati ca tāṁ paramāṁ gatiṁ (ṛṣayaḥ) āhuḥ ॥

They declare that State to be the highest in which the five organs of knowledge along with the Mind abide (In the Atma), and the intellect does not waver.

- Pancha = Adjective to 5 Jnana Indriyams.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।  
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

**Tam yogam iti manyante, sthiram indriya-dharanam ;**

**Apramat-tas tada bhavati, yogo hi prabhavapyayau ॥ 11 ॥**

The firm control of the senses they regard as Yoga. Then the Yogin becomes free from all the vagaries of the mind ; for the Yoga is subject to growth and decay. [2 - 3 - 11]

अन्वयः

तां स्थिराम् इन्द्रियधारणाम् योगम् इति मन्यन्ते ।  
तदा (योगी) अप्रमत्तः भवति । योगः हि प्रभवाप्ययौ  
(प्राप्नोति) ॥

**Anvayaḥ**

tām sthirām indriyadhāraṇām yogam iti manyante, ।  
tadā (yogi) apramattaḥ bhavati । yogaḥ hi prabhavāpyayau  
(prāpnoti).

They Consider the Steady poise of the Sense Organs to be Yoga. One should be Alert at that time, because Yoga is Subject to rise and fall.



I) Nidhidhyasanam called Yoga here

II) Nidhidhyasanam is meant for those who have received

- Atma Jnanam through Sravanam, Mananam, from Shastra Pramanam.

III) Nidhidhyasanam not meant for gaining Jnanam, which comes only from Veda Pramanam.

IV) Nidhidhyasanam not meant for some Exotic, Extraordinary mystic experience.

V) Nidhidhyasanam not meant for Moksha also

VI) What is purpose of Nidhidhyasanam?

a) Knowledge I have gained through Sravanam and Mananam, I bring it in the Mind to the exclusion of all Anatama Vruttis.

b) In Un-preoccupied, Undistracted, Silent Mind, knowledge Aham Brahma Asmi is maintained.

c) Impact of knowledge is greater in a silent, quiet mind.

d) Viparita Bhavana becomes weaker and weaker.

VII) Viparita Bhavana = Triangular format

= Jiva, Jagat, Ishwara format

- In Triangular format, I look at myself as Jiva not Brahman.
- I look at Jagat as real
- Look at Ishwara as creator of Jagat.

VIII) In Binary format, I look at myself as Brahma Chaitanyam, Adhishtanam of Mithya Jagat

- Brahma Satyam, Jagan Mithya.

IX)

| Triangular Format  | Binary Format  |
|--|--|
| <ul style="list-style-type: none"><li>- Jiva Bhava</li><li>- Viparita Bavana</li><li>- Not my Nature</li></ul> | <ul style="list-style-type: none"><li>- Brahma Bava</li><li>- My Real Nature</li></ul> |

X) More I Dwell on Brahma Bava, Jiva Bhava gets Gradually Displaced leading to Jeevan Mukti.

XI) Jiva Bava Erasure is Triangular format removal, makes Binary format Stronger and Stronger.

XII) In Nididhyasanam, Aim not at thoughtlessness unlike Yogic Meditation.

a) In Yogic Meditation, Culmination = Chitta Vrutti Nirodha

b) Stopping all thoughts

**XIII) Panchadasi - Chapter 1 :**

वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचराः ।

स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥५६॥

**Vṛtta yastu tadānīm ajñātā apyā tmago carāḥ,**

**smaraṇā danu mīyante vyutthi tasya samut thitāt || 56 ||**

Though in samadhi there is no subjective cognition of the mental function, having the Self as its object, its continued existence in that state is inferred from the recollection after coming out of samadhi. [Chapter 1 – Verse 56]

- In Nirvikalpaka Samadhi of Vedantic Meditation, Atma Gocharam = Samadhi.
- Initially deliberately entertained, afterwards goes into Sub-conscious mind = Samadhi.

XIV) Not thoughtless State, but a State in which I entertain thought and get Absorbed.

- Example : Aham Satyam, Jagan Mithya.

XV) Gita - Chapter 6 :

शनैः शनैरुपरमेद्  
बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा  
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd  
buddhyā dhṛtigṛhītayā |  
ātmasaṁsthaṁ manaḥ kṛtvā  
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- Vrutti is there
- Yoga = Nidhidhyasanam

XVI) When all Sense organs steady, withdrawn from external world

- Mind is absorbed in Vedantic thought - Aham Brahma Asmi, Anatma Mithya Asti.

XVII) Anatma Mithyatva Nischaya is as much important as Aham Brahma Asmi

- Atma Satyatva Nischaya
- Remaining absorbed in these Vedantic thought patterns is called Yogaha.

XVIII) One should be alert in that state

- Mind by habit will go to Pancha Anatmas
- Possessions, Profession, Family, Body, Mind.

XIX) Gita - Chapter 6 :

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

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

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

XX) Gita - Chapter 6 is Commentary of Katho :

योगिनामपि सर्वेषां  
मद्गतेनान्तरात्मना ।  
श्रद्धावान्भजते यो मां  
स मे युक्ततमो मतः ॥ ६-४७ ॥

yōgināmapī sarvēṣāṃ  
madgatēnāntarātmanā ।  
śraddhāvān bhajatē yō mām  
sa mē yuktatamō mataḥ ॥ 6-47 ॥

And among all yogis, he who, full of faith, with his inner self merged in Me, worships Me, is, according to Me, the most devout. [Chapter 6 – Verse 47]

### Katho Upanishad :

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।  
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १० ॥

Yada panca-avatisthante jnanani manasa saha,  
Buddhis-ca na vicestati tam ahuh paramam gatim ॥ 10 ॥

When the five organs of knowledge are at rest together with the mind, and when the intellect ceases functioning (becomes calm) that state they call the highest. [2 - 3 - 10]

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।  
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

Tam yogam iti manyante, sthiram indriya-dharanam ;  
Apramat-tas tada bhavati, yogo hi prabhavapyayau ॥ 11 ॥

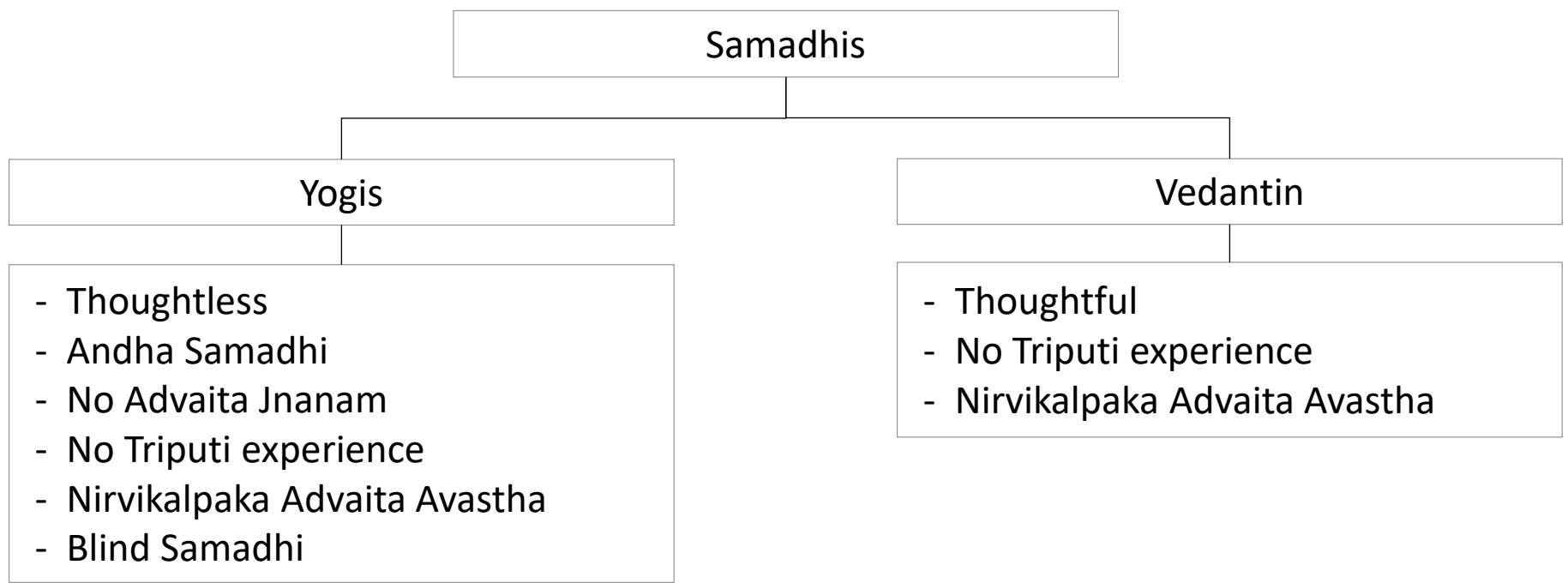
The firm control of the senses they regard as Yoga. Then the Yogin becomes free from all the vagaries of the mind ; for the Yoga is subject to growth and decay. [2 - 3 - 11]

### XXI) Revise Gita - Chapter 6 :

- **Apramattaha = Withdrawal of Mind from Distracting Anatma thoughts.**

XXII) This State of Atma - Sajatiya Vrutti Pravaha, flow, Non-distracted by Vijatiya Non-vedantic thoughts is called Yoga.

XXIII) Nididhyasanam = Jnana Samadhi.



XXIV) How do you know you don't have Advaita Jnanam?

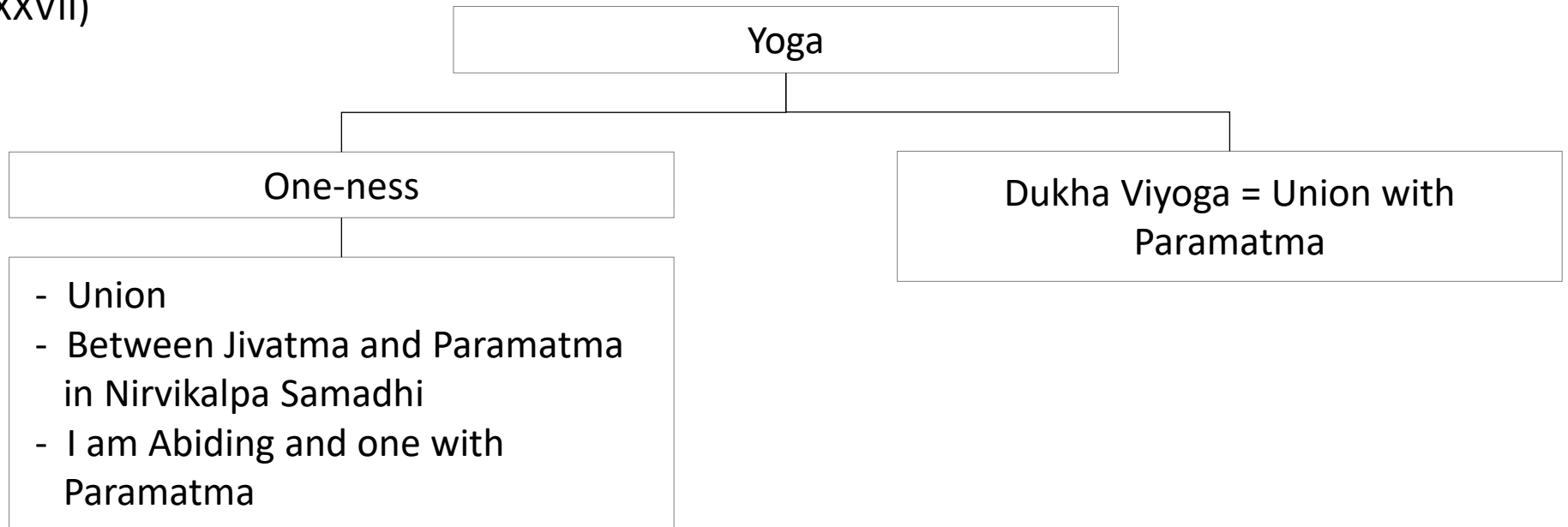
- Patanjali Yoga Sutras
- Arrive at clean Dvaitam
- Real Anatma, Paramatma - Bheda Darshanam
- Yogi gets Jnanam in Nirvikalpa Samadhi.

XXV) Here it is Jnana Samadhi

- Vedanta Vruttis are present in the conscious minds
- I am absorbed in Brahma
- Rishis consider this Real Yoga.

**XXVI) In this Jnana Avastha, Meditator not in Yoga but Viyoga.**

XXVII)

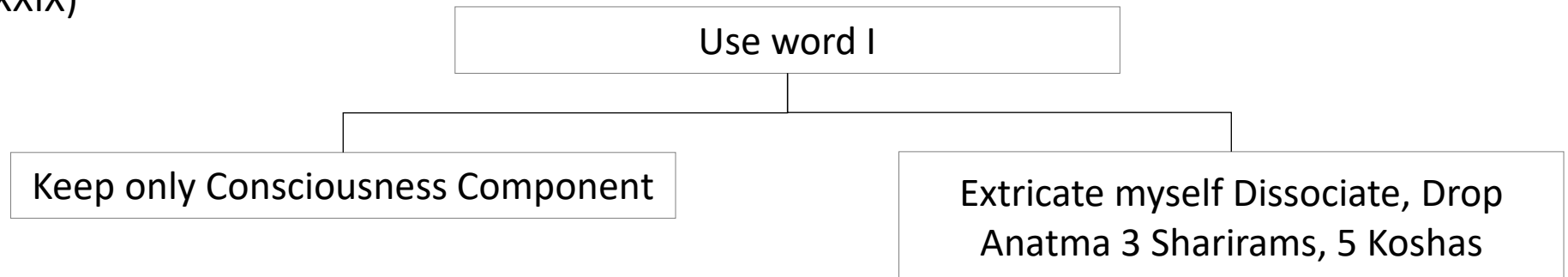


XXVIII) Jivatma / Paramatma - Aikyam Meditation

- In this Meditation, there is no Question of Jivatma uniting with Paramatma.
- Jivatma is already one with Paramatma at the Paramartika level.

• **Meditation is about displacing Jiva Bhava from Anatma.**

XXIX)



शनैः शनैरुपरमेद्  
बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा  
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd  
buddhyā dhṛtigṛhītayā |  
ātmasaṁsthaṁ manaḥ kṛtvā  
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

### Deliberate Say :

- I am not Annamaya... Anandamaya Koshas.
- Dissociation from Pancha Anatma is called Viyoga
- After Dissociation, Shouldn't I associate with Paramatma?
- Jivatma = Anatma

= Paramatma after Dissociation

XXXI) Jivatma Minus Adhyasa = Paramatma

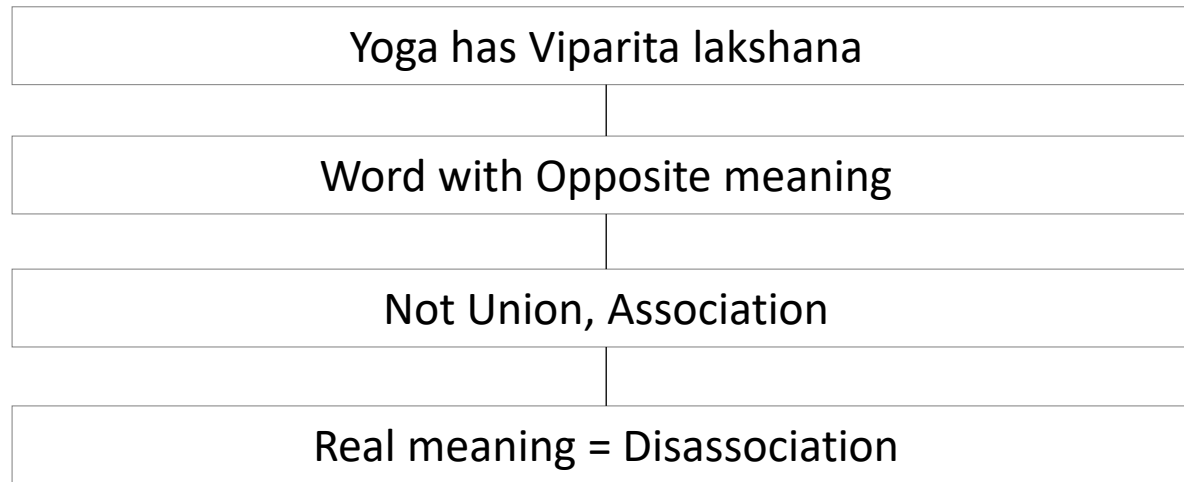
- 3 Sharirams, 5 Koshas are Adhyasa
- Paramatma is Adhishtanam of Adhyasa
- Other than Dissociation, no Association involved.



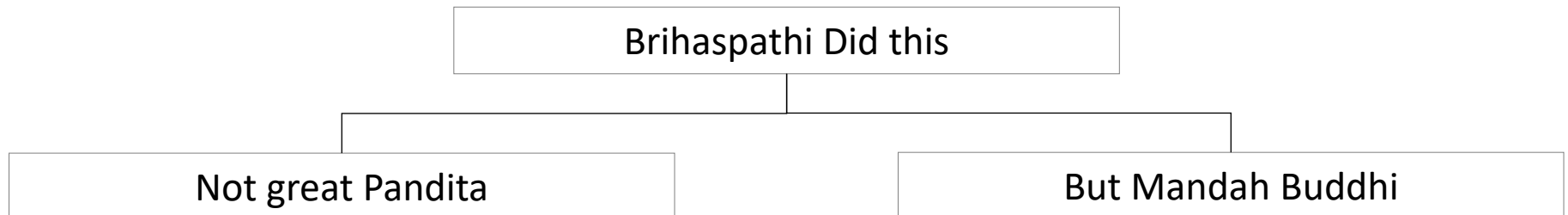
### XXXII) Wrongly people think Meditator is in Union with Paramatma

- On Coming out from Meditation Jivatma does not Say, Tata Bye Bye to Paramatma.
- Remains always as Paramatma.
- **Aikyam = Dissociation from Anatma.**
- Discipline of Association is Mistaken as Association.
- Scriptures don't Correct word - Yoga.

XXXIII)

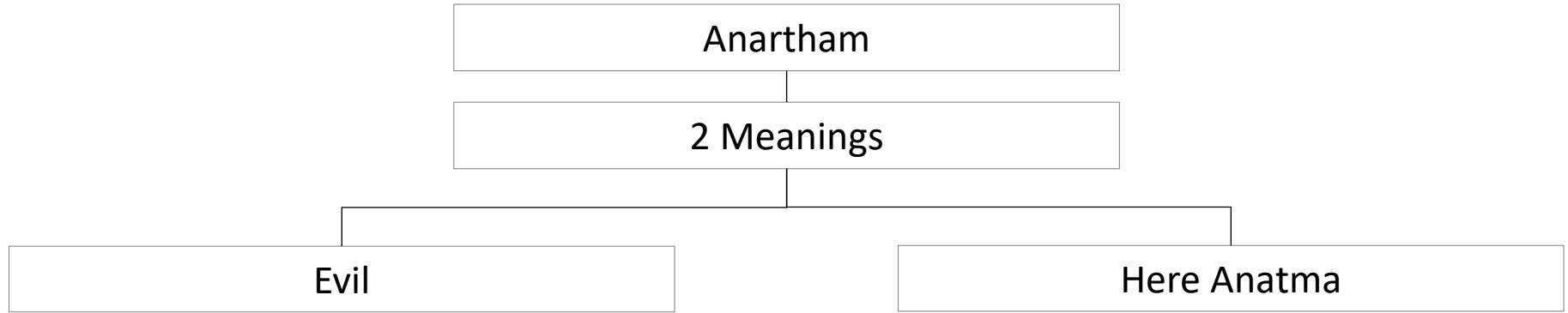


XXXIV) Popular Example :



XXXV) Vedantic Meditation is Viyoga Lakshana, in the form of Dissociation.

- Dissociation from Sarva Anartha Samyoga.



- Free from Adhyasa.

**XXXVI) Example :**

- Separating Stalk from Munja Grass.

**767) Bashyam : Chapter 2 - Section 3 - Verse No. 11 Starts**

तामीदृशीं तदवस्थां योगम् इति मन्यन्ते वियोगमेव सन्तम् ।  
सर्वानर्थसंयोगवियोगलक्षणा हीयमवस्था योगिनः । एतस्यां  
ह्यवस्थायामविद्याध्यारोपणवर्जितस्वरूपप्रतिष्ठ आत्मा ।

Such a (Tam - Idrsim) State of the Vedantic meditation (Tad - Avastham ---- Described in the Previous Mantra) is considered to be Yoga (Yogam iti Manyante). In Fact, a Discipline that Consists of Disassociation (Viyogam - Eva - Santam) is Mistaken as Association (Yoga).

The Association with all the Sorrows of Samsara (Sarva - Anartha - Samyogah), which has been Superimposed on the Atma when removed, that State of (Iyam - Avastha) of disassociation indeed (Viyoga - Laksana - Hi) becomes the nature of the Jnani (Ayam - Avastha - Yoginah). Indeed, in this State of Nididhyasanam or Meditation (Etasyam - Hi - Avasthayam), the Vedantic Meditator (Yogi) thus having been freed from, or disassociated from the Superimpositions of all the Anatmas, which were caused by Avidya (Avidya - Adhyaropana - Varjitam --- Deliberately or Automatically entertains the Jnana Vrutti, and) Abides in his own true Nature (Atma - Svarupa - Pratisthah).

### **1<sup>st</sup> Quarter of Mantra :**

I) Tam Yogam Iti Manyante

II) In Jnana Vrutti Avastha, Vedantic meditation, Meditator entertains Jnana Vrutti.

III) Avidya Adhyaropa Varjita

- He is free from all superimpositions caused by Avidya.
- Avidya = Superimposition of 5 Koshas as Self.

IV) When a person remains thoughtless, Superimposition will not go, will not get eliminated.

- Aham Brahma Asmi Vrutti as substratum for all experiences has to be entertained.

V) When thoughtless, Superimpositions will not go away, they remain dormant.

VI) Sushupti = Thoughtless state

- Deha Abimana not gone but is dormant, unmanifest.

VII) Come out of Samadhi, Sushupti, Death, What happens?

- Abhimana comes again.

VIII)

|  |
|--|
| Superimpositions Eliminated not by thoughtless State |
|--|

|                                    |
|------------------------------------|
| But by Deliberate thoughtful State |
|------------------------------------|

IX) We should have Jnana Vrutti only then, will Superimpositions go away.

- Jnana Vrutti removes Superimposition.

X) Rope Misunderstood, Mistaken as a Snake.

a) Have false Superimposition a Vrutti, there is a Snake.

- No Vrutti, No Superimposition.

b) I Close eyes to Eliminate Snake Vrutti, or go to Samadhi, Sitting in front of Rope.

c) In Samadhi Eliminate Snake thought also

- In Samadhi Snake thought not Eliminated but in Dormant condition.
- Eyes when Open will see Snake again.

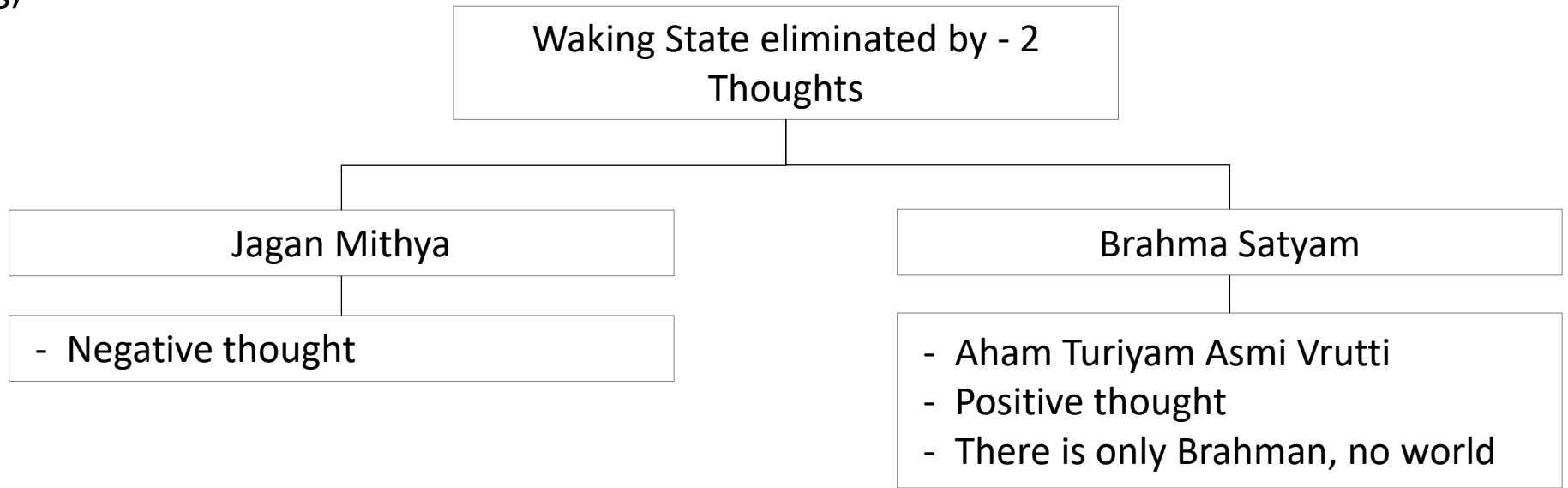
d) See world again After Sleep, Death.

