



KATHOPANISHAD WITH *SANKARA BHASYAM*

FINAL TEACHING
Topic 38 to 75

CHAPTER 02

38) I) Verse 1 :

- Shows cause of non-perception of Atma, shows extrovertedness as the obstacle.

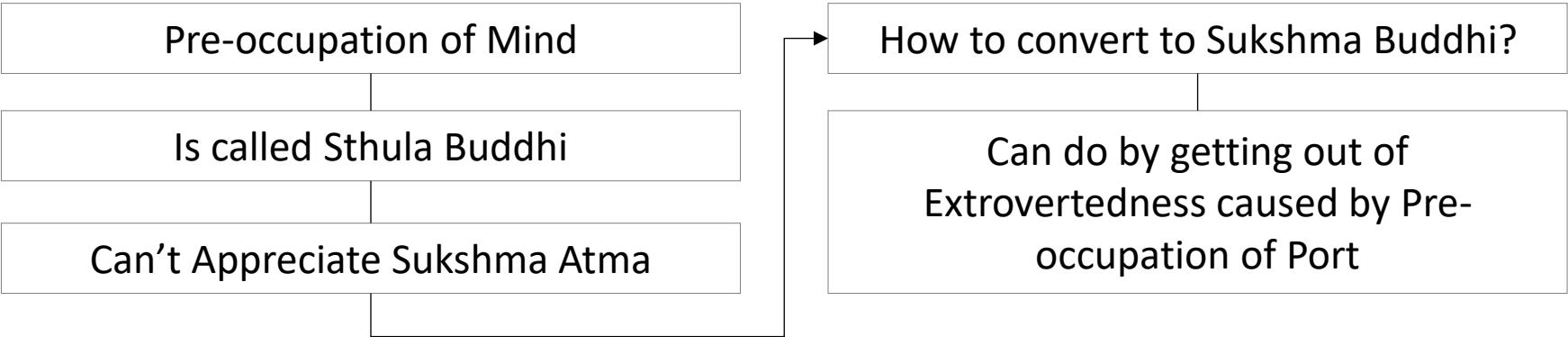
II)

| Nirupadhika Svarupam | Sophadhika Chidabhasa |
|----------------------|------------------------|
| - Sakshi - Aham Asmi | - Ahamkara - Mithya |

III) Extrovertedness = Pre-occupation of Mind because of Port.

- P - Possessions
 - O - Obligatory Duties
 - R - Relations
 - T - Transactions
- Put Together = Anatma

IV)

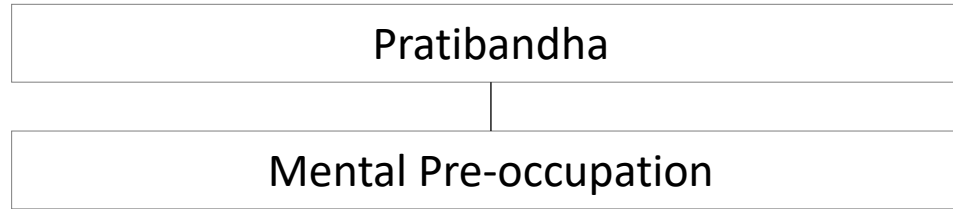


V) Kaha Punaha Pratibandha to enjoy a subtle unpreoccupied relaxed intellect?

- Without Sukshma buddhi, student has shallow preoccupied Mind, lacks absorption capacity.
- Has Sthula buddhi, always thinking of objects, beings in the world.

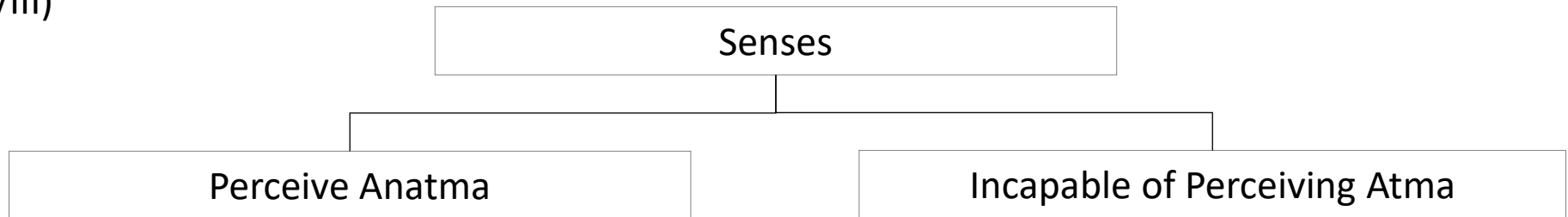
VI) Bahir Mukhatvam, preoccupied extrovertedness of Mind = Atma Adarshana Karanam.

VII)



- Non-availability of Mind for Vedanta Sravanam
- Pramati dosha Nivrutti" required.

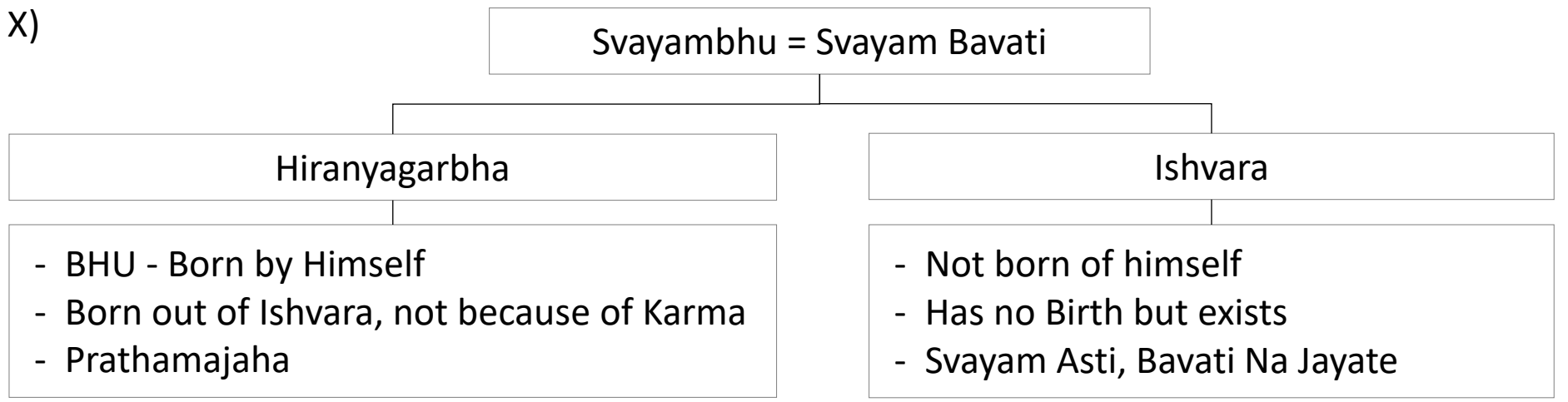
VIII)



IX)

| Atma | Anatma |
|---|------------------------------------|
| Ashabdam, Asparsham, Arupam, Arasam, Agandham | Shabda, Sparsha Rupa, Rasa, Gandah |

X)

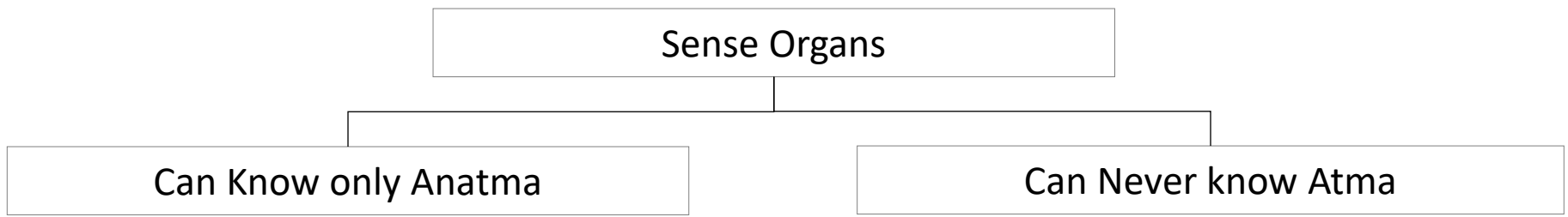


XI)

| Jiva | Ishvara |
|---|--|
| <ul style="list-style-type: none">- Slave of Sanchita, Prarabda, Agami- Never free- Incidental, Anitya Svarupa- Under control of Maya- Has Conginitively handicapped Sense Organs | <ul style="list-style-type: none">- Master of Maya = Mayi- Ever free- Sarvada Asti- Creator of Sense organs |

XII) Not Short Sight

- What is the handicap?



XIII)

Whatever fundamentally we seek in life

Peace

Security

Happiness

- Is Available in Abundance in Atma
- In Anatma, it is totally Absent.
- Our direction of Seeking has to change.

a) Heaven - Spiritual ignorance is thickest in heaven, with all sensory pleasures, music, dance, have no time

b) Going towards Atma is going against Current of temptations of Anatma Jagat.

c) Discover the extrovertedness of sense organs and Mind

d) Ahamkara Jiva is in a stable platform of Atma to rest, resist the pull of sense objects, sense organs, mind.

- I = Reflected Consciousness, here Pratyag Atma.

e) To understand this, one requires a Sattvic intellect, not a Rajasic one.

f) Know :

- Prapancha is inside Atma, comes and goes in Jagrat, Svapna.

g) Prapancha = Name and form

- I = Brahman = Sat Chit principle.

h) Normally, we are caught up in Nama - Rupa - Beauty, Variety, novelty.

- Miss the Adhishtana Atma.

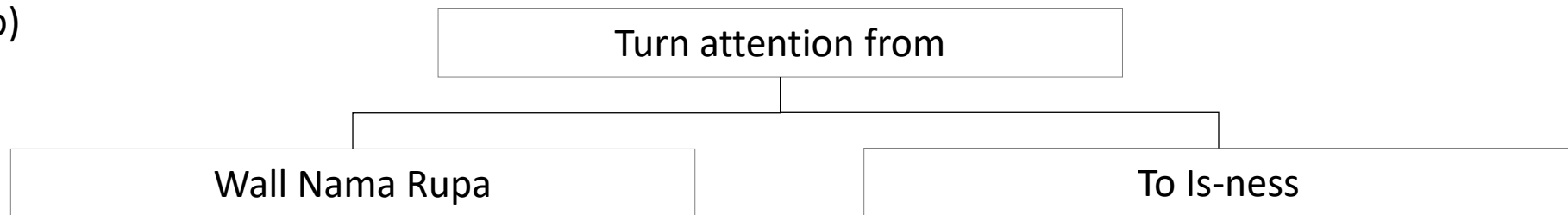
i)

| Universe | Atma Existence |
|----------|------------------------------|
| - Outer | - In and through - Beyond |

39)

i) a) How Nama Rupa hides existence?

b)



II) Drk Drishya Viveka :

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

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

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

III) A and Dhan - Adatte iti Atma :

- Sarvam Pralaya Kale = Atma
- To resolve into oneself
- To fold back Aadanam.
- Takes everything into itself during Pralayam as in Sleep state.
- Laya Karanam.

IV) Atti :

- Ad - To eat, To experience sukham, dukham.
- Consume Pleasure, Pain, Bhogaha

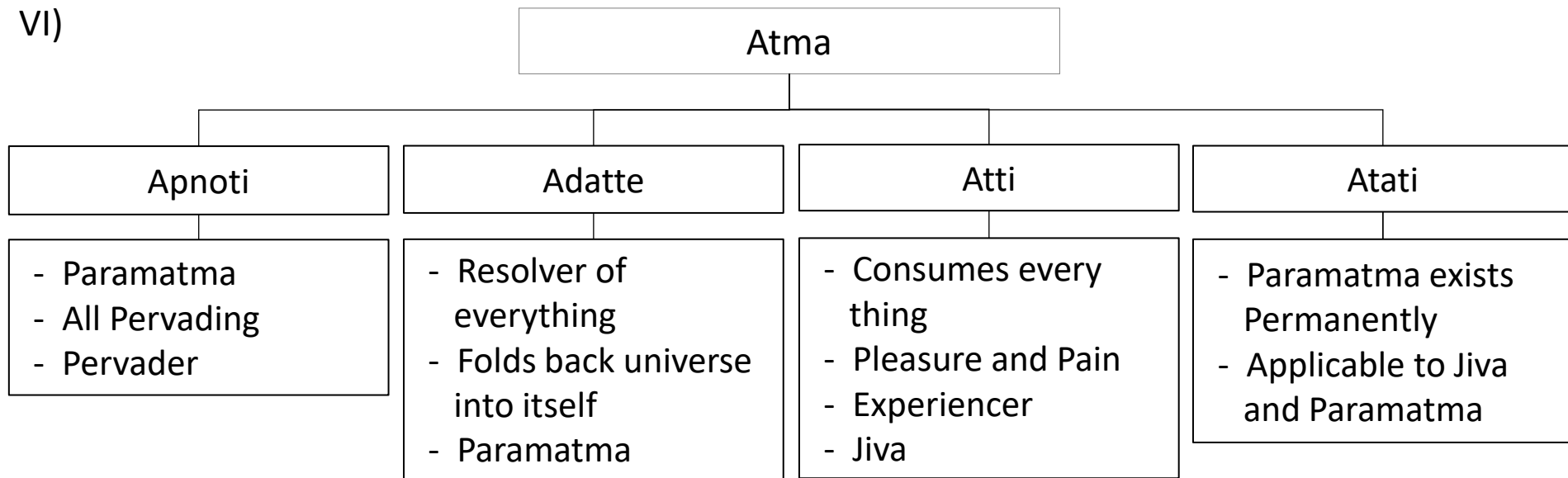
• **Atma alone through Sukshma Shariram as a Jiva experiences Sukham, Dukham.**

- Jiva Rupena Sarvam Atti, An Ubhavati, iti Atma.
- Sukha Dukha Atti, Bhunkte Iti Atma
- Experiencer of all
- Pervader of all
- Consumer of all

V) Atu - Atati

- To Exist permanently Sarvada Sarvam asti iti Atma.
- Ada - Adu Asti = Athu.

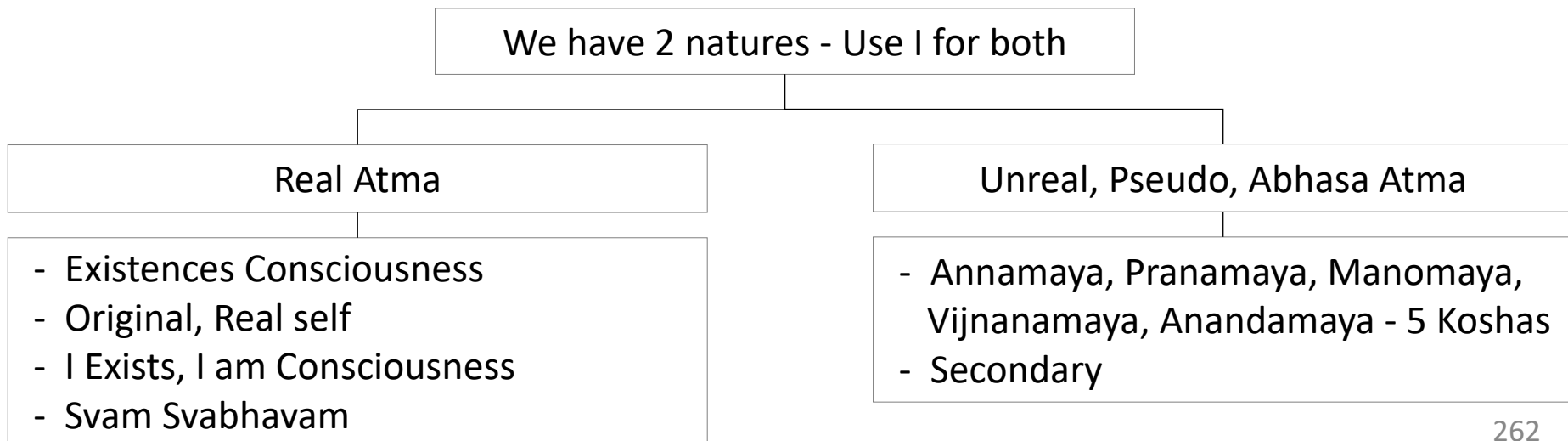
VI)



VII) Yatu Cha Aapnoti

- Yasmat.

VIII) Naishkarmya Siddhi :



IX) Why called Pseudo?

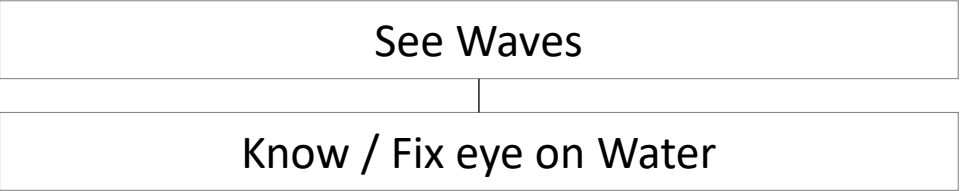
- " I " used wrongly for Body, Prana, Manaha, Vigyana, Ananda
- All these are Pseudo Self.

X) Withdrawal internally by power, strength of mind, knowledge

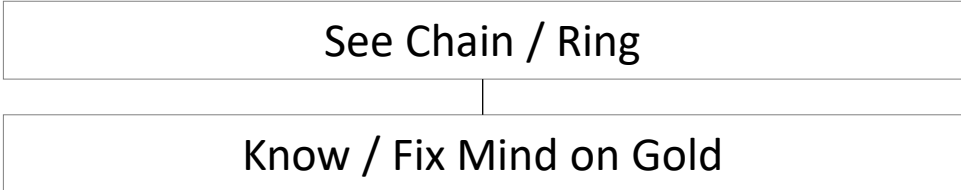
- Look outside, through eyes, see only Nama / Rupa.

- **I am the existence, Sat, on which world stands.**

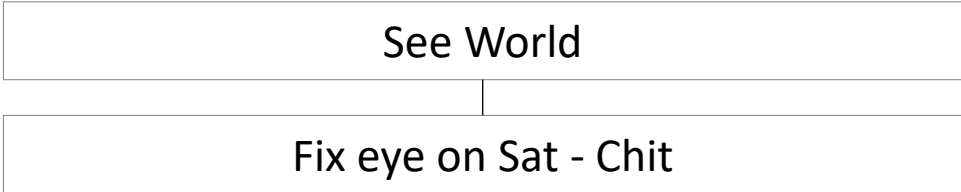
XI) Example :



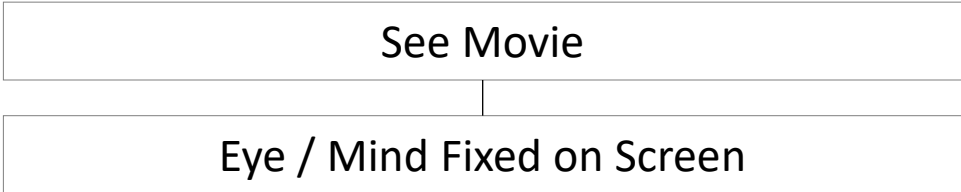
Example :



Example :



Example :



XII) All Nama Rupa = Anatma - Mithya

- Aham - Satyam, content, stuff of universe.
- Focussing on content is called turned eyes inwards, Avrutta Chakshu.

XIII) Don't forget clay, water, screen, Brahman = Atma Jnanam.

- Eyes turned inwards is not sit in Nirvikalpa Samadhi.

XIV) Aware of Sat Tattvam in 3 periods of Time.

XV) 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]

XVI) Avrutta Chakshu refers to person whose attention is turned inwards.

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

श्रोत्रादिकमिन्द्रियजातम् अशेषविषयाद्यस्य स आवृत्तचक्षुः ।
स एवं संस्कृतः प्रत्यगात्मानं पश्यति । न हि बाह्यविषयालोचनपरत्वं
प्रत्यगात्मेक्षणं चैकस्य सम्भवति ।

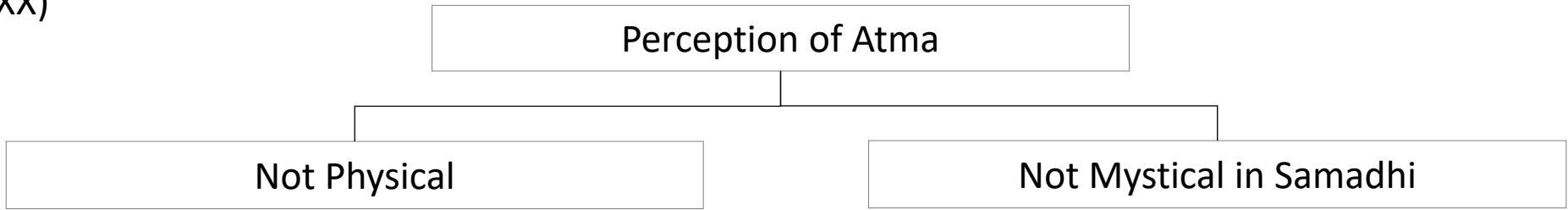
Eyes stand for ears etc, (Srotradikam), in Short, for the whole group of Sense Organs (Indriyajatam). That ism a person who is able to keep away all his sense organs from all the Sense objects (Asesa - Visayat), such a person is called Avrtta - Caksuh (Sah Avrtta - Caksuh). He (Having developed Vairagyam) is a refined person (Samskrtah) who can perceived (Recognise) the Pratyag Atma. It is indeed not possible to simultaneously (Na - Hi - Ekasya - Sambhavati) focus with commitment on both looking outward towards Anatma objects (Bahya - Visaya - Alocana - Paratvam), and on looking inward and recognising one's inner - Self, the Atma (Pratyagatma - Iksanam).

XVII) Person has developed Vairagyam, Iha Phala Bhogartha Viragaha, Reduced Raaga Dvesha, Hence can turn inwards.

XVIII) Raaga dvesha keeps mind Pre-occupied.

XIX) I am that Pratyag Atma and I am available everywhere as Sat - Principle.

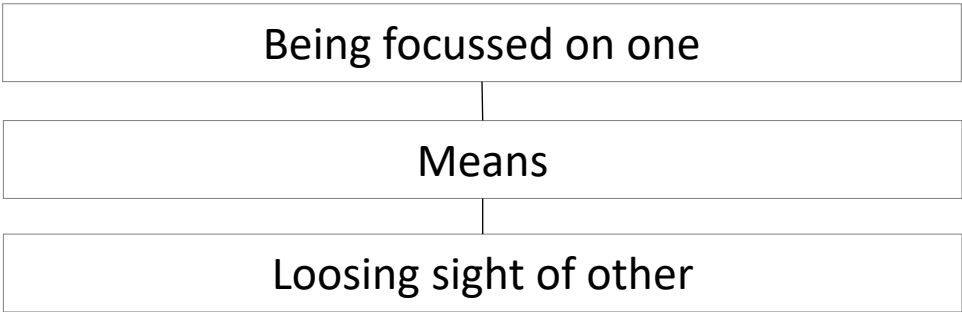
XX)



XXI) Perception = Claiming I am that Pratyag Atma.

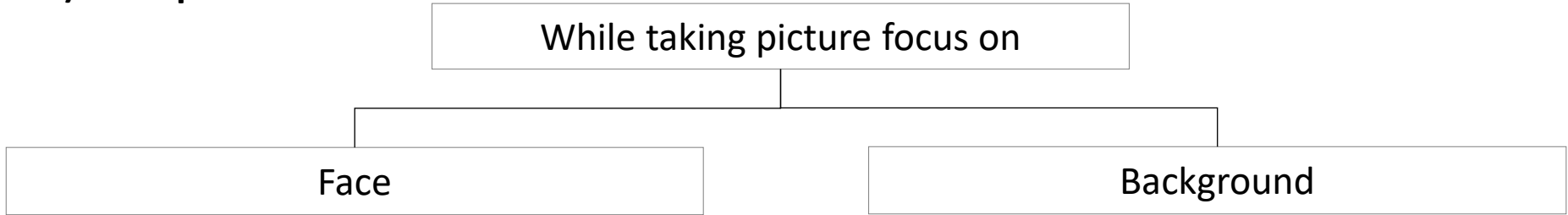
XXII) Turning away from Anatma is important because Anatma and Atma can't be pursued Simultaneously.

XXIII)



XXIV) If I am committed to Bahya Mithya Anatma, recognition of inner content, Sat, Chit is difficult.

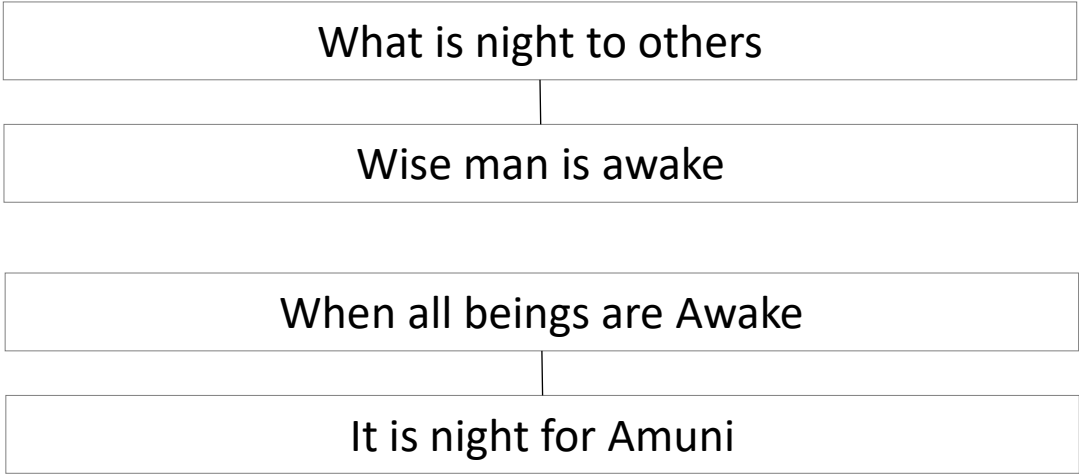
XXV) Example :



XXVI) Gita :

| | |
|---|--|
| या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९ ॥ | yā niśā sarvabhūtānām tasyām jāgarti saṁyamī yasyām jāgrati bhūtāni sā niśā paśyatō munēḥ 2-69 |
|---|--|

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

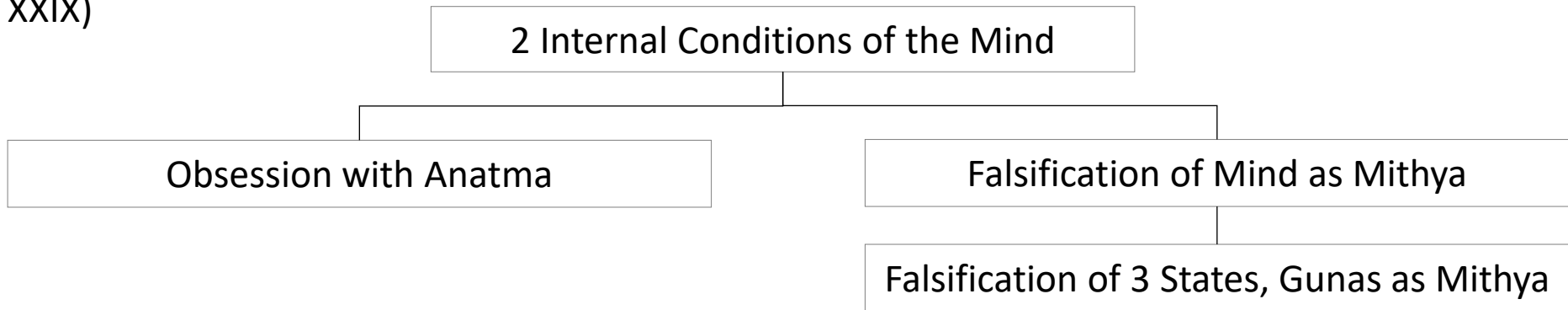


XXVII) Describes Extrovertedness as Obstacle to Atma Jnanam.

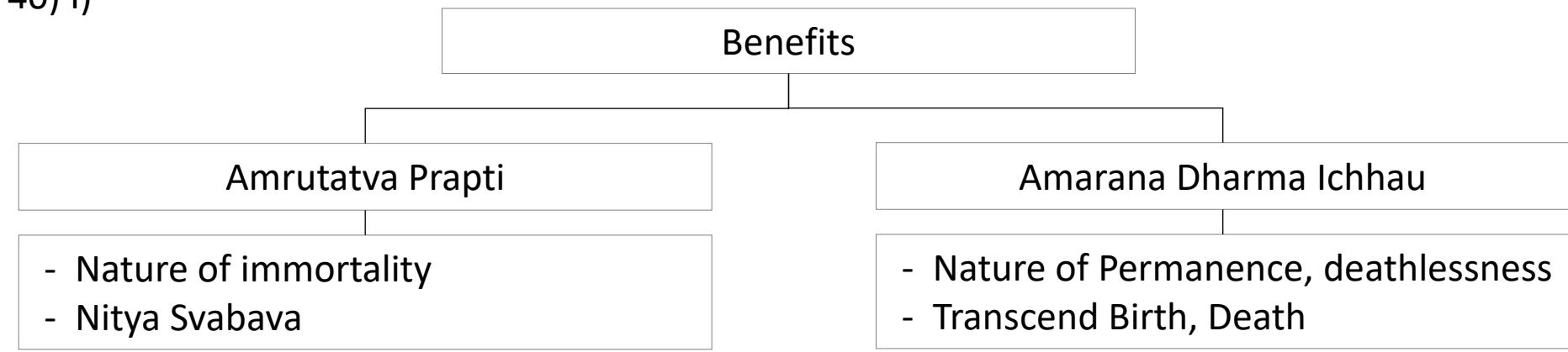
- Pre-occupation of Anatma is obstacle.

XXVIII) Focus on Refinement, improvement of mind but aim of Vedanta is not mind improvement but Mind falsification.

XXIX)

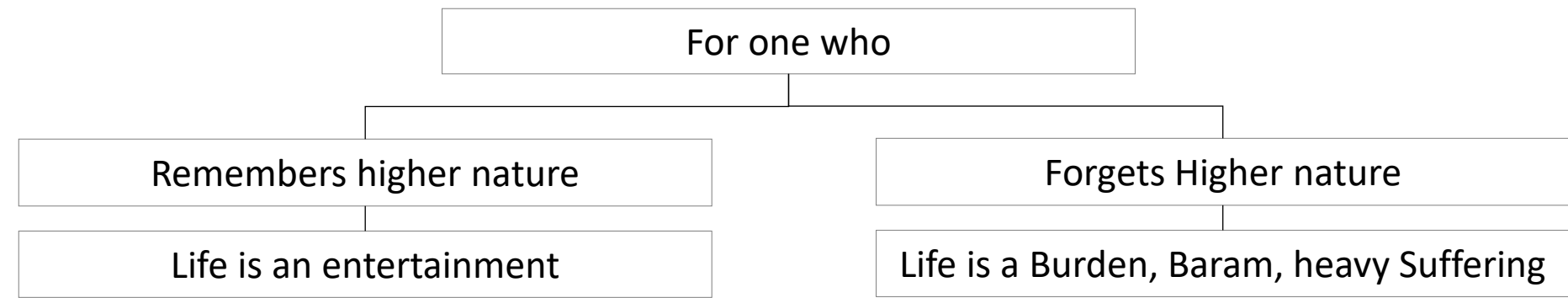


40) I)



- Desiring these 2 Benefits for one – Self, one walks on the path of Jnana Yoga.

II) 5th Capsule of Vedanta :



III) Baja Govindam :

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥
(भज गोविन्दं भज गोविन्दं...)

Balastavatkridasaktah
tarunastavattarunisaktah ।
Vrddhastavaccintasaktah
parame brahmani ko'pi na saktah ॥ 7 ॥
(bhaja govindam bhaja govindam...)

So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

IV) Natural Extrovertedness = Sense organs turning to External Anatma.

V)

External with reference to Atma

Body, Mind, thoughts, worries, world

VI) Extrovertedness and Preoccupation of Mind = Big obstacle for Atma Darshanam

- Karanam for obstruction of Atma Jnanam.

VII) Extrovertedness distracts my attention

- Miss my Shakti status.
- This is called Karya Avidya Pratibandha, Adhyasa Rupa Avidya.

VIII) Moola avidya = Karanam Avidya

- Adhyasa = Deha Abhimana
= Karya Avidya

IX) Why obstacle?

- Extrovertedness is contrary to Atma Jnanam
- Pratikulam, Unconducive to Atma Jnanam.

X)

| 1 st Obstacle | 2 nd Obsctale |
|--------------------------|--------------------------|
| Extrovertedness | Attachment, Desire |

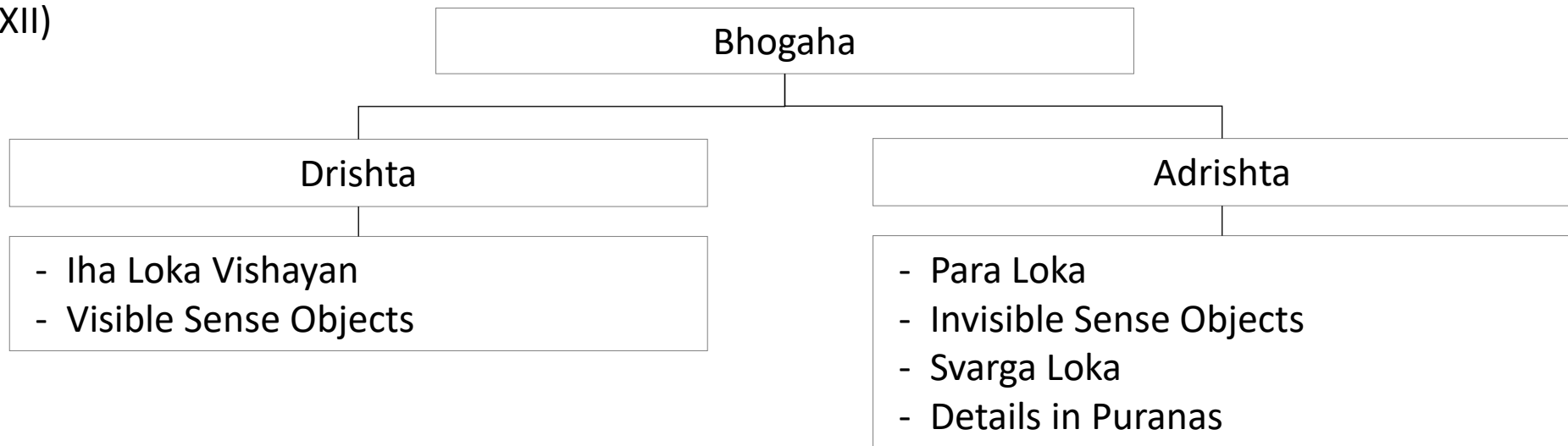
XI) Gita :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

XII)



XIII) All are projected by Moola Avidya

- I don't know my real nature as Atma.

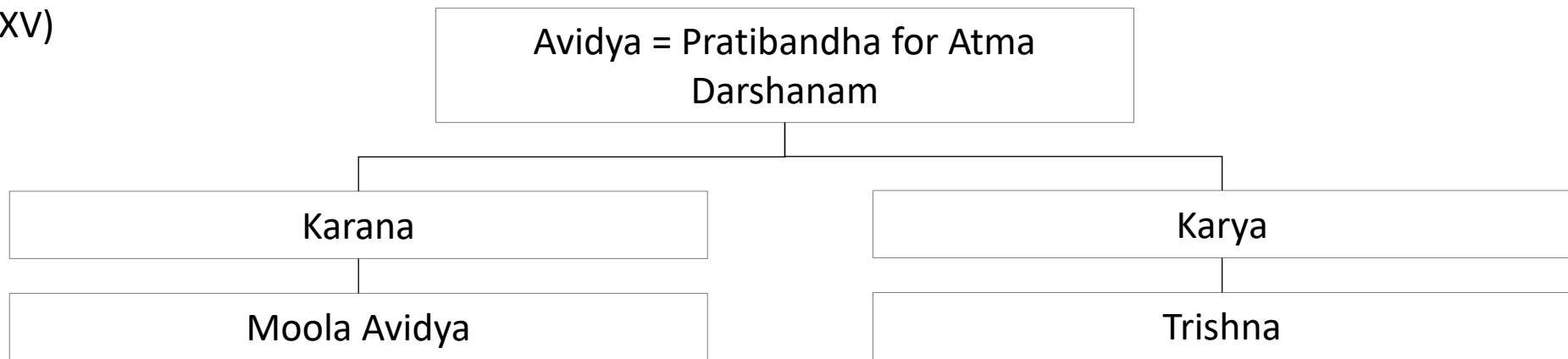
XIV) Gita :

| | |
|---|---|
| <p>श्रीभगवानुवाच । काम एष क्रोध एषः रजोगुणसमुद्भवः । महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥</p> | <p>śrī bhagavānuvāca kāma ēṣa krōdha ēṣah rajōguṇasamudbhavaḥ mahāśanō mahāpāpmā viddhyēnam iha vairiṇam 3-37 </p> |
|---|---|

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

- Because of Avidya, Kama, Krodha comes, products of Rajo Guna.

XV)



- Obstruct selection of Atma as my real nature.

XVI) Majority of us suffer from this obstacle

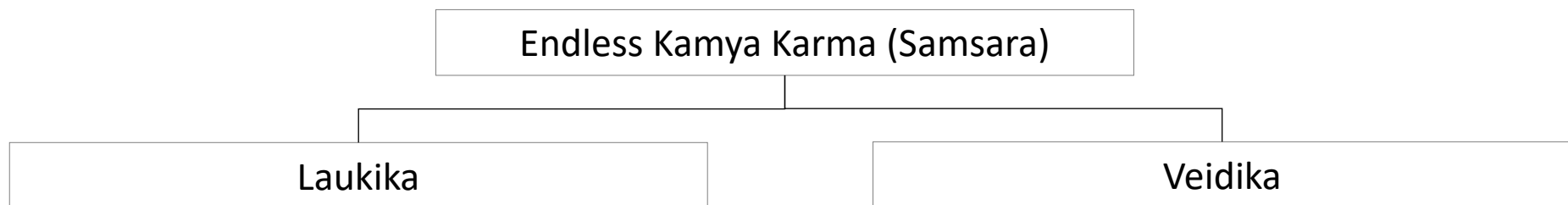
- When the end, goal of Moksha is lost sight of, I will be running after Samsara filled goals.
- Endless running continues.
- What happens to them?

XVII) 1st 2 Lines :

- People are under grip of Avidya and Kama.

XVIII) 3rd Line :

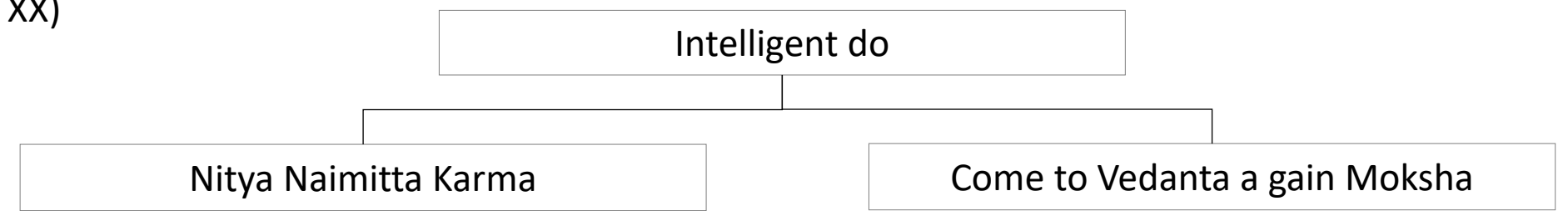
- Natural consequence.



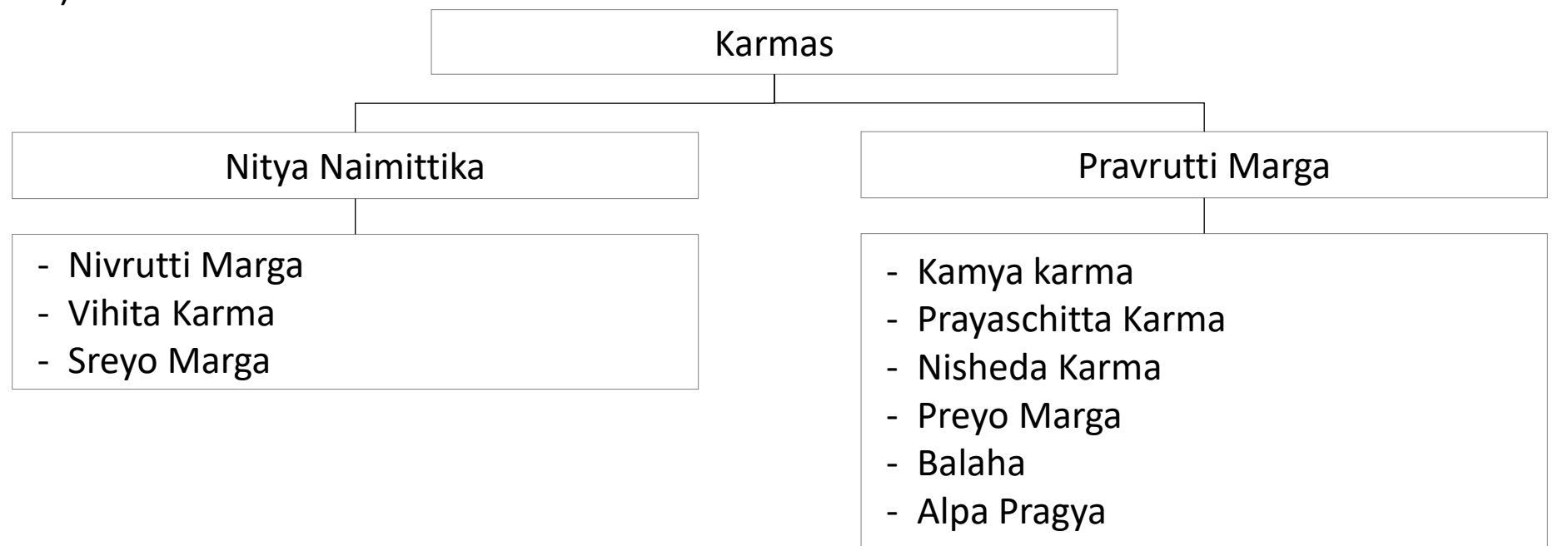
XIX) No Nitya, Naimitta Karma caused in Yamas web.

- Punarapi Jananam, Maranam.

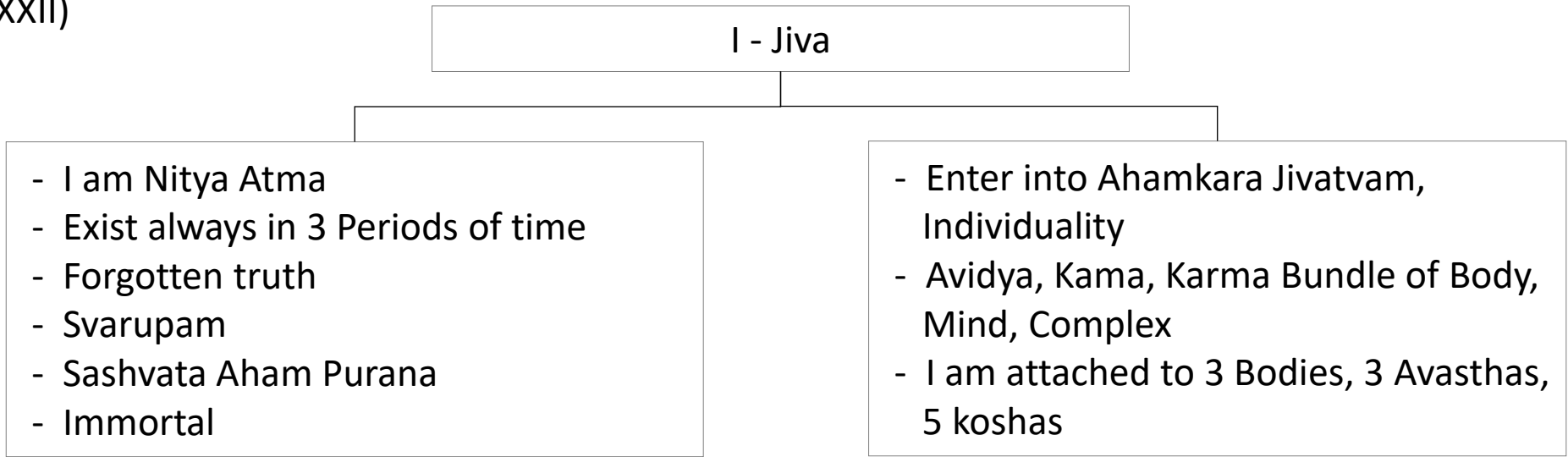
XX)



XXI)



XXII)

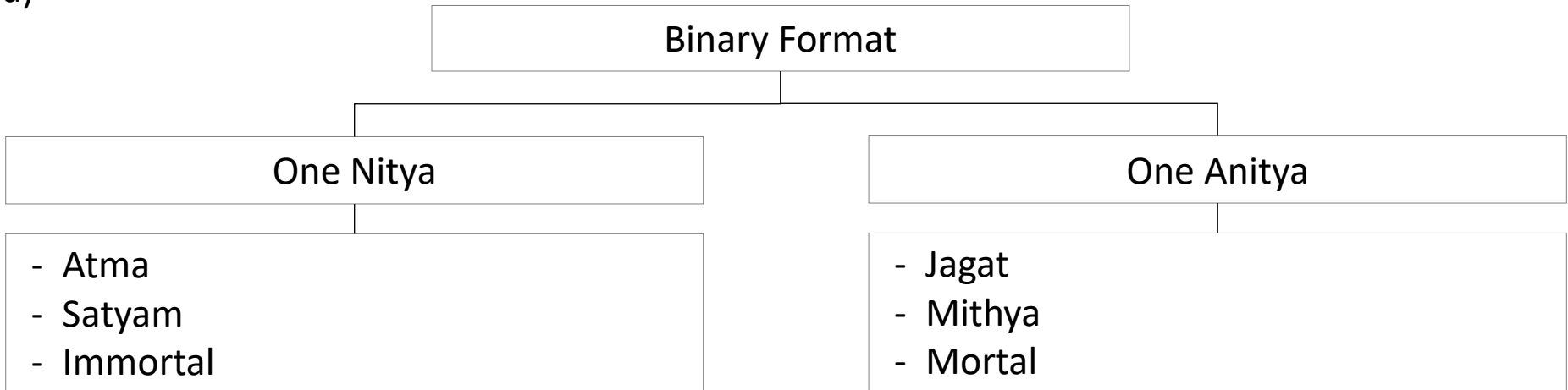


XXIII) Spiritual journey is shifting identification from mortal Jiva to immortal Atma.

XXIV) In Sleep, Death, Pralayam, not end of Cycle, but unmanifest condition after Pralayam, Srishti will come, Jivas come back.

XXV) Immortality is in the form of abiding in one's own nature of Pratyagatma.

a)



XXVI) I never look at myself as a Sadaka or any action as sadhana for me.

- Never look at Moksha as Sadhyam
- I look at myself as Atma, which has Moksha as its very nature, Siddha Vastu.

XXVII) Abiding in this Binary format is called Amrutatvam

- What kind of immortality?

a) Dhruvam Amrutatvam

- Absolute immortality.

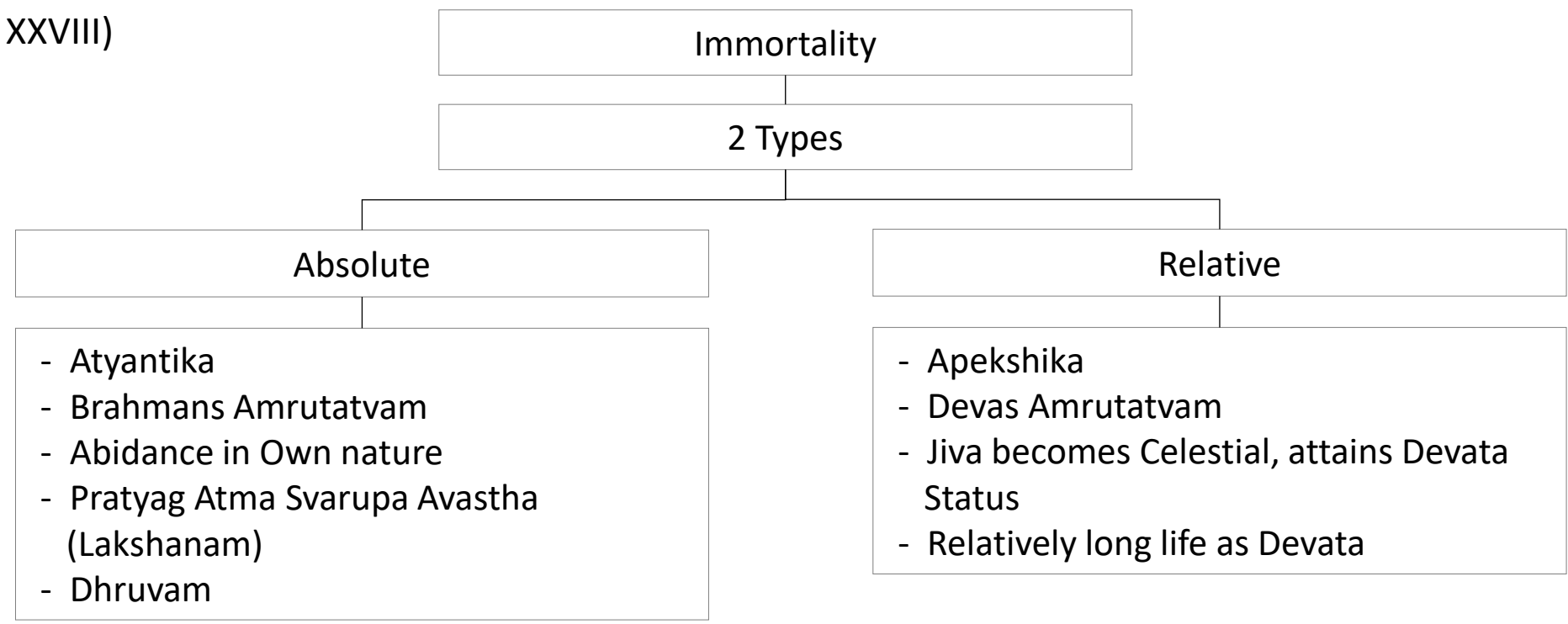
b) Veditva - Discriminate people look at immortality as their own nature, Paramartika Satyam.

c) Nachiketa's question is beautifully replied

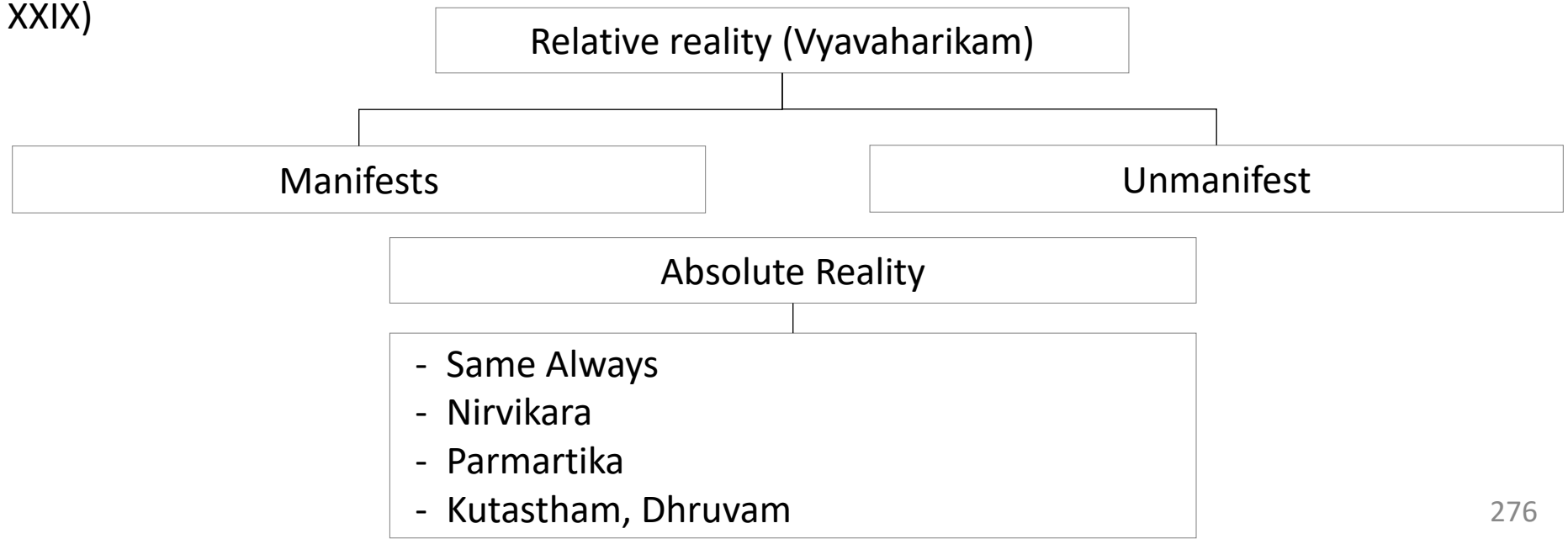
d) What is significance of Adjective - Not many immortalities are there.

e) Call Tall Murthi only if Short Murthi is also around.

XXVIII)

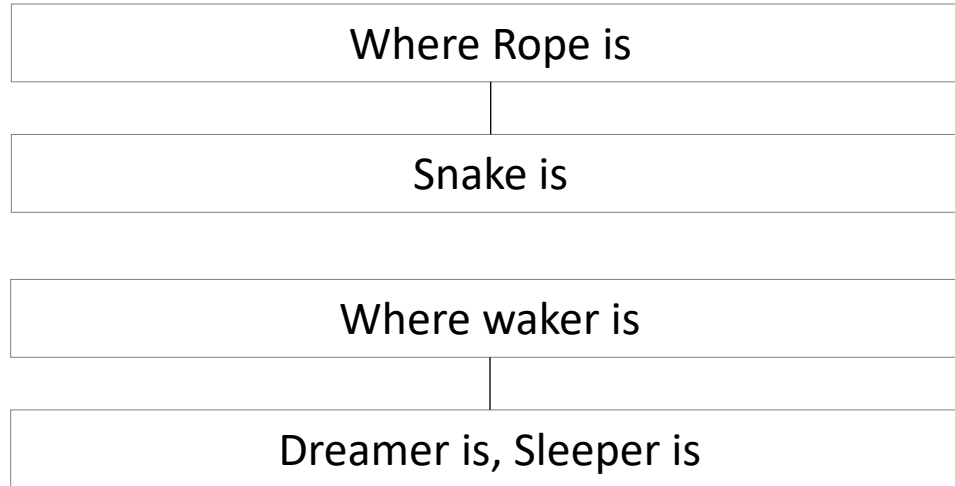


XXIX)



a) Paramartikam, Vyavaharikam, Advaitam, 2 sides of same coin.

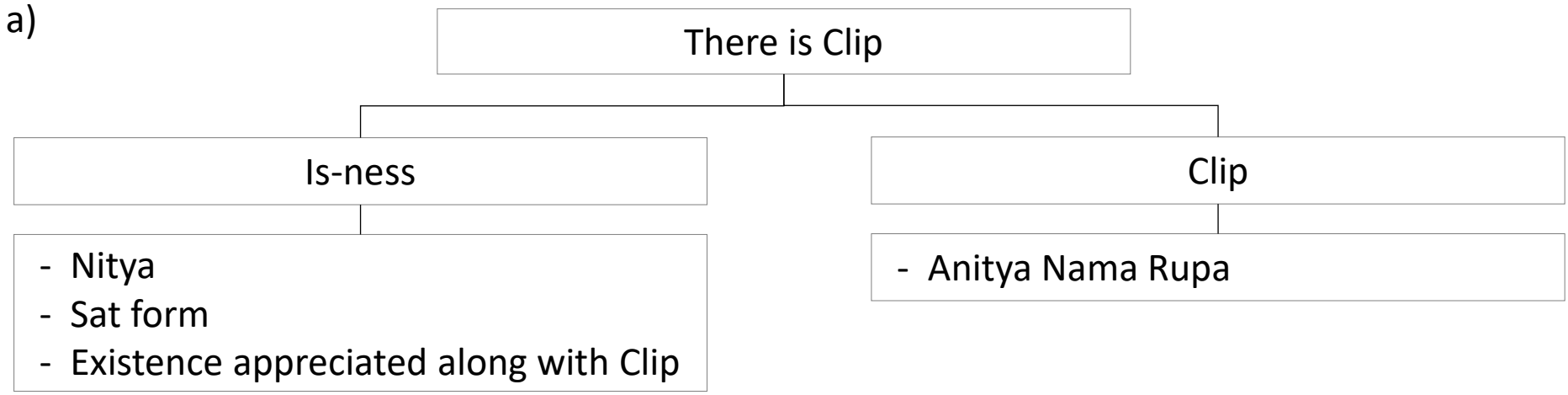
- Brahman (Adhishtanam)
- Jiva, Jagat, Ishvara (Adhyastham).



XXX) Adruveshu Madhye, Among Anitya Pancha Padartha themselves.

- With in Anitya Prapancha itself Nitya Atma is discovered.
- Aham Eva Idagum Sarvam
- Sarva Padartheshu, Anityeshu, Satyam Brahman has to be discovered
- No timewise, Spacewise travel involved.
- Turiyam is where waker, dreamer, sleeper are.

a)



b) Existence does not have form, Colour, sound, Taste, Touch, Smell

c) Kamya buddhi weakens Mithyatva buddhi w.r.t. Anatma.

XXXI) Jnani, who wants to keep Nityatva buddhi strong, does not want to disturb whatever has to happen as per Prarabda.

- He is ready to welcome.

XXXII) Manisha Panchakam :

| | |
|---|---|
| शास्वन्नस्वरमेवा विश्वमखिलं निश्चित्य वाचा गुरोः नित्यं ब्रह्म निरंतरं विमृशता निर्व्याजशान्तात्मना । भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके प्ररब्धाय समर्पितं स्वप्पुरित्येशा मनीषा मम ॥ ३ ॥ | shashvannashvaramева vishvam akhilam nishcitya vaca guroh nityam brahma nirantaram vimrishata nirvyajashantatmana bhutam bhavi ca dushkritam pradahata samvinmaye pavake prarabdhaya samarpitam svavapurityesha manisha mama 3 |
|---|---|

He who has done long reflections upon his teacher’s words that this world of change is permanently in a state of flux;

He who has tamed his mind to a true state of quiet and poise; he who has brought his mind, devoid of all dissimilar thoughts, constantly to contemplate upon Brahman; he who has burnt up all his past and future residual-vasanas in the fire of pure Consciousness; he who has offered his body to live through and exhaust its present destiny – he alone is my Guru, “be he a sweeper, be he a brahmana.” [Verse 3]

XXXIII) If external Sanyasa not possible, compromised version is Aantara Sanyasa, internal Mental renunciation.

XXXIV) Aadruveshu :

- In the Anitya world, wise person discovers Nitya Atma as their Adhishtanam.
- They don't seek anything even while remaining in Anitya Padarthas.

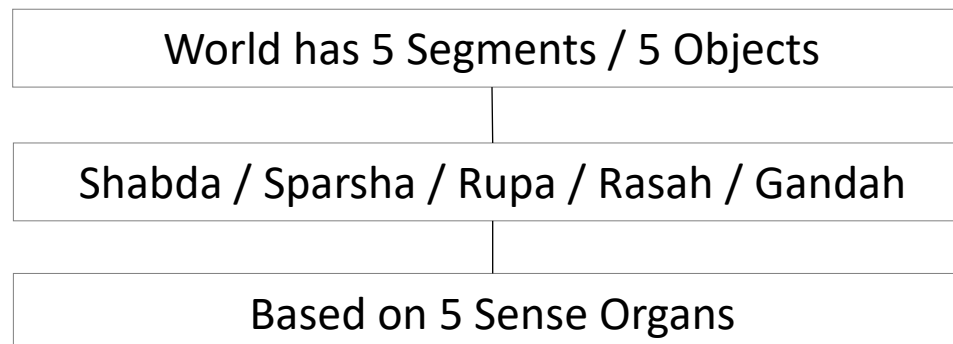
XXXV) Sadhana portion over in Verses 1, 2

- Main sadhana, avoidance of extrovertedness.

XXXVI) First half :

a) Atma = Consciousness Principle because of which every living is Aware of the world.

b)



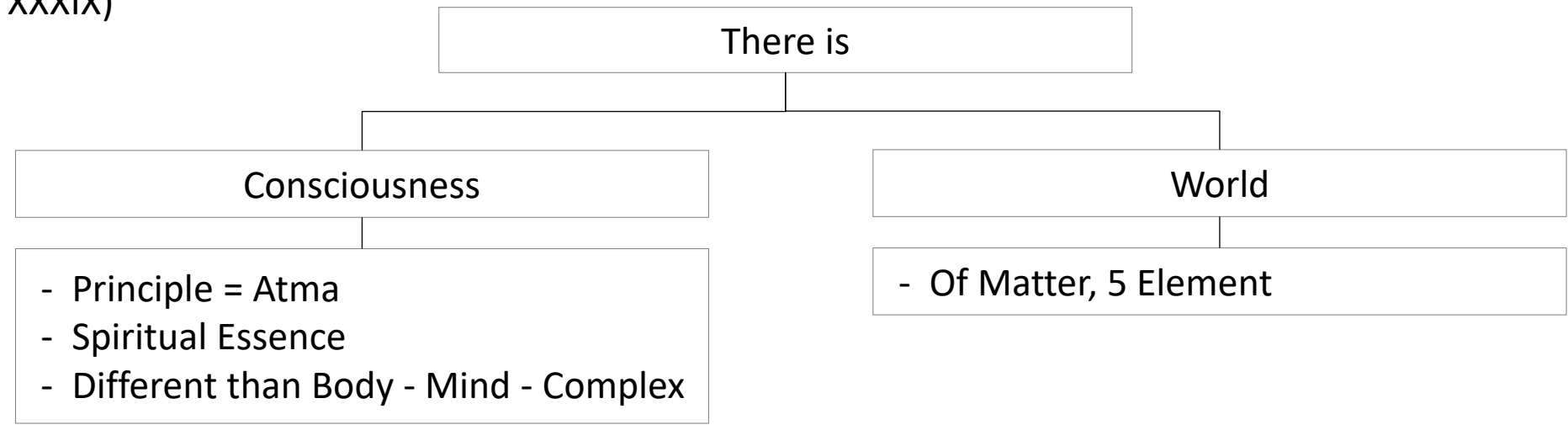
XXXVII) Atmana :

- By that very Self, Yetena, Apariksha Atmane Self evident consciousness.
- Form, colour, taste, touch, smell, 5 Sensory Stimuli are recognised.

XXXVIII) Sarvaha Lokaha :

- Every living being experiences world because of Consciousness alone
- That Consciousness is Atma which you wanted to know.

XXXIX)



XXXX) With the help of Atma, I am experiencing the world

- Such a knowledge people don't have.

XXXXI) What is the general conception of the world?

- **I am a sentient individual consisting of Body - Mind complex.**
- Being a sentient individual, I am aware of the external world.

- Nobody knows Atma other than body.
- How can Upanishad define Atma in this manner?

XXXXII) Naishkarmya Siddhi - 2nd Chapter Summary :

- Body - Mind - World - Anatma has 5 Common features.

a) Drishyatvam :

- Body - Mind - World are objects of experience.

b) Bautikatvam :

- Body - Mind - World made of Pancha butas.

c) Sagunatvam :

- Endowed with Gunas - Shabda, Sparsha, Rupam, Rasa, Gandha.

d) Savikaratvam :

- Subject to modification.

e) Agama Pahitvam :

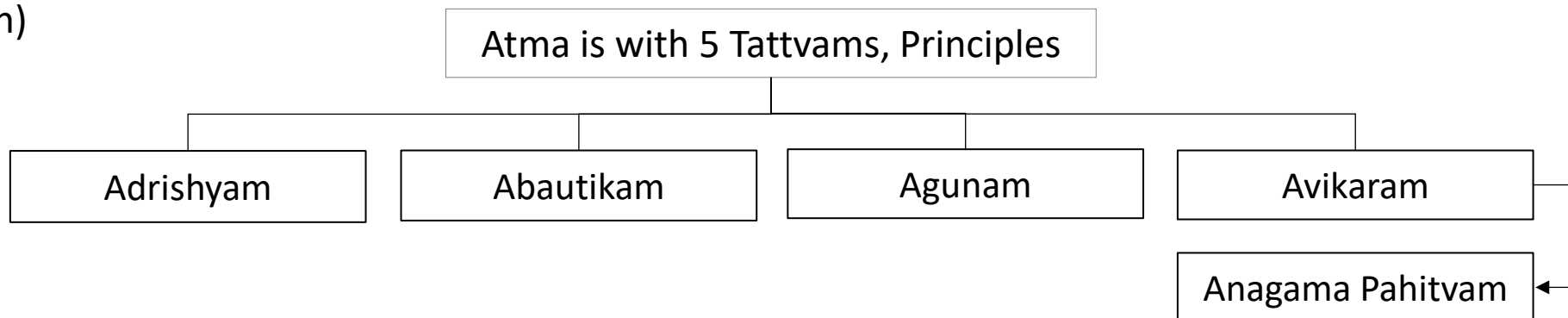
- Both appear together in Jagrat and disappear in Sushupti.

f) Body and Mind and World similar in 5 Aspects.

g) Easy to conclude :

| World / Body - Mind | Awareness, knowingness, Sentiency |
|--|---|
| <ul style="list-style-type: none"> - Achetanam - Jadam, Anatma | <ul style="list-style-type: none"> - Belongs to Atma |

h)



i) Body not sentient by itself (Can't know, think, be aware).

- It is like pot, wall, desk insentient.

j) Sentiency is borrowed.

XXXXIII) Body - Mind - World does not have Knower-hood, sentiency.

- There must be a mysterious, extraneous, Non-material spiritual principle.

a) World, Body, Mind, Inert

b) They are blessed by an extraneous divine principle which is called Reality or God.

XXXXIV) Scientists refuse to accept this fundamental teaching of Vedanta.

XXXXV) They talk of consciousness either as part of matter, product, property of matter.

XXXXVI) Consciousness is Non-material spiritual entity not subject to physical, chemical, moral laws of universe.

- Matter – Affected by Material laws of creation.

XXXXVII) Consciousness is a mysterious, independent entity not subject to physical, chemical, moral laws (Papam).

XXXXVIII) Gita :

नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpaṃ
na caiva sukr̥taṃ vibhuḥ |
ajñānēnavṛtaṃ jñānaṃ
tēna muhyanti jantavaḥ || 5-15 ||

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- Atma not Subject to moral laws.

XXXXIX) Nirvana Shatkam : I Can Claim

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham
Na Mantra Na Teertham Na Vedo Na Yajna
Aham Bhojanam Naiva Bhojyam Na Bhokta
Chidananda Rupa Shivoham Shivoham

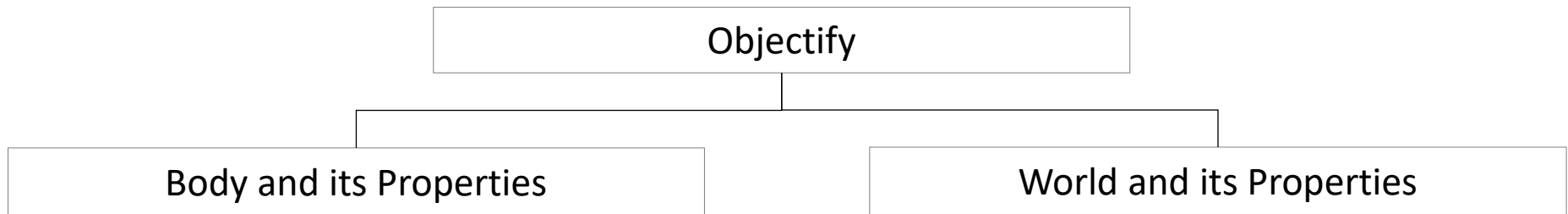
(I have) neither virtue nor vice, pleasure nor pain, the sacred chants, nor the pilgrimage; the scriptures nor the sacrificial rituals. I am neither the act of enjoying, nor the enjoyable object, nor the enjoyer. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 4]

- I can claim Moksha by claiming Non-material, Divine, Consciousness principle.

XXXXX) With the help of consciousness principle alone, even body, mind becomes objects of knowledge.

- Body - Mind never knows itself.
- Knows because of transcendental consciousness, different from Body - Mind complex.

XXXXXI) Because of consciousness, we can objectify, Body - Mind - World.



XXXXXII) This consciousness principle is experienced by all, all the time

- No special Avastha, meditation required
- Meditation required to learn how to drop Anatma by Neti - Neti.

XXXXXIII) Body is known because of Chaitanyam.

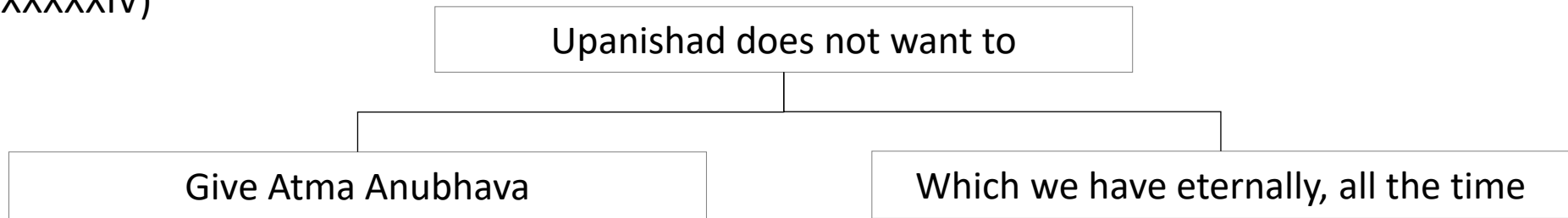
Dakshinamoorthi Stotram :

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

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

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

XXXXXIV)



XXXXXV) Ever experienced Atma is not associated with the limitations of the body

- That alone is knowledge given Atma Jnanam is required.
- Need not work for Atma Anubhava.

XXXXXXVI) Vijanati Lokaha :

- All the time experienced

Example :

a) Iron ball - gets burnt

- Iron cold - no intrinsic heat
- Heat belongs to fire.

b) Hot water - Heat from Agni

- Invisible fire burns the body.

XXXXXVII) If outside Awareness = will be Non-existent

- Awareness synonymous with Chaitanyam, Consciousness.

41) I) Scientists make technical difference between Awareness and Consciousness.

Vedanta :

- Awareness = Consciousness.

II) Everything in creation is revealed by Atma.

- Atmana Vigneyam nothing remains in the world which is not pervaded by Atma.

III) Katho Upanishad :

| | |
|---|---|
| न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥ इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥ | Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih, Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati 15 Iti Kathakopanisadi dvitiyadhyaye pancami valli. |
|---|---|

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.
[2 - 2 - 15]

IV) Best Mantra to remember, to understand nature of Atma as Sarvagya

- **Such an Atma is all revealing, is omniscient.**

V)

Sarvagya interpreted in 2 Ways

Ishvara is Sarvagya

- Includes Atma and Maya
- Knower of everything in Creation

Nirguna Atma is Sarvagya

VI) For all knowledge, Isvara has an omniscient Mind

- **Ishvara's omniscient mind = Maya**
- **Isvara with Maya mind is knower of everything in the world, Sarva Drk, Sakshi.**

VII) Ishvara's mind = Maya Vrutti

- My mind = Avidya Vrutti
- Reality = Nirguna Chaitanyam, Truth of universe
- Ishvara also personified with mind, knowledge.
- Jiva has Moola avidya, primary ignorance of self.

VIII) Ishvara's omniscience is through Maya Vrutti

- Here not Sarvagya Ishvara but Nirguna Brahman.

- **Here Chaitanya Atma is revealer of everything, including Maya also.**

IX) Most important portion of Katho Upanishad - Etad Vai Tatu, This is that.

X) From this 3rd Mantra of Chapter 2 - 1st Section, till 15th Mantra is main teaching portion of Katho Upanishad.

XI) Upanishad reveals nature of Brahman in the form of Jiva itself

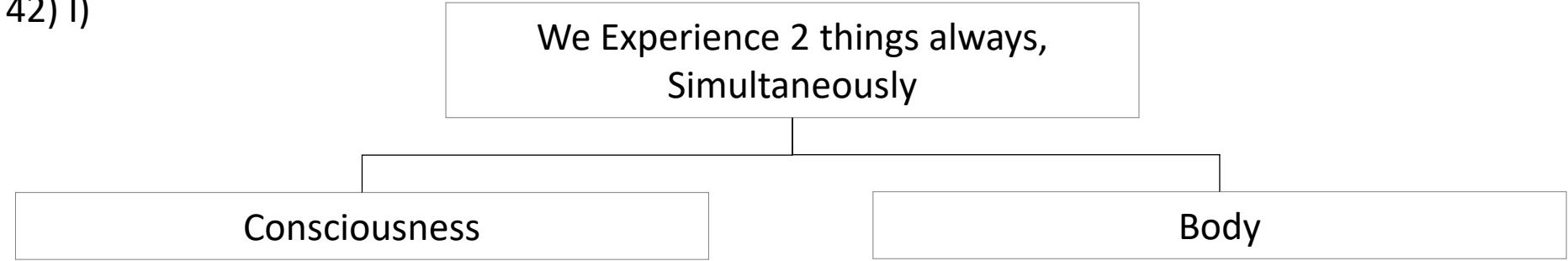
- **Jivatma - Paramatma Aikyam revealed in Etad Vai Tatu.**

XII) Brahman in the form of consciousness is ever experienced by all of us as Aham.

XIII) Brahma, Atma Anubhava is available to all of us in the form of Chaitanyam.

XIV) What we are lacking is not Brahma Chaitanyam Anubhava but lack of knowledge about the ever experienced consciousness which is free from body, mind, world.

42) I)



- We commit an error, Mistake, Khyati.
- a) Limitations of Body, Mind, We transfer, superimpose to ever experienced consciousness
- b) What we have to discover is that Jiva is Brahman and understand clearly nature of both Jiva and Brahman.
- This is called Atma Vidya or Brahma Vidya
 - Only Pramanam for this is Shastra.

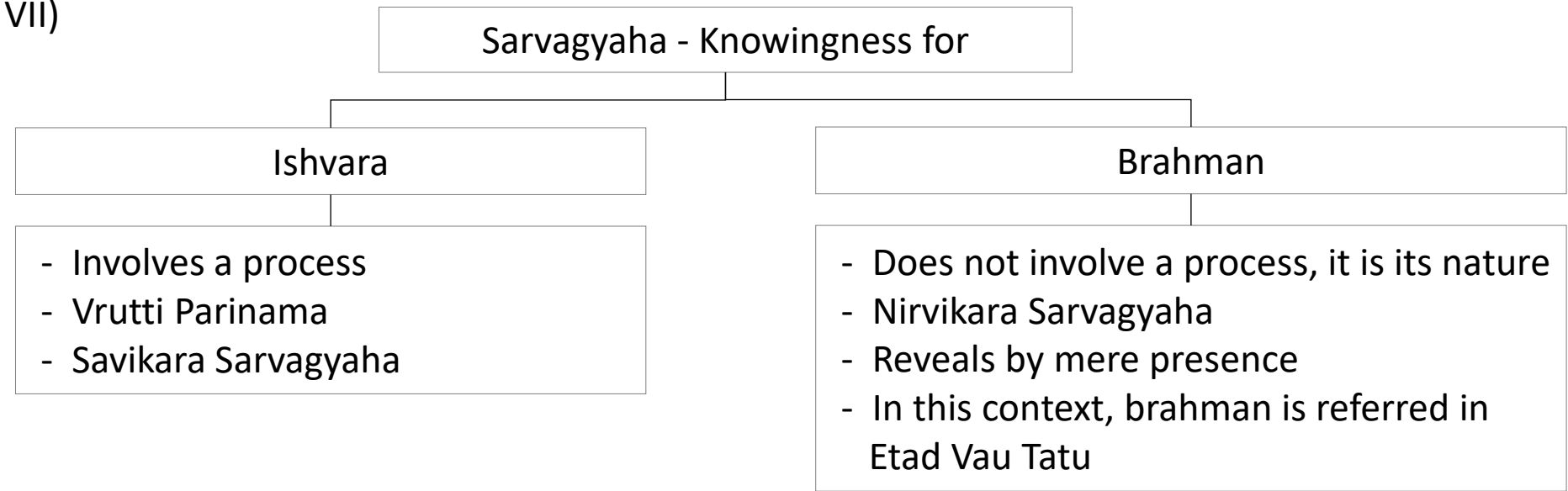
- II) When we say Aham, I am, we transfer limitation of Anatma, Body, Mind to Atma.
- III) Our aim is to handover limitations experienced to body, mind, and claim Nirguna Atma as Self = Moksha.
- IV) All of us from birth take ourself to be body and understand before the birth of body I am Non-existent, after the death of body, I am Non-existent.

V) Sarva Eva Atmana Vignaya :

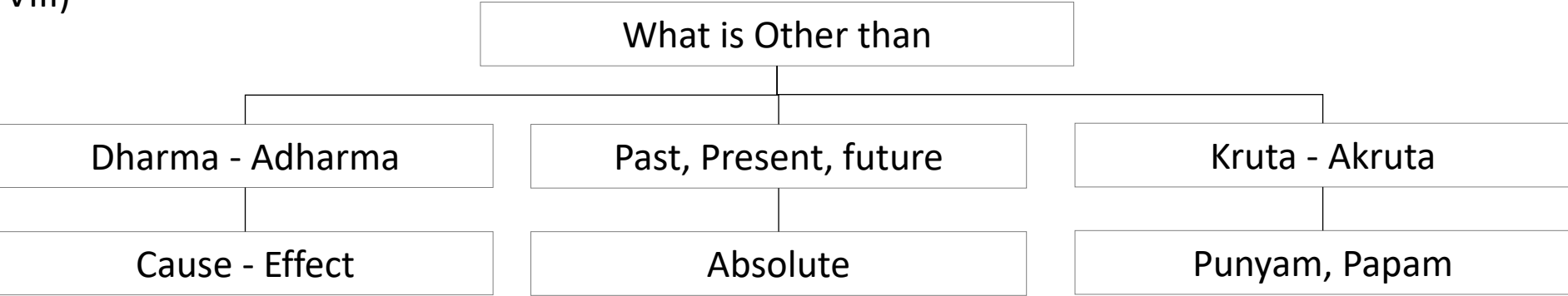
- Everything in creation is revealed by this Consciousness, Chaitanyam, Brahman.

VI) Since Atma is revealer of everything, it is called Sarvagya

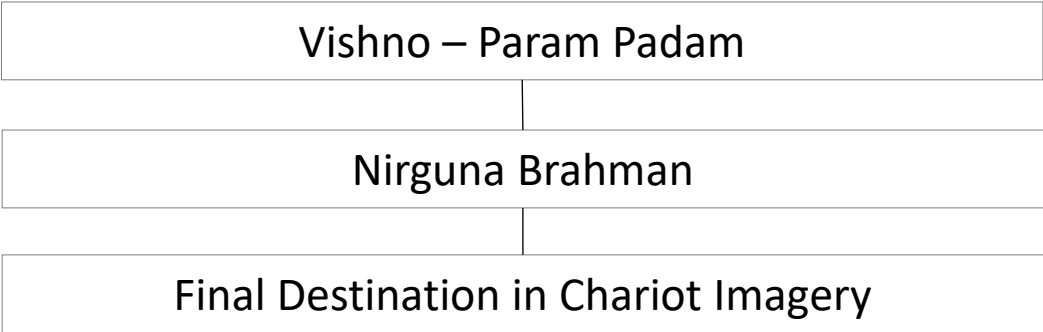
VII)



VIII)



IX)



X) Avastha Traya Viveka :

- Entire Drishya Prapancha is Divided into Avastha Trayam.

XI) Atma is Witness of 3 States of experience.

XII) We Conclude 2 important things in this Method.

a) Atma is Consciousness Principle which is Sentient, can Reveal.

- Inert Object can't reveal Anything.
- Witness-hood Reveals Sentientcy of Atma, Knowingness.

b) Indirectly Witness means it is different from Avastha Trayam.

