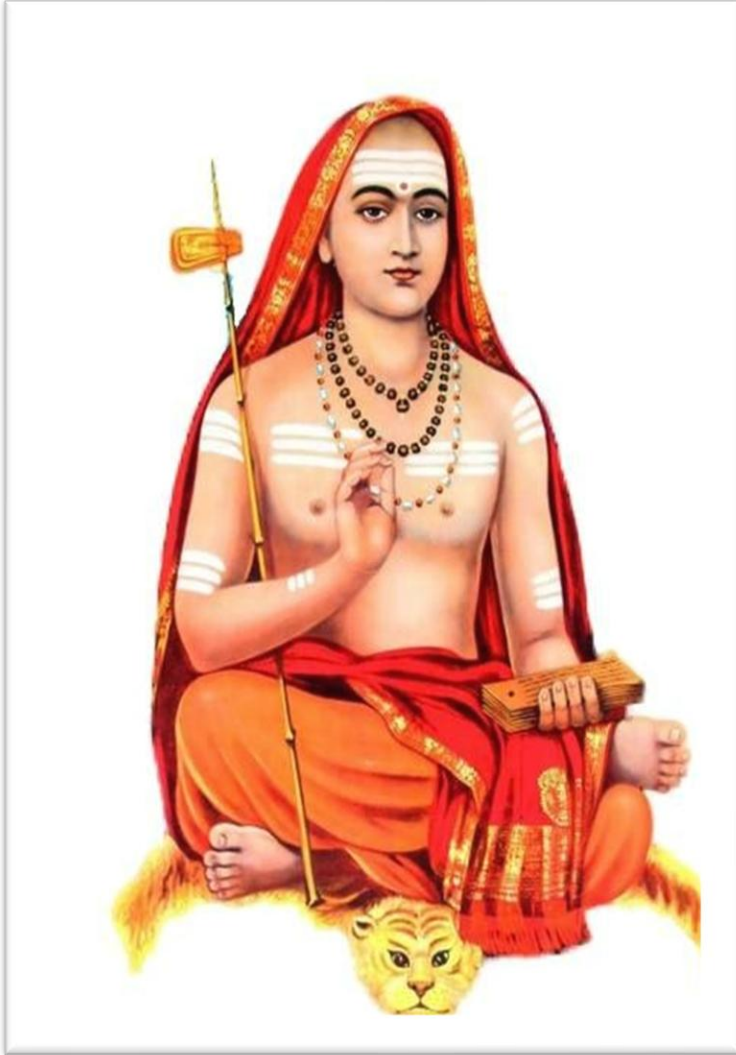




CHANDOGYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 6

SECTION 8 – VERSE 1 to 7

VOLUME - 05

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CHAPTER 6 – SECTION 8
VERSE 1 TO 7

TOPIC 188 TO 235

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 svamhyapīto 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]

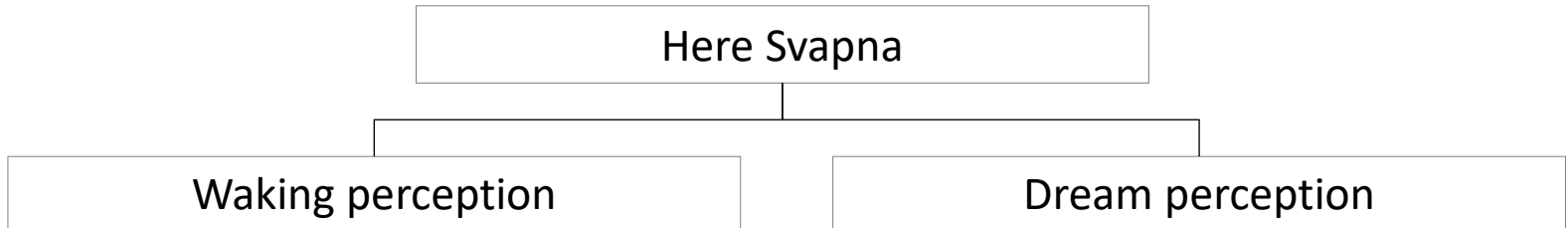
189) Bashyam : Chapter 6 – Section 8 – Verse No. 1 starts...

उद्दालको ह किलारुणिः श्वेतकेतुं पुत्रमुवाचोक्तवान्—
स्वप्नान्तं स्वप्नमध्यम्, स्वप्न इति दर्शनवृत्तेः स्वप्नस्याख्या, तस्य
मध्यं स्वप्नान्तं सुषुप्तमित्येतत्। अथवा स्वप्नान्तं स्वप्नसतत्त्व-
मित्यर्थः।

- l) a) Swapna Antam = Swapna Madhyam.
- b) What is Swapnaha?
- c) Dream and Jagrat = Swapna according to Vedanta.

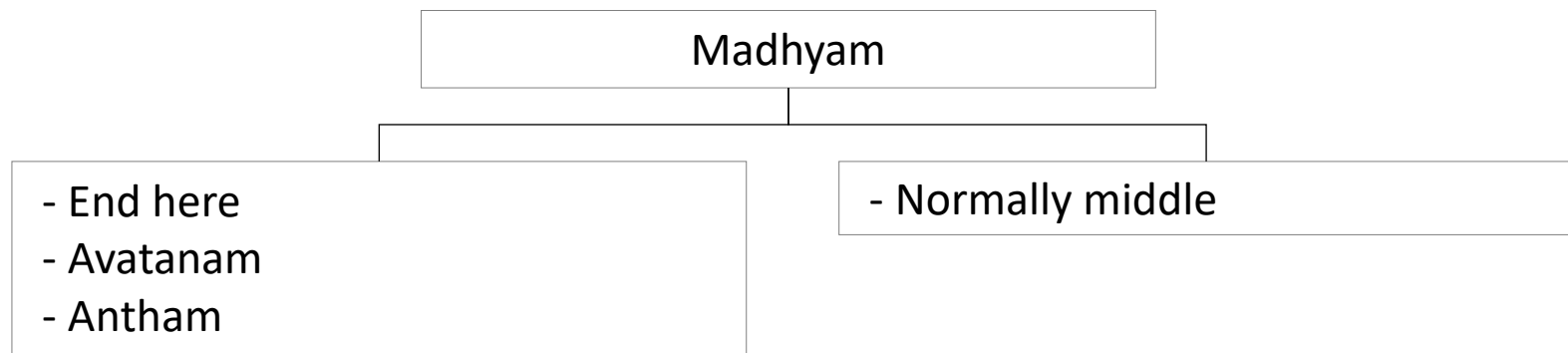
d) Darshana Vrutti - Wherever there is perception of the world, it is Swapna.

e)



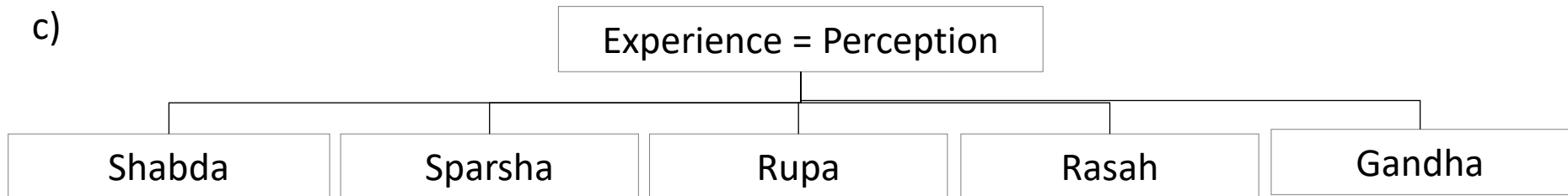
- f) Perception common to both.
- g) Both are Mithya only.
- h) Darshana Vrutti – Name of 2 states of perception, waking dream.

II) a)



b) Sleep = End of all perceptions, all experiences = Svapna Antam.

c)

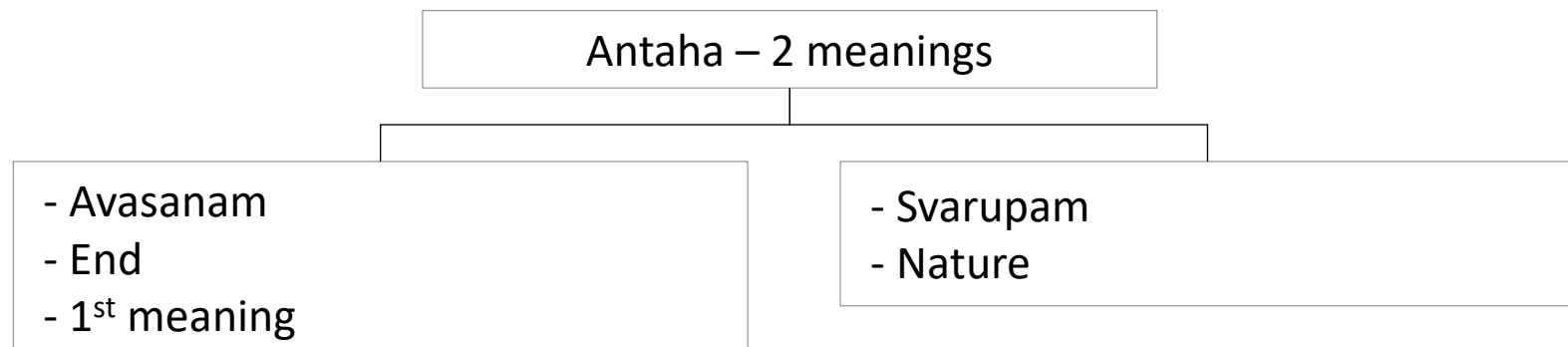


d) Waking and Dream perceptions all end in Sushupti.

III) a) 1st meaning – Antaha

- Jagrat Svapna Avathanam = Sushupti.
- End of all specific experiences is called Sushupti.

b) 2nd Meaning :



c)

What is essential nature of

- Jagrat and Svapna Anubhava

- Sushupti is essential nature of
Jagrat and Svapna
- **Mandukya Upanishad :**
Verse 4, 5

Mandukya Upanishad :

स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखः
प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

svapnasthāno'ntaḥ prajñāḥ saptāṅga ekonaviṁśatimukhaḥ
praviviktabhuktaijaso dvitīyaḥ pādaḥ || 4 ||

The second quarter (Pada) is Taijasa whose sphere of activity is the dream-state, who is conscious of the internal world of Objects, who has seven limbs and nineteen mouths and who enjoys the subtle Objects of the mental world. [Mantra 4]

यत्र सुप्तो न कञ्चन कामं कामयते
न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।
सुषुप्तस्थान एकीभूतः प्रज्ञानघन
एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः
प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmam kāmayate
na kañcana svapnam paśyati tatsuṣuptam |
suṣuptasthāna ekībhūtaḥ prajñānaghana
evā'nandamayo hyānandabhuk cetomukhaḥ
prājñastṛtīyaḥ pādaḥ || 5 ||

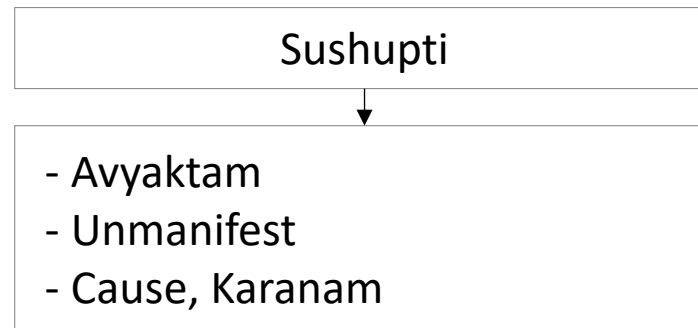
That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (Experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two Planes of Consciousness the dream and the waking. [Mantra 5]

IV) a) Why sleep is essential nature of waking and dream?

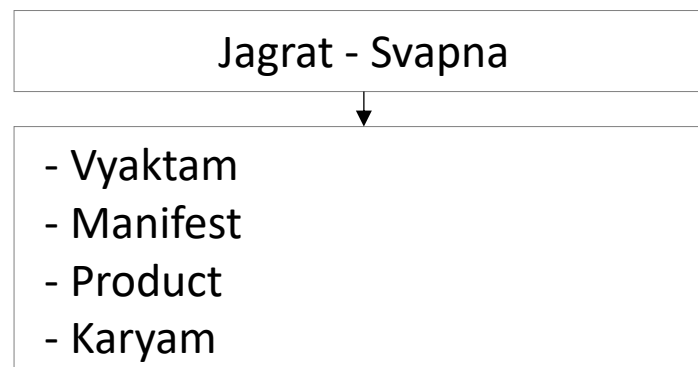
b)

Sushupti	Jagrat, Svapna
Karana Avastha	Karya Born out of Sushupti

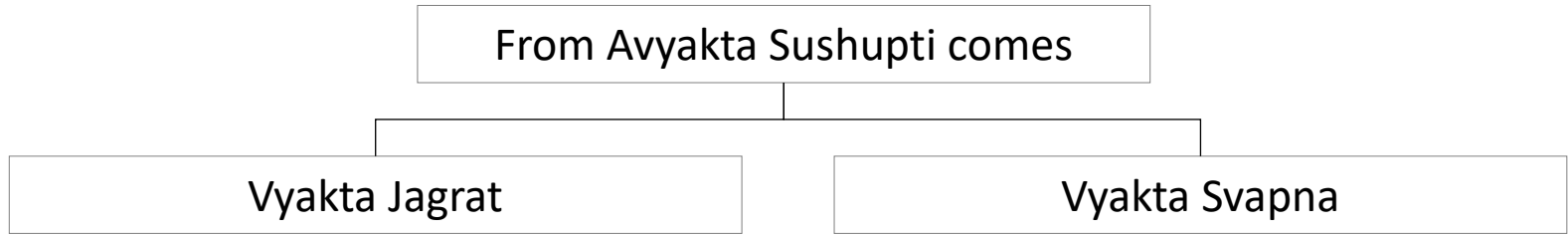
c)



d)



e)



f) During Sushupti, Vyakta Jagrat, Svapna, dissolve into Avyakta sleep.

g) Essential nature of Jagrat, Svapna = I don't know = Ignorance.

h) Karanam Sushupti = Svarupam of Jagrat, Svapna.

i) Svapna Anta = Jagrat, Svapna Svarupam.

j) Athava Svapna Antam = Svapna Jagrat Satatvam (Svarupam).

V) Gita : Chapter 2 – Verse 16

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) 1st Line :

- Satyam and Mithya definition.

b) NaAsato Vidyate Bavaha :

- Mithya definition.

c) Na Abhavo Vidyate Sataha :

- Definition of Satyam.

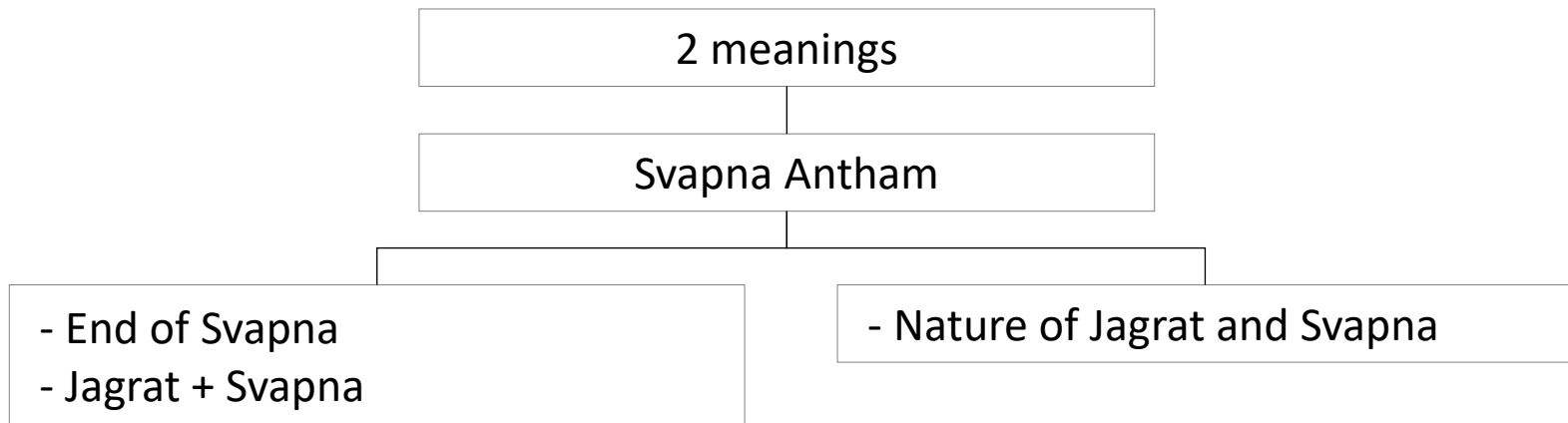
d) 2nd line :

- Whoever knows the nature of Satyam and Mithya.
- **Word used :**

Ubayor Api Drishtaha Antaha.

e) Antaha = Satatvam

f)



g) Both mean Sushuptam only.

तत्राप्यर्थात्सुषुप्तमेव भवति; स्वमपीतो भवतीति
वचनात्। न ह्यन्यत्र सुषुप्तात्स्वमपीति जीवस्येच्छन्ति ब्रह्मविदः।

I) a) Tatra Api :

- Even when you take Antam as Svarupam, Swapna Antham = Swapna Svarupam.

b) In 2nd meaning of Swapnanantam, it is Sushupti only.

c) What is proof?

- Svam Apito Bhaati Vachanat.

d) When Jivatma merges into Paramatma in Sleep, Upanishad says, Jiva merges into Svam, Svarupam.

e) Hence Upanishad also takes Sushupti as Svarupam only.

f)

Sushupti	Swapna
- Advaitam - Svarupam - Svam	- Jagrat Swapna - Dvaitam - Incidental - Fake Jiva - Mithya

g) Sruti Pramanam says :

- **Sushupti is Svarupam of Jagrat and Svapna.**

II) a) In deep sleep state alone Jiva merges into his Svarupa.

b) In Jagrat and Svapna - he does not merge.

c) Therefore, Sushupti is Svarupam of Jiva.

d) In no other state Jiva merges into his Svarupam.

e) Jagrat, Svapna - Fake states.

f) Svam Prati Apitam :

- Jeevati Ichhanti Brahma Vidaha.

g) All wise say, Jiva merges into his Advaitam Svarupam, not in Dvaitam - Jagrat and Svarupa.

- Therefore Sushupti = Svarupam.
- Therefore it is called Svapna Antham.

तत्र ह्यादर्शापनयने पुरुषप्रति- बिम्ब आदर्शगतो यथा स्वमेव
पुरुषमपीतो भवत्येवं मन- आद्युपरमे चैतन्यप्रतिबिम्बरूपेण
जीवेनात्मना मनसि प्रविष्टा नाम- रूपव्याकरणाय परा देवता सा
स्वमेवात्मानं प्रतिपद्यते जीव- रूपतां मनआख्यां हित्वा।

l) a) In Sushupti alone, Jivatma, Reflected Consciousness merges into Original Consciousness.

b)

Reflected Consciousness	Original Consciousness
Jivatma	Paramatma

c) What is reason.

d) During Srishti Prakaranam, Anupravesha was talked about.

e) During Srishti, Original Consciousness alone entered mind as Reflected Consciousness.

f) Therefore in Sushupti, Reflected Consciousness – Reflection will merge into Original Consciousness alone.

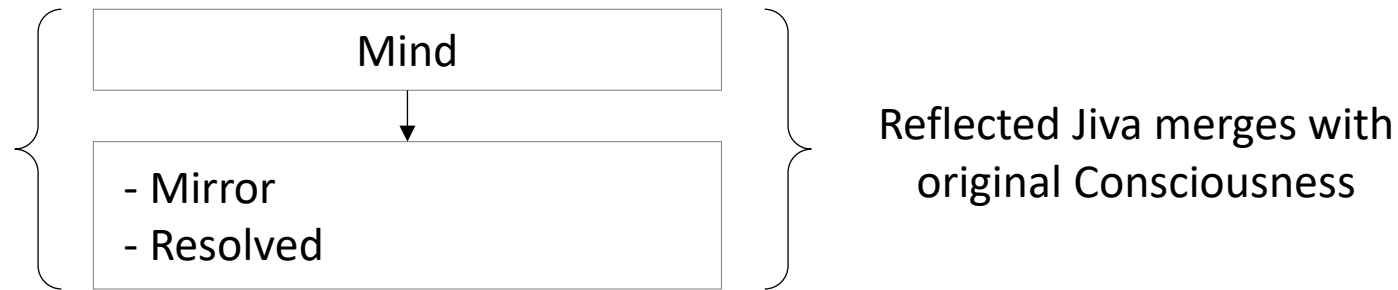
g) Reflected Medium – Mind is gone in Sushupti.

h) Like the reflected face merges into original face when the mirror is removed.

i) In the same way, during Sleep, when Mind is resolved, Reflected Consciousness merges into Original Consciousness.

II) a) Reflected person merges into original Purusha, Bimba Shariram.

b)



c) Original Consciousness entered the Mind at the time of Srishti (Para Devata) as Reflected Consciousness - Jivena Atmana.

d) Paramatma alone has come in the form of Chidabhasa, Jivatma.

e) Reflection of Paramatma in the Mind goes back to Nitya Mukta Paramatma.

f) Same Paramatma is now available as Jivatma, merges into Paramatma Rupa, Para Devata.

g) Para Devata = Original Consciousness (Not any deity).

h) Jivatma nature version, is dropped and merged with Paramatma.

i) Paramatma enters as Jivatma for Nama, Rupa, Vyakaranam.

j) For the sake of Srishti.

अतः सुषुप्त एव स्वप्नान्तशब्दवाच्य इत्यवगम्यते ।
यत्र तु सुप्तः स्वप्नान्पश्यति तत्स्वाप्नं दर्शनं सुखदुःखसंयुक्त-
मिति पुण्यापुण्यकार्यम् । पुण्यापुण्ययोर्हि सुखदुःखारम्भकत्वं
प्रसिद्धम् । पुण्यापुण्ययोश्चाविद्या- कामोपष्टम्भेनैव सुखदुःखतद्दर्शन-
कार्यारम्भकत्वमुपपद्यते नान्यथेत्यविद्याकामकर्मभिः संसार-
हेतुभिः संयुक्त एव स्वप्न इति न स्वमपीतो भवति

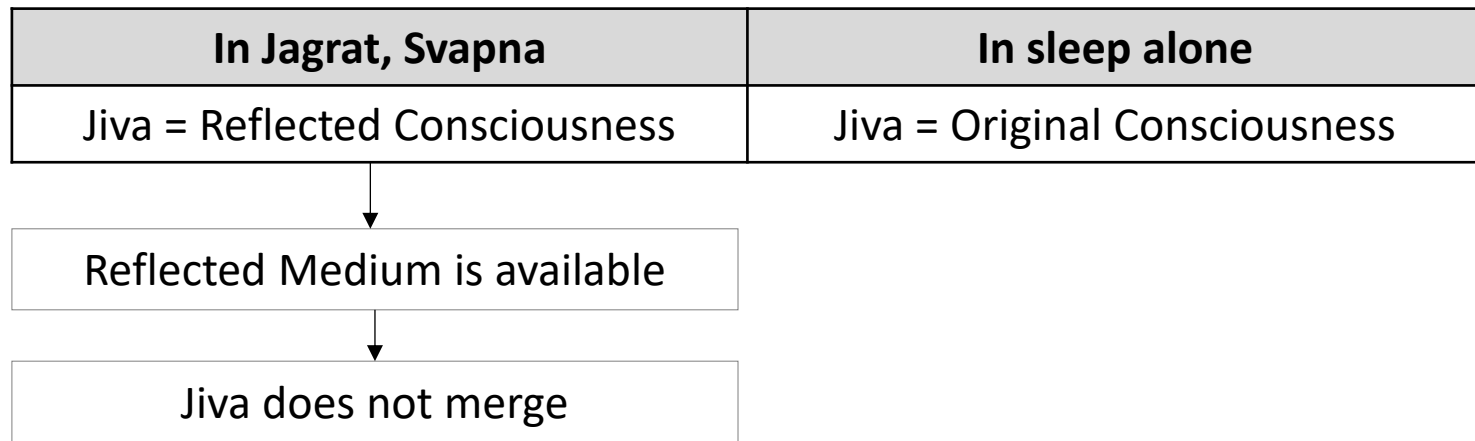
1) Because of this reason.

a) Svapna Antam refers to Sushupti alone - the statement which says Jivatma merges into Paramatma.

b) All these analysis to prove :

- I am different from Body / Mind / Intellect and have a formless Nature.

c)



III) Reason :

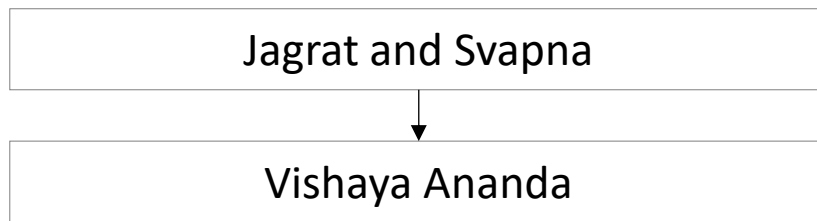
- a) In both states, Sukha, Dukha Anubhava is there.
- b) Karma and Karma Phalam experience is there.
- c) Bokta must be there.
- d) Bokta = Jiva = Chidabhasa.
- e) Chidabhasa Jiva is alive as a Bokta in Jagrat and Svapna.
- f) Sukha, Dukha, Punya, Apunya Anubhava is there.
- g) Therefore Jiva is Jiva in Jagrat – Svapna.
- h) Jiva is not there in Sushupti because there is no Sukha, Dukha, Punya, Apunya Buta Phalaka is not there.

III) When a sleeping person is experiencing dream.

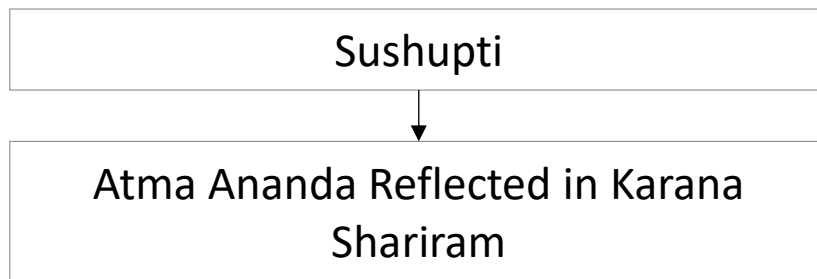
a) Dream sleep state, not deep sleep state.

b) Swapna endowed with Sukham, Dukham, Punya, Apunya Karyam, not Atma Ananda but Vishaya Ananda.

c)

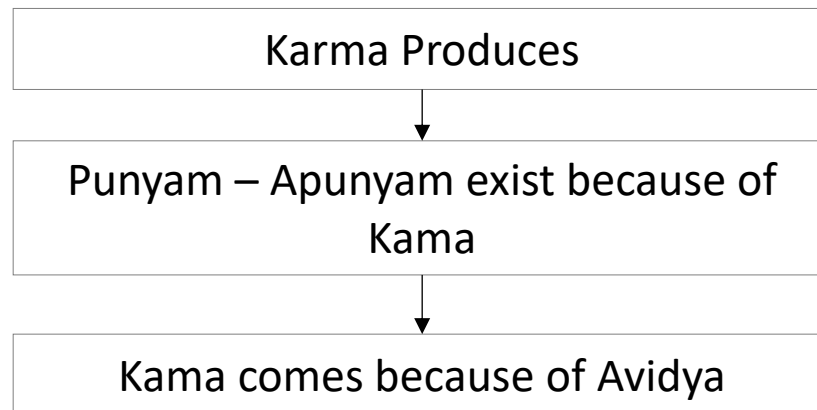


d)

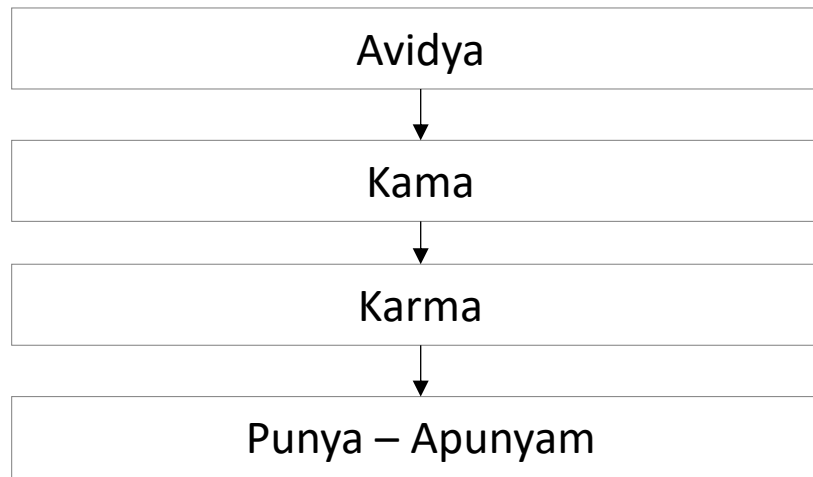


e) Punyam and Papam have power to produce Vishaya Ananda.

f)

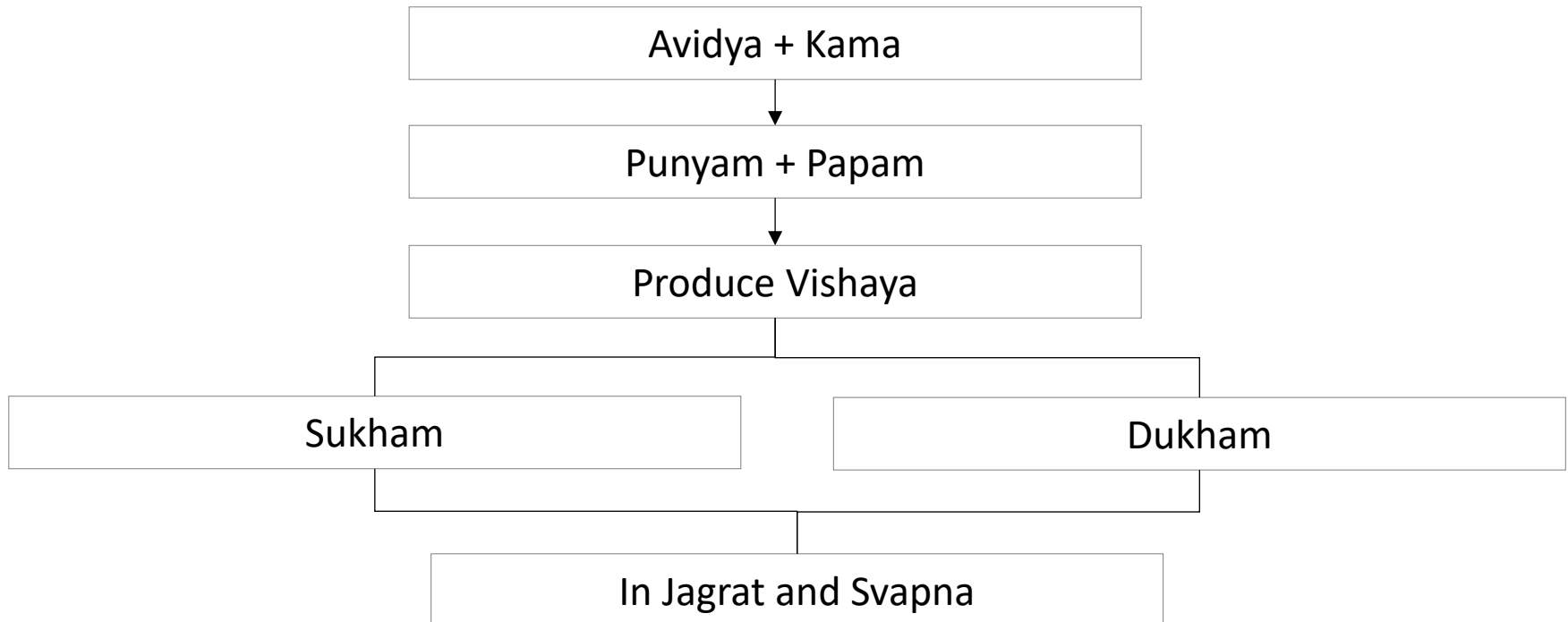


g)



h) Upadsthamba = Punyam Apunya Karma backed by Avidya and Kama in Jagrat, Svapna.

i) Supported by :



j) In both of them, Jiva is there, not resolved.

k) In Sleep, no Avidya, Kama, Karma, can't experience Vishaya Sukham or Dukham.

l) Jiva - with Avidya, Kama, Karma, Phalam - Sukha, Dukham, is very much alive and active in Jagrat, Svapna.

m) In Sushupti, Jiva is resolved.

n) Na Svam Apito Bhavati.

o) In Jagrat, Svapna, 2 states, Jivatma has not merged into Paramatma.

p) Proved by Upanishad Vakhyam.

193) Bashyam : Chapter 6 – Section 8 – Verse No. 1 continues...

“अनन्वागतं पुण्येनानन्वागतं पापेन तीर्णो
हि तदा सर्वाञ्छोकान्हृदयस्य भवति” (बृ० उ० ४।३।२२)
“तद्वा अस्यैतदतिच्छन्दाः” (बृ० उ० ४।३।२१) “एष
परम आनन्दः” (बृ० उ० ४। ३।३३) इत्यादिश्रुतिभ्यः।

l) Brihadaranyaka Upanishad :

- Svayam Jyoti Bramanam Chapter 4 – 3rd Section.
- Sushupti described in following manner.

II) Brihadaranyaka Upanishad : Chapter 4 – 3 – 22

अत्र पितापिता भवति, मातामाता,
लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।
अत्र स्तेनोऽस्तेनो भवति,
भ्रूणहाभ्रूणहा, चाण्डालोऽचण्डालः,
पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः,,
तापसोऽतापसः, अनन्वागतं
पुण्येनानन्वागतं पापेन, तीर्णो हि तदा
सर्वाञ्छोकान् हृदयस्य भवति ॥ २२ ॥

atra pitāpitā bhavati, mātāmātā,
lokā alokāḥ, devā adevāḥ, vedā avedāḥ ।
atra steno'steno bhavati,
bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālaḥ,
paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ,,
tāpaso'tāpasaḥ, ananvāgataṁ
puṇyenānanvāgataṁ pāpena, tīrṇo hi tadā
sarvāñchokān hṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brāhmaṇa no killer, a Caṇḍāla no Caṇḍāla, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [4 - 3 - 22]

- a) During Sushupti, Jivatma is not associated with Punyam or Papam = Ananvagatham.
- b) Jiva has crossed over all sorrow in Sushupti, sorrow belonging to Mind.
- c) Mind resolved, no Punya Papam available in sleep.

III) Brihadaranyaka Upanishad : Chapter 4 – 3 – 21

तद्वा अस्यैतदतिच्छन्दा
अपहतपाप्माभयं रूपम् ।
तद्यथा प्रियया स्त्रिया संपरिष्वक्तो
न बाह्यं किञ्चन वेद नान्तरम्,
एवमेवायं पुरुषः प्राज्ञेनात्मना
संपरिष्वक्तो न बाह्यं किञ्चन
वेद नान्तरम्; तद्वा
अस्यैतदाप्तकाममात्मकाममकामं
रूपम् शोकान्तरम् ॥ २१ ॥

tadvā asyaitadaticchandā
apahatapāpmābhayaṃ rūpam |
tadyathā priyayā striyā saṃpariṣvaktō
na bāhyaṃ kiṃcana veda nāntaram,
evamevāyaṃ puruṣaḥ prājñēnātmanā
saṃpariṣvaktō na bāhyaṃ kiṃcana
veda nāntaram; tadvā
asyaitadāptakāmamātmakāmamakāmaṃ
rūpam śokāntaram || 21 ||

That is his form—beyond desires, free from evils, and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the Supreme Self, not know anything at all, either external or internal. That is his form—in which all objects of desire have been attained and are but the self, and which is free from desires and devoid of grief. [4 - 3 - 21]

- a) Jiva in sleep has crossed worldly desires (Kama).
- b) Chanda = Kama
- c) Apahata Papma – crossed Papam.

- d) Abhayagum Rupam = Does not have fear of loosing Ananda (only exists in Jagrat).
- e) Fearless enjoyment of Ananda in Sleep, not from Vishaya, which is Atma Ananda, Reflected in Karana Shariram.
- f) It is highest Ananda, unlike Vishaya Ananda.

194) Bashyam : Chapter 6 – Section 8 – Verse No. 1 continues...

सुषुप्त एव स्वं देवतारूपं जीवत्व- विनिर्मुक्तं दर्शयिष्यामीत्याह—
स्वप्नान्तं मे मम निगदतो हे सोम्य विजानीहि विस्पष्टमव-
धारयेत्यर्थः ।

l) a) Svaprantham = Sushupti .. Introduction.

b) In deep Sleep state :

- We drop finite Jivatma Svarupam.

c) We become one with infinite Paramatma.

d) Experience Svarupa Ananda, without knowing, we are one with Brahman.

e) Ignorance is there.

II) What is Moksha Ananda?

a) We get Moksha Ananda, Svarupa Ananda daily.

b) We are ignorant about it.

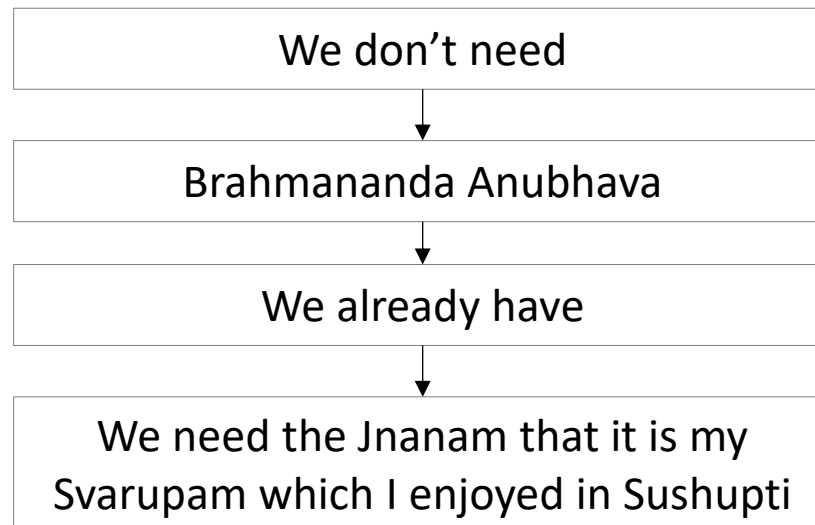
c) Logic :

- There is no other source of Ananda.
- No external sources - Happiness comes from ourselves.

d) Everyone experiences Brahma Ananda without knowing its source.

e) Ananda reflected in Karana Shariram.

f)



g) Jnanam takes place in Jagrat.

h) No need to go to Samadhi.

- Nidra Samadhi Sthithihi.
- Don't value Samadhi too much.
- Have natural Samadhi.
- Require Jnanam.

i) For Jnanam, Samadhi or Sushupti not useful, need Jagrat Avastha, know I am that Brahma Ananda.

III) a) Devata Rupam = Original Consciousness Rupam.

b) Jivatvam = Reflected Consciousness.

c) Sleep without Jivatvam = Original Consciousness.

d) Reflected Consciousness dissolved into Original Consciousness in sleep.

- Vinirmuktam Darsha Ishyami.

e) This is the thought of Uddalaka.

f) Let me show it to my son.

g) With this intention, Uddalaka addressed Svetaketu.

IV) Svapnantham Mey - Nigadataha :

a) I am going to teach you, Oh pleasing son, Soumya.

b) Anubhava – Have.

c) Need Brahma Jnanam in Jagrat through Mahavakya Vichara under a Guru.

d) Jnanam through Sravanam only.

e) May you ascertain (Avadharanam).

195) Bashyam : Chapter 6 – Section 8 – Verse No. 1 continues...

कदा स्वप्नान्तो भवति? इत्युच्यते—यत्र यस्मिन्काल एत-
न्नाम भवति पुरुषस्य स्वप्स्यतः। प्रसिद्धं हि लोके स्वपितीति।
गौणं चेदं नामेत्याह—

a) When does Jiva enter Sapna - Antha?

b) Svapna - Antha = Sushupti.

c) Whenever other people refer to a person as "Svaptihi".

e) Saha Svapiti = He is called Sleeping - died to himself.

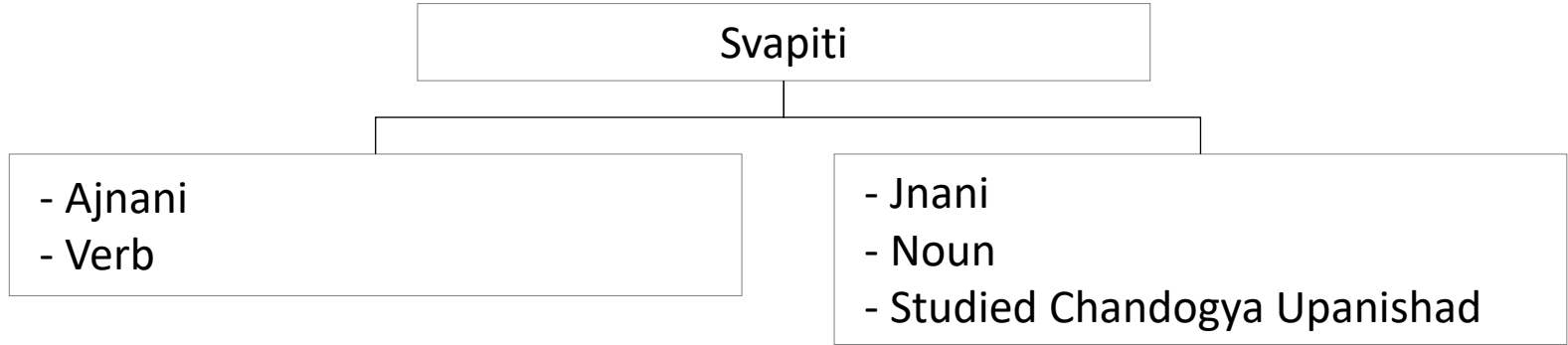
f) Svaptihi = Verb - but Upanishad changes it to a noun.

g) Svaptihi :

- He will not say he is sleeping.

II) Anubhuti Prakasha – Vidyaranya.

a)



b)

Sva	Apiti
Svaroopam	Merged into

c) Sleep = Merged into his nature Brahman

d) Appropriate name for a sleeping person = Svapiti

196) Bashyam : Chapter 6 – Section 8 – Verse No. 1 continues...

यदा स्वपितीत्युच्यते पुरुषः, तदा तस्मिन्काले सता
सच्छब्दवाच्यया प्रकृतया देवतया सम्पन्नो भवति
सङ्गत एकीभूतो भवति। मनसि प्रविष्टं मनआदिसंसर्गकृतं
जीवरूपं परित्यज्य स्वं सद्रूपं यत्परमार्थसत्यमपीतोऽपि गतो
भवति। अतस्तस्मात्स्वपितीत्येन- माचक्षते लौकिकाः।

I) a) Svapiti :

- In sleep.

b) Tada :

- At that time.

c) Sata :

- Merges into Sat.
- Sadeva Soumya Agre Idam Agre Asit.

Chandogya Upanishad : Chapter 6 – 2 – 1

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]

d) Sat = Devata.

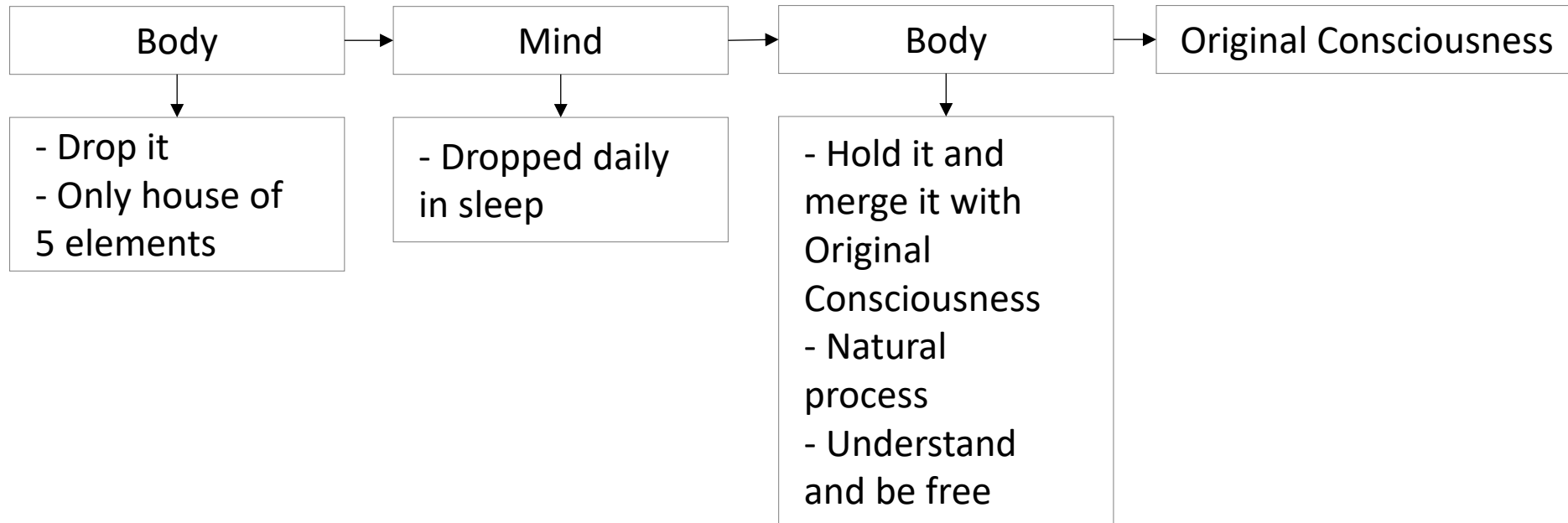
II) Sampanno Bhavati.

a) Eki Butaha Bhavati

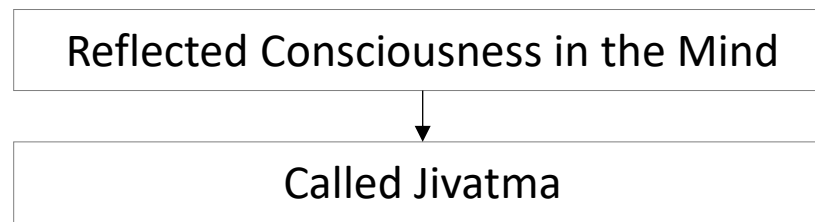
b) Becomes one with Brahman.