- World only goes to Dormant State in the bed of Consciousness.

e) Snake Vrutti not Eliminated by Sitting in Samadhi

f) It is Eliminated by Rope Vrutti, Correct Vision, correct thought.

g)



h) Rope Vrutti Anuvartanena

- Snake Adhyasa Nivrutti.

i) Brahma Vrutti Anuvartanena

- World Adhyasa Nivrutti

j) In Vedantic Samadhi, Superimposition is not removed by thoughtlessness.

k) Superimposition removed by entertaining Jnana Vrutti

- Aham Brahma Asmi Vrutti, not Aham Jivosmi, Waker, Dreamer, Sleeper, Father, Karta, Bokta, Ahamkara.

### XI) Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योम भूमिर्न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham  
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |  
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

XII) Vedantin's Samadhi not a thoughtless State.

### XIII) Avidya, Adhyaropa Varjita :

- Jnani is Free from Superimposition.

### XIV) Svarupa Pratishtaha :

- Abiding in Svarupam, intrinsic Nature.
- Abidance in Svarupa, not a thoughtless State.

XV) Jnana Vrutti is in which I Claim my Svarupam.

- Claiming the Svarupa is Abiding in the Svarupa, not thoughtlessness.

XVI) Claiming Svarupam is a thought.

- Aham Satchit Ananda Brahma Asmi.
- Svarupa Pratishtaha Atma
- Meditator Jivatma is Abiding in this Paramatma Svarupam.
- Sthiram Indriya Dharanam Iti Arthaha...

**768) Bashyam : Chapter 2 - Section 3 - Verse No. 11 Continues**

स्थिराम् इन्द्रियधारणां स्थिरामचलाम् इन्द्रियधारणां बाह्यान्तः-  
करणानां धारणामित्यर्थः ।

Steady holding of the Sense Organs (Sthiram - Indriya - Dharanam), is that State where both the Outer as well as Inner Organs (Bahya - Antah - Karananam) are in a State of Steadiness, Without being Distracted (Sthiram = Acalam - Indriya - Dharanam --- Towards the external world, and also when the Mind is not thinking of any Anatma Objects and even if it thinks of Anatma things, it only thinks of their Mithyatvam). That is what is meant here.

**2<sup>nd</sup> Quarter of Mantra :**

- Description of Samadhi, Nidhidhyasanam state.

I) Sthiram Indriya Dharana

a) Sthiram Indriyas= Achalam, unshaken, undistracted, unwavering.

- b) Indriyas not Distracted by External world  
c) Karma Indriyas not Affected by External world.

## II) Gita - Chapter 6 :

तत्रैकाग्रं मनः कृत्वा  
यतचित्तेन्द्रियक्रियः ।  
उपविश्यासने युञ्ज्याद्  
योगमात्मविशुद्धये ॥ ६-१२ ॥

tatraikāgram manaḥ kṛtvā  
yatacittēndriyakriyāḥ |  
upaviśya"sanē yuñjyād  
yōgamātmaviśuddhayē || 6-12 ||

There, having made the mind single pointed, with the actions of the mind and the senses controlled, let him, seated on the seat, practise yoga for the purification of the self.

[Chapter 6 – Verse 12]

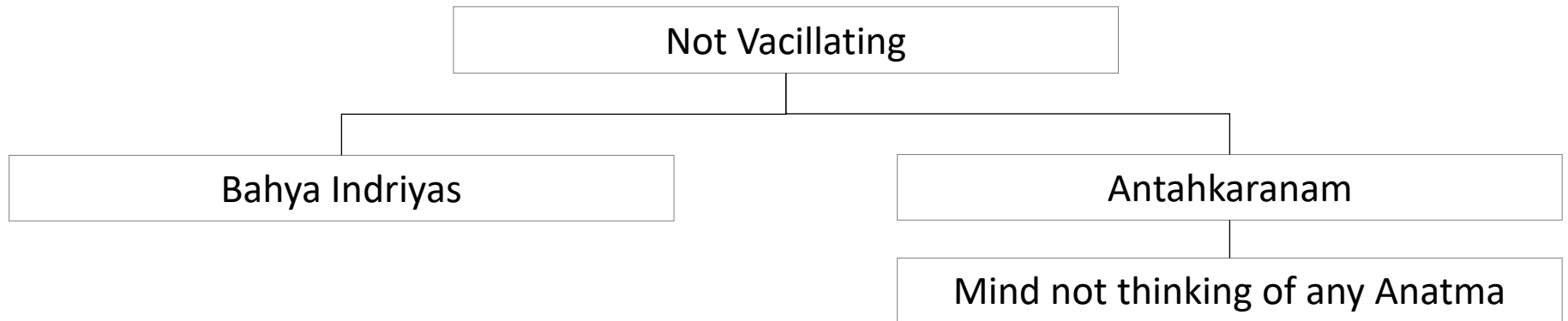
समं कायशिरोग्रीवं  
धारयन्नचलं स्थिरः ।  
सम्प्रेक्ष्य नासिकाग्रं स्वं  
दिशश्चानवलोकयन् ॥ ६-१३ ॥

samaṁ kāyaśirōgrīvaṁ  
dhārayannacalaṁ sthiraḥ |  
samprēkṣya nāsikāgram svaṁ  
diśaścānavalōkayan || 6-13 ||

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]



III) Here Achalam Dharanam unshaken.



IV) In Nididhyasanam, Anatma thoughts can be Entertained, but see Mithyatvam of Anatma perceived in the Mind

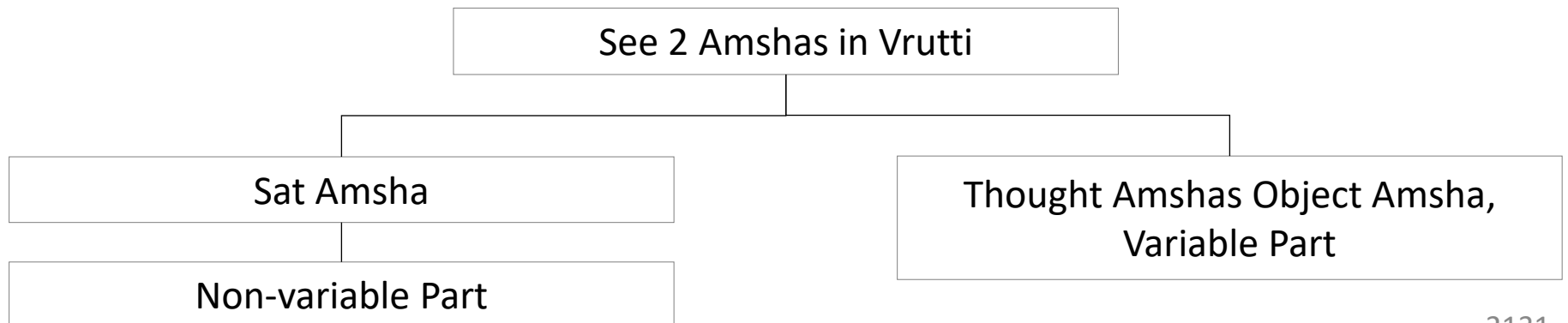
V) Sat principle of thought, Anatma is alone Satyam

VI) Verse 10 and 11 - Very Important in Entire Katho Upanishad

VII) Vidyaranya Bharati Tirtha in Drk Drishya Viveka talks about 6 Types of Meditation.

a) Need not Eliminate world in Vedantic Meditation.

**b) Let any Vrutti come :**

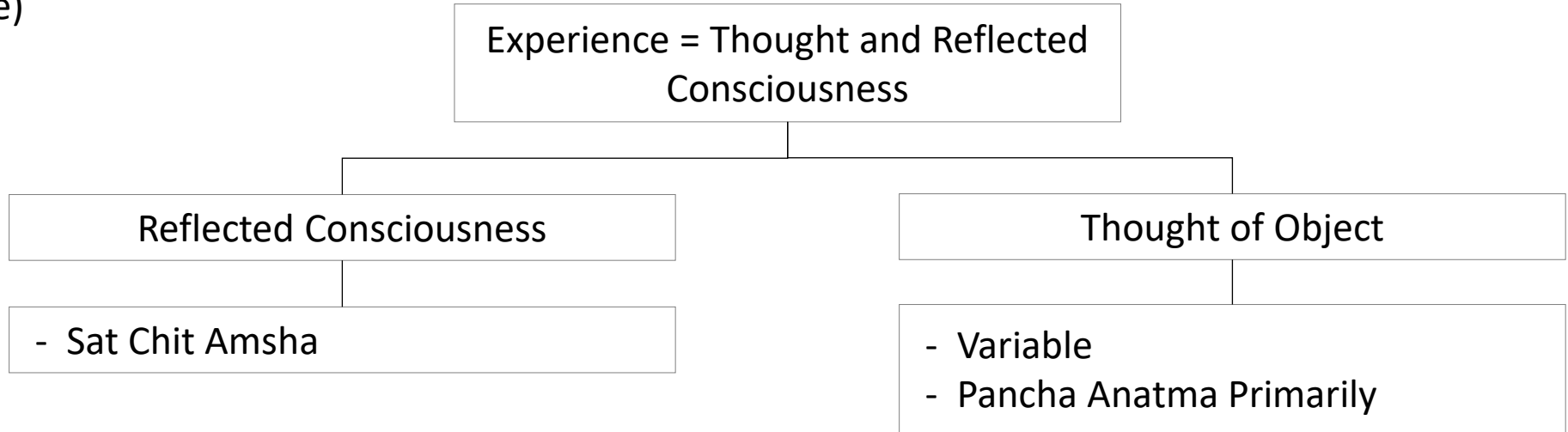


c) See Mithyatvam of worry Vruttis

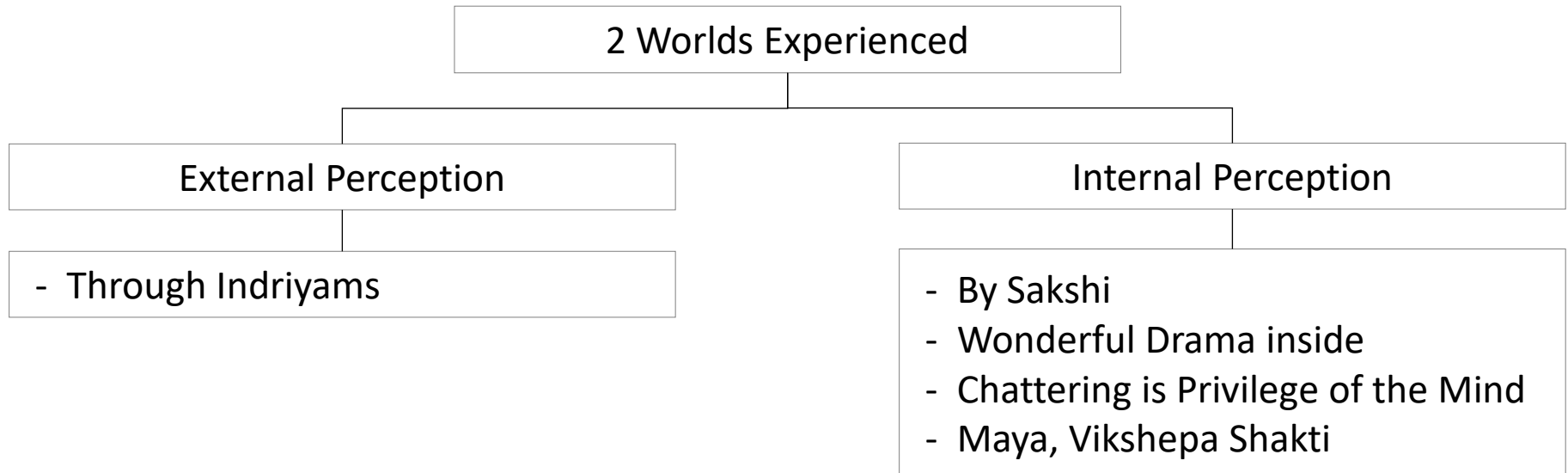
- See Satyatvam of Chaitanyam.

d) I am not affected by any Vrutti in the Mind, including worry, Passion, Jealousy, thoughts.

e)



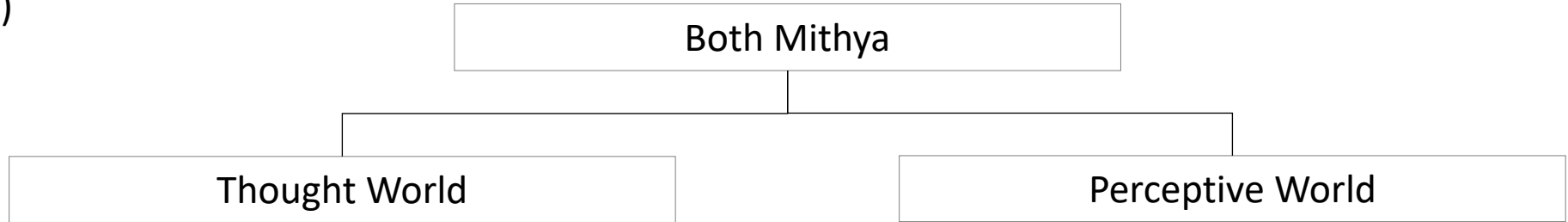
f)



g) Anatma Dhyanam can also be Converted into Nididhyasanam by a Jnani, Well Versed in the Scriptures

h) generally, we see inner Drama once waking up to Jagrat Prapancha

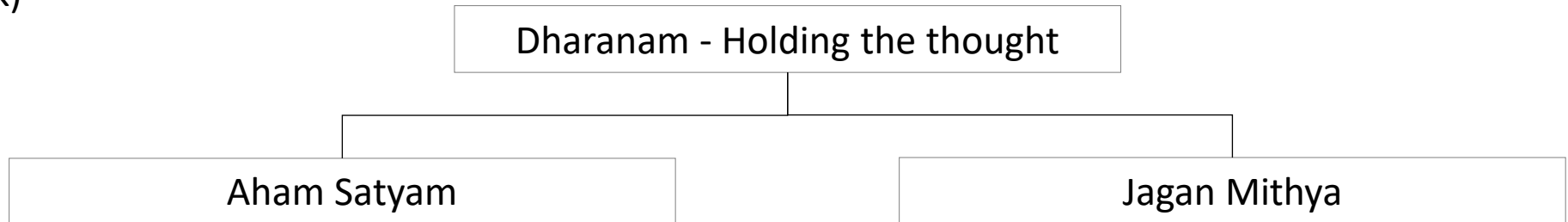
i)



j) Anatma Mithyatva Dhayanam

- Bahya Antahkarana Dharanam.

k)



VIII) What is Purpose of Vedanta Samadhi?

- To get impact on Sub-conscious Mind with Exclusion of Non-vedantic thoughts.
- Have unpreoccupied Mind, no Pancha Anatma.
- Makes Binary format Stronger.
- Triangular format becomes weaker and weaker.

IX) In Day to Day life, you will know in which format you are in

- Continue Binary format until it becomes natural.

**769) Bashyam : Chapter 2 - Section 3 - Verse No. 11 Continues**

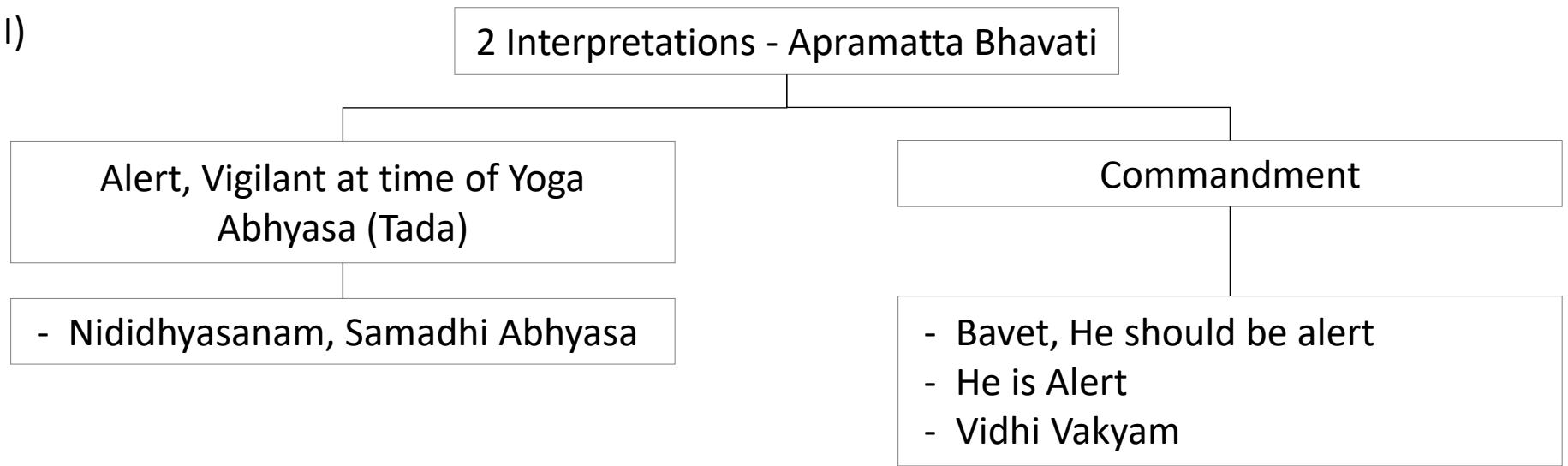
अप्रमत्तः प्रमादवर्जितः समाधानं प्रति नित्यं यत्नवांस्तदा तस्मिन्काले  
यदैव प्रवृत्तयोगो भवतीति सामर्थ्यादवगम्यते ।

Thus alertness (Apramattah), that is Avoiding carelessness (Pramada - Varjitah) with regard to the Absorption of Vedantic thoughts (With the Exclusion of Non-vedantic thoughts) should be constantly attempted at (Samadhanam - Prati - Nityam - Yatnavan). Not only at the time (Tada = Tasmin - Kale) of beginning of the practice of Yoga (Yada - Eva - Yoga - Pravrttah Bhavati), but also through out the time of Meditation one has to be Capable of being alert (iti - Samarthyat - Avagamyate).

**I) 3<sup>rd</sup> Quarter :**

- Apramattaha Tada Bhavati.

II)



### III) Pramata Varjitaha :

- Avoiding Carelessness
- Being Careful, Alert, Vigilant with respect to Absorbtion in Vedantic thought, Aham Satyam.

IV) Aim Now - w.r.t Maintainance of Vedantic Vrutti to the Exclusion of Non-Vedantic Vrutti

V) Nityam Yatatmavan constantly, Continuously, throughout time of Meditation.

### VI) Jnana Kale Yatvavan :

- Endowed with effort, Commitment, Samadhanam concertation of Mind within Vedantic field.

### VII) Tada :

- Tasmin Kale
- During Meditation Time.

### **VIII) Yada Eva Pravruttaha Yogaha Bavati :**

- Alert, When he is about to Start Meditation, at the beginning of Meditation.
- How we know its beginning?
- By Strength of Context.

### **IX) 1<sup>st</sup> Quarter :**

- Sthiram Indriya Dharanam
- When Indriyas withdrawn and Mind is Absorbed in Vedantic thoughts.

X) Why Wake up a Sleeping Baby and Ask to go to Sleep? Why Commandment not in end?

XI) Commandment not required in Final Stage of Absorption

### **XII) Samartyat Ava Gamyate :**

- Simple Reasoning.

### **770) Bashyam : Chapter 2 - Section 3 - Verse No. 11 Continues**

न हि बुद्ध्यादिचेष्टाभावे प्रमादसंभवोऽस्ति । तस्मात्प्रागेव  
बुद्ध्यादिचेष्टोपरमादप्रमादो विधीयते ।

When the intellect etc are not working (Buddhi - Adi - Cesta - Abhave), there cannot be indeed any need for alertness (Pramada Sambhavah Na Hi Asti). Therefore (Tasmat), before itself (Prag - Eva,

That is at the very beginning of Nididhyasanam) the Cessation of the Distractions of the Mind and the intellect should take Place (Buddhi - Adi - Cestam - Upamat, --- giving place to the Absorption of the Mind and intellect). Alertness is needed at that time (Apramadah Tatha Vidhiyate).

### Argument :

#### I) In Mantra 10 :

- In Final Stage of Meditation, Absorption Meditator has Non-distractive Mind
- Already lost in Vedantic thoughts.
- Has no problem of Distraction
- Apramattaha Baret Commandment not required in the end.

#### II) Hence be alert is meant for Commandment at the beginning.

- Before Absorption, Cessation of Distraction of Mind, at beginning.

#### III) Veda Commanding a Student to remain alert.

#### IV) Gita - Chapter 6 :

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

yatō yatō niścarati  
manaścañcalamasthiram |  
tatastatō niyamyaitad  
ātmanyēva vaśam nayēt || 6-26 ||

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

- When Mind is Distracted, be Vigilant and withdraw.
- When no Obstacles of Distraction, Mind runs towards Atma at 100 Miles / Hour.

V) You must be Apramattaha, Addressed to Meditator before Starting Meditation.

**VI) 1<sup>st</sup> Meaning of Apramatta :**

- Sruti instructing Meditator.

**771) Bashyam : Chapter 2 - Section 3 - Verse No. 11 Continues**

अथवा यदैवेन्द्रियाणां स्थिरा धारणा तदानीमेव  
निरङ्कुशमप्रमत्तत्वमित्यतः । अभिधीयतेऽप्रमत्तस्तदा भवतीति ।  
कुतः? योगे हि यस्मात् प्रभवाप्ययौ उपजनापायधर्मक  
इत्यर्थोऽतोऽपायपरिहारायाप्रमादः कर्तव्य इत्यभिप्रायः ॥ ११ ॥

Otherwise (Athava --- the Sruti vakyam can be interpreted as), When the Indriyas are Completely Tranquil (Yada - Eva - Indriyanam - Sthira Dharana), that is, when they are without unswerving absence of in alertness (Nirankusam - Apramattatvam), at that State alone (Tadanim - Eva) the Sruti is making a Statement (Abhidhiyate),



That the Meditator is enjoying Absolute Qualification of Alertness (Apramattah Tada Bhavati - Iti). Why should a person be very alert at the beginning of Vedantic meditation (Kutah), if it is asked; it is because (Yasmat) Meditation (Yogah Hi) in general and Vedantic meditation in particular, has the Characteristic of being Subject to arrival and Departure or birth and Destruction of Concentration, (Prabhava - Apyayau = Upa - Janana - Apaya - Dharmakah). This is the meaning (itiarthah). Therefore (Atah), to Avoid the loss of Concentration, one has to be extremely alert (Apaya - Pariharayah - Apramadah Kartavyah). That is the idea (iti - Abhiprayah).

### I) 2<sup>nd</sup> Meaning :

- Apramattaha Bavati.

a) Not Commandment to Meditator as he is already Absorbed.

b) He is already Apramatta, Very Vigilant

c) Sruti is talking about Meditator to other people.

d) Meditator is Absolutely Alert and Vigilant what teacher is talking, he is not aware of

e) 2<sup>nd</sup> Interpretation is to Non-meditating people

f) Yada Eva Indriyam Dharana

- When all organs Transcend.

## II) Gita - Chapter 6 :

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

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

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self).  
[Chapter 6 – Verse 19]

- Flame protected by Breeze.

## III) Tadanim :

- At Final Stage, Nirankusham Apramatatvan.
- Meditator enjoys Absolute Alertness, highest State.
- Nirankusham - Absolutely, greatest, Highest, Superior most Degree of Alertness.