- Witness Different from Witnessed Object.
- Body falls within Avastha Trayam.

XIII)

| Sthula Shariram | Sukshma Shariram | Karana Shariram |
|-----------------------------|-----------------------------|-------------------------------|
| Falls within Jagrat Avastha | Falls within Svapna Avastha | Falls within Sushupti Avastha |

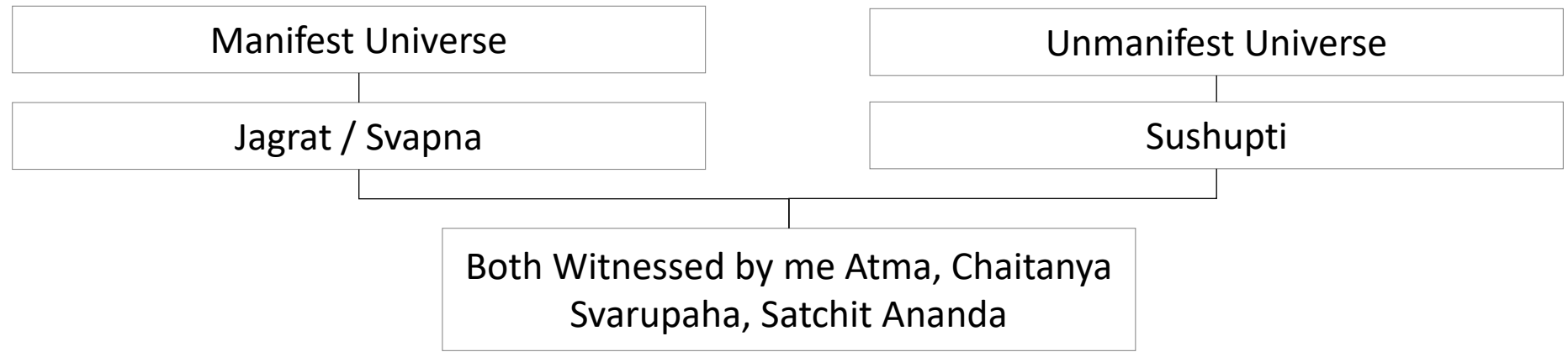
XIV)

| Sthula Shariram | Sukshma Shariram | Karana Shariram |
|-------------------------|-------------------------------------|-------------------------|
| Not Available in Svapna | Not Available in Sushupti in Jagrat | Not Available in Jagrat |

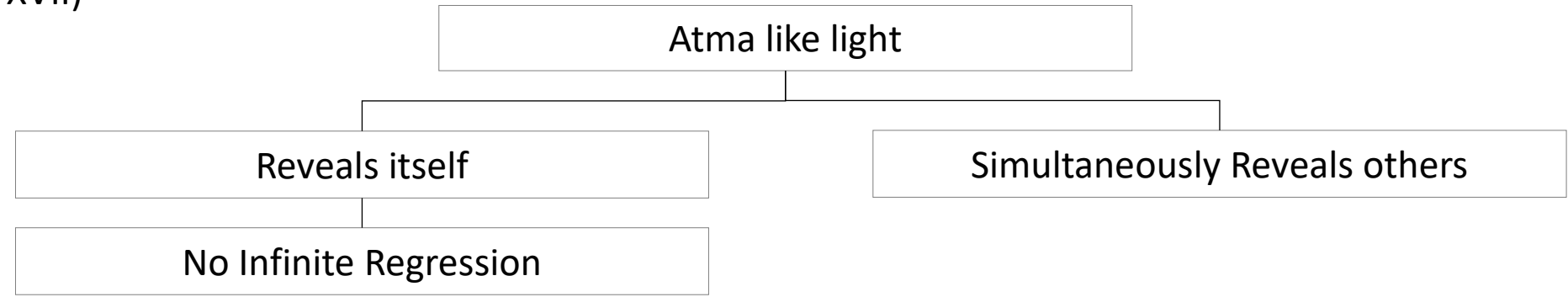
XV) In Each Avastha there is a Separate Triputi.

- Triputi of one Avastha does not Persist in the Other.
- I am Witness of all 3 States, Different from them.

XVI) Including absence of everything in Sushupti is Witnessed by Atma.



XVII)



XVIII)

| I am Consciousness | World is Appearing |
|--|--|
| <ul style="list-style-type: none">- Self Evident- Svayam Prakasha | <ul style="list-style-type: none">- Revealed by Atma- Para Prakashaka Cha |

43) I) Shastra alone is the Pramanam for this knowledge

- Seeker then understands that other than Shastra there is no other proof necessary for validation of this knowledge.

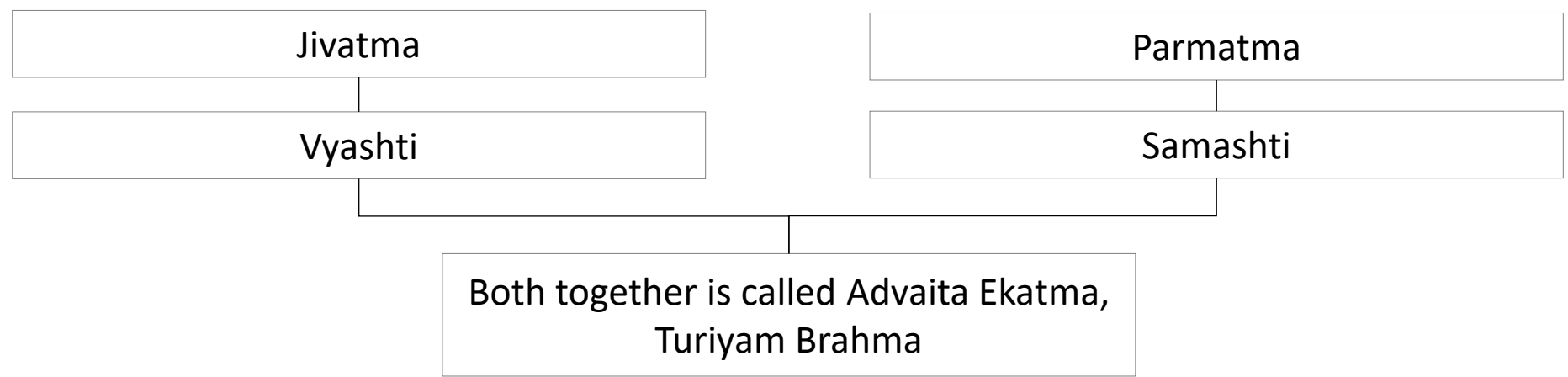
II) Jivam = Pranadhi, Kala Pathye, Sukshma Sharira Dharatam

- One who holds Prana, Sukshma Sharira in the body
- When Jiva - Chidabhasa wants to quit, he takes away Sukshma Shariram with him.

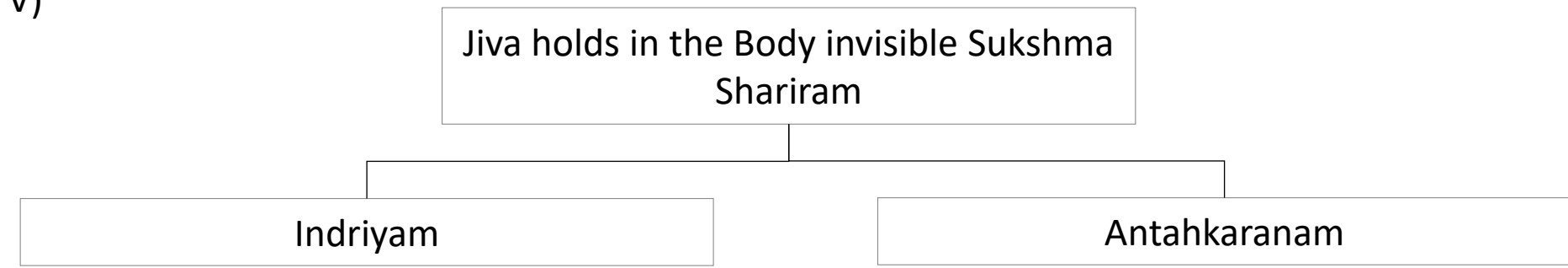
III) Jiva = Holder of Suksha Shariram, Prana, in the body

- Kalapaha = Group, multitude of Prana, Antahkarana, Indriyas.

IV)

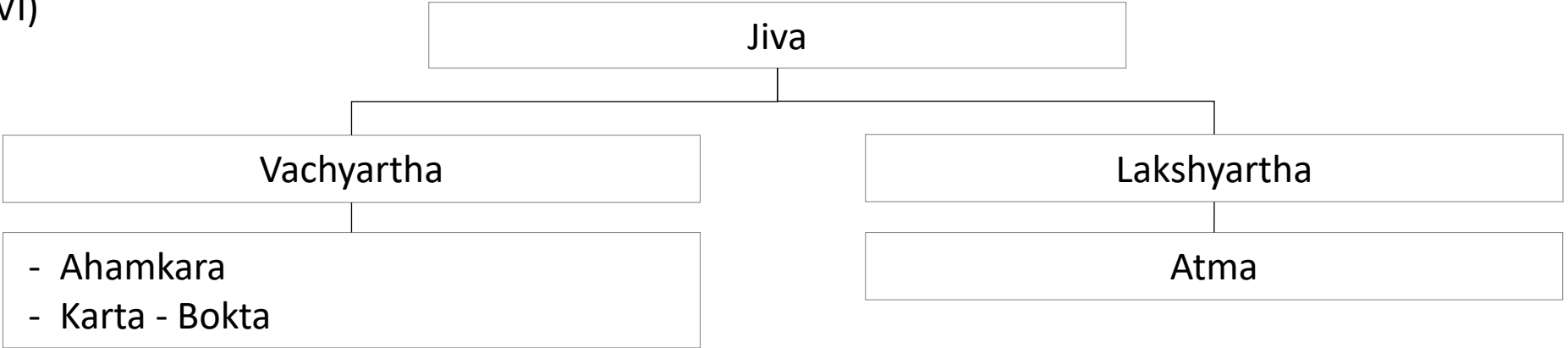


V)

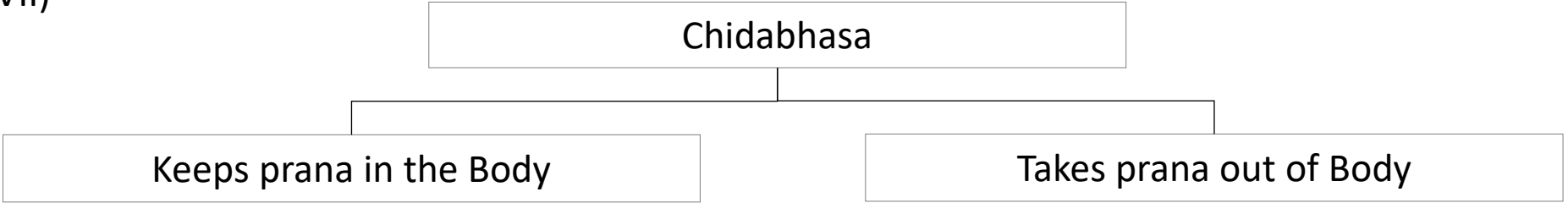


- Dharayita - Holder
- Jivam Atmanam Veda, This Jiva one should know, Vijanati.

VI)



VII)



- Holder of Prana = Prana Dharayita.

VIII)

| Atmanam | Vijanati |
|---------|----------|
| Jiva | Knows |

• **Suppose a person knows the Jiva as Chidabhasa - Holder of Sukshma Shariram in the body, he will be liberated.**

IX) How does one know the Chidabhasa?

a) As Chit

- One who sustains, Governs Srishti - Sthithi - Laya, Master.

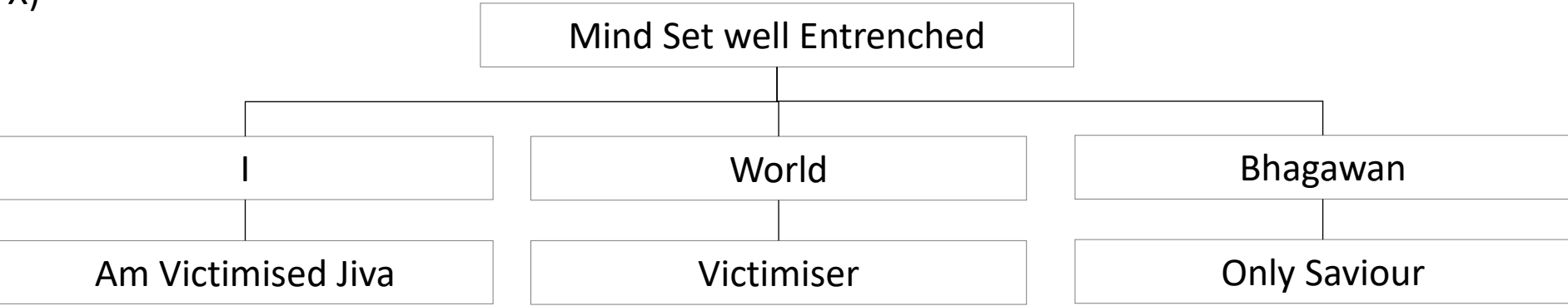
d) Master of :

- Butam - Past
- Bavyam - Future
- Vartaman - Present.

c) Paramatma = Master of Kala

- Kala Ateeta, Chandrashekara not bound by Kala, not limited by Kala.

X)



XI) a) As a result of Aikya Jnanam, Jiva gets out of triangular format, comes to Binary format.

b) I am of a higher order of Reality

c) Entire Drishya Prapancha, Anatma is of a lower order of Reality.

d) Abhaya Praptavat :

- Attained Abhayam = Self security
- Security within myself.

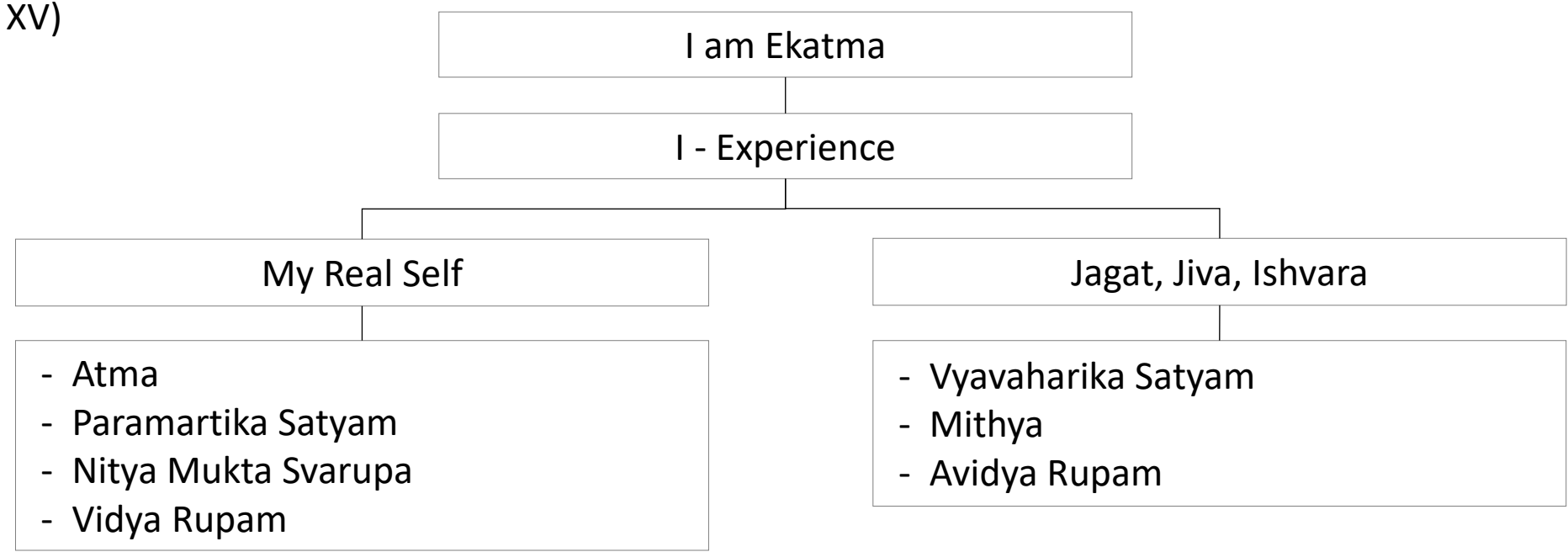
XII) As long as I am Jiva, associated with one of Pancha Anatmas, I am in Triangular format

- World is a threat - I am vulnerable.

XIII) On the other hand, if one deliberately, through long effort switches format to Binary format, Atma - Anatma format, claims himself to be Nitya Advaita Atma.

XIV) One will understand oneself to be eternal, Non-dual.

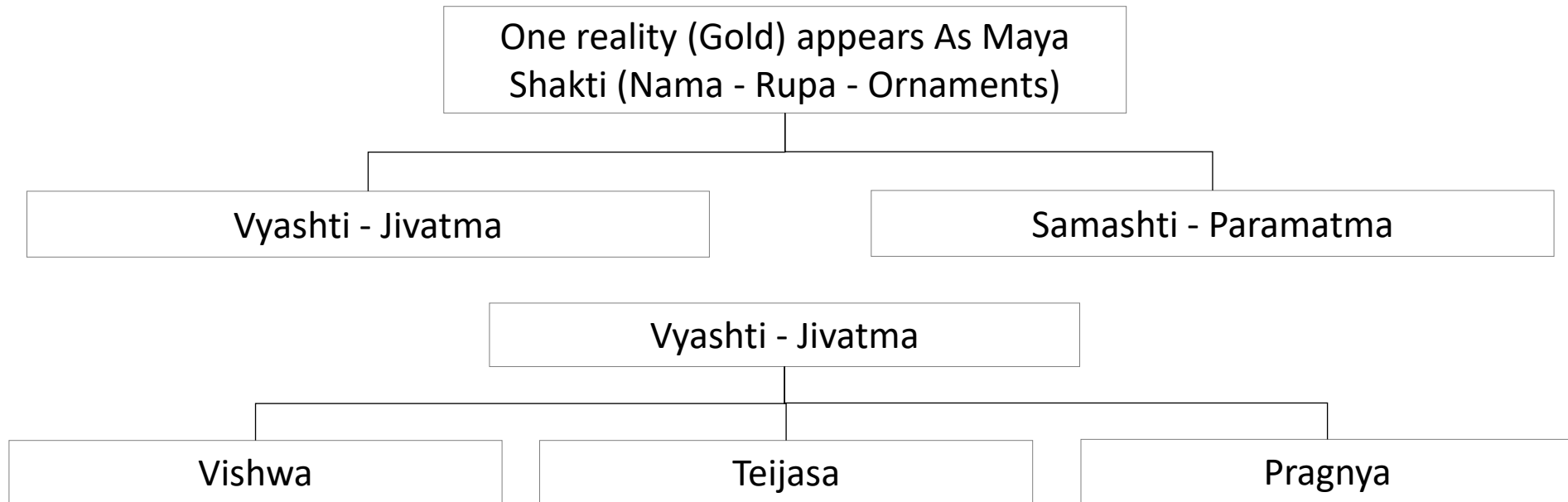
XV)



| Previously | Now |
|--|--|
| <div><ul style="list-style-type: none">- Jivatma- Paramatma- Triangular Format- Before Mahavakyam understanding</div> | <div><ul style="list-style-type: none">- Ekatma, Reality- Binary Format- After Mahavakyam understanding- This Ekatma, Etad Vai Tatu</div> |

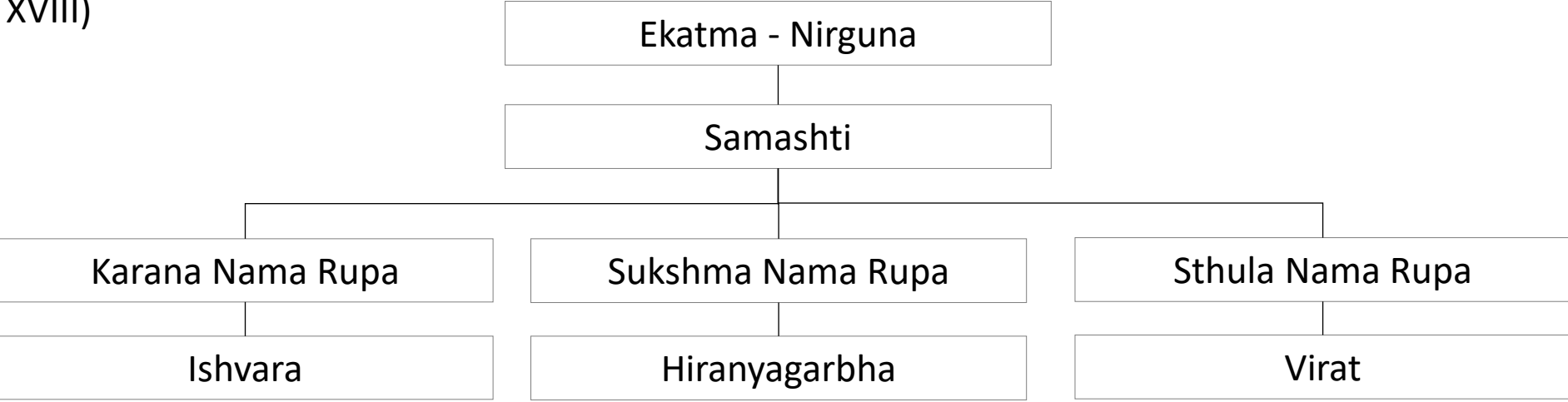
| Previously | Now |
|------------|---|
| | Question : <ul style="list-style-type: none"> - Chapter 1 - 2 - 14 - Beyond Birth, Death, Time, Punyam – Papam, Cause - Effect |

XVI)



XVII) Turn attention from Nama Rupa to Nitya Vastu Consciousness Reality.

- That is called Nidhidhyasanam.



44) I) a) Ishvara Bavana Nirdishtaha :

- Who was presented as the Paramatma, Tvam pada Lakshyarth.
- Identical with Tad pad Lakshyarth
- That Atma = Ekatma = Pratyag Atma, that alone is Sarvatma.
- That Nirguna Ekatma is alone in the form of everything.

b) Hiranyagarbha = Abyaha Purvam, Ajayataha

- Hiranyagarbha is born before Pancha Buta
- Abyaha = Water, represents 5 elements
- Therefore Prathamaja, first, foremost.

c) Brahman alone is in the form of Hiranyagarbha, Teijasa, Jiva.

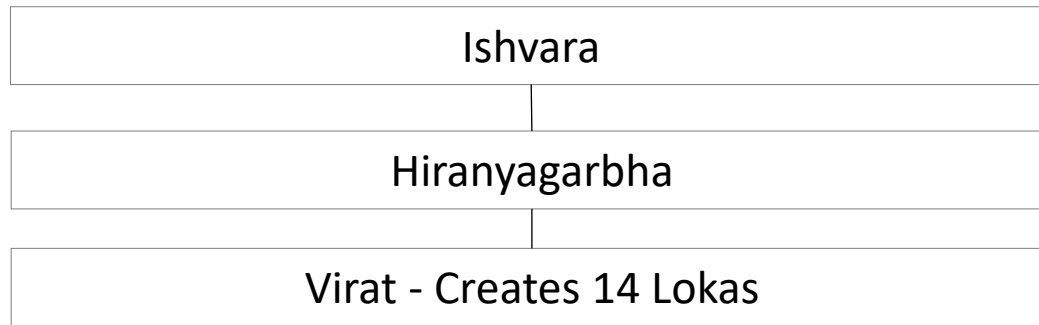
II) 2nd Description :

- Hiranyagarbha was born before Abyaha waters, 5 elements.

III) Here water represents all 5 elements.

IV) 1st Job given to him by Ishvara is to create entire universe.

V) Bhagawan engages Hiranyagarbha to create Virat.



- Hiranyagarbha creates bodies of Devatas beginning with Virat Devata.
- He is Samashti, creates individual Jivas.

Revision : Bashyam :

VI) Main Message of Katho Upanishad :



VII) Maya Shakti in Nirguna Brahman makes it appear as Jiva, Jagat, Ishvara.

VIII) At Ishvara level, we say, one Atma appears as Antaryami, Hiranyagarbha, Virat

IX)

| Antaryami Ishvara | Hiranyagarbha Ishvara | Virat Ishvara |
|-------------------|-----------------------|---------------|
| Mantra 5 | Mantra 6 and 7 | Mantra 8 |

X) Mandukya Upanishad :

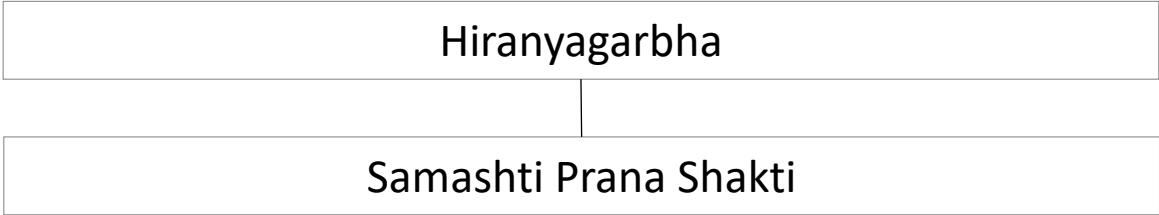
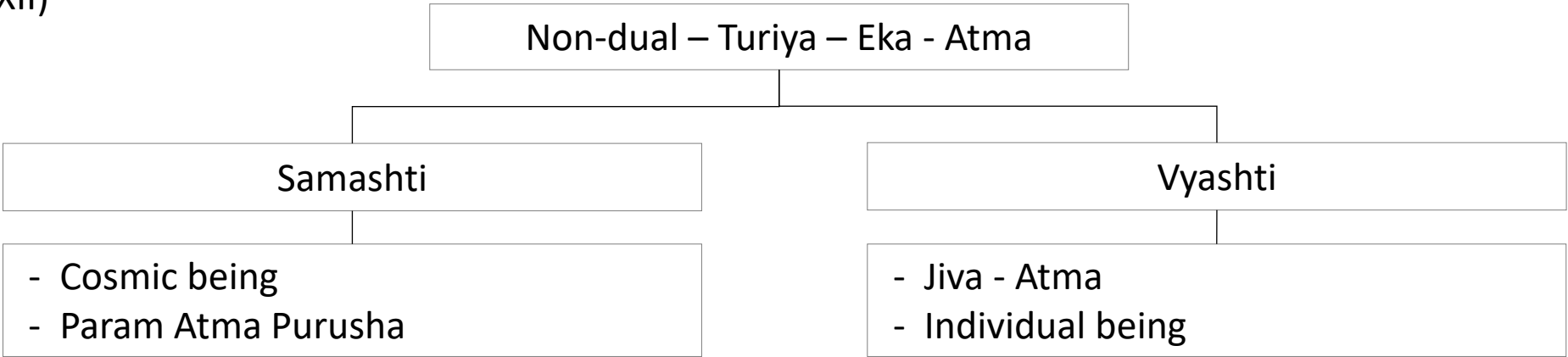
- **One Turiyam alone appears as 3 Padas,**



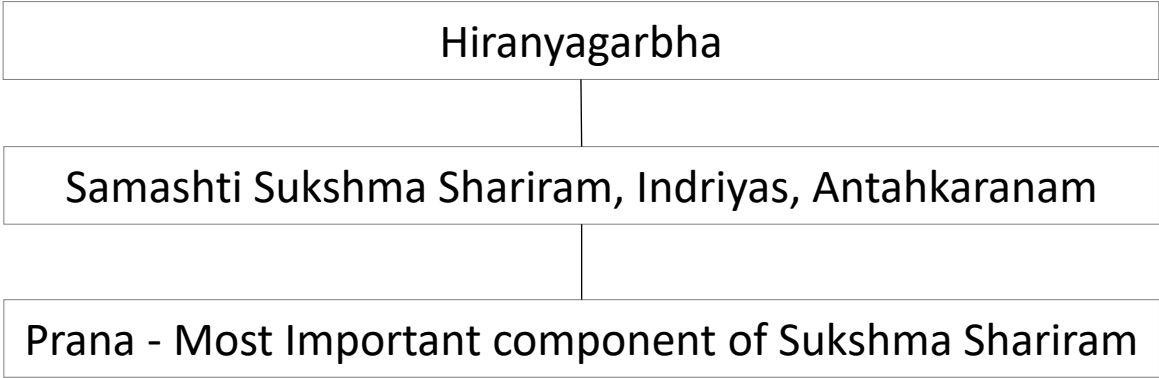
XI) Refer Mandukya Mantras 3, 4, 5, 6 :

- Turiyam appears as all 6 components of the universe.

XII)



XIII)



XIV)

Samashti Sukshma Shariram

Jnana Indriyas

Karma Indriyas

Antahkarana

Samashti Chakshur Indriyam
= Surya Devata

XV) From Nirguna Brahman nothing is born

- Here it is Sagunam, Karanam, Maya Upadhikam Brahman.
- **Entire Cosmos = Maya upadhi of Brahman, Maya Shakti.**
- From Ishvara is born Hiranyagarbha, Samkalpa, Tapas Matrena.

XVI) Gita :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

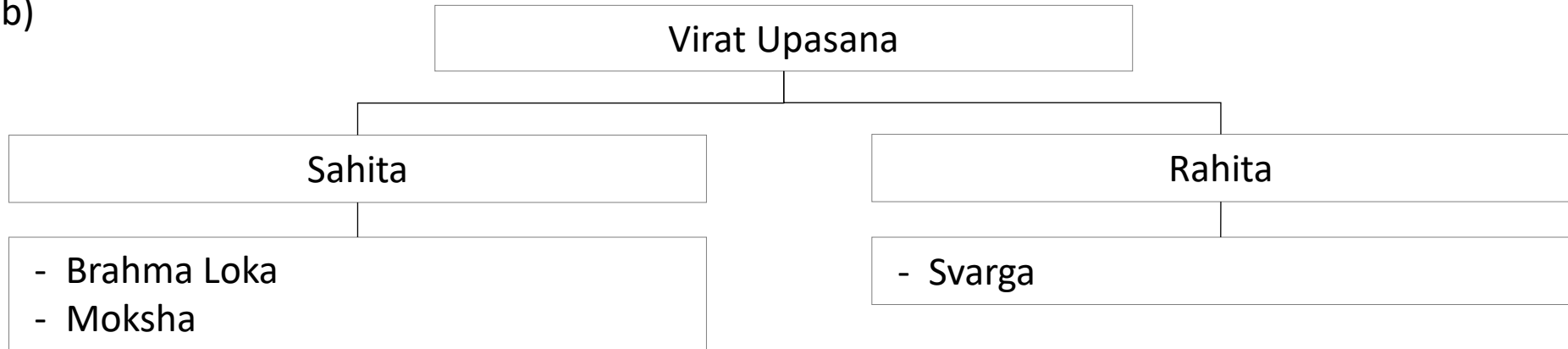
An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- That Chidabhasa, Hiranyagarbha pulls out Mind and Sense organs from physical body at time of death.

XVII) 2nd Boon of Nachiketa is ritual for Svarga Prapti

a) It is Upasana Sahita ritual

b)

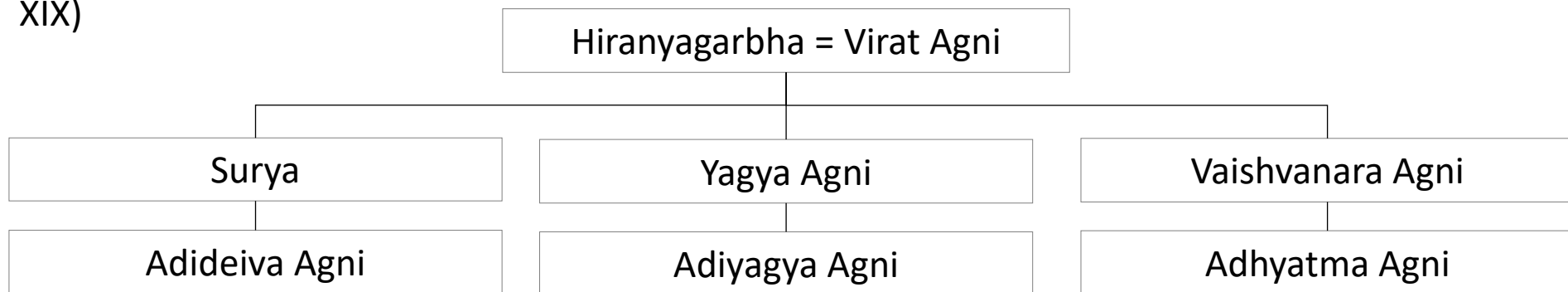


c) Upasana is on Agni in which Nachiketa Ritual is Performed.

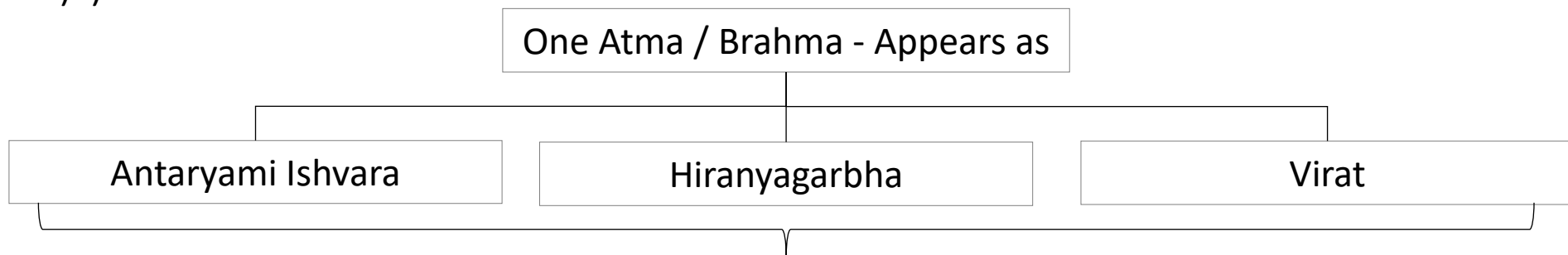
XVIII)

| Virat Ishvara is located in Arani (Hidden) | Virat Ishvara is located in Stomach as Digestive fire |
|--|--|
| <ul style="list-style-type: none"> - Worshipped by Karmis in Nachiketa Ritual - Agneye Svaha - Physical worship - Adi Yagna Agni | <ul style="list-style-type: none"> - Adhyatmika - Mental Worship |

XIX)



45) I)



II)

| Ishvara | Hiranyagarbha | Virat |
|----------|----------------|----------|
| Mantra 5 | Mantra 6, 7, 9 | Mantra 8 |

- Read 6,7,9, 8

III) Hiranyagarbha = Material cause of later creation

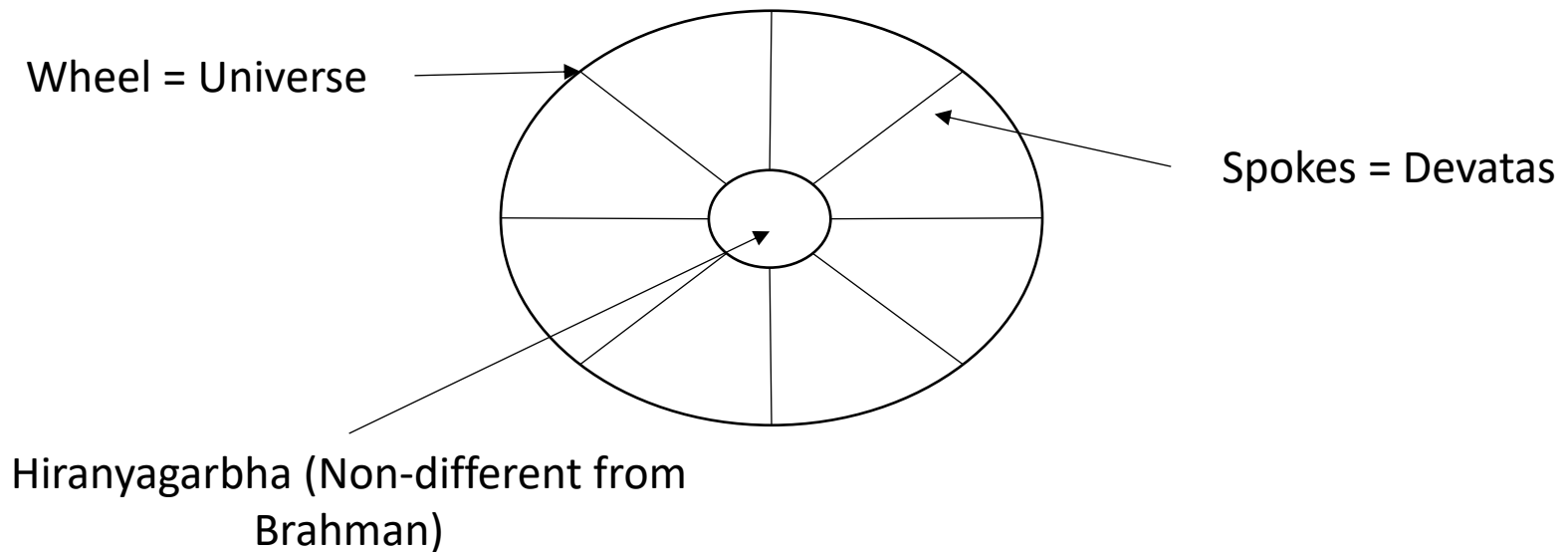
- Ishvara - Ultimate material and intelligent cause of entire creation
 - Does not directly create the world

IV) Entire creation including Surya arises out of Hiranyagarbha Devata only

- Surya Pradhana Jagat rises out of Hiranyagarbha only
- Resolves back into Hiranyagarbha only
- Hiranyagarbha = Suryaha.

V) Wheel = Universe

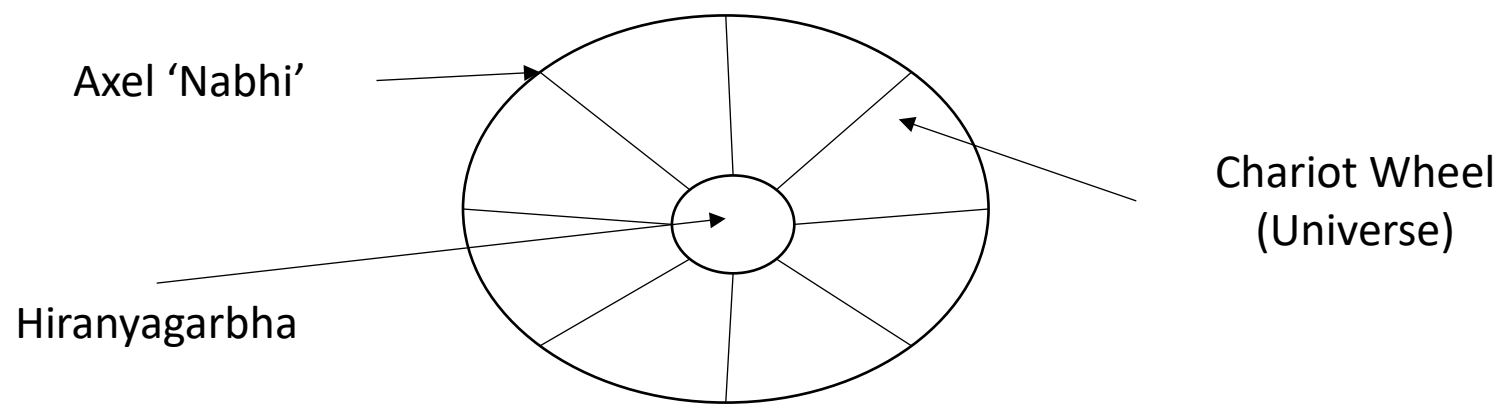
- Spokes = Devatas supporting the universe
- Hub = Hiranyagarbha which is Non-different from Brahman.



VI) Hiranyagarbha - Represents entire creation

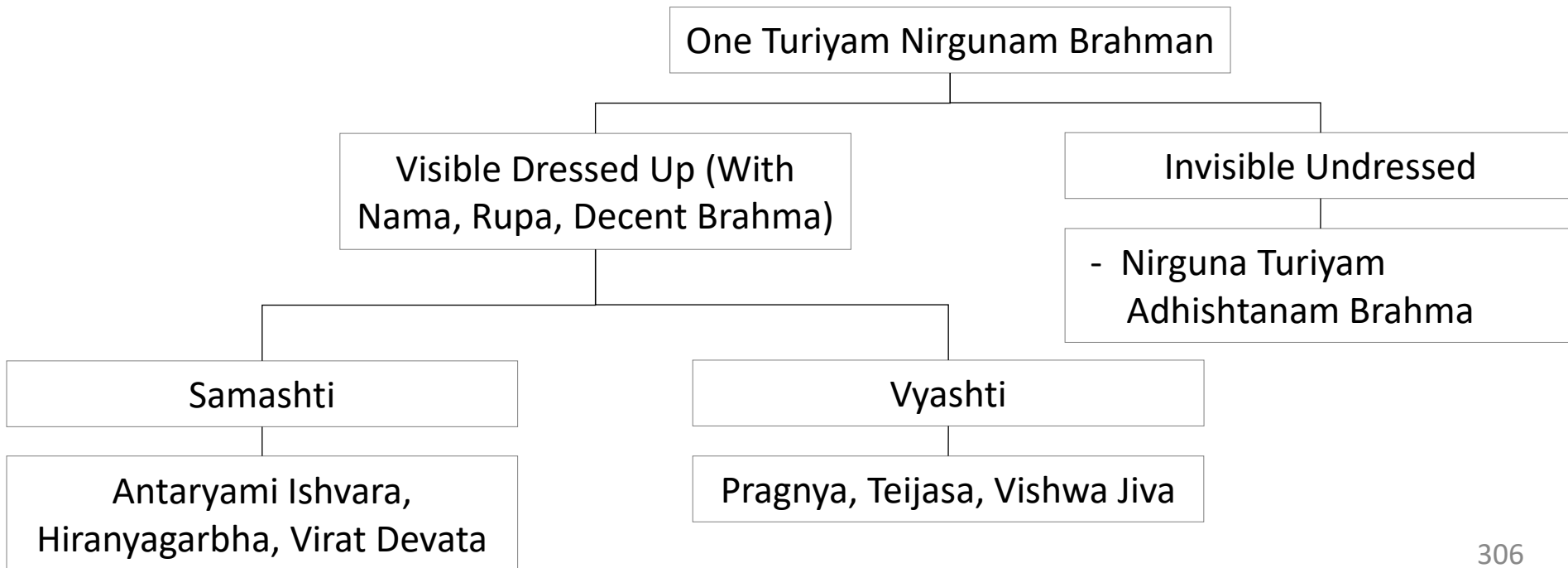
- It is Laya Karanam
- Astham Yatracha Gachhati = Nirlochanam.

VII)



- Arpita = Sampraveshita, fixed, based
- Wheel based on Axel and Spokes
- Sustenance of Universe based on Hiranyagarbha (Axel) and Devatas (Spokes).

VIII) That Hiranyagarbha is none other than Turiyam, Nirgunam Brahma.



IX) Tadu Na Atyeti Kaschana :

- Nothing exists beyond Nirguna Brahma
- That Adhishtanam Brahma does not transcend World, Hiranyagarbha does not exist as a separate entity.
- Nothing exists separate from that Brahma.

X) Ishvara, Hiranyagarbha, Virat does not exist separate from Brahman

- **All 3 Saguna Brahman, don't have an independent separate existence of their own.**
- All 3 are Mithya appearances on Adhishtanam Brahma
- This is the central teaching.

XI) Advaita Pancharatnam :

मत्तो नान्यत्किञ्चिदत्रास्ति विश्वं
सत्यं बाह्यं वस्तु मायोपकृप्तम् ।
आदर्शान्तर्भासमानस्य तुल्यं
मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥ ५ ॥

matto nānyatkiñcidatrāsti viśvaṃ
satyaṃ bāhyaṃ vastu māyopakṛptaṃ ।
ādarśāntarbhāsamānasya tulyaṃ
mayyadvaite bhāti tasmācchivo'ham ॥ 5 ॥

"There is nothing like my being born, growing and dying. All these qualities or characteristics of Prakriti or primordial matter which appear to be in me are in truth belonging to the body. Kartrutwa, Bhoaktrutwa etc. are belonging to Ahamkara alone and not to Me who is Chinmaya or of the very essence of Pure Consciousness. I am of Shiva Swaroopa alone." [Verse 5]

- No Universe separate from me Turiya Chaitanyam brahma.
- Kashchit Api : At anytime.

XII)

Wonderful Brahman, independently existing, free Brahman is appearing as

Miserable Jiva

Wonderful Ishvara

Mega Jagat

XIII) Now Nirguna Brahman appears as Saguna Brahman.

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

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

- Entire humanity is deluded and concludes wrongly.

XV) Tell to yourself Atleast once :

- **I am Atma, Brahman, ever free from body, Mind Upadhis.**

Gist :

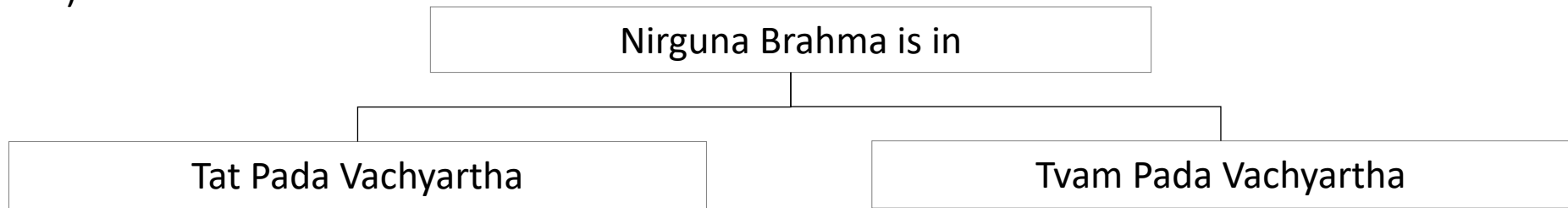
XVI)

Nirguna Vilakshana Brahman is present in

Saguna Karana Jiva

Saguna Karyam Jiva

XVII)



XVIII) There is one common Nirguna Brahman which is Lakshyarth of both.

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

Important Bashyam - 1st Paragraph

XIX) What is the nature of Brahman?

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

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

XXI) Should Karana Shariram be included or not?

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

XXII) Pramanam : Chandogya Upanishad :

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

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

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

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

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

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

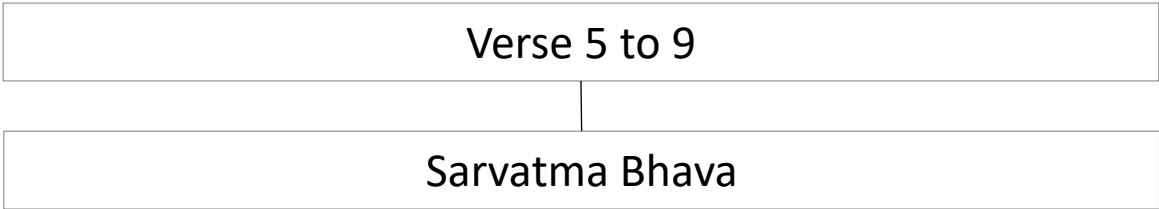
- Thata Somya Thata Sampanno Bhavati.
- Jivas Individuality has Merged into Brahman.

XXIII) Karana Shariram upadhi has merged with Ishvara

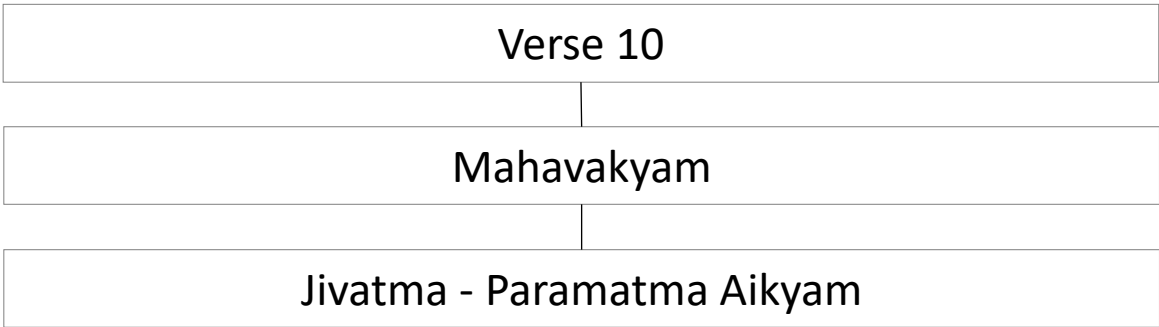
- We are one with Ishvara in sleep.
- Jiva's real upadhi is Sukshma Shariram
- That Ishvara has Nirguna Brahman Turiyam as its nature.

Gist :

XXIV)



XXV)



XXVI) Vishwa - Virat

Teijasa - Hiranyagarbha

Prajnya - Ishvara

} All 3 Pairs Sagunam versions of one
Nirguna Turia Atma

XXVII) Atma alone appears as 3 Pairs

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

XXVIII)

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

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

XXX) Mantra 10 :

a) First half - Jivatma, Paramatma Aikyam

b) Second half - Consequence of Samsara if this knowledge is not gained

c) Normally consequence = Moksha on gaining Atma Jnanam

XXXI) Bashyam : Topic 1 :

a) Yad Eva Brahma :

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

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

c) Free from Samsara Dharma (Characteristics) :

- Kartrutvam, Boktrutvam, Paramatrutvam Varjitam = Free from.

d) Nitya Vigyana Ghana Svabhavam (Svarupam)

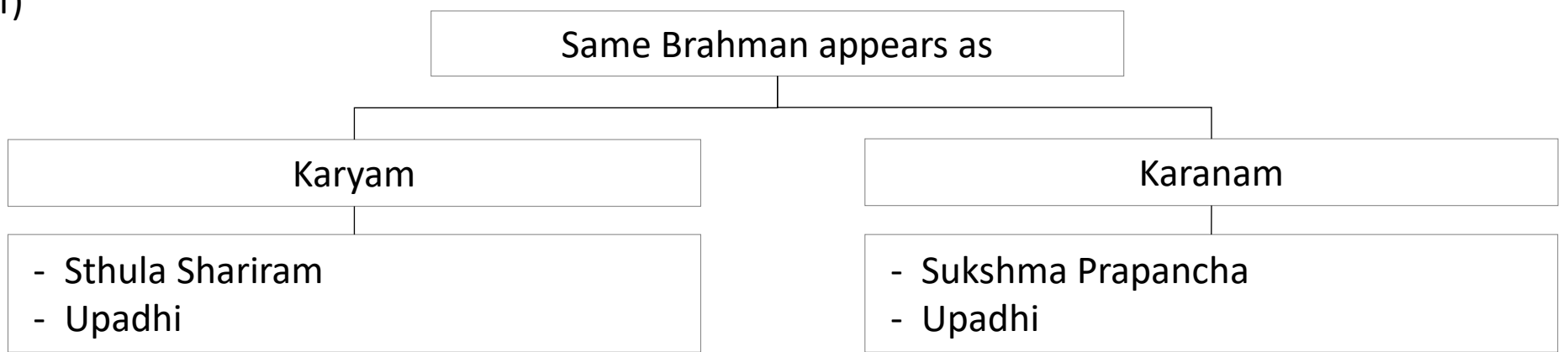
- Brahman is of the nature of eternal, Pure Consciousness; free from Punya - Papam - Karana Sharirams.

e)

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

One Nirguna Brahman is Everything

f)



g) Samanvitha :

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

h) Upadhis = Medium of transaction.

l) Upadhi = Technical Word

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

j)

| Upadhi | Upahitam |
|--------------------|--------------------------|
| Red Colour of Rise | Crystal pure transparent |

Crystal Appears red Temporarily

k)

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

Atma / Chaitanyam appears as waker / Dreamer / Sleeper

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

- Seemingly transferred
- Hence can claim Nitya Mukta Status.

n)

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

o) Nirvana Shatakam :

- I am not Body / Mind / Intellect.

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

p) Attributes of Body - Mind transferred on to me

- Samsara Adhyasa.

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

- They are all Karya - Karana Upadhi.

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

- Abhasa Vada / Avacheda Vada.

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

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

XXXV) Maya is required to identify, manifest Brahman

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

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

- Brahman can never say - I exist.

XXXV)

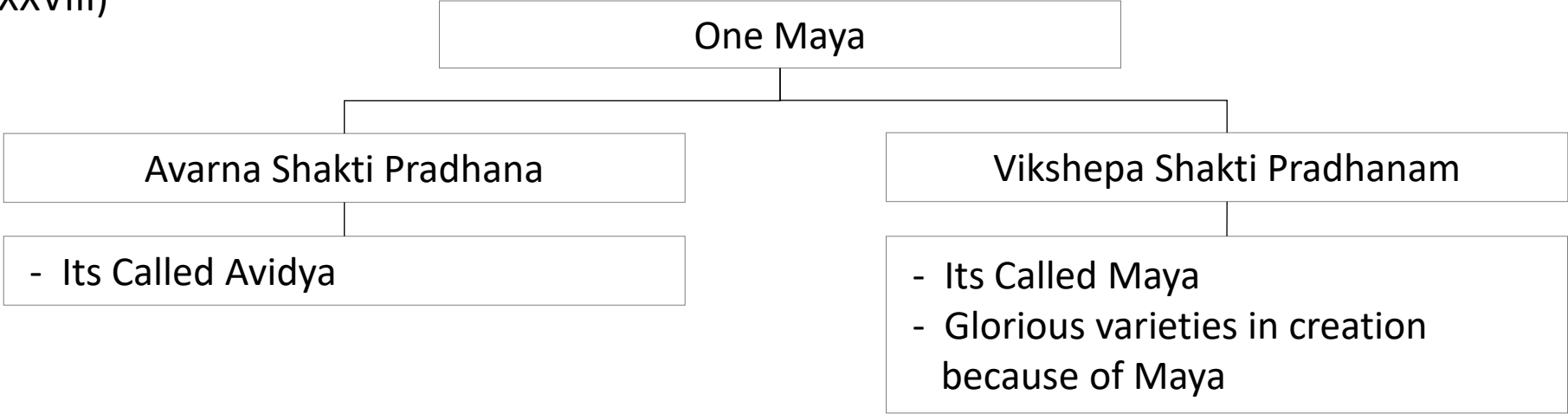
| To Exist | To Claim |
|--|---|
| <ul style="list-style-type: none">- Brahman- Does not required Maya- Does not Depend on Maya | <ul style="list-style-type: none">- Brahman requires Maya- Maya depends on Brahman for its Existence |

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

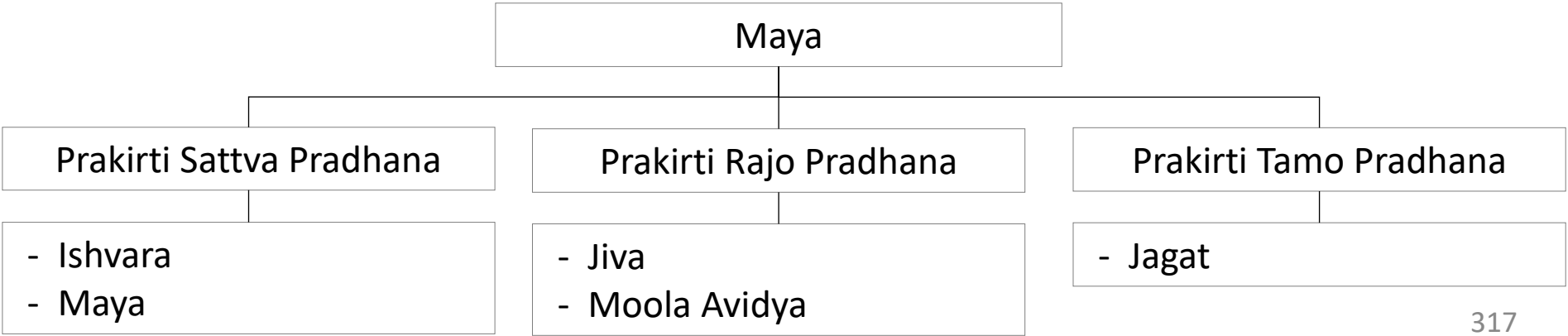
XXXVII) Upadhi is Mithya

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

XXXVIII)



XXXIX) Panchadasi Chapter 1 - Vidyaranya :

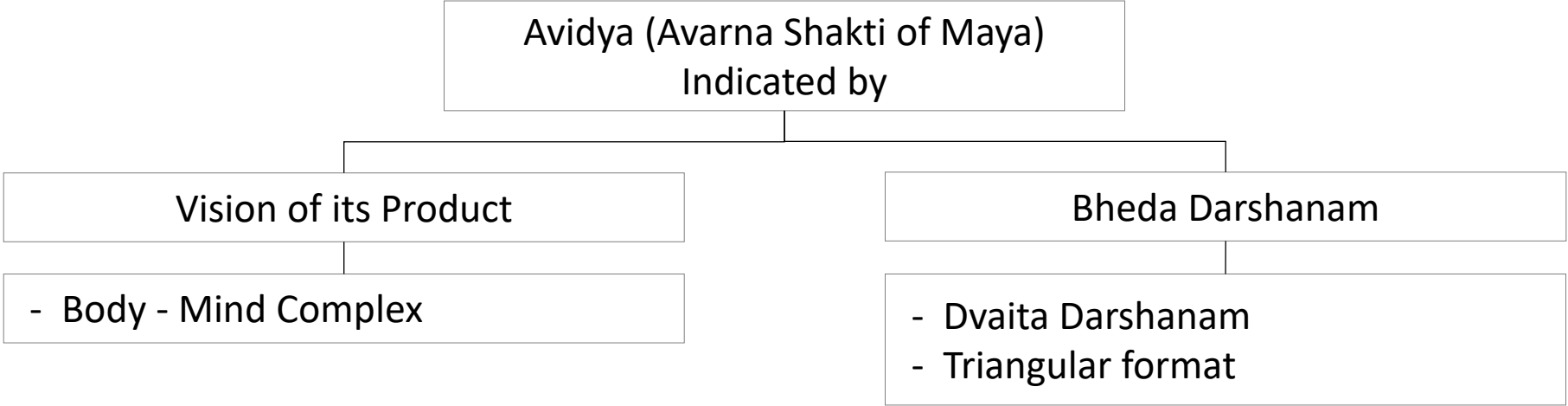


a)

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

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

c)



- We are all successfully deluded.

XXXX) Curse Avarna shakti of Maya

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

XXXXI) Nirguna Brahman's product is Maya devi

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

46) I) Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadr̥śye'nātmye'nirukte'nilayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati
yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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

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

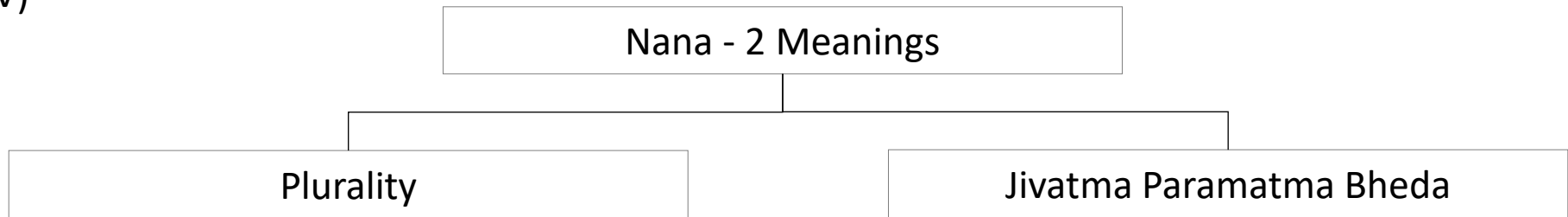
II) Jivatma - Paramatma Bhedam Na Pashyet

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

III) What type of Brahman?

- a) Vigyana Eka Rasam
- b) Pure Divisionless Consciousness
- c) Nirantaryena without any gap, unbroken.
- d) Sarvagatam - All pervading, Homogeneous.
- e) Sajatiya, Vijatiya, Svagata Bheda Rahita Atma
- f) Pari Poornam = infinite
- g) Akashavatu Braheiva Aham Asmi
 - See in this manner, May you come to Binary format.

IV)

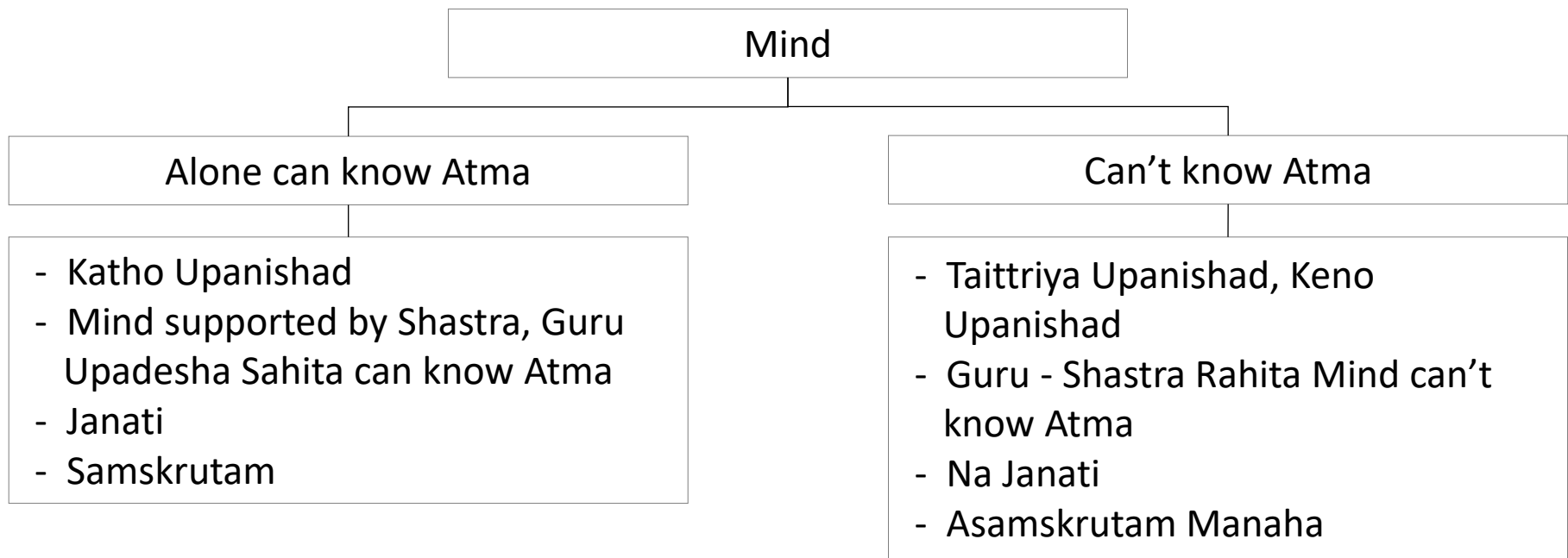


- Whoever sees Duality will be Mortal (Nana)

• **Whoever sees Advaita Atma will be immortal.**

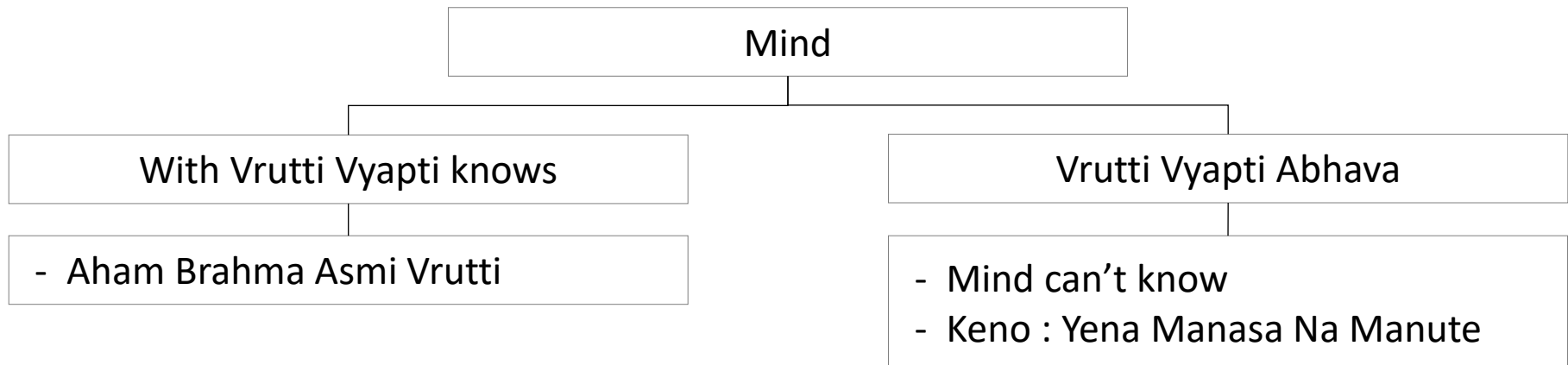
V) Knowledge has to be gained only with mind instrument.

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



VI) 7th Chapter - Panchadasi - Vidyanaranya :

- Also in Vedanta Sara by Sadananda.



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

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

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

IX) Assume there is Brahman other than me

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

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

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

XI) That Adhishtanam knowledge alone eliminates Moola Avidya, ignorance.

XII) Jiva, Jagat, Ishvara Bheda is negated by Knowledge of Brahma Vastu.

XIII) Triangular format falsified as Mithya.

XIV) Brahman ignorance is projector, creator, producer of Plurality = Moola Avidya

- Once it is gone, falsification of Moola Avidya takes place.

XV) Once it is totally gone, won't see world at all

XVI) Since I am seeing the world, Moola avidya is Baditam, falsified

XVII) In this Brahman, after knowledge, there is no plurality.

XVIII) Jiva, Jagat, Ishvara Bheda is negated by Knowledge of Brahma Vastu.

47) I) Nana Iva Pashysti :

- Sees seeming plurality as real plurality.

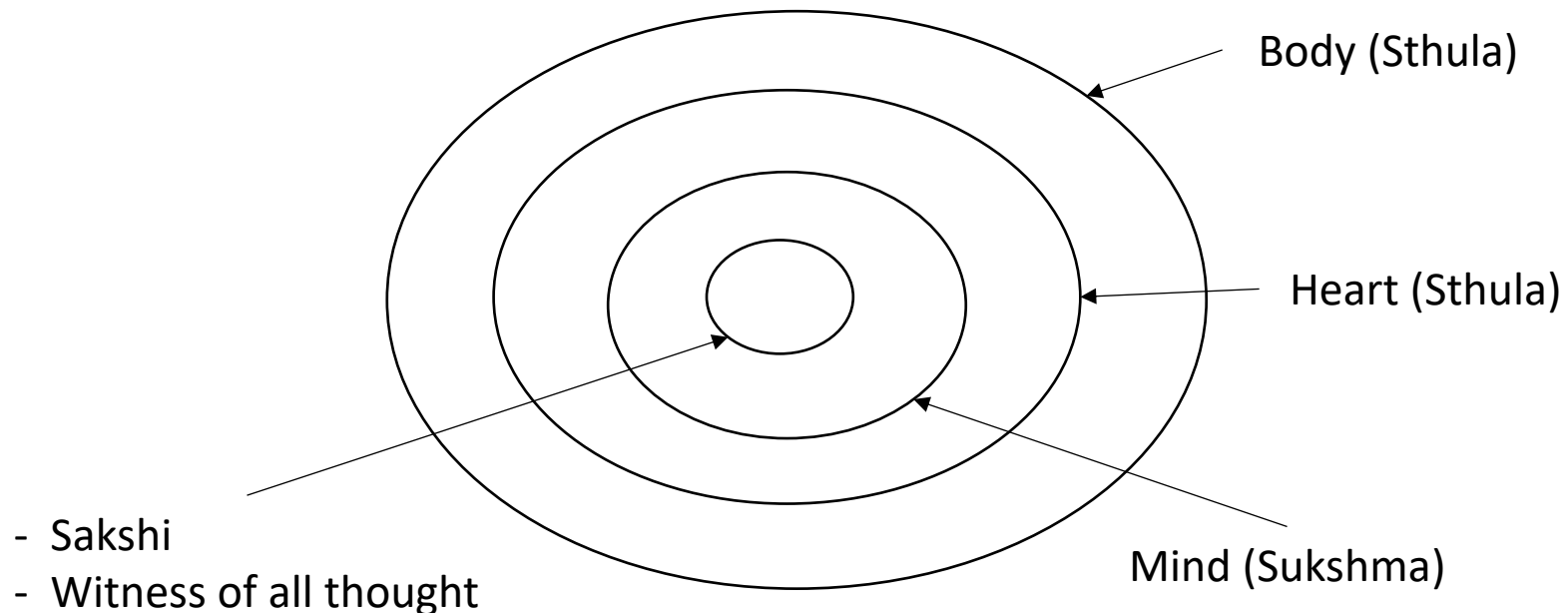
Example :

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

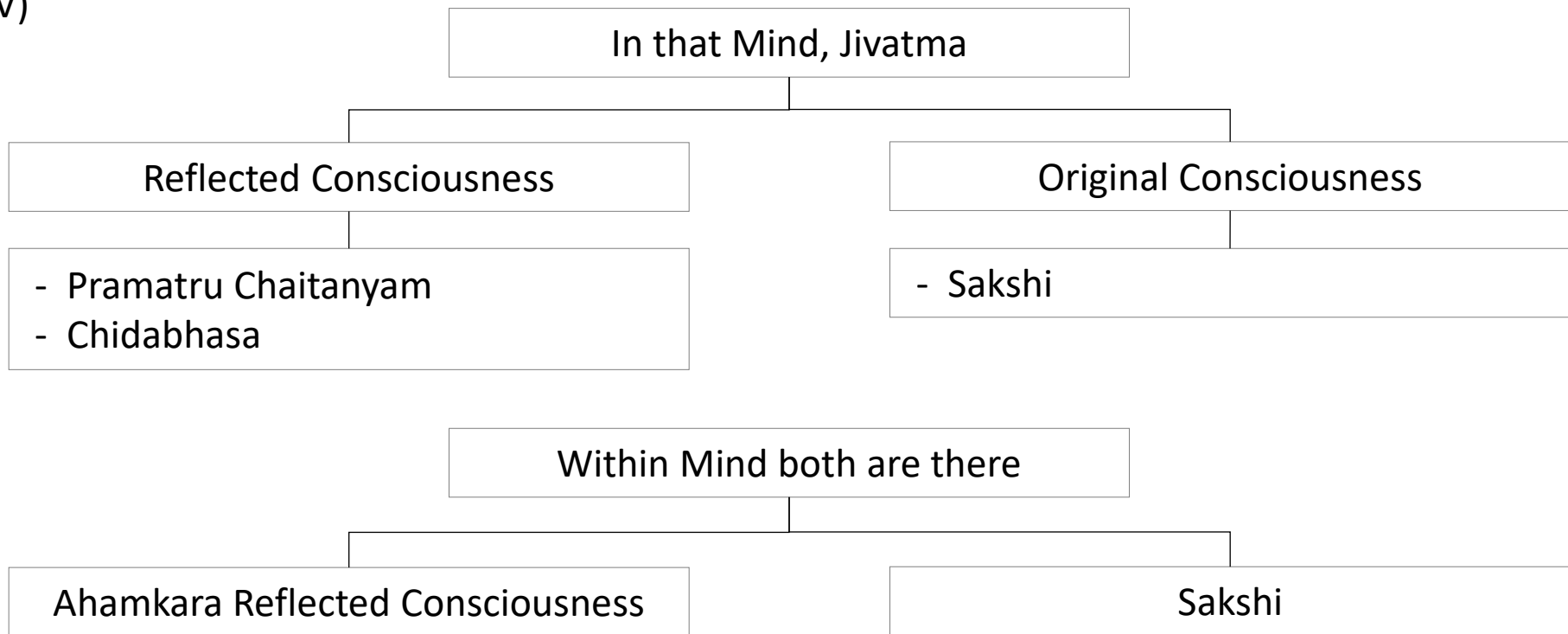
II) Nobody can stop perception of duality, Sensorily

- One should not see Duality as Reality, factual.

III)



IV)



V) Mundak Upanishad :

| | |
|---|---|
| द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥ | Dvau suparna sayuja sakhaya samanam vrksam parisasvajate । tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥ |
| Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1] | |

VI) Katho Upanishad :

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

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

VII) Both ego and witness are in one locus

- Hridayam - Mind = Jivatma.

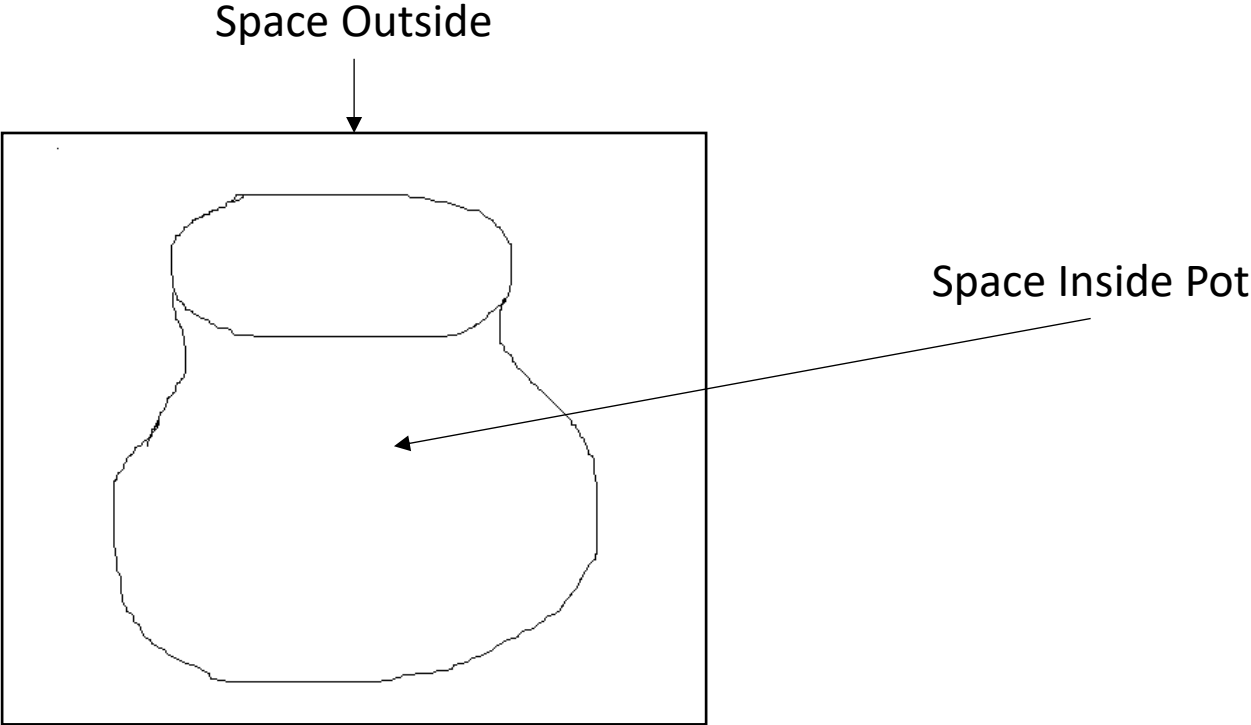
a)

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

VIII)



a)



d) All pervading space has seeming limitation within a container

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

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

d) Ultimate truth = One Sakshi Brahman

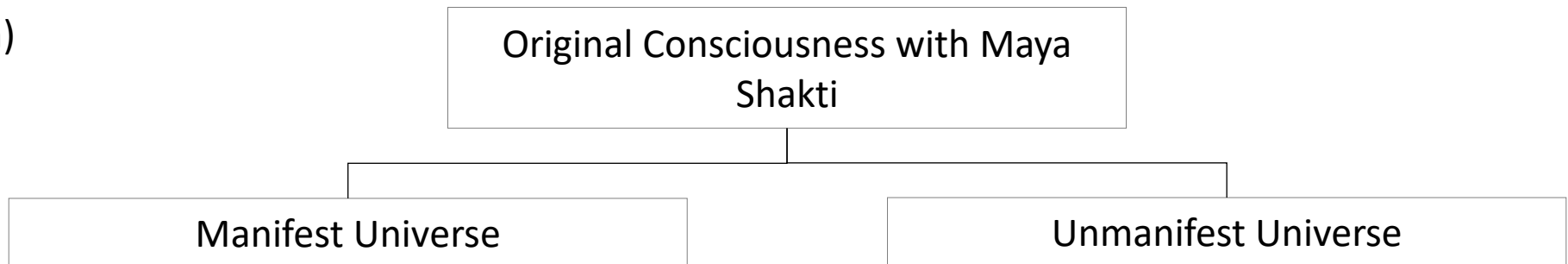
e) Sakshi = Reality = Atma

- Everything else Anatma, Mithya.

f) I am Sakshi Chaitanyam, perceiver of thoughts in one mind and all minds

g) All pervading Chaitanyam (Original Consciousness) has seeming limitation when Body - Mind Manifests.

h)

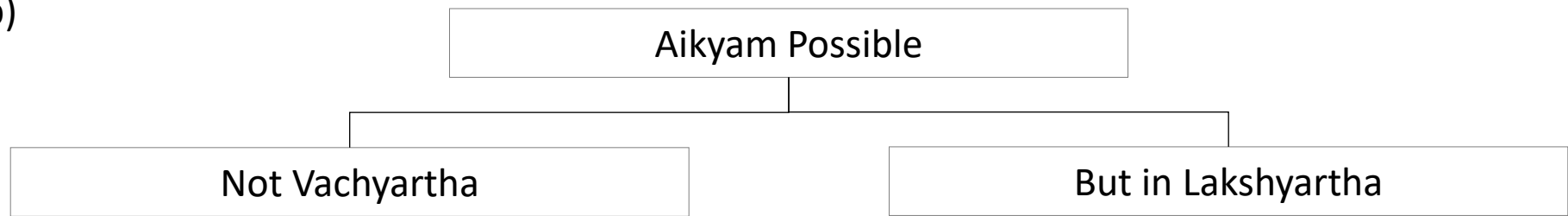


IX) 3rd Quarter = Aikyam :

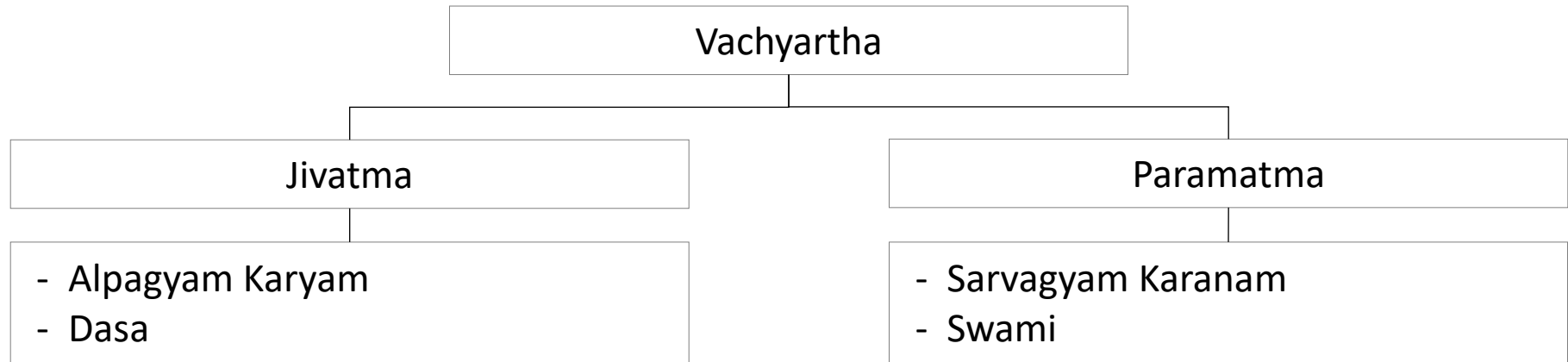
a) Tvam Atmanam :

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

b)



c)



d) Do Bhaga Tyaga Lakshana of Prapancha Trayam of Paramatma and Sharira Trayam of Jivatma.