- c) Reflected Consciousness - drops its Reflected Consciousness nature and becomes Original Consciousness.
- d) Reflected Consciousness - which has entered the Mind and because of association with the Mind - it gets a name, Jiva Rupam.
- e) By itself Reflected Consciousness always Original Consciousness = Brahman, Sat principle, alone exists.
- f) Only with association of Mind attached to a body it is called Jiva.
- g) I am Jiva - in this Body – Mind complex, my current thinking.

h) First Segregate :



i)



j) Jivatva nature, Rupam is dropped temporarily.

k) Mind goes into active condition, Jivatma comes back.

l) Samsarga = Association

- Svam – Original Nature, Sat Rupam.

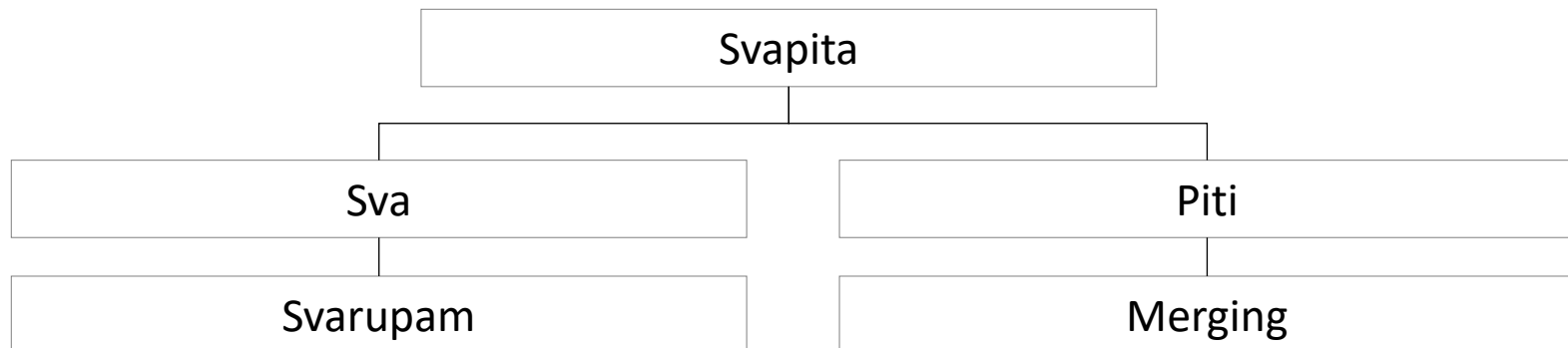
m)

Reflected Consciousness	Original Consciousness
- Vyavaharika Satyam - Incarnation, Avatara of Original Consciousness - We are all Avatara	- Paramartika Satyam - Originally we are Original Consciousness

n) Apitaha = Apigataha Bavati

= Merges, becomes one

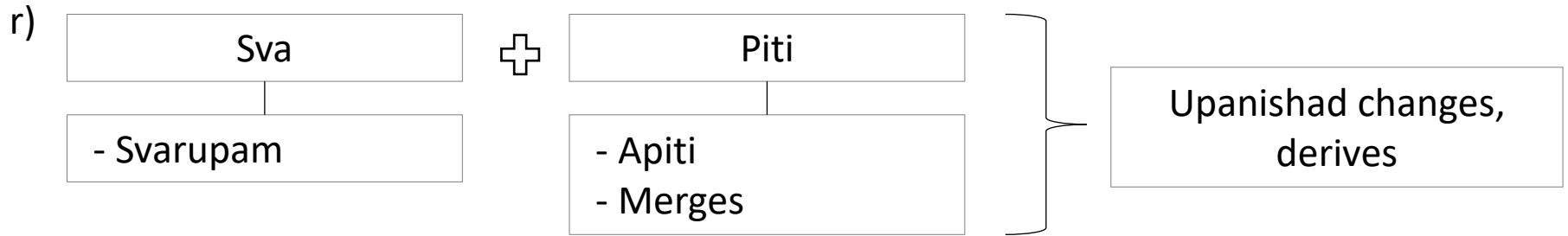
o)



p) Svapiti = Name of sleeping person

q) Svapiti = Verb – Root Swap – To sleep - Paninian Grammar.

- There person sleeps.



s) Example :

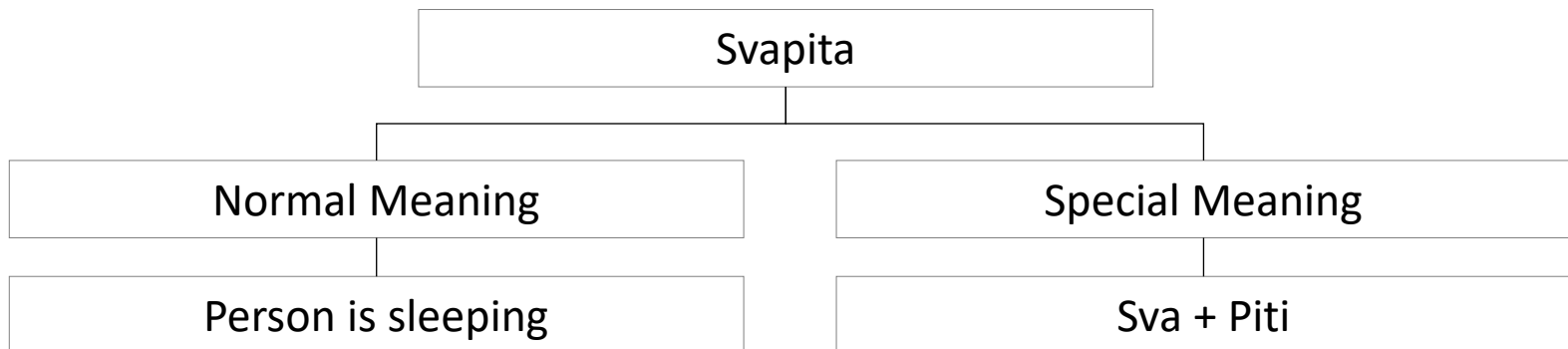
- Why leaves green (Pachhai), we drop Pachha Thanni – Cold Water
- Quibbling with Svapiti.

Revision :

Chapter 6 – 8 – 1 – Topic 194 :

l) a) Common words – used by us in day to day transactions.

b) Word game of Upanishad, known message.





Jiva dissolves into ones own nature

d) Upanishadic message :

- Everyone in sleep dissolves into his own Real nature, Brahman, Sat, Pure existence.

e) Jiva does not know, he has merged into Brahman.

- Then he will be Jnani.
- Now he is sleeper.

f) Whether Jiva knows or not, Jiva merges into Brahman.

g) Brahman is now here for me not in future.

h) I am Brahman clear for me, not a belief, fact for me, then Nitya Mukta is claimed.

i) Tada Sampanno Bhavati :

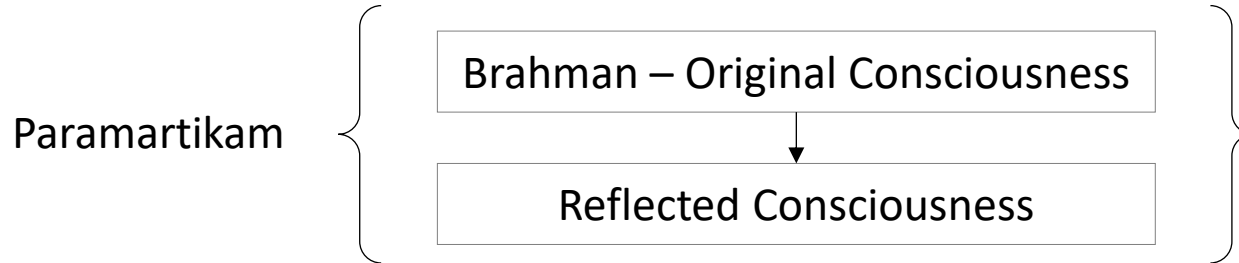
- Everyone merges into Brahma Svarupam.

II) a) Jiva = Mind + Chidabhasa.

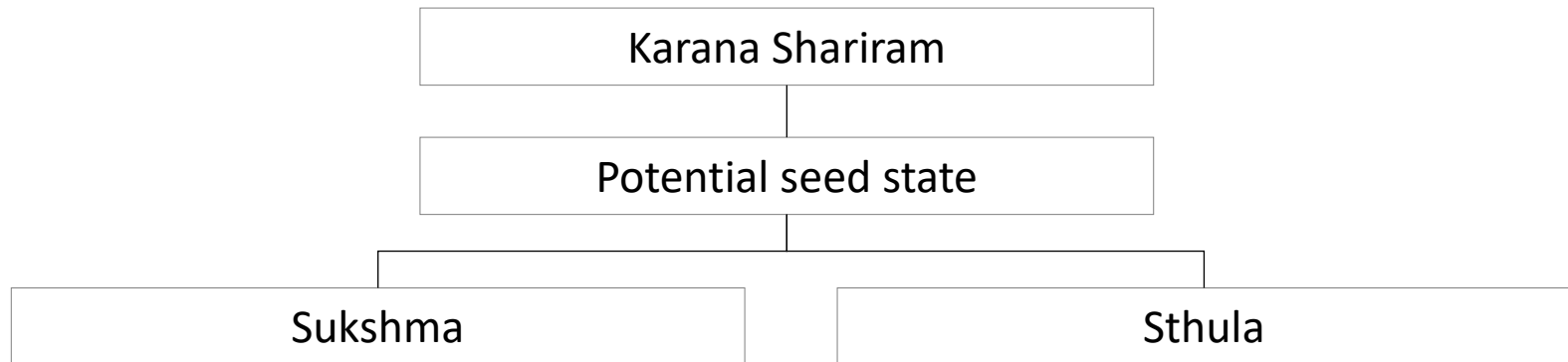
b) Jiva dissolves into Brahman means Chidabhasa dissolves into Brahman.

c) Mind dissolves into Karana Shariram in sleep, potential condition to wake up next day.

d)



e)



f) When Mind merges, goes to Karana Shariram, Reflected Medium is gone.

- Mind = Reflected Medium
- Chidabhasa = Reflected Consciousness = Jiva - Came from Original Consciousness, goes back to Original Consciousness Brahman.

g) Manasi Pravishtam Manasadhi Samgartham Jeevarupam Parityaja.

h) Jeeva Rupam = Chidabhasa Rupam, Parityajya Svam

- Sad Rupam = Chid Rupam = Paramartha Satyam.

i)

Chidabhasa	Chit
- Vyavaharika Satyam - Renounce	- Paramartika Satyam - Go to

j) Apigathaha Bhavati :

- Common man says - he sleeps.
- Unknowingly declaring.
- Sleeping = Gone to his Svarupam.

197) Bashyam : Chapter 6 – Section 8 – Verse No. 1 continues...

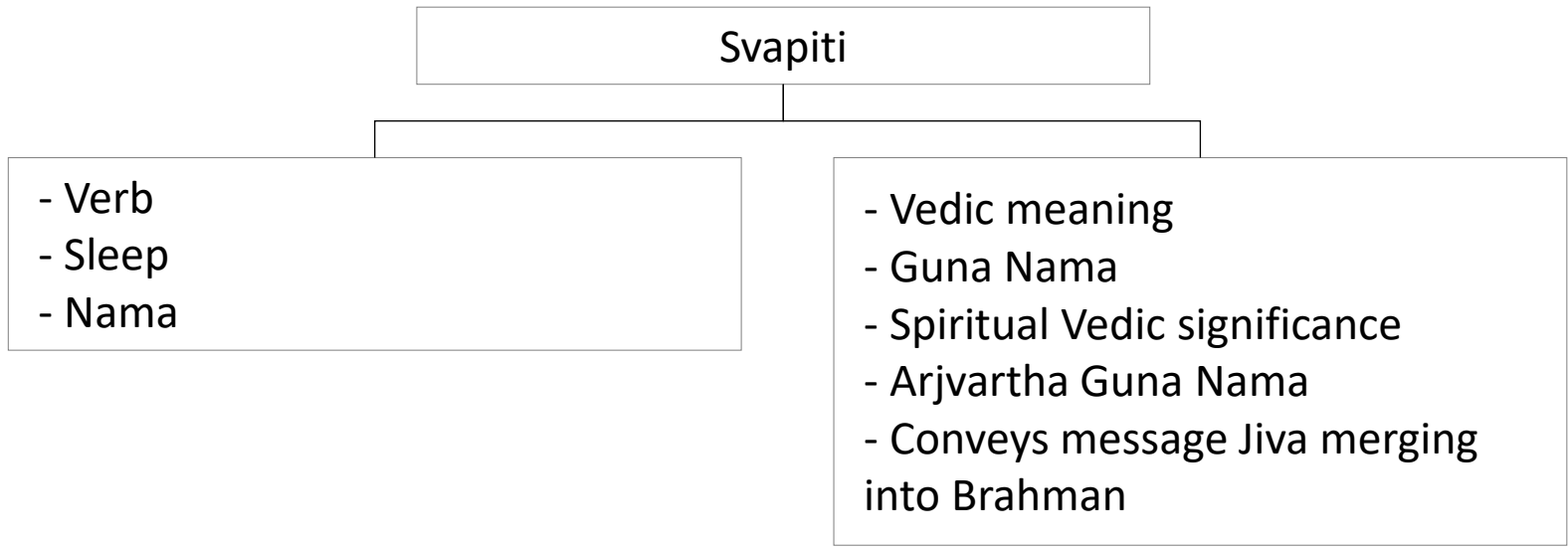
स्वमात्मानं हि यस्मादपीतो भवति । गुणनाम- प्रसिद्धितोऽपि
स्वात्मप्राप्तिर्गम्यत इत्यभिप्रायः ।

l) a) Svam Atmanam Hi Apigathaha Bhavati.

b) He has dissolved into Guna Nama.

c) Svapiti - Normal Nama used by common man.

d)



198) Bashyam : Chapter 6 – Section 8 – Verse No. 1 continues...

कथं पुनर्लौकिकानां प्रसिद्धा स्वात्मसम्पत्तिः । जाग्रच्छ्रम-
निमित्तोद्भवत्वात्स्वापस्येत्याहुः । जागरिते हि पुण्यापुण्यनिमित्तसुख-
दुःखाद्यनेकायासानुभवाच्छ्रान्तो भवति; ततश्चायस्तानां करणानाम-
नेकव्यापारनिमित्तग्लानानां स्व-व्यापारेभ्य उपरमो भवति ।
श्रुतेश्च “श्राम्यत्येव वाक् श्राम्यति चक्षुः” (बृ० उ० १। ५। २१)
इत्येवमादि । तथा च “गृहीता वाक् गृहीतं
चक्षु- गृहीतं श्रोत्रं गृहीतं मनः” (बृ० उ० २। १। १७)
इत्येवमादीनि करणानि प्राणग्रस्तानि;

I) a) Why people use Svapiti for a sleeping person.

b)

Simple Name	Guna Nama
He sleeps	Dissolved into his Svarupam

c) Why sleep = Merging into Svarupam.

d) What is intention of such expression?

e) When person tired, go to natural resting nature, Brahma Svarupam.

f) Worker goes back to home at end of day.

g) Jiva wants to go back to his abode Brahman because he is tired of his experiences.

II) a) How worldly people say, he has dissolved into Brahman through Guna Nama?

b) In Jagrat - use Jnana Indriyam and Karma Indriyam.

c) When tired, comes back to his above.

d) From Brahman alone Jiva has come out as Chidabhasa.

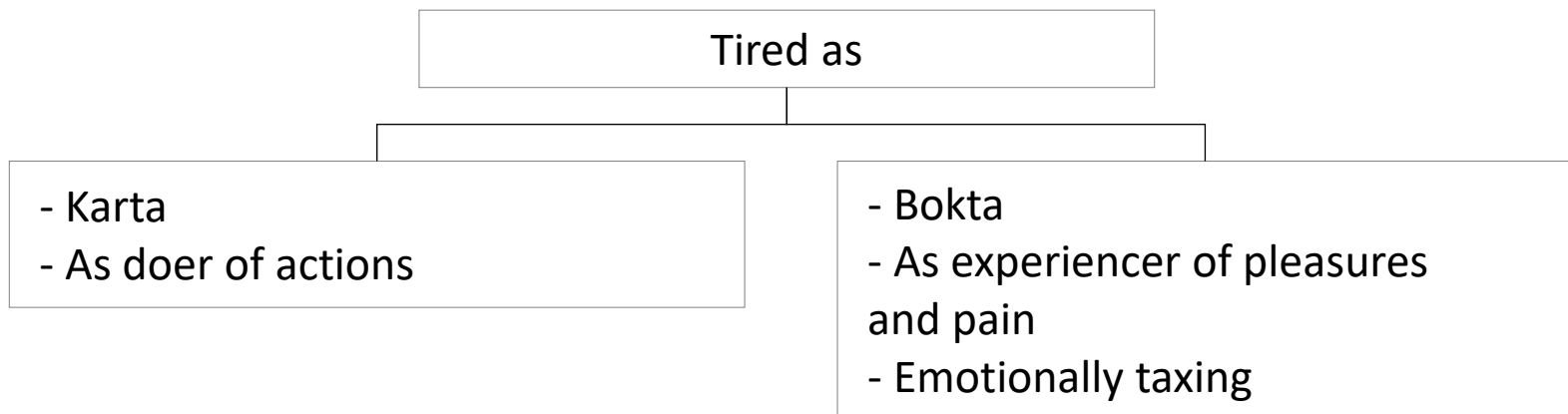
e) Chidabhasa goes back to Chit for taking rest.

f) Having rested, again comes out in the form of Jiva.

g) Because of tiredness, sleep comes naturally (Jagrat Shrama).

h) Need not do anything.

i)



j) Both come due to Punyam, Papam (Apunyam).

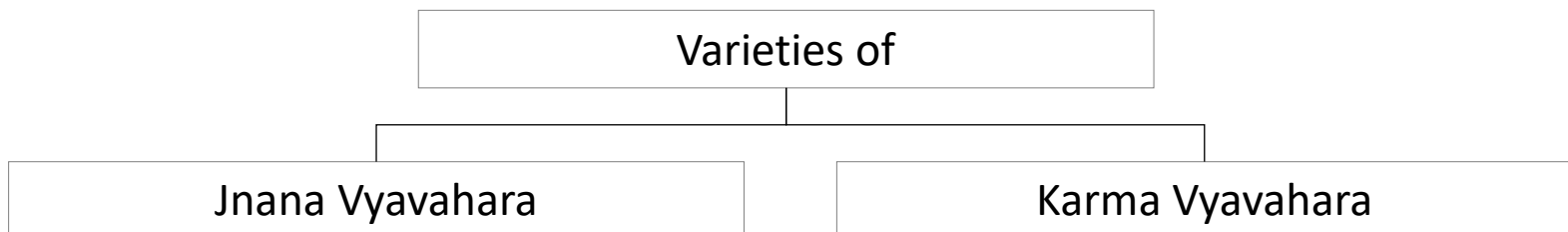
k) After 60 years, re-tired, again tired.

l) Every interaction, tiring, tired of life, no one listens.

III) a) Ayasanam = Struggles, Indriyas tired.

b) Instruments Jnana Indriyas, Karma Indriyas tired, 3 screen, computer, mobile, TV, eyes, legs tired.

c)



- Makes one tired.

d) All organs want to withdraw from activities they were doing... Uparama Bhavati.

e) This is daily experience.

IV) a) Brihadaranyaka Upanishad : Chapter 1 – 5 – 21

अथातो व्रतमीमांसा; प्रजापतिर्ह कर्माणि ससृजे,
तानि सृष्टान्यन्योऽन्येनास्पर्धन्त—वदिष्याम्येवाहमिति
वाग्दध्रे, द्रक्ष्याम्यहमिति चक्षुः,
श्रोष्याम्यहमिति श्रोत्रम्, एवमन्यानि कर्माणि यथाकर्म;
तानि मृत्युः श्रमो भूत्वोपयेमे, तान्याप्नोत्,
तान्याप्त्वा मृत्युरवारुन्ध; तस्मात्श्राम्यत्येव वाक्,
श्राम्यति चक्षुः, श्राम्यति श्रोत्रम्;
अथेममेव नाप्नोद्योऽयं मध्यमः प्राणः;
तानि ज्ञातुं दध्निरे । अयं वै नः श्रेष्ठो यः
संचरंश्चासंचरंश् च न व्यथते, अथो न रिष्यति,
हन्तास्यैव सर्वे रूपमसामेति; त एतस्यैव सर्वे
रूपमभवन्, तस्मादेत एतैनाख्यायन्ते प्राणा इति;
तेन ह वाव तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद;
य उ हैवंविदा स्पर्धतेऽनुशुष्यति,
अनुशुष्य हैवान्ततो म्रियते इत्यध्यात्मम् ॥ २१ ॥

athāto vratamīmāṃsā; prajāpatirha karmāṇi sasṛje,
tāni sṛṣṭānyanyo'nyenāspardhanta—vadiṣyāmyevāhamiti
vāgdadhre, drakṣyāmyahamiti cakṣuḥ,
śroṣyāmyahamiti śrotram, evamanyāni karmāṇi yathākarma;
tāni mṛtyuḥ śramo bhūtvopayeme, tānyāpnot,
tānyāptvā mṛtyuravārundha; tasmātsrāmyatyeva vāk,
śrāmyati cakṣuḥ, śrāmyati śrotram;
athemameva nāpnodyo'yaṃ madhyamaḥ prāṇaḥ;
tāni jñātum dadhrire | ayaṃ vai naḥ śreṣṭho yaḥ
saṃcaramṣcāsaṃcaramś ca na vyathate, atho na riṣyati,
hantāsyaiḥ sarve rūpamasāmeti; ta etasyaiḥ sarve
rūpamabhavan, tasmādetā etainākhyāyante prāṇā iti;
tena ha vāva tatkulamācakṣate yasminkule bhavati ya evaṃ veda;
ya u haivaṃvidā spardhate'nuśuṣyati,
anuśuṣya haivāntato mriyate ityadhyātmam || 21 ||

Now a consideration of the vow: Prajāpati projected the organs. These, on being projected, quarreled with one another. The organ of speech took a vow, 'I will go on speaking.' The eye: 'I will see.' The ear: 'I will hear.' And so did the other organs according to their functions. Death captured them in the form of fatigue—it overtook them, and having overtaken them it controlled them. Therefore the organ of speech invariably gets tired, and so do the eye and the ear. But death did not overtake this vital force in the body. The organs resolved to know it. 'This is the greatest among us that, when it moves or does not move, feels no pain nor is injured. Well, let us all be of its form.' They all assumed its form. Therefore they are called by this name of 'Prāṇa.' That family in which a man is born who knows as above, is indeed named after him. And he who competes with one who knows as above shrivels, and after shrivelling dies at the end. This is with reference to the body.[1 - 5 - 21]

b) Brihadaranyaka Upanishad : Chapter 2 – 1 – 17

स होवाचाजातशत्रुः,
यत्रैष एतत्सुप्तोऽभूद्य एष
विज्ञानमयः पुरुषः,
तदेषां प्राणानां विज्ञानेन
विज्ञानमादाय य एसोऽन्तर्हृदय
आकाशस्तस्मिञ्छेते;
तानि यदा गृह्णात्यथ हैतत्पुरुषः
स्वपिति नाम; तद्गृहीत एव प्राणो भवति,
गृहीता वाक्, गृहीतं चक्षुः,
गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovācājātaśatruḥ,
yatraiṣa etatsupto'bhūdy eṣa
vijñānamayaḥ puruṣaḥ,
tadeṣāṃ prāṇānāṃ vijñānena
vijñānamādāya ya eso'ntarhṛdaya
ākāśastasmiñchete;
tāni yadā gr̥hṇātyatha haitatpuruṣaḥ
svapiti nāma; tadgr̥hīta eva prāṇo bhavati,
gr̥hītā vāk, gr̥hītaṃ cakṣuḥ,
gr̥hītaṃ śrotram,
gr̥hītaṃ manaḥ || 17 ||

Ajātaśatru said, 'When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Ākāśa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed.' [2 - 1 - 17]

c) Mouth tired, throat disturbed, eyes tired, mind tired.

d) All organs tired, Karma Indriya, Jnana Indriya, Antahkarana tired.

e) Only Prana is not tired.

f) Never gets tired, embodiment of energy, works in 3 states, no rest, goes on ticking.

V) a) If Will fancy based, we will forget.

b) Emergency services continue.

c) Prana absorbs all Jnana Indriya, Karma Indriya, Antahkaranam in sleep.

d) Come to me and take rest.

e) Like mother making child sleep in her lap.

f) Mother, Prana does not sleep, pacifies child.

g) All organs absorbed in Prana, swallowed by Prana temporarily.

199) Bashyam : Chapter 6 – Section 8 – Verse No. 1 continues...

प्राण एकोऽश्रान्तो देहे कुलाये यो जागर्ति, तदा जीवः श्रमापनुत्तये
स्वं देवतारूपमात्मानं प्रतिपद्यते। नान्यत्र स्वरूपावस्थानाच्छ्रमाप-
नोदः स्यादिति युक्ता प्रसिद्धि- लौकिकानां स्वं ह्यपीतो भवतीति।
दृश्यते हि लोके ज्वरादि- रोगग्रस्तानां तद्विनिर्मोके
स्वात्मस्थानां विश्रमणं तद्वदिहापि स्यादिति युक्तम्। “तद्यथा
श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः” (बृ० उ० ४। ३। १९)
इत्यादिश्रुतेश्च ॥ १ ॥

l) a) Upanishad graphically describes sleep.

b) Pranaha Ekaha Ashrantaha :

- Pranaha is the only thing which is never tired in the body, Sthula Shariram.

c) Prana keeps awake, tick, tick, throughout night, like clock.

d) Endlessly, goes on and on, great organ.

e) Hats off to Prakrti, Maya shakti in creation.

f) Prana swallows all organs and Mind.

g) Where does Jiva resolve.

h) Organs dissolve in Prana.

i) Jiva loses support of reflecting medium – Mind.

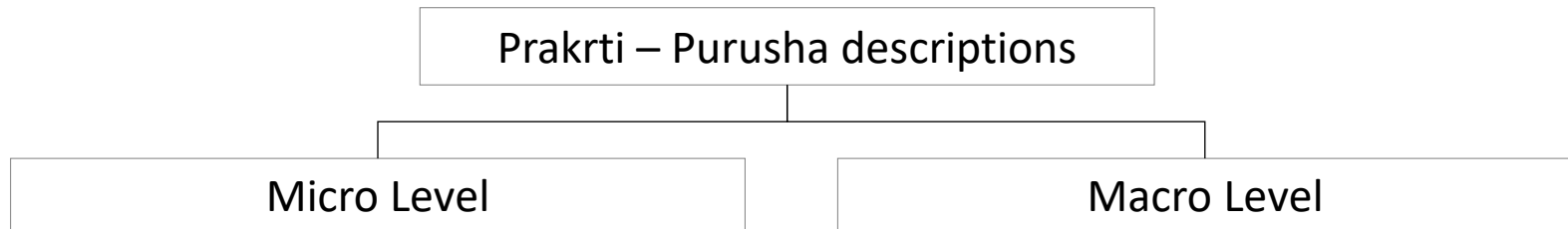
j) Jiva loses its Reflected Medium, Jiva also tired.

k) Organs go to their house “Prana”

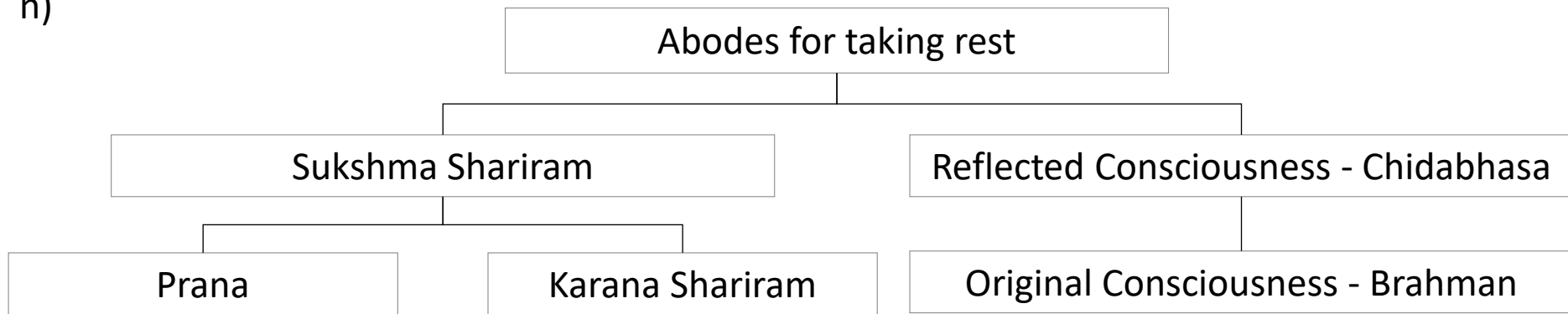
- **Jiva goes to house, abode – Original Consciousness.**

l) Chidabasa's abode is, Original Consciousness, Brahman, Turiyam, Nitya Mukta Svarupa Atma.

m)



n)



o) Devata Rupam Atmanam

- In Chapter 6 - Brahman called Devata.

p) Body = Kulayam in Brihadaranyaka Upanishad.

q) Other than going to one's own Abode, there is no other place you are at home, relaxed.

II) a) Jiva wants to be at home, for Chidabhasa, Brahman is the home for all.

b) Moksha = In Veedu - we are at home.

c) We are tired, fatigued in this world of Panchabuta interactions in Jagrat.

d) Svapiti = Gone to his Abode, Brahman

= Svam Hi Apito Bhavati

e) Everybody is in Brahman during sleep.

f) Then we say Jiva is Brahman at the time of sleep.

- III) a) When a person has Jvaram, is dis-ease, not at ease.
b) Natural health = Svarupam = At ease
c) When I am with Jiva Bhava - Have Bava Rogha, Disease.
d) Never at ease, Ahamkara wants to work with Pancha Anatma.
e) Profession, Body, Mind, family, possessions - Nag us constantly.
f) At ease in natural condition, in Brahman.
g) Again sick in Jagrat - take Jiva Bhava, become Jiva Bird and Struggle.
h) When disease goes away, Swastaha (Health).
i) Svasmin Svarupe Astitaha Svastaha.
j) Vinirmoha :
- Released from Jiva Bhava, we go to Brahma Bhava.

IV) Brihadaranyaka Upanishad : Chapter 4 – 3 – 19

तद्यथास्मिन्नाकाशे श्येनो वा
सुपर्णो वा विपरिपत्य श्रान्तः
संहृत्य पक्षौ संलयायैव ध्रियते,
एवमेवायं पुरुष एतस्मा
अन्ताय धावति यत्र सुप्तो
न कं चन कामं कामयते,
न कं चन स्वप्नं पश्यति ॥ १९ ॥

tadyathāsminnākāśe śyeno vā
suparṇo vā viparipatya śrāntaḥ
saṁhatya pakṣau saṁlayāyaiva dhriyate,
evamevāyaṁ puruṣa etasmā
antāya dhāvati yatra supto
na kaṁ cana kāmam kāmayate,
na kaṁ cana svapnam paśyati || 19 ||

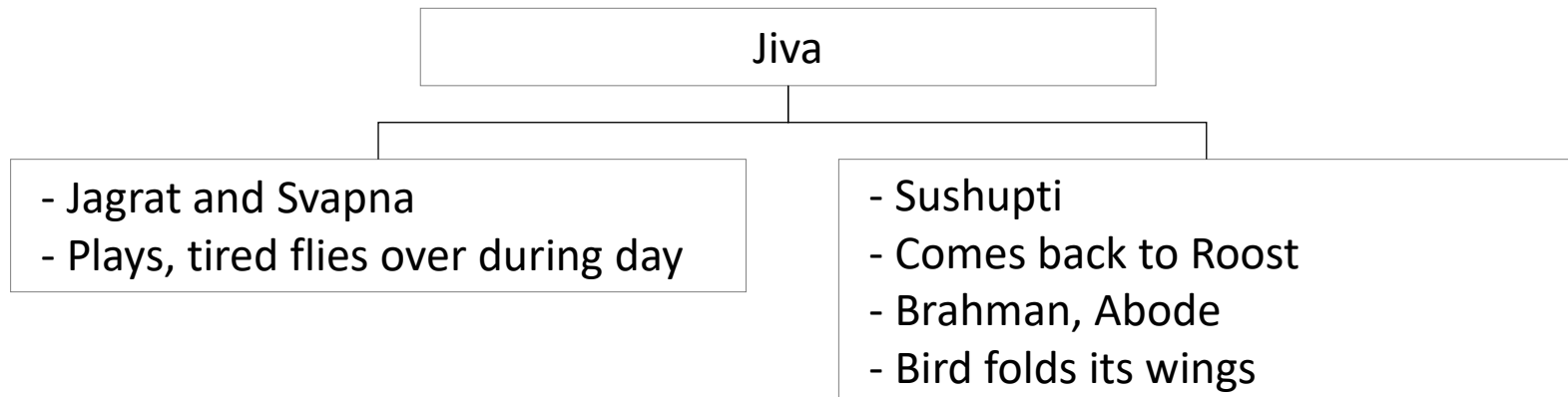
As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being run for this state, where falling asleep he craves no desires and sees no dreams. [4 - 3 - 19]

a) Bird - in the early morning, make sound, in search of food, play around.

b) Evening :

- Comes back home.

c)



200) Introduction to Chapter 6 – Section 8 – Verse No. 2 :

तत्रायं दृष्टान्तो यथोक्तेऽर्थे—

- Example given in next verse.

201) Chapter 6 – Section 8 – Verse No. 2 :

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]

I) a) Bird example

b) Jiva flies all over and comes back to Svarupam Brahman.

c) Manaha here = Chidabhasa by Jahati Lakshanaha.

d) Prana by Jahati Lakshanaha = Chit

II) Pranasya Prana = Chit

Keno Upanishad :

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

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

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

स यथा शकुनिः पक्षी शकुनि- घातकस्य हस्तगतेन सूत्रेण
प्रबद्धः पाशितो दिशं दिशं बन्धनमोक्षार्थी सन्प्रतिदिशं
पतित्वान्यत्र बन्धनादायतन- माश्रयं विश्रमणाया लब्ध्वा प्राप्य
बन्धनमेवोपश्रयते । एवमेव यथायं दृष्टान्तः—खलु हे सोम्य
तन्मनस्तत्प्रकृतं षोडशकलमन्नोप- चितं मनो निर्धारितम्,
तत्प्रविष्टस्तत्स्थस्तदुपलक्षितो जीव- स्तन्मन इति निर्दिश्यते ।
मञ्चा- क्रोशनवत्स

I) a) To convey the meaning :

- Tired Jiva goes to Brahman.

b) Sa Yatha Shakuni :

- Shakuni = Bird, Pakshi.

c) Bird is caught in the hands of a hunter.

d) Hunter ties the leg of bird - bird struggles to fly, wants freedom.

e) Ghatakaha - Killer - Hunter - ties bird to a thread in a Rod.

f) Bird flies to various directions to escape from bondage.

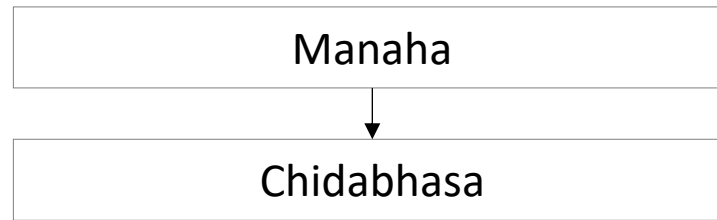
II) Bird comes to the Rod to rest, to which it has been tied.

III) a) Jiva ultimately tied to Brahman, our support.

b) Comes back to the support rod to which it is tied.

c) Exactly like the bird is the Jiva.

IV) a)



b) Chidabhasa also goes to Brahman.

c) Mind does not go to Brahman.

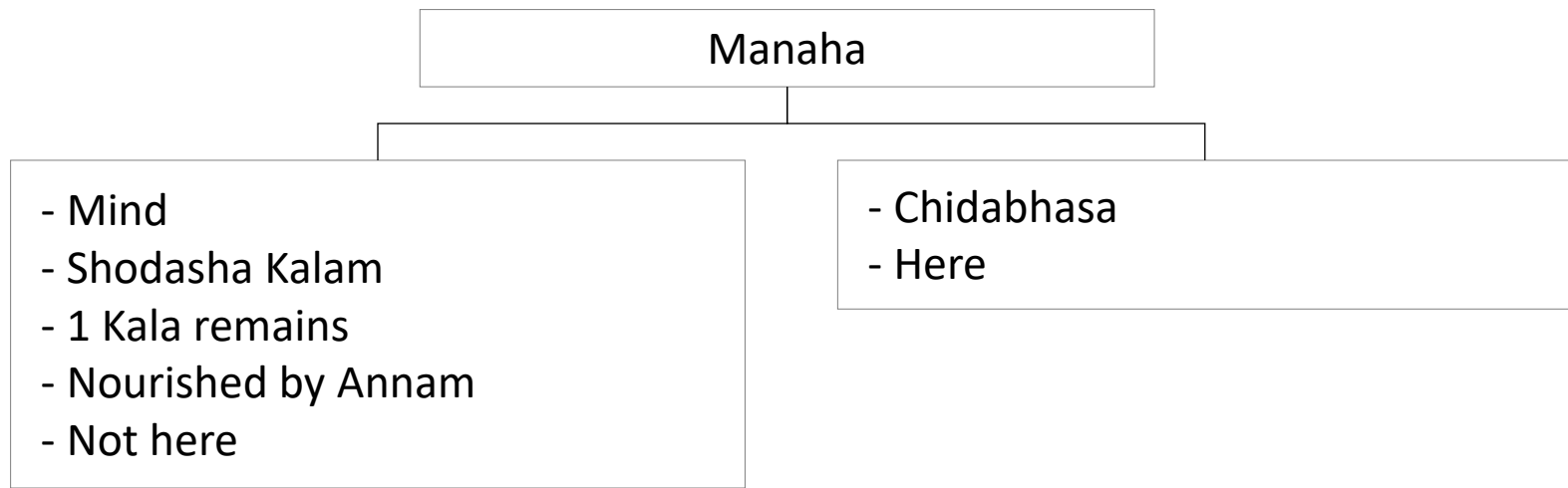
d) Mind – Jadam

- Jiva – Chetanam
- Brahman – Chetanam

e) Mind goes to Prana or Karana Shariram.

f) Mind refers to Chidabhasa here Lakshanaya.

V) a)



b) Into the Mind, Original Consciousness has entered during Srishti.

- Mind = Reflected Medium
- Chidabhasa = Reflection in the Mind.
- Pravishtaha = Placed in the Mind.
- Mind = Upalakshito Jiva

VI) a) Example

b) " Cradle is crying"

c) Manchaha Kroshanti

d) Cradle in which baby exists is crying.

e) Baby is in the cradle.

f) Mind refers to Chidabhasa in the Mind.

g)

Mind	Chidabhasa
Cradle	Baby

h) Example used for Jahati Lakshana.

203) Bashyam : Chapter 6 – Section 8 – Verse No. 2 continues...

क्रोशनवत्स मनआख्योपाधि- जीवोऽविद्याकामकर्मोपदिष्टां दिशं
दिशं सुखदुःखादिलक्षणां जाग्र- त्स्वप्नयोः पतित्वा गत्वानु-
भूयेत्यर्थः, अन्यत्र सदाख्यात्स्वात्मन आयतनं विश्रमणस्थानमलब्ध्वा
प्राणमेव, प्राणेन सर्व- कार्यकरणाश्रयेणोपलक्षिता प्राण
इत्युच्यते सदाख्या परा देवता, “प्राणस्य प्राणम्” (बृ० उ० ४।
४। १८) “प्राणशरीरो भारूपः” (छा० उ० ३। १४। २)
इत्यादिश्रुतेः। अतस्तां देवतां प्राणं प्राणाख्यामेवोपश्रयते।
प्राणो बन्धनं यस्य मनसस्तत्प्राणबन्धनं हि यस्मा- त्सोम्य
मनः प्राणोपलक्षित- देवताश्रयम्, मन इति तदुपलक्षितो
जीव इति ॥ २ ॥

l) a) Saha - Jiva = Chidabhasa, who has got Mind as the Reflecting Medium.

b) Bird flies in different direction.

c) Jiva also goes in different directions.

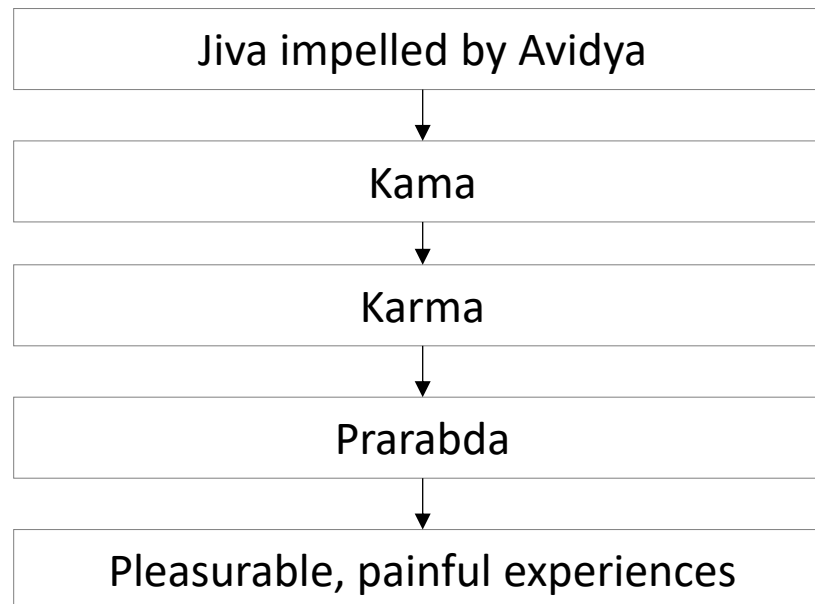
d)



- Depending on Prarabda Karma.

e) Everyday Prarabda Changes which comes because of Kama, Karma, Avidya.

f)



g)

Exhaust Prarabda

Jagrat

Svapna

Sleep

- Type of Body different

- Vasana Maya Body
- Interaction in Svapna

- Good / Bad
- tired of 2 states

h) Patitva = Gatwa – Anubaya – Goes, experiences

i) I don't want to survive as an individual, hence go to sleep and go to Brahman.

j) Brahman = Individuality - free nature.

II) a) Not finding any other relaxing place.

b) Caught up in strained relationships at home, not at home.

c) Family creates Samsara, go to Real home, escape from Samsara.

d) Go to movie from office to escape - there also tragedy.

e) Only solution :

- Deep sleep state.

f) In Class :

- Problems, Jahati Lakshana.
- Doze off.

III) a) Prana = Chit here

= Para Devata

= Original Consciousness

= Upalakshita - implied meaning

b) Prana Ashraya for all instruments.

c) Ultimate Ashraya for Prana = Chit

d)



e) Brihadaranyaka Upanishad : Chapter 4 – 4 – 18

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

prāṇasya prāṇamuta cakṣuṣaścakśuruta
śrotrasya śrotraṃ manaso ye mano viduḥ |
te nicikyurbrahma purāṇamagryam || 18 ||

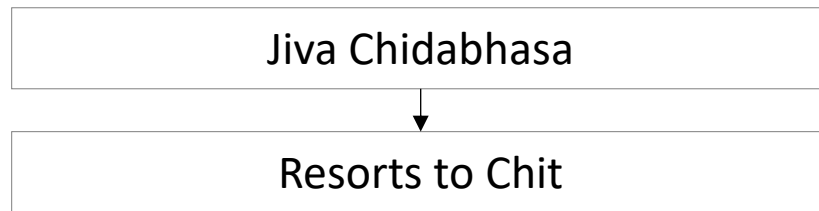
Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman. [4 - 4 - 18]

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यन्तोऽवाक्यनादरः ॥ ३.१४.२ ॥

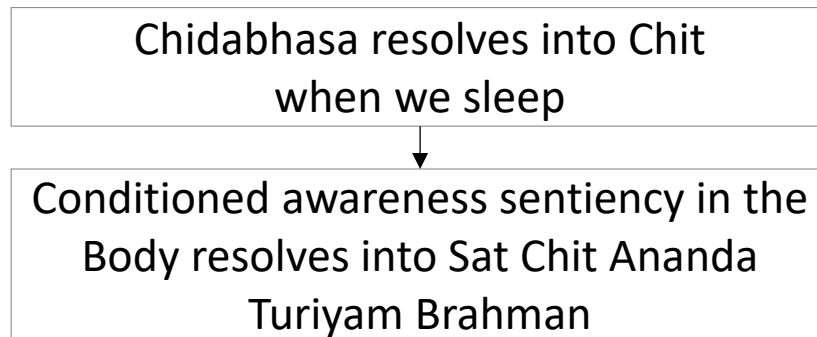
manomayaḥ prāṇaśarīro bhārūpaḥ satyasamkalpa
ākāśātmā sarvakarmā sarvakāmaḥ sarvagandhaḥ
sarvarasaḥ sarvamidamabhyatto'vākyaṇādaraḥ || 3.14.2 ||

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 - 14 - 2]

f)



g) Bottom Line :



h) Prana Pradhanam in Somya Manaha.

i)

Chit	Abode	Manaha
Prana	Bandhanam	Chidabhasa

j) Chidabhasa alone is Chit.

k) Chidabhasa goes to Chit.