## IV) Iti Ataha Abidiyate :

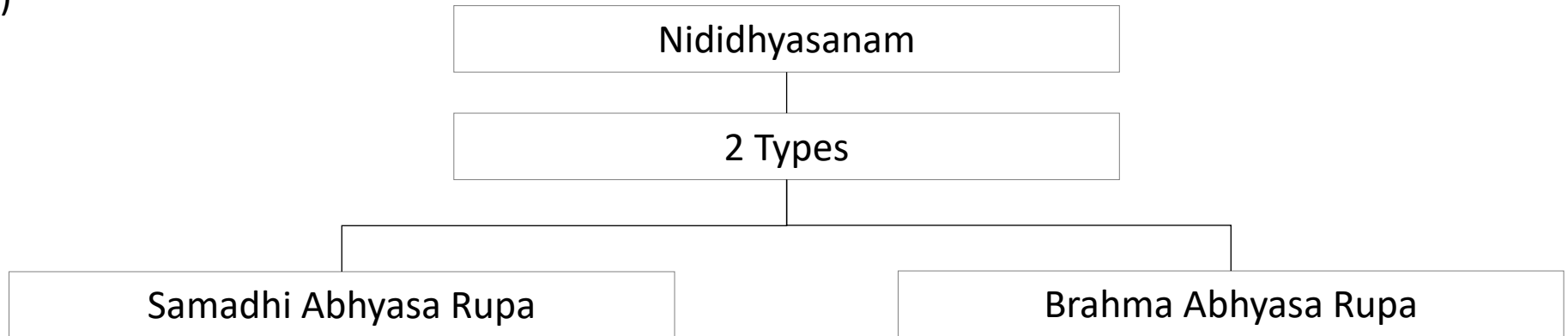
- Sruti is Making a General Statement, Addressing to all.

## V) Tada Saha Apramattaha Bavati :

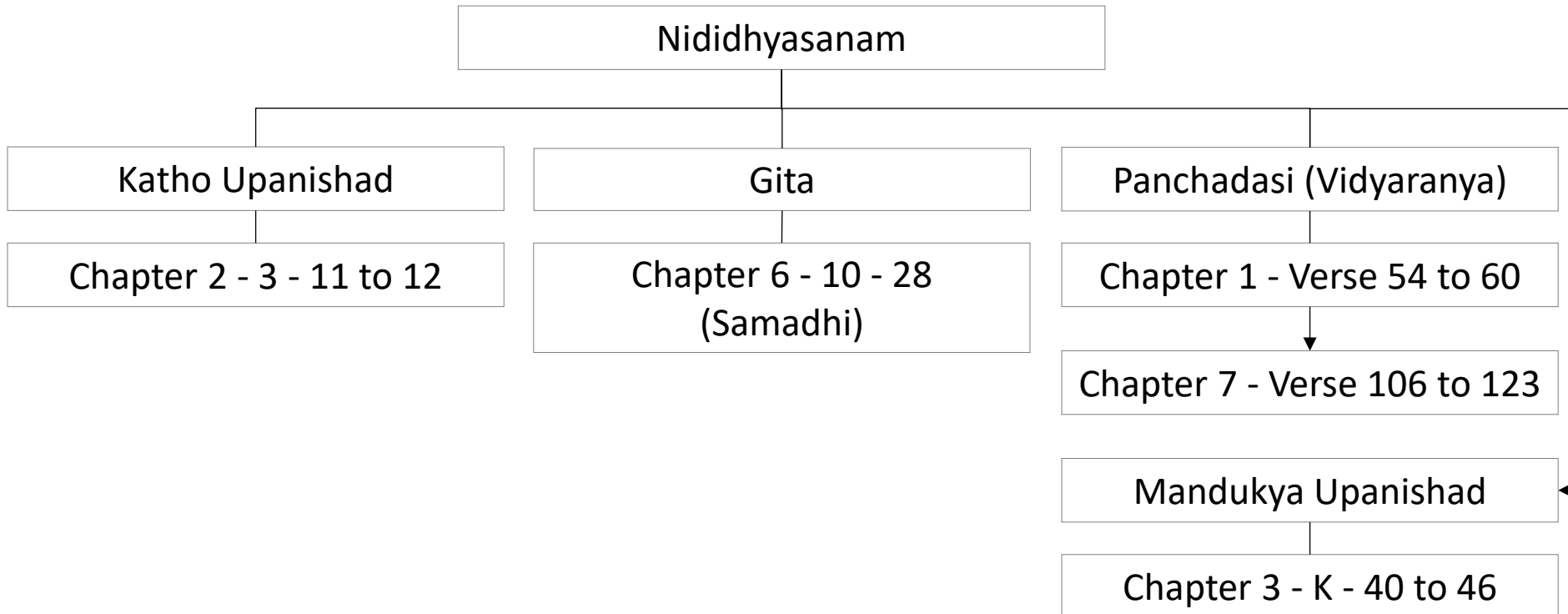
- In Nirvikalpaka Samadhi, not Sleeping but Simple not Absorbed in Anatma.
- One is Absorbed in Atma Tatvam, Adhishtanam of Jagat using Atmakara Vrutti.

## Revision : Chapter 2 - 3 - 11 :

I)



II)



### III) Here Brahma Abhyasa Rupa Nididhyasanam

- Superior to Samadhi Rupa
- Nididhyasanam required if there are obstacles in Sravanam.

### IV) Verse 11 - 3<sup>rd</sup> Quarter :

- Apramattaha Tada Bavati
- 2<sup>nd</sup> Interpretation based on Bavati.

### V) Lat Lakara Bavati = One should be alert in the beginning of Meditation.

- 2<sup>nd</sup> Meaning - Lut Lakara Bavati
- Statement of Fact Apramattaha Meditator is in highest form of Alertness.

### VI) Anvaya = Verse 11 :

अन्वयः

तां स्थिराम् इन्द्रियधारणाम् योगम् इति मन्यन्ते ।  
तदा (योगी) अप्रमत्तः भवति । योगः हि प्रभवप्ययौ  
(प्राप्नोति) ॥

Anvayaḥ

tām sthirām indriyadhāraṇām yogam iti manyante, ।  
tadā (yogi) apramattaḥ bhavati । yogaḥ hi prabhavāpyayau  
(prāpnoti).

They Consider the Steady poise of the Sense Organs to be Yoga. One should be Alert at that time, because Yoga is Subject to rise and fall.

- Prabavapyanhau = Subject to Arrival, Departure.

बुद्ध्यादिचेष्टाविषयं चेद् ब्रह्मेदं तदिति विशेषतो गृह्येत बुद्ध्याद्युपरमे  
च ग्रहणकारणाभावात् अनुपलभ्यमानं नास्त्येव ब्रह्म ।

(‘Cet’ refers to Purvapaksi’s Argument, a long one, which is raised as follows to be Answered by the Mantra). If only Brahman were Available for any instrument of knowledge like Mind etc (Buddhi - Adi - Cesta - Visayam - Cet), at least one day or the other Brahman could have been distinctly (Visesatah) Grasped or Recognised (Grhyeta) as ‘This is that Brahman, (Brahma - Idam - Tad - iti). When Buddhi etc is not able to do this Job (Buddhi - Adi - Upame Ca), the means of Cognising Brahman not being there (Grahana - Karanam - Abhavat), there is no possibility of Grasping Brahman (Anupalabhyamanam), and so Brahman is Non-existing (Nasti - Eva - Brahma).

- I) Every Seeker faces problems in Vedantic Pursuit
- II) Description of Brahman is not Available for any Comprehension.
- III) Scriptures point out that Brahman is Aprameyam, not Available for any instrument of Comprehension.
- IV) After Listening to Vedanta, some Students get doubt.
  - Really Speaking, Does such an Attributeless Brahman exist at all?
- V) Lay People and Philosophers have this Doubt.

VI) Visishta Advaitin and Dvaitins, great Scholars, Study Veda and Declare Brahman Nasti.

VII) They are experts in Tarqa, Mimamsa, Vyakaranam.

- Refute Existence of Nirguna Brahman.
- Vedanta, they Say is a Blind, Dark Pursuit into the Unknown.

VIII) In Meditation After Quietening Mind, nothing comes.

IX) Gita - Chapter 4 :

अज्ञश्चाश्रद्धधानश्च  
संशयात्मा विनश्यति ।  
नायं लोकोऽस्ति न परः  
न सुखं संशयात्मनः ॥ ४-४० ॥

ajñāścāśraddadhānaśca  
saṁśayātmā vinaśyati |  
nāyaṁ lōkō'sti na parah  
na sukhaṁ saṁśayātmanaḥ ||4-40||

The ignorant, the faithless, the doubting-self goes to destruction; there is neither this world, nor the other, nor happiness for the doubter. [Chapter 4 – Verse 40]

X) Brahman, Subtle, not available for Objectification but can be Claimed as the Subejct.

- Until Clear Understanding comes, have Sraddah.

XI) Veda Says :

- Jagat Karana Brahman Asti.
- Tat Tvam Asi.

- Have Sraddha in brahma Astitvam until Visesha Jnanam comes
- Have Samanya Jnanam, based on Faith in Veda Vakyam.

## XII) Taittiriya Upanishad :

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

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

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

## XIII) Negation of Existence of Brahman is Negation of Oneself

- I Exist always as Brahman is the truth revealed by Veda of Universe.
- Upanishad reveals Brahman as me
- How can i doubt my Existence?

## IX) Until Clarity Dawns, May you have Sraddha

- **Brahma Astitva Buddhi is called Sraddah**

- In Verse 12, 13 – Shankara refers to Doubting People.

## X) Brahma Budyadhi Cheshta Vishanyan chet

- a) If Brahman is Available for any instrument of Knowledge like Mind, Sense organs, Micro Scope, Arthapatti, Anumanam.

b) If it is Prameya Vastu, Idam Tatu iti Grihteta

- One day can come face to face in Nirvikalpa Samadhi
- It can Smile and Go.

c) Brahman could have been Distinctly Grasped, Waiting for it would have been worth it.

**Example :**

- Tirupathi line to see God.

**XI) Purva Pakshi :**

- Brahman is Aprameyam, not Available for Objectification by Pramata, Pramanam.
- In Sleep or in Meditation, when we fold up Sense Organs and Mind, i will experience Blankness, Shunyam, no Pramata, Pramanam, Prameyam (Upamedha - Folded).

**XII) Pramata is Pramata only**

- When it is Associated with some Pramanam and Prameyam.

**XIII) I exist as Atma, Brahman, without being a Pramata is the Discovery to be made internally.**

- I do exist in Sleep State without being Pramata
- Same Happens when Pramata (Reflected Consciousness and Mind) Leaves the Body on Death.
- I am eternal, Unconditioned Chaitanyam.



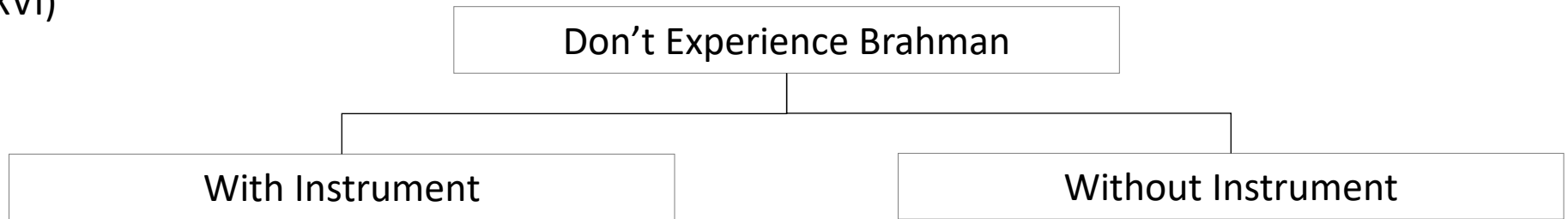
XIV) When Pramata is Non-functional, we experience Shunyam

- No means to Comprehend anything Positive.
- Absolute Silence, Void, Emptiness, Shunyam is experienced.

XV) Anulabyamanam :

- I dont Grasp any Brahman in silent Mind.

XVI)



| Purva Pakshi  | Vedantin  |
|---|---|
| <ul style="list-style-type: none"><li>- Brahman is a Bluff</li><li>- Brahman Nasti Eva, Non-existent</li><li>- If existent prove to me</li><li>- Can't prove with or without instruments of Knowledge</li></ul> | <ul style="list-style-type: none"><li>- Brahman revealed only by Upanishads</li></ul> |

यद्धि करणगोचरं तदस्तीति प्रसिद्धं लोके विपरीतं चासद्  
इत्यतश्चानर्थको योगः । अनुपलभ्यमानत्वाद्वा नास्तीत्युपलब्धव्यं  
ब्रह्मेत्येवं प्राप्त इदमुच्यते --- सत्यम् ।

Brahman is said to be Non-existing because, it is well known (Prasiddham) in the world (Loke), that what ever indeed (Yat - Hi) comes under the Perview of Sense Organs (Karana - Gocaram) that alone is said to be existing (Tat - Asti - iti). Opposite of that (Viparitam Ca --- which is not Karana Gocaram) that is said to be Non-existing (Asat). Therefore meditation, Nididhyasanam etc becomes Purposeless (Yogah Anarthakah --- from the point of Cognising Brahman). Since it is not possible to Grasp Brahman (Anupalabhyamanatvat-tva - We can conclude) it does not exist (Na - Asti - iti. When such an Conclusion has been Arrived at, then the following answer is given). It is true, (Satyam meaning that Brahman is not available for any of the regular Pramanams) but you still have to accept that Brahman can be attained (Upalabdhavyam), because Sastra says the following about attaining Brahman (Brahma - iti - Evam - Prapte - Idam – Ucyate). It is the truth ----

### I) Shankara :

- Pramata Dropped, own up Atma.

## II) Purva Pakshi :

- What is conventional Rule?

a) Is there Clip or not?

- It is Available for one instrument Pratyaksha.

- **What is available for experience is existent.**

- Brahman is not available for experience, hence Non-existent.

b) Is there Elephant on the Clip?

- Aprameyam not existent.
- Use Anumanam, Upamanam, Arthapatti...

c) Yatu Yatu Pratyaksha Gocharam, Tatu Tatu Asti

- Yatu Yatu Agocharam, Tatu Nasti

d) This is Convention

- Pramana Gocharam = Proof of existence

e) Brahman Nasti pramana Agocharatvat

III) In This Logic, What is the Conclusion

- Brahman Nasti
- Sasha Sringavatu horn of a Rabbit
- Manushya Sringavatu horn of Man.
- Pramana Avishayatvat.

IV) Yatu Karana Gocharam, Pramana Siddham

V) Water is not in the Tap

- Gocharam Viparitam, Pramana Asiddham not Accesible to any Pramanam.
- Viparita Karana Agocharam, Asatu, Non-existent.

VI) Purva Pakshi :

- Practice of Meditation, Useless, Don't Do meditation
- This is 1<sup>st</sup> Suggestion

VII) 2<sup>nd</sup> Suggestion :

- Do Yoga, Come to Valid conclusion.
- Brahman Asatu, Brahman is not there, Shunyam.

VIII) Dakshinamoorthi Stotram :

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धं च शून्यं वदुः  
स्त्री बालान्ध जडोपमास्त्वहमिति भ्रान्ताभृशं वादिनः ।  
मायाशक्ति विलासकल्पित महाव्यामोह संहारिणे  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ५ ॥

dehaṃ prāṇamapīndriyāṇyapi calāṃ buddhiṃ ca śūnyaṃ viduḥ  
strī bālāndha jaḍopamāstvahamiti bhrāntābhr̥śaṃ vādinah |  
māyāśakti vilāsakalpita mahāvyāmoha saṃhāriṇe  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 5 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", Are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him,

**IX) Anupalabya Manatvat :**

- By practice of Meditation come to conclusion
- Everything is Shunyam
- No Brahman exists.

X) Since Brahman can't be comprehended as an object

- By Yoga realise and conclude Brahman is not there, Shunyam.

**XI) Madhyamika Nihilist :**

- Nihilism = Void, emptiness
- Brahman should be known as Void.

**XII) Iti Evam Prapte Sati :**

- Unfortunate conclusion made by impatient students.

**XIII) Idam Udyate :**

- Following answer is given : Satyam = Ardha Angikara of Purva Pakshi
- Half statement we take
- Brahman not available for Buddhi, Paurusheya Pramanam, we accept.

XIV) Brahman is not Shunyam

- Mantra 12 and 13 Gives Answers.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।  
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

**Naiva vaca na mansa praptum sakyo na caksusa,**

**Astiti bruvato 'nyatra katham tad upalabhyate ॥ 12 ॥**

(The Self) cannot be reached by speech, nor by mind, or nor even by the eye. How can it be realised otherwise than from those who say, that “It exist”? [2 - 3 - 12]

अन्वयः

आत्मा वाचा प्राप्तुं न एव शक्यः । मनसा (प्राप्तुं)  
न (शक्यः) । चक्षुषा (प्राप्तुं) न (शक्यः) । अस्ति इति  
ब्रुवतः (पुरुषात् ) अन्यत्र (पुरुषे) तत् (आत्मतत्त्वं)  
कथं उपलभ्यते ॥

**Anvayaḥ**

ātmā vācā prāptum na eva śakyaḥ । manasā (prāptum)  
na (śakyaḥ) । cakṣuṣā (prāptum) na (śakyaḥ), 'asti' iti  
bruvataḥ (puruṣāt) anyatra (puruṣe) tat (ātmatatvam)  
katham upalabhyate?

(Brahman) can be Grasped neither through the eye, nor through Speech, nor through Mind. How can it be known by anyone other than the one who declares that it exists.

I) Upanishad agrees with Purva Pakshi :

- Brahman is not available for Paurusheya Pramana - Pratyaksha, Anumana, Upamana, modern science.

II) Brahman has to be accepted because it is available for Shastra Pramanam.

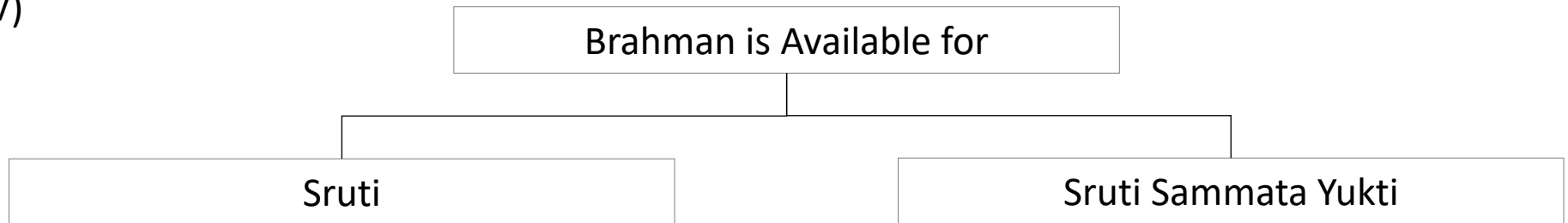
**III) Don't Say :**

- Sarva Pramana Agocharam
- For Shastra Pramanam, it is there.

IV) Available for Shastra based logic also

- Sruti Sammanta Yukti Pramanam.

V)



VI) Accept Brahman Asti, exists and then study Shastra

- Shastra will show Brahman = Myself, consciousness principle
- Becomes crystal clear
- I, consciousness, am not part, property, product of Body - Mind complex

VII) Initially accept Brahman Asti, leads you to Brahman Asmi.



नैव वाचा न मनसा न चक्षुषा नान्यैरपीन्द्रियैः प्राप्तुं शक्यत इत्यर्थः ।  
तथापि सर्वविशेषरहितोऽपि जगतो मूलम् इत्यवगतत्वादस्त्येव कार्यं  
प्रविलापनस्य अस्तित्वनिष्ठत्वात् ।

It (Brahman) can never be known (Praptum - Na - Sakyah) neither by words (Na - Vaca), nor by the pure intellect (Na - Manasa – by its reasoning power), nor by eyes (Caksusa), nor by any of the other Sense Organs (Na - Anyaih - Api - Indriyaih). That is the meaning (iti Arthah). Even though (Tathapi) Brahman is free from all attributes (Sarva - Vishesha - Rahitah - Api), yet we come to know that (iti Avagatatvat) it must be in existence (Asti Eva) being the cause of the Universe (Jagatah Mulam). Even when a Karyam is reduced further and further (Karya Pravilapanasya) into the cause, that cause does not go because it is a steady and Persistent existence (Astitva - Nisthatvat).

- I) Brahman can't be comprehended by Pratyaksha, Shabda (Local Literature) Anumana, Upamana, etc.
- II) It can be known by Pure Intellect listening to the Shastra.
- III) Speculative Philosophies can never reveal Brahman
  - Vedanta Admits reasoning based on Shastra
  - It helps us to land on Pure existence, Consciousness, Independent Logic, is Dry tarqa

IV) By pure reasoning and by using Pratyaksha, other Pramanams, Brahman can't be comprehended.

V) Even if other Pramanams don't reveal student, must accept Brahman's Astitvam based on Shastra Pramanam alone.

#### **VI) Shastric definition of Brahman :**

- Brahman is Jagat Karanam
- Sarva Vishesha Rahitaha
- Free from all attributes, form, colour, sound, touch, colour.

VII) Science analyses any substance based on its attributes

- Instruments are designed to Study attributes.
- Attributes belong to matter, not to Chaitanyam.

VIII) Brahman does not have Vishesha

IX) Even though Brahman is free from attributes, Brahman exists.

- In sleep, I am free from attributes, I exist.

#### **X) Reason :**

- Jagataha Moolam Iti Avagatatvat...
- **Understand Brahman, Sat principle, is cause of Universe from Shastra first, with Sraddha.**

XI) Shastra based logic also supports

- What is Shastra based logic?

a) Every product we experience is existent entity

- It should have a cause.

b) Cause must also be an existent entity only

**c) Existence is common to product and cause.**

**XII) Moolam is Avagatatvat :**

a) Since Brahman is understood as the cause of the Universe from the Shastra.

b) Shastra based logic supports this fact.

**c) Proposition here :**

- If there is a product as an existent entity then it should have a cause
- Cause should also be an existent entity only.

d) Product's ultimate cause is an existent entity

e) Cause of an existent entity can never be Non-existent.

f) Sruti shows 2 Types of reasoning.

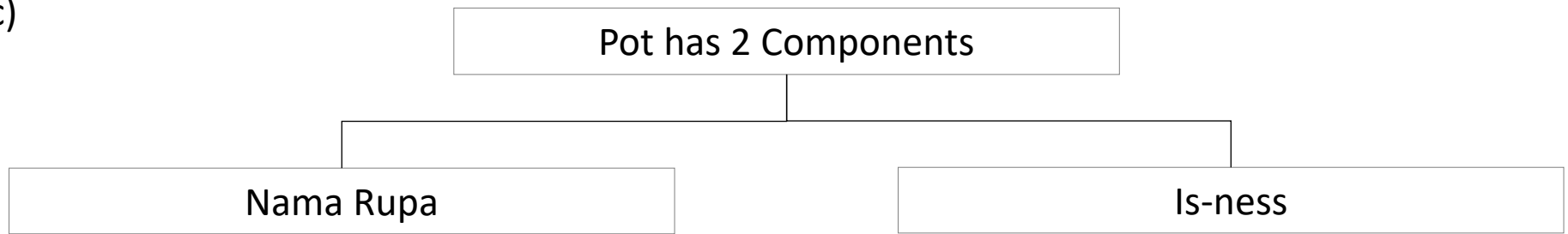
**XIII) 1<sup>st</sup> Reason :**

a) Karya Pravilapanaya Astitva Nishtatvat

- Product resolves into cause only.

b) Whenever a product gets disintegrated, it resolves into its cause.

c)

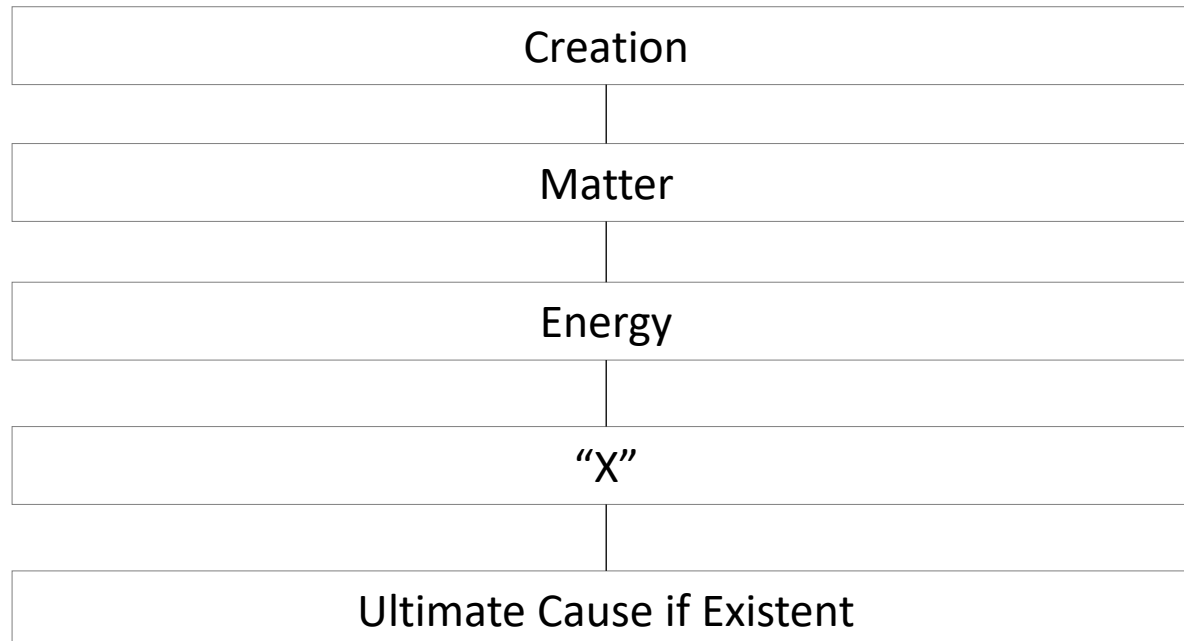


- Pot becomes pieces of pot, pot powder, mud powder.
- Pot existence gets transferred to is-ness.