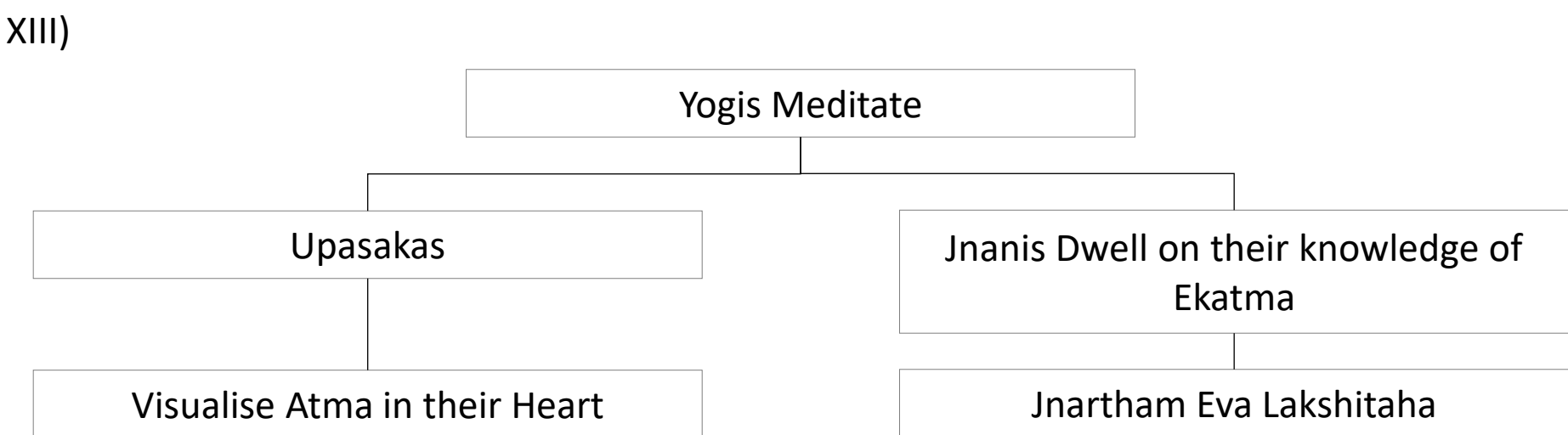
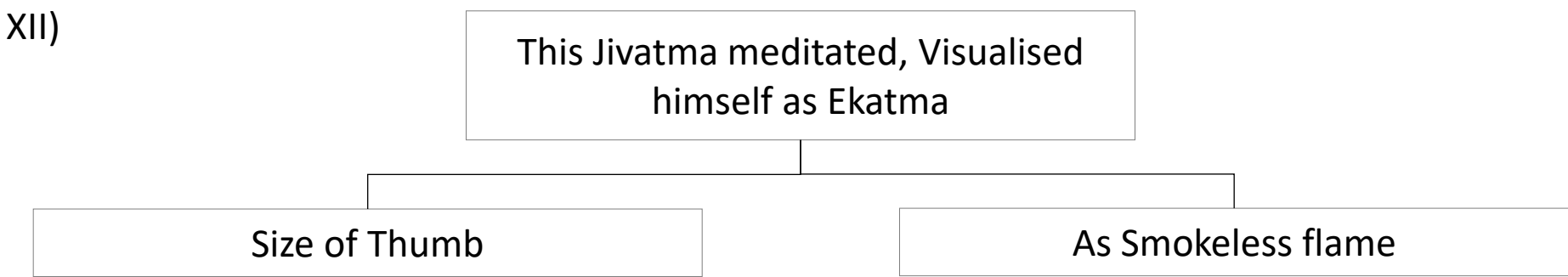
X) Mantra 12 :

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

Revision : Mantra 13 :

- XI) Jivatma = Chaitanyam
 - = Flame without smoke (Upadhi)
 - = Smokeless flame
 - = Consciousness.

3rd Quarter of Mantra :



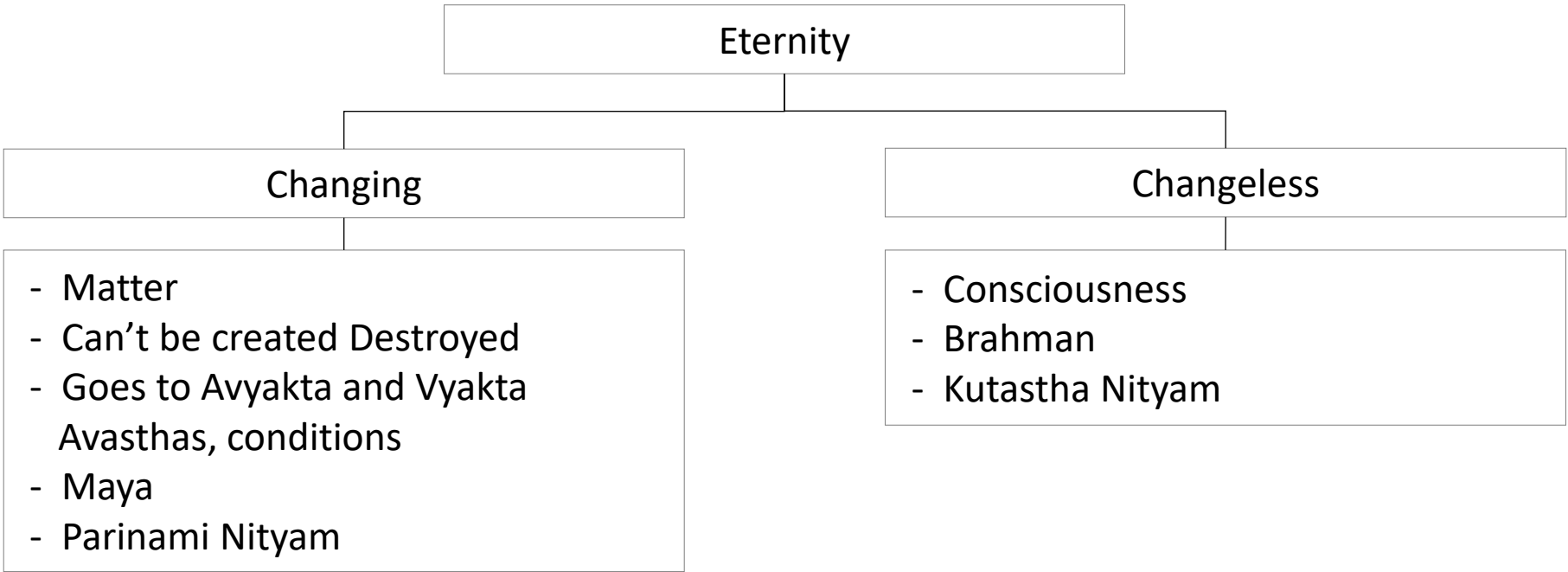
XIV) Jivatma seems to have Janma, Punar Janma, Maranam

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

XV) Jiva is Nityaha, eternal

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

XVI) Vedanta accepts 2 types of eternity



XVII) If 2 Eternities, how Advaitam?

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

- Hence, we are Advaitin.

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

| World | Nitya Ekatma |
|---------------------------|--------------|
| 3 Sharirams, 3 Prapanchas | |

Advaitam / Binary Format

- Adhya = is present now also.

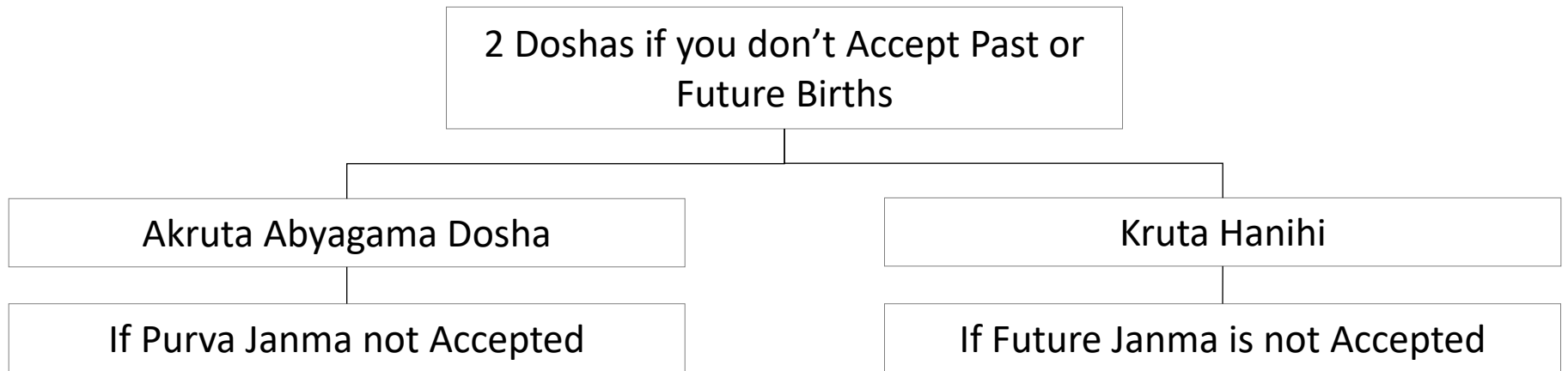
XIX) Accept Anatma - Jagat, but not equal to Ekatma

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

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

XX) Panchadasi :

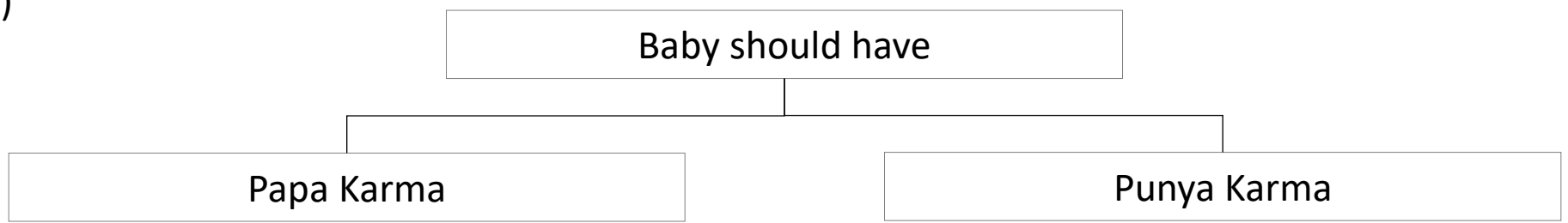
- 2 Doshas if you don't Accept Survival of Jiva After Death.



XXI) Akrita Abyagama Dosha :

- a) Suppose you don't accept past birth of baby
 - can't explain suffering or enjoyment of just born baby.
- b) Some born with golden spoon
 - Some have congenital problem, live in slums.

c)



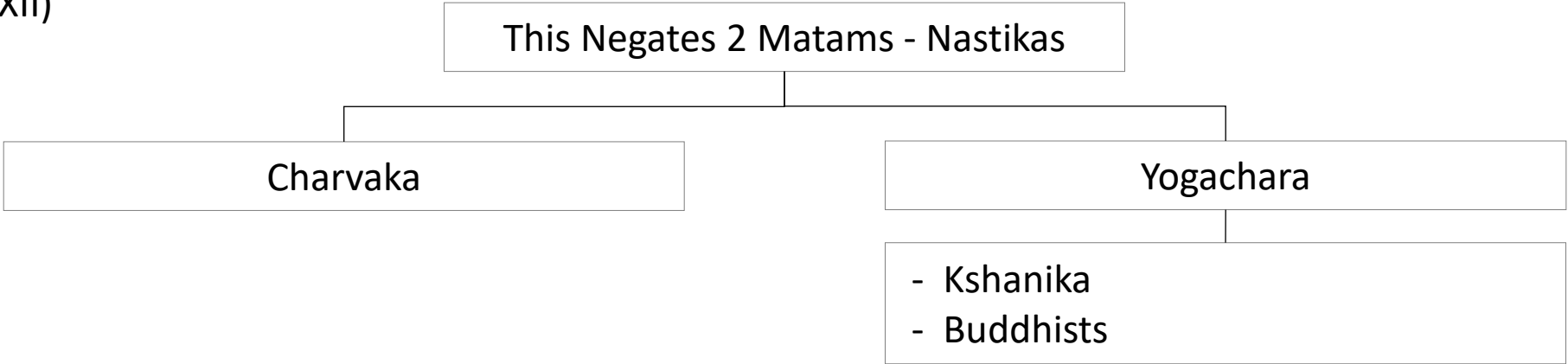
- d) Papa Karma not given by God, he will become partial.

e) Only logical Answer

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

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

XXII)



- They don't accept Past and Future Janmas.

XXIII) Ultimate Vedantic Vision



XXIV) This Ekam Advitiyam Brahman is the Ultimate vision.

XXV) How do we account for the Universe?

- Isn't there be world different from Brahman?

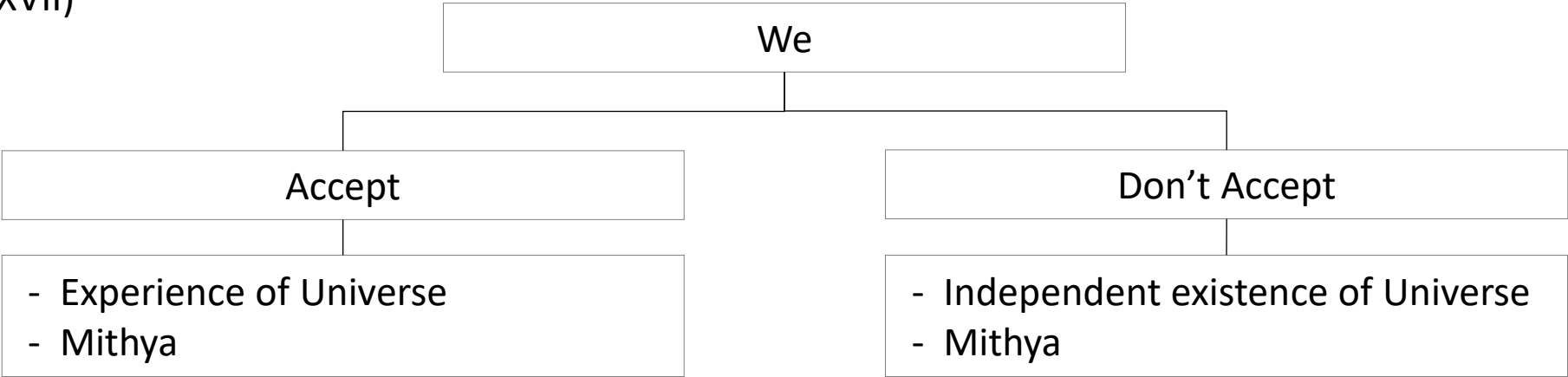
XXVI) Is Vijatiya Bheda there between World and Brahman?

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

| Waker | Dream world |
|--------------|-------------|
| Higher Order | Lower Order |

| Brahman | World |
|---|--|
| <ul style="list-style-type: none">- Higher Order- Independently exists | <ul style="list-style-type: none">- Mithya, Lower Order- Depends on Brahman for its Existence |

XXVII)



- Brahman is absolute Reality
- 3 Worlds - Jagrat, Swapna, Sushupti, Relative Reality.

- In Brahman, 3 Worlds are only appearances not independently existing worlds.

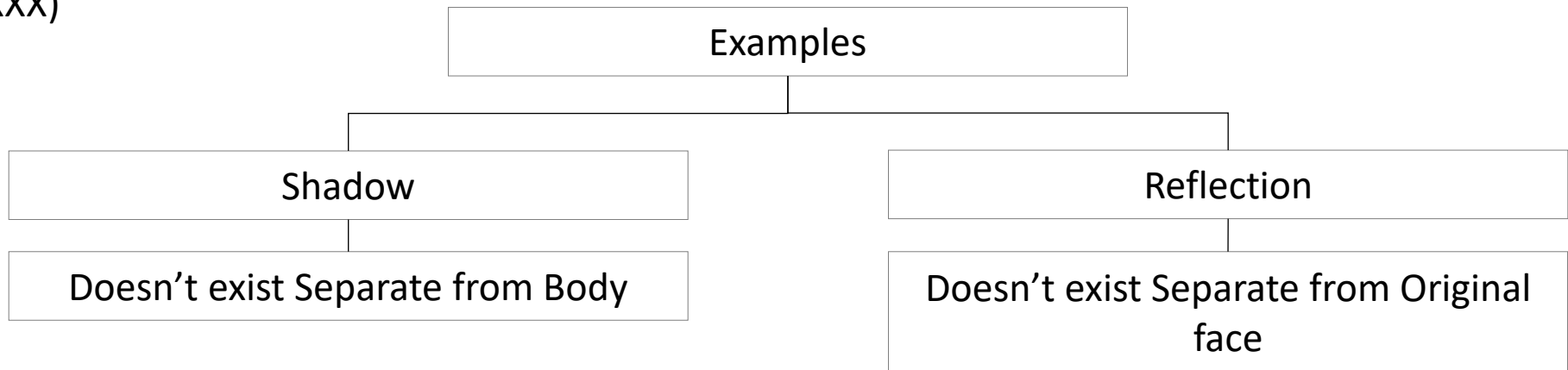
XXVIII) If we don't accept existence of universe, how can you experience?

Example :

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

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

XXX)



- Svataha Satta Nasti.

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

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

XXXII) Bheda Darshanam = Seeing division

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

XXXIII) Bheda Darshanam Apavadam

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

XXXIV) Samsara :

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

Moksha :

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

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

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

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

- Bashyam is born out of desire to write.

II) Jnani has removed Avidya, Karma, Abhava Karya Abhava Vimuk

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

III) Jnani's Angle :

- Videha Mukti is not relevant
- Don't accept current Janma
- No question of next Janma
- Body is born, individuality is born, Chidabhasa is born, Jiva Chaitanyam is unborn, Ajaha, Nitya Videha.

IV) Gita :

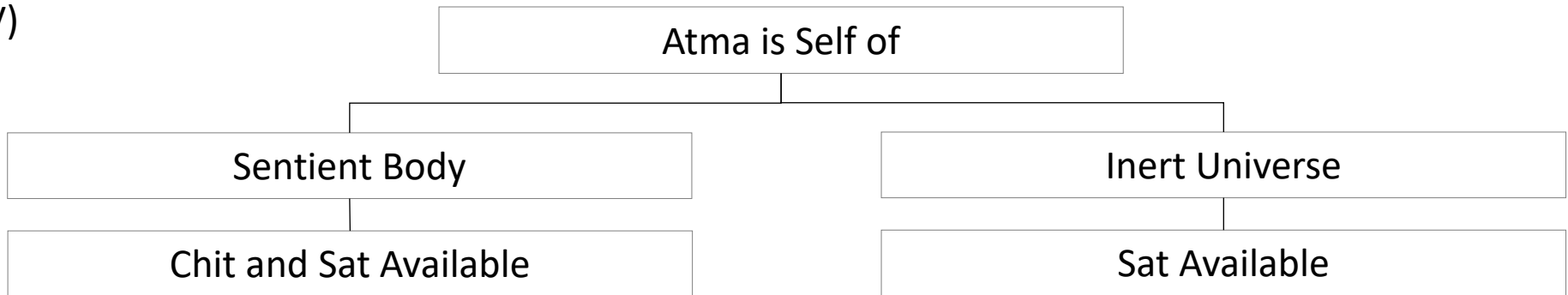
क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

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

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3] 337

- Atma is not confined to one Body.

V)



- It is Everywhere.

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

- Located everywhere in manifest form.

VII) Aditya Shuchi Satu (Remembering, Located)

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

VIII) 2 Mantras of 2nd Section :

1st Mantra :

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

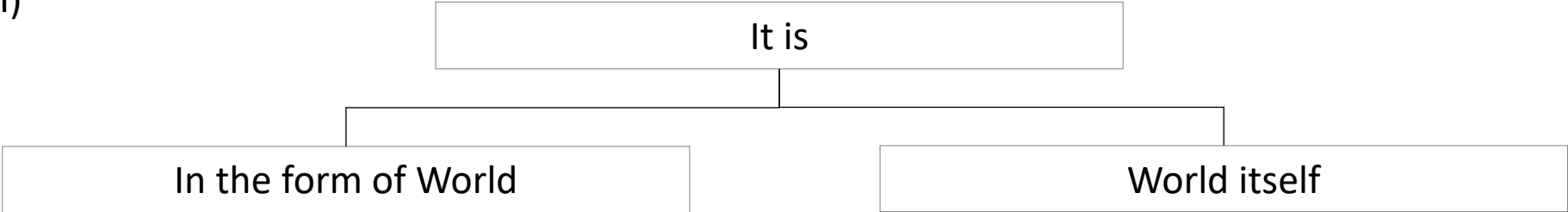
IX) Kshetrajna - Sakshi :

- Tvam Pada Lakshyartha

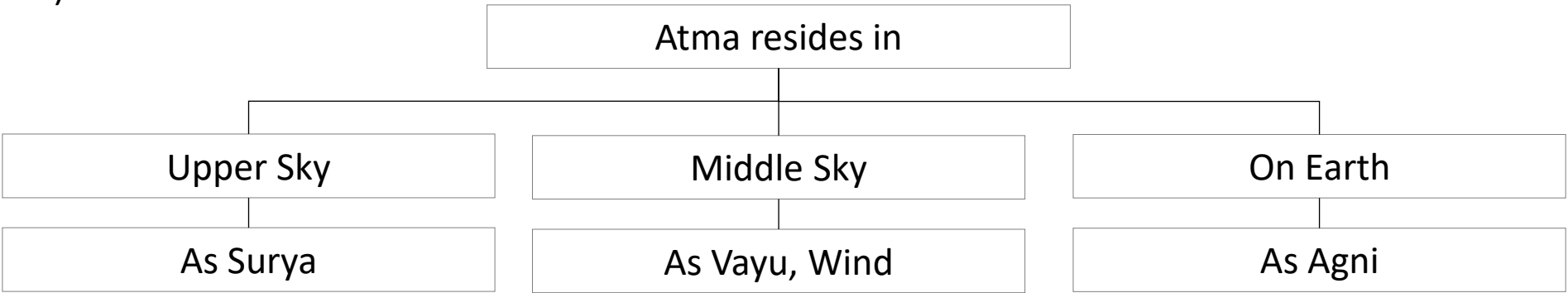
X) 2nd Mantra :

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

XI)



XII)



XIII)



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

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

XV) Devas, Superior because of Punyam

- All Devas have Atma shakti Chaitanyam as Adhishtanam.

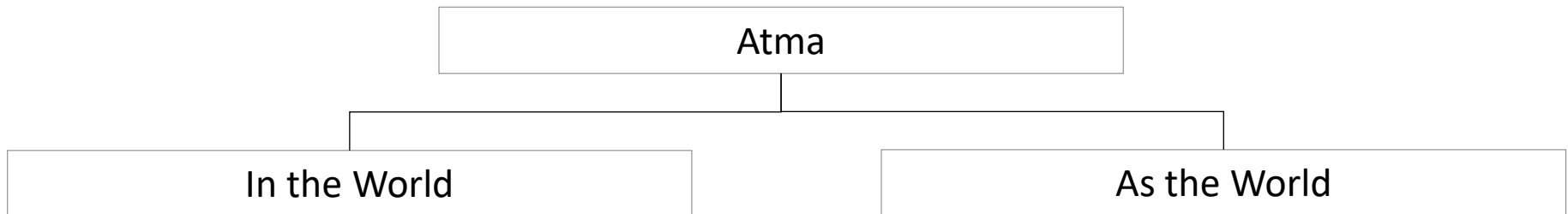
XVI) Ritasatu :

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

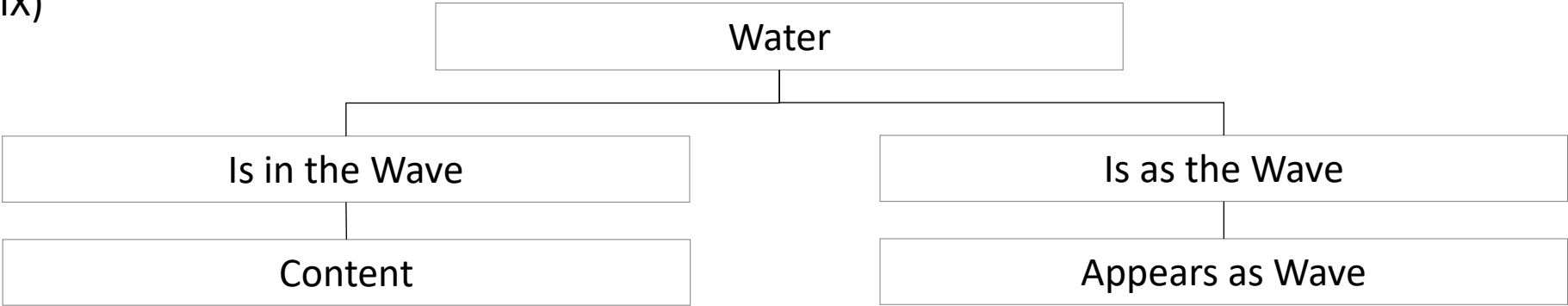
XVII) Vyomasatu - Vyomni :

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

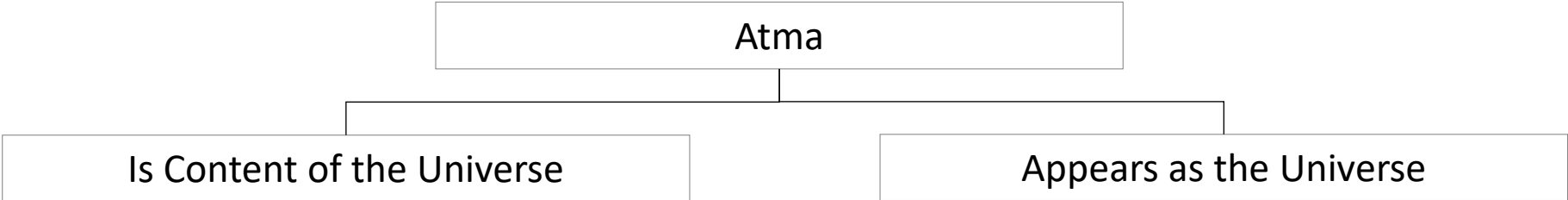
XVIII)



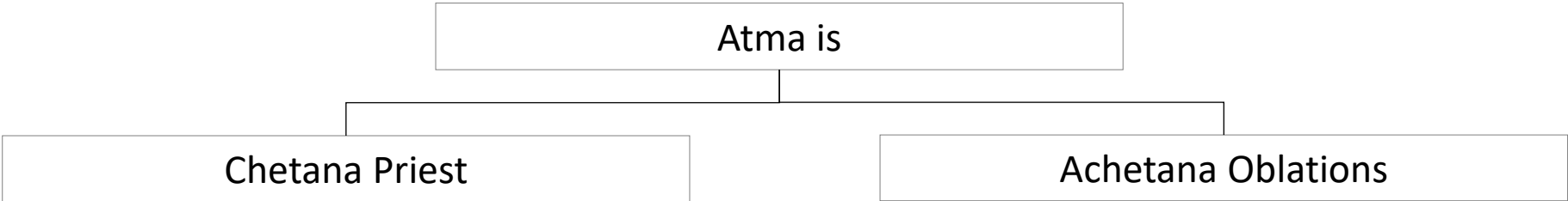
XIX)



XX)



XXI)



- **Atma is seemingly born as the universe.**

XXII) Adrija :

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

XXIII) Conclusion :

- Atma = Brahman Mahavakyam.

XXIV)

| This Atma | Brahma |
|----------------------|---------------------|
| Tvam Pada Lakshyarth | Tat Pada Lakshyarth |

Ekatma

- This is Mahavakyam.

XXV) Atma itself appears as Vyavaharika Prapancha

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

XXVI) Intrinsically changeless nature

- It appears as Mithya Prapancha.

XXVII) Rope without undergoing change appears as the snake

- Vivarta Upadhana Karanam
 - Shell - Silver
 - Dry Sand - Appears as mirage water
 - Waker - Without change appears as dream.
- Sva Svarupa Aparityagena Rupantara Apattihi Vivarta.

49) I) Milk - Curd

Food - Blood, Bones

Seed - Tree

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

II) Waker is not Parinami Karanam

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

III)

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

IV) Mandukya Karika explains these 2 Causes.

- Karnam Yasvai Karyam.

V)

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

VI) Visishta Advaitin :

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

VII) Advaitin :

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

VIII) Ritham :

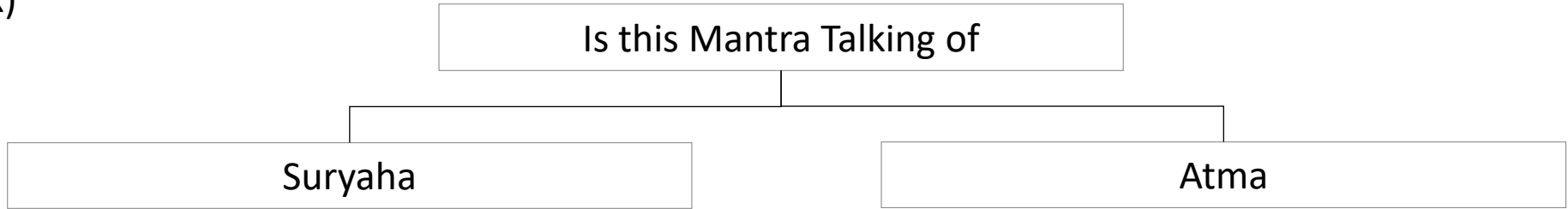
- Atma is Vivarta Karanam for entire universe
- Avithatha Svabava.

IX) Brihate - Mahan

- Infinite Brahman

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

X)



XI) Surya is worshipped as Atma of Everything

XII) Aditya Hridayam : Mahanarayana Upanishad :

एष ब्रह्मा च विष्णुश्च रुद्रश्चेन्द्रश्चाग्निः स चन्द्रमाः।
 एष पृथ्वी च अन्तरिक्षं च द्यौश्च दिशश्च सर्वाणि भूतानि यच्च किं च।
 तद् ब्रह्मेत्येतद् अमृतम् इदम् आत्मा ब्रह्म विष्णुश्च प्रजापतिः।

eṣa brahmā ca viṣṇuś ca rudraś cendraś cāgniḥ sa candramāḥ |
 eṣa pṛthivī cāntarikṣaṁ ca dyauś ca diśaś ca sarvāṇi bhūtāni yac ca kiñca |
 tad brahmeti etad amṛtam, idam ātmā brahma viṣṇuś ca prajāpatiḥ ||

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

- Esha Supteshu Buteshu Parinishtitaha.

XIII) Surya = Waking Chaitanyam in sleeping people.

XIV) Sandhya Vandanam :

- Surya Atma Jagataha, Sattu Shascha

XV) Taittiriya Upanishad :

| | |
|--|--|
| स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रामति । एतं प्राणमयमात्मानमुपसङ्क्रामति । एतं मनोमयमात्मानमुपसङ्क्रामति । एतं विज्ञानमयमात्मानमुपसङ्क्रामति । एतमानन्दमयमात्मानमुपसङ्क्रामति तदप्येष श्लोको भवति ॥ ११ ॥ | sa yaścāyaṃ puruṣe yaścāsāvāditye sa ekaḥ sa ya evaṃvit asmāḷlokāt pretya etamannamayamātmānamupasaṅkrāmati etaṃ prāṇamayamātmānamupasaṅkrāmati etaṃ manomayamātmānamupasaṅkrāmati etaṃ vijñānamayamātmānamupasaṅkrāmati etamānandamayamātmānamupasaṅkrāmati tadapyeṣa śloko bhavati ॥ 12 ॥ |
|--|--|

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

| Atma in Body | Atma in Surya |
|--------------|---------------|
| Jivatma | Paramatma |

Aikyam

XVI) Surya Not all aquatic creatures, Soma etc.

- Surya can't become the world.

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

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

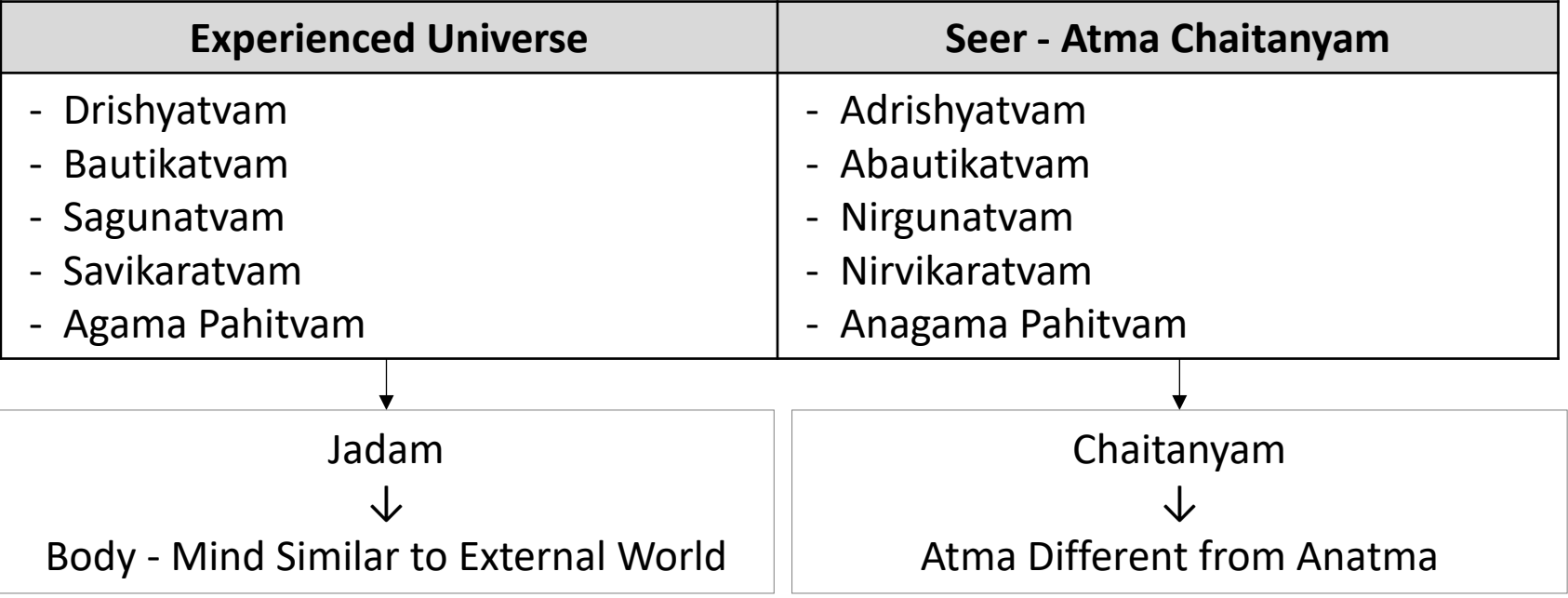
XVIII) Shankara :

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

XIX) We talk of Duratma, Dushatma, Mahatrya

- Atma ere refers to Antahkaranam.

XX)



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

| World = 5 Elements | Atma |
|--------------------|--------------------------|
| - Jadam | - Chetanam - Sentient |

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

XXIII) Sangatah Argument by Sankhya is pet argument of Shankara

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

50) I) House not for Bricks, Wall, Ceiling, Window, Floor

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

II) 2nd Argument :

| Samhata | Asamhata |
|------------|-----------|
| Paratantra | Svatantra |

III) 3rd Argument :

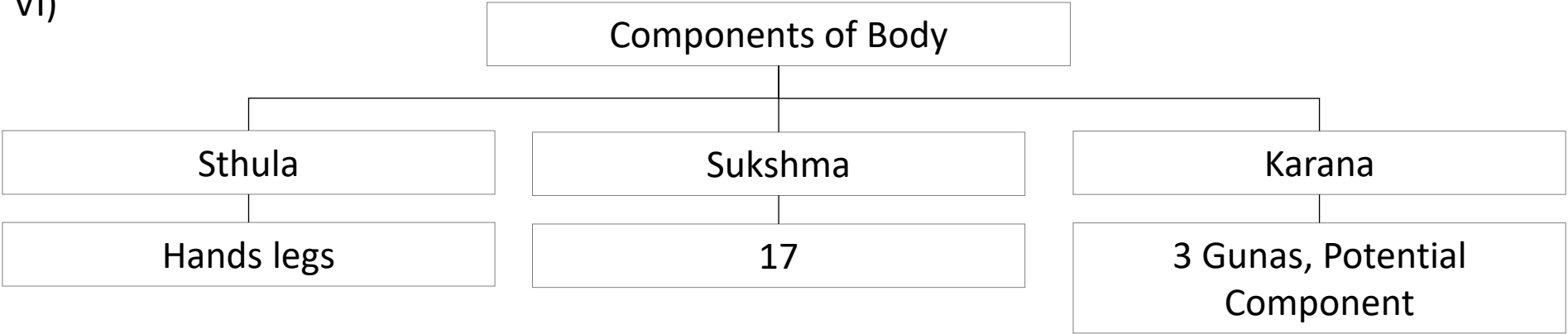
| Body - Mind Samhata | Asamhata |
|---|---|
| <ul style="list-style-type: none">- Achetanam, Jadam- Paratantram- Paratham | <ul style="list-style-type: none">- Chetanam Atma- Svatantram- Svartham |

IV) Body meant for Atma

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

V) Lingam = Clue, Samhatam is meant for Asamhatam.

VI)



VII) Meant for Asamhatam

- Atma, outside Body - Mind complex
- Vamanam Madhye.

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

VIII) Presence of Atma Chaitanyam makes inhalation - Exhalation possible

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

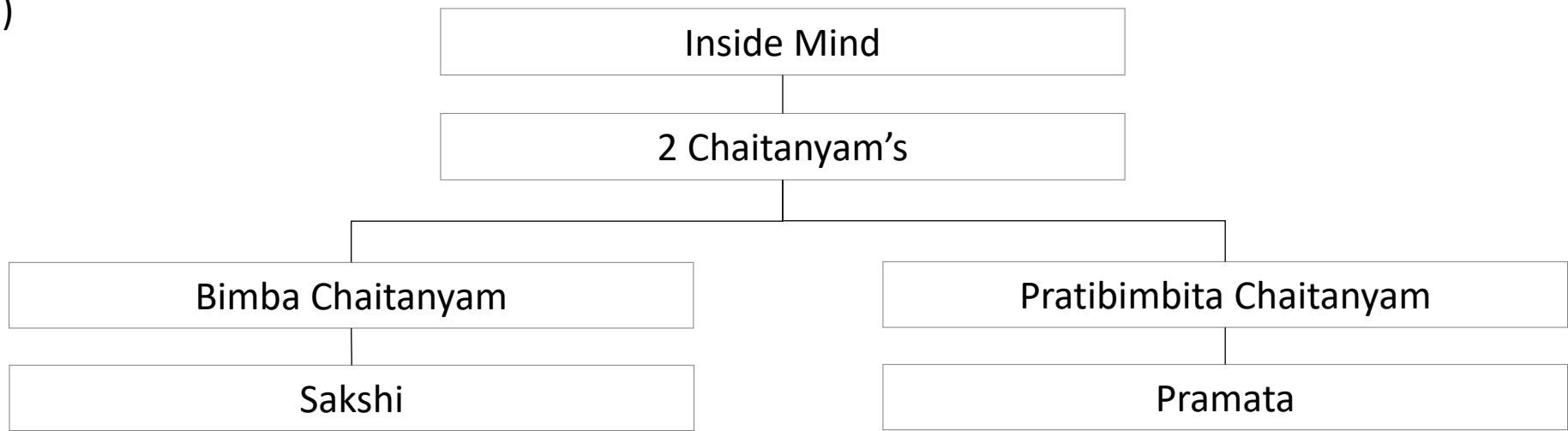
- Without Atma - Body will remain inert.

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

XI) Everything is located in Atma

- Location here means manifestation, available for experience.

a)



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

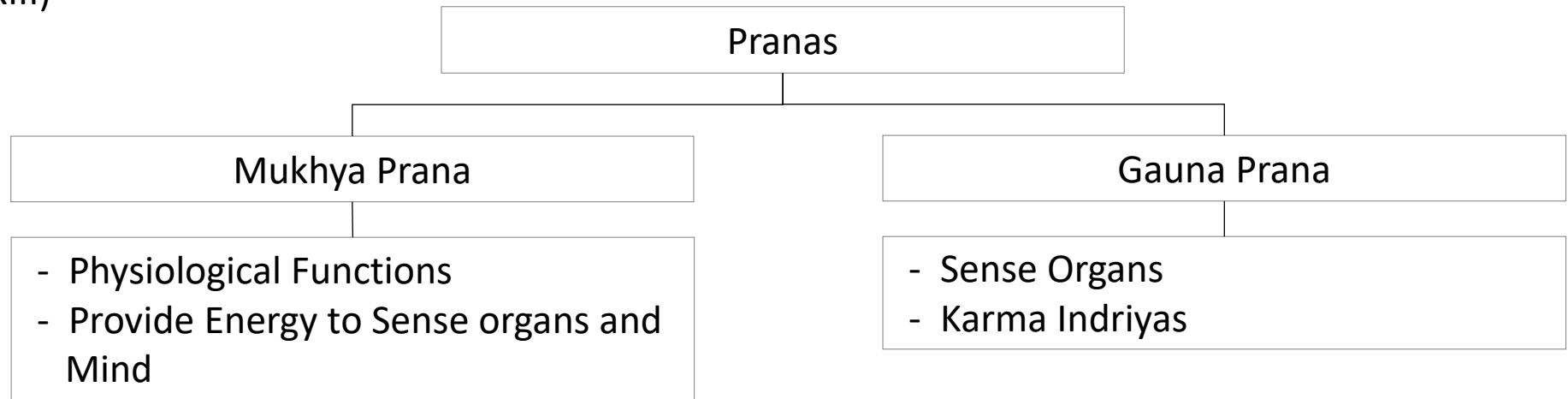
b) Body = Temple

Heart = Sanctum

Atma = Idol, deserves worship, Sambajaniyam

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

XIII)



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

- Discussed in Brahma Sutra.

XV) Sangataha Argument reminded by Shankara

- Every component of Assembly is working for someone outside.

XVI) Conclusion :

- We can infer existence of Non-material Consciousness principle, other than material Body - Mind complex.

XVII) Body - Mind complex is the Lingam for existence of Atma

- Cells, bones, blood contribute to the Assemblage, continuously active also.

XVIII) Activity for someone not part of complex

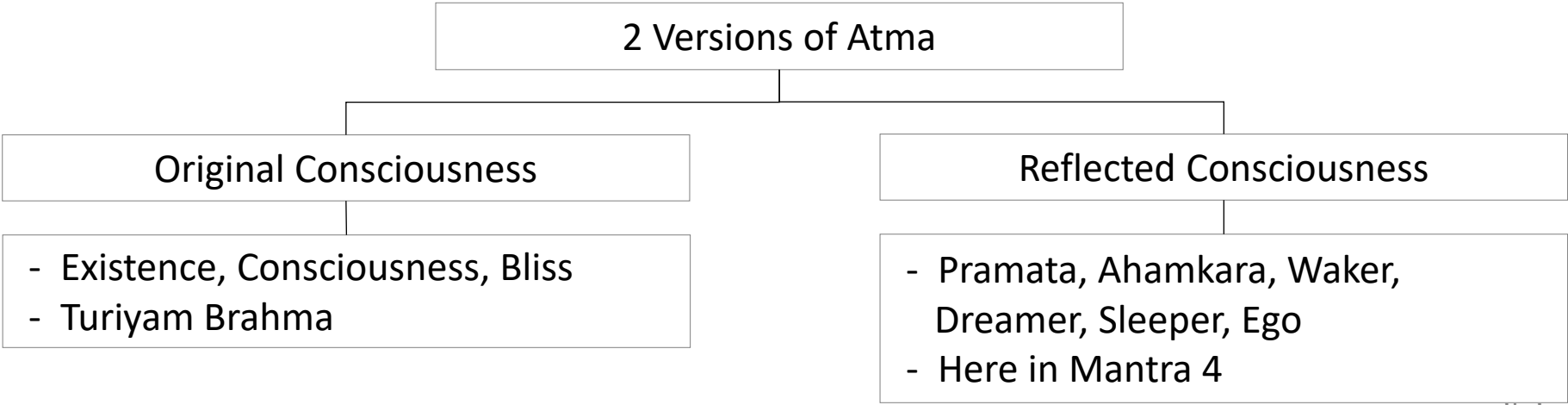
- That X factor is the spiritual factor, not part of Body - Mind complex.

XIX)

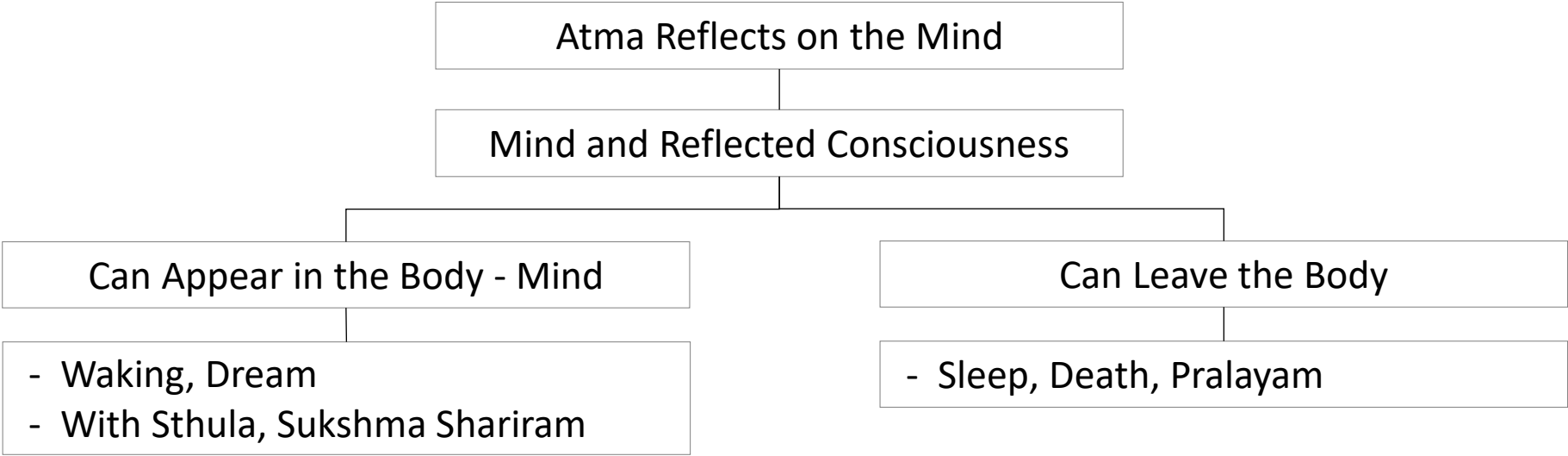
| Nyaya / Sankhya | Vedanta |
|--|--|
| <ul style="list-style-type: none">- Atma proved with Logic Alone- Logic independently proves Atma- Svatantra Logic- Nishchayaka Yukti | <ul style="list-style-type: none">- Shastra - Main Pramanam- Logic - Supporting- Proving Logic- Sambavana Yukti |

XX) I have never experienced Non-material Spiritual principle sensorily.

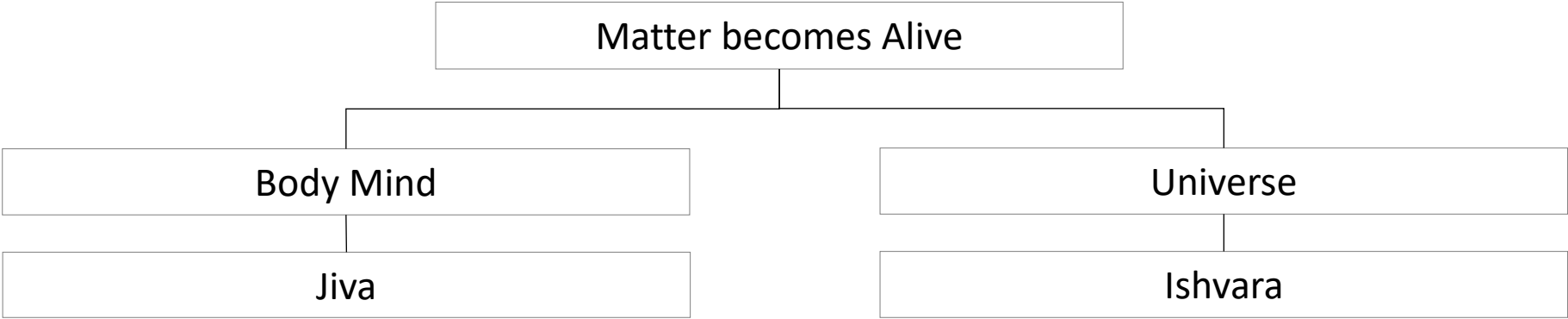
XXI)



XXII) 2nd Interpretation :



XXIII)



XXIV) Atma by itself without matter called Turiyam, Brahman.

XXV) Body does not have life, Sentiency, Knowingness, Awareness of its own

XXVI) Without Atma - Body not Alive, Universe not alive, can't function.

XXVII)

Jivaha / Atma / Jivatma / Paramatma / Dehi
Refer

Original Consciousness

- Chit
- Without World
- Lakshyarthā
- Secondary Meaning
- Lands Consciousness, Anupravesha

Reflected Consciousness

- Chidabhasa
- With World
- Vachyarthā
- Primary Meaning
- Leaves body

XXVIII) Gita :

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

utkrāmantam sthitam vāpi
bhuñjānam vā guṇānvitam |
vimūḍhā nānupaśyanti
paśyanti jñānacakṣuṣaḥ || 15 - 10 ||

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

- Refers to Reflected Consciousness - Jiva, Swami of Body - Mind complex is gone.

- Atma, Chidabhasa, Leaves, Travels.

XXIX) Chit is different from Chidabhasa

- Chit alone appears in the Material world (Reflecting as Medium) Chidabhasa.

XXX) When Jiva leaves the body, it is Chidabhasa

- This Dehi alone is Anyatra Dharma, Adharma.

XXXI) Gita :

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

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

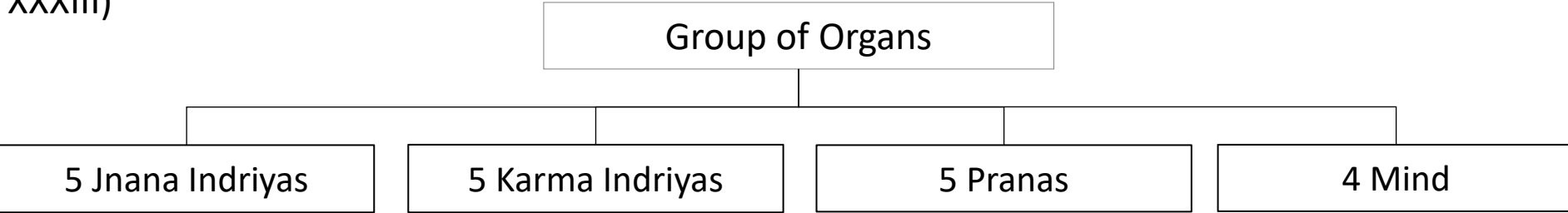
Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

- Dehi - Chidabhasa Drops one Body, takes another Body.

XXXII) Chidabhasa which Quits, leaves the Body is none other than Chit

- Therefore Chit / Chidabhasa Pervades entire Universe.

XXXIII)



- All 19 Leave, no Functioning Organ remains.
- Only inert dead Body of 5 Elements remains.

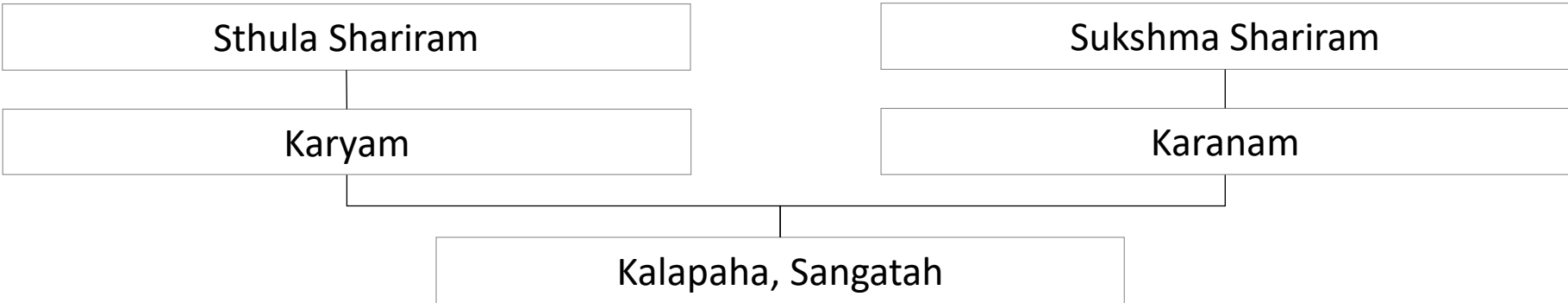
XXXIV) When Chidabhasa leaves the body, blessing part of Atma quits.

- Remaining Non-blessing part, Sat aspect remains in the dead body like in a wall, mountain, stone.

XXXV) Atma Apagame = Chidabhasa quits

- Within a second Prana goes, heart stops, blood supply required by Organs stops.

XXXVI)



XXXVII) Brahma Sutra :

- Jnana Indriyas, Karma Indriyas, Pranas, Manaha, Sukshma Shariram, Lingam for life, don't function after Death.

XXXVIII) Knowledge possible only when Sthula Shariram, Golakams present.

- Hathwa Balam, Indriyas loose their strength.

XXXIX)

| When Prana is Present | When Prana is Absent |
|-------------------------------|----------------------|
| Body is there and Functioning | Body not functioning |

Can Explain life, Death from Prana, Atma not required

XXXX) Prana does not bless the body with life

- Atma blesses with life, Chetanatvan, Awareness.

XXXXI) Logic - Reasoning :

- Prana = Drishyam, Bautikam, Sagunam, Savikaram, Agama Pahi
= Anatma, Achetana
= Ghatavat, object of experience
- Digestion, Respiration - Clearly known.

XXXXII) Because of 5 reasoning, Shankara gives his pet Sangatah argument.

XXXXIII) Any constituent of Assemblage is part of Assemblage

- It is Achetanam, Parartham
- Prana = One constituent of body
- Some other Chetana Vastu is blessing Prana, Body.

XXXXIV) Body is alive not because of Prana but because of Atma

XXXXV) Prana does not have power to lend consciousness to body

XXXXVI) Prana itself - Material entity, insentient by nature

XXXXVII) How can Achetanan prana, make Shariram Alive?

XXXXVIII) Mantra 5

XXXXIX) It is not because of Prana (Exhalation), Apana (inhalation) body is alive.

XXXXX) Maximum Prana can do is borrow life from Atma

- Prana Borrows life from Atma and gives to Sthula Shariram.

XXXXXI) Part of Borrowed consciousness it lends to Sthula Shariram

- Intrinsically, it does not have blessing capacity
- Eyes are physical Component, Martya, Mortal, kept alive by consciousness.

XXXXXII) Jiva Kashchana Na Jivati

- Jivas depend on consciousness for life, not Prana.X

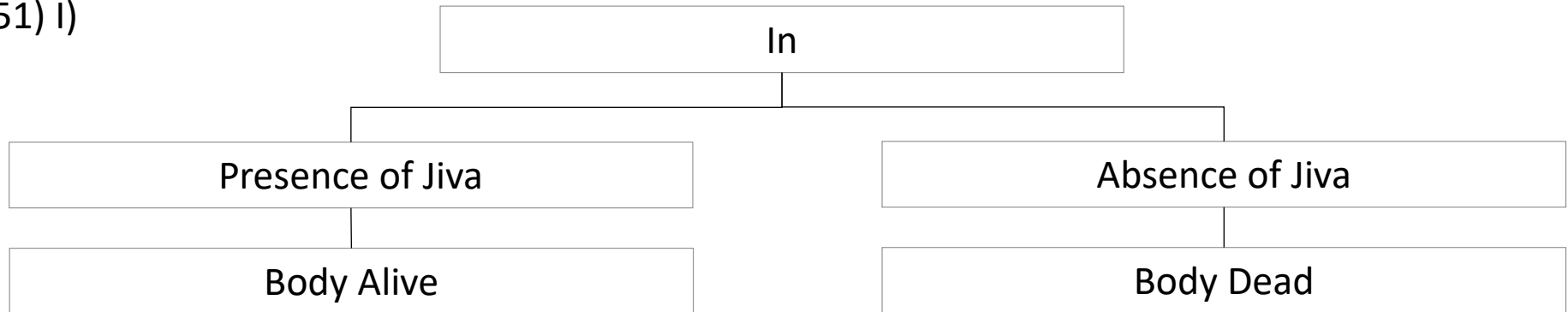
XXXXXIII) In Tarqa, Anu = constituent of entire universe

= Jadam in nature

- Jadam does not function for itself or for Another Jada Vastu, but for Chetana Vastu.

Revision : Chapter 2 - 2 - 5 : Bashyam :

51) I)



II) a) Prana, Apana, maintain the House - Body, Physiological functions, like servants

Maintain the house.

b) Themselves functioning because of some other principle.

c) Prana, Apana, Both Jadam, born out of subtle Pancha Butas, incapable of functioning themselves.

d) Understand Deeply Atmas Presence and Manifest - Unmanifest Universe.

III) Based on 2 Vyapti Jnanam

- Prana Paratantram, Achetanam, Aprayuktam Without blessing, Activation, Svartham.
- Chetana Tattvam is outside Assemblage, Svatantra Vastu, Parena, external entity, Aprayuktam, blesses, activates the Body / House / Car.

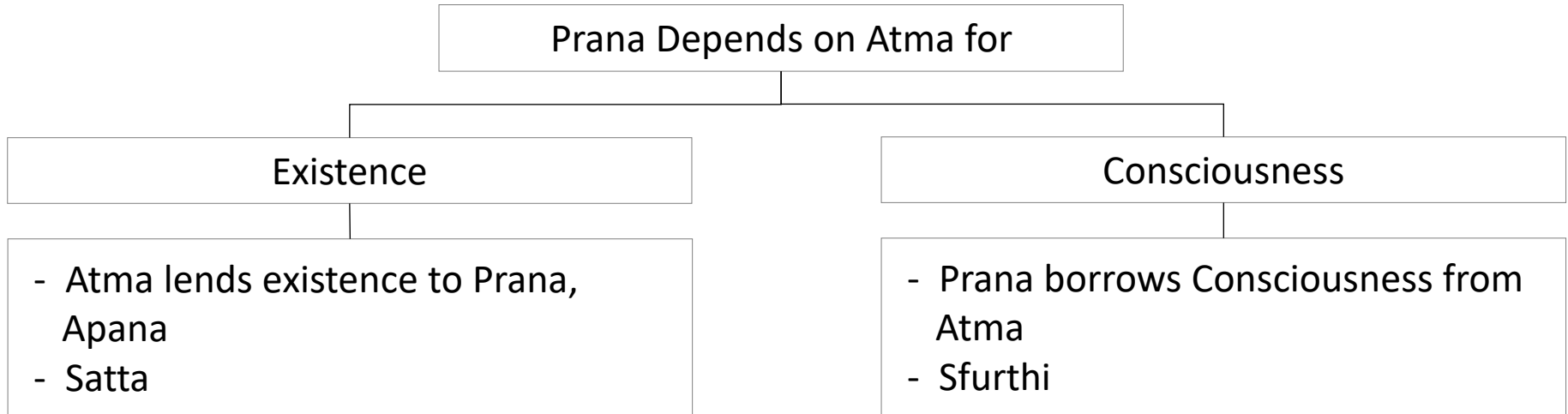
IV) Atma is not part of Assemblage and is different from Assemblage.

V) Because of Atma, all bodies are alive.

VI) Atma = Samhata Vilakshanam, other than Assemblage, Spiritual principle.

| Assemblage | Atma / Spiritual Essence |
|---|--|
| <ul style="list-style-type: none">- Drishyatvam- Bautikatvam- Sagunatvam- Savikaratvam- Agama Upahitvam | <ul style="list-style-type: none">- Adrishyatvam- Abautikatvam- Nirgunatvam- Nirvikaratvam- Anagama Pahitvam |

VII)



VIII) Life explained by Prana - Apana, Why Atma is required?

IX) Shankara :

- Prana can't manage by itself
- They are Jadam.

X) Prana functions for Atma which is outside Assemblage.

XI) There is teamwork inside the body

- Prana / Apana / Vyana / Samana / Udana
- All for the sake indweller Dehi.

- **Dehi is different from Deha and outside Assemblage.**

XII) Siddha :

- **Atma different from body is blessing body with life, Sat, Chit.**

XIII) Paramartika Drishti :

- Chidabhasa is Avatara originally Chit
- One Chit only Manifesting as Chidabhasa - Avatara
- Aikyam Angle.

XIV)

I have 3 Burdens

Karta

Karma

Bokta

Karma Phalam

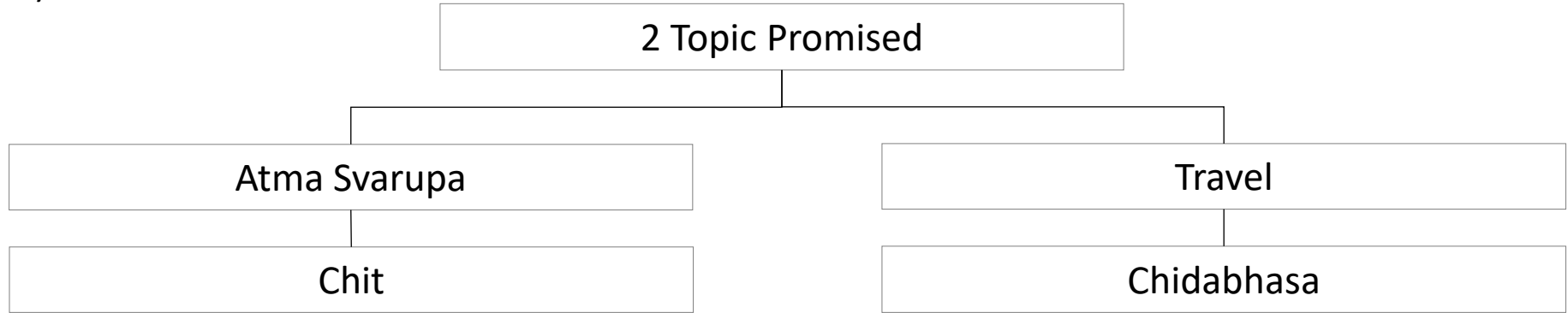
Pramata

Agyanam

- All 3 Cease to exist in Moksha
- Hence, worth listening.

- **All 3 because of ignorance of Brahman only, Moola Avidya.**

XV)



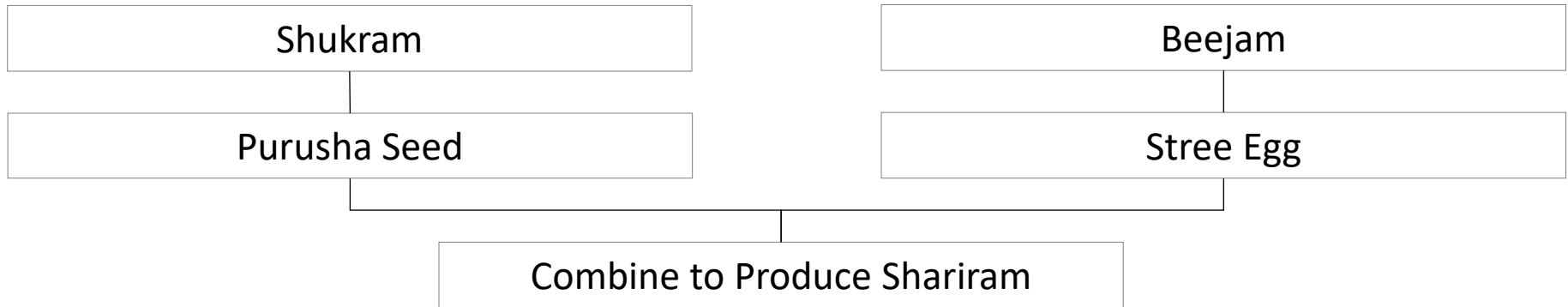
XVI) Jiva takes new body according to Karma and Upasana (Srutam).

XVII) This shloka is Pramanam for Re-birth for an Ajnani.

XVIII) Jnanis Sharirams merge here itself

- Sukshma Shariram merges with Hiranyagarbha
- Karana Shariram merges with Antaryami
- Sthula Shariram merges with Virat
- No travel for a Jnani.

XIX) Yoni Dvara :



XX) Pancha Agni Vidya :

- Brihadaranyaka Upanishad
- Chandogya Upanishad.
- Mundak Upanishad.

XXI) Assembly line :

- a) Heavens
- b) Cloud
- c) Earth
- d) Male body
- e) Female body

XXII) Jiva does not go into the womb in 3rd / 4th Month

XXIII) Jiva along with Potential body is already in the father's body.

XXIV) At conception Jiva enters in potential form

- Mother does not produce Body, only nourishes body which is already there with potential body.
- Jiva enters womb of mother.

Revision : Chapter 2 - 2 - 7 : Bashyam :

XXV)

In 6th Mantra - it was said that 2 Topics
will be discussed from Verse 7 to 15

Travel of ignorant Jiva after Death

For Jnani, no Travel merges into Virat,
Hiranyagarbha, Antaryami Devatas

Atma Svarupam

Tvam Pada Vachyartham and
Lakshyartham

a) Jiva never born as stone, stone has no Sukshma Shariram to exhaust Punya Papa Karma.

XXVI)

4 Possible Determinant factors for Next Body

God

- Partial

Chance

- Accident
- Order in Creation
experienced

World

- Inert
- Can't Determine

Jivas Karma Phalam

- Pariseshan Nyaya
- Current, Past
Karma Determine

XXVII) In keeping with Kahikam, Vachikam, Manasam Karma a person attains new body.

XXVIII)

| Karma | Vasana |
|--|--|
| a) Influences, affects Bokta as per Punya - Papam b) Karma = Karma Phalam - Influences organs of Knowledge c) Coffee Consumption, caffeine affects Bokta | a) Influences Karta in Determining Actions b) Influences organs of Action c) At a Particular time Coffee Vasana Disturbs me, Karta - Kartas action influenced by Drinking |

XXIX)

In the 6th Mantra - 2 Topics Mentioned

Ignorant Jivas Journey

Chidabhasa Dehi

Atma Svarupa

Chit Rupam, Dehi

XXX)

| Journey | Svarupa |
|---------|---------------|
| Verse 7 | Verse 8 to 15 |

XXXI) Brahman = Sakshi

= Objectifier of the Mind and its 3 Conditions (Jagrat, Svapna, Sushupti).

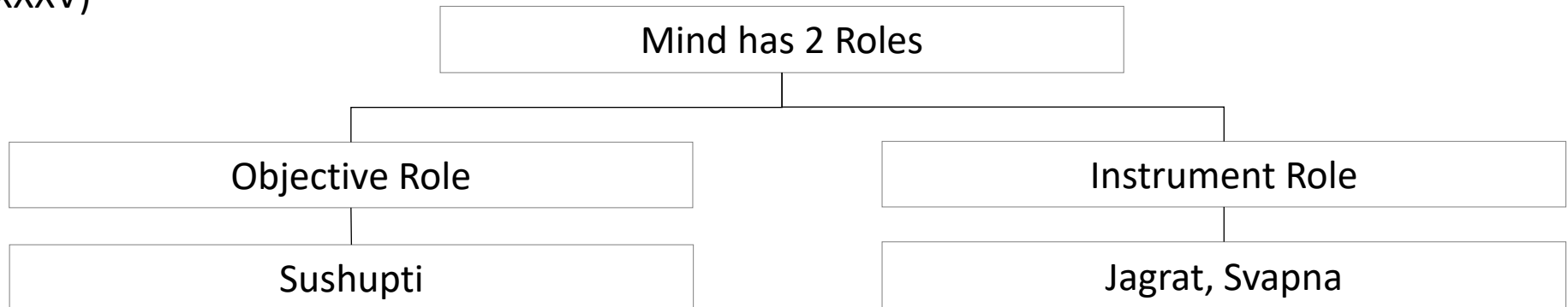
XXXII) Brahman not Chidabhasa in the Mind

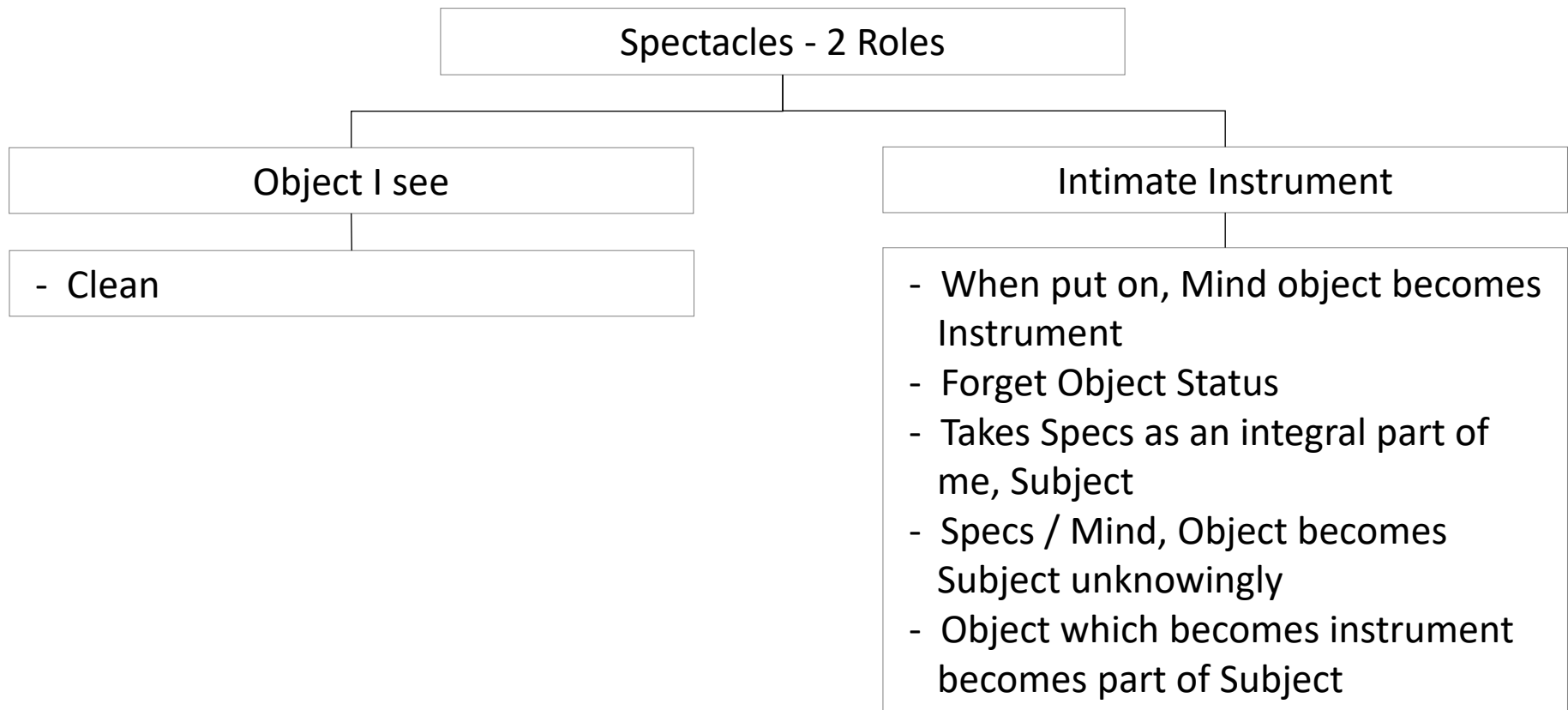
XXXIII)

| Chidabhasa | Chit |
|---|--|
| <ul style="list-style-type: none">- Part of Anatma Jagat- Observer of Sense Organs | <ul style="list-style-type: none">- Objectifier Chaitanyam, Consciousness- Distinctly different than the Mind |

XXXIV) Mind is an Object used in Jagrat as an Instrument also.

XXXV)





XXXVI) Vedantic Law :

- **Object which becomes an intimate instrument is mistaken as an integral part of subject.**

XXXVII) When we enumerate objects, will have specs because we are we are wearing it.

Mind - Object of experience

Wear During Jagrat
Prapancha

Object of experience During
Svapna

Neither Object or
Instrument

Object cum instrument for
experiencing Jagrat

- We commit blunder of taking Mind as an integral part of us.

XXXVIII) When Mind is included, I am called Pramata without mind, I am called Sakshi

- Repeat this 10 Times in Meditation.

XXXIX) Mind is in me Sakshi

- When I become Pramata, downplay instrumental status
- Highlight objective status only then objective status is highlighted, I will stand as Sakshi
- When Mind is pushed out, I am Sakshi.

XXXX) Mind is to be objectified

XXXXI) Boxing Match

- When intimate, don't hit
- Separated, punching starts, Separate Mind to objectify it.
- During transactions, Vyavahara, Mind embraces me as an instrument.

XXXXII) Have to Separate Mind as an Object

XXXXIII) Svapna Avastha :

- Ideal state when Mind is not serving as an instrument, because there is no world to be perceived.

XXXXIV) Mind is an object

- Mind gets instrumental status only when there is Conscious world to objectify.

XXXXV) In Svapna, there is no Jagrat Prapancha

- Mind has lost instrumental Status.

XXXXVI) Mind should not go to sleep also

- If so, mind will Loose its instrumental status also and object status also because there is no mind, it is resolved.

XXXXVII) Don't remain in Jagrat or Sleep

- Svapna Avastha ideal
- I am experiencing the mind as the very object because every different object in dream = Mind only.

XXXXVIII) Dream tiger = Mind

- Entire dream = I Sakshi witnessing my own mind

- **That Sakshi which is the revealer of Mind in dream is Brahman**

- Mahavakyam.

XXXXIX) Same Sakshi is in Jagrat also when I am dreaming

- **As Sakshi I objectify my mind in waking or dream.**

XXXXX) Simultaneously, I objectify the world, Prapancha also

- **Objectification status is over shadowed by instrumental status.**

XXXXXI) Swapna and Smruti are 2 Occasions when Sakshi gets highlighted

- In Swapna, no external world
- When you try to remember, eyes go up, don't want to see the world.
- Want to make mind your object
- Remember, recall something.

XXXXXII) Upadesha Sahasri - Most chapters are Sakshi Pradhana

- Swapna Sruti Prakaranam
- It is taken from Svayam Jyoti Brahmana.

XXXXXIII) Yaha Eshaha :

- Sakshi is that consciousness which keeps awake in sleep.

XXXXXIV)

Mind has 3 Statuses

Jagrat

- Mind has Object and instrument Status
- Looking at internal world

Svapna

- Mind has only Objective Status
- Not looking at external world

Sushupti

- Mind loses Object and Instrument Status

XXXXXV) Sakshi wants to have 2nd Show.

a)

| Jagrat | External World |
|--------------------|----------------|
| Mind is Instrument | Movie |

b)

| Svapna | Another internal world |
|-------------------|--|
| Mind is an Object | People, Objects Created out of Mental Vasana |

XXXXXVI) Nirmimana = Nishpadyam

- Sakshi generates by activating the Mind.

XXXXXVII) Generates Kamam Kamam, Various sense objects, Vishayas, Stree, Purusha, Objects, Wife, Children for recreation.

XXXXXVIII) Nishpadyam - Artham - Vishaya

- Nirmamanaha = Avidya based Vasana is responsible for dream.
- Ahamkara does not know Waker status or Turiyam status.
- In presence of Sakshi, dream world gets generated like magnet - iron filings.

XXXXXIX) Sakshi = Akarta :

Generation of Dream world not by

Will

Action

But Sannidhi Matrena

- Magnet by mere presence attracts filings to its itself.
- Sannidhi Matrena Sakshi activates the Mind in Waking and Dream states.

Revision : Chapter 2 - 2 - 8 :

XXXXXX)

6th Mantra – 2 Topics

Journey of Jiva, Chidabhasa

Nature of Jiva as chit

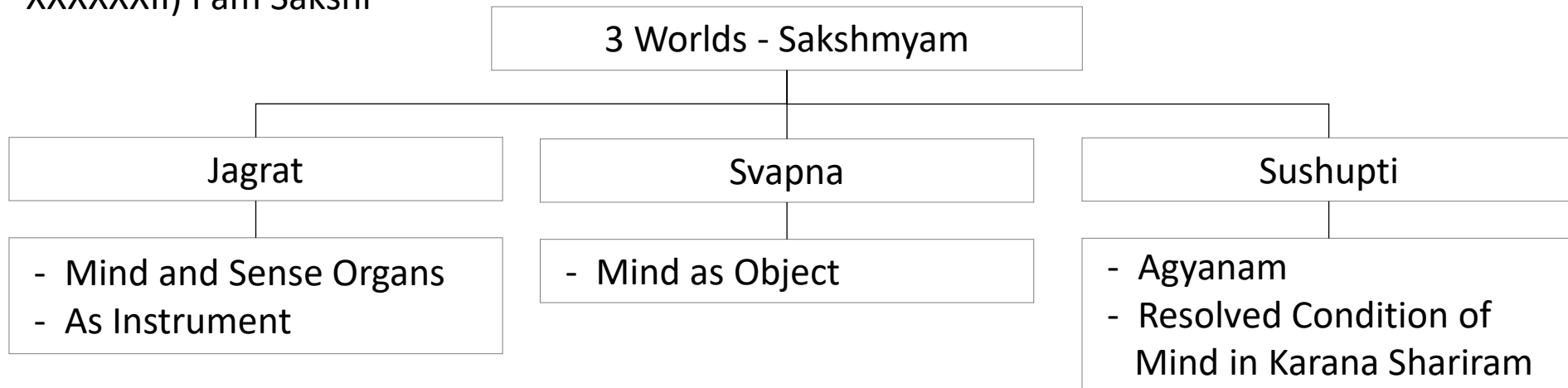
7th Mantra

Mantra 8 to 15

XXXXXXI) 8th Mantra :

- Nature of Jivatma as Chit which is Brahman.
- Brahman is revealed as Sakshi Svarupam.
- Most ideal state to reveal Sakshi is Svapna where mind is objectified by me as Sakshi.

XXXXXXII) I am Sakshi



XXXXXXIII) World = Mind in Svapna

- Mind serves only as an object in Svapna
- It does not play role of instrument.

XXXXXXIV) When mind is object, I am Sakshi, revealer of the Mind

- Clearly discerned in Svapna.

XXXXXXV) Jagat :

- Mind = Object of mine
- In addition Mind becomes an instrument to perceive the world.

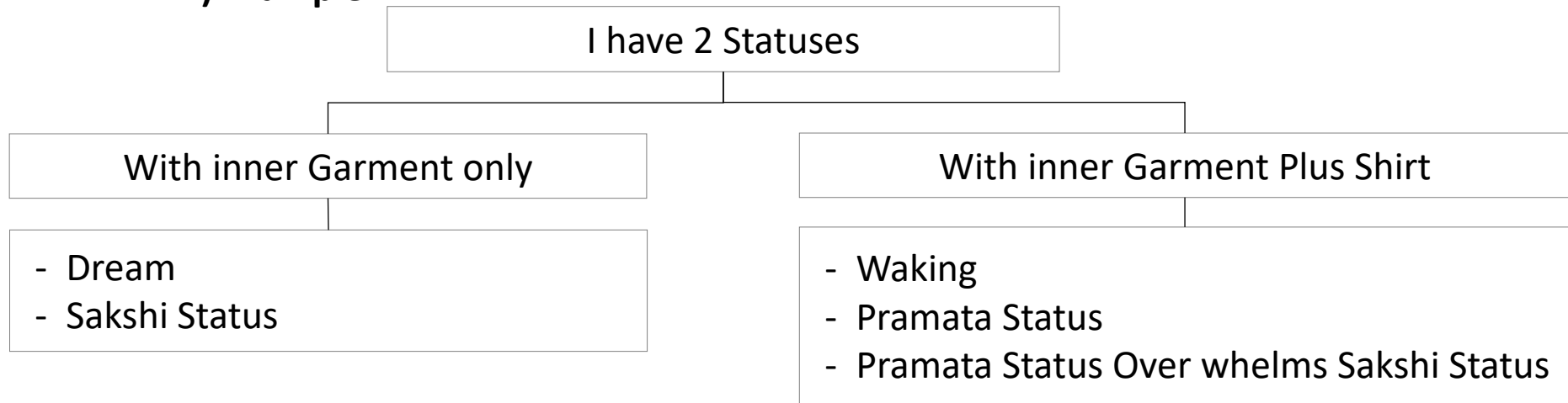
- I am ever the pure Chaitanyam Tattvam.