Revision :

Chapter 6 – 8 – 2 : Topic 201

l) a) Upanishad concludes Sushupti enquiry.

b) Jiva becomes one with Sat Brahman in Sleep.

c) Jagrat and Svapna - Jiva engages in Vyavahara.

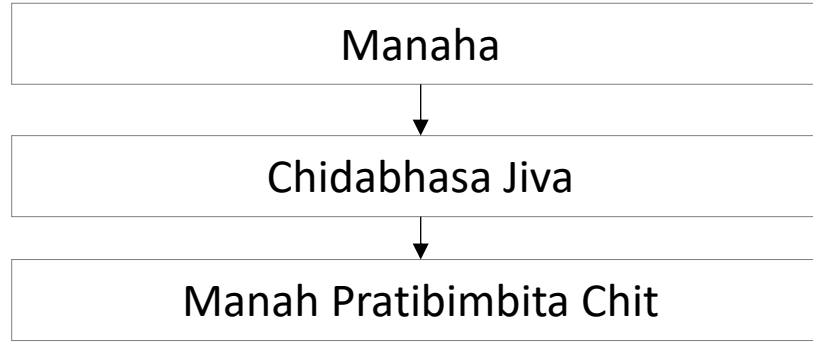
- Rests in Sat Brahma in sleep.

d) Bird comes to rod to which it is tied.

e)

Prana	Bandhanam	Manaha
- Chit Rupam Brahma - Enlivens Prana – Chidabhasa	- Bound - Ashrayam - Bird – Rod to which its tied	- Chidabhasa

II) a)



b) Jiva's Bandhanam = Jiva's Ashraya

c) Chit = Ashraya of Chidabhasa (Manaha)

III) a) Jiva merges into Brahman in Sushupti.

b) Chandogya Upanishad : Chapter 6 – 8 – 1 :

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

uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ
me somya vijānīhīti yatra itatpuruṣaḥ 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]

- With Sat, Original Consciousness, Jiva merges.

c) Svam Hi Apito Bhavati :

- Jiva merges into Sat Brahman which is its Svarupam.

IV) Doubt :

a) If Brahman is Svarupam of Jiva, Brahman can never be away from Jiva.

b) Brahman can never be away.

c)

Svarupam	Product
Gold	Chain
Wood	Chair
Brahman	Jiva

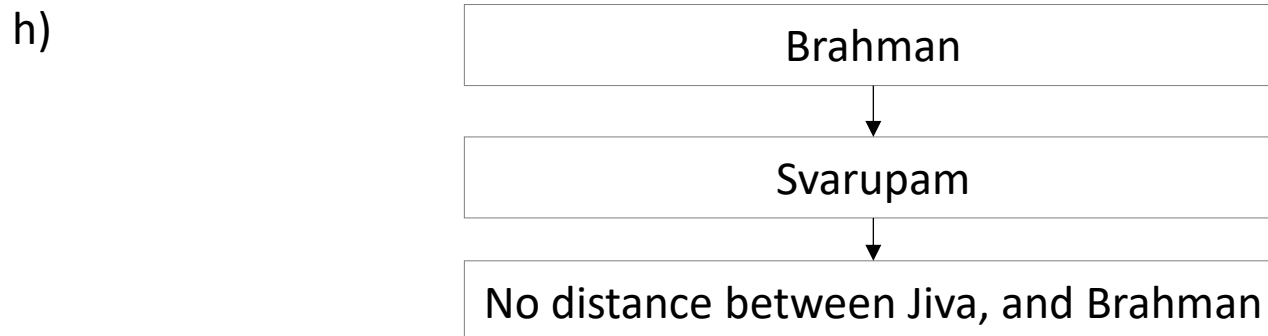
Can never be away

d) Brahman can never be away from Jiva.

e) Where is question of merging into Brahman?

f) Merging only if something away.

g) River, away from Ocean, travels, merges into ocean.



V) a) Jiva can't merge into Brahman.

b) Chain can't merge into Gold.

c) Ornament is Gold, not closer to Gold.

VI) a) Brahman is Nature of Jiva during Waking, Dream, Sleep.

b) How merging?

VII) Answer :

a) During Waking and Dream, Jiva has the notion, I am not Brahman.

b) Brahman / God is different, I am different.

c) Bheda Bhavana is there in Jagrat and Svapna.

d) During Waking and Dream, I think I am different from Brahman, Creator.

e) I drop the notion of Bheda in sleep, not because of wisdom.

- Because Mind is not functioning.

f) Tamo Vibutaha Sva Rupam.

g) During sleep, Bheda Bhavana is dropped because of sleep.

h) During Waking and Dream, Bheda Bhavana is retained.

i) For ignorant :

- No question of merging into Brahman during Sushupti.

j) For Wise :

- No question of Jiva merging into Brahman during Sleep.

k) Wise will say :

- Brahman is my Svarupam all the time, no merger at all in the sleep.

l) Hence, essentially on Brahman all the time.

m) No question of coming away during Waking and Dream.

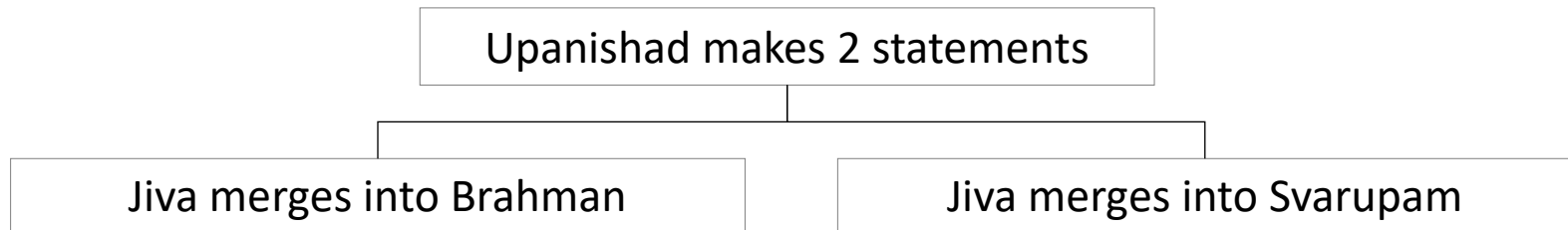
n) Joining in Sleep, all stories for Agyani, who has Bheda Bhavana in Jagrat and Svapna, due to ignorance of Self.

o) Jiva drops Bheda Bhavana in Sushupti.

p) We should this one point.

VIII) 2nd point :

a)



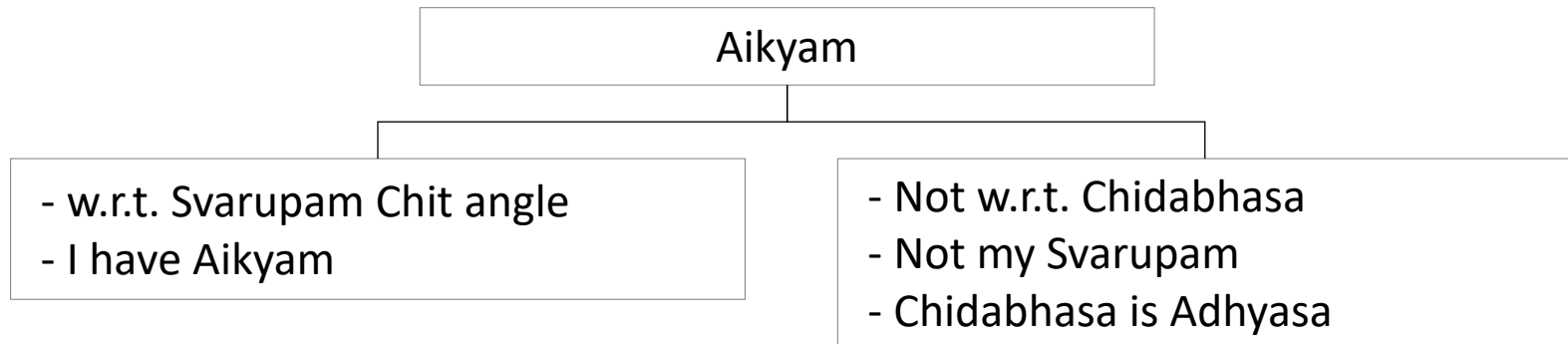
b) Combine :

- Brahman is Svarupam of Jiva.

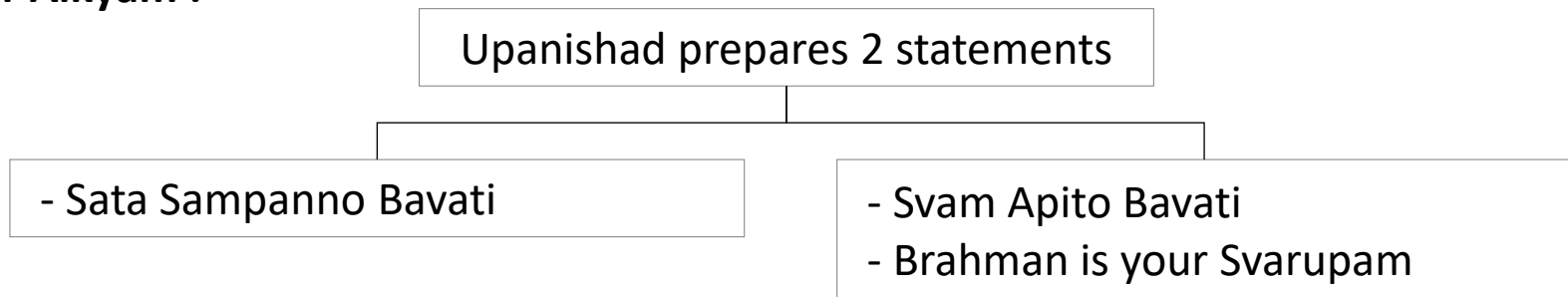
c) During Mahavakyam :

- I understand there is Aikyam between my Svarupam and Brahman.

d)



e) For Aikyam :



- Tat Tvam Asi, Svetaketu.

f) For Mahavakya, this is important prelude Vichara.

g) Sushupti Vichara over.

204) Introduction to Chapter 6 – Section 8 – Verse No. 3 :

एवं स्वपितिनामप्रसिद्धिद्वारेण यज्जीवस्य सत्यस्वरूपं जगतो
मूलम्, तत्पुत्रस्य दर्शयित्वाहान्नादि- कार्यकारणपरम्परयापि जगतो
मूलं सद्विदर्शयिषुः —

I) Gist :

a) Tricky Verse

b) Physical body is born out of Prithivi.

c) Born from :

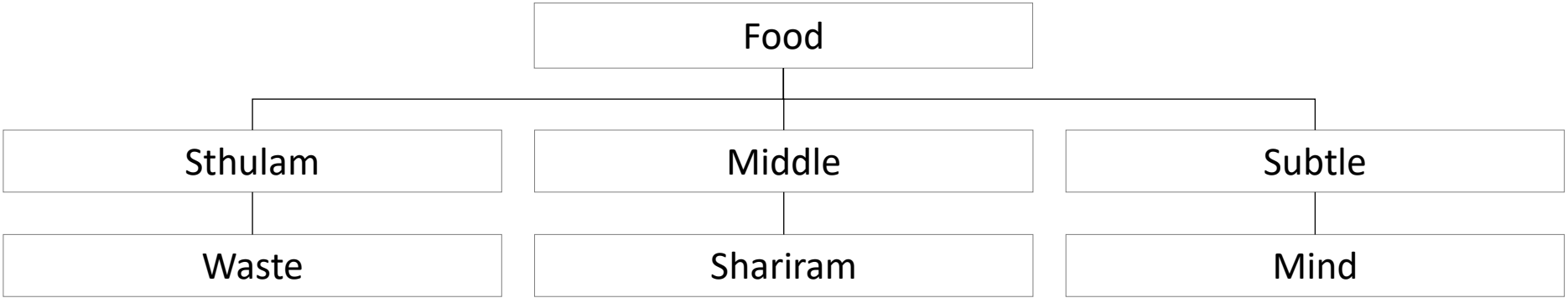
- Prithivi – Plants – Annam

d) Goes back to Earth.

e)

Annam	Shariram
Karanam	Karyam

f) Annamaya Kosha :

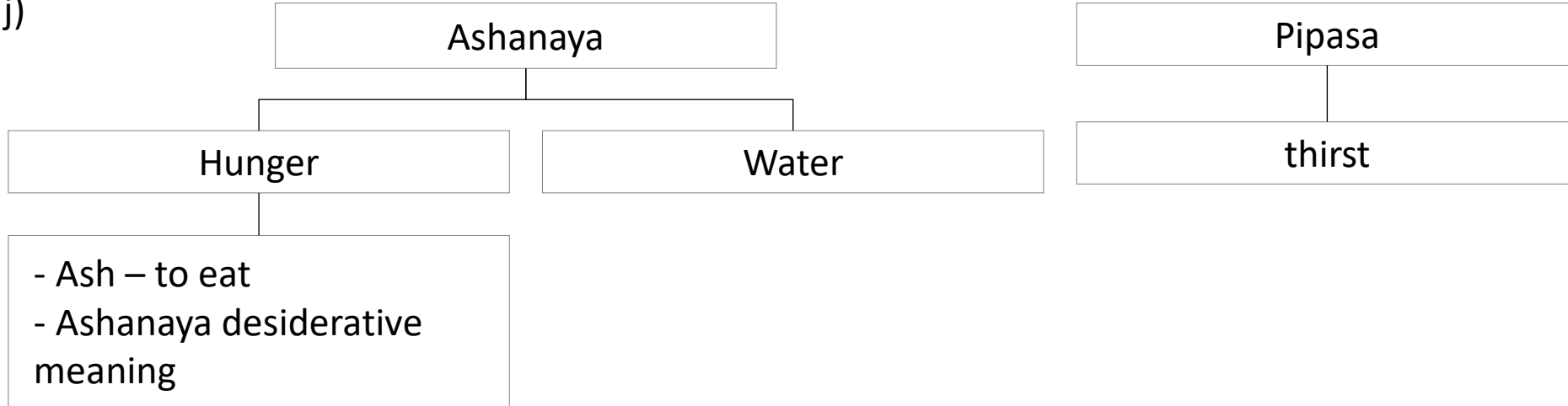


h) Sanskrit word game

- Satsang - we sat and sang.

i) Sat Brahman you are

j)



k) During consumption of food, take water in the end.

- Saliva - mixes with food.
- Food becomes in liquid form.

- Water + Nutrition - given to different parts of the body.
- Drinking water - carries food consumed to the various parts of the body.

l) Asha – Food

- Naya = Nayati, carrier.
- Ashanaya - Food carrier.

m) Body is nourished by food – Message.

n) Body is product of food consumed and carried by water.

o)

Body / Shariram	Annam / Earth
Karyam	Karanam



Reaffirmed in Verse 3

p)

Body / Shariram	Annam / Earth
Karyam	Karanam

q)

Jalam	Agni
Karyam	Karanam

r)

Agni	Brahman
Karyam	Ultimate Karanam

s) Shariram – Annam – Jalam – Agni – Sat



- Ultimate Truth

- Your Svarupam

II) a) By taking word – Svapiti and giving special meaning, Gauna Artha.

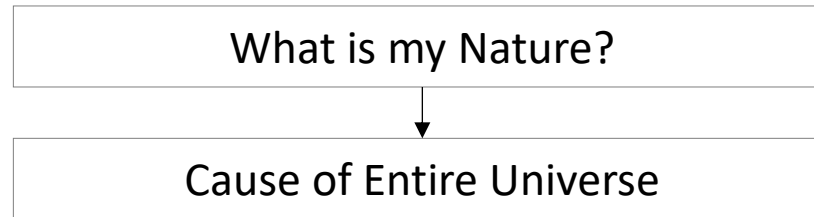
b) Svapiti – Svam Apito Bavati

c) He merges into his Svarupam Gauna Artha, Special meaning.

d) Jivasya Satya Svarupam = Sat only

= Jagataha Moolam

e)



f) Uddalaka shows his son Svetaketu.

g) By going through new Karya – Karanam – Parampara, Shariram – Annam – Jalam – Agni – Brahman – Sat.

h) Jagataha – Moolam = Sat

i) Gita : Chapter 15 – Verse 1

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखम्
अश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि

यस्तं वेद स वेदवित् ॥ १५-१ ॥

śrīBhagavānuvāca

ūrdhvamūlam adhaḥśākham

aśvattham prāhuravyayam |

chandāṃsi yasya parṇāni

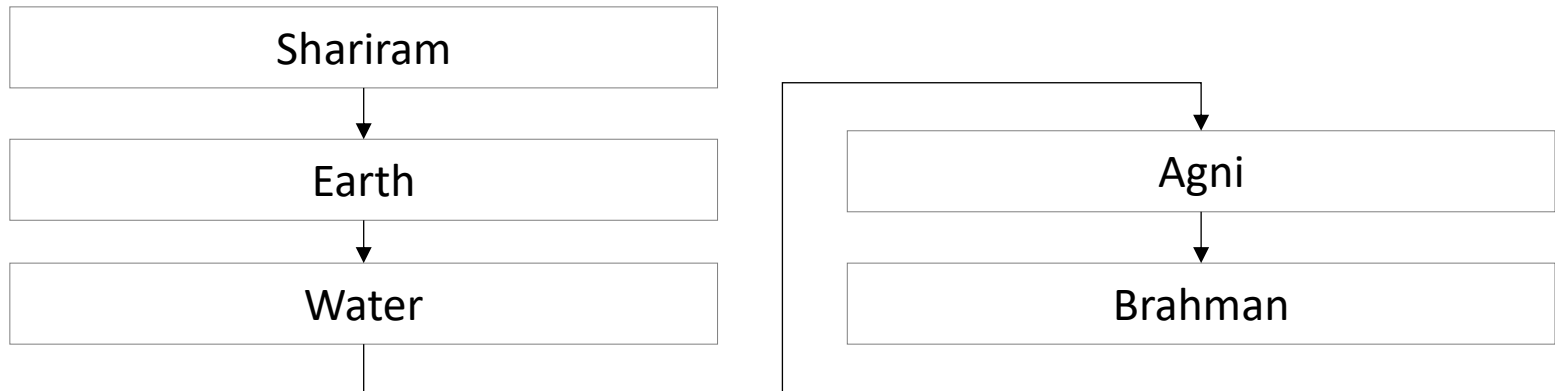
yastam vēda sa vēdavit || 15 - 1 ||

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

- Ultimate Moolam of world = Sat Brahman.

j) With a desire to communicate Sat as Original Moolam.

k) Travel from :



l) Route map going to be shown – through 2 words Ashanaya, Pipasa.

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति
नामाप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः
पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति
तत्रितच्छुङ्गमुत्पतितं सोम्य विजानीहि नेदममूलं
भविष्यतीति ॥ ६.८.३ ॥

aśanāpipāse me somya vijānīhīti yatra itatpuruṣo'śiśiṣati
nāmāpa eva tadaśitaṃ nayante tadyathā gonāyo'svanāyaḥ
puruṣanāya ityevaṃ tadapa ācakṣate'śanāyeti
tatritacchuṅgamutpatitaṃ somya vijānīhi nedamamūlaṃ
bhaviṣyatīti || 6.8.3 ||

O Somya, now learn from me about hunger and thirst. When a person is said to be hungry, it is to be understood that the food he ate has been earned away by water. Just as people refer to a leader of cows, or a leader of horses, or a leader of people, similarly, people say that water is the leader of food. So also, O Somya, know that this sprout [i.e., the body] is the product of something [i.e., of food and drink]. It cannot be without a root. [6 - 8 - 3]

अशनापिपासे अशितु- मिच्छाशना, यालोपेन; पातुमिच्छा पिपासा
ते अशनापिपासे अशनापिपासयोः सतत्त्वं विजानी- हीत्येतत्।

I) a) Ashana – Pipase :

- Ashana - Ashitum Ichhan – San.
- Desiderative verb meaning.

b) Gachhati → He Goes

- Jiga Mishati → He Desires
- Patati → He Reads
- Pipatati → He desires to read
- Janati → Knows
- Jingyasati → Desires to know

c) Ashnati = To eat

- Asisishati → Desire to eat

d) Pipati → Drinks

- Pipasati → Desires to drink

e) May you know Ashana - Pipasa - Oh Soumya.

II) Why Uddalaka has to teach hunger, thirst? Special meaning

Ashana	Pipasa
- Water (Not hunger) - Drunk water carries nourishment to the body	

207) Bashyam : Chapter 6 – Section 8 – Verse No. 3 continues...

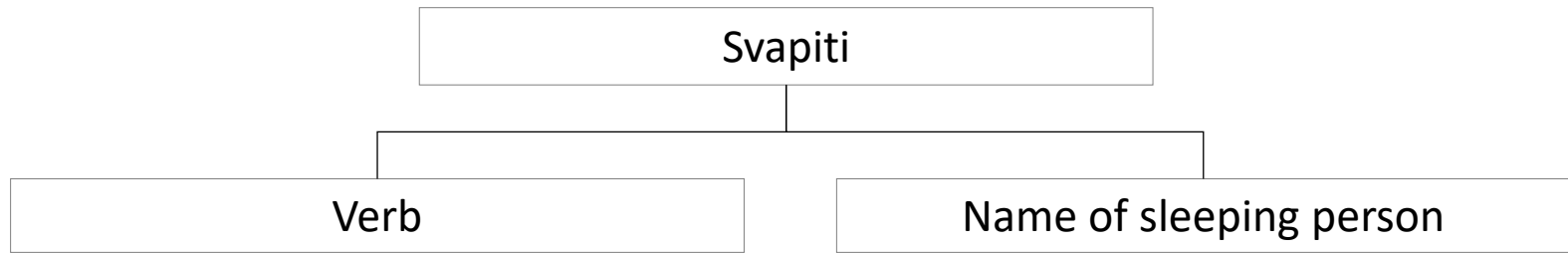
यत्र यस्मिन्काल एतन्नाम पुरुषो भवति, किं तत्?
अशिशिषत्यशितुमिच्छतीति। तदा तस्य पुरुषस्य किंनिमित्तं नाम
भवति? इत्याह—यत्तत्पुरुषेणा- शितमन्नं कठिनं पीता आपो
नयन्ते द्रवीकृत्य रसादिभावेन विपरिणमयन्ते, तदा भुक्तमन्नं
जीर्यति। अथ च भवत्यस्य नामाशिशिषतीति गौणम्।

I) a) Yaha :

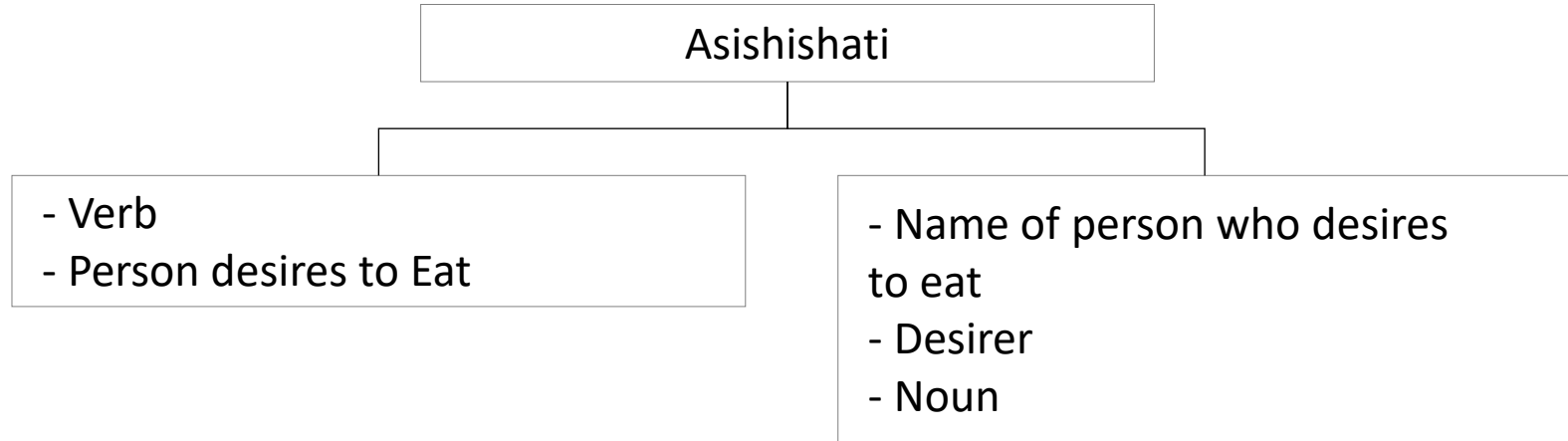
- Whenever

b) When a person gets Asishati .. desires to eat, he gets name Asishashati.

c)



d)



e) Person consumes solid food, Water, waters food, easy for nourishment, by making it a fluid.

f) Carbohydrates, Proteins, Salts, Minerals, Fats – Nutrients.

g) Annam becomes strength in the body.

h) Then the food consumed, used up, digested.

i) Person hungry after 3 hours.

- II) a) Food converted into energy. (Fuel tank empty - if not filled, will stop)
b) Nourished food - gets distributed to the body and needs to be refuelled after some time.
c) This is special meaning of Ashanaya here.

208) Bashyam : Chapter 6 – Section 8 – Verse No. 3 continues..

जीर्णं हान्नेऽशितुमिच्छति सर्वो हि जन्तुः ।
तत्रापामशितनेतृत्वादशनाया इति नाम प्रसिद्धमित्येतस्मि-न्नर्थे ।
यथा गोनायो गां नयतीति गोनाय इत्युच्यते गोपालः,
तथाश्वान्नयतीत्यश्वनायो-ऽश्वपाल इत्युच्यते, पुरुषनायः
पुरुषान्नयतीति राजा सेनापतिर्वा, एवं तत्तदाप
आचक्षते लौकिका अशनायेति विसर्जनीयलोपेन ।

I) a) When food digested, used up, all living beings will desire for new food.

b) Python :

- Keeps mouth open, small animals swallowed, digested.

c) Digestion happens because of water carrying nutrients to various parts of the body -

d) Hunger indicates, nutrients carried to all parts of body.

- Asishashati - Ashanya - 2 names.
- Food Carrier = Water

II) Example :

a) Gopala = Cowherd boy, takes cows to grazing ground

= Courier of the cow

- Go Nayaha = Gam Nayati.
= Leader, who takes the cow

b) Ashanaya - Leader carrying horses.

- Purusha Naya - carries people, Senapati, Raja, Commander.
- Naya - One which takes, leads, carries.

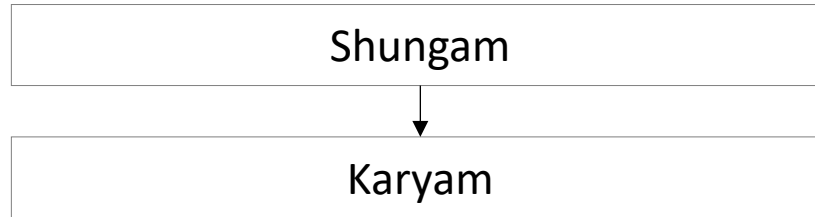
c) Water is called Ashanaya by worldly people.

d) Harihi Om = Hari Ohm.. hurry home, Brahman, my abode.

तत्रैवं सत्यद्भी रसादिभावेन नीतेनाशितेनान्नेन निष्पादित- मिदं
शरीरं वटकणिकायामिव शुङ्गोऽङ्कुर उत्पतित उद्गतः;
तमिमं शुङ्गं कार्यं शरीराख्यं वटादिशुङ्गवदुत्पतितं हे सोम्य
विजानीहि। किं तत्र विज्ञेयम्? इत्युच्यते—शृण्वदं
शुङ्गवत्कार्यत्वाच्छरीरं नामूलं मूलरहितं भविष्यति ॥ ३ ॥

l) a) Body produced by consumed food.

b)



c)

Banyan Tree	Comes from Seed
Body	Food like Beejam

From Seed	Tree comes
- Food - consumed Annam	- Shariram comes

d) Bodies = Product from Food

- Tree = Product from Seed.

e) Once you name body as a product.

- Ask what is the cause?

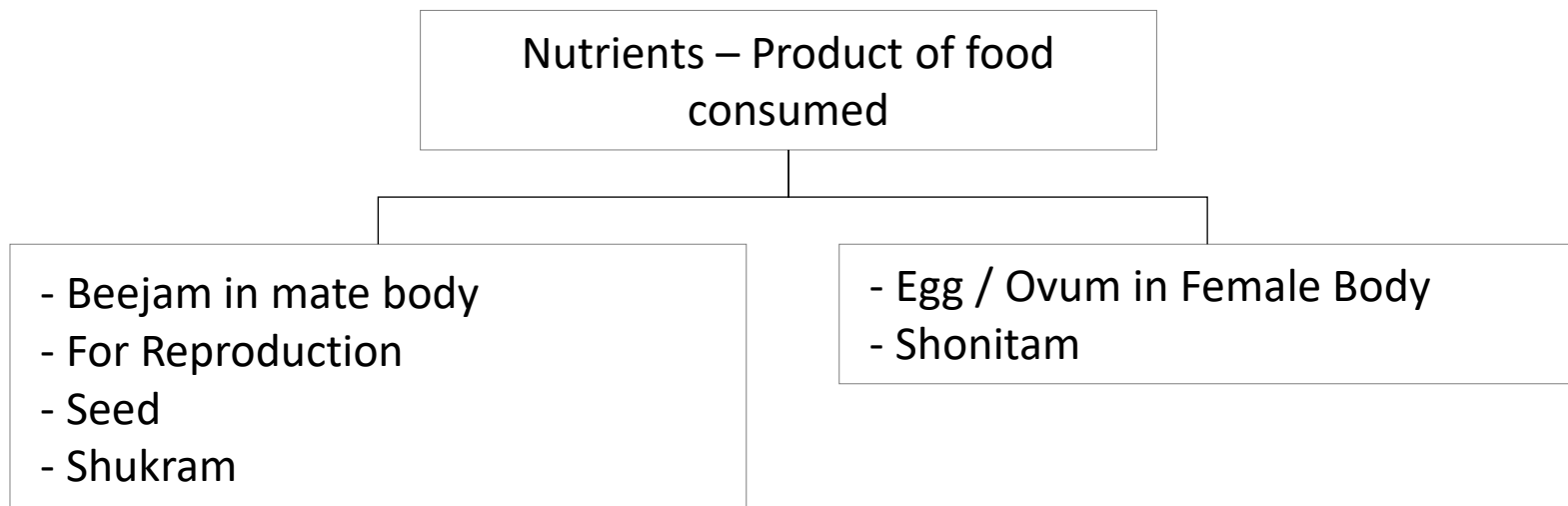
f) Body produce like tree, must have a Moola Karanam.

g) Food produces the body.

- Food maintains the body, nourishes the body.

h) Food enters body of mother and father.

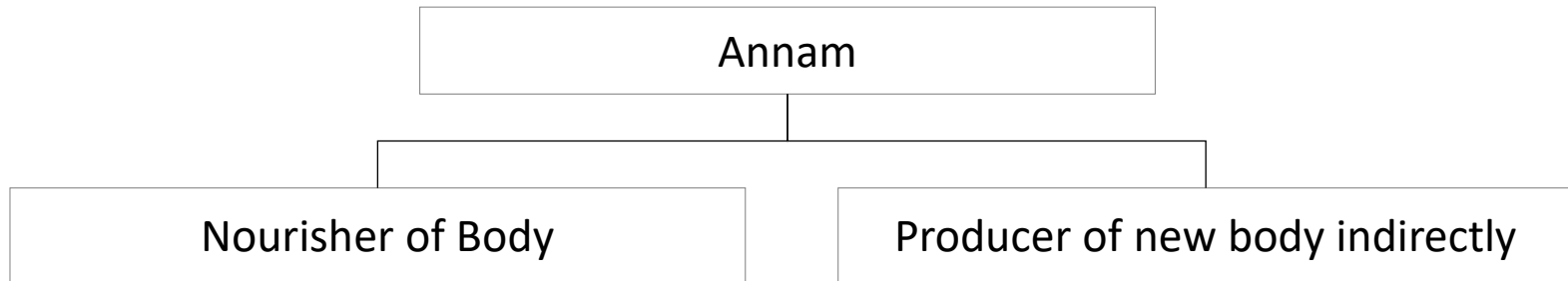
i)



j) Food prepares for Body of Baby later.

k) Shukram and Shonitam produced from Annam, produce the Baby Body.

l)



m) Fertilise body in Test tube, incubator - here also Shukram and Shonitum required.

Revision :

Chapter 6 – 8 – 3 : Topic 207

l) a) Uddalaka gives special meaning of Ashanaya = Water, normal meaning is hunger.

b) Why ?

- Water mixes with consumed food and splits food into nutrients and carries to various parts of the body.

c) What is the message?

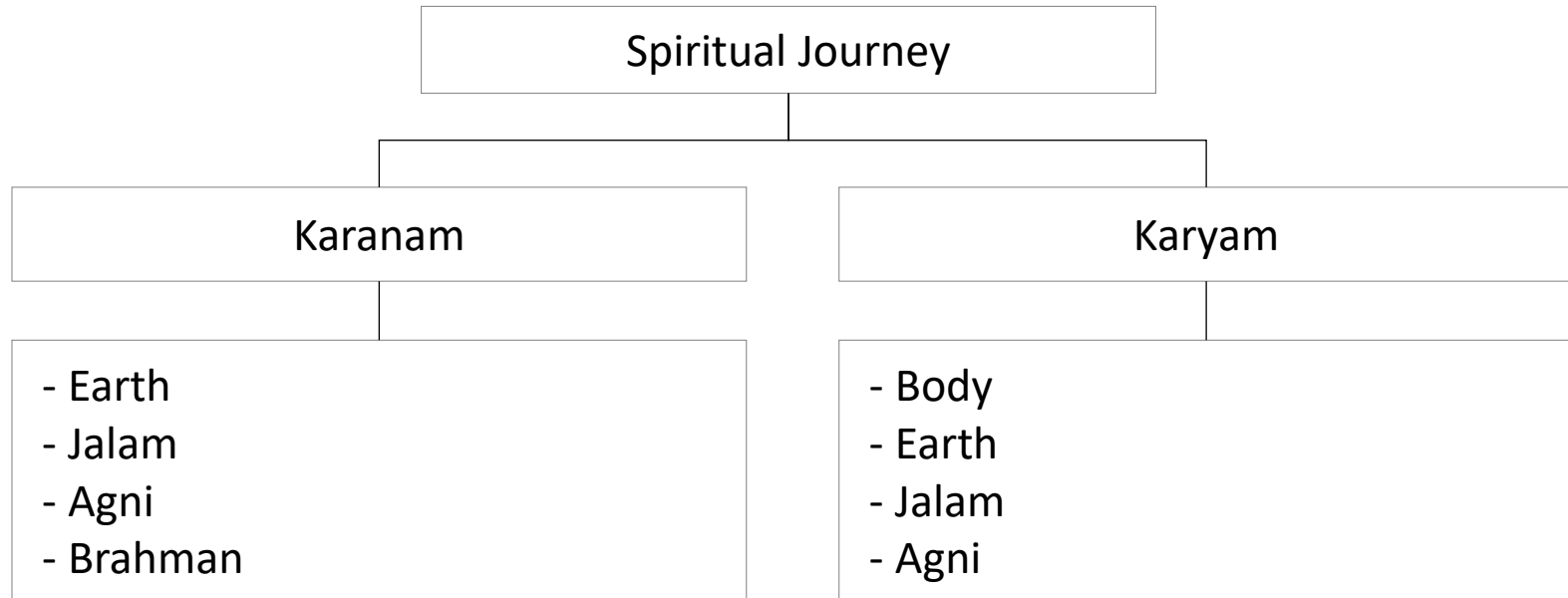
- Since Water is carrying nutrients, body is to be understood as food modified.

d)

Annam	Body
- Karanam - Food comes from Earth	- Karyam

- e) Body is product of Earth.
 f) Repeated here to continue the spiritual Journey.
 g) Karya – Karanam Parampara Journey.

h)



- i) Vayu, Akasha understood.
 j) Brahman is ultimate Karanam of the entire Universe (including our body-mind complex).
 k) Brahman is Sarva Karanam.

II) a) Corollary No. 1 :

Karanam	Karyam
- Brahman - Satyam	- World - Mithya

Reason / Rule :

- Vacharambanam Vikaro Nama Dheyam....

Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वचारम्भणं 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]

b) Corollary No. 2 :

- Since Karyam is Mithya, it does not exist separate from Karanam.

c) Corollary No. 3 :

- Eka Karana Vigyanena Sarva Karyam Vigyatam Bhavati.
- By knowing one, know entire creation.

d) Uddalaka :

- Did you ask for that knowledge by which everything in the universe can be known?

e) Chapter 6 – 1 – 3 :

श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी
स्तब्धोऽस्युत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं
भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु
भगवः स आदेशो भवतीति ॥ ६.१.३ ॥

śvetaketo yannu somyedaṃ mahāmanā anūcānamānī
stabdho'syuta tamādeśamaprākṣyaḥ yenaśrutaṃ śrutaṃ
bhavatyamataṃ matamavijñātaṃ vijñātamiti kathaṃ nu
bhagavaḥ sa ādeśo bhavatīti || 6.1.3 ||

that teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Śvetaketu asked,] 'Sir, what is that teaching?'. [6 - 1 - 3]

f) All corollaries derived from special meaning, Water.

g) So thick, don't water it down.

h) This body is a product of food eaten by parents.

- Banyan tree - product of Banyan seed.
- Body - Only 5 elements, Prakrti.
- Knowing Brahman cause of 5 elements inert Jagat can be known.

i) Shariram = Product - there must be some cause.

j) Na Amoolam Bavishyati :

- Product will not come without a Karanam

k) Svetaketu asked a question.

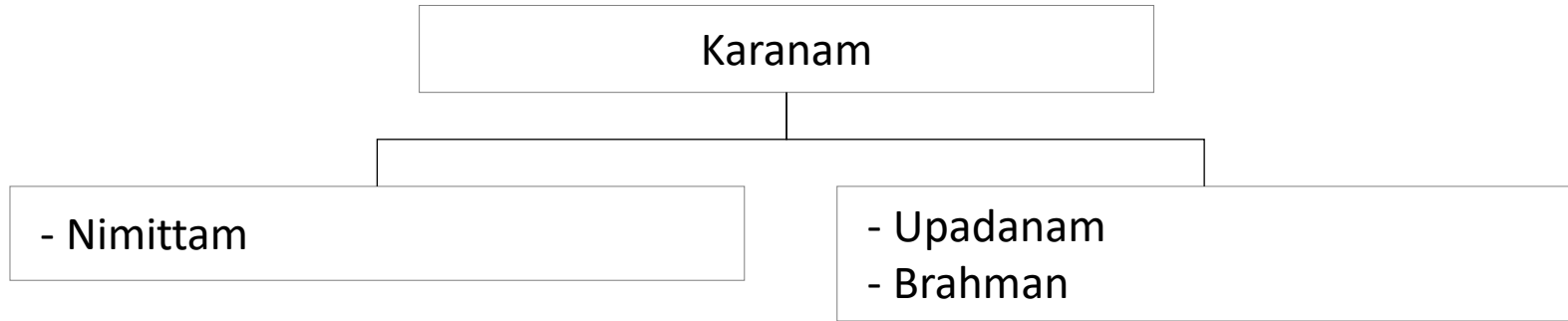
III) Svetaketu :

- If a body does not come out without a Moolam? then what is the Moolam? Karanam, source?

IV) Uddalaka :

a) Annam, earth is the Karanam, then travel from Prithvi to Jalam, Agni, Brahman.

b)



c) Brahman being Upadana Karanam, it is Srishti, Sthithi, Laya Karanam.

210) Introduction to Chapter 6 – Section 8 – Verse No. 4 :

इत्युक्त आह श्वेतकेतुः— यद्येवं समूलमिदं शरीरं
वटादिशुङ्गवत्तस्यास्य शरीरस्य क्व मूलं स्याद्भवेदित्येवं पृष्ठ आह पिता—

- l) a) If body is a product, must have some cause.
- b) Like Banyan tree is born out of Banyan seed.
- c) Similarly what is the seed of the body?

तस्य क्व मूलं स्यादन्यत्रान्नादेवमेव खलु
सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिः
सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा
सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः
सत्प्रतिष्ठाः ॥ ६.८.४ ॥

tasya kva mūlaṃ syādanyatrānnādevameva khalu
somyānnena śuṅgenāpo mūlamanvicchādbhiḥ
somya śuṅgena tejo mūlamanviccha tejasā
somya śuṅgena sanmūlamanviccha sanmūlāḥ
somyemāḥ sarvāḥ prajāḥ sadāyatanāḥ
satpratiṣṭhāḥ || 6.8.4 ||

Where else, except in food, can the body have its root? In the same way, O Somya, when food is the sprout, search for water as the root; when water is the sprout, O Somya, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. [6 - 8 - 4]

तस्य क्व मूलं स्यादन्यत्रान्ना- दन्नं मूलमित्यभिप्रायः ।

I) Tasya :

- For body, product.

II) What is seed of the body?

III) Guru asked by the disciple.

IV) Uddalaka :

- What other Karanam can be there other than Annam?

V) Annam, food, earth is the Karanam.

VI) Intended meaning :

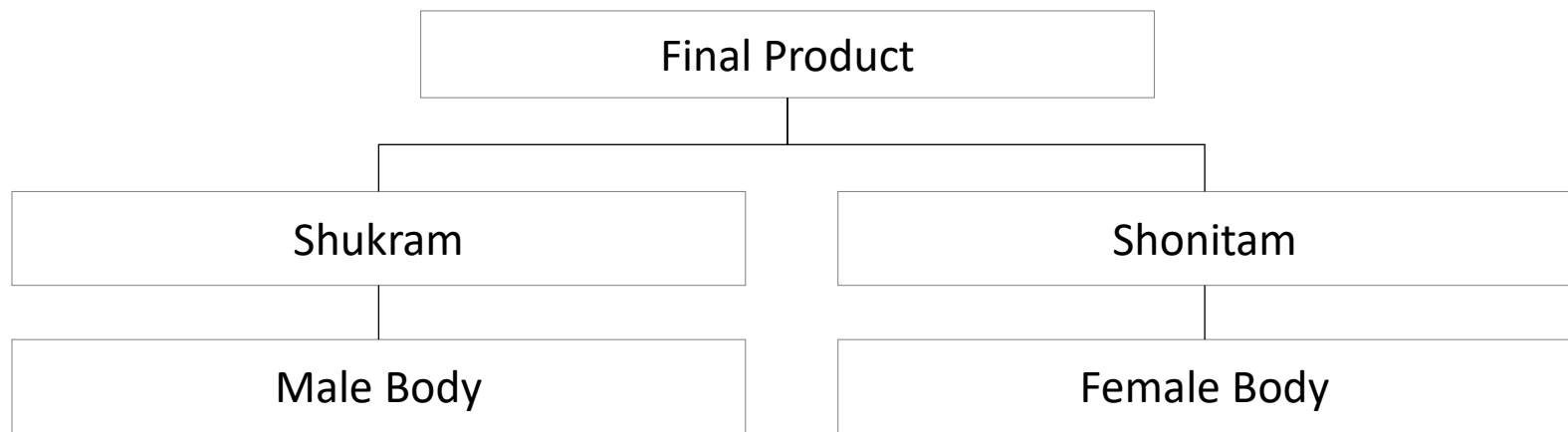
- Annam, Prithvi Tattvam, is the Moola Karanam.

कथम्? अशितं ह्यन्नमद्भिर्द्रवीकृतं जाठरेणाग्निना पच्यमानं रसभावेन
परिणमते। रसाच्छोणितं शोणितान्मांसं मांसान्मेदो मेदसो- ऽस्थीन्यस्थिभ्यो
मज्जा मज्जयाः शुक्रम्। तथा योषिद्धुक्तं चान्नं रसादिक्रमेणैवं
परिणतं लोहितं भवति। ताभ्यां शुक्र- शोणिताभ्यामन्नकार्याभ्यां
सं- युक्ताभ्यामन्नेनैवं प्रत्यहं भुज्यमानेनापूर्यमाणाभ्यां कुड्यमिव
मृत्पिण्डैः प्रत्यहमुपचीयमानो- ऽन्नमूलो देहशुद्धः परिनिष्पन्न इत्यर्थः।

I) Biological Explanation :

- a) How food enters body of male?
- b) How food enters body of female?
- c) Food undergoes several stages of transformation.

d)



e) After intermediary steps.

II) Conception of body in the womb of mother.

a) How food becomes a baby in the womb of the mother.

b) Food and water get mixed up.

c) Samana Prana, Jatar Agni, digestive fire does 2nd Internal cooking.

d) Nutrition extracted.

e) Solid food made into liquid food.

III) a)

Jatara	Agni
Stomach	Fire

b) Same as Samana Prana.

c) Vaishvanara Agni - Cooks very well.

d) Gets converted into Rasaha, essence, nutrients.

e) Rasahat – Shonitam.

f) From Nutrients – Blood is formed.

g) From Shonitum Blood – flesh is born, Mamsam is born – Medhaha.

h) From flesh – Medhah, Bone is formed, Asti.

i) From bone, Majjow-bone marrow gradually formed.

j) From Bone Marrow, Shukram, seed is formed in the body of male.

k) Not referring to baby.

l) Transformations of the body itself.