XIV) Creation reduced into its ultimate cause, is-ness

- Is-ness (Brahman) is Non-dual entity.

XV)



- Hence, we say World, Body, Mind, is existent.

## **XVI) Existence of product gets transferred to existence of cause**

XVII) World during Pralayam gets resolved into its cause, Brahman.

a) Brahman will be Asti

b) Astitvam of world transferred into Astitvam of Brahman.

c) At time of Pralayam, Astitvam, existence, Noun, belonging to entire Cosmos goes back to Brahman.

d) Brahman must be a Sat Vastu only not Asat.

**e) Karya Pravilapanasya :**

- Disintegration of product will culminate in an existence cause only.

f) Science :

- Matter can't be destroyed totally
- Gets converted into some other existent thing only
- “Existence” is a Vastu, Brahman, Noun, like an object in creation, Reality, absolutely real thing in the Body, Mind, Universe.

g) Shankara next explains through our experience.

**777) Bashyam : Chapter 2 - Section 3 - Verse No. 12 Continues**

तथा हीदं कार्यं सूक्ष्मतारतम्यपारम्पर्येणानुगम्यमानं सद्बुद्धिनिष्ठामेव  
अवगमयति ।

In this Manner (Tatha - Hi), When the entire Universe which is a Product (Idam - Karyam), is traced back to its Ultimate cause through resolution by Travelling through Several Stages of intermediary causes which are of Ascending order of Subtility (Sukshma - Taratamya - Paramaparyena - Anugamyamanam --- at some Stage or the other, Observation has to be replaced by inference). The Inference Reveals (Avagamayati) the very continuity of the concept of existence (Sad - Buddhi - Nistham - Eva).

### I) Practice reducing universe into its cause Sat Brahman, is-ness in Meditation

- I - Ahamkara - Body - Mind complex have come from God, Sat Brahman and will resolve into Sat Brahman.
- My final home is Sat Brahman
- Sleep is Mini experience of Sat Brahman.

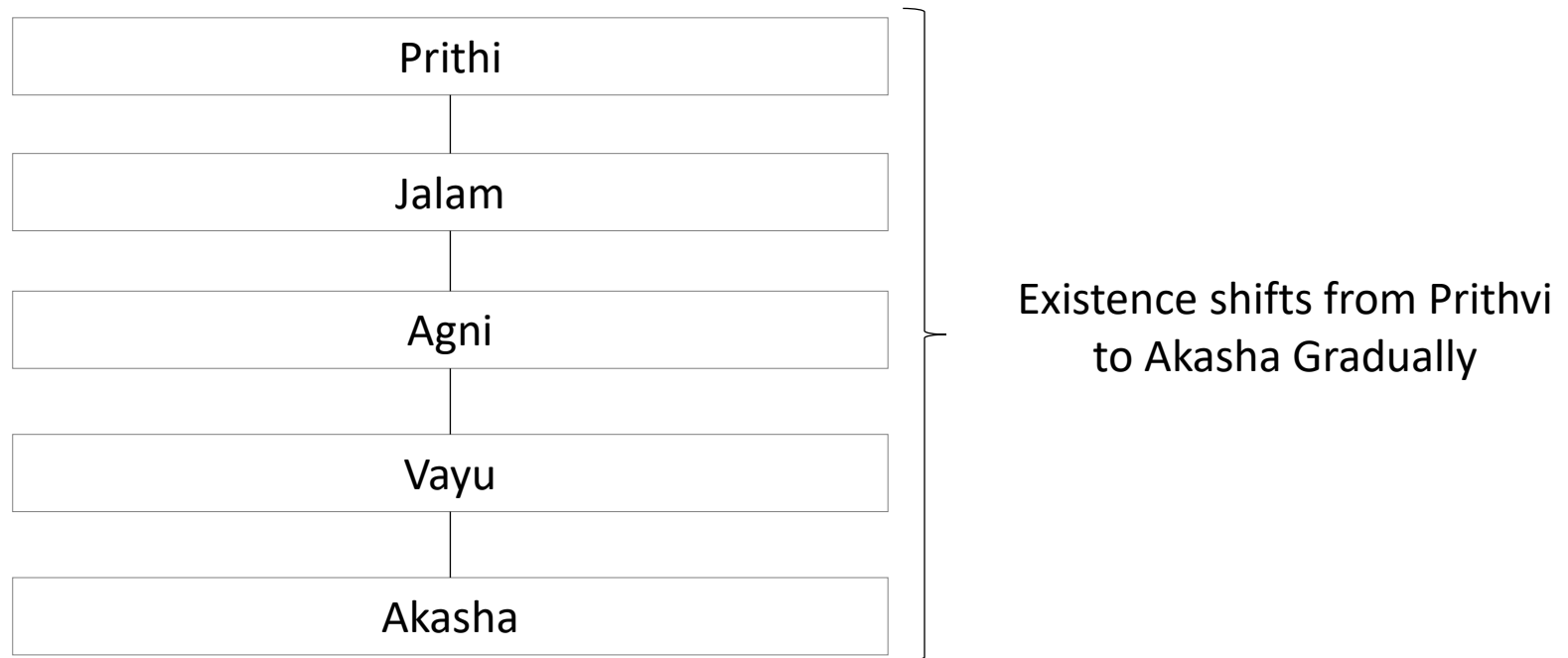
### II) Universe is a product

- Must have a cause
- Cause is existent not Non-existence.

### III) Universe Body, Mind has evolved in Several Stages

- Resolution is Reverse Path in Opposite Direction
- Universe didn't come in one Shot.
- Brahman is Parimani Upadana Karanam.

IV)



- Universe folded back into its ultimate Karanam Turiyam Brahman, Adhishtanam.

V) Solid - Liquid gaseous - invisible - Vayu - Akasha

VI) At Akasha level you won't experience anything

- Pure Akasha is Non-experientable.

VII) Even though Non-experientable, Akasha Asti

- Karana Shariram, Non-experientable, it exists, invisible.

VIII) Astitvam of tangible earth, transferred into Liquid matter, gaseous matter, invisible Akasha

**IX) Non-visibility can't prove Non-existence.**

X) Logically Non-experiencable Akasha must exist because existence gets transferred to its invisible cause.

XI) Akasha also a product, subject to Birth, Death

- According to Science and Vedanta matter not destroyed.

XII) Akasha free from Brahman Asti, exists

- Pure existence is without Akasha Nama Rupa
- Akasha is absent, its Karanam Brahman, Asti.

### **Revision : Chapter 2 - 3 - 12 :**

I) Brahman is not available for conventional Paurusheya Pramanam.

II) People conclude :

- Brahman is Non-existent.

### **III) Rule :**

a) Existence of Something is proved through one of 6 Pramanas.

b) Mana Dina Meva Siddhihi is the Law.

c) Pramana Adina Prameya Siddhihi.

d) Proof of Existence of Prameyam is only through the Pramanam.

e) If Something is not Available for Pramanam, we take it as Non-existence only.

f) Aprameya - Not Pramana Siddham (Asat)

- This contention of Nastikas, Avaidikas.



IV) If you take Brahman as Non-existent, then no scope of Brahman enquiry.

a) Can't see Brahman but it exists, have faith in scriptures and start study.

b) If no Sraddha, no scope for Brahma Jnanam, no Moksha.

**c) Brahman Asatu :**

- No Brahma Vichara
- No Brahma Jnanam
- No Moksha

**V) When you Accept :**

- Brahman Asti
- There is Scope for Enquiry
- Scope for Brahman Jnanam
- Scope for Brahma Asmi
- Scope for Moksha
- Liberation from Sorrow, Rebirth.

**VI) Purva Pakshi :**

- If Brahman is not Available for any Pramanam, How to Accept Brahman Asti?

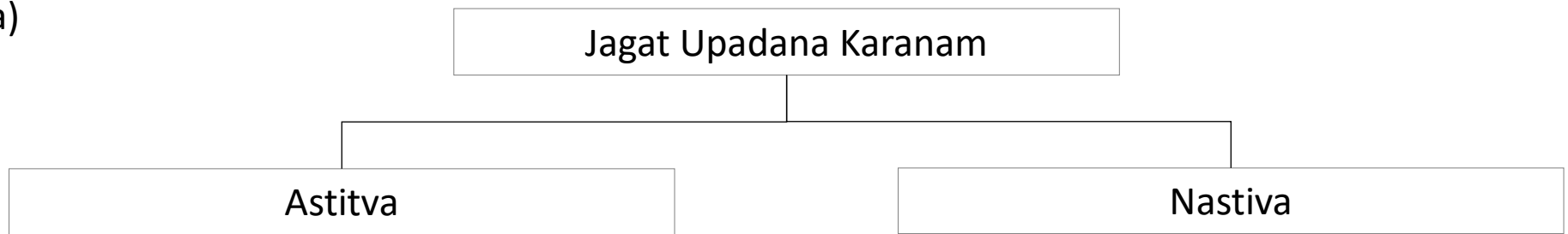
## VII) Shankara :

- Not Available for Paurusheya Pramanam
- But Available for Apaurusheya Pramanam, Shastra Pramanam.
- Also Available for Shastra based Reasoning, logic.

## VIII) Shastras Definition of Brahman

- Brahman = Jagat Karanam.

a)



b) Karanam Always has to be Asti only

c) In method of Pralayam Vichara - Enquiry, Pravilapana Vichara :

- Karyam resolves into Karanam.

d) We arrive at Karana Astitvam

e) Srishti Vichara is how Karanam produces Karyam

f) Analysing that we conclude Karanam Asti

g) 2 Enquiries Shankara does, lot of work for the intellect.

## IX) Pravilapana Vichara Argument :

- a) By resolution of Karya Prapancha into Karanam Brahma, we conclude.
- b) Karanam Brahma Asti
- c) Resolution is not in one shot
  - There are intermediary causes as well, Stages.

### d) Taittiriya Upanishad - Chapter 2 :

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

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

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

- e) Purusha Shariram has to be resolved into Brahman
  - It is reverse order of Srishti.

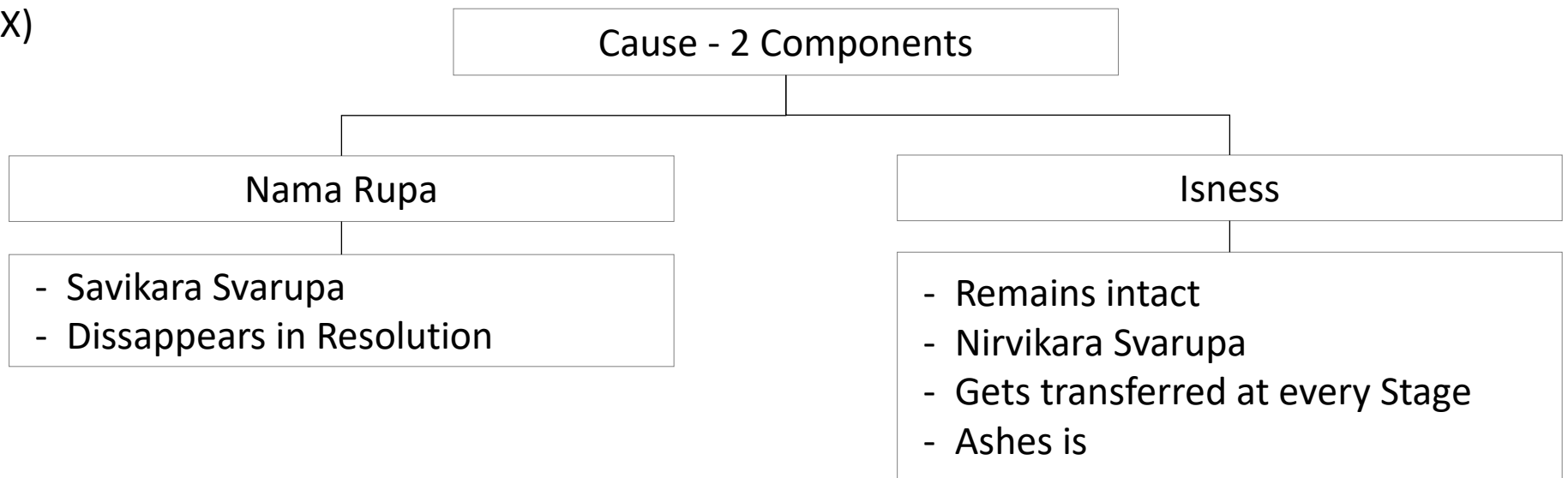
f)



- Several intermediary Causes are there.

g) When Karyam resolves into intermediary Cause, Observe a fact.

IX)



- Isness of Ashes Persists - Ultimate Karanam, not Void, Blankness.
- Ashes Dissappear into earth.

### X) Law :

- When we Travel from one intermediary cause to another, Existence gets transferred and Ultimately Persists as Ultimate cause Brahman.
- Sat Buddhi Nishta of Existence persists.

XI) Nishta = Persistence itaram Avasthanam.

- **Idea of Existence Never Disappears when Nama Rupa Dissappears.**

### XII) Sleep :

- Nama Rupa Dissappears due to Maya Shakti
- I Sat, Existence alone Remain, Ultimate cause of Universe.

XIII) Existence Persists by Jumping into Intermediary.

**XIV) Causes 1, 2, 3 :**

| <b>Annam Oshadi Bumi Jalam</b> | <b>Asti Asti Asti Asti</b> |
|--------------------------------|----------------------------|
| - Nama Rupa                    | - Karanam<br>- Persists    |

- Observe Karyam resolving into Karanam in a few Cases, then, make an Anumanam.

XV) When product resolves, only product will Dissappear.

- Existence continues
- Body / Mind Dissappears existence has never changed / Vivarta Upadana Karanam.

XVI) Existence Persists Adhering to the Cause

a) When products resolve, Nama Rupa Dissolves

b) Existence Survives, Persists by Adhering to its cause

c) That is Nature of Pancha Buta Universe in which we all are living, experiencing.

d) Journey ends when all Karyams get resolved into their ultimate Karanam, Brahman

e) All intermediary causes adhere to their ultimate cause

f) Existence persists in the ultimate cause

- We don't arrive on this truth by observation but by inference.

g) Observe resolution of products into few intermediary causes and arrive at persistence of existence.

h) Extend argument cause to ultimate cause, Brahman

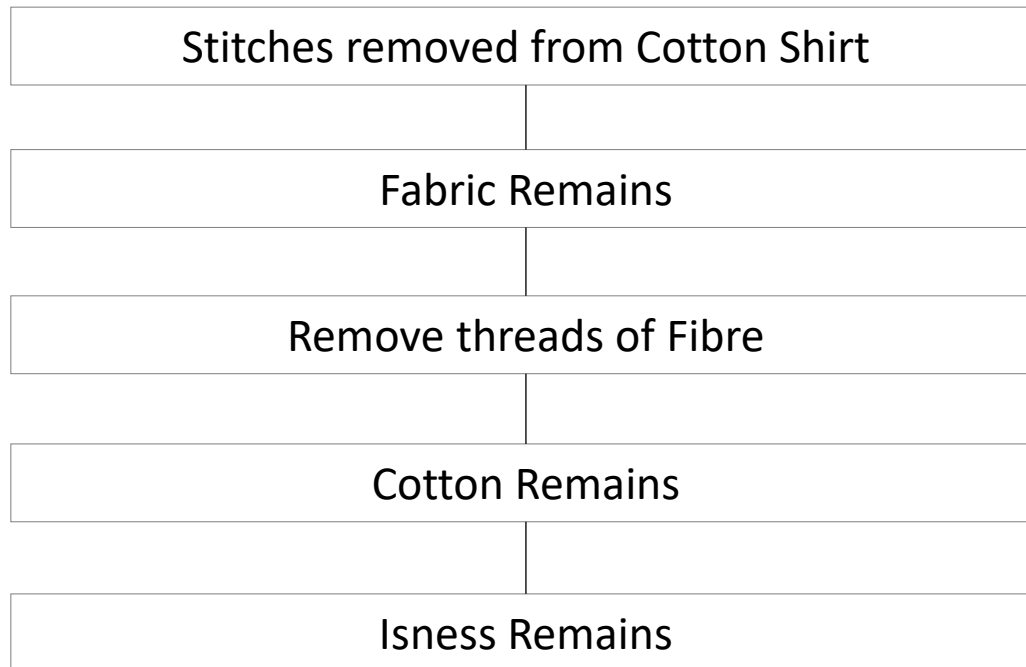
- Ultimate cause has existence.

i) All Karyams resolve, existence sticks to Karanam

XVII) Therefore Jagat Karanam Asti, Brahman Asti

- How can you say Brahman Nasti
- It is illogical.

XVIII)



XIX) Isness how's from Karyam to Karanam.

XX) Thatha hi, to Elaborate, this Universe, idam Karyam, product.

**a) Anugamyamanam :**

- Traced back to its Ultimate cause, through resolution - How?

b) By travelling through several stages of intermediary causes.

c) Shirt - Fabric - Thread - Cotton

- Prithvi - Existence

d) Body - Ashadi - Annam - Prithvi

XXI) What is observation of Shankara?

- When you travel, later causes become subtler than previous causes.

XXII) Perceived by :

- Prithvi - 5 Sense organs Pancha Guna
- Jalam - 4 Sense Organs - Subtler Chatur Guna
- Agni - 3 Sense Organs Perceive
- Vayu - 2 Sense Organs Perceive
- Akasha - 1 Sense Organ - Subtlest - Perceived
- Existence - Nirguna - Ultimate

XXIII) Go to Akasha - Ascending Order of Subtlety

a) Param Parya

b) Our Observation Stops Somewhere when Subtlety is higher.



### **c) Cosmology :**

- Before Big Bang very Subtle - Sense Organs, Mind can't understand

d) Our Observational Limitations force us to Stop at some Place or Other.

e) Hence our Travel after some time is not through Observation but only through inference.

f) Ultimate cause is only through inference, not through Pratyaksham, Observation.

### **XXIV) Anumanam :**

a) If intermediary Causes have got existence, and existence Adheres to them

b) Ultimate cause also will have to have Existence Adhering it.

### **c) Ultimate cause, Brahman, Asti**

d) Everything I Can't Observe is known through Anumanam.

e) If intermediary Causes have Existence, Adhering to them, Ultimate Cause will also have 'Existence' Adhering to that.

XXV) In Ascending Order of Subtlety resolve Karyam into Karanam, Ultimate cause by Travelling through intermediary causes.

### **a) Avagamayati :**

- By Travelling from Observation to inference facts are revealed

### **b) Example :**

- See your Parents
- Infer Grand Parents.

c) Inference Reveals sat Buddhi Nishta

d) Nishta means Persistence, Continuity of Concept of Existence

e) Avagamayati = Bodhayati

= Reveals

f) This is Argument No. 1 Uniqueness

- Travel from Karyam to Karnanam

**778) Bashyam : Chapter 2 - Section 3 - Verse No. 12 Continues**

यदापि विषयप्रविलापनेन प्रविलाप्यमाना बुद्धिस्तदापि सा  
सत्प्रत्ययगर्भैव विलीयते । बुद्धिर्हि नः प्रमाणं सदसतोः-  
याथात्म्यावगमे ।

So, Whenever (Yadapi) any product is resolved (Visaya - Pravilapanena), then itself (Tadapi), along with the resolution of the product the resolution of the Cognition or knowledge of the Product also takes place (Sa Buddhih - Pravilapyamana), retaining only the Core of existence (Sat - Pratyaya - Garbhah Eva) by shifting (Viliyate) it to the cause. Therefore, in Ascertaining (Avagame) the true nature (Yathatmyam) of any product, whether it be Sat or Asat (Sadasatoh), the only means (Pramanam) available for us (Nah) is indeed our intellect (Buddhi-hi).

## Winding up 1<sup>st</sup> Argument :

I) Yadyapi :

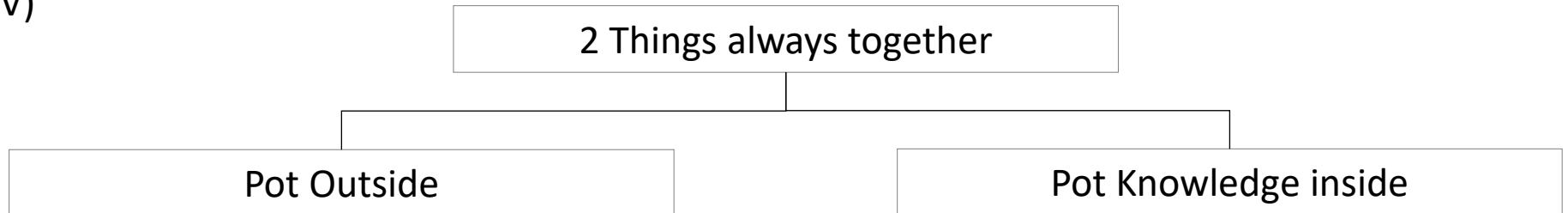
- Whenever we resolve any product, object.

II) Example :

- Shirt - Fabric - Thread - Cotton - Earth
- Shirt disappears, Pravilapyamana Buddhi.

III) Along with resolution of Product, there is resolution of Cognition of Object.

IV)



a) Existence of world goes with knowledge of world

b) Pot Asti, Pot Jnanam Api Asti

c) Karyam and Karya Jnanam are inseparable

d) When Karyam is resolved Karya Jnanam is resolved

e) Pot knowledge, Awareness, Ghata buddhi, Jnanam resolves, Pravilapanam takes place together with pot.

f) There is only Nama Rupa Pravilapanam

- No Pravilapanam of Sat Buddhi.

g) Karya, Karya Jnanam Pravilapanam takes place

**h) Awareness of existence never dissolves, disappears.**

I) Existence gets shifted to Mrith, Clay

II) Ghata Pravilapanam (Resolution), and Ghata Jnana Pravilapanam takes place

III) What happens to Existence in both?

IV) In Sleep world, Nama Rupa Dissappears

- Existence, Awareness, Continues without any object

V) Manifestation and Unmanifestation of world, happens in Brahman, Pure Existence.

**VI) Sa Pratyaya Ghataha Eva Praliyate :**

- **Ghata Jnanam resolves only Maintaining Core of its Existence.**

VII) Body, Mind, World resolve in Sleep and Death State only Maintaining Core of its Existence.

VIII)

| Before                 | Now   |
|------------------------|---|
| - Ghataha Sat Pratyaya | - Mrith Sat Pratyaya<br>- Prithvi<br>- Akasha<br>- Sat Pratyaya |

IX) Waker, Dreamer, Sleeper resolve into Existence.