XXXXXXVI) In Swapna, mind need not serve as instrument because there is no external world.

XXXXXXVII) Jagrat :

- Mind = Object cum instrument called Pramata
- When Mind is an object only it is called Sakshi
- I am Sakshi cum Pramata in Jagrat.

XXXXXXVIII) Example :



XXXXXXIX) In Jagrat :

- I recollect Swapna Anubhava, Sakshi status.
- Sakshi Status overpowered, camouflaged by Pramata Status.

XXXXXXX) By recollecting Swapna, Sakshi status, I can knock off Pramata status in Jagrat mentally and bring back Sakshi status.

- This is the main idea in Mantra 8.

a) Sense Organs are not functioning means

- Mind can no more be Active outside.

b) Mind can't function as an Instrument.

c) Sense Organs fold up, Mind Stops being an Instrument

d) Mind retains status of object in Sleep - Nidra Shakti

e) Sakshi, the real I continues to be there, Nitya Mukta status.

f) Sakshi never sleeps, continues to objectify mind, revealing the Mind's condition of Svapna and Sushupti.

g) Without doing action, Sannidya Matrena

h) Sakshi reveals the Mind by lending Chidabhasa.

i) Revelation is only lending Chidabhasa

j) Knower principle comes with Chidabhasa in the 3 worlds.

XXXXXXXXI) a) Sakshi Chaitanyam lending its own reflection to the mind is called revealing the Mind.

b) Sakshi reveals the mind, lends Chidabhasa

- Mind becomes live Mind and becomes active also

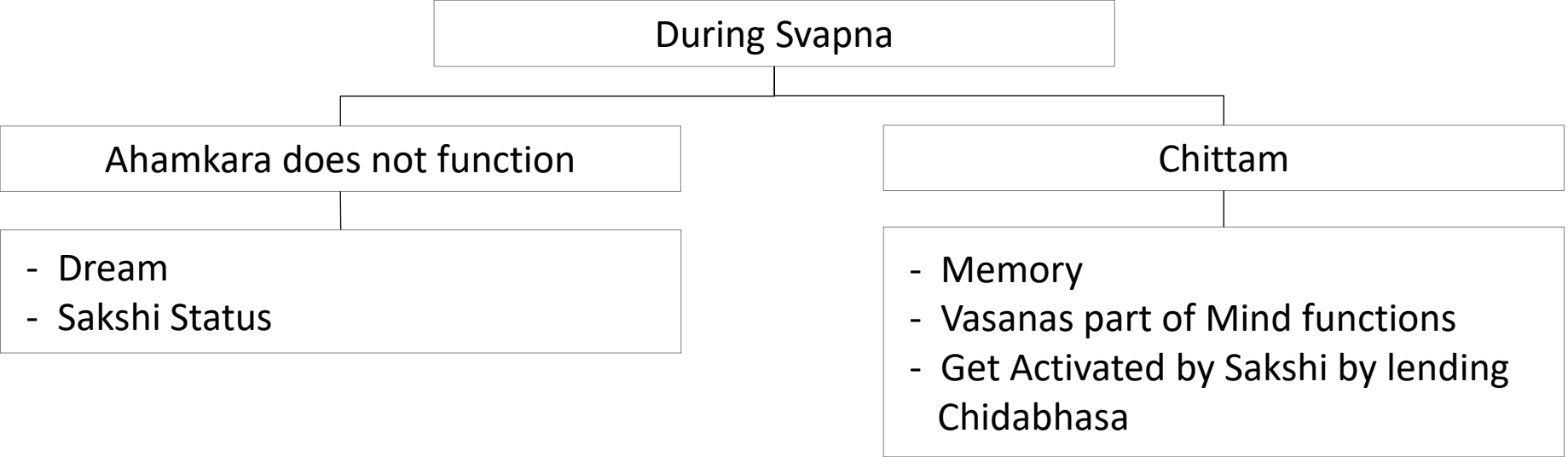
c) Inert mind becomes live mind, active mind, by the reflection of Chidabhasa.

d)

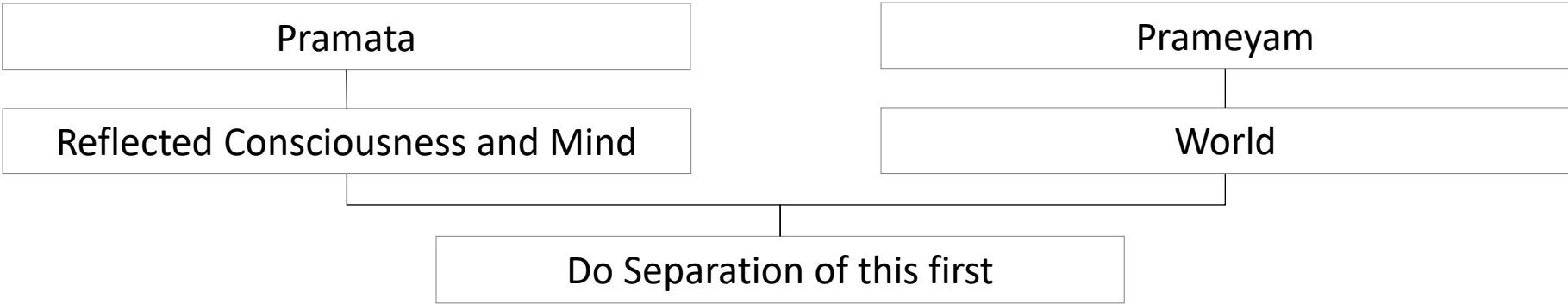
| Enlivener | Enlivened |
|-----------|-----------|
| Sakshi | Mind |

e) Vasanas of Karma Phalams in Karana Shariram get Activated.

XXXXXXXXII)



XXXXXXXXXIII) a)



b)

| Sakshi | Pramata |
|-------------------|----------------------------|
| Pure without Mind | With Mind and Sense organs |

XXXXXXXXIV) World is a false creation of God for just fulfilling law of Karma

- **Don't Imagine a real Objective world continuously existing without your presence.**
- Only Apparent Objects are Created.

XXXXXXXXV) Who recollects in Waking?

- I, Sakshi present in dream, experiencer in dream alone becomes Waker and recollects with the help of mind.

XXXXXXXXVI) During recollection, Sakshi comes out with Shirt and Banian

- Mind and Sense Organs
- Mind becomes instrument over Sakshi - We put on object own instrument in Jagrat.
- Pramata alone says I had a terrible dream.

XXXXXXXXVII) 2 Laws of Vedanta :

Law No. 1 :

- Experiencer subject always is different from experienced object.

Law No. 2 :

- All experienced attributes belong to the experienced object, Never to the experiencer subject.

XXXXXXXXVIII) Kama, Krodha, Lobah, Madah, Matsarya belong to Mind never to Sakshi subject.

- I complain about them all the time.

XXXXXXXXIX) They are not in me

- Can't remove them
- More I struggle to remove, more I reinforce their reality, not their Mithyatvam.
- Not going towards Moksha but reinforcing Reality of Anatma.

XXXXXXXXX) Reinforcing my ignorance of Atma.

XXXXXXXXXI) Yaha Sakshi Bavati, Tad Eva Shuddham

- **Tatu Brahma - That Sakshi Chaitanyam is Brahman.**
- **That Sakshi is not confined to the Mind, but I Sakshi am all pervading Turiya Chaitanyam.**

XXXXXXXXXII) Guhyam Brahma Asti

- Secret Brahman revealed in Veda
- Secret because you can never see it
- Why never see Brahman?
- Because you are Brahman.

- **That left out Baga Tyaga principle is called Turiyam Brahman, Sakshi, Shubram, Shuddham.**
- That is greatest secret Satyasya Satyam.

XXXXXXXXXIII) Na Anyat : Sakshinaha Anyat Nasti

- **There is no other Brahman, the Ultimate cause of Creation, other than Sakshi.**
- **Jivatma, Paramatma Aikyam.**
- Sakshi Jivatma = Brahman, Paramatma.

XXXXXXXXXIV) Tatu Sakshi is Avinashi - Immortal

- Beyond Time, Space, Objects, not Emptiness, Nothingness.

XXXXXXXXXV) Chandogya 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]

XXXXXXXXXV) I, Sakshi, am immortal Brahman, Turiya Atma.

Iti Uchyate :

- It is said in all the scriptures
- In Sruti, Smruti, Itihasas, Puranas, it is declared.

XXXXXXXXXXVI) I am Nithya Mukta, Turiya Brahman, ever there.

- Without me, world can't survive
- I should be there, lending Satta, Sphurti to world and enjoying drama called Jiva, Jagat, Ishvara.
- Remaining in the world, claim Jivan Mukti status by Declaring Jagan Mithya, Aham Brahma Asmi.

- **Enjoy being in the world always lending Satta, Sphurti, Adhishtanam is Moksha not escaping from the through world.**

XXXXXXXXXXVII) World is dependent on Sakshi - Hence world is Mithya.

- Dream world dependent on Waker I
- Waking world is dependent on Sakshi I

XXXXXXXXXXVIII) Aham Satyam will gel, only when I see world is Mithya

- Then only idea of escaping from world will go away.
- No escapist Moksha
- All inclusive Moksha alone exists
- Sarvatma Bhava Moksha only Reality.

XXXXXXXXXXIX) Mithyatvam should come from the innermost heart, as Wisdom from the Veda as Pramanam.

XXXXXXXXXX) Mithya Prapancha is resting in me

- I Allow world to rest in me Atma.
- **Can never dismiss the world or Escape from the world.**

XXXXXXXXXXI) Let I and world Co-exist eternally as Satyam, Mithya

- I am Not Worried
- Co-existence will not Damage each other
- Let both Continue, Birth-Death in Vyavahara, and Satya Paramartikam I - Sakshi, Turiyam.

XXXXXXXXXXII) This awareness is called Moksha

- Tasmin Brahmani Lokaha Ashritaha

XXXXXXXXXXIII) Sarva Loka Karanatvat

- **I am Vivarta, changeless Upadana Karanam of whole universe.**

XXXXXXXXXXIV) Gita :

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

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

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

XXXXXXXXXXV) In my Vison :

- World has Manifestation / Unmanifestation.
- This vision of world and my nature is called Moksha
- Not hating or afraid of the world.

XXXXXXXXXXVI) Dream world has to exist within Waker only

- Wakers World has to exist within Turiyam Brahman only.
- Isness of Dream world lent by Waker.

XXXXXXXXXXVII) Kaschana Na Atyeti

- Nothing exists beyond Brahman, Myself

• **World does not exist outside me but inside me.**

XXXXXXXXXXVIII) Repetition is for reinforcement because Misconceptions are many .

- Orientation of individuality is very strong.

52) I) Instead of claiming I am individual Jiva, Claim I am Adhishtanam of Cosmos.

- This idea should get more entrenched.

II) Individuality and escapism go together.

• **Escapism will go away only when we forget our individuality.**

III) I am the Adhishtanam of the world

- The world appears and disappears in me
- Register this well, Repetition is reinforcement - Why this is important?

IV) Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Visishta Advaitin :

- **All believe Jivas many, Jiva has real suffering because of contact with the real world.**

V) Truth :

- Aham Ekaha, Suffering is Mithya, no other way
- Without falsification of the world, Moksha impossible.

VI) We want to avoid falsification and run away from the world

- It won't work.

- **Staying in the world and falsifying the world = Moksha.**

a) Jagat is Satyam

- **Retaining the world as Satyam, Real, no Moksha ever.**

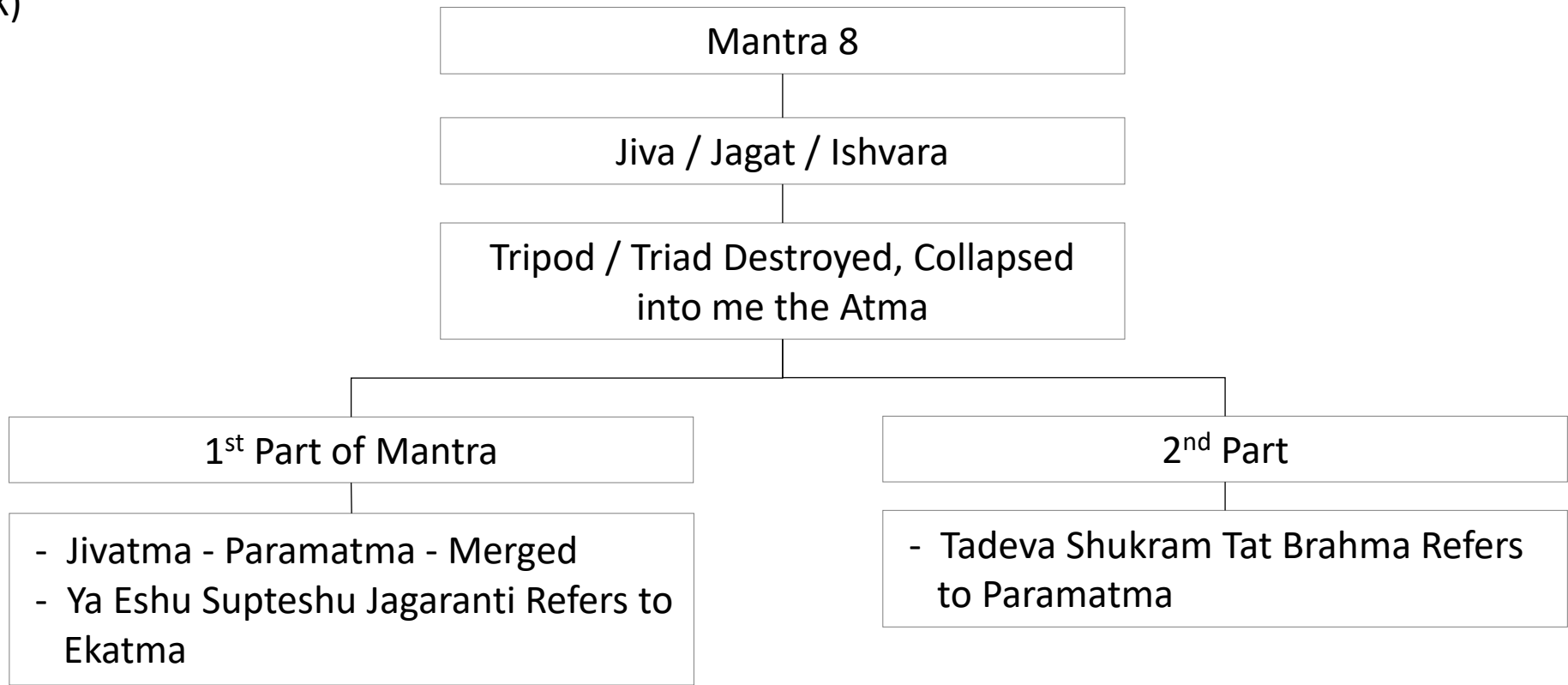
VII) Without Mithyatva, go to any Loka, can't escape Samsara

VIII) Bhagawan helplessly will watch Prarabda of Jivas suffering if world is real

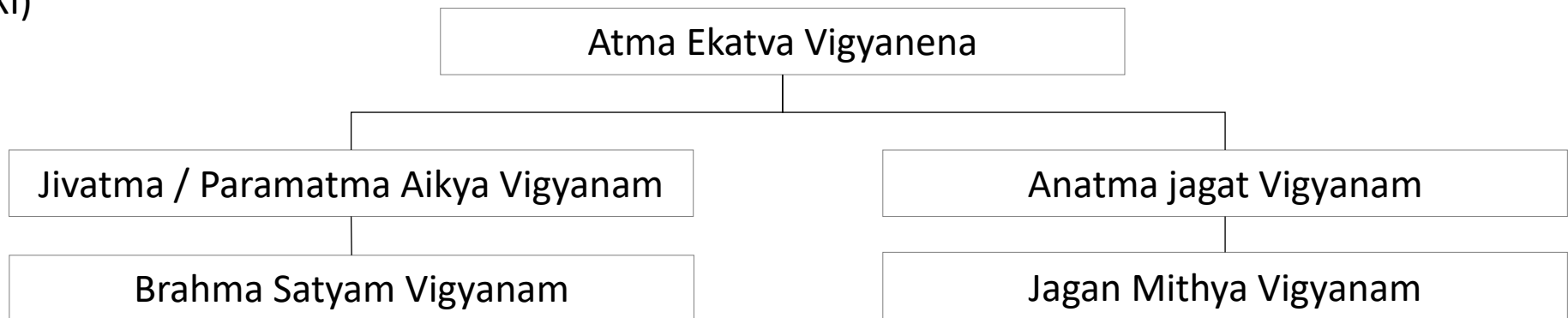
- What is use of omniscience, omnipotence
- Bhagawan is Mukta because he knows world is unreal with ETU.

IX) Mithyatva Nischaya is the only way out for Bhagawan to come out of Samsara.

X)

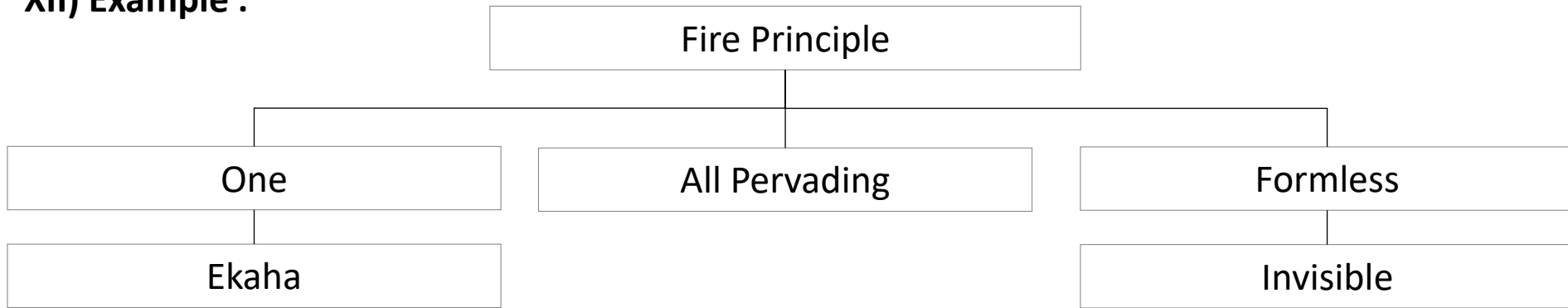


XI)



- It is complete teaching in Mantra 8
- Hence important Mantra.

XII) Example :



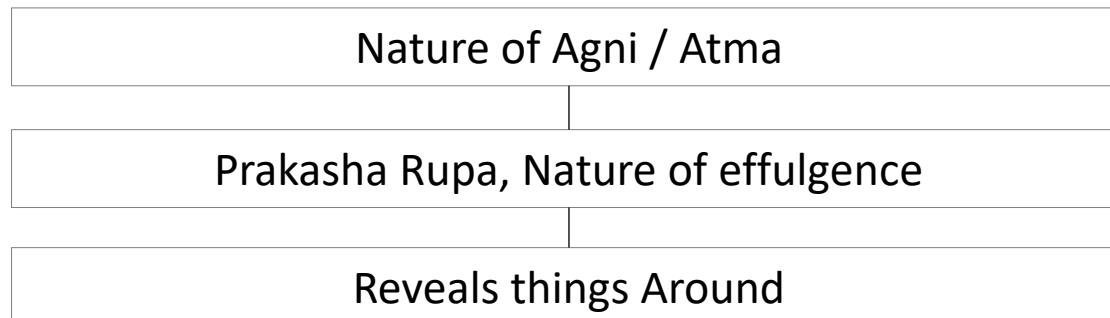
- In the Room, we feel hot, all pervading Agni Tattvam.
- Same Agni in 2 Logs of wood
- Seems to have shape, location
- One fire here - Another there.

XIII) Location, form, seemingly there for Agni

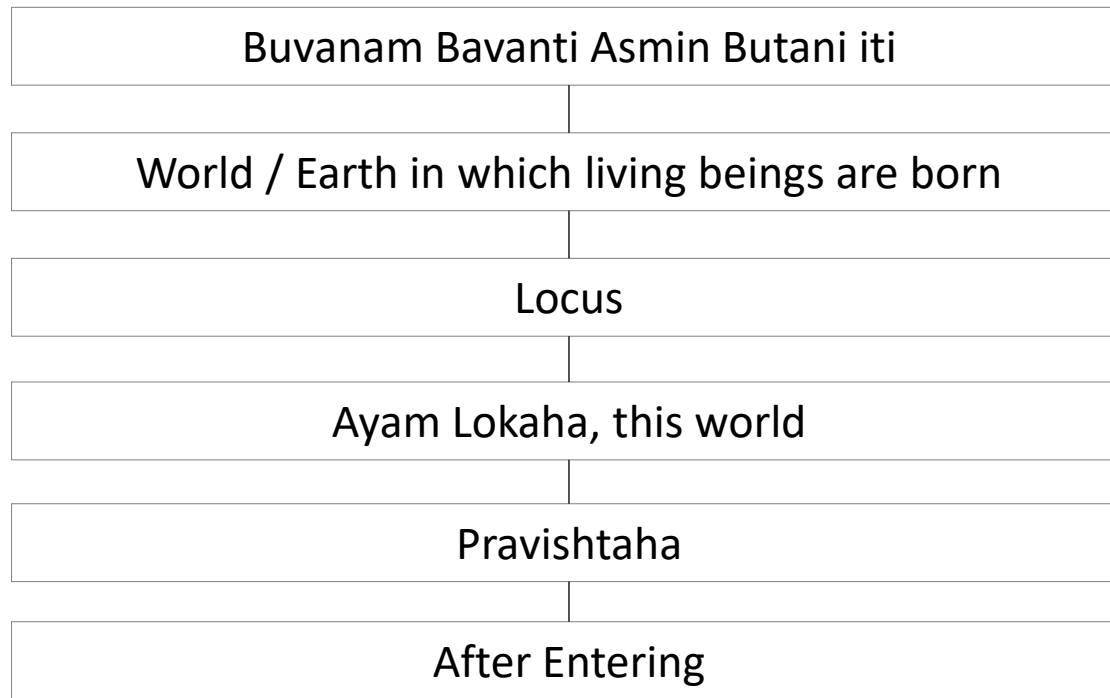
XIV) Consciousness has seeming location, limitation, plurality

- No real location, plurality
- Hence birthless, changeless - Reality.

XV)



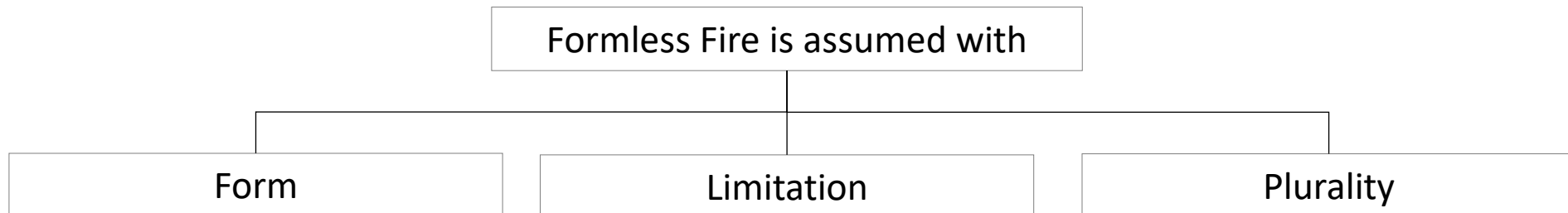
XVI)



- Anu Pravishtaha Rupam Rupam Prati - Seeming Entrance.

XVII) Agni Tattvam has entered log of wood seemingly, because it is all pervading, eternal principle.

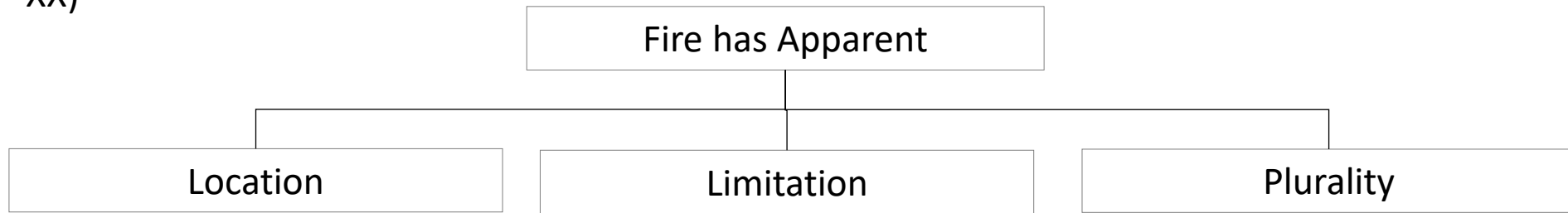
XVIII)



XIX) When fire enters log of Wood, What happens?

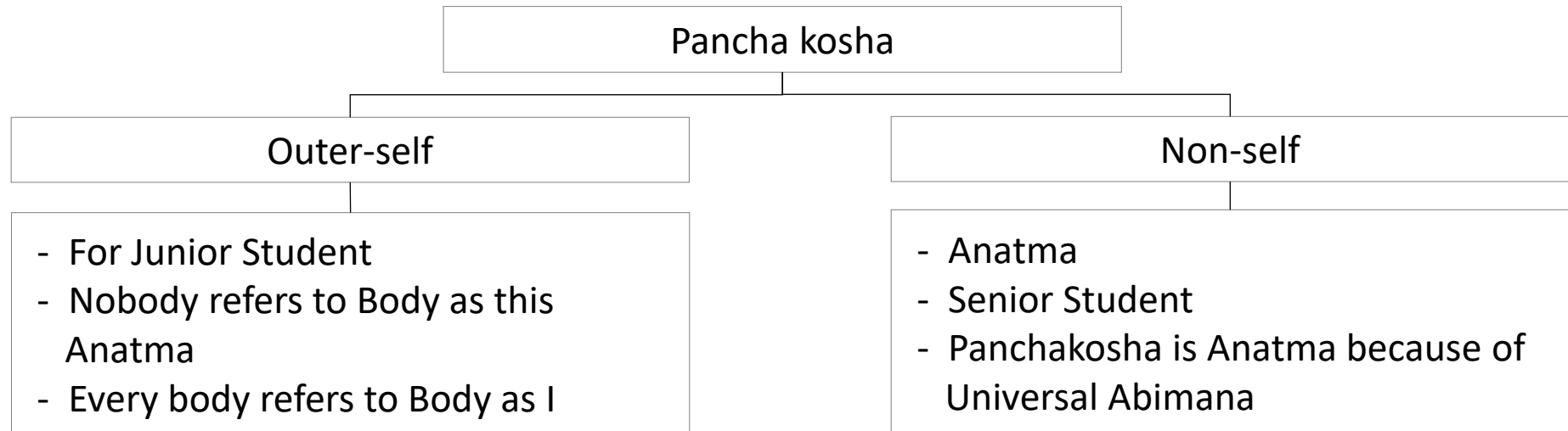
- Prati Rupam Babuva.
- Fire also assumes a Similar form
- Prati Rupaha – Endowed with Similar form.

XX)



XXI) Pancha Kosha = Outer-self

- Consciousness = inner Self.

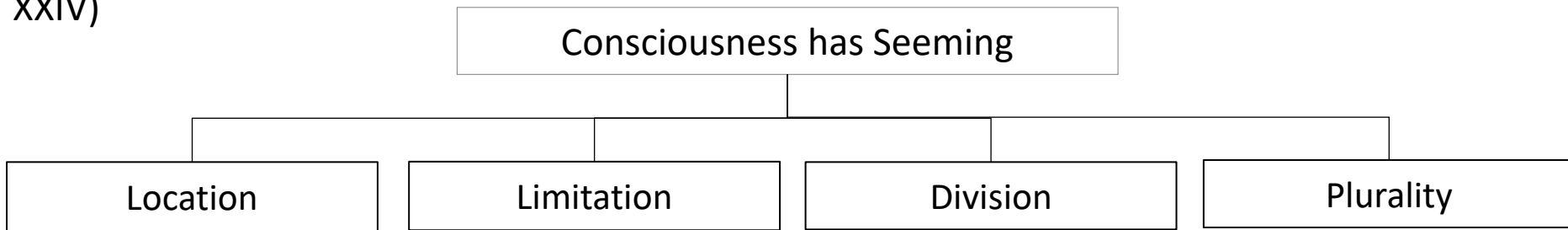


XXII) Compared to mistaken outer Atma, Consciousness is called inner Atma.

XXIII) Because of pervading fire, log of wood is bright

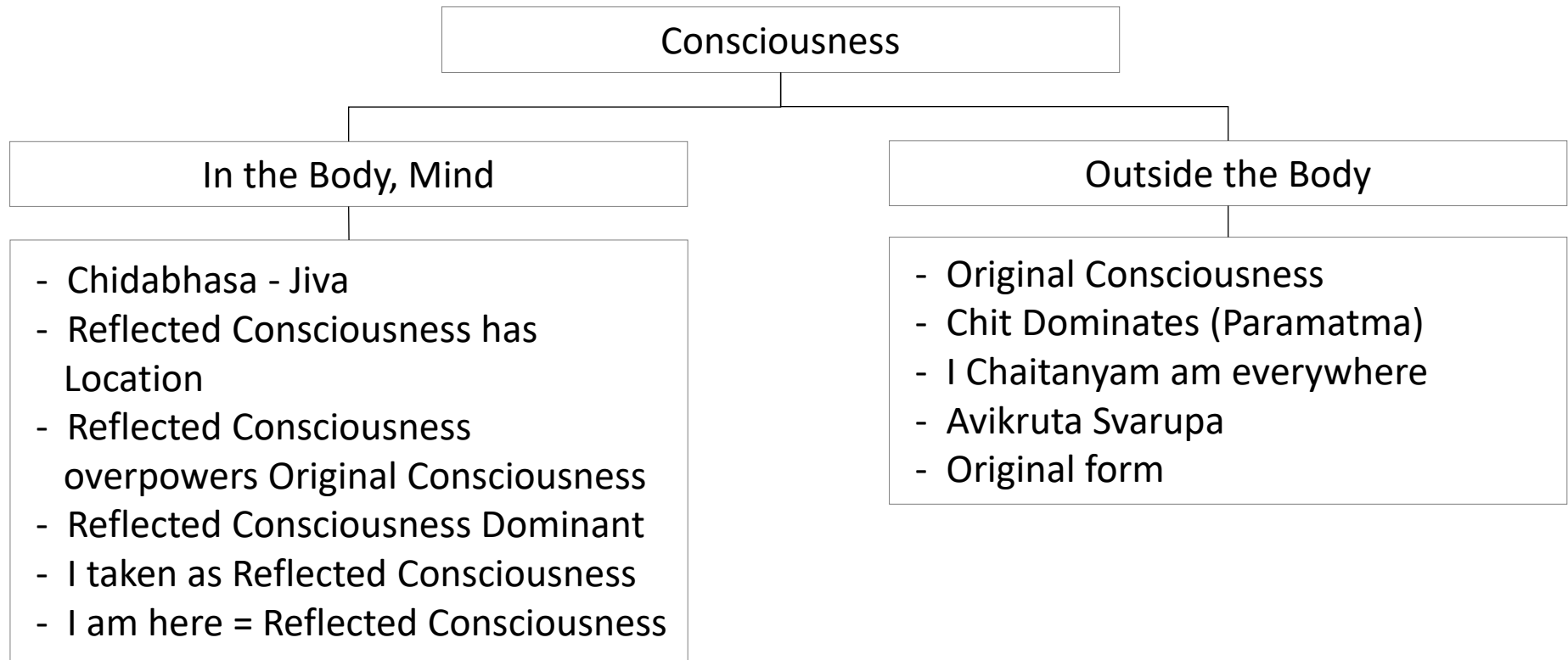
- Because of pervading consciousness, body is bright, intellect is bright.
- **Brightness, sentiency of body because of consciousness pervading, otherwise it will be a corpse.**
- Pravishtam = Penetration.

XXIV)



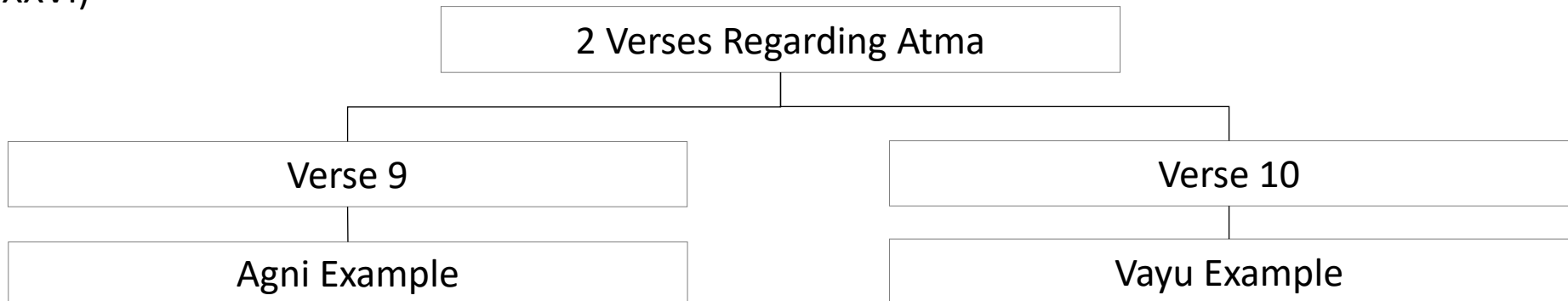
- Prati Rupa Babuva, Consciousness in body seems to have periphery, location.

XXV) In the Body = Reflected Consciousness, Chidabhasa.



Revision : Chapter 2 - 2 - 10 :

XXVI)



XXVII) Original Consciousness is one, undivided

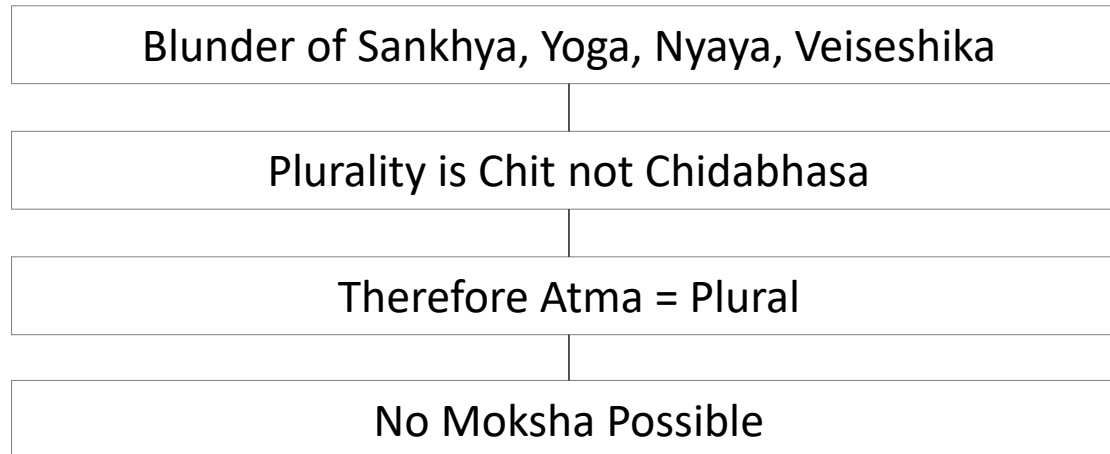
- Consciousness comes down as Chidabhasa in Every mind as Reflected consciousness.

XXVIII) Chidabhasa has Bahutvam, plurality in the presence of Body - Mind - Complex.

- By itself it is Chit, Locationless, Non-dual.

XXIX) In each mind there is Chidabhasa

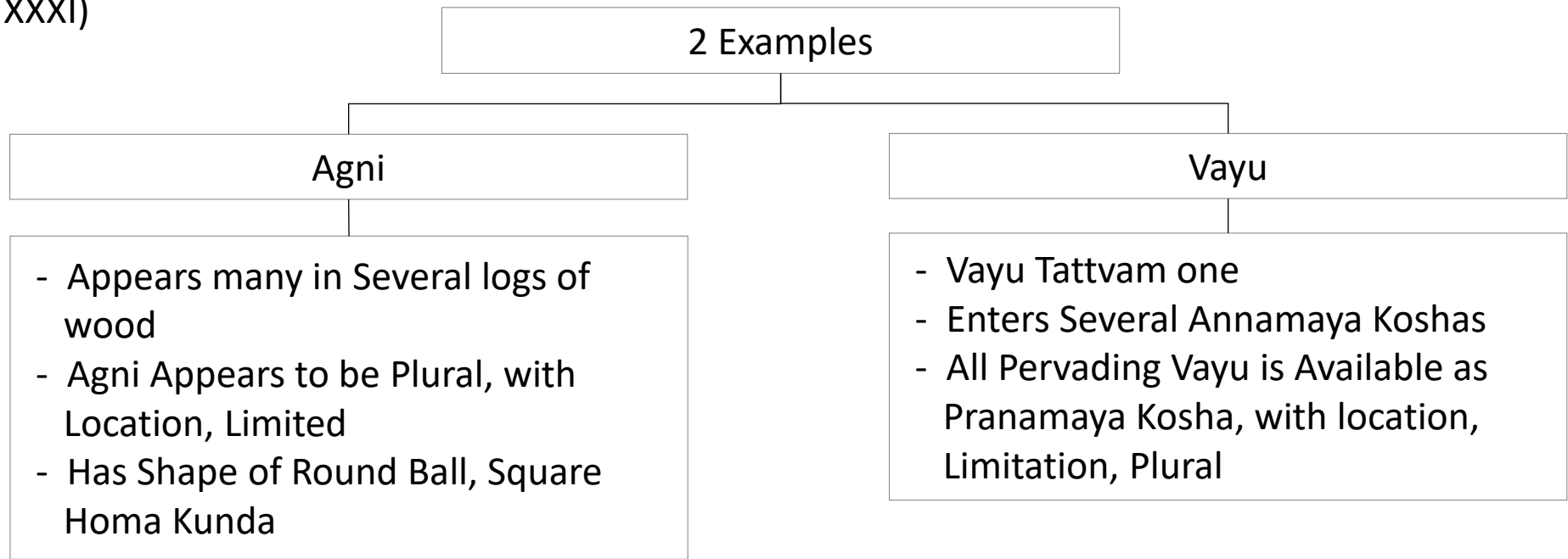
- Many mistake it as original consciousness, chit.



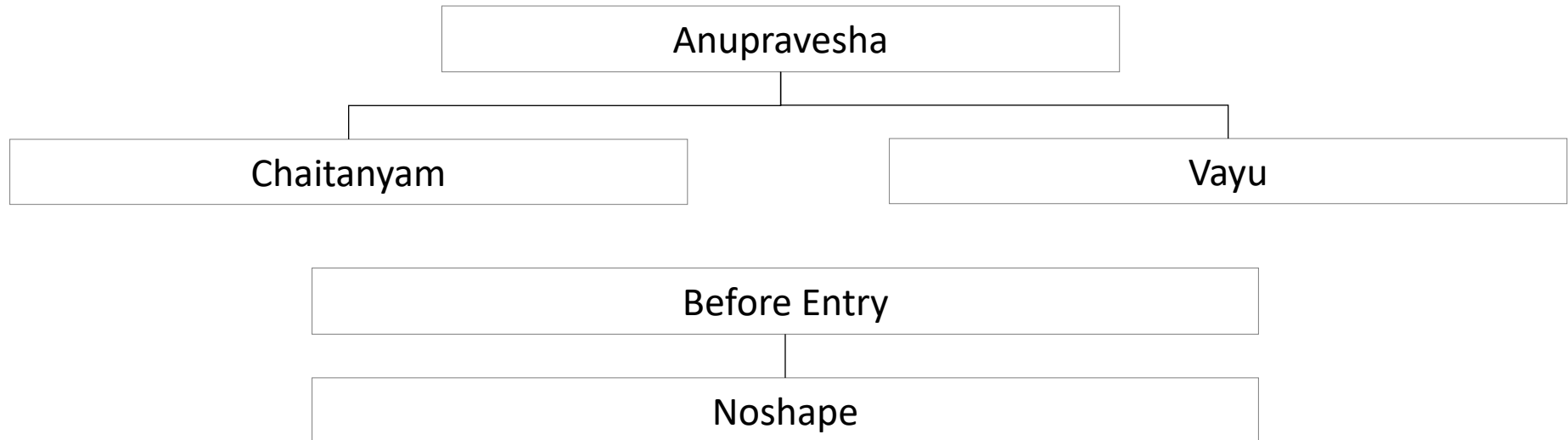
XXX) Upanishad Says :

- Atma is Non-dual, Advaitam, Chit, Original Consciousness.

XXXI)



XXXII)



XXXIII)



- Atma pervades Shariram full of doshas.

XXXIV) Atma not associated with Doshas at any time

- If so, it will be eternal Samsari
- Never attempt Vasana Kshayam.

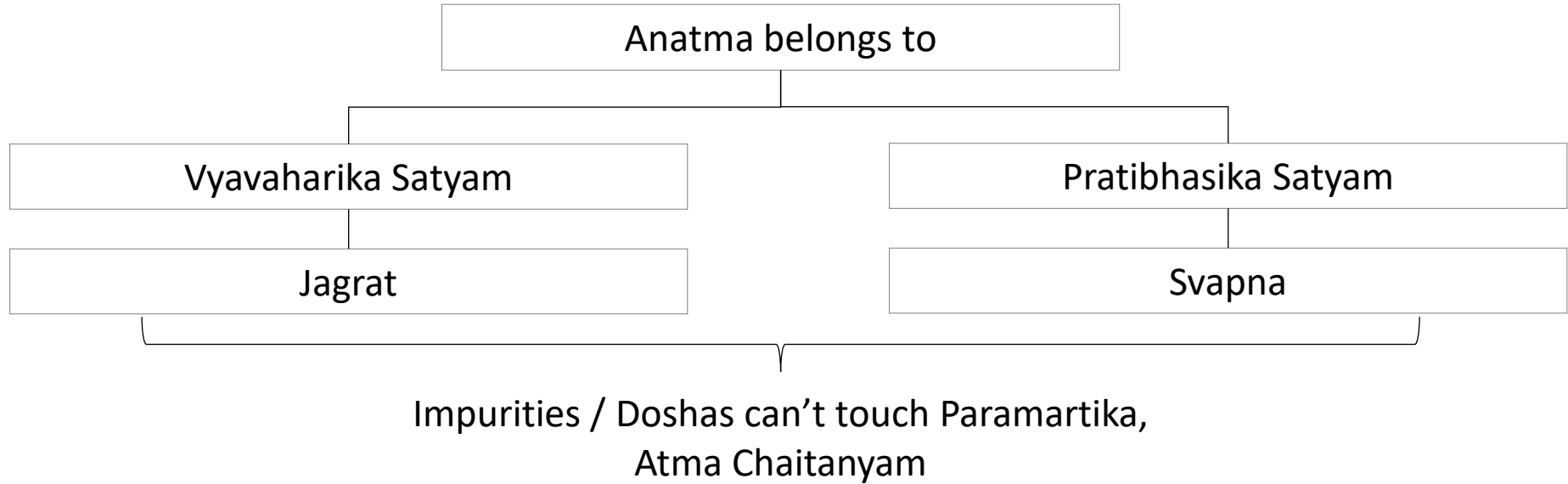
XXXV) 2 important messages of Vedanta :

a) We are Nitya Shuddha Atma, Nitya Mukta, Realise here and now.

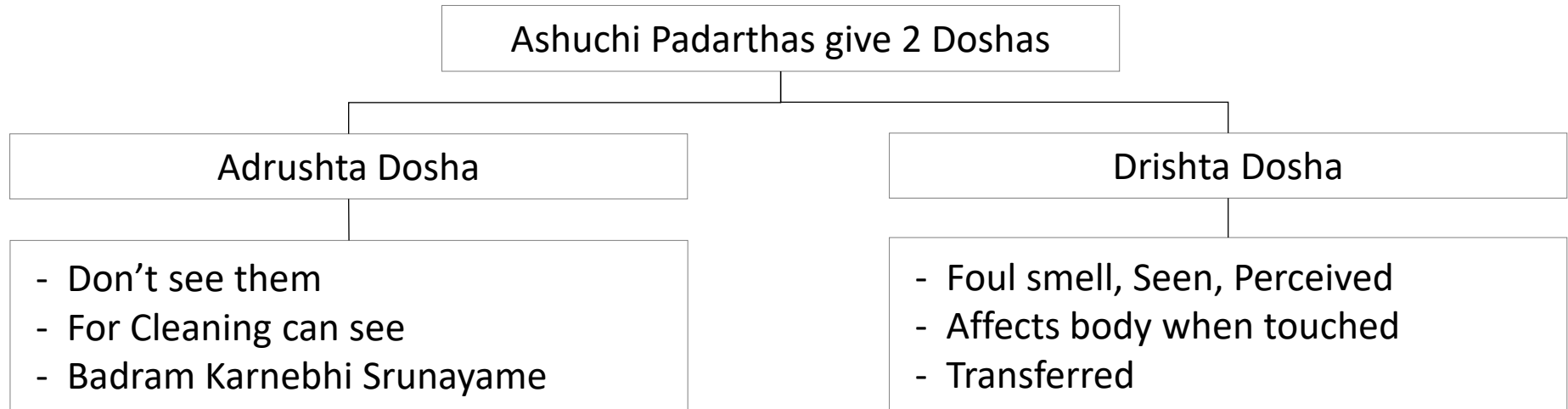
b)



XXXVI) Atma belongs to Paramartika Satyam



XXXVII) Shankara :



XXXVIII)

| Chakshushai Doshai | Bahya Doshai |
|---|--|
| <ul style="list-style-type: none">- Adrushta- Adhyatma Papam- Horror in Dream- Surya Prakasha Na Lipyate | <ul style="list-style-type: none">- Drishta Doshai- Seeing Horror movie |

XXXIX) What produces Kama, Krodha, Lobha, Madah, Mascharya gives 2 fold Doshas.

- Drishtam Adrishtam
- Adyatmika = Subject, Subtle, Ashuddhi Dosha Papam by seeing Drishta objects.

XXXX) Say without Guilt, reservation

- I am Atma, Aham Asanga Svarupaha Asmi.

XXXXI) Can't say it is far, no physical distance

- **Atma is in and through, but not in Contact with Anatma, because it is of a different order of Reality.**

XXXXII) Example :

- Screen is outside characters of a Movie, shown on the screen.
- Screen is beyond the movie
- Not physically away
- In and through movie but unaffected, transcendental.

लोको ह्यविद्यया स्वात्मनि अध्यस्तया कामकर्मोद्भवं दुःखम्
अनुभवति ।

Humanity indeed (Lokah - Hi) Suffers Sorrow (Duhkham Anubhavati) caused by desire, and by working to fulfill those desires, that all come to exist (Kama - Karma - Udbhavam) because of the ignorance that is Super - Imposed on oneself (Avidyaya - Svatmani - Adhyastaya).

XXXXIII) 3rd Quarter :

- Sarvabuta Antaratma Na Lipyate
- Atma is not contaminated by mental problems.

XXXXIV) Moola Avidya, Anatma has a lower order of Reality

- **Moola Avidya is Anaadi but Sa - Antaha.**

XXXXV) Superimposed means of a lower order of reality

- Because of superimposition, Adhyasa, Jiva Suffers from Samsara.

XXXXVI) Naishkarmya Siddhi :

- Even though Atma is Non-dual, because of Moola Avidya, Vikshepa and Avarna Shakti, false world is projected.
- Now Waking state is exactly like Dream is clear, said in Mandukya Karika.

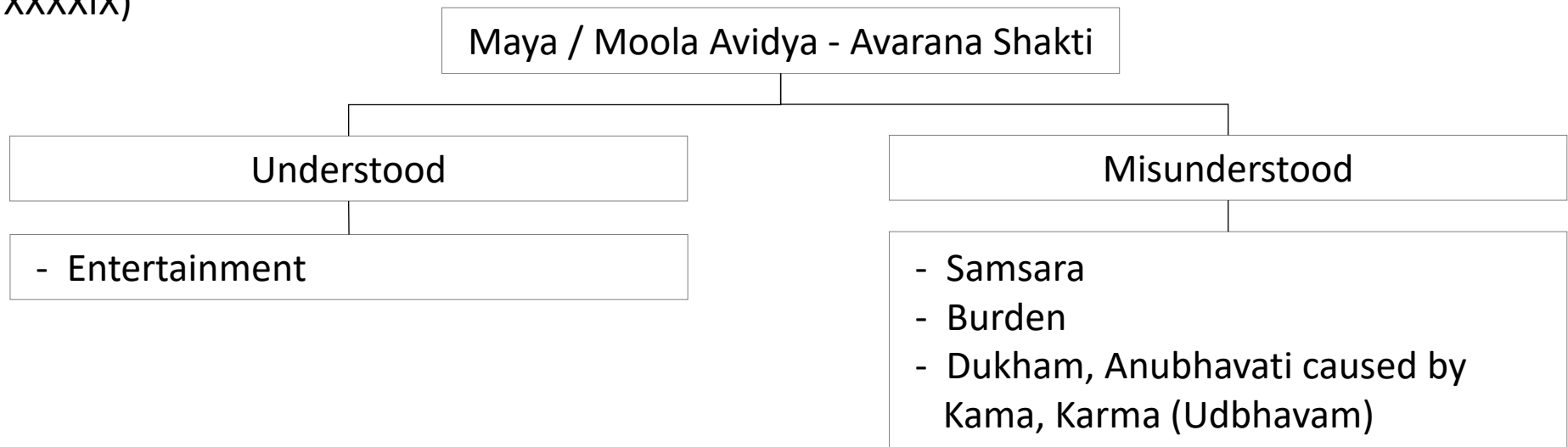
XXXXVII) Mithya Prapancha is for pure entertainment.

- 5th Capsule
- Maya serves as a pure entertainer
- Maya really not a Villain
- It gives beauty, variety, novelty.

XXXXVIII) Along with Vikshepa shakti, there is Avarna Shakti

- Because of Avarna shakti, Mithya is not understood as Mithya.

XXXXIX)



XXXXX) World has beauty, Variety, Novelty but it Does not have Reality, Stability, Security.

XXXXXI) Atma is external = Yukti Virodha

- Atma is all pervading
- Sarva Vyapi iti Atma.
- External can't be internal
- If Atma is outside body, body will become inert.

XXXXXII) Atma does not belong to Vyavaharika Prapancha.

- Atma pervades Universe but is of Different order of reality.

XXXXXIII) Screen :

- Pervades Movie
- Different order of reality compared to movie.

XXXXXIV) Waker :

- Pervades Dream
- Different order of reality Compared to Dream Universe.

XXXXXV) Turiyam :

- Pervades waking
- It is Absolute reality, beyond which there is nothing, different than Waking universe.
- Higher order
- It is in and through Waking universe but of different order of Reality.

XXXXXXVI)

| Dream Universe | Waking Universe |
|-----------------------|-----------------------------------|
| Does not Affect Waker | Does not Affect Turiya Chaitanyam |

XXXXXXVII) This 11th Verse of Chapter 2 - 2 is Pramanam to show Atma is Bahya, higher order of Reality.

- Jiva, Jagat, Ishwara is Vyavaharika Satyam
- Atma is Paramartika Satyam.

XXXXXXVIII) Vedanta :

- **You can be free from problems only by discovering higher order of reality.**
- **In the same order of Reality, Moksha power not possible.**

- In Vyavaharika Satyam, consisting of Jiva, Jagat, Ishwara - One is never free from influence of Karma.

XXXXXXX) Ishwara knows I am Brahman, Satyam status.

- Only Aham Brahma Asmi
- Jnanam gives Moksha, liberation from Jiva.

XXXXXXXI) Ishwara status does not give freedom

- Jiva status, Ishwara status is Mithya.

XXXXXXXII) My real status is Brahman

- What is common to Jiva and Ishwara?

a) Brahman is Paramartika Satyam

- Only by knowing higher order of Reality, even Ishwara can enjoy.

XXXXXXIII) What is uncommon?

a) Ishwara :

- Aham Brahma Asmi
- Jnanam, Ishvara already has
- This is advantage
- Knowing and liberating status Ishwara already has.

b) Jiva has to acquire this knowledge

- I am of a higher order of reality
- Then only freedom comes.

e) Because of Vikshepa Shakti of Maya, it creates the world

- Because of Avarna Shakti, world is mistaken as Real
- World does not create problems
- Mistaken world creates problems.

g) Unreal world taken as Real is not a problem but it is entertainment like Movie.

h) Karma comes when Unreal is taken as Real

- Fake diamond taken as Real diamond, Kama, Karma.

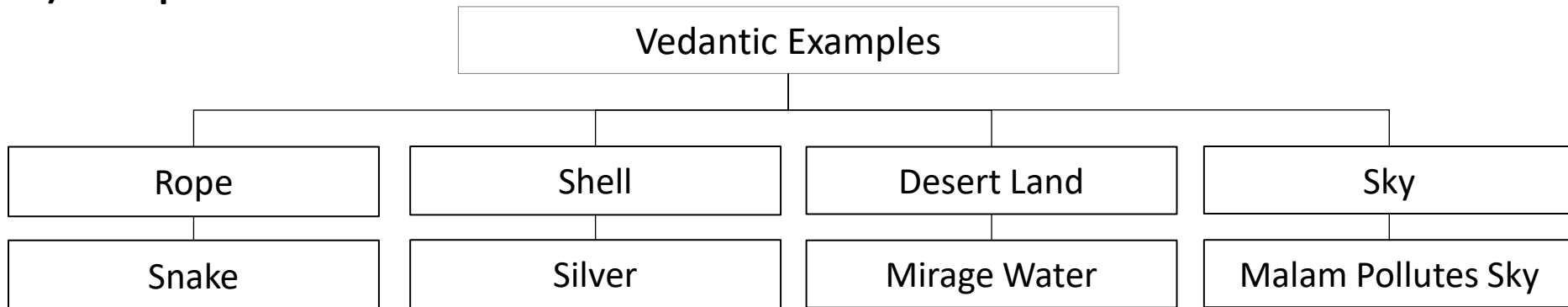
53) I) Paramarthatha Svatmani Nasti :

- It really does not exist in Atma
- Paramartika Drishtya.

II) I am neither Sharira Trayam or Prapancha Trayam

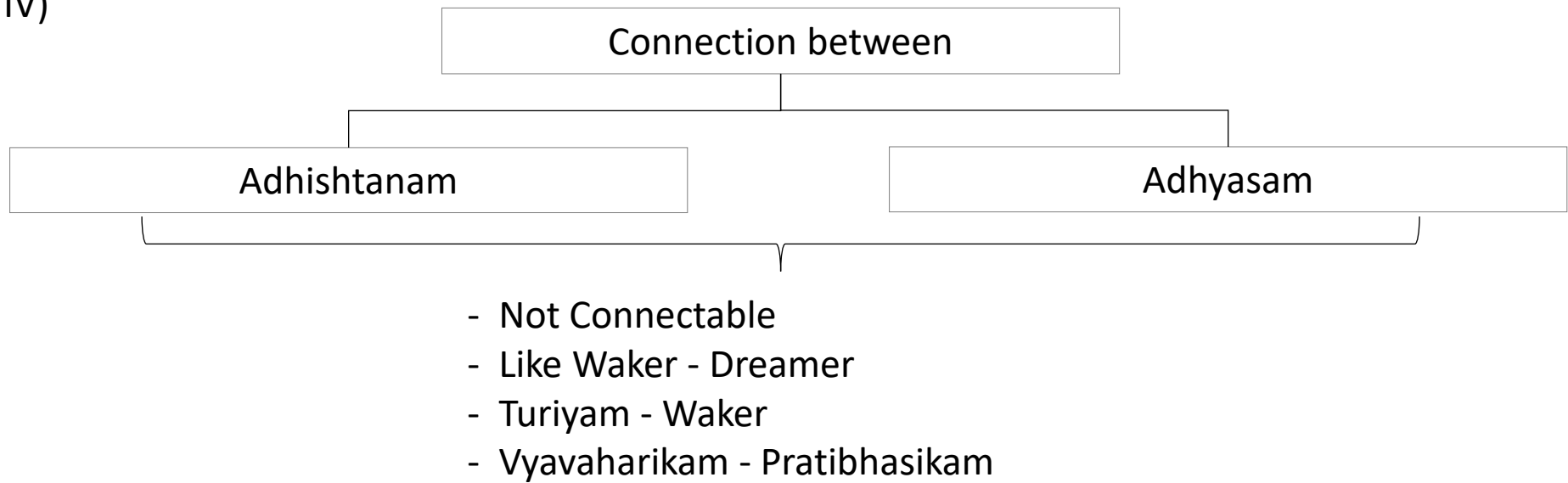
- I am the Turiyam
- In this Atma, in Paramartika nature, Sa Nasti
- Sa - Avidya, Maya, Nasti
 - Maya Karya Prapancha Api Nasti

III) Example :



- Upon 4 Adhishtanams, there are 4 Superimpositions, of a lower order of Reality.

IV)



V) 2 Orders of reality

- **Asambandha, Sambandha = Misconception.**

VI) I = Paramartika Satyam, Adhishtanam, Turiya Atma.

- I have no sorrow in 3 Periods of time
- Still I say, I am sorrowful
- Misperception is seriously taken
- Run to astrologer to solve problem.

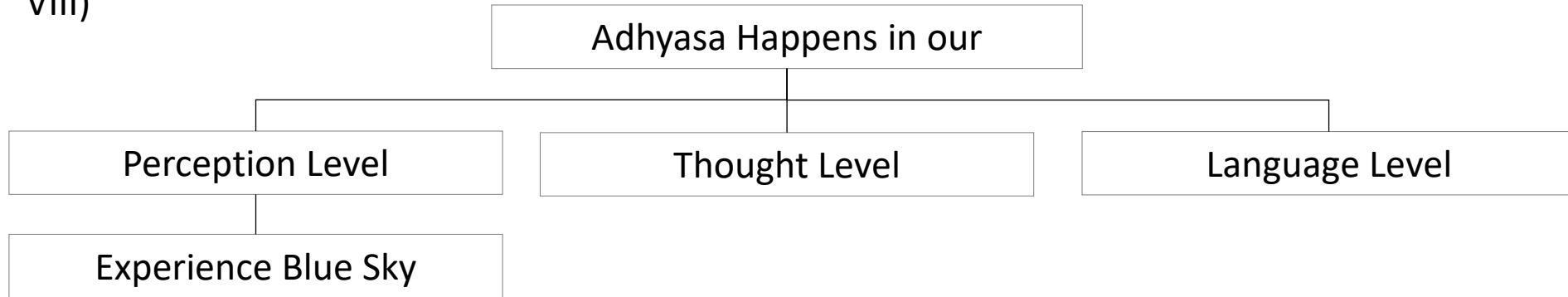
VII) Pain = Object

= Vyavaharika Satyam

- I am the subject, Atma, experiencer, Paramartikam.

- While shedding Tears, I can know I am ever free from sorrow.
- It is not foolishness but wisdom
- Na Santi, why?

VIII)



IX) Why I can Say, I am free of Sorrow, with tears rolling over?

- Na Tat Doshaihi Tesham Lepaha Bahya Hi Tay
- Because of 4 factors
- Snake, Silver, Mirage Water, impurities Tesham Lepaha.
- **Doshas, Adhyasas are not connected to Substratum - Rope, Shell, Drysand land, Sky.**
- Na Lepaha = not contaminated.

X) Why not connected?

a)

| Snake / Silver / Mirage Water / Impurity Blueness | Rope / Shell / land / Sky |
|--|---|
| - Pratibhasikam | - Vyavaharikam - Bahya compared to Pratibhasika Satyam |

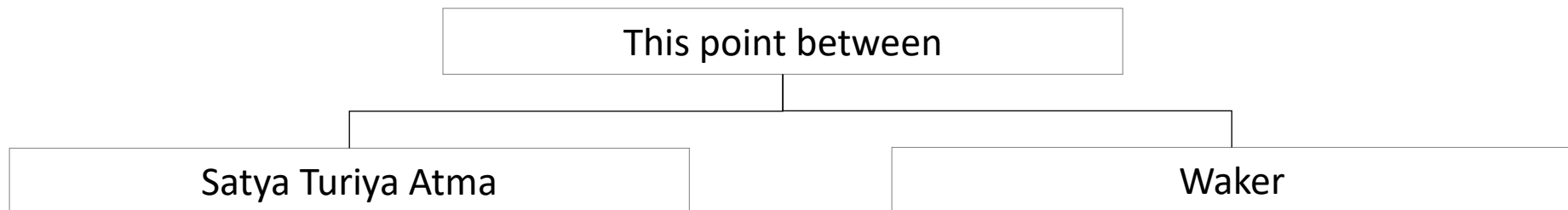
↑
- Lower Order of Reality

↑
- Higher Order of reality
- Binna Satyam, Bahyam
- Transcendental

b) 2 Orders of Reality

Example :

- Dreamer / Waker
- One not affected by Another.

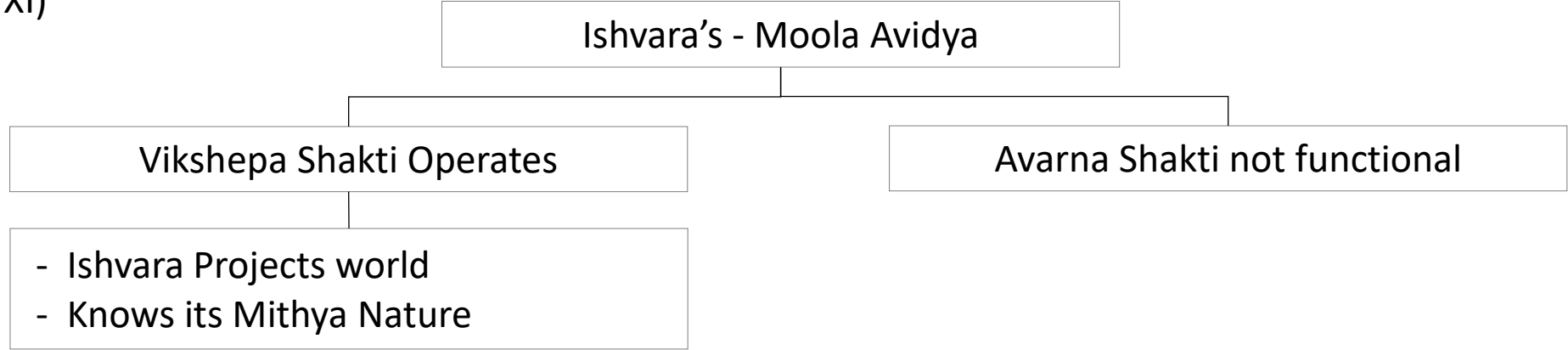


- Must be well entrenched in Sub-conscious mind of Seeker for Jivan Mukti Status.

c)

| Sorrow | Turiyam |
|--------------------|--------------------|
| Vyavaharika Satyam | Paramartika Satyam |

XI)



XII) Jiva does not know that World is Mithya

- World = Kriya, Karaka, Phalam
= Mithyatva Darshanam

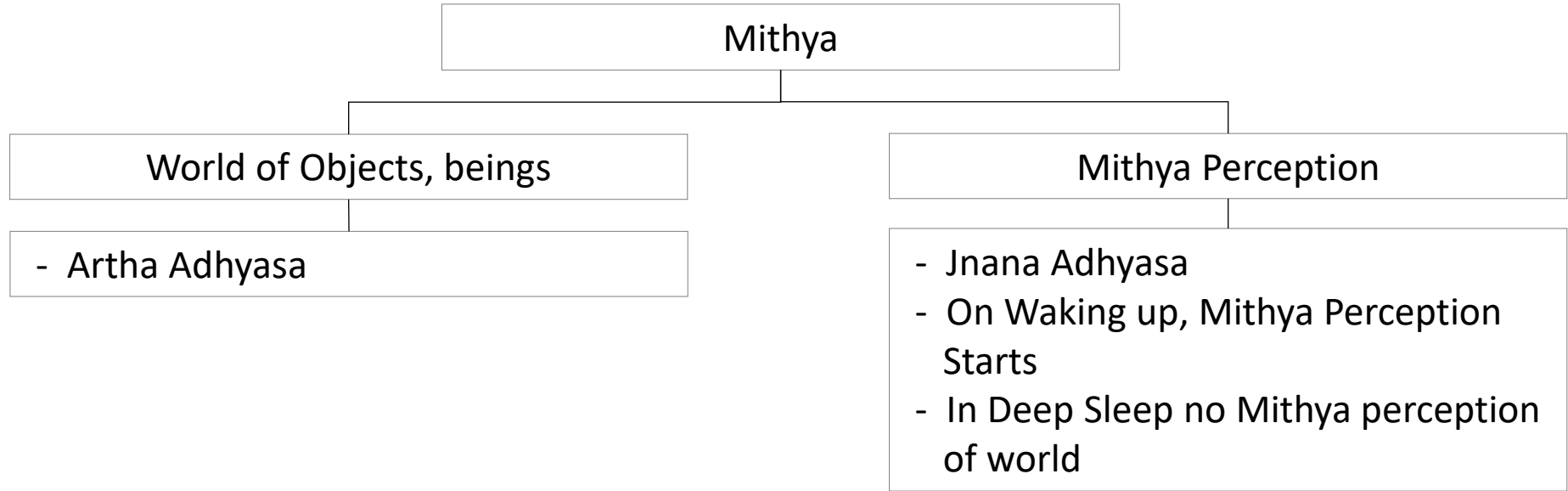
XIII) Gita :

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

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

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

XIV)



XV)

| Rope | Rope Snake Perception |
|-------------------------|---|
| - Artha Adhyasa Outside | - Jnana Adhyasa inside perception - Thoughts |

a) Jnanam = Perception, experience

= Wrong perception

= Similar to Rope - Snake

- All internal conversations in the Mind are Jnana Adhyasa perception and experience = Rope - Snake.

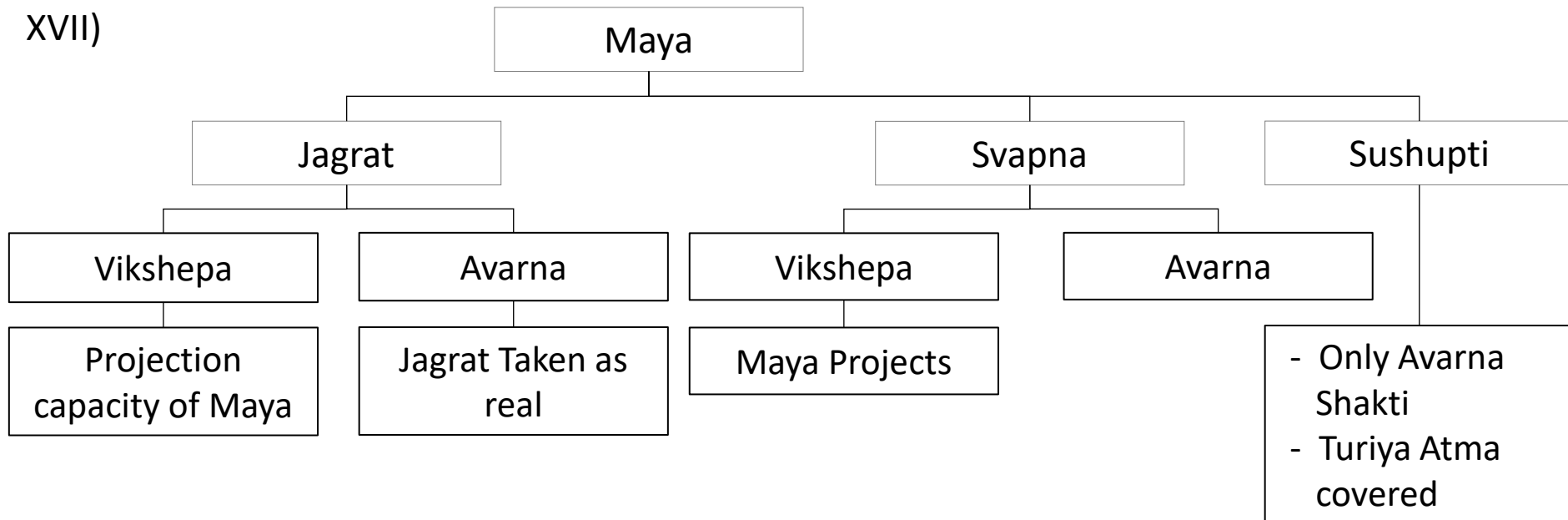
b) Both Rope snake and world are Mithya, Not Paramarthika Satyam

- One is Vyavaharikam, other Pratibhasikam.

XVI) Because of Avarna shakti, I commit a Mistake, take Vikshepa world as Reality.

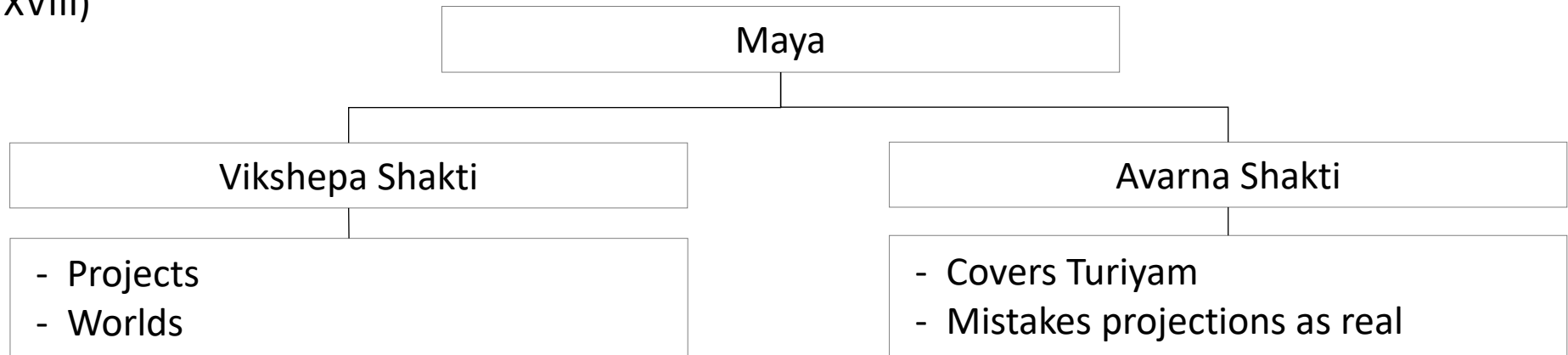
- That is Avarna shakti of Maya's job in Waking, dream states.
- Taking Vikshepa shakti as Real.

XVII)



- Jagrat, Svapna taken as real.

XVIII)



XIX)

| | |
|----------------------------|--------------------------------------|
| World can't Create problem | World taken as Real Creates Problems |
|----------------------------|--------------------------------------|

- Arjuna's war taken as Real creates problem.

XX) World by itself not a problem

- Taking world as Real is Adhyasa, causes problem
- Adhyasa always happens in the mind of a person
- Ishwara's unreal creation for Prarabdha expansion
- Dukham Anubhavati, world suffers.

XXI) Janma - Marana, old age

- Jayate, Vardate, Viparimanate, Apakshiyate - Old age problems.
- Birth, Death is superimposed on Turiyam, Brahman, my Real Self.

• **I don't have Janma - Marana at all as Brahma Chaitanyam.**

- Hence no Punar Janma.

XXII) Why I am not contaminated by sorrow of the mind?

Because :

• **I Atma am Bahyaha, beyond the mind, different order of reality, Paramartikam.**

- I am outside the Mind
- Mind = Vyavaharika Satyam
- Atma = Paramartika Satyam
- Binna Sattaha Aham.

XXIII) Rope not affected by Rope - Snake

XXIV) Teaching :

- Viparita Buddhi Bahya Adhyasa

• **I am not the superimposed Mind which is misperception**

- I am outside the Mind.

| I - Atma | Mind |
|--------------|-------------|
| Higher Order | Lower Order |

Revision : Mantra - Chapter 2 - 2 – 11 :

XXV) Atma Chaitanyam compared to Surya Prakasha

- One sunlight, Surya Prakasha illumines entire world

XXVI) Atma = Asanga Svarupam.

| Basakam | Basyam |
|--|---|
| <ul style="list-style-type: none">- Surya Prakasha- Surya Mandalam far away- Light of Sun Spreads earth and all Objects- Prakasha not contaminated by Objects | <ul style="list-style-type: none">- World- There is Physical contact between light Basakam and Bashyam- Physically together- intimately Associated |

XXVII)

| Basakam | Basyam |
|--|---|
| <ul style="list-style-type: none">- Atma Chaitanyam- Not contaminated, polluted | <ul style="list-style-type: none">- 3 Sharirams |

XXVIII) What is advantage of claiming

- I am Basaka Chaitanyam.

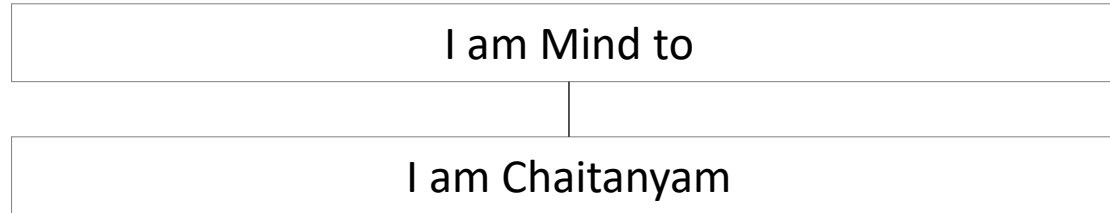
Advantage :

- From time of claiming, I am Shuddhaka
- No struggle to purify myself.

XXIX) Claim I am Shuddha Chaitanyam As mind I am eternally impure because perfect pure Mind doesn't exist in the world.

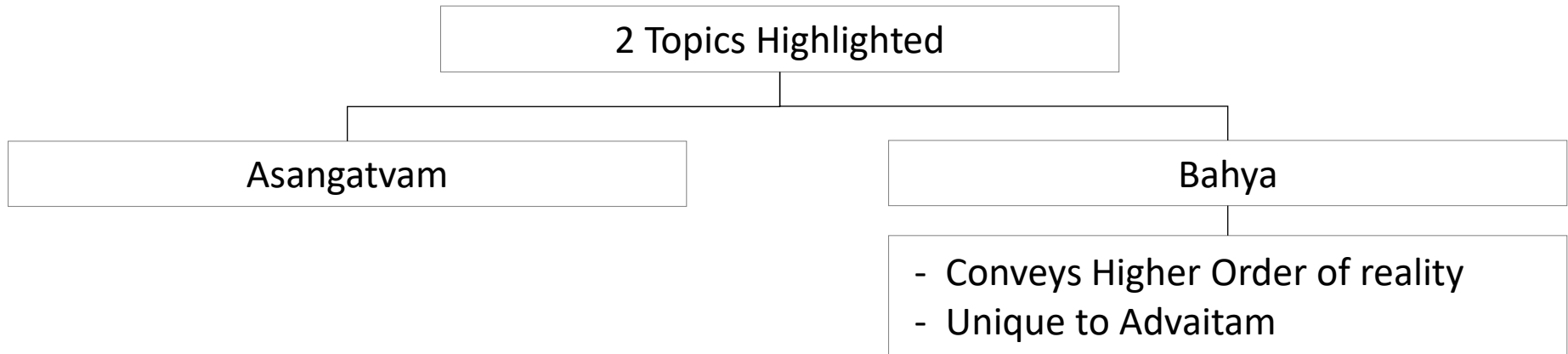
XXX) As Mind, I can never have purity, As Atma, I can never have impurity.

XXXI) Shift Claim :



- That is instantaneous Moksha called Sadhyo Muktihi.

XXXII)



XXXIII) 3 Stages :

- 1st Stage : Brahman creates the world
- 2nd Stage : Brahman becomes the world
- 3rd Stage : Brahman appears as the world.

XXXIV) Creates = Nimitta Karanam

Becomes = Upadana Karanam

Appears = Vivarta Karanam

XXXV) Svatantraha - Independent for its existence

XXXVI) Entire Universe, Anatma = Maya

= Paratantra

- **Depends for existence and Appearance on Brahman.**
- **Maya and Universe borrow existence from Brahman.**

XXXVII)

| Brahman | Maya / Universe |
|---|---|
| <ul style="list-style-type: none">- Svatantra- By itself | <ul style="list-style-type: none">- Paratantra- Dependent always |

- See the Difference.

XXXVIII) When Brahman has to create the world it is not Svatantraha

- Brahman by itself cannot create the world
- Brahman = Karya - Karana Vilakshanam.
- Pure spirit, Chaitanyam, can't create anything
- Brahman depends on Maya Shakti (Vikshepa and Avarna, 3 Gunas, Prakrti) to create the world.

XXXIX) Brahman depends only for Creation not for Existence

- Brahman is Svatantra with respect to its existence.
- These are Deeper understandings from the Upanishads which only a realized Master can know.

XXXX) Maya not equal to Brahman

- It is of lower order of Reality, Vyavaharika Satyam, Mithya.
- No 2nd Real entity.

XXXXI) It is inner Self of all living beings

- Therefore controller of all beings (Butas).
- Atma lends existence to Shariram Trayam
- Atma lends Chidabhasa to Shariram Trayam
- Because of that Mind is able to perceive world of objects.

a) How does it multiply without division?

- One Waker without dividing multiplies into Swapna Jagat.

- **Similarly, Paramatma, Remaining Single, Bahuda Karoti**
- **Vivarta Karanam.**

b) Unique to Advaitam :

- Vivarta Upadana Karanam.

c) Visishta Advaitin - Ramanujacharya :

- Param Brahma becomes the universe
- Parinami Karanani, undergoes change, Milk - Curd.

d) Dvaitam - Madhavacharya :

- Paramatma = Only Nimitta Karanam, Not Upadana Karanam.

e) Advaitin :

- Vivarta Karanam Brahman.

XXXXII) Svagata Bheda Rahitam

- | |
|---|
| <ul style="list-style-type: none">• Bahuda Karoti• It multiplies into many, remaining same, without undergoing change. |
|---|

XXXXIII) What is that Paramatma?

- Vishuddha Vigyana Rupa
- Nature of pure Consciousness.

XXXXIV) Nama, Rupa, Kriya - Upadhi Rupa multiplication.

- Samashti Nama, Rupa Kriya = Maya medium.

XXXXV) Why Maya called Achintya Shakti?

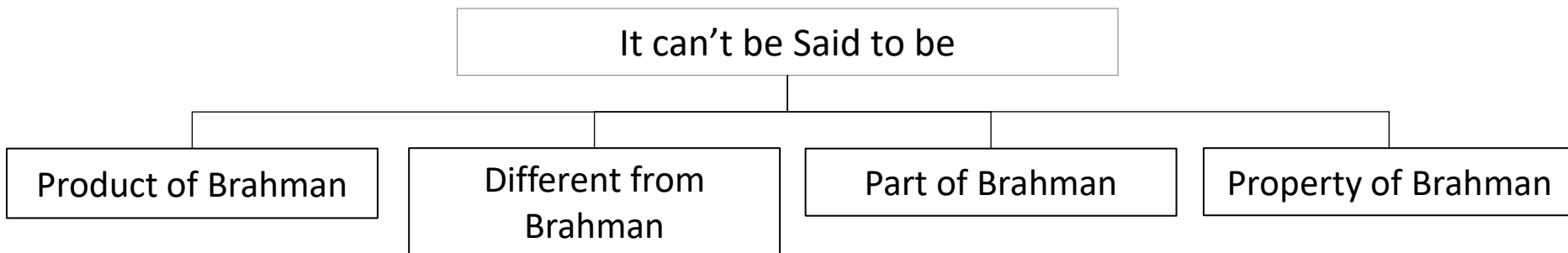
a) Vivekachudamani :

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

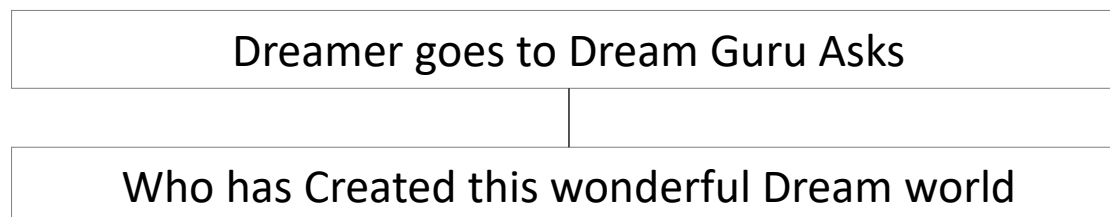
*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor whole nor both. Most wonderful it is and beyond description in words. [Verse 109]

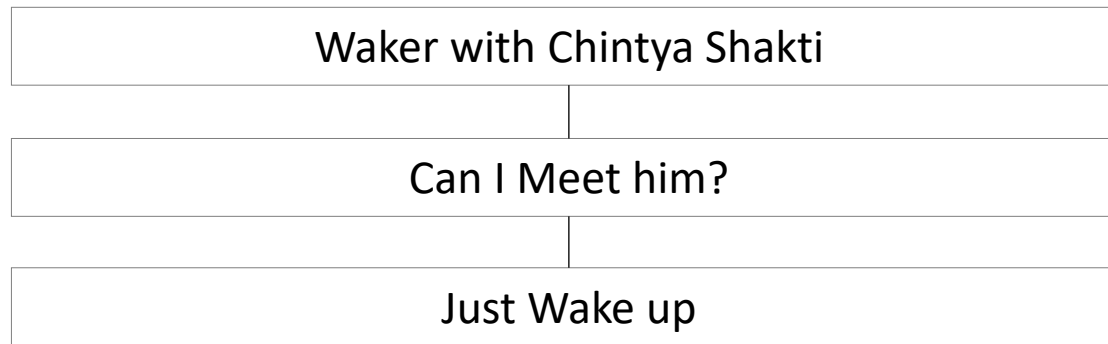
b) Maya = Mind = Inexplicable.