IV) a) Within Shukram all things are there in potential form.

b) Rasah – Nutrients

- Shonita – Blood
- Mamsam, Medhah – Flesh
- Asti – Bone
- Majjah – Bone Marrow
- Shukram – Seed

V) a) Viraja Homam :

- Done before Sanyasa, for the purification of the physical body, mind, sense organs, to become fit as a good Sanyasi.

b) Series of Mantras come from Mahanarayana Upanishad.

c) Mahanarayana Upanishad : Chapter 4 – Verse 3

**Oṃ tvak-carma-māṃsa-rudhira-medō-majja-snāyav-aṣṭhīni me śudhyantaṃ |
jyotir -aḥam vīrajā vipapmā bhūyāsa(g)ṃ - svāhā ||**

May my skin, exterior layer of skin, flesh, blood, fat, marrow, tendons, and bones be purified. I am of the nature of the Supreme Light—may I become totally free from stain and sin. Svāhā.

d) Let me become Vi-Raja, without any impurity.

e) I should be a true Sanyasi, fit to receive the Mahavakyam.

f) To receive Tat Tvam Asi Jnanam.

VI) a) Shukram = Seed = Final point, ultimate essence of the food, which is going to produce a new physical body.

b) Body born in the womb of the mother with the Shukram.

c) Shukram - most precious, unique product of Nature, Prakrti.

d) We can't produce in a Test tube.

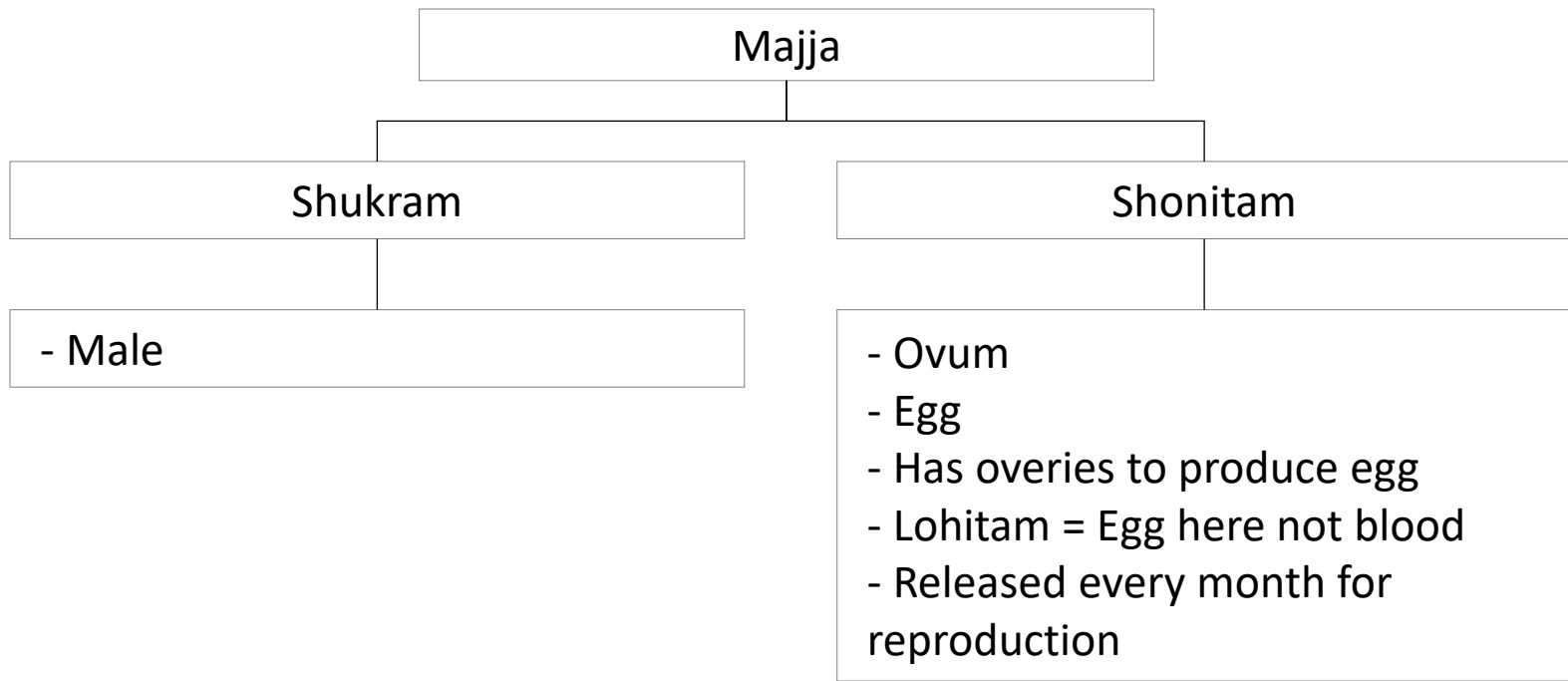
e) It is produced in a living body of a male.

VII) Parallel Production, Nature, Bhagawan does.

b) Yoshit Buktam = Female

c) Young fit for Re-production (Not 90 year old).

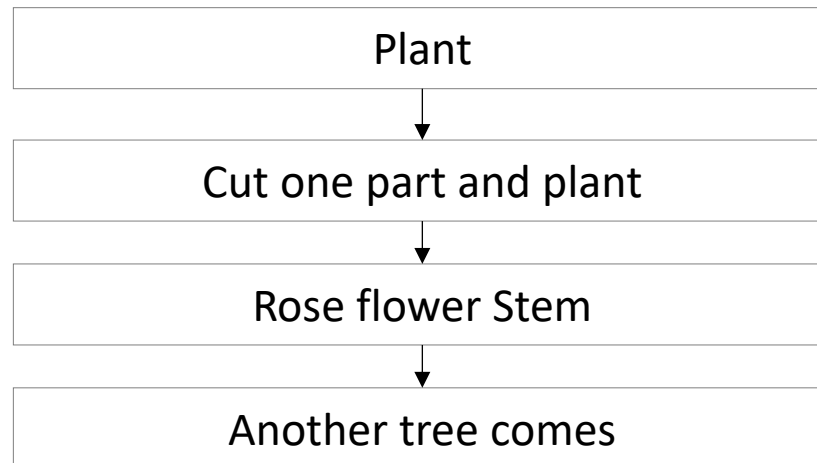
d)



e) Upto Majja stage is common to both male, female.

f) For different species, different methods of reproduction exists, not same method.

g)



h) Birds – Eggs

VIII) a) Shukram, Shonitum, both products of Annam.

b) Later join at conception.

c) Garbha Dhana Samskara.

d) Sacred ceremony done in Vedic tradition, Mantras chanted.

e) Only body formed.

IX) a) Mother does not produce Sukshma Shariram consisting of Prana, Mind, etc., 17 components.

b) It is already there, coming.

c) Only Sthula Shariram is produced.

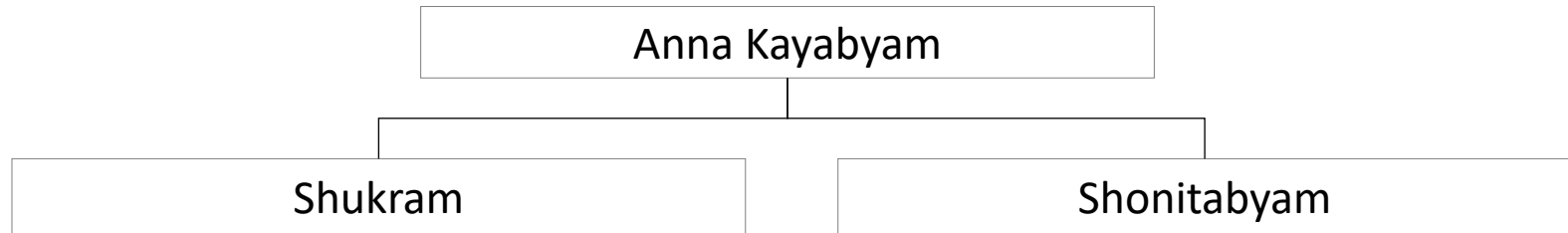
d) Good Sukshma Shariram should enter this conceived body, hence prayers.

e) Baby is Veidika, born in Vedic culture, promotes Vedic culture, prayer during conception.

X) Brihadaranyaka Upanishad : Chapter 6 - 4th Section

- Prayers during Garbha Dhanam

XI) a)



b) Samyuktabyam - Must join during conception.

c) During conception foetus of baby is formed.

d) For 9 months baby is nourished by mother.

- e) When baby comes out, there is food outside.
- f) Seed – Foetus - increases gradually by food eaten by mother.
- g) Pregnant lady should consume nutritious food.
- h) Baby nourished by that.

XII) a) Scan .. Nowadays - See genetic defects in 3/4th month.

b) Earlier, only prayers.

c) **Example :**

- Like building a wall.
- Cell by cell, Tissue by tissue, baby grows.

• **Basic raw material is Annam.**

- From that have to go to Brahman.

XIII) a) **Taittiriya Upanishad :**

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

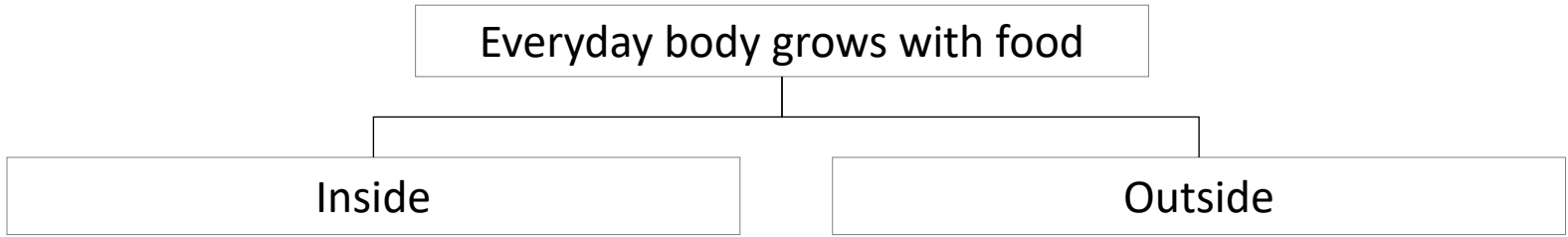
annam brahmeti vyajānāt |
annāddhyeva khalvimāni bhutāni jāyante |
annena jātāni jīvanti | annam
prayantyabhisamviśantīti tadvijñāya |
punareva varuṇam pitaramupasasāra |
adhīhi bhagavo brahmeti taṁ hovāca |
tapasā brahma vijijñāsasva |
tapo brahmeti sa tapo'tapyata
sa tapastaptvā || 1 ||

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

b) Do Prana Upasana, Anna Upasana, Surya Upasana, all connected with Sthula Shariram.

XIV) a) Muds of Clay, mud, added and Wall is built up.

b)



c) Annam = Moolam

- Deha Shungaha, body product has Annam as Moolam.

d)

Annam	Body
Karanam	Karyam

e) Body of baby in the womb of mother, referred here.

यत्तु देहशुङ्गस्य मूलमन्नं निर्दिष्टं तदपि देहवद्विनाशोत्पत्ति-
मत्त्वात्कस्माच्चिन्मूलादुत्पत्तितं शुङ्ग एवेति कृत्वाह—यथा
देहशुङ्गोऽन्नमूल एवमेव खलु सोम्यान्नेन शुङ्गेन कार्यभूतेनापो
मूलमन्नस्य शुङ्गस्यान्विच्छ प्रतिपद्यस्व।

I) a)

Deha	Shunga
- Body	- Karyam - Product

b) Has Raw material, Prithvi Tattvam, Annam.

c) All refers to Prakrti portion of changing component of Brahman (Saguna Brahman).

II) a) Karya - Karana Paramparara

b) Annam itself is Karya.

c) Not ultimate Karanam, only intermediary Karanam.

d) Prithvi Tattvam is subject to origination (Utpatti), Nasha (dissolution), at time of Srishti, Layam.

e) All discussing Vishwa-Virat portion now - A-matra.

III) a) What is Karanam of Prithvi.

b)

Body	Prithvi
- Bornout of Annam	- Born out of Apaha, waters - Sukshma Level

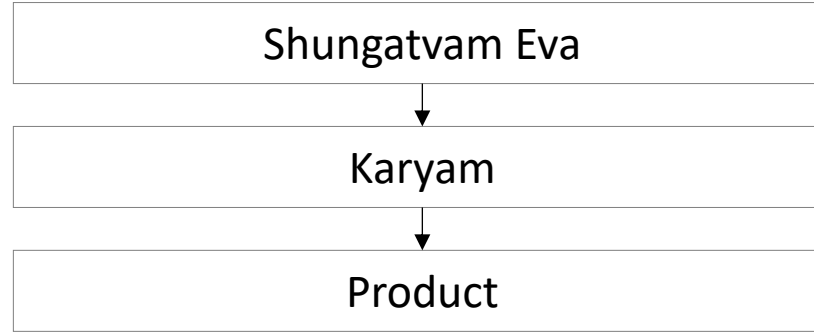
c) Tejomulam Anvichha – next.

215) Bashyam : Chapter 6 – Section 8 – Verse No. 4 continues...

अपामपि विनाशोत्पत्ति- मत्त्वाच्छुद्धत्वमेवेति, अद्भिः
सोम्य शुद्धेन कार्येण कारणं तेजो मूलमन्विच्छ। तेजसोऽपि
विनाशोत्पत्तिमत्त्वाच्छुद्धत्वमिति, तेजसा सोम्य शुद्धेन सन्मूल-
मेकमेवाद्वितीयं परमार्थसत्यम्। यस्मिन्सर्वमिदं वाचारम्भणं
विकारो नामधेयमनृतं रज्ज्वा- मिव सर्पादिविकल्पजातमध्यस्त-
मविद्यया तदस्य जगतो मूलमतः

l) a) Water element subject to Birth – Death, not ultimate cause.

b)



c) What is Karanam of Water?

d) Trace - Agni (Tejaha) as Moolam of Water.

e) Agni has Utpatti at Srishti, Nasha at Pralayam like Body.

f) Agni also is a product, Karyam.

g) San Moolam Anvichha :

- May you find out Satu – Moolam.

h) Sat = Chandogya Upanishad - Chapter 6 – 2 – 1

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]

II) What kind of Sat it is?

a) Ekam, Eva Advitiam.

b) One without a second.

c) Paramartha Satyam = Ultimate cause

d) Agni - Jalam - Prithvi - Food - Parents = Not Paramartika Satyam.

e) Shankara is gradually introducing :

- Brahman Satyam Jagan Mithya - in Topic 211 of Chapter 6 – 8 – 4

f) This is liberating understanding, Moksha.

g) We are casually reading Notes, listening to a talk, but what happens inside my intellect is the effect.

h) Write Notes, don't forget, assimilate for freedom from sorrow, Samsara - both death cycle.

i) Ahamkara, Mamakara, Raaga, Dvesha, 4 Gunas, enemies, Dushta Chatushtayam, 4 internal enemies have to be dropped for Moksha.

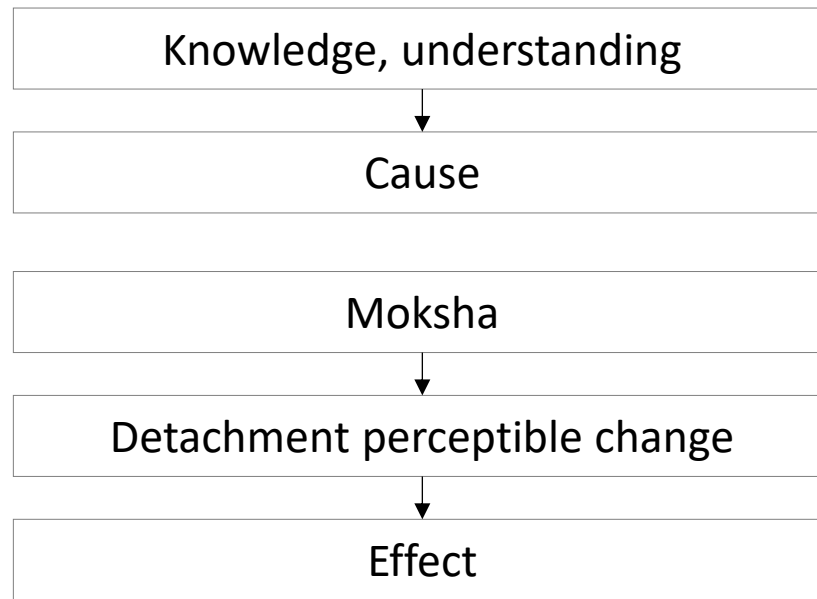
j) Elimination happens only through knowledge because Sorrow is due to wrong attachment to Body, Mind, World as Aham, Mama.

k) Knowledge happens due to right understanding of scriptures.

l) Perspective, vision of the Body, Mind, World changes due to right understanding.

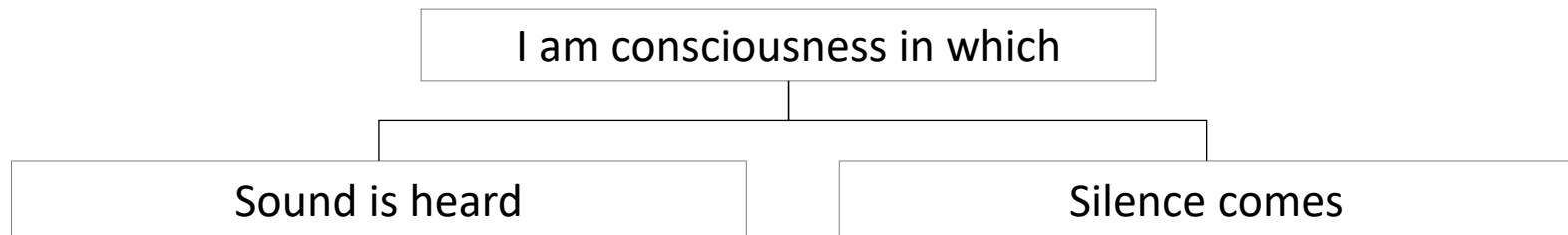
m) That alone gives me Moksha, silent transformation in the intellect of the student.

n)



o) Nothing happens outside.

p)



q) Here transformation of understanding, perspective change of knowing Sat Brahman, liberates me.

r) Paramartha Satyam.

III) a) Tasmin :

- Upon that one infinite reality, Sat Vastu, whole Universe appears, disappears.

b) Adhyaropa, Apavada happens of the Universe on Turiyam Brahman.

c)

2 states – Waking / Dream	7 th Mantra
- Adhyaropa - Sleep - Apavada	- Moksha - Karya – Karana Vilakshanam

d) Brahman = Pure existence principle.

e) Idam = Vacharambanam Vikaro Nama Dheyam

= Entire universe is name and form

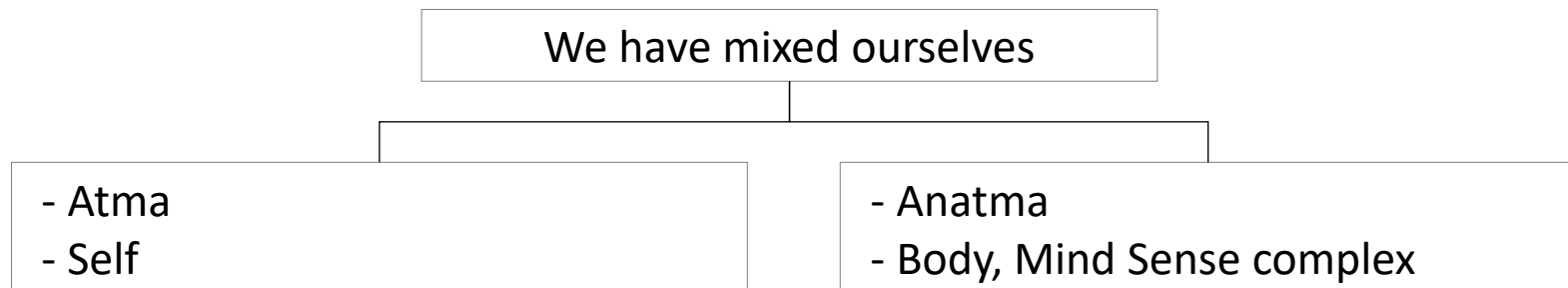
= Pancha Anatma, which disturbs us all the time

= Anrutam, Mithya

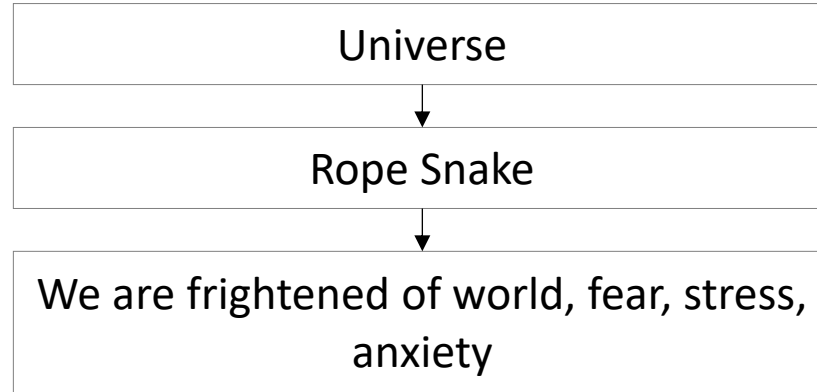
IV) Adhyasa Bashyam :

a) Mithuni Karanam

b)



V) Example :



VI) Adhyastham = Superimposed by Avidya

VII) Tadu Asya Jagataha Moolam :

a) That Pure Brahman, Pure Existence alone is Parama Moolam, Satyam.

b) It is only Satyam.

VIII) Tattwa Bodha :

तत्त्वविवेकः कः ?
आत्मा सत्यं तदन्यत् सर्व मिथ्येति ।

Tattavivekaḥ kaḥ?

Ātmā satyam tadanyat sarvam mithyeti |

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

b) Answer :

- Atma Satyam, Tad Anyat Sarvam Mithya.

IX) Ataha :

- a) Therefore, next step
- b) Since pure existence is Upadana Karanam.
- c) It is Srishti, Sthithi, Laya Karanam.
- d) Therefore, San Moolaha, San Ayatanaha, Sat Pratishtaha.
- e) San Moola = Sat = Srishti Karanam.
- f) San Ayatanaha = Sat is Sthithi Karanam.
- g) Sat Pratishta = Sat = Laya Karanam.

216) Bashyam : Chapter 6 – Section 8 – Verse No. 4 continues...

सन्मूलाः सत्कारणा हे सोम्येमाः स्थावरजङ्गमलक्षणाः सर्वाः प्रजा
न केवलं सन्मूला एवेदानीमपि स्थितिकाले सदायतनाः सदाश्रया
एव। न हि मृदमनाश्रित्य घटादेः सत्त्वं स्थितिर्वास्ति। अतो
मृद्वत्सन्मूलत्वात्प्रजानां सदाय-तनं यासां ताः सदायतनाः
प्रजाः, अन्ते च सत्प्रतिष्ठाः सदेव प्रतिष्ठा लयः
समाप्ति-रवसानं परिशेषो यासां ताः सत्प्रतिष्ठाः ॥ ४ ॥

l) a) Ataha Sanmoola :

- Sat Karanaha
- Brahman alone is Sristhi Karanam.

b) Soumya :

- Are you awake?

c) Imaha Sarvaha Praja :

- All living beings here have Brahman as the Upadana Karanam.

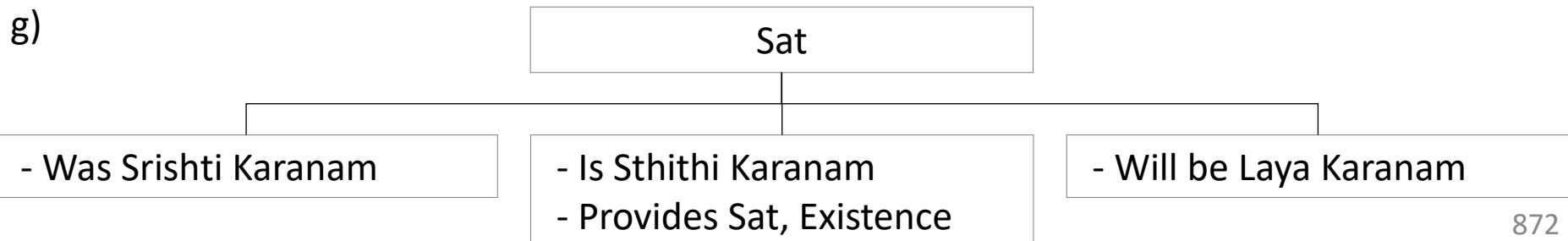
d)

Sthavaram	Jangama
- Nonmoving living beings - Immobile - Land line - Not mountains, rocks - Plants, trees	- Mobile, moving livings - Mobile

e) They have Sat as Srishti Karanam, Sthithi, Laya Karanam also.

f) Even now Brahman is there, in and through the Universe, sustaining the Universe.

g)



II) a) Dakshinamurthi 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]

b) When we say Waking world, dream world is :

- Is-ness belongs to Brahman.

c) We are experiencing Brahman all the time in the form of is-ness of the world.

d) We experience Gold not after melting Ornaments.

e) Brahman is Sthithi Karanam.

- Always is.

f)

Isness – Nityam

Our experiences – impermanent

Waking

Dream

Sleep

g)

Ornament is 10 Grams



Isness + weight of ornaments belong to
Gold alone

III) Idam Api :

- a) Brahman is the support, base.
- b) Without support of Clay, pot can't exist or continue to survive.

IV) Corollary :

- a) Brahman - Material cause.
- b) Material cause has produced the world.
- c) Normally, when Raw material produces effect, clay - pot, Raw material clay, vegetables exhausted.

d)

Vegetable	Curry / Effect
- Gone - Karanam - Dies	- Product here

e) Next time, need fresh vegetables.

V) Doubt :

a) Brahman became Universe, Brahman gone?

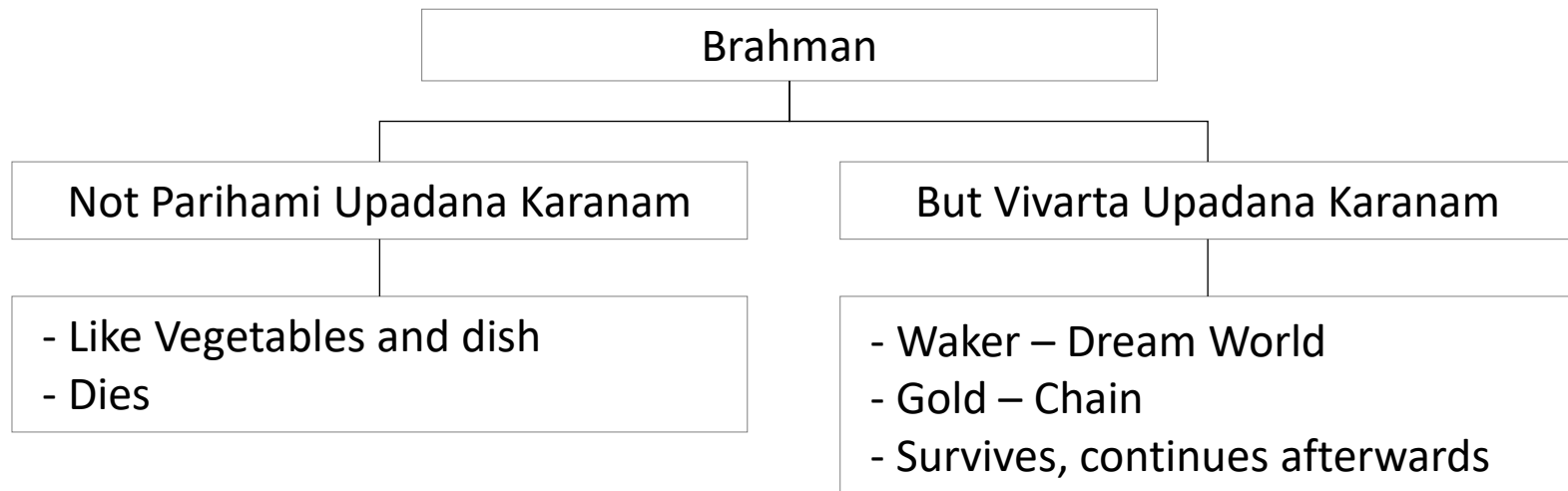
b) World cooked as well, Srishti comes.

c) Brahman gone?

VI) Sthithi Kale Api :

a) Brahman sustains universe.

b)

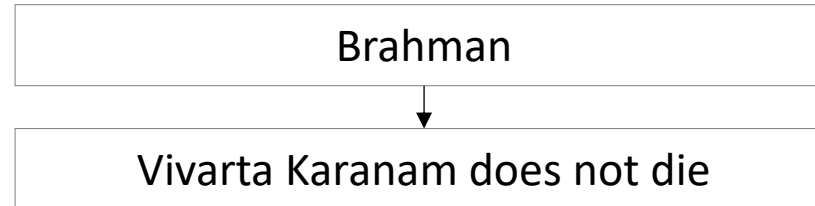


VII) Question :

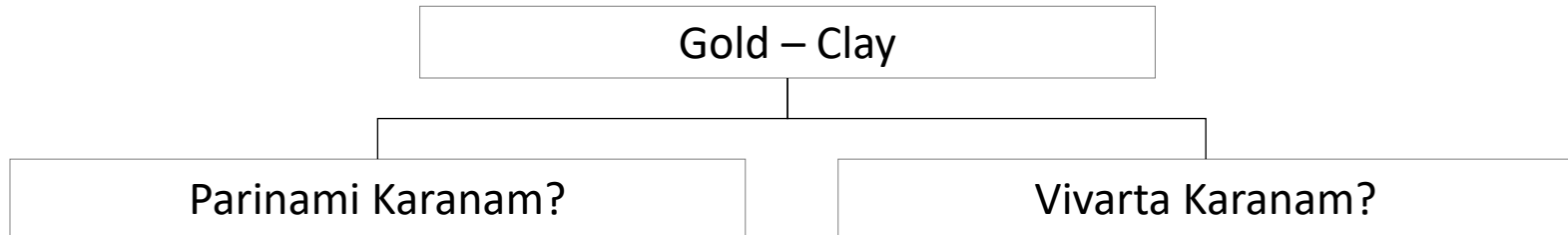
a)

Vegetable	Food
- Parinami Karanam - Dies	- Product

b)



c)

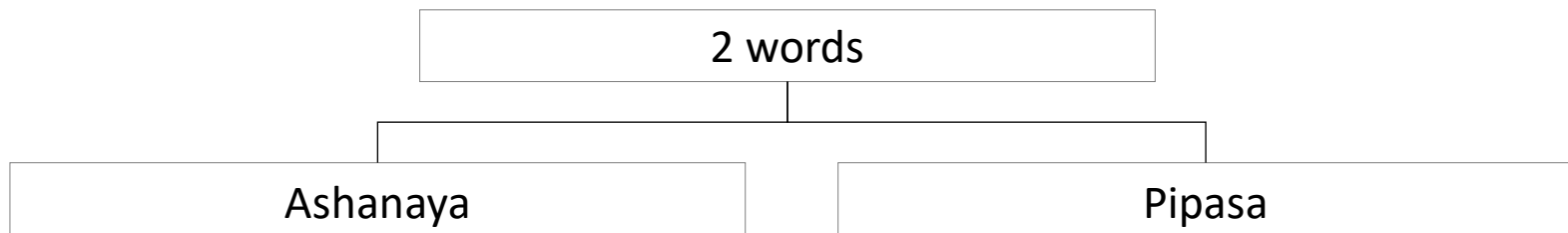


d) Answer – next session.

Revision :

Chapter 6 – 8 – 4 – Topic 213 :

l) a)



b) With word play, Upanishad wants to take us to Sat Brahman.

c) Ashanaya :

- Water = Ashanaya
- Consumed water carries food to the body, therefore called Ashanaya.

d) Corollary – More important

Food	Body
- Nourishes body - Karanam - Cause	- Karyam - Product - Effect

e) Food = Comes from Earth, Prithivi.

f)

Karanam	Karyam
- Prithivi - Jalam - Agni - Brahman (Sat)	- Body - Prithivi - Jalam - Agni

II) Why Sat Brahman is ultimate Karanam?

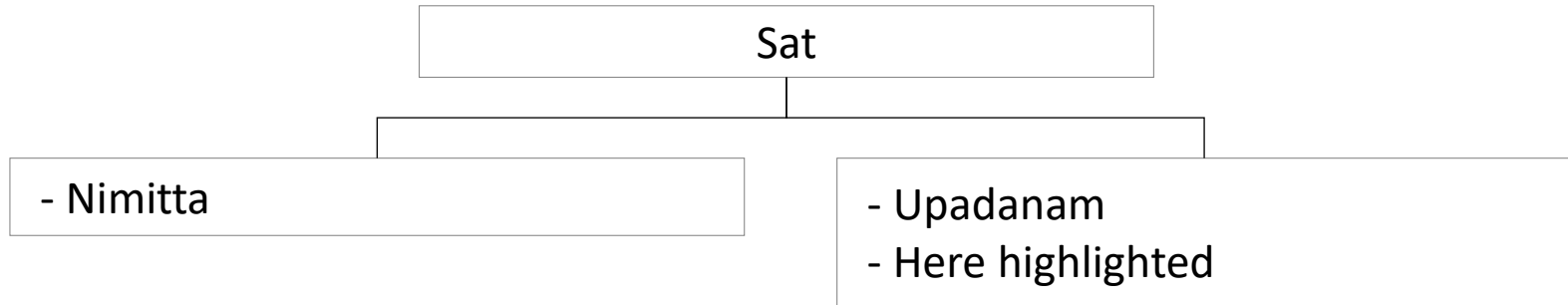
a) Spiritual Journey stops there.

b) Brahman = Only Karanam, never Karyam

c) That which is only Karanam, without being Karyam is called ultimate Karanam.

d) In 5 stages reach Sat Brahman, ultimate Karanam.

e)



f)

Upadana Karanam	Upadana Karyam
Satyam	Mithya

g) To know Satyam – Mithya relationship

- Don't go to Nimitta Karanam.

h)

Satyam	Mithya
Gold	Ornaments
Wood	Furniture
Waker	Dream World
Brahman	Waking World

- ↑
- Upadana Karanam
 - Ultimate Karanam
 - Srishti, Sthithi, Laya Karanam

i)

Nimitta Karanam	Upadana Karanam
Srishti Matra Karanam	Srishti, Sthithi, Laya Karanam

III) a)

Clay	Pot
Karanam	Karyam

b) Chandogya Upanishad : Chapter 6 – 1 – 4

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

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

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

c) Without depending on clay, Pot can't exist.

d) Without depending on Brahman, World can't exist.

e) Existence of world is borrowed from Brahman.

f) Therefore Brahman is Sthithi and Laya Karanam.

g) At the end of entire Srishti, Pralaya Kale, Sat Brahman = Laya Sthanam in which Nama Rupas will merge.

h) Pratishta = Layaha = Avasanam = Parishesha = Samapta.

- Sat alone remains in the end.

i) Merge all earthenware's, what remains is clay alone.

IV) a) Pure existence alone remains when all Nama Rupas resolve.

b) How will it look like during Pralayam?

c) Looks like sleeping state.

d) Dakshinamurthy Stothram :

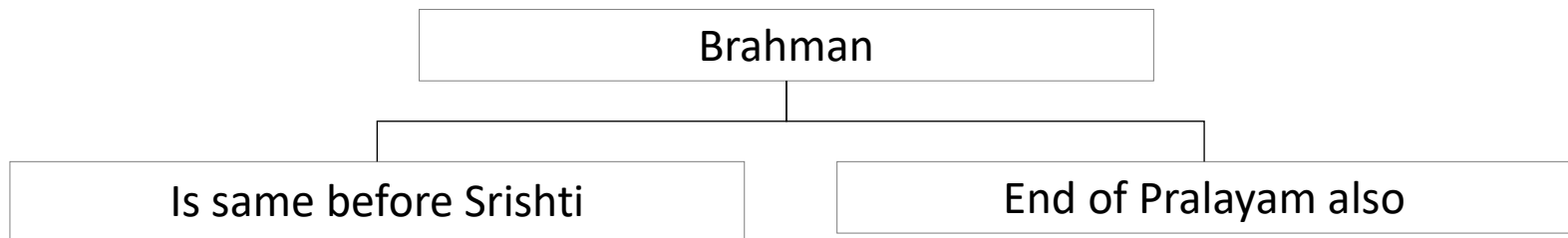
राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṃharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

e) During deep sleep, I, Pure existence alone survive at the end of Pralayam, end of Srishti and also Layam temporary resolution of the world = Brahman.

f)



g) Brahman alone was there and that is " I " - the inner essence of every product in the world.

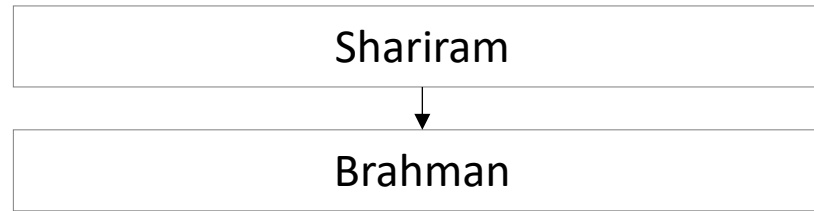
h) Nirgunam Brahman.

i) Parishesat = Remainder.

j) By defining Ashanaya our journey is given :



k) Pipasa – Next :



l) Pipasa :

- Body is a product of water also.
- Previously body is product of Annam.

m) Journey :



- Skip Prithvi

n) Pipasa = Thirst

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं
नयते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं
तत्तेज आचष्ट उदन्येति तत्रैतदेव शुङ्गमुत्पतितं
सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ६.८.५ ॥

atha yatra itatpuruṣaḥ pipāṣati nāma teja eva tatpītaṁ
nayate tadyathā gonāyo'śvanāyaḥ puruṣanāya ityevaṁ
tatteja ācaṣṭa udanyeti tatra itadeva śuṅgamutpatitaṁ
somya vijānīhi nedamamūlaṁ bhaviṣyatīti || 6.8.5 ||

Then when a person is said to be thirsty, it is to be understood that the water he drank has been carried away by fire. Just as people refer to a leader of cows, or a leader of horses, or a leader of people, similarly, people say that fire is the leader of water. So also, O Somya, know that this sprout [i.e., the body] is the product of something [i.e., of food and drink]. It cannot be without a root. [6 - 8 - 5]

Development :

I) a) Special meaning of Pipasa :

- Desire to drink water.

b) Pipasa = Udannya

c) Udakam Nayati Iti Udanya

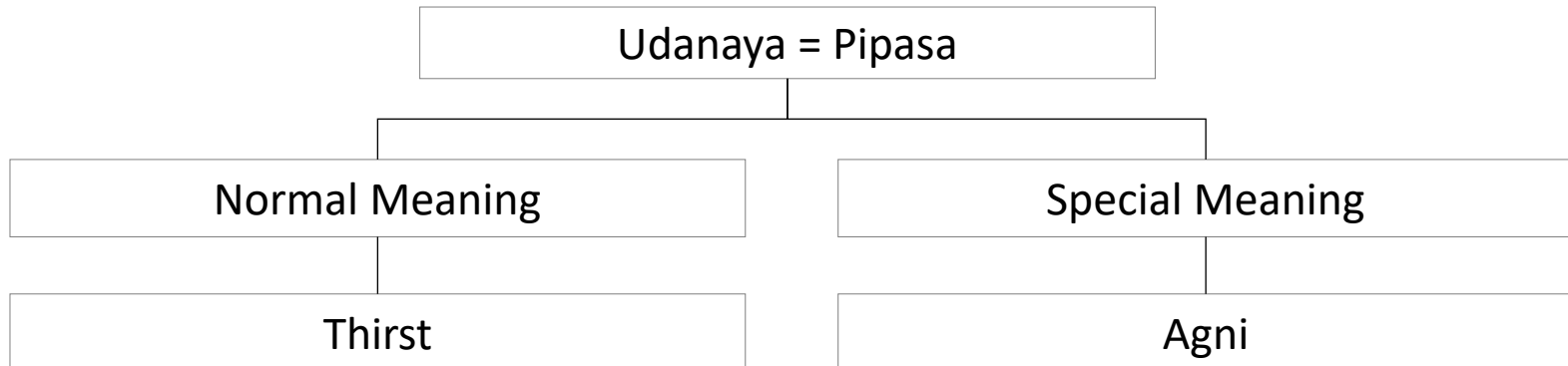
d)

Udakam	Na
- Water	- Nayaya - Carrier

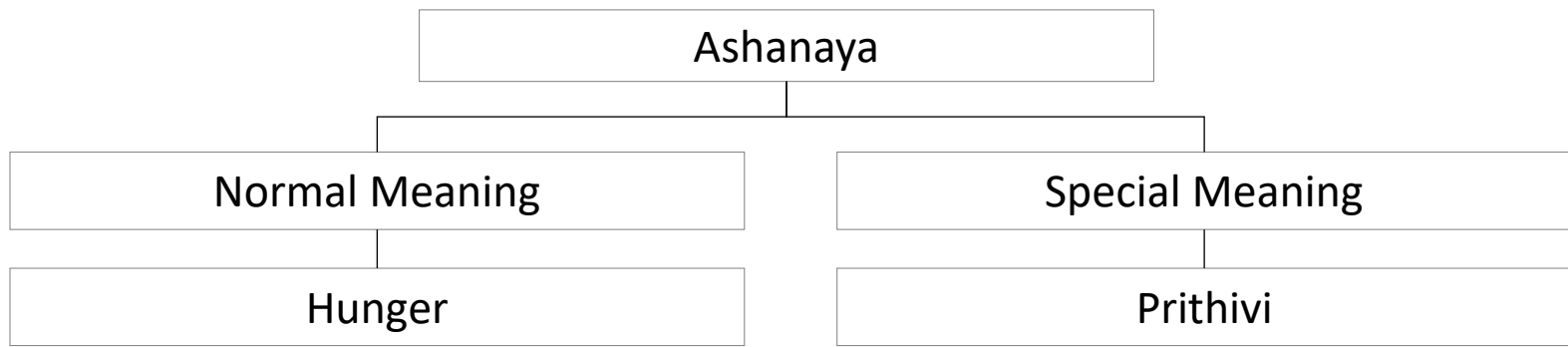
e) Water carrier... = Heat in the body alone absorbs water.

f) Tejas Tattwam absorbs water and maintains balance in the body, thermostat.

g)



h)



II) Corollary :

a) Since body is absorbing water, with help of Agni Tattvam.

b) Hence body is made of water and food.

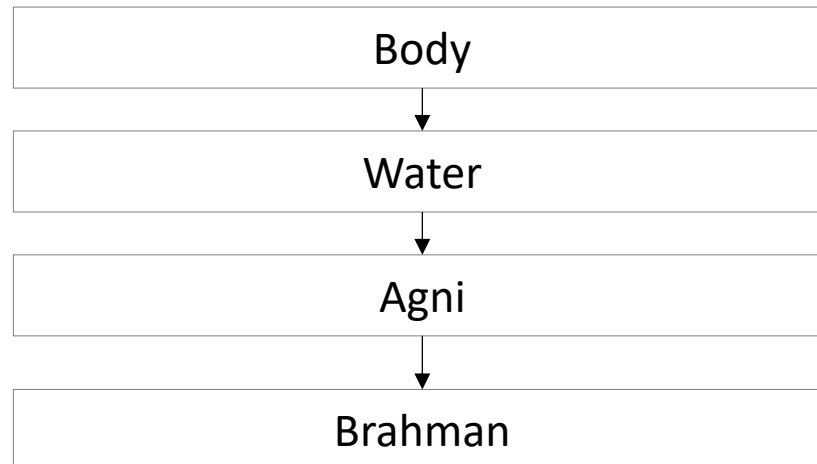
c) Previously :

- Earth is cause of body.

d) Now :

- Water is cause of body.

e) Journey :



यथेदानीमप्शुङ्गद्वारेण सतो मूलस्यानुगमः कार्य
इत्याह—यत्र यस्मिन्काल एत-न्नाम पिपासति
पातु-मिच्छतीति पुरुषो भवति।
अशिशिषतीतिवदिदमपि गौणमेव नाम भवति।

- l) a) 2nd word = Pipasa
- b) Body = Product of Jalam, Abshungaha, Jala Karyam, Apam Shungaha Karyam.
- c) Trace ultimate cause as Satu Brahman.
- d) Anugama = Tracing
- e) Yatra = Yasmin Kale
- f) Pipasam = Pipasati = Verb
 - Pathum Ichhati Pipasati.
- g) Upanishad takes verb as a noun.

h) It is name of a thirsty person - Pipasa.

- Pipasati - person desires to drink.
- Here taken as a noun, person.
- Etan Nama Bavati.

I) Pipasati Purusho Bavati = Patum Ichhati

= Person desires to drink water

II) a) Grammar :

- Etan Nama Purusho Bhavati – here.

b) Etatu Nama Purushaya Bhavati - Correct

c) Man has got the name Pipasati.

d) Purusha Etan Namaa Bhavati, Etatu Nama Asya = Correct

e) 2 grammatical options by sub-commentators.

f) Like Asishashati - Seen before.

g) Gauna Nama :

- Figurative word which has a special meaning.

द्रवी- कृतस्याशितस्यान्नस्य नेत्र्य आपो- ऽन्नशुङ्गं देहं क्लेदयन्त्यः शिथिली-
कुर्युरब्बाहुल्याद्यदि तेजसा न शोष्यन्ते। नितरां च
तेजसा शोष्यमाणास्वप्सु देह-भावेन परिणममानासु
पातु-मिच्छा पुरुषस्य जायते। तदा पुरुषः पिपासति नाम।
तदेतदाह—

- l) a) What is the process of drinking water?
- b) Food consumed will be mixed with water.
- c) It will be divided into nutrients and absorbed by the body.
- d) When water content in the body is too much, what happens?
- e) Dehydration, overhydration, both problem.
- f) Tejas Tattvam in the body will take away the excess water in the body.
- g) Otherwise, body will be destroyed by over hydration.
- h) Excess water is absorbed in the body itself, so that it will not destroy the body.
- i) Therefore, body is made of food, absorbed and water absorbed with the help of Tejas Tattvam.