X) Ghata Buddhi gets converted into Mrith Buddhi

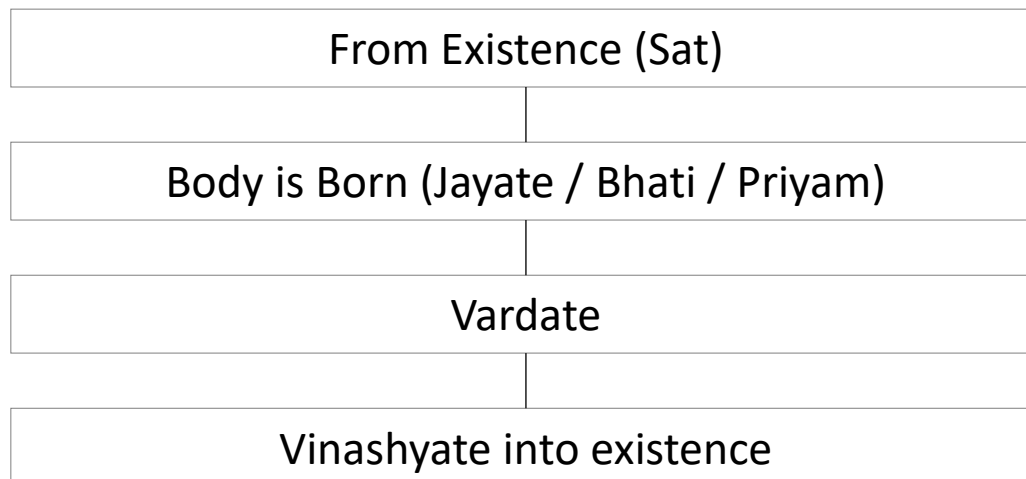
- Ghataha Asti into Mrith Asti
- Father Asti, Son Asti
- Astitvam persists in Creation
- Mrith, Jalam, Akasha Asti Pratyaya iti Viliyate.

**XI) Buddhir Hi Naha Pramanam :**

- Awareness of Persisting existence, Experience of Persisting Existence
- Previously Ghataha - Mrith Asti
- Shirt - Fabric - Thread - Cotton - Earth - Jalam Asti
- Waker - Dreamer - Sleeper - Asti brahman

XII) Our Experience of Persistence of Existence, Tad Anuvrutti Buddhi Naha Pramanam, itself is the Proof understanding Persistence Nature of Existence

XIII)



XIV) Existence remains changeless in creation (Vivarta Upadana Karanam)

XV) Our experience of persistence is Pramanam for understanding persisting nature of experience.

**XVII) Existence has no Nashaha**

- **Nama, Rupa, Kriya has Nasha**
- **Existence will never go away.**

XVII) 5 Capsules of Nature of Existence

a) Existence not part, product, property of any object in creation

- It is Paramartika Satyam
- It is a Noun not Verb.

b) Existence, independently exists, pervading, lending existence to every product, object, waker, dreamer, sleeper.

c) Existence is not limited by boundary of any object including space.

d) Existence continues to survive even after disintegration of Body, Mind, Whole creation.

**Start believing from today :**

- I am immortal as Existence (Sat).

e) Surviving existence is not accessible to any Pramanam not because it is absent.

XVIII) a) Know this nature of I before fall of Body and Attain Moksha

b) Understanding Existence, Consciousness, Bliss Vastu Turiya Brahman is Moksha

c) Existence never Absent, it Persists

d) Existence is not perceived because there is no product for its Accessibility in Creation.

e) Only w.r.t Brahman, Existence, Consciousness, world Manifests, Unmanifests.

- Body, Mind Manifests, Unmanifests.

XIX) I Remain as Existence, Consciousness, Turiyam, Brahman, Visualise this fact.

**Kaivalyo Upanishad - Verse 19 :**

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।

mayi sarvaṁ layaṁ 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]

**XX) Gita - Chapter 2 :**

नासतो विद्यते भावः

नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तः

त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah

nābhāvō vidyatē sataḥ ।

ubhayōrapi dṛṣṭō'ntah

tvanayōstattvadarsībhiḥ ॥ 2-16 ॥

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

a) Existence has no Abhavam

b) It is always Bhavam

c) When world resolves, Existence exists as Vivarta Karanam of world

XXI) Therefore, Brahman Asti, not Nasti

- Persistence of existence is proof for knowing nature of existence.
- Yatatyavagame
- Satya Svarupa of existence is now easily Comprehended with this Bashyam.

XXII) Persisting Nature = Satya Svarupam

XXIII) We also experience

a) Non-persisting Nature of Mithya Nama, Rupa, Body, Mind, World

b) Ghata Nama Rupa goes Mrith alone is there

XXIV) Karya Nama Rupa is Non-persistent

a) Experience of Non-persistence of Karya Nama Rupa is the proof for Non-persisting Nature of Karya Nama Rupa, called Mithya Nature of Karya Rupa.

b) Non-persisting Nature = Mithyatvam of World

c) Non-persistence of world proves Mithyatvam of the world.



XXIV) Persisting nature of Existence proves Satyatvam of Brahman.

XXV) Gita - Chapter 2 :

अथ चैनं नित्यजातं  
नित्यं वा मन्यसे मृतम् ।  
तथापि त्वं महाबाहो  
नैवं शोचितुमर्हसि ॥ २-२६ ॥

atha cainaṁ nityajātaṁ  
nityaṁ vā manyasē mṛtaṁ |  
tathā'pi tvaṁ mahābāhō  
naivaṁ śōcitum arhasi || 2-26 ||

But, even if you think of him as being constantly born and constantly dying, even then, O mighty-armed, you should not grieve.[Chapter 2 - Verse 26]

**Shankara :**

- Yatu Vyabicharat Svarupam Tatu Mithya
- Yatu Avyabichara Svarupam Tatu Satyam
- Persisting nature proves Satyam
- Non-persisting nature proves Mithya.

XXVI) Yatatmyam = Satya Svarupa of Brahman

a) Mithya Svarupa of Jagat proved by Non-persisting nature

b) Sat = Brahman

Asat = Mithya Prapancha.

c) Argument No. 1 - Over

- Travel from Karyam to Karanam.

d) Plucked existence from Karyam, Handed over to Karanam.

- That Brahman Asti.

**779) Bashyam : Chapter 2 - Section 3 - Verse No. 12 Continues**

मूलं चेज्जगतो न स्यादसदन्वितमेवेदं कार्यमसदित्येवं गृह्यते ।

If the Ultimate cause of the Universe (Jagatah Mulam) is Non-existence (Na - Syat - Cet), then the Entire Karya Prapancha (Edam Karyam) will also be perceived (Grhyate) as Non-existence or Asat only (Asad - Anvitam - Eva = Asad - iti - Evam).

I) Abyupethya Vada

a) If Atma = Brahman

= Asat, Non-existent

b) Brahman = Jagat Karanam Definition

- Brahman = Nasti, Karanam Nasti, Nature of Karanam is Asatu.

c) Nature of Karanam will become Asat.

**d) Rule :**

- Essential Nature of Karanam alone inheres the Karyam.
- Karana Gunaha Karye Anuvartante.

e)

| <b>Gold</b> | <b>All Ornaments</b> |
|-------------|----------------------|
| Cause       | Will be Golden       |

f)

| <b>Earth</b> | <b>Earthenware's</b> |
|--------------|----------------------|
| Cause        | Have Earth           |

g)

| <b>Cotton</b> | <b>Shirt</b> |
|---------------|--------------|
| Cause         | Has Cotton   |

h)

| <b>Brahman</b>   | <b>World</b>   |
|--|--|
| <ul style="list-style-type: none"> <li>- Existence</li> <li>- Cause</li> </ul> | <ul style="list-style-type: none"> <li>- Has Existence</li> <li>- Product of Karanam Brahma</li> </ul> |

I) Jagat will have essential Nature of Brahman, inhering all products

J) If Essential Nature = Asat, Non-existence

- When I experience, Body, Mind, Clip, I should experience its as not there
- Karana - Nasti, Karyam – Nasti.

k) Akasha, Vayu, Agni, Annam, Oshadi - Buddhi - Nasti

l) We never experience anything as Nasti

- We experience everything as Asti.

## II) Dakshinamoorthi Stotram :

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

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāsatē  
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |  
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau  
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

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

III) We experience entire Karya Prapancha as Sad Rupam

IV) World and Brahman have Sat as their essential nature

- World not Asat but Mithya, therefore Brahman Asti.

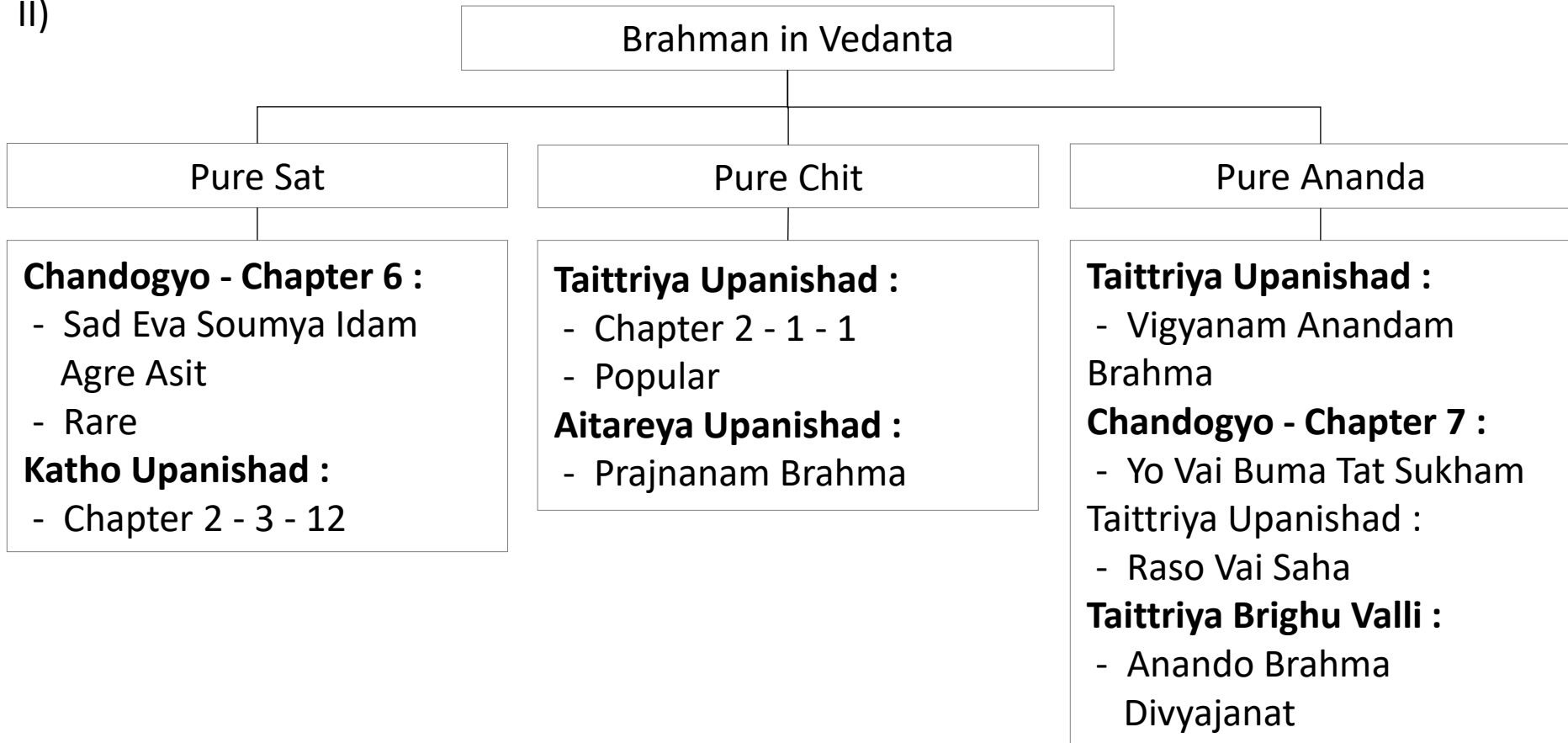
## Big Revision : Chapter 2 - 3 - 12 :

I) Brahman = Asti

= Sat

= Pure Existence

II)



## Chandogyo Upanishad :

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

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

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

## Katho Upanishad :

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।  
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

Naiva vaca na mansa praptum sakyo na caksusa,  
Astiti bruvato 'nyatra katham tad upalabhyate || 12 ||

(The Self) cannot be reached by speech, nor by mind, or nor even by the eye. How can it be realised otherwise than from those who say, that “It exist”? [2 - 3 - 12]

## Taittiriya Upanishad :

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

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

### Aitareya Upanishad :

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

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

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

## Chandogyo Upanishad :

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

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

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

## Taittiriya Upanishad :

यद्वै तत् सुकृतम् । रसो वै सः ।  
रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति को  
ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो  
न स्यात् । एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yadvai tat sukṛtam | raso vai saḥ |  
rasaṃ hyevāyaṃ labdhvā"nandī bhavati ko  
hyevānyātkāḥ prāṇyāt | yadeṣa ākāśa ānando  
na syāt | eṣa hyevā"nandayāti || 2 ||

This which was self-made... That is taste(Joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this Joy were not there in the cavity of the heart:? This Brahman itself brings us Joy. [2 - 7 - 2]

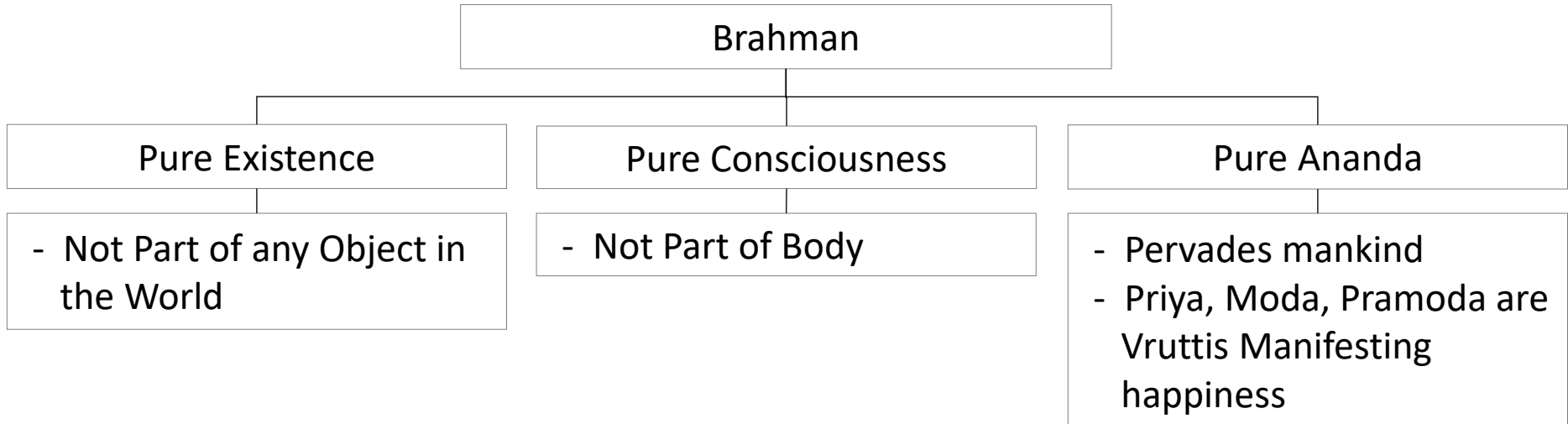


अन्नं ब्रह्मेति व्यजानात् ।  
 अन्नाद्ध्येव खल्विमानि भुतानि जायन्ते ।  
 अन्नेन जातानि जीवन्ति । अन्नं  
 प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।  
 पुनरेव वरुणं पितरमुपससार ।  
 अधीहि भगवो ब्रह्मेति तं होवाच ।  
 तपसा ब्रह्म विजिज्ञासस्व ।  
 तपो ब्रह्मेति स तपोऽतप्यत  
 स तपस्तप्त्वा ॥ १ ॥

annaṃ brahmeti vyajānāt |  
 annāddhyeva khalvimāni bhutāni jāyante |  
 annena jātāni jīvanti | annaṃ  
 prayantyaabhisaṃviśantīti tadvijñāya |  
 punareva varuṇaṃ pitaramupasasāra |  
 adhīhi bhagavo brahmeti taṃ hovāca |  
 tapasā brahma vijijñāśasva |  
 tapo brahmeti sa tapo'tapyata  
 sa tapastaptvā || 1 ||

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: “Revered Sir, teach me Brahman”. Varuna told him: “By Deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas.... [3 - 2 - 1]

### III) In 3 Cases Apply 5 Features :



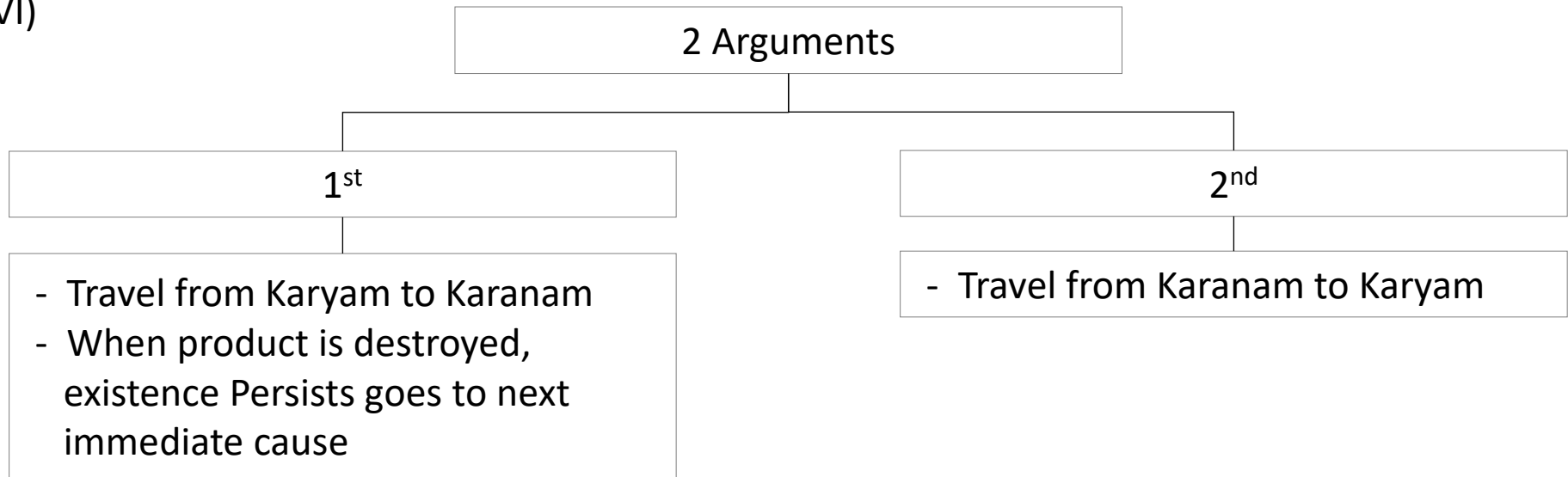
IV) Dwell more and more on Satchit Ananda, Jagat Karanam

- Vedanta will become more Clear.

V) Final Stage :

- That Pure Brahman, I am

VI)



VII)

| Universe | Existence  |
|----------|--|
| - Karyam | - Karanam<br>- Persists when Universe or Body is Destroyed |

**a) Even if there none to perceive the World, Existence Persists.**

## **b) In Sleep / Death :**

- Pramatra - Pramana - Prameya, Triputi resolves.
- Existence Persists

c) It goes to moola Karanam

- Moola Karanam Asti

d) Moola Karanam, Brahman is receiver of Existence at Pralayam.

e) That Moola Karanam Asti, not Nasti

- Hence Brahman = Sat
- Moola Karanam, Sad Eva Asti

VIII) Shankara refutes this to refute Shunyavadi Buddhist, Madhyamika, who says Ultimate Adhishtanam of Universe is Shunyam.

- He is Asat Karana Vada.

IX) Asat Karya Vada is Nyaya Veiseshika

- This Completes 1<sup>st</sup> Paragraph of Bashyam - Topic 1, 2, 3

## **X) 2<sup>nd</sup> Paragraph - Topic 4 :**

a) Shankara travels from Karanam to Karyam

b) Abyupethya Vada uses Artha patti, Suppositional Argument.

c) Shankara joins Madhyamika

d) Let us Assume, Moola Karanam = Asat.

e) What is the theory we Observe?

- Karana Gunaha, Karye Anuvartante
- Essential features of Karanam inhere the Karyam.

**f) Example :**

- Manushyasya Putra = Manushya not Monkey, or Donkey.

XI) a) If Moola Karanam is Asat, Universe will have essential nature as Asatu.

b) Our experience = Universe is Sat, I am Sat

c) If Asat is Karanam, we will experience everything as Asat, which contradicts our experience.

d) Unless Karanam is Sat, Karyam will not be Sat

e) This is Abyupethya Vada, used for Artha Patti Pramanam.

**XII) Example :**

- Devadutta is fat
- Does not eat during day, yet is surviving
- Presumption, Assumption must be eating at night.

XIII) If Moola Karanam of Jagat is not there, entire Karya Prapancha will be permeated pervaded by Asat only.

- Our experience will be, Universe not there
- Grihyate would have been grasped as Asat.

न त्वेतदस्ति सत्सदित्येव तु गृह्यते ; यथा मृदादिकार्यं घटादि  
मृदाद्यन्वितम् । तस्माज्जगतो मूलमात्मास्तीत्येवोपलब्धव्यः ।

But that is not the Case (Na - Tu - Etad - Asti). On the other hand the world is Perceived (Grhyate) by us only as 'it exists', 'it Exists' (Sat - Sat - iti - Eva - Tu). Just as earthenware products like pot etc (Yatha - Mrt - Adi - Karyam - Ghatadi) are perceived (Grhyate) along with their cause clay (Mrt - Adi - Anvitam, --- Similarly, the world is experienced along with its cause 'Sat' or Existence only). Because of these two Arguments (Tasmad --- of Firstly tracing from product to cause and Secondly from cause to product) It has to be known (Upalabdavyah) that the Ultimate cause (Jagatah Mulam), Brahman exists (Atma - Asti - iti).

### I) Natu Etad Asti :

- World is not there - not our experience
- World is always there is our experience

II) Therefore Moola Karanam = Sat only

### III) Satu Satu iti Eva Grihiyate :

- World is perceived as existent.

#### IV) Na Sato Vidyate Bhava :

- Shankara's commentary is complementary to this verse
- Revise Gita Bashyam.

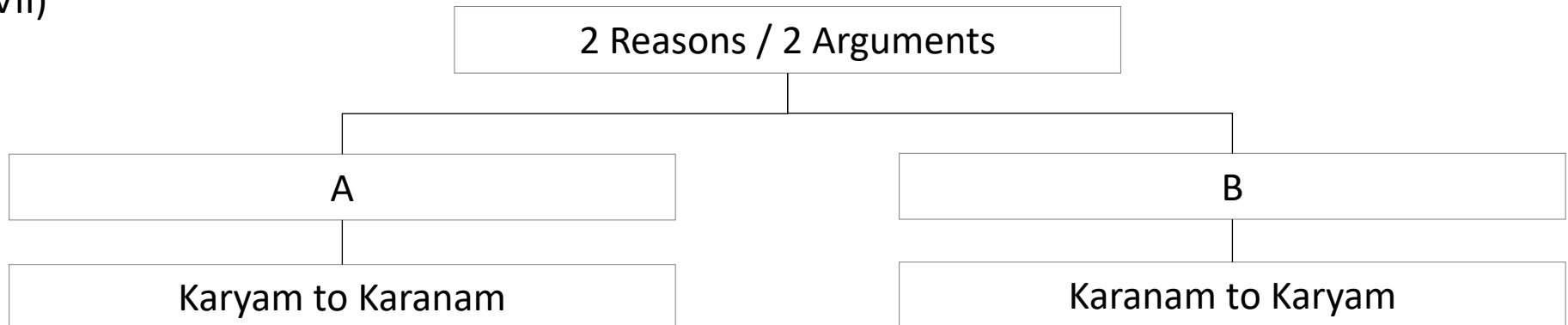
#### V) Pot is grasped (Grihyate) along with clay only

- World is grasped along with Karanam, Sat, Existence only.

#### VI) Pot example is to show :

- Karana Gunaha Karye Anuvartante...

#### VII)



- Jagataha Moolam Paramatma, Brahman Asti iti Eva.
- Have Sraddha in Scriptures and understand Karanam Brahma Asti.