XXXXVI)



Guru :



XXXXVII) Similarly, on Waking upto Turiyam, Paramatma, Waker does not meet Paramatma

- Claims I am that Paramatma who created the Waking world.
- Mithya, Waking world was only superimposed on the Satya Turiya Chaitanyam.
- This is the path to Moksha.

3rd Quarter :

XXXXVIII) Paramartika Brahma is always available as "I", the Atma, the Self of the body and the Universe.

XXXXIX) Brahman is also present in the Vyavaharika Jiva consisting of Sharira Trayam.

XXXXX) It is the Chidabhasa behind the Sharira Trayam.

54) I) Shankara - instead of located uses manifested.

a)

| Atma | Body |
|--|--|
| <div>- Supported</div> <div>- Adheya</div> | <div>- Supporter</div> <div>- Adhara</div> |

- b) If located, Adhara - Adheya bhava will come
- c) Atma will become dependent on Sharira Trayam

II) Atma is infinite

- Space is Available in the Hall.
- Can't Say space is located in the Hall.
- Body can't be locus of Atma because Atma is formless like Space.

III) Multiplication only apparent

- If it really Multiplies, it can't remain Non-dual.
- Ekam Rupam Satu = Vivarta Upadana Karanam.
- Without Actually being many, Seemingly becomes, Mithya, Unreal Universe.

Purusha Sukhtam :

“अजायामानो बहुधा विजायते
तस्य धीराः परिजानन्ति योनिम् ।
मरीचीनां पदमिच्छन्ति वेधा
सूर्यं देवं जनयन्तो द्विजातम् ॥”

“Ajāyāmāno bahudhā vijāyate
tasya dhīrāḥ parijānanti yonim ।
Marīcīnām padam icchanti vedhā
sūryaṁ devaṁ janayanto dvijātam ॥”

“Though unborn, He is born in many ways. The wise perceive His origin. The seers seek the realm of the radiant beams. They beheld the Sun God, who is generated as the twice-born.”
[R̥gveda 10.90.4]

- **Without really being born, Paramartha is born as the Jagrat Prapancha**

- Seeming contradiction, indicates lower order of Reality.

Example : Dream

- Ekam Rupam Satu = Paramartha
- Vyavaharika Drishtya = Bahuda Karoti
- Parmarthika Drishtya, Advaitam, Non-dual
- That Jagat Karanam Brahman should be recognised in my mind.
- Paramatma is available within the body of everyone
- Located in Body, Mind, Heart, Universe.
- Atmasthanam means seemingly located, available, reflected
- All pervading Atma can't be really located within the Small Body.

Example :

- Huge Sun can't be located in a small pot of water
- Understand location as manifest
- All pervading Paramatma is manifest in the mind as Sakshi Chaitanyam.
- Manifestation is called Abivyakhti or Upalabdhi
- Location of Atma = Availability or manifestation
- Adarshasthanam Mukham Iva...

- Face is on the mirror but face is on my shoulder
- On / In Manifest, Available, Reflected, Perceptible in the mirror.
- Atma is available in the world Mirror as Sat Chit Ananda.

Dakshinamoorthi Stotram :

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

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

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

- **Consciousness is everywhere but I can recognise only in my mind as the witness of Presence, Absence of thoughts.**

- Antahkaranam is = Turned inwards.

IV) Apply principle of Neti Neti to turn inwards.

V) Witness can't be objectified because it is the very subject

- Unobjectifiable witness of silence I am.

VI) Claim that Param Atma

- I am = Brahma Anubhava
- No other unique experience
- **Brahman = Experienced as I am Sakshi Chaitanyam**
- No specific experience is possible.

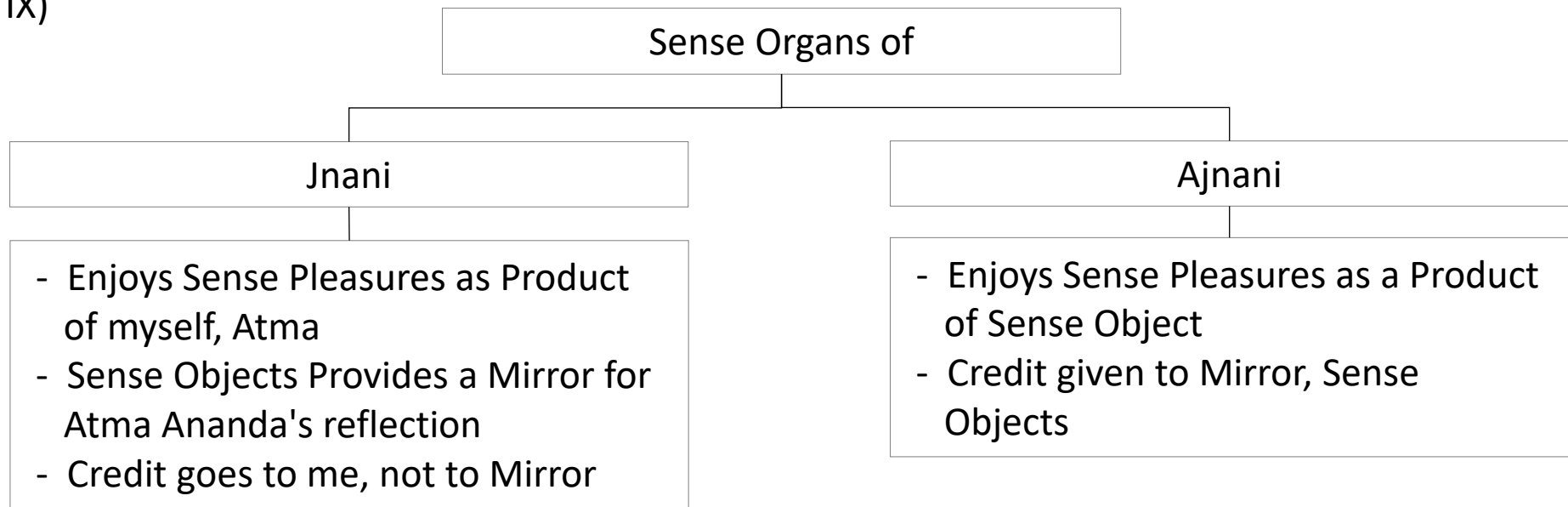
VII) Pratibimba Ananda can never be Nityam because it is Reflected

- It is Ananda formed in the Mind when Mind has Priya, Moda, Pramoda Vruttis, conditions.
- **No mind can maintain Priya, Moda, Pramoda Vruttis all the time.**
- Vruttis change according to external conditions which are based on Prarabda.
- We can't show teeth permanently and keep laughing.

VIII) Sashvatam Sukham can never be Pratibimba Ananda, experiential pleasure

- It has to be only Atma Ananda, Bimba Ananda, my intrinsic eternal nature.
- Sakshi, Atma, Brahman is Sat chit Ananda Svarupa.

IX)



X) Bahya Avisaktihi = Aviveki

- We run after Pratibimba Ananda
- Sashvatam Sukham Nasti

- **We miss Sashvatam sukham, our very nature, when we search for Joy outside in Anatma world.**

55) I) Learn to look at Universe including Time and Space as a Product of mine.

II) Taittiriya Upanishad :

हा३वु हा३वु हा३वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।
अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता ३ स्य ।
पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।
यो मा ददाति स इदेव मा ३ वाः ।
अहमन्नमन्नमदन्तमा ३ द्मि ।
अहं विश्वं भुवनमभ्यभवा ३ म् ।
सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।
ahamannamahamannamahamannam ।
ahamannādo'''hamannādo'''hamannādaḥ ।
ahaṃ ślokakṛdaham ślokakṛdaham ślokakṛt ।
ahamasmi prathamajā ṛtāāāsyā ।
pūrvaṃ devebhyo'mṛtasya nāāābhāyi ।
yo mā dadāti sa ideva māāāvāḥ ।
ahamannamannamadantamāāādmi ।
ahaṃ viśvaṃ bhuvanamabhyabhavāāām ।
suvarna jyotīḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

- Drill the glory into Sub-conscious mind.
- Worry time convert to claim the glory.

III) I don't claim Sharira Trayam as great

- Claim Sharira Traya Vilakshana Sakshi - I am great
- Hence, no guilt.

IV) Gayathri Mantra = Mahavakhyam

a) Dhiyo Yonaha Prachodayat :

- Chaitanyam enlivens mind.

b) Surya Prakasha is Visualised as Brahma Chaitanyam

c) That Brahma Chaitanyam is Savituhu, Devasya Bargaha

- Chaitanyam alone enlivens

d) Nyaha Dhiyaha :

- Blesses all inert intellects.

e) All enlivened by Surya Prakasha which Symbolises Brahma Chaitanyam.

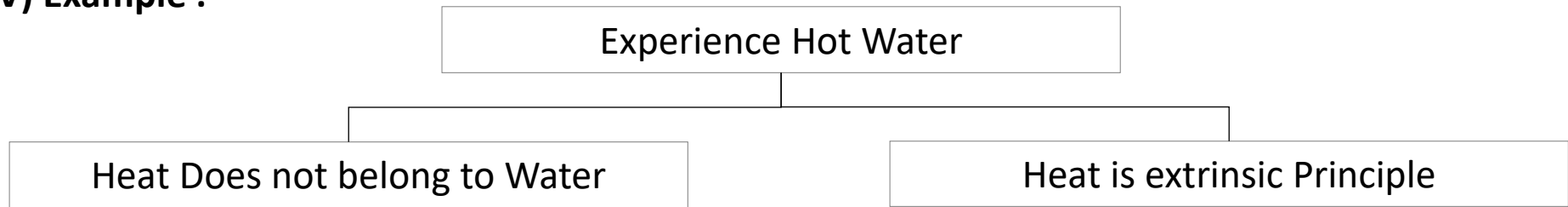
f)

| Savituhu Bargaha | Dhiyoyonaha Prachoolayat |
|-----------------------|--------------------------|
| Tat Pada Lakshyartham | Tvam Pada Lakshyartham |

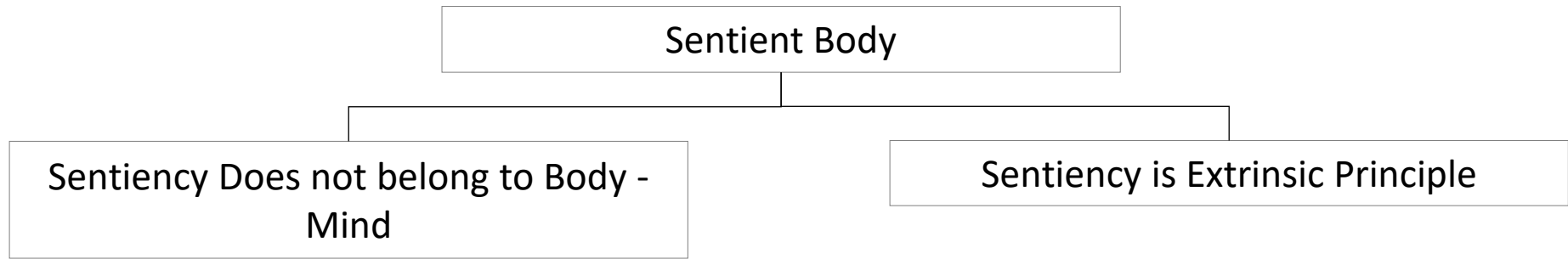
g) Aikyam revealed through Gayathri

- Chetanam, Cheta itrnam Sentient one.
- Chetayati, Chetanyataha, Chitayita, Chetayitarau Sentient one.

V) Example :



VI)



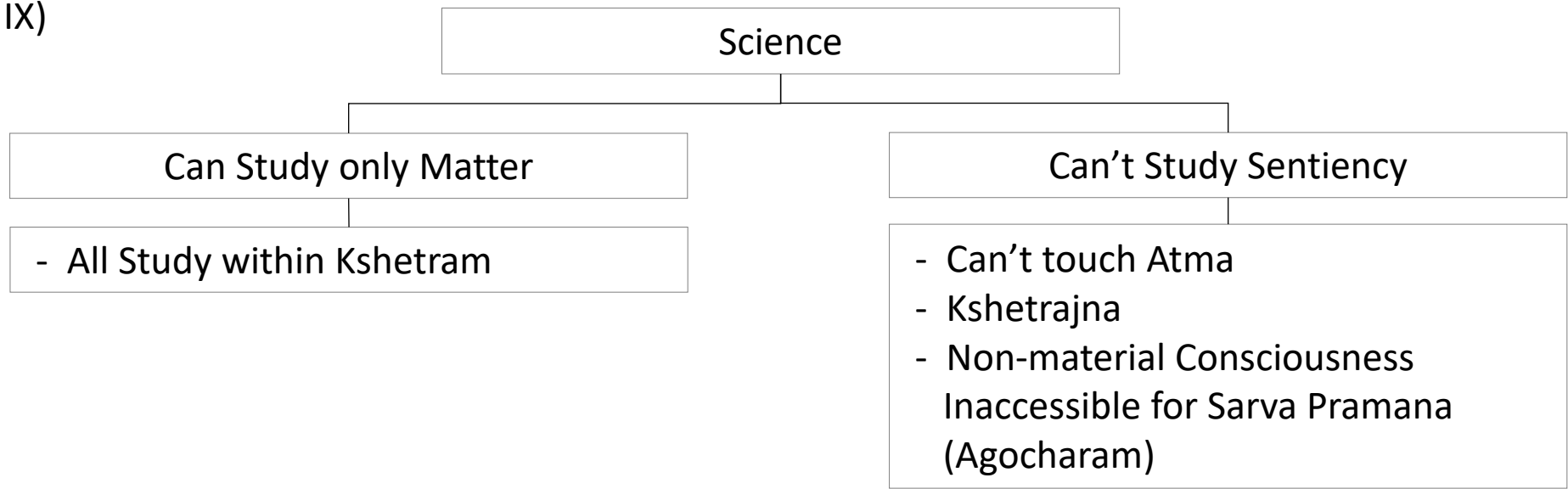
VII) Invisible Agni Tattvam is inferred from the experience of hot water

- Similarly the invisible consciousness is inferred by looking at a sentient body.

VIII) When I look at you, I bow to the sentient principle by doing Namaste

- Devata principle.

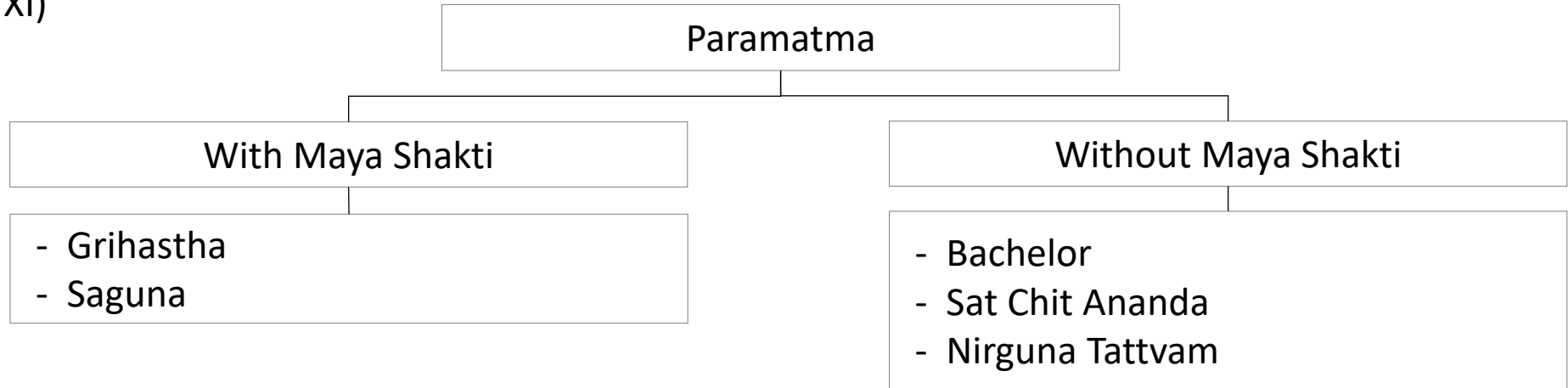
IX)



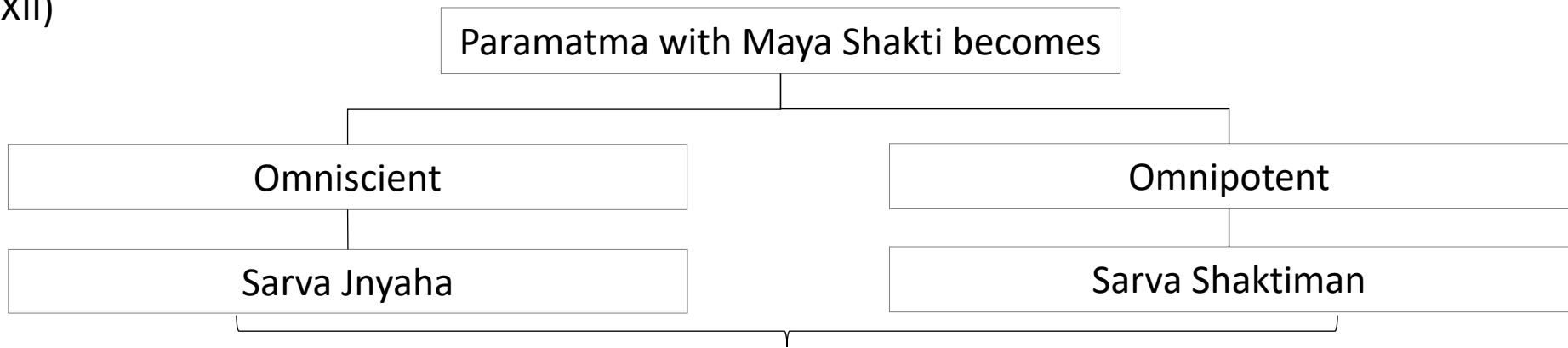
X)

| Prakrti | Purusha |
|--|--|
| <ul style="list-style-type: none">- Visible- Mithya Prapancha | <ul style="list-style-type: none">- Invisible- Existence alone lends existence to world- God – Sat, Chit Principle |

XI)



XII)



Required for Karma Phala Dhata

- Ishvara should know all Karmas of all living beings
- At Appropriate Time, Appropriate Karma Phalam comes.
- Both knowledge and Skill required by Ishvara.

a) Without Chetana Tattvam in the universe, Laws can't function by themselves.

XIII) Mandukya Upanishad :

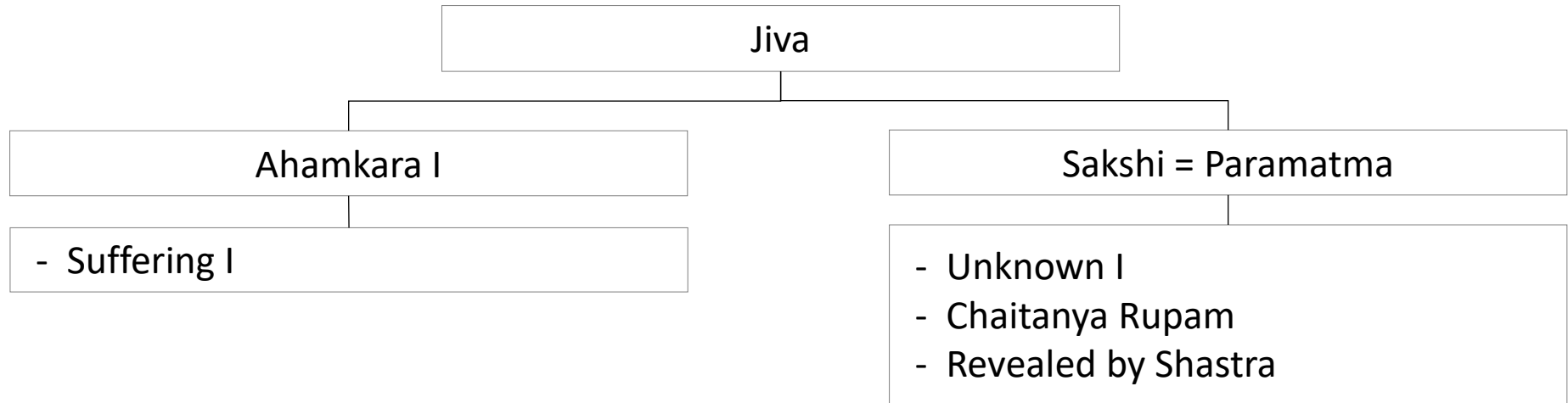
कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

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

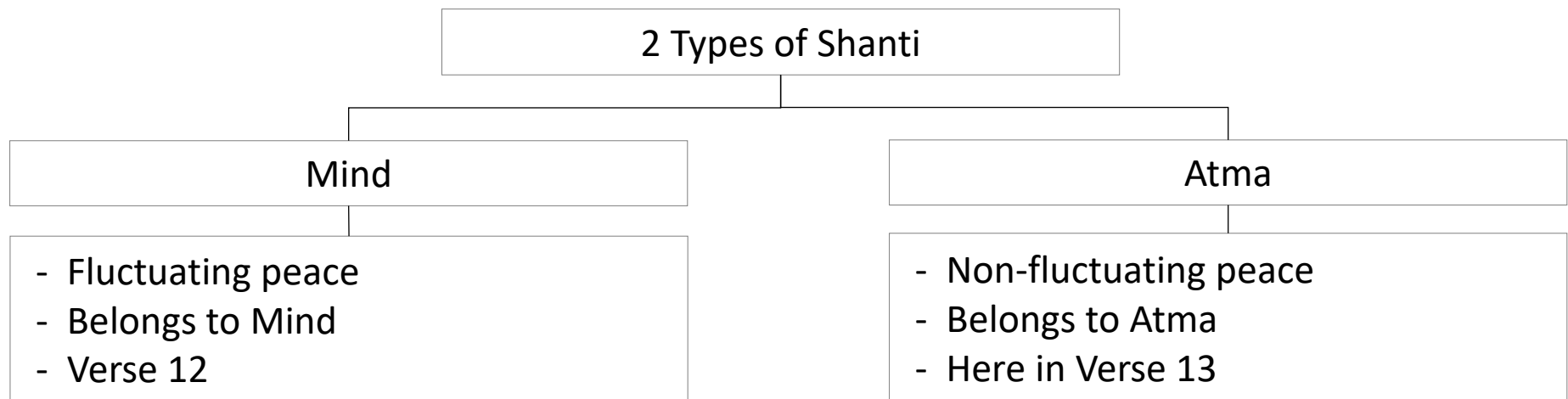
This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created.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

- Ishwara is creator, sustainer, resolver of universe single handedly.
- Karma Phala Dhata Sarvagya, Sarva Ishwara.
- Jivas - Bahunam, Millions, trample each other.

XIV) That Paramatma, wise recognise as Jivatma.



XV) Svatma Buta Eva Shanti



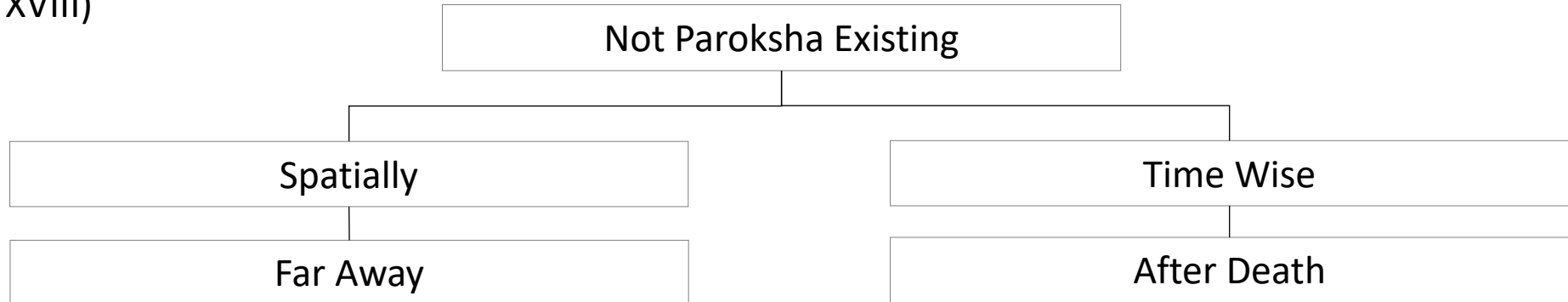
XVI) When I claim Atma Shanti, Manas shanti comes as a by-product

- Learn to claim Atma shanti by coming to Binary format
- I - Atma, am Adhishtanam of Jagat.
- No Jagat without me the Atma
- **Indirectly Manas Shanti comes.**

XVII) 1st Half :

- All wise people recognise Atma Ananda, Very intimately.

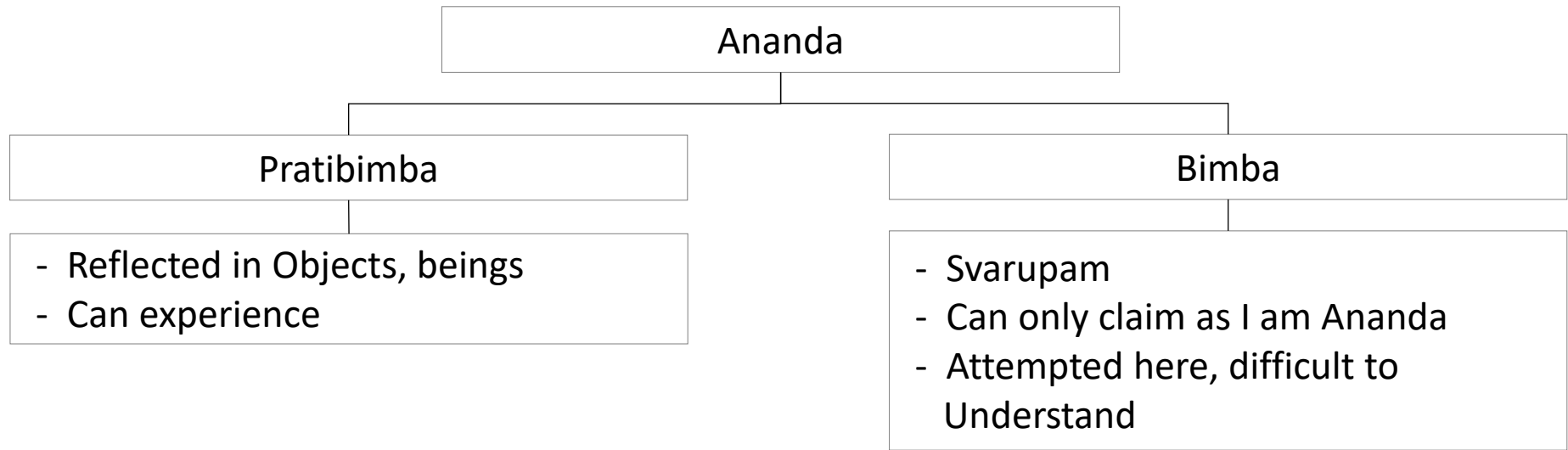
XVIII)



XIX) What comes and goes = object

- **What is always there = I, the subject, Sat chit Ananda**
- Wise recognise Brahma Ananda not as remote object or experiential Ananda but as Svarupa Ananda.

XX) For Ananda Prapti, need Priya, Moda, Pramoda, thoughts, conditions of the mind.



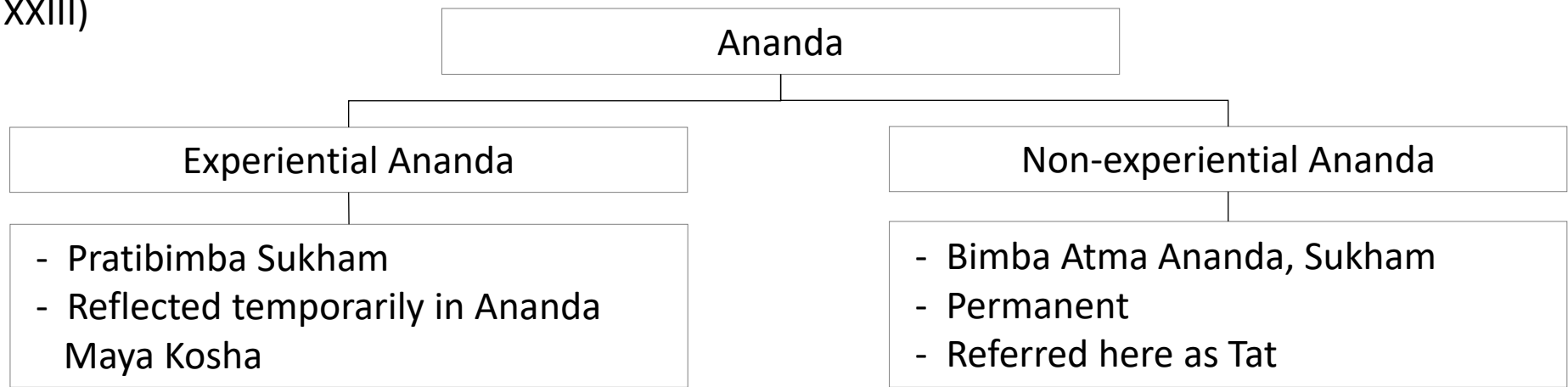
XXI) What is the secret to say that Jnani has clearly understood Atma?

- For Jnani, there is no difference between Sat, Chit, Ananda
- All one Reality
- Need not separately seek Ananda if Sat, Chit is clearly understood as Adhishtanam I
- Discovery of Sat Chit is discovery of Ananda.

XXII) You are listening, writing, typing, because you are a conscious being

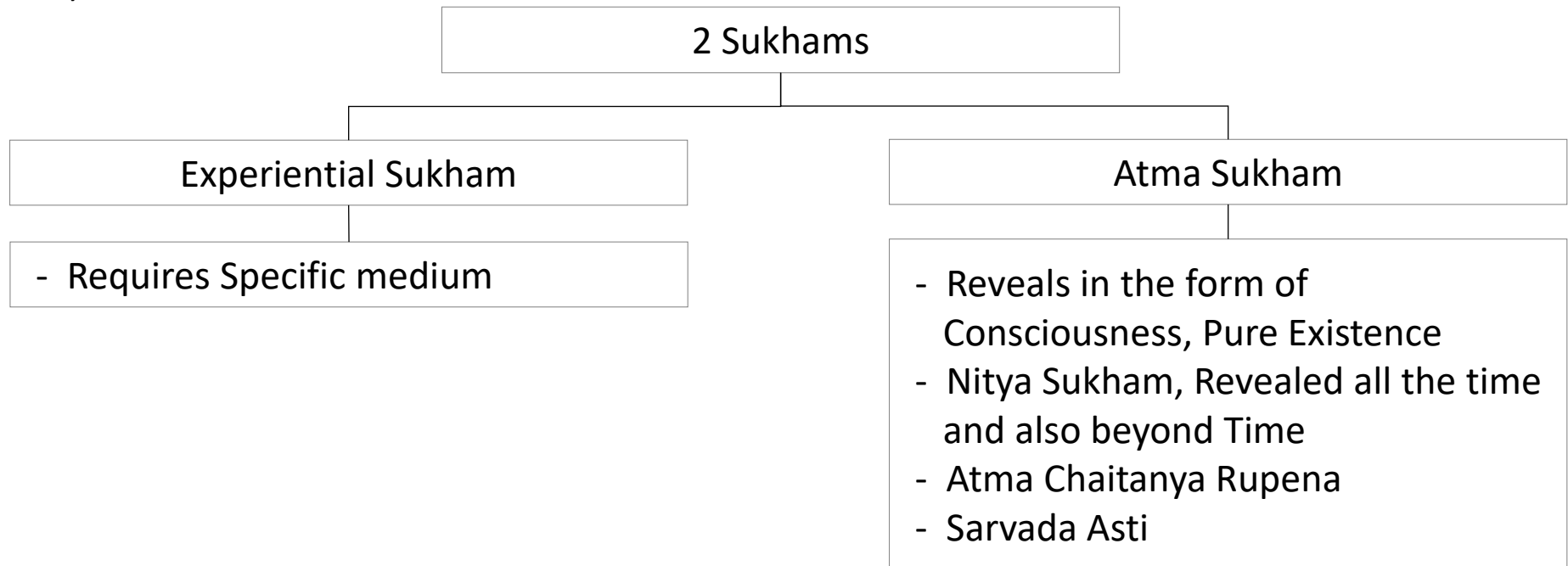
- Everyone is experiencing Consciousness all the time intimately, which is Ananda also in nature.
- You won't experience objectively because you are that Ananda.

XXIII)



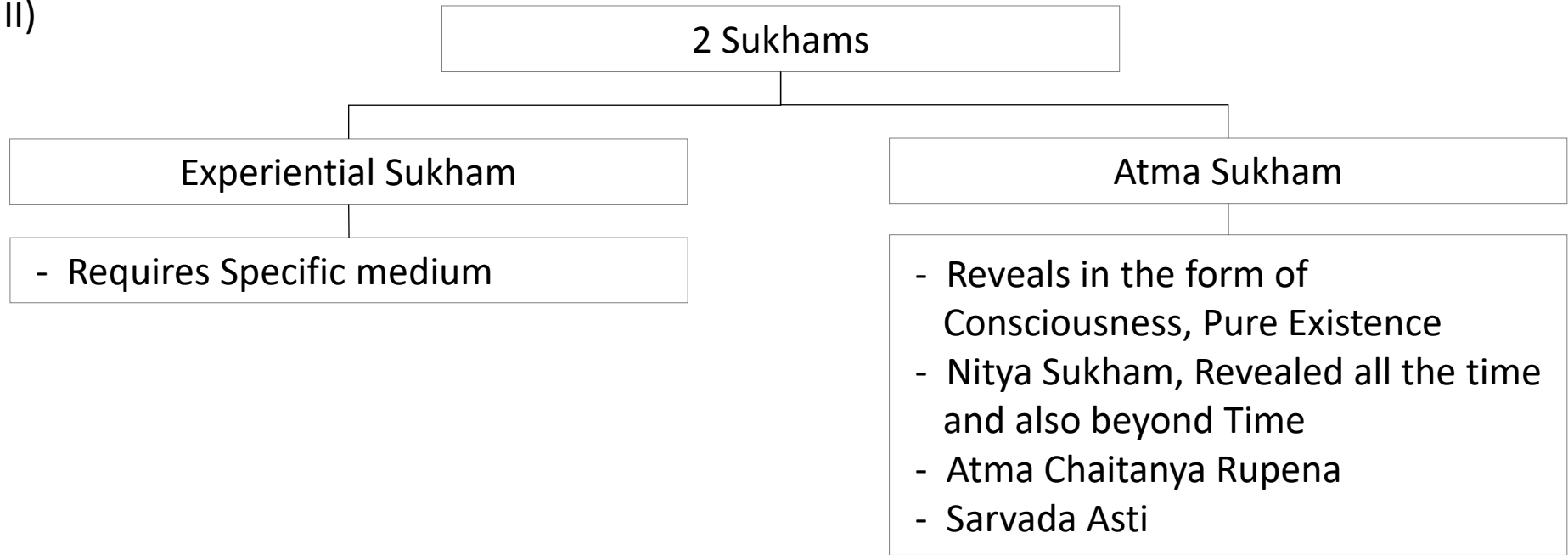
XXIV) Experiential Happiness requires Special Reflecting Medium called the Sattvic Mind.

XXV)

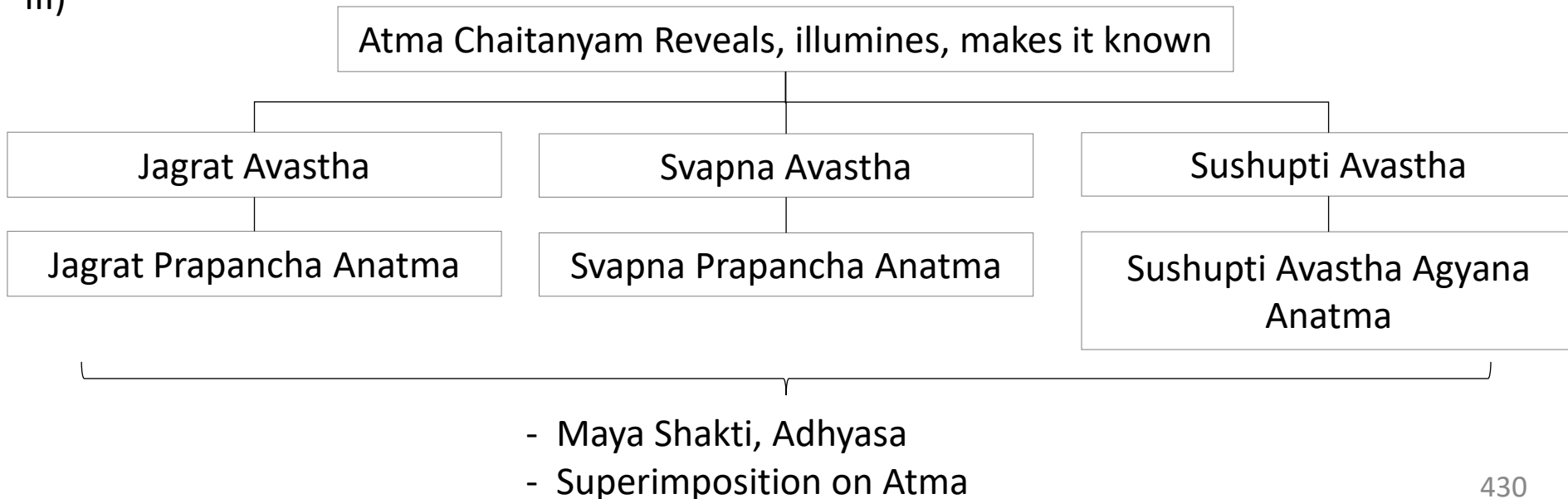


56) I) Experiential Happiness requires Special Reflecting Medium called the Sattvic Mind.

II)



III)



- For all, it is Revealer
- In this Chaitanyam form, it is available all the time, all the place
- Whenever you experience the world, you should discern Atma Chaitanyam, the revealer, illuminator, Knower, Governor, Projector.

IV) No Chandra, Tarakam Bhati :

- w.r.t. Atma sukham, Moon, Stars, Don't reveal
- Na Bhati, Na Prakashayati.

V) Atma is ever experienced Consciousness in the form of I am.

VI) Consciousness is ever experienced, constant experience of Aham.

- That experience of Consciousness = Experience of Atma Sukham.

VII) Non-revealing, inert world gets Revealed because of Contact with Mind illumined by Self Revealing Atma Chaitanyam.

- Consciousness - Asangaha world temporarily conscious, exists in Waking and Dream States, Disappears in Sleep.

VIII) Vibaticha, Reveals itself as Chidabhasa in the Mind.

| Bhati | Vibhati |
|---|--|
| <ul style="list-style-type: none">- Self Revelation- Chit- In Deep Sleep recognizable as Sakshi of entire State- Atma Rupena | <ul style="list-style-type: none">- Reflection in the Mind- Chidabhasa Rupena Vibhati- Recognised as Sakshi of Minds, thoughts perceptions in Jagrat- Anatma Rupena- Pervades Body |

IX) Vividhena Bhasa :

- Varieties of Chidabhasa's exist in Varieties of Mind
- In Every Mind, Brahman is Available as Chidabhasa.

X) Pot / Body / Mind – Material, not Luminous Intrinsically

- It can't illumine, give light, knowingness to other Objects.

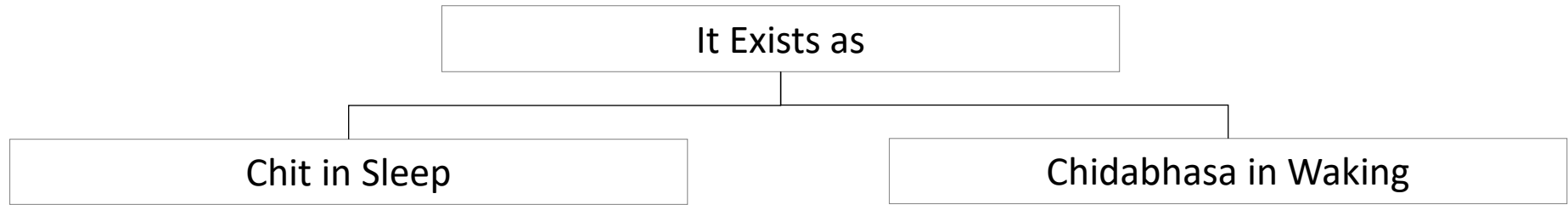
- **Inert Does not have light of Consciousness, Sentience Knowingness.**

XI) When I experience Chidabhasa, it is Proof for Chit.

XII) Sun lends light to inert Object by pervasion.

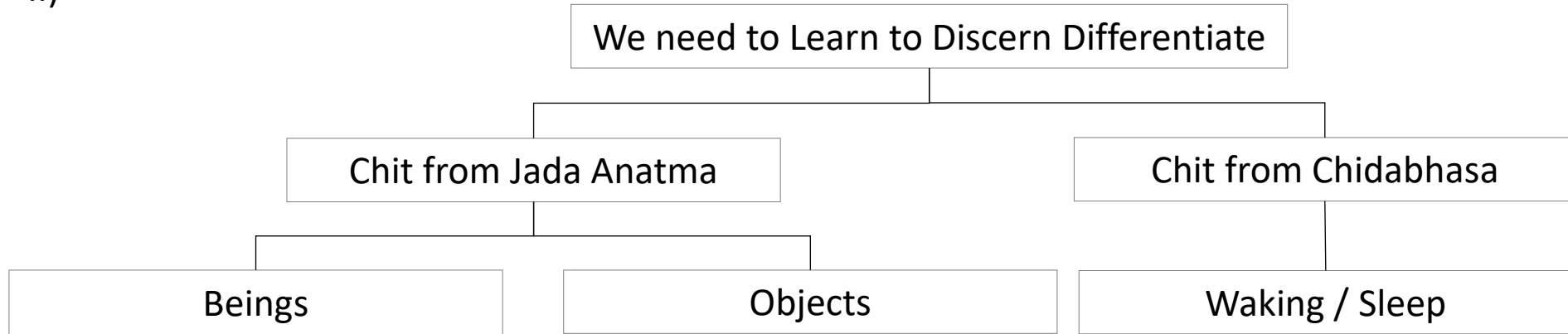
- Chit Pervades Sun.

XIII) Atmas Nature of Chit, Consciousness, Awareness is never lost in any State of Mind.



57) I) Everybody experiences Ananda, Atma Chaitanyam all the time

II)



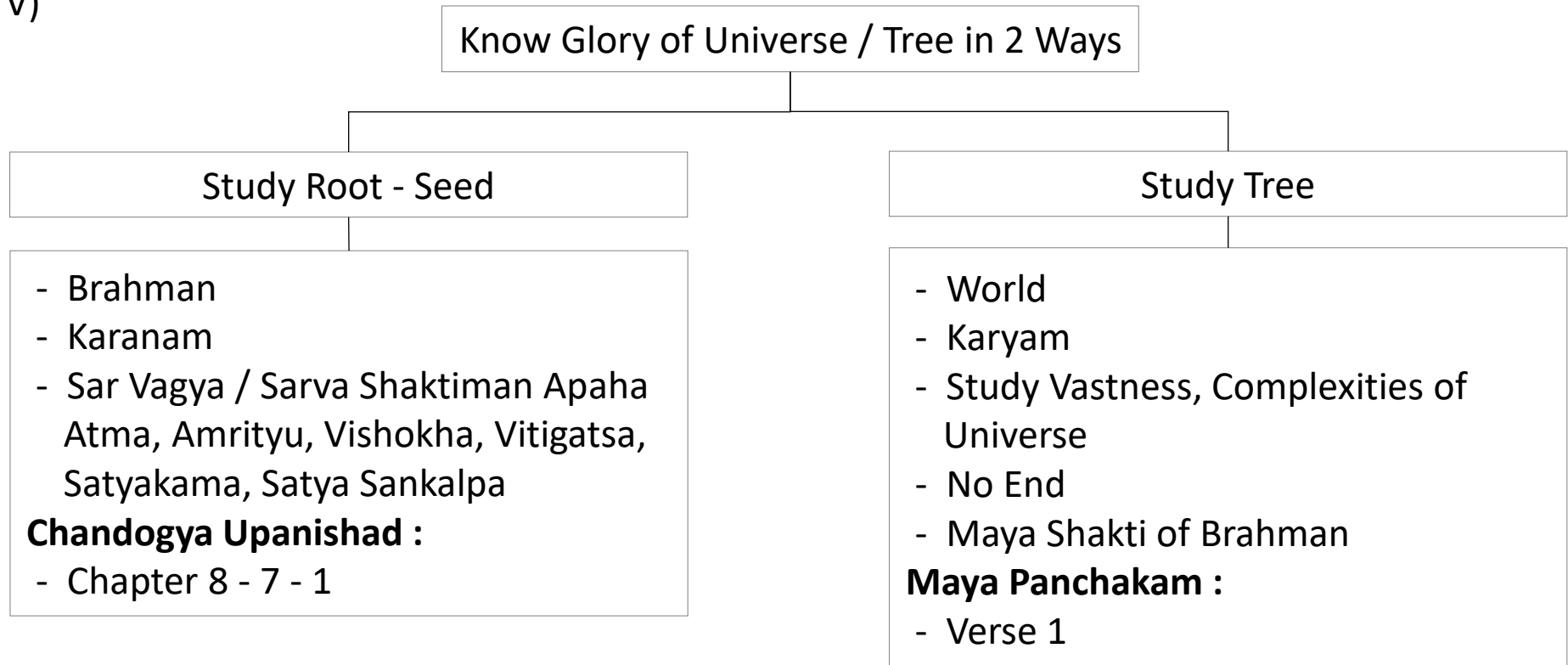
III) Chaitanyam is Ananda

- Ananda is Available for all, all the time as Atma is Nitya, Nirvikara.

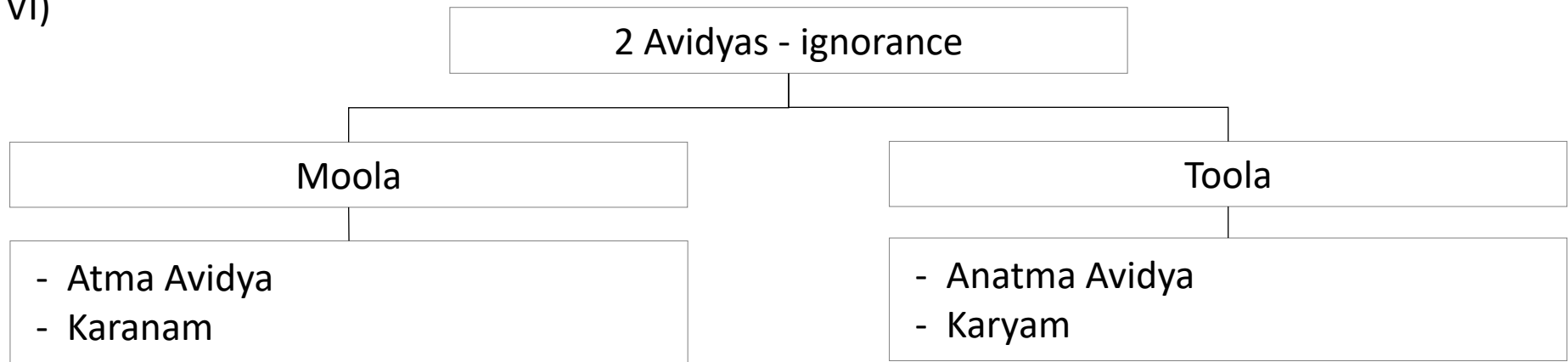
IV)

| Karanam | Karyam |
|--|---|
| a) Invisible b) Not Available for any instrument of knowledge c) Root of tree, seed of tree d) Serves as Support under the tree e) Know glory of invisible Brahman / Root – Seed | a) Visible b) Available for Sense Organs c) Leaves, Fruit d) Tree Serves Above the Ground e) Know glory of World / Tree |

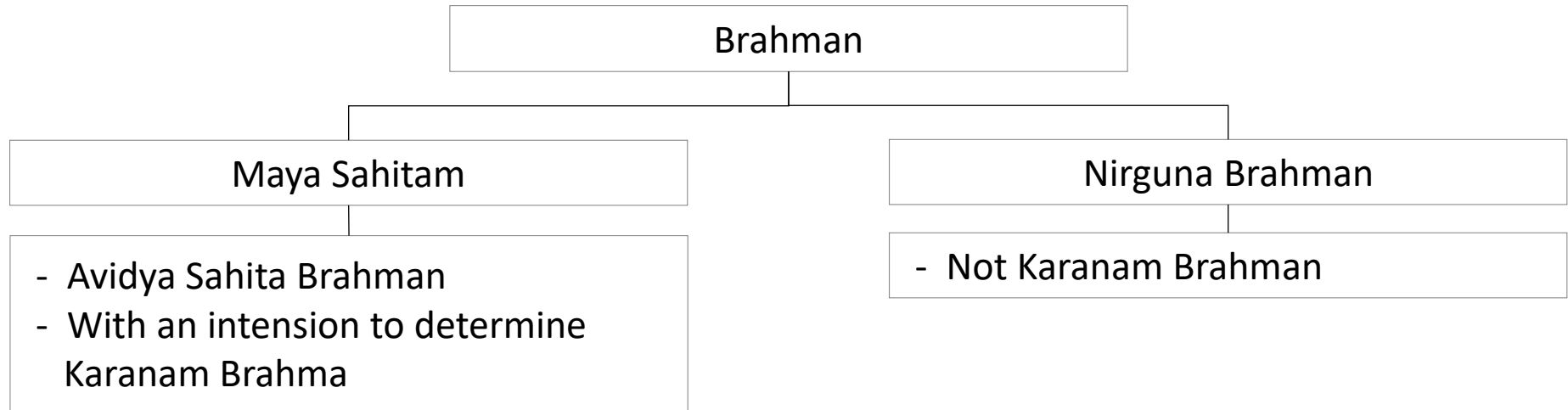
V)



VI)

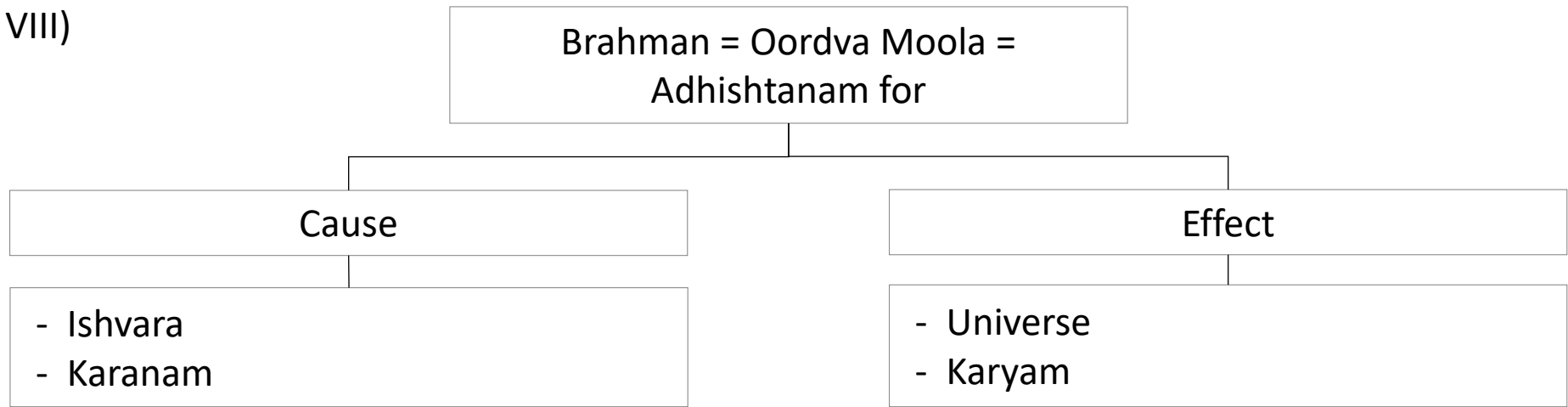


VII)

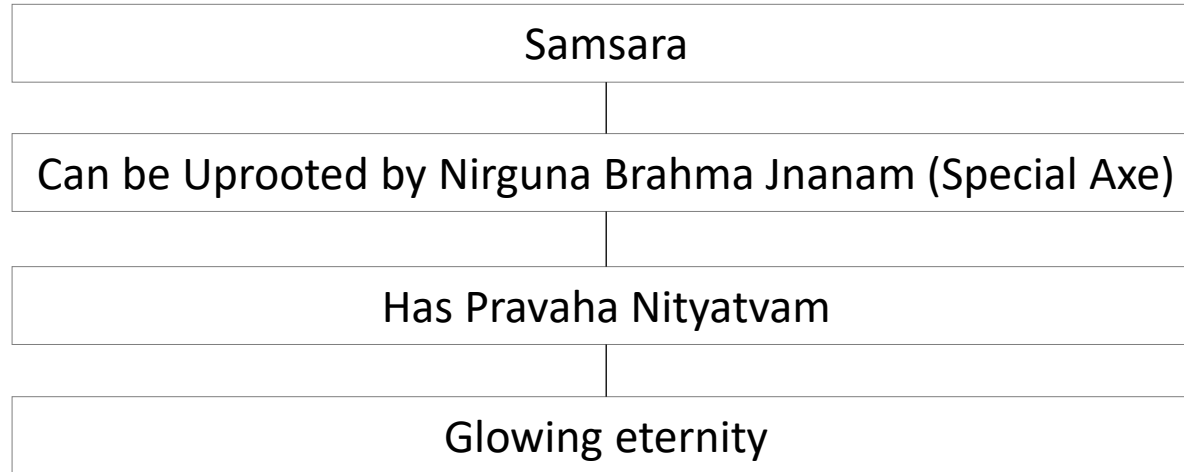


- This is meaning of Avadidara Ishaya.
- Root = Avadru

VIII)



58) I)



a) Universe is Mysterious

- Disappears into Nothingness at Pralayam (Avasane).

b) Different kings came in History, Lasted for few years and are gone.

c) Child - Boy - Youth - Middle Age, Old Greenroom

- Life appears vast but only a Moment in Cosmic time.

d) We are lost in life and loose sight of Adhishtanam because of our Obsession with Pancha Anatma.

- This is Drishta Nashta Svabavat.

II) Sanyasi :

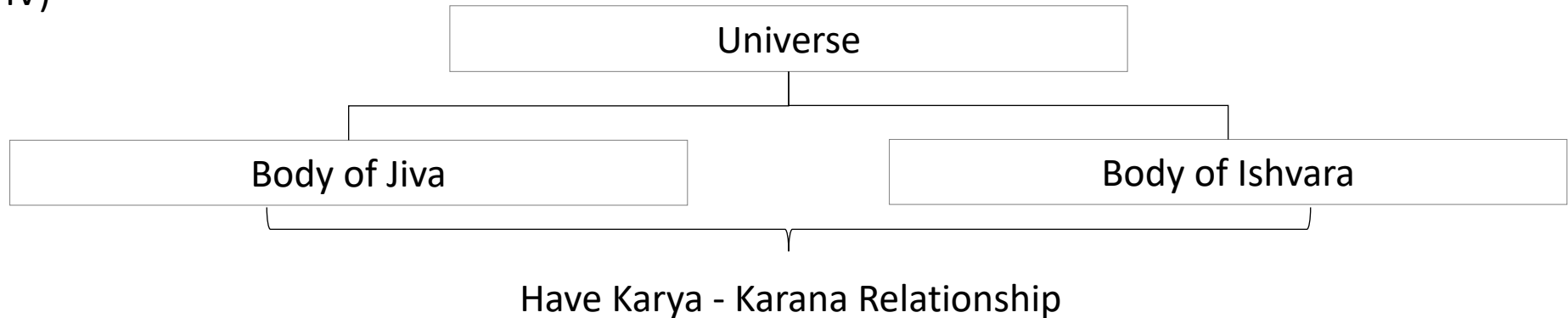
- Sees Samsara as Nissaram
- Without going to Grihastha, with Great Vairagyam, Sees the whole world as Pithless.

III) Universe = Ashvatta Tree

Brahman = Root, Support, Adhishtanam

- **By Knowing this Adhishtanam, Person can attain Moksha.**

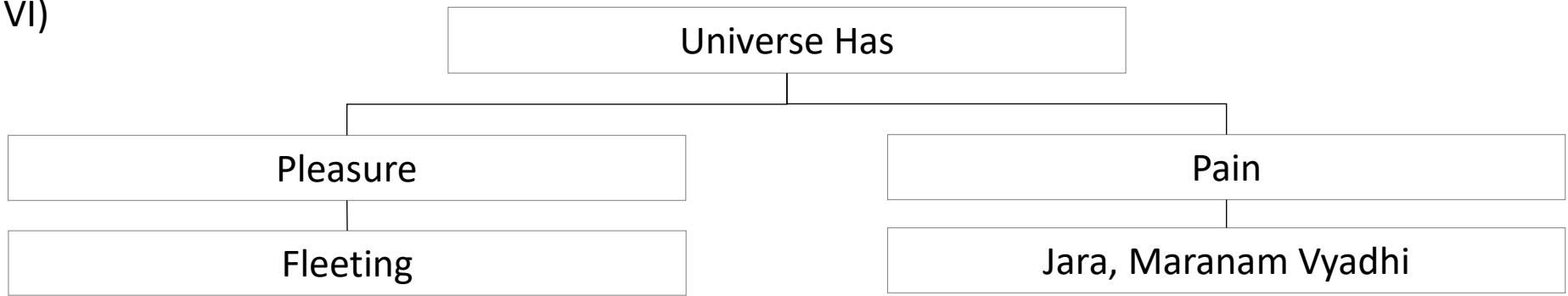
IV)



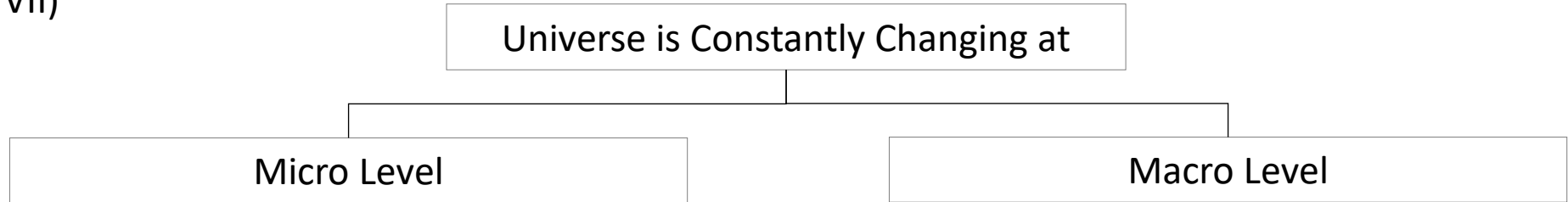
| Brahman | Adhishtana |
|----------|----------------------|
| Universe | Adhyasa Relationship |

V) Universe rises, exists, Resolves into Adhishtanam Brahman, Awareness, Chaitanyam.

VI)



VII)

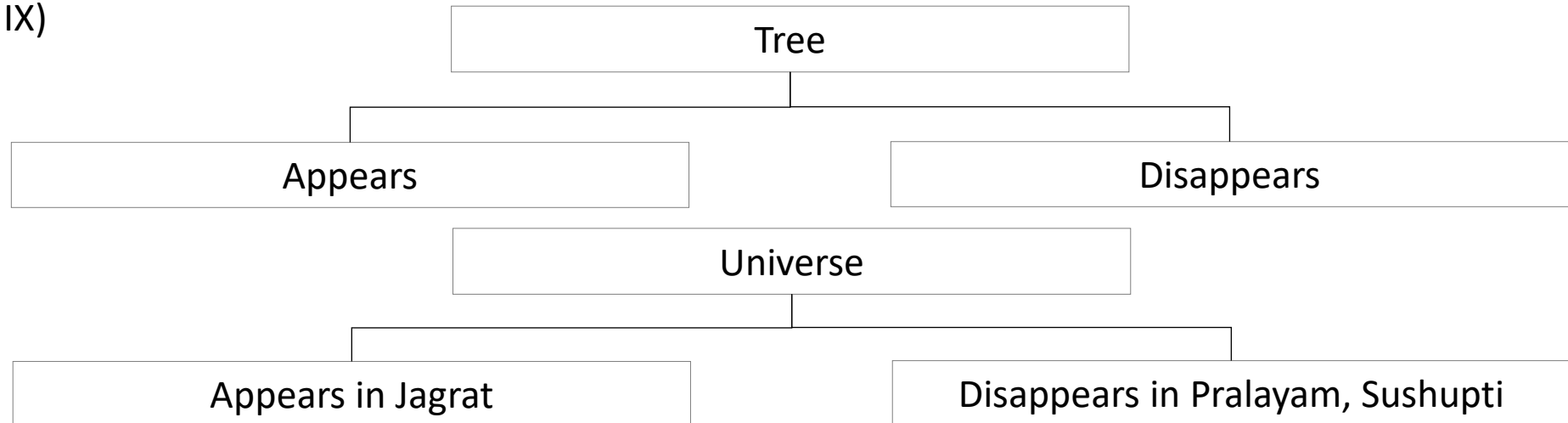


- Pratikshanam, every moment.

VIII) Universe is Maya Svarupam, Mithya Svarupam, not Available for Clear definition.

- Anirvachaniyam.

IX)



X)

| At time Pralayam | At time of Jnanam |
|--|---|
| <ul style="list-style-type: none"> - Disappearance of world is called Nasha - Subject to Re-appearance | <ul style="list-style-type: none"> - Disappearance of world is called Badaha - Permanent negation (Abavat Manaha) |

XI)

| No | Other than |
|---|--|
| <ul style="list-style-type: none"> - Earth - Ornament Pot Furniture - Jalam - Agni - Vayu Shirt Akasha | <ul style="list-style-type: none"> - Jalam - Gold Clay Wood - Agni - Vayu - Akasha Cotton Brahman - I |

Reduced to Nama Rupa

Ultimate Reality

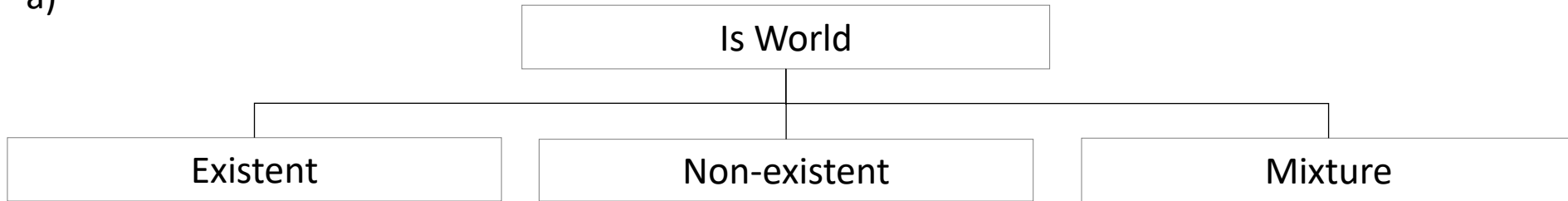
XII) Vivekachudamani :

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

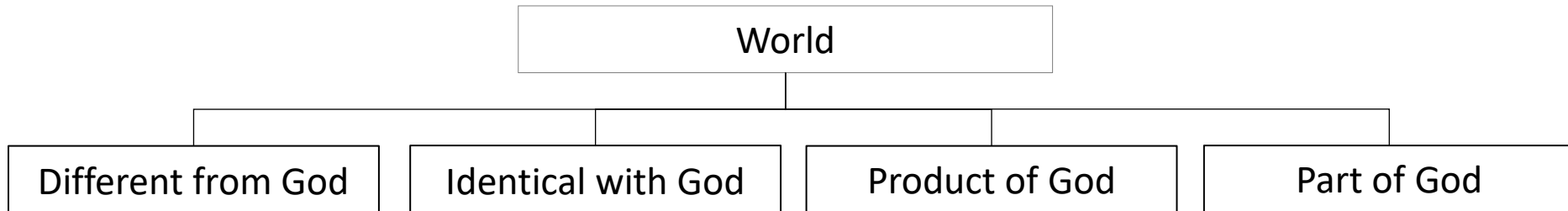
*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor whole nor both. Most wonderful it is and beyond description in words. [Verse 109]

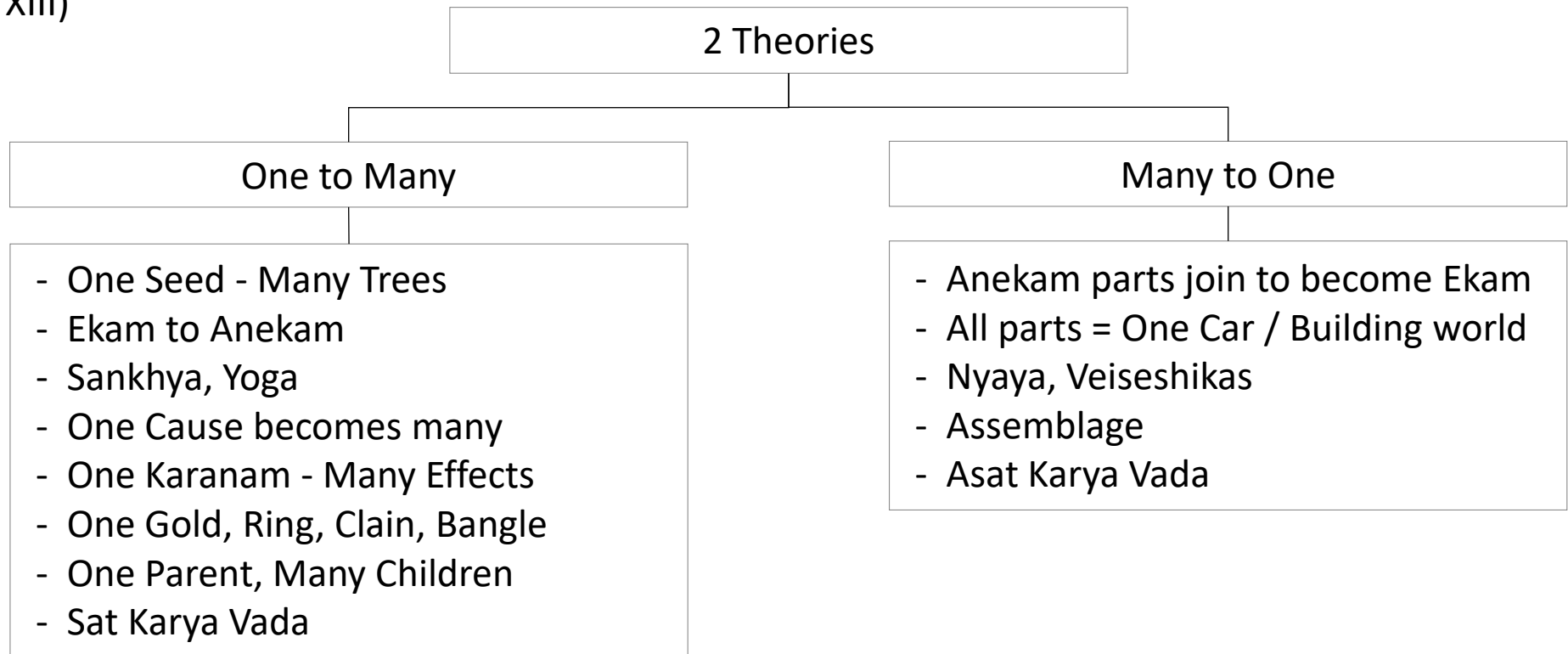
a)



b)



XIII)



XIV) 3rd Theory :

- Sangataha Buddhists.

XV) 4th Theory : Purva Mimamsa :

- All others have Assumed that world is a Product, a Big Mistake.
- World is not a product, it is Eternally there, Nir-Ishvara vadi.
- World is not Created because it is Eternally there.

XVI) Vedanta Joins Purva Mimamsa

- World is Never created because it is Never there Factually.
- It is a Seeming Creation
- Brahman alone is there eternally.

XVII) Katho Upanishad :

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

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

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

XVIII) If world is not there, what is there?

- Brahman alone exists.

XIX) Gita :

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

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

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

XX) Chandogya Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स
पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहंकारादेश
एवाहमेवाधस्तादहमुपरिष्ठादहं
पश्चादहं पुरस्तादहं
दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१ ॥

sa evādhastātsa upariṣṭātsa paścātsa
purastātsa dakṣiṇataḥ sa uttarataḥ
sa evedaṃ sarvamityathāto'haṃkāraśeṣa
evāhamevādhastādahamupariṣṭādaham
paścādaham purastādaham
dakṣiṇato'hamuttarato'hamevedaṃ
sarvamiti || 7.25.1 ||

That bhūmā is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhūmā. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 - 25 - 1]

- There are Many debates with respect to Non-existent world.
- World not there eternally.

XXI) Tatva Vijingyasdubihi Anir Dharita Tattvaha :

- **We can't understand world because there is no world, other than Brahma Chaitanyam.**
- When 6 Systems of Pakhanda Buddhi fail, Nastikas fail, Vedanta becomes appealing.

XXII) Sara of Universe = Param Brahma

= Moolam

= Karanam

= Adhishtanam

- There is no Creation other than Brahman
- Hence Advaitam Turiyam Brahman.

XXIII) a) 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]

b) 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 cāmbaraṁ ca |
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

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

c) What is there, Brahman was, is, Ever will be

- Nothing other than Brahman.

XXIV) Nishchitaha Param Brahma, Moola Samsarasya Sara

- All of us are all the time Brahman only.
- Nityam Brahma.

XXV) Avidya = Avyakta

- Origination of this Universe from the Seed, Avyaktam.
- Beejam = Maya = Moola Avidya = Prakruti.

XXVI) What type of Beejam is Maya?

3 Powerful Components

Avidya

Kama

Karma

XXVII) Avidya = Adhyasa

- Satya Anruta Mithuni Karanam = Avarna Shakti.

XXVIII) Kama = Millions of Desires

Desires

3 Types

Universal

- Food
- Security
- Procreation
- Congenital, instinctive

Purva Janma Vasana

- Natural interest in Music, Maths, Paint, Build
- Svabavika Kama

Freshly Acquired Desires

XXIX) Maya exists in all infinite Jivas in Potential form

- **In the repository of Avyaktam, is born the 14 Lokas, Sthula, Sukshma Shariram.**

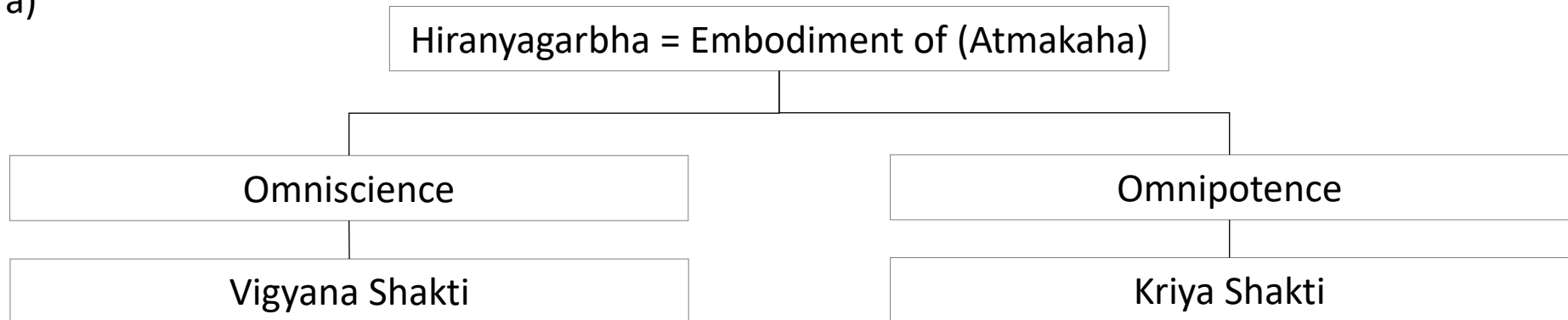
XXX) All have their own

- Prakrti, Svabava, Avidya, Kama, Karma, Maya from Maya, all are born.

XXXI) Previous Line :

- Brahma Moola Karanam.
- This line = Avyakta Beejam
- Cause = Not pure Brahman or Maya but Mixture.

a)



b)

| Hiranyagarbha | Param Brahma |
|--|---|
| <ul style="list-style-type: none">- Apra Brahma- Karyam- Angkuraha- Central Trunk | <ul style="list-style-type: none">- Karanam |

c) Even now Hiranyagarbha is there

59) I) Vigyanam = Total knowledge

- Kriya = Total Power
- Skanda = Shoulder = Branches
- Body = Main Trunk
- Hands = Branches
- Root of Bramha = Sarva Prani Linga
= Sukshma Shariram of all living beings
- Mind, intellect, Understanding different in each Jiva.

a) Because of Desires Actions come, Punya - Papam, Punar Janma - Maranam, Samsara Cycle.

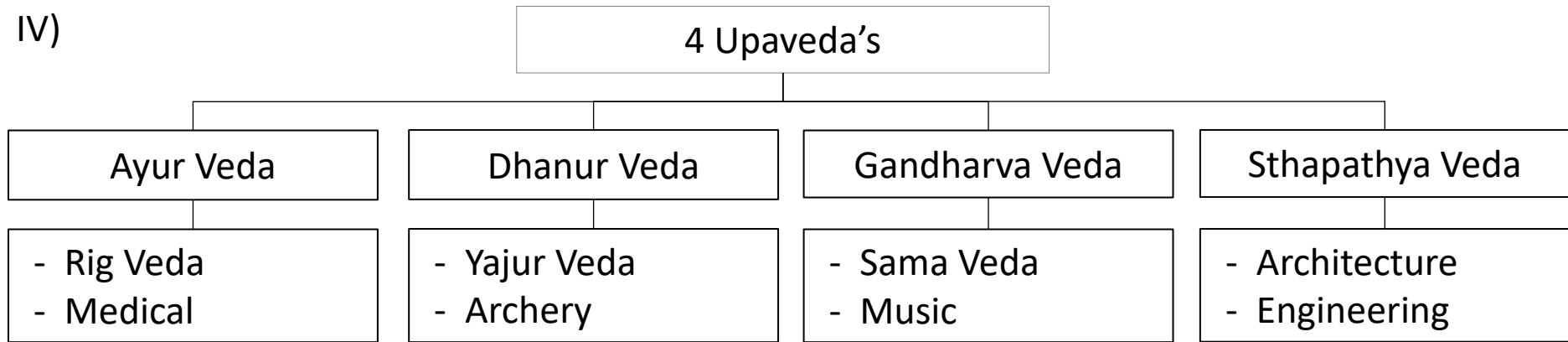
II) Samsara = Ashvatta tree

- Moolam = Brahman.

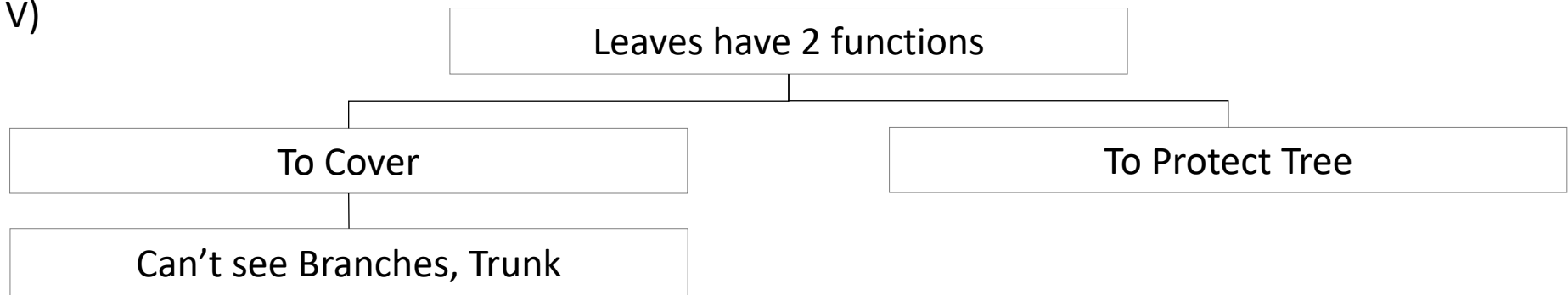
III) 4 Vedas - Rig, Yajur, Sama, Atharvana

- 6 Veda Angas - Siksha, Kalpah, Niruktam, Chandas, Jyotishams
- 4 Upa Angas - Mimamsa, Nyaya, Dharshana shastra, Purana shastras.
- Total - 14 Branches Veda.

IV)



V)



VI)



VII) Dwelling more and more on Apra Vidya will produce more and more Punyam and Papam.

- Apra Vidya protects and nourishes Samsara tree.

VIII) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣaṃ lokānāmasambhedāya;

tametaṃ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantāḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṃ na kāmayante,

kiṃ prajāyā kariṣyāmo yeṣāṃ no'yaṃātmāyaṃ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaīṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. 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. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

IX) Gita :

तस्मादोमित्युदाहृत्य
यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः
सततं ब्रह्मवादिनाम् ॥ १७-२४ ॥

tasmādōmityudāhṛtya
yajñadānatapaḥkriyāḥ ।
pravartantē vidhānōktāḥ
satataṁ brahmavādinām || 17 - 24 ||

Therefore, with the utterance of 'Om' are begun the acts of sacrifice, gifts and austerity as enjoined in the Scriptures, always by the students of Brahman. [Chapter 17 - Verse 24]

X)

| Punyam | Papam |
|----------------------------|----------------------|
| - Enjoy - Sukham Rasaha | - Suffer - Dukham |

a) Want to repeat experiences of Pleasure in Music, Dance.

b) With Punya Papa experiences comes new Raaga - Dvesha Vasanas

c) End up doing more Karma intertwined, Complex Secondary roots Created

- Desire = Raaga - Dvesha waters.

XI) Gita - Chapter 3 :

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

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

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

- Kama Krodha water only nourish Samsara bhava, tree.

XII) a) **Jadi Kruta :**

- Sattvic, Rajasic, Tamasic Raaga Dveshas are intertwined, firmly fixed, can't be easily plucked.

b) **Gita - Chapter 14 :**

सत्त्वं सुखे सञ्जयति
रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः
प्रमादे सञ्जयत्युत ॥ १४-९ ॥

sattvaṃ sukhē sañjayati
rajaḥ karmaṇi bhārata |
jñānamāvṛtya tu tamaḥ
pramādē sañjayatyuta || 14-9 ||

Sattva attaches to happiness, rajas to action, O Bharata, while tamas verily, shrouding knowledge, attaches to heedlessness. [Chapter 14 - Verse 9]

c) 14 Lokas = Branches of Samsara Tree occupied by varieties of Jiva bird

- Brahmaji till insect build nests on 14 Lokas in the Samsara tree.