- II) a) When consumed food is converted into a liquified food.
 b) Waters carry food all over the body.
 c) It spreads all over the body - product of food.
 d) Excess water will wet the body like a paper put in water gets destroyed.
 e) Similarly, body will get destroyed if excess water is there.

f) Kledayantaha :

- Overhydrated

- g) Body will get disintegrated, destroyed.
 h) Overdrinking water also not good.

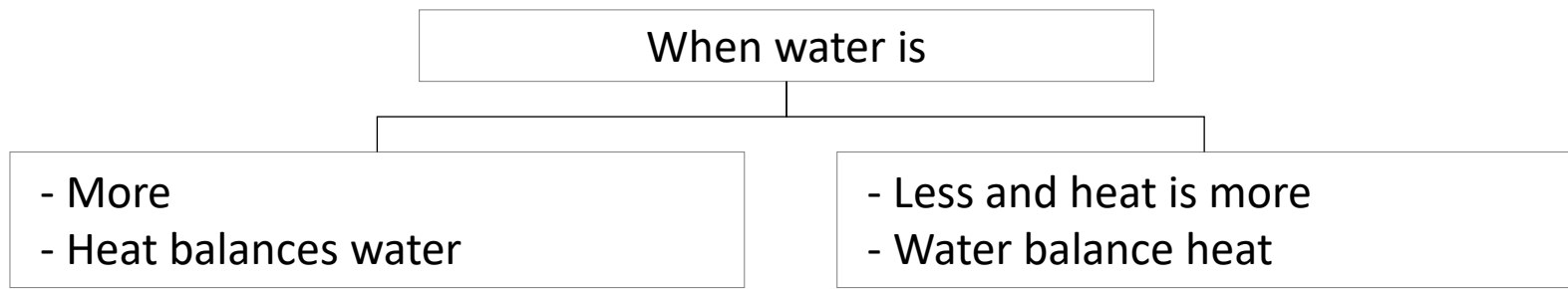
i)

Hypo	Hyper
Less Sugar	More Sugar

} Affects Body

- j) If Water is not absorbed by body heat element, it will create imbalance.
 k) Soshyante - Dried up, absorbed by Agnitatvam.
 l) When heat in body absorbs excess water, water is converted into body itself.
 m) It will not remain as body.
 n) Then there will be thirst for fresh water.

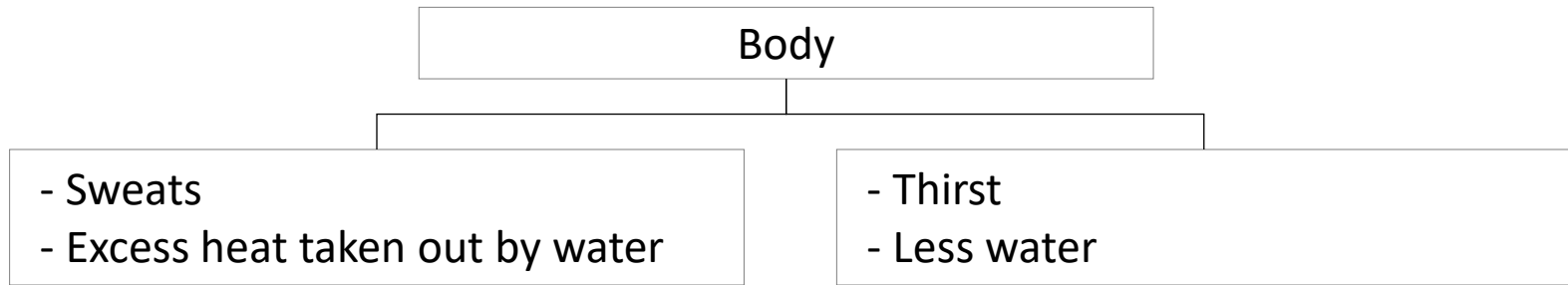
o)



p) Thermostat works inside, so that 5 elements are in moderation.

q) Prithivi is more, body overfat.

r) Balancing act done by Nature.



s) Desire for water naturally happens when water is absorbed by heat in the body.

t) Then person gets a name Pipasati.

तेज एव तत्तदा पीतमवादि शोषयद्देहगतलोहित- प्राणभावेन
नयते परिणमयति। तद्यथा गोनाय इत्यादि समान-मेवं
तत्तेज आचष्टे लोक उदन्येत्युदकं नयतीत्युदन्यम्।
उदन्येतिच्छान्दसं तत्रापि पूर्ववत्। अपामप्येतदेव शरीराख्यं
शुद्धं नान्यदित्येवमादि समान- मन्यत् ॥ ५ ॥

- l) a) Agni Tattvam in the body absorbs the water.
- b) Water overconsumed by us becomes Lohitam (Blood) and Prana (Pranic Energy).
- c) Prithvi becomes Mamsam and Mind.
- d) Digestive fire does that job of conversion of water into blood and Prana.
- e) All done by Tejas Tattvam, otherwise water would have destroyed the body.
- f) Water contributes to blood and Pranic energy.
- g) Drink water so that Prana is active.

h) Go-naya :

- One who takes cow.

Ashva-naya :

- One who takes horses.

i) Similarly, water carries nutrients to all parts of the body.

j) Agni Tattvam gets name Udanaya (Pipasa).

k) Tejaha - neuter, Udanyam.

l) Like Verse 4 ... since Tejas Tattvam absorbs water and converts water into blood and Prana.

- Body is a product of not only food but product of water also.
- Next Parampara.

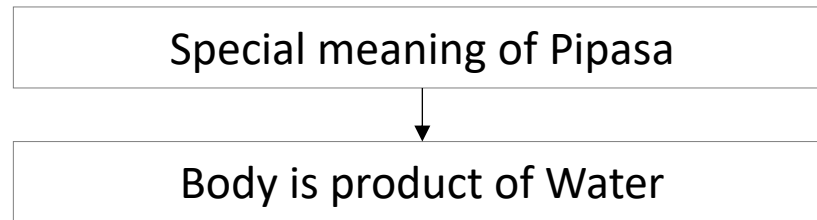
तस्य क्व मूलं स्यादन्यत्राद्भ्यः सोम्य
 शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन
 सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
 सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्तिस्रो
 देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं
 पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
 सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६.८.६ ॥

tasya kva mūlaṃ syādanyatrādbhy'dbhiḥ somya
 śuṅgena tejo mūlamanviccha tejasā somya śuṅgena
 sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ
 sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro
 devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati
 taduktaṃ purastādeva bhavatyasya somya puruṣasya
 prayato vānmanasi sampadyate manaḥ prāṇe
 prāṇastejasi tejaḥ parasyāṃ devatāyām || 6.8.6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity. [6 - 8 - 6]

सामर्थ्यात्तेजसोऽप्येतदेव शरीराख्यं शुद्धम्। अतोऽप्यशुद्धेन
देहेनापो मूलं गम्यते। अद्भिः शुद्धेन तेजो मूलं गम्यते।
तेजसा शुद्धेन सन्मूलं गम्यते पूर्ववत्।

l) a)



b)

Body	Water
Karyam	Karanam / Moolam

c) Skip Prithivi

d) Body – Water – Agni – Brahman Journey.

e)

Water	Agni – Teja	Sat Brahman
- Karyam	- Karanam	- Karanam - Upadana Karanam - Srishti, Sthithi, Laya Karanam

f) By Ashanaya, Pipasa, Body shown as Prithvi Tattvam.

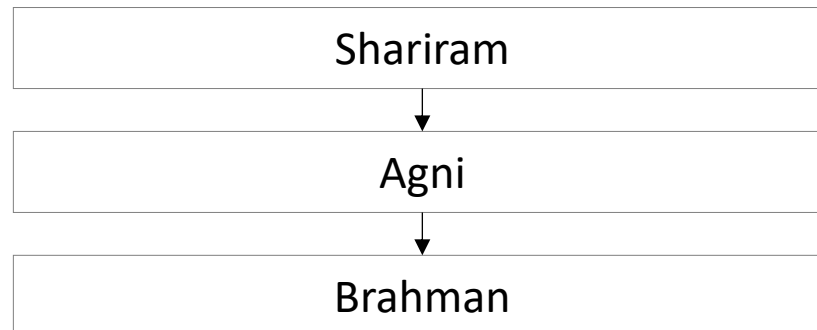
g) Body - Product of Jala Tattvam and Agni Tattvam.

h) Agni consumed as Oil, Ghee, Produces Asthi (bone) and Majja - Bone marrow.

II)



III) a) Make 3rd Journey :



b) Samarthyat :

- Extrapolate same message .

c) Temperature in the body is Agni Tattvam.

223) Bashyam : Chapter 6 – Section 8 – Verse No. 6 continues..

एवं हि तेजोऽबन्नमयस्य देहशुद्धस्य वाचारम्भणमात्र-
स्यान्नादिपरम्परया परमार्थसत्यं सन्मूलमभयमसंत्रासं निरायासं
सन्मूलमन्विच्छेति पुत्रं गमयित्वा- शिशिषति पिपासतीति
नाम- प्रसिद्धिद्वारेण यदन्यदिहास्मिन् प्रकरणे तेजोऽबन्नानां
पुरुषेणोप- युज्यमानानां कार्यकरणसंघातस्य देहशुद्धस्य
स्वजात्यसाङ्कर्येणोप- चयकरत्वं वक्तव्यं प्राप्तं तदि- होक्तमेव
द्रष्टव्यमिति पूर्वोक्तं व्यपदिशति।

I) a) In these 3 methods, we are going to get – Brahman.

b) 1st : Shariram – Prithvi – Jalam – Agni – Brahma.

- 2nd : Shariram – Jalam – Agni – Brahman.

- 3rd : Shariram – Agni – Brahman.

c) In all 3, go to one Upadana Karanam (Sat-Chit-Ananda) Brahman only.

d) Gross body, subtle body both are products by 3 elements, Brahman.

e) 3 Examples :

- Vacharam ...

e) Brahman alone is Satyam, Universe = Mithya, has no existence of its own, constituted of more Name , form.

f) Ultimate substance = One Brahman

- No substance called World

g) Assimilate this fact.

II) a) Vacharambanam should bring idea of Mithya.

b) Mithya to Satyam, don't go directly.

c) {

Earth	Brahman
Very Gross	Subtlest

 } - Can't go in one shot
- go through Staircase

d) There is Shariram, Prithvi, Jalam, Agni = Mithya Staircase to reach Paramartha Satyam.

III) a) Why we do in this case?

b) To get over fear of mortality.

c) As long as I claim I am the body, I will be mortal, fear of 3D (Degeneration, Disease, Death).

d) For fear to go, 1st see, I am not body, Prithvi, Jalam, Agni.

e) Claim Aham Brahma Asmi, from mortality claim immortality.

IV) a) Brihadaranyaka Upanishad :

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

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

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

b) Human being to being.

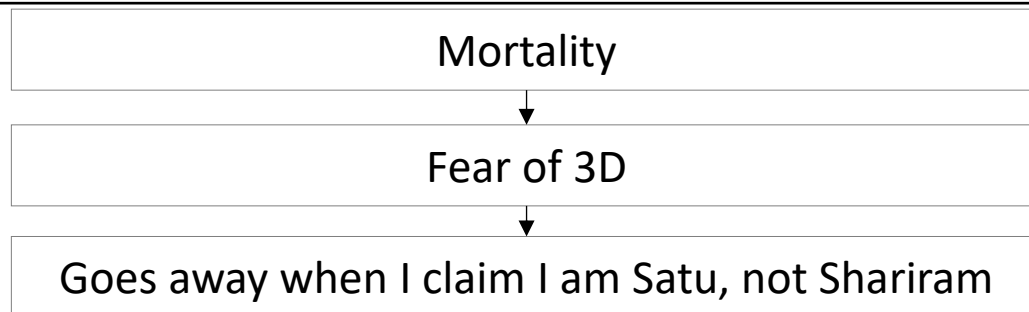
c) The being = Sat Brahman, existence , immortal.

d)

Nama Rupa	I – AM
- Mortal	- Amness - Never goes

e) I – Brahman, am free from fear of mortality.

g)



g) I am relaxed, without stress, embodiment of peace, Dukha Nivrutti, Ananda Prapti, Nirayasam Gamyate.

h) This is teaching of Uddalaka to Svetaketu.

V) a) May you travel the journey.

b) Taittiriya Upanishad Journey :

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर

आत्मा प्राणमयः । तेनैष पूर्णः ।

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।

व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।

आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष

शलोको भवति ॥ २ ॥

tasmādvā etasmādannarasamayāt anyo'ntara

ātmā prāṇamayah | tenaiṣa pūrṇah |

sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |

anvayaṃ puruṣavidhaḥ | tasya prāṇa eva śiraḥ |

vyāno dakṣiṇaḥ pakṣaḥ | apāna uttaraḥ pakṣaḥ |

ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa

śloko bhavati || 2 ||

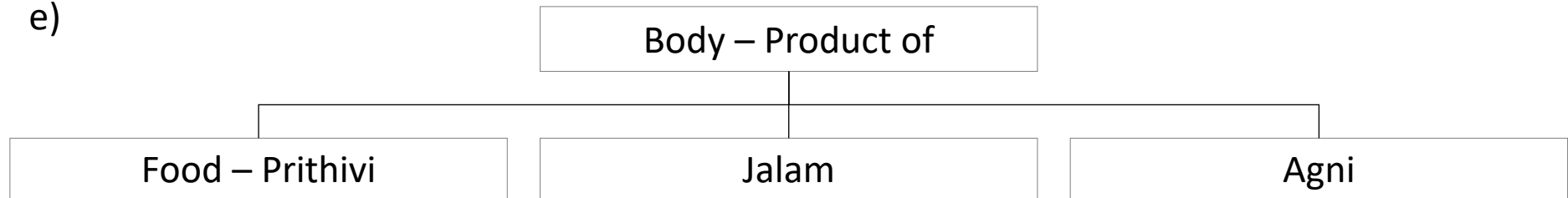
Other than that (soul) made up of the essence of food there is an inner soul (Sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right side, Apnana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

c) Here :

- I am Sat
- I am pure Existence, Consciousness, Happiness.

d) By giving special meaning of Ashanaya, Pipasa, Guru taught the teaching.

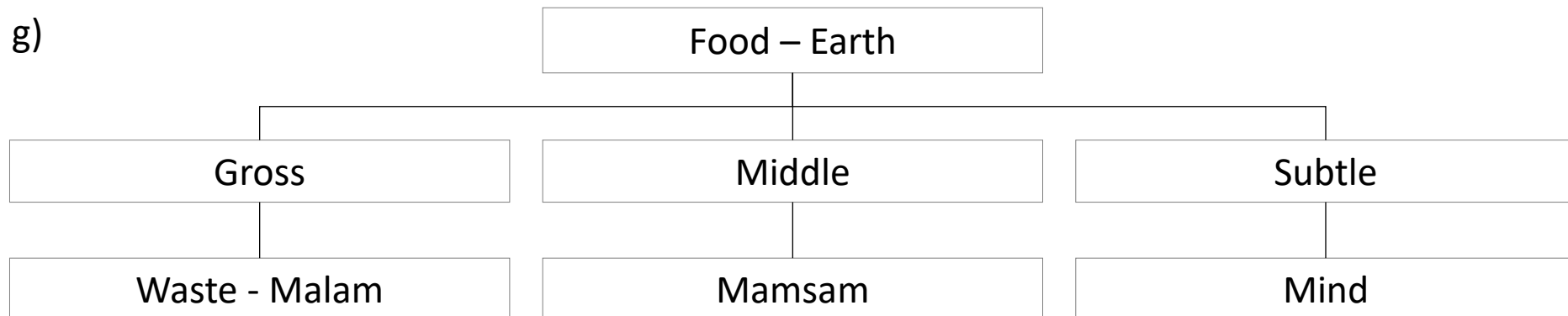
e)

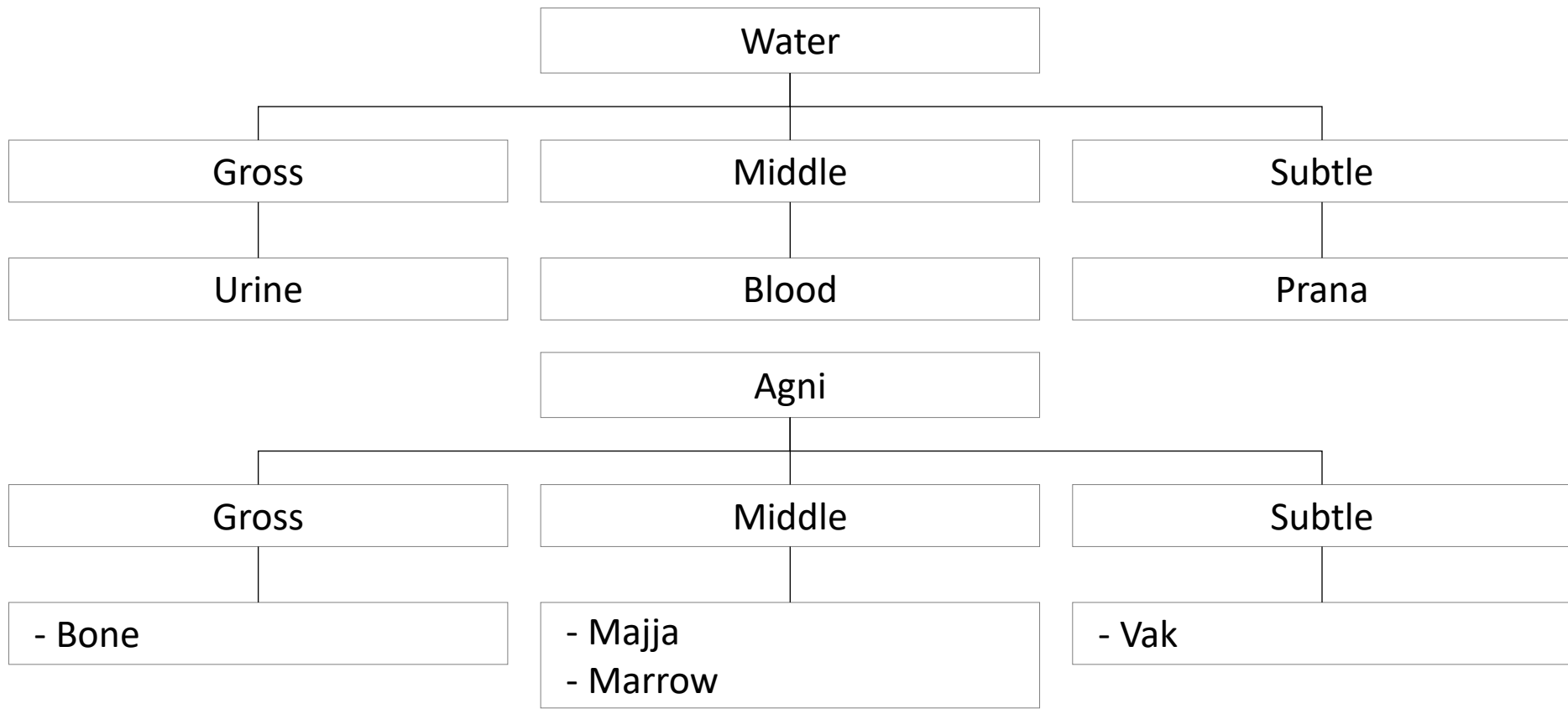


f) How food gets converted into 3 factors?

- Details in 5th Section.
- Now in 8th Section.

g)





- VI) a) How 3 elements become different parts of the body?
- b) 3 elements are consumed by the human beings.
- c) 3 elements nourish Sthula and Sukshma Sharirams.
- d) Particular element nourishes a particular part of the body.
- e Mapping not mentioned in this section but mentioned in Section 5.
- f) Water - nourishes blood part not Mamsam part.
- g) Without mixing up they nourish the body.

- h) Nature has designed this way.
- i) Appropriate food goes and nourishes appropriate part.
- j) Bio-Chemistry - studies this in detail.
- k) Sodium, magnesium must be in correct measure.
- l) Iron deficiency seen in blood test.
- m) Conversion of Gross Elements into various Bio-chemical parts of the body, is a fantastic phenomenon.
- n) Happening inside the body.
- o) Bhagawan keeps that part for himself.

p) Svajati Asanvaryena :

- Appropriate conversion, mixing up happen inside the body.

q) Chandogya Upanishad : Chapter 6 – 5 – 1 :

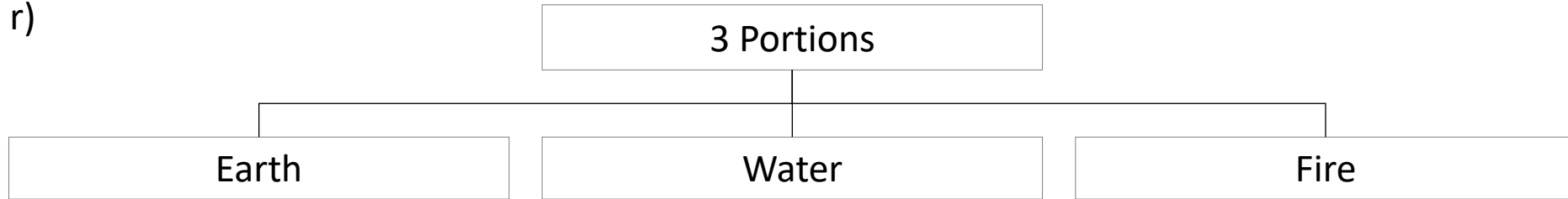
अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो
धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं
योऽणिष्ठस्तन्मनः ॥ ६.५.१ ॥

annamaśitaṃ tredhā vidhīyate tasya yaḥ sthaviṣṭho
dhātustatpurīṣaṃ bhavati yo madhyamastanmāṃsaṃ
yo'ṇiṣṭhastanmanaḥ || 6.5.1 ||

When we eat food, it divides itself into three parts. The grossest part of it becomes excreta; that which is less gross becomes our flesh; and the finest part becomes our mind. [6 - 5 - 1]

- Describes this in detail.
- Each element divides into Gross, Middle, Subtle.
- 9 portions (3 elements x 3).

r)



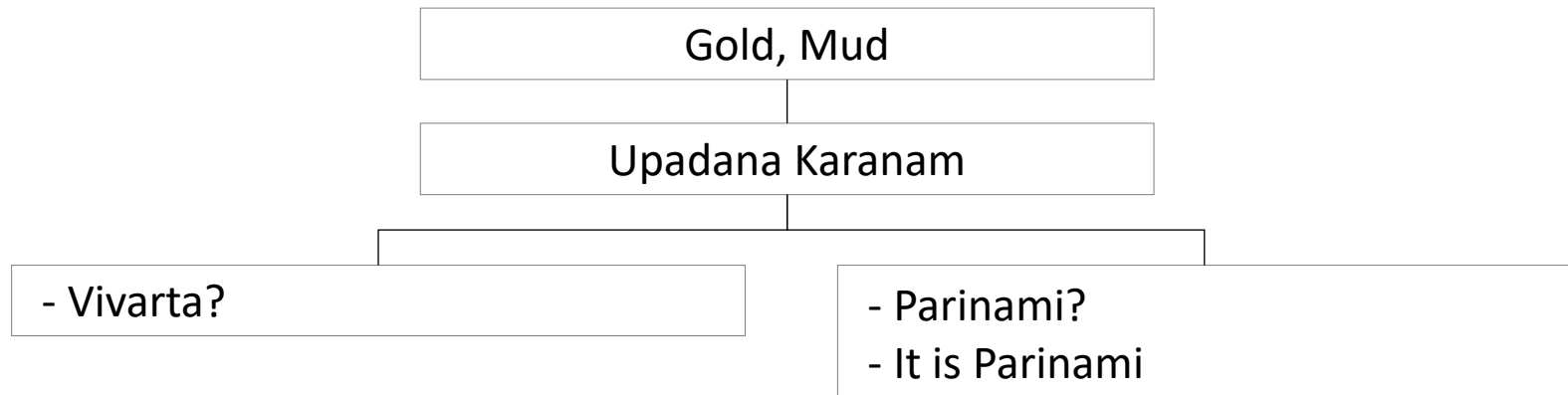
- All appropriately merge and nourish the body.

s) Discussed in Sections 5, 6, 7, 8 till now.

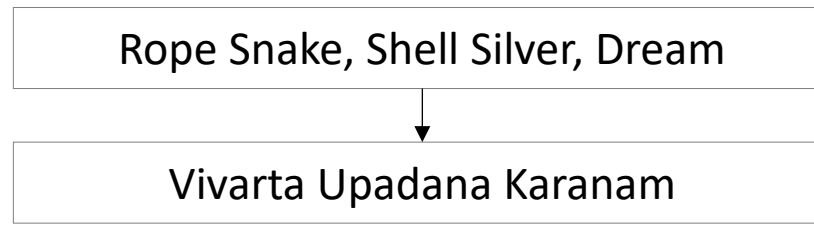
Revision :

Chapter 6 – 8 – 6 – Topic 220

I) a) Home work :



b)



Because of ignorance of Rope, it produces a Snake, without change.

d) Shell produces Silver coin with change.

II) a) Gold - Ornaments?

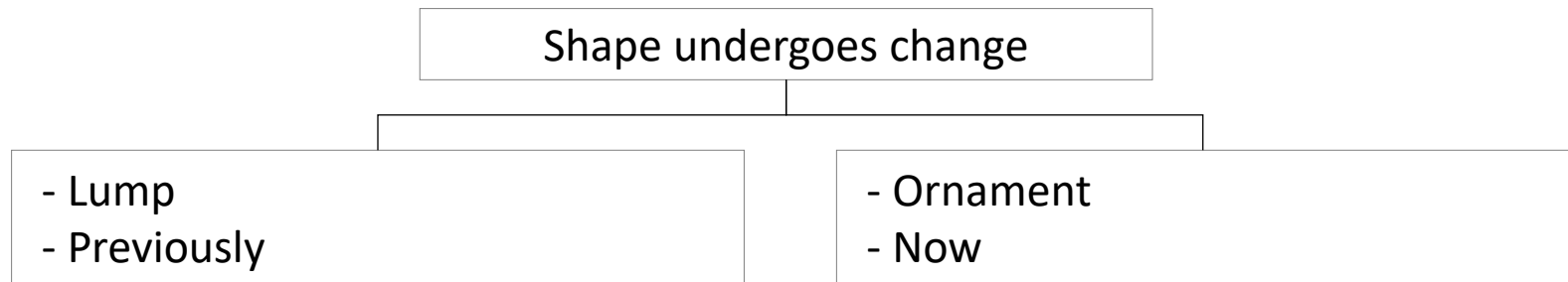
b) Gold - Continues to change - Goldness not lost.

c) Gold doesn't become plastic when Ornaments are made.

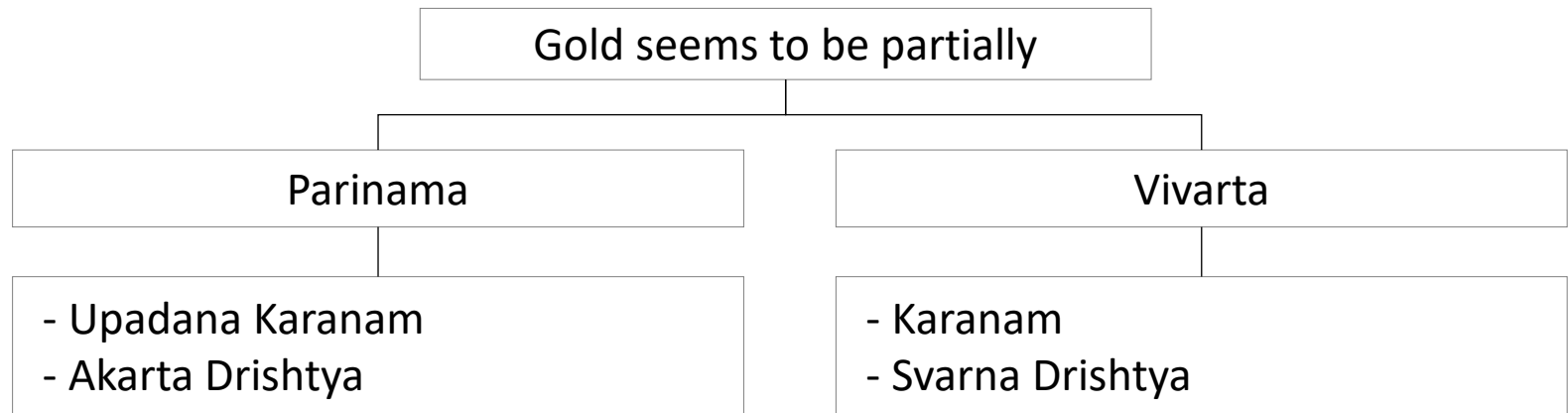
d) Appears gold is Vivarta Upadanam.

e) Nature of gold does not undergo any change.

f)



g)



III) Sankara :

a) Takes Parinami Upadana Karanam only.

b) Gold = Parinami Upadana Karanam because its shape is changing.

c) Wood, Metal, Clay = Parinami Upadana Karanam.

d) Reason :

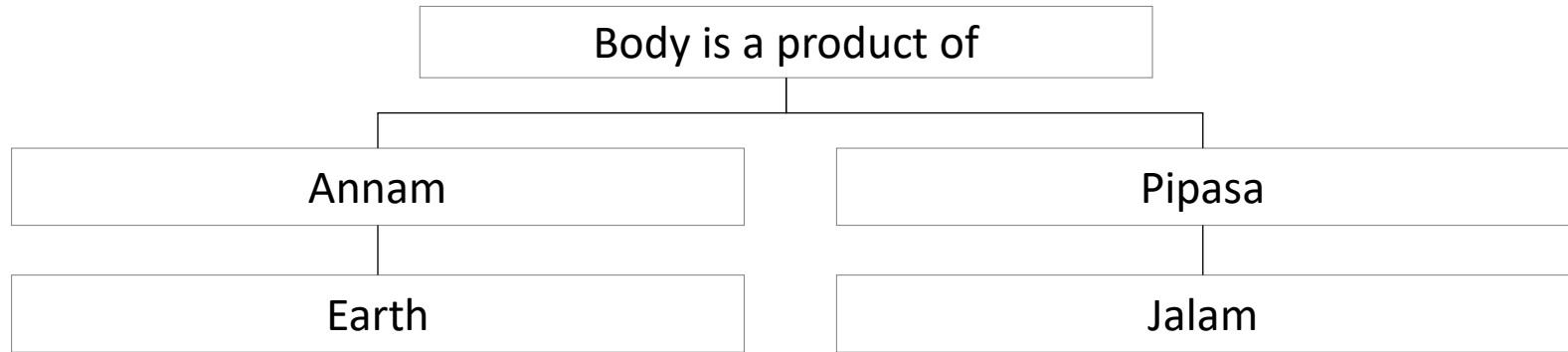
- Savayava Drivyam
- They have parts which can partially change.
- Therefore, Parinami Upadana Karanam only.

IV) a) 8th Section, Upanishad analysed Svapiti Nama and arrived at conclusion.

b) Jiva merged into Brahman during Sleep.

c) Brahman = Adhishtanam, Moolam

- V) a) Ashanaya and Pipasa – Analysis.
 b) Body is a product of Food (Earth), Water.
 c)



- VI) a) It is used to arrive at Brahman through Karya – Karana Parampara.
 b)

Karanam	Karyam
- Annam - Jalam - Agni - Sat Brahman	- Body - Annam - Jalam - Agni

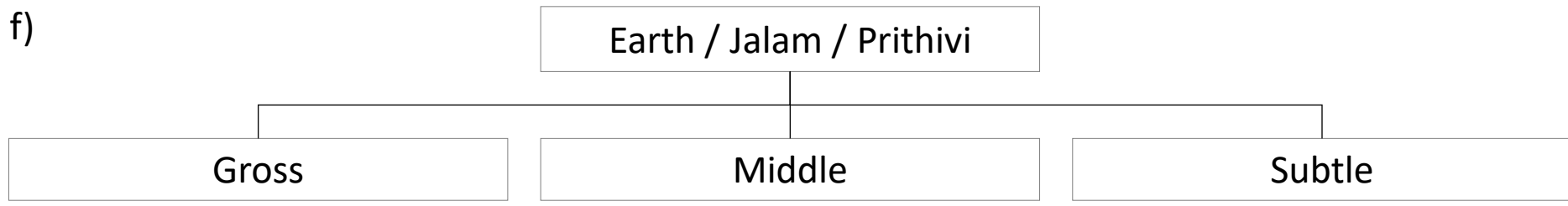
- c) Analysis helped us to go from Body – Prithvi - Jalam - Agni – Brahman.

d) Conclusion :

- 3 elements cause of body.

- e) Annam has 3 portions - Gross - Middle - Subtle

f)



g) Chandogya Upanishad : Chapter 6 – 5 – 1

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो
धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं
योऽणिष्ठस्तन्मनः ॥ ६.५.१ ॥

annamaśitaṃ tredhā vidhīyate tasya yaḥ sthaviṣṭho
dhātustatpurīṣaṃ bhavati yo madhyamastanmāṃsaṃ
yo'ṇiṣṭhastanmanah || 6.5.1 ||

When we eat food, it divides itself into three parts. The grossest part of it becomes excreta; that which is less gross becomes our flesh; and the finest part becomes our mind. [6 - 5 - 1]

224) Bashyam : Chapter 6 – Section 8 – Verse No. 6 continues..

यथा नु खलु येन प्रकारेणोमा- स्तेजोऽबन्नाख्यास्तिस्त्रो देवताः
पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं पुरस्तादेव भवत्यन्न-
मशितं त्रेधा विधीयत इत्यादि तत्रैवोक्तम्। अन्नादीनामशितानां
ये मध्यमा धातवस्ते साप्तधातुकं शरीरमुपचिन्वन्तीत्युक्तम्।
मांसं भवति लोहितं भवति मज्जा भवत्यस्थि भवतीति।

भवत्यस्थि भवतीति । ये त्वणिष्ठा धातवो मनः प्राणं वाचं देहस्यान्तः-
करणसंघातमुपचिन्वन्तीति चोक्तम्— तन्मनो भवति स प्राणो
भवति सा वाग्भवतीति ।

l) a) Middle portion of 3 elements - Nourish body with 7 Dhatus, ingredients.

b) 7 ingredients :

- Rasa, Shonita, Mamsa (Flesh), Medho, Asti (Bone), Majja (Marrow), Shukram (Seed).

c) Middle Parts :

- Prithvi — Mamsam
- Jalam — Blood
- Agni — Bone, Bone Marrow

d) Subtle Parts :

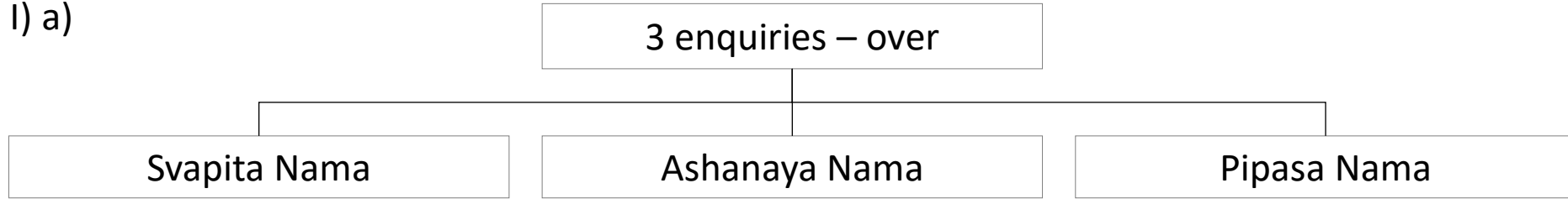
Nourishes

- Prithvi — Mind
- Jalam — Prana
- Agni — Vak

225) Bashyam : Chapter 6 – Section 8 – Verse No. 6 continues..

सोऽयं प्राणकरणसंघातो देहे विशीर्णे देहान्तरं जीवाधिष्ठितो
येन क्रमेण पूर्वदेहात्प्रच्युतो गच्छति तदाहा

l) a)



b) 4th enquiry :

- What happens at time of death ?

c) Very similar to What happens at time of Sleep.

d) Quit this physical Body after sleep, come back to the same body.

e) In death, quit body, comeback to another body.

f) Quitting body – common.

g) Prana Karana Sangatah = 17 Parts

- Sukshma Shariram
- 5 Jnana Indriyas + 5 Karma Indriyas + Mind - Buddhi = Karanam, instruments of transactions.

h) Prana = Not Karanam - Instrument to contact the world

i) Prana = House keeper - Keeps body in good condition, only then Karanam can stay there and do all transactions.

j) Subtle point :

- Jnana Indriya / Karma Indriya / Mano, Chitta, Buddhi, Ahamkara



Karanam

k) Prana not Karanam

- Discussion in Brahma Sutra, how many Karanams are there?

l) 5 Pranas - Not Karanam.

m) Sukshma Shariram is called Prana Karana Sangatah.

n) Karanam + Prana = Sukshma Shariram.

- Not Karya - Karana Sangatah



Sthula Shariram

- Brahma Sutra - discusses in detail.

o) Here, Sukshma Shariram only = Prana, Karana Sangatah.

- Sangatah = Group

II) a) Dehe Vishirne :

- Degenerated Body, Apakshiyate.

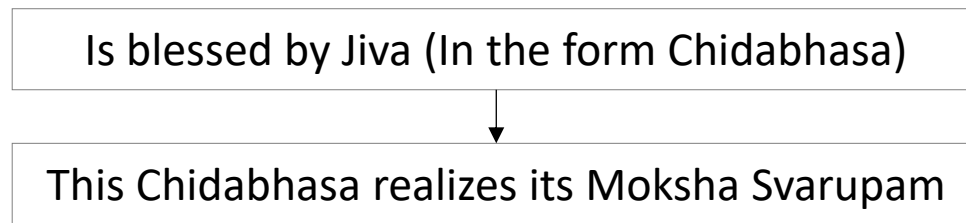
b) Dehantaram Gachhati :

- Soul leaves current body goes to another body.

c) What kind of Sukshma Shariram?

- Jiva Adhishtitaha.
- Jiva leaves alongwith Prana - Karana Sangatah and goes to another body.

d) Sukshma Shariram :



e) All experiences = Reflected Consciousness + Mind + Prana.

f) Reflected Consciousness = Jiva realises it is Nitya Mukta Original Consciousness in sleep, death, if Jiva's intellect has Atma Jnanam.

g) I - Jivatma am Self of Body.

- I - Jivatma - Am Paramatma = Mahavakya Jnanam

h) If both understood clearly, I am Jnani, Nitya Mukta Purusha.

i) What is the sequence after leaving the body?

स्य हे सोम्य पुरुषस्य प्रयतो म्रियमाणस्य वाङ्मनसि
सम्पद्यते मनस्युप-संह्रियते। अथ तदाहुर्ज्ञातयो न वदतीति।
मनःपूर्वको हि वाग्व्यापारः, “यद्वै मनसा ध्यायति
तद्वाचा वदति” (नृ० पू० ता० उ० १।१) इति श्रुतेः।
वाच्युपसंहृतायां मनसि मनो मननव्यापारेण केवलेन वर्तते।

l) a) When a person is about to die – Prayiti.

b) 1st speaking power becomes weaker.

- Lip moves, sound does not come.

c) 2nd Vak merges with Mind.

- Mind continues to have thoughts.
- It wants to express thoughts.

d) Brahma Sutra : Sutra 4-2-1 & 4-2-2

वाङ्मनसि
दर्शनाच्छब्दाच्च ।

Vangmanasi
darsanacchabdaccha

Speech is merged in mind, because it is so seen, and there are scriptural statements (to that effect). [4 – 2 – 1]

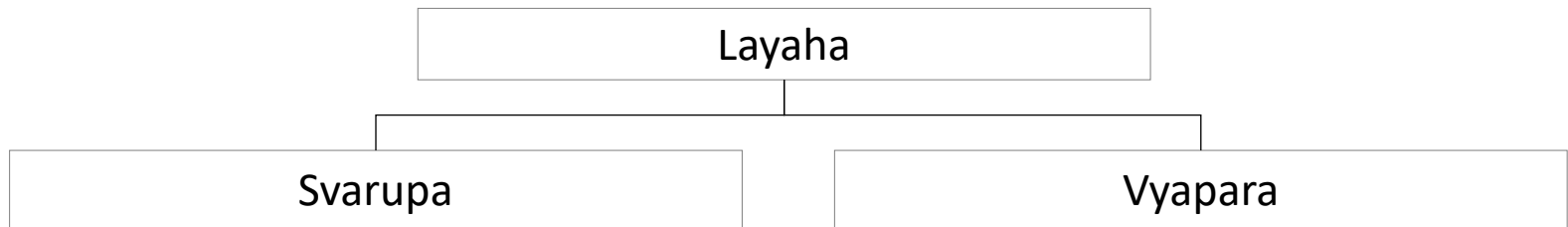
अत एव च सर्वाण्यनु ।

Ata eva cha sarvanyanu

And for the same reason all (sense-organs) follow (mind, i.e., get their functions merged in it).[4 – 2 - 2]

e) Does Vak Indriyam merge into Mind or Vak Vyapara (activity) merge into Mind?

f)



g) Conclusion :

- Vak Indriyam can't merge into Mind.

h) Because Vak Indriyam is not born out of Mind, it is born out of Satvika Amsa of Akasha.

i) Indriyam doesn't merge into Mind but function of Vak Indriyam merges into Mind - because Mind alone supports the Vak Indriyam.

j) Dying man can't talk anymore.

k) Vak vyapara can't function because Mind is weak to support the Vak.

II) a) Whatever a person mentally thinks, that alone he verbally expresses.

b) Taittriya - Surya Namaskara Mantra :

- Tasmāt Gata Puruṣa Abhi Gachhati
- Tat Vacha Vadati, Tat Karma Karoti

c) What person mentally reaches, he utters, then acts.

d) Same idea here in a quotation, not available to find source.

e) Vak Vyapara merges into Manas Indriyam, Antahkaranam.

f) Person has thoughts in the mind but can't express.

g) It is very painful, want to thank others who took good care.

III) a) Brahma Sutra : Ch. 4-2-1 & 4-2-2

वाङ्मनसि
दर्शनाच्छब्दाच्च ।

Vangmanasi
darsanacchabdaccha

Speech is merged in mind, because it is so seen, and there are scriptural statements (to that effect). [4 – 2 – 1]

अत एव च सर्वाण्यनु ।

Ata eva cha sarvanyanu

And for the same reason all (sense-organs) follow (mind, i.e., get their functions merged in it).[4 – 2 - 2]

b) Vak Upalakshanam for Jnana Indriyams and Karma Indriyams.

c) Brihadaranyaka Upanishad and Prasnopanishad :

- All 10 Indriyams withdraw.
- Audibility poor in old age.

d) 1st stage :

- Vak – Manasi

e) Mind also resolves.

227) Bashyam : Chapter 6 – Section 8 – Verse No. 6 continues..

मनोऽपि यदोपसंह्रियते तदा मनः प्राणे सम्पन्नं भवति—
सुषुप्त- काल इव; तदा पार्श्वस्था ज्ञातयो न विजानातीत्याहुः ।

2nd stage :

- Antahkaranam – Mind.

l) a) Mind resolves into 5 pranas.

b) Brahma Sutra : Sutra 4 – 2 – 3 :

तन्मनः प्राण उत्तरात् ।

Tanmanah prana uttarat

That mind (is merged) in Prana (as is seen) from the subsequent clause (of the Sruti cited).
[4 – 2 - 3]

c) In the Mind there is Chidabhasa.

d) Jiva defined as Chidabhasa in the Mind, blessing mind and Indriyams.

e) Mind merges into Chidabhasa, Jiva.

f) Mind and Jiva (Reflected Consciousness) together merge into Prana.

g) Sushupta Kala Iva :

- Jiva merges in sleep also.

h) 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 yatra itatpuruṣaḥ 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]

II) All relatives say, eyes open, no response, does not recognize.

228) Bashyam : Chapter 6 – Section 8 – Verse No. 6 continues..