#### VIII) Brahman = Karanam

= A Brahman

= Asti

- Based on Sraddha in Shastra, Upalabdavyaha.

- Brahman has to be known
- Upalab = To know, to Grasp, to understand, to recognise, Jnatavyaha.

### IX) Concluded :

- First Half of Mantra
- How enters Second half, 3<sup>rd</sup> Quarter

### 781) Bashyam : Chapter 2 - Section 3 - Verse No. 12 Continues

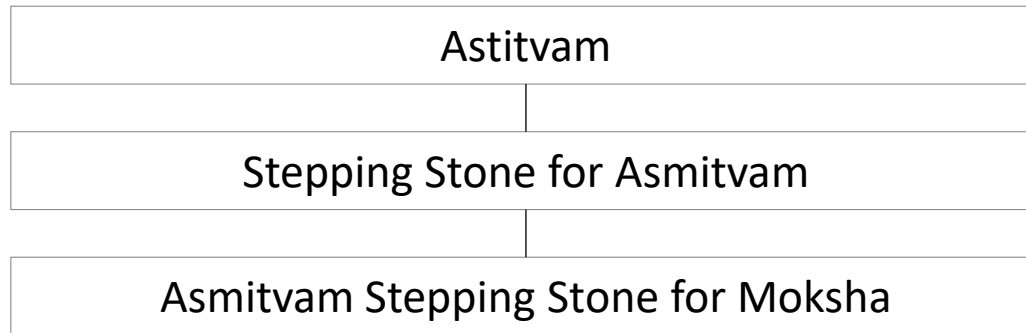
कस्मात् ? अस्तीति ब्रुवतोऽस्तित्ववादिन आगमार्थानुसारिणः  
श्रद्धधानादन्यत्र नास्तिकवादिनि नास्ति जगतो मूलमात्मा  
निरन्वयमेवेदं कार्यमभावान्तं प्रविलीयत इति मन्यमाने  
विपरीतदर्शिनि कथं तद्ब्रह्म तत्त्वत उपलभ्यते न कथञ्चनोपलभ्यत  
इत्यर्थः ॥ १२ ॥

Why do you insist on Astitva Jnanam (Kasmat?) the Person who says 'Brahma - Asti' (Asti - iti - Bruvatah) is called Astitva Vadi (Astitvavadinah) and thereby, he is the follower of Vedic teaching (Agamārtha - Anusarinah), and therefore he is called the one who has Sraddha (Sraddhadhanat and in him alone Brahma - Asmitva - Jnanam will arise). The other people (Anyatra), who are Nastikavadins, Who think (Manyamane) that the cause Brahma is Avikriyam or Nirvikara Brahman.

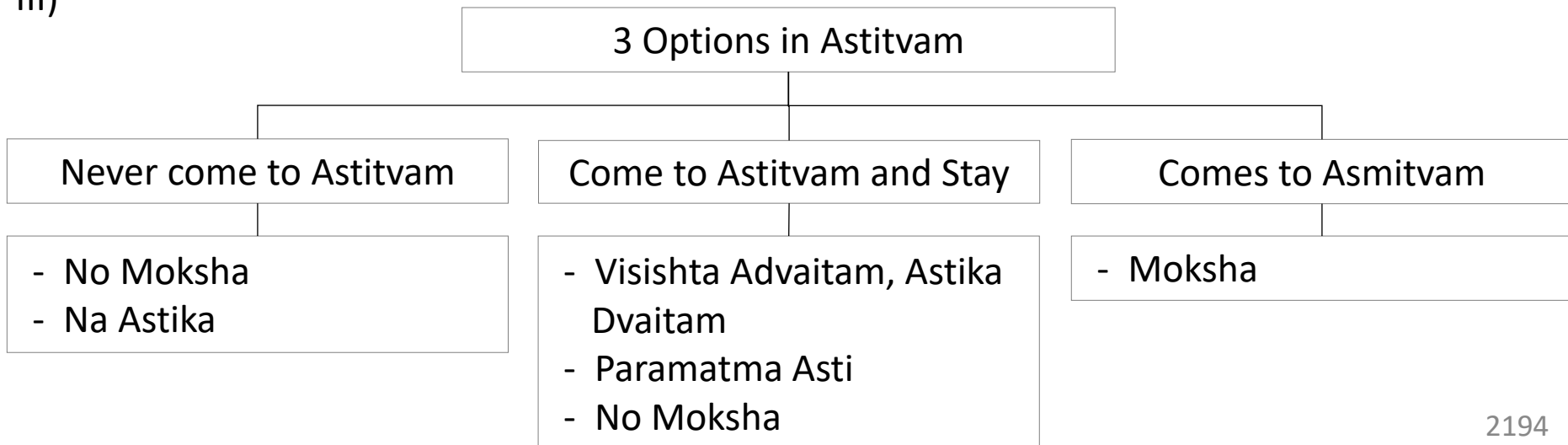
On the other hand, if you Accept Brahman as Karanam Brahman, it will become Savikriyam or Savikara Brahman because Karanam like Karyam is also Subject to Modification. Thus, by this Adhyaropa - Apavada - Nyaya method of negation of cause - Effect Status of Brahman, Brahman is revealed as that which is different from the cause - Effect concept (Karya - Karana - Vilaksanam - Brahma). This Mantra being the Basis for the Adhyaropa - Apavada - Nyaya, it is a Very important Mantra.

I) To know Brahman Asmi, Stepping Stone is Brahman Asti

II)



III)





#### IV) a) 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 sarvam bhavati,  
tasya ha na devāscanābhūtyā 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 paśāvādīyamāne'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]

## b) 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'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]

c) Start with Astitvam, come to Asmitvam, Moksha

### V) Message of 2<sup>nd</sup> Half of Mantra :

- Without Astitvam, no Moksha
- This is positive language

VI) Upanishad here uses Double negative language for Emphasis :

a) How can a Person ever come to Asmitvam if he Never comes to Astitvam.

b) With Sraddha come to Astitvam.

c) With Jnanam come to Asmitvam

d) Gita - Chapter 4 :

श्रद्धावाँल्लभते ज्ञानं  
तत्परः संयतेन्द्रियः ।  
ज्ञानं लब्ध्वा परां शान्तिम्  
अचिरेणाधिगच्छति ॥ ४-३९ ॥

śraddhāvaṁ labhate jñānam  
tatparaḥ saṁyatēndriyaḥ ।  
jñānam labdhvā parāṁ śāntim  
acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

e) Astitva Jnanena, Asmitva Jnanam Labate, Agachhati.

**VII) Kasmāt :**

- Why do you insist on Astitva Jnanam?

**Reason :**

**a) Asti iti Bruvataha :**

- Person who says Brahman Asti is called Aastika

b) Follows Vedic teaching, comes to Asmi through Jnanam, attains Moksha.

c) Not Atheist, Agnostic, still asserts God is based on Veda Pramanam.

d)



e) In him alone Brahma Asmitva Jnanam will arrive.

f) Anyata, in other people, Nastika purusha Jnanam Asmitva Jnanam will not come.

VIII) Gita - Chapter 9 :

अश्रद्धधानाः पुरुषाः  
धर्मस्यास्य परन्तप ।  
अप्राप्य मां निवर्तन्ते  
मृत्युसंसारवर्त्मनि ॥ ९-३ ॥

aśraddadhānāḥ puruṣāḥ  
dharmasyāśya parāntapa ।  
aprāpya mām nivartantē  
mr̥tyusaṃsāravartmani || 9-3 ||

Persons without faith in this dharma (the divine Self), O Parantapa, without attaining Me return to the path of rebirth, fraught with death. [Chapter 9 – Verse 3]

IX) Krishna borrows from Upanishad.

## X) Atheist :

- Jagat Karanam Paramatma Nasti
- No God
- Paramatma Nasti

## XI) Idam Karyam Niranayam Eva

- |  |
|--|
| <ul style="list-style-type: none"><li>• <b>Karya Prapancha has no inherent reality</b></li></ul> |
|--|
- Creation is Pithless, Empty, Substance-less
  - Anvayam = inherent reality.

## XII) When Creation Dissolves in Pralayam, it dissolves into Abhava Antham, into Shunyam, nothingness, Praviliyate

- Universe came from Shunyam, Goes back into Shunyam.
- This is Nihilism, Don't believe in any Karanam.
- All this Commentary on one word Anyatra, Nastika Vadi, Viparita Darshinihi.

## XIII) One who sees everything in a Perverse Manner

- Perverted Vision - Why?

a) To Say nothing is there, he must be there

b) Everything is Shunyam indirectly he says he is Shunyam, Non-existent

- How can he Argue?

c) All Evidently wrong.

#### XIV) Taittriya Bashyam :

- Mriga Drishtanti Snataha Kah Pushpakatha Shekaraha - Sasha Sringa Dhanur Dara...

XV) How can that Brahman be known in its real nature?

- How can Aham Brahma Asi Jnanam take place in such a person?

#### XVI) Tattvataha :

- Another deeper meaning in next verse 13.

XVII) Asmiti Iti Jnananam Na Kathanchana Upalabyate

- Aham Brahma Asmi Jnanam will never be possible in such a person.

XVIII) Without Astitvam, Asmitvam can never come

- Hence Brahman Asti.

#### Anvaya :

अन्वयः

आत्मा वाचा प्राप्तुं न एव शक्यः । मनसा (प्राप्तुं)  
न (शक्यः) । चक्षुषा (प्राप्तुं) न (शक्यः) । अस्ति इति  
ब्रुवतः (पुरुषात्) अन्यत्र (पुरुषे) तत् (आत्मतत्त्वं)  
कथं उपलभ्यते ॥

Anvayaḥ

ātmā vācā prāptuṁ na eva śakyaḥ । manasā (prāptuṁ)  
na (śakyaḥ) । cakṣuṣā (prāptuṁ) na (śakyaḥ), 'asti' iti  
bruvataḥ (puruṣāt) anyatra (puruṣe) tat (ātmatatvaṁ)  
katham upalabhyate?

(Brahman) can be Grasped neither through the eye, nor through Speech, nor through Mind.  
How can it be known by anyone other than the one who declares that it exists.

तस्मादपोह्यासद्वादिपक्षम् आसुरम् ---

Therefore (Tasmad), as Nastika Vada (Asat - Vadi - Paksam) is dangerous Spiritually (As it will perpetuate Samsara) and makes a person an Asura (Asuram), Renouncing (Apohya) Nastika Vada, (One should take to Astikavada) ----

I) Therefore, since Nastika Vada is dangerous Spiritually and promotes Samsara.

II) Apohya :

- Give it up, discard, renounce, reject, throw away
- Apa and Uh - Dhatu.

III) Asat Vadi Paksha :

- Stand or View of Nastikas is an Asuric View.

IV) Gita - Chapter 16 :

असत्यमप्रतिष्ठं ते  
जगदाहुरनीश्वरम् ।  
अपरस्परसम्भूतं  
किमन्यत्कामहैतुकम् ॥१६-८॥

asatyamapratishṭhaṁ te  
jagadāhuranīśvaram |  
aparasparasambhūtaṁ  
kimanyatkāmahaitukam ||16 - 8||



They say, 'The universe is without truth, without (Moral) basis, without god; not brought about by any regular causal sequence, with lust for its cause; what else? [Chapter 16 - Verse 8]

एतां दृष्टिमवष्टभ्य  
नष्टात्मानोऽल्पबुद्धयः ।  
प्रभवन्त्युग्रकर्माणः  
क्षयाय जगतोऽहिताः ॥ १६-९ ॥

ētām dṛṣṭimavaṣṭabhya  
naṣṭātmānō'lpabuddhayaḥ ।  
prabhavantyugrakarmāṇaḥ  
kṣayāya jagatō'hitāḥ || 16 - 9 ||

Holding this view, these ruined souls of small intellect and fierce deeds come forth as the enemies of the world for its destruction. [Chapter 16 - Verse 9]

V) Asuras will destroy whole Universe

**VI) Asuram Paksha Vipohya :**

- Having rejected Nastikas, one should become Astika.

VII) Shanika Vigyana Vadi and Advaitin both accept Jagan Mithyatvam - Rare group.

VIII) Other Astika Vadis :

- Sankhya, Yoga, Nyaya, Veiseshika, Visishta Advaitins, all believe Jagat is Satyam.

IX) Can't go close to Yogachara or Madhyamika because they do Veda Ninda, Nisheda - Greater danger.

X) Sankhya and others accept Veda, hence friendly

**XI) Manu Smruti :** Aveidikam is worst blot.



अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।  
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

**Asti-tyevo-palabdhavyah tattva-bhavena cobhayoh,**

**Asti-tyevo-palabdhasya tattva-bhavah prasidati ॥ 13 ॥**

The Self is (first) to be realised as existing and (then) as It really is. Of these (aspects), the real nature of the Self that has been known as merely existing, becomes evident to the seeker. [2 - 3 - 13]

अन्वयः

(परमात्मा) अस्ति इति एव उपलब्धव्यः । ( पश्चाद् सः)  
तत्त्वभावेन च (उपलब्धव्यः) । उभयोः (मध्ये)  
'अस्ति' इति उपलब्धस्य (परमात्मनः) एव तत्त्वभावः  
प्रसीदति ॥

**Anvayaḥ**

(paramātmā) asti iti eva upalabdhavyaḥ । ( paścād saḥ)  
tatvabhāvena ca (upalabdhavyaḥ) । ubhayoḥ (madhye)  
'asti' iti upalabdhasya (paramātmanāḥ) eva tatvabhāvaḥ  
prasīdati ॥

(Brahman is First) to be known as Existent and, then, as it really is. Of these two, the real nature (Of Brahman), which has been known as Existent, favours (by Revealing itself).

### I) Start with Brahman Asti

- Then Asmitva Jnanam will come.

### II) Same idea as Verse 12

### III)

| Verse 12                               | Verse 13                       |
|--|--------------------------------|
| Astitva Jnanam leads to Asmitva Jnanam | Tattva Jnanam = Asmitva Jnanam |

### IV) Brahman Asti

- Brahman = Karanam
- Karanatva Jnanam not ultimate

### V) Karya - Karana Vilakshana

- Jnanam = Tattva Jnanam.

### VI) Shankara :

- Astitva Jnanam = Karanatva Jnanam  
= Tritiya Pada Jnanam
- Tattva Jnanam = Karya - Karana Vilakshana Jnanam  
= Turiya Pada Jnanam.

## Revision : Verse 13 :

I) Important Mantra, Shows method of Knowing Brahman.

II) Adhyaropa - Apavada Nyaya

- This Mantra is basis to derive this methodology.

III) By Adhyaropa, Apavada Nisprapancha, pure Brahman is revealed

- How is it done?

IV) a) Accept existence of world as Prapanchaha Asti

b) Hidden Agenda, Prapancha Nasti

c) Universe = Product, Karyam

d) What is Karanam?

e) Brahman = Karanam of Prapancha, Pancha Buta

f) No such thing called Karyam existing separate from Karanam.

g)

| No  | Separate from  |
|---|--|
| <ul style="list-style-type: none"><li>- Ornaments</li><li>- Furniture</li><li>- Pot</li><li>- Dream</li><li>- Waker</li></ul> | <ul style="list-style-type: none"><li>- Gold</li><li>- Wood</li><li>- Clay</li><li>- Waker</li><li>- Brahman</li></ul> |

- Understand this law clearly and let it sink into your Sub-conscious Mind.
- No Karya Prapancha separate from Karanam.

**h) Karyam is born from Karanam, exists in Karanam, resolves into Karanam**

**i) Kaivalyo Upanishad :**

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

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ 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]

**J) Taittiriya Upanishad :**

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

Oṁ brahmadevidāpnoti param । tadeṣā'bhuktā ।  
satyaṁ jñānamanantaṁ brahma ।  
yo veda nihitaṁ guhāyāṁ parame vyoman ।  
so'snute sarvān kāmānsaha ।  
brahmaṇā vipaściteti ॥ 1 ॥

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

k) After introducing Karanam, knock off Karya Prapancha.

### l) Kaivalyo Upanishad :

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

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |  
evam veditvā paramātmārūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmārūpam || 24 ||

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

### m) Mundak Upanishad :

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

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

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

#### n) Gita – Chapter 4 :

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

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

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

o) Whatever is Asti, is Karanam

- **Astitvam always belongs to Karanam**
- **Karyam never has Astitvam of its own.**

V) Ornament - Asti, exists

- a) existence belongs to gold, not ornaments
- b) Dreamer exists, existence belongs to Waker
- c) Waker exists, existence belongs to Brahman
- d) World exists, existence belongs to Brahman.

VI) World borrows existence from Brahman

- What is the Proof?
- Remove existence, World disappears
- Remove gold, ornament disappear.

**VII) Steps :**

a) Existence of world

b) World is product, Karyam

c) Brahman is Karanam

d) Brahman knocks off Karya Prapancha

e) Karanam Brahman can't be called Karanam anymore

f) Only when Prapancha as Karyam is accepted, Brahman taken as Karanam.

VIII) Karanam enjoys Karanatva Status only when Karyam is around and when you accept world as existent.

IX) Once World as Karyam is knocked off, Brahman does not get knocked off

- Brahman's Karanam status is knocked off

X) Karanam status manifests when World manifests due to Maya shakti of Brahman.

XI) Karanam status becomes unmanifest when world goes into unmanifest condition due to Maya shakti of Brahman.

XII) Karya Prapancha Nishede Anantaram Brahamanaha Karanatvam Api Nishidyate...

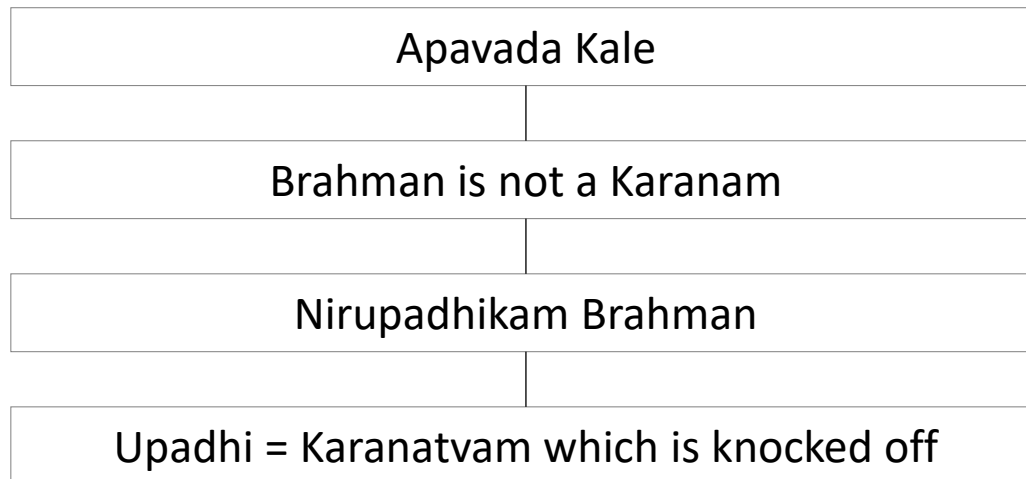


XIII) Once Karanam Status is left, what remains is Karya - Karana Vilakshanam Brahman

XIV)



XV)

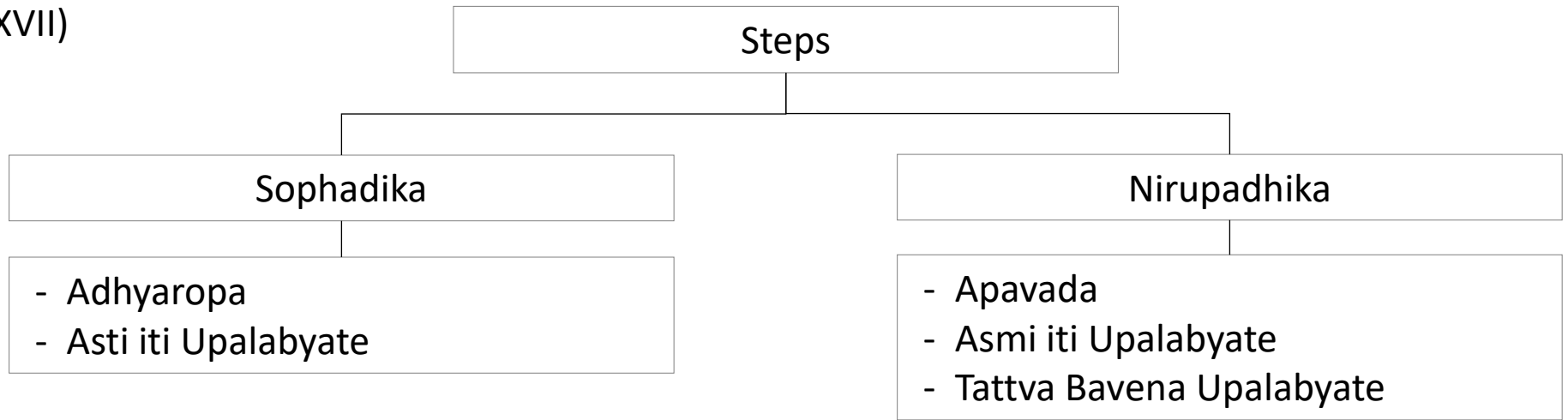


- This is the Highest Vedanta, revealing Brahman.

XVI) Sophadika Brahman = Asti iti Jnanam

- Nirupadhika Brahman = Asmi iti Jnanam (Verse 12), Tattva Bava Jnanam (Verse 13),

XVII)



**XVIII) a) Adhyaropena Asti iti upalabdaye :**

- Apavadena Tattva Bhavena Upalabdaye

b) 2<sup>nd</sup> Stage possible only if you go through 1<sup>st</sup> Stage

c) Only when Sophadikam Brahman is known, Nirupadhikam Brahman Prasidati

d) After Sopadhikam understanding only Nirgunam Brahma will give Darshanam.

e) As Nirgunam Brahman you will remain as "I am"

XIX) Aparoksha Anubhuti = Karye Hi Karanam Pashyet Paschat Karyam Visarjayet

- Karanatvam Tato Nashyet Avasishtam Bhave Munihi

a) In Karya Prapancha see existence of Karanam Brahma - How?

b) As Asti, Asti, Asti...

- It exists, Exists.

c) Sarva Karyeshu Astitva Rupena Brahma Pashyet.

d) Then what should you do?

- Paschat Karyam Visarjayet
- Karanam Brahma alone is Asti (As in sleep state, Prapancha goes, Existence alone is World in unmanifest condition).

e) Then there is no Karyam existing separate from Karanam.

f) Knock off Jagat as Karyam, Do Mithyatva Nischaya

**g) Karanatvam Tato Nashyet :**

- Once Karyam is knocked off
- Brahman can't be called Karanam.

XX) Sishyas - Vacate the room

- Guru continues to sit in the room
- Can't name him Guru
- Guru enjoys Gurutvam only by the favour of students.

XXI) Once Karyam is knocked off, Karanatvam Tato Nashyet

- What is left? Karya Karana Vilakshana Brahman is left out.

**XXII) Vasishtam Bavet Munihi :**

- Munihi as Karya Karana Vilakshanam Brahma remains.

### XXIII) Vivekachudamani :

एकमेव सद्नेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

*ekameva sadanekakāraṇam*

*kāraṇāntaranirāsyakāraṇam |*

*kāryakāraṇavilakṣaṇam svayaṁ*

*brahma tattvamasi bhāvayātmani || 260||*

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

XXIV) 1<sup>st</sup> Karanam = Brahman

- 2<sup>nd</sup> = Karyam Mithya
- 3<sup>rd</sup> = Brahman = Karya Karana Vilskshana Svayam.

XXV) This is gist of Mantra - Chapter 2 :

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।

अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

**Asti-tyevo-palabdhavyah tattva-bhavana cobhayoh,**

**Asti-tyevo-palabdhasya tattva-bhavah prasidati || 13 ||**

The Self is (first) to be realised as existing and (then) as It really is. Of these (aspects), the real nature of the Self that has been known as merely existing, becomes evident to the seeker.

- Very Important Mantra
- Basis for Adhyaropa - Apavada Nyaya
- This Mantra is Main Source for the Adhyaropa - Apavada Methodology.