XIII) Shankara stands aloof.

| Wise | Ajnani |
|---|---|
| <ul style="list-style-type: none">- In Para Vidya- Has come to- Binary format | <ul style="list-style-type: none">- In Apra Vidya- Trapped in Jiva / Jagat / Ishvara- Triangular format |

XIV) Gita - Chapter 18 :

सर्वधर्मान्परित्यज्य
मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्याः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpēbhyah
mōkṣayaiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

- All duties given up
- Do only Sravanam, Mananam, Nidhidhyasanam come to Para Vidya.
- **Brahma Vidya Aikya Darshanam = Binary format.**

XV) Leave Triangular format by Asanga Shastram

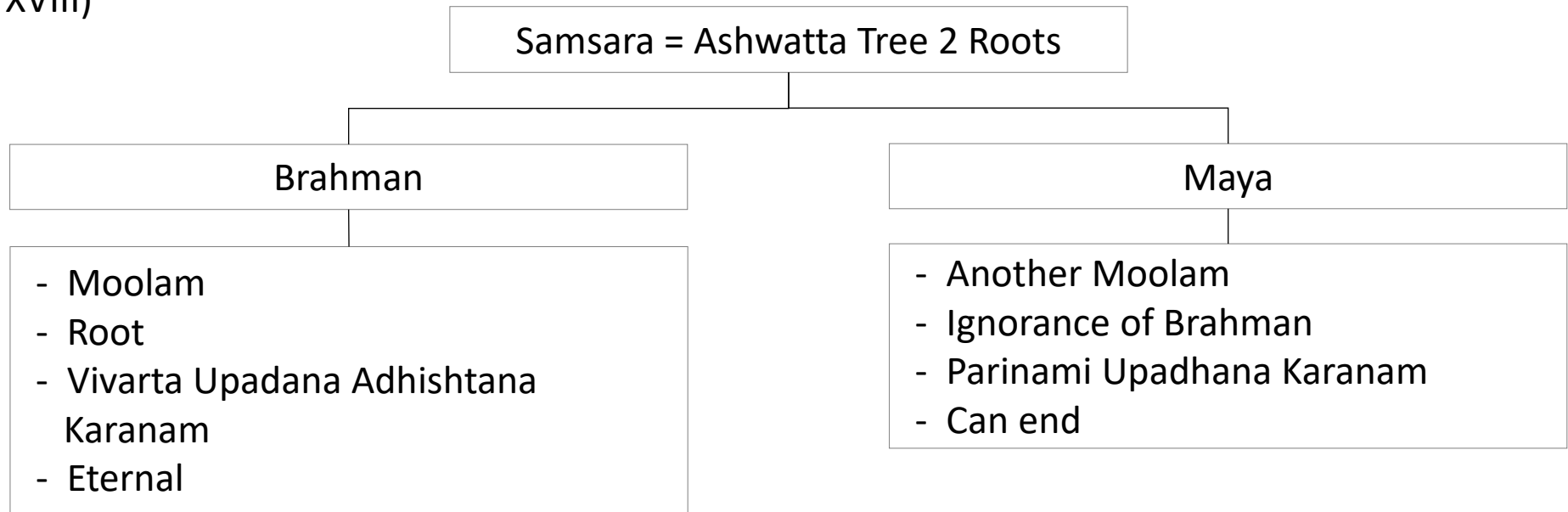
- Come from Ahamkara life style to Atma life style.

XVI) Katho Upanishad :

- a) Detachment after Jnanam
- b) Brahmatma Darshana Asangaha
- c) Detachment born out of Atma Jnanam.

XVII) Mandukya Upanishad - Chapter 4 - Asparsha Yoga = Vairagyam.

XVIII)



XIX) Law :

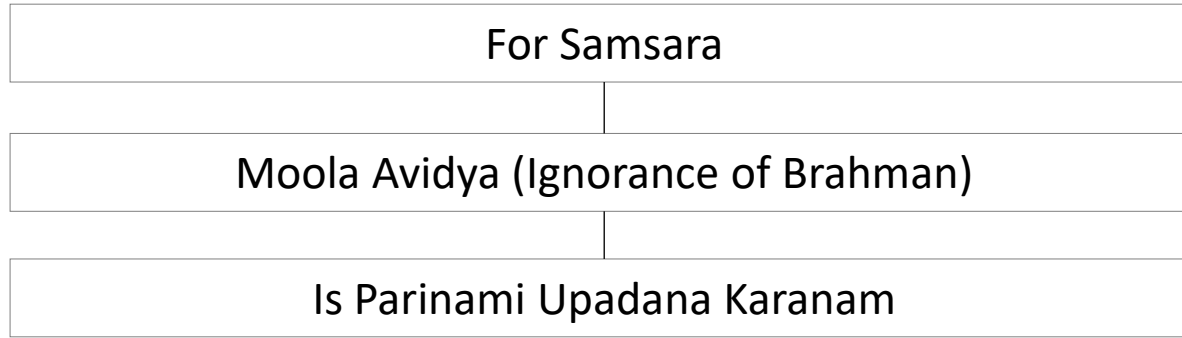
- Karana Nashe Karya Nasha Applies only to Parinami Upadana Karanam.
- Tantu Nashe - Pata Nashaha
- Fibre Nashe - Cloth Nasha
- Paper Nashe - Book Nasha

XX) Moola Avidya Nashe, Parinami Karana Nasha, Samsara Karya Nasha

XXI) Don't apply Rule to Vivarta Upadana Karanam

- Rule applicable only to Parinami Upadana Karanam.

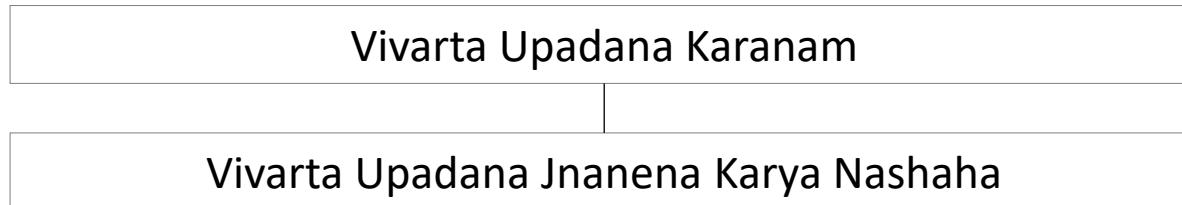
XXII)



XXIII)



XXIV)



XXV)

Rope Vivarta Upadana Karanena

Rope Snake Karya Nashaha

XXVI)

To Destroy Snake

Get knowledge of Rope

XXVII) Technical Language :

Ajnatam Brahma

Samsara Karanam

XXVIII)

Jnanatam Brahma

Samsara Nashakam

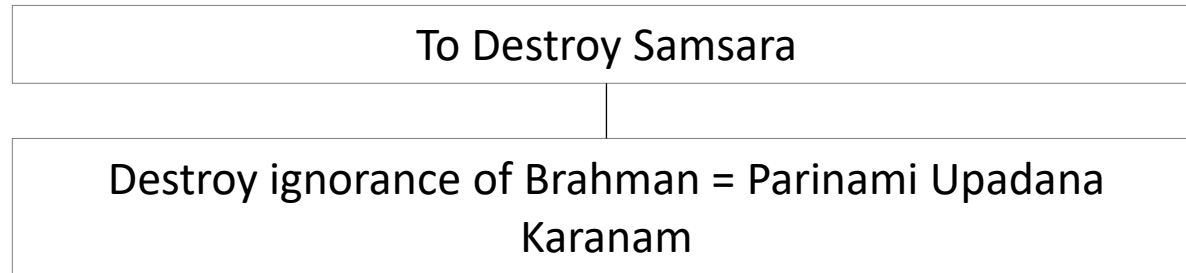
XXIX)

| Unknown Brahman | Known Brahman |
|---------------------|------------------------------------|
| Is cause of Samsara | Is cause of Destruction of Samsara |

XXX)

| Unknown Rope | Known Rope |
|-------------------|-----------------------|
| Is cause of Snake | Is destroyer of Snake |

XXXI)



- Know Brahman as Vivarta Upadana Karanam.

XXXII) a) Samara is Sanatanaha Eternal, Anaditvat, beginningless, Chira Pravrutta.

b) Chiram :

- Continues for a Long time, not eternal.

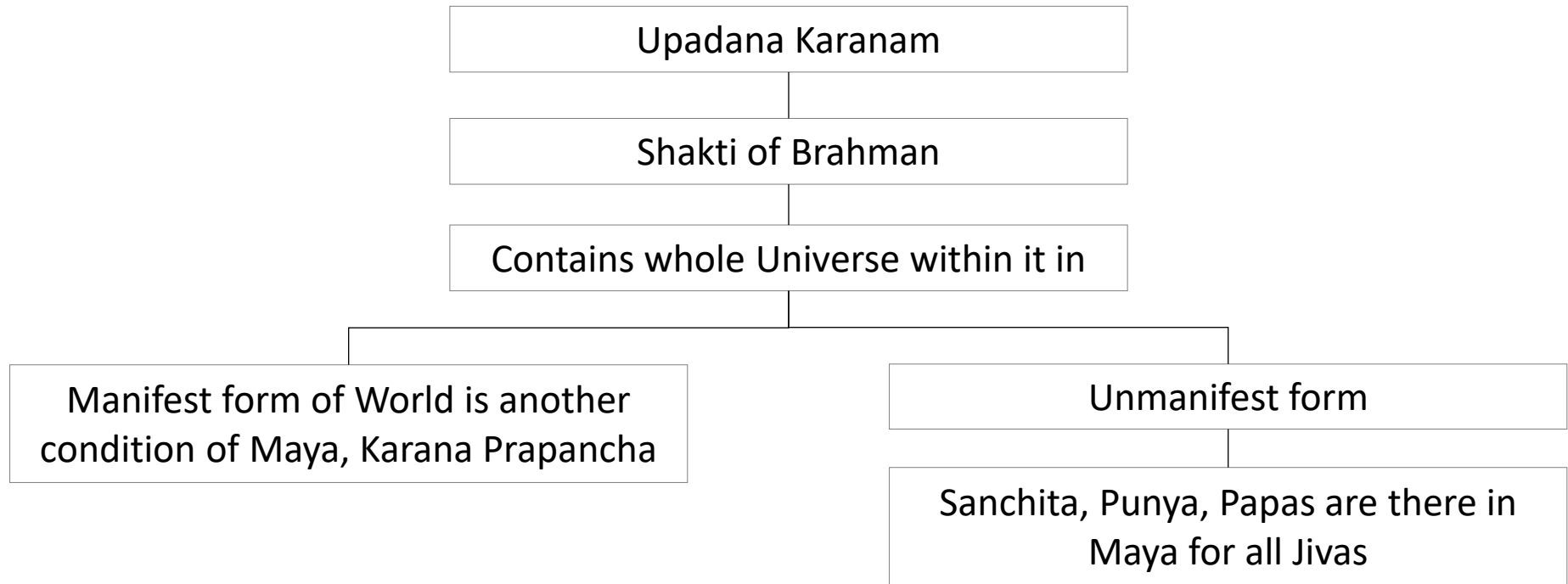
c) Samsara Does not have Natural Death in time

d) Everything else in Creation is born, will go away in time.

- Need not do anything to Destroy Body.

e) Brahman is along with Maya but no contamination of Brahman by Maya.

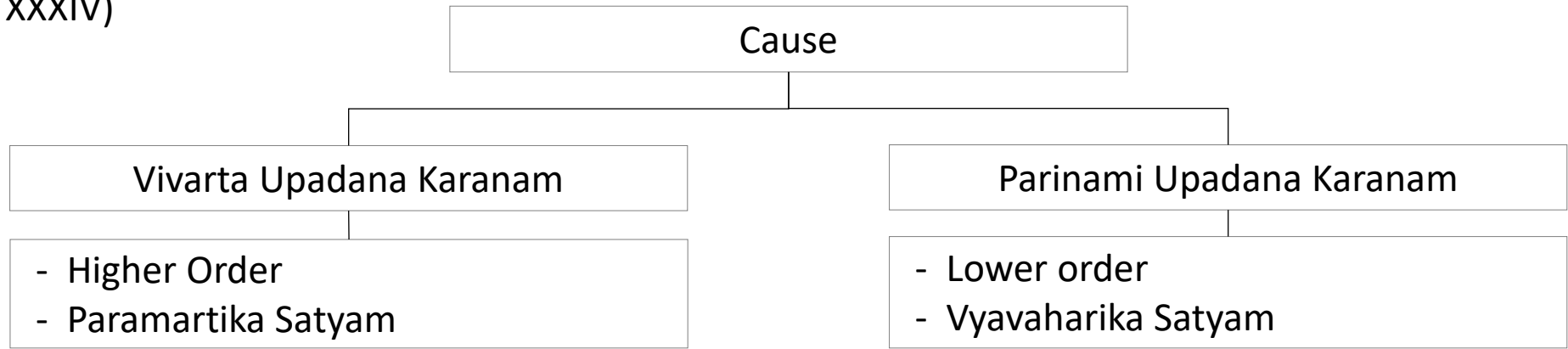
f) Maya - Parinami :



XXXIII) Why brahman is not Contaminated?

- Brahman is of higher Order, Satchit Ananda Principle, Chaitanya Principle.
- Maya = Matter Principle, Made of Pancha Butas
= Moola Avidya, Lower Order

XXXIV)



XXXV) Satta Bhedat, Brahman's Purity remains intact, Nitya Shuddha Svarupa.

- Very Important technical point.

XXXVI) Jyoti Matu, Self Effulgent

a) Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I

tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

b) Gita - Chapter 15 :

यस्मात्क्षरमतीतोऽहम्
अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च
प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

yasmāt kṣaram atītō'ham
akṣarād api cōttamaḥ |
atō'smi lōkē vēdē ca
prathitaḥ puruṣōttamaḥ || 15 - 18 ||

As I transcend the perishable and I am even higher than the imperishable, I am declared as the Purusottama (The highest Purusa), in the world and in the Vedas. [Chapter 15 - Verse 18]

XXXVII) Brahman = Sarva Mahatvat

- a) is, Adhishtanam of the Universe over which Space is also superimposed, resolves into it.
- b) Normally everything superimposed on Space, located in Time Space
- c) Time - Space itself is superimposed on Higher Reality Brahman.

XXXVIII) Brahman - Avinashi, Deathless, Destructionless Svabava

- Not Subject to negation
- It is nature of existence itself, Abadyam.

XXXIX)

| World | I - Existence Brahman |
|--|--|
| <ul style="list-style-type: none">- Badyam in Sleep, Pralayam, Death- Baditam by Jnanam- World not a Substance but a “Word”- Mithya, Anrutam Appearance- Nama, Rupam | <ul style="list-style-type: none">- Abadyam- Understanding I alone am Satyam- Brahman Eva Satyam, Only real Entity |

XXXX) Chandogya Upanishad :

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

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

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

60) I) World has no independent existence

- Anyatu - Anrutam.

II) Brihadaranyaka Upanishad :

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्,
असौ गौः, असावश्व इति,
एवमेवैतद्व्यपदिष्टं भवति;
यदेव साकशादपरोक्षद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति;
एष त आत्मा सर्वान्तरः;
कतमो याज्ञवल्क्य सर्वान्तरः?
न दृष्टेर्द्रष्टारं पश्येः,
न श्रुतेः श्रोतारं शृणुयात्,
न मतेर्मन्तारं मन्वीथाः,
न विज्ञातेर्विज्ञातारं विजानीयाः ।
एष त आत्मा सर्वान्तरः, अतोऽन्यदार्तं ।
ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥

sa hovācoṣastaścākrāyaṇaḥ, yathā vibrūyāt,
asau gauḥ, asāvaśva iti,
evamevaitadvyapadiṣṭaṁ bhavati;
yadeva sākśādaparokśādbrahma,
ya ātmā sarvāntaraḥ, taṁ me vyācakśveti;
eṣa ta ātmā sarvāntaraḥ;
katamo yājñavalkya sarvāntaraḥ ?
na dr̥ṣṭerdraṣṭāraṁ paśyeh,
na śruteḥ śrotāraṁ śṛṇuyāt,
na matermantāraṁ manvīthāḥ,
na vijñātervijñātāraṁ vijānīyāḥ ।
eṣa ta ātmā sarvāntaraḥ, ato'nyadārtam ।
tato hoṣastascākrāyaṇa upararāma ॥ 2 ॥

Uṣasta, the son of Cakra, said, ‘You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.’ Thereupon Uṣasta, the son of Cakra, kept silent. [3 - 4 - 2]

- Anrutam - Artham - Mithya Shankara takes from here.

III) Athaha Martyam :

- Therefore, world is subject to negation, end.

IV)

Solid Loka, is Similar to

Sky City

- Gandharva Nagari
- Apparent City
- Appearing because of formation of cloud
- Really not there

Mirage Water

- Marichi Udakam
- Mirage Water

Magic Show (Maya not Vedantic Maya)

V)

| After Jnanam | Before Jnanam |
|--|---|
| <ul style="list-style-type: none"> - I am Existent, world is Non-existent - World is an appearance - Mithya experience does not end | <ul style="list-style-type: none"> - World is existent - Brahman Non-existent - World real |

VI)

Existence I experience in the world

Does not belong to the world itself

Understood as Non-existent world After Brahman Jnanam

- Paramartha Darshanena Abavasya Jagat.

VII) Vyavaharika Satya Lokas Asritaha, Based upon Paramartika Brahman.

VIII) Pratibhasika Satyam based on Vyavaharika Satyam waker.

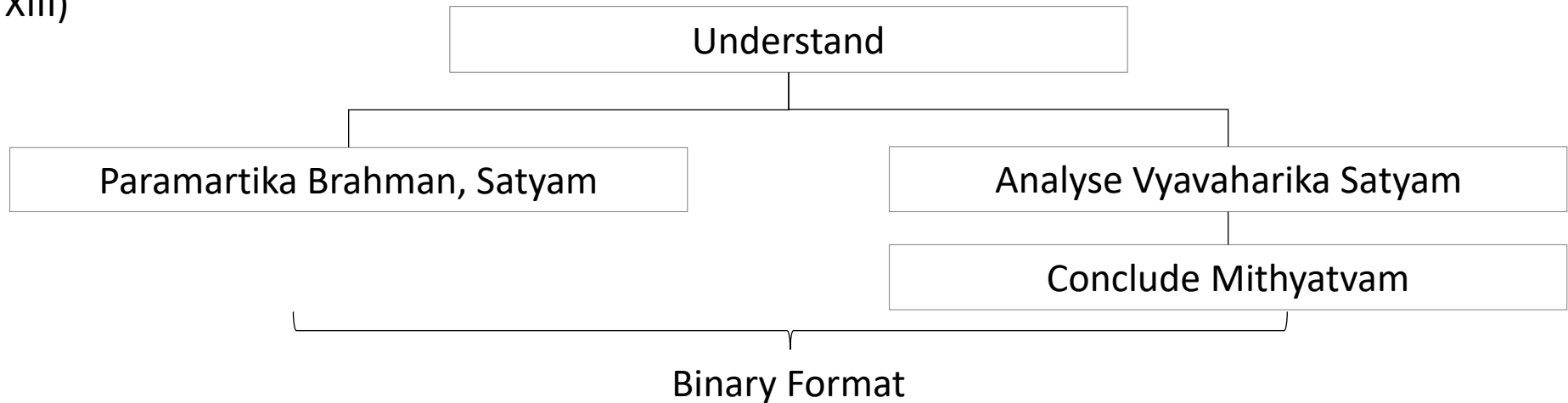
IX) Sarve Samasthaha, all 14 Lokas resolve into Brahman Adhishtanam = Binary format Vision.

- World is based, Superimposed on Paramartika Satyam Brahma.

XII) Ultimate Teaching :

- Vyavaharika world is based on Absolute I, Paramartikam me.
- This Jnanam gives Moksha.

XIII)



XIV) World dependent on me Brahman for its existence

- Utpatti, Sthithi, Layaha
- In 3 Periods of time, all the time, world based on me, Ashrita, can't escape world, I support world.

XV) World continues in me

- I give permission for world to exist in me
- I am Sat Chit Ananda Svarupam Adhishtanam.

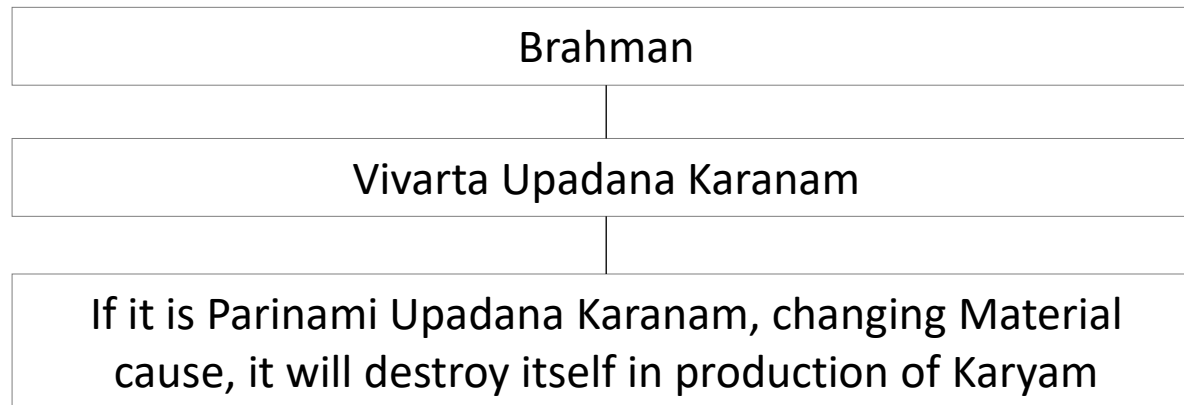
XVI)



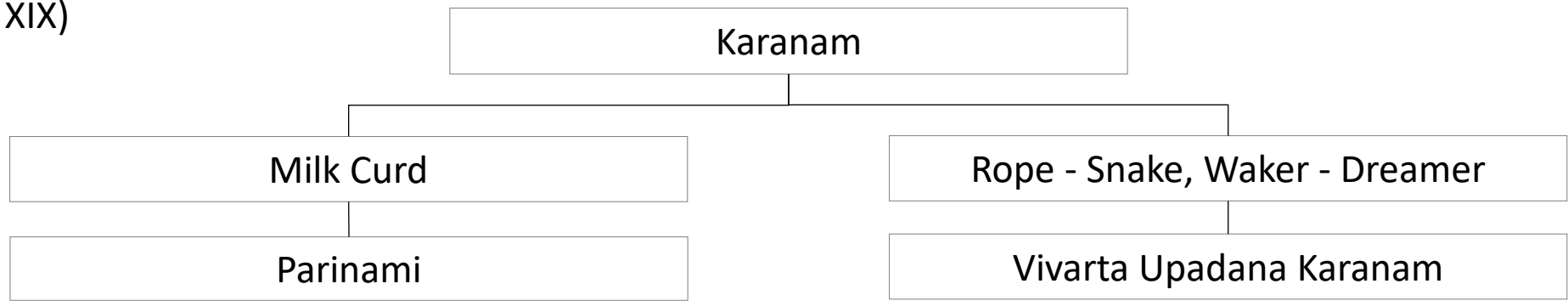
XVII) Earthenware's don't exist Beyond Clay

- Ornaments don't exist beyond Gold
- Karyam does not exist beyond Karanam.

XVIII)



XIX)



XX) Vivarta Upadana Karanam Does not destroy itself.

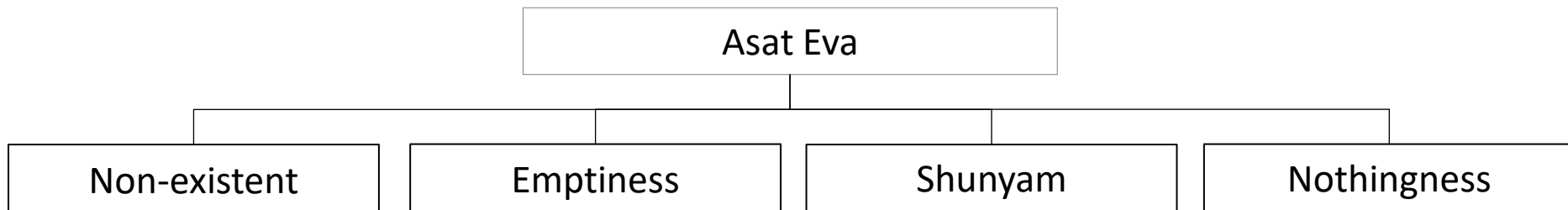
- Hence - Amrutam - immortal
- Amrutam reveals Brahman is Vivarta Upadana Karanam not Parinami.

In Brahma Sutra Bashyam :

- Vivarta, Parinami Karanam of Brahman Discussed.

XXI) Tatu jagataha Moolam Brahma Nasti Eva

- Asat Karya Vada Says there is no Brahman.



- From Shunyam, emptiness world has Emerged
- Verse 2 negates
- Asat Vada is Sruti, Yukti, Anubhava Virodha.

Gist :

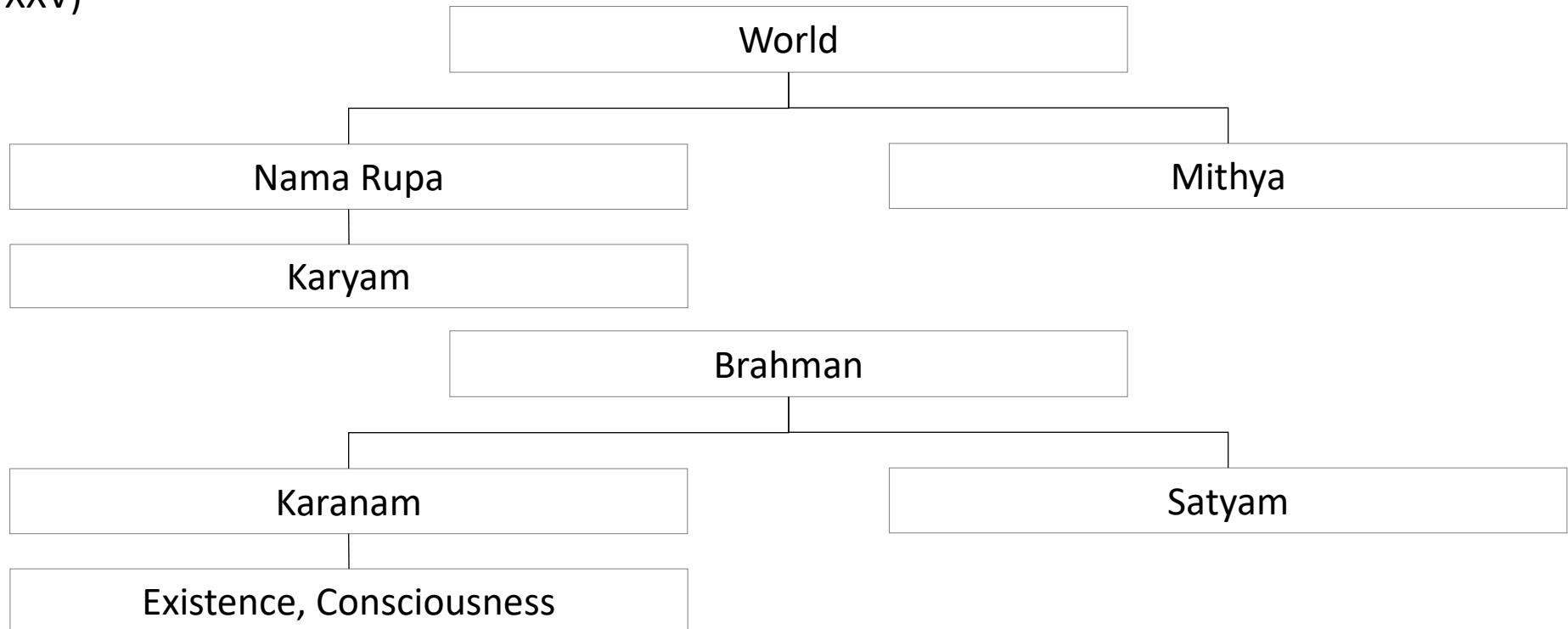
XXII) Only if Karanam is existent, Karyam can be born and Exist.

XXIII) Existence of Karyam Presumes existence of Karanam

- World is a Product, Karyam
- Brahman is Karanam, not product, Property.

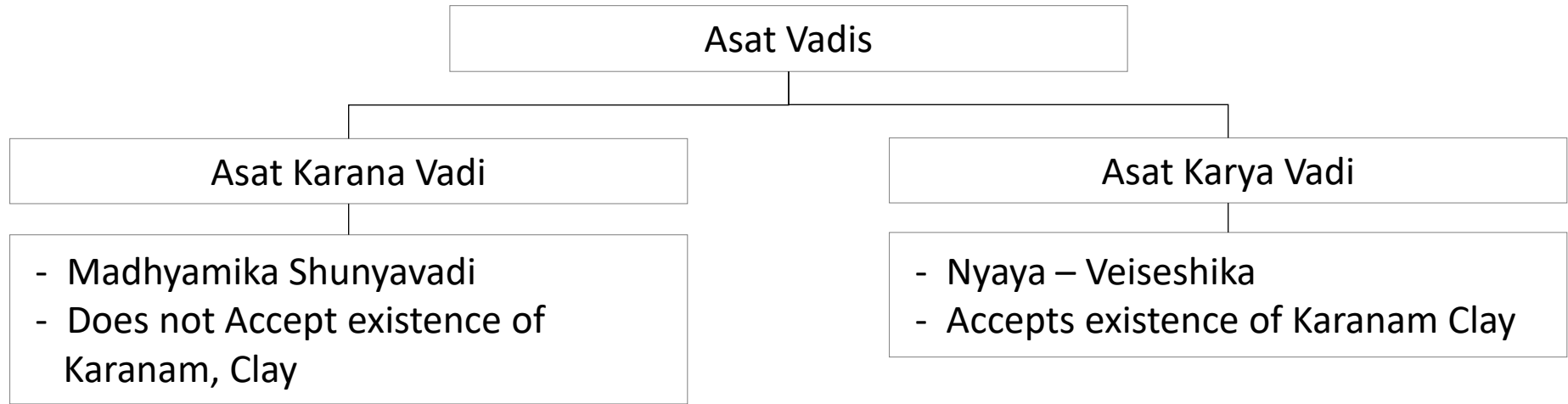
XXIV) Existence of Karyam is always borrowed from Karanam only.

XXV)



XXVI) If Karanam is Asatu, Emptiness, Non-existent then Karyam will be Asatu

XXVII) We will not experience world as Existent world, if Brahman was Non-existent.



a) In the Karanam Did Karyam Pot exist before its Emergence

b) Before Pot maker produces the Pot, Did it Exist in the Clay or not?

c) Nyaya - Veiseshika :

- Pot Did not exist in the Clay before its emergence
- Pot is Non-existent before
- Asat Karya Vada
- Karanam Clay exists, only pot was not there.

d) Shunya Vadi :

- Clay also does not exist
- Karya comes out of Non-existent Karanam.

e) Nyaya Veiseshika :

- Non-existent Karyam emerges from existent Karanam.
- Asat Karya Vada.

f) Shunyavadi :

- Existent Karyam emerges out of Non-existent Karanam
- Asat Karana Vada
- Madhyamika Purva Pakshi
- Here, Asad Karana Moolam Nasti.
- Jagat Karanam Brahman as means of liberation not there.

XXIX) Asataha Eva Idam

- From Shunyam, World emerges, not from Brahman
- World has come from nothingness
- This is Shunyavadi Purva Pakshi, introduced by Shankara, not Upanishad.
- Mantra used to negate Asat Karana Vadi, Shunya Vadi.

XXX) What is the reasoning, logic?

a) From experience, we know existence is always borrowed from product's material cause

- Very important Law.

b) Desk exists borrowing existence from wood

- Ring, Chain, Bangle from Gold
- Nail cutter from iron
- Pot from clay
- Dream from waker
- Waker from Turiya Atma, Brahman.

c) Chain, Desk, Pot, Dream, Waker have no independent existence apart from their material cause

d) If you remove material cause, product does not appear anymore

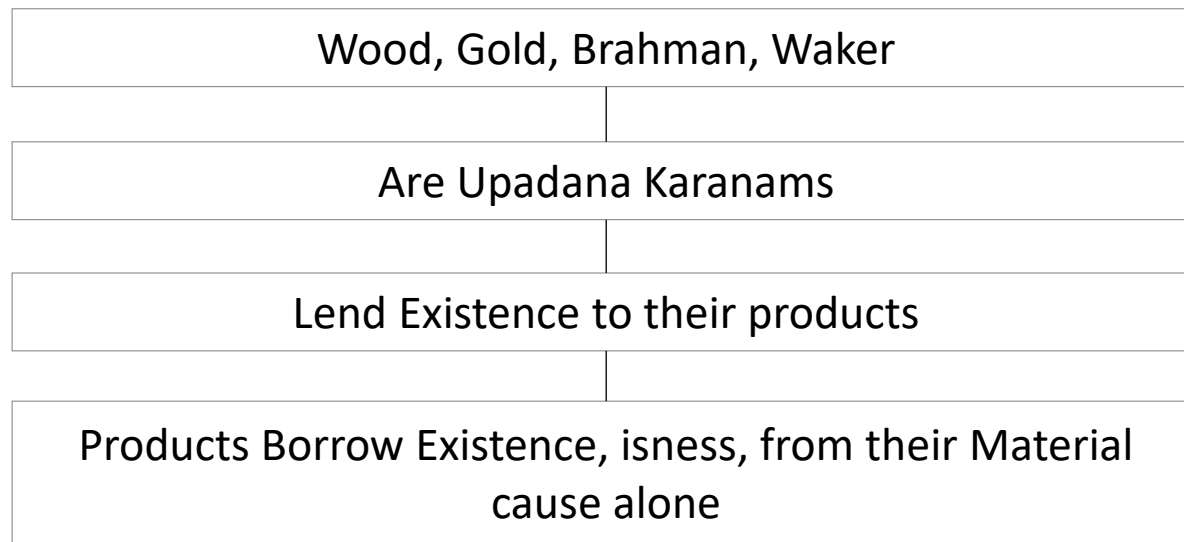
- Remove Reflected Consciousness from Body, Mind, it does not appear anymore.

e) World minus existence in sleep

f) Wood Satve, Desk Satva

- Existence, Brahman Satve, Universe Satva.

g)



h) 1st Step :

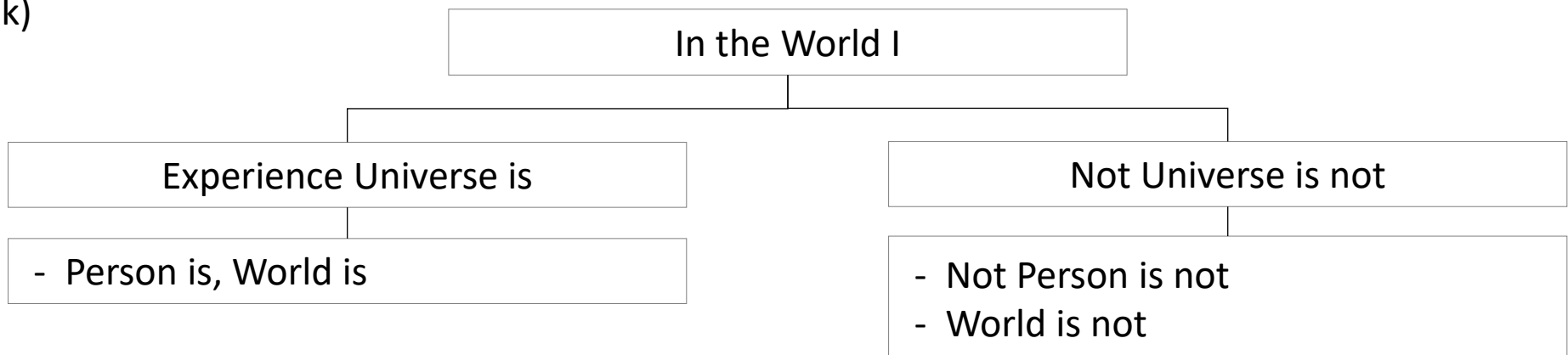
- **Existence of world borrowed from its Material Cause Brahman.**

i) 2nd Step :

- **Brahman should have “Sat”, existence as its nature to lend it to the world.**

j) Asat, Non-existence can't be Nature of Cause of the world.

k)



61) I)

| Devata | Controller of |
|--|--|
| <ul style="list-style-type: none">- Varun- Surya- Bumi | <ul style="list-style-type: none">- Ocean- Sunrise Sunset- Rotation around Sun |

II)

| Bhagavan | Devatas |
|--|---|
| <ul style="list-style-type: none">- Big Boss- Maintains Perfect order | <ul style="list-style-type: none">- Employees- Functioning under Ishvara- Sun, moon, Planets, Satellites, Stars |

III) 4th Quarter :

- Etad Viduhu
- **Whoever comes to know this Sakshi, witness of ones own Activity (Svatma Sakshi)**
- **Brahman in this Manner becomes immortal.**
- Amrutaha Bhavati as no Janma, Maranam at any time.

IV) Gita - Chapter 2 :

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

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

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

- **I am always free from conditions of mortality.**

V)

| Natural forces | Faculties in our Bodies | Adibautika |
|----------------|-------------------------|------------|
| Adi Devatas | Adhyatmika | 5 Elements |

- 3 Together constitute Anatma Jagat.

VI) Aitareya Upanishad :

- Loka Phalas - Adhistana Devatas have power in their own particular field.

VII) Cabinet ministers have Prime minister governing them

- During Re-shuffle, power of PM seen.

VIII) If punishing God is not there, world can't function in orderly manner

- Hence Ishwara has to be inferred, controller of Jagat.

IX) Example :

- Employees need controller Boss.

Taittiriya Upanishad - Chapter 2 :

- Ishwara Asti - 7 Reasons.

- a) Nimitta Karanatvat
- b) Upadana Karanatvat
- c) Chetana Prakruti hetutvat
- d) Baya Abhaya Hetutvat
- e) Mrityor Dhavati Panchama of Taittiriya, Shankara brings here.

X) Mysterious Mantra :

a) It says - If a person knows in this Janma, then he will not have Punar Janma.

b) Shankara Clarifies :

- If one knows Brahman, then he will not have Janma, he will be free of Janma
- If one does not know Brahman, he will have Punar Janma.

c) Tatu Cha :

- Tat = That Brahman.

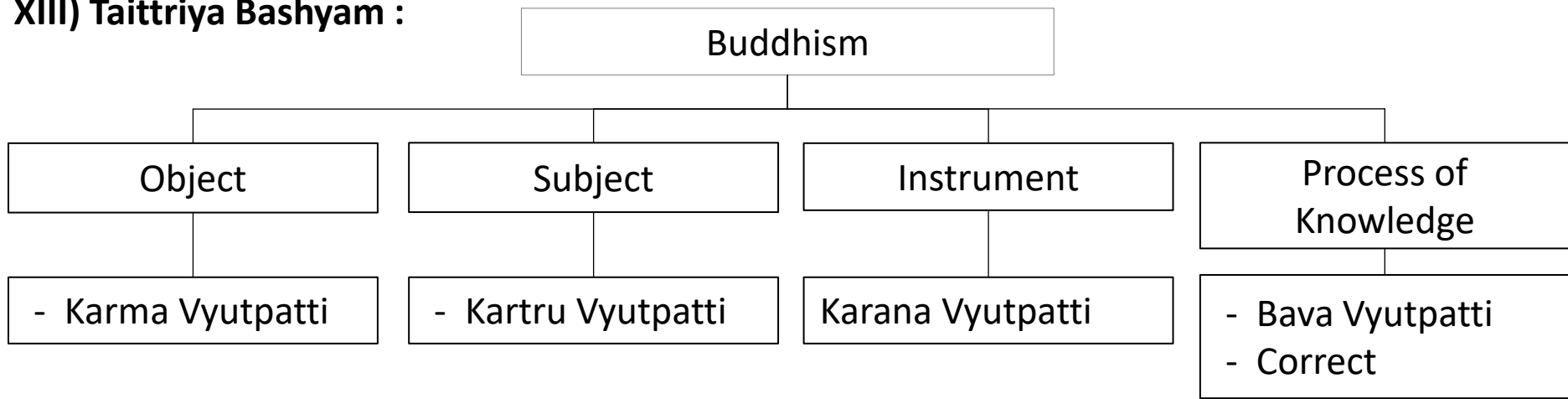
XI) Failure to know Brahman, because of Perpetuation of Self ignorance

- You Carefully protect ignorance in every birth.

XII) Sargeshu - 14 Lokas :

- Shariram Grinnati : Will never take Bodies.

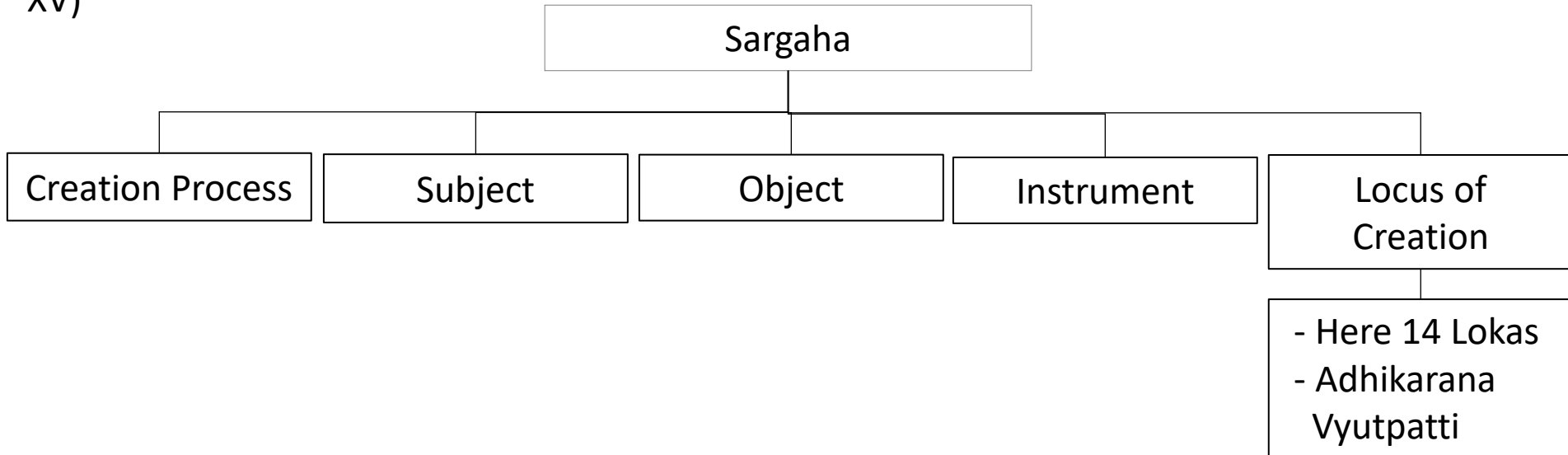
XIII) Taittiriya Bashyam :



XIV) Jnanam in Karma Vyutpatti in Visishta Advaitin

- Jnanam is Bava Yutpatti in Advaitam.

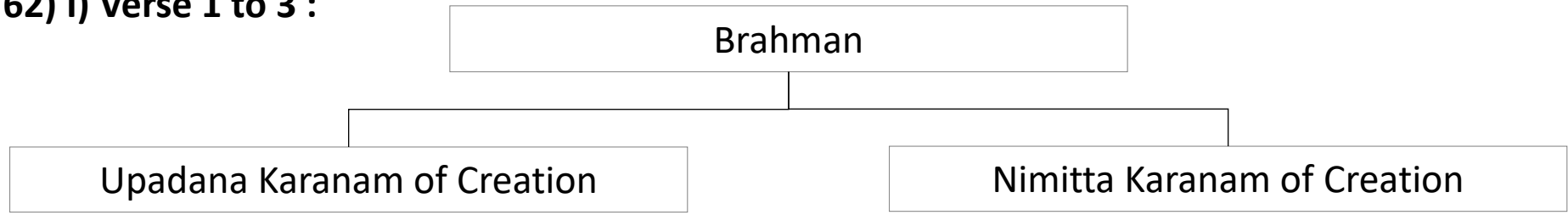
XV)



XVI) Not possible in 12 Other Lokas

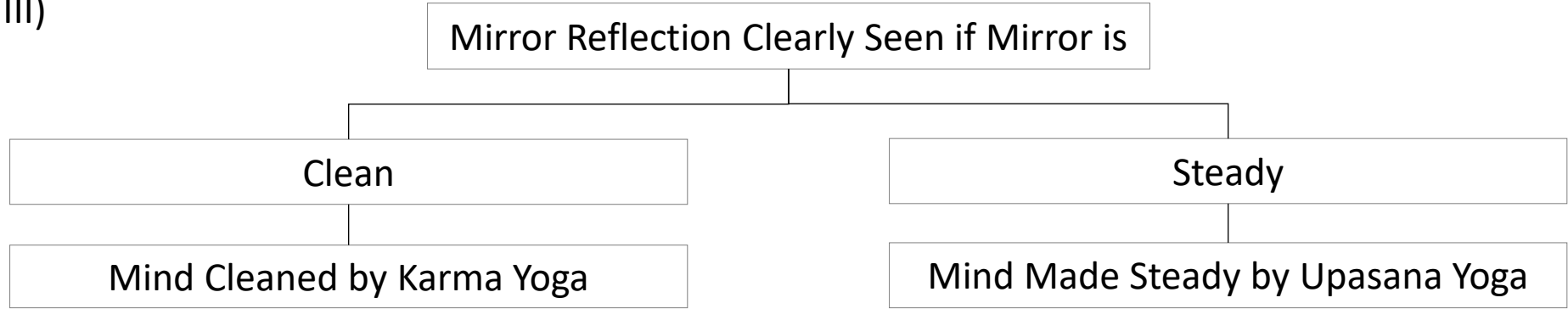
- Possible in Manushya and Brahma Lokas.

62) I) Verse 1 to 3 :



II) By knowing that Brahman alone, Moksha is possible.

III)



- Karma Yoga and Upasana Yoga = Pure Mind
- Then Atma Jnanam will be clear.
- See that Atma and Claim it as Self.

IV) Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्न्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

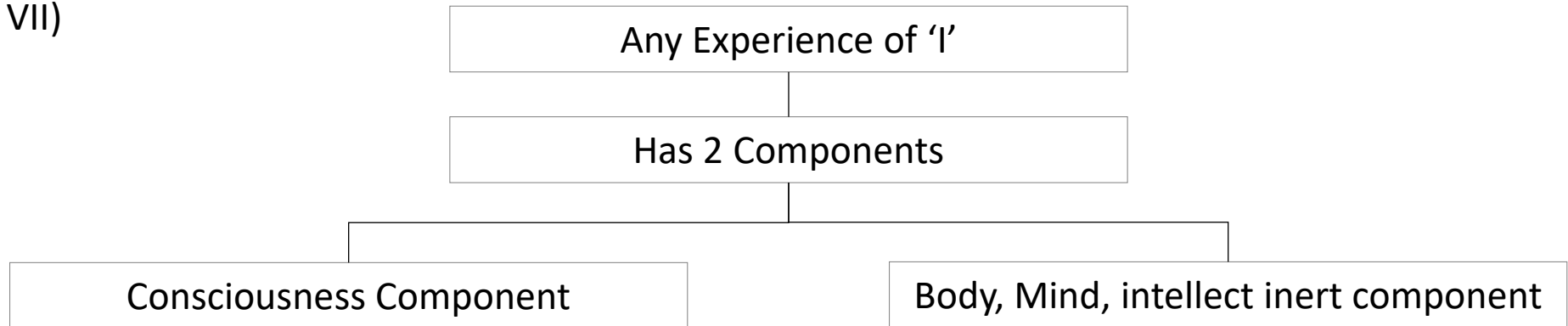
This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [1 - 3 - 12]

- This is meaning of 1st Quarter of Mantra.

V) Deeply registered thoughts of Jagrat Avastha are called Vasanas.

VI) Know Atma by claiming I am Atma without looking for a new ordinary or extraordinary experience

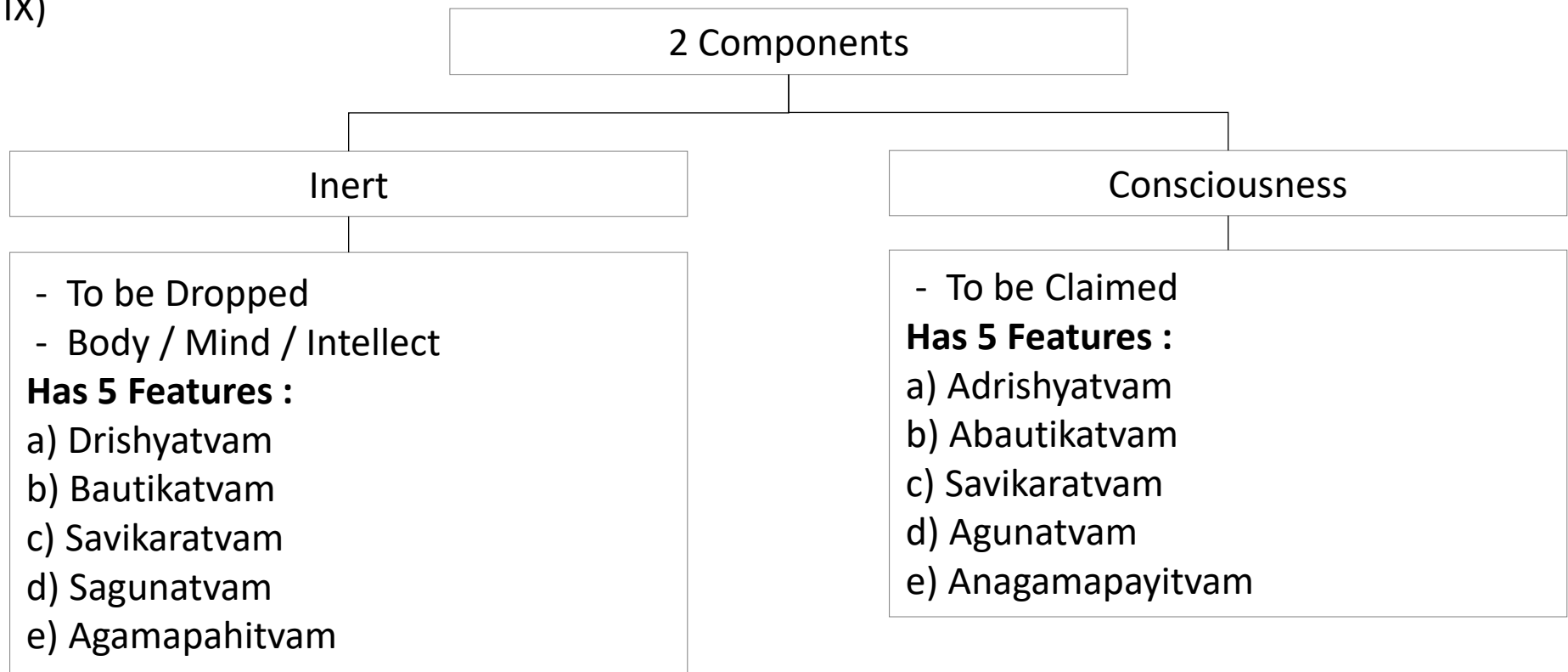
VII)



VIII) While Claiming Consciousness component, Deliberately exclude inert Component.

- Inert = Body / Mind / Intellect.

IX)



X) From Vachyārtha come to Lakshyārtha I

- **Keep always Lakshyārtha in the Mind always in Transactions.**

XI) Exclude Anatma, Claim I am Atma

- 1st Question : How to know Atma
- 2nd Question : What is the Benefit?

a) Sva Sva Vishaya Grahanam, Prayojanam

| Element | Organ | Sense Object / Guna |
|--|--|---|
| <ul style="list-style-type: none"> - Akasha - Agni - Vayu - Jalam - Prithvi | <ul style="list-style-type: none"> - Ears - Chakshu - Skin (Tvak) - Tongue - Nose | <ul style="list-style-type: none"> - Sound - Form - Colour - Touch - Sparsha - Taste - Smell |

b) Each Organ Objectifies Guna of its own Causal Element.

XII) Atma is Atyanta Vishuddhat :

- From Atma which is eternally pure, Sense Organs rise and fall.

XIII)

| Sense Organs | Atma |
|--|--|
| <ul style="list-style-type: none"> - Impure - See, Hear, Smell impure things | <ul style="list-style-type: none"> - Asangaha - Ever Pure Unattached |

XIV)

| Surya | Atma |
|--------------------------------|--------------------------------|
| Untouched by What it illumines | Untouched by what it illumines |

XV)

| Atma | Indriyas |
|---|---|
| <ul style="list-style-type: none">- Asanga- Shuddha Atma- Svabava Vilakshanam | <ul style="list-style-type: none">- Sasanga with world of Sense Objects- Ashuddha Indriyani- Prithak Bavam- Intrinsic Nature- Svabava |

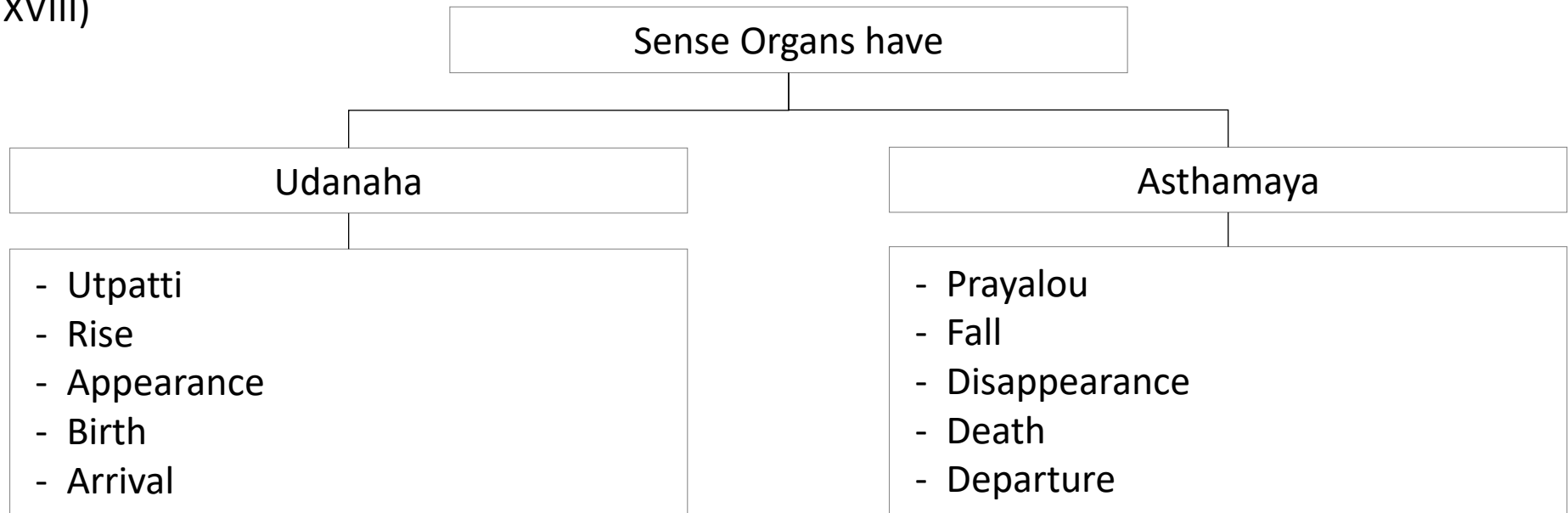
XVI)

| Indriyas | Atma |
|---|---|
| <ul style="list-style-type: none">- Drishyatvat- Bautikatvat | <ul style="list-style-type: none">- Adrishyatvat- Abautikatvat |

XVII) Thatha - Moreover – Conjunction wise know :

- Sense Organs are Created by 5 Elements Distinct from Eternal Atma.

XVIII)



XIX) Sense Organs are distinct and Different than Atma

| Birth | Death |
|---|---|
| <ul style="list-style-type: none">- Jagrat- Rise- Indriya Utpatti | <ul style="list-style-type: none">- Sushupti- Fall |

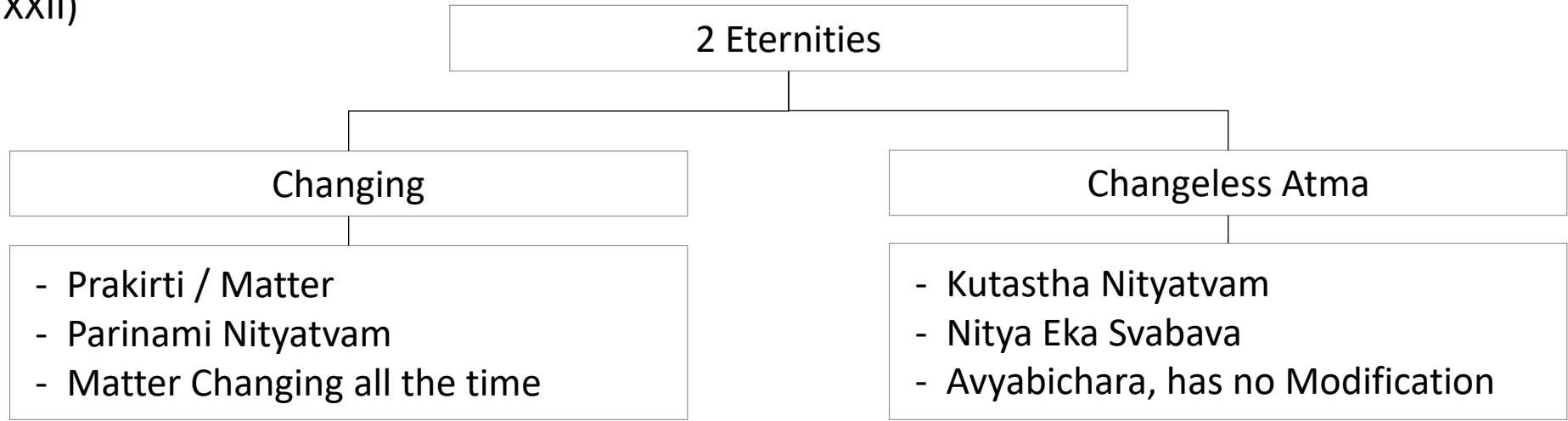
XX) We Experientially use Sense Organs now in waking

- Resolved in Sleep from our experiences resolved in Svapna and Sushupti
- Bavataha - Birth and Death of Indriyams Happen Daily.

XXI) Atma is eternal, no birth, death, change, rise, fall

- I, Atma am witness of rise and fall of Indriyams and Manaha.

XXII)



XXIII) Before Jnanam :

- **We focus on Jagrat and look at world, Atma Jnanam.**

XXIV) After Atma Jnanam :

- Stand on Turiyam and Declare 3 Avasthas are Mithya.

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

XXVI) 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,

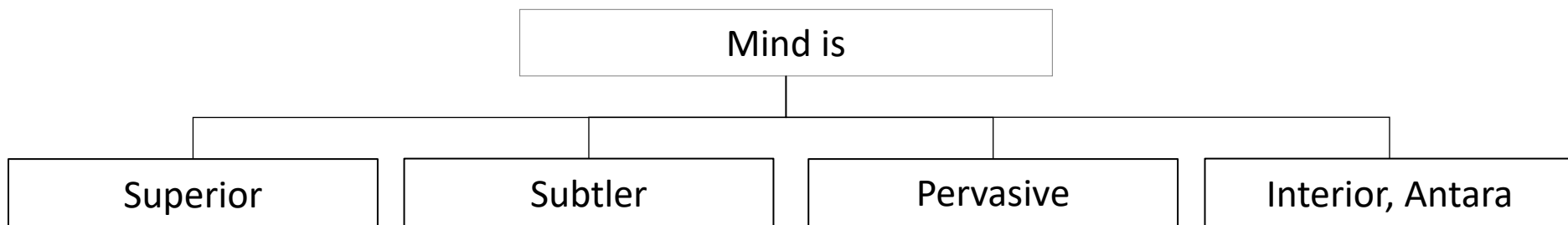
Purusan-na param kincit, sa kastha sa para gatih ॥ 11 ॥

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]

63) I) Studied before this idea :

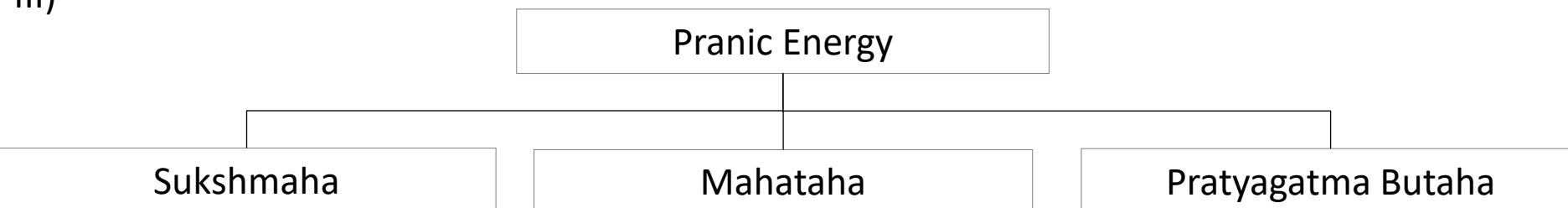
- Indrebyaha Param Manaha.



- To Sense Organs.

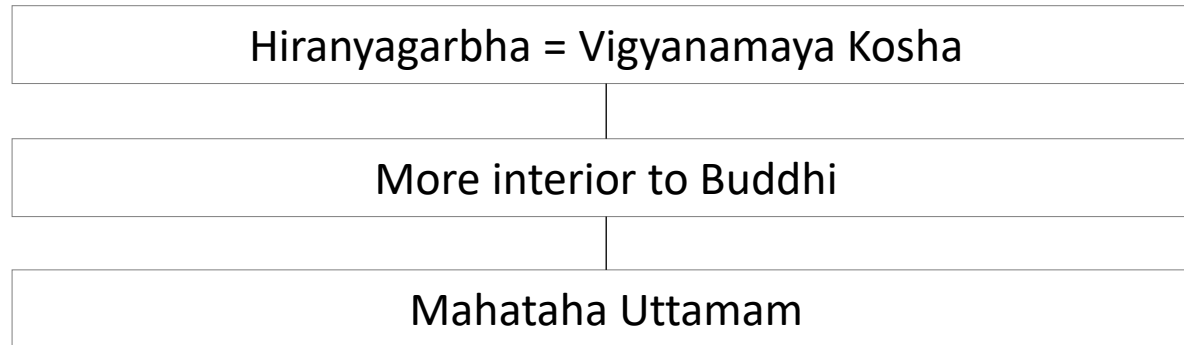
II) Pranamaya Kosha inner to Annamaya Kosha

III)



- Mind is Superior to Indriyam.

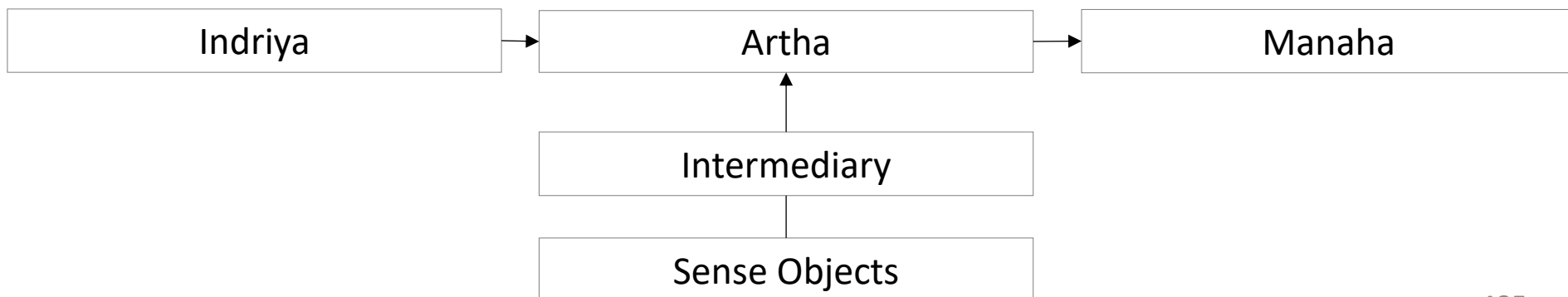
IV) Mahan Atma, Hiranyagarbha is superior to Vigyanamaya Kosha



V) Superior to Hiranyagarbha is Avyaktam.

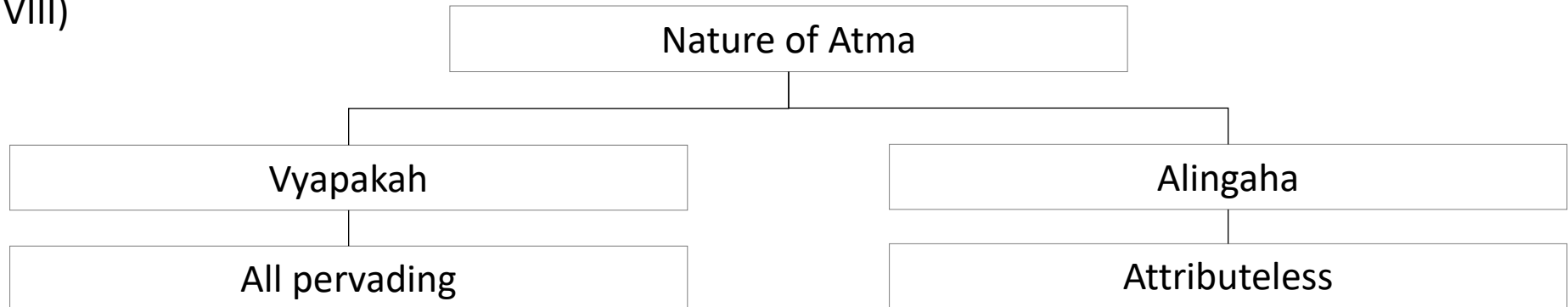
- Avyaktam = Samashti Karana Shariram, Prapancha
- Antaryami = Karana Prapancha
= Anandamaya Kosha
= Samashti Anandamaya
- Samashti Anandamaya is superior, subtler, interior to Samashti Vigyanamaya.

VI) In Chapter 1 - 3 - 10 Sequence :



VII) Sense Organs and Sense Objects - Both Bautikam.

VIII)



IX) 2nd Line :

- By knowing such Atma Amrutatvam Gachhati
- Gains immortality.

X) Avyaktat Tu Paraha :

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

XI) Reason :

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

64) I) Arrowmark = Lingam

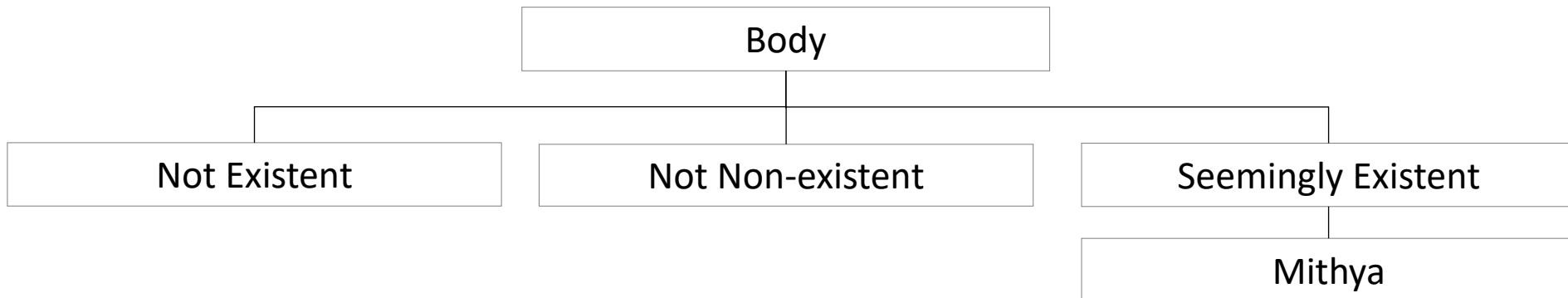
- Smoke for Fire
- Sukshma Shariram = Lingam for Atma
- Reflecting Medium for Atma Original
- Indicates Original Atma.

II) Mirror Reveals Original face

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

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

- All are Chidabhasa



- Body / Mind = Sat - Asat Vilakshanam
= Mithya

IV) 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 :

V) 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.

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

VII) Arrow mark = Lingam

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

VIII) Mirror Reveals Original face

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

IX) Shivalingam represents invisible Ishwara

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

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

- All are Chidabhasa

XI) Alingam = Free from Lingam

= Free from 3 Sharirams

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

XII) Na Vidyate Lingam Yasya Saha

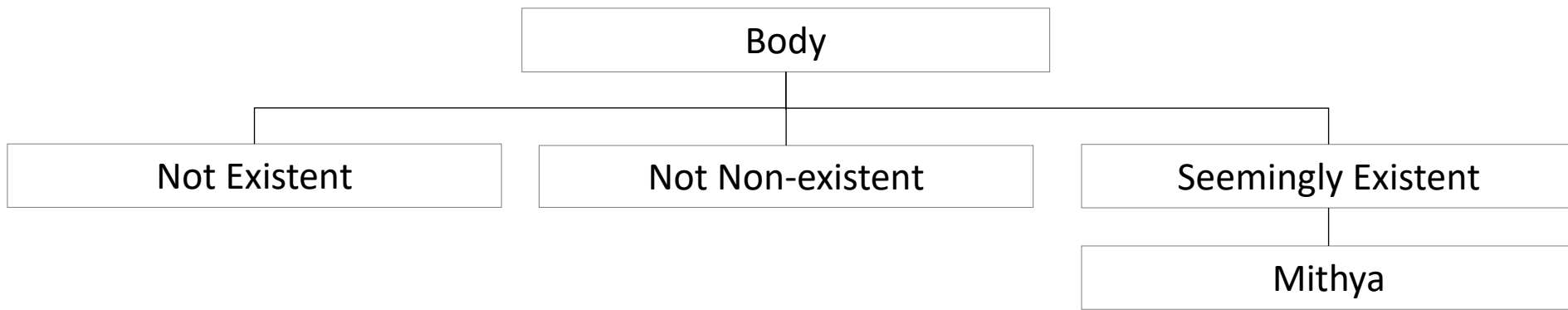
- There are no bodies for Atma.

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

- We are clearly seeing, experiencing 3 Bodies

XIV) They are not Non-existent

- Upanishad negates 3 Bodies.



- Body / Mind = Sat - Asat Vilakshanam
= Mithya

XV) 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 :

XVI) Verse 7 and 8 :

a) Brahman has to be known indirectly by Sruti Pramanam as Pancha kosha Vilakshana, Sakshi Chaitanyam

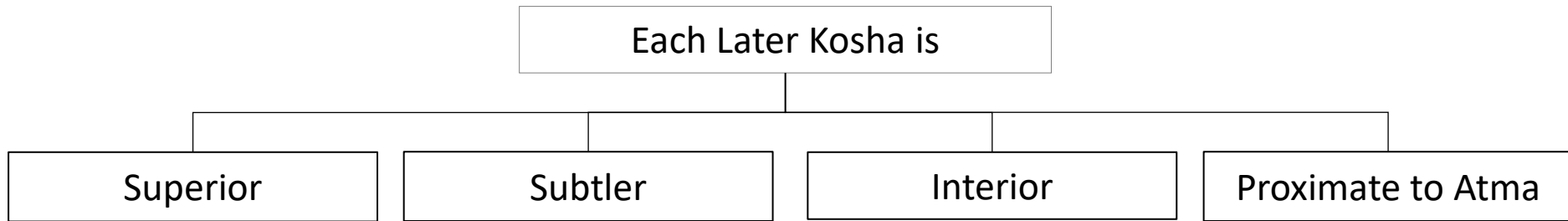
b) To be Claimed as my own real Nature through an internal Journey.

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

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

XIX) Discover :

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



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

XX) 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.

XXI) Alingam :

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

XXII) Atma = Alingam

= Sukshma Shariram Rahitam

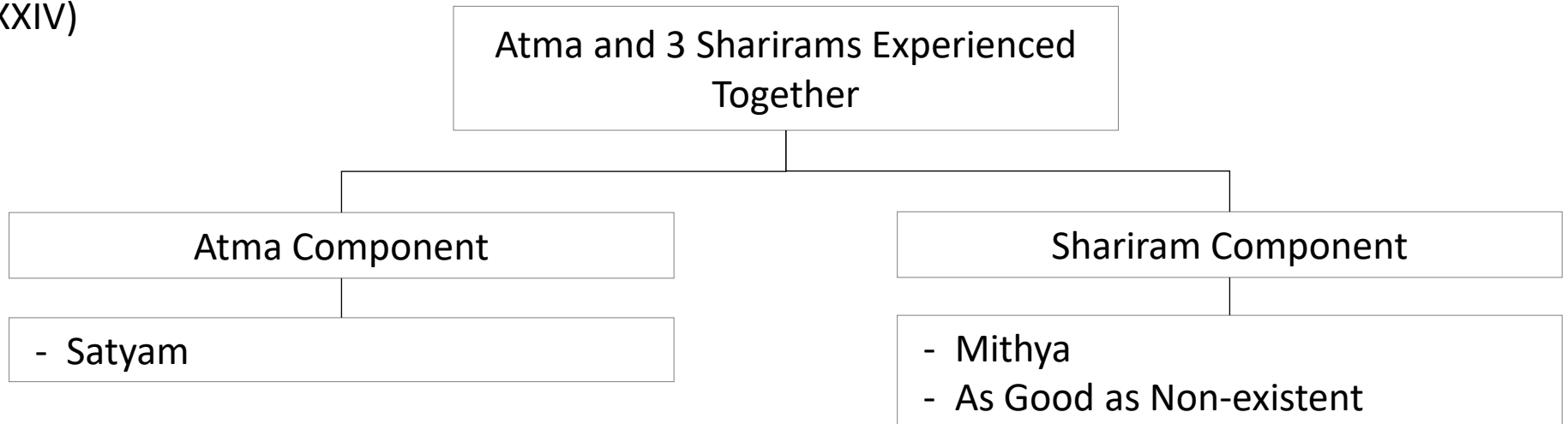
a) Sukshma Shariram is Upalakshanam for Sharira Trayam

b) Atma = Sharira Rahitaha

XXIII) Atma is Associated with 3 Sharirams is our experience

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

XXIV)



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

XXVI) Atma = Sharira Traya Rahitaha

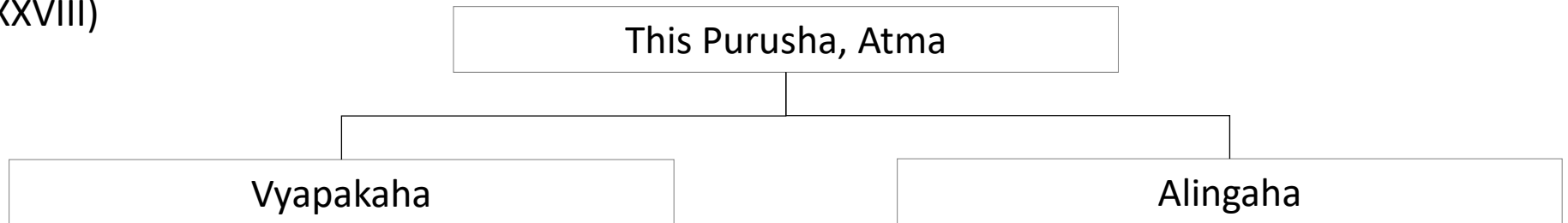
- Sharira Trayam = Cause of Samsara, Birth, Death
- Sarva Samsara Dharma Rahitaha
- Free from all Dharmas, attributes, Characteristics of Samsara.

XXVII) Brihadaranyaka Upanishad :

- Shad Oormayaha...

3rd Quarter : Yam Jnatva :

XXVIII)



XXIX) Mumukshu freed, released by Acharya

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

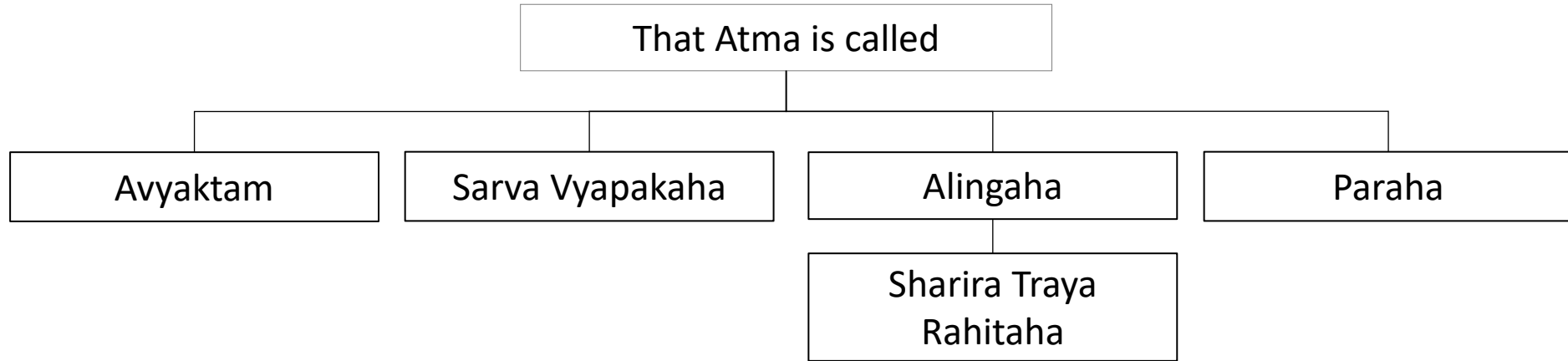
XXX) Mundak Upanishad :

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]

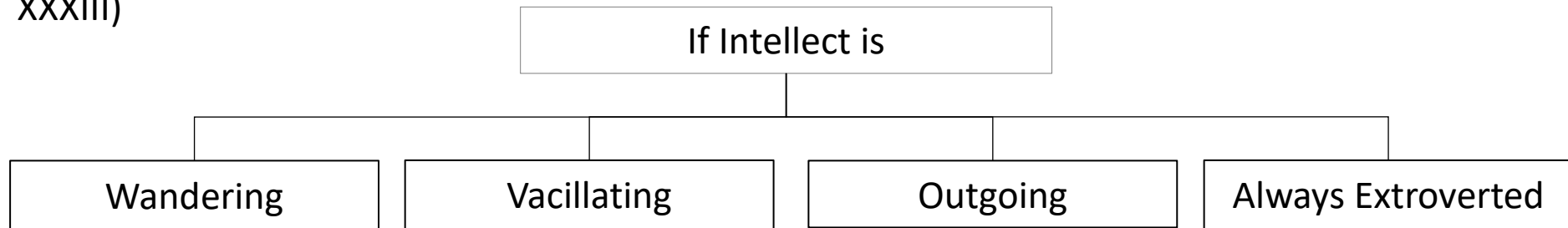
XXXI)



XXXII) Atma Beyond Maya

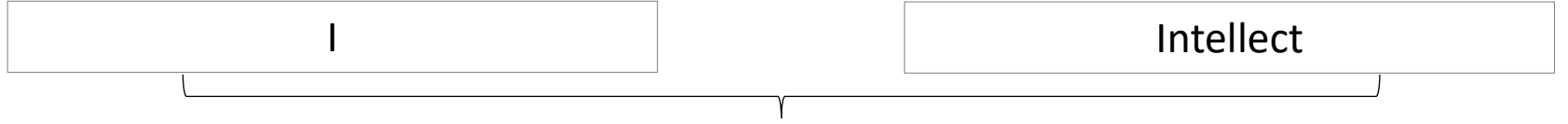
- Atma Called Purusha.