प्राणश्च तदोर्ध्वोच्छ्वासी स्वात्मन्युपसंहृत- बाह्यकरणः संवर्गविद्यायां
दर्शनाद्धस्तपादादीन्विक्षिपन्मर्मस्थानानि निकृन्तन्निव उत्सृजन्क्रमेणोप-
संहृतस्तेजसि सम्पद्यते।

I) a)



b) Brahma Sutra : Sutra 4 – 2 – 4 to 6

सोऽध्यक्षे तदुपगमादिभ्यः ।

So'dhyakshe tadupagamadibhyah

That (Prana) is merged in the ruler (individual soul or Jiva) on account of the (statements as to the Pranas) coming to it and so on. [4 – 2 – 4]

भूतेषु तच्छ्रुतेः ।

Bhuteshu tacchruteh

In the (subtle) elements (is merged) (the Jiva with the Pranas) as it is seen from the Sruti. [4 – 2 – 5]

नैकस्मिन् दर्शयतो हि ।

Naikasmin darsayato hi

(The soul with Prana is merged) not in one element only, for both (the Sruti and Smriti) declare this (or declare so). [4 – 2 – 6]

c) Breathing becomes laboured, now effortless, naturally happens.

d) Brihadaranyaka Upanishad :

तद्यथानः

सुसमाहितमुत्सर्जद्यायात्,

एवमेवायं शारीर आत्मा

प्राज्ञेनात्मनान्वारूढ उत्सर्जन्याति,

यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३५ ॥

tadyathānaḥ

susamāhitamutsarjadyāyāt,

evamevāyaṁ śārīra ātmā

prājñēnātmanānvārūḍha utsarjanyāti,

yatra itad ūrdhvacchvāsī bhavati || 35 ||

Just as a cart, heavily loaded, goes on rumbling, so does the self that is in the body, being presided over by the Supreme Self, go making noises, when breathing becomes difficult.
[4 - 3 - 35]

- Oordhvo Shvasi - Deep breathing

II) a) Having resolved into Prana Jnana Indriya + Karma Indriya + Anthakaranam.

b) Loaded Prana is coming out and joining Tejas-fire Tattvam.

c) **Samvarga Vidya Upasana :**

Chandogya Upanishad : Chapter 4 – 3 – 3

अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति
प्राणमेव वागप्येति प्राणं चक्षुः प्राणं श्रोत्रं प्राणं मनः
प्राणो ह्येवैतान्सर्वान्संवृङ्क्त इति ॥ ४.३.३ ॥

athādhyātmam prāṇo vāva saṁvargaḥ sa yadā svapiti
prāṇameva vāgapyeti prāṇam cakṣuḥ prāṇam śrotram
prāṇam manaḥ prāṇo hyevaitānsarvānsaṁvṛṅkta iti || 4.3.3 ||

Next is the worship concerning the body. Prāṇa swallows everything. When a person sleeps, speech, the eyes, the ears, and the mind—all these go into prana. Prāṇa swallows all these.
[4 - 3 - 3]

d) **Topic :**

- Prana withdraws all organs into itself during sleep and Maranam.

e) Samvarga = That which dissolves, merges.

f) Samashti level :

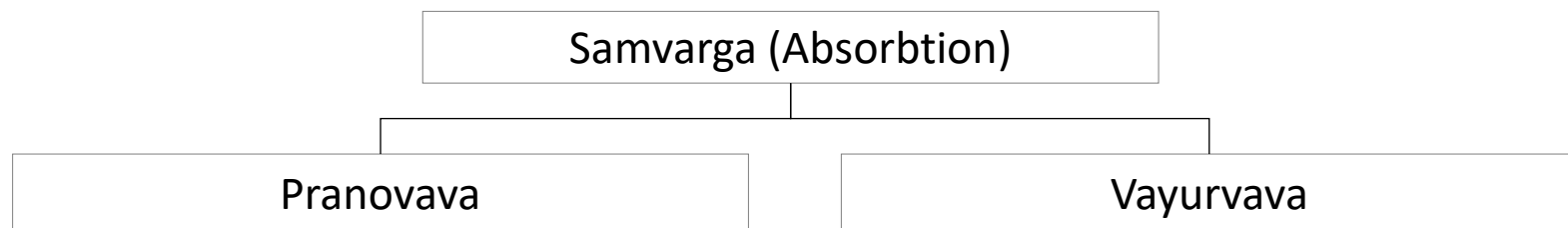
- Hiranyagarbha absorbs everything into himself.

g) Vyashti Prana merges into Samashti Prana – Hiranyagarbha.

h)

Vyashti Prana	Samashti Prana
- Dissolver of Vyashti Indriyams	- Dissolver of Samashti Indriyams - During Pralayam - Withdraws Samashti Prapancha

i)



j) May you do Samvarga Upasana in Chandogya Upanishad - Chapter 4 – 3 – 3

k) In the Marana Kale, Prana is doing the job of Samvarga – swallowing.

l) When Prana is forcibly withdrawing from the body, hands and legs may be violently moving, shaking.

m) Prana distressed in pulling itself hard.

n) As though vital organs, parts are torn assunder.

o) Prana violently, forcibly withdraws.

p) Gradually withdraws.

q) Tejasi Sampadyate :

- Merges into to fire, Agni Tattvam.

III) a) Brahma Sutra : Sutra 4 – 2 – 4 to 6

- What is Tejas Tattvam is analysed.

b) Tejas = Next physical body, based on Prarabda.

c) At the time of death itself, next body is formed, made of Pancha Sthula Butas.

d) Very minute Sthula Butas, Invinsible Pancha Butas constitute the next physical body.

e) Their prominent one is Agni Tattvam.

f) Here, Tejas refers to Pancha Butani, minute Sthula Butam and they go out.

g) Pancha Agni Vidya :

- Svarga – Megha – Prithvi – Purusha – Yoshit.

h) Go through 5 stages :

- Physical body gradually evolves.
- Indicated by Tejas – Tattvam.

I) Why Agni is prominent?

a) When Prana is not very prominent, you touch the body to see its temperature.

b) Warmth belongs to Agni, if it goes, body becomes cold.

c) Function of Prana = Movement.

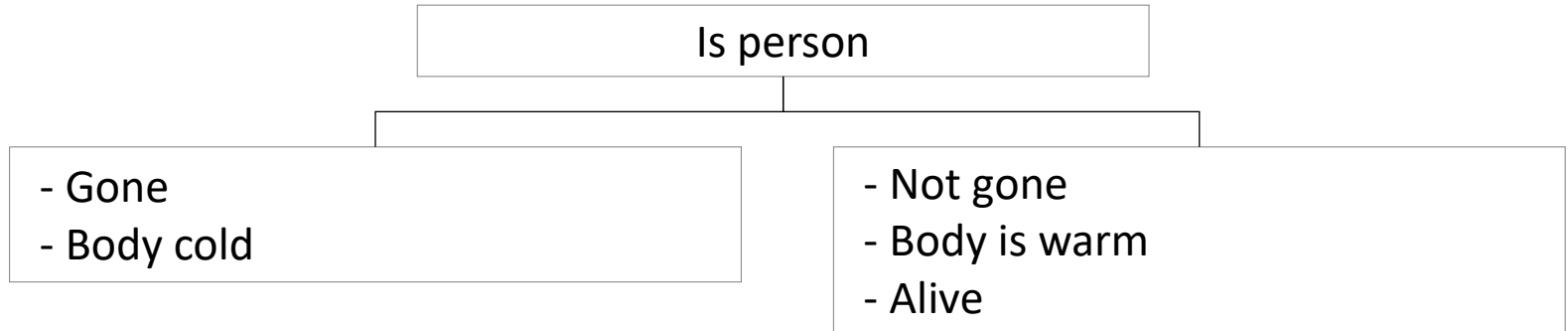
d) Breathing also is a movement, it stops when the warmth goes.

तदा- हुर्जातयो न चलतीति। मृतो नेति वा विचिकित्सन्तो
देह- मालभमाना उष्णं चोपलभमाना देह उष्णो जीवतीति।
यदा तदप्यौष्ण्यलिङ्गं तेज उप- संह्रियते तदा तत्तेजः
परस्यां देवतायां प्रशाम्यति।

l) a) Relatives say, body is not moving.

b) No life function at all.

c)



d) Feel the Body by touch.

e) Inference :

- Body is warm.

II) Stages :

a) Vang – Manasi Sampadyate

b) Manah – Prane

c) Prane – Tejasi

d) Agni merges into Brahman

e) Agni Tattvam Upasamhriyate :

- Agni withdrawn, body cold.

f) Agni merges into Para Devata - Brahman

III) a) Agni Tattvam = Minute Sthula Shariram, with Sukshma, Karana Shariram and Chidabhasa.

b) Agni merges into Brahman.

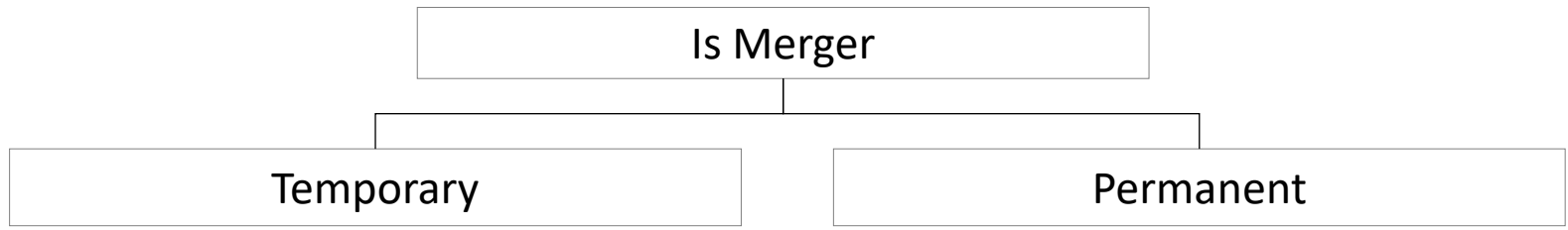
c) Chandogya Upanishad : Chapter 6 – 8 – 1

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम
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IV) a)



b) If Jiva is Jnani, Atra Brahma Sahashnute

c) Ata Tasya Prana Utkramanti.

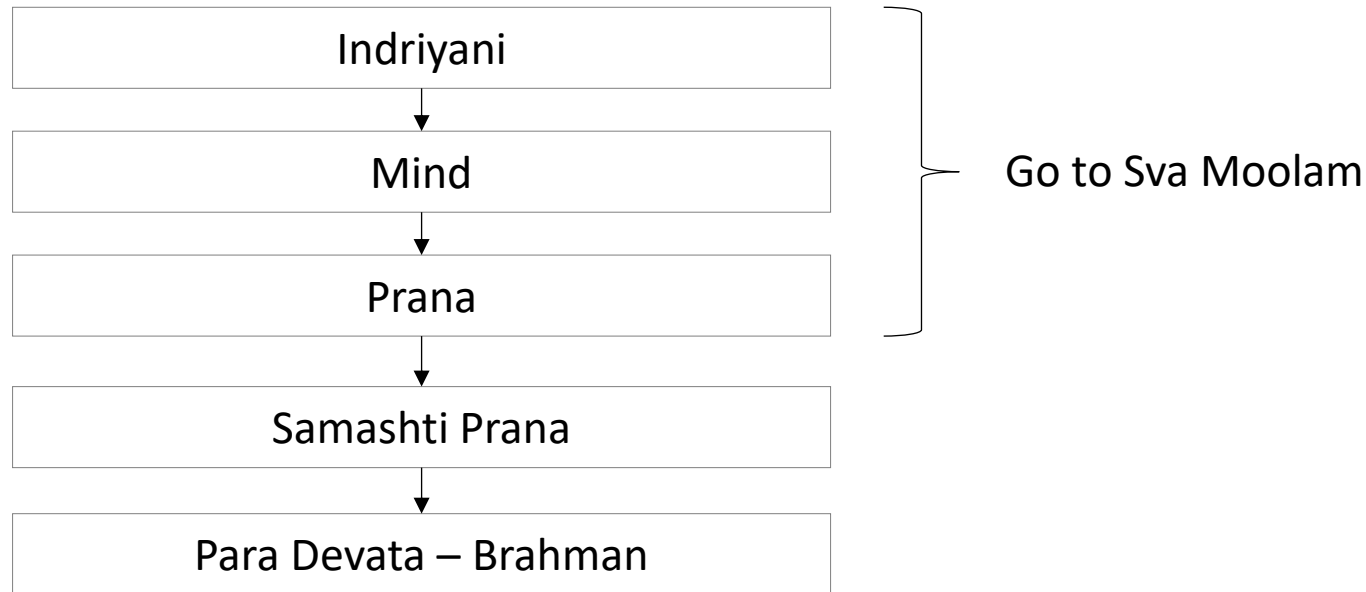
- Merger is for good.

d) If Ajnani, Jiva will come back to same body (after sleep) or another body if it is death.

230) Bashyam : Chapter 6 – Section 8 – Verse No. 6 continues..

तदैवं क्रमेणोपसंहृते स्वमूलं प्राप्ते च मनसि तत्स्थो जीवोऽपि
सुषुप्तकालवन्निमित्तोपसंहारादुप-संहियमाणः सन्सत्याभिसन्धि-
पूर्वकं चेदुपसंहियते सदेव सम्पद्यते न पुनर्देहान्तराय
सुषुप्तादिवोत्तिष्ठति। यथा लोके सभये देशे वर्तमानः कथञ्चि-
दिवाभयं देशं प्राप्तस्तद्वत्। इतरस्त्वनात्मज्ञस्तस्मादेव
मूलात्सुषुप्तादिवोत्थाय मृत्वा पुनर्देहजालमाविशति यस्मान्मूला-
दुत्थाय देहमाविशति जीवः ॥ ६ ॥

I) a) In this Particular order :



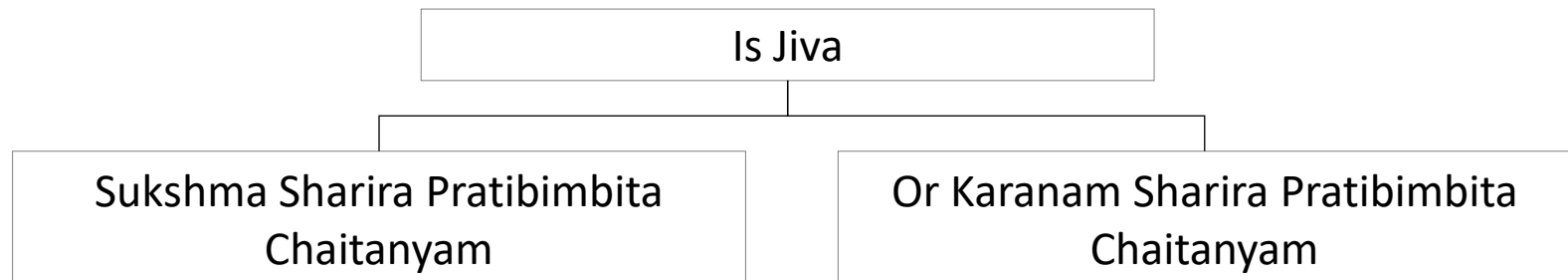
b) Bundle includes Mind which merges into Brahman.

c) Jiva = Manah Pratibimbita Chidabhasa.

d) One Prakriya in this context.

e) Jiva / Ishwara different Prakriyas, method of communications are used according to context.

f)



g) What is definition of Jiva?

- Manaha Pratibimbata Chaitanyam, here.

h) One Prakriya :

- Karya - Upadhi Ayam Jivaha.
- Karano Upadhi Ayam Ishwara.

i)

Jiva	Ishvara
Sukshma Sharira + Reflected Consciousness	Sukshma Shariram + Reflected Consciousness

j)

Jiva	Ishvara
Karana Shariram + Reflected Consciousness	Karana Prapancha + Reflected Consciousness

II) a) Vichara Sagara :

- Votes for Karana Sharira Pratibimba Chaitanyam as Jiva - Better Prakriya.

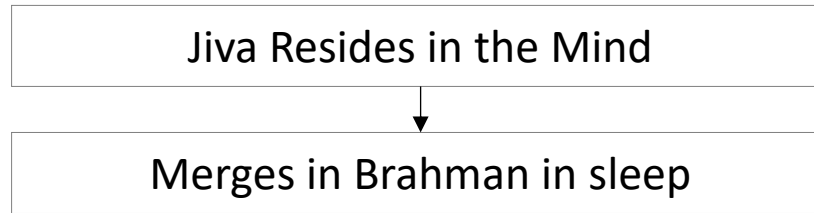
b) We have Prakriya Bheda

c) Jiva = Consciousness reflected in the Mind.

d) When the Mind resolves, Jiva resolves, here

III) a) While defining Sushupti, Shankara uses this Prakriya.

b) 8th Section – Central Teaching :

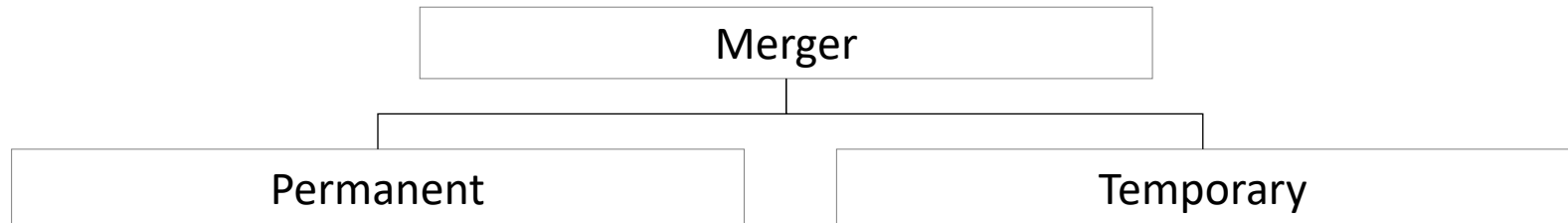


c) Since the Reflected Medium – Mind is resolved, reflection goes.

d) Nimittam here = Reflected Medium – Mind.

e) Jiva also merges into Brahman.

IV) a)



b) Thief holding red iron ball, swears, I have not stolen.

c) If he lies, hand is burnt.

d) If truth, Satya Visarga, Satya Abhisandhaha.

e) Holding on to truth, Jiva merges into Sat Brahman.

f) Aham Brahma Asmi is the truth, not Aham Jivosmi.

g) Aham Brahma Asmi is the truth.

- As Brahman if he dies, he merges into Brahman.

h) If he still has doubt - Am I Jnani or Ajnani, have I realised or not?

i) In which category I am?

- If ignorant, or has doubt, will have Punar Janmam.

j) When I know :

- Aham Brahma Asmi

k) When there is Jnana Nishta - Abhisandhi Purvaked Upasamhriyate.

l) If he dies as Brahman, he will not be reborn as Jiva .

m) Possible only with Upanishad, Gita Jnanam.

v) a) Bartruhari's Vairagya Shatakam.

b) Last Shloka - long Shloka.

c) Panchabutas = Father, Mother, Friend.

d) Oh Panchabutas, you gave me the body.

e) I have utilised the body very well.

f) I have realised Brahman, permanently now want to reside in Brahman.

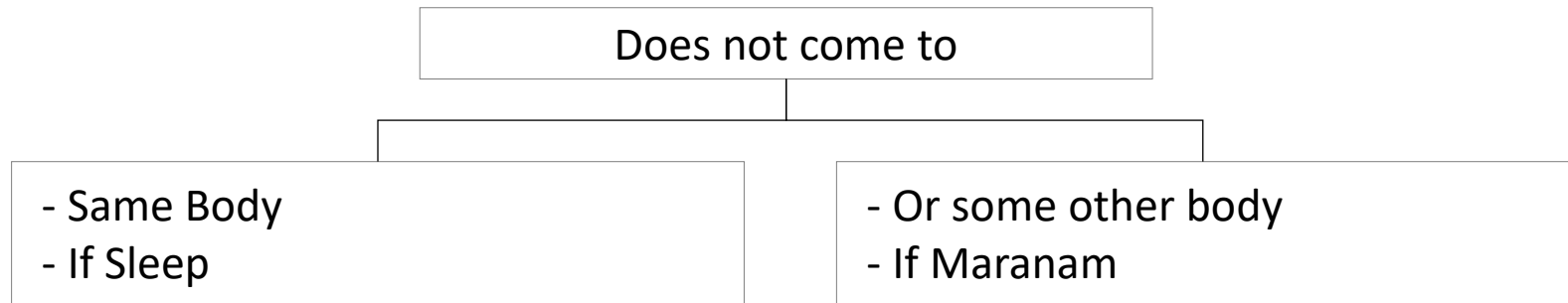
g) I want to thank you.

h) By heart this Shloka.

VI) a) Becomes one with Sat itself.

b) Na Punar Deha Antaryaha.

c)



d) He does not go to any body, if it is Moksha, because of Jnanam.

e) Unlike Sushupti, Na Uttishtati :

- Does not get up.

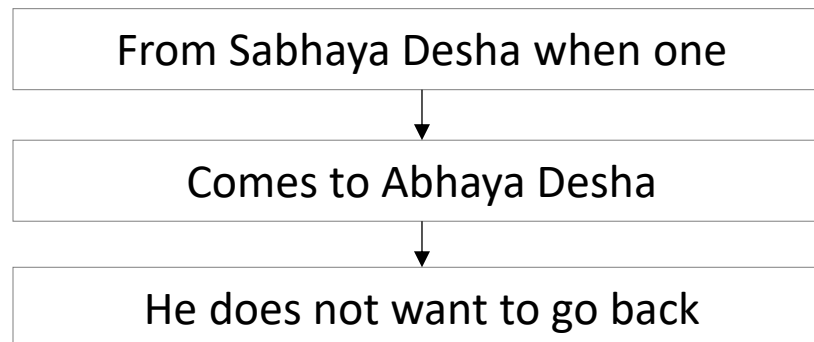
VII) Example:

a) Suppose a person is caught up in a place which is full of fear.

b) War zone - Sabhaya Desha.

c) Came back to India - Abhaya Desha.

d)



e) Muktaha :

- Never wants to come back to Jiva Bhava once again.

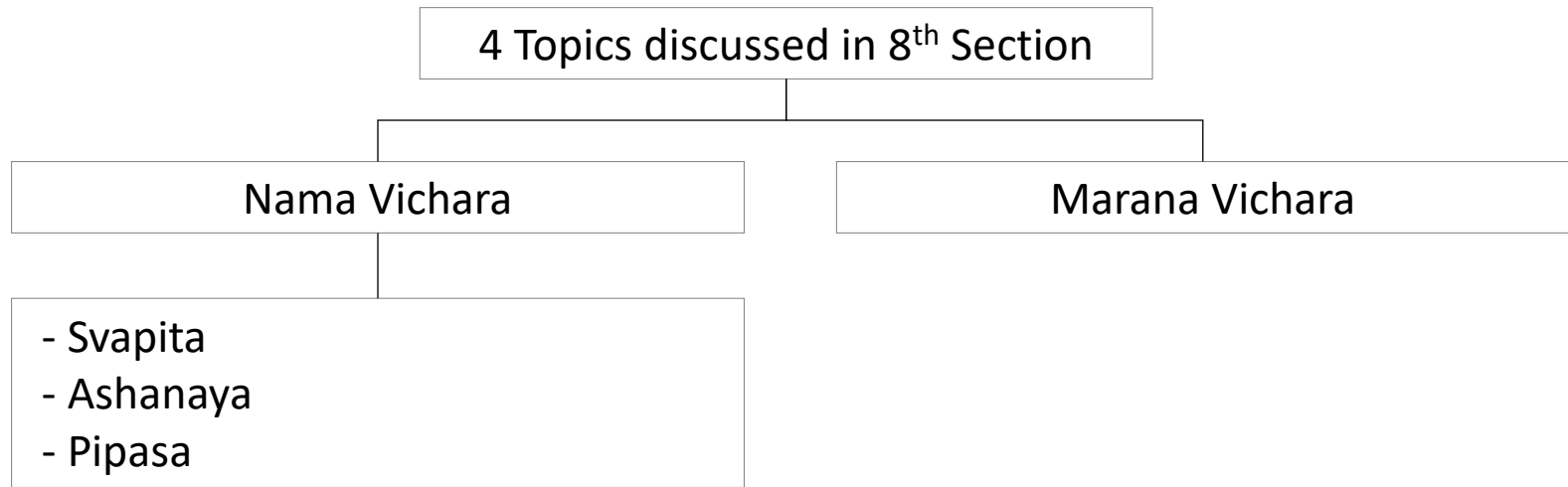
f) Person caught in Sabhaya Desha comes to Moksha with Shastra's help.

- He does not want to come back to Jiva Bhava after having claimed Brahma bhava once.

Revision :

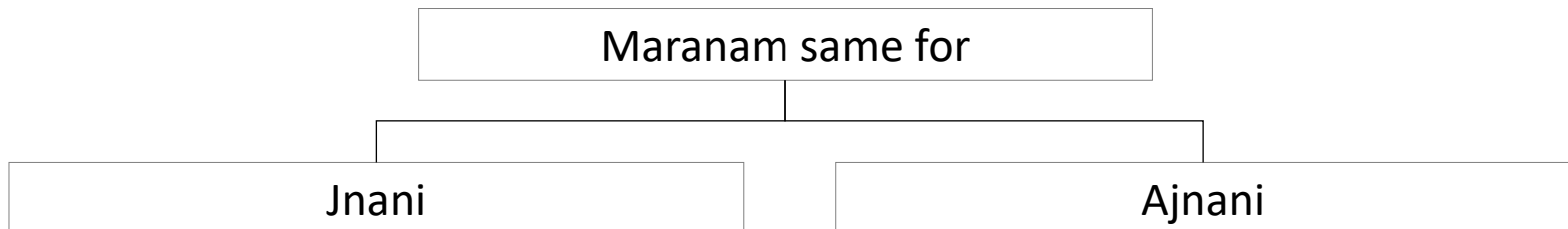
Chapter 6 – Section 8 – Verse 6 – Topic 227 :

l) a)



b) During Maranam what happens is similar to what happens during Svapiti – Deep Sleep State.

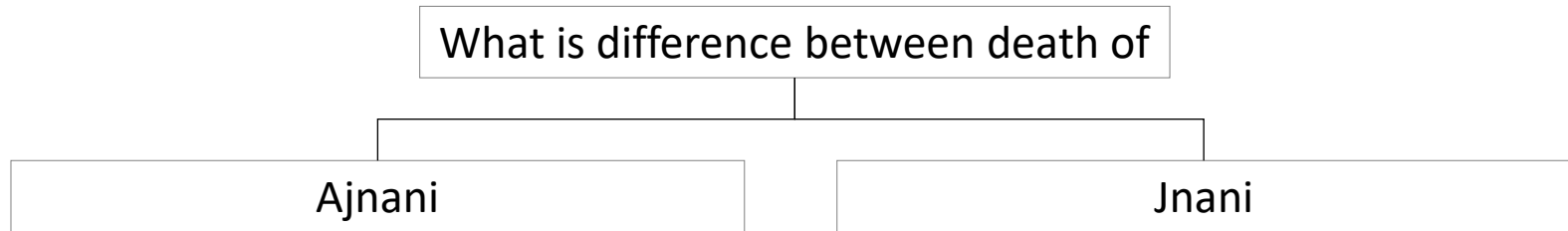
c)



- d) Vang Manasi Sampadyate.
- e) Manah Prane, Pranas - Tejasi, Tejaha, Parasyam – Devataha.
- f) Vak = Represents all sense organs resolving in the mind.
- g) Mind - Resolves into Prana and Jiva.
- Prana - into Tejas Tattvam.
 - Tejas - Merges into Parasyam Devataha, Ishwara.

II) Topic of Moksha :

a)



- b) Upanishad does not mention this, Shankara mentions in his Bashyam.
- c) Ajnani's Antha Kala, Jnani's Kala - Parantha Kala.

III) a) Mundak Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६॥

Vedanta-vijnana-suniscit-arthah sannyasa-yogad yatayah suddha-sattvah,

te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve || 6 ||

Having well ascertained beyond all doubts the exact import of the Upanisads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

b) Vedanta Vigyana Sunishchitartha

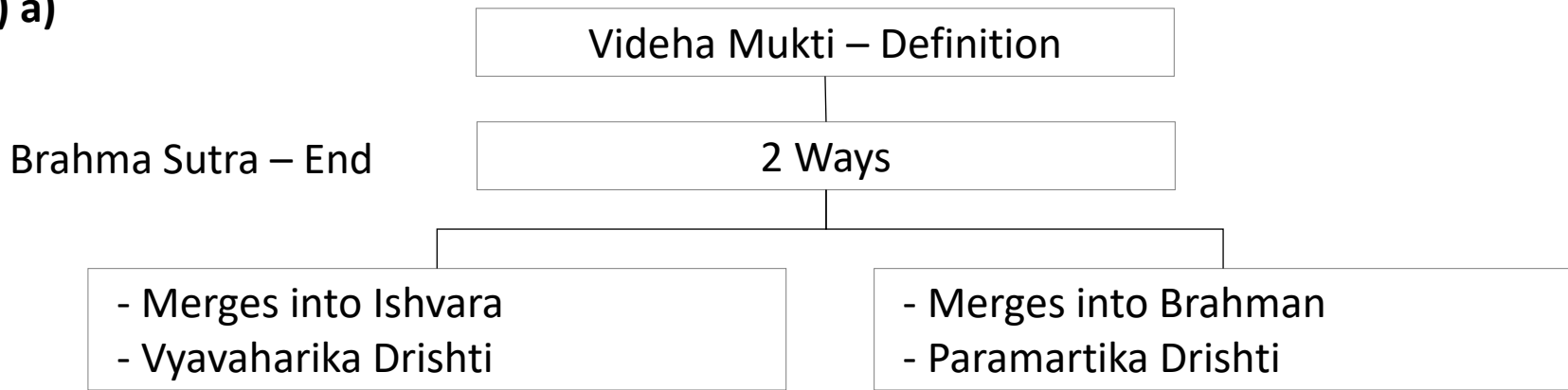
c) Shankara borrows from Mundak Upanishad.

d) From Jnani's angle, there is merger of Jiva into Ishwara or Brahman.

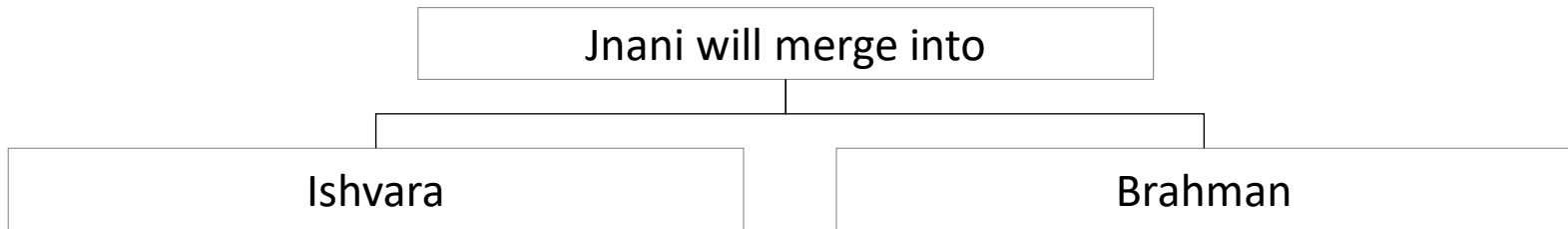
e)

From Anatma Angle	From Atma Angle
Merger into Ishvara	Merger into Brahman

IV) a)



b)



c) Jnani has no Karma, Sanchita is burnt, Agami Avoided, Prarabda exhausted.

d) Karma, Abavat, does not get new body during death.

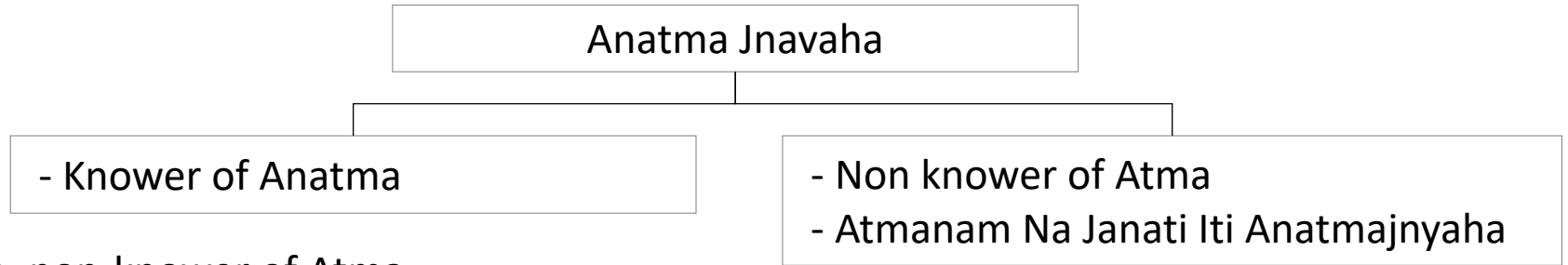
e) No question of travelling.

f) This is Jnanis Para – Antha Kala.

V) Ajnani's Death :

- a) Prarabdha exhausted.
- b) Fresh body from Sanchitam.
- c) Minute body is given, Ajnani Jiva travels, going through 5 stages.
- d) Expands, next Father - Mother's Body, and comes out.

e)



f) Here, non-knower of Atma.

g) From that Moolam, Ishvara, Brahman.

h) Introduced in Chapter 6 – 2 – 1 – 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]

i) From same Brahman, Jiva will come after death.

j) In Sushupti, Jiva comes up.

k) Ajnani comes up to a new body, as though waking up from sleep.

l) Has got Maranam.

VI) a) Don't say : Jnani's death.

b) Death involves travel.

c) Jnani does not die.

d) Merges into Brahman.

e) We use expression Antha Kala, Parantha Kala, should not take as death.

f) Death should be taken only for Ajnanis.

g) Having died, ready for travel, having acquired another body, he enters into another fresh body - network of 3 Sharirams, 5 Koshas, Jnana Indriya, Karma Indriya, Antahkaranam.

h) Deha Jalam : Well designed infrastructure where Jnana, Karma Vyavaharas are possible.

i) From which Moola, Jiva attains 1st body at time of Srishti?

j) At time of Anupravishta, from which Brahman he got 1st body, 1st time, at the time of current Srishti, from the same Brahman, he gets a fresh body.

k) 1st time entry into body is called Anupravesha in current Srishti.

l) 2nd time entry is called Punar Janma in current Srishti.

m) In both, we enter body, Avishati Jiva.

VII) Mahavakyam comes 1st time in Chandoya Upanishad - Chapter 6 – 8 – 7.

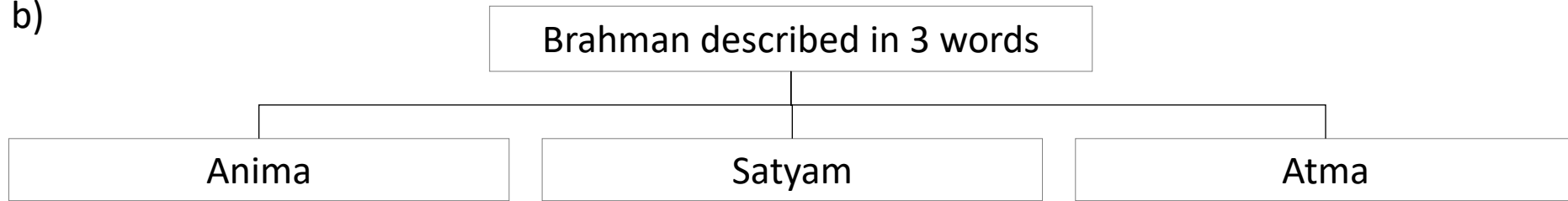
स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.८.७ ॥
॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmīyamidaṃ sarvaṃ tatsatyaṃ sa ātmā
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 ||
|| iti aṣṭamaḥ khaṇḍaḥ ||

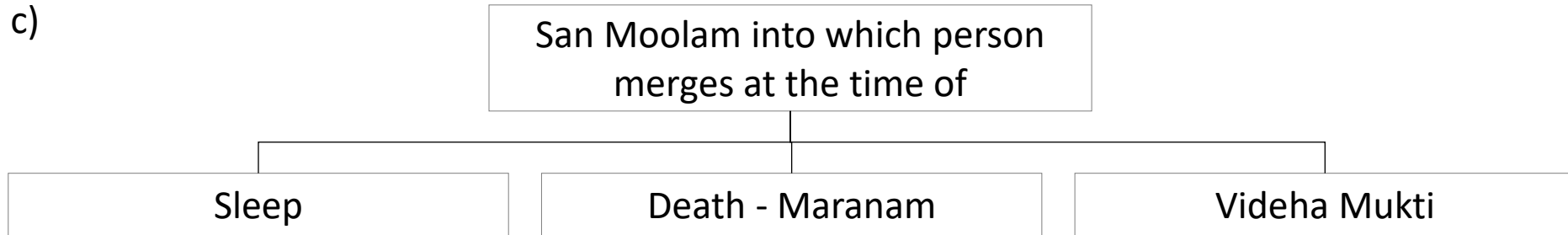
‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

l) a) Mahavakya Mantra - from now on in each section, ends with Mantra 7.

b)



c)



d) Anima :

- Anuhu Eva Anima .
- Svarthe Bhava Pratyaya.

e) I am that Truth always, Nitya Mukta Svarupa, appearing as this world.

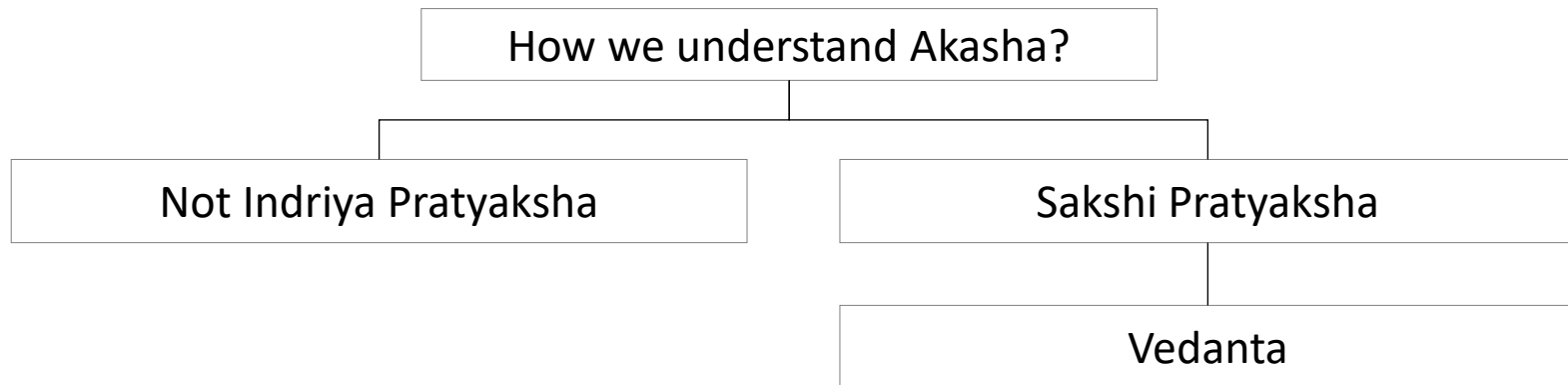
f) Nature of individual and world is one Brahman - Sat Chit Ananda, Anima, Satyam, Atma.

g) Anuhu = Extremely subtle, Sarva Indriya Agochara.

h) Akashatapi Sukham, Akasha = Subtlest element.

i) Akasha is not Indriya Gochara.

j)



k) Subtler than Space, called Anuhu, used very often for Brahman in Vedanta.

l) Katho Upanishad :

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति

अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

Na narena-varena prokta esa
suvijneyo bahuda cintyamanah,
Ananya-prokte gati-atra nasti

aniyan-hya-tarkyam-anupramanat ॥8॥

“This (Self), when taught by a man of inferior intellect, is not easy to be known, as it is to be thought of in various ways. But when it taught by another (superior) perceptor who is one with Brahman (who beholds no difference), there is no (other) way concerning it. The Self being subtler than the subtlest and is beyond argumentation.” [I – II – 8]

m) Mundak Upanishad :

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।

प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa I

pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma II 9 II

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]

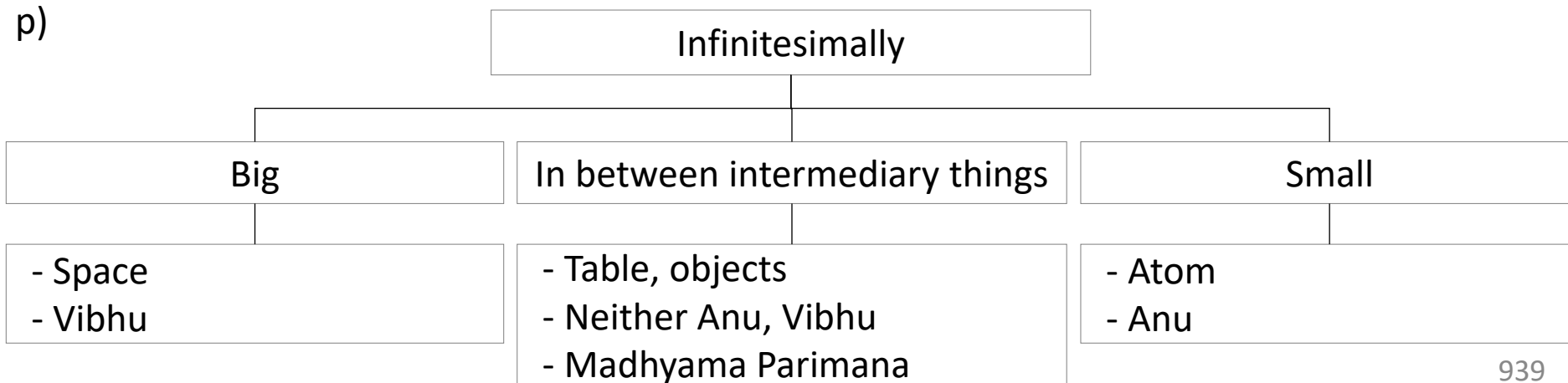
n) Anu - Tarqa Shastra :

- Smallest entity possible.
- Can't split further.
- Atom - unsplittable small infinitesimally.

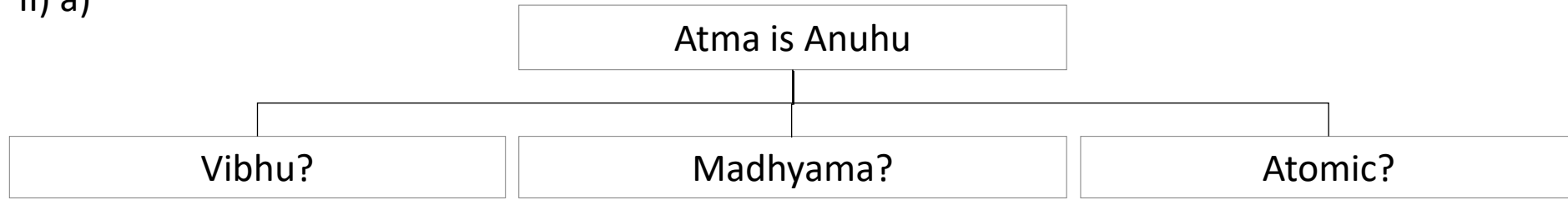
o) Vibhu :

- Infinitesimally big is Vibhu.

p)



II) a)



b) Kathopanishad :

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

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

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

- All pervading, not Anu.

c) Don't give Tarqa Shastra meaning for Anu.

d) Anu - Not Parimana which is used in Tarqa.

e) In Vedanta, Anu means subtlety.

f) Anu = Subtle = Atma

- Not infinitesimally small.

g) Gauna Artha - Secondary meaning.

h) Anuvatu Sukshma, not Anuvatu Alpa Parimana.

III) Visishta Advaitin :

a) Atma = Anu Parimana.

b) Jivatma is sitting in all bodies, atomic in size.

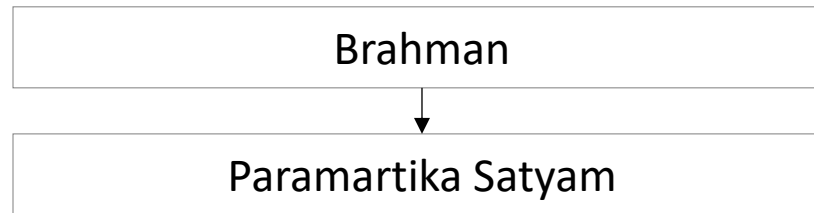
c) Jiva = Anu Parimana.

d) Vedanta = Anuvatu Sukshma.

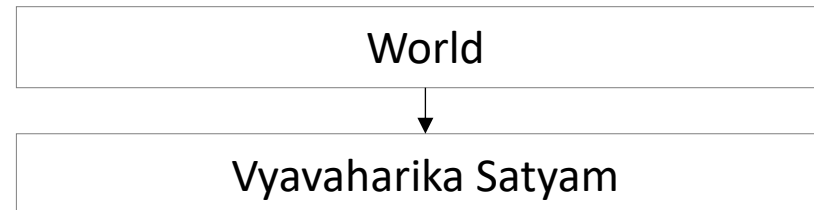
IV) Therefore, Brahman is Anima, Niratishaya Sukshmam, Sukshma Tamam, Sarva Pramana Agocharam, but Sat, exists, my Svarupa.

V) Tatu - Satyam - 2nd Description

a)



b)



VI) Vyavaharika Satyam :

a) Technical definition :

- Vyavaharika Pramana Abadyatvam.
- Can't be negated by Vyavaharika or Purusheya Pramanam.

b) World can't be negated by Paurusheya Pramanam.

c) It will assert existence of the world.

d) Scientist :

- World exists.

e) World is Apaurusheya Pramanana Baditvam.

f) Negated by Apaurusheya Pramanam, Upanishads.

g) Katho Upanishad :

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

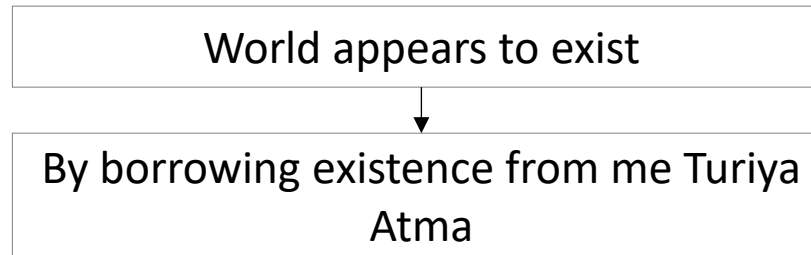
Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

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. [II – I – 11]

h) There is no world, only Brahman.

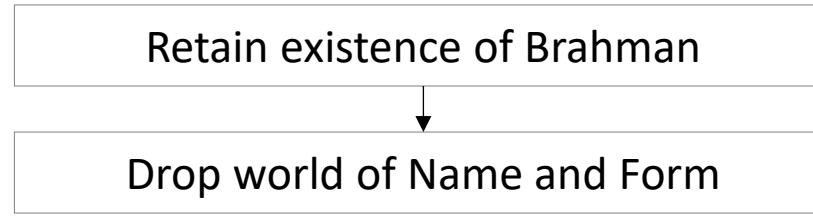
i) World appears to exist, but is not existing.

j)



k) Paurusheya Pramana Abadya Apaurusheya Pramana Badyatvam is Vyavaharika Satyatvam.

l)



VII) Paramartika Satyam - Definition :

a) Sarva Pramana Abadyatvam.

b) Neither Paurusheya Pramana negates it nor Apaurusheya Pramanam negates it.

c) Vedanta never negates Brahman.

d) Vedanta negates World, Abrahma.

e) Sarva Pramana Abadyatvam.

f) Vyavaharika Satyam is Apaurusheya Pramana Badyatvam.

g) Here Satyam refers to Paramartika Satyam.

h) 2nd description of Sat Moolam= Satyam.