**785) Bashyam : Chapter 2 - Section 3 - Verse No. 13 Starts**

अस्तीत्येवात्मोपलब्धव्यः सत्कार्यो बुद्ध्याद्युपाधिः ।

(Initially at the time of Adhyaropa), Karanam Brahman (Atma), that Pervades the Karya Prapancha (Sat Karyah), and Mediums like Mind etc (Buddhi - Adi - Upadhih), is understood as existent (Asti - iti - Eva - Upalabdhavyah).

I) Karanam Brahma understood as Asti

II) What type of Asti?

- Existence which pervades all Karyams.

III) Why it has to pervade Karyams?

- Karyam does not have Existence of its own
- Therefore, Karanam pervades all Karyams as their Presiding Astitvam.

#### IV) Dakshinamurthy Stotram :

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

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

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

#### V) Karanam Brahma Upalabdavyaha

- Must be initially understood in Adhyaropa kale as Asti iti Eva

#### VI) As Asti it is Sat Karyaha

a) Brahman which has Karya Prapancha as Existent

b) Satu Eva Karyam Yasya Brahmanaha

- Sat Jagat Eva Karyam.

c) Karanam Brahma Upalabdavyaha

- Initially in Adhyaropa kale Brahman Asti must be known.

d) Brahman which as Karya Prapancha as existent must be known.

e ) Sat Karya = Jagat

f) Karanam Brahma must be known as existent, Asti.

VIII) Brahman = Sophadikam, endowed with Buddhi, Indriyas.

**a) Through Buddhi, world is experienced.**

b) Through world Brahman can be known as Asti, existent, pervading the world.

c) Through son, know parents

- Through Ornaments - Know gold.

d) Sat Karya Budhyat Upadhi

e) Brahman, Karanam, is available in every object of the world.

f) Sophadika Brahma Jnanam, Adhyaropa kale

g) Next Apavada stage.

यदा तु तद्रहितोऽविक्रिय आत्मा कार्यं च कारणव्यतिरेकेण नास्ति  
 “वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्” (छा ॥ उ ॥  
 ६।१।४) इति श्रुतेः -तदा यस्य निरुपाधिकस्यालिङ्गस्य  
 सदसदादिप्रत्ययविषयत्व- वर्जितस्यात्मनः तत्त्वभावो भवति तेन  
 च रूपेण आत्मोपलब्धव्य इत्यनुवर्तते ।

When you (Yada Tu) recognise that Atma is not connected to the Mind (Tad - Rahitah --- and that Mind etc are only Mediums for Atma, Where it can be recognised), then it is clear Atma has no Modifications (Atma Avikriyah). Further no product (Karyam - Ca) Can Exist separate from its cause (Karana - Vyatirekena - Na - Asti). The Sruti (Chandogyo Upanishad : 6 - 1 - 4) Says “a product (Vikara) is only a word, a name (Namadheyam) dependent on the Tongue (Vacarambhanam). The Clay alone is reality (Mrttika - Eti - Eva - Satyam). Thus (Tada), at that time When Brahman is free from the Causal Status (Yasya - Nirupadikasya) and cannot be revealed through any indicator (Alingasya), nor is it the Object of such concepts of Cognition called Existence or Non-existence etc, (Sad - Asad - Adi - Pratyaya - Visayatva - Varjitasya --- etc referring to such other Similar concepts of Cognitions); then alone the real nature of Brahman as Karya - Karana - Vilaksanam is understood (Atmanah - Tattvabhavah - Bhavati) by the Seeker without Objectification. In this manner Atma, in tis true nature (Atma - Tena - Rupena - Ca ---- as Nirupadhika - Brahman, and not as Sopadhika - Brahman) has to be understood, (Upalabdhavyah). Thus this word ‘Upalabdhavyah’ should be added (Anuvartate).



## **Apavada :**

I) Know Brahman as Karya Karana Vilakshanam in Apavada stage which is called Tattva bhava in Mantra 13.

## **II) Karyancha :**

### **a) Any product - Karana Vyatirekena Nasti**

- b) No product can exist separate from its cause
- c) Karyam doesn't have substantiality of its own

### **d) Can't say :**

- Gold and Ring exists
- Ring has no substantiality of its own
- Weight of gold = 10 Grams
- Weight of Ring = 10 Grams can't separate them.

e) Ring = Weightless, Nama, Rupa, world

f) World = Weightless, Nama, Rupa, world

g) Brahman = Substance, existence, principle behind the world.

h) Karana Vyatirekena Karyam Nasti.

I) Brahma Vyatirekena, Karyam Jagat Nasti

- No such a thing called World
- What a wonder!

j) It is based on Shastra Pramanam not Pratyaksha Pramanam.

k) Most famous mantra, proof for Mithyatvam of world is.

## II) Chandogyo Upanishad :

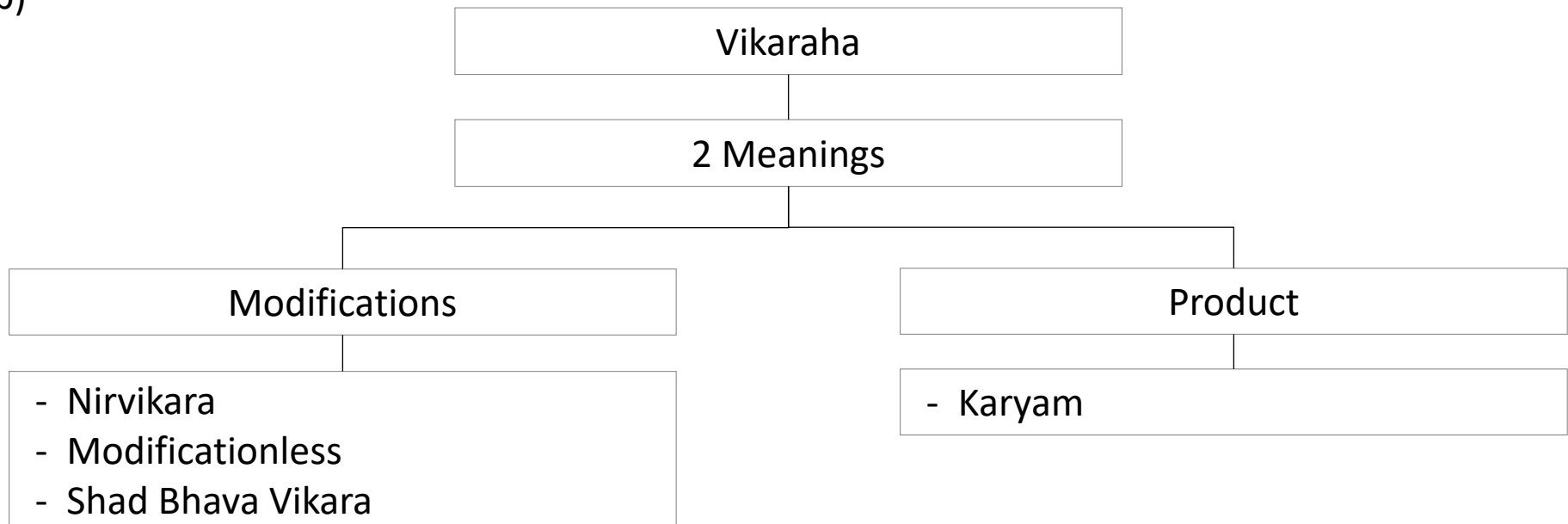
यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं  
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam  
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam  
mṛttiketyeva satyam || 6.1.4 ||

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

a) Most important Pramanam for Jagan Mithyatvam.

b)



c) What is a product?

- Nama Dheyam, only a word
- Nama = Svartha Dheye Pratyaya  
= Mere word

d) What is the world?

- Mere word, without “L”
- “L” has no significance.

e) World is a product whose existence is dependent on Vacharambanam.

f) Word = Sound, Depends on your tongue

g) Sound exists, Depending on your tongue

h) Vacha - Arambanam = Vag Arambanam  
= Vag Alambanam

i) World exists on my tongue only

j) No such thing called world outside

k) What am I seeing?

**Mundak Upanishad :**

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

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

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

- l) A product is a word resting on the tongue only
- m) If world does not exist at all, then what is Satyam?
- n) Mritika Iti Eva Satyam.

| For   | Satyam  |
|---|---|
| <ul style="list-style-type: none"><li>- Pot</li><li>- Ornament</li><li>- Dreamer</li><li>- Waker</li><li>- Universe</li></ul> | <ul style="list-style-type: none"><li>- Clay</li><li>- Gold</li><li>- Waker</li><li>- Tuiryam</li><li>- Brahman</li></ul> |

- o) Karanam Eva Satyam
- Alone
  - Karya Prapancha = Mithya, Asatyam.

III) At Apavada level, Karyam has to be Said as Mithya

- a) Once Karyam is taken as Mithya, Karanam will loose its Karanam Status.
- b) Iti Srutehe

c) Tada :

- At that time, Apavada Kale, when Karya Prapancha is negated Tad Rahitaha.

d) Atma is without Karya Prapancha and therefore Karanam status is gone when Apavada is done.

IV) Atma = Brahman without Karyam

- Karyam Mithyatvam is established.

V) Then Brahman is without Karanam status also

- Simultaneously Karya Prapancha is negated and we negate Karanam status of Brahman.

VI) If Brahman is Karyam or Karanam, it will become Savikaram, Savikriyam.

a) Karya, Karanam will become subject to modification

b) Karanam produces only by modification

c) Karyatvam, Karanatvam status makes them Savikaram

d) If Brahman is Nirvikarm, it is Karya Karana Vilakshanam.

**VII) Mandukya Upanishad :**

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

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

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

a) Gives Brahman Karanam Status

b) Sarva Yoni = Sarvasya

- Yonihi = Jagat Karanam

c) Prabhava Apyahow Hi Butanam :

- Srishti, Laya Karanam.

VIII) Mandukya Upanishad :

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

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

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

- a) Brahman is Turiyam, free from Karya - Karanatvam
- b) This is very important fact to note, realise, Brahman as Self and attain Moksha
- c) Same is said in Mantra 13 as Avikriyam

- Sada Vikriyam Bhavati.

**d) Tada :**

- During Apavada kale, when Karyam - Karanam Tvam status is negated.

**IX) a) Yasya Nirupadhika :**

- That Turiyam is free from Upadhi - Karanam status
- Hence Turiyam becomes Vilakshanam.

**X) Alingasya :**

- Turiyam can never be revealed through any Lingam, Indicator because it is Sharira Rahitam, Aprameyam, Triputi Rahitam but Asti.

**XI) In Vyavaharika world, it is Available as Karya - Karanam.**

- Brahman can be revealed as Karanam with reference to Jagat - Karyam.

**XII) Mandukya Upanishad :**

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

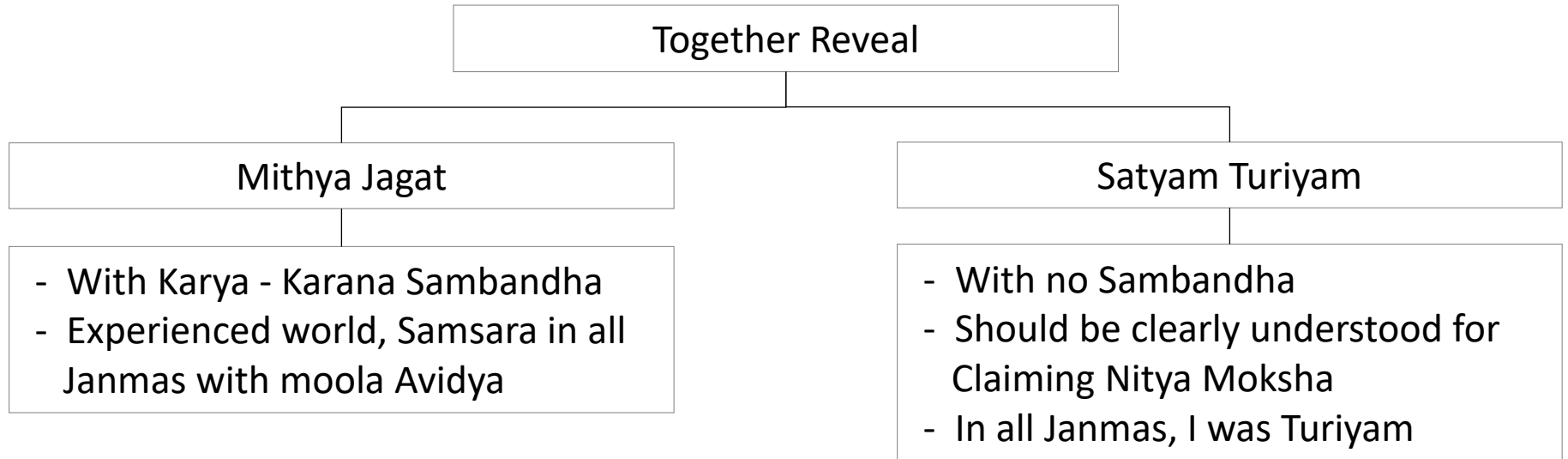
eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yonih  
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

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

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

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

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





XIII) Moola Avidya very difficult portion of Vedanta

XIV) World is Lingam to Reveal brahman as Karanam

| Sophadika Brahman                         | World                                 |
|---|---------------------------------------|
| - Karanam Status<br>- With Karanam Status | - Sophadhikam<br>- With Karyam Status |

XV) World = Karyam = Lingam for Karanam Sophadikam Brahma

= Indicatory Mark

= Tatastha Lakshanam

XVI) Taittriya 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 | yatprayantyabhisamviśanti |  
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]

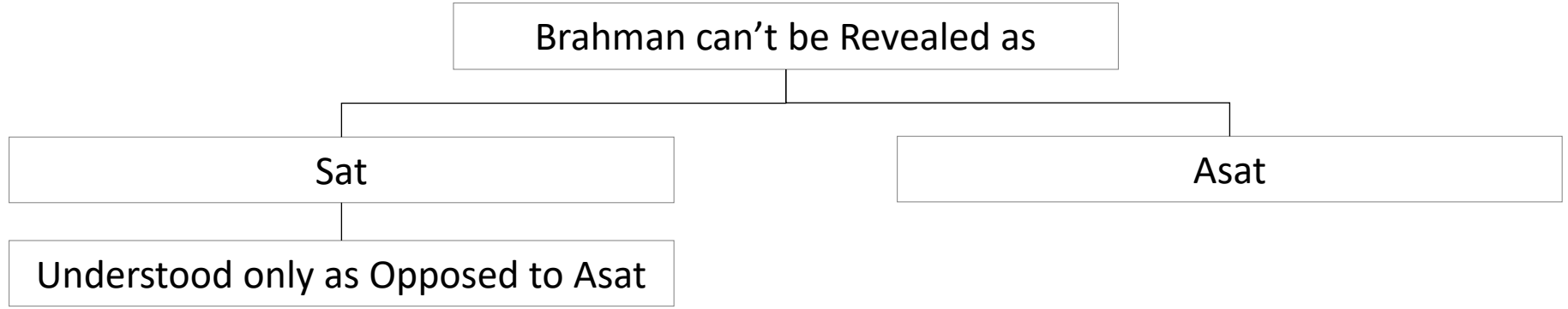
XVII) Whenever world is Perceived, understand it as Lingam for Sophadika Karanam Brahma, Indicatory Mark.

XVIII) When world is Negated, nothing can be used to Indicate Brahman

- Nirupadhika Brahman = Alingam
- Sarva Pramana Rahitasya.
- No Pramanam can Reveal that.
- Pramanam Available in Vyavaharikam only.

**XX) First Know through Veda :**

- Paramartikam brahman exists
- Nirgunam, Sad Asad Varjitam.



**XXI) Gita - Chapter 13 :**

ज्ञेयं यत्तत्प्रवक्ष्यामि  
यज्ज्ञात्वामृतमश्नुते ।  
अनादिमत्परं ब्रह्म  
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi  
yajjñātvāmṛtam aśnutē |  
anādimat paraṃ brahma  
na sat tannāsad ucyatē || 13-13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

a) Sat :

- Only when Prapancha is available.

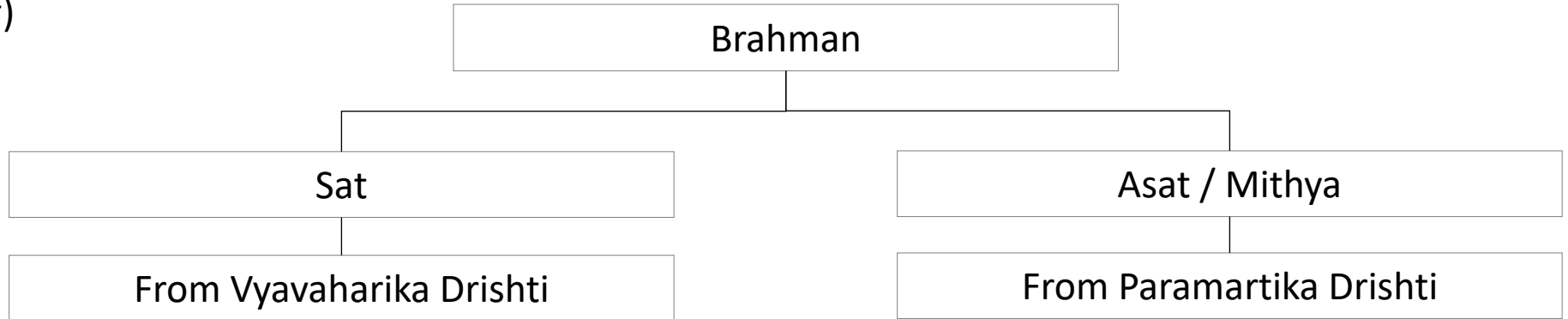
b) Brahman can be understood as Sat pervading Karya Prapancha.

c) When Karya Prapancha is negated Brahman can't be understood as Sat also.

d) All these theories valid only if world is Mithya

e) Pratyaya Vishaya Varjitam = Brahman.

f)



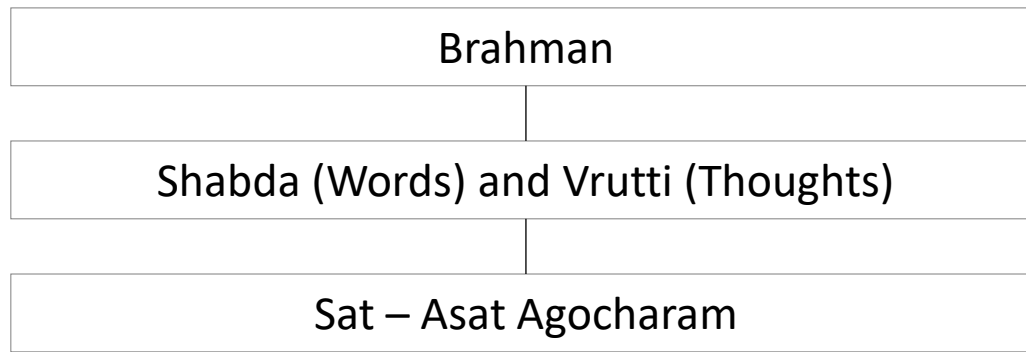
XXII) Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |  
ānandaṁ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

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

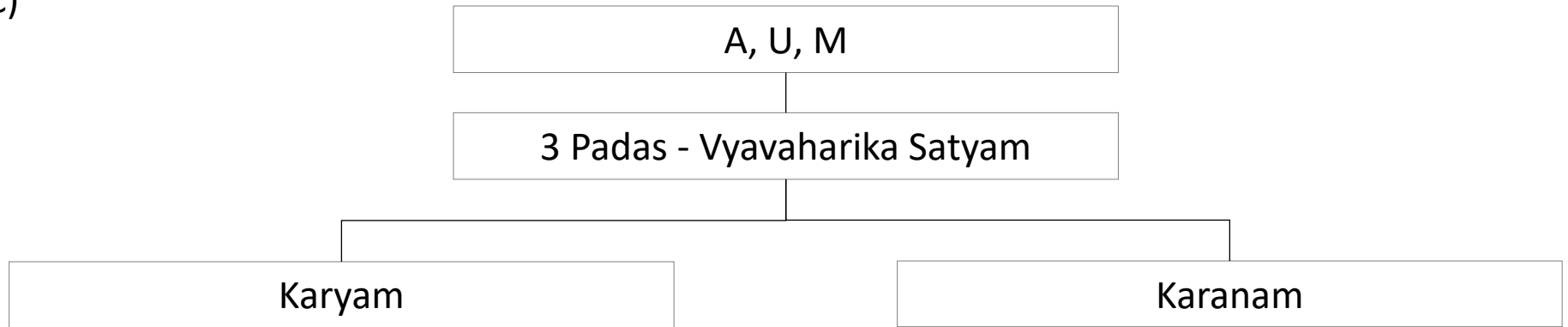
XXIII)



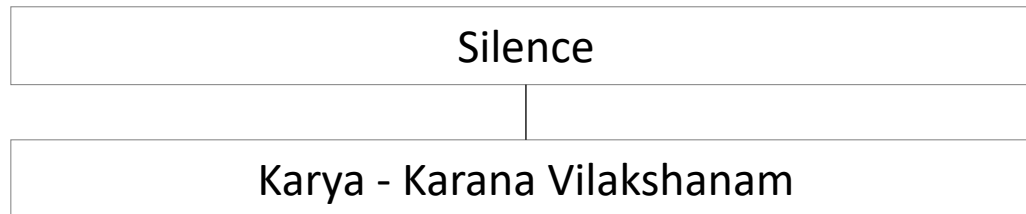
a) Brahman is not Object (Vishaya) of word or thought (Varjitam)

b) It is referred as 4<sup>th</sup> Pada - Amatra

c)



d)



e) This is the way to go beyond Sleep State to Reality - Paramartika Satyam Turiyam, Tattwa Bavat.

#### XIV) Mandukya Upanishad - Karika :

अस्ति नास्त्यस्ति नास्तीति नास्ति नास्तीति वा पुनः ।  
चलस्थिरोभयाभावैरावृणोत्येव बालिशः ॥ ८३ ॥

asti nāstyasti nāstīti nāsti nāstīti vā punaḥ |  
calasthirobhayābhāvairāvṛṇotyeva bālīśaḥ || 83 ||

Childish persons veil Truth by predicating on it such attributes as existence, Non-existence derived from their notions of the apparent, the permanent, the impermanent, combination of both and the absolute negation of both. [4 - K - 83]

- a) Param Brahma not Sat, Asat, Sat - Asat Mixture or Sat - Asat Vilakshanam.
- b) Can't use any word
- c) Words are used by Childish people only
- d) Wise use silence to remain in their Paramartika Atma, Tatta bhava, Real nature.
- e) Bhavati, Prasiditi, graces Seeker, blesses Seeker, reveals for Seeker.

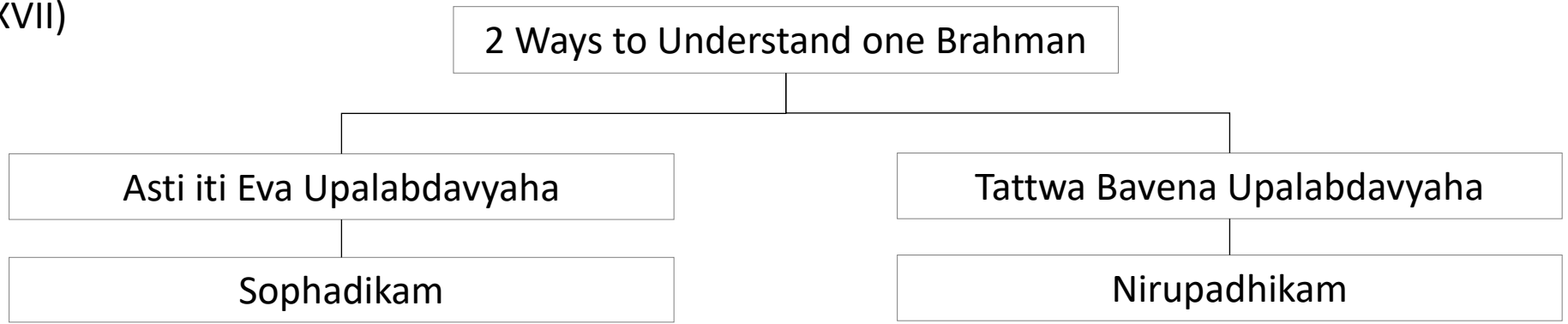
**XIV) Brahman is understood by Seeker without understanding means without Objectification which is called remaining in Paramartika Satyam.**

#### XV) Tattva Bhavaha Bhavati

- That Real nature remains
- Now in 2<sup>nd</sup> Quarter of Mantra.