XXXIII)



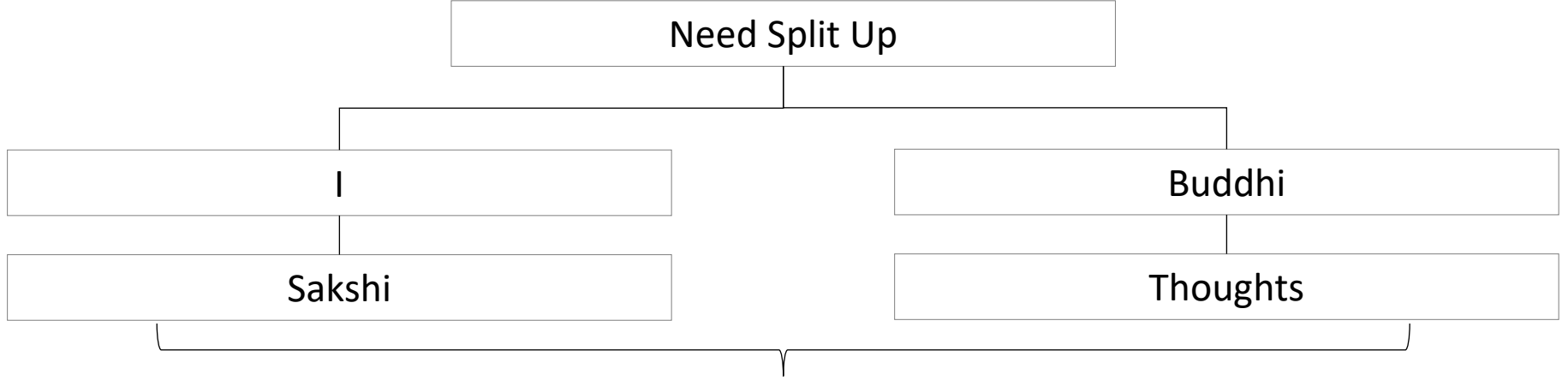
- That intellect is an instrument for Atma Jnanam.

XXXIV)



Sealed / Glued together as Ahamkara

XXXV)



For this Chitta Ekagratha required

XXXVI) 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

kām 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]

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

XXXVIII) Practice Vedantic Meditation for Mano Nigraha

- Verse 9 and 10 Highlight Chitta Vrutti Nirodha

XXXIX) Drop Anatma thoughts

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

XXXX) By Knowing, can be attained

- Knowledge is Great

XXXXI) Katham Alingya Darshanam Uchyate?

- How to get Alinga Atma Jnanam?

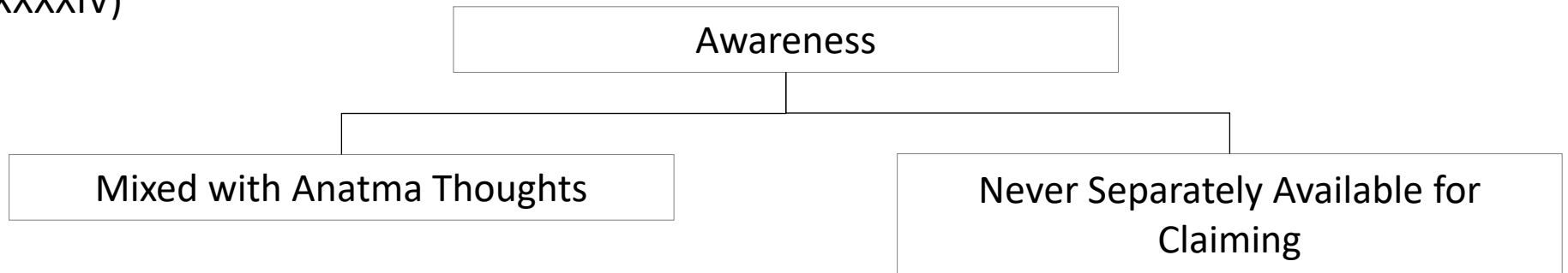
XXXXII) Answer :

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

XXXXIII) Atma fortunately happens to be Svaprakasha Chaitanyam

- Always available in the Mind as awareness principle.

XXXXIV)



XXXXV) 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]

XXXXXVI)

| Svaprakasha Chaitanyam | Aprakasha Vrutti - Based Jagat |
|------------------------|---------------------------------|
| Sentient | Inert, Insentient thought world |

Today Mixed Together

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

XXXXXVIII)

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

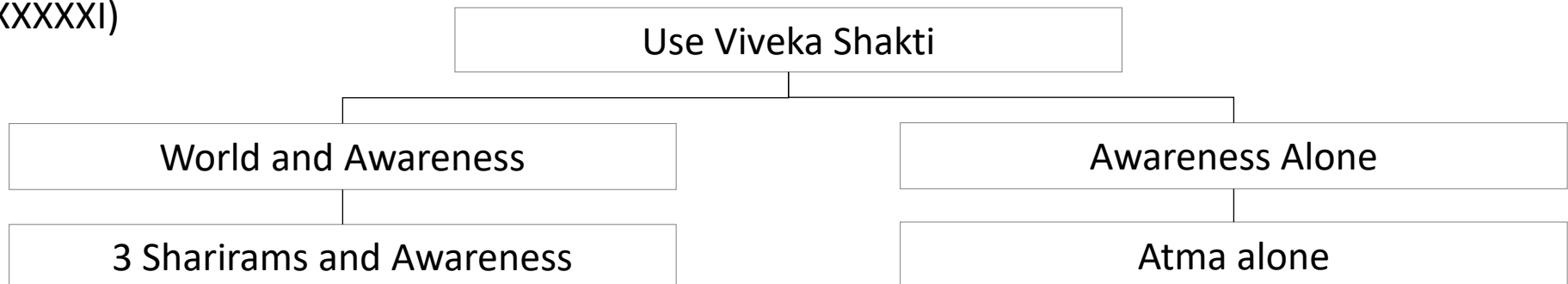
XXXXXIX) What is Vedanta?

- Shifting attention from Aprakasha hand to Svaprakasha light

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

- Not new Exotic Light. Consciousness is already experienced.

XXXXXXI)



65) I)

| Atma and Thought | Atma Alone |
|-------------------------|--|
| - Atma and Jagat Jnanam | - Jnanam Alone - Not new Experience |

- Shift attention to ever Available Chaitanyam.

II) Nityo Upalabdhī Svarupoham Atma :

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

III) I am Aware of 1st, 2nd 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.

IV) I don't, I can't objectify that Awareness

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

V) 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.

VI) 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

VII) So what, if I know Atma

- Amrutaha Bavanti.

VIII) 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]

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

IX) Pratyag Atmana Asya Rupam Svarupam :

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

X) Atma Svarupam = Indriya Agocharam

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

3rd Quarter :

XI) How can one Know Atma?

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

XII) Controller of Vascillating Mind = Intellect, Vigyanamaya Kosha

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

XIV) Tam Atmanam Ye Brahma Viduhu

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

XV) Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

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

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

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

Revision : Chapter 2 - 3 - 9 - Bashyam :

XVI) 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.

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

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

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

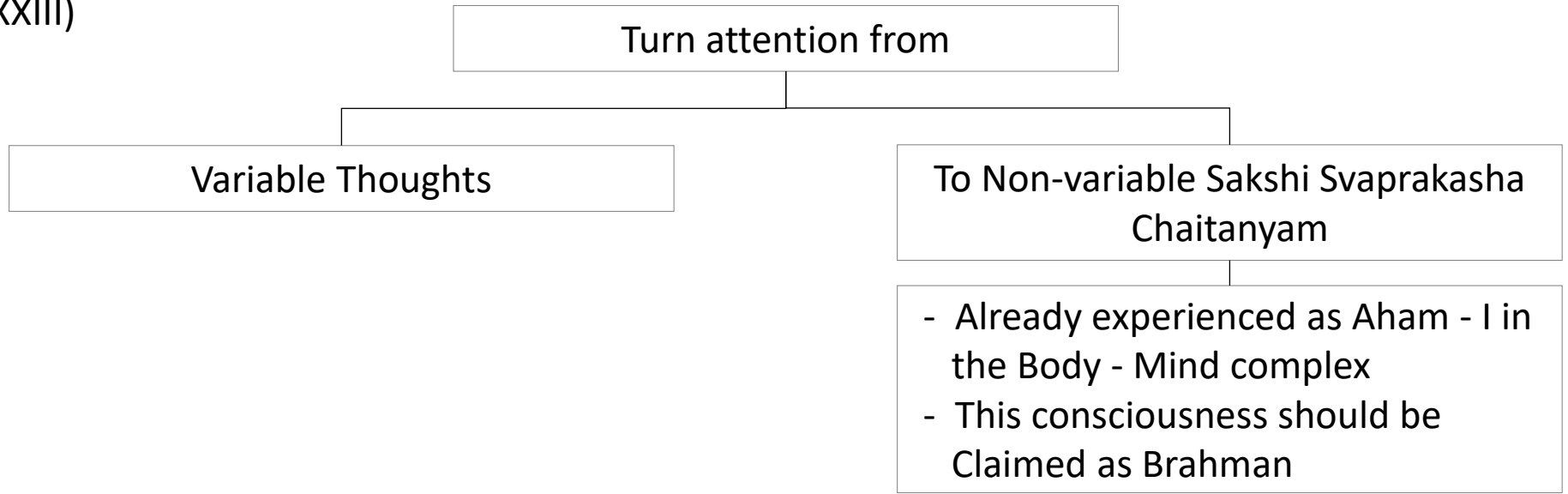
XX) Right Vision :

- Akhanda Akara Vrutti
- Aham Brahma Asmi Vrutti.

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

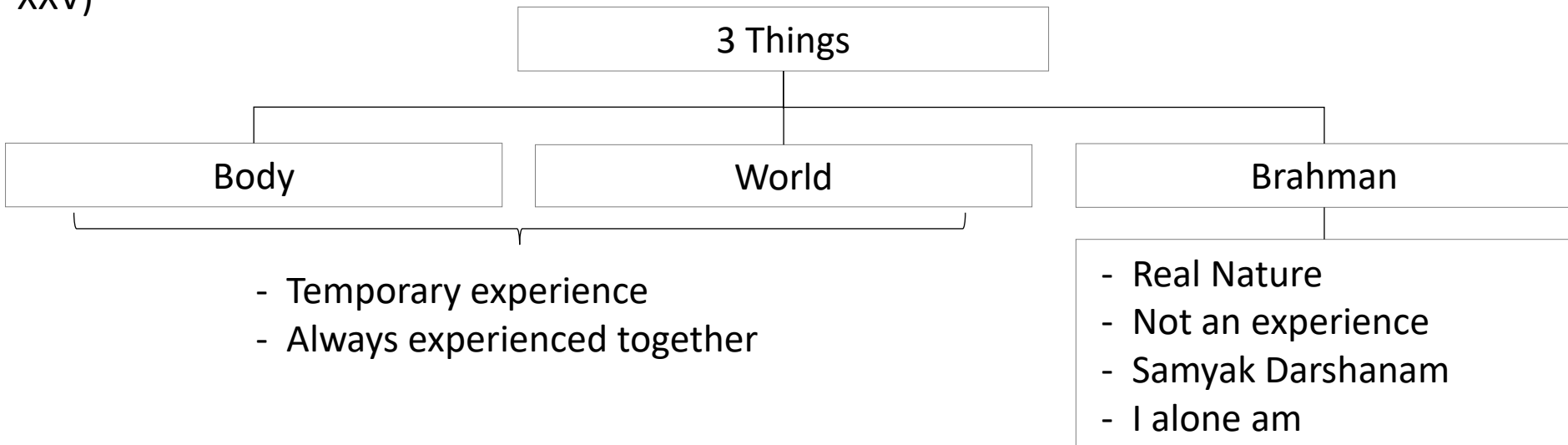
XXII) Brahman = Non-variable, ever existent component of me in and through all thoughts.

XXIII)



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

XXV)



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

XXVII) 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.

XXVIII) Knowledge without Subject - Object Division.

- Akhandam = Divisionless.

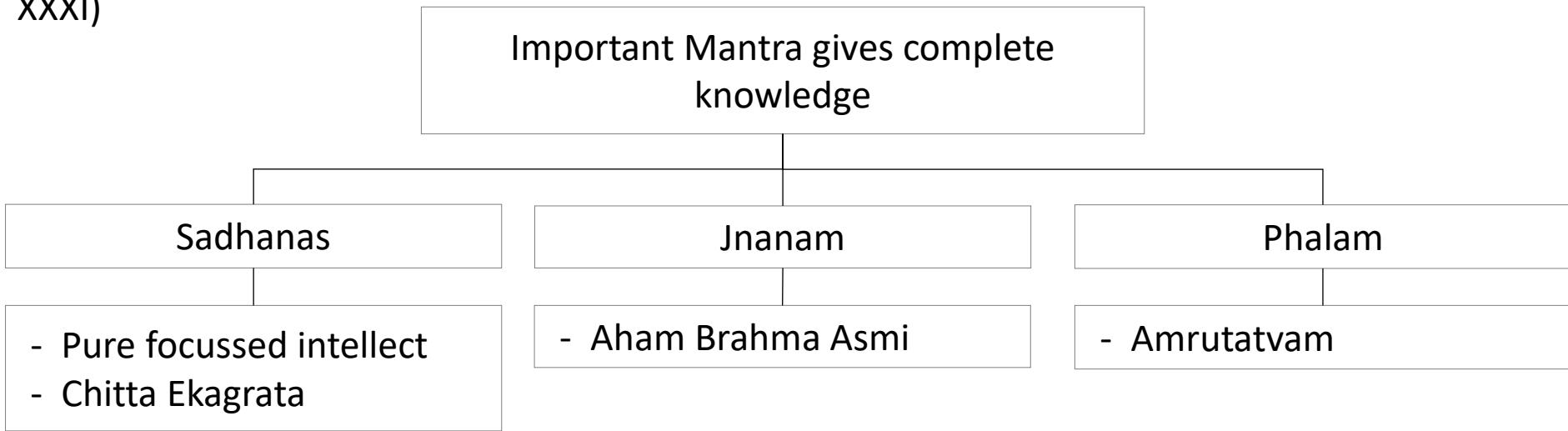
XXIX) Abhikluptam = Abhisamartitaha
= Abiprakashitaha

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

XXX) 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.

XXXI)



XXXII) Gita - Chapter 2 :

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

XXXIII) If You have Chitta

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

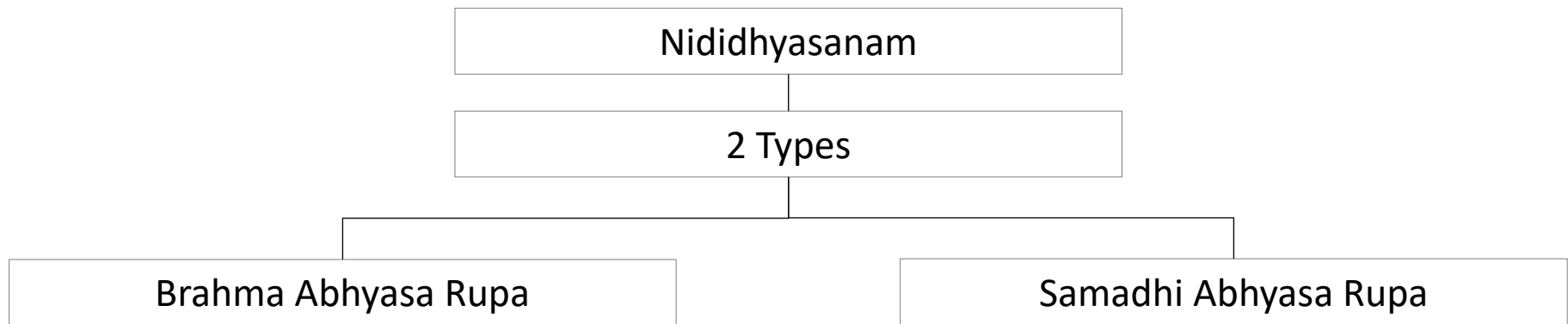
XXXIV) Otherwise, will require Nididhyasanam for Jnana Nishta.

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

XXXV)

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

XXXVI) Panchadasi - Chapter 7 :



XXXVII) a) Methods of Brahma Abhyasa :

- Dwell on teaching in One way or other.

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

c) I am Lost, Absorbed

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

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

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

66) I) 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.

II) 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.

III) 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]

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

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

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

- **Everything in Creation, all the time is resting in Atma only.**

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

VI) 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.

VII) Anatma is real is Nischayatmika Vrutti of Intellect

- | |
|--|
| <ul style="list-style-type: none">• There should be only one Nishchaya Vrutti - Aham Brahma Asmi. |
|--|

VIII) 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.

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

- Brahma Satyam, Jagan Mithya.

X)

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

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

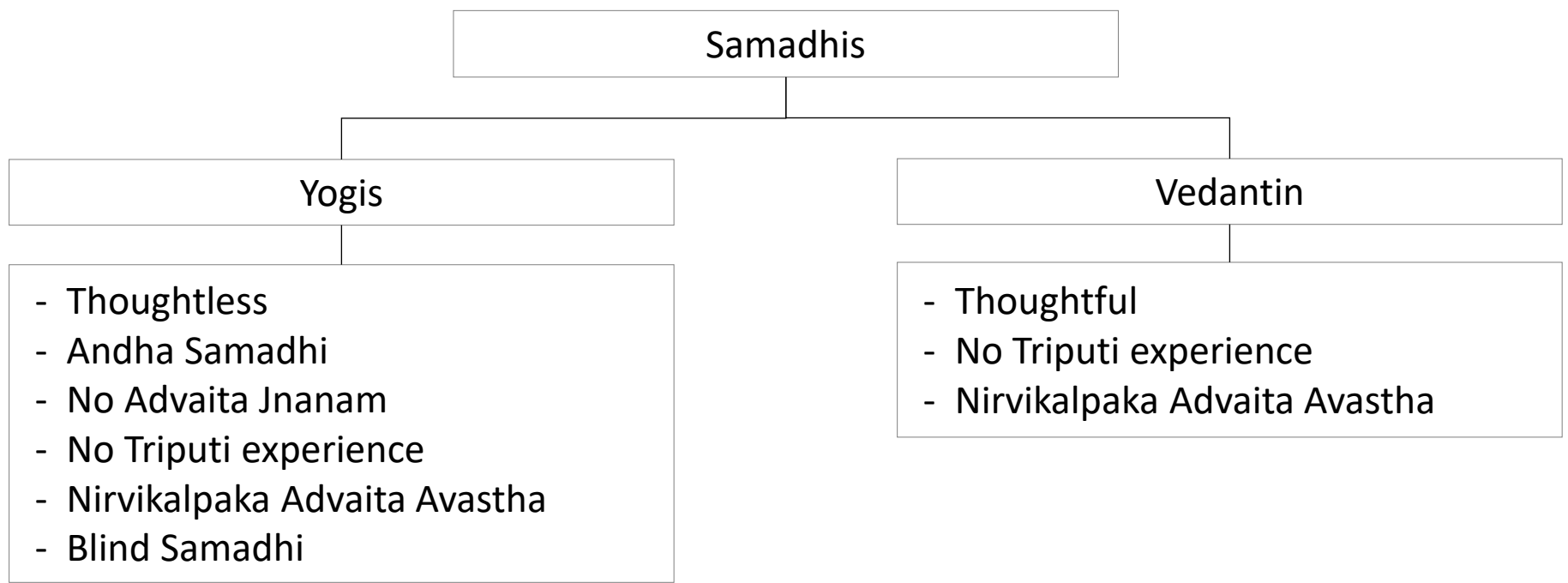
XII) Jiva Bava Erasure is Triangular format removal, makes Binary format Stronger and Stronger.

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

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

XIV) One should be alert in that state

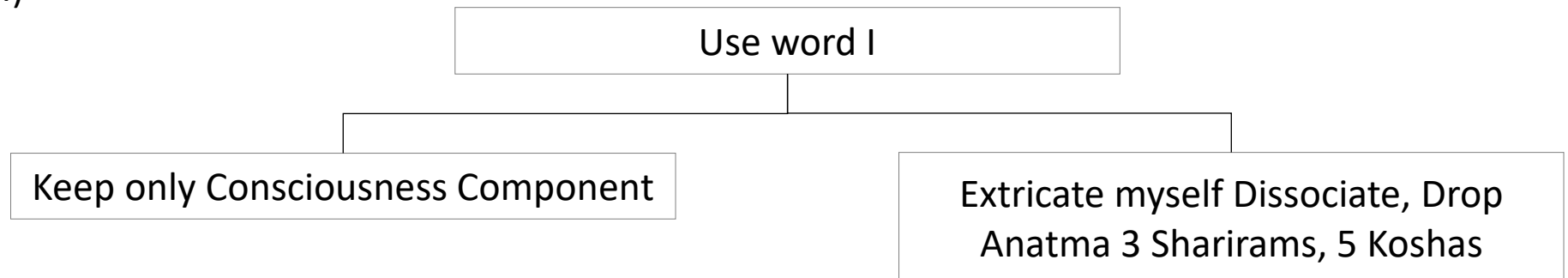
- Mind by habit will go to Pancha Anatmas
- Possessions, Profession, Family, Body, Mind.



67) I) 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.**

II)



III) Jivatma Minus Adhyasa = Paramatma

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

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) Sushupti = Thoughtless state

- Deha Abimana not gone but is dormant, unmanifest.

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

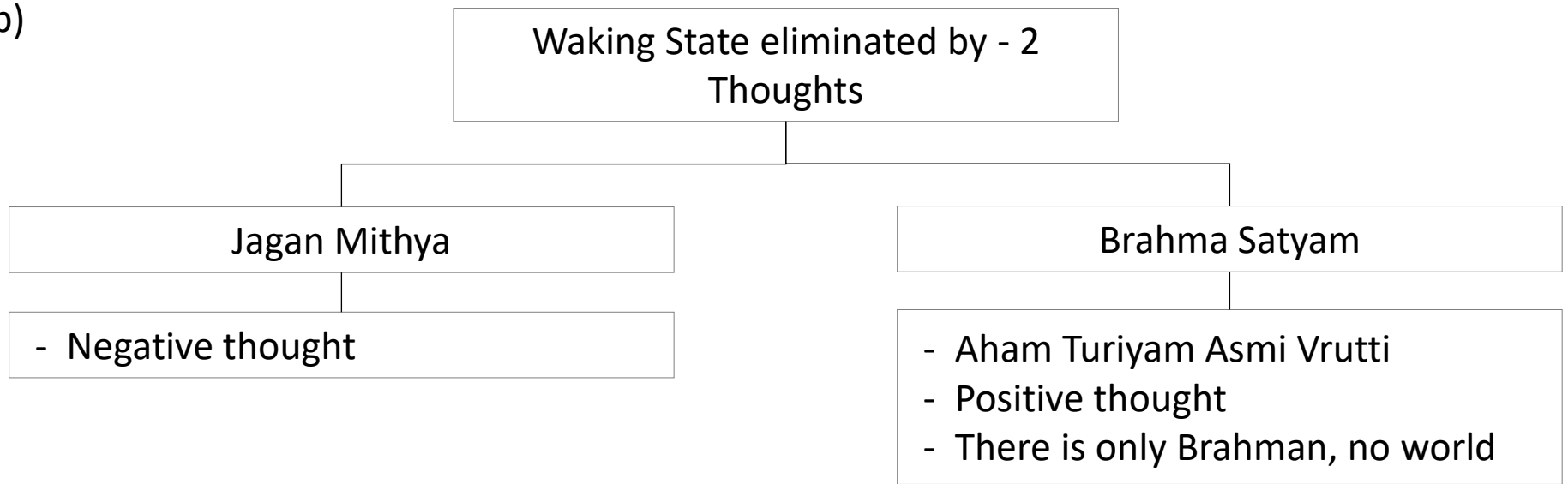
- Abhimana comes again.

VII) Rope Misunderstood, Mistaken as a Snake.

a) See world again After Sleep, Death.

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

b)



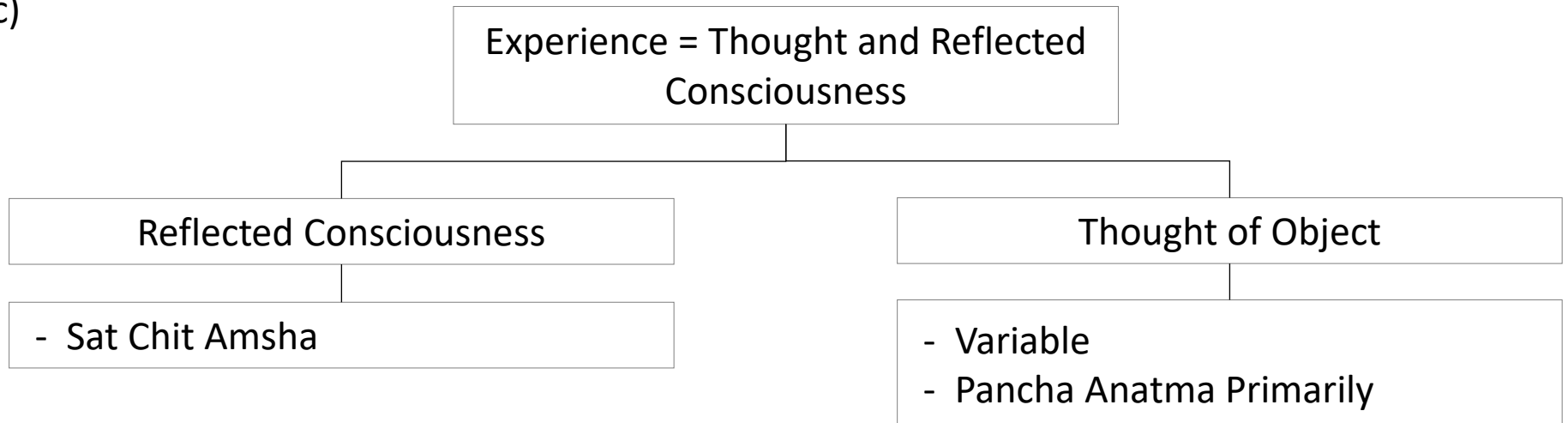
VIII) Verse 10 and 11 - Very Important in Entire Katho Upanishad

a) See Mithyatvam of worry Vruttis

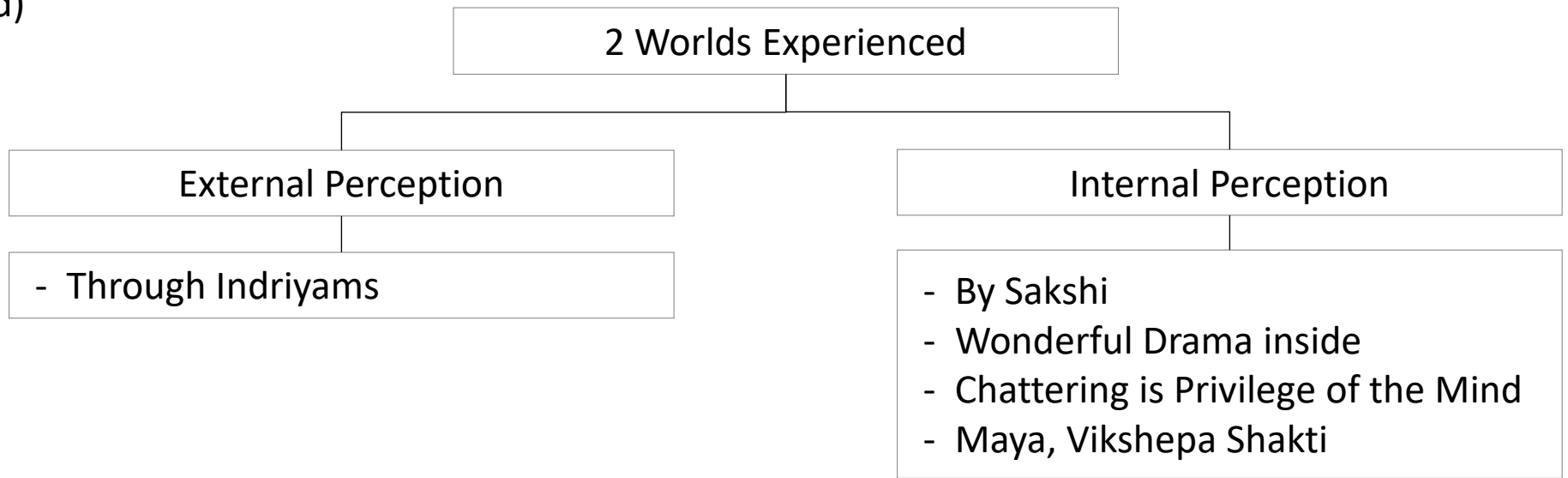
- See Satyatvam of Chaitanyam.

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

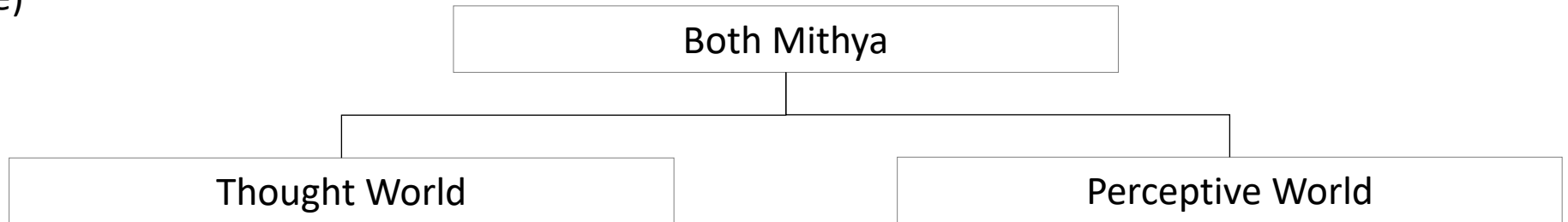
c)



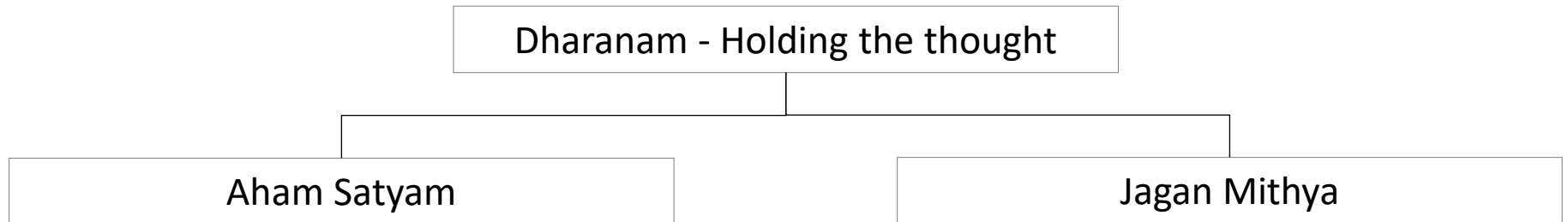
d)



e)



f)



IX) Aim Now - w.r.t Maintenance of Vedantic Vrutti to the Exclusion of Non-Vedantic Vrutti.

Argument :

X) 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.

XI) Gita - Chapter 6 :

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

yatō yatō niścarati
manaścañcalamasthiram ।
tatastatō niyamya itad
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]

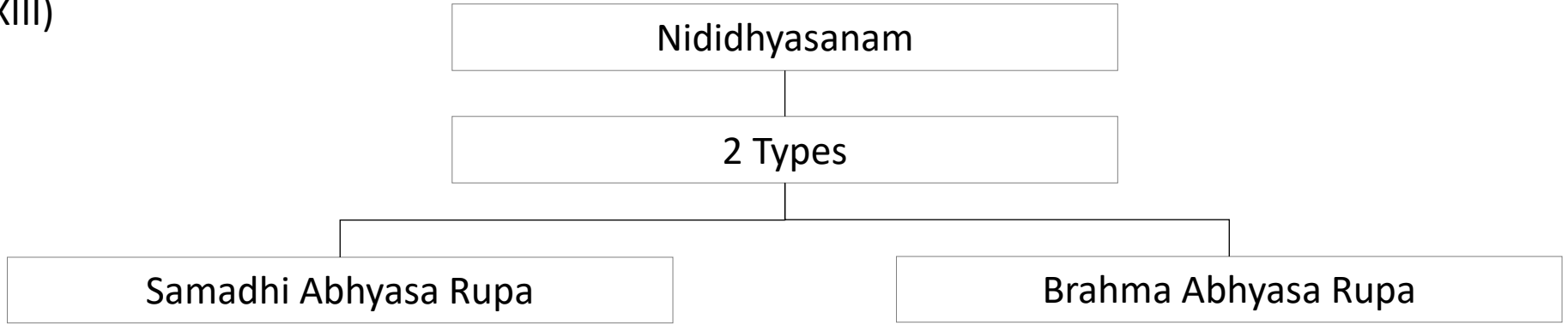
- When Mind is Distracted, be Vigilant and withdraw.
- When no Obstacles of Distraction, Mind runs towards Atma at 100 Miles / Hour.

XII) Tada Saha Apramattaha Bavati :

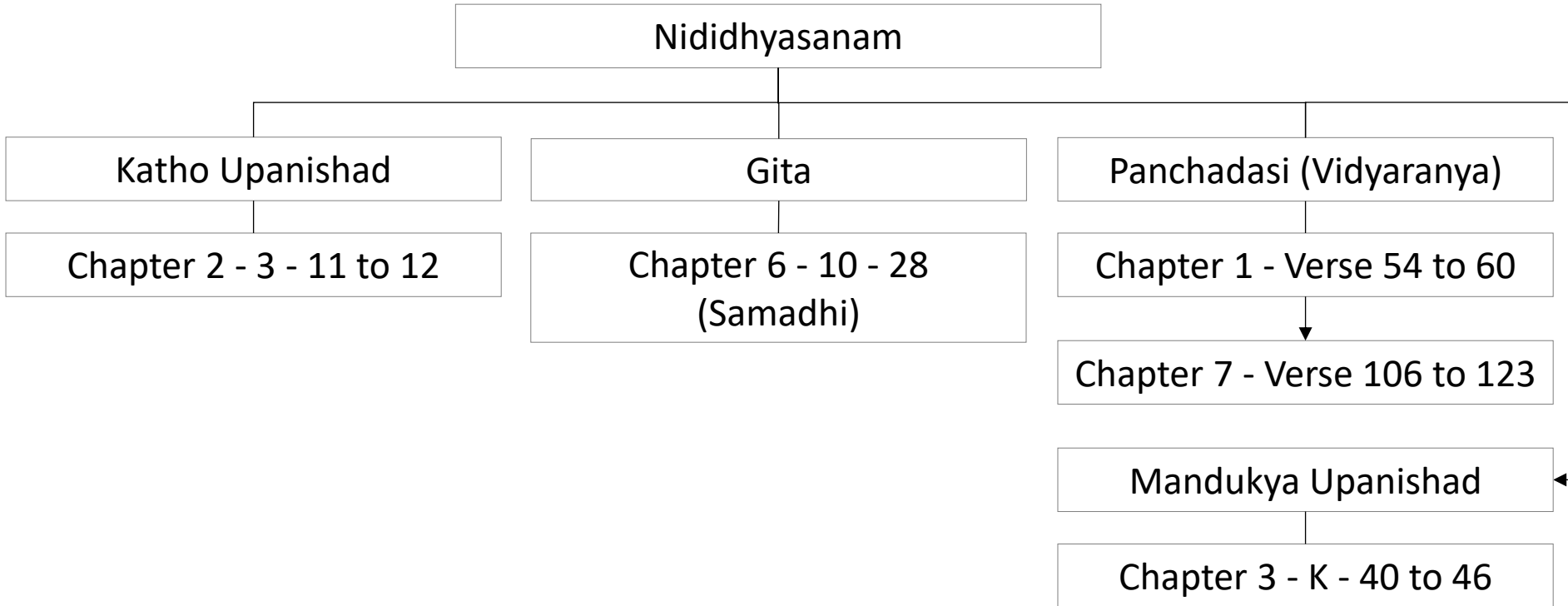
- In Nirvikalpaka Samadhi, not Sleeping but Simple not Absorbed in Anatma.
- One is Absorbed in Atma Tatvam, Adhishtanam of Jagat using Atmakara Vrutti.

Revision : Chapter 2 - 3 - 11 :

XIII)



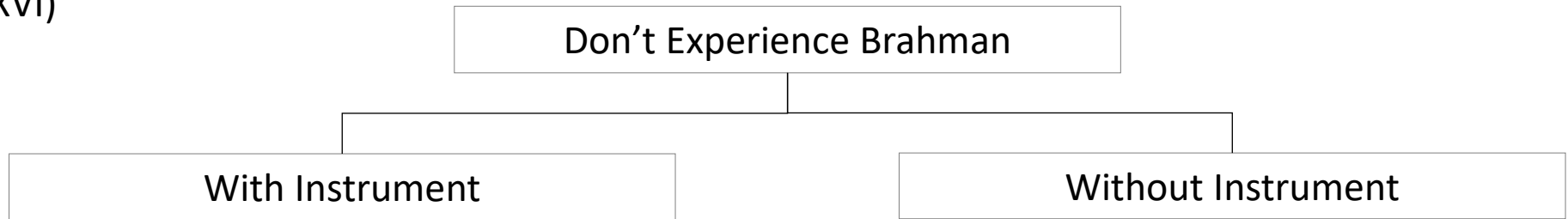
XIV)



XV) 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.

XVI)



XVII) Purva Pakshi :

- What is conventional Rule?

a) This is Convention

- Pramana Gocharam = Proof of existence.

XVIII) Shastric definition of Brahman :

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

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

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

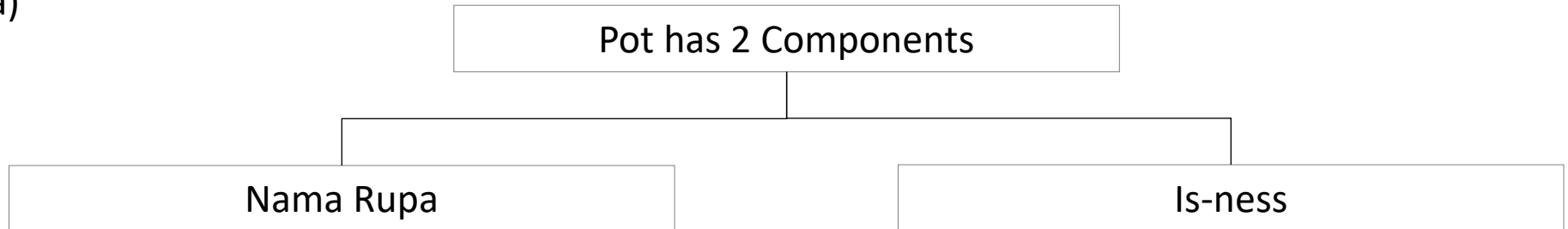
XX) Reason :

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

XXI) Shastra based logic also supports

- What is Shastra based logic?

a)



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

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

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

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

a) Astitvam of world transferred into Astitvam of Brahman.

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

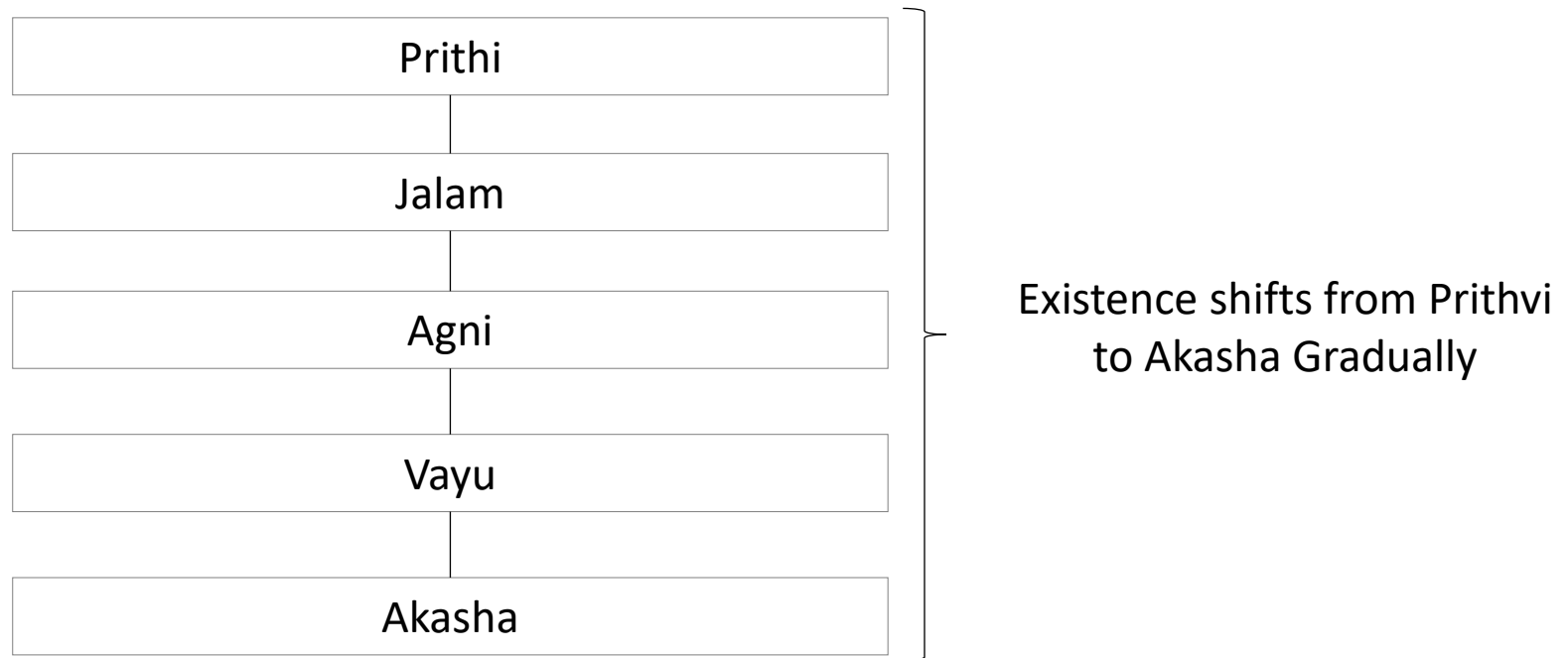
c) Science :

- 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.

d) 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.

XXIV)



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

XXV) Non-visibility can't prove Non-existence.

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

XXVII) Akasha free from Brahman Asti, exists

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

XXVIII) 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

XXIX) 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.

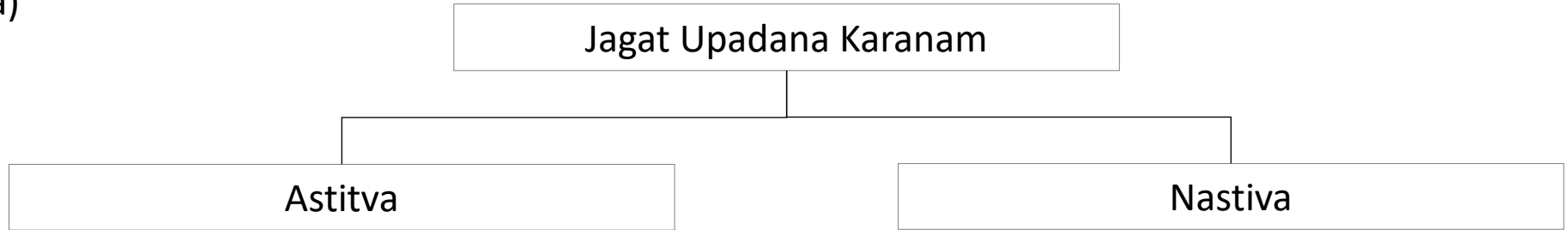
XXX) Shankara :

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

XXXI) Shastras Definition of Brahman :

- Brahman = Jagat Karanam.

a)



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

- Karyam resolves into Karanam.

c) We arrive at Karana Astitvam

XXXII) Pravilapana Vichara Argument :

a) By resolution of Karya Prapancha into Karanam Brahma, we conclude.

b) Karanam Brahma Asti

c) Purusha Shariram has to be resolved into Brahman

- It is reverse order of Srishti.

d)



- Several intermediary Causes are there.

68) I) Sleep :

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

II) When product resolves, only product will Dissappear.

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

III) Existence Persists Adhering to the Cause

IV) Therefore Jagat Karanam Asti, Brahman Asti

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

a) Awareness of existence never dissolves, disappears.

V) In Sleep world, Nama Rupa Dissappears

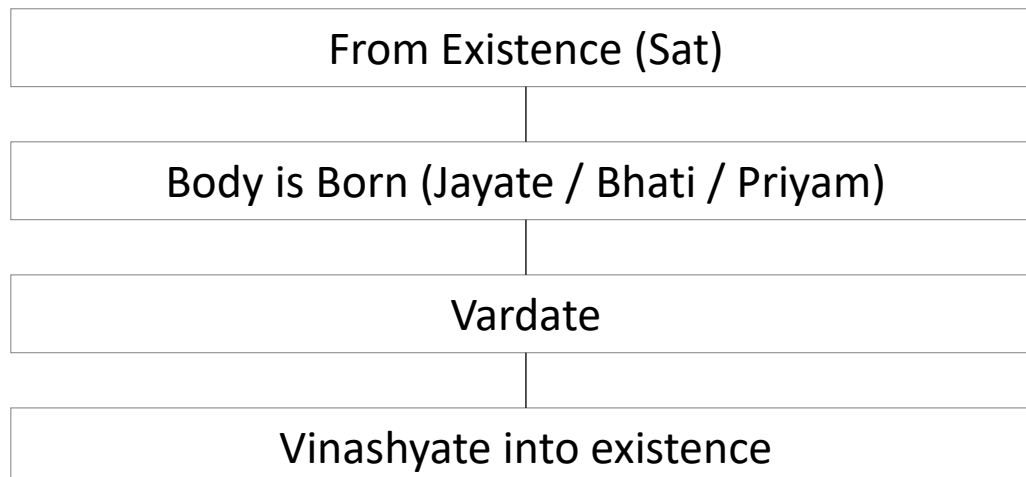
- Existence, Awareness, Continues without any object

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

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

VIII) Waker, Dreamer, Sleeper resolve into Existence.

IX)



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

XI) Gita - Chapter 2 :

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

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

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

a) Existence has no Abhavam

b) It is always Bhavam

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

XII) Persisting Nature = Satya Svarupam

a) If Essential Nature = Asat, Non-existence

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

XIII) We experience entire Karya Prapancha as Sad Rupam.

Brahman in Vedanta

Pure Sat

Chandogyo - Chapter 6 :

- Sad Eva Soumya Idam Agre Asit
- Rare

Katho Upanishad :

- Chapter 2 - 3 - 12

Pure Chit

Taittiriya Upanishad :

- Chapter 2 - 1 - 1
- Popular

Aitareya Upanishad :

- Prajnanam Brahma

Pure Ananda

Taittiriya Upanishad :

- Vigyanam Anandam Brahma

Chandogyo - Chapter 7 :

- Yo Vai Buma Tat Sukham

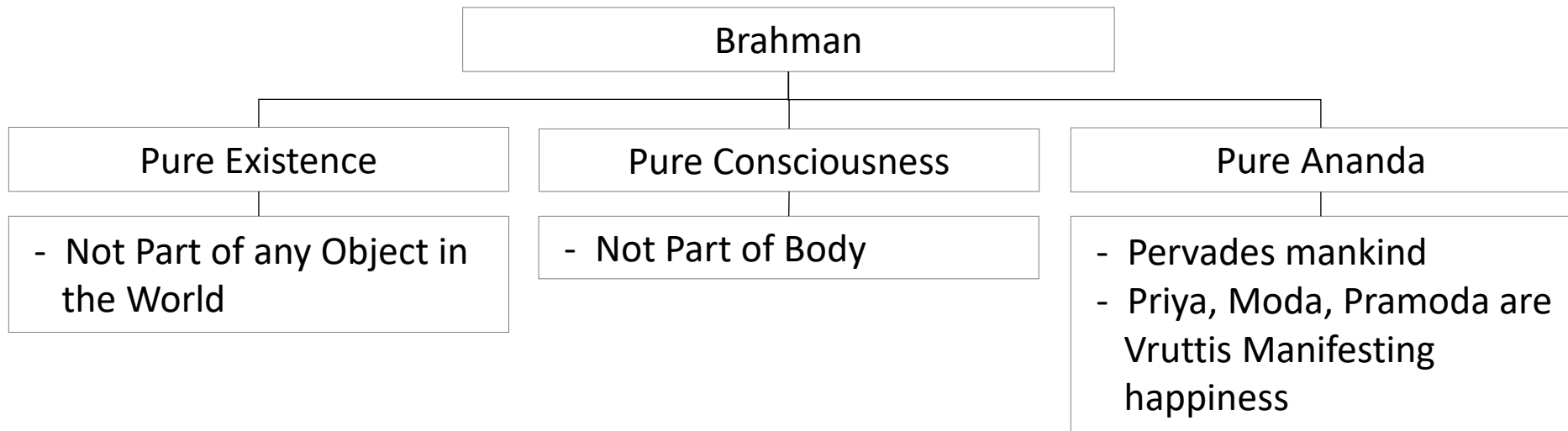
Taittiriya Upanishad :

- Raso Vai Saha

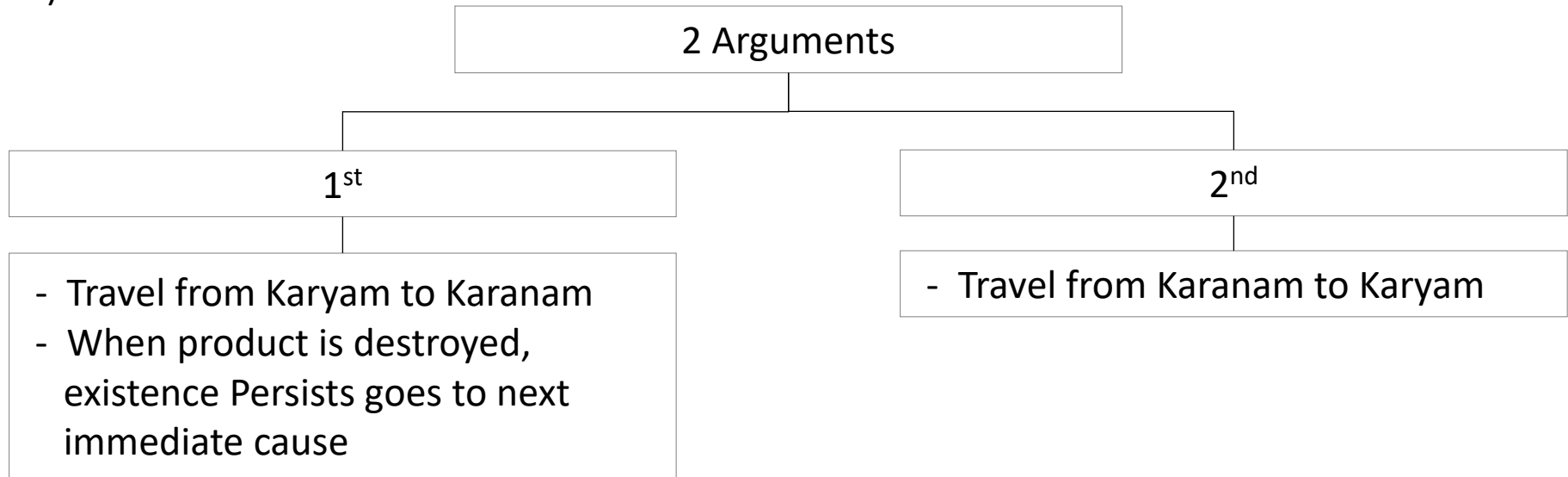
Taittiriya Brighu Valli :

- Anando Brahma Divyajanat

XV) In 3 Cases Apply 5 Features :



XVI)



69) I)

| Universe | Existence |
|----------|--|
| - Karyam | - Karanam - 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.

II) 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.

III) 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.

IV) Satu Satu iti Eva Grihiyate :

- World is perceived as existent.

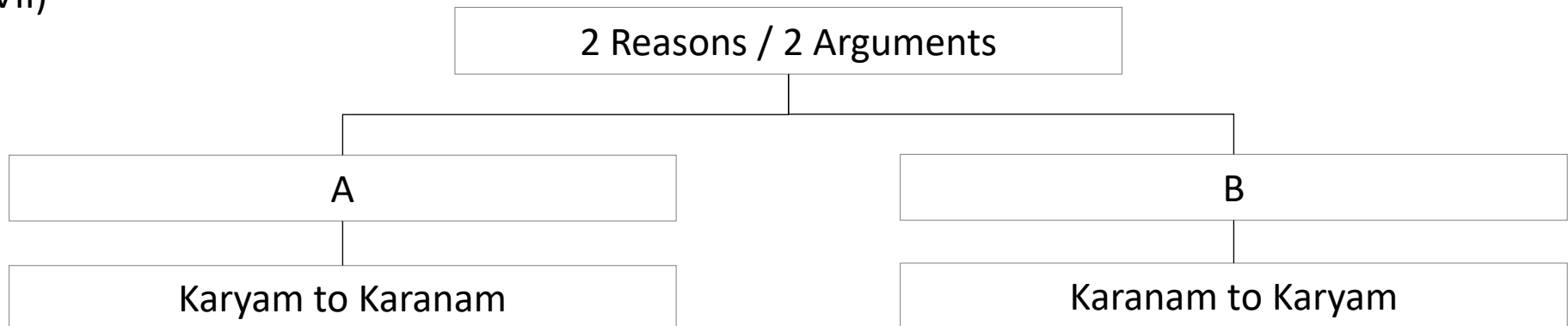
V) Na Sato Vidyate Bhava :

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

VI) Pot is grasped (Grihyate) along with clay only

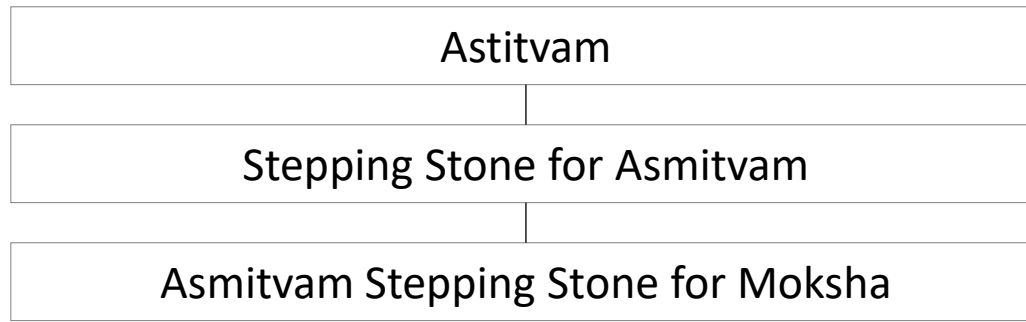
- World is grasped along with Karanam, Sat, Existence only.

VII)

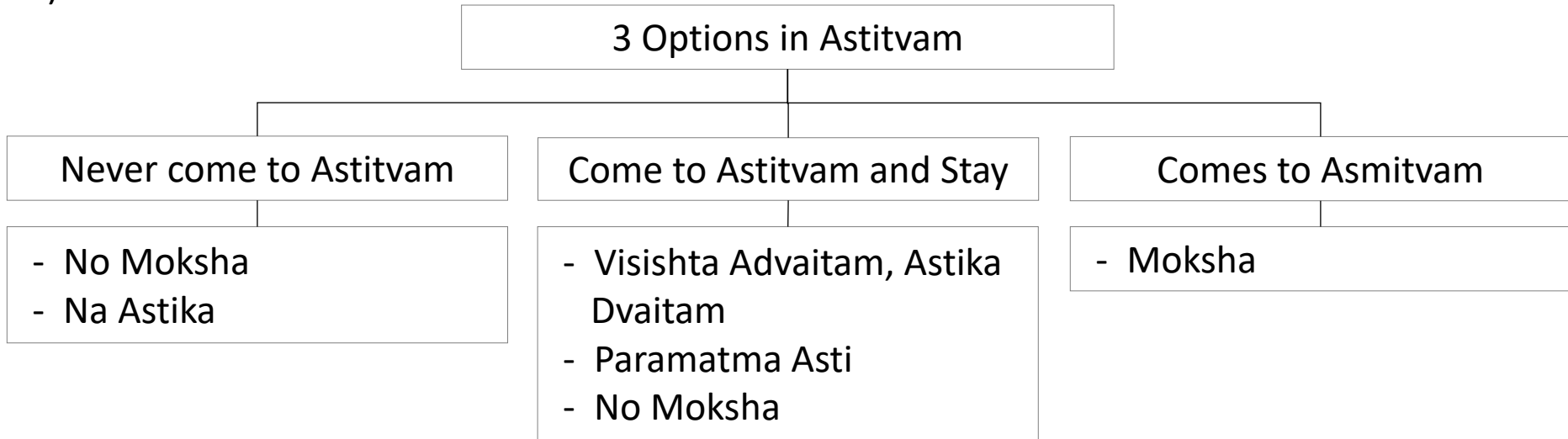


- Jagataha Moolam Paramatma, Brahman Asti iti Eva.
- Have Sraddha in Scriptures and understand Karanam Brahma Asti.

VIII)



IX)



a) Start with Astitvam, come to Asmitvam, Moksha.



X) 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.

XI) Shankara :

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

Revision : Mantra 13 :

XII) Important Mantra, Shows method of Knowing Brahman.

XIII) Adhyaropa - Apavada Nyaya

- This Mantra is basis to derive this methodology.

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

- How is it done?

XV) 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">- Ornaments- Furniture- Pot- Dream- Waker | <ul style="list-style-type: none">- Gold- Wood- Clay- Waker- Brahman |

- 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 sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

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

J) 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'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.

I) 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 cāmbaraṃ ca |
evaṃ viditvā paramātmārūpaṃ guhāśayaṃ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṃ sadasadvihīnaṃ prayāti śuddhaṃ paramātmārūpaṃ || 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.**

XVI) 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.

XVII) World borrows existence from Brahman

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

XVIII) 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.

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

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

- Brahman's Karanam status is knocked off

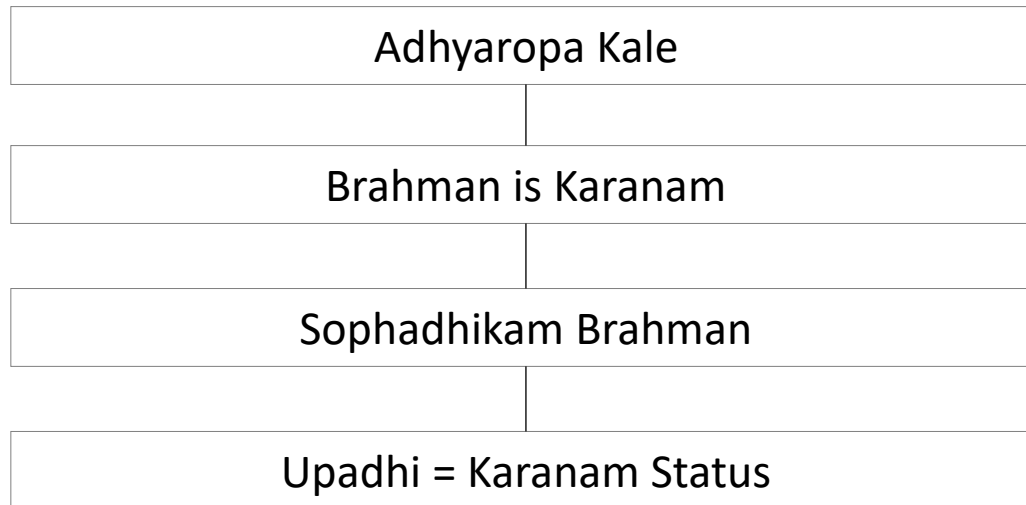
XXI) Karanam status manifests when World manifests due to Maya shakti of Brahman.

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

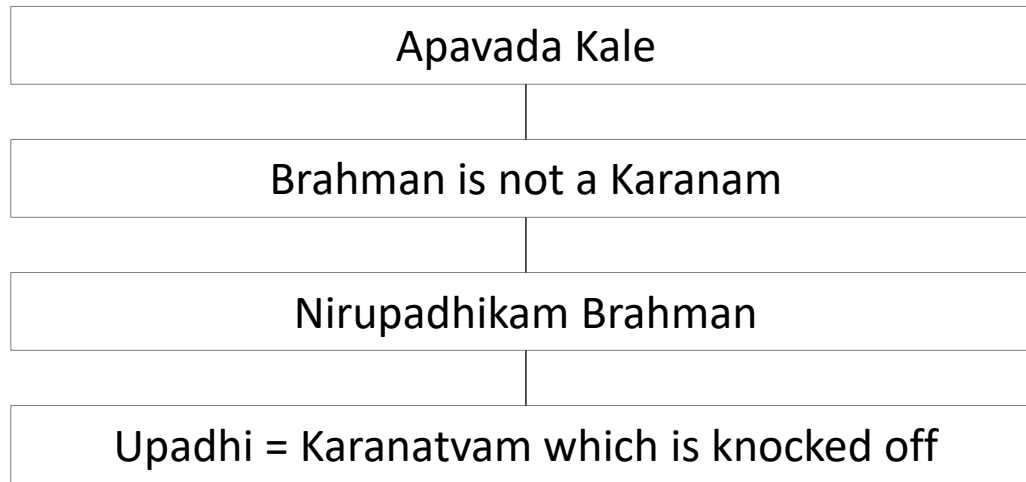
XXIII) Karya Prapancha Nishede Anantaram Brahamanaha Karanatvam Api Nishidyate...

XXIV) Once Karanam Status is left, what remains is Karya - Karana Vilakshanam Brahman

XXV)



XXVI)

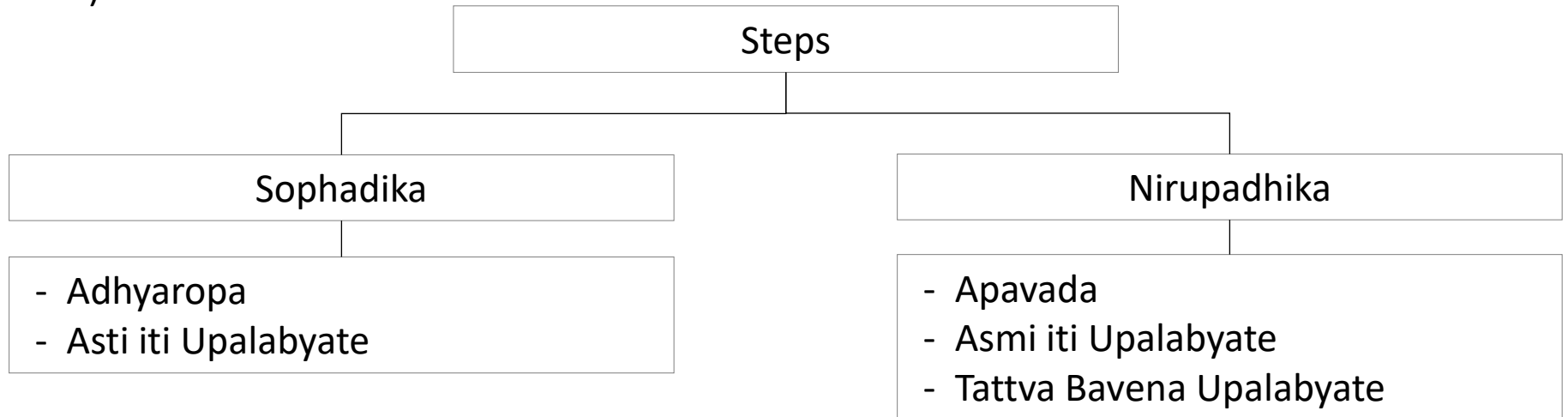


- This is the Highest Vedanta, revealing Brahman.

XXVII) Sophadika Brahman = Asti iti Jnanam

- Nirupadhika Brahman = Asmi iti Jnanam (Verse 12), Tattva Bava Jnanam (Verse 13).

XXVIII)



XXIX) a) Adhyaropena Asti iti upalabdaye :

- Apavadena Tattva Bhavena Upalabdaye

b) 2nd Stage possible only if you go through 1st 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"

XXX) Aparoksha Anubhuti = Karye Hi Karanam Pashyet Paschat Karyam Visarjayet

- Karanatvam Tato Nashyet Avasishtam Bhava 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.

XXXI) 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.

XXXII) Once Karyam is knocked off, Karanatvam Tato Nashyet

- What is left? Karya Karana Vilakshana Brahman is left out.

XXXIII) Vasishtam Bavet Munihi :

- Munihi as Karya Karana Vilakshanam Brahma remains.

XXXIV) What type of Asti?

- Existence which pervades all Karyams.

70) I) Why it has to pervade Karyams?

- Karyam does not have Existence of its own
- Therefore, Karanam pervades all Karyams as their Presiding Astitvam.

II) Brahman = Sophadikam, endowed with Buddhi, Indriyas.

III) Karyancha :

a) 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.

IV) Brahma Vyatirekena, Karyam Jagat Nasti

- No such a thing called World
- What a wonder!

V) Chandogyo Upanishad :

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

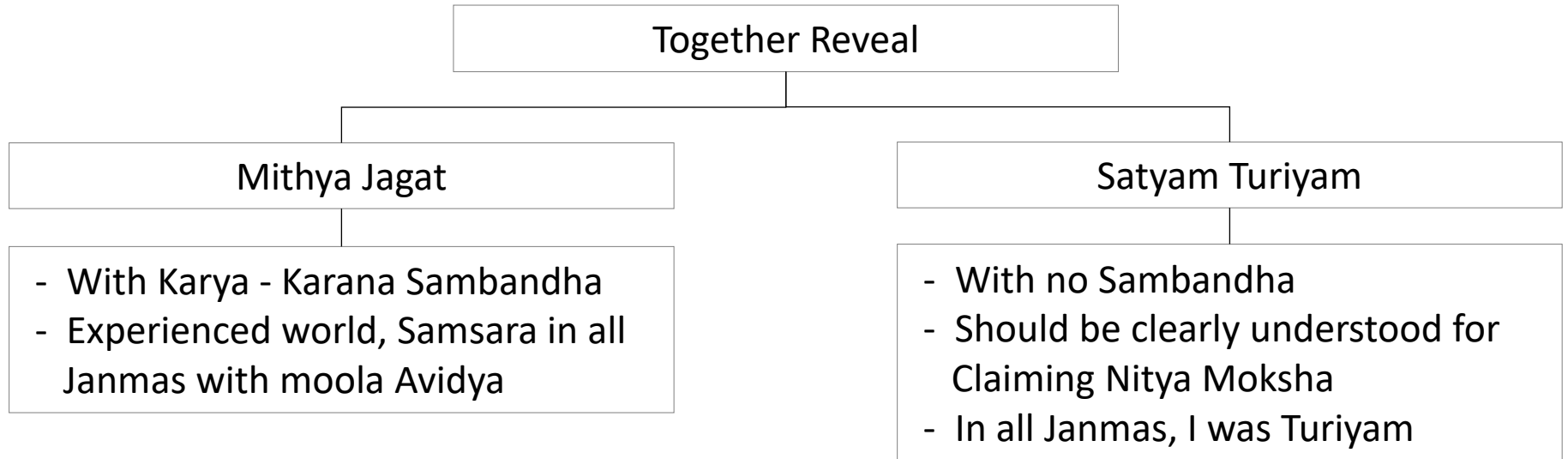
yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

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]

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

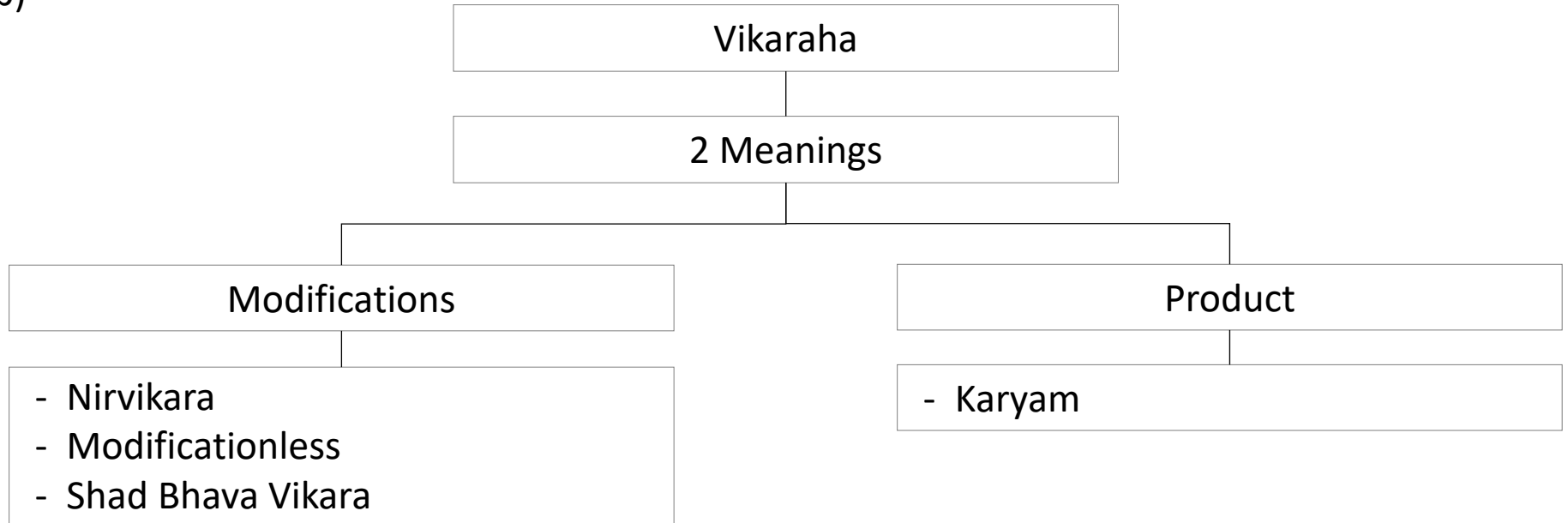
nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

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) Most important Pramanam for Jagan Mithyatvam.

b)



c) Mritika Iti Eva Satyam.

| For | Satyam |
|---|---|
| <ul style="list-style-type: none">- Pot- Ornament- Dreamer- Waker- Universe | <ul style="list-style-type: none">- Clay- Gold- Waker- Tuiryam- Brahman |

VI) 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.

VII) Atma = Brahman without Karyam

- Karyam Mithyatvam is established.

VIII) If Brahman is Karyam or Karanam, it will become Savikaram, Savikriyam.

IX) Alingasya :

- Turiyam can never be revealed through any Lingam, Indicator because it is Sharira Rahitam, Aprameyam, Triputi Rahitam but Asti.

XX) World is Lingam to Reveal brahman as Karanam

| Sophadika Brahman | World |
|--|--|
| <ul style="list-style-type: none">- Karanam Status- With Karanam Status | <ul style="list-style-type: none">- Sophadhikam- With Karyam Status |

XXI) World = Karyam = Lingam for Karanam Sophadikam Brahma

= Indicatory Mark

= Tatastha Lakshanam

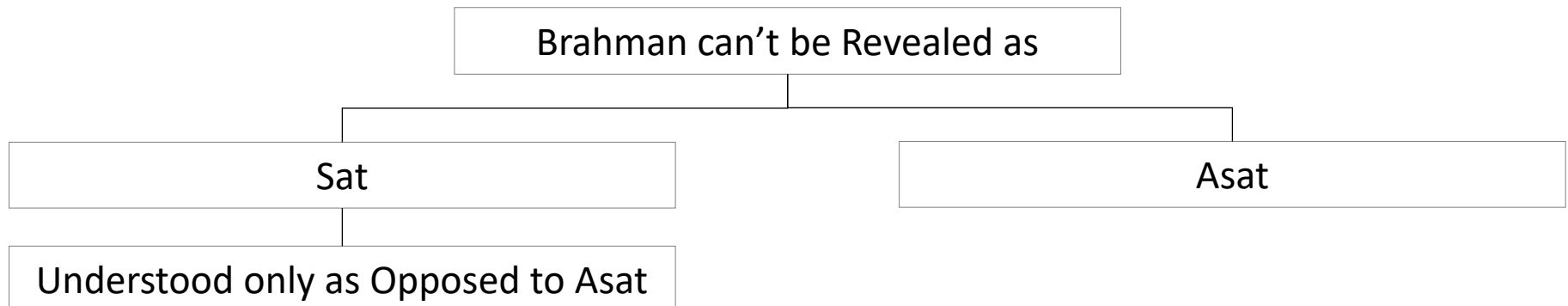
XXII) Whenever world is Perceived, understand it as Lingam for Sophadika Karanam Brahma, Indicatory Mark.

XXIII) 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.

XXIV) First Know through Veda :

- **Paramartikam brahman exists**
- **Nirgunam, Sad Asad Varjitam.**



XXV) 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.

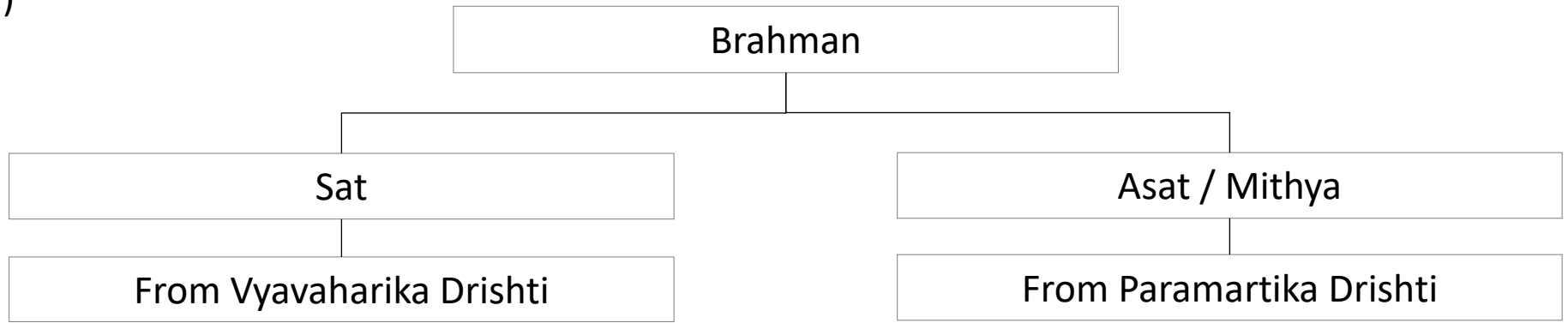
b) Brahman can be understood as Sat pervading Karya Prapancha.

c) When Karya Prapancha is negated Brahman can't be understood as Sat also.

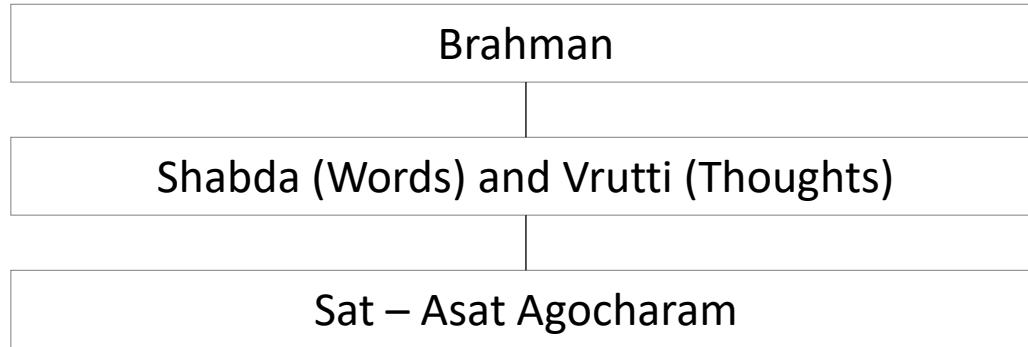
d) All these theories valid only if world is Mithya

e) Pratyaya Vishaya Varjitam = Brahman.

f)



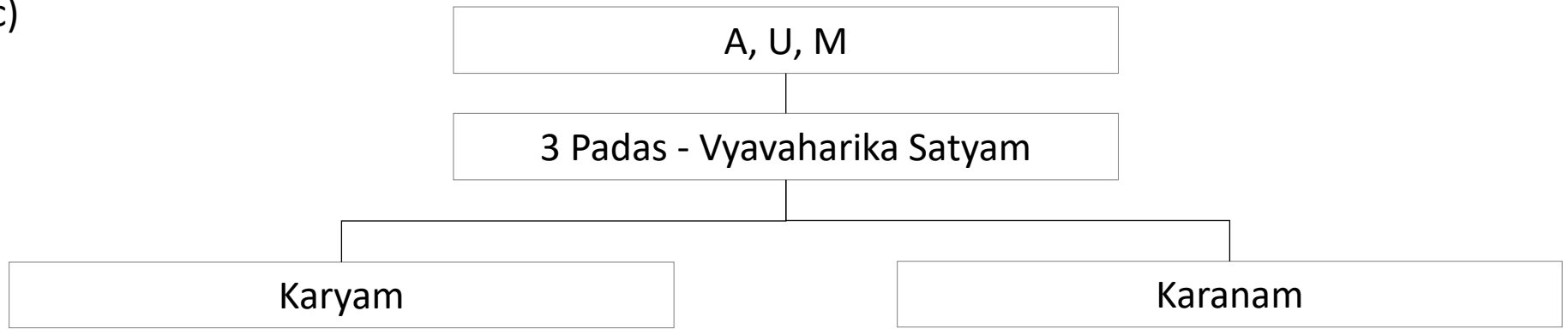
XXVI)



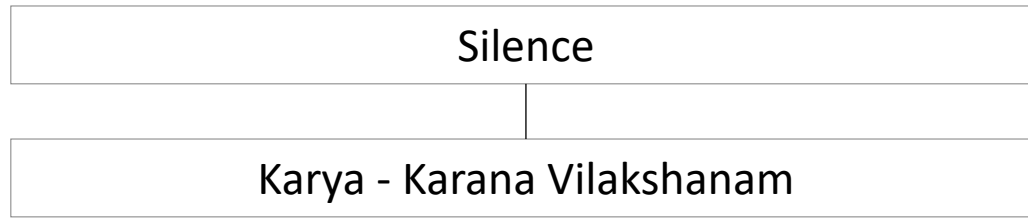
a) Brahman is not Object (Vishaya) of word or thought (Varjitam)

b) It is referred as 4th Pada - Amatra

c)



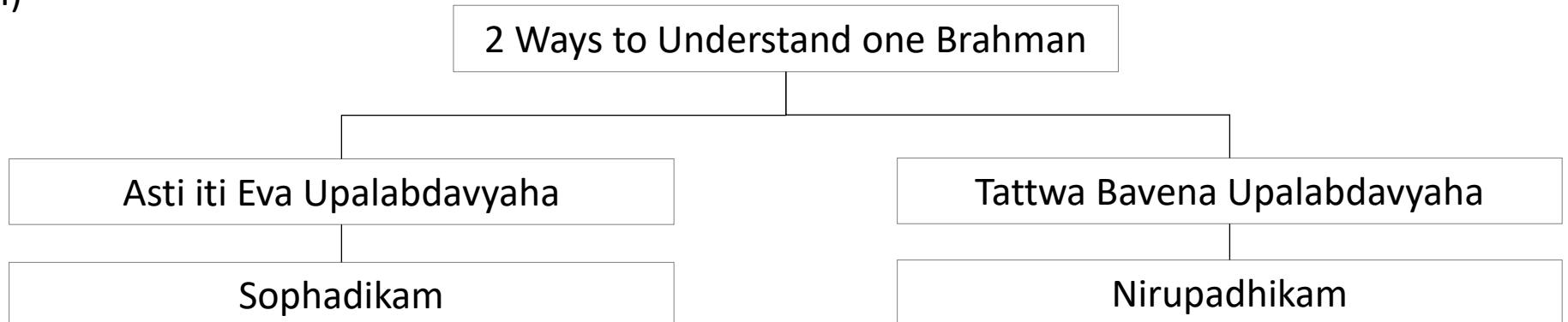
d)



e) This is the way to go beyond Sleep State to Reality - Paramartika Satyam Turiyam, Tattwa Bavat.

71) I) Brahman is understood by Seeker without understanding means without Objectification which is called remaining in Paramartika Satyam.