- 1st description of Sat - Moolam = Anuhu = Nirathi Shaya Sukshmam.

VIII) 3rd description of Sat Moolam = Atma.

a) Atma = Essence, Adhishtanam, Svarupam, essential Nature.

b) Brahman is the essential nature of all Vyavaharika, Prathibhasika Satyam.

c) All borrow existence from Brahman, Paramartika Satyam.

d)

Waker	Brahman
Gives existence to the Dream World	Gives existence to the Waking World

e) Waker borrows existence from Super Waker, Brahman.

f)



g) Through Waker, Super Waker gives existence to Dreamer and dream world and also sleep world.

h) Brahman = Atma

IX) a) Aitadmayam Sarvam.

b) Brahman is Atma of Idam - Sarvam, the entire Anatma Prapancha.

c) Atma = Essential Nature.

d) Aitad Atmyam Idam Sarvam = Essential Nature

e) Gold = Essential Nature of Ornaments.

f)

Gold	Brahman
Essential Nature of only Ornament	Essential Nature of Chair, Pot, Gold (Sarvam)

g) 3rd Description = Essential Nature.

X) a) 4th Description :

- Brahman is essential nature of everything.

b) Aitad Atmyam, idam sarvam.

c) Vyavaharikam, Prathibhasikam essential nature = Brahman.

d) Etad Atmakam :

- Everything has Brahman as its essential nature.
- Bahuvrihi Samsara.
- Brahman is nature of everything.

e) Tat Purusha Samasa :

- Brahman is nature of everything.

f) Bahuvrihi Samasa :

- Everything has Brahman as its nature.

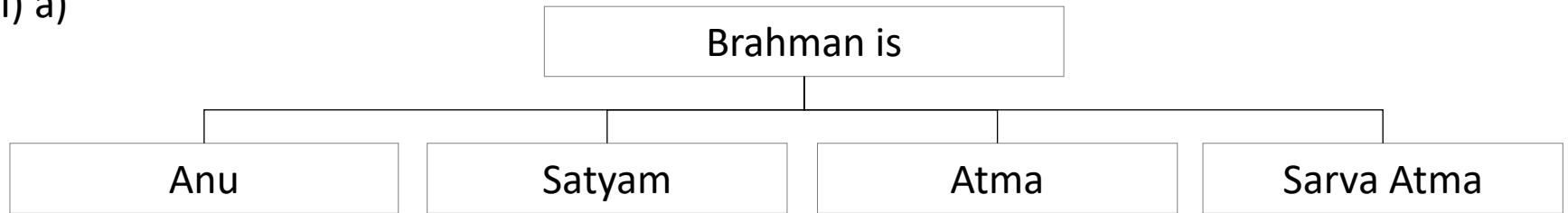
g) Etadu Atma Etad Sarvasya.

h) Bava - Pratyaya is Svarthe.

i) Bottom line :

- **Brahman is essential nature of everything.**

XI) a)



b) That Brahman - Tat Tvam Asi.

c) You are that Brahman, Svetaketo.

XII) a) Don't get distracted during Gheti Melam.

b) All instruments sound, for important event in life, tying the knot.

XIII) You should claim all 4 descriptions as your descriptions.

b) I am Brahman, not Jiva, individual Body, Mind complex with finite experiences.

XIV) I am :

a) Nirathi Shaya Sukshmaha – Anuhu.

b) Paramartika Satyaha.

c) I am Atma, not Anatma.

XV) Gita : Chapter 13 – Verse 3

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]

XVI) Claiming this is Aparoksha Jnanam.

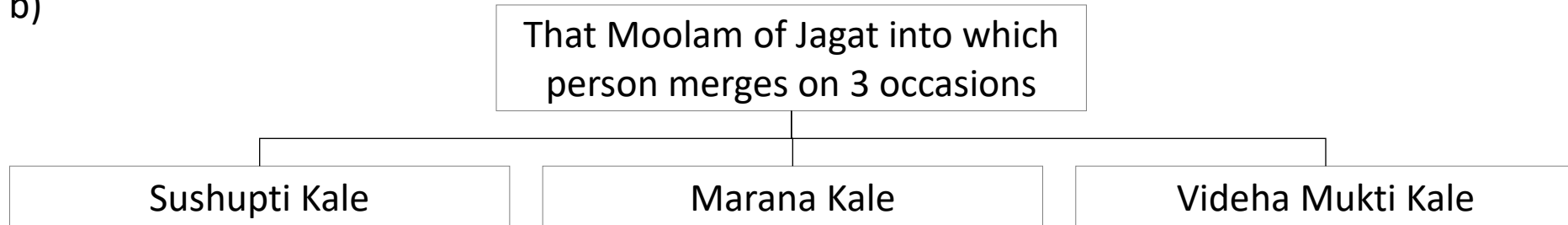
- This is gist of Mantra, repeated 9 times in 8 further sections.

स यः सदाख्य एष उक्तो-ऽणिमाणुभावो जगतो
मूल-मैतदात्म्यमेतत्सदात्मा यस्य सर्वस्य तदेतदात्म तस्य
भाव ऐतदात्म्यम्। एतेन सदाख्येनात्मनात्मवत्सर्वमिदं जगत्।
नान्योऽस्त्यस्यात्मा संसारी, “नान्यदतोऽस्ति द्रष्टृ नान्यदतो-ऽस्ति
श्रोतृ” (बृ० उ० ३।८।११) इत्यादिश्रुत्यन्तरात्।
येन चात्मनात्मवत्सर्वमिदं जगत्तदेव सदाख्यं कारणं
सत्यं परमार्थसत्।

I) a) Saha Yaha :

- That one is Jagataha Moolam.

b)



c) I am Jagat Moolam, named as Sat in Chandogya Upanishad – Chapter 6 – 2 – 1.

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]

d) Sad Akhyaha :

- Named Sat Discussed in previous discussions.

II) Anima :

- 1st description.

a) Anu Bhavaha = Svarthe Bava Pratyaya.

b) Extremely subtle, subtler than Akasha, Sarva Pramana Agochara, Aprameya.

c) Unobjectifiably subtle, Anubhava, Anima.

III) 2nd description :

a) Aitad Atmyam - Bahuvrihi Samasa.

b) Etad = Sat

- Atma Yasya Sarvasya, Tadu Etadu

c) Tasya Bhava = Aitad Atmyam.

d) Atma of 3 states, 5 koshas, 3 Sharirams.

e) One alone exists.

- Knowing, understanding "Tat", Sat Brahma as Atma = Moksha, Nirvanam, Apavarga, Kaivalyam.

f) Everything has got Sat Brahman as its nature.

g) Hence Non-dual Atma.

IV) Tat Purusha Samasa - Aitad Atmyam.

a) Everything has Brahman as its nature – Bahuvrihi.

b) Brahman is of the nature of everything.

V) Sarva Atma :

a) Etena Sadakhyena Atmana.

b) This Brahman is Sarva Atma.

c) Sarvam Atma Vatu.

d) Everything in creation is endowed with Atma, Self, Reality, Existence.

e) Existence portion of Cosmos is Atma.

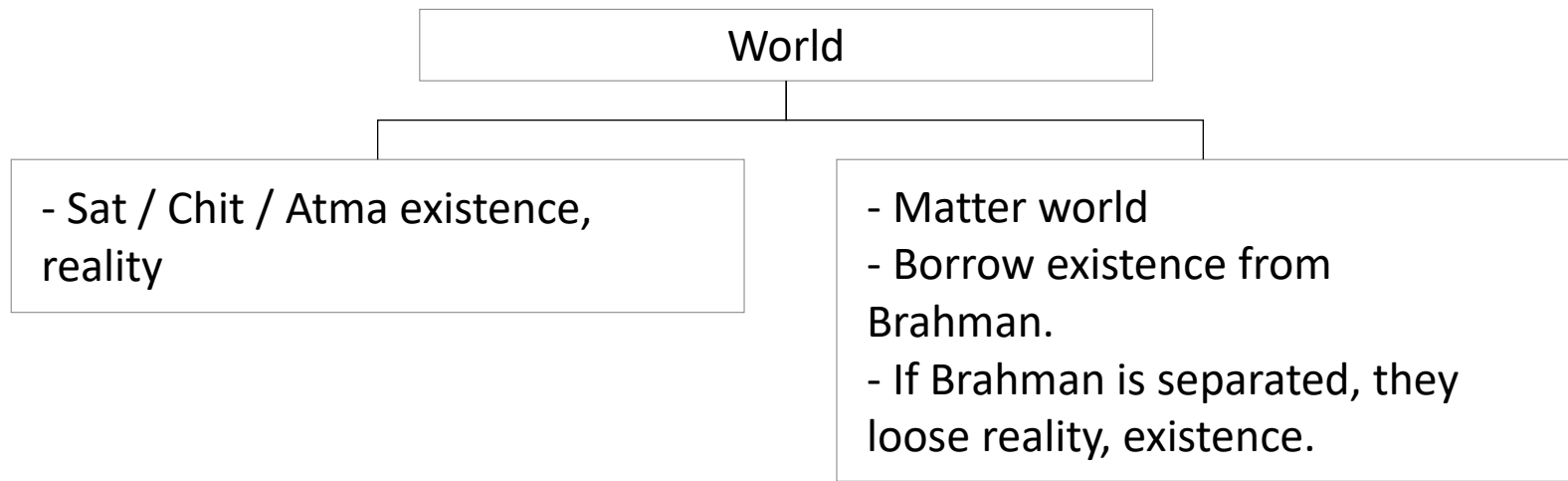
f) Cosmos = Nama Rupa.

g) Atma alone is, non-dual.

h) Atma = Reality or Existence.

- i) Because of Brahman alone, World has existence, becomes aware.
- j) All Nama Rupas - 3 states - enjoy Reality, borrowing existence from me, Atma.
- k) I Turiyam, lend existence to Waking state, I can also exist without Waking state.
- l) I, Waker, lend existence to Dream I can also exist without Dream world.
- m) I - Atma can exist without Waking world.
- n) World enjoys existence only because of Brahman.
- o) Cosmos borrows Reality from me, Brahman, Turiyam.
- p) Meditate, Self as pure existence without the world, Svarupam.
- q) All Anatma borrows existence from Atma, Brahman.
- r) What lends Reality is called Atma.

s)

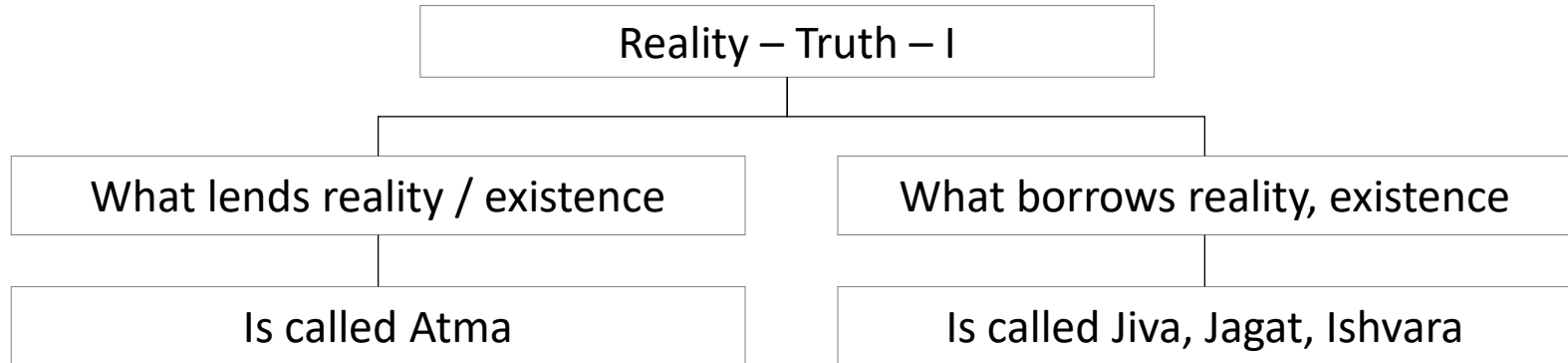


V) a) Waker wakes up - Dream world loses reality, existence, appearance also.

b) I - wake up to Turiyam, Super Waker status :

- Waking world loses Reality, loses existence, appearance also as Mithya.

c)



d) Register this well.

e)

Atma	Anatma
- Lends reality, existence	- Borrows Reality, Existence - Has no Reality, Existence of its own

↑
Called Satyam

↑
Called Mithya

f) Aitad Atmyam :

- Reveals Jagat - Mithya – Corollary.

g) Show where Mithya is there in Upanishad.

- Challenge by Dvaitam, Visishta Advaitam.

g) Show where Mithya is there in Upanishad.

- Challenge by Dvaitam, Visishta Advaitam.

h) Mithya cooked by Shankara - big complaint.

i) We acknowledge, Upanishad does not directly use word Mithya.

VI) a) Upanishad conveys concept of Mithya.

b) Everything in the world has borrowed existence.

c) Everything has "Brahman - Sat - Chit – Ananda" as its nature (Material Cause).

d) Everything borrows existence and Reality from Brahman.

e) Whatever has borrowed Reality is Unreal.

f) You have borrowed beauty in this make up.

g) Not complement.

h) World is Real because of Brahman.

i) By itself, it is unreal.

j) All experiences unreal, Mithya.

k) Sarvam Idam Jagat.

- Na Anyaha Atma Samsari.

l) Other than Sarvatma Brahman, there is no separate Samsara Jivatma.

m) Samsari Jivatma is a notion, misconception.

n) Na :

- **No Anyaha Samsara Jivatma other than Asamsari Paramatma.**

o) If you feel there is a separate Samsari Jivatma, separate Asamsari Paramatma, then it is a misconception.

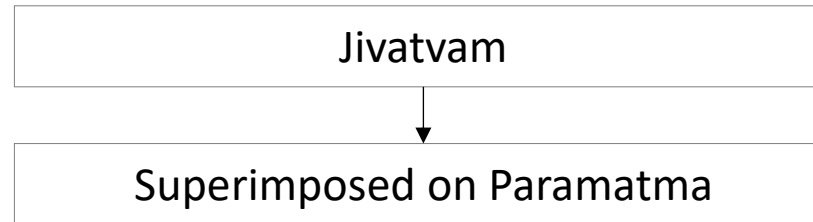
p) No Jiva, Jagat, Ishwara separate from Turiyam = Advaitam.

VII) a) Fact:

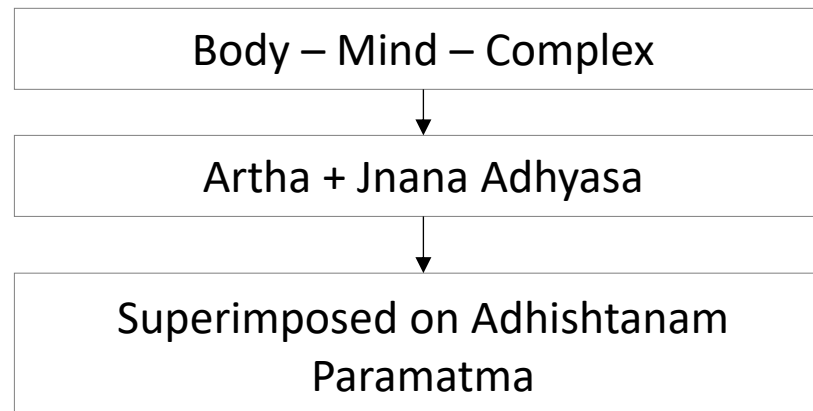
- Other than Asamsari Paramatma, Sat – Chit - Atma, there is no separate Jiva or World.

b) Very deep Revelation, Meditate.

c)



d)



e) Jivatma, Samsari Bhava are both superimposed on pure Paramatma.

VIII) a) Pramanam :

Brihadaranyaka Upanishad : Chapter 3 – 8 – 11

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

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

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

b) Ataha Anyaha :

- Other than this Paramaha Drishta, ultimate Drishtru, Paramatma, there is no another Jivatma.

c) Other than Asamsari Jivatma.

d) Pramata - Nasti :

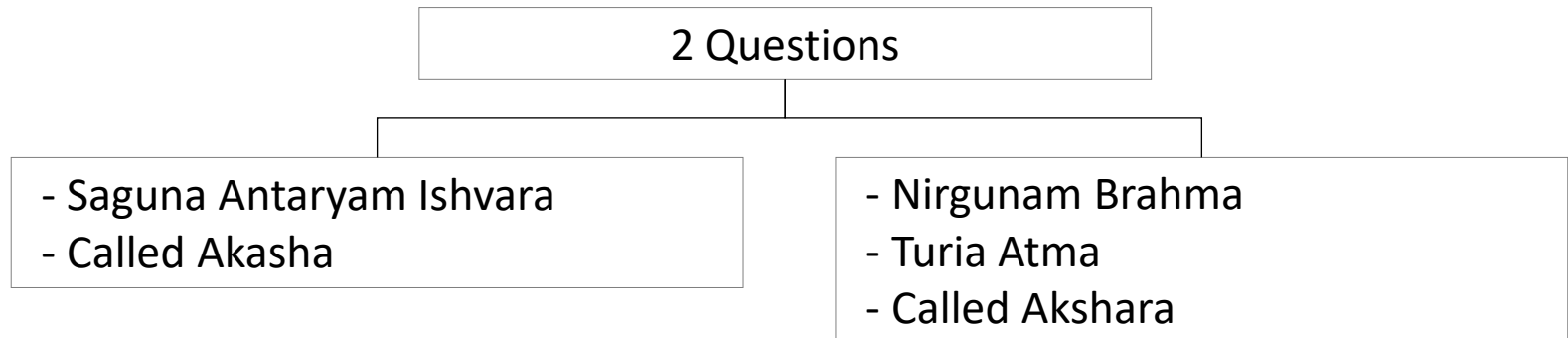
- **No separate Seer Ahamkara, separate from Paramatma Sakshi.**

e) Pramata is superimposed on Sakshi.

f) 3rd Chapter :

- Gargi challenges Yagnavalkya twice.
- 8th Section - 2nd time.
- 2 questions, 2 arrows from powerful warrior.

g)



स होवाच, एतद्वै तदक्शरः,
गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घम
लोहितमस्नेहमच्छायमतमोऽ-
वाय्वनाकाशमसङ्गमचक्षु
ष्कमश्रोत्रमवागमनोऽ-
तेजस्कमप्राणममुखम
मात्रमनन्तरमबाह्यम्,
न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ,
gārgi brāhmaṇā abhivadanti,
asthūlamanaṇvahrsvama
dīrghamalohitamas
nehamacchāyamatamo'-
vāyvanākāśamasaṅgamacak
śuṣkamaśrotramavāgamano'-
tejaskamaprāṇamamukhama
mātramanantaramabāhyam,
na tadaśnāti kiṃcana,
na tadaśnāti kaścana || 8 ||

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody.

b) No Jivatma separate from Aksharam Brahma Paramatma.

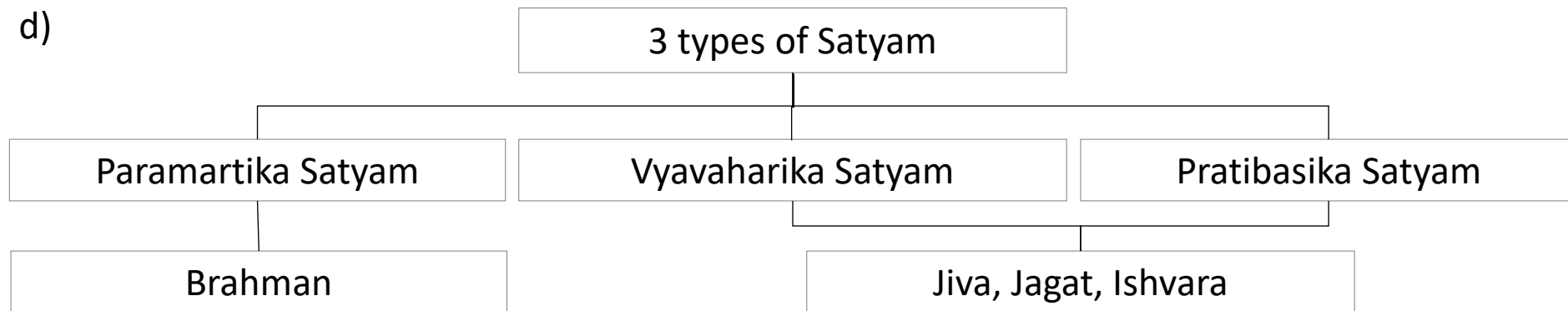
c) Jivatma, Paramatma Bheda is an Adhyasa, superimposition.

X) a) Because of which Brahman, pure existence, entire Nama Rupa Prapancha appears Real, appears existent.

b) That ultimate Karanam Brahman alone is Satyam, exists always, is immortal.

c) Knowing that is Moksha.

d)



e) 4 features of Karanam :

- Eka, Sara, Nitya, Satyam is known.

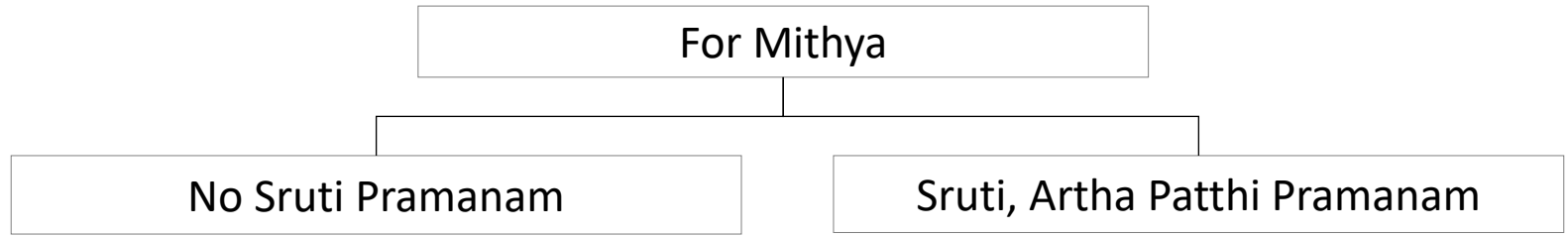
f) Karyam :

- Aneka, Asara, Anitya, Asatyam (Mithya).

g) Sruti does not explicitly, directly say Mithya.

h) Indirectly, it conveys concept of Mithya.

i)



j) Conveys it in indirect manner.

k) Srut-Artha Patti Pramanam is there for Mithya.

l) Shankara extracts from Upanishad.

- Srut Artha Patti Pramanam.

233) Bashyam : Chapter 6 – Section 8 – Verse No. 7 continues...

अतः स एवात्मा जगतः प्रत्यक्स्वरूपं सतत्त्वं याथात्म्यम्।
आत्म-शब्दस्य निरुपपदस्य प्रत्यगात्मनि गवादिशब्दवन्निरूढत्वात्।

3rd description :

l) a) Saha Atma :

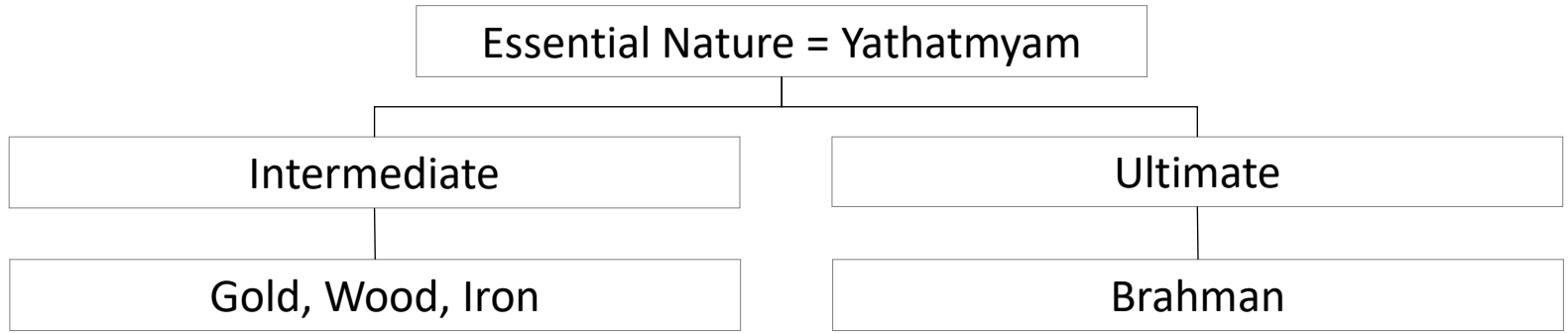
- Jagataha Pratyak.
- Svarupam = Satatvam = Yathatmyam = Ultimate essential nature.

b) It is inner essence of the entire Universe

c) Gold - Essential nature of Ring.

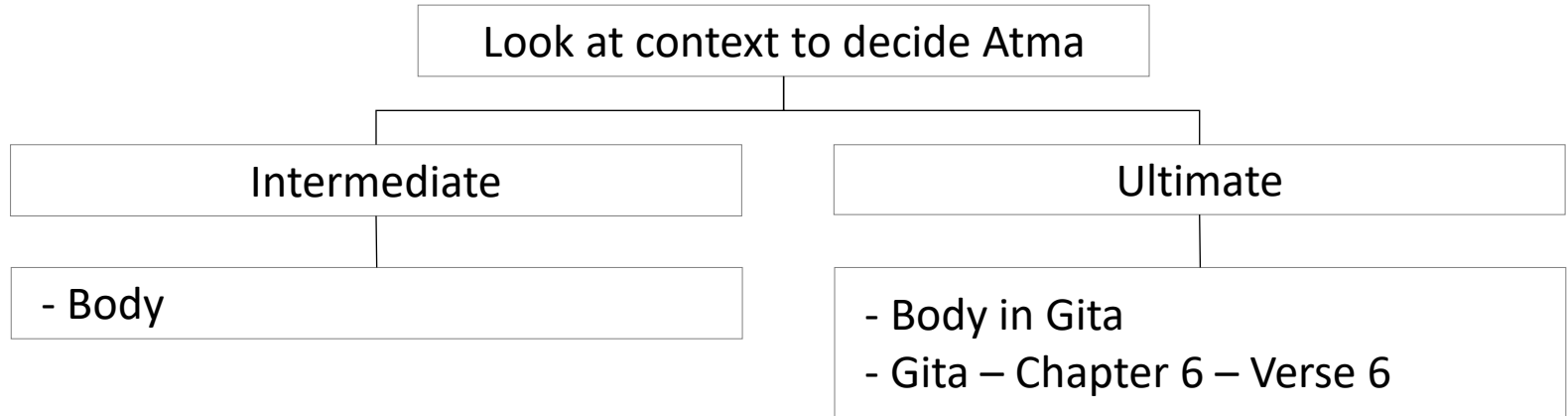
- Gold - Prithvi - Jalam - Agni – Brahman.

d)



e) Atma = Used for intermediary essential nature also.

f)



Gita :

बन्धुरात्मात्मनस्तस्य
येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे
वर्तेतात्मैव शत्रुवत् ॥ ६-६ ॥

bandhurātmātmanastasya
yēnatmaivatmanā jitaḥ ।
anātmanastu śatrutvē
vartētatmaiva śatruvat ||6-6||

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe.

[Chapter 6 – Verse 6]

g) One who has mastered Body – Mind complex is a friend.

h) One who has not mastered Body – Mind complex is enemy.

i) Body – Mind referred here as Atma.

j) Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर

आत्मा प्राणमयः तेनैष पूर्णः ।

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।

व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।

आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष

श्लोको भवति ॥ २ ॥

tasmādvā etasmādannarasamayāt anyo'ntara

ātmā prāṇamayah | tenaiṣa pūrṇah |

sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |

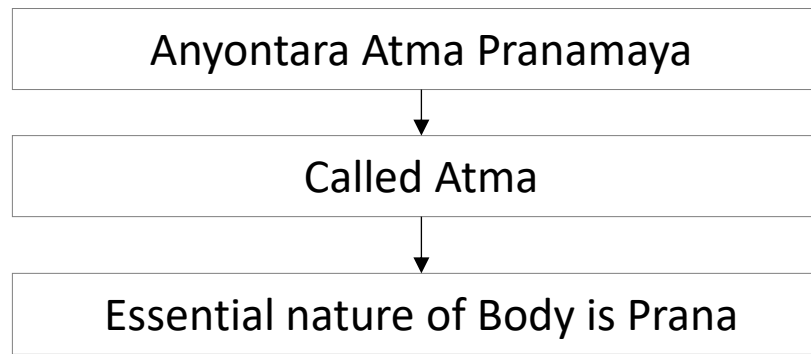
anvayaṃ puruṣavidhaḥ | tasya prāṇa eva śiraḥ |

vyāno dakṣiṇaḥ pakṣaḥ | apāna uttaraḥ pakṣaḥ |

ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa

śloko bhavati || 2 ||

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



k) Atma can have intermediary or ultimate names.

l) Annamaya, Pranamaya = Adjective for Atma.

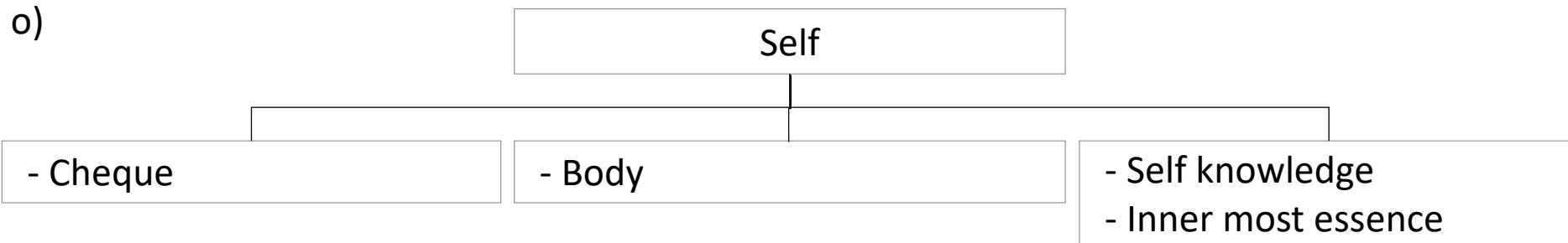
m) Nirupa Pada Prayoga :

- Without any adjective.
- Used unconditionally.

n) Pratyag Atmani Nirudhatvat

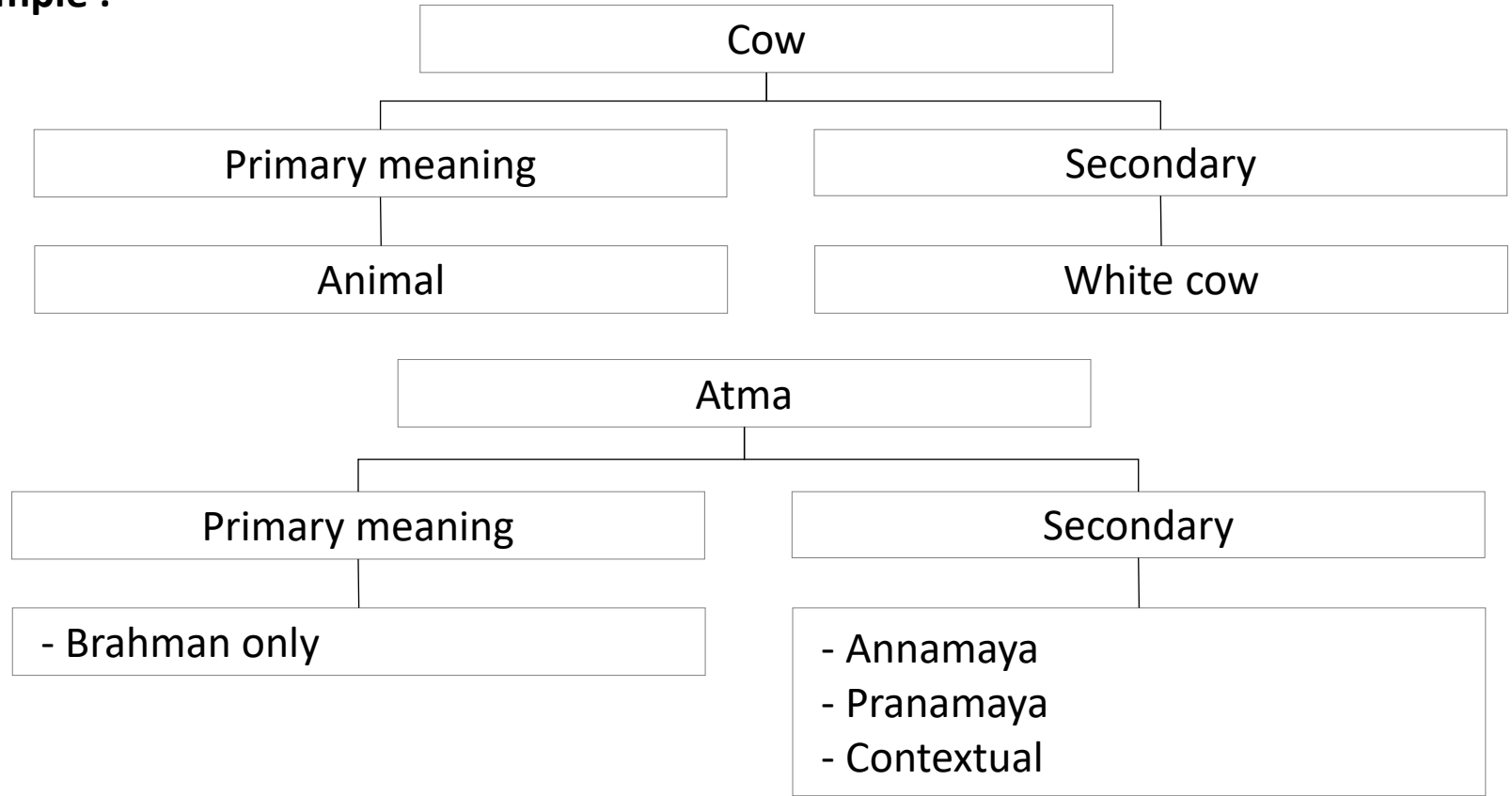
- Innermost essence = Brahman, Atma only.

o)



p) When context does not define Atma, it refers to ultimate self, Brahman, Nirudatvat.

II) Example :

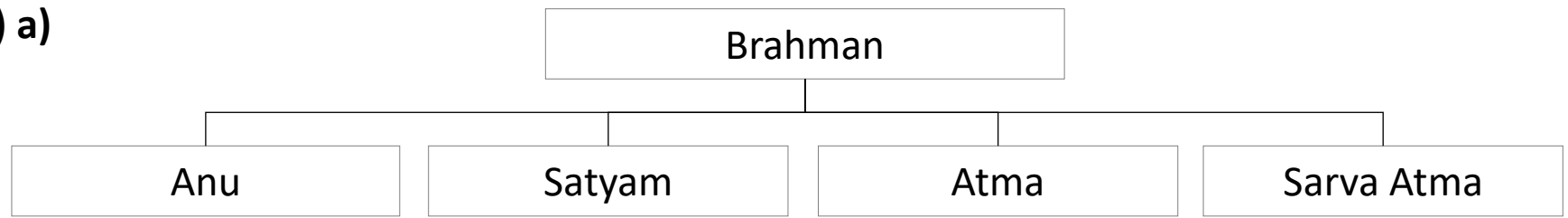


p) When context does not define Atma, it refers to ultimate self, Brahman, Nirudatvat.

234) Bashyam : Chapter 6 – Section 8 – Verse No. 7 continues...

अत- स्तत्सत्त्वमसीति हे श्वेतकेतो । इत्येवं प्रत्यायितः पुत्र आह
भूय एव मा भगवान्विज्ञापयतु यद्भवदुक्तं तत्संदिग्धं मम

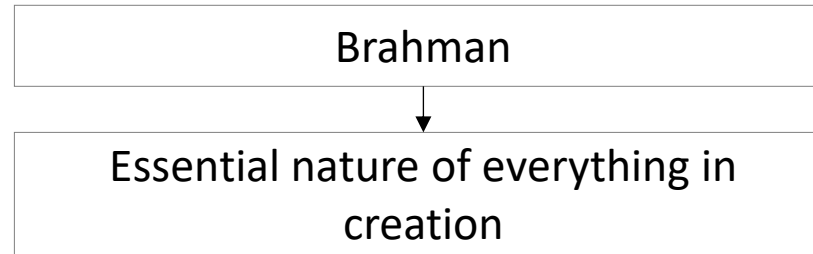
l) a)



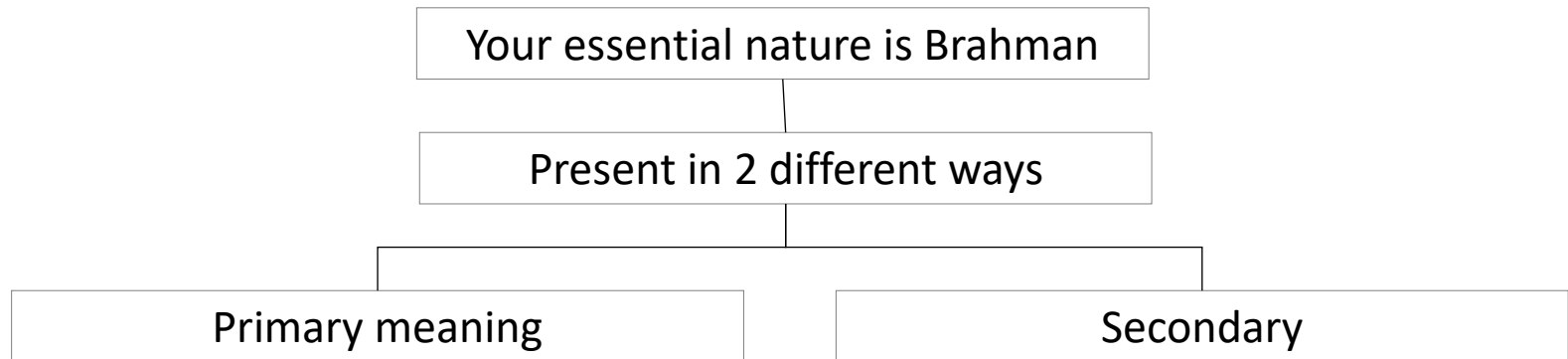
b) Uddalaka :

- Eh Svetaketo
- Your essential nature is also Brahman only.

c)



d) Svetaketu :



e) Address a Bangle :

- Guru – Chain is telling
- Sishya Bangle, your essential nature is gold.

- f) Therefore, you are Gold.
- g) No bangle other than Gold.
- h) Your essential nature is Brahman means there is no you other than Brahman.
- i) Therefore, you are Brahman.

II) 3 sentences :

- a) Your essential nature is Brahman.
- b) There is no you, other than Brahman.
- c) Therefore, you are Brahman.
- d) Ataha, Tatu Tvam Asi.
- e) Your essential nature is Brahman.
- f) Therefore, no you, other than Brahman.
- g) Therefore, you are Brahman.
- h) Tatu Tvam Asi, eh Svetaketu.
- i) Svetaketu understands.
- j) Aham Brahma Asmi - Both Mahavakyam.

k)

Tat Tvam Asi	Aham Brahma Asmi
- Upadesya Vakhyam	- Aparoksha Jnana Vakhyam - Anubava Vakhyam

I) Svetaketu :

- I understand, I have some doubts.

Revision 38 :

Chapter 6 – 8 – 7 : Topic 230

I) a) Mahavakyam repeated 9 times.

b) Learn by heart this Mantra.

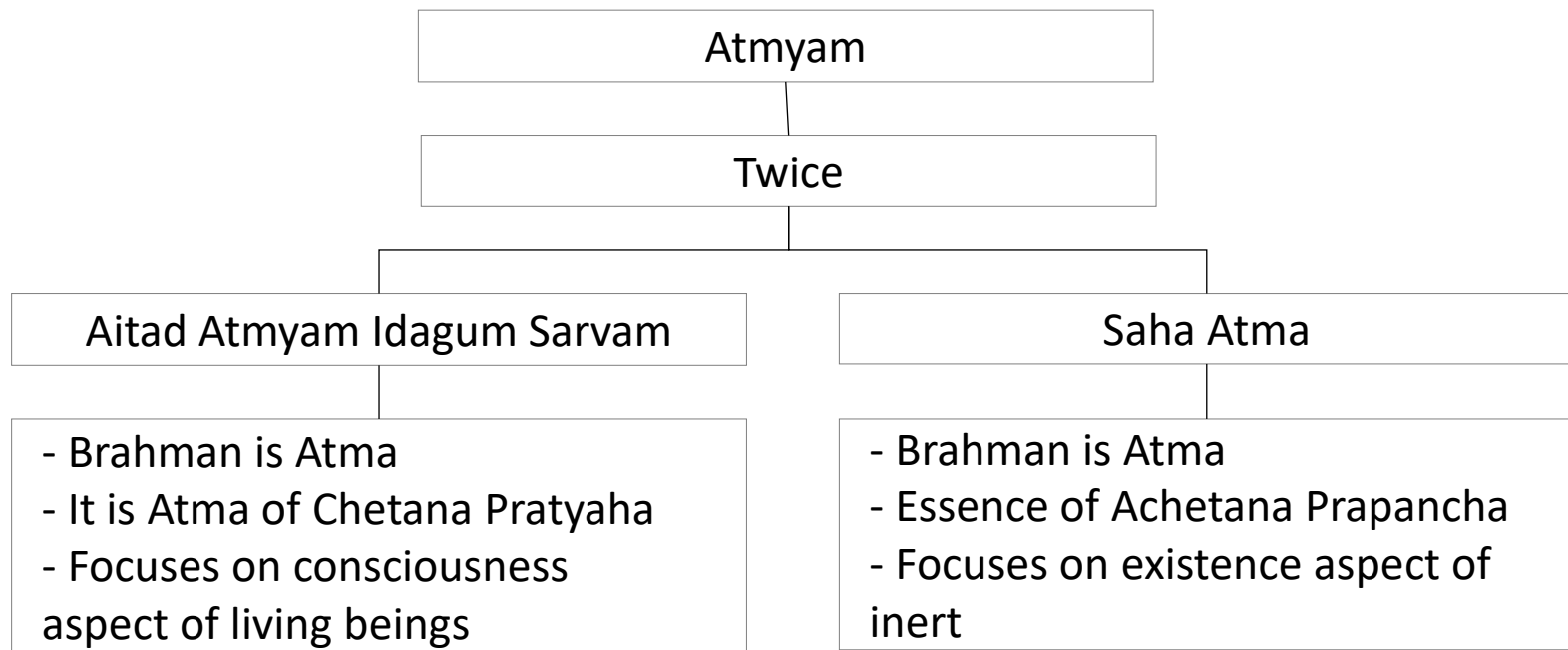
II) Description of Brahman :

a) Sa Ya Eshoni Anima - Nirathishaya Sukshmam, extremely subtle.

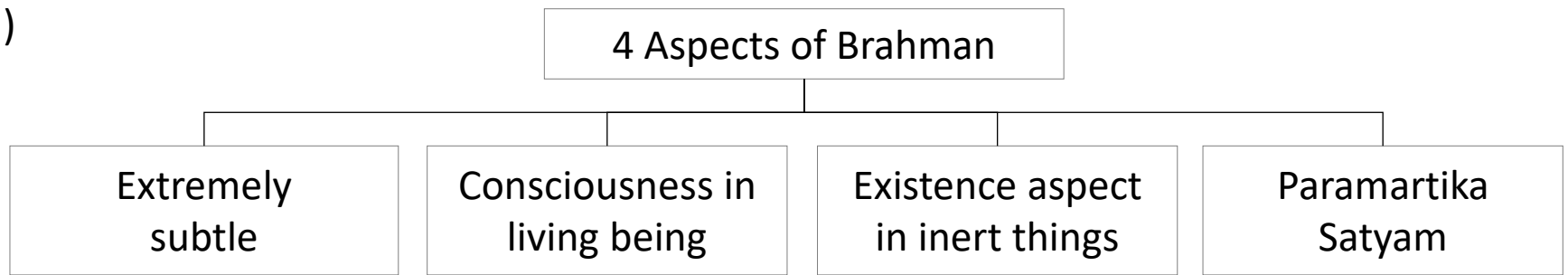
b) Aitadmyam Idagum Sarvam Tat Satyam Saha Atma :

- This Brahman is the Atma, Paramartika Satyam.

c)



d)



e) This Brahman is you.

- This Brahman is Atman of you.
- There is no you other than the Atman.

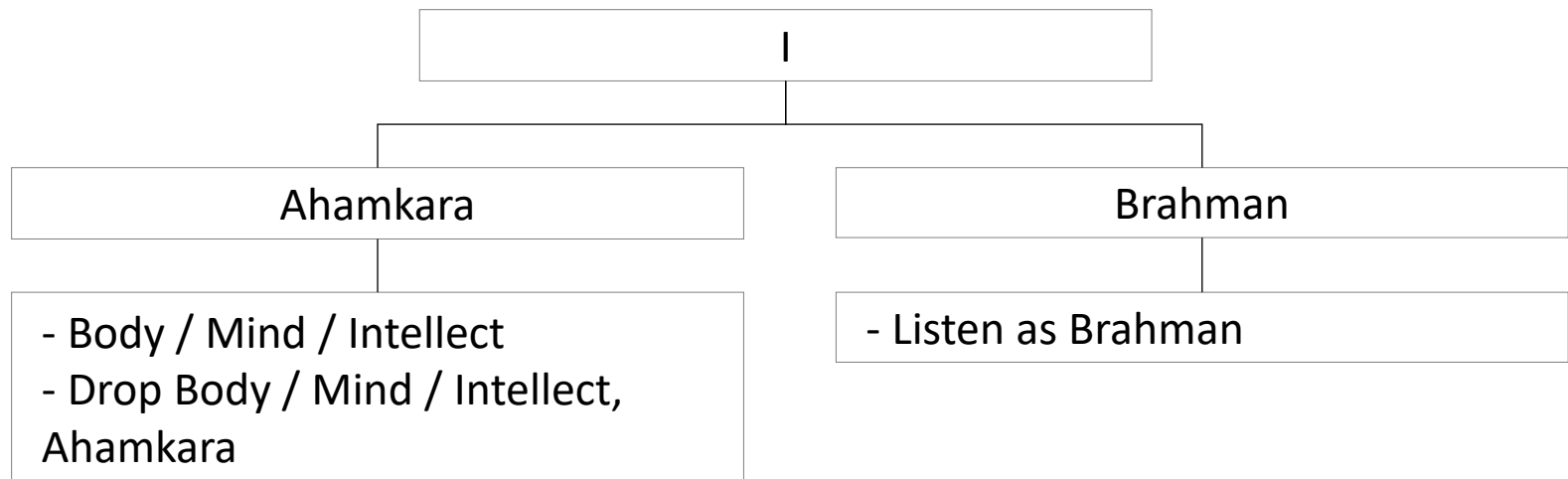
f) What you always experience is in 3 states is changeless Brahman alone, Nitya Svarupa.

g) There is no you at anytime other than Brahman, there is no Jiva, Jagat, Ishvara at any time, other than Brahman.