#### XVI) Tattva Bava Cha Upalabdavyaha :

- In this manner, Nirupadhika Rupenacha Atma Upabdvayaha...



### 787) Bashyam : Chapter 2 - Section 3 - Verse No. 13 Continues

तत्राप्युभयोः सोपाधिकनिरुपाधिकयोरस्तित्वतत्त्वभावयोः -  
निर्धारणार्था षष्ठी - पूर्वमस्तीत्येवोपलब्धस्यात्मनः सत्कार्योपाधि-  
कृतास्तित्वप्रत्ययेनोपलब्धस्य इत्यर्थः -

There also (Tatra - Api), amongst the two (Ubhayoh) aspects of Brahman Sopadhikam and Nirupadhikam (Sopadhika - Nirupadhikayoh), which are referred to in this Mantra as Astitvam and Tattvabhava respectively (Astitva Tattvabhavayoh); the Sixth case is used for Determining (Nirdharanartha Sasthi) one among the two, first for analysis. Earlier (Purvam) we came to the conclusion that Brahman exists (Atmanah Asti - iti - Eva - Upalabdhasya ---- as the Sagunam or Karanam Brahman or Nirupadhika - Brahman). With the help of the existence of the Upadhi, the Karya Prapancha (Satkarya - Upadhikrta - Astitva - Pratyayena), we came to know (Upalabdhasya - Brahman is the Ultimate cause in which all existence exists). That is the meaning (iti Arthah)

## I) 1<sup>st</sup> and 2<sup>nd</sup> Quarter :

- Know Brahman as Karanam (3<sup>rd</sup> Pada) and Akaranam (Turiyam) Rupena.

## II) Is this Simultaneous or Sequential Understanding?

- It is Sequential Understanding
- Start with Karanam and then go to Akaranam.

## III)

| Junior Students  | Senior Students   |
|--|---|
| <ul style="list-style-type: none"><li>- Karanam Brahma</li><li>- Teacher Asserts</li><li>- Brahman is Nimitta, Upadana Karanam</li><li>- Produces world with Maya Shakti</li></ul> | <ul style="list-style-type: none"><li>- Akaranam brahma</li><li>- After 3 to 4 Years of Study</li><li>- Have patience</li></ul> |

## IV) Brahma Sutra :

जन्माद्यस्य यतः ।  
Janmadyasya yatah

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]

- Brahman = Cause of the World.

## V) Taittiriya Upanishad :

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

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

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

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

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

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

- All Upanishads Start with Srishti Prakaranam.



**Dwell on :**

| Karanam | Jagat  |
|---------|--------|
| Brahman | Karyam |

- Then alone Akaranam becomes clear.

VI) 2<sup>nd</sup> Half :

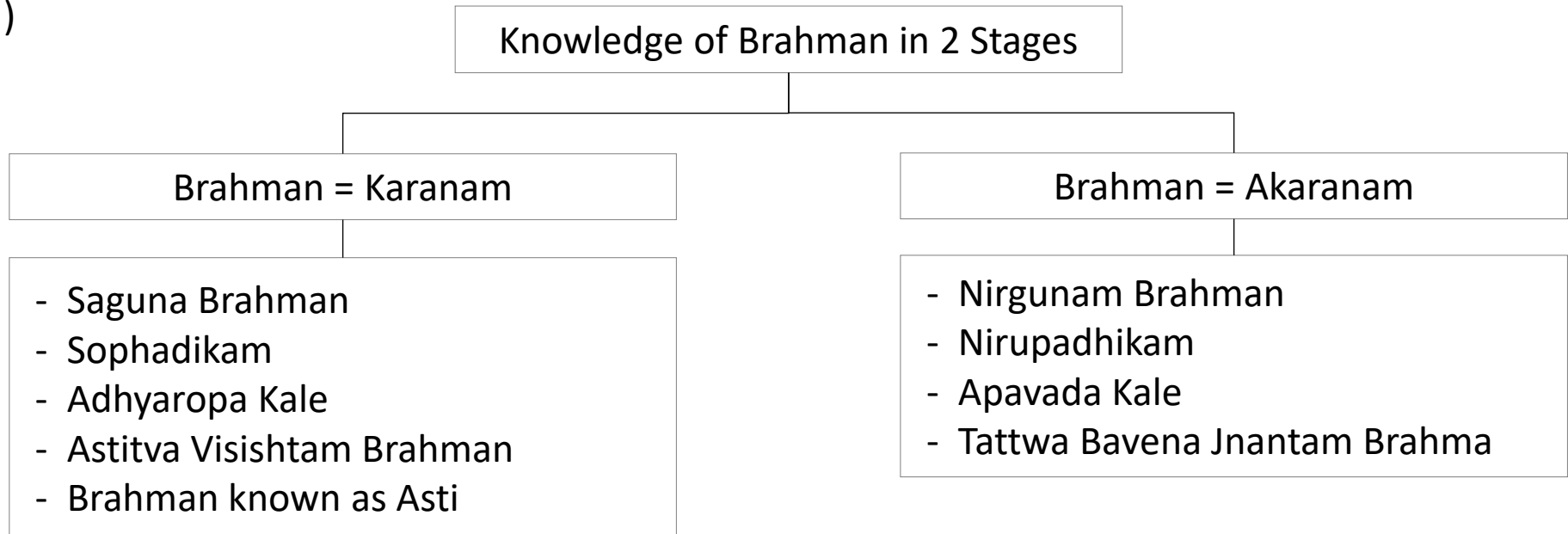
- Astit iti Eva Upalabdasya...

a) Brahman 1<sup>st</sup> Understood as Karanam.

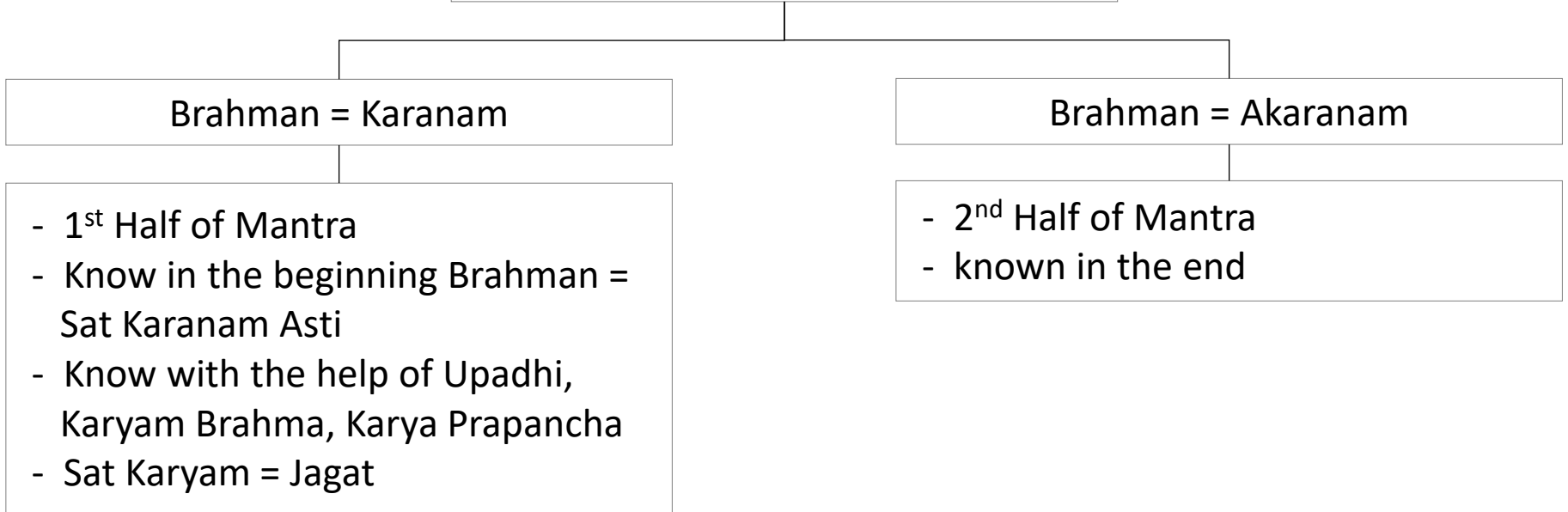
b) Brahman Graces Students, blesses Students as Akaranam later.

**Revision : Chapter 2 - 3 - 13 : Important Verse**

I)



# Knowledge of Brahman in 2 Stages



II) Know through Karyam, Karanam Brahma

- Astitva Pratyayena Upalabdaha...

III) This discussed before in Mantra 12 - Topic 3

**IV) Whenever Karyam is destroyed Existence of Karyam goes to its Karanam.**

V) Ultimately reaches fundamental Karanam - Brahman.

- Persisting existence goes to Karanam Brahma

VI) Existence should be separated from World as Sat Brahman

- Difficult but important exercise
- Known only from Veda.

## VII) Pravilapane Astitva Nishchitva :

- If Karanam Brahma is known in the beginning = 3<sup>rd</sup> Quarter of Mantra.
- What happens then?
- 4<sup>th</sup> Quarter - Answer

### 788) Bashyam : Chapter 2 - Section 3 - Verse No. 13 Continues

पश्चात्प्रत्यस्तमितसर्वोपाधिरूप आत्मनस्तत्त्वभावो विदित-  
अविदिताभ्यामन्योऽद्वयस्वभावो "नेति नेति"(बृ ॥उ ॥ २।३।६,  
३।९।२६) इति "अस्थूलमनण्वहस्वम्" (बृ ॥उ ॥ ३।८।८)  
"अदृश्येऽनात्म्येऽनिरुक्तेऽनिलयने" (तै ॥उ ॥ २।७।१) इत्यादि-  
श्रुतिनिर्दिष्टः प्रसीदत्यभिमुखीभवति आत्मप्रकाशनाय  
पूर्वमस्तीत्युपलब्धवत इत्येतत् ॥ १३ ॥

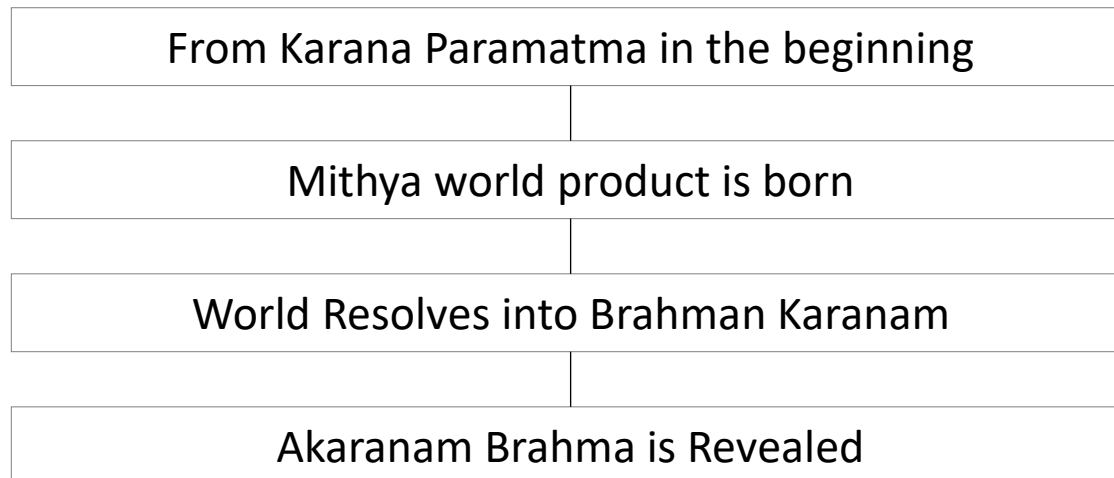
Earlier (Purvam) Brahman, which has been recognised as existing (Asti - iti - Upalabdhavata --- as the Karanam - Brahma), thereafter (Pascat), will reveal itself facing you (Prasidati = Abhumukhibhavati) showing itself (Atma Prakasanaya) in its own true nature of being free from all the Cause - Effect Status Upadhis (Pratyastamita - Sarva - Upadhirupa - Atmanah - Tattvabhavah), and whose nature is other than the known and unknown (Vidita - Aviditabhyam Anyah ---- Therefore not an object, but is 'I' the Subject), and which is Non-dual (Adhvaya - Svabhavah).

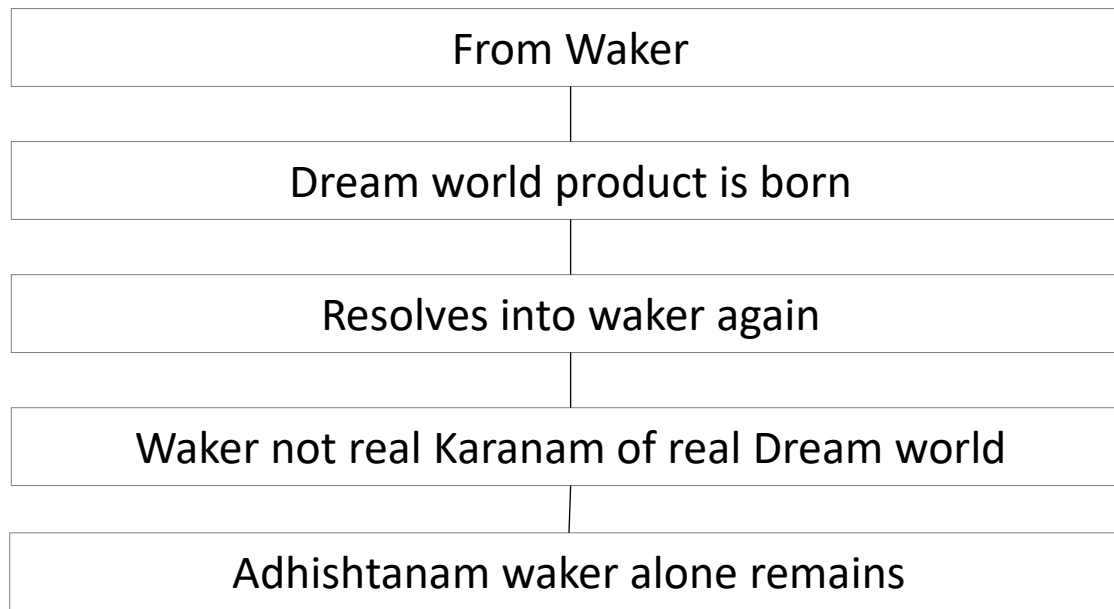
This is revealed by Srutis (Brihadaranyaka Upanishad - 2.3.6 and 3.9.26) through the Negation method, “Not this, not this” (“Neti Neti”) and also through another Vakyam of the Brihadaranyaka Upanishad 3.8.8. That defines Atma as, “That which is not gross nor Subtle nor short” (Asthulam - Ananu - Ahrasvam) and by (Taittiriya 2.7.1 by the words such as (iti - Adi - Sruti - Nirdistah) “That which is invisible, without a Body, undefinable, and unsupported” (Adrsye - Anatmye - Anirukte - Anilayane). That is what is said here (iti - Etat).

I) Suppose Paramatma, or Brahman is Known as Karanam in the beginning

**II) Pashchat - Thereafter :**

- Tattwa Bhava = Akarana Paramatma.



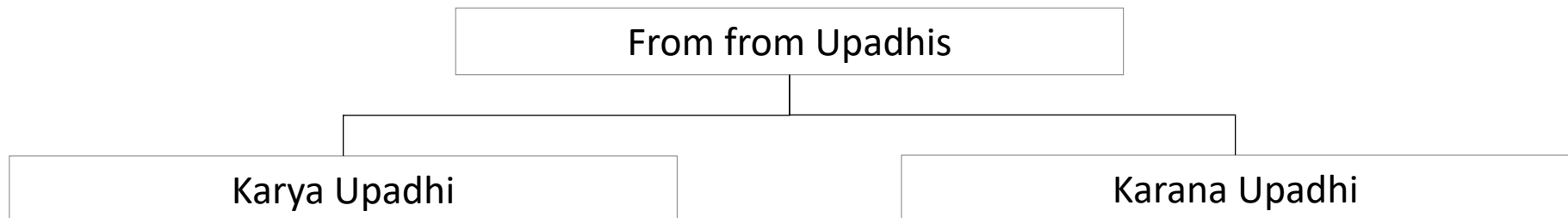


III) Prasidati = Karanam Brahman reveals Akaranam Brahman.

- If Karanam Brahman is know first then Karana Paramatma will bless Disciple in the end.

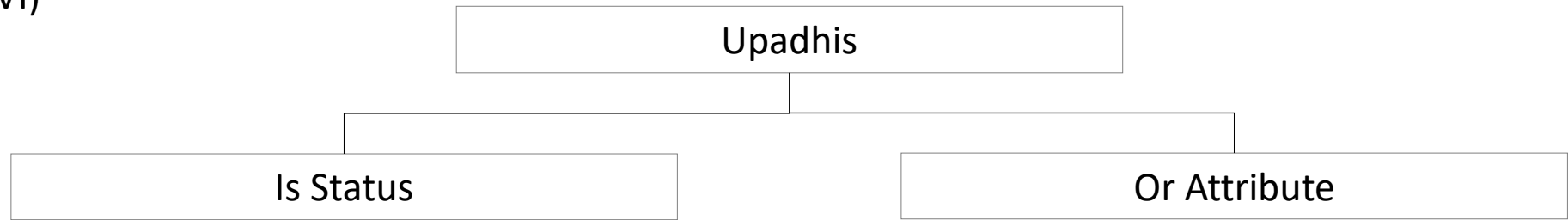
IV) Tattwa Bava = Nirguna Brahman is Described as Pratyastha Vidha.

**V) Sarva Upadhi Rahita Rupaha :**



- Hence Nirguna Brahman is Karya Karana Vilakshanam.
- Prati mastha – Free from.

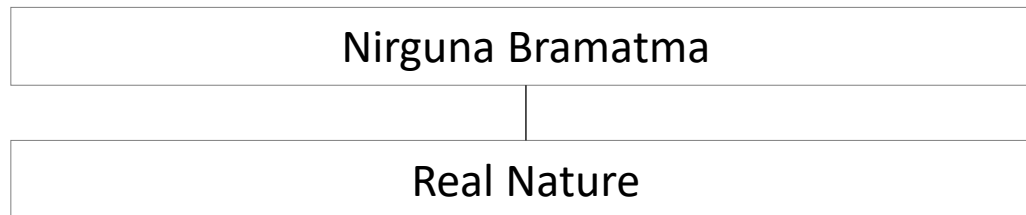
VI)



- Nirguna Rupa = Atmana Tattva Bhava  
= Which is Real nature of Paramatma.

VII) Paramatma is Jagat Karanam in the beginning, Akaranam in the end because World is Mithya.

VIII)



- What about Saguna Paramatma?
- Not real nature, it is of Mithya nature
- Saguna Ishwara, Jiva, Jagat, Triangular format is Mithya.

IX) Real Nature of the Jagat is Nirgunam

- Ishvara, Jiva, jagat only Vyavaharika Satyam, Mithya, unreal, Magic world, Maya.

X) Come to Binary format

- Entire Tripod of Jiva, Jagat, Ishvara becomes Mithya.

XI) I am Nirguna Brahman, Turiyam, Satyam

- Require courage to falsify entire Triangular format.
- Put the Sraddha on Shastra to own up Binary format.

XII) Mithya = Vyavaharika Satyam only

- Tattva Jnanam = Real nature.

**XIII) 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]

- a) Brahman is different from known (Viditam) and unknown (Aviditam) which belongs to objective world = Manifest, unmanifest Drishya Prapancha.
- b) Keno Upanishad Bashyam taken up after Katho Bashyam study.
- c) Hence Brahman is Asmitvam
- d) Real Paramatma is other than Drishya Anatma Prapancha.

e) I am Drk, Observer, Chaitanyam, Atma, Tattva bhava

f) From Asti to Asmi we have to travel in Moksha.

XIV) 3<sup>rd</sup> Description of Brahman

a) Advaya Svabhava, Non-dual, Secondless, Existence

b) Jiva, Jagat, Ishwara - not 2<sup>nd</sup>

c) All 3 - Mithya

- Mithya Dream can't be counted with Waker.
- Mithya waker can't be counted with Turia Brahman.

XV) Advaita Makaranta :

उपशान्तजगज्जीवि-  
शिष्याचार्येश्वरभ्रमम् ।  
स्वतः सिद्धमनाद्यन्तं  
परिपूर्णमहं महः ॥ २७ ॥

upashānta jagajjīva  
sishyāchāryēshwara bhramam ।  
swatah siddha manādyantam  
paripūrna maham mahaha ॥ 27 ॥

That effulgent Consciousness am I, which is self-established, all-full, without beginning and end and in which the illusory ideas of the worlds, the individual, the disciple, the teacher and God, are all extinct. [Verse 27]

- Because, they are Brahmaha, Dismissed.



XVI) All Shlokas of Advaita Makaranta are Nididhyasana Shlokas.

XVII) Brihadaranyaka Upanishad :

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

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

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

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

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

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

- 2 more Chap.

### XVIII) Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्शरः,  
 गार्गी ब्राह्मणा अभिवदन्ति,  
 अस्थूलमनण्वहस्वमदीर्घम  
 लोहितमस्नेहमच्छायमतमोऽ-  
 वाय्वनाकाशमसङ्गमचक्षु  
 ष्कमश्रोत्रमवागमनोऽ-  
 तेजस्कमप्राणममुखम  
 मात्रमनन्तरमबाह्यम्,  
 न तदश्नाति किञ्चन,  
 न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ,  
 gārgi brāhmaṇā abhivadanti,  
 asthūlamanaṇvahasvama  
 dīrghamalohitamas  
 nehamacchāyamatamo'-  
 vāyvanākāśamasasaṅgamacak  
 śuṣkamaśrotramavāgamano'-  
 tejaskamaprāṇamamukhama  
 mātramanantaramabāhyam,  
 na tadaśnāti kiṃcana,  
 na tadaśnāti kaścana || 8 ||

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody.  
 [3 - 8 - 8]

- Atma is free from all attributes.

### XIX) Taittiriya Upanishad :

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

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

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

- Adrishye, Anilaye.... Invisible, unembodied, supportless Brahman.
- Nirguna Paramatma Prasidati.

### XIX) Reveals itself, Abhimukhi Bhavati

- Atma will come in front of you, present itself to you for direct Sakshatkara.

### XX) Brahman does not come as a flash of light

- Any experience belongs to Anatma
- Atma = Experiencer I
- It reveals consciousness
- Nirguna Tattvam you will be able to understand.

### XXI) One who has got Saguna bhakti will understand Nirguna Jnanam easily

- One can't skip Saguna bhakti and come to Nirguna Jnanam.

XXII)

| Saguna Bhakti   | Nirguna Jnanam  |
|---|---|
| <ul style="list-style-type: none"> <li>- Enter and come to Nirguna Jnanam</li> <li>- Can't give Moksha</li> </ul> | <ul style="list-style-type: none"> <li>- Ultimate Stage</li> <li>- Can't Avoid</li> <li>- Gives Moksha</li> </ul> |

XXIII)

| Flower   | Karma – Puja   |
|--|--|
| <ul style="list-style-type: none"> <li>- Cause of Fruit</li> <li>- Once Phalam comes, flower falls of</li> </ul> | <ul style="list-style-type: none"> <li>- Cause of Jnanam</li> <li>- Once Jnanam comes, Puja Falsified</li> </ul> |

XXIV) a) One who has gained Saguna Jnanam first, will gain Nirguna Jnanam

b) Bhakti continues not as Paramartika Satyam but as expression continues as Vyavaharika Satyam.

c) Bhakti does not have Paramartika Status - It is in the Realm of Vyavahara only.

**XXV) Anvaya - Verse 13 :****अन्वयः**

(परमात्मा) अस्ति इति एव उपलब्धव्यः । ( पश्चाद् सः )  
तत्त्वभावेन च (उपलब्धव्यः) । उभयोः (मध्ये)  
‘अस्ति’ इति उपलब्धस्य (परमात्मनः) एव तत्त्वभावः  
प्रसीदति ॥

**Anvayaḥ**

(paramātmā) asti iti eva upalabdhavyaḥ । ( paścād saḥ )  
tatvabhāvena ca (upalabdhavyaḥ) । ubhayoḥ (madhye)  
‘asti’ iti upalabdhasya (paramātmanah) eva tatvabhāvaḥ  
prasīdati ॥

(Brahman is First) to be known as Existent and, then, as it really is. Of these two, the real nature (Of Brahman), which has been known as Existent, favours (by Revealing itself).