II)



III)

| Junior Students | Senior Students |
|--|---|
| <ul style="list-style-type: none">- Karanam Brahma- Teacher Asserts- Brahman is Nimitta, Upadana Karanam- Produces world with Maya Shakti | <ul style="list-style-type: none">- Akaranam brahma- After 3 to 4 Years of Study- Have patience |

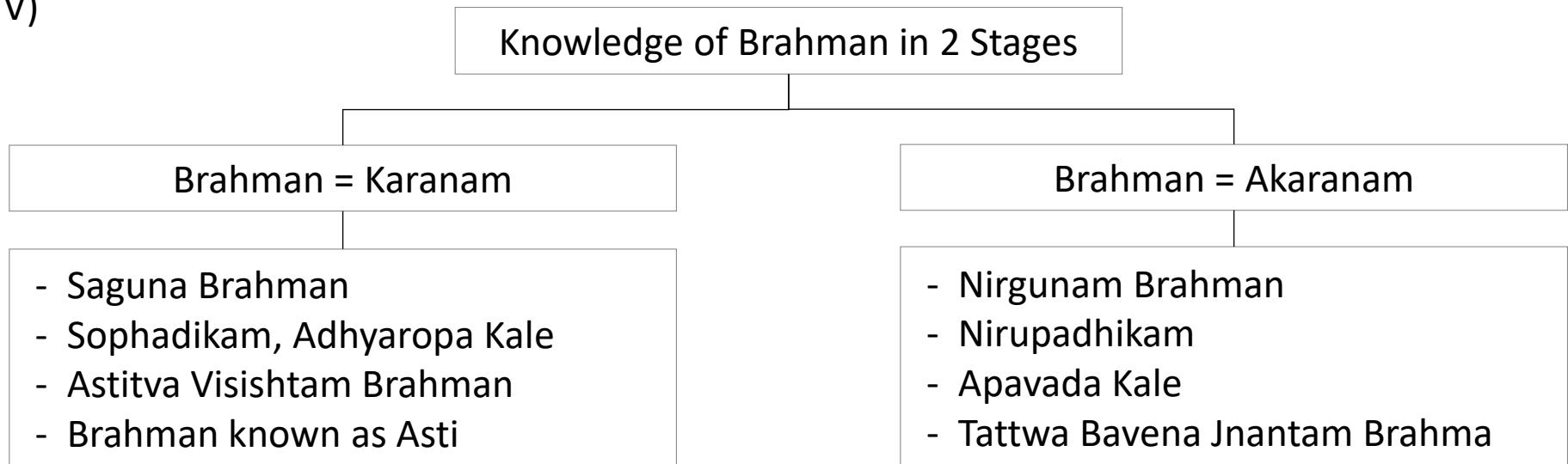
Dwell on :

| Karanam | Jagat |
|---------|--------|
| Brahman | Karyam |

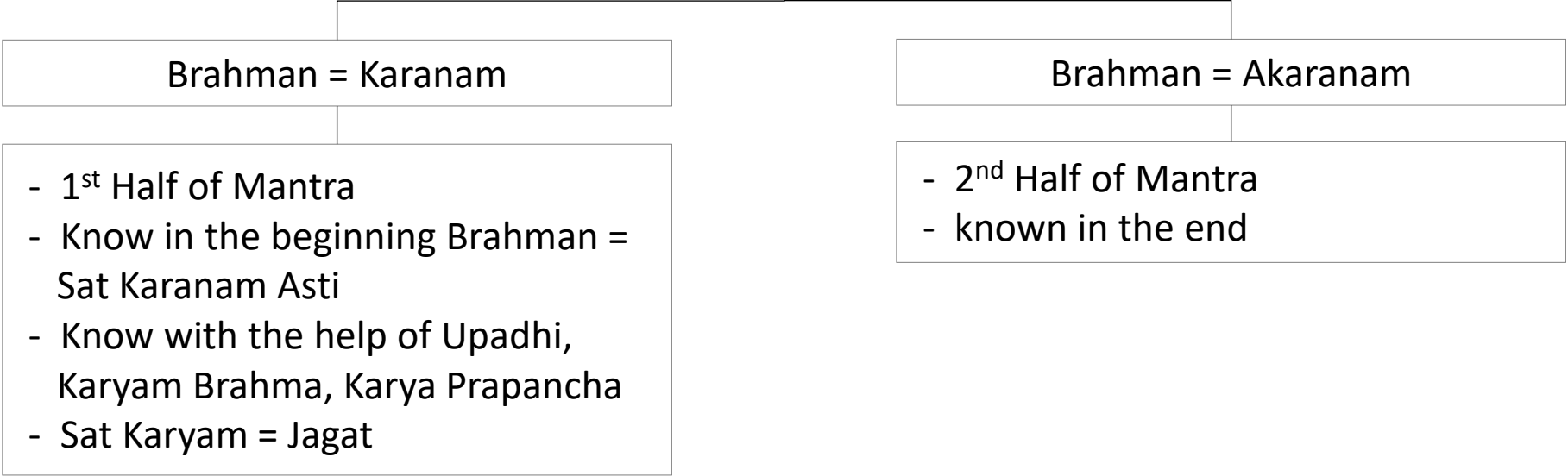
- Then alone Akaranam becomes clear.

Revision : Chapter 2 - 3 - 13 : Important Mantra

IV)



Knowledge of Brahman in 2 Stages



V) Whenever Karyam is destroyed Existence of Karyam goes to its Karanam.

VI) Ultimately reaches fundamental Karanam - Brahman.

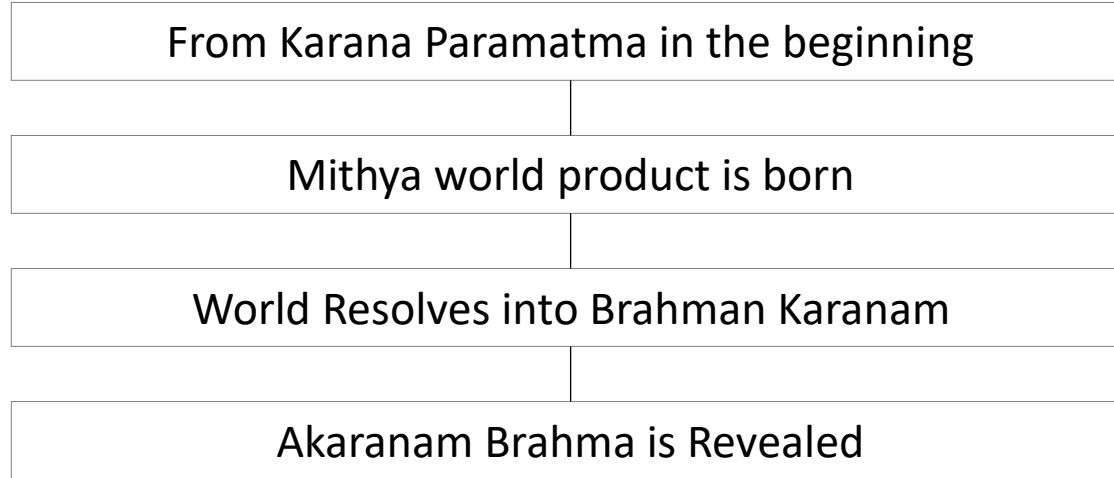
- Persisting existence goes to Karanam Brahma

VII) Existence should be separated from World as Sat Brahman

- Difficult but important exercise
- Known only from Veda.

VIII) Pashchat - Thereafter :

- Tattwa Bhava = Akarana Paramatma.



IX) Sarva Upadhi Rahita Rupaha :



- Hence Nirguna Brahman is Karya Karana Vilakshanam.
- Prati mastha – Free from.

X) Paramatma is Jagat Karanam in the beginning, Akaranam in the end because World is Mithya.

XI) Real Nature of the Jagat is Nirgunam

- Ishvara, Jiva, jagat only Vyavaharika Satyam, Mithya, unreal, Magic world, Maya.

XII) Come to Binary format

- Entire Tripod of Jiva, Jagat, Ishvara becomes Mithya.

XIII) I am Nirguna Brahman, Turiyam, Satyam

- Require courage to falsify entire Triangular format.
- Put the Sraddha on Shastra to own up Binary format.

XIV) Mithya = Vyavaharika Satyam only

- Tattva Jnanam = Real nature.

XV) 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.

XVI) 3rd Description of Brahman :

- a) Advaya Svabhava, Non-dual, Secondless, Existence
- b) Jiva, Jagat, Ishwara - not 2nd
- c) All 3 - Mithya
- Mithya Dream can't be counted with Waker.
 - Mithya waker can't be counted with Turia Brahman.

XVII) Advaita Makaranta :

उपशान्त जगज्जीवि-
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.

XVIII) 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.

XIX) 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.

XX) Gita - Chapter 7 :

| Apara | Para Prakirti |
|---|--|
| <ul style="list-style-type: none">- Saguna- Jnanam | <ul style="list-style-type: none">- Nirguna- Vigyanam |

- Both are to be gained
- 2 Sides of One coin

72) I) Kaivalyo Upanishad :

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

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

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

- Creation resting on me
- Say without Laughing at me.

II) I am Adhishtanam should be a fact for me.

III)

2 Arguments to Drop Desires

(A) Everything Mithya

(B) Everything is in me already

- I don't have to Acquire them by Effort
- Sarva Kama Pramuchyante (Falsified)

IV) For Grihastha, fulfillment of family Duties is a Big Burden, now Considered Mithya.

- a) Body level, Vyavaharika level Duty should be fulfilled.
- b) But they should not occupy mind and create burden
- c) If unfulfilled, duty creates Burden.
 - Then falsify it.

• **Dwell on Mithyatvam if duties burdensome.**

V) When we tend to neglect duty, call it Vyavaharika Satyam and fulfill

- a) Give it name of Vyavaharika Satyam
- b) When it becomes burden, change name from Vyavaharika Satyam to Mithya
- c) In any case, I, Atma not affected whether Duties fulfilled or not
- d) Never allow duties to become burden

e) Relaxed performance of duty is Moksha

VI) **Buddhir Hi Kamakam Ashraya = Na Atma :**

- Mind alone is locus of Desires not Atma
- This is Pramana Mantra for Locus of Mind in Katho Upanishad :

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

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

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

VII) Brihadaranyaka Upanishad :

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

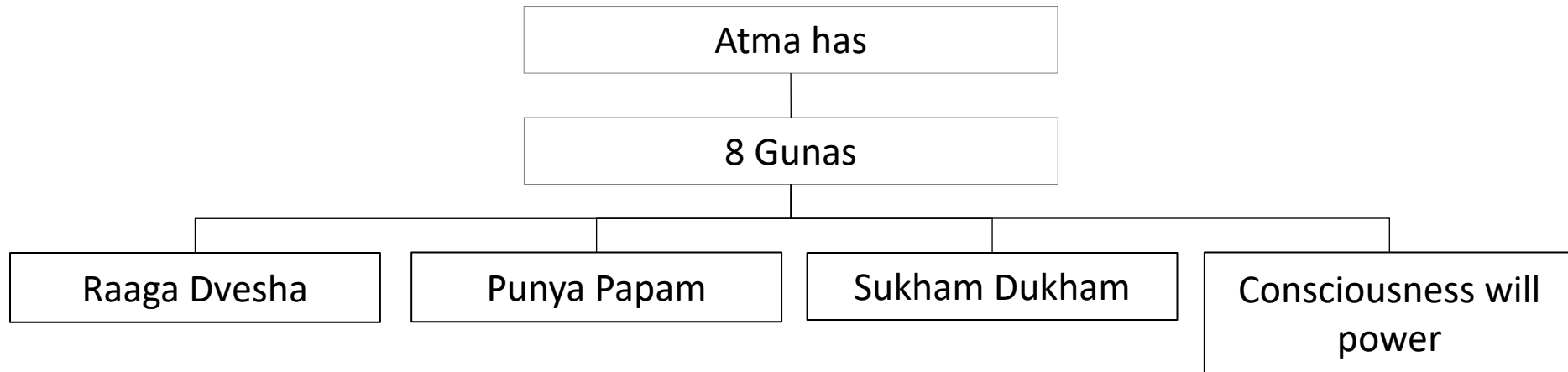
‘trīṇyātmane'kuruta’ iti mano vācam prāṇam,
tānyātmane'kuruta; ‘anyatramanā abhūvam,
nādarśam,’ ‘anyatramanā abhūvam, nāśrauṣam’ iti,
manasā hyeva paśyati, manasā sṛṇoti |
kāmaḥ saṁkalpo vicikitsā śraddhā'śraddhā
dhṛtiradhrītirhrīrdhīrbhīrityetadsarvaṁ mana eva;
tasmādapi pṛṣṭhata upasprṣṭo manasā vijānāti;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

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

VIII)



IX) Shankara Criticises Vaiseshika Matham :



Vedantin :

- Atma = Nirgunaha...

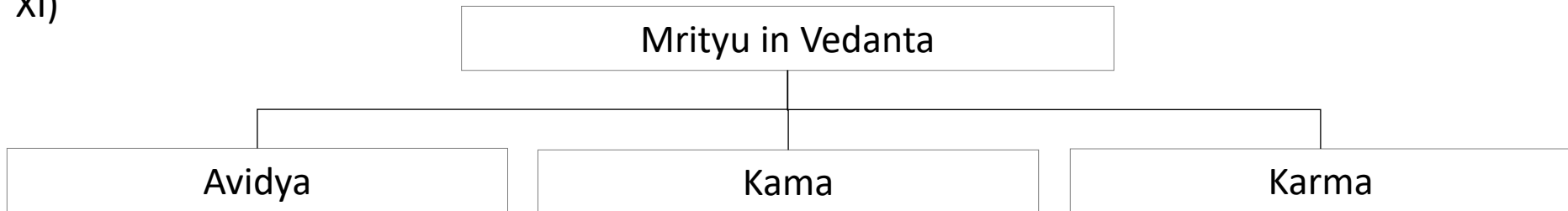
X) Kama belongs to Mind

Avidya belongs to Mind

Karma belongs to Mind

- Avidya - Kama - Karma - Tripod go together.

XI)



- We die every second because of Connection to Avidya, Kama, Karma.
- Really Atma is Paramartikam I, Absolute I, has no Connection with Mind, Body, World.

XII) 1st Half of Mantra :

- Kama Nasha, Mrityu Nasha
- Can replace Kama by Avidya, Karma also, because they go together.

4th Quarter :

XIII) Atra Brahma Samashnute

a) After Destruction of Avidya, Kama, Karma, Mrityuhu

- That Jiva, Jnani, Samashnute, attains, merges into Brahman.

b) Atra = Here and now

- Not travelling to Vaikunta.

c) In Vedanta :

- Mrityu Definition = Prana, Sukshma Sharira Utkramanam.
- Death = Departure of Prana, leaving the Body, Travel.

f) Jnani is immortal, no Mrityu, No Prana Utkramanam, no travel.

g) Jnani has no cause of Death, no travel, before and after death.

h) Jnani Merges into Ishvara here and now.

XIV) Mantra refutes Visishta Advaitin

- Jnani attains Jeevan Mukti here and now at the time of Jnanam.

XV) Vedanta Accepts Krama Mukti.

a) Visishta Advaitin says that the only method for Moksha is Krama Mukti through Shukla Gathi

b) Advaitin :

- Moksha here and Now by claiming Nirguna Brahma Aham Asmi.

c) Pradeepa Nirvana watu :

- Flame merges into all pervading invisible unmanifest Agni Tattvam when the flame is put out.

d) Flame is not destroyed.

e) Jnani :

- Paramartika Drishti important
- Does not bother about Vishwa, Teijasa, Prajna, Vyavaharika Drishti.
- They are Mithya.

f) Kama Nasha will go away only when Moolam goes

g) Moolam is called Apoornatvam

- Hence Aham Poornaha very important.

h) How Apoornatvam comes?

- By Deha Abimana
- When will Moolam and Kama get dropped?

XVI) Gist :

- Very important Mantra
- Root of Kama = Hridaya Granthi
= Knot of the heart

XVII) Anatma Abhimana is technically called Adhyasa

XVIII) Anatma Atmatva buddhi is root cause of desire

- What is the Mechanism?

a) Anatma body is always Apoornaha

b) It will have deficiency always

c) Sukshma Shariram, identify it, it will be full of Deficiencies.

d) With Anatma Abhimana, I will always have Apoornatvam.

e) Once I identify with Apoorvatvam, I will always have Apoorvam, Self Deficiency, Self – Inadequacy.

- It can't be Avoided
- What does our Mind think?

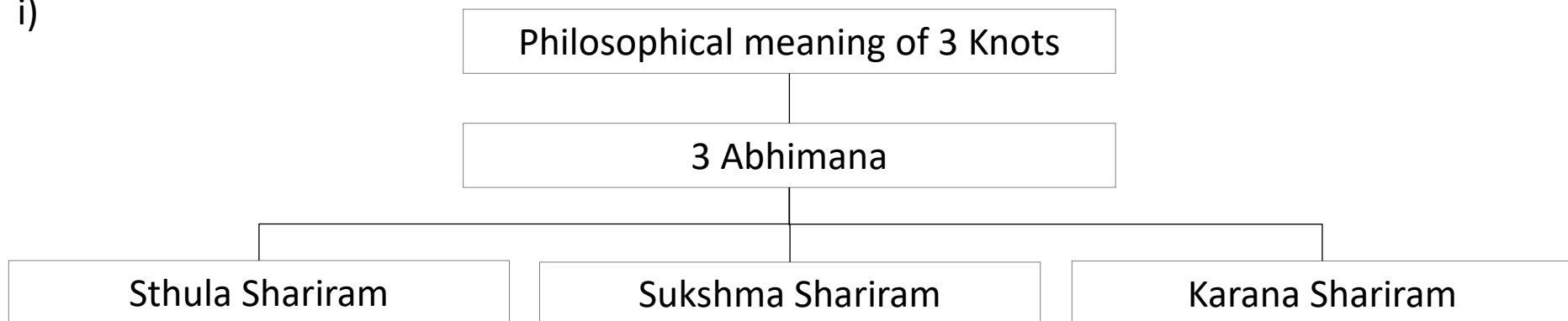
f) Our Apoorvatvam will go away when I get a few Relationships in the world (Objects and beings).

g) Because I feel inadequate, I want to feel Poornam by adding wife, Children, Property, PHD.

h) For Poornatvam adding wife is Doubling Apoorvatvam

- My own and Wife's
- I am intensifying Apoorvatvam.

i)



73) I) After Marriage, Many in laws Arrive

II) Every addition increases the Granthi for Obtaining freedom, Moksha

- Our whole life is Adjusting Ourselves to come out of 3 Basic Knots.
- Granthi Bida Eva Amrutatvam.

III) At time of Jnanam remember definition of Atma is Tattvabodha

- Sthula, Sukshma, Karana - Vyatirikta
- Avastha Traya - Sakshi
- Pancha Kosha - Vilakshana
- Satchit Ananda Rupa

IV) Sarve Prabidyante :

- All knots of heart are Snapped, Destroyed, Vinashyati

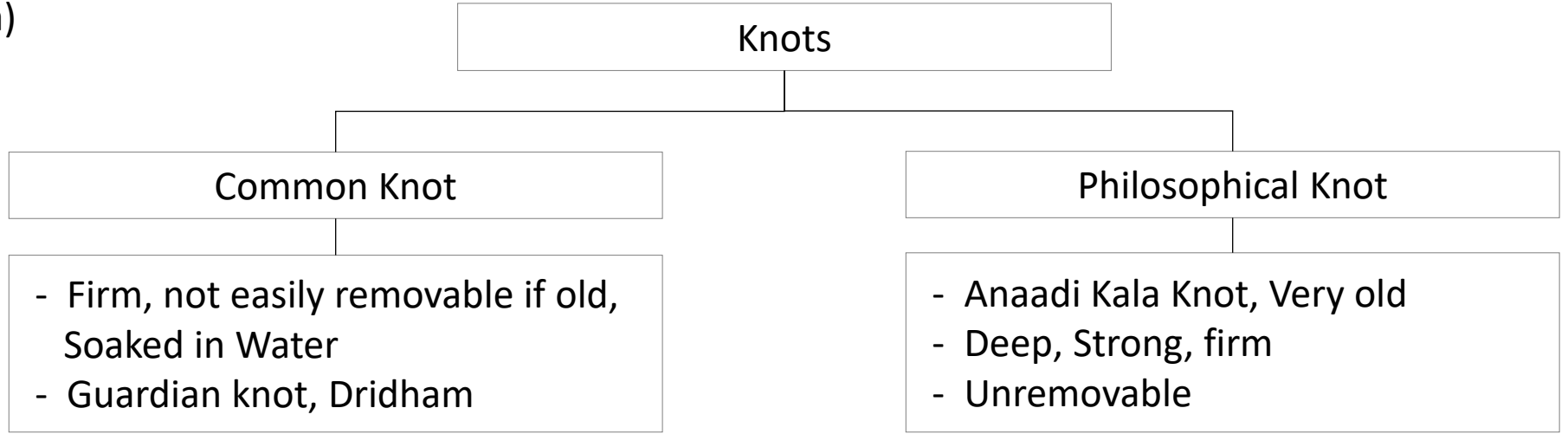
V) This is Pramanam to negate Veiseshika Matam

- Moksha is here itself not after Death
- Even in Ageing, Dilapidated Body, one can experience Moksha.

VI) Why it is called a Knot?

- Gauna Pratyaya.

a)



b) Knot = Avidya Pratyaya

= Thoughts of ignorance

VII) Bashyam : Chapter 2 - Section 3 - Verse No. 15 Continues

अहमिदं शरीरं ममेदं धनं सुखी दुःखी चाहम् इत्येवमादिलक्षणाः-
तद्विपरीतब्रह्मात्मप्रत्ययोपजननाद् ब्रह्मैवाहमस्मि असंसारीति
विनष्टेष्वविद्याग्रन्थिषु तन्निमित्ताः कामा मूलतो विनश्यन्ति ।

VIII) Spiritual Knot = Avidya Pratyaya

= Adhyasa Pratyaya

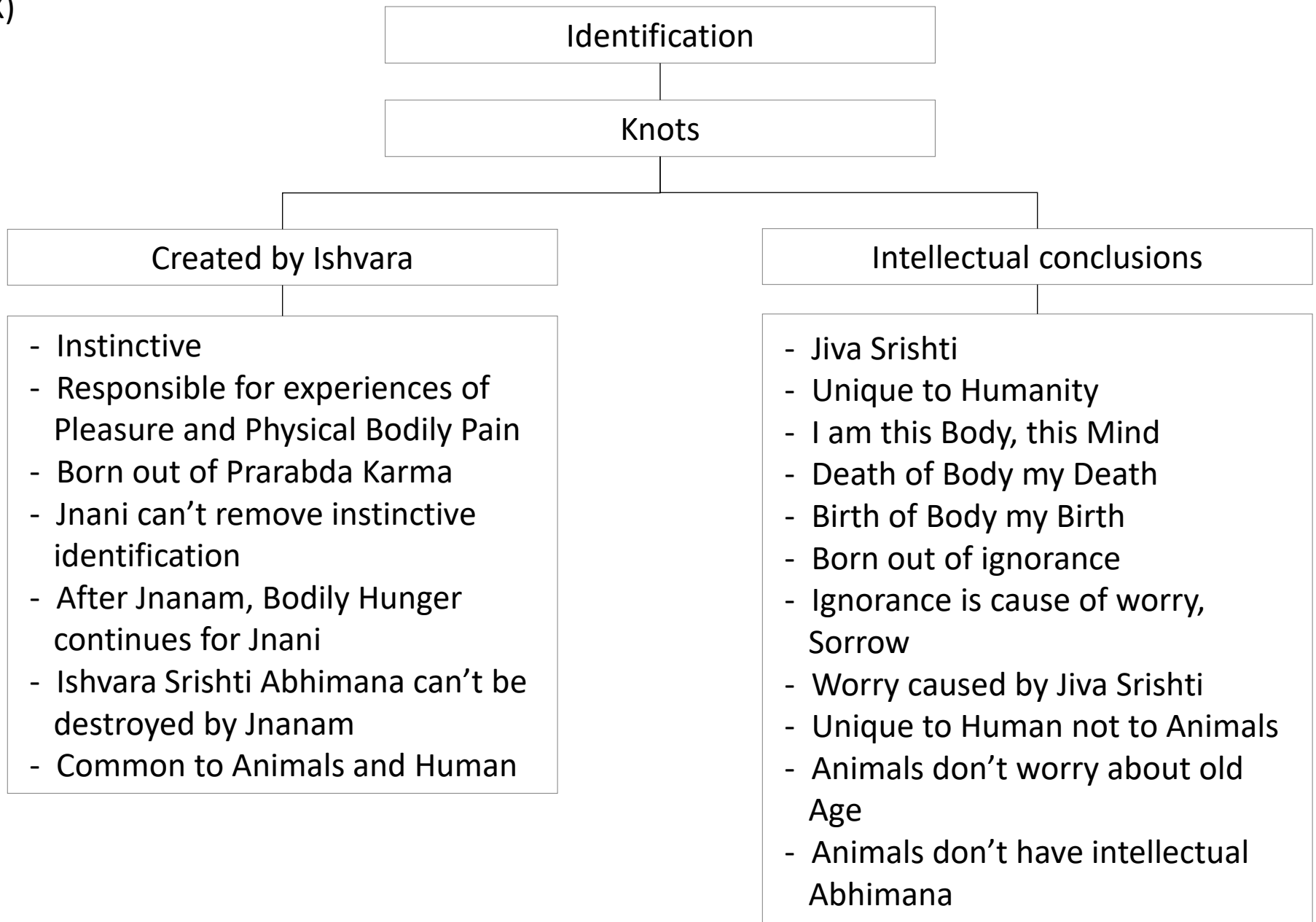
= Deha Abhimana

- This meaning given by Shankara in Adhyasa Bashyam.

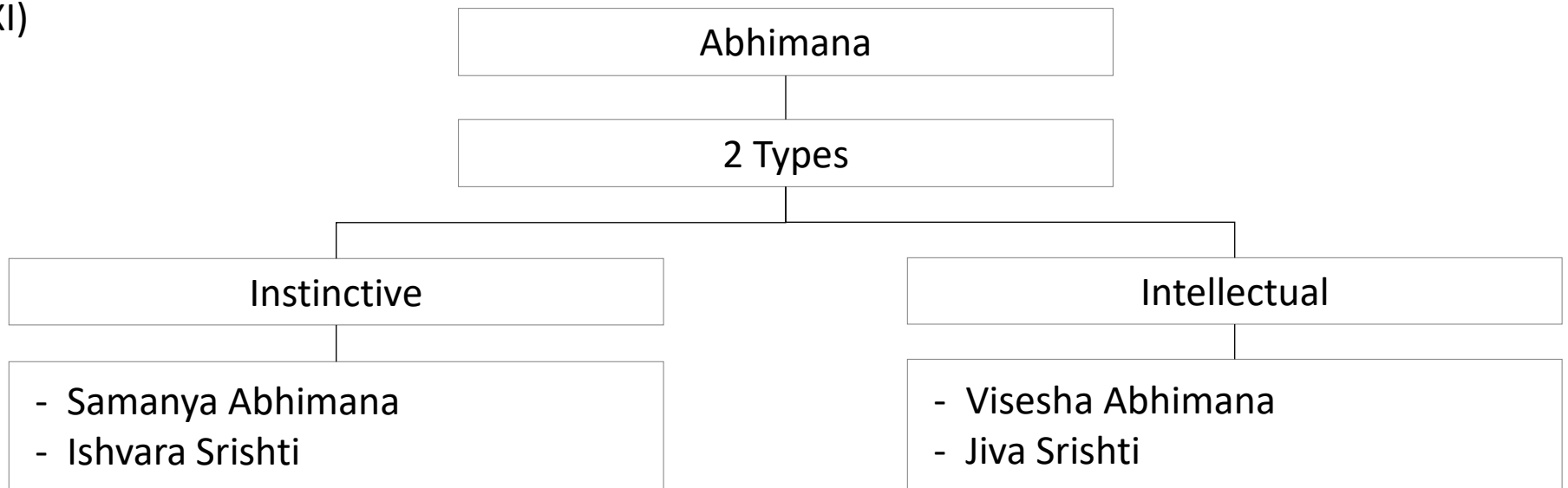
IX) Aham Idam Shariram

- I am this Body, fundamental problem
- Adhyasa Pratyaya
- Avidya Pratyaya
- Deha Abhimanam.

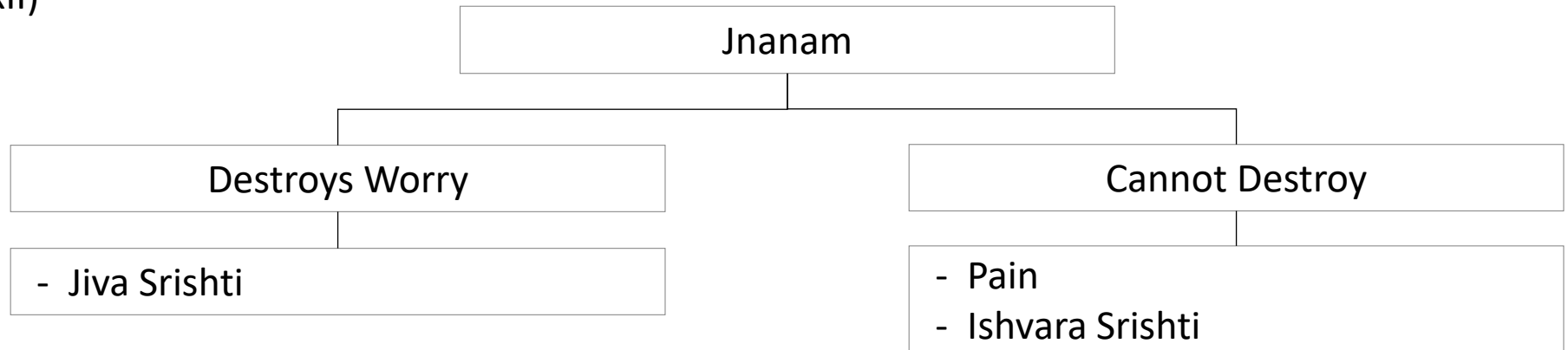
X)



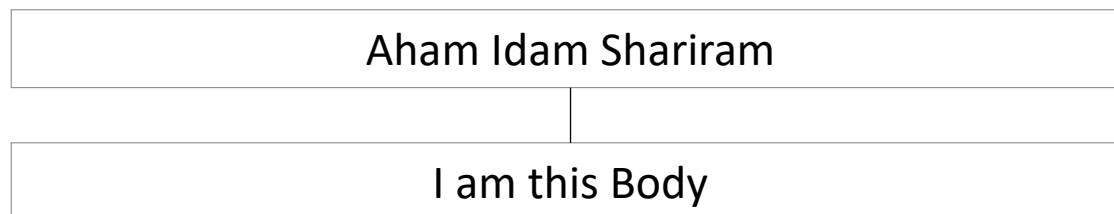
XI)



XII)

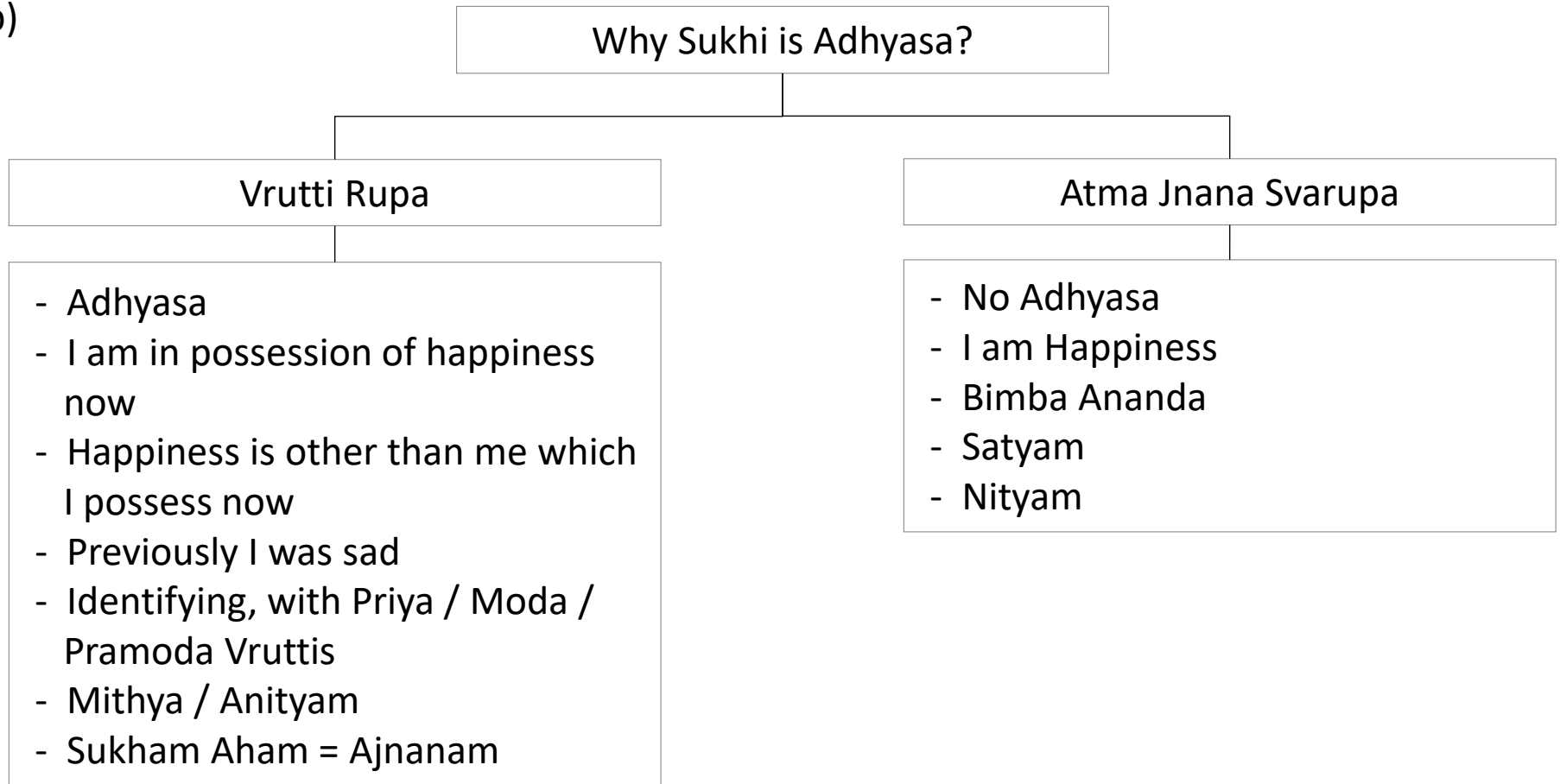


a) What are intellectual Adhyasa's?

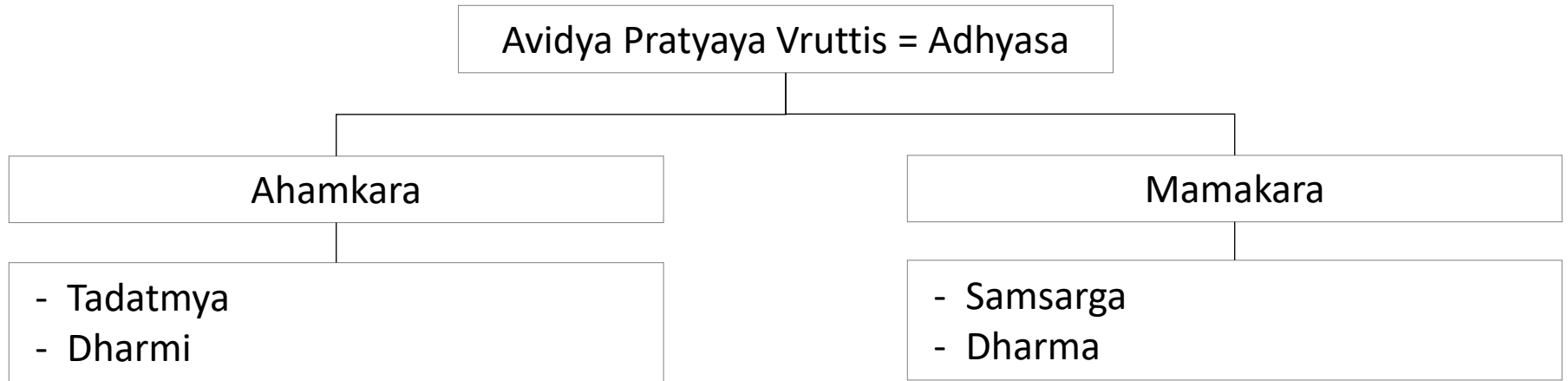


- Mama Idam Dhanam.
- Wealth or relationships belong to me.
- Aham Sukhi / Aham Dukhi
- 4 Adhyasas.

b)



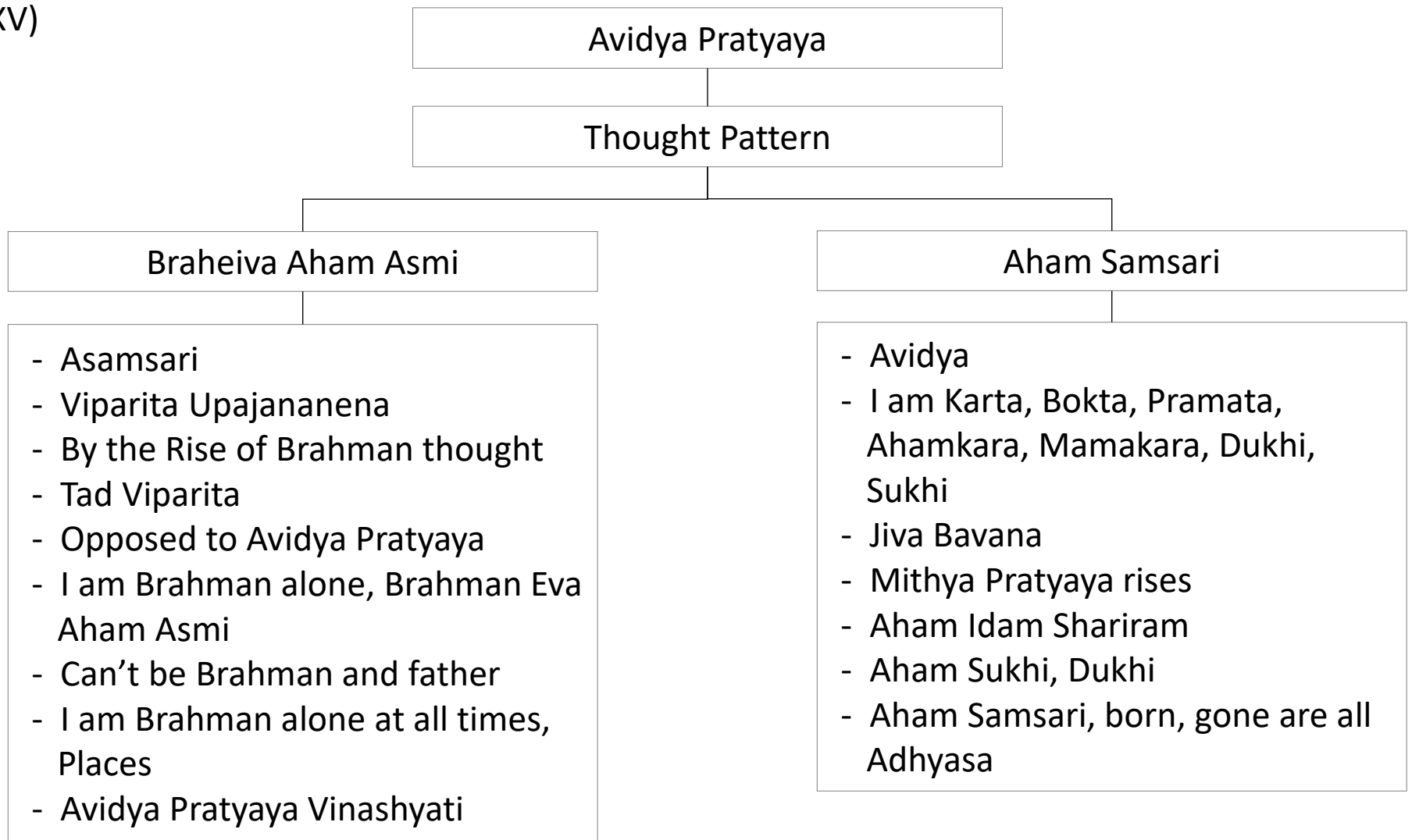
XIII)



XIV)



XV)



XVI) Law :

a) I don't know I am Brahman, Beyond Mind

- **I Identify with Apoorna Anatma - Body - Mind as myself.**

b) As long as I am Apoorna, I Struggle to Make myself Poorna.

- Add wife, Daughter, Property for Poornatvam.

c) Through Daughter, Nobody wants in - Law

- **But we get - We want Poornatva Bavana only, all the time.**

d) Apoornatvam leads to Desires

e) Therefore, Adhyasa Nashe, Apoornatva Nashaha, Kama Nashaha

f) When desires haunt you, Remember this fact.

g)

Definition of Non-binding Dharmic Desires

Makes no Difference, if fulfilled or not

- After Destruction of Avidya, Granthi, Jnani can entertain Crores of Desires.
- Like Ichha Shakti of Bhagawan.

XVII) Condition - Dharmic :

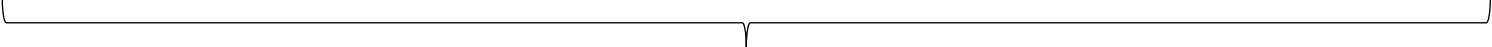
- Non-binding desire Veda against Ashuddha Kamas.

XVIII) Bhagawan never wants to escape from the world.

- Bhagawan Creates again and again Anupravishatu.
- Bhagawan not tired of taking Avatara.
- Everyone of us also is an Avatara.

XIX)

| Verse 15 | Verse 14 |
|---|---|
| <ul style="list-style-type: none">- Cause / Karanam- Granthi Nasha | <ul style="list-style-type: none">- Karyam- Kama Nasha |



Karya - Karana Sambandha

XX) Unless Avidya goes for a Seeker thoroughly Kama Nasha wont take Place.

XXI) After Granthi and Kama Nasha, Martyaha, Seemingly Mortal Human becomes immortal.

- Claims his innate nature of immortality.

XXII) Main, Primary Teaching for Moksha :

- Nirguna Brahma Jnanam
- Phalam of knowledge = Moksha without Travel
= Gathi Rahita Moksha Jnanam

XXIII) 16th Mantra - Secondary Teaching, Diversion :

- 15th Verse - Nirguna Jnanam and Gathi Rahita Moksha
- Primary Teaching
- 17th Verse - Nirguna Jnanam and Gathi Rahita Moksha
- Primary Teaching

a) What type of Brahman :

- **Nirastha Asesha Visesha**
- Nirguna Brahma Jnanam
 - Nirantha - Free from
 - Asesha - All
 - Visesha - Attributes

- **Free from all Attributes = Nirguna.**

XXIV) Vidusha, Jnani for Nirguna Jnani, gets gathi Rahita Moksha

- Akrama Mukti - Verse 15
- Krama Mukti = Verse 16
- For Nirguna Jnani, Prana will not travel after death.
- Indicates Gathi Rahita Moksha, Travel free liberation
- What happens to him?

XXV) Being Brahman, here itself, Merges into Brahman here itself.

XXVI) Being Brahman, here itself, Merges into Brahman here itself

XXVII)

| Brahma San | Apyeti |
|----------------|---|
| - Jeevan Mukti | - Merging - Eki Bavati - Videha Mukti |

Both do not need to Travel

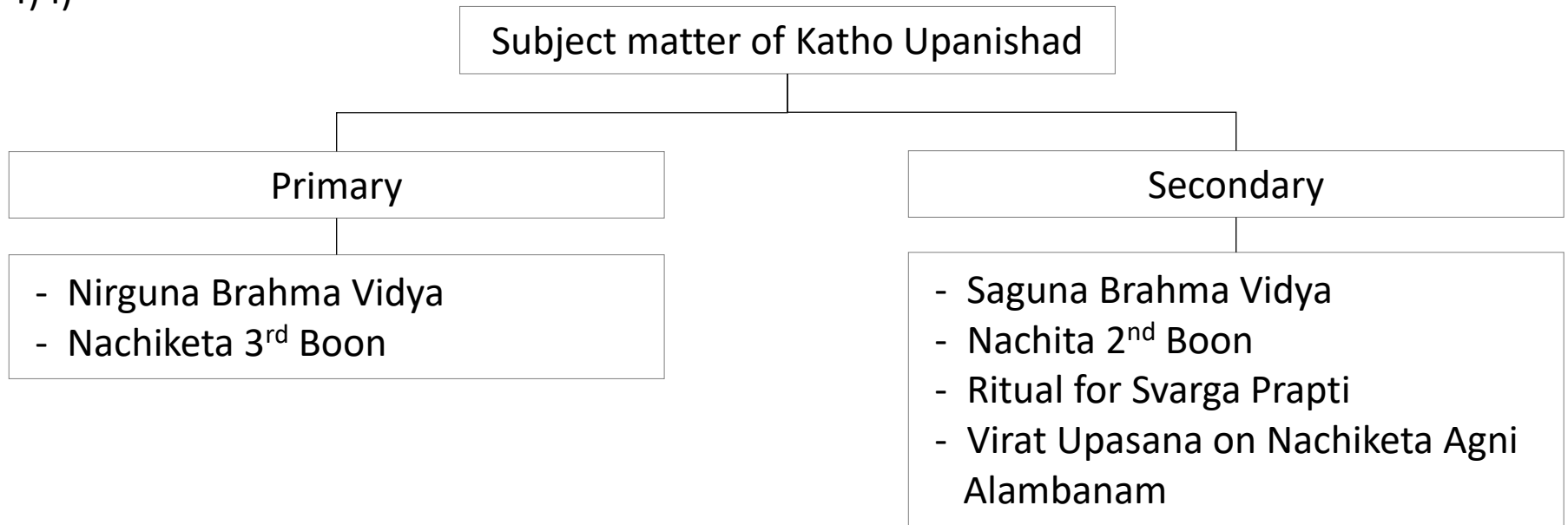
XXVIII) What is the Purpose of Krama Mukti?

- Krama Mukti, not to Develop interest or tempt Students
- Talked in Vedanta, to get Vairagyam towards Krama Mukti.

XXIX) 1st Connection :

- Shukla Gathi, Krama Mukti for Glorifying Sadhyo Mukti by Contrasting Krama and Sadhyo Mukti.

74) I)



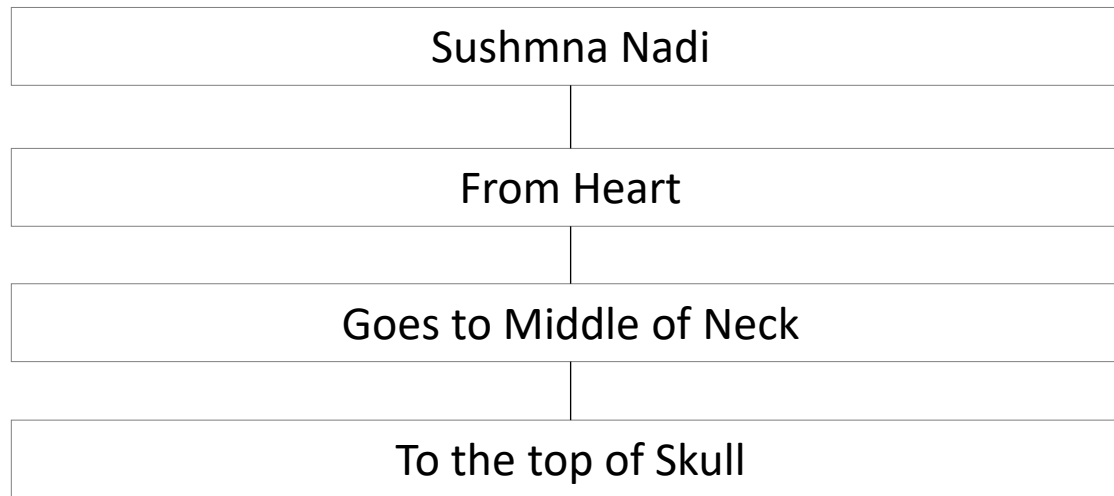
II) Gist :

a)

| From Heart | From Hub |
|--|---|
| <ul style="list-style-type: none">- Nadis Emerge- Hold Body | <ul style="list-style-type: none">- Spokes Emerge- Hold Reflected Medium |

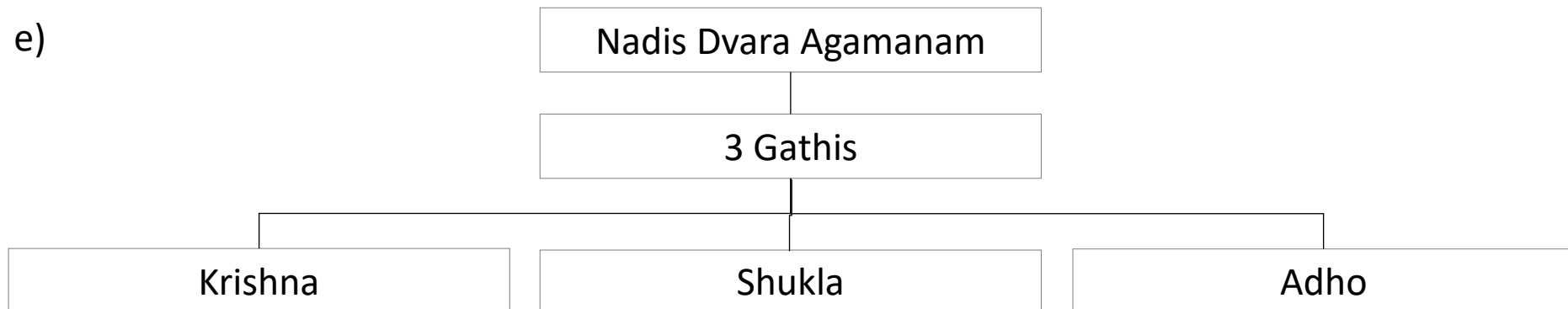
b) 101 Pradhana Mukhya Nadis Carry our Breath to the Body, Keeps it Alive.

c)



d) During Death, Jiva which is the Sukshma Shariram, Emerges out of Body through one of the Nadis.

e)



f) Sukshma Shariram comes to the Heart at time of Death

III) Brahma Sutra - Chapter 4 :

a) Jiva takes a

- Dip in Brahman at the Heart.

IV) Sukshma Sharira goes through Sushumna Nadi Pierces Solar dis; Reaches Brahma Loka, Enjoys Pleasures, gets Atma Jnanam and Jeevan Mukti.

V) Brihadaranyaka Upanishad – Ajatashatru Bramana :

- In Dream also, Jiva moves through Nadis only.

VI)

Amrutatvam immortality for Upasakas

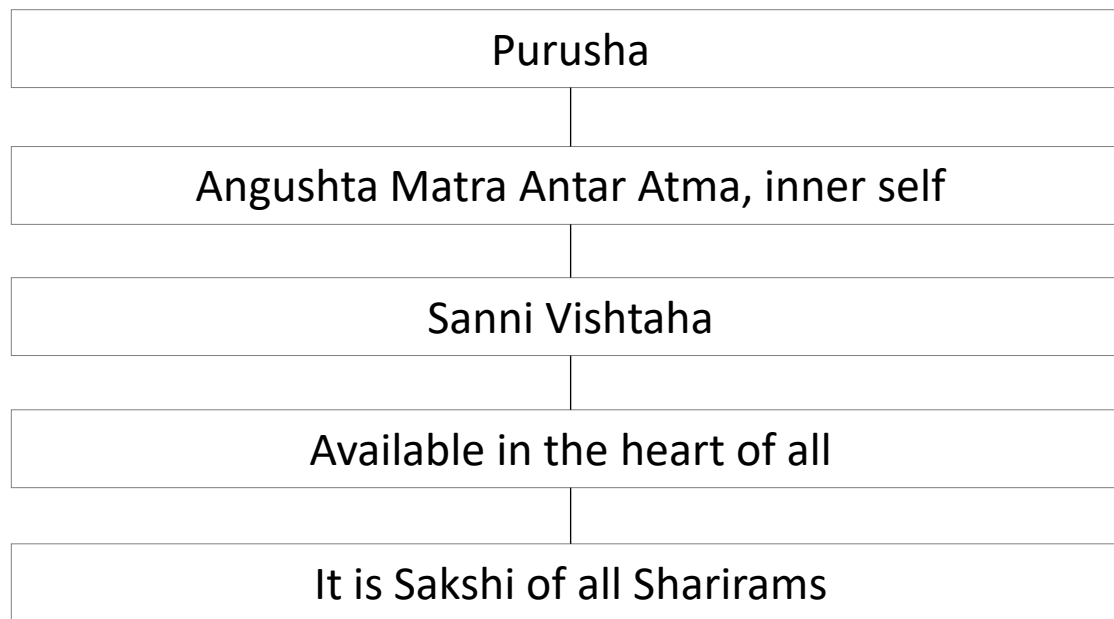
1st Interpretation Apekshikam /
Gauna

- Goes to Brahma Loka
 - Has long life compared to Manushya Loka
- Gita - 8th Chapter :**
- 2000 Chatur Yugas = One day of Brahmaji
 - Figurative

2nd Interpretation Atyantikam

- Absolute
- Krama Mukti, Moksha
- During Pralayam, Sukshma Shariram merges into Brahman
- Through Brahma Jnanam

VII)



VIII) 1st Job :

a) Separate Jiva from Anatma, Vachyarthha

- Jivatma and Anatma = Vachyarthha

b) Jiva Minu Anatma = Lakshyarthha

c) One should arrive at Aikyam through Baga Tyaga Lakshana

d) Discard Anatma Ahamkara, Vishwa, Teijasa, Prajna, 3 States, 3 Sharirams, 5 Koshas (Vachyarthha).

IX) a) it is like Separating Munja Grass, from its inner Stalk, inner Pith.

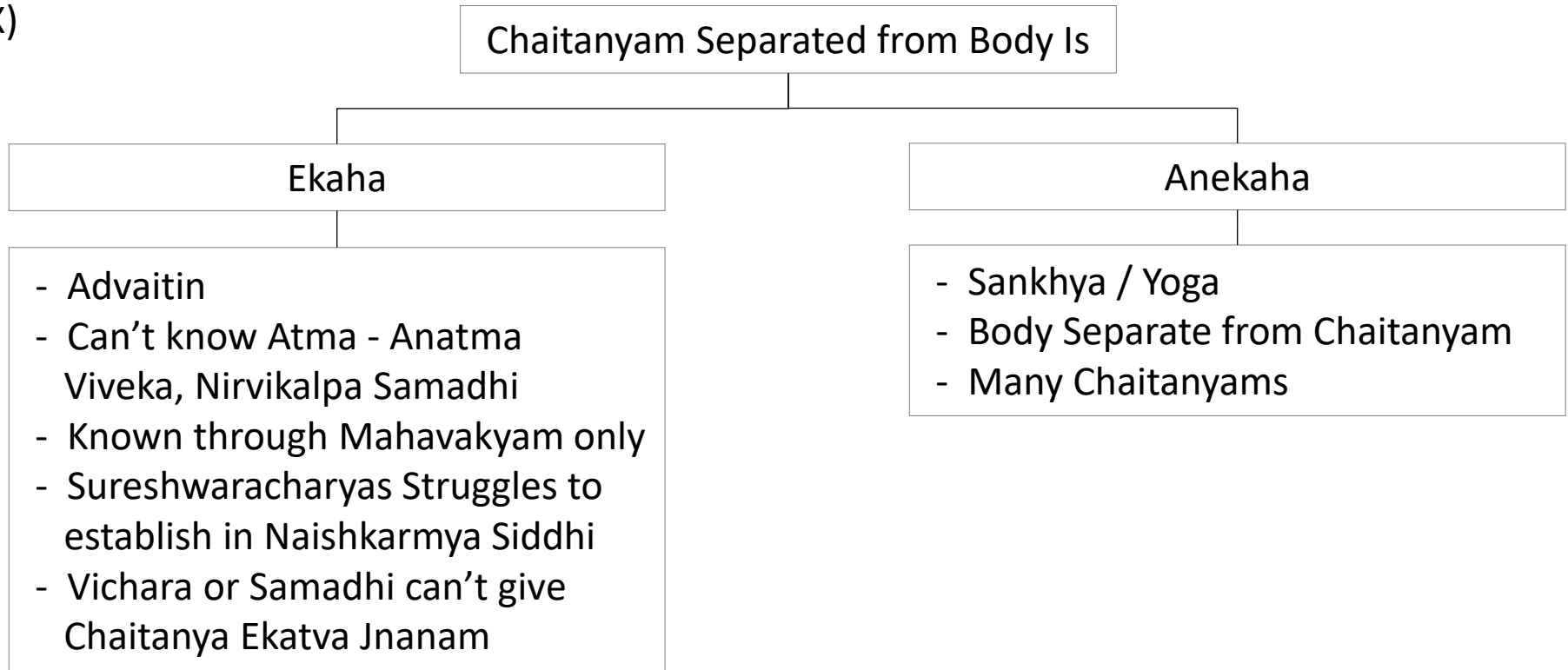
- Grass has Sharp Edges, Carefully Separate.

b) Panchakosha Vilakshana, Sharira Traya Vilakshana, Avastha Traya Sakshi.

c) Arrive at Samanya Jnanam

d) I know I am Chaitanyam, Different from the Body.

X)



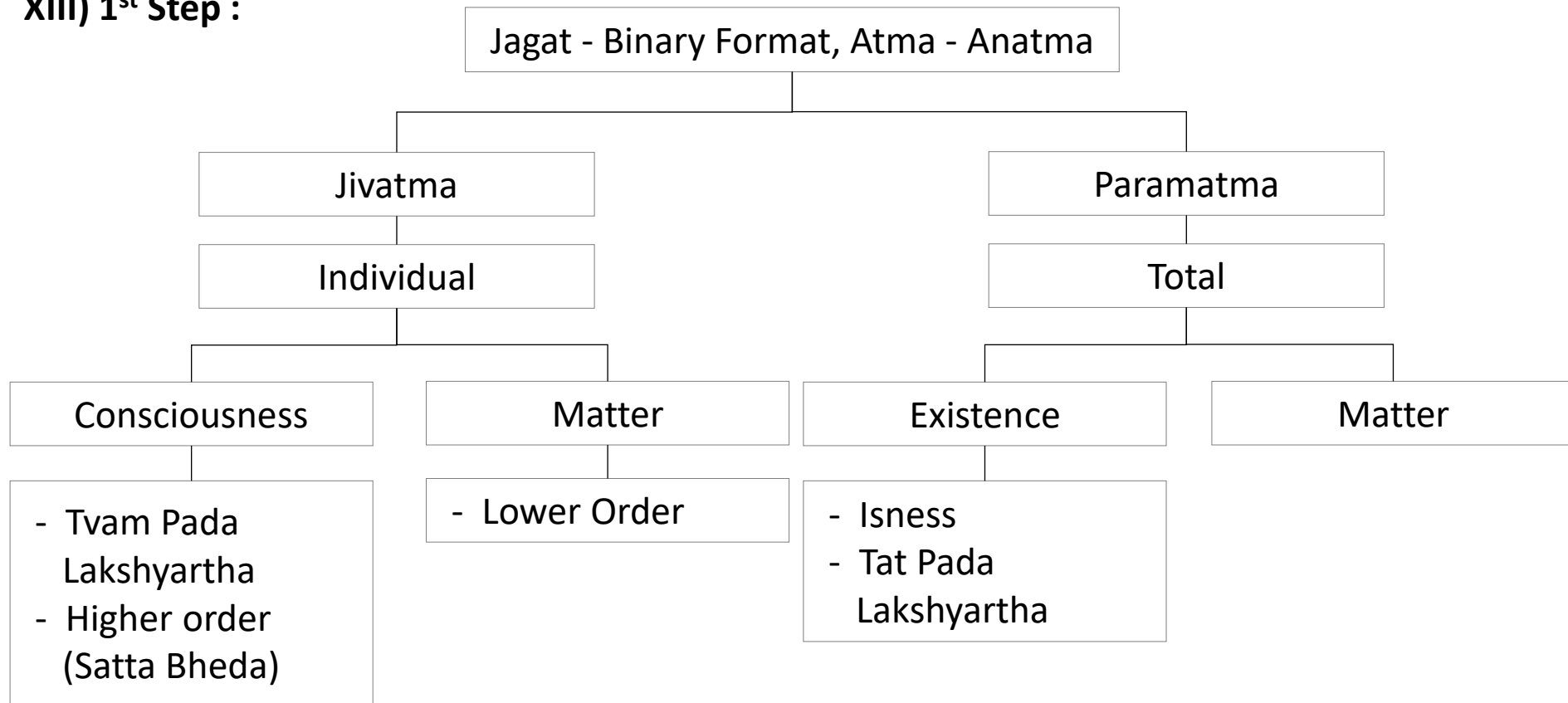
XI) More information comes only from Mahavakya Vichara

- **Shukram Amrutam = Name of Brahman**
= Aikyam

XII) After separating Jivatma from Anatma (Consciousness - Matter)

- One should know Aikyam of Jivatma and Paramatma.

XIII) 1st Step :



XIV) Equate Consciousness Jivatma with isness Paramatma (Aikyam)

XV) Aikyam Jnanam is Central Teaching (Tat Paryam) of all Upanishads

XVI) Yama Dharmaraja concludes the teaching

- Tam Vidyad Shukram Amrutam
- Repeated, indicates Conclusion of Teaching

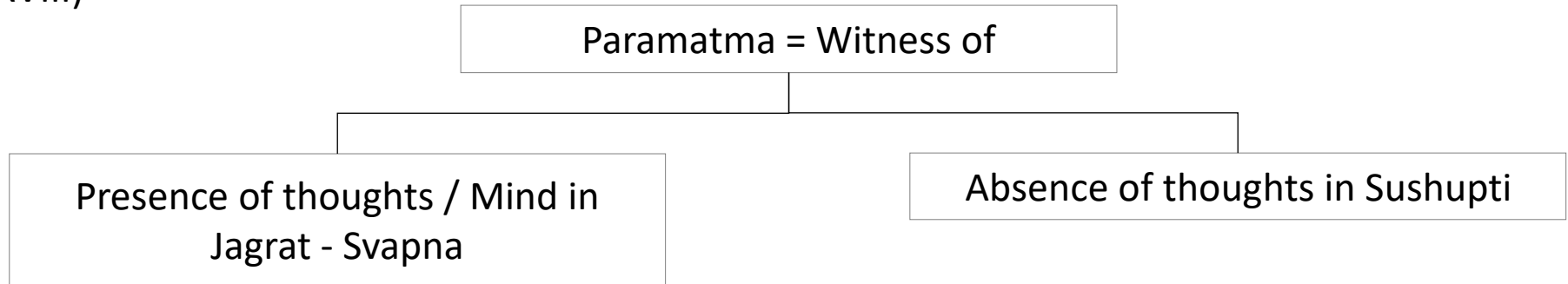
• **Wonderful guru is Yama Dharmaraja**

- Sad that Teaching has ended! This is the gist of Verse 17.

XVII) Size of Thumb, Matra is measurement, Parimana

| Angushta | Space Available within Heart |
|----------|---|
| - Thumb | - Is the Size of Thumb inside first - Space which Accommodates Thums |

XVIII)



XIX) Yatha Vyakhyataha Tam Svat Atmiyat Pravarhyed :

- That Jivatma Consciousness Principle is Differentiated, Distinguished, Discriminated, Separated from ones own Sharira Trayam.

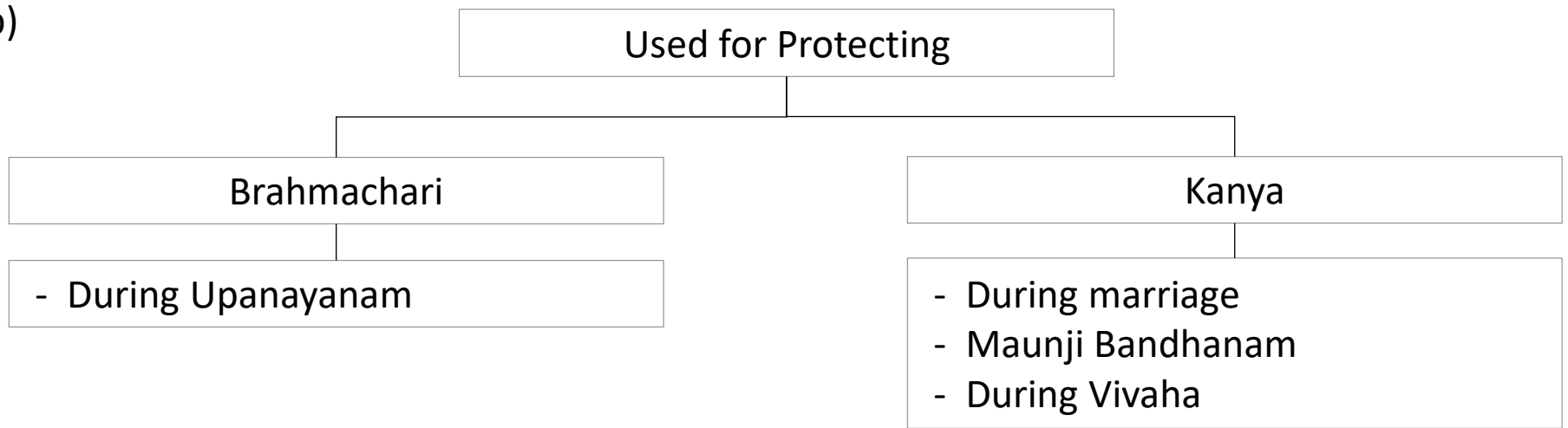
a) It is Discriminative intellectual understanding only

b) Distinguish 5 Features of Atma / Consciousness from Features of Body

- Not Part, Property, Product of Body.

c) This is Called Prithak Karanam

b)

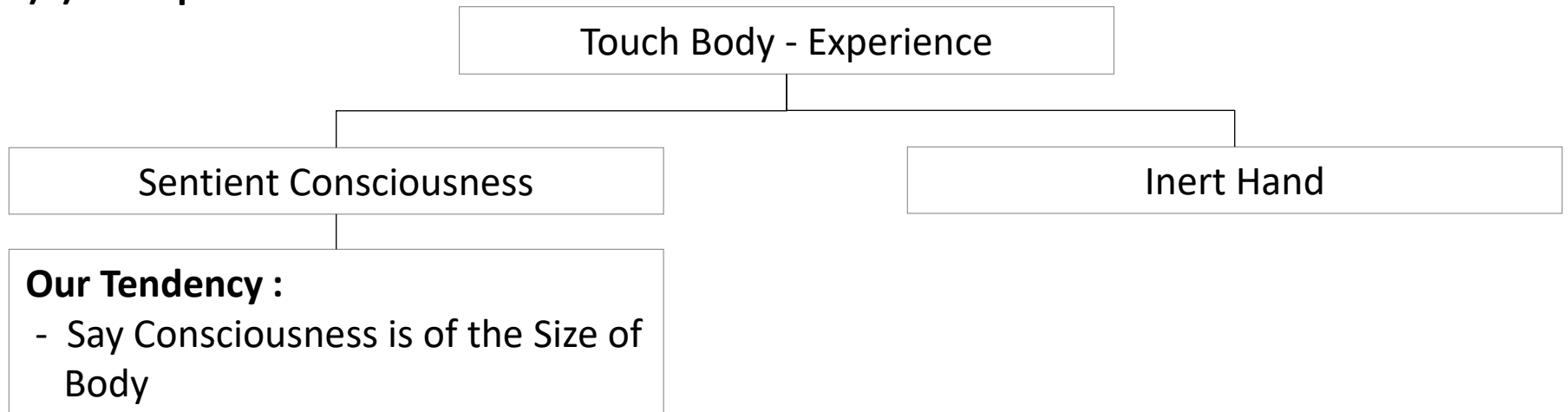


IV) Like you take out the Stalk from the Sharp Grass

V) Similarly Pull out Atma from Sharira Trayam by Applying Mahavakya Vichara, Tvam Pada Lakshyartham and Baga Tyaga Lakshyana

- Journey not Yet Over.

75) I) Example :



II) Intellectual Separation means :

- Consciousness is experienced in the body but is not of the size of the body.

III) Size belongs to body

- Consciousness does not belong to body
- Consciousness is spread over the body and also outside

IV) Experience of Moonlight :

a) Buddhi tells us :

- Light does not belong to the Moon but to the Sun.

b) Our intellectual appreciation is called segregation

c) Without body medium, Consciousness is not accessible

V) We intellectually understand that Consciousness continues after the end of the body.

VI) Understanding 5 features of Consciousness is segregation

- Discriminate, do Viveka, Meditate.

VII) Sharirat Nishkrishtam :

- Separate Consciousness - Jiva from Sharira Trayam.

VIII) I am aware of Consciousness, Svata Siddham, Self evident all the time

- Only differentiate with Mind's Manifestation and Unmanifestation.

IX) Consciousness is known through our experience

- That is what I am, I know myself.

X) Sankhya takes Consciousness as plural

- Assume Consciousness is singular and all pervading.
- That Consciousness is cause of Universe, Jagat Karanam status known only through Shastra Pramanam.
- All known only through Shastra Pramanam, not in Samadhi.

XI) Pramanam : Taittiriya Upanishad :

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

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

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

- Consciousness is cause, of a higher order of Reality
- World is of a lower order of Reality.

XII) Yogic siddhis, never realise Consciousness as Paramartikam and World is Vyavaharikam.

- Satta Bheda - Difference in order of reality can't be known through Samadhi.

XIII) Shukram = Shuddham

- Not contaminated by Kama, Krodha, Lobha
- Lower order
- Waker not contaminated by dream world
- Turiya Atma not contaminated by Waker, Dreamer, Sleeper
- Higher order.

XIV) Turiyam = Ajam, Anidram, Asvapnam (Mandukya Upanishad - Chapter 3) :

अजमनिन्द्रमस्वप्नमनामकमरूपकम् ।

सकृद्विभातं सर्वज्ञं नोपचारः कथंचन ॥ ३६ ॥

ajamanindramasvapnamanāmakamarūpakam |

sakṛdvibhātaṃ sarvajñaṃ nopacāraḥ kathamcana || 36 ||

The Brahman is birthless, sleepless, dreamless, and without name and form, ever effulgent, omniscient. Nothing has to be ritualistically done in any way at the altars of Brahman. [3 - K - 36]

XV) Gita - Chapter 14 :

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च

मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि

न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca

prakāśaṃ ca pravṛttiṃ ca

mōham ēva ca pāṇḍava |

na dvēṣṭi sampravṛttāni

na nivṛttāni kāṅkṣati || 14-22 ||

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

a) Light, Activity, Delusion - 3 Natures of Mind :

- Sattva, Rajas, Tamas do not contaminate me, Turiya Atma.

b) Aham Gunateeta Atma

c) Jnani watches Guna fluctuations of the Mind, does not take it as his condition

- Not Adhyasa anymore
- Adhyasa makes me Samsari

XVI) a) Even when mind goes to sleep (Tamo Guna)

- Natural to Mind, not to me, it does not touch Chaitanya Turiya Atma.

b) I am Guna Ateeta, Shuddha, ever pure

c) I am ever pure, inspite of impurities of Sharira Trayam.

d) Keep Mind, body pure for enjoying Vyavahara life

e) For Loka Sangraha keep mind, body pure

XVII) Inspite of impurities of Sharira Trayam, I am Nitya Mukta

- Keep Anatma as much pure as possible for Loka Sangraha
- Anatma never gets 100 % Purity, made of Panchabutas.

a) 100 % Pure Mind, Body - Does not exist anywhere

- Guna fluctuations in the world of Time / Space / Maya are inevitable.

- b) I am Nitya Shuddha Gunateeta Turiya Sat chit Ananda Atma.
- c) Tam Vidyad Shukram Nitya Guna Ateetam Amrutam, immortal one.
- d) Never pray after death I should be born again or not born again
- That is not your Svarupam
 - World will manifest, unmanifest in me, Turiyam.
 - I, Turiya Atma, is never born or dies.

e) Gita - Chapter 2 :

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

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

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

f) No question of avoiding Punar Janma.

XVIII) Even Eka Janma itself not there for me, Turiya Atma

- Where is question of Punar Janma?
- Janma Abhava is the Paramartika Satyam.

XIX) After claiming, I am Turiya Atma and disclaiming - Ahamkara , both Jeevan Mukti and Videha Mukti are irrelevant for me.

• **Nitya Mukti alone is relevant.**

- I am Nitya Mukta Turiya Atma.

a) Universe is food for me

- I am swallower of World - Time - Space

b) No question of Punar Janma or escaping from the world

c) World, Time, Space are born in me Brahman, Not Sushupti.

- Continuation of world does not disturb me at any time
- Na Bibheti Kutashchana Yeti
- Abhayam Pratishtam Vindate.

Gist : Upanishad declares :

XX) Nachiketa, bright student, successfully received teaching from Yama

XXI) Yoga Vidihi = Nidhidhyasanam given out

XXII) Kato Upanishad :

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवत्ययौ ॥ 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]

XXIII) Katho Upanishad :

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]

2 Mantras on Meditation :

XXIV) a) Nachiketa changed format from Triangular to Binary

b) Jeevan Mukti, Videha Mukti not Relevant

- Nitya Mukti alone relevant.

c) Format transformation means, Nachiketa became Pure Brahman, attained immortality, became one with Brahman.

d) Understood, I am Non-different from Brahman.

e) Dropped Notion :

- I am different from Jagat Karanam Brahman.

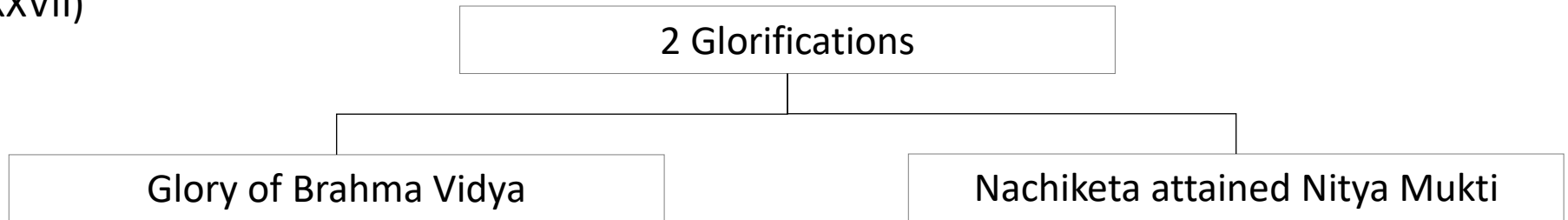
f) Notion dropping = Merging into Brahman intellectually.

XXV) Notion belongs to intellect

- **I was, am, ever will be Brahman.**
- I am not Samsari, born, gone.
- Aham Nitya Mukta Jagat Karanam Brahma Asmi.

XXVI) No question of reaching Brahman hereafter

XXVII)



XXVIII) Brahma Vidya can liberate not only Nachiketa but Whoever Studies Katho Upanishad and gains Knowledge.

XXIX) Get Moksha in all Yugas (Even Kali Yuga).

XXX) Mrityu = Vaisvathaya Acharya Yama

- Through Yoga Vidhi rupam cha, Method of Meditation is taught.

XXXI) Withdraw from Pancha Anatma

- a) Possession, Profession, Family, Body, Mind
- b) Take inner Sanyasa
- c) Withdraw daily for 10 Minutes
- d) Deliberate mental exercise.

e) I am not owner, controller

f) I am Asanga Atma

g) Pancha Anatma will never be free - Will have Sani Dosha, Ketu Dosha, Rahu Dosha.

h) I - Atma, Sakshi Chaitanyam, never have any problem

i) Spending daily 10 Minutes in this Awareness is called Abidance in Atma, Nidhidhyasanam.

XXXII) Nidhidhyasanam = Yoga Vidhi, Binary format, Not easy, but possible, training of Mind as per instruction of Vedas.

a) Separating from Pancha Anatma = Binary format.

b) Daily Yoga Vidhi will help me remember Atma, my true nature in the worldly transactions.

c) Gita - Chapter 5 :

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

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

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

b) Consequence of Nidhidhyasanam

- Binary format becomes spontaneous.

e) Otherwise in Binary format in class and outside in Triangular format.

f) Challenge of all seekers

g) Benefit of Katho Upanishad - Study = Binary format

= Jeevan Mukti

h) Iti etat = Krisnam

| |
|---|
| XXXIII) Thereafter, I look upon myself as Jagat Karanam Brahma |
|---|

XXXIV) I transit from Triangular to Binary format = Brahma Prapti, Aagatham.

XXXV) Brahma Praptaaha = Muktaaha

- Because Brahman's nature is Mukti.

XXXVI) Vimrityu :

- Avidya and Kama Rahitaha

a) Jnani became free from ignorance and Desires

XXXVII) Knowledge will not destroy directly

a) Knowledge directly destroys Avidya first

b) Avidya destroys Kama and Karma

c) Kama, Karma are products of Avidya

d) Karana Nashe, Karya Nasha.

e) Nimitta Abhave, Naimittika Abhava

f) Tantu Nashe - Pata Nashe

- Threads destroyed cloth goes
- This is important law.

XXXVIII) Guru throws torch light on Brahman first

- Brahman's Avidya goes, ignorance goes, I claim Aham Brahma Asmi
- Kama, Karma goes later
- Avidya goes first
- Then its products Kama and Karma (Viraja / Goes).

XXXIX) a) Praptaha Vidya Purvam :

- Viraja - Vimrityu San

b) After removing 3 hurdles (Avidya, Kama, Karma) got Brahma Vidya.

XXXX) Chaitanyam = Nirupa Charita Atma

- Tattvam = Adhyatma Pratyak Svarupam
- Having known Brahman, one attains Moksha, not by knowing any Kosha as the self.

XXXXI) Eva = Only by knowing Primary self, not by knowing am Secondary self.

XXXXII) Primary self should be known as Primary, as Paramatma

XXXXIII) Jivatma should never be known as Different from Paramatma or as Part of Paramatma.

XXXXIV) Jiva should be known only in one way

- Totally identical
- Na Anya Prakarena
- Atyanta Abheda Rupena
- Veda = Verb, one who knows, Vijanati.

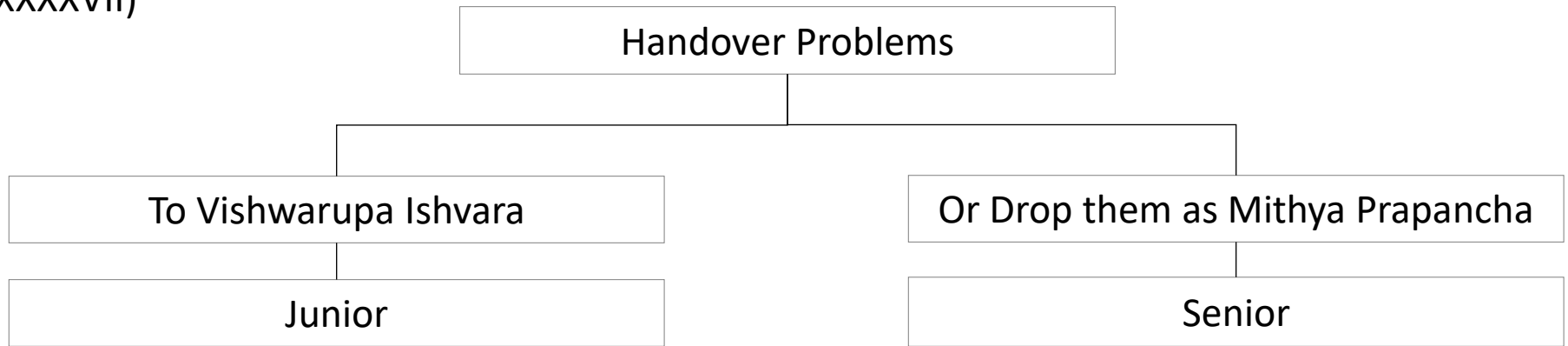
XXXXV) Parameshwara is revealed in entire Katho Upanishad - Both in Saguna and Nirguna forms.

- Hiranyagarbha, Virat - Saguna form
- Etad Vai Tad.

XXXXVI) No Use Remaining in Triangular format.

- Study must Culminate in Binary format even when problems are there.

XXXXVII)



XXXXVIII) Entertainment only from Turiya Brahman plane, higher plane

- Don't slip to ahamkara plane by falling down to lower plane
- Intellectually abide in higher plane always.

XXXXIX) Sahanau Bunaktu - Vidya Kurta Veeryam :

- Let strength born out of knowledge protect us.

XXXXX) Let knowledge express on all occasions in form of cheerfulness, fearlessness, positive outlook on life.

XXXXXI) I am always the Adhishtanam

- That is my Strength.

XXXXXII)