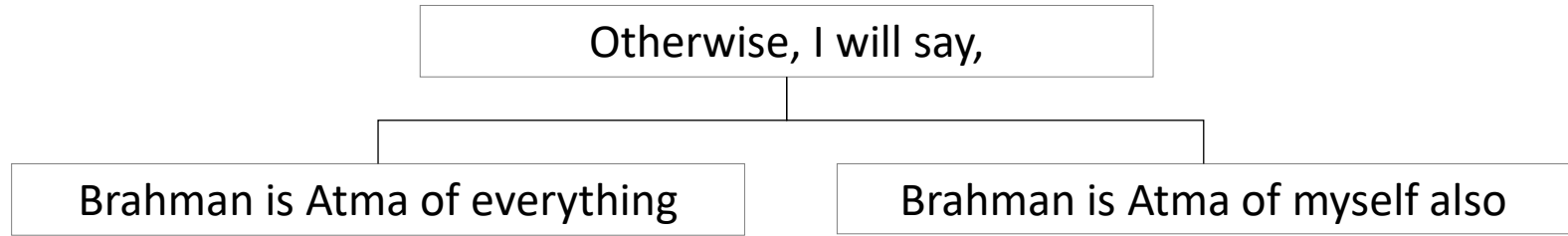
h) Brahman is your Atma, is you.

i) Shift to Atma while listening to Mahavakyam.

j)



k)



I) Means :

- Brahman is different, I am different – Dvaitam.
- My watch - I am not watch.

m) Brahman is me the Atma is correct interpretation.

n) Otherwise, objectifying.

o) No me different from Atma.

III) a) In short :

- I am Sat – Chit Atma, always eternal.
- A fact unknown to me.

b) Important to understand consciousness and Existence clearly.

c) In Sleep, I am Sat – Chit - Consciousness, I exist.

d) There are no 3 States, 5 Koshas, 3 Gunas, 3 Bodies.

e) Brahman is Nityaha, alone exists, World is an appearance in Consciousness.

f) Brahman is Me the subject.

IV) Address Bangle :

a) Gold is your Atma – Difference
– Dvaitam.

b) You are Gold – Correct.

V) a) Therefore, it is said, Brahman is you.

b) Saha Eva Atma Jagat Svarupam.

c) Jagat = Achetana Jagatasya Pratyak Svarupam
= Satyatvam
= Yathatmyam

d) When Atma is used without Adjective like Jivatma, Param Atma, it means, the Self, our inner intrinsic nature.

e) Nirupa Padasya :

- Formless Nature.
- Adjectiveless Atma.
- Atma = Self = My essential Nature.

f) Nirudhatvat :

- It is well known.

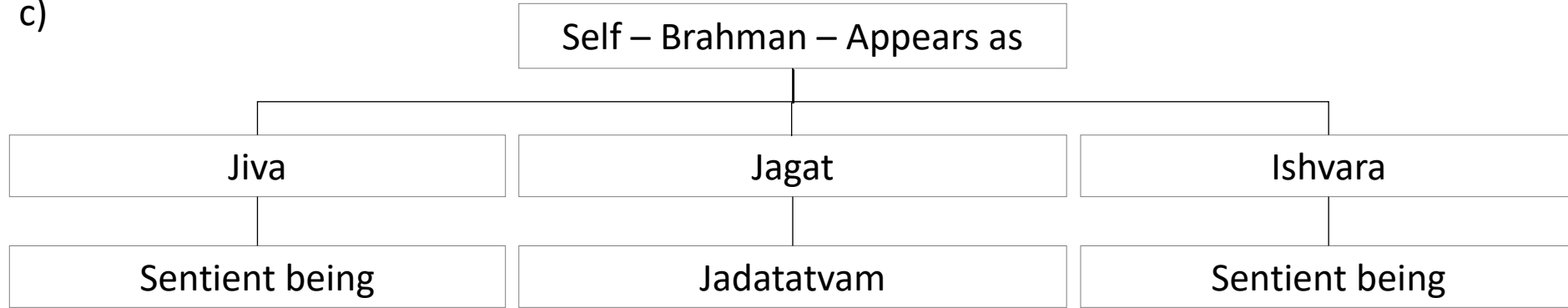
अत- स्तत्सत्त्वमसीति हे श्वेतकेतो । इत्येवं प्रत्यायितः पुत्र आह
भूय एव मा भगवान्विज्ञापयतु यद्भवदुक्तं तत्संदिग्धं मम

I) a) Ataha :

- This Atma of everyone is called Nirguna Brahman.

b) Atma = Brahman = You the Atma

c)



d) There is only one non-dual sentient being in the universe.

e) Pot Space = Total Space = Space

- Jivatma = Paramatma = Sat Brahman.

II) a) Tatu Tvam Asi



b) Tatu = Sat

c) Because Upanishad begins with Sad Eva Soumya Idam Agre Asit.

d) Chandogya Upanishad : Chapter 6 – 2 – 1

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]

e) This is an Unique Mahavakyam when we are equating existence in Jiva = existence in Brahman as identical.

f) Normally we will equate consciousness in Paramatma as identical.

g) This is most unique Mahavakyam, where we are equating the existence in Jivatma and Paramatma.

h) Tatu = Satu, Tvam Asi, is nothing but you.

III) a) I am a human being.

b) Underline "being" not Adjective human.

c) To be means to exist.

d) Noun = Existence = Sat

- Adjectives human, will come and go.

e) I will continue to be the being all the time.

f) May sound abstract but intellect can understand and own up the essential nature.

g) "Being" Aikyam is uniqueness of Tat Tvam Asi.

h) Eh Svetaketo – Quotation.

IV) a) Iti Evam Pratyatjitaha Putraha Aha :

Uddalaka said :

- You are "Existence".

Putraha Aha :

- He responded in this manner.

b) Svetaketu did not say, I am free, liberated.

c) Poornamadah, not I am going away.

d) This world is Timeless, Spaceless Brahman and also infinite.

e) Jivatvam dropped, and Brahmatvam remains.

f) Svetaketu wanted Uddalaka to repeat teaching again.

g) He had some doubts.

h) Buya Eva ma Bhagawan Vigyapayatu :

- Guru, Bhagawan, Oh Lord, Please teach me once again.

V) a) Why repeat?

- Svetaketu does not say what doubt he has.

b) Uddalaka discerns the possible doubt.

c) Answers in Sections 9 to 18.

VI) Shankara :

a) From Uddalaka's answer, infers the doubt.

b) Presents doubt of Svetaketu.

c) Doubtful knowledge = Ignorance, because you can't employ the knowledge in practical case.

d) Doubt :

- Flight AM or PM?
- Can't go to airport.

e) Doubtful knowledge can't be put into use for claiming Moksha Svarupam.

VII) a) Uddalaka's statement during Sushupti Vichara.

b) Svapiti Nama – Definition

c) Ashana Naya – Definition

d) Pipasa Naya – Definition

e) Marana Vichara

f) There it was said :

- During Sushupti, Jivatma merges into Paramatma.

g) Sata Soumya Tada Sampanno Bhavati.

h) Chandogya Upanishad : Chapter 6 – 8 – 1

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 yatra itatpuruṣaḥ 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]

i) Sampannaha = Merged

- Sata = With pure existence.

j) After Mahavakyam, Jiva knows his Svarupam in the Sleep state.

k) There is no Sleep state for Brahman.

l) Here is where Waking up to Svarupam, higher Brahman nature takes place.

m) Sampannaha Bhavati :

- Jiva merges into Brahman Sat.

VIII) a) Later he says, Jiva merges into his Svarupam.

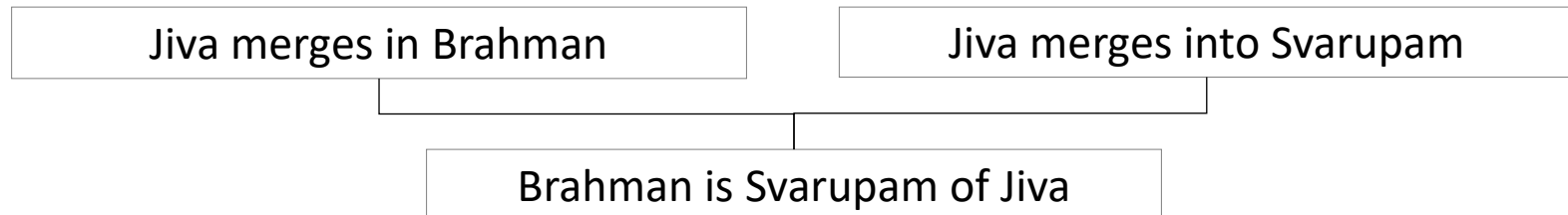
b) First he says :

- Jiva merges into Brahman.

c) Next he says :

- Jiva merges into Svarupam.

d) Joining b + c, derive following :



e) Brahman appears as Jiva in the Waking state.

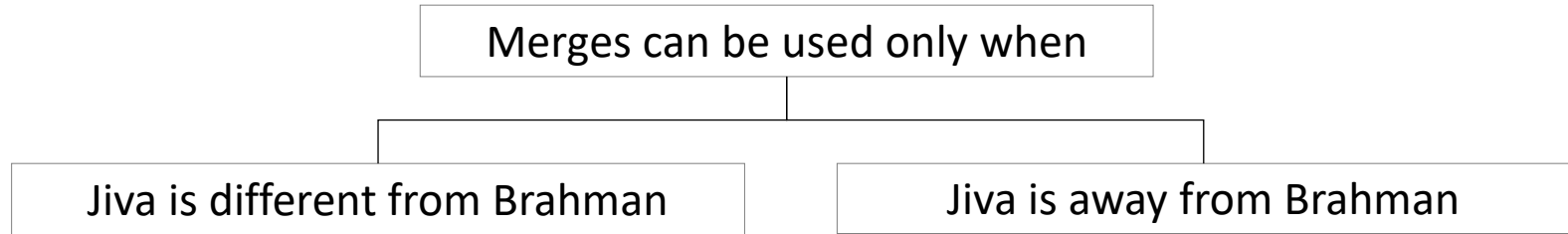
g) Waking state is power of Maya belonging to Brahman.

h) Jiva merges into Brahma Svarupam during Sushupti.

IX) Analysis :

a) Can Jiva merge into Svarupam?

b)



c) If distant and away from Brahman, then Jiva can merge.

d) Example :

- River from mountain - Merges into ocean.

e) It is different and away from ocean.

f) It travels and merges.

g) Brahman is Svarupam.

h) Jiva is neither different or away from Brahman.

i) How can we talk about merger?

- Sat Sampattihi is logically erroneous.

j) Like saying :

- Bangle merged into Gold, not possible, no Bangle different from Gold.
- No question of merging.

k) Illogical :

- Bangle merging into Gold.
- Chair merging into Wood.
- Wave merging into Water.
- Jiva merging into Brahman.

X) a) Sat Sampattihi :

- Is really not possible, non-existence.

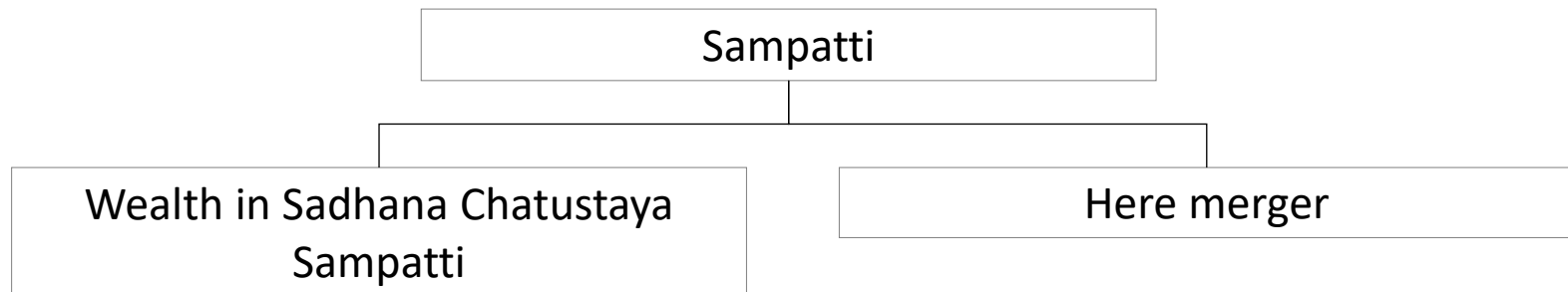
b) It is word used in Chapter 6 – 8 – 1

c) Sat = Brahman

- Sampattihi = Aaikyam, Merger.

d) Sampatti here different from Sadhana Chatustaya Sampatti.

e)



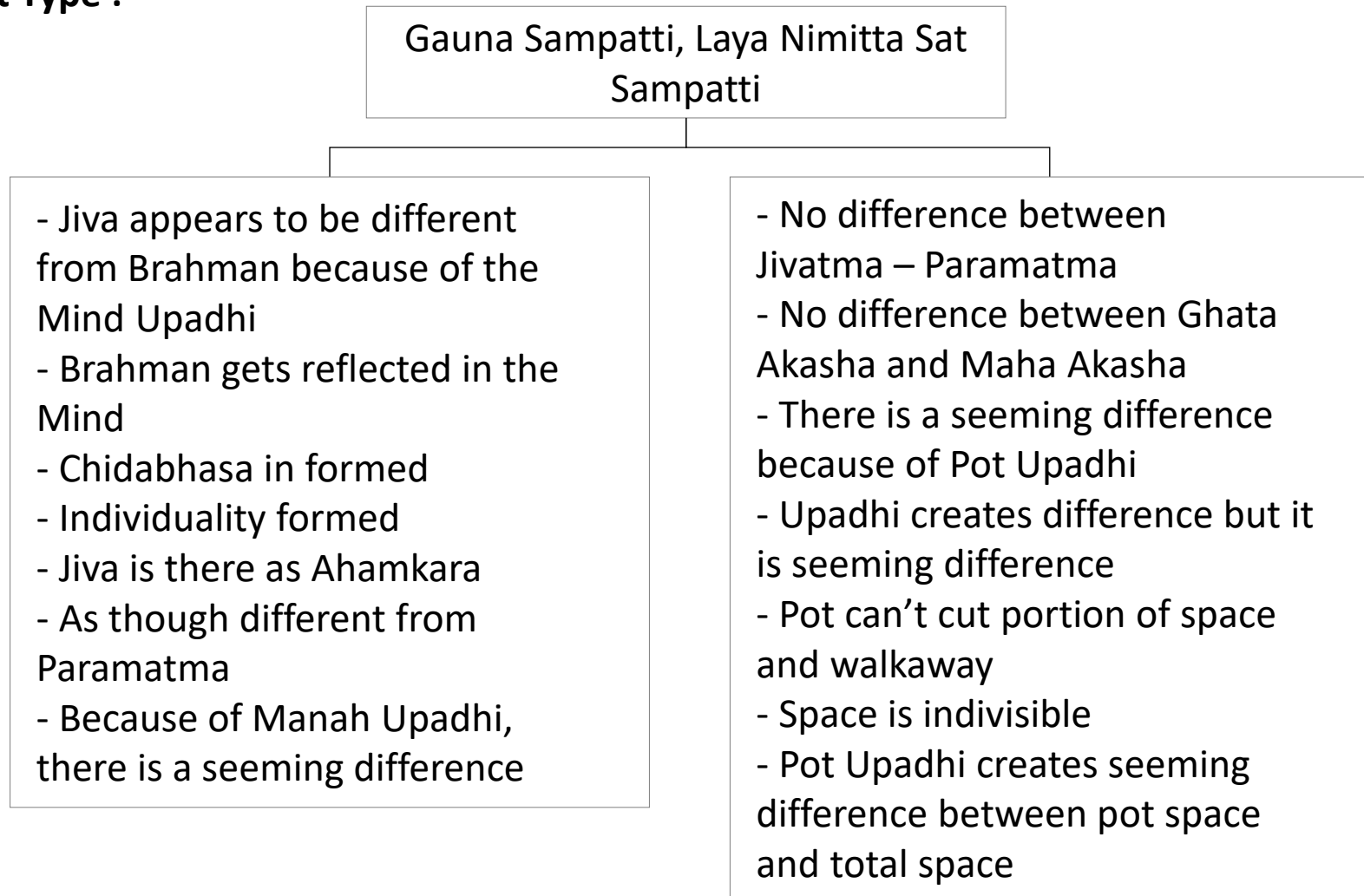
f) Since actual merger is not possible.

g) Merger is only figurative.

h) Gauna Sampatti, no Mukhya Sampatti, it is not possible, back ground information.

XI) Figurative merger - 2 types :

a) First Type :



b) Seeming difference caused by Pot Upadhi, is called Auphadika Bheda.

c) No actual difference.

d) Pot space is not different from Total space, it is not different or distant from Mahakasha. 978

XII) a) Aupadhika Bheda goes in 2 ways:

- Break pot
- Upadhi is removed

b) Seeming difference goes away and there is a seeming Merger, Gauna Sampatti is possible.

c) No actual merger is there.

d) During sleep, mind dissolves into Karana Shariram or mental function dissolves into Karana Shariram, called Upadhi Layaha.

e) When Upadhi is dissolved, Aupadhika Bheda is not there.

f) No Jivatma experienced separate from Paramatma in sleep.

g) Aupadhika Bheda goes away, there is seeming merger.

h) Pot space seemingly merges with Mahakasha when pot is destroyed.

XIII) a) Jivatma seemingly merges with Paramatma when Mind is dissolved.

b) Laya Nimitta Sat Sampatti.

c) Laya = Upadhi dissolving, temporarily.

= Aupadhika Bheda Nivrutti when Upadhi dissolves.

d) Happens during Sushupti, Maranam, Pralayam, Yogic Samadhi (4 examples).

e) Yogi dissolves Mind by Chitta Vrutti Nirodha.

f) Goes from Aneka Vrutti to Eka Vrutti to No Vrutti.

g) Mind Nasti, Jiva goes away, Vikakpa goes, Jivatma – Paramatma Bheda goes away.

- h) Says, in Samadhi, I am in Nirvikalpa Samadhi.
- i) In Sushupti, one is in Nirvikalpa Avastha.
- j) In all Nirvikalpa Avasthas, Jivatma Laya happens.
- k) 4 examples - impermanent, next Srishti, same Jiva comes back.
- l) Laya Nimitta Sat Sampatti.

XIV) 2nd type - Figurative merger - Bada Sat Sampati.

- a) Badaha = Very important word in Vedanta
= Falsification through Atma Jnanam.
- b) Falsify Upadhi and Aupadhika Bheda through Brahma Jnanam.
- c) Brahma Satyam, Tad Anyat Sarvam Mithya.

d) Tattva Bodha :

तत्त्वविवेकः कः ?

आत्मा सत्यं तदन्यत् सर्व मिथ्येति ।

Tattavivekaḥ kaḥ?

Ātmā satyam tadanyat sarvam mithyeti ।

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

e) Manah Upadhi and Manah Nimitta Aupadhika Bheda is falsified.

f) Bheda = Seeming Bheda

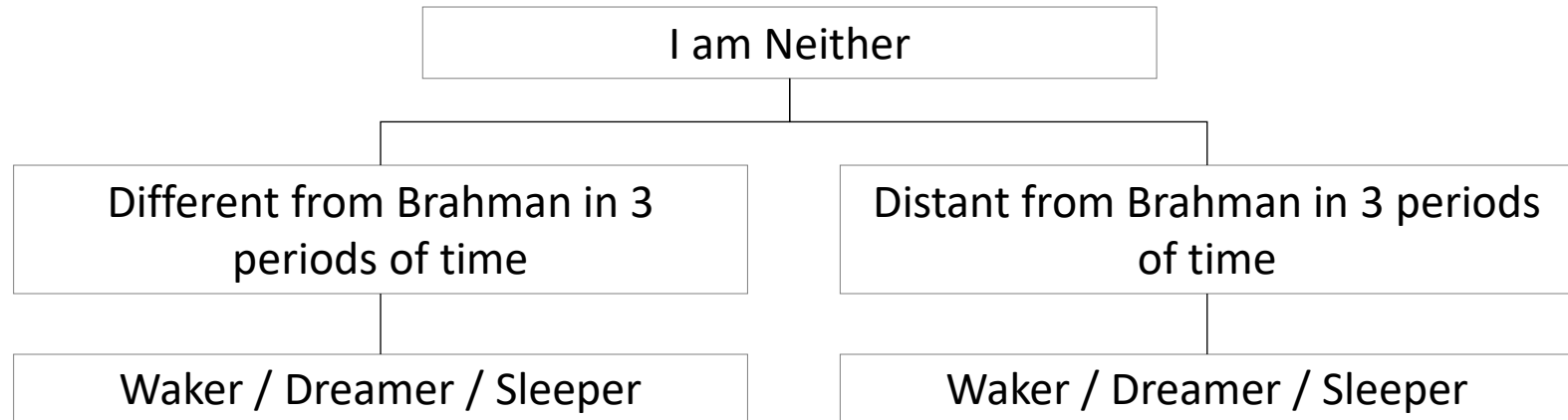
= It is as good as not there factually, which is called Brahman, my essential, intrinsic nature.

g) Anubhava in Sushupti is there.

- What is my condition, is Aupadhika Bheda Nivrutti, my real nature, condition.

h) I am one with Brahman – always – once when I know the difference between me and Brahman, is seeming difference.

i)



j) Bada = Adhikarita Nisheda Pratiyogitvam
= Negation of Upadhi
= Body / Mind - in all 3 periods of time.

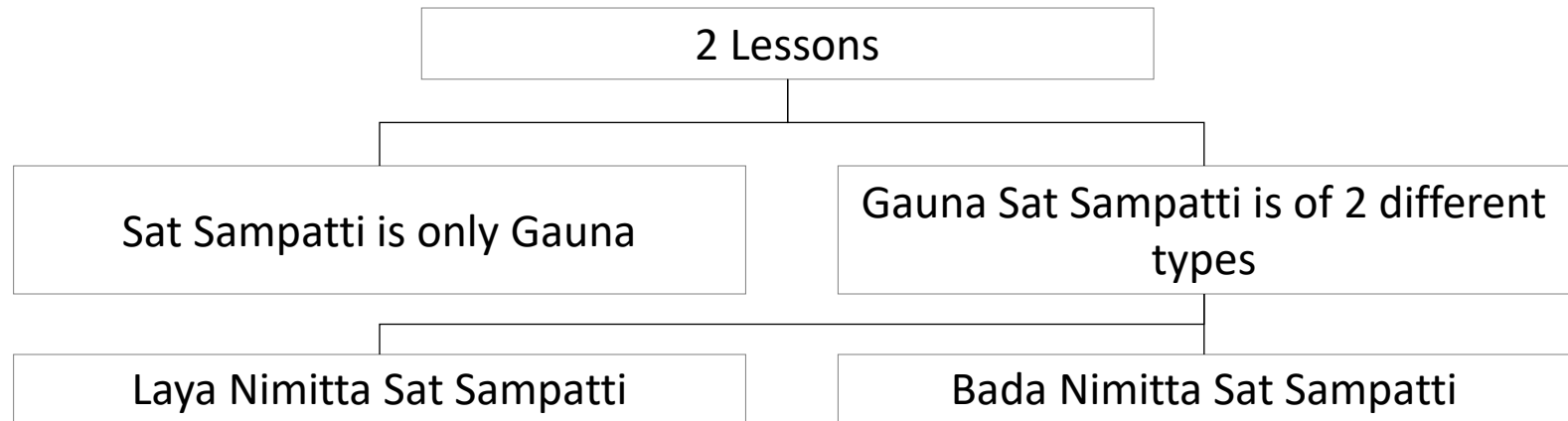
k) Negation of Rope Snake on 3 periods of time.

l) Bada Nimitta Sat Sampattihi.

- Bada happens only through knowledge.

m) Knowledge happens only through Pramanam.

XV)



XVI) a) When Laya Nimitta Sat Sampatti takes place.

b) We are experiencing Sat Sampatti as in Sushupti.

c) It is clearly experienced.

d) During Laya Sat Sampatti, knowledge is not possible.

e) I experience Aikyam, I do not know I have merged into Brahman - Why?

f) During Laya Nimitta Sat Sampatti, Sat Sampatti happens but I can't know that.

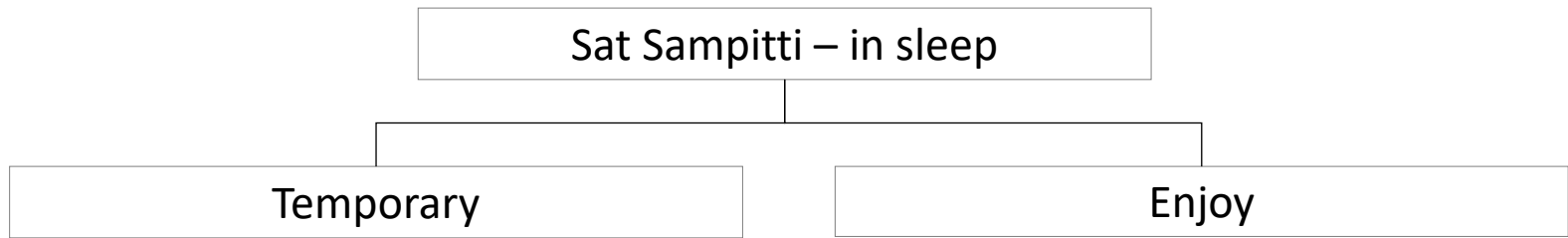
g) For knowledge you require Upadhi.

h) Upadhi mind has resolved.

i) When Mind has resolved, I experience merger, without knowing I am one with Brahman in Sushupti.

j) Therefore, no Bada Jnana Abhavat, Bandaha Na Sambavati.

k)



l) Wake up, Jivatma - Paramatma Auphadika Bheda comes.

m) Samsara comes.

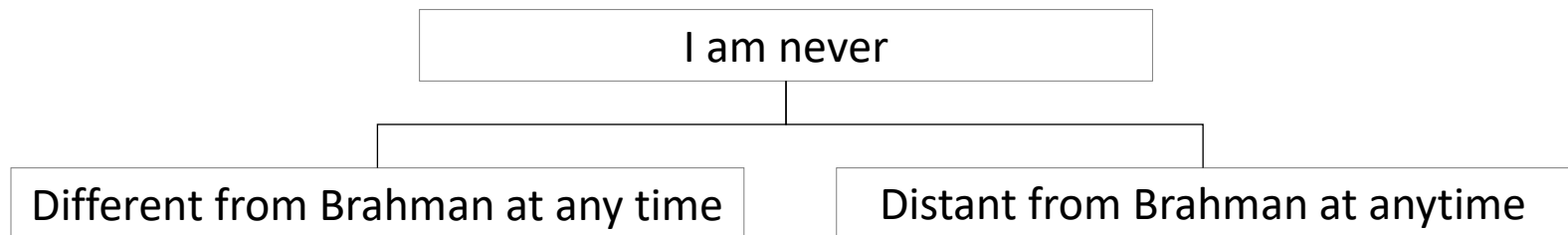
XVII) a) If it is Bada Nimitta Sat Sampatti in Waking, it is not Laya Nimittam, Upadhi is not dissolved, but is falsified.

b) Use Pramanam = Shastram.

c) Mind Upadhi is available.

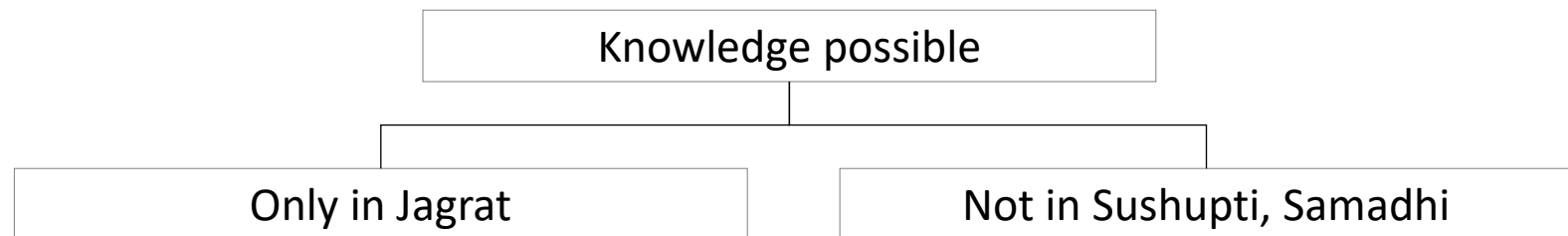
d) I continue to be Pramata, I can use the Pramanam, listen to Mahavakyam, gain knowledge.

e)



f) Use merger of Sushupti, use Pramanam of Shastra, apply Mahavakyam in Jagrat.

g)

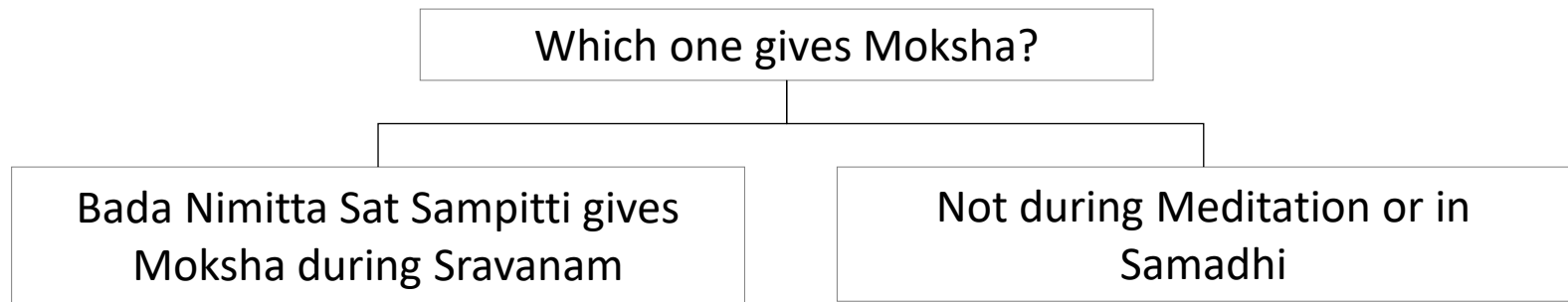


- h) In Samadhi, knowledge is impossible, mind dissolved like in Sushupti.
- i) In Maranam, Pralayam, Sushupti, Samadhi, knowledge can't take place.
- j) Mind is required for knowledge, available only in Jagrat.
- k) In 4 Avasthas, Upadhi Laya takes place, Laya Nimitta Aikyam takes place.
- l) There is no knowledge and no Moksha also.
- m) In Bada Nimitta Sat Sampatti, my mind is active, I continue to be a Pramata, knower.
- n)



- o) I continue to be me with, identical with Brahman in Jagrat, Svapna, Sushupti, Samadhi, Marana, Pralaya Avastha.
- p) Understand Bheda is Mithya at all times.
- q) Then also, I have Bada Nimitta Sat Sampatti.
- XVIII) a) What is uniqueness of Bada Nimitta Sat Sampatti?
- b) It is permanent.

c)



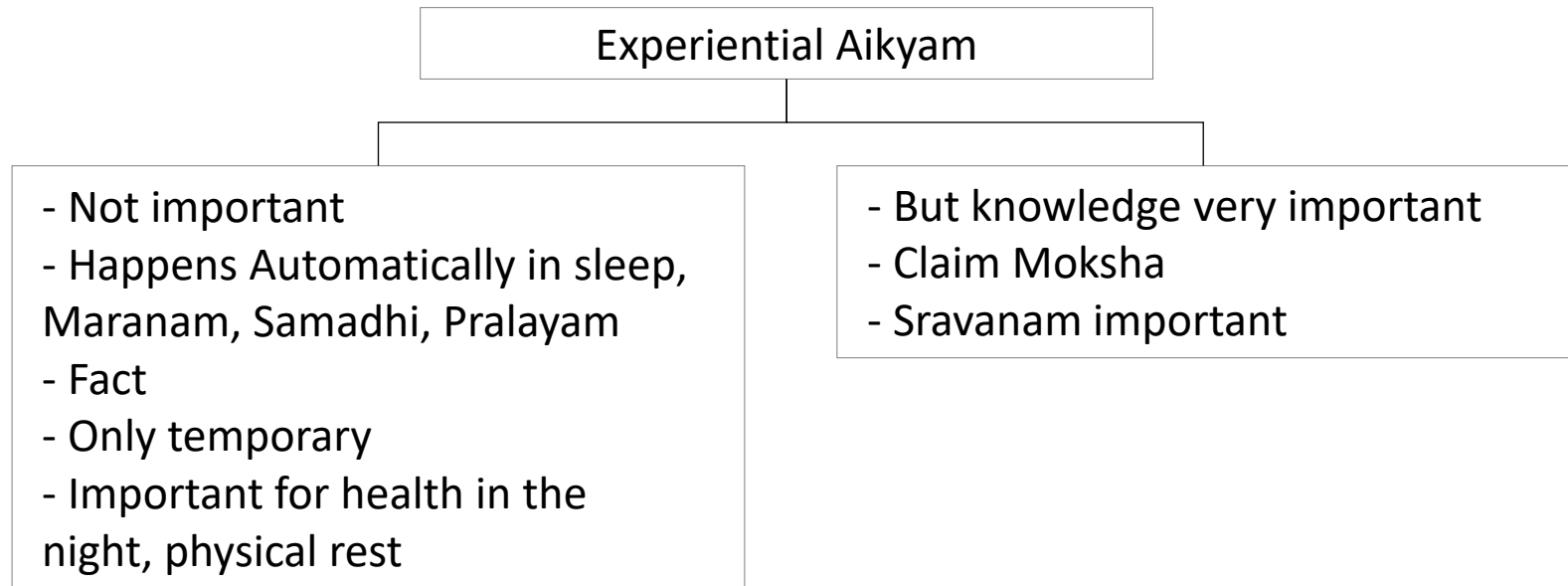
d) After gaining Aikya Jnanam, in Meditation, just remember this knowledge using the Mind.

e) In Meditation, I can't gain knowledge of oneness between Jivatma and Paramatma.

f) Knowledge gained only during Sravanam, Jagrat Avastha.

g) Remembrance can happen in Meditation.

h)



j) Upadesha Sahashri :

- Sravana Matrena Jnanam, Moksha, Ajnana Nivrutti.

XIX) Next lesson :

- a) Bada Nimitta Sat Sampatti gives Moksha.
- b) Laya Nimitta Sat Sampatti perpetuates Samsara.
- c) Spiritual Seeker must be interested in Bada Nimitta Sat Sampatti.
- d) Retain Mind, don't remove thoughts, don't silence the Mind.

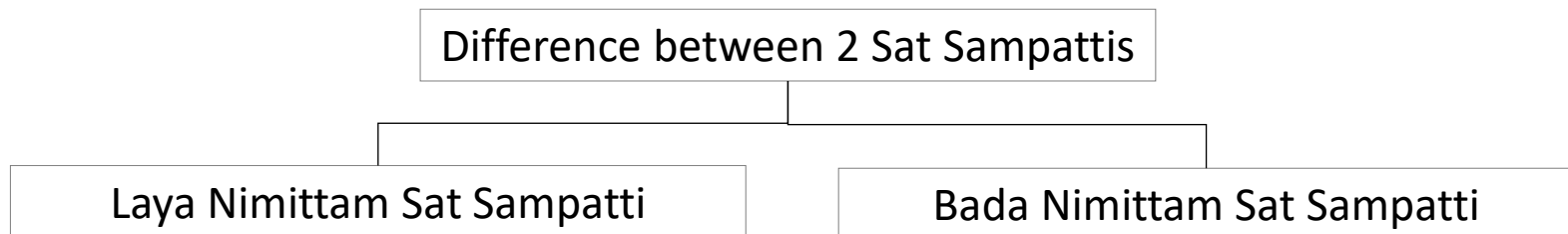
e) Use the Mind, do Sravanam, listen to Mahavakyam, understand, I was, I am, ever will be free Brahman.

f) This knowledge is called Bada Nimitta Sat Sampatti.

- Attainment of true nature by falsification of the Universe, 3 States, 5 Koshas, 3 Gunas, 3 Sharirams.

g) Drop Anatma, you are already on the lap of Atma by mere Jnanam of Brahman.

XX)



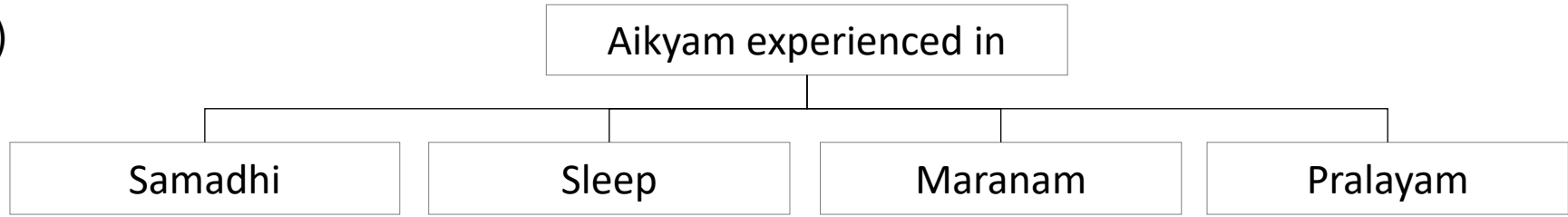
- b) Svetaketu does not know.
- c) Knows Sushuptau, Laya Nimittau Sat Sampatti.

d) Asks Question :

- **If we are merging into Brahman, how come we don't realise?.**

e) If we can realise that, it will be wonderful, once you go to sleep, Sat Sampatti Praptaha, Mukti Praptaha.

f)



g) I will always be there as Brahman but will not know unless you gain and implement Shastra Jnanam.

235) Bashyam : Chapter 6 – Section 8 – Verse No. 7 continues...

अहन्यहनि सर्वाः प्रजाः सुषुप्ते सत्संपद्यन्त
इत्येतद्येन सत्सम्पद्य न विदुः सत्सम्पन्ना वयमिति ।
अतो दृष्टान्तेन मां प्रत्यायत्वित्यर्थः । एवमुक्तस्तथास्तु
सोम्येति होवाच पिता ॥ ७ ॥

l) a) Shankara inferring doubt of Svetaketu.

b) Based on Uddalaka's answer in Section 9.

c) Doubt :

- Ahani, Ahani, every night.

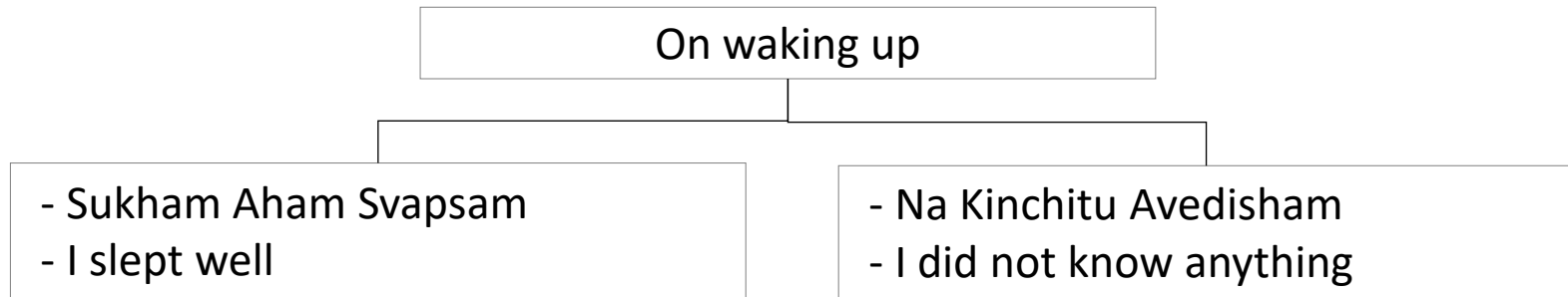
d) All living beings in Sushupti Avastha, merge into Sat.

e) I have doubts w.r.t. Sat Sampatti – Merger.

II) a) Why this doubt?

b) If we have merged into Brahman, how come we don't know?

c)



d) If I don't study Chandogyo Upanishad 6th Chapter, 8th Section, I will still be Ajnani.

e) Will say only, I slept well, ignorance continues.

f) Use Pramanam of Chandogyo Upanishad to know a fact existing in the world - Turiya Avastha, Reality of the Universe, Me and Ishwara, always existent, consciousness, Asanga, Nitya Mukta Svarupa.

g) I didn't know anything means I did not know, I have merged into Jagat Karanam Brahman.

h) Sat Sampadya Ye Vidhuhu :

- One does not know - Sat Sampanna, this fact nobody knows.

III) I have a doubt

a) Whether we are really merging into Brahman.

b) Buddhist :

- Don't accept merging into Brahman.

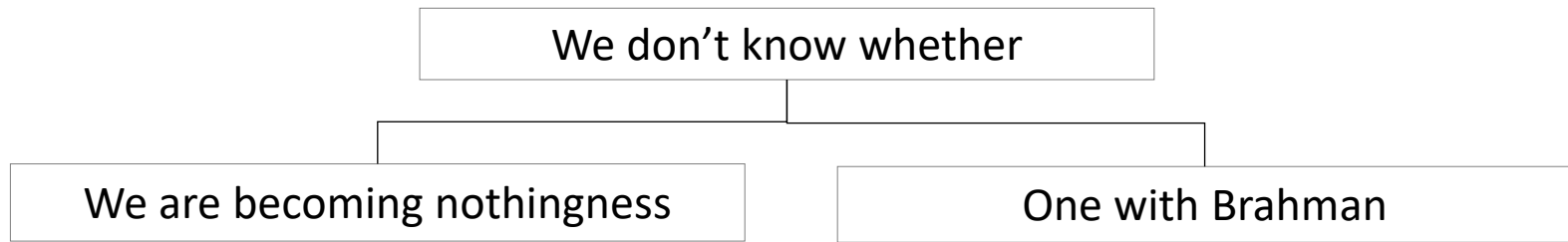
c) Dakshinamurthy Stotram :

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

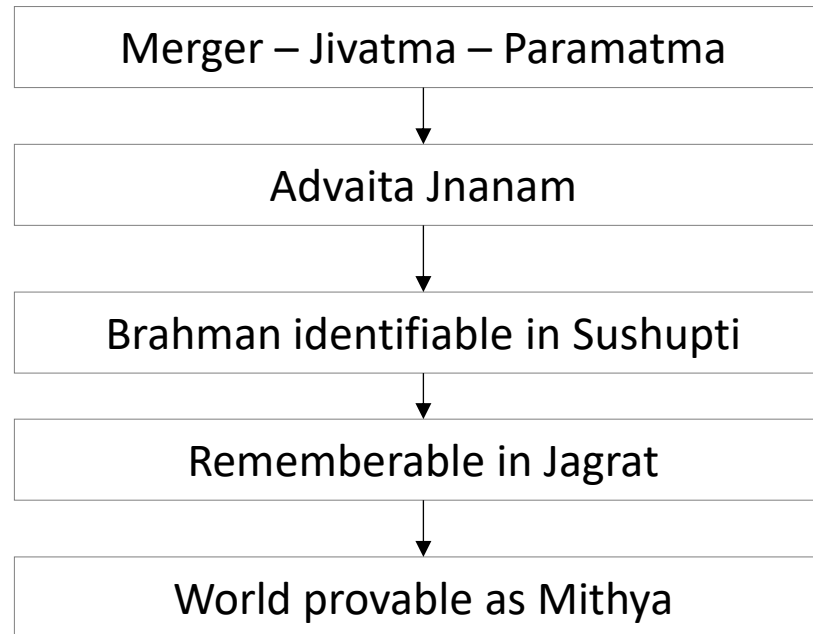
dehaṃ prāṇamapīndriyāṇyapi calāṃ buddhiṃ ca śūnyaṃ viduḥ
strī bālāndha jaḍopamāstvahamiti bhrāntābhr̥śaṃ vādinah |
māyāśakti vilāśakalpita mahāvyāmoha saṃhāriṇe
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 5 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

d)



e)



f) By appropriate example, may you teach me, Pratyayatu.

g) When Svetaketu expressed this doubt.

h) Oh dear child, pleasing student, Soumya, I will give example, to show how one does not know.

i) Example :

- Sea-tree, Rivers - Merge, Sounds Merge.

j) 8th Section over, Sravanam part is over of Mahavakyam.

k) 1st Seven sections :

- Brahma Satyam, Jagan Mithya pointed out.

l)

Sat	Universe
- Reality	- 5 Elements + Products - Mithya

m) 8th Section :

- Mahavakyam
- Jeevo Braheiva Na Paraha.
- Brahma Jnana Valli Mala :

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २० ॥

brahma satyam jaganmithya jivo brahmaiva naparah I
anena vedyam sacchasttram iti vedantadindimah II 20 II

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separateness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

n) Sravanam over, Sections 9 - 16 Mananam part (8 sections).

o) Svetaketu's doubts removed, Samshaya Nivrutti